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MANUSCRIPTA BUDDHICA
4

Indrabhūti's *Jñānasiddhi*

A New Critical Edition of the Sanskrit Text and its Tibetan Translation
With English Translation and Reproductions of the MSS

Edited by
Torsten Gerloff and Julian Schott



NAPOLI
UNIVERSITÀ DI NAPOLI "L'ORIENTALE"
2024

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EDITORS

HARUNAGA ISAACSON FRANCESCO SFERRA

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Dedicated to

All sentient beings

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Prolegomena

Preface and Acknowledgments

This volume of Manuscripta Buddhica presents a scholarly exploration of Indrabhūti's Jñānasiddhi, *a profoundly influential tantric Buddhist text composed in Buddhist Sanskrit during the late eighth or early ninth centuries in Uḍḍiyāna. Indrabhūti's opus provides invaluable teachings on the achievement (*siddhi*) of* jñāna, *the awakened cognition of a Buddha. Drawing upon a diverse array of early tantric sources, Indrabhūti adeptly delves into the extensive philosophical and practical dimensions inherent in his pursuit: offering a comprehensive overview encompassing all facets pertaining to the attainment of gnosis. Significantly, Indrabhūti employs citations from and comments on other key tantric scriptures, endowing his text with vital significance in the understanding and evolution of Buddhist tantric traditions. Moreover, his work bears witness to the transformative period of the predominance of the earlier* yoga- *and* mahāyogatantra*s to that of subsequent* yoginītantra*s, thereby enhancing our comprehension of this pivotal developmental phase within the realm of Indian tantrism.*

Although there are several manuscripts containing the Jñānasiddhi *and despite that the text had been edited already twice, the text would greatly benefit from the inclusion of new witnesses, particularly the manuscript acquired from Ṅor monastery in Tibet by Sāṅkṛtyāyana. The existence of this manuscript, and the recognition of the significance of working on the* Jñānasiddhi *again, was brought to our attention during a workshop held in Procida, Italy, in June 2018 by Harunaga Isaacson and Francesco Sferra. We would like to express our sincere gratitude to these two more-than-excellent scholars who have consistently supported our work and whose unwavering dedication and extensive knowledge remains invaluable to us. Furthermore, we extend our thanks to Péter-Dániel Szántó, who was the first to provide us with images of the Ṅor manuscript and who read challenging parts of the text with us at a later stage.*

In the following winter of 2018, we, Julian Schott and Torsten Gerloff, who had formed a collegial friendship during our studies, began reading the Jñānasiddhi *together almost daily. What initially started as a lighthearted project, driven by the joy and curiosity of exploration, soon evolved into a considerably more serious endeavor. In the spring term of 2019, H. Isaacson read the* Jñānasiddhi*'s first section based on our work in one of his classes during most of which Julian was present, while Torsten could only join online. In July 2019 Julian then traveled from Spain to Thailand to visit Torsten, where we dedicated several weeks to jointly formulating plans and applying for grants to transition our hobby project into a full-time, rigorous undertaking. In autumn 2019, Torsten embarked on an extended visit to F. Sferra in Naples, where they dedicated several months to studying the* Jñānasiddhi. *Julian, on the other hand, mostly participated online and was able to physically join them in Naples for a few days during which also H. Isaacson visited. During this period, we established a working dynamic that would persist throughout our collaborative project. This approach involved Torsten focusing on the preparation of the Sanskrit materials while Julian concentrated on the Tibetan counter-*

part. Subsequently, we would convene to read the editions together, engage in discussions, and collaborate on the establishment of translations and annotations and many further materials to complement our work. This mutually beneficial arrangement formed the cornerstone of our working process and remained in place for the majority of our undertaking.

Due to other pressing obligations, we were compelled to temporarily halt our work on the Jñānasiddhi *in the initial months of 2020. Coincidentally, this period marked the onset of the COVID-19 pandemic, characterized by various restrictions and measures that necessitated our return to Germany. However, in July 2020, Julian paid a visit to Torsten in his parents' hometown of Görlitz. It was during this visit that we received the joyous news of being awarded two three-year full-time research positions by the DFG (Deutsche Forschungsgemeinschaft) to carry out our* Jñānasiddhi *research project in the Asien-Afrika-Institut at the University of Hamburg starting in October 2020.*

We express our deep gratitude towards the DFG for their generous grant, which allowed us to immerse ourselves even more in the captivating world of Indrabhūti's work. Over the course of these three years, despite the significant restrictions on travel and visits during the initial 18 months of our project, we have received invaluable assistance from many individuals and institutions. Foremost among them is Harunaga Isaacson, who graciously joined us in reading sections one, five, six, seven and eight, twelve, fifteen, and the concluding section. We are also deeply indebted to Francesco Sferra who, prior to the commencement of the project, read the initial four sections together with us. We are also especially indebted to Mattia Salvini, who meticulously fast-read the remaining sections during visits to Thailand in 2022 and 2023.

Our heartfelt appreciation goes to Harunaga Isaacson, Francesco Sferra, Paul Hackett, Jim Rheingans, and Sonam Spitz (and the online participants) for their participation in our workshop held in July 2022 in Hamburg, during the intense period of which we delved into sections twelve and fifteen to eighteen alongside these esteemed scholars. We extend our thanks to Jim Rheingans for his collaboration with Julian, specifically in reviewing Tibetan materials during Julian's visit to Australia in the autumn of 2022. Also, we thank him for having drawn our attention to the rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa*, the 8th Karmapa's commentarial work on sections two to four. In our assessment of the JS, we had hoped to include his contribution on this important work. Unfortunately, and to our heartfelt regret, the contribution never manifested even after promises had been repeatedly made and deadlines were extended several times until the very last moment. In the hope to nonetheless facilitate further research, we provided our own draft transcription in the Appendices. Furthermore, we express our gratitude to our dear friend Péter-Dániel Szántó for his valuable insights into the challenging* Sarvabuddhasamāyoga *passages cited in the* Jñānasiddhi*, shared during our visit to Budapest in May 2023, shortly after Torsten's return from having read with Mattia Salvini in Thailand and Julian's return from Kathmandu, where he spent several months at the Rangjung Yeshe Institute, endeavoring, albeit with limited success, to garner local Tibetan support regarding certain exegetical and paratextual elements related to the* Jñānasiddhi.

We extend our sincere appreciation to Francesco Sferra and Harunaga Isaacson also for hosting and participating in the Paramākṣarajñānasiddhi *workshop in Naples in May and June 2023, respectively. Their contributions greatly aided us in gathering further references for our edition. We also express our gratitude to all the workshop participants who engaged in reading this valuable and important text alongside us.*

Additionally, we are deeply thankful to the institutions that have provided us with images of manuscripts and block prints used in our editions and references. First and foremost, our gratitude goes to the Staats- und Universitätsbibliothek zu Göttingen, through which we obtained permission to publish reproductions of the crucial Ṅor manuscript and who graciously provided us with additional images of manuscripts for our references. We would also like to acknowledge the National Archives, Kathmandu, the Oriental Institute, University of Baroda, the Biblio-

thèque d'études Indiennes, Paris, the Bodleian Library, Oxford University, the High Density Library, University of Calgary and the Center for the Study of Manuscript Cultures (CSMC), University of Hamburg, now responsible for the collection of the former NGMPP and NGMCP, for providing images of yet other manuscripts that aided our study of the Jñānasiddhi.

It is important to mention that our work has greatly benefited from various resources, including the rKTs database, the BuddhaNexus database, the ITLR resource center, BDRC (formerly TBRC), Treasury of Lives, the AIBS database, the Christian-Steinert Dictionary, and numerous others. Last but not least, we owe our deepest gratitude to the multitude of scholars whose works have formed the foundation of our research. Without the contributions of all those mentioned above, the present volume would represent only a fraction of the accomplishments we have achieved.

We acknowledge that several challenges still persist, and numerous topics deserving further exploration remain unexplored. Nevertheless, we are gratified that, within a span of just five years, we are now able to share our work so that others may solve what we could not in the collective pursuit of enhancing our understanding of Indrabhūti's Jñānasiddhi*, what pertains to it and the numerous works it influenced. We fully accept the responsibility for this volume, including that of whatever errors may remain in spite of our efforts, and we hope that it proves beneficial to many individuals.*

Hamburg, September 2023

Torsten Gerloff and Julian Schott

1
The Author and his Work

> A great Tantra teacher, to whom a Sādhana is also attributed, is Indrabhūti (about 687-717 A.D.), the author of Jñānasiddhi and numerous other Tantric works. He was a king of Uḍḍiyāna (Orissa?) and father of Padmasambhava, the founder of Lamaism. Padmavajra, whose Guhyasiddhi has come down to us in Sanskrit, was a contemporary of Indrabhūti. In this work, which is written in the "Sandhyā-language," all the secret rites of the Vajrayāna are described and recommended. Lakṣmīṅkarā, who, in her Advayasiddhi, proclaimed novel, monistic doctrines, which were called Sahajayāna, and which are even at the present day prevalent among the Bāuls in Bengal, was a sister of Indrabhūti. She refutes asceticism, ceremonies and the worship of images, and recommends only meditation on the body in which all the gods dwell. Another prominent Tantra authoress is Sahajayoginī Cintā (about 761 A.D.), and indeed it is no rare thing to find women among the writers of Tantric works. (Winternitz 1933, vol 2, pp. 378-379)

Besides the Buddhist tantras themselves, Indrabhūti's *Jñānasiddhi* (JS), in English 'The Accomplishment of/through Gnosis,' is, without any doubt, to be counted among the most important and influential early Indian texts to introduce tantric Buddhism qua the correct approach to and interpretation of *jñāna*. In his work, Indrabhūti briefly addresses a variety of concepts and topics in view of how these are non-conducive or conducive towards the accomplishment (*siddhi*) *jñāna* by presenting doctrinal backgrounds of his assessment and also by quoting intensively from tantric scriptures. In this way, he covers both the theoretical as well as practical aspects and thus presents, from a tantric perspective, a concise yet comprehensive overview of one among the most fundamental terms pertaining to Buddhist doctrine, philosophy as well as soteriology. The JS was composed in (Buddhist) Sanskrit by a certain Indrabhūti, local ruler of the legendary kingdom of Uḍḍiyāna (also: Oḍ(ḍ)iyāna) in the area of the Swāt valley of present-day Northwest Pakistan.[1] Estimated on the basis of the surviving internal and external evidence, the work may

[1] Regarding the identification and location of Uḍḍiyāna and the debates in modern scholarship, see P. C. Bagchi 1939, pp. 37-40, Chandra 1979, Kuwayama 1991, Donaldson 2001, p. 11, Hodge 2003, pp. 540-541, nt. 10, Esler 2005, pp. 49-52, Sanderson 2009, pp. 265-268, Kuijp 2013, Gerloff 2020, vol. 1, p. 628, nt. 1 et al. Among these, the findings in Kuwayama 1991 (republished in Kuwayama 2002, pp. 249-259) are of great relevance for the allocation of Uḍḍiyāna in the Swāt area. It is, however, not impossible that there well may have also existed another kingdom by the same or similar name in another area of the subcontinent,

be dated with all due caution to the second half of the eighth or beginning of the ninth century of our Common Era. The JS, in the course of time, had a significant influence on a large number of important Indian works and a major impact on the development of the concept of *mahāmudrā* (Tib. *phyag chen*; 'Great Seal'), based on which, particularly in Tibet, a complex system of soteriological teachings and practices evolved. Therefore, the work remains of paramount importance to the schools of Tibetan Buddhism, particularly, the *mahāmudrā* doctrine of the *bKa 'brgyud* tradition, which, notwithstanding the many significant contributions that were made, still remains largely understudied.[2] Therefore, the JS — together with the texts from which its author drew inspiration and together with which it has been transmitted early on — is to be seen as a cornerstone in the development of the Buddhist tantric traditions, citing, and in parts extensively commenting upon, passages of other key tantric works such as the *Sarvatathāgatatattvasaṃgraha* (STTS; late 7th to early 8th cent.), the *Guhyasamājatantra* (GST; 8th cent.) and the *Sarvabuddhasamāyoga* (SBS; first half of the 8th cent.).[3]

Thus, the JS not only bears testimony to the transition of the *yoga-* and *mahāyogatantra*s' predominance to that of the later *yoginītantra*s but is itself an essential witness for our understanding of this important developmental phase of Indian tantrism and, moreover, belongs to the small group of the earliest exegetical works explaining and promoting Buddhist tantra that we know of and that are accessible in its primary language. This claim is supported by the fact that Indrabhūti, most probably, implies a threefold classification of the Buddhist Tantras, namely the classification into *kriyā-*, *caryā-* and *yogatantra*s, a fact that he shares with other authors such as Padmavajra and Vilāsavajra whom we regard as more or less contemporary with the author of the *Jñānasiddhi*.[4]

as rightly pointed out in Kuijp 2013, p. 131, nt. 2. In the context of the identification of our author, it should be mentioned that in some sources, an intermediate Indrabhūti, and among the three Indrabhūtis likely the one with whom the authorship of the JS should be associated, is said to have been the king of the legendary kingdom Za hor (see The Author of the *Jñānasiddhi*), the location of which, although regionally probably connected to Uḍḍiyāna, remains uncertain (see P. C. Bagchi 1939, p. 39 and p. 25, nt. 13). Be that as it may, in all of the colophons in which the *Jñānasiddhi* is transmitted, as well as in many of the colophons of works that seem to be closely related to the *Jñānasiddhi*, variants of the name Uḍḍiyāna / U rgyan are contained. In addition to this, it shall also not go without mentioning that a number of these works, including some of the most important scriptures they relate to, were translated into Tibetan by a team of translators that was active in Kashmir, a region relatively close to the Swāt area, around the turn of the first to the second millennium.

[2] As Roger R. Jackson rightly remarks: "[...] the Indian sources of Mahāmudrā need to be investigated more deeply and systematically, especially the various collections of tantras, treatises, and songs that are regarded by Tibetans as forming a Mahāmudrā corpus. [...] the Seven Siddha Texts (grub pa sde bdun) [to name just one important collection] have drawn little notice." Jackson 2011, p. 35.

[3] As regards the dating of these texts, see Sanderson 2009, pp. 125, 141, 145. Another text that seems to have influenced the author of the JS is preserved in Tibetan translation under the title *rDo rje dpal mchog chen po daṅ po* (Tōh. 453; cp. JS 1.58-62). Further, it may be noted that there survives a Tibetan translation of the **Sarvabuddhasamāyogagaṇavidhi* of [an] Indrabhūti (Tōh. 1672). It is possible that the author of this work is the same as the author of the JS. For an overview of the *Sarvabuddhasamāyoga*, see Szántó and Griffiths 2015.

[4] The use of the word *tantra* throughout the JS may be taken in support of the above claim. Regarding it, it is noteworthy that Indrabhūti uses either the simple word *tantra* (vv. 1.22, 1.57, 1.65, 8.18, 8.33, 9.2, 9.4, 17.7-8, end of section 18, v. 20.3 and verse 1 of the *upasaṃhāra* section), the appellation / attribute *tantrarāja* (v. 2.10 and section 15) or the term *yogatantra* (vv. 1.3, 7.6, 12.1, 15.1-2, prose after GST 18.37 in section 15 and verse 5 of the *upasaṃhāra* section), but never the classification *mahāyogatantra*. The fact that Indrabhūti also incorporates, that is to say, quotes and partially comments on, works that in the course of time became known as *mahāyoga-* and, in the case of the *Sarvabuddhasamāyoga* (SBS), (proto-)*yoginītantra*s (see Gray 2007, pp. 5-6 and Sanderson 2009, pp. 145-148) can be taken as another indication that the author lived at the verge of the arising of the fourfold classification of the Tantras after which the distinction into *mahāyoga- / yogottaratantra*s became prominent. The same obser-

The significance of the JS is reflected in the relatively high number of explicit and implicit quotations of it in other works throughout the centuries, works of both Indian and Tibetan provenance. Within Indian sources, the text seems to have gained popularity especially in the 11th to 12th centuries, being cited, e.g., in Bhavyakīrti's sub-commentary on the *Pradīpoddyotana* (preserved in Tibetan as Tōh. 1793), in the anonymous *Subhāṣitasaṃgraha*, in chapter 13 of Ratnarakṣita's commentary on the *Saṃvarodayatantra*, the *Padminī*, in Nāropā's *Sekoddeśaṭīkā*, also known as *Paramārthasaṃgraha*, and in Rāmapāla's *Sekanirdeśapañjikā*. Also worthy to mention is the apparent influence of the JS on the *Paramākṣarajñānasiddhi* (PAJS) section of the *Vimalaprabhā* (11th cent.), a commentary on the *Laghukālacakratantra*. Not only follows Śrīpuṇḍarīka, the author of the PAJS, the JS's presentation and structure in various places, but also its very title seems to be an homage to Indrabhūti's opus (see p. 92, nt. 146 and Gnoli 1997, p. 4). Within the Tibetan literary sphere, the text likewise received a relatively high amount of mentions by famous Tibetan masters in rather important works of different genres such as, among many others, in the 8th Karmapa Mi bskyod rdo rje's (1507-1554) *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa*, in the 8th Situpa Chos kyi 'byuṅ gnas's (1700-1774) *Ṅes don phyag rgya chen po'i smon lam gyi 'grel pa grub pa mchog gi źal luṅ*, in 'Jam dbyaṅ mKhyen brtse'i dbaṅ po's (1829-1870) *gSar ma gtso bor ston pa'i zin bris* or in 'Jam mgon Koṅ sprul Blo gros mTha' yas's (1813-1899) *Śes bya kun khyab*. For a more complete overview, see Table 7: Citations of the JS in Other Works. Besides that the text allows many interesting insides into the earlier formations of tantric exegetical literature, the JS is likewise representative of a class of scripture that had important influences on the formation of tantric Buddhism in Tibet during its later or second spread. The JS's importance as well as Indrabhūti's eminent status is also reflected in the rather early modern academic exploration of this fascinating work that began with Benoytosh Bhattacharya's *editio princeps* in 1929 and has since received reconsideration in forms of text-critical notes, further editions as well as partial translations and contextual studies, highlighting the continuing significance of the *Jñānasiddhi* for the understanding of the earlier development of exegetical tantric literature (see chapter 1.4: Previous Scholarship of the *Jñanasiddhi*).

1.1 The Author of the *Jñānasiddhi*

1.1.1 Identification of the Author of the JS

Similar to the JS, also its author Indrabhūti, as a historic complex, has received comparably great attention in scholarly discourses. But despite the undeniable progress that has been made since Prabodh Candra Bagchi's first more elaborate discussion of the matter in 1946, the precise dating of the JS that goes hand in hand with the clarification of its authorship remains uncertain. These uncertainties, however, may possibly never be fully resolved since, as it is evidently the case with most of the *mahāsiddha*s and especially with Indrabhūti, fiction and faction are blurred in half historic and half

vation, namely that of the threefold tantra classification and the denomination of texts as *yogatantra*s that later on came to be classified as *mahāyoga*- and *yoginī-tantra*s, has been made in the case of Vilāsavajra's *Nāmamantrārthāvalokinī* (NMAA), a commentary on the *Mañjuśrīnāmasaṃgīti* (MNS) from an author who can be attributed to the same socio-historical background (see Tribe 2016, pp. 6, 11-13, 18-20) as Indrabhūti and who, evidently, knew and made use of works that Indrabhūti refers to in his JS (cp. Cambridge MS "Add. 1708.1" f. 55r-58v). In Padmavajra's *Guhyasiddhi* (GS) a similar phenomenon can be observed. For further observations regarding the development of the classifications of the Buddhist Tantras, see Kuranishi 2011.

mystic narratives, without that it would be evidently clear how to distinguish one from the other or how to fully resolve the contradictory information found within them.[5] Therefore and since we are moreover confronted with the fact that there were at least three important rulers of the name Indrabhūti in the Swāt area, all of whom played significant yet different roles in the development and spread of tantric Buddhism, the identification of authorship can hitherto and in the context of the present study unfortunately not be fully but only approximately answered. By playing through the different scenarios that can be deduced from the available data we can not do more than to settle for the one that seems most plausible in the sense that it leaves the fewest amount of unwanted problems and contradictions, or, in other words, we have to settle for the scenario that seems to have the highest degree of probability without that, unfortunately, actual certainty could be achieved. Consequently, already Keith Dowman stated that 'the identification of the various King Indrabhūtis presents the most intractable problem in the history of the siddhas' (Dowman 1985, p. 232), adding further that 'the resolution of this conundrum requires further research' (p. 234). It is exactly this further research, namely the close and careful study of the textual contents of the JS and its related texts, that offers further information towards solving this conundrum. With respect to this problem, the investigation of the author's philosophical positions, his exposition of the various doctrines he discusses, and most importantly, the works that he names, cites and comments on, as well as those works that, either explicitly or implicitly, cite and comment on the JS itself, offer the most reliable data regarding the questions of dating and authorship, i.e., to which among the three most prominent Indrabhūtis the JS should be attributed. Apart from these intra- and intertextual evidences, other important sources for the dating of the JS and clarification of its authorship are indigenous Indo-Tibetan writings dealing with the history of Indian and Tibetan Buddhism, including the histories of the different traditions as well as the accounts of the lives of renowned Buddhist masters. The sources investigated in the following are predominantly Tibetan "historical and biographical accounts"



Figure 1: Detail of Indrabhūti, Eastern Tibet, Kham, ca. 1350 CE; Metropolitan Museum of Art, NY, Acc. No. 1987.144

[5] Despite the numerous and often conflicting information, it shall be mentioned that, regardless of the question of who of the various Indrabhūtis had actually composed the *Jñānasiddhi*, the name Indrabhūti itself resounds with such importance and fame across the various schools and lineages known to Indo-Tibetan tantric Buddhism that a work accredited to, or person associated with, an Indrabhūti naturally gains a certain validity and authority for the Buddhist tantric traditions, a fact to which the *Jñānasiddhi*, as one of the earlier exegetical works on Buddhist Tantra, clearly bears testimony.

that belong to different text types, including *chos 'byuṅ*, *lo rgyus* and *rnam thar*,[6] and a few other Sanskrit accounts available in Tibetan or Chinese translation. All of these can be seen to overlap with each other in some respects and are to some extent as much fictional as they are factional since in these sources historical data are embedded within spiritual and religious narratives. Thus, these "semi-historical" sources, and in particular the texts pertaining to the class of *rnam thar*, i.e., hagiographies or spiritual biographies, are to be treated with caution. Their basic, often recurring pattern, is described in Robinson 1979 as follows:

> Whether or not a story is individualized, the narrative follows a certain set pattern, which, with repetition, takes on an almost ritualistic quality. The central figure is first introduced by name, caste, and country; there then follows the precondition of transformation: a life crisis, a desire for instructions, etc. Into this opening in the individual's life, the guru enters, almost casually. [...] Each of the siddhas is introduced by a 'siddha-name,' which is rarely the name by which the siddha was known in ordinary life. A name may derive from a siddha's personal idiosyncracies or incidents that occurred during the siddha's practice; other names derive from the objects of meditation. In some instances, there are variant names. (pp. 9-10)

Despite the doubt-worthy status of the available "historical" accounts, these, together with the text-internal evidences, mainly informed our analysis of the date and author problem. Among the sources investigated are, besides others, the three *chos 'byuṅ* of Bu ston Rin chen grub (1290-1364), 'Gos Lo tsa' ba gŹon nu dpal (1392-1481) and Tāranātha Kun dga' sñiṅ po (1575-1634), as well as Tāranātha's *bKa' babs bdun ldan* and the information kept within extra-canonical collections such as, most importantly, the different *lo rgyus* for the authors and texts contained in the *Grub pa sde bdun* as transmitted in the *'Bri guṅ bka' brgyud chos mdzod chen mo* (hereafter *'Bri guṅ chos mdzod*),[7] the rather influential accounts in Lakṣmīṅkarā's **Sahajasiddhipaddhati* (SSP) and the famous and well-known *rnam thar* collection of Abhayadatta (12th cent.), the **Caturaśītisiddhapravṛtti* (*'Phags yul grub chen brgyad cu rtsa bźi'i byin rlabs skor las lo rgyus rnam par thar pa rnams*).

In the following treatment of the JS's authorship, we have based our discussion on the premises of the aforementioned presumed dates of tantric scriptures which are explicitly referred to in the JS (see p. 20, nt. 3 and Table 6) paired with the information derived from the citations of the JS in others works (see Table 7) and the fact that, with the exception of the SBS when seen as a proto-*yoginītantra*, no clear connection of the JS can be established with the later *yoginītantra*s of the Hevajra

[6] A helpful introduction to, and overview of, the different classes of Tibetan "historical writings" can be found in Dan Martin's most useful *Tibetan Histories - A Bibliography of Tibetan-language Historical Writings* (Martin 1997, pp. 11-22).

[7] Here it should suffice to mention that we were using only those *chos 'byuṅ* in which useful references to Indrabhūti could be identified following a text search and after secondary literature was surveyed. Of course, there are other sources that could be further investigated and yet others which, due to our lack of knowledge, were not investigated but may contain further useful information. However, the probably earliest *chos 'byuṅ* of Roṅ zom chos kyi bzaṅ po (11th cent.) exists only in fragments which, to our knowledge, do not contain references to Indrabhūti. Bu ston's *chos 'byuṅ*, translated by Obermiller in 1932, does not include any useful references to Indrabhūti either. The only mention contained therein consist in a citation of the *Kālacakra-uttara-tantra* wherein the name Indrabhūti appears, yet without any clear connection to the JS (Obermiller 1931, p. 121). Bu ston's *Bla ma dam pa rnams kyis rjes su bzuṅ ba'i tshul bka' drin rjes su dran par byed pa*, on the contrary, contains several transmission lineages in which the name Indrabhūti is mentioned (BDRC: W22106, vol. 26, pp. 68_7-69_7).

and Cakrasaṃvara systems.[8] Following the scenario of three major Indrabhūtis, our evaluation of sources that will be detailed below suggests that an intermediate Indrabhūti is the best candidate for being associated with the late eighth and beginning of the ninth centuries, the time period with which we associate the JS.[9] In short, while an earlier Indrabhūti, following his association with the GST and a few other semi-historical indications, seems slightly to early, a later Indrabhūti, usually referred to as Indrabhūti the Third or Indrabhūti the Younger, seems too late based on the fact that the accounts describing him also associate him with a (literary) period that postdates that of the JS.

In our discussion, we will, first of all, address the question of authorship, presenting, discussing and evaluating in some detail a few of the many conflicting accounts of the various Indrabhūtis and their assessment in contemporary scholarship. Thereafter, we will give a brief overview of the works credited to the different Indrabhūtis. Since the matter seems to be presented easier in this manner, we will present the sources taken into account in our study in a, more or less, chronological order.

One among the oldest accounts referring to an Indrabhūti is contained in Jñānamitra's commentary (*ṭīkā*) on the *Prajñāpāramitānayaśatapañcāśatikā* (a.k.a. *Adhyardhaśatikā Prajñāpāramitā*), preserved in Tibetan translation as *'Phags pa śes rab kyi pha rol tu phyin pa tshul brgya lňa bcu pa'i 'grel pa* by Ye śes bśes gñen (Tōh. 2647, D fol. $272v_7$-$273v_2$).[10] Therein, Indrabhūti is referred to as the king of Za hor who received the eighteen classes of esoteric scriptures from Vajrapāṇi via Kukkura, also known as Kukkurāja or Kukkuripāda, an *ācārya* from Mālava in Madhyadeśa:

> Much later, after the Buddha passed into nirvana, the King of Za hor and his entire retinue miraculously conceived of a pure faith in the Dharma. Thus they became vessels fit for conversion to that esoteric vehicle. By the grace of Vajrapāṇi, the eighteen classes of esoteric scripture, the *Sarvabuddhasamāyoga*, etc., came to that country of Za hor. Then the king of Za hor, Indrabhūti, saw those scriptures […] (transl. Davidson 2002, p. 242)

[8] In our assessment of the matter, we follow the dates of the *Laghuśaṃvaratantra*, also known as *Herukābhidhāna* (LŚT), and *Hevajratantra* (HT) proposed in Sanderson 2009, pp. 163-165 and Szántó 2015a, p. 334. The former places the emergence of the *Laghuśaṃvara* "after the *Paramādya*, the *Vajrabhairava*, the *Sarvatathāgatasaṃgraha*, the *Guhyasamāja*, and the *Sarvabuddhasamāyogaḍākinījālaśaṃvara*, since it names these" (p. 163), in eastern India (p. 165) after 900 CE (p. 164). The latter estimates the *Hevajratantra*'s "appearance around 900 CE in East India." Regarding the dating of these works, see also Davidson 2004, p. 41 et al. Another hint that the JS stems from an earlier formation of the tantric scriptures may be seen in the fact that Indrabhūti uses the names *Saṃvaratantra* and *Śrīsaṃvara* in sections 15 and 17-18 (with the common phonetic interchange of *saṃvara* for *śaṃvara*) to refer to the SBS, and not in reference to the LŚT. The same observation readily has been voiced in Tanaka 2018, p. 170. Regarding it, see also Sugiki 2015, p. 360.

[9] For the sake of simplicity and a better comprehensibility, we will speak of three Indrabhūtis. It should be made clear, however, that there were, in all likelihood, more than three Indrabhūtis since to assume otherwise will inevitably lead to unwanted contractions. Therefore, in order to make clear that there could have been several Indrabhūtis in a given time period, we decided to speak of earlier, intermediate and later Indrabhūtis, associating these, respectively, with the very earliest tantric period marking the arising of the GST, an intermediate period prior to the dominance of the *yoginītantra*s and, finally, the period of *yoginītantra*s, respectively. In our discussion of the contemporary scholarship, however, we will occasionally follow and/or adopt the denominations used by the respective scholars. Regarding these, the Earlier one would be equivalent with Indrabhūti the Great, Older or First; the intermediate one with Indrabhūti the Middling, or Second; and the later one with Indrabhūti the Younger or Third.

[10] In the opening of the commentary in the various versions of the *bsTan 'Gyur*, the Sanskrit title of the work is given as *Prajñāpāramitānayadaśaṭīkā*. The legend contained in this text has been studied and translated in Davidson 2002, pp. 242-245, 397, nt. 20, Kuijp 2013, J. P. Dalton 2016 et al. According to Kuijp 2013, an extensive study of the work has been conducted by Toganoo in 1935, unfortunately being available only in Japanese (see Kuijp 2013, p. 118, nt. 1).

Of particular interest in this account are, besides the explicit mention of the GST and SBS, two scriptures of paramount importance in Indrabhūti's JS, the references to the place Za hor, the *ācārya* Kukkura and the *vajradhātumaṇḍala* which is the principal *maṇḍala* of the STTS, another scripture explicitly referred to in the JS. On the basis of these references to the GST and SBS and the fact that the work's translation is listed in the imperial catalogue of the Denkar Library (*dKar chag ldan dkar ma*, Lalou 1953, no. 522), the commentary must have come into existence in between the first half of the eighth and beginning of the ninth centuries.[11] Here, it should not go unmentioned that the Indrabhūti of this 'myth' is sometimes also referred to as King Dza/Ja, a fact which seems to have caused some form of confusion. Besides Indrabhūti's (or King Dza's) association with Za hor as done by Jñānamitra, there are of course various accounts that mention Indrabhūti as King of Uḍḍiyāna, such as done in the rather early commentary on the STTS by Śākyamitra, the **Kosalālaṃkāratattvasaṃgrahaṭīkā* (Tōh. 2503).[12] Thus, there is an apparent conflation between Uḍḍiyāna and the somewhat elusive Kingdom of Za hor, the location of which remains unclear and which, moreover, is sometimes only associated with King Dza alone without a specific reference to an Indrabhūti.[13] Over time, so it seems, the account of an Indrabhūti / King Dza as King of Uḍḍiyāna / Za hor evolved into one of the two 'principal tantric

[11] For the dating of the above scriptures, see Sanderson 2009, pp. 141, 145. Regarding the dating of the imperial catalogue of the Denkar Library, see Halkias 2004, p. 48. With reference to this catalogue, Davidson shows that the work must have existed in Tibetan already in 810 CE (Davidson 2002, pp. 243, 397, nt. 21). For further remarks regarding the authorship and origin of this commentary, see also Kuijp 2013, pp. 116-120.

[12] Van der Kuijp estimates the Tibetan translation of the **Kosalālaṃkāratattvasaṃgrahaṭīkā*, wherein "Śākyamitra […] relates that he himself had attended on [*an*] Indrabhūti – he characterizes him as the "exponent of the tantra's very intent" (*rgyud don de nyid 'dzin*), the "tantra" being of course the *Sarvatathāgatatattvasaṃgrahasūtra/tantra*," to around 800 CE (Kuijp 2013, p. 130). The passage is also referred to in Davidson 2002, p. 379, nt. 143.

[13] Just as there are conflicting views regarding the identification of Uḍḍiyāna (see p. 19, nt. 1), there are also conflicting accounts regarding the identification and precise location of Za hor. Discussions by contemporary scholars about the location of Za hor can be found, e.g., in Huber 2008, pp. 239-244 and Kuijp 2013. The latter contains very useful references and observations which deserve further investigation. According to some, the location of Za hor is either associated with nowadays Bengal, Bihar or Himal Pradesh, while there are also statements suggesting that Za hor and Uḍḍiyāna essentially refer to the same location. Dowman, who distinguishes Uḍḍiyāna from Za hor, locates the latter either in "the Upper Kangra Valley with Mandi as capital," or, with reference to the Fifth Dalai Lama's Chronicles, "in Bengal, near Vikramaśīla," associating Indrabhūti the Great with Uḍḍiyāna and Indrabhūti the Second, i.e. the Middle One, with Za hor (Dowman 1985, pp. 232-233). In his analysis of this matter, van der Kuijp points out that "Śākyamitra places U rgyan[, i.e. Uḍḍiyāna,] in the north and […] describes U rgyan as a/the "source of enlightenment-qualities" (*yon tan 'byung gnas*, *gu[ṇ]odaya*), an epithet that Indic Buddhist authors frequently used when describing this locale." (Kuijp 2013, p. 130). In the *rGyud sde spyi'i rnam par gźag pa* of the Sa skya pa master bSod nams rtse mo (1142-1185), the author criticises an unknown commentator's gloss on a passage of an unidentified scripture titled *dPal sdom pa'i rgyud phyi ma* (**Śrīsaṃvarottaratantra*) which gives reference both to Indrabhūti and King Dza as well as to U rgyan and Za hor, unfortunately without clarifying how these precisely relate to each other. Therein, however, U rgyan is said to be located in the southeastern direction. According to bSod nams rtse mo who, in turn, cites a passage from the elusive **Guhyapradīpanāmamahāyoginītantra* (*gSaṅ ba'i sgron ma źes bya ba'i rnal 'byor ma'i rgyud*) in support of his view, U rgyan is located in the western region. The same elusive Tantra is cited again by the later Sa skya scholar Glo bo mKhan chen bSod nams lhun grub (1456-1532). Therein, however, U rgyan is allocated to the northern region. This, with other variants contained in this quotation, is in line with a passage found in the canonical version of the **Śrītattvapradīpanāmamahāyoginītantra* (Tōh. 423, D fol. 142v). Regarding these discrepancies and valuable remarks on the **Śrītattva° / Guhyapradīpanāmamahāyoginītantra*(s), see Kuijp 2013, pp. 126-130. In Yeshe Tsogyal's life story of Padmasambhava (see Tsogyal 1999, pp. 44-45) wherein Indrabhūti (or Indrabodhi) is described as a childless king in search of an heir, an element prevalent also in other accounts such as Abhayadatta's **Caturaśītisiddhapravṛtti*, Za hor is distinguished from Uḍḍiyāna. Further accounts in which Za hor is mentioned in relation to an Indrabhūti can be found, e.g., in the *Grub chen o rgyan pa'i rnam par thar pa byin brlabs kyi chu rgyun*, wherein it is referred to historic sites that were build by Indrabhūti in various places (see no. 22, pp. 57-60, no. 27, p. 66, and no. 51, pp. 116-118.

origin myths' (J. P. Dalton 2016, p. 2), without that it would be evidently clear whether Indrabhūti and King Dza refer to the same person or whether Uḍḍiyāna and Za hor refer to an approximately similar territory.[14] In his investigation of this matter, Kuijp 2013 comes to a similar conclusion:

> Coupled with Jñānamitra's assertion that there was a king Indrabhūti of Za hor, this would inevitably mean that, in the late seventh or early eighth century, there were either two kings called Indrabhūti, one living in Za hor and the other in U rgyan, or that "Za hor" and "U rgyan" can [more or less] refer to one and the same place, or that one or the other writer had made an error in locating the king in Za hor or in U rgyan, or that, finally and more generally, we have to reckon with some sort of a contamination of our sources. (Kuijp 2013, p. 130)

Regarding the aforementioned 'tantric origin myth,' there are several accounts intimately connected with the rÑiṅ ma tradition of Tibetan Buddhism in which the names Uḍḍiyāna / Za hor occur, linking Indrabhūti / King Dza and Padmasambhava (a.k.a. Guru Rinpoche), either directly or indirectly.[15] Based on the journey of Padmasambhava to Tibet, which supposedly took place in 747 CE and the report of Indrabhūti being his father, Bhattacharya estimates Indrabhūti's sphere of activity to sometime around 717 CE.[16] If we suppose that at least a shred of historic validity can be accredited to some form of relation of Indrabhūti and Padmasambhava,

[14] A list of some of the sources containing forms of the Indrabhūti / King Dza legend, which partly overlaps with the information found also in 'Gos Lo tsa' ba's *Blue Annals* (Roerich 1995, pp. 158-159) and the Fifth Dalai Lama's (1617-1682) chronicles (*Padma gar dbaṅ rtogs rjod*) within which he reconstructs his royal descent from the great King Aśoka (see Tucci 1949, vol. 2, p. 643 and Kuijp 2013), is contained in Davidson 2002, pp. 397-398, nt. 23. In a note to his translation of parts of the Fifth Dalai Lama's Chronicles, Tucci notes "Instead of Dsa in the Life of the fifth Dalai Lama (p. 12a) we find: Dsa or Indrabodhi; in the SP (II, p. 167): Dsa. But there is no contradiction, because, as it appears from the *rGyal po bka' t'aṅ*. vol. *k'a*, p. 28, Dsa is another name of Indrabhūti: *rGyal po dsas žes Indra bhu ti yin*. Dsa is the king to whom the Guhyasamāja was revealed (DT, *ga*, p. 20; cfr. *bsTan ṣgyur, rGyud*, XXVI, p. 38 [pp. 119-121])." (Tucci 1949, p. 695, nt. 329). As already has been expressed in Dowman 1985, p. 232, the reference to King Dza might also well go back to a corruption of the transcription of the Sanskrit word *rāja* (*ra dza*). Another relatively early account containing a version of this legend is found in the *dGoṅs pa 'dus pa'i mdo* which has been studied in J. P. Dalton 2016 who estimates the work's origin in the ninth century. In his study, Dalton summarises the matter as follows: "Over time, two other narratives emerged as the principal tantric origin myths. One told of how the tantras were first received in this world by King Indrabhūti, the legendary ruler of Oḍḍiyāna in northwestern India. In some versions, the king's name differed (he might be King Dza from Bengal, or King Sucandra of the mythical realm of Śambhala), but the basic story remained the same: a great Buddhist king receives a tantra from an emanated buddha and thereby inaugurates a new lineage of tantric teachings on earth. Alongside this myth grew a second, even more influential narrative in which the tantras were originally taught in order to tame the terrible demon Rudra, sometimes Maheśvara, whose power had grown to an otherwise unruly extent. The buddhas emanate for this purpose, enact the violent subjugation of Rudra, and teach him the tantra in question. The *Gathering of Intentions* is unusual for weaving extensive versions of both these origin myths into a single narrative." (J. P. Dalton 2016, p. 2). A further account of the 'origin myth' associated with Indrabhūti is contained in the previously mentioned *dPal sdom pa'i rgyud phyi ma*. As readily pointed out in Kuijp 2013, pp. 124-126, this account gives reference both to Indrabhūti and King Dza as well as to U rgyan and Za hor without, however, making it clear how these are related to each other.

[15] Here it may be noted in passing that also the dGe lugs tradition, in their association to Aśoka via King Dza and Indrabhūti as found, e.g., in the above-mentioned chronicles of the Fifth Dalai Lama (see also Kuijp 2013, pp. 125-126), as well as the bKa' brgyud tradition, via the Karmapas' previous embodiment as Vajraśrī, a nephew of King Dza (Kuijp 2013, p. 123), link their traditions to an Indrabhūti / King Dza. In this context, attention may also be drawn to the *bKa' gdams rin po che'i chos 'byuṅ rnam thar ñin mor byed pa'i 'od stoṅ*, the so-called *Myriad Rays of the Sun*, the probably earliest surviving historical account of the bKa' gdams pa school composed by Lo dgon pa bSod nams lha'i dbaṅ po (1423-1496) in 1484. The work is studied in Vetturini 2007.

[16] See B. Bhattacharya 1929, pp. xi-xiii (cited in P. C. Bagchi 1946). The dating of Padmasambhava is intimately connected with his invitation by King Khri sroṅ lde btsan (742-796 CE) and the founding of bSam yas Monastery (775 CE). A more recent assessment of Padmasambhava's date can be found in Guenther

paired with the time range deduced from his mentioning in the **Prajñāpāramitānayaśatapañcāśatikāṭīkā* and the **Kosalālaṃkāratattvasaṃgrahaṭīkā* we can not rule out that such an earlier Indrabhūti (in a mature age) indeed could have been the author of the JS. Yet, it is likewise possible, and perhaps more plausible, that such an earlier Indrabhūti might have lived slightly too early to be the JS's author when assuming that his activity took place tendentiously more towards the earlier spectrum of the above discussed time range. In this case, such an earlier Indrabhūti could have been the predecessor, or father, of the JS's author, an intermediate Indrabhūti, such as, for instance, suggested in the *'Bri guṅ chos mdzod* (see discussion below). Finally, and likewise in view of the scattered information referred to above, we feel obliged to mention that there are a number of points that remain difficult to be resolved without intensive further research and which, therefore, can not be adequately addressed by us in the context of the present work. One of these problems regards the dating of other prominent *siddha*s in relation to which this earlier Indrabhūti is referred to, namely Padmasambhava and Kukkuripāda. While Padmasambhava seems quite plausibly to be dated into the latter half of the eighth century, the dating of Kukkuripāda is far less certain and can, in fact, hardly be taken in support of anything. Like with most of the *siddha*s, also the various genealogies and lineages including Kukkuripāda can not be made good sense of without assuming several figures of the same name to have existed, a fact that has not only already been addressed in Dowman (Dowman 1985, p. 203) but one that is obvious when recalling that a(nother) Kukkuripāda is also mentioned as the teacher of a later Indrabhūti as discussed in the respective section below. In the *Paṇ sgrub rnams kyi thugs bcud sñiṅ gi ñi ma*, a text of the rDzogs chen Sems sde tradition from the tenth century, in which an overlapping transmission lineage can be found, a clear distinction between two different persons by the name Kukkura is made.[17] The fact that the same *guru-śiṣya* relationship re-appears in stories that should describe different historic figures is just another case demonstrating the ongoing confusions and conflations that are an inevitable component of Indo-Tibetan history and authorship.

1996, pp. 1-2, nt. 1. To our knowledge, the earliest written evidence of verifiable historic value consists in a number of manuscripts that were concealed in the so-called 'library cave' in Dunhuang, dating from at least the tenth century. Regarding it, and including an useful overview of some of the many sources pertaining to Padmasambhava, see J. P. Dalton 2020 and J. P. Dalton, "Padmasambhava," Treasury of Lives, accessed March 08, 2023, http://treasuryoflives.org/biographies/view/Padmasambhava/7442. Among the abundance of life stories of Padmasambhava, the two perhaps most important sources are Ñaṅ ral ñi ma 'od zer's *bZaṅs gliṅ ma* (12th cent.) and U rgyan gliṅ pa's *Padma bka' thaṅ* (mid 14th cent.), two *gter ma* texts around which a number of important accounts evolved in the course of time. Regarding these and the need of their reassessment, see Kuijp 2013, pp. 137ff. Note that also Dowman identifies a source linking Indrabhūti the Great with Padmasambhava, namely the late bDud 'joms gliṅ pa's *gNam lcag pu ti* (19th cent.): "Chos byung," p. 2; cited in Dowman 1985.

[17] The text, which appears as the first work in the *Bai ro rgyud 'bum*, has partially been studied in Kapstein 2008 and Derbac 2019, pp. 20-22. According to it, the transmission lineage of the of the rDzogs chen Sems sde teachings is as follows: Kun tu bzaṅ po (Samantabhadra); rDo rje sems dpa' (Vajrasattva); dGa' rab rdo rje; 'Jam dpal bśes gñen (Mañjuśrīmitra); rGyal po 'Da' he na ta; Sras thu bo Ha ti (Rājahasti); Sras mo Pa ra ni; rGyal po Yon tan lag gi bu mo Gnod sbyin mo byaṅ chub; rMad 'tshoṅ ma Par na; Kha che'i mKhan po Rab snaṅ; U rgyan gyi mKhan po Ma ha ra tsa (King Indrabhūti); Sras mo Go ma de byi (Princess Gomadevī); A rya A lo ke; Khyi'i rgyal po Gu gu ra tsa (Kukkurāja); Draṅ sroṅ Ba śa ti (Bhāṣita); rMad 'tshoṅ ma Bdag ñid ma; Na ga 'dzu na (Nāgārjuna); Gu gu ra tsa phyi ma (the later Kukkurāja); 'Jam dpal bśes gñen phyi ma (the later Mañjuśrīmitra); Lha'i mkhan po Ma ha ra (Devarāja); Bud dha kug ta (Buddhagupta); Śri Siṅ ña (Śrī Siṃha); dGe sloṅ ma Kun dga' ma; Bye ma la mu tra (Vimalamitra); and 'Phags pa Bai ro tsa na (Vairocana).

A different account of some antiquity referring to an Indrabhūti is the **Vajragarbharatnarājasūtra* (also referred to as **Vajragarbhatantrarājasūtra* and **Anuttaramahāyānavajramahātantrarājasūtra*) which, unfortunately, seems to be surviving in Chinese translation only, the *Tsui sheng ta ch'eng chin kang ta chiao pao wang ching* (最上大乘金剛大教寶王經; T 1128 20.545b-548b).[18] In this scriptural source, it is narrated how king Yin-na-lo-pu-ti, or Nàluóbùdì (捺囉部帝, i.e., Indrabhodhi/Indrabhūti), visits the Buddha Śākyamuni in Kuang-Yen (*Vaiśālī*) where he, just as he did in his life as king Vīryadatta during the presence of the previous Buddha Sūryaśuddhaprabha, requests instructions on the *anutpādadharmakṣānti*. At behest of the Buddha, the esoteric instructions are conferred to him by the Bodhisattva Vajrapāṇi in the king's capital Mang-ngo-lo-pu-lang which, according to Bagchi, corresponds to the town Maṅgalapura in the ancient kingdom Uḍḍiyāna (P. C. Bagchi 1946, p. 24).[19]
Owing to the connection to the Buddha Śākyamuni, Tanaka draws the conclusion that the Indrabhūti mentioned in this Sūtra must have lived during the lifetime of the historical Buddha and, therefore, can not be the same person as the author of the JS:

> The great Indrabhūti was considered to have been a great king during the Buddha's lifetime. According to the *Zuishang dasheng jingang dajiao baowang jing*, the king Indrabhūti was conferred the teachings of esoteric Buddhism by the Buddha and Vajrapāṇi [T. 1128.20.545b-48b]. This seems to be a fiction that makes Indrabhūti, a historical figure, a contemporary of the Buddha. (Tanaka 2018, pp. 170-171)

In his assessment of this scripture, Bagchi dismisses this idea, stating that "no importance can be attached to the present text in this matter" on the grounds that "in mystic tradition Buddha with his assemblage of disciples is ever present to those whom he favours and anybody who has attained a certain degree of spiritual perfection can realise it." (P. C. Bagchi 1946, p. 25). This, we may add, is in line with Indrabhūti's own commentary on the opening of the GST in section fifteen of the JS:

> *ekasmin samaye bhagavān sarvatathāgatakāyavākcittahṛdayavajrayoṣidbhageṣu vijahāra* || (opening of the GST)

In the commentary to this very passage, it is expressed that such statements, from within an emic perspective, that is, from within a tantric viewpoint, refer to a transcendental state in a non-physical form that, by definition, is beyond timely consideration and, therefore, can by no means be taken as a historic reference:

[18] This work is discussed and translated into English in P. C. Bagchi 1946 who refers to it as the *Tsui shang ta sheng kin kang ta kiao pao wang king*. We remain thankful to Shanshan Jia for drawing our attention to this article. The same work is also referred to under the title *Zuishang dasheng jingang dajiao baowang jing* in the discussion of the identification of the different Indrabhūtis in Tanaka 2018, p. 170 (see below). According to Bagchi who gives reference to "the official catalogue of Buddhist texts, compiled in the Mongol period, [the translation was] executed by Fa-t'ian between 973 and 981" (P. C. Bagchi 1946, p. 23).

[19] Vajrapāṇi, one may note, frequently occurs in various account pertaining to the origination of the Tantras in connection to an Indrabhūti / King Dza. Apart from these scarce but valuable pieces of information, the Sūtra provides us with the names of other rulers, *ācārya*s and *brāhmin*s in the extant of India during that time. According to it, there were the kings Dharmaprabha of Mālava in the East, Ajitasena in the North, Candraprabha in the West, Bimbisāra in Māgadha, Prasenjit in Śrāvastī and Brahmadatta in the country of Licchavi (P. C. Bagchi 1946, p. 45). During that time, so the Sūtra, there were the *vajrācārya*s Bhadradeva, Tathāgatadeva, Sudeva and the *kṣatriya*s Īśavarman and Nīpavarman in the kingdom of Indrabhūti, the *vajrācārya*s Bhadrasukha and Padmasukha and a *vaiśya* called Dharmaguhya in the kingdom of Ajitasena, and the *vajrācārya*s Amoghasiddhi, Sarvatosiddhi [sic!], Tathāgatsiddhi and the *kṣatriya*s Sugupta and Sūryavarman in the kingdom of Candraprabha (P. C. Bagchi 1946, pp. 45-47).

> The gnosis of the *yogin* is in the gnoses of all Tathāgatas which are mutually pervaded and pervader, since it is precisely included in them, i.e., it is located just everywhere. And since[, because of saying "at one time,"] it is not located in the gnoses of all [Tathāgatas] gradually, it is located in the gnoses of all [Tathāgatas] nothing else but simultaneously [at all times]. (JS section 15 *ad* GST 1)

The information in the **Vajragarbharatnarājasūtra* thus hardly can be taken to contain any fixed historical implications for any sort of localisation or dating beyond the relative level and, for that matter, it does not have any implications in terms of space and time on the absolute level.[20]

Yet another earlier source of information regarding, allegedly, an Indrabhūti, stems from the turn to the second millennium CE, consisting in the Chinese *T'ang Annals* which not only constitute 'our main chronological source for the history of Tibet,' as noted in Roerich 1995, p. viii, nt. 2, but also offer important information regarding other regions. According to Dowman 1985, p. 232,

> Indrabhūti the Great, the first Indrabhūti, King of Oḍḍiyāṇa, sometimes called King Dza or the son of King Dza, is called the first tantrika, and he was the initiator of several important tantric lineages. At his birth the hīnayāna was still dominant in north-west India, and it is quite possible that he was the Indrabhūti that the scrupulous Chinese recorded in the *T'ang Annals* as King of Oḍḍiyāṇa in AD 642, although a later date is more credible.

To our regret, we are not able to verify Dowman's information, and it remains unclear where this date is recorded in the *T'ang Annals* in connection to Uḍḍiyāna and an Indrabhūti. The *T'ang Annals* do indeed, as pointed out in Kuwayama 2002, p. 259, refer to Uḍḍiyāna in connection to the year 642 CE (and another time in 745), but an explicit mention of Indrabhūti can not be found therein.[21] What is clear, however, is that such a date would be too early for the author of the JS who made ample use of scriptures postdating the seventh century.

A verifiably earlier account (9th to 10th cent.) that is intimately connected with an Indrabhūti and a female tantric practitioner Lakṣmīṅkarā is contained in the **Sahajasiddhipaddhati* (SSP, Tōh. 2261), a commentary on the **Sahajasiddhi* (Tōh. 2260) of an Indrabhūti.[22] In the very opening of the **Sahajasiddhi*, in the first four verses of obeisance to be precise, Indrabhūti provides us information regarding his own

[20] The same point is made in Sferra 2022, pp. 96-97 wherein the stratagem of the *nidānavākya* is dealt with on a broader level from both Mahāyāna and non-Mahāyāna viewpoints.

[21] We were unable to find any clear reference to Indrabhūti throughout both versions of the *T'ang Annals*, neither in the sections pertaining to Tibet (Tubo) nor in any other of the books. The *T'ang Annals* consist of two redactions, the "Old" History of the T'ang [舊唐書], reportedly compiled in the first half of the tenth century, and the "New" History of the T'ang [新唐書], stemming from the eleventh century. In his translation of the *Mahāvairocanābhisaṃbodhitantra*, Hodge 2003 doubts the correctness of the identification of the king mentioned in the *T'ang Annals*, stating that "The king mentioned in the *Tang Shu* earlier in 642 CE has been erroneously identified as Indrabhūti by some, but the king's name should actually be restored to some[thing] like Dharmendrahasa" (Hodge 2003, pp. 539-540, nt. 10). Although this may well be correct, Hodge also seems to doubt that Uḍḍiyāna was located in the area of the Swāt valley. On the contrary, and following herein Lokesh Chandra, Hodge seems to be inclined towards the idea of locating Uḍḍiyāna in Kāñcī in the South (ibid.). Regarding this, see also p. 19, nt. 1.

[22] The **Sahajasiddhi*, it may be noted briefly, is likewise transmitted within the *Grub pa sde bdun* corpus. On the disputable place of the **Sahajasiddhi* therein, see The Context of the *Jñānasiddhi* ("Transmission of the JS in the *Grub pa sde bdun*"). The SSP, moreover, has been studied, and partially translated, in

spiritual lineage, referring to himself as Bla ma dGe sloṅ gñid log pa ("guru sleeping monk") without explicitly naming his sister Lakṣmīṅkarā.[23] This, as convincingly pointed out in Kragh 2011, might have caused Lakṣmīṅkarā to provide herself a fuller account of the transmission lineage and the circumstances that led to Indrabhūti's accomplishment of the innate (Skt. *sahajasiddhi*), making clear that it is her who should have been listed in place of the expression "as well as other divine ones" (*de bźin gźan yaṅ gaṅ źig lha*). In her account, which shows some significant parallels to Abhayadatta's account (see below), it is narrated how her older brother (*miṅ po*), referred to as Sa'i bdag po dBaṅ po'i blo and Bla ma dGe sloṅ gñid log pa (D fol. $12r_7$), by her repeated advice first renounces kingship in order to become a Buddhist monk (Śākya'i dge sloṅ) and later on practices meditation in the solitude of a cremation ground where he finally accomplishes the instructions on the innate (Tōh. 2261, D fol. $12r_6$-$12v_7$ and $13v_7$-$14r_7$, translated in Kragh 2011, p. 98), making it clear that "He realized the inborn great bliss only by the articulation of the instructions on the precious inborn nature as pronounced by his sister Lakṣmī, a female master of yoga" (Tōh. 2261, D fol 23v-24r; transl. Kragh 2011, p. 106). The story includes the narrative about how Indrabhūti came to be known also as dGe sloṅ dur khrod pa ("charnel-ground monk") and Lavapa, similar accounts reappear in Tāranātha's *bKa' babs bdun ldan* and in the *'Bri guṅ chos mdzod* (see below). The precise story behind the name dGe sloṅ gñid log pa ("guru sleeping monk"), however, seems not to be given. The lineage presented in the SSP is as follows: Vajrapāṇi, Lalitā Devī, Vīravajra (King of Uḍḍiyāna), Padmavajra, Sahajavajrā, Ānandavajra, Vajravatī Brāhmaṇī, Siddhavajra, Sarvajagannātha, Cittavajra, Lakṣmīṅkarā and Indrabhūti (i.e., "Sleeping Monk" or Lavapa).[24] Our rationale for excluding the idea that this Indrabhūti, i.e., the author of the **Sahajasiddhi* whose life story is given in Lakṣmīṅkarā's **Sahajasiddhipaddhati*, can be accepted as the author of the JS is inevitably connected with a discussion regarding the association of the various Indrabhūtis with the female *siddhā* Lakṣmīṅkarā, or more probably the various Lakṣmīṅkarās, paired with the internal evidences in these works. Without going into details, the two perhaps most relevant reasons for doubting the identity of the two Indrabhūtis are, on the one hand, the differing status that is credited to women in the JS and **Sahajasiddhi* and, on the other hand, the fact that a number of parallels to, and quotations of, later *yoginītantra*s such as the *Hevajratantra* (HT) and texts from the Cakrasaṃvara Cycle are contained in both the **Sahajasiddhi* and the SSP, whereas no trace of these can be found in the JS.[25]

Kragh 2010 and Kragh 2011. In the former publication, Kragh estimates the lifetimes of the twelve masters whose hagiographies are contained in the SSP, and thereby also the lifetimes of Indrabuddhi/Indrabhūti and Lakṣmīṅkarā and the origin of their works, to the "Swat valley in NW Pakistan, possibly in the 9th to the 10th centuries" (Kragh 2010, p. 196). In his study, Kragh comes to the conclusion that the **Sahajasiddhi* must have been translated into Tibetan sometime in between 1055 and 1080 CE, marking the certain *terminus ante quem* of both works (Kragh 2010, p. 210) and thus making the SSP the oldest known Indian hagiographic account of the lives of Indrabhūti and Lakṣmīṅkarā. Regarding the different renderings of the name Indrabhūti in the SSP, the reader may be referred to Kragh 2010, p. 197, nt. 6.

[23] Tōh. 2260: *dpal ldan rol pa lha mo che || de bźin dpa' bo rdo rje dpal || dam tshig ces bya rdo rje dpal || de bźin padma rdo rje dpal || dpal ldan lhan cig skyes rdo rje || rdo rje daṅ ldan bram ze mo || de bźin grub pa'i rdo rje dpal || dpal ldan gśin rje'i rgyal po 'dis || dpal ldan 'khor lo sṅon brjod pa || bla ma dge sloṅ gñid log pa || de bźin gźan yaṅ gaṅ źig lha || dpal ldan kun 'gro mgon po daṅ || de bźin dpal ldan thugs rdo rje || dpal ldan rol pa'i lha mo sogs || yaṅ daṅ yaṅ du kun la 'dud || de rnams źabs la phyag byas nas* || (D fol. 1v).

[24] See Kragh 2011, pp. 97-98. This lineage coincides with the description in the *Blue Annals* as given in Roerich 1995, pp. 362ff. Therein too, the appellations "Sleeping Bhikṣu" and "La-ba-pa" appear.

[25] Regarding these parallels, cp. **Sahajasiddhi* "*de ñid srog chags rnams kyi srog || de ñid mchog tu mi 'gyur*

As noted above, and although showing various significant differences, the life story of Indrabhūti as it is presented in the SSP overlaps in its core with that presented in Abhayadatta's account wherein Indrabhūti's story is found as the 42nd and Lakṣmīṅkarā's as the 82nd of those of the eighty-four *mahāsiddha*s; and it is worth speculating about their relation, i.e., whether Abhayadatta's account from the 12th century has indeed been informed by the SSP. It is also worth noting, as has been mentioned already by Keith Dowman, that the *rnam thar* of Indrabhūti, in fact, is as much about Lakṣmīṅkarā as it is about Indrabhūti.[26] Due to the closeness of the two accounts in which Lakṣmīṅkarā is presented as the younger sister of Indrabhūti who was inspired by his sister's accomplishments to renounce royal life, paired with the internal evidences in the works of these authors and the fact that the genealogy presented in both accounts is different from the information associated with the earlier Indrabhūti(s), we can not other but come to the conclusion that there must have existed at least three, possibly more, Indrabhūtis whereof the one in the SSP and Abhayadatta's *rnam thar* collection must refer to a younger Indrabhūti, often referred to as Indrabhūti the Third. Consequently, we agree with Dowman who identifies the story in Abhayadatta's *rnam thar* collection with Indrabhūti the Third. Yet, we have to disagree with other aspects of his interpretation inasmuch as he makes an unnecessarily strong differentiation of Uḍḍiyāna and Za hor, and, in his assessment of Indrabhūti the Third whom he places in the ninth century, brings together what appears to us clearly as different transmission lineages, in many places leaving the reader unable to trace or evaluate the exact sources from which he had drawn his information:

> King Indrabhūti III, the younger, of Oḍḍiyāna, is Lakṣmīṅkarā's brother, the Indrabhūti of our legend, who lived in late ninth century. [...] He received the

ba || *de ñid kun la khyab pa yi* || *lus kun la na rnam par gnas*" (Tōh. 2260, D fol. 2rv) and **Śriherukābhyudaya* "*de ñid srog chags rnams kyis srog* || *de ñid mchog tu mi 'gyur ba* || *kun la khyab pa de ñid rñed* || *de ni lus kun la ni gnas* ||" (Tōh. 374, D fol. 267v). The **Śriherukābhyudaya* probably is to be dated to the tenth century (see Sugiki 2018, p. 39, nt. 1). The same verse also can be found in Tōh. 1180 (D fol. 69r), Tōh. 1272 (D fol. 100r), Tōh. 1449 (D fol. 337v), Tōh. 2259 (D fol. 293r), Tōh. 2261 (D fol. 17r) and Tōh. 2540 (D fol. 157v). The quotations of the *Hevajra*-, and *Cakrasaṃvaratantra*s in the SSP (D fol. 4r, 14v, and 19v) have readily been pointed out in Kragh 2011, p. 97. Apart from these parallels in later *yoginītantra*s, the author of the JS attributes a high status to women of any social origin in verses 1.80-83, whereas the author of the **Sahajasiddhi* states that "women, simple-minded persons, cow herders, tribal people, those of low caste, …, etc., do not understand the inborn nature." (Tōh. 2260, D fol. 2v, transl. Kragh 2011, p. 107). This contrasting view becomes even clearer in the citation of SBS 2.17 in section 15 of the JS (*sarvayogasamāyogaiḥ sarvabuddhasya cāsya hi* | *nāryo 'pi hi vimucyante buddhabodhiṃ spṛśanti ca* ||) wherein it is made clear that "even women are completely liberated and they touch the awakening of the Buddhas." Curiously, we can find parallel statements to that in JS 1.80-83 also in Lakṣmīṅkarā's *Advayasiddhi* (AS 16-17, 23). Thus, a connection between the author of the JS and the authoress of the AS likewise can be established on grounds of intra-textual evidences, which can be taken as another support for the hypothesis that there might have existed more than one person by the name of Lakṣmīṅkarā, and which complicates matters even further. Although we do not necessarily agree with all of his conclusions, the fact that several Lakṣmīṅkarās must be distinguished has already been addressed in Dimitrov 2000. On the dating of the authoress of the AS, see Gerloff and Schott 2021, p. 1.

[26] "Indrabhūti's sister Lakṣmīṅkarā, plays such an important role in the story that we learn little of the king himself, [...]" (Dowman 1985, p. 230). According to this account, Lakṣmīṅkarā is said to have been married to a certain King Jālendra who reigned in the bordering kingdom of Laṅkapurī (cf. Donaldson 2001, p. 12). The different narratives involving Lakṣmīṅkarā, including Abhayadatta's account as well as that contained in the SSP, are discussed in more detail in Kragh 2011. The life story (hagiography) of Indrabhūti according to Abhayadatta's presentation of the eighty-four *mahāsiddha*s is translated in Grünwedel 1916, pp. 185-186, Katz 1975, Robinson 1979, pp. 150-152 and Dowman 1985, pp. 229-234. Therein, the statement *spyod du gśegs pa rnams lCam raṅ gi rnam thar du gsal* may be taken as an indication that the version in this account is, to say the least, inspired by the account of Lakṣmīṅkarā in her SSP.

> *Hevajra-tantra* from Saroruha and gave it to Jālandhara; he received the *Saṃvara* from Lawapa and initiated Kacapa and others. Kukkuripa was one of his Gurus. If he was also a great adept of the *Guhyasamājatantra*, recipient of the tantra from Anaṅgavajra, whose Guru, Padmavajra, wrote the *Guhyasiddhi*, then he is the author of the *Jñānasiddhi*, another great *Guhyasamāja* commentary. (Dowman 1985, pp. 233-234)

Despite of several problems that we perceive in this abridged presentation of the available information pertaining to a younger Indrabhūti, which partially will be addressed in the following, the transmission lineage of the Hevajra teachings that is associated with Saroruha, alias Saroruhavajra (Tib. mTsho skyes rdo rje), is indeed found, for example, in Sa chen kun dga' sñiṅ po's (1092-1158) *sLob dpon mTsho skyes kyi lo rgyus*, one of the earlier datable accounts of this lineage. In it, and related accounts, Indrabhūti the Third (*gsum pa*) indeed occurs together with Lakṣmīṅkarā in succession of Saroruha who received the Hevajra instructions from Anaṅgavajra. In the JS, however, no trace can be found that the author knew this *yoginītantra* that should have been at the verge of its rising influence at the time of the composition of the JS.[27] The very same applies to the above connection of Indrabhūti to the teachings of the Cakrasaṃvara. Regarding the statement that "he received the *Saṃvara* from Lawapa" (also referred to as Lwa ba pa or Kambala), it should be noted that Indrabhūti and his sister Lakṣmīṅkarā indeed appear in connection to the Cakrasaṃvara transmission in the accounts of both Abhayadatta and Tāranātha (see below) as well as in a transmission lineage of the **Saṃvarārṇavatantra* mentioned in the so-called "Shum Shere" manuscript fragments.[28] In his presentation of Kambala (no.

[27] The distinction of the various Indrabhūtis and their connection to Padmavajra and Anaṅgavajra in the context of the *Hevajratantra* and Saroruhavajra's Hevajra lineage has been discussed in some detail in Snellgrove 1959a, pp. 11-19 and Gerloff 2020, pp. 9-25, 625-636. Therein too, conflicting pictures of the relation of the various Indrabhūtis can be observed. The transmission lineage in the *sLob dpon mTsho skyes kyi lo rgyus* is given as follows: *'di'i brgyud pa ni | rDo rje 'chaṅ chen po | des rDo rje bdag med ma'i sprul pa rnal 'byor ma Bi la sa ba dz+ra | des Yan lag med pa'i rdo rje | des mTsho skyes rdo rje | des Indrabhūti | des lCam legs smin | des Nag po spyod pa | des dPal 'dzin la | des Gayadhara la | des Bla chen 'brog la | des mKhar chuṅ pa la | des rJe chen po la | des bdag la gnaṅ ba'o* || (pp. 723_6-724_2). A very similar lineage is contained in Bu ston's *Bla ma dam pa rnams kyis rjes su bzuṅ ba'i tshul bka' drin rjes su dran par byed pa*: *rDo rje 'chaṅ | B[i] la sya ba dz+ra | Yan lag med pa'i rdo rje | mTsho skyes rdo rje | Indrabhūti | lCam lakṣmī | Nag po spyod pa | Bram ze dpal 'dzin | Ghayadhara | 'Brog mi śākya ye śes | Se ston kun rig | Źaṅ dgon pa ba chos 'bar | Sa chen | rTa stag po ba |* […] (vol. 26, pp. 68_{2-3}). In the account preceding this lineage (p. 720_{1-4}), Indrabhūti the Third is presented as the king of O rgyan, i.e., Uḍḍiyāna, in the western region, clearly being set apart from Oḍebiśa in the South of the Vajrāsana (*rdo rje gdan*, i.e., Bodhgaya). Anaṅgavajra, moreover, is said to have been the same as Jalendhara (p. 722_{2-3}). Several elements in the narrative of the *sLob dpon mTsho skyes kyi lo rgyus*, such as his and his consorts burning, overlap with the story as found in the accounts of Padmasambhava's life, a fact that does not come to our surprise when considering that the names of Padmasambhava and Saroruhavajra, alias Padmavajra, at times led to some confusion in Tibetan writings. These narratives and their overlapping elements deserve further study, also in the light of the geographical indications made in these.

[28] The "Shum Shere" manuscript fragments have been studied first in Lévi 1931 and were also taken into account in P. C. Bagchi 1946 and Torricelli 2018. Therein, Kukkuripāda and Indrabhūti appear in a transmission of the **Saṃvarārṇavatantra* and Uḍḍiyāna, reading verbatim: *iti Lūyīpādādeśāt Sambarārṇavatantram ānetum Oḍiyānaṃ gatau. tatra Yoginīpārśve dinacatuṣṭayaṃ yāvat sthitau. cauryeṇa tantram ānītam. nadīpāre tayā dṛṣta etat sādhanaṃ sarvam api vāyunā nītaṃ Vajrāṅganāsakāśe. Kukurīpādaiḥ śrutaṃ Indrabhūtipādair Lakṣmīkar(ā)Viruvāpādaiḥ Paiṇḍapātika Ḍiṅgara Paiṇḍapātikā(i)ḥ* (Lévi 1931, p. 425). Regarding it, see also Torricelli 2018, pp. 100 no. 8, 125 nt. 29. The names Lavapa and Kambala, moreover, can have the same meaning whereas the Tibetan Lwa ba pa may render both names. This becomes evident, for example, from the colophon of SN_A, wherein we find the name Kambala (fol. $110v_5$), and the colophon of the Tibetan translation of the text which gives the author as La ba pa (D fol. 78r). In the colophon in SN_A, it may be noted here briefly, reference to the *locāvaka* (sic! for Tib. *lo tsa' ba*) Can-

30), and in opposition to what we find in the SSP wherein Indrabhūti and Lavapa are said to be the same person, Abhayadatta equates Kambala and Lavapa (Dowman 1985, p. 182) who reappears both in his accounts of Indrabhūti (no. 42, Dowman 1985, p. 230) and Lakṣmīṅkarā (no. 82, Dowman 1985, p. 372) in connection to Uḍḍiyāna. Kambala's commentary on the *Laghuśaṃvaratantra* (i.e. *Herukābhidhāna*, LŚT), the *Sādhananidhi* (SN), survives in both Sanskrit and Tibetan translation (Tōh. 1401). Another commentary on the LŚT attributed to an Indrabhūti, the *dPal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa źes bya ba'i rnam par bśad pa* (Tōh. 1413), presumably was written in reliance on this work and well may have been composed precisely by this later Indrabhūti, student of Kambala, whose account is given by Abhayadatta. As demonstrated by David Gray, Kambala is to be placed rather into the tenth century, which makes the above dating of this later Indrabhūti into the ninth century quite unlikely.[29]

In 'Gos Lo tsa' ba gŹon nu dpal's '*Blue Annals*' (*Deb ther sṅon po*) a clear association of Indrabhūti and the Guhyasamāja can be found in book seven:

> The adepts of the (Guhya)samāja agree that the Guhyasamājatantra had been preached by the Munīndra himself, following a request of the Indrabhūti, the great king of Oḍḍiyāna, at the time when the Buddha had manifested himself in Oḍḍiyāna and initiated (the king). (Roerich 1995, p. 359)

In his account of this system, however, and in contrast to the *'Bri guṅ chos mdzod* and Tāranātha's accounts (see below), no differentiation of the various Indrabhūtis that were associated within different transmission lineages is made explicit and, just like in the SSP's account, the transmission lineage which appears in several places, Lavapa and Indrabhūti are presented to be the same person, probably in order to harmonise the otherwise contradicting accounts:[30]

drakīrti is made (fol. $112r_5$). In the following folios, a copy of the *Adhiṣṭhānakrama* of Vajraghaṇṭāpāda, traditionally considered a teacher of Kambala (e.g. in Templeman 1983, p. 33), is found (fol. $112v_2$-$113r_4$).

[29] Gray states that "In any event, Kambala's commentary is relatively early and important, since, with Jayabhadra's, it is one of the two commentaries on which many later writers rely. Indeed, several commentaries depend significantly on Kambala's work. Devagupta's commentary is basically an expansion of Kambala's. Indrabhūti's commentary likewise relies upon it, and is clearly a later work, as it relies upon the four joys system of exegesis which was borrowed from the *Hevajra* tradition, and which is not found in the earliest commentaries.83 According to Tāranātha, Indrabhūti was a disciple of Kambala, which might date him to the tenth century." Gray bases his dating into the tenth century on the translation of the *Navaślokī* into Chinese, which must have taken place after Dharmapāla visited India in the late tenth century (Gray 2007, pp. 23-24).

[30] 'Gos Lo tsa' ba reports, so it seems, information from various lineages. According to the first account (see quote on next page), the Guhyasamāja teachings originated in Oḍḍiyāna where they were practiced by King Indrabhūti and his followers. After they reached realization, the teachings disappeared from Oḍḍiyāna and were brought by a *yoginī*, who had received the instructions from Indrabhūti, to King Viśukalpa in the South. From him, the transmission continues via the *brāhmin* Saraha to *ācārya* Nāgārjuna who, in turn, taught the Tantras to his students. Among them, there were the masters Śākyamitra, Āryadeva, Nāgabodhi and Candrakīrti. From the latter, the teachings were passed on via Śiṣyavajra to Kṛṣṇācārya and, in succession, to Gomiśra (Sa 'dres pa) and Abhijña (mṄon śes can) of Bhaṅgala. From him and others, among which there are reported bTsun mo can (Yoṣa) of Za hor, the prince of Koṅkana sPrin gyi sugs can, Kṛṣṇasamayavajra (Nag po dam tshig rdo rje) of Vajrāsana (Bodhgaya), the master Atiśa, Candrarāhula, a Kashmiri scholar, Śāntibhadra (Źi ba bzaṅ po) of Rājagṛha, an *upāsaka* Ye raṅ, the Nepalese Mahākaruṇa, Navakūṭipa of Bal po rdzoṅ and Nāropā's disciple Jñānākara from Kashmir, the transmission continues. 'Gos Lo tsa' ba further reports details of this transmission from Ṅor rje Kun dga' 'od, according to which the teachings were transmitted from Nāgabodhi to Tilopā, Nāropā, Kuśali (the older and younger), gSer gliṅ pa, Piṇḍopā bSod sñoms pa, Abhijña and Jñānākara (Roerich 1995, pp. 359-361). According to the second account, which is said to partly agree with the "prophecy" in the *De kho na ñid kyi sgron ma'i rgyud* (Tōh. 423) which, in turn, refers back to the *dPal ye śes thig le'i rgyud kyi rgyal po* (Tōh.

> Some who had expressed the view that king Indrabhūti and La-ba-pa had been different personalities would be unable to explain the passage in the Commentary on the Sahajasiddhi (Lhan gčig skyes-grub, Tg. rGyud, No.2223, the Commentary in the Sahajasiddhipaddhati-nāma, Tg. rGyud, No.2261; this passage read[s] "she taught it to king Indrabhūti or La-ba-pa"). (Roerich 1995, p. 363)[31]

Apparently, 'Gos Lo tsa' ba's presentation conflates several persons and lineages which becomes clear once text-internal evidences are taken into account. The citations and terminology in the JS, GS and AS show no sufficiently clear trace of the later *yoginītantra*s or, for that matter, a four- or fivefold tantra classification (see p. 20, nt. 4). This is in direct conflict with the SSP the authoress of which must have lived in a period in which texts commonly referred to as *yoginītantra*s existed and who, in her SSP, referred to authors who predominantly are associated with precisely these later traditions such as the Hevajra, Cakrasaṃvara and others. The conflation of the 'late' Lakṣmīṅkarā's SSP with the Guhyasamāja tradition leads to the unwanted consequence that no clear distinction between the Indrabhūtis, Padmavajras, Anaṅgavajras and Lakṣmīṅkarās of the pre-*yoginītantra* genealogy connected with the GST and *yoginītantra*-related genealogies connected to the traditions of the Hevajra and Cakrasaṃvara cycles can be drawn. Interestingly, and presumably in order to resolve the apparent contradiction, 'Gos Lo tsa' ba mentions that, according to some, the *Hevajratantra* was "expounded as an introduction to the (Guhya)samāja" while the latter "could be explained with the help of the bDe-mchog 'khor-lo," i.e., the *Cakrasaṃvara* (Roerich 1995, pp. 358-359). This, in our view, has to be seen as an attempt of unifying the otherwise conflicting accounts and cannot withstand any historic and text-critical scrutiny. The same holds for a passage further below wherein 'Gos Lo tsa' ba states that:

> This treatise on the Sahajasiddhi (sKyes-grub) is also based on the (Guhya)-samājatantra, for in its commentary it is said: "In the Sahajasiddhi it is stated — 'From the vast Mahāyāna .....,'" the term 'Mahāyāna' here means the "Mahā-Yoga-tantra (i.e. the Guhyasamājatantra), which expounds the hidden (nature)

422), the transmission of the Guhyasamāja originated with Vajradhara who revealed the instructions to Vajradharma (rDo rje chos) who, in turn, passed them on to Indrabhūti, king of the *vajrasthāna* Oḍḍiyāna in the North and master of the 14th *bhūmi*. From him who, so the report in Tōh. 423, is identical with Vajrapāṇi, the Guhyasamāja teachings passed on via a "Ḍākinī born of the Nāgas" (Roerich 1995, p. 361), an element that seems to link this transmission to the former. As a third lineage of the Guhyasamāja, 'Gos Lo tsa' ba lists the lineage of the SSP (Roerich 1995, pp. 361-362) which again is explicitly referred to in further detail, including the story behind the name Lavapa, in his "story of the lineage of *siddha*s" (Roerich 1995, pp. 552-553). Apart from these lineages referred to in the context of the GST, the *Blue Annals* also contain a variant of the above mentioned Za hor legend, the so-called 'Lineage of the mDo' according to sGro sbug pa (Roerich 1995, pp. 158-159). In book 12, moreover, Indrabhūti is listed together with Anaṅgavajra, Saroruhavajra, Ḍombī, Vajraghaṇṭā, Tilopā, Kṛṣṇapāda, Līlāvajra, Lūyīpāda, Virūpa, Ānandagarbha and Kukkuripā as one of the eleven teachers of Dam pa saṅgs rgyas to whom they taught the Mother Tantras (Roerich 1995, p. 869). In this account, it may be noted briefly, Padmavajra is given as one of the eleven teachers who bestowed the Father Tantras to Dam pa saṅgs rgyas. Here, it also shall be mentioned that the different *lo rgyus* as contained in the *'Bri guṅ chos mdzod* for the *Guhyasiddhi* (T pp. 8-9), the *Prajñopāyaviniścayasiddhi* (T pp. 98-99) and the JS (see Appendices: *Lo rgyus* of Indrabhūti's *Jñānasiddhi* (T pp. 122,2-126,2)) are almost identical with, and thus possibly taken from, the respective description found within "The Chapter on the History of the Yoga (Tantra)" in the *Blue Annals* (Roerich 1995, pp. 356ff.) with the important difference that in the *Blue Annals*, unlike in the *lo rgyus* dealing with the JS, no intermediate Indrabhūti is mentioned. Another earlier account of a possibly related GST transmission lineage that, unfortunately, could not be consulted by us, is mentioned in Martin 1997, p. 62, the *Rim lṅa'i bla brgyud rnam thar rtogs pa don gyi lo rgyus*.

[31] Roerich must have mistaken Tōh. 2223, referring to Ḍombīheruka's *Sahajasiddhi*, with Tōh. 2260 which refers to Indrabhūti's **Sahajasiddhi*, the work commented on in Lakṣmīṅkarā's SSP (Tōh. 2261).

of the Body, Speech and Mind of all the Buddhas." (Roerich 1995, p. 363).

Unlike 'Gos Lo tsa' ba, Tāranātha makes precisely this difference of various Indrabhūtis, both in his *rGya gar chos 'byuṅ* and *bKa' babs bdun ldan* ('*The Seven Instruction Lineages*'), seemingly differentiating three Indrabhūtis.[32] In the third lineage of his *bKa' babs bdun ldan*, labelled '*karmamudrā*,' he lists Indrabhūti the Great (king of U rgyan), the female Sahājasiddhi (sic! for Sahajasiddhi, Tib. lHan cig skyes grub), Padmavajra the Great, Anaṅgavajra, Padmavajra the Middling and Indrabhūti the Middling etc. (Templeman 1983, pp. xii, 24ff.), somewhat merging the accounts of the *'Bri guṅ chos mdzod* (see below) with that of the SSP.[33] In the fourth instruction lineage, labelled 'Clear Light,' Tāranātha gives the accounts of Aśvapāda (a.k.a. Paramāśva, rTa mchog), Vīṇapāda, the *yoginī* and king's beer-seller Vilāsyavajrā (a.k.a. Cinto/Cintā), Ḍombīpa, Vajraghaṇṭāpāda, Lavapa and King Indrabhūti, the middle one, who passes the instructions on to Jālandharipāda from whom the

[32] In our assessment of Tāranātha's accounts, we mainly refer to his *bKa' babs bdun ldan* which, in our view, is more relevant for the matter at hand. The *rGya gar chos 'byuṅ* has been translated into English in Chattopadhyaya 1990. Translations of the *bKa' babs bdun ldan* are published in Grünwedel 1916 (German) and Templeman 1983 (English). In the *bKa' babs bdun ldan*, the different Indrabhūtis are referred to by Tāranātha in the accounts of the instructions of the '*karmamudrā*,' 'clear light' and 'word tradition.' Although the wording in these implies that there must have been three different Indrabhūtis, Tāranātha in fact seems to be referring only to Indrabhūti the Great (*chen po*) and Indrabhūti the Middling (*'briṅ po, bar ba*).

[33] Tāranātha's account of this instruction lineage opens with the statement "the great King Indrabhūti [...] was by nature Vajrapāṇi" (Templeman 1983, p. 24). This is in clear contrast with, for example, the narrative in Jñānamitra's commentary on the *Prajñāpāramitānayaśatapañcāśatikā* (see above). In his assessment of the work, Templeman allocates this Indrabhūti in Uḍḍiyāna and proposes his date to the second half of the eighth century (Templeman 1983, p. 110, nt. 97). The story given for this earlier Indrabhūti basically narrates in some detail how the king receives instructions of "the Three Higher Trainings and the Six Perfections," after he had made offerings to a flock of 500 flying Arhats. Having miraculously received empowerment and the perfection of *yuganaddha*, Indrabhūti finally attained "all the Tantras." Thereafter, all beings of U rgyan attain accomplishment and "rainbow bodies […] by means of the path of Great Bliss" (Templeman 1983, pp. 24-25). Tāranātha connects this narrative of the earlier Indrabhūti via a *ḍākinī* who was "later on a dancing girl known as Śrīsukha" (ibid.), reportedly identical with the *yoginī* Sahajasiddhi, to the narrative of the SSP. This element, namely the fact that a certain *ḍākinī*, or *yoginī*, maintained the transmission after all people of U rgyan gained accomplishment, is reminiscent of the story in 'Gos Lo tsa' ba's *Blue Annals* (cp. Roerich 1995, pp. 359, 361). The tantric teachings, the account continues, were passed from that "dancing girl" to Padmavajra the Great, "born in the West in the land of Maru into the Brāhmin caste, […] who was most learned in the Tripiṭaka and all the śāstras." In U rgyan, he was "studying many secret outer Tantras" and received "the Guhyasamāja and others. […] He also wrote the commentary known as "The Secret Siddhi" (Guhyasiddhi)." The tradition continues via Anaṅgavajra to Saroruha who "reached the very attainments of Hevajra himself. His disciple was Indrabhūti, the middle one" (Templeman 1983, pp. 26-29). At this point, Tāranātha ends the account of the *karmamudrā* instruction, adding that Indrabhūti, the middle one, will be referred to in passing in the story of Lavapa. The narrative in the accounts of Anaṅgavajra and Saroruha in this part of the *bKa' babs bdun ldan*, it may be noted here briefly, shows several elements of the stories contained in the *'Bri guṅ chos mdzod* (T pp. 124-125), *sLob dpon mTsho skyes kyi lo rgyus* (pp. 720-723) as well as, with extension, also in the accounts of Padmasambhava's life as found in the *bZaṅs gliṅ ma* (Tsogyal 1999, pp. 45-51). In the *sLob dpon mTsho skyes kyi lo rgyus* and the *bKa' babs bdun ldan*, we find the episode in which Saroruha and his consort are burned on behest of King Indrabhūti. In both accounts, Saroruha's consort, said to be Anaṅgavajra's daughter, remains unnamed. Be that as it may, whereas the *sLob dpon mTsho skyes kyi lo rgyus* identifies the king as Indrabhūti the Third, the *bKa' babs bdun ldan* speaks of Indrabhūti the middle one. In the *'Bri guṅ chos mdzod*, the same narrative, namely that of the burning of the tantric master and his consort by an intermediate King Indrabhūti is found, yet in the *'Bri guṅ chos mdzod* that person is Anaṅgavajra and his consort Padmavajra's daughter *bu mo padma*. In the *bKa' babs bdun ldan*, similar to the *'Bri guṅ chos mdzod*, Anaṅgavajra is said to have been King Indrabhūti's court priest, an information which differs in the *sLob dpon mTsho skyes kyi lo rgyus*. In the *bZaṅs gliṅ ma*, in which the episode of his and his consort's burning is likewise found, the consort is identified as Mandāravā, the daughter of the King of Za hor. A closer study of these different accounts, including both the comparison of their overlapping narratives and elements as well as their differences, certainly remains a desideratum.

lineage spreads further (see Templeman 1983, pp. xiii-xv).[34] Other than in the SSP, *Blue Annals* and *'Bri guṅ chos mdzod* (see below), Lavapa and Indrabhūti are clearly presented as different persons, a fact that Tāranātha comments as follows:

> This oral account [of King Indrabhūti the Middling and Lavapa] disagrees somewhat from the Sahajasiddhi Commentary as it occurs in Tibet. Just as there are many dissimilar accounts of certain people gaining liberation in the Sūtras, there is another account in which Indrabhūti's and Lva.va.pa's sphere of activity seem to resemble each others. This is inconsistent. [...] Moreover, there are even suspect Indian śāstras and accounts of different lengths which are refuted by the Blue Annals etc. and are shown to be without substance. (Templeman 1983, pp. 35-36)[35]

In his presentation of the fourth instruction lineage, Lavapa is presented as "the son of a King," ruler of "a part of Urgyen" and student of Vajraghaṇṭā "who empowered him into the maṇḍalas of Cakrasaṃvara, etc." Here, Tāranātha clearly shows his awareness of the fact that there has been disagreement also of the location of the kingdom he was associated with, stating that "some say it was Odiviśa" (Templeman 1983, p. 33). It remains somewhat unclear whether or not the kings in the preceding passages, whose names are not mentioned, are meant to have been the same person as Indrabhūti whose name appears first in the context of Lavapa. Some clues for the identification of the rulers presented in the preceding may be derived from the locations and people they are associated with.[36] In his account of Lavapa, Tāranātha not only narrates the tale behind the name Lavapa, with some conceivable differences to the narrative in the SSP, but also offers the story behind his appellation as "sleeping monk." This story, as far as we have been able to determine, is not contained in the Tibetan translation of the SSP as it is preserved in the canonical sources. Be that as it may, judged from textual relations, and although we cannot exclude the possibility that one and the same person might have transmitted different teachings of different traditions to different persons at the same or different times of their careers, we consider it quite unlikely that the teachings in the **Sahajasiddhi*, for the above stated reasons, can be credited to the author of the JS whose text shows no clear evidence of an influence of the Hevajra and Cakrasaṃvara systems.

In the sixth instruction, referred to as 'Word Tradition,' Tāranātha lists a number of accounts without that it would be evidently conceivable how these relate to each other. Unfortunately, we have no certainty as to the nature of this sixth tradition as it, unlike the previous one, does not seem to be constituting a single lineage. However, in this tradition, Tāranātha identifies the middling King Indrabhūti as Kukkurāja

[34] Worth mentioning here is the related transmission lineage mentioned in Kuddālapāda's *Acintyādvayakramopadeśa* (AAK), a text which is contained in manuscripts B_1, K_2 and K_3 within which the JS is likewise transmitted (see Transmission of the JS in multiple-text-manuscripts). The relevant passage therein reads as follows: *bhadrapādena kathitaṃ karṇāt karṇaṃ mukhān mukham | anekopāyayogena bhadrapādaprasādataḥ || bhāvanācintyayogena buddhyate* (°*ddhatvaṃ*) *prāpyate dhruvam | paramāśv*[*o*] *vīṇāpāda indrabhūtiḥ salakṣmibhiḥ || vilāsavajra(jro) guṇḍarī padmācārya(ryo) mahākṛpaḥ | dharmapādasya kramato bhadrapādakramāgatāḥ ||* (AKK pp. 87-89). These verses are also referred to in Krug 2018b, pp. 335-336 and Gerloff 2020, p. 21. A new edition and annotated translation of this work remains a desideratum.

[35] This information, obviously, is in agreement with Tāranātha's presentation found in his *Chos 'byuṅ* (see Chattopadhyaya 1990, pp. 241-244).

[36] In the context of his account of Vajraghaṇṭāpāda, Tāranātha clearly sets apart the locations of U rgyan and Oḍiviśa, stating that Vajraghaṇṭāpāda was of royal descent from a lineage near Oḍiviśa and later came to U rgyan after he had been in Nālanda where he met the *siddha* Dārikapā who gave instructions to him (Templeman 1983, pp. 31-32).

(i.e, Kukkuripāda) who has given teachings to Padmasaṃbhava. Tāranātha, unfortunately, does not provide any detailed information stating that "Furthermore, since the accounts of Atīśa are quite renowned I will not set out more on him here" (Templeman 1983, pp. 69-70). Although Tāranātha does not make it explicit where his identification of Indrabhūti as Kukkurāja is derived from, parts of his account are reminiscent of the information in the commentary on *Prajñāpāramitānayaśatapañcāśatikā* (a.k.a. *Adhyardhaśatikā Prajñāpāramitā*) wherein Indrabhūti is referred to as the king of Za hor who received esoteric scriptures from Vajrapāṇi via Kukkura, while also the relation of an earlier Indrabhūti and Padmasambhava has already been detailed above. Similar to the narrations that involve an intermediate Indrabhūti and Lavapa wherein these two persons partially overlap, so Tāranātha brings forth another variant in which the same is the case for Indrabhūti and Kukkurāja. If anything becomes clear from this conflicting report, then it probably is the fact of having another account that associates an early Indrabhūti with an earlier Kukkurāja, underlying the fact that also of this famous *siddha* there probably must have been more than one person with an identical name (see p. 27, nt. 17 and p. 32, nt. 28).[37]

To complicate matters even further, we find an interesting collection of paratexts in the form of outlines (*sa bcad*) and hagiographic accounts (*lo rgyus*) in the 'Treasury of 'Bri guṅ Teachings' (*'Bri guṅ chos mdzod*), in which the translation of the JS is transmitted as part of the 'Seven Siddhi Texts' (*Grub pa sde bdun*) within the larger frame of the 'Collection of Indian Mahāmudrā Works' (*Phyag chen rgya gźuṅ*; short: *rGya gźuṅ*).[38] According to these accounts in the *'Bri guṅ chos mdzod*, which contain the only life story known to us in which an explicit connection to the JS is made, and which present yet another and partially alternative picture, there were, in fact, even nine persons in Uḍḍiyāna who were given the name Indrabhūti after King Indrabhūti the Great had requested the *Guhyasamāja* from the Buddha.[39] The association of Indrabhūti the Great with the GST is in agreement with the abovementioned accounts. According to the *'Bri guṅ chos mdzod*, among the various Indrabhūtis, the three most famous ones were all intimately associated with the Yoginī

[37] To avoid confusion, one may mention here that Tāranātha in fact seems to distinguish only two Indrabhūtis. For him, the First is to be associated with the GST and the Second, i.e., the Middling, with the later traditions mentioned in the previous section. A third Indrabhūti is not referred to. This means that in his accounts Indrabhūti the Second corresponds to what we designate as Indrabhūti the Third (or: Younger). This has been discussed in a respective footnote in Chattopadhyaya: "[Indrabhūti] *alias* Indranāla or *brgya-byin-sdoṅ-po*. The adjective 'middle' (*bar-ba*) is apparently peculiar. Indrabhūti, the famous king of Oḍḍiyāna, is usually mentioned as a contemporary of Lva-va-pā—see BA i.362 & Tār Fo195Bf. However, BAi.359: 'The adepts of the (Guhya-)samaja-tantra agree that the Guhyasamaja-tantra had been preached by the Munīndra himself, following a request of Indrabhūti, the great king of Oḍḍiyāna, at the time when the Buddha had manifested himself in Oḍḍiyāna and initiated (the king).' The lineage mentioned is: Indrabhūti—Nāgayoginī—Viśukalpa—*mahā-brāhmaṇa* Saraha—*ācārya* Nāgārjuna—Śākyamitra—Āryadeva, Nāgabodhi, Candrakīrti, etc. Do we have a reference here to some tradition according to which there was an early Indrabhūti, a contemporary of the Buddha? Assuming this, Indrabhūti, the contemporary of Lva-va-pa was a later one [...]." (Chattopadhyaya 1990, p. 241, nt. 68).

[38] Regarding the *Grub pa sde bdun* and the JS's transmission therein, see The Context of the *Jñānasiddhi* and, in particular, the section Transmission of the JS in the *Grub pa sde bdun*. We are unable to identify the author of these para-textual elements. According to Mathes (in: Isaacson and Sferra 2015, p. 376), it may have been the famous Kun dga' rin chen (1475-1527 CE) who was compiling and commenting on the first volume of the *'Bri guṅ chos mdzod*. The same reference is also given in Krug 2018b (pp. 317, 373 nt. 452, 513). The *sa bcad* and *lo rgyus* of the JS are given in the Appendices. The para-textual elements pertaining to the AS and Indrabhūti's **Sahajasiddhi* readily have been published in Gerloff and Schott 2021, pp. 107-114.

[39] The respective passage in the *'Bri guṅ chos mdzod* reads as follows: *sṅon U rgyan du rgyal po Indrabhūti chen po źes bya ba | saṅs rgyas la dPal gsaṅ ba 'dus pa źu ba por gyur pa daṅ | de'i rjes su U rgyan gyi rgyal po gsaṅ sṅags kyi grub pa brñes pa Indrabhūti mtshan gsol ba dgu byuṅ źes kyaṅ grags |* (T p. 122: *lo rgyus* of the JS).

Lakṣmīṅkarā who is said to have written the *Advayasiddhi* (AS) on the basis of the JS. It is made clear, moreover, that Indrabhūti the Great was her father, respectively consort (*yab*), and Indrabhūti the Younger, author of the **Sahajasiddhi* (Tōh. 2260), was her student. Yet, unfortunately, Lakṣmīṅkarā's precise relationship to the middling Indrabhūti, the author of the JS who, unlike the later Indrabhūti, got accomplished without giving up his royalties, is left unclear. The *sa bcad* of the JS in the *'Bri guṅ chos mdzod*, just like the aforementioned account of the third instruction lineage in Tāranātha's *bKa' babs bdun ldan*, confirm Indrabhūti the Middling as the author of the JS. From the *lo rgyus* of the JS and **Sahajasiddhi*, moreover, it becomes evident that, for the author of the para-texts, the king referred to in the SSP either as dGe sloṅ gÑid log pa or Sa'i bdag po and dBaṅ po'i Blo is identical with the younger Indrabhūti, Lavapa and Dur khrod pa.[40] This is in a clear conflict with Tāranātha's representation of the SSP, according to which Indrabhūti's and Lavapa's 'sphere of activity' is to be distinguished, with the account of 'Gos Lo tsa' ba, in which the lives and works of different Indrabhūtis are conflated within a single Guhyasamāja tradition, and with the fact that the AS and SSP do not seem to have been written on the basis of the same text-historical background.[41]

The narrative in the *lo rgyus* begins with a *paṇḍita* named bDud rtsi dGa' ba'i 'byuṅ gnas who, after arriving from the eastern region of India at the middle Indrabhūti's court and following an encounter with the king and his clerks (seemingly in the form of an unspecified debate or discourse), gains permission to travel free from jurisdiction as a wandering *yogin* (*rtul źugs*) in the king's country (T pp. 122_3-123_3). At one point, he reaches a small village consisting of 500 small straw huts, in the middle of which he finds a house of an old woodworker that, according to prophecy, belonged to Padmavajra. Having paid obeisance and supplicated the old man together with a young lady referred to as *bu mo pad mo*, they received instructions and consecrations of the Guhyasamāja. Since he did not have anything to offer to Padmavajra, the *paṇḍita* composed a poem for him (T pp. 123_3-124_3). Having gained accomplishment, he and the young girl returned to Indrabhūti, who likewise gained accomplishment on top of his palace through practising *mahāmudrā*. From that time onwards, the people of U rgyan started observing this unsuitable retinue of the king and their unorthodox behaviour, finding their otherwise respected king to have fallen under bad influence. The king's ministers brought these complaints to him whereof he became dissatisfied. Upon this, the *paṇḍita* said that he should be burned in a fire of 100.000 pieces of wood. This pleased the people of Uḍḍiyāna as the burning would purify the otherwise polluted lineage of the king and they would be able to verify the authenticity of the *paṇḍita* as he, would he be a truly accomplished master, would not burn.

[40] *Slob dpon Indrabhūti bar mas mdzad pa'i Ye śes grub* | (T p. 83_3: *sa bcad* of the JS), *Indrabhūti che 'briṅ chuṅ gsum du grags pa las* | *che ba lcam Lakṣmīṅkarā'i yab* | *'briṅ po rgyal srid ma spaṅs par spros bcas kyi spyod pas grub pa mchog gi dṅos grub brñes* | *chuṅ ba lcam dPal mo ñid kyi rjes su bzuṅ nas dur khrod du śin tu spros med kyi spyod pa mdzad pas* | *Bla ma dGe sloṅ gÑid log pa źes bya ba'i* | *La ba'i na bza' can źes pa'i* | *Dur khrod pa źes kyaṅ bya'o* || […] (T p. 122: *lo rgyus* of the JS), *rgyal po Indrabodhi'i sras mor sku 'khruṅs* | […] *de Ye śes grub pa la brten nas gÑis med grub pa mdzad pa* […] (T pp. 184_6 and 186_1: *lo rgyus* of the AS), *de ltar rJe btsun dPal mo'i sku drin las* || *gÑis med grub pa'i legs bśad ñan zin gyis* || *da ni dPal ldan dBaṅ po'i Blo de la* || *Lhan cig skyes grub ñan phyir la 'ur 'dod* || *de la Bla ma dGe sloṅ gÑid log pa'am* || *Sa'i bdag po dBaṅ po'i Blo Indrabhūti chuṅ ba daṅ* | *La ba'i na bza' can daṅ* | *Dur khrod pa rnams mtshan gyis rnam graṅs yin la* | *des mdzad pa'i Lhan cig skyes grub kyi gźuṅ daṅ* | *de'i 'grel pa lcam dPal mo ñid kyis mdzad pa yod pa* | (T p. 190_{1-2}: *lo rgyus* of the **Sahajasiddhi*).

[41] While the AS clearly shows textual relations to the JS, GS, PUVS and others (see Gerloff and Schott 2021), such statement can not be made about the SSP. The very same can be said about the relation of the JS and the **Sahajasiddhi* (Tōh. 2260). Thus, the equation of the authors of the JS and **Sahajasiddhi* and the equation of the authoresses of the AS and SSP are, to say the very least, rather unlikely.

So, whatever the outcome would have been, the action of burning the *paṇḍita* and the girl would solve the problem. This element, one may add, is reminiscent of the above-mentioned episodes in the life stories of Padmasambhava and Saroruhavajra. The *paṇḍita* instructed that the fire site should not be visited for seven days after the burning. After the days had passed and people came to watch they saw a *maṇḍala* of the Guhyasamāja and a body appearing like a rainbow, a *mya ṅan med rdo rje yab yum*. Henceforth, he became known, among other names, as Yan lag med pa'i rdo rje, i.e. Anaṅgavajra (T pp. 124_3-125_4). After this account of Anaṅgavajra and Indrabhūti follows a short epilogue mentioning that Indrabhūti received consecrations and Tantras together with the respective instructions.

Thereafter, the account in the *'Bri guṅ chos mdzod* goes on to describe the textual relations, stating that the PUVS was written on the basis of the GS and *Saṃputatantra* (lit. *sam b+hu ti'*) for the sake of Indrabhūti the Middling, while the latter composed the JS on the basis of the PUVS, GST and SBS for the sake of Lakṣmīṅkarā, authoress of the AS (T pp. 125_4-126_1). This claim that 'the JS [itself] had been composed relying on the GST and the SBS' finds support in the fact that both Tantras evidently had a rather high status for the author of the JS, which is not only apparent by his frequent use of these, but also since two further works accredited to Indrabhūti that comment on the SBS are contained in the *bsTan 'Gyur* (Tōh. 1661 and 1672).[42] Our study of the JS confirms that, especially in the first chapter, textual parallels to the GS and AS but also the PUVS can be found.[43] The claim that the JS has been composed on the basis of the PUVS, however, remains problematic. Not only are the textual parallels between the JS and PUVS relatively rare and limited almost entirely to the first section of the JS, but also the assumed date of the composition of the PUVS may be in conflict with that of the JS when considering the reference to Śubhākara in PUVS 5.54 and the attribution of the work to (a) Nūtanānaṅgavajra in the tantric *Subhāṣitasaṃgraha* (SS; Bendall 1905, pp. 5, 51), a work of an anonymous author from the 11th to 12th centuries wherein several verses from the GS, JS, AS and PUVS are cited. As already noted in Isaacson 2009, 107 nt. 34, the name Nūtanānaṅgavajra also occurs in the final stanzas of Anaṅgavajra's *Hevajrasādhana* (HSS 10, fol. $123r_7$; ed. in Gerloff 2020, pp. 645-663), a text clearly associated with the Hevajra cycle. If the reference to Śubhākara is to be taken as short for Śubhākaragupta, a contemporary of Abhayākaragupta who lived during the reign of the Pāla king Rāmapāla (1084-1130),[44] this would place the lifetime of the author of the PUVS in the end of the 11th and beginning of the 12th centuries, as rightly pointed out in P. C. Bagchi 1946, pp. 25-26. The claim that the JS is based on the PUVS which itself is based on the *Saṃputa* poses a further problem, inasmuch as the *Saṃputa(tantra)*, also known as *Saṃputodbhava*, an explanatory scripture commonly credited to the class of *yoginītantra*s, in all likelihood incorporated several verses from the PUVS, and not the other way around.[45] In view of the pos-

[42] The former of these likewise has been translated by Rin chen bZaṅ po and Śraddhākaravarman, being another indication of the importance of this text for the scriptures associated with Indrabhūti and his JS.

[43] For relations (either in content or reading) to either of these three in the first section of the JS see, for instance, verses 1.15, 1.18-20, 1.25, 1.32-33, 1.48, 1.56, 1.57, 1.62, 1.74, 1.77-78 and 1.80-84. Also the following statement in the *lo rgyus* of the GS, if taken in the sense of an observation regarding the closeness of the GS and JS, is not without interest, stating that Padmavajra, either the First or the Middling, composed the GS at the request of a certain court *paṇḍita* of Indrabhūti: *Indrabhūti'i mchod gnas paṇḍita dGe ba'i myu gus gsol ba gdab pa'i ṅor dPal gsaṅ grub pa mdzad do* || (T p. 9_{1-2}).

[44] Regarding the above dates, see Rinpoche and Dwivedi 1993, p. 9 et al.

[45] This claim in the *'Bri guṅ chos mdzod* almost certainly has to be rejected. The fact that the PUVS and *Saṃputodbhava* correspond to each other, in most cases almost verbatim, in verses 3.2-5 (2.1.6-9), 3.6ab (2.1.13cd), 3.7-25 (2.1.18-36), 3.26-35ab (2.1.46-55ab)

sible reference to Śubhākaragupta, and depending on whether or not one assumes this association to be correct, two different conclusions can be drawn: In case the assumption that PUVS 5.54 refers to Śubhākaragupta is correct, the claim in the *'Bri guṅ chos mdzod* that 'the JS [itself] had been composed relying on the PUVS' has to be rejected, and we have to assume further that the idea of an earlier Anaṅgavajra as Indrabhūti's teacher is either wrong or that we, at least, can not associate any scripture with this earlier Anaṅgavajra. If, moreover, the association made in the *Subhāṣitasaṃgraha* is correct or whether we have to assume a second Nūtanānaṅgavajra, is an additional question resulting from accepting the 'Śubhākaragupta hypothesis,' which, however, can not be answered here. In either case, our assessment of the above sources, together with the proximate date revealed by the study of the JS and its textual relations, indicates that the author of the JS had a strong connection to the scriptures of the pre-*yoginītantra* period, the Guhyasamāja system and SBS, and that he should be distinguished from the Indrabhūti who composed the **Sahajasiddhi*, the older brother of the authoress of the SSP, while the lineages and genealogies associated with a Nūtanānaṅgavajra are likely to refer to precisely this younger Indrabhūti. However, both that Nūtanānaṅgavajra is mentioned in the *Subhāṣitasaṃgraha* and that PUVS 5.54 refers to a certain Śubhākara, leave serious doubts about how the PUVS should be connected to the JS and which place within the genealogy of the JS should be attributed to it. For the time being and until a clear relation to the PUVS has been determined, we regard the SS's attribution of the PUVS to Nūtanānaṅgavajra as doubtful, considering Nūtanānaṅgavajra rather to be associated with the teachings of the Hevajra system. Until the textual contents of the PUVS have been studied in detail, we leave the *'Bri guṅ chos mdzod*'s claim regarding the relation of the PUVS and JS open as a valid possibility yet to be verified or rejected. That the Anaṅgavajra who is reported as the teacher of Indrabhūti was the same person as Nūtanānaṅgavajra, the author of works on the *Hevajratantra*, in our view, is rather implausible. The almost certainly mistaken representation in the *'Bri guṅ chos mdzod* that the PUVS was based on the *Saṃputatantra* raises further suspicions regarding the accuracy also of other claims in the para-textual elements contained in this collection. Thus, for example, there remains also doubt about the exact relation between Indrabhūti the Great and Padmavajra the First. In the *lo rgyus* of the GS (T pp. 8-9), Vajrapāṇi is stated as Padmavajra's source of the GST while, in the *lo rgyus* of the JS (T p. $122_{3\text{-}4}$), Indrabhūti the Great is mentioned as the one who initially requested the GST. In Tāranātha's accounts, it may be noted briefly, these statements are harmonized inasmuch as he states that Vajrapāṇi was indeed King Indrabhūti the Great (Templeman 1983, pp. 24, 110 nt. 98). Be that as it may, the different *lo rgyus* contained in the *'Bri guṅ chos mdzod* (T pp. 8-9, 98-99, 122-126 and 189-190) overall suggest a lineage linking Indrabhūti the Great, Padmavajra, Anaṅgavajra, Indrabhūti the Middling and Lakṣmīṅkarā. These presentations are partially identical with the respective accounts in the "Chapter on the History of the Yoga (Tantra)" in 'Gos Lo tsa' ba's *Blue Annals* (Roerich 1995, pp. 356ff.)[46] and, with minor differences, agree with the accounts connected to the GST in Tāranātha's *rGya gar chos 'byuṅ* and his third instruction in the

and 3.35cd-39 (2.1.59-63) as well as in verses 4.15cd-26 (2.2.19cd-32) and verses 5.1-16 (5.3.1-7, 11-19) on the first sight seems to support this claim. However, when judging the nature of the *Saṃputodbhava* and the way the verses occur in both texts, it is more than likely that the *Saṃputodbhava* is, in fact, incorporating verses from the PUVS. Regarding the parallels between the PUVS and *Saṃputodbhava*, see also Szántó 2016.

[46] Bu ston has written an explanation, the *Padma lam gyi brgyud pa* (Tōh. 5170 (6)), regarding the genealogy starting with Padmavajra and his GS which is contained within the *gSaṅ sṅags rgyud sde bźi'i gsuṅs 'bum*.

bKa' babs bdun ldan. These are, moreover, relatively consistent with the presentations of Wayman and Tanaka (see below). On account of these, a close relationship of the different Indrabhūtis with the other authors of the texts contained in the *Grub pa sde bdun* —in particular with Padmavajra, Anaṅgavajra and Yoginī Lakṣmīṅkarā— can be established. Therein, the origin of tantric teachings in Uḍḍiyāna, in partial agreement with Tanaka's below-cited statement, is associated with an earlier Indrabhūti as the one who first requested the GST which, in turn, was transmitted to an earlier Padmavajra, author of the GS. Thus, paired with the assumption of an earlier maybe late eighth to ninth century Lakṣmīṅkarā, a distinction between the earlier and later Indrabhūtis is necessary in order to meaningfully accredit authorships of works of different tantric periods.[47] The earlier Indrabhūtis whose genealogies are found in Jñānamitra's commentary on the *Prajñāpāramitānayaśatapañcāśatikā*, the *'Bri guṅ chos mdzod* and Tāranātha's works, clearly were connected to a period of the pre-/ proto-*yoginītantra*s. On the other hand, the later Indrabhūti whose story is given in the SSP from where it found its way into other doxographic writings — whether he was identical with or connected to Lavapāda and Kukkuripāda[48] — is to be associated with the *yoginītantra* period. As is evidently the case, the presentations of the relations between the various historic figures in the above accounts are not able to accurately address the apparent problems that several persons of different literary periods were bearing the same name. Therefore, the different scenarios found across the investigated sources should be seen as different hypotheses with different degrees of accuracy, comprehensiveness and possibly are also the result of different agendas.

As for the treatment of the matter in contemporary scholarship, we would like to address a few additional points. Although more anecdotal, Bhattarcharya, in his introduction to the *editio princeps* of the PUVS and JS, only refers to Padmavajra, Anaṅgavajra, Indrabhūti and his sister Lakṣmīṅkarā without distinguishing between different persons by these names (B. Bhattacharya 1929, pp. xi-xiii). Similarly Winternitz, in the initially cited passage of his *A History of Indian Literature*, only makes reference to Padmavajra, Indrabhūti and his sister Lakṣmīṅkarā (Winternitz 1933, vol. 2, pp. 378-379). Bagchi, who first dealt with the identification of the various Indrabhūtis more closely in his assessment of the **Vajragarbharatnarājasūtra*, comes to the conclusion that the JS stems from the tenth century and that

> Indrabhūti, the author of the *Jñānasiddhi* belonged to the line of Nāgārjuna and was different from Indrabhūti, the king of Uḍḍiyāna, who belonged to the line of Padmavajra. (P. C. Bagchi 1946, p. 27)

Bagchi draws this conclusion from the above-mentioned *Subhāṣitasaṃgraha*'s attribution of the citations of the PUVS to Nūtanānaṅgavajra (see Bendall 1905, pp. 5, 41), the reference to Śubhākara in PUVS 5.54, the fact that verse 1.47 of the JS is quoted in Nāropā's *Sekoddeśaṭīkā* (see Table 7), a work from the end of the 10th and beginning of the 11th centuries, and a mention of Indrabhūti in a transmission lineage of the school of Nāgārjuna in a work titled *Buddhabodhisattvasiddhāmnāyanāmāmnāya* (Lévi 1931, pp. 418, 421-423). In our view, this claim almost certainly is based on a

[47] A more or less similar idea, namely, that of an earlier Indrabhūti and of a second later non-GST Indrabhūti has been likewise formulated in Wayman's *Yoga of the Guhyasamājatantra* (Wayman 1977, pp. 95-96).

[48] Given the identifications of Lavapāda and Kukkuripāda in Dowman 1985, pp. 202-203, paired with the accounts found in Tāranātha's *Chos 'byuṅ* (Chattopadhyaya 1990, pp. 241-244), the late 9th or 10th century seems a likely time period to be associated with this later Indrabhūti.

false genealogical association of the JS's author with a younger Indrabhūti and has to be questioned. The colophons of all sources in which the JS is transmitted clearly make reference to Uḍḍiyāna. The colophon of the oldest Sanskrit witness, moreover, also attributes the title *mahārāja* to the author of the JS. The fact that the JS was translated into Tibetan by Śraddhākaravarman and Rin chen bZaṅ po at the turn of the millennium when the JS, as shown in our editions, was already in a rather corrupt state, makes Bagchi's dating of the JS's composition quite implausible, not to say impossible, all the more when considering that the JS itself is explicitly quoted in Bhavyakīrti's sub-commentary on the *Pradīpoddyotana* (PU), a commentary on the GST, which rather certainly existed at that time, if not even earlier.[49]

An almost similar conclusion regarding the matter of distinguishing the Indrabhūtis of pre- and *yoginītantra* periods is formulated in Tanaka 2018 who, although unnecessarily dismissing Indrabhūti the Great as a fictional character, summarises the situation as follows:

> There are different views regarding Indrabhūti. Some recognize a great Indrabhūti and a minor Indrabhūti, while others recognize a great, a middle, and a minor Indrabhūti.
>
> The great Indrabhūti was considered to have been a great king during the Buddha's lifetime. According to the *Zuishang dasheng jingang dajiao baowang jing*, the king Indrabhūti was conferred the teachings of esoteric Buddhism by the Buddha and Vajrapāṇi [T. 1128.20.545b-48b]. This seems to be a fiction that makes Indrabhūti, a historical figure, a contemporary of the Buddha.
>
> The Tibetan Tripiṭaka, on the other hand, includes many texts attributed to Indrabhūti, not only the aforementioned *Jñānasiddhi* but also a commentary on an early Mother tantra, the *Samāyogatantra*, and some *sādhanas*. Moreover, the *Jñānasiddhi* frequently quotes the *Samāyogatantra* as the *Saṃvara*, which is characteristic of esoteric Buddhist texts that came into existence during the late eighth century. The texts related to the Cakrasaṃvara cycle and attributed to Indrabhūti, on the other hand, are based on the sixty-two-deity maṇḍala of Cakrasaṃvara (see chapter 6), and so they are thought to have been composed by a later author. Therefore Hadano's comment that "Indrabhūti's character and legend themselves contain to a large extent elements of the Prajñātantras of the Anuttarayoga" [Hadano 1987, 69] is applicable to the last Indrabhūti but not to „the author of the *Jñānasiddhi* and texts related to the *Samāyogatantra*.
>
> At present, the following hypothesis is the most probable: the great Indrabhūti is a fictional character; the middle Indrabhūti was the author of the *Jñānasiddhi* and texts related to the *Samāyogatantra*; and the minor Indrabhūti had connections with the late Saṃvara cycle. The Indrabhūti who played some part in the genesis of the *Guhyasamāja* and is thought to have been the founder of the Indrabhūti school was the middle Indrabhūti.
>
> Judging from the characteristics of works cited in the *Jñānasiddhi*, this text can be dated to the late eighth century. (Tanaka 2018, pp. 170-171)

As explicitly stated in this passage, and likewise implied in a note of Chattopadhyaya to his translation of Tāranātha's *rGya gar chos 'byuṅ* (see p. 37, nt. 37), it is apparent

[49] Admittedly, there remain some doubts regarding the identification and precise dating of Bhavyakīrti and his sub-commentary on the PU. Regarding it, see Tomabechi 2016, pp. 82ff. Tentatively, we accept Tomabechi's estimate of Bhavyakīrti's lifetime to some point "later than the second half of the tenth century."

that the main reason to doubt the historic validity of Indrabhūti the Great is his association with Buddha himself, which has been made repeatedly in various sources. In response to the idea that this Indrabhūti is merely fictional, and albeit the fact that such statements are, from a tantric point of view, of no historic value, we may add that such claim probably adds more contradictions than it solves. When, on the one hand, one takes into account the origination narrative of the GST and when, on the other hand, one considers the relation of Indrabhūti and Padmasaṃbhava, there seems no particularly striking reason on the grounds of which these should be dismissed as purely fictional. A further key to the more precise dating of the JS in support of the date proposed by Tanaka might be the explicit reference to the *Śrīsamājottara* (i.e., GST chapter 18) in the 15th section of the JS. The *Samājottara*, so it seems, was originally a separate text that was considered a 'supplementary scripture' of the GST into which it was incorporated later on.[50] Also the above mentioned correspondences to Vilāsavajra's NMAA in view of both his Tantra classification and the works he cites and refers to, should be taken as a further support for the proposed date (see p. 20, nt. 4 and p. 505, nt. 492).

1.1.2 Texts associated with Indrabhūti

Apart from the *Jñānasiddhi*, we have been able to identify the following works with attribution to an Indrabhūti in Sanskrit manuscripts:

- *Aṣṭabhujakurukullāsādhana* of Indrabhūtipāda. MS: *Sādhanasamuccayā* Codex. IASWR MBB 1972-43-15 (MTM on Nepalese paper), f. $20v_4$-$21v_1$. Edited in: B. Bhattacharya 1968, pp. 351-353 (SM 174). Tibetan: Tōh. 3214, Ō 4035.

- *Pradīpāhutividhi* by Siddhācāryaśrīmadindrabhūtipāda. MSS: 1) *Guhyasamayasādhanamālā* Codex. Oxford, Bodleian Library "Ms. Sanskc. 16 (R)" (palm-leaf MTM), f. $72r_6$-$74v_1$; 2) *Abhisamayamañjarī* Codex. IASWR MBB-I-140 (MTM on Nepalese paper, 1918 CE), f. $51v_4$-$53r_7$; 3) *Guhyasamayatantra* Codex. IASWR MBB-II-126 (MTM on Nepalese paper, 20th cent.), f. $54r_2$-$51v_5$ (?); 4) *Ḍākinīguhyasamayasādhana* Codex. National Archives Kathmandu MS "NAK 3-719" (= NGMPP A 140/4; MTM on Nepalese paper), f. $63v_4$-$65v_4$. The text is described as "GSS 14" in English 2002, pp. 363-364.

- *Mārgopadeśa* (or: *Rāgamārgopadeśa*) attributed to Indrabhūti (presumably written by Vanaratna). MS: London, Royal Asiatic Society, "Hodgson MS 35" (palm-leaf MTM), f. $74v_2$-$77r_5$. The codex is described in Delhey 2021.

- *Vajrayoginīmantrārthatattvanirdeśa* of Śrīmadindrabhūtipāda. MS: Tokyo MS "New 307" (palm-leaf MTM), f. $9v_1$-$15v_4$. Tibetan: Tōh. 1546, Ō 2254.

- *Vajrayoginīmukhāgama* by Ādisiddhaśrīmadindrabhūtipāda. MSS: 1) *Guhyasamayasādhanamālā* Codex. Oxford, Bodleian Library "Ms. Sanskc. 16 (R)" (palm-leaf MTM), the foliation is f. $279v_1 \rightarrow$ f. $271 \rightarrow$ f. $80 \rightarrow$ f. $4r_5$; 2) *Abhisamayamañjarī* Codex. IASWR MBB-I-140 (MTM on Nepalese paper, 1918 CE), f. $1r_1$-$3v_1$; 3) *Guhyasamayatantra* Codex. IASWR MBB-II-126 (MTM on Nepalese paper, 20th cent.), f. $1v_1$-$3v_6$; 4) *Ḍākinīguhyasamayasādhana* Codex. National Archives Kathmandu MS "NAK 3-719" (= NGMPP A 140/4; MTM on Nepalese paper), f. $1v_1$-$4r_6$. The text is described as "GSS 1" in English 2002, pp. 355-356. Tibetan: Tōh. 1545, Ō 2253 (attributed to Śabara).

[50] On this and the dating of the *Samājottara*, see Tanemura 2015.

Whether or not the above-listed works stem from one and the same author than the JS remains to be investigated. At least in the case of the *Pradīpāhutividhi*, *Mārgopadeśa* and *Vajrayoginīmukhāgama*, doubts remain.[51] Perhaps worth mentioning here is the fact that the *Vajrayoginīmantrārthatattvanirdeśa* contains a parallel to JS 1.64b (Tokyo MS "New 307," fol. $12v_5$) and cites six verses from the *Māyājālatantra* (fol. $15r_{1\text{-}5}$), a work that is explicitly cited in section 15 of the JS. The nature and brevity of the text, however, make a more precise judgement difficult. The same holds true for the *Aṣṭabhujakurukullāsādhana*. It remains uncertain whether Indrabhūti, the author of the JS who, on the higher level of practice rejects the visualisation practices of the *utpattikrama* stage, would give such teachings.

In the *bsTan 'Gyur* section of the Tibetan Canon, on the other hand, the following works ascribed to an Indrabhūti could be identified:[52]

- Tōh. 1336, Ō. 2468: *dPal dga' ba'i me tog gi phreṅ ba*
- Tōh. 1337, Ō. 2469: *dPal de kho na ñid kyi bdud rtsi'i man ṅag*
- Tōh. 1194, Ō. 2324: *rGyud kyi rgyal po mkha' 'gro rdo rje gur gyi dka' 'grel źal nas brgyud pa*
- Tōh. 1197, Ō. 2327: *dPal kha sbyor thig le źes bya ba rnal 'byor ma'i rgyud kyi rgyal po'i rgya cher 'grel pa yaṅ par lta ba'i dran pa'i snaṅ ba źes bya ba* (Bu ston rin chen grub refers in his commentary to the *Saṃputatantra* (Tōh. 381), the *Sam pu ṭa'i rgya cher 'grel pa* (Tōh. 5071), to this text by Indrabhūti)
- Tōh. 1413, Ō. 2129: *dPal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa źes bya ba'i rnam par bśad pa* (related to Kambala's SN (Tōh. 1401) and referred to in section 15)
- Tōh. 1440, Ō. 2157: *dPal 'khor lo sdom pa'i bstod pa* (there exists a commentary on this text, the *bDe mchog dril bu lha lṅa'i sgrub thabs bde chen dbaṅ gi rgyal po*)
- Tōh. 1455, Ō. 2172: *dPal 'khor lo bde mchog gi rgyun bśags*
- Tōh. 1459, Ō. 2177: *dPal lhan cig skyes pa bde ba'i mchog bdag byin gyis brlab pa źes bya ba* (the colophon of the *sDe dge* version reports this text to be authored by Indrabhūti the Middling: *rgyal po indrabhūti 'briṅ pos mdzad pa*)
- Tōh. 1545, Ō. 2253: *Grub pa'i rdo rje rnal 'byor ma'i sgrub pa'i thabs* (this work is preserved in Sanskrit: *Vajrayoginīmukhāgama* (see above))
- Tōh. 1546, Ō. 2254: *dPal rdo rje rnal 'byor ma'i sṅags kyi de kho na ñid kyis byin gyis brlabs pa'i rim pa źes bya ba* (this work is preserved in Sanskrit: *Vajrayoginīmantrārthatattvanirdeśa* (see above))
- Tōh. 1549, Ō. 2257: *rDo rje rnal 'byor ma dkar mo'i sgrub thabs*

[51] The *Mārgopadeśa*, or *Rāgamārgopadeśa* (see Hodgson MS 35, fol. $74v_2$), although attributed to an Indrabhūti, was presumably written by Vanaratna himself. The succession lineage (*gurupāramparya*) in the end of the work (fol. $77r_{3\text{-}5}$) at least suggests this. The *Vajrayoginīmukhāgama*, on the other hand, shows close parallels to the *Vajravārāhīsādhana* of Lūyīpāda ("GSS 2") and seems to be identical with the *Śrīvajrayoginīmukhāgamana* of Śrīśavarapāda (Tokyo MS "New 307," f. $16r_1\text{-}20r_5$). Regarding it, see also *Śrīvajrayoginīrahasyakarṇākarṇamukhāmukha* (IASWR MBB-III-13).

[52] In the following list, we refrained from reporting any spelling variants of the author's name, which means that we have treated Indrabhūti, Indrabodhi, Aindrabhūti etc. all as variants of the former. One may note further that lists of associated works are likewise contained in Robinson 1979, pp. 301-302 and Chattopadhyaya 1990, pp. 409-410.

- Tōh. 1661, Ō. 2533: *Saṅs rgyas thams cad daṅ mñam par sbyor ba źes bya ba'i rgyud kyi dka' 'grel* (mentioned in Szántó and Griffiths 2015; translated by Rin chen bZaṅ po and Śraddhākaravarman)
- Tōh. 1672, Ō. 2544: *Saṅs rgyas thams cad daṅ mñam par sbyor ba'i tshogs kyi cho ga*
- Tōh. 1680, Ō. 2552: *rDo rje sems dpa'i sgrub thabs*
- Tōh. 2219, Ō. 3063: *Ye śes grub pa'i sgrub thabs*
- Tōh. 2260, Ō. 3107: *lHan cig skyes grub* (likely by a later Indrabhūti (see above); Tōh. 2261 is a commentary on this work)
- Tōh. 2432, Ō. 3210: *De ñid brgyad kyi lta ba źes bya ba*
- Tōh. 2472, Ō. 3300: *Rin po che 'khor lo'i dbaṅ gi man ṅag gi rim pa*
- Tōh. 3214, Ō. 4035: *Grub pa'i rdo rje rnal 'byor ma'i sgrub pa'i thabs* (this work is preserved in Sanskrit: *Aṣṭabhujakurukullāsādhana* (see above))
- Tōh. 3572, Ō. 4394: *Rigs byed ma phyag brgyad ma'i sgrub thabs* (extant in Sanskrit: *Sādhanamālā* no. 174)
- Tōh. 3741, Ō. 4563: *dPal tshogs kyi bdag po 'jur gegs sel ba źes bya ba'i sgrub thabs źes bya ba* (referred to in Wilkinson 1928)
- Ō. 4626 (no Tōh.): *rDo rje theg pa'i rtsa ba daṅ yan lag gi ltuṅ ba'i bśags pa* (**Vajrayānamūlāṅgāpattideśanā*)[53]
- Ō. 4737 (no Tōh.): *sGyu 'phrul man ṅag rnam par bkod pa*
- Ō. 4771 (no Tōh.): *dPal gsaṅ ba'i sñiṅ po'i rim pa gñis kyi don*
- Ō. 4830 (no Tōh.): *gŹan gyis mi thub pa daṅ ri rab mchog ma rin po che bzaṅ po'i bsgrub thabs*
- Ō. 4997 (no Tōh.): *A pa ra tsi ta rin chen bzaṅ po'i sgrub thabs źes bya ba*
- Ō. 5028 (no Tōh.): *Sems rin po che sbyoṅ bar byed pa*

With regard to the various texts that are listed in the *bsTan 'Gyur*, and according to our analysis of the author problem, one may note that all works starting with Tōh. 1194 up to, and including, Tōh. 1549 are texts that, judged by their titles, are of a supposedly later period than the JS and thus probably stem from a different, later Indrabhūti. Tōh. 1661 and 1672, on the other hand, are both related to the SBS and thus naturally more likely candidates for texts that are actually of the same author as the JS. The former, moreover, is even more significant since it has been translated by Rin chen bZaṅ po and Śraddhākaravarman, the translator team who reportedly translated the JS into Tibetan. Tōh. 2260, in all likelihood, is of a younger Indrabhūti. The remaining works, i.e., those listed starting from Tōh. 2432, can be summarised as miscellaneous and have to be investigated before any, even tentative, conclusions can be drawn.

[53] This work has been edited and translated in Katz 1979. We can not exclude the possibility that this work might in fact stem from the same Indrabhūti who composed the *Jñānasiddhi*.

1.1.3 Concluding Remarks

Irrespective of the facts that traditional claims are at times contradictory and that our historic data are incomplete, the available information clearly shows that the author of the JS based himself doctrinally on the STTS, GST, SBS and related scriptures and that the JS had a close relation to other tantric works that later on became part of the *Grub pa sde bdun* corpus to which also the JS belongs. Based on the nature of the core of this corpus, which we identify as the GS, JS, PUVS and AS (i.e., the tendentiously earlier works contained in this collection), and in relation to the assumed dates of the tantric scriptures that are explicitly cited in sections 15, 17 and 18, we suggest that an intermediate Indrabhūti should be the assumed author of the JS, to be dated earliest to the second half of the eighth century. Similar conclusions are found, among others, in Templeman 1983, p. 110, nt. 97 and Tanaka 2018, pp. 170-171. In general, these findings are supported by the para-textual elements in the *'Bri guṅ chos mdzod* which, to far extent, are congruent with the text-internal evidences found in the JS. As regards the author's philosophical positions, it must be acknowledged that, regrettably, the author of the JS does not provide us any clear indications with the help of which a more precise dating would be possible. In fact, Indrabhūti does not make many statements on the basis of which his own philosophical school can be clearly recognized, as far as he would have conceptually perceived himself to belong to one at all. His clear refutation of the *Sākāra-* and *Nirākāravāda* views of the Yogācāra system in sections three and four, indeed let him appear as being a Mādhyamika.[54] Beyond these observations, there are little to no other clues for a more detailed analysis of his philosophical views.

When eliminating the, in our view, unnecessary dismissal of Indrabhūti the Great as fictional, as done by Tanaka, and when ruling out a too late dating of an Indrabhūti as the JS's author due to mistaken genealogical associations etc., as done by Bagchi or Dowman, it appears that the narrative contained in the *'Bri guṅ chos mdzod* and other accounts is largely in accordance with the remaining indications: There was a historic Indrabhūti the First, ancient King of Uḍḍiyāna (and/or Za hor), who was associated with the GST, possibly the farther of Padmasambhava, i.e., Guru Rinpoche the founding figure of Tibetan Buddhism in the middle of the eighth century. During the reign of his son (or successor) —an intermediate Indrabhūti in the middle or late eighth century— a certain Padmavajra and a certain Anaṅgavajra appeared, who composed scriptures with which the JS had been transmitted early on and, in case of the former, with which a couple of clear text-internal relations can be witnessed. Then, there was another ruler of Uḍḍiyāna, a younger Indrabhūti (9th to 10th cent.) whose account first appears in the SSP of a later Lakṣmīṅkarā who is related to figures already belonging to a *yoginītantra* period.

It is evidently the case that Indrabhūti, as one among the most famous *siddha*s and representative of the *siddha* archetype, is mentioned in various transmission lineages of both pre- and *yoginītantra* periods. Since the transmission lineage of, for instance, Padmavajra, Anaṅgavajra, Indrabhūti and Lakṣmīṅkarā is found in relation to both the GST and the HT, we may assume that, on the one hand, such famous genealogies are used in terms of authentication and verification of certain teaching systems and

[54] In verse 12.4, in the context of a negative description of *tattva*, Indrabhūti uses the famous presentation of the *catuṣkoṭi*. It remains unclear, however, whether this has any further implications for his personal philosophical position. Stanzas 1.19, 2.31, and 4.4, moreover, likewise echo Madhyamaka terminology. Thus, with all due caution, one may possibly designate the author of the JS as a proponent of the Madhyamaka.

thus serve an identification building function, while, on the other hand, it seems conceivable that, in some cases, the lineages are indeed supported by actual text-internal evidences. Thus, apart from a purely historical perspective, Indrabhūti also can be seen as both an attributed as well as descriptive category without that it always would be evidently clear how to distinguish these. In the case of the GST, it is text-internally evident that the author of the JS must have been intimately connected to this Tantra. Hence, further important information about the different Indrabhūtis, and thus about the authorship of the JS, possibly may be derived from the closer study of the GST transmission lineages. These transmissions are, most commonly, distinguished or classified according to two major lineages, that of Nāgārjuna, the so-called Ārya school, and that of Buddhaśrījñānapāda, the so-called Jñānapāda school. Sometimes, however, as for instance by rJe Tsoṅ kha pa Blo bzaṅ grags pa (1357-1419), the lineage of the legendary King Indrabhūti, the so-called Indrabhūti school, is mentioned.[55] This, however, remains to be addressed in the context of further research. In the case of the HT and, by extension LŚT, the situation is more complex and less clear. Whereas, in the case of the HT, no clear text-internal evidences support an involvement of our author with this tradition, there are, in the case of the LŚT, concrete text-internal 'clues' on account of which both the intermediate and younger Indrabhūtis reasonably could be argued part of the Cakrasaṃvara system. To explain, similar to the GST, also the SBS evidently had great significance for the author of the JS. The SBS, on its part, not only in terms of associations traditionally made but also textually evident, is of great significance for the Cakrasaṃvara system, as can be seen, for instance, in the close resemblance of the very opening stanzas of the SBS and LŚT (*Herukābhidhāna*), in the latter of which the SBS is, beyond any doubt, alluded to.[56]

[55] Little is known about this illusive 'Indrabhūti school.' Reference to it is given in Tanemura 2015, providing an overview of the Guhyasamāja system. Therein, it is rightly pointed out that the 13 deities in section 15 of the JS correspond to the basic 13-deity *maṇḍala* in GST chapter one. According to Tsoṅ kha pa, no works on the GST by the Great Indrabhūti are extant which, by implication, confirms that the JS was not considered an opus of Indrabhūti the Great but rather of a later Indrabhūti. The first actual exegetical work on the GST, so Tsoṅ kha pa, is Padmavajra's GS (Wayman 1977, pp. 90-91). Regarding it and a discussion of the Ārya and Jñānapāda schools, see Wayman 1977, pp. 89ff. The bKa' gdams pa master Lo dgon pa bSod nams lha'i dbaṅ po (1423-1496), in his *bKa' gdams rin po che'i chos 'byuṅ rnam thar ñin mor byed pa'i 'od stoṅ*, explicitly mentions Indrabhūti together with Nāgārjuna and Buddhajñānapāda, as one among the three *mahāmudrā*-related oral traditions of the Guhyasamāja system (see Vetturini 2007, part 1, p. 71 and part 2, p. 59). In the same work, one may note, several other lineages occur in which at least two different Indrabhūtis are distinguished (see Vetturini 2007, part 2, pp. 68-70, 100-101). Martin 1997, p. 62 gives reference to the *Rim lṅa'i bla brgyud rnam thar rtogs pa don gyi lo rgyus*, a "collective biography of Lamas in the transmission of the Five Stages teaching of the Guhyasamāja Tantra" which we, regrettably, have not been able to consult.

[56] The initial two stanzas of the SBS read: *rahasye parame ramye sarvātmani sadā sthitaḥ | sarvabuddhamayaḥ sattvo vajrasattvaḥ paraṃ sukham* ||1.1|| *asau svayaṃbhū[r] bhagavān eka evādhidaivataḥ* [ed. prints *ekacaivādhidevatā*] | *sarvabuddhasamāyogaḍākinījālaśaṃvaraḥ* ||1.2||. The first three opening verses of the LŚT, as printed in the edition of Bhavabhaṭṭa's commentary on it, run as follows (the bold-printed parts signifying the parts that correspond to the SBS): *athāto rahasyaṃ vakṣye samāsan na tu vistarāt | śrīherukа**saṃyogaṃ** sarvakāmārthasādhakam* ||1|| *uttarād api cottaraṃ **ḍākinījālasaṃvaram | rahasye parame ramye sarvātmani sadā sthitaḥ** ||2|| **sarva**ḍākinī**mayaḥ sattvo vajrasattvaḥ paraṃ sukham | asau hi svayambhūr bhagavān** vīro ḍākinījālasaṃvaram* ||3|| (ed. J. S. Pandey 2002, pp. 1-7). This relationship is further strengthened by the apparent use of passages from the SBS in Bhavabhaṭṭa's commentary on LŚT 1.2 (e.g. SBS 1.7a and 1.10a). Interesting in this regard is also Anaṅgavajra's PUVS and its connection to the *Saṃpuṭodbhava* (see p. 39, nt. 45), since the latter draws from a variety of tantric scriptures of different periods and classes such as, to name just three, the GST, HT and LŚT. Regarding it, see Sanderson 2009, pp. 147, 157, 177, 182, 220 and Szántó 2016, pp. 405-407. Thus, given the relation of the JS to the SBS and Indrabhūti's association with Ananaṅgavajra in various accounts, a connection of the JS's Indrabhūti to these *yoginītantra*s can be postulated.

The connection of the younger Indrabhūti to the Cakrasaṃvara system is evident not only because of his explicit connection to this system via Kukkuripāda in the above accounts but also because of the incorporated verse from the **Śriherukābhyudaya* (see p. 30, nt. 25) in his **Sahajasiddhi*.



Figure 2: Indrabhūti with female attendant (Cambridge UL MS Add. 864, p.106; Nepal 17th cent.)

For the time being, and in accordance with the information in the *'Bri guṅ chos mdzod* and Tāranātha's third instruction lineage in his *bKa' babs bdun ldan*, we assume an intermediate Indrabhūti as the author of the JS. This finds support in the various text-immanent evidences that underline a substantive relationship between the authors of the GS, PUVS, JS and AS, which all are transmitted together in all versions of the *Grub pa sde bdun* (see p. 39, nt. 43). It is thus not too far-fetched to assume that these persons also shared the same, or at least approximately close, socio-historic "Uḍḍiyāna background," since all of these closely related authors obviously relied on a more or less fixed set of early Tantras such as, e.g., the STTS, GST, SBS and *Māyājāla*, while, at the same time, their works apparently share a certain progressive spirit and agenda that can be seen as an overarching unifying factor. This "Uḍḍiyāna background" to be associated with an earlier and intermediate Indrabhūti, as well as with his contemporaries, the earlier Padmavajra, Anaṅgavajra and Lakṣmīṅkarā (and possibly also Vilāsavajra), is itself a matter largely understudied but certainly deserves closer attention and comprehensive research since the thorough investigation of the "tantric texts from Uḍḍiyāna" promise great insight into the formation and spread of the Indian Buddhist tantric traditions, a point already addressed in Tucci 1940:

> The systematical exploration of this region is likely to contribute greatly to our knowledge of Buddhism and Oriental history. In fact, modern researches point to the great importance of the Swāt Valley; not only was it very near to the commercial routes linking India with Central Asia but it was considered as the birthplace of many rites and practices later on absorbed into Mahāyāna. There are many Tantras which were commonly acknowledged as having been first revealed in Uḍḍiyāna. One of the most esoteric methods of Tantric realisations relating chiefly to the cycle of the *ḍākinī* was even known as the *Uḍḍiyānakrama*; the connection of the country with magic is alluded to in some Tantric manuals which even to-day enjoy great popularity (Tucci 1940, p. 2).

In addition to this, it should suffice here to state that Uḍḍiyāna — taken as representative for the aforementioned early Tantras, their exegetical works and the *siddha*s associated with these — undoubtedly played a role of paramount importance in the spread and formation of the Buddhist tantric traditions that have maintained to flourish in this area and beyond even after the Muslim invasion into the Indian

subcontinent (ibid. pp. 39-40). Moreover, Indrabhūti, regardless of how many persons with that name there actually had been and which works these supposedly composed, certainly is a name to be prominently associated with the foundation and early transmission of Buddhist tantric teachings from Uḍḍiyāna and thus with the origin of tantrism *per se* as this is vividly exemplified in the many stories circulating in *rnam thar* collections and travel or pilgrimage reports. The connection of the Indrabhūtis to Uḍḍiyāna, the *mahāyogatantra*s and the aforementioned texts and their authors is further strengthened by the activity of Rin chen bzaṅ po, one of the two translators of the JS and a major figure in the early period of the second spread of Buddhism in Tibet.[57] Therefore, the historical context of which Indrabhūti and his opus were part can be considered to have been at the center of the spiritual and cultural renaissance of Buddhism that took place in Tibet from the tenth century onward, and one can be certain that the JS is both an elementary component as well as witness to this fascinating area of Indo-Tibetan tantric Buddhism.

1.2 The Content of the *Jñānasiddhi*

Indrabhūti's *Jñānasiddhi*, labeled a *sādhanopāyikā* (see p. 52, nt. 61, p. 80, nt. 130 and p. 553, nt. 600), is of high significance not only for the understanding of the Buddhist tantric traditions in general, but also for the thorough study of the *mahāmudrā* instructions in particular. The work is organized into a total of 20 sections (*pariccheda*), comprising not less than 500 verses composed in *anuṣṭubh* with lengthy quotations in prose from and commentarial sections to the STTS (late 7th to early 8th cent.), GST (8th cent.) and other important works such as the SBS (first half of the 8th cent.).[58] A relatively recent description of the text is published in Szántó 2015b, p. 756 wherein the work is described as follows:

> The *Jñānasiddhi* (Accomplishment of [Nondual] Gnosis; ed. Bhattacharyya, 1929, 31-100; Rinpoche & Dwivedi, 1987, 89-158; *Ye shes grub pa*; D 2219/ P 3063) is confessedly a practical manual, but it is much more than that, as the author frequently digresses into supportive philosophical discussions, such as the Yogācāra controversy of *sākāra* and *nirākāra* (i.e., whether or not the perceiving mind "takes the form" of the perceived object). The work, which is structured in 20 chapters, is no doubt early, perhaps from the 9th century CE. Unfortunately, it is also rather badly transmitted (de Jong, 1998) in relatively late paper manuscripts. Just like Padmavajra, Indrabhūti promotes a unambiguously transgressive spiritual programme: the practitioner is free to do anything provided that he maintains meditative identity with the deity. The work is imbued with the spirit and diction of the *Sarvabuddhasamāyogaḍākinījālaśaṃvara*, a scripture the author also frequently quotes and refers to (Sanderson, 2009, 155-156, 163).

[57] The fact that Rin chen bzaṅ po's main sphere of activity and inspiration has to be closely associated with Kashmir, Uḍḍiyāna and the *mahāyogatantra*s not only becomes evident from the colophons of the many texts in the translations of which he was involved but also from the biographical accounts such as, for example, Bu ston's *Chos 'byuṅ* (Obermiller 1931, pp. 212-213) and the information published in Tucci 1988 (§§ 1-3, 8-10, 13-16 et al.). Regarding it, see also 2.2.3: A Brief Note on the Tibetan Translation and the Translators.

[58] These quotations and comments are mainly found in sections 15, 17 and 18 (see Table 6). As regards the dating of the above-mentioned works, see Sanderson 2009, pp. 125, 141, 145.

1.2.1 Outline of the Contents

With some minor differences in the Sanskrit colophons, the individual sections of the *Jñānasiddhi* are labeled as follows:

section	title
1	*tattvanirdeśaḥ*
2	*rūpabhāvanāniṣedhaḥ*
3	*sākāranirākaraṇaḥ*
4	*nirākāranirākaraṇaḥ*
5	*mūḍhabhāvanāniṣedhaḥ*
6	*āśvāsapraśvāsatattvapratiṣedhaḥ*
7	*mahāsukhaprativarṇikāpratiṣedhaḥ*
8	*puṇyajñānasaṃbhāraprāptyupāyaḥ*
9	*pāpapuṇyotpādavināśaparijñānanirdeśaḥ*
10	*śucyaśucivikalpanāviviktaḥ*
11	*gamyāgamyarahitaḥ*
12	*tattvasthāpanam*
13	*gurulakṣaṇanirdeśaḥ*
14	*śiṣyalakṣaṇapariccheḍaḥ*
15	*tantroktatattvākṣarapadanirdeśanapariccheḍaḥ*
16	*upāyanirdeśanapariccheḍaḥ*
17	*vajrajñānābhiṣekavidhipariccheḍaḥ*
18	*prabhāvanirdeśo nāma adhimātrendriyavidhānapariccheḍaḥ*
19	*madhyendriyavidhinirdeśaḥ*
20	*mṛdvindriyanirdeśapariccheḍaḥ*
[21]	[*upasaṃhāraḥ*]

Table 1: *Jñānasiddhi* - Table of Contents

Concerning the textual contents of the JS, the extra-canonical collection T (*'Bri guṅ chos mdzod*) provides a very useful outline (*sa bcad*, see Appendix) and synopsis:

section numbers		subdivisions given in T
1		Brief Explanation
2-17		Extensive Explanation
	2-7	Removal of mistaken aims on the side of wisdom
	8-11	Removal of mistaken aims on the side of means Accumulation of merit and wisdom
	12-17	Establishment Part
18-20		Concluding Summary

Table 2: Structural Outline of the JS

The synopsis first subdivides the JS into three major parts, namely the *uddeśa* section (Tib. *mdor bstan*) in section one, the *nirdeśa* section (Tib. *rgyas par bśad*) in sections two to seventeen and a concluding section (Tib. *bsdus*) concerning the practitioners with different capacities in sections eighteen to twenty. The *uddeśa* section can be seen as an abbreviated presentation of some of the contents of the *nirdeśa* section with a particular focus on the topics that are dealt with in sections eight to eighteen.

The *nirdeśa* section, on its part, can be further divided into two major parts, namely, a) the content of sections two to eleven in which mistaken concepts regarding *jñāna* are refuted and necessary conditions for its generation outlined and b) the content of sections twelve to seventeen in which the correct view regarding *jñāna*, its development and maturation are presented.[59] The preceding table shows the structural outline of the JS according to the *'Bri guṅ chos mdzod*'s synopsis, the structure we have adopted in our presentation of the JS's contents. One may note further that there are, of course, also other possible ways to analyze the structure of the JS. One of such is found in the *sa bcad* of the JS contained in the *'Bri guṅ chos mdzod*, in which the work is divided into three parts: the opening (1), the main body (2) and the end (3). According to it, the opening comprises two parts: the homage and promise to teach (1.1) and the explanation of the intent/purpose (1.2). The main body, moreover, consists of three points, comprising the parts of those with the highest (2.1), middling (2.2) and inferior capacities (2.3).[60] Although such an analysis of the text certainly is of interest, we were not able to incorporate it into our presentation of the JS's content, since the *sa bcad* does not clarify which parts of the main body are related to the respective three levels of practitioners. In the following, the content of the 20 sections of the JS will be outlined along with the information derived from the *sa bcad* contained in the *'Bri guṅ chos mdzod* (see also Appendices: '*Sa bcad* in T (83,3-88,2)' and 'Visual Outline of the *Sa bcad* in T (83,3-88,2)').

1.2.2 Content Overview

Section One

According to the synopsis in the *'Bri guṅ chos mdzod*, the first section (Skt. *pariccheda*) of the JS comprises the brief explanation of the work by way of ascertainment of *mahāmudrā*. In its wider sense, it is indeed possible to regard this section as an *uddeśa*, touching upon several points that will be dealt with in the *nirdeśa* part of the work, especially in sections 8-20. Sections 2-7, the "refutation part," are however not clearly addressed by Indrabhūti in section one. The sequence of the verses in the first section and the topics that these cover, moreover, does not fully agree with the order of the sections 8-20, nor are the verses in this first section simply listing the main contents of the chapters that are referred to in the synopsis as the "Extensive Explanation."

Further, it is worth noting that the title of section one differs in the Sanskrit and Tibetan sources. In the former, the section is labelled *tattvanirdeśa*, Instruction of Reality. In the Tibetan sources, on the other hand, the name of the section is given

[59] T (181,3-5): *de ltar ye śes grub pa las le'u daṅ pos phyag rgya chen po gtan la dbab pa'i sgo nas mdor bstan || le'u bcu drug gis dogs pa'i mtha' dgag pa daṅ yin lugs kyis tshul bźag pa gñis kyi sgo nas rgyas par bśad || le'u tha ma gsum gyis dbaṅ po rab 'briṅ tha ma gsum gyi* (gyi *em.*] gyis T) *ñams len du bsdus ste de ltar le'u ñi śu bstan to* || ("In this way[,to sum up,] the first section in the *Jñānasiddhi* gives the brief explanation of *mahāmudrā* by way of ascertainment. The [following] sixteen sections[, i.e., sections 2-17,] give the extensive explanation by means of the two, the removing of [possible] doubts and the establishing of the way how things actually are. By the last three sections[, i.e., sections 18-20, the teachings] are summarized in accordance with the practice of those with sharp, middling and lesser faculties. In this way, the twenty sections are taught."). The sub-divisions of the Extensive Explanation in the table above have been extracted from the content synopsis of sections seven, eleven and seventeen in the *'Bri guṅ chos mdzod*. The synopsis has been added to the following summary of the individual sections.

[60] *slob dpon indrabhūti bar mas* (indrabhūti bar mas *corr.*] in+tra bu ti bar mas T) *mdzad pa'i ye śes grub pa la don gsum te | klad daṅ | gźuṅ daṅ | mjug go || klad la gñis te | mchod par brjod ciṅ bśad par dam bca' ba daṅ | dgos pa'i don bstan pa'o || gźuṅ gsum te* (gsum te *conj.*] gñis te T) *| dbaṅ po rab kyi* (rab kyi *em.*] rab kyis T) *don daṅ | 'briṅ gi* ('briṅ gi *em.*] 'briṅ gis T) *don daṅ tha ma'i don no* || (T 83,2-3). The same passage is referred to in Krug 2018b, 317, nt. 452.

as *phyag rgya chen po bstan pa*, Instruction of *Mahāmudrā*. Admittedly, and as explicitly stated in verses 1.47-48, both *tattva* and *mahāmudrā* overlap and thus both can be denoted as the main topic of this chapter. The *sa bcad* describes this section as "Brief Description for those with Highest Capacities" (*dbaṅ po rab kyi don mdor bstan*), dividing it into eight parts with several sub-points. The synopsis in the *'Bri guṅ chos mdzod*, on the other hand, after providing an overview of the general division of the JS and before the summary of the contents of sections 2-20, adds a description of the 'Great Seal' (Skt. *mahāmudrā*; Tib. *phyag rgya chen po*) which is taken as the main subject matter not only of chapter one but of the entire work, linking this description of *mahāmudrā* with the titles of the works contained in the *Grub pa sde bdun*, and thus putting the works contained in the *Grub pa sde bdun* corpus into the bigger contextual framework of the *mahāmudrā* doctrines (see 1.3: The Context of the *Jñānasiddhi*).

Now, a more detailed description of the contents of section one may be given: Verses 1-2 form the opening of the text, comprising an act of obeisance to the *jagannātha* (Vajrasattva) and the statement of the subject matter of the work (*abhidheya*), namely, the means for the accomplishment of him (*tatsādhana*).[61] The verses clearly can be seen as an allusion to the *Sarvabuddhasamāyoga* (SBS), doubtlessly one of the most important sources of the JS. In stanzas 1.3-4, Indrabhūti presents the *sambandha* (connection) and *prayojana* (purpose) of the work by specifying the goal and means of the practice, stating that those who do not realize the unsurpassed *vajrajñāna* will continue in Saṃsāra, the cycle of rebirth and suffering, whereas those practitioners who ascend to reality (*tattva*) will attain supreme awakening in a single life. The following stanzas 1.5-18 can, broadly speaking, be understood as discussing *vikalpa*s in regard to both their presence (*savikalpa* in 1.5-10) as well as absence (*nirvikalpa* in 1.11-18). This set of verses corresponds roughly to the content that is described in more detail in sections 8-11 with the focus on leaving behind ideas about prohibitions and commandments (e.g., *śucyaśucivikalpanāvivikta* and *gamyāgamyarahita*). Verses 1.5-10 list various of these *vikalpa*s (false ideas and concepts) due to which practitioners will not be able to attain highest accomplishment (*siddhiṃ parām*), including those who are intent on *mantra*s, *mudrā*s and *maṇḍala*s, such as specified in section 20. Then, various forms of pride and attachment, as well as aversion and disrespect, are listed that a practitioner should refrain from. Verses 1.11-18 may well be summarized with the terms *caryā* and *vrata* (as often used in such tantric contexts), describing the highest type of practitioner who, being completely free from any conceptual thinking (*sarvasaṅkalpavarjita*), is able —and allowed— to employ uncommon means towards achieving realization:

> *karmaṇā yena vai sattvāḥ kalpakoṭiśatāny api |*
> *pacyante narake ghore tena yogī vimucyate* ||1.15||

Verses 1.19-22 can be seen as reflecting the content of section 12, namely, the establishing of reality (*tattvasthāpana*). In this context, true reality (*tattva*) is qualified as, amongst others, non-arisen (*anutpanna*), void of a self (*nirātmaka*), only to

[61] The word *sādhana* and the label *sādhanopāyikā* in the final colophon of the text, it may be noted, do not seem to be used in the narrower sense of the term *sādhana* as denoting a class of texts predominantly comprising of ritual procedures. Furthermore, one may be note that the opening verses do not offer a clear-cut explanation of *jñānasiddhi*, the title of the work. Regarding it, hints are found in the final lines of the text's concluding section (*upasaṃhāra*). The *sa bcad* in T (p. 83) likewise summarises the opening of the JS under two points: *mchod bar brjod ciṅ bśad par dam bca' ba daṅ* (1.1) | *dgos pa'i don bstan pa'o* (1.2) ||.

be explained by metaphors (*māyopamādidṛṣṭānta*). It is the all-pervading great *vajra* (*sarvavyāpī mahāvajraḥ*), the mutually pervasive and indestructible principle (*anyonyavyāpako vajraḥ*).[62] In verses 1.23-30, Indrabhūti describes the qualities of an authentic teacher and the teacher's importance for ultimate realisation (*guruprasādo yasyāsti sa labhet tattvam uttamam*). This, similarly to the previous two sets of verses, follows the structure of the *nirdeśa* part corresponding to section 13 (*gurulakṣaṇanirdeśa*) wherein the qualities of the teacher are elaborated. The teacher is described as being equal to the Three Jewels (*ratnatraya*), using the syllogism of him being the one who shows the path to the blind (*eṣa mārgapradarśako 'jñānatimirāndhānām*), who is compassionate and to be worshipped by the practitioner (*vratī guruvaraṃ pūjayet*).[63] Thus, the verses in the first third of section one, namely stanzas 1.5-30, agree in order to the content of sections 8-13. Hereafter, verses 1.31-46 take up the topic of consecration (*abhiṣeka*), entailing the benefit of keeping one's *samaya* and the consequences of breaking it in stanzas 1.31-36 and the benefits of receiving the consecration in verses 1.37-46.[64] Verses 1.47-65 contain the description of the "highest adamantine gnosis" (*vajrajñānam anuttaram*) which is supreme reality (*paramaṃ tattvam*), *mahāmudrā*, the five kinds of wisdom (*pañca jñāna*), the three bodies (i.e., the *dharma-*, *sambhoga-* and *nirmāṇakāya*) and the activities of the Buddha as an example of achieving realization in a single lifetime.[65] The latter entails a silent quotation from the **Vajraśrīvaramahā(kalp)ādi* (Tib. *rDo rje dpal mchog chen po daṅ po*, Tōh. 453), a work that is considered by some as the extended version of the *Advayasamatāvijaya* (ASV, Tōh. 452) which Indrabhūti cites in section 15. These two sets of verses, that is to say, stanzas 1.32-46 and 1.47-65, can be taken to correspond to sections 17 and 15, respectively. Thus, from here onward, the order of verses in section one seems not to be aligned with the order of sections in the *nirdeśa* part any further. The following stanzas 1.66-85, titled "The Practice that Creates Equal Flavour" (*ro sñoms par byed pa'i spyod pa*) in the *sa bcad*, cover various aspects of the practice, including the worship (*pūjā*), the consumption of the nectar (*amṛtāsvāda*) and the consort.[66] This part in

[62] The *sa bcad* in T (p. 84) divides the first part (1.1), labeled therein as "Becoming Free from Worldly Stains" (*snod kyi dri ma daṅ bral bar bya ba*), into three sub-points, namely: *ṅa rgyal gyi dri ma ma spaṅs pa* (1.1.1), *dam tshig daṅ sdom pa la gnas pas blaṅ dor gyi dri ma spaṅs te mñam pa la gnas pa* (1.1.2) and *ṅa bdag gi dri ma spaṅs par bstan pa* (1.1.3). Among these, point 1.1.1 can be seen to correspond to verses 1.3-10, point 1.1.2 to verses 1.11-18 and point 1.1.3 to stanzas 1.19-20.

[63] The *sa bcad* in T (p. 84) summarizes verses 1.21-30 under the heading "Serving the Teacher out of the Wish for Reality" (*de kho na ñid 'dod pas bla ma bsñen par bya ba*) with the following two points: *rdo rje gyis sems can thams cad la khyab par bstan* (1.2.1) and *de'i ṅo bo śes pa bla ma'i drin yin du mchod par bstan pa* (1.2.2).

[64] The *sa bcad* in T (p. 84) summarizes this part under the headings "Teaching on Protecting the Pledge of Reality and the Dangers of Breaking It" (1.3: *de kho na ñid kyi dam tshig bsruṅ śiṅ de ñams pa'i ñes dmigs bstan pa*) and "Benefit of the *Vajrajñānābhiṣeka*" (1.4: *rdo rje ye śes dbaṅ bskur ba'i phan yon*) with the following sub-points: *dam tshig bsruṅ dgos par bstan pa* (1.3.1) and *dam tshig ñams pa'i ñes pa bstan pa* (1.3.2) as well as *dbaṅ raṅ gi ṅo bo* (1.4.1), *dbaṅ thob pa'i phan yon* (1.4.2) and *de ñams su blaṅ ba'i phan yon* (1.4.3). Thereof, point 1.3.1 covers verses 1.31-32 and point 1.3.2 refers to stanzas 1.33-36. Section 1.4.1, moreover, corresponds to verse 1.37, section 1.4.2 to verses 1.38-44 and section 1.4.3 to stanzas 1.45-46. The topic of breaking one's *samaya*s or "falling from the path" (*mūlāpatti*), is touched upon in a number of places in the JS, for example in stanzas 6.8, 17.27, 20.8 and verse five of the *upasaṃhāra* section.

[65] This section is summarized in the *sa bcad* in T (p. 84) under the headings "Enumeration of Names of Reality" (1.5: *de kho na ñid kyi miṅ gi rnam graṅs*) and "The Fruit of Cultivating *Mahāmudrā*" (1.6: *phyag rgya chen po sgom pa'i 'bras bu*). The latter is further divided into the following four sub-points: *phyag rgya chen po mchog gi rnal 'byor* (1.6.1), †*loṅs spyod pa'i sku mdzad tshul bstan* (1.6.2)†, *sprul pa'i sku mdzad tshul bstan* (1.6.3) and *de ñid bsgom na tshe gcig 'grub par bstan pa* (1.6.4). Note that point 1.6.2 is based on our conjectural emendation. A fourth sub-point is missing in the corresponding enumeration. We consider the loss of point 1.6.2 as the result of eye-skip. In this list, point 1.5 may be taken as corresponding to verses 1.47-48, point 1.6.1 to verses 1.49-53, point 1.6.2 to stanza 1.54, point 1.6.3 to stanza 1.55 and point 1.6.4 to verses 1.56-65.

section one can be seen to correspond to section 16 which, in turn, can be seen to cover various aspects of sections eight to eleven. Verses 1.86-92 take up and further elaborate the initial statement in 1.5 which alludes to the practitioner with inferior capacities addressed in section 20. The remaining verses 1.93-95 conclude the section by reiterating that those who cultivate *jñāna* void of any mental conceptualizations gain accomplishment here in this very life.[67]

Section Two

> The second section refutes [those who] accept meditation with form as *mahā-mudrā* practice.[68]

As clearly expressed in the above-cited passage, and as already made clearly by the very title of this section, the second chapter of the JS deals with the "refutation of cultivation with form," i.e., form-meditation (*rūpabhāvanā*). In our view, this second section is not primarily aimed at discussing the use of form-meditation as a means of training on the path *per se* but, so it seems, in this section Indrabhūti rather intents to make clear that *rūpabhāvanā* itself does not suffice to realize *samyagjñāna* ("correct gnosis"). Thus, from Indrabhūti's point of view, *rūpabhāvanā*, rather than having no value at all, can only serve as a provisional means towards realization of *buddhajñāna*.[69] The same could be said about the following five sections, namely, that Indrabhūti does not discuss the conventional or relative use of the concepts and methods he addresses. Instead, he emphasizes that none of these should be mistaken to be equal with reality in its ultimate sense and the proper cognition thereof. And thus, by implication, these methods may be of use for the realisation of reality on the conventional level. With reference to the *pañcaskandha* theory referred to in the opening verse of section two, it is possible to see section two as a refutation on the part of *rūpa* and sections three and four as a refutation on the part of *nāman*.

One of the most important points of this section is also one of the main demands in its analysis, namely to work out who is speaking, for in this section Indrabhūti seems to be employing the frequently used method of a debate between himself and an imagined opponent to discuss various problems of the notion of form (*rūpa*). According to the *sa bcad* contained in the *'Bri guṅ chos mdzod*, the entire section can be seen to comprise two main topics, namely that beings do not have a fully developed *jñāna* by nature (2.1-29) and that *jñāna* itself does not possess form, meaning that it is not produced and thus primordial (2.30-46). Regarding the former, Indrabhūti first presents his reasoning against the assumption that beings are primordially awakened (2.1-12), showing the logical contradictions this would entail and pointing out that statements in the Tantras about reality in respect to the psycho-physiologic

[66] The *sa bcad* (T pp. 84-85) divides this section into two sub-points: *ci daṅ ci thams cad kyis raṅ la spyod pa* (1.7.1) and *mjug bsdu ba* (1.7.2). Point 1.7.1 may be taken as referring to verses 1.66-71 and point 1.7.2 to 1.72-85.

[67] The final verses of section one, i.e., stanzas 1.86-95, are summarized in the *sa bcad* (p. 84) as "The Teaching that Inferior *Yogin*s do not Obtain Liberation" (*dman pa'i rnal 'byor gyis thar pa mi thob par bstan pa*). For another summary of section one, the reader may be referred to the introduction to the *editio princeps* in B. Bhattacharya 1929, pp. xviii-xxi.

[68] *le'u gñis pas gzugs su bsgom pa* (pa *em.*] pas T) *phyag rgya chen po'i bsgom du 'dod pa dgag* || (T 182,5). This and the following two sections of the JS are paraphrased and elaborated on in pp. 1059-1071 of the 8th Karmapa's *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa* (see Appendices).

[69] Although not explicitly stated, Indrabhūti leaves a few scattered hints on the possible application of *rūpabhāvanā*, such as in stanza 2.20, the passages he cites from the STTS, ASV and, most importantly, the SBS in section fifteen as well as in verse 19.3 et al.

constituents of a person —the *skandha*s, *dhātu*s and *āyatana*s— are made on account of conventional speech (*samayabhāṣayā*).[70] Thereafter, Indrabhūti goes on to refute the idea of a form-body by showing that both, the ideas of it being created (2.13-16) or uncreated (2.17-29), have logical flaws.[71] In the second half, Indrabhūti gradually shifts the main focus of the debate from the more general discussion of the relation of form and *jñāna* to the more specific discussion of the form of a Buddha (*buddharūpa*) and the Buddhas' gnosis (*buddhajñāna*). The second main point (2.30-46) discusses in some detail the omniscience of a Buddha, arguing on the grounds of reasoning that something possessing form can neither be omnipresent nor unceasing. In verses 2.30-34, Indrabhūti points out that *buddhajñāna* does not depend on sense perception, arguing further (2.37-41) that if *jñāna* were to be dependent on the form of a Buddha it would have, just like ordinary perception, the flaw of ceasing when there is the absence of the body when Nirvāṇa is reached. Thus, the concept of the *buddhakāya*'s omniscience, which the author uses synonymously with *buddharūpa*, is not logically tenable for Indrabhūti, nor is it possible that the meditation on such a form brings about the accomplishment of *buddhajñāna*. On the contrary, the one who meditates on form for the accomplishment of the *buddhajñāna* is just like someone who wishes to eat space:

> *tasmān mūḍhataro loko yo rūpaṃ dhyātum icchati |*
> *buddhajñānaprasiddhyartham ākāśaṃ bhoktum icchati* ||2.43||

But how is the bodily form of a Buddha to be perceived? This, Indrabhūti answers in verses 2.35 and 2.42 with statements such as "just like an image" (*pratimeva*) and "void of thought" (*niścintaḥ*). In the final three stanzas of this section (2.44-46), Indrabhūti concludes the discussion by stating that people of little compassion who are deprived of faith and insight are not capable to comprehend the profound and exalted Dharmas (*gambhīrodāradharmeṣu buddhis teṣāṃ bhaven na hi*), adding that great compassion is to be performed (*karuṇā mahatī kāryā*) and disrespect consequently is not appropriate (*nāpamānam ato yuktam*).[72]

Section Three

> In this way, the third section refutes [those who] accept meditation with a concept [of cognition] endowed with mental aspects as *mahāmudrā*.[73]

[70] Verses 2.1-4, 2.6-12 and 2.14 are paraphrased and elaborated on in the PAJS section of the VP (vol. 3, pp. 68-70), a text that certainly was influenced by the JS.

[71] The *sa bcad* (T p. 85) summarizes the first section under point 2.1 "It is illogical that the mind-stream of beings is awakened by nature" (*sems can gyi rgyud raṅ bźin gyis saṅs ryas yin pa mi 'thad pa*), comprising the following sub-points: *sems can ye nas saṅs rgyas yin byed yod ciṅ sgrub byed med par bstan pa* (2.1.1), *byas pa'i gzugs sku khyed raṅ la mi 'thad par bstan* (2.1.2) and *ma byas pa'i gzugs sku yaṅ mi 'thad par bstan pa* (2.1.3). Among these, point 2.1.1 can be seen to correspond to verses 2.1-12, point 2.1.2 to verses 2.13-16 and point 2.1.3 to verses 2.17-29. The last point 2.1.3 is further subdivided into the following sub-points *brgal lan gyis mdor bstan pa* (2.1.3.1), *rgyas par bśad pa* (2.1.3.2), *de 'drar bdag 'gyur ba la gnod pa daṅ bdag ñid de yin gnod pa* (2.1.3.2.1) and *ma byas pa la 'grub zer ba la gnod pa* (2.1.3.2.2). Here, sub-point 2.1.3.1, the "Brief Explanation," can be seen to correspond to stanzas 2.17-18 and sub-point 2.1.3.2, the "Extensive Explanation," can be seen to correspond to verses 2.19-29. The latter comprises two further subpoints, namely, 2.1.3.2.1 which corresponds to stanza 2.19-26, and 2.1.3.2.2 corresponding to stanzas 2.27-29.

[72] The *sa bcad* (T p. 85) summarizes the second topic under point 2.2 "Teaching that the omniscient one does not possess form" (*thams cad mkhyen pa gzugs can ma yin par bstan pa*), comprising the following two sub-points: *rigs pas rgyas par bśad pa* (2.2.1) and *mjug bsdu ba* (2.1.2). Among these, point 2.2.1 can be seen to correspond to verses 2.30-42 and 2.1.2 to verses 2.43-46. The topic of compassion, it may be noted here, is a recurring theme in the end of several sections in the JS, underlining the importance Indrabhūti accredits to it.

[73] *de bźin du le'u gsum pas rnam bcas kyi rtog bsgom phyag rgya chen por 'dod pa dgag* || (T 182,5).

The third section in the *Jñānasiddhi* concerns, as becomes clear already from its very title "*sākāranirākaraṇa*," the refutation of the *sākāravāda*.[74] Following the outline in the *sa bcad* that is contained in the *'Bri guṅ chos mdzod*, this section can roughly be divided into three parts: an opening section with a brief outline of the main points to be criticized in this chapter (3.1), a section refuting the identity of *jñāna* and its aspects, the *ākāra*s (3.2), and a section refuting the believe that *jñāna* and the *ākāra*s are separate (3.3).[75] The first among the two main options of the *sākāra* view, i.e., that *jñāna* is identical with its *ākāra*s, is refuted by a series of arguments, corresponding to section 3.2 in the *sa bcad*. The first argument against the identity of *jñāna* and the *ākāra*s, verses 3.5-8, concerns the flaw of being conditioned (*saṃskṛtatvam*). If *jñāna* were to be identical with the entities it cognises which, as a general rule, are conditioned (*asaṃskṛto bhaved bhāvo naiva lokeṣu vidyate*), it would entail the unwanted consequence of *jñāna*, and consequently also *buddhajñāna*, to cease owing to the fact of it being constructed (*kṛtakatvād vināśitvam*). The fact of being conditioned, moreover, contradicts the Buddhist teachings, as outlined in verse 3.8. The second way to tackle the argument for the unity of the *ākāra*s and *jñāna*, verse 3.9, is to point to the simile of an illusion (*māyopamā*). If *jñāna* and the *ākāra*s were to form a unity, then *jñāna* too would be identical to an illusion, just like all appearances. The third main argument, verses 3.10-11, concerns the problem of *jñāna* being liable to change (*vikāritvam*) if it were to be identical with ordinary perception such as eye-consciousness (*cakṣurvijñānam*). And this too would contradict the teaching that "'*jñāna* is unchanging' as it has been taught by all Buddhas" (*avikāraṃ tu taj jñānaṃ sarvabuddhaiḥ pradarśitam*). The fourth point, verse 3.12, which Indrabhūti employs in brief against the identity of *jñāna* and the *ākāra*s is to point to the flaw that *jñāna* too were to cease when appearances cease (*pratibhāsanirodhe*). For all these reasons, to sum up (vv. 3.13-14), the unity of *jñāna* and *ākāra*s is not tenable.[76]

Thirdly, Indrabhūti refutes the second of the two above mentioned possibilities, namely that *jñāna* is separate from *ākāra*s (3.15-31).[77] Here one may note that, while the *sa bcad* was providing a rather detailed outline for the part comprising verses 3.1-14, only a single point without any further sub-points is given for the remaining verses 3.15-32. Therein, first of all (3.15-22), Indrabhūti addresses the apparent contradiction that if *jñāna* and *ākāra*s were ultimately separate, the cognition of Dharmas would not be possible, Dharmas would not have a basis on account of which they could appear

[74] In this and the following section, Indrabhūti obviously intends a wordplay in the section titles, employing the word *nirākaraṇa* (lit. "undoing") for refutation, a word formed of the root *kṛ*- and the prefixes (*upasarga*s) *nir*- and *ā*-, the same root and prefixes that are used to form the words *ākāra*, *sākāra* and *nirākāra*.

[75] The *sa bcad* (T p. 85) labels the first section as "Scrutinizing [different] believes" (*'dod pa brtag pa*), containing the following three sub-points: *rnam pa ye śes su 'gyur pa mi rigs pa* (3.1.1), *rnam pa ye śes ñid min pa mi rigs pa* (3.1.2) and *ye śes rnam par snaṅ ba mi rigs pa* (3.1.3). It is difficult to distribute the sub-points of section 3.1 to the beginning verses of the third section of the JS. Among the various possibilities which, admittedly, all are not completely satisfactory, it seems to work best to distribute the sub-points to verses 3.1-3. Another possibility, which likewise is not without problems and would require to change *min pa* to *yin pa* in 3.1.2, is to take point 3.1.1 to correspond to verses 3.4-5, point 3.1.2 to verses 3.6-8 and point 3.1.3 to verse 3.9. Both distributions, however, remain to be reconsidered.

[76] The *sa bcad* (T p. 85) summarises this section under point 3.2, "Refuting the believe that *jñāna* and *ākāra*s are non-separate" (*rnam pa daṅ śes pa tha mi dad du 'dod pa dgag pa*), comprising the following sub-points: *rnam pa daṅ bcas pa'i ye śes mi rigs pa* (3.2.1), *śes pa la rnam pa sbyor bar mi rigs pa* (3.2.2), *rkyen la ltos nas ye śes kyaṅ 'jig par thal ba* (3.2.3) and *de rnams kyaṅ mjug bsdu ba* (3.2.4). Following what we consider the more likely distribution of the verses in section 3.1, point 3.2.1 can be seen to correspond to verses 3.4-7, point 3.2.2 to verses 3.8-11, point 3.2.3 to stanza 3.12 (alternatively also 3.6-12) and point 3.2.4 to verses 3.13-14. Alternatively, one may perhaps also distribute point 3.2.1 to verse 3.10, point 3.2.2 to 3.11, point 3.2.3 to 3.12 and point 3.2.4 to 3.13-14.

[77] The *sa bcad* (T p. 85) summarizes verses 3.15-32 as sub-point 3.3 "Refuting the idea that [*jñāna* and *ākāra*s] are separate" (*tha dad du 'dod pa dgag pa*).

(i.e., *jñāna*) and that contradictory appearances could co-exist simultaneously. On the other hand (3.23-25), he shows that such arguments would ultimately contradict even the idea of *buddhajñāna*. In stanzas 3.26-29 and 3.30-3.31, Indrabhūti concludes the two main points, stating that *jñāna* and *ākāra*s neither have full connection nor complete difference. The final verse 3.32 functions as a transition to the next section concerning the *nirākāra* theory.

Section Four

> The fourth section refutes [those who] accept meditation with a concept [of cognition] without mental aspects as *mahāmudrā*.[78]

In the fourth section, labelled "The Refutation of the *Nirākāra*" (*nirākāranirākaraṇa*), Indrabhūti, after repeating the proposition of the previous section in verse 4.1, commits himself to refuting the *nirākāra* view. Similar to section three, although not made explicit by the author, also this fourth section can be divided into two main parts. In the first part, verses 4.2-20, Indrabhūti argues that a Buddha's omniscience and clairvoyance would not be logically tenable if *jñāna* were to be deprived of *ākāra*s. In the second part, verses 4.21-27, Indrabhūti goes a step further and points out that were *jñāna* void of *ākāra*s even a Buddha's ability to act for the sake of others would be contradicted, and the very pursuit of becoming a Buddha would be fully in vain. The first of these two parts can be divided into two sub-points. In the first (4.1.1), Indrabhūti criticises that the utter non-existence of any non-material or visually etc. cognizable entities would contradict both the idea of a Buddha's omniscience (verses 4.2-4.14) and of the super-mundane knowledges (*abhijñā*), i.e., a Buddha's unconstrained perception etc. (verses 4.15-20). The first sub-point is based on the proposition that a strict *nirākāra* view would result in the undesirable state that one were not able to differentiate between false and correct since even the use of commonly employed examples (*dṛṣṭānta*), such as the 'hare's horn' (*śaśaśṛṅga*), could not be conceptualised. The following sub-point (4.1.2), namely, that the divine eye etc. would seem illogical, is based on the argument that a *nirākāra* view would contradict that form etc. (*rūpādi*), as a basis for the different forms of exalted perception, could be established.[79] In the second part of this section, verses 4.21-27, Indrabhūti goes on to argue that a Buddha could not even act for the welfare of sentient beings when *jñāna* were not be in union with anything to be perceived. This, so Indrabhūti, would result in a state without knowledge about the "outer" world and have the unwanted consequence that compassion towards the beings in Saṃsāra would not be possible. A Buddha's actions, moreover, could also not be explained on account of his previous resolves, as these would have nothing towards which they could be directed. This, as stated in verse 4.27, would invalidate the notion of Buddhahood as such and, consequentially, the striving for it would be absurd and pointless. The remaining three

[78] *le'u bźi pas rnam med kyi rtog bsgom phyag rgya chen por 'dod pa dgag* (rnam med kyi rtog bsgom phyag rgya chen por 'dod pa dgag *conj.*] *om.* T) || (T 182,5-6). A statement regarding the actual content of section four has dropped out. What is given in the place of it in fact is the *mūḍhabhāvanā* which should be the content of section five. No mention of *le'u lṅa pas* is made. In all probability, this corruption has to be understood as a case of eye-skip caused by the similarity of the formulations in the sentences referring to sections 3-4.

[79] The *sa bcad* (T pp. 85-86) summarizes this first set of verses under the points 4.1 "Without *ākāra*s omniscience would be illogical" (*rnam pa med na thams cad mkhyen pa mi 'thad pa*) and 4.2. "[Without *ākāra*s] the super-mundane knowledges are illogical" (*mṅon par śes pa mi 'thad pa*). Among these, point 4.1 can be seen to correspond to verses 4.4-14 and point 4.2 to correspond to stanzas 4.15-20.

stanzas, verses 4.28-30, constitute the closing statement of the section, providing a very short definition of omniscience.[80]

Section Five

> The fifth section refutes [those who] accept 'dull cultivation' (Skt. *mūḍha-bhāvanā*) as *mahāmudrā*.[81]

The fifth section is the first of several shorter sections and comprises of just ten verses. In it, Indrabhūti, after having argued against both the *sākāra* and the *nirākāra* views in the previous sections, builds up on the latter by now discussing that reality is not a "thoughtless state" (*niścintatā*), a, as Indrabhūti calls it, form of "dull cultivation" (*mūḍhabhāvanā*). This section evidently had an influence on Puṇḍarīka's discussion of *niścintanā* in the *Paramākṣarajñānasiddhi* section (PAJS) of the VP (vol. 3, pp. 76 l. 24 -77 l. 25) wherein Puṇḍarīka provides further information of significant value for a better understanding of the JS's content. Basically following the presentation in the JS, Puṇḍarīka states that *niścintanā* is not the absence of mental activities *per se* but the absence of thought directed outwardly. In his presentation of the matter, he arrives at the conclusion that the gnosis pertaining to the Tathāgatas (*tāthāgataṃ jñānam*) is to be self-experienced (*svasaṃvedyam*); a conclusion which not only is in line with what Indrabhūti teaches in the fifth section of the JS but which also provides the link to what is taught in JS 7.3. After introducing the subject matter of this section in the first two verses (5.1-2), Indrabhūti refutes the idea of *niścintatātattva* by pointing out in verses 5.3-4 that *ajñāna*, i.e., *mūḍhabhāvanā*, cannot be seen as a valid cause of *jñāna* as this would directly contradict the law of cause and effect. In the following three verses 5.5-7, Indrabhūti makes clear that non-conceptuality, which is a characteristic mark of *jñāna*, should not be mistaken as a thoughtless state, dullness, or *ajñāna*. In the last three stanzas, verses 5.8-10, Indrabhūti then shifts the focus of discussion to the topic of memory, pointing out that, if correct gnosis were to be the same as mere non-conceptuality, there could be no memory as it would lack its content. Consequently, nothing could be remembered, neither in a worldly nor in a super-mundane sense, and thus there would be neither *jñāna*, nor omniscience, nor an omniscient one performing the aims of the beings.[82]

Section Six

> The sixth section refutes [those who] accept that non-conceptuality by means of inhalation and exhalation is *mahāmudrā*.[83]

The sixth section comprises of only eight verses and is thus, together with section nineteen, the second shortest in the JS. In this section, Indrabhūti uses the simile of

[80] The *sa bcad* (T p. 86) summarizes this second set of verses under the points 4.3 "[Without *ākāra*s] awakened activity is illogical" (*mdzad pa 'phrin las mi 'thad pa*) and 4.4 "Teaching that [without *ākāra*s] achievements are in vain" (*bsgrubs kyaṅ don med bar bstan pa*). Among these, point 4.3 can be seen to correspond to 4.21-24, and point 4.4 to 4.25-27. The remaining three stanzas 4.28-30 do, strictly speaking, not fall under 4.4.

[81] *le'u lṅa pas* (le'u lṅa pas *conj.*] *om.* T) *rmoṅs pa'i bsgom pa phyag rgya chen por 'dod pa dgag* || (T 182,6).

[82] The *sa bcad* (T p. 86) summarizes this section under the points 5.1 "Teaching that cause and effect are not a gnosis which it is in accordance with [non-cognition]" (*rgyu 'bras rjes su mthun pas der ye śes ma yin par bstan pa*), 5.2 "The believe that *jñāna* is a dull [state] is not tenable" (*ye śes rmoṅs pa yin 'dod pa mi rigs pa*) and 5.3 "Teaching that mere non-conceptual memory would contradict the memory of all things" (*mi rtog pa tsam dran nas dṅos po thams cad dran pa la 'gal ba med par bstan pa*). Among these, point 5.1 can be seen to correspond to verses 5.1-4, point 5.2 to verses 5.5-7 and point 5.3 to verses 5.8-10.

[83] *le'u drug pas dbugs 'byuṅ rṅub la brten pa'i mi rtog pa phyag rgya chen po yin 'dod pa dgag* ||. (T 182,6).

the bellows (*bhastrā*) in order to refute the possible misconception that the practice of inhalation and exhalation itself, or the wind-energies (*vāyu*) it entails, could be equal to reality. In this simile, so it seems, verses 6.3-4 contain Indrabhūti's main argument against this assumption. He states that the winds are neither an object (*na vāyudhamakaḥ kaścit*) nor an agent (*na vāyur dhamakas tathā*) and that, since reality itself is non-dual, the vital breath, i.e., inhalation and exhalation which are nothing but parts of the wind-energies, do not deserve to be called reality. In verse 6.7, he presents another argument against the wind-energies being reality, namely, the undesired consequence that, if this were the case, reality would cease once the wind-energies leave the body. For Indrabhūti, this probably means that the Buddhist idea of rebirth and an unborn and unceasing *tattva*, which he certainly upholds, were unjustifiable. In this section, one may not only note that here Indrabhūti deliberately equates the terms *jñāna* and *tattva* but also that he does not seem to make any attempt to distinguish *vāyu* and *prāṇa*, i.e., 'ordinary' winds such a storm etc. and vital or subtle winds. In the light of the section's length and the fact that Indrabhūti does not elaborate further, or discusses possible opposing views, the *sa bcad*'s reading found in the *'Bri guṅ chos mdzod* for this section is a bit surprising. It reads "Extensive explanation that reality is not comprehensible through winds," without supplying any further sub-points.[84] Also the content of this section, one may note, is found in the PAJS but, unlike in the case of the previous and following sections, here Śrīpuṇḍarīka seems to interpret the contents of the JS along the lines of rather specific concepts employed in the Kālacakra system (see note on JS 6.1).

Section Seven

> The seventh section refutes [those] accepting bliss with outflows, such as the bliss through the union of the two sexual organs, as the path of *mahāmudrā*.[85]

The seventh and shortest section of the JS, comprising of just six verses, is the last section of the so-called "removal of mistaken aims on the side of wisdom" (see Table 2 and citation below). Here, it should be noted that, while in the previous five sections 2-6 certain views and notions were refuted, that in this seventh section a slightly different terminology is used, namely *prativarṇikā*. Thus, Indrabhūti's intent in this section lies in distinguishing the great bliss (*mahāsukha*) which he defines, amongst others, as "the *jñāna* belonging to all Tathāgatas" (7.3) from the 'ordinary' bliss of sexual experiences. He does this by defining the bliss of the sexual act as dependently arisen and thus impermanent (7.1-2) and the great bliss, on the contrary, as similar with *jñāna* and permanent (7.3-4). In the final two verses (7.5-6), Indrabhūti makes two further statements of a more general nature regarding the *yogin*s' approach towards sensual bliss, clarifying that its teaching in all *yogatantra*s is for the sake of the *yogin*s' mental happiness but not to be understood as reality in the ultimate sense.[86]

[84] The *sa bcad* (T p. 86) summarizes this section under points 6.1 (*rluṅ gis de ñid mi rtogs par rgyas par bśad pa*) and 6.2 (*mjug bsdu ba*). Among these, point 6.1 can be seen to correspond to vv. 6.1-7 and 6.2 to verse 6.8.

[85] *le'u bdun pas dbaṅ po gñis sbyor gyis bde ba sogs zag bcas kyi bde ba phyag rgya chen po'i lam du* [183] *'dod pa dgag* || (T 182,6-183,1).

[86] The *sa bcad* (T p. 86) summarizes this section under points 7.1, the "Teaching that [sexual] bliss which arises dependently is not reality" (*rten 'brel gyis bde ba de kho na ñid ma yin par bstan pa*), and 7.2, the "Teaching that [great] bliss is unchanging by its nature" (*ṅo bo ñid kyis bde ba mi 'gyur bar bstan pa*). Among these, point 7.1 can be seen to correspond to verses 7.1-2 and point 7.2 to verses 7.3-6. For this part of the *sa bcad*, it should be noticed that only two sub-points are given for this section, although three sub-points were promised. Based on the content of this section, it is impossible to say whether the number *gsum* was mistaken and should be emended to *gñis*, or whether something like *mjug bsdu' ba*, meant to correspond to stanzas 7.5-6, had dropped out in the course of the textual transmission.

> In this way, having removed the mistaken aims on the side of wisdom by the[se] six sections, now the mistaken aims on the side of the means should be cleared away. Although this 'Great Seal' is the *jñāna* which realises the mode of abiding (*gnas lugs*) [of all phenomena] as [dynamic] emptiness, the mistaken thought that there is nothing else but that profound meditation on reality alone as the means of realising it, that is to be refuted.[87]

Also the content of this section is dealt with rather detailed in the PAJS (VP vol. 3, pp. 78 l. 19 - 80 l. 21) discussing a variety of implications this topic entails not dealt with or even hinted at in the JS. Therein, Śrīpuṇḍarīka follows in general the JS in distinguishing great bliss (*mahāsukha*) from the "bliss arising from the union of the sexual organs" (*dvīndriyajasukha*), in the presentation of which he comes to the conclusion that:

> Therefore, the *jñāna* of the Tathāgatas is to be self-experienced independent of the sense-organs (*ato nirindriyaṃ svasaṃvedyaṃ tāthāgataṃ jñānam iti*).

Section Eight

> "Beings of little intellect with little merit and little heroic effort, how do they attain the supreme *jñāna* of all Tathāgatas?"[88] — by this and so forth the eighth section teaches the section on the increase of the [two] accumulations of merit and wisdom.[89]

According to the *'Bri guṅ chos mdzod*, this section of the JS, together with the following three sections, i.e., sections 8-11, constitute the so called "Accumulation Part" (see Table 2 above). This section deals with the accumulation (*saṃbhāra*) of *puṇya* ("merit") and *jñāna* ("wisdom") and clearly is directed towards a beginner (*ādikarmikayogin*), that is to say, a practitioner on the lower level.[90] In our view, although we actually do not know which precise procedure Indrabhūti had in mind, the section can rather coherently be outlined according to the so-called "sevenfold unsurpassed worship" (*saptavidhānuttarapūjā*; in Tibetan also known under, among other expressions, the name *yan lag bdun*), as detailed in the following table which provides an overview of the elements of the procedure in section eight and their correspondence to the sevenfold worship as presented in Nāgārjuna's *Dharmasaṃgraha*.[91]

[87] *de ltar le'u drug gis śes rab kyi phyogs kyi* (phyogs kyi *corr.*] phyogs gyi T) *gol sa'i dgos pa rnams bsal nas | da ni thabs kyi phyogs kyi gol sa'i dgos pa rnams bsal bar bya ste | phyag rgya chen 'di gnas lugs stoṅ pa ñid rtogs pa'i ye śes yin la | de rtogs pa'i thabs la ni de ñid 'ba' źig bsgom pa zab mod kyi gźan gyis ni ma yin no bsam pa'i log de dgag pa la |* […] (T 183,1-2).

[88] *sems can blo gros chuṅ ba daṅ || bsod nams chuṅ źiṅ brtson źen rnams || de bźin gśegs pa thams cad kyi || ye śes mchog rnams ci ltar thob ||* (T 183,2-3), a citation of JS 8.3: *parīttabuddhayaḥ sattvā alpapuṇyālpavīryakāḥ | kathaṃ te prāpnuyur jñānaṃ sarvatāthāgataṃ param ||8.3||*.

[89] *źes bya ba la sogs pas le'u brgyad pa ni* (brgyad pa ni *em.*] brgyad pa T) *bsod nams daṅ ye śes kyi tshogs rab tu 'phel ba'i le'u bśad ||* (T 183,3).

[90] Precisely the same association with the content of this chapter is made in the *sa bcad* presented in T (p. 86), wherein the title of this section is given as: *dbaṅ po tha ma'i tshogs gñis 'phel ba.*

[91] The relevant section in the *Dharmasaṃgraha* reads as follows: *saptavidhā anuttarapūjā | tadyathā – vandanā, pūjanā, pāpadeśanā, anumodanā, adhyeṣaṇā, bodhicittotpādaḥ, pariṇāmanā ceti ||* (Müller 1885, p. 13). It should be made clear, however, that it remains uncertain which exact procedure Indrabhūti had in mind when composing this section. Besides the list given in the *Dharmasaṃgraha* which was chosen due to its relative closeness to the procedure given here, there are, of course, a high number of other works wherein the *saptavidhānuttarapūjā* is taught, either explicitly or implicitly. Further worth mentioning is the possibility that Ānandavajra in his **Hevajra*(*nāma*)*sādhanopayikopadeśa* (*dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag*, Tōh. 1302) has drawn on some of

stages of the *saptavidhānuttarapūjā*	corresponding verses
vandanā (1)	4-5
pūjanā (2)	6-8
pāpadeśanā (3)	9
anumodanā (4)	10-11
adhyeṣaṇā (5)	12-13
bodhicittotpāda (6)	21-24
pariṇāmanā (7)	14-15

Table 3: *Saptavidhānuttarapūjā*

After referring back to the previous section in the first verse by saying that false realities (*mithyātattvāni sarvāṇi*) have been refuted, Indrabhūti uses the next two verses (8.2-3) to state the purpose of the following section(s), namely the attainment of "the supreme gnosis of all Tathāgatas" (*jñānaṃ sarvatāthāgataṃ param*). The procedure described by Indrabhūti has, according to the sevenfold worship, the following order: 1) obeisance (8.4-5), 2) offering (8.6-8), 3) the confession of sins (8.9), 4) the rejoicing (8.10-11), 5) the request to the Buddhas to remain (8.12-13), 6) the dedication of merit (8.14-15) and 7) the generation of *bodhicitta* (8.21-24). Within elements 6 and 7, Indrabhūti inserts as a kind of digression two verses (8.16-17) which deal with the consummation of the pledge substances as described in section one and three further verses (8.18-20) which describe the so-called "ten negative actions" and, by implication probably also their opposite, as additional pledges and vows (*samayasaṃvaram*). It should be noted that this seems to be an addition of a tantric limb into an otherwise rather well-known and classical procedure.[92] It is not only noteworthy that the limb of *bodhicittotpāda* seems to be given last in this list as this slightly diverges from the more commonly used sequence in which the dedication (*pariṇāmanā*) is given last, but also since one may deduce that a certain emphasis lies on this point. Consequently, Indrabhūti not only defines *bodhicitta* within stanzas 8.21-24 but also lists the positive as well as negative results when *bodhicitta* is or is not generated. In verses 8.25-26, Indrabhūti mentions that when *bodhicitta* is not generated, the Buddhas will "not bestow empowerment" (*nādhiṣṭhānaṃ prakurvanti*) nor will the deities and so forth "protect him from the enemy" (*na taṃ rakṣanti vidviṣaḥ*). In the last eight verses 8.27-35, Indrabhūti emphasises again the importance of *bodhicitta* (8.27) and lists several among the benefits or results of its generation, such as that the Bud-

the verses in this section. Although some of the formulations used in the context of the *saptavidhānuttarapūjā* are fairly common, the following passage contains significant parallels to parts of Indrabhūti's teaching, embedded in the context of a *Hevajrasādhana*: *sdig pa bdag gis gaṅ byas pa || bdag gźan don du ma lus par ||* so sor bśags śiṅ slar yaṅ ni || mi bgyid pa yi sdom pa nod || *bde gśegs kun gyi bsod nams daṅ || byaṅ chub sems dpa' rnams daṅ ni || 'gro ba kun gyi bsod nams la || yaṅ dag ñid du yi raṅ ṅo || phyogs bcur bźugs pa'i saṅs rgyas la || bdag gis de la bskul ba ni || sems can sdug bsṅal mun 'thoms la || chos kyi 'khor lo bskor bar bskul || sems can saṅs rgyas thob bar du || rgyal ba de ñid bźugs nas ni ||* nam yaṅ mya ṅan mi 'da' bar || thal mo sbyar nas gsol bar 'tshal || *stoṅ ñid sñiṅ rje dbyer med la || byaṅ chub lam ni ston pa po ||* bsod nams kun gyi 'byuṅ gnas che || byaṅ chub rnams kyaṅ de bźin bskyed || lus ṅag yid kyi bsod nams ni || bgyis sam bgyid du stsal ba daṅ || rjes su yi raṅ gaṅ ci'aṅ ruṅ || des na 'jig rten kun mkhyen śog ||* (D fol. 206r). It remains to be investigated to which degree there are other parallels to the JS, and perhaps also to Saroruha's Hevajra teachings in Ānandavajra's works.

[92] The first six elements, including the consummation of the pledge substances and other pledges and vows taught in verses 8.16-20, seem to constitute one among the only two sub-points listed in the *sa bcad* (T p. 86). This first sub-point is labeled "The gathering of common and uncommon accumulations" (*thun moṅs gi bsags pa daṅ | thun moṅ ma yin pa'i tshogs bsags pa*). Therein, "common" can be interpreted as referring to elements 1-6 and "uncommon" to the content taught in stanzas 8.16-20.

dhas "bestow the empowerment" (*adhiṣṭhānaṃ prakurvanti*) (8.28), that protection is granted (8.29) and that merit will arise (*sarvapuṇyodaya*) which will lead to the arising of correct gnosis (*samyagjñānodaya*), i.e., Buddhahood (8.30). Indrabhūti emphasizes the significance of the wish to attain correct gnosis (8.31) and the importance of strengthening one's vital powers in order to reach "accomplishment within this very lifetime" (*janmanīhaiva siddhyartham*) (8.32). In the final three stanzas, Indrabhūti then assures that for him who stays on the path, even though he may be low in heroic energy (*hīnavīrya*), there will be success and development (8.33-35).[93]

Section Nine

> If one wonders, how that would be perceived as not contradictory, since on account of the scriptures, in some killing and the enjoyment of desires and so forth are taught as sins, yet these are taught as wholesome in others, the ninth section about the correct knowledge of the production and destruction of merit and demerit teaches that it is by the power of intention.[94]

In the ninth section, as already pointed out in the *'Bri guṅ chos mdzod*'s description of it, Indrabhūti distinguishes wholesome from unwholesome actions, pointing out that this distinction is primarily based on the capacities of the individual who performs an action rather than, on the contrary, being an inherent characteristic of a certain action.[95] In the first four verses 9.1-4, Indrabhūti shortly summarizes the contents of this section, implying that certain ways of acting, normative rules and other codes of conduct have their function on the conventional level alone as restrictions for those of inferior capacities and that he will resolve possible conflicting statements found among authoritative scriptures based on this premise.[96] Also, he makes explicit that the following two sections ten and eleven should be understood as the continuation of the general content of section nine. Following this introduction, Indrabhūti first points out that both bodily and well as vocal actions originate with, and are based on, the mind (9.5-7). Therefore, the generation of merit and demerit depends on the motivation with which an act is performed (9.8-9). Following these two assumptions, Indrabhūti lays out in the next set of verses (9.9-15) that consequentially also increase and decrease of both merit and demerit, the main topic of this section, depend on and originate with the mind (*cittenaiva tu tat sarvaṃ kriyate yac chubhāśubham*). First, he explains that demerit, i.e., the result of sinful actions, can only cease through their confession (9.10-13) and that there is no accumulation of merit when lacking the respective motivation (9.14-15). He then goes on to state that merit will cease eventually

[93] Element 7 of the *saptavidhānuttarapūjā* together with the remaining verses constitute the second among the two sub-points given in the *sa bcad* found in T (p. 86): "The generation of *bodhicitta* and the benefit [produced] by these [procedures]" (*sems bskyed pa daṅ | de rnams kyis phan yon.*

[94] *gsuṅ rab rnams las la lar srog gcod daṅ 'dod pa la loṅs spyod pa la sogs sdig par bśad pa de la lar dge bar bśad pas de mi 'gal bar ci ltar bzuṅ sñam la | bsam pa'i dbaṅ gis yin źes bsod nams daṅ sdig pa skye 'jig yoṅs su śes pa'i le'u dgu pas* (dgu pas *em.*] dgu pa T) *bśad ||* (T 183,3-4).

[95] The *sa bcad* contained in the *'Bri guṅ chos mdzod* (T p. 86) structures this section under the title "Teaching of the means that is the confessing of sins [and the rejoicing in merit] for those with middling and inferior capacities" (*dbaṅ po 'briṅ daṅ tha ma'i sdig pa bśags thabs bstan pa*), comprising a total of three sub-points: "Brief explanation" (9.1, *mdor bstan pa*), "Extensive explanation" (9.2, *rgyas par bśad pa*) and "Conclusion" (9.3, *mjug bsdu ba*). The descriptive title of this section in the *sa bcad*, one may note, is somewhat surprising as this does not seem to accurately reflect the contents of this section nor Indrabhūti's intention. Apparently, some element such as *bsod nams yi raṅ*, i.e., a counterpart to *sdig pa bśags*, is missing. In our assessment of the *sa bcad*, we therefore felt it necessary to tentatively supply this element in the corresponding translation.

[96] Verses 9.1-4 correspond to point 9.1 "Brief explanation" (*mdor bstan pa*) of the *sa bcad* contained in the *'Bri guṅ chos mdzod* (T p. 86).

(9.16-17), no matter how great (*puṇyasambhārasaṃcayaḥ* [...] *kṣaṇād eva vinaśyati*), implying that laziness will consume one's accumulations and that accumulation therefore is a continuous process. Any positive or negative intention will either increase or decrease the accumulation of merit, even when the initial motivation of either compassion and love or aversion and hatred, respectively, seems only marginal (9.8-20). Before the concluding verses, Indrabhūti spends a comparatively large portion of this section, i.e., seven verses, on the fact that for a *yogin* the categories of positivity and negativity are mere conventional labels that do not apply to someone of highest capacities (9.21-27). Thus, this section also is to be understood as Indrabhūti's reply to the question raised in 9.2, namely, that seemingly contradictory positions can be resolved when understanding that these do not have the same referents. Special attention in this part of the discussion may be drawn to verses 9.25-27 in which Indrabhūti, possibly in reference to the "refutation sections" two to seven, seems to point out that a possible stain in the conduct of the *yogin* may result from misconception of deity-*yoga*.[97] In the final seven verses 9.28-34, Indrabhūti presents a summary of the section, namely, that all actions originate with the mind (9.28-29), that forms of negative intentions and impulses generate demerit (9.30) and that wholesome and positive intentions foster the accumulation of merit (9.31), that what is prohibited or permitted depends on the developmental stage of the practitioner (9.32), that accumulations amassed may still cease (9.33) and that, ultimately, all considerations regarding what is beneficial and what is not are conventional (9.34).[98]

Section Ten

> While in some [scriptures] the five types of meat, the five nectars and so on are taught as not suitable to be eaten, in some they are taught [as suitable to be eaten in order] to become accomplished; as one may wonder how the two are not contradictory, after having taught what is to be accepted or rejected for those who have concepts of object and subject of grasping, the tenth section teaches the[ir] non-contradiction to become the cause of accomplishment in respect to those who possess the means.[99]

In the tenth section, Indrabhūti discusses the concept of purity, pointing out that the dichotomy of what is pure and impure has validity only on the conventional level, inasmuch as concepts such as "pure" and "impure" are mutually dependent and thus ultimately non-existent. Although providing no sub-points, the *sa bcad* in the *'Bri guṅ chos mdzod* offers further information with regard to this section, namely, that this section is a "teaching about what is suitable to be eaten by the advanced practitioner," thus distinguishing this part from the previous one in terms of the type of practitioner that is addressed.[100] The association made in the *'Bri guṅ chos mdzod* is partly supported already by the first stanza (10.1) in which Indrabhūti men-

[97] Stanzas 9.5-27 may be seen as corresponding to point 9.2 "Extensive explanation" (*rgyas par bśad pa*) of the *sa bcad* (T p. 86), comprising the sub-points *las thams cad sems su 'dus pa* (9.2.1), *dge sdig bsam pa'i khyad par gyis bźag pa* (9.2.2), *'phel 'grib sems kyis byed pa* (9.2.3), *dge sdig yul gyis che ba* (9.2.4) and *sdig pas mi gos pa'i thabs gźan mi 'thad pa* (9.2.5). Among these, point 9.2.1 can be seen to correspond to verses 9.5-7, point 2.9.2 to verses 9.8-9, point 2.9.3 to stanzas 9.9-17, point 9.2.4 to verses 9.18-20 and point 2.9.5 to stanzas 9.21-27.

[98] The final verses 9.28-34 correspond to point 9.3 "Conclusion" (*mjug bsdu ba*) of the *sa bcad* in T (p. 86).

[99] *śa lṅa bdud rtsi lṅa la sogs pa kha cig du ni bza' bar mi ruṅ bar bśad la | kha cig du ni dṅos grub du 'gyur bar gsuṅs pa gñis ci ltar mi 'gal ba sñam na bzuṅ ba daṅ | bzuṅ ba daṅ 'dzin pa'i kun rtog can rnams kyi dor spaṅ blaṅ bśad la | thabs daṅ ldan pa rnams la ni dṅos grub kyi rgyur 'gyur ba mi 'gal ba le'u bcu pas bśad ||* (T 183,4-5).

[100] *dbaṅ po rab kyis mthun pa'i zas bstan pa la de kho na ñid daṅ ldan pas zas la sme rtsog med par brten pa* (T 86).

tions the five nectars and five meats as appropriate for the *yogin*s (*pañcāmṛtam* [...] *gajādimāṃsam* [...] *yogināṃ vihitaṃ*). In the following stanza, he makes clear that this is not realized by normal people (10.2) and that neither the body itself (10.3) nor what is associated with it (10.4) are pure. In the next four verses (10.5-8), Indrabhūti supplies an example against the mistaken concept of purity: Water is contained in or in contact with virtually everything in the material world of organisms (10.5). When washing off things with water, this 'contaminated' wash-water will cause the impurity of everything else it gets suffused with (10.6). From there it spreads, contaminating further things that ripen from this water (10.7), until ultimately everything is in some sense contaminated (10.8). In the last two stanzas (10.9-10), Indrabhūti concludes the section by pointing out the aforementioned mutual dependence of purity and impurity (*śucitvam asti cet kiñcid aśucitvaṃ bhaviṣyati*) clarifying that the very notion of purity is nothing but a worldly concept (*laukikī kalpanaivaiṣā śucyaśucyādikalpanā*).

The content of this and the following section too is dealt with by Śrīpuṇḍarīka in the PAJS (VP vol. 3, p. 73 l. 8 - p. 75 l. 2 and p. 75 l. 26 - p. 76 l. 9) in the context of the so-called *deśakulavyavahāra*, that is to say, the local and social customs, providing a possible scenario of the practical application of the principals taught in these sections by Indrabhūti.

Section Eleven

> Since it is taught in particular that a consort and so on is fit to be approached and that a sister is not fit to be approached while in some [scriptures] it is [taught] with regard to mother and sister,[101] one may wonder, how also that practice would not be contradictory; the eleventh section teaches the non-distinction of who or what is fit or unfit as regards those who possess the means, because these attributes of who is fit to be approached and who is not fit to be approached are mere worldly labels in regard to something that has no inherent nature.[102]

The eleventh section about "whom to approach and whom not to approach," i.e., with whom a practitioner may engage, is the last of the four sections of the "Accumulation Part" (see Table 2 and citation below). Continuing along the lines of the previous sections, Indrabhūti emphasises in the very opening stanza (11.1) that there are no actual contradictions about with whom one may or may not (sexually) engage, implying that these are only seemingly contradictory.[103] In the following four verses (11.2-5), Indrabhūti employs the idea of continuous rebirth in cyclic existence in order to point out that "there indeed is no sentient being that was not born as [one's] mother or father" (*mātā pitā na bhūto hi kaścit sattvo na vidyate*), i.e., that every being eventually has been in any possible form of relation to any other being, whereof no distinctions should be made but, instead, "great compassion should be practised" (*mahatī karuṇā kāryeti*) equally towards all beings (11.6). Thereafter, Indrabhūti states that it is in this regard, i.e., in order to practice equal-minded compassion, that a *yogin* may even engage with his sister (11.7). In the final two stanzas, Indrabhūti points

[101] Among the many texts referred to here, it shall suffice to give reference to GST 5.6, Padmavajra's GS (cf. vv. 7.13-15) and HT I.v.2. On this topic, see also Krug 2018b, p. 264.

[102] *chuṅ ma sogs bgrod pa* (bgrod pa *em.*] 'grod pa T) *daṅ | sriṅ mo sogs bgrod pa ma yin źes khyad par gsuṅs la | kha cig du ni ma sriṅ la | yaṅ spyod pa ci ltar mi 'gal ba* (mi 'gal ba *em.*] mi 'gal T) *sñam pa la | de dag la bgrod pa daṅ bgrod pa ma yin pa'i khyad par 'jig rten gyis btags pa tsam yin pas raṅ bźin med la | thabs daṅ ldan pa la ruṅ mi ruṅ gi khyad par med pa le'u bcu gcig pas* (bcu gcig pas *em.*] bcu cig pas T) *bstan to* || (T 183,5-6).

[103] The *sa bcad* (T p. 86) does not contain any subpoints but instead supplies the descriptive title "As for the partner, one should enjoy [her/him] impartially" (*grogs ni bye brag med par spyad pa*).

out that such a view is a distinct form of conceptlessness of the *vajrayāna* (11.8) and that other views are false, being refuted by reasoning and scripture (11.9). In this regard, one may note that this is the only instance in which Indrabhūti clearly uses the expression *vajrayāna*, presumably borrowed from the parallel of this stanza in Nāgārjuna's *Mahāyānaviṃśikā* (v. 28). It may not be without significance here that this specific terminology is used within the section in which the topic of sexual engagement is addressed.

> In this way, after having passed the four sections which have as their purpose the accumulations of merit and wisdom as the cause of the [three] bodies and [five] wisdoms [of the Tathāgatas] and which are cutting off possible erroneous aims towards that, and having likewise taught by the eleventh section the (possible) points of negation of the 'Great Seal,' now the 'Great Seal' will be taught also by means of setting down the position to be established.[104]

Section Twelve

> The twelfth section furthermore teaches that what is taught is taken as the property which is characterised as Dharma.[105]

According to the summary in the *'Bri guṅ chos mdzod*, sections twelve to seventeen constitute the so-called "Establishment Part" (see Table 2) in which Indrabhūti sets down the correct view and understanding of *jñāna* in its manifold aspects, entailing the necessary characteristics to obtain and give instructions on *jñāna*, the scriptural support for it, the means for its development and its final realization by the most advanced practitioner.[106]

[104] *de ltar le'u bźi pa* [184] *sku daṅ ye śes kyi rgyur bsod nams daṅ ye śes kyi tshogs dgos pa daṅ | de'i gol sa'i dgos pa bcad pa rnams soṅ nas | de ltar le'u bcu gcig pas* (bcu gcig pas *em.*] bcu' T) *phyag rgya chen po dgag phyogs su bśad nas | da ni phyag rgya chen po bsgrub phyogs gtan la dbab pa'i tshul du yaṅ bśad par bya ste* (bya ste *corr.*] byas ste T) | […] (T 183,6-184,2).

[105] *de yaṅ gaṅ ston pa chos kyi mtshan ñid dṅos* (dṅos *em.*] ṅos T) *bzuṅ ba ni le'u bcu gñis pas bstan* || (T 184,2).

[106] The *sa bcad* (T pp. 86-87) summarizes this section under the following sub-points: 12.1 "Teaching the subject matter to be discussed" (*brjod bya dṅos bstan pa*), 12.2 "When not endowed with [the qualities] of the 'Great Seal,' one will not become omniscient" (*phyag rgya chen po daṅ mi ldan na thams cad mkhyen par mi 'gyur ba*), 12.3 "Brief teaching about (him who has) the characteristics of the 'Great Seal'" (*phyag rgya chen po'i mtshan ñid mdor bstan pa*) and 12.4 "Even though the 'Great Seal' exists within the body, [it] is not realised without the teacher's instructions" (*lus la phyag rgya chen po yod kyaṅ bla ma'i gdams pa med na mi rtog pa*). The *sa bcad* of section twelve is problematic for a number of reasons. First of all, the *sa bcad* reads *phyag rgya chen po'i mtshan ñid mdo rgyas su bstan pa* as point 12.3 which, as it stands, could be translated as something like "Teaching in detail the Sūtra about the characteristics of the 'Great Seal.'" Regarding it, one has to acknowledge that a) no Sūtra is taught and b) nothing is taught in detail. We suspect, that *mdo* might have been meant to replace *rgyas su* yet, admittedly, there is also the possibility that the reading is authorial and that *mdo* refers to the fact that the simile of the dog running after stick is also found in a Sūtra, namely, in the *Kāśyapaparivarta*. Secondly, the fourth sub-point does not find a clear correspondence within this section, since the "the teacher's instructions" (*bla ma'i gdams pa*) are not referred to at all in section twelve. Although the *sa bcad* clearly promised four sub-points, one may wonder whether point 12.4 was meant to belong to the following section wherein the teacher's importance and characteristics are described, while another point that was originally there (or intended) is missing. Another possibility is that the author of the *sa bcad* interpreted the final three stanzas somewhat freely and aimed at making a transition to the following section. Resulting from these problems, the distribution of the verses in section twelve to the sub-points of the *sa bcad* is impaired more than usual. What is quite certain, despite the fact that the Tibetan *brjod bya bstan pa* (which we emended to *brjod bya dṅos bstan pa*) is itself rather unclear, is that point 12.1 refers to stanza 12.1. Regarding the distribution of point 12.2, there are the several options, namely, to distribute this point to stanzas 12.4, 12.6, 12.7 or 12.12/13. Depending on the distribution of

As the very title of section twelve already indicates, the section on "The Establishing of Reality" (*tattvasthāpana*) concerns the correct gnosis of reality and the various aspects it entails. Touching on the most important points that were addressed in the "Refutation Part," Indrabhūti lays out his view of reality which he is going to back with authoritative *āgama* passages, that is to say, scriptural support, and further explanations in section fifteen. In the first verse (12.1), Indrabhūti states his aim of now starting to teach the actual "realization (*prabodha*) of *vajrajñāna* ('adamantine gnosis')" by using examples from the *yogatantra*s. In this sense one should take the first sentence probably as an introduction not only to section twelve but also to the entirety of the "Establishment Part." In the next five verses (12.2-6), Indrabhūti first recounts some statements about what *tattva* and *jñāna* are not, in order to then state what they are. He first repeats what, in his view, might be the main message of the "Refutation Part," namely that *tattva* (or *samyagjñāna*) does not have form (12.2), and that it is neither existent nor non-existent (12.3). In the next three verses, he qualifies *samyagjñāna* as empty, free from existence and non-existence and without fixed location (12.4), being pervasive (*vyāpitva*), the *vajra*-body (*vajrakāyatva*), unchangeable (*avikāritva*) and omniscient (*sarvajña*) (12.5), arguing that the opposite would not constitute the *vajra*-body nor omniscience (12.6). After Indrabhūti has thus defined *tattva*, he provides a second set of verses in which he defines omniscience (12.7-13). Similar to the previous set, he first provides examples to show what omniscience is not before he states what it is. To begin with, the argument is given that gradual or sequential knowledge depending on sense perception contradicts omniscience (12.7), a statement that was already made before (see 2.33) and will again be discussed in more detail with scriptural support in section fifteen. He points out that, if awakened gnosis were gradual, a Buddha would never reach even a fraction of all possible knowledge, i.e., omniscience (12.8). Following this argument, Indrabhūti emphasises again that *jñāna* (here synonymous with omniscience or *buddhajñāna*) can neither be subject to the process of arising and ceasing (12.9) nor that it can be alterable according to movement and localization (12.10), namely, that *jñāna* is independent of time and place and therefore timeless and unaffected by any sort of afflictions (12.11). In the following two verses (12.12-13), Indrabhūti states that omniscience, similar to *tattva* or *jñāna*, is eternal (*sarvathā sārvakālikaḥ*) and that thus someone not pertaining to all times cannot have the quality of being omniscient. In the final three stanzas (12.14-16), Indrabhūti concludes the section with the example of the dog running after the stick, an example also known from the *Kāśyapaparivarta*. Herein, Indrabhūti compares the ignorant ones who do not perceive the great gnosis —chasing after the thoughts created by their minds rather than the nature of the mind— with dogs running after the stick that has been thrown rather than chasing after the thrower of the stick. In the last verse, Indrabhūti clarifies:

the verses for point 12.2, there are various options for the allocation of point 12.3. Point 12.4, if indeed intended to belong to this section, could be taken then to refer to verses 12.13-15. In our view, however, it would have been more feasible to divide the section into an introductory point (12.1), a point on reality (12.2), what reality is not (vv. 12.2-4) and what it is (vv. 12.5), a point on the omniscient one (12.3), what he is not (vv. 12.6-10, 13) and what he is (vv. 12.11-12) and a statement about perceiving the nature of the mind (12.4), how one should not perceive it (v. 12.14-15) and how it is to be perceived (v. 12.16). Consequently, one may not only suspect that points 12.3 and 12.4 of the *sa bcad*, as it is transmitted in the *'Bri guṅ chos mdzod*, are corrupt but that the corruption is already apparent in points 12.1-2, perhaps as the result of some kind of eye-skip paired with a subsequent alteration of the text. Last but not least, one may briefly mention here that the term *mahāmudrā*, although certainly connected to *tattva*, is not mentioned a single time throughout section twelve.

> Whatever is produced by the mind, precisely that is observed. [But] the thought "this is the mind, what is it like?" does not occur. (12.16)

Section Thirteen

> Section thirteen teaches that he by whom [this Dharma] is taught is taken as the property which is characterised as the teacher.[107]

Having established in the previous section (section 12) what reality and the proper cognition thereof is and what it not is, Indrabhūti turns in this and the following section to the characteristics of the one by whom reality is taught (section 13) and of the one to whom it is conveyed (section 14), before then giving the scriptural basis for his definition of reality and further explanations thereon (section 15). The first seven stanzas of section thirteen are dedicated to the description of the teacher (13.1-7). Therein, Indrabhūti provides in passing a very general definition of the proper guru by employing the metaphor of a blind person led by another blind person:

> He who does not see the path himself, how could he vigorously lead another person?! If two blind ones would go [together], there certainly will be suffering for both, no doubt! (JS 13.5)

Consequently, the disciple is urged to investigate the proper teacher (13.8). Indrabhūti lists a number of characteristics according to which an authentic teacher can be recognised such as, among others, devotion to the Three Jewels, compassion, generosity, that *bodhicitta* has been developed, kindness, energy and determination on teaching the Dharma (13.9-11); stating that these are the qualities of a proper teacher (13.12). In the final four verses (13.13-16), Indrabhūti reflects that others, i.e., those lacking the aforementioned qualities, do not possess correct gnosis and teach only for personal gain (13.13), that such individuals are not trustworthy and nothing but bad company (13.14) and that these therefore are to be avoided (13.15). He closes in the last stanza with a slightly polemical note, indicating that a tantric practitioner should not dwell among, or practice with, non-tantric adepts:[108]

> Just as the dwelling together with the *śrāvaka*s is not desired by Tathāgatas, in precisely that way the dwelling together with people of such kind does not excel. (JS 13.16)

[107] *de gaṅ gis* (gaṅ gis *em.*] gaṅ gi T) *ston pa slob dpon gyi* (slob dpon gyi *em.*] slob dpon gyis T) *mtshan ñid dṅos bzuṅ ba le'u bcu gsum pas bstan* || (T 184,2).

[108] Following the above described structure, the *sa bcad* (T p. 87) divides this section into the following three sub-points: 13.1 "Teaching that practicing the path is not possible with a teacher who is not endowed with the [proper] characteristics" (*mtshan ñid daṅ mi ldan pa'i bla mas lam rnal 'byor mi nus par bstan pa*), 13.2 "Investigating whether the teacher has the [proper] characteristics" (*mtshan ñid daṅ ldan pa'i bla ma brtag pa*) and 13.3 "Instruction not to rely on a teacher who lacks the [proper] characteristics" (*mtshan ñid daṅ 'bral ba bla mar mi brten par gdams pa*). Among these, point 13.1 can be seen to correspond to stanzas 13.1-7, point 13.2 to verses 13.8-12 and point 13.3 to verses 13.13-16.

Section Fourteen

> Furthermore, section fourteen teaches that he to whom [the Dharma] is taught is taken as the property which is characterised as the disciple.[109]

Similar to the previous section, and after stating the content of this section in verse 14.1, Indrabhūti starts to explain the characteristics of the disciple by means of an example. In stanzas 14.2-5, first the importance of the disciple's relation to the teacher is pointed out by the metaphor of a ship on which a passenger is brought to the other shore by the helmsmen. The helmsmen, in this metaphor, is the authentic teacher in whom the passenger, i.e., the disciple trusts and without whom the passenger could not use the ship which represents both compassion and the teachings the disciple received.

> Without a helmsman, a ship is indeed not capable to reach the other shore, [likewise] he who is without a guru is not going to the other shore of existence, even when he is completely filled with all qualities. (JS 14.5)

In the remaining stanzas, Indrabhūti first lists the qualities of a good disciple in verses 14.6-10. These are, among others, to be inclined to worship (*pūjārata*) beginning with veneration, such as described in chapter eight (*vandanādikriyā*), to have devotion and wisdom (*śraddhāprajñāsamāyukta*), to be without anger (*akrodhana*), honest (*avisaṃvādin*), generous (*tyāgādi*), vigorous on his own account (*svavīryavat*) and obedient (*guror ājñāṃ sadākaraḥ*). Ideally, the disciple will also make offerings and donations out of his own volition (*anājñapte*) and will be open to criticism without this affecting mood and composition (*tiraskāre śiṣyaḥ kṛte 'py evaṃ sarvaguṇopeto svayam eva na durmanāḥ*). In the last two verses 14.11-12, Indrabhūti mentions the attitude because of which an individual is not fit to become a disciple, namely, when the disciple is inquiring (*aparīkṣakajātīya*) nor having questions (*pṛcchayā rahitaś ca yaḥ śiṣyo na bhavituṃ śakyaḥ*).[110]

Section Fifteen

In the fifteenth and longest section of the JS, Indrabhūti provides the scriptural proof and background for his view and assessment of reality and the correct cognition thereof. The *sa bcad* in the *'Bri guṅ chos mdzod* does not provide a thorough analysis of this section but only lists three general sub-points, which, in the view of the length and importance of this section, is somewhat unsatisfactory.[111] Be that as it may, Indrabhūti opens this section by stating his aim, namely, to provide the scriptural background for his assessment of *jñāna* taught in the previous sections:

[109] *de yaṅ gaṅ la* (la *em.*] gis la T) *ston pa slob ma'i mtshan ñid dṅos bzuṅ ba le'u bcu bźi pas bstan* || (T 184,2).

[110] The *sa bcad* in the *'Bri guṅ chos mdzod* (T p. 87) divides this section into three sub-points: 14.1 "The necessity to rely on a teacher" (*bla ma brten pa'i dgos pa*), 14.2 "The characteristics of the disciple" (*slob ma'i mtshan ñid*) and 14.3 "Stains of a [potential] disciple, the vessel [for the teachings]" (*slob ma'i snod kyi dri ma*). Among these, point 14.1 can be seen to correspond to verses 14.1-5, point 14.2 to stanzas 14.6-10 and point 14.3 to stanzas 14.11-12.

[111] The *sa bcad* (T p. 87) divides this section into three sub-points: 15.1 "Stating the subject matter to be discussed" (*brjod bya dṅos bstan pa*), 15.2 "Showing that the meaning of the scriptures is different with regard to [the practitioners of] superior, middling and lesser capacities" (*dbaṅ po rab 'briṅ tha ma la luṅ don bye brag tu ston pa*) and 15.3 "Creating trust into [the nature of] reality by eight scriptural points" (*luṅ don brgyad kyis de kho na ñid la yid ches par byed pa*). Among these, point 15.1 corresponds to verse 15.1, point 15.2 to verses 15.2-4 and point 15.3 to the remaining part of this section.

> True reality (*samyak tattvam*) as it is has been taught before together with the reasoning [for it in section twelve]. Reality is in all Tantras; from these a little bit is taught [here]. (JS 15.1)

He sets out his presentation in stanzas 15.2-4 by making the general statement that what is taught in the Tantras can be understood differently, i.e., that there are different layers of meaning in the Tantras, which are taught according to the different capacities of the practitioners. Following this what may be taken, among others, as a reference to the principles of *nītārtha* and *neyārtha*, that is to say, after Indrabhūti indicated that in the Tantras the teachings are given on two levels, i.e., either explicitly with a determined meaning or implicitly with a meaning that remains to be determined through interpretation, he starts with a series of scriptural quotations. In the following, and besides a set of verses from his own hand towards the end of the citation of the GST, Indrabhūti cites from eight different sources, whereof the GST, STTS and SBS are quoted most extensively.[112]

The first scriptural quote comprises a series of quotations from the GST, some of which are accompanied by Indrabhūti's own commentaries to the respective passages (GST 18.38, 18.24cd, 18.84cd, 16.16, GST ch. 1: *nidānavākya*). He starts with several stanzas from chapter eighteen of the GST, the so-called *Samājottara*, citing verses 18.38, 18.24cd, 18.84cd and 18.208a. Indrabhūti employs these verses, so it seems, to expand on, and scripturally verify, the most important points in his presentation of reality and omniscience in section 12.4-12. On the one hand, he shows that reality is without beginning and end (*anādinidhanam*) and thus free from arising and cessation (*utpādavināśābhāvam*), having the qualities of pervasion (*vyāpitvam*), formlessness (*arūpitvam*), immutability (*avikāritvam*) and eternity (*sārvakālikatvam*). By this, he points out that reality is calm (*śāntam*) and perfectly pure (*viśuddham*), that is to say, that it is naturally tranquil, because of the non-adventitious nature of all afflictions (*sarvakleśānām āgantukatvāt prakṛtiśāntam*). On the other hand, Indrabhūti brings in another aspect not mentioned in section twelve —but mentioned, e.g., in section eight— namely, *bodhicitta*, correct gnosis connected to great compassion. In his explanation of the famous compound *śūnyatākaruṇābhinnam*, Indrabhūti points out that emptiness (*śūnyatā*) is the thorough cognition of all Tathāgatas qua the essenceless nature of all phenomena (*sarvadharmaniḥsvabhāvatayā sarvatathāgatajñānaparijñānam*), a mind which has become one with, i.e. which is undivided from, (great) compassion (*sā karuṇāyā abhinnam ekībhūtaṃ yac cittam*), the good intention (*samyagāśayaḥ*) to place all sentient beings in the king of gnoses (*jñānarāje*), i.e., in unsurpassed perfect and complete awakening (*anuttarāyāṃ samyaksambodhau*), and to provide them with all requisites of happiness (and the application of it). Further, Indrabhūti describes reality as the meeting place (*mīlanam*) of all Buddhas which, for him, is nothing but the *dharmakāya*, the stage of the arisen (*utpannakramam*) and correct gnosis (*samyagjñānam*), a state to be cultivated as pure (*viśuddham*) and void of a beginning (*anādibhāvam*).

[112] The *sa bcad* (T p. 87), it may be noted, only lists seven scriptural passages (*luṅ don bdun*) used in this section. This may either be the result of 1) a simple miscount or 2) a misunderstanding, i.e., that one of the cited sources has not been identified as such. The best candidate for the second theory is the *Mahāsamayatattva*. To our knowledge, the work is not preserved in Tibetan and its title, moreover, has been translated in a way that could give rise to being misunderstood as something else. However, since all the eight different sources cited from are clearly marked as such, we believe that a simple miscount might, after all, be more likely and we have emended the reading in the *sa bcad* accordingly to *brgyad kyis*.

Having made a transition to the practical realisation of reality, Indrabhūti next jumps to a prose part of chapter one, followed by a quotation of GST 2.6-7 and another prose section from chapter nine. In all of these passages, the metaphor that phenomena, i.e., the Dharmas, are equal to space is used, e.g., that the Dharmas are empty and primordially pure, void of a distinction of subject, object and action. Thereafter follow two citations, namely, GST 10.3 and 12.1, in which conceptlessness is introduced as another important aspect in the realisation of reality. In the penultimate quote from the GST (16.16), Indrabhūti points out that the ritual procedures taught in the Tantras do not apply to the advanced practitioner (*mahāyogin*) who is already endowed with correct gnosis.

Prior to the last quotation from the GST, its opening section starting in the famous *evaṃ mayā śrutam*, Indrabhūti supplies a set of stanzas from his own hand (15.5-25) in which, so one could suspect, he wants to show that the thirteen deities as well as some of their implements mentioned in this set of verses are to be seen as expressions of different aspects of *jñāna*. Although it is likely that Indrabhūti here refers to a thirteen-deity *maṇḍala* system of the GST, one that has been identified with him in various places (Tanemura 2015, pp. 327-328 et al.), we are not certain about the use and function of this set of stanzas in this very place of the text, nor were we, to our regret, able to identify a scripture that offers further details of the "Indrabhūti school of the Guhyasamāja system." With the last citation from the GST, its opening

> *bhagavān sarvatathāgatakāyavākcittahṛdayavajrayoṣidbhageṣu vijahāra,*

Indrabhūti, in a rather elegant way, summarizes many of the points previously made while simultaneously presenting these as a Buddha's mode of being. Indrabhūti analyses *hṛdaya*, *vajrayoṣid* and *bhaga* in a *samānādhikaraṇa*-relationship with each other, identifying *hṛdaya* as *jñāna*, *vajrayoṣit* as *abhedyaprajñā* and *bhaga* as *sarvakleśabhañjana*. He then states that *jñāna* is mutually pervading (*anyonyavyāpyavyāpaka*) and, at every instant, omnipresent (*sarvatraiva sthitam* […] *yugapad eva*).

The second scriptural source quoted is the STTS. From it, Indrabhūti cites a prose section that presents a dialogue between the Buddhas and the Bodhisattva Sarvārthasiddhi who inquires about the accomplishment of reality. Interestingly, the prose section chosen by Indrabhūti employs some of the vocabulary that was already used in the verses cited initially from the GST, namely, the "being without beginning and end (*anādinidhana*)" and "calm (*śānta*)," only that here, in the STTS, these attributes qualify the *bhagavān mahābodhicittaḥ samantabhadraḥ*[113] and not *jñāna*. This implicit equation of *jñāna* and a primordial being, however, certainly is no coincidence. In the following narrative cited, Sarvārthasiddhi is first asked by the Tathāgatas for his reason of wishing to attain realisation. Without that Sarvārthasiddhi would answer the question, he then asks the Tathāgatas for guidance, and the Tathāgatas' advice for the Bodhisattva is to discern his mind while reciting the *mantra* '*oṁ cittapratividhaṃ karomi*.' Thereupon, the Bodhisattva states that he perceives his mind to be like a lunar disk in his heart, whereupon the Tathāgatas explain that the moon's luminosity is similar to *jñāna* and the mind's qualities become greater similar to the waxing moon, providing thus an explanation of the development of *jñāna* by the metaphor of the moon.

[113] Note that further references to Samantabhadra are made in 1.48 (there deliberately used as a feminine (*strīliṅga*) noun) and the fourth passage cited from the *Mahāsamayatattva* later in section fifteen.

The next four sets of quotations, i.e., sets three to six, consist of three verses each from the ASV and the GMT, five stanzas from the *Mahāsamayatattva* and another three from the *Māyājālatantra*. The first of these, the ASV, like the penultimate work cited, the *Vajramaṇḍalālaṅkāra*, is counted among the explanatory scriptures of the GST (Tanemura 2015, p. 328). The citations from the ASV begin with the *mantra* '*oṁ sarvatathāgatajñānavajrasvabhāvātmako 'ham*,' of which many variants are found throughout tantric literature. Indrabhūti then cites from the third chapter of the ASV, choosing a verse that uses further vocabulary that one could associate with the previous example of the moon from the STTS:

> For the mind of all sentient beings is pellucid (*svaccha*), calm (*śānta*) [and] luminous (*prabhāsvara*) [...] (ASV ch. 3)

With the next quotations from chapters three and thirteen, Indrabhūti now provides verses that seemingly address the theme of *caryā*, that is, tantric conduct and view. Also the first stanza of the next set from the GMT has a similar notion. After having in this way provided three verses regarding *caryā*, Indrabhūti then introduces the topic of bliss (*sukha*) which can be seen as the content of the following two verses from the GMT. Although the intended theme of the next five stanzas cited from the *Mahāsamayatattva* is less clear, it can be seen as a continuation of the previous one, while the last two verses, besides the topic of *sukha*, seem likewise to emphasise the all-encompassing nature of reality:

> The being without beginning and end (*anādinidhanaḥ sattvaḥ*), Vajrasattva of great delight (*mahārataḥ*), Samantabhadra who has the nature of everything (*sarvātmā*), awakening, the Buddha, the three realms.

The sixth and last among the four shorter sets of quotations is taken from the *Māyājālatantra*. The three verses cited from it, so it seems, are used by Indrabhūti to describe *jñāna* as well as to address "the nature of phenomena," which are described with the all-too-common terminology of being, among others, unarisen (*anutpanna*), primordially pure (*ādiśuddha*) and beyond any forms of descriptions:

> [...] there is neither awakening nor Buddhahood, neither a living being nor life (*jīvanā*).

The penultimate set of verses stems from the *Vajramaṇḍ(al)ālaṅkāra*, consisting of seven stanzas and a short prose part. Although the terminology used in this set of quotations basically repeats and expands the previously described characteristics of *jñāna* and *tattva*, the main difference is now that these characteristics are expressed in feminine gender. By this, so it seems, Indrabhūti complements the previous descriptions and characterisations by including and referring to the female aspect of awakening and the realisation of perfect gnosis as *mahāmudrā*. In these verses, "she," that is, *mahāmudrā*, is among others described as "empty and equal to space" (*śūnyā gaganasamā*), the "goddess of all Dharmas" (*sarvadharmeśvarī*), having the already employed characteristics (see GST and STTS) of "being without beginning and end and calm" (*anādinidhanā śāntā*). *Mahāmudrā* is further referred to with various terms describing the qualities of the mind and correct gnosis, as well as the essence of everything, as all-pervading and omnipresent:

> [She is] wisdom (*prajñā*), intellect (*buddhiḥ*), thought (*matiḥ*), memory (*smṛtiḥ*), discriminating insight (*vipaśyanā*) and every gnosis (*sarvajñānam*).
>
> Just as the seed of fire resides in the fuel, or just as sesame oil is in the sesame seeds (ibid., D f. 53v-54r) [...] the 'Great Seal' is established everywhere, in all sentient beings, in what is motionless and what is moving.

The eighth and final set of verses cited by Indrabhūti in section fifteen consists of stanzas from various chapters of the SBS. In total, he cites twelve stanzas, namely SBS 1.22-23, 2.14-19, 2.22, 6.80, 9.481 and 5.11. In this set, so it appears, Indrabhūti emphasises the approach that results from the understanding of gnosis presented in this section, i.e., the complete and perfect self-identification with the deity and the realisation of oneself as equal to a Tathāgata. He points out the unimportance of social norms and the prime importance of *bodhicitta*, worship, and, although not explicitly mentioned, the guru who is an important factor (SBS 2.14-15). He even, which might be of some significance, mentions that results would come about for women (SBS 2.17). Indrabhūti also emphasises what could be considered as one among the most important points in his presentation of *jñāna*, that is, to perceive oneself as suffused with all Buddhas, a concept that will reappear in section 17, the *vajrajñānābhiṣeka*:

> [He perceives] everything, everywhere and in every way, as himself, always and by all means. He perceives his own self as accomplished and suffused with all the Buddhas. (SBS 2.18)

In the final verses, Indrabhūti points out that, by implication, everything else described and taught diverting from the above presented view, i.e., the experience and view of complete self-identity as being oneself a Buddha, is provisional:

> For those desiring various methods with the application of various activities, the made-up trainings, such as that of Buddha and Vajradhara[, i.e. Vairocana and Heruka,] are traditionally taught. (SBS 5.11)

While the final verses could be seen as already introducing and moving over to the next topic, the section on the means, the final passage of this section simply mentions that further texts that could have been cited or consulted, have not been used in order to avoid lengthiness. Unfortunately, we were not able to identify all sources Indrabhūti had in mind.

> In which way section fifteen teaches the method, i.e., is the extensive explanation, in connection with what has the characteristic of the [oral] instructions that are given [and] the trusted scriptures (*yid ches pa'i luṅ*), [...][114]

Section Sixteen

> … in that way section sixteen teaches the completion by what has been accomplished in connection with the means, i.e., the path that is taught.[115]

[114] *ji ltar* (ji ltar *corr.*] ci ltar T) *bśad pa gdams pa'i mtshan ñid yid ches pa'i luṅ daṅ sbyar nas rgyas par bśad pa ni tshul le'u bco lṅa pas* (bco lṅa pas T$^{p.c.}$] bco lṅa †† pas T$^{a.c.}$) *bstan* (bstan *em.*] bsten T) || (T 184,3).

[115] *de ltar bstan pa'i lam de thabs daṅ bcas nas bsgrubs pas mthar phyin pa* (mthar phyin pa *em.*] mthar phyin pha T) *le'u bcu drug pas bstan* || (T 184,3).

In the sixteenth section, the *upāyanirdeśana*, Indrabhūti collects various important points, most of which were already made in previous sections (specifically sections one, eight and fifteen), in order to summarize 1) the correct view, and application of the means (16.1-7) and 2) the activities and tendencies the *yogin* should refrain from (16.8-12).[116] In this section too, like in most other sections, Indrabhūti starts with a transitory stanza that connects the previous with the current section and, at the same time, summarises aim and addressee of the previous as well as this section:

> Having in this way, in connection with the means, correctly cultivated the best of gnoses (*jñānavara*), the [*yogin*] with a very sharp nature (*sutīvrātmā*) becomes accomplished here in this very lifetime. (JS 16.1)

In the following two stanzas, verses 16.2-3, he first defines the means as "*bodhicitta* rooted in compassion" (*upāyaḥ karuṇāmūlaṃ bodhicittam*) and summarizes the correct view as "bearing in mind [the gnosis] belonging to all Tathāgatas even while enjoying [objects of desire] for the sake of worship" (*paribhoge 'pi pūjārthaṃ sarvatāthāgataṃ vahet*). In the next four verses (16.4-7), Indrabhūti defines the aforementioned means by referring to the content taught in section eight, "The Means to Acquire the Accumulations of Merit and Wisdom," describing its successful application for the practitioner who cultivates *jñāna* (*jñānabhāvin*) as resulting in liberation from any kind of danger (*upadrava*) and protection (*rakṣā*) by the *buddha*s and their sons. In the second set of verses (16.8-12), Indrabhūti paraphrases what should not be done by the *yogin*, namely, that the *yogin* should cultivate gnosis in all states of abiding without being focused on the arousal of bliss (16.8), that he should not be attached to forms of ritualised spiritual practices or forms of asceticism (16.9), that he should not experience physical or mental afflictions (16.10), that he should not perceive differences among the beings (16.11), and that, ultimately, he should not be attached to objects or circumstances in any way:

> Whether regarding place, country, house or else a book or images, the *yogin* who is fully liberated from all objects of grasping is praised as a Buddha. (16.12)

Section Seventeen

> The seventeenth section teaches the method of consecration into the path that has been taught first with the purpose of maturation through consecration.[117]

Unlike in most of the closely preceding and following passages, the *'Bri guṅ chos mdzod* supplies are rather detailed analysis of this section about the "consecration into adamantine gnosis" (*vajrajñānābhiṣeka*), which may indicate that this section was of more interest, i.e., of more value for the author of the *sa bcad*.[118] In any case, the seventeenth section certainly is of great importance for the understanding of

[116] The *sa bcad* (T p. 87) likewise divides this section into two parts with the sub-points: 16.1 "The meditation practice endowed with the means" (*thabs daṅ bcas 'byor ba'i bsgom pa*) and 16.2 "The instruction that 'grasping at a self' ought not to be done" (*bdag 'dzin mi bya bar gdams pa*). Among these, point 16.1 may be taken to refer to verses 16.1-7 and point 16.2 to verses 16.8-12.

[117] *lam de ston pa la thog mar dbaṅ gis smin dgos pas dbaṅ bskur ba'i tshul le'u bcu bdun pas bstan* || (T 184,3-4).

[118] In this context, it should be mentioned further that the initial verses of section seventeen have been employed in later Tibetan discussions and debates about the 'kind' of consecration that takes place in Indrabhūti's description of the *vajrajñānābhiṣeka*, namely, whether it constitutes a so-called "blessing consecration" or a "ripening consecration." For these discussions, the reader may be referred to the notes on JS 1.32-33 and 17.4.

jñāna within Indrabhūti's presentation. The section is, one may say, quintessential in understanding how Indrabhūti views the impact of the correct understanding of *jñāna*, namely, as resulting in full realisation that is equal to Buddhahood. The term *vajrajñānābhiṣeka* is here probably synonymous with the expression *traidhātukābhiṣeka* taught in the GS. For Indrabhūti, so it seems, it denotes the final procedure leading to this full realization. Its main function is to enable the *śiṣya* to teach the Dharma, that is to say, to become himself a *vajrācārya*. Moreover, this section is, besides the fifteenth section and the *avataraṇikā* to section eighteen, the only other one in which prose passages, here in the form of citations from the seventeenth chapter of the GST, are contained. In this section too, Indrabhūti starts with a summary of the content of this section:

> When the *yogin* in whom correct gnosis has completely arisen requests [it], the consecration (*abhiṣekaḥ*) that is revered by those belonging to the three realms (*traidhātukanamaskṛtaḥ*) should be given [to him]. (JS 17.1)

In the following, the consecration process is described, including it prerequisites and resulting consequences. This section can, in this way, be divided into three main parts, namely, the description of 1) preliminaries for the consecration, 2) the actual consecration, and 3) the results of it. The *sa bcad* in the *'Bri guṅ chos mdzod* can be seen to follow this structure, yet, in it, the first part consists of three individual points (17.2-4) and the third part is explained via three sub-points (points 17.6.1-3).[119] Following the presentation in the *sa bcad*, the first part which regards the necessary preliminaries for the consecration can be seen to be threefold. In verses 17.2-6, Indrabhūti first explains the preliminary practices to be performed by the disciple, namely, 1) that the adamantine teacher (*vajraguru*) is to be paid respect and worshiped by the disciple, 2) that the disciple should request to obtain *samyagjñāna* from the guru and 3) that the disciple should make the pledge to act for the sake of the sentient beings after *samyagjñāna* has been obtained. This last part comprises the disciple's request for the permission/qualification to teach the Dharma. In the following four stanzas, verses 17.7-10, Indrabhūti then states what will be done by the teacher upon the disciple's offerings and request, that is, that the teacher acknowledges the disciple's suitability, determines the day for the consecration and reminds the disciple of the importance of being preprepared on the day of the consecration:

> Since the mind has to be under control, therefore you must make the mind firm! It should be done in such a way as there is no wrong completion, O Great-minded One! (JS 17.10)

[119] The *sa bcad* (T p. 87) divides this section into six sub-points: 17.1 "Brief explanation" (*mdor bstan pa*), 17.2 "The offerings to be made by the disciple" (*slob mas mchod de bya ba*), 17.3 "The teacher giving permission" (*bla mas gnaṅ ba sbyin pa*), 17.4 "The accruing of the provisions in order to obtain consecration" (*dbaṅ thob par bya ba'i phyir tshogs bsags pa*), 17.5 "The consecration into the 'Great Seal'" (*phyag rgya chen po'i dbaṅ bskur ba*) and 17.6 "The procedure to be performed after [the consecration]" (*rjes la bya ba'i rim pa*). Among these, point 17.1 can be seen to correspond to verse 17.1, point 17.2 to verses 17.2-6, point 17.3 to stanzas 17.7-10, point 17.4 to stanzas 17.11-17, point 17.5 to verses 17.17-18 and point 17.6 to stanza 17.19 and the remaining part of the section. The last point 17.6, moreover, has three further sub-points: 17.6.1 "Granting the permission" (*rjes su gnaṅ ba sbyin pa*), 17.6.2 "Bestowing the pledges" (*dam tshig sbyin pa*) and 17.6.3 "The *yogin* who obtained the consecration sees the guru and his favored deity as non-separate" (*dbaṅ thob pa'i rnal 'byor pas bla ma daṅ lhag pa'i lha tha mi dad par blta ba*). Among these three, point 17.6.1 can be seen to correspond to stanzas 17.17cd-19ab, point 17.6.2 to stanzas 17.19cd-28 and point 17.6.3 to the remaining prose section from GST chapter 17.

In the next ten stanzas, starting from verse 17.11, Indrabhūti describes the requisite practices directly preceding the consecration. The elements this contains, such as that a *gaṇacakra* is to be performed and that a religious fee (*dakṣiṇā*) is to be paid, are summarised in the first of the ten stanzas:

> Then, after having received the date, he should worship all Buddhas and offer a feast together with the religious fee to the community of the noble ones (*ārya-saṅgha*). (JS 17.11)

Here it should be noted that for the description of the religious fee (17.13-14 and 17.*I.i-iv*) Indrabhūti adds a citation from the SBS and thus employs an *āgama*-source, i.e., an authorial scripture, whereof one may suspect that this point is of special significance for Indrabhūti. The following two stanzas, verses 17.15-16, form a transition to the actual consecration and describe the last step in the procedure before the consecration is taking place, namely, that the disciple requests it. In fact, the actual consecration which is to take place right after the final request is not described by Indrabhūti. This means either that the details for the actual procedure which is meant to take place in between stanzas 17.16 and 17.18 are to be obtained elsewhere, presumably *gurūpadeśataḥ*, i.e., depending on the oral instructions of the teacher, or that this final consecration is merely a verbal one, since the next verses following the request contain the information that the disciple now already has been consecrated and that the guru now reminds the initiate about his previous pledge:

> Having [himself] been empowered by all Buddhas, [the *ācārya* now] should give him the permission [to teach] (*anujñā*): "You have been consecrated by the completely awakened ones, even those of past and future, and [in this way the consecration has been given] to every Vajradhara by all the Vajradharas [in all times]. Now, O Great-minded One, you have the single body of [all] the Buddhas! Take care about the sentient beings with religious and worldly gifts!" (JS 17.17cd-19)

The remaining stanzas, verses 17.20-28 before the final prose section cited from the GST, contain the teacher's final instructions about the proper conduct after the consecration and a warning for the initiate. First, it is stated that the initiate now has been given protection from bad rebirths and that therefore no form of disrespect should be shown towards the teacher who initiated the disciple (17.20-21). Then, the advice is given that the initiate should not live or stay amongst those who, out of confusion and other afflictions, are opposed to the Dharma and who are therefore destined for bad rebirths (17.22-25):

> For them, there is no birth in a good destiny, and Buddhahood is difficult to attain. You, O Great-minded One, should always be one who has constant protection against them! They are bound by the *māra*s' nooses destroying others and themselves. (JS 17.24cd-25)

In the final three stanzas, verses 17.26-28, the initiate is reminded of his pledge to care for the beings, that there should be no doubts about the Dharma and the consecration, which should not be taken again as this would result in the loss of the *samaya*s and that he should rest assured that the greatest consecration has been attained. By this, Indrabhūti seems to imply that there is no other teaching or practice that could be achieved or that one could strive for. Finally, Indrabhūti cites a prose

section from chapter seventeen of the GST, a close parallel of which is also found in the *Māyājālatantra* that was cited in section fifteen, with which he not only praises the teacher but simultaneously seems to point at the final result of consecration, namely, that the disciple ultimately has become a teacher himself:

> [...] the teacher who has been consecrated into the secret assembly of the *vajra*s of body, speech and mind of all Tathāgatas [...] is to be perceived by all Tathāgatas and Bodhisattvas like the *bodhicittavajra*. […] Both the *bodhicittavajra* and the teacher are this indivisible non-dual[ity]. […] The awakening-mind, O Son of a Noble Family, is the essence [and] origin of the gnoses of all Buddhas [...]. (GST, ch. 17)

Section Eighteen

> After the extensive explanation has been given in this way with the sixteen sections[, i.e. JS 2-17,] as for the conclusion of the topic of the method through which the fruit is directly realised, it is taught in the eighteenth section that the path is completed here in this life by the one who possesses superior faculties.[120]

As visible from the above citation of the *'Bri guṅ chos mdzod*'s 'synopsis,' the eighteenth section is the first of the final three sections of the JS that teach about the practitioners with higher, middling and inferior capacities, respectively. These three can be taken together as a form of summary (see Table 2), the main difference among which, according to the 'synopsis' in the *'Bri guṅ chos mdzod*, is the speed of their accomplishment, i.e., if *samyagjñāna* is realised in this, the next or further lifetimes.

In the latter part of the *sa bcad* in the *'Bri guṅ chos mdzod*, however, no sub-points for this section are provided but instead a sort of descriptive title is given, designating this section as "the teaching about the fruit of the 'Great Seal'" (*phyag rgya chen po'i 'bras bu bśad pa*),[121] apparently once more introducing the term *mahāmudrā* as a label for Indrabhūti's instructions of the advanced practices and processes.

In addition to the previous section on the *vajrajñānābhiṣeka* in which the SBS is likewise quoted, the twenty stanzas of this section are entirely borrowed from chapters six and five of the SBS, given here as two sets of verses framed by two brief prose statements by Indrabhūti.[122] The two sets of verses cited in this section should be understood as relating to (1) the description of how, i.e. as what, the highest type of practitioner, the *mahāyogīśvara*, may manifest the qualities of the six deities of the SBS in the first set and (2) the description of his display of their respective activities in the second set. It is important to note that the six deities have alternative names an overview of which is provided in the following correspondence table:[123]

[120] *de ltar le'u bcu drug gis rgyas par bśad bśad nas | 'bras bu mṅon du byed pa'i tshul gyi don bsdu ba ni | dbaṅ po rab kyis* (dbaṅ po rab kyis *em.*] dbaṅ po rab kyi T) *tshe 'dir lam mthar phyin pa le'u bco brgyad par bstan ||* (T 184,4).

[121] The *sa bcad* contained in the *'Bri guṅ chos mdzod* reads: *phyag rgya chen po'i 'bras bu bśad pa la naṅ gses med pa'o* ("The teaching about the fruit of the 'Great Seal' does not have any sub-points," T p. 87).

[122] We remain indebted to Péter-Dániel Szántó for having read the respective portions of the SBS with us during our visit to Budapest in May 2023.

[123] With regard to Indrabhūti's representation, in which a few verses from the corresponding sections of the SBS are omitted, it may be noted that the order of the six deities and of their respective actions, which are taken from the description of Paramāśva, seems to alternate slightly within the two sets and the underlying presentation in the SBS itself.

deity name	alternative name	verse numbers
Vajrasattva		18.*i-ii, vi-x; xx*
Vairocana	(Sarva)buddha	18.*iii; xi*
Heruka	Vajradhara	18.*iii; xii*
Padmanarteśvara	Padmajāla	18.*iii; xiii*
Vajrasūrya	Rāja	18.*iv; xiv*
Paramāśva	Aśva(narta)	18.*v; xv-xix*

Table 4: The Six Deities of the SBS in JS 18

Unlike in the previous sections, Indrabhūti introduces his citations from the SBS with a prose statement instead of supplying an introductory stanza, stating that:

> Not even all Tathāgatas can describe the power of the great lord of *yogin*s who cultivated the '*mahājñānavajra*.' (JS *avataraṇikā* section 18)

Following this statement, Indrabhūti first cites a verse that is found several times throughout the SBS and that expresses a general notion of complete pervasion to describe the capacity of the practitioner who successfully cultivated *samyagjñāna*, i.e., who displays the entire range of qualities and activities associated with Vajrasattva and his five manifestations in the system of the SBS:

> Everywhere, all around, completely, in every way, always, by himself, this one is the Sarvabuddha[, i.e. Vairocana,] and so forth, everything motionless and moving. (SBS 1.11 et al.)

The following nine verses and the closing statement, i.e., stanzas 18.*ii-x* corresponding to SBS 6.91, 6.93-100 and the final line of the sixth chapter, list the six deities of the SBS as which the *yogin* may manifest himself.

In the second set of verses, i.e., stanzas 18.*xi-xx* (corresponding to SBS 5.82-91), Indrabhūti describes how the *yogin* may display the activities of the deities as which he can manifest, presenting a set of verses from the SBS which, although technically speaking stemming from a description of Paramāśva, can be seen to describe the various activities with which the six deities of the SBS system can be associated. The first four verses of this set (*xi-xiv*) can, on the account of the activities that are displayed, be interpreted as describing the deities Vairocana, Heruka, Padmanarteśvara and Vajrasūrya, respectively. The following five verses (*xv-xix*), may then be seen as a description of the range of activities of Paramāśva who is capable to display the aspects of the other four deities, showing his supremacy over the Hindu pantheon. The final verse *xx*, again invoking the terminology that was already found in the first set (*ix*), on the one level refers back to Vajrasattva as the deity who subsumes all other under himself while it, on the other level, can be taken as a closing verse which concludes the topic of this section, the power of the highest type of practitioner, the *mahāyogeśvara*:

> [*xx*] And those who are in this way and so on, infinite and foremost, equal and unequal to the *dharmadhātu*, extending as far as the realm of space, have the force of the foremost of adamantine activities.

Section Nineteen

> Section nineteen teaches that the path is not completed in this life, [but] the supreme is accomplished in the intermediate state (*bar dor*), by him who possesses intermediate faculties.[124]

Section nineteen, the penultimate section in the *Jñānasiddhi*, does not have any sub-points in the *sa bcad* that is contained in the *'Bri guṅ chos mdzod*. Again, just like in the previous section, a sort of descriptive title is given, stating that this section is "The teaching about the practice of the practitioner with middling capacities" (*dbaṅ po 'briṅ gi ñams su blaṅ ba bśad pa*).[125] The nineteenth section consists of eight verses only, and briefly summarises what, for Indrabhūti, constitutes the practice on the level of an intermediate practitioner. In the first verse, he makes clear that such a practitioner is one

> who does not know correctly (*samyaṅ na vetti*) and in this way practices energetically with regard to a wrong reality (*mithyātattve suyogavān*) [...]. (JS 19.1)

The "practice" of the middling type of practitioner on the path that has been outlined by Indrabhūti in the previous sections (in particular in section eight), beginning with the obeisance (*namaskāra*), is briefly described in the following two verses (19.2-3), entailing the instantaneous generation of the self-identity with his favored deity and the *mantra* recitation with reference to the verses of the Guhyasamāja (*gāthāḥ sāmājikāḥ*). Although Indrabhūti unfortunately does not go into details, the mention of the instantaneous self-generation may be seen to point at the practice on the level of the *utpannakrama*. In the following four verses (19.4-7), Indrabhūti provides a short formula to be spoken by the disciple in which he should ask for protection, in which his own existence in Saṃsāra is acknowledged and in which, consequently, he promises to act for the sake of all beings, such as has been done by all previous Buddhas, once realization is achieved. In this way, Indrabhūti stresses once more the importance of *bodhicitta* before closing this section with the statement that the one performing in this way will achieve correct *jñāna* whereas the one who does not, will not achieve it.

Section Twenty

> Section twenty teaches that the one with lesser capacities who [practices] the stage of arising (Skt. *utpattikrama*) attains awakening after a continuity of births.[126]

In the last and twentieth section before the conclusion, or resume, of the JS (*upasaṃhāra*), Indrabhūti now addresses the last category of practitioners, those with lesser capacities.[127] With regard to them, he makes clear in the first two stanzas (20.1-2) that "inferior practices" here are regarded as those which make use of visualized forms, ritual activities and other doctrine-based forms of meditation, i.e., all practices that make use of elaborations in a conceptual, material or physical manner.

[124] *tshe 'dir lam ma rdzogs pa bar mdor mchog 'grub pa ste dbaṅ po 'briṅ gis lam le'u bcu dgu pas bstan* || (T 184,4-5).

[125] The *sa bcad* reads: *dbaṅ po 'briṅ gi ñams su blaṅ ba bśad pa la naṅ gses med pa'o* ("The teaching about the practice of the practitioner with middling capacities does not have any sub-points," T p. 87).

[126] *dbaṅ po tha ma bskyed rim skye ba rgyud nas 'tshaṅ rgya ba le'u ñi śu pas bstan to* || (T 184,5).

[127] Indrabhūti, this may be briefly noted here, does not distinguish between practitioners with lesser capacities, i.e., inferior practitioners, and beginners. In fact, for him, these two rather seem to fall into one category. Regarding it, see stanzas 1.91-92 and the commentary on GST 16.16 in section 15.

> [...] all these traditions with manifold elaborations (*nānāprapañcanāmnāyāḥ*) are considered as inferior. (JS 20.2ab)

The goal of these inferior practitioners, according to stanza 20.3, is simply to establish themselves on the path of the middling and, from there, on that of the highest *yogin*s by practising the methods in accordance with the tantric teachings (*yathānayaṃ tantroktaṃ sarvadā kāryaṃ devatāmantrajāpinā*). How this is done is taught briefly in the following three verses (20.4-6). Similar to the previous section, Indrabhūti stresses the importance of developing *bodhicitta*. He states that the inferior practitioner's mind must be equally balanced (*cittaṃ samaṃ yasya*) for *jñāna* to arise and that great compassion is conducive towards developing correct *jñāna* (*mahākāruṇyavān sudhīḥ* [...] *yogī jñānavaraṃ labhet*), both of which belong to

> the indispensable point that is prescribed [in the Tantras and that] necessarily is to be done (*proktaṃ kṛtyam avaśyatā*) for the sake of the arising of correct gnosis (*samyagjñānodayārthāya*). (JS 20.6cd)

In the final two stanzas (20.7-8), Indrabhūti summarizes the key points, namely, that *tattva* is not achievable other than by progressing on the path and, further, that the one who lacks compassion (*karuṇāhīnacetasā*), who has concepts and aims focused on personal benefit (*lābhādyarthaṃ prapañcātmā*), is fallen from the path (*mārgabhraṣṭaḥ*). Thus, the path is, at least by what Indrabhūti implies here, indivisibly connected to the development and practice of *bodhicitta*.[128]

Upasaṃhāra

In the concluding part,[129] Indrabhūti first reformulates the subject-matter and purpose of the work, linking these to its title and the intended audience, a skilful way of stating the classical triad of *abhidheya*, *sambandha* and *prayojana*:

> This secret which is concealed in all Tantras is not to be revealed! By me it has been explained correctly for the *yogin*s' accomplishment of [correct] gnosis (*jñānasiddhaye*). (JS *upasaṃhāra* 1)

Next, Indrabhūti continues with what some may call a "Tantra Text Warning," stating the possible dangers of revealing this work to the wrong audience. This, with all due caution, can be taken as an indication for the fact that Indrabhūti wrote his JS primarily for "insiders" and advanced practitioners of tantric Buddhism and not, as some may suspect, as a mere criticism or justification of Buddhist practices towards non-Buddhists.

[128] The *sa bcad* (T p. 88) divides this section into three sub-points: 20.1 "Inferior practice" (*dman pa'i rnal 'byor*), 20.2 "It should be practiced also with regard to the aims of the middling and higher ones" (*rab daṅ 'briṅ gi don la yaṅ myoṅ bar bya ba*) and 20.3 "Teaching that *jñāna* does not arise when having deteriorated from the path" (*lam la ñams nas ye śes mi 'byuṅ bar bstan pa*). Among these, point 20.1 can be seen to correspond to verses 20.1-2, point 20.2 to stanzas 20.3-6 and point 20.3 to verses 20.7-8.

[129] The *sa bcad* (T p. 88) has two points that follow the last section and concern the end of the treatise (*mjug gi don*), both of which can be seen as corresponding to the *upasaṃhāra*: 1. *de kho na ñid don gsaṅ ba'i †thad pa†* and 2. "The dedication of the root of what is wholesome" (*dge ba'i rtsa ba bsṅo bo*). The reading *thad pa* seems to be corrupt. Instead of the '*tsheg*' (dot between the syllables) after *thad*, there is a vertical stroke which might indicate that there is some problem at this place. To our regret, we are no certain how to correct the text with the necessary amount of confidence. Since the second point clearly refers to the final two stanzas, the first point, consequently, must be referring to stanzas one to five wherein the reason for the secrecy of the teachings is given, combined with the warning of revealing them to those who are unsuitable.

> For whom the *yoga* that is the best of *vajra*-gnoses does not exist at all, whose minds are zealous to perform the meditation practice with [visualised] forms of deities, …
>
> [to these] sight not even of the book should be granted knowingly! [For,] the deluded ones go to hell because of rejecting the *vajra*-gnosis.
>
> And, that person too, for his part, would go to Avīci, because of being the cause of their [going to] hell. [Thus, the teaching] is to be protected from the occurrence of the danger for oneself and others; thus it is certain! (JS *upasaṃhāra* 2-4)

After this warning, Indrabhūti concludes that contrary behaviour would result in the breaking of one's pledges (*samayabhraṃśa*). In the penultimate stanza, Indrabhūti alludes to the title of his treatise by saying that "the totally non-conceptual supreme *vajrajñāna* (*vidhūtakalpanājālaṃ vajrajñānam idaṃ param*) is the means for the accomplishment of Vajrasattva (*sādhanaṃ vajrasattvasya*)." This point, i.e., that the *vajrajñāna*, the subject of the treatise, is what is conductive (°*upāyika*) towards the accomplishment of the nature of Vajrasattva, is also at play in the final stanza.[130] Herein, Indrabhūti closes his opus, as is customary, with the dedication of merit (*puṇyapariṇāmana*):

> Whatever merit has been collected by me, having composed the means for accomplishment, may there be by that the supreme state of Vajrasattva for all sentient beings! (JS *upasaṃhāra* 7)

1.2.3 Particularities of the Language in the JS

Similar to other tantric texts, also the *Jñānasiddhi* is not composed in flawless classical Sanskrit but does contain various non-standard applications of it. This, combined with the often uncertain textual foundation of Indrabhūti's opus, makes it often difficult, and sometimes almost impossible, to discern what lies in the range of acceptable deviations from more common uses, and what not, i.e., what should be regarded as a mistake.

Grammar

One of these deviations pertains to grammatical gender. In several places, the change from the common masculine form (*puṃliṅga*) to the neuter gender (*napuṃsakaliṅga*) can be observed. It may suffice here to name just a few examples. In the majority of its occurrences, namely in stanzas 1.34, 9.9, 9.14 and 12.9-10, the word *nāśa* seems to be used as a neuter noun and not, as it would be more common, in the masculine gender. In fact, only in stanza 9.11 the Sanskrit witnesses, including the palm-leaf MS Ṅ, clearly support the masculine form. The same phenomenon

[130] Here, a certain ambiguity is at play regarding the implications of the title *Jñānasiddhi*, which we have translated as 'The Accomplishment of/through Gnosis.' As becomes apparent in a number of places, *jñāna* can denote both the goal as well as the means towards its realization. On the one hand, the JS, as being labelled a *sādhanopayikā*, is "what is conducive for the accomplishment of *jñāna*." On the other hand, *Jñānasiddhi* can also express "the accomplishment of *jñāna* itself." Consequently, one may analyse the title either (1) as a *tṛtīyā-tatpuruṣa*, namely, *jñānena siddhiḥ* wherein *jñānena* means *upāyena* or (2) as a *ṣaṣṭhī-tatpuruṣa*, i.e., *jñānasya siddhiḥ* wherein *jñānasya* would be equivalent to *samyagjñānasya*, *tattvasya*, *vajrasattvatvasya* or the like. The title can hence be interpreted as "the means for accomplishing (*sādhanopayikā*) supreme *jñāna* (*samyagjñānasya*), i.e., reality, the state of Vajrasattva, by means of *jñāna* (*jñānena*)."

also can be observed in the case of the word *udaya*. In the majority of the cases, such as in verses 8.31, 19.8, 20.4 and 20.8, the Sanskrit witnesses attest *udaya* in the neuter gender. In stanzas 8.30 and 19.6, the testimony can be interpreted in both directions, that is to say, either in support of the neuter or of the masculine form. In verse 8.30, moreover, even the oddity can be observed that neuter and masculine gender are seemingly used in the very same sentence. The line, according to the manuscript evidence, reads *sarvapuṇyodayaś cāpi samyagjñānodayaṃ bhavet*. In verses 4.27 and 9.3, however, the testimony clearly goes into the direction of the expected *puṃliṅga*. Other occurrences of this particularity can be observed in the cases of the words *vairocana* in verses 2.11a and 15.5b, *vajra* in 2.11d, *praśvāśa* and *āśvāsa* in 6.1 and in the case of the term *prasāda* in verse 19.4. It is not certain, whether this particularity is owed to the bad transmission of the Sanskrit text or to Indrabhūti's unorthodox use of the language. The latter is well possible, as a similar phenomenon in the use of the term *dharmodayā* is well attested in other Buddhist Sanskrit works.

Prosody

Another very important deviation from classical Sanskrit regards the use of meter. The *Jñānasiddhi*, apart from the prose passages in chapters fifteen and seventeen, is composed in the most frequently used meter of classical Sanskrit, the *anuṣṭubh* (also known as *śloka* or *vaktra*).[131] Regarding it, the two most important observations are, to begin with, the violation of the rule "*na prathamāt snau*" in Piṅgala's *Chandaḥsūtra* 5.10, namely that in none of the four *pāda*s both the second and third syllable should be metrically short (*laghu*) but that one of these must be long (*guru*). The second observation regards the phenomenon of hypermetricism, i.e., *pāda*s composed with more than the eight syllables usually permitted. Another, yet perhaps less important feature in the analysis of metrics, which will not be discussed here but which is referred to in the annotated translation, is the use of *vipulā*s, i.e., allowed variants different from the *pathyā*, the standard pattern of the *anuṣṭubh*, in *pāda*s one and three. With regard to it, it may suffice here, to briefly mention that there is, however, one case of the violation of the final cadence of an odd *pāda*, namely in stanza 2.34a. As for the violation of the final cadence of an even *pāda*, two cases can be found in 2.26d and 5.7d. Last but not least, at least four possible instances can be found in which a what may be called 'hiatus breaker' (or 'caesura filler') was used, that is to say, cases in which the manuscript evidence points at the use of an additional consonant which fulfils no grammatical but metrical function, namely to avoid the application of vowel *sandhi* in places in which this would be undesirable, such as *pāda* breaks. These possible *ārṣa* forms can be found in stanzas 1.57c (MS Ṅ), 3.14c (MS Ṅ). 4.25c (MS Ṅ) and 15.21b ($\Sigma_{\text{-Ṅ}}$). However, in our edition of the Sanskrit text, we have accepted the non-application of *sandhi* instead of printing a hiatus breaker.

Based on the textual evidence in the surviving manuscripts, the following instances of the violation of "*na prathamāt snau*" and of hypermetricism could be observed:

pāda	**na prathamāt snau**	**hypermetricism**
1.1c	s(ā)rvajinavarārcita(m)	
1.28d		pūjayed guruvaraṃ vratī
1.29a		na tatsamo vidyate loke

[131] Regarding the rules employed in the composition of this meter, see Steiner 1996.

1.66b	caṅkramaṇā 'thavāpi ca$^{\dot{N}}$	caṅkramyamāṇo 'thavāpi ca$^{ed.}$
1.67b		upabhuñjīta^{N} / upabhuñjayet^{K_1} / upabhuñjayat^{K_3,B_1} sadā vratī
1.79b		samayair anyair jugupsitaiḥ (MSS with minor variants)
2.20a		tādṛśo 'haṃ bhaveyam iti$^{\Sigma\text{-}\dot{N}}$
2.27a	akṛtadevatārūpaṃ (MSS)	
2.27c		akṛtan na śakyate vaktuṃ$^{\Sigma\text{-}\dot{N}}$
2.38c		kāyena saha saṃyuktaṃ cen$^{\dot{N}}$ kāyena saha saṃyuktaṃ/ś ca$^{\Sigma\text{-}\dot{N}}$
3.4c	jñānam arūpi vikhyātam$^{\dot{N}}$	
3.7a		asaṃskṛto hi bhaved bhāvo$^{\dot{N}}$
3.10a / 3.10b		cakṣurvijñānam āgamya[ṃ] yat / yat taj jñāne_na vikalp[y]ate$^{\Sigma\text{-}\dot{N}}$
3.20d		saputro bhavitum arhati$^{\Sigma\text{-}\dot{N}}$
3.29c		asaṃskṛtaṃ tu yadā jñān[aṃ]$^{\dot{N}}$
3.30a		ākārajñānayor evaiva$^{\dot{N}}$
4.11a	puruṣasiṃhadṛṣṭānto ($K_1^{a.c.}$, K_3, B_1, B_2)	
4.28d		rahito yas tv ajaḍātmakaḥ$^{\Sigma\text{-}\dot{N}}$
6.7d		aviśeṣatvāt prabhañjanaḥ
7.1c	tac ca$^{\dot{N}}$ mahāsukhaṃ naiva	tac cāpi$^{\Sigma\text{-}\dot{N}}$ mahāsukhaṃ naiva
7.4a		anityaṃ mahāsukhaṃ naiva$^{\Sigma\text{-}\dot{N}}$
8.3e		tad anukramaṃ bravīmy eṣa
8.9d	vi°$^{\dot{N}}$/(')karaṇasaṃvaraṃ punaḥ^{K_3,B_1}	
8.10c	srāvakamadhya°$^{\dot{N}}$ / śrāva(ka)saṃgha°$^{\text{-}\Sigma\text{-}\dot{N}}$	
8.15c		anumoditaṃ ca yat kiñcit
8.32d		āyurārogyavivardhanam$^{\text{-}\Sigma\text{-}\dot{N}}$
9.28a		anumodanādisarvāṇi$^{\dot{N}}$
9.30c	na kuśalaṃ bhavet sarvaṃ	
9.31a	parahitāya yat karma	
11.4c		bh(ā)vatv/°etu$^{\dot{N}}$ anādau
11.6c		mahatī karuṇā$^{\dot{N}}$
12.16d		iti cintā na pravartate$^{\Sigma\text{-}\dot{N}p.c.,K_1p.c.}$
13.5a	svayam(m^{MSS}) apaśyako mārgaṃ	
13.12a	eṣa/u guru(ḥ) samākhyātaḥ	
14.12d		sarva$^{\Sigma\text{-}\dot{N}}$dharmasya na bhājanam
15.7d		tad ratnasaṃbhavam ucyate
15.14a		dhātubhūt(a)pṛthivyādīni$^{\dot{N}}$

15.18a		vighnādibhir vinirmuktātmā$^{\dot{N}}$
17.4d	°dattam api suniścayaḥ^{N}	ādattam api suniścayam$^{\Sigma\text{-}\dot{N}}$
17.13a		tato gurudakṣiṇā deyā (°ṃ dadyāt)
17.20e	mayy avamanyanā kāryā ($\Sigma_{\text{-Ki}^{p.c.},\dot{N}}$)	
17.25b		bhavitavyo (')si mahāmate$^{\Sigma\text{-}\dot{N}}$
17.27c		abhiṣekaṃ na puna[r] grāhyaṃ$^{\dot{N}}$
20.3b		pratiṣṭhāpane yathānayam$^{\dot{N}}$
20.7d		pratipattyā jñānam āvahet$^{ed.}$

Table 5: *Jñānasiddhi* - Table of Metric Inconsistencies

With regard to the violation of the rule "*na prathamāt snau*," we find at least in three cases, namely in verses 9.30, 9.31 and 13.12 (with 13.5 being somewhat in a grey zone), these readings should be kept and there is no substantial evidence that would support an emendation, change or correction. The same can be stated with regard to several cases of hypermetricism. In verses 1.67, 6.7, 7.3, 8.3, 8.15, 17.3-4 and 20.7 we felt it preferable to accept the hypermetrical readings, for rather likely being the original ones with only little evidence supporting different choices. Thus, we assume that Indrabhūti, although only occasionally, had indeed composed verses that violate metrical standards, and have consequentially accepted several of such occurrences, treating them as a special feature of this text.

1.3 The Context of the *Jñānasiddhi*

To contextualize Indrabhūti's JS within the broader frame of tantric Buddhism is a rather complex matter, which best is to be approached from two angles, namely (1) the internal evidence and (2) the external witnesses. The first group consists of the texts that are referred to and quoted in the JS by its author (see Table 6: Texts Incorporated into the JS). The second group comprises (2.1) the works within which the JS is cited and referenced to (see Table 7: Citations of the JS in Other Works) and (2.2) the texts together with which the JS has been transmitted (see below). The internal evidence, namely the works incorporated in the JS, of course, tell us more about Indrabhūti himself, and about his time and milieu. Thus, the internal evidence is the natural way to start approaching the context of the JS. Doing so, it is clear that the JS is a scripture on the verge of the so-called *mahāyoga-* and *yoginītantra*s, i.e., one that marks the transition from the dominance of *yogatantra*s to the predominance of the later *yoginītantra* traditions. The most important and influential works for Indrabhūti clearly were the GST, SBS and STTS, as well as other texts that belonged to the so-called *Paramādya*-cycle. In total, Indrabhūti explicitly cites from eight tantric scriptures in sections 15, 17 and 18 of the JS. These works are, in due order:

1. *Guhyasamājatantra* (GST)
2. *Sarvatathāgatatattvasaṃgraha* (STTS)
3. *Advayasamatāvijaya* (ASV)
4. *Guhyendumaṇitilaka* (GMT)

5. *Mahāsamayatattva*
6. *Māyājālatantra*
7. *Śrīvajramaṇḍ(al)ālaṅkāra*
8. *Sarvabuddhasamāyoga* (SBS)

Explicit reference to other works, unfortunately rather obscure and badly transmitted, is made in the final line of section 15. For a complete list of texts incorporated into the JS, see Table 6 below.

As for the external evidence, the *Grub pa sde bdun*, and therein particularly the GS, can be seen as the most important source of the contextual background of the JS. This is not only evident in the contents of these texts and the shared subject matters, but also due to the transmission history of all of these works. Many of them were translated into Tibetan in the eleventh century either by the same persons or by persons closely affiliated with one another. Therefore, also the activity of the translators involved in the transmission to Tibet of various of the works that Indrabhūti knew and used, including the JS itself, further emphasizes the substantive relationship between these texts (see Table 15). The shared subject matter is highlighted in the 'synopsis' contained in the *'Bri guṅ chos mdzod* which, as mentioned previously, provides a description of the 'Great Seal' (Skt. *mahāmudrā*; Tib. *phyag rgya chen po*), linking this description of *mahāmudrā* with the titles of the works contained in the *Grub pa sde bdun*, and thus putting the works in this corpus into the bigger contextual framework of the *mahāmudrā* doctrines.

> As for [the term] *mahāmudrā*, it is the 'Great Seal' the nature of which is completely void of all conceptualisations of grasped and grasper, qualified by common and uncommon methods (*thun moṅ daṅ thun moṅ ma yin pa'i thabs*). [It is dynamic] emptiness that is endowed with the finest of all forms (*rnam kun mchog ldan gyi stoṅ ñid*),[132] the natural luminosity from the beginning (*gdod nas raṅ bźin gyis 'od gsal ba*),[133] the object possessor (*yul can*) that is supreme unchanging bliss (*mchog tu mi 'gyur ba'i bde ba*),[134] great bliss which is cognition without outflows (*zag pa med pa'i ye śes*),[135] it shines forth for the sake of overcoming the paths; [it is] the *vajra*-gnosis without the division of space and time, the 'Accomplishment of/through Gnosis' (Skt. *Jñānasiddhi*) because of the accomplishment of the 'State of Union' (Skt. *yuganaddhasiddhi*); [it is] the 'Accomplishment through Ascertainment [by Wisdom and Means]' (Skt. [*Prajñopāya*]*viniścayasiddhi*)[136] because of the direct realisation through an accomplishment by the method of ascertainment by way of means and wisdom; [it is] the 'Secret Accomplishment' (Skt. *Guhyasiddhi*)[137] because it is not the range of the concept about an object and subject of grasping; [it is] the 'Non-dual Accomplishment' (Skt. *Advayasiddhi*)[138] as it is the reality without a duality of means and wisdom; [it is] the

[132] The author must have had in mind something corresponding to Skt. *sarvākāravaropetā śūnyatā* which is found in many Buddhist texts, such as, e.g., in Saroruhavajra's *Hevajrasādhanopāyikā*.

[133] Here the author seems to be having the formulation *āditaḥ prakṛtiprabhāsvara(tā)* in his mind, a formulation which is, e.g., also found in Ratnākaraśānti's *Guṇavatī ad Mahāmāyātantra* 1.11.

[134] Likely to refer to the term *paramākṣarasukha*. Cf. *Sekoddeśa* (and °*ṭīkā*), *Vimalaprabhā* et al.

[135] The author must have had in mind something like *anāsravajñāna*.

[136] Here referring to Anaṅgavajra's *Prajñopāyaviniścayasiddhi*.

[137] Here referring to Padmavajra's GS.

[138] Here referring to Lakṣmīṅkarā's AS.

> 'Co-emergent / Innate Accomplishment' (Skt. *Sahajasiddhi*)[139] because it is the culmination co-arising with the goal; [it is] the 'Inconceivable' (Skt. *acintya*)[140] because of the non-cognition by an intellect that has concepts of object and subject of grasping; [it is] the 'Accomplishment of Reality' (Skt. *Tattvasiddhi*)[141] because of the direct realisation of non-dual awareness of reality that is the nature of all phenomena; because it is not transgressed inasmuch as it is sealed (*rgya las*) with the non-dual union with the nature of all phenomena, it is [thus also] not transgressed inasmuch as it is the seal / extent that is seen (*gzigs pa'i rgya las*)[142] [only] by the non-dual gnosis (Skt. *advayajñāna*) of a Buddha's mind; since it is both a seal (*phyag rgya yaṅ yin la*) that is realized by oneself and it is also great (*chen po yaṅ yin pas*), [thus] it is the 'Great Seal' (*phyag rgya chen po*, Skt. *mahāmudrā*).[143] Those [aspects] are synonymous (*rnam graṅs te*) with the characteristic marks of Vajrasattva according to the direct meaning (*ṅes don gyis*), they are also referred to as "Wisdom-Body" (Skt. *jñānakāya*). As regards the accomplishment, it becomes two-fold by the division into the accomplishment from the beginning (*gdoṅ nas grub pa*) and the accomplishment after having been accomplished anew (*bsgrubs nas gsar du grub pa*). Therefore, these remove the multiple errors, in due sequence, because they are not in the range of the concept of an object and subject of grasping.[144]

The JS, within the *'Bri guṅ chos mdzod*, is not only presented as being a part or aspects of *mahāmudrā* as seen in the previous extract, but is moreover embedded within a narrative in which the works contained in the *Grub pa sde bdun* are presented as being composed subsequent to each other or, in some sense, depending on each other. As pointed out above (see The Author of the *Jñānasiddhi*), each of the works in the *Grub pa sde bdun* as contained in the *'Bri guṅ chos mdzod* (see Table 8) is preceded by a historical account (*lo rgyus*) that describes the circumstances of its composition. The account of the JS (see Appendices: *Lo rgyus* of Indrabhūti's *Jñānasiddhi*) follows those of the GS and PUVS. In the latter two, no clear relationship between the GS and PUVS nor between the GS and JS is established. In the *lo rgyus* of the JS, on the other

[139] Here referring to Ḍombīheruka's *Sahajasiddhi*.

[140] Here, 'inconceivable' must be referring to the *Acintyādvayakramopadeśa* of Kuddālapāda.

[141] Here referring to the *Tattvasiddhi* of Keralīpā.

[142] The author possibly had in mind the meaning of *rgya* in the sense of extent or vastness which, however, seems not to be reflected in the Sanskrit 10th class root *mud-* from which the word *mudrā* is derived.

[143] This last statement is an analysis of the compound *phyag rgya chen po* (i.e., Skt. *mahāmudrā*) as a *karmadhāraya*, i.e., that which is both *phyag rgya* (Skt. *mudrā*) as well as *chen po* (Skt. *mahā°*). A similar analysis is given in the *Amṛtakaṇikā* (p. 94) and *Sekoddeśaṭīkā*: "*mahatī cāsau mudrā ca mahāmudrā, mahatvaṃ punar asyāḥ sarvākāropetatvaṃ na pradeśikatvam*" (SUṬ *ad* 4.93).

[144] T (181,5-182,5): *de yaṅ phyag rgya chen po ni thun moṅ daṅ thun moṅ ma yin pa'i* (yin pa'i *em.*] yan pa'i T) *thabs kyis* (kyis *em.*] kyi T) *khyad par du byas pa'i bzuṅ ba daṅ 'dzin pa'i rnam par rtog pa thams cad daṅ bral ba yul stoṅ gzugs phyag rgya chen po'o || rnam kun mchog ldan gyi* (gyi *em.*] gyis T) *stoṅ ñid dam | gdod nas raṅ bźin gyis 'od gsal ba daṅ | yul can mchog tu* (tu *corr.*] du T) *mi 'gyur ba'i bde ba'am | bde chen zag pa med pa'i ye śes sam | lam gyi spaṅs pa'i don gyis 'od gsal te | yul yun gñis dbyer med pa rdo rje ye śes | zuṅ du 'jug pa grub pas ye śes grub pa daṅ | thabs daṅ* [182] *śes rab kyi lam gyis gtan la dbab pa'i tshul gyis grub pas mṅon du gyur pa'i phyir gtan la dbab pa grub pa daṅ | bzuṅ 'dzin gyi* (gyi *em.*] gyis T) *rnam par rtog pa'i yul ma yin pa'i phyir gsaṅ ba grub pa daṅ | thabs daṅ śes rab gñis su med pa'i de kho na ñid yin par gñis su med* (gñis su med *em.*] gñis med T) *grub pa daṅ | don gyis lhan cig skyes pa mthar thug pa yin pas* (pas *corr.*] bas T) *lhan cig skyes grub daṅ | bzuṅ 'dzin gyi rnam par rtog pa'i blos ma rig pas* (rig pas *em.*] reg pas T) *na bsam mi khyab daṅ | chos thams cad kyi gnas lugs de kho na ñid gñis su med pa'i ye śes kyi mṅon du byas pas de kho na ñid grub pa daṅ | chos thams cad kyi gnas lugs gñis su med pa'i zuṅ 'jug gis rgya las mi 'da' ba las | saṅs rgyas kyi thugs gñis su med pa'i ye śes kyis gzigs pa'i rgya las mi 'da' ba ste raṅ gi rtogs pa'i* (pa'i *em.*] pas T) *phyag rgya yaṅ yin la chen po yaṅ yin pas phyag rgya chen po'o || de dag ni ṅes don gyis rdo rje sems dpa'i mtshan gyis rnam graṅs te ye śes kyi sku źes kyaṅ bya'o || grub pa ni gdoṅ nas grub pa daṅ bsgrubs nas gsar du grub pa'i dbye bas gñis su 'gyur ro || des na de dag ni bzuṅ 'dzin gyi* (gyi *em.*] gyis T) *rtog pa'i yul ma yin pas 'khrul pa rnams rim pa bźin du dgag par mdzad do* (do *em.*] de T) ||.

hand, it is explicitly stated that "the JS had been composed on the basis of the PUVS, the GST and the SBS for the sake of Lakṣmīṅkarā."[145] The dependence of the JS on the PUVS cannot be perceived clearly, the close relationship between the contents of the AS and JS, however, becomes evident in a number of places, particularly in section one of the JS (see p. 39, nt. 43 and Annotated Translation).

The following tables are meant to provide an overview of the verses and passages that Indrabhūti himself has incorporated, either silently or explicitly, and of the verses in the *Jñānasiddhi* that are cited in other texts:

1.3.1 Texts Incorporated into the JS

passage	cited from	silent	explicit
1.16-17	Tōh. 453 (D f. 260r)	x	
1.58-59ab	Tōh. 453 (D f. 130rv)	x	
1.61-62	Tōh. 453 (D f. 130v)	x	
7.5ab	≈ STTS 1,1462ab (cited in NMAA p. 217)	x	
8.18cd-19	*Sarvadurgatiparišodhanatantra* (SDPT ed. Skorupski 1983, p. 288)	-	-
9.34	Source unknown; cited with attribution to Āryadeva in Śāntarakṣita's *Tattvasiddhi*, in the SS (ed. Bendall 1905, p. 68) et al.		x
15.*I.i*	*Guhyasamājatantra* (GST) 18.38, also cited in KSP 6.6.9.16.		x
15.*I.ii*	GST 18.24cd		x
15.*I.iii*	GST 18.84cd		x
15.*I.iv*	GST 18.208a		x
15.*I.v*	Excerpt from GST ch.1 (Matsunaga 1978, p. 5) and 17 (Matsunaga 1978, p. 110)		x
15.*I.vi-vii*	GST 2.6-7 (Matsunaga 1978, p. 10)		x
15.*I.viii*	GST ch. 9 (pp. 28-29)		x
15.*I.ix*	GST 10.3 (Matsunaga 1978, p. 29)		x
15.*I.x*	GST 12.1 (Matsunaga 1978, p. 37)		x
15.*I.xi*	GST 16.16		x
15.*I.xii*	Excerpt from GST ch. 1 (p. 4); also found in HT I.i.1 and referred to in LTṬ (p. 48).		x
15.*II.i-vi*	Excerpt from STTS 1,10,9; 1,14,13; 1,22,17; 1,23,18; 1,24,19-20 and 1,25,21-23.		x
15.*III.i*	Excerpt from *Advayasamatāvijaya* (ASV) ch. 3 (ed. Muyou 2011, p. 114).		x
15.*III.ii-iii*	ASV 9.7-8		x
15.*III.iv*	ASV 13.26		x

[145] *lCam la Khyims kara don du | Thabs daṅ śes rab gtan la dbab pa grub pa daṅ | gSaṅ ba 'dus pa daṅ | Saṅs rgyas mñam sbyor la brten nas Ye śes grub pa mdzad do ||* (T 125,6-126,1).

15.*IV.i*	*Guhyendumaṇitilaka* (GMT); preserved in Tibetan translation (Tōh. 477, D f. 251v). With reference to the *vyākhyātantra* this stanza is also found in the 4th chapter of the PU (p. 45), in the 7th chapter of the CMP (p. 65) as well as in §18 of the DKṬ wherein this stanza is likewise attributed to the GMT. Another citation is contained in chapter one of Kambala's SN (Göttingen MS "Xc 14/30" f. $8r_1$, NGMPP B 31/20 f. $6v_7$).	x
15.*IV.ii*	GMT (Tōh. 477, D f. 254r). A variant of the second line is preserved in various Buddhist tantric sources.	x
15.*IV.iii*	GMT (Tōh. 477, D f. 298v)	x
15.*V.i*	*Mahāsamayatattva*. A variant of this stanza is found in the *rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro* (**Śrīvajraḍākanāmamahātantrarājā*, Tōh. 370, D f. 330r) and its Ṭīkā (Tōh. 1503, D f. 263r). Cp. also Taishō 883 (18: 458a).	x
15.*V.ii*	*Mahāsamayatattva* (untraced). Cp. Taishō 883 (18: 458c).	x
15.*V.iii*	*Mahāsamayatattva* (untraced). Cp. Taishō 883 (18: 459c).	x
15.*V.iv*	*Mahāsamayatattva* (untraced). A variant of this stanza is preserved in several Buddhist tantric sources, e.g., in STTS (v. 2530), GSMV (v. 311), *Vajrāvalī* (p. 430), HSP (p. 8) and KYT (+ *Ratnāvalī* p. 98). The second half is also found in the *Sādhananidhi* (SN_A f. $7r_1$, SN_B f. $6r_2$). Cp. Taishō 883 (18: 459c).	x
15.*V.v*	*Mahāsamayatattva* (untraced). Cp. Taishō 883 (18: 459c) and SBS 1.15.	x
15.*VI.i*	*Māyājālatantra*. The first line is preserved in Sanskrit as MNS / BS 108 v. 100cd (chapter 8: *pratyavekṣaṇājñānagāthā* + commentaries). The second line survives as v. 97cd MNS / BS 108 (+ commentaries), in the *Paramākṣarajñānasiddhi* and as *Ṣaṭsāhasrikāhevajraṭīkā* v. 2.3ab.	x
15.*VI.ii-iii*	*Māyājālatantra* (vv. 2-3); preserved in Tibetan translation in Tōh. 466 (D f. 329v); the first line of 15.*VI.iii* corresponds also to *Anāvilatantra* 10cd (fol. $14r_{1-2}$).	x

15.*VII.i-viii*	*Śrīvajramaṇḍ(al)ālaṅkāra*: seven verses and one prose part (Tōh. 490, D f. 53v-54r, 75r). Parts of these citations are preserved in Skt. in chapter one of Kambala's SN (SN_A f. $3r_{3-5}$ & $3v_{1-3}$, SN_B f. $2v_{5-6}$ & $3r_{1-3}$; Tib.: Tōh. 1401 (D f. 3v)).	x
15.*VIII.i-ii*	*Śrīsarvabuddhasamāyogaḍākinījālaśaṃvara-mahāyogatantra* (SBS) 1.22-23. The first verse is also cited with reference to the SBS in Āryadeva's CMP (ch. 2, p. 19) and Śāntarakṣita's *Tattvasiddhi* (v. 13).	x
15.*VIII.iii-viii*	SBS 2.14-19	x
15.*VIII.ix*	SBS 2.22; cf. Tōh. 1413 (D f. 97v), CMP (p. 89) and SS (p. 59)	x
15.*VIII.x*	SBS 6.80 (= $SBS^{ed.}$ 6.70)	x
15.*VIII.xi*	SBS_A 9.481, differing in *pāda*s two and three.	x
15.*VIII.xii*	SBS 5.11; cp. *Saṃputatantra* v. 1.3.6 (ed. Skorupski 1996, p. 233).	x
17.*I.i-iv*	SBS 7.34-37 (= $SBS^{ed.}$ 7.32-35). A citation of the entire passage is preserved in Tōh. 1827 (D f. 96v).	x
17.*II.i*	Excerpt from GST chapter 17 (pp. 104-105). A close parallel is found in the *Māyājālatantra* (Tōh. 466, D f. 344v-345r). The latter part is also contained in Tōh. 1827 (D f. 97r).	x
18.*i*	SBS 1.11 and 6.18. Cp. SBS 6.89 (= $SBS^{ed.}$ 6.79), 2.18 and 5.34 (= $SBS^{ed.}$ 5.28). The first line also corresponds to Nāgārjuna's *Pañcakrama* v. 3.37ab which is quoted in full in section 15.	x
18.*ii*	SBS 6.91 (= $SBS^{ed.}$ 6.81)	x
18.*iii-x*	SBS 6.93-100 (= $SBS^{ed.}$ 6.81ff.)	x
18.*xi-xx*	SBS 5.82-91 (≈ $SBS^{ed.}$ 6.72ff.)	x

Table 6: Texts Incorporated into the JS

1.3.2 Citations of the JS in Other Works

verse(s)	**cited in**	**remark**
1.5	*Padminī*	Quoted with reference to Indrabhūtipāda in chapter 13 of Ratnarakṣita's *Padminī*, a commentary on the *Saṃvarodayatantra*.
1.9ab	Tōh. 1193 (D f. 37v)	Quoted with reference to Indrabhūti.

1.9	Various Tibetan sources (see note in Tib.[ed.])	Quoted with reference to the JS.
1.18	*gSar ma gtso bor ston pa'i zin bris*	Quoted (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.23, 1.29 and 1.32-56.
1.23	*gSar ma gtso bor ston pa'i zin bris*	Quoted (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.18, 1.29 and 1.32-56.
1.24	*Subhāṣitasaṃgraha*	Quoted with reference to Indrabhūtipāda in the *Subhāṣitasaṃgraha* (SS ed. Bendall 1905, p. 9).
1.24-31	Tōh. 1827	Cited without specific attribution to the JS in the **Sādhanacaryāvatāra* (*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 96v).
1.29	*gSar ma gtso bor ston pa'i zin bris*	Quoted (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.18, 1.23 and 1.32-56.
1.32	*sDom pa'i rnam bśad*, *Gan mdzod* & Tōh. 1413	Quoted (p. 571), with explicit reference to the JS, in Don yod grub pa's commentary to Sa skya Paṇḍita's *sDom gsum rab dbye* and Padma dkar po's *Gan mdzod* (p. 21). A variant of this stanza is preserved in the *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa* attributed to Indrabhūti (Tōh. 1413, D f. 25r).
1.32-37	*Śes bya kun khyab*	Quoted (vol. 3, pp. 389-390), with explicit reference to the JS, in 'Jam mgon Koṅ sprul Blo gros mTha' yas's (1813-1899) *Śes bya kun khyab*.
1.32-56	*gSar ma gtso bor ston pa'i zin bris*	Quoted (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.18, 1.23 and 1.29.
1.34-36b	Tōh. 3726 and *Śes bya kun khyab*	Cited with attribution to the JS together with verses from section eight in Jñānabodhi's *Las daṅ po pa'i dam tshig mdor bsdus* (D f. 52v) and in 'Jam mgon Koṅ sprul Blo gros mTha' yas's *Śes bya kun khyab* (vol. 2, p. 194).
1.45b-48b	*lTa sgom chen mo*	Cited with reference to the JS in Atīśa's *lTa sgom chen mo* (p. 635).
1.47	*Subhāṣitasaṃgraha* & *Sekoddeśaṭīkā*	Explicitly quoted in the *Subhāṣitasaṃgraha* (ed. Bendall 1905, p. 45) as well as in the *Sekoddeśaṭīkā* (ed. Sferra 2006, p. 173) and *Vajrapadasārasaṃgraha* (part 1, ch. 4).

1.49-53	Tōh. 1793.1	Cited with reference to Indrabhūti in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1, D f. 170r).
2.37cd-42	Tōh. 1413	Verses 2.37cd-42 are, without any trace of it being a citation, preserved in Tibetan translation in the *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa*, a text attributed to Indrabhūti (D f. 99v-100r).
2.42	Tōh. 2098	A citation of this stanza is, without any specific attribution, preserved in Tibetan translation in the *mTshan brjod pa'i 'grel pa sñiṅ po mṅan par rtogs pa* (D f. 116v).
5.6	*Sekanirdeśapañjikā*	Quoted in Rāmapāla's *Sekanirdeśapañjikā* (SN*p ad* SN v. 30 (p. 193); see also Isaacson and Sferra 2015, 261 nt.39).
6.4c-5c	*Yon tan rin po che'i mdzod kyi 'grel pa*	Cited with attribution to the JS in Yon tan rGya mtsho's *Yon tan rin po che'i mdzod kyi 'grel pa* (vol. 1, p. 527)
7.1	*Sekanirdeśapañjikā*, Tōh. 1193 (D f. 26r), Tōh. 2226 (D f. 81v-82r) et al.	Quoted in Rāmapāla's *Sekanirdeśapañjikā* (SN*p* p. 202; see also Isaacson and Sferra 2015, p. 110) et al.
7.3	Tōh. 1193	Cited with explicit reference to the *Jñānasiddhi* (*Ye śes grub pa źes bya ba rnal 'byor chen po'i sgrub thabs las kyaṅ*) together with stanzas 7.1 and 7.5 in Tōh. 1193 (D f. 26r).
7.4	*Padminī* & *Yon tan rin po che'i mdzod kyi 'grel par* (p. 528)	Cited with reference to the JS in chapter three of Ratnarakṣita's *Padminī* (Takaoka MS Ca 17, f. $9v_5$).
7.5	Tōh. 1193	Cited with explicit reference to the *Jñānasiddhi* together with stanzas 7.1 and 7.3 in Tōh. 1193 (D f. 26r).
8.1cd	*Padminī*	Cited with reference to Indrabhūtipāda in chapter 13 of Ratnarakṣita's *Padminī*.
8.3a-d	'synopsis' in Tib.^{T}	Quoted in Tibetan translation in the 'synopsis' in Tib.^{T} (p. 183).
8.27b-29	Tōh. 3726	Cited with attribution to the eighth chapter of the JS (*Ye śes grub pa las* [...] *le'u brgyad pa las*) in the *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726, D f. 53v), leaving out stanza 8.28cd.
8.28-29	*lTa sgom chen mo*	Cited with explicit attribution to the JS (*Ye śes grub pa las*) in Atīśa's *lTa sgom chen mo* (p. 631).

8.33c-35	Tōh. 3726	Cited with attribution to the JS (*Ye śes grub pa las*) in Tōh. 3726 (D f. 53v).
9.16-18	Tōh. 2487	Cited without explicit attribution to the JS (*de yaṅ*) in Atīśa's **Mūlāpattiṭīkā* (*rTsa ba'i ltuṅ ba'i rgya cher 'grel pa*, Tōh. 2487, D f. 194r), leaving out 9.18ab.
9.31	Tōh. 1413	Without any trace of it being a citation, verse 9.31 is preserved in Tibetan translation in Indrabhūti's *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa* (D f. 99v).
13.4cd-5	Tōh. 2487	Cited with attribution to the JS in Atīśa's **Mūlāpattiṭīkā* (*rTsa ba'i ltuṅ ba'i rgya cher 'grel pa*, Tōh. 2487, D f. 194r), leaving out 9.18ab.
13.8-12	Tōh. 1827	Cited without specific attribution to the JS in the **Sādhanacaryāvatāra* (*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 96v).
14.2-12	Tōh. 1827	Cited without specific attribution to the JS in the **Sādhanacaryāvatāra* (*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 98r-99v).
14.5	*Ṅes don phyag rgya chen po'i smon lam gyi 'grel pa grub pa mchog gi źal luṅ*	Cited in Tibetan translation (p. 787), without explicit attribution to the JS, by the 8th Situpa Chos kyi 'Byuṅ gnas.
15.5-25	Tōh. 1793.1	Cited in different arrangement in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1, D f. 169r-170r).
17.13 and *I.i-iv*	Tōh. 1827	The entire passage, including the verses from the SBS (7.34-7.37), is cited in Tōh. 1827 in which passages from sections 12 and 13 of the JS are likewise contained. Interestingly, therein the citation of this passage directly follows the previous citations of the JS.
20.2cd-4	Tōh. 2487	Cited without explicit attribution to the JS in Tōh. 2487 (D f. 194v).

Table 7: Citations of the JS in Other Works

Note that variants of verses 1.32, 2.37cd-42 and 9.31 are preserved in Tibetan translation in Tōh. 1413, a text attributed to (an) Indrabhūti. Sections two to five, moreover, are paraphrased and elaborated on in the 8th Karmapa's *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa* (see Appendices). Entire sections and, in particular, stanzas 1.17-18, 1.58-60, 2.1-4, 2.6-12, 2.14 and 7.3, are incorporated, paraphrased and commented on in the *Paramākṣarajñānasiddhi* (PAJS) section of the *Vimalaprabhā*

(VP; ed. Dwivedi and S. Bahulkar 1994, vol. 3, pp. 60-103).[146] The PAJS, one may note, is of great importance for the study of the JS as it is the only indigenous Indian text currently known to us that puts many of the passages contained in the JS into a larger context, thus providing valuable insights into possible interpretations of the JS. Note further that parts of section eight are contained in, or find parallels in, Ānandavajra's **Hevajra(nāma)sādhanopayikopadeśa* (*dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag*, Tōh. 1302). This pertains in particular to stanzas 8.9cd, 8.13bcd, 8.15 and 8.20cd. A close parallel to verse 11.8 is contained in Nāgārjuna's *Mahāyānaviṃśikā* (ed. Tucci 1956, p. 203 v. 28). Stanza 12.14, moreover, seems to be an allusion to §§ 105-107 of the *Āryaratnakūṭa*, commonly also referred to as the *Kāśyapaparivarta* (KP). Further parallels to passages in other text are found in a number places. Regarding these, it may be referred to the notes in the critical editions of the Sanskrit and Tibetan texts and to the annotated translation.

1.3.3 Transmission of the JS in Multiple-Text-Manuscripts

With regard to the transmission of the JS in Sanskrit multiple-text-manuscripts (MTM), it can be observed that — similar to the transmission of the Tibetan translation of the JS in the *Grub pa sde bdun* (see next section) — the work is transmitted together with a rather fixed set of a total of ten texts (see 2.1 Sanskrit Manuscripts and, in particular, Tables 9-13).[147] The following six out of these ten works are contained in Tibetan translation also in the *Grub pa sde bdun* corpus:

1. *Guhyasiddhi* of Padmavajra
2. *Advayasiddhi* of Lakṣmīṅkarā
3. *Jñānasiddhi* of Indrabhūti
4. *Prajñopāyaviniścayasiddhi* of Anaṅgavajra

[146] The *Paramākṣarajñānasiddhi*, which, for various reasons, possibly predates the VP as an independently composed work and later was incorporated into its fifth chapter (VP vol. 3, pp. 60-103), relies significantly on Indrabhūti's opus. Although the order of topics dealt with differs slightly and although Puṇḍarīka, the author of the PAJS, addresses a variety of doctrinal elements not found in Indrabhūti's text, the influence of the JS on the PAJS can be observed clearly. Just to give a few examples, stanzas 1.17-18 of the JS, and by extension also section 10-11, are echoed in PAJS (VP vol. 3) pp. 73 l. 8 - 75 l. 2 and 75 l. 26 - 76 l. 9), while verses 1.59-60 find correspondence in PAJS pp. 69f., ll. 27ff. Some contents of sections two, three and fifteen of the JS, moreover, are taken over in PAJS p. 68 l. 8 - 69 l. 27. Here it seems noteworthy that, while section two of the JS is incorporated rather clearly in the PAJS, the JS's contents of sections three and four, i.e., the content pertaining to *cittamātra* or Yogācāra thought is not as clearly taken over. The contents of following sections of the JS, however, again find rather clear correspondences in Puṇḍarīka's presentation. Section five of the JS overlaps content-wise with PAJS pp. 76 l. 24 - 77 l. 25, section six with PAJS p. 83 l. 1-31 and section seven with PAJS pp. 78 l. 19 - 80 l. 21 and pp. 77 l. 25 - 78 l. 18. The respective references are found in the notes to the edition of the Sanskrit text and corresponding parts of our annotated translation.

[147] The evidence for the existence of a fixed text collection in form of Sanskrit MTMs, however, is of a quite recent nature, since none of the available Sanskrit witnesses predates the 19th century. Owing to the fact that MS K_3 is incomplete, it is of only limited value for drawing any conclusions regarding the transmission of the JS in the context of Sanskrit text collections. Also, one should bear in mind that the four available multiple-text-manuscripts K_1, K_2, K_3 and B_1, although differing in the order of contents, possibly derive, at least partially, from a common ancestor, or set of ancestors. Thus, any conclusions drawn from the available Sanskrit material remain rather speculative. Moreover, the fact that MSS K_2 and B_1 each include the *Vyaktabhāvānugatatattvasiddhi* as well as the *Prajñopāyaviniścayasiddhi* twice raises further suspicions about the transmission of these MTMs. For another overview of the Sanskrit MTMs containing what may be taken as the Indian counterpart of the *Grub pa sde bdun*, the reader may be referred to Krug 2018b, pp. 366-390.

5. *Vyaktabhāvānugatatattvasiddhi* of Yoginī Cintā[148]
6. *Sahajasiddhi* of Ḍombīheruka

Half of the available MTMs, with the exception of MS K_2 and the most recent MSS B_2 and I, contain the first four works in the same order. K_2, however, is clearly missing its beginning and the remaining folios do neither contain a copy of the GS nor of the AS. Here, it is conceivable to assume that the missing parts of MS K_2 once likewise contained the GS, AS and the missing sections of the JS. The four remaining works that are not part of the *Grub pa sde bdun* corpus are likewise found in Tibetan translation in related corpora as transmitted in, for example, the *rGya gźuṅ* collection. These are:

7. *Caturmudrānvaya* (a.k.a. *Caturmudrāniścaya*) of Advayavajra (a.k.a. Maitrīpa)
8. *Acintyādvayakramopadeśa* of Kuddālapāda[149]
9. *Sekanirṇaya* (a.k.a. *Sekanirdeśa*) of Advayavajra (a.k.a. Maitrīpa)
10. *Tattvasiddhināmaprakaraṇa* of deutero Śāntarakṣita

The works numbered 7 and 8 are transmitted in the *rGya gźuṅ* within the corpus of "Six Texts on the Essence" (Tib. *sñiṅ po skor drug*). Number 9 is part of the text corpus containing the so-called "25 Teachings on Non-mentation (*amanasikāra*)" (Tib. *Yi(d) la mi byed pa'i chos ñi śu rtsa lṅa*). With regard to Śāntarakṣita's *Tattvasiddhināmaprakaraṇa*, it may be mentioned here that this work is not part of the *Grub pa sde bdun* corpus. Instead, Keralīpā's **Śrītattvasiddhi* (*dPal de kho na ñid grub pa*, Tōh. 2262) and Jālandhari's **Śrīcakrasaṃvaragarbhatattvasiddhi* (*dPal 'khor lo sdom pa'i sñiṅ po'i de kho na ñid grub pa*, Tōh. 1456) are included in the different versions of the *Grub pa sde bdun* (see Table 8). In Sanskrit, the works numbered here as 1-6 and 8 have been included, together with a text titled *Advayavivaraṇaprajñopāyaviniścayasiddhi*,[150] in the so-called *Guhyādi-Aṣṭasiddhi-Saṅgraha*, a rather recent compilation published in Rinpoche and Dwivedi 1987. The texts numbered 7 and 9, the *Caturmudrānvaya* and the *Sekanirṇaya* of Advayavajra, moreover, are also transmitted in what may be referred to as the *Advayavajrasaṃgraha* (edited in H. Śāstrī 1927, Kenkyūkai 1988-1991 and Mathes 2015).

1.3.4 Transmission of the JS in the Grub pa sde bdun

The Tibetan translation of the JS, in all of the canonical as well as extra-canonical sources, is transmitted with a rather fixed number of other texts, also known as the *Grub pa sde bdun* ('Seven Texts on Accomplishment'). Together with those texts that are cited in and closely connected with the JS (see sub-section above), this corpus can

[148] The authorship of the *Vyaktabhāvānugatatattvasiddhi* remains uncertain. In fact, none of the Sanskrit MTMs mentions the author's name in the colophons. Vilāsavajra is the name given in the *dkar chag* of the *rGya gźuṅ* (*slob dpon bi lā sa badzra'i gsuṅ po gsal ba'i rjes su 'gro ba'i de kho na ñid grub pa źes bya ba*), yet the names Yoginī Cintā/Cinto and Līlāvajra / Lalitavajra / sGeg pa'i rdo rje are likewise found in association with this text.

[149] Regarding the *Acintyādvayakramopadeśa* of Kuddālapāda, the reader may also be referred to Sobisch 2008, p. 24, nt. 32.

[150] We have not been able to identify a Tibetan translation of this work, neither in the canon nor in any extra-canonical collection. Since the work is not transmitted in the available Sanskrit MTMs which contain the *Jñānasiddhi*, the relationship of this text to the JS and to the other texts together with which the JS is transmitted remains unclear. Two indications that the work can be counted to this corpus of texts are the authorship and its title. In Śāntarakṣita Library MS No. 21548, the work is transmitted together with Anaṅgavajra's *Prajñopāyaviniścayasiddhi*.

be understood to form the core of texts that came to be associated with texts from Uḍḍiyāna, and together with which the JS has been contextualised within the literary history of Tibet. The earliest mention of this corpus known to us is, as already noted above, found in the *Dus gsum mkhyen pa'i źus lan* (*'Brug lugs chos mdzod*, vol. 36, pp. 345-494) of Sgam po pa (1079-1153 CE).[151] It is therefore rather likely that the JS found its way into the *bsTan 'Gyur* via such a corpus. The *Grub pa sde bdun* is contained in the beginning of volume one of both the *'Bri guṅ chos mdzod* (*siglum* T) and the *rGya gźuṅ* (*siglum* Ṅ), as well as in the beginning of volume 35 of the *'Brug lugs chos mdzod* (*siglum* B).[152] Most of the works that are transmitted together in these Tibetan sources are also contained in the Sanskrit multiple-text-manuscripts described in the previous section. This indicates that from a certain point onwards the JS, both in Sanskrit and Tibetan literary sources, has been transmitted together with a rather fixed set of other texts. It has to be noted, however, that the texts and their order differ among the various collections. The differences primarily regard those works that could be called the extended version of texts associated with the *Grub pa sde bdun*, i.e., the works that are added to those texts that form the core of the corpus. The following table lists the works contained in the *Grub pa sde bdun* as transmitted within the canon and the extra-canonical collections:[153]

title	**Tōh.**	**B**	**Ṅ**	**T**
gSaṅ ba grub pa (Skt. *Guhyasiddhi*, Padmavajra)	2217	x	x	x
Śes rab kyi 'phrin yig (Skt. **Prajñālekha*, Padmavajra)	2455			x
Thabs daṅ śes rab rnam par gtan la dbab pa (s)grub pa (Skt. *Prajñopāyaviniścayasiddhi*, Anaṅgavajra)	2218	x	x	x
Thabs daṅ śes rab gtan la dbab pa'i dṅos grub bsdus pa źes bya ba (Skt. **Prajñopāyaviniścaya*[*siddhi*]-*samudayanāma*, Cāmari)[a]	2381			x
Ye śes grub pa (Skt. *Jñānasiddhi*, Indrabhūti)	2219	x	x	x
gÑis med grub pa (Skt. *Advayasiddhi*, Lakṣmīṅkarā)	2220	x	x	x
lHan cig skyes pa grub pa[b] (Skt. **Sahajasiddhi*, Indrabhūti the Younger	2260	x	x	x

[151] The corresponding passage and a translation thereof is contained in Krug 2018b, p. 428. In part three of the same work (p. 264), useful information about the transmission history of the JS in relation to the *Grub pa sde bdun* is provided. On pp. 425-426, a useful table listing various sources on collections proving lists of the *Grub pa sde bdun* and additional texts can be found.

[152] For a study of the *rGya gźuṅ* as a corpus it may be referred to Mathes 2011. Further it may be noted here that the first two volumes of the *'Bri guṅ chos mdzod* are to far extent identical to the *rGya gźuṅ* collection.

[153] Notes on the table: **a** We have not been able to trace this work in B. In all editions of Ṅ, moreover, this text appears three volumes later, wherein it is found together with the same works together with which it is transmitted in the *bsTan 'Gyur* versions. **b** In Ṅ, other than in B and T, Indrabhūti's (presumably Indrabhūti the Younger's) **Sahajasiddhi*, Lakṣmīṅkarā's SSP and Keralīpā's **Tattvasiddhi* follow after Ḍombīheruka's *Sahajasiddhi*, corresponding to the sequence of their appearance in the *bsTan 'Gyur*. **c** It should be noted that this text, even though it is listed with the title *gSaṅ ba'i de kho na ñid grub pa* as the seventh work of the *Grub pa sde bdun* in the title list contained in T (f. $4r_3$), actually corresponds to the twelfth work in the collection. In place of Dārikapā's text (when compared to the canonical transmission) T has the **Sahajasiddhi* of Indrabhūti the Younger (Tōh. 2260) instead and gives Dārikapā's text, with the alternative title *dPal u rgyan nas byuṅ ba gsaṅ ba de kho na ñid kyi man ṅag*, following the *Vyaktabhāvānugatatattvasiddhi*. Regarding Dārikapā's work, see Schott 2023a. **d** Vilāsavajra is the name given in the *dkar chag* of the *rGya gźuṅ*. It has to be repeated, however, that the authorship of this text is disputable. **e** In B, the *Sahajasiddhi* of Ḍombīheruka precedes the work of the same title ascribed to Indrabhūti (the Younger). In T, on the contrary, the order of texts corresponds to that given in the table.

lHan cig skyes grub kyi gźuṅ 'grel (Skt. **Sahajasiddhipaddhati*, Lakṣmīṅkarā)	2261	x	x	x
gSaṅ ba'i gsaṅ ba chen po de kho na ñid kyi man ṅag[c] (Skt. **Guhyamahāguhyatattvopadeśa*, Dārikapā)	2221		x	x
dPal 'khor lo sdom pa'i sñiṅ po'i de kho na ñid grub pa (Skt. **Śrīcakrasaṃvaragarbhatattvasiddhi*, Jālandhari)	1456			x
dṄos po gsal ba'i rjes su 'gro ba'i de kho na ñid grub pa (Skt. *Vyaktabhāvānugatatattvasiddhi*, Vilāsavajra[d])	2222	x	x	x
dPal lhan cig skyes pa grub pa[e] (Skt. *Śrīsahajasiddhi*, Ḍombīheruka)	2223	x	x	x
dPal de kho na ñid grub pa (Skt. *Tattvasiddhi*, Keralīpā)	2262	x	x	

Table 8: Overview of Collections Containing the *Grub pa sde bdun*

Most noteworthy regarding these collections is, also keeping in mind the Sanskrit MSS, that Tōh. 2217-20, Tōh. 2222 and Tōh. 2223 seem to form the core of the *Grub pa sde bdun*. Dārikapā's **Guhyamahāguhyatattvopadeśa*, Indrabhūti's **Sahajasiddhi* together with its *°*paddhati* by Lakṣmīṅkarā, and Keralīpā's **Tattvasiddhi* seem accepted additions, respectively substitutes, that were included differently among the three extra-canonical Tibetan collections B, Ṅ and T, while such an association with the other texts in the *Grub pa sde bdun* was obviously not made when collating the *bsTan 'Gyur*. In B, Ḍombīheruka's *Sahajasiddhi* precedes that of Indrabhūti the Younger and its *°*paddhati*, and it is followed by the *Vyaktabhāvānugatatattvasiddhi* and Keralīpā's **Tattvasiddhi*, leaving out Dārikapā's work. Ṅ follows the order in the canon and simply adds the three additional works directly after them. In T, other than in B, Indrabhūti's **Sahajasiddhi* and the *°*paddhati* precede Ḍombīheruka's text, while Dārikapā's work is added in the end after the *Vyaktabhāvānugatatattvasiddhi*. The works that are corresponding to Tōh. 1456 and Tōh. 2455 are exclusively contained in the *'Bri guṅ chos mdzod* which holds by far the most elaborate presentation of the *Grub pa sde bdun* with various additional elements that explain the history and relation of the texts and their authors.[154] Regarding the number 'seven' (Tib. *bdun*) in the name of the corpus *Grub pa sde bdun* and the fact that we find more than seven texts in B, Ṅ and T, it should be noted that this does not refer to a fixed number of individual texts but rather to a fixed number of (partially) collective titles. Therefore, some of the works contained in the *Grub pa sde bdun* are, in this context, to be counted as one owing to their close similarity of title or topic. This idea is found, for example, in the *'Brug pa'i chos mdzod*, wherein it is stated that there are two *Sahajasiddhi*s, the earlier of Ḍombīheruka and the later of Indrabhūti the Younger, together with its respective commentary, and "these two are counted as one because of their same name (*de gñis mtshan mthun pas gcig tu bgraṅ*)." The same statement is also being made with regard to the *Vyaktabhāvānugatatattvasiddhi* and the *Tattvasiddhi*.[155] One may conclude that the same strategy of grouping texts

[154] Regarding the authorship of these para-textual elements, see p. 37, nt. 38. Krug 2018b, pp. 474-480 provides further useful observations regarding the *Grub pa sde bdun* section in the *'Bri guṅ chos mdzod*.

[155] *'Brug pa'i chos mdzod*, vol. 60: pp. 188-189. The description of the *Grub pa sde bdun* herein does not match the list of the actual works in the *Grub pa sde bdun* as contained in the *'Brug lugs chos mdzod*.

together under a collective title may also apply to the additional texts Tōh. 1456 and 2381 included in the *'Bri guṅ chos mdzod*, the latter of which is also given in the aforementioned *'Brug pa'i chos mdzod*.[156] With regard to the texts that are transmitted in the Sanskrit multiple-text-manuscripts (MTM K_1, K_2 and B_1), it may be repeated here that none of the above-mentioned *Tattvasiddhi*s is contained in these but that, instead, the *Tattvasiddhi* attributed to a Śāntarakṣita (corresponding to the *De kho na ñid grub pa źes bya ba'i rab tu byed pa*, Tōh. 3708) is included. Last but not least, it may be noted here that Indrabhūti's *Jñānasiddhi*, together with the other works in the *Grub pa sde bdun*, evidently holds an authoritative function in the transmission of the *mahāmudrā* teachings of the bKa' brgyud schools of Tibetan Buddhism wherein these texts form part of yet a larger collection of various corpora.[157] We must not only assume that the JS has to be contextualized together with most of these works but, further, that its context and function might not be sufficiently understood without the careful study of the larger textual framework. Hence, a comprehensive understanding of any of the texts listed in the above tables to a certain degree depends on the thorough understanding of the other texts of their respective corpus.

1.4 Previous Scholarship of the *Jñānasiddhi*

The beginning of the 'modern' academic exploration of the teachings in Indrabhūti's *Jñānasiddhi* is marked by the publication of the *editio princeps* in Gaekwad's Oriental Series XLIV (pp. 31-100) by Benoytosh Bhattacharya in 1929. This first Sanskrit edition (*siglum* $\mathbb{B}$), published under the title *Two Vajrayāna Works*, is based primarily on the multiple-text-manuscript "13124" (*siglum* B_1) archived in the Baroda Oriental Institute, as well as two copies thereof (one of which might be our MS B_2). Although this manuscript, written on Nepalese paper, is not dated, it can, based on its paleographical and codicological features, be placed with all due caution into the 19th century, i.e, more than a millennium after the author's presumed lifetime. In addition to the annotated Sanskrit edition, this publication contains a rough summary of contents, which is, however, limited to the first section of the *Jñānasiddhi*. The Tibetan translation of the JS has not been consulted. A new edition of the work (*siglum* $\mathbb{S}$), including the translation contained in the Tibetan Canon, was published in 1987 by Samdhong Rinpoche and Vrajvallabh Dwivedi as part of the so-called *Guhyādi-Aṣṭasiddhi-Saṅgraha* (pp. 93-191). In addition to the consultation of other, relatively 'modern', textual witnesses and the partial consideration of the Tibetan translation, the essential quality of this edition is based mainly on the inclusion of other works contained in these manuscripts together with which the JS has been transmitted. Referring to these previously published editions of the *Jñānasiddhi*, J.W. de Jong published text-critical notes in 1998 (*siglum* $\mathbb{J}$; pp. 95-106) which allow to improve many, but by no means all, of the problems contained in these editions. His notes are based on the readings in the editions and the Tibetan translation.

The remarkable fact that Indrabhūti's *Jñānasiddhi* has been edited twice in the past one hundred years (Bhattacharya 1929, Rinpoche and Dwivedi 1987) and that,

[156] As for Tōh. 2455, Padmavajra's *Śes rab kyi 'phrin yig*, one may note that the method of grouping differs slightly. Here, the grouping is done on the basis of the authors' names rather than on the similarity of titles.

[157] These are, most notably, the *sÑiṅ po skor drug* and the *Yi(d) la mi byed pa'i chos skor ñi śu rtsa lṅa*. For further information regarding these, see also Mathes 2011 and Mathes 2015.

moreover, textual comments on these editions have been published (de Jong 1998) reflects the high status attributed to the work since the early phase of the academic study of tantric Buddhist texts. Unfortunately, however, as of today the published editions show serious shortcomings in several respects: The cautious evaluation of the available textual evidence revealed, on the one hand, that the variants mentioned in the editions are both incomplete and often incorrect and misleading. On the other hand, it has been found that significant improvements can be made a) on the basis of the available palm-leaf manuscript (*siglum* Ṅ), which predates all other Sanskrit witnesses by roughly five hundred years and which has not been consulted in any of these publications, and b) on the basis of the versions of the Tibetan translation which have been transmitted outside the Tibetan canon. Many readings contained therein support the textual improvements that can be made on the basis of MS Ṅ.

As of today, the JS has not been translated into English in its entirety.[158] The fifteenth section, however, has been translated into Japanese in Takahashi 1977. Select passages of the JS are treated and translated into English within the frame of the studies by Adam C. Krug, particularly in his dissertation *The Seven Siddhi Texts* (2018b) submitted to the University of California in 2018, the most recent and complete study referring to the contextual framework of the JS. An initial epistemological study has been published by Adam C. Krug in the book chapter "Tantric Epistemology and the Problem of Ineffability in the Seven Siddhi Texts" (Krug 2018a: pp. 159-164), and a first study of the Indian manuscripts as a possible forerunner of the so-called "Seven Siddhi Texts" was conducted in the course of his dissertation (Krug 2018b: Part 3, pp. 365-509).[159] Together with Gerloff and Schott 2020, Krug 2020 and Krug 2022, these studies make up the most important contribution to the recent study of the JS and the origins and development of the *Grub pa sde bdun*.[160]

[158] Several verses are translated into English in a number of publications. Apart from those by Adam C. Krug (see note below), verse 1.15 is quoted in English translation in Eliade 1971, pp. 12-13 and Evola 1992, p. 59. Verses 1.32-37, moreover, are quoted in 'Jam mgon Koṅ sprul Blo gros mTha' yas's *Śes bya kun khyab* (vol. 3, pp. 389-390), translated into English, unfortunately not without problems, in Tayé 2007, pp. 225-226. Stanzas 1.34-36ab are, in addition to the citation of 1.32-37 in volume three, also cited in volume two of the *Śes bya kun khyab* (p. 194), available in English translation in Tayé 1998, p. 296. The citation of JS 7.1 in Rāmapāla's *Sekanirdeśapañjikā* (SN*p* p. 202) is translated into English and discussed in Isaacson and Sferra 2015, p. 331. An English translation of JS 11.8 is contained in Wangchuk 2007, p. 125. In our annotated translation, references to these English translations are given in the notes to the respective passages. Since most of these translations are primarily based on the readings in the previous editions 𝔹𝕊 and thus add little to our study of the JS, at times introducing even further problems, we refrained from quoting these translations in full. Occasionally, however, we have discussed some of the problems and different interpretations whenever we considered it fruitful or necessary.

[159] Translations of several passages are contained in Krug 2018a and Krug 2018b. While the former contains excerpts from chapters twelve (12.1-8) and fifteen (quote of and commentary on GST 16.16 and quotations of SBS 1.22-23, 2.14-19), the latter comprises translations of verses 1.6-11, 1.14, 6.1-8, 8.18cd-19ab, 9.1-4, 9.20-23, 9.26-27, 9.30-33, 10.3-8, 13.1-8, 13.13-16, 17.22-26ab (26-31), 17.27cd-28 (33), 18.*i-vii* (= SBS$^{ed.}$ 6.79(97), 81(99), 83-87(101-105)) and 18.*xvi-xix* (= SBS$^{ed.}$ 5.77-80(87-90)). In Krug 2018b, the editions of the Sanskrit text and its canonical Tibetan translation were taken into account and some of the 'modern' manuscripts were consulted. Unfortunately, Krug was not aware of the new evidence that meanwhile has come to light, with the help of which the translations could have been improved significantly. Stanza 1.32, moreover, has recently also been discussed in some detail in Krug 2020, pp. 100-104. Krug 2022 contains a discussion and translation of stanzas 17.4-5, 18-19 (22-23) and 26cd-27ab (32).

[160] The latter publications, i.e., Krug 2020 and Krug 2022, partially draw on section seventeen of the JS, especially stanzas 17.4-5, in the context of his discussion of *abhiṣeka*. Krug 2020 deals with the question whether the seventeenth section of the JS "is a liturgy for a "blessing consecration" (*byin rlabs dbang bskur*), [… or] a liturgy for a "ripening consecration" (*smin byed dbang*)" and presents, unfortunately not free from problems (see notes *ad* 17.4-5), the debate between the Sa skya and bKa' brgyud masters Klu grub rgya mtsho (1523-1596) and Saṅs rgyas rDo rje (1569-1645) about the correct interpretation of the passage in the JS.

2
Textual Witnesses

To our present knowledge the *Jñānasiddhi* of Indrabhūti survives in Sanskrit, its original Indian language, in no less than one palm-leaf manuscript and at least six relatively modern 'paper' MSS. The Tibetan translations of the JS, on the other hand, is preserved in all of the major canonical editions of the *bsTan 'Gyur* as well as in five extra-canonically transmitted collections. In this chapter, we are going to provide an overview and description of the Sanskrit and Tibetan primary witnesses, including notes on their hypothetical relationship. In addition to this, we supply two further sections discussing additional aspects pertaining to the Tibetan translation, namely A Brief Note on the Tibetan Translation and the Translators and a Comparison of the Tibetan Translations of Works Cited in JS 15,17 and 18.

2.1 Sanskrit Manuscripts

2.1.1 Ṅ – Jñānasiddhi ("Ṅor Codex" XXXIV 2)

A palm-leaf manuscript once kept at Ṅor Monastery in Tibet, present whereabouts unknown, complete. This palm-leaf MS may be regarded as the most important surviving Sanskrit witness of Indrabhūti's *Jñānasiddhi*. Photographs of it were taken by Rāhula Sāṅkṛtyāyana in the 1930s and are now preserved in the Bihar Research Society, Patna. Copies of the negatives are kept on microfilm in the *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b). The MS erroneously was catalogued together with "Ṅor Codex" XXXIV 2, the "*Madhyāntavibhaṅgakārikābhāṣya*" by Vasubandhu.

Physical description

Palm-leaf, 25 folios. The codex measures ca. $10^{2/3}$ x 2 inches (ca. 27 x 5 cm). At the time at which Rāhula Sāṅkṛtyāyana's photographs where taken, the manuscript was in an overall good physical condition with only a few damaged spots, worm-holes, stains or bleached parts etc. A single binding-hole (roundish) is located towards the left of the middle of the folios. The exposures of the images which have to substitute for the original MS are partially out of focus and sometimes hardly legible, especially towards the right side of the folios. Unfortunately, parts of the margins are covered by the overlapping folios together with which the folios have been arranged on 'boards'

(ca. 38 x 30.5cm) for the photographic reproduction, covering some of the marginal notes that are indicated in the writing area of the main text.[161]

Description of the writing

The text is written with about 52-67 *akṣara*s per line in seven lines per side, the first two and last two lines are continuous, lines three to five are interrupted by a square space which has been left blank for the string-hole. The final folio, fol. 25, is only written on in 4.5 lines on the recto side of the folio. The verso side has been left blank. The space for the binding measures a width of about four to five *akṣara*s. The lines which are interrupted by the space for the binding comprise ca. 15-20 *akṣara*s in the left of the string-hole and ca. 35-40 *akṣara*s in the right of it. Bandurski reports the total measurement of the writing area as 11.5 x 2 cm.[162]



Figure 3: Sample of MS Ṅ (fol. 1v, 25r)

The script used in the main text resembles that which is often referred to as "Proto-Bengali" with the characteristic *e* and *o* written with a stroke in the left of the *akṣara*, as well as the characteristic *i* in initial position, clearly indicating the scribe's northeastern Indian origin.[163] The *akṣara*s *c*, *b*, and *v* hardly can be distinguished, geminations of consonants occur irregularly after a *repha*. The foliation is given with numbers in the lefthand margin of the *verso* sides (height of the third to fourth lines). Fol. 1v shows an additional ligature "*śrī*." Corrections have been made both in the upper and lower as well as in the left and righthand margins, sometimes apparently by a second hand. Unfortunately, most of these marginalia remain illegible due to the quality of the photographic reproductions. The colophon at the end of the JS, after the author's dedication of merit, reads verbatim:

[161] The leaves of the *recto / verso* sides were grouped together in two rows on boards (in some cases also doors), and fixed with thumbtacks without leaving intermediate spaces between the individual folios. Thus, parts of the margins were covered below the preceding and following folios or below the thumbtacks used for the fixing. Folio 1r has not been photographed.

[162] Cf. Bandurski 1994, p. 40; these measurements, however, seem to be incorrect. The size of the entire folio mentioned above is based on the entry given in Sāṅkṛtyāyana 1935, p. 41.

[163] Sāṅkṛtyāyana 1935 reports the script of the MS that has been catalogued as Ṅor XXXIV as *māgadhi* (p.41). Bandursky simply reports the script as Indian.

*śrīuḍiyāṇavinirggatā jñānasiddhināmasādhanopayikā samāptā || ||
kṛtir iyaṃ mahārājaśrīindrabhūtipādānām iti || ||* (f. $25r_{4\text{-}5}$)

Judged from the script and the codicological features in this codex, the manuscript might have had its origin in northeastern India and tentatively may be dated to the late 12th to early 14th centuries of the Common Era.[164] Taking into account the codicological features, the script as well as the fact that Sāṅkṛtyāyana encountered this codex during his visit to Ṅor, it may be feasible to assume that the codex once had been brought to Ṅor monastery in Tibet.[165] Based on the high amount of scribal errors and the continuity of the writing style, it is reasonable to believe that this codex a) must be an *apograph* of one or more other MSS, and that it b) presumably has been copied by a single scribe. The quality of the writing throughout the codex is relatively poor, with many scribal inaccuracies and mistakes.

References to the MS in secondary sources

The only explicit reference to this manuscript seems to be contained in Bandurski 1994, p. 40 who has noticed the missing of a corresponding entry of the text in Sāṅkṛtyāyana 1935, p. 41.[166] No other references to this manuscript that have been published in secondary literature are known to us. This manuscript has not been made use of in the editions published in B. Bhattacharya 1929 and Rinpoche and Dwivedi 1987, nor in the text-critical notes in de Jong 1998, pp. 95-106.

2.1.2 K_1 – "Guhyasiddhyādi" (NAK 5-45)

A multiple-text-manuscript (MTM) in possession of the National Archives Kathmandu (NAK 5-45). Nepalese paper, 49 folios, complete.[167] A total of ten texts is contained in this MTM. The *Jñānasiddhi* is contained in folios $15v_{12}$-$29v_{5}$.[168]

Physical description

Nepalese paper, 49 folios. The codex measures ca. 32 x 12 cm in size. No string-hole, no damaged spots, broken edges, worm-holes etc. are visible. In some places, the ink (presumably black ink) is slightly faint which, however, does not affect the readability. The black-and-white photographs as well as the digital scans thereof which have been produced on behalf of the NGMPP are of good quality. These images have been stored as A 0915/03 (= A 0134/02).

[164] A detailed analysis, such as the examination of the writing material and ink, presumably black ink, etc. can not be conducted until the original MS becomes available again.

[165] At present the codex might be somewhere in the People's Republic of China. It is possible that it had been brought together with other MSS to the Potala. It is the editors' sincere hope that this important MS will become accessible again in the near future.

[166] Sāṅkṛtyāyana and his team must have been aware of the existence of the *Jñānasiddhi* as the label "Ṅ Jñānasiddhi" in the beginning of the section which contains the photographs of the text clearly proofs. It is likely that this section had been overlooked while compiling the catalogue of the palm-leaf MSS in Tibet. The entire entry of Xc 14/7b in Bandurski 1994 reads as follows (German): "*(b) Taf. 1 (=2)/3, Bl. 8-32 = 25 Bl.: 1-24, letztes fol. ohne Bl.-Nr.; Abzüge meist scharf, teils unscharf; Schriftsp. unbeschädigt; 11,5 x 2 cm; 7 Z.; 1 Schn. (Schn.-R. unterbricht Z. 3-5); ind. Schrift; Zusätze über und unter dem Schriftsp., meist unlesbar. Zettel: "Ṅ Jñānasiddhi." Text nicht identifiziert. Vgl. Toh. 2219 "Jñānasiddhināma-sādhana.""* (p. 40).

[167] In the 1980s this manuscript has been photographed twice on behalf of the NGMPP and was archived on microfilms with the signatures A 0134/02 and A 0915/03. Unfortunately, no image of folio 1v is found in either of the two sets of photographs.

[168] The following description mainly concerns the text portion in which the JS is contained.

Description of the writing

The codex is written on in modern Devanāgāri script with about 55-60 *akṣara*s per line in 13 lines per side. In order to mark syntactical units blank spaces have been used instead of *daṇḍa*s. The writing area is framed by a blank marginal area towards the left and right as well as top and bottom of the folios, approximately measuring each in width/breadth the height of three lines. The foliation is given in figures in both the righthand margins of the verso sides, usually at the height of the penultimate line, as well as in the lefthand margin at the height of about the second to third lines. Above the figures in the righthand margin the word *rāma* is written (height of the third line from the bottom of the folio). Folio 49v only shows the foliation in the lefthand margin. Several marginal corrections can be found on almost every folio.



Figure 4: Sample of MS K_1 (fol. 29v)

Interlinear corrections often indicate the change of sibilants, usually from *sa* to *śa*. A total of ten works are contained in this codex. A content list comprising the titles of the works, sometimes their authors as well as folio numbers is given in fol. 1r.[169] The folio references are slightly imprecise. The following table provides an overview of the works contained in this codex (verbatim):[170]

[169] In addition to this, a library mark in Devanāgarī is found in the upper left corner of folio 1r, reading "45 vi.sa.747," a stamp of the National Archives Kathmandu is imprinted in the righthand side.

[170] Notes to the table: **a** The authorship is indeed not mentioned in the colophon at the end of the work. The *Guhyasiddhi* is commonly ascribed to the hand of (a) Padmavajra, presumably Padmavajra the Older, not Saroruhavajra the famous author of the *Hevajrasādhanopāyikā* (HSU). On this, see previous section. Cf. also Gerloff 2020, pp. 9-18, 628-633 et al. **b** The *Advayasiddhi* is ascribed to the *yoginī* Lakṣmiṅkarā. The colophon at the end of this work reads verbatim: *śrīmadoḍiyānavinirgatā mahāyogapīṭhāgatā akhilayogatantragarbhaśrīlakṣmīmukhakamalād viniḥśṛtā svādhiṣṭhānakramodayā advayasiddhir nāma sādhano<pa>yogikā samāpteti* || || (fol. $15v_{11-12}$). **c** The full title of this work is usually given as *Vyaktabhāvānugatatattvasiddhi* ascribed to the Yoginī Cintā (Tib. rnal 'byor ma Tsin to). The colophon at the end of this work reads verbatim: *śrīoḍiyānamahāvajrapīṭhasvayaṃbhūjñānasaṃbhūtaśrīmadyoginīsārthasamyakkutūhal$_{>au\ la<}$<occha>litadharmatatvatathya$_{>sādhiṣṭhita<}$sākathyādhiṣṭhānatribhuvanavajrasamādhi<sa>$_{>ṃ<}$mayasarabhasavikaśitavadanakamalavigalitamadhumahāsukhasampadamṛtavarṣabhūridhārāsravantī vyaktabhāvānugatatatvasiddhi$_{>ḥ<}$pustakamantranītiśāstraparamarahasyaṃ samāptam iti* || || (fol. $37v_{8-10}$). See also Rinpoche and Dwivedi 1987, p. 179. **d** The *Tattvasiddhi* attributed to Śāntarakṣita corresponds to Tōh. 3708 (*De kho na ñid grub pa źes bya ba'i rab tu byed pa*). This work has not been edited in Rinpoche and Dwivedi 1987 and is not part of the so-called *Grub pa sde bdun* (see Table 8). The Sanskrit text is edited in Moriguchi 1993. **e** The full title of this work is usually given as

title	author	folio numbers
Guhyasiddhi[a]	…	1-14 (fol. *1v*-15r$_2$)
Advayasiddhi[b]	(…)	15 (fol. 15r$_2$-v$_{12}$)
Jñānasiddhi	*Indrabhūtipāda*	16-29 (fol. 15v$_{12}$-29v$_5$)
Prajñopāyaviniścaya-siddhi	*Anaṅgavajra*	30-33 (fol. 29v$_6$-34r$_2$)
Sahajasiddhi	*Herukapāda* (= ḍombī-heruka)	34 (fol. 34r$_2$-35r$_4$)
Tattvasiddhi[c]	(…)	35-37 (fol. 35r$_4$-37v$_{10}$)
Tattvasiddhi[d]	*Śāntarakṣita*	38-44 (fol. 37v$_{10}$-44v$_8$)
Advayakramopadeśa[e]	*Kuddālapāda*	45-47 (fol. 44v$_8$-47v$_3$)
**Caturmudrānvaya*[f]	*Nāgārjunapāda* [sic!]	48 (fol. 47v$_3$-48v$_{10}$)
Sekanirṇaya	*Advayavajra*	49 (fol. 48v$_{11}$-49v$_9$)

Table 9: MS K$_1$ - Table of Contents

No final colophon indicating the name of the scribe, the place and time of the copying etc. is given in the end of the manuscript. The colophon after the author's dedication of merit in the end of the *Jñānasiddhi* reads verbatim:

> *śrīmadoḍiyān>ā<avinirgatā jñānasiddhināmasādhanopāyikā samāptā* || || *kṛtir iyaṃ śrīindrabhūtipādānām* || || || || (f. 29v$_5$).

The date and provenance of this codex can only be estimated on basis of the script, material of the writing support and its present location. It is likely to have been produced either in northern India or Nepal by a northern Indian hand, presumably in the late 19th or, perhaps more likely to be the case, in the 20th century of our Common Era. The overall quality of the writing in this codex is of middling quality without too many scribal mistakes that have not been corrected.

References to the MS in secondary sources

The only explicit reference to this MS that is known to us at this moment is contained in Moriguchi 1989a, pp. 32-33. It is not clear whether our MS K$_1$ is the same as Śāntarakṣita Library MS '21537' used in the edition of the *Guhyādi-Aṣṭasiddhi-Saṅgraha* (Rinpoche and Dwivedi 1987) with the *siglum* "ga" (= $\mathbb{S}_{ga}$). Apparently, this MTM has not been consulted by Bhattarcharya in his *editio princeps* of the *Jñānasiddhi* ($\mathbb{B}$).

2.1.3 K$_2$ – "Sahajasiddhisaṁgraha" (IASWR MBB-I-108/NGMPP E 1474/4)

A multiple-text-manuscript (MTM) on Nepalese paper, once in the private possession of a certain M. V. Vajrācārya, Kathmandu. 63 folios, incomplete. This particular manuscript has been preserved in the microfilm collections of the former IASWR (MBB-I-108), titled therein "*Sahajasiddhisaṁgraha*," as well as NGMPP (E 1474/04) and has been made use of in Rinpoche and Dwivedi 1987, Kenkyūkai 1988-1991 and Isaacson

Acintyādvayakramopadeśa. **f** The below-listed *Caturmudrānvaya*, sometimes also referred to as *Caturmudrāniścaya*, is also contained in the so-called *Adavayavajrasaṃgraha.* The colophon in MS K$_1$, just as the colophons in MSS K$_2$ and B$_1$ below, does not contain a proper title, accrediting the work to Nāgārjunapāda. According to Mathes 2008, however, this is a work of Maitrīpa a.k.a. Advayavajra and was commented on by *Karopa.

and Sferra 2015. Only 5.5 folios of the *Jñānasiddhi* are preserved in this MTM the present whereabouts of which are unknown.[171]

Physical description

Nepalese paper, 63 folios, ca. 27.5 x 10 cm,[172] 7 lines per side, no binding-hole, undamaged. The folios have been pigmented with *Haritāla* on both sides. The digitalized black-and-white images which have been taken on behalf of the NGMPP in 1983 are in an overall good quality, yet disordered.[173]

Description of the writing

The folios are written on with 38-45 *akṣara*s per line in seven continuous lines per side, presumably with black ink. The script with its typical Nepalese "medial" *e* and *o* consisting in a wavy line (*pṛṣṭhamātra*) as well as the material of the writing support clearly suggest the MS's provenance to be Nepalese. The foliation is partly visible in the lower right corner of the *verso* sides.

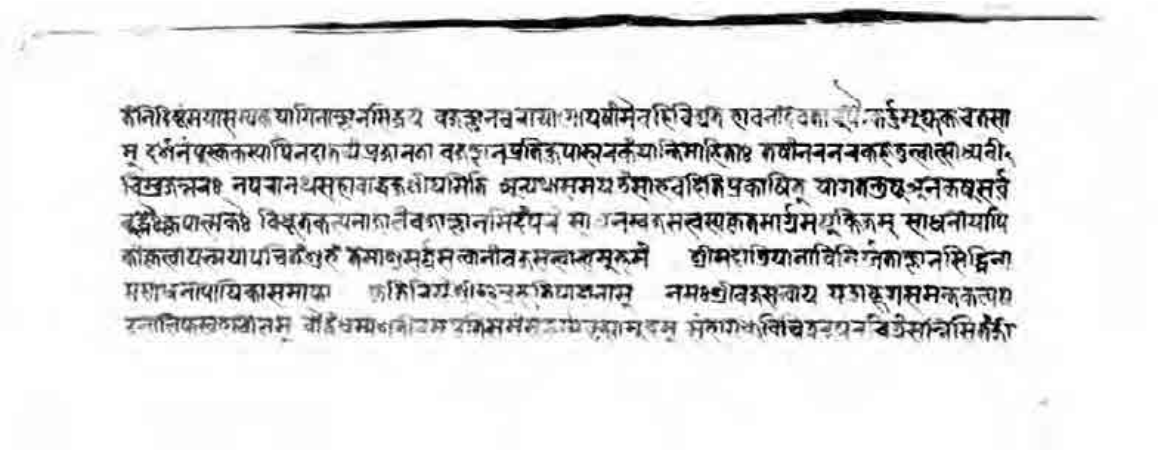


Figure 5: Sample of MS K_2 (end)

Folios of the following eight texts are part of this MTM (numbers according to Isaacson and Sferra 2015, p. 128):[174]

[171] The following relies to far extent on the description in Isaacson and Sferra 2015, pp. 128-129.

[172] The title card of the images that have been taken by the NGMPP reports the measurements as 27.7 x 9,9 cm (followed in Isaacson and Sferra 2015, p. 129) which seems to be overly precise.

[173] It is possible that the missing folios of this MTM, at least some of them, have been mixed up with the MSS preserved on microfilm by the former IASWR with the numbers MBB-I-103, MBB-I-104 and MBB-I-105.

[174] A table of contents is also found on the title card of the set of images taken by the NGMPP. For the below-listed *Caturmudrānvaya*, sometimes also referred to as *Caturmudrāniścaya*, see p. 103, nt. 170. The colophon in MS K_2, just as the colophons in MSS K_1 and B_1, does not contain a proper title and accredits the work to Nāgārjuna. According to Mathes 2008, this is a work of Maitrīpa a.k.a. Advayavajra.

title	author	folio numbers
Jñānasiddhi	Indrabhūti	$1v_1$-$6r_6$ (parts of ch. 16, 17-20)
Prajñopāyaviniścaya-siddhi	Anaṅgavajra	$6r_6$-$17r_2$ (complete?)
Sahajasiddhi	Śrīḍombīheruka	$17r_2$-$19v_2$ (complete)
Vyaktabhāvānugata-tattvasiddhi	…	$19v_2$-$26r_4$ (complete?)
Tattvasiddhi	Śāntarakṣita	$26r_4$-$43r_6$ (complete)
Acintyādvayakramopa-deśa	Śrīkuddālapāda	$43r_6$-[$49v_6$] (incomplete)
**Caturmudrānvaya*	Nāgārjuna [sic!]	[$49v_6$]-$53r_7$ (incomplete)
Sekanirdeśa	Avadhūtādvayavajra	$53r_7$-$55v_5$ (complete)
Vyaktabhāvānugata-tattvasiddhi	…	$55v_5$-$62v_5$ (complete?)
Prajñopāyaviniścaya-siddhi	Anaṅgavajra	$62v_5$-$63v_7$ (incomplete)

Table 10: MS K_2 - Table of Contents

The colophon at the end of the *Jñānasiddhi* reads as follows (verbatim): "*śrīmad-oḍiyānāvinirggatā jñānasiddhināmasādhanopāyikā samāptā kṛtir iyaṃ śrīindrabhūtipādā-nām*" (fol. $6r_{5\text{-}6}$). The final colophon of this manuscript is unfortunately missing. Following the estimate in Isaacson and Sferra 2015, p. 129, the MS might well have been written in Nepal in the late 19th or 20th century of our Common Era, the latter more likely being the case.

References to the MS in secondary sources

This MS is listed in George 1975, p. 6 and has been made use of in the second edition of the JS in Rinpoche and Dwivedi 1987 (*siglum* $\mathbb{S}_{\text{kha}}$). A detailed description is also found in Isaacson and Sferra 2015, pp. 128-129 wherein this MTM was consulted in the course of the study of Maitreyanātha's *Sekanirdeśa* (*siglum* K_4). The MS was further used in the re-edition of the *Advayavajrasaṃgraha* in Kenkyūkai 1988-1991 (*siglum* I_2).

2.1.4 K_3 – "Guhyasiddhyādijñānasiddhi" (NAK 4-71)

A further copy of the *Jñānasiddhi* is contained in yet another multiple-text-manuscript (MTM) in the possession of the National Archives Kathmandu (NAK 4-71).[175] Nepa-

[175] Apparently some confusions arose regarding the storage and microfilming of this MTM. The accession number NAK 4-71 is shared with NGMPP A 141/14 (= A 1263/31), a copy of the *Hevajratantra*, and with NGMPP B 95/8 which contains a copy of the *Sukhāvatīvyūha*. Moreover, the manuscript in concern here was split into two parts when being photographed on behalf of the NGMPP. The first part containing folios 3-20 was photographed and later on digitized as NGMPP A 0112/5. The title card, however, mistakenly gives reference to A 1012/5 which in fact belongs to the *Varāha-purāṇa* (NAK 6-882). The mistake may be explained as a simple switch of the initial two digits of the original number. The second part of the MTM is preserved on microfilm as NGMPP A 137/4 and contains folios 21-41. A copy of NGMPP A 137/4 is available in the Śāntarakṣita Library at the CUTS, Sarnath. It remains suspicious that the *Vyaktabhāvānugatatattvasiddhi* and Anaṅgavajra's *Prajñopāyaviniścayasiddhi* are contained twice in this MTM.

lese paper, 41 folios, incomplete.[176] Parts of four texts are contained in this MTM. The *Jñānasiddhi* is included in folios $21v_4$-$41r_6$.[177]

Physical description

Nepalese paper, 41 folios. According to the title cards of the NGMPP photographs, the codex measures ca. 30 x 14.5 cm in size. No string-hole, no damaged spots, broken edges, worm-holes etc. are visible. In some places the ink (presumably black ink) is slightly smeared which, however, does not affect the readability. Some of the folios show traces that the ink had not yet completely dried when the folios were flipped around in the process of copying, which resulted in the above mentioned stains. The black-and-white photographs as well as the digital scans thereof which have been taken on behalf of the NGMPP are of medium quality, being partly unfocussed. These images have been stored as A 112/5 and A 137/4 (see note above).

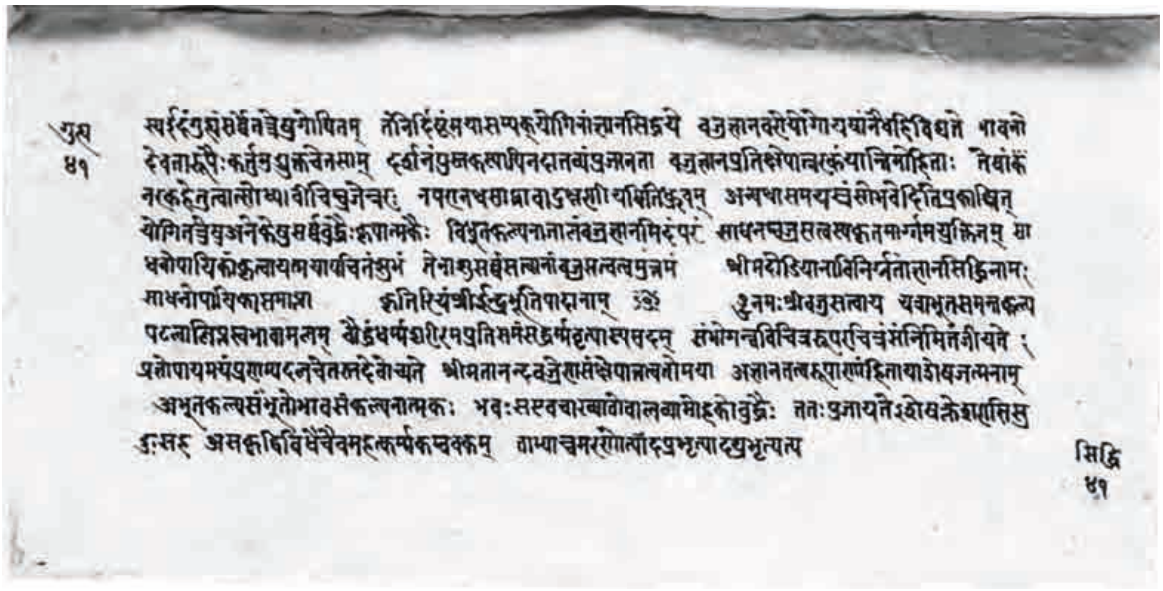


Figure 6: Sample of MS K_3 (fol. 41r)

Description of the writing

The codex is written on in modern Devanāgāri script with about 45-55 *akṣara*s per line in 11 lines per side. Just as MS K_1 above, blank spaces have been used instead of *daṇḍa*s in order to mark syntactical units. Likewise, the writing area is framed by a blank marginal area towards the left and right as well as top and bottom of the folios, approximately measuring each in width/breadth the height of three lines. The foliation is given in figures in the righthand margins of the verso sides, usually at the height of the last line, as well as in the lefthand margin at the height of about the second to third lines. Above the figures in the lefthand margin the word *guhya* is written (height of the first line), and the word *siddhi* is added in the righthand margin

[176] Unfortunately, no images of the first two folios are contained in the NGMPP collection.

[177] The following description mainly concerns the text portion in which the JS is contained.

(height of the penultimate line). Folio 41 shows the foliation on the recto side, the verso side presumably has been left blank, because of which no images were taken by the staff of the NGMPP. Note that almost no marginal or interlinear corrections can be found in the MS. The only marginal corrections to be found are contained in folios 5r, 13r and 27r. Parts of a total of four works are contained in the surviving folios of this codex:

title	**author**	**folio numbers**
Guhyasiddhi	*Padmavajra	$3r_1$-$20r_9$ (initial folios missing)
Advayayasiddhi	Lakṣmīṅkarā	$20r_9$-$21v_4$
Jñānasiddhi	Indrabhūti	$21v_4$-$41r_6$
Prajñopāyaviniścaya-siddhi	*Anaṅgavajra	$41r_{6\text{-}10}$ (incomplete)

Table 11: MS K_3 - Table of Contents

No final colophon indicating the name of the scribe, the place and time of the copying etc. is found in the manuscript. The colophon after the author's dedication of merit in the end of the *Jñānasiddhi* reads verbatim:

> *śrīmadoḍiyānāvinirggatā>ṃ< jñānasiddhināmasādhanopāyikā samāptā kṛtir iyaṃ śrīindrabhūtipādānām* ✽ (f. $41r_{5\text{-}6}$)

The date and provenance of this codex can only be estimated on the basis of the script (Devanāgarī), material of the writing support and its present location. It is likely to have been produced either in northern India or Nepal by a northern Indian hand, presumably in the late 19th or, perhaps more likely to be the case, in the 20th century of our Common Era. The overall quality of the writing in this codex is of lesser quality with a relatively high amount of scribal mistakes that remain uncorrected. Estimated on the basis of the close similarity of the palaeographic and codicological features, the codex shares certain similarities with MS K_1 above and might stem from the same scriptorium, yet not the same scribe. Judged from the readings and mistakes contained in the codex, however, MS K_3 shows a stronger closeness to MS B_1 below. Note that all of the three codices, i.e., MSS K_1, K_3 and B_1, begin with the same arrangements of contents. It is not entirely certain whether the missing texts in this MTM once were the same works as in MS K_1 above. The breaking off of the *Prajñopāyaviniścayasiddhi* in the middle of the 10th line on folio 41r and the fact that the foliation is added in the recto instead of the verso side could be taken as an indication that this MS was only meant to contain the above listed three works.

References to the MS in secondary sources

The most recent description of this codex and the contents contained therein is given in Krug 2018b, pp. 380-383. In the re-edition of the JS published in Rinpoche and Dwivedi 1987, this MS is referred to with the *siglum* "ka" (= $\mathbb{S}_{ka}$).

2.1.5 B_1 – "Bauddhatantrasaṃgraha" (Baroda MS no. 13124)

A multiple-text-manuscript (MTM) on grey-black paper ("*nīlapattra*") kept in the Central Library Baroda, Oriental Institute, M.S. University Baroda, India. 137 folios, complete. This MTM has been made use of in the *editio princeps* of the *Jñānasiddhi*.[178]

Physical description

Nepalese paper ("*nīlapattra*"), 137 folios, ca. 27.5 x 9.5 cm,[179] 7 lines per side, no binding-hole, undamaged. The digital color images provided by the Oriental Institute of Baroda are of an excellent quality.

Description of the writing

The folios are written on with approximately 40-55 *akṣara*s per line in seven continuous lines per side with an ochre-colored ink. Folio 137v contains four lines of writing. The script, with its typical "medial" *e* and *o* consisting in a wavy line (*pṛṣṭhamātra*) and the characteristic style of the initial *i*, shares several features of the scripts often classified as 'Newari.' The script together with the material of the writing support suggests the manuscript's Nepalese origin in the 19th to 20th centuries. Three different foliations can be found throughout the MS. The foliation which we believe to be the original one is given with Indian numerals in the lower right margin of the *verso* sides (height of the 5th line).[180] Underlinings are added in some of the (sub-)colophons with ochre ink and red pencil, respectively.[181] Only few corrections have been made in this MTM (folios 3v, 4r (interlinear), 39r (interlinear), 40r (interlinear), 43v (cancelation), 58v (interlinear), 61v, 71v (interlinear), 75r, 87v, 95r, 104r (cancelation), 105v and 132r), all except those in folios 3v and 4r presumably stem from the scribe himself. The writing area is surrounded by an equally broad area that has been left blank to all sides of the folios with a size of about the height of three lines on each of the four sides. The following works are contained in this MTM:[182]

[178] The editors remain grateful to the Oriental Institute Baroda for kindly granting access to a digital copy of this codex and the permission to make use of it. Special thanks are due for the swift, uncomplicated and friendly response to our inquiry, an attitude that is much too often lacking in other institutions.

[179] The title card on the cover of the MS does not report the exact size. The measurements stated above are a rough estimate on basis of the digital images.

[180] The other two foliations clearly show to be secondary. The first of these is given in Arabic numbers in the middle of the lefthand margin on both sides of the folios (height of the 4th line, starting with number "2" on folio 1v). The number 125 is given in red, presumably with the same pencil that has been used for the underlining of the colophons. The page numbers 249-250 are to be exchanged with numbers 251-252. A third foliation has been added with a red pen (numbers 92A-98A, 99B, 101A-108A on folios 92r-108r → *Tattvasiddhi* section) in the right side of the lower margin (except 92A which is added in the upper margin). Library stamps can be found on the cover and in folios 1rv, 3r, 5v, 10r, 14r, 20r, 22r, 25v, 29v, 31r, 33v, 36v, 38v, 44v, 48r, 49r, 55v, 57v, 62v, 63v, 71v, 75r, 79v, 81v, 83v, 85rv, 87v, 89v, 92v, 96v, 100r, 101r, 108v, 118r, 119v, 125r, 128v, 131v, 135r and 137v. A label reading in Devanāgarī script "*prajñopāya*" has been attached to the lefthand margin of folio 71r, marking the beginning of the *Prajñopāyaviniścayasiddhi*.

[181] Folios 19v, 20v and 93r (ochre ink) and folios 22r, 28r, 29v, 32rv, 35r, 37r, 42v, 45r, 47r, 48v-50r, 52r, 54v, 55r, 56r, 58v-66r, 68v, 69v-71r, 72v, 74v, 77r, 78v, 82r, 84r, 87rv, 88v, 91rv, 106r, 108r, 114v, 119v, 127r, 128v (red pencil).

[182] Notes to the table: **a** The colophon reads verbatim: "*śrīmān vajrasatvo sau vyaktabhāvaprakāśaka iti || || śrīoḍiyānamahāvajrapīṭhasvayaṃbhūjñānābhūtaśrīmadyoginīssarvvasamyakkutūhalau lalitadharmmatatvatathyasādhiṣṭhitasamayasarabhasavikaśitavadanakamalavigalitamadhumahāsukhasampadamṛtavarṣabhūridhānāśravantī vyaktabhāvānugatatatvasiddhiḥ pustakamantranītiśāstraparamarahasyasamāptam iti || ||*" (fol. $91v_{1\text{-}4}$). **b** Just as in MSS K_1 and K_2 above, the exact title of the work is not mentioned in the colophon. Regarding it, see p. 103, nt. 170. **c** This second version of the *Vyaktabhāvānugatatattvasiddhi* contains the additional passage printed in the edition in Rinpoche and Dwivedi 1987, p. 179, lines 13-19. The left-hand foliation is incorrect, the folios numbered 251-252 are to be interchanged with folios 249-250. The final colophon simply reads *samāptatatvasiddhiḥ*.

title	author	folio numbers
Śrīguhyasiddhi	…	$1v_1$-$35r_3$
Advayasiddhināmasādhanopāyikā	…	$35r_4$-$37r_6$
Jñānasiddhināmasādhanopāyikā	Śrī-Indrabhūti	$37r_6$-$71r_3$
Prajñopāyaviniścayasiddhi	Anaṅgavajra	$71r_3$-$82r_7$
Sahajasiddhi	Śrīḍombīheruka	$82r_7$-$85r_1$
Vyaktabhāvānugatatattvasiddhi[a]	…	$85r_1$-$91v_4$
Tattvasiddhināmaprakaraṇa	Ācāryaśāntarakṣita	$91v_4$-$108r_4$
Acintyādvayakramopadeśa	Śrīkuddālapāda	$108r_4$-$114v_7$
**Caturmudrānvaya*[b]	Śrīnāgārjuna [sic!]	$115r_1$-$118r_2$
Sekanirṇaya	Avadhūtādvayavajra	$118r_2$-$120r_5$
[*Vyaktabhāvānugatā*] *Tattvasiddhi*[c]	…	$120r_5$-$127r_4$
Prajñopāyaviniścayasiddhi	…	$127r_4$-$137v_4$

Table 12: MS B_1 - Table of Contents

No scribal colophon with information about the production of the codex is given in this MTM. Sub-colophons are added in the end of the individual works and their respective sections. The colophon in the end of the *Jñānasiddhi* reads verbatim:

> *śrīmadoḍiyānāvinirggatā jñānasiddhināmasādhanopāyikā samāptā* || || *kṛtir iyaṃ śrīindrabhūtipādānām* || (f. $71r_{2\text{-}3}$)



Figure 7: Sample of MS B_1 (fol. 71r)

References to the MS in secondary sources

This manuscript has been made use of and is given reference to in B. Bhattacharya 1929 and in Jong 1998 (*sigla* B). The re-edition of the JS in Rinpoche and Dwivedi 1987 makes use of this MTM only via the *editio princeps*, To our knowledge, a detailed description of this manuscript has never been published to the present day.[183]

[183] A note on the title card of the MS reads "*Sahajasiddhi* is published with text, English translation, notes, Tibetan translation in the Indo-Iranian Journal, Vol.X. Nos 2/3, 1967, pp. 126-149, ed. by Malati J. Shendge." In this publication a MS kept in the library of the Oriental Institute was indeed made use of (*siglum* O), yet it

2.1.6 B_2 – Baroda MS no. 14033

A multiple-text-manuscript (MTM) in modern book-format on Nepalese paper, 68 folios, complete. This MS which is dated to N.S. 1088 (= 1922 C.E.) is kept in the Central Library Baroda, Oriental Institute, M.S. University Baroda, India.

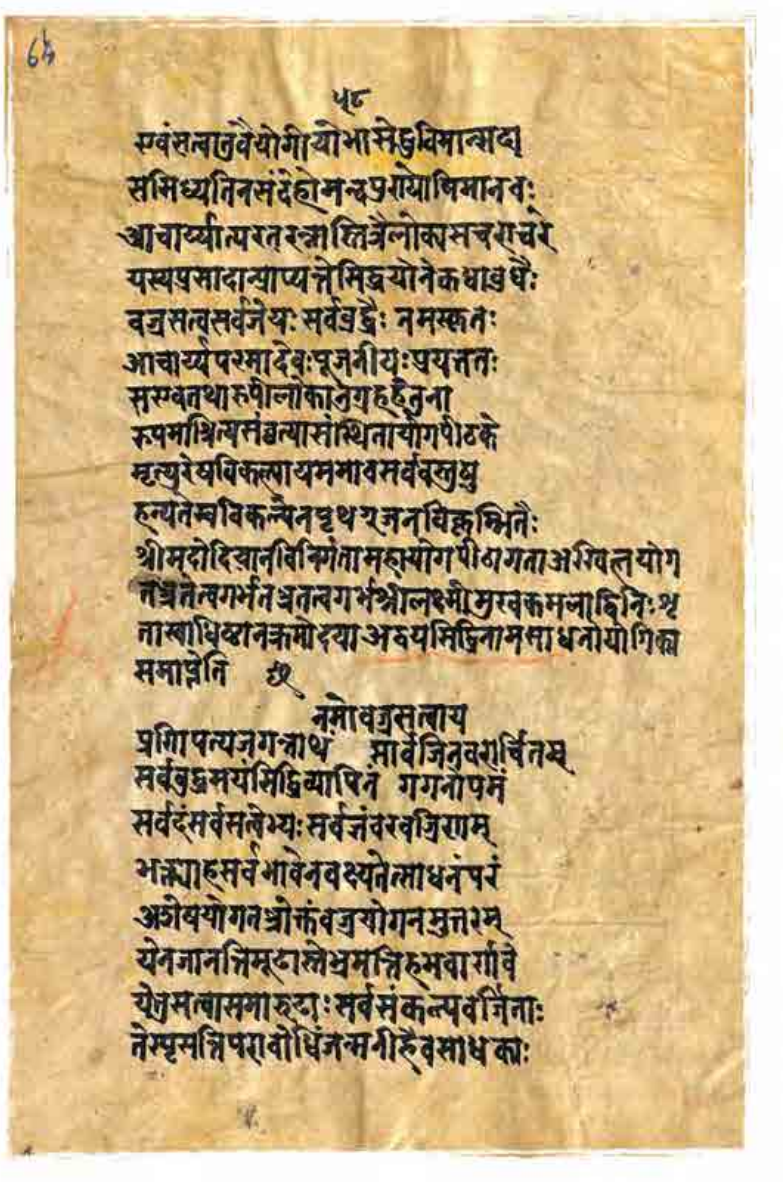


Figure 8: Sample of MS B_2 (p. 64)

remains unclear whether it was this MTM in concern here. Judged from the introduction to this edition in which it is stated "The Oriental Institute MS. is written in Newari, the date of which may be latter half of the 14th century A.D. (from the date given by Bendall, in the *Cambridge Catalogue of Buddhist Sanskrit MSS*)." (Shendge 1967, p. 126) this particular MS either must have been a different one, or the mentioned date is incorrect. Furthermore, this same MS also has been made use of in Shendge 1964.

Physical description

Nepalese paper, 68 folios (136 pages), ca. 15.5 x 24 cm,[184] black ink, no binding-hole, coated with a yellow substance (presumably *Haritāla*), undamaged.[185] The digital color images provided by the Oriental Institute of Baroda are of an excellent quality.

Description of the writing

The folios are written on with black ink in ca. 22 (±2) continuous lines per side. Each line comprises approximately 16 *akṣara*s, corresponding to one line of *anuṣṭubh*. The prose passages contain ca. 20-22 *akṣara*s per line. The pagination has been added by at least three different hands in the upper margin of the folios. The first folio remains blank and is not counted here.[186] Pages 13-14 likewise have been left blank but are counted. The script can be classified as a modern form of 'Newari.' A distinction between *ru* and *rū* is rarely made. Punctuation marks, such as single and double *daṇḍa*s, are scarcely used in this MTM. Underlining and highlighting can be observed in various places, e.g., sub-colophons, colophons and *avataraṇikā*s of the texts that are contained in this MTM.[187] Corrections have been added in a limited number in the margins and sometimes in the main writing area by at least two differ-

[184] The title cards in the beginning of the photographic reproductions report a total of 136+8 pages and 68+4 folios. Page "3" has been photographed twice. These title cards on the cover of the MS, moreover, do not report the exact size. The measurements stated above are taken from the description published in Joshi and Pandya 1998, p. 178.

[185] With a few exceptions, the coating, which must be a preventive measure against insects, is found on every second side of the MS. Minor damage, such as a few torn edges and the damage of the upper fibres, can be observed on pages 17 (13), 19 (15), 67-68, 125-126, 129-130 and 135-136. This damage does, however, not affect the legibility of the writing in this codex.

[186] The oldest of the three different paginations has been added in the center above the first line in Indian numerals. This pagination starts on the seventh page with the number "3," not counting the blank folio in the beginning of the codex. The fourth (8), sixth (10), ninth (13) and fifty-seventh (61) page were not labeled but counted. The number "58" is distributed thrice on pages 62-64. From page "93" (99) onwards, the numbers are missing on the available photographic reproductions. On several pages, e.g., pages 103-104 and 110 ("100"), it can be seen that the missing numbers are in fact not missing in the MS but that they are located outside the area that has been photographed. Apparently, the numbers were not added directly above the first line any longer. Numbers "126-128" are visible on the photographs of pages 132-134. The second pagination, the one that we follow here, is added in Arabic numbers with a blue ballpoint pen in what would correspond to the outer corner of the upper margin of a modern book. The initial blank folio is not counted. Other paginations can be found on a few folios. On page 25 (21), the Arabic number "29" has been added with pencil in the left side of the number "25" written with blue ballpoint pen. Likewise, the number has been added on page 31. Here, however, part of the 5 is clearly written below the blue 31, making it clear that the occasional numbering with pencil had been added prior to the pagination with blue ballpoint pen. Other page numbers that were added by presumably this same hand with pencil can be found on pages 35, 37, 55, 59, 61, 65, 77 and 89. On page 99, yet another pagination, the Arabic number "93" is added with a blue pen in the lower left side of the other pagination. On page 101, the Arabic number "95" is added with red (9) and blue (5) writing. Further numbers have been added, and partially corrected, by presumably the same blue-colored pencil on the following pages 102-103, 105, and thereafter consecutively on every second page up to page 135 and again on page 136, the final page, numbered "130."

[187] These underlinings can be found in a number of places. The word *guhyasiddhi* in the sub-colophon at the end of chapter one of the GS on page 9 (5) is underlined by a light red-colored pencil and additionally marked with a cross ("x") in the outer margin. The same is found in the sub-colophons of chapters five and six of the GS on pages 37 (33) and 48 (44) and in the final colophon of the work on page 61. Presumably with the same pencil, yet without underlining, the sub-colophon of the fourth chapter of the GS is marked in the outer margin on page 32 (28). An additional markup, yet with a blue-colored pencil is found on page 60 (56) wherein the word *padmavajreṇa* has been underlined and marked with two parallel vertical strokes in the outer margin. On page 64 (58^3), the title of the *Advayasiddhi* is underlined by a red pencil in the final colophon of the AS. In the upper left corner (inside) of page 67 (61), the title *jñānasiddhi* is written, and subsequently crossed out, by an Indian hand with a dark-red ballpoint pen. On page 72 (66), the sub-colophon of the first section of the JS is highlighted with blue color and marked with a cross ("x") by a red pencil in the outer margin. On pages 76 (70), 81-83 (75-77), 86 (80), 90-91 (84-85), 93-95 (87-89),

ent hands.[188] Parts that seem to have been illegible or missing in the exemplar have been marked by the scribe with a corresponding amount of head-lines (*śirorekhā*).[189] Floral ornamentations (*puṣpikā*s) are added in the end of individual chapters.[190] A total of four texts is contained in this MTM, corresponding to the initial texts in MSS K_1, K_3 and B_1:[191]

title	author	pages
Śrīguhyasiddhi[a]	…	1_1-61_5
Advayasiddhināmasādhanopāyikā[b]	Śrīlakṣmī	61_6-64_{14}
Jñānasiddhināmasādhanopāyikā[c]	Śrī-Indrabhūtipāda	64_{15}-117_5
Prajñopāyaviniścayasiddhi[d]	Anaṅgavajra	117_6-136_7

Table 13: MS B_2 - Table of Contents

The final colophon of the manuscript names the place and date of its production. According to it, the manuscript was copied in a horse-shed (*aśvakamaṇḍapa*) in the temple Surataśrīmahāvihāra in Kantipur (Kathmandu), Nepal, on "that day (*etasmin dine*)" in the Āṣāḍha month (June/July) in N.S. 1044, corresponding to the year 1922 CE. The scribe names himself as Citaharṣavajrārya (presumably Cittaharṣavajrācārya), son of the *vajrācārya* Siddhiharṣa. The colophon reads verbatim:

> *nepālisamvat 1044 āṣāḍhaśuklapūrṇamāsyām etasmin dine nepālamaṇḍale kāntipūrimahānagare aśvakamaṇḍapasthāne surataśrīmahāvihāre* [’] *vasthitavajrācāryya•siddhiharṣasya • putra•citaharṣavajrāryyeṇa likhitam iti • śubham astu sarvadākālam* (p. $136_{8\text{-}13}$)

The date is converted below with red pencil, presumably the same that was used for the above-mentioned underlining, as 1044 + 878 = 1922 AD. The city of Kāntipūr, not to be confused with Kāntipura (Madi 44200, Nepal), is nowadays known as Kathmandu.

106, 108, 112 and 114-116 the sub-colophons of sections two and four to twenty of the JS are highlighted with red color. On page 78 (72), the sub-colophon of the third section is highlighted in blue color. On page 96 (90), the *avataraṇikā* to the *śrīsamājottara* is highlighted in red. On page 117, the final colophon of the JS is highlighted by a blue-colored pencil. On page 120, the sub-colophon of the first chapter of the PUVS is highlighted again in red and marked by a red cross ("x") in the outer margin. Likewise, the sub-colophons of chapters two to five of the PUVS are highlighted in red on pages 123, 127, 130 and 136, yet without a cross-mark.

[188] Three longer additions are found in the upper margins of pp. 68 (62), 71 (65) and 104 (98), presumably written by the scribe himself. On p. 98 (92), parts of the final two lines are covered by a yellow substance on top of which the text has been re-written. The writing in p. 93 possibly stems from a different hand.

[189] These are found, e.g., on pages 22 (18), 38 (34), 43 (39), 46 (42), 50 (46), 60 (56), 75 (69), 103 (97) and 111.

[190] See pp. 56 (52), 61, 82 (76) and 93-95 (87-89).

[191] Notes to the table: **a** On page 12 (8), the text breaks off in the tenth line after GS 2.27c. The following two pages are left blank. On page 15 (11), the copy of the GS resumes in the middle of the prose passage after GS 2.46 with the passage °*pabhogadvār*[*e*]*ṇābhilāpyānabhilāpya* (ed. Rinpoche and Dwivedi 1987, p. 16). We can only assume that the scribe consciously left these folios blank in order to add the missing sections at a later point which, unfortunately, never happened. The omission presumably is the result of some kind of problem in the exemplar. The final colophon of the GST on page 61 names no author, reading verbatim: *iti sakaratantrasadbhāvo sacodanī śrīguhyasiddhiḥ parisamāptam iti* (p. $61_{4\text{-}5}$). **b** The colophon of the text on page 64 reads verbatim: *śrīmadodiyānavinirgatā mahāyogapīṭhāgatā akhilayogatantratetvagarbhatantratatvagarbhaśrīlakṣmīmukhakamalāviniḥśṛtā svādhiṣṭhānakramodayā advayasiddhināmasādhānoyogikā samāpteti* (p. $64_{11\text{-}14}$). **c** The final colophon of the JS reads verbatim: *śrīmadoḍiyānāvinirggatā jñānasiddhināmasādhanopāyikā samāptā* || || *kṛtir iya śrīindrabhūtipādānām* || (p. $117_{3\text{-}5}$). **d** The scribal colophon at the end of the final chapter of the PUVS reads: *iti prajñopāyaviniścayasiddhau gatvacaryyānirdeśo nāma paricchedaḥ pañcama samāpta* || *kṛtir iyam anaṅgavajrapādānām iti* || || (p. $136_{5\text{-}7}$).



Figure 9: The Vajrācārya Siddhiharṣa (source: Gray and Overbey 2016, p. 157)

The temple named Surataśrīmahāvihāra is located in the northeast of Kathmandu, in Newārī reportedly referred to as Takṣe Bāhā. A fascinating account from the life of Suratavajra, after whom the temple must have been named, and of the *vajrācārya* Siddhiharṣa (1879-1951), father of the scribe of the manuscript in concern here, is published in Gray and Overbey 2016, pp. 155-157.[192] Regarding the relationship of MS B_2 to the other Sanskrit witnesses, the following observations may be briefly stated here, illustrating an interesting example of the fact that younger textual witnesses are by no means necessarily less important than those of an older date. Albeit the fact that this codex was copied in Kathmandu, the place where MSS K_1, K_2 and K_3 are archived, and albeit the fact that MS B_2 is now stored together with MS B_1 at the Oriental Institute Baroda, none of these witnesses is the direct ancestor of MS B_2 as the examination of the shared omissions and other scribal mistakes proves.[193]

[192] According to it, Siddhiharṣa was "an expert in Sanskrit, […] a lineage holder in the Cakrasaṃvara Yoga, and […] resident expert in the Vir Library Archive in Kathmandu" who collaborated with scholars such as Sylvain Lévi, Giuseppe Tucci, Haraprasad Śāstrī, Benoytosh Bhattacharya, P.C. Bagchi and Rāhula Sāṅkṛtyāyana. When his son copied the MS, Siddhiharṣa must have been 42/43 years old.

[193] It may suffice here to point out a few places where it becomes obvious that none of MSS K_1, K_2, K_3 and B_1 can be the single source of MS B_2. In addition, it is noteworthy that MS B_2, which is complete as its final colophon shows, contains only four texts whereas the other MTMs, with the exception of MS K_3, comprise also other works (see Tables 9-13). In stanzas 5.6-7, MS B_1 omits the part from *nirvikalpam ataḥ smṛtam* to *dharmāparādho 'sti*. MS B_2 (p. 81_{22}-82_1) does not share this omission. In verse 9.19d, MS B_2 adds two space-holders in place of *bhavet* as transmitted in all other MSS. This may be taken as a clear indication that this witnesses is not a direct apograph of the other paper MSS. In stanza 17.26, MS K_1 reads *rūpārtham* instead of *sattvārtham* in MSS Ṅ, K_3 and B_1. MS K_2 omits verses 17.25d to 17.27b as the result of some kind of eye-skip. MS B_2 has the desired reading *sattvārtham* (p. 111_9) and does not share the omission in K_2. In 8.6b, all witnesses attest °*karmaṇi*, except MS K_3 which reads °*karmaṇaḥ*. MS B_2 (p. 84_5) does not share the reading in K_3. Likewise, MS B_2 does not share the variant °*saṃvare* in MS K_3 in verse 8.18b but instead confirms the reading °*saṃvaram* (p. 85_4).

References to the MS in secondary sources

The manuscript is listed and briefly described in Joshi and Pandya 1998, pp. 178-179.[194] Evidently, this witness has been made use of in the *editio princeps* 𝔹 wherein the codex is sometimes erroneously referred to as MS B which, in fact, should be the *siglum* of our MS B_1 above.[195] Other references to this codex are not known to us.

2.1.7 I – IASWR MBB-I-104

A manuscript in modern book-format on Nepalese paper, 55 folios, undamaged and complete. The provenance and whereabouts of this codex remain unknown, monochrome images of it have been taken on behalf of the former Institute for the Advanced Study of World Religions (IASWR), preserved on microfiche with the film-strip number MBB-1971/2-104-114. For the below mentioned reasons (see p. 115, nt. 196), we assume this MS to be either a handwritten copy or pre-print version of the *editio princeps* 𝔹. Therefore, we excluded its readings from our critical edition.

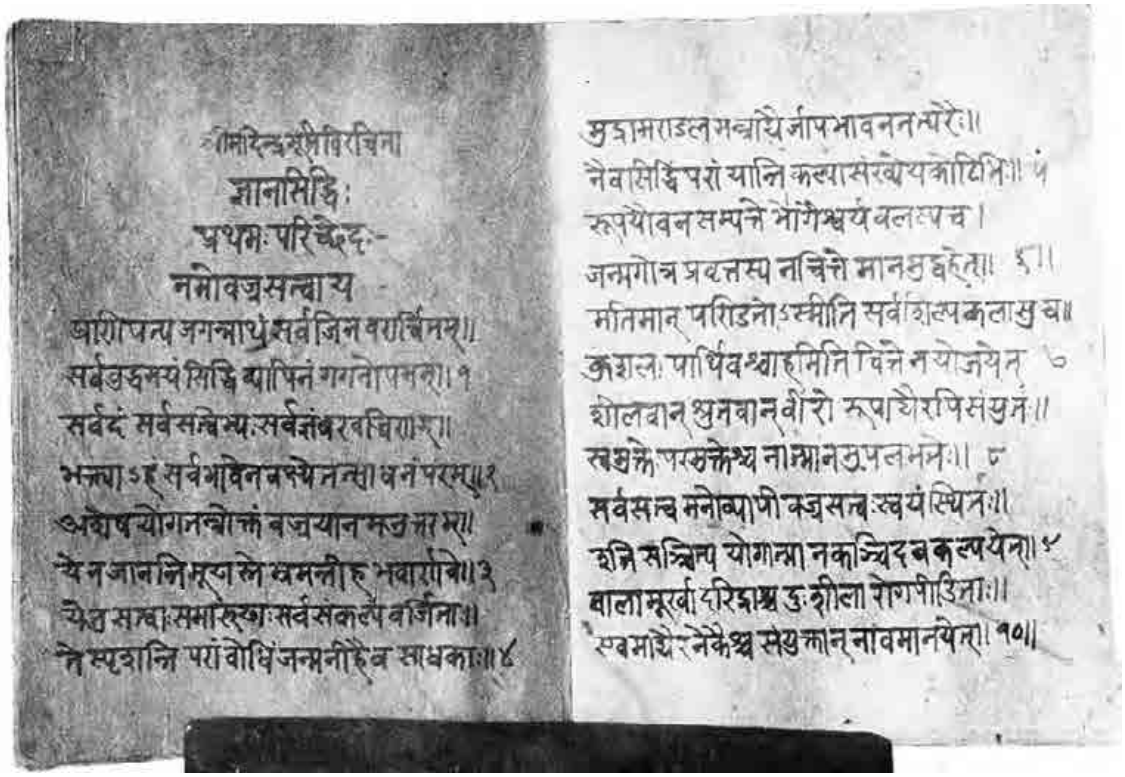


Figure 10: Sample of MS I (pp. 1-2)

[194] Therein, the texts contained in this MTM are listed repeatedly (the AS thrice, the GS twice), presumably owing to the fact that some images of this codex have been taken twice, once in black and white (pp. 1-61) and once in color (pp. 1-136).

[195] Several instances of this confusion can be found throughout the text, for example, in the report of the missing of stanzas 3.4-5 in MS B_2 (see p. 162, nt. 26 in the Sanskrit edition; see also p. 165, nt. 26; p. 177, nt. 30 and p. 181, nt. 27).

Physical description

Nepalese paper, 55 folios (110 pages), ca. 13 x 20 cm, black (?) ink, no binding-hole, undamaged. The monochrome pictures taken on behalf of the former IASWR are of mediocre quality, the righthand side of some images are underexposed.

Description of the writing

The folios are written on in Devanāgarī script with, presumably, black ink in 12 continuous lines per side. Each line comprises approximately 16 *akṣara*s, corresponding to one line of *anuṣṭubh*. Thus, each page usually contains six verses. The prose passages contain approximately 16-20 *akṣara*s per line. No pagination has been added. Contrary to modern printed books, the text starts on the lefthand side of the codex. In addition to the sub-colophons at the end of each of the 20 sections contained in the JS, as it is usual for most manuscripts, the individual sections are also labeled by headings preceding the corresponding parts (as common for modern books). Double-*daṇḍa*s are employed at the end of each line of verse as punctuation marks. Some questions are marked in the end by question marks (e.g., in section 17). The verses are continuously numbered at the end of each stanza, the counting restarts in each section. Introductory lines (*avataraṇikā*s) are followed by a dash, another modern feature in this codex. Corrections and marginal notes are rare, most of which, if not all, seem to stem from the same hand as the writing in the main text. One reading is marked by a question mark in parentheses (e.g., *ccha*[*r*]*di* in 1.84a), another reading in 2.21c is marked by dots corresponding to the approximate amount of missing *akṣara*s. No ornamentation, rubification, highlighting or the like are found in this codex. The final page remains blank. The codex contains no scribal colophon. The final colophon at the end of the work reads verbatim:

> *śrīmadoḍiyānavinirggatā jñānasiddhināmasādhanopāyikā samāptā || kṛtir iyaṃ śrī-indrabhūtipādānām ||* (p. $109_{3\text{-}6}$)

Although not stated in the colophon, the date and provenance of this codex may, with all due caution, be estimated on palaeographic and codicological grounds to twentieth century northern India or Nepal. The close investigation of the contents, moreover, reveals that this codex —a rare case— in all likelihood is either a handwritten copy of the *editio princeps* or even the handwritten pre-print version thereof, and thus is to be dated around the year of its publication in 1929.[196]

[196] In support of our hypothesis, it may suffice here to point to the following observations: The headings, verse numbers, sub-colophons as well as final colophon correspond verbatim to those in B. Bhattacharya 1929 (𝔹). The same holds true for the question mark in 1.84a and the missing text indicated by a series of dots in 2.21c. Further, attention may be drawn to the shared readings in verses 1.8, 1.12a, 1.29ab, 1.49, 1.50b, 1.58a, 1.60c, 1.62c, 1.64c, 1.76bd, 1.78a, 1.86d, 1.93ab, 2.3b, 2.7d, 2.10a, 2.26c. 2.32d, 2.36d, 2.45d, 3.15ad, 3.26d, 3.27d, 3.28d, 4.9d, 5.1, 6.2d, 6.3d, 8.5b, 8.9cd, 8.13ad, 9.2a, 9.4d, 9.5b, 9.26a, 9.29b, 9.31d, 10.5a, 11.6d, 12.3a, 12.14, 12.15a, 13.1b, 13.4bc, 13.13a, 13.16bc, 14.8cd, 14.11cd, 15.2a, 15.3c, 15.4, in the commentaries *ad* GST 18.24cd, GST 16.16 and GST 1 in section 15, in the citations of GST 9, ASV 9.8, ASV 13.26, the *Māyājāla*, the *Vajramaṇḍalālaṅkāra*, SBS 2.14a and SBS 2.17d in section 15, in stanzas 15.6a, 15.7c, 15.15c, 15.17c, 16.1c, 17.10c, 17.13, 17.18c, 17.24d, 17.25c, 17.28d, 18.*iv* (?), 18.*xii*, 18.*xiv-xv* and 18.*xviii*, in the final line of section 18, in verses 19.4d, 20.2a and in verse 6d of the *upasaṃhāra*. A few deviations from these cases in which MS I and the *editio princeps* 𝔹 share the same readings are found in verse 2.11a where MS I attests *śukravairocanakhyātaṃ* instead of *śukraṃ vairocanaṃ khyātaṃ* in 𝔹, in stanza 2.42d wherein MS I reads *yogināṃ* against *yoginā* in 𝔹, in verse 4.1c where MS I reads *naiva* against *naivaṃ* in 𝔹, in stanza 6.8a wherein MS I reads °*mārgagaḥ* against °*mārgaga*° in 𝔹, in the citation of SBS 1.23c wherein MS I reads *sārvātmā yogena* against *sarvātmyayogena* in 𝔹 and, last but not least, in the citation of GST 17 wherein MS I reads verbatim *draṣṭavyaṃ ||?* where 𝔹 prints *draṣṭavyaḥ?*. These devia-

References to the MS in secondary sources

The manuscript is listed in George 1975, p. 6. References to this codex is also made in Krug 2018b, pp. 385-388 wherein the codex, labeled MBB 7-4, is referred to together with IASWR MBB-I-103 (*Prajñopāyaviniścayasiddhi*; labeled MBB 7-3) and MBB-I-105 (*Guhyasiddhi*; labeled MBB 7-5). We are, however, hesitant to share Krug's observation that "These three works are clearly part of a set" (p. 386). The images of the IASWR show that the codex contains further pages before the section containing the JS. And thus, this MS can perhaps be labeled as a multiple-text-manuscript (MTM). Nonetheless, the style and ductus of the writing in the copies of the JS and PUVS differ from that in the GS, although they are admittedly rather close to each other. Likewise, the layout of the pages does not perfectly match in the copies of the JS and GS.[197] The copy of the PUVS which is preserved as IASWR MBB-I-103, on the other hand, shows the exact same features as the copy of the JS preserved as IASWR MBB-I-104 (MS I), both palaeographically as well as codicologically. Considering also that both texts have been edited together in B. Bhattacharya 1929, it is feasible to assume that the preceding work in MS I is, in all likelihood, the copy of the PUVS.

2.1.8 Notes on the Relationship of the Witnesses

In addition to the aforementioned points, we have listed a few general observations regarding the relationship of the witnesses of Indrabhūti's *Jñānasiddhi* and a few remarks on the different layers in the textual transmission of the text. In addition to these, the relationship between the Sanskrit and Tibetan witnesses is discussed in brief in the following. To our regret, a stemma can not be presented with the necessary degree of certainty.

- The readings preserved in the palm-leaf MS Ṅ in general are closer to the readings found in the Tibetan translation than those transmitted in the 'modern' paper MSS. Yet, in some places the reading in the Tibetan text confirms the reading in the paper MSS against what is preserved in the palm-leaf MS Ṅ.
- MSS K_1 and B_1 almost certainly stem from the same line of transmission, yet do not seem to derive from the same exemplar nor to be direct apographs of one another. Many of the shared orthographical variants and mistakes in K_1 and B_1 have been corrected in K_1.
- Among the group of manuscripts labeled with the *siglum* K, MS K_3 shares most readings with MS B_1.
- Although related in transmission, none of MSS K_1, K_2, K_3 and B_1 is the direct ancestor of MS B_2 (see p. 113, nt. 193).

tions are either to be taken as scribal alterations of the text or, in the case that MS I is the clean pre-print version of 𝔹, as the editor's readings which got changed or corrupted before or during the typesetting of the *editio princeps*. Besides these deviations from the the Sanskrit MSS of the JS, reference may also be given to verses 3.13c, 4.23c, 5.6-7, 6.7d, 8.35b and 13.11b in which it becomes evident that MS I cannot be the direct copy of any of the other available MSS.

[197] It may suffice here to point out two distinct features of the MSS: (a) the scribe of MS I (IASWR MBB-I-104) writes the letter *ṇa* with three vertical strokes, the one who copied the GS (MBB-I-105) uses only one vertical stroke preceded by a u-shaped element; (b) the writing area in the copy of the GS is set apart from the left and right margins by each 2-3 parallel vertical strokes that run from the top to the bottom of the page. These are not found in the copy of the JS in MS I.

- MS I, the youngest among all witnesses, shows no direct relationship with any of the other available MSS and, in all likelihood, is either a handwritten copy or pre-print version of the *editio princeps* 𝔹 (see p. 115, nt. 196).

2.2 Tibetan Translation

Indrabhūti's *Jñānasiddhi* is preserved in Tibetan translation under the title *Ye śes grub pa'i sgrub thabs*, a translation accredited to the Indian scholar Śraddhākaravarman and the famous and prolific Tibetan translator Rin chen bZaṅ po (958-1055 CE), who was an important figure during the early part of the later spread (*phyi dar*) of Buddhism in Tibet. In one of the colophons of the Tibetan translation of the JS, namely, in the colophon of the version preserved in the *'Bri guṅ chos mdzod* (see *siglum* T below), Dharmaśrībhadra, who is known to have worked with Rin chen bZaṅ po, is mentioned as a second Indian master involved in the translation.[198] Finally, the colophons mention Nag 'tsho Lo tsa' ba Tshul khrims rGyal ba (1011-1064 CE), who was likewise known to Rin chen bZaṅ po, to have revised the translation.[199] Provided that the information in the colophons of the surviving witnesses is correct, it is feasible to assume that the translation must have been prepared between the end of the 10th and the first half of the 11th centuries, which makes the Tibetan translation, at least in theory, the oldest surviving witness of the JS. In this context it has to be mentioned, however, that none of the block-prints consulted by us come even close to the date the JS allegedly has been translated, but postdate it by several centuries.[200]

[198] Rin chen bZaṅ po (BDRC: P753) is reported to have met his first teacher Śraddhākaravarman in Kashmir (Tamalasinta or Tamalapanti) after he had left Tibet in 975 CE. Regarding the lifetime of Rin chen bZaṅ po, his encounter with Śraddhākaravarman and his relation to Dharmaśrībhadra, see Alexander Gardner, "Rinchen Zangpo, Treasury of Lives," accessed: Nov. 20, 2018, http://treasuryoflives.org/biographies/view/Rinchen-Zangpo/10199. For a useful summary of Rin chen bZaṅ po's vita and a collection of secondary sources see, Ben Deitle, "Biography Of Rin chen bzang po from the Tibetan Renaissance Seminar," accessed: Oct. 15, 2022, https://collab.its.virginia.edu/wiki/renaissanceold/Biographies.html. For the respective description of Rin chen bZaṅ po in the *Blue Annals* and his major involvement in the second spread of Buddhism in Tibet, see Roerich 1995, pp. 68ff. See also Tucci 1988, Rigzin 1984 and Martin 2008.

[199] Regarding Nag 'tsho Lo tsa' ba Tshul khrims rGyal ba, see Thinlay Gyatso, "Naktso Lotsāwa Tsultrim Gyelwa, Treasury of Lives," accessed: Mar. 04, 2022, http://treasuryoflives.org/biographies/view/-Naktso-Lotsawa-Tsultrim-Gyelwa/5801. In the various colophons, this translator is either named dGe sloṅ Tshul khrims rGyal ba (Tib.$^{B,\dot{N},T}$) or simply Nag tsho (Tib.$_{-B,\dot{N},T}$). It is feasible to assume that the revision of the text must have taken place after 1042/3 CE when Rin chen bZaṅ po, Dharmaśrībhadra, Nag 'tsho and Atīśa met in Tibet at Toling (Tib. *thod liṅ*, *mtho ldiṅ*; BDRC: G2194), the monastery founded by Rin chen bZaṅ po under the patronage of Lha bla ma Ye śes 'od (BDRC: P8344) in 996/7 CE. The apparent influence of the JS in Atīśa's *rTsa ba'i ltuṅ ba'i rgya cher 'grel pa* (Tōh. 2487) might date to precisely this time.

[200] All of the main recensions of the *bsTan 'Gyur* postdate our oldest Sanskrit witness, the palm-leaf MS Ṅ from Ṅor monastery, by at least three- to four-hundred years: The Peking version has been prepared either in 1605 or in 1684-1692, *sDe dge* in 1734-1744, the (new) *sNar thaṅ* in 1741-1742 and *Co ne* in between the years 1753 and 1773 (We thank Paul Hackett for providing us these valuable information). Even the "old" *sNar thaṅ* manuscripts (see Eimer 2000), of which we do not have any images or other representations, are postdating MS Ṅ. Regarding the extra-canonically transmitted versions used by us (see below), we have been, regrettably, unable to identify on which sources these have been based, i.e., we do not have knowledge about the age, quality, and whereabouts of the samples that were used for Tib.$^{B,\dot{N},T}$. Regarding these extra-canonical sources, it should be noted that, while versions B and $\dot{N}_a$ are machine-generated prints and $\dot{N}_b$ is a print in modern book format, only $\dot{N}_c$ and T are conventional block-prints. However, it seems that the extra-canonically transmitted versions have not been "revised" as to represent the understanding of classical Tibetan at the time of the canons' revision during the 17th and 18th centuries. Therefore, in Tib.$^{B,\dot{N}}$ (and to some extent also Tib.^{T}), seemingly older and more original readings have been preserved than in the block-prints. Yet, production and print of these, without exception, postdate that of the canonically transmitted versions.

The Tibetan translation has been transmitted both in the Tibetan *bsTan 'Gyur* (Tōh. 2219, Ō 3063) and outside of it, i.e., extra-canonically. Apart from the versions transmitted within the Tibetan *bsTan 'Gyur*, five extra-canonically transmitted versions have been identified so far. In course of the work on the edition of the Tibetan translation, all available versions listed below have been consulted.

2.2.1 Canonical Transmission

C "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Tōhoku 2219). In: bsTan 'Gyur, (*Co ne*), rGyud, vol. 51 (wi), ff. $36v_7$-$60v_7$. TBRC: W1GS66030.

D "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Tōhoku 2219). In: bsTan 'Gyur, (*sDe dge*), rGyud, vol. 51 (wi), ff. $36v_7$-$60v_6$. Delhi: Delhi Karmapae Choedhey, Gyalwae Sungrab partun khang. 1982-85. TBRC: W23703.

G "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Ōtani 3063, gSer bris no. 1070). In: Golden bsTan 'Gyur (*gSer bris ma*), vol. 48 (mi), ff. $48r_1$-$78v_5$. TBRC: W23702.

N "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Ōtani 3063). In: bsTan 'Gyur (*sNar thaṅ*), vol. 48 (mi), ff. $39r_5$-$63r_5$. TBRC: W22704.

Q "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Ōtani 3063). In: bsTan 'Gyur (*Peking*), vol. 48 (mi), ff. $39v_5$-$64r_8$. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957. TBRC: W1KG13126.

P "Ye śes grub pa'i sgrub thabs" by sLob dpon Indrabhūti (Tōhoku 2219). In: bsTan 'Gyur (*dPe bsdur ma*), vol. 26, pp. 98-160. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008. TBRC: W1PD95844.

2.2.2 Extra-canonical Transmission

B "Ye śes grub pa źes bya ba'i sgrub thabs slob dpon in.d.ra b.h'u tis mdzad pa" by sLob dpon Indrabhūti. In: *'Brug lugs chos mdzod chen mo*, vol. 35 (ci), pp. 185-268. Kathmandu: Khams sgar gsuṅ rab ñams gso rgyan spel khaṅ. TBRC: W23779.

T "Ye śes grub pa źes bya ba'i sgrub thabs" by sLob dpon Indrabhūti. In: *'Bri guṅ bka' brgyud chos mdzod chen mo*, vol. 1 (ka), ff. 62v-95v. Lhasa: s.n. 2004. TBRC: W00JW501203.

$\dot{N}_a$ "Ye śes grub pa źes bya ba'i sgrub thabs" by sLob dpon Indrabhūti. In: *Karma pa sku phreṅ rim byon gyi gsuṅ 'bum phyogs bsgrigs rnam par rgyal ba dPal źwa dmar ba'i chos sde*, vol. 36, pp. 147-220. Lhasa: dPal brtsegs bod yig dpe rñiṅ źib 'jug khaṅ. 2013. TBRC: W3PD1288.[201]

$\dot{N}_b$ "Ye śes grub pa źes bya ba'i sgrub thabs" by sLob dpon Indrabhūti. In: *Ṅes don phyag chen rgya gźuṅ daṅ bod gźuṅ*, vol. 1 (ka), pp. 237-307. Khreṅ tu: Si khron dpe skrun tshogs pa, si khron mi rigs dpe skrun khaṅ. 2009. TBRC: W1KG12589.

[201] $\dot{\mathbf{N}}_{\mathbf{abc}}$ all derive from the *rGya źuṅ* as originally compiled under the guidance of the 7th Karma pa Chos grags rgya mtsho (1454-1506 CE), whereof one can summarize the extra-canonical transmissions into three major sub-groups: **B** ('Brug pa bKa' brgyud), **T** ('Bri guṅ bKa' brgyud) and $\dot{\mathbf{N}}_{\mathbf{abc}}$ (Karma bKa' brgyud).

$\dot{N}_c$ "Ye śes grub pa" by sLob dpon Indrabhūti. In: *Ṅes don phyag rgya chen po'i khrid mdzod*, vol. 1 (ka), pp. 123-189. New Delhi: rNam par rgyal ba dPal źwa dmar ba'i chos sde. 1997. TBRC: W23447.

In general, the different versions contained in the *bsTan 'Gyur* can be roughly divided into two further sub-groups, namely I.i.) the *sDe dge* group (*sigla* D, C and P above; the latter being a modern, comparative edition mainly relying on D) and I.ii.) the Peking group (*sigla* Q, G and N). The readings of the individual versions within each of these two groups are basically the same in the majority of cases. In addition to this group which comprises the canonically transmitted translation of the JS, a second major group can be distinguished, comprising the translation of the JS that was transmitted extra-canonically, i.e., outside the Tibetan canon. Among these extra-canonically transmitted versions, that in the *'Bri guṅ chos mdzod* (T) holds a distinct position, since this version is reported to have been edited and corrected on the basis of at least three Indian manuscripts.[202] Version T has thus undergone a separate editing process and is to be distinguished from all other versions mentioned previously. This difference is clearly apparent in the amount of variants found within T, as well as the reading variants themselves. Many of these can only be explained as the results of later redactions based on other sources. Also, we must assume that at least one among the sources consulted by the editors and translators of the T version, might have shown considerable differences in contrast to the witnesses available to us. Hence it does not seem suitable to count all of the above-mentioned extra-canonical sources into a single group. For these reasons, two sub-groups should be differentiated within this second major group of extra-canonically transmitted translations of the JS: Group II.i.) comprising versions B and $\dot{N}_{abc}$, namely, the JS as transmitted in the *'Brug lugs chos mdzod* and the *rGya gźuṅ*, and group II.ii.) comprising version T as found in the *'Bri guṅ chos mdzod*. This latter version, as already mentioned above, lists Dharmaśrībhadra as an additional *paṇḍita* involved in the translation.

The colophons, i.e., the final colophon of the text and the translation colophon of the *sDe dge* group (I.i.), read as follows (verbatim):

> *dpal U rgyan nas byuṅ ba Ye śes grub pa źes bya ba'i sgrub thabs Slob dpon Indrabhūtis mdzad pa rdzogs so || || rgya gar gyi mKhan po Śraddhakaravarma daṅ źu chen gyi Lo tsa' ba dGe sloṅ Rin chen bZaṅ pos bsgyur || slad kyi Nags tshos kyaṅ bcos so || ||*

The colophons of the *Peking* group (I.ii.), omitting half of the translators' colophon in comparison to the *sDe dge* group, read as follows:

[202] The corresponding part of the colophon reads: *slad kyis dGe sloṅ Tshul khrims rGyal bas bsgyur ba'o || rgya gar gyi dpe mi 'dra ba gsum brñes nas gtugs ste źu dag bgyis pa'o ||* (f. 181, l.3). "Later [the text] was revised (*bsgyur*) by the monk Tshul khrims rGyal ba. Then, after having found three different versions of the Indian text, [those] had been consulted (*gtugs*) and [the text] has been prepared (*bgyis pa'o*)." It should be noted, that the translator colophons in B and Ṅ mention Nag 'tsho explicitly as having used one other manuscript (*dpe mi 'dra ba gcig*), whereas in T no such specification is made. The precise meaning of the formulation *rgya gar gyi dpe mi 'dra ba gsum brñes nas* in the following sentence of T and its relation to the preceding sentence remains doubtful. We assume, however, that it describes a further stage in the transmission of the JS that only applies to T. It is feasible to assume that the manuscript(s) used by Nag 'tsho for his revision was (were) obtained during his and Atīśa's journey from Vikramaśīla via Nepal to Tibet in 1040-42 CE.

dpal dBu rgyan nas byuṅ ba Ye śes grub pa źes bya ba'i sgrub thabs Slob dpon Indrabhūtis mdzad pa rdzogs so || || Rin chen bZaṅ pos bsgyur || slad kyis Nag tshos bcos so || maṅgālam[203] ||

The colophons of group II, i.e., those found in the *'Brug lugs chos mdzod*, the *rGya gźuṅ* and the *'Bri guṅ chos mdzod*, are all slightly different from each other. B has the shortest colophon, basically agreeing with the information provided in the *sDe dge* group (I.i.) with the difference of reading dGe sloṅ Tshul khrims rGyal ba instead of Nags tsho and inserting *daṅ byed go cha* within the name Śraddhākaravarman (reading: *Śraddhākara<daṅ byed go cha>varma*). The same addition is found in $\dot{N}_{bc}$ but not in $\dot{N}_a$. $\dot{N}_{bc}$ add yet a further apposition for Indrabhūti, reading *Indrabhūti'i 'byuṅ po'i dbaṅ po źal sṅa nas kyis* in $\dot{N}_b$ and *<'byuṅ po'i dbaṅ po> Indrabhūti'i źal sṅa nas kyis* in $\dot{N}_c$, respectively.[204] T provides other additional information in both the final colophon of the text and the translation colophon but does not show any of the additional passages found in B and Ṅ.

The colophons in B, the version of the JS contained in the *'Brug lugs chos mdzod*, read as follows (verbatim):

dpal U rgyan nas byuṅ ba Ye śes grub pa źes bya ba'i sgrub thabs Slob dpon Indrabhūtis mdzad pa rdzogs so || || rgya gar gyi mKhan po Śraddhākara<daṅ byed go cha>varma daṅ | źu chen gyi Lo tsa' ba dGe sloṅ Rin chen bZaṅ pos bsgyur ciṅ źus te | gtan la phab pa || slad kyis dGe sloṅ Tshul khrims rGyal bas dpe mi 'dra ba gcig gda' bar yaṅ gtugs pa lags so || ||

The colophons in Ṅ, the translation preserved in the *rGya gźuṅ*, read as follows:

dpal U/O rgyan las byuṅ ba Ye śes grub pa źes bya ba'i sgrub thabs 'jig rten daṅ 'jig rten las 'das pa'i rgyal po'i spyod pa mdzad pa Slob dpon Indrabhūti'i 'byuṅ po'i dbaṅ po źal sṅa nas kyis[205] *mdzad pa rdzogs so || || rgya gar gyi mKhan po Śraddhākara<daṅ byed go cha>varma daṅ | źu chen gyi Lo tsa' ba dGe sloṅ Rin chen bZaṅ pos bsgyur ciṅ źus te | gtan la phab pa || slad kyi dGe sloṅ Tshul khrims rGyal bas dpe mi 'dra ba gcig gda' bar yaṅ gtugs pa lags so || ||*

The final colophons of T, the version found in the *'Bri guṅ chos mdzod*, read as follows (verbatim):

dpal U rgyan las byuṅ ba Ye śes grub pa źes bya ba'i bsgrub thabs slob dpon Indrabhodhi'i źal sṅa nas mdzad pa rdzogs so || || rgya gar gyis mKhan po Śraddhākaravarma daṅ | Dharmaśrībhadra daṅ | źu chen gyis Lo tsa' ba dGe sloṅ Rin chen bZaṅ pos bsgyur ciṅ źus ste gtan la phab pa'o || slaṅ gyis [sic!] dGe sloṅ Tshul khrims rGyal bas bsgyur pa'o || rgya gar gyi dpe mi 'dra ba gsum brñes nas gtugs ste źu dag bgyis pa'o || dge'o || ||

[203] Contained in G only, read *maṅgalam*.

[204] The addition of the appositional phrase *'byuṅ po'i dbaṅ po* is rather curious. This formulation sounds like the reversed form of the two members of the name Indrabhūti, the author of the JS, or, more specifically, like the rendering of Sanskrit *bhūtendra* (*bhūta* = *'byuṅ po'i* and *indra* = *dbaṅ po*). Although we believe that this can hardly be accidental, we are not able to explain the purpose of these additions, the origin of which might have been a marginal note or the like. The particle *kyis* after *źal sṅa nas*, moreover, may be taken as another indication that something must have been misplaced.

[205] The reading of the colophon in the different versions of Ṅ runs as follows: *Indrabhūti'i 'byuṅ po'i dbaṅ po źal sṅa nas kyis* $\dot{N}_b$] *om.* $\dot{N}_a$; *<'byuṅ po'i dbaṅ po> Indrabhūti'i źal sṅa nas kyis* $\dot{N}_c$.

2.2.3 A Brief Note on the Tibetan Translation and the Translators

The Tibetan translation is of diverse quality and, so we believe, reflects an intermediate stage in the transmission history of the Sanskrit text and its often extremely doubtful textual status.[206] In some places, it can be shown that the Sanskrit text of the JS must have been corrupted already at the time of its translation into Tibetan around the first millennium, i.e., at a relatively early stage of its transmission.[207] The often unsecured condition of the Sanskrit text must have greatly impeded Śraddhākaravarman's and Rin chen bZaṅ po's efforts in translating the text, the result of which is clearly reflected in the condition of the Tibetan translation which is often hard to follow and difficult to make sense of. This, rather certainly, is further reflected in the great amount of variants found among the witnesses and the, at times, striking differences between these, namely, the fact that also later generations of scholars and translators had their difficulties in understanding the first "original" Tibetan translation. In fact, the Tibetan translation in many places seems rather to be an attempt of making sense of an already corrupted passage than being a corrupted translation of an otherwise reliable Sanskrit text.[208] The version contained in the *'Bri guṅ chos mdzod* (T) bears testimony to the fact that the Tibetan translation is defective in many places. With T, the reader can clearly observe various attempts of trying to make sense of corrupted and, at times, unintelligible passages of the Tibetan translation, as exemplified in the following table.[209]

verse	Tibetan	Sanskrit
17a	phyag daṅ sku mdog yaṅ dag ldan$^{\Sigma}$	bhujavarṇasamāyuktaṃ
17b	ji ltar sṅon nas rnam bźugs pa$^{\Sigma}$	yathāpūrvavyavasthitam
17c	*om.*$^{\Sigma}$	akṛtaṃ devatārūpaṃ
17d	*om.*$^{\Sigma}$	bhāvyate tan mayādhunā
18a	ma byas pa yi lha yi sku$^{\Sigma}$	akṛtaṃ devatārūpaṃ
18b	gal te de ñid du bsgom pa$^{\Sigma}$	bhāvyate tat tvayā yadi
18c	ma skyes ṅo bor gnas pa ste$^{\Sigma}$	sthitaṃ pūrvam anutpannaṃ
18d	bsgoms pas dgos pa ci źig yod$^{\Sigma}$	bhāvyate kiṃ prayojanam
	de 'dra'i gzugs su ma gyur pas$^{\Sigma\text{-T}}$	*missing*
	de 'ltar bdag ces bsgoms pas na$^{\Sigma\text{-T}}$	*missing*
cf. 19d	rnal 'byor pa rnams gzugs bsgoms pa$^{\Sigma\text{-GNQT}}$	(*repeated* = 19d)
19a	de 'dra'i gzugs su gyur pa 'am$^{\Sigma}$	bhaveyaṃ tādṛśaṃ rūpaṃ
19b	de ni bdag yin źes bsgoms pa$^{\Sigma}$	tad vāham iti bhāvanā
19c	bsgom pa gñis su 'di rnams brtag$^{\Sigma=19d}$	bhāvane dve vicārye 'tra
19d	rnal 'byor pa rnams gzugs bsgom pas$^{\Sigma=19c}$	yogināṃ rūpabhāvane

Table 14: Comparative Table 2.17-19

Unfortunately, one is obliged to note that T is worse than all other versions in significantly more places than in those where the text is improved. Thus, one may assume

[206] See, among others, verses 6.4, 9.9, 9.32, 17.7 et al.

[207] See notes to the translation of, e.g., the first citation from the STTS in section 15, stanza 17.7 and the citation of the GST in the end of section 17.

[208] In section 20, for example, one gets the impression that the Tibetan text was consciously changed, i.e., re-written rather than that the Sanskrit text has been faithfully translated. This, we suppose, was done in order to derive sense from a text that the translators must have had difficulties to understand and in order to harmonise the section with the preceding one in an attempt to present a more coherent text (cp. also 19.1).

[209] Other examples can be found in stanzas 3.5, 9.27, 13.1, 16.3, 16.9, 17.9, 17.24. 18.*iii*, 20.3 et al.

that T presents a sort of "working draft" rather than a finished work.[210] Despite that the condition of the Tibetan text is as problematic as the Sanskrit original, it should be emphasised that with the aid of the Tibetan translation, and in particular the extra-canonically transmitted versions B and Ṅ, the text could be improved in various places. That the Tibetan translation thus preserves many "more original readings," i.e., represents an overall less corrupted stage of the JS's textual transmission than the 'modern' paper MSS, finds support in the various occurrences in which the readings of the translation are confirmed by the oldest surviving Sanskrit witness, the palm-leaf MS Ṅ,[211] as well as those places where entire passages omitted in the paper MSS are extant in both MS Ṅ and the Tibetan text (e.g. JS 3.19-20 and 19.6-7).

Besides this general characterisation of the Tibetan text, there are a few other noteworthy observations that regard its diverse quality and involve their translators, who had also worked on several of the texts that Indrabhūti cites in sections fifteen, seventeen and eighteen. The comparison of the canonically transmitted translations of these works with that of the JS for these parts, although supposedly translated by the same translators, reveals several interesting problems and curiosities that we have addressed in the following subsection. In short, we are confronted with the conundrum that seemingly better translations have not been consulted in some parts, while strands of transmissions obviously different from that found in the JS had been adopted in other places although not representing preferable translations of the source text. Unfortunately, none of the biographies consulted by us could provide data that would allow the reconstruction of a time-line to establish which of the works used in the JS were translated before and after the translation of the JS. What is clear, however, is that the translation activity of Śraddhākaravarman and Rin chen bZaṅ po shows that the JS, and several works that are closely connected to it, were of great interest to these translators (see Table 15: Cited Works Translated by Śraddhākaravarman and Rin chen bZaṅ po). When evaluating the works of these translators, it seems rather evident that they have had a certain agenda and interest that involved not only the JS but also the scriptures related to the JS (such as those cited in it), all of which can be understood to form a closely related set of rather



Figure 11: Rin chen bZaṅ po (source: https://www.himalayanart.org/items/80536)

[210] Stanza 3.16 is an example *par excellence* for the condition of T: While having corrected one mistake, another entirely unnecessary 'correction' is introduced in an attempt to improve the text, resulting in a reading which, in fact, is clearly worse than the earlier version of the text (see *gźan* instead of *tha dad*). Another example that T has been composed rather carelessly are dozens of hypo- and hypermetrical *pāda*s. Throughout the entire work, 75 cases of hypometricism and 20 instances of hypermetricism have been recorded. One cannot but wonder how it was possible that such an apparently unfinished "draft" made it into the collection.

[211] See, for example, stanzas 1.3, 1.16, 1.62, 1.71, 1.92, 3.14, 3.29, 4.3, 4.20, 6.8, 7.2, 9.9, 10.1, 11.9, 13.1, 15.*I.viii*, 15.*II.vi*, 15.*VII.iv* and 17.8.

early authoritative tantric teachings.[212] While it seems conceivable that the translators had known a Guhyasamāja related corpus, comprising both scriptures and exegetical works, it is not certain to which extent they had known the *Grub pa sde bdun* the formation of which, tendentiously, took place slightly later. Its precise relation to the authoritative Tantras that are cited in the JS awaits further research.[213] Notwithstanding such complicated matters that will involve significantly more detailed studies of all the below-mentioned texts as well as the biographies of Śraddhākaravarman and Rin chen bZaṅ po and their involvement with the so-called "Uḍḍiyāna scriptures," it should suffice to state here that one can hardly overestimate the importance that must be attributed to these figures in terms of the spread and transmission of Buddhism from Kashmir, the Swāt Valley and Uḍḍiyāna into Tibet.

2.2.4 Comparison of the Tibetan Translations of Works Cited in JS 15, 17 and 18

As mentioned above, the Tibetan translation of the JS, beyond the usual variants observed among the witnesses, shows further a few interesting problems and curiosities in sections fifteen, seventeen and eighteen. Since all but one of the various works that Indrabhūti explicitly cites in these sections are also preserved in the Tibetan canon, we can compare different Tibetan translations of the (supposedly) same Sanskrit texts. The differences among these are quite striking in various places and particularly noteworthy for those texts that, according to the colophons as found in the *sDe dge* versions, were translated by (or under the authority of) Rin chen bZaṅ po and Śraddhākaravarman. Counting the GST twice (Tōh. 442 and 443), the following five texts cited in the JS were translated by Rin chen bZaṅ po and Śraddhākaravarman:

Cited Works Translated by Śraddhākaravarman and Rin chen bZaṅ po		
Tōh.	**title (*sigla*)**	**colophon in the *sDe dge* canon**
442	*gSaṅ 'dus* (GST)	*De bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi gsaṅ chen gsaṅ ba 'dus pa bya ba brtag pa'i rgyal po chen po* rdzogs so || stag luṅ rgyud 'bum daṅ bstun pa'i ma la źus dag | rgya gar gyi mkhan po Śraddhākaravarman daṅ | źu chen gyi lo tsa' wa Rin chen bZaṅ pos bsgyur ciṅ źus te gtan la phab pa | slad kyi paṇḍita bla ma rDo rje 'dzin pa chen po rJe btsun ñi ma'i dbaṅ po 'di źal sṅa nas chag lo tsa' wa dge sloṅ Chos rje dpal gyis gus pa źus śiṅ dag par bcos ste gtan la phab pa | Thaṅ chen pa daṅ rGyal mtshan riṅ mos źus chen bgyi'o ||

[212] This observation might be of interest regarding the study of the aforementioned "Uḍḍiyāna background" and the *siddha*s associated with it (see The Author of the *Jñānasiddhi*). It also indicates that the notion of "Uḍḍiyāna scriptures" is not one of modernity but that a more or less fixed set of scriptures that were related, at least partially, by region and content had existed already at the time of the early period of the second spread of Indian tantric Buddhism into Tibet, i.e., in the 10th and 11th centuries CE.

[213] Besides the Guhyasamāja related works cited in the JS (see Table 15), the translators of the JS also had known the AS, as their translation of it proves. It is possible that they were likewise aware of the GS which was translated by the aforementioned Nag 'tsho Lo tsa' ba Tshul khrims rGyal ba, the revisor of the JS's translation. To which extent they knew the other works that came to be included in the *Grub pa sde bdun* remains uncertain. The first mention of this collection, it may be repeated, can be traced to the *Dus gsum mkhyen pa'i źus lan* of Sgam po pa (1079-1153 CE). For a more comprehensive list of translations by Rin chen bZaṅ po and Śraddhākaravarman, reference may be given to Tucci 1988, pp. 40-48.

443	*rGyud phyi ma* (GST)	*De bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi gsaṅ ba chen po gsaṅ ba 'dus pa las | gSaṅ ba thams cad ston pa rdo rje'i ye śes kyis byin gyis rlob pa źes bya ba le'u ste bco brgyad pa* rdzogs so || rgya gar gyi mkhan po ācārya Śraddhākaravarman daṅ | źu chen gyi lo tsa' wa dge sloṅ Rin chen bZaṅ pos bsgyur ciṅ bcos te gtan la phab pa'o ||
466	*sGyu 'phrul dra ba* (MJT)	*rGyud kyi rgyal po chen po sgyu 'phrul dra ba theg pa chen po'i yaṅ theg pa chen po'i tshul zab mo gsaṅ ba bas kyaṅ ches gsaṅ ba chen po* rdzogs so || źu chen gyi lo tsa' wa dge sloṅ Rin chen bZaṅ pos bsgyur ciṅ źus te gtan la phab pa ||
477	*Zla gsaṅ thig le'i rgyud* (GMT)	*Zla gsaṅ thig le źes bya ba'i rgyud kyi rgyal po chen po mchog tu gsaṅ ba* yoṅs su rdzogs so || źu chen gyi lo tsa' wa dge sloṅ Rin chen bZaṅ pos bsgyur ciṅ źus te gtan la phab pa ||
479	*De kho na ñid bsdus pa'i mdo* (STTS)	*De bźin gśegs pa thams cad kyi de kho na ñid bsdus pa źes bya ba theg pa chen po'i mdo rgyud ñe bar bsdus pa daṅ bcas pa* rdzogs so || rgyud 'di la 'gyur byaṅ mi snaṅ na'aṅ | paṇḍita Śraddhākaravarman daṅ | bod kyi lo tsa' wa dge sloṅ Rin chen bZaṅ pos bsgyur par grags so ||

Table 15: Cited Works Translated by Śraddhākaravarman and Rin chen bZaṅ po

The remaining works cited by Indrabhūti in sections 15 and 17-18 that were translated by others than the aforementioned translation team are the following:

- Tōh. 366 (SBS) *Saṅs rgyas mñam sbyor*[214]
- Tōh. 452 (ASV) *gÑis med mñam ñid rnam rgyal*[215]
- Tōh. 490 (VMA) *rDo rje sñiṅ po rgyan gyi rgyud*
- Taishō 883 **Guhyasamayagarbharāja* (no Tib.)

[214] Note that the information regarding the translators of Tōh. 366 remains unsecured (see first note on SBS citations in section 15) and that the two direct commentaries on it (Tōh. 1659 and 1660), although the latter of which supposedly has been translated by a student of Indrabhūti (see Szántó and Griffiths 2015), were not translated by Śraddhākaravarman and Rin chen bZaṅ po. The work associated with Indrabhūti, namely, Tōh. 1661, on the other hand, is again accredited to the translator team Śraddhākaravarman and Rin chen bZaṅ po. It may be noted here that there survives a Tibetan translation of the **Sarvabuddhasamāyogagaṇavidhi* of [an] Indrabhūti (Tōh. 1672). It is well possible that the author of this work is the same as the author of the *Jñānasiddhi*.

[215] Here, attention may be drawn to the *rDo rje dpal mchog chen po daṅ po* (Tōh. 453), another text that apparently was known and used by Rin chen bZaṅ po (see Roerich 1995, 417 nt. 4). The work, so it seems, was silently adopted by Indrabhūti in section one (see note on our translation of verse 1.16). Interestingly, in the Tibetan colophon of this text, the work is associated with Ḍombīheruka, author of the *Sahajasiddhi*, and Uḍḍiyāna. The colophon of the version transmitted in the *sDe dge bKa' 'gyur* reads: *dulakṣetra'i groṅ khyer chen por rgya gar gyi mkhan po dPal Ye śes sñiṅ po daṅ \| bod kyi lo tsa' ba Mar pa lho brag pa Chos kyi blo gros kyis bsgyur ciṅ źus te gtan la phab pa \| paṇḍita mkhas pa chen po Smṛtijñānakīrtis raṅ 'gyur byas pa cig kyaṅ yod par gda'o \|\| e ma ho \| ñi zla ltar grags dpal ldan 'dus pa'i rgyud \|\| gsaṅ ba rnal 'byor dpal mchog chen po 'dis \|\| śin tu gsal bar ston pa ṅes pa ñid \|\| ma 'oṅs dus su rnal 'byor dbaṅ phyug mchog \|\| rnam bźi'i 'khor ldan dbus su 'di gsal 'gyur \|\| bstan pa'i sgron me ñid du 'byuṅ ba'i phyir \|\| skal ldan rnams daṅ rgyud 'di 'phrad par śog \|\| rgyud 'di U rgyan nas slob dpon chen po Ḍombiherukas gdan draṅs gsuṅ ṅo rdzogs so \|\|.*

Even though we do not find it surprising that translations, even when done by the same persons, show variants, the differences among the translations in sections fifteen and seventeen are at times so striking that one wonders whether these actually were translations of the same Sanskrit texts. Another, historically speaking, interesting point follows from the comparison of the JS and the canonically preserved texts. Assuming that the authoritative scriptures were translated prior to the supplementary texts, it is surprising that the translators of the JS (or the team supervised by them) did apparently not consult or use their own work, but rather chose to translate already translated Sanskrit passages anew yet, in case of JS fifteen and seventeen, often in a quality worse than the already existing translations. Table 16 provides an overview of some of the noteworthy discrepancies between the canonical translations of the Tantras and their respective readings in the JS.

The Tibetan translation of the JS, moreover, presents itself with yet another peculiarity worth noting. While we can show in sections fifteen and seventeen that Rin chen bZaṅ po and Śraddhākaravarman (or the group under their supervision) have re-translated parts for which Tibetan translations likely have existed already, translations which —although readily available and providing a very good rendering of the Sanskrit passages— were not used, the very opposite can be observed in the case of the SBS in section eighteen. In this section, it is rather evident that in many places (with the exception of 18*viii*.d, 18*xi*.a and 18*xvii*.c) an already existing translation was used, i.e., copied or adopted, which —in the contrary to section fifteen— does not seem a very good translation. In several cases, the Sanskrit of the SBS does not agree with that of the JS, but its translation was nevertheless adopted by the translators of the JS (cp. 18*ii*.a). Likewise, easily avoidable mistakes seem to have been carelessly copied (cp. 18*xiii*.b). Table 17 provides an overview of some of these problems.

Thus, we are confronted with the question of why existing translations were used in some cases and not used in other cases and why this was done in a manner contrary to the quality of the texts. One, at least for us, relatively coherent explanation of the matter is to assume that the different sections of the JS were worked on by different teams which, in addition to maybe having had different levels of experience, also might have had different approaches regarding their translation policy.

Comparative Table of Noteworthy Differences of Tibetan Translations in Sections 15 and 17			
passage	**Sanskrit text of the JS**	**Tibetan translation of the JS**	**canonical translations**
		Section 15	
GST 18.38c	bhāvābhāvakṣayaṃ vibhum	dṅos daṅ dṅos med rnam par spaṅs	dṅos daṅ dṅos med mi zad gtso
GST 18.24c	samājaṃ mīlanaṃ proktaṃ	'dud pa 'dres par bśad pa yin	tshogs pa 'dus pa yin par bśad
GST 18.208a	dhyāyanti ye imu viśuddham anādibhāvam	gaṅ gis thog ma mtha' med dṅos rnam dag yid kyis sgom byed pa	gaṅ źig thog med dṅos po rnam dag 'di sgom pa
GST 10.3	kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam nirvikalpaṃ nirālambaṃ samatā na kvacit sthitam	lus ṅag sems rnams bsgom pa ni rnam par mi rtog mi dmigs pa gaṅ na'aṅ mi gnas mñam pa ñid sku gsuṅ thugs kyi rdo rjer bsgom	lus daṅ ṅag daṅ sems rnams bsgom sku gsuṅ thugs kyi rdo rje rnams rnam par mi rtog mi dmigs pa mñam ñid gar yaṅ mi gnas pa
GST ch. 1	[...] śrutam ekasmin samaye [...]°hṛdayavajrayoṣid°	[...] thos pa'i dus gcig na [...] thugs rdo rje'i sñiṅ po btsun mo'i	[...] thos pa dus gcig na [...] thugs kyi sñiṅ po rdo rje btsun mo'i
STTS ch. 1	mahābodhivajrasattvaḥ$^{\text{Ñ}}$ [...] (mahābodhicittaḥ$^{\text{STTS}}$) mahābodhisattvaḥ	byaṅ chub sems dpa' chen po'i thugs byaṅ chub sems dpa' chen po rdo rje	 byaṅ chub chen po'i thugs byaṅ chub sems dpa' chen po
STTS ch. 1	svahṛdi candramaṇḍalākāraṃ paśyāmi	raṅ gi sems zla ba'i dkyil 'khor du gda' bar 'tshal ba lags so	bdag gi sñiṅ ga na zla ba'i dkyil 'khor lta bur gda' ba bdag gis rtogs so
ASV ch. 9	svacchaṃ hi sarvasattvānāṃ [...] cittākhyaṃ tattvabhāvanā	gsal ba sems can kun gyi sems [...] de ñid ces bya ba de bsgom$_{\text{-T}}$	sems can kun gyi sems gaṅ yin [...] sems su brjod pa'i de ñid bsgom
GMT (1)	kalpanākalpavarjitam	rtog daṅ brtag bya rnam spaṅs la	rtog daṅ mi rtog rnam spaṅs pa
GMT (3)	bodhicittād ṛte nānyat saukhyam asti tridhātuke bodhicittamayaṃ saukhyaṃ sarvasaukhyaprasarpaṇam	byaṅ chub sems las ma gtogs pa'i bde gźan srid pa gsum na med byaṅ chub sems dṅos bde ba ni bde ba thams cad skyed byed pa'o	byaṅ chub sems med bde byed gźan 'jig rten gsum po 'dir med do thams cad byaṅ chub sems ṅo bo bde ba kun gyis tshim par 'gyur
MJT (2)	kalpakalpanayā varjya$^{\text{MSS}}$ (jalpakalpanayā varjyo$^{\text{HSS 7}}$)	rtog daṅ smra ba'i tshul spaṅs	rtog pa'i dri ma spaṅs pa 'di (rtog daṅ smra ba rnams spaṅs pa$^{\text{Tōh. 2315}}$)
VMA (3)	bibhratī sarvarūpāṇi	gzugs rnams kun gyis 'byor pa ste	sdig pa kun las rnam par grol (kun gyi raṅ bźin 'dzin pas na$^{\text{Tōh. 1401}}$)
VMA (4)	cittaṃ sarvatra sarvataḥ manovijñānam iti khyātā	sems can kun la yaṅ dag tu yid daṅ rnam śes źes bśad ciṅ	sems daṅ thams cad thams cad du yid kyi rnam śes źes bśad ciṅ
VMA (6)	śāśvatocchedanirmuktā	rtag daṅ chad pa'i mtha' las grol	rtag daṅ chad pa'i mtha' daṅ ldan

VMA (8)	jñānam amaraṇam anakṣaram aghoṣam (an)ādiśuddhaṃ	ye śes 'di ni mi 'jig pa daṅ$_{\text{-T}}$ mi zad pa daṅ mi g.yo ba daṅ gdod ma nas dag pa	ye śes kyaṅ ci yaṅ med pa, ñon moṅs pa med pa, yi ge med pa, don yod pa, gdod ma nas dag pa
		Section 17	
GST 17 (prose)	°vajraguhyasamājābhiṣikto	rdo rje gsaṅ ba('i) mṅon par rtogs pa'i dbaṅ bskur ba'i	rdo rje'i gsaṅ ba gsaṅ ba 'dus par mṅon par dbaṅ bskur ba'i (gsaṅ ba 'dus par dbaṅ bskur ba'i$^{\text{MJT}}$)
	yāvat [...] saṃkṣepeṇa kathayāmaḥ	mdor byas nas bstan par bya ste	ji sñed mdor bsdus te bstan na ni (mdor bsdus nas yaṅ bśad par bya'o$^{\text{MJT}}$)
	trikālasamayam (*cf.* triṣkālam$^{\text{GST}}$)	dus gsum du	dus gsum du$^{\text{GST, MJT, Tōh. 1827}}$
	pracaranti (*cf.* viharanti$^{\text{GST}}$)	bźugs śiṅ rab tu spyod pa'i	bźugs śiṅ rab tu spyod pa'i$^{\text{GST, Tōh. 1827}}$ bźugs pa$^{\text{GST}}$ (bźugs pa'i bar$^{\text{MJT}}$)
	romakūpāgravivare	ba spu'i bu ga khuṅ bu gcig$^{\text{JS, Tōh. 1827}}$ (ba spu'i khuṅ bu gcig$^{\Sigma\text{-B,Ṅ,T}}$)	ba spu'i bu ga gcig gi bsod nams khyad bar du

Table 16: Comparison of Works Cited in JS 15 and 17

Comparative Table of the Tibetan Translation of the SBS Verses Cited in Section 18			
verse	**Sanskrit text of the JS**	**Sanskrit text of the SBS$^{\text{ed.}}$**	**Tibetan translation of JS and SBS**
18.*ii*.a	°kṣetreṣu sarveṣu	°kṣetreṣv aśeṣeṣu	źiṅ rnams/ni ma lus par
18.*iii*.b	°ātmakaiḥ$^{\text{MSS}}$	°ākramaiḥ	rigs pa yis$^{\Sigma\text{-T}}$
18.*iv*.c	°buddhāni$^{\dot{\text{N}}}$; °puddhāri$^{\text{K}_1,\text{K}_2,\text{K}_3}$ °puddhāni$^{\text{B}_1}$	°siddhāni	grub pa dag/daṅ$^{\Sigma\text{-B,Ṅ}}$; sgyur ba dag$^{\text{B,Ṅ}}$
18.*viii*.c	prasādhayet	prasādhayet	rab tu sdud$^{\text{JS}}$ *vs.* rab tu bsgrub$^{\text{SBS}}$
18.*x*.b	samāviśanti	samāviśanti	(s)grub par byed
18.*xi*.a	°buddhādhimokṣeṇa	°śuddhyadhimokṣeṇa	saṅs rgyas kun tu/du mos pa yis$^{\text{JS}}$ *vs.* thams cad dag par mos pa yis$^{\text{SBS}}$
18.*xiii*.b	prasahya balasānaghaḥ	prasahya balasānaghaḥ	ṅo mthon/'thon stobs daṅ de bźin du
(Note that this recurring Skt. *pāda* is translated as *sdig med stobs kyi(s) ṅo mthon/'thon du* in all other instances.)			

Table 17: Comparison of the SBS Verses in Section 18

3
Editorial Policies and Conventions

In the course of the work on the new critical edition, the testimony of all available Sanskrit and Tibetan witnesses, together with the former editions of Indrabhūti's *Jñānasiddhi* published in B. Bhattacharya 1929, pp. 31-100 and Rinpoche and Dwivedi 1987, pp. 93-191, as well as the text-critical notes in Jong 1998, pp. 95-106, have been consulted and examined carefully.[216] For the first time in the modern study of the text, the palm-leaf MS photographed by Rāhula Sāṅkṛtyāyana at Ṅor monastery in Tibet and no less than five extra-canonically transmitted Tibetan translations have been taken into consideration.

3.1 Editorial Policy of the Edition of the Sanskrit Text

The editorial approach is a pragmatic as well as eclectic one in the style of Housman (cf. Housman 1972). In general, the testimony of the older sources, i.e. the palm-leaf MS and Tibetan translation, is given the strongest authority. In cases of variants with equal probability, we have followed what may be referred to as the 'genetic principle,' according to which the original reading is most likely to be that reading with the highest potential of being the origin of all variants. In cases of lacunae or major discrepancies between the individual witnesses, the internal evidence from related passages of other related text from the collection of early *mahāmudrā* works, from the *tantra*s themselves, quotations, or other related material have been consulted. All significant places of doubt are discussed in the annotated English translation. All variant readings are reported in a positive *apparatus.* For the sake of a wider applicability, we have chosen Roman transliteration with diacritics instead of using the *Devanāgarī* script. The transliteration follows the modern conventions.[217] Minor orthographical variants such as geminations, de-geminations, sibilants, homorganic nasals etc. to most extent have been standardized silently;[218] the application of *sandhi* rules has

[216] To our regret, it has not been able to consult Śāntarakṣita Library MS no. 21537 which possibly contains another apograph of the JS.

[217] The Romanization follows the International Alphabet of Sanskrit Transliteration (IAST); the '*anunāsika*' is displayed by the letter '*ṁ.*'

[218] In our treatment of the names / terms *saṃvara* and *śaṃvara* in the context of the SBS cited in sections 15, 17 and 18, we have settled for a special convention once suggested by Alexis Sanderson to Péter-Dániel Szántó. Whereas both spellings occur inconsistently in the witnesses of the SBS, the spelling *saṃvara* (or *samvara*) is used exclusively in the available Sanskrit witnesses of the JS. Since the SBS and JS, however, use these words in alternating senses, and in some cases in the senses of both on different levels of mean-

been normalized where it seemed appropriate. In this way, the punctuation too has been revised partly. For prose passages, we decided to use 'Western' punctuation marks. In verses, we maintained the 'classical' use of *daṇḍa*s. Section and paragraph headings, indentations, hyphens etc. have been introduced in order to structure the text and to avoid the application of *sandhi* conventions at places in which the non-application of such conventions apparently has been made deliberately in order to structure the text or to indicate quotations etc. All word divisions were introduced by the editors and are thus purely subjective. Citations from, and quotations in, other texts have been marked where they could be identified. References to these and to parallel passages of closely related sections are given in the first tier of the *apparatus* (alphabetical characters). In this way, also identical and parallel *pāda*s in the JS itself and in other works have been marked. These references, however, are rather eclectic and not claimed to be exhaustive. Like the editors of the previous editions, we have added verse numbers for easier reference purposes. However, the verse numbers in our editions of the Sanskrit and Tibetan texts, as well as in the English translation, differ in several places from the numbering in the previous editions. This is mainly the result of additional readings and different verse divisions. For the verse numbering we chose Arabic numbers, the first number referring to the section in the JS and the second number, separated from the former by a dot, to the number of the verse within the particular section. In sections 15 and 18, in order to make clear which stanzas stem from Indrabhūti and which not, we supplied italicised Roman numbers for the verses that the author cites. In section 15, the capitalised numbers refer to the set of verses from the particular tantric work and the lowercase numbers to the verses therein. In the case of prose citations, we added these numbers within angled brackets at the end of the corresponding passages. References to the corresponding folios of the MSS (and xylographs in case of the Tibetan) are supplied in the outer margin at the beginning of each paragraph as well as at the beginnings of each folio side of the MSS. The text-critical *apparatus* is a positive one and found in the bottom tier of the *apparatus* (Arabic numeration). After the *lemma* the *siglum* of the source is given, after which —separated by a righthand square bracket— the variant readings are supplied, each followed by the *siglum* of its particular source (a Σ denotes the totality of sources). In case of multiple notes regarding a single word or compound, these are separated by a bullet, following the aforementioned format. The corresponding Tibetan translations are reported wherever it was possible and / or deemed necessary. To our regret, we might not always have been entirely consistent in the use of quotation marks, bold-printing, italics etc. The readers may forgive these and other inconsistencies.

3.2 Editorial Policy of the Edition of the Tibetan Translation

In the course of the critical edition of the Tibetan translation that is presented in the following, we have taken into consideration all witnesses that were available to us (see Textual Witnesses). These include both the canonically as well as extra-canonically

ing at the same time, we decided to print *šaṃvara* in order to allow the meanings on both levels to be expressed simultaneously without unnecessarily leaving aside one of these. Regarding this topic, see Sanderson 2009, pp. 166-169 and Szántó and Griffiths 2015, p. 370. In the titles of *śaṃvara*-related works, such as the SBS, LŚT and *Ḍākinījālaśaṃvararahasya* (ḌJŚR), we chose to print *śaṃvara* instead of *saṃvara*. In citations from printed editions, we follow the spelling chosen by their respective editors.

transmitted versions of the translation by the Indian scholar Śraddhākaravarman and the Tibetan monk Rin chen bZaṅ po. The general policy corresponds to that of the Sanskrit edition. The first layer of the *apparatus* (alphabetical characters) reports citations from, or quotations in, other texts and supplies references to other related material. An additional layer (Roman numeration) has been introduced in order to supply semi-critical notes relating to the previous edition, differences to the Sanskrit text etc. All variant readings are reported faithfully in the bottom layer of the critical *apparatus* (Arabic numeration). Major variants, discrepancies to the text as it is preserved in Sanskrit and all significant emendations are discussed in the annotated English translation. In cases of major variants, we have adopted the readings that seemed closest to what we believe must have been the reading in the exemplar(s) of the Sanskrit text that had been available to the translators. Since each of the Tibetan versions offers preferable readings we were not able to primarily rely upon one of the three above mentioned groups. Emendations were made in all places where we deemed it necessary and felt confident enough to change the text. Minor orthographical differences such *ba* for *pa* (and *vice versa*), *gzug su* for *gzugs su* etc. to most extent have been standardized silently. The transliteration of the Tibetan script follows the Wylie convention (except *ṅ* for *ng*, *ñ* for *ny*, *ź* for *zha* and *ś* for *sh*). In the constituted text, Tibetan transliterations of Sanskritic terms have been standardized according to the IAST convention instead of using extended Wylie. In the apparatus, on the other hand, we have taken recourse to the latter convention.

In the Tibetan edition —unlike in our edition of the Sanskrit text— we have added Sanskrit readings only on an eclectic basis and (when no further *sigla* are given in the *apparatus*) always according to the reading selected in the Sanskrit edition. This convention has been applied mostly in cases of emendations or conjectures. In addition to these, we have indicated the Sanskrit readings where we have felt a particular discrepancy between the Sanskrit and the Tibetan texts.

3.3 Annotated English Translation

For the sake of an easier comprehensibility and in order to indicate our own understanding of the text an annotated translation is provided after the editions. It might well be possible that we have not always been perfectly consistent in translating the various terms. Yet, it is our hope that the meaning becomes clear in connection with the Sanskrit and Tibetan texts. In many cases other translations and interpretations are certainly possible, and we strongly suggest the readers to rely on the Sanskrit and Tibetan texts. In general, the translation follows the reading in the Sanskrit text, yet we have occasionally adopted the interpretation suggested by the Tibetan translation. In several places, various (abhidharmic and tantric) terms, such as *āyatana*, *dharma*, *dharmakāya*, *dharmadhātu*, *jñānakāya*, *nirvāṇa*, *buddhakāya*, *bodhicitta*, *bhaga*, *maṇḍala*, *mantra*, *mahāmudrā*, *māra*, *mudrā*, *vajra*, *vajrakāya*, *vajrayoṣit*, *samaya*, (*sarva*)*yoga*, *sādhana* and *skandha*, that we consider crucial "technical terms" that should be known to the reader, and definitions of which easily can be found elsewhere if not provided within the JS itself, have been left untranslated. In certain cases, we have supplied references to relevant literature in the accompanying notes, commonly at the term's first occurrence. Likewise left untranslated are particular "doctrinal terms" that are discussed throughout entire passages, such as *nirākāra* and *sākāra* in sections three and four. Also words such as *vajrin*, *vratin* and (*sarva*)*yogin*, that generically refer to

the *sādhaka* ("practitioner") have not been translated in all places. Similarly treated are names of deities, the words Buddha, Tathāgata, Bodhisattva and other epithets of these, with the exception of *suta*. As for the compound *sarvabuddha* which, in most cases has been treated as a *karmadhāraya* compound in the sense of "all Buddhas," it shall not go unmentioned that it in some cases, especially in the citations of the SBS, may also be taken to refer to Vairocana.[219] In our view, "technical renderings" of such terms and names can not cover the whole range of nuances and connotations, and thus would unnecessarily delimit their various intended implications and connotations. Thus, we consider it more meaningful to let these terms and names speak for themselves in their given contexts. The same holds true for the undoubtedly most important and crucial term in Indrabhūti's opus, namely, the word *jñāna* and variants of it, such as *buddhajñāna*, *samyagjñāna* or *vajrajñāna*. Owing to the subject matter of the work, the term *jñāna* appears on numerous occasions and in a number of different contexts. For this reason, a consistent rendering, although aimed for, is rather impossible to be achieved. Moreover, a variety of translations such as "knowledge," "wisdom," "awareness," "cognition" etc. would, in our view, rather lead to an unwanted inconsistency of the translation and obscure the immanent clarity of the text. Thus, we have either chosen not to translate *jñāna* or rendered it, in most instances, as "gnosis." In this regard, it has to be emphasised that we have chosen this term due to its primary meaning as derived from the feminine noun of ancient Greek γνῶσις (*gnôsis*), meaning "realization" or "knowledge" and its phonetic similarity based on the morphology of the Indo-European language family. By no means, however, an allusion is made to its usage within the various religious teachings and groups of the early Christian movements from the second and third centuries of our Common Era and later movements, also known as gnosticism. In the context of the *pañca jñāna* ("Five Wisdoms") and pair of *puṇyasaṃbhāra* ("Accumulation of Merit") and *jñānasaṃbhāra* ("Accumulation of Wisdom"), we deviated from the above convention and translated the word *jñāna* as "wisdom," as this seems to have become a widespread English convention. Similar to the word *jñāna*, in some cases, specifically in the context of the SBS, we left the word *šaṃvara* untranslated in order to allow interpretations on the two different levels of *śaṃvara* ("supreme bliss") and *saṃvara* ("vow," "restraint," "general deed" etc.). In our translation, moreover, we have treated the words *dhyāna*, *bhāvanā* and *samādhi* as synonymous.

Annotations have been added in order to discuss the various textual problems in the edition, to indicate further relevant material and to highlight all major points of doubt. Due to constraints in time and because of our limited knowledge, however, the notes are by no means entirely exhaustive. Nonetheless, it is our hope that these will facilitate the correct understanding of Indrabhūti's *Jñānasiddhi*.

Finally, with the exception of deity names and the words Abhidharma, Arhat, guru, Tathāgata, Tantra, Dharma, Nirvāṇa, Nyāya, Buddha, Bodhisattva, Madhyamaka, Yogācāra, Vaiśeṣika, Saṅgha, Saṃsāra, Sāṅkhya and Sūtra, we have italicized all Sanskrit terms that were left untranslated in our English translation.

[219] The compound occurs in verses 1.1, 1.27, 1.38, 1.52, 1.54, 1.57, 1.63, 1.67, 1.70, 1.73, 1.76, 1.95, 3.11, 4.6, 8.3, 8.5-6, 8.10, 8.26, 8.35, 9.4, 13.12, 15.18, 15.19, 15.*III.iv*, 15.*V.i*, 15.*VIII.ii-iv*, 15.*VIII.vi-vii*, 16.5-6, 17.8, 17.11, 17.18, 17.20, 17.23 and 17.29, in section 17 *ad* GST 3 (prose), in stanza 18.*i*, 18.*xi*, 19.4 and in stanza five of the *upasamhāra*.

3.4 Indices

In the establishment and organization of the indices, many judgments had to be made, and we are fully aware that some of these might not be satisfactory on all levels. The indices are organized according to a distinction into personal names (1), titles of select works (2), toponyms (3) and a general index (4). Names of deities and other generic expressions are added to the general index. Regarding the various indices, it should be noted that terms listed in these may also occur in the footnotes, where we have mentioned or referred to various works, or provided explanations on certain concepts or terminology. We also would like to remark that not all different grammatical forms, derivations or usages, e.g., nominal, adjectival, etc. are reflected in the form of index entries. The word *paramārtha*, for instance, occurs in a sense similar to *paramārthasatya* and as well as an adjective. Yet, in the index, all occurrences are referred to under the entry "*paramārtha* see *satya*" with *satya* being the headword under which the entries for *paramārtha* are to be found. We kindly ask the reader to bear with us in this regard but also to be aware that all the numerous nuances of such kind could not be reflected. Personal names of *siddha*s, authors, etc., i.e., all those that do not denote Buddhas, Bodhisattvas or deities, are found in the Index of personal names. The index of works is not exhaustive. We have provided references to those works the *Jñānasiddhi* cites, those in which it is cited, and those that are discussed by us in terms of content that is, more or less, directly related to that of the JS. All other works referred to in the volume, such as those containing less significant textual parallels and those providing a discussion of only indirectly related contents etc., have not been listed.

3.5 Responsibility

The responsibility for all mistakes, shortcomings etc. in this publication remains with the authors alone. No other person shall be held responsible. The study was conducted in mutual responsibility of the main authors, Torsten Gerloff and Julian Schott. The former, however, is to be held accountable for the description of the Sanskrit witnesses and the final choice of variants and readings in the Sanskrit edition, the latter for the description of the Tibetan witnesses and the edition of the Tibetan text.

3.6 Symbols, Abbreviations & Acronyms

In the course of the work on this project, the following main symbols and general abbreviations have been made use of:

- *akṣara*s and ligatures which cannot be deciphered (denoted by hyphens or dots in the former editions) are symbolized by +, and ++ when including the vowel, the subscript number corresponding to the amount of illegible *akṣara*s (in case of uncertainty indicated by $_{x}$)
- *akṣara*s and ligatures which are lost due to the damage of the MS are symbolized by †, and †† when including the vowel, the lowered number corresponding to the estimated amount of lost *akṣara*s; †*kiṃcit*† marks a corrupted, or otherwise lost, passage

- * either marks the beginning of the corresponding side/line of a folio/page, the reference to which is given in the outer margin of the same line, or marks the title of a work lost in its Sanskrit original or reconstructed personal names and Sanskrit readings
- *ki*$_{\times}$*ṃcit* marks a so-called *kākapada* ('insertion-mark,' only reported when deemed appropriate)
- <*kiṃcit*> refers to a (marginal) correction / addition in the MSS
- >*kiṃcit*< marks a reading that has been cancelled or rubbed out
- ⌜*kiṃcit*⌟ marks a section or a passage that is, or is not, contained in a certain MS or MSS
- […] marks an abbreviated reading by the editor and (…) by the author
- ø marks the absence of a reading; *see also* "*om.*"
- ≀ symbolizes the "*siddham*-sign"
- a.c. = *ante correctionem*
- conj. = conjecture
- corr. = correction
- em. = emendation
- IASWR = Institute for the Advanced Study of World Religions
- ill. = illegible
- IsIAO = Instituto Italiano per l'Africa e l'Oriente
- MS(S) = manuscript(s)
- MTM = Multiple-Text-Manuscript ("*Sammelhandschrift*")
- NAK = National Archives, Kathmandu
- NGMPP = Nepalese–German Manuscript Preservation Project, then NGMCP (Nepalese–German Manuscript Cataloguing Project)
- om. = omitted
- Ō. = Ōtāni catalogue of the Tibetan Canon
- p.c. = *post correctionem*
- r = *recto*
- sil. = silently
- Skt. = Sanskrit
- st. = standardization
- Tib. = Tibetan
- TBRC = Tibetan Buddhist Resource Center, now BDRC (Buddhist Digital Resource Center)
- Tōh. = Tōhoku catalogue of the Tibetan Canon (numbers according to Ui 1934)
- v = *verso*; v(v). = verse(s)

3.7 Conspectus Codicum

3.7.1 Sanskrit Sources

Jñānasiddhi

Ṅ Sāṅkṛtyāyana MS "Göttingen Xc 14/7b," palm-leaf, 25 folios, ca. $10^{2/3}$ x 2 inches (ca. 27 x 5 cm; 7 lines per side), one string-hole, undamaged, complete. Described in Bandurski 1994, p. 40.

K_1 Kathmandu MS "NAK 5-45" ("*Guhyasiddhyādi*," = NGMPP A 915-03, A 134-02), National Archives Kathmandu (NAK 5-45), MTM, Nepalese Paper, 49 folios, 32 x 12 cm, 13 lines per side, no binding-hole, undamaged, complete; the *Jñānasiddhi* is contained in fol. $15v_{12}$-$29v_5$. Listed in Moriguchi 1989a, pp. 32-33; referred to as MS *ga* in 𝕊.

K_2 "NGMPP E 1474-04" (titled "*Jñānasiddhi*" = IASWR MBB-I-108), MTM, once in private possession of M. V. Vajrācārya, Kathmandu, Nepalese paper, 63 folios, ca. 27.5 x 10 cm, 7 lines per side, no binding-hole, smeared with *Haritāla* on both sides, undamaged, incomplete; 5,5 folios of the JS are contained in this MS (chapters 16-18, 20). Described in Isaacson and Sferra 2015, pp. 128-129; referred to as MS *kha* in 𝕊.

K_3 Kathmandu MS "NAK 4-71" (= NGMPP A 112-5 "*Guhyasiddhyādi Jñānasiddhi*" and NGMPP A 137-4 "*Guhyasiddhiḥ*"), National Archives Kathmandu, MTM, Nepalese Paper, 41 folios, 30 x 14.5 cm, 11 lines per side, no binding-hole, undamaged, incomplete; the *Jñānasiddhi* is contained in ff. $21v_4$-$41r_6$. Described in Krug 2018b, pp. 380-383; referred to as MS *ka* in 𝕊.

B_1 Baroda "MS no. 13124" ("*Bauddhatantrasaṃgraha*" = $\mathbb{B}_B$), Central Library Baroda, Oriental Institute, MTM, Nepalese Paper ('*nīlapattra*'), 137 folios, ca. 28 x 10 cm, 7 lines per side, no binding-hole, undamaged, complete; the *Jñānasiddhi* is contained in fol. $37r_6$-$71r_3$ (pp. 73-141).

B_2 Baroda "MS no. 14033," Central Library Baroda, Oriental Institute, MTM, Nepalese Paper, 68 folios, ca. 15.5 x 24 cm, 22 ($\pm$2) lines per side, no binding-hole, undamaged, complete, dated Āṣāḍha month (June/July) N.S. 1044 (= 1922 CE), copied in Kathmandu, scribe: Cittaharṣavajrācārya (son of Siddhiharṣa); the *Jñānasiddhi* is contained in pp. 64_{15}-117_5.

I "IASWR MBB-I-104," former Institute for the Advanced Study of World Religions, present whereabouts unknown; Nepalese Paper, 55 folios, 13 x 20 cm, ca. 12 lines per side, no binding-hole, undamaged, complete, undated, presumed copy of the *editio princeps* 𝔹, 20th century.

𝔹: B. Bhattacharya 1929, pp. 31-100; referred to as *mu* in 𝕊.

𝕊: Rinpoche and Dwivedi 1987, pp. 93-191.

𝕁: De Jong 1998, pp. 95-106.

Sarvabuddhasamāyoga

SBS_A Collège de France, Bibliothèque de l'Institut d'études indiennes, "MS.SL.-48", palm-leaf, incomplete.

SBS_B National Archives Kathmandu, MS "NAK 5-7853" (= NGMPP B 112-17), Nepalese paper, incomplete.

Sādhananidhi

SN_A Sāṅkṛtyāyana MS "Göttingen Xc 14/30[a]," palm-leaf, 64 folios (?), ca. 23.5 x 4.5 cm (8 lines per side), two string-holes, undamaged, incomplete. Described in Bandurski 1994, pp. 66-67.

SN_B National Archives, Kathmandu MS "4-122" (= NGMPP "B 31/20"), palm-leaf, 73 folios, ca. 33.5 x 5.5 cm (7 lines per side), one string-hole, damaged, incomplete.

Alphabetical List of Sanskrit Works Frequently Referred to

AAK *Acintyādvayakramopadeśa*

AS *Advayasiddhi*

ASV *Advayasamatāvijaya*

CMP *Caryāmelāpakapradīpa*

CVP *Cittaviśuddhiprakaraṇa*

GMT *Guhyendumaṇitilaka*

GS *Guhyasiddhi*

GST *Guhyasamājatantra*

HT *Hevajratantra*

LŚT *Laghuśaṃvaratantra* (a.k.a. *Herukābhidhāna*)

LTṬ *Laghutantraṭīkā*

MĀ *Muktāvalī*

MMK *Mañjuśrīmūlakalpa*

MNS *Mañjuśrīnāmasaṃgīti*

NMAA *Nāmamantrārthāvalokinī*

PK *Pañcakrama*

PAJS *Paramākṣarajñānasiddhi*, a section of the VP

PU *Pradīpoddyotana*

PUVS *Prajñopāyaviniścayasiddhi*

SBS *Sarvabuddhasamāyoga*

SDPT *Sarvadurgatipariśodhanatantra*

SM *Sādhanamālā*

SN *Sādhananidhi*

SS *Subhāṣitasaṃgraha*

STTS *Sarvatathāgatatattvasaṃgraha*

SUṬ *Sekoddeśaṭīkā*

SUT *Saṃvarodayatantra*

SVU *Sarvavajrodaya*

VĀ *Vajrāvalī*

VP *Vimalaprabhā*

3.7.2 Tibetan Sources

Jñānasiddhi

Canonical Works

C *Co ne'i bsTan 'gyur*, Tōh. 2219 (rgyud 'grel, wi 36v-60v; vol. 51, pp. 76-124.

D *sDe dge'i bsTan 'gyur*, Tōh. 2219 (rgyud 'grel, wi $36v_7$-$60v_6$).

G *gSer bris ma bsTan 'gyur*, gSer bri ma no. 1070 (rgyud 'grel, mi $48v_1$-78v; vol. 49, pp. 96-156).

N *sNar thaṅ bsTan 'gyur*, Narthang no. 3076 (rgyud 'grel, mi $39r_5$-$63r_5$; vol. 48, pp. 77-125).

P *dPe bsdur ma bsTan 'gyur*, Tōh. 2219 (vol. 26, pp. 98-160).

Q *Peking* (*Pe ciṅ*) *bsTan 'gyur*, Ōtani 3063 (rgyud 'grel, mi $39v_5$-$64r_8$; vol. 68, pp. 242-1-5 to 251-5-9).

𝕊: Rinpoche and Dwivedi 1987, pp. 147–244.[220]

Extra-canonical Works

B Ye śes grub pa źes bya ba'i sgrub thabs Slob dpon *Indrabhūti*s mdzad pa. In: *'Brug lugs chos mdzod chen mo*. Kathmandu: Khams sgar gsuṅ rab ñams gso rgyan spel khaṅ (Drukpa Kagyu Heritage Project). 200?. Vol. 35, pp. 185-268 (TBRC: W23779).

$\dot{\mathbf{N}}_a$ Ye śes grub pa źes bya ba'i sgrub thabs. In: *Karma pa sku phreṅ rim byon gyi gsuṅ 'bum phyogs bsgrigs rnam par rgyal ba dpal źwa dmar ba'i chos sde*. Lha Sa: dPal brtsegs bod yig dpe rñiṅ źib 'jug khaṅ. 2013. Vol. 36, pp. 147-220.

$\dot{\mathbf{N}}_b$ Ye śes grub pa źes bya ba'i sgrub thabs. In: *Ṅes don phyag chen rgya gźuṅ daṅ bod gźuṅ*. Khreṅ tu'u: Si khron dpe skrun tshogs pa / si khron mi rigs dpe skrun khaṅ. 2009. Vol. 1, pp. 237-307 (TBRC: W1KG12589).

$\dot{\mathbf{N}}_c$ Ye śes grub pa. In: *Ṅes don phyag rgya chen po'i khrid mdzod*. New Delhi: rTsib ri par khaṅ. 1997. Vol. 1, pp. 123-189 (TBRC: W23447).[221]

T Ye śes grub pa źes bya ba'i sgrub thabs. In: *'Bri guṅ bka' brgyud chos mdzod chen mo*. Lha sa: 'Bri guṅ mthil dgon (19^{th} cen.). 2004. Vol. 1, pp. 126-181 (TBRC: W00JW501203).

[220] In 𝕊, the versions **D**, **N** and, occasionally, **Q** (given as *sna*, *sde* and *pe*, respectively) have been used and are reported in a negative *apparatus*. Hence, in most cases 𝕊 is the same as either **D**, **N** or **Q**. If 𝕊 diverts from these without supplying any notes, or only insufficient notes, this is reported as $\mathbb{S}^{sil.}$ (in the case that no note is given) or as $\mathbb{S}^{em.}$ (in the case that readings are only partially reported without any source supporting the reading of 𝕊). Remarks and reconstructions proposed in 𝕊 are reported as $\mathbb{S}^{nt.}$ in those cases in which these seem noteworthy and are not discussed in the annotated translation. Discrepancies between the readings reported in 𝕊 and those given in our *apparatus* for **D**, **N** and **Q** are not reported.

[221] If all versions of $\dot{\mathbf{N}}$, that is to say $\dot{\mathbf{N}}_{abc}$, show the same reading, it will be referred to simply as $\dot{\mathbf{N}}$.

Guhyasamājatantra

GST$_D$ gSaṅ 'dus (chapters 1-17). In: *sDe dge'i bKa' 'gyur*, Tōh. 442 (rgyud 'bum, ca ff. 90r-48r, vol. 81, pp. 179-295) and rGyud phyi ma (chapter 18). In: *sDe dge'i bKa' 'gyur*, Tōh. 443 (rgyud 'bum, ca ff. 148r-157v; vol.81, pp. 295-314).

GST$_N$ gSaṅ 'dus (chapters 1-17). In: *sNar thaṅ bKa' 'gyur*, Narthang no. 404 (rgyud 'bum, ca ff. 64r-153r; vol. 84, pp. 127-305) and rGyud phyi ma (chapter 18). In: *sNar thaṅ bKa' 'gyur*, Narthang no. 405 (rgyud 'bum, ca ff. 153r-167v; vol. 84, pp. 305-334).

GST$_Q$ Sarvatathāgatakāyavākcittarahasya Guhyasamāja nāma Mahākalparāja (chapters 1-18). In: *Peking* (*Pe ciṅ*) *bKa' 'gyur*, No. 81 (rgyud 'bum, ca ff. 95r-167v; vol. 6, pp. 174-3-5 to 200-1-8).

Mi bskyod rDo rje gSuṅ 'bum

K *Mi bskyod rDo rje gSuṅ 'bum*, 25 volumes. Lha sa: Karma bde legs (BDRC: MW8039).

List of Tibetan Translations Frequently Referred to

Tōh. 453 *rDo rje dpal mchog chen po daṅ po* (**Vajraśrīvaramahā(kalpā)di*)

Tōh. 477 *dPal zla gsaṅ thig le źes bya ba rgyud kyi rgyal po chen po* (*Guhyendumaṇitilaka nāma Mahātantrarāja*)

Tōh. 490 *dPal rdo rje sñiṅ po rgyan ces bya ba'i rgyud kyi rgyal po chen po* (**Śrīvajramaṇḍālaṅkāranāmamahātantrarāja*)

Tōh. 1193 *dPal dgyes pa'i rdo rje źes bya ba'i rgyud kyi don bsdus pa* (**Śrīhevajra nāma Tantrārthasaṃgraha*)

Tōh. 1302 *dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag* (**Śrīhevajrasādhanopadeśa*)

Tōh. 1401 *dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi źes bya ba* (**Sādhananidānanāmaśrīcakrasaṃvarapañjikā*)

Tōh. 1413 *dPal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa źes bya ba'i rnam par bśad pa* (**Śrīcakrasaṃvaratantrarājaśaṃvarasamuccayanāmavṛtti*)

Tōh. 1660 *Saṅs rgyas thams cad daṅ mñam par sbyor ba mkha' 'gro ma sgyu ma bde mchog gi 'grel pa mñam sbyor gyi rgyan źes bya ba* (**Sarvabuddhasamāyogaḍākinījālaśaṃvaravṛttisamāyogālaṁkāranāma*)

Tōh. 1827 *sGrub pa'i spyod pa la 'jug pa* (**Sādhanacaryāvatāra*)

Tōh. 2487 *rTsa ba'i ltuṅ ba'i rgya cher 'grel pa* (**Mūlāpattiṭīkā*)

Tōh. 3726 *Las daṅ po pa'i dam tshig mdor bsdus* (**Ādikarmikasamayasaṃkṣepa*)

For a complete list of works referred to in this publication, the reader may consult the respective sections in the Bibliography part. `

Text

1
Sanskrit Text

1.1 prathamaḥ paricchedaḥ

ऽ[1] namaḥ śrīvajrasattvāya[2] ||

Ṅ 1v$_1$, K$_1$ 15v$_{12}$, K$_3$ 21v$_4$, B$_1$ 37r$_6$, B$_2$ 58$_{15}$, 𝔹 31, 𝕊 93

praṇipatya jagannāthaṃ sarvaṃ[3] jinavarārcitam[4] |
sarvabuddhamayaṃ siddhaṃ[5] vyāpinaṃ gaganopamam ||1.1||[a]

sarvadaṃ sarvasattvebhyaḥ sarvajñaṃ varavajriṇam |
bhaktyāhaṃ[6] * sarvabhāvena vakṣye tatsādhanaṃ[7] param[8] ||1.2|| B$_1$ 37v$_1$

aśeṣayogatantroktaṃ vajrajñānam[9] anuttaram |
ye na * jānanti mūḍhās[10] te bhramantīha[11] bhavārṇave ||1.3||[b] K$_1$ 16r$_1$

ye tu[12] tattvasamārūḍhāḥ[13] sarvasaṅkalpavarjitāḥ |
te spṛśanti[14] parāṃ[15] bodhiṃ[16] janmanīhaiva[17] sādhakāḥ ||1.4||[c]

[a] *pāda* 1.1a = *Vimalaprabhā* (VP p. 255), *Viṣṇudharma* 19.4c, *Narasiṃhapurāṇa* 11.1a et al.; *pāda* 1.1c = 15.18c, *Sarvabuddhasamāyogaḍākinījālaśaṃvara* 2.18c (SBS cit. sect. 15), SBS 5.34c, *Pañcakrama* (PK) 3.37c, *Saṃpuṭatantra* 7.1 (MS$_2$ fol. 51r).

[b] *pāda* 1.3b = 1.47d (cit. *Subhāṣitasaṃgraha* (SS p. 45) and *Sekoddeśaṭīkā* (SUṬ p. 173)), *Sarvatathāgatatattvasaṃgraha* (STTS) 1.43.49b (= *Kriyāsaṃgraha* 6.6.2 v. 6d), STTS 1.125.224d, PK 4.14b, *Sarvavajrodaya* (SVU) §6 v. 2b, *Sarvadurgatipariśodhanatantra* (SDPT p. 292); *pāda* 1.3b = *Abhayapaddhati* 12.25 (AP p.18).

[c] *pāda* 1.4b ≈ 1.13d, 1.94b, *Acintyādvayakramopadeśa* (AAK) 9b,13b, 26b et al.

[1] ऽ Ṅ] *om.* Σ$_{\text{-Ṅ}}$. [2] namaḥ śrīvajrasattvāya Ṅ, 𝔹𝕊] namo vajrasatvāya K$_1$, K$_3$, B$_1$, B$_2$. [3] sarvaṃ *em.*] sarva° Ṅ$^{\text{p.c.}}$, B$_1$, 𝔹𝕊 (unmetrical; → *na prathamāt snau*); sarvva>ja< Ṅ$^{\text{a.c.}}$ (rubbed out); <pū>rvva° Ṅ$^{\text{pp.c.}}$ (in upper margin, unclear); sārva° K$_1$, K$_3$, B$_2$, 𝔹$_{\text{N}}$, 𝕊$_{\text{ka,ga}}$; *rgyal mchog mchod daṅ bcas pa yi(s)* Tib. [4] °am Σ$_{\text{-K}_3}$] °a K$_3$. [5] siddhaṃ Ṅ$^{\text{p.c.}}$] siddhi° Σ$_{\text{-Ṅ}^{\text{p.c.}}}$; cp. Tib. [6] °āhaṃ Ṅ, K$_1$, 𝔹𝕊, Tib.] °āha K$_3$, B$_1$, B$_2$. [7] vakṣye ta° Σ$_{\text{-K}_1^{\text{a.c.}},\text{K}_3}$] vakṣyete K$_1^{\text{a.c.}}$ (rubbed out); vakṣyate K$_3$; vakṣyatet B$_2$; *bśad (par) bya* Tib. [8] param Σ$_{\text{-Ṅ}^{\text{a.c.}}}$] *om.* Ṅ$^{\text{a.c.}}$ (in upper margin, hardly legible); *rim* Tib. (→ °*kramam*). [9] °jñānam Ṅ, 𝕊$^{\text{bho}}$, Tib. (*ye śes*)] °yānam K$_1$, K$_3$, B$_1$, 𝔹, 𝕊$_{\text{ka,ga}}$; °yog° B$_2$; °yogam 𝔹$_{\text{B}}$. [10] mūḍhās Σ$_{\text{-K}_3}$] muḍhās K$_3$. [11] bhramantīha Σ$_{\text{-B}_1,\text{B}_2}$] bhramatiha B$_1$, B$_2$. [12] ye tu Σ$_{\text{-Ṅ,B}_1}$] ye ca Ṅ; yes tu B$_1$. [13] tattvasamārūḍhāḥ Ṅ, 𝕊$_{\text{bho}}$, 𝕁, Tib. (*de ñid la ni yaṅ dag gnas*)] satvāsamārūḍhāḥ K$_1$, K$_3$, B$_1$, B$_2$; sattvāḥ samārūḍhāḥ 𝔹𝕊. [14] spṛśanti Ṅ, K$_1^{\text{p.c.}}$, 𝔹𝕊] spṛsanti K$_1^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; *gnas par 'gyur* Tib.$_{\text{-B,Ṅ,T}}$; *źug(s) par 'gyur* Tib.$^{\text{B,Ṅ,T}}$. [15] °āṃ Ṅ, K$_1^{\text{p.c.}}$, 𝔹𝕊] °o K$_1^{\text{a.c.}}$; °ā K$_3$, B$_1$, B$_2$; *dam par* Tib. [16] bodhiṃ Σ$_{\text{-K}_3}$] bodhi K$_3$. [17] °nīhaiva K$_3$, B$_1$, B$_2$, 𝔹𝕊] °nihaiva Ṅ; °nīheva K$_1$; *de tshe* Tib.

B_2 59r_1 mudrāmaṇḍalamantrādyair[1] japabhāvanatatparāḥ[2] |
naiva siddhiṃ parāṃ[3] yānti[4] kalpāsaṅkhyeyakoṭibhiḥ[5] ||1.5||[a]

rūpayauvanasampatter[6] bhogaiśvaryabalasya[7] ca |
janmagotraprabhutvasya[8] na citte[9] mānam udvahet[10] ||1.6||

$\mathbb{B}$ 32 matimān[11] paṇḍito 'smīti sarvaśilpakalāsu ca |
kuśalaḥ[12] pārthivaś cāham iti[13] citte[14] na yojayet ||1.7||

śīlavān śrutavān[15] vīro[16] dānādyair[17] api saṃyutaḥ[18] |
uktair anyair anuktaiś ca[19] nātmānam[20] upalambhayet[21] ||1.8||

$\mathbb{S}$ 94 sarvasattvamanovyāpī[22] vajrasattvaḥ[23] svayaṃ sthitaḥ |
iti saṃcintya[24] yogīndro[25] na kañcid[26] avamānayet[27] ||1.9||[b]

bālā mūrkhā[28] daridrāś ca[29] duḥśīlā rogapīḍitāḥ[30] |
evamādyair[31] anekaiś ca[32] saṃyuktān nāvamānayet[33] ||1.10||[c]

bhakto[34] ratnatraye[35] śrāddho[36] bodhicittavibhūṣitaḥ |[d]
B_1 38r_1 sarvasattvānukampī[37] ca samaye[38] saṃva*re[39] sthitaḥ ||1.11||[e]

K_3 22r_1 śakṛllohitamāṃsa*ṃ[40] ca bodhicittavimiśritam[41] |
mahodakasamāyuktaṃ[42] bhakṣayet[43] tattvavit sadā ||1.12||

[a] Quoted with reference to Indrabhūti in ch. 13 of Ratnarakṣita's commentary on the *Saṃvarodayatantra*, the *Padminī*; *pāda* 1.5a = *Ṣaṭsāhasrikā Hevajraṭīkā* 1.57a; *pāda* 1.5d = AAK 1.57b (= SS p. 15), GP 18b and SBS 1.18b.

[b] *pāda* 1.9a = 1.21c; the first half is cited with attribution to Indrabhūti in Tōh. 1193 (D f. 37v); the entire stanza is found in a large number of Tibetan texts, in all of which it is explicitly attributed to the JS (see Tib.$^{ed.}$).

[c] *pāda* 1.10c = 1.88a, *Tantrāloka* 4.56c.

[d] Cp. *Mañjuśriyamūlakalpa* v. 15.118ab: *ratnatraye ca bhaktaś ca bodhicittavibhūṣitaḥ*.

[e] *pāda* 1.11c = *Matsyapurāṇa* 21.17a (cp. SDPT p. 240).

[1] °ādyair $\Sigma_{\text{-}K_3,B_1}$] °ādyai K_3, B_1, B_2; °ādi° *Padminī*. [2] japa° *em.*] japair Ṅ; jāpa° $\Sigma_{\text{-}Ṅ}$; °japa° *Padminī*; *bzlas daṅ* Tib. • °bhāvana° $\Sigma_{\text{-}K_1^{a.c.}}$] °>bhāva<bhāvana° $K_1^{a.c.}$ (dittography) • °āḥ *Padminī*] °aiḥ Σ. [3] °āṃ Ṅ, 𝔹𝕊, *Padminī*] °aṃ K_1, K_3, B_1, B_2. [4] yānti $\Sigma_{\text{-}Ṅ}$] yāti Ṅ; *thob (mi) 'gyur* Tib. [5] kalpāsaṅkhyeya° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.^{T} (*bskal pa (bye ba) graṅs med du*)] kalpai saṅkhyeya $K_1^{a.c.}$; kalpāsaṃkhyāya° K_3, B_1, B_2; *bskal pa (bye ba) graṅs med du'aṅ* Tib.$_{\text{-}T}$. [6] °sampatter $Ṅ^{p.c.}$, 𝔹𝕊] °sampattir $Ṅ^{a.c.}$, K_1; °sampatty° K_3, B_1, B_2; °sāmpatya° $\mathbb{B}_{MSS}$; *phun tshogs daṅ* Tib.^{B,Ṅ}; *phun sum tshogs* Tib.$_{\text{-}B,Ṅ}$. [7] bhogai° Ṅ, 𝔹𝕊, Tib. (*loṅs spyod*)] abhogai>gai< $K_1^{p.c.}$; abhogam ai° K_3, B_1, B_2. [8] °prabhutvasya Ṅ] °pravṛttāsya $K_1^{a.c.}$; °pravṛttasya $K_1^{p.c.}$, 𝔹𝕊; °pravṛtyasya K_3, B_1, B_2; °prakarṣasya (?) 𝕁; *gtsor gyur pa'i* Tib. [9] citte Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*sems la*)] cittai $K_1^{a.c.}$; citta° K_3, B_1; cita° B_2. [10] °vahet $\Sigma_{\text{-}Ṅ}$] °bhavetā(ṃ) Ṅ; *bcaṅ mi bya* Tib.$_{\text{-}Ṅ,T}$; *bcad mi bya* Tib.^{Ṅ,T}. [11] °mān $\Sigma_{\text{-}K_3,B_1,B_2}$] °māna K_3, B_1, B_2. [12] kuśalaḥ $\Sigma_{\text{-}B_1^{a.c.}}$] kulaśaḥ $B_1^{a.c.}$ (change indicated by numbers). [13] cāham iti $\Sigma_{\text{-}K_3}$] cāhāmati K_3. [14] citte $\Sigma_{\text{-}B_2}$] cite B_2. [15] °vān śrutavān $\Sigma_{\text{-}Ṅ,B_1}$] °m vā śruti vā Ṅ; °van aśrutavān B_1. [16] °o $\Sigma_{\text{-}K_1^{a.c.}}$] °aḥ $K_1^{a.c.}$. [17] dānā° $Ṅ^{p.c.}$, 𝕊, Tib.] donā° $Ṅ^{a.c.}$; senā° K_1, $\mathbb{S}_{ka,ga}$; ronā° K_3, B_1, $\mathbb{B}_{MSS}$; rādyair B_2 ("*Trennfehler*"); rūpā° 𝔹, $\mathbb{S}_{mu}$. [18] °aḥ $\Sigma_{\text{-}B_2}$] °a B_2. [19] uktair anyair anuktaiś ca Ṅ, $\mathbb{S}_{ka,ga}$, Tib.$_{\text{-}Ṅ}$ (*bśad daṅ gźan yaṅ ma bśad pas*)] ukter anyair anukteś ca K_1; ukter anyer anukteś ca K_3; ukter anyaranukteś ca B_1, B_2 ("*Bindefehler*"); svamukteḥ paramukteś ca 𝔹𝕊; uktaran paramukteś ca $\mathbb{B}_{MSS}$; *om.* Tib.^{Ṅ}. [20] °ānam $\Sigma_{\text{-}Ṅ}$] °anam Ṅ. [21] °lambhayet Ṅ, K_1, B_1, B_2, Tib. (*dmigs par mi bya*)] °lambhayat K_3; °labhyate 𝔹𝕊. [22] °ī Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-}C,D,Ṅ,P}$ (*khyab par*)] °i° $K_1^{a.c.}$, K_3, B_1, B_2; *khyad par* Tib.^{C,D,Ṅ,P}. [23] °aḥ $\Sigma_{\text{-}Ṅ}$] °a° Ṅ. [24] °cintya $\Sigma_{\text{-}B_1}$] °citya B_1. [25] yogīndro *em.* (*rnal 'byor gyis dbaṅ po(s)* Tib.)] yogātmā Σ. [26] kañcid $Ṅ^{a.c.}$, 𝔹𝕊] kiñcid $Ṅ^{p.c.}$ (°*i*° by 2nd hand); kaścid K_1, $K_3^{p.c.}$, B_1, B_2; kaścikad $K_3^{a.c.}$; *gaṅ la'aṅ* Tib.$_{\text{-}T}$; *gaṅ yaṅ* Tib.^{T}. [27] avamānayet Ṅ, $\mathbb{S}_{bho}$, Tib.$_{\text{-}T}$ (*brñas mi bya*)] avakalpayet K_1, B_1, B_2, 𝔹𝕊; akalpayet K_3; *brñes mi bya* Tib.^{T}. [28] mūrkhā $\Sigma_{\text{-}K_3,B_1,B_2}$] mukhā K_3, B_2; mūkho B_1. [29] ca $\Sigma_{\text{-}B_2}$] cā° B_2. [30] °tāḥ $\Sigma_{\text{-}K_3,B_1,B_2}$] °kā K_3; °tā B_1, B_2. [31] °ādyair $\Sigma_{\text{-}Ṅ}$] °ādir Ṅ. [32] °ekaiś ca $\Sigma_{\text{-}K_3}$] °akaiś ca K_3. [33] °mā° $\Sigma_{\text{-}B_1}$] °sā° B_1. [34] bhakto K_1, K_3, B_1, B_2] bhaktaṃ Ṅ; bhoktā 𝔹𝕊; *gus* Tib. [35] ratna° $\Sigma_{\text{-}K_3,B_1,B_2}$] ranta° K_3, B_1, B_2. [36] śrāddho K_1, 𝔹𝕊] srāddho Ṅ; śrīddhā K_3; śraddhā B_1; śrāddhā B_2; *dad ciṅ* Tib. [37] sarva° $\Sigma_{\text{-}Ṅ}$] sarvvasarvva° Ṅ. [38] °e K_1, K_3, B_1, B_2, $\mathbb{S}_{ka,ga,bho}$, Tib.] °aḥ Ṅ; °ī 𝔹𝕊. [39] °e $\Sigma_{\text{-}Ṅ}$] °a° Ṅ. [40] śakṛl° Ṅ, 𝕊, Tib. (*dri chen*)] sakye $K_1^{a.c.}$; sakyo $K_1^{p.c.}$; sakya° K_3, B_2; saṣka° B_1, $\mathbb{B}_H$; śuṣka° 𝔹, $\mathbb{S}_{ka,ga,mu}$. [41] °citta° Ṅ, $K_1^{p.c.}$, B_1, B_2, 𝔹𝕊] °citte $K_1^{a.c.}$, $\mathbb{B}_N$; *sems daṅ* Tib. • °vimiśritam $\Sigma_{\text{-}Ṅ}$] °vimisritam Ṅ; *rnam bsres la* Tib.^{B,Ṅ}; *rab (b)sres la* Tib.$_{\text{-}B,Ṅ,T}$; *rnams 'dres la* Tib.^{T}. [42] °oda° $\Sigma_{\text{-}K_3,B_2}$] °āda° K_3; °āde° B_2. [43] °et $\Sigma_{\text{-}K_3,B_1,B_2}$] °e K_3, B_1, B_2.

naraśvahayagodīpaṃ[1] kariṇo[2] gardabhasya ca[3] |
bhakṣayet[4] tattvasiddhyarthaṃ[5] sarvasaṅkalpavarjitaḥ[6] ||1.13||[a]

ghāta*yet[7] tribhavodbhūtān[8] paravittāni[9] hārayet[10] | Ṅ 2r1
kāmayet[11] paradārān vai[12] mṛṣāvādam udīrayet ||1.14||[b]

karmaṇā yena vai sattvāḥ kalpakoṭiśatāny api[13] |
pacyante narake ghore tena yogī vimucyate ||1.15||[c]

mahopāyasamāyukto[14] yogī lokārthasādhakaḥ[15] | B2 60r1
nākāryaṃ[16] vidyate tasya sarvasattvajugupsitam[17] ||1.16||[d]

prajñopāyasamāyogān nāsti pāpaṃ prakīrtitam[18] | 𝔹 33
ity uvāca svayaṃ vajrī vajrasattvavikurvitaḥ[19] ||1.17||[e]

bhakṣyābhakṣyavinirmuktaḥ[20] peyāpeyavivarjitaḥ[21] |
gamyāgamyavimuktātmā[22] bhaved yogī samāhitaḥ[23] ||1.18||[f]

pratītyotpannasadbhāvān[24] sarvabhāvān vicārayet[25] |
gatāgatavinirmuktān[26] anutpannān[27] nirātmakān ||1.19||

[a] *pāda* 1.13d ≈ 1.4b, 1.94b.

[b] Cp. *Advayasiddhi* (AS) v. 18: *parasvaharaṇaṃ kuryāt paradārāniṣevanam | vaktavyaṃ ca mṛṣāvākyaṃ sarvabuddhāṃś ca ghātayet ||*.

[c] *pāda* 1.15b = 1.35b; 1.15c = *Kāmadhenutantra* 19.14c.

[d] Tōh. 453: *thabs chen yaṅ dag ldan pa yi || rnal 'byor 'jig rten don grub pa || sems can kun gyis smad pa yi || bya ba 'di la mi bya med ||* (f. 260r). Cp. ASV 20.9ab: *jugupsā[ṃ] sarvakāryeṣu na kāryāṃ yāvaj jīvayā |*, AS v. 20.

[e] Tōh. 453: *śes rab thabs daṅ ldan pa la || sdig par grags pa yod min źes || rdo rje sems dpa'i sprul pa la || rdo rje can ni ñid kyis gsuṅs ||* (f. 260r); *pāda* 1.17a = PK 2.5a, 2.47c, CVP 49c, 93e et al.; *pāda* 1.17d ≈ 8.9d, AS 11d (= SS p. 41) and PU (ed. Chakravarti 1984, p. 206).

[f] Quoted (pp. 290-293) in Tibetan translation, with explicit reference to the JS, together with verses 1.9, 1.23, 1.29 and 1.32-56 in the *gSar ma gtso bor ston pa'i zin bris*. Cp. AS v. 21: *gamyāgamyavikalpaṃ tu bhakṣyā-bhakṣyaṃ tathaiva ca | peyāpeyaṃ tathā mantrī kuryān naiva samāhitaḥ ||*, HT I.vi. 21: *bhakṣyābhakṣyavicāraṃ tu peyāpeyaṃ tathaiva ca | gamyāgamyaṃ tathā mantrī vikalpaṃ naiva kārayet ||* et al.

[1] °śva° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*khyi*)] °sva° $K_1^{a.c.}$, K_3, B_1, B_2; °sya $\mathbb{B}_H$; °ś ca $\mathbb{B}_B$ • °go° $\Sigma_{\text{-}B_2}$] °gī° B_2 • °dīpaṃ $\Sigma_{\text{-}K_3,B_2}$] °dīyaṃ K_3, B_2. [2] °o Ṅ (°*aḥ*)] °āṃ $\Sigma_{\text{-}Ṅ}$. [3] gardabhasya ca $K_1^{p.c.}$, 𝔹𝕊] garddabhasya caḥ Ṅ; garhabhasya ca $K_1^{a.c.}$, K_3, B_1, B_2; *khur (b)skyed kyi 'aṅ* Tib.$_{\text{-T}}$; *khur bskyed kyi 'am* Tib.^{T}. [4] bhakṣayet $\Sigma_{\text{-}K_3,B_1,B_2}$] bhakṣaye K_3, B_1, B_2. [5] °siddhyarthaṃ K_1, 𝔹𝕊, Tib.] °siddhārtha (?) Ṅ; °sidhyartha° K_3, B_1, B_2. [6] °saṅkalpa° $\Sigma_{\text{-}K_1,K_3,B_2}$] °sakalpa° K_1, K_3, B_2; *rtog pa* Tib. • °varjitaḥ *em.*] °varjitam Σ (mostly °*aṃ*); *rnam spaṅs la* Tib. [7] ghātayet $\Sigma_{\text{-}B_1,B_2}$] ghātaye B_1, B_2. [8] tribhavodbhūtān *em.* (*srid gsum las byuṅ* Tib.)] trabhavodbhūtā Ṅ; <tri>bhavotpa<??> $K_1^{p.c.}$; tṛbhavot K_3, B_1, B_2; tribhavotpattiṃ 𝔹𝕊, $\mathbb{S}_{ka,ga}$; tribhavot $\mathbb{B}_{MSS}$. [9] paravittāni 𝔹𝕊, $\mathbb{B}_{MSS}$] paravittā Ṅ; <pa>racittāny>r< $K_1^{p.c.}$; paracintāny K_3, B_1, B_2; paravitāny $\mathbb{S}_{ka}$; paracittāt $\mathbb{S}_{ga}$; *pha rol nor ni* Tib. [10] hārayet 𝔹𝕊] parahāriṇaṃ Ṅ; apahārayet K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka}$; prahārayet $\mathbb{S}_{ga}$; *'phrog pa daṅ* Tib. [11] kāmayet $\Sigma_{\text{-}K_3,B_1,B_2}$] kāmaye K_3, B_1, B_2; *'dod spyod* Tib. [12] °dārān vai K_1, 𝔹𝕊] °dārādyai Ṅ; °dārānve K_3, B_1, B_2. [13] °śatāny api $K_1^{p.c.}$, B_1, 𝔹𝕊, Tib.$_{\text{-T}}$ (*phrag tu'aṅ*)] °satāny api Ṅ, $K_1^{a.c.}$, K_3, B_2; *phrag du* Tib.^{T}. [14] °o $\Sigma_{\text{-}Ṅ^{a.c.},B_1}$] °ā $Ṅ^{a.c.}$, B_1. [15] lokārthasādhakaḥ *em.* (*'jig rten don (s)grub pa(s)* Tib.)] lokārthaḥ sādhakāḥ Ṅ; lokārthakārakaḥ K_1, K_3, B_1, B_2, 𝔹𝕊. [16] nākāryaṃ Ṅ, 𝔹𝕊] nākāraka $K_1^{a.c.}$, K_3, B_1, B_2; nākāraṃ $K_1^{p.c.}$; nākārakaṃ $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$; *bya ba (de la) mi bya med* Tib.$_{\text{-B,}Ṅ_{bc}}$; *bya ba (de la) dmigs bya med* Tib.$^{B,Ṅ_{bc}}$. [17] °jugupsitam $\Sigma_{\text{-}K_1}$] °jupsitam K_1. [18] °tam $\Sigma_{\text{-}Ṅ}$] °ta Ṅ. [19] °vikurvitaḥ $\Sigma_{\text{-}Ṅ,B_2}$] °vikurvitaiḥ Ṅ; °vikūrvitaḥ B_2; *la* Tib.^{B,Ṅ,T}; *las* Tib.$_{\text{-B,}Ṅ,T}$. [20] bhakṣyābhakṣya° 𝔹𝕊] bhakṣya'bhakṣyair Ṅ; bhakṣābhakṣa° K_1, K_3, B_1, B_2; *bza' daṅ bza' min las* Tib.$_{\text{-T}}$; *bza' daṅ bza' med las* Tib.^{T} • °vinirmuktaḥ $K_1^{p.c.}$, 𝔹𝕊] vimukte $Ṅ^{a.c.}$; vimukto $Ṅ^{p.c.}$; °vinirmuktā $K_1^{a.c.}$, K_3, B_1, B_2; *'das daṅ* Tib. [21] peyāpeya° Ṅ, K_1, 𝔹𝕊, Tib.] papāyaya° K_3, B_1; papāya° B_2; pāpāpāpa° $\mathbb{B}_{H,B}$ • °taḥ $\Sigma_{Ṅ}$] °taṃ Ṅ. [22] °vimuktātmā Ṅ, Tib.^{B,G,N,Ṅ,Q} (*rnam grol bdag*)] vinimukto >tso< $K_1^{p.c.}$ (canceled); °vinirmuktān sā K_3; °vinirmuktotsā B_1; °vinimuktonsā B_2; °vinirmukto 𝔹𝕊; *rnams grol bdag* Tib.^{C,D,P}; *rnal 'byor bdag* Tib.^{T}. [23] °taḥ $\Sigma_{Ṅ}$] °ta Ṅ. [24] pratītyot° $\Sigma_{\text{-}B_2}$] pratībhyot° B_2 • °sadbhāvān Σ] °sambhavān 𝕁; *yaṅ dag dṅos* Tib.$_{\text{-T}}$; *yaṅ dag pa'i* Tib.^{T}. [25] vicārayet $\Sigma_{\text{-}K_1^{a.c.}}$] vi>vā<cārayet $K_1^{a.c.}$ (canceled). [26] gatāgata° Ṅ, Tib. (*'gro 'oṅ dag las*)] gatāgati° $\Sigma_{\text{-}Ṅ}$ • °vinirmuktān Ṅ, $K_1^{p.c.}$, 𝕊, Tib. (*rnam grol źiṅ*)] °vinirmukto $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$. [27] anutpannān 𝕊, Tib. (*skye ba med pa*)] utpannā Ṅ; anupannān $K_1^{p.c.}$; nanupannān $K_1^{a.c.}$ K_3, B_1; nanupannā B_2; 'nupapannān 𝔹, $\mathbb{S}_{ga}$; nānutpannān $\mathbb{B}_{MSS}$.

𝕊 95 māyopamādidṛṣṭāntair[1] yojyās te[2] pratijānatā[3] |
ahaṃmamavikalpaṃ[4] ca na kuryāt[5] tatra yogavit[6] ||1.20||[a]

B_1 38v_1 sarvavyā*pī[7] mahāvajraḥ[8] sarvākāśapratiṣṭhitaḥ[9] |
sarvasattvamanovyāpī[10] sarvapuṇyamahodayaḥ[11] ||1.21||[b]

anyonyavyāpako[12] vajraḥ sarvavil lokanāyakaḥ[13] |
eṣa[14] vajradharo rājā[15] sarvatantreṣu[16] varṇitaḥ[17] ||1.22||

guruprasādo yasyāsti sa labhet[18] tattvam uttamam[19] |
anyathā kliśyate[20] bālaś[21] cirakālavimohitaḥ ||1.23||[c]

gurur[22] buddho[23] bhaved[24] dharmaḥ[25] saṅghaś[26] cāpi sa eva hi |
prasādāj[27] jñāyate[28] tasya tasmād[29] ratnatrayaṃ[30] varam[31] ||1.24||[d]

ajñānatimirāndhānām[32] eṣa mārgapradarśakaḥ[33] |
K_1 16v_1 bha*vec ca[34] sarvasaukhyāgryaḥ[35] sarvakāmapradāyakaḥ ||1.25||[e]

dharmagambhīraniṣṭhātmā[36] viviktakaruṇātmakaḥ[37] |
Ṅ 2v_1 ratnatrayaprati*ṣṭhārthī[38] dharmadāne[39] nirāmiṣaḥ[40] ||1.26||

[a] For 1.18-20, cp. PUVS 5.29: *gamyāgamyādisaṃkalpaṃ nātra kuryāt kadācana | māyopamādiyogena bhoktavyaṃ sarvam eva hi* || et al.

[b] *pāda* 1.21c = 1.9a; *pāda* 1.21d = 13.9d; *pāda* 1.21d ≈ 8.22b.

[c] Quoted (pp. 290-293) in Tibetan translation, with explicit reference to the JS, along with verses 1.9, 1.18, 1.29 and 1.32-56 in the *gSar ma gtso bor ston pa'i zin bris.*

[d] Quoted with reference to Indrabhūti in the *Subhāṣitasaṃgraha* (SS ed. Bendall 1905, p. 9): *gurur buddho bhave[d] dharma[ḥ] saṃghaś cāpi sa eva hi | yatprasādāl labhyet tattvaṃ paraṃ ratnatrayaṃ varam* ||; Bendall notes "*Sic* Ms. contra metrum. Correct to yat-pādāl labhyate or yat-prasādāl labhet" (nt.9). Similar stanzas are found in the *Abhisamayamañjarī* (ASM p. 30), *Guṇabharaṇī* (GBh p. 76) and BSS v. 32.7. Verses 1.24-31 are also cited, without specific attribution to the JS, in the **Sādhanacaryāvatāra* (*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, f. 96r-96v).

[e] *pāda* 1.25a = GS 9.34a, BSS 89.21c, *Pauṣkarasaṃhitā* 41.95 et al.; *pāda* 1.25d = *Nāradapurāṇa* (NP) 1,74.100b et al.; *pāda* 1.25d ≈ BP 115.1b, *Matsyapurāṇa* 101.22d et al.

[1] °air 𝔹𝕊, Tib.$_{-T}$ (*yis ni*)] °a Ṅ, K_1; °e K_3, B_1, B_2; *yi ni* Tib.^{T}. [2] yojyās te Ṅ] yojyante K_1, K_3, B_1, B_2; yojyate 𝔹𝕊; *de rnams sbyor bar* Tib. [3] pratijānatā $\Sigma_{\text{-Ṅ}}$] pratijāśatā Ṅ (interlinear note above?); *rab śes pas* Tib. [4] ahaṃ° $\Sigma_{\text{-}B_2}$] aha° B_2 • °mama° Ṅ, $K_1^{p.c.}$, B_1, B_2] masa $K_1^{a.c.}$; mahā K_3, $\mathbb{S}_{ka}$; mama 𝔹𝕊• °vikalpaṃ $\Sigma_{\text{-Ṅ}}$] °vikalpaś Ṅ. [5] kuryāt $\Sigma_{\text{-}B_2}$] kūryāt B_2. [6] tatra yogavit *em.*] tatra ta yogavit Ṅ; yogata(t)tvavit $\Sigma_{\text{-Ṅ}}$; *de ñid śes pas der* Tib. [7] °ī Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] °i° $K_1^{a.c.}$, K_3, B_1, B_2. [8] °aḥ $\Sigma_{\text{-Ṅ}^{a.c.}}$] °a° Ṅ$^{a.c.}$. [9] °ākāśa° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{-T}$] °ākāsa° $K_1^{a.c.}$, K_3, B_1, B_2; *rnam pa* Tib.^{T}. [10] °ī Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] °i° $K_1^{a.c.}$, K_3, B_1, B_2. [11] °puṇyamahodayaḥ K_1, B_2, 𝔹𝕊, Tib.$_{-B}$ (*bsod nams (thams cad) 'byuṅ ba che*)] °satvamahodayā Ṅ; °puṇyamahādayaḥ K_3; °puṇyamanodayaḥ B_1; *bsod nams (thams cad) 'byuṅ ba ni* Tib.^{B}. [12] °o $\Sigma_{\text{-}K_3,B_1,B_2}$] °ā K_3, B_1, B_2. [13] °aḥ $\Sigma_{\text{-}K_3,B_1}$] °a K_3, B_1. [14] eṣa K_1, B_1, B_2, 𝔹𝕊, Tib. (*de ni*)] evaṃ Ṅ; eka° K_3, $\mathbb{S}_{ka}$. [15] rājā $\Sigma_{\text{-}B_1}$] rāṃjā B_1. [16] °tantreṣu Ṅ, 𝕁, Tib.$_{-T}$ (*rgyud rnams*)] °mantreṣu $\Sigma_{\text{-Ṅ}}$; *rgyud rnam* Tib.^{T}. [17] varṇitaḥ Ṅ$^{p.c.}$, 𝔹𝕊] varṇṇita Ṅ$^{a.c.}$; verṇitāḥ $K_1^{a.c.}$; varṇitāḥ $K_1^{p.c.}$, K_3, B_1, B_2; *gsuṅs pa yin* Tib. [18] sa labhet Ṅ, K_1, 𝔹𝕊] sālabhe K_3; sa labhe B_1, B_2; sa labhate $\mathbb{B}_B$; *de yis* [...] *ñed 'gyur* Tib.^{B,C,D,Ṅ,P}; *de yi(s)* [...] *rten 'gyur* Tib.^{G,N,Q}; *de'i* [...] *ñed 'gyur* Tib.^{T}. [19] uttamam $\Sigma_{\text{-}B_2}$] am B_2. [20] kliśyate $K_1^{p.c.}$, B_1, 𝔹𝕊, Tib. (*ñon moṅs 'gyur*)] klisyata Ṅ; klişyate $K_1^{a.c.}$, B_2; kriṣya K_3. [21] °aś Ṅ$^{p.c.}$ (°*aḥ*), $K_1^{p.c.}$, 𝔹𝕊, Tib.^{B,Ṅ,T} (*byis pa*)] °a Ṅ$^{a.c.}$, $K_1^{a.c.}$; °aṃ K_3, B_1, B_2; *byis pas* Tib.$_{-B,Ṅ,T}$. [22] gurur K_1, 𝔹𝕊] guru° Ṅ, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; *bla ma* Tib. [23] °o $\Sigma_{\text{-}K_3}$] °ā K_3. [24] °ed $\Sigma_{\text{-}K_3}$] °e K_3. [25] °aḥ 𝔹𝕊] °a° Ṅ, K_1, K_3, B_1, B_2; *chos* Tib. [26] °aś Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °āś $K_1^{a.c.}$, K_3, B_1, B_2; *dge 'dun* Tib. [27] prasādāj K_1, K_3, B_2 (°*t*), 𝔹𝕊 (°*d*), Tib. (*drin gyis*)] tatprasādāj Ṅ; prasādāta B_1. [28] jñāyate $\Sigma_{\text{-Ṅ}}$] jñāyante Ṅ; *śes 'gyur pa(s)* Tib. [29] tasmād Ṅ, Tib. (*de bas*)] yasmā $K_1^{a.c.}$, K_3, B_1, B_2; yasmād $K_1^{p.c.}$; yasya 𝔹𝕊. [30] °aṃ $\Sigma_{\text{-Ṅ,}K_3}$] °e Ṅ; °a° K_3. [31] varam Ṅ (°*ṃ*), K_1, B_1, B_2, 𝔹𝕊] svayam K_3, $\mathbb{S}_{ka,bho}$; *om.* Tib. [32] °timirāndhānām $\Sigma_{\text{-Ṅ}}$] °m iti satvānāṃ Ṅ. [33] °darśakaḥ $\Sigma_{\text{-Ṅ}^{a.c.},B_1}$] °darśaka Ṅ$^{a.c.}$; °darśikaḥ B_1. [34] bhavec ca Ṅ, Tib. (*('')gyur daṅ*)] sa bhavet $\Sigma_{\text{-Ṅ}}$. [35] °āgryaḥ 𝔹𝕊] °āgra° Ṅ, K_1, K_3, B_1, B_2, $\mathbb{S}_{ga}$; *mchog* Tib. [36] °niṣṭhā° $\Sigma_{\text{-Ṅ}}$] °nistā° Ṅ. [37] viviktakaruṇātmakaḥ $\Sigma_{\text{-Ṅ}^{a.c.}}$] viviktaḥ karuṇātmaka Ṅ$^{a.c.}$. [38] °ārthī 𝔹𝕊] °ārthā Ṅ, B_1, B_2, $\mathbb{B}_{MSS}$; °ārtho K_1, $\mathbb{S}_{ga}$; °āthī K_3; *don du gñer* Tib. [39] °e $\Sigma_{\text{-}K_3}$] °a° K_3. [40] °ṣaḥ $\Sigma_{\text{-}K_3,B_1,B_2}$] °saḥ K_3, B_1, B_2.

sa guruḥ śiṣyasaṃgrāhī[1] * sarvabuddhānukārakaḥ[2] | — 𝔹 34; K₃ 22v₁
ity uvāca jagannātho[3] nānye tu[4] guravaḥ[5] smṛtāḥ ||1.27|| — B₂ 61₁

yasmān na[6] tatsamo hy asti pūjanīyo[7] mahāmatiḥ[8] |
tasmāt sarvaprayatnena[9] pūjayed guruvaraṃ[10] vratī[11] ||1.28||

na tatsamo[12] vidyate loke nānyatra tribhave[13] janaḥ[14] |
vajrasattvaḥ[15] svayaṃ loke[16] sarvasampattaye[17] sthitaḥ ||1.29||[a]

ārādhyo 'nekadhā[18] śiṣyaiḥ[19] satsampattim[20] abhīpsu*bhiḥ[21] | — B₁ 39r₁
akṣīṇapuṇyakāmaiś[22] ca sarvavighnanivārakaiḥ[23] ||1.30||

sarveṣāṃ[24] samayānāṃ[25] hi samayo 'yaṃ anuttaraḥ[26] | — 𝕊 96
rakṣyo yatnavatā[27] nityaṃ sarvasampatpradāyakaḥ[28] ||1.31||

labdhajñānavaro[29] divyaṃ[30] sarvasaṅkalpavarjitaḥ[31] |
vajrajñānābhiṣikto[32] hi[33] sādhayet siddhim[34] uttamām[35] ||1.32||[b]

[a] Quoted (pp. 290-293) in Tibetan, with explicit reference to the JS, together with verses 1.9, 1.18, 1.23 and 1.32-56 in the *gSar ma gtso bor ston pa'i zin bris*.

[b] *pāda* 1.32b = 1.56d et al. A variant of this stanza is cited in Tibetan translation in the *bDe mchog bsdus pa śes bya ba'i rnam par bśad pa* attributed to Indrabhūti (Tōh. 1413): *de bźin gśegs kun ye śes ni || rtog pa thams cad rnam spaṅs pa'i || bla med mchog bzaṅ thob 'gyur ba'i || rdo rje ye śes dbar bskur bas || rnal 'byor ye śes kun bdag ñid || dṅos grub mchog ni bsgrub par bya ||* (D f. 25r). Verses 1.32-56 are also quoted in Tibetan translation (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.18, 1.23 and 1.29 in the *gSar ma gtso bor ston pa'i zin bris*. Verses 1.32-37 are further quoted in 'Jam mgon Koṅ sprul Blo gros mTha' yas's (1813-1899) *Śes bya kun khyab* (vol. 3, pp. 389-390).

[1] °saṃgrāhī Ṅ (*saṅ*°), B₁, 𝕊, 𝔹$_{MSS}$] °sadgrāhī K₁, B₂, 𝔹; *sdud* Tib. [2] °buddhānu° $\Sigma_{\text{-}B_2}$] °buddhān nu B₂ (adding *siddhiharṣeṇa likhitam iti* in margin below). [3] °o $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K₃, B₁, B₂ (small space in B₂). [4] nānye tu Ṅ] nānye vai K₁, 𝔹𝕊; nānya vai K₃, B₁, B₂; *gźan dag* [...] *min* Tib.$_{\text{-T}}$; *gźan daṅ* [...] *med* Tib.^{T}. [5] guravaḥ Ṅ, B₂$^{p.c.}$, 𝔹𝕊] guruvaḥ K₁, K₃, B₁, B₂$^{a.c.}$ (crossed out *jñānasiddhiḥ* written with red ink in left side of upper margin); *bla ma* Tib. [6] yasmān na K₁$^{p.c.}$, 𝔹𝕊] *om.* Ṅ$^{a.c.}$; anyaṃ tu (?) Ṅ$^{p.c.}$ (in upper margin, illegible); yasmāt na K₁$^{a.c.}$, K₃, B₁, B₂; *de bas* [...] *ma yin* Tib. [7] °o $\Sigma_{\text{-}K_3,B_1,B_2}$] °ā K₃, B₁, B₂. [8] mahāmatiḥ Ṅ, 𝕁, Tib. (*blo chen*)] mahāmuni K₁$^{a.c.}$, K₃, B₁; mahāmuniḥ K₁$^{p.c.}$, B₂, 𝔹𝕊. [9] sarva° $\Sigma_{\text{-}\dot{N}^{a.c.}}$] *om.* Ṅ$^{a.c.}$ (in upper margin, hardly legible). [10] guruvaraṃ $\Sigma_{\text{-}\dot{N}^{a.c.}}$ (*contra metrum*)] guru° Ṅ$^{a.c.}$; *blo mchog* Tib. [11] vratī $\Sigma_{\text{-}\dot{N}}$] vratīḥ Ṅ. [12] na tatsamo Ṅ, K₁, K₃, B₁, B₂, 𝕊, 𝕊$_{ka,ga}$ (hypermetrical; see nt. in transl.)] tatsamo 𝔹, Tib. (*de mñam*). [13] nānyatra tribhave *conj.*] nānyas tribhave Ṅ (hypometrical); mānyo [']nyas tribhave K₁, 𝕊$_{ga,bho}$; mānyonyatribhave K₃, B₂; sanyonyatribhave B₁; mānyo na tribhave 𝔹𝕊; nānyo na tribhave 𝔹$_{B}$; satyo na tribhave 𝔹$_{H}$; *khams gsum na ni gźan med de* Tib.$_{\text{-T}}$; *khams gsum na ni gnas med de* Tib.^{T}. [14] janaḥ $\Sigma_{\text{-}\dot{N}^{a.c.}}$] jane Ṅ$^{a.c.}$. [15] °aḥ K₁$^{p.c.}$, 𝔹𝕊] °a° Ṅ, K₁$^{a.c.}$, K₃, B₁, B₂; *rdo rje sems* Tib. [16] loke $\Sigma_{\text{-}\dot{N}}$] sākhyāt Ṅ. [17] °pattaye $\Sigma_{\text{-}B_2}$] °pataya B₂. [18] (')nekadhā Ṅ, 𝔹𝕊, Tib. (*rnam pa du mas*)] (')naikadhā K₁, K₃, B₁, B₂. [19] śiṣyaiḥ Ṅ, 𝔹𝕊] śiṣyaḥ K₁, K₃, B₁, B₂$^{p.c.}$, 𝔹$_{MSS}$; śiṣyā B₂$^{a.c.}$. [20] satsampattim Ṅ] satsampadam K₁, K₃, B₁, B₂, 𝔹𝕊; satasampad 𝔹$_{H,B}$; *phun tshogs mchog* Tib. [21] abhīpsubhiḥ Ṅ, 𝔹𝕊] abhipsubhiḥ K₁, K₃, B₁, B₂, 𝔹$_{H,B}$; *'dod ciṅ* Tib.$_{\text{-T}}$; *'dod phyir* Tib.^{T}. [22] akṣīṇa° 𝔹𝕊] *om.* Ṅ$^{a.c.}$; ++$_3$ Ṅ$^{p.c.}$ (added in right margin, illegible); akṣīnaḥ K₁, 𝕊$_{ga}$; akṣīṇyaḥ K₃, B₁, B₂$^{p.c.}$; akṣīlpaḥ B₂$^{a.c.}$; akṣinnaḥ 𝔹$_{B,H}$; akṣīnnaḥ 𝔹$_{N}$; *mi zad* Tib. [23] sarva° $\Sigma_{\text{-}K_3{}^{a.c.}}$] sarvvaka° K₃$^{p.c.}$ (canceled) • °nivārakaiḥ Ṅ, Tib. (*rnam par (b)zlog byed pas*)] °vināyakaiḥ $\Sigma_{\text{-}\dot{N}}$. [24] sarveṣāṃ $\Sigma_{\text{-}\dot{N}}$] sarvesāṃ Ṅ. [25] samayānāṃ $\Sigma_{\text{-}K_1{}^{a.c.}}$] sama>ya<yānāṃ K₁$^{a.c.}$ (canceled). [26] 'yam anuttaraḥ *em.* (*bla med* [...] *'di* Tib.)] yam anuttaraṃ Ṅ; yan niruttaraḥ K₁, K₃, B₁, B₂; 'yaṃ niruttaraḥ 𝔹𝕊. [27] rakṣyo yatnavatā Ṅ, 𝕁] rakṣeyaṃ navatā K₁$^{a.c.}$, K₃, B₁, B₂, 𝔹$_{MSS}$; rakṣeyaṃ bhavatā K₁$^{p.c.}$; rakṣyo 'yaṃ bhavatā 𝔹𝕊; *brtson ldan rnams kyis (rtag tu) bsruṅ* Tib.$_{\text{-T}}$; *brtson 'grus rnams kyi (rtag tu) bsruṅ* Tib.^{T} (→ *rakṣyo yatnavatāṃ*). [28] °sampatpradāyakaḥ K₁$^{p.c.}$, 𝔹𝕊, Tib. (*phun sum tshogs (kun) ster ba'o*)] °sampadapradāyakaṃ Ṅ; °saṃtpradāyakaḥ K₁$^{a.c.}$; °sampradāyakaḥ K₃, B₁, B₂, 𝔹$_{MSS}$. [29] labdha° Ṅ, K₁, K₃, B₁, B₂, 𝕊$_{ga}$] labdhuṃ 𝔹𝕊 • °o *em.*] °e Ṅ; °aṃ $\Sigma_{\text{-}\dot{N},K_3,B_2}$; °a° K₃, B₂; *ye śes mchog (bzaṅ) thob pa yi(s)* Tib. [30] divyaṃ $\Sigma_{\text{-}K_3}$] °divya° K₃; *bzaṅ* Tib. [31] °taḥ K₁, K₃, B₁, B₂, 𝕊] °ta Ṅ; °tam 𝔹, 𝕊$_{ka,mu}$; *pa'i* Tib. [32] °kto $\Sigma_{\text{-}K_1{}^{a.c.}}$] °kṣo K₁$^{a.c.}$ (substituted in left margin). [33] hi Ṅ, K₁, K₃, B₁, B₂, 𝔹𝕊] *om.* 𝔹$_{A,N}$, Tib. [34] °et siddhim Ṅ, 𝕁, Tib. (*dṅos grub*)] °ed bodhim K₁, K₃, B₁, 𝔹𝕊; sādhaye | bodhim B₂. [35] uttamām 𝔹𝕊𝕁] uttamaṃ Ṅ, K₁, K₃; uttam B₁, B₂; *mchog ni* Tib.

samyagjñānasamāyukto[1] lekhyamithyānyamaṇḍale[2] |
gṛhṇīyād[3] abhiṣekaṃ[4] cet[5] samayād[6] bhraśyate[7] hy asau[8] ||1.33||

samayabhraṃśato[9] duḥkhaṃ[10] kāyikaṃ mānasaṃ tathā |
arthanāśo[11] bhavet tasya maraṇaṃ śīghram[12] eva ca ||1.34||[a]

mṛte[13] ca nārakaṃ duḥkhaṃ[14] kalpakoṭiśatāny api |
anubhūya[15] yadottiṣṭhec[16] caṇḍāle[17] hīnaje kule ||1.35||[b]

𝔹 35 utpadyate sa mūḍhātmā[18] mūko[19] badhirako[20] 'thavā |
jātyandho[21] hi bhavej[22] jāto jātau[23] jātau na saṃśayaḥ[24] ||1.36||

sarvatāthāgataṃ[25] jñānaṃ vajrajñānam[26] iti smṛtam[27] |
tenābhiṣikto[28] matimān abhiṣikto[29] vidhīyate[30] ||1.37||[c]

sa[31] yogī sarvabuddhātmā sarvadevādikair[32] gaṇaiḥ[33] |
kṛtāñjalipuṭair[34] bhūtvā abhivandyo[35] jagatpatiḥ[36] ||1.38||[d]

kurvanti rakṣaṇaṃ[37] vīrā[38] bodhisattvā[39] mahābalāḥ[40] |
B_2 62_1; B_1 $39v_1$; Ṅ $3r_1$ *buddhāś cāpi mahātmā*no vajrakā*yāḥ[41] sadā sthitāḥ[42] ||1.39||

[a] Stanzas 1.34-36b are cited in Tibetan in a) 'Jam mgon Koṅ sprul Blo gros mTha' yas's *Śes bya kun khyab* (vol. 2, p. 194) and b) the *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726, D f. 52v) along with verses from section eight and with explicit attribution to the JS.

[b] *pāda* 1.35b = 1.15b.

[c] *pāda* 1.37a = 1.50a, 7.3a, 15.11a.

[d] *pāda* 1.38c ≈ 8.13c, MNS 6 & 16, *Nāmamantrārthāvalokinī* (NMAA), *Sekoddeśaṭīkā* et al.

[1] °jñāna° Ṅ, K_1, K_3, Tib.] jñāna° B_2, 𝔹𝕊; jñāne B_1, $\mathbb{B}_{H,N}$ • °o Ṅ, 𝔹𝕊, Tib.^{B,Ṅ,T} (*pas*)] °e K_1, K_3, B_1, B_2, $\mathbb{B}_{H,N}$, $\mathbb{S}_{ga}$; °aiḥ $\mathbb{B}_B$; *na* Tib.$_{-B,Ṅ,T,Q}$; *de* Tib.$_{-Q}$. [2] lekhyamithyānyamaṇḍale *conj.*] lekhyamithyāˣmaṇḍale Ṅ$^{a.c.}$ (uncertain); lekhyaṃ mithyā na maṇḍale K_1, $\mathbb{S}_{ka,ga}$; lekhyamithyā na maṇḍala K_3, B_1, B_2, $\mathbb{B}_{MSS}$; lekhyamṛṇmayamaṇḍale 𝔹𝕊; *bris pa'i dkyil 'khor log(s) gźan du* Tib.$_{-T}$; *bris pa'i dkyil 'khor sogs gźan du* Tib.^{T}. [3] gṛhṇīyād Σ_{-K_3,B_2}] gṛhnīyād K_3, B_2. [4] °ṣekaṃ $\Sigma_{-Ṅ}$] °sekañ Ṅ. [5] cet B_1, 𝔹𝕊, Tib.$_{-Ṅ_b,T}$ (*ce na*)] ca Ṅ, $B_2{}^{p.c.}$; cat K_1, K_3, Bab$^{a.c.}$; *źe na* Tib.^{Ṅ_b}; *ces na* Tib.^{T}. [6] samayād $\Sigma_{-Ṅ,B_1}$] samāyā Ṅ; samayā B_1. [7] bhraśyate 𝔹𝕊, Tib. (*ñams par 'gyur* Tib.)] bhraṃsyate Ṅ, K_1; bhrasyate K_3, B_1, B_2. [8] asau $\Sigma_{-Ṅ^{a.c.}}$] asau>ḥ< Ṅ$^{a.c.}$. [9] samaya° K_1, K_3, B_2, 𝔹𝕊, Tib. (*dam tshig*)] samayā Ṅ; samaye B_1 • °bhraṃśato 𝔹𝕊, Tib.$_{-C,D,P}$ (*ñams pas*)] bhramsato Ṅ; °bhraṃnsodbhaved K_1; bhransodbhavet K_3, B_1; °bhransodbhave B_2; (°)bhraṃśād bhaved $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$; *ñams pa'i* Tib.^{C,D,P}. [10] °aṃ Ṅ (°*ṅ*), 𝔹𝕊] °īṅ K_1; °āṅ K_3, B_1, B_2; °ī $\mathbb{S}_{ga}$; *ni* Tib.$_{-T}$; *la* Tib.^{T}. [11] °nāśo $K_1{}^{p.c.}$, 𝔹𝕊] °nāsam Ṅ; °nāsā $K_1{}^{a.c.}$; °nāsa K_3, B_1, B_2; °nāśaṃ $\mathbb{B}_{MSS}$; *ñams* Tib. [12] śī° $K_1{}^{p.c.}$, K_3, B_1, B_2, 𝔹𝕊, Tib. (*myur ba*)] sī° Ṅ, $K_1{}^{a.c.}$. [13] °e $\Sigma_{-Ṅ^{a.c.}}$] °eṃ Ṅ$^{a.c.}$. [14] °kaṃ duḥkhaṃ $\Sigma_{-Ṅ}$] °kin duḥkhī Ṅ. [15] °bhūya Σ, Tib.] °rūpa° $\mathbb{B}_B$. [16] yadot° 𝔹𝕊] yatrot° Ṅ; padot° K_1, B_1, $\mathbb{B}_B$; pado K_3, B_2; *na'aṅ* Tib.^{B,C,D,Ṅ,P}; *na yaṅ* Tib.^{G,N,Q}; *nas* Tib.^{T} • °ec *st.*] °et Σ_{-K_3,B_1,B_2}; °e K_3, B_1, B_2. [17] caṇḍāle Ṅ, K_1, K_3, B_1, B_2] cāṇḍāle 𝔹𝕊; *dgol pa('am)* Tib. [18] utpadyate sa mūḍhātmā $\Sigma^{Skt.}$] *om.* Tib. (incl. citations). [19] mūko Ṅ, $B_2{}^{p.c.}$, 𝔹𝕊, Tib. (*lkugs pa*)] mṛko $K_1{}^{a.c.}$, K_3, B_1, $B_2{}^{a.c.}$; ko $K_1{}^{p.c.}$ (canceled). [20] badhirako Ṅ, Tib. (*'on pa*)] valako K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; vā vikalo 𝔹𝕊. [21] jāty° $\Sigma_{-B_2{}^{a.c.}}$] jñāty° $B_2{}^{a.c.}$ • °andho $\Sigma_{-K_3,B_2{}^{a.c.}}$] °anvo K_3, $B_2{}^{a.c.}$. [22] °ej Σ_{-B_2}] °e B_2. [23] jāto jātau Ṅ, $K_1{}^{p.c.}$, 𝔹𝕊, Tib.$_{-T}$ (*skye źiṅ skye bar*)] jāto jātau >tau< $K_1{}^{a.c.}$ (canceled); jātau jātau K_3, B_1, B_2; *skye źi skye bar* Tib.^{T}. [24] saṃ° Σ_{-K_1,K_3}] śaṃ° K_1, K_3. [25] sarva° Σ_{-K_1}] sarvaṃ K_1. [26] °jñānam Ṅ, 𝕊, Tib. (*ye śes*)] °yānam K_1, K_3, B_1, B_2, 𝔹; (°)yāna $\mathbb{S}_{ka,ga}$. [27] °am $\Sigma_{-Ṅ}$] °a Ṅ. [28] °ṣikto $\Sigma_{-Ṅ}$] °sikto Ṅ. [29] matimān abhiṣikto $\Sigma_{-Ṅ}$ (*bha-vipulā*)] *om.* Ṅ (eye-skip). [30] vidhīyate Ṅ, K_1, K_3, B_1(cp. 5.4b)] dvidhīyate B_2; 'bhidhīyate 𝔹𝕊; *śes par bya* Tib. [31] sa $\Sigma_{-Ṅ}$] sarva° Ṅ; *om.* Tib. [32] °ādikair *em.* (*sogs pa'i* Tib.)] °ā(r)ddhikai>ḥ< Ṅ$^{a.c.}$; ārddhike Ṅ$^{p.c.}$ (canceled, uncertain); °ātikair K_1; °ātike K_3, B_1, B_2; °āntike $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; °āntikair $\mathbb{S}$; °ādhikair $\mathbb{J}$. [33] °aiḥ $\Sigma_{-Ṅ}$, Tib. (*tshogs kyis*)] °ai Ṅ$^{a.c.}$; °e Ṅ$^{p.c.}$. [34] °āñjali° Σ_{-K_3}] °āñjalī K_3 • °puṭair 𝔹𝕊] °puṭo Ṅ$^{a.c.}$, $K_1{}^{p.c.}$, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$; °puṭe Ṅ$^{p.c.}$; °pūṭo $K_1{}^{a.c.}$; *sbyar bar* Tib.^{B,Ṅ}; *sbyar nas* Tib.$_{-B,Ṅ,T}$; *sbyar ba* Tib.^{T}. [35] abhivandyo 𝔹𝕊] abhivandye hañ Ṅ; abhibandhā $K_1{}^{a.c.}$, K_3, B_1; abhibandhī $K_1{}^{p.c.}$; avivandhā B_2, $\mathbb{B}_B$; abhivandya $\mathbb{S}_{ga}$; *mṅon par phyag byed 'gyur.* [36] °iḥ Ṅ, 𝔹𝕊, Tib. (*po*)] °iṃ K_1, $\mathbb{S}_{ga}$; °i K_3, B_1, B_2. [37] kurvanti rakṣaṇaṃ Ṅ, 𝔹𝕊] kurvva<nto> rakṣ>ā<aṇāṃ $K_1{}^{p.c.}$; kurvva rakṣāṇāṃ K_3, B_1, B_2; *om.* $\mathbb{B}_{MSS}$; *(b)sruṅ ba mdzad gyur te* Tib. [38] °ā $\Sigma_{-K_1{}^{a.c.},B_2{}^{a.c.}}$] °o $K_1{}^{a.c.}$; °āṇāṃ $B_2{}^{p.c.}$ (*ṇāṃ* added below *bo*); *dpa' chen* Tib.^{Ṅ_b}; *dpal chen* Tib.$_{-Ṅ_b}$. [39] °ā $\Sigma_{-K_1{}^{a.c.},K_3}$] °o $K_1{}^{a.c.}$, K_3. [40] °āḥ $\Sigma_{-B_1{}^{a.c.}}$] °ā $B_1{}^{a.c.}$. [41] °āḥ $\Sigma_{-Ṅ}$] °o Ṅ. [42] °āḥ $\Sigma_{-Ṅ}$] °aḥ Ṅ.

⌜satyadharmadharā[1] hy ete[2] buddhavaṃśapravartakāḥ[3] |
sagauravāḥ[4] praśaṃsanti[5] adhiṣṭhānasamanvitāḥ[6] ||1.40||[a]

lokapālās[7] tathā cānye[8] mahābalaparākramāḥ[9] | 𝕊 97
sarvasthānagatasyāpi[10] rakṣamāṇāḥ[11] pratiṣṭhitāḥ ||1.41||⌝[12,b]

ye cāpi sarvasattveṣu[13] māravighnāḥ[14] pratiṣṭhi*tāḥ[15] | K₃ 23r₁
te 'pi tasya na kurvanti[16] vighnaṃ[17] bhītāḥ[18] prayānti[19] ca ||1.42||

sarvadevādayaḥ[20] siddhāḥ[21] sarvākāśacarācarāḥ[22] |
na laṅghayanti[23] taṃ te 'pi[24] apāyagatibhīravaḥ[25] ||1.43||

vīryasya[26] jñānavijñānasiddhihānir[27] bhavaty api |
yadi mohavaśād[28] eva laṅghayanti[29] vimohitāḥ ||1.44||

sarvajño varado vādī[30] varṇasaṃsthānakair vinā[31] |
gatāgatavimuktātmā[32] acālyaḥ[33] sarvavāyubhiḥ ||1.45||[c]

dahyate[34] nāgniskandhena[35] plāvyate[36] na jalena ca | 𝔹 36
chidyate[37] na hi[38] śastreṇa[39] tīkṣṇenāpi[40] prayatnataḥ ||1.46||

[a] *pāda* 1.40b ≈ *pāda* 3.26d.

[b] *pāda* 1.41b = 8.28d, *Suvarṇaprabhāsasūtra* 15.42b, 15,49b, *Mahāpratisarā* (ed. Iwamoto 1937b, pp. 6, 16), *Svacchandabhairavatantra* 10.261d et al.; *pāda* 1.41b ≈ MNS 13.39d (= NMAA 5.39d), GST 16.5d, *Kubjikāmatatantra* 21.95d, 21.114d et al.

[c] 1.45b-48b are cited, with reference to the JS (*dpal ye śes grub pa la*), in Atīśa's *lTa sgom chen mo* (p. 635).

[1] satya° Ṅ, K₁, 𝔹𝕊, Tib. (*bden*)] tya K₃; *om.* B₂[a.c.] (see p. 147, nt. 12); kṛpa° B₂[p.c.]; rūpa° 𝔹B • °dharā Ṅ, Tib.-T (*'dzin*)] °paro K₁, K₃, B₁, B₂[p.c.], 𝔹𝕊; *om.* B₂[a.c.]; *ni* Tib.T; °dharo 𝕁. [2] hy ete Ṅ] hy eṣa Σ-Ṅ,B₂[a.c.]; *om.* B₂[a.c.]; *mi 'khrug ciṅ* Tib.-B,Ṅ,T (→ *'kṣobhyo?*); *mi 'khrul ziṅ* Tib.B,Ṅ (→ *'bhrānto?*); *mi 'khrul ces* Tib.T. [3] °vaṃśa° 𝕁, Tib. (*gduṅ ni*)] °vaṅka° Ṅ; °vatsāṃ K₁; °vatsā K₃, B₁, B₂[p.c.]; *om.* B₂[a.c.] (see p. 147, nt. 12); °vartma° 𝔹𝕊; °dharma° 𝔹H,N • °pravart(t)akāḥ Ṅ] °prarttakaḥ K₁[a.c.]; °pravart(t)akaḥ K₁[p.c.], K₃, B₁, B₂[p.c.], 𝔹𝕊𝕁; *om.* B₂[a.c.] (see p. 147, nt. 12); *rab 'jug pa* Tib. [4] °āḥ Ṅ, 𝔹𝕊] °ā K₁, K₃, B₁, B₂[p.c.]; *om.* B₂[a.c.] (see p. 147, nt. 12); *pas* Tib. [5] °śaṃ° Ṅ, K₁[p.c.], 𝔹𝕊] °saṃ° K₁[a.c.]; °sa° K₃, B₁, B₂[p.c.]; *om.* B₂[a.c.] (see p. 147, nt. 12). [6] adhiṣṭhāna° Σ-B₂] *om.* B₂[a.c.] (see p. 147, nt. 12); adhisthāna° B₂[p.c.] • °samanvitāḥ Σ-Ṅ,B₂[a.c.], Tib. (*daṅ ldan pa rnams*)] °samudbhavāḥ Ṅ; *om.* B₂[a.c.]. [7] lokapālās Σ-B₂ (°*āḥ* in K₁, K₃, B₁)] *om.* B₂[a.c.] (see p. 147, nt. 12); lokapālā B₂[p.c.]. [8] cānye Σ-K₃,B₁,B₂] cānya° K₃, B₁; *om.* B₂[a.c.] (see p. 147, nt. 12); cānyā B₂[p.c.]. [9] °āḥ Σ-Ṅ,B₂] °ā Ṅ, B₂[p.c.]; *om.* B₂[a.c.] (see p. 147, nt. 12). [10] °gatasyāpi Σ-Ṅ[a.c.],K₃,B₂[a.c.]] °gatasyapi Ṅ[a.c.]; °gatatasyāpi K₃; *om.* B₂[a.c.] (see p. 147, nt. 12). [11] rakṣamāṇāḥ K₁[p.c.], K₃, B₁, B₂[p.c.], 𝔹𝕊, Tib.-C,D,P (*(b)sruṅ bźin du*)] rakṣyamānāḥ Ṅ; ra>kṣa<kṣamāṇāḥ K₁[a.c.]; *om.* B₂[a.c.] (see next nt.); *gsuṅs bźin du* Tib.C,D,P (→ *vakṣ(y)amāṇāḥ?*). [12] satyadharmadharā [...] pratiṣṭhitāḥ Σ-B₂[a.c.]] *om.* B₂[a.c.] (in upper margin (2nd hand?); cp. p. 153, nt. 19). [13] °sattveṣu Ṅ, Tib. (*sems can* [...] *la*)] °lokeṣu K₁, B₁, B₂, 𝔹𝕊; °loṣu K₃. [14] °vighnāḥ 𝔹𝕊] °vandyā Ṅ; °vighnā K₁, K₃, B₁, B₂; *bgegs su* Tib. [15] °āḥ Σ-Ṅ] °ā Ṅ. [16] na kurvanti Σ-K₁,K₃] kurvvanti K₁[a.c.], K₃; prakurvvanti K₁[p.c.]; kūrvanti B₂. [17] °aṃ 𝔹𝕊] °a° Σ-𝔹𝕊, 𝔹MSS; *rnams* Tib. [18] bhītāḥ Σ-Ṅ,‡Sa] °bita Ṅ; bhītā 𝕊sil.. [19] °yānti Ṅ, K₁[p.c.], 𝔹𝕊, Tib. (*'byer bar 'gyur*)] °jānti K₁[a.c.], K₃, B₁ (°*ṃti*), B₂. [20] °aḥ Σ-K₃] °ā K₃. [21] °āḥ Ṅ, K₁[p.c.], 𝔹𝕊, Tib.] °ā K₁[a.c.], K₃, B₁, B₂. [22] °āḥ Σ-Ṅ] °ā Ṅ. [23] la° Σ-K₁[a.c.],K₃,B₂] ra° K₁[a.c.], K₃, B₂. [24] taṃ te 'pi *em.*] te tatre pi Ṅ; ca tat te py K₁, K₃, B₁; ca tat tapy B₂; ca taṃ te 'py 𝔹𝕊 (unmetrical); *de yaṅ de la* Tib.-B,T; *de yaṅ de la'aṅ* Tib.B; *de daṅ de la* Tib.T. [25] °āya° Σ-B₂] °āpa° B₂ • °bhīravaḥ Σ-Ṅ] °bhairavāḥ Ṅ; *'jigs pas na* Tib. [26] vīryasya 𝔹𝕊] vīryaṃ ca Σ-𝔹𝕊, 𝔹MSS, 𝕊ga; *brtson daṅ* Tib. [27] °vijñāna° Σ-Ṅ,K₁] °vijñānaṃ Ṅ, K₁; *rnam śes daṅ* Tib. • °siddhi° Σ-𝔹𝕊, 𝔹MSS, 𝕊ga] °siddher 𝔹𝕊; *dṅos grub dag* Tib. • °hānir K₁] °hāṇi Ṅ; °hāni K₃, B₁, B₂; hānir 𝔹𝕊; *ñams par* Tib. [28] °śād K₁[p.c.], 𝔹𝕊, Tib. (*dbaṅ gis ni*)] °sād Ṅ, K₁[a.c.], K₃, B₁, B₂. [29] laṅghayanti Ṅ, K₁[p.c.], 𝔹𝕊] laṃghāyanti K₁[a.c.]; laghāyanti K₃, B₁, B₂; *'goms byed na* Tib.B,Ṅ; *mṅon byed na* Tib.-B,Ṅ,T; *'da' byed na* Tib.T. [30] °ī Σ-Ṅ] °īn Ṅ; *gsuṅs pa'o* Tib. [31] °saṃ° Σ-B₂] °sa° B₂ • °kair vinā Ṅ] °ke vinā Σ-Ṅ,𝕊; °kaṃ vinā 𝕊em.; *dbyibs kun daṅ ni rnam bral ziṅ* Tib. [32] °gatavimuktātmā *em.* (*'oṅ las rnam grol bdag* Tib.)] °gatāvimuktātmā Ṅ; °gativinirmukto Σ-Ṅ. [33] °aḥ K₁, 𝔹𝕊] °a° Ṅ, K₃, B₁, B₂; *(b)skyod mi nus* Tib. [34] °ate Σ-K₃] °ete K₃. [35] °skandhena Σ-Ṅ] °nā skandhe Ṅ. [36] plāvyate Σ-Ṅ,B₁[a.c.]] plavate Ṅ; plāvyaṃte B₁[a.c.]; *g.yeṅ(s) mi 'gyur* Tib-B,Ṅ; *mi g.yeṅ 'gyur* TibB,Ṅ. [37] chid° Ṅ, Tib. (*chod*)] bhid° Σ-Ṅ,B₂; vid° B₂. [38] na hi *st.*] nahi Σ. [39] śastreṇa 𝔹𝕊, Tib. (*mtshon cha ni*)] sastre na Ṅ; śāstreṇa K₁, K₃, B₁, B₂. [40] tīkṣṇenāpi Σ-K₁[a.c.],K₃] tīkṣnenāpi K₁[a.c.], K₃; tī(ṣ)ṇenāpi B₂ (?).

apratiṣṭhaṃ[1] yathākāśaṃ[2] vyāpi lakṣaṇavarjitam[3] |
K_1 17r$_1$ idaṃ[4] tat paramaṃ[5] tattvaṃ vajrajñānam anutta*ram ||1.47||[a]

khyātā samantabhadreti mahāmudrā ca[6] saṃjñitā |
B_1 40r$_1$ dharmakāya*m idaṃ jñeyam ādarśajñānam[7] ity api[8] ||1.48||

pratibimbaṃ[9] yathādarśe[10] svakīyaṃ dṛśyate dhruvam |
dhārmakāyaṃ[11] tathā jñānaṃ[12] dṛśyād ādarśasaṃjñikam[13] ||1.49||[b]

sarvatāthāgataṃ[14] jñānam[15] ātmīyaṃ[16] prāṇināṃ api |
ekasvabhāvasambodhāt[17] samatājñānam ucyate ||1.50||[c]

ādiśuddham anutpannaṃ prakṛtyaiva[18] prabhāsvaram[19] |
anyonyavyāpakajñānāt[20] pratyavekṣaṇakaṃ[21] smṛtam[22] ||1.51||[d]

$\mathbb{S}$ 98 sarvatra sarvadā[23] sarvaṃ buddhakṛtyapravartanam[24] |
$\dot{N}$ 3v$_1$ sarvabuddhaikakāryatvāt[25] kṛtyānu*ṣṭhānam[26] ucyate ||1.52||[e]

kleśajñeyāvṛtaṃ sarvaṃ[27] yadā[28] muktaṃ bhavet[29] tadā[30] |
B_2 63$_1$ suviśuddham[31] iti khyātaṃ vajriṇāṃ[32] varayoginām ||1.53||[f]

[a] Explicitly cited in the *Subhāṣitasaṃgraha* (ed. Bendall 1905, p. 45), *Sekoddeśaṭīkā* (ed. Sferra 2006, p. 173), *Vajrapadasārasaṃgraha* (part 1, ch. 4) and *lTa sgom chen mo* (p. 635); *pāda* 1.47c = AP 13.77c; *pāda* 1.47d = 1.3b.

[b] Cited in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1): *ji ltar gzugs brñan me loṅ la || raṅ gi gzugs ni gñis snaṅ ba || chos skur de bźin ye śes ni || me loṅ śes bya snaṅ ba yin* || (D f. 170r).

[c] *pāda* 1.50a = 1.37a, 7.3a, 15.11a. The entire stanza is cited in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1): *de bźin gśegs kun ye śes ni || srog chags rnams kyi raṅ lha ñid || raṅ ñid gcig tu rtogs pa'i phyir || mñam ñid ye śes bśad pa yin* || (D f. 170r).

[d] Cf. ibid. (Tōh. 1793.1): *gzod ma nas dag ma skyes pa'i || raṅ bźin ñid kyis 'od gsal ba || phan tshun khyab par byed pas na || so sor rtog pa'i ye śes bśad* || (D f. 170r).

[e] Cf. ibid. (Tōh. 1793.1): *kun du rtag tu kun nas ni || saṅs rgyas mdzad pa rab 'jug pa || saṅs rgyas kun mdzad gcig yin phyir || bya ba nan tan grub par bśad* || (D f. 170r).

[f] Cf. ibid. (Tōh. 1793.1): *ñon moṅs śes bya'i sgrib pa kun || gaṅ tshe grol na de tshe yi || rnal 'byor pa mchog rdo rje can || śin tu rnam par dag ces bśad* || (D f. 170r).

[1] °aṃ K_1, $\mathbb{BS}$] °o $\dot{N}$; °a K_3, B_1, B_2; *mi gnas* Tib. [2] °śaṃ $\Sigma_{\text{-}\dot{N}}$] °sa° $\dot{N}$. [3] °am $\Sigma_{\text{-}\dot{N}}$] °a $\dot{N}$. [4] idaṃ $\Sigma_{\text{-}B_1}$] ida B_1. [5] tat paramaṃ $\Sigma_{\text{-}K_1,K_3}$] tat paraṃ $K_1^{a.c.}$, K_3, B_2; tu tat paraṃ $K_1^{p.c.}$ (added below); *don dam de ñid de* Tib.$_{\text{-T}}$; *don dam ñid du de* Tib.^{T} (→ *tat paramārthatvam*). [6] ca $\Sigma_{\text{-}K_3,B_1}$] caḥ K_3, B_1, B_2 ("*Bindefehler*"). [7] ādarśa° $\dot{N}$, $K_1^{p.c.}$, $\mathbb{BS}$, Tib. (*me loṅ*)] ādarśana° $K_1^{a.c.}$ (canceled), K_3, B_1, B_2, $\mathbb{B}_H$. [8] api $\Sigma_{\text{-}\dot{N}}$] apiḥ $\dot{N}$. [9] prati° $\Sigma_{\text{-}K_3}$] pra° K_3● °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2. [10] °e $\Sigma_{\text{-}K_3,B_2}$] °a° K_3, B_2. [11] dhārmakāyaṃ *em.*] dharmakāyaṃ $\dot{N}$ (°*n*), K_1, $\mathbb{S}$; dharmakāya K_3, B_1, B_2; dharmakāyas $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; *chos skur* Tib.$_{\text{-T}}$; *chos sku* Tib.^{T}. [12] jñānaṃ $\dot{N}$, K_1, K_3, B_1, B_2, $\mathbb{S}$, Tib. (*ye śes ni*)] jñāne $\mathbb{B}$, $\mathbb{S}_{ka,mu}$. [13] dṛśyād ādarśa° K_1, B_1, B_2, Tib. (*snaṅ bas me loṅ*)] dṛśya° $\dot{N}$ (*contra metrum*); dṛśyo dādarśa° K_3; dṛśyetādarśa° $\mathbb{BS}$, $\mathbb{S}_{ka,mu}$ ● °saṃjñikam *em.*] °saṃjñikaḥ $\dot{N}$; °saṃsthitam K_1, K_3, B_1, B_2, $\mathbb{S}$; °saṃsthite $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; *źes bya'o* Tib. [14] sarva° $\Sigma_{\text{-}K_1}$] sarvvaṃ K_1. [15] °am $\Sigma_{\text{-}K_3,B_1,B_2^{a.c.}}$] °aṃ m° K_3, B_1, $B_2^{a.c.}$. [16] ātmīyaṃ $\dot{N}^{p.c.}$, $\mathbb{S}$] ātmīyāṃ $\dot{N}^{a.c.}$ (canceled; there seems to be a mark above the ligature *tmī* and a long, illegible note in the lower margin); ātmāyam K_1, $K_3^{p.c.}$, B_1, B_2; ātmāmpayam $K_3^{a.c.}$ (canceled); ātmanaḥ $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; ātmoyaṃ $\mathbb{B}_{N,B}$; *raṅ gi daṅ ni* Tib.$_{\text{-T}}$; *ñid kyis daṅ ni* Tib.^{T}. [17] eka° $\dot{N}$, K_1, K_3, B_1, B_2, $\mathbb{BS}$, Tib. (*gcig par*)] °kaḥ $\mathbb{B}_{MSS}$ ● °bhāva° $\Sigma_{\dot{N}^{a.c.},K_3}$] °bhāvaṃ $\dot{N}^{a.c.}$ (*anusvāra* canceled); °bhāvo K_3; *dṅos ñid* Tib. ● °āt $K_1^{a.c.}$, $B_2^{a.c.}$, Tib.$^{B,\dot{N}}$ (*thugs chud pas*)] °ān $\dot{N}$; °au $K_1^{p.c.}$, $B_2^{p.c.}$, $\mathbb{BS}$; °aut K_3, B_1; *thugs su chud* Tib.$_{\text{-B,}\dot{N}\text{,T}}$; *thugs chud pa* Tib.^{T}. [18] °tyaiva $\dot{N}$, $B_2^{p.c.}$, $\mathbb{BS}$] °taiva K_1, K_3, B_1, $B_2^{a.c.}$, $\mathbb{B}_{MSS}$; *raṅ bźin gyi(s) ni* Tib. [19] prabhāsvaram $\Sigma_{\text{-}\dot{N},B_1}$] prabhāsvara $\dot{N}$; prabhāśvaram B_1. [20] °jñānāt $\Sigma_{\text{-}\dot{N},K_1^{a.c.},B_2}$, Tib. (*khyab pa'i ye śes pas*)] °ṃ jñānaṃ $\dot{N}$; °jñā>no<nāt $K_1^{a.c.}$ (canceled); °jñānān B_2. [21] °ṇakaṃ $\dot{N}$, $K_1^{p.c.}$, $B_1^{p.c.}$, $\mathbb{BS}$] °ṇaṃ kaṃ $K_1^{a.c.}$ (*anusvāra* canceled), K_3, B_2; °kaṃ ṇa $B_1^{a.c.}$ (change indicated by numbers); *so sor rtog(s) pa can* Tib. [22] °am $\Sigma_{\text{-}\dot{N}}$] °āḥ $\dot{N}$. [23] °dā $\Sigma_{\text{-}K_3}$] °do K_3. [24] °kṛtyapravartanam $\Sigma_{\text{-}\dot{N}}$] °kṣetraṃ pravarttakaṃ $\dot{N}^{a.c.}$; °kṣetraṃ pravarttanaṃ $\dot{N}^{p.c.}$ (note below?). [25] °kārya° $\Sigma_{\text{-}\dot{N}}$] °kārye $\dot{N}$. [26] kṛtyā° $\dot{N}$, $B_2^{p.c.}$, $\mathbb{BS}$, Tib.] kṛtvā° K_1, K_3, B_1, $B_2^{a.c.}$, $\mathbb{S}_{ka,ga}$. [27] sarvaṃ $\mathbb{BS}$] sarv(v)a $\dot{N}$, K_3, B_1, B_2; saṃrvva K_1; *thams cad las* Tib. [28] yadā $\Sigma_{\text{-}\dot{N}}$] yathā $\dot{N}$. [29] bhavet $\Sigma_{\text{-}K_3,B_1,B_2}$] bhave K_3, B_1, B_2. [30] tadā $\Sigma_{\text{-}\dot{N}}$] sadā $\dot{N}$. [31] su° $\dot{N}$, $\mathbb{BS}$, Tib. (*śin tu*)] śu° K_1, K_3, B_1, B_2. [32] °taṃ vajriṇāṃ $\Sigma_{\text{-}\dot{N},K_1^{a.c.},B_2}$] °taṃ vajriṇam $\dot{N}$; °ta>m va<m vajriṇām $K_1^{a.c.}$ (canceled); °m vajriṇām B_2.

yathāvaineyadharmeṣu[1] sarvakāmaguṇeṣu[2] ca |
sarvabuddhaikasambhogāt[3] kāyaḥ sāmbhogiko[4] mataḥ ||1.54||

sarvalakṣaṇasaṃyukto[5] nānākāyo hy alakṣaṇaḥ[6] |
nirmitatvāc[7] ca buddhānāṃ[8] kāyo nairmāṇiko[9] mataḥ ||1.55||

jñātvā tad bhāvayed[10] yogī mahāmudrāprasiddhaye | 𝔹 37
sidhyate[11] janmanīhaiva sarvasaṅkalpavarjitaḥ[12] ||1.56||[a]

mahāmudreti vijñeyā[13] sarvabuddhair namaskṛtā[14] |
si*ddhā sānekatantreṣu[15] deśitā[16] varayoginām[17] ||1.57||[b] B_1 40v_1

garbhāvakra*maṇaṃ yac ca[18] kṣetre kṣetre[19] pratikṣaṇam | K_3 23v_1
sarvatāthāgataṃ[20] samyak[21] tatra saṃdhārayed[22] vratam[23] ||1.58||[c]

kumārakrīḍanaṃ sarvaṃ[24] śilpasaṃdarśanaṃ[25] tathā[26] |[d]
antaḥpurān[27] niṣkramaṇaṃ[28] māradharṣaṇam eva ca ||1.59||

devāvatāraṇaṃ[29] caiva dharmacakrapravartanam[30] |
mahānirvāṇasaṃdarśaṃ yac[31] cānyat[32] sarvakrīḍanam ||1.60||[e]

[a] *pāda* 1.56c = GS 1.59c, 7.22c, 8.16c, 9.46e and ASV 9.2c; *pāda* 1.56d = 1.32b, ASV 9.2c et al.

[b] *pāda* 1.57b ≈ AS 34b, GS 2.19b et al.

[c] Tōh. 453: *mṅal 'byuṅ rim pa gaṅ yin daṅ || źiṅ daṅ źiṅ du so sor yaṅ || de bźin gśegs pa thams cad ni || 'dir ni yaṅ dag brtul źugs 'dzin* || (f. 130r$_7$).

[d] Tōh. 453: *gźon nu'i rol pa thams cad daṅ || de bźin bzo gnas yaṅ dag bstan* || (f. 130r$_7$-v$_1$). See also 1.61-62.

[e] For 1.59-60, cp. *Paramākṣarajñānasiddhi* (PAJS): *nanu tathāgato yadi rūpī na bhavati, tadā garbhāvakramaṇaṃ kumārakrīḍā sarvaśilpasaṃdarśanam antaḥpurābhiniṣkramaṇaṃ bodhimaṇḍaniṣīdanaṃ māramaṇḍalavi-*

[1] yathā° Ṅ, K_1, K_3, B_1, $\mathbb{B}_N$, $\mathbb{S}_{ga}$, Tib.] tathā $\mathbb{BS}$ ● °vaineya° *em.* (*gdul bya'i* Tib.)] °vaineye Ṅ; °vaiṇeya° K_1, K_3, B_1; °veṇaiya° B_2; vaineya° $\mathbb{BS}$. [2] °guṇeṣu Ṅ, B_2[p.c.], $\mathbb{S}$, $\mathbb{B}_{MSS}$, Tib.] °guṇaiṣu K_1; °guṇaisu K_3, B_1, B_2[a.c.]; °gaṇeṣu $\mathbb{B}$; ganeṣu $\mathbb{S}_{ka,mu}$. [3] °aika° $\Sigma_{\text{-}\dot{N}}$] °ai karmma° Ṅ. [4] sāmbhogiko Ṅ, $\mathbb{BS}$] sambhogiko K_1, K_3, B_1, B_2; *loṅs spyod rdzogs pa'i* Tib. [5] sarva° $\Sigma_{\text{-}\dot{N}^{a.c.}}$] sirva° Ṅ[a.c.] (effaced). [6] °aḥ K_1, $\mathbb{BS}$, Tib.] °a Ṅ, K_3, B_1, B_2. [7] °tvāc $\Sigma_{\text{-}B_2}$] °tvā B_2.
[8] °āṃ $\Sigma_{\text{-}K_3}$] °āṃṅ K_3. [9] nairmāṇiko B_1, $\mathbb{BS}$] nirmmāṇiko Ṅ; nairmāṇako K_1, K_3[p.c.], B_2, $\mathbb{B}_B$, $\mathbb{S}_{ga}$; nairārtmāṇako K_3[a.c.] (canceled); *sprul pa'i* Tib. [10] tad bhāvayed Ṅ, Tib.[D,G,Ṅ$_a$,N,P,Q,T] (*de bsgom*)] <ta>ttadbhāvad K_1[p.c.] (added in right margin); tad bhāvat K_3, B_1, B_2 (°*d*); tadbhāvato $\mathbb{BS}$; *des bsgom* Tib.[B,C,Ṅ$_{b,c}$]. [11] sidhyate K_1[a.c.], K_3, B_2, Tib. (*'grub par 'gyur*)] siddhate Ṅ; siddhyate K_1[p.c.], $\mathbb{BS}$; siddhyante B_1. [12] °saṅkalpa° Ṅ, $\mathbb{BS}$, Tib. (*kun rtog*)] °kalpavi° K_1, K_3, B_2, $\mathbb{B}_{B,N}$; °sakalpavi° B_1. [13] vijñeyā $\Sigma_{\text{-}\dot{N}^{a.c.}}$, Tib.$_{\text{-}B,\dot{N}}$ (*śes par bya*)] vijñeyo Ṅ[a.c.]; *bśad par bya* Tib.[B,Ṅ]. [14] °buddhair namaskṛtā Ṅ, Tib.$_{\text{-}T}$ (*saṅs rgyas (kun) gyis phyag mdzad pa('i)*)] °buddhamayā sivā K_1[a.c.], K_3; °buddhamayā śivā K_1[p.c.], $\mathbb{BS}$, Tib.[T] (*saṅs rgyas (kun) dṅos źi ba ni*); °buddhā mayā sivā B_1; °buddhe mayā sivā B_2. [15] siddhā sā° $\Sigma_{\text{-}\dot{N}}$] siddhād a° Ṅ (hiatus breaker?); *grub (s)de* Tib. [16] deśitā K_1, K_3, B_1, B_2 (blank space before and after), $\mathbb{BS}$, Tib.[N,Q,T] (*bstan*)] deṣitā Ṅ; āśritā $\mathbb{S}_{bho}$; *brten* Tib.$_{\text{-}N,Q,T}$. [17] °yoginām *em.*] °yoginā Ṅ, K_1[p.c.], $\mathbb{BS}$; °yogīnā K_1[a.c.], K_3, B_1, B_2 ("*Bindefehler*"); *rnal 'byor (mchog) rnams la* Tib. [18] garbhāvakramaṇaṃ yac ca *em.*] garbhāvakrameṇaṃ yac ca Ṅ; garbbhacaṃkramaṇaṃ yac ca K_1; garbbhacakramaṇayac ca K_3, B_1; garbhe ca kramaṇaya ca B_2[a.c.]; garbhe ca kramaṇeye ca B_2[p.c.]; garbhacaṅkramayā(ṇā) yatra $\mathbb{S}^{cor.}$; garbhacakraṃ mā nayec ca $\mathbb{S}_{ka,mu}$; garbha²cakraṃ mā³nayet ca $\mathbb{B}$, adding the notes 2) garbhe $\mathbb{B}_B$ and 3) °kramā° $\mathbb{B}_{MSS}$; *mṅal (')byuṅ rim pa gaṅ yin daṅ* Tib.$_{\text{-}G,N,Q}$; *mṅal 'byuṅ rig pa gaṅ yin daṅ* Tib[G,N,Q]. [19] kṣetre kṣetre $\Sigma_{\text{-}K_3,B_1,B_2}$] kṣetreṣu kṣatre K_3; kṣetre kṣatre B_1; kṣatre kṣatre B_2. [20] sarva° $\Sigma_{\text{-}K_1}$] sarvvaṃ K_1 ● °aṃ $\Sigma_{\text{-}\dot{N}^{a.c.}}$] °āṃ Ṅ[a.c.]. [21] samyak $\Sigma_{\text{-}\dot{N}}$] jñānan Ṅ. [22] °dhā° $\Sigma_{\text{-}K_1}$] °dhyā° K_1. [23] vratam *conj.* (*brtul źugs* Tib.)] vratī Σ. [24] °aṃ Ṅ, $\mathbb{BS}$] °a° K_1, K_3, B_1, B_2; *thams cad daṅ* Tib. [25] śilpa° $\Sigma_{\text{-}\dot{N}}$] silpa° Ṅ ● °saṃdarśanaṃ $\Sigma_{\text{-}\dot{N},K_3}$] °saṃdarśayat Ṅ; °sardana° K_3. [26] tathā $\Sigma_{\text{-}K_3}$] nāthā K_3. [27] antaḥpurān Ṅ, $\mathbb{BS}$] antapurā K_1, B_1, B_2; antapūrā K_3; *btsun mo'i 'khor las* Tib.$_{\text{-}T}$; *btsun ba'i 'khor la* Tib.[T]. [28] niṣkramaṇaṃ $\Sigma_{\text{-}B_1}$] niṣkrameṇa B_1. [29] °āvatāraṇaṃ Ṅ, K_1[p.c.], K_3, $\mathbb{BS}$] °āvatāṇāṃ K_1[a.c.], B_1, B_2, $\mathbb{B}_{MSS}$ ("*Bindefehler*"); *lha yul nas ni 'bab(s) pa* Tib. [30] °cakra° $\Sigma_{\text{-}\dot{N}^{a.c.}}$] °cakrā° Ṅ[a.c.] (canceled). [31] °nirvāṇa° K_1[p.c.], $\mathbb{S}$] °nir(mm)ā° Ṅ; °nirvā>r<ṇa° K_1[a.c.]; °nirvāṇaṃ K_3, B_1, B_2, $\mathbb{B}$, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,mu}$; *mya ṅan 'das chen* Tib.$_{\text{-}T}$; *mya ṅan 'das ces* Tib.[T] ● °saṃdarśaṃ yac K_1] °sandarśayac Ṅ, B_1; sandarśac K_3; saṃdarśaya B_2; saṃdṛśyaṃ yac $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; sandarśayec $\mathbb{B}_{MSS}$; °sandarbhaṃ yac $\mathbb{S}$; *yaṅ dag ston* Tib.[B,Ṅ]; *yaṅ dag bstan* Tib.[C,D,N,P,Q]; *yaṅ dag brtan* Tib.[G]; *rab tu ston* Tib.[T]. [32] °t $\Sigma_{\text{-}\dot{N}}$] °ṃ Ṅ.

sarvavajramayaṃ sarvaṃ[1] yogī nityaṃ[2] prabhāvayet |
nāpūrvaṃ dṛśyate[3] hy atra[4] nāyojyaṃ pūrvasaṃsthitam[5] ||1.61||[a]

𝕊 99 sarvatāthāgataṃ[6] kṛtyaṃ[7] sarvavajramayaṃ śivam[8] |
traikālyapathaparyantaṃ[9] sarvam evāvalokayet[10] ||1.62||[b]

sarvavāgviṣayātītaṃ[11] sarvalakṣaṇavarjitam[12] |
īdṛśaṃ[13] cintayed[14] yogī[15] ⌜sarvabuddhatvadāyakam[16] ||1.63||

sarvabhūmivinirmuktaṃ[17] kāryakāraṇavarjitam[18] |
siddhaṃ vibhāvayed[19] yogī⌟[20] janmanīhaiva sidhyate[21] ||1.64||[c]

B_2 64$_1$ sarvopāyavidhijñasya[22] yoginaḥ sarvavajriṇaḥ[23] |
Ṅ 4r$_1$ sidhyate[24] 'nuttaraṃ ta*ttvaṃ vajrasattvavaco[25] yathā ||1.65||[d]

𝔹 38 sthitaḥ supto niṣaṇṇaś ca[26] caṅkramyamāṇo 'thavāpi ca[27] |
B_1 41r$_1$ bhāṣaṇe[28] vajra*vākye ca vajrasattvatvam āvahet[29] ||1.66||

rūpaśabdarasasparśān[30] upabhuñjīta[31] sadā vratī |
pūjāṃ[32] tu[33] sarvabuddhānāṃ[34] karomīti samācaret[35] ||1.67||

dhvaṃsanaṃ devatāvatāraṇaṃ dharmacakrapravartanaṃ dvātriṃśan mahāpuruṣalakṣaṇāny aśīty anuvyañjanāni dhanuḥprabhāmaṇḍalāni caturīryāpathādayo vyāpārā ākāśagamanāgamanaṃ sattvārthakriyās tasya na bhavanti | [...] (VP vol. 3, pp. 69f., ll. 27ff.).

[a] Tōh. 453: *thams cad rdo rje'i raṅ bźin las* || *rnal 'byor pas ni rtag tu spros* || *'dir ni sṅon chad ma byuṅ med* || *sṅon gnas pa ni sbyar mi bya* || (f. 130v$_1$).

[b] Tōh. 453: *de bźin gśegs kun mdzad pa ni* || *thams cad rdo rje'i dṅos gźi la* || *dus gsum lam gyi mthar thug pas* || *thams cad 'di bźin blta bar bya* || (f. 130v$_{1\text{-}2}$); *pāda* 1.62 = GST 14.31b and GS 6.6b.

[c] *pāda* 1.64b ≈ *Vajrayoginīmantrārthatattvanirdeśa* 45d of Indrabhūti (Tokyo MS "New 307," fol. 12v$_5$).

[d] *pāda* 1.65d = SUT 2.29d and 5.41d.

[1] sarvaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] sarv(v)a° K_3, B_1, B_2; *om.* Tib. [2] yogī nityaṃ $\Sigma_{\text{-}B_2}$] yogītyaṃ B_2. [3] dṛśyate $\Sigma_{\text{-}Ṅ^{a.c.}}$] dṛśyeta $Ṅ^{a.c.}$ (?). [4] atra Ṅ, Tib. (*'dir*)] a $K_1{}^{a.c.}$ (showing an insertion mark without corresponding note), K_3, B_1, B_2, $\mathbb{B}_{MSS}$; asya $\mathbb{BS}$. [5] °saṃ° $\Sigma_{\text{-}K_1,B_1}$] °sa° K_1, B_1. [6] °aṃ $\Sigma_{\text{-}K_1,K_3}$] °ī K_1; °āṃ K_3. [7] °aṃ Ṅ, $\mathbb{BS}$, Tib. (*ni*)] °a° K_1, K_3, B_1, B_2. [8] °m Ṅ, $\mathbb{BS}$] °ḥ K_1, K_3, B_1, B_2; *gźi ba* Tib. [9] traikālya° B_1, B_2] traikālyaṃ $\Sigma_{\text{-}B_1,B_2}$ • °patha° *em.* (*lam gyi* Tib.$_{\text{-}T}$; *lam gyis* Tib.^{T})] yathā Ṅ; yat K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$; yat tu $\mathbb{B}$, $\mathbb{S}_{mu}$; °mārga° $\mathbb{S}^{bho}$. [10] °yet $\Sigma_{\text{-}K_3,B_2}$] °yat K_3, B_2. [11] °vāg° $K_1{}^{p.c.}$, K_3, B_1, B_2, $\mathbb{BS}$, Tib.$_{\text{-}Ṅ}$ (*ṅag gi*)] °vāk Ṅ; °vog° $K_1{}^{a.c.}$; *'og gi* Tib.^{Ṅ}. [12] °lakṣaṇa° $\Sigma_{\text{-}K_1{}^{a.c.}}$] lakṣaṇaṃ $K_1{}^{a.c.}$. [13] īdṛśaṃ *corr.*] idṛśaṃ Σ. [14] °ed $\Sigma_{\text{-}K_3}$] °ad K_3. [15] yogī $\Sigma_{\text{-}Ṅ}$] yogaṃ Ṅ; *rnal 'byor* Tib. [16] °kam $Ṅ^{p.c.}$, K_1, $\mathbb{BS}$] °kaḥ $Ṅ^{a.c.}$, K_3, B_1, B_2; *po* Tib. [17] °vinir° $\Sigma_{\text{-}K_3}$] °vir° K_3. [18] kārya° $\Sigma_{\text{-}Ṅ}$] kāya° Ṅ • °kāraṇa° Ṅ, $\mathbb{BS}$, Tib. (*rgyu*)] °karaṇa° K_1, K_3, B_1, B_2. [19] siddhaṃ vibhāvayed Ṅ, K_1, K_3, B_1] siddhaṃ vibhāvayan $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; siddhavad bhāvayed $\mathbb{S}$, Tib. (*grub pa bźin du* [...] *bsgom*). [20] sarvabuddhatvadāyakam [...] yogī $\Sigma_{\text{-}\mathbb{B}_H}$] *om.* $\mathbb{B}_H$ (eye-skip from *yogī* to *yogī*). [21] sidhyate B_1, Tib. (*'grub par 'gyur*)] siddhyatiḥ Ṅ (two *akṣara*s in lower margin, covered by the following leaf); sidhyati $K_1{}^{a.c.}$, K_3, B_2, $\mathbb{BS}$; siddhyati $K_1{}^{p.c.}$. [22] °vidhijñasya K_1, K_3, B_1, B_2, $\mathbb{BS}$] °vidher jñesye $Ṅ^{a.c.}$; °vidher jñasya $Ṅ^{p.c.}$; *cho ga (kun) śes nas* Tib. [23] °aḥ $\Sigma_{\text{-}Ṅ}$] °aṃ Ṅ. [24] sidhyate $\Sigma_{\text{-}K_1{}^{p.c.}}$] siddhyate $K_1{}^{p.c.}$. [25] °vaco Ṅ, $\mathbb{B}^{cor.}$, $\mathbb{S}$, Tib. (*gsuṅ*)] °varo K_1, K_3, B_1, B_2, $\mathbb{B}^{a.c.}$, $\mathbb{S}_{ka,ga}$. [26] niṣaṇṇaś ca Ṅ, $\mathbb{S}$, Tib. (*'dug daṅ*)] nivarṇaś ca $K_1{}^{a.c.}$; niṣaṇaś ca $K_1{}^{p.c.}$; niṣarṇ(ṇ)aś ca K_3, B_1, B_2; niṣaṇaś ca $\mathbb{B}$; vivarṇaś ca $\mathbb{S}_{ka}$. [27] caṅkramyamāṇo 'thavāpi ca *conj.* (*contra metrum*)] caṅkramaṇā 'thavāpi ca Ṅ; caṅkramed athavāpi ca K_1, K_3, B_1, B_2, $\mathbb{BS}$; caṅkramāṇo 'thavāpi ca *em.*^{Isaacson}; *yaṅ na 'chaṅ(s) pa dag la yaṅ* Tib.$_{\text{-}T}$; *yaṅ na 'chag pa dag la yaṅ* Tib.^{T}. [28] °e $K_1{}^{p.c.}$, K_3, B_1, B_2, $\mathbb{BS}$] °a° Ṅ; °ā $K_1{}^{a.c.}$; *smra byed na* Tib. [29] °tvam āvahet K_1, K_3, B_1, $B_2{}^{p.c.}$, $\mathbb{BS}$] °māhat Ṅ; °m āvahet $B_2{}^{a.c.}$; *ñid thob 'gyur* Tib.$_{\text{-}T}$ (*°tvam āpnuyāt*); *rgyu mi 'chaṅ* Tib.^{T}. [30] °rasa° $\Sigma_{\text{-}K_3,B_2}$] °raśa° K_3, B_2. [31] upabhuñjīta Ṅ (hypermetrical)] upabhuñjayet K_1, $B_2{}^{p.c.}$, $\mathbb{S}_{ga}$ (hypermetrical); upabhuñjayat K_3, B_1(hypermetrical); upabhuñjaṃ yat $B_2{}^{a.c.}$; upabhujya $\mathbb{BS}$; upabhuñjet $\mathbb{B}_H$; upajayet $\mathbb{B}_N$; upabhuñjayan $\mathbb{S}_{ka}$; upabhuñjan *em.*^{Salvini}, Tib. (*spyod tshe*). [32] pūjāṃ $\Sigma_{\text{-}Ṅ}$] pūjā Ṅ. [33] tu $\Sigma_{\text{-}B_2{}^{a.c.}}$] sa $B_2{}^{a.c.}$ (?). [34] °buddhānāṃ $\Sigma_{\text{-}B_2}$] °buddhāṃ B_2. [35] samācaret Ṅ, Tib. (*yaṅ dag spyod/spyad* Tib.)] samāraset $K_1{}^{a.c.}$; samārabhet $K_1{}^{p.c.}$, K_3, B_1, B_2, $\mathbb{BS}$.

sattvebhyo 'pi yadā[1] dadyād bhaktaṃ[2] vastrādikaṃ tathā |
anyad[3] vāpi ca yat kiñcit tathaiva vidhim ācaret[4] ||1.68||

⌜nṛtyagītais[5] tathā vādyaiḥ puṣpamālādibhūṣaṇaiḥ[6] |
sragdāmacāmaraiś[7] chattraiḥ parātmānaṃ prapūjayet ||1.69||

sugandhigandhalepādyai*r[8] api liptaṃ yathāvidhi[9] | K_1 17v$_1$
ātmānaṃ pūjayed[10] yogī[11] sarvabuddham[12] anusmaran[13]⌟[14] ||1.70||[a]

vratī vā muṇḍito[15] vātha[16] gṛhī vā sevako 'thavā[17] |
rājā vā sainyakādhyakṣo[18] yathāsau[19] rocate[20] vratī ||1.71||

tathāsau kurute yogī sarvathā na[21] praduṣyati | 𝕊 100
sarvakalpavinirmukto yathākāmakriyākaraḥ[22] ||1.72||[b]

sarvabhāvasvabhāvo[23] 'sau sarvabuddhamayo[24] vibhuḥ |
svayambhūḥ[25] kāmacārī ca sarvasattvahṛdisthitaḥ[26] ||1.73||[c] K_3 24r$_1$

bhāvayet tattvayogīśaḥ[27] sarvatattvam[28] anuttaram[29] |
sarvavajramayaṃ[30] siddhaṃ[31] laghu vajratvam[32] āpnuyāt[33] ||1.74||[d]

nātra[34] vighnā na mārāś ca[35] sarve[36] vaśyā[37] * bhavanti ca | B_1 41v$_1$
sarvaduḥkhavinirmuktam[38] ātmānaṃ[39] sādhayed vratī ||1.75||[e]

[a] Regarding stanzas 1.69-70, cp. AS v. 13: *gandhamālyādibhir vastrair dhūpanaivedyakais tathā | gītavādyais tathā nṛtyaiḥ sopāyair bhajate vibhuḥ ||*.

[b] *pāda* 1.72b = SBS 2.8d; *pāda* 1.72c ≈ 4.5a.

[c] *pāda* 1.73d = ĀKS v. 52b, KSP (6.8.1.6.2), GSMV v. 286b, VĀ (ed. Masahide 2009, p. 390) and HSP.

[d] *pāda* 1.74d = GST 13.121d

[e] *pāda* 1.75c = *Kubjikāmatatantra* 8.39c et al.

[1] yadā K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$] yathā Ṅ, Tib. (*ci*); tadā 𝔹𝕊. [2] bhaktaṃ K_1, 𝕊, Tib. (*bza'*)] bhakta° Ṅ, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{ka,mu}$. [3] anyad $\Sigma_{\text{-}K_1}$] anyaṃ K_1. [4] vidhim ācaret $\Sigma_{\text{-}\dot{N}}$, Tib. (*cho ga* [...] *spyad par bya*)] vidhinācaret Ṅ. [5] nṛtyagītais K_1, 𝔹𝕊, Tib. (*glu gar*)] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); nṛtyagītas K_3, B_1, B_2. [6] °mālā° K_1, K_3, B_1, B_2, $\mathbb{B}_N$, Tib.] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); °mālyā° 𝔹𝕊. [7] °cāmaraiś $\Sigma_{\text{-}\dot{N},K_3,B_2}$] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); °cāmarai K_3, B_2. [8] sugandhi° 𝔹𝕊, Tib.] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); sugandhaur K_1; sugandhā° K_3, B_1, B_2, $\mathbb{B}_{B,H}$ • °lepādyair $\Sigma_{\text{-}\dot{N},B_2{}^{a.c.}}$] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); °lepār $B_2{}^{a.c.}$ (correction slightly unclear). [9] yathāvidhi 𝔹𝕊, Tib.] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); yathāvidhiḥ K_1, K_3, B_1, B_2. [10] pūjayed $K_1{}^{p.c.}$, B_1, 𝔹𝕊, Tib. (*mchod*)] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); pūja° $K_1{}^{a.c.}$, K_3, B_2 ("*Bindefehler*"). [11] yogī $\Sigma_{\text{-}\dot{N},K_3}$] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); °yāgī K_3. [12] °bu° $\Sigma_{\text{-}\dot{N},B_2{}^{a.c.}}$] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see p. 151, nt. 14); °ddha° $B_2{}^{a.c.}$. [13] °an $\Sigma_{\text{-}\dot{N},K_3}$] *om.* $\dot{N}^{a.c.}$; *ill.* $\dot{N}^{p.c.}$ (see next note); °am K_3. [14] nṛtyagītais (…) anusmaran $\Sigma_{\text{-}\dot{N}^{a.c.}}$] *om.* $\dot{N}^{a.c.}$ (added in upper margin; mostly illegible). [15] muṇḍito $\Sigma_{\text{-}B_1}$] muṇḍato B_1. [16] vātha $K_3{}^{p.c.}$, K_3, B_1, B_2] thavā $K_3{}^{a.c.}$ (order changed by numbers); vā'tha 𝔹𝕊; *'am* Tib. [17] 'thavā 𝕊] 'vā Ṅ; thavā K_1, K_3, B_1, B_2; 'tha vā 𝔹; *gam* Tib. [18] sainyakādhyakṣo *em.*] sainyako dakṣo Ṅ; sevakodhyakṣo K_1, K_3, B_1, B_2; sevakādhyakṣo 𝔹𝕊; *sde dpon rnams* Tib. [19] yathāsau $\Sigma_{\text{-}\mathbb{BS}}$] yathā'sau 𝔹𝕊. [20] rocate Ṅ] rocayed K_1, B_1, B_2, 𝔹𝕊; rācayed K_3; *spyad* Tib. [21] na $\Sigma_{\text{-}\dot{N}}$] *om.* Ṅ. [22] °kāma° $\Sigma_{\text{-}K_3,B_1,B_2}$] °kāmā° K_3, B_1, B_2 • °aḥ $\Sigma_{\text{-}\dot{N}}$] °ā Ṅ. [23] °svabhāvo $\Sigma_{\text{-}\dot{N}^{a.c.},B_2}$] °>svabhā<svabhāvo $\dot{N}^{a.c.}$ (canceled); °svavo B_2. [24] °o $\Sigma_{\text{-}K_3}$] °ā K_3. [25] °mbhūḥ $K_1{}^{p.c.}$, 𝔹𝕊] °mbhū Ṅ; °mbhu° $K_1{}^{a.c.}$, K_3, B_1, B_2; °n tu $\mathbb{B}_H$; *raṅ ñid ji ltar* Tib.$_{\text{-}T}$; *raṅ byuṅ 'jig rten* Tib.^{T}. [26] °sthitaḥ K_1, K_3, B_1, B_2] °sthita Ṅ; sthitaḥ 𝔹𝕊. [27] tattvayogīśaḥ *corr.* (*de ñid rnal 'byor dbaṅ pos* Tib.$_{\text{-}T}$)] tatvayogīsaḥ Ṅ, K_3, B_1, B_2; tattvaṃ yogīsaḥ K_1; tattvayogī sa 𝔹𝕊; tattvaṃ yogī sa $\mathbb{S}_{ga}$; tattvaṃ yogeśaḥ 𝕁; *'di ñid rnal 'byor dbaṅ pos* Tib.^{T}. [28] sarvatattvam K_1, K_3, B_1, B_2, 𝔹𝕊𝕁, Tib.$_{\text{-}T}$ (*de ñid thams cad*)] vajrasatvam Ṅ; *'di ni sems can* Tib.^{T}. [29] anuttaram Ṅ, K_1, K_3, B_1, 𝕊, Tib. (*bla med pa*)] anusmaran $\mathbb{B}^{sil.}$, 𝕁, $\mathbb{S}_{mu}$. [30] °aṃ $\Sigma_{\text{-}K_3,B_1}$] °a° K_3, B_1. [31] °aṃ $\Sigma_{\text{-}\dot{N}}$] °iṃ Ṅ. [32] laghu vajratvam K_1, K_3, B_2, 𝔹𝕊, Tib. (*rdo rje ñid ni myur*)] laghu vajrasatvam Ṅ; laṃghu vajratvam B_1. [33] āpnuyāt $\Sigma_{\text{-}\dot{N}^{a.c.}}$] ++ pnuyāt $\dot{N}^{a.c.}$. [34] nātra $\Sigma_{\text{-}\dot{N}}$] atra Ṅ. [35] mārāś ca Ṅ, 𝔹𝕊, Tib.] mārghaś ca K_1; mārggaś ca K_3, B_1, B_2; māryaś ca $\mathbb{S}_{ga}$. [36] °e $\Sigma_{\text{-}K_3,B_1,B_2}$] °a° K_3, B_1, B_2. [37] vaśyā $K_1{}^{p.c.}$, 𝔹𝕊, Tib.] (°)vasyā Ṅ, $K_1{}^{a.c.}$, K_3, B_1, B_2. [38] °vinirmuktam K_3, B_1, B_2, 𝔹𝕊] °vinirmuktau r° Ṅ; °vinimuktam K_1; *rnam grol ba(r)* Tib.$^{B,\dot{N},T}$; *rnam par grol* Tib.$_{\text{-}B,\dot{N},T}$. [39] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2.

𝔹 39 sidhyate[1] sarvabuddhatvaṃ dināvadhivivarjitam[2] |
B_2 65$_1$ ātmānaṃ sarvasaṃyuktaṃ[3] sadā paśyan[4] mahāvratī[5] ||1.76||

sarvapūjāviśeṣaiś ca[6] ātmānaṃ pūjayet[7] sadā |
anyebhyo[8] 'pi tathā deyaṃ vajrasattvam anusmaran[9] ||1.77||[a]

sarvasattvāṅgasaṃbhūtān[10] prāṇino[11] 'pi[12] viḍudbhavān[13] |
saṃgṛhya ca[14] mahāyogī[15] bhakṣayet tattvasiddhaye ||1.78||[b]

Ṅ 4v$_1$ mahāpradīpasaṃyuktaiḥ samayair a*nyair[16] jugupsitaiḥ[17] |
pañcāmṛtaṃ[18] sadā bhakṣyaṃ[19] pūjyāś[20] caiva tathāgatāḥ[21] ||1.79||[c]

sarvāṅgakutsitāyāṃ vā[22] na kuryād avamanyanām[23] |
striyaṃ[24] sarvakulotpannāṃ[25] pūjayed vajradhāriṇīm[26] ||1.80||[d]

ajātapuṣpasaṃyuktāṃ[27] bodhicittasamanvitām[28] |
bhakṣayet[29] tattvasiddhyarthaṃ[30] nirvikalpavidhisthitaḥ[31] ||1.81||[e]

𝕊 101 caṇḍālakulasambhūtāṃ ḍombikāṃ vā[32] viśeṣataḥ[33] |
jugupsitakulotpannāṃ[34] sevayan[35] siddhim āpnuyāt ||1.82||

[a] *pāda* 1.77a ≈ 8.7a; *pāda* 1.77b = GS 6.27d, PUVS 5.27d; *pāda* 1.77b ≈ PK 3.28d and VSS (p. 14).

[b] Cp. GS 6.26: *sarvaprāṇyaṅgasaṃbhūtaṃ pradīpaṃ vidhinā sadā | bhakṣaṇīyaṃ prayatnena divyasiddhyarthahetave* ||, GS 6.71cd-72ab: *vairocanasamudbhūtāṃ* [read: °*ān*] *sarvaprāṇyaṅgasaṃbhavām* [read: °*ān*] | *prāṇakaṃ* [read: °*āṃs*] *tattvayogena bhakṣayet siddhikāṅkṣayā* |, AS v. 22: *vairocanasamudbhūtān sarvaprāṇyaṅgasaṃbhavān | prāṇakān gṛhya tattvajño bhakṣayet siddhihetunā* || et al.

[c] Cp. AS v. 26: *hastyaśvakharagāvoṣṭrapradīpaṃ śvānasaṃbhavam | mahāpradīpasaṃmiśraṃ bhakṣayed yogavit sadā* || et al.

[d] Cp. AS v. 6: *ekāṅgavikalāṃ hīnāṃ śilpinīṃ śvapacīṃ tathā | yoṣitāṃ pūjayen nityaṃ jñānavajraprabhāvanaiḥ* || and CVP 106 (= SS p. 39): *ekāṅgavikalāṃ hīnāṃ garhitām antyajām api | yoṣitaṃ pūjayen nityaṃ jñānavajraprabhāvanaiḥ* ||; *pāda* 1.80d ≈ AS 16d, HT II.iii. 21d.

[e] Cp. AS v. 17: *abalāsvayaṃbhukusumaiḥ sakṣīrair viśvasaṃbhavaiḥ | pūjayed devatās tena dehasthās tattvabhāvanaiḥ* ||.

[1] sidhyate $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊, Tib.] siddhyate $K_1^{p.c.}$, Ṅ. [2] dināvadhi° Ṅ, K_1, K_3, B_1, B_2, 𝕊] dine vidhi° 𝔹, $\mathbb{S}_{mu}$; *ñin źag daṅ ni tshad* Tib.$_{-T}$; *ñin źag 'di ni tshad* Tib.^{T} • °vivarjitam $\Sigma_{-B_2^{a.c.}}$] °dhivarjitam $B_2^{a.c.}$. [3] °aṃ Σ_{-K_3,B_1,B_2}] °a K_3, B_1, B_2. [4] paśyan 𝔹, $\mathbb{S}_{ka,mu}$, Tib.$_{-B,Ṅ}$ (*mthoṅ*)] paśyat Ṅ; pasyāt $K_1^{a.c.}$; pasyā K_3, B_1; paśyāt $K_1^{p.c.}$; paśya B_2; paśyed 𝕊; *'thob* Tib.^{B,Ṅ}. [5] °vratī Σ_{-K_3}] °tī K_3. [6] °aiś ca $\Sigma_{-Ṅ,B_2}$] °ais tyā Ṅ (?); °ai ca B_2. [7] pūjayet Σ_{-K_3}] pūyet K_3. [8] anyebhyo Σ_{-K_3,B_2}] anyabhyo K_3; anyāś cā° B_2. [9] anusmaran $\Sigma^{Skt.}$] anuttaram 𝕁, Tib.$_{-T}$ (*bla med pa*); *rjes dran pas* Tib.^{T}. [10] °āṅgasaṃbhūtān 𝕁, Tib.$_{-Ṅ_a,T}$ (*lus las byuṅ*)] °āgrasaṃbhūtān Ṅ; °ārdrasadbhūtān K_1, 𝕊; °ādrasadbhūtāṃ K_3; °ādnasadbhūtāṃ B_1, B_2; °ānnasambhūtān 𝔹, $\mathbb{S}_{ka,mu}$; *las byuṅ ba* Tib.^{Ṅ_a}; *lus thams cad* Tib.^{T}. [11] °no Ṅ, K_1, K_3, B_1, B_2, 𝔹𝕊, Tib.$_{-T}$ (*srog chags rnams*)] °nā $\mathbb{B}_B$; *sems can* Tib.^{T}. [12] 'pi 𝔹𝕊] *om.* Ṅ, K_1, K_3, B_1, B_2; *daṅ* Tib. [13] viḍudbhavān 𝔹𝕊, Tib.$_{-T}$ (*phyi sa las byuṅ*)] vi(ṭsa)sambhavet Ṅ; viḍnudbhavān $K_1^{a.c.}$, K_3, B_1, B_2; vi(ṭsa)>++<dbhavān $K_1^{p.c.}$ (?); vighna kṛdbhavān $\mathbb{B}_{B,H}$; vighnyudbhavān $\mathbb{B}_N$; *drin can las byuṅ ba* Tib.^{T} (read: *dri chen las*). [14] °gṛhya ca $\Sigma_{-Ṅ}$] °gṛhyantu Ṅ; *legs blaṅs la* Tib. [15] mahā° $\Sigma_{-K_1^{a.c.}}$] >ma<mahā° $K_1^{a.c.}$. [16] samayair anyair K_1, K_3 (°*ḥ*), $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$, Tib. (*dam tshig gźan rnams daṅ*; hypermetrical)] samayai nyai Ṅ; samayair anyai B_1, B_2; samaye 'nyair 𝔹𝕊. [17] ju° $\Sigma_{-Ṅ,K_3}$] yu° Ṅ; gu° K_3. [18] pañcāmṛtaṃ Σ_{-K_3,B_1,B_2}] pañcāmṛta° K_3, B_1, B_2. [19] bhakṣyaṃ $K_1^{p.c.}$, 𝔹𝕊, Tib.] bhakṣai Ṅ; bhakṣaṃ $K_1^{a.c.}$, K_3, B_1, B_2. [20] pūjyāś 𝔹𝕊] pūjāś Ṅ, K_1, K_3, B_1, B_2; *mchod* Tib. [21] °āḥ $\Sigma_{-Ṅ}$] °ānāṃ $Ṅ^{a.c.}$ (see below); °āṃ sa° $Ṅ^{p.c.}$ (with following, no *daṇḍa*s). [22] sarvā° $Ṅ^{p.c.}$, K_1, 𝔹𝕊, Tib.] °nāṃ rvā° $Ṅ^{a.c.}$ (see above); sarva° K_3, B_1, B_2 • °kutsitāyāṃ vā $\Sigma_{-Ṅ}$] °kutsitāc cāpi Ṅ; *smad pa daṅ* Tib.$_{-T}$; *smad pa yaṅ* Tib.^{T}. [23] avamanyanām $K_1^{a.c.}$, K_3, B_1, B_2] eva manyanā Ṅ; avamānyatām $K_1^{p.c.}$; avamanyanām $K_1^{a.c.}$, K_3, B_1; avamānanām 𝔹𝕊; *brñas pa dag tu* Tib. [24] °aṃ $\Sigma_{-Ṅ}$] °ā Ṅ. [25] sarva° Σ_{-K_3,B_1,B_2}] sava° K_3, B_1, B_2 ("*Bindefehler*"). [26] °ṇīm 𝔹𝕊] °ṇam Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_{H,B}$, $\mathbb{S}_{ka}$; *rdo rje can gyis* Tib. [27] °āṃ Ṅ, 𝔹𝕊] °aṃ K_1, K_3, B_2; °a° B_1; *ldan* Tib. [28] °citta° Σ_{-K_3} (blak space in B_2)] °tta° K_3• °ām Ṅ, 𝔹𝕊] °āḥ K_1, K_3, B_1, B_2; *dag* Tib.$_{-D,T}$; *bdag* Tib.^{D}; *pa* Tib.^{T}. [29] bhakṣayet Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga,bho}$, Tib. (*bza' bar bya*)] sevayet 𝔹𝕊. [30] °aṃ Σ_{-K_3,B_1}] °a K_3, B_1, B_2. [31] °sthitaḥ $\Sigma_{-Ṅ^{a.c.},B_2}$] °sthita $Ṅ^{a.c.}$; °ṣṭhitaḥ B_2. [32] °tāṃ ḍombikāṃ vā $\Sigma_{-Ṅ}$] °tā >++< mb>i<īkanyā $Ṅ^{p.c.}$ ($Ṅ^{a.c.}$ unclear); *sme śa can daṅ* Tib.$_{-B,Ṅ_{ac}}$; *g.yuṅ mo can daṅ* Tib.$^{B,Ṅ_{ac}}$. [33] °taḥ Σ_{-K_1,K_3}] °ta K_1, K_3. [34] °āṃ $\Sigma_{-Ṅ}$] °ā Ṅ. [35] sevayan 𝔹𝕊, Tib.$^{B,Ṅ_{b,c},T}$ (*bsten na*)] sevayet Ṅ, $K_1^{p.c.}$, $\mathbb{S}_{ga}$; sevaye $K_1^{a.c.}$; sevayaṃ K_3, B_1, B_2; *brten na* Tib.$_{-B,Ṅ_{b,c},T}$.

dvijādikulasambhūtāḥ[1] kanyāḥ kāmyās tu[2] yoginām[3] |
yathā cittaṃ na[4] duṣyeta[5] tathā kāryaṃ[6] suśobhanam[7] ||1.83||[a]

makṣikāchardisaṃmiśraiḥ[8] purīṣādivimiśritaiḥ[9] | B$_1$ 42r$_1$
⌜pūjayed vajrasattvātmā nirvikalpena[10] cetasā[11] ||1.84||[b]

yathākāmakriyākārī[12] yathārucitaceṣṭitaḥ[13] |
sādhayed[14] vajrasattvatvam[15] anyathā kliśyate[16] dhruvam ||1.85||[c]

vratopavāsaniyamair[17] devatārūpabhāvanaiḥ[18] |⌝[19] 𝔹 40
nānābhujasamāyuktaiḥ[20] sidhyate[21] na hi[22] sādhanam[23] ||1.86||[d]

jambudvīparajaḥkalpair[24] mantrajāpavibhāvanaiḥ[25] |
sidhyate[26] na hi[27] buddhatvaṃ mahāvīryavatām[28] api ||1.87||

evamādyair[29] anekaiś ca śiśubhiḥ[30] kalpitair[31] nayaiḥ |
durlabhaṃ[32] sugatau janma[33] vajrasattvaḥ[34] kathaṃ bhavet ||1.88||[e]

[a] For JS 1.80-83, cp. GS 6.69cd-71ab, PUVS 5.24-25, AS v. 23, HT I.v. 2-3 et al.

[b] Cp. GS 6.27: *makṣikācchardisaṃmiśrair viṇmūtrādyaiś ca bhāvitaiḥ | pañcapradīpasaṃmiśram ātmānaṃ pūjayet sadā* ||, and AS v. 16: *makṣikārcchardisaṃmiśrair viṇmūtrādyaiś ca bhāvitaiḥ | pañcapradīpasaṃyuktaiḥ pūjayed vajradhāriṇam* ||.

[c] *pāda*s 1.85ab ≈ SBS 2.5cd: *yathākāmakriyācārī yathārucitaceṣṭitaḥ* ||, *pāda* 1.85d = GST 17.21d.

[d] Cp. AS v. 3: *niyamavratopavāsair akṣaroccāraṇabhāvanaiḥ | atattvayogī na siddhyet kalpakoṭiśatair api* || (cited in the anonymous *Yuktipradīpa*).

[e] *pāda* 1.88a = 1.10c, *Tantrāloka* 4.56c.

[1] dvijādi° K_3, B_1, B_2, Tib.$_{\text{-T}}$ (*bram ze la sogs*)] dvijādau Ṅ; dvijāti° K_1, 𝔹𝕊, Tib.$^{\text{T}}$ (*gñis skyes*). [2] kanyāḥ kāmyās tu $\Sigma_{\text{-Ṅ}}$] kāmyās kanyāḥ tu Ṅ; *bu mo (rnal 'byor pas) spyad de* Tib. [3] yoginām $\mathbb{B}_{\text{H,B}}$ (°*ṃ*)] yogināḥ Ṅ, $K_1^{\text{a.c.}}$, K_3, B_1; yoginā $K_1^{\text{p.c.}}$, Tib. (*rnal 'byor pas*); yoginaḥ B_2, 𝔹𝕊. [4] cittaṃ na $\Sigma_{\text{-K}_1}$] cin na K_1. [5] duṣyeta Ṅ] praduṣyet $K_1^{\text{a.c.}}$, K_3, B_1, 𝔹𝕊 (ra-*vipulā*); praduṣyeta $K_1^{\text{p.c.}}$ (*virāma* effaced); ++ duṣyet $B_2^{\text{a.c.}}$; sa duṣyet $B_2^{\text{p.c.}}$; *sun mi 'byin pa(r)* Tib. [6] kāryaṃ K_1, 𝔹𝕊] kāyaṃ Ṅ; kāryya K_3, B_1, B_2; *bya* Tib. [7] suśobhanam Ṅ, 𝔹𝕊, Tib. (*śin tu mdzes par*)] susobhanām $K_1^{\text{a.c.}}$, K_3, B_1; suśobhanām $K_1^{\text{p.c.}}$, B_2. [8] makṣikā° *em.*] makṣikair Ṅ; makṣakai K_1, K_3, B_1; makṣakair B_2; mañcakaiḥ 𝔹, $\mathbb{S}_{\text{mu}}$; makṣikaiś 𝕊; pakṣakaiḥ $\mathbb{B}_{\text{H}}$; makṣekaiḥ $\mathbb{S}_{\text{ka,ga}}$; *sbraṅ ma* Tib. • (°)cchardi° $\dot{\text{N}}^{\text{p.c.}}$, K_1, 𝕊, Tib.$_{\text{-T}}$ (*skyugs pa*)] ccharddi>dhṛti ||< $\dot{\text{N}}^{\text{a.c.}}$ (canceled); cchadi° K_3, B_1, B_2, 𝔹, $\mathbb{S}_{\text{mu}}$; *skyug mar* Tib.$^{\text{T}}$ • °saṃmiśraiḥ 𝔹𝕊] °sammisraiḥ Ṅ, K_1, K_3, B_1, B_2; *'dres pa daṅ* Tib. [9] purīṣādi° $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib. (*bśaṅ la sogs*)] purīsodi° Ṅ; purīsā° $K_1^{\text{a.c.}}$; purisādi° K_3, B_1; purīsādi° B_2 • °vimiśritaiḥ $\Sigma_{\text{-Ṅ}}$, Tib.$^{\text{B,Ṅ}}$ (*daṅ bsres pa yis*)] °vimisre taiḥ Ṅ; *daṅ bsres pa yi* Tib.$_{\text{-B,Ṅ}}$. [10] nirvikalpena $\Sigma_{\text{-Ṅ,K}_3,\text{B}_2^{\text{a.c.}}}$] nivikalpena Ṅ, $K_3^{\text{p.c.}}$; nivikalpanaṃ $K_3^{\text{a.c.}}$; *om.* $B_2^{\text{a.c.}}$ (added in upper margin; see p. 153, nt. 19). [11] cetasā $\Sigma_{\text{-K}_3,\text{B}_2^{\text{a.c.}}}$] catasā K_3; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [12] °kriyākārī $\Sigma_{\text{-Ṅ,B}_2^{\text{a.c.}}}$ (*bya ba byed pa* Tib.)] °kriyācārī Ṅ; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [13] °rucita° $\Sigma_{\text{-}\mathbb{B}_{\text{H}},\text{B}_2^{\text{a.c.}}}$] °nucita° $\mathbb{B}_{\text{H}}$; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19); °rūcita° $B_2^{\text{p.c.}}$ • °ceṣṭitaḥ $\Sigma_{\text{-B}_2}$] *om.* $B_2^{\text{a.c.}}$; °ceṣṭhitaḥ $B_2^{\text{p.c.}}$. [14] °ed $\Sigma_{\text{-K}_3,\text{B}_2}$] °e K_3, $B_2^{\text{p.c.}}$; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [15] °sattvatvam $\Sigma_{\text{-Ṅ,B}_2^{\text{a.c.}}}$] °satvam Ṅ (haplography), Tib. (*rdo rje sems dpa'*); *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [16] kliśyate Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib. (*ñon moṅs 'gyur*)] ++ śyate $K_1^{\text{a.c.}}$ (effaced and rewritten); klisyate K_3, B_1, $B_2^{\text{p.c.}}$; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [17] °opavāsa° Ṅ, 𝔹𝕊] °opavāso K_1, K_3, B_1, $B_2^{\text{p.c.}}$; $\mathbb{B}_{\text{MSS}}$; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19); *smyuṅ ba* Tib.$_{\text{-Ṅ}_{\text{a}},\text{T}}$; *myuṅ ba* Tib.$^{\text{Ṅ}_{\text{a}}}$; *bsñuṅ ba* Tib.$^{\text{T}}$ • °niyamair Ṅ, 𝔹𝕊] niyamo K_1, K_3, B_1, $B_2^{\text{p.c.}}$, $\mathbb{B}_{\text{MSS}}$; *om.* $B_2^{\text{a.c.}}$; *sdom pa daṅ* Tib.$_{\text{-T}}$; *sñom pa daṅ* Tib.$^{\text{T}}$. [18] devatā° $\Sigma_{\text{-Ṅ,B}_2^{\text{a.c.}}}$] daivatā° Ṅ; *om.* $B_2^{\text{a.c.}}$ (see p. 153, nt. 19). [19] pūjayed [...] devatārūpabhāvanaiḥ $\Sigma_{\text{-B}_2^{\text{a.c.}}}$] *om.* $B_2^{\text{a.c.}}$ (added in upper margin (same hand as addition in p. 147, nt. 12)). [20] °bhuja° Ṅ, K_1, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{\text{ka,ga,mu}}$] °mudrā° 𝕊, Tib. (*phyag rgya*). [21] sidhyate $K_1^{\text{a.c.}}$, K_3, B_1, B_2, 𝔹𝕊] siddhyate Ṅ, $K_1^{\text{p.c.}}$; *'grub par (mi) 'gyur ro* Tib. [22] na hi *st.*] nahi Σ. [23] sādhanam Ṅ, K_1, K_3, B_1, B_2, 𝕊, $\mathbb{B}_{\text{MSS}}$, Tib. (*sgrub pa*)] sādhanaiḥ 𝔹, $\mathbb{S}_{\text{mu}}$. [24] jambudvīpa° Ṅ, K_1, B_2] jambūdvīpa° K_3, B_1, 𝔹𝕊; *'dzam gliṅ* Tib. • °rajaḥkalpair *em.*] °rajaḥkalpān Ṅ; rajanyān K_1, $B_2^{\text{p.c.}}$; rajalpān K_3, B_1; rajatyān $B_2^{\text{a.c.}}$; °rajaḥkalpa° 𝔹𝕊; °rajanyānu° $\mathbb{S}_{\text{ka,ga}}$; *rdul phran mñam pa yi/ye* Tib. [25] °jāpa° $\Sigma_{\text{-Ṅ}}$] °jā Ṅ. [26] sidhyate $\Sigma_{\text{-K}_1^{\text{p.c.}}}$] siddhyate $K_1^{\text{p.c.}}$. [27] na hi *st.*] nahi Σ. [28] °tām $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] °tāv K_3, B_1, B_2 ("*Bindefehler*"). [29] °ādyair $\Sigma_{\text{-Ṅ}}$] °ādir Ṅ. [30] śiśubhiḥ $K_1^{\text{p.c.}}$, K_3, 𝔹𝕊, Tib. (*byis pa rnams kyis*)] śiṣubhiḥ Ṅ; śisubhiḥ $K_1^{\text{a.c.}}$, B_1, B_2. [31] kalpitair $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] kalpiten K_3, B_1, $B_2^{\text{a.c.}}$; kalpitan $B_2^{\text{p.c.}}$. [32] durlabhaṃ $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] dullabha° K_3, B_1, B_2. [33] janma $\Sigma_{\text{-B}_2^{\text{a.c.}}}$] jatma $B_2^{\text{a.c.}}$. [34] °aḥ $K_1^{\text{p.c.}}$, 𝕊] °a Ṅ, $K_1^{\text{a.c.}}$, K_3, B_1, B_2; °aṃ 𝔹; *dpar* Tib.$_{\text{-Q,T}}$; *dpa'* Tib.$^{\text{Q,T}}$.

K$_3$ 24v$_1$ mudrāmaṇḍalamantrādi[1] jagāda bhagavān muniḥ |
samyagjñānasamāyogabhavyatāvigatātmanām[2] ||1.89||[a]

svasaṃvedyasvabhāvaṃ[3] yat[4] tattvaratnam anuttaram |
B$_2$ 66$_1$ yuktyāgamavicāreṇa[5] grahītuṃ ye tu na kṣamāḥ[6] ||1.90||[b]

ajñānamohasaṃcchannā aparīkṣakabuddhayaḥ |
Ṅ 5r$_1$ ādikarmikayogās te[7] hīnadharmasya[8] * bhājanāḥ[9] ||1.91||

tān praty uktā[10] jagannāthair[11] vajrasattvādibhāvanāḥ[12] |
K$_1$ 18r$_1$ bhujavarṇasamāyuktā[13] mudrāmaṇḍalakais tathā ||1.92||[c]

B$_1$ 42v$_1$ apara*pratyayā ye ca[14] gambhīrajñānabhājanāḥ[15] |
akampyāḥ[16] pāpamitraiś ca[17] māravighnavināyakaiḥ[18] ||1.93||[d]

teṣāṃ tattvam idaṃ śuddhaṃ sarvasaṅkalpavarjitam[19] |
agamyaṃ[20] sarvasattvānāṃ[21] brahmādīnāṃ[22] ca sarvathā[23] ||1.94||[e]

deśitaṃ[24] lokanāthais tu jñānam[25] atyadbhutaṃ[26] param |
siddhidaṃ janmanīhaiva[27] sarvabuddhamayaṃ[28] śivam ||1.95||

iti[29] jñānasiddhau tattvanirdeśaḥ[30] paricchedaḥ prathamaḥ[31] ||

[a] *pāda* 1.89a = *Ṣaṭsāhasrikā Hevajraṭīkā* 1.56b; *pāda* 1.89b ≈ SVU §77.
[b] *pāda* 1.90a ≈ 7.3b, 17.4c; *pāda* 1.90c ≈ 2.12c, 4.12c.
[c] *pāda* 1.92b ≈ ASV 15.30b; *pāda* 1.92c ≈ 2.17a.
[d] *pāda* 1.93a ≈ *Abhisamayālaṅkāra* 3.10a and *Sāratamā* (p. 80).
[e] *pāda* 1.94b ≈ 1.4b, 1.13d, 1.32b and 1.56d; *pāda* 1.94c = 17.16a; *pāda* 1.94d ≈ *Matsyapurāṇa* 83.39d, 84.4b.

[1] mudrāmaṇḍalamantrādi Ṅ] mudrāmaṇḍalamudrādīn K$_1$, K$_3$, B$_2$, 𝔹$_B$; mahāmaṇḍalamudrādīn B$_1$, 𝔹𝕊; mudrāmaṇḍalamantrādīn 𝕁; *phyag rgya('i) dkyil 'khor gzugs la sogs* (→ *mudrāmaṇḍalarūpādīn*) Tib.$_{\text{-T}}$; *phyag rgya'i dkyil 'khor spaṅs sogs* Tib.$^{\text{T}}$. [2] samyagjñāna° Σ$_{\text{-Ṅ,B}_2}$] saṃmyagjñānaṃ Ṅ; samyak jñāna° B$_2$ ● °samāyoga° K$_3$, B$_1$, B$_2$, 𝔹𝕊, Tib. (*mnyam sbyor gyi(s)*)] sadā yogī Ṅ; °samāyogaṃ K$_1$, 𝕊$_{ga}$. [3] svasaṃ° K$_1^{p.c.}$, 𝔹𝕊, Tib. (see below)] svayaṃ° Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$, 𝔹$_{H,B}$, 𝕊$_{ka}$; cf. Tib. below. [4] °svabhāvaṃ yat 𝔹𝕊] °svabhāvo yaṃ Ṅ; °svabhāve yat K$_1$; °svabhāvayat K$_3$, B$_1$; °svabhāveya B$_2^{a.c.}$; °svabhāvaya B$_2^{p.c.}$; *gaṅ źig raṅ rig ṅo bo ñid* (*gaṅ gyis* [...] Tib.$^{\text{T}}$) Tib. [5] yuktyā° Ṅ, 𝔹𝕊, Tib.$^{\text{C,D,P}}$ (*rigs pa'i*)] yuktā° K$_1$, K$_3$, B$_1$, B$_2$; *rig pa'i* Tib.$_{\text{-C,D,P}}$ ● °eṇa Ṅ] °aṃ tu K$_1$, K$_3$, B$_1$ (°*n tu*), B$_2$; °ais tu 𝔹𝕊; *tshul gyis ni* Tib. [6] na kṣamāḥ K$_1^{p.c.}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] na kṣamā Ṅ; ta kṣamāḥ K$_1^{a.c.}$; *mi nus pa* Tib.$_{\text{-B,Ṅ,T}}$; *mi nus par* Tib.$^{\text{B,Ṅ}}$; *mi nus so* Tib.$^{\text{T}}$. [7] °yogās te *conj.* (see note in translation)] °gotrāsti Ṅ; °grās te K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; °grā<hā>s te K$_1^{p.c.}$ (added below); °grāhyās te 𝔹𝕊; *rnal 'byor te/de* Tib. [8] °dharmasya Σ$_{\text{-Ṅ}}$] °dharmmeṣu Ṅ. [9] °āḥ Σ$_{\text{-Ṅ}}$] °ā Ṅ. [10] uktā K$_1$, K$_3$, B$_2^{p.c.}$, 𝔹𝕊] uktān Ṅ, 𝔹$_{MSS}$; uktāṃ B$_1$; ++$_3$ ktā B$_2^{a.c.}$; *gsuṅs* Tib. [11] °air K$_1$, B$_2$, 𝔹𝕊 (°*ḥ*)] °aṃ Ṅ; °ai K$_3$, B$_1$; *gyis* Tib. [12] °ādi° Ṅ, Tib. (*rdo rje sems dpa' sogs*)] °a° Σ$_{\text{-Ṅ}}$ ● °bhāvanāḥ Ṅ] °vibhāvana K$_1^{a.c.}$; °vibhāvanaiḥ K$_1^{p.c.}$, B$_1$, 𝔹𝕊; °vibhāvanai K$_3$, B$_2$; *bsgom pa* Tib.$_{\text{-B,Ṅ,T}}$; *bsgom par* Tib.$^{\text{B,Ṅ}}$; *la sogs pa* Tib.$^{\text{T}}$. [13] °varṇa° Ṅ, 𝔹𝕊] °varṇā° K$_1$, K$_3$, B$_1$, B$_2$; *sku mdog* Tib. ● °samāyuktā Ṅ, K$_1$, K$_3$, B$_1$, B$_2$] °samāyukta° 𝔹𝕊; *kun ldan źiṅ* Tib. [14] °pratyayā ye ca K$_1$, K$_3$, B$_1$, B$_2$, 𝕊] °pratyayo ye ca Ṅ; °pratyupāyair ye 𝔹, 𝕊$_{ka,mu}$; *gaṅ yaṅ* (*gaṅ gaṅ* Tib.$^{\text{B,Ṅ}}$) *gźan rkyen khar ma las* Tib. [15] °bhājanāḥ 𝔹𝕊, Tib. (*snod*)] °bhāvanāḥ Ṅ; sājanāḥ K$_1^{a.c.}$, K$_3$, B$_2$ ("*Bindefehler*"); °sādhanāḥ K$_1^{p.c.}$, 𝕊$_{ga}$; sāṃjanāḥ B$_1$. [16] °āḥ Ṅ, K$_1^{p.c.}$, 𝔹𝕊] °ā K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *mi (b)skyod pa* Tib.$_{\text{-T}}$; *mi byed pa* Tib.$^{\text{T}}$ [17] pāpa° Σ$_{\text{-B}_2}$] pā° B$_2$ (haplography). [18] °kaiḥ Ṅ, 𝕊, Tib.$_{\text{-T}}$ (*rnams kyis*)] °kaḥ K$_1$, K$_3$, B$_1$, B$_2$; °kāḥ 𝔹; *rnams kyi* Tib.$^{\text{T}}$. [19] °saṅkalpavarjitam Ṅ (°*ṃ*)] °kalpavivarj(j)itaḥ K$_1$, K$_3$, B$_1$, B$_2$; °kalpavivarjitam 𝔹𝕊, Tib. (*rtog pa (thams cad) rnam spaṅs pa/la*). [20] °aṃ 𝔹𝕊] °a° Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; °aḥ K$_1^{p.c.}$; *mi rtogs pa'i* Tib. [21] °sānāṃ Σ$_{\text{-Ṅ}}$] °eṣu Ṅ; *sems can kun* Tib. [22] °ādīnāṃ Σ$_{\text{-Ṅ,B}_2}$] °āṇyeṣu (?) Ṅ; °ādināṃ B$_2$; *daṅ tshaṅs sogs kyi(s)* Tib. [23] °thā Σ$_{\text{-K}_1}$] °thya K$_1$; *rnam pa kun tu* (*du* Tib.$^{\text{D,P}}$) Tib. [24] deśitaṃ 𝔹𝕊, Tib. (*gsuṅs pa yin*)] daśitaṃ Ṅ; deśitā K$_1$, K$_3$, B$_1$, B$_2$. [25] °am Σ$_{\text{-B}_2}$] °a° B$_2$ (see next nt.). [26] atyadbhutaṃ 𝔹𝕊, Tib. (*śin tu rmad byuṅ*)] atyadbhūtaṃ Ṅ; adbhutaṃ K$_1$, K$_3$, B$_1$; °sadbhutam B$_2^{a.c.}$; °sadbhutasam° B$_2^{p.c.}$ (unclear). [27] °nīhaiva Σ$_{\text{-B}_2^{a.c.}}$] °haihaiva B$_2^{a.c.}$. [28] °buddha° Σ$_{\text{-Ṅ}^{a.c.}}$] °buddhā Ṅ$^{a.c.}$. [29] iti Ṅ, 𝔹𝕊] *om.* K$_1$, K$_3$, B$_1$, B$_2$, Tib.$_{\text{-B,Ṅ}}$; *źes bya ba ste* Tib.$^{\text{B,Ṅ}}$. [30] °aḥ Ṅ, 𝔹𝕊] °a° K$_1$, K$_3$, B$_1$, B$_2$; *phyag rgya chen po bstan pa'i* Tib.$_{\text{-T}}$ (→ *mahāmudrānirdeśa*); *phyag rgya chen po gtan pa'i* Tib.$^{\text{T}}$. [31] paricchedaḥ prathamaḥ Ṅ, K$_1$, K$_3$, B$_2$] prathamaḥ paricchedaḥ B$_1$, 𝔹𝕊; *le'u daṅ po'o* Tib.$^{\text{B,Ṅ}}$; *le'u ste | daṅ po'o* Tib.$_{\text{-B,Ṅ}}$.

1.2 dvitīyaḥ paricchedaḥ

pañcabuddhasvabhāvatvāt pañca[1] skandhā jināḥ[2] smṛtāḥ | — Ṅ 5r$_3$, K$_1$ 18r$_3$, K$_3$ 24v$_6$, B$_1$ 42v$_3$, B$_2$ 66$_{13}$, 𝔹 41, 𝕊 103
dhātavo locanādyās[3] tu buddhakāyas tato[4] mataḥ[5] ||2.1||[a]

evaṃ cet prāṇinaḥ sarve sambuddhās[6] tribhave[7] sadā |
buddhatvāya[8] kriyāḥ sarvā vṛthaiva śrutabhāvanāḥ[9] ||2.2||[b]

buddhatvāt sarvalokasya sarvāpattir bhaven na tu[10] |
sukhaduḥkhapipāsādibādhā[11] tasya na vidyate[12] ||2.3||[c]

ṣaḍabhijñādayaś cāpi[13] bauddhā[14] guṇavibhūtayaḥ |
kathaṃ te na pravartante buddhakāyo[15] bhaved yadi ||2.4||[d]

yas tv evaṃ[16] na prajānāti sa[17] sambuddho[18] bhavet katham |
evaṃ jānāti cet kaścid asau buddho[19] bhaviṣyati ||2.5||

kramād abhyāsayogena[20] yasya * cintā pravartate | — B$_1$ 43r$_1$
buddho[21] bhaved asau[22] yogī nānye[23] buddhatvasādhakāḥ[24] ||2.6||[e] — B$_2$ 67$_1$

[a] Cp. PAJS: *ato bhagavato vacanād vikalparūpabhāvanābalena yogī sarvajño na bhavatīti | nanu tathāgatenoktaṃ sarvatantrarājeṣu pañcaskandhās vairocanādayo buddhāḥ, dhātavo devyaḥ, locanādayo ṣaḍ indriyāṇi, kṣitigarbhādayo bodhisattvā viṣayāḥ, rūpavajrādayo devyaḥ, mohavajrādayo yamāntakādayaḥ krodharājānaḥ | tasmāt sattvānāṃ kāyo buddhanirmāṇakāya iti keṣāṃcid abhiprāyo bhaviṣyati |* (VP vol. 3, p.68, ll.8-13).

[b] Cp. PAJS: *tasmād ucyate – iha hi yad vaktavyaṃ mūrkhaiḥ sattvānāṃ kāyo buddhanirmāṇakāya iti | naitad vacanaṃ tathāgatasya, yat parīkṣamāṇaṃ vighaṭayati | paramārthasatye yadi sattvānāṃ kāyo buddhanirmāṇakāya iti cet, traidhātukasthāḥ sarve sattvāḥ samyaksambuddhāḥ prāg babhūvuḥ | buddhatvāya śrutacintābhāvanādānādikriyā vṛthā syāt |* (vol. 3, p. 68, ll.13-16).

[c] *pāda*s 2.3cd ≈ 9.23ab; regarding this stanza, cp. PAJS: *prāk samyaksambuddhatvāt sarvasattvānām utpādanirodho na syāt | saṃsāre sukhaduḥkhakṣutpipāsādayo bādhā na syuḥ |* (VP vol. 3, p. 68, ll.16f.).

[d] Cp. PAJS: *ṣaḍabhijñādayo buddhaguṇavibhūtayaś ca bhaveyuḥ | na caitad dṛṣṭaṃ śrutam anumitaṃ tathāgatavyākṛtam, tasmād buddhaguṇābhāvāt sattvā buddhā na bhavanti, saṃsāre suvyavasthitatvād iti | [...] atas tathāgatavacanāt sattvānāṃ kāyo buddhanirmāṇakāyo na bhavati |* (VP vol. 3, p. 68, ll.18-24).

[e] *pāda* 2.6b = *Samādhirājasūtra* 32.103b; regarding this stanza, cp. PAJS: *nanu tathāgatenoktaṃ bhāvanābhyāsavaśāt skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, tenaiva buddhatvaṃ ceti kasyacid abhiprāyo bhaviṣyati?* (VP vol. 3, p. 68, ll.25f.).

[1] pañca *st.*] pañca° Σ. [2] jināḥ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊] jinā K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$. [3] °ās Σ$_{\text{-Ṅ}}$] °os Ṅ. [4] °yas tato K$_1$$^{p.c.}$, K$_3$, 𝔹𝕊] °ya tato Ṅ; °ya ++ to K$_1$$^{a.c.}$; °yan tato B$_1$, B$_2$; °yaṃ tato 𝔹$_{MSS}$. [5] mataḥ Σ$_{\text{-Ṅ,B}_2}$] matā Ṅ; sataḥ B$_2$; *'dod do* Tib. [6] sarve sambuddhās Σ$_{\text{-Ṅ}}$] sarvab>i<uddhās Ṅ$^{p.c.}$; *kun* [...] *rdzogs saṅs rgyas* Tib. [7] tribhave K$_1$$^{p.c.}$ (2nd hand), 𝔹𝕊, Tib. (*srid gsum*)] tribhavet Ṅ; °ti bhave K$_1$$^{a.c.}$; tṛbhave K$_3$, B$_1$, B$_2$ ("*Bindefehler*"). [8] buddhatvāya Σ$_{\text{-K}_1{}^{a.c.},\text{K}_3,\text{B}_2}$] buddhātvāya K$_1$$^{a.c.}$, K$_3$, B$_2$. [9] śrutabhāvanāḥ K$_1$$^{p.c.}$, B$_2$, 𝔹𝕊, Tib. (*thos daṅ (b)sgom pa*)] srutabhāvanāḥ Ṅ; bhāvanā K$_1$$^{a.c.}$; śrutabhāvanā K$_3$, B$_1$. [10] sarvāpattir bhaven na tu *em.*^{Isaacson}, Tib. (*phoṅs pa kun kyaṅ mi 'byuṅ la*)] sarvāpattibhave na tu Ṅ, 𝕁; sarvotpattibhave na tu K$_1$$^{p.c.}$, 𝕊, 𝔹$_{B,H}$; sarve 'pi tribhavena tu 𝔹, 𝕊$_{ka,mu}$; sarvopat(t)ibhave na tu K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$. [11] °duḥkha° Σ$_{\text{-B}_2{}^{p.c.}}$] °duḥkhe B$_2$$^{p.c.}$. [12] na vidyate Ṅ, Tib. (*yod ma yin*)] na yujyate Σ$_{\text{-Ṅ}}$. [13] ṣaḍabhijñādayaś cāpi Ṅ, 𝔹𝕊, Tib. (*mṅon śes drug la sogs pa yi/pa'i*)] ṣaḍbhir jñānādayaṃ cāpi K$_1$$^{a.c.}$, 𝕊$_{ga}$; ṣaḍbhir jñānodayañ cāpi K$_1$$^{p.c.}$; ṣaḍbhijñānadayañ cāpi K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); ṣaḍbhijñānādayaś cāpi 𝔹$_{B,N}$. [14] bauddhā *em.*] bauddha° Ṅ; bodhā K$_1$, K$_3$, B$_1$, B$_2$$^{a.c.}$; bodho B$_2$$^{p.c.}$; bodhau 𝔹𝕊; bodhyā 𝕊$_{ga}$; buddha° 𝕁, Tib. (*saṅs rgyas*). [15] °o Σ$_{\text{-K}_3}$] °ā K$_3$. [16] evaṃ Σ$_{\text{-K}_3,\text{B}_1,\text{B}_2{}^{a.c.}}$] avaṃ K$_3$, B$_1$, B$_2$$^{a.c.}$. [17] sa Σ$_{\text{-K}_3}$] *om.* K$_3$. [18] °o Σ$_{\text{-K}_3}$] °ā K$_3$. [19] °o Σ$_{\text{-Ṅ}^{a.c.},\text{K}_3,\text{B}_2}$] °au Ṅ$^{a.c.}$; °ā K$_3$, B$_2$. [20] °yogena Σ$_{\text{-Ṅ}^{a.c.}}$] °yogana Ṅ$^{a.c.}$. [21] °o Σ$_{\text{-K}_3,\text{B}_1,\text{B}_2}$] °ā K$_3$, B$_1$, B$_2$. [22] bhaved asau Σ$_{\text{-K}_1{}^{a.c.}}$] bhavevasau K$_1$$^{a.c.}$. [23] nānye Ṅ$^{p.c.}$, 𝔹𝕊, Tib. (*gźan dag*)] nānya° Ṅ$^{a.c.}$, K$_1$, K$_3$, B$_1$, B$_2$. [24] °tva° Σ$_{\text{-K}_1{}^{a.c.},\text{B}_2{}^{a.c.}}$] *om.* K$_1$$^{a.c.}$, B$_2$$^{a.c.}$, Tib. • °āḥ K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$$^{p.c.}$ 𝔹𝕊] °ā Ṅ; °aḥ K$_1$$^{p.c.}$, B$_2$$^{a.c.}$.

svabhāvād yadi te buddhā nābhyāsena[1] prayojanam |
sayuktikaṃ[2] sadābhyāsaṃ nābhyāsaṃ yuktivarjitam[3] ||2.7||[a]

yady anātho[4] janaḥ[5] kaścid rājāham[6] iti bhāvayet |
Ṅ 5v$_1$; K$_3$ 25r$_1$ kalpakoṭiśatenāpi[7] nāsau rā*jyam[8] avāpnuyā*t ||2.8||[b]

mithyākalpanayā[9] yasmād rājyaṃ tasya[10] na vidyate[11] |
mithyābhāvanayā[12] tasmād[13] buddhatvaṃ na bhaviṣyati ||2.9||[c]

𝔹 42, 𝕊 104 tantrarājeṣu[14] sambuddhaiḥ[15] skandhādyāyatanādiṣu[16] |
tattvaṃ nāmabhir uddiṣṭaṃ[17] yuktaṃ[18] samayabhāṣayā[19] ||2.10||[d]

śakṛd[20] vairocanaḥ[21] khyātaṃ[22] mūtraṃ[23] vajrodakaṃ tathā[24] |
strīndriyaṃ ca[25] yathā padmaṃ vajraḥ[26] puṃsendriyaṃ[27] tathā ||2.11||[e]

[a] Cp. PAJS: *tasmād ucyate – iha hi yad vaktavyaṃ bālajanair abhyāsavaśāt skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, tenaiva buddhatvaṃ ca tathāgatenoktam | tan na, puṇyajñānasambhārābhāvāt |* (VP vol. 3, p. 68, ll.26ff.).

[b] *pāda* 2.8c = *Tattvacintāmaṇi* 10.227c, *Bṛhannīlatantra* 16.28a, 19.5c et al. Regarding this stanza, cp. PAJS: *kin tu sarvajñamārganaṣṭo mithyāhaṃkārābhibhūtaḥ san "aham api vajrasattvo daśabalaḥ" ity evaṃ manyate | nāyaṃ daśabalaḥ, daśabalasya pratibalaḥ prādeśiko mahāmūrkhaḥ |* (vol. 3, pp. 67-68 ll.32-2) and *iha hi yadi yoginām puṇyajñānasambhāraṃ vinā bhāvanābhyāsabalena skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, vikalpabhāvanābhyāsabalena sambuddhatvaṃ ca bhavati, tadā'nyo 'pi dravyahīno rājā'ham iti cintayet, so 'py abhyāsavaśād rājā bhaviṣyati puṇyasambhāraṃ vinā |* (VP vol. 3, pp. 68f., ll.28-1).

[c] Cp. PAJS: *na caitad dṛṣṭam, yathā mithyāvikalpena puṇyasambhārahīno 'nekakalpair abhyāsavaśād rājā na bhaviṣyati, tato* [sic!] *puṇyajñānahīno vikalpābhyāsavaśād anekakalpair yogī samyaksambuddho na bhavati, puṇyajñānābhāvād iti |* [...] *ato bhagavato vacanāt puṇyajñānahīno vikalparūpabhāvanābhyāsavaśād buddho na bhavatīti |* (VP vol. 3, p. 69, ll.1-10).

[d] Cp. PAJS: *nanu yadi rūpabhāvanā vikalpaḥ, vikalpād yogī buddho na bhaviṣyatīti tadā kimartham idaṃ śarīraṃ maṇḍalacakradevatāgaṇair viśodhanīyam iti tathāgatavacanam iti kasyacid abhiprāyo bhaviṣyati | tasmād ucyate – iha satyam etat, samayabhāṣayā tathāgatena pratyekaṃ vairocanādikaṃ tad uddiṣṭam, na punar ghaṭapaṭaśabdavad vācyavācakabhāvena svarūpataḥ |* (VP vol. 3, p. 69, ll.11-14). See also 2.13 below.

[e] Cp. PAJS: *strīndriyaṃ padmam, puruṣendriyaṃ vajram, gūtho vairocanaḥ, mūtram akṣobhyaḥ, raktaṃ ratnasambhavaḥ, śukram amitābhaḥ, māṃsam amoghasiddhiḥ, kin nu pañcatathāgatānāṃ nāmabhiḥ pañcāmṛtānāṃ saṃjñā uktāḥ, na punaḥ paramārthayuktito devatāḥ |* (VP vol. 3, p. 69, ll.14-17).

[1] °ena $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] °ana K$_3$, B$_1$, B$_2$. [2] sayuktikaṃ K$_1$, 𝕊] sayuktika° Ṅ (nt. in lower margin, 3-4 *akṣara*s, illegible), K$_3$, B$_1$, 𝔹, 𝕊$_{\text{ka,mu}}$; saṃyuktika° B$_2$, 𝔹$_{\text{B}}$. [3] nābhyāsaṃ yuktivarjitam Ṅ (nt. below °*ktivarjitaṃ*, 4 *akṣara*s, illegible), 𝕊, Tib. (*rig(s) pa med par goms bya min*)] yuktivarjji – – ta>sa<m K$_1$$^{\text{p.c.}}$; yuktivarjjitam K$_3$ (see p. 156, nt. 9), 𝔹$_{\text{N}}$; yuktataṃ yuktivarjjitam B$_1$; <saṃpra>yuktivarjitam B$_2$$^{\text{p.c.}}$; yuktito 'yuktivarjitam 𝔹, 𝕊$_{\text{ka,ga,mu}}$. [4] anātho $\Sigma_{\text{-Ṅ}^{\text{a.c.}},\text{B}_2{}^{\text{a.c.}}}$] anāthau Ṅ$^{\text{a.c.}}$; annātho B$_2$$^{\text{a.c.}}$. [5] janaḥ $\Sigma_{\text{-Ṅ}^{\text{a.c.}}}$] jena (?) Ṅ$^{\text{a.c.}}$. [6] rājāham Ṅ, K$_1$, K$_3$, B$_1$, B$_2$] rājā'ham 𝔹𝕊. [7] °śatenāpi $\Sigma_{\text{-Ṅ}}$] °satenāpi Ṅ. [8] rājyam Ṅ, K$_1$$^{\text{p.c.}}$, 𝔹𝕊] rājyām K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; *rgyal po* Tib. [9] °kalpanayā $\Sigma_{\text{-K}_3}$] °kalpanā>bhyāsana<yā K$_3$$^{\text{p.c.}}$ (canceled). [10] yasmād rājyaṃ tasya $\Sigma_{\text{-Ṅ}^{\text{a.c.}}}$] *om.* Ṅ$^{\text{a.c.}}$ (eye-skip; added in upper margin by 2$^{\text{nd}}$ hand). [11] na vidyate $\Sigma_{\text{-Ṅ}^{\text{a.c.}},\text{B}_2{}^{\text{a.c.}}}$] *om.* Ṅ$^{\text{a.c.}}$ (eye-skip); na vidyata B$_2$$^{\text{a.c.}}$. [12] mithyābhāvanayā $\Sigma_{\text{-Ṅ}^{\text{a.c.}},\text{B}_2{}^{\text{p.c.}}}$] *om.* Ṅ$^{\text{a.c.}}$; mithyābhāve nayā° B$_2$$^{\text{p.c.}}$. [13] tasmād Ṅ, 𝔹𝕊] dasmod K$_1$$^{\text{a.c.}}$; °d asmād K$_1$$^{\text{p.c.}}$, K$_3$, B$_1$, B$_2$; *de bźin* Tib. (→ *tathā*). [14] tantra° $\Sigma_{\text{-B}_1}$] taṃtre B$_1$. [15] °buddhaiḥ Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, 𝕊] °baddhaiḥ 𝔹, 𝕊$_{\text{mu}}$; *saṅs rgyas kyis* Tib.$_{\text{-G,Q,T}}$; *saṅs rgyas kyi* Tib.$^{\text{G,Q,T}}$. [16] skandhādyāyatanādiṣu Ṅ$^{\text{p.c.}}$, B$_1$, B$_2$, 𝔹𝕊] skandhā āyatanādiṣu Ṅ$^{\text{a.c.}}$; skandhādyātanādiṣu K$_1$; skandhādyāyatanādiṣuḥ K$_3$; *phuṅ po skye mched la sogs pa* Tib. [17] uddiṣṭaṃ K$_1$, 𝔹𝕊, Tib.$_{\text{-G}}$ (*bstan (pa)*)] udiṣṭhaṃ Ṅ; udiṣṭaṃ K$_3$, B$_1$; udiṣṭa B$_2$$^{\text{a.c.}}$; udiṣṭeṣu B$_2$$^{\text{p.c.}}$; *brtan pa* Tib.$^{\text{G}}$. [18] yuktaṃ Ṅ, Tib.$^{\text{C,D,P,T}}$ (*ldan pa(s)*)] saṃyuktaṃ $\Sigma_{\text{-Ṅ}}$; *ces pa* Tib.$^{\text{B,Ṅ}}$; *ces pas* Tib.$^{\text{G,N,Q}}$. [19] samayabhāṣayā Ṅ, 𝕊, Tib.$_{\text{-T}}$ (*dam tshig skad*)] samayābhāsayā K$_1$; samaye bhāsayā K$_3$; samabhāsaya B$_1$; samayabhāsayā B$_2$; samabhāṣayā 𝔹; samayābhāṣayā 𝔹$_{\text{N}}$, 𝕊$_{\text{ga}}$; *brda'* Tib.$^{\text{T}}$. [20] śakṛd 𝕊$^{\text{bho}}$, Tib. (*dri chen*)] sakṛd(°) Ṅ, K$_1$, K$_3$, B$_2$, 𝔹$_{\text{N}}$, 𝕊$_{\text{ka,ga}}$; sukṛd° B$_1$, 𝔹$_{\text{H,B}}$; śukraṃ 𝔹, 𝕊$_{\text{mu}}$. [21] °aḥ *em.*] °aṃ Ṅ, K$_1$$^{\text{p.c.}}$, B$_1$, 𝔹𝕊; °āṃ K$_1$$^{\text{a.c.}}$; °a° K$_3$, B$_2$; °o 𝔹$_{\text{H,B}}$. [22] (°)khyātaṃ $\Sigma_{\text{-B}_2}$] °khyātām B$_2$. [23] mūtraṃ Ṅ, Tib. (*gci ba*)] *om.* $\Sigma_{\text{-Ṅ}}$. [24] tathā Ṅ, K$_1$, K$_3$, B$_1$, B$_2$$^{\text{a.c.}}$, 𝔹$_{\text{H}}$, 𝕊$_{\text{ka,ga}}$] tathāparām B$_2$$^{\text{p.c.}}$; tathā'param 𝔹𝕊; *ji ltar* Tib. (→ *yathā*). [25] ca $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ, Tib. [26] °aḥ *em.* (cf. 1.22a)] °aṃ $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$; °a° K$_3$, B$_1$, B$_2$. [27] puṃsendriyaṃ $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] puruṣendriyan K$_3$, B$_1$, B$_2$.

svabhāvād[1] devatākāyaṃ[2] tasmād vaktuṃ[3] na yujyate[4] |
yuktyāgamānusāreṇa[5] yasmād[6] vaktuṃ na śakyate[7] ||2.12||[a]

kṛtakair[8] devatārūpair[9] vajrasattvo[10] bhaved[11] yadi[12] |
saṃskṛto jāyate[13] yasmān[14] naśyate[15] tu ghaṭādivat ||2.13||

tato niṣphalatāṃ yāyād[16] bodhicaryā tv anekadhā |
bhāvanaiva[17] kimarthaṃ[18] syād yadi bhūtvā vinaśyati[19] ||2.14||[b]

manomayakṛ*taṃ[20] rūpaṃ kathaṃ saṃskṛtam ucyate | B$_1$ 43v$_1$
kathaṃ vinaśyati[21] caitac[22] chṛṇu mohārṇavādhunā[23] ||2.15||

cittasya[24] kalpanā hy eṣā[25] sāpi saṃskṛtalakṣaṇā[26] |
manasā kalpitaṃ yat tad avināśi[27] kathaṃ bhavet ||2.16||

bhujavarṇasamāyuktaṃ yathāpūrvavyavasthitam[28] |
akṛtaṃ devatārūpaṃ bhāvyate tan mayādhunā[29] ||2.17||[c]

⌜akṛtaṃ devatārūpaṃ bhāvyate tat tvayā[30] yadi |⌟[31] B$_2$ 68$_1$
sthitaṃ pū*rvam anutpannaṃ[32] bhāvyate kiṃ prayojanam ||2.18||[d] K$_1$ 18v$_1$

[a] *pāda* 2.12c = 4.12c. Cp. *Paramākṣarajñānasiddhi* (PAJS) section of the VP which reads as follows: *tasmād devatākāyo vaktuṃ na śakyate pūtiśarīram idam, asāratvād iti* | [...] *ato bhagavato vacanāt prādeśikakāyo na bhavatīti* | (VP vol. 3, p. 69, ll.17ff.).

[b] Cp. PAJS: [...] *triśaraṇagamanaṃ pāpadeśanā puṇyānumodanā bodhicittotpādaḥ puṇyajñānasambhārānekabodhicaryā mudhā syuḥ* | (VP vol. 3, p. 70, ll.19f.).

[c] *pāda* 2.17a ≈ 1.92c; *pāda* 2.17c = 2.18a, 2.27a.

[d] *pāda* 2.18a = 2.17c, 2.27a.

[1] svabhāvād 𝔹𝕊] svabhāvad Ṅ; svabhāvā K$_1$, K$_3$, B$_1$, B$_2$; *raṅ gis* Tib.^{T}; *gaṅ gis* Tib.$_{\text{-T}}$. [2] °kāyaṃ Ṅ, 𝔹𝕊, Tib.] °kāṣan K$_1^{a.c.}$, K$_3$, B$_2$; °kāśaṃ K$_1^{p.c.}$, B$_1$ (both °*n*), 𝔹$_{H,B}$, 𝕊$_{ka}$. [3] vaktuṃ Σ$_{\text{-Ṅ,B}_2}$] vaktu Ṅ, B$_2$. [4] na yujyate Σ$_{\text{-K}_3}$] najyate K$_3$. [5] yuktyā° Ṅ, K$_1^{p.c.}$, B$_2$, 𝔹𝕊, Tib.$_{\text{-D}}$] yuktaṃ K$_1^{a.c.}$; yunktā° K$_3$; yuktā° B$_1$; *regs pa yi* Tib.^{D}. [6] yasmād Σ$_{\text{-Ṅ}}$, Tib. (*gaṅ phyir*)] tasmād Ṅ. [7] śakyate Ṅ, K$_1^{p.c.}$, B$_2$, 𝔹𝕊, Tib.] sakyate K$_1^{a.c.}$, K$_3$, B$_1$. [8] °kair *em.*] °kai Ṅ; °ke K$_1$, K$_3$, B$_1$, B$_2$, 𝕊$_{ka,ga}$; °kaṃ 𝔹𝕊; *byas pa('i)* Tib. [9] °air *em.*] °ai Ṅ; °e K$_1$, K$_3$, 𝕊$_{ka,ga}$; °a B$_1$; °aṃ B$_2$, 𝔹𝕊; *gzugs* Tib. [10] °o Σ$_{\text{-Ṅ}^{a.c.}}$] °au Ṅ$^{a.c.}$. [11] bhaved Σ$_{\text{-Ṅ}}$] °dbhaved Ṅ. [12] yadi Σ$_{\text{K}_1,\text{K}_3,\text{B}_2}$] yatiḥ K$_1$; yati K$_3$, B$_2$. [13] saṃskṛto jāyate K$_1$, B$_1$, B$_2$, 𝔹𝕊] saṃskṛt>o<āsr>ā<ayato Ṅ$^{p.c.}$ (→ *saṃskṛtāśrayato*?; additional nt. in space for binding, 4-5 *akṣara*s, illegible); saṃskṛtā jāyate K$_3$; *'dus byas las byuṅ ba(s)* Tib. [14] yasmān Ṅ, Tib. (*gaṅ phyir*)] tasmān K$_1$; tasmāt K$_3$, B$_1$, B$_2$, 𝔹; tasmād 𝕊. [15] naśyate K$_1^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*'jig*)] nasyate Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *'jug* Tib.^{G,N,Q}. [16] niṣphalatāṃ yāyād 𝔹𝕊] nisphalato yāyād Ṅ$^{a.c.}$; nisphalatā yāyād Ṅ$^{p.c.}$ (there seems to be an interlinear note above; illegible); nisphalatāyāyaṃ K$_1$, B$_1$, B$_2$; nisph>u<latāyāyāṃ K$_3^{p.c.}$ (canceled); niṣphalatāyāṃ yā 𝔹$_B$; *'bras bu med par 'gyur* Tib.$_{\text{-T}}$; *'bras med par 'gyur* Tib.^{T}. [17] bhāvanaiva *em.* (Tib. *bsgom pa ñid ni*)] bhāvanaivā Ṅ; bhāvanāpi K$_1$, K$_3$, B$_1$, B$_2$; bhāvanā'pi 𝔹𝕊. [18] kimarthaṃ 𝔹𝕊] kimartha Ṅ, K$_3$, B$_1$, B$_2$; kamartha K$_1^{a.c.}$; kimarthaḥ K$_1^{p.c.}$ (added by 2nd hand); *don cir* Tib. [19] vinaśyati K$_1^{p.c.}$, 𝔹𝕊, Tib.] vinasyati Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [20] °maya° Σ$_{\text{-Ṅ}}$] °mayaṃ Ṅ. [21] vinaśyati K$_1^{p.c.}$, 𝔹𝕊, Tib.] vinasya>ti<ti Ṅ$^{a.c.}$ (canceled); vinasyati Ṅ$^{p.c.}$, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [22] caitac *st.*] ce<tat> Ṅ$^{p.c.}$ (squeezed in, unclear); ceta K$_1^{a.c.}$, B$_1$; cetaḥ K$_1^{p.c.}$; cceta K$_3$, B$_2$; caitat 𝔹𝕊; *de daṅ de ni* Tib.$_{\text{-T}}$; *de ni* Tib.^{T}. [23] mo° Ṅ, 𝔹𝕊, Tib.] mā° K$_1^{a.c.}$, K$_3$, B$_2$; ma° K$_1^{p.c.}$, B$_1$, 𝔹$_H$ ● °ārṇavādhunā K$_1$, B$_1$, B$_2$, 𝔹𝕊] °ārṇṇa>va<vādhanā Ṅ$^{p.c.}$; °āvarṇavādhunā K$_3$; *rgya mtsho* Tib.$_{\text{-T}}$; *da* Tib.^{T}. [24] cittasya Σ$_{\text{K}_1^{a.c.}}$] citta>ṃ<sya K$_1^{a.c.}$; *sems kyis* Tib. [25] eṣā K$_1^{p.c.}$, 𝔹𝕊] eṣāṃ Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *'di rnams* Tib. [26] °lakṣaṇā Σ$_{\text{-Ṅ}}$] °lakṣaṇaṃ Ṅ. [27] yat tad avināśi K$_1^{p.c.}$, 𝔹𝕊] yad vināsī >ka< Ṅ$^{p.c.}$ (canceled); yad <tad avi>nāsī Ṅ$^{pp.c.}$ (in lower margin); yat tad avināsi K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *mi 'jig(s) par ni* Tib. [28] °pūrva° Σ$_{\text{-B}_1}$] °pūrvvaṃ B$_1$. [29] akṛtaṃ [...] mayādhunā Ṅ$^{pp.c.}$, K$_1^{p.c.}$, B$_1^{p.c.}$, 𝔹𝕊 (*mayā'dhunā* in 𝔹𝕊)] *om.* Ṅ$^{a.c.}$ (added in lower margin by 2nd hand; hardly legible), Tib.; akṛtaṃ [...] ma(yā)dhunā | >akṛ< Ṅ$^{p.c.}$; akṛtaṃ [...] mayādhunā | >akṛtan (°*ṃ* B$_1$) devatārūpaṃ bhāvyate tanmayādhunā< | K$_1^{a.c.}$, B$_1^{a.c.}$ (canceled), B$_2$ ("*Bindefehler*"); akṛtaṃ [...] mayādhunā akṛtan devatārūpaṃ bhāvyata tanmayādhunā K$_3$ (no cancelation). [30] tat tvayā Ṅ$^{p.c.}$, K$_1$, 𝔹𝕊] tan mayā Ṅ$^{a.c.}$ (changed); tatvayā K$_3$, B$_1$, B$_2$; *de ñid du* Tib. [31] akṛtaṃ [...] yadi Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] "Twice in N" 𝔹$^{nt.}$; *ma byas pa yi lha yi sku* (*lha'i sku* Tib.^{T}) || *gal te de ñid du bsgom bya* || Tib. [32] anutpannaṃ Ṅ, 𝔹𝕊] anutpannā K$_1$, K$_3$, B$_1$, B$_2$; *ma skyes* Tib.

bhaveyaṃ[1] tādṛśaṃ rūpaṃ tad vāham[2] iti[3] bhāvanā |
bhāvane[4] dve vicārye 'tra[5] yogināṃ[6] rūpabhāvane[7] ||2.19||

𝔹 43 tādṛśo 'haṃ[8] bhavāmīti[9] yadā[10] dhyāne[11] prakalpyate[12] |
yadā[13] dhyānaṃ[14] sphuṭībhūtaṃ[15] dṛśyate devatā tu sā[16] ||2.20||

𝕊 105 ⌜paṭādau rūpam ālokya yadā dhyāne vicintyate |
na tasyāgamanaṃ dhyāne tathā jātasya te budha ||2.21||[17]

ajātaṃ[18] devatārūpaṃ dhyāne tatrāgataṃ[19] yadi |⌟[20]
Ṅ 6r$_1$ sarvābhijñāḥ[21] pravarta*nte[22] tadrūpaṃ[23] caiva tatkṣaṇāt[24] ||2.22||[a]

evaṃ cen[25] nāsti te[26] samyak kva[27] dhyānenāgataṃ bhavet |
tvayā[28] niṣpāditaṃ[29] rūpaṃ kṛtakaṃ[30] kiṃ na budhyase[31] ||2.23||

B$_1$ 44r$_1$; K$_3$ 25v$_1$ ahaṃ ta*d iti pakṣe tu[32] dvayaṃ ta*tra na vidyate |
siddhasya sādhanaṃ[33] nāsti kathaṃ dhyānaprakalpanā ||2.24||[b]

sarvajñatvaṃ hi sarvajño na bhūyaḥ[34] prāptum icchati |
buddhakṛtyaṃ tvayā kāryaṃ buddhatvaṃ nānyakāritam[35] ||2.25||

[a] *pāda* 2.22c = 4.17c. *Sākārasiddhiśāstra* (SSŚ) 2.31b et al.; *pāda* 2.24c ≈ *Vigrahavyāvartiṇī* 42c.
[b] *pāda* 2.24b = *Madhyāntavibhāgakārikā* 1.2b,

[1] bhaveyaṃ K$_1$, K$_3$, B$_1$, B$_2$ (all °*n*), 𝔹𝕊] bhāvayet Ṅ; *gyur ba'am* Tib. [2] tad vāham Ṅ, B$_1$] tattvāham K$_1$, 𝔹$_{MSS}$, 𝕊$_{ga}$; tatvāham K$_3$, B$_2$; matvāham 𝔹𝕊; tat tv aham 𝕁 (unmetrical); *de ni bdag yin* Tib.$_{\text{-B,Ṅ}_{b,c}}$; *de ni bdag ñid* Tib.$^{B,Ṅ_{b,c}}$. [3] iti $\Sigma_{\text{-K}_3}$] uti K$_3$. [4] bhāvane Ṅ$^{p.c.}$, K$_1$, B$_1$, B$_2$, 𝔹𝕊] bhāvana >tra< Ṅ$^{a.c.}$ (canceled); *bsgom pa* Tib.$_{\text{-T}}$; *bsgom bam* Tib.^{T}. [5] vicārye 'tra Ṅ$^{a.c}$, Ṅ$^{pp.c}$ (no *avagraha*), 𝔹𝕊] vicārye >tra< Ṅ$^{p.c.}$ (canceled); vicāryyatra K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; vicāryyātra K$_1^{p.c.}$; *'di rnams brtag* Tib. [6] yogināṃ *em.*] yoginā Σ; *rnal 'byor pa rnams* Tib. [7] °bhāvane Ṅ, Tib.$_{\text{-C,D,P}}$ (*bsgom(s) pa*)] °sādhane K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊; *bsgom pas* Tib.^{C,D,P}. [8] tādṛśo (')haṃ $\Sigma_{\text{-K}_3,B_1,B_2}$] tādṛśāṃ haṃ K$_3$; tādṛśāhaṃ B$_1$, B$_2$. [9] bhavāmīti Ṅ] bhaveyam iti K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊 (hypermetrical); *'gyur ro źes* Tib. [10] yadā Ṅ, K$_1$, K$_3$, B$_1$, 𝔹$^{cor.}$, 𝕊, Tib.] yadi 𝔹$^{a.c.}$. [11] °e Ṅ] °aṃ K$_1$, K$_3$, B$_2$ (°*m*), 𝔹𝕊; °a B$_1$; *bsam gtan gyis* Tib. [12] prakalpyate 𝔹𝕊] prakalpyata Ṅ; prakalpate K$_1$, K$_3$, B$_1$, B$_2$; *brtags pa* Tib.$_{\text{-T}}$; *brtan na* Tib.^{T}. [13] yadā K$_1$, K$_3$, B$_1$, 𝔹$^{a.c.}$, Tib.] tadā Ṅ, 𝔹$^{cor.}$, 𝕊. [14] °aṃ K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] °a° Ṅ; *bsam gtan* Tib. [15] sphuṭī° $\Sigma_{\text{-B}_2}$] sphuṭi° B$_2$ • °bhūtaṃ K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*gyur pa*)] bhūtvā Ṅ; *'gyur bas* Tib.^{T}. [16] devatā tu sā K$_1$, B$_1$, B$_2$, 𝔹𝕊] (d)e(v)atāḥ sa Ṅ (partly covered by thumbtack); detā tu sā K$_3$; *lha rnams su yaṅ de* Tib. [17] paṭādau rūpam ālokya yadā dhyāne vicintyate | na tasyāgamanaṃ dhyāne tathā jātasya te budha || *em.*] paṭādau rūpam ālokya yadā dhyāna vicintyate || na tasyāgamanan dhyāne tathā jātasya buddhaḥ || Ṅ (one syllable short); rūpam ālokya yadā dhyāna tathā jātasya te budhaḥ | K$_1$, K$_3$, B$_1$ (underlined in K$_1$); paṭ>ṭ<ādau rūpam ālokya yadā dhyānaṃ >tathā< jātasya te budhaḥ B$_2^{p.c.}$; paṭādau rūpam ālokya yadā dhyānaṃ [prakalpyate | tadā] ... ... jātasya te budhāḥ 𝔹, 𝕊$_{mu}$; "Incomplete in MSS" 𝔹$^{nt.}$; paṭādau rūpam ālokya tathā jā(dhyā)tasya buddhyate (*te budhaḥ* 𝕊$_{ka,ga}$) | samādhinā bhavet tat tu nānyenotpādyate hy asau 𝕊^{bho}; '*ayam aṃśo na kvāpi labhyate, gṛhītoṃ'śo* [sic] *bhoṭānusārī*' 𝕊$^{nt.}$; *khyod kyi* (*kyis* Tib.^{B,D,Ṅ,P}) *ras bris* (*ras ris* Tib.$_{\text{-B}}$) *sogs gzugs bltas* (*ltas* Tib.^{G,N,Q}) || *gaṅ tshe bsam gtan rnam bsgom pa* || *de ni 'oṅ 'gyur bsam gtan gyis* || *de bźin skyes par 'gyur ma yin* || Tib.$_{\text{-T}}$; *ras ris gzugs sogs khyod ltan* || *gal te bsam gtan bsgom pa yis* || *de ni bsam gtan gyi mi byon* || *de bźin skyes par 'gyur ma yin* || Tib.^{T}. [18] °aṃ $\Sigma_{\text{-Ṅ}}$] °a° N. [19] tatrāgataṃ Ṅ] tatra gataṃ K$_1$, B$_1$, B$_2$, 𝔹𝕊; tatra gata K$_3$; *khyod kyis* [...] *byin na* Tib.$_{\text{-B,Ṅ,T}}$; *khyod kyis* [...] *byas na* Tib.^{B,Ṅ}; *khyod kyi* [...] *byon na* Tib.$^{-T}$. [20] paṭādau [...] yadi Σ] "H omits three lines" 𝔹$^{nt.}$. [21] sarvābhijñāḥ K$_1$, K$_3$, B$_1$, B$_2$] sarvābhijñā(°) Ṅ, 𝔹𝕊; *mṅon śes thams cad* Tib. [22] pravart(t)ante Ṅ] pravṛtt<ā>s tu K$_1^{p.c.}$; pravarttas K$_3$, B$_1$, B$_2^{a.c.}$ (hypometrical); pravarttes B$_2^{p.c.}$; °pravṛttes tu 𝔹𝕊; *'byuṅ 'gyur źiṅ* Tib. [23] tad° $\Sigma_{\text{-K}_1^{a.c.}}$] d K$_1^{a.c.}$. [24] tat° $\Sigma_{\text{-K}_1^{a.c.},B_2}$] ta° K$_1^{a.c.}$, B$_2$. [25] evaṃ cen $\Sigma_{\text{-K}_1^{a.c.}}$] evaś cet K$_1^{a.c.}$. [26] te $\Sigma_{\text{-Ṅ}}$] vai Ṅ. [27] kva Ṅ, Tib. (*gaṅ du*)] tad K$_1$, B$_1$, B$_2$, 𝔹𝕊; tavya K$_3$. [28] tvayā $\Sigma_{\text{-K}_1^{a.c.},K_3}$] >ta<tvayā K$_1^{a.c.}$; svayā K$_3$. [29] °taṃ Ṅ, 𝔹𝕊] °ta° K$_1$, K$_3$, B$_1$, B$_2$; *pa'i* Tib.$_{\text{-G}}$; *pa* Tib.^{G}. [30] kṛtakaṃ $\Sigma_{\text{-Ṅ}^{a.c.},B_2}$] kṛta>ṃ<kaṅ Ṅ$^{a.c.}$ (canceled); kṛtaṃ kaṃ B$_2$. [31] na budhyase Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] na budhyate 𝔹$_{H,B}$; *ma rtogs* Tib. [32] tu $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ; *kyaṅ* Tib. [33] sādhanaṃ $\Sigma_{\text{-K}_3,B_1,B_2}$] sādhana K$_3$, B$_1$, B$_2$. [34] °aḥ $\Sigma_{\text{-Ṅ}}$] °a Ṅ. [35] °am Ṅ (°*ṃ*)] °ā $\Sigma_{\text{-Ṅ}}$.

evaṃ ca nāsti te samyak[1] kathaṃ[2] mithyā prakalpyate[3] |
akṛtaṃ buddharūpaṃ[4] yat tad evāham iti[5] vyathā[6] ||2.26||

akṛtaṃ[7] devatārūpaṃ tad idānīṃ[8] vicāryate |
nākṛtaṃ[9] śakyate[10] vaktuṃ[11] rūpitvāc ca[12] ghaṭādivat ||2.27||[a]

ata eva jagannāthā[13] bālānāṃ pratibodhane[14] |
nirvāṇaṃ darśayanty eva[15] rūpasyānityadarśakāḥ[16] ||2.28||[b]

tasmān na[17] rūpavān buddhaḥ[18] kvacil loke pravartate[19] |
buddharūpaprasiddhyarthaṃ[20] na kāryā[21] rūpabhāvanā[22] ||2.29||

na rūpiṇo yathā buddhā[23] yuktyā[24] paśya[25] jaḍātmaka[26] | 𝔹 44
deśastho hi[27] bhaved[28] rūpī ṣaḍabhijñaḥ[29] kathaṃ bhavet ||2.30|| B_2 69_1

lokadhātuṣu sarveṣu[30] rūpādyāyatanādayaḥ[31] |
na teṣām āgatis[32] tatra netrādyāyatanādiṣu[33] ||2.31||[c]

gamanaṃ[34] cakṣurādīnāṃ[35] naivopalabhyate yadā[36] | 𝕊 106
kathaṃ teṣāṃ samāyogo[37] 'yogatvān[38] na sa[39] sarvavit ||2.32||

[a] *pāda* 2.27a = 2.17c, 2.18a.

[b] *pāda* 2.28a ≈ BSS 1.141a (= *Prasādapratibhodbhava*, a.k.a. *Śatapañcāśatka*, of Mātṛceṭa).

[c] *pāda* 2.31a = ASV 2.11e, ASV 2.36c, GST 10.21a, GST 11.26c et al.; *pāda* 2.31b = 4.18b.

[1] evaṃ ca nāsti te samyak Ṅ] evan te nāsti samyak K_1, K_3, B_1, B_2[p.c.] (hypometrical); evan te ++ sti B_2[a.c.]; evaṃ te nāsti samyaktvaṃ 𝔹𝕊; *de ltar yaṅ dag khyed la/byed pa med* Tib. [2] kathaṃ $\Sigma_{\text{-}B_1}$] katha B_1. [3] prakalpyate 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*rtog par byed*)] prakalpate Ṅ, K_1, K_3, B_1, B_2; *rtag par byed* Tib.$^{\text{G,N,Q}}$. [4] °rūpaṃ Ṅ, K_1, K_3, B_1, B_2, 𝕊] °kṛtyaṃ 𝔹, $\mathbb{S}_{\text{mu}}$; *sku* Tib. [5] evāham iti Ṅ, K_1, K_3, B_1, B_2, 𝕊] evāham matir 𝔹, $\mathbb{S}_{\text{ka,mu}}$; *de (b)dag yin źes (bya)* Tib. [6] vyathā *conj.* (*metri causa*)] mithyāḥ Ṅ[a.c.]; mithāḥ Ṅ[p.c.] (effaced); vṛthā K_1, K_3, B_1, B_2, 𝔹𝕊 (*contra metrum*); *don med* Tib. [7] akṛtaṃ 𝔹𝕊] akṛta° Ṅ, K_1, B_1, B_2; akṛ K_3; *ma byas pa yi* Tib. [8] idānīṃ Ṅ, K_1, 𝔹𝕊, Tib.$^{\text{T}}$ (*da ni*)] idānī K_3, B_1; idāni B_2; *de ltar* Tib.$_{\text{-T}}$. [9] nākṛtaṃ *conj.*] kṛtaṃ Ṅ; akṛtaṃ $\Sigma_{\text{-Ṅ}}$ (MSS °*n*); *ma byas* Tib. [10] śakyate 𝔹𝕊] nasyate Ṅ; na śakyate K_1, K_3, B_1, B_2, $\mathbb{B}_{\text{H,B}}$, Tib. (*nus ma yin*). [11] vaktuṃ $\Sigma_{\text{-Ṅ}}$] vaktu Ṅ. [12] rūpitvāc ca K_1, K_3, B_1, $\mathbb{B}_{\text{MSS}}$] rūpitvā Ṅ; rūpitvā ca B_2; rūpitvān na 𝔹𝕊; *gzugs ni yin pas* Tib.$_{\text{-B,Ṅ}_{\text{a.c}},\text{T}}$; *gzugs can yin pas* Tib.$^{\text{B,Ṅ}_{\text{a.c}}}$; *yin pas* Tib.$^{\text{T}}$. [13] jagannāthā Ṅ, K_1[p.c.], 𝔹𝕊] jagat nāthā K_1[a.c.]; jugat nāthāḥ K_3; jagat nāthāḥ B_1, B_2; *'gro ba'i mgon po yis* Tib.$_{\text{-T}}$; *'gro ba'i mgon po yis* Tib.$^{\text{-T}}$. [14] pratibodhane $\Sigma_{\text{-Ṅ}}$] pratibodhine Ṅ, Tib. (*rtogs pa'i/bya'i phyir*). [15] darśayanty eva $\Sigma_{\text{-Ṅ,K}_3}$] darśayaty <e>va Ṅ[p.c.]; darśayanty ava° K_3; *gñis bstan* Tib.$_{\text{-Ṅ,T}}$; *gñis ston* Tib.$^{\text{Ṅ}}$; *ston par* Tib.$^{\text{T}}$. [16] °darśakāḥ $\Sigma_{\text{-Ṅ,B}_1}$] °darśakā Ṅ (no *daṇḍa*); °darśikāḥ B_1. [17] tasmān na Ṅ, Tib.] tasmāt tv a° K_1, B_2, 𝔹𝕊; tasmātva K_3, B_1. [18] buddhaḥ Ṅ, 𝔹𝕊, Tib.] baṃdhuḥ K_1; badhuḥ K_3; bandhuḥ B_1; vadhūḥ B_2; bandhaḥ $\mathbb{B}_{\text{MSS}}$. [19] pravartate $\Sigma_{\text{-K}_1}$] pravattate K_1. [20] °prasiddhyarthaṃ $\Sigma_{\text{-Ṅ,K}_3}$] °prasiddhārthaṃ Ṅ; °prasithyāthan K_3. [21] °ā $\Sigma_{\text{-Ṅ}}$] °a° Ṅ. [22] rūpa° Ṅ, K_1[p.c.], 𝔹𝕊, Tib.] rūpaṃ K_1[a.c.], K_3, B_1, B_2. [23] °ā Ṅ, 𝔹𝕊] °āḥ K_1, K_3, B_1, B_2; *saṅs rgyas* Tib. [24] yuktyā Ṅ, 𝔹𝕊, Tib.$^{\text{T}}$ (*rigs pas*)] yuktā K_1, K_3, B_1, B_2; *rig pa* Tib.$_{\text{-T}}$. [25] paśya *em.*] yasya Ṅ, K_1, K_3, B_1, B_2; yas tv 𝔹𝕊; *ñon* Tib.$_{\text{-T}}$; *om.* Tib.$^{\text{T}}$. [26] jaḍātmaka Ṅ] jaḍātmakaḥ K_1, K_3, B_1, B_2; ajaḍātmakaḥ 𝔹𝕊; *bem(s) po'i bdag ñid* Tib.$_{\text{-T}}$; *sems bdag ñid* Tib.$^{\text{T}}$. [27] deśastho hi *em.*] deṣa>saṃ<stho >hi< Ṅ[p.c.] (canceled); pradeśastho $\Sigma_{\text{-Ṅ}}$; *yul na gnas* Tib. [28] bhaved $\Sigma_{\text{-B}_2}$] bhave B_2. [29] ṣaḍabhijñaḥ 𝔹𝕊] ṣaḍbhijño mṛ (?) Ṅ[a.c.]; ṣaḍbhijñām Ṅ[p.c.]; ṣaḍvijñāś ca K_1; ṣaḍbhijñāś ca K_3, B_1, B_2; *mṅon śes drug tu* Tib.$_{\text{-T}}$; *mṅon ṅes drug tu* Tib.$^{\text{T}}$. [30] sarveṣu Ṅ, Tib. (*thams cad na*), 𝕁] *om.* K_1, K_3, B_1, B_2; kāyādyā $\mathbb{B}^{\text{em.}}$ 𝕊. [31] °āyatanādayaḥ Ṅ] °āyatanādiṣu K_1, K_3, B_1, B_2[p.c.] (adding space-holder for 8 *akṣara*s), 𝔹𝕊; °ā B_2[a.c]; *rnams* Tib. [32] āgatis $\Sigma_{\text{-𝕊}}$] agatis 𝕊. [33] ne° $\Sigma_{\text{-Ṅ}}$] na° Ṅ. [34] °aṃ $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] °a° K_3, B_1, B_2. [35] cakṣur° $\Sigma_{\text{-B}_2}$] rakṣur° B_2 • °ādīnāṃ $\Sigma_{\text{-Ṅ}}$] ādīnīn Ṅ; *la sogs pa yi* Tib.$_{\text{-B,Ṅ}}$; *la sogs pa yis* Tib.$^{\text{B,Ṅ}}$. [36] naivopalabhyate yadā Ṅ, K_1, K_3, B_1, B_2] yadā naivopalabhyate 𝔹𝕊. [37] °yogo Ṅ, 𝔹𝕊] °yogā° K_1, K_3, B_1, B_2, $\mathbb{B}_{\text{MSS}}$, $\mathbb{S}_{\text{ka}}$; *(')phrad par 'gyur* Tib. [38] 'yoga° 𝕊, $\mathbb{B}_{\text{MSS}}$, Tib. (*see below*)] yoga° Ṅ; °yoga° K_1, K_3, B_1, B_2; 'yogi° 𝔹, $\mathbb{S}_{\text{mu}}$. [39] °tvān na sa Ṅ] °tvāc cen na K_1, 𝕊, $\mathbb{B}_{\text{H}}$; °tvā can na K_3, B_2; °tvāc can na B_1; °tvān na ca 𝔹, $\mathbb{S}_{\text{mu}}$; *ma phrad pa ni* Tib.$^{\text{C,D,P}}$; *ma phrad na ni* Tib.$_{\text{-C,D,P}}$.

B₁ 44v₁ ga*tvā cet tat[1] prajānāti kramāj jñātuṃ kathaṃ kṣamaḥ[2] |
jñeyasyānantasadbhāvāt[3] sarvajño na tathāvidhaḥ[4] ||2.33||

cakṣurādibhir buddhānām[5] ato naiva prayojanam[6] |
cakṣurādivinirmuktaḥ kāyo 'nyo nopalabhyate[7] ||2.34||

Ṅ 6v₁ pratimeva[8] tu niścinto[9] buddhakāyo[10] hi * lakṣyate[11] |
yasmāt[12] saṃvedanābhāvād[13] buddharūpaṃ[14] na sarvavit ||2.35||

divyaṃ cakṣuḥ[15] kṛpālūnāṃ[16] buddhānām asti saṃmatam[17] |
divyaśrotrāṇi sarvāṇi[18] sarvajñās te[19] kathaṃ na hi[20] ||2.36||

yadi jñānena jānīyād[21] buddhakāyena kiṃ tadā[22] |
kāyasthaṃ vetti[23] taj[24] jñānam ataḥ[25] kāyo hi sarvavit[26] ||2.37||[a]

kāyād[27] bhinnam abhinnaṃ vā buddhajñānaṃ bhaviṣyati |
kāyena saha yuktaṃ cen[28] nirvāṇe[29] naśyate[30] tu tat[31] ||2.38||[b]

K₃ 26r₁ kāyasya[32] * nāśadharmitvāj[33] jñānaṃ[34] cāpi vinaśyati[35] |
ato hi[36] naikatā[37] yuktā buddhānāṃ jñānakāyayoḥ[38] ||2.39||[c]

[a] 2.37cd is preserved in Tibetan translation in Tōh. 1413, attributed to Indrabhūti: *skur gnas ye śes 'dir rigs pas || de bas sku ni kun mkhyen yin ||* (D f. 99v, read *'di*).

[b] Ibid. (Tōh. 1413): *sku las tha daṅ tha dad min || saṅs rgyas rnams kyi ye śes ni || sku la yaṅ dag ldan źe na || mya ṅan 'das na de yaṅ 'jug ||* (D f. 99v, read *'jig*!).

[c] Ibid. (Tōh. 1413): *sku ni 'jug pa'i chos can pas || ye śes kyaṅ ni 'jug par 'gyur || de bas saṅs rgyas ye śes sku || 'jig par rigs pa ma yin no ||* (D f. 99v, read *'jig* and *gcig*!).

[1] gatvā cet tat $\Sigma_{\text{-}\dot{N}^{a.c.}}$] gatva cet $\dot{N}^{a.c.}$ (squeezed in). [2] °aḥ $\Sigma_{\text{-}\dot{N},B_2}$] °a Ṅ, B_2. [3] jñeyasyānanta° K_1, B_1, 𝔹𝕊] jñesyānanta° $\dot{N}^{a.c.}$ (corrections both in right (3-4 *akṣara*s) and lower (one *akṣara*) margins; both illegible); jñeyasyānantaṃ K_3; jñeyasyānnanta° B_2; jñeyasyānnatu $\mathbb{B}_B$; *śes bya du ma'i* Tib. [4] tathāvidhaḥ $\dot{N}^{p.c.}$, Tib. (*de 'dra(r)*)] tathāvidhiḥ $\dot{N}^{a.c.}$ (canceled; there is a note of about 12 *akṣara*s in the lower margin); tathāpi jñaḥ $K_1^{a.c.}$ (changed); tathāpi saḥ $K_1^{p.c.}$, 𝔹𝕊; tathāpiṇaḥ K_3; tathāpiśaḥ B_1, B_2. [5] cakṣurādibhir buddhānām *conj.* (bad *ma-vipulā*)] buddhānāṃ cakṣurādibhir $\Sigma^{Skt.}$ (*contra metrum*); *saṅs rgyas spyan la sogs pa yis* Tib.^{C,D,P}; *saṅs rgyas spyan la sogs pa yi* Tib.^{G,N,Q,T}; *saṅs rgyas spyan ma la sogs pa* Tib.$^{B,\dot{N}}$. [6] prayojanam $\Sigma_{\text{-}K_1}$] prayājanam K_1. [7] °labhyate $\Sigma_{\text{-}K_1,B_2}$] °rabhyate K_1, B_2. [8] °eva $\Sigma_{\text{-}K_1,B_1}$] °aiva K_1; °e ca B_1. [9] niścinto Ṅ, 𝕁] niścaiṣṭau $K_1^{a.c.}$; niścesṭo $K_1^{p.c.}$, 𝔹𝕊; niścesṭau K_3, B_1, B_2, $\mathbb{B}_{H,N}$; *sems med par* Tib. [10] buddhakāyo $\Sigma_{\text{-}\dot{N}^{a.c.}}$] buddha >ca< kāyo $\dot{N}^{a.c.}$ (canceled). [11] lakṣyate Ṅ] labhyate K_1, K_3, B_1, B_2, 𝔹𝕊; *śes byas na(s)* Tib. [12] yasmāt $\Sigma_{\text{-}B_2}$] yasmā B_2. [13] saṃ° $\Sigma_{\text{-}\dot{N}}$] sa° Ṅ. [14] buddharūpaṃ K_3, 𝔹𝕊, Tib. (*saṅs rgyas sku ni*)] buddharūpān Ṅ; buddhaṃ rūpaṃ K_1, B_1, B_2. [15] °uḥ $K_1^{p.c.}$, 𝔹𝕊] °ubhi<ḥ> $\dot{N}^{p.c.}$; °u $K_1^{a.c.}$, K_3, B_1; °uṃ B_2. [16] kṛpālūnāṃ $\Sigma_{\text{-}K_3,B_2}$] kṛpālunāṃ K_3, B_2. [17] saṃmatam Ṅ, 𝔹𝕊] saṃmataḥ K_1, B_1, B_2; saṃmaḥ K_3; *mṅa' bar bśad* Tib.$_{\text{-}B,\dot{N},T}$; *mṅa' bar bźed* Tib.$^{B,\dot{N},T}$. [18] °śrotrāṇi sarvāṇi *em.*] °śrotāni sarvāṇi Ṅ; °śrotābhi sarv(v)āṇi $K_1^{a.c.}$, K_3, B_1, B_2, $\mathbb{B}_{H,N}$; °śrotābhiḥ sarvvāṇi $K_1^{p.c.}$ (squeezed in); °śrotrādisarvāṇi 𝔹𝕊; °śrotāṃsi sarvāṇi $\mathbb{B}_B$; *lha yi spyan thams cad mṅa'* Tib.$_{\text{-}T}$; *lha'i sñan thams cad mṅa'* Tib.^{T}. [19] °jñās te B_2, 𝔹𝕊] °jñais taiḥ Ṅ; °s te K_1; °jñāmbhe K_3; °jñāpte B_1 ("*Trennfehler*"); *thams cad mkhyen te* Tib. [20] na hi *st.*] nahi Σ. [21] jānīyād $\Sigma_{\text{-}K_3,B_1,B_2}$] jānīyā K_3, B_1, B_2 ("*Bindefehler*"); *mkhyen na* Tib. [22] tadā $\Sigma_{\text{-}B_2}$] tathā B_2 ("*Trennfehler*"). [23] vetti 𝔹𝕊] veti Ṅ, K_1, K_3, B_1, B_2; *rig pas* Tib. [24] taj $\Sigma_{\text{-}K_3,B_1}$ (partially °*t*)] tata K_3, B_1. [25] ataḥ $\Sigma_{\text{-}K_3,B_2}$] amaḥ K_3; mataḥ B_2. [26] °vit K_1, K_3, B_1, 𝔹𝕊] °vita Ṅ; °vat B_2, $\mathbb{B}_B$. [27] kāyād Ṅ, 𝔹𝕊, Tib.] kāyā° K_1, K_3, B_1, B_2. [28] yuktaṃ cen *em.*] saṃyuktañ cen Ṅ; saṃyuktaś ca K_1; saṃyuktaṃ ca K_3 (°*n ca*), B_1, B_2 (°*ñ ca*); saṃyuktaṃ 𝔹𝕊; *yan lag ldan źe na* Tib.$_{\text{-}T}$; *yaṅ dag ldan źes bya* Tib.^{T}. [29] nirvāṇe 𝔹𝕊, Tib.^{G,N,Q,T} (*mya ṅan 'das na*)] nirvvāṇa Ṅ; nirvvāṇair K_1, B_2; nirvvāṇai K_3, B_1; *mya ṅan 'das nas* Tib.$_{\text{-}G,N,Q,T}$. [30] naśyate $\Sigma_{\text{-}\dot{N}}$, Tib. (*'jig*)] nasyate Ṅ. [31] tu tat *em.* (*de yaṅ* Tib.)] tu >(h)i< $\dot{N}^{a.c.}$ (correction unclear; faint note in right-hand margin, illegible); tat K_1, K_3, B_1, B_2; hi tat $\mathbb{B}^{em.}$, 𝕊; nu tat $\mathbb{S}_{ka}$. [32] kāyasya $\Sigma_{\text{-}\dot{N},K_3^{a.c.}}$] kāyo Ṅ, Tib. (*lus ni*); kāyasyā $K_3^{a.c.}$. [33] nāśa° 𝔹𝕊, Tib. (*'jig(s) pa'i*)] vināsa° Ṅ; nāma K_1, K_3, B_1, B_2, $\mathbb{S}_{ka,ga}$ ("*Bindefehler*") • °tvāj Ṅ, $K_1^{p.c.}$] °tvā $K_1^{a.c.}$, K_3, B_1, B_2; °tvāt 𝔹; °tvād 𝕊. [34] jñānaṃ $\dot{N}^{p.c.}$, K_1, 𝔹𝕊, Tib.] jñānāṃ $\dot{N}^{a.c.}$ (canceled); jñā K_3; jñāna B_1, B_2. [35] vinaśyati Ṅ, $K_1^{p.c.}$, B_2, 𝔹𝕊, Tib.] vinasyati $K_1^{a.c.}$, K_3, B_1. [36] ato hi Ṅ] ato $\Sigma_{\text{-}\dot{N}}$; *de bas* Tib. [37] °tā Ṅ] °tratā $\Sigma_{\text{-}\dot{N}}$; *'jig par* Tib.$_{\text{-}T}$; *gcig par* Tib.^{T}. [38] jñāna° $\Sigma_{\text{-}K_1^{a.c.},K_3}$] jñānā $K_1^{a.c.}$, K_3.

kāyasthaṃ ced[1] bhavej jñānaṃ kāyābhāve na sarvavit | 𝔹 45
pratītyasa*mbhavaṃ[2] jñānam ato nāśam avāpnuyāt ||2.40||[a] K₁ 19r₁

vināśijñānakāyānāṃ[3] sarvajñatvaṃ[4] na yujyate |
ato 'pi * buddhakāyo hi sarvajño na vidhīyate ||2.41||[b] B₁ 45r₁

jñānād anyatvapakṣe[5] tu[6] buddhakāyaḥ[7] kathaṃ bhavet |
buddhasya pratimety evaṃ[8] vaktuṃ[9] yuktaṃ hi yoginām[10] ||2.42||[c] B₂ 70₁

tasmān[11] mūḍhataro[12] loko[13] yo rūpaṃ dhyātum icchati | 𝕊 107
buddhajñānaprasiddhyartham[14] ākāśaṃ[15] bhoktum[16] icchati ||2.43||[d]

sattveṣu karuṇāhīnāḥ[17] śraddhāprajñāvivarjitāḥ[18] |
gambhīrodāradharmeṣu buddhis[19] teṣāṃ bhaven[20] na hi[21] ||2.44||[e]

eteṣāṃ dharmahīnānām[22] itaś cetaś ca[23] dhāvatām[24] |
unmattavat[25] prapāteṣu patatāṃ[26] dharmamohinām[27] ||2.45||

karuṇā[28] mahatī[29]kāryā sattvebhyo 'pi[30] viśiṣṭataḥ[31] |
nāpamānam ato[32] yuktaṃ samyagjñānopadeśakaiḥ[33] ||2.46||

iti[34] jñānasiddhau rūpabhāvanānirṣedhaḥ[35] pari*cchedo dvitīyaḥ[36] || Ṅ 7r₁

[a] Ibid. (Tōh. 1413): *ye śes lus la gnas gyur na || sku med pas na kun mkhyen mi || rten 'brel las byuṅ ye śes de || de bas 'jig pa ñid du 'gyur ||* (D f. 99v-100r).

[b] Ibid. (Tōh. 1413): *rtog med ye śes sku rnams ni || thams cad mkhyen pa ñid mi rigs || de las saṅs rgyas sku dag ni || thams cad mkhyen par bya ba yin ||* (D f. 100r, read *rtag med* and *min*!).

[c] Ibid. (Tōh. 1413): *ye śes las gźan phyogs las yaṅ || saṅs rgyas skur ni ji ltar 'gyur || 'di ltar saṅs rgyas gzugs brñan du || de ltar rnal 'byor smra bar rigs ||* (D f. 100r). Also cited in Tōh. 2098 (D f. 116v).

[d] *pāda* 2.43a ≈ 13.1; *pāda* 2.43d ≈ *Ṣaṭsāhasrikāhevajraṭīkā* 6.162a (also quoted in VP, vol. 2, p. 235): *ākāśaṃ bhoktum icchanti.*

[e] *pāda* 2.44c = *Ṣaṭsāhasrikāhevajraṭīkā* v. 1.56c.

[1] ced $\Sigma_{\text{-}B_2}$] <(ca)>d $B_2^{\text{p.c.}}$ (correction unclear; presumably meant as *ced*). [2] °sambhavaṃ $\Sigma_{\text{-}K_1^{\text{a.c.}}}$] °sa>sa<mbhavaṃ $K_1^{\text{a.c.}}$. [3] vināśi° $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib. (*ñams 'gyur*)] vināsi° Ṅ, $K_1^{\text{a.c.}}$, K_3, B_1, B_2. [4] sarvajñatvaṃ K_1, B_1, B_2 (all °*n*), 𝕊, Tib.] saṃjñāt tvan Ṅ; sarvvajñan K_3; sarvajñattvaṃ 𝔹. [5] anyatva° K_1, K_3, B_1, B_2, 𝔹𝕊] anyatra Ṅ; *gźan* Tib. [6] tu $\Sigma_{\text{-}B_2^{\text{a.c.}}}$] ++ $B_2^{\text{a.c.}}$. [7] °aḥ $\Sigma_{\text{-}\dot{N},B_1}$] °a Ṅ; °aṃ B_1. [8] pratimety evaṃ $\Sigma_{\text{-}K_3,B_2}$] pratimetyavaṃ K_3; pratimaty evaṃ B_2. [9] vaktuṃ $\Sigma_{\text{-}\dot{N}}$] vaktyā Ṅ. [10] yoginām Ṅ, K_1, K_3, B_1, B_2, 𝕊] yoginā 𝔹, $\mathbb{S}_{\text{ka,mu}}$; *rnal 'byor* Tib. [11] tasmān $\Sigma_{\text{-}K_3}$] tasyān K_3. [12] mūḍhataro $\Sigma_{\text{-}B_2^{\text{a.c.}}}$] ++ taro $B_2^{\text{a.c.}}$. [13] loko Ṅ, 𝔹𝕊] loke K_1, K_3, B_1, B_2, $\mathbb{S}_{\text{ga}}$; *'jig rten* Tib. [14] °siddhy° Ṅ, $K_1^{\text{p.c.}}$, B_2, 𝔹𝕊, Tib.] °sidhy° $K_1^{\text{a.c.}}$, K_3, B_1. [15] ākāśaṃ Ṅ, K_1, $\mathbb{S}_{\text{bho}}$, Tib. (*nam mkha'*)] ākāśa° K_3, B_1, B_2; ākāśe 𝔹𝕊. [16] bhoktum Ṅ, K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*za bar*)] moktum $\mathbb{S}_{\text{ka}}$. [17] karuṇāhīnāḥ 𝔹𝕊, Tib. (*sñiṅ rje dman pa daṅ*)] kāraṇāhīnā Ṅ; karuṇāṃ hīnāṃ $K_1^{\text{a.c.}}$; karuṇāhīnā $K_1^{\text{p.c.}}$, K_3, B_1, B_2. [18] śraddhāprajñā° $\Sigma^{\text{Skt.}}$, Tib.$^{\text{T}}$ (*dad daṅ śes rab*)] prajñopāya° $\mathbb{S}_{\text{bho}}$; *thabs daṅ śes rab* Tib.$_{\text{T}}$ • °āḥ $\Sigma_{\text{-}\dot{N}}$] °ā Ṅ. [19] buddhis $\Sigma_{\text{-}\dot{N}}$] buddhi Ṅ. [20] bhaven $\Sigma_{\text{-}\dot{N},B_2^{\text{a.c.}}}$] bhave Ṅ, $B_2^{\text{a.c.}}$. [21] na hi *st.*] nahi Σ. [22] dharma° Ṅ, K_1, K_3, B_1, B_2, 𝔹𝕊, Tib.] (°)jñāna° $\mathbb{B}_{\text{H,N}}$, $\mathbb{S}_{\text{ka}}$. [23] itaś cetaś ca 𝔹𝕊, Tib. (*phan tshun dag ni/tu*)] mitaś cetasya $\dot{N}^{\text{a.c.}}$; itaś cetasya $\dot{N}^{\text{p.c.}}$; jñānamitiś caitaś ca $K_1^{\text{a.c.}}$, K_3, B_1, B_2 ("*Bindefehler*"); jñānamiti>ścaita<ś ca $K_1^{\text{p.c.}}$. [24] dhāvatām Ṅ, $K_1^{\text{p.c.}}$, B_2, 𝔹𝕊] dhāvaṃ tām $K_1^{\text{a.c.}}$, K_3, B_1; *rgyug pa ni/na* Tib. [25] unmattavat K_1, 𝔹𝕊, Tib.] unmattava>++< $\dot{N}^{\text{p.c.}}$ (note with 5-6 *akṣara*s in right-hand margin; illegible); unmattavan K_3, B_1; untattavan B_2. [26] prapāteṣu patatāṃ $\dot{N}^{\text{p.c.}}$, 𝕊] prapāteṣu patātāṃ $\dot{N}^{\text{a.c.}}$ (effaced); prayāteṣu >ga<patatāṃ $K_1^{\text{p.c.}}$ (canceled); prayāte yugapataṃ tāṃ K_3; prayāte yugapatatāṃ B_1; prayāte yugapat tāṃ B_2; prayāteṣu [yu]gapad $\mathbb{B}^{\text{em.}}$, $\mathbb{S}_{\text{ka,mu}}$; "*MSS add tā*" $\mathbb{B}^{\text{nt.}}$; *g.yaṅ sa dag tu ltuṅ/btuṅ 'gyur ba* Tib. [27] °mohinām Ṅ, K_1, B_1, 𝕊] mohīnām K_3, B_2; °mohitām 𝔹, $\mathbb{S}_{\text{mu}}$. [28] karuṇā $\Sigma_{\text{-}K_1^{\text{a.c.}}}$] kakiṇā $K_1^{\text{a.c.}}$ (changed). [29] mahatī $\Sigma_{\text{-}B_2}$] mahati B_2. [30] sattvebhyo 'pi $\Sigma^{\text{Skt.}}$] sarvebhyo 'pi 𝕁, Tib. (*de dag kun la*). [31] viśiṣṭataḥ *em.*] viśiṣṭatā $\Sigma_{\text{-}B_2}$; viśiṣṭhatā B_2; viśeṣataḥ 𝕁; *khyad par du* Tib. [32] nāpamānam ato $\Sigma_{\text{-}\dot{N}}$] nāpamānato Ṅ; *de la brñas pa(r)* [...] *ma* Tib. [33] samyag° Ṅ, K_1, B_1, 𝔹] samya K_3; samyak B_2; samyag $\mathbb{S}^{\text{sil.}}$. [34] iti Ṅ] *om.* $\Sigma_{\text{-}\dot{N}}$. [35] °niṣedhaḥ $K_1^{\text{p.c.}}$, 𝔹𝕊 (°*o*)] °nisedhaḥ Ṅ; °niṣedhyo $K_1^{\text{a.c.}}$, K_3, B_1; °niṣadhyo B_2. [36] paricchedo dvitīyaḥ Ṅ] dvitīyaḥ paricchedaḥ $\Sigma_{\text{-}\dot{N}}$.

1.3 tṛtīyaḥ paricchedaḥ

Ṅ 7r$_1$, K$_1$ 19r$_5$, K$_3$ 26r$_7$, B$_1$ 45r$_6$, B$_2$ 70$_{11}$, 𝔹 46, 𝕊 108

rūpabhāvanayā tāvad[1] vajrasattvo[2] na[3] sidhyati |
sākārakalpanāpy[4] evaṃ vajrasattvaṃ na sādhayet ||3.1||

ākāra eva taj jñānam ākārād[5] vā tiraskṛtam[6] |
yady ākāro bhavej jñānam evaṃ tāvan[7] na yujyate ||3.2||

B$_1$ 45v$_1$

ākāraś[8] cen na taj jñānaṃ * jñānasyākāratā[9] na hi[10] |
yathākāśo[11] ghaṭo na syān naivākāśo[12] ghaṭo[13] bhavet[14] ||3.3||

⌜arūpaṃ na bhaved rūpam[15] arūpī[16] rūpavān na hi[17] |
jñānaṃ na rūpi vikhyātam[18] ākārā rūpiṇaḥ[19] smṛtāḥ[20] ||3.4||

kathaṃ ca[21] tayor ekatvaṃ[22] bhaved iti prakalpyate[23] |[a]
ākāro[24] jñānam eveti[25] kalpanā naiva yujyate ||3.5||⌟[26]

anyadoṣaprasaṅgāc ca[27] śṛṇu saṃkṣepato 'dhunā[28] |
yady ākāro[29] hi taj jñānaṃ saṃskṛtatvaṃ[30] prasajyate[31] ||3.6||

asaṃskṛto bhaved[32] bhāvo[33] naiva[34] lokeṣu[35] vidyate |

K$_3$ 26v$_1$

kṛtakatvād vināśitvaṃ[36] * buddhajñānaṃ[37] kathaṃ bhavet ||3.7||

anādinidhanaṃ[38] śāntam[39] ity uvāca[40] tathāgataḥ |[b]
tatsutāś ca mahābhāgā āhur jñānam[41] asaṃskṛtam ||3.8||

[a] *pāda* 3.5b = 4.19d.

[b] *pāda* 3.8a = GST 18.38a, JS 15.5a, PK 4.15 et al.; *pāda* 3.8b = MMK 11.121d.

[1] tāvad $\Sigma_{\text{-Ṅ}}$] bhāva° Ṅ; *de ltar* Tib. [2] °o $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] °ā K$_3$, B$_1$, B$_2$. [3] na $\Sigma_{\text{-B}_2}$] ma B$_2$. [4] sākāra° $\Sigma_{\text{-Ṅ}}$] śākāra° Ṅ • °kalpanāpy Ṅ, K$_1$, K$_3$, B$_1$, B$_2$] °kalpanā'py 𝔹𝕊. [5] ākārād $\Sigma_{\text{-K}_1}$] sākārād K$_1$. [6] vā tiraskṛtam $\Sigma_{\text{-Ṅ}}$] vyatir asaṃskṛtaṃ Ṅ$^{\text{a.c.}}$ (two faint *akṣara*s above *skṛ*, perhaps *bheda*, *saṃ* might have been canceled); *tha dad 'gyur* Tib. (cp. v. 3.16ac, → *pṛthagbhūta*). [7] evaṃ tāvan Ṅ, 𝔹𝕊] eva tāvan K$_1$, K$_3$, B$_2$; evan na B$_1$; evam etan $\mathbb{B}_{\text{H,N}}$; *de ltar 'di* Tib. [8] °aś Ṅ$^{\text{a.c.}}$] °aṃ $\Sigma_{\text{-Ṅ}^{\text{a.c.}}}$. [9] jñāna° $\Sigma_{\text{-K}_3}$] jñā° K$_3$ • °syākāratā $\Sigma_{\text{-Ṅ}}$] sākāratā Ṅ; *śes la rnam pa ñid* Tib. [10] na hi *st.*] nahi $\Sigma_{\text{-K}_3}$; hi K$_3$. [11] °o $\Sigma_{\text{-Ṅ,K}_3,\text{B}_2}$] °e Ṅ, Tib. (*nam mkhar*); °ā K$_3$, B$_2$. [12] °ākāśo K$_1$, B$_1$, 𝔹𝕊, Tib. (*nam mkha'*)] °ākāśe Ṅ; °ākāśā K$_3$; °ākārā B$_2$. [13] ghaṭo Ṅ, 𝔹𝕊, Tib. (*bum par*)] paṭo K$_1$, K$_3$, B$_1$, B$_2$. [14] bhavet $\Sigma_{\text{-Ṅ}}$, Tib. (*'gyur ro*)] bhaveta Ṅ. [15] rūpam $\Sigma_{\text{-Ṅ,B}_2}$] rūpa Ṅ; *om.* B$_2$ (see p. 162, nt. 26); *gzugs su* Tib. [16] arūpī 𝔹𝕊] arūpaṃ Ṅ; *om.* K$_1$, B$_1$, B$_2$ (see p. 162, nt. 26); *gzugs med* Tib.$_{\text{-G}}$; *gzugs mad* Tib.$^{\text{G}}$. [17] na hi *st.*] ahi Ṅ, K$_1^{\text{a.c.}}$, K$_3$, B$_1$; a hi <rūpakam> K$_1^{\text{p.c.}}$ (added in left-hand margin); *om.* B$_2$ (see p. 162, nt. 26); nahi 𝔹𝕊; *yod ma yin* Tib. [18] jñānaṃ na rūpi vikhyātam *em.* (*ye śes gzugs ni med par grags* Tib.)] jñānam arūpi vikhyātam Ṅ (unmetrical); arūpi jñānam ākhyātam $\Sigma_{\text{-Ṅ,B}_2}$; *om.* B$_2$ (see p. 162, nt. 26). [19] rūpiṇaḥ $\Sigma_{\text{-K}_1^{\text{a.c.}},\text{K}_3,\text{B}_2}$] rūpīṇaḥ K$_1^{\text{a.c.}}$, K$_3$; *om.* B$_2$ (see p. 162, nt. 26). [20] smṛtāḥ $\Sigma_{\text{-Ṅ,B}_2}$] smṛtā Ṅ; *om.* B$_2$ (see p. 162, nt. 26); *bśad* Tib. [21] kathaṃ ca Ṅ (°*ñ ca*)] kathaṃ $\Sigma_{\text{-Ṅ,B}_2}$; *om.* B$_2$ (see p. 162, nt. 26); *ji ltar* Tib. [22] °tvaṃ Ṅ (bad *ma-vipulā*)] °tvaṃ hi K$_1$, K$_3$, B$_1$, $\mathbb{B}_{\text{MSS}}$; *om.* B$_2$ (see p. 162, nt. 26); °tā hi 𝔹𝕊; *gźan min ñid* Tib.$_{\text{-T}}$; *ñid du* Tib.$^{\text{T}}$. [23] °kalpyate $\Sigma_{\text{-K}_1^{\text{p.c.}},\text{B}_1,\text{B}_2}$] °kalpate K$_1^{\text{a.c.}}$, K$_3$, B$_1$; *om.* B$_2$ (see p. 162, nt. 26); *brtag par bya* Tib. [24] °o Ṅ, K$_1^{\text{p.c.}}$, Tib.$_{\text{-G}}$ (*rnam pa*)] °a° K$_1^{\text{a.c.}}$, K$_3$, B$_1$; *om.* B$_2$ (see p. 162, nt. 26); °aṃ 𝔹𝕊; *rnam par* Tib.$^{\text{G}}$. [25] eveti $\Sigma_{\text{-K}_3,\text{B}_2}$] evati K$_3$; *om.* B$_2$ (see next nt.). [26] arūpaṃ [...] naiva yujyate $\Sigma_{\text{-B}_2}$] *om.* B$_2$; "B omits four lines" $\mathbb{B}^{\text{nt.}}$. [27] °āc ca Ṅ, K$_1$, 𝔹𝕊] °ā ca K$_3$, B$_1$, B$_2$. [28] °to (')dhunā $\Sigma_{\text{-B}_1}$] °tādhunā B$_1$. [29] °o Ṅ, K$_1$, 𝔹𝕊] °ā K$_3$, B$_1$, B$_2$. [30] saṃskṛtatvaṃ Ṅ, B$_2^{\text{p.c.}}$, 𝔹𝕊, Tib.] saṃskata>ṃ<tvaṃ K$_1^{\text{p.c.}}$; saṃskṛtaṃ tva° K$_3$, B$_1$, B$_2^{\text{a.c.}}$, $\mathbb{S}_{\text{ka}}$. [31] prasajyate K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, Tib. (*thal bar 'gyur*)] prayujyate Ṅ$^{\text{a.c.}}$ (faint note in lower margin, illegible); prasahyate $\mathbb{B}_{\text{MSS}}$. [32] asaṃskṛto bhaved $\Sigma_{\text{-Ṅ,B}_2}$] asaṃskṛto hi bhaved Ṅ; asaṃskṛtodbhaved B$_2$. [33] bhāvo $\Sigma_{\text{-K}_3,\text{B}_1,\text{B}_2}$] bhāvā K$_3$, B$_1$, B$_2$. [34] naiva Ṅ] nahi K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊. [35] lokeṣu Ṅ] loke sa K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊; bāle $\mathbb{S}_{\text{bho}}$; *byis pa rnams la* Tib. (→ *bāleṣu*). [36] vināśitvaṃ K$_1^{\text{p.c.}}$, 𝔹𝕊, Tib.] vināsitvaṃ Ṅ, K$_1^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$. [37] °aṃ Ṅ (°*ṅ*), K$_1$, K$_3$, B$_1$, B$_2$] °e 𝔹𝕊; *saṅs rgyas ye śes* Tib. [38] °aṃ Ṅ, 𝔹𝕊] °a° K$_1$, K$_3$, B$_1$, B$_2$. [39] śāntam $\Sigma_{\text{-Ṅ}}$] sāntam Ṅ. [40] uvāca $\Sigma_{\text{-K}_1^{\text{a.c.}}}$] uvoca K$_1^{\text{a.c.}}$. [41] āhur jñānaṃ K$_1^{\text{p.c.}}$, 𝔹𝕊] ūvur jñānaṃ Ṅ; āhunam K$_1^{\text{a.c.}}$ (added in left margin); āhujñānam K$_3$, B$_1$, B$_2$; *ye śes* [...] *źes gsuṅs* Tib.$_{\text{-Ṅ}_{\text{b}}}$; *ye śes* [...] *śes gsuṅs* Tib.$^{\text{Ṅ}_{\text{b}}}$.

māyopamaṃ hi tat sarvaṃ[1] pratibhāso[2] nirucyate |
utpādaviramau[3] na staḥ kathaṃ jñānaṃ nu tad[4] bhavet ||3.9||

cakṣurvijñānam[5] āgamyaṃ[6] yat taj[7] jñānaṃ[8] vikalpyate[9] | B_2 71$_1$, 𝔹 47, 𝕊 109
vikāritvaṃ[10] prasajyeta[11] buddhajñānasya nānyathā ||3.10||

avikāraṃ tu[12] taj[13] jñānaṃ sarvabuddhaiḥ pradeśitam[14] |
tasmān na yujyate vaktum ekatvam[15] iti niścayaḥ[16] ||3.11||

jñānasya pratibhāso[17] * 'yaṃ na taj[18] jñānaṃ prakalpyate[19] | B_1 46r$_1$
pratibhāsanirodhena jñānaṃ kasmān na rudhyate[20] ||3.12||

tasmā*d asiddham ekatvaṃ tvadvācaiva[21] suniścitam[22] | Ṅ 7v$_1$
ekatvaṃ tu[23] kimarthaṃ hi parikalpayase[24] tayoḥ[25] ||3.13||[a]

yuktyāgamaviruddhatvān[26] niṣphalatvāc ca[27] sarvathā |
tad eva jñānam[28] ākāra[29] ity evaṃ na hi[30] yujyate[31] ||3.14||

ākārād[32] vyatiriktatve[33] * jñeye[34] jñānaṃ na yujyate | K_1 19v$_1$
jñeye[35] sati bhavej jñānaṃ[36] na tu jñeyatiraskṛtam[37] ||3.15||[b]

[a] *pāda* 3.13d = *Mūlamadhyamakakārikā* 6.07d, *Prasannapadā* (p. 56).

[b] Cp. Nāgārjuna's *Lokātītastava* 10: *ajñāyamānaṃ na jñeyaṃ vijñānaṃ tad vinā na ca | tasmāt svabhāvato na sto jñānajñeye tvam ūcivān ||.*

[1] °aṃ Ṅ, K_1, 𝔹𝕊] °a° K_3, B_1, B_2. [2] °o *em.*] °aṃ Σ. [3] °viramau *em.*] °virāmau Ṅ, K_1, K_3, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$ (bad *ma-vipulā*); °virāmo B_1; °viratī 𝔹𝕊; *'gag pa* Tib. [4] nu tad *conj.*[Isaacson]] na tad Ṅ, Tib.[-B,Ṅbc] (*de* [...] *mi*); tad K_1, K_3, B_2 (hypometrical); hi tad $\mathbb{B}^{em.}$, 𝕊; tad ud° B_1, $\mathbb{B}_H$; *des* [...] *mi* Tib.[B]; *des* [...] *zig* Tib.[Ṅbc]. [5] cakṣur° Ṅ, K_1, 𝔹𝕊] cakṣu K_3, B_1, B_2. [6] °vijñānam āgamyaṃ *em.*] °vijñānam āgamya Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$; °vijñānamārgaṃ $\mathbb{B}^{em.}$, 𝕊; °vijñānam ākhyaṃ 𝕁, Tib. (*rnam śes źes bya*). [7] yat taj Ṅ, 𝔹𝕊] yatta K_1, K_3, B_1, B_2. [8] jñānaṃ 𝕁] jñāna Ṅ; jñānena K_1, K_3, B_1, B_2, 𝔹𝕊; cp. Tib. *ye śes su ni* [...] *mi* (→ *jñāne na*). [9] vikalpyate Ṅ, 𝔹𝕊] vikalpate K_1, K_3, B_1, B_2, $\mathbb{S}_{ga}$; na vikalpyate 𝕁, Tib. (*mi* [*b*]*rtag*). [10] °tvaṃ Σ-K_3] °tvaṃm K_3. [11] prasajyeta Ṅ, K_1, B_2, Tib. (*thal 'gyur na*)] prasajyata K_3, B_1; prasajyate 𝔹𝕊 (unmetrical). [12] avikāraṃ tu Σ-Ṅ] avikāritvan Ṅ; *mi 'gyur bar* Tib.-T; *mi 'gyur na* Tib.[T]. [13] taj Σ-B_2] ta B_2. [14] pradeśitam Ṅ] pradarśitam Σ-Ṅ; *rab gsuṅs te* Tib. [15] ekatvam Σ-K_1] ekatt>k<vam K_1[p.c.]; *gcig pa ñid du yaṅ* Tib. (*cig* Tib.[T]; *'aṅ* Tib.[G,N,Q]). [16] °aḥ Σ-Ṅ] °a Ṅ; *ṅes par* Tib. [17] pratibhāso Ṅ, K_1, 𝔹𝕊] pratibhāṣo K_3, B_1, B_2. [18] taj Σ-K_3] gat K_3. [19] prakalpyate Ṅ, 𝔹𝕊] prakalpate K_1, K_3, B_1, B_2; *brtag* Tib.[C,D,P]; *rtag* Tib.-C,D,P. [20] na rudhyate *em.* (*'gag/dgag mi 'gyur* Tib.)] nirudhyate K_1, K_3, B_1, B_2, 𝔹𝕊; nirudhye Ṅ (hypometrical). [21] tvadvācaiva Ṅ, 𝔹𝕊] tvaṭṭhāścaiva K_1[a.c.]; tvaṭṭharāyaiva K_1[p.c.] (substituted in right-hand margin); tvadvāścaica K_3; tvadvāścaiva B_1, B_2; tvadvāś ceva $\mathbb{B}_{MSS}$; *tshig de* Tib. (→ *tad*°). [22] °am Ṅ, K_1, 𝔹𝕊] °aḥ K_3, B_1, B_2. [23] tu K_1, K_3, B_1, 𝔹𝕊] hi Ṅ; ntu B_2; *om.* Tib. [24] °kalpayase K_1[a.c.], K_3, B_1, B_2[a.c.], B_2[pp.c.], 𝔹𝕊, Tib. (*khyed/khyod ni yoṅs su rtog par byed*)] °kalpitaman Ṅ; °kalpase K_1[p.c.] (canceled); °kalpeyase B_2[p.c.]. [25] tayoḥ K_1, B_1, 𝕊, Tib. (*de dag*)] tayo Ṅ; vṛthā $\mathbb{B}^{em.}$; tvayā $\mathbb{B}_H$; tayāḥ K_3, B_2, $\mathbb{B}_{N,B}$; tathā $\mathbb{S}_{ka}$. [26] °viruddhatvān Ṅ, K_1[p.c.], 𝔹𝕊 (°*āt*)] °viruddhātvān K_1[a.c.]; °nirudhyatvān K_3, B_1, B_2; °niruddhatvān $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka}$; *daṅ 'gal bas* Tib. [27] niṣphalatvāc ca K_1[p.c.], 𝔹𝕊] nisphalatvānta Ṅ; nisphalatvāc ca K_1[a.c.], K_3, B_1; nisphelatvāc ca B_2; *'bras bu med* Tib. [28] tad eva jñānam Ṅ[p.c.], K_1 (°*ṃ*), 𝕊 (°*ṃ*), Tib. (*ye śes de ñid*)] tad evaṃ jñānam Ṅ[a.c.]; tad eva jñāna° K_3, B_1, B_2; jñānaṃ tad eva 𝔹; [29] ākāra *em.* (*rnam par* Tib.)] ākāram Ṅ; sākāraṃ K_1, K_3, B_1, B_2, 𝔹𝕊. [30] na hi *st.*] nahi Σ. [31] yujyate Σ-K_1[a.c.]] yutyate K_1[a.c.] (substituted below). [32] ākārād K_1, K_3, B_1, B_2, 𝔹𝕊 (MSS °*āt*)] ākād Ṅ. [33] vyatiriktatve Ṅ, K_1, K_3, B_1, B_2, 𝕊] vyatirikte tu 𝔹, $\mathbb{S}_{mu}$; *tha dad med* Tib. [34] jñeye *conj.*] jñānair Ṅ; jñāne K_1, B_1, B_2, 𝔹𝕊, Tib.[T] (*śes la*); jñāna° K_3; *śes pa'i* Tib.-T. [35] jñeye Ṅ, K_1, 𝔹𝕊, Tib.[T] (*śes bya la*)] jñeyaṃ K_3, B_1, B_2; *śes bya las* Tib.-T. [36] jñānaṃ Σ-Ṅ[a.c.]] jñāṃnaṃ Ṅ[a.c.]. [37] jñeya° K_1[p.c.], K_3, B_1, B_2[a.c.], 𝕊, $\mathbb{B}_{B,N}$] jñeyaṃ Ṅ; jñeyan K_1[a.c.]; heya° B_2[p.c.]; jñeye 𝔹, $\mathbb{S}_{ka,mu}$; "H adds *sati*" $\mathbb{B}^{nt.}$; *śes bya* Tib. • (°)tiraskṛtam Ṅ (°*ṃ*)] (°)tiraskṛtaḥ K_1, K_3, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$; °niraskṛtaḥ B_1; °tiraskṛte 𝔹𝕊; *med par ma yin no* Tib.

ākārebhyaḥ[1] pṛthagbhūtaṃ jñānaṃ ca[2] yadi kalpyate[3] |
ākārāś ca[4] pṛthagbhūtā[5] jñānād eva nirāśrayāḥ[6] ||3.16||

jñānasyodayakāle[7] tu nākārāṇāṃ[8] samudbhavaḥ |
ākārāṇāṃ samutpāde jñānaṃ[9] naivopalabhyate[10] ||3.17||

yathā ghaṭasya[11] niṣpattau na paṭasyodbhavo[12] bhavet[13] |
pṛthaktvād[14] eva dharmāṇāṃ[15] evaṃ[16] lokeṣu dṛśyate[17] ||3.18||

𝔹 48 na hy ajātena putreṇa ⌜anyadīyena vāmunā[18] |
bhavet putravatī vandhyā kvacil loke carācare[19] ||3.19||

saputro devadatto hi[20] svaputrasahito yadā[21] |
nānyasya tu sa putreṇa[22]⌟[23] saputro[24] bhavitum arhati[25] ||3.20||[a]

evaṃ nirāśrayaṃ[26] jñānaṃ[27] sākāraṃ[28] katham iṣyate[29] |
𝕊 110 kim apekṣya[30] bhavej jñānaṃ[31] sākāraṃ yena tad[32] bhavet[33] ||3.21||

sākāraṃ[34] jñānam ity evam[35] ākārarahitaṃ[36] na hi[37] |
ākārarahitaṃ[38] jñānaṃ[39] sākāratvaṃ[40] kathaṃ[41] bhavet[42] ||3.22||

[a] For *pāda* 3.20a, cp. AKVy *saputro devadatta iti* (ed. Wogihara p. 443).

[1] °aḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °a $K_1^{a.c.}$, K_3, B_1, B_2; *śes pa* Tib.$^{\text{-Ṅ,T}}$; *śes la* Tib.$^{\text{Ṅ}}$; *rnam pa* Tib.$^{\text{T}}$. [2] ca $Ṅ^{p.c.}$, 𝕊] cā $Ṅ^{a.c.}$; ced K_1, B_1, $B_2^{p.c.}$, 𝔹, $𝕊_{ga,mu}$; cad K_3; ved $B_2^{a.c.}$. [3] kalpyate Ṅ, 𝔹𝕊] kalpate K_1, K_3, B_1, B_2; *rtag na go* Tib.$^{\text{B,C,D,Ṅ,P}}$; *brtag na go* Tib.$^{\text{N}}$; *brtag na ko* Tib.$^{\text{G,Q}}$; *rtog na go* Tib.$^{\text{T}}$. [4] ca $\Sigma_{\text{-}K_3}$] cā° K_3. [5] °bhūtā K_1, K_3, B_1, B_2, 𝔹𝕊, Tib.$^{\text{-T}}$ (*gyur pa ni*)] bhūtvā Ṅ; *'gyur pa* Tib.$^{\text{T}}$. [6] nirāśrayāḥ 𝕁, Tib.$^{\text{-T}}$ (*gnas med yin*)] nirāśrayā $Ṅ^{a.c.}$ (note above?); nirāsrayāḥ K_1; nirāprayā K_3, B_1; nirāsrayā B_2; nirāśrayāt 𝔹𝕊; *gźan med yin* Tib.$^{\text{T}}$. [7] °odaya° Ṅ] °otpāda° $\Sigma_{\text{-Ṅ,}K_3}$; °otpāna° K_3; *'byuṅ ba'i* Tib. [8] °rāṇāṃ Ṅ, K_3, B_2, 𝔹𝕊] °rīṇāṃ K_1, B_1, $𝔹_{H,N}$; *rnam pa* [...] *mi* Tib. [9] °aṃ $\Sigma_{\text{-Ṅ}}$] °a Ṅ. [10] naivopalabhyate *em.*] nivopalabhyate Ṅ; naivopapadyate $\Sigma_{\text{-Ṅ,}B_2}$, Tib.$^{\text{-N}}$ (*mi rigs so*); nevopapadyate B_2; *mi rig so* Tib.$^{\text{N}}$. [11] ghaṭasya Ṅ, 𝔹𝕊] ghaṭāsya K_1, K_3, B_1, B_2; *bum pa* Tib. [12] paṭasyodbhavo 𝔹𝕊, Tib. (*snam bu 'byuṅ ba*)] ghaṭasyodbhavad Ṅ; paṭāsyodbhavaṃm K_1; paṭāsyodbhavaṃ K_3, B_1; patāsyodbhavaṃ B_2. [13] bhavet $\Sigma_{\text{-}K_3}$] bhavat K_3. [14] pṛthaktvād Ṅ, 𝔹𝕊] pṛthag kad $K_1^{a.c.}$, K_3, B_1, $B_2^{p.c.}$ ("*Bindefehler*"); pṛthag tad $K_1^{p.c.}$; pṛthak d° $B_2^{a.c.}$; *tha dad pa yi* Tib. [15] dharmāṇām $\Sigma_{\text{-}Ṅ^{a.c.},B_2^{a.c.}}$] dharmoṇām $Ṅ^{a.c.}$; dhāṇām $B_2^{a.c.}$; *chos rnams ni* Tib. [16] evaṃ K_1, B_1, 𝔹𝕊] eva Ṅ; avaṃ K_3; alaṃ B_2, $𝔹_B$; *ji ltar* Tib. [17] lokeṣu dṛśyate *em.* (*'jig rten dag na snaṅ* Tib.)] loke pradṛśyate Σ. [18] anyadīyena vāmunā *em.*] anyadīyena vāyunāṃ Ṅ; *om.* $\Sigma_{\text{-Ṅ}}$ (see p. 164, nt. 23); *gźan dag gis ni gaṅ yin pas* Tib. [19] bhavet putravatī vandhyā kvacil loke carācare Ṅ, Tib. (*mo gśam bu(r) ldan 'jig rten na || rgyu daṅ mi rgyu gaṅ yaṅ* (*gaṅ na'aṅ* Tib.$^{\text{Ṅ,T}}$) *med ||*)] *om.* $\Sigma_{\text{-Ṅ}}$ (see p. 164, nt. 23). [20] saputro devadatto hi Ṅ, Tib.$^{\text{-G,N,Q}}$ (*bu daṅ bcas pa'i lha sbyin (ni)*)] *om.* $\Sigma_{\text{-Ṅ}}$ (see p. 164, nt. 23); *bu daṅ bcas pas lha bźin ni* Tib.$^{\text{G,N,Q}}$. [21] svaputrasahito yadā *em.* (*gaṅ tshe raṅ gi bur bcas na* Tib.$^{\text{-T}}$)] svaputrasahitā yadā Ṅ; *om.* $\Sigma_{\text{-Ṅ}}$ (see p. 164, nt. 23); *gaṅ tshe raṅ gis bur bca'* Tib.$^{\text{T}}$. [22] nānyasya tu sa putreṇa *conj.*] nānyanya tu putreṇa Ṅ; *om.* $\Sigma_{\text{-Ṅ}}$ (see next nt.); *gźan dag gi(s) ni bu yin kyaṅ* Tib. [23] anyadīyena [...] °putreṇa Ṅ, Tib.] *om.* $\Sigma_{\text{-Ṅ}}$ (eye-skip). [24] saputro Ṅ, K_1, K_3, B_1, B_2, $𝔹_{MSS}$, $𝕊_{ka,ga}$] putrī 𝔹; putrī° 𝕊; *bu daṅ bcas pa* Tib. [25] °m arhati $\Sigma_{\text{-}K_3,B_2}$ (hypermetrical)] °r mahati $K_3^{a.c.}$; °rm arhati $K_3^{p.c.}$; °m arha B_2. [26] °śrayaṃ Ṅ] °srayo $K_1^{a.c.}$, K_3, B_1; °sraye $K_1^{p.c.}$; °mayo B_2, $𝔹_B$; °śrayo $𝔹_{H,N}$; °śraye 𝔹𝕊; *gnas med ni* Tib.$^{\text{-B,Ṅ}}$; *gnas med na* Tib.$^{\text{B,Ṅ}}$ [27] °aṃ Ṅ] °e K_1, K_3, B_1, B_2, 𝔹𝕊. [28] °aṃ $\Sigma_{\text{-}K_3}$] °a° K_3. [29] katham iṣyate K_1, B_1, B_2, 𝔹𝕊, Tib.$^{\text{-T}}$ (*ji ltar 'dod*)] kathayiṣyate Ṅ; °kam iṣyate K_3; *bcas 'dod* Tib.$^{\text{T}}$. [30] apekṣya Ṅ, 𝔹𝕊, Tib. (*ltos nas*)] °apekṣaṃ K_1, $𝕊_{ga}$; apekṣa K_3, B_1, B_2. [31] jñānaṃ $\Sigma_{\text{-}B_2^{a.c.}}$] jñā $B_2^{a.c.}$. [32] tad Ṅ, K_1, K_3, B_1, 𝔹𝕊, Tib. (*de ni*)] sad° B_2, $𝔹_B$. [33] bhavet Ṅ, K_1, 𝔹𝕊] bhavān K_3, B_1, B_2; *'gyur* Tib. [34] sākāraṃ *em.*] sākāra° $\Sigma^{\text{-}Ṅ^{a.c.}}$; sakara° $Ṅ^{a.c.}$. [35] evam Ṅ] eva K_1, K_3, B_1, B_2, 𝔹𝕊; *om.* Tib. [36] ākāra° Ṅ, 𝔹𝕊] sākāra° K_1, K_3, B_1, B_2 • °rahitaṃ K_1, K_3, B_1, 𝔹𝕊, Tib. (*daṅ bral*)] °nuhito Ṅ; °rahituṃ B_2. [37] na hi Ṅ] na tu K_1, K_3, B_1, B_2, 𝔹𝕊; *ma yin te* Tib. [38] ākārarahitaṃ Ṅ] ākāre rahitaṃ K_1, K_3, B_1, B_2, $𝕊_{ka,ga}$; ākārarahite 𝔹𝕊; *rnam pa daṅ bral* Tib. [39] jñānaṃ Ṅ, K_1, K_3, B_1, B_2, $𝕊_{ga}$, Tib.$^{\text{-T}}$ (*ye śes ni*)] jñāne 𝔹𝕊; *ma ye śes na* Tib.$^{\text{T}}$. [40] sākāratvaṃ $\Sigma_{\text{-Ṅ,}B_2}$] sākāratvaṃ ṅ° Ṅ; sakāratvaṅ B_2. [41] kathaṃ Ṅ, $K_1^{p.c.}$, $B_2^{p.c.}$, 𝔹𝕊] kam $K_1^{a.c.}$; kakam K_3; kakatham B_1; ka ++ṃ $B_2^{a.c.}$. [42] bhavet $\Sigma_{\text{-}B_2^{a.c.}}$] *om.* $B_2^{a.c.}$.

ākāraiḥ sa*hitaṃ yat tu[1] tat sākāraṃ[2] prakalpyate[3] | B_1 46v$_1$
sarvākāravinirmuktaṃ buddhajñānaṃ[4] kathaṃ[5] bhavet ||3.23||[a] B_2 72$_1$

ākāreṇa[6] vināpīha[7] sā*kāratvaṃ[8] bhaved[9] yadi[10] | K_3 27r$_1$
buddhajñānaṃ[11] vinā buddhaḥ kathaṃ na tvaṃ bhaviṣyasi[12] ||3.24||[b]

na taj jñānaṃ[13] na sarvajñaḥ[14] pṛthag jñāne[15] vikalpite[16] |
a*taḥ[17] sākāratājñāne[18] siddhir[19] naivopapadyate[20] ||3.25|| Ṅ 8r$_1$

ākāreṇa samāyuktāt[21] sākāratvaṃ[22] bhaved yadi[23] |
⌜na saṃyogas tayor dṛṣṭo[24] buddhavaṃśapravartakaiḥ[25⌝26] ||3.26||[c]

rūpiṇo[27] na hi[28] saṃyogaḥ[29] arūpeṇaiva[30] sarvathā |
yathākāśena saṃyogo na[31] ghaṭasyeṣyate yataḥ[32] ||3.27||

athākāreṇa[33] saṃyuktaṃ[34] sākāratvaṃ[35] nu tad bhavet[36] |
sāpekṣatvād[37] vināśitvaṃ[38] visāmagryā[39] bhaviṣyati[40] ||3.28||

[a] *pāda* 3.23c = *Śrīpādmasaṃhitā* 7.42c (*jñānapāda*).
[b] *pāda* 3.24b = 3.26b; *pāda* 3.24d = 6.2b.
[c] *pāda* 3.26b = 3.24b; *pāda* 3.26d ≈ *pāda* 1.40b.

[1] yat tu K_1, 𝔹𝕊] yas tu Ṅ, K_3, B_1, B_2. [2] sākāraṃ Ṅ, K_1, 𝔹𝕊, Tib.^{B,Ṅ,T} (*rnam bcas yin*)] sākāra K_3, B_1, B_2; *rnam bcas ñid* Tib.$_{-B,Ṅ,T}$. [3] prakalpyate $\mathbb{S}^{em.}$] tu kalpyate Ṅ; prakalpate K_1, K_3, B_1, B_2, 𝔹; *yin na* Tib.$_{-B,Ṅ,T}$; *(b)rtag na* Tib.^{B,Ṅ,T}. [4] buddha° Ṅ, 𝔹𝕊] buddhaṃ K_1, K_3, B_1, B_2. [5] kathaṃ Σ_{-K_3}] kathaṃm K_3. [6] ākāreṇa Σ_{-B_1,B_2}] ākāraṇa B_1, B_2; *rnam pa* Tib. [7] vināpīha Ṅ, K_1, K_3, B_1, B_2] vinā'pīha 𝔹𝕊; *med kyaṅ ni 'di ni* Tib.$_{-C,D,P}$ (→ *vināpy etat*); *ñid kyaṅ ni 'di* Tib.^{C,D,P}. [8] °tvaṃ Σ_{-B_2}] °tvām B_2. [9] bhaved Σ_{-K_1}] bhave K_1. [10] yadi $\Sigma_{-Ṅ^{a.c.},B_2{}^{a.c.}}$] yade Ṅ$^{a.c.}$; ya +i $B_2{}^{a.c.}$. [11] °aṃ $\Sigma_{-Ṅ}$] °a Ṅ. [12] kathaṃ na tvaṃ bhaviṣyasi 𝕁, Tib.$_{-B}$ (*saṅs rgyas su khyed cis mi 'gyur*)] kathan (ta)tva bhaviṣyati Ṅ (nt. in lower margin, illegible); kathaṃ ta(t)tvaṃ bhaviṣyati K_1, B_1, B_2, 𝔹𝕊; kathatvaṃ bhaviṣyati K_3; *saṅs rgyas su byed cis mi 'gyur* Tib.^{B}. [13] taj jñānaṃ K_1, B_1, 𝔹𝕊, Tib.^{T} (*de ye śes*)] taj jñāna° Ṅ; ta<ta>tvajñānan $K_3{}^{p.c.}$; tata jñānan B_2; *te ye śes* Tib.$_{-T}$. [14] sarvajñaḥ $\Sigma_{-Ṅ}$, Tib.$_{-T}$ (*kun mkhyen*)] sarvāṅko Ṅ$^{a.c.}$ (note in lower margin, illegible); *kun de med* Tib.^{T}. [15] pṛthag Ṅ, $K_1{}^{p.c.}$, 𝔹𝕊] pṛthak $K_1{}^{a.c.}$, K_3, B_1, B_2 • °e $\Sigma_{-Ṅ}$] °a Ṅ. [16] vikalpite *em.*^{Isaacson}] vikalpyate Ṅ; vikalpate $\Sigma_{-Ṅ}$; *rab brtags* Tib.$_{-B,Ṅ,T}$; *rab brtag* Tib.$^{-B,Ṅ,T}$. [17] ataḥ Ṅ, Tib. (*de bas*)] atha $\Sigma_{-Ṅ}$. [18] sākāratā° K_1, K_3, B_1, B_2, $\mathbb{S}^{sil.}$] sakāra° Ṅ; sākāratā 𝔹; *rnam bcas* Tib. [19] siddhir K_1, 𝕊] siddhiṃ Ṅ, 𝔹, $\mathbb{S}_{ka,mu}$; siddhi K_3, B_1, B_2. [20] naivo° Σ_{-B_2}] naivau° B_2. [21] ākāreṇa samāyuktāt *em.*] ākāreṇa samāyuktān Ṅ; ākāreṇa samāyuktaṃ $\Sigma_{-Ṅ}$; *rnam pa med pas ni* Tib.^{B,C,D,Ṅ,P}; *rnam bcas ñid pas* Tib.^{G,N,Q}; *rnam bcas ni* Tib.^{T}. [22] sā° $\Sigma_{-Ṅ}$] ma° Ṅ. [23] yadi Σ_{-K_3,B_2}] yati K_3, B_2. [24] na saṃyogas tayor dṛṣṭo $K_1{}^{p.c.}$, 𝕊] na saṃyogo tayor ddesta° Ṅ; na saṃyogatayor dṛṣṭo $K_1{}^{a.c.}$; na saṃyogatayā dṛṣṭaṃ K_3, B_1; buddhajñānaṃ vinā buddhaḥ B_2 (= 3.24c; see p. 165, nt. 26); na saṃyogatayā dṛṣṭaṃ 𝔹, $\mathbb{S}_{ka,mu}$; *de daṅ (')phrad pa(r) ma/mi mthoṅ ṅo* Tib.$_{-G}$; *de daṅ ||d par ma mthoṅ ṅo* Tib.^{G}. [25] buddhavaṃśapravartakaiḥ *em.* (*saṅs rgyas gduṅ la rab 'jug pas* Tib.$_{-B,Ṅ,T}$)] buddhavaṅśapravarttakai Ṅ; buddhavatsaṃpravarttateḥ K_1; buddhavat saṃpravarttake 𝔹, $\mathbb{S}_{ka,mu}$; buddhavat_saṃpravartate B_1, 𝕊, $\mathbb{B}_N$; buddhavat saṃpravarttakeḥ K_3; kathan tatvaṃ <bhaviṣyati> $B_2{}^{p.c.}$ (= 3.24d; see next nt.); *saṅs rgyas gsuṅ la rab 'jug pas* Tib.^{B,Ṅ}; *saṅs rgyas ye śes med par yaṅ* Tib.^{T} (= 3.24c). [26] na [...] °pravartakaiḥ Σ_{-B_2}] buddhajñānaṃ vinā buddhaḥ kathan tatvaṃ <bhaviṣyati> $B_2{}^{p.c.}$; "B repeats *buddhajñānaṃ vinā buddhaḥ* etc. instead of this line" $\mathbb{B}^{nt.}$. [27] rūpiṇo $\Sigma_{-Ṅ}$] rūpino Ṅ. [28] na hi *st.*] nahi Σ. [29] °aḥ *em.* (no *sandhi* applied)] °ā Σ. [30] arūpeṇaiva 𝔹𝕊] arūpe naiva Ṅ, K_1, K_3, B_1, B_2; *gzugs med pa la* [...] *min* Tib.$_{-B,Ṅ,T}$; *gzugs med par yaṅ* [...] *min* Tib.^{B,Ṅ}; *gzugs med daṅ* Tib.^{T}. [31] °o na Ṅ, K_1, K_3, B_1, B_2, 𝕁] °ān na 𝔹𝕊; *yaṅ dag sbyor bar mi* Tib.$_{-T}$; *yaṅ dag phrad bar mi* Tib.^{T}. [32] ghaṭasyeṣyate yataḥ 𝕁 (noting: "I do not know how to correct *yataḥ*")] ghaṭasyeyate yata Ṅ; ghaṭasyesyate yataḥ $K_1{}^{p.c.}$, B_1; ghaṭasyosyate yataḥ $K_1{}^{a.c.}$, K_3, $B_2{}^{p.c.}$, $\mathbb{B}_{MSS}$ (adding a question mark), $\mathbb{S}_{ka,ga}$; ghatasyosyate yataḥ $B_2{}^{a.c.}$; ghaṭasyodbhavo bhavet 𝔹𝕊; *bum pa daṅ* [...] *'dod ltar* Tib. [33] athākāreṇa Ṅ] ākāreṇa K_1, K_3, B_1, B_2; ākāreṇa ca 𝔹𝕊; *de ni rnam pa* [...] *yaṅ* Tib. [34] saṃyuktaṃ *em.*] saṃyukta° Ṅ; yuktañ ca K_1, K_3 (°*n ca*), B_1, B_2, Tib. (*daṅ ldan yaṅ*); yuktaṃ hi 𝔹𝕊. [35] sākāratvaṃ Σ_{-K_3,B_2}] sākāratna° K_3; sākārat B_2. [36] nu tad bhavet *conj.*] na tad bhavet Ṅ, K_1, B_1, B_2, $\mathbb{S}_{ka,ga}$, Tib.$_{-T}$ (*de ni* [...] *'gyur ma yin*) °nnaṃ tad bhavet K_3; bhaved yadi 𝔹𝕊; *de ni* [...] *'gyur ba yin* Tib.^{T} [37] °tvād Ṅ, 𝔹𝕊] °tvān K_1; °tvā K_3, B_1, B_2; *pas* Tib. [38] vināśitvaṃ Ṅ, $K_1{}^{p.c.}$, 𝔹𝕊, Tib. (*rnam 'jig ñid*)] vināsitvaṃ $K_1{}^{a.c.}$, K_3, B_1, B_2. [39] visāmagryā Ṅ, K_1, K_3, B_1, B_2] viṣāmagryaṃ 𝔹, $\mathbb{S}_{mu}$; visāmagryaṃ 𝕊, Tib. (*tshogs (pa) med pa dag tu*). [40] bhaviṣyati $\Sigma_{-Ṅ}$] bhavisyati Ṅ.

pratītyasambhavaṃ yat tad[1] buddhajñānaṃ bhaven na hi[2] |
asaṃskṛtaṃ[3] yadā[4] jñānaṃ[5] sākāratvaṃ na sidhyati[6] ||3.29||

𝔹 49,𝕊 111 ākārajñānayoś caiva[7] anyatvaṃ tu bhaved[8] yadi |
anyonyakam apekṣyaivaṃ[9] kathaṃ jñānaṃ bhaviṣyati ||3.30||

ākārāś ca[10] pṛthag[11] jñānād ity evaṃ[12] yadi kalpyate[13] |
jñānād anyatayā[14] teṣām[15] ajñānatvaṃ prasajyate ||3.31||

ākārebhyo yad anyatvaṃ[16] nirākāram[17] ato bhavet |
B_1 47r_1 taj jñānaṃ tu[18] nirākāraṃ katham e*vaṃ[19] na kalpyate[20] ||3.32||[a]

iti[21] jñānasiddhau sākāranirākaraṇaṃ[22] paricchedas tṛtīyaḥ[23] ||

1.4 caturthaḥ paricchedaḥ

Ṅ 8r_5, K_1 19v_{11}, K_3 27r_7, B_1 47r_1, B_2 72$_{21}$, 𝔹 50, 𝕊 112 pratiṣiddhaṃ[24] tu sākāraṃ[25] yathāyukti[26] prakalpitam[27] |
nirākāraṃ[28] bhaven naiva[29] tathā[30] tad ucyate 'dhunā ||4.1||

nirākāram api jñānaṃ[31] bhaved yadi vikalpitam |
ākārair vigatatvāt tu[32] kim asau[33] vetti[34] sarvavit[35] ||4.2||

[a] *pāda* 3.32b = 4.8d.

[1] yat tad $\Sigma_{\text{-}B_2}$] yatta B_2. [2] na hi *st.*] nahi Σ. [3] asaṃskṛtaṃ *em.*] asaṃskṛtan tu Ṅ; sukṛtatvaṃ K_1, K_3, B_1, $\mathbb{S}_{ka,ga}$; sakṛtatvaṃ B_2, $\mathbb{B}_B$; saṃskṛtatvaṃ 𝔹𝕊; *'dus byas pas* Tib. [4] yadā Ṅ, Tib. (*gaṅ tshe*)] yathā K_1, K_3, B_1, B_2, 𝔹𝕊. [5] jñānaṃ *em.*] jñāna° $Ṅ^{a.c.}$; jñāne $\Sigma_{\text{-}Ṅ^{a.c.}}$; *ye śes* Tib. [6] sidhyati $\Sigma_{\text{-}B_1}$] sidhyate B_1. [7] °yoś caiva $\Sigma_{\text{-}Ṅ}$] °yor evaiva Ṅ; *dag* Tib. [8] bhaved Ṅ] tayor $\Sigma_{\text{-}Ṅ}$; *dag tu 'gyur na ni* Tib. [9] anyonyakam apekṣyaivaṃ *em.*] anyonyak>ā<am apekṣaiva $Ṅ^{p.c.}$ (effaced); anyonyakaṃ mayoktaṃ ca K_1, 𝔹𝕊; anyonyamakayokava K_3; anyonyakamayetkava B_1; anyonyaka mayokta ca B_2; anyonyāpekṣakam evaṃ 𝕁; *de ltar phan tshun ltos pa dag* Tib. [10] ākārāś ca K_1, K_3, B_1, $B_2^{p.c.}$, 𝔹𝕊] ākāraś ca Ṅ, Tib. (*rnam pa*); ++ +i ++$_2$ $B_2^{p.c.}$ [11] pṛthag $Ṅ^{p.c.}$, 𝔹𝕊] pṛg $Ṅ^{a.c.}$ (squeezed in); pṛthak K_1, K_3, B_1, $B_2^{p.c.}$; ++$_3$ $B_2^{a.c.}$. [12] jñānād ity evaṃ K_1, K_3, B_1, $B_2^{p.c.}$, 𝔹𝕊] jñānam ity eva Ṅ; ++$_3$ ty evaṃ $B_2^{a.c.}$; *śes las* [...] *de ltar* Tib.$_{\text{-}T}$; *śes la* [...] *de ltar* Tib.^{T}. [13] kalpyate Ṅ, $\mathbb{S}^{em.}$] kalpate K_1, K_3, B_1, B_2, 𝔹; *rtogs na ni* Tib.$_{\text{-}B,Ṅ}$; *rtog na ni* Tib.^{B,Ṅ}. [14] anyatayā $K_1^{p.c.}$, 𝔹𝕊] °enyat tayā Ṅ; anyatayo $K_1^{a.c.}$, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; *gźan pas* Tib.$_{\text{-}B,Ṅ}$; *rnam gźan pas* Tib.^{B,Ṅ}. [15] teṣām $\Sigma_{\text{-}B_1}$] teṣāṃm B_1. [16] yad anyatvaṃ Ṅ, Tib.$_{\text{-}T}$ (*gaṅ źig (rnam pa las) gźan ñid*)] yathānyaṃ tu K_1, K_3, B_1, B_2; yathā'nyat tu 𝔹𝕊; yad anyat tu 𝕁; *gaṅ gaṅ źig pa las gźan ñid* Tib.^{T}. [17] nirākāram $\Sigma_{\text{-}Ṅ^{a.c.}}$] nirākaram $Ṅ^{a.c.}$. [18] taj jñānaṃ tu Ṅ (°*n tu*), Tib.$_{\text{-}G,N,P,Q}$ (*śes de*)] tad ajñānaṃ K_1, K_3, B_1, B_2; tathā jñānaṃ 𝔹𝕁, $\mathbb{S}_{mu}$; tadā jñānaṃ 𝕊, $\mathbb{B}_{MSS}$; *śes te* Tib.^{G,N,P,Q}. [19] evaṃ Ṅ, 𝔹𝕊, Tib.$_{\text{-}T}$ (*de ltar*)] eva K_1, K_3, B_1, B_2; *ji ltar* Tib.^{T}. [20] na kalpyate Ṅ, $\mathbb{S}^{em.}$, 𝕁] na kalpate K_1, K_3, B_1, B_2, 𝔹; *rtogs mi byed* Tib.$_{\text{-}B,Ṅ,T}$; *rtogs mi 'gyur* Tib.^{B,Ṅ}; *rtog mi byed* Tib.^{T}. [21] iti Ṅ] *om.* $\Sigma_{\text{-}Ṅ}$. [22] sākāra° $\Sigma_{\text{-}B_2}$] sākā° B_2 • °nirākaraṇaṃ *em.*] °nirākaraṇaḥ Ṅ, 𝔹𝕊 (°*s*); °nirākāraṇas K_1, K_3, B_1; °raṇas B_2. [23] paricchedas tṛtīyaḥ *corr.*] paricchedas tṛtīya Ṅ; tṛtīyajñāḥ paricchedaḥ $K_1^{a.c.}$; tṛtīyaḥ paricchedaḥ $K_1^{p.c.}$, K_3, B_1, $B_2^{p.c.}$, 𝔹𝕊; tṛtīyaparicchedaḥ $B_2^{a.c.}$. [24] pratiṣiddhaṃ 𝔹𝕊, Tib.^{T} (*rab bkag na*)] >a<prasiddh>y<an $Ṅ^{p.c.}$ (canceled); pratisiddhaṃ K_1, K_3, B_1 (°*n*), B_2; *rab bkag nas* Tib.$_{\text{-}T}$. [25] °aṃ $\Sigma_{\text{-}K_3}$] °a K_3. [26] °yukti 𝕊] °yukti° Ṅ, K_1, K_3, B_2, 𝔹; °mukti° B_1, $\mathbb{B}_H$; *rigs pas* Tib.^{D,P}; *rig pas* Tib.$_{\text{-}D,P,T}$; *rig pa* Tib.^{T}. [27] prakalpitam $\Sigma_{K_3^{a.c.}}$] pratikalpitaṃ $K_3^{a.c.}$ (canceled). [28] °aṃ K_1, B_1, B_2, 𝔹𝕊] °a Ṅ, K_3. [29] bhaven naiva Ṅ, K_1, $B_2^{p.c.}$, 𝕊, Tib.^{B,Ṅ} (*ñid du mi 'gyur ba*)] bhavanaiva K_3; bhavenaiva B_1, $B_2^{a.c.}$; bhaven naivaṃ 𝔹, $\mathbb{S}_{ka,mu}$; *ñid kyaṅ mi 'grub pa* Tib.$_{\text{-}B,Ṅ,T}$; *ñid du mi 'grub ste* Tib.^{T}. [30] tathā Ṅ, Tib. (*de ltar*)] yathā K_1, K_3, B_1, B_2, 𝔹𝕊 [31] jñānaṃ $\Sigma_{\text{-}Ṅ}$] jñānamam Ṅ. [32] °air vigatatvāt tu $\Sigma_{\text{-}K_3,B_1}$] °ai vigatatvātu K_3, B_1; °ai vigatatvā<t tu> $B_2^{p.c.}$. [33] asau $\Sigma_{\text{-}K_3,B_1}$] aso K_3, B_1. [34] vetti $\Sigma_{\text{-}Ṅ}$] dhetti Ṅ. [35] °vit Ṅ, K_1, 𝔹𝕊, Tib. (*rig*)] °viṭ K_3, B_1, B_2.

sarvajñatvaṃ na tasyāsti[1] na jñānaṃ nāma[2] kalpanā[3] | B₂ 73₁
jaḍatāpi[4] prasajyeta[5] sarvākāram[6] apaśyataḥ[7] ||4.3||

ajaḍaṃ bo*dharūpaṃ[8] tu nirākāram iti smṛtam | Ṅ 8v₁
vetti[9] sarvaṃ[10] tu yat satyam abhūtaṃ vetty asau[11] katham ||4.4||

sarvakalpavinirmuktān[12] sa*rvadharmān[13] nirātmakān | K₁ 20r₁
evaṃ[14] jānāti[15] taj jñānam[16] alīkaṃ vidyate[17] katham ||4.5||[a]

māyopamādidṛṣṭāntaiḥ[18] sarvadharmān prabudhya taiḥ[19] |
deśitaṃ sarvabuddhaiś ca[20] tatra tatra jagaddhite[21] ||4.6||[b]

māyādyā ye[22] tu dṛṣṭāntā mithyākalpanakalpitāḥ[23] | K₃ 27v₁
na vidyante[24] svabhāvena kathaṃ[25] vetti[26] sa[27] sarvavit ||4.7||

śaśaśṛṅgaṃ[28] na tad[29] vetti[30] nāpi vandhyāsutaṃ[31] tathā |
abhāvatvāt[32] kathaṃ[33] vetti[34] nirākāram ato[35] bhavet ||4.8||[c]

māyādayo hi[36] dṛṣṭāntā[37] nirdiṣṭā*ḥ[38] sasutair[39] jinaiḥ | B₁ 47v₁
abhāvakalpanāmātraṃ[40] sarvathā[41] na niṣidhyate[42] ||4.9||

[a] *pāda* 4.5a ≈ 1.72c.

[b] *pāda* 4.6a = *Prajñāpāramitāpiṇḍārtha* 28c, *Sākārasiddhiśāstra* (p. 505).

[c] *pāda* 4.8d = 3.32b.

[1] tasyāsti $\Sigma_{\text{-}B_2}$] gasyāsti B_2. [2] na jñānaṃ nāma *em.*] nu jñātan nāma Ṅ; na jñānatvā sa $K_1^{a.c.}$, K_3, B_1; na jñānatvāt sa $K_1^{p.c.}$; na jñāna ++ sa° $B_2^{a.c.}$; na jñāna(tā) sa° $B_2^{p.c.}$ (overwritten); na jñānatvāc sa $\mathbb{S}_{ga}$; na jñānatvāc ca $\mathbb{BS}$; *ye śes źes bya* Tib.$_{\text{-T}}$; *ye śes mi du* Tib.^{T}. [3] °ā K_1, B_1, B_2, $\mathbb{BS}$] °āḥ Ṅ (*visarga* canceled?); *rtog pa ñid* Tib.$_{\text{-T}}$; *brtag mi nus* Tib.^{T}. [4] jaḍatāpi Ṅ] jaccām api $K_1^{a.c.}$ (?); jaḍām api $K_1^{p.c.}$, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$; jatrām api K_3; jaḍatvaṃ ca $\mathbb{BS}$; *bem(s) po ñid du* Tib. [5] prasajyeta Ṅ, K_1, $\mathbb{BS}$, Tib. (*thal bar 'gyur*)] prasajyata K_3, B_1; prasata B_2. [6] sarvākāram $\Sigma_{\text{-}B_2^{p.c.}}$] sarvā<sarvā>kāram $B_2^{p.c.}$ (added in space above *kā*). [7] apaśyataḥ K_1, K_3, B_1, B_2, $\mathbb{BS}$, Tib. (*mi/ma gzigs pas*)] apasyat Ṅ. [8] bodha° $\Sigma_{\text{-}B_2}$] bhovodha° B_2. [9] vetti $\Sigma_{\text{-}B_2}$] veti B_2. [10] °aṃ Ṅ, K_1, $\mathbb{BS}$, Tib.] °a K_3, B_1, B_2. [11] vetty asau K_1, K_3, B_1, $\mathbb{BS}$] vidyate Ṅ (see p. 167, nt. 17); vety asau B_2; *rig* Tib. [12] °vinirmuktān K_1, K_3, B_1, B_2, $\mathbb{BS}$] °nivirmuktān Ṅ (metathesis). [13] °dharmān K_1, $\mathbb{BS}$, Tib. (*chos rnams*)] °dharmma° Ṅ; °dharmmā K_3, B_1, B_2. [14] evaṃ $\Sigma_{\text{-}K_3,B_1}$] eva K_3, B_1. [15] jānāti $\Sigma_{\text{-}K_3}$] jāti K_3. [16] jñānam Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$] jñānaṃm $K_1^{a.c.}$ (effaced), K_3, B_1, B_2. [17] vidyate *conj.* (*rig par 'gyur* Tib.; see p. 167, nt. 11)] vetty asau $\Sigma_{\text{-}B_2}$; vety asau B_2. [18] °dṛṣṭāntaiḥ $\Sigma_{\text{-}B_2}$] °dṛṣṭhāntaiḥ B_2. [19] prabu(d)dhya taiḥ $\mathbb{BS}$] prabudhyate Ṅ, $\mathbb{B}_{H,N}$; prabu<d>dhateḥ $K_1^{p.c.}$; aprabu(d)dhataḥ K_3, B_1, B_2; prabuddhyataḥ $\mathbb{B}_B$, $\mathbb{S}_{ka}$; *rab rtogs te* Tib.$_{\text{-T}}$; *rab rtog nas* Tib.^{T}. [20] °buddhaiś ca $K_1^{p.c.}$, $B_2^{p.c.}$, $\mathbb{BS}$] °buddhais tu Ṅ; °buddhai $K_1^{a.c.}$, K_3, B_1, $B_2^{a.c.}$ ("*Bindefehler*"). [21] °te *em.* (cp. 8.9b)] °tai Ṅ; °taiḥ K_1, K_3, B_1, B_2, $\mathbb{BS}$; *phyir* Tib. [22] ye K_1, K_3, B_1, B_2, $\mathbb{BS}$, Tib.$_{\text{-T}}$ (*gaṅ źig*)] yet Ṅ; *gaṅ gi* Tib.^{T}. [23] °kalpana° Ṅ, $K_1^{p.c.}$] kantyana $K_1^{a.c.}$, K_3, B_1 ("*Bindefehler*"); °katyana° B_2; °kalpena $\mathbb{BS}$; *rtog pas* Tib.$_{\text{-T}}$; *rtogs pa* Tib^{T}. [24] vidyante K_1, K_3, B_1, B_2, $\mathbb{BS}$] vidyate Ṅ; *yod min na* Tib. [25] kathaṃ Ṅ] sa kathaṃ K_1, B_2, $\mathbb{B}$ (see p. 167, nt. 27); sa katha K_3, B_1; tat kathaṃ $\mathbb{S}^{em.}$; cf. Tib.$^{ed.}$ (*ji ltar*). [26] vetti Ṅ, $\mathbb{BS}$, Tib. (*mkhyen*)] ceti $K_1^{a.c.}$, K_3, B_1, B_2; ce(s)i $K_1^{p.c.}$ (unclear). [27] sa Ṅ] *om.* K_1, K_3, B_1, $\mathbb{BS}$ (see p. 167, nt. 25); cf. Tib.$^{ed.}$ (*de ni*). [28] °śṛṅgaṃ Ṅ (°*n*), $\mathbb{BS}$, Tib.] °śṛṅgāt K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; °śṛṅgān $\mathbb{S}_{ga}$. [29] tad K_1, K_3, B_1, B_2, $\mathbb{BS}$] ta Ṅ; cf. Tib.$^{ed.}$ (*daṅ de bźin du*). [30] vetti Ṅ, K_1, $\mathbb{BS}$, Tib.] veti K_3, B_1, B_2. [31] vandhyāsutaṃ Ṅ (°*n*), $\mathbb{BS}$, Tib.] vandhāsutas K_1, K_3, B_1, B_2 ("*Bindefehler*"); vandhyāt sutaṃ $\mathbb{B}_H$; vandhyāsutān $\mathbb{S}_{ga}$. [32] °tvāt $\Sigma_{\text{-}K_3,B_1,B_2}$] °tvā K_3, B_1, B_2. [33] kathaṃ $\Sigma_{\text{-}B_2}$] katha B_2. [34] vetti $\Sigma_{\text{-}\dot{N}}$] veti Ṅ. [35] ato $\Sigma_{\text{-}K_3}$] °ano K_3. [36] māyādayo hi Ṅ, $\mathbb{S}^{em.}$] māyodayo hi $K_1^{a.c.}$, K_3, B_1, B_2, $\mathbb{B}$ ("*Bindefehler*"); māyomādi $\mathbb{B}_{H,B}$; *sgyu ma la sogs* Tib. [37] °ā Ṅ, $\mathbb{BS}$, Tib. (*rnams ni*)] °a° K_1, K_3, B_1, B_2. [38] nirdiṣṭāḥ K_1, K_3, B_1, B_2, $\mathbb{B}$] nirdistā Ṅ; nirdiṣṭā $\mathbb{S}^{sil.}$; *bstan mdzad pa* Tib. [39] °air Ṅ, K_1, $\mathbb{BS}$] °ai K_3, B_1, B_2; *sras bcas* Tib.$_{\text{-T}}$; *rgyal sras* Tib.^{T}. [40] abhāva° Ṅ] abhāvaṃ K_1, K_3, B_1, B_2, $\mathbb{BS}$; *dṅos po med par* Tib.$^{B,C,D,\dot{N}}$; *dṅos po med pas* Tib.^{G,N,Q}; *dṅos po med pa* Tib.^{T}. [41] sarvathā K_1, K_3, B_1, B_2, $\mathbb{BS}$, Tib. (*thams cad du ni*)] sarvāthā Ṅ. [42] na niṣidhyate *em.* (*bkag pa min* Tib.$^{B,\dot{N}}$)] na nisidhyati Ṅ; na hi si$_x$dhyate $K_1^{a.c.}$ (nt. missing), K_3, B_1; na hi sidhyata B_2; nahi sidhyati $\mathbb{B}$, $\mathbb{S}_{ka,ga,mu}$; na niruddhyati $\mathbb{S}$; *'gag pa min* Tib.$_{\text{-B,Ṅ,T}}$; *'dir bkag min* Tib.^{T}.

𝔹 51, 𝕊 113 dṛṣṭāntair[1] eva te[2] tulyā dharmāś cet sarvathā smṛtāḥ[3] |
bhaveyur[4] naiva dṛṣṭāntāḥ[5] ⌜sādhyatvāt[6] sarvayatnataḥ[7] ||4.10||

puruṣe[8] siṃhadṛṣṭānto⌟[9] yathā[10] loke pravartate[11] |
śauryādiguṇasaṃyogān[12] na tu pucchādisambhavaiḥ[13] ||4.11||

tasmān na sarvathābhāvāḥ[14] sarvabhāvāḥ[15] svabhāvataḥ |
yuktyāgamānusāreṇa[16] boddhavyaṃ puruṣottamaiḥ[17] ||4.12||[a]

tasmāt tvayā[18] yad uddiṣṭaṃ[19] bālollāpanagāminā[20] |
na tad bhūtaṃ vadanty eva jagaduddharaṇāśayāḥ[21] ||4.13||[b]

śaśaśṛṅgaṃ[22] yathābhāvaṃ[23] vandhyāyāḥ[24] putravat[25] tathā |
na kvacit sarvabhāvānām abhāvo[26] deśito[27] jinaiḥ[28] ||4.14||[c]

B_2 74$_1$ yadi rūpādayo[29] bhāvā vidyante naiva[30] sarvathā |
divyaṃ cakṣuḥ[31] kathaṃ siddhaṃ buddhānāṃ karuṇātmanām[32] ||4.15||[d]

Ṅ 9r$_1$ divyaśrotrāda*yaḥ[33] sarve na bhavanti[34] tatas[35] tathā |
sarvajño hi tato na syād abhijñānām abhāvataḥ[36] ||4.16||[e]

[a] *pāda* 4.12c = 2.12c.

[b] *pāda* 4.13d ≈ 15.13b, PUVS 5.11b (= SS (p. 42), *Saṃputatantra* ch. 5.3), CVP 53.

[c] Cp. LAS 2.164, 10.453: *ākāśaṃ śaśaśṛṅgaṃ ca vandhyāyāḥ putra eva ca | asanto hy abhilapyante tathā bhāveṣu kalpanā ||* (= *Prasannapadā* p. 231).

[d] *pāda* 4.15d = STTS 1.73.128b (= SVU §6 v. 27b, KSP ch. 6).

[e] *pāda* 4.16b ≈ *Tattvasaṃgraha* 431c.

[1] dṛṣṭāntair $\Sigma_{\text{-}K_3}$] dṛṣṭauntair K_3. [2] eva te Ṅ$^{\text{p.c.}}$, K_1, 𝔹𝕊] eva ta Ṅ$^{\text{a.c.}}$; avate K_3, B_1; avatai B_2; *ñid* Tib. [3] °āḥ Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊] °ā $K_1^{\text{a.c.}}$, K_3, B_1, B_2. [4] °ur $\Sigma_{\text{-}K_3,B_1,B_2}$] °u K_3, B_1, B_2. [5] naiva dṛṣṭāntāḥ Ṅ$^{\text{p.c.}}$; Tib.$_{\text{-T}}$ (*dpe ñid du ni mi*)] naiva dṛṣṭāntā Ṅ$^{\text{a.c.}}$; na ca dṛṣṭāntāḥ K_1, 𝔹𝕊; navadṛṣṭāntāḥ K_3, B_1, $B_2^{\text{a.c.}}$; na<++>vadṛṣṭāntāḥ $B_2^{\text{p.c.}}$ (unclear); *dpe ñid du 'aṅ mi* Tib.$^{\text{T}}$. [6] sādhyatvāt $\Sigma_{\text{Ṅ}}$, Tib.$_{\text{-T}}$ (*bsgrub bya yin pas*)] *om.* Ṅ$^{\text{a.c.}}$ (nt. in lower margin, illegible); *bsgrub bya yin par* Tib.$^{\text{T}}$. [7] sarvayatnataḥ B_1, 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$ (nt. in lower margin, illegible); sarvaya$^{\text{x}}$taḥ $K_1^{\text{a.c.}}$ (nt. missing), K_3, $B_2^{\text{a.c.}}$; sarvayataḥ <paraṃ> $B_2^{\text{p.c.}}$; *thams cad du* Tib. [8] puruṣe 𝔹𝕊, Tib.$^{\text{B,N}}$ (*skyes bur*)] *om.* Ṅ$^{\text{a.c.}}$ (nt. in lower margin, illegible); puruṣa° $K_1^{\text{a.c.}}$, K_3, B_1, B_2; puruṣaḥ $K_1^{\text{p.c.}}$, Tib.$_{\text{-B,N}}$ (*skyes bu*). [9] sādhyatvāt [...] siṃhadṛṣṭānto K_1, K_3, B_1, B_2, 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$ (correction in lower margin, ca. 16 *akṣara*s, illegible). [10] yathā K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*dper na*)] madho Ṅ. [11] pravart(t)ate $\Sigma_{\text{-}K_3}$] prakartate K_3. [12] śauryādi° 𝔹𝕊, Tib.$^{\text{B,G,Ṅ,Q}}$] saury(y)ādi° Ṅ, K_1, K_3, B_1, B_2; *dpe sogs* Tib.$^{\text{C,D,P}}$; *dpal sogs* Tib.$^{\text{N,T}}$. [13] °sambhavaiḥ $\Sigma_{\text{-}K_3,\mathbb{J}}$] °saṃmbhavaiḥ K_3; °sambhavaḥ 𝕁. [14] °bhāvāḥ K_1, K_3, B_1, B_2] °bhāvāt Ṅ (note in right margin); °'bhāvāḥ 𝔹𝕊; cf. Tib.$^{\text{ed.}}$. [15] °bhāvāḥ $\Sigma_{\text{-Ṅ}}$] °bhāva° Ṅ. [16] yuktyā° $\Sigma_{\text{-}B_2}$] yuktā° B_2. [17] °aiḥ $\Sigma_{\text{-Ṅ}}$] °ai Ṅ. [18] tasmāt tvayā K_1, K_3, B_1, 𝔹𝕊, Tib.] tasmān tvāya Ṅ; tasmā tvayā B_2. [19] yad uddiṣṭaṃ 𝔹𝕊, Tib. (*gaṅ smras pa*)] yaddiddaṣṭam Ṅ; yad udiṣṭaṃ K_1, K_3, B_1, B_2. [20] bālollāpanagāminā 𝔹𝕊] bālollāpanagāmina Ṅ; bālollāpanagāminām K_1, $\mathbb{S}_{\text{ga}}$; bālo lopanagāminām K_3; bālo lāpanagāminām B_1, B_2; *byis pa brid pa'i* (*braṅ ba'i* Tib.$^{\text{G,N,Q}}$) *thabs yin gyi(s)* Tib. [21] jagad° $\Sigma_{\text{-}K_3,B_2}$] juga° K_3; jaga° B_2 • °uddharaṇāśayāḥ *em.* (*'don pa'i bsam pa yis* Tib.$^{\text{Ṅ,T}}$; cp. 15.13b & PUVS 5.11b)] uraṇāśaya Ṅ (?); °budharaṇādyasāḥ K_1, K_3, B_1; °buddharaṇ<o>dyasāḥ $B_2^{\text{p.c.}}$; °uddharaṇodyamāḥ 𝔹𝕊; °budharaṇodyamāḥ $\mathbb{B}_{\text{H,B}}$ (?); *'dod pa'i bsam pa yis* Tib.$^{\text{B,C,D,P}}$; *'dul ba'i bsam pa yis* Tib.$^{\text{G,N,Q}}$. [22] °śṛṅgaṃ 𝔹𝕊] °sṛṅgaṃ Ṅ; °sṛṅgo $K_1^{\text{a.c.}}$; °śṛṅgo $K_1^{\text{p.c.}}$, B_1; °sṛṅgā K_3, B_2; *rwa daṅ ni* Tib. [23] yathābhāvaṃ Ṅ, K_1, K_3, B_1, B_2] yathā'bhāvaṃ 𝔹𝕊; *ji ltar* Tib. [24] °āḥ $K_1^{\text{p.c.}}$, 𝔹𝕊] °ā Ṅ, $K_1^{\text{a.c.}}$, K_3, B_1, B_2; *mo gśam* Tib. [25] °vat $\Sigma_{\text{-}B_2}$] °vas B_2. [26] abhāvo 𝔹𝕊] abhāvan Ṅ; abhāva° K_1, K_3, B_2; abhāve B_1; abhāvāḥ $\mathbb{S}_{\text{ka,ga}}$; *dṅos med* Tib. [27] deśito 𝔹𝕊] deśitāj Ṅ; deśitā K_1, K_3, B_1, B_2; deśitāḥ $\mathbb{S}_{\text{ka,ga}}$; *gsuṅs so* Tib. [28] jinaiḥ 𝔹𝕊] jinai Ṅ; jināḥ K_1, K_3, B_1, B_2, $\mathbb{S}_{\text{ka,ga}}$; *rgyal bas* Tib. [29] °yo K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*sogs*)] °yor Ṅ. [30] naiva K_1, K_3, B_1, B_2, 𝔹𝕊] naivaṃ Ṅ; *min na* Tib. [31] divyaṃ cakṣuḥ Ṅ, $K_1^{\text{p.c.}}$ (°*ñ c*°; cf. 2.36a)] divyacakṣu $K_1^{\text{a.c.}}$, K_3, B_1, B_2; divyacakṣuḥ 𝔹𝕊; *lha yi spyan ni* Tib. [32] °nām $\Sigma_{\text{-}K_3,B_1,B_2}$] °nāḥ K_3, B_1, B_2. [33] °śrotrādayaḥ B_1, 𝔹𝕊, Tib. (*sñan sogs*)] °srotrādadayaḥ Ṅ; °srotrādayaḥ K_1; °srotādayaḥ K_3; °śrotādayaḥ B_2. [34] na bhavanti K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*yod min pas*)] sambhavanti Ṅ. [35] tatas Ṅ, K_3, B_1, B_2, 𝔹𝕊] gatās K_1 ("*Trennfehler*"). [36] °taḥ $\Sigma_{\text{-Ṅ}}$] °ta Ṅ.

nirākāreṇa[1] jñānena buddhakāye susaṃyute[2] |
sarvābhijñāḥ[3] pravartante sarvavittvaṃ[4] kathaṃ[5] na hi[6] ||4.17||[a]

cakṣurādibhir evaite[7] * rūpādyāyatanādayaḥ | B_1 48r_1
anubhāvyāḥ[8] sacetaskair evaṃ loke pravartate[9] ||4.18||[b]

rūpādayo[10] na santīti[11] tvayaivoktaṃ[12] purā na vā[13] |
abhāvena kathaṃ yogo bhaved iti prakalpyate[14] ||4.19||[c]

yady abhāvena[15] yogaḥ[16] syād[17] vaktuṃ yuktaṃ[18] tvayedṛśam[19] | 𝔹 52
abhāvaḥ[20] sarvathaivaiṣāṃ[21] tadyogaḥ[22] katham iṣyate ||4.20||

ayoge 'pi bhavej[23] jñānaṃ praṇidhānavaśāt[24] tathā | 𝕊 114
karoti sarvasattvārthaṃ[25] yathā vaineyabhājane[26] ||4.21||[d]

nāsau kiñcid yadā vetti sattvārthaṃ[27] * kurute katham | K_3 28r_1
nāvedako hi sarvajño na[28] kṛpī[29] sattvasaṅgrahe[30] ||4.22||[e]

praṇidhānena sattvārthaṃ[31] cintāmaṇir ivāparaḥ[32] |
karotīti na tad yuktaṃ[33] pratibhāti[34] satām iha[35] ||4.23||[f]

[a] *pāda* 4.17a = Kamalaśīla *ad Tattvasaṃgraha* 2005; *pāda* 4.17c = 2.22c.

[b] *pāda* 4.18b = 2.31b.

[c] *pāda* 4.19b ≈ *Matsyapurāṇa* 4.15d; *pāda* 4.19d = 3.5b.

[d] *pāda* 4.21c = SBS 4.25c (Tib. only, eye-skip in MSS), SBS 5.97c (= SBS$^{ed.}$ 5.87c).

[e] *pāda* 4.22b = GST 18.16b.

[f] *pāda* 4.23b = PU *da*$_b$ (ed. Chakravarti 1984, p. 16); *pāda* 4.23b ≈ GS 1.9d, *Vajrayoginīmantrārthatattvanirdeśa* v. 31b (Tokyo MS "New 307" f. 11v$_3$).

[1] nirākāreṇa $\dot{N}^{p.c.}$, 𝔹𝕊, Tib. (*rnam pa med pa'i*)] nirākaraṇa $\dot{N}^{a.c.}$; nirākārāṇa° $K_1^{a.c.}$, B_2; nirākāraṇa° $K_1^{p.c.}$, K_3, B_1, $\mathbb{B}_{MSS}$. [2] °kāye su° 𝔹𝕊] °kāryeṣu $\dot{N}$; °kāyeṣu K_1, K_3, B_1, B_2; *sku la* Tib. [3] sarvābhijñāḥ K_1, B_1, $B_2^{p.c.}$, 𝔹𝕊, Tib. (*mṅon śes thams cad*)] sarvābhijñā $\dot{N}$; sarvā hi jñābhijñāḥ K_3; sarvābhijñā>bhijñā<ḥ $B_2^{a.c.}$. [4] °vittvaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °vitvaṃ K_3, B_1, B_2. [5] kathaṃ $\Sigma_{\text{-}K_3}$] kaṃn K_3. [6] na hi *st.*] nahi Σ. [7] °ādibhir evaite B_1, 𝔹𝕊] °ādibhiḥ suśuddhai $\dot{N}$ (*contra mentrum*); °ādibhir evete K_1; °ādibhir avaita K_3; °ādibhir vai te B_2; *la sogs pas śes pa ste* Tib. [8] anubhāvyāḥ $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊] anubhāvyā $K_1^{a.c.}$, B_1; anubhavyā K_3, B_2; *rjes myoṅ ba* Tib. [9] loke pravartate Σ] *'jig rten dag na gnas* Tib. (→ *lokeṣu vartate*). [10] °ādayo $\Sigma_{\text{-}B_2}$] °ādayā B_2. [11] santīti $\Sigma_{\text{-}K_3^{a.c.}}$] saṃntīti $K_3^{a.c.}$ (*anusvāra* canceled). [12] tvayaivoktaṃ K_1, 𝔹𝕊] na caivoktaṃ $\dot{N}$; tvayevoktam K_3, B_1, $\mathbb{B}_{MSS}$; tvayavoktam B_2; *khyod ñid kyis ni ma smras sam* Tib.$_{\text{-}B,\dot{N},T}$; *khyod kyis sṅa mar smras sam* Tib.$^{B,\dot{N}}$; *khyod ñid kyis sṅar ma smras ma* Tib.^{T}. [13] purā na vā *em.* (*sṅa mar ma* [...] *sam* Tib.$^{B,\dot{N}}$; see nt. above)] pu^{x}rā nata $\dot{N}^{a.c.}$ (no *daṇḍa*, nt. missing), puna^{x}n $K_1^{a.c.}$ (nt. missing); punar K_3; punaḥ punaḥ B_1, 𝔹𝕊; puna - - - B_2; *ma* [...] *sam* Tib.$_{\text{-}B,\dot{N},T}$; *sṅar ma* [...] *ma* Tib.^{T} (see nt. above). [14] °kalpyate $\Sigma_{\text{-}K_3,B_2}$] °kalpate K_3, B_2. [15] yady abhāvena 𝔹𝕊, Tib. (*gal te dṅos med*)] yadyābhāvana $\dot{N}$; padmabhāvena K_1, K_3, B_1, B_2 ("*Bindefehler*"). [16] yogaḥ $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*phrad*)] yoga $K_1^{a.c.}$, K_3, B_1, B_2. [17] syād $\Sigma_{\text{-}B_1}$] syā B_1. [18] vaktuṃ yuktaṃ $\dot{N}$] yuktaṃ vaktuṃ $\Sigma_{\text{-}\dot{N}}$; *smra rig(s) ma yin* Tib. [19] tvayedṛśam $\Sigma_{\text{-}\dot{N}}$] tvayaidṛśaṃ $\dot{N}$. [20] °aḥ $K_1^{p.c.}$, 𝔹𝕊, Tib.] °a $\dot{N}$, $K_1^{a.c.}$, K_3, B_1, B_2. [21] sarvathaivaiṣāṃ *conj.* (*lectio difficillior*)] sarvarthaiveṣāṃ $\dot{N}$; sarvathā yeṣāṃ K_1, K_3, B_1, 𝔹𝕊; sarvathā eṣāṃ B_2; *'di ñid rnam kun* Tib. [22] tadyogaḥ 𝔹𝕊, Tib. (*de daṅ (')phrad (pa)*)] ta yogaḥ $\dot{N}$ (followed by *daṇḍa*), K_3, B_1, B_2; te yogaḥ $K_1^{p.c.}$ ($K_1^{a.c.}$?). [23] bhavej K_1, K_3 (°*t*), B_2 (°*t*), 𝔹𝕊, Tib. (*gyur*)] tathā $\dot{N}$; bhaveta B_1. [24] °vaśāt 𝔹𝕊, Tib. (*dbaṅ gis*)] °vasāt $\dot{N}$, K_1, B_1; ca sā>ṃ<t $K_3^{p.c.}$ (canceled); °vasās B_2. [25] °sattvārthaṃ K_1, $K_3^{p.c.}$, $B_1^{p.c.}$, 𝔹𝕊, Tib.] °satvārtha $\dot{N}$, B_2; °satvānāṃ rthaṃ $K_3^{a.c.}$ (canceled); °sartvārthaṃ $B_1^{a.c.}$ [26] vaineya° $\Sigma_{\text{-}K_3}$] vainaya° K_3 • °bhājane K_1, K_3, B_1, B_2, 𝔹𝕊] °bhājanaiḥ $\dot{N}$; *dbaṅ ni* Tib.^{C,D,P}; *dbaṅ gis* Tib.^{G,N,Q}; *snod ni* Tib.$^{B,\dot{N}}$; *don du* Tib.^{T}. [27] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2. [28] °jño na $\dot{N}$, $K_1^{p.c.}$, K_3, 𝔹𝕊, Tib.] °jño jñāna $K_1^{a.c.}$ (canceled); °jñāna° B_1, B_2. [29] kṛpī $\dot{N}$] kṛpā K_1, K_3, B_1, B_2, 𝔹𝕊; *thugs rje* Tib. [30] sattva° $\dot{N}$, $K_1^{p.c.}$, $B_1^{p.c.}$, $B_2^{p.c.}$, 𝔹𝕊] satvasatva° $K_1^{a.c.}$, K_3, $B_1^{a.c.}$, $B_2^{a.c.}$ ("*Bindefehler*") • °saṅgrahe $\dot{N}^{p.c.}$, K_1, K_3, B_1, $\mathbb{B}\mathbb{S}^{a.c.}$] °saṅgraha $\dot{N}^{a.c.}$; °saṃgraṃhaḥ $B_2^{a.c.}$; °saṃgrahaḥ $B_2^{p.c.}$; °saṃkaṭe $\mathbb{S}^{p.c.}$; *sdug la* Tib.$_{\text{-}B,\dot{N}}$; *kun la* Tib.$^{B,\dot{N}}$. [31] °ārthaṃ *em.*] °ārthe $\dot{N}$ (or °*a*° ?); °ārtha° K_1, K_3, B_1, B_2; °ārthaś 𝔹𝕊; *don* Tib. [32] ivāparaḥ K_1, B_2, 𝔹𝕊] ivāparārtha $\dot{N}$ (no *daṇḍa*); ivāpara K_3, B_1; *mchog bźin du* Tib. [33] na tad yuktaṃ *em.*] na tad uktaṃ $\dot{N}$; na tarhy uktyā K_1; na mahyakyā K_3; na tad yuktyā B_1, $\mathbb{S}$; na ta - - B_2; na tad bhaktyā $\mathbb{B}$; *rigs ma yin* Tib.$_{\text{-}B,\dot{N},T}$; *rigs min te* Tib.$^{B,\dot{N},T}$; *rig min te* Tib.^{T}. [34] pratibhāti $\Sigma_{\text{-}K_3}$] prati° K_3. [35] satām iha K_1, B_1] gatān iha $\dot{N}$; °samāmy ahaṃ K_3; sadām iha B_2; satām idam 𝔹𝕊; *'di ni yod pa* Tib. (not rendering *tad* in the previous *pāda*).

sarvasattvārthasaṃsiddhau niyatatvaṃ[1] sadā yataḥ[2] |
cintāmaṇir ataḥ khyāto[3] jñānaṃ tu na jaḍātmakam[4] ||4.24||

adṛṣṭe 'py akṛte[5] yatra[6] svakīyā[7] jñānakalpanā |
sarvajño 'haṃ jagatsvāmī[8] abhūvam[9] iti kiṃ na hi[10] ||4.25||

K_1 20v_1 bodhicittaṃ samutpādya[11] sarvasaṃbhārasaṃ*bhṛtaiḥ[12] |
mahotsāhabalair[13] vīryair[14] bhāvanācintanādibhiḥ[15] |
B_2 75$_1$; Ṅ 9v_1 saddharmaśravaṇādyais[16] tu duḥ*khe naiva[17] prayojanam ||4.26||[a]

B_1 48v_1 apūrvasyo*dayo nāsti[18] sthitaṃ pūrvaṃ ca naśyati[19] |
īdṛśaṃ[20] yadi buddhatvaṃ vṛthā[21] sarvam ato 'khilam ||4.27||

bhayebhyo[22] maraṇādibhyo mukto nārakapīḍanāt |
priyāpriyādiduḥkhādyai[23] rahito yo 'jaḍātmakaḥ[24] |
sarvadharmasvabhāvajñaḥ sarvajño[25] hi[26] nirucyate ||4.28||

𝔹 53 svabhāvajñena sarvajña[27] iti sambuddhadeśitaḥ[28] |
sarvaṃ[29] pratyakṣato vetti sarvajñas tena[30] kathyate[31] ||4.29||

[a] *pāda* 4.26a = ASV 1.27c, 2.26c, 3.28c, 10.6c, STTS 1.352.740a, *Samādhirājasūtra* 18.46c, BCA 6.80c, CVP 32c, 33a, *Maṇḍalopāyikavidhi* 7c (Tokyo MS No. 280 f. 1r$_3$) et al.; *pāda* 4.26b ≈ MBh 12,40.9c, BP 34.3d et al.

[1] niyatatvaṃ K_1, 𝔹𝕊] niyamatva Ṅ; niyatatva K_3, B_2; niyate tva B_1; niyate tvaṃ $\mathbb{B}_H$; *ṅes pa ñid* Tib. [2] yataḥ $\Sigma_{\text{-Ṅ}^{a.c.}}$] yata Ṅ$^{a.c.}$ (squeezed in). [3] °o Ṅ] °aṃ $\Sigma_{\text{-Ṅ}}$. [4] jñānaṃ tu na jaḍātmakam *em.*] jñānanant(u) jaḍātmakaḥ Ṅ; jñānaṃ tu jaḍātmakam K_1, K_3, B_2 (hypometrical); jñānaṃ tu ta jaḍātmakakam B_1; jñānaṃ tu taj jaḍātmakam $\mathbb{B}_{MSS}$, $\mathbb{S}_{mu}$ (wrong report, presumably referring to MS_{ga}); jñānaṃ tad ajaḍātmakam 𝔹𝕊; *ye śes bem(s) po'i bdag ñid min* Tib.^{B,Ṅ}; *ye śes* [...] *bems po'i bdag ñid ma yin no* Tib.$_{\text{-B,Ṅ,T}}$; *ye śes sems dpa'i bdag ñid min* Tib.^{T}. [5] adṛṣṭe 'py akṛte 𝔹𝕊, Tib. (*ma mthoṅ ma byas kyaṅ*)] adṛṣṭapyakṛtaṃ Ṅ; adṛṣṭe py akṛto K_1; adṛṣṭapyakṛta K_3, B_1, B_2. [6] yatra Ṅ, K_1, B_1, B_2, 𝔹, $\mathbb{S}_{ga,mu}$, Tib. (*gaṅ du*)] tat tu 𝕊. [7] svakīyā K_1, K_3, B_2, 𝔹𝕊] svakīyaṃ Ṅ; tvakīyā B_1, $\mathbb{B}_H$; *raṅ gi ye śes kyis* Tib. [8] °ī *em.* (see nt. in translation)] °īm Ṅ (hiatus breaker); °my K_1; °my apy K_3, B_1, B_2, 𝔹𝕊; °myepy° $\mathbb{B}_B$. [9] abhūvam Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊] abhuvam $K_1^{p.c.}$; *'gyur* Tib. [10] na hi *st.*] nahi Σ. [11] samutpādya K_1, K_3, B_1, B_2, 𝔹𝕊, Tib.^{T} (*yaṅ dag (byaṅ chub sems) bskyed nas*)] utpādaṃ Ṅ; *yaṅ dag (byaṅ chub sems) bskyed pas* Tib.$_{\text{-T}}$. [12] °saṃbhṛtaiḥ Ṅ] °sa>ṃ<mvṛtaḥ $K_1^{p.c.}$, K_3, B_1, B_2, 𝔹; °saṃbhṛtaḥ $\mathbb{S}^{em.}$; *bsags na(s) ni* Tib. [13] mahotsāhabalair Ṅ$^{p.c.}$] mahotsahabalair Ṅ$^{a.c.}$; mahotsahamahā° $K_1^{a.c.}$, B_1, B_2; mahotsāhamahā° $K_1^{p.c.}$; mahotsahe mahā° K_3; mahotsāho mahā° 𝔹𝕊; *spro chen rtogs daṅ* Tib.$_{\text{-B,Ṅ,T}}$; *spro daṅ stobs daṅ* Tib.^{B,Ṅ,T}. [14] vīryair Ṅ, Tib.$_{\text{-T}}$ (*brtson 'grus kyis/daṅ*)] °vīryya° K_1, K_3, B_1, B_2; °vīryo 𝔹𝕊; *brtson 'grus kyi*) Tib.^{T}. [15] °cintanādibhiḥ Ṅ$^{p.c.}$, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*bsam pa la sogs pas*)] °cintānādibhiḥ Ṅ$^{a.c.}$; °cintanādibhi $K_1^{a.c.}$, K_3, B_1; °cittadādibhiḥ B_2. [16] °śravaṇā° $\Sigma_{\text{-}K_1^{a.c.},K_3}$] °śramaṇā° $K_1^{a.c.}$, K_3● °ais $\Sigma_{\text{-}K_3}$] °aiḥs K_3. [17] duḥkhe naiva 𝔹] duḥkhaṃ naiva Ṅ; duḥkho naiva $K_1^{a.c.}$; duḥkhenaiva $K_1^{p.c.}$, K_3, B_1, B_2, $\mathbb{S}^{sil.}$; *sdug bsṅal rnams kyi* [...] *med de/te* Tib.$_{\text{-G,N,Q}}$; *sdug bsṅal rnams kyis* [...] *med de* Tib.^{G,N,Q}. [18] apūrvasyodayo nāsti Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*sṅon med pa ni 'byuṅ ba med*)] apūrvasyodayon nāsti $K_1^{a.c.}$; apūrvasyādayon nāsti K_3, B_1, B_2; apūrvasyodayān nāsti $\mathbb{B}_{H,N}$, $\mathbb{S}_{ka}$. [19] sthitaṃ pūrvaṃ ca naśyati $K_1^{p.c.}$, Tib. (*sṅar gnas pa yaṅ 'jig par 'gyur*)] sthitaṃ pūrvāvanasyati Ṅ (no *daṇḍa*); sthitaṃ pūrvañ ca nasyati $K_1^{a.c.}$, K_3, B_1, B_2; sthitapūrvaṃ ca naśyati 𝔹; sthitapūrvaṃ na naśyati $\mathbb{S}^{em.}$. [20] īdṛśaṃ K_1, 𝔹𝕊, Tib. (*'di 'dra na*)] idṛśaṃ Ṅ, B_1, B_2; idṛśa K_3. [21] vṛthā K_1, K_3, B_1, B_2, 𝔹𝕊] vyathā Ṅ (nt. in upper margin, illegible); *don med do/de* Tib. (→ *vyartham*). [22] bhayebhyo $\Sigma_{\text{-}K_3,B_1}$] bhayabhyo K_3, B_1. [23] °duḥkhādyai *em.*] °duḥkhā(dya)° Ṅ; °duḥkhaiś ca K_1, 𝔹𝕊; °duḥkhav(v)a° K_3, B_1, B_2; *sdug bṅgal sogs* Tib. (→ *priyāpriyādiduḥkhādyai(ḥ)*). [24] yo ['ǀjaḍātmakaḥ Ṅ$^{p.c.}$, Tib.^{B,G,N,Ṅ,Q} (*bem(s) po'i bdag min gaṅ*)] yo jamaḍātmakaḥ Ṅ$^{a.c.}$; yas tv ajaḍātmakaḥ K_1, K_3, B_1, B_2; tv ajaḍātmakaḥ 𝔹𝕊; ya jaḍātmakaḥ $\mathbb{B}_{H,N}$; yaj jaḍātmakaḥ $\mathbb{S}_{ga}$; *bems po'i bdag ñid gaṅ* Tib.^{C,D,P}; *bem po'i bdag ñid min* T. [25] °jño $\Sigma_{\text{-}K_3,B_2}$] °jñā K_3, B_2. [26] hi K_1, K_3, B_1, B_2, 𝔹𝕊] haṃ Ṅ; *źes ni* Tib.$_{\text{-T}}$; *ces ni* Tib.^{T}. [27] svabhāvajñena sarvajña Ṅ$^{p.c.}$, 𝕁, Tib.$_{\text{-C,D,P}}$ (*raṅ bźin mkhyen pas kun mkhyen*)] svabhāvajño na sarvajña Ṅ$^{a.c.}$, $K_1^{p.c.}$, $\mathbb{S}_{ga}$; svabhāvajño na sarvajño $K_1^{a.c.}$, K_3, B_1, B_2; svabhāvajñānasarvajña 𝔹𝕊; *raṅ bźin mkhyen pa'i kun mkhyen* Tib.^{C,D,P}. [28] sambuddhadeśitaḥ K_1, K_3, B_1, B_2, 𝔹𝕊] buddhena deśitaṃ Ṅ; *rdzogs pa'i saṅs rgyas ñid bśad ces* Tib.$_{\text{-B,Ṅ,T}}$; *rdzogs pa'i saṅs rgyas kyis bśad de* Tib.^{B,Ṅ,T} [29] sarvaṃ 𝔹𝕊] sarva° Ṅ, K_1, K_3, B_1, B_2; *thams cad* Tib. [30] °jñas tena $\Sigma_{\text{-Ṅ}}$] °jñatena Ṅ. [31] kathyate $\Sigma_{\text{-}K_3}$] kathye K_3.

varaṃ tu[1] nārakaṃ duḥkhaṃ saṃsāre 'pi[2] pravartakam[3] |
cakravartyādisaukhyaṃ[4] ca[5] labhate nātra[6] saṃśayaḥ ||4.30||[a]

iti[7] jñānasiddhau nirākāranirākaraṇaṃ[8] paricchedaś caturthaḥ[9] ||

1.5 pañcamaḥ paricchedaḥ

evaṃ doṣasamūhatvān[10] nirākāram ato na tat[11] |
tato niścintatā tattvam[12] adhunā pratiṣidhyate[13] ||5.1||[b]

Ṅ $9v_4$, K_1 $20v_4$, K_3 $28r_8$, B_1 $48v_4$, B_2 75_{12}, 𝔹 54, 𝕊 115

kecin[14] mūḍhatarāvasthaṃ[15] jñānam[16] icchanti[17] yoginaḥ[18] |
mūḍhabhāvanayā[19] mūḍhaṃ prāpnuvanty eva[20] durṇayāḥ[21] ||5.2||[c]

hetunā sadṛśaṃ[22] sarvaṃ[23] phalaṃ loke tu bhuñjate[24] |
kodravān na hi[25] jāyante śālayaḥ[26] kvacid eva tu[27] ||5.3||[d]

nirvikalpam ato[28] jñānaṃ na hi[29] yuktaṃ vidhīyate |
jñānasya nirvikalpatvam[30] anyathā na hi[31] yujyate ||5.4||[e]

[a] *pāda* 4.31d = MBh 1,53.26d, 3.81.164e, 3.82.20c (et al.), GarPu 1.83.68d, NP 1.70.68d, 1.70.127d, 1.83.70b (et al.), *Skandapurāṇa* 73.30d, 84.9b, 113.93b, *Svacchandatantra* 4.296b, *Bṛhannīlatantra* 7.148b, 15.104d, *Śrīpādmasaṃhitā* 16.73d, 25.245d et al.

[b] Regarding this section, see PAJS in VP vol. 3, pp. 76 l. 24 - 77 l. 25 (MS fol. $194v_1$-$195r_1$).

[c] *pāda* 5.2a ≈ 9.20a.

[d] Cp. *Ṣaṭsāhasrikāhevajraṭīkā* v. 1.49: *yādṛśo yādṛśo hetuḥ tādṛśaṃ tādṛśaṃ phalam | kodravebhyo na jāyante śālayaḥ kecid eva hi* || and *Ṣaṭsāhasrikāhevajraṭīkā* v. 6.21: *hetunā sadṛśaṃ tajjaṃ phalaṃ sarvatra dṛśyate | na hi kodravabījebhyaḥ śālidhānyaṃ bhaviṣyati* ||, cp. also AK v. 6.5: *hetunā sadṛśaṃ sarvaṃ phalaṃ sarvatra dṛśyate | na hi kodravabījebhyaḥ śālyaṅkurasamubhavaḥ* ||.

[e] *pāda* 5.4c = 5.5a.

[1] varaṃ tu K_1, B_1 (both °*n tu*), K_3, B_2, 𝕊, $𝔹^{MSS}$] vrajan tu Ṅ; nihanti $𝔹^{em.}$, $𝕊_{kha}$; *ñes na* Tib.$_{-B,Ṅ}$; *sla'i* (?) Tib.^{B,Ṅ} [2] (')pi K_1, K_3, B_1, B_2, 𝔹𝕊 (no *avagraha* in MSS)] tu Ṅ; *dag tu* Tib. [3] pravart(t)akam K_1, K_3, B_1, B_2, 𝔹𝕊] pravarttate Ṅ; *'khor 'gyur źiṅ* Tib.$_{-B,Ṅ}$; *'khor gyur ciṅ* Tib.^{B,Ṅ}. [4] °vartyādi° $Ṅ^{p.c.}$, K_1, B_2, 𝔹𝕊, Tib.] °vartyodi° $Ṅ^{a.c.}$, °vatyādi° K_3, B_1. [5] ca $Σ_{-Ṅ}$] *om.* Ṅ. [6] nātra Ṅ, $K_1^{p.c.}$, K_3, B_1, B_2, 𝔹𝕊] nātratra $K_1^{a.c.}$; *'di ni* Tib. [7] iti Ṅ] *om.* $Σ_{-Ṅ}$ [8] nirākāranirākaraṇaṃ *em.*] nirākāraṇaḥ Ṅ (eye-skip); nirākāranirākaraṇa° $K_1^{a.c.}$, K_3, B_1, B_2; nirākāranirākaraṇaḥ $K_1^{p.c.}$, 𝔹𝕊 (°*ś*). [9] paricchedaś caturthaḥ *corr.*] pariccheda<ḥ> >ca< caturtaḥ $Ṅ^{p.c.}$; caturthaḥ K_1, K_3, B_1, B_2 ("*Bindefehler*"); caturthaḥ paricchedaḥ 𝔹𝕊; paricchedaḥ $𝕊_{ga}$. [10] doṣa° $Σ_{-Ṅ}$] dosa° Ṅ • °samūha° Ṅ, $𝕊^{bho}$, Tib. (*tshogs*)] °samudra° K_1, K_3, B_1, B_2, $𝔹_B$, $𝕊_{ka,ga}$; °samūḍha° 𝔹, $𝕊_{mu}$. [11] ato na tat *em.* (*de bas* [...] *de ma yin* Tib.)] atas tataḥ Ṅ; ato labhet $K_1^{a.c.}$; ato na cet $K_1^{p.c.}$ (?), 𝔹𝕊; ato ṇarat K_3; ato narat B_1; ato naram B_2. [12] niścintatā tattvam *em.*] niścittatvāta(tva)m Ṅ (unclear); niścitatā tattvam K_1, K_3, B_1, B_2; niścittatātattvam 𝔹𝕊; *sems med de ñid ni* Tib. [13] pratiṣidhyate 𝔹, $𝕊_{ka,ga,mu}$] pratisedhyate Ṅ; pratisidhyate $K_1^{a.c.}$, K_3, B_1; pratisiddhyate $K_1^{p.c.}$; pratisiddhaye B_2; pratiṣidhyate 𝔹, $𝕊_{ka,ga,mu}$; pravivicyate $𝕊^{bho}$; *rab tu bśad par bya* Tib. [14] kecin Ṅ (°*t*), Tib.$_{-B,Ṅ}$ (*la la*)] kiṃcit K_1, K_3, B_1, B_2 (*kiñcit*), 𝔹𝕊; *la las* Tib.^{B,Ṅ}. [15] °sthaṃ $Σ_{-Ṅ}$] °sthā Ṅ. [16] jñānam Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib] jñānām $K_1^{a.c.}$ (effaced), K_3, B_1, B_2 ("*Bindefehler*"). [17] icchanti $Σ_{-Ṅ,B_2}$] ecchanti Ṅ; icchatti. [18] yoginaḥ Ṅ, $𝕊_{bho}$, 𝕁, Tib. (*rnal 'byor pa ni*)] °mohitaḥ K_1, $𝔹_B$; mohinaḥ K_3, B_1, B_2, 𝔹𝕊. [19] mūḍha° Ṅ, $K_1^{p.c.}$, 𝔹𝕊] mūḍhā° $K_1^{a.c.}$, K_3, B_1, B_2. [20] eva 𝔹𝕊] ehi Ṅ; ava° K_1, K_3, B_1, B_2; *om.* Tib. [21] durṇayāḥ 𝔹𝕊, Tib.$_{-T}$ (*tshul ṅan rnams kyis*)] dunayoḥ Ṅ; °dunnayā K_1, K_3, B_1, B_2 ("*Bindefehler*"); *tshul ṅan rmoṅs ba* Tib.^{T}. [22] sa° $Σ_{-B_2}$] śa° B_2. [23] sarvaṃ 𝕁, Tib. (*thams cad*); cp. quote below] tajja° Ṅ; jñānaṃ K_1, K_3, B_1, B_2, 𝔹𝕊. [24] bhuñjate Ṅ, K_1, K_3, B_1, 𝔹, $𝕊_{ga,bho}$] yujyate 𝔹𝕊; bhujyate 𝕁; *spyod de* Tib.$_{-T}$; *spyod te* Tib.^{T}. [25] kodravān na hi *em.* (*ko dra ba las* [...] *yod pa ma yin no* Tib.^{T})] na hi kodrava Ṅ; na hi kodravā K_1, K_3, B_1, B_2, $𝔹^{MSS}$; kodravā nahi 𝔹𝕊; *ko ṭa pa las* [...] *yod pa ma yin no* Tib.$_{-T}$. [26] śālayaḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] śālaya $K_1^{a.c.}$, B_1; ṇālayat K_3; sālaya B_2; *'bras* Tib. [27] kvacid eva tu 𝔹𝕊] kvacid deva tu Ṅ; kvacit tad eva tu K_1; kacitad eva tu K_3; kvacitad eva tu B_1; kvacitad eva tu B_2; *gaṅ la'aṅ* Tib.$_{T}$; *gaṅ nas* Tib^{T}. [28] ato $Σ_{-Ṅ^{a.c.}}$] atā $Ṅ^{a.c.}$. [29] na hi *st.*] nahi Σ. [30] °tvam K_1, K_3, B_1, B_2, 𝔹𝕊] °tve Ṅ; *ñid* Tib. [31] na hi *st.*] nahi Σ.

jñānasya nirvikalpatvaṃ satyam[1] uktaṃ tathāgataiḥ |
B_1 49r$_1$ na tu jñānasya[2] mūḍhasya nirvikalpatvavarṇanā[3] ||5.5||[a]

K_3 28v$_1$ ⌜jñānaṃ[4] bauddham[5] anābho*gaṃ[6] ⌜nirvikalpam ataḥ smṛtam[7] |
Ṅ 10r$_1$ saṃcintyakāraṇābhāvān[8] na tu[9] niścintatā[10] bhavet ||5.6||[b]

nirvikalpatvam[11] ajñānaṃ[12] kvacid eva[13] na deśitam |
B_2 76$_1$ na hi[14] dharmāparādho 'sti[15]⌟[16] tattvagrahaṇam anyathā[17]⌟[18] ||5.7||

sarvajñaḥ[19] sarvadarśī[20] ca sarvasattvārthakārakaḥ[21] |
tatra tatra jagannāthair[22] deśitaḥ[23] karuṇātmabhiḥ[24] ||5.8||[c]

𝔹 55 nirvikalpanamātratvaṃ[25] smaraṇaṃ kriyate[26] yadi |
padāny etāni sarvāṇi[27] smaryante[28] tu kathaṃ na hi[29] ||5.9||

ubhayārthavihīnatvān na jñānaṃ nāpi sarvavit |
pratiṣiddham[30] idaṃ jñānaṃ[31] mithyājñānaṃ tu mohinām ||5.10||

iti[32] jñānasiddhau[33] mūḍhabhāvanāniṣedhaḥ[34] paricchedaḥ pañcamaḥ[35] ||

[a] *pāda* 5.5a = 5.4c.

[b] Quoted in Rāmapāla's *Sekanirdeśapañjikā* reading: *bauddhaṃ jñānam anābhogaṃ nirvikalpam ataḥ smṛtam | sañcintya kāraṇābhāvān na tu niścintyatā bhavet ||* (SN*p* p. 193).

[c] *pāda* 5.8a = *Bhaiṣajyavastu* (p. 268), *Mahāsāhasrapramardanī* (*Pañcarakṣā* I, p. 19), *Suvarṇavarṇāvadāna* 77.5c et al.; *pāda* 5.8b ≈ JS 8.14d, *Mahāyānasūtrālaṃkāra* 9.74d, TSP 88d, CMT 6.197 (p. 31) + Mahāsukhavajra's *Padmāvatī* (p. 666).

[1] satyam $\Sigma_{\text{-}\dot{N}}$] jñānaṃ $\dot{N}^{a.c.}$; *om.* $\dot{N}^{p.c.}$ (canceled, no replacement visible). [2] na tu jñānasya $\dot{N}$] na tv ajñānasya K_1, K_3, B_2 (red mark below *na* in B_2); tattvajñānasya B_1, 𝔹; tattvajñānena $\mathbb{S}^{em.}$; *ye śes kyis ni* [...] *ma* Tib. [3] nirvikalpatva° $\Sigma_{\text{-}B_2}$] nirvikalpa° B_2 (blank space for one *akṣara*) • °varṇanā $\dot{N}$, Tib.$_{\text{-}T}$ (*gsuṅs so*)] °kalpanā K_1, K_3, B_1, B_2, 𝔹𝕊; *gsuṅ so* Tib.^{T}. [4] jñānaṃ $\dot{N}$, 𝔹𝕊, Tib., SN*p*] jñāna° K_1, K_3, B_1, B_2. [5] bauddham $\Sigma_{\text{-}K_3,B_1}$] boddham K_3; bodham B_1. [6] anābhogaṃ K_1, K_3, B_2, 𝔹𝕊, SN*p*] anābhoga° $\dot{N}$ (nt. in lower margin, illegible); anā B_1 (omitting the following six *pāda*s; "*Trennfehler*"); *lhun grub pas* Tib. [7] smṛtam K_1, 𝔹𝕊, SN*p*] smṛtaḥ $\dot{N}$, K_3, B_2; *bśad de/do* Tib. [8] saṃcintya° K_1, K_3, B_2] sañcintyā° $\dot{N}$; sañcintya 𝔹𝕊, SN*p*; cittasya $\mathbb{S}_{bho}$; *bsam pa'i* Tib. • °kāraṇābhāvān *em.*] kār+bhāv+ ++ $\dot{N}$ (partly illegible due to the damage of the negative); °karaṇābhāvān K_1, K_3, B_2 (°*t*); karuṇābhāvān 𝔹𝕊; bhedābhāvān $\mathbb{S}_{bho}$; kāraṇābhāvān SN*p*; *dbye ba yod min gyi* Tib.$_{\text{-}T}$; *dbye ba yod mi gyis* Tib.^{T} [9] na tu K_1, K_3, B_2, 𝕊, SN*p*] ta(to) $\dot{N}$ (?); natu 𝔹; *ma yin no* Tib. [10] niścintatā $\dot{N}$] niścittatā K_1, K_3, B_2, 𝔹𝕊; niścintyatā SN*p*; *sems med* Tib. [11] nirvikalpatvam $\Sigma_{\text{-}B_2}$, Tib.$^{B,\dot{N},T}$ (*mi rtog ñid ni*)] nivikalpatvam B_2; *mi rtog 'di ni* Tib.$_{\text{-}B,\dot{N},T}$ (→ *nirvikalpaṃ tad*). [12] °aṃ $\Sigma_{\text{-}\dot{N}}$] ajñāna $\dot{N}$. [13] kvacid $\Sigma_{\text{-}\dot{N}}$] kecityava $\dot{N}^{a.c.}$ (?); kecid eva $\dot{N}^{p.c.}$. [14] na hi *st.*] nahi Σ (red mark below *na* in B_2). [15] dharmāparādho ['']sti $\dot{N}$, Tib.$_{\text{-}\mathbb{S}}$ (*chos la ñes pa yod min pas*)] dharm(m)āparā vo sti $K_1^{a.c.}$, K_3, B_2; dharmmāparā vāsti $K_1^{p.c.}$; vo sti B_1; dharmāḥ parā vo 'sti 𝔹; dharmaḥ paro vā'sti $\mathbb{S}^{em.}$; *chos la gñis pa yod min pas* Tib.$^{\mathbb{S}}$. [16] nirvikalpam ataḥ smṛtam [...] dharmāparādho 'sti $\Sigma_{\text{-}B_1,\mathbb{B}_B}$] vo sti B_1; *om.* $\mathbb{B}_H$. [17] tattvagrahaṇam anyathā *conj.* (*metri causa*)] anyathā tatvagrāhi na $\dot{N}$ (*contra metrum*); anyathā tatvagrāhiṇaḥ K_1, K_3, B_1, B_2, $\mathbb{S}_{ga}$; anyathā tattvagrāhiṇām 𝔹𝕊; *de ñid gźan du rtog pa yin* Tib.$_{\text{-}\dot{N},T}$; *de ñid gźan du rtogs pa yin* Tib.$^{\dot{N},T}$ [18] jñānaṃ [...] tattvagrahaṇam anyathā $\Sigma_{\text{-}\mathbb{B}_H}$ (see variants in preceding notes)] *om.* $\mathbb{B}_H$; "*H omits 4 lines*" $\mathbb{B}^{nt.}$. [19] sarvajñaḥ $\Sigma_{\text{-}\dot{N}}$] sarvajña $\dot{N}$. [20] °darśī $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊] °darśi $K_1^{a.c.}$, K_3, B_1, B_2. [21] °sattvārtha° $\dot{N}$, Tib. *sems can* [...] *don*] °lokārtha° K_1, K_3, B_1, B_2, 𝔹𝕊. [22] °nāthair $\dot{N}$, 𝔹𝕊, Tib.] °nāthe K_1, K_3, B_1; °nārthe B_2. [23] deśitaḥ $K_1^{p.c.}$, 𝔹𝕊] deśitaṃ $\dot{N}$; deśita° $K_1^{a.c.}$, K_3, B_1, B_2; *ston mdzad pa* Tib. [24] °bhiḥ $\Sigma_{\text{-}\dot{N}}$] °bhi $\dot{N}$. [25] °kalpana° $\Sigma_{\text{-}K_3}$] °kalpena K_3 • (°)mātratvaṃ K_1, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{ka,ga}$, Tib.] °mātratatvaṃ $\dot{N}$; °mātraṃ tu 𝕊. [26] °te $\Sigma_{\text{-}K_3}$] °ta K_3. [27] padāny etāni sarvāṇi $\dot{N}^{a.c.}$, K_1, B_1] padany etani sarvāṇi $\dot{N}^{p.c.}$ (vowel-signs in °*ānye*° faint, only *e* was added); padānyatāni sarvvāṇi K_3; yadānye tāni sarvāṇi B_2; *gaṅ tshe 'di dag thams cad kyaṅ* Tib. (→ *yadāpy etāni sarvāṇi*) [28] smaryante $\Sigma_{\text{-}B_2}$] sparyyante B_2. [29] na hi *st.*] nahi Σ. [30] pratiṣiddham 𝔹𝕊, Tib. (*rab tu bkag*)] pratisiddham $\dot{N}$, K_1, K_3, B_1, $\mathbb{B}_{MSS}$; pratisiddhim B_2. [31] jñānaṃ *em.* (*ye śes* Tib.)] jñāna° $\dot{N}$; ta(t)tvaṃ K_1, K_3, B_1, B_2, 𝔹𝕊. [32] iti $\dot{N}$] *om.* $\Sigma_{\text{-}\dot{N}}$. [33] °au $\Sigma_{\text{-}K_3}$] °o K_3. [34] °niṣedhaḥ $\Sigma_{\text{-}\dot{N}}$] °nisedhaḥ $\dot{N}$. [35] paricchedaḥ pañcamaḥ *corr.*] paricchedapañcamaḥ $\dot{N}$; pañcamaḥ K_1, K_3, B_1, B_2; pañcamaḥ paricchedaḥ 𝔹𝕊; paricchedaḥ $\mathbb{S}_{ga}$.

1.6 ṣaṣṭhaḥ paricchedaḥ

nāśvāsaṃ[1] nāpi praśvāsaṃ[2] tattvaṃ[3] bhavitum arhati[4] | Ṅ 10r$_3$, K$_1$ 20v$_{11}$, K$_3$ 28v$_4$, B$_1$ 49r$_4$, B$_2$ 76$_9$, 𝔹 56, 𝕊 116
tayor[5] madhye[6] bhaven nāpi[7] vāyutattvaṃ[8] kathaṃ[9] bhavet ||6.1||[a]

madhye[10] na kiñcid apy asti[11] kathaṃ tattvaṃ[12] bhaviṣyati |
vāyor[13] yadi bhavet tattvaṃ bhastrāyāś ca[14] bhaviṣyati ||6.2||[b]

preraṇe bhastrayā[15] vāyos[16] tathaivākṣepaṇe 'pi ca[17] |
yathā kaścid dhamed[18] bhastrāṃ[19] tadvad dehaṃ[20] dhamen[21] manaḥ[22] ||6.3||

na vāyudhamakaḥ[23] kaścin na[24] vāyur[25] dhamakas[26] tathā |
kāyasya dhamakenaiva[27] bhastrāyā[28] dhamake*na[29] ca ||6.4|| K$_1$ 21r$_1$

na viśeṣas tayor dṛṣṭo[30] yogibhis[31] tattvadarśibhiḥ[32] |
nareṇa[33] manasā tulyaṃ * dhamakatvakriyāṃ prati[34] ||6.5|| B$_1$ 49v$_1$

[a] Regarding this section, see also PAJS (VP vol. 3, p. 83 l. 1-31).

[b] *pāda* 6.2b = 3.24d.

[1] nāśvāsaṃ K$_1^{p.c.}$, 𝔹𝕊] na svāsaṃ Ṅ; nāsvāsaṃ K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *rṅub min ni* Tib.$^{\text{-G,N,T}}$; *rṅub min na* Tib.$^{\text{G,N}}$; *rṅub ba min* Tib.$^{\text{T}}$. [2] praśvāsaṃ K$_1^{p.c.}$, 𝔹𝕊] prasvāsaṃ Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *dbugs 'byuṅ* Tib. [3] tattvaṃ K$_1$, 𝔹𝕊] na tatvaṃ Ṅ, Tib.$^{\text{-T}}$ (*de ñid* [...] *min*); tatva K$_3$, B$_1$, B$_2$; *om.* Tib.$^{\text{T}}$. [4] bhavitum arhati K$_1^{p.c.}$, 𝔹𝕊] bhavam arhati Ṅ; bhavatim arhati K$_1^{a.c.}$, K$_3$, B$_2$ ("*Bindefehler*"); bhavatium arhati B$_1$; *grub par rigs pa* Tib$^{\text{B,Ṅ}_c}$; *grub pa rigs pa* Tib$^{\text{C,D,Ṅ}_{a,b},\mathbb{S}}$; *grub pa rig pa* Tib$^{\text{G,N,Q}}$; *om.* Tib.$^{\text{T}}$. [5] tayor Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib. (*de gñis*)] tayo K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [6] madhye Σ, Tib. (*dbus na*)] madhya° 𝔹$_B$. [7] bhaven nāpi Ṅ, B$_2$, 𝕊$_{ga}$] bhavenāpi K$_1$, K$_3$, B$_1$, 𝔹$_B$; bhavan nāpi 𝔹𝕊; *'aṅ yod ma yin* Tib. [8] vāyu° Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, Tib.$^{\text{-T,𝕊}}$ (*rluṅ gi*)] vāyus 𝔹𝕊, Tib.$^{\mathbb{S}}$ (*rluṅ ni*); *rluṅ gis* Tib.$^{\text{T}}$. [9] kathaṃ Σ$_{\text{-K}_1}$] kathaṃm K$_1$. [10] madhye Σ$_{\text{-K}_3,\text{B}_1,\text{B}_2}$] madhya K$_3$, B$_1$; madhyaṃ B$_2$. [11] apy asti Σ$_{\text{-B}_2}$] anyāsti Ṅ. [12] kathaṃ tattvaṃ Σ$_{\text{-B}_2}$] tatvaṃ - B$_2$ ("*Trennfehler*"). [13] vāyor *em.* (*rluṅ gi* Tib.$^{\text{B,Ṅ}_{ac}}$)] vāyur Σ$_{\text{-K}_3,\text{B}_1,\text{B}_2}$ (*rluṅ ni* Tib.$^{\text{-B,Ṅ}_{ac}}$); vāyu K$_3$, B$_1$, B$_2$. [14] bhastrāyāś ca *em.*] bhraṣṭrāyāṃś ca Ṅ; bhastrāyāṃś ca K$_1$; bhastrāpāśve K$_3$, B$_2$; rastrāpārśve B$_1$; bhastrāpārśve 𝔹, 𝕊$_{ka,mu}$; bhastrāyāṃ ca 𝕊; *sbud pa yaṅ ni* Tib.$^{\text{C,D,P,𝕊}}$; *sdud pa yaṅ ni* Tib.$^{\text{G,N,Q}}$; *sbud pas kyaṅ ni* Tib.$^{\text{B,Ṅ}_{b,c}}$; *sbyad pas kyaṅ ni* Tib.$^{\text{Ṅ}_a}$; *sbud pa 'aṅ ni* Tib.$^{\text{T}}$. [15] bhastrayā K$_1$, B$_1$, B$_2$, 𝔹𝕊] bhraṣṭrayā Ṅ; bhadrayā K$_3$; *sbud pa* Tib.$^{\text{-B,Ṅ}}$; *spud pas* Tib.$^{\text{B,Ṅ}_{b,c}}$; *spyad pa* Tib.$^{\text{Ṅ}_a}$. [16] vāyos Ṅ, 𝔹𝕊, Tib.$^{\mathbb{S}}$ (*rluṅ gi*)] vāyau K$_1$; vāyo K$_3$, B$_1$, B$_2$; *rluṅ gis* Tib.$^{\text{-B,Ṅ,T}}$; *rluṅ ni* Tib.$^{\text{B,Ṅ,T}}$. [17] tathaivā° K$_1$, K$_3$, B$_1$, B$_2$] tathā Ṅ; tathaiva 𝔹𝕊; *de bzin* Tib. • °kṣepaṇe [']pi ca K$_1^{p.c.}$] kṣep(e)na y(o)pi ca Ṅ; °kṣepāṇe pi ca K$_1^{a.c.}$; °kṣepāṇa pi ca K$_3$, B$_1$, B$_2$; kṣepaṇe 'pi ca 𝔹𝕊; *'dren pa dag kyaṅ byed* Tib. [18] dhamed Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib.$^{\text{-C,D}}$ (*'bud pa*)] dhame K$_1^{a.c.}$; grame K$_3$; bhrame B$_1$ (?), B$_2$; *'byuṅ pa* Tib.$^{\text{C,D}}$. [19] bhastrāṃ 𝔹𝕊] bhaṣṭrā Ṅ; bhastrā K$_1$, B$_1$; sraṃ trā K$_3$; bhrastrā B$_2$; *sbud* Tib.$^{\text{-C,D,Ṅ}_a}$; *spud* Tib.$^{\text{C,D}}$; *spyad* Tib.$^{\text{Ṅ}_a}$. [20] dehaṃ K$_1$, 𝕊] dehāt Ṅ; deho 𝔹, 𝕊$_{ka,mu}$; deha° K$_3$, B$_1$, B$_2$, 𝔹$_{MSS}$; *lus kyaṅ* Tib.$^{\text{-B,Ṅ}}$; *lus ṅag* Tib.$^{\text{Ṅ}}$. [21] dhamen K$_1^{p.c.}$ (° *t* K$_1^{a.c.}$), K$_3$, B$_1$, B$_2$ (all ° *t*), 𝔹𝕊] vamet Ṅ; *om.* Tib. [22] manaḥ Σ$_{\text{-Ṅ}^{a.c.}}$] mana Ṅ$^{a.c.}$; *yid kyis* Tib.$^{\text{-G,N,Q}}$; *yid kyi* Tib.$^{\text{G,N,Q}}$. [23] na vāyudhamakaḥ K$_1^{p.c.}$, 𝔹𝕊] vāyunā dhamakaḥ Ṅ; na vāyudharmakaḥ K$_1^{a.c.}$, K$_3$, B$_2$, 𝕊$_{ga}$; na vāyudharmmadharmmakaḥ B$_1$; *rluṅ las 'bud pa ('ga') med ciṅ* Tib.$^{\text{-B,Ṅ,T}}$; *rluṅ la sbud pa ('ga') med ciṅ* Tib.$^{\text{B,Ṅ}_{b,c},\text{T}}$; *rluṅ la spyad pa ('ga') med ciṅ* Tib.$^{\text{Ṅ}_a}$. [24] na K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] nā Ṅ; *yin* Tib.$^{\text{-B,Ṅ,T,𝕊}}$; *min* Tib.$^{\text{B,Ṅ,T,𝕊}}$. [25] vāyur Ṅ, K$_1$, B$_1$] vāyu° K$_3$, B$_2$, 𝔹𝕊; *rluṅ yaṅ* Tib. [26] dhamakas *em.*] (°)dhāmakas Ṅ, K$_1$, B$_1$, B$_2^{p.c.}$; °ddhāmakas K$_3$; °(dh)rāmakas B$_2^{a.c.}$ (unclear); °dhmāmakas 𝔹; °dhmāpakas 𝕊$^{em.}$; *'bud pa* Tib.$^{\text{-B,Ṅ}}$; *sbud pa* Tib.$^{\text{B,Ṅ}_{b,c}}$; *spyad pa* Tib.$^{\text{Ṅ}_a}$. [27] dhamakenaiva Ṅ$^{p.c.}$, K$_1$, K$_3$, B$_2$] *om.* Ṅ$^{a.c.}$ (added in lower margin); dharmmakenaiva B$_1$; dhamakeneva 𝔹𝕊; dharmakeneva 𝔹$_{H,N}$; *'bud pa gaṅ yin* Tib.$^{\text{-T}}$; *'bud pa gaṅ yaṅ yin bas* Tib.$^{\text{T}}$. [28] bhastrāyā Σ$_{\text{-Ṅ}^{a.c.}}$] *om.* Ṅ$^{a.c.}$ (added in lower margin). [29] dhamakena K$_1$, K$_3$, B$_2$, 𝔹𝕊] dhārmakena Ṅ; dharmakena B$_1$, 𝔹$_{H,B}$; *'bud par byed pa* Tib.$^{\text{-Ṅ}_a,\text{T}}$; *'bad par byed pa* Tib.$^{\text{Ṅ}_a}$; *om.* Tib.$^{\text{T}}$. [30] viśeṣas tayor dṛṣṭo 𝔹𝕊, Tib.$^{\text{-N}}$ (*de dag khyad par ma mthoṅ ste*)] viśeṣa<s> tayor dṛṣṭa° Ṅ$^{p.c.}$; viṣesatayo dṛṣṭo K$_1^{a.c.}$; viśeṣatayo dṛṣṭo K$_1^{p.c.}$; viṣesa tayo dṛṣṭā K$_3$, B$_1$, B$_2$; *dag khyad par ma mthoṅ ste* Tib.$^{\text{N}}$. [31] yogibhis Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib. (*rnal 'byor pas*)] yogibhi K$_1^{a.c.}$, B$_1$; yogiti K$_3$, B$_2$. [32] °darśibhiḥ Σ$_{\text{Ṅ}}$ Tib. (*mthoṅ ba'i*)] °deśibhiḥ Ṅ. [33] nareṇa Σ$^{Skt.}$, Tib.$^{\text{T,𝕊}}$ (*mi daṅ*)] dehena 𝕊$_{bho}$; *miṅ daṅ* Tib.$^{\text{-T,𝕊}}$. [34] dhamakatvakriyāṃ prati Σ$_{\text{Ṅ}}$] dharmmakatvaṃ kriyāṃ prati Ṅ; *'bud pa yin ni bya ba'i phyir* Tib.$^{\text{T}}$; *'bud pa ñid ni bya ba min* Tib.$^{\text{B,Ṅ}}$; *'bud pa yi ni bya ba min* Tib.$^{\text{-B,Ṅ,T}}$.

bhastrāyā[1] vāyunā tulyaṃ[2] praśvāsāśvāsavāyunā[3] |
bhastrāvāto[4] yathā[5] tattvaṃ dehavāyus tathā bhavet ||6.6||

dehavāyur[6] yadā tattvaṃ sarvadvāravinirgatam[7] |
tattvaṃ tu[8] yujyate vaktum[9] aviśeṣatvāt[10] prabhañjanaḥ[11] ||6.7||

bhraṣṭamārgābhirūḍhānāṃ[12] mithyātattvaprabhāvinām[13] |
na teṣāṃ sugatau janma gatir ekaiva nārakī ||6.8||[a]

B_2 77_1; Ṅ $10v_1$ iti[14] jñānasiddhau[15] * praśvāsāśvāsatattvapratiṣedhaḥ[16] paricchedaḥ[17] ṣaṣṭhaḥ ||

1.7 saptamaḥ paricchedaḥ

Ṅ $10v_1$, K_1 $21r_3$, K_3 $28v_{11}$, B_1 $49v_3$, B_2 77_2, 𝔹 57, 𝕊 117 sukhaṃ dvīndriyajaṃ[18] kecit[19] tattvam[20] āhur[21] narādhamāḥ[22] |
tac cāpi[23] mahāsukhaṃ[24] naiva pravadanti jinottamāḥ[25] ||7.1||[b]

K_3 $29r_1$ pratītyotpādasaṃbhūtaṃ na ta*ttvaṃ[26] jñāyate[27] kvacit[28] |
na[29] tat sukhaṃ svabhāvena vidyate sarvadā yataḥ[30] ||7.2||

[a] *pāda* 6.8c = 17.24e; *pāda* 6.8d = GS 1.49d.

[b] Quoted in Rāmapāla's *Sekanirdeśapañjikā*, reading: *kecid dvayendriyajaṃ saukhyaṃ tattvam āhur narādhamāḥ | tac cāpi mahāsukhaṃ naiva pravadanti jinottamāḥ* || (SN*p* p. 202); preserved in Tibetan also in Tōh. 1193 (D f. 26r) and Tōh. 2226 (D f. 81v-82r). Cp. SUṬ: *sukhaṃ dvīndriyajaṃ tattvaṃ devānāṃ rāginām smṛtam | trailokyācāranirmuktaṃ buddhānāṃ sukham akṣaram* || (p. 172); see also Isaacson and Sferra 2015, p. 110; *pāda* 7.1d = 8.35d, 9.8d, 9.33d and 13.8d. Regarding this section, see PAJS (VP vol. 3, pp. 78 l. 19 - 80 l. 21).

[1] bhastrāyā $K_1^{p.c.}$, 𝔹𝕊] bhrastrāy<ā> $Ṅ^{p.c.}$; vastrāyā $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); *sbud pa* Tib.$_{\text{-T}}$; *'bud pa* Tib.$^{\text{T}}$. [2] tulyaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] tulya° K_3, B_1, B_2. [3] praśvāsāśvāsa° *st.*] prasvāsāsvāsa° Ṅ; prasvāsosa° $K_1^{a.c.}$, $K_3^{p.c.}$, B_1, B_2 ("*Bindefehler*"); praśvāsośvāsa° $K_1^{p.c.}$; prasvāso $K_3^{a.c.}$; śvāsapraśvāsa° 𝔹𝕊; śvāsapraśvāso sa (?) $\mathbb{B}_{\text{MSS}}$; *dbugs rṅub dbugs 'byin* Tib.$_{\text{-T}}$; *dbugs rtag dbug 'byin* Tib.$^{\text{T}}$. [4] bhastrāvāto *em.*] bhraṣṭrāvāto Ṅ; bhastrāvāsaṃ $K_1^{a.c.}$; bhastrāvātaṃ $K_1^{p.c.}$, K_3, B_1, 𝔹𝕊; bhastrāvāgaṃ B_2; *sbud ldan* $\text{Tib.}_{\dot{\text{N}}_a}$; *spyad pa ldan* $\text{Tib}^{\dot{\text{N}}_a}$. [5] yathā $\Sigma_{\text{-}Ṅ}$, Tib. (*ji/ci bźin du*)] yadā Ṅ. [6] °vāyur $\Sigma_{\text{-}K_3,B_1,B_2}$] °vāyu K_3, B_1, B_2. [7] sarva° Ṅ, K_1, K_3, B_1, B_2, 𝔹, Tib. (*kun nas*)] sarvaṃ Ṅ, $\mathbb{S}^{\text{sil.}}$ • °vinir° $\Sigma_{\text{-}K_3}$] °vini° K_3. [8] tattvaṃ tu Ṅ] na ta(t)tvaṃ $\Sigma_{\text{-}Ṅ}$; *de ñid yin par* Tib.$^{\text{B,N,T}}$; *de ñid rig pas* Tib.$^{\text{C,D,P,S}}$; *de ñid yin pas* Tib.$^{\text{G,N,Q}}$. [9] vaktum Ṅ, $K_1^{p.c.}$ (°*ṃ*), 𝔹𝕊 (partly °*ṃ*)] vaktuṃ m° $K_1^{a.c.}$, K_3, B_1, $\mathbb{B}_{\text{H}}$; vastraṃm B_2; vastraṃ $\mathbb{B}_{\text{B}}$. [10] aviśeṣatvāt Ṅ] avişamatvāt $K_1^{a.c.}$, $\mathbb{B}_{\text{N}}$, $\mathbb{S}_{\text{ka,bho}}$; avişasatvāt K_3, B_1; avişasatvān B_2; āveśatvāt 𝔹; avişayatvāt $\mathbb{B}_{\text{H,B}}$; viṣayatvāt $K_1^{p.c.}$, 𝕊; *daṅ khyad par med pa yin* Tib. [11] prabhañjanaḥ $\Sigma_{\text{-}Ṅ}$] prabhañjanaṃ Ṅ; *rluṅ* Tib. [12] bhraṣṭa° K_1, K_3, B_1, B_2, 𝔹𝕊𝕁, Tib. (*ñams*)] bhraṣṭrā Ṅ.• °mārgābhirūḍhānāṃ *em.*] mā>r<rgābhirūḍhānā $Ṅ^{p.c.}$; °mārgātimūḍhānāṃ K_1, K_3, B_1, B_2, 𝕊, $\mathbb{B}_{\text{MSS}}$; °mārgagamūḍhānāṃ 𝔹; °mārgābhimūḍhānāṃ 𝕁, Tib.$_{\text{-T}}$ (*mṅon par rmoṅs śiṅ lam las*); *mṅon par rmoṅs śiṅ li man* Tib.$^{\text{T}}$. [13] °tattvaprabhāvinām K_1, 𝔹𝕊] °tattvaṃ prabhāvitaṃ Ṅ; °tatvaprabhāvinā K_3, B_1, B_2; *don ni rab bsgoms pa* Tib.$_{\text{-B,N,T}}$; *don ni rab bsgoms na* Tib.$^{\text{B,N}}$; *don ni rab sgom ba* Tib.$^{\text{T}}$. [14] iti Ṅ] *om.* $\Sigma_{\text{-}Ṅ}$. [15] °siddhau $\Sigma_{\text{-}K_3}$] si K_3. [16] praśvāsāśvāsatattva° *em.* (*dbugs rṅub pa daṅ 'byuṅ ba'i de kho na ñid* Tib.$_{\text{-B,N,T}}$)] prasvāsāsvāsatatva° Ṅ; āsvāsaprasvāsatatva° $K_1^{a.c.}$, K_3; āśvāsapraśvāsatattva° $K_1^{p.c.}$, 𝕊, Tib.$^{\text{N,T}}$ (*dbugs 'byuṅ ba daṅ rngub pa'i de kho na ñid*); āsvāsa° B_1 ("*Trennfehler*"); āsvāsatatva° B_2 ("*Trennfehler*"); āśvāsa° 𝔹, $\mathbb{S}_{\text{ka,mu}}$; *dbugs 'byuṅ ba daṅ rṅub pa'am de kho na ñid* Tib.$^{\text{B}}$; • °pratiṣedhaḥ $\Sigma_{\text{-}K_1^{a.c.},B_1}$] °pratiṣedha° $K_1^{a.c.}$, K_3, B_1, B_2; *bstan pa'i* Tib.$^{\text{T}}$. [17] paricchedaḥ Ṅ, Tib. (*le'u*)] *om.* K_1, K_3, B_1, B_2, 𝔹𝕊. [18] dvīndriyajaṃ 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*dbaṅ po gñis (')byuṅ*)] dvendriyajaḥ Ṅ; dvendriyajaṃ K_1, K_3, B_2; dvendriyaṃ jaṃ B_1; *dbaṅ po 'byuṅ ba* Tib.$^{\text{G,N,Q}}$. [19] kecit $\Sigma_{\text{-}Ṅ}$] kaścit Ṅ; *om.* Tib. [20] tattvam $\Sigma_{\text{-}Ṅ^{a.c.},B_2}$] tattvaṃm $Ṅ^{a.c.}$; tvam B_2. [21] āhur $\Sigma_{\text{-}K_3,B_1,B_2}$] ārhur K_3; āhu B_1; āhūr B_2. [22] narādhamāḥ $\Sigma_{\text{-}B_1^{a.c.}}$] narādhumāḥ $B_1^{a.c.}$. [23] tac cāpi $\Sigma_{\text{-}Ṅ,\mathbb{B}}$] tac ca Ṅ; tattvaṃ 𝔹; *de ni* Tib.$_{\text{-T}}$; *de'i* Tib.$^{\text{T}}$. [24] °sukhaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °sukha K_3, B_1, B_2. [25] jinottamāḥ $\Sigma_{\text{-}Ṅ}$] jinottamā Ṅ. [26] tattvaṃ $\Sigma_{\text{-}K_1^{a.c.}}$] tvaṃ $K_1^{a.c.}$. [27] jñāyate Ṅ, Tib.$^{\text{B,Ṅ}}$ (*śes (mi) 'gyur*)] jāyate $\Sigma_{\text{-}Ṅ}$, Tib.$^{\text{T}}$ (*skye (mi) 'gyur*); *śes (mi) 'grub* Tib.$_{\text{-B,N,T}}$. [28] kvacit $\Sigma_{\text{-}Ṅ}$] kecit Ṅ. [29] na $\Sigma_{\text{-}K_1^{a.c.},K_3,B_2}$] sa $K_1^{a.c.}$, B_2 ("*Bindefehler*"); ma K_3. [30] sarvadā yataḥ 𝔹𝕊, Tib.$_{\text{-T}}$ (*gaṅ phyir* [...] *thams cad du*)] sarvadā yata Ṅ; sarvadāyakam K_1, $\mathbb{S}_{\text{ga}}$; sarvadāyakāḥ K_3, B_1, B_2 ("*Bindefehler*"); *gaṅ phyir* [...] *thams cad kun* Tib.$^{\text{T}}$.

sarvatāthāgataṃ[1] jñānaṃ[2] svasaṃvedyasvabhāvajam[3] |
sarvasaukhyāgrabhūtatvān[4] mahāsukham iti smṛtam ||7.3||[a]

anityaṃ mahāsukhaṃ naiva[5] sadā nityaṃ mahāsukham |
kacchukaṇḍūyanotpannaṃ[6] kathaṃ mahāsukhaṃ na hi[7] ||7.4||[b]

rāgatulyaṃ sukhaṃ nāsti taj jinebhyaḥ[8] samādadet[9] |
bhuñjānaḥ[10] sarvakāmāṃś ca[11] jugupsāṃ[12] naiva kārayet ||7.5||[c]

yogatantreṣu[13] sarveṣu vajrasa*ttvena deśitam | B$_1$ 50r$_1$
yogināṃ[14] cittasaukhyārthaṃ[15] na tattvaṃ paramārthataḥ[16] ||7.6||[d]

iti[17] jñānasiddhau mahāsukhaprativarṇikāpratiṣedhaḥ[18] paricchedaḥ[19] saptamaḥ[20] ||

1.8 aṣṭamaḥ paricchedaḥ

sukhaṃ vedyaṃ[21] niṣiddhaṃ tu[22] samyagjñānam ato[23] na hi[24] | Ṅ 10v$_4$, K$_1$ 21r$_7$, K$_3$ 29r$_4$, B$_1$ 50r$_2$, B$_2$ 77$_{15}$, 𝔹 58, 𝕊 118
mithyātattvāni[25] sarvāṇi[26] kalpitāni sumohinām[27] ||8.1||[e]

[a] Cited in Tōh. 1193 (D f. 26r), reading: *bde gśegs kun gyi ye śes ni || raṅ ñid ṅo bo ñid mkhyen la || bde ba kun gyi gtsor gyur la || bde ba chen po źes bśad do ||*; *pāda* 7.3a = 1.37a, 1.50a, 15.11a; *pāda* 7.3b ≈ JS 1.90a, 17.4c, GSMV 316a. HSP (pp. 9, 27), AK (p. 14) et al.; *pāda* 7.3d = BhHS (= *Kṛṣṇayamāritantrapañjikā* p. 142), CMP (ed. J. S. Pandey 2000a, p. 95). Regarding this verse and the proposition *tāthāgataṃ jñānaṃ svasaṃvedyam*, see also PAJS VP (VP vol. 3, pp. 77 l. 25 - 78 l. 18).

[b] Cited in chapter three of Ratnarakṣita's *Padminī*, reading [verbatim]: *tad uktaṃ jñānasiddhau | anityaṃ mahāsukhan naiva sadā nityaṃ mahāsukhaṃ | kacchūkaṇḍūyanotpanno katham mahāsukhaṃ na hīti |* (Takaoka MS Ca 17, f. 9v$_5$).

[c] 7.5ab ≈ STTS 1,1462ab: *rāgatulya[ṃ] sukhaṃ nāsti jinebhyas taṃ tu saṃdadan |* (cited in NMAA p. 217: *rāgatulyaṃ sukhaṃ nāsti taj jinebhyaḥ samādadat |*); *pāda* 7.5d = GST 17.47b.

[d] *pāda* 7.6a = GST 18.135a; *pāda* 7.6b = 11.4d, 14.4d.

[e] With reference to Indrabhūtipāda, verse 8.1cd is quoted in chapter 13 of Ratnarakṣita's *Padminī*, reading *sumohibhiḥ* instead.

[1] °tāthāgataṃ B$_1$, 𝔹𝕊] °tāthāgata° Ṅ, K$_1$$^{p.c.}$; °tāgata° K$_1$$^{a.c.}$, K$_3$, B$_2$ ("*Bindefehler*"); *bde gśegs* Tib.$_{\text{-Ṅ}}$; *bder gśegs* Tib.$^{\text{Ṅ}}$. [2] °aṃ Σ$_{\text{-Ṅ}}$] °a° Ṅ. [3] °jam Ṅ (°*ṃ*), K$_1$, K$_3$, B$_1$, B$_2$ (the latter two °*ṃ*), 𝕊$_{\text{ga}}$, Tib.$^{\text{T}}$ (*'byuṅ*)] °kam 𝔹𝕊, Tib.$_{\text{-T}}$ (*pa'i*). [4] °bhūtatvān Ṅ$^{p.c.}$ (°*t*), K$_1$$^{p.c.}$, 𝔹𝕊(°*t*)] °bhūtatvat Ṅ$^{a.c.}$; °bhūtvān K$_1$$^{a.c.}$, K$_3$; °bhūtvāt B$_1$ ("*Bindefehler*"); °bhū<ta>tāt B$_2$$^{p.c.}$; *gyur pas* Tib.$_{\text{-G,N,Q}}$; *gyur pa'i* Tib.$^{\text{G,N,Q}}$. [5] anityaṃ mahāsukhaṃ naiva K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, *Padminī* (hypermetrical)] mahāsukhan na vānityaṃ Ṅ (nt. in upper margin, illegible). [6] kacchu° Ṅ, K$_1$, K$_3$, B$_1$, B$_2$] kaccha° 𝔹𝕊; *mtshun khuṅ* Tib.$^{\text{C,D}}$; *mchan khuṅ* Tib.$_{\text{-C,D,T}}$; *śu pa* Tib.$^{\text{T}}$ • °kaṇḍūyanot° K$_1$, B$_1$, 𝔹𝕊] °kanūyatot° Ṅ; °kaṇḍayanon° K$_3$; °kaṇḍupanot° B$_2$; *g.ya' phrugs las* Tib.$_{\text{-C,D,T,𝕊}}$; *phrug pa las* Tib.$^{\text{T}}$; *g.ya' 'phrugs las* Tib.$^{\text{C,D,𝕊}}$. [7] na hi *st.*] nahi Σ$_{\text{-𝕊}}$; bhavet 𝕊$^{\text{em.}}$. [8] taj jinebhyaḥ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊, Tib. (*de ni rgyal ba rnams la*)] tarjjinebhya K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"). [9] samādadet Ṅ] samādadan K$_1$, K$_3$, B$_1$, 𝔹𝕊; samādadat B$_2$; *phul* Tib$^{\text{C,D,G,P}}$; *dbul* Tib.$^{\text{B,Ṅ}}$; *'da'* Tib.$^{\text{T}}$. [10] bhuñjānaḥ *em.* (*loṅs spyod ciṅ* Tib.)] bhuñjanāt Ṅ; bhuñjīta K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊. [11] °kāmāṃś ca B$_1$, 𝔹𝕊] °vāmāś ca Ṅ; °kāmāś ca K$_1$, K$_3$, B$_2$; *'dod pa'i don* Tib. [12] °āṃ K$_1$, B$_1$, 𝔹𝕊] °ā Ṅ, K$_3$; °āt B$_2$. [13] °tantreṣu 𝕊$^{\text{em.}}$, Tib. (*rgyud ni* [...] *las*)] °tantre Ṅ (note in right-hand margin, illegible); °bhadreṣu K$_1$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"), 𝔹. [14] °āṃ K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] °āś Ṅ; *rnal 'byor pa yi* Tib.$^{\text{B,C,D,Ṅ,P}}$; *rnal 'byor pa* Tib.$^{\text{G,N,Q}}$; *rnal 'byor pa'i* Tib.$^{\text{T}}$. [15] citta° Σ$_{\text{-K}_1}$$^{a.c.}$] cittaṃ K$_1$$^{p.c.}$ • °ārthaṃ Σ$_{\text{-K}_3}$] °āthan K$_3$. [16] °taḥ Σ$_{\text{-Ṅ}}$] °ta Ṅ. [17] iti Ṅ] *om.* Σ$_{\text{-Ṅ}}$. [18] °prativarṇikā° Σ$_{\text{-Ṅ}}$] °varṇikā° Ṅ • °aḥ Ṅ, 𝔹𝕊] °a K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$. [19] paricchedaḥ Ṅ, Tib. (*le'u*)] *om.* K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊. [20] saptamaḥ Σ$_{\text{-B}_2}$] samāptaḥ B$_2$. [21] sukhaṃ vedyaṃ Σ$_{\text{-𝔹}}$] svasaṃvedyaṃ 𝔹. [22] niṣiddhaṃ tu *em.*] nisidhyantu Ṅ; pratisiddhaṃ K$_1$, K$_3$, B$_1$, B$_2$; pratiṣiddhaṃ 𝔹𝕊; *bkag pa(s) na* Tib. [23] °o Σ$_{\text{-Ṅ}}$] °ā Ṅ. [24] na hi *st.*] nahi Σ. [25] mithyā° Σ$_{\text{-𝔹}}$] mithyā 𝔹. [26] sarvāṇi Σ$_{\text{-Ṅ}}$] sarvāni Ṅ. [27] sumohinām Ṅ, 𝔹𝕊, Tib.$^{\text{T}}$ (*rmoṅs bcas rnams kyis*)] sumohitām K$_1$, K$_3$, B$_1$, B$_2$; sumohibhiḥ *Padminī*, Tib.$_{\text{-T}}$ (*rmoṅs bcas rnams kyis*).

svabuddhyaiva[1] niṣedhyāni[2] anyāny api[3] vicakṣaṇaiḥ |
samyaktattvaṃ yathālabhyaṃ[4] tad idānīṃ[5] prakathyate ||8.2||

parīttabuddhayaḥ[6] sattvā alpapuṇyālpavīryakāḥ[7] |
kathaṃ te prāpnuyur[8] jñānaṃ sarvatāthāgataṃ param ||[a]
tad anukramaṃ[9] bravīmy eṣa[10] sarvabuddhais tu[11] deśitam[12] ||8.3||

jānunī[13] saṃpratiṣṭhāpya[14] dharaṇyāṃ[15] supratiṣṭhitaḥ[16] |
B_2 78$_1$ vaded evaṃ[17] tataḥ śrāddho[18] ṛjukāyaḥ[19] kṛtāñjaliḥ[20] ||8.4||[b]

saṃbhūtāḥ[21] śāsino[22] loke bhaviṣyanty apy[23] anāgatāḥ |
vartamānagatāś[24] caiva saddharmapratideśakāḥ[25] |
Ṅ 11r$_1$ sarvabuddhān ahaṃ vande[26] ye tān[27] tattvapradeśa*kān[28] ||8.5||

ahaṃ niryātayāmy eṣa[29] pūjopasthānakarmaṇe[30] |
ātmānaṃ[31] sarvabuddhānāṃ pratigṛhṇantu[32] nāyakāḥ[33] ||8.6||[c]

sarvapūjāviśeṣais tu[34] pūjayeyaṃ[35] jagadgurūn[36] |
B_1 50v$_1$ ākāśadhā*tuparyantair[37] apramāṇaparigrahaiḥ[38] ||8.7||[d]

[a] Quoted in Tibetan translation in the 'synopsis' in Tib.^{T} (p. 183); *pāda* 8.3d = 15.12b, 15.5b.

[b] Cp. SBS 8.9 (SBS$^{ed.}$ 8.8): *sarvāṅgam aṅgapraṇato dharaṇyāṃ supratiṣṭhitaḥ | hṛdi vaktre tathā mūrdhni añjalyā nāmayen naman ||*; *pāda* 8.4b ≈ MBh 1,68.13d, BP 191.21d et al.

[c] *pāda* 8.6d = GKVS (p. 96) (= BCA 2.66b, *Nityakarmapūjāvidhi* 15b (p. 159)).

[d] *pāda* 8.7a ≈ 1.77a; *pāda* 8.7c = 18.*vi*$_c$ (SBS 6.96c); *pāda* 8.7c ≈ 18.*ix*$_c$ (SBS 6.99c), SBS 9.177c, *Saṃpuṭatantra* 3.1.23a (= 8.1.21a), MNS 76c et al.

[1] °buddhyaiva *em.* (*raṅ blo ñid kyis* Tib.$_{-G,N,Q}$)] °buddhau va Ṅ; buddhair va K_1, K_3, B_1, B_2; °buddher na 𝔹𝕊; *raṅ blo ñid kyi* Tib.^{G,N,Q} [2] niṣedhyāni K_1, K_3, B_1, B_2, 𝔹𝕊 (all MSS °*ddhy*°), Tib. (*bkag pa yin*)] nisiddhyāni Ṅ. [3] anyāny api $\Sigma^{Skt.}$] *thams cad kyaṅ* Tib. [4] °labhyaṃ $\Sigma_{-K_1,\mathbb{BS}}$] labhyen K_1; labhyaṃ 𝔹𝕊, Tib. [5] idānīṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] idāniṃ $K_1^{a.c.}$; idānī K_3, B_1; idāni B_2. [6] parītta° 𝕁 (giving reference to Edgerton 1993), Tib. (*chuṅ*)] parīta° $\Sigma_{-\mathbb{J},B_2}$; parita° B_2. [7] alpa° Ṅ, $K_1^{p.c.}$, 𝔹𝕊] alpā° $K_1^{a.c.}$ (effaced), K_3, B_1, B_2 ("*Bindefehler*"). [8] °ur Σ_{-K_3,B_1,B_2}] °u K_3, B_1, B_2. [9] tad anu° Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}^{sil.}$] anu° $\mathbb{B}^{em.}$; *de 'dir* Tib. (→ *tad atra*). [10] bravīmy eṣa K_1, B_2, $\mathbb{S}^{sil.}$ (hypermetrical)] bravimy eṣa Ṅ; bravīmyaṣa K_3, B_1; vravīmy eṣa 𝔹; *bśad par bya* Tib.$_{-T}$; *de ni* [...] *bśad bya* Tib.^{T}; cp. v. 9.4 below. [11] sarva° $\Sigma_{-\mathbb{S}}$] sarba° 𝕊. [12] °am Ṅ (°*ṃ*), 𝔹𝕊] °aḥ K_1, K_3 (faint), B_2; °a B_1. [13] jānunī Σ_{-K_3,B_1,B_2}] jānanī K_3, B_1, B_2. [14] °pratiṣṭhāpya Σ_{-B_2}] °pratisthāpya B_2. [15] °yāṃ K_1, B_1, B_2, 𝔹𝕊] °yā Ṅ; °āṃ K_3; *dag la* Tib. [16] °taḥ $\Sigma_{-Ṅ}$] °taṃ Ṅ. [17] evaṃ $\Sigma_{-Ṅ}$ (all MSS °*n*)] eva Ṅ. [18] śrāddho K_1, B_1, B_2, 𝔹𝕊] srāddho Ṅ; śrīddho K_3; *dad pas* Tib. [19] ṛjukāyaḥ $K_1^{p.c.}$, $B_2^{a.c.}$, 𝔹𝕊, Tib. (*lus bsraṅ*)] rijukāya° Ṅ; rijukāyaḥ $K_1^{a.c.}$, K_3, B_1, $B_2^{p.c.}$. [20] °iḥ Σ_{-K_3,B_1,B_2}] °i K_3, B_1, B_2. [21] saṃbhūtāḥ *conj.*] saṃbuddhāḥ $\Sigma^{Skt.}$; *(')byuṅ gyur daṅ* Tib. [22] śāsino $K_1^{p.c.}$, 𝔹𝕊, Tib. (*ston pa*)] svāsino Ṅ; sāsino $K_1^{a.c.}$, K_3, B_1, B_2. [23] bhaviṣyanty apy K_1, K_3, B_1, B_2, 𝕊] bhaviṣyapy Ṅ; bhaviṣyanto 'py 𝔹, $\mathbb{S}_{mu}$; *(')byuṅ gyur daṅ* Tib. [24] vartamānagatāś *em.*] var(t)tamānā gatāś Σ_{-K_3,B_2}; vattamānā gatāś K_3; vettamānāgatāś B_2. [25] sad° K_1, K_3, B_2, 𝔹𝕊, Tib. (*dam*)] sarvasarvasad° Ṅ; sa° B_1• °kāḥ $\Sigma_{-Ṅ}$] °kaḥ Ṅ. [26] vande Σ_{-B_1,B_2}] vanda B_1, B_2. [27] ye tān K_3, B_1, B_2] yat Ṅ; yat tān K_1; etān 𝔹𝕊; *gaṅ yaṅ* Tib. [28] °kān Σ_{-K_3}] °kām K_3; *pa'i* Tib. [29] niryātayāmy eṣa $\Sigma_{-Ṅ}$] nirjātavāsyeṣa Ṅ; *de la* [...] *ñin mtshan du* (!) Tib. (→ *aharniśam eṣu*?). [30] pūjo° K_1, K_3, B_1, B_2, 𝔹𝕊] pūjyo° Ṅ; *mchod ciṅ* Tib. • °ṇe *em.* (*kyi phyir* Tib.) °ṇi Ṅ, K_1, B_1, B_2, 𝔹𝕊; °ṇaḥ K_3, $\mathbb{S}_{ka}$ ("*Trennfehler*"). [31] °aṃ $\Sigma_{-Ṅ}$] °a Ṅ; *bdag ñid ni* Tib. [32] pratigṛhṇantu Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*b/gzes par mdzad du gsol*)] pratigṛhnantu $K_1^{a.c.}$, K_3, B_1, B_2. [33] nāyakāḥ K_1, B_1, B_2, 𝔹𝕊] kāy>ā<akā $Ṅ^{p.c.}$ (canceled); yakāḥ K_3; *gtso bos* Tib.$_{-T}$; *gtso bo* Tib.^{T}. [34] °pūjā° 𝔹𝕊, Tib. (*mchod pa'i*)] °pūjyo Ṅ; °jā° $K_1^{a.c.}$, K_3, B_1, $B_2^{a.c.}$; °jāti° $K_1^{p.c.}$ (in left margin); °jñā° $B_2^{p.c.}$ • °ais tu Σ_{-K_3}] °ai K_3. [35] pūjayeyaṃ Ṅ (°*ñ*)] pūjayaṃ $K_1^{a.c.}$, K_3, B_2; pūjayaṃto $K_1^{p.c.}$ (in lower margin); pūjayaṃś ca $\mathbb{B}^{em.}$, 𝕊; pūjayan $\mathbb{B}_{MSS}$, $\mathbb{S}_{ga}$; *mchod par bgyi* Tib. [36] °gurūn K_1, K_3, B_1, B_2, 𝔹𝕊] °gurum Ṅ (°*ṃ*), Tib. (*bla ma*). [37] °dhātu° Ṅ, K_1, K_3, B_1, B_2] °dhātur 𝔹𝕊 • °paryantair Ṅ] °paryyante(°) K_1, K_3, B_1, B_2; paryantair 𝔹𝕊, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$. [38] apramāṇaparigrahaiḥ 𝕁, Tib.$_{-T}$ (*tshad med pa ni yoṅs bzuṅ ste*)] aparigrahai Ṅ; (°)na sumeruparigrahaiḥ K_1, K_3, B_1, B_2, $\mathbb{S}_{ka,ga}$ ("*Bindefehler*"); ā sumeruparigrahaiḥ $\mathbb{B}^{em.}$, 𝕊; *tshad med pa yi mchog bzuṅ ste* Tib.^{T}.

dharmadhātusamutpannair acintyair[1] vividhair[2] varaiḥ[3] |
atītānāgataiḥ[4] sarvair[5] vajrasattvavikurvitaiḥ ||8.8||[a]

samutpannāni[6] pāpāni[7] sarvāṇy api[8] jagaddhite[9] | 𝔹 59
pratideśya samādadhe[10] * 'karaṇe saṃvaraṃ[11] punaḥ ||8.9||[b] K₁ 21v₁

yat puṇyaṃ sarvabuddhānāṃ tatsutā*nāṃ ca[12] dhīmatām | 𝕊 119; K₃ 29v₁
śrāvakamadhyabuddhānāṃ[13] yac cānyat[14] sarvadehinām ||8.10||[c]

anumode[15] tathā puṇyaṃ sarvajanmasu yat[16] kṛtam |
svakīyaṃ parakīyaṃ ca saṃhṛṣṭena[17] tu cetasā[18] ||8.11||[d]

dharmatattvarathārūḍhā[19] daśadiksarvataḥsthitāḥ[20] |
dharmadyotanadakṣās[21] tu mahākāruṇyacetasaḥ[22] ||8.12||

⌜prakāśayantu te dharmaṃ[23] vijñaptiṃ prakaromy[24] aham |
kṛtāñjalipuṭo[25] bhūtvā mā nirvāntu kadācana[26] ||8.13||[e]

bhaveyuḥ prāṇino buddhāḥ[27] sarve yāvat[28] pratiṣṭhitāḥ[29] |
tāvat tiṣṭhantu te nāthāḥ⌟[30] sarvasattvārthakārakāḥ[31] ||8.14||[f]

[a] *pāda* 8.8d ≈ 1.17d, AS 11d (= SS p. 41), PU (ed. Chakravarti 1984, p. 206).

[b] For 8.9cd, cf. Ānandavajra's **Hevajra(nāma)-sādhanopayikopadeśa* (*dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag*, Tōh. 1302): *so sor bśags śiṅ slar yaṅ ni || mi bgyid pa yi sdom pa nod ||* (f. 206r).

[c] *pāda* 8.10a = 8.35a, MMK 6.4a.

[d] *pāda* 8.11c = Prajñākaramati's *pañjikā ad* BCA 8.100.

[e] *pāda* 8.13c ≈ 1.38c; for 8.13bcd, cf. Tōh. 1302: *nam yaṅ mya ṅan mi 'da' bar || thal mo sbyar nas gsol bar 'tshal ||* (D f. 206r).

[f] *pāda* 8.14d = CMT 6.197 (p. 31) + Mahāsukhavajra's *Padmāvatī* (p. 666); *pāda* 8.14d ≈ JS 5.8b, *Mahāyānasūtrālaṃkāra* 9.74d, TSP 88d.

[1] acintyair $\dot{N}^{p.c.}$, 𝕁, Tib. (*bsam gyis mi khyab*)] acintya° $\dot{N}^{p.c.}$; acittair K_1, $\mathbb{S}_{ga}$; acitai K_3; acittai B_1, B_2; arcitair 𝔹𝕊. [2] vividhair $\dot{N}$, 𝔹𝕊𝕁, Tib. (*sna tshogs*)] vidhair $K_1^{a.c.}$ (added below); vidhe K_3; vidhai B_1, B_2. [3] varaiḥ $\dot{N}$, 𝔹𝕊𝕁, Tib. (*mchog*)] vareḥ K_1, K_3, B_1, B_2. [4] atītā° $\Sigma_{\text{-}B_2}$] atitā° B_2. [5] sarvair $\Sigma_{\text{-}K_3,B_1,B_2}$] sarvvai K_3, $B_1^{a.c.}$, B_2; sarvve $B_1^{p.c.}$. [6] °āni $\Sigma_{\text{-}\dot{N}}$] °ādi° $\dot{N}$. [7] pāpāni $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊𝕁, Tib.] yāyāni $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"). [8] sarvāṇy api $\Sigma_{\text{-}\dot{N}}$] sarvāny api $\dot{N}$. [9] jagaddhite *em.* (cp. 4.6)] jagaddhitaḥ $\dot{N}$, 𝕁, $\mathbb{S}_{ka,ga,bho}$; jagat vitaḥ K_1; jagat vit K_3, B_2, $\mathbb{B}_{MSS}$; jagatavit B_1; sa tattvavit $\mathbb{B}^{em.}$, 𝕊; *'gro la phan phyir* Tib.$^{\text{-}B,\dot{N}}$, *'gro ba(r) phan phyir* Tib.$^{B,\dot{N}}$. [10] samādadhe K_3, B_1, B_2 (*contra metrum*)] samādad $\dot{N}$; samādadhet K_1, 𝕊; samādadhyād 𝔹, $\mathbb{S}_{mu}$, 𝕁; *nod* Tib.$^{\text{-}T}$; *yaṅ dag nod* Tib.^{T}. [11] 'karaṇe saṃvaraṃ *em.*] vika>lpa<raṇasamvaram $\dot{N}^{p.c.}$ (canceled, *contra metrum*); karaṇe saṃvaraṃ K_1, 𝕊; 'karaṇasamvaram K_3, B_1, B_2 (*contra metrum*); akarasambaraṃ 𝔹, $\mathbb{S}_{mu}$; akarasaṃvaraṃ 𝕁; *mi bgyi(d) sdom pa* Tib. [12] °sutānāṃ ca $\Sigma_{\text{-}\dot{N}}$] śūtāñ ca $\dot{N}$. [13] śrāvaka° K_1, B_1, B_2, 𝔹𝕊, Tib. (*ñan thos*)] srāvaka° $\dot{N}$; śrāva° K_3 • °madhya° $\dot{N}$ (cp. *Madhyamakāvatāra* 1.1)] °saṃgha° $\Sigma_{\text{-}\dot{N}}$; *raṅ rgyal rnams* Tib.$^{\text{-}B,\dot{N},T}$; *raṅ saṅs rgyas* Tib.$^{B,\dot{N},T}$. [14] yac cānyat K_1, B_1, 𝔹𝕊, Tib. (*gaṅ gźan*)] yac cānyaṃ $\dot{N}$; yec cānyat K_3; ya cānyat B_2. [15] °e $\dot{N}$, 𝔹𝕊] °aṃ K_1; °a K_3, B_1, B_2. [16] yat K_1, B_1, 𝔹𝕊, Tib.] yata $\dot{N}$, K_3, B_2. [17] °ena $\Sigma_{\text{-}K_3,B_1,B_2}$] °ana K_3, B_1, B_2. [18] cetasā $\Sigma_{\text{-}\dot{N}}$] citasā $\dot{N}$. [19] °rathārūḍhā° $\dot{N}^{p.c.}$, K_1, B_2, 𝔹𝕊, Tib.$^{\text{-}T}$ (*śiṅ rtar bźugs*)] °buthārūḍha° $\dot{N}^{a.c.}$; *mñan te bźugs* Tib.^{T}. [20] °dik° $\dot{N}$, 𝔹𝕊, Tib.] °dit° K_1, K_3, B_1, B_2 • (°)sthitāḥ K_1, K_3, $B_1^{p.c.}$, B_2, 𝔹𝕊] sthita $\dot{N}$; sthitā $B_1^{a.c.}$; *yaṅ dag bźugs* Tib. (→ °*saṃsthitāḥ*). [21] dharma° $\dot{N}$, K_1 (°*rmmma*°), 𝔹𝕊, Tib.] dharmmā K_3, B_1, B_2 • °dakṣās $\Sigma_{\text{-}\dot{N}}$] °dakṣas $\dot{N}$. [22] mahākāruṇyacetasaḥ $\Sigma_{\text{-}\dot{N},B_2^{a.c.}}$] mahākaruṇācetasa $\dot{N}$; mahāruṇyacetasaḥ $B_2^{a.c.}$ (°*kā*° added in interlinear space above); *thugs rje che daṅ ldan pa'i thugs* Tib. [23] dharmaṃ $\dot{N}$, 𝕊] dha K_3; dharmma° B_1; *om.* B_2 (see p. 177, nt. 30); dharmmā 𝔹, $\mathbb{S}_{ka,mu}$; *chos ni* Tib. [24] vijñaptim prakaromy $\dot{N}$, $\mathbb{S}_{ga}$] vijñaptipyakṣaromy K_1, K_3, B_1; *om.* B_2 (see p. 177, nt. 30); vijñaptiṃ tat karomy 𝔹𝕊; *rab tu bskul bar 'tshal* Tib.$^{\text{-}G,N,Q}$; *rab tu bskul ma 'tshal* Tib^{G,N,Q}. [25] °o $\Sigma_{\text{-}\dot{N}^{p.c.},K_1^{p.c.},B_2}$] °ā $\dot{N}^{p.c.}$ (vowel-sign canceled), $K_1^{p.c.}$ (vowel-sign effaced); *om.* B_2 (see p. 177, nt. 30); *thal mo sbyar nas/te* Tib.; see note in translation. [26] mā nirvāntu kadācana *em.*] mā nirvātu kadācana $\dot{N}$; sā nirvātuṃ kadākanam K_1, K_3, B_1; *om.* B_2 (see p. 177, nt. 30); 'sau nirvāntu kadā katham 𝔹, $\mathbb{S}_{ga,mu}$; 'sau nirvātuṃ gato bhavet 𝕊; *nam yaṅ mya ṅan mi 'da' bar* Tib. [27] °āḥ $\Sigma_{\text{-}K_1^{a.c.},B_2}$] °oḥ $K_1^{a.c.}$; *om.* B_2 (see p. 177, nt. 30). [28] yāvat $\Sigma_{\text{-}\dot{N},B_2}$] yāvan $\dot{N}$; *om.* B_2 (see p. 177, nt. 30). [29] °āḥ $\Sigma_{\text{-}\dot{N},B_2}$] °ā $\dot{N}$; *om.* B_2 (see next note). [30] prakāśayantu [...] te nāthāḥ $\Sigma_{\text{-}B_2}$] *om.* B_2; "B omits *prakāśayantu ... nāthāḥ*" $\mathbb{B}^{nt.}$. [31] °sattvārtha° $\Sigma_{\text{-}\dot{N}}$, Tib.] °lokārtha° $\dot{N}$ • °kārakāḥ $\Sigma_{\text{-}B_2}$] °kārakā B_2.

kāyavāṅmānasaṃ[1] puṇyaṃ kṛtaṃ[2] kāritam eva vā |
yac cānumoditaṃ kiñcit[3] tena loko[4] 'stu sarvavit ||8.15||[a]

triṣkālaṃ[5] tu yathāśaktyā puṣpādibhiḥ[6] prapūjya ca[7] |
B_2 79i_1; B_1 51r_1 maṇḍalaṃ[8] sarvabuddhebhyo vajra*sattvebhya[9] eva ca ||8.16||

kṛtvā pañcāmṛtaṃ miśram amiśraṃ vā[10] prakalpitam[11] |
Ṅ 11v_1 sa*rvakalpavimuktātmā[12] gṛhṇīyāt samayādikam[13] ||8.17||

tattvasaṃgrahatantrādau[14] sthitaṃ samayasaṃvaram[15] |
prāṇinaś ca[16] na te[17] ghātyā adattaṃ naiva cāharet[18] ||8.18||

nācaret kāmamithyāyāṃ[19] mṛṣā[20] naiva hi bhāṣayet[21] |
𝔹 60 sarvānarthasya mūlatvān[22] madyapānaṃ vivarjayet ||8.19||[b]

paiśunyam atha[23] pāruṣyaṃ[24] saṃbhinnālāpabhāṣaṇam[25] |
𝕊 120 abhidhyā[26] sattvavidveṣo[27] mithyādṛṣṭiś[28] ca sarvathā[29] ||8.20||

utpādayāmy apūrvaṃ tu[30] sthāpayiṣyāmi[31] nirvṛtau[32] |
samādhyaṅgaṃ[33] tataḥ sarvaṃ[34] gṛhṇīyāt[35] saṃvaraṃ param ||8.21||[c]

[a] *pāda* 8.15b = BCA 2.28d (= GKVS p. 94); *pāda* 8.15c = BCA 2.29a. The entire verse is also found in Tibetan translation in Tōh. 1302: *lus ṅag yid kyi bsod nams ni || bgyis sam bgyid du stsal ba daṅ || rjes su yi raṅ gaṅ ci'aṅ ruṅ || des na 'jig rten kun mkhyen śog* || (D f. 206r).

[b] 8.18cd-19 = SDPT (ed. Skorupski 1983: p. 288), reading *mūlaṃ sarvasyānarthasya* in 19c; *pāda* 8.19d = SDPT, *Dharmasamuccaya* 10.4d.

[c] *pāda* 8.21b = *Saṃputatantra* ch. 3.4 (MS_1 f. 36v; = NMAA 4.9d (p. 250), ĀKS 36d, *Kriyāsaṃgraha* & °*pāñjikā*

[1] °mānasaṃ Ṅ, $K_1^{p.c.}$, 𝕊] °manasaṃ $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹. [2] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a° K_3, B_1, B_2. [3] yac cānumoditaṃ kiñcit 𝔹𝕊] anumoditañ ca yat cit° Ṅ; anumoditañ ca yat kiñcit K_1; anumodita ca yat kiñcit K_3, B_1, B_2; anumoditaṃ yat kiñcit $\mathbb{S}_{ka,ga}$; *rjes su yi raṅ ci yaṅ ruṅ* Tib.$_{\text{-B,Ṅ,T}}$; *rjes su yi raṅ gaṅ ci'aṅ ruṅ* Tib.^{B,Ṅ}; *rjes su yid raṅ gaṅ ciṅ yaṅ ruṅ* Tib.^{T}. [4] loko Ṅ, 𝔹𝕊, Tib.] ko K_1, K_3, B_1, B_2 ("*Bindefehler*"). [5] triṣ° Ṅ (nt. in lower margin, ca. 10 *akṣara*s, illegible)] tri° $\Sigma_{\text{-}Ṅ}$; *dus gsum du ni* Tib. [6] puṣpādi° Ṅ, $K_1^{p.c.}$, $B_1^{p.c.}$, 𝔹𝕊, Tib.] puṣpā° $K_1^{a.c.}$, $B_1^{a.c.}$, B_2. [7] prapūjya ca $\Sigma_{\text{-}B_2}$] prapujya ca B_2. [8] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a° K_3, B_1, B_2. [9] vajra° $\Sigma^{Skt.}$ (nt. in the lower margin of Ṅ, ca. 11 *akṣara*s, illegible), Tib.^{B,Ṅ,T} (*rdo rje*)] bodhi(°) $\mathbb{S}_{bho}$, Tib.$_{\text{-B,Ṅ,T}}$ (*byaṅ chub*) • °sattvebhya Ṅ, $K_1^{p.c.}$, B_2 (°*ḥ*), 𝔹𝕊] °satvabhyaḥ $K_1^{a.c.}$, K_3, B_1. [10] miśram amiśraṃ vā $K_1^{p.c.}$, 𝔹𝕊] misraṃ māmisraṃ Ṅ (2-3 notes in lower margin, illegible); miśraṃ mamiśraṃ vā $K_1^{a.c.}$; miśraṃ mamisraddhā K_3; misraṃ mamisraddhā B_1; misraṃ mamiśraddhā B_2; miśram amiśrād vā $\mathbb{B}_{H,B}$; *bsres byas pa 'aṅ/'am || gal te ma (b)sres* Tib. [11] prakalpitam K_1, K_3, B_1, B_2, 𝔹𝕊] parikalpitaṃ Ṅ; *brtags pa rnams* Tib.$_{\text{-T}}$. [12] °kalpa° $\Sigma_{\text{-}K_3}$] °kalpi° K_3 • °vimuktātmā $\Sigma_{\text{-}Ṅ}$] °vinirmuktātmā Ṅ (hypermetrical; nt. in upper margin, 7-8 *akṣara*s, illegible). [13] gṛhṇīyāt sa° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*dam tshig la sogs b/gzuṅ bar bgyi*)] gṛhṇīyā $K_1^{a.c.}$; gṛhnīyā K_3, B_1, B_2 ("*Bindefehler*"). [14] °tantrādau $\Sigma_{\text{-}K_3,B_1,B_2}$] tatrādau K_3, B_1, B_2; *sogs rgyud rnams las/la* Tib. [15] °saṃvaram Ṅ, K_1, B_1, B_2, 𝕊] °sambaram 𝔹; °saṃvare K_3, $\mathbb{S}_{ka}$ ("*Trennfehler*"); *dam tshig sdom pa rnams* Tib. [16] °ś ca Ṅ, K_1, 𝔹𝕊, SDPT] °sva° K_3, B_1, $B_2^{a.c.}$; °svaya° $B_2^{p.c.}$; *srog chags* Tib. [17] na te Ṅ (nt. in upper margin), $K_1^{p.c.}$, $\mathbb{B}^{em.}$, 𝕊, SDPT] te $K_1^{a.c.}$, K_3, B_1, B_2; °yaṃ taiḥ $\mathbb{B}_B$; *mi* Tib.$_{\text{-B,Ṅ}}$; *khyed kyis* [...] *mi* Tib.^{B,Ṅ}. [18] cā° $\Sigma_{\text{-}Ṅ}$] vā° Ṅ. [19] °mithyāyāṃ Ṅ, K_3, B_1, $B_2^{p.c.}$, $\mathbb{S}_{ka,ga}$, SDPT] °ṃ mithyāyāṃ K_1; °mithyā $B_2^{a.c.}$; °mithyā vā 𝔹𝕊; *'dod pa log par* Tib.$_{\text{-Ṅ,T}}$; *'dod la log par* Tib.^{Ṅ,T}. [20] mṛṣā Ṅ, SDPT] mṛṣāṃ $\Sigma_{\text{-}Ṅ}$ (MSS °*n*); *(b)rdzun du* Tib. [21] bhāṣayet $\Sigma_{\text{-}Ṅ^{a.c.}}$] bhaṣayet $Ṅ^{a.c.}$. [22] °tvān K_1, K_3] °tvāt Ṅ, B_1, B_2, 𝔹; °tvād 𝕊. [23] paiśunyam atha 𝔹𝕊] paiśūnyaṃ sa Ṅ; paiśūnyam atha K_1, K_3, B_1, B_2; *phra ma de bźin ṅag* Tib.$_{\text{-T}}$; *phra ma de bźin dag* Tib.^{T}. [24] pāruṣyaṃ $\Sigma_{\text{-}K_1^{a.c.},K_3^{a.c.}}$] pārūṣyaṃ $K_1^{a.c.}$, $K_3^{a.c.}$. [25] °bhinnālāpa° K_1, B_1, B_2, 𝔹𝕊] °bhinnapralāpa° Ṅ; °pinno lāpa° K_3. [26] abhidhyā *em.* (*brnab sems* Tib.^{T})] avidyāṃ Ṅ; avidyā $\Sigma_{\text{-}Ṅ,Tib.T}$. [27] °o *em.*] °vidveṣaṃ Ṅ, K_1; °dveṣa° K_3, B_1, B_2, 𝔹𝕊; *sdaṅ daṅ* Tib.$_{\text{-T}}$; *sdaṅ ba* Tib.^{T}. [28] °iś *em.*] °iṃ Σ (partly °*ñ*). [29] ca sarvathā Ṅ, K_1, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{ka,ga,mu}$] vihāya ca 𝕊; *'aṅ kun tu spaṅ* Tib.$_{\text{-T}}$; *kun tu spaṅ* Tib.^{T}. [30] utpādayāmy apūrvaṃ tu Ṅ, K_1, B_1, B_2 (all °*n tu*), 𝔹, $\mathbb{S}_{ka,ga,mu}$] utpādayo ['] my apūrvan tu K_3; utpādayāmi pūrvaṃ tu $\mathbb{S}^{em.}$; *sṅon du sems ni bskyed bgyi źiṅ* Tib.$_{\text{-T}}$; *kun tu sems ni bskyed bgyi źiṅ* Tib.^{T}. [31] sthāpayiṣyāmi $\Sigma_{\text{-}B_2}$] sthāpayitvāmi B_2. [32] nirvṛtau K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*mya ṅan 'das la*)] nivṛtau Ṅ. [33] °aṅgaṃ $\Sigma_{\text{-}K_3}$] °agan K_3. [34] tataḥ sarvaṃ $\Sigma_{\text{-}B_2}$] taṃ tataḥ sarvaṃ B_2; *de thams cad* Tib. (→ *tat sarvaṃ*). [35] gṛhṇīyāt 𝔹𝕊, Tib. (*b/gzuṅ bar bgyi*)] gṛhītaṃ Ṅ; gṛhnīyāt K_1; gṛhnīyā K_3, B_1, B_2.

bodhicittaṃ tathotpādyaṃ sarvapuṇyamahodayam[1] |
sarvasattvā[2] mayā hy ete[3] sthāpyāḥ[4] sarvajñabhūmiṣu[5] ||8.22||[a]

sarvaduḥkhaharo[6] hy eṣāṃ bhaveyaṃ karuṇātmakaḥ[7] |
sarvasampatpradātā[8] ca bodhimārgopadeśakaḥ[9] ||8.23||[b]

samyakcittaṃ samutpādyaṃ[10] samatvaṃ sarvadehiṣu |
bodhicittam idam jñeyam[11] anyathā vitathaṃ[12] bhavet ||8.24||

bodhicittaṃ na tan nāma viṣamatvaṃ[13] yadā sthitam |
na tad utpadyate jñānam[14] ā*di*madhyāntavarjitam[15] ||8.25||[c] K_3 30r$_1$; B_1 51v$_1$

nādhiṣṭhānaṃ[16] prakurvanti[17] sarvabuddhāḥ savajriṇaḥ[18] |
sarvadevādayaś cāpi na taṃ[19] rakṣanti vidviṣaḥ ||8.26||[d]

tasmād upāyavid yogī sarvasattvaikabāndhavaḥ[20] |
avisaṃvādakaṃ[21] cittaṃ samutpādyam ato[22] dṛḍham ||8.27||[e] B_2 80$_1$

kṛtenānena[23] sambuddhās tuṣṭāḥ sarvakṛpātmakāḥ[24] |
adhiṣṭhānaṃ[25] prakurvanti[26] mahābalaparā*kramāḥ[27] ||8.28||[f] Ṅ 12r$_1$

māravighnādayaś[28] cāpi nāvatāragaveṣakāḥ[29] |
vajrapāṇyādayo hṛṣṭā[30] rakṣāṃ[31] kurvanti[32] nityaśaḥ[33] ||8.29||[g]

6.2.2.7 (v. 9d), 6.6.5 (v. 11d), VĀ (p. 182)), *Ratnamālāvadāna* 12.288d, 13.273d, SDPT (p. 289).

[a] For 8.22ab, cp. Tōh. 1302: *bsod nams kun gyi 'byuṅ gnas che || byaṅ chub rnams kyaṅ de bźin bskyed ||* (D f. 206r); *pāda* 8.22b ≈ 1.21d, 13.9d.

[b] Cp. Tōh. 1639 (*dPal he ru ka 'khor daṅ bcas pa la bstod pa*): *'gro ba'i sdug bsṅal sel byed ciṅ || phun sum tshogs pa kun ster pa || byaṅ chub lam ni ston pa po || ye śes sku khyod phyag 'tshal bstod ||* (D f. 267v); *pāda* 8.23d ≈ *Mahāvastu Avadāna* (vol. 3, p. 462).

[c] *pāda* 8.25d = **Āryaśālistambakasūtrakārikā* 67d, *Mahāyānaviṃśikā* 21d et al.

[d] *pāda* 8.26a ≈ 8.28c; *pāda* 8.26b = SBS 6.74d (SBS$^{ed.}$ 6.65d).

[e] *pāda* 8.27b = SVU §87 v. 2b; *pāda* 8.27b ≈ SVA 45.2b, *Ratnāvalī* 1.1d.

[f] Cited with attribution to the JS in Atīśa's *lTa sgom chen mo* (p. 631); *pāda* 8.28c ≈ 8.26a; *pāda* 8.28d = 1.41b, *Suvarṇaprabhāsasūtra* 15.42b, 15,49b, *Mahāpratisarā* (ed. Iwamoto 1937a, pp. 6, 16), *Svacchandatantra* 10.261d et al.; *pāda* 8.28d ≈ MNS 13.39d (= NMAA 5.39d), GST 16.5d, *Kubjikāmatatantra* 21.95d, 21.114d et al.

[g] Cited in the *lTa sgom chen mo* (p. 631). Verses 8.27b-29cd, leaving out 28cd, are also cited with attribution

[1] °mahodayam $\Sigma_{\text{-}\dot{\text{N}}^{\text{a.c.}},K_3}$] °mahādayam $\dot{\text{N}}^{\text{a.c.}}$; °ṃ mahodam K_3. [2] °ā Ṅ, Tib. (see nt. below)] °a° K_1, K_3, B_1, B_2; °aṃ 𝔹𝕊; °ān $\mathbb{S}_{\text{bho}}$. [3] mayā hy ete Ṅ] °mahā hy ete K_1; °mahāhyate K_3, B_1; mahājyate B_2; mahāntaṃ ca 𝔹𝕊; °mayām hy ete $\mathbb{S}_{\text{ga}}$; mayā hy etān $\mathbb{S}_{\text{bho}}$; *bdag gis sems can 'di dag kun* Tib.$_{\text{-G,N,Q}}$; *bdag gi sems can 'di dag kun* Tib.$^{\text{G,N,Q}}$. [4] °āḥ *em.* (*b/gźag par bgyi* Tib.)] °ā Ṅ; °a $\Sigma_{\text{-}\dot{\text{N}}}$. [5] °bhūmiṣu $\Sigma_{\text{-}K_3,B_2}$] °bhūṣu K_3; °bhūmiṣū B_2. [6] sarva° $\Sigma_{\text{-}\dot{\text{N}}^{\text{p.c.}}}$] sarvatra $\dot{\text{N}}^{\text{p.c.}}$ (in right margin). [7] °kaḥ $\Sigma_{\text{-}\dot{\text{N}}}$] °ka Ṅ. [8] °pradātā $\Sigma_{\text{-}\dot{\text{N}}}$] °yapradātā Ṅ. [9] °mārgo° Ṅ, $B_2^{\text{p.c.}}$, 𝔹𝕊, Tib.] °mārggā° K_1, K_3, B_1, $B_2^{\text{a.c.}}$ ("*Bindefehler*"). [10] °aṃ $\Sigma_{\text{-}\dot{\text{N}}}$] °a Ṅ. [11] jñeyam Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊] jñeyaṃ m° $K_1^{\text{a.c.}}$, K_3, B_1, B_2. [12] vitathaṃ $\Sigma_{\text{-}\dot{\text{N}}}$] vitavaṃ Ṅ. [13] °tvaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °tva K_3, B_1, B_2. [14] °am $\Sigma_{\text{-}K_3}$] °aṃ m° K_3. [15] °am Ṅ (°*ṃ*), 𝔹𝕊] °amḥ K_1; °aḥ K_3, B_1, B_2. [16] nādhiṣṭhānaṃ Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊] nādhisthānaṃ $K_1^{\text{a.c.}}$, B_1, B_2; nādhināsthānaṃ K_3. [17] °kurvanti $\Sigma_{\text{-}B_2}$] °kūrvanti B_2. [18] sarvabuddhāḥ savajriṇaḥ $K_1^{\text{p.c.}}$, Tib. (*saṅs rgyas rdo rje 'dzin bcas kun*)] sarvabuddhasavajriṇa Ṅ; sarv(v)addhā sarvajriṇaḥ $K_1^{\text{a.c.}}$, B_2; sarvvadvā savajriṇaḥ K_3; sarvadvā sarvavajriṇaḥ B_1; sarvadā sarvavajriṇaḥ 𝔹𝕊.
[19] taṃ $\Sigma_{\text{-}\dot{\text{N}}}$] tad Ṅ; *de* Tib. [20] °vaḥ $\Sigma_{\text{-}\dot{\text{N}}^{\text{a.c.}}}$] °vā $\dot{\text{N}}^{\text{a.c.}}$. [21] °saṃvāda° $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib.] °ṅśamvādi° Ṅ; °saṃvā° $K_1^{\text{a.c.}}$, K_3, B_1, B_2. [22] °pādyam ato Ṅ, K_1, K_3, B_2, 𝕊] °pāmato B_1; s°pādya tato 𝔹; °pādyam tato $\mathbb{S}_{\text{mu}}$; *des na* (*de ni* Tib.$^{\text{B,Ṅ,T}}$) *brtan pa(r) bskyed par bya* Tib. [23] kṛtenānena $\Sigma_{\text{-}\dot{\text{N}},B_1}$ (*'di byas pas ni* Tib.$_{\text{-N,T}}$)] kṛtenāsinna $\dot{\text{N}}^{\text{a.c.}}$; kṛtenāsmin na $\dot{\text{N}}^{\text{p.c.}}$ (nt. below, ca. 3 *akṣara*s, illegible); kṛtenāne B_1; *'di byas pa ni* Tib.$^{\text{N}}$; *'di byas pa'i ni* Tib.$^{\text{T}}$. [24] sarvakṛpātmakāḥ *em.*] sarvakṛpātmakā Ṅ; sarvakṛtātmakāḥ $\Sigma_{\text{-}\dot{\text{N}}}$; sarve hṛṣṭātmakāḥ 𝕁, Tib.$_{\text{-T}}$ (*dgyes pa'i bdag ñid can kun*); *bgyis pa'i bdag ñid can kun* Tib.$^{\text{T}}$ (→ *sarve kṛtātmakāḥ*). [25] °ānaṃ K_1, 𝔹𝕊] °ān Ṅ; °āna K_3, B_1, B_2. [26] °kurvanti $\Sigma_{\text{-}B_2}$] °kūrvanti B_2. [27] °āḥ Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊] ā $K_1^{\text{a.c.}}$, K_3, B_1, B_2. [28] °vighnādayaś Ṅ, 𝕁, Tib.] °vighnāpadaś K_1, K_3, B_1, B_2, 𝔹𝕊. [29] °gaveṣakāḥ $\Sigma_{\text{-}\dot{\text{N}},K_3}$] °gaveṣakā Ṅ; °veṣakāḥ K_3. [30] °pāṇyādayo hṛṣṭā $\Sigma_{\text{-}\dot{\text{N}},K_3}$] °pāṇyādayor hy eṣṭā Ṅ; °pāśyādayo hṛṣṭhā K_3.
[31] rakṣāṃ K_1, 𝔹𝕊] rakṣā Ṅ, K_3, B_1, B_2. [32] kurvanti $\Sigma_{\text{-}B_2}$] kūrvanti B_2. [33] nityaśaḥ $K_1^{\text{p.c.}}$, 𝔹𝕊] nityasaḥ Ṅ, $K_1^{\text{a.c.}}$, K_3, B_1, B_2; *rtag tu* Tib.$_{\text{-N}}$; *brtag tu* Tib.$^{\text{N}}$.

sarvapāpaviśuddhiṃ[1] ca labhate 'sau narottamaḥ[2] |
𝔹 61; K₁ 22r₁ sarvapuṇyodayaś[3] cāpi samyagjñānodayo[4] bha*vet ||8.30||

anyathā na hi[5] tattvānām[6] udayaḥ[7] sarvathā bhavet |
𝕊 121 tasmād ādau vidhānajño yo[8] jñānaṃ[9] prāptum icchati[10] ||8.31||

janmanīhaiva siddhyarthaṃ[11] nirupadravatāṃ prati[12] |
sarvavighnavināśārtham[13] āyurārogyavardhanam[14] |
karaṇīyam ato[15] 'vaśyaṃ[16] yoginā phalakāṅkṣiṇā[17] ||8.32||[a]

nānātantreṣu nirdiṣṭaṃ[18] kṛpayā buddhavajriṇā[19] |[b]

etanmārgasthito[20] yogī śuklapakṣe[21] yathā śaśī |[c]
vṛddhiṃ kramāt[22] samāyāti[23] kṣayaṃ na[24] tu kadācana[25] ||8.33||[d]

B₁ 52r₁ hīnavīryo[26] yadā[27] kaścid buddhatvaṃ prāpnuyān na hi[28] |
cakravartisukhaṃ rājyaṃ[29] sarvajanmasu kārayet ||8.34||[e]

to JS ch. 8 in the *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726): *sems can kun gyi gñen gcig pas || rnam pa slu ba med pa'i sems || de bas brtan pa bskyed par bya || 'di byas pa yis rdzogs saṅs rgyas || dgyes pa'i bdag ñid can kun mñes || bdud daṅ bgegs la sogs pa yaṅ || glags skabs tshol par mi byed ciṅ || phyag na rdo rje la sogs pa || dgyes pas rtag tu bsruṅ ba mdzad ||* (D f. 53v); *pāda* 8.29d = *Mahāpratisarā* (ed. Iwamoto 1937a, p. 28).

[a] *pāda* 8.32c = MMK 4.46c, 15.93c, 45.83c, *Piṇḍīkramasādhana* 9c et al.; *pāda* 8.43d = MMK 19.82b, 20.187b, 22.260b, *Vajrāmṛtamahātantra* 11.9d, NP 1.69.47d, 1.91.124d et al.

[b] *pāda* 8.33a ≈ 17.14c, ch. 18 (end).

[c] *pāda* 8.33d = MBh 1,213.64d, 2,17.7d, 14,61.17d; BP 110.80b et al. (see also next nt.).

[d] 8.33c-f are cited together with the following two stanzas in Tōh. 3726: *de ltar gnas pa'i rnal 'byor pa || yar ṅo'i zla ba ji bźin du || rim gyis yaṅ dag 'phel 'gyur gyi || nam yaṅ 'grib par mi 'gyur ro ||* (D f. 53v); see also Tōh. 248, *Byaṅ chub sems dpa'i so sor thar pa chos bźi sgrub pa źes bya ba theg pa chen po'i mdo, Lha sa* f. 88v).

[e] Cited with attribution to the JS (*Ye śes grub pa las*) in Tōh. 3726: *brtson 'grus dman pa la la źig || saṅs rgyas thob par ma gyur kyaṅ || 'khor los sgyur rgyal bde ba ni || skye ba kun du thob par 'gyur ||* (D f. 53v).

[1] °pāpa° Ṅ (nt. above *sarva*° in margin of Ṅ, illegible), K₁ᵖ·ᶜ·, 𝔹𝕊, Tib.] °pāya° K₁ᵃ·ᶜ·, K₃, B₁, B₂. [2] narottamaḥ K₁ᵖ·ᶜ·, 𝔹𝕊] na karottamā Ṅ (*ka* canceled?); na cottamaḥ K₁ᵃ·ᶜ·, K₃, B₁, B₂; *mi yi skyes bus* Tib.-T; *mi yi skye sbus* Tib.T. [3] °puṇyodayaś K₁, 𝔹𝕊, Tib.] °puṇyādayaś Ṅ, K₃, B₁, B₂. [4] samyag° Ṅ] samyak K₁, K₃, B₁, B₂, 𝔹; samyag 𝕊ᵉᵐ·; *yaṅ dag* Tib.-G,N,Q,T; *om.* Tib.G,N,Q,T • °jñānodayo *st.*] (°)jñānodayaṃ Ṅ (°*m*), K₁, K₃, B₁, B₂, 𝔹; jñānodayaḥ 𝕊ᵉᵐ·; *ye śes 'chaṅ bar* Tib.-G,N,Q,T; *om.* Tib.G,N,Q,T. [5] na hi *st.*] nahi Σ. [6] tattvānām Σ-Ṅ] tattv(ān)am Ṅ. [7] udayaḥ 𝕊ᵉᵐ·] udayaṃ Ṅ, K₁ᵖ·ᶜ·, 𝔹ᵉᵐ·; uyaṃ K₁ᵃ·ᶜ·, B₂ᵃ·ᶜ·; uya K₃, B₁; ubhayaṃ B₂ᵖ·ᶜ·, 𝔹B. [8] yo Ṅ, K₁, 𝕊] yā K₃, B₁, B₂; ya[d] 𝔹ᵉᵐ·; yaj° 𝕊ka; *daṅ* Tib. [9] °aṃ Σ-K₃,B₁,B₂] °a K₃, B₁, B₂. [10] prāptum icchati Σ-K₃] prāptucchati K₃. [11] siddhy° Ṅ, K₁ᵖ·ᶜ·] sidhy° K₁ᵃ·ᶜ·, K₁, B₁, B₂ • °arthaṃ Ṅ, K₁ᵖ·ᶜ· (both °*n*), 𝔹𝕊, Tib.-B,Ṅ (*grub don du*)] °artha° K₁ᵃ·ᶜ·, K₃, B₁, B₂; *raṅ la grub don du* Tib.B,Ṅ [12] nirupadravatāṃ prati Ṅ, 𝔹𝕊] nirūpadravatām prati K₁ᵖ·ᶜ·; rūpadravatām prati K₁ᵃ·ᶜ·, K₃, B₁, B₂ ("*Bindefehler*"); *'tshe ba med pa ñid phyir daṅ* Tib. [13] °vināśārtham Ṅ, K₁ᵖ·ᶜ·, 𝔹𝕊, Tib.] °vināsārtham K₁ᵃ·ᶜ·, K₃, B₂; °vināsātham B₁. [14] āyurārogya° Ṅᵖ·ᶜ·, K₁ᵖ·ᶜ·, K₃, 𝔹𝕊, Tib.] āyurorogya° Ṅᵃ·ᶜ·; āyusārogya° K₁ᵃ·ᶜ·, K₃; āyumārogya° B₁, B₂ • °var(d)dhanam Ṅ, 𝔹𝕊] °vivarddhanam K₁, K₃, B₁, B₂ (hypermetrical); *'phel ba ni* Tib. [15] ato Σ-K₃,B₁] °ano K₃; °atā B₁. [16] (')vaśyaṃ K₁ᵖ·ᶜ·, 𝔹𝕊, Tib. (*ṅes par*)] vasyaṃ Ṅ, K₁ᵃ·ᶜ·; (°)vasya° K₃, B₁, B₂. [17] °kāṅkṣiṇā Σ-Ṅ] °kāṃkṣiṇāṃ Ṅ. [18] nirdiṣṭaṃ Σ-K₃,B₁,B₂] nidiṣṭa K₃; nird(d)iṣṭa° B₁, B₂. [19] °vajriṇā Σ-K₁] °vajriṇī K₁. [20] etan° K₁ᵖ·ᶜ·] eka° Ṅ; eṣa K₁ᵃ·ᶜ·, K₃, B₁, B₂, 𝔹𝕊; *'dir* Tib. [21] °pakṣe Σ-Ṅ] °pakṣaiva Ṅ; *yar ṅo'i* Tib. [22] °ṃ kramāt K₁ᵖ·ᶜ·] °kramāt Ṅ; °ṃ krama K₁ᵃ·ᶜ·; °krama K₃, B₁, B₂; *rim gyis* Tib.-T (see also below); *rim kyi* Tib.T. [23] samāyāti Σ-Ṅ] samāyānti Ṅ; *yaṅ dag 'phel 'gyur gyi* Tib.-T; *yaṅ dag 'brel 'gyur źiṅ* Tib.T. [24] kṣayaṃ na Σ-Ṅ] kṣepane Ṅ. [25] °a Ṅ, 𝔹𝕊] °aḥ K₁, K₃, B₁, B₂. [26] °vīryo 𝔹𝕊, Tib.] °vīryā Ṅ, K₁; °vīryād K₃, B₁, B₂. [27] yadā Σ-Ṅ, Tib. ([...] *na*)] yathā Ṅ. [28] na hi *st.*] nahi Σ. [29] rājyaṃ Ṅ, K₁ᵖ·ᶜ·, 𝔹𝕊] rājaṃ K₁ᵃ·ᶜ·, K₃, B₁, B₂ ("*Bindefehler*"); *rgyal* Tib.

yat puṇyaṃ[1] sarvabuddhānāṃ[2] sarvadikkālabhāvinām[3] |
tat tasya[4] romakūpāgre[5] pravadanti jinottamāḥ[6] ||8.35||[a]

iti[7] jñānasiddhau puṇyajñānasaṃbhāraprāptyupāyo[8] 'ṣṭamaḥ[9] paricchedaḥ[10] ||

1.9 navamaḥ paricchedaḥ

kathaṃ deśanayā[11] pāpaṃ[12] kṣayaṃ[13] gacchet sudāruṇam[14] | — Ṅ 12r$_5$, K$_1$ 22r$_5$, K$_3$ 30r$_9$, B$_1$ 52r$_3$, B$_2$ 80$_{21}$, 𝔹 62, 𝕊 122
anumodanayā puṇyaṃ kathaṃ saṃpūryate[15] tathā ||9.1||

prāṇātipātakādīti[16] kartavyaṃ kvacid abravīt[17] | — B$_2$ 81$_1$
kvacin neti ca tantreṣu kathaṃ[18] tan na[19] virudhyate ||9.2||

pañcāmṛtādikaṃ sarvam abhakṣyagamyakaṃ[20] tathā |
apeyādīny[21] anekāni ⌜kathaṃ tais tu[22] śubhodayaḥ[23] ||9.3||

yathākramaṃ bravīmy eṣāṃ[24] tantre tantre[25] nidarśitam[26] |⌟[27]
mandadhījanabodhārthaṃ[28] sarvabuddhaiḥ savajribhiḥ[29] ||9.4||[b]

yat karma[30] kriyate kiñcit kāyavāṅmānasakriyā[31] | — Ṅ 12v$_1$, K$_3$ 30v$_1$
caturtho vidyate nānyas[32] teṣām evaṃ[33] vicāryate ||9.5||[c]

[a] Ibid.: *saṅs rgyas kun gyi bsod nams ni || phyogs bcu dus gsum yod pa rnams || de yi ba spu'i khuṅ bu źes || rgyal ba mchog gis rab tu gsuṅs ||* (D f. 53v); *pāda* 8.35a = 8.10a, MMK 6.4a; *pāda* 8.35d = 7.1d (= SN*p* p. 202), 9.8d, 9.33d and 13.8d.

[b] *pāda* 9.4d = 13.12b, SBS 5.49d (= SBS$^{ed.}$ 5.41d), GSMV 393b, VĀ 43.1.6b.

[c] *pāda* 9.5b = *Bṛhatkathāślokasaṃgraha* 21.14b.

[1] puṇyaṃ $\Sigma_{\text{-}B_1,B_2}$] puṇya° B$_1$, B$_2$. [2] sarvabuddhānāṃ K$_1$, B$_1$, B$_2$, 𝔹𝕊, Tib.] *om.* Ṅ$^{a.c.}$, K$_3$ ("*Trennfehler*" MSS K$_1$, B$_1$); sarvabudhaṃ (?) Ṅ$^{p.c.}$ (in lower margin, hardly legible). [3] °dikkālabhāvinām K$_1$, 𝔹𝕊, Tib.] °drikkālabhāvinā Ṅ; °dikkālabhāvinā K$_3$, B$_1$, B$_2$. [4] tat tasya Ṅ, 𝔹𝕊, Tib.$_{\text{-}G,N,Q}$ (*de de'i*)] tantrasya K$_1$, B$_2$; tantraṃ K$_3$; taṃtrasya B$_1$; *de yi* Tib.^{G,N,Q}. [5] romakūpāgre $\Sigma_{\text{-}\dot{N}}$] romakūpāgrai Ṅ; *ba spu'i khuṅ gnas źes* Tib.$_{\text{-}T}$; *ba spu'i źu khuṅ nas źes* Tib.^{T}. [6] jinottamāḥ $\Sigma_{\text{-}\dot{N},B_2{}^{a.c.}}$] jinottamā Ṅ; jinorttamāḥ B$_2{}^{a.c.}$. [7] iti Ṅ] *om.* $\Sigma_{\text{-}\dot{N}}$. [8] °prāptyupāyo $\Sigma_{\text{-}K_3}$] °prāptāpāyo K$_3$. [9] 'ṣṭamaḥ $\Sigma_{\text{-}\dot{N},B_2}$] maḥ Ṅ; °ttamaḥ B$_2$. [10] paricchedaḥ Ṅ, Tib.] *om.* $\Sigma_{\text{-}\dot{N}}$. [11] deśanayā $\Sigma_{\text{-}K_3,B_1,B_2}$] deśapā° K$_3{}^{a.c.}$; deśanapā° K$_3{}^{p.c.}$, B$_1$, B$_2$. [12] pāpaṃ Ṅ, 𝔹𝕊, Tib.] pāpe K$_1{}^{a.c.}$, K$_3$, B$_1$, B$_2$; pāpa° K$_1{}^{p.c.}$; °pāpādyaiḥ $\mathbb{B}_{H,B}$. [13] kṣayaṃ $\Sigma_{\text{-}B_1{}^{a.c.}}$] kṣeyaṃ B$_1{}^{a.c.}$. [14] sudāruṇam Ṅ, B$_1$ (both °*ṃ*), 𝔹𝕊, Tib. (*śin tu mi bzad*)] sudāruṇaḥ K$_1$, K$_3$, B$_2$. [15] saṃpūryate Ṅ, Tib. (*yaṅ dag rdzogs*)] saṃbhujyate 𝔹𝕊; saṃpūjyate K$_1$, K$_3$, B$_1$, 𝕊$_{ga}$; saṃpujyate B$_2$. [16] prāṇātipāta° Ṅ$^{p.c.}$, K$_1$, K$_3$, B$_1$, B$_2$, 𝕊] prāṇitipāta° Ṅ$^{a.c.}$; prāṇāntapāta° 𝔹, 𝕊$_{mu}$; *srog gcod pa* Tib. • °kādīti *conj.*] °kādīni Σ; *la sogs pa ni* Tib. [17] abravīt $\Sigma_{\text{-}\mathbb{B}}$] avravīt 𝔹. [18] kathaṃ $\Sigma_{\text{-}B_2}$] ka B$_2$. [19] tan na Ṅ, K$_1{}^{p.c.}$, 𝔹𝕊] taṃ na K$_1{}^{a.c.}$, B$_1$, B$_2$; tana K$_3$; cf. Tib.$^{ed.}$. [20] abhakṣya° Ṅ, K$_1$] abhakṣa° K$_3$, B$_1$, B$_2$; abhakṣyaṃ 𝔹𝕊 • °gamyakaṃ Ṅ, K$_1$ (both °*n*), B$_1$, B$_2$ (°*n*), 𝕊$_{ga}$; yamyakan K$_3$; gamyate 𝔹𝕊; *bza' daṅ bgrod min sogs* Tib.$_{\text{-}T}$; *bza' daṅ 'grod min sogs* Tib.^{T}. [21] apeyādīny Ṅ, 𝕁 (°*i*), Tib. (*btuṅ mi bya sogs*)] apriyādīny K$_1{}^{p.c.}$, 𝔹𝕊; apṛyodīny K$_1{}^{a.c.}$; aprayodīny K$_3$, B$_2{}^{p.c.}$; apṛyodīnā B$_1$; a+iyodīny B$_2{}^{a.c.}$. [22] kathaṃ tais tu $\Sigma_{\text{-}B_2}$] kathaṃ saṃpūjyate tathā B$_2$ (eye-skip to 9.1d; see p. 181, nt. 27). [23] śubhodayaḥ K$_1{}^{p.c.}$, 𝔹𝕊, Tib.] śubhodaya Ṅ; ṣubhodayaḥ K$_1{}^{a.c.}$, B$_1$ ("*Bindefehler*"); bhodayaḥ K$_3$; *om.* B$_2$ (see p. 181, nt. 27). [24] yathākramaṃ bravīmy eṣāṃ Ṅ (°*n*), K$_1$, 𝕊] yathākramaṃ vravīmy eṣāṃ 𝔹; bravīmyaṣāṃ K$_1$, B$_1$ ("*Bindefehler*"); *om.* B$_2$ (see p. 181, nt. 27); *de ni* [...] *bśad par bya* Tib. [25] tantre tantre K$_1$, B$_1$, 𝔹𝕊, Tib.] tantre tantreti Ṅ; tantre K$_3$; *om.* B$_2$ (see p. 181, nt. 27). [26] nidarśitam $\Sigma_{\text{-}\dot{N},B_2}$, Tib. (*ṅes gsuṅs pa*)] darśitaṃ Ṅ; *om.* B$_2$ (see next note). [27] kathaṃ tais tu [...] tantre nidarśitam $\Sigma_{\text{-}B_2}$] kathaṃ saṃpūjyate tathā [||] prāṇātipātakādīni karttavyaṃ kvacid abravīt B$_2$ (eye-skip to *kathaṃ* in 9.1d); "B repeats *prāṇānta*° etc., instead of this line" 𝔹$^{nt.}$. [28] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a° K$_3$, B$_1$, B$_2$. [29] savajribhiḥ 𝔹, 𝕁, Tib. (*rdo rje 'dzin bcas pas*)] sarvajinabhiḥ Ṅ; suvedibhiḥ K$_1{}^{p.c.}$, 𝕊; sarv(v)adibhiḥ K$_1{}^{a.c.}$, B$_1$, B$_2{}^{a.c.}$ ("*Bindefehler*"); savvodibhiḥ K$_3$; sarvva ++$_2$ bhiḥ B$_2{}^{p.c.}$ (unclear); sarvādibhiḥ $\mathbb{B}_{MSS}$, 𝕊$_{ka}$. [30] karma $\Sigma_{\text{-}\dot{N}}$] karmā Ṅ. [31] °mānasa° Ṅ$^{p.c.}$] °manasa° Ṅ$^{a.c.}$; °manasaiḥ 𝔹, 𝕊$_{ka,mu}$; °manasaḥ K$_1$, K$_3$, B$_1$, B$_2$, 𝕊; *yid kyis te* Tib.$_{\text{-}T}$; *yid kyi te* Tib.^{T} • °kriyā Ṅ$^{a.c.}$] °kriyāḥ Ṅ$^{a.c.}$; kriyā $\Sigma_{\text{-}\dot{N}}$; *om.* Tib; "Read *-mānasaiḥ tridhā?*" 𝕁$^{nt.}$. [32] vidyate nānyas $\Sigma_{\text{-}\dot{N}}$] na vidyate 'nyeṣān Ṅ (unmetrical); *gźan dag yod min pas* Tib. [33] evaṃ K$_1{}^{a.c.}$, B$_1$, B$_2$, 𝔹𝕊, Tib.] eva Ṅ, K$_1{}^{p.c.}$, K$_3$.

⌜cittena na vinā[1] kāyaḥ kiñcit kartuṃ bhavet kṣamaḥ[2] |
vacanaṃ ca vinā[3] tena bhaven naiva[4] kadācana[5] ||9.6||

B_1 52v_1 kāyavākkarmaṇī[6] * tasmād[7] bhavetāṃ[8] mānase dvayam[9] |⌟[10]
cittenaiva jagat sarvaṃ kriyate yac chubhāśubham[11] ||9.7||[a]

⌜hitārthaṃ[12] yad bhavet karma sarvaṃ sucaritaṃ[13] bhavet |
viparyayād[14] apuṇyaṃ[15] tat pravadanti[16] jinottamāḥ[17] ||9.8||[b]

$\mathbb{B}$ 63 cittenaiva tu tat sarvaṃ[18] kriyate yac chubhāśubham[19] |⌟[20]
cittenaiva bhaven nāśa[21] ity uvāca jagadguruḥ[22] ||9.9||[c]

sattvāpakāraniṣpannaṃ[23] yat[24] pāpaṃ parikīrtitam[25] |
hitacittaṃ[26] samutpādya[27] saṃtrastaḥ[28] pratideśayet[29] ||9.10||

$\mathbb{S}$ 123 utsāhena kṛtaṃ pūrvam apakārasamanvitam[30] |
B_2 82$_1$ pratipakṣād[31] bhaven nāśo[32] yasmāt tenaiva[33] tat kṛtam ||9.11||

ghaṭam utpādya[34] yaḥ kaścid bhinatty eva tu tat svayam |
tathā pāpaṃ samutpannaṃ[35] nāśayed[36] ātmanā sa tu[37] ||9.12||

[a] *pāda* 9.7d = 9.9b.

[b] *pāda* 9.8d = 7.1d (= SN*p* p. 202), 8.35d, 9.33d and 13.8d.

[c] *pāda* 9.9b = 9.7d.

[1] cittena na vinā $K_1^{p.c.}$, $\mathbb{BS}$, Tib. (*sems med pa(r) ni*)] cittena vinā Ṅ (haplography); cittena ne vina $K_1^{a.c.}$; cittena vinana $K_3^{a.c.}$; cittena na vina $K_3^{p.c.}$, B_1, B_2 ("*Bindefehler*"). [2] kāyaḥ kiñcit kartuṃ bhavet kṣamaḥ Ṅ$^{p.c.}$ (in upper margin, hardly legible), K_1, $K_3^{p.c.}$, B_1, B_2, $\mathbb{BS}$] *om.* Ṅ$^{a.c.}$ (eye-skip); kāyaḥ kiñcit karmmatum bhavet kṣamaḥ $K_3^{a.c.}$; *lus ṅag gi(s)* || *ci yaṅ byed par nus ma yin* Tib. [3] vacanaṃ ca vinā $\Sigma_{\text{-}\dot{N}^{a.c.}}$] *om.* Ṅ$^{a.c.}$ (eye-skip; added in upper margin, hardly legible). [4] naiva Ṅ, $\mathbb{BS}$] naivaṃ K_1, K_3, B_1, B_2 (smeared); *ma* Tib. [5] °a Ṅ, $\mathbb{BS}$, Tib.] °aḥ K_1, K_3, B_1, B_2 ("*Bindefehler*"). [6] kāyavākkarmaṇī $K_1^{p.c.}$, B_1, Tib. (*lus ṅag las rnams ni*)] kāyavāk>mana<karmmaṇā Ṅ$^{p.c.}$ (canceled); kāyavārkkarmaṇī $K_1^{a.c.}$, K_3, B_2 ("*Bindefehler*"); kāye vākkarmaṇī $\mathbb{B}$; kāye vākkarmaṇīṃ $\mathbb{S}$. [7] °ād $\Sigma_{\text{-}B_1}$] °ā B_1. [8] bhavetāṃ K_1, $\mathbb{S}$] bhavet te Ṅ; bhavatāṃ K_3, B_1, B_2, $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; *gyur ba yin* Tib.$_{\text{-T}}$; *'gyur ba yin* Tib.^{T}. [9] mānase dvayaṃ Ṅ, K_1, K_3, B_1, B_2] mānase 'dvayam $\mathbb{BS}$; *yid ñid las ni* Tib.$^{B,D,\dot{N},P,\mathbb{S}}$; *yid dag ñid las* Tib.^{G,N,Q}; *yid gñis las ni* Tib.^{T}. [10] cittena na vinā [...] dvayam Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$(*'dvayam*), Tib.] cittena na vinā [...] dvayaṃ || cittena na (*cittenaina* K_3, B_2) vinā kāyaḥ kiñcit kartum bhavet kṣamaḥ (*kramaḥ* B_1, *kṣamaṃ* B_2) |(|) vacanañ ca vinā tena bhavet naivaṃ kadācanaḥ || kāyavākkarmaṇī tasmād bhavatāṃ mānase (*mānasa*° K_3, B_1, B_2) dvayaṃ (°*dvaya* K_3, B_1) $K_1^{a.c.}$, K_3, B_1, B_2 (eye-skip, "*Bindefehler*"); "This and the two following lines are repeated in all MSS" $\mathbb{B}^{nt.}$. [11] yac chubhāśubham *st.* (*dge daṅ mi dge gaṅ* Tib.$_{\text{-T}}$)] yat subhāśubham Ṅ; yat śubhāśubham $K_1^{p.c.}$, $\mathbb{BS}$; yat subhāsubham $K_1^{a.c.}$, K_3, B_1, B_2; *dge daṅ mi dge las* Tib.^{T}. [12] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, °ad B_2. [13] sarvaṃ su° *em.* (*thams cad legs par* Tib.$_{\text{-T}}$)] sarvasva° Ṅ; sarvaṃ sañ° K_1; sarvvasan° K_3; sarvvahañ B_1; sarvasañ° B_2; sarvaṃ sac° $\mathbb{BS}$; *thams cad log par* Tib.^{T}. [14] viparyayād $\Sigma_{\text{-}\dot{N}}$, Tib.$_{\text{-G,N,Q}}$ (*bzlog pas*)] viparyāyād Ṅ (interlinear note below, illegible); *bzlog pa'i* Tib.^{G,N,Q}. [15] apuṇyaṃ $\Sigma_{\text{-}\dot{N}}$, Tib.$_{\text{-T}}$ (*bsod nams ma yin*)] yat puṇyan Ṅ, Tib.^{T} (*bsod nams gaṅ yin*). [16] pravadanti $\Sigma_{\text{-}K_3,B_1,B_2}$] vravadanti K_3, B_1, B_2 ("*Bindefehler*"). [17] °āḥ $\Sigma_{\text{-}\dot{N}}$] °ā Ṅ. [18] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2. [19] yac chubhā° *st.*] yat subhā° Ṅ, $K_1^{a.c.}$, $K_3^{p.c.}$, B_1, B_2; yat śubhā° $K_1^{p.c}$, $K_3^{p.c.}$, $\mathbb{BS}$. [20] hitārthaṃ [...] chubhāśubham Σ] "H omits these three lines" $\mathbb{B}^{nt.}$ (eye-skip). [21] nāśa $K_1^{p.c.}$, $\mathbb{BS}$, Tib.$_{\text{-G,N,Q}}$ (*'jig*)] nāsam Ṅ (several notes in in margin in interlinear space; illegible); nāsa $K_1^{a.c.}$, K_3, B_1, B_2; *'jigs* Tib.^{G,N,Q}. [22] °guruḥ B_2, $\mathbb{BS}$, Tib.] °guru Ṅ; °bharuḥ K_1, K_3, B_1. [23] sattvā° $\Sigma_{\text{-}B_1}$] sattvo° B_1 • °niṣpannaṃ $\Sigma_{\text{-}\dot{N}^{a.c.}}$] °>ā<nispannaṃ Ṅ$^{p.c.}$ (canceled). [24] yat $\Sigma^{Skt.}$, Tib.^{T} (*gaṅ źig*)] *bdag gis* Tib.$_{\text{-T}}$ (→ *mat*°?). [25] pari° $\Sigma_{\text{-}B_2}$] ri° B_2 (haplography). [26] °aṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2. [27] samutpādya $\Sigma_{\text{-}\dot{N}}$, Tib. (*bskyed nas ni*)] samutpādyaṃ Ṅ; samītaḥ $\mathbb{S}_{bho}$. [28] saṃtrastaḥ *em.* (*kun tu skrag pas* Tib.$_{\text{-G,N,Q}}$)] santrasta Ṅ (nt. in right margin of Ṅ, illegible); saṃbhraṣṭaḥ $\Sigma_{\text{-}\dot{N}}$; *kun tu bsgrags pas* Tib.^{G,N,Q}. [29] °yet $\Sigma_{\text{-}K_3}$] °yat K_3. [30] pūrvam apa° $K_1^{p.c.}$, B_1, B_2, $\mathbb{BS}$] pūrvvan me pa° (?) Ṅ; pūrvaṃ mapa° $K_1^{a.c.}$, K_3; *sṅon chad gaṅ* Tib.$_{\text{-T}}$; *sṅon spyad gaṅ* Tib.^{T}. [31] °pakṣād Ṅ, K_1, B_2 (°*t*), $\mathbb{BS}$, Tib.] °pakṣāta K_3; °bhakṣāta B_1; °bhakṣād $\mathbb{B}_H$. [32] nāśo $K_1^{p.c.}$, $\mathbb{BS}$, Tib.] nāso Ṅ (interlinear note above?), $K_1^{a.c.}$, B_1; nāsau K_3, B_2. [33] tenaiva $\Sigma_{\text{-}K_3,B_1,B_2}$] tanaivat K_3; tanaiva B_1; taiva B_2. [34] °m ut° $\Sigma_{\text{-}K_3}$] °mum ut° K_3 (dittography). [35] °utpannaṃ $\Sigma_{\text{-}\dot{N}}$] °utpādya Ṅ; *kun 'byuṅ ba* Tib. [36] nāś° $K_1^{p.c.}$, $\mathbb{BS}$, Tib. (*'jig 'gyur*)] nās° Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2. [37] sa tu $\Sigma_{\text{-}\dot{N}}$] satta Ṅ; cf. Tib.$^{ed.}$.

deśayiṣyāmy ahaṃ paścād iti[1] mūḍhaḥ[2] karoti cet |
na cāsya deśanā yuktā[3] na pāpaṃ tasya[4] naśyati[5] ||9.13||

tathā puṇyavināśaś[6] ca tadva*d eva[7] bhavaty api | K_1 22v_1
kṛte pu*ṇye[8] 'py anicchatvād[9] bhaven nāśo[10] na saṃśayaḥ ||9.14|| B_1 53r_1

dadaty eva[11] yadā[12] citte dātum icchā[13] na vartate[14] |
datte 'pi[15] ca na tatpuṇyaṃ prabhaviṣyati[16] kasyacit ||9.15||

sarveṣām adhikaṃ sthānaṃ[17] yatra[18] sarvaṃ[19] vinaśyati[20] |
kalpakoṭisahasraiś ca samupāttaṃ[21] śubhaṃ mahat[22] ||9.16||[a]

utpannabodhicittasya[23] puṇyasambhārasaṃcayaḥ[24] |
kalpakoṭiśatopāttaḥ[25] kṣaṇād eva vinaśyati[26] ||9.17||[b]

⌜tādṛśe pratighe nānyad[27] * dvitīyamanuje priye[28] |⌟[29] Ṅ 13r_1
tato 'pi rakṣyam atyartham[30] evam uktaṃ tathā*gataiḥ[31] ||9.18|| K_3 31r_1

[a] Verses 9.16-18, leaving out 18ab, are cited without explicit attribution to the JS (*de yaṅ*) in Atīśa's **Mūlāpattiṭīkā* (*rTsa ba'i ltuṅ ba'i rgya cher 'grel pa*, Tōh. 2487): *thams cad la ni lhag pa'i gnas || gaṅ du thams cad 'jig pa ste || bskal pa bye ba stoṅ du yaṅ || yaṅ dag bskyed pa'i dge ba che || byaṅ chub sems ni bskyed pa yi || bsod nams tshogs ni bsags pas so || bskal pa bye bas 'byuṅ ba ni || skad cig ñid la rnam par 'jig || de bas don de bsruṅs pas ni || de bźin gśegs pas rab tu gsuṅs ||* (D f. 194r).

[b] *pāda* 9.17d = *Rasārṇavasudhākara* 2.120d, 2.274d.

[1] paścād iti B_2[p.c.], 𝔹𝕊, Tib. (*phyi nas* [...] *źes*)] yasmād iti Ṅ; *x*aścāpati K_1[a.c.]; paśyād yati K_1[p.c.]; ścāditi K_3, B_1; (na)ścād iti B_2[a.c.]; (pa)syād iti $\mathbb{B}_H$. [2] mūḍhaḥ $\Sigma_{\text{-Ṅ}}$ (*rmoṅs pas* Tib.^{T}.)] mūḍha Ṅ; *rmoṅs rnams* Tib.$_{\text{-D,T}}$; *rmaṅs rnams* Tib.^{D}. [3] yuktā $\Sigma_{\text{-Ṅ}^{a.c.}}$] yuktyā Ṅ[a.c.] (°*y*° canceled). [4] tasya $\Sigma_{\text{-B}_2}$] tatva>tasya< B_2[p.c.] (canceled); *de yaṅ* Tib.$_{\text{-G,N,Q,T}}$; *de 'aṅ* Tib.^{G,N,Q}; *de* Tib.^{T}. [5] naśyati K_1[p.c.], 𝔹𝕊, Tib.] nasyati Ṅ, K_1[a.c.], K_3, B_1, B_2. [6] °vināśaś 𝔹𝕊, Tib.$_{\text{-T}}$ (*'jig pa*)] °vināsañ Ṅ; °vināśañ K_1, K_3, B_1, B_2; *'jig par* Tib.^{T}. [7] tadvad eva Ṅ, 𝔹𝕊] tad vadet K_1[p.c.], K_3, B_1, B_2 (blank space for one *akṣara* in B_2); tadvadan K_1[a.c.]; *de bźin du ni* Tib. [8] kṛte puṇye Ṅ, 𝔹𝕊] kṛtapuṇyā K_1[a.c.]; kṛtapuṇyo K_1[p.c.]; kṛte puṇyaṃ K_3, B_1, B_2; *bsod nams byas* Tib. [9] 'py anicchatvād *em.*] py anircchatvād Ṅ (interlinear nt. above); py acchitvād K_1[a.c.], K_3, B_1, B_2; py avicchitvād K_1[p.c.]; 'pi cchi[dra]tvād $\mathbb{B}^{em.}$ 𝕊; *kyaṅ mi dga' bas* Tib. [10] nāśo 𝔹𝕊] nāsan Ṅ; nāśan K_1, K_3, B_1 (°*ṃ*), B_2; *'jig par* Tib. [11] dadaty eva *em.*] dadanty eva(ṃ) Ṅ; dadate ca K_1[p.c.], $\mathbb{S}_{ga}$; dadaṃte ca K_1[a.c.]; dadaṃtyeca K_3; dadaṃ neca B_1, B_2; dadataś ca 𝔹𝕊; dadan na ca $\mathbb{B}_B$, $\mathbb{S}_{ka}$; *mi sbyin ñid* Tib. [12] yadā $\Sigma_{\text{-K}_3}$] yedā K_3. [13] dātum icchā $\Sigma_{\text{-Ṅ}}$] dātuvicchā Ṅ; *sbyin par 'dod la* Tib.$^{B,\dot{N},T}$; *sbyin 'dod pa la* Tib.$_{\text{-B,Ṅ,T}}$. [14] na vart(t)ate $\Sigma^{Skt.}$] *rab 'jug pa* Tib.$_{\text{-B,Ṅ,T}}$; *rab 'jug na* Tib.$^{B,\dot{N}}$; *rab 'jug la* Tib.^{T} (→ *pravartate*?). [15] datte 'pi $\Sigma_{\text{-Ṅ}}$, Tib.^{T} (*byin du zin kyaṅ*)] tadāpi Ṅ; *sbyin du zin kyaṅ* Tib.$_{\text{-B,Ṅ,T}}$; *phyin du zin kyaṅ* Tib.$^{B,\dot{N}}$; . [16] prabhaviṣyati $\Sigma_{\text{-B}_2}$] prabhavīsyati B_2. [17] adhikaṃ sthānaṃ K_1, B_1, B_2, 𝔹𝕊] adhikasthānaṃ Ṅ (nt. in right margin of Ṅ, *ra* ++); adhikaṃ sthāṃnaṃ K_3; *lhag par gnas* Tib. [18] yatra $\Sigma_{\text{-B}_2}$] tatra B_2. [19] °aṃ $\Sigma_{\text{-K}_3,B_1,B_2}$] °a K_3, B_1, B_2. [20] vinaśyati K_1[p.c.], 𝔹𝕊] vinasyati Ṅ, K_1[a.c.], K_3, B_1, B_2; *'jig pa ste* Tib. [21] samupāttaṃ Ṅ[p.c.], 𝔹𝕊, Tib. (*yaṅ dag bskyed pa'i*)] samupāṃttaṃ Ṅ[a.c.]; samutpātuṃ K_1, K_3, B_1, B_2. [22] śubhaṃ mahat $\Sigma_{\text{-Ṅ}}$, Tib. (*bde ba che*)] śubhamaha Ṅ. [23] °bodhicittasya $\Sigma_{\text{-K}_3}$] °bodhicitte sya K_3. [24] °aḥ $\Sigma_{\text{-B}_2}$] °a B_2. [25] °śatopāttaḥ 𝔹𝕊, Tib.^{T} (*bskal pa bye bar bsags pa ni*)] °satop<ā>ttan Ṅ[p.c.]; °śatopāntaḥ K_1[a.c.], B_1, B_2 ("*Bindefehler*"); °śatopātaḥ K_1[p.c.]; °śatontaḥ K_3; *bskal pa bye bar 'gyur ba ni* Tib.$_{\text{-T}}$ [26] °naśyati K_1[p.c.], 𝔹𝕊, Tib.] °nasyati Ṅ, K_1[a.c.], K_3, B_1, B_2. [27] tādṛśe pratighe nānyad K_1[a.c.], K_3, B_1] tādṛsye pratighe nānye Ṅ; tādṛśapratighe nānyad K_1[p.c.]; tādṛśe pratighe nānya° B_2; tādṛśe 'pratighe nānyad 𝔹𝕊; *de daṅ 'dra ba'i sdug pa'i mi* Tib.$_{\text{-T}}$; *de 'dra ba'i bde brtse ba'i mi* Tib.^{T} (see below). [28] dvitīyamanuje priye *em.*] dvitīye manuje priye Ṅ, K_1[a.c.], K_3, B_1, B_2; dvitīye manuje 'priye K_1[p.c.]; dvitīyamanuje 'priye 𝔹𝕊; *gñis pa la ni sdaṅ byed pa('o)* Tib. (see above). [29] tādṛśe [...] priye Σ] '*paṅktir eṣā nāsti*' $\mathbb{S}_{bho}$. NB: The Tibetan seems to be complete. [30] tato (')pi rakṣyam atyartham $\Sigma_{\text{-Ṅ}}$] tato rakṣya>ca<m atyartham Ṅ[p.c.] (canceled, faint note of two *akṣara*s in upper margin); *de la(s) (b)sruṅ ba'i don gyi(s) phyir* Tib. (cf. Tib.$^{ed.}$) [31] °aiḥ $\Sigma_{\text{-Ṅ,B}_2^{a.c.}}$] °ai Ṅ; °eḥ B_2[a.c.].

† tasmin svalpāpakāre 'pi pāparāśir mahān bhavet | †[1]
tasmin svalpopakāre 'pi[2] puṇyarāśir[3] mahān[4] bhavet[5] |
sarveṣāṃ sarvasaukhyānām[6] ākaratvād[7] guṇodadhau ||9.19||

𝔹 64 kecin mūḍhatarā bālā yuktyāgamam[8] apaśyakāḥ[9] |
kalpanaiva[10] bhavet pāpam ity āhur[11] ātmanāśakāḥ[12] ||9.20||[a]

kalpanārahito yogī yadi pāpair[13] na lipyate |
dveṣādyutpādahetau[14] tu vikāritvaṃ na yujyate ||9.21||[b]

𝕊 124 vihāya laukikīṃ[15] vṛttim anyathā tu bhaven na kim[16] |
B_2 83$_1$ śirasā gamanaṃ[17] yuktaṃ[18] tathā pāṣāṇabhakṣaṇam[19] ||9.22||

B_1 53v$_1$ śītavātapipāsādibādhā[20] tasya na yu*jyate |
ākrośādyapakāraiś[21] ca na khedam upasaṃharet[22] ||9.23||[c]

svakīye[23] yadi kartavye[24] lobhādy ākṛṣya[25] dustyajet[26] |
nirvikalpaṃ[27] prakalpeta[28] na tathānyatra saṃbhavet[29] ||9.24||

anutpādakṣayaṃ[30] naiva pāpānāṃ[31] karmaṇām iha |
krodhāhaṅkārayogāc[32] ca na pāpaṃ pariśuddhyate ||9.25||

[a] *pāda* 9.20a ≈ 5.2a.

[b] *pāda* 9.21b ≈ STTS 1548d, 2177d, CMT 7.241d, 7.247d, *Śrīpādmasaṃhitā* 23.119c, MBh et al.

[c] *pāda*s 9.23ab ≈ 2.3cd.

[1] tasmin svalpāpakāre 'pi pāparāśir mahān bhavet *conj.* (*de la* (*de las* Tib.^{G,N,Q}) *gnod byas chuṅ ṅu* (*ruṅ* Tib.^{T}) *yaṅ* || *sdig pa'i phuṅ po chen por 'gyur* || Tib.)] *om.* $\Sigma^{Skt.}$ (eye-skip?); "*itaḥ param - 'tasmin svalpāpakāreṇa pāparāśir mahān bhavet' ity adhikaḥ pāṭhaḥ*" $\mathbb{S}_{bho}$. [2] °opakāre 'pi *em.* (*phan byas chuṅ ṅu yaṅ* Tib.)] °opākāre pi Ṅ; °opakāreṇa $\Sigma_{\text{-}\dot{N}}$. [3] °rāśir K_1, B_1, B_2, 𝔹𝕊] °rāśi Ṅ, K_3. [4] mahān $K_1^{p.c.}$, 𝔹𝕊] mahad Ṅ; mahānu° $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); *cher* Tib. [5] bhavet $\Sigma_{\text{-}B_2}$] - - B_2 ("*Trennfehler*"). [6] °ānām $\Sigma_{\text{-}K_3}$] °ānāṃ m° K_3. [7] ākaratvād $\dot{N}^{p.c.}$, 𝔹𝕊] ākāratvād $\dot{N}^{a.c.}$ (2nd vowel-sign canceled), K_1, K_3, B_1, B_2; *gnas phyir ro* Tib. [8] yuktyāgamam Ṅ, 𝔹𝕊, Tib.$_{\text{-}B,\dot{N}_a}$ (*luṅ daṅ rigs pa*)] yuktyāgama° $K_1^{a.c.}$, B_1, B_2; yuktyām agama° $K_1^{p.c.}$; yukyāgamaṃ K_3; *luṅ daṅ rig pa* Tib.$^{B,\dot{N}_a}$. [9] apaśyakāḥ 𝔹𝕊, Tib.$_{\text{-}B,\dot{N}}$ (*ma mthoṅ ba*)] apasyakāḥ Ṅ; °paśyakāḥ K_1, B_1, B_2; paśyakāḥ K_3; *ma mthoṅ bas* Tib.$^{B,\dot{N}}$ [10] kalpanaiva K_1, K_3, B_1, B_2, 𝕊, $\mathbb{B}_{H,B}$, Tib. (*rtog ñid*)] kalpenaiva Ṅ, 𝔹, $\mathbb{S}_{ga,mu}$. [11] āhur Ṅ, K_1, K_3, B_1, B_2] āhuḥ $\mathbb{B}^{em.}$, 𝕊; āhūr $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$; *smra* Tib. [12] ātmanāśakāḥ $K_1^{p.c.}$, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,ga}$, Tib. (*bdag ñid 'jig(s) pa po rnams*)] ātmanāsakā Ṅ; ātmanāsakāḥ $K_1^{a.c.}$, K_3, B_1, B_2; svātmanāśakāḥ $\mathbb{B}^{em.}$, 𝕊. [13] pāpair $\Sigma_{\text{-}B_2}$] pāpai B_2. [14] dveṣā° $\Sigma_{\text{-}\dot{N}}$] dveyā° Ṅ • °utpāda° Ṅ, $K_1^{p.c.}$, $K_3^{p.c.}$, B_1, 𝔹𝕊, Tib.] °u++tpāda° $K_1^{a.c.}$; °upāda° $K_3^{a.c.}$, B_2 ("*Bindefehler*"). [15] laukikīṃ K_1, 𝔹𝕊, Tib. (*'jig rten pa yi/'i*)] lokikaṃ Ṅ; lokikī K_3, B_1, B_2 ("*Bindefehler*"). [16] kim $\Sigma_{\text{-}\dot{N}}$] hi Ṅ; *ci yaṅ* Tib. [17] gamanaṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] gamanaḥ $K_1^{a.c.}$, K_3, B_1, B_2. [18] yuktaṃ $\Sigma_{\text{-}K_3^{a.c.}}$] suṃktaṃ $K_3^{a.c.}$. [19] pāṣāṇa° $\Sigma_{\text{-}\dot{N},K_3}$] yāyāna° Ṅ; pāsāṇa° K_3. [20] śīta° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] sīta° $K_1^{a.c.}$, K_3, B_1, B_2 • °pipāsādibādhā $K_1^{a.c.}$, $K_1^{pp.c.}$, B_1, B_2, $\mathbb{S}^{sil.}$, Tib.$_{\text{-}B,\dot{N},P}$ (*skom sogs kyi(s) gnod pa*)] °pipāśādibādhā Ṅ, $K_1^{p.c.}$; °pipādibādhā K_3; °pipāsādivādhā 𝔹; *skam sogs kyi gnod pa* Tib.$^{B,\dot{N},P}$. [21] ākrośādy° $\Sigma_{\text{-}B_1}$] ākroṣādy° B_1; *mtshaṅ bru(s)* Tib. [22] na khedam upasaṃharet $\Sigma^{Skt.}$] *skyo ba ñe bar skye mi 'gyur* Tib.$_{\text{-}T}$ (→ *na khedam upasambhavet*); *skye ba ñe bar skye ba'i 'gyur* Tib.^{T} (→ *jātim upasambhavet*). [23] °e Ṅ, K_1, K_3, B_1, B_2] °aṃ 𝔹𝕊; *gis* Tib.$_{\text{-}G,N,Q}$; *gi* Tib.^{G,N,Q}. [24] °e Ṅ, Tib.$_{\text{-}T}$] °a° K_1, K_3, B_1, B_2; °aṃ 𝔹𝕊. [25] ākṛṣya *conj.*] °ākṛṣṭa° $\Sigma^{Skt.}$; *draṅs te* Tib.$_{\text{-}T}$; *draṅ ste* Tib.^{T}. [26] dustyajet Ṅ, K_1, K_3, B_1, B_2, $\mathbb{S}_{ka,ga}$] °duḥstyajam 𝔹𝕊; *spaṅ dka' ba* Tib.$_{\text{-}T}$; *sboṅ bkag ba* Tib.^{T}. [27] nirvikalpaṃ K_1, 𝔹𝕊] nirvikalpa Ṅ, K_3, B_1; nivikalpa B_2. [28] prakalpeta K_1] °pravarttante Ṅ; prakalpata K_3, B_1; prakalpat B_2; prakalpyeta 𝔹𝕊; *rab rtogs pa* Tib.$_{\text{-}B,\dot{N},T}$; *rab rtogs par* Tib.$^{B,\dot{N}}$; *rab mos pas* Tib.^{T}. [29] saṃbhavet $\dot{N}^{p.c.}$ (*sam*°)] sambhevet $\dot{N}^{a.c.}$; tabhavet $K_1^{a.c.}$, K_3, B_1, $B_2^{a.c.}$ ("*Bindefehler*"); tad bhavet $K_1^{p.c.}$, $B_2^{p.c.}$ (*tat*), 𝔹𝕊, Tib.^{T} (*de* [...] *'gyur*); *der* [...] *'gyur* Tib.$_{\text{-}T}$. [30] anutpāda° $\Sigma_{\text{-}\dot{N}}$] anutpādaṃ Ṅ, Tib. (*ma skyes pa ni*). [31] pāpānāṃ Ṅ, 𝔹𝕊] pāpāṇāṃ K_1, K_3, B_1, B_2. [32] °āhaṅkāra° $\Sigma_{\text{-}B_1}$] °āhaṃ B_1.

devataiva cet tat[1] sarvaṃ[2] karotīti[3] prakalpate[4] |
utpādāt[5] pūrvam evāsau[6] kārayen na[7] kathaṃ[8] bhṛśam ||9.26||

devataiva karotīti mithyeyaṃ[9] parikalpanā[10] |
yasmāl lobhābhibhūtānāṃ[11] kriyeyaṃ[12] kartum icchatām ||9.27||[a]

anumodādisarvāṇi[13] cintāyattāni[14] sarvataḥ |
puṇyasaṃbhāra*yuktāni[15] jñātavyānīha[16] dhīdhanaiḥ[17] ||9.28|| Ṅ 13v1

kāyavāksahitaṃ[18] hīnaṃ na[19] tat puṇyaṃ[20] samaśnute[21] |
ekasya[22] tīvracittasya yat puṇyaṃ buddhavarṇitam ||9.29||

prāṇihiṃsādi[23] yat karma lobhādyāviṣṭacetasaḥ[24] | 𝔹 65
na kuśalaṃ[25] bhavet sarvaṃ puṇyaṃ[26] tu karuṇotthitam[27] ||9.30||

parahitāya yat karma[28] kriyate tu kṛpātmakaiḥ |
tat sarvaṃ puṇyam ity āhur[29] jagadāśāprapūrakāḥ[30] ||9.31||[b]

[a] *pāda* 9.27b = BCA 8.98b.

[b] Preserved in Tibetan translation in Indrabhūti's *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa* (Tōh. 1413): *gźan phan phyir ni las rnams gaṅ || sñiṅ rje can gyis gaṅ byas rnams || de kun bsod nams phuṅ po źes || 'gro ba'i bsam pa rdzogs mdzad gsuṅs ||* (D f. 99v). Cp. SS (ed. Bendall 1905, p. 68): *tasmāt parahitaṃ sarvaṃ kriyate yat kṛpātmakaiḥ | karma taddeśanaṃ sarvaṃ sambuddhaiḥ parikīrtyate ||*; *pāda* 9.31d ≈ SM 28 (p. 71).

[1] devataiva cet tat Ṅ, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka}$, Tib.$_{\text{-T}}$ (*lha ñid kyis ni de* [...] *na*; bad *ma-vipulā*)] devataiveti cet $K_1^{p.c.}$, $\mathbb{S}$; devatai cet ta cet $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); devataiva ca tat $\mathbb{B}$, $\mathbb{S}_{mu}$; *lha ñid kyi ni de* [...] *na* Tib.^{T}. [2] sarvaṃ $\Sigma_{\text{-}B_2}$] sarva>ṃ<kaṅ $B_2^{p.c.}$. [3] karotīti Ṅ, $K_1^{p.c.}$, $B_1^{p.c.}$, B_2, $\mathbb{BS}$, Tib. (*byas so źes ni*)] karoti $K_1^{a.c.}$, K_3 ("*Bindefehler*"); karotiti $B_1^{a.c.}$. [4] prakalpate K_1, K_3, B_1, B_2] prakalpyate Ṅ, $\mathbb{BS}$; *rab rtog(s) na* Tib. [5] °āt Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, Tib.^{B,Ṅ} (*las*)] °ā $K_1^{a.c.}$, K_3, B_1, B_2; *la* Tib.$_{\text{-B,Ṅ}}$. [6] pūrvam evāsau Ṅ, K_1, $\mathbb{BS}$, Tib.$_{\text{-B,Ṅ}}$ (*sṅon ñid 'di ni*)] pūrvvatevāsau K_3; pūrvanevāsau B_1, B_2; *sṅon ñid 'di ñid* Tib.^{B,Ṅ}. [7] kārayen na Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$] kārayet na $K_1^{a.c.}$, K_3, B_2; kārayatna° B_1; kālayatna $\mathbb{B}_H$; *byas pa yin* Tib.$_{\text{-T}}$; *bya ba yin* Tib.^{T}. [8] kathaṃ $\Sigma_{\text{-}B_2}$] thaṃ B_2. [9] °eyaṃ $\Sigma_{\text{-}K_3}$] °ayaṃ K_3. [10] °ā $\Sigma_{\text{-}Ṅ}$] °āḥ Ṅ. [11] °ābhibhūtānāṃ $K_1^{p.c.}$, $\mathbb{BS}$, Tib.$_{\text{-T}}$ (*zil gnon pa'i* ^{G,N,Q}; *zil mnan pa'i* Tib.^{B,C,D,Ṅ,P})] °ābhitānāṃ Ṅ; °ātibhūtānāṃ $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); *zin gnon pa* Tib.^{T}. [12] kriyeyaṃ $Ṅ^{p.c.}$, K_1, K_3, B_2, $\mathbb{BS}$, Tib.^{T} (*bya ba 'di ni*)] kriyeyeṃ $Ṅ^{a.c.}$; kriyate B_1, $\mathbb{B}_H$ ("*Trennfehler*"); *bya ba ñid ni* Tib.$_{\text{-T}}$. [13] anumodādisarvāṇi $\Sigma_{\text{-}Ṅ}$] anumodanādisarvāṇ>e<i $Ṅ^{p.c.}$ (faint nt. below, illegible). [14] cintāyattāni Ṅ, $\mathbb{J}$] cintāyan tāni K_1, K_3, B_2; cintāyaṃ tāni B_1; cintāyatnāni $\mathbb{BS}$; cintayet tāni $\mathbb{B}_{H,N}$; cintavettāni $\mathbb{J}^{MSS_{H,N}}$; "T differs" $\mathbb{J}^{nt.}$; *sems de kho na las* Tib.^{B,D,Ṅ,P}; *sems ni kho na las* Tib.^{G,N,Q}; *sems kyi kho na la* Tib.^{T}. [15] °saṃbhāra° $\Sigma_{\text{-}Ṅ^{a.c.}}$] °sambhārara° $Ṅ^{a.c.}$. [16] °vyānīha Ṅ, K_1, K_3, B_2, $\mathbb{BS}$] °vyanīha B_1; °vyaṃ neha $\mathbb{S}_H$; *śes par bya* Tib. [17] dhīdhanaiḥ $\Sigma_{\text{-}Ṅ}$] (dhī)dhanai Ṅ. [18] °sahitaṃ $\Sigma_{\text{-}Ṅ}$] °sa(m)itaṃ Ṅ; *bcas pa'i* Tib.$_{\text{-B,Ṅ,T}}$; *bcas pas* Tib.^{B,Ṅ}; *bcas pa* Tib.^{T} [19] hīnaṃ na Ṅ (°*n na*)] hīnaṃ $\Sigma_{\text{-}Ṅ}$; cf. Tib.$^{ed.}$. [20] puṇyaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] puṇya K_3, B_1, B_2. [21] samaśnute *em.*] samasnutaḥ $Ṅ^{a.c.}$; samasnute $Ṅ^{p.c.}$, K_1; ; na samaśnute $\mathbb{S}$; samastu te K_3, B_1, B_2; sama[m a]stu te $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; cf. Tib.$^{ed.}$. [22] ekasya Ṅ, K_1, K_3, B_2, $\mathbb{B}_B$, $\mathbb{S}_{ga}$, Tib.$_{\text{-B,Ṅ,T}}$ (*gcig cig gi*)] ekata° B_1 ("*Trennfehler*"); ekānta° $\mathbb{BS}$; *gcig cig gis* Tib.$^{B,Ṅ_{bc},T}$; *gcig gcig gis* Tib.^{Ṅ_a}. [23] °hiṃsādi $\Sigma_{\text{-}K_1^{a.c.},B_2}$ (MSS °*hinsādi*)] °hiṃnsādi $K_1^{a.c.}$; °hīnsādi B_2. [24] °ādyāviṣṭa° $\Sigma_{\text{-}Ṅ}$] °ādyāvaṣṭa° Ṅ (°*i*° presumably hidden below thumb-tack); *rgya che ba yi* Tib. (→ °*āḍhyaviṣṭara*°?). [25] na kuśalam $\Sigma_{\text{-}\mathbb{BS}}$ (*contra metrum*: "*na prathamāt snau*")] kuśalaṃ na $\mathbb{BS}$; *dge min mi* Tib. (→ *nākuśalaṃ*?). [26] puṇyaṃ $\Sigma_{\text{-}B_2}$] pūṇyaṃ B_2. [27] karuṇotthitam K_1, $\mathbb{BS}$, Tib.] kāruṇotthitaṃ Ṅ; karuṇoṭhitaṃ K_3, B_1; karuṇotsthitaṃ B_2. [28] parahitāya yat karma K_1, $\mathbb{S}^{sil.}$ (*contra metrum*: "*na prathamāt snau*")] parahitād>ya< (y)at karmma $Ṅ^{p.c.}$ (canceled?); paratāpayat karmma K_3, B_1; parahitāpayat karmma B_2; yat karmma parihitārthaṃ $\mathbb{B}$; *gźan phan phyir ni las rnams gaṅ* Tib.^{B,C,D,Ṅ,P}; *gźan gyi phyir ni las rnams gaṅ* Tib.^{G}; *gźan phyir ni las rnams gaṅ* Tib.^{N,Q}; *gźan rnams phyir ni las rnams gaṅ* Tib.^{T}. [29] āhur K_1, $\mathbb{BS}$] āhu Ṅ, K_3, B_1, $B_2^{p.c.}$; ā $B_2^{a.c.}$. [30] °āśā° Ṅ, $\mathbb{BS}$] °āsāṃ $K_1^{a.c.}$; °āśāṃ $K_1^{p.c.}$; °ā° K_3, B_1; °āsā° B_2; *bsam pa* Tib. • °prapūrakāḥ $K_1^{p.c.}$, B_2, $\mathbb{S}$] °prapūrakā Ṅ, $K_1^{a.c.}$, K_3, B_1; °prapūrakaiḥ $\mathbb{B}$, $\mathbb{S}_{mu}$; °prapūrakaḥ $\mathbb{B}_{MSS}$; *rdzogs mdzad* Tib.$_{\text{-T}}$; *rdzogs par* Tib.^{T}.

𝕊 125; B$_1$ 54r$_1$ niṣiddham[1] apy[2] anujñātaṃ kṛpayā dṛ*ḍhacetasām[3] |
na tu svārthābhibhūtānāṃ karuṇāhīnadehinām ||9.32||[a]

kṛte puṇye[4] 'py anarthāya kasyacid vidviṣo[5] janam[6] |
pāpam eva bhavet tasya pravadanti jinottamāḥ[7] ||9.33||[b]

B$_2$ 84$_1$ uktaṃ ca[8] –

saṃkalpād[9] bodhisattvānāṃ śubhaṃ[10] vā yadi vāśubham[11] |
K$_3$ 31v$_1$ sarvaṃ[12] kalyāṇatām[13] eti teṣāṃ vaśyaṃ[14] ya*to[15] manaḥ[16] ||9.34||[c]

K$_1$ 23r$_1$ iti[17] jñānasiddhau pāpapuṇyotpādavināśapa*rijñānaḥ[18] paricchedo[19] navamaḥ[20] ||

1.10 daśamaḥ paricchedaḥ

Ṅ 13v$_5$, K$_1$ 23r$_1$, K$_3$ 31v$_1$, B$_1$ 54r$_3$, B$_2$ 84$_4$, 𝔹 66, 𝕊 126 pañcāmṛtam avighnārthaṃ[21] cittasaṃśodhanāya ca[22] |
gajādimāṃsam[23] apy evaṃ[24] yogināṃ vihitaṃ[25] jinaiḥ[26] ||10.1||[d]

sarve 'pi prāṇinaḥ[27] sarvaṃ bhakṣanto 'pi[28] na buddhakāḥ |
na prajānanti[29] te mūḍhāś cintāvigatabuddhayaḥ[30] ||10.2||

[a] Cp. BCA 5.84: *evaṃ buddhvā parārtheṣu bhavet satatam utthitaḥ | niṣiddham apy anujñātaṃ kṛpālor arthadarśinaḥ ||* (= ĀKS 17 and VĀ (p. 373)).

[b] *pāda* 9.33d = 7.1d (= SN*p* p. 202), 8.35d, 9.8d, 13.8d.

[c] Cited with attribution to Āryadeva in Śāntarakṣita's *Tattvasiddhi*, reading: *saṅkalpād bodhisattvānāṃ śubhaṃ vā yadi vā'śubham | sarva[ṃ] kalyāṇatām eti teṣāṃ vaśyaṃ yato manaḥ ||19||*; also cited in the SS (ed. Bendall 1905, p. 68), reading *saṃkalpo* instead; *pāda* 9.34b = STTS 2154b, SDPT (p. 237), BCA*p ad* 5.8, *Garuḍamahāpurāṇa*, *Tantrāloka*, MBh, *Skandapurāṇa*, *Svacchanda(bhairava)tantra* 5.247d et al.

[d] For this and the following section, cp. PAJS (VP vol. 3, pp. 73 l. 8 - 75 l. 2 and 75 l. 26 - 76 l. 9).

[1] nişiddham *st.*] nisiddh>y<am Ṅ$^{p.c.}$ (canceled); nisidhyam K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; niṣidhyam K$_1^{p.c.}$; niṣedhyam 𝔹𝕊; *bkag pa rnams* Tib. [2] apy Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib.] avy° K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [3] dṛḍha° Ṅ, 𝔹𝕊] dṛta° K$_1$, K$_3$, B$_1$, B$_2$; *bdo ba* Tib.^{B,Ṅ}; *'dod pa* Tib.^{T}; *gdol pa* Tib.$_{-B,Ṅ,T}$. [4] puṇye Σ$_{-K_3,B_2}$] punya K$_3$, B$_2$. [5] vidviṣo *conj.*] vidviṣe Ṅ, K$_1^{p.c.}$; viṣe K$_1^{a.c.}$, K$_2$; viṣa° B$_1$, B$_2^{a.c.}$; viṣa +(te)+ B$_2^{p.c.}$ (uncertain); viṣadviṣyato 𝔹𝕊; *rnam sdaṅ ba* Tib. [6] janam Ṅ (°*ṃ*), 𝔹𝕊] janaḥ K$_1$, B$_2^{p.c.}$; (°)jana K$_3$, B$_1$, B$_2^{a.c.}$; *skye bo ('ga') la* Tib. [7] °āḥ Σ$_{-Ṅ}$] °ai Ṅ. [8] uktaṃ ca Σ$^{Skt.}$] *om.* Tib. [9] saṃkalpād Ṅ, Tib.^{B,Ṅ,T} (*kun rtog(s) las*)] kalpād K$_1$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); kalpāntād 𝔹𝕊; *kun rtogs pas* Tib.$_{-B,Ṅ,T}$. [10] śubhaṃ Σ$_{-Ṅ}$] subham Ṅ. [11] vāśubham K$_1$, K$_3$, B$_1$] vā'śubham Ṅ, 𝔹𝕊. [12] sarvaṃ K$_1$, K$_3$, B$_2$ (all °*ṅ*), 𝔹𝕊] sarva° Ṅ, B$_1$, 𝔹$_{H,B}$; *thams cad* Tib. [13] kalyāṇatām K$_1^{p.c.}$, 𝔹𝕊, Tib. (*dge ba ñid*)] kalyānatām Ṅ; kalyāṇantām K$_1^{a.c.}$, K$_3$, B$_2$, 𝔹$_{H,B}$; saṅkalpāṇantām B$_1$. [14] vaśyaṃ K$_1^{p.c.}$, 𝔹𝕊, Tib.] vasya(ṃ) Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [15] yato Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib. (*gaṅ phyir*)] pato K$_1^{a.c.}$, Kc, B$_1$; pano B$_2$. [16] manaḥ Ṅ, 𝔹𝕊, Tib.] mana K$_1$, K$_3$, B$_1$ (no *daṇḍa* before *iti*), B$_2$ (with *daṇḍa*). [17] iti Σ$_{-Ṅ}$] *om.* Ṅ, Tib. [18] °puṇyotpāda° Σ$_{-K_3,B_1}$] °puṇyāt pāda° K$_3$, B$_1$; °puṇyād B$_2$ • °vināśa° K$_1^{p.c.}$, 𝔹𝕊, Tib.] °vināsa° Ṅ, K$_1^{a.c.}$, K$_3$, B$_1$; avināsa° B$_2$ • °parijñānaḥ *em.* (*yoṅs su śes pa* Tib.)] °parijñāna° Σ. [19] paricchedo *em.* (*le'u* Tib.)] °paricchedo Ṅ; °nirdeśo K$_1$, K$_3$, B$_1$, B$_2$, 𝔹𝕊. [20] navamaḥ K$_1$, B$_1$, B$_2$, 𝔹𝕊, Tib.] navama Ṅ; navaḥ K$_3$. [21] avighnārthaṃ Σ$^{Skt.}$, Tib.^{T} (*bgegs med phyir*)] avijñāya 𝕊$_{bho}$; *mi śes phyir* Tib.$_{-T}$. [22] °saṃśodhanāya ca *st.* (*yaṅ dag sbyaṅ phyir daṅ* Tib.)] °saṃsodhanāya ca Ṅ; °ṃ saṃsodhanāparaḥ K$_1^{a.c.}$, K$_3$, B$_2$; °saṃśodhanāparaḥ K$_1^{p.c.}$; °ṃ saṃsādhanāparaḥ B$_1$; °saṃsādhanāparaiḥ 𝔹𝕊; °saṃsādhanāparaḥ 𝔹$_{MSS}$. [23] gajādi° Ṅ, 𝕊$_{Bho}$, Tib.] ajādi° 𝔹𝕊; rājādi° K$_1$, K$_3$, B$_1$, B$_2$, 𝔹$_H$, 𝕊$_{ga}$ ("*Bindefehler*"). [24] °māṃsam apy evaṃ K$_1^{a.c.}$, K$_3$, B$_2$, 𝔹𝕊, Tib.$_{-T}$ (*śa sogs kyaṅ de bźin*)] mānsapy eva Ṅ; °nāṃ samaṃ daivaṃ K$_1^{p.c.}$ (?); *śa sogs kyaṅ bźin* Tib.^{T}. [25] vihitaṃ Ṅ, K$_1$, K$_3$, B$_2$, 𝔹𝕊] viditaṃ B$_1$, 𝔹$_{MSS}$; *gsuṅs* Tib. [26] jinaiḥ Σ$_{-Ṅ^{a.c.}}$] janiḥ Ṅ$^{a.c.}$; *rgyal bas* Tib. [27] sarve 'pi prāṇinaḥ Ṅ, K$_1^{p.c.}$ (°*s*), 𝔹𝕊] sarvvapriprāṇinas K$_1^{a.c.}$; sarvvapriyāṇi na B$_1$; sarvapripāṇi na B$_2$; sarvapriyāṇi 𝔹$_H$; *srog chags thams cad* Tib. [28] sarvaṃ bhakṣanto (')pi K$_1$, K$_3$, B$_1$, B$_2$ (no *avagraha* in MSS), 𝔹𝕊, Tib.$_{-T}$ (*thams cad ni || za ru zin kyaṅ*)] sarvabhakṣayanto Ṅ; hatvā (bhakṣanto 'pi) 𝕊$_{bho}$; *bsad nas ni || za ru zin kyaṅ* Tib.$_{-T}$. [29] prajānanti Σ$_{-Ṅ^{a.c.}}$] prajāṇanti Ṅ$^{a.c.}$. [30] °āś cintā° Ṅ, 𝔹, 𝕊$_{ka,ga,mu}$] °āś cittā° K$_1$, K$_3$, B$_1$, B$_2$, 𝔹$_B$; °āḥ sattvā 𝕊, Tib. (*sems can rnams*).

sarvasaṃpūrṇabhūtatvāt[1] kāyas tāvac chucir[2] na hi[3] |
tatsrāvabhakṣakaḥ[4] kaścit sarvaṃ[5] bhuktaṃ na tena[6] kim ||10.3||

kṣīrādikaṃ tathā sarvaṃ sarveṣām[7] eva dehinām[8] |
bhakṣyābhakṣyaprasiddhānāṃ[9] śu*citvaṃ[10] naiva vidyate[11] ||10.4||[a] Ṅ 14r1

bhakṣyavastrādisarvāṇi[12] aśucīni[13] prabudhyate[14] |
yasmāj jalena[15] saṃbhūtis teṣām[16] iha pradṛśyate ||10.5||

vṛṣṭir[17] jalasamūhena[18] prakṣālya sarvakutsitam[19] |
sarvasasyā*ni[20] niṣpādya samudrādīn[21] viśet tataḥ[22] ||10.6|| B1 54v1

tajjair aśucibhir[23] yuktaṃ[24] nāgair[25] utthāpitaṃ[26] jalam[27] |
punar[28] vṛṣṭes[29] tathā sarvaṃ sasyaṃ[30] saṃpādayej[31] jalam ||10.7||

puṣkiriṇyādike[32] tanvat[33] sarveṣāṃ sarvakṣālanam[34] |
śucyaśucyādikaṃ[35] tasmāt[36] sarvaṃ[37] naivātra[38] vidyate ||10.8||

[a] *pāda* 10.4b = 12.14b, BCA 6.34b, *Skandapurāṇa* 54.42b, MBh et al.

[1] sarva° $\Sigma_{\text{-}\dot{N}}$] sarve Ṅ; *thams cad kyaṅ ni* Tib.$_{\text{-T}}$; *thams cad gyis ni* Tib.^{T} • °bhūtatvāt $\Sigma_{\text{-}\dot{N}}$] °bhṛtatvāt Ṅ; *phyir* Tib. [2] tāvac chucir *st.*] tāvat sucir Ṅ, $K_1^{a.c.}$; tāvat śucir $K_1^{p.c.}$, 𝔹𝕊; tāvat suci K_3, B_1, B_2. [3] na hi 𝔹] nahi $\Sigma_{\text{-}\mathbb{B}}$. [4] tatsrāva° 𝔹𝕊] tacchrāva° Ṅ (nt. in lower margin, ca. 4 *akṣara*s, illegible), K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; *dri' dzag* Tib. [5] sarvaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] sarvva° K_3, B_1, B_2; *thams cad kyis* Tib. [6] tena $\Sigma_{\text{-}K_3}$] tana K_3; *de ni* Tib. [7] °ām $\Sigma_{\text{-}K_3,B_1}$] °āṃ m° K_3, B_1. [8] dehinām Ṅ, $K_1^{p.c.}$, $B_2^{p.c.}$, 𝔹𝕊, Tib.] hi dehināṃ $K_1^{a.c.}$; hināṃ K_3, B_1; dahināṃ $B_2^{a.c.}$. [9] bhakṣyābhakṣya° Ṅ, 𝔹𝕊, Tib.] bhakṣābhakṣa° K_1, K_3, $B_1^{p.c.}$, B_2; bhakṣābhakṣā° $B_1^{a.c.}$ • °prasiddhānāṃ$\Sigma_{\text{-}K_3}$] pratisiddhāṃ K_3. [10] śucitvaṃ $K_1^{p.c.}$, 𝔹𝕊] svacitvaṃ Ṅ; sucitvaṃ $K_1^{a.c.}$, K_3, B_1, B_2; svacitte $\mathbb{S}_{bho}$, Tib.$_{\text{-B,}\dot{N}_b\text{,T}}$ (*raṅ gi sems la*); *raṅ gis sems la* Tib.$^{B,\dot{N}_b}$; *raṅ gi sems las* Tib.^{T}. [11] naiva vidyate Ṅ] naiva si(d)dhyate K_1, K_3, B_1, B_2; naiva siddhyati 𝔹𝕊; *yod ma yin* Tib. [12] bhakṣyavastrādi° Ṅ, Tib. (*zas daṅ gos la sogs pa*)] bhaktavastrāṇi $K_1^{a.c.}$, K_3, B_1, B_2, 𝕁; bhaktavat tāni $K_1^{p.c.}$; bhaktavastūni 𝔹, $\mathbb{S}_{ka,ga,mu}$; bhakṣyavastūni 𝕊. [13] aśucīni $K_1^{p.c.}$, 𝔹𝕊, Tib. (*mi gtsaṅ bar ni*)] asudhīni Ṅ; asucīni $K_1^{a.c.}$, K_3, $B_1^{p.c.}$, B_2; asucini $B_1^{a.c.}$. [14] prabu(d)dhyate 𝔹𝕊] prabuddhataḥ Ṅ (nt. in upper margin, *kiñcit?*); prabu(d)dhyataḥ K_1, K_3, B_1, B_2; prabudhyante 𝕁 (unnmetrical); *rab śes na* Tib.$_{\text{-T}}$; *rab śes so* Tib.^{T}. [15] jalena $\Sigma^{Skt.}$, Tib.^{T} (*chu las*)] *chu la* Tib.$_{\text{-T}}$ [16] teṣām $\Sigma_{\text{-}K_3}$] teṣāṃ m° K_3. [17] vṛṣṭir 𝔹𝕊] pṛṣṭe Ṅ (2 *akṣara*s in upper margin, illegible); vṛṣṭer K_1, $\mathbb{S}_{kha,ga}$; vṛṣṭe K_3; vṛddhe B_1; pṛṣṭhe B_2, $\mathbb{B}_B$; vṛddher $\mathbb{B}_H$; for Tib. see next note. [18] jalasamūhena $\Sigma_{\text{-}K_3}$] jale samūhena K_3; *char gyi tshogs ni 'bab pa yis* Tib.$^{C,D,P,\mathbb{S}}$; *char gyi tshogs ni 'bab pa yi* Tib.^{G,N,Q}; *char gyi tshogs ni babs pa yis* Tib.$^{B,\dot{N}}$; *char ni tshogs ni 'bab pa yis* Tib.^{T}. [19] prakṣālya sarva° Ṅ] prakṣālaṃ sarvva° K_1; prakṣālasarv(v)a° K_3, B_1, B_2; sarvaṃ prakṣālya 𝔹𝕊; *thams cad bkrus pa daṅ* Tib.$^{B,C,D,\dot{N}}$; *thams cad bkru ba daṅ* Tib.^{G,N,Q}; *thams cad 'grub pa'am* Tib.^{T} • °kutsitam $\Sigma_{\text{-}\dot{N}^{a.c.}}$] °kutsetam $\dot{N}^{a.c.}$. [20] °sasyāni $K_1^{pp.c.}$ (interlinear *st.*), 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*'bru rnams*)] °śyāni Ṅ; °vasyāti $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); °vastrāṇi $K_1^{p.c.}$ (in right margin); *'bru sna* Tib.^{G,N,Q}. [21] °ādīn $\Sigma^{Skt.}$] *om.* Tib. [22] viśet tataḥ $\Sigma_{\text{-}\dot{N}}$] viśeṣata Ṅ; *de nas* [...] *'bab(s) par 'gyur* Tib. [23] aśucibhir $K_1^{p.c.}$, 𝔹𝕊] asucibhir Ṅ, $K_1^{a.c.}$; asucibhi K_3, B_1, B_2; *mi gtsaṅ rnams* Tib. [24] yuktaṃ $\dot{N}^{p.c.}$ (°*n*), K_1, K_3, B_2, $\mathbb{B}_B$, $\mathbb{S}_{ka,ga}$, 𝕁, Tib.$_{\text{-C,D,P,T}}$ (*daṅ ldan pa yi*)] yuktarn $\dot{N}^{a.c.}$; yuktair 𝔹𝕊, Tib.^{C,D,P,T} (*daṅ ldan pa yis*); yuktai B_1. [25] nāgair Ṅ, K_1, B_1, 𝔹𝕊] nāśair K_3, $\mathbb{S}_{ka}$; nāger B_2, *klu yis* Tib. [26] utthāpitaṃ Ṅ, $K_1^{a.c.}$, $K_1^{pp.c.}$, B_2 (MSS °*ñ*), 𝔹𝕊] uṭṭhāpitañ $K_1^{p.c.}$ (?); uthāpitañ K_3, B_1; *blaṅs nas su* Tib.$_{\text{-T}}$; *blaṅs nas ni* Tib.^{T}. [27] jalam $\Sigma_{\text{-}K_3}$] calam K_3. [28] punar $\Sigma_{\text{-}K_3,B_1}$] puna K_3, B_1, B_2. [29] vṛṣṭes $K_1^{p.c.}$, 𝔹𝕊] dṛṣṭis Ṅ; pṛṣṭes $K_1^{a.c.}$; pṛṣṭe K_3, B_1; pṛṣṭeḥ B_2 (°*e*° canceled?); *char du* Tib. [30] sarvaṃ K_1] sarva° $\Sigma_{\text{-}K_1}$. [31] saṃpādayej K_1, 𝔹𝕊] saṃye(pā)j $\dot{N}^{a.c.}$; saṃ(pā)yej $\dot{N}^{p.c.}$ (change indicated by numbers); sam(dā)yet $\dot{N}^{pp.c.}$ (pā change to *dā*?); sampādaya K_3; sampādaye B_1, B_2; *'babs* Tib.$^{B,\dot{N}}$; *'bab* Tib.$_{\text{-B,}\dot{N}}$. [32] puṣkiriṇyā° K_1, K_3, B_2] puṣ†iriṇyā° Ṅ (damaged); puṣkiriṇyāṃ B_1; puṣkariṇyā° 𝔹𝕊; *rdziṅ bu la.* [33] tanvat *conj.*] tadvat $\Sigma^{Skt.}$; *kun rgyas śiṅ* Tib. [34] °kṣālanam $\dot{N}^{p.c.}$ (?), 𝔹𝕊, Tib. (*thams cad 'khrud*)] °kālanam $\dot{N}^{a.c.}$; °khālanam $K_1^{a.c.}$, B_1, B_2, $\mathbb{B}_{MSS}$; °thā jalam $K_1^{p.c.}$; °khālamam K_3. [35] śucyaśucyādi° $K_1^{p.c.}$, 𝔹𝕊, Tib. (*gtsaṅ dab mi gtsaṅ sogs*)] sucyā<sucyā>di° $\dot{N}^{p.c.}$ (added in right margin); sucya'sucyādi° $K_1^{a.c.}$, B_1; sucyasucyādi° K_3; sūcyasūcyādi° B_2. [36] tasmāt $\Sigma_{\text{-}K_3}$] tatsmāt K_3. [37] sarvaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] sarv(v)a K_3, B_1, B_2. [38] naivātra $\Sigma_{\text{-}K_3}$] naicātra K_3.

𝔹 67 śucitvam[1] asti cet[2] kiñcid aśucitvaṃ[3] bhaviṣyati |
śucyabhāvād[4] aśucitvaṃ[5] sarvathā nopalabhyate[6] ||10.9||

āpekṣikatvam[7] anyonyaṃ[8] pārāvārakavad yathā[9] |
B_2 85$_1$ laukikī[10] kalpanaivaiṣā[11] śucyaśucyādikalpanā[12] ||10.10||

iti[13] jñānasiddhau śucyaśucivikalpanāvivikto[14] nirdeśaḥ[15] daśamaḥ[16] ||

1.11 ekādaśamaḥ paricchedaḥ

Ṅ 14r$_5$, K_1 23r$_7$, K_3 31v$_9$, B_1 54v$_5$, B_2 85$_3$, 𝔹 68, 𝕊 127 agamyāgamanasyāpi[17] vicāraḥ[18] kriyate[19] 'dhunā |
yogināṃ[20] samanujñātam aviruddhaṃ yathā tu tat ||11.1||[a]

sarveṣāṃ[21] dehinām evam[22] asty evotpādanāśanam[23] |
tac ca karmavaśād eva[24] sarvadā[25] nu bhave bhave[26] ||11.2||

mātā pitā ca putraḥ[27] syāt[28] putro mātā[29] pitā bhavet |
ceṭī[30] bhāryāpi tau[31] syātāṃ[32] bhāryā mātā bhavaty api ||11.3||

K_3 32r$_1$; Ṅ 14v$_1$ evamā*dīni[33] rūpāṇi anekāni[34] su*vistaraiḥ |
bhave 'nādau[35] bhavantīti vajrasattvena deśitam ||11.4||[b]

[a] *pāda* 11.1b = *Kriyāsāratattvaprakāśinīvyākhyā* (p. 527). [b] *pāda* 11.4d = 7.6b, 14.4d.

[1] śucitvam $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*gtsaṅ ba ñid ni*)] sucitvam Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2; *gtsaṅ ba gñid ni* Tib.^{T}. [2] cet $\Sigma_{\text{-Ṅ}^{a.c.}}$] cat $Ṅ^{a.c.}$ (lengthy note in space for binding, 3 lines, illegible). [3] kiñcid aśucitvaṃ $K_1^{p.c.}$, 𝔹𝕊, Tib. (*mi gtsaṅ ñid ni*)] kiñcid asucitvam Ṅ, $K_1^{a.c.}$, K_3, B_1; kiñcid asūcitvam $B_2^{p.c.}$; kiñci +i ++ ci cam $B_2^{a.c.}$. [4] śucyabhāvād 𝔹𝕊, Tib.^{G,N,Q} (*dag pa med pas*)] sucyābhāvād Ṅ; śucyābhāvyād K_1; sucyābhāvyad K_3; śucyābhāvyad B_1, B_2; *dag pa med pa'i* Tib.^{B,C,D,Ṅ,P}; *dpag med pas <na>* Tib.^{T}. [5] aśucitvaṃ K_1, $K_3^{p.c.}$, B_1, B_2, 𝔹𝕊 (*contra metrum*), Tib. (*mi gtsaṅ ñid*)] asucitvaṃ Ṅ; aṇḍaśucitvaṃ $K_3^{a.c.}$. [6] °labhyate $\Sigma_{\text{-}K_1^{a.c.},B_2}$] °rabhyate $K_1^{a.c.}$, B_2. [7] āpekṣikatvam 𝔹𝕊] āpekṣikātvam Ṅ; apekṣikatvam K_1, K_3, B_1, B_2; *de ni* [...] *ltos pa ste* Tib. [8] °aṃ K_1, 𝕊, Tib. (*phan tshun*)] °a° Ṅ, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{ka,mu}$. [9] pārāvārakavad yathā K_1, B_2] °pārāvāra athoditāḥ $Ṅ^{p.c.}$ ($Ṅ^{a.c.}$ unclear); °pārāvārakavad yathā K_3, B_1, $\mathbb{S}_{ga}$; pārāpārakavad yathā 𝔹𝕊; *dper na pha rol tshu rol bźin* Tib.$_{\text{-T}}$; *dper na pha rol tshul rol bźin* Tib.^{T} [10] laukikī K_1, 𝔹𝕊, Tib.$_{\text{-T}}$ (*'jig rten pa yi*)] laukikaiḥ Ṅ; laukintī K_3, B_1; laukinti B_2; *'jig rten pa yis* Tib.^{T}. [11] kalpanaivaiṣā $B_2^{p.c.}$, 𝔹𝕊] kalpanaiś caiṣāṃ Ṅ; kalpanaiveṣā K_1, K_3, B_1; kalpanavaiṣa $B_2^{a.c.}$; kalpanā hy eṣā $\mathbb{B}_H$; *rtog 'di* Tib.$_{\text{-C,D,P}}$; *rtog ni* Tib.^{C,D,P}. [12] śucyaśucyādi° 𝔹𝕊, Tib.] sucyāsucyādi° Ṅ; sucya'śucyādi° $K_1^{a.c.}$, K_3; śucya'śucyādi° $K_1^{p.c.}$, B_1; sūcya <'>śūcyādi° $B_2^{p.c.}$. [13] iti Ṅ] *om.* $\Sigma_{\text{-Ṅ}}$. [14] śucyaśuci° $\mathbb{S}^{em.}$, Tib. (*gtsaṅ ba daṅ mi gtsaṅ ba'i*)] sucyāsucyādi° Ṅ; sucya'sucya° $K_1^{a.c.}$, K_3, B_1; śucya'śucya° $K_1^{p.c.}$; sūcya'sūca° B_2; śucyaśucya° 𝔹 • °vikalpanā° $\Sigma_{\text{-Ṅ},B_2}$] °kalpanā° Ṅ, B_2; *rtog pa las* Tib. • °vivikto Ṅ, K_1, K_3, B_1, 𝔹𝕊] °vimukto B_2, $\mathbb{B}_B$; *grol ba ste* Tib. [15] nirdeśaḥ *em.*] nirdeśa° Ṅ; nāma $\Sigma_{\text{-Ṅ}}$; *le'u* Tib. [16] °aḥ $\Sigma_{\text{-Ṅ}}$] °a Ṅ. [17] °āgamanasyāpi $\Sigma_{\text{-}K_3}$] °ām amanasyāpi K_3; *bgrod min pa la bgrod gyur pa* Tib.$_{\text{-B,Ṅ,T}}$; *bgrod min pa la bgrod 'gyur bar* Tib.^{B,Ṅ} *'gro min pa las 'grod gyur pa* Tib.^{T}. [18] °aḥ $K_3^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*rnam par dpyad par*)] °a Ṅ, $K_3^{a.c.}$, B_1, B_2; °aṃ K_1; *rnam par bśad par* Tib.^{T}. [19] °ate $\Sigma_{\text{-}K_3}$, Tib. (*bya*)] °ete K_3. [20] °āṃ 𝔹𝕊] °ā Ṅ, K_1, K_3, B_1, B_2; *rnams kyis* Tib. [21] °eṣāṃ $\Sigma_{\text{-}K_3,B_1}$] °eṣā K_3, B_1. [22] evam Ṅ, Tib. (*'di ltar*)] eva $\Sigma_{\text{-Ṅ}}$. [23] asty evotpāda° Ṅ, K_1, 𝔹𝕊] antyabhāvāt pāda° K_3, $\mathbb{S}_{kha}$; asty avātpāda° B_1, B_2 • °nāśanam $K_1^{p.c.}$, 𝔹𝕊] °nāsataṃ Ṅ; °nāsanam $K_1^{a.c.}$, K_3, B_1, B_2; *sems las skye daṅ 'jig(s) pa ste* Tib. [24] °vaśād eva $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*dbaṅ ñid kyis*)] °vasād eva Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2; *dbaṅ ñid kyi* Tib.^{T}. [25] sarvadā Σ, Tib.] *om.* $\mathbb{B}_H$. [26] nu bhave bhave *conj.* (*srid daṅ srid pa* Tib.)] triveve bhavet $Ṅ^{a.c.}$; tribhave bhavet $Ṅ^{p.c.}$, 𝔹𝕊; tṛ++_bhavet $K_1^{p.c.}$ (correction unclear); tṛ bhavet K_3, B_1 ("*Bindefehler*"); - - - - - - - - B_2. [27] °aḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °a $K_1^{a.c.}$, K_3, B_1, B_2; *bur* Tib. [28] syāt $\Sigma_{\text{-}B_2}$] - t B_2 (indicating a missing *akṣara*). [29] mātā $\Sigma_{\text{-}B_2}$] mā>(n)<ttā $B_2^{p.c.}$. [30] ceṭī Ṅ, K_1, K_3, B_2, 𝔹𝕊, Tib. (*bran mo*)] ceti B_1, $\mathbb{B}_H$. [31] bhāryāpi tau $\Sigma_{\text{-Ṅ}}$] bhāryī pit(r)au Ṅ; *bran mo chuṅ ma'aṅ / yaṅ phar* Tib. [32] syātāṃ $\Sigma_{\text{-Ṅ},B_2}$] syātaṃ Ṅ; *om.* B_2. [33] evaṃ° $\Sigma_{\text{-}K_1^{a.c.},K_3}$] evaṃ m° $K_1^{a.c.}$, K_3 • °īni Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °ini $K_1^{a.c.}$, K_3, B_1, B_2; *de la sogs pa'i* Tib. [34] rūpāṇi anekāni Ṅ, 𝔹𝕊 (no *sandhi*)] rūpāṇy asan ekāni $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); rūpāṇy anekāni $K_1^{p.c.}$, $\mathbb{B}_N$; rūpāṇi dyanekāni $\mathbb{B}_{B,H}$; *tshul rnams ni* || [...] *du mar ni* || Tib. [35] bhave 'nādau 𝔹𝕊] bhave tu nādau Ṅ; bhāvatv anādau B_1, $\mathbb{B}_{H,N}$; bhave tv anādau K_1, K_3B_2, $\mathbb{S}_{ga}$; *srid par b/gzod nas* Tib.

evaṃsthi*te tu[1] saṃsāre dīrghakālapravartini[2] | B$_1$ 55r$_1$
mātā pitā na bhūto hi[3] kaścit sattvo[4] na vidyate ||11.5||

duhitrādyās[5] tathā sarve[6] prāgbhūtāḥ[7] santi ṣaḍgatau[8] |
tasmāc ca[9] mahatī karuṇā[10] kāryety uktaṃ[11] jinottamaiḥ[12] ||11.6||

ata eva tu[13] tair[14] nāthā vajrasattvādayo varāḥ |
duhitrādir[15] anujñātā[16] yogināṃ[17] cittaśodhane[18] ||11.7||

kalpanājalapūrṇasya[19] saṃsārasya mahodadheḥ |
vajrayānam anāruhya[20] ko vā pāraṃ[21] gamiṣyati ||11.8||[a]

mithyājñānāni[22] sarvāṇi yuktyāgamasamāyutaiḥ[23] |
niṣiddhāni[24] kramāt tāni[25] sarvadoṣākarāṇi[26] hi ||11.9||

iti[27] jñānasiddhau gamyāgamyarahito[28] nāma[29] pariccheda[30] ekādaśamaḥ[31] ||

1.12 dvādaśamaḥ paricchedaḥ

vajrajñānaprabodhārthaṃ[32] yuktir apy ucyate 'dhunā | Ṅ 14v$_4$, K$_1$ 23r$_{13}$, K$_3$ 32r$_5$, B$_1$ 55r$_5$, B$_2$ 85$_{22}$, 𝔹 69, 𝕊 128
yogatantro*ktadṛṣṭāntair[33] hitāyottamayoginām[34] ||12.1||

rūpakāyādayo[35] bhāvās tattvarūpaṃ yathā na te | B$_2$ 86$_1$, K$_1$ 23v$_1$
tadvāraṇaṃ kṛtaṃ pūrvam arūpatvaṃ tataḥ sthitam ||12.2||

[a] Cp. *Mahāyānaviṃśikā* v. 28: *kalpanājalapūrṇasya saṃsārasumahodadheḥ | anākramya mahāyānaṃ ko vā pāraṃ tariṣyati* || (ed. Tucci 1956, p. 203).

[1] °sthite tu K$_1$, K$_3$, B$_1$, B$_2$] sthitais tu Ṅ; sthite tu 𝔹𝕊; *gnas śiṅ* Tib. [2] °pravart(t)ini K$_1$$^{p.c.}$] °pravarttani Ṅ; °pravarttanim K$_1$$^{a.c.}$, K$_3$, B$_2$; °pravarttinim B$_1$; °pravartite 𝔹𝕊; *'jug pa daṅ* Tib.$_{\text{-B,Ṅ,T}}$; *'jug pa na* Tib.^{B,Ṅ}; *'jigs pas na* Tib.^{T}. [3] na bhūto hi 𝔹𝕊] (°s tu) bhūto <hi> Ṅ$^{p.c.}$ (added in upper margin); na tohi K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); tato hi K$_1$$^{p.c.}$; *ma gyur pa'i* Tib. [4] kaścit sa(t)tvo Ṅ$^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*sems can gaṅ yaṅ*)] kaści>tva<t satvo Ṅ$^{p.c.}$; kaścit satve K$_1$; kaścit satva K$_3$, B$_1$, B$_2$; *sems can gaṅ* Tib.^{T}. [5] duhitrādyās Ṅ, 𝔹𝕊, Tib.$_{\text{-T}}$ (*bu mo la sogs*)] duhitādyās K$_1$; duhitādyāḥ K$_3$, B$_1$; iti tādyāḥ B$_2$; *bu la sogs pa* Tib.^{T}. [6] sarve Ṅ] sarv(v)a° K$_1$, K$_3$, B$_1$, B$_2$; sarvāḥ 𝔹𝕊; *kun* Tib. [7] prāgbhūtāḥ K$_1$$^{p.c.}$, 𝔹𝕊] prāgbhūtā Ṅ, K$_1$$^{a.c.}$, B$_1$, B$_2$; prāṇabhūtā K$_3$; *snon byuṅ nas* Tib.$_{\text{-G,N,Q}}$; *ston byuṅ nas* Tib.^{G,N,Q}. [8] ṣaḍ° Σ$_{\text{-K}_3}$] khaḍ° K$_3$. [9] tasmāc ca Σ$_{\text{-B}_2}$$^{a.c.}$] tasmā ca B$_2$$^{a.c.}$. [10] mahatī karuṇā Ṅ, Tib.$_{\text{-T}}$ (*sñiṅ rje chen po ni*)] mahatī kāryā Σ$_{\text{-Ṅ}}$; *sñiṅ rje chen po na* Tib.^{T}. [11] kāryety uktaṃ Ṅ (°*ñ*); Tib. (*bya źes* [...] *gsuṅs*)] kṛpety uktaṃ K$_1$, 𝕊; kṛpety ukta° K$_3$, B$_1$; kṛtety ukta° B$_2$; kṛpety uktā 𝔹, 𝕊$_{\text{ka,kha,mu}}$. [12] °aiḥ Σ$_{\text{-Ṅ}}$] °ai Ṅ. [13] ata eva tu Σ$_{\text{-Ṅ}}$] ata evan tu Ṅ; *des na* Tib.^{B,Ṅ}; *de bas* Tib.$_{\text{-B,Ṅ,T}}$; *om.* Tib.^{T}. [14] tair *em.* (*de rnams kyis* Tib.$_{\text{-T}}$)] te Σ; *de rnams kyi* Tib.^{T}. [15] duhitrādir 𝔹𝕊, Tib. (*bu mo la sogs*)] duhitādir Σ$_{\text{-𝔹𝕊}}$. [16] anujñātā Ṅ, K$_1$$^{p.c.}$, 𝕊$^{p.c.}$] anujñā K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); anujñā[to] 𝔹$^{em.}$; anujñātaṃ 𝕊$^{a.c.}$; *rjes su gnaṅ* Tib. [17] yogināṃ Ṅ, 𝔹𝕊] yoginā K$_1$, K$_3$, B$_1$, B$_2$; *rnal 'byor pa yi* Tib. [18] °śodhane K$_1$$^{p.c.}$, 𝕊, Tib.$_{\text{-G,T}}$ (*sbyaṅ phyir*)] °sodhane Ṅ, K$_1$$^{a.c.}$; °sādhane K$_1$, B$_1$, B$_2$, 𝔹, 𝕊$_{\text{ka,kha,mu}}$; *spyad phyir* Tib.^{G}; *sbyoṅ phyir* Tib.^{T}. [19] °jala° Σ$_{\text{-K}_3}$] °ja° K$_3$. [20] vajrayānam anāruhya Ṅ] vajrayānaṃ samāruhya K$_1$, 𝔹𝕊; vajrayāna samāruhya K$_3$, B$_1$, B$_2$; *rdo rje theg la ma źon par* Tib. [21] ko vā pāraṃ K$_1$, K$_3$, B$_1$, B$_2$ (°*ṅ*), 𝔹𝕊] ko vyaparaṅ Ṅ (blurred; interlinear nt. above, illegible); ko na pāraṃ 𝕁; *su źig pha rol* Tib. [22] °jñānāni Σ$_{\text{-Ṅ}}$$^{a.c.}$$_{\text{,B}_2}$] °jñānani Ṅ$^{a.c.}$, B$_2$. [23] yuktyā° Ṅ, 𝔹𝕊, Tib.] yuktā° K$_1$, K$_3$, B$_1$, B$_2$. [24] niṣiddhāni Σ$_{\text{-K}_3\text{,B}_1\text{,B}_2}$] nisiddhāni K$_3$, B$_1$, B$_2$. [25] kramāt tāni 𝔹𝕊, Tib.^{B,C,D,Ṅ,P} (*de rnams rim gyis*)] kramāntāni Σ$_{\text{-𝔹𝕊}}$; *de rnams rims kyis* Tib.^{G,N,Q}; *de rnams rims kyi* Tib.^{T}. [26] °doṣākarāṇi Σ$_{\text{-Ṅ,B}_2}$] °doṣakarāni Ṅ; °doṣākadāṇi B$_2$. [27] iti Ṅ] *om.* Σ$_{\text{-Ṅ}}$. [28] °rahito Σ$_{\text{-Ṅ}}$$^{a.c.}$] °hito Ṅ$^{a.c.}$. [29] nāma Ṅ, 𝔹𝕊] nāmaḥ K$_1$, K$_3$, B$_2$; māmaḥ B$_1$; *om.* Tib. [30] pariccheda *st.*] paricchedaḥ Ṅ, Tib. (*le'u*); *om.* Σ$_{\text{-Ṅ}}$. [31] °maḥ K$_1$, K$_3$, B$_1$, B$_2$] °ma Ṅ; °ḥ 𝔹𝕊. [32] vajrajñāna° Σ$^{Skt.}$, Tib.^{T}] *rdo rje theg pa(r)* Tib.$_{\text{-T}}$ (→ *vajrayāna*°) • °aṃ Σ$_{\text{-K}_3\text{,B}_1\text{,B}_2}$] °a° K$_3$, B$_1$, B$_2$. [33] °air Ṅ, 𝔹𝕊] °e K$_1$, K$_3$, B$_1$, B$_2$; *dpe daṅ ni* Tib. [34] °yottama° Ṅ, B$_1$, B$_2$, 𝔹𝕊] °yor ttama K$_1$$^{a.c.}$, K$_3$$^{a.c.}$; *mchog don du* Tib. [35] rūpakāyādayo Ṅ, 𝔹𝕊, Tib. (*gzugs sku la sogs*)] rūpākāyodayo K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); rūpākāyādayo K$_1$$^{p.c.}$.

sarvadoṣaprasaṅgatvād[1] bhāvas[2] tattvaṃ[3] bhaven na hi[4] |
abhāvo 'pi[5] na tat tattvaṃ[6] sarvaduḥkhākaraṃ param ||12.3||

bhāvābhāvau na tau tattvaṃ bhaven nābhyāṃ[7] vivarjitam |
B_1 55v_1 na deśastham[8] ato yuktaṃ sarvajñaṃ na[9] * bhavet tadā[10] ||12.4||

vyāpitvaṃ vajrakāyatvam avikāritvam[11] eva ca |
sarvajñatvam[12] ataḥ siddhaṃ[13] samyagjñānasya[14] yuktitaḥ[15] ||12.5||[a]

rūpiṇo[16] na hi[17] vyāpitvaṃ vajrakāyam ato na hi[18] |
avikāryaṃ[19] na tasyāsti na sarvajño bhaviṣyati ||12.6||

kramāj jānāti yaḥ kaścit sarvaṃ nāsau prabudhyate[20] |
jñeyānām apramāṇatvān[21] nāsau[22] sarvajña iṣyate ||12.7||

Ṅ 15r_1 kalpakoṭisahasreṇa nāsau jñātuṃ bhave*t[23] kṣamaḥ |
ekasminn eva[24] digbhāge yaj[25] jñeyaṃ[26] parikīrtitam[27] ||12.8||[b]

utpādaś ced[28] bhaven nāśas[29] tasmād utpadyate[30] na hi[31] |
susthitaṃ[32] caiva[33] jñānaṃ tad[34] bhramamātravināśanam[35] ||12.9||

[a] *pāda* 12.5b = Rāmeśvara on *Paraśurāmakalpasūtra* (p. 182); *pāda* 12.5c = STTS 3339c.

[b] *pāda* 12.8a = *Toḍalatantra* 6.45a, *Vāyupurāṇa* (*Revākhaṇḍa*) 142.74a et al.; *pāda* 12.8c ≈ VP (*Paramākṣarajñānasiddhi*, ed. Dwivedi and S. Bahulkar 1994, p. 70: *ekasminn eva digvibhāge*).

[1] °prasaṅgatvād Ṅ, K_1, K_3, B_1, 𝕊] °prasaṅgatvā B_2; °prasaṅgitvād 𝔹, $𝕊_{ka,mu}$; *bral gyur pa'i* Tib.^{B}; *thal gyur pa'i* Tib.^{Ṅ}; *thal 'gyur bas* Tib.$_{-B,Ṅ}$. [2] bhāvas $Σ_{-Ṅ}$] bhāva° Ṅ. [3] tattvaṃ $Σ_{-B_2}$$^{a.c.}$] ta ++ m $B_2$$^{a.c.}$. [4] na hi *st.*] nahi Σ. [5] 'pi $Σ_{-Ṅ}$] hi Ṅ. [6] tat tattvaṃ $Σ_{-Ṅ,B_2}$] ttatvaṃ Ṅ; tatvaṃ B_2. [7] bhaven nābhyāṃ *conj.*] bhavet tābhyāṃ $Σ_{-K_3,B_1,B_2}$; bhave tābhyāṃ K_3, B_1, B_2 (°*m*); *gźan du gyur pa'aṅ* [...] *min* Tib.$_{-G,N,Q,T}$; *gźan du gyur pa'aṅ* [...] *yin* Tib.^{G,N,Q}; *de dag 'gyur pa* [...] *yin* Tib.^{T}. [8] deśa° $Σ_{-K_3}$] deṇa° K_3. [9] sarvajñaṃ na *conj.*] sarvajñānaṃ Ṅ; sarvajño na $Σ_{-Ṅ}$. [10] °t tadā $Σ_{-B_2}$$^{a.c.,𝕊}$] tadā $B_2$$^{a.c.}$; °d yadā $𝕊^{sil.}$. [11] avikāritvam Ṅ$^{p.c.}$, K_1, 𝔹𝕊, Tib. (*'gyur ba med pa ñid*)] >avikāritvam< avikāritvam Ṅ$^{a.c.}$; adhikāritvam $𝔹_B$; api kāritvam K_3, B_1, B_2 ("*Bindefehler*"). [12] sarvajñatvam Ṅ, 𝔹𝕊, Tib. (*kun mkhyen ñid ni*)] sarvvaṃ jñātvām K_1; sarvvajñātvām K_3, B_1, B_2. [13] ataḥ siddhaṃ 𝔹𝕊, Tib.^{T} (*de bas 'grub*)] ataḥ siddha° Ṅ; ataṃ >s<siddhaṃ $K_1$$^{p.c.}$; atasmiddhaṃ K_3, B_1; atasmitvaṃ B_2; *de yis 'grub* Tib.^{B,C,D,Ṅ,P}; *de yi 'grub* Tib.^{G,N,Q}. [14] samyag° $Σ_{-K_3,B_1}$] samyaky K_3 (+ *virāma*); sampat B_1. [15] yuktitaḥ $Σ_{-Ṅ,K_3}$ (*rigs pa las* Tib.$^{𝕊^{sil.}}$)] yuktita Ṅ; ktitaḥ K_3; *rig pa las* Tib.$_{-𝕊}$. [16] rūpiṇo Ṅ, $K_1$$^{p.c.}$, 𝔹𝕊] rūpīṇo $K_1$$^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); *gzugs can* Tib. [17] na hi *st.*] nahi Σ. [18] na hi *st.*] nahi Σ. [19] °aṃ $Σ_{-K_3,B_1,B_2}$] °a K_3, B_1, B_2. [20] prabu(d)dhyate Ṅ, 𝔹𝕊] prabuddhyase K_1, K_3, B_2; prabudhyase B_1; *rtogs* Tib.^{B,Ṅ,T}; *rtog* Tib.$_{-B,Ṅ,T}$. [21] apramāṇatvān Ṅ, $K_1$$^{p.c.}$, 𝔹𝕊] apramānatvān $K_1$$^{a.c.}$, K_3, B_1, B_2 (°*t*); *tshad med pas* Tib. [22] nāsau Ṅ, $K_1$$^{p.c.}$, 𝔹𝕊, Tib.] nasau $K_1$$^{a.c.}$, K_3, B_1, B_2. [23] bhavet K_1, B_1, B_2, 𝔹𝕊] bhavevet Ṅ; bhave K_3; cf. Tib.$^{ed.}$. [24] ekasminn eva Ṅ, B_2, 𝔹𝕊, Tib.$_{-T}$ (*gcig pu(r) ñid*)] ekasmin naiva K_1, B_1; ekasminaiva K_3; *cig pu* Tib.^{T}. [25] yaj $Σ_{-Ṅ}$] yaṃ taj Ṅ; *gaṅ gis* Tib.^{B,Ṅ}; *gaṅ źig* Tib.$_{-B,Ṅ}$. [26] jñeyaṃ $Σ_{-K_3}$] jñe K_3. [27] parikīrt(t)itam Ṅ, 𝔹𝕊] prakīrttitam K_1, K_3, B_1 (°*ṃ*), B_2 (°*ṃ*), $𝔹_N$; *rab bśad pa* Tib. [28] utpādaś ced *conj.*] utpādya ced Ṅ; utpādyaṃ ced K_1, B_2, $𝕊_{ga}$; dyaṃ cad K_3; utpādyaṃ ca B_1; utpadya ced 𝔹𝕊; *gal te skyes nas* Tib.$_{-T}$; *gal te skyes na* Tib.^{T}. [29] nāśas $K_1$$^{p.c.}$ (°*ḥ*), 𝔹𝕊, Tib. (*'jig*)] nāsa Ṅ; nāsaḥ $K_1$$^{a.c.}$, K_3, B_1, B_2. [30] utpadyate Ṅ] utpādyate $K_1$$^{p.c.}$, K_3, B_1, B_2, 𝔹𝕊; utpāṃdyate $K_1$$^{a.c.}$ (?); *skyes pa* Tib.^{B,Ṅ}; *bskyed par bya ba* Tib.$_{-B,Ṅ}$. [31] na hi *st.*] nahi Σ. [32] susthitaṃ Ṅ, 𝔹𝕊, Tib. (*śin tu gnas pa'i*)] suṣṭitaṃ K_1(°*ñ*), K_3, B_1, B_2. [33] caiva $Σ_{-Ṅ}$] evaṃ Ṅ; *ñid* Tib. [34] tad Ṅ, $K_1$$^{p.c.}$ (°*t*), 𝔹𝕊] tataḥ $K_1$$^{a.c.}$, K_3, B_1, B_2; *om.* Tib. [35] °mātra° $Σ_{-K_1}$$^{a.c.}$] °mātratra° $K_1$$^{a.c.}$ • °vināśanam Ṅ (°*ṃ*), 𝔹𝕊, Tib. (*rnam par 'jig*)] vināsanam K_1, K_3, B_1, B_2.

gatāgataṃ[1] bhaved yasya calanaṃ tasya[2] vidyate * | K₃ 32v₁
calatvād[3] ekadeśasthān[4] nāśas[5] tasya[6] prayujyate[7] ||12.10||

avarṇo yo[8] bhaved dharmaḥ[9] kas taṃ[10] nāśayituṃ[11] kṣamaḥ | 𝔹 70, 𝕊 129
śastrodakaviṣāgnīnāṃ[12] bādhā jātā[13] bhaven na tu[14] ||12.11||

⌜sarvākāśapratiṣṭhātmā[15] niścalo gaganopamaḥ[16] |
asaṃkliṣṭo[17] 'vikāraś ca[18] sarvathā sārvakālikaḥ[19] ||12.12||

asārvakāliko yas tu na sarvajño bhavet sa tu[20] |⌟[21] B₂ 87₁
tasmāt sarvatra kāle tu[22] bhavitavyam[23] iti smṛtam[24] ||12.13||

sthitam eva[25] mahājñānaṃ sarveṣām[26] eva dehinām |
na prajānanti mūḍhās te bālā mohapaṭāvṛtāḥ[27] ||12.14||[a] B₁ 56r₁

loṣṭe śvā dhāvati[28] kṣipte[29] nāsau prakṣepake tathā[30] |
evaṃ cittena yad bhāvyaṃ[31] tad dhāvanti[32] na cittatām[33] ||12.15||

[a] *pāda* 12.14b = 10.4b, BCA 6.34b, *Skandapurāṇa* 54.42b, MBh et al.

[1] gatāgataṃ $\Sigma_{\text{-}B_1}$] gatāṃ gataṃ B_1. [2] calanaṃ tasya Ṅ (°*n t*°; *nā* in upper margin after *la*); *om.* K_1, K_3, B_1, B_2 (eye-skip; "*Bindefehler*"); susthitatvaṃ na 𝔹𝕊; vyāpakatvaṃ na 𝕁 (*conj.* Dr. Tsuda); *de la khyab pa yod ma yin* Tib. [3] °tvād $\Sigma_{\text{-}B_2^{a.c.}}$] *om.* $B_2^{a.c.}$. [4] ekadeśasthān 𝔹𝕊, Tib.$_{\text{-}C,D,P}$ (*phyogs (g)cig la gnas pas*)] ekadesastho Ṅ; eśasthā $K_1^{a.c.}$; ekadeśasya $K_1^{p.c.}$; ekadeśasthā K_3, B_1; *om.* $B_2^{a.c.}$; ekasthā° $B_2^{p.c.}$ (2nd hand); *phyogs gcig la gnas pa* Tib.^{C,D,P} [5] nāśas 𝔹𝕊] nāsa Ṅ; (°)nāsaṃ $K_1^{a.c.}$, K_3, B_1, $B_2^{p.c.}$; nāśaṃ $K_1^{p.c.}$; *om.* $B_2^{a.c.}$; *'jig par* Tib. [6] tasya $\Sigma_{\text{-}B_2^{a.c.}}$] *om.* $B_2^{a.c.}$, *de ni* Tib. [7] prayujyate Ṅ, $K_1^{p.c.}$, K_3, B_1, 𝔹𝕊] prajujyate $K_1^{a.c.}$; *om.* $B_2^{a.c.}$; yujyate $B_2^{p.c.}$; prasajyate 𝕁 (*em.* Dr. Tsuda), Tib. (*thal bar 'gyur*). [8] avarṇ(ṇ)o yo Ṅ$^{p.c.}$] avarṇṇā yo N$^{a.c.}$; avarṇ(ṇ)e yo K_1, K_3, B_1, $\mathbb{S}_{ga}$; avarṇayo B_2; avarṇyo yo 𝔹𝕊; *kha dog med* Tib.$_{\text{-}G,N,Q}$; *kha don med* Tib.^{G,N,Q} [9] dharm(m)aḥ $\Sigma_{\text{-}\dot{N}}$] dharmma° Ṅ. [10] taṃ 𝔹𝕊] tan Ṅ, K_1, K_3; ta B_1, B_2. [11] nāśa° 𝔹𝕊] nāsa° $\Sigma_{\text{-}\mathbb{BS}}$. [12] śastro° Ṅ, $K_1^{p.c.}$, B_1, 𝔹𝕊, Tib.] sastro° $K_1^{a.c.}$, K_3, B_2 • °āgnīnāṃ $\Sigma_{\text{-}\dot{N}}$] °āgninā Ṅ; cp. Tib. [13] bādhā jātā 𝕁, Tib.$_{\text{-}B,\dot{N},T}$ (*gnod pa skyed par*)] baddhā jātā Ṅ$^{a.c.}$; baddho jāto Ṅ$^{p.c.}$; buddho jāto K_1, K_3, B_1, 𝔹, $\mathbb{S}_{ka,ga,mu}$; buddho jātā B_2; bādhodbhūtā $\mathbb{S}^{bho}$; *gnod pa skyel bar* Tib.$^{B,\dot{N}}$; *gnod pa skye bar* Tib.$^{\text{-}T}$. [14] bhaven na tu $\Sigma_{\text{-}B_2}$] bhavet ta tu B_2. [15] sarvākāśa° Ṅ (preceded by an insertion-mark?!), 𝕁, Tib.$_{\text{-}B,\dot{N}}$ (*nam mkha' kun nas*; cp. v.1.21b)] sarvākāra° $K_1^{p.c.}$, 𝔹𝕊; sarvākārā° $K_1^{a.c.}$, K_3, B_1, B_2; *nam mkha'i khams kun* Tib.$^{B,\dot{N}}$. [16] °aḥ $\Sigma_{\text{-}\dot{N}}$] °aṃ Ṅ. [17] asaṃkliṣṭo K_1, K_3, B_2, 𝔹𝕊, Tib. (*ñon moṅs med*)] asaṃkliṣṭau Ṅ; asaṃkriṣṭo B_1. [18] 'vikāraś ca $K_1^{p.c.}$, 𝔹𝕊] avikāriś ca>ṃ< Ṅ$^{p.c.}$ (canceled); avikāś ca $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); *ciṅ 'gyur med la* Tib.$_{\text{-}T}$; *ciṅ 'gyur med pas* Tib.^{T}. [19] sārva° Ṅ, K_1, K_3, B_1, B_2, 𝕊] sarva° $\mathbb{BS}_{ka,mu}$ • °kālikaḥ $\Sigma_{\text{-}\dot{N},B_2}$] °kālikā Ṅ; °kātmikāḥ B_2; *dus kun pa* Tib.$^{B,\dot{N}}$; *dus kun la* Tib.$_{\text{-}B,\dot{N}}$. [20] sa tu Ṅ, 𝔹𝕊] sanda $K_1^{a.c.}$, K_3, B_1, B_2; sadā $\mathbb{B}_N$; sa ca $K_1^{p.c.}$; cp. Tib. [21] "*H omits three lines*" $\mathbb{B}^{nt.}$. [22] sarvatra kāle tu Ṅ$^{p.c.}$] sarvatra kāla tu Ṅ$^{a.c.}$; sarva>++< kāle tu Ṅ$^{pp.c.}$ (correction in upper margin, illegible); sarvaprakālaṃ tu K_1, K_3, B_1, B_2, $\mathbb{BS}_{ka,ga,mu}$; sarveṣu kāleṣu 𝕊; *dus rnams kun tu yaṅ* Tib. [23] bhavitavyam Ṅ$^{a.c.}$, K_1, K_3, B_1, B_2 ('paper' MSS °*ṃ*), 𝔹, $\mathbb{S}_{ka,ga,mu}$; ++$_4$ Ṅ$^{p.c.}$ (in lower margin, uncertain, almost illegible); avikāryam 𝕊 (*'gyur ba min par* Tib.$_{\text{-}T}$); *'gyur ba yin par* Tib.^{T}. [24] iti smṛtam $\Sigma_{\text{-}\dot{N}}$] itaḥ smṛta Ṅ$^{a.c.}$ (correction unclear; note in lower margin, ca. 4 *akṣara*s, illegible); *śes par bya* Tib. [25] eva Ṅ, B_2, Tib.^{T} (*ñid yin*)] evaṃ $\Sigma_{\text{-}\dot{N},B_2}$; *ñid yin na'aṅ* Tib.$_{\text{-}T}$. [26] sarveṣām $\Sigma_{\text{-}B_2}$] sarveṣā B_2. [27] moha° Ṅ, $K_1^{p.c.}$, $K_3^{p.c.}$, 𝔹𝕊] moho° $K_1^{a.c.}$, $K_3^{a.c.}$, B_1, B_2 ("*Bindefehler*"); *mi śes* Tib. • °āḥ $\Sigma_{\text{-}\dot{N}}$] °ā Ṅ. [28] loṣṭe śvā dhāvati 𝕁] loṣṭ(r)e svā vādhanti Ṅ; loṣṭrau svā dhāvati K_1; loṣṭro svā dhāvati K_3, B_1; loṣṭo svā dhāvati B_2; loṣṭaś ca dhāvati 𝔹𝕊; *khyi ni boṅ ba la* Tib.$_{\text{-}B,\dot{N},C,D,P}$; *khyi ni baṅ ba la* Tib.$^{B,\dot{N}}$; *khyi ni boṅ ba las* Tib.^{C,D,P} [29] kṣipte K_1, K_3, B_1, B_2, 𝕊] kṣiptya Ṅ; kṣipto 𝔹, $\mathbb{S}_{ka,ga,mu}$. [30] prakṣepake tathā Ṅ, K_1, K_3, B_1, B_2] prakṣepakas tathā 𝔹𝕊; prakṣepake tas $\mathbb{S}_{ga}$; *ji ltar* [...] *'phen par byed (la)* Tib. [31] bhāvyaṃ Ṅ (°*n*), K_1, 𝕊, Tib. (*bsam bya(r)*)] bhāvyad K_3, B_2; dhāvyaṃ 𝔹, $\mathbb{S}_{ka,mu}$; "T wrongly translates *yad dhāvyaṃ*" $\mathbb{J}^{nt.}$. [32] tad dhāvanti *em.*] tad dhāva° Ṅ; <bha>va(n)ti $K_1^{p.c.}$; dhāvanti K_3, B_2; bhāvya(na)nti B_1; tad dhāvati 𝔹, $\mathbb{S}_{ka,mu}$; tad bhavati 𝕊; bhāvayanti $\mathbb{S}_{kha}$; *sñegs kyi* Tib.$^{B,\dot{N}}$; *sñeg gi* Tib.$_{\text{-}B,\dot{N},T}$; *sñeg gis* Tib.^{T}. [33] cittatām $K_1^{a.c.}$, $K_1^{pp.c}$, B_1, B_2] cittataṃ Ṅ; <ta> cittatā>m< $K_1^{p.c.}$; cintanām K_3; cittakam $\mathbb{B}^{em.}$, 𝕊; cintanāt $\mathbb{S}_{kha}$; tad acittatām $\mathbb{S}_{ga}$; *sems ñid la* Tib.

cittena[1] bhāvyate[2] yat tat tad eva[3] tu nirīkṣyate[4] |
idaṃ tat kīdṛśaṃ[5] cittam iti cintā[6] na vartate[7] ||12.16||

iti[8] jñānasiddhau tattvasthāpanaṃ nāma[9] dvādaśamaḥ[10] paricchedaḥ[11] ||

1.13 trayodaśamaḥ paricchedaḥ

Ṅ 15r$_5$, K$_1$ 23v$_{10}$, K$_3$ 32v$_5$, B$_1$ 56r$_3$, B$_2$ 87$_{10}$, 𝔹 71, 𝕊 130

eṣa[12] mūḍhataro[13] loko mokṣārtham[14] ātmanā svayam[15] |
prapāte 'pi kṣipaty eva[16] yady anyena[17] pracoditaḥ[18] ||13.1||
īdṛśī[19] dṛśyate ceṣṭā bahūnām api mohinām[20] |
saṃtyajya[21] sugatau mārgaṃ[22] nārakaṃ mārgam āśrayet[23] ||13.2||
akṣyandho[24] manujaḥ[25] kaścin mārgam anyaṃ[26] pradarśayet |
pṛcchako 'pi na tat[27] pṛcched yad yat tatra[28] prabudhyate ||13.3||[a]
yadi mohavaśān[29] mārgaṃ[30] darśayet tam[31] apaśyakaḥ[32] |
na śivaṃ labhate[33] gantus[34] tanmārgeṇaiva[35] pāpinaḥ[36] ||13.4||

[a] *pāda* 13.3b ≈ *Kathāsaritsāgara* 18.4.56b.

[1] cittena $\Sigma_{\text{-Ṅ}}$] citta Ṅ. [2] bhāvyate Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, 𝕊] bhāsyate 𝔹, 𝕊$_{\text{ka,mu}}$; *bsam bya ba* Tib.$^{\text{B,Ṅ,T}}$; *bsam bya yaṅ* Tib.$_{\text{-B,Ṅ,T}}$. [3] yat tat tad eva $\Sigma_{\text{-K}_1}{}^{\text{a.c.}}$] yat tad eva K$_1{}^{\text{a.c.}}$. [4] nirīkṣyate Ṅ, 𝔹𝕊] nirīkṣate K$_1$, K$_3$, B$_1$, B$_2$; *ṅes rtog gi* Tib.$_{\text{-N,T}}$; *ṅas rtog gi* Tib.$^{\text{N}}$; *ṅes rtog* Tib.$^{\text{T}}$. [5] kīdṛśaṃ Ṅ, K$_1{}^{\text{p.c.}}$, 𝔹𝕊, Tib. (*ji/ci 'dra*)] kīdṛśī K$_1{}^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$. [6] cittam iti cintā Ṅ$^{\text{p.c.}}$, 𝔹𝕊] cittaṃ miti cintā Ṅ$^{\text{a.c.}}$ (canceled); cittam aticintā K$_1$, K$_3$; cittam aticittā B$_1$, B$_2$; *sems ñid* [...] *źes sems pa la ni* Tib. [7] na vart(t)ate Ṅ$^{\text{p.c.}}$, Ka$^{\text{p.c.}}$, 𝔹 (all °*rtt*°), 𝕊] na pravart(t)ate Ṅ$^{\text{a.c.}}$ (interlinear note below, illegible), K$_1{}^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$, 𝔹$_{\text{H,B}}$, 𝕊$_{\text{kha,ga}}$; *'jug mi byed* Tib.$^{\text{B,G,Ṅ,Q}}$; *'jig mi byed* Tib.$^{\text{C,D,P}}$; *'jug yi byed* Tib.$^{\text{N}}$; *'jug mi bya* Tib.$^{\text{T}}$. [8] iti Ṅ] *om.* Σ. [9] nāma $\Sigma_{\text{-K}_3}$] noma K$_3$. [10] dvādaśamaḥ $\Sigma_{\text{-𝔹𝕊}}$] dvādaśaḥ 𝔹𝕊. [11] paricchedaḥ Ṅ, Tib. (*le'u*)] *om.* $\Sigma_{\text{-Ṅ}}$. [12] eṣa $\Sigma_{\text{-Ṅ}^{\text{p.c.}}}$] e(va) Ṅ$^{\text{p.c.}}$ (unclear); *om.* Tib. [13] °taro $\Sigma_{\text{-Ṅ}}$] °ratā Ṅ. [14] mokṣārtham $\Sigma_{\text{-Ṅ}}$] kṣārtham B$_1$. [15] ātmanā svayam Ṅ (°*ṃ*), K$_1{}^{\text{p.c.}}$, 𝕁, Tib.$_{\text{-G,N,Q,T}}$ (*bdag gis bdag*)] ātmanīścayam K$_1{}^{\text{a.c.}}$, K$_3{}^{\text{p.c.}}$, B$_1$, B$_2$ ("*Bindefehler*"); ātmanīścayam cittena bhāvyate K$_3{}^{\text{a.c.}}$ (eye-skip; canceled); ātmaniścaye 𝔹, 𝕊$_{\text{ka,kha,mu}}$; ātmaniścayam 𝕊; svayam 𝕊$_{\text{bho}}$; *bdag gi bdag* Tib.$^{\text{G,N,Q}}$; *bdag gis brtag* Tib.$^{\text{T}}$. [16] kṣipaty eva $\Sigma_{\text{-Ṅ}}$] kṣipyate ca Ṅ; *'dor bar byed* Tib.$^{\text{B,Ṅ,T}}$; *'dor bar mdzad* Tib.$_{\text{-B,Ṅ,T}}$. [17] yady anyena *em.* (*gal te gźan gyis* Tib.$^{\text{B,C,D,Ṅ,P,S}}$)] yadya(ne)$^{\text{x}}$va Ṅ$^{\text{a.c.}}$ (hardly legible, nt. missing); paryye(s)yena K$_1{}^{\text{a.c.}}$; paryyanyena K$_1{}^{\text{p.c.}}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); parjanyena 𝔹𝕊; parajanena 𝕊$_{\text{bho}}$, 𝕁; *gal te gźan gyi* Tib.$^{\text{G,N,Q,T}}$. [18] °aḥ $\Sigma_{\text{-Ṅ}}$] °ā Ṅ. [19] īdṛśī 𝔹𝕊] idṛśaṃ Ṅ (interlinear nt. above, illegible); idṛśī K$_1$, K$_3$, B$_2$; dṛiśya B$_1{}^{\text{a.c.}}$; idṛśya B$_1{}^{\text{p.c.}}$ (interchanged by nos.). [20] mohinām Ṅ (°*ṃ*)] dehinām $\Sigma_{\text{-Ṅ}}$; *rmoṅs par gyur pa* Tib. [21] saṃtyajya $\Sigma_{\text{-K}_3,\text{B}_2}$] satyajya K$_3$, B$_2$. [22] mārgaṃ K$_1$ (°*n*), B$_1$, 𝕁, Tib. (*lam ni*)] mārgga(°) Ṅ, K$_3$, B$_2$; yānam 𝔹𝕊 (see next nt.). [23] nārakaṃ mārgam āśrayet *st.*] °nārakaṃ mārgam āsrayet Ṅ; nāsrayet K$_1{}^{\text{a.c.}}$; nāśrayet$^{\text{x}}$ K$_1{}^{\text{p.c.}}$ (nt. missing); cāsrayam K$_3$; āsrayat B$_1$; - -$_5$ B$_2$; anyat mārgaṃ samāśrayet 𝔹$^{\text{em.}}$; "*MSS mārgam āśrayet only*" 𝔹$^{\text{nt.}}$; anyan mārgaṃ samāśritāḥ 𝕊; mārgam āśrayet 𝕊$_{\text{kha}}$; mārgaṃ samāśrayet 𝕊$_{\text{ka,ga,mu}}$; nārake mārgam āśritāḥ? 𝕁; *dmyal ba'i lam ni brten pa(r)/(b)sten pa(r) snaṅ* Tib. [24] akṣyandho Ṅ$^{\text{p.c.}}$ (a??)ndhā Ṅ$^{\text{a.c.}}$ (*kṣya* in lower margin); na hy andho K$_1{}^{\text{a.c.}}$, K$_3$, 𝕁; na hy andhā K$_1{}^{\text{p.c.}}$, B$_1$; na hy anvo B$_2$; tadvidho 𝔹𝕊; na hy anyo 𝔹$_{\text{B}}$, 𝕊$_{\text{kha,ga}}$; andhako 𝕊$_{\text{bho}}$; *loṅ ba'i* Tib. [25] manujaḥ $\Sigma_{\text{-Ṅ}}$] manuja Ṅ. [26] mārgam anyaṃ K$_1$, K$_3$, B$_1$, B$_2$, 𝕊, 𝕁] mārgam anya Ṅ; mārgam anyat 𝔹; *gźan dag la ni lam* Tib. [27] tat Ṅ$^{\text{a.c.}}$] taṃ $\Sigma_{\text{-Ṅ}^{\text{a.c.}}}$; *'di* Tib.$^{\text{B,Ṅ,T}}$; *de* Tib.$_{\text{-B,Ṅ,T}}$. [28] yad yat tatra *em.* (*gaṅ daṅ gaṅ* [...] *de daṅ der* Tib.$^{\text{B,Ṅ}}$)] yady a>da< tra>ṃ< Ṅ$^{\text{p.c.}}$; yad yatvaṃ tu K$_1$, K$_3$, B$_1$; padyatvaṃ tu B$_2$; yena tattvaṃ 𝔹𝕊; yad yat tattvaṃ 𝔹$_{\text{MSS}}$, Sa$_{\text{kha,mu}}$; *gaṅ daṅ gaṅ* [...] *de daṅ de* Tib.$_{\text{-B,Ṅ,T}}$; *loṅ bar* [...] *de daṅ ni* Tib.$^{\text{T}}$. [29] °vaśān K$_1{}^{\text{p.c.}}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*dbaṅ gis*)] °vasān Ṅ, K$_3$; °vasāt K$_1{}^{\text{a.c.}}$, B$_1$; °vamāt B$_2$; *dbaṅ gi* Tib.$^{\text{T}}$. [30] mārgaṃ $\Sigma_{\text{-K}_3}$ (MSS °*n*)] mārggarn K$_3$. [31] darśayet tam K$_1{}^{\text{p.c.}}$, 𝕊] darśayitum Ṅ; darśayatum K$_1{}^{\text{a.c.}}$; dayayaṃtuṃ K$_3$; darśayantum B$_1$, B$_2$ (°*ṃtu*°), 𝔹$_{\text{B}}$; darśayantam 𝔹, 𝕊$_{\text{ka,kha,mu}}$; *de ni ston byed kyaṅ* Tib.$_{\text{-T}}$; *de ni rtog byed pa* Tib.$^{\text{T}}$. [32] apaśyakaḥ K$_1$, K$_3$, B$_1$, B$_2$, 𝕊] apasyakāḥ Ṅ$^{\text{a.c.}}$; apaśyakāḥ Ṅ$^{\text{p.c.}}$; apaśyakam 𝔹, 𝕊$_{\text{ka,mu}}$; *mi mthoṅ* Tib. [33] labhate $\Sigma_{\text{-𝔹}}$] labhyate 𝔹, 𝕊$_{\text{ka,kha,mu}}$; *(')thob par 'gyur* Tib. [34] gantus $\Sigma_{\text{-Ṅ}}$] gantun Ṅ; *bgrod pa* Tib.$_{\text{-B,Ṅ}}$; *bsgrod pa* Tib.$^{\text{B,Ṅ}}$. [35] tanmārgeṇaiva Ṅ, 𝔹𝕊] tattyāgenaiva K$_1$, 𝕊$_{\text{ga}}$; tatyārgenaiva K$_3$, B$_1$, B$_2$; *lam de yis* Tib. [36] pāpinaḥ K$_1{}^{\text{p.c.}}$] pāpina Ṅ; pāyinaḥ K$_1{}^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; yāyinaḥ 𝔹𝕊; *sdig can gyi ni* Tib.$_{\text{-T}}$; *sdig can re ni* Tib.$^{\text{T}}$.

svayam[1] apaśyako[2] mārgaṃ[3] katham anyaṃ[4] nayed bhṛśam |
dvāv andhau[5] yadi[6] gacchetāṃ tayor[7] duḥkhaṃ na saṃśayaḥ[8] ||13.5||[a] Ṅ 15v1

aṭavyāṃ[9] saṃpraviṣṭasya[10] jātyandhasya yathā kriyā[11] |
dvitīyaṃ[12] tādṛśaṃ[13] kaṃcit[14] kathaṃ[15] grāmaṃ[16] praveśayet[17] ||13.6||

evaṃ jātyandhabhūtās[18] te samya*gjñāna*m[19] apaśyakāḥ[20] | B1 56v1; K1 24r1
aśaktās[21] tat padaṃ prāptuṃ[22] katham anyaṃ[23] tu prāpayet[24] ||13.7||[b] B2 88l

tasmāt parīkṣya[25] kartavyaṃ[26] gurūṇāṃ paryupāsanam[27] |
śiṣyair[28] bhaktisamāyuktaiḥ pravadanti jinottamāḥ[29] ||13.8||[c]

ratnatrayeṣu[30] bhaktyātmā[31] kṛpārdraḥ[32] sarvajantuṣu[33] |
tyā*gādisaṃyuto[34] dhīraḥ[35] sarvapuṇyamahodayaḥ[36] ||13.9||[d] K3 33r1

[a] Vv. 13.4cd-5 are cited, with attribution to the JS, in the *Tsa ltuṅ rgya cher 'grel pa* (Tōh. 2487, f. 194r).

[b] *pāda* 13.7c ≈ MBh 8,30.4d (*385.2).

[c] *pāda* 13.8a = *Kulārṇavatantra* 14.14c; *pāda* 13.8d = 7.1d (= SN*p* p. 202), 8.35d, 9.8d and 9.33d; vv. 13.8-12 are cited, without specific attribution to the JS, in the **Sādhanacaryāvatāra* ((*b*) *sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 96v).

[d] *pāda* 13.9b = 14.7d; *pāda* 13.9d = 1.21d; *pāda* 13.9d ≈ 8.22b.

[1] svayam $K_1^{p.c.}$, B_2 (*contra metrum*: "*na prathamāt snau*"), 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*raṅ ñid kyis*)] svayamm Ṅ; svayaṃm $K_1^{a.c.}$, K_3, B_1; *raṅ ñid kyi* Tib.^{G,N,Q}. [2] apaśyako $K_1^{p.c.}$, B_1, 𝔹𝕊] apasyako Ṅ, $K_1^{a.c.}$, K_3, B_2; *mi mthoṅ bar* Tib. [3] mārgaṃ Ṅ (°*ṅ*), 𝔹𝕊] mmargga $K_1^{a.c.}$; mārgaḥ $K_1^{p.c.}$; mārg(g)a K_3, B_1, B_2. [4] katham anyaṃ $Ṅ^{p.c.}$, 𝔹𝕊] kathaṃ manyaṃ $Ṅ^{a.c.}$; katham manyet $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); katham manyan $K_1^{p.c.}$; *ji ltar* [...] *gźan dag* Tib.^{B,Ṅ,T}; *ji ltar* [...] *gźan bdag* Tib.$_{\text{-B,Ṅ,T}}$. [5] dvāv andhau Ṅ, $K_1^{p.c.}$, 𝕁, Tib.$_{\text{-T}}$ (*loṅ ba gñis ni*)] dvāv eva 𝔹𝕊; dvāvaṃ dvau $K_1^{a.c.}$, K_3, B_1; dvāpaṃ dvau B_2; dvāvaṃ dva $𝔹_{MSS}$ (adding a question mark), $𝕊_{kha}$; *loṅ ma gñis ñid* Tib.^{T}. [6] yadi $Σ_{\text{-}B_2}$] ya B_2. [7] gacchetāṃ tayor $K_1^{p.c.}$, 𝔹𝕊] gacchet tayo (?) Ṅ (image blurred); gacchetāṃ tayo $K_1^{p.c.}$, K_3, B_1, B_2; *'grogs 'gyur na* Tib.$_{\text{-T}}$; *soṅ gyur na* Tib.^{T}. [8] na saṃśayaḥ $K_1^{p.c.}$, 𝔹𝕊, Tib. (*the tshom med*)] na saṅśaya Ṅ; na śaṃsayaḥ $K_1^{a.c.}$, B_1, B_2; naṃ śaṃsayaḥ K_3. [9] aṭavyāṃ Ṅ, K_1, 𝔹𝕊] aṭavyā K_3, B_1; atavyā B_2; *'brog dgon dag tu* Tib.$_{\text{-G,N,Q}}$; *'brog dag tu ni* Tib^{G,N}; *'brog tu ni* Tib^{Q}. [10] saṃpraviṣṭasya $K_1^{p.c.}$, 𝔹𝕊] saṃprahṛstasya (?) Ṅ (image blurred; read *saṃprahṛṣṭasya*?); śaṃpraviṣṭasya $K_1^{a.c.}$, K_3, B_1; saṃpratiṣṭasya B_2; *źugs gyur pa* Tib.$_{\text{-B,Ṅ,T}}$; *źugs gyur la* Tib.^{B,Ṅ}; *źugs 'gyur ba* Tib.^{T}. [11] kriyā $Σ_{\text{-Ṅ,}B_2}$] kriyāḥ Ṅ; kriynā B_2; *bya ba yis* Tib.$_{\text{-G,N,Q}}$; *bya ba yi* Tib.^{G,N,Q}. [12] dvitīyaṃ Ṅ, $K_1^{a.c.}$ (°*n*), K_3 (°*n*), B_2 (°*n*); 𝔹𝕊, Tib.^{T} (*gñis pa*)] dvitīyas $K_1^{p.c.}$; dvitīman B_1; *gñis ka'aṅ* Tib.$_{\text{-T}}$. [13] tādṛśaṃ $Σ_{\text{-}K_1^{p.c.}}$] tādṛśaḥ $K_1^{p.c.}$; *de 'dra* Tib. [14] kaṃcit 𝕁] kaścit $Σ_{\text{-}𝕁,B_2}$; kaści B_2; *la la źig* Tib. [15] kathaṃ $Σ_{\text{-}B_1,B_2}$] katha B_1, B_2. [16] grāmaṃ Ṅ, 𝔹𝕊, Tib. (*groṅ du*)] strāmayem $K_1^{a.c.}$, B_1 ("*Bindefehler*"); srāmayem B_2; bhrāmayet $K_1^{p.c.}$; bhrāmayem K_3. [17] praveśayet $Σ_{\text{-}K_1^{a.c.}}$] praveśayataḥ $K_1^{a.c.}$. [18] °andha° Ṅ, $K_1^{p.c.}$, B_2, 𝔹𝕊, Tib.] °anva° $K_1^{a.c.}$, K_3, B_1. [19] samyag° $Σ_{\text{-}𝔹,B_2}$; samyak B_2; samyag 𝔹 • (°)jñānam Ṅ, 𝔹𝕊, Tib.] (°)jñānām K_1, K_3, B_1, B_2. [20] apaśyakāḥ $K_1^{p.c.}$, 𝔹𝕊, Tib.] apasyakāḥ Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2. [21] aśaktās $Σ_{\text{-Ṅ}}$, Tib. (*mi nus na*)] asaktā (?) Ṅ (image unclear). [22] prāptuṃ Ṅ (°*ṅ*), $K_1^{p.c.}$, 𝔹𝕊] prāptaṃ $K_1^{a.c.}$, K_3, B_1, B_2; *thob par* Tib.$_{\text{-T}}$; *thob par* Tib.^{T}. [23] katham anyaṃ Ṅ, 𝔹𝕊] kathaṃ manyaṃ K_1, K_3, B_1, B_2; *ji ltar de ni gźan* Tib. [24] tu prāpayet $Σ_{\text{-Ṅ,}B_2}$] prāpayej janaṃ Ṅ; tu prāptayet B_2 (re-written?); *de ni* [...] *bral byed* Tib.^{B}; *de ni* [...] *grol byed* Tib.$_{\text{-B}}$. [25] parīkṣya Ṅ, $K_1^{p.c.}$, 𝔹𝕊] parīkṣa $K_1^{a.c.}$, K_3, B_1, B_2; *yoṅs su brtag(s) par* Tib. [26] kartavyaṃ $Σ_{\text{-Ṅ}}$] kattavyaṅ Ṅ; *bya'o źes* Tib. [27] paryupāsanam Ṅ, $K_1^{p.c.}$, 𝔹𝕊] paryyupāśaṃnam $K_1^{a.c.}$; paryyūpāśanam K_3; pary(y)upāśanam B_1, B_2; *bsten pa* Tib.$_{\text{-G,Ṅ,T}}$; *brten pa* Tib.^{G}; *bsñen pa* Tib.^{Ṅ}; *bstan pa* Tib.^{T}. [28] śiṣyair $K_1^{p.c.}$ (°*ḥ*), 𝔹𝕊] śiṣyor Ṅ; śiṣyai $K_1^{a.c.}$, K_3, B_1, B_2; *slob ma yin* Tib.^{D}; *slob ma yis* Tib.$_{\text{-D}}$. [29] jinottamāḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] jīnotmāmāḥ $K_1^{a.c.}$; jinotmanāḥ K_3; jīnātmanāḥ B_1, B_2; *rgyal ba('i) mchog gis* Tib. [30] °trayeṣu $Σ_{\text{-}K_3,B_2}$] °trayaṣu K_3, B_2. [31] bhaktyātmā Ṅ] buddhātmā $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊; buddhātmāḥ $K_1^{p.c.}$; *ṅaṅ gis dad* Tib. [32] kṛpārdraḥ *em.*] kṛpārdra(ṃ) Ṅ; kṛpādā $K_1^{a.c.}$, K_3, B_1, B_2, $𝔹_{MSS}$; kṛpādāḥ $K_1^{p.c.}$; kṛpāvān 𝔹𝕊, Tib. (*sñiṅ rjer ldan*). [33] °jantuṣu Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*sems can (kun) la*)] °jāntuṣu $K_1^{a.c.}$, K_3, B_1, B_2. [34] °saṃyuto *em.*] °saṃyutā (?) Ṅ; °saṃyato K_1, B_1, B_2, 𝔹𝕊; °saṃyeto K_3; *yon tan ldan* Tib.$_{\text{-T}}$; *yaṅ dag* Tib.^{T}. [35] dhīraḥ $Σ_{\text{-Ṅ,}B_2}$ (MSS °*s*)] dhīrāḥ Ṅ; dhīra B_2. [36] °puṇyamahodayaḥ $Σ_{\text{-Ṅ}}$] °puṇyair mah<o>dayaḥ $Ṅ^{p.c.}$; *bsod nams (thams cad) cher bskyed pa* Tib.$_{\text{-B,Ṅ}}$; *bsod nams (thams cad) cher bskyed la* Tib.^{B,Ṅ}.

𝔹 72, 𝕊 131

bodhicittasamutpannaḥ[1] prasanno[2] guṇavān sudhīḥ[3] |
akrodhano mahotsāhī[4] dharmagambhīraniścayaḥ[5] ||13.10||

sa yuktikaṃ[6] dharmadānaṃ nirāmiṣaṃ[7] sadāmataḥ[8] |
alpecchatā[9] sadā tasya saṃbhāradvayasaṃbhṛtaḥ[10] ||13.11||[a]

eṣa guruḥ[11] samākhyātaḥ[12] sarvabuddhaiḥ savajribhiḥ[13] |
sa eva sarvasattvānāṃ śāsako[14] lokanāyakaḥ ||13.12||[b]

anye ye[15] guravaḥ[16] khyātā mithyājñānābhimāninaḥ |
lābhādyarthaṃ[17] prakurvanti[18] dharmadeśanatāṃ[19] parām[20] ||13.13||

pāpamitrāś ca sattvānāṃ[21] te loke saṃpratiṣṭhitāḥ[22] |
⌜mārapākṣikagotrās[23] te parātmanor[24] vināśakāḥ[25] ||13.14||[c]

varjanīyāḥ sadā[26] sattvā na teṣāṃ[27] paryupāsanam[28] |
na teṣāṃ[29] pratighaṃ[30] kuryān[31] na hy āsannataro[32] bhavet[33]⌝[34] ||13.15||

[a] *pāda* 13.11d = MNS 1.57d (= VP (ed. Dwivedi and S. Bahulkar 1994, p. 69), BSS 108.57d).

[b] *pāda* 13.12b = 9.4d, SBS 5.49d (= SBS$^{ed.}$ 5.41d), GSMV 393b, VĀ 43.1.6b.

[c] *pāda* 13.14d = 17.25d.

[1] °aḥ 𝔹𝕊] °a° Ṅ; °āḥ K_1, K_3, B_1, B_2. [2] °o K_1, B_1, B_2, 𝔹𝕊] °ā Ṅ$^{a.c.}$, K_3. [3] sudhīḥ 𝔹𝕊] sudhī Ṅ; sudhīm K_1, K_3, B_1, B_2; *blo bzaṅ* Tib. [4] °ī Ṅ, $K_1{}^{p.c.}$, B_2, 𝔹𝕊] °i° $K_1{}^{a.c.}$, K_3, B_1. [5] dharma° $\Sigma_{\text{-}B_2}$] *om.* B_2 • °gambhīra° $\Sigma_{\text{-}\dot{N}}$] °gābhīra° Ṅ. [6] sa yuktikaṃ *em.*] suyuktikan Ṅ; saṃyuktikaṃ K_1, K_3, B_1, B_2; sayuktikaṃ 𝔹𝕊; *de ni* [...] *dag* Tib. (→ *sa*). [7] nirāmiṣaṃ Ṅ, 𝕁 (Dr. Tsuda), Tib. (*zaṅ ziṅ med la*)] nirābhāsaṃ 𝔹𝕊; nirāsaṃ $K_1{}^{a.c.}$, K_3, B_2; nirāśaṃ $K_1{}^{p.c.}$; nirosaṃ B_1. [8] sadāmataḥ *conj.*] sadāmatam Ṅ (°*ṃ*), K_3, B_1, B_2; dāmatam $K_1{}^{a.c.}$ ("*Trennfehler*"); sarvadā matam $K_1{}^{p.c.}$; sadā matam 𝔹𝕊; sadā ratam 𝕁 (Dr. Tsuda); *rtag par dga'* Tib. (→ *sadāmattaḥ*; unmetrical) [9] alpecchatā $K_1{}^{p.c.}$, $K_3{}^{p.c.}$, B_1, B_2, 𝔹𝕊] alpecchanta Ṅ; alpeccha(m)ā $K_1{}^{a.c.}$, $K_3{}^{a.c.}$; *'dod pa chuṅ* Tib. [10] °saṃbhṛtaḥ 𝔹𝕊] °saṃbhṛta Ṅ; °saṃbhṛtam K_1, K_3, B_1, B_2, $\mathbb{S}_{ga}$; *bsags pa'o* Tib.$^{C,D,N,P,T,\mathbb{S}}$; *gsog pa po* Tib.$^{B,\dot{N}_{bc}}$; *bsags pa po* Tib.^{G,Q}; *gsog pa za* Tib.$^{\dot{N}_a}$. [11] eṣa guruḥ $K_1{}^{p.c.}$ (*contra metrum*)] eṣa guru° Ṅ; eṣu guru° $K_1{}^{a.c.}$, K_3, B_1, B_2; gurur eṣa 𝔹𝕊 (*metri causa*); *de ni bla mar* Tib.$_{\text{-}T}$; *de ni bla ma* Tib.^{T}. [12] (°)samākhyātaḥ $\Sigma_{\text{-}\dot{N}}$] samākhyātā Ṅ. [13] savajribhiḥ $\Sigma_{\text{-}\dot{N}}$] $_x$sarvajinabhiḥ Ṅ$^{a.c.}$ (faint traces of notes in lower and upper margins, illegible). [14] śāsako $K_1{}^{p.c.}$, 𝔹𝕊, Tib. (*ston pa*)] ś>v<āśako Ṅ$^{p.c.}$ (canceled); sāsako $K_1{}^{a.c.}$, K_3, B_1, B_2. [15] ye Ṅ, K_1, 𝕊, Tib.$_{\text{-}T}$ (*gaṅ*)] ya K_3, B_1, B_2; ca 𝔹, $\mathbb{S}_{ka,kha,mu}$; *om.* Tib.^{T}. [16] guravaḥ Ṅ, $K_1{}^{p.c.}$, 𝔹𝕊] gurava $K_1{}^{a.c.}$, B_1, B_2; gurave K_3; *bla mar* Tib. [17] lābhā° Ṅ$^{a.c.}$, K_1, K_3, B_1, B_2] lobhā° Ṅ$^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-}C,D,P,T}$ (*chags sogs*); *chag sogs* Tib.^{C,D,P}; *rñed pa'i* Tib.^{T} • °arthaṃ $\Sigma_{\text{-}K_3,B_1,B_2}$] °artha K_3, B_1, B_2. [18] prakurvanti $\Sigma_{\text{-}B_2}$] prakūrvanti B_2. [19] dharmadeśanatāṃ Ṅ, $K_1{}^{p.c.}$ (°*m*)] dharmmadeśatām $K_1{}^{a.c.}$, K_3, B_1, B_2, $\mathbb{B}_B$; dharmasya deśanāṃ 𝔹𝕊; *chos rnams ni* || [...] *ston par* Tib. [20] parām K_1, B_1, 𝔹𝕊] paraṃ Ṅ; pa++rām K_3; varaṃ B_2, $\mathbb{B}_B$; *mchog dag* Tib. [21] pāpamitrāś ca sattvānāṃ *conj.*] pāpamitrāś ca Ṅ$^{a.c.}$ (insertion mark above *śca*; note missing), K_1, K_3, B_1, B_2, 𝔹𝕊; *'gro ba'i sdig pa'i grogs po ru* Tib. [22] te loke saṃpratiṣṭhitāḥ *conj.*] te bālā satv>ā<anā(>ṃ<) sampratiṣṭhitā Ṅ$^{p.c.}$; te bālāḥ satvā nāśapratiṣṭhitāḥ $K_1{}^{a.c.}$, B_2; te bālāḥ sa(t)tvanāśe pratiṣṭhitāḥ $K_1{}^{p.c.}$, 𝔹𝕊; te bālāḥ satvā naśapratiṣṭhitāḥ K_3, B_1; *'jig rten na de rab tu gnas* Tib. [23] mārapākṣikagotrās $\Sigma_{\text{-}\dot{N}^{a.c.},B_2}$] mārapākṣikāgotrās Ṅ$^{a.c.}$ (long vowel-sign canceled); + $+_6$ $B_2{}^{a.c.}$; māramācchikagotrās $B_2{}^{p.c.}$ (see p. 194, nt. 34). [24] te parātmanor *em.*] te parātmāno Ṅ, $K_1{}^{a.c.}$, B_1, $B_2{}^{p.c.}$; te parātmano $K_1{}^{p.c.}$; te parātmā° K_3; ++ +o $+_3$ $B_2{}^{a.c.}$ (see p. 194, nt. 34); te 'py aparātmāno 𝔹𝕊; *bdag gźan* Tib. [25] vināśakāḥ $K_1{}^{p.c.}$, 𝔹𝕊, Tib. (*'phuṅ bar byed pa yin*)] vināsakāḥ Ṅ, $K_1{}^{a.c.}$, K_3, B_1, $B_2{}^{p.c.}$; $+_4$ $B_2{}^{a.c.}$ (see p. 194, nt. 34). [26] varjanīyāḥ sadā *em.*] varjjanīyā sadā Ṅ; varjanīyā $K_1{}^{a.c.}$, K_3, B_1, $B_2{}^{p.c.}$; varjanīyāś ca te $K_1{}^{p.c.}$, 𝔹𝕊; $+_4$ $B_2{}^{a.c.}$ (see p. 194, nt. 34); *rtag tu spaṅ bya źiṅ* Tib. [27] sattvā na teṣāṃ $\Sigma_{\text{-}B_2{}^{a.c.}}$] $+_5$ $B_2{}^{a.c.}$ (see p. 194, nt. 34). [28] paryupāsanam $\Sigma_{\text{-}B_2}$] $+_5$ ninaḥ $B_2{}^{a.c.}$ (see p. 194, nt. 34); paryupāsana $B_2{}^{p.c.}$. [29] na teṣāṃ $\Sigma_{\text{-}K_1{}^{a.c.},B_2{}^{a.c.}}$] sa teṣāṃ $K_1{}^{a.c.}$; n+ $+_2$ $B_2{}^{a.c.}$ (see p. 194, nt. 34). [30] pratighaṃ $\Sigma_{\text{-}\dot{N},B_2{}^{a.c.}}$] pratipadyaṃ Ṅ; $+_2$ +ū $B_2{}^{a.c.}$ (see p. 194, nt. 34). [31] kuryān $\Sigma_{\text{-}\dot{N},B_2{}^{a.c.}}$ (all °*t* except 𝕊)] kuryann Ṅ, Tib. (*bya źiṅ*); $+_3$ $B_2{}^{a.c.}$ (see p. 194, nt. 34). [32] na hy āsannataro *conj.*] a(cya)sanataro Ṅ; na [blank space for one *akṣara* in K_1, K_3] nnataro K_1, K_3, $B_2{}^{p.c.}$; na tannataro B_1; $+_4$ $B_2{}^{a.c.}$ (see p. 194, nt. 34); na te [pūjya]tarā $\mathbb{B}^{em.}$, $\mathbb{S}_{ka,kha,mu}$; na sa pūjyataro $\mathbb{S}^{em.}$; *śiṅ tu ñe bar mi* Tib. [33] bhavet $\Sigma_{\text{-}K_3,B_2{}^{a.c.}}$] bhaveta K_3; ++ v+ +t $B_2{}^{a.c.}$ (see p. 194, nt. 34); *bya'o* Tib. [34] māra° [...] bhavet $\Sigma_{\text{-}B_2{}^{a.c.}}$] $+_{30}$ ninaḥ n+ $+_{14}$ +t $B_2{}^{a.c.}$ (covered with *haritāla* and re-written, presumably by the same scribe).

śrāvakaiḥ[1] saha[2] saṃvāso[3] yathā neṣṭas[4] tathāga*taiḥ | — B_1 57r$_1$
tathaivaivaṃvidhaiḥ[5] sārdhaṃ[6] na saṃvāso viśiṣyate[7] ||13.16||

iti[8] jñānasiddhau gurulakṣaṇanirde*śas[9] trayodaśamaḥ paricchedaḥ[10] || — Ṅ 16r$_1$

1.14 caturdaśamaḥ paricchedaḥ

⌜pūrvoktalakṣaṇais[11] tasmād ācāryo[12] hi vidhīyate | — Ṅ 15v$_7$, K_1 24r$_6$, K_3 33r$_6$, B_1 57r$_1$, B_2 88$_{20}$, 𝔹 72, 𝕊 132
śiṣyasya lakṣaṇaṃ[13] caivaṃ[14] kathyate tu yathā[15] bhavet ||14.1||⌟[16]
naukārūḍho yathā kaścit karṇadhāre[17] suśikṣite[18] | — B_2 89$_1$, 𝔹 p.73
pāraṃ mahodadher[19] yāti nānyathā[20] pārago bhavet ||14.2||[a]
tadvad gurau[21] triratne[22] ca bodhicitte ca[23] bhaktivān[24] |
karuṇā ca[25] tathā loke naur iyaṃ[26] saṃprakīrtitā[27] ||14.3||
guruḥ[28] karṇadharo[29] vidvān naukā sarvaṃ[30] prakāśitam[31] |
saṃsārapāragantṝṇāṃ[32] vajrasattvena[33] deśitam[34] ||14.4||[b]

[a] Verses 14.2-12 are cited, without specific attribution to the JS, in the **Sādhanacaryāvatāra* ((*b*)*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 98r-99v).

[b] *pāda* 14.4d = 7.6b, 11.4d.

[1] śrāvakaiḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] śrāvakaṃ $K_1^{a.c.}$, K_3, B_1, B_2; *ñan thos rnams daṅ ni* Tib.$_{\text{-T}}$; *ñan rnams daṅ ni* Tib.$^{\text{T}}$. [2] saha Ṅ, $K_1^{p.c.}$, B_1, 𝔹] sahaḥ 𝕊; saṃha $K_1^{a.c.}$, K_3, B_2; *lhan cig* Tib.$_{\text{-T}}$; *ji ltar* Tib.$^{\text{T}}$. [3] saṃvāso Ṅ, 𝔹𝕊] saṃvāsau° $K_1^{a.c.}$, K_3, B_1, B_2; saṃvāso° $K_1^{p.c.}$, $𝕊_{ga,bho}$; *om.* Tib. [4] yathā neṣṭas *st.*] yathāneṣṭa° Ṅ; °pasthānaṣṭe $K_1^{a.c.}$; °pasthānaṃ ca $K_1^{p.c.}$, $𝕊_{ga,bho}$; °pasthānaṣṭa° K_3; °pasthāneṣṭa° B_1, B_2; yathā neṣṭaṃ 𝔹, $𝕊^{a.c.}$; yatthāneṣṭaṃ $𝔹_{MSS}$; yathā neṣṭo $𝕊^{p.c.}$; *bźed min ltar* Tib. [5] °vaivaṃvidhaiḥ $K_1^{p.c.}$, 𝔹𝕊] °vaivaṃvidhaḥ (?) Ṅ (blurred); °vevaṃvidhai $K_1^{a.c.}$, K_3, B_1; °vavaṃvidhai B_2; *de bźin de 'dra* Tib. [6] sār(d)dhaṃ $\Sigma_{\text{-}B_2}$] sāddhaṃ B_2. [7] viśiṣyate $\Sigma_{\text{-}\mathbb{J},B_2}$] vidhīyate 𝕁; viśi | ṣyate B_2; *śin tu (mi) bya'o* Tib. [8] iti Ṅ] *om.* $\Sigma_{\text{-}Ṅ}$; NB: Following Tib. and 𝕊 we have moved the final stanza before this colophon to the beginning of the next section. [9] °nirdeśas *st.*] °nirddeśa° Ṅ; °nirdeśaḥ $\Sigma_{\text{-}Ṅ}$. [10] trayodaśamaḥ paricchedaḥ Ṅ] trayodaśamaḥ K_1, B_1, B_2 (adding a *puṣpikā*); trayodaśamaḥ 13 K_3; trayodaśaḥ 𝔹𝕊. [11] °lakṣaṇais $K_1^{a.c.}$] °lakṣaṇai Ṅ; °lakṣaṇaiḥ $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊; *mtshan ñid las* Tib.$_{\text{-B,Ṅ}}$; *mtshan ñid la* Tib.$^{\text{B,Ṅ}}$. [12] ācāryo $K_1^{a.c.}$, 𝔹𝕊] ācāyo Ṅ; ācāryya $K_1^{a.c.}$, K_3, B_1, B_2; *slob dpon du ni* Tib. [13] °aṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*mtshan ñid*)] °e $K_1^{a.c.}$, K_3, B_1, $B_2^{p.c.}$; °ai $B_2^{a.c.}$. [14] caivaṃ $\Sigma_{\text{-}Ṅ}$] caiva Ṅ; *kyaṅ* Tib.$_{\text{-T}}$; *yaṅ* Tib.$^{\text{T}}$. [15] kathyate tu yathā Ṅ] kathyataiva yathā $K_1^{a.c.}$, K_3, B_1, B_2; kathyate ca yathā $K_1^{p.c.}$; kathyate sa yathā 𝔹𝕊; kathyate tad yathā 𝕁; *ji/ci ltar (gyur pa) bśad par bya* Tib. [16] pūrvokta° [...] bhavet Σ] NB: This verse is given as verse 17 of the preceding chapter in Ṅ, K_1, K_3, B_1, B_2 and 𝔹 (p.72); '*sarvāsu mātṛkāsu trayodaśaparicchedasyāntimo 'yaṃ śloko bhoṭānuvādam anusṛtyātra sthāpitaḥ*' $𝕊^{nt}$. [17] °e *em.* (*par* Tib.$^{\text{B,Ṅ}}$, *la* Tib.$_{\text{-B,Ṅ,T}}$)] °aḥ Σ; *pa* Tib.$^{\text{T}}$. [18] suśikṣite *em.* (*legs slob na* Tib.$_{\text{-T}}$)] suśikṣitaḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊; susikṣitaḥ $K_1^{a.c.}$, K_3, B_1, B_2; *med slob na* Tib.$^{\text{T}}$. [19] mahodadher K_1, 𝔹𝕊] mahodadheṃ Ṅ; mahādadhe K_3, B_1, B_2; *mtsho chen* Tib. [20] nānyathā $\Sigma_{\text{-}K_1^{a.c.}}$] nānya° $K_1^{a.c.}$. [21] tadvad gurau K_1, 𝔹𝕊, Tib. (*de bźin bla ma* [...] *la*)] tad guros Ṅ; tadva guro K_3, B_2; tadvad guro B_1. [22] °e $\Sigma_{\text{-}Ṅ^{a.c.}}$] °a $Ṅ^{a.c.}$. [23] bodhicitte ca K_1, K_3, B_1, 𝔹𝕊, Tib. (*byaṅ chub sems la'aṅ*)] bodhicittana $Ṅ^{a.c.}$; bodhicittena $Ṅ^{p.c.}$ (°*tte*° canceled?), B_2, $𝔹_B$. [24] °vān Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2] °mān $K_1^{p.c.}$, 𝔹𝕊; *dad ldan źiṅ* Tib.$_{\text{-T}}$; *ldan źiṅ* Tib.$^{\text{T}}$. [25] karuṇā ca $\Sigma_{\text{-}Ṅ}$] karuṇāc ca Ṅ; *sñiṅ rjer ldan* Tib.$_{\text{-T}}$; *sñiṅ brtser ldan* Tib.$^{\text{T}}$. [26] naur iyaṃ $\Sigma_{\text{-}Ṅ}$] gaur iyaṃ Ṅ. [27] saṃprakīrtitā Ṅ, $K_1^{p.c.}$, B_1, B_2, 𝔹𝕊] saṃprakirttitā $K_1^{a.c.}$, K_3; *źes bya bar bśad* Tib. [28] guruḥ $K_1^{p.c.}$, 𝔹𝕊] guru° Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2; *bla ma* Tib. [29] karṇadharo K_1, B_1, B_2, 𝔹𝕊, Tib. (*skya ba 'dzin*)] karṇadhārī Ṅ; karṇai dharo K_3. [30] sarvaṃ *em.* (*thams cad* Tib.$_{\text{-B,Ṅ}}$)] sarva° Ṅ; dharmma° K_1, K_3, B_1, B_2; dharmaḥ 𝔹𝕊, Tib.$^{\text{B,Ṅ}}$ (*chos ni*). [31] prakāśitam *st.*] °prakāsitam Ṅ (°*ṃ*), K_3, B_1, B_2; °prakāsitum $K_1^{a.c.}$; °prakāśitum $K_1^{p.c.}$; prakāśitaḥ 𝔹𝕊; *rab ston pa* Tib.$_{\text{-T}}$; *rab bstan pa* Tib.$^{\text{T}}$. [32] °gantṝṇāṃ $K_1^{p.c.}$, 𝔹𝕊, Tib. (*'gro rnams la*)] °gan(ta)nāṃ Ṅ; °gantūnāṃ $K_1^{a.c.}$, K_3, B_1, B_2. [33] °sattvena $\Sigma_{\text{-}B_1,B_2}$] °satva na B_1, B_2. [34] deśitam $\Sigma_{\text{-}B_2}$] deśitām B_2.

karṇadhāraṃ vinā naukā pāraṃ prāptuṃ[1] kṣamā[2] na hi[3] |
guṇaiḥ sarvaiḥ[4] prapūrṇo 'pi[5] nāgurur[6] bhavapāragaḥ[7] ||14.5||

tasmād avaśyam evedaṃ[8] kāryaṃ[9] sarvaṃ[10] dṛḍhavrataiḥ[11] |
sadā pūjārato[12] yogī bāhyair[13] ādhyātmikais[14] tathā[15] ||14.6||[a]

vandanādikriyāḥ[16] sarvāḥ prakuryāt[17] sārvakālikāḥ[18] |
śraddhāprajñāsamāyuktaḥ[19] kṛpārdraḥ[20] sarvajantuṣu ||14.7||[b]

K_3 33v1 akrodhano[21] 'vi*saṃvādī[22] tyāgādiguṇabhūṣitaḥ[23] |
B_1 57v1 svavīryavān[24] mahotsāhī[25] * guror ājñāṃ[26] sadākaraḥ[27] ||14.8||

anājñapte[28] svayaṃ[29] buddhvā pariṣkārādikaṃ[30] dadet[31] |
yathāśaktyā[32] yathālābhaṃ[33] bhojyabhakṣyādikaṃ[34] tathā ||14.9||[c]

𝔹 74, 𝕊 133 tiraskāre[35] kṛte 'py evaṃ[36] svayam eva[37] na durmanāḥ[38] |
śiṣyaḥ[39] sarvaguṇopeto[40] yuktyāgamaparīkṣakaḥ[41] ||14.10||

[a] *pāda* 14.6a ≈ *Mahāpratisarā-Mahāvidyārājñī* 25 (ed. Hidas 2012).

[b] *pāda* 14.7d = 13.9b.

[c] *pāda* 14.9d = *Śrīpādmasaṃhitā* 3.171d.

[1] °ṃ prāptuṃ $\Sigma_{\text{-}\dot{N},B_2}$] °prāptu Ṅ; °ṃ prāptaṃ B_2; *pha rol bgrod* Tib.$_{\text{-}B,\dot{N},T}$; *pha rol sgrod* Tib.$^{B,\dot{N}}$; *pha rol 'gro* Tib.^{T}. [2] °ā Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*nus*)] °aṃ kṣamā $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"). [3] na hi *st.*] nahi $\Sigma_{\text{-}B_2}$; *om.* B_2; *mi* Tib. [4] °aiḥ sarvaiḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °ai sarv(v)aḥ $Ka^{a.c.}$, K_3, B_1, B_2; °aiḥ sarvaṃ $\mathbb{B}_{H,N}$; *yon tan thams cad* Tib. [5] °pūrṇo 'pi Ṅ, $K_1^{p.c.}$, 𝔹𝕊 (MSS no *avagraha*)] °pūrṇāpi K_1, K_3, B_1, B_2. [6] nāgurur $K_1^{pp.c.}$, 𝔹𝕊, Tib. (*bla ma med par* [...] *min*)] nāma guru(r) Ṅ; nāguru $K_1^{a.c.}$, K_3, B_1, B_2; nāguruḥ $K_1^{p.c.}$; na gurur $\mathbb{B}_A$. [7] °aḥ $\Sigma_{\text{-}\dot{N}}$] °ā $N^{a.c.}$ (unclear; *visarga* squeezed in?); *srid mthar* Tib. [8] avaśyam evedaṃ $K_1^{p.c.}$, Tib. (*ṅes pa ñid du 'di*)] avasyam evedaṃ Ṅ; evasyam evedaṃ $K_1^{a.c.}$, K_3, B_1, B_2; evāsya caivedaṃ 𝔹𝕊. [9] kāryaṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] kāyaṃ $K_1^{a.c.}$, K_3, B_1, B_2; *om.* Tib. [10] sarvaṃ 𝔹𝕊] sarve Ṅ; sarv(v)a° K_1, K_3, B_1, B_2; *om.* Tib. [11] °vrataiḥ Ṅ, 𝔹𝕊, Tib.$_{\text{-}T}$ (*brtul źugs brtan pas*)] °ṃ vrataiḥ K_1, K_3, B_1; °ṃ vratai B_2; *rtul źugs brten pas* Tib.^{T}. [12] pūjārato $\Sigma_{\text{-}\mathbb{J}}$] pūjanīyo 𝕁; *mchod bya* Tib. (→ *pūjyataro*?). [13] °air $\dot{N}^{p.c.}$, K_1, 𝔹𝕊] °ar $\dot{N}^{a.c.}$, K_3; °er B_1, B_2; *phyi* Tib. [14] ādhyātmikais Ṅ, 𝔹𝕊, Tib.$_{\text{-}G,N,Q}$] ādhyātmakais K_1, B_1, B_2; athyātmakas K_3; *naṅ bdag ñid can rnams kyi* Tib.^{G,N,Q}. [15] tathā Ṅ, 𝔹𝕊, Tib. (*pāda* b)] tathāḥ K_1, K_3, B_1, B_2 ("*Bindefehler*"). [16] °āḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] °ā $K_1^{a.c.}$, K_3, B_1, B_2; *bya ba* Tib. [17] °kuryāt $\Sigma_{\text{-}B_2}$] °kūryāt B_2. [18] sārvakālikāḥ $\mathbb{S}^{em.}$] sarvakāliḥ Ṅ; sarvakālikāḥ K_1, K_3, B_1, B_2, 𝔹; *dus rnams kun tu* Tib. (→ *sārvakālikam*). [19] śraddhā° Ṅ, 𝔹𝕊, Tib.] sraddhā° $K_1^{a.c.}$; śraddhaḥ $K_1^{p.c.}$; suddhā K_3, B_1, B_2; śuddhaḥ $\mathbb{B}_{H,B}$ • °aḥ $\Sigma_{\text{-}\dot{N}}$] °āḥ Ṅ; *śes rab dad par yaṅ dag ldan* Tib. [20] kṛpārdraḥ $K_1^{p.c.}$, 𝔹𝕊] kṛpārddhaḥ Ṅ; kṛpādra $K_1^{a.c.}$, K_3, B_1, B_2; *sñiṅ rjer ldan* Tib. [21] akrodhano $\dot{N}^{p.c.}$, $B_2^{a.c.}$, 𝔹𝕊, Tib. (*khro ba med ciṅ*)] akrodhanā $\dot{N}^{a.c.}$; ākrodhano K_1, K_3, B_1, $B_2^{p.c.}$. [22] 'visaṃvādī $\Sigma_{\text{-}B_2}$ (MSS *a*°)] aviṣamvādi B_2. [23] tyāgādi° $\Sigma_{\text{-}K_3}$, Tib.$_{\text{-}T}$ (*gtoṅ sogs*)] tyādi° K_3; *bstod sogs* Tib.^{T} • °bhūṣitaḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*brgyan*)] °vibhūtaḥ $K_1^{a.c.}$, K_3; °vibhūtayaḥ B_1, $\mathbb{B}_H$; °viṣitaḥ B_2; °vi[bhū]ṣitaḥ $\mathbb{B}_B$. [24] svavīryyavān K_1, K_3, $\mathbb{S}^{a.c.}$, Tib.$_{\text{-}T}$ (*raṅ gi(s) brtson 'grus ldan*)] vīryavān Ṅ; svavīryyacāt B_1, B_2; suvīry(y)aś ca 𝔹, $\mathbb{S}_{ka,kha,mu}$; suvīryavān $\mathbb{S}^{em.}$, Tib.^{T} (*śin tu brtson 'grus ldan*). [25] mahotsāhī $\Sigma_{\text{-}K_3}$] mahossāhī K_3. [26] °āṃ 𝔹𝕊] °ā° $\Sigma_{\text{-}\mathbb{B}\mathbb{S}}$; *bka' bźin* Tib. [27] °karaḥ K_1, K_3, B_1, B_2, 𝕊] °kara Ṅ; karaḥ 𝔹, Tib. (*rtag tu* [...] *byed*). [28] anājñapte *em.*] anājñāpte Ṅ; ajñepte $K_1^{a.c.}$, K_3, B_1, B_2; ajñapte $K_1^{p.c.}$; ājñaptaś ca 𝔹𝕊; anājñapta iti śobhanaḥ pāṭhaḥ $\mathbb{S}^{nt.}$; ajñaptaś ca 𝕁; *ma bsgo yaṅ ni* Tib.^{G,N,Q}; *ma bsgoms par yaṅ* Tib.$^{B,\dot{N}}$; *ma bsgoms yaṅ ni* Tib.^{C,D,P,T}; *ma bsgos yaṅ ni* Tib.$^{\mathbb{S}}$. [29] sva° $\Sigma_{\text{-}K_1^{a.c.}}$] sve° $K_1^{a.c.}$. [30] pariṣkārā° *st.*] pariskārā° Ṅ; pariskaro $K_1^{a.c.}$; pariskarā° $K_1^{p.c.}$, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{kha,ga}$, 𝕁; paricaryā° 𝔹𝕊; *yo byad la sogs dṅos po rnams* Tib. [31] dadet Ṅ, 𝕁, Tib. (*dbul*)] vadet K_1, K_3, B_1, B_2, $\mathbb{B}_{MSS}$, $\mathbb{S}_{kha,ga}$; caret 𝔹𝕊. [32] °śaktyā Ṅ, $K_1^{p.c.}$, B_1, B_2] °śakyā $K_1^{a.c.}$, K_3; °śakti 𝔹𝕊; (°)śakyaṃ $\mathbb{S}_{kha}$; (°)śaktya $\mathbb{S}_{ga}$; *nus daṅ* Tib. [33] °lābhaṃ $\Sigma_{\text{-}\dot{N}}$] °lābhāṃ Ṅ; *sñed pa daṅ* Tib. [34] bhojyabhakṣyā° $K_1^{p.c.}$, $\mathbb{S}_{ga}$] bhojyabhakṣā° Ṅ; bhojyaṃ bhaktyā° $K_1^{a.c.}$, K_3, B_1; bhojyabhaktyā° B_2; bhojyabhaktā° 𝔹𝕊; *bza' daṅ bca'* Tib.$_{\text{-}T}$; *bza' daṅ bcas* Tib.^{T}. [35] °kāre 𝔹𝕊] °kāra° Ṅ, $K_1^{p.c.}$, B_1; °kā° $K_1^{a.c.}$, K_3, B_2; *brñas par* Tib.$^{B,G,N,\dot{N}_{ac},Q}$; *brñas pa* Tib.$^{C,D,\dot{N}_b,P,\mathbb{S}}$; *brñes par* Tib.^{T}. [36] kṛte 'py evaṃ $\Sigma_{\text{-}K_3,B_2}$] kṛtapy evaṃ K_3, B_2; *ji/ci ltar* [...] *gyur kyaṅ ni/na* Tib. [37] svayam eva Ṅ, $K_1^{p.c.}$, 𝔹𝕊] svayaṃ meva $K_1^{a.c.}$, K_3, B_1, B_2; *om.* Tib. [38] na durmanāḥ $\Sigma_{\text{-}\dot{N},B_2}$] <na> durmanaḥ $\dot{N}^{p.c.}$ (in right margin); na dūrmanāḥ B_2; *yid ni źum pa med par bzod* Tib.$_{\text{-}T}$; *yid ni mi bde med par bzod* Tib^{T}. [39] °aḥ 𝔹𝕊, Tib. (*slob ma*)] °a° Ṅ, K_1, K_3, B_2; °e B_1. [40] °guṇopeto $K_1^{p.c.}$, 𝔹𝕊, Tib. (*yon tan (kun) ldan*)] °guṇopetaṃ Ṅ; °guṇaipetā $K_1^{a.c.}$, K_3, B_2; °guṇaipyetā B_1. [41] yuktyā° $\Sigma_{\text{-}K_3}$] yukyā° K_3 • °īkṣakaḥ $\Sigma_{\text{-}\dot{N},B_2}$] °īkṣaka Ṅ; °ikṣakaḥ B_2.

aparīkṣakajātīyaḥ[1] pṛcchayā rahitaś ca yaḥ[2] |
śiṣyo na[3] bhavituṃ śakyo[4] buddhair evaṃ[5] pradarśyate[6] ||14.11||

mṛtpiṇḍo[7] hi yathā bālaiḥ kṣipyate[8] yatra tatra vai |
tadvat[9] paravaśaḥ[10] kaścit saddharmasya na[11] bhājanam[12] ||14.12||

iti[13] jñānasiddhau śiṣyalakṣaṇapari*cchedaś[14] caturdaśamaḥ[15] || K$_1$ 24v$_1$

1.15 pañcadaśamaḥ paricchedaḥ

samyaktattvaṃ[16] yathābhūtaṃ pūrvam uktaṃ[17] sayuktikam[18] |
sarvatantre[19] * sthitaṃ[20] tattvaṃ tebhyaḥ kiñcin nigadyate ||15.1|| Ṅ 16r$_7$, K$_1$ 24v$_1$, K$_3$ 33v$_4$, B$_1$ 57v$_4$, B$_2$ 90$_1$, 𝔹 75, 𝕊 134; Ṅ 16v$_1$

coraśabdaḥ[21] kvacil loke[22] bhakṣyārthaṃ[23] pratipādayet |
keṣāñcic[24] cauram[25] evāha[26] ⌜tantre 'py evaṃ[27] padās tathā[28] ||15.2||

tair evākṣaranirdeśair[29] mṛdumadhyādhimātrake[30] |
dharma evocyate[31] buddhaiḥ[32] sattvānugrahakārakaiḥ[33] ||15.3||[a]

[a] *pāda* 15.3d ≈ *Saṃputatantra* ch. 3.4 (MS$_1$ fol. 37r).

[1] aparīkṣaka° Σ$_{\text{-B}_2}$] aparikṣaka° B$_2$. [2] pṛcchayā rahitaś ca yaḥ Ṅ, Tib. (*gaṅ yaṅ 'dri ba med pa(r) ni*)] pṛccheyā rahitaś ca yaḥ K$_1$, K$_3$, B$_1$, B$_2$; pṛcchet parihitaṃ ca yaḥ 𝔹𝕊; pṛcchet pārihitaś ca yaḥ (?) 𝔹$_{\text{MSS}}$. [3] śiṣyo na Ṅ, K$_1$, K$_3$, B$_1$, 𝔹𝕊] śiṣye na B$_2$; śiṣyeṇa 𝔹$_{\text{H}}$; *slob mar* [...] *mi* Tib.$^{\text{B,Ṅ,T}}$; *slob par* [...] *mi* Tib.$^{\text{C,D,P,Q,S}}$; *rlob par* [...] *mi* Tib.$^{\text{G,N}}$. [4] śakyo K$_3$, 𝕊] śaktau Ṅ; śakto K$_1$$^{\text{p.c.}}$, 𝔹, 𝕊$_{\text{ka,mu}}$; śaktyā K$_1$$^{\text{a.c.}}$, B$_2$, 𝔹$_{\text{H,B}}$; śaktyo B$_1$; *bya ba(r)* [...] *nus źes* Tib. [5] evaṃ Σ$_{\text{-K}_3\text{,B}_1\text{,B}_2}$] eva K$_3$, B$_1$, B$_2$, Tib. (*ñid*). [6] pradarśyate K$_1$$^{\text{p.c.}}$, 𝔹𝕊] pradeśyata Ṅ; pradaśate K$_3$, B$_2$; pradarśate B$_1$; *rab tu gsuṅs* Tib. [7] °o Σ$_{\text{-K}_1}$] °ā K$_1$; *la* Tib.$^{\text{-G,N,Q,T}}$; *gis* Tib.$^{\text{G,N,Q}}$; *ni* Tib.$^{\text{T}}$. [8] kṣipyate Σ$_{\text{-K}_1}$] kṣipyaṃte K$_1$; *'phen pa ltar* Tib.$^{\text{-T}}$; *phen blta* Tib.$^{\text{T}}$. [9] tadvat K$_1$, 𝔹𝕊, Tib.$^{\text{-T}}$ (*de bźin*)] tadvanta Ṅ; tadvata K$_3$, B$_1$, B$_2$; *de bźag* Tib.$^{\text{T}}$. [10] °vaśaḥ K$_1$$^{\text{p.c.}}$, 𝔹𝕊, Tib. (*dbaṅ*)] °vasaḥ Ṅ, °vasa K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$. [11] saddharmasya na 𝕁, Tib. (*dam pa'i chos kyi* [...] *ma yin*)] sarvadharmmasya na Ṅ (hypermetrical); sarvam asya na K$_1$, K$_3$, B$_2$, 𝔹$_{\text{MSS}}$, 𝕊$^{\text{sil.}}$; sarrvasasya na B$_1$; [sa śiṣyatvasya] 𝔹$^{\text{em.}}$. [12] bhājanam Ṅ, 𝔹𝕊, Tib. (*snod*)] bhājanaḥ K$_1$, K$_3$, B$_1$, B$_2$. [13] iti Ṅ] *om.* Σ$_{\text{-Ṅ}}$. [14] śiṣya° Σ$_{\text{-Ṅ,K}_3}$] siṣya° Ṅ; śiṣye K$_3$ • °lakṣaṇa° Σ$_{\text{-K}_3}$] laṇa° K$_3$ • °paricchedaś Σ$_{\text{-K}_3\text{,B}_1\text{,B}_2}$] °pariccheda K$_3$, B$_1$, B$_2$. [15] caturdaśamaḥ K$_1$, K$_3$ (adding a "14")] caturddaśa Ṅ; caturdaśaḥ B$_1$, 𝔹𝕊; catūrdaśamaḥ B$_2$. [16] °tattvaṃ Σ$_{\text{-B}_2}$] °tvaṃ B$_2$. [17] pūrvam uktaṃ Σ$_{\text{-B}_2}$] pūva<yuktaṃ> B$_2$$^{\text{p.c.}}$. [18] sayuktikam Σ$_{\text{-Ṅ}}$] saṃmyuktikaṃ Ṅ; *rig(s) par bcas pas* Tib.$^{\text{-T}}$; *rig pas bcas pas* Tib.$^{\text{T}}$. [19] °e Σ$_{\text{-Ṅ}^{\text{a.c.}}}$] °a° Ṅ$^{\text{a.c.}}$. [20] °aṃ Ṅ, K$_1$, 𝔹𝕊, Tib.$^{\text{-T}}$ (*gnas pa*)] °a° K$_3$, B$_1$, B$_2$; *gsuṅs pa* Tib.$^{\text{T}}$. [21] cora° 𝔹, 𝕊$_{\text{ka,mu}}$] caura(na)° Ṅ (blurred); caura° Ka, K$_3$, B$_1$, B$_2$, 𝕊$^{\text{a.c.}}$, Tib. (*rkun ma'i* Tib.); caru° 𝕊$^{\text{em.}}$. [22] kvacil loke Ṅ (blurred)] · · · · loke K$_1$; loke K$_3$, B$_1$, B$_2$ ("*Bindefehler*"; preceded by blank space for two *akṣara*s in B$_1$ and B$_2$); yathā loke 𝔹𝕊; *'jig rten na ni* Tib. [23] bhakṣyārthaṃ Ṅ, 𝔹𝕊] bhakṣārthaṃ K$_1$; bhakṣārtha K$_3$, B$_1$, B$_2$; *'bras chan don du* Tib.$^{\text{-G,N,Q,T}}$; *'bras can don du* Tib.$^{\text{G,N,Q}}$; *'bras zan du<m>* Tib.$^{\text{T}}$. [24] keṣāñcic Ṅ, K$_1$$^{\text{p.c.}}$, 𝔹𝕊 (°*t*)] keṣāñci K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; *la la* Tib. (→ *kecit*). [25] cauram Ṅ, K$_1$$^{\text{p.c.}}$] coram K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊; *rkun ma* Tib. [26] evāha Ṅ$^{\text{p.c.}}$, K$_1$, K$_3$, B$_1$, B$_2$] evāhaṃ Ṅ$^{\text{a.c.}}$; evāhuḥ 𝔹; evāhus 𝕊; *ñid la smra* Tib.$^{\text{-T}}$; *ñid du smra* Tib.$^{\text{T}}$. [27] tantre 'py evaṃ K$_1$ (no *avagraha*), 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$ (note in upper margin; illegible); tantre py eva K$_3$, B$_1$, B$_2$; *rgyud kyaṅ* Tib. (see next note). [28] padās tathā 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; padās tatā K$_1$, K$_3$, B$_2$ ("*Bindefehler*"); pahās tathā B$_1$; *de daṅ 'dra ba yin* Tib.$^{\text{-B,Ṅ}}$; *de daṅ 'dra ba'o* Tib.$^{\text{B,Ṅ}}$. [29] tair evākṣaranirdeśair K$_1$, 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; tair evākṣarā nirdeśai K$_3$; tair evākṣaranirdeśai B$_1$, B$_2$; tenaivākṣaranirdeśair 𝔹$_{\text{H}}$; *yi ge de daṅ de yis bstan* Tib.$^{\text{-G,N,Q,T}}$; *yi ge de daṅ de yi brtan* Tib.$^{\text{G}}$; *yi ge de daṅ de yi bstan* Tib.$^{\text{N,Q}}$; *yi ge de bźi de yi bstan* Tib.$^{\text{T}}$. [30] mṛdumadhyādhimātrake *em.* (*mchog daṅ 'briṅ daṅ tha ma la* Tib.)] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; mṛdumadhyādimātrakaiḥ K$_1$$^{\text{p.c.}}$, 𝔹$_{\text{MSS}}$, 𝕊$_{\text{ga}}$; mṛdumadhyādimātrakaḥ K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); mṛdumadhyādhimātrakaiḥ 𝔹𝕊. [31] dharma evocyate 𝕁] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; dharmaśravocyate K$_1$, K$_3$, B$_1$, B$_2$, 𝔹$_{\text{MSS}}$, 𝕊$_{\text{kha,ga}}$ ("*Bindefehler*"); dharmaṃ śraddhocyate 𝔹$^{\text{a.c.}}$; dharmaśraddhocyate 𝔹, 𝕊$^{\text{p.c.}}$; dharmaṃ tattvam ucyate 𝕊$_{\text{bho}}$; *chos ni de ñid gsuṅ par mdzad* Tib. [32] buddhaiḥ K$_1$$^{\text{p.c.}}$, 𝔹𝕊] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; buddheḥ K$_1$$^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; *saṅs rgyas rnams* Tib. [33] sattvānugrahakārakaiḥ Σ$_{\text{-Ṅ}}$] *om.* Ṅ$^{\text{a.c.}}$; ++$_{\text{x}}$ Ṅ$^{\text{p.c.}}$; *sems can phan mdzad* Tib.

kevalaṃ tattvam evāha[1]⌝[2] kaṃcit[3] padadvayaṃ[4] tathā[5] |
kaṃcin[6] mṛdvindriyaṃ[7] dharmaṃ[8] kevalaṃ vakti nānyathā ||15.4||

B1 58r1 śrīsamājottare de*śitam –

anādinidhanaṃ śāntaṃ[9] bhāvābhāvakṣayaṃ vibhum |
śūnyatākaruṇābhinnaṃ bodhicittam iti smṛtam ||*I.i*||[10,a]

anādinidhanam[11] ity utpādavināśābhāvam,[12] anena ⌜vyāpitvam arūpitvam avikāritvaṃ[13] sārvakālikatvaṃ ca[14] kathitam,[15] deśastharūpivikārikālāntaritānāṃ[16] vināśitvāt.[17] arūpitve[18] 'pi deśastho[19] yadi syād[20] vināśy eva[21] bhavati, yathā kastūrikādīnāṃ[22] sugan-
B 76 dham arūpy api,[23] deśasthitatvāt.[24] kastūri*kādīnāṃ[25] tadvāsitadravyasya[26] vābhāve vināśaḥ[27] syād vikāraś ca.[28] **śāntam** iti[29] sarvakleśānām[30] āgantukatvāt[31] prakṛtiśāntam.[32] pūrvoktaguṇayuktatvād eva[33] **bhāvābhāvakṣayam**.[34]

[a] GST 18.38 (chapter 18 = *samājottara*), also cited in LTṬ (p. 48) and KSP 6.6.9.16; *pāda* one = JS 3.8a, PK 4.15, CVP 1 and NP 1,38.19; *pāda*s cd = HT I.x.42cd et al. Note that $GST_{ed.}$ 18.38 reads °*ākṣayaṃ* in *pāda two* (ed. Matsunaga 1978, p. 116).

[1] kevalaṃ tattvam evāha K_1, K_3, B_1, 𝕊, Tib. (*de ñid 'ba' źig gsuṅ(s) pa daṅ*)] *om.* $\dot{N}^{a.c.}$; $++_x$ $\dot{N}^{p.c.}$; kevalaṃ gatvam evāha B_2; kevalaṃ tattvam evāhuḥ 𝔹, $𝕊_{ka,kha,mu}$. [2] tantre 'py evaṃ [...] kevalaṃ tattvam evāha $\Sigma_{-\dot{N}^{a.c.}}$] *om.* $\dot{N}^{a.c.}$ (eye-skip); $++_x$ $\dot{N}^{p.c.}$ (note in upper margin; illegible). [3] kaṃcit *em.*] kaścit Σ; *la lar* Tib.$^{B,\dot{N}}$; *la la* Tib.$_{-B,\dot{N}}$. [4] padadvayaṃ $\dot{N}^{p.c.}$, K_1(°*n ta*°), 𝕁 (Dr. Tsuda), Tib. (*tshig gñis daṅ*)] pādo dvayam $\dot{N}^{a.c.}$; paṃdadvayan K_3, B_2; pandadvayaṃ B_1, $𝔹_{MSS}$, $𝕊_{ka,kha,ga}$; [madhyendriya]s $𝔹^{em.}$; madhyendriyaṃ 𝕊. [5] tathā $\Sigma_{-\dot{N}}$] tathāḥ $\dot{N}$. [6] kaṃcin *em.*] kaścin Σ; *'ga' la* Tib. [7] mṛdvindriyaṃ $K_1^{p.c.}$, 𝕊 (both °*m*), 𝕁] mṛdvendriyan $\dot{N}$; mṛddhindriye $K_1^{a.c}$, K_3, B_1, B_2; mṛdvindriyaḥ 𝔹, $𝕊_{ka,kha,mu}$; *dbaṅ po źen pa* Tib.^{C,D,P,T,𝕊}; *dbaṅ po gźan pa* Tib.$^{B,G,N,\dot{N},Q}$. [8] dharmaṃ $\dot{N}$, 𝕁 (Dr. Tsuda), Tib. (*chos*)] °rma° $K_1^{a.c.}$, K_3, $B_2^{a.c.}$; anyaḥ $K_1^{p.c.}$; me B_1; dharme $B_2^{p.c.}$; karma 𝔹, $𝕊_{ka,kha,mu}$; ekaṃ 𝕊. [9] śāntaṃ $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊, Tib.] sāntaṃ $K_1^{a.c.}$, B_1, B_2; sātaṃ K_3. [10] smṛtam $\Sigma_{-𝕊}$] smṛtam (iti) 𝕊. [11] °nidhanam Σ_{-B_2}] °nīdhanam B_2. [12] °vināśābhāvam $K_1^{p.c.}$, 𝔹𝕊, Tib. (*'jig pa med pa ste*)] °vināsabhāva>ṃ<m $\dot{N}^{p.c.}$; °vināsābhāvam $K_1^{a.c.}$, K_3, B_1; °vi $++_6$ +m $B_2^{a.c.}$; °vibhāvanāśābhāvam $B_2^{p.c.}$ (re-written). [13] vyāpitvam arūpitvam avikāritvaṃ *conj.* (*khyab pa ñid daṅ | gzugs can ma yin pa ñid daṅ | mi 'gyur ba ñid daṅ* Tib.)] vyāpitva^{x}mm avikāritvañ ca $\dot{N}^{a.c.}$ (nt. in upper margin, 5-6 *akṣara*s, illegible); vyāpitvam avikāritvaṃ K_1, 𝔹𝕊; vyāpitvavikāritvaṃ K_3; vyāpitvam api kāritvaṃ B_1, $𝔹_H$; $++_8$ $B_2^{a.c.}$; vyāpitvam avikāritva° $B_2^{p.c.}$ (re-written, 2nd hand). [14] sārvakālikatvaṃ ca $\Sigma_{-\dot{N},B_2}$] *om.* $\dot{N}$ (see previous nt.); $++_5$ $B_2^{a.c.}$; sarvakāllikatvaṃ ca $B_2^{p.c.}$ (2nd hand). [15] kathitam $\Sigma_{-B_2^{a.c.}}$] *om.* $B_2^{a.c.}$. [16] °rūpi° $K_1^{p.c.}$, 𝔹𝕊, Tib. (*gzugs can daṅ*)] °rūpya° $\dot{N}$, $𝕊_{kha}$; °rūpe $K_1^{a.c.}$, K_3, B_1, B_2, $𝔹_B$; °rūpī $𝔹_N$ • °vikārī° $K_1^{p.c.}$, 𝔹𝕊] vikārī $\dot{N}$, $K_1^{a.c.}$, K_3, B_1, B_2; *'gyur ba daṅ* Tib. • °kālāntaritānāṃ $𝕊^{em.}$] kālāntarikā $\dot{N}$; kālāntarikānāṃ K_1, K_3, B_1, 𝔹, $𝕊^{a.c.}$; kālāt tarīkām B_2; *dus thams cad pa ma yin pa rnams ni* Tib.$^{B,\dot{N}}$; *dus rgyun chad pa rnams ni* Tib.$_{-B,\dot{N},T}$; *dus thams cad pa la yin pa rnams ni* Tib.^{T} [17] vināśitvāt $K_1^{p.c.}$, 𝔹𝕊, Tib.] vināsitvāt $\dot{N}$, $K_1^{a.c.}$, K_3, B_1, B_2. [18] arūpitve $\dot{N}$, 𝔹𝕊] arūpyatve K_1, K_3, B_1, $𝔹_{H,B}$; arūpyate B_2; *gzugs can ma yin pa rnams* Tib. [19] deśastho $\Sigma_{-K_3^{a.c.}}$] destho $K_3^{a.c.}$. [20] syād $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊 (°*t*), Tib.] syot $K_1^{a.c.}$, K_3, B_1; syod B_2. [21] vināśy eva $K_1^{p.c.}$, 𝔹𝕊, Tib.] vināsy evaṃ $\dot{N}$; vināsy eva $K_1^{a.c.}$, K_3, B_1, B_2. [22] kastūrikā° $K_1^{p.c.}$, $𝕊^{sil.}$, Tib. (*gla rtsi*)] kastūrikā° $\dot{N}$, $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹 • °ādināṃ $\dot{N}$, B_2, 𝔹𝕊] °ādināṃ K_1, K_3, B_1; *la sogs pa'i* Tib.$^{B,\dot{N}_{ac},T}$; *la sogs pa* Tib.$_{-B,\dot{N}_{ac},T}$. [23] arūpy api $\Sigma_{-K_1^{p.c.}}$] arūpye pi $K_1^{p.c.}$; *gzugs can ma yin pa na'aṅ* Tib.$^{B,\dot{N}_{ac}}$; *gzugs can ma yin na'aṅ* Tib.$_{-B,\dot{N}_{ac},T}$; *gzugs can ma yin yaṅ* Tib.^{T}. [24] deśasthitatvāt $\dot{N}$ (blurred)] deśasthatvāt $\Sigma_{-\dot{N},B_2}$; deśatvāt B_2; *yul na/la gnas pas* Tib.$_{-T}$; *yul na gnas pa* Tib.^{T}. [25] kastūrikā° K_1, 𝕊, Tib. (*gla rtsi*)] kasturikā° $\dot{N}$; kastūrikā° K_3, B_1, B_2, 𝔹, $𝕊_{ka,mu}$ • °ādīnāṃ Σ_{-K_3,B_1} (MSS °*n*)] °ānā^{x}n $K_3^{a.c.}$ (nt. missing); °ādinān B_1; *la sogs pa'am* Tib.$_{-T}$; *'am* Tib.^{T}. [26] tadvāsita° Σ_{-B_1}] tadvāsitatadvāsita° B_1 (dittography). [27] vināśaḥ $K_1^{p.c.}$] vināsa $\dot{N}$; vināsaḥ $K_1^{a.c.}$, K_3, B_1, B_2; vināśi 𝔹𝕊; *'jig par 'gyur ro* Tib. [28] syād vikāraś ca *em.*] syād vikārañ ca $\dot{N}$ (see p. 199, nt. 15); syā | dvikāraś ca K_1; syāḥ dvikāraś ca K_3; syāḥ dvikāreś ca B_1; syād vikāreś ca >pūrvoktaguṇayuktatvāt tad eva bhāvābhāvakṣayaṃ vibhuṃ< $B_2^{p.c.}$ (reading moved after following sentence); syād vikāri ca 𝔹𝕊; *na | rnam par 'gyur bas* Tib. [29] śāntam iti $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*źi ba źes bya ba ni*)] ++ sāntam iti $K_1^{a.c.}$ (effaced); sāntam iti K_3, B_2; sāṃtam iti B_1. [30] °kleśānām Σ_{-B_2}] °klesānām B_2. [31] āgantukatvāt Σ_{-K_3,B_1,B_2}] ārg(g)antukatvāt K_3, B_1, B_2. [32] prakṛtiśāntam $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊] pratisāntaṃ $K_1^{a.c.}$; prakṛtisāntam K_3, B_1, B_2; *rab tu źi ba'o* Tib.$_{-T}$ (→ *praśāntam*); *ri rab tu źi ba'o* Tib.^{T}. [33] pūrvoktaguṇayuktatvād eva $\dot{N}$, $𝕊^{sil.}$ (see p. 199, nt. 15)] pūrvoktaguṇayuktatvāt tad eva K_1, K_3, B_1, $B_2^{p.c.}$, 𝔹, Tib.; *om.* $B_2^{a.c.}$ (see p. 198, nt. 28). [34] bhāvābhāvakṣayam $\Sigma_{-\dot{N},B_2^{a.c.}}$] bhāvakṣayam $\dot{N}$ (eye-skip); *om.* $B_2^{a.c.}$ (see p. 198, nt. 28).

vibhuḥ[1] * prabhuḥ svāmī,[2] sarveṣāṃ[3] laukikaloko*ttarārthasaṃpādakatvāt.[4] **śūnyatākaruṇābhinnam** iti sarvadharmaniḥsvabhāvatayā[5] sarvatathāgatajñānaṃ[6] parijñānaṃ[7] śūnyatā, tayā karuṇayā cābhinnam[8] ekībhūtaṃ[9] yac cittam;[10] karuṇā nāma sarvasattvān asminn eva jñānarāje[11] pratiṣṭhāpayiṣyāmi,[12] * sarvasukhopadhānaiś ca * parivārayiṣyāmīti[13] samyagāśayaḥ.[14]⌝[15] etad[16] uktaṃ bhavati: sarvadharmasvabhāvajño yogī sarvatathāgataiḥ sahānyonyavyāpyavyāpakabhāve*na[17] sadā sthi*to[18] buddhakṛtyakaraḥ[19] sarvasattveṣu mahākaruṇāpremānugato[20] bodhicittavajra[21] * ity arthaḥ.[22] anena bhāvanāpy evaṃ kartavyeti[23] nidarśitam. **bodhicittam**[24] **iti smṛtam**[25] ity[26] aśeṣayogatantreṣv evam[27] abhiprāya iti.[28] ādikarmikāṇāṃ[29] tu bodhicittaṃ sarvasattvān anuttarāyāṃ[30] samyaksambodhau pratiṣṭhāpayiṣyāmīti[31] cittamātram.[32]

K_3 34r$_1$

$\mathbb{S}$ 135

B_2 91$_1$; B_1 58v$_1$

K_1 25r$_1$; B_1 59r$_1$

$\dot{N}$ 17r$_1$

[1] vibhuḥ $\mathbb{S}$] vibhuṃḥ $\dot{N}$; vibhum K_1, K_3, B_1, B_2[p.c.], $\mathbb{B}$; *om.* B_2[a.c.] (see p. 198, nt. 28); *gtso bo ste* Tib.$_{\text{-T}}$; *khyab bdag ni* Tib.$^{\text{T}}$. [2] prabhuḥ svāmī $\dot{N}$, K_1[p.c.], $\mathbb{S}$] prabhuṃ svāmī K_1[a.c.], K_3, $\mathbb{B}$, $\mathbb{S}_{\text{ka,kha,mu}}$; prabhuṃ svāmi B_2; *gtso bo'am | bdag po'o* Tib.$_{\text{-T,S}}$; *khyab bdag gam bdag pa'o* Tib.$^{\text{T}}$; *gtsa bo'am bdag po'o* Tib.$^{\mathbb{S}}$. [3] sarveṣāṃ $\dot{N}$, K_3, B_1, B_2, $\mathbb{B}$, $\mathbb{S}_{\text{ka,kha,mu}}$ (see p. 199, nt. 15)] sarva° K_1, $\mathbb{S}$; *thams cad kyi* Tib. [4] laukika° $\dot{N}$, B_1, $\mathbb{B}$] °laukika° K_1, $\mathbb{S}$, Tib.; lokiko K_3; lokika° B_2 • °saṃpādakatvāt $\Sigma_{\text{-}B_2}$] °sampākatvāt B_2. [5] °niḥsvabhāvatayā K_1, B_1, B_2, $\mathbb{BS}$, Tib.$_{\text{-T}}$ (*ṅo bo ñid med pa ñid kyis*)] °niḥsvabhāvatva(d)y(ā) $\dot{N}$; °nibhāvatayā K_3; *ṅo bo ñid med pa ñid kyi* Tib.$^{\text{T}}$. [6] °jñānaṃ $\dot{N}$] °jñāna° $\Sigma_{\text{-}\dot{N},B_2}$; *om.* B_2; *ye śes* Tib. [7] °parijñānaṃ $\dot{N}$ (blurred), $\mathbb{BS}$ (see p. 199, nt. 15)] *om.* K_1, K_3, B_1, B_2, $\mathbb{B}_H$, $\mathbb{S}_{\text{kha,ga}}$ ("*Bindefehler*"); *yoṅs su rdzogs pa'i* Tib. [8] tayā karuṇayā cābhinnam *conj.*] sā karuṇāyā abhinnam $\dot{N}$ (blurred); sā karuṇāyā bhinnam K_1, K_3, B_1, B_2; tayā karuṇayā vā abhinnam $\mathbb{BS}$; *de daṅ thugs rje chen po (dbyer) mi phyed ciṅ* Tib. [9] °bhūtaṃ $\dot{N}$, $\mathbb{BS}$, Tib.$_{\text{-B,}\dot{N}}$ (*(g)cig tu gyur pa'i*)] °bhūtaṃ na K_1; °bhūtana° K_3, B_1, B_2; °bhūtena $\mathbb{B}_{H,B}$, $\mathbb{S}_{ga}$; (°)bhūte na° $\mathbb{S}_{kha}$; *ro gcig tu gyur pa'i* Tib.$^{\text{B,}\dot{N}}$. [10] yac cittam $\dot{N}$, Tib. (*sems gaṅ yin pa*)] yat cittam K_1, B_1, $\mathbb{BS}$; °yet cittam K_3, $\mathbb{S}_{kha}$; yatvittaṃ B_2. [11] °rāje $\Sigma_{\text{-}\dot{N}}$ (*rgyal po* Tib.)] °rājye $\dot{N}$. [12] pratiṣṭhāpayiṣyāmi $\Sigma_{\text{-}B_2}$] pratisthāpayiṣyāmi B_2. [13] parivārayiṣyāmīti $\Sigma_{\text{-}\dot{N},B_2}$] parivāriṣyāmīti $\dot{N}$; parivārayiṣyāmitī B_2; *phan gdags par bya'o źes bya ba ni/ba'i* Tib. [14] samyagāśayaḥ K_1, B_1, B_2, $\mathbb{BS}$, Tib. (*yaṅ dag pa'i bsam pa'o*)] samya++saya $\dot{N}$ (blurred); samyagāṇayaḥ K_3. [15] MSS K_1, K_3, B_1 and B_2 repeat the preceding passage ("*Bindefehler*"): *vyāpitvam avikāritvaṃ* (api kāritvaṃ K_3, B_2; avikārītvaṃ B_1) *sārvakālikatvañ ca* (sarva° K_1, K_3, B_1) *kathitam | deśastharūpivikārikālāntarikāṇāṃ* (°rūpī kārīkā° K_1[a.c.]; °rūpī vikārī K_3, B_1, B_2 • °āntariṇām K_3, B_1[a.c.]) *vināsitvāt* (sitvāt K_1[a.c.]) || *arūpitve pi* (arūpī tve pi B_2) *deśastho yadi syād vinaśy eva* (vināyeva K_1[a.c.], K_3, B_1; vināsy eva B_2) *bhavati* || *yathā kastūrikādīnāṃ* (°īkādīnāṃ B_1) *sugandham arūpy api* (arūpye pi K_1[p.c.]) *deśasthatvāt* (deśatvāt B_1) || *kastūrikādīnān* (kastūrī° B_2) *tadvāsitadravyasya* (°vasita° K_1, K_3, B_1) *vā'bhāve* (vādabhāva° K_1[a.c.]; vā'bhāva° Σ_{K_1}[a.c.]) *vināśaḥ syād* (vināsa syād K_1[a.c.], K_3, B_1; vināsitvāt B_2) *vikāraṅ ca | śāntam iti* (sāntam iti K_3; sāṃtam iti B_1; śāntīmti B_2[a.c.]) *sarvakleśānām* (+e ++ +e ++ +i B_2[a.c.]) *āgantukatvāt* (āgatu° K_3; āgantuṃ B_2) *prakṛtiśāntam* (prakṛti | śāntam K_1[a.c.], B_1; prakṛtiśānta° B_2) *pūrvoktaguṇayuktatvād eva bhāvābhāvakṣayam vibhuḥ* (avibhuḥ B_2) *prabhuḥ* (prabhu° K_3, B_1, B_2) *svāmī* (°i B_2) *sarveṣāṃ laukikalokottarārthasaṃpādakatvāt* (lokika° K_3, B_2 • °saṃpādatvāt K_3) || *śūnyatākaruṇābhinnam iti* (°karuṇākaruṇā° K_1, B_1, B_2) *sarvadharmaniḥsvabhāvatayā* (°ṇiḥ° B_2) *sarvatathāgatajñānaparijñānaṃ śūnyatā sā karuṇāyā abhinnam ekībhūtaṃ yac cittaṃ* (yacittaṃ K_3) *karuṇān mama* (karuṇānyam a° B_2) *sarvasatvā tasminn eva* (tasmin eva K_1; tasminava B_1; °m asmin eva B_2) *jñānarāje* (°rājai Σ) *samyagāśayaḥ* (°a Σ) *sarvasukhopadhānaiś ca parivārayiṣyāmīti* (°cārayimīti K_1, B_1; °cāścārayimīti K_3; °cārayamīti B_2); NB: MSS K_1 and B_2 mark the repeated passage; "All the MSS repeat from *vyāpitvaṃ … parivārayāmīti*" $\mathbb{B}^{\text{nt.}}$. [16] etad $\Sigma_{\text{-}\dot{N}}$] tad $\dot{N}$ (blurred). [17] °vyāpyavyāpakabhāvena $\mathbb{S}^{\text{em.}}$ (*saha a°*), Tib. (*khyab pa daṅ khyab par byed pa'i ṅo bo ñid kyis*)] °vyāpabhāvana $\dot{N}$; °vyāpakabhāvena K_1, K_3, B_1, $\mathbb{B}$; °vāpyakam āvena B_2. [18] sadā sthito $\Sigma^{\text{Skt.}}$] *gnas śiṅ* Tib. [19] °aḥ $\Sigma_{\text{-}\dot{N}}$] °a $\dot{N}$. [20] °premānugato *conj.*] premānugatā $\dot{N}$; (°)pramāṇugatā K_1[a.c.], B_1; (°)pramāṇugato K_1[p.c.], K_3, B_2; °pramāṇānugataṃ $\mathbb{BS}$; *gces par 'dzin par rtog(s) pa* Tib. [21] bodhicitta° $\dot{N}$, K_1[a.c.], K_3, B_1, B_2] bodhicitto K_1[p.c.]; bodhicittaṃ $\mathbb{BS}$; *byaṅ chub kyi sems* Tib. [22] °aḥ $\Sigma_{\text{-}\dot{N}}$] °a $\dot{N}$. [23] °eti $\dot{N}$, K_1[p.c.], $\mathbb{BS}$, Tib.] °ati K_1[a.c.], K_3, B_1, B_2. [24] bodhicittam Σ_{K_1}[a.c.,B_2]] bodhicirttam K_1[a.c.], B_2 ("*Bindefehler*"). [25] iti smṛtam $\dot{N}$, $\mathbb{BS}$] *om.* K_1, Tib. ("*Trennfehler*"); iti smṛm K_3, B_1; iti smṛti B_2. [26] ity $\Sigma_{\text{-}\dot{N},B_2}$] *om.* $\dot{N}$, B_2. [27] evam $\dot{N}$, K_1[p.c.], $\mathbb{BS}$ (°*ṃ*)] avam K_1[a.c.], K_3, B_1, B_2; *'di ñid* Tib. [28] abhiprāya iti *em.*] (°)abhiprāyam iti $\dot{N}$; abhiprāśrayati K_1; abhipātrayati K_3, $\mathbb{S}_{kha}$; abhiprāpayati B_1, B_2, $\mathbb{B}$; mabhiprāpayati $\mathbb{S}$; *dgoṅs pa ni* Tib. [29] °ikāṇāṃ *st.*] °ikānān $\dot{N}$; °ikādīnāṃ K_1, B_1, B_2, $\mathbb{BS}$; °īkādīnāṃ K_3; *rnams la* Tib. [30] °sattvān anuttarāyāṃ $\mathbb{BS}$] °satvān ānuttarāyāṃ $\dot{N}$; °satvān uttarāyāṃ K_1, K_3, B_1, B_2, $\mathbb{B}_H$, $\mathbb{S}_{kha,ga}$; *thams cad bla na med pa* Tib. [31] pratiṣṭhāpayiṣyāmīti $\dot{N}$, K_1, B_1, B_2, $\mathbb{B}_B$] pratiṣṭhāpayiṣyāmī K_3; pratiṣṭhāpayāmīti $\mathbb{BS}$; *gźag par bya'o źes* Tib. [32] cittamātram $\Sigma_{\text{-}\dot{N}}$ (MSS °*ṃ*)] cittamātra $\dot{N}$; *byams pa'i sems yin par* Tib.

punas tatraiva[1] darśitam[2] –

samājaṃ mīlanaṃ[3] proktaṃ sarvabuddhābhidhānakam ||*I.ii*||[a]

K_3 34v_1 rūpiṇām[4] anādinidhanatvāsambhavād[5] dharmakāya e*va[6] buddhāḥ. teṣāṃ[7] mīla-
naṃ sarvatathāgatajñānavajradharatvam[8] eva[9] nirdiṣṭam.[10] anyathā rūpakāyena[11] yadi
$\mathbb{B}$ 77 mīlanaṃ[12] syāt, paramāṇupramāṇenāpi[13] sarvatathāgatānāṃ[14] mīlana[15] ākāśam api *
B_2 92$_1$ prapūryādhikatarā[16] bhaveyuḥ.[17,b] sarvaśabda*sya[18] niravaśeṣavācitvāt,[19] nālpānāṃ[20]
mīlanaṃ yujyate.[21]

punas tatraiva –

† kramam autpattikaṃ caiva kramam autpannakaṃ tathā[22] ||*I.iii*||[c] †

utpannakramaṃ nāmākṛtam,[23] tac ca[24] samyagjñānam[25] eva ca.[26]
tatraiva prakāśitam[27] –

B_1 59v_1 dhyāyanti ye imu[28] viśuddham[29] anādi*bhāvam[30] ityādi[31] ||*I.iv*||[d]

[a] GST 18.24cd; the omitted half reads: *trividhaṃ kāyavākcittaṃ guhyam ity abhidhīyate* |.

[b] Cp. PAJS (*Paramākṣarajñānasiddhi*): *atha dhyānamantrabalena naikabuddhakṣetralokadhātusthān sattvān ākṛṣya purataḥ sthāpayitvā teṣāṃ dharmadeśanāṃ karoti | tān mārge sthāpayitvā svasvalokadhātau visarjayet | tad evātiśayena viparītaṃ sarvāmbarakuhareṣv anekalokadhātusthānām asaṃkhyeyānāṃ sattvānāṃ rūpiṇāṃ paramāṇurūpeṇāpi purato 'vasthānaṃ kartuṃ na śakyate | [...] ato bhagavato vacanād rūpakāyo bhagavān na bhavati, sarvabuddhānāṃ samājatvāt* (ed. *samāji*°) | *yadi rūpakāyā buddhās tadā paramāṇurūpeṇāpi mīlanaṃ na syād iti* || (VP vol. 3: p. 71, ll. 1-4, 28-29).

[c] GST 18.84cd; the omitted half reads: *kramadvayam upāśritya vajriṇāṃ tatra deśanā* |.

[1] punas tatraiva $\Sigma_{\text{-}K_3}$ (*punaḥ* Ṅ)] puṇas tatreva K_3. [2] darśitam Ṅ (°*ṃ*)] deśitam $\Sigma_{\text{-}Ṅ}$; *gsuṅs so* Tib.$_{\text{-B,Ṅ,T}}$; *gsuṅs ste* Tib.^{B,Ṅ,T}. [3] mī° $\Sigma_{\text{-}Ṅ}$] mi° Ṅ. [4] rūpiṇām Ṅ, Tib. (*gzugs can rnams ni*)] arūpinām K_1, K_3, B_1, B_2; arūpiṇām $\mathbb{BS}$. [5] °nidhanatvāsambhavād $K_1^{p.c.}$, $\mathbb{BS}$] °nidhanatvāt sambhava° Ṅ; °ninatvāt sambhavād $K_1^{a.c.}$, K_3, B_2; °nidhanatvāt sambhavād B_1;*tha ma med pa mi srid pas* Tib.$_{\text{-T}}$; *tha ma med srid pas* Tib.^{T}. [6] °kāya eva Ṅ] kāye eva K_1, K_3, B_1, B_2; °kāyā eva $\mathbb{BS}$; Tib. *sku can* Tib. [7] teṣāṃ $\Sigma_{\text{-}B_1,B_2}$] teṣā B_1, B_2. [8] °vajradharatvam Ṅ, $\mathbb{BS}$] °vajrādharatvam K_1, K_3, B_1, B_2; *rdo rje 'chaṅ ñid* Tib.^{B,Ṅ}; *rdo rje 'chaṅ pa ñid* Tib.$_{\text{-B,Ṅ,T}}$; *rdo rje ñid* Tib.^{T}. [9] eva $\Sigma_{\text{-}Ṅ}$] evam Ṅ. [10] nirdiṣṭam Ṅ, $\mathbb{BS}$] niṣṭim K_1, K_3, B_1; niṣṭhim B_2; *ston gyi* Tib.$_{\text{-T}}$; *yon tan no* Tib.^{T}. [11] °kāyena $\Sigma_{\text{-}Ṅ^{a.c.}}$] °kāyana $Ṅ^{a.c.}$; *sku ni* Tib.^{B,Ṅ}; *sku* Tib.$_{\text{-B,Ṅ}}$. [12] mīlanaṃ $\Sigma_{\text{-Ṅ,B}_1}$] milanaṃ Ṅ; mīlana B_1. [13] paramāṇu° $\Sigma_{\text{-}K_3}$] paramānu° K_3 • °pramāṇenāpi Ṅ, $K_1^{p.c.}$] °pramāṇāpi $K_1^{a.c.}$, B_1, $\mathbb{B}_{H,N}$; °pramāṇapramāṇo pi K_3 ("*Trennfehler*"); °pramāṇādi B_2, $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; °pramāṇo 'pi $\mathbb{S}$; *rdul phra rab tsam gyi tshad kyis kyaṅ* Tib.$_{\text{-T}}$; *rdul phra gas tsam gyis* Tib.^{T}. [14] °ānāṃ $\Sigma_{\text{-}B_2}$] °ādhanāṃ B_2. [15] mīlana $Ṅ^{a.c.}$] mīlane $Ṅ^{p.c.}$ (?), K_1, B_1, B_2, $\mathbb{BS}$; mīlene K_3; *daṅ 'dres na* Tib.$_{\text{-T}}$; *'dus na* Tib.^{T}. [16] °ā Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}$] °o $\mathbb{S}^{sil.}$, $\mathbb{B}_H$; *de bas lhag par* Tib.$_{\text{-T}}$; *lhag par* Tib.^{T}. [17] bhaveyuḥ $\Sigma_{\text{-}\mathbb{S}^{p.c.}}$ (nt. in Ṅ; illegible)] bhavet $\mathbb{S}^{p.c.}$; *'gyur te* Tib.$_{\text{-T}}$; *'gyur ro* Tib.^{T}. [18] °śabdasya $\Sigma_{\text{-}K_3}$] °śabde sya K_3. [19] niravaśeṣa° $\Sigma_{\text{-}Ṅ}$] ++ +i ++$_2$ śeṣa° Ṅ (blurred) • °vācitvāt $K_1^{p.c.}$ (°*n*), $\mathbb{S}$] °vācikatvān Ṅ; °tvācitvā $K_1^{a.c.}$, K_3, B_1; °tvāvivā $B_2^{a.c.}$; °tvāvitā $B_2^{p.c.}$; °tvāt $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$, Tib.^{T} (*yin pa'i phyir*); *tshig yin pa'i phyir* Tib.^{B,Ṅ}; *tshig yin pas* Tib.$_{\text{-B,Ṅ,T}}$. [20] nālpānāṃ K_1, K_3, B_1, B_2, $\mathbb{S}$] nālpaṃ Ṅ; cittānām alpānāṃ $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$; *ñuṅ ṅu'i* Tib.^{B,Ṅ}; *ñuṅ ṅus kyaṅ* Tib.$_{\text{-B,Ṅ,T}}$; *ñuṅ ṅun gyis* Tib.^{T}. [21] yujyate $\Sigma_{\text{-}B_2}$] pūjyate B_2. [22] kramam autpattikaṃ caiva kramam autpannakaṃ tathā *conj.* (*(b)skyed pa yi(s)/pa'i ni rim ñid daṅ || de bźin rdzogs pa'i rim pa ste* || Tib.; see p. 201, nt. 14 below and nt. in translation)] $_{x}$tathā Σ (nt. in space for binding in $Ṅ^{p.c.}$, illegible). [23] utpanna° $\Sigma_{\text{-}B_2}$] °panna° B_2 • °kramaṃ nāmākṛtam *em.* (see nt. in translation)] °kramanāma akṛta° Ṅ; °kramanāma akṣata° K_1, K_3, B_1, B_2; °kramāṇām akṣataṃ $\mathbb{BS}$; *rim pa źes bya ba* Tib.$_{\text{-G,N,Q}}$ (rendering this and the following as verse); *źes bya ba* Tib.^{G,N,Q}. [24] tac ca *conj.*] *om.* Σ; *de ñid de* Tib. [25] samyag° $\Sigma_{\text{-}K_3,B_2}$] sampat K_3; samyaka B_2. [26] eva ca Ṅ, K_1, K_3, B_2, B_2, Tib. (*de ñid de*)] evaṃ ca $\mathbb{BS}$ (punctuating before). [27] prakāśitam Ṅ (°*ṃ*), $K_1^{p.c.}$, B_1, B_2, $\mathbb{BS}$] prakāsitam $K_1^{a.c.}$, K_3; *yaṅ dag bśad* Tib. [28] imu $K_1^{p.c.}$, B_1, GST] imuna Ṅ; īmu $K_1^{a.c.}$, K_3, B_2; 'muṃ $\mathbb{BS}$; *om.* Tib. [29] viśuddham K_1, K_3, B_1, B_2, GST] suddham Ṅ; suviśuddham $\mathbb{BS}$ (*contra metrum*); *rnam dag yid kyis* Tib.$_{\text{-T}}$; *rnam dag yid kyi* Tib.^{T}.

prathamapaṭale 'pi –

athāyaṃ sarvākāśadhātuḥ[1] sarvatathāgatavajramayaḥ[2] saṃsthito[3] 'bhūt. [*I.v*][a]

punaḥ – 𝕊 136

anutpanneṣu dharmeṣu na bhāvo[4] na ca bhāvanā[5] |
ākāśapadayogena[6] iti bhāvaḥ[7] pragīyate ||*I.vi*||[b]

punaḥ[8] –

prakṛtiprabhāsvarā[9] dharmā ādiśuddhā nabhaḥsamāḥ[10] |
na bodhir nābhisamayam idaṃ[11] bodhinayaṃ[12] dṛḍham ||*I.vii*||[c]

navamapaṭale[13] –[14]

tadyathāpi nāma kulaputrā[15] ākāśaḥ sarvatrānugataḥ,[16] ākāśānugatāni sarvadharmāṇi, tāni na kāmadhātusthitāni[17] na rūpadhātusthitāni[18] nā-

[d] GST 18.208a, reading *dhyāyanti ye imu viśuddham anādibhāvaṃ prajñā*[-]*upāyajanitaṃ vigatopamaṃ ca | guhyābhiṣekavratasamvarayoganityaṃ tān bodhivajra iva lakṣya sadā namāmaḥ |* in its entirety.

[a] GST ch.1 (Matsunaga 1978, p. 5) and 17 (Matsunaga 1978, p. 110); cf. PU (Chakravarti 1984, p. 20, Samten, S. S. Bahulkar, et al. 2009, p. 143): *sarvākāśadhātur ity atra dvāsaptatināḍīsahasrāṇāṃ suṣiraṃ sarvatathāgatānāṃ vajram atra upāyajñānaṃ tanmayaṃ tatsvabhāvam abhūt bhūtavān ity arthaḥ |*.

[b] GST 2.6 (Matsunaga 1978, p. 10); cf. PU (Chakravarti 1984, pp. 32-33, Samten, S. S. Bahulkar, et al. 2009, p. 155): *anutpanneṣv ajāteṣu dharmeṣv iti saṃskṛtāsaṃskṛteṣu | na bhāva iti bhāvyatvaṃ nāsti | na ca bhāvaneti | bhāvanāpi na vidyate | bhāvyābhāvāt* [*bhāvya*° Chakravarti 1984] *| kathaṃ devatāyogaḥ syād ity āha | ākāśapadayogeneti | ākāśaṃ paramārthasatyaṃ padaṃ saṃvṛtisatyaṃ tayor yoge ekībhāve | etenākāśapadayogena | iti bhāvaḥ pragīyate (iti |) ity anena nyāyena bhāvo mahāvajradharamūrttiḥ | pragīyate kathyate ity uktavān amitābhas tathāgataḥ | nāsaṃdhyam |*.

[c] GST 2.7 (Matsunaga 1978, p. 10), reading *dharmāḥ suviśuddhā* instead; cf. PU (Chakravarti 1984, p. 33, Samten, S. S. Bahulkar, et al. 2009, pp. 155-156): *prakṛtiprabhāsvarā* [°*a*° Chakravarti 1984] *dharmā iti | prakṛtiś ca prabhāsvaraṃ ca prakṛtiprabhāsvaram | prakṛtiḥ saṃvṛtisatyam | prabhāsvaraṃ paramārthasatyam | satyadvayasvabhāvā bāhyādhyātmikapadārthāḥ | ata evādiśuddhā nabhaḥsamāḥ | pariśuddhatvān na bodhiḥ phalarūpā | nābhisamayaḥ tatprāpako hetuḥ | hetuphalayor abhedābhāvād idam iti | hetuphalayor abhedaparijñānam eva dṛḍho bodhimārga ity uktavān amoghasiddhiḥ | nāsaṃdhyam |*; cp. also STTS ch. 3: *prakṛtiprabhāsvarāḥ sarve hy ādiśuddhā nabhaḥsamāḥ |*.

[30] anādibhāvam $\dot{N}^{p.c.}$, K_1, K_3, B_2, 𝔹𝕊, GST] anadibhāvam $\dot{N}^{a.c.}$; anādibhāvan B_1, $\mathbb{B}_H$; *thog ma mtha' med dṅos* Tib.$^{B,\dot{N}}$; *thog mtha' med pa'i dṅos* Tib.$_{-B,\dot{N}}$. [31] ity° $\Sigma_{\mathbb{B}_H}$] ety $\mathbb{B}_H$. [1] °uḥ $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊, GST] °u K_3, B_1, B_2; *dbyiṅs* Tib. [2] °aḥ GST] °aṃ $\dot{N}$; °a° $\Sigma_{\dot{N}}$; *ṅo bor* Tib. [3] °o $\dot{N}$, K_1, B_1, 𝔹𝕊, GST] °ā° K_3, B_2; *gnas par* Tib. [4] na bhāvo $\Sigma_{\dot{N}}$] bhāvā $\dot{N}^{a.c.}$; bhāvo $\dot{N}^{p.c.}$; *dṅos po med de* Tib. [5] na ca bhāvanā $\Sigma_{\dot{N}}$] na bhāvanāḥ $\dot{N}$; *(b)sgom pa 'aṅ med* Tib. [6] °padayogena $\dot{N}^{p.c.}$, K_1, K_3, B_1, B_2, GST] °padayogana $\dot{N}^{a.c.}$; °vadayogena 𝔹𝕊; *tshul du sbyor ba yis* Tib. [7] iti bhāvaḥ $\dot{N}^{p.c.}$, $K_1^{p.c.}$, 𝔹𝕊, GST] iti bhāva $\dot{N}^{a.c.}$, $K_1^{a.c.}$, B_1, B_2; īti bhāva K_3; *dṅos po 'di dag* Tib. [8] punaḥ $\dot{N}^{p.c.}$, K_1, $K_3^{p.c.}$, B_1, 𝔹𝕊] puna $\dot{N}^{a.c.}$, $K_3^{a.c.}$, B_2; *yaṅ* [...] *źes gsuṅs pa daṅ* Tib. [9] °ā Σ_{-K_3,B_1,B_2}] °o K_3, B_1; °a° B_2. [10] nabhaḥsamāḥ 𝔹𝕊, GST, Tib. (*mkha' daṅ mtshuṅs*)] nabhasamāṃ $\dot{N}$; na bhasma sā $K_1^{a.c.}$; nabhasya sā $K_1^{p.c.}$ (?); nabhasmamā K_3, B_1, B_2. [11] na bodhir nābhisamayam idaṃ GST, Tib. (cf. Tib.$^{ed.}$)] bodhir nābhisamaparidaṃ $\dot{N}$; na bodhinābhisamaparidaṃ $K_1^{a.c.}$, K_3, B_1, B_2 ("*Bindefehler*"); na bodhinābhisamayair idaṃ $K_1^{p.c.}$; bodhinā'bhisama[yam idaṃ] $\mathbb{B}^{em.}$, $\mathbb{S}_{ka,kha}$; bodhinā'bhisamayair idaṃ 𝕊. [12] °aṃ $\Sigma_{\dot{N}}$] °a° $\dot{N}$. [13] navamapaṭale $\dot{N}$, $\mathbb{S}^{sil.}$] navame paṭale K_1, B_1, 𝔹; navame paṭala° K_3, B_2; *le'u dgu pa las* Tib. [14] ø $\dot{N}^{p.c.}$, Tib.] kramasotpattikañ caiva kramam utpannakam tathā $\dot{N}^{a.c.}$ (canceled); kramasotpattikaṃ caiva kramasotpannas tathā $K_1^{a.c.}$; kramaśotpattikaṃ caiva kramaśotpannas tathā $K_1^{p.c.}$; kramasotpa(r)ttikaṃ caiva kramasotpannakan tathā K_3, B_2 (*repha* only in B_2); kramasotpattikaṃ caiva kramasotpannakas tathā B_1; kramaśotpattikaṃ caiva kramaśotpannakas tathā 𝔹𝕊; cp. GST 18.84cd (MS_B). [15] °putrā 𝔹𝕊, GST] °putrāḥ $\dot{N}$; °putraḥ K_1, K_3, B_1, B_2; (°)putra $\mathbb{S}_{ga}$; *bu* Tib. [16] ākāśaḥ sarvatrānugataḥ 𝔹𝕊, Tib. (*nam mkha' ni thams cad kyi rjes su soṅ (ba) ste*)] ākāśe sarvatrānugata $\dot{N}$; ākāśasarvatrānugataḥ $K_1^{a.c.}$, K_3, B_1, B_2; ākāśe sarvatrānugataḥ $K_1^{p.c.}$; ākāśaṃ sarvatrānugatam GST. [17] °sthitāni $\Sigma_{\dot{N},B_2}$] °sthitāniḥ $\dot{N}$; °sthitānir. [18] na rūpadhātusthitāni GST, Tib.^{T} (*gzugs kyi khams ni mi gnas*)] na rūpadhātusthitā $\dot{N}$; *om.* $\Sigma_{\dot{N}}$; *gzugs kyi khams na'aṅ mi gnas* Tib.$_{-T}$.

rūpyadhātusthitāni[1] na caturmahābhūtasthitāni.[2] evam eva kulaputrāḥ[3] sarvadharmā anugantavyāḥ.[4] idam[5] arthavaśaṃ[6] vijñāya tathāgatāḥ[7] sarvasattvānāṃ[8] cāśayaṃ[9] vijñāya tata evaṃ[10] dharmaṃ deśayanti.[11] evam eva kulaputrā[12] ākāśapadaniruktyā te[13] tathāgatasamayā anugan-
Ṅ 17v1; 𝔹 78 tavyāḥ.[14] tadyathā*pi[15] * nāma kulaputrāḥ[16] kāṇḍaṃ[17] ca mathanīyaṃ
B1 60r1 ca puruṣahastavyāyā*maṃ ca[18] pratītya dhūmaḥ[19] prādurbhavati, agnim abhinirvartayati.[20] sa cāgnir na[21] kāṇḍe [22] sthito[23] na mathanīye sthito[24] na puruṣahastavyāyāme[25] sthitaḥ.[26] evam eva kulaputrāḥ sarvatathāgatava-
K3 35r1 jrasamayā anugantavyā[27] gamanā*gamanādyair iti. [*I.viii*][a]

daśamapaṭale[28] –

kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam[29] |
nirvikalpaṃ nirālambaṃ[30] samatā[31] na kvacit sthitam[32] ||*I.ix*||[b]

[a] GST ch. 9, pp. 28-29. Parts are also contained in Tōh. 2098 (D f. 116r). Cp. PU (Chakravarti 1984, pp. 86-87, Samten, S. S. Bahulkar, et al. 2010b, pp. 128-129).

[b] GST 10.3; cf. PU (Chakravarti 1984, p. 89, Samten, Tendzin, et al. 2012, p. 111): *kāyetyādi | kāyādīnāṃ kāyavākcittabhāvanaṃ kāyavākcittasvarūpeṇa bhāvanaṃ parijñānaṃ kāyavākcittavajrāṇāṃ bhāvanaṃ tat kartavyam | katham? nirvikalpaṃ nirālambam iti*

[1] nārūpya° Ṅ, K1, B1] mārūpya° K3; ārūpya° B2; nārūpa° 𝔹𝕊, GST. [2] caturmahā° Ṅ, 𝔹𝕊, GST, Tib.] catumabhā° K1a.c.; catumahā° K1p.c., K3, B1, B2. [3] °āḥ K3, B1, B2, 𝔹𝕊, GST] °ā Ṅ; °aḥ K1; *bu* Tib. [4] °dharmā anugantavyāḥ 𝔹𝕊, GST, Tib.T (*chos thams cad (de ltar) rjes su rig par bya'o*)] °dharmmānugantavyā Ṅ; °dharmānugantavyāḥ K1a.c., K3, B1, B2; °dharmānugantavyaḥ K1p.c.; *chos thams cad kyaṅ (de ltar) rjes su rig par bya'o* Tib.-T [5] idam Σ-𝔹𝕊] imam 𝔹𝕊, PU; *de lta bu* Tib. [6] arthavaśaṃ GST, Tib. (*don gyi(s) dbaṅ*)] arthavaseṃ Ṅ; arthavasaṃ K1a.c., K3, B1, B2; arthaṃ ca saṃ° K1p.c., 𝔹𝕊. [7] °āḥ Ṅ, 𝔹𝕊, Tib.-G,N,Q,T (*rnams kyis ni*)] °ā K1, K3, B1, B2; *rnams kyi ni* Tib.G,N,Q; *rnams kyaṅ* Tib.T. [8] sarva° Σ-B2] sarve B2. [9] cāśayaṃ *em.* (*bsam pa* Tib.)] cāsayaṃ Ṅ; cāsrayaṃ K1a.c., K3, B1; cāśrayaṃ K1p.c., 𝔹𝕊; cāmrayaṃ B2; āśayaṃ GST. [10] vijñāya tata evaṃ *em.* (see nt. in transl.)] vijñāpayato yata evaṃ Ṅ (note in lower margin, ca. 8 *akṣara*s, illegible), K1, B1; vijñāpayato yate evaṃ K3; vipayato yato yate evaṃ B2; vijñāpayanta evaṃ 𝔹, 𝕊ka,kha,mu; vijñāpayanto yata evaṃ 𝕊; vijñāya tato GST; *mkhyen nas* Tib. [11] deśayanti Σ-Ṅ] deśayati Ṅ; *'chad do* Tib.-T; *bstan* Tib.T. [12] °ā Σ-Ṅ] °āḥ Ṅ; *bu* Tib. [13] °padaniruktyā te K1p.c. (see GST MSST,T6,7,9), Tib.-T (*tshig ṅes par brjod pas* [...] *de dag*)] °padaniruktyāṅ ca Ṅ; °padaniruktyās ta K1a.c., K3, B1; °padaniruktyās te B2; °vadaniruktās te 𝔹𝕊; °dhātupadaniruktyā te GST; *tshig ṅes par brjod pas* [...] *deṅs* Tib.T. [14] °samayā anugantavyāḥ 𝔹𝕊, GST, Tib.] °samayānugantavyā Ṅ; °samayānugantavyāḥ K1, K3, B1, B2. [15] tadyathāpi Ṅ, K1, K3, B1, B2; tad yathā—api 𝔹𝕊; tad yathā api GST; *dper na* Tib. [16] °āḥ K1p.c., 𝔹𝕊, GST] °aḥ Ṅ (blurred); °ā K1a.c., K3, B1, B2; *bu* Tib. [17] kāṇḍaṃ Ṅ, K1a.c., 𝔹𝕊, GST (MSS °*ñ*)] kāṣṭhaṅ K1p.c.; kāṇuṅ B2; *śiṅ* Tib. [18] °vyāyāmaṃ ca Ṅ, 𝔹𝕊, GST (partly °*ñ ca*)] °vyāyāmaṃ K1; °vyāyāma° K3, B1; °vyāyān B2; *(b)skyod pa'i* Tib. [19] °aḥ Σ-Ṅ] °a Ṅ (blurred); *du ba* Tib. [20] abhinirvartayati 𝔹𝕊] a(bhi/vi)nivarttanīyam iti Ṅ (blurred); abhinivarttayati K1, K3, B1, B2; abhivarttayati GST; *me chen po 'byuṅ bar 'gyur mod kyi* Tib. [21] cāgnir na Ṅ, 𝔹𝕊, GST, Tib.] cāgninā K1a.c., K3, B1, B2; cāgnir nā K1p.c.. [22] kāṇḍe Ṅ, K1a.c., K3, B2, B1, 𝔹𝕊] kāṣṭhe K1p.c.; kāṇḍa° GST; *gtsub śiṅ la'aṅ/yaṅ* Tib.-G,N,Q; *om.* Tib.G,N,Q. [23] sthito K1p.c., B1, 𝔹𝕊] sthita Ṅ; sthitā K1a.c., K3, B2; °sthito GST; *gnas* Tib.-G,N,Q; *om.* Tib.G,N,Q. [24] mathanīye sthito B1] manīye sthito Ṅ; mathanīyasthito K1, K3, GST; mathanīyasthiyo B2; *gtsub gtan la'aṅ (mi) gnas* Tib.B,Ṅ; *gtsub stan la yaṅ (mi) gnas* Tib.-B,Ṅ. [25] °e Ṅ] °a° Σ-Ṅ; *la'aṅ/yaṅ* Tib. [26] sthitaḥ Ṅ] °sthitaḥ K1, B1, B2, 𝔹𝕊, GST; °sthitā K3; *gnas so* Tib. [27] °samayā anugantavyā 𝔹𝕊] °samayānugantavyā Ṅ (blurred); °samayānugantavyāḥ K1, K3, B1, B2 (*daṇḍa* in K1 and B1); °samayā anugantavyāḥ GST (followed by *daṇḍa*); *dam tshig daṅ* [...] *rjes su rig par bya'o* Tib.-T; *dam tshig źes bya ba daṅ* [...] *rjes su rig par bya'o* Tib.T. [28] daśama° Ṅ (blurred), K3] daśame K1, B1, B2, 𝔹𝕊; *bcu pa las* Tib.-T; *bcu pa la* Tib.T. [29] kāyavākcittabhāvanam Σ-Ṅ,B2a.c., Tib.-T (*lus ṅag sems rnams bsgom pa ni*)] kāyavākcittabhāvanāṃ Ṅ; + +9 B2a.c. (covered with *haritāla* and re-written); *lus daṅ ṅag daṅ yid rnams ni* Tib.T. [30] nirvikalpaṃ nirālambaṃ *em.* (see PU and nt. in transl.)] nirvikalpā nirālambaṃ Ṅ; nirvikalpanirālamba° Σ-Ṅ,B2a.c.; ++9 B2a.c. (see nt. above); *rnam par mi rtog mi dmigs pa('o)* [...] *mñam pa ñid* Tib. [31] samatā Σ-B2a.c.] ++3 B2a.c. (see p. 202, nt. 29). [32] na kvacit sthitam Σ-K1a.c.,B1,B2] na kvaci sthitam K1a.c., B1 ("*Bindefehler*"); ++5 B2a.c. (see p. 202, nt. 29); na kvadhisthitam B2p.c..

dvādaśapaṭale[1] – 𝕊 137

kha*tulyasamabhūteṣu[2] nirvikalpasvabhāviṣu | B₂ 93₁
svabhāvaśuddhadharmeṣu[3] nāṭako 'yaṃ[4] prabhāvyate ||*I.x*||[a]

ṣoḍaśamapaṭale[5] –

pātanaṃ vajrasūtrasya[6] rajasyāpi[7] nipātanam[8] |
na kārya*ṃ[9] mantratattvena[10] kārayed[11] bodhi durlabhā[12] ||*I.xi*||[b] K₁ 25v₁

maṇḍalasūtraṇaṃ[13] rajapātanādikaṃ[14] ca na kuryāt. **mantratattven**eti[15] manasas trāṇabhūtatvāt,[16] mantro jñānaṃ[17] samyagjñānaṃ[18] nidarśitam ity[19] arthaḥ. yady evaṃ[20] mohāt[21] karoti cet, bodhir[22] duṣkarā[23] bhavatīti. bālajanādikarmikasattvakṛtyakaraṇād[24] buddhatvaṃ[25] vajradharatvaṃ[26] ca durlabhaṃ[27] bhavatīty a*rthaḥ. tas- B₁ 60v₁

kriyāviśeṣaṇam | ayaṃ kāya iyaṃ vāk idaṃ cittam iti tattvato bhedābhāvān nirvikalpam anyonyāśrayābhāvān nirālambam | trayāṇām ekarasatā samatā tayā na kvacit sthitam | samatayeti prāpte samatety ārṣam | nāsandhyam |.

[a] GST 12.1. Cf. PU (p. 107): *khatulyetyādi | kham ākāśaṃ tena tulyaṃ paramārthasatyaṃ tena samam ekaṃ khatulyasamam* [°*samayam* in Chakravarti 1984, p. 107], *sarveṣāṃ paramārthasatyaniṣṭhatvāt | khatulyasamatāṃ bhūteṣu gateṣu. nirvikalpasvabhāvo yeṣāṃ te nirvikalpasvabhāvinaḥ | teṣu nirvikalpasvabhāviṣu | ata eva svabhāvaśuddhadharmeṣu ayaṃ vakṣyamāṇo nāṭaka iva prapañco vibhāvyate pradarśyate ||.*

[b] GST 16.16 (for commentaries, see next nt.). Also quoted in the *Vimalaprabhā*, reading: *pātanaṃ vajrasūtrāṇāṃ rajaso 'pi nipātanam | na kuryān mantratattvena kurvato bodhi durlabhaḥ* (vol. 2, p. 2). Another citation is contained in the *Saṃvarodayamaṇḍalopāyikā* (MS "Matsunaga 450" f. 35v₁₋₂): *pātanaṃ vajrasūtrasya rajaso* [']*pi nipātanaṃ | na kāryaṃ mandasatvena kārayed bodhi durlabhaṃ ||.*

[1] dvādaśapaṭale K_1, K_3, B_1, B_2[p.c.]] dvāda(śame paṭalaṃ) Ṅ (heavily blurred); ++$_6$ B_2[a.c.] (see p. 202, nt. 29); dvādaśe paṭale 𝔹𝕊; *le'u bcu gñis pa las* Tib. [2] khatulya° Ṅ, K_1[p.c.], 𝔹𝕊, GST] khye tulya° K_3; khyatulya° K_1[a.c.], B_1, B_2[p.c.]; ++ tulya° B_2[a.c.] (see p. 202, nt. 29); *nam mkha'i khams* Tib. • °samabhūteṣu GST (see nt. in transl.)] °samayabhūteṣu Σ; *daṅ mñam gyur ciṅ/źiṅ* Tib. [3] svabhāva° $\Sigma_{\text{-}K_1}$] bhāva° K_1. [4] nāṭako 'yaṃ 𝔹𝕊, GST] nāṭyo yaṃ Ṅ (heavily blurred); nāṭakīyaṃ K_1; nāṭakāṃyaṃ K_3; nāṭakāyaṃ B_1, B_2 (°*m*); *rol mo 'di dag* Tib.[B,Ṅ]; *gar mkhan 'di dag* Tib.[-B,Ṅ]. [5] ṣoḍaśamapaṭale K_1, K_3] ṣoḍaśame paṭalaiḥ Ṅ; ṣoḍaśapaṭale B_1; ṣoḍaśamapaṭalā B_2; ṣoḍaśe paṭale 𝔹𝕊; ṣoḍaśame paṭale $\mathbb{B}_B$; *le'u bcu drug pa las* Tib.; NB: There is a note in the lower margin of K_1, reading: *hy anāvilā | na bodhir nāpi buddhatvaṃ na satvo nāpi jīvitā.* This corresponds to the verse from ch. 17 of the *Māyājāla* cited below. [6] °sūtrasya $\Sigma_{\text{-}K_3,B_2}$] °sutrasya K_3, B_2; *thig ni* Tib.[-D]; *theg ni* Tib.[D]. [7] rajasyāpi Ṅ, K_1, K_3, B_1, B_2, GST] rajaso 'pi 𝔹𝕊, VP; *tshon rtsi dag kyaṅ* Tib. [8] nipātanam $\Sigma_{\text{-}B_2}$] nipātanama B_2. [9] kāryaṃ Ṅ, 𝔹𝕊] kāryya° K_1, K_3, B_1, B_2. [10] °tattvena $\Sigma_{\text{-}\dot{N}^{a.c.}}$] tatvana $\dot{N}^{a.c.}$; °sattvena GST; *sems dpas* Tib.[B,C,D,Ṅ,P]; *sems dpa'* Tib.[G,N,Q]; *sems pas* Tib.[T]; *sems kyis* Tib.[𝕊]. [11] kārayed $\Sigma_{\text{-}\dot{N}}$ (MSS °*t*)] kārya° Ṅ; kārayan GST, Tib. (*byas na*). [12] bodhi durlabhā *em.*] °bodhidurlabhaṃ Ṅ (hardly legible); bodhidurlabhāḥ K_1, K_3, B_1, B_2, $\mathbb{S}^{a.c.}$; nāpi durllabhāḥ 𝔹; bodhidurlabhaḥ $\mathbb{S}^{em.}$, GST; *byaṅ chub rñed pa(r) dka'(o)* Tib. [13] sūtraṇaṃ *em.*] °sūtra° Ṅ (hardly legible); °sūtreṇa K_1, K_3, 𝕊, $\mathbb{B}_{H,N}$; °sūtraṇa° B_1; °sutraśa° B_2[a.c.]; °sūtraśa° B_2[p.c.]; °sūtrasva° 𝔹, $\mathbb{S}_{ka,mu}$; *thig gdab pa* Tib. [14] raja° Ṅ, K_3, B_1, B_2] raju° K_1; rajaḥ° 𝔹𝕊; *tshon rtsi* Tib.[-T]; *chon bo* Tib.[T]. [15] °eneti $\Sigma_{\text{-}K_3,B_2}$] °ena ti K_3, B_2. [16] manasas trāṇa° Ṅ, K_1[p.c.], 𝕊] manasaṃtrāṇa° K_1[a.c.], K_3, B_2; manasaṃtrāsa° B_1; manaḥsantrāṇa° 𝔹, $\mathbb{S}_{ka,mu}$; °manaḥsantrāsa° $\mathbb{B}_B$ • °bhūtatvāt $\Sigma_{\text{-}K_1^{a.c.},B_2}$] °bhūtvāt K_1[a.c.]; °bhutatvāt B_2; *yid skyob par byed par bya ba'i phyir* Tib.[-T]; *yid skyo bar 'gyur pa'i phyir* Tib.[T]. [17] °o jñānaṃ K_1, B_1, B_2, Tib. (*sṅags ni ye śes (yin) te*)] °aḥ Ṅ; °ā jñānaṃ K_3; °ajñānaṃ 𝔹𝕊. [18] °aṃ 𝔹𝕊] °a° Ṅ, K_1, B_1, B_2; °i K_3; *ye śes* Tib. [19] °darśitam ity 𝔹𝕊] °darśitety Ṅ; °darśinety K_1, K_3, B_1; °śin B_2; *mthoṅ ba źes bya ba'i* Tib. [20] yady evaṃ $\Sigma_{\text{-}K_3,B_2^{a.c.}}$] yad yam evaṃ K_3; yadyavaṃ B_2[a.c.]. [21] mohāt $\Sigma_{\text{-}K_3,B_1,B_2}$] mahāta K_3, B_1; māhāta B_2. [22] °ir $\Sigma_{\text{-}K_3,B_1,B_2}$] °i° K_3, B_1, B_2. [23] °ā Ṅ, K_1[a.c.], K_3, B_1, B_2] °o K_1[p.c.], 𝕊𝔹; *bar* Tib. [24] bālajanādikarmikasattvakṛtyakaraṇād *conj.* (*byis pa'i skye bo las daṅ po (pa/pa'i) sems can gyi bya ba byed pas* Tib.)] ++lajanādi(karma++kṛpākaruṇād) Ṅ (almost illegible); malajanādikarmmikasatvakṛpākaruṇā K_1, K_3, B_2; malajenādikarmmikasatvakṛpākaruṇā B_1; maṇḍalenādikarmmikasattvakṛpākaruṇa° 𝔹, $\mathbb{S}^{a.c.}$; maṇḍalādikarmikasattvakṛtyakaraṇena $\mathbb{S}^{em.}$; "*repeated in HN*" $\mathbb{B}^{nt.}$; '*koṣṭhāntargataḥ pāṭaḥ*' $\mathbb{S}_{bho}$. [25] °tvaṃ $\Sigma_{\text{-}K_1,K_3,B_2}$] *om.* K_1; °tva° K_3, B_2. [26] °tvaṃ Ṅ (°*ñ*), 𝔹𝕊, Tib.] °ñ K_1, K_3, B_1, B_2; °ṃ $\mathbb{B}_{MSS}$. [27] °labhaṃ $\Sigma_{\text{-}K_1,K_3}$] °bha<ga>m K_1[p.c.]; °bhabham K_3.

māt samyagjñānābhiyuktena[1] mahāyoginā[2] maṇḍalalikhanapraveśābhiṣekādikaṃ[3] niṣiddham[4] iti.[a]

𝔹 79 rocanād[5] vajrasattvānāṃ dīpanāt[6] svasvabhāvataḥ[7] |
jñānaṃ tāthāgataṃ[8] śuddhaṃ tad vairocana[9] ucyate ||15.5||[b]

sarvāniṣṭajanair[10] jñānaṃ[11] mithyāgurujanair api[12] |
aprakampyasvabhāvatvād[13] akṣobhyo 'sau[14] prakathyate ||15.6||[c]

ratnāni[15] prabhavanty eva[16] buddhādīni yato[17] dhruvam |
jñānaṃ[18] sattvārthasaṃyuktaṃ[19] ratnasaṃbhava[20] ucyate ||15.7||[d]

apratiṣṭhitanirvāṇam[21] aliptaṃ bhavanirvṛtau[22] |
asaṃkhyaguṇasaṃyogād[23] amitābhaḥ sa ucyate[24] ||15.8||[e]

[a] Cf. PU: *pātanam ityādi | vajrā akṣobhyādayaḥ tadvarṇaiḥ raktaṃ sūtraṃ vajrasūtram | tasya tena [vā] pātanaṃ maṇḍalasūtraṇaṃ rajaso 'pi pañcaraṅgikasya pātanaṃ vikīraṇam omityādibhir mantraiḥ kāryam iti śeṣaḥ | na kāryam ityādi | mantrasattve[na] parāyaṇena [a]dvayajñānayuktena uktaprakāra[ṃ] maṇḍalalekhanaṃ na kāryam | yadi kuryāt tasya bodhiḥ vajradharatvaṃ durlabhā dūre bhavati | yadi tattvasaṃgrahādyuktavidhānena kuryād iti bhāvaḥ |* (p. 188) and VP: *iha yadi mantratattvena, mantram iti jñānam, manastrāṇabhūtatvāt, tena mantratattvena yadi mahāmudrāsiddhyarthaṃ sūtrapātanādikaṃ karoti vajrācāryaḥ, tadā tasya kurvato bodhi(ḥ) durlabhā bhavatīti tathāgataniyamaḥ. tena kāraṇenedaṃ sucandrādhyeṣaṇaṃ laukikasiddhisādhanārthaṃ puṇyasambhārārtham, na mahāmudrāsiddhisādhanārthaṃ jñānasambhārārtham iti* (VP vol. 2, p. 2). [...] *tathā manastrāṇabhūtatvān mantro 'pi paramākṣarajñānam ucyate* (VP vol. 3, p. 60).

[b] Cited in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1): *sems can kun la snaṅ byed phyir || raṅ gi raṅ bźin snaṅ byed pas || de bźin gśegs śes dag pa ni || de ni rnam par snaṅ mdzad bśad ||* (D f. 169v); *pāda* 15.5c ≈ LAS 3.41b, 10.288b.

[c] Ibid.: *ma ruṅs thams cad skye bo daṅ || bla ma la ni log pa rnams || mi ston pa yi raṅ bźin phyir || de ni mi bskyod rab tu bśad ||*.

[d] Ibid.: *gaṅ phyir saṅs rgyas la sogs pa || rin po che rnams rab byuṅ pas || sems can don ldan ye śes ni || rin chen 'byuṅ ldan bśad pa yin ||*.

[e] Ibid.: *mi gnas mya ṅan las 'das pa'i || srid daṅ thar pa mi dmigs pa || mtha' yas yon tan daṅ ldan pas || de ni snaṅ ba mtha' yas bśad ||*.

[1] (°)jñānābhiyuktena Σ] *ye śes kyi(s) mṅon par dbaṅ bskur ba daṅ ldan pa'i* Tib. (→ °*jñānābhiṣekayuktena*). [2] mahāyoginā Σ, Tib.^{T} (*rnal 'byor pa chen po*)] *rnal 'byor pa* Tib.$_{-T}$. [3] maṇḍalalikhana° $\Sigma_{-\dot{N}}$] maṇḍale(ti) likhaṇa° $\dot{N}^{a.c.}$; maṇḍalalikhaṇa° $\dot{N}^{p.c.}$ (blurred). [4] niṣiddham $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{-T}$ (*bkag pa yin no*)] nisiddham $\dot{N}$, $K_1^{a.c.}$, K_3, B_1, B_2; *bkab pa yin* Tib.^{T}. [5] rocanād $\dot{N}$ (blurred)] locanān K_1; locanā K_3, B_1, B_2, 𝔹𝕊; *snaṅ ba yis* Tib. [6] dīpanāt $\dot{N}$ (blurred)] svadīyamāno $K_1^{a.c.}$, K_3, B_2; dīpamānā $K_1^{p.c.}$; $\mathbb{B}_{MSS}$; svedīyamāno B_1; dīpyamānā 𝔹𝕊; *gsal bas na* Tib. [7] svasvabhāvataḥ $\dot{N}$ (blurred), $K_1^{a.c.}$, K_3, B_1, B_2, Tib. (*raṅ raṅ ṅo bo*)] svabhāvataḥ $K_1^{p.c.}$, 𝔹𝕊. [8] tāthāgataṃ 𝔹𝕊] tathāgataṃ $\Sigma_{-\mathbb{BS}}$; *de bźin gśegs pa'i* Tib. [9] vairocana *em.*] vairocanam Σ_{-B_1}; vairocana pram° B_1. [10] sarvāniṣṭajanair $K_1^{p.c.}$, 𝕊, $\mathbb{B}_H$, Tib. (*skye bo mi 'dod pa kun*)] sarvaniṣṭhā° $\dot{N}$ (eye-skip to following °*janair api*); sarvāṇiṣṭajanai $K_1^{a.c.}$, K_3, B_1; sarvāśiṣṭajanai B_2; sarvāśiṣṭajanaiḥ 𝔹, $\mathbb{S}_{ka,kha,mu}$. [11] jñānaṃ $\Sigma_{-\dot{N}}$] *om.* $\dot{N}$ (eye-skip); *log śes slob dpon* Tib. [12] aprakampya° $\dot{N}$, 𝔹𝕊, Tib. (*mi bskyod pa yi/'i*)] aprakalpa° K_1, K_3, B_1, B_2 ("*Bindefehler*"). [13] akṣobhyo 'sau Σ_{-B_2}] akṣobhyāsau B_2. [14] ratnāni $\dot{N}$, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*rin chen rnams ni*)] ratnābhi° $K_1^{a.c.}$, K_3, B_1, B_2. [15] prabhavanty eva $\Sigma_{-\dot{N},B_2}$] prabhanty eva $\dot{N}$ (hardly legible); °prabhavaṃty ava° B_2; *raṅ byuṅ ñid* Tib.$^{B,\dot{N},T}$; *raṅ 'byuṅ ñid* Tib.$_{-B,\dot{N},T}$. [16] buddhādīni yato $\dot{N}$, K_1, $K_3^{p.c.}$, B_1, B_2, 𝕊] buddhādi niyato $K_3^{a.c.}$, 𝔹; *gaṅ phyir* [...] *saṅs rgyas sogs* Tib. [17] jñānaṃ $\dot{N}$, $\mathbb{S}^{sil.}$] jñāna° K_1, K_3, B_1, 𝔹; ājñāna° B_2; *ye śes* Tib. [18] sattvārtha° $\dot{N}^{p.c.}$, 𝕊] °satvartha° $\dot{N}^{a.c.}$ (hardly legible); sattvotha° $K_1^{a.c.}$; °sattvārtha° K_3, B_1, 𝔹; sattvottha(°) $K_1^{p.c.}$, $\mathbb{S}_{ga}$; °satvātha B_2 • °saṃyuktaṃ 𝕊] °saṃyuktan tad $\dot{N}$ (hardly legible), $K_1^{p.c.}$, K_3, B_1 (°*aṃ tad*), B_2; °saṃyukten tad $K_1^{a.c.}$; °yuktaṃ tad 𝔹, $\mathbb{S}_{ka,kha,mu}$; *sems can don ldan pas* Tib.$_{-T}$; *sems can don ldan pa* Tib.^{T}. [19] °a *em.*] °am Σ. [20] °iṣṭhita° Σ_{-B_2}] °tiṣṭita° B_2. [21] °nirvṛtau $\Sigma_{-\dot{N},K_3}$] °nivṛtau $\dot{N}$, K_3; *mya ṅan 'das* Tib. [22] asaṃkhya° $\dot{N}$, 𝔹𝕊] asaṃkhyā° K_1, K_3, B_1, B_2; *graṅs med* Tib. [23] °saṃyogād amitābhaḥ sa ucyate $\Sigma_{-\dot{N},K_3}$] °saṃyogātmamitābhan tad ucyate $\dot{N}$; °saṃyogābhaḥ sa ucyate K_3; *yaṅ dag ldan || 'od dpag med par de/źes bśad do* Tib.

sarvasattvārthakāryāṇāṃ prasādhakam ataḥ[1] svayam |
avandhyaṃ[2] tan[3] mahājñānam amoghasiddhir ucyate ||15.9||[a]

sūkṣmam audārikaṃ[4] rūpaṃ traikālyaparibhāvitam[5] | 𝕊 138
dṛśyate sarvakṣetrasthaṃ[6] locanā tena[7] kathyate ||15.10||[b]

sarvatāthāgataṃ[8] * jñānam ātmīyaṃ[9] māmakaṃ[10] yataḥ | B_2 94_1; Ṅ $18r_1$
anyonyavyāpakād eva māmakī tena tat smṛtam[11] ||15.11||[c]

sarvadoṣaharaṃ[12] jñānaṃ sarvatāthāgataṃ[13] param |
pāṇḍarāvāsinī khyātaṃ[14] * sarvasaṃśodhanodyatam[15] ||15.12||[d] B_1 $61r_1$

mahākaruṇayā[16] nityaṃ jagaduddharaṇāśayam[17] |
sattvottāraṇadakṣatvāt[18] tārā jñānaṃ[19] prakā*śitam[20] ||15.13||[e] K_3 $35v_1$

dhātubhūtapṛthivyādīni[21] buddhajñānopabhoginām |
locanādyāś ca[22] kīrtyante[23] sarvakāmopabhoginām ||15.14||[f]

[a] Cf. ibid. (Tōh. 1793.1): *sems can kun gyi don mdzad pa'i || gaṅ phyir raṅ ñid grub pas na || don daṅ bcas pa'i ye śes te || don yod grub par bśad pa yin ||* (D f. 169v); *pāda* 15.9a ≈ 17.5c.

[b] Ibid.: *khams gsum pas ni yoṅs bsgoms pas || phra ba daṅ ni rags pa'i gzugs || źiṅ kun la gnas gzigs pa'i phyir || des na saṅs rgyas spyan mar bśad ||*.

[c] Ibid.: *gaṅ phyir bdag daṅ bdag gir ni || de bźin gśegs kun ye śes te || phan tshun khyab par byed pa na || des ni m'a ma k'i ru bśad ||*; *pāda* 15.11a = 1.37a, 1.50a, 7.3a.

[d] Ibid.: *skyon kun 'phrogs pa'i ye śes ni || de bźin gśegs pa kun gyi mchog || sems can sbyaṅ ba la brtson pa'i || gos dkar mor ni bśad pa yin ||*; *pāda* 15.12b = 8.3d, 15.15b.

[e] Ibid.: *rtag tu thugs rje chen po yis || 'gro ba 'don pa'i bsam pa can || sems can sgrol pa la brtson pa || sgrol ma śes rab tu ni grags ||* (D f. 169v); *pāda* 15.13b ≈ 4.13d, PUVS 5.11b (= SS p. 42, *Saṃputa* ch. 5.3 (MS_2 fol. 37v)), CVP 53d et al.

[f] Ibid.: *sa la sogs pa'i khams gyur pa || saṅs rgyas ye śes kyis brjod pas || 'dod pa thams cad loṅs spyod phyir || spyan ma la sogs rab tu grags ||*.

[1] prasādhakam ataḥ *em.*] prasādhakatamaḥ Ṅ (hardly legible), $K_1^{p.c.}$, 𝔹𝕊; prasādhakatama° $K_1^{a.c.}$, K_3, B_1, B_2; *raṅ bsgrubs pas* Tib.$_{-T}$; *rab grub pas* Tib.^{T}. [2] avandhyaṃ Ṅ (°*n*; hardly legible), 𝕊] abandhyaṃ 𝔹; avadhyaṃ K_1; avadhya K_3, B_1, B_2; *don yon* Tib. [3] tan 𝔹𝕊] tad a° Ṅ (hardly legible); tat K_1, K_3, B_1, B_2; *om.* Tib. [4] sūkṣmam audārikaṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊] śūkṣmam audārikaṃ $K_1^{a.c.}$; śūkṣmamānādikaṃ B_1; śukṣmam odārikaṃ K_3; śūkṣmam ādārikaṃ B_2; sūkṣmamānādikaṃ $𝔹_{H,B}$; *phra ba daṅ ni rgya che'i* Tib. [5] traikālya° $Σ_{-Ṅ}$] trikālyaṃ Ṅ; *'jig rten gsum po* Tib. (→ *trailokya*°) ● °bhāvitam $Σ_{-K_3}$ (partially °*ṃ*)] °bhāvītaṃ K_3; *mkhyen ciṅ źiṅ* Tib. [6] °kṣetra° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*źiṅ rnams*)] °kṣatra° $K_1^{a.c.}$, K_3, B_1, B_2. [7] locanā tena K_1, B_1, B_2, 𝔹𝕊, Tib. (*des na spyan źes*)] locanās t<e>na $Ṅ^{p.c.}$; līcanā tena K_3. [8] °tāthāgataṃ 𝔹𝕊] °tathāgataṃ Ṅ; °tathāgata° K_1, K_3, B_1, B_2; *de bźin gśegs* Tib. [9] ātmīyaṃ 𝔹𝕊] āṃsīya Ṅ; ātmīrthaṃ $K_1^{a.c.}$; ātmārthaṃ $K_1^{p.c.}$; ātmāya K_3, B_2; ātmāna B_1; ātmānaṃ $𝔹_{H,B}$; ātmārthe $𝕊_{ga}$; cp. Tib. [10] māmakaṃ Ṅ, 𝔹𝕊] māmakī K_1, K_3, B_1, B_2, $𝕊_{ga}$; cp. Tib. [11] tat smṛtam 𝔹𝕊] bha(ṇye)tāḥ Ṅ; tasmṛtam K_1, B_1, B_2; sa smṛtam K_3; *bśad do* Tib. [12] sarva° $Σ_{-Ṅ^{a.c.}}$] sarve $Ṅ^{a.c.}$. [13] °tāthāgataṃ K_1, B_1, B_2, 𝔹𝕊] °tathāgatam Ṅ; °tāthātāgataṃ K_3; *de bźin gśegs pa yi* Tib.$_{-G,N,Q}$; *de bźin gśegs pa ni* Tib.^{G,N,Q}. [14] pāṇḍarāvāsinī Ṅ] maṇḍalavāsinīti K_1, K_3, B_2; maṇḍalaṃ vāsinīti B_1; maṇḍalavāsinī 𝔹𝕊; *gos dkar mo źes* Tib. ● khyātaṃ *em.*] khyātāḥ Ṅ, K_1, K_3, B_1; khyātāṃ B_2; khyātā 𝔹𝕊; *bśad par bya* Tib.^{B,Ṅ}; *bya bar bśad* Tib.$_{-B,Ṅ}$. [15] sarva° $Σ^{Skt.}$] *sems can* Tib. (→ *sattva*°) ● °saṃśodhanodyatam $K_1^{p.c.}$, 𝔹, $𝕊^{a.c.}$, Tib.$_{-T}$ (*yaṅ dag sbyor bar/pa'i brtson*)] °saṃsodhanodyataṃ Ṅ, $K_1^{a.c.}$ (°*m*), B_1, B_2; °saṃsodhanādyataṃ K_3; °saṃśodhanodyatā $𝕊^{em.}$; *yaṅ dag sbyor bar mchog* Tib.^{T}. [16] °karuṇayā $Ṅ^{p.c.}$, $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{-T}$ (*thugs rje chen pos*)] °karuṇāyā $Ṅ^{a.c.}$, $K_1^{a.c.}$, K_3, B_1, B_2; *thugs rje chen po* Tib.^{T}. [17] jagaduddharaṇā° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*'gro ba 'don pa'i*)] jāgaduḍddharaṇā° $K_1^{a.c.}$, B_1; jāgaduḥkhadvaraṇā° K_3; jagadutpadvaraṇā° B_2 ● °āśayam 𝔹𝕊, Tib. (*dgoṅs pa ni*)] °āsayāṃ Ṅ; °āmayam K_1, K_3, B_1, B_2 (°*ṃ*). [18] sattvo° $Σ_{-Ṅ^{a.c.}}$] satvā° $Ṅ^{a.c.}$. [19] tārā jñānaṃ *em.*] tārajñāna° Ṅ; tārajñānaṃ K_1, K_3, B_1, B_2; tārājñānaṃ 𝔹𝕊; *ye śes sgrol mar* Tib.$_{-C,D,P}$; *ye śes sgron mar* Tib.^{C,D,P}. [20] prakāśitam Ṅ, $K_1^{p.c.}$, 𝔹𝕊] prakāsitam $K_1^{a.c.}$, K_3, B_1, B_2 (mostly °*ṃ*); *rab bśad do* Tib. [21] °bhūta° *em.*] °bhūtā Ṅ, $K_1^{a.c.}$, K_3, B_1, B_2; °bhūtān $K_1^{p.c.}$, 𝔹𝕊; *'gyur* Tib.^{B,Ṅ}; *gsum pa* Tib.$_{-B,Ṅ,T}$; *'gyur pa* Tib.^{T} ● °ādīni Ṅ (hypermetrical)] °ādīn $Σ_{-Ṅ,B_2}$; °ādīna B_2; *la sogs pa ni* Tib. [22] °ādyāś ca Ṅ] °ādyās tu $K_1^{p.c.}$, 𝔹𝕊; °ādyasva $K_1^{a.c.}$, K_3, B_1, B_2; *spyan la sogs pa(r)/pas rab tu* Tib. (→ °*ādyāḥ pra*°). [23] kīrtyante $Σ_{-B_2}$] kīntātte B_2.

𝔹 80 maraṇādibhayair muktaṃ[1] sarvatāthāgataṃ param |
praduṣṭadamanaṃ[2] jñānaṃ tato yamāntakaḥ[3] smṛtam[4] ||15.15||[a]

mithyājñānaṃ nivāryāśu[5] mūḍhasattvaprakāśitam[6] |
samyagjñānapratiṣṭhātmā yogāt[7] prajñāntakaḥ smṛtam[8] ||15.16||[b]

jagadāhlādanaṃ sarvaṃ[9] nātigṛddho[10] vicārayan[11] |
bhaveṣv aliptasaṃbodhāt[12] tena padmāntakaḥ[13] smṛtam[14] ||15.17||[c]

vighnādibhir[15] vimuktātma[16] jñānaṃ[17] sarvārthasādhakam |
sarvabuddhamayaṃ[18] siddhaṃ tena vighnāntakaḥ smṛtam[19] ||
jñānaṃ[20] jñeyair[21] vinā na syāt samāpattir[22] ataḥ[23] smṛtā[24] ||15.18||[d]

tribhavābhimukhaṃ[25] jñānaṃ rāgāditrayaśodhanam[26] |
sarvabuddhamayaṃ śuddhaṃ trimukhaṃ tat[27] prakīrtitam[28] ||15.19||[e]

[a] Cf. ibid. (Tōh. 1793.1): *'chi sogs 'jigs pa las grol ba'i || de bźin gśegs pa kun gyi mchog || gdul dka' 'dul ba'i ye śes ni || de phyir sñiṅ rje mthar byed bśad ||*; *pāda* 15.15b = 8.3d, 15.12b.

[b] Ibid.: *rmoṅs pa'i sems can gyis smras pa || log pa'i śes pa rnam spyad nas || yaṅ dag ye śes la 'jog pas || śes rab mthar byed bśad pa yin ||* (D f. 170r).

[c] Ibid.: *dag pas spyad na 'gro ba ni || thams cad dga' ba'i raṅ bźin 'gyur || srid pas mi gos rtogs pa'i phyir || de ni padma mthar byed bśad ||* (D f. 169v).

[d] Ibid.: *ye śes don kun sgrub byed pa || saṅs rgyas kun gyi raṅ bźin grub || bgegs la sogs pas mi gnod pa || de phyir bgegs ni mthar byed bśad || śes bya med pas śes pa min || sñoms par źugs pa bśad pa yin ||* (D f. 169v-170r); *pāda* 15.18c = 1.1c, SBS 2.18c (cit. sect. 15), SBS 5.34c, PK 3.37c, *Saṃputatantra* 7.1 (MS_2 fol. 51r).

[e] Ibid.: *chags pa la sogs gsum sbyaṅs pas || srid gsum mṅon 'gyur ye śes ni || saṅs rgyas kun gyi raṅ bźin 'grub || des ni źal gsum bśad pa yin || źes bya ba la sogs pa 'byuṅ ṅo || des ni de bźin gśegs pa lṅa ye śes lṅa'i raṅ bźin ñid du bstan to ||* (D f. 170r).

[1] °bhayair muktaṃ Ṅ] °bhayamuktaṃ K_1, B_1, B_2𝔹$_{MSS}$, 𝕊$_{ga}$; °bhaye muktaṃ K_3; °bhayān muktaṃ 𝔹𝕊; *gsod sogs 'jigs las rab grol bas* Tib.^{B,Ṅ}; *gsod sogs 'jigs pa las grol bas* Tib.^{C,D,P,𝕊}; *bsod nams 'jig pa las grol bas* Tib.^{G,N,Q}; *gsod sogs 'jig las rab grol bas* Tib.^{T}. [2] praduṣṭa° Ṅ, $K_1^{p.c.}$] praduṣṭaṃ $K_1^{a.c.}$, K_3, B_1, B_2, 𝕊, 𝔹$_{MSS}$ (MSS °*n*); prakṛṣṭaṃ 𝔹, 𝕊$_{ka,kha,mu}$; *rab gdug* Tib.$_{-T}$; *rab 'dug* Tib.^{T} • °aṃ Ṅ] °a° $\Sigma_{-Ṅ}$. [3] °kaḥ Ṅ, 𝔹𝕊] °kaṃ K_1; °ka° K_3, B_1, B_2; *du* Tib. [4] °m Ṅ (°*ṃ*), K_1, K_3, B_1, B_2] °ḥ 𝔹𝕊; *bśad* Tib. [5] nivāryāśu Ṅ, 𝔹𝕊$^{p.c.}$] vicāryyāsu $K_1^{a.c.}$, K_3, B_1, B_2; vicāryāśu $K_1^{p.c.}$, 𝕊$^{a.c.}$; vittāryāśu 𝔹$_{MSS}$; *rnam sel ba'i* Tib.$_{-T}$; *rnam sel ciṅ* Tib.^{T}. [6] mūḍha° Σ_{-B_2}] muṭa° B_2 °sattva° Ṅ, 𝔹𝕊] °satvaṃ K_1, K_3, B_1, B_2; *sems can* Tib. • °prakāśitam Ṅ, 𝔹𝕊] prakāsitam $K_1^{a.c.}$, K_3, B_1, B_2 (partly °*ṃ*); prakāśitam $K_1^{p.c.}$; *rab ston ciṅ/źiṅ* Tib.^{B,Ṅ,T}; *rab ston can* Tib.$_{-B,Ṅ,T}$. [7] samyag° $\Sigma_{-𝔹,B_2}$] samyak 𝔹; samya° B_2 • °jñāna° Ṅ, $K_1^{p.c.}$, 𝕊] °jñānā° $K_1^{a.c.}$, B_1, B_2; jñāna° 𝔹; °jñānāṃ K_3; *ye śes* Tib. • °pratiṣṭhātmā yogāt Ṅ, $K_1^{a.c.}$, K_3, B_1, Tib.^{B,Ṅ,T} (*rab 'jog de/te || ldan pas*)] °pratiṣṭhātmayogāt $K_1^{p.c.}$, 𝔹, 𝕊$^{a.c.}$; °pratiṣṭātmayogān B_2; °prakṛṣtātmayogāt 𝕊$^{p.c.}$; *rab mchog ste || ldan pas* Tib.$_{-B,Ṅ,T}$. [8] °am *em.*] °aḥ Ṅ, $K_1^{p.c.}$, 𝔹𝕊; °ā $K_1^{a.c.}$, K_3, B_2; °āḥ B_1; *bśad* Tib. [9] °aṃ Ṅ, 𝔹 (°*n*), 𝕊] °ān K_1, K_3, B_1, B_2. [10] nātigṛddho K_1, K_3, B_1, B_2] nāsti gṛddho Ṅ; nātigṛdhro 𝔹$_B$; nātigṛhṇan 𝔹𝕊; na gṛhṇāti 𝕊$_{bho}$; *mi 'dzin pa* Tib.$_{-T}$; *miṅ 'dzin pa* Tib.^{T}. [11] °an K_3, B_1, B_2, 𝔹𝕊, Tib.^{B,Ṅ,T} (*rtog ciṅ*)] °aṃ Ṅ; °at K_1; *brtags śiṅ* Tib.$_{-B,Ṅ,T}$. [12] bhaveṣv alipta° Ṅ, 𝕊] bhaveṣṭaliptaṃ K_1, K_3, B_2; bhaveṣv aliptaṃ B_1; bhaveṣṭalipta° 𝔹, 𝕊$_{ka,kha,mu}$; *srid pa dri med* Tib. • °saṃbodhāt *em.*] °saṃbādhā Ṅ; (°)sambodhis K_1, 𝕊; °saṃbodhit K_3, B_1, B_2; °sambodhiṃ 𝔹; (°)sambodhi(°) 𝕊$_{ka,kha,mu}$; *thugs chud pas* Tib.$_{-T}$; *thugs chud pa* Tib.^{T}. [13] °kaḥ K_3, B_1, B_2, 𝔹𝕊] °ḥ kaḥ Ṅ$^{a.c.}$; °kaṃ K_1; *byed* Tib. [14] °am K_1, K_3, B_1, B_2 (mostly °*ṃ*)] °a Ṅ; °aḥ 𝔹𝕊; *bśad* Tib. [15] vighnādibhir Ṅ$^{p.c.}$, $K_1^{p.c.}$, K_3, B_1, B_2 (MSS mostly °*ḥ*), 𝔹𝕊, Tib.^{B,G,N,Ṅ,Q} (*bgegs sogs pa las*)] vighnadibhi Ṅ$^{a.c.}$; vighnāntakaḥ smṛtaṃm || vighnādibhiḥ $K_1^{a.c.}$; *bgegs sogs pa la* Tib.^{C,D,P}; *bgegs sogs pa* Tib.^{T}. [16] vimuktātma $K_1^{p.c.}$, Tib.$_{-T}$ (*rnam grol bdag*)] vinirmuktātmā Ṅ (hypermetrical); vimuktātmā $K_1^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊; *rnams grol bdag* Tib.^{T}. [17] °aṃ $\Sigma_{-Ṅ}$] °a° Ṅ. [18] °buddha° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] °buddhā $K_1^{a.c.}$, K_3, B_1, B_2. [19] °am *em.*] °aḥ Σ_{-B_2}; °a B_2; *bśad* Tib. [20] °aṃ $K_1^{p.c.}$, B_1, B_2, 𝕊] °a° Ṅ, $K_1^{a.c.}$, K_3, 𝔹, 𝔹$_B$, 𝕊$_{ka,kha,mu}$; *śes daṅ* Tib. [21] jñeyair $K_1^{p.c.}$, 𝕊] °jñeyaṃ Ṅ, 𝔹, 𝕊$_{ka,kha,mu}$; (°)jñaiyai $K_1^{a.c.}$, K_3, B_1; jñaiye $B_2^{a.c.}$; jñeya $B_2^{p.c.}$; °jñeyai 𝔹$_B$; *śes bya* Tib. [22] samā° Σ_{-B_2}] mamā° B_2. [23] ataḥ $\Sigma^{Skt.}$] *źes* Tib. [24] °ā $K_1^{a.c.}$, K_3, B_2, 𝔹𝕊] °āḥ Ṅ, B_1; °aṃ $K_1^{p.c.}$; *bśad do* Tib. [25] °aṃ $\Sigma_{-Ṅ^{a.c.}}$] °āṃ Ṅ$^{a.c.}$. [26] °traya° Σ_{-K_3}] °bhaya° K_3 • °śodhanam $K_1^{p.c.}$, Tib.$_{-B,Ṅ,T}$ (*sbyoṅ ba ste*)] °sodhanaṃ Ṅ, $K_1^{a.c.}$ (°*m*), K_3, B_2; °sādhanam B_1, 𝔹𝕊; *sbyor ba ste* Tib.^{B,Ṅ,T} [27] tat Σ_{-B_2}] tata B_2. [28] °itam Σ_{-K_3}] °atam K_3.

suviśuddhasya sadbhāvāc[1] chuklavarṇaṃ[2] prakāśitam[3] |
⌜sarvadānāc ca[4] pītatvaṃ raktaṃ kāruṇya*vat sadā ||15.20||[a] 𝕊 139; B1 61v1

ratnatrayāpakārādikartur[5] damana[6] udyatam[7] |
jñānaṃ tat kṛṣṇam[8] ity āhur[9] jagadarthakaraṃ param | B2 95r1
nānopāyavicitratvāc chyāmavarṇaṃ[10] prakāśitam[11] ||15.21||[b]⌝[12]

rūpādyāyatanādīni[13] prabhujyante[14] svayaṃ yataḥ[15] | K1 26r1
ṣaḍbhujaṃ kathyate tena jñānaṃ[16] bauddhaṃ[17] tathāgataiḥ ||15.22||[c]

bodhicittaṃ[18] bhaved[19] vajraṃ[20] prajñā[21] ghaṇṭā vidhīyate[22] |
cakram ajñānasaṃchedād[23] ratnaṃ tu durlabhād[24] api ||15.23||[d]

bhavadoṣair[25] na liptatvāj[26] jñānaṃ[27] tat padmam ucyate | 𝔹 81
khaḍgaḥ[28] kleśārisaṃchedād[29] utpalaṃ[30] plavanāt tataḥ[31] |
saṃsārajalanirmagnaṃ[32] yasmāj[33] jñānaṃ na jāyate[34] ||15.24||[e]

[a] Cf. ibid. (Tōh. 1793.1): *indra bh'u ti'i źal sṅa nas kyis kyaṅ | śin tu rnam dag ṅo bo'i phyir || kha dog dkar pos rab tu bstan || kun la gtoṅ bas ser po ñid || rtag tu brtse bas dmar po yin ||* (D f. 169r).

[b] Ibid.: *dkon mchog gsum la gnod byed sogs || 'dul bar byed pa la brtson pa || 'gro ba'i don la mdzad pa'i mchog || ye śes de ni nag por bśad || sna tshogs thabs kyis gdul ba'i phyir || kha dog ljaṅ gu rab bstan pa'o ||.*

[c] Ibid.: *gzugs la sogs pa skye mched rnams || gaṅ phyir raṅ ñid kyis brjod pa || des na saṅs rgyas ye śes ni || de bźin gśegs pas phyag drug gsuṅs ||* (D f. 169r).

[d] Ibid.: *byaṅ chub sems ni rdo rje ste || śes rab dril bu mṅon par brjod || ma rig gcod byed 'khor lo ste || rin chen rin thaṅ med pa'i phyir ||*; *pāda* 15.23ab ≈ SDPT p. 286: *yad bodhicittaṃ tad vajraṃ prajñā ghaṇṭā iti smṛtā* |; cp. also HT ii.4.26a, CMP (p. 22) et al.

[e] Ibid.: *srid pa'i skyon gyis ma gos pas || ye śes de ni padmar bśad || ral gri ñon moṅs dgra gcod pa || utpal de*

[1] sadbhāvāc Ṅ (°*t*), B1, 𝔹𝕊 (°*t*)] sadbhārāc K1, K3; sabhāvāc B2; *ṅo bo(r) las/bas* Tib. [2] chukla° K1, K3, B1, B2, Tib. (*dkar po(r)*)] sukla° Ṅ; śukla° 𝔹𝕊 • °aṃ K1, 𝔹𝕊] °a° Ṅ, K3, B1, B2; *sku mdog* Tib. [3] °kāśitam Ṅ (°*ṃ*), K1p.c., 𝔹𝕊, Tib.] °kāsitam K1a.c., K3, B1, B2 (mostly °*ṃ*). [4] °dānāc ca *conj.*] *om.* Ṅ (see p. 207, nt. 12); °dānu° K1, K3, B1, B2, 𝔹MSS, 𝕊kha,ga; °dā [nānu]° 𝔹em., 𝕊a.c.; °dānāni 𝕊p.c.; *sbyin pa kun kyaṅ* Tib. [5] °trayāpakārādi° 𝕊em.] *om.* Ṅ (see p. 207, nt. 12); °trayapakārādi° K1a.c., K3, B1, B2; °trayopakārādi(°) K1p.c., 𝔹; *dkon mchog gsum la gnod byed sogs* Tib. • °kartur 𝕊em.] *om.* Ṅ (see p. 207, nt. 12); (°)kartuṃ K1; (°)kartu K3, B1, B2; kartur 𝔹; *mdzad pa(r)* Tib. [6] °a *em.* (*par* Tib.B,Ṅ,G,N,Q)] *om.* Ṅ (see p. 207, nt. 12); °am Σ-Ṅ (hiatus breaker?), Tib.C,D,P,T (*pa*). [7] udyatam *conj.* (*brtson gyur pa* Tib.-T)] *om.* Ṅ (see p. 207, nt. 12); ucyate K1, K3, B1, B2, 𝔹𝕊; udyataḥ 𝕊bho; *brtson 'grus pa* Tib.T. [8] kṛṣṇam B1, B2, 𝔹𝕊] *om.* Ṅ (see p. 207, nt. 12); kṛṣnam K1; kṛsnam K3; *nag por* Tib.-T; *nag par* Tib.T. [9] ity āhur K1p.c. (°*ḥ*), 𝔹𝕊] *om.* Ṅ (see p. 207, nt. 12); ity āhu K1a.c., K3, B1, B2; *bśad* Tib. [10] °tvāc chyāma° K1, K3, B1, B2] *om.* Ṅ (see p. 207, nt. 12); °tvāt śyāma° 𝔹𝕊 (no *sandhi* applied); cp. Tib. (*sna tshogs thabs ni rnam dag gaṅ/pa || sku mdog ljaṅ gur/khur*). [11] prakāśitam K1p.c., 𝔹𝕊, Tib. (*rab tu bśad*)] *om.* Ṅ (see p. 207, nt. 12); prakāsitam K1a.c., K3, B1, B2 (partly °*ṃ*). [12] sarvadā [...] prakāśitam Σ-Ṅ] *om.* Ṅ (eye-skip from *prakāśitaṃ* in 15.20 to *prakāśitaṃ* in 15.21). [13] rūpādyā° Σ-K3,B2a.c.] rūpya° K3; cūpādyā° B2a.c. • °ādīni Σ-B2] °ādini B2. [14] °bhujyante K1, B1, 𝔹𝕊] °bhuñjante Ṅ; °bhuyante K3; °bhujyate B2; °yujyante 𝔹H,N; *spyod mdzad de* Tib. [15] yataḥ Σ-Ṅ,B1, Tib. (*gaṅ phyir*)] yadi Ṅ; yanaḥ B1. [16] °aṃ 𝔹𝕊, Tib. (*ye śes*)] °a° Ṅ, K1, K3, B1, B2. [17] (°)bauddhaṃ Σ-B2] °boddhaṃ B2; *thugs chud* Tib. [18] °aṃ Σ-B2] °a° B2. [19] °ed Σ-B2] °e B2. [20] vajraṃ Ṅ, K1p.c., B1, B2, 𝔹𝕊, Tib.] vajraṃm K1a.c., K3. [21] prajñā Σ-K1a.c.,B2] prajño K1a.c.; yajñā B2. [22] ghaṇṭā vidhīyate Σ-𝕊p.c.] ghaṇṭābhidhīyate 𝕊p.c.; *dril bu yin par bśad* Tib. [23] °saṃchedād Ṅ] °cchedād K1a.c.; °m ucchedād K1p.c.; °ṃ cchedād K3, B1, B2; °cchedāc ca 𝔹𝕊; °m ucchedāt 𝕊ga; *yaṅ dag gcod* Tib. [24] °labhād Ṅ, K1p.c., B1, 𝔹𝕊] °ladād K1a.c., K3, B2 ("*Bindefehler*"); *rñed dka' (ba)* Tib.-T; *rñed par dka'* Tib.T. [25] bhava° Ṅ, 𝔹𝕊, Tib. (*srid pa'i*)] bhave K1, K3, B1, B2. [26] na liptatvāj Ṅ] āliptatvāt K1, B1; nāliptatvāta K3, āliptatvāta B2; aliptatvāj 𝔹𝕊; *ma gos phyir* Tib. [27] °aṃ Σ-B1] °a° B1. [28] °aḥ 𝔹𝕊] °a° Ṅ, K1, K3, B1, B2; *ral gri* Tib.-B,Ṅ; *ral gris* Tib.B,Ṅac; *ral grir* Tib.Ṅb. [29] kleśāri° K3, B1, B2, 𝔹𝕊] °keśāri° Ṅ; kleśori K1; *ñon moṅs dgra de(s)* Tib. [30] °aṃ Σ-B1,B2] °a° B1, B2. [31] plavanāt tataḥ K1p.c., 𝔹𝕊] pl(u)v>i<anā(t ta)ta Ṅp.c.; plavaṃ nāntataḥ K1a.c.; (°)plavaṃ nāntakaḥ K3, B2a.c.; °plavanāntataḥ B1; °plavanāntakaḥ B2p.c.; *steṅ du (')byuṅ ba (s)te* Tib. [32] °nirmagnaṃ K1p.c.] °nirmmagnaḥ Ṅ; °nimagnaṃ K1a.c., K3, B1, B2, 𝕊kha,ga; °nimagnair 𝔹𝕊 (unmetrical); *nub pa yi* Tib.-T; *nub pa yis* Tib.T. [33] °āj Σ-B1 (differing *sandhi*s)] °ātṃ B1. [34] jā° Ṅ] jñā° Σ-Ṅ (unmetrical); *(b)skyed pas so* Tib.-B,Ṅ; *skyed pa po* Tib.B,Ṅ.

Ṅ 18v1 bu*ddhānujñātasattvānāṃ[1] tāḍanān[2] mudgaraḥ[3] smṛtam[4] |
daṇḍena śāsanād[5] daṇḍaṃ jñānaṃ[6] tat[7] sattvaśāsakam[8] |
anyonyavyāpakābhedād[9] viśvavajram[10] iti smṛtam[11] ||15.25||[a]

evaṃ mayā śrutam,[12] ekasmin[13] samaye[14] bhagavān sarvatathāgatakāyavāk-
cittahṛdayavajrayoṣidbhageṣu[15] vijahāra. [*I.xii*][b]

K3 36r1 **ekasminn** eva kāle **bhagavān**, aiśvaryādiguṇa*yuktatvāt,[16] **hṛdaya**ṃ[17] jñānaṃ[18] tad eva
B1 62r1 **vajrayoṣit**,[19] * abhedyaprajñāsvabhāvatvāt, tad eva **bhaga**m,[20] sarvakleśabhañjanāt,[21]
teṣu **sarvatathāgatakāyavākcittahṛdayavajrayoṣidbhageṣu**[22] **vijahāra**. etad uktaṃ bha-
B2 96l1 vati: sarvatathāgatajñāneṣv anyonyavyāpyavyāpakabhūteṣu[23] yogino jñānam, * tad-
antargatam[24] eva sarvatraiva[25] sthitam iti. tac ca[26] sarvajñāneṣu krameṇa na sthitam
S 140 iti, yugapad eva * sarveṣu jñāneṣu sthitam[27] ity arthaḥ.[28] **anabhilāpyānabhilāpyair**[29]
ityādi[30,c] aprameyair[31] bodhisattvair mahāsattvaiḥ[32] sahety[33] arthaḥ. te 'py anenaiva[34]
nyāyena[35] saṃsthitā ity abhiprāyaḥ.

las skyob pa'i phyir || 'khor ba'i dra ba ṅes tshig pa'i || gaṅ phyir ye śes ñid skyes pa ||.

[a] Cf. ibid. (Tōh. 1793.1): *saṅs rgyas rjes gnaṅ sems can gyis || rdeg par byed pa thob par bśad ||* [read: *tho bar*] *chad pas gdul phyir dbyug pa ste || sems can 'dul byed de śes yin || phan tshun khyab pa mi byed phyir || sna tshogs rdo rje yin par bśad ||* (D f. 169rv).

[b] GST 1 (p. 4); = HT I.i.1, LTṬ (p. 48).

[c] GST 1 (p. 4): *anabhilāpyānabhilāpyaiḥ sarva-buddhakṣetrasumeruparamāṇurajaḥsamair bodhisattvair mahāsattvaiḥ.*

[1] °jñāta° Ṅ (blurred)] °jñānaṃ K_1[a.c.], K_3, B_1, B_2 (bad *ma-vipulā*); °jñāna° K_1[p.c.]; °gānāṃ 𝔹𝕊; *rjes gnaṅ* Tib. [2] tāḍanān $\Sigma_{\text{-}B_2}$ (MSS °*t*)] gāḍanāt B_2. [3] mudgaraḥ Ṅ] mudgaraṃ K_1, B_1, B_2, 𝔹𝕊; sudgaraṃ K_3; *tho ba yin par* Tib. [4] °am K_1, K_3, B_1, 𝔹𝕊] °aḥ Ṅ; °ama B_2; *bśad* Tib. [5] °ena śāsanād 𝔹𝕊] °enāśāsanād Ṅ; °ena sāsanān K_1[a.c.], K_3, B_1, B_2; °ena śāsanān K_1[p.c.]; *dbyig pas chad pa 'dul ba ste* Tib.$_{\text{-T}}$ (cp. Tib.[ed.]); *'khyig pa chad pa 'dul ba ste* Tib.[T]. [6] °ṃ jñānaṃ *em.*] °ṃ jñāna° Ṅ; °jñānaṃ $\Sigma_{\text{-Ṅ}}$; *ye śes* Tib. (cp. Tib.[ed.]). [7] tat $\Sigma_{\text{-}K_3,B_2}$] tata K_3, B_2; *om.* Tib. (cp. Tib.[ed.]). [8] sa(t)tva° $\Sigma_{\text{-}B_1}$[a.c.]] *om.* B_1[a.c.] • °śāsakam K_1[p.c.], 𝔹𝕊, Tib. (*'gro ba 'dul pa po/'o*)] °sāśataṃ Ṅ; °sāsakam K_1[a.c.], K_3, B_1, B_2 (°*ṃ*). [9] °ābhedād K_1[p.c.], 𝕊, Tib.[B,Ṅ,T] (*mi phyed phyir*)] °ābhedyād Ṅ; °ābhedā K_1[a.c.], K_3, B_1, B_2; °ābhedā[t] 𝔹[em.]; *byed pa'i phyir* Tib.$_{\text{-B,Ṅ,T}}$. [10] viśva° $\Sigma_{\text{-Ṅ}}$] visva° Ṅ. [11] °am $\Sigma_{\text{-Ṅ,}B_2}$] °a Ṅ; °ama B_2. [12] °m $\Sigma_{\text{-}B_2}$] °sa B_2. [13] ekasmin $\Sigma_{\text{-}B_1,B_2}$] ekasmiṃn B_1; kasmin B_2. [14] °e Ṅ, K_1[p.c.], 𝔹𝕊] °e >bhagavān samaye< K_1[a.c.], B_1, B_2 ("*Bindefehler*"); °a K_3; *dus (g)cig na* Tib. [15] °hṛdaya° Ṅ[a.c.], K_1[p.c.], 𝔹𝕊, GST] °hṛdaye Ṅ[p.c.] (blurred), K_1[a.c.], K_3, B_1, B_2 • °yoṣit° $\Sigma_{\text{-}K_3,B_1}$] °yoṣita° K_3, B_1; cp. Tib.$_{\text{-T}}$ *rdo rje'i sñiṅ po btsun mo'i* • °u $\Sigma_{\text{-}B_2}$] °ū B_2. [16] °yuktatvāt Ṅ, K_1[p.c.], K_3 (see next nt.), 𝔹𝕊, Tib. (*daṅ ldan pa'i phyir ro*)] °ṃ yuktatvā K_1[a.c.]; °yuktatvā B_1, B_2. [17] hṛdayaṃ $\Sigma_{\text{-}K_3}$] ayaṃ K_3 (see previous nt.); *de bźin gśegs pa thams cad kyi sñiṅ po ni* Tib. (→ *sarvatathāgatahṛdayaṃ*). [18] °aṃ $\Sigma_{\text{-}K_3}$] °a K_3. [19] vajrayoṣit K_1, B_2, 𝔹𝕊, Tib.$_{\text{-T}}$ (*rdo rje btsun mo ste*)] yoṣit(a) Ṅ; vajrayoṣita K_3, B_1; *btsun mo te* Tib.[T]. [20] tad eva bhagam Ṅ (unclear), K_1 (°*ṃ*), B_1 (°*ṃ*), 𝔹𝕊] tad eva bhayaṃ K_3; tad eva bhṛśaṃ B_2, $\mathbb{B}_B$; *bhaga (s)te* Tib. [21] °kleśa° Ṅ, 𝔹𝕊, Tib.] °kleśā° K_1, K_3, B_1, B_2 • °bhañjanāt $\Sigma_{\text{-}K_3}$, Tib.] bhancanāt K_3. [22] °hṛdaya° $\Sigma_{\text{-}K_1}$] °hṛdayaṃ K_1 • °yoṣid° Ṅ, K_1[p.c.], 𝔹𝕊, Tib.] °yoṣi° K_1[a.c.], K_3, B_1, B_2. [23] °vyāpyavyāpakabhūteṣu $\Sigma_{\text{-Ṅ,}K_1}$, Tib. (*khyab par bya ba daṅ | khyab pa(r) por (')gyur pa rnams su*)] °vyāpakabhūteṣu Ṅ; °vyāpyavyāpakabhūteṣv a° K_1. [24] °antarga° $\Sigma_{\text{-}K_3,B_1,B_2}$] °antathama° K_3; °antaga° B_1; °anta>thu<ga° B_2[p.c.]. [25] sarvatraiva K_1, 𝕊, Tib.[B,Ṅ,T] (*thams cad ñid du*)] tatraiva Ṅ (blurred); sarvvateva K_3, B_1, B_2; sarvathaiva 𝔹, $\mathbb{S}_{ka,kha,mu}$; *thams cad ñid do* Tib.$_{\text{-B,Ṅ,T}}$. [26] tac ca Ṅ, Tib. (*de'aṅ/yaṅ*)] tatva° K_1, K_3, B_1, B_2; tattvam 𝔹𝕊. [27] sarvajñāneṣu krameṇa na sthitam iti, yugapad eva sarveṣu jñāneṣu sthitam *em.* (*ye śes thams cad la rim gyis mi (b)źugs te | cig car/chur ñid du ye śes thams cad la bźugs so* Tib.)] sarvajñājñāneṣu krameṇa (na) sthitam iti yugapad eṣu sarveṣu jñāneṣu sthitam Ṅ; sarvajñāneṣu krameṇa sthitam iti | yugapad eva sarveṣu jñāneṣu sthitam K_1, K_3, B_2; sajñajñāneṣu krameṇa sthitam iti || yugapad eva sarveṣu jñāneṣu sthitam B_1; sarvajñāneṣu krameṇa sthitam 𝔹, $\mathbb{S}_{ka,mu}$; saṃjñāneṣu krameṇa sthitam $\mathbb{B}_H$; "*HN °ti. HN adds further yugapad eva sarveṣu jñāneṣu sthitam ity arthaḥ which seems to be redundant and is omitted in B*" $\mathbb{B}^{nt}$; yugapad eva * sarveṣu jñāneṣu sthitam 𝕊. [28] arthaḥ $\Sigma_{\text{-}B_2}$] athaṃḥ B_2. [29] °ānabhilāpyair Ṅ, GST] °ā>nabhilāpyā<nabhilāpya K_1[a.c.]; °ānabhilāpya K_1[p.c.], K_3, B_1, B_2, 𝔹𝕊; *yaṅ brjod kyis mi laṅ ba* Tib.[B,G,Ṅ,Ṅ,Q,𝕊]; *om.* Tib.[C,D,P]; *yaṅ brjod kyi mi laṅ ba'i* Tib.[T]. [30] °ādi $\Sigma_{\text{-Ṅ,}B_2}$[a.c.]] °ādir Ṅ (blurred); °ādaṃ B_2[a.c.]. [31] °meyair Ṅ] °meya° K_1, B_1, 𝔹𝕊; °meye K_3; °maye B_2; *tshad med par 'dod pa* Tib. [32] °air mahāsattvaiḥ Ṅ] °amahāsattvaiḥ K_1, 𝔹𝕊; °amahāsatvaḥ K_3, B_1; bodhisatva mahāsatva B_2; *byaṅ chub sems dpa'* Tib. [33] sa° $\Sigma_{\text{-}B_2}$] a° B_2. [34] ane° $\Sigma_{\text{-}K_3}$] anai° K_3. [35] °ena $\Sigma_{\text{-}K_3,B_2}$] °ana K_3, B_2.

uktaṃ ca tattvasaṅgrahe[1] tantrarāje[2] –

> sarvatathāgatamahābodhidṛḍhasattva[3] *ity ārabhya*[4,a] anādinidhanaḥ śānto[5] (...)[b] bhagavān mahābodhicittaḥ[6] samantabhadro mahābodhisattvaḥ[7] sarvatathāgatahṛdayeṣu vijahāra.[c] [*II.i*]
>
> atha sarvatathāgatā (...) āhuḥ:[8] "kathaṃ[9] tvaṃ kulaputrānuttarāṃ[10] samyaksambodhim abhisaṃbhotsyase,[11] yas tvaṃ sarvatathāgatatattvānabhijñayā[12] duṣkarāṇy[13] utsahasīti?!"[14,d] [*II.ii*] — 𝔹 82
>
> sarvārthasiddhir[15] bodhi*sattva (...) āha: "bhagavantaḥ sarvatathāgatā[16] * ājñāpayeta:[17] kathaṃ pratipadyāmi kīdṛśaṃ[18] tattvam?[19] iti."[e] [*II.iii*] — B_1 62v_1; Ṅ 19r_1
>
> tathāgatā[20] (...) āhuḥ:[21] "pratipadyasva kulaputra svacittapratyavekṣaṇasamādhānena[22] prakṛtisiddhena rucijaptena[23] mantreṇeti *oṁ* cittaprativedhaṃ[24] karomīti."[f] [*II.iv*]
>
> mahābodhisattva (...) āha: "ājñātaṃ me,[25] bhagavantaḥ sarvatathāgatāḥ,[26] svahṛdi candramaṇḍalākāraṃ paśyāmīti."[27,g] [*II.v*]

[a] STTS 1,10,9.

[b] Cf. STTS 1,14,13: *anādinidhanaḥ śāntaḥ krūraḥ krodho mahākṣamaḥ.*

[c] STTS 1,22,17.

[d] Cp. STTS 1,23,18: *atha khalu sarvatathāgatāḥ mahāsamājam āpadya yena sarvārthasiddhir bodhisattvo mahāsattvo bodhimaṇḍaniṣaṇṇas, tenopajagmuḥ. upetya bodhisattvasya sāṃbhogikaiḥ kāyair darśanaṃ dattvaivam āhuḥ: "kathaṃ kulaputrānuttarāṃ samyaksaṃbodhim abhisaṃbhotsyase, yas tvaṃ sarvatathāgatatattvānabhijñatayā sarvaduṣkarāṇy utsahasīti".*; cp. also KPS pp. 135, 138.

[e] Cp. STTS 1,24,19, reading: *atha sarvārthasiddhir bodhisattvo mahāsattvaḥ sarvatathāgataiś coditaḥ samānas tataḥ āsphānakasamādhito vyutthāya sarvatathāgatān praṇipatyāhūyaivam āha: "bhagavantas tathāgatāḥ ājñāpayata!: 'kathaṃ pratipadyāmi? kīdṛśaṃ tattvam?'" iti.*

[f] Cp. STTS 1,24,20, reading: *evam ukte sarvatathāgatās taṃ bodhisattvam ekakaṇṭhenaivam āhuḥ: "'pratipadyasva, kulaputra, svacittapratyavekṣaṇasamādhānena prakṛtisiddhena rucijaptena mantreṇe!'ti. 'oṃ cittaprativedhaṃ karomi'."*

[g] Cp. STTS 1,25,21, reading: *atha bodhisattvah sarvatathāgatān evam āha: "ājñātaṃ me, bhagavantas tathāgatāḥ, svahṛdi candramaṇḍalākāraṃ paśyāmī" 'ti.*

[1] tattva° $\Sigma_{\text{-}B_2}$[a.c.]] satva° B_2[a.c.] • °saṅgrahe $\Sigma_{\text{-}\dot{N},B_2}$] °saṅgraha° Ṅ; °saṃṅgrahe B_2; *bsdus pa las* Tib.[B,Ṅ,T]; *'dus pa las* Tib.[-B,Ṅ,T]. [2] °e $\Sigma_{\text{-}\dot{N}}$] °eḥ Ṅ; *po* Tib. [3] °bodhi° $\Sigma_{\text{-}K_1}$[a.c.]] °bādhi° K_1[a.c.]. [4] ity $\Sigma_{\text{-}K_3}$] īty K_3. [5] śānto $\Sigma_{\text{-}\dot{N}}$] sānto Ṅ; *om.* Tib. [6] °cittaḥ STTS] °vajrasatvaḥ Ṅ; °satvavajra K_1, K_3, B_1, B_2; °sattvavajraḥ 𝔹𝕊; *byaṅ chub sems dpa' chen po'i thugs* Tib. [7] °aḥ $\Sigma_{\text{-}B_2}$] °a B_2. [8] sarvatathāgatā āhuḥ *em.* (*de bźin gśegs pa thams cad kyis bka' stsal pa* Tib.[-T])] sarve tathāgatā āhuḥ Ṅ; sarv(v)atathāgatāḥ prāhuḥ K_1, K_3[p.c.], B_2[p.c.], 𝔹𝕊; sarvvatathāgatā prāhuḥ K_3[a.c.], B_2[a.c.]; sarvvatathāgatāḥ prāhūḥ B_1; *de bźin gśegs pa thams cad kyi bka' stsal pa* Tib.[T]. [9] °aṃ $\Sigma_{\text{-}B_2}$] °a B_2. [10] °rāṃ $\Sigma_{\text{-}\dot{N},B_2}$] °āyāṃ Ṅ (blurred); °rā B_2.
[11] abhisaṃbhotsyase Ṅ, K_1[a.c.], B_1, B_2, 𝔹, $\mathbb{S}_{\text{ka,kha,mu}}$, STTS] abhisaṃbhokṣyase K_1[p.c.], 𝕊[em.]; a>ha<bhisaṃmbhotsyase K_3[p.c.]; *mṅon par rdzogs (par) bya sñam* Tib. [12] °tattvānabhijñayā *em.*] °tatvānabhijñāya Ṅ, K_1[p.c.], B_1; °tatvānubhijñāya K_1[a.c.], K_3, B_2; °tattvāny abhijñāya 𝔹; °tattvāny abhijñātuṃ 𝕊[em.]; °tattvānabhijñatayā STTS; *de kho na ñid mṅon par rtog(s) par* Tib.[-T]; *de kho na ñid mṅon par ma rtogs par* Tib.[T]. [13] duṣkarāṇy K_1[p.c.], 𝕊[p.c.]] duṣkarān Ṅ; duṣṭarāṇy K_1[a.c.], K_3, B_1, B_2; iṣṭatarāṇy 𝔹; duṣṭatarāṇy 𝕊[a.c.]; sarvaduṣkarāṇy STTS, Tib. (*dka' ba spyod pa thams cad la*). [14] utsahasīti Ṅ, K_1[p.c.], STTS] usahasīti K_1[a.c.], K_3, B_1; usaham iti B_2; upahasasīti 𝔹𝕊; upasahasīti $\mathbb{B}_{\text{MSS}}$; *spro ba (b)skyed ciṅ* Tib.[-C,D,P]; *spro ba (b)skyed cig* Tib.[C,D,P]. [15] °ārthasiddhir STTS] °ārthasiddhi° $\Sigma_{\text{-}B_2}$, °āthasiddhi B_2. [16] °gatā Ṅ, K_1, B_1, B_2] °gata K_3; °gatāḥ 𝔹; °gatāḥ! 𝕊; *gśegs pa* [...] *kyi* Tib. [17] ājñāpayeta *em.*] ājñā ājñāpayet Ṅ; ājñāpayet K_1, K_3, B_1, $\mathbb{B}_{\text{MSS}}$; ājñāpayat B_2; ājñāpayatha 𝔹[em.], 𝕊; ājñāpayata STTS; *bka' stsal par/du gsol* Tib. [18] °yāmi kīdṛśaṃ Ṅ, STTS] °yāmitīdṛśaṃ K_1[a.c.], K_3 (MSS °*n*), $\mathbb{S}_{\text{kha,ga}}$; °yāmītīdṛśan K_1[p.c.], B_1; °yām iti dṛśan B_2; °yāmīdṛśaṃ 𝔹𝕊; *ji/ci lta bu lags* | [...] *bsgrub par bgyi* Tib. [19] tattvam Ṅ, 𝔹𝕊, STTS, Tib. (*de kho na ñid (ni)*)] tantam K_1; tan tatvam K_3, B_1; tat tatvam B_2. [20] tathāgatā $\Sigma_{\text{-}\dot{N}}$] tathāgata Ṅ; sarvatathāgatās STTS, Tib. [21] °uḥ $\Sigma_{\text{-}B_2}$] °ū B_2. [22] °a sva° 𝔹𝕊, STTS, Tib.[-T] (*rigs kyi bu raṅ gi*)] °asya Ṅ; °as tva° K_1, K_3° °aṃ sva° B_1; °astya° B_2; *rigs kyi bu raṅ raṅ gi* Tib.[T] • °vekṣaṇa° $\Sigma_{\text{-}K_1,K_3,B_2}$] °vekṣeṇa K_1, K_3; °vakṣeṇa B_2; *rtog ciṅ* Tib.; • °dhānena $\Sigma_{\text{-}\dot{N}}$] °dhyānena Ṅ; *(g)źog la* Tib. [23] ruci° $\Sigma_{\text{-}B_2}$[a.c.]] ++ ci B_2[a.c.] (re-written) • °japtena Ṅ[p.c.], K_1[p.c.], B_1, 𝔹𝕊, STTS] °japtana Ṅ[a.c.], K_1[a.c.]; °ptena K_3; °ptana B_2: *zlos śiṅ* Tib.[B,Ṅ,T]; *(b)zlas śiṅ* Tib.[-B,Ṅ,T]. [24] citta° $\Sigma_{\text{-}\mathbb{S}}$] [sva]citta° 𝕊[em.]. [25] ājñātaṃ me STTS] ājñāta me Ṅ; ājñātaṃ K_1, K_3, B_1, B_2; ā jñāto 𝔹, $\mathbb{S}_{\text{kha,ga,mu}}$; arhanto 𝕊; *gda' bar* Tib. [26] °āḥ Σ] °aiḥ $\mathbb{B}_{\text{MSS}}$. [27] paśyāmīti *em.* (cp. STTS)] paśyāmi $\Sigma_{\text{-}\dot{N}}$; pasyāmi Ṅ.

sarvatathāgatā āhuḥ:[1] "prakṛtiprabhāsvaram[2] idaṃ kulaputra cittaṃ" ca*-
B_2 97$_1$ ndramaṇḍalavat.[3] candramaṇḍalaṃ[4] prakṛtiprabhāsvaraṃ[5] tadvaj[6] jñā-
nam.[a] [*II.vi*]

yathā[7] kramāc candramaṇḍalaṃ[8] paripūrṇaṃ[9] bhavati, tadvat prakṛti-
prabhāsvaraṃ[10] cittaratnam api[11] paripūrṇaṃ[12] bhavati. yathā candra-
K_3 36v$_1$; K_1 26v$_1$ maṇḍala*m āgantukakalābhiḥ[13] * sūryamaṇḍalaraśmyapagamāt[14] kramāt[15]
pūrṇaṃ dṛśyate, tadvat prakṛtipariśuddhaṃ cittaratnam[16] api sarvakleśa-
malakalaṅkāpagame[17] kramāt paripūrṇaṃ[18] buddhaguṇair dṛśyata[19] iti.[20]

$\mathbb{S}$ 141 advayasamatāvijaye 'pi –

B_1 63r$_1$ *oṁ sarvatathāgatajñānavajrasvabhāvātmako*[21] * *'ham* |[b] [*III.i*]

punar navamapaṭale[22] –

svacchaṃ hi sarvasattvānāṃ[23] cittaṃ śāntaṃ[24] prabhāsvaram |
aliptaṃ[25] vividhair[26] bhāvaiś[27] cittākhyā[28] tattvabhāvanā[29] ||*III.ii*||[c]

[a] Cp. STTS 1,25,21-23, reading: *sarvatathāgatāḥ procuḥ: "prakṛtiprabhāsvaram idaṃ, kulaputra, cittam. tad yathā parikarmyate tat tathaiva bhavati: tad yathāpi nāma śvetavastrarāgarañjanam" iti* (21). *atha sarvatathāgatāḥ prakṛtiprabhāsvaracittajñānasya sphīṭīkaraṇahetoḥ punar api tasmai bodhisattvāya, oṃ bodhicittam utpādayāmīty anena prakṛtisiddhena mantreṇa bodhicittam utpāditavantaḥ* (22). *atha bodhisattvaḥ punar api sarvatathāgatājñayā bodhicittam utpādyaivam āha: "yat tac candramaṇḍalākāraṃ tac candramaṇḍalam eva paśyāmi."* (23).

[b] *Advayasamatāvijaya* (ASV) chapter 3 (ed. Muyou 2011, p. 114). A variant of this *mantra* is preserved in several sources of the Buddhist tantric traditions, reading *oṁ śūnyatājñānavajrasvabhāvātmako 'ham.*

[c] ASV 9.7, reading *aliptair* in *pāda* c.

[1] sarvatathāgatā āhuḥ $\mathbb{S}^{conj.}$, Tib.$_{\text{-T}}$ (*de bźin gśegs pa thams cad kyis bka' stsal pa*)] *om.* Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}$; '*ayam aṁśaḥ kevalaṃ bhoṭamātṛkāyāṃ vartate*' $\mathbb{S}^{nt.}$; sarvatathāgatāḥ procuḥ STTS; *de bźin gśegs pa thams cad kyi bka' stsal pa* Tib.^{T}. [2] °prabhāsvaram K_1, K_3, B_1, B_2, $\mathbb{B}$, STTS] °prabhāsvarād Ṅ; °bhāsvaram $\mathbb{S}^{sil.}$; *'od gsal bas na* Tib. [3] candramaṇḍalavat $\Sigma^{Skt.}$] *zla ba lta bu ste* Tib. (→ *candravat*). [4] candra° $\Sigma_{\text{-Ṅ}}$] caṇḍra° Ṅ • °maṇḍalaṃ Ṅ, $\mathbb{BS}$, Tib.] °maṇḍala° K_1, K_3, B_1, B_2. [5] °prabhāsvaraṃ $\Sigma_{\text{-}K_1}$] °bhāsvaraṃ K_1; *'od gsal ba'i* Tib.$_{\text{-T}}$; *'od gsal ba* Tib.^{T}. [6] tadvaj Ṅ] tat K_1, K_3, B_1; tata B_2; tadvat $\mathbb{B}$; tadvad $\mathbb{S}$; *de ñid* Tib. (→ *tad eva*). [7] yathā $\mathbb{S}^{sil.}$, Tib. (*dper na*)] yathā° $\Sigma_{\text{-}\mathbb{S}}$. [8] candra° Ṅ, $\mathbb{B}^{em.}$ $\mathbb{S}$, Tib.] cakra° K_1, K_3, B_1, $\mathbb{B}_{MSS}$; ca B_2. [9] paripūrṇaṃ *em.*] paripūrṇṇa Ṅ; saṃpūrṇaṃ $\Sigma_{\text{-Ṅ,}B_2}$; saṃpūrṇa B_2; *rdzogs par* Tib. [10] °prabhāsvaraṃ $\Sigma_{\text{-}K_1,B_2}$] °bhāsvaraṃ K_1; °prabhāsvara° B_2; *'od gsal ba'i* Tib. [11] api $\mathbb{BS}$, Tib.$_{\text{-T}}$] adhi° Ṅ; iti K_1, K_3, B_1, B_2; *om.* Tib.^{T} (Tib.^{B,Ṅ} read an additional *rim gyis*). [12] paripūrṇaṃ $\Sigma_{\text{-}B_2}$] paripūrṇa B_2. [13] °kalābhiḥ $\Sigma_{\text{-Ṅ}}$] °malābhiḥ Ṅ; *dri ma la sogs pa daṅ bral źiṅ* Tib.^{B,Ṅ}; *dri ma rnams daṅ bral źiṅ* Tib.$_{\text{-B,Ṅ,T}}$; *dri ma daṅ bral źiṅ* Tib.^{T}. [14] sūry(y)a° $\Sigma_{\text{-}B_2}$, Tib. (*ñi ma'i*)] suryya° B_2 • °raśmyapagamāt $K_1^{p.c.}$, $\mathbb{B}^{em.}$ $\mathbb{S}$, Tib. (*'od zer daṅ bral ba las*)] °syāvabhāsāt Ṅ; °raśmyāpagamāt $K_1^{a.c.}$, B_1, B_2; °(ra)myāpagamāt K_3. [15] kramāt Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, Tib.$_{\text{-T}}$ (*rim gyis*)] kramām $K_1^{a.c.}$, K_3, B_1, B_2; *rims* Tib.^{T}. [16] citta° $\Sigma_{\text{-}K_3}$] cītta° K_3. [17] °āpagame Ṅ] °opagame K_1; °āpagake K_3, B_1, B_2 ("*Bindefehler*"); °āpagama° $\mathbb{BS}$; *daṅ bral źiṅ* Tib.$_{\text{-T}}$; *daṅ daṅ bral ba'i* Tib.^{T}. [18] °aṃ *em.*] °a° Σ; *yoṅs su rdzogs par* Tib. [19] °air dṛśyata *em.*] °ā dṛśyanta Ṅ; °ā dṛśyaṃte K_1; °ā dṛśyate K_3, B_1; °ā dṛśyata B_2; °aṃ dṛśyate $\mathbb{BS}$; *yon tan yoṅs su rdzogs par snaṅ ṅo* Tib.$_{\text{-B,Ṅ,T}}$ *yon tan thams cad rim gyis yoṅs su rdzogs par snaṅ ṅo* Tib.^{B,Ṅ}; *yon tan gyis yoṅs su rdzogs par snaṅ ṅo* Tib.^{T}. [20] iti $\Sigma_{\text{-}K_3}$] īti K_3; *om.* Tib. [21] °tathāgata° Ṅ, $\mathbb{BS}$, Tib.^{T}] °tathāgatā $\mathbb{S}^{a.c.}$, K_3, B_1, B_2; °tathāgato Tib.$_{\text{-T}}$ • °vajra° $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ • °svabhāvātmako $\Sigma_{\text{-}K_3}$] °svabhātmako K_3. [22] °e $\Sigma_{\text{-}K_3,B_1,B_2}$] °a K_3, B_1, B_2. [23] °sattvānāṃ $\Sigma_{\text{-}B_2}$] °satvānā B_2. [24] śāntaṃ $\Sigma_{\text{-Ṅ,}B_2}$] sāntaṃ Ṅ; śānta° B_2; *źi ba ñid ni* Tib.$_{\text{-T}}$; *źi ba ñid kyis* Tib.^{T}. [25] aliptaṃ $\Sigma_{\text{-Ṅ}}$] āliptaṃ Ṅ; aliptair ASV; *ma gos pa* Tib. [26] vividhair Ṅ, $\mathbb{BS}$, ASV] vividhai $\mathbb{S}^{a.c.}$, K_3, B_1, B_2; *du mas* Tib.$_{\text{-G,N,Q}}$; *du mar* Tib.^{G,N,Q}. [27] bhāvaiś $\Sigma_{\text{-}K_3,B_1,B_2}$] bhāveś K_3, B_1, B_2. [28] cittākhyā *em.*] cittākhyaṃ Ṅ (°*n*), ASV; cittāgghanta $K_1^{a.c.}$, K_3, B_1; cittādyantar° $K_1^{p.c.}$; cittāgghan B_2; cittād yat tat $\mathbb{BS}$; *ces bya de* Tib.$_{\text{-B,Ṅ,T}}$ (see Tib.$^{ed.}$); *ces bya ba de* Tib.^{B,Ṅ}; *źes pa* Tib.^{T}. [29] tattva° Ṅ, B_2, $\mathbb{BS}$, ASV] *om.* K_1, K_3, B_1 • °bhāvanā $\Sigma_{\text{-Ṅ}}$] bhāvanāṃ Ṅ; *de ñid* [...] *bsgom(s pa)* Tib.$_{\text{-T}}$; *de ñid* [...] *de ñid bsgom* Tib.^{T}.

buddhakāyavidhānajña[1] upabhuñjīta[2] tattvataḥ | 𝔹 83
anyathā[3] naiva sidhyanti sarvamantrādayaḥ[4] śubhāḥ[5] ||*III.iii*||[a]

punaś ca trayodaśame[6] paṭale[7] –

maṇḍalaṃ sarvabuddhānāṃ tattvajñānāṃ ca[8] maṇḍalam |
sādhakānām idaṃ tattvaṃ cintāmaṇim[9] ivodbhavaḥ[10] ||*III.iv*||[b]

guhyendumaṇitilake[11] tantrarāje 'pi kathitam[12] –

sarvāṅgabhāvanātītaṃ[13] kalpanākalpavarjitam[14] |
mātrā*bindusamātītam etan[15] maṇḍalam uttamam[16] ||*IV.i*||[c] Ṅ 19v1

punas tatraiva –

sa caiva[17] sarvabhāvena[18] sarvadā samavasthitaḥ[19] |
anādinidhanaḥ[20] sattvo[21] vajrasattvaḥ[22] paraṃ sukham[23] ||*IV.ii*||[d]

[a] ASV 9.8: *buddhabhāryāṃ vidhānajño upabhuñjīta tatvataḥ | anyathā naiva sidhyanti sarvvamantrāḥ śubhodbhavāḥ ||* (ed. Muyou 2011, p. 172).

[b] ASV 13.26: *mahāsamayamaṇḍalaṃ sarvvabuddhānāṃ tatvajñānaṃ ca maṇḍalaṃ | sādhakānāṃ īdṛśas taṃ cintāmaṇim ivotthitaṃ ||* (ed. Muyou 2011, p. 216).

[c] GMT, reading in Tibetan translation (Tōh. 477) *yan lag thams cad bsgom las 'das || rtog daṅ mi rtog rnam spaṅs pa || 'dren daṅ tshig las yaṅ dag 'das || 'di ni dkyil 'khor mchog ces bya ||* (D f. 251v). With reference to the *vyākhyātantra* this stanza is also found in the 4th chapter of the *Pradīpoddyotanaṭīkā* (p. 45), in the 7th chapter of the *Caryāmelāpakapradīpa* (CMP p. 65) and of Abhayākaragupta's *Āmnāyamañjarī* (f. 243v1) as well as in §18 of the *Dohākośaṭīkā* (DKṬ) wherein this stanza is likewise attributed to the GMT. Another citation is contained in chapter one of Kambala's *Sādhananidhi*, attesting *mātrābindusamākrāntaṃ* in *pāda* three (Göttingen MS "Xc 14/30" f. 8r1, NGMPP B 31/20 f. 6v7).

[d] GMT, reading in Tibetan translation (Tōh. 477) *de ñid dṅos po thams cad la || thams cad dus gsum mñam gnas te || rdo rje sems dpa' mchog tu bde || sems dpa' thog ma tha med yin ||* (D f. 254r). A variant of the second line is preserved in various Buddhist tantric sources, all reading *anādinidhanaḥ sattvo vajrasattvo mahārataḥ ||*.

[1] °kāya° Σ] °bhāryāṃ ASV • °vidhānajña B_2, 𝔹𝕊, Tib.^{T} (*'i cho ga śes*)] °vidhānajñā Ṅ; °vidhānajñe K_1, B_1; °vidhāne jñe K_3; vidhānajño AVS; *yi cho ga źes* Tib.$_{\text{-T}}$. [2] °bhuñjīta $\Sigma_{\text{-}B_2}$] °bhuñjāga B_2. [3] anyathā $\Sigma_{\text{-Ṅ}}$] anayo Ṅ. [4] °mantrādayaḥ K_1, K_3, B_1, B_2, 𝕊, Tib.$_{\text{-T}}$ (*sṅags la sogs pa kun*)] °tantrādayaḥ Ṅ; °mantrodayāḥ 𝔹, $\mathbb{S}_{ka,mu}$; °mantrāḥ ASV; *sdogs la sogs pa kun* Tib.^{T}. [5] śubhāḥ $\Sigma_{\text{-Ṅ}}$] subhāḥ Ṅ; śubhodbhavāḥ ASV. [6] trayodaśame Ṅ, K_1, K_3, B_1, B_2] trayodaśe 𝔹𝕊; *bcu gsum pa las* Tib. [7] paṭale K_1, K_3, 𝔹𝕊] paṭaleḥ Ṅ; paṭala B_1, B_2, *le'u* Tib. [8] °jñānāṃ ca K_1, K_3, B_1, B_2 (MSS °*āñ ca*), 𝕊, $\mathbb{B}_B$, ASV] °jñānaṃ Ṅ; °jñānāc ca 𝔹, $\mathbb{S}_{ka,mu}$; *śes pa'i* Tib. [9] °maṇim Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_N$, ASV] °maṇir 𝔹𝕊; *nor bu* Tib. [10] ivodbhavaḥ *em.*] ivodbhavaṃ Ṅ; ivādbhūtam $K_1^{a.c.}$, K_3, B_1; ivādbhutam $K_1^{p.c.}$, B_2, 𝔹𝕊; ivotthitaṃ ASV; *lta bur bśad* Tib.$_{\text{-T}}$; *ltar bśad* Tib.^{T} (hypometrical). [11] guhyendu° $\Sigma_{\text{-}K_3,B_1,B_2}$] guhyandu° K_3, B_1; guhyandū° B_2 • °maṇitilake 𝕊] °maṇ>ḍ<itilaka° $Ṅ^{p.c.}$, Tib. (*zla gsaṅ nor bu('i) thig le'i*); °maṇitilakaṃ K_1, K_3, B_1, B_2, $\mathbb{BS}^{a.c.}$. [12] 'pi kathitam $\Sigma_{\text{-Ṅ}}$ (no *avagraha* in MSS)] kathaṃ Ṅ. [13] sarvāṅga°$\Sigma_{\text{-}K_1}$] sarvāṅgaṃ K_1. [14] kalpanākalpavarjitam $\Sigma_{\text{-}K_3}$] kalpanāvalpakalparjjitaṃ K_3. [15] etan K_1, K_3, B_2, 𝔹𝕊, Tib. (*'di ni*)] tam eva Ṅ (blurred); etata B_1. [16] uttamam $\Sigma_{\text{-}B_2}$] uttama B_2. [17] sa caiva 𝔹𝕊] sa eva Ṅ, Tib. (*de ñid*); sa cevaṃ $K_1^{a.c.}$; sa caivaṃ $K_1^{p.c.}$; sa ceva K_3, B_1, B_2. [18] sarvabhāvena Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$] sarvasabhāvena $K_1^{a.c.}$, K_3, B_1 ("*Bindefehler*"); sarvasabhā - - - - ve na B_2; *dṅos po thams cad kyi* Tib.^{T}. [19] °aḥ $\Sigma_{\text{-Ṅ}}$] °aṃ Ṅ. [20] anādinidhanaḥ $\Sigma_{\text{-}K_1^{p.c.}}$] anādir nidhanaḥ $K_1^{p.c.}$. [21] sattvo Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*sems dpa' ni*)] satvā $K_1^{a.c.}$, K_3, B_1, B_2. [22] °sattvaḥ Ṅ, 𝔹𝕊] °satva° K_1, K_3, B_1, B_2; *sems dpa'* Tib. [23] paraṃ sukham Ṅ (°*ṃ*), K_1, 𝔹𝕊] °parasukham K_3, B_1, B_2; *bde ba'i mchog* Tib.

punaḥ[1] –

bodhicittād ṛte[2] nānyat[3] saukhyam asti[4] tridhātuke[5] |
bodhicittamayaṃ[6] saukhyaṃ sarvasaukhyaprasarpaṇam[7] ||*IV.iii*||[a]

B_2 98$_1$ mahāsamayatattve[8] 'pi nirdiṣṭam[9] –

ahaṃ ca kāmarūpāgraḥ[10] sarvabuddhair adhiṣṭhitaḥ[11] |
mayāpi dharmakāyāgrāḥ[12] sarvabuddhā hy adhiṣṭhitāḥ[13] ||*V.i*||[b]

$\mathbb{S}$ 142 punaś ca –

B_1 63v$_1$ surato[14] bha*gavān nityo[15] vajrasattvo mahāsukham[16] |
ataḥ[17] prasūtir[18] yasmāt teṣām idaṃ[19] tattvaṃ ca[20] lakṣase[21] ||*V.ii*||[c]

punaś ca[22] –

mahāsattvo mahāvajro[23] vajrasattvas[24] tad[25] ucyate |
† 而此最上大三昧　一切諸佛不違越 †[26] ||*V.iii*||[d]

[a] GMT, reading in Tibetan translation (Tōh. 477) *byaṅ chub sems med bde byed gźan* || *'jig rten gsum po 'dir med do* || *thams cad byaṅ chub sems ṅo bo* || *bde ba kun gyis tshim par 'gyur* || (D f. 298v).

[b] Taishō 883: 我以諸佛加持力 從佛最上化中生　而彼諸佛加持力　從我最上法身出 (18:458a 14-15). A variant of this stanza is found in the *rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro* (**Śrīvajraḍākanāmamahātantrarājā*, Tōh. 370, D f. 330r) and its Ṭīkā (Tōh. 1503, D f. 263r), both reading *ṅa ni 'dod pa'i gzugs kyi mchog* || *saṅs rgyas kun gyis byin brlabs pa* || *ṅa ñid chos kyi sku yi mchog* || *saṅs rgyas kun gyi bdag po yin* ||.

[c] Taishō 883: 諸佛常住妙樂法　即金剛手大樂門 一切從是大樂生　應當尊敬如父想 (18:458c 24-25).

[d] Taishō 883: 彼大金剛大薩埵　共立金剛薩埵名　而此最上大三昧　一切諸佛不違越 (18:459c 4-5).

[1] punaḥ Ṅ, K_1, $\mathbb{BS}$ (MSS °*r*), Tib.$_{\text{-C,D,P}}$ (*yaṅ*)] puna K_3, B_1, B_2; *om.* Tib.$^{\text{C,D,P}}$. [2] ṛte $\Sigma_{\text{-Ṅ}}$] ṛgyate Ṅ; *ma gtogs pa'i* Tib. [3] nānyat $\Sigma_{\text{-Ṅ,B}_1\text{,B}_2}$] (n)āparaṃ Ṅ; nānyata B_1, B_2. [4] saukhyam asti $\Sigma_{\text{-Ṅ}}$] saukhyaṃ svasti Ṅ. [5] tridhātuke $\Sigma_{\text{-Ṅ,B}_2}$] (loke) tridhātuke Ṅ (blurred, hardly legible); tridhātukai B_2. [6] °mayaṃ $\Sigma_{\text{-K}_3}$] °mamayaṃ K_3. [7] sarva° $\Sigma_{\text{-K}_3}$] sairva° K_3 ● °prasarpaṇam $\Sigma_{\text{-B}_2}$] °pra - - - - sarpaṇam B_2. [8] mahāsamayatattve Ṅ, $K_1{}^{\text{p.c.}}$, K_3, B_1] mahāsamaye tatve $K_1{}^{\text{a.c.}}$; mahāsamaye gatve B_2; mahāsamayatantre $\mathbb{BS}$; *'dus pa'i dam tshig (gi) de kho na ñid las* Tib. [9] nirdiṣṭam $\Sigma_{\text{-K}_3\text{,B}_2}$] nidiṣṭam K_3; nidiṣṭima B_2. [10] kāmarūpāgraḥ Ṅ, $K_1{}^{\text{a.c.}}$, B_1, $\mathbb{BS}$] kāmarūpāgrāḥ $K_1{}^{\text{p.c.}}$; kāmapārūpāgra | K_3; kārūpāgraḥ B_2; *'dod daṅ gzugs mchog tu* Tib. [11] °aḥ $K_1{}^{\text{p.c.}}$, $\mathbb{BS}$] °aṃ Ṅ; °am $K_1{}^{\text{a.c.}}$, K_3, B_1, B_2. [12] °kāyāgrāḥ $\Sigma_{\text{-Ṅ,B}_2}$] °kāgryāḥ Ṅ; °kāyāgrā B_2. [13] hy adhiṣṭhitāḥ Ṅ, $K_1{}^{\text{p.c.}}$, $\mathbb{BS}$] hṛdiṣṭhitāḥ $K_1{}^{\text{a.c.}}$, B_1; hṛdi dhiṣṭitāḥ K_3; hy adhiṣṭitāḥ B_2; hṛdi sthitā $\mathbb{B}_{\text{H,B}}$; *byin gyis brlabs* Tib. [14] surato $\Sigma_{\mathbb{S}}$ (*rab dgyes* Tib.)] sugato $\mathbb{S}^{\text{sil.}}$. [15] nityo $\Sigma_{\text{-Ṅ}}$] nityā Ṅ. [16] °sukham Ṅ (°*ṃ*)] °sukhaḥ $\Sigma_{\text{-Ṅ,B}_2}$; °sukha B_2. [17] ataḥ $K_1{}^{\text{p.c.}}$, $\mathbb{BS}$] astu Ṅ; ata $K_1{}^{\text{a.c.}}$, K_3, B_1, B_2; cp. Tib.$^{\text{ed.}}$. [18] prasūtir $\Sigma_{\text{-K}_3\text{,B}_2}$] prasutir K_3, B_2; *skyes pas na* Tib. [19] teṣām idaṃ Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}_{\text{MSS}}$, $\mathbb{S}_{\text{ga}}$] tasmād idaṃ $\mathbb{BS}$; tasmād iṣṭaṃ tatvaṃ na $\mathbb{S}_{\text{bho}}$; *de rnams* [...] *'di ni* Tib. (cp. Tib.$^{\text{ed.}}$). [20] tattvaṃ ca *conj.* (see nt. in annotated transl.)] na ca Ṅ, $\mathbb{B}$; ca na ca K_1, K_3, B_1, B_2, $\mathbb{S}_{\text{ka,kha,mu}}$; ca na $\mathbb{S}$; *de ñid* Tib. (cp. Tib.$^{\text{ed.}}$). [21] lakṣase Ṅ (blurred), K_1, K_3, B_1, B_2] lakṣyate $\mathbb{BS}$; *'dod* Tib. [22] punaś ca $\Sigma_{\text{-K}_3}$] punaś cā° K_3; *yaṅ* Tib. [23] °o $\mathbb{BS}$] °aṃ Ṅ, K_1, K_3, B_1, B_2, $\mathbb{S}_{\text{ga}}$. [24] °as $\mathbb{BS}$] °a Ṅ, K_3, B_1, B_2; °aṃ K_1, $\mathbb{S}_{\text{ga}}$. [25] tad $\Sigma_{\text{-Ṅ}}$] gad B_2. [26] † 而此最上大三昧　一切諸佛不違越 † Taishō 883, 18: 459c05 (see nt. in annotated transl.)] tasya ta(t)tvaṃ Ṅ, K_1, K_3, B_1, B_2, $\mathbb{B}$, $\mathbb{S}^{\text{a.c.}}$; tasya sattvam $\mathbb{S}^{\text{em.}}$; '*ayam aṃśo nāsti bhoṭapāṭhe*' $\mathbb{S}^{\text{nt.}}$; *de yi* Tib.$_{\text{-T}}$; *de'i* Tib.$^{\text{T}}$.

anādinidhanaḥ[1] sattvo vajrasattvo[2] mahārataḥ | ⌜SN$_A$ 7r$_1$, SN$_B$ 6r$_2$⌝
⌜samantabhadraḥ[3] sarvātmā bodhir buddhas[4] tridhātukaḥ[5] ||*V.iv*||⌝[a]
sthāvaraḥ[6] sarva evāsau[7] mahāvajro mahāvaraḥ[8] |
jaṅgamaś cittasaṃskāraḥ[9] sarvakṛt sarva eva hi ||*V.v*||[b]

uktaṃ ca * māyājāle 'pi[10] – K$_3$ 37r$_1$

jñānaikacakṣur[11] amalo[12] jñānamūrtis[13] tathāgataḥ[14] |
⌜niṣkalaḥ[15] sarvago vyāpī[16] sūkṣmo 'bījam anāsravaḥ[17] ||*VI.i*||[c]

bodhicittapaṭale[18] saptame[19] –

anutpanneṣu dharmeṣu[20] anakṣara[21] anālaye[22] |⌝[23]
jalpakalpanayā[24] varjya utpādo[25] 'yaṃ pragīyate ||*VI.ii*||[d]

[a] Taishō 883: 即彼根本無性法　是爲三昧眞實門　金剛大樂普賢身　三界同悟本眞覺 (18:459c 6-7). A variant of this stanza is preserved in several Buddhist tantric sources, e.g., in STTS (v. 2530), GSMV (v. 311), *Vajrāvalī* (p. 430), HSP (p. 8), KYT (+ *Ratnāvalī* p. 98) and the *Saṃkṣiptābhiṣekavidhi* (p. 414), reading *vajragarvā patiḥ patiḥ* in the final *pāda*. The second half is also found in Kambala's *Sādhananidhi* (SN$_A$ f. 7r$_1$, SN$_B$ f. 6r$_2$).

[b] Taishō 883: 如是最初器世間　及彼衆生諸心行　金剛眞實性所持　一切所作亦如是 (18:459c 8-9). Cp. SBS 1.15: *sthāvaraḥ sarva evāsau vicitravividho bhavet | jaṅgamaḥ sarvato viśvaḥ sarvadā hi bhavaty asau ||*.

[c] The first line is preserved as MNS / BSS 108 v. 100cd (chapter 8: *pratyavekṣaṇājñānagāthā* + commentaries); the second line is preserved as v. 97cd MNS / BSS 108 (+ commentaries), in the VP (VP vol. 2, p. 78) and *Ṣaṭsāhasrikāhevajraṭīkā* v. 2.3ab.

[d] Preserved in Tibetan translation in Tōh. 466, reading *chos rnams skye ba med pa ste || g.yo ba med ciṅ gnas pa med || rtog pa'i dri ma spaṅs pa 'di || bskyed par bya źes rab tu gsuṅs ||* (D f. 329r). With reference to the *Māyājālatantra* the same verse is quoted in HSS 7: *anutpanneṣu dharmeṣu anakṣare anālaye | jalpakalpanayā varjyo* (?) *utpādo* [']*yaṃ pragīyate ||* (f. 75v$_2$).

[1] anādinidhanaḥ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊] anyadinidhanaḥ K$_1$$^{a.c.}$, B$_1$, B$_2$; anyoditidhanaḥ K$_3$; *thog mtha' med* Tib. [2] °o Ṅ, 𝔹𝕊, Tib.] °e K$_1$, K$_3$, B$_2$, 𝕊$_{ga}$; °a° B$_1$. [3] °bhadraḥ K$_1$, B$_1$, B$_2$, SN$_A$, 𝔹𝕊, Tib.] °bhadra° Ṅ, K$_3$, SN$_B$. [4] bodhir buddhas *em.*] bodhibuddha° Ṅ, K$_1$, K$_3$, B$_1$, B$_2$; bodhir buddhaḥ s° SN$_A$; bodhibuddhas SN$_B$, 𝔹𝕊; *saṅs rgyas byaṅ chub.* [5] tridhātukaḥ Ṅ, B$_2$, SN$_B$, 𝕊, Tib. (*khams gsum pa*)] tridhātukeḥ K$_1$$^{a.c.}$, K$_3$; tridhātukaiḥ K$_1$$^{p.c.}$; tridhātuke B$_1$, 𝔹, 𝕊$_{ka,kha,mu}$; tridhātujaṃ SN$_A$. [6] sthāvaraḥ Σ$_{\text{-}Ṅ}$] sthāvara° Ṅ; *mi rgyu* Tib. [7] evāsau *em.*] evā(syā) Ṅ; evāgro Σ$_{\text{-}Ṅ}$; *'di yin* Tib. [8] °varaḥ Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, Tib. (*mchog*)] °valaḥ 𝔹; °balaḥ 𝕊$^{sil.}$. [9] °saṃskāraḥ *em.*] °saṃskārā Ṅ; °saṃskārāt Σ$_{\text{-}Ṅ}$; *'dus byas te* Tib. [10] māyājāle 'pi Ṅ$^{p.c.}$, K$_1$, B$_2$, 𝔹𝕊, Tib. (*sgyu 'phrul dr(w)a ba las kyaṅ*)] māyājālapi Ṅ$^{a.c.}$, B$_1$; māyājālāpi K$_3$. [11] °cakṣur Σ$_{\text{-}Ṅ}$] °car Ṅ. [12] amalo 𝔹𝕊, Tib. (*dri ma med*)] amalolo Ṅ (dittography); amaro K$_1$, K$_3$, 𝔹$_B$, 𝕊$_{kha}$; amano B$_1$; amalā B$_2$; amaṇo 𝔹$_H$. [13] °mūrtis Σ$_{\text{-}B_2}$] °mūtti B$_2$. [14] °aḥ Σ$_{\text{-}B_2}$] °a B$_2$. [15] niṣkalaḥ Ṅ, K$_1$$^{p.c.}$, 𝕊] niṣkala° K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$$^{p.c.}$; *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); niṣphalaḥ 𝔹, 𝕊$_{ka,kha,mu}$; *mi 'gyur* Tib. [16] (°)sarvago vyāpī Σ$_{\text{-}B_2}$] *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); °sarvago vyāpi B$_2$$^{p.c.}$. [17] sūkṣmo 'bījam anāsravaḥ *em.* (*phra źiṅ zag med sa bon bral* Tib.)] sūkṣmā(d b)ījasamāsrava Ṅ; sukṣmo bījam anāśravo K$_1$$^{a.c.}$ (°*o* changed to °*aḥ*), K$_3$, B$_1$; *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); sūkṣmabījam anāśravaḥ B$_2$$^{p.c.}$, 𝔹, 𝕊$_{ka,kha,mu}$; sūkṣmo bījam anāsravaḥ 𝕊. [18] bodhicittapaṭale Ṅ] bodhicittitpādapaṭala° K$_1$; bodhicitto paṭala° K$_3$; bodhicittodapaṭala° B$_1$; *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); bodhicittotpāda° B$_2$$^{p.c.}$; bodhicittotpādaḥ 𝔹𝕊, 𝔹$_B$; bodhicittodayapaṭalaḥ 𝔹$_H$; bodhicittapaṭalaḥ 𝔹$_N$; bodhicittotpādapaṭalaḥ 𝕊$_{kha}$; *byaṅ chub sems kyi le'u las* Tib.^{B,Ṅ,T}; *byaṅ chub sems dpa'i le'u las* Tib.$_{\text{-}B,Ṅ,T}$ (Tib.^{T} adds a final *kyaṅ*). [19] saptame Ṅ] °saptame K$_1$; °saptamaḥ K$_3$, B$_1$; *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); prathamapaṭala B$_2$$^{p.c.}$ (no *daṇḍa*); saptamapaṭale 𝔹𝕊; prathamapaṭalaḥ 𝔹$_B$; saptamaḥ 𝔹$_{H,N}$, 𝕊$_{kha}$; *le'u bdun pa* Tib.^{B,Ṅ,T}; *le'u bdun pa'i* Tib.$_{\text{-}B,Ṅ,T}$. [20] anutpanneṣu dharmeṣu Σ$_{\text{-}B_2}$$^{a.c.}$] *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23). [21] anakṣara *em.* (cf. HSS 7)] anakṣaram Σ$_{\text{-}B_2}$$^{a.c.}$; *om.* B$_2$$^{a.c.}$ (see p. 213, nt. 23); *'gyur ba med ciṅ* Tib. (see next nt.). [22] anālaye Ṅ, Tib.^{B,Ṅ,T} (*gnas med la*)] anālayam K$_1$, 𝔹𝕊, Tib.$_{\text{-}B,Ṅ,T}$ (*med*); anālaya K$_3$, B$_1$; *om.* B$_2$$^{a.c.}$ (see next nt.); anālayaḥ B$_2$$^{p.c.}$. [23] niṣkalaḥ [...] anālaye Σ$_{\text{-}B_2}$$^{a.c.}$] *om.* B$_2$$^{a.c.}$ (added in upper margin). [24] jalpa° *em.* (cf. HSS 7)] kalpaṅ Ṅ; kalpa° Σ$_{\text{-}Ṅ}$; *smra ba'i tshul* Tib. [25] varjya utpādo 𝔹𝕊] varjjyotpādo Ṅ; varjjo utpādo K$_1$$^{a.c.}$, K$_3$, B$_1$; vajjro utpādo K$_1$$^{p.c.}$; vajjo utpādo B$_2$; *spaṅ(s)* [...] *bskyed par bya źes* Tib.

punas tatraiva –

prakṛtiprabhāsvarā[1] dharmā ādiśuddhā hy anāvilāḥ[2] |
na bodhir[3] nāpi[4] buddhatvaṃ na sattvo nāpi jīvanā[5] ||*VI.iii*||[a]

𝕊 143; Ṅ 20r$_1$ śrīvajramaṇḍalālaṅ*kāre[6] nigaditam –

⌜SN$_A$ 3v$_{1\text{-}2}$, SN$_B$ 3r$_{1\text{-}2}$⌝ ⌜sarvatra[7] sarvadhātau tu sarvasattveṣu[8] sarvataḥ[9] |
sarvakāyaṃ samavyāpya[10] cittadhāreva[11] saṃsthitā[12] ||*VII.i*||[b]

B$_1$ 64r$_1$ anāsravā acintyā ca[13] nirmalā nirmamā[14] svayam |
śūnyā gaganasamā[15] caiva[16] bhāvābhāvavivarjitā[17] ||*VII.ii*||[c]

𝔹 85 ⌜anādinidhanā[18] śāntā[19] sarvadharmeśvarī tanum[20] |
⌜SN$_A$ 3v$_2$, SN$_B$ 3r$_2$⌝ bibhratī[21] sarvarūpāṇi satyadvayasamāśritā[22] |⌝
B$_2$ 99$_1$; K$_1$ 27r$_1$ ⌜paramā paramārthena[23] dharmakāyeti sā * smṛtā ||*VII.iii*||[d]

sarvendriyaṃ[24] ca vijñānaṃ[25] cittaṃ[26] sarvatra sarvataḥ |
⌜SN$_A$ 3r$_{3\text{-}5}$, SN$_B$ 2v$_{5\text{-}6}$⌝ manovijñānam[27] iti khyātā[28] prajñā buddhir matiḥ smṛtiḥ[29] |

[a] Preserved in Tibetan translation in Tōh. 466, reading *chos rnams raṅ bźin 'od gsal ba || gzod nas dag ciṅ rñog pa med || sems can med ciṅ srog kyaṅ med || saṅs gyas ñid daṅ byaṅ chub med ||* (D f. 329v); *pāda*s ab = *Anāvilatantra* 10cd (fol. 14r$_{1\text{-}2}$).

[b] Tōh. 490 (= O 123): *kun nas sems can rnams kyi yum || sems can kun gyi thams cad du || thams cad lus la mñam par khyab || sems kyi rgyun bźin legs par źugs ||* (D f. 53v). Preserved in Skt. in chapter one of Kambala's SN (SN$_A$ f. 3v$_1$, SN$_B$ f. 3r$_1$; Tib.: Tōh. 1401 (D f. 3v)).

[c] Ibid.: *zag pa med ciṅ bsam mi khyab || dri ma med ciṅ ṅaṅ gis stoṅ || nam mkha' daṅ ni mtshuṅs 'dra ba || dṅos daṅ dṅos med rnam par spaṅs ||* (D f. 53v). See also SN (SN$_A$ f. 3v$_1$, SN$_B$ f. 3r$_1$; Tōh. 1401 (D f. 3v)).

[d] Ibid. (Tōh. 490): *thog ma tha ma med ciṅ źi || chos rnams kun gyi dbaṅ phyug sku || sdig pa kun las rnam par grol || bden pa gñis la rnam par gnas || dam pa daṅ ni dam pa'i don || chos kyi sku ru de bśad do ||* (D f. 53v). Cf. SN (SN$_A$ f. 3v$_2$, 3r$_2$ & SN$_B$ f. 3r$_2$, 2v$_5$; Tōh. 1401 (D f. 3vr)).

[1] prakṛtiprabhāsvarā $\Sigma_{\text{-}\mathbb{B}}$] prakṛ[tyā]bhāsvarā 𝔹. [2] hy anāvilāḥ Ṅ, 𝔹𝕊] hy anāvilā K$_1$, K$_3$, B$_2$; hy anāvinā B$_1$; kṛtā vinā $\mathbb{B}_{H,N}$; *rñog pa med* Tib.$_{\text{-}G,N,Q}$; *rtog pa med* Tib.^{G,N,Q}. [3] na bodhir K$_1$$^{p.c.}$, 𝔹𝕊, Tib.^{B,Ṅ,T} (*byaṅ chub med*)] na bodhi Ṅ, K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$; *byaṅ chub sems* Tib.$_{\text{-}B,Ṅ,T}$. [4] nāpi $\Sigma_{\text{-}Ṅ}$] vāpi Ṅ. [5] jīvanā Ṅ] jivitā K$_1$; jīvitā K$_3$, B$_1$, B$_2$, 𝔹𝕊; *srog* Tib. [6] °maṇḍalālaṅkāre 𝔹𝕊, Tib.$_{\text{-}G}$ (*dkyil 'khor gyi rgyan las*)] °maṇḍalālaṃlaṅkāre Ṅ (dittography); °maṇḍālaṃkāre K$_1$; °maṇḍālaṃkāra° K$_3$, B$_1$ (haplography?); °maṇḍalakāra° B$_2$; *dkyil 'khor gyis rgyan las* Tib.^{G}. [7] sarvatra $\Sigma_{\text{-}K_1}$$^{a.c.}$, Tib.$_{\text{-}T}$] *om.* K$_1$$^{a.c.}$; *sems can du ni* Tib.^{T}. [8] °sattveṣu Ṅ, SN, Tib. (*sems can kun la*)] °satva K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$; °sattvaṃ ca K$_1$$^{p.c.}$, $\mathbb{S}_{ga}$; °sattvāś ca 𝔹𝕊. [9] °taḥ $\Sigma_{\text{-}Ṅ,K_3}$] °ta Ṅ, K$_3$, B$_2$; *thams cad du* Tib. [10] °kāyaṃ samavyāpya *em.* (*lus* [...] *ni mñam par khyab* Tib.)] °kāryaṃ samavyāpya Ṅ; °kāyaṃ mayaṃ vyāpya K$_1$$^{a.c.}$, K$_3$, B$_1$; °kāyamayaṃ vyāpya K$_1$$^{p.c.}$, B$_2$, 𝔹𝕊; °kāyam asaṃ>m<bhavo SN$_A$$^{p.c.}$; °kāya>m<m avyāpya SN$_B$$^{p.c.}$. [11] cittadhāreva $\Sigma_{\text{-}K_1,SN_A}$] cirttaṃ dhāreva K$_1$$^{a.c.}$; cittaṃ dhareva K$_1$$^{p.c.}$; cittādhāreva SN$_A$; *sems can khams bźin* Tib.^{B,G,N,Ṅ,Q}; *sems can khyab bźin* Tib.^{C,D,P}; *sems ni rgyun bźin* Tib.^{T}; *sems kyi rgyun ltar* Tib.$^{𝕊^{nt.}}$. [12] °ā $\Sigma_{\text{-}Ṅ}$] °ṃ Ṅ. [13] anāsravā acintyā ca *em.* (*zag pa med daṅ bsam mi khyab* Tib.^{B,Ṅ,T})] anāsravā acintāc ca Ṅ; anāśravācintāś ca K$_1$$^{a.c.}$; anāśravācintā ca K$_1$$^{p.c.}$, K$_3$, B$_1$, B$_2$ (hypometrical); anāśravā[di]cintā ca 𝔹; anāśravāpy acintā ca 𝕊; anāśravā acintyā ca SN; *zag pa med kyaṅ bsam mi khyab* Tib.$_{\text{-}B,Ṅ,T}$. [14] nirmamā K$_1$$^{a.c.}$, K$_1$$^{pp.c}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, SN] nirmmalā Ṅ; nirmamāḥ K$_1$$^{p.c.}$; *ṅa med* Tib. [15] gagana° $\Sigma_{\text{-}Ṅ,K_3}$] māra° Ṅ; magasā° K$_3$ • °ā SN, 𝔹𝕊, Tib. (*daṅ mñam*)] °āś Ṅ, $\mathbb{B}_{MSS}$; °aś K$_1$, K$_3$, B$_1$, B$_2$. [16] caiva $\Sigma_{\text{-}B_2}$] ceva B$_2$. [17] bhāvā° $\Sigma_{\text{-}Ṅ,B_1}$] bhāva° Ṅ; tāvā° B$_1$ • °varjitā K$_1$$^{p.c.}$, SN, 𝔹𝕊, Tib.] °varjitaṃ Ṅ; °varjjītāḥ K$_1$$^{a.c.}$, K$_3$; °varjjitāḥ B$_1$; °vajjītāḥ B$_2$. [18] °ā K$_1$$^{p.c.}$, SN, 𝔹𝕊] °āḥ Ṅ, K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$. [19] °ā K$_1$$^{p.c.}$, SN$_A$, 𝔹𝕊] °āḥ Ṅ, K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$; °a° SN$_B$. [20] °dharmeśvarī tanum Ṅ (°*m*)] °dharmeśvarīva tam K$_1$, K$_3$, B$_1$; °dhammeśvarīva tama B$_2$; °dharmeśvarī(vibhu) SN$_A$; °dharmeśvarīn tanuṃ SN$_B$; °dharmeśvarī ca sā 𝔹𝕊; *dbaṅ phyug sku* Tib. [21] bibhratī K$_1$$^{p.c.}$, SN$_A$, 𝔹𝕊] vibhrānti Ṅ; bibhrati K$_1$$^{a.c.}$, B$_1$, SN$_B$; vibhramati K$_3$; cibhrati B$_2$; bibharti V. Bhattacharya 1943, cxlii, nt. 26; *'byor pa ste* Tib. (cp. Tōh. 490). [22] satyadvaya° $\Sigma_{\text{-}Ṅ^{a.c.},SN_B}$] svatyadvaya° Ṅ$^{a.c.}$; satyadvayaṃ SN$_B$; *bden pa gñis la* Tib. • °ā $\Sigma_{\text{-}Ṅ}$] °āḥ Ṅ. [23] paramārthena $\Sigma_{\text{-}Ṅ,K_3,B_2}$, Tib.$_{\text{-}G,N,T,Q}$ (*dam pa'i don gyis ni*)] param arthena Ṅ; pamārthena K$_3$; paramāthena B$_2$; *dam pa'i don gyis na* Tib.^{G,N,T}; *dag pa'i don gyis na* Tib.^{Q}. [24] °endri° $\Sigma_{\text{-}K_3}$] °anndri° K$_3$. [25] °aṃ $\Sigma_{\text{-}K_1}$] °a° K$_1$. [26] cittaṃ $\Sigma_{\text{-}Ṅ,K_1}$] citta Ṅ; °cittaṃ K$_1$; *sems can* Tib. (cp. Tib.$^{ed.}$). [27] °vijñānam K$_1$, K$_3$, B$_1$, B$_2$, $\mathbb{S}_{kha,ga}$ (hypermetrical), Tōh. 490 (*yid kyi rnam śes*)] °vijñāna° Ṅ; °jñānam SN$_A$, 𝔹𝕊; ††$_{6\text{-}7}$ nam SN$_B$; *rnam śes* Tib.$_{\text{-}T}$; *rnam pa* Tib.^{T}.

vipaśyanā[1] sarvajñānaṃ[2] jñeyakleśavyavadānataḥ[3] ||*VII.iv*||[a ¬b]

śāśvatocchedanirmuktā[4] antadvayavivarjitā[5] |
saṃvṛtyā paramārthena[6] dvidhā tasyāḥ[7] prakalpanā ||*VII.v*||[c]

⌜yathendhanaṃ[8] samāśritya[9] tejobījaṃ tu saṃsthitam[10] | ⌜SN$_A$ 3v$_2$,
tileṣu vā yathā tailam[11]¬ ikṣo rasaḥ[12] prakalpitaḥ[13] | SN$_B$ 3r$_{2-3}$¬
puṣpeṣu[14] vā yathā gandho dadhni navanītakaṃ yathā[15] ||*VII.vi*||[d]

sarvatra sarvasattveṣu sthāvare[16] jaṅgameṣu ca |
rūpārūpagatā vāpi[17] mahāmudrā pratiṣṭhitā[18] ||*VII.vii*||[e]

punaḥ[19] –

jñānam amaraṇam anakṣaram[20] aghoṣam[21] ādiśuddhaṃ[22] vimalaṃ[23] pra-
bhāsvaram[24] anabhilāpya*m iti. [*VII.viii*][f] B$_1$ 64v$_1$

[a] Ibid.: *dbaṅ po kun kyaṅ rnam par śes || sems daṅ thams cad thams cad du || yid kyi rnam śes źes su bśad || śes rab blo daṅ blo gros dran || lhag mthoṅ daṅ ni ye śes kun || kun nas ñon moṅs rnam par byaṅ* || (D f. 53v).

[b] Cp. SN: *paramā paramārthena dharmakāyeti sā smṛtā | vipaśyanā* (SN$_B$: *dharmmakā†e ††$_6$ yena*) *sarvajñajñānasya ramyā iti ca kathyate || acintyasthiracalasarvabhāvasvabhāvena* (SN$_B$: *acitta°*) *sahajānandapradīpā sā | sarvātmanīti* (SN$_A$: *sarvā ātmanīti*) *sarvendriyaṃ* (SN$_B$: *°a*) *ca vijñānaṃ cittaṃ sarvatra sarvataḥ | manojñānam iti* (SN$_B$: *sarva ††$_{7-8}$ nam iti*) *khyātā prajñā buddhir matiḥ smṛtā* || (SN$_A$ f. 3r$_{3-5}$, SN$_B$ f. 2v$_{5-6}$; cp. Tōh. 1401 (D f. 3r)).

[c] Ibid. (Tōh. 490): *rtag daṅ chad pa'i mtha' daṅ ldan || mtha' gñis po ni rnam par spaṅs || kun rdzob daṅ ni dam pa'i don || rnam pa gñis su de rab brtags* || (D f. 53v).

[d] Ibid.: *ji ltar bud* [54r] *śiṅ la brten nas || me yi sa bon gnas pa daṅ || til la til mar ji bźin no || bur śiṅ ro bźin rab tu brtag || me tog dri ni ji bźin nam || źo la mar gsar ji bźin du* || (D f. 53v-54r). A variant of this stanza is contained in Kambala's *Sādhananidhi*: *yathendhanaṃ samāśritya tejobījaṃ vyavasthitaṃ || tileṣu vā yathā tailam evaṃ dhātau* (SN$_B$: *eva sarvvadhātau*) *vyavasthitā* || (SN$_A$ f. 3v$_2$, SN$_B$ f. 3r$_{2-3}$; cf. Tōh. 1401 (D f. 3v)).

[e] Untraced, cp. Kambala's SN: *mahāmudrā* (SN$_A$: *mudrā $ suddhā*, SN$_B$: *mahāsamudrā*) *anugantavyā ity abhiprāyaḥ* || (SN$_A$ f. 3v$_{2-3}$, SN$_B$ f. 3r$_3$; Tōh. 1401 (D f. 3v)).

[28] iti khyātā $\Sigma_{\text{-}\dot{N}}$] °vikhyātāḥ Ṅ. [29] buddhir matiḥ smṛtiḥ K$_1$$^{p.c.}$, 𝔹𝕊] buddhim iti smṛtā Ṅ; buddhir matiḥ smṛti K$_1$$^{a.c.}$, B$_1$; buddhimasmṛtiti K$_3$$^{a.c.}$; buddhimatismṛti K$_3$$^{p.c.}$, B$_2$; buddhir matiḥ smṛtā SN; *blo daṅ blo gros ldan* Tib.$_{\text{-T}}$; *blo daṅ blo gros bśad* Tib.^{T}. [1] vipaśyanā K$_1$$^{p.c.}$, SN$_A$, Tib. (*lhag mthoṅ*)] vipasyatā Ṅ; vipasyanā K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$; ††$_6$ yena SN$_B$; vipaśyanā ca 𝔹𝕊, Tōh. 490 (*lhag mthoṅ daṅ ni*). [2] sarvajñānaṃ *conj.* (*ye śes kun* Tōh. 490)] sarvajñajñānasya Σ, 𝔹^{MSS}, 𝕊$_{kha,ga,bho}$, SN; *kun mkhyen ye śes ni* Tib.$_{\text{-T}}$; *kun gyi ye śes kyi* Tib.^{T}. [3] jñeya° *conj.* (*śes bya* Tib.$_{\text{-T}}$)] jñeyā Ṅ, K$_1$, K$_3$, B$_2$, 𝔹^{MSS}, 𝕊$_{kha,ga,bho}$; heyā B$_1$; *om.* 𝔹𝕊; ramyā SN; *śes rab* Tib.^{T}; *kun nas* Tōh. 490. • °kleśavyavadānataḥ *conj.* (hypermetr.; *ñon moṅs rnam par byaṅ* Tōh. 490)] saṃkleśavyavadānataḥ $\Sigma_{\text{-}𝔹𝕊}$, 𝔹^{MSS}, 𝕊$_{kha,ga,bho}$; vyavadānataḥ 𝔹𝕊; iti ca kathyate SN; *ñon moṅs thar pa ñid* Tib. [4] °nirmuktā 𝔹𝕊] °nirmukta Ṅ; °nimukto K$_1$, K$_3$, B$_2$; °nirmmukto B$_1$; *grol* Tib. (cp. Tōh. 490: *ldan*). [5] antadvayavivarjitā Ṅ, K$_1$$^{p.c.}$, B$_1$, 𝕊, Tib.] antadvayavivarjjītā K$_1$$^{a.c.}$, B$_2$; advayavivarjjītā K$_3$; avintadvayavarjitā 𝔹$^{a.c.}$, 𝕊$_{ka,mu}$; ādyantadvayavarjitā 𝔹$^{cor.}$. [6] paramārthena $\Sigma_{\text{-}\dot{N}^{a.c.}}$] paramārthana Ṅ$^{a.c.}$; *don dam las* Tib. [7] dvidhā tasyāḥ 𝔹𝕊] dvidhā tasyā Ṅ, K$_1$, K$_3$, B$_1$, B$_2$; vidhātavyā 𝔹$_{H,B}$; *de ni rnam pa gñis su* Tib.$_{\text{-T}}$; *de ni rnams gñis su* Tib.^{T}. [8] yathendhanaṃ $\Sigma_{\text{-}\dot{N}}$] yathendhanā Ṅ. [9] samāśritya K$_1$$^{p.c.}$, K$_3$, SN, 𝔹𝕊] samāsṛtya Ṅ; samāsritya K$_1$$^{a.c.}$, B$_1$; samāmritya B$_2$; *gnas te* Tib. (cp. Tōh. 490: *brten nas*). [10] tu saṃsthitam $\Sigma_{\text{-B}_2,SN}$] tu saṃsthitama B$_2$; vyavasthitaṃ SN. [11] tailam Ṅ, K$_1$$^{p.c.}$, SN, 𝔹𝕊 (°*ṃ*), Tib.$_{\text{-T}}$ (*til mar*)] tailaṃm K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$; *til bar* Tib.^{T}. [12] ikṣo rasaḥ Ṅ, K$_1$, K$_3$$^{p.c.}$, B$_1$, B$_2$] rasa ikṣoḥ 𝔹𝕊; ikṣo rasa K$_3$$^{a.c.}$; *bu ram śiṅ la(s) khu bar* Tib. [13] prakalpitaḥ $\Sigma_{\text{-}\dot{N}}$] prakāśitaṃ Ṅ; *brtag* Tib. [14] puṣpeṣu Ṅ$^{p.c.}$, K$_1$, 𝔹𝕊] puṣpaṣu Ṅ$^{a.c.}$, K$_3$, B$_1$, B$_2$; *me tog la(s)* Tib. [15] dadhni navanītakaṃ yathā K$_1$ (*contra metrum*), 𝔹$_{H,B}$, Tib. (*dper na źo la/na mar (g)sar bźin*)] dadhe navanītakaṃ yathā Ṅ; danavatītakaṃ yathā K$_3$; dadhnī navanītakaṃ yathā B$_1$; da - navatītakaṃ yathā B$_2$; dadhni navanītaṃ yathā 𝔹, 𝕊$_{ka,kha,mu}$; dadhni vā navanītakam 𝕊$^{em.}$. [16] sthāvare $\Sigma_{\text{-}\dot{N}}$] sthāvara° Ṅ; *rgyu ba daṅ (ni)* Tib. [17] vāpi Ṅ] °v api K$_1$, K$_3$, B$_1$, B$_2$; cāpi 𝔹𝕊; *om.* Tib. [18] °ā Ṅ, 𝔹𝕊, Tib.] °āḥ K$_1$, K$_3$, B$_1$, B$_2$. [19] punaḥ Ṅ, K$_1$, 𝔹𝕊 (MSS °*r*), Tib. (*yaṅ*)] puna K$_3$, B$_1$, B$_2$. [20] anakṣaram *em.* (cp. Tōh. 490)] alakṣaram Ṅ; anakṣaṇam K$_1$, K$_3$, B$_1$, B$_2$; alakṣaṇam 𝔹; akṣayam 𝕊$^{em.}$; *mi zad pa daṅ* Tib.$^{B,\dot{N},T}$; *mi bzad pa daṅ* Tib.$_{\text{-B,Ṅ,T}}$. [21] aghoṣam Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, 𝔹] akṣobhyam 𝕊$^{em.}$, Tib. (*mi g.yo ba daṅ*). [22] ādi° *em.* (*gdod ma nas* Tib.$^{B,\dot{N}}$; *gzod ma nas* Tib.$_{\text{-B,Ṅ}}$)] anādi° Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊; ānādi° K$_1$$^{a.c.}$, K$_3$, B$_1$, B$_2$. [23] vimalaṃ K$_1$$^{p.c.}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, Tib.] vimala° Ṅ; ma(vi)lam K$_1$$^{a.c.}$. [24] °bhāsvaram Ṅ$^{p.c.}$, 𝔹𝕊, Tib.] °bhāsvaraṃm Ṅ$^{a.c.}$; °bhāśvaraṃ K$_1$, K$_3$, B$_1$, B$_2$.

𝕊 144 śaṃvaratantre[1] nigaditam –

⌜SBS$_A$ 2v$_{2-3}$, SBS$_B$ 1v$_{6-7}$⌝
na yogaḥ[2] pratibimbeṣu niṣiktādiṣu[3] jāyate |
bodhicittamahodyogād[4] yoginas tena[5] devatāḥ[6] ||*VIII.i*||[a]

𝔹 86 | Ṅ 20v$_1$
bo*dhicittam[7] idaṃ vajraṃ sarvabuddhatvam[8] ātmanaḥ[9] |

K$_3$ 37v$_1$
tasmāt sa*rvātmayogena[10] sarvabuddhatvam[11] āpnute[12] ||*VIII.ii*||[b]

⌜SBS$_A$ 3v$_1$-4r$_1$, SBS$_B$ 2v$_{1-7}$⌝
yainaṃ[13] paśyanti saṃyuktaṃ pūjayanti ca sarvathā[14] |
dṛṣṭās taiḥ[15] pūjitāś caiva sarvabuddhā bhavanti hi ||*VIII.iii*||[c]

darśanasparśanābhyāṃ[16] ca sarvabuddhasya cāsya[17] hi |

B$_2$ 100$_1$
amaṇḍalapraviṣṭāpi[18] dṛṣṭasatyā[19] bhavanti hi ||*VIII.iv*||[d]

darśanasparśanābhyāṃ[20] ca śravaṇasmaraṇena ca[21] |
sarvapāpair[22] vimucyante[23] yujyante[24] sarvasiddhibhiḥ ||*VIII.v*||[e]

[f] The passage in Tōh. 490 reads: ***ye śes kyaṅ*** *ci yaṅ med pa* | *ñon moṅs pa med pa* | ***yi ge med pa*** | *don yod pa* | ***gdod ma nas dag pa*** | ***dri ma med pa*** | ***'od gsal ba*** | ***brjod pa daṅ bral ba*** *źes bya ba'i don to* || (D f. 75r).

[a] *Śrīsarvabuddhasamāyogaḍākinījālaśaṃvaramahāyogatantra* (SBS) 1.22. With reference to the SBS the verse is also cited in Āryadeva's CMP (ch. 2, p. 19) and Śāntarakṣita's *Tattvasiddhi* (v. 13).

[b] SBS 1.23.

[c] SBS 2.14; cp. SBS 9.55 (= SBS$^{ed.}$ 9.48): *yainaṃ paśyanti saṃyuktaṃ pūjayanti ca sarvathā | dṛṣṭās taiḥ pūjitāś caiva buddhaḥ paramaśāśvataḥ* ||.

[d] SBS 2.15.

[e] SBS 2.16; cf. *Ḍākinījālaśaṃvararahasya* (ḌJŚR p. 2), reading *mucyate sarvapāpais tu evam eva na saṃśayaḥ* || in the second half; and *Laghuśaṃvaratantra* (LŚT) 1.8cd-9ab. The first half is also contained in STTS v. 2651 and GST 7.26. The ḌJŚR comments on this part as follows: *udghāṭanīyaguhyasaṃvaraḥ sandhyābhāṣayā coktaḥ | darśanam iti cumbanam āliṅganam |*

[1] śaṃvara° *st.*, Tib.$_{\text{-B,Ṅ,T}}$ (*bde mchog gi*)] samvara° Ṅ, K$_1$, K$_3$, B$_2$; sarva° B$_1$, 𝔹$_{\text{H,N}}$ ("*Trennfehler*"); sambara° 𝔹𝕊; *bde ba mchog gi* Tib.$^{\text{B,Ṅ}}$; *bde mchog gis* Tib.$^{\text{T}}$. [2] yogaḥ 𝔹𝕊, SBS$_A$, Tib. (*rnal 'byor*)] yoga° Ṅ, K$_1$, K$_3$, B$_1$, B$_2$, SBS$_B$; yoga SBS$^{ed.}$. [3] niṣiktādiṣu K$_1$, B$_1$, 𝔹𝕊, SBS$_B^{ed.}$] niyuktādiṣu Ṅ; niṣiktodiṣu K$_3$; niṣiktādipu B$_2$; niṣiktādi SBS$_A$; *lugs ma la sogs las* Tib.$_{\text{-T}}$; *lugs ma la sogs pas* Tib.$^{\text{T}}$. [4] °mahodyogād SBS$_{\text{A,B}}$, TS, Tib.$_{\text{-T}}$ (*rab brtson na*)] °mahopāyād Ṅ; °mahāyogāt Σ$_{\text{-Ṅ}}$; °mahadyogād SBS$^{ed.}$; °mahāyoga° CMP; *om.* Tib.$^{\text{T}}$. [5] yoginas tena K$_1^{p.c.}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, SBS$_A$] yoginās tena Ṅ; yoginas tena stena K$_1^{a.c.}$; yoginas tvena SBS$_B^{ed.}$; *de las rnal 'byor* Tib.$^{\text{B,Ṅ}}$; *sems las rnal 'byor* Tib.$_{\text{-B,Ṅ,T}}$; *om.* Tib.$^{\text{T}}$. [6] devatāḥ Ṅ, K$_1^{p.c.}$, 𝔹𝕊, SBS] devatā K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *lhar 'gyur ro* Tib.$_{\text{-T}}$; *om.* Tib.$^{\text{T}}$. [7] bodhicittam Σ$_{\text{-K}_1^{a.c.}}$] bodhicirrtam K$_1^{a.c.}$. [8] sarva° Σ$_{\text{-Ṅ}}$] satva° Ṅ; *kun gyi* Tib.$_{\text{-T}}$ (see next nt.); *kun gyis* Tib.$^{\text{T}}$ • °buddhatvam Σ] °buddham SBS$_A$; °buddhasvam SBS$_B^{ed.}$. [9] ātmanaḥ Σ$_{\text{-Ṅ}}$] ātmanā(ṃ) Ṅ; *bdag ñid yin* Tib.$^{\text{B,Ṅ,T}}$; *bdag ñid ni* Tib.$_{\text{-B,Ṅ,T}}$ (see previous nt.). [10] sarvātmayogena Σ$_{\text{-Ṅ}^{a.c.},\mathbb{B}}$] sarvātmayogana Ṅ$^{a.c.}$; sarvātmyayogena 𝔹, 𝕊$_{\text{ka,kh,mu}}$. [11] sarvabuddhatvam Ṅ, K$_3$, B$_2$, 𝔹𝕊, SBS] sarvvabuddham K$_1$, Tib. (*saṅs rgyas thams cad*); buddhatvam B$_1$. [12] āpnute Ṅ, K$_1^{a.c.}$, B$_1$, SBS] avāpnute K$_1^{p.c.}$; āv<ā>>h<pn(u)te K$_3^{p.c.}$ (correction uncertain); āpnate B$_2$; āpnuyāt 𝔹𝕊; *thob par 'gyur* Tib.$_{\text{-B,Ṅ,T}}$; *mthoṅ bar 'gyur* Tib.$^{\text{B,Ṅ}}$; *'thob par 'gyur* Tib.$^{\text{T}}$. [13] yainaṃ SBS$_A$] yena Ṅ, SBS$_B^{ed.}$; yayenaṃ K$_1^{a.c.}$, B$_1$, B$_2$; ye ye taṃ K$_1^{p.c.}$; yeyenaṃ K$_3$, 𝕊$_{\text{kha,ga}}$; enaṃ 𝔹𝕊; ayenaṃ 𝔹$_{\text{MSS}}$; *om.* Tib; *gaṅ gis* [...] *'di* SBS$_{\text{Tib.}}$. [14] pūjayanti ca sarvathā Σ$_{\text{-𝔹}}$] sarvathā pūjayanti ye 𝔹, 𝕊$_{\text{ka,kha,mu}}$; cp. Tib. [15] dṛṣṭās taiḥ Σ$_{\text{-Ṅ,B}_2}$, SBS$_{\text{A,B}}$] dṛṣṭās tai Ṅ; dṛṣṭās teḥ B$_2$; dṛṣṭāntaiḥ SBS$^{ed.}$; *des ni* [...] *mthoṅ źiṅ* Σ$_{\text{-T}}$; *de yis* [...] *mthoṅ źiṅ* Tib.$^{\text{T}}$. [16] darśana° Ṅ, K$_1^{p.c.}$, 𝔹𝕊, SBS$_{\text{A,B}}$] darśanā° K$_1^{a.c.}$, B$_1$, B$_2$; darśanāt K$_3$; darśana SBS$^{ed.}$; *mthoṅ ba daṅ ni* Tib. • °sparśanābhyāṃ Σ$_{\text{-Ṅ}^{a.c.},\text{B}_2}$, Tib.$_{\text{-G,N,Q}}$ (*reg pa yis*)] °sparśanabhyāñ Ṅ$^{a.c.}$; °spaśanābhyāñ B$_2$; *reg pa yi* Tib.$^{\text{G,N,Q}}$. [17] cāsya Ṅ, SBS] vāsya K$_1$, K$_3$, B$_1$, B$_2$; vā'sya 𝔹𝕊; *'di daṅ* Tib.$_{\text{-T}}$; *'di de* Tib.$^{\text{T}}$. [18] amaṇḍala° Ṅ, 𝔹𝕊, SBS$_{\text{A,B}}$] amaṇḍalā° K$_1$, K$_3$, B$_1$, B$_2$ • °praviṣṭāpi K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$, 𝔹$_{\text{MSS}}$] °pratiṣṭāpi Ṅ; °praviṣṭo (')pi K$_1^{p.c.}$, 𝕊$_{\text{ga}}$, SBS$_{\text{A,B}}$; °praviṣṭāś ca 𝔹𝕊; apraviṣṭo 'pi SBS$^{ed.}$; *dkyil 'khor dag tu ma źugs kyaṅ* Tib.$^{\text{B,Ṅ}}$; *dkyil 'khor dag tu ma źugs daṅ* Tib.$_{\text{-B,Ṅ}}$. [19] dṛṣṭasatyā Ṅ, 𝔹𝕊, SBS] dṛṣṭvā satyā K$_1$, K$_3$, B$_1$, 𝕊$_{\text{ga}}$; dṛṣṭā satyā B$_2$; spṛṣṭvā satyā 𝕊$_{\text{bho}}$; *bden pa dag kyaṅ mthoṅ bar* Tib.$^{\text{B,Ṅ}}$; *bde ba dag kyaṅ mthoṅ bas na* Tib.$_{\text{-B,Ṅ,T}}$; *bden pa dag kyaṅ mthoṅ bas* Tib.$^{\text{T}}$. [20] darśana° Ṅ, K$_1^{p.c.}$, 𝔹𝕊, SBS] darśanā° K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$; *mthoṅ ba daṅ ni* Tib.$_{\text{-T}}$; *mthoṅ ba yis ni* Tib.$^{\text{T}}$. [21] śravaṇa° Ṅ, 𝔹𝕊, SBS, Tib.$_{\text{-T}}$ (*thos pa daṅ ni*)] śramaṇa° K$_1$, K$_3$, B$_1$, B$_2$; *om.* Tib.$^{\text{T}}$ • °smaraṇena ca Σ$_{\text{-Ṅ}}$, Tib.$_{\text{-G,N,Q,T}}$ (*dran pa yis*)] °smaraṇe (v)ā Ṅ; *dran pa yin* Tib.$^{\text{G,N,Q}}$; *drin pa yis* Tib.$^{\text{T}}$. [22] sarvapāpair Ṅ, K$_1^{p.c.}$, 𝔹𝕊, SBS, Tib. (*sdig pa kun las*)] sarvapāpai K$_1^{a.c.}$, K$_3$, B$_1$, B$_2$. [23] vi° Σ, SBS$_A$] pra° SBS$_B^{ed.}$. [24] yujyante SBS] pūjyante Σ; *'grub* Tib.

sarvayogasamāyogaiḥ[1] sarvabuddhasya cāsya[2] hi |
nāryo 'pi[3] hi vimucyante[4] buddhabodhiṃ[5] spṛśanti[6] ca ||*VIII.vi*||[a]

sarvatra sarvataḥ sarvaṃ[7] sarvathā sarvadā[8] svayam |
sarvabuddhamayaṃ siddhaṃ svam ātmānaṃ[9] sa paśyati[10] ||*VIII.vii*||[b]

sarvātmasaṃsthitāś[11] cainaṃ[12] pūjayanti tathāgatāḥ[13] |
sarvapūjāmahāmeghavyūhaprasarasañcayaiḥ[14] ||*VIII.viii*||[c]

sarvakāmopabhogais tu[15] sevyamānair[16] yathāsukham[17] |
svādhidaivatayo*gena[18] svam ātmānaṃ[19] prapūjayet[20] ||*VIII.ix*||[d] B_1 65r_1

punaś ca –

vicitrakarmayogena vicitravinayātmanām[21] | ⌜SBS_A 18r_{3-4},
sattvānāṃ vinayārthāya[22] tadanye[23] vidhayaḥ[24] smṛtāḥ ||*VIII.x*||[e] SBS_B 12r_7⌝

punaḥ[25] – $\mathbb{S}$ 145

anādinidhanaḥ sattvo[26] vajrasattvaḥ paraṃ[27] yataḥ[28] |
subhageti[29] ca[30] vikhyāto mlecchitair[31] buddhamudrayā[32] ||*VIII.xi*||[f]

sparśanam iti kamale vajrapraveśanam | śravaṇam iti kuliśāsphālanena yat kṣaraṃ sukham | smaraṇam iti guruvacanaiḥ saha mohitaḥ? ato mucyate sarvapāpais tu evam eva na saṃśayaḥ | samayasyākhaṇḍanād akṣarasukheneti bhagavato niyamaḥ | (pp. 2-3).

[a] SBS 2.17.

[b] SBS 2.18; cf. Nāgārjuna's *Pañcakrama* (PK) v. 3.37; *pāda*s ab quoted again with reference to the *śrīsaṃvaratantra* in 18.*i*

[c] SBS 2.19.

[d] SBS 2.22. Cf. Tōh. 1413 (D f. 97v), *Caryāmelāpakapradīpa* of Āryadeva (p. 89), reading *sarvadevyupabhogais tu* in *pāda* one; cp also SS: *yathoktam Mūlasūtre | sarvadevopabhogais tu sevyamāno yathāsukham | svādhidaivatayogena svam atmānaṃ prapūjayet* || (p. 59).

[e] SBS 6.80 (= $SBS^{ed.}$ 6.70).

[f] Tōh. 366: *sems dpa' sñon daṅ mtha' med pa || rdo rje sems dpa' dga' ba'i mchog || saṅs rgyas brda yi phyag rgya yis || de ni skal ba bzaṅ por bśad* || (D f. 186r_5); ≈ SBS_A 9.481, differing in *pāda*s bc. Cp. *Paramādya* 264b.

[1] sarvayoga° Σ] sarvabuddha° SBS ● °aiḥ Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, $SBS^{ed.}$] °ai $K_1^{a.c.}$, B_1, B_2, SBS_B; °e K_3; °asamāyogaiḥ SBS_A; *mñam sbyor ba'i* Tib. [2] cāsya Ṅ, B_2, $SBS^{ed.}$] vāsya K_1, K_3, B_1, $SBS_{A,B}$; vā'sya $\mathbb{BS}$; *'di daṅ* Tib.$_{-T}$; *'di de* Tib.^{T}. [3] nāryo (')pi Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, SBS_A, Tib. (*bud med dag kyaṅ*)] nāyopi $K_1^{a.c.}$, K_3, B_1, B_2; nātho 'pi $\mathbb{B}_{MS}$; nāryāpi $SBS_B^{ed.}$. [4] °e $\Sigma_{-\dot{N},B_2}$] °a Ṅ; °ai B_2. [5] °iṃ $\Sigma_{-\dot{N},B_2}$] °i Ṅ, B_2. [6] spṛśanti $\Sigma_{-\dot{N},\mathbb{B}}$] spṛsanti Ṅ; smṛśanti $\mathbb{B}$, $\mathbb{S}_{ka,mu}$. [7] °aṃ Σ_{-K_3,B_2}] °a° K_3, B_2. [8] sarvadā $\Sigma_{-K_1^{a.c.}}$] sadā $K_1^{a.c.}$. [9] ātmānaṃ $\Sigma_{-K_1^{a.c.}}$] ātmā na $K_1^{a.c.}$. [10] sa paśyati Ṅ, SBS, Tib.^{G,N,Q,T} (*de yis* [...] *mthoṅ bar 'gyur*)] apaśyati $K_1^{p.c.}$, K_3, B_1, B_2; paśyati $K_1^{a.c.}$; prapaśyati $\mathbb{BS}$; *de yi* [...] *mthoṅ bar 'gyur* Tib.$_{-G,N,Q,T}$. [11] sarvātma° Σ_{-K_1,K_3,B_2}] sarvāt su° K_1; sarvāt sa K_3, B_2 ● °āś Σ] °aṃ $SBS_{A,B}$; °aś $SBS^{ed.}$; *pas* Tib.$_{-G,N,Q,T}$; *pa* Tib.^{G,N,Q}; *par* Tib.^{T}. [12] cainaṃ $\Sigma_{-\dot{N}}$] caivaṃ Ṅ, $SBS^{ed.}$; *'di yi* Tib. [13] °gatāḥ $\Sigma_{-\dot{N}}$] °gatrā Ṅ; *gśegs pa* Tib. [14] °pūjā° Σ] °pūjā $SBS^{ed.}$ ● °megha° $\Sigma_{-\dot{N}^{a.c.}}$] °meghā° $\dot{N}^{a.c.}$ ● °vyūha° Σ_{-K_1,B_1,B_2}] °vyuha° K_1, B_1, B_2 ● °sañcayaiḥ $\Sigma_{-\dot{N}}$] °svarūpaiḥ Ṅ; *mchog dag gis* Tib. [15] °kāmopabhogais tu Ṅ] °bhogāpabhogai $K_1^{a.c.}$, K_3, B_1 ("*Bindefehler*"); °bhogopabhogaiś ca $K_1^{p.c.}$, $\mathbb{BS}$; °bhogāpaṃ bhogai B_2; °yogopabhogais tu SBS, Tib. (*rnal 'byor* [...] *loṅs spyod kyis*). [16] sevyamānair Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, SBS_A] sevyaṃ mānair $K_1^{a.c.}$; savyamānai K_3, B_1, B_2; sevyamānai $SBS_B^{ed.}$; *bsten byed ciṅ* Tib. [17] °m Σ_{-B_2}] °maḥ B_2. [18] °daivata° Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, $SBS_{A,B}$] °devata° $K_1^{a.c.}$, K_3, B_1, B_2, $SBS^{ed.}$; *lha yi* Tib. ● °yogena $\dot{N}^{p.c.}$, $K_1^{p.c.}$, $B_2^{p.c.}$, $\mathbb{BS}$, SBS, Tib.] °yogana $\dot{N}^{a.c.}$; °gopena $K_1^{a.c.}$, B_1, $B_2^{a.c.}$; °yogopena K_3. [19] svam ātmanaṃ Ṅ, $\mathbb{BS}$, SBS] svāmānaṃ $K_1^{a.c.}$, K_3, B_1, B_2; svātmānaṃ $K_1^{p.c.}$; *bdag ñid* Tib. [20] °pūjayet Σ_{-K_3,B_2}] °pūjeyet K_3; °pūjayeta B_2. [21] °ātmanām $\dot{N}^{p.c.}$ (°*m*), SBS] °ātmānāṃ $\dot{N}^{a.c.}$; °ātmanā $\Sigma_{-\dot{N}}$; *bdag ñid ni* Tib.$_{-T}$; *bdag ñid kyi* Tib.^{T}. [22] °ārthāya K_1, $\mathbb{BS}$, $SBS_B^{ed.}$, Tib.] °ārthaya Ṅ; °āthāya K_3, B_1, B_2, SBS_A. [23] °e Σ_{-B_2}] °a° B_2. [24] vidhayaḥ Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, SBS_A] vidhayeḥ $K_1^{a.c.}$, K_3, B_1, B_2; °viṣayaḥ $SBS_B^{ed.}$; cp. Tib. [25] punaḥ Ṅ (°*r*), $K_1^{p.c.}$, $\mathbb{BS}$, Tib.$^{B,\dot{N}}$ (*yaṅ*)] puna $K_1^{a.c.}$, K_3, B_1, B_2; *om.* Tib.$_{-B,\dot{N}}$. [26] °o Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$] °ā $K_1^{a.c.}$, K_3, B_1, B_2. [27] °aḥ paraṃ Ṅ, $\mathbb{BS}$, SBS_A, Tib.] °āḥ paraṃ $K_1^{a.c.}$, K_3, B_1, B_2; °o 'paraṃ $K_1^{p.c.}$, $\mathbb{S}_{ga}$. [28] yataḥ $\Sigma_{-\dot{N}}$] yata Ṅ; sukham SBS_A. [29] subhageti $\Sigma^{Skt.}$] ahosukhati SBS_A; subhadreti $\mathbb{S}_{bho}$; *skal bzaṅ źes ni* Tib.$_{-G,N,Q,T}$; *skal bzaṅ śes nas* Tib.^{G,N,Q}; *skal bzaṅ źes na* Tib.^{T}. [30] ca Σ_{-B_1}] *om.* B_1, SBS_A, Tib. [31] mlecchitair Ṅ, K_1, $\mathbb{S}_{kha,ga}$ (°*ḥ*), SBS_A] mlecchitai K_3, B_1, B_2; susthito $\mathbb{BS}$; lāñcchito $\mathbb{S}_{bho}$; *brda yis ni* Tib.$_{-T}$; *brda'i ni* Tib.^{T}. [32] °ayā $\Sigma_{-\dot{N}^{a.c.}}$] °āyā $\dot{N}^{a.c.}$; *phyag rgya'i* Tib.$_{-T}$; *phyag rgya* Tib.^{T}.

𝔹 87 punaś ca –

⌜SBS$_A$ 8r$_{1-2}$, SBS$_B$ 5v$_2$⌝ vicitrakarmayogena vicitravidhikāṅkṣiṇām[1] |
Ṅ 21r$_1$ buddhavajradharādyās[2] tu kṛtakā * vinayāḥ[3] smṛtāḥ[4] ||*VIII.xii*||[a]

granthabāhulyabhayāt paramādyaguhyaghanoccayādi[5] na likhitam[6] iti[7] ||
iti[8] jñānasiddhau tantroktatattvākṣarapadanirdeśanapariccheḍaḥ[9] pañcadaśamaḥ[10] ||

1.16 ṣoḍaśamaḥ paricchedaḥ

Ṅ 21r$_1$, K$_1$ 27r$_{12}$, K$_2$ *x*1r$_1$, K$_3$ 37v$_9$, B$_1$ 65r$_5$, B$_2$ 101$_1$, 𝔹 88, 𝕊 146 evaṃ jñānavaraṃ samyag upāyena[11] samāyutam |
bhāvayitvā sutīvrātmā[12] janmany atraiva sidhyati ||16.1||[b]

upāyaḥ[13] karuṇāmūlaṃ[14] bodhicittaṃ[15] susaṃbhṛtam[16] |
samatā sarvasattveṣu triratne[17] varapūjyatā[18] ||16.2||[c]

āsākṣātkaraṇaṃ[19] śūnyaṃ[20] sarvakāmavirāgitam[21] |
K$_1$ 27v$_1$; K$_3$ 38r$_1$ paribhoge 'pi[22] pūjārthaṃ[23] sa*rvatāthāgata*ṃ vahet ||16.3||

praṇāmam[24] āditaḥ[25] kṛtvā[26] yāvatī pariṇāmanā[27] |
B$_1$ 65v$_1$ upāyo hy eṣa[28] saṃ*buddhaiḥ karuṇādiḥ pradeśitaḥ[29] ||16.4||

[a] SBS 5.11; cp. *Saṃpuṭatantra* v. 1.3.6 (ed. Skorupski 1996, p. 233), reading *buddhavajradharādhyās tu kṛtakārinayāḥ smṛtāḥ* || in the second half.

[b] *pāda* 16.1b ≈ GST 3.69a.

[c] *pāda* 16.2c = *Mahāyānasūtrālaṃkāra* 11.69a.

[1] °ām Σ$_{\text{-B}_2}$] °ān B$_2$. [2] °ādyās Σ$_{\text{-Ṅ}}$] °ādyas Ṅ; *la sogs* Tib. [3] vinayāḥ Σ$_{\text{-Ṅ}}$] vinayā Ṅ; *gdul ba'i phyir* Tib.$_{\text{-T}}$; *'dul ba'i phyir* Tib.$^{\text{T}}$. [4] smṛtāḥ Ṅ, B$_2$, 𝔹𝕊, SBS] smṛtā K$_1$, K$_3$, B$_1$; *om.* Tib. [5] °ghanoccayādi 𝔹𝕊] °ghanoccayādīnāṃ Ṅ (°*m*), K$_1$, K$_3$, B$_1$, B$_2$ (°*n*), 𝔹$_{\text{MSS}}$, 𝕊$_{\text{kha,ga}}$ (MSS$_{\text{-Ṅ}}$ °*n*); cp. Tib. [6] likhitam Σ$_{\text{-Ṅ}}$] alikhitām Ṅ. [7] granthabāhulyabhayāt [...] iti Σ$^{\text{Skt.}}$] śrīparamādye yad guhyapadmaghanālocanādi tad granthabāhulyabhayān na likhitam iti 𝕊$_{\text{bho}}$; *dpal mchog daṅ po las kyaṅ* (daṅ po daṅ Tib.$^{\text{T}}$) *gsaṅ ba'i padma'i (sna) tshogs mthoṅ ba la sogs pa ni* (yis ni Tib.$^{\text{T}}$) *gźuṅ maṅ gis dogs pas* (maṅs kyis dgos nas Tib.$_{\text{-B,Ṅ,T}}$) *ma bris so* Tib. [8] iti Ṅ] *om.* Σ$_{\text{-Ṅ}}$. [9] tantroktatattvākṣarapada° *em.*] tantroktatvāt karapada° Ṅ; tantroktatattvākṣarapara° Σ$_{\text{-Ṅ}}$; *gsaṅ ba'i de kho na ñid kyi yi ge'i tshogs* Tib.$^{\text{B,Ṅ}}$; *gsuṅs pa'i de kho na ñid kyi yi ge'i tshogs* Tib.$_{\text{-B,Ṅ,T,𝕊}}$; *saṅs rgyas pa'i de kho na ñid kyi yi ge'i tshogs* Tib.$^{\text{T}}$; *rgyud du gsuṅs pa'i de kho na ñid kyi yi ge'i tshogs* Tib.^{𝕊} • °nirdeśana° *em.*] °nirddeŕśana° Ṅ; °niddarśanaṃ K$_1$; °nirddana° K$_3$; °nidarśana° B$_1$, B$_2$, 𝔹𝕊; *ṅes par bstan pa ste* Tib. [10] pañcadaśamaḥ K$_1^{\text{p.c.}}$, B$_1$] pañcadaśama Ṅ, K$_1^{\text{a.c.}}$, K$_3$; paścadaśama B$_2$; pañcadaśaḥ 𝔹𝕊; *bco lnga pa'o* Tib. [11] samyag upāyena Σ$_{\text{-Ṅ}}$] samyak (gurū)pāyena Ṅ; cp. Tib. [12] sutīvrātmā Ṅ, Tib. (*śin tu drag po'i bdag ñid can*)] sutīthyātmā K$_1$, K$_2$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); sutīrthyātmā 𝔹, 𝕊$^{\text{a.c.}}$; sutīkṣṇātmā 𝕊$^{\text{p.c.}}$. [13] upāyaḥ Σ$_{\text{-Ṅ}}$] upāya° Ṅ. [14] °mūlaṃ Σ$_{\text{-B}_2}$] °mulam B$_2$. [15] bodhicittaṃ K$_1^{\text{p.c.}}$, 𝔹𝕊, Tib. (*byaṅ chub sems ni*)] bodhicitta° Ṅ, K$_1^{\text{a.c.}}$, K$_3$, B$_1$, B$_2$; bodhicirtta° K$_2$. [16] (°)susaṃbhṛtam Ṅ$^{\text{p.c.}}$ (?), K$_1$, K$_2$, K$_3$, B$_1^{\text{p.c.}}$, B$_2$, 𝔹𝕊 (partly °*ṃ*)] °saṃmūbhṛtaṃ Ṅ$^{\text{a.c.}}$ (?); susaṃbhṛtṛṃ B$_1^{\text{a.c.}}$; *legs gsal la* Tib.$_{\text{-G,N,Q,T}}$; *legs pas gsal* Tib.$^{\text{G,N,Q,T}}$. [17] triratne Σ$_{\text{-Ṅ}^{\text{a.c.}}}$] triratna° Ṅ$^{\text{a.c.}}$; *dkon mchog gsum ni* Tib. [18] °pūjyatā Σ$_{\text{-Ṅ}}$] °pūjyatāṃ Ṅ; *dad pas mchod* Tib. [19] āsākṣāt° B$_1$, 𝔹𝕊] asākhyāt Ṅ; asākṣāt° K$_1$, K$_2$, K$_3$, B$_2$, 𝕊$_{\text{ga}}$ • (°)karaṇaṃ Ṅ, K$_1$, 𝔹𝕊] °karaṇa° K$_2$, K$_3$, B$_1$, B$_2$; *mṅon du ye śes śiṅ* Tib.$_{\text{-T}}$; *mṅon du mi byed ciṅ* Tib.$^{\text{T}}$. [20] śūnyaṃ Σ$_{\text{-K}_2}$] śunyaṃ K$_2$. [21] °kāmavirāgitam *em.*] °kāmavirāgitā Σ; *'dod pa* [...] *chags bral min* Tib.$_{\text{-G,N,Q}}$; *'dod pa* [...] *chags bral śiṅ* Tib.$^{\text{G,N,Q}}$. [22] paribhoge ['']pi Ṅ$^{\text{a.c.}}$] paribhogo (')pi Ṅ$^{\text{p.c.}}$, K$_1^{\text{p.c.}}$, 𝔹𝕊; paribhopi K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); *loṅs spyod rnams kyaṅ* Tib. [23] pūjārthaṃ K$_1$, 𝔹𝕊, Tib. (*mchod pa'i phyir*)] pūjārtha° Ṅ, K$_2$, K$_3$, B$_1$, B$_2$. [24] praṇāmam Σ$_{\text{-B}_1}$] prāṇāmam B$_1$; *phyag* Tib.$_{\text{-T}}$; *phyag rgya* Tib.$^{\text{T}}$. [25] āditaḥ K$_1^{\text{p.c.}}$, 𝔹𝕊] oditāḥ Ṅ$^{\text{a.c.}}$; āditāḥ Ṅ$^{\text{p.c.}}$; ādita K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$; *la sogs pa rnam dag ni* Tib. [26] kṛtvā Σ$_{\text{-Ṅ}}$] kṛyā Ṅ; *bya ba ni* Tib. [27] pariṇāmanā K$_2$, K$_3$, B$_1$, B$_2$, 𝔹𝕊] pariṇāmitāḥ Ṅ; pariṇāmatā K$_1$; *bsṅo ba'i* Tib. [28] upāyo hy eṣa Ṅ] upāyauṣadha° K$_1^{\text{p.c.}}$, 𝕊$_{\text{ga}}$; upāyoṣa° K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$; upāya eṣa 𝔹𝕊, Tib. (*thabs 'di*). [29] karuṇādiḥ pradeśitaḥ Ṅ$^{\text{p.c.}}$, K$_1^{\text{p.c.}}$ 𝔹𝕊, Tib. (*sñiṅ rje la sogs rab tu gsuṅs*)] karuṇādipradeśita Ṅ$^{\text{a.c.}}$; karuṇādipradeśitaḥ K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$.

evaṃ sopāyavid yogī sarvabuddha[1] ivāparaḥ[2] |
na tasyopadravaṃ[3] kiñcit sadā sarvatra vidyate ||16.5||

mantramudrādiyogena[4] yā rakṣā[5] parikīrtitā[6] |
sarvāgamanibandheṣu[7] sarvabuddhaiś ca tatsutaiḥ[8] ||16.6||

tair eva sasutair[9] buddhaiḥ[10] kalpakoṭiśatāntaram[11] |
rakṣā[12] kṛtā tathā naiva[13] yathaitaj[14] jñānabhāvanam[15] ||16.7||

caturīryāpathair[16] yuktā[17] bhāvanā samudāhṛtā[18] |
sthānaṃ ca yogino[19] rocyaṃ[20] sarvasaukhyapradāyakam[21] ||16.8||[a]

nopavāsarato yogī na[22] snānaśuddhikalpanaḥ[23] |
nānākalpaviviktātmā bhaved yogī varātmakaḥ[24] ||16.9||

kāyikaṃ mānasaṃ duḥkhaṃ nāvakāśaṃ pradāpayet | 𝕊 147
sarvasaukhyasamāyuktaḥ sidhyate nātra saṃśayaḥ[25] ||16.10||[b]

jñātayaḥ[26] sarvasattvā vai[27] na paro 'sty a*tra[28] ṣaḍgatau[29] | 𝔹 89; K₂ *x*1v₁
tasmān na[30] kutracid[31] grāhyo viśeṣo[32] hy upalabhyate[33] ||16.11|| B₂ 102₁

[a] *pāda* 16.8d = *Bhaiṣajyavastu* (p. 280), NP 1.92.43d.
[b] *pāda* 16.10c = *Vāyupurāṇa* (*Revākhaṇḍa*) 94.4c; *pāda* 16.10d = ASV 8.33b, 18.15d, STTS 2614d, 2874d, 2935d, 2939d, SBS 9.71b, 9.126b, 9.140b, 9.158b, HT II.viii.10d, SUT 21.23d, 23.51d, GS 1.65d, 3.22d, 3.40d, 8.48d, TS 4d et al.

[1] sarva° $\Sigma_{\text{-}K_3}$] sarvve K_3. [2] ivāparaḥ $\Sigma_{\text{-}\dot{N}}$] ivāparaṃ Ṅ; *'dra gñis pa yin* Tib. [3] na tasyo° $\Sigma_{\text{-}\dot{N}}$] tataḥ syo° Ṅ.
[4] °yogena $\Sigma_{\text{-}K_2}$] °yogana K_2 [5] yā rakṣā 𝕁 (*em.* Dr. Tsuda; *gaṅ zig (b)sruṅ bar* Tib.)] yāḥ rakṣā Ṅ; parikṣā K_1, K_2, K_3, B_1, B_2 ("*Bindefehler*"); parīkṣā 𝔹𝕊. [6] parikīrtitā $\Sigma_{\text{-}\dot{N},B_2}$] parikīrtitāḥ Ṅ; parikīrbhitā B_2; *yoṅs bsgrags pa* Tib.
[7] sarvāgamanibandheṣu $\Sigma_{\text{-}\dot{N}}$] sarvāṅgamaṇibandheṣu Ṅ; *luṅ kun tu ni ṅes gsuṅs pa* Tib. [8] tatsutaiḥ $K_1^{p.c.}$, B_1, $B_2^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*de sras kyis*)] svabhisutaiḥ Ṅ; tsutaiḥ $K_1^{a.c.}$, K_2, K_3, $B_2^{a.c.}$ ("*Bindefehler*"); *de sras kyi* Tib.^{T}. [9] tair eva sasutair K_1, 𝔹𝕊, Tib. (*sras bcad de rnams kyis*)] tair eva śasutair Ṅ; tair eva sasutai K_2, B_1; *om.* K_3; taivarasasutai B_2.
[10] buddhaiḥ $\Sigma_{\text{-}K_3}$] *om.* K_3. [11] °koṭiśatāntaram $\Sigma_{\text{-}\dot{N},K_2}$] °keṭisatontaraṃ $\dot{N}^{a.c.}$; °koṭisatāntaraṃ $\dot{N}^{p.c.}$; °ko niśatantaram K_2. [12] rakṣā Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] rakṣāra° $K_1^{a.c.}$, K_2, K_3, B_1, $B_2^{a.c.}$ ("*Bindefehler*"); rakṣārakṣā $B_2^{p.c.}$. [13] naiva Σ] *de ni* Tib. [14] yathaitaj Ṅ] yathaivat $K_1^{a.c.}$, K_3, K_3, B_1, $B_2^{a.c.}$; yathāvaj $K_1^{p.c.}$; yathaiva tu $B_2^{p.c.}$; yathaiva 𝔹𝕊; *cf. Tib.*
[15] °bhāvanam *em.*] °bhāvinaḥ $\Sigma_{\text{-}\dot{N},B_2}$; °bhāvitaṃ Ṅ; °bhāvina B_2; *bsgom(s) yin* Tib. [16] °pathair 𝔹𝕊] °pathai $\Sigma_{\text{-}\mathbb{BS}}$.
[17] yuktā Ṅ, $K_1^{p.c.}$, 𝔹𝕊] yuktau $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"). [18] °āhṛtā $\Sigma_{\text{-}\dot{N},B_2}$] °āhṛtāḥ Ṅ; °ākṛtā B_2. [19] yogino Ṅ, Tib. (*rnal 'byor pa yi*)] yoginā K_1, K_2, K_3, B_1, B_2, 𝔹𝕊; yogināṃ 𝕁. [20] rocyaṃ K_1, K_2, K_3, B_1, 𝔹𝕊] rocyat Ṅ; rācyaṃ B_2; nocyam 𝕁; *ma gsuṅs* Tib.$_{\text{-T}}$; *ṅes gsuṅs* Tib.^{T}. [21] °pradāyakam $K_1^{p.c.}$, 𝔹𝕊, Tib.] °pradāyakā Ṅ; °payakam $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"). [22] yogī na K_3, B_1, 𝔹𝕊, Tib.] yogīnaṃ Ṅ; yogīnā K_1; yogī na° K_2; yogina B_2. [23] snāna° $\Sigma_{\text{-}\dot{N}^{a.c.},K_2}$ (*khrus kyi* Tib.^{T})] snanaṃ $\dot{N}^{a.c.}$; °mnā na K_2; dhyāna° $\mathbb{B}_{H,N}$; *gcer bu* Tib. (→ *nagno*) • °śuddhi° $\Sigma_{\text{-}\dot{N}}$] (°)suddhi° Ṅ; *dag pa min* Tib. (→ *na śuddha*°) • °kalpanaḥ 𝔹𝕊] °kalpanāḥ Ṅ; °kalpanām K_1, K_2, K_3, B_1, B_2; *rnam rtog* Tib.$_{\text{-T}}$; *rnal 'byor* Tib.^{T}. [24] yogī varātmakaḥ $K_1^{p.c.}$, K_2, B_1, 𝔹𝕊, Tib.$_{\text{-B,Ṅ}}$ (*rnal 'byor mchog gi(s) bdag ñid*)] yogavarātmaka Ṅ; yogī varotmakaḥ $K_1^{a.c.}$, K_3, B_2; *rnal 'byor mchog gi de ñid* Tib.^{B,Ṅ}. [25] saṃśayaḥ $\Sigma_{\text{-}B_2}$] saṃśaya B_2. [26] jñātayaḥ $\Sigma_{\text{-}\mathbb{SJ}}$, $\mathbb{S}_{ka,kha,mu}$, Tib.^{T} (*gñen yin te*)] jāyantaḥ 𝕊; *jātiḥ* 𝕁, Tib.$_{\text{-T}}$ (*skye ba ni*). [27] sarvasattvā vai $\Sigma_{\text{-}\dot{N}}$] sarvasatvārthe Ṅ; sarvasattvānāṃ vai 𝕁; *sems can thams cad* Tib. [28] na paro (')sty atra Ṅ, B_2, 𝔹𝕊] na paros tv atra $K_1^{a.c.}$; na parās tv atra $K_1^{p.c.}$; na paros tvātra K_2, K_3; na paro satvatra B_1; na parāsty atra 𝕁; *gźan 'dir yod min* Tib.^{B,Ṅ}; *yod gźan yod min* Tib.$_{\text{-B,Ṅ,T}}$; *'dir gźan yod min* Tib.^{T}. [29] ṣaḍgatau $\Sigma_{\text{-}B_2}$] ṣa - tau B_2 ("*Trennfehler*"). [30] tasmān na K_1, K_2, B_1 (°*t na*), B_2, 𝔹𝕊, Tib.$_{\text{-T}}$ (*de bas* [...] *min*)] tasmāt Ṅ, K_3; *de* [...] *min* Tib.^{T}. [31] kutracid $\Sigma_{\text{-}\dot{N}}$] kvacid Ṅ; *gaṅ du'aṅ* Tib.$_{\text{-T}}$; *yaṅ du'aṅ* Tib.^{T}.
[32] grāhyo viśeṣo $\mathbb{B}_{H,N}$, $\mathbb{S}_{ga}$] grāho viseṣā Ṅ; grāho viśeṣo K_1, K_2, K_3, B_1, B_2, $\mathbb{B}_B$; grāhyaviśeṣo 𝔹𝕊; *b/gzuṅ bya khyad par can ni* Tib.$_{\text{-T}}$; *bzuṅ bya khyad par na ni* Tib.^{T}. [33] hy upalabhyate $\Sigma_{\text{-}K_3}$] hṛdaya labhyate K_3; nopalabhyate $\mathbb{S}_{bho}$; *rnyed mi 'gyur* Tib.

sthāne[1] deśe[2] gṛhe[3] vātha pustake pratimāsu[4] ca[5] |
sarvagrāhyavinirmukto[6] yogī[7] buddhas tu[8] varṇitaḥ[9] ||16.12||

B_1 66r_1; Ṅ 21v_1 iti[10] jñānasiddhāv[11] upāya*nirdeśana*paricchedaḥ[12] ṣoḍaśamaḥ[13] || ||

1.17 saptadaśamaḥ paricchedaḥ

Ṅ 21v_1, K_1 27v_6, K_2 *x*1v_2, K_3 38r_7, B_1 66r_1, B_2 102$_5$, 𝔹 90, 𝕊 148

samyagjñānasamutpanno[14] yogī[15] prārthayate[16] yadā |
abhiṣekaḥ[17] pradātavyas traidhātukanamaskṛtaḥ[18] ||17.1||[a]

sarvopakaraṇair[19] yuktaḥ sarvapūjāsusaṃbhṛtaḥ[20] |
ārādhayed varaṃ[21] vajraguruṃ[22] sarvaguṇārṇavam[23] ||17.2||[b]

bhakṣyabhojyādiyuktena[24] puṣpagandhādikena ca[25] |
saṃpūjya maṇḍalaṃ kṛtvā kṛtāñjalipuṭo[26] gadet[27] ||17.3||

samyagjñānavaraṃ[28] prāptaṃ prasādāt karuṇātmaka[29] |
svasaṃvedyasvabhāve[30] ca datto mayi[31] suniścayaḥ[32] |
idam evādvayajñānaṃ[33] nānyaj jagati[34] vidyate ||17.4||[c]

[a] *pāda* 17.1d ≈ 17.28b, GST 13.131b, 16.57b, GS 2.41b, GSMV 326b, PU (ed. Chakravarti 1984, pp. 108, 193), *Saṃkṣiptābhiṣekavidhi* 3.1b, KSP (ch. 6), HSP (pp. 7, 10, 25, 28), VĀ (pp. 200, 207), SM 110, 171, 172, 180, 210.

[b] *pāda* 17.2a ≈ MBh 1,216.9a, 5,149.78c, 6,115.51c, 14,78.15a, 18,5.38x (1.16).

[c] *pāda* 17.4c ≈ 1.90a, 7.3b.

[1] sthāne Ṅ, $K_1^{p.c.}$, K_2, B_2, 𝔹𝕊, Tib.] sthāno $K_1^{a.c.}$, K_3. [2] deśe $\Sigma_{-K_1^{a.c.}}$] śe $K_1^{a.c.}$. [3] gṛhe Σ_{-K_3,B_2}] he K_3; gṛha B_2. [4] pratimāsu $\Sigma_{-Ṅ}$] pratimāṣu Ṅ; *sku yi gzugs brñan la* Tib. [5] ca Σ_{-K_3}] ce K_3. [6] °grāhya° $\Sigma_{-Ṅ}$] °grāha° Ṅ; *'dzin pa* Tib. • °o $\Sigma_{-Ṅ}$] °ā Ṅ. [7] yogī Σ_{-B_2}] yogi° B_2. [8] buddhas tu Ṅ, $K_1^{a.c.}$, K_3, B_1] buddhais tu $K_1^{p.c.}$, K_2, B_2, 𝔹𝕊; *saṅs rgyas* Tib. [9] varṇitaḥ $K_1^{p.c.}$, 𝔹𝕊] varṇita Ṅ; varṇitam $K_1^{a.c.}$, K_3, B_1; vaṇitam K_2; vaṇḍitam B_2; *bsṅags* Tib. [10] iti Ṅ] *om.* $\Sigma_{-Ṅ}$. [11] °siddhāv *st.*] °siddhau Σ_{-K_1,B_2}; °si K_1; °siddho B_2. [12] °nirdeśana° K_2, K_3, B_1, B_2, 𝔹𝕊] °darśana° Ṅ; °nirddeśanaṃ K_1; *ṅes par bstan pa ste* Tib.^{B,Ṅ}; *ṅes par bstan pa'i* Tib.$_{-B,Ṅ,T}$; *ṅes par bsten pa'i* Tib.^{T}. [13] ṣoḍaśamaḥ K_1, K_2, K_3, B_1, B_2] ṣoḍaśama Ṅ; ṣoḍaśaḥ 𝔹𝕊; *bcu drug pa'o* Tib. [14] samyag° $\Sigma_{-B_2^{a.c.}}$] samyadag° $B_2^{a.c.}$ (canceled) • °o Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.$_{-B,Ṅ,T}$ (*yaṅ dag bskyed*)] °ā $K_1^{a.c.}$, K_2, K_3, B_1, B_2; *yaṅ dag skyes* Tib.^{B,Ṅ}; *kun ldan bas* Tib.^{T}. [15] yogī Σ_{-K_2}] yo K_2. [16] prārthayate Σ_{-K_2,K_3}, Tib.$_{-N,T}$ (*gsol 'debs*)] prāthayate K_2, K_3, B_2; *gsal 'debs* Tib.^{N,T}. [17] abhiṣekaḥ Σ_{-K_3}] abhiṣekeḥ K_3. [18] °as trai° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] °aḥ strai° $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"). [19] °karaṇair Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib.] °karaṇa° $K_1^{a.c.}$, K_2, B_2; °kanai $K_3^{a.c.}$; °karanai $K_3^{p.c.}$; °karaṇai B_1. [20] °susaṃbhṛtaḥ Ṅ, 𝕁, Tib. (*legs bsags pa(s)*)] °susaṃvṛtaḥ $\Sigma_{-Ṅ,B_2}$; sa saṃvṛtaḥ B_2. [21] varaṃ Ṅ, K_1, 𝔹𝕊, Tib. (*mchog*)] vara° K_2, K_3, B_2; va(la)° B_1. [22] vajraguruṃ B_1, 𝔹𝕊, Tib. (*rdo rje slob dpon*)] vajraguru° Ṅ; vajraṃ guruṃ K_1; °vajraguruṃ K_2, K_3; °vajraguru B_2. [23] °guṇārṇavam Ṅ (°*ṃ*), $K_1^{p.c.}$, K_3, 𝔹𝕊] °gurṇārṇavam $K_1^{a.c.}$, B_1; °gurṇāṇavam K_2; °gu>r<ṇārṇavama $B_2^{p.c.}$; *yon tan (kun gyi) gyur pa'i* Tib.$_{-B,Ṅ,T}$; *yo byad (kun gyi(s)) gyur pa'i* Tib.$^{B,Ṅ_{ac}}$; *yon tan (kun gyis) gyur pa'i* Tib.^{Ṅ_b}; *yon tan (kun gyis) gyur pas* Tib.^{T}. [24] bhakṣya° Σ_{-K_3,B_2}] bhajya° K_3; bhokṣya° B_2 • °bhojyādi° $\Sigma_{-Ṅ,B_2}$] °bhojyamadī Ṅ; °bhokṣyādi° B_2, *bca' la sogs* Tib. [25] ca $\Sigma_{-K_1^{a.c.}}$] >puspagandhādikena< ca $K_1^{a.c.}$ (eye-skip). [26] kṛtāñjalipuṭo $\Sigma_{-Ṅ}$] kṛtāñjalisaṃputena Ṅ; *thal mo sbyar bar byas nas* Tib.^{B,Ṅ}; *thal mo sbyor bar byas nas* Tib.^{T}; *thal mo sbyar ba byas nas* Tib.$_{-B,Ṅ,T}$. [27] gadet $\Sigma_{-Ṅ}$] padet Ṅ. [28] samyag° $\Sigma_{-𝕊,B_2}$] samyag 𝕊; samya° B_2 • °jñānavaraṃ 𝔹] (°)jñānāvaraṃ Ṅ, $K_1^{a.c.}$, K_2, K_3, B_1, B_2; °jñānād varaṃ $K_a^{p.c.}$ (? correction unclear); jñānavaraṃ 𝕊; *yaṅ dag ye śes mchog* Tib. [29] karuṇātmaka K_1, K_2, K_3, B_2, 𝔹𝕊] karuṇātmakam Ṅ; karuṇātmakaḥ B_1; *thugs rje'i bdag ñid* Tib. [30] svasaṃvedya° Σ_{-K_2}] svayaṃvedya° K_2 • °svabhāve *conj.* (*ṅo bo la* Tib.)] °svabhāvaṃ Σ (partly °*ñ*). [31] ca datto mayi *conj.*] cādattā mayi Ṅ; ca ādattam api $\Sigma_{-Ṅ}$ (*metri causa?*); *bdag ni* [...] *bskyed* Tib.^{B,Ṅ}; *bdag ni* [...] *skyes* Tib.$_{-B,Ṅ}$. [32] suniścayaḥ Ṅ] suniścayam K_1, K_2, K_3, B_1, B_2 (hypermetrical); niścayam 𝔹𝕊; *śin tu ṅes śes* Tib.^{B,Ṅ}; *śin tu ṅes pa* Tib.$_{-B,Ṅ}$. [33] evādvayajñānaṃ $\Sigma_{-𝔹𝕊}$] evādvayaṃ jñānaṃ 𝔹𝕊; *gñis med ye śes ('di) ñid ni* Tib. [34] jagati Σ_{-B_1}] jagata B_1.

pītaṃ dharmāmṛtaṃ prāpya prārthaye taṃ mahāgurum[1] |
sarvasattvārthakāryāṇi[2] yathāśaktyā karomy aham[3] |
dharmadāne 'napekṣo hi[4] * hitaṃ dāsyāmy ahaṃ yathā[5] ||17.5||[a] K_3 38v_1

abhiṣekavaraṃ[6] ratnaṃ[7] prasādāt prāpyate yadi |
grahītum[8] aham icchāmi prasādaṃ[9] kurutābhayam[10] ||17.6||

guruṇāpi hi hṛṣṭena[11] guṇapūrṇo[12] jano[13] yadi |
⌜vaktavyaṃ kṛpayā yuktaṃ[14] vacaḥ[15] sarvārthasampadam[16] ||17.7|| B_2 103$_1$

evam astu[17] pra*dāsyāmi[18] sarvabuddhānuvarṇitam[19] |⌝[20] K_2 *x*2r$_1$
dharmarājābhiṣekāgra*m[21] abhiṣekaṃ[22] niruttaram ||17.8||[b]

tato dināvadhiṃ[23] kṛtvā śiṣyāya[24] vacanaṃ vadet | 𝔹 91
amukasmin[25] dine vatsa kariṣyāmi prapūraṇam ||17.9||

⌜manasā[26] bhavatā vaśyaṃ[27] kuru cittam ato dṛḍham[28] | 𝕊 149
duṣpūraṇaṃ[29] yathā[30] na syāt tathā kāryaṃ[31] mahāmate ||17.10||

[a] *pāda* 17.5c ≈ 15.9a.

[b] *pāda* 17.8b ≈ 17.13a, MMK 46.8d.

[1] prārthaye taṃ mahāgurum *conj.*] tad evaṃ prārthayad guruṃ Ṅ; prārthayeta mahāgurum K_1, B_1, 𝔹𝕊; prāthayata mahāgurum K_2; prāthayet mahāgurum(a) K_3, B_2; *bla ma rje la gsol ba 'debs* Tib.$^{\text{-B,Ṅ}}$; *bla ma che la gsol ba 'debs* Tib.$^{\text{-B,Ṅ}}$. [2] °kāryāṇi $\Sigma_{\text{-Ṅ}}$] °kārmāṇi Ṅ; *bya ba ni* Tib. [3] aham $\Sigma_{\text{-B}_2}$] aha B_2. [4] 'napekṣo hi *conj.*] nānyapekṣo Ṅ; 'nayet ko K_1, K_3, B_1; 'nayan ko K_2; 'nayen ko B_2; nayet ko 'pi 𝔹𝕊; nāpekṣo 'pi 𝕁; *ltos med* Tib. [5] yathā $\Sigma_{\text{-Ṅ}}$] yadā Ṅ. [6] °varaṃ Ṅ, 𝔹𝕊] °raṃ $K_1^{\text{a.c.}}$, K_2, B_1, B_2 ("*Bindefehler*"); °karaṃ $K_1^{\text{p.c.}}$; °mraṃ K_3; *dbaṅ bskur ba yi* [...] *mchog* Tib.$^{\text{-T}}$; *dbaṅ bskur ba yis* [...] *mchog* Tib.$^{\text{T}}$. [7] °aṃ Ṅ, 𝔹𝕊, Tib.$^{\text{-B,Ṅ}}$ (*rin chen*)] °a° K_1, K_2, K_3, B_1, B_2; *rim pa* Tib.$^{\text{B,Ṅ}}$. [8] grahītum Ṅ, K_1, K_2, K_3, B_2] gṛhītum B_1, 𝔹𝕊; *legs par* Tib.$^{\text{-B,Ṅ,T}}$; *len par* Tib.$^{\text{B,Ṅ,T}}$. [9] °sādaṃ $\Sigma_{\text{-Ṅ}}$] °śādaṅ Ṅ. [10] °am $\Sigma_{\text{-Ṅ}}$] °oḥ Ṅ. [11] hṛṣṭena Ṅ, Tib. (*dga' ba yis*)] dṛṣṭena $\Sigma_{\text{-Ṅ}}$. [12] guṇapūrṇo *em.*] guṇe pūrṇṇo Ṅ; guṇapūrṇā $\Sigma_{\text{-Ṅ}}$; *om.* Tib.$^{\text{G,N,Q}}$. [13] jano Ṅ] janā $\Sigma_{\text{-Ṅ}}$; *skye bo la* Tib.$^{\text{-G,N,Q}}$; *om.* Tib.$^{\text{G,N,Q}}$. [14] yuktaṃ $\Sigma_{\text{-Ṅ}}$] yuktyā Ṅ; *bcom ldan thugs rje cher ldan pa'i* Tib.$^{\text{B,Ṅ}}$; *bcom ldan thugs rje ldan pa yi* Tib.$^{\text{C,D,P}}$; *bcom ldan thugs rje ldan pa yis* Tib.$^{\text{G,N,Q}}$; *bcom ldan thugs rje ldan pa yin* Tib.$^{\text{T}}$. [15] vacaḥ Ṅ, $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib.$^{\text{T}}$ (*gsuṅs ni*)] vaca $K_1^{\text{a.c.}}$, K_2, B_1, B_2; va K_3; *gsuṅ gi* Tib.$^{\text{-G,T}}$ (→ *vācaḥ?*); *gsuṅ gis* Tib.$^{\text{G}}$. [16] °ārtha° $\Sigma_{\text{-K}_2,\text{B}_2}$] °ātha K_2, B_2 • °padam $\mathbb{S}^{\text{sil.}}$, Tib.$^{\text{T}}$ (*phun tshogs pa*)] °padaḥ Ṅ; °param K_1, K_2, K_3, B_1, B_2 ("*Bindefehler*"); °pradam 𝔹; *phun tshogs pas* Tib.$^{\text{-T}}$ (→ °*saṃpadā?*). [17] evam astu Ṅ, 𝕊] evamasta K_1, K_2, K_3, B_1, B_2; evaṃ deyaṃ $\mathbb{B}^{\text{em.}}$, $\mathbb{S}_{\text{mu}}$; evam asva° $\mathbb{B}_{\text{MSS}}$, $\mathbb{S}_{\text{ka}}$; *de ltar* Tib. [18] °dāsyāmi $\mathbb{S}^{\text{p.c.}}$] °yāsyāmi Ṅ; °dāsyādi K_1, K_2, B_1, B_2, $\mathbb{B}_{\text{MSS}}$ (adding a question mark), $\mathbb{S}^{\text{a.c.}}$; °dāmi K_3; °sādādi $\mathbb{B}^{\text{em.}}$, $\mathbb{S}_{\text{mu}}$; *sbyin par bya* Tib. [19] °varṇitam Ṅ (°*ṃ*), Tib. (*gsuṅs pa('i)*)] °var(t)titam $\Sigma_{\text{-Ṅ}}$. [20] vaktavyaṃ kṛpayā yuktaṃ [...] sarvabuddhānuvarṇitam *conj.* (see nt. in transl.)] evam astu pradāsyāmi sarvabuddhānuvarṇitam | vaktavyaṃ kṛpayā yuktaṃ vacaḥ sarvārthasampadam Σ. [21] °rājābhiṣekāgram *em.*] °rājābhiṣekāgrair Ṅ; °rājyābhiṣekāgrair $K_1^{\text{p.c.}}$, $\mathbb{B}_{\text{H,B}}$, $\mathbb{S}_{\text{ka,ga}}$; °rājyābhiṣekāgrer $K_1^{\text{a.c.}}$, K_2, K_3, B_1, B_2, $\mathbb{B}_{\text{N}}$; °rājyābhiṣekāgram 𝔹𝕊; *rgyal por dbaṅ bskur sogs* Tib.$^{\text{B,Ṅ}}$; *rgyal po(r) dbaṅ bskur gsol* Tib.$^{\text{-B,Ṅ,T}}$; *rgyal po dbaṅ bskur mchog* Tib.$^{\text{T}}$. [22] °aṃ $K_1^{\text{p.c.}}$, 𝔹𝕊, Tib. (*dbaṅ bskur ba ni*)] °a° Ṅ, $K_1^{\text{a.c.}}$, K_2, K_3, B_1, B_2. [23] °iṃ $\Sigma_{\text{-B}_2}$] °i B_2. [24] °āya $\Sigma_{\text{-Ṅ}}$] °ā Ṅ (haplography); *la ni* Tib. [25] °kasmin $\Sigma_{\text{-K}_1^{\text{p.c.}}}$] °ke smin $K_1^{\text{p.c.}}$; *gaṅ gi(s) tshe* Tib. [26] manasā $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ (see p. 222, nt. 8); manasi $\mathbb{S}_{\text{bho}}$; *yid du* Tib. [27] bhavatā vaśyaṃ K_3] *om.* Ṅ (see p. 222, nt. 8); bhavato vaśyaṃ K_1, K_2, B_1, 𝔹; bhavato vaśya B_2; bhavato 'vaśyaṃ 𝕊; niścito vaśyaṃ $\mathbb{S}_{\text{bho}}$; *ṅes par 'gyur bas na* Tib.$^{\text{-T}}$; *oṅ bar 'gyur bas na* Tib.$^{\text{T}}$. [28] dṛḍham $\Sigma_{\text{-Ṅ,B}_2}$] *om.* Ṅ (see p. 222, nt. 8); dṛḍhama B_2. [29] °pūraṇaṃ $\Sigma_{\text{-Ṅ,B}_2}$] *om.* Ṅ (see p. 222, nt. 8); °puraṇaṃ B_2. [30] yathā $\Sigma_{\text{-Ṅ,𝔹}}$, Tib.$^{\text{-B,Ṅ}_{\text{ac}}}$ (*ji ltar*)] *om.* Ṅ (see p. 222, nt. 8); yato 𝔹, $\mathbb{S}_{\text{ka,mu}}$; *'di ltar* Tib.$^{\text{B,Ṅ}_{\text{ac}}}$. [31] tathā kāryaṃ $\Sigma_{\text{-Ṅ,K}_3,\text{B}_2}$] *om.* Ṅ (see p. 222, nt. 8); takāthāyyaṃ $K_3^{\text{a.c.}}$; tathā kāyyaṃ $K_3^{\text{p.c.}}$; tathā kāryya B_2.

tato dināvadhau[1,2] prāpte sarvabuddhān[3] prapūjayet[4] |
āryasaṅghāya[5] bhojyaṃ ca dadyāc caiva[6] sadakṣiṇam[7] ||17.11||[a]

gaṇabhojyam udāraṃ ca gurūṇāṃ[9] ca viśeṣataḥ[10] |
yathāśaktyā tv anāthānāṃ[11] sarvavidhiṃ[12] samācaret ||17.12||

K_1 28r$_1$ tato gurudakṣiṇā deyā sarva*buddhānuvarṇitā[13] | 17.13 |

⌜SBS$_A$ 21r$_{1\text{-}5}$, SBS$_B$ 14r$_{7}$-v$_1$⌝ sarvatoviśvagurave[14] siddham[15] uttamadakṣiṇam[16] |
yasya yad duṣparityājyaṃ[17] tad uttamam[18] iti smṛtam[19] ||*I.i*||[b]

yad yad iṣṭataraṃ[20] kiñcid viśiṣṭataram[21] eva vā |
tat tad dhi gurave[22] deyaṃ tad evākṣayam[23] icchatā ||*I.ii*||[c]

Ṅ 22r$_1$ athāsyā*bhimataṃ[24] syād vai cittakāryam[25] athāpi vā |
tad deyam[26] athavā kāryaṃ[27] svalpam apy uttamaṃ[28] hi tat[29] ||*I.iii*||[d]

[a] *pāda* 17.11d = *Pauṣkarasaṃhitā* 41.215b.

[b] *pāda* 17.13a ≈ 17.8b, MMK 46.8d; *pāda*s 17.13c-f = SBS 7.34 (= SBS$^{ed.}$ 7.32). This passage, incl. the following verses, is cited in Tōh. 1827 (D f. 96v).

[c] SBS 7.35 (= SBS$^{ed.}$ 7.33, PK 3.47). See also SS (p. 9), reading *anuttaraṃ* instead of *iṣṭataraṃ*, and GP (v. 20), reading *loke* instead of *kiñcid*. Cp. MBh (13,58.7), BP (221.160), *Matsyapurāṇa* (72.39), *Garuḍapurāṇa* (1,51.29cd-30ab) et al.: *yad yad iṣṭatamaṃ loke yac cāsya dayitaṃ gṛhe | tat tad guṇavate deyaṃ tad evākṣayam icchatā* ||.

[d] SBS 7.36 (= SBS$^{ed.}$ 7.34).

[1] dināvadhau *em.*] *om.* Ṅ (see p. 222, nt. 8); dināvedhiṃ $K_1^{a.c.}$, K_3; dināvadhiṃ $K_1^{p.c.}$, K_2, B_1, 𝔹𝕊; dināvadhi° B_2; *ñin źag ṅes* Tib. [2] kṛtvā [...] dināvadhiṃ $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ (see p. 222, nt. 8), $\mathbb{B}_B$. [3] °ān $\Sigma_{\text{-Ṅ,}B_2}$] *om.* Ṅ (see p. 222, nt. 8); °āna B_2. [4] °et $\Sigma_{\text{-Ṅ,}B_2}$] *om.* Ṅ (see p. 222, nt. 8); °at B_2. [5] °saṅghāya $\Sigma_{\text{-Ṅ,}K_2}$] *om.* Ṅ (see p. 222, nt. 8); °saghāya K_2. [6] dadyāc caiva $K_1^{p.c.}$, 𝔹𝕊] *om.* Ṅ (see p. 222, nt. 8); dadyā caiva $K_1^{a.c.}$, K_2, K_3, B_1, B_2; *sbyin par bya* Tib. [7] sadakṣiṇam $\Sigma_{\text{-Ṅ,}K_2}$] *om.* Ṅ (see p. 222, nt. 8); sadakṣinam K_2. [8] manasā bhavato [...] sadakṣiṇam $\Sigma_{\text{-Ṅ}}$] *om.* Ṅ.

[9] gurūṇāṃ Ṅ, K_3, B_2, 𝔹𝕊] guruṇāñ K_1, K_2, B_1; *bla ma la* Tib.$_{\text{-T}}$; *bla ma daṅ* Tib.^{T}. [10] °taḥ $K_1^{p.c.}$, B_1, $B_2^{p.c.}$ (?), 𝔹𝕊, Tib.] °ta Ṅ; °ṭaḥ $K_1^{a.c.}$, K_2, K_3, $B_2^{a.c.}$ (?). [11] tv anāthānāṃ 𝔹𝕊] ca nāthānāṃ Ṅ, K_1; °vanāthānā K_2, B_2; °vanāthānāṃ K_3, B_1; *mgon med la yaṅ/aṅ* Tib. [12] sarvavidhiṃ Ṅ, $\mathbb{B}_{MSS}$, $\mathbb{S}_{ka,kha}$ (*metri causa*)] sarvaṃ vidhiṃ K_1, 𝕊 (*contra metrum*: "*dvitīyacaturthayo raś ca*"); sarv(v)avidhi K_2, K_3, B_1, B_2; vidhiṃ sarvaṃ $\mathbb{B}^{em.}$; *cho ga thams cad* Tib. [13] tato gurudakṣiṇā deyā sarvabuddhānuvarṇitā K_3, B_2 (hypermetrical)] tato gurudakṣiṇā deyā sarvabuddhā(nāṇṇi)bhā Ṅ; tato gurudakṣiṇāṃ dadyā sarvvabuddhānuvarṇitām $K_1^{a.c.}$; tato gurudakṣiṇāṃ dadyāt sarvabuddhānuvarṇitām $K_1^{p.c.}$, 𝕊; tato gurudakṣiṇād atra sarvvabuddhānuvarṇitā K_2; tato gurudakṣiṇā dadyāt sarvabuddhānuvarṇitā B_1; tato guror dakṣiṇādyā sarvabuddhānuvarṇitā 𝔹, $\mathbb{S}_{ka,kha,mu}$; "This line may better be read as *tato dadyāt sarvabuddhavarṇitāṃ gurudakṣiṇām*" $\mathbb{B}^{nt.}$; deyā guror dakṣiṇā yā sarvabuddhānuvarṇitā 𝕁; *saṅs rgyas kun gyis bsṅags pa yi || bla ma la ni yon dbul źiṅ* Tib.$_{\text{-T}}$; *saṅs rgyas kun gyis bsṅags pa yis || bla ma la ni yon phul źiṅ* Tib.^{T}. [14] sarvato° $\Sigma_{\text{-}\mathbb{BS}}$] sarvato 𝔹, $\mathbb{S}^{a.c.}$, SBS$^{ed.}$; sarvadā $\mathbb{S}^{p.c.}$. [15] °am $\Sigma_{\text{-Ṅ}}$] °im Ṅ, SBS; *'grub* Tib. [16] uttama° Ṅ, $B_2^{p.c.}$ (?), $\mathbb{S}^{p.c.}$, SBS, Tib.] utta° $K_1^{a.c.}$, K_2, K_3, $B_2^{a.c.}$; uttara° $K_1^{p.c.}$, B_1, 𝔹, $\mathbb{S}^{a.c.}$ • °am $\Sigma_{\text{-}B_2}$] °a B_2. [17] duṣparityājyaṃ 𝔹𝕊] duḥparityājyās Ṅ; duḥparityājyan $K_1^{a.c.}$, B_2; duparityājyan $K_1^{p.c.}$; dūḥparityājyan K_2, $K_3^{p.c.}$; dūḥparityajyan $K_3^{a.c.}$; duḥkhaparityājyan B_1, $\mathbb{B}_H$; aparityājyaṃ SBS$_{A,B}$; °parityājyaṃ SBS$^{ed.}$; *gtaṅ dka' ba* Tib.$_{\text{-T}}$; *gtor dka' ba* Tib.^{T}. [18] uttamam $\Sigma_{\text{-}K_2,K_3,B_2}$] uttamas K_2, B_2; umam K_3; *mchog tu* Tib. [19] smṛtam $\Sigma_{\text{-}K_3,B_2}$] tam K_3; smṛtama B_2. [20] yad yad iṣṭataraṃ Ṅ (°*ṅ*), $K_1^{p.c.}$, 𝔹𝕊, SBS, Tib. (*gaṅ daṅ gaṅ ni/du sdug pa'i mchog*)] yaṣṭiṣṭataraṃ $K_1^{a.c.}$; yaṣṭiṣṭatara° K_2, K_3, B_1, B_2 ("*Bindefehler*"). [21] viśiṣṭataram $\Sigma_{\text{-}K_3}$] viśiṣṭaram K_3. [22] gurave $\Sigma_{\text{-}K_2,B_2}$, $SBS_B^{ed.}$] gurava K_2; guruva B_2; gureve SBS_A. [23] evākṣayam Ṅ, $K_1^{p.c.}$, 𝔹𝕊, SBS, Tib.$_{\text{-T}}$ (*de ñid mi (b)zad*)] evokṣayam $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"); *de ñid mi bzaṅ* Tib.^{T}. [24] athāsyābhimataṃ $K_1^{p.c.}$, 𝔹𝕊, SBS] athāsy<ā>bhimataḥ $Ṅ^{p.c.}$; athāsyā vai bhimataṃ $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"); *yaṅ na de ni 'dod gyur pa'am* Tib.^{B,Ṅ}; *yaṅ na de bźin 'dod gyur pa'am* Tib.^{C,D,P}; *yaṅ na de bźin 'dod 'gyur par* Tib.^{G,N,Q}; *yaṅ na de ni dod gyur na'aṅ* Tib.^{T}. [25] citta° *em.*] vintā Ṅ (for *cintā*?); cittaṃ K_1, K_2, K_3, B_1, B_2, 𝕊, SBS; citraṃ 𝔹, $\mathbb{S}_{ka,mu}$; *sems la* Tib. [26] tad deyam 𝔹𝕊, SBS$^{ed.}$, Tib.^{B,C,D,Ṅ,P} (*de sbyin*)] tad evam Ṅ (cp. Tib.^{G,N,Q}); tad dheyam K_1, K_2, B_1; taddhey K_3; tad yemam SBS_A; tad yeyamam $SBS_B^{a.c.}$; tad yeyam $SBS_B^{p.c.}$; *de bźin* Tib.^{G,N,Q}; *des sbyin* Tib.^{T}. [27] athavā kāryaṃ Ṅ, K_1, 𝔹𝕊, SBS, Tib.$_{\text{-T}}$ (*yaṅ na dgos pa bya*)] athavā kāryya° K_2, K_3, B_1; atha nākāryya° B_2; *yaṅ dag bsgom par bya* Tib.^{T}. [28] svalpam apy uttamaṃ Σ, $SBS_{A,B}$] svalābho 'py uttamaṃ SBS$^{ed.}$. [29] hi tat SBS] itita Ṅ; hitam $\Sigma_{\text{-Ṅ}}$; *de ni* Tib.

athottamaṃ[1] bhaved yasya[2] sa ca dadyāt[3] kudakṣiṇām[4] |
sarvācāryāpamānena[5] sa nityaṃ duḥkha*m[6] āpnute[7] ||*I.iv*||[a] K_2 *x*2v1

śaṃvaratantroktā[8] * dakṣiṇeyam || B_1 67r1

ātmānam[9] api niryātya[10] punar[11] mūlyais tu[12] mokṣayet[13] | B_2 104$_1$
nānātantreṣu nirdiṣṭā[14] dakṣiṇeyaṃ[15] niruttarā[16] ||17.14||[b]

tato 'bhiṣekaṃ buddhānāṃ sarvatantreṣu gopitam[17] | $\mathbb{B}$ 92
sarvabuddhamayaṃ yogaṃ sarvasampatsukhodayam[18] ||17.15||[c]

agamyaṃ[19] sarvasattvānāṃ lokanāthena[20] bhāṣitam |
sarvatāthāgataṃ[21] cittaṃ[22] sarvavākkāyasaṃgraham[23] | $\mathbb{S}$ 150
dvayor apy evam[24] ājñāya adhiṣṭhānaṃ[25] prayā*cayet[26] ||17.16||[d] K_3 39r1

mānasaṃ[27] sarvam evedaṃ[28] kāyikaṃ[29] vāksamudbhavam[30] |
sarvabuddhair[31] adhiṣṭhāyānujñāṃ[32] tasya pradāpayet ||17.17||

[a] SBS 7.37 (= SBS$^{ed.}$ 7.35).

[b] Cp. SBS 7.38f. (= SBS$^{ed.}$ 7.36f.): *kanyāṃ svalaṃkṛtāṃ kṛtvā bhāryāṃ cāpi priyāṃ tathā | dattvā tu mokṣayen mūlyair buddhabodhyagradakṣiṇām || mahāpaśur nivedyaś ca punar mūlyena mokṣayet ||*; *pāda* 17.14c ≈ 8.33a, ch. 18 (end).

[c] *pāda* 17.15b = *upasaṃhāra* 1b, *Yoginīsaṃcāratantra* 14.1b, MĀ (*ad* HT II.v.66), *Tattvacintāmaṇi* (p. 729), *Toḍalatantra* 3.21b, *Nāradapurāṇa* 1.70.78b, 1.76.6b 1.90.3b et al.; *pāda* 17.15d = SM 1 v. 1b.

[d] *pāda* 17.16a = 1.94c; *pāda* 17.16b ≈ *Samādhirājasūtra* 28.41d, *Mahāpratisarā-Mahāvidyārājñī* 13.3b (ed. Hidas 2012); *pāda* 17.16c = GST 4.6c.

[1] athottamaṃ $\Sigma_{\text{-}\dot{N},B_1}$] athottama Ṅ; athottasam° B_1. [2] bhaved yasya Ṅ, K_1, K_2, B_1, B_2, $\mathbb{BS}$] bhavyed yasya K_3; bhaved asya SBS; *(gal te) de la (mchog) yod la* Tib. [3] sa ca dadyāt SBS, Tib.$^{B,\dot{N},T}$ (*de yaṅ* [...] *phul na*)] na ca d<e>hādyāt Ṅ$^{p.c.}$; nava dadyāt K_1, K_2, K_3, B_1, B_2; dadyāc cet taṃ $\mathbb{B}$, $\mathbb{S}_{mu}$; naiva dadyāt $\mathbb{B}_{MSS}$, $\mathbb{S}_{kha}$; na vai dadyāt $\mathbb{S}$; *de la* [...] *phul na* Tib.$_{\text{-}B,\dot{N},T}$. [4] kudakṣiṇām *em.* (*ṅan pa'i yon* Tib.)] tad dakṣiṇāḥ Ṅ; tad dakṣiṇam K_1, K_2, B_1, B_2; dakṣiṇam K_3; na dakṣiṇām $\mathbb{B}$, $\mathbb{S}_{mu}$; tad dakṣiṇām $\mathbb{B}_{MSS}$, $\mathbb{S}_{kha}$; tu dakṣiṇām $\mathbb{S}$; kudakṣiṇam SBS_A; ca dakṣiṇām $SBS_B^{ed.}$. [5] sarvācāryā° $\Sigma_{\text{-}\dot{N},B_2}$] sarvabuddhā° Ṅ; sarvācārya° B_2 • °mānena Ṅ, $K_1^{p.c.}$, $B_2^{p.c.}$ (?), $\mathbb{BS}$, SBS, Tib. *brñas pas na*] °gamānena $K_1^{a.c.}$, K_2, K_3, B_1 ("*Bindefehler*"); °śamānena $B_2^{a.c.}$. [6] nityaṃ duḥkham $\Sigma_{\text{-}K_1}$, SBS_A] nityaṃ duḥkhaṃm K_1; nityaduḥkham $SBS_B^{ed.}$. [7] āpnute $\Sigma_{\text{-}\dot{N}}$] āpnuyāt Ṅ; *thob* Tib.$_{\text{-}T}$; *'thob* Tib.^{T}. [8] śaṃvara° *st.*] saṃvara° Σ; sambara° $\mathbb{BS}$ • °tantroktā Ṅ, $\mathbb{BS}$] °tantrokta° K_1, K_2, K_3, B_1, B_2; *rgyud kyi rgyal po bde mchog gi yin no* Tib.$_{\text{-}T}$; *rgyud kyi rgyal po bde chen gis pa yin no* Tib^{T}. [9] ātmānam $\Sigma_{\text{-}K_3}$] ātmānaṃm K_3. [10] niryātya $\Sigma_{\text{-}K_3}$] niyyātya K_3. [11] punar Ṅ, $K_1^{p.c.}$, $\mathbb{BS}$, Tib.] punaḥ $K_1^{a.c.}$, K_2, K_3, B_1, B_2. [12] mūlyais tu $K_1^{p.c.}$, K_2, B_1, $\mathbb{BS}$] mūlyas tu Ṅ; mulyais tu $K_1^{a.c.}$, K_3, B_2; *rin gyis* Tib. [13] mokṣayet $\Sigma_{\text{-}\dot{N}}$] mosuyet Ṅ (for *moṣayet?*); *bslu ba ni* Tib.$^{B,\dot{N},T}$; *slu ba ni* Tib.$_{\text{-}B,\dot{N},T}$. [14] nirdiṣṭā $\Sigma_{\text{-}K_1}$] nirdiṣṭhā K_1. [15] dakṣiṇeyaṃ $\Sigma_{\text{-}\dot{N}}$] dakṣiṇāyān Ṅ; *yon ni* Tib. [16] niruttarā K_1, K_3, B_1, B_2, $\mathbb{B}$ $\mathbb{S}$, Tib.] nittarāḥ Ṅ; niruttaro K_2. [17] tato 'bhiṣekaṃ buddhānāṃ sarvatantreṣu gopitam *em.* (*des na saṅs rgyas kun dbaṅ bskur || rgyud rnams kun tu sbas pa yin* Tib.)] tato 'bhiṣekabuddhānām sarvatantreṣu gopitam Ṅ; tato liṣekabuddhānāṃ $K_1^{a.c.}$; tato (')bhiṣekabuddhānām $K_1^{p.c.}$, K_3, $\mathbb{S}^{a.c.}$ (no *avagraha* in MSS); tato bhiṣukabuddhānāṃ K_2; tato liṣukabuddhānāṃ B_1, B_2; tataḥ $\mathbb{B}$, $\mathbb{S}_{ka,mu}$; tato 'bhiṣeko buddhānām $\mathbb{S}^{p.c.}$. [18] °sampat° $\Sigma_{\text{-}\dot{N}}$] °satvāt Ṅ; *yaṅ dag* Tib. (→ °*samyak*°) • °sukhodayam $\Sigma_{\text{-}K_3}$] °sukhodam K_3. [19] agamyaṃ $\Sigma_{\text{-}B_2}$] agamya B_2. [20] loka° $\Sigma_{\text{-}K_3}$] loko K_3. [21] sarvatāthāgataṃ $\mathbb{BS}$] sarvatathāgataṃ Ṅ; sarvatāthāgata° K_1, K_2, B_1, B_2; sarvatāthātāgata° K_3; *de bźin gśegs pa kun gyi* Tib. [22] cittaṃ $\Sigma_{\text{-}\dot{N}}$] citta° Ṅ. [23] sarvavākkāya° Ṅ, $\mathbb{BS}$] sarvakāya>kā<k(a)° $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"); sarvakāyavāk° $\mathbb{B}_{MSS}$; *gsuṅ daṅ sku ni thams cad* Tib.$^{B,C,D,\dot{N},P}$; *sku daṅ gsuṅ ni thams cad* Tib.^{G,N,Q,T} • °saṃgraham *em.*] °sambhavam Σ; *'dus* Tib. [24] dvayor apy evam Ṅ$^{p.c.}$, K_1, $\mathbb{BS}$] dvayor apy avam Ṅ$^{a.c.}$, K_3, B_1, B_2; dvayar apy avam K_2; *de ltar gñis ka/ga (śes nas) kyaṅ* Tib.$_{\text{-}B,\dot{N}}$; *de ltar gñis kas (śes nas) ni* Tib.$^{B,\dot{N}}$. [25] adhiṣṭhānaṃ Σ_{K_2,K_3,B_2}] adhiṣṭānaṃ K_2, B_2; adhiṣṭhāna K_3. [26] prayācayet $K_1^{p.c.}$, K_2, $B_2^{p.c.}$] prayācayetaṃ Ṅ; prayocayet $K_1^{a.c.}$, K_3, $B_2^{a.c.}$; prayojayet $\mathbb{BS}$; *brjod par bya* Tib. [27] mānasaṃ $\Sigma_{\text{-}\dot{N}}$] mānasa° Ṅ; *yid daṅ ni* Tib. [28] sarvam evedaṃ $\Sigma_{\text{-}\dot{N}}$] sarvayedaṃ Ṅ. [29] kāyikaṃ $\Sigma_{\text{-}K_3}$] kāyīkaṃ K_3. [30] vāksamudbhavam Ṅ, B_1, $\mathbb{BS}$, Tib.$_{\text{-}B,T}$ (*ṅag las yaṅ dag 'byuṅ*)] vāksumudbhavam K_1, K_2, K_3; vākyam udbhavam B_2; *ṅag la yaṅ dag 'byuṅ* Tib.^{B,T}. [31] sarvabuddhair *em.* (*saṅs rgyas kun gyis* Tib.$_{\text{-}G,N,Q}$)] sarvabuddham Σ; *saṅs rgyas kun gyi* Tib.^{G,N,Q}. [32] adhiṣṭhāyānujñāṃ $\mathbb{BS}$] adhiṣṭhānujñā(°) Ṅ; adhiṣṭhāyānujñā(°) K_1, K_2, K_3, B_1, B_2; *byin brlab(s) phyir || rjes gnaṅ* Tib.

abhiṣikto 'si saṃbuddhair[1] atītānāgatair api |
sarvavajradharaiś cāpi sarvavajradharāya ca ||17.18||

ekakāyo 'si[2] buddhānāṃ[3] tvam idānīm mahāmate[4] |
dharmāmiṣeṇa[5] dānena kuru[6] sattveṣv anugraham[7] ||17.19||

ratnatraye[8] yathāśaktyā[9] rakṣā kāryā śubhodayā[10] |
vajrasattvair idaṃ[11] kāryaṃ[12] sarvabuddhair[13] nidarśitam |
mayy avamanyanā[14] kāryā[15] na tvayā[16] varavajriṇā[17] ||17.20||

viṣamāparihāreṇa[18] kālaṃ kṛtvā sudāruṇam[19] |
ghoraṃ narakaduḥkhaughaṃ[20] mā bhūt[21] kalpaśatāntaram[22] ||17.21||[a]

B₁ 67v₁ mithyādharmasamā*cārā[23] ye tu[24] lokaviḍambakāḥ[25] |
K₂ *x*3r₁ na teṣu sambhavaṃ kuryāt[26] sa*ddharmapratikṣepakāḥ[27] ||17.22||[b]

B₂ 105₁ mūḍhā dharmavihīnās[28] te svasukhodyatamānasāḥ[29] |
Ṅ 22v₁ puṇyahīnāḥ[30] parāṃ bodhiṃ naiva[31] * prāpsyanti[32] durṇayāḥ[33] |

[a] Cp. STTS 1,3,37: *tatas te vicikitsā prāptā viṣamāparihāreṇa śīghram eva kālaṃ kṛtvāvīcīmahānarake patantaḥ*, SDPT (p. 291), PU (ed. Chakravarti 1984, p. 63) et al. Cp. also GSMV (between stanzas 295 and 296): *adyaprabhṛti tavāhaṃ vajrapāṇir yad ahaṃ brūyām idaṃ kuru tat tvayā kartavyam | na ca tvayāham avamantavyo mā te viṣamāparihāreṇa kālakriyāṃ kṛtvā narakapatanaṃ syāt* || (= *Samkṣiptābhiśekavidhi* (fol. 3r₄), *Vajrāvalī* (22.1.3: *Samayodakadānavidhi*) and ĀKS (p. 28)).

[b] *pāda* 17.22d = 17.24b.

[1] abhiṣikto (')si saṃ° $K_1^{p.c.}$, 𝕊 (no *avagraha* in MS)] abhiṣiktośi saṃ° Ṅ; abhiṣiktomima $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"); abhiṣiktam imaṃ 𝔹, $𝕊_{ka,kha,mu}$; *rdzogs saṅs rgyas kyis dbaṅ bskur źiṅ* Tib.^{B,Ṅ}; *rdzogs saṅs rgyas la dbaṅ bskur źiṅ* Tib.^{C,D,P}; *rdzogs saṅs rgyas kyi dbaṅ bskur źiṅ* Tib.^{G,N,Q,T}. [2] ekakāyo 'si K_1, K_2, B_1, B_2, 𝔹𝕊 (no *avagraha* in MSS)] ekā kāryośi Ṅ; ekakāyoni K_3; *sku gcig ste* Tib.$_{-T}$; *sku cig ste* Tib.^{T}. [3] buddhānāṃ Ṅ, 𝔹𝕊] saṃbuddhānāṃ K_1, K_2, K_3, B_1, B_2 ("*Bindefehler*"); *saṅs rgyas kun daṅ* Tib. [4] idānīṃ mahāmate 𝕁, Tib. (*da ni blo gros chen po*)] idānī(ṃ) mahāmato Ṅ; idānīnāṃ mahate $K_1^{a.c.}$ (correction unclear), K_3, B_1, B_2; idālīnāṃ mahate K_2; idānīm anāhataḥ 𝔹𝕊; idānīm anāhate $𝔹_{MSS}$. [5] dharmāmiṣeṇa *em.* (*chos daṅ zaṅ ziṅ* Tib.)] dharmāmiṣe na Ṅ; dharmābhiṣeka° $Σ_{-N,B_2}^{p.c.}$; dharmābhaṣeka° $B_2^{p.c.}$ (vowel-hook effaced). [6] kuru Ṅ, $K_1^{p.c.}$, B_1, 𝔹𝕊] kṛru $K_1^{a.c.}$, K_2, K_3, B_2; *gyis* Tib. [7] sattveṣv anugraham K_1, K_3, 𝔹𝕊, Tib. (*sems can rjes su b/gzuṅ bar*)] satvā(sva)grahaṃ Ṅ; satvaṣv anugraham K_2, B_1, B_2. [8] °e $Σ_{-K_3}$] °a K_3. [9] °śaktyā $Σ_{-K_3}$] °śakyā K_3. [10] śubhodayā Ṅ, $K_1^{p.c.}$, 𝔹𝕊] subhodayā $K_1^{a.c.}$, K_2, K_3, B_1, B_2; *bde ba (b)skyed pa(r)* Tib. (read: *dge ba*). [11] vajrasattvair idaṃ 𝕊] vajrasatv<ai>r iyaṃ $Ṅ^{p.c.}$; vajrasatvarihaṃ $K_1^{a.c.}$, K_2, K_3, B_2 ("*Bindefehler*"); vajrasatvair iha(ṃ) $K_1^{p.c.}$; vajrasattvā[dikaṃ] $𝔹^{em.}$; vajrasatvārihaṃ B_1, $𝔹_{MSS}$; vajrasattvair iha $𝕊_{ka}$; *rdo rje sems dpa'i bya ba 'di* Tib.^{B,Ṅ}; *rdo rje sems dpa'i bya ba ni* Tib.$_{-B,Ṅ,T}$; *rdo rje sems dpa' bya ba 'di* Tib.^{T}. [12] kāryaṃ $Σ_{-B_2}$] kāryya° B_2. [13] °air Ṅ, $K_1^{(p.c.)}$, 𝔹𝕊, Tib.] °ai K_2, K_3, B_1, B_2. [14] mayy avamanyanā $K_1^{a.c.}$, K_2, K_3, B_1, B_2, 𝔹𝕊 (*contra metrum*)] mayyāvamanā Ṅ; mayy eva manyanā $K_1^{p.c.}$; nāpy avamanyanā $𝔹_N$; mayy avamanyatā $𝕊_{ka}$; mayy eva manyatā $𝕊_{ga}$; *brñas pa dag kyaṅ* Tib. [15] kāryā $Σ_{-Ṅ}$] kāryam Ṅ. [16] na tvayā $Σ_{-K_2}$] ratnayā K_2. [17] varavajriṇā $Σ_{-Ṅ}$] varavajriṇāṃ Ṅ. [18] viṣamāparihāreṇa $Σ_{-𝔹𝕊}$, Tib. (*ya ṅa ba ni ma spaṅs pas*)] viṣamā parihāreṇa 𝔹𝕊. [19] sudāruṇam $Σ_{-K_3}^{a.c.}$] sudārunāṃ $K_3^{a.c.}$; *śin tu mi bzad pa'i* Tib.$_{-T}$; *śin tu mi bzad pa'i* Tib.^{T}. [20] narakaduḥkhaughaṃ $Σ_{-B_2}$] naṃrakaduḥkhaugh>ai<aṃ $B_2^{p.c.}$. [21] mā bhūt $Σ_{-Ṅ}$] bhūt(a) Ṅ; *myoṅ bar 'gyur* Tib. [22] °śatāntaram $Σ_{-Ṅ}$] °satāntaraṃ Ṅ. [23] °samācārā Ṅ, $K_1^{p.c.}$, K_3, 𝔹𝕊] °samacārā(°) $K_1^{a.c.}$, K_2, B_1, B_2; *kun spyod daṅ* Tib. [24] ye tu $Σ_{-B_2}$] °ya tu B_2. [25] lokaviḍambakāḥ K_1, B_1, B_2, 𝔹] loke viḍambakāṃ Ṅ; lokaviḍambakīḥ K_2; lokavimbaḍakā $K_3^{a.c.}$; lokaviḍambakā $K_3^{p.c.}$ (change indicated by numbers), 𝕊; *'jig rten sun 'byin daṅ* Tib.$_{-G,T}$; *'jigs rten sun 'byin daṅ* Tib.^{G}; *'jig rten dun 'byin daṅ* Tib.^{T}. [26] kuryāt $Σ_{-K_3}$] kuryyā K_3. [27] °dharma° $Σ_{-B_2}$] °dhama° B_2 • °pratikṣepakāḥ $K_1^{p.c.}$, K_2, K_3, B_1, 𝕁, Tib.^{B,Ṅ} (*spoṅ bar byed pa po*)] °pratikṣepakā Ṅ, B_2, $𝕊_{kha}$; °pratikṣepaṃ kāḥ $K_1^{a.c.}$; °pratipakṣakāḥ 𝔹𝕊; *spoṅ bar byed pa'o* Tib.$_{-B,Ṅ}$. [28] °vihīnās $Σ_{-K_2}$] °vihinās K_2. [29] svasukhodyatamānasāḥ *em.* (*raṅ gi bde ba(r) brtson yid ldan* Tib.$_{-T}$)] svasukhādyatamānasā Ṅ; tv asukhodayamānasāḥ K_1, K_2, K_3, B_1, B_2, $𝔹_{H,B}$, $𝕊_{kha,ga}$; svasukhodayamānasāḥ 𝔹𝕊; svasukhodyogamānasāḥ 𝕁; *raṅ gis bde ba la sogs yid ldan* Tib.^{T}. [30] °hīnāḥ 𝔹𝕊] °hīnam Ṅ; °hīṇo $K_1^{a.c.}$; °hīṇāṃ $K_1^{p.c.}$, K_3; °hīṇā K_2, B_2; °hīnā B_1; *bral ba yis* Tib. [31] naiva $Σ_{-B_1}$] naivaṃ B_1; *mi* Tib. [32] prāpsyanti $Σ_{-B_2}$] drāryyānti B_2. [33] durṇayāḥ 𝕊] durn(n)ayā Ṅ, $B_1^{a.c.}$, B_2; durnayāḥ K_1, K_2, K_3, $B_1^{p.c.}$, 𝔹; *tshul ṅan* Tib.$_{-T}$; *tshul na* Tib.^{T}.

itas tataś ca[1] saṃsāre te[2] bhramanti[3] hi ṣaḍgatau[4] ||17.23||

lokamohanaśīlāś ca[5] saddharmapratikṣepakāḥ[6] | 𝔹 93
evaṃvidhā aneke[7] ca bhramadharmasamāśrayāḥ[8] |
na teṣāṃ[9] sugatau[10] janma buddhatvam[11] api durlabham ||17.24||[a]

etebhyas tvaṃ[12] sadārakṣo[13] bhavitavyo[14] mahāmate |
mārapāśanibaddhās te[15] ⌜parātmanor vināśakāḥ[16] ||17.25||[b] 𝕊 151

kuru sattvārtham[17] adhunā[18] sarvabuddhādhipaḥ[19] svayam |
yathāvinayato dharmaṃ[20] prakāśaya[21] jane[22] 'khile[23] ||17.26||[c]

saṃśayaṃ na hi[24] dharme tu[25] kartavyam adhunā[26]⌝[27] tvayā[28] |
nābhiṣekaṃ punar[29] grāhyaṃ samayas tv anyathā vyathet[30] ||17.27||

samyagdharmadharo vidvān[31] traidhātukanamaskṛtam[32] |
abhiṣekaṃ tvayā prāptaṃ vidyate na hy ataḥ[33] param ||17.28||[d]

[a] *pāda* 17.24b = 17.22d; *pāda* 17.24e = 6.8c.

[b] *pāda* 17.25d = 13.14d.

[c] *pāda* 17.26b = SVU §80 v. 4d, VĀ (*darpaṇābhiṣekavidhi* v. 2d).

[d] *pāda* 17.28b ≈ 17.1d; *pāda* 17.28b = GST 13.131b, 16.57b, GS 2.41b, GSMV 326b, PU (ed. Chakravarti 1984, pp. 108, 193), *Saṃkṣiptābhiṣekavidhi* 3.1b, KSP (ch. 6),

[1] itas tataś ca $\Sigma_{\text{-}K_3}$] itas te taś ca K_3; *phan tshun du* Tib. [2] saṃsāre te Ṅ, 𝔹𝕊] saṃsāraṃ te K_1; saṃsārata K_2; saṃsārate K_3, B_1, B_2; *'khor ba ru ni* Tib. [3] bhramanti $\Sigma_{\text{-}K_3}$] bhramanteī K_3 (sic!); *śin tu 'khor* Tib. [4] ṣaḍgatau $\Sigma_{\text{-}B_2{}^{a.c.}}$] ṣa+gatau $B_2{}^{a.c.}$. [5] lokamohanaśīlāś ca $\Sigma_{\text{-}Ṅ}$] lok>e<aś ca mohaśīlāś ca $Ṅ^{p.c.}$; *'jig rten rmoṅs pa'i ṅaṅ tshul can* Tib. [6] saddharma° Σ, Tib.^{T} (*dam pa'i chos ni*)] *om.* Tib.$_{\text{-}T}$ (see following) • °pratikṣepakāḥ K_1, K_2, K_3, B_1, $\mathbb{S}_{kha,ga}$] °pratikṣepakā Ṅ, B_2; °pratipakṣakāḥ 𝔹𝕊; °pratirūpakāḥ $\mathbb{S}_{ka}$; *rab tu dres par byed mtshuṅs śiṅ* Tib.^{C,D,Ṅ_b,P}; *rab tu 'dri bar byed mtshuṅs śiṅ* Tib.$^{G,N,Ṅ_{ac},Q}$; *spoṅ par byed* Tib.^{T}. [7] °ke Ṅ, $K_1{}^{p.c.}$, 𝔹𝕊] °ka $K_1{}^{a.c.}$, K_2, K_3, B_1, B_2; °kāś $\mathbb{B}_H$; *du ma* Tib.^{B,Ṅ}; *dri ma* Tib.$_{\text{-}B,Ṅ,T}$; *du mi* Tib.^{T}. [8] bhramadharma° Ṅ, K_1, K_2, K_3, $B_1{}^{p.c.}$, B_2, 𝕊, Tib. (*'khrul pa'i chos la*)] bhramarmaddha° $B_1{}^{a.c.}$; dharmmabhrama° 𝔹, $\mathbb{S}_{mu}$ • °samāśrayāḥ $\Sigma_{\text{-}K_2,B_2}$] °sanāśrayāḥ K_2; °samāśrayā B_2; *kun tu gnas* Tib. [9] teṣāṃ $\Sigma_{\text{-}B_2}$] teṣā B_2. [10] sugatau Ṅ, $K_1{}^{p.c.}$, B_1, 𝔹𝕊, Tib.] >sugatau< sugatau $K_1{}^{a.c.}$, K_2, K_3, B_2 ("*Bindefehler*"). [11] buddhatvam $\Sigma_{\text{-}K_1{}^{a.c.}}$] buddhā $K_1{}^{a.c.}$; *saṅs rgyas* [...] *ni* Tib. [12] etebhyas tvaṃ Ṅ, K_1, 𝕊] etebhyas tv ā° K_2; etety astv a° K_3; etebhyas tv a° B_1, B_2; etebhyas tu 𝔹, $\mathbb{S}_{ka,kha,mu}$; *khyod kyis ni* | *de rnams la ni* Tib. [13] °rakṣo Ṅ] (°)rakṣā K_1, K_2, K_3, B_1, B_2, 𝔹, $\mathbb{S}_{mu}$; rakṣyo 𝕊; rakṣyā $\mathbb{S}_{kha}$; *(b)sruṅ* Tib. [14] bhavitavyo Ṅ] bhavitavyo (')si K_1, K_2, K_3, B_1, B_2, 𝕊, $\mathbb{B}_{MSS}$; bhavitavyā 𝔹; *bya* Tib. [15] °pāśa° K_1, B_2, 𝔹𝕊, Tib. (*źags pas*)] °sā° Ṅ; °pāṇa° K_2, B_1 ("*Bindefehler*"); °pāśe K_3 • °nibaddhās te Ṅ, K_1, B_1, B_2, 𝔹𝕊] °nibaddhānā K_2 (*om.* following up to *tvayā* || *nābhiṣekaṃ*); nibaddhos te K_3; °nibaddhānāṃ $\mathbb{S}_{ka}$; *de ltar* [...] *bciṅ(s)* Tib.$_{\text{-}T}$; *de rnams* [...] *bciṅ* Tib.^{T}. [16] parātmanor vināśakāḥ *conj.*] parātmavidhināsaka Ṅ; parātmavivināyakaḥ K_1, K_3, B_1, B_2; *om.* K_2; parātmavidhināyakāḥ 𝔹𝕊; parātmanavināyakāḥ $\mathbb{B}_{H,B}$; *gźan rnams kyaṅ ni phuṅ ba yin* Tib. [17] sattvārtham Ṅ, K_3, B_1, B_2, 𝔹𝕊] rūpārtham K_1 ("*Trennfehler*"); *om.* K_2. [18] adhunā $\Sigma_{\text{-}B_2{}^{a.c.}}$] idhunā $B_2{}^{a.c.}$. [19] °ādhipaḥ Ṅ, K_1, K_3, B_1, B_2] *om.* K_2; °ādhipa 𝔹𝕊; *bdag* Tib.$_{\text{-}C,D,P}$; *dag* Tib.^{C,D,P}. [20] dharmaṃ Ṅ, 𝔹𝕊, Tib. (*chos*)] dharmma° K_1, K_3, B_1, B_2; *om.* K_2. [21] prakāśaya Ṅ, $K_1{}^{a.c.}$, K_3, B_1, B_2, 𝔹𝕊] °prakāśāya $K_1{}^{p.c.}$; *rab tu śod* Tib. [22] jane Ṅ, 𝔹𝕊, Tib. (*'gro ba* [...] *la*)] jine K_1, B_1, B_2, $\mathbb{S}_{ga}$; *om.* K_2; jina K_3; jinā $\mathbb{S}_{kha}$. [23] (')khile $Ṅ^{p.c.}$, K_1, K_3, B_1, B_2, 𝔹𝕊 (no *avagraha* in K_1, K_3, B_1 & B_2), Tib. (*kun la*)] 'khila $Ṅ^{a.c.}$; *om.* K_2. [24] na hi *st.*] nahi $\Sigma_{\text{-}K_2}$; *om.* K_2. [25] dharme tu $\Sigma_{\text{-}B_2}$] dharmmatu B_2; *chos rnams la* Tib. (→ *dharmeṣu*). [26] adhunā K_1, K_3, B_1, B_2, 𝔹𝕊, Tib. (*da ni*)] adhunāṃ Ṅ; *om.* K_2. [27] parātma° [...] adhunā $\Sigma_{\text{-}K_2}$] *om.* K_2 (eye-skip). [28] tvayā $K_1{}^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-}G,N,Q}$ (*khyod kyis*)] tvayāḥ Ṅ; (°)nvayā $K_1{}^{a.c.}$, K_2, K_3, B_1, B_2; *khyod kyi* Tib.^{G,N,Q}. [29] nābhiṣekaṃ punar $K_1{}^{p.c.}$, 𝔹𝕊] abhiṣekaṃ na puna Ṅ; nābhiṣekaṃ puna $K_1{}^{a.c.}$, K_2, K_3, B_1, B_2; *slar ni dbaṅ bskur mi blaṅ ste/ṅo* Tib.$_{\text{-}T}$; *slar ni dbaṅ bskur mi bya ste* Tib.^{T}. [30] samayas tv anyathā vyathet *conj.* (*gźan du dam tshig ñams par 'gyur* Tib.)] samayas tva (m<ā>) dhyathet $Ṅ^{p.c.}$; sma yasya K_1, K_2, K_3, B_1, B_2 (blank space for 2-3 *akṣara*s in K_1, K_3 and B_1; "*Bindefehler*"); tvayedānīṃ mahāmate 𝔹𝕊. [31] samyag° Ṅ, 𝔹𝕊] samyak K_1, K_2, K_3, B_2; samyaka B_1; *yaṅ dag* Tib. • °dharmadharo vidvān Ṅ] (°)dharmaparo vidvān K_1, K_2, B_1, B_2, 𝔹𝕊; *chos mchog 'dzin pa ste* Tib. [32] °namaskṛtam Ṅ (°*ṃ*), K_1, K_2, K_3, B_1, Tib.^{B,Ṅ} (*phyag byas pa'i*)] °namat kṛtam B_2; °namaskṛtaḥ 𝔹𝕊; *phyag byas pa* Tib.$_{\text{-}B,Ṅ}$. [33] na hy ataḥ 𝔹, Tib.$_{\text{-}C,D,P}$ (*'di las* [...] *ma yin*)] na hy ata Ṅ; na hṛtaṃ K_1, K_2, K_3, B_1, B_2, $\mathbb{B}_{MSS}$; nahy ataḥ 𝕊; *'di la* [...] *ma yin* Tib.^{C,D,P}.

sarvatāthāgatajñānavarābhiṣiktasya[1] yogino[2] māhātmyaṃ[3] śrīsamāje[4] nirdiṣṭam,[5] tad yathā —[a]

B_1 68r1 sarvatathāgatakāyavākcittavajraguhyasamājābhi*ṣikto[6] bhagavantaḥ[7] ācāryaḥ[8] sarvatathāgataiḥ[9] sarvabodhisattvaiś ca ⌜kathaṃ draṣṭavyaḥ?[10]

K_1 28v1; K_3 39v1; B_2 106$_1$ sarvatathāgatāḥ[11] prāhuḥ:[12] bodhicitta*vajra iva[13] * kulaputra[14] * sarvatathāgataiḥ sarvabodhisattvaiś ca draṣṭavyaḥ.[15⌝16,b] tat kasya hetoḥ?[17]

K_2 *x*3v1 bodhicittavajraś cācāryaś cādvayam[18] eta*d advaidhīkāram,[19] yāvat kulaputra[20] saṃkṣepeṇa[21] kathayāmaḥ:[22,c] yāvanto daśadiglokadhātuṣu[23] buddhā bodhisattvāś ca tiṣṭhanti[24] dhriyante yāpayanti ca,[25] sarve te[26] trikālasamaya[27] āgatya tam ācāryaṃ[28] sarvatathāgatapūjābhiḥ saṃpūjya

$\mathbb{B}$ 94 sarva*buddhakṣetraṃ[29] punar api prakrāmanti.[30] evaṃ ca[31] vāgvajrākṣaraṃ[32] niścārayanti:[33]

HSP (pp. 7, 10, 25, 28), VĀ (pp. 200, 207), SM 110, 171, 172, 180, 210; *pāda* 17.28c = MBh 1,199.25f (108.48).

[a] The following is cited from GST ch. 17 (pp. 104f.). A close parallel is found in Tōh. 466 (D f. 344v-345r). The latter part is also found in Tōh. 1827 (D f. 97r).

[b] Cp. PU: *sarvatathāgataiḥ yuṣmābhiḥ sarvabodhisattvair asmābhiś ca kathaṃ kena svarūpeṇa draṣṭavyaḥ jñātavya iti maitreyeṇoditās tathāgatāḥ prāhuḥ bodhicitta ityādi | yo 'yaṃ deśakaḥ sa bodhicittavajra eva mahāvajradharo draṣṭavyaḥ jñātavyaḥ |* (Chakravarti 1984, p. 215).

[c] Cp. PU (continued): *tat kasmāt hetoḥ? bodhicittaś ca mahāvajradharaś cācāryaś cākṣobhyaś ca, etad advayam advaidhīkāram hetuphalayoḥ pṛthakphalahetusvabhāvenābhinnatvāt | yāvad ityādi | kulaputreti maitreyāmantraṇam | yāvat saṃkṣepeṇety atyantasaṃkṣepeṇety arthaḥ |* (Chakravarti 1984, p. 215).

[1] °jñāna° K_2, K_3, B_1, $\mathbb{BS}$, Tib. (*kyi(s) ye śes*)] °ṃ jñānaṃ Ṅ, K_1, B_2. [2] yogino Ṅ (°*aḥ*), K_1, K_3, B_1, B_2, $\mathbb{B}$ (°*aḥ*), $\mathbb{S}$] yoginā K_2; jantunā $\mathbb{B}_{H,N}$; *rnal 'byor pa rnams kyi* Tib.^{B,N}; *rnal 'byor pa rnams kyis* Tib.$_{\text{-B,Ṅ,T}}$; *om.* Tib.^{T}. [3] māhātmyaṃ $K_1$$^{p.c.}$, B_1, $\mathbb{BS}$, Tib. (*bdag ñid chen po ni/che*)] mahātmyaṃ Ṅ; māhāsyaṃ $K_1$$^{a.c.}$, $K_2$$^{a.c.}$, K_3; mahāsyaṃ $K_2$$^{p.c.}$, B_2. [4] °e $\Sigma_{\text{-}K_2}$] °a° K_2. [5] nir° $\Sigma_{\text{-}\dot{N},K_3}$] ni° Ṅ, K_3. [6] °citta° $\Sigma_{\text{-}K_2,B_2}$] °ci° K_2, B_2 ("*Bindefehler*") • °vajra° $\Sigma_{\text{-}B_2}$] °vajraṃ B_2 • °samājābhiṣikto Ṅ, GST$^{ed.}$] °samābhiṣikto K_1, K_2, K_3, B_1, B_2; °samabhiṣikto $\mathbb{BS}$; *mñon par rtogs pa'i dbaṅ bskur ba'i* Tib. (→ °*samayābhiṣikto*); cp. GST$^{Tib.}$. [7] bhagavantaḥ Ṅ, K_1, K_2, K_3, B_1, B_2, $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$] bhagavān $\mathbb{S}$, GST$_T$, GST$^{ed.}$; *bcom ldan 'das* Tib. [8] ācāryaḥ Ṅ, K_1, K_2, K_3, B_1, $\mathbb{S}$, GST$_T$] ācāryya B_2; ācāryyāḥ $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$; vajrācāryaḥ GST$^{ed.}$; *slob dpon la* Tib. [9] °gataiḥ $\Sigma_{\text{-}K_3}$] °tataiḥ K_3. [10] kathaṃ draṣṭavyaḥ $\Sigma_{\text{-}\dot{N}}$] draṣṭavyaḥ Ṅ (*om.* following up to *tat kasmād dhetoḥ*; eye-skip; see p. 226, nt. 16). [11] sarvatathāgatāḥ $\mathbb{BS}$, GST, Tib.$_{\text{-}T}$ (*de bźin gśegs pa thams cad kyis*)] *om.* Ṅ (eye-skip, see p. 226, nt. 16); sarvatathāgataḥ K_1, K_2, K_3, B_1, B_2; $\mathbb{S}_{ga}$; *de bźin gśegs pa thams cad kyi* Tib.^{T}. [12] prāhuḥ K_2, K_3, B_1, B_2, $\mathbb{BS}$, GST, Tib. (*bka' stsal pa*)] *om.* Ṅ (eye-skip, see p. 226, nt. 16); prāhaḥ K_1; prāha $\mathbb{S}_{ga}$. [13] bodhicittavajra iva K_1, K_2, K_3, B_1, GST$_{T_9}$] *om.* Ṅ (eye-skip, see p. 226, nt. 16); bodhicittavajra - -$_5$ iva B_2; bodhicittaṃ vajram iva $\mathbb{BS}$; bodhicitto vajra iva GST$^{ed.}$; *byaṅ chub kyi sems rdo rje lta bu(r)* Tib. [14] kulaputra GST, Tib. (*rigs kyi bu*)] *om.* Ṅ (eye-skip, see p. 226, nt. 16); kulaputrāḥ $\Sigma_{\text{-}\dot{N}}$. [15] draṣṭavyaḥ $K_1$$^{p.c.}$, K_2, K_3, B_1, B_2, $\mathbb{S}_{ka,ga}$, GST] *om.* Ṅ (eye-skip, see p. 226, nt. 16); dravyaḥ $K_1$$^{a.c.}$; draṣṭavyam $\mathbb{BS}$. [16] sarvatathāgatāḥ prāhuḥ [...] draṣṭavyaḥ $\Sigma_{\text{-}\dot{N}}$] *om.* Ṅ (eye-skip from *kathaṃ draṣṭavyaḥ* to *draṣṭavyaḥ*). [17] kasya hetoḥ Ṅ] kasmād dhetoḥ $K_1$$^{a.c.}$, K_2, K_3, B_1, B_2, $\mathbb{BS}$, GST; kasmād dhetor $K_1$$^{p.c.}$; *ci'i phyir źe na* Tib. [18] bodhicittavajraś cācāryaś cādvayam Ṅ$^{p.c.}$] bodhicittavajra>ś ca<ś cācāryaś cādvayam Ṅ$^{a.c.}$ (canceled); bodhicittavajraś cāryyadvayam K_1; bodhicittavajraś cācāryyadvayam K_2, K_3, B_1, B_2; bodhicittavajraś cācāryo dvayam $\mathbb{B}$; bodhicittavajraś cācāryo 'dvayam $\mathbb{S}$$^{sil.}$; bodhicittaś cācāryaś cādvayam GST; cp. Tib.$^{ed.}$. [19] etad advaidhīkāram Ṅ (°*ṃ*), GST] eva ta<da>dhīkāram $K_1$$^{p.c.}$ (unclear), K_2, K_3, B_1; eva tadadhīkārama B_2; eva adhikāraṃ $\mathbb{B}$, $\mathbb{S}$; cp. Tib.$^{ed.}$. [20] °a Ṅ, GST, Tib.$_{\text{-}T}$ (*rigs kyi bu*)] °āḥ $\Sigma_{\text{-}\dot{N}}$; *om.* Tib.^{T}. [21] °kṣepeṇa Ṅ, GST] °kṣepato K_1, K_3, B_1; °kṣapato K_2, B_2; °kṣepataḥ $\mathbb{BS}$; *mdor byas nas* Tib. [22] kathayāmaḥ Ṅ (°*o*), GST] kathaṃ mā K_1; kathamā K_2, K_3, B_1, B_2; kathayāmi $\mathbb{BS}$; *bstan par bya ste* Tib. [23] °dig° $\Sigma_{\text{-}B_2}$] °di° B_2. [24] tiṣṭhanti $\Sigma_{\text{-}K_2,B_2}$] tiṣṭanti K_2, B_2; *'khod ciṅ* Tib. [25] dhriyante yāpayanti ca *em.*] dhriyate yāpayanti ca Ṅ; priyanti ca K_1, K_2, K_3, B_1, B_2 ("*Bindefehler*"); prayanti ca $\mathbb{B}$; prayānti ca $\mathbb{S}$$^{sil.}$; dhriyanti yāpayanti ca GST; *'tsho ba(s) daṅ skyoṅ ba* Tib. [26] sarve te Ṅ, $K_1$$^{p.c.}$, $\mathbb{BS}$, Tib. (*de dag thams cad*)] sarvvaten $K_1$$^{a.c.}$, K_2, K_3; sarvve tan B_1; sarvataṃ B_2; sarvataḥ $\mathbb{B}_B$. [27] trikālasamaya *st.*] trikālasamaye Ṅ; trikālasamayam K_1, K_2, K_3, B_1, B_2, $\mathbb{BS}$; triṣkālam GST; *dus gsum du* Tib. [28] ācāryaṃ $\Sigma_{\text{-}B_2}$] acāyyam B_2. [29] sarva° $\Sigma^{Skt.}$] sva° GST$^{ed.}$; svasva° GST$_{BG,BT}$; *om.* Tib. • °aṃ $\Sigma_{\text{-}\mathbb{BS}}$, GST] °e $\mathbb{BS}$; *der* Tib. [30] °krāmanti Ṅ, GST] °kāmaṃti $K_1$$^{p.c.}$; °kāmati $K_1$$^{a.c.}$, K_2, K_3, B_1; °mati B_2; °kāśayanti $\mathbb{BS}$; *'gro'o* Tib. [31] evaṃ ca $\Sigma_{\text{-}B_1}$] eva vaṃ ca B_1. [32] °ṃ Σ] °padaṃ GST. [33] °cārayanti $\Sigma_{\text{-}\dot{N}}$] °carayanti Ṅ; *brjod de* Tib.

pitāsmākaṃ sarvatathāgatānāṃ[1] mātāsmākaṃ[2] sarvatathāgatānāṃ yāvac chāstāsmā*kaṃ sarvatathāgatānām iti.[3,a] tadyathāpi[4] nāma kulaputra[5] yāvanto buddhā[6] bhagavanto[7] daśasu dikṣu pracaranti,[8] teṣāṃ[9] buddhānāṃ bhagavatāṃ[10] yāvantaḥ[11] kāyavākcittavajrapuṇyaskandhāḥ puṇyaskandha[12] ācāryasya[13] romakūpāgravivare[14] viśiṣyate.[15,b] tat kasya hetoḥ?[16] bodhicittaṃ kulaputra[17] sarvabuddhajñānānāṃ[18] sārabhūta*m utpattibhūtaṃ[19] yāvat sarvajñajñānākaram iti | [*II.i*] Ṅ 23r1 B1 68v1

iti[20] jñānasiddhau vajrajñānābhiṣekavidhipariccheḍaḥ[21] saptadaśamaḥ[22] ||

[a] Cp. PU (continued): *daśadiglokadhātuṣu pūrvādidiṅniviṣṭeṣu saṃkhyeyeṣu lokadhātuṣu tathaivāsaṃkhyā buddhabodhisattvā ye tiṣṭhanti dharmakāyenācalatvāt, ghriyante* [sic!] *saṃbhogakāyenākaniṣṭhabhavane deśanābhir dhāryamāṇatvāt, yāpayanti nirmāṇakāyena sattvān svargāpavargaprāpaṇāt | te triṣkālaṃ trisandhyam āgamya tam ācāryaṃ guhyasamājadeśakaṃ sarvatathāgatapūjābhiḥ kāyavākcittapūjābhiḥ sampūjya svabuddhakṣetraṃ gacchanti | evaṃ pitāsmākamityādi vāksamūhaṃ niścārayanti udgīranti |* (Chakravarti 1984, p. 215) [...] *atha khalu maitreya ity ārabhya na kvacit sthita ity etatparyantena granthasamūhena*[:] *yathānispannair buddhabodhisattvair maṇḍalādhipatir akṣobhyaḥ samājadeśakatvena satkartavyo gurūkartavyaḥ pitāsmākam ityādibhir madhuravacanair abhiṣṭutya bāhyādhyātmikapūjābhir yathā pūjitaḥ* (Chakravarti 1984, p. 216).

[b] Cp. PU: *yad yathāpi nāmetyādi sugamam |* (Chakravarti 1984, p. 215; read: *tadyathāpi*).

[1] °ānāṃ $\Sigma_{\text{-}B_2}$] °ā nāma B_2. [2] mātāsmākaṃ $\Sigma_{\text{-}\dot{N}}$] mātāsvasmākaṃ Ṅ. [3] yāvac chāstāsmākaṃ sarvatathāgatānām iti GST (T, CH, $T_{7,9}$), Tib.] yāvac chāstā āsm<ā> sarvatathāgatānām iti $\dot{N}^{p.c.}$; iti K_1, K_2, K_3, B_1, B_2 ("*Bindefehler*"), 𝔹𝕊, $GST^{ed.}$ [4] tadyathāpi $\Sigma_{\text{-}\mathbb{BS}}$; tad yathā — api 𝔹𝕊. [5] °a K_1, K_2, K_3, B_1, B_2, GST, Tib. (*rigs kyi bu*)] °āḥ Ṅ, 𝔹𝕊. [6] °ā $\Sigma_{\text{-}K_3}$] °o K_3, Tib. (*saṅs rgyas*). [7] °vanto $\Sigma_{\text{-}K_2}$] °vato K_2; *bcom ldan 'das* Tib. [8] pracaranti Σ] viharanti GST; *bźugs śiṅ rab tu spyod pa'i* Tib. [9] teṣāṃ *em.* (*de rnams kyi* Tib.$_{\text{-}T}$)] teṣāṃ ca Σ (partly °*ñ ca*); *rnams kyi* Tib.^{T}. [10] bhagavatāṃ $\Sigma_{\text{-}\dot{N},B_2}$] bhagavanto Ṅ; bhagavatā B_2. [11] yāvantaḥ Σ] yāvat GST; *om.* Tib. [12] °vajrapuṇyaskandhāḥ puṇyaskandha *conj.*] °vajrapuṇyaskandhā Ṅ, $\mathbb{S}^{sil.}$ (eye-skip?); °vajrapuṇyaskandha K_1, K_2, K_3, B_1 (eye-skip?); °vajrāpuṇyaskandha B_2; °puṇyaskandhā 𝔹; °vajrajaḥ puṇyaskandhaḥ sa ca puṇyaskandha GST; *rdo rje'i bsod nams kyi phuṅ po bas/las* Tib. [13] ācāryasya K_1, K_2, K_3, B_1, B_2, 𝔹𝕊, Tib. (*slob dpon gyi*)] ācāryasyā Ṅ; ācāryasyaiva GST. [14] °kūpāgra° Ṅ, $K_1^{p.c.}$, 𝔹𝕊, GST] °kupāgra° $K_1^{a.c.}$, $B_2^{a.c.}$; °kūpāgre K_2, K_3, B_1; °kupāgre $B_2^{p.c.}$ • °vivare Ṅ, $K_1^{p.c.}$, K_3, B_1, B_2, 𝔹𝕊, GST] °virave $K_1^{a.c.}$; virare K_2; *bu ga gcig* Tib.$^{B,\dot{N},T}$; *khuṅ bu gcig* Tib.$_{\text{-}B,\dot{N},T}$. [15] viśiṣyate Ṅ, K_1, K_2, B_1, 𝔹, $\mathbb{S}^{a.c.}$, GST] viśiṣyante K_3, $\mathbb{S}^{p.c.}$; viṇiṣyate B_2; *'phags so* Tib. [16] tat kasya hetoḥ Ṅ, GST (BG, BT, $T_{7,9}$)] tat kasmād dhetoḥ K_1, K_2, K_3, B_1, B_2, $GST^{ed.}$; tat kasmāt hetoḥ 𝔹; tat kasmād hetoḥ 𝕊; *de ci'i phyir źe na* Tib. [17] °a $\Sigma_{\text{-}\mathbb{BS}}$] °āḥ 𝔹𝕊. [18] °buddhajñānānāṃ K_1, K_2, K_3, B_1, B_2, 𝔹𝕊, $GST^{ed.}$, Tib.$_{\text{-}T}$ (*saṅs rgyas thams cad kyi ye śes kyi*)] °buddhā>nā<nānāṃ $\dot{N}^{p.c.}$; °buddhānāṃ GST_A; *saṅs rgyas bcom ldan 'das thams cad kyi ye śes kyi* Tib.^{T}. [19] utpatti° Ṅ, $K_1^{p.c.}$, K_3, B_1, 𝔹𝕊, GST] utpartti° $K_1^{a.c.}$, K_2; utpabhi° B_2; *skye ba'i gnas su* Tib. [20] iti Ṅ] *om.* $\Sigma_{\text{-}\dot{N}}$. [21] °jñānā° $\Sigma_{\text{-}\dot{N}^{a.c.}}$] °jñanā° $\dot{N}^{a.c.}$ • °paricchedaḥ Ṅ, Tib. (*le'u*)] °ḥ $\Sigma_{\text{-}\dot{N},B_2}$; *om.* B_2. [22] °daśamaḥ K_1, K_2, K_3, B_1] °daśama Ṅ, B_2; °daśaḥ 𝔹𝕊; *bcu bdun pa'o* Tib.

1.18 aṣṭādaśamaḥ paricchedaḥ

Ṅ 23r$_3$, K$_1$ 28v$_6$, K$_2$ *x*3v$_6$, K$_3$ 39v$_7$, B$_1$ 68v$_1$, B$_2$ 106$_{18}$; 𝔹 95, 𝕊 152

mahājñānavajraprabhāvitamahāyogīśvarasya[1] prabhāvaṃ[2] kalpakoṭiśatenāpi[3] sarvatathāgatair api[4] na śakyaṃ[5] varṇayitum.[6] śrīśaṃvara uktaṃ[7] kiñcinmātraṃ[8] kathyate —

K$_2$ *x*4r$_1$
B$_2$ 107$_1$
⌜SBS$_A$ 18v$_3$-19r$_4$; SBS$_B$ 12v$_3$-13r$_3$⌝

sarva*tra sarvataḥ sarvaṃ[9] sarvathā[10] sarvadā svayam |
sarvabuddhādi sthiracalān[11] sarvabhāvān[12] bhavaty asau ||*i*||[a]

buddhakṣetreṣu sarveṣu[13] buddhanirmāṇam āvahan[14] |
darśayed[15] buddhakāryāṇi buddhanirmāṇamāyayā[16] ||*ii*||[b]

buddhavajradharādīnāṃ viśvarūpakriyākramaiḥ[17] |
† saṃtoṣayej jagat sarvaṃ padmajālavikurvitaiḥ †[18] ||*iii*||[c]

traidhātukamahārājyasarvakāryāṇi[19] darśayet[20] |
sandhivigrahasiddhāni[21] rājamāyāvikurvitaiḥ[22] ||*iv*||[d]

[a] SBS 1.11 and 6.18. Cp. also 6.89 (= SBS$^{ed.}$ 6.79): *sarvatra sarvataḥ sarvaṃ sarvaṃ ca sarvadā svayam | sarvabuddhādi sthiracalāṃ sarvabhāvāṃ bhavaty asau ||*, 2.18: *sarvatra sarvataḥ sarvaṃ sarvathā sarvadā svayam | sarvabuddhamayaṃ siddhaṃ svam ātmānaṃ sa paśyati ||* and 5.34 (= SBS$^{ed.}$ 5.28): *sarvatra sarvataḥ sarvaṃ sarvathā sarvadā svayam | sarvabuddhamayaṃ siddhaṃ prapaśyan sidhyate varaḥ ||*. The first line also corresponds to verse 3.37ab of Nāgārjunapāda's *Pañcakrama* (PK).

[b] SBS 6.91 (= SBS$^{ed.}$ 6.81).

[c] SBS 6.93 (= SBS^{ed} 6.83).

[d] SBS 6.94 (= SBS^{ed} 6.84).

[1] mahājñānavajra° Ṅ] mahājñāna° Σ$_{\text{-Ṅ}}$, Tib.^{T} (*ye śes chen po*); *rdo rje ye śes chen po* Tib.$_{\text{-B,Ṅ,T}}$; *rdo rje'i ye śes chen po* Tib.^{B,Ṅ} • °prabhāvita° Ṅ, 𝕊$^{sil.}$, Tib.$_{\text{-T}}$ (*rab tu (b)sgom pa'i*)] °prabhavita° K$_1$, K$_2$, K$_3$, B$_1$, B$_2$, 𝔹; *rab tu sgom pa yis* Tib.^{T}. [2] prabhāvaṃ Σ$_{\text{-Ṅ}}$] prabhāvanaṃ Ṅ. [3] °śatenāpi Ṅ, K$_1^{p.c.}$, K$_2$, B$_1$, B$_2^{p.c.}$, 𝔹𝕊] °śataināpi K$_1^{a.c.}$, K$_3$, B$_2^{a.c.}$; *bskal pa bye ba brgyar yaṅ* Tib. [4] sarvatathāgatair api Σ$_{\text{-K}_2}$] sarvvatathātagatair api K$_2$; *om.* Tib., 𝕊$_{bho}$. [5] śakyaṃ Ṅ, K$_1^{p.c.}$, 𝔹𝕊, Tib. (*nus*)] śakṣa(ṃ) K$_1^{a.c.}$, K$_2^{p.c.}$, K$_3$, B$_1$; ṇakṣa B$_2$; kṣaṃ K$_2^{a.c.}$. [6] °um Σ$_{\text{-B}_2}$] °uḥ B$_2$. [7] °śaṃvara uktaṃ *st.*, Tib. (*dpal bde mchog las bśad pa*)] °samvare uktaṅ Ṅ; °saṃvaroktaṃ K$_1$, K$_2$, K$_3$, B$_1$, B$_2$, 𝕊; °sambaroktaṃ 𝔹. [8] °mātraṃ Σ$_{\text{-Ṅ}}$] °mātra Ṅ. [9] sarvaṃ Ṅ, B$_1$, 𝔹𝕊, SBS] *om.* K$_1$; sarvvaḥ K$_2$; sarvva° K$_3$, B$_2$; *thams cad du* Tib. [10] sarvathā Σ$_{\text{-Ṅ}^{a.c.}}$] sarvatathā Ṅ$^{a.c.}$. [11] °buddhādi sthiracalān Ṅ] °buddhādibhir alādivat K$_1$, K$_2$, K$_3$, B$_1$, B$_2$ ("*Bindefehler*"); °buddhādibhi[r loke] 𝔹$^{em.}$, 𝕊$_{mu}$; °buddhādibhir acalādivat (?) 𝔹$_{MSS}$; °ratnādival loke 𝕊; °buddhādibhir acalādival 𝕊$_{kha}$; buddhādi sthiracalaṃ SBS$^{ed.}$; °buddhādi sthiracalā† SBS$_A$; °buddhādi sthiracaraṃ SBS$_B$; *saṅs rgyas (thams cad) brtan g.yo kun* Tib. [12] °ān K$_1$, K$_2$, K$_3$, B$_1$, 𝔹, 𝕊$^{a.c.}$] °aṃ Ṅ, SBS$_B^{ed.}$; °āna B$_2$; °o 𝕊$^{p.c.}$; °ā† SBS$_A$; *por* Tib.$_{\text{-G,N,Q}}$; *po* Tib.^{G,N,Q} [13] °kṣetreṣu sarveṣu Ṅ, K$_1$, 𝔹𝕊] °kṣatraṣu sarvveṣu K$_2$; °kṣatreṣu sarv(v)eṣu K$_3$, B$_1$, B$_2$; °kṣetreṣv aśeṣeṣu SBS, Tib. (*źiṅ ni/rnams ma lus par*). [14] °nirmāṇam āvahan K$_1^{p.c.}$ (°*ṃ*)] °nirmāṇasāhasaṃ Ṅ; °nirvāṇam āvahan K$_1^{a.c.}$, K$_2$, K$_3^{p.c.}$, B$_2$, 𝔹𝕊 (MSS °*ṃ*); °nirvvāṇam āhavam K$_3^{a.c.}$; °nirvāṇam āvahaṇam B$_1$; °nirmāṇām āvahaṃ SBS$_A$; °nirmāṇam āvahe SBS$_B$; °nirmāṇam āvahet SBS$^{ed.}$ *sprul pa (b)sgrub par byed* Tib. [15] darśayed Ṅ, K$_1$, K$_3$, 𝕊$_{ga}$, SBS] darśayad K$_2$, B$_1$; darśaya B$_2$, 𝔹𝕊; *ston* Tib.$_{\text{-T}}$; *yon* Tib.^{T}. [16] °māyayā K$_1$, K$_2$, K$_3$, B$_1^{p.c.}$, B$_2$, 𝔹𝕊, Tib.^{B,G,N,Q} (*sgyu ma yis*)] °māyayāḥ Ṅ; °māyayāṃ B$_1^{a.c.}$; °yayā SBS$_A$; *om.* SBS$_B^{ed.}$ (blank space for 2-3 *akṣara*s in SBS$_B$); *sgyu ma yi* Tib.^{C,D,Ṅ,P}; *sgyu ma yin* Tib.^{T}. [17] viśvarūpa° K$_1^{p.c.}$, 𝔹𝕊, SBS, Tib. (*sna tshogs gzugs (ni)*)] visvarūpaṃ Ṅ; visvarūpa° K$_1^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$ • °kriyākramaiḥ SBS] kriyātmakaiḥ Ṅ; °triyātmakaiḥ K$_1$, K$_2$, K$_3$, B$_1$, B$_2$; °tridhātmakaiḥ 𝔹𝕊; *byed rigs pa yis* Tib.$_{\text{-T}}$; *byed pa'i bdag* Tib.^{T} [18] saṃtoṣayej [...] padmajālavikurvitaiḥ SBS$_A$, Tib.$_{\text{-G,N,Q,T}}$] *om.* Σ$^{Skt.}$ (see previous notes); santoṣayej jagac charvaṃ padmajālavikurvitaiḥ SBS$_B^{ed.}$. [19] °mahārājya° SBS$_A$] °mahārājyaṃ Ṅ, SBS$^{ed.}$; °mahārārjyaṃ SBS$_B$; °mahārāja(°) K$_1$, K$_2$, K$_3$, B$_1$, B$_2$, 𝔹𝕊; *rgyal srid che* Tib. • °sarvakāryāṇi Σ$^{Skt.}$, SBS$_{A,B}$] sarvaṃ kāryāṇi SBS$^{ed.}$; *bya ba thams cad* Tib. [20] darśayet Ṅ$^{p.c.}$, K$_1$, K$_3$, 𝕊$_{ga}$, SBS] darśayat Ṅ$^{a.c.}$, B$_2$; darśaya K$_2$, B$_1$, 𝔹𝕊; harṣaya 𝕁; *ston par byed* Tib. [21] °siddhāni SBS, Tib.$_{\text{-B,Ṅ}}$ (*grub ba dag/daṅ*)] °buddhāni Ṅ; °puddhāri K$_1$, K$_2$, K$_3$; °puddhāni B$_1$; °pūrdvāri B$_2$; °pūrdvāri hi 𝔹, 𝕊$_{ka,kha,ga,mu}$; °yuddhaṃ hi 𝕊; *sgyur ba dag* Tib.^{B,Ṅ}. [22] rāja° Ṅ, SBS] rājyaṃ K$_1$, K$_2$, K$_3$, B$_1$, 𝔹𝕊, Tib. (*rgyal srid*); rājya° B$_2$ • °itaiḥ SBS] °itai Ṅ; °iteḥ K$_1^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; °ateḥ K$_1^{p.c.}$; °itam 𝔹𝕊; *rnam sprul bas* Tib.$_{\text{-T}}$; *rnam 'phrul bas* Tib.^{T}.

traidhātukamahārājyam[1] avaṣṭabhya[2] svasāhasaiḥ[3] |
pramardayañ[4] jagat sarvaṃ[5] darśayed aśvanartitaiḥ[6] ||*v*||[a]

evamādyair[7] anantāgrair[8] dharma*dhātusamāsamaiḥ[9] | Ṅ 23v$_1$
ākāśadhātuparya*ntaiḥ[10] sarvatoviśvašaṃvaraiḥ[11] ||*vi*||[b] 𝕊 153; K$_3$ 40r$_1$

sarvākāśāvakāśe[12] śrīvajrasattvas[13] tathāgataḥ[14] |[15]
vikrīḍati vicitraiḥ[16] śrīratikrī*ḍāvikurvitaiḥ[17] ||*vii*||[c] B$_1$ 69r$_1$

sarvatoviśvasubhagaḥ sarvatoviśvašaṃvaraiḥ |[18]
sarvatoviśvavinayaiḥ[19] sattvadhātuṃ[20] prasādhayet[21] ||*viii*||[22,d]

evamādyās tv anantāgrā dharmadhātusamāsamāḥ[23] |
ākāśadhātuparyantāḥ[24] sarvabuddhodayā[25] varāḥ[26] ||*ix*||[27,e]

[a] SBS 6.95 (= SBS^{ed} 6.85).
[b] SBS 6.96 (= SBS$^{ed.}$ 6.86).
[c] SBS 6.97 (= SBS$^{ed.}$ 6.87).
[d] SBS 6.98 (= SBS$^{ed.}$ 6.88). Cp. SBS 7.3.
[e] SBS 6.99 (= SBS$^{ed.}$ 6.89). Cp. SBS 5.99, 6.43, 7.58, 9.24 and 9.41 in which the final *pāda*s differ.

[1] °rājyam Ṅ, SBS, Tib. (*rgyal srid*)] °rājam K$_1$, K$_2$, K$_3$, B$_1$, B$_2$; °rāja 𝔹𝕊. [2] avaṣṭabhya Ṅ, SBS, Tib. (*mnan nas ni*)] avaṣṭaṃbhya ca K$_1$; avaṣṭaṃbhya va K$_2$, K$_3$, B$_1$, B$_2$$^{p.c.}$ (?); avaṣṭabhya va B$_2$$^{a.c.}$; avaṣṭabhya ca 𝔹, 𝕊$_{mu}$; avaṣṭambhaya 𝕊. [3] svasāhasaiḥ SBS, Tib.$_{\text{-T}}$ (*bdag rtul phod pas*)] svaśāhasraiḥ Ṅ; sāhasaiḥ K$_1$, K$_2$, K$_3$, B$_1$, B$_2$, 𝔹𝕊; *bdag rtul yod pas* Tib.^{T}. [4] pramardayañ *corr.*] pramadanyañ Ṅ; pramadāyañ K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; pramardāyañ K$_1$$^{p.c.}$; pramādo 'yaṃ 𝔹𝕊; pramardayaṃ SBS; *rab 'jom(s) pa* Tib. [5] sarvaṃ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊, SBS, Tib.] sarvva K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$. [6] darśayed aśvanartitaiḥ SBS, Tib.$_{\text{-B,Ṅ,T}}$ (*rta ni gar gyis ston par byed*)] darśayed asvavarttatai Ṅ; darśayed vaśvanarttiteḥ K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_2$; darśayed vaśvanarttitaiḥ K$_1$$^{p.c.}$; darśayed vaśvanarttite B$_1$; viśvanart(t)ita darśaya 𝔹𝕊; darśayed viśvanartitaiḥ 𝕊$_{ka,kha,ga}$; *lha yi gar gyis ston par byed* Tib.^{B,Ṅ,T} [7] °ādyair Ṅ$^{p.c.}$, K$_1$$^{p.c.}$, 𝕊, SBS] °ādyar Ṅ$^{a.c.}$, K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; °ādyās tv 𝔹; *de la sogs pa* Tib. [8] anantāgrair 𝕊 (°*ḥ*), SBS] aśāntāgrair Ṅ; anantāgrad K$_1$$^{a.c.}$, K$_3$, B$_2$; anantāgra° K$_1$$^{p.c.}$; anantograd K$_2$, B$_1$; anantāgrāḥ 𝔹; *mtha' yas mchog* Tib. [9] °samāsamaiḥ Σ$_{\text{-𝔹}}$, SBS$_A$] °samāgamaiḥ 𝔹; °samāsamāḥ SBS$_B^{ed.}$; *mñam daṅ mi mñam pa('i)* Tib. [10] °paryantaiḥ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊, Tib.] °paryyantoḥ K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$; °paryantāḥ B$_2$; °aparyantāḥ SBS. [11] sarvato° Σ$_{\text{-𝔹𝕊}}$] sarvato 𝔹𝕊, SBS$^{ed.}$. [12] °āvakāśe Ṅ, Tib. (*skabs na*)] °āvakāśaiḥ 𝔹𝕊; °ākāsaiḥ K$_1$$^{a.c.}$; āvakāsaiḥ K$_1$$^{p.c.}$; °ākāmaiḥ K$_2$, K$_3$, B$_1$, B$_2$; °āva° SBS$_A$; °āvakāśa° SBS$_B^{ed.}$. [13] °sattvas K$_1$, K$_2$, B$_1$, B$_2$, 𝔹𝕊, SBS, Tib.] °satva° Ṅ; °s K$_3$. [14] °aḥ Σ$_{\text{-Ṅ}}$] °aiḥ Ṅ. [15] ākāśadhātuparyantaiḥ [...] tathāgataḥ Σ$_{\text{-𝔹}}$] ākāśadhātuparyantāḥ sarvabuddhādayo varāḥ | [2]samāviśanti sarvātmā siddhyaiśvaryaprasiddhibhiḥ ||6|| 𝔹; "*This line is read after viśvasambaraiḥ in all MSS*" 𝔹$^{nt.}$. [16] vicitraiḥ Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊, SBS, Tib.^{B,G,Ṅ,Ṇ,Q,}] vicitraḥ K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; *sna tshogs kyi* Tib.^{C,D,P}. [17] śrīrati° Ṅ, K$_1$$^{p.c.}$, 𝔹𝕊, SBS, Tib.$_{\text{-B,Ṅ,T}}$ (*dpal dgyes rol pa*)] śrīratī K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; *dpal dgyes* Tib. • °krīḍā° Σ$_{\text{-Ṅ}}$] °krīḍāni Ṅ; *rol pa* Tib.$_{\text{-B,Ṅ,T}}$; *rol par* Tib.^{B,Ṅ}; *rol par na* Tib.^{T} • (°)vikurvitaiḥ Ṅ, 𝔹𝕊, SBS] °vikurvite K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$; °vikurvataiḥ K$_1$$^{p.c.}$; *rnam 'phrul ba* Tib.$_{\text{-G}}$; *rnams 'phrul ba* Tib.^{G}. [18] sarvatoviśvasubhagaḥ sarvatoviśvašaṃvaraiḥ Ṅ (°*saṃvaraiḥ*), SBS$_A$ (°*śubhagaḥ*), Tib.$_{\text{-T}}$ (*rnam pa sna tshogs skal bzaṅ po(r)* || *rnam pa sna tshogs bde mchog gis* ||)] viśvasamvaraiḥ K$_1$, K$_2$, K$_3$, B$_1$, B$_2$; *om.* 𝔹𝕊; sarvato(-)viśvasubhagaiḥ sarvato(-)viśvasaṃvaraiḥ SBS$_B^{ed.}$; *rnams pa sna tshogs skal pa bzaṅ po* || *rnams pa sna tshogs bde mchog gi* || Tib.^{T}. [19] (°)viśvavinayaiḥ K$_1$$^{p.c.}$, 𝔹𝕊, Tib.$_{\text{-T}}$ (*'dul ba (rnam pa) sna tshogs kyis*)] °visvavinayaiḥ Ṅ; (°)viśvavinayaḥ K$_1$$^{a.c.}$, K$_2$, K$_3$, B$_1$, B$_2$, SBS; *'dul ba (rnam pa) sna tshogs kyi* Tib.^{T}. [20] sattvadhātuṃ Σ$_{\text{-Ṅ,B}_2}$] satvaṃ dhātuṃ Ṅ; satvadhātu B$_2$. [21] prasādhayet Σ$_{\text{-K}_2\text{,K}_3\text{,B}_2}$$^{a.c.}$] prasādhayat K$_2$, K$_3$, B$_2$$^{a.c.}$; *rab tu sdud* Tib. [22] vikrīḍati [...] prasādhayet Σ$_{\text{-𝔹}}$] sarvato viśvavinayaṃ sattvadhātuṃ prasādhayet | [3]vikrīḍati vicitraḥ śrīvajrasattvas tathāgataḥ ||7|| 𝔹; "*This line is read before ratikrīḍāvikurvitaḥ in all MSS*" 𝔹$^{nt.}$. [23] dharma° Σ$_{\text{-Ṅ}}$$^{a.c.}$] dharmmā Ṅ$^{a.c.}$ • °āḥ Σ$_{\text{-Ṅ}}$] °aḥ Ṅ$^{a.c.}$; °aiḥ Ṅ$^{p.c.}$; *daṅ mñam pa yis* Tib.^{B,Ṅ}; *mñam daṅ mi mñam pa'i* Tib.$_{\text{-B,Ṅ}}$. [24] ākāśadhātuparyantāḥ Σ] ākāśadhātvaparyantāḥ SBS. [25] sarvabuddhodayā Ṅ, Tib. (*saṅs rgyas thams cad 'byuṅ ba'i*)] sarvabuddhādayo Σ$_{\text{-Ṅ}}$. [26] varāḥ Σ$_{\text{-Ṅ}}$] varā Ṅ; dharāḥ SBS$_A$, parāḥ SBS$_B^{ed.}$; *mchog* Tib. [27] evamādyās [...] varāḥ Σ$_{\text{-𝔹}}$] ratikrīḍāvikurvitaḥ sarvato viśvasambaraiḥ[1] | sarvākāśāvakāśaḥ śrīvajrasattvaḥ pratiṣṭhitaḥ ||8|| 𝔹; "*After this the lines sarvato, etc., evam ādyā°, etc., sarvā_kāśā° and samāvi°, etc., are repeated in all MSS*" 𝔹$^{nt.}$.

sarvākāśāvakāśe[1] śrīvajrasattve[2] pratiṣṭhitāḥ[3] |
samāviśanti[4] sarvātma[5] siddhyaiśvaryaprasiddhibhiḥ[6] ||*x*||[7,a]

K_2 *x*4r$_1$ ity ā*ha[8] bhagavāñ[9] chrīvajrasattvaḥ[10] ||[b]

⌜SBS$_A$ 12r$_4$-v$_5$,
SBS$_B$ 8r$_8$-v$_5$⌝ sarvabuddhādhimokṣeṇa[11] prasahya[12] balasānaghaḥ[13] |
parākramākramaṇataḥ[14] sarvalokān[15] pramardayet[16] ||*xi*||[c]

atyantaduṣṭaraudrograṃ[17] sattvadhātum[18] anekadhā[19] |
B_2 108$_1$ pāpaiś caurair[20] avaskandaiḥ[21] sarvam eva viśodhayet[22] ||*xii*||[d]

chalena māyayā caiva[23] prasahya[24] balasānaghaḥ[25] |
K_1 29r$_1$ pañcāyudhanibandhaiś ca[26] sarvalokān[27] jayet[28] ta*dā ||*xiii*||[e]

[a] SBS 6.100 (= 5.100, 6.44, 7.59, 9.25 and 9.42).
[b] SBS 6 (final line).
[c] SBS 5.82 (≈ SBS$^{ed.}$ 5.72-74), 9.142 (= SBS$^{ed.}$ 9.128). Cp. SBS 9.190.
[d] SBS 5.83 (= SBS$^{ed.}$ 5.74c-f).
[e] SBS 5.84 (= SBS$^{ed.}$ 5.74gh & 5.73cd).

[1] sarvākāśāvakāśe K_1, K_2, B_1, SBS, Tib.$_{\text{-T}}$ (*nam mkha' kun gyi skabs na*)] sarvākāśavakāśa° Ṅ; sarvākāsāvaśe K_3; sarvakāṇāvakāśe $B_2$$^{a.c.}$; sarvakāśāvakāśe $B_2$$^{p.c.}$; sarvākāśāvakāśo 𝔹𝕊; *nam mkha' kun gyis bskabs na* Tib.^{T}. [2] śrīvajrasattve SBS$_A$, 𝔹𝕊] śrīsarvasatve Ṅ; śrīvajrasatva° K_1, K_2, K_3, B_1, B_2, SBS$_B^{ed.}$; *dpal rdo rje sems dpa'* Tib. [3] pratiṣṭhitāḥ $\Sigma_{\text{-}B_2}$] pratiṣṭitāḥ B_2. [4] samāviśanti $K_1$$^{p.c.}$, $B_1$$^{p.c.}$ 𝔹𝕊, SBS] samāvisanti Ṅ, $K_1$$^{a.c.}$, K_2, K_3, $B_1$$^{a.c.}$, B_2; *(s)grub par byed* Tib. (see Tib.$^{ed.}$, attesting an additional *pāda* "*lus can gaṅ der rab grags pa*" before). [5] sarvātma SBS$_A$] sarvātmā Σ; sarvān me SBS$_B$; sarvāme SBS$^{ed.}$; *thams cad bdag ñid* Tib.$_{\text{-T}}$; *thams cad bdag ni* Tib.^{T}. [6] siddhyaiśvarya° SBS$_A$, 𝔹𝕊] siddhaisvarya° Ṅ; siddhaiśvary(y)a° K_1, K_2, B_1, B_2, SBS$_B^{ed.}$; siddhaiśvairyya° K_3; *grub pa'i dbaṅ phyug* Tib. • °prasiddhibhiḥ Ṅ, 𝔹𝕊] °prasiddhir K_1, K_2, K_3, B_1, B_2, SBS$_{A,B}$; °prasiddhyaḥ SBS$^{ed.}$; *rab grags pas* Tib.$_{\text{-T}}$; *rab grub pa* Tib.^{T}. [7] sarvākāśāvakāśo [...] °prasiddhibhiḥ $\Sigma_{\text{-}𝔹}$] *om.* 𝔹 (see p. 229, nt. 27). [8] ity āha $\Sigma_{\text{-}Ṅ}$] rityāha Ṅ; *de skad ces gsuṅs so* Tib. [9] °āñ *st.*] °ān Σ. [10] chrīvajrasattvaḥ *st.*] vajrī vajrasatvaḥ Ṅ; śrīvajrasa(t)tvaḥ $\Sigma_{\text{-}Ṅ}$; śrīvajraḥ SBS$_A$; śrīvajrasa(t)tvas tathāgataḥ SBS$_B^{ed.}$. [11] °buddhādhimokṣeṇa $\mathbb{S}_{bho}$, Tib. (*saṅs rgyas (kun tu) mos pa yis*)] °buddhānām ākṣaṇaṃ Ṅ (°*ddhānā*° canceled?); °śuddhyādhimokṣeṇa K_1, K_2, $\mathbb{S}_{ga}$; °śuddhyādhimokṣaṇa° K_2, B_2; °śuddhyādimokṣeṇa B_1; °śuddhyadhimokṣeṇa 𝔹𝕊, SBS. [12] prasahya $\Sigma_{\text{-}B_2}$] prasa - B_2; prasajya° SBS$^{ed.}$. [13] bala° $\Sigma_{\text{-}K_2}$] bale K_2 • °sānaghaḥ $K_1$$^{p.c.}$] °śānaghaḥ Ṅ; (°)mānaghaḥ $K_1$$^{a.c.}$, $K_1$$^{pp.c.}$, K_2, K_3, B_1, B_2; °vānadhaḥ 𝔹𝕊; °sādhaghaḥ SBS$_A$; °māna( )ḥ SBS$_B$ (space for 1 *akṣara*); °mānaḥ(saḥ) SBS$^{ed.}$; *sdig med stobs kyis* Tib.$_{\text{-T}}$; *sdig med stobs kyi* Tib.^{T}. [14] parā° $\Sigma_{\text{-}K_3,B_1}$] para° K_3; parāṃ B_1 • °kramākramaṇataḥ SBS] °kramakramanāntā Ṅ; °kramakramaṇanto K_1, K_2, K_3, B_1, B_2; °kramakramaṇāt tu 𝔹 𝕊; *pha rol gnon pa'i rtsal dag gis* Tib.^{B,Ṅ,C,D,P}; *pha rol gnod pa'i rtsal dag gis* Tib.^{G,N,Q}; *pha rol gnod pa'i rtsad dag gis* Tib.^{T}. [15] °lokān $\Sigma_{\text{-}Ṅ}$] °lokāt Ṅ; *'jig rten* Tib. [16] °mardayet Ṅ, 𝔹𝕊, SBS$_A$] °mardayan K_1, $B_2$$^{p.c.}$, SBS$_B^{ed.}$; °madayan K_2, B_1, $B_2$$^{a.c.}$; °madaryam K_3; *'jig(s)* Tib. [17] atyanta° Ṅ, $K_1$$^{a.c.}$, K_2, K_3, B_1, 𝔹$_H$, SBS, Tib. (*śin tu*)] atyantaṃ $K_1$$^{p.c.}$, 𝕊; atyantya° B_2; anyan tu 𝔹, $\mathbb{S}_{ka,mu}$; atyalpa° B_B • °duṣṭa° Ṅ, 𝔹, SBS, Tib. (*gdug ciṅ*)] draṣṭavyā K_1, K_2, K_3, B_1, B_2, 𝔹$_H$ ("*Bindefehler*"); duṣṭa° 𝕊 • °raudrograṃ SBS$_{A,B}$] °raudrāgraṃ $\Sigma_{\text{-}K_2,B_1}$, SBS$^{ed.}$; raudrāyaṃ K_2, B_1; *khro gtum pa* Tib. (see Tib.^{ed}). [18] sattvadhātum $\Sigma_{\text{-}Ṅ}$] satvadhātur Ṅ; *sems can (rnam pa maṅ po'i) khams* Tib. [19] anekadhā $\Sigma_{\text{-}Ṅ}$] anekadhāḥ Ṅ; *rnam pa maṅ po'i* Tib. [20] pāpaiś caurair $K_1$$^{p.c.}$, 𝔹𝕊] pāpāisvayair Ṅ; pāpaś caurer $K_1$$^{a.c.}$, K_2, K_3, B_1; pāpaś cārer B_2; jāyauś cauryer SBS$_A$; jayoś coparai° SBS$_B$; jayāś co(ccā)parai° SBS$^{ed.}$; *byis pa rkun po/pa (chom po) yis* Tib. [21] avaskandaiḥ $\Sigma_{\text{-}K_2,B_1,B_2}$] avaskandeḥ K_2, B_1; avaska'ndeḥ B_2; eva skandaiḥ SBS$_A$; °vaskandaiḥ SBS$_B^{ed.}$. [22] eva viśodhayet $\Sigma_{\text{-}Ṅ}$] evāvimocayet Ṅ; eva viśodhayaṃ SBS$_A$; eva viśodhaya SBS$_B^{ed.}$; *rnam par sbyoṅ bar byed* Tib.$_{\text{-T}}$; *rnam par sbyaṅ bar byed* Tib.^{T}. [23] māyayā caiva K_1, K_2, K_3, B_1, B_2, 𝔹𝕊] māyāyaiva Ṅ; māya†ā caiva SBS$_A$; sāhasā caiva SBS$_B$; sāhasāc caiva SBS$^{ed.}$; *sgyu dag daṅ* Tib. [24] prasahya Ṅ, K_1, $B_1$$^{p.c.}$, B_2, 𝔹𝕊, SBS$_{A,B}$] prasakahṛ>d< $K_2$$^{p.c.}$; prasakahya $B_1$$^{a.c.}$; prasajya° SBS$^{ed.}$; *ṅo mthon* Tib.$_{\text{-T}}$] *ṅo 'thon* Tib.^{T}. [25] balasānaghaḥ SBS$_A$] balaśānaghaḥ Ṅ; balamānaghaḥ K_1, K_2, K_3, B_2; balavānaghaḥ B_1; balavānadhaḥ 𝔹𝕊; balamāna( )ḥ SBS$_B$ (space for 1-2 *akṣara*s); °balamānaḥ SBS$^{ed.}$; *stobs daṅ de bźin du* Tib. [26] °nibandhaiś ca K_1, K_2, K_3, B_1, B_2, 𝔹, $\mathbb{S}$$^{a.c.}$] °nirbandhaiś ca Ṅ, $\mathbb{S}$$^{p.c.}$ (bad *ma-vipulā*); °nibuddhaisva SBS$_A$; °vibuddhaiś ca SBS$_B^{ed.}$; *brgal nas ni* Tib.^{B,Ṅ,T}; *rgal nas ni* Tib.$_{\text{-B,Ṅ,T}}$. [27] sarvalokān $K_1$$^{p.c.}$ (°*ñ*), 𝔹𝕊, SBS (°*ñ*/°*ṃ*)] sarv(v)alokā Ṅ, $K_1$$^{a.c.}$, K_2, K_3, B_1, B_2; *'jig rten gsum las* Tib. [28] jayet $\Sigma_{\text{-}Ṅ}$] jānet Ṅ; *rgyal* Tib.

vijitya[1] sakalaṃ[2] siddhaṃ[3] jagat sthāvarajaṅgamam[4] |
vicitravinayopāyaiḥ[5] svarāṣṭram[6] anupālayet[7] ||*xiv*||[a]

kāminīnāṃ bhavet kāmo raudrāṇāṃ raudram uttamam[8] |
saumyānāṃ paramaḥ[9] saumyo[10] haṭhānāṃ[11] haṭhavikramaḥ[12] ||*xv*||[b]

parameśvaram ākra*mya[13] prasahya[14] balasānaghaḥ[15] | Ṅ 24r1
bhīmādevīṃ[16] samākaḍhya[17] svopabhogair[18] bhunak*ty asau[19] ||*xvi*||[c] B1 69v1

nārāyaṇaṃ[20] samākramya prasahya[21] balasānaghaḥ[22] | S 154
rūpiṇīṃ[23] tu[24] samākaḍhya[25] svopabhogair[26] bhunakty asau[27] ||*xvii*||[d]

[a] SBS 5.85 (≈ SBS$^{ed.}$ 5.75).

[b] SBS 5.86 (= SBS$^{ed.}$ 5.76); see also 9.143: *kāminīṣu bhavet kāmo duṣṭo duṣṭeṣu vai bhavet | saumyaḥ saumyeṣu bhavate haṭhayogo haṭheṣu ca ||*.

[c] SBS 5.87 (= SBS$^{ed.}$ 5.77); see also SBS 9.151 (= SBS$^{ed.}$ 9.138): *parameśvaram ākramya prasahya balasā parākramākramaṇaiḥ | tryakṣaṃ trisiddhim ākaḍḍhyākaḍḍhya hulu hulu mahāyogaḥ ||*.

[d] SBS 5.88 (= SBS$^{ed.}$ 5.78); see also SBS 9.152 (= SBS$^{ed.}$ 9.139): *nārāyaṇam ākramya prasahya balasā parākramākramaṇaiḥ | hṛdayāc chriyam ākaḍḍhyākaḍḍhya ruṭ maṭ samāyogaḥ ||*.

[1] vijitya $\Sigma_{\text{-}K_3}$, $SBS_{A,B}$] vijayitya K_3; *om.* SBS$^{ed.}$. [2] sakalaṃ Ṅ, $\mathbb{S}^{bho}$] sakaraṃ K_1, K_2, K_3, B_2; sakala° B_1; sakalāṃ $\mathbb{B}$, $\mathbb{S}_{ka,kha,ga,mu}$; sabalaṃ SBS_A; sacalaṃ SBS_B; balaṃ SBS$^{ed.}$; *mtha' dag* Tib. [3] °aṃ SBS] °i Ṅ, K_2, K_3, B_1, B_2; °ir K_1; °iṃ $\mathbb{B}$, $\mathbb{S}_{ka,kha,ga,mu}$; °o $\mathbb{S}^{bho}$; *(')grub par 'gyur* Tib. [4] sthā° $\Sigma_{\text{-}B_2}$] stva° B_2. [5] °vinayopāyaiḥ Ṅ, $\mathbb{BS}$, $SBS_B^{ed.}$, Tib.] °vinayāpāpamaṃ $K_1^{a.c.}$; °vinayāpasaṃ° $K_1^{p.c.}$; vinayāpāpai K_2, B_1, B_2; °vinayopama° K_3; °viyopāyaiḥ SBS_A. [6] svarāṣṭram Ṅ, Tib.$_{\text{-}B,T}$ (*raṅ gi rgyal srid*)] karām K_1; svakarāṃ K_2, B_1, B_2; °sakarām K_3; svaparān $\mathbb{BS}$; svarājyam SBS, Tib.$_{\text{-}B,T}$; *raṅ gis rgyal srid* Tib.^{B,T}. [7] anupālayet Ṅ, $\mathbb{BS}$] anupālayan K_1, K_2, K_3, B_1, B_2; antapālayan SBS_A; antapāntapāyan SBS_B; nitya pālayan SBS$^{ed.}$; *rtag tu skyoṅ* Tib. [8] raudrāṇāṃ raudram uttamaṃ $\Sigma_{\text{-}\dot{N},B_2}$] draudrodrottamaṃ Ṅ; raudrāṇā raudram uttama<ṃ>>m ā°< $B_2^{p.c.}$. [9] °aḥ $\mathbb{S}^{em.}$, SBS, Tib. (*mchog*)] °aṃ Ṅ, $K_1^{p.c.}$, B_1, $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$; °a° $K_1^{a.c.}$, K_2, K_3, B_2. [10] saumyo Ṅ, $K_1^{p.c.}$, $\mathbb{S}$, $SBS_B^{ed.}$, Tib.$_{\text{-}T}$ (*źi ba*)] (°)saumyā $K_1^{a.c.}$, K_2, K_3, B_1, B_2; saumyaṃ $\mathbb{B}$, $\mathbb{S}_{ka,kha,mu}$; sautmyā SBS_A; *źi ba'i* Tib.^{T}. [11] haṭhānāṃ Ṅ, $K_1^{p.c.}$ (in right margin), $\mathbb{BS}$, SBS] *om.* $K_1^{a.c.}$, K_2, K_3, B_1, B_2 ("*Bindefehler*"); *drag śul can la* Tib. [12] haṭhavikramaḥ $\Sigma_{\text{-}\dot{N}}$, $SBS_{A,B}$] haṭham uttama Ṅ; dṛḍhavikramaḥ SBS$^{ed.}$; *drag pos gnon* Tib.$_{\text{-}G,N,Q}$; *drag por gnon* Tib.^{G,N,Q}. [13] parameśvaram ākramya Ṅ, SBS] parameśvam āsya $K_1^{a.c.}$, K_2, K_3, B_2; parameśva<ra>m ā<śvā>sya $K_1^{p.c.}$; parame māsya B_1; parameśaṃ samākramya $\mathbb{BS}$; *dbaṅ phyug dam pa rab mnan/gnan nas* Tib. [14] prasahya Σ, $SBS_{A,B}$] prasajya° SBS$^{ed.}$. [15] °sānaghaḥ K_1, K_2, K_3, B_1, SBS_A] °śānaghaḥ Ṅ; °sānagha B_2; °vānadhaḥ $\mathbb{BS}$; °māna( )ḥ SBS_B (space for 1-2 *akṣara*s); °mānaḥ SBS$^{ed.}$; *sdig med* Tib. [16] bhīmā° Ṅ, SBS] uma° $\Sigma_{\text{-}\dot{N},B_2}$, Tib.$_{\text{-}G,N,Q}$; umā° B_2; *dbu ma* Tib.^{G,N,Q} • °īṃ K_1, $\mathbb{BS}$, $SBS_B^{ed.}$] °ī Ṅ, K_2, K_3, B_1, B_2; °īn SBS_A; *lha mo* Tib. [17] samākaḍhya Ṅ, $SBS_{A,B}$] samākaṃḍhya K_1; samākaḍhyaṃ K_2, K_3, B_1, B_2; samākṣya $\mathbb{BS}$; kaṇṭhya $\mathbb{S}_{ga}$; samākaṭya° SBS$^{ed.}$; *(')phrogs nas ni* Tib. [18] svopabhogair *em.*] svopabhogai Ṅ, SBS_A; copabhogai K_1; vāpabhogai K_2, B_1; vāpabhāgai B_2; nāpabhogai K_3; copabhogair $\mathbb{BS}$; ścopabhogair SBS_B; °copabhogair SBS$^{ed.}$; *de tshe loṅs spyod raṅ gi(s)* Tib. [19] bhunakty asau $\Sigma_{\text{-}K_3}$] tunakyasau K_3. [20] nārāyaṇaṃ $K_1^{p.c.}$, K_2, $\mathbb{BS}$, SBS] nārāyaṇa° Ṅ; nārāyanaṃ $K_1^{a.c.}$, K_3, B_1, B_2; *mthu bo che yaṅ* Tib. [21] samākramya prasahya Σ, SBS_A] samākaḍhya pasahya $SBS_{B^{a.c.}}$; samākamya pasahya $SBS_{B^{p.c.}}$; samākaṭyampaprasajya SBS$^{ed.}$. [22] °sānaghaḥ K_2, K_3, B_1, SBS_A] °śānaghaḥ Ṅ; °mānaghaḥ K_1; °sānagha B_2; °vānadhaḥ $\mathbb{BS}$; °māna( )ḥ SBS_B (space for 1-2 *akṣara*s); °mānaḥ SBS$^{ed.}$; *sdig med* Tib. [23] rūpiṇīṃ $K_1^{p.c.}$, $\mathbb{BS}$] rūpiṇī Ṅ, B_1; rūpīṇī $K_1^{a.c.}$, K_2, K_3, B_2; rukmiṇīn SBS$^{ed.}$ (≈ SBS$^{Tib.}$); rukṣmiṇīn $SBS_{A,B}$; *rū pi nī* Tib.^{B,Ṅ}; *ru phe ni* Tib.$_{\text{-}B,Ṅ}$; *ru ba'i ni* Tib.^{T}. [24] tu $\Sigma_{\text{-}B_2}$] gu B_2. [25] °ākaḍhya K_2, K_3, B_1, B_2, SBS_B] °ākaḍhyai° Ṅ; °ākaṃḍhya K_1; °ākṛṣya $\mathbb{BS}$; °ākaṭya(°) $\mathbb{B}_{H,B}$, SBS$^{ed.}$; °ākaḍhya svopa samākaḍhya SBS_A (eye-skip); *(')phrogs nas ni* Tib. [26] svopabhogair SBS_A] °ṣ copabhogair Ṅ; pabhogais K_1, K_2, K_3, B_1, B_2; upabhogair $\mathbb{BS}$; °ś co(co)pabhogair SBS$^{ed.}$; °ś copabhogai SBS_B; *de tshe loṅs spyod raṅ gis* Tib. [27] bhunakty asau Ṅ, B_1, $\mathbb{BS}$, SBS] tu nakṣy asau $K_1^{a.c.}$ ($K_1^{p.c.}$ unclear), K_2, K_3, B_2; *spyod* Tib.

prajāpatiṃ[1] samākramya prasahya[2] balasānaghaḥ[3] |
praśāntadevīm[4] samākaḍhya[5] svopabhogair[6] bhunakty asau[7] ||*xviii*||[a]

𝔹 97 kāmadevaṃ[8] samākramya prasahya[9] balasānaghaḥ[10] |
ratiprītinṛtaiśvaryaṃ[11] samākaḍhya[12] bhunakty asau[13] ||*xix*||[b]

K_2 *x*4v1 eva*mādyās tv[14] anantāgrā[15] dharmadhātusamāsamāḥ[16] |
ākāśadhātuparyantā[17] vajrakarmāgravikramāḥ[18] ||*xx*||[c]

evamādayo vikurvāṇā[19] nānātantreṣu[20] nirdiṣṭāḥ.[21]

iti[22] jñānasiddhau[23] prabhāvanirdeśo[24] nāmādhimātrendriyavidhānaparicchedo[25] 'ṣṭādaśamaḥ[26] ||

[a] SBS 5.89 (= SBS$^{ed.}$ 5.79); see also SBS 9.153 (= SBS$^{ed.}$ 9.140): *brahmāṇaṃ samākramya prasahya balasā parākramākramaṇaiḥ | adhimukter muktim ākaḍḍhyākaḍḍhya smara raṭ samāyogaḥ ||.*

[b] SBS 5.90 (= SBS$^{ed.}$ 5.80); see also SBS 9.154 (= SBS$^{ed.}$ 9.141): *surateśvaram ākramya prasahya balasā parākramākramaṇaiḥ | sarvātmano ratim ākaḍḍhyākaḍḍhya alalalala hoḥ samāyogaḥ ||.*

[c] SBS 5.91 (= SBS$^{ed.}$ 5.81).

[1] °patiṃ 𝔹𝕊, SBS, Tib.] prati Ṅ; °pati K_1, K_2, K_3, B_1, B_2. [2] °hya Σ, $SBS_{A,B}$] °jya SBS$^{ed.}$. [3] °sānaghaḥ K_1, K_2, SBS_A] °śānaghaḥ Ṅ; °vānaghaḥ B_1; °sānagha B_2; °vānadhaḥ 𝔹𝕊; °māna( )ḥ SBS_B (blank space for 1 *akṣara*); °mānaḥ SBS$^{ed.}$; *sdig med* Tib. [4] praśānta° 𝔹𝕊] praśāntaṃ Ṅ; prasānta° K_1, K_2, K_3, B_1, B_2; praśāntī(°) SBS; *rab tu źi ba/ma* Tib. • °īm 𝔹𝕊, $SBS_A^{ed.}$, Tib. (*lha mo*)] °īn Ṅ; °ī K_1, K_2, K_3, B_1, B_2, SBS_B. [5] samākaḍhya Ṅ, K_2, $K_3^{p.c.}$, B_1, $SBS_{A,B}$] samākaṭya(°) K_1, B_2, SBS$^{ed.}$; saṃmākaḍhya $K_3^{a.c.}$; ādādya 𝔹𝕊; ākaṭhyo° $𝔹_N$; āruhya $𝕊_{kha}$; ākaṇṭhya $𝕊_{ga}$; *(')phrogs* Tib. [6] svopabhogair Ṅ, SBS_A] pabhoge $K_1^{a.c.}$, K_2, B_1, $B_2^{a.c.}$; copabhoger $K_1^{p.c.}$; pabhogai K_3; prabhoge $B_2^{p.c.}$; upabhogair 𝔹, $𝕊_{ka,kha,mu}$; pabhogair $𝔹_N$; (°)copabhogair 𝕊, SBS$^{ed.}$; ścopabhogair SBS_B; *de tshe loṅs spyod raṅ gis* Tib. [7] bhunakty asau Ṅ, $K_1^{p.c.}$, 𝔹𝕊, SBS] tu nakty asau $K_1^{a.c.}$, K_2, B_1; tu naky asau K_3, B_2; *spyod* Tib. [8] °aṃ Ṅ, $K_1^{p.c.}$, 𝔹𝕊, SBS, Tib. (*ni*)] °a $K_1^{a.c.}$, K_2, K_3, B_1, B_2. [9] °hya Σ, $SBS_{A,B}$] °jya SBS$^{ed.}$. [10] °sānaghaḥ $K_1^{a.c.}$, K_3, $SBS_{A,B}$] °śānaghaḥ Ṅ; °mānaghaḥ $K_1^{p.c.}$; °sāghanaḥ K_2; °vānaghaḥ B_1; °sānagha B_2; °vānadhaḥ 𝔹𝕊; °sādhanaḥ $𝕊_{ka}$; °mānaḥ SBS$^{ed.}$; *sdig med* Tib. [11] ratiprīti° $Σ_{-K_2,K_3,B_2^{a.c.}}$] ratīprīti° K_2, K_3, $B_2^{p.c.}$ (unclear) • °nṛtaiśvaryaṃ *em.*] °nṛtyaiśvaryaṃ Ṅ; °dhṛtyaiśvaryaṃ K_1, B_1, 𝔹𝕊, SBS$^{ed.}$; °dhṛtyaiśvaryya° K_2, K_3, B_2; (°)dhṛtaiśvaryaṃ $𝕊_{ka}$; °dhṛtyaiśvaryāṃ SBS_A; °dhṛtyaiścayyañ SBS_B; *dga' sdug mi yi dbaṅ phyug ma* Tib.^{B,Ṅ}; *dga' sdug ma yin dbaṅ phyug ma* Tib.$^{-B,Ṅ,T}$; *dga' sdug ma'i dbaṅ phyug mo* Tib.^{T}. [12] samākaḍhya K_2, K_3, B_1] samākaḍhyaṃr Ṅ; samākaṃḍhya K_1; samākaṭhya B_2; samākramya 𝔹𝕊; samākaṇṭhya $𝕊_{ga}$; svopabhogair SBS_A; copabhogair $SBS_B^{ed.}$; *'phrogs nas* Tib.^{B,Ṅ}; *phrogs na* Tib.^{C,D,P}; *phrogs nas* Tib.^{G,N,Q,T}. [13] bhunakty asau Ṅ, 𝔹𝕊, SBS] bhunati tadā $K_1^{a.c.}$, K_2, B_1, B_2; bhunakti tadā $K_1^{p.c.}$, $𝔹_{MSS}$, $𝕊_{ka,ga}$; tu nati tadā K_3; *de tshe bdag raṅ spyod* Tib. [14] °ādyās tv Ṅ, K_2, B_1, 𝔹𝕊, $SBS_{A,B}$] °ādyāṃ tv $K_1^{a.c.}$ (uncertain); °ādyātv(°) $K_1^{p.c.}$, B_2, SBS$^{ed.}$; °ādyāsv K_3; *de la sogs te* Tib.$^{-T}$; *de la sogs ste* Tib.^{T}. [15] anantāgrā $K_1^{p.c.}$, B_1, 𝔹𝕊, SBS, Tib. (*mtha' yas mchog*)] anantyāgrā Ṅ; ainantāgro $K_1^{a.c.}$; ainantāgrā K_2; (°)enantāgrā K_3, B_2. [16] dharmadhātu° Ṅ, $K_1^{p.c.}$, K_2, K_3, B_1, B_2, SBS, Tib. (*chos dbyiṅs*)] dharmatu° $K_1^{a.c.}$; *om.* 𝔹𝕊 • °samāsamāḥ Ṅ, SBS, Tib. (*mñam daṅ mi mñam pa('i)*)] *om.* $Σ_{-Ṅ}$ (eye-skip); "MSS add *dharmadhātuparyanyā* which does not fit in here" $𝔹^{nt.}$; "*ataḥ paraṃ 'dharmadhātuparyantā' ity adhikaḥ pāṭhaḥ*" $𝕊_{ka,kha,mu}$. [17] ākāśadhātu° Ṅ, Tib. (*nam mkha'i dbyiṅs kyi*)] *om.* $Σ_{-Ṅ}$ (eye-skip); ākāśadhātv° SBS • °paryantā K_3, Tib. (*mtha' klas pa(r/'i)* Tib.)] °payyantā Ṅ; °pary(y)atā $K_1^{p.c.}$, K_2, B_1, B_2 (eye-skip); *om.* 𝔹𝕊; °aparyantā $SBS_{A,B}$; °āparyantā SBS$^{ed.}$. [18] °āḥ $Σ_{-Ṅ,B_2}$] °ā Ṅ, B_2. [19] °ādayo vikurvāṇā $K_1^{p.c.}$, $𝕊_{kha,ga}$] °ādayo vikurvvaṇe Ṅ; °ādayo vikurvāṇa° $K_1^{a.c.}$, K_2, K_3, B_1, B_2; °ādyā vikurvanti 𝔹𝕊; °ādyā vikurvāṇaṃ $𝔹_{MSS}$, $𝕊_{ka}$; °ādyā vikurvāṇā 𝕁; *la sogs te rnam 'phrul ba* Tib.$^{-B,Ṅ,T}$; *la sogs pa'i rnam 'phrul ba* Tib.^{B,Ṅ}; *la sogs pa rnam 'phrul ba* Tib.^{T}. [20] nānātantreṣu Ṅ$^{p.c.}$, K_1, K_2, K_3, B_1, 𝕊, 𝕁] nānātantraṣu Ṅ$^{a.c.}$; nānātaṃteṣu B_2; nānātantra° 𝔹, $𝔹_{MSS}$; *sna tshogs rgyud las* Tib. [21] nirdiṣṭāḥ Ṅ, $K_1^{p.c.}$, B_1, $𝔹_{MSS}$, 𝕁 (*contra metrum*)] nirṣṭiṣṭāḥ $K_1^{a.c.}$, K_2, K_3 ("*Bindefehler*"); niṣṭiṣṭāḥ B_2; °nidarśanāt 𝔹, $𝕊_{mu}$; darśanāt 𝕊; *bstan pa yin* Tib. [22] iti Ṅ] *om.* $Σ_{-Ṅ}$. [23] °au $Σ_{-B_2}$] °o B_2. [24] °nirdeśo B_1, 𝔹𝕊] °nidarśano Ṅ; °nird(d)eśano K_1, K_2, K_3, B_2, $𝕊_{kha,ga}$; *bstan pa daṅ* Tib. [25] nāmādhi° Ṅ] nāma adhi° $Σ_{-Ṅ}$ • °endriya° Ṅ, 𝔹𝕊] °aindriya° K_1, K_2, K_3, B_1, B_2; *dbaṅ po mchog rnams* • °paricchedo Ṅ (°*aḥ*), Tib. (*le'u*)] °m $Σ_{-Ṅ}$. [26] 'ṣṭādaśamaḥ *corr.*] aṣṭ<ā>daśama Ṅ$^{p.c.}$; aṣṭādaśaḥ $Σ_{-Ṅ,B_2}$; aṣṭādaśa B_2; *bco brgyad pa'o* Tib.

1.19 ekonaviṃśatitamaḥ paricchedaḥ

yas tu[1] samyaṅ na vetty evaṃ[2] mithyātattve suyogavān[3] |* Ṅ 24r$_4$, K$_1$ 29r$_5$, K$_2$ *x*4v$_2$, K$_3$ 40r$_{11}$, B$_1$ 69v$_5$, B$_2$ 108$_{20}$, 𝔹 98, 𝕊 155; * B$_2$ 109$_1$; K$_3$ 40v$_1$
madhye*ndriyo[4] hi vikhyātas[5] tatkṛtyam adhunocyate[6] ||19.1||

namaskārādikaṃ[7] sarvaṃ[8] yat pūrvaṃ[9] mārgam uktavān |
tat sarvam api[10] kartavyaṃ[11] gāthāḥ[12] sāmājikās tathā[13] ||19.2||[a]

sarvākāravaropetaṃ[14] jhaṭity eva[15] svadaivatam[16] |
niṣpādya pūrvavad yogī[17] mārgastho[18] japam ārabhet[19] ||19.3||[b]

avasāne tu vaktavyaṃ[20] sarvabuddhāḥ sahaurasāḥ[21] |
prasādaṃ mama kartavyaṃ śaraṇya*sya[22] kṛpātmakāḥ[23] ||19.4||[c] B$_1$ 70r$_1$

anādikālam adyāpi[24] saṃsāre saṃsarann aham[25] |
khinno 'smi[26] sarvadā[27] duḥkhaiḥ[28] samyagjñānam[29] apaśyakaḥ[30] ||19.5||

yathā jñānodayo bhūyāt[31] kurutātra[32] ⌜tathā mama |
yena jñāna*varaṃ labdhvā bhaveyaṃ sattvasārathiḥ[33] ||19.6|| Ṅ 24v$_1$

[a] *pāda* 19.2a = *Liṅgapurāṇa* 1,89.53a.

[b] *pāda* 19.3a = STTS 1,28,28, 1,236,378-381, 1,266,468, 1,267,473, 1,453,1103, 2575c, 2577c, 2746a, GST (+ PU) 12.38a, 12.39a, 12.45a, 13.43c, 13.50c, 13.64a, 13.121c, 14.37a, GS 3.68a, 3.76c, 4.42c, *Ḍākinījālaśaṃvararahasya* (DJŚR p. 4), *Daśabhūmikasūtra* (ed. P. Vaidya 1967, p. 62), MMK (ed. P. Vaidya 1960a, pp. 27, 43, 44, 237) et al.

[c] *pāda* 19.4b = GST 10.4b

[1] yas tu $\Sigma_{\text{-Ṅ}}$] yaś ca Ṅ; *gaṅ źig yaṅ* Tib.$_{\text{-T}}$; *om.* Tib.$^{\text{T}}$. [2] na vetty evaṃ 𝕊] (na) vattyava Ṅ$^{\text{a.c.}}$; na vetty eva Ṅ$^{\text{p.c.}}$, 𝔹, 𝕊$_{\text{kha,ga}}$; na vety avaṃ K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_2$; na vety evaṃ K$_1^{\text{p.c.}}$, B$_1$; *yaṅ dag ye śes med* || *'di ltar* Tib.$_{\text{-T}}$; *dbaṅ po rab kyi mchog bśad* | *'di dag* Tib.$^{\text{T}}$. [3] °tattve suyogavān *em.*] °tatvasuyogavān Ṅ, K$_2$, K$_3$, B$_1$, B$_2$, 𝔹, 𝕊$_{\text{ka,kha,mu}}$; °tattvaṃ suyogavān K$_1$, 𝕊; *log śes sbyor bar ldan* Tib.$_{\text{-T}}$; *logs śig sbyor bar ldan* Tib.$^{\text{T}}$. [4] madhyendriyo Ṅ$^{\text{p.c.}}$, 𝔹$^{\text{em.}}$] >ma<m>ā<adhyendriyo Ṅ$^{\text{a.c.}}$; sa mṛdviyo K$_1^{\text{a.c.}}$; sa mṛdvindriyo K$_1^{\text{p.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$, 𝔹$_{\text{H,B}}$, 𝕊$_{\text{kha}}$; mṛdvindriyo 𝕊, 𝔹$_{\text{N}}$; *dbaṅ po bar ma* Tib. [5] hi vikhyātas K$_1$, K$_2$, B$_1$, B$_2$, 𝔹𝕊] hi khyātaḥ Ṅ; vikhyātas K$_3$; *źes bśad de* Tib. [6] °nocyate $\Sigma_{\text{-Ṅ}^{\text{a.c.}},\text{K}_2{}^{\text{a.c.}}}$] °nācyate Ṅ$^{\text{a.c.}}$; °mīcyate K$_2^{\text{a.c.}}$; *yaṅ bśad bya* Tib.$^{\text{B,Ṅ}}$; *rab bśad bya* Tib.$_{\text{-B,Ṅ}}$. [7] °ādikaṃ $\Sigma_{\text{-Ṅ}}$] °ādi kathaṃ Ṅ. [8] °aṃ Ṅ, K$_1$, 𝔹𝕊] °a K$_2$, K$_3$, B$_1$, B$_2$; *thams cad daṅ* Tib. [9] pūrvaṃ Ṅ, 𝔹𝕊] pūrvva° K$_1$, K$_3$, B$_1$; parvva° K$_2$; purvva° B$_2$; *sṅar ni* Tib.$_{\text{-T}}$; *sdugs kyi* Tib.$^{\text{T}}$. [10] api $\Sigma_{\text{-K}_2}$] ipi K$_2$. [11] °aṃ Ṅ, K$_1$, 𝔹𝕊, Tib. (*bya ba yin*)] °a K$_2$, K$_3$, B$_1$, B$_2$. [12] °āḥ $\Sigma_{\text{-K}_2,\text{B}_2}$, Tib.$^{\text{Ṅ}}$ (*tshigs su bcad*)] °ā K$_2$, B$_2$; *tshogs su bcad* Tib.$^{\text{B}}$; *tshig tu bśad* Tib.$_{\text{-B,Ṅ,T}}$; *tshogs su bśad* Tib.$^{\text{T}}$. [13] sāmājikās tathā $\Sigma_{\text{-Ṅ}}$] sāmāji° Ṅ (eye-skip to °*kāravaropetāṃ*); *de bźin 'dus pa'i* Tib. [14] sarvākāravaropetaṃ K$_1$, K$_2$, B$_1$, B$_2$] °kāravaropaitaṃ Ṅ (eye-skip); sarvvārakāravaropetaṃ K$_3$; sarvākāravaropetāṃ 𝔹𝕊; *rnam pa kun tu mchog ldan pa'i* Tib.$^{\text{B,Ṅ}}$; *rnam pa kun mchog ldan pa yi* Tib.$_{\text{-B,Ṅ,T}}$; *rnam pa kun gyi mchog ldan pa'i* Tib.$^{\text{T}}$. [15] jhaṭity eva K$_1^{\text{p.c.}}$, 𝔹𝕊] jhaṭityaiva Ṅ; jhadity ava K$_1^{\text{a.c.}}$, K$_2$, B$_2$; jhadity eva K$_3$; jhatity eva B$_1$; *skad cig gis* Tib.$_{\text{-T}}$; *ska cig gis* Tib.$^{\text{T}}$ [16] °daivatam K$_1^{\text{p.c.}}$] °devataṃ Ṅ, K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$; svadevatām 𝔹𝕊; *lha ni* Tib.$^{\text{B,Ṅ}}$; *lha yi* Tib.$_{\text{-B,Ṅ,T}}$; *lha'i* Tib.$^{\text{T}}$. [17] °vad yogī $\Sigma_{\text{-Ṅ}}$] °yogīnāṃ Ṅ. [18] °stho $\Sigma_{\text{-K}_2}$] °sthā K$_2$; *gnas te* Tib.$_{\text{-T}}$; *bsam te* Tib.$^{\text{T}}$. [19] ārabhet $\Sigma_{\text{-K}_3,\text{B}_2{}^{\text{a.c.}}}$, Tib.$^{\text{G,N,Q}}$ (*brtsam*)] ārajeḍ K$_3$; ārabhe ++ B$_2^{\text{a.c.}}$ (uncertain); *byas* Tib.$^{\text{B,Ṅ}}$; *tsam* Tib.$^{\text{C,D,P,T}}$. [20] vaktavyaṃ *conj.* (*brjod par bya* Tib.)] kartavyaṃ $\Sigma^{\text{Skt.}}$. [21] sahaurasāḥ *em.* (*sras bcas* Tib.)] satraurasāḥ Ṅ; saḍaurasāḥ K$_1$, K$_3$, B$_1$, B$_2$; sadraurasāḥ K$_2$; sa aurasāḥ 𝔹𝕊; ṣaḍaurasāḥ 𝕊$_{\text{ga}}$. [22] śaraṇyasya K$_1^{\text{p.c.}}$, 𝕊] saraṇyasya Ṅ, K$_1^{\text{a.c.}}$; saraṇye sya K$_2$, K$_3$, B$_1$, B$_2$; śaraṇye 'sya 𝔹, 𝕊$_{\text{ka,kha,mu}}$; *thams cad* Tib.$_{\text{-B,Ṅ}}$; *om.* Tib.$^{\text{B,Ṅ}}$ (cp. Tib.$^{\text{ed.}}$). [23] °kāḥ 𝔹, 𝕊$^{\text{a.c.}}$] °kā Ṅ; °kaḥ K$_1$, K$_2$, K$_3$, B$_1$, B$_2$; °kaiḥ 𝕊$^{\text{p.c.}}$; *bdag ñid can* Tib. [24] °kālam adyāpi Ṅ, 𝔹𝕊, Tib.$_{\text{-T}}$ (*thog med dus nas 'di'i bar du'aṅ*)] °kālamadhyo 'pi K$_1^{(\text{p.c.})}$; °kālaṃ adhyāyi° K$_2$, K$_3$, B$_2$; °kālamadhyāpi B$_1$; *thog med dus nas 'di'i bar du* Tib.$^{\text{T}}$. [25] saṃsarann aham K$_1^{\text{p.c.}}$, 𝔹𝕊] nnahaṃ Ṅ (haplography); sasarann aham(a) K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_1$, B$_2$ (no *virāma*); *bdag ni* [...] *'khor (')gyur te* Tib. [26] (')smi $\Sigma_{\text{-B}_2}$] ssi B$_2$. [27] sarvadā $\Sigma_{\text{-Ṅ}}$] na sadā Ṅ. [28] °aiḥ $\Sigma_{\text{-Ṅ,B}_1}$, Tib.$_{\text{-T}}$] °ai Ṅ, B$_1$; *rnams kyi* Tib.$^{\text{T}}$. [29] samyag° $\Sigma_{\text{-B}_2}$] samya° B$_2$. [30] apaśyakaḥ K$_1^{\text{p.c.}}$, B$_1$, 𝔹𝕊] apaśyakā Ṅ; apasyakaḥ K$_1^{\text{a.c.}}$, K$_2$, B$_2$; apakasyaḥ K$_3$; apaśyataḥ 𝔹$_{\text{H,B}}$; *ma mthoṅ bas* Tib. [31] jñānodayo bhūyāt 𝔹𝕊] jñānodayaṃ bhūyāt Ṅ; jñānadayāt K$_1^{\text{a.c.}}$; jñān<o>dayā>kuru<<r>thaṃ K$_1^{\text{p.c.}}$ (→ *jñānodayārthaṃ*); jñānaṃ dayā bhūyāt K$_2$, K$_3$, B$_1$, B$_2$; jñānodayaṃ 𝕊$_{\text{ga}}$; *ye śes skye 'gyur ba* Tib.$^{\text{B,Ṅ,T}}$; *ye śes skye 'gyur bas* Tib.$_{\text{-B,Ṅ,T}}$. [32] kurutātra *conj.* (see nt. in transl.)] kuru(thānya) Ṅ; *om.* 𝔹𝕊; tu K$_1$ (see previous nt.); kuruthaṃ tu K$_2$, K$_3$, B$_1$, B$_2$; kurutha tu 𝔹$_{\text{MSS}}$; "MSS add *kurutha tu* which does not fit in here" 𝔹$^{\text{nt.}}$; kurutha 𝕊$_{\text{ga}}$; *khyed kyis (de ltar bdag la) mdzod* Tib.$_{\text{-C,D,P}}$; *khyed kyis (de ltar bdag la) brjod* Tib.$^{\text{C,D,P}}$.

yathātītaiḥ susaṃbuddhair[1] vartamānāyatais tathā |
kriyate 'khilasattvārthaṃ[2¬3] tathāhaṃ kartum[4] udyataḥ[5] ||19.7||

krameṇānena[6] saṃyukto yadi samyak[7] pravartate[8] |
bhavej[9] jñānodayas[10] tasya na mithyāmārgayāyinām[11] ||19.8||[a]

K_2 $x5r_1$ iti[12] jñānasiddhau[13] madhyendriyavidhini*rdeśo nāma[14] ekonaviṃśatitamaḥ[15] paricchedaḥ[16] ||

1.20 viṃśatitamaḥ paricchedaḥ

Ṅ $24v_2$, K_1 $29r_9$, K_2 $x5r_1$, K_3 $40v_5$, B_1 $70r_3$, B_2 109_{14}, 𝔹 99, 𝕊 156

mudrāmaṇḍalavarṇādibhujasthānavibhāvitāḥ[17] |
samādhitrayamudrāś ca[18] tridvārāś caiva[19] ṣaḍbhujāḥ[20] ||20.1||

nānāprapañcanāmnāyāḥ[21] sarve te[22] mṛdavaḥ[23] smṛtāḥ |
teṣām api yathānyāyaṃ[24] bravīmi[25] tattvasambhavam[26] ||20.2||[b]

madhyādhimātrayor mārgaṃ[27] pratiṣṭhāpya[28] yathānayam[29] |
tantroktaṃ[30] sarvadā kāryaṃ[31] devatāmantrajāpinā[32] ||20.3||

[a] *pāda* 19.8b = *Śāstravārtāsamuccaya* [11.2] 683b.

[b] *pāda* 20.2c = MBh 15,36.10a.

[33] sattvasārathiḥ *em.* (*sems can kha lo (b)sgyur* Tib.)] satvaśārath<ī> $Ṅ^{p.c.}$; *om.* $Σ_{-Ṅ}$ (see p. 234, nt. 3). [1] susaṃbuddhair *em.*] svayaṃ buddhair Ṅ; *om.* $Σ_{-Ṅ}$ (see p. 234, nt. 3); *rdzogs saṅs rgyas* Tib. [2] 'khilasattvārthaṃ *em.*] 'khilasatvārtha Ṅ; *om.* $Σ_{-Ṅ}$ (see p. 234, nt. 3); *sems can don ces grags pa* Tib. (→ *kila sattvārthaṃ*?) [3] tathā mama [...] 'khilasattvārtha[ṃ] Ṅ, Tib.] *om.* $Σ_{-Ṅ}$ (eye-skip from *tathā* to *tathā*). [4] kartum $Σ_{-K_3}$] katum K_3. [5] °aḥ $Σ_{-Ṅ}$] °a Ṅ. [6] krameṇānena $Σ_{-K_3,B_2}$] kamaṇānena K_3, B_2; *rim pa 'di daṅ* Tib. [7] samyak $Σ_{-B_2}$] samyaka B_2. [8] pravart(t)ate $Σ_{-Ṅ,K_3}$] pravarttateḥ Ṅ; varttate K_3; *'jug 'gyur ba* Tib.$_{-T}$; *'jug gyur ba* Tib.^{T}. [9] bhavej K_1] bhavet Ṅ, K_2, K_3, B_1, B_2, 𝔹; bhaved 𝕊; *'gyur te* Tib. [10] jñānodayas *em.*] jñānādayan Ṅ; jñānād ayaṃ $K_1^{a.c.}$; jñānodayaṃ $K_1^{p.c.}$, B_1, 𝔹𝕊; jñānaṃ dayaṃ K_2, K_3; jñānīdayaṃ B_2; *ye śes mchog* Tib. (→ *jñānavaraṃ*?). [11] °yāyinām $Σ_{-𝔹}$] °yāyinaḥ 𝔹; *'gror* Tib.^{B,Ṅ}; *'gro* Tib.$_{-B,Ṅ}$. [12] iti Ṅ] *om.* $Σ_{-Ṅ}$. [13] °au $Σ_{-B_2}$] °o B_2. [14] madhyendriya° $Σ_{-K_2,K_3}$] mamdhendriya° K_2; madhyandriya° K_3 • °nirdeśo nāma Ṅ] °nir(d)deśa K_1, K_3, B_1, B_2, 𝔹𝕊; °nīrddeśa K_2; *bstan pa ste* Tib.^{B,Ṅ,T}; *bstan pa'i* Tib.$_{-B,Ṅ,T}$. [15] ekonaviṃśatitamaḥ Ṅ, B_1, 𝔹𝕊] ekonaviṃśatitama K_1, K_2, K_3; ekānaviśatima B_2; *bcu dgu pa'o* Tib. [16] paricchedaḥ *corr.*] pariccheda Ṅ; *om.* $Σ_{-Ṅ}$; *le'u* Tib.^{B,Ṅ,T}; *le'u ste* Tib.$_{-B,Ṅ,T}$. [17] °varṇādi° $Σ_{-B_1}$; °varṇā B_1 • °bhuja° $Σ_{-K_3}$] °tuja° K_3 • °vibhāvitāḥ 𝔹𝕊] °vibhāvitaḥ $Σ_{-𝔹𝕊}$; *rnam bsgom daṅ* Tib. [18] samādhitrayamudrāś ca Ṅ] samādhitrayamudrā° K_1, K_2, K_3, B_1, B_2; samādhitrayamudrādi° 𝔹𝕊; samādhitrayacaturmudrā° $𝕊_{bho}$; *tiṅ 'dzin gsum daṅ phyag rgya bźi* Tib.$_{-T}$; *tiṅ 'dzin gsum daṅ phyag rgya ñid* Tib.^{T}. [19] tridvārāś caiva *conj.*] dvārāś caiva Ṅ; °dvārāsvaiva K_1, K_2, B_1, B_2; °dvārāstvaiva K_3; °dvārāś caiva 𝔹𝕊; °trimukhāś caiva $𝕊_{bho}$; *zal gsum daṅ ni* Tib. [20] ṣaḍbhujāḥ $𝕊_{bho}$, Tib. (*phyag drug rnams*)] sahabhujā Ṅ, $𝕊_{ga}$; sahabhujāḥ K_1, K_2, B_2; sa>mu<hadbhujāḥ $K_3^{p.c.}$; mahadbhujāḥ B_1, 𝔹𝕊. [21] nānāprapañcanāmnāyāḥ 𝕊, Tib.$_{-T}$ (*sna tshogs spros pa'i man ṅag rnams*)] nādāprapañcanātmāya Ṅ; nānāprapañcanāmnāya K_1, K_3, B_1, B_2; nānāprapañcanāmnoya K_2; nānāprapañcanāmnāyāt 𝔹, $𝕊_{ka,mu}$; *sna tshogs pa yi man ṅag rnams* Tib.^{T} (Tib. adds *(b)sgom 'gyur 'di/de ni phyi śun bcas* before). [22] sarve te Ṅ, $K_1^{p.c.}$, 𝔹𝕊, Tib. (*de kun*)] sarvvate $K_1^{p.c.}$, K_2, K_3, B_1, B_2. [23] mṛdavaḥ $Σ_{-Ṅ}$] mṛdadhaḥ Ṅ; *dman pa('i)* Tib. [24] yathānyāyaṃ K_1, K_2, $K_3^{p.c.}$, B_1, B_2, 𝔹𝕊] yathānyāya Ṅ; yathānyāsaṃ $K_3^{a.c.}$; *de bźin thabs* Tib. [25] bravīmi K_1, K_2, K_3, B_2, 𝕊] bravībhī Ṅ; vravīmi 𝔹; *bśad par bya* Tib. [26] tattvasambhavam $K_1^{p.c.}$, B_1 (°*ṃ*), 𝔹𝕊] taddhitam(bhan) Ṅ; tatvasambhavaḥ $K_1^{a.c.}$, K_2, K_3; tatvasambhava B_2; *de la gtan tshigs* Tib.$_{-T}$; *de la pan tshigs* Tib.^{T}. [27] madhyādhimātrayor mārgaṃ *em.* (*mchog daṅ bar ma'i lam dag las* Tib.)] madhyādhimātrayo mārggam Ṅ; madhyādhimān maṃtramārggaṃ K_1; madhyādhimārg(g)atramārgga° K_2, B_2; madhyādhamārggatramārgga° K_3; madhyādimātramārgga° B_1; madhyādhimātramārgeṣu 𝔹𝕊. [28] pratiṣṭhāpya *em.*] pratiṣṭhāpane Ṅ; pratiṣṭhāya $Σ_{-Ṅ}$; *gźan bya ba* Tib.$_{-T}$; *bźag bya ba* Tib.^{T}. [29] °nayam $Σ_{-K_3,B_2}$] nacam K_3; °mayam B_2. [30] tantroktaṃ K_1, K_2, K_3, B_1, 𝔹] tantrokta Ṅ; tatroktaṃ B_2; tantroktā $𝕊^{sil.}$; *rgyud las gsuṅs pa* Tib. [31] kāryaṃ $K_1^{p.c.}$, 𝔹] kāya° Ṅ; kāryya° $K_1^{a.c.}$, K_2, K_3, B_1, B_2; kāryā $𝕊^{sil.}$; *bya* Tib. [32] devatā° $Σ_{-K_2}$] devadā° K_2 • °jāpinā Ṅ, K_1, K_3, B_1, B_2, 𝔹𝕊] °jāpirā K_2; (°)yoginā $𝕊_{bho}$, Tib. (*rnal 'byor pas*).

yadi cittaṃ[1] samaṃ yasya tasya jñānodayo[2] bhavet |
anyathā na hi[3] tatprāptiḥ[4] kalpakoṭiśatair[5] api ||20.4||[a]

sarvadā cintayā[6] yukto[7] mahākāruṇyavān[8] sudhīḥ | B_2 110$_1$
pūrvoktalakṣaṇopeto[9] yogī[10] jñānavaraṃ[11] labhet[12] ||20.5||[b]

madhyāntayor dvayoś[13] caiva bhāvanātrayamukhyatā[14] |
samyag*jñānodayārthāya[15] proktaṃ[16] kṛtyam avaśyakam[17] ||20.6|| B_1 70v$_1$

tattvaṃ[18] vinā na buddhatvaṃ na tattvaṃ mārgaṇaṃ vinā[19] |
tasmān mārgasthayor eva[20] pratipattyā jñānam āvahet[21] ||20.7||

mārgabhraṣṭo[22] bhaved yas tu karuṇāhīnacetasaḥ[23] |
lābhādyarthaṃ[24] prapañcātmā na teṣām udayo[25] bhavet[26] ||20.8||

iti[27] jñānasiddhau mṛdvindriyanirdeśa*paricchedo[28] viṃśatitamaḥ[29] || K_1 29v$_1$

[a] *pāda* 20.4d = AS 3d, GS 6.3d, CMP (pp. 2, 77), ŚS (pp. 310, 327) et al.

[b] *pāda* 20.5c = *Tantrāloka* 28.424c et al.

[1] cittaṃ $\Sigma_{\text{-}B_2}$] citta° B_2. [2] tasya jñānodayo *conj.*] jñāna tasyodayaṃ Ṅ; jñānaṃ tasyodayaṃ $\Sigma_{\text{-}\dot{N}}$; *de la ye śes skye 'gyur gyi* Tib.$_{\text{-}T}$; *de la ye śes skyed gyur gyi* Tib.^{T}. [3] na hi *st.*] nahi Σ; *mi 'gyur ro* Tib. [4] tatprāptiḥ $K_1^{p.c.}$, K_3, B_1, 𝔹𝕊] tatprāpti° Ṅ; tan prāptiḥ $K_1^{a.c.}$, B_2; tan prāpti° K_2; *de (')thob* Tib. [5] °śatair Ṅ, $K_1^{p.c.}$, B_1, 𝔹𝕊, Tib. (*brgyas*)] °śarair $K_1^{a.c.}$, K_2, K_3, B_2 ("*Bindefehler*"). [6] cintayā $\Sigma_{\text{-}K_2,B_1}$] cirttayā K_2; cittayā B_1, B_2; *sems dpa'* Tib.$^{B,\dot{N},T}$; *sems* Tib.$_{\text{-}B,\dot{N},T}$. [7] yukto $\Sigma_{\text{-}\mathbb{S}^{em.}}$] mukto $\mathbb{S}^{em.}$. [8] mahākāruṇyavān $\Sigma_{\text{-}\dot{N}}$] mahākārukaṃ vān Ṅ; *rtsa ba cher ldan* Tib.$_{\text{-}B,\dot{N},T}$; *dgos pa cher ldan* Tib.$^{B,\dot{N}_{ac}}$; *dge ba cher ldan* Tib.$^{\dot{N}_b}$; *dgoṅs pa chen po* Tib.^{T}. [9] pūrvoktalakṣaṇopeto $\Sigma_{\text{-}K_2}$] pūrvvāṃkalakṣaṇo pato K_2. [10] yogī $\Sigma_{\text{-}K_2,B_2}$] yāgī K_2; yogi B_2. [11] °varaṃ $K_1^{p.c.}$, K_2, K_3, B_1, B_2, 𝔹𝕊, Tib. (*mchog*)] °vara Ṅ, $K_1^{a.c.}$; °varo $\mathbb{B}_{H,B}$; (°)dharo $\mathbb{S}_{ga}$. [12] labhet 𝔹𝕊] labheta Ṅ; bhavet K_1, K_3, B_1, $B_2^{p.c.}$, $\mathbb{S}_{ga}$; bhavat K_2; bhave ++ $B_2^{a.c.}$ (unclear); *(')thob 'gyur* Tib. [13] madhyāntayor dvayoś $K_1^{p.c.}$, 𝔹𝕊] madhyāntayoś Ṅ; madhyāntayodvaś $K_1^{a.c.}$, K_2, K_3, B_1, B_2; *gaṅ źig bar mtha' gñis po (ñid)* Tib. [14] bhāvanātraya° *em.* (*bsgom pa gsum po* Tib.$_{\text{-}T}$), $\mathbb{S}_{bho}$] bhāvanātra Ṅ; bhāvanā nātra K_1, K_2, K_3, B_1, B_2, $\mathbb{S}_{ka}$, Tib.^{T} (*bsgom pa* [...] *min pa yi*); bhāvanāmātra° 𝔹𝕊. [15] samyag° Ṅ, Tib.] samyak K_1, K_2, K_3, B_1, B_2, 𝔹; samyag 𝕊 • (°)jñānodayārthāya $\Sigma_{\text{-}\dot{N}}$] °jñān<o>dayārthyaṃ yā $\dot{N}^{p.c.}$; *yaṅ dag ye śes 'byuṅ ba'i don* Tib. [16] proktaṃ K_1, K_2, K_3, B_1, B_2, $\mathbb{S}_{ka,kha,ga}$] uktaṃ Ṅ; proktā 𝔹𝕊; *yaṅ dag* Tib.$_{\text{-}T}$; *gaṅ dge* Tib.^{T}. [17] kṛtyam avaśyakam *em.*] kṛtyam apasyatāṃ Ṅ; katyam apasya vā $K_1^{a.c.}$, K_2; kṛtyam apasya vā $K_1^{p.c.}$, K_3, B_1, B_2; kṛtyam apaśyatā 𝔹𝕊; samyak_kṛtya vaśībhavet $\mathbb{S}_{bho}$; *bya ba dbaṅ du 'gyur* Tib. [18] tattvaṃ $\Sigma_{\text{-}K_2,B_1,B_2}$] tvaṃ K_2; tatva° B_1; tva B_2. [19] na tattvaṃ mārgaṇaṃ vinā $K_1^{p.c.}$] mārggavinā Ṅ (hypometrical); na tatvaṃ märg(g)avinā $K_1^{a.c.}$, K_2, B_1; na tvatvaṃ mārggavinā K_3; na gatvaṃ mārggavinā B_2; tattvaṃ mārgaṃ vinā na ca 𝔹𝕊; *lam la bgyid pa de ñid min* Tib.$^{B,C,D,\dot{N},P}$; *lam la brod pa de ñid min* Tib.^{G,N,Q}; *lam ma 'grod par de ñid min* Tib.^{T}. [20] tasmān mārgasthayor eva Ṅ (°*āt*)] tanmārgg<e> sthi<ta>yor eva $K_1^{p.c.}$; tasmārggasthayor eva K_2, K_3; tasmāt svasthayor eva B_1; tasmāggasthiyor eva B_2; tanmārgasthitayor eva 𝔹𝕊; tanmārgasthitasyaiva $\mathbb{S}_{bho}$; *de bas lam la gnas bdag ñid* Tib. [21] pratipattyā jñānam āvahet *em.* (hypermetrical)] pratipatyā jñānam āvaheta Ṅ; pratipat(t)yānam āvahet $K_1^{a.c.}$, B_1, B_2; pratipattyā tam āvahet $K_1^{p.c.}$; pratipatyā namo vahet K_2; pratipatyān gāvahevat K_3; pratipaj jñānam āvahet 𝔹𝕊; *bsgrubs na(s) ye śes (')thob par 'gyur* Tib. [22] °bhraṣṭo $\Sigma_{\text{-}K_2}$] °traṣṭo K_2; *ñams pa daṅ* Tib. [23] karuṇāhīnacetasaḥ *em.* (see nt. in transl.)] (karu)ṇā hi na cetasā Ṅ; karuṇāhīnacetasā K_1, K_2, K_3, B_1, B_2; karuṇāhīnacetasām 𝔹𝕊; karuṇāhīnacittavān $\mathbb{S}_{bho}$; *sñiṅ rje daṅ bral sems ldan źiṅ* Tib. [24] lābhādy° K_1, K_2, K_3, B_1, B_2, 𝔹𝕊] lobhādy° Ṅ, 𝕁, Tib. (*chags sogs*); rāgādy° $\mathbb{S}_{bho}$. [25] teṣām udayo 𝔹𝕊] teṣāṃ samudayaṃ Ṅ (hypermetrical); teṣām udayam K_1, K_2, B_1, B_2; teṣāṃ mudayam K_3; *de rnams la ni 'byuṅ* Tib. [26] bhavet $\Sigma_{\text{-}\dot{N},K_2,B_2}$] bhaved iti Ṅ; bhavetam K_2; bhave B_2. [27] iti Ṅ] *om.* $\Sigma_{\text{-}\dot{N}}$. [28] mṛdvindriya° $\Sigma_{\text{-}\dot{N}}$] mṛnvendriya° Ṅ • °nirdeśa° $\Sigma_{\text{-}K_2,B_2}$] °nid(d)eśa° K_2, B_2; *bstan pa ste* Tib.$^{B,\dot{N}}$; *bstan pa'i* Tib.$_{\text{-}B,\dot{N},T}$; *bsten pa'i* Tib.^{T} • °o 𝔹𝕊] °aḥ Ṅ, $K_1^{p.c.}$; °a° $K_1^{a.c.}$, K_2, K_3, B_2; *le'u* Tib.$^{B,\dot{N}}$; *le'u ste* Tib.$_{\text{-}B,\dot{N}}$. [29] viṃśatitamaḥ $\Sigma_{\text{-}\dot{N},B_1,B_2}$] viṃśatitama Ṅ; viṃśatitatamaḥ B_1; viśatima B_2; *ñi śu pa'o* Tib.

1.21 upasaṃhāraḥ

Ṅ 24v$_7$, K$_1$ 29v$_1$, K$_2$ *x*5r$_7$, K$_3$ 40v$_{11}$, B$_1$ 70v$_3$, B$_2$ 110$_{10}$, 𝔹 100, 𝕊 157 * K$_3$ 41r$_1$; Ṅ 25r$_1$; K$_2$ *x*5v$_1$

aprakā*śyam idaṃ[1] * guhyaṃ[2] sarvatantreṣu[3] gopitam[4] |*
tan nirdiṣṭaṃ[5] mayā samyag[6] yogināṃ[7] jñānasiddhaye[8] ||1||[a]

vajrajñānavaro yogo yeṣāṃ naiva[9] hi vidyate |
bhāvanāṃ[10] devatārūpaiḥ[11] kartum[12] udyuktacetasām[13] ||2||[b]

darśanaṃ[14] pustakasyāpi[15] na dātavyaṃ prajānatā[16] |
vajrajñānapratikṣepān narakaṃ[17] yānti mohitāḥ[18] ||3||[c]

teṣāṃ[19] narakahetutvāt[20] so 'py avīciṃ[21] vrajen naraḥ[22] |
svaparānarthasadbhāvād[23] rakṣaṇīyam[24] iti dhruvam[25] ||4||[d]

anyathā samayabhraṃśo[26] bhaved iti prakāśitam[27] |
yogatantreṣv[28] anekeṣu[29] sarvabuddhaiḥ kṛpātmakaiḥ[30] ||5||

vidhūtakalpanājālaṃ vajrajñānam[31] idaṃ param[32] |
B$_1$ 71r$_1$ sādhanaṃ vajrasattvasya kṛta*m āgamayuktijam[33] ||6||[e]

[a] *pāda* 1a = LŚT 26.8c, 31.14a, *Vīṇāśikhatantra* 395a; *pāda* 1b = 17.15b, *Yoginīsaṃcāratantra* 14.1b, MĀ (*ad* HT II.v.66), *Tattvacintāmaṇi* (p. 729), *Toḍalatantra* 3.21b, *Nāradapurāṇa* 1.70.78b, 1.76.6b 1.90.3b et al.

[b] Stanzas 2cd-4 are cited without explicit attribution to the JS in Tōh. 2487, reading: *lha yi gzugs ni bsgoms pa la || sems kyi brtson pa dag la ni ||* (D f. 194v).

[c] Ibid.: *glegs bam tsam yaṅ bstan pa ni || sbyin par mi bya śes bya ste || rdo rje ye śes rab spoṅ bas || rmoṅs pa dmyal bar 'gro bar 'gyur ||* (D f. 194v).

[d] Ibid. (Tōh. 2487): *de yi dmyal ba'i rgyur gyur pas || mi de'aṅ dmyal bar 'gro bar 'gyur || de daṅ bdag gźan phuṅ ba ni || 'byuṅ bas ṅes par bsruṅ bar bya ||* (D f. 194v).

[e] *pāda* 6a ≈ *Pramāṇavārttika* 1.1a, *Sākārasiddhiśāstra* 1.1a and SM 29; *pāda* 6a = *Pramāṇavārttika* 2.281a and CVP 90a; *pāda* 6c = GS 5.1c.

[1] aprakā*śyam idaṃ *em.* (*'di ni bśad mi bya* Tib.)] aprakāsyam idaṃ Ṅ; amukasya idaṃ Σ$_{\text{-Ṅ}}$. [2] guhyaṃ Σ$_{\text{-B}_2}$] guhya° B$_2$. [3] sarvatantreṣu Ṅ, B$_1$, 𝔹𝕊, Tib. (*rgyud kun tu ni*)] sarvatantreyu K$_1$; sarvvatantreṇo° K$_2$; sarvve tantreṣu K$_3$; sarvatatreyu B$_2$. [4] gopitam Σ$_{\text{-K}_2}$] °ṣitam K$_2$. [5] tan nirdiṣṭaṃ 𝔹𝕊] nirdeṣṭaṃ Ṅ; taṃ nirdiṣṭhaṃ K$_1^{\text{a.c.}}$; taṃ nirdiṣṭaṃ K$_1^{\text{p.c.}}$, K$_3$; taṃ nidiṣṭaṃ K$_2$, B$_1$, B$_2$; *śin tu bśad* Tib.$_{\text{-B,Ṅ}}$; *ñid du bśad* Tib.$^{\text{B,Ṅ}}$. [6] samyag 𝔹𝕊] samyak Ṅ, K$_1$, K$_2$, K$_3$, B$_1$; samyaka B$_2$; *yaṅ dag* Tib. [7] yogināṃ Σ$_{\text{-K}_2}$] yoginā K$_2$; *rnal 'byor pa yi* Tib.$^{\text{B,G,N,Ṅ}_{\text{ac}},\text{Q}}$; *rnal 'byor pa yis* Tib.$^{\text{C,D,P}}$; *rnal 'byor pa* Tib.$^{\text{Ṅ}_{\text{b}}}$; *rnal 'byor* Tib.$^{\text{T}}$. [8] °siddhaye Σ$_{\text{-Ṅ}}$] siddhaṃ ye Ṅ. [9] yeṣāṃ naiva Ṅ$^{\text{p.c.}}$, K$_1$, B$_1$, 𝔹𝕊] yeṣāṃ nnaiva Ṅ$^{\text{a.c.}}$; yaṣāṃ maiva K$_2$; yaṣāṃ naiva K$_3$, B$_2$; *gaṅ la* [...] *med* Tib. [10] bhāvanāṃ Ṅ, K$_1^{\text{a.c.}}$, K$_2$, 𝔹𝕊] bhāvano K$_1^{\text{p.c.}}$, K$_3$; bhāvanā B$_1$, B$_2$; *bsgom pa la* Tib.$_{\text{-C,D,P,T}}$; *sgom pa la* Tib.$^{\text{C,D,P}}$; *bsgom pa las* Tib.$^{\text{T}}$. [11] °rūpaiḥ Σ$_{\text{-Ṅ}}$] °rūpe Ṅ; *gzugs kyi ni* Tib.$^{\text{B,Ṅ}}$; *gzugs ni* Tib.$_{\text{-B,Ṅ}}$. [12] kartum Σ$_{\text{-Ṅ}}$] karttavyam Ṅ; *dag tu bya* Tib. [13] °ām Σ$_{\text{-B}_2}$] °āma B$_2$. [14] darśanaṃ Σ$_{\text{-B}_2}$] daśanaṃ B$_2$. [15] pustakasyāpi Σ$_{\text{-B}_2}$] pūstakasyāpi B$_2$. [16] prajānatā K$_1$, K$_2$, K$_3$, B$_2$, 𝔹𝕊] prajanatāḥ Ṅ; prajānatāḥ B$_1$; *śes bya ste* Tib. [17] °pratikṣepān narakaṃ Σ$_{\text{-K}_2,\text{B}_1}$, Tib.$_{\text{-T}}$ (*rab spaṅs pas* [...] *dmyal bar*)] °pratikṣepās narakaṃ K$_2$; °pratikṣepātmanakaṃ B$_1$; *rab spaṅs pa* [...] *dmyal bar* Tib.$^{\text{T}}$. [18] mohitāḥ Σ$_{\text{-Ṅ,B}_2}$] mohitāṃ Ṅ; mohitā B$_2$; *rmoṅs pa* Tib.$_{\text{-T}}$; *rmoṅs pas* Tib.$^{\text{T}}$. [19] teṣāṃ Σ$_{\text{-K}_3^{\text{a.c.}},\text{B}_2}$] teṣāṃ ka K$_1^{\text{a.c.}}$; teṣā B$_2$; *de yi* Tib.$_{\text{-T}}$; *des na* Tib.$^{\text{T}}$. [20] naraka° Σ$_{\text{-K}_2}$] naranaraka° K$_2$ (dittography). [21] so (')py avīciṃ Ṅ, 𝔹𝕊] sodhyavīcim K$_1$, K$_2$, B$_1$, B$_2$; sodhyāvīcim K$_3$; *de mnar med* Tib. [22] vrajen naraḥ Σ$_{\text{-Ṅ}}$] (dva)aje naraḥ Ṅ; *mi* [...] *(')thob par 'gyur* Tib. [23] svaparānartha° *conj.*] svaparārtha° Ṅ; na parān atha K$_1$, K$_2$, K$_3$, B$_1$, B$_2$; tatparānartha° 𝔹𝕊; na_parānartha° 𝕊$_{\text{ga}}$; *de bas bdag gźan phuṅ ba ni* Tib.$_{\text{-Ṅ}}$; *de bas bdag gźan luṅ ba ni* Tib.$^{\text{Ṅ}}$ • °sadbhāvād K$_1$, B$_1$, B$_2$, 𝔹𝕊] °sadbhāvo Ṅ; sa bhāvād K$_2$; sādbhāvād K$_3$; *'byuṅ bas* Tib.$_{\text{-T}}$; *'byuṅ bar* Tib.$^{\text{T}}$. [24] rakṣaṇīyam Σ$_{\text{-Ṅ}}$] dakṣiṇīyām Ṅ. [25] iti dhruvam Σ$_{\text{-K}_2}$] iti K$_2$; *ṅes par* Tib. [26] °bhraṃśo K$_1^{\text{p.c.}}$, 𝔹𝕊] °bhraṃso Ṅ, K$_1^{\text{a.c.}}$, K$_2$, B$_1$, B$_2$; °sraṃso K$_3$; *ñams par* Tib. [27] prakāśitam Ṅ, K$_1^{\text{p.c.}}$, B$_1$, 𝔹𝕊] prakāṣit K$_1^{\text{a.c.}}$, K$_2$, K$_3$, B$_2$ ("*Bindefehler*"); *ston par 'gyur na ni* Tib. [28] yogatantreṣv Σ$_{\text{-K}_3,\text{B}_2}$ (partly °*u*)] yogi tantreṣu K$_3$; yogatatreṣu B$_2$. [29] anekeṣu Ṅ, K$_1^{\text{p.c.}}$, K$_3$, B$_1$, B$_2$, 𝔹𝕊, Tib.$_{\text{-G,N,Q}}$ (*du ma ru*)] anekaṣu K$_1^{\text{a.c.}}$, K$_2$; *dam pa ru* Tib.$^{\text{G,N,Q}}$. [30] °kaiḥ Σ$_{\text{-Ṅ}}$] °kai Ṅ. [31] vajrajñānam Σ$_{\text{-K}_2}$] vajrājñānam K$_2$. [32] param Σ$_{\text{-Ṅ}}$] parāṃ Ṅ. [33] kṛtam āgamayuktijam *em.*] kṛtam āgamayuktijñaṃ Ṅ (*contra metrum*); kṛtamārgam ayuktijam K$_1$, K$_2$, B$_1$, B$_2$; kṛtamārgam ayuktitam K$_3$; kṛtamārgaṃ sayuktikam 𝔹, 𝕊$_{\text{ka,kha,mu}}$; kṛtaṃ mārgaṃ sayuktikam 𝕊; kṛtamārgam ayuktikam 𝕊$_{\text{ga}}$; jñeyam āgamayuktikam 𝕁; *luṅ daṅ rig(s) pa las śes bya(s)* Tib.

sādhanopāyikāṃ[1] kṛtvā yan mayopacitaṃ[2] śubham | B_2 111$_1$
tenāstu[3] sarvasattvānāṃ vajrasattvatvam[4] uttamam[5] ||7||[a]

|| śrī-uḍḍiyāṇavinirgatā[6] jñānasiddhir nāma[7] sādhanopāyikā[8] samāptā ||

|| kṛtir iyaṃ[9] mahārājaśrī-indrabhūtipādānām[10] ||

[a] *pāda* 7a = *Hevajrasādhanopāyikā* (ed. Gerloff 2020, p. 121); *pāda* 7b = SVU §87 v. 1d, *Prajñāpāramitāstotra* 21b et al.; *pāda* 7d = SBS 2.20a.

[1] sādhanopāyikāṃ $\Sigma_{\text{-}\dot{N},K_2,B_2}$] sādhanopayikāṃ Ṅ; sādhanoyāpikāṃ K_2; sādhanopāyikā B_2; *sgrub pa'i thabs ni* Tib.$_{\text{-T}}$; *bsgrub pa'i thabs 'di* Tib.^{T}. [2] mayopacitaṃ Ṅ, 𝔹𝕊, Tib. (*bdag gis* [...] *bsags pa*)] mayāpacitaṃ K_1, K_2, K_3, B_1, B_2. [3] tenāstu B_1, 𝔹𝕊] tenā Ṅ; tenāśu K_1, K_3; te māśu K_2; te māṇḍa° B_2; *des ni* [...] *thob śog* Tib. [4] vajrasattvatvam $\Sigma_{\text{-}K_2}$] vajrasatvātvam K_2; *rdo rje sems dpa'* Tib. [5] uttamam $\Sigma_{\text{-}\dot{N},B_2}$] anuttareti Ṅ; uttama B_2; *mchog* Tib. [6] śrī-uḍḍiyāṇa° *corr.*] śriuḍiyāṇa° Ṅ; śrīmadoḍiyānā $K_1^{a.c.}$, K_2, K_3, B_1, B_2; śrīmadoḍḍiyāna° $K_1^{p.c.}$; śrīmadoḍiyāna° 𝔹𝕊. [7] jñānasiddhir nāma Ṅ, 𝔹𝕊] jñānasiddhināma° K_1, K_3, B_1, B_2; jñānasiddhinoma° K_2. [8] sādhanopāyikā $\Sigma_{\text{-}\dot{N}}$] sādhanopayikā Ṅ. [9] iyaṃ $\Sigma_{\text{-}B_2}$] iya B_2. [10] mahārāja° Ṅ] *om.* $\Sigma_{\text{-}\dot{N}}$ ● °pādānām $\Sigma_{\text{-}\dot{N},B_2}$] °pādānām iti Ṅ; °pādānāma B_2.

2
Tibetan Translation

2.1 le'u daṅ po

rgya * gar skad du | *Jñānasiddhir*[1] *nāma sādhanopāyikā*[2] | bod skad du | ye śes grub pa źes bya ba'i sgrub pa'i thabs[3] || Ṅ^{c} 124

bcom ldan 'das[4] rdo rje sems dpa'[5] * la phyag 'tshal * lo || D 37A
C 77

saṅs rgyas kun daṅ dṅos grub ni ||
nam mkha' lta bur khyab gyur pa[6] ||
rgyal mchog mchod daṅ bcas pa yi[7] ||
thams cad mkhyen pa'i[8] rdo rje mchog ||1.1||

sems can kun la[9] kun stsol ba'i[10] ||
'gro ba'i mgon la phyag 'tshal te ||
dṅos po[11] kun nas[12] bdag gus pas[13] ||
sgrub pa'i rim 'di bśad par bya[14] ||1.2||

ma * lus sbyor rgyud las gsuṅs pa'i || N 78
rdo rje ye śes[15] bla na med ||
rmoṅs pa gaṅ gis[16] mi * śes pa || B 187
de ni 'khor ba'i rgya mtshor 'khyam[17] ||1.3||

gaṅ * źig rtog pa kun spaṅs pa'i || Q 40A
de ñid la ni yaṅ dag gnas ||
sgrub pa po de tshe 'di yis ||
byaṅ chub dam par * źugs[18] par 'gyur ||1.4|| Ṅ^{a} 148

[1] Jñāna° $\Sigma_{\text{-Ṅ}^{a}}$] Jhāna° Ṅ^{a} [2] °pāyi° *em.*] °pi° BCDNṄ^{bc}PQT; bi GṄ^{a}; °pikā° 𝕊 [3] sgrub pa'i thabs $\Sigma_{\text{N𝕊}}$] sgrub thabs N𝕊 [4] bcom ldan 'das $\Sigma_{\text{-T}}$] *om.* T [5] dpa' $\Sigma_{\text{-D}}$] dpal D [6] gyur pa DGNṄ^{a}QT𝕊] gyur pa BCṄ^{bc}P [7] yi CDGNPQ𝕊] yis BṄT [8] pa'i CDGNPQ] ba'i Ṅ^{a}; pa BṄ^{bc}T𝕊$^{sil.}$ [9] la $\Sigma_{\text{-Ṅ}_{a}}$] nas Ṅ^{a} [10] stsol ba'i BDṄP𝕊] gsol ba'i GNQT [11] dṅos po BDṄP𝕊] dṅos grub GNQT [12] kun nas BṄ^{bc}] kun la CDGṄ^{a}PQ𝕊; kun gyi T [13] gus pas CDGNṄ^{a}PQ𝕊] dad pas BṄ^{bc} [14] 'di bśad par bya $\Sigma_{\text{-BṄ}}$] pa'i 'dir bśad bya BṄ [15] rdo rje ye śes $\Sigma_{\text{-BṄ}}$] rdo rje'i ye śes BṄ [16] gaṅ gis $\Sigma_{\text{-BṄ}}$] gaṅ źig BṄ [17] 'khyam GNQ] 'khyams BCDṄPT𝕊 [18] źugs BṄ] gnas CDGNPQ𝕊; źug T

𝕊 148 * sṅags daṅ phyag rgya[1] dkyil 'khor sogs ||
P 99 bzlas daṅ bsgom[2] la * 'bad pa yis ||
bskal pa bye ba graṅs med du'aṅ[3] ||
Ṅ[b] 238 dṅos grub mchog ni thob mi 'gyur *||1.5||[a]

T 127 gzugs daṅ laṅ tsho phun tshogs daṅ[4] * ||
loṅs spyod dbaṅ phyug stobs rnams daṅ ||
rigs daṅ rgyud daṅ gtsor gyur ba'i ||
sems la ṅa rgyal bcaṅ[5] mi bya ||1.6||

B 188 bdag ni blo ldan mkhas pa daṅ *||
bzo daṅ sgyu rtsal[6] thams cad la ||
mkhas pa bdag[7] rgyal po źes ||
sems ni bskyed par mi[8] bya'o ||1.7||

tshul khrims ldan źiṅ thos ldan brtan[9] ||
sbyin la sogs daṅ[10] yaṅ dag ldan ||
bśad daṅ gźan yaṅ ma bśad pas ||[11]
bdag tu dmigs par mi bya źiṅ[12] ||1.8||[b]

sems can kun gyi[13] yid khyab par[14] ||
rdo rje sems dpa' raṅ ñid[15] źugs ||
Ṅ[c] 125 de ltar bsams nas rnal * 'byor gyi[16] ||
G 97 dbaṅ * pos[17] gaṅ yaṅ[18] brñas[19] mi bya ||1.9||[c]

byis pa blun daṅ dbul po daṅ ||
tshul khrims 'chal[20] ciṅ[21] nad kyis[22] gzir ||
de la sogs pa[23] dpag med daṅ ||
yaṅ dag ldan yaṅ[24] brñas mi bya ||1.10||

[a] Cited in Ratnarakṣita's *dPal sdom pa 'byuṅ ba'i rgyud kyi rgyal po chen po'i dka' 'grel padma can* (Tōh. 1420, D: f. 42r): *phyag rgya dkyil 'khor sṅags la sogs || bzlas daṅ bsgom pa'i rtsol ba ste || bskal ba bye bar graṅs med kyis || mchog gi grub pa ñid mi 'gyur ||*

[b] *Pāda* d, together with the following stanza is found in Tāranātha's *źib mo rnam par 'byed pa* (p. 358): *bdag tu dmigs par mi bya źiṅ || sems can kun gyi yid khyab pa || rdo rje sems dpa' raṅ ñid bźugs || de ltar bsam nas rnal 'byor gyis || dbaṅ pos gaṅ la'aṅ brñas mi bya ||.*

[c] *Pāda*s ab are cited with attribution to Indrabhūti (*de yaṅ Indrabhūti'i źal sṅa nas kyis*) in the *dPal dgyes pa'i rdo rje źes bya ba'i rgyud kyi don bsdus pa* (Tōh. 1193, D: f. 37v): *sems can kun gyi yid khyab par || rdo rje sems dpa' raṅ ñid bźugs ||*. The entire stanza, with explicit attribution to the JS, is moreover cited in a number of works: *sDom gsum 'grel ba dpag bsam sñe ma* (Vol. 2, p. 130), *rDo rje'i dam tshig gi rnam bźag go bder brjod pa spaṅ len gsal ba'i me loṅ* (p. 461), Padma dKar po's *sDom gsum rgyan daṅ de'i rgya cher 'grel pa* (p. 130), źabs dkar ba Tshogs drug Raṅ grol's *Chos bśad gźan phan nor bu* (p. 34), and in 'Jam dbyaṅ mKhyen brtse'i dbaṅ po's *gSar ma gtso bor ston pa'i zin bris* (p. 290), wherein the stanza is quoted explicitly from the first section of the JS (*Slob dpon Indrabhūtis mdzad pa'i Ye śes grub pa źes bya ba'i sgrub thabs las | le'u daṅ po phyag rgya chen po bstan pa źes bya bar*) and wherein several other stanzas of the JS are likewise cited.

[1] phyag rgya $\Sigma_{\text{-T}}$] phyag rgya'i T [2] bsgom $\Sigma_{\text{-C}}$] bskom C [3] du'aṅ $\Sigma_{\text{-T}}$] du T [4] phun tshogs daṅ BṄ] phun sum tshogs $\Sigma_{\text{-BṄ}}$ [5] bcaṅ $\Sigma_{\text{-ṄT}}$] bcad ṄT [6] sgyu rtsal $\Sigma_{\text{-D}}$] sgyu stsal D [7] bdag ni BCṄT] dag ni DGNPQ𝕊 [8] mi $\Sigma_{\text{-T}^{\text{a.c.}}}$] *om.* T$^{\text{a.c.}}$ [9] brtan $\Sigma_{\text{-T}}$] bsten T [10] la sogs daṅ BṄT] pa la sogs DCGNPQ𝕊 [11] *pāda* c *om.* N [12] mi bya źiṅ $\Sigma_{\text{-T}}$] <mi> bya'o T [13] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [14] khyab par BGNQT𝕊] khyad par CDṄP [15] raṅ ñid $\Sigma_{\text{-T}}$] raṅ bźin T [16] gyi *em.*] gyis Σ [17] dbaṅ pos CGNPQ𝕊] dbaṅ po BDṄT; *yogātmā* Skt. [18] yaṅ T] la'aṅ $\Sigma_{\text{-T}}$ [19] brñas $\Sigma_{\text{-T}}$] brñes T [20] 'chal BGNṄ$^{\text{a}}$QT𝕊] 'khyal CDP; ldan Ṅ$^{\text{bc}}$ [21] ciṅ CDGNṄ$^{\text{a}}$PQT𝕊] źiṅ BṄ$^{\text{bc}}$ [22] kyis$\Sigma_{\text{-T}^{\text{a.c.}}}$] kyi T$^{\text{a.c.}}$ [23] la sogs pa $\Sigma_{\text{-T}}$] la sogs T [24] yaṅ $\Sigma_{\text{-𝕊}^{\text{sil.}}}$] la 𝕊$^{\text{sil.}}$

dkon mchog gsum la dad ciṅ gus ||
byaṅ chub sems kyis[1] rnam par brgyan ||
sems can kun la rjes su brtse ||
dam tshig daṅ ni sdom la gnas ||1.11||

* dri chen dmar daṅ śa ñid daṅ[2] ||
byaṅ chub sems daṅ rnam bsres la[3] ||
chu chen daṅ ni yaṅ dag ldan ||
de ñid rig * pas rtag tu bza' * ||1.12||

mi khyi rta * daṅ ba laṅ[4] sgron ||
sna can[5] daṅ ni khur bskyed[6] kyi'am[7] ||
rtog pa thams cad rnam spaṅs la[8] ||
de ñid grub[9] phyir bza' bar bya ||1.13||

srid gsum las byuṅ gsad[10] bya źiṅ[11] ||
pha rol nor ni 'phrog pa daṅ ||
gźan gyi bud med la 'dod spyod ||
brdzun[12] gyi tshig ni * smra bar bya[13] ||1.14||[i]

las gaṅ gis ni sems can rnams ||
bskal pa * bye ba brgya phrag tu'aṅ[14] ||
mi bzad dmyal bar 'tshed 'gyur ba[15] ||
des[16] ni rnal 'byor pa grol 'gyur ||1.15||

thabs chen yaṅ dag ldan pa yi[17] ||
rnal 'byor * 'jig rten don *grub pa[18] ||
sems can kun gyis smad pa yi[19] ||
bya ba de la mi[20] bya med *||1.16||[a]

śes rab thabs daṅ ldan pa las[21] ||
sdig par[22] grags pa yod min źes[23] ||
rdo rje sems dpa'i sprul pa la[24] ||
rdo rje can ni ñid kyis gsuṅs ||1.17||

𝕊 149

C 78
D 37B
Ṅ[a] 159

B 189, Ṅ[b] 239

Q 40B

P 100
N 79
T 128

[a] Stanzas 1.16-17 are found in the *rDo rje dpal mchog chen po daṅ po* (Tōh. 453, D: f. 260a): *thabs chen yaṅ dag ldan pa yi || rnal 'byor 'jig rten don grub pa || sems can kun gyis smad pa yi || bya ba 'di la mi bya med || śes rab thabs daṅ ldan pa la || sdig par grags pa yod min źes || rdo rje sems dpa'i sprul pa la || rdo rje can ni ñid kyis gsuṅs ||*.

[i] 𝕊[nt.], in their notes, proposes a reading of the Tibetan that reflects the optative forms, reading *'phrog par bya* and *'dad spyod bya* instead of *'phrog pa daṅ* and *la 'dod spyod*, respectively.

[1] sems kyis $\Sigma_{\text{-T}}$] sems kyi T [2] daṅ CDṄ[ab]PQT𝕊] dag BGNṄ[c] [3] rnam bsres la BṄ] rab bsres la CDGPQ𝕊; rab sres la Ṅ; rnams 'dres la T [4] ba laṅ $\Sigma_{\text{-N}_{bc}\mathbb{S}}$] ba glaṅ Ṅ[bc]𝕊 [5] sna can CDGNṄ[a]PQ𝕊] sna chen BṄ[bc]T [6] bskyed BṄT] skyed CDGNQ𝕊 [7] kyi'am T] kyi'aṅ $\Sigma_{\text{-T}}$ [8] spaṅs la $\Sigma_{\text{-}\mathbb{S}^{sil.}}$] spaṅs nas $\mathbb{S}^{sil.}$ [9] grub CDGNPQ𝕊] bsgrub BṄT [10] gsad CDṄP] bsad BGNQ𝕊; bza' T [11] źiṅ $\Sigma_{\text{-T}}$] źi 'am T [12] brdzun CDNPQT] rdzun BṄ𝕊 [13] smra bar bya BCDṄP𝕊] smra bar byed GNQT [14] tu'aṅ $\Sigma_{\text{-T}}$] du T [15] 'gyur ba $\Sigma_{\text{-T}}$] gyur ba T [16] des CDNPQT𝕊] der BṄ; das G [17] ldan pa yi $\Sigma_{\text{-T}}$] ldan yis T [18] grub pa CDP𝕊] sgrub pa BGNṄQ; grub pas T [19] smad pa yi $\Sigma_{\text{-T}}$] smad pa'i T [20] mi CDGNṄ[a]QT𝕊] dmigs BṄ[bc] [21] pa las *em.* (Skt. °*yogāt*)] pa la $\Sigma_{\text{-T}}$; la T (hypometrical) [22] sdig par $\Sigma_{\text{-T}}$] sdig pa T [23] yod min źes BṄ[ac]] yaṅ med ces CDGPQ𝕊; yod med ces N; yod min ces Ṅ[b]; yod min źen (źe na ?) T [24] la BṄT] las CDGNPQ𝕊

Ⓢ 150 * bza' daṅ bza' min[1] las 'das daṅ ||
btuṅ daṅ btuṅ min rnam par spaṅs[2] ||
bgrod daṅ bgrod min rnam grol[3] bdag ||
rnal 'byor pa[4] ni mñam 'jog 'gyur[5] ||1.18||[a]

Ṅ[c] 128 rten 'brel * las byuṅ yaṅ dag dṅos[6] ||
dṅos po thams cad rnam par brtag ||
'gro 'oṅ dag las[7] rnam grol źiṅ ||
G 98 skye ba med pa * bdag med can ||1.19||

sgyu ma 'dra sogs dpe yis ni[8] ||
de rnams sbyor bar rab śes pas ||
ṅa daṅ bdag gi[9] rnam rtog dag[10] ||
de ñid śes pas der mi bya ||1.20||

rdo rje chen pos kun khyab[11] ciṅ ||
Ṅ[a] 160 nam mkha' kun la[12] rab tu * źugs ||
sems can kun gyi[13] yid khyab ciṅ ||
bsod nams thams cad 'byuṅ ba che[14] ||1.21||

phan tshun khyab mdzad[15] rdo rje ni ||
B 190 kun rig * 'jig rten 'dren pa po ||
de ni rdo rje 'dzin rgyal po[16] ||
rgyud rnams[17] kun tu[18] gsuṅs pa yin ||1.22||

gaṅ la bla ma'i drin yod pa ||
de yis[19] de ñid[20] mchog rñed[21] 'gyur ||
gźan du byis pa[22] yun riṅ du ||
rnam par rmoṅs pas ñon moṅs 'gyur ||1.23||[b]

Ṅ[b] 240 bla ma[23] * saṅs rgyas chos 'gyur[24] ciṅ ||
dge 'dun yaṅ ni de ñid de[25] ||
de yi drin gyis śes 'gyur ba[26] ||
de bas dkon mchog gsum yin no[27] ||1.24||[c]

[a] Cited in the *gSar ma gtso bor ston pa'i zin bris* (p. 290) with explicit reference to Indrabhūti and the JS.

[b] Ibid.: *gaṅ la bla ma'i drin yod pa || de yis de ñid mchog rñed 'gyur || gźan du byis pas yun riṅ du || rnam par rmoṅs pas ñon moṅs 'gyur ||*.

[c] Verses 24-31 are cited without explicit attribution to the JS in Jñānavajra's *sGrub pa'i spyod pa la 'jug pa* (Tōh. 1827, D: f. 96rv): *bla ma saṅs rgyas chos gyur ciṅ ||*

[1] bza' min Σ_{-T}] bza' med T [2] spaṅs CDGNṄ[b]PQⓈ] spaṅ BṄ[ac]; spoṅ T [3] rnam grol BGNṄQ] rnams grol CDPⓈ; rnal 'byor T [4] rnal 'byor pa CDGNPQTⓈ] rnal 'byor pas BṄ [5] 'gyur BCGNṄ[bc]PQTⓈ] 'gyu DṄ[a] [6] dṅos Σ_{-T}] pa'i T [7] 'gro 'oṅ dag las Σ_{-T}] groṅ khyer dag pas T [8] yis ni Σ_{-T}] yi ni T [9] bdag gi CDPⓈ] bdag gir BṄ; bdag ni GNQT [10] dag Σ_{-T}] bdag T [11] chen pos kun khyab Σ_{-T}] chen kun khyab T (hypometrical) [12] nam mkha' kun la Σ_{-T}] rnam pa kun la T [13] kun gyi Σ_{-QT}] kun gyis QT [14] che Σ_{-B}] ni B [15] mdzad Σ_{-T}] bdag T [16] rgyal po TⓈ[sil.]] rgyal pos Σ_{-T} [17] rnams Σ_{-T}] rnam T [18] kun tu BCGNṄ[bc]TⓈ] kun du DṄ[a]PQ [19] de yis BCDṄPQ] de yi GNⓈ; de'i T [20] de ñid CDGNPQTⓈ] de ni BṄ [21] mchog rñed BCDṄPTⓈ] mchod rten GNQ [22] byis pa BṄT] byis pas CDGNPQⓈ [23] bla ma BCDṄPTⓈ] bla mas GNQ [24] 'gyur BCGNṄQT] gyur DPⓈ [25] ñid de T] bźin te CDGNPQⓈ; bźin no BṄ [26] śes 'gyur ba T] śes 'gyur pas Σ_{-T} [27] yin no CDGPQⓈ] yaṅ yin BṄ; yi no N; 'gyur T (hypometrical)

* mi śes rab rib[1] kyis ldoṅs la[2] ||
'di ni lam rab ston byed yin ||
bde ba kun gyi[3] mchog 'gyur[4] daṅ ||
'dod pa[5] thams cad rab ster[6] yin ||1.25|| 𝕊 151

zab mo'i chos la[7] ṅes pa'i bdag[8] ||
śin tu[9] sñiṅ rje'i bdag ñid * can || C 79
dkon mchog gsum * rnams[10] don du gñer || D 38A
chos sbyin pa la zaṅ ziṅ med ||1.26||[i]

bla ma de ni slob ma sdud[11] *|| P 101, T 129
saṅs rgyas kun rjes sgrub * byed ciṅ || Q 41A
'gro ba'i mgon pos[12] bka' stsal te ||
gźan dag bla ma min[13] par bśad ||1.27||

de bas[14] de daṅ mñam pa yi ||
mchod bya blo chen yod ma yin ||
des na 'bad pa thams cad kyis[15] ||
brtul źugs can gyis[16] bla[17] mchog mchod ||1.28||

de mñam[18] 'gro ba * 'jig rten na || Ṅc 127
khams gsum na ni gźan[19] med de ||
rdo rje sems ñid * 'jig rten na || N 80
phun sum tshogs kun phyir bźugs[20] yin *||1.29||[a] G 99

slob ma * phun tshogs mchog 'dod ciṅ[21] || Ṅa 161, B 191
bsod nams[22] mi zad 'dod pa daṅ[23] ||
bgegs kun rnam par zlog[24] byed pas ||
rnam pa du mas mñes par bya[25] ||1.30||

dge 'dun yaṅ ni de ñid de || de yi drin gyis śes gyur pas || de bas dkon mchog mchog gsum yin || mi śes rab rib kyis rmoṅs la || 'di ni lam rab ston byed yin || bde ba kun gyi mchog 'gyur źiṅ || 'dod pa thams cad ster ba yin || zab mo'i chos la ṅes pa'i bdag || sdig bral sñiṅ rje'i bdag ñid can || dkon mchog gsum gnas don du gñer || chos sbyin pa la zaṅ ziṅ med || slob ma sdud pa'i bla med || saṅs rgyas kun źes sgrub byed ces || 'gro ba'i mgon gyis bka' stsal te || gźan dag bla ma min par bśad || de bas de daṅ mñam pa yi || mchod bya bla med yod ma yin || des na 'bad pa thams cad kyis || brtul źugs can gyis bla ma mchod || de mñam 'gro ba 'jig rten na || khams gsum na ni gźan med de || rdo rje sems ñid 'jig rten na || phun tshogs kun phyir źugs pa yin || slob ma phun tshogs mchog 'dod ciṅ || bsod nams mi zaṅ 'dod pa daṅ || bdud daṅ bgegs kun zlog byed pas || rnam pa du mas mñes par bya || dam tshig dag ni thams cad kyis || bla med dam tshig 'di yin te || phun sum tshogs kun ster bas so || bcom ldan 'das kyis rtag tu bsruṅ ||.

[a] Cited verbatim in the *gSar ma gtso bor ston pa'i zin bris* (p. 290) with reference to Indrabhūti and his JS.

[i] Here T repeats 25ab but with slightly different readings in each *pāda*: *mi śes rab rib gyis mdoṅs la || 'di lam rab ston byed pa yi ||*

[1] mi śes rab rib $\Sigma_{\text{-T}}$] mi śes pa'i rab T [2] ldoṅs la $\Sigma_{\text{-Ṅa}}$] ljoṅs la Ṅa [3] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [4] 'gyur CDGNPQ𝕊] gyur BṄT [5] 'dod pa $\Sigma_{\text{-Ṅb}}$] 'dod po Ṅb [6] rab ster $\Sigma_{\text{-T}}$] ster ba T [7] zab mo'i chos la $\Sigma_{\text{-T}}$] zab mo chos la T [8] ṅes pa'i bdag CDNGPT𝕊] mos pa yi BṄ; des pa'i bdag Q [9] śin tu $\Sigma_{\text{-T}}$] mkhas pa T [10] dkon mchog gsum rnams CDGNPQ𝕊] dkon mchog gsum la BṄ; dkon gsum gnas T (hypometrical) [11] bla ma de ni slob ma sdud CDGNṄaPQ𝕊] bla ma des ni slob ma sdud BṄbc; slob ma sdud pa'i bla ma ni T [12] mgon pos T] mgon gyis $\Sigma_{\text{-T}}$ [13] dag bla ma min $\Sigma_{\text{-T}}$] daṅ bla ma med T [14] de bas $\Sigma_{\text{-𝕊sil.}}$] gaṅ las $\mathbb{S}^{\text{sil.}}$; *yasmāt* Skt. [15] thams cad kyis $\Sigma_{\text{-T}}$] thams cad kyi T [16] can gyis T] can ni $\Sigma_{\text{-T𝕊sil.}}$; can gyi $\mathbb{S}^{\text{sil.}}$ [17] bla $\mathbb{S}^{\text{sil.}}$] blo $\Sigma_{\text{-𝕊sil.}}$ [18] mñam BCDṄPT𝕊] sñam GNQ; *na tatsamo* Skt. [19] gźan $\Sigma_{\text{-T}}$] gnas T [20] bźug<s> T] źugs $\Sigma_{\text{-T}}$ [21] ciṅ $\Sigma_{\text{-T}}$] phyir T [22] bsod nams $\Sigma_{\text{-Ta.c}}$] bsod nas Ta.c [23] daṅ $\Sigma_{\text{-Ṅa}}$] dag Ṅa [24] zlog $\Sigma_{\text{-NT}}$] bzlog NT [25] mñes par bya T𝕊] mñes par byed BṄ; myed par bya CDGNPQ

dam tshig dag ni thams cad kyi[1] ||
bla med dam tshig 'di yin te ||
phun sum tshogs kun ster ba 'o[2] ||
brtson ldan[3] rnams kyis[4] rtag tu bsruṅ ||1.31||

𝕊 152 * rtog pa thams cad rnam spaṅs pa'i ||
ye śes mchog bzaṅ thob pa yi[5] ||
rdo rje'i[6] ye śes dbaṅ bskur bas ||
dṅos grub[7] mchog ni bsgrub[8] par bya ||1.32||[a]

Ṅ[b] 241 yaṅ dag ye śes kun ldan pas[9] *||
bris pa'i dkyil 'khor log[10] gźan du ||
dbaṅ bskur ba ni len ce na[11] ||
'di ni dam tshig ñams par 'gyur ||1.33||[b]

dam tshig ñams pas[12] sdug bsṅal ni[13] ||
lus daṅ de bźin yid daṅ ni ||
de yi don rnams ñams 'gyur źiṅ ||
myur ba ñid du 'chi bar[14] 'gyur ||1.34||[c]

śi nas dmyal ba'i sdug bsṅal ni ||
bskal pa[15] bye ba brgya phrag tu'aṅ[16] ||
myaṅs nas[17] gnas las 'phos 'gyur na'aṅ[18] ||
gdol pa'am[19] dman pa'i rigs su skye ||1.35||[d]

† de ni rmoṅs pa'i bdag skye 'gyur[20] || †
lkugs pa'am yaṅ na 'on pa 'am ||

[a] Verses 1.32-56 are all cited consecutively in the *gSar ma gtso bor ston pa'i zin bris* (pp. 290-293) with explicit reference to Indrabhūti and the JS (see 1.9). Verses 1.32-37 are, moreover, cited in the *Śes bya kun khyab* (vol. 3: pp. 389-390). Here, the first shows the variants *thob pa yis* and the latter *thob pa yi*, respectively. A variant of this stanza is found in Indrabhūti's *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa* (Tōh. 1413, D: f. 25r): *rtog pa thams cad rnam spaṅs pa'i || bla med mchog bzaṅ thob 'gyur ba'i || rdo rje ye śes dbar bskur bas || rnal 'byor ye śes kun bdag ñid || dṅos grub mchog ni bsgrub par bya ||*.

[b] The *Śes bya kun khyab* (vol. 3: p. 389) and the *gSar ma gtso bor ston pa'i zin bris* (pp. 290-291), which has the variant *logs* in *pāda* b, follow *sDe dge*.

[c] Verses 34-36b (*om.* 1.36a) are cited with attribution to the JS (*Ye śes grub pa las* in Jñānabodhi's *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726, D: f. 52v): *dam tshig ñams pa sdug bsṅal źiṅ || lus daṅ de bźin yid daṅ ni || de yi yon tan ñams 'gyur źiṅ || myur ba ñid du 'chi bar 'gyur || śi nas dmyal ba'i sdug bsṅal ni || bskal ba bye ba brgya phrag tu || myoṅ nas gnas las 'pho 'gyur bas || gdol ba'am dman pa'i rigs su skye || lkugs par skye'am yaṅ na 'on par skye ||*. Other quotations, following the *sDe dge* reading, are found in the *Śes bya kun khyab* (vol. 3: p. 389) and the *gSar ma gtso bor ston pa'i zin bris* (p. 291). Verses 1.34-37 are also cited in *Śes bya kun khyab* (vol 2: p. 194).

[d] Cited in *Śes bya kun khyab* (vol. 2: p. 194; vol. 3: p. 389) and *gSar ma gtso bor ston pa'i zin bris* (p. 291), following the *sDe dge* reading.

[1] thams cad kyi BCDṄPT𝕊] thams cad kyis GNQ [2] ster ba'o $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] ster ba po $\mathbb{S}^{\text{sil.}}$ [3] brtson ldan $\Sigma_{\text{-T}}$] brtson 'grus T [4] rnams kyis $\Sigma_{\text{-T}}$] rnams kyi T [5] thob pa yi GNQ] thob pa yis BCDṄPT𝕊 [6] rdo rje'i BṄ] rdo rje $\Sigma_{\text{-BṄ}}$ [7] dṅos grub $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] byaṅ chub $\mathbb{S}^{\text{sil.}}$ [8] bsgrub $\Sigma_{\text{-T}}$] 'grub T [9] ldan pas BṄT] ldan na CDNGP𝕊; ldan de Q [10] log CDP𝕊] logs BGNṄQ; sogs T [11] ce na $\Sigma_{\text{-}\dot{\text{N}}^{\text{b}}\text{T}}$] źe na $\dot{\text{N}}^{\text{b}}$; ces na T [12] ñams pas BGNṄQT] ñams pa'i CDP𝕊 [13] sdug bsṅal ni $\Sigma_{\text{-T}}$] sdug bsṅal la T [14] 'chi bar BṄT] śi bar CDGNPQ𝕊 [15] bskal pa $\Sigma_{\text{-T}}$] skal pa T [16] tu'aṅ CDGNPQ𝕊] tu BṄ; du T [17] myaṅs nas BṄ] myoṅ nas $\Sigma_{\text{-BṄ}}$ [18] na'aṅ BCDṄP𝕊] na yaṅ GNQ; nas T [19] dgol pa'am $\Sigma_{\text{-T}}$] dgol pa T [20] de ni rmoṅs pa'i bdag skye 'gyur *conj.*] *om.* Σ (including citations); ("*Bindefehler*;" possible eye-skip).

skye źiṅ[1] skye bar dmus loṅ du[2] ||
skye bar 'gyur bar the tshom med ||1.36||[a,i]

de bźin gśegs kun ye śes ni ||
rdo rje'i ye śes[3] źes byar[4] * bśad || T 130
blo ldan de * yis[5] dbaṅ bskur na[6] || Ṅ[a] 192
dbaṅ bskur bar ni[7] śes par bya ||1.37||[b]

* rnal 'byor saṅs rgyas kun bdag ñid * || 𝕊 153
'gro ba'i bdag po lha sogs[8] * pa'i * || P 102
tshogs kyis thal mo sbyar bar[9] ni || B 162
byas nas mṅon par phyag byed 'gyur[ii] ||1.38||[c] Ṅ[c] 128

byaṅ chub sems dpa'[10] stobs chen daṅ ||
bdag ñid * chen * po saṅs rgyas kyaṅ || Q 41B
dpa' chen[11] sruṅ ba[12] mdzad gyur * te || D 38B, C 80
rdo rje sku yis[13] rtag tu bźugs ||1.39||[d] G 100

bden pa'i[14] chos 'dzin[15] mi 'khrug ciṅ[16] ||
saṅs rgyas gduṅ ni[17] rab 'jug pa ||
byin gyis brlabs[18] daṅ ldan pa rnams ||
gus daṅ bcas pas bsṅags[19] par mdzad ||1.40||[e]

'jig rten skyoṅ daṅ[20] de bźin gźan ||
stobs chen pha rol gnon pa rnams ||
gnas rnams kun tu[21] gtogs pa[22] na'aṅ[23] ||
sruṅ[24] bźin du ni rab tu gnas ||1.41||[f]

gaṅ yaṅ sems can[iii] thams cad la *|| Ṅ[b] 242
bdud daṅ bgegs su gnas pa rnams ||

[a] Cited in *Śes bya kun khyab* (vol. 2: p. 194; vol. 3: p. 389) and *gSar ma gtso bor ston pa'i zin bris* (p. 291), following the *sDe dge* reading.

[b] Cited in *Śes bya kun khyab* (vol. 3: pp. 389-390) and *gSar ma gtso bor ston pa'i zin bris* (p. 291), following the *sDe dge* reading.

[c] Likewise cited in the *gSar ma gtso bor ston pa'i zin bris* (p. 291), following the *sDe dge* reading.

[d] Ibid.

[e] Ibid., reading *mi 'khrugs* instead of *mi 'khrug*.

[f] Ibid. (p. 291-292), following the *sDe dge* reading.

[i] 𝕊[nt.] suggests to reconstruct the initial *pāda* as: *rmoṅs ñid de ni skye ba na* ||.

[ii] 𝕊[nt.] proposes the following reconstruction (*'di ltar bsgyur na legs*): *rnal 'byor saṅs rgyas kun bdag ñid* || *'gro ba'i bdag pa de la ni* || *lha rnams kun gyis thal sbyar nas* || *mṅon par phyag ni 'tshal bar byed* ||.

[iii] 𝕊[nt.], in accordance with their Sanskrit edition, proposes to read *'jig rten.*

[1] źiṅ Σ$_{-T}$] źi T [2] dmus loṅ Σ$_{-T}$] dmu loṅ du T [3] rdo rje'i ye śes BṄ] rdo rje ye śes Σ$_{-BṄ}$ [4] źes byar Σ$_{-T}$] bya bar T [5] de yis BCDṄPQ𝕊] de yi GN; de ñid T [6] dbaṅ bskur na CDGNPQ𝕊] dbaṅ bskur ba BṄ; dbaṅ bskur nas T [7] dbaṅ bskur bar ni Σ$_{-T}$] dbaṅ bskur ba ni T [8] lha sogs GNQT] la sogs BCDṄP𝕊 [9] sbyar bar BṄ] sbyar nas CDGNPQ𝕊; sbyar ba T [10] sems dpa' Σ$_{-T}$] sems dpa'i T [11] dpa' chen Ṅ^{b}𝕊$^{sil.}$] dpal chen Σ$_{-Ṅb𝕊sil.}$ [12] sruṅ ba BṄ] bsruṅ ba Σ$_{-BṄ}$ [13] sku yis BCDṄP𝕊] sku yi GNQ; sku'i T [14] bden pa'i Σ$_{-BṄ}$] bde ba'i BṄ [15] chos 'dzin Σ$_{-T}$] chos ni T [16] mi 'khrug ciṅ CDGNPQ] mi 'khrul źiṅ BṄ; mi 'khrul ces T; rnal 'byor de 𝕊$^{sil.}$ [17] gduṅ ni Σ$_{-B}$] gsuṅ ni B [18] brlabs Σ$_{-T}$] rlabs T [19] bsṅags Σ$_{-T}$] sṅags T [20] daṅ Σ$_{-T}$] *om.* T [21] rnams kun tu BCGNṄQ] rnams kun du DP𝕊; kun tu T (hypometrical) [22] gtogs pa BṄ] rtogs pa CDGNPQT; 'gro ba 𝕊$^{sil.}$ [23] na'aṅ Σ$_{-T}$] na T [24] sruṅ BṄ] bsruṅ GNQT𝕊; gsuṅs CDP

N 81 de *yaṅ de la mi[1] byed de ||
bgegs rnams skrag nas[2] 'byer bar 'gyur ||1.42||[a]

lha la sogs daṅ grub rnams daṅ[3] ||
mkha' la rgyu daṅ mi rgyu kun ||
ṅan 'gror 'gro bas 'jigs pas na ||
de yaṅ de la 'goms[4] mi byed ||1.43||[b]

𝕊 154 * gal te rmoṅs pa'i dbaṅ gis ni ||
rnam par rmoṅs rnams 'goms[5] byed na ||
brtson daṅ ye śes rnam śes daṅ ||
B 193 dṅos grub * dag kyaṅ ñams par 'gyur ||1.44||[c]

kun mkhyen mchog sbyin gsuṅ ba po[6] ||
dbyibs kun daṅ ni[i] rnam bral źiṅ ||
'gro daṅ 'oṅ las rnam grol bdag ||
rluṅ kun gyis kyaṅ bskyod[7] mi nus ||1.45||[d]

me yi[8] phuṅ pos mi 'tshig ciṅ[9] ||
Ṅ[a] 163 chu rnams kyis kyaṅ g.yeṅs mi * 'gyur[10] ||
rab tu[11] 'bad pas mtshon cha ni ||
rnon pos kyaṅ ni chod mi 'gyur ||1.46||

T 131 ji ltar mi gnas nam mkha' ni *||
khyab ciṅ mtshan ñid rnams daṅ bral ||
'di ni don dam de ñid[12] de ||
Ṅ[c] 129 rdo rje'i * ye śes[13] bla med yin ||1.47||[e]

kun tu[14] bzaṅ po źes bśad ciṅ ||
phyag rgya chen po źes kyaṅ bya ||
'di ni chos skur[15] śes bya ste ||
me loṅ ye śes źes kyaṅ bya ||1.48||

[a] Likewise cited in the *gSar ma gtso bor ston pa'i zin bris* (p. 292), following the *sDe dge* reading.

[b] Ibid.

[c] Ibid.

[d] Verses 1.45b-48b are cited with explicit attribution to the JS (*dpal ye śes grub pa la kyaṅ*) in Atīśa's *lTa sgom chen mo* (p. 635): *dbyibs kun las kyaṅ rnam grol źiṅ || 'gro daṅ 'oṅ las rnam grol bdag || rgyud kun gyis kyaṅ rnam mi spyod || me'i phuṅ po mi tshig bźin || chu rnams kyis kyaṅ g.yo mi 'gyur || rab tu 'bad pa'i mtshon chas ni || rnon pos kyaṅ ni chod mi 'gyur || ci ltar mi rnams nam mkha' ni || khyab ciṅ mtshan ñid rnams daṅ bral || 'di ni don dam de ñid de || rdo rje ye śes bla med yin || kun du bzaṅ po źes bśad ciṅ || phyag rgya chen po źes kyaṅ bya ||*.

[e] Cited in the *Sekoddeśaṭīkā* (ed. Sferra 2006, p. 359.): *ji ltar rab tu mi gnas pa'i || nam mkha' khyab par mtshan ñid spaṅs || bstan du med ciṅ gzuṅs med kyaṅ || 'di ni de ñid mtshan ñid do ||*, and *Vajrapadasārasaṃgraha.*

[i] 𝕊[nt.] remarks that the expected reading in the Sanskrit (*rgya dpe*) would be *kha dog dbyibs kun.*

[1] mi $\Sigma_{\text{-T}}$] mig T [2] skrag nas $\Sigma_{\text{-Ṅ}^a}$] sgrug nas Ṅ[a] [3] grub rnams daṅ BṄ] grub pa rnams CDGNPQ𝕊; 'gro ba rnams T [4] de yaṅ de la 'goms Ṅ] de yaṅ de la'aṅ 'goms B; de yaṅ de la mgon CDP; de yaṅ de la 'jigs GNQ; de daṅ de la bgo T; de yaṅ de la 'goṅ 𝕊[em.] [5] 'goms BṄ] mṅon CDGNPQ; 'da' T; 'goṅ 𝕊[sil.] [6] gsuṅ ba po *em.*] gsuṅs pa 'o Σ [7] bskyod $\Sigma_{\text{-Ṅ}}$] skyod Ṅ [8] me yi $\Sigma_{\text{-T}}$] me'i T [9] 'tshig ciṅ BṄ𝕊[sil.]] tshig ciṅ CDGNPQT [10] g.yeṅs mi 'gyur GNQ] g.yeṅ mi 'gyur CDPT𝕊; mi g.yeṅ 'gyur BṄ [11] tu $\Sigma_{\text{-T}}$] du T [12] de ñid $\Sigma_{\text{-T}}$] ñid du T [13] rdo rje'i ye śes BṄ] rdo rje ye śes CDGNPQ𝕊; rdo rje sems dpa' T [14] tu *st.*] du Σ [15] skur $\Sigma_{\text{-BṄ}}$] sku BṄ

ji ltar[1] gzugs * brñan me loṅ la[2] ||
raṅ ñid[3] ṅes par snaṅ ba ltar[4] ||
de bźin * chos skur[5] ye śes ni ||
snaṅ bas me loṅ źes bya 'o ||1.49||[a]

de bźin gśegs kun ye śes daṅ ||
raṅ gi[6] daṅ ni 'gro ba'i yaṅ ||[i]
dṅos ñid gcig par thugs chud pas[7] ||
mñam ñid ye śes * źes bya 'o ||1.50||

* gdod nas dag ciṅ skye ba med ||
raṅ bźin ñid kyis[8] 'od gsal ba * ||
phan tshun khyab pa'i ye śes pas ||
so sor rtog pa[9] can źes bśad * ||1.51||

kun tu[10] kun nas saṅs rgyas kyi[11] ||
mdzad pa thams cad la 'jug pa *||
saṅs rgyas thams cad mdzad gcig[12] ||
bya ba grub pa[13] źes bśad do ||1.52||

gaṅ tshe ñon moṅs śes bya'i sgrib ||
thams cad las grol de yi tshe[14] ||
rnal 'byor pa mchog rdo rje can ||
śin tu rnam dag ces bśad do ||1.53||

ji ltar gdul bya'i chos rnams daṅ ||
'dod yon kun la[15] saṅs rgyas rnams ||
thams cad loṅs spyod gcig pas na ||
loṅs spyod rdzogs pa'i skur 'dod do *||1.54||

mtshan * rnams kun daṅ yaṅ dag ldan ||
sna tshogs sku ste mtshan ñid med ||
saṅs rgyas rnams kyi sprul pa bas ||
sprul pa'i skur ni bśad pa yin[16] ||1.55||

P 103

G 101

Q 42A

𝕊 155

Ṅb 243

D 39A, C 81

B 194

N 82

Ṅa 164

[a] Verses 1.49-53 are quoted within a passage that is explicitly attributed to Indrabhūti, in the *sGron ma gsal ba byed pa'i ṭīkā* (Tōh. 1793.1, D: f. 170r): *ji ltar gzugs brñan me loṅ la || raṅ gi gzugs ni gñis snaṅ ba || chos skur de bźin ye śes ni || me loṅ śes bya snaṅ ba yin || de bźin gśegs kun ye śes ni || srog chags rnams kyi raṅ lha ñid || raṅ ñid gcig tu rtogs pa'i phyir || mñam ñid ye śes bśad pa yin || gzod ma nas dag ma skyes pa'i || raṅ bźin ñid kyis 'od gsal ba || phan tshun khyab par byed pas na || so sor rtog pa'i ye śes bśad || kun du rtag tu kun nas ni || saṅs rgyas mdzad pa rab 'jug pa || saṅs rgyas kun mdzad gcig yin phyir || bya ba nan tan grub par bśad || ñon moṅs śes bya'i sgrib pa kun || gaṅ tshe grol na de tshe yi || rnal 'byor pa mchog rdo rje can || śin tu rnam par dag ces bśad ||.*

[i] 𝕊nt. proposes the following translation (*bsgyur na legs*) on account of their understanding of the Sanskrit (*rgya dpe*): *raṅ daṅ de bźin 'gro ba yaṅ ||*

[1] ji ltar Σ-T] ci ltar T [2] gzugs brñan me loṅ la Σ-T] me loṅ gzugs can la T [3] ñid Σ-T] bźin T [4] ltar Σ-T] bźin T [5] chos skur Σ-T] chos sku T [6] raṅ gi Σ-T] ñid kyis T [7] gcig par thugs chud pas BṄ] <g>cig par thugs chud pa T; gcig pur thugs su chud CDGNPQ𝕊 [8] ñid kyis *em.* (Tōh. 1793.1)] gyis ni BDṄPT𝕋; gyi ni CGNQ [9] rtog pa Σ-T] rtogs pa T [10] kun tu GNQ𝕊] kun du BCDṄPT [11] kyi BCDṄPT𝕋] kyis GNQ [12] gcig pas BGNṄQT𝕋] cig pas CDP [13] bya ba grub pa BṄT] bya ba sgrub pa CDGNPQ𝕊 [14] las grol de yi tshe Σ-T] kun grol de'i tshe T [15] la BGṄ] las CDNPQT𝕋 [16] bśad pa yin Σ-B] bśad pa yi B

phyag rgya chen po rab bsgrub phyir[1] ||
śes nas rnal 'byor pas de bsgom[2] bsgom ||
kun rtog thams cad rnam spaṅs na[3] ||
tshe 'di ñid la 'grub par 'gyur ||1.56||

T 132 saṅs rgyas kun gyis[4] phyag mdzad * pa'i[5] ||
phyag rgya chen źes[6] śes par bya[7] ||[i]
Ṅ[c] 130 grub sde[8] du ma'i rgyud rnams * su ||
rnal 'byor mchog rnams la bstan no[9] ||1.57||

𝕊 156 * mṅal 'byuṅ[10] rim pa[11] gaṅ yin daṅ ||
źiṅ daṅ źiṅ du so sor skad[12] ||
de bźin gśegs pa thams cad ni ||
der ni yaṅ dag brtul źugs 'dzin[13] ||1.58||[a]

gźon nu'i rol pa thams cad daṅ ||
de bźin bzo gnas yaṅ dag bstan ||
G 102 btsun * mo'i 'khor las[14] mṅon 'byuṅ[15] źiṅ ||
B 195 bdud * rnams 'dul bar mdzad * ñid daṅ[16] ||1.59||
P 104

lha yul nas ni 'bab pa[17] daṅ ||
Ṅ[b] 244 chos * kyi 'khor lo bskor ba daṅ ||
mya ṅan 'das chen[18] yaṅ dag bstan[19] ||
gaṅ yaṅ rol pa thams cad gźan[20] ||1.60||

thams cad rdo rje'i raṅ bźin las ||
rnal 'byor pas ni rtag tu bsgom[21] ||
'dir ni[22] sṅon chad ma byuṅ med ||
sṅon gnas pa ni sbyor[23] mi bya ||1.61||[b]

[a] This verse and *pāda*s ab of the following are found in Tōh. 453 (D: f. 130rv): *mṅal 'byuṅ rim pa gaṅ yin daṅ || źiṅ daṅ źiṅ du so sor yaṅ || de bźin gśegs pa thams cad ni || 'dir ni yaṅ dag brtul źugs 'dzin || gźon nu'i rol pa thams cad daṅ || de bźin bzo gnas yaṅ dag bstan ||*.

[b] Leaving out 1.59ab and 1.60, this and the following verse are found in Tōh. 453 (D: f. 130b): *thams cad rdo rje'i raṅ bźin las || rnal 'byor pas ni rtag tu spros || 'dir ni sṅon chad ma byuṅ med || sṅon gnas pa ni sbyar mi bya || de bźin gśegs kun mdzad pa ni || thams cad rdo rje'i dṅos gźi la || dus gsum lam gyi mthar thug pas || thams cad 'di bźin blta bar bya ||*.

[i] 𝕊[nt.] proposes the following translation (*bsgyur na legs*) on account of their Sanskrit edition (*rgya dpe*): *saṅs rgyas kun dṅos źi ba na || phyag rgya che źes śes par bya ||*.

[1] bsgrub phyir BCDṄPT𝕊] sgrub phyir GNQ [2] de DGNṄ[a]PQT𝕊] des BCṄ[bc] [3] spaṅs na CDGNṄ[b]PQ𝕊] spaṅs nas BṄ[ac]T [4] saṅs rgyas kun gyis Σ-T] saṅs rgyas kun T [5] phyag mdzad pa'i BṄ] phyag mdzad pa CDGNPQ𝕊; dṅos źi ba ni T [6] źes Σ-T] por T [7] śes par bya Σ-BṄ] bśad par bya BṄ [8] grub sde Σ-T] grub de T [9] bstan no T] brten te BCDGṄP; bstan te NQ𝕊 [10] mṅal 'byuṅ Σ-BṄ] mṅal byuṅ BṄ [11] rim pa BCDṄPT𝕊] rig pa GNQ [12] so sor skad *conj.* (Skt. *kṣaṇa*)] so sor btul Σ-T ; dus so so T [13] der ni yaṅ dag brtul źugs 'dzin Σ-T] yaṅ dag de las yaṅ dag mthoṅ T [14] btsun mo'i 'khor las Σ-T] btsun ba'i 'khor la T [15] mṅon 'byuṅ Σ-BṄ] mṅon byuṅ BṄ [16] ñid daṅ Σ-T] pa ñid T [17] 'bab pa Σ-BṄ] 'babs pa BṄ [18] chen Σ-T] ces T [19] yaṅ dag bstan CDNPQ𝕊] yaṅ dag ston BṄ; yaṅ dag brtan G; rab tu ston T [20] gźan thams cad *em.*] gźan thams cad BṄT; gźan rnams daṅ CDGNPQ; gźan kun rnams 𝕊[sil.] [21] rtag tu bsgom CDGNPQ𝕊] gźan du spros BṄ; rtag tu sprod T [22] 'dir ni Σ-T] 'di ni T [23] sbyor CDGNPQ𝕊] spaṅ T; sbyar BṄ

de bźin gśegs kun mdzad * pa ni || Q 42B
thams cad rdo rje'i dṅos źi ba[1] ||
dus gsum lam gyi[2] mthar thug pa ||
thams cad de bźin blta bar bya[3] ||1.62||

ṅag gi[4] spyod yul kun las 'das * || Ṅ[a] 165
mtshan ñid thams cad rnam spaṅs pa ||
saṅs rgyas ñid kun ster ba po ||
rnal 'byor 'di 'drar[5] bsam par bya ||1.63||

sa kun las ni rnam * grol[6] * źiṅ || C 81
rgyu daṅ 'bras bu rnam spaṅs la[7] || D 39B
grub pa bźin du rnal 'byor bsgom ||
tshe 'di ñid la 'grub par 'gyur ||1.64||

* rdo rje can kun rnal 'byor pas[8] || 𝕊 157
thabs kyi cho ga kun śes nas ||
rdo rje sems dpa'i gsuṅ[9] bźin du ||
bla med de ñid[10] 'grub par 'gyur[11] ||1.65||

'dug daṅ ñal daṅ gnas pa[12] daṅ ||
yaṅ na 'chag pa[13] dag la yaṅ ||
rdo rje'i tshig ni[14] smra byed na ||
rdo rje sems dpa' ñid thob 'gyur[15] ||1.66||

gzugs daṅ sgra[16] daṅ ro daṅ reg[17] * || B 196
brtul źugs * can ni rtag spyod tshe[18] || Ṅ[c] 131
saṅs rgyas thams cad mchod * pa[19] ni || T 133
bya'o źes ni[20] yaṅ * dag spyad[21] ||1.67|| N 83

de bźin bza' daṅ gos sogs sam ||
gźan gaṅ[22] ci yaṅ ruṅ ba dag ||
sems can rnams la ci ster ba ||
cho ga de bźin[23] spyad par bya ||1.68||

glu gar de bźin rol mo daṅ ||
me tog phreṅ * sogs rgyan rnams daṅ * || G 103
chun[24] 'phyaṅ rṅa yab gdugs rnams kyis[25] || Ṅ[b] 245
pha rol bdag ñid mchod par bya ||1.69||

[1] źi ba 𝕊[sil.], Skt. (*śivam*)] gźi ba Σ$_{\text{-}𝕊^{sil.}}$ [2] gyi Σ$_{\text{-T}}$] gyis T [3] blta bar bya Σ$_{\text{-NQ}}$] lta bar bya NQ [4] ṅag gi Σ$_{\text{-N}}$] 'og gi N [5] 'di 'drar CDP𝕊] 'di 'dra BṄT; 'di ltar GNQ [6] rnam grol T𝕊[sil.]] rnal 'byor Σ$_{\text{-T}𝕊^{sil.}}$ ("*Bindefehler*") [7] rnam spaṅs la Σ$_{\text{-T}}$] rnam spaṅs źiṅ T [8] 'byor pas BṄ] 'byor pa Σ$_{\text{-BṄ}}$ [9] sems dpa'i gsuṅ Σ$_{\text{-}𝕊^{sil.}}$] sems dpa gsuṅ 𝕊[sil.] [10] de ñid *em.*] de ni Σ [11] 'grub par 'gyur 𝕊[sil.]] grub par 'gyur Σ$_{\text{-}𝕊^{sil.}}$ [12] ñal daṅ gnas pa CDGNPQ𝕊] gnas daṅ ñal ba BṄT [13] 'chag pa T𝕊[sil.]] 'chaṅ pa BCDGNPQ; 'chaṅs pa Ṅ [14] rdo rje'i tshig ni BṄ] rdo rje tshig ni CDGNPQ𝕊; rdo rje tshig su T [15] ñid thob 'gyur Σ$_{\text{-T}}$] rgyu mi 'chaṅ T [16] daṅ sgra Σ$_{\text{-CT}}$] pa sgra C; sgra dri T [17] reg Σ$_{\text{-CD}}$] rig CD [18] tshe Σ$_{\text{-Ṅ}^{b}}$] che Ṅ[b] [19] mchod pa Σ$_{\text{-BṄ}}$] mchod par BṄ [20] ni Σ$_{\text{-T}}$] de T [21] yaṅ dag spyad T] yaṅ dag spyod Σ$_{\text{-T}}$ [22] gźan gaṅ BCDGṄP𝕊] gźan yaṅ NQT [23] de bźin Σ$_{\text{-T}}$] bźin du T [24] chun Σ$_{\text{-C}}$] chu C [25] kyis Σ$_{\text{-T}}$] kyi T

dri bzaṅ dri yi byug pa[1] sogs ||
cho ga ji bźin[2] byugs pa[3] daṅ ||
saṅs rgyas thams cad rjes dran źiṅ ||
P 105 rnal 'byor pas ni bdag ñid[4,i] mchod * ||1.70||

𝕊 158 * brtul źugs can nam mgo bregs pa'am ||
khyim pa'am[5] bsñen bkur ba dag gam ||
Ṅ[a] 166 rgyal po'am[6] sde * dpon rnams kyaṅ ruṅ ||
brtul źugs can gyis[7] ji bźin[8] spyad ||1.71||

rnal 'byor pa 'dis[9] ci spyod pa ||
thams cad du ni smad mi bya[10] ||
rtog pa kun las rnam grol bas[11] ||
ji ltar 'dod par[12] bya ba byed[13] ||1.72||

'di ni[14] dṅos kun ṅo bo ste ||
khyab bdag saṅs rgyas kun raṅ bźin ||
raṅ byuṅ[15] ji ltar 'dod par spyod[16] ||
sems can kun gyi sñiṅ la bźugs[17] ||1.73||

B 197, Q 43A de ñid thams cad[18] bla * med pa[19] ||
de ñid[20] rnal 'byor dbaṅ pos bsgom ||
rdo rje'i raṅ bźin[21] kun grub pa[22] ||
rdo rje ñid ni myur thob 'gyur ||1.74||

'dir ni bgegs med bdud kyaṅ med ||
thams cad kyaṅ ni dbaṅ du 'gyur ||
sdug bsṅal kun las rnam grol bar[23] ||
brtul źugs can gyis[24] bdag ñid bsgrub[25] ||1.75||

bdag ñid thams cad yaṅ dag ldan ||
Ṅ[c] 132 brtul źugs che ldan[26] gaṅ * tshe mthoṅ[27] ||[ii]
ñin źag daṅ ni[28] tshad bral bar ||
D 40A saṅs rgyas thams cad * ñid 'grub 'gyur * ||1.76||

𝕊 159 * mchod pa kun gyi khyad par gyis * ||
C 82 bdag ñid la ni rtag tu mchod ||

[i] 𝕊[nt.] rightly remarks that the expected reading according to the Sanskrit (*rgya dpe*) would be *bdag ñid*.

[ii] 𝕊[nt.], based on their Sanskrit edition (*rgya dpe*), rightly proposes the following: *brtul źugs chen pos rtag tu mthoṅ* ||.

[1] dri yi byug pa CDGNPQ𝕊] dri yis byug pa BṄ; dri'i byug la T [2] ji bźin BCDṄP] ci bźin T; bźin du GNQ𝕊 [3] byugs pa BGNQ] sbyugs pa CDP; byug pa ṄT [4] bdag ñid *em.* (𝕊[nt.])] thams cad Σ [5] khyim pa'am $\Sigma_{\text{-T}}$] khyim pa'i T [6] rgyal po'am $\Sigma_{\text{-T}}$] rgyal po'i T [7] brtul źugs can gyis $\Sigma_{\text{-𝕊sil.}}$] brtul źugs can gyi 𝕊[sil.] [8] ji bźin $\Sigma_{\text{-T}}$] ci bźin T [9] 'dis BṄT] ni CDGNPQ𝕊 [10] ni smad mi bya $\Sigma_{\text{-T}}$] mi smad ba min T [11] rnam grol bas BCGNṄ[ac]Q𝕊] rnal grol bas DṄ[b]P; ṅes grol bas T [12] 'dod par GNQ𝕊] 'dod pa BCDṄP; 'dod pa'i T [13] bya ba byed $\Sigma_{\text{-BṄ}}$] bya ba med BṄ [14] 'di ni T] de ni $\Sigma_{\text{-T}}$ [15] raṅ byuṅ T] raṅ ñid $\Sigma_{\text{-T}}$ [16] ji ltar 'dod par spyod $\Sigma_{\text{-T}}$] 'jig rten 'dod pa spyod T [17] bźugs $\Sigma_{\text{-BṄ}}$] źugs BṄ [18] de ñid thams cad $\Sigma_{\text{-T}}$] 'di ni sems can T [19] bla med pa $\Sigma_{\text{-𝕊sil.}}$] bla med par 𝕊[sil.] [20] de ñid $\Sigma_{\text{-T}}$] 'di ñid T [21] rdo rje'i raṅ bźin $\Sigma_{\text{-𝕊sil.}}$] rdo rje raṅ bźin 𝕊[sil.] [22] grub pa BṄ] 'grub pa $\Sigma_{\text{-BṄ}}$ [23] grol bar Ṅ[ac]T] grol ba BṄ[b]; par grol CDGNPQ𝕊 [24] gyis $\Sigma_{\text{-NQ}}$] gyi NQ [25] bsgrub BṄ] 'grub CDPT𝕊; sgrub GNQ [26] che ldan CDGNPQ𝕊] cher ldan BṄT [27] mthoṅ $\Sigma_{\text{-BṄ}}$] 'thob BṄ [28] ñin źag daṅ ni $\Sigma_{\text{-T}}$] ñin źag ... 'di ni T (dots in T)

rdo rje sems dpa' rjes dran źiṅ[1] * ||[i] T 134
phan tshun du yaṅ de bźin sbyin[2] ||1.77||

sems can kun lus las byuṅ[3] daṅ ||
phyi sa las byuṅ * srog chags rnams[4] || Ṅ[b] 246
rnal 'byor chen pos[5] legs blaṅs la ||
de ñid grub phyir bza' * bar bya ||1.78|| G 104

sgron ma che daṅ yaṅ dag ldan ||
smad pa'i dam tshig gźan rnams daṅ ||
bdud rtsi lṅa rnams rtag bza' źiṅ ||
de bźin gśegs pa * rnams kyaṅ mchod ||1.79|| Ṅ[a] 167

yan lag kun ni smad pa daṅ[6] ||
brñas pa dag * tu mi bya ste[7] || N 167
bud med rigs kun las byuṅ ba ||
rdo rje 'dzin mor[8] mchod par bya ||1.80||

ma skyes me tog yaṅ dag ldan ||
byaṅ chub sems daṅ ldan pa dag[9] ||
mi rtog[10] cho ga la gnas[11] te ||
de ñid grub * phyir bza' bar bya ||1.81|| P 106

sme śa can[12] gyi rigs las * byuṅ || B 198
g.yuṅ mo can[13] daṅ khyad par du ||
smad pa'i rigs las byuṅ ba rnams ||
bsten na[14] dṅos grub 'thob par 'gyur[15] ||1.82||

bram ze la sogs rigs las byuṅ[16] ||
bu mo rnal 'byor pas spyad de ||
ji ltar sems sun mi 'byin pa[17] ||
de ltar śin tu mdzes par bya ||1.83||

* sbraṅ ma skyugs pa[18] 'dres pa daṅ || 𝕊 160
bśaṅ la sogs daṅ bsres pa yis[19] ||
rnam par mi rtog sems kyis ni ||
rdo rje sems dpa'i bdag ñid mchod ||1.84||

ci 'dod bya ba byed pa daṅ ||
ji dga' bar ni spyod pa yis[20] ||

[i] 𝕊[nt.], based on their Sanskrit edition (*rgya dpe*), proposes to read: *rjes dran nas.*

[1] rjes dran źiṅ *em.* (cf. 1.70c)] rjes dran pas T; bla med pa $\Sigma_{\text{-T}}$ ("*Bindefehler*") [2] sbyin $\Sigma_{\text{-T}}$] sbyar T [3] lus las byuṅ $\Sigma_{\text{-Ṅ}^{a}\text{T}}$] las byuṅ ba Ṅ[a]; lus thams cad T [4] phyi sa las byuṅ srog chags rnams $\Sigma_{\text{-T}}$] sems can drin can las byuṅ ba T [5] chen pos $\Sigma_{\text{-T}}$] chen po T [6] daṅ $\Sigma_{\text{-T}}$] yaṅ T [7] ste CDGNṄ[b]PQ𝕊] źiṅ BṄ[ac]T [8] 'dzin mor *conj.*] can gyis $\Sigma_{\text{-𝕊}^{sil.}}$ ("*Bindefehler*"); can gyi 𝕊[sil.] [9] daṅ ldan pa dag $\Sigma_{\text{-T}}$] dpa' daṅ ldan pa T [10] mi rtog BGṄQT𝕊] me tog CDNP ("*Bindefehler*") [11] cho ga la gnas CDGṄ[a]NPQT𝕊] cho gar rab gnas BṄ[c]; cho gar rab la gnas Ṅ[b] (hypermetrical) [12] sme śa can $\Sigma_{\text{-Ṅ}_{b}}$] g.yuṅ mo can Ṅ$_{b}$ [13] g.yuṅ mo can BṄ$_{ac}$] sme śa can $\Sigma_{\text{-BṄ}_{ac}}$ [14] bsten na BṄ[bc]T] brten na CDGṄ[a]NPQ𝕊 [15] 'thob par 'gyur Ṅ[bc]T] thob par 'gyur BCDGṄ[a]NPQ𝕊 [16] bram ze la sogs rigs las byuṅ $\Sigma_{\text{-T}}$] gñis skyes rigs las byuṅ ba yis T [17] mi 'byin pa $\Sigma_{\text{-BṄ}^{bc}}$] mi 'byin par BṄ[bc] [18] skyugs pa $\Sigma_{\text{-T}}$] skyug mar T [19] yis BṄ] yi $\Sigma_{\text{-BṄ}}$ [20] yis $\Sigma_{\text{-T}}$] yi T

rdo rje sems dpa' bsgrub bya ste ||
Q 43B gźan du ṅes * par ñon moṅs 'gyur ||1.85||

Ṅ^{c} 133 brtul źugs smyuṅ ba[1] * sdom pa[2] daṅ ||
sna tshogs phyag rgya daṅ ldan pa'i ||
lha yi gzugs su bsgom pa yis[3] ||
sgrub pa 'grub par mi 'gyur ro ||1.86||

'dzam gliṅ rdul phran mñam pa yi[4] ||
gsaṅ sṅags bzlas[5] daṅ bsgom pa la ||
Ṅ^{b} 247 brtson * pa che daṅ ldan gyur kyaṅ ||
saṅs rgyas ñid ni 'grub mi 'gyur ||1.87||

de la sogs pa[6] dpag med pa'i[7] ||
T 135 * byis pa rnams kyis brtags[8] tshul * gyis ||
Ṅ^{a} 168 bde 'gror[9] skye ba rñed dka' na ||
rdo rje sems dpar[10] ji ltar 'gyur ||1.88||

phyag rgya dkyil 'khor[11] sṅags la sogs[12] ||
G 105 * bcom ldan thub pas[13] gsuṅs pa ni * ||
D 40B yaṅ dag ye śes * mñam sbyor gyi[14] ||
C 83 skal pa daṅ bral bdag ñid la'o[15] ||1.89||

gaṅ źig[16] raṅ rig ṅo bo ñid ||
de ñid rin chen[17] bla med pa ||
luṅ daṅ rigs pa'i[18] tshul gyis ni[i] ||
gaṅ źig[19] 'dzin par mi nus pa[20] ||1.90||

𝕊 161 * mi śes rmoṅs pas[21] kun tu[22] khebs ||
dpyod pa[23] med pa'i blo can rnams ||
daṅ po'i[24] las can rnal 'byor de[25] ||
dman pa'i chos kyi snod yin te ||1.91||

'gro ba'i[26] mgon gyis de don du ||
rdo rje sems dpa' sogs bsgom pa[27] ||
sku mdog phyag daṅ[28] kun ldan źiṅ ||
P 107 phyag rgya dkyil * 'khor[29] de bźin gsuṅs ||1.92||

[i] 𝕊$^{nt.}$ proposes, based on the Sanskrit edition (*rgya dpe*), to read: *rt(o)g tshul gyis.*

[1] smyuṅ ba $\Sigma_{\dot{N}^{a}T}$] myuṅ ba Ṅ^{a}; bsñuṅ ba T [2] sdom pa $\Sigma_{\text{-}T}$] sñom pa T [3] yis BCDṄPT𝕊] yi GNQ [4] yi $\Sigma_{\text{-}D}$] ye D [5] bzlas $\Sigma_{\text{-}B\dot{N}}$] bzla BṄ [6] sogs pa BCDṄPT𝕊] sogs pa'i GNQ [7] dpag med pa'i $\Sigma_{\text{-}B\dot{N}}$] dpag med pa BṄ [8] brtags Q] brtag BGNṄ𝕊; rtag CDPT [9] bde 'gror BCDṄPT𝕊] bde 'gro GNQ [10] sems dpar BCDGNṄP] sems dpa' QT𝕊 [11] phyag rgya dkyil 'khor CDGNPQ𝕊] phyag rgya'i dkyil 'khor BṄT [12] sṅags la sogs *em.*] sṅags sogs T (hypometrical); gzugs la sogs $\Sigma_{\text{-}T}$ [13] thub pas $\Sigma_{\dot{N}^{b}}$] thub pa Ṅ^{b} [14] gyi BCDṄPT𝕊] gyis GNQ [15] la'o $\Sigma_{\text{-}T}$] la T [16] gaṅ źig $\Sigma_{\text{-}T}$] gaṅ gyis T [17] rin chen $\Sigma_{\text{-}T}$] rig cas T [18] rigs pa'i CDP𝕊] rig pa'i BGNṄPQT [19] gaṅ źig $\Sigma_{\text{-}T}$] gaṅ gyis T [20] nus pa CDGNPQ𝕊] nus par BṄ; nus so T [21] rmoṅs pas $\Sigma_{\text{-}T}$] rmoṅs pa T [22] kun tu NṄ^{bc}QT] kun du BCDGṄ^{a}P𝕊 [23] dpyod pa 𝕊$^{sil.}$] spyod pa $\Sigma_{\text{-}\mathbb{S}^{sil.}}$ [24] daṅ po'i $\Sigma_{\text{-}T}$] dṅos po'i T [25] de T] te $\Sigma_{\text{-}T}$ [26] 'gro ba'i BCDṄP𝕊] 'gro ba GNQT [27] bsgom pa CDGNN^{b}PQ𝕊] bsgom par BṄ^{ac}; la sogs pa T [28] phyag daṅ T] phyag mtshan $\Sigma_{\text{-}T}$ [29] phyag rgya dkyil 'khor *em.* (cp. 1.89a)] phyag rgya'i dkyil 'khor Σ

gaṅ yaṅ[1] gźan rkyen khar ma las ||
zab mo'i ye śes[2] dag gi snod[3] ||
sdig pa'i grogs daṅ bdud daṅ bgegs[4] ||
log 'dren[5] rnams kyis[6] mi * bskyod pa[7] ||1.93|| N 85

de la de ñid dag pa 'di[8] ||
rtog pa thams cad rnam spaṅs pa[9] ||
sems can kun daṅ tshaṅs sogs kyis[10] ||
rnam pa kun tu[11] mi rtogs pa'o[12] ||1.94||

* śin tu rmad byuṅ ye śes ni || Ṅc 134
saṅs rgyas kun dṅos źi ba dag ||
tshe 'di ñid la grub[13] byed pa[14] ||
'jig rten mgon gyis gsuṅs pa yin ||1.95||

ye śes grub pa las phyag rgya chen po[i] bstan pa'i le'u ste | daṅ po'o[15] || ||

2.2 le'u gñis pa

* saṅs rgyas lṅa yi ṅo bo las[16] || 𝕊 162
phuṅ * po * lṅa ni rgyal bar bśad || Ṅa 169
khams * rnams spyan la sogs yin te || Q 44A
de bas saṅs rgyas skur 'dod do ||2.1|| B 200

de lta yin na srog chags[17] kun ||
srid gsum rtag tu rdzogs saṅs rgyas ||
saṅs rgyas ñid phyir bya kun daṅ[18] ||
thos daṅ sgom pa[19] don med do ||2.2||

'jig * rten thams cad saṅs * rgyas na || T 136
phoṅs pa kun kyaṅ mi 'byuṅ la[ii] || G 106
bde[20] daṅ sdug bsṅal skom[21] la sogs ||
gnod pa[22] de la yod ma yin ||2.3||

[i] 𝕊nt. accordingly remarks that *de ñid* [or *de kho na ñid*] would be the reading corresponding to the Sanskrit (*rgya dpe*); Skt. *tattvanirdeśa.*

[ii] 𝕊nt. proposes a as better translation (*źes bsgyur na legs*) on account of their Sanskrit edition (*rgya dpe*): *kun kyaṅ skye bar mi 'gyur la* ||.

[1] gaṅ yaṅ Σ-BṄ] gaṅ gaṅ BṄ [2] zab mo'i ye śes Σ-T] zab mo ye śes T [3] dag gi snod Σ-T] dag gyis snod T [4] daṅ bgegs Σ-T] kyi las T [5] log 'dren Σ-D] leg 'dren D [6] rnams kyis Σ-T] rnams kyi T [7] mi bskyod pa BCDGNṄaPQ] mi skyod pa Ṅbc; mi byed pa T [8] 'di BṄT] ni CDGNPQ𝕊 [9] spaṅs pa Σ-BṄ] spaṅs la BṄ [10] sogs kyis Σ-BT] sogs kyi BT [11] kun tu Σ-DP] kun du DP [12] rtogs pa'o *em.*] rtogs pa'i Σ [13] grub BCDNṄacPQ𝕊] 'grub GṄbT [14] byed pa Σ-NT] bya daṅ Ṅ; byed par T [15] bstan pa'i le'u ste | daṅ po'o CDGNQP𝕊] bstan pa'i źes bya ba ste | le'u daṅ po'o BṄ; gtan pa'i pa'i le'u ste | daṅ po'o T [16] lṅa yi ṅo bo las DGNP𝕊] lṅa yi ṅo bor las Ṅa; lṅa yi ṅo bor gnas BṄbc; lṅa yi ṅo bo yas CQ; lṅa'i gno bo bas T (hypometrical) [17] srog chags Σ-T] sogs chags T [18] bya kun daṅ BGNṄQT𝕊] byaṅ kun daṅ CDP [19] sgom pa Σ-NT] bsgom pa NT [20] bde Σ-N] bda N [21] skom T𝕊] sgom BCDṄP; bsgom GNQ [22] gnod pa Σ-T] gnod pa'aṅ T

gal te saṅs rgyas skur gyur na ||
mṅon śes drug la sogs pa yi[1] ||
saṅs rgyas yon tan 'byor pa yaṅ[2] ||
ci phyir[3] de dag med par 'gyur ||2.4||

gaṅ yaṅ[4] de ltar mi śes pa[5] ||
de ni[6] rdzogs saṅs ji ltar 'gyur[7] ||
'ga' źig de ltar śes na ni[8] ||
'di ni saṅs rgyas 'gyur ba yin ||2.5||[9]

gaṅ źig[10] rim gyis[11] bslab pa yi[12] ||
sbyor bas[13] sems ni 'jug 'gyur ba'i ||
rnal 'byor pa ni saṅs rgyas 'gyur ||[i]
gźan dag saṅs rgyas 'grub pa[14] min ||2.6||

𝕊 163 * gal te ṅaṅ gis[15] saṅs rgyas na * ||
D 41A, C 84 bslab pas[16] dgos pa[17] ci źig yod ||
P 108 rigs par[18] bcas pa goms bya yin[19] * ||
rigs pa[20] med par goms bya min ||2.7||

gal te mgon med skye bo[21] 'ga' ||
rgyal por 'gyur ro[22] źes bsgoms pas[23] ||[ii]
bskal pa[24] bye ba brgya yis kyaṅ ||[25]
'dis ni[26] rgyal po thob mi 'gyur ||2.8||

B 201 gaṅ phyir[27] * log pa'i[28] rtog pas[29] ni * ||
Ṅ[b] 249, Ṅ[c] 135 gaṅ la[30] rgyal po yod min ltar ||
Ṅ[a] 170 de bźin log par bsgoms pa yis[31]* ||
saṅs rgyas ñid du 'gyur ma yin[32] ||2.9||

rdzogs saṅs rgyas kyis[33] rgyud rgyal du ||
phuṅ po skye mched la sogs pa ||[34]
N 86 de ñid dam tshig skad ldan pas[35] * ||
de daṅ de miṅ gis[36] bstan pa[37] ||2.10||[iii]

[i] Between this and the following *pāda* T shows a blank space of about one *pāda* in length.

[ii] 𝕊[nt.], based on the Sanskrit (*rgya dpe*), rightly proposes to read: *bdag ni rgyal po źes bsgom pas* ||.

[iii] 𝕊[nt.] proposes the following as a better translation (*bsgyur na legs*) of the Sanskrit (*rgya dpe*): *dam tshig gsuṅ gis yaṅs brgyan pas* || *de ñid de miṅ gis bstan pa* ||.

[1] sogs pa yi Σ-T] sogs pa'i T (hypometrical) [2] yaṅ Σ-T] maṅ T [3] ci phyir Σ-T] ci'i phyir T [4] yaṅ Σ-T] gis T [5] mi śes pa Σ-T] śes nas ni T [6] de ni Σ-T] 'di ni T [7] rdzogs saṅs ji ltar 'gyur Σ-T] saṅs rgyas 'gyur ba yin T [8] śes na ni BṄ[bc]] śes pa ni CDGNṄ[a]PQ𝕊 [9] *pāda*s cd *om.* T (eye-skip from *'ga' źig* to *'ga' źig*) [10] gaṅ źig Σ-T] 'ga' źig T [11] rim gyis Σ-T] rims gyi T [12] bslab pa yi BṄ] bslabs pa yi CDGNPQ𝕊; bslab pa yin T [13] sbyor bas Σ-T] byor ba'i T [14] 'grub pa Σ-T] bsgrub pa T [15] ṅaṅ gis Σ-T] ṅo bor T [16] bslab pas BṄ[bc]T] bslab pa BGNṄ[a]Q; bslabs pa CDP; blabs pa'i 𝕊[sil.] [17] dgos pa BCDṄPT𝕊] dgoṅs pa GNQ [18] rigs par BCDṄPT𝕊] rig par GNQ [19] yin BṄT] min CDGNPQ𝕊(eye-skip) [20] rigs pa BCDṄP𝕊] rig pa GNQT [21] skye bo Σ-CQ] skyo 'o C; skye ba Q [22] 'gyur ro Σ-NT] 'gyur NT [23] pas Σ-Ṅ[a]T] pa Ṅ[a]; pa pas T [24] bskal pa Σ-T] skal ba T [25] *pāda*s bc *ill.* C [26] 'dis ni BṄ[bc]] 'di ni Σ-BṄ[bc] [27] gaṅ phyir BṄT] gaṅ źig CDGNPQ𝕊 [28] log pa'i CDGNṄPQ] logs pa'i B; log par T𝕊[sil.] [29] rtog pas Σ-T] rtog pa T [30] gaṅ la Σ-T𝕊[em.]] ga la T; de la 𝕊[em.] [31] log par bsgoms pa yis Σ-T] log pa'i bsom pa yis T [32] 'gyur ma yin Σ-T] 'gyur ba yin T [33] kyis BCDNṄP𝕊] kyi GQT [34] *pāda* b *ill.* C [35] dam tshig skad ldan pas CDP𝕊] dam tshig skad ces pa BṄ; dam tshig skad ces pas GNQ; brda' daṅ ldan pa yi T [36] de daṅ de miṅ gis Σ-T] de daṅ de yi miṅ gis T [37] bstan pa Σ-GT] brtan pa G; bstan T

dri chen rnam snaṅ źes bśad de[1] ||
gci ba de bźin rdo rje chu ||
ji ltar mo dbaṅ *padma* ste ||
de ltar[2] pho dbaṅ rdo rje yin ||2.11||

gaṅ phyir luṅ daṅ rigs pa yi[3] ||
rjes 'braṅ smra bar mi * nus pas || P 109, Q 44B
de bas ṅaṅ gis[4] lha yi skur[5] ||
smra bar nus pa ma yin no ||2.12||

* gal te byas pa'i [6] * lha yi gzugs[7] || 𝕊 164
rdo rje sems dpar[8] gyur na go[9] || G 107
gaṅ phyir 'dus byas las byuṅ ba[10] ||
bum pa la sogs bźin du 'jig[11] ||2.13||

de bas * byaṅ chub spyod pa ni || T 137
du ma'aṅ 'bras bu med[12] par 'gyur ||
gal te byuṅ nas źig gyur na ||
bsgom pa ñid ni don cir 'gyur ||2.14||

yid kyi raṅ bźin byas pa'i gzugs[13] ||
ji ltar 'dus byas[14] yin źes bśad ||
de ni ji ltar 'jig ce na[15] ||
rmoṅs pa'i rgya mtsho khyod[16] ñon cig ||2.15||

'di ni[17] sems kyis brtag pa[18] ste ||
de yaṅ 'dus byas mtshan ñid na[19] ||
yid kyis brtags pa[20] gaṅ yin de ||
mi 'jig par ni[21] ji ltar * 'gyur ||2.16|| B 202

phyag daṅ sku mdog yaṅ dag ldan ||
ji ltar sṅon nas rnam bźugs pa ||
† ma byas pa yi lha yi sku ||
da ltar bdag gis de bsgom bya †[22] ||2.17 ||[i]

[i] Note on the corruption in 2.17-19: *pāda*s 2.17cd of the Sanskrit text are omitted in the Tibetan translation, possibly due to an eye-skip. The textual situation seems to reflect a certain stage of the corruption in the Sanskrit original ($K_1^{a.c.}$, $B_1^{a.c.}$ and K_3 repeat 17cd and $\dot{N}^{a.c.}$ omits it). Tib.$_{\text{-T}}$ inserts two *pāda*s after 2.18 not found in the Sanskrit text, being a negated repetition of 2.19ab (dittography?). Tib.$_{\text{-GNQT}}$ add a third *pāda*, repeating 2.19c (= 19d Skt.). For an overview, see Table 14. $\mathbb{S}^{nt.}$, aware of the above discussed textual corruption (*rgya dpe ltar na goṅ bźin sgyur na legs*), proposes in their notes the following reading for 2.17cd-18: *ma byas pa yi lha yi sku || da ni de ñid bdag bsgom bya || ma byas pa yi lha yi sku || gal te de ñid khyod bsgom na || ma skyes sṅon nas gnas na ni || bsgom pa'i dg(o)s pa ci źig yod ||*.

[1] bśad de CDGNPQ𝕊] bśad do BṄ; bya bśad T [2] de ltar $\mathbb{S}^{em.}$] ji ltar $\Sigma^{-\mathbb{S}^{em.}}$ [3] rigs pa yi BCṄ^{b}PT𝕊] rig pa yi GNṄ^{ac}Q; regs pa yi D [4] ṅaṅ gis *em.* (cp. 2.7a)] gaṅ gis $\Sigma_{\text{-T}\mathbb{S}^{em.}; \text{ raṅ gis T}}$; ṅo bos $\mathbb{S}^{em.}$ [5] skur BṄ^{ac}] sku CDGNPQT𝕊; skus Ṅ^{b} [6] byas pa'i $\Sigma_{\text{-BṄ}}$] byas pa BṄ [7] lha yi gzugs $\Sigma_{\text{-T}}$] lha'i gzugs T [8] rdo rje sems dpar BCDṄPT] rdo rje sems dpa' GNQ; rdo rje sems pa $\mathbb{S}^{sil.}$ [9] go $\Sigma_{\text{-GN}}$] ko GN [10] byuṅ ba T] byuṅ bas $\Sigma_{\text{-T}}$ [11] 'jig BCDṄPT𝕊] 'jug GNQ [12] 'bras bu med $\Sigma_{\text{-T}}$] 'bras med T (hypometrical) [13] gzugs $\Sigma_{\text{-T}}$] *om.* T [14] 'dus byas BGNṄQT𝕊] 'dus bya CDP [15] de ni ji ltar 'jig ce na T] de daṅ de ni ji ltar 'jig $\Sigma_{\text{-T}}$ [16] rmoṅs pa'i rgya mtsho khyod $\Sigma_{\text{-T}\mathbb{S}^{em.}}$] rmoṅs pa khyod ni da T; rmoṅs pa'i rgya mtsho da $\mathbb{S}^{em.}$ [17] 'di ni *conj.* (Skt. *eṣā*)] 'di rnams Σ [18] brtag pa BCDṄPT] brtags pa GNQ𝕊 [19] mtshan ñid na CDGNPQ] mtshan ñid ni BṄ; mtshan ñid pas T; mtshan ñid can $\mathbb{S}^{sil.}$ [20] brtags pa BDGNṄQ𝕊] brtag pa CPT [21] mi 'jig par ni $\Sigma_{\text{-Q}}$] mi 'jigs par ni Q [22] ma byas pa yi lha yi sku || da ltar bdag kyis de bsgom bya *conj.*] *om.* Σ ("*Bindefehler*")

ma byas pa yi lha yi sku[1] ||
gal te khyod kyis de[2] bsgom bya ||
ma skyes sṅa por[3] gnas pa ste ||
bsgoms pas dgos pa ci źig yod ||2.18||[i]

Ṅ[b] 250, P 109 * de 'dra'i * gzugs su gyur ba 'am * ||
Ṅ[c] 136 de ni bdag yin źes[4] bsgom pa[5] ||
Ṅ[a] 171 * rnal 'byor pa rnams gzugs[6] bsgom pa[7] ||
𝕊 165 bsgom pa[8] gñis su * 'dir rnam brtag[9] * ||2.19||[ii]
D 41B
C 85 de 'drar[10] bdag ni 'gyur ro źes ||
gaṅ tshe bsam gtan gyis brtags pa[11] ||
gaṅ tshe[12] bsam gtan gsal gyur ba[13] ||
lha rnams su yaṅ de snaṅ 'gyur ||2.20||

khyod kyis[14] ras ris[15] sogs gzugs bltas[16]
gaṅ tshe bsam gtan rnam bsgom pa[17] ||
de ni 'oṅ 'gyur bsam gtan gyis[18] ||
de bźin skyes par 'gyur ma yin ||2.21||

ma skyes pa yi lha yi sku[19] ||
khyod kyi[20] bsam gtan gyis byon na[21] ||
mṅon śes thams cad 'byuṅ 'gyur źiṅ ||
de gzugs kyaṅ ni skad cig des[22] ||2.22||

de ltar khyod la yaṅ dag med ||
P 110, Q 45A bsam * gtan * gyis[23] ni gaṅ du 'oṅs[24] ||
G 108 khyod[25] ñid kyis ni bskyed pa'i sku[26] ||
N 87 bcos ma yin par cis[27] ma rtogs * ||2.23||

B 203 bdag ñid de yin źes * phyogs kyaṅ[28] ||
gñis po der ni[29] yod min te ||
grub pa'i sgrub pa[30] yod min[31] na ||
bsam gtan brtag pa ji lta bu[32] ||2.24||

[i] 𝕊 prints *pāda*s 18cd as 18ab followed by the two additional *pāda*s of Σ_{T} (see table above).

[ii] In verse 2.19, 𝕊 follows Tib.[D] and deleted the repetitive *pāda* (𝕊[nt.]: *tshig rkaṅ 'di 'dir lhag ma btaṅ*).

[1] lha yi sku Σ_{T}] lha'i sku T (hypometrical) [2] khyod kyis de *conj.* (Skt. *tat tvayā*)] de ñid du Σ [3] sṅa por *conj.*] ṅo bor Σ_{T}; ṅo bo T [4] yin źes CDGNPQT𝕊] yin ces Ṅ[a]; ñid ces BṄ[bc] [5] bsgom pa BṄ[bc]] bsgoms pa CDṄ[a]PT𝕊; sgom bya GNQ [6] gzugs Σ_{T}] *om.* T [7] bsgom pa BṄ[bc]𝕊[sil.]] bsgoms pa GNṄ[a]QT; bsgoms pas CDP [8] bsgom pa Σ_{T}] bsgom bam T [9] 'dir rnam brtag *conj.*] 'di rnams brtag Σ [10] de 'drar Σ_{T}] de ltar T; 'di 'drar 𝕊[sil.] [11] brtags pa Σ_{T}] brtan ... na T (dots in T) [12] gaṅ tshe $\Sigma_{\mathbb{S}^{em.}}$] de tshe 𝕊[em.] [13] gyur ba Σ_{T}] 'gyur bas T [14] khyod kyis BDṄP𝕊] khyod kyi CGNQ; *om.* T [15] ras ris Σ_{B}] ras bris B [16] sogs gzugs bltas BCDṄP𝕊] sogs gzugs ltas GNQ; gzugs sogs khyod ltan T (hypometrical) [17] gaṅ tshe [...] bsgom pa Σ_{T}] gal te bsam gtan bsgom pa yis T [18] de ni [...] gyis Σ_{T}] de ni bsam gtan gyi mi byon T [19] skyes pa yi lha yi sku Σ_{T}] skyes ba'i lha'i sku T [20] khyod kyi T] khyod kyis Σ_{T} [21] byon na T] byin na CDGNPQ𝕊; byas na BṄ [22] de gzugs kyaṅ ni skad cig des BCDG[a.c.]ṄP𝕊] de ni gzugs kyaṅ skad cig des G[p.c.]NQ; de ñid du 'aṅ de ... tshe 'gyur T [23] gyis $\Sigma_{\text{BṄ}}$] kyaṅ BṄ [24] gaṅ du 'oṅs Σ_{T}] gaṅ du'o T [25] khyod BṄT] khyed CDGNPQ𝕊 [26] bskyed pa'i sku Σ_{G}] skyed pa sku G [27] yin par cis Σ_{NQ}] yin par bcos NQ [28] yin źes phyogs kyaṅ Σ_{T}] yi phyogs la kyaṅ T [29] po der ni *em.*] pa der ni Σ_{T}; po de ni T [30] sgrub pa $\Sigma_{\text{ṄaT}}$] bsgrub pa Ṅ[a]T [31] yod min BCDṄPT𝕊] min min GQ; yin yin N [32] ji lta bu $\Sigma_{\text{ṄT}}$] ci lta bu ṄT

* kun mkhyen ñid ni thams cad mkhyen ||
slar yaṅ * thob par mi bźed do[1] ||
saṅs rgyas mdzad pa khyod[2] byed na ||
saṅs rgyas ñid pa[3] gźan byed min[4] ||2.25||

de ltar yaṅ dag khyod la[5] med ||
ji ltar log par rtog par byed[6] ||
ma byas saṅs rgyas sku gaṅ * yin ||
de bdag[7] yin źes bya don med[8] ||2.26||

ma byas pa yi lha yi sku[9] ||
de ni da ltar[10] rnam par dpyad ||
gzugs can[11] yin pas bum * sogs bźin[12] ||
ma byas de smra nus ma yin ||2.27||

de bas 'gro ba'i mgon po yis[13] ||
byis pa rnams kyi[14] rtogs bya'i phyir[15] ||
sku yi[16] mi rtag ston mdzad pas[17] * ||
mya ṅan 'das pa ñid bstan mdzad[18] ||2.28||

de bas saṅs rgyas skur ldan par ||
'jig rten gar yaṅ 'byuṅ ma yin ||
saṅs rgyas skur ni rab sgrub[19] phyir ||
gzugs kyi[20] bsgom * par bya ba min[21] ||2.29||

ji ltar saṅs rgyas gzugs med pa'i[22] ||
rigs pas bems po'i bdag ñid ñon[23] ||
yul na gnas gyur gzugs can ni[24] ||
mṅon śes[25] drug tu ji ltar 'gyur ||2.30||

'jig rten khams ni thams cad na ||
gzugs la[26] skye mched rnams[27] ||
mig gi * skye mched la sogs la[28] ||
de rnams der ni 'oṅs ma yin ||2.31||

* gaṅ tshe mig[29] la sogs pa yi[30] ||
'gro ba dmigs par mi 'gyur na ||

𝕊 166
T 138
Ṅ[a] 172
Ṅ[b] 251
Ṅ[c] 137
P 110
B 204
𝕊 167

[1] bźed do BCDṄPT𝕊] bźin do GQ; bźin no N [2] khyod Σ_{-CN}] khyed C; *ill.* N [3] ñid pa *em.*] ñid pas Σ [4] gźan byed min *em.*] byed bcug med BCDṄP𝕊; byed bcug mod GNQ; gźan la med T [5] khyod la *st.* (see 2.23a)]]khyed la Σ_{-B}; byed pa B [6] rtog par byed BCDṄPT𝕊] rtag par byed GNQ [7] de bdag ṄT𝕊[sil.]] de dag BCDGNPQ [8] źes bya don med Σ_{-T}] źes don med do T [9] lha yi sku Σ_{-T}] lha'i sku T [10] da ltar *em.*] de ltar Σ_{-T}; da ni T [11] gzugs can BṄ[ac]] gzugs ni CDGNṄ[b]PQ𝕊; *om.* T [12] bźin BṄT] yin CDGNPQ𝕊 [13] mgon po yis Σ_{-T}] mgon po yi T [14] kyi T] kyis Σ_{-T} [15] bya'i phyir BṄT] pa'i phyir CDGNPQ𝕊 [16] sku yi CDGNPQ𝕊] sku yis BṄ; sku ni T [17] mdzad pas $\Sigma_{-BṄ}$] mdzad pa BṄ [18] ñid bstan mdzad 𝕊*em.*] ston par mdzad T; gñis bstan mdzad $\Sigma_{-T𝕊^{em.}}$ [19] sgrub $\Sigma_{-ṄT}$] bsgrub ṄT [20] gzugs kyi $\Sigma_{-BṄ}$] gzugs kyis BṄ [21] par bya ba min Σ_{-T}] ba bya ma med T [22] saṅs rgyas gzugs med pa'i Σ_{-T}] rigs pas brtan pa ni T [23] rigs pas bems po'i bdag ñid ñon *em.*] rig pa bems po'i bdag ñid ñon CDGNṄ[ac]P; rig pa bem po'i bdag ñid ñon BṄ[a]; saṅs rgyas gzugs med sems bdag ñid T; rig pa bem po'i bdag ñid can 𝕊*em.* [24] gzugs can ni CDGNPQ𝕊] gzugs can gyis BṄT [25] mṅon śes Σ_{-T}] mṅon ṅes T [26] gzugs la sogs pa'i $\Sigma_{-T\Sigma_{-\S sil.}}$] gzugs sogs pa'i T; gzugs la sogs pa $\Sigma_{-\S sil.}$ [27] skye mched rnams Σ_{-T}] skyed rnams T (hypometrical) [28] mig gi skye mched la sogs la Ṅ] mig gi skye mched la sogs pa $\Sigma_{-ṄT}$; mig gis dbaṅ po log pa T (hypometrical) [29] mig Σ_{-T}] dmigs T [30] sogs pa yi $\Sigma_{-BṄ}$] sogs pa yis BṄ

D 42A * de rnams ci ltar[1] phrad par 'gyur[2] * ||
C 86 ma phrad na ni[3] kun rig min ||2.32||

soṅ nas[4] śes par 'gyur źe na[5] ||
rim gyis[6] śes par[7] ji ltar nus[8] ||
G 109 śes bya du ma'i ṅo bo bas[9] * ||
thams cad mkhyen pa de 'drar min[10] ||2.33||

saṅs rgyas spyan la sogs pa yis[11] ||
de bas[12] dgos pa[13] yod ma yin ||
Q 45B mig sogs dbaṅ po ma * gtogs pa[14] ||
lus[15] gźan dmigs par[16] mi 'gyur ro[17] ||2.34||

Ṅ[a] 173 gzugs brñan[18] * lta bur sems med par ||
saṅs rgyas sku[19] ni śes byas na[20] ||
gaṅ phyir yaṅ dag rig med[21] pas ||
saṅs rgyas sku ni kun mkhyen min ||2.35||

brtser ldan[22] rnams kyi[23] lha yi spyan[24] ||
T 139 saṅs rgyas rnams * la mṅa' bar bźed[25] ||
N 88 lha yi sñan ni[26] thams cad * mṅa' ||
Ṅ[b] 252 ji ltar thams cad mkhyen te min ||2.36||

gal te ye śes kyis mkhyen na ||
de tshe saṅs rgyas skus ci bya ||
skur gnas ye śes de[27] rig pas ||
de bas sku ni kun mkhyen[28] yin ||2.37||[a]

Ṅ[c] 138 sku las[29] tha * dad tha dad min ||
saṅs rgyas rnams kyi[30] ye śes ni ||
sku daṅ yaṅ dag ldan[31] źe na[32] ||
mya ṅan 'das na[33] de yaṅ 'jig ||2.38||

[a] Verses 2.37cd-42 are cited without explicit attribution to the JS in Tōh. 1413 (D: 99v-100r): *skur gnas ye śes 'dir* [read *'di*] *rigs pas* || *de bas sku ni kun mkhyen yin* || *sku las tha daṅ tha dad min* || *saṅs rgyas rnams kyi ye śes ni* || *sku la yaṅ dag ldan źe na* || *mya ṅan 'das na de yaṅ 'jug* [read *'jig*] | *sku ni 'jug* [read *'jig*] *pa'i chos can pas* || *ye śes kyaṅ ni 'jug* [read *'jig*] *par 'gyur* || *de bas saṅs rgyas ye śes sku* || *'jig* [read *gcig*] *par rigs pa ma yin no* || *ye śes lus la gnas gyur na* || *sku med pas na kun mkhyen min* || *rten 'brel las byuṅ ye śes de* || *de bas 'jig pa ñid du 'gyur* || *rtog* [read *rtag*] *med ye śes sku rnams ni* || *thams cad mkhyen pa ñid mi rigs* || *de las saṅs rgyas sku dag ni* || *thams cad mkhyen par bya ba yin* [read *min*] || *ye śes las gźan phyogs las yaṅ* || *saṅs rgyas skur ni ji ltar 'gyur* || *'di ltar saṅs rgyas gzugs brñan du* || *de ltar rnal 'byor smra bar rigs* ||.

[1] ci ltar T] ji ltar $\Sigma_{\text{-T}}$ [2] phrad par 'gyur $\Sigma_{\text{-Ṅ}}$] 'phrad par 'gyur Ṅ [3] phrad na ni BGNṄQT] phrad pa ni CDP𝕊 [4] soṅ nas $\Sigma_{\text{-T}}$] soṅ na T [5] 'gyur źe na $\Sigma_{\text{-T}}$] ji ltar nus T [6] rim gyis BCDṄP𝕊] rims kyis GNQ; *om.* T [7] śes par $\Sigma_{\text{-DT}}$] śes pa D; *om.* T [8] ji ltar nus $\Sigma_{\text{-T}}$] *om.* T [9] ṅo bo bas $\Sigma_{\text{-BṄ}}$] ṅo bor bas BṄ [10] de 'drar min BṄ] de 'dra med $\Sigma_{\text{-BṄ}}$ [11] spyan la sogs pa yis CDP𝕊] spyan la sogs pa yi GNQT; spyan ma la sogs pa BṄ [12] de bas $\Sigma_{\text{-T}}$] de yi T [13] dgos pa Ṅ] dgoṅs pa $\Sigma_{\text{-Ṅ}}$ [14] gtogs pa $\Sigma_{\text{-BṄ}}$] gtogs par BṄ [15] lus $\Sigma_{\text{-T}}$] yul T [16] dmigs par $\Sigma_{\text{-T}}$] mig par T [17] mi 'gyur ro $\Sigma_{\text{-NT}}$] mi 'gyuro N; mi 'gyur T (hypometrical) [18] gzugs brñan $\Sigma_{\text{-T}}$] *om.* T [19] sku GNQT] skur BCDṄP𝕊 [20] śes byas na GNQ] śes byas nas BCDṄPT𝕊 [21] rig med BCDṄPT𝕊] rigs med GNQ [22] brtser ldan BCDṄPT𝕊] rtser ldan GNQ [23] kyi GNQT] kyis BCDṄP𝕊 [24] lha yi spyan $\Sigma_{\text{-T}}$] lha'i spyan T [25] mṅa' bar bźed BṄT] mṅa' bar bśad CDGNPQ𝕊 [26] lha yi sñan ni $\mathbb{S}^{\text{sil.}}$] lha'i sñan ni T; lha yi spyan ni $\Sigma_{\text{-T}}$ ("*Bindefehler*;" eye-skip) [27] de T] der $\Sigma_{\text{-T}}$ [28] kun mkhyen BCDṄPT𝕊] sku mkhyen GNQ [29] sku las $\Sigma_{\text{-T}}$] sku la T [30] rnams kyi BGNṄQT𝕊] rnams kyis CDP [31] yaṅ dag ldan T] yan lag ldan $\Sigma_{\text{-T}}$ [32] źe na $\Sigma_{\text{-T}}$] źes bya T [33] na GNQT] nas BCDṄP𝕊

* lus ni 'jig pa'i[1] chos can pas ||
ye śes * kyaṅ ni 'jig par[2] 'gyur ||
de bas saṅs rgyas ye śes sku ||
gcig par[3] rigs pa[4] ma yin no ||2.39|| 𝕊 168 B 205

ye śes lus la gnas gyur na[5] ||
sku med pas na kun mkhyen[6] min ||
rten 'brel las byuṅ[7] ye śes te[8] ||
de bas 'jig pa[9] ñid * du 'gyur ||2.40|| P 111

ñams 'gyur ye śes sku rnams ni ||
thams cad mkhyen ñid mi rigs so[10] ||
de bas saṅs rgyas sku dag ni ||
thams cad mkhyen par bya ba min ||2.41||

ye śes las gźan phyogs la yaṅ ||
saṅs rgyas skur ni ci ltar[11] 'gyur ||
'di ltar[12] saṅs rgyas gzugs brñan du ||
de ltar rnal 'byor smra bar[13] rigs ||2.42||[a]

gaṅ źig 'jig rten rmoṅs pa rnams ||
gzugs gaṅ bsam par 'dod pa ni * || Ṅ[a] 174
saṅs rgyas ye śes rab bsgrub[14] phyir ||
nam mkha' za bar 'dod pa * yin ||2.43|| G 110

'gro la sñiṅ rje dman pa daṅ ||
dad[15] daṅ śes rab rnam spaṅs pa ||
zab ciṅ rgya che'i chos rnams la ||
de rnams blo gros yod ma * yin ||2.44|| D 42B

de lta'i chos daṅ bral ba[16] ni ||
phan tshun dag tu[17] * rgyug pa ni[18] || C 87
chos la rmoṅs rnams[19] smyon pa bźin[20] ||
g.yaṅ sa dag tu ltuṅ 'gyur[21] * ba * ||2.45|| Q 46A

* de dag[22] kun la khyad par du || Ṅ[b] 253 𝕊 169
sñiṅ rje chen po bya ba ste ||
yaṅ dag ye śes ñer śes pas ||
de la brñas * par[23] rigs ma yin ||2.46|| B 206, T 140

ye śes grub pa las gzugs su bsgom pa[24] dgag pa ste | le'u gñis pa'o || ||

[a] Cited without explicit attribution in Advayavajra's *mtshan brjod 'grel pa sñiṅ po mṅon par rtogs pa* Tōh. 2098 (D: f. 116v): *ye śes la gźan phyogs pa yaṅ || saṅs rgyas sku ni ji ltar 'gyur || 'di ltar saṅs rgyas gzugs brñan du || de ltar rnal 'byor smra bar rigs ||*.

[1] 'jig pa'i $\Sigma_{\text{-T}}$] 'jigs pa'i T [2] 'jig par $\Sigma_{\text{-T}}$] 'jigs par T [3] gcig par T] 'jig par $\Sigma_{\text{-T}}$ [4] rigs pa BCDṄP𝕊] rig pa GNQT [5] ye śes lus la gnas gyur na BṄT] ye śes lus la gnas gyur pa CDP𝕊; *om.* GNQ [6] kun mkhyen BCDṄPT𝕊] sku mkhyen GNQ [7] las 'byuṅ *corr.*] las byuṅ Σ [8] te BṄ] de CDGNPQ𝕊; ni T [9] 'jig pa $\Sigma_{\text{-T}}$] 'jigs pa T [10] rigs so $\Sigma_{\text{-T}}$] rigs T (hypometrical) [11] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [12] 'di ltar $\Sigma_{\text{-T}}$] ci ltar T [13] smra bar Ṅ] smra ba'i $\Sigma_{\text{-Ṅ}}$ [14] rab bsgrub BCDṄPT𝕊] rab sgrub GNQ [15] dad T] thabs $\Sigma_{\text{-T}}$ [16] bral ba $\Sigma_{\text{-Ṅ}}$] bral bar Ṅ [17] dag tu T] dag ni $\Sigma_{\text{-T}}$ [18] rgyug pa ni BCDṄP𝕊] rgyug pa na GNQT [19] rmoṅs rnams $\Sigma_{\text{-BṄ}}$] rmoṅs pas BṄ [20] smyon pa bźin $\Sigma_{\text{-T}}$] bsñon pa bźin T [21] ltuṅ 'gyur BCDṄPT𝕊] btuṅ 'gyur GNQ [22] de dag $\Sigma_{\text{-𝕊}^{\text{sil.}}}$] sems can $\mathbb{S}^{\text{sil.}}$ [23] brñas par BGNṄ$^{\text{ac}}$Q] brñas pa CDṄ$^{\text{b}}$PT𝕊 [24] bsgom pa CDGNPQ𝕊] grub pa BṄ; sgom T

2.3 le'u gsum pa

𝕊 170 * de ltar[1] gzugs su[2] bsgom * pa yis[3] ||
Ṅc 139 rdo rje sems dpa' mi 'grub ste ||
rnam bcas rtog pas kyaṅ de bźin ||
rdo rje sems dpa' mi 'grub bo ||3.1||

rnam ñid ye śes de yin pa'am[4] ||
rnam pa las ni tha dad 'gyur ||
'on te rnam pa ye śes[5] 'gyur ||
N 89 de ltar 'di ni[6] mi rigs so * ||3.2||

rnam pa ye śes de min te ||
śes la rnam pa ñid med de[7] ||
dper na bum pa mkhar mi 'gyur[8] ||
mkha' yaṅ[9] bum par mi 'gyur ro ||3.3||

gzugs med gzugs su mi 'gyur te ||
gzugs med[10] gzugs can yod ma yin ||
P 112 ye śes gzugs ni med par grags * ||
rnam pa gzugs can yin par bśad ||3.4||

ji ltar de gñis gźan min ñid[11] ||
'gyur ba yin źes brtag par bya ||
Ṅa 175 rnam pa[12] ye śes ñid yin * źes ||
rtog pa 'di yaṅ mi rigs so[13] ||3.5||

ñes pa[14] gźan du[15] thal 'gyur bas[16] ||
mdo tsam du ni[17] mñan[18] par gyis[19] ||
gal te rnam de[20] śes yin na[21] ||
'dus byas ñid du thal bar 'gyur ||3.6||

𝕊 171 * ṅo bo[22] 'dus ma byas 'gyur ba[23] ||
byis pa rnams la[24] yod ma yin[25] ||[i]
byas pa ñid phyir[26] rnam[27] 'jig ñid ||
Ṅb 254 saṅs rgyas ye śes * ji ltar 'gyur ||3.7||

B 207 * thog mtha' med ciṅ źi ba[28] źes ||
de bźin gśegs pa rnams[29] gsuṅs la ||

[i] 𝕊nt. remarks that a better translation (*bsgyur*(𝕊 rgyur) *na legs*) in view of the Sanskrit (*rgya dpe*) would be: *'jig rten la ni de yod min* ||.

[1] de ltar Σ] *tāvad* Skt. [2] gzugs su $\Sigma_{\text{-T}}$] gzugs sku T [3] bsgom pa yis DPT𝕊] bsgoms pa yis BṄ; bsgom pa yi GNQ; 'sgom pa yis C [4] yin pa'am *em.* (Skt. *vā*)] yin pas Σ [5] rnam pa ye śes $\Sigma_{\text{-T}}$] rnam pa'i ye śes T [6] de ltar 'di ni Σ] *evaṃ tāvad* Skt. [7] med de $\Sigma_{\text{-T}}$] ma yin T [8] mkhar mi 'gyur $\Sigma_{\text{-T}}$] nam mkhar mi 'gyur bźin T (hypermetrical) [9] mkha' yaṅ $\Sigma_{\text{-T}}$] nam mkha' T [10] med $\Sigma_{\text{-G}}$] mad G [11] de gñis gźan min ñid *em.* (Skt. *tayor ekatvam*)] de ñid gźan min ñid $\Sigma_{\text{-T}}$; de dag cig ñid du T; de bźin gźan min ñid 𝕊sil. [12] rnam pa $\Sigma_{\text{-G}}$] rnam par G [13] rigs so $\Sigma_{\text{-T}}$] rig pa'o T. [14] ñes pa T] ṅes par $\Sigma_{\text{-T}}$ [15] du $\Sigma_{\text{-BṄ}}$] du'aṅ BṄ [16] 'gyur bas T] 'gyur ba $\Sigma_{\text{-T}}$ [17] tsam du ni $\Sigma_{\text{-T}}$] tsam de ni T [18] mñan $\Sigma_{\text{-T}}$] mñen T [19] gyis BCDṄPT𝕊] bgyi GNQ [20] de $\Sigma_{\text{-C}}$] der C [21] yin na BGNṄQT𝕊] min na CDP [22] ṅo bo $\Sigma_{\text{-T}}$] ṅo bos T [23] 'gyur ba $\Sigma_{\text{-T}}$] de T [24] 'jig rten rnams la *em.* (Skt. *lokeṣu*)] byis pa rnams la Σ [25] yod ma yin $\Sigma_{\text{-N}}$] yaṅ ma yin N [26] phyir T] daṅ $\Sigma_{\text{-T}}$ [27] rnam $\Sigma_{\text{-T}}$] rnams T [28] źi ba $\Sigma_{\text{-T}}$] ci źig T [29] rnams BCDPṄT𝕊] rnam GNQ

de sras skal ba[1] chen po yaṅ ||
ye śes 'dus byas min źes[2] gsuṅs[3] ||3.8||

de kun sgyu ma lta bu daṅ ||
mig yor[4] lta bur ṅes bśad de ||
skye daṅ 'gag pa med pa dag[5] ||
ye śes su de[6] ci źig 'gyur[7] ||3.9||

mig gi rnam śes źes bya[8] gaṅ ||
ye * śes su ni de mi brtag[9] || Q 46B
'gyur ba * ñid du thal 'gyur na || $\dot{N}_c$ 140
saṅs rgyas ye śes gźan du min[10] ||3.10||

ye śes * de ni mi 'gyur bar[11] * || T 141
saṅs rgyas kun gyis rab gsuṅs te || D 43A7
de bas gcig pa[12] ñid du yaṅ[13] ||
ṅes * par smra ba rigs ma yin[14] ||3.11|| C 88

śes pa'i rab tu snaṅ de yin[15] ||
ye śes dag tu[16] de mi brtag[17] ||
so sor snaṅ ba dgag pa las[18] ||
ye śes ci phyir 'gag[19] mi 'gyur ||3.12||

de bas gcig[20] pa ñid mi 'grub ||
tshig de[21] śin tu ṅes yin na ||
ci phyir[22] de dag[23] gcig[24] ñid du ||
khyod[25] ni yoṅs su rtog par byed ||3.13||

* luṅ daṅ rigs pa[26] daṅ 'gal bas || 𝕊 172
rnam pa kun tu[27] 'bras bu med ||
ye śes de ñid rnam * par źes[28] || $\dot{N}_a$ 176
de ltar yaṅ ni mi rigs so[29] ||3.14||

rnam pa las ni tha dad na[30] ||
śes la[31] śes ñid mi rigs te[32] ||
śes bya las ni[33] śes 'gyur gyi ||
śes bya med par ma yin * no ||3.15|| B 208

[1] skal pa BCDGP$\dot{N}_b$T𝕊, Skt. (°*bhāgā*)] rgyal ba GN$\dot{N}_{ac}$Q [2] źes $\Sigma_{\text{-}\dot{N}_b}$] śes $\dot{N}_b$ [3] gsuṅs $\Sigma_{\text{-T}}$] gaṅ T [4] mig yor $\Sigma_{\text{-T}}$] mi g.yor T [5] dag GN$\dot{N}$QT] daṅ BCDP𝕊 [6] de $\Sigma_{\text{-B}\dot{N}}$] des B$\dot{N}$ [7] ci źig 'gyur $\dot{N}_{bc}$] cis mi 'gyur CDGNPQ; ci mi 'gyur $\dot{N}_a$T$\mathbb{S}^{sil.}$ [8] źes bya Σ] *āgamyaṃ Skt.* [9] brtag *em.* (Skt. *vikalpyate*)] rtag Σ [10] *pāda* c *om.* $\dot{N}_b$ [11] 'gyur bar $\Sigma_{\text{-T}}$] 'gyur na T [12] gcig pa $\Sigma_{\text{-T}}$] cig pa T [13] yaṅ BCD$\dot{N}$PT𝕊] 'aṅ GNQ; *iti* Skt. [14] rigs ma yin $\Sigma_{\text{-T}}$] rig ma yin T [15] de yin $\Sigma_{\text{-}\dot{N}\text{T}}$] de ni $\dot{N}$T [16] dag tu $\Sigma_{\text{-}\mathbb{S}^{sil.}}$] bdag tu $\mathbb{S}^{sil.}$ [17] brtag CDP𝕊] rtag BGN$\dot{N}$QT [18] dgag pa las CDGPNQ𝕊] 'gag pa las B$\dot{N}$; 'gag las daṅ T [19] 'gag B$\dot{N}$] dgag $\Sigma_{\text{-B}\dot{N}}$ [20] gcig $\Sigma_{\text{-T}}$] cig T [21] de Σ] Skt. *tvad*° [22] ci phyir $\Sigma_{\text{-T}}$] de phyir T [23] de dag $\Sigma_{\text{-}\mathbb{S}^{em.}}$] de dgag $\mathbb{S}^{em.}$ [24] gcig $\Sigma_{\text{-T}}$] cig T [25] khyod $\dot{N}$T] khyed $\Sigma_{\text{-}\dot{N}\text{T}}$ [26] rigs pa CDGN$\dot{N}$PQ] rig pa BT𝕊 [27] kun tu *st.*] kun du $\Sigma_{\text{-B}\dot{N}}$; kun gyi B$\dot{N}$ [28] źes *em.* (Skt. *iti*)] śes Σ ("*Bindefehler*") [29] rigs so $\Sigma_{\text{-N}}$] rig so N [30] dad na *conj.* (Skt. *vyatiriktatve*)] dad med Σ [31] śes la T] śes pa'i $\Sigma_{\text{-T}}$ [32] rigs te $\Sigma_{\text{-}\mathbb{S}^{sil.}}$] rigs so $\mathbb{S}^{sil.}$ [33] las ni $\Sigma_{\text{-T}}$] la ni T

gal te rnam las[1] tha dad 'gyur[2] ||[i]
N 90 ye śes su * ni rtog[3] na go[4] ||
P 113 rnam pa * tha dad gyur pa ni[5] ||
ye śes ñid las gnas med yin[6] ||3.16||

ye śes 'byuṅ ba'i dus su yaṅ ||
rnam pa kun tu mi 'byuṅ la ||
rnam pa kun tu'aṅ[7] 'byuṅ ba[8] na ||
ye śes ñid ni mi rigs so[9] ||3.17||

Ṅb 255 dper na bum pa rdzogs * pa la[10] ||
snam bu 'byuṅ ba med pa bźin[11] ||
tha dad pa yi chos rnams ni ||
ji ltar 'jig rten dag na snaṅ ||3.18||

G 112 bu ni ma * skyes pa dag ni[12] ||
gźan dag gis ni gaṅ yin pas[ii] ||
mo gśam bu[13] ldan 'jig rten na ||
rgyu daṅ mi rgyu gaṅ na'aṅ[14] med ||3.19||

bu daṅ bcas pa'i[15] lha sbyin[16] ni[17] ||
gaṅ tshe raṅ gi bur bcas na[18] ||
gźan dag gi ni[19] bu yin[20] kyaṅ ||
bu daṅ bcas par[21] rigs ma yin ||3.20||

𝕊 173 * de bźin ye śes * gnas med ni[22] ||
Ṅc 141 rnam bcas yin par ji ltar[23] * 'dod ||
Q 47A gaṅ la ltos nas ye śes ni ||
gaṅ gis[24] de ni rnam bcas 'gyur ||3.21||

ye śes rnam bcas yin źes pa[25] ||
rnam pa daṅ bral ma yin te ||
T 142 rnam pa * daṅ bral ye śes ni[26] ||
rnam bcas[27] ñid du ji ltar[28] 'gyur ||3.22||

[i] 𝕊[nt], based on the Sanskrit (*rgya dpe*), proposes to read: *rnam pa las ni tha dad 'gyur* ||.

[ii] 𝕊[nt.] mentions that these six *pāda*s are non extant (*rkaṅ pa drug ma 'dug*), which is corrected based on the sources used in 𝕊.

[1] rnam las *em.* (Skt. *ākārebhyaḥ*)] śes pa $\Sigma_{\text{-ṄT}}$; śes la Ṅ; rnam pa T [2] tha dad 'gyur $\Sigma_{\text{-T}}$] las gźan na T [3] rtog T] rtag BCDṄP; brtag GNQ𝕊 [4] go $\Sigma_{\text{-GQ}}$] ko GQ [5] gyur pa ni $\Sigma_{\text{-T}}$] 'gyur pa ni T [6] gnas med yin $\Sigma_{\text{-T}}$] gźan med yin T [7] kun tu'aṅ $\Sigma_{\text{-Ṅ𝕊sil.}}$] 'aṅ kun tu $\Sigma_{\text{-Ṅ}}$; kun tu 𝕊[sil.] [8] 'byuṅ ba $\Sigma_{\text{-T}}$] 'byuṅ bas T [9] rigs so $\Sigma_{\text{-N}}$] rig so N [10] rdzogs pa la $\Sigma_{\text{-T}}$] rdzogs pa na T [11] med pa bźin $\Sigma_{\text{-T}}$] yod ma yin T [12] dag ni $\Sigma_{\text{-ṄT}}$] dag la ṄT [13] gśam bu $\Sigma_{\text{-BṄ}}$] gśam bur BṄ [14] na'aṅ ṄT] yaṅ $\Sigma_{\text{-ṄT}}$ [15] bcas pa'i BCDṄT𝕊] bcas pas GNQ [16] sbyin BCDṄPT𝕊] bźin GNQ [17] ni $\Sigma_{\text{-T}}$] *om.* T (hypometrical) [18] raṅ gi bur bcas na $\Sigma_{\text{-T}}$] raṅ gis bur bca' na T [19] dag gi ni GNṄQ] dag ni ni B; dag gis ni CDPT𝕊 [20] yin $\Sigma_{\text{-T}}$] min T [21] bcas par ṄT] bcas pa'i GNQ; bcas pa BCDP𝕊 [22] med ni $\Sigma_{\text{-BṄ}}$] med na BṄ [23] ji ltar $\Sigma_{\text{-T}}$] bcas T (hypometrical) [24] gaṅ gis $\Sigma_{\text{-T}}$] gaṅ T (hypometrical) [25] źes pa $\Sigma_{\text{-BṄ}}$] źes pas BṄ [26] ye śes ni $\Sigma_{\text{-T}}$] ma ye śes na T (hypermetrical) [27] rnam bcas $\Sigma_{\text{-𝕊sil.}}$] rnam pa 𝕊[sil.] [28] ji ltar $\Sigma_{\text{-T}}$] ci ltar T

rnam pa daṅ bcas gaṅ yin pa ||
de ni rnam bcas yin brtag na[1] ||
rnam pa kun las rnam grol ba'i ||
ji ltar[2] saṅs rgyas ye śes 'gyur ||3.23||

* gal te rnam pa med[3] kyaṅ ni || Ṅa 177
'di ni[4] * rnam bcas ñid[5] 'gyur na || B 209
saṅs * rgyas ye śes med par yaṅ || D 43B
saṅs rgyas su khyed cis mi 'gyur[6] ||3.24||

kun mkhyen med[7] de[8] * ye śes med[9] || C 89
ye śes tha dad par rab brtag[10] ||
de bas rnam bcas ye śes la ||
dṅos grub rigs pa[11] ma yin no ||3.25||

gal te rnam pa bcas pas[12] ni ||
rnam pa[13] daṅ bcas ñid 'gyur na ||
saṅs rgyas gduṅ la[14] rab 'jug pas[15] ||
de daṅ phrad pa[16] ma mthoṅ ṅo[17] ||3.26||

gzugs can yaṅ dag mi[18] sbyor te ||
gzugs med pa la[19] rnam pa kun[20] ||
dper na nam mkha' bum pa * daṅ || Ṅb 256
yaṅ dag sbyor bar[21] mi 'dod ltar ||3.27||

* de ni rnam pa daṅ ldan yaṅ || 𝕊 174
* de ni rnam bcas 'gyur ba yin[22] || P 114
ltos daṅ bcas pas rnam 'jig ñid ||
tshogs pa[23] med pa dag tu 'gyur ||3.28||

tshogs pa las byuṅ gaṅ yin te[24] ||
saṅs rgyas ye śes 'gyur ma yin ||
gaṅ tshe ye śes 'dus ma byas[25] * || G 113
rnam bcas yin par mi 'grub bo ||3.29||

gal te rnam pa * ye śes dag || N 91
gźan ñid dag tu 'gyur na ni ||
de ltar phan tshun ltos pa dag ||
ye śes su ni ji ltar[26] 'gyur ||3.30||

[1] yin brtag na T] yin rtag na BṄ; ñid yin na CDGNPQ𝕊 [2] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [3] med BGNṄQT𝕊] ñid CDP [4] 'dir ni *em.* (Skt. *iha*)] 'di ni Σ [5] rnam bcas ñid $\Sigma_{\text{-BṄ}}$] rnam par bcas BṄ [6] khyed cis mi 'gyur $\Sigma_{\text{-B}}$] byed cis mi 'gyur B; *kathaṃ tattvaṃ bhaviṣyati* Skt. [7] mkhyen med $\text{Sa}^{\text{sil.}}$] mkhyen min $\Sigma_{\text{-T}𝕊}$; de med T [8] de T] te $\Sigma_{\text{-T}}$ [9] ye śes med $\text{Sa}^{\text{sil.}}$] ye śes min $\Sigma_{\text{-}𝕊\text{sil.}}$ [10] rab brtag BṄT] rab brtags CDGNPQ𝕊; *vi*° Skt. [11] rigs pa CDGNPQ] rig pa BṄT𝕊 [12] rnam pa bcas pas GNQ] rnam pa med pas BCDṄP𝕊; rnam bcas T (hypometrical) [13] rnam pa $\Sigma_{\text{-T}}$] rnam T (hypometrical) [14] gduṅ la CDGPNQ𝕊] gsuṅ la BṄ; *om.* T (see below) [15] saṅs [...] 'jug pas $\Sigma_{\text{-T}}$] saṅs rgyas ye śes med par yaṅ T (= 3.24c, eye-skip?) [16] phrad pa BCDP𝕊] 'phrad pa ṄT; phrad par NQ; ||d par G (double *daṇḍa* instead of the syllable *phra*) [17] ma mthoṅ ṅo $\Sigma_{\text{-BṄ}}$] mi mthoṅ ṅo BṄ [18] yaṅ dag mi $\Sigma_{\text{-BṄ}}$] yaṅ dag min BṄ [19] med pa la CDGNPQ𝕊] med par yaṅ BṄ; med daṅ T (hypometrical) [20] rnam pa kun T, Skt. (*sarvathā*)] rnam kun min $\Sigma_{\text{-T}}$ [21] sbyor bar $\Sigma_{\text{-T}}$] phrad bar T [22] 'gyur ba yin T] 'gyur ma yin $\Sigma_{\text{-T}}$ [23] tshogs pa $\Sigma_{\text{-T}}$] tshogs T (hypometrical) [24] yin te $\Sigma_{\text{-T}}$] yin T (hypometrical) [25] 'dus ma byas *conj.*] 'dus byas pas Σ [26] ji ltar $\Sigma_{\text{-T}}$] ci ltar T

Ṅc 142 rnam * pa śes las[1] tha dad par ||
gal te de ltar rtogs na ni[2] ||
de rnams[3] śes pa las gźan pas[4] ||
śes med ñid du thal bar 'gyur ||3.31||

B 210 * gaṅ * źig rnam pa[5] las gźan ñid ||
Q 47B de bas rnam pa[6] med 'gyur na ||
śes de[7] rnam pa[8] med par ni ||
Ṅa 178 ci * phyir de ltar[9] rtogs[10] mi 'gyur[11] ||3.32||

ye śes grub pa las rnam pa[12] daṅ bcas pa'i ye śes dgag pa ste | le'u gsum pa'o || ||

2.4 le'u bźi pa

𝕊 175 * ji ltar rigs pas[13] * rnam brtags pa[14] ||
T 143 rnam pa daṅ bcas rab bkag nas[15] ||
rnam med ñid du mi 'gyur ba[16] ||
de ltar da ni[17] brjod par bya ||4.1||

gal te rnam pa[18] med par[19] yaṅ[20] ||
ye śes 'gyur ba[21] rnam rtogs[22] na ||
rnam pa daṅ ni rnam bral bas[23] ||
'dis ci rig na[24] kun rig yin ||4.2||

kun mkhyen de la yod min źiṅ ||[25]
ye śes źes bya rtog pa ñid[26] ||
Ṅb 257 rnam pa thams cad * mi gzigs pas[27] ||
bems po[28] ñid du thal bar 'gyur ||4.3||

bems med[29] rtogs pa'i ṅo bo[30] ni ||
rnam pa med pa[31] yin par bśad[32] ||
gaṅ źig bden na[33] thams cad rig[34] ||
D 44A yaṅ dag ma yin ji ltar[35] rig * ||4.4||

rnam rtog kun las ṅes grol źiṅ ||
P 115 * chos * rnams thams cad bdag med par ||
C 90

[1] śes las $\Sigma_{\text{-T}}$] śes la T [2] rtogs na ni $\Sigma_{\text{-BṄ}}$] rtog na ni BṄ [3] de rnams $\Sigma_{\text{-GN}}$] de rnam GN [4] śes pa las gźan pas $\Sigma_{\text{-BṄ}}$] śes las rnam gźan pas BṄ [5] gaṅ źig rnam pa $\Sigma_{\text{-T}}$] gaṅ gaṅ źig pa T [6] rnam pa $\Sigma_{\text{-T}}$] rnams pa T [7] śes de BCDṄT𝕊] śes te GNPQ [8] rnam pa $\Sigma_{\text{-T}}$] rnams pa T [9] de ltar $\Sigma_{\text{-T}}$] ji ltar T [10] rtogs $\Sigma_{\text{-T}}$] rtog T [11] mi 'gyur BṄ] mi byed $\Sigma_{\text{-BṄ}}$ [12] rnam pa $\Sigma_{\text{-T}}$] rnams pa T [13] rigs pas DP𝕊] rig pas BCGNṄQ; rig pa T [14] rnam brtags pa CDGNṄ$_{\text{b}}$PQ𝕊] rnam brtags pas BṄ$_{\text{ac}}$; rnam brtag pa T [15] rab bkag nas $\Sigma_{\text{-T}}$] rab bkag na T [16] ñid du mi 'gyur ba BṄ] ñid kyaṅ mi 'grub pa CDGNPQ𝕊; ñid du mi 'grub ste T [17] da ni T$\mathbb{S}^{\text{sil.}}$] du ni $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$ [18] rnam pa $\Sigma_{\text{-T}}$] rnams pa T [19] med par BṄT] med pa G; med na CDNPQ𝕊 [20] yaṅ $\Sigma_{\text{-T}}$] 'aṅ T [21] 'gyur ba CDPT𝕊] 'gyur bar BGNṄ$_{\text{ac}}$Q; gyur ba Ṅ$_{\text{b}}$ [22] rnam rtogs BCDṄP𝕊] rnam rtog GNQ; rab rtog T [23] rnam pa daṅ ni rnam bral bas $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$] ye śes rnam pa daṅ bral bas T; rnam pa daṅ ni rnam bral ba $\mathbb{S}^{\text{sil.}}$ [24] rig na BCDṄP𝕊] rig nas GNQT [25] T repeats *pāda* a. [26] źes bya rtog pa ñid $\Sigma_{\text{-T}}$] mi du brtag mi nus T [27] mi gyigs pas BCDṄP𝕊] ma gzigs pas GNQT [28] bems po CDGNṄ$_{\text{ac}}$PQ] bem po BṄ$_{\text{b}}$T$\mathbb{S}^{\text{sil.}}$ [29] bems med CDGNṄPQ] bem med B$\mathbb{S}^{\text{sil.}}$; bems yin T [30] ṅo bo $\Sigma_{\text{-T}}$] kho bo T [31] med pa $\Sigma_{\text{-BṄ}}$] med par BṄ [32] yin par bśad $\Sigma_{\text{-Ṅ}}$] min par bśad Ṅ [33] gaṅ źig bden na $\Sigma_{\text{-Ṅ}_{\text{a}}\text{T}}$] gaṅ źig bde na Ṅ$_{\text{a}}$; bde ba gaṅ gis T [34] thams cad rig $\Sigma_{\text{-T}}$] kun mkhyen na T [35] ji ltar $\Sigma_{\text{-T}}$] ci ltar T

de ltar mkhyen na[1] ye śes de[2] ||
brdzun pas[3] ji ltar[4] rig par ’gyur ||4.5||

sgyu ma ’dra sogs dpe rnams kyis ||
chos rnams thams cad rab rtogs nas[5] ||
’gro la phan phyir de daṅ der ||
saṅs rgyas thams cad ston par mdzad ||4.6||

* sgyu ma la sogs dpe * gaṅ źig[6] || 𝕊 176
log par rtog pas brtags pa[7] ste || B 211
ṅo bo ñid kyis[8] yod min * na || G 114
kun mkhyen de ni ji ltar[9] mkhyen ||4.7||

ri boṅ[10] rwa[11] daṅ de bźin du ||
mo gśam bu ltar mi rig ste[12] ||
* dṅos po med par[13] ji ltar[14] rig[15] || Ṅc 143
de bas rnam pa med par * ’gyur ||4.8|| Ṅa 179

sgyu ma la sogs dpe rnams ni ||
sras bcas[16] rgyal bas bstan mdzad pa[17] ||
dṅos po med par[18] brtags pa tsam ||
thams cad du ni bkag pa[19] min ||4.9||

* dpe ñid daṅ ni mtshuṅs pa ru[20] || Q 48A
rnam pa kun du[21] chos * bśad na[22] || N 92
bsgrub bya yin pas[23] thams cad du ||
dpe ñid du ni[24] mi ’gyur ro ||4.10||

dper na skyes bu[25] seṅ ge yi ||
dpe ni ’jig rten la yod pa ||
dpa’[26] sogs yon tan ldan pa ste[27] ||
mjug ma[28] la sogs yod ma yin ||4.11||

de bas dṅos po thams cad du[29] ||
* ṅo bo ñid kyis[30] thams cad min || T 144
luṅ daṅ rigs pa’i[31] rjes ’braṅs te[32] ||
skyes bu mchog gis rtogs par bya[33] ||4.12||

[1] mkhyen na $\Sigma_{\text{-T}}$] mkhyen pa T [2] ye śes de $\Sigma_{\text{-T}}$] ye śes te T [3] brdzun pas CDGNPQ𝕊] rdzun pas BṄ; brdzun pa T [4] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [5] rtogs nas *em.*] rtogs te $\Sigma_{\text{-T}}$; rtog nas T [6] gaṅ źig $\Sigma_{\text{-T}}$] gaṅ gi T [7] rtog pas brtags pa $\Sigma_{\text{-T}}$] rtogs pa btags pa T [8] kyis $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$] kyi T$\mathbb{S}^{\text{sil.}}$ [9] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [10] ri boṅ $\Sigma_{\text{-CG}}$] do bod C; ro boṅ G [11] rwa $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] ra $\mathbb{S}^{\text{sil.}}$ [12] rig ste T] rigs te $\Sigma_{\text{-T}}$ [13] med par BCDGṄP] med pa NQ𝕊 [14] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [15] rig GNQT] rigs BCDṄP𝕊 [16] sras bcas $\Sigma_{\text{-T}}$] rgyal sras T [17] bstan mdzad pa $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] bstan par mdzad $\mathbb{S}^{\text{sil.}}$ [18] med par BCDṄ𝕊] med pas GNQ; med pa T [19] bkag pa BṄ] ’gag pa CDGNPQ𝕊; ’dir bkag T [20] mtshuṅs pa ru $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] mtshuṅs par du $\mathbb{S}^{\text{sil.}}$ [21] kun du $\Sigma_{\text{-T}}$] kun tu T [22] bśad na $\Sigma_{\text{-T}}$] ’char na T [23] yin pas $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$] yin par T; yin pa $\mathbb{S}^{\text{sil.}}$ [24] ñid du ni $\Sigma_{\text{-T}}$] ñid du ’aṅ T [25] skyes bu $\Sigma_{\text{-BṄ}}$] skyes bur BṄ [26] dpa’ BGṄQ𝕊] dpe CDP; dpal NT [27] ldan pa ste $\Sigma_{\text{-BṄ}}$] ldan pa de BṄ [28] mjug ma BGNṄQ𝕊] ’jug pa CDP: ’jug ma T [29] thams cad du T] thams cad ni $\Sigma_{\text{-T}}$ [30] ñid kyis BCDṄP𝕊] kyi GNQT [31] rigs pa’i $\Sigma_{\text{-BṄ}}$] rig pa’i BṄ [32] rjes ’braṅs te $\Sigma_{\text{-T}}$] rjes ’braṅ ste T [33] rtogs par bya $\Sigma_{\text{-BṄ}}$] rtogs par byed BṄ

Ṅb 258 * de nas[1] khyod[2] kyis[3] gaṅ smras pa ||
byis pa brid pa'i[4] thabs yin gyis[5] ||
'gro ba 'don pa'i[6] bsam pa yis ||
bden par smras pa de ma yin ||4.13||[i]

𝕊 177 * ji ltar ri boṅ rwa daṅ ni ||
de bźin mo gśam bu lta bur ||
dṅos po thams cad gaṅ du yaṅ ||
rgyal bas dṅos med ma gsuṅs so ||4.14||

B 212 * gal te gzugs sogs dṅos po rnams ||
rnam pa kun du[7] yod min na ||
saṅs rgyas thugs rje'i bdag ñid kyi[8] ||
lha yi spyan ni ji ltar[9] 'grub[10] ||4.15||

lha yi sñan[11] sogs thams cad kyaṅ ||
de bźin du ni yod min pas[12] ||
mṅon par śes pa med pa'i phyir ||
de bas kun mkhyen med par 'gyur ||4.16||

rnam pa med pa'i ye śes ni ||
saṅs rgyas sku la yaṅ dag ldan ||
P 116; Ṅa 180 * smṅon śes thams * cad 'jug gyur na[13] ||
C 91; D 44B * thams cad * rig pa[14] ji ltar[15] med ||4.17||

G 115; Ṅc 144 gzugs la sogs * pa'i skye * mched rnams[16] ||
mig la sogs pas[17] śes pa ste[18] ||
sems daṅ bcas pas[19] rjes myoṅ ba ||
de ltar 'jig rten dag na gnas ||4.18||

gzugs sogs yod pa ma yin źes[20] ||
khyod ñid kyis sṅar[21] ma smras sam[22] ||[ii]
gal te dṅos po med pa yin[23] ||
phrad pa[24] ji ltar[25] rab tu brtag ||4.19||

gal te dṅos med phrad gyur na ||
'di 'dra khyed smra rigs ma yin[26] ||

[i] 𝕊[nt.], notes that, according to the Sanskrit, the translation should be (*bsgyur na rgya dpe daṅ mthun che*): *'gro ba grol phyir brtson pa yis* ||.

[ii] 𝕊[nt.], with reference to the Sanskrit (*rgya*), proposes to read: *yaṅ yaṅ smras.*

[1] de nas Σ$_{\text{-BṄ}}$] des na BṄ [2] khyod BṄT] khyed CDGNPQ𝕊 [3] kyis Σ$_{\text{-T}}$] kyi T [4] brid pa'i BCDṄPT𝕊] braṅ ba'i GNQ [5] thabs yin gyis GNQT] thabs yin gyi BCDṄP𝕊 [6] 'don pa'i ṄT] 'dul ba'i GNQ; 'dod pa'i BCDP𝕊 [7] kun du CDP𝕊] kun tu BGNṄQT [8] bdag ñid kyi T] bdag ñid kyis Σ$_{\text{-T}}$ [9] ji ltar Σ$_{\text{-T}}$] ci ltar T [10] 'grub Σ$_{\text{-T}}$] 'gyur T [11] lha yi sñan Σ$_{\text{-T}}$] lha'i sñan T (hypometrical) [12] yod min pas BCDṄPT𝕊] yod med pas GNQ [13] gyur na BṄ$_{\text{ac}}$] gyur pa Ṅb; 'gyur ba DGNPQ𝕊; 'gyur na T; *ill.* C [14] rig pa BGNṄQT𝕊] rigs pa CDP [15] ji ltar Σ$_{\text{-T}}$] ci ltar T [16] mched rnams T] mched ni Σ$_{\text{-T}}$ [17] la sogs pas Σ$_{\text{-𝕊}^{\text{sil.}}}$] la sogs pa'i 𝕊$^{\text{sil.}}$ [18] śes pa ste Σ] *evaite* Skt. (*suśuddhai* Ṅ) [19] bcas pas Σ$_{\text{-T}}$] bcas pa'i T [20] ma yin źes BṄT] ma yin te CDGNPQ𝕊 [21] khyod ñid kyis sṅar T] khyod kyis sṅa mar BṄ; khyod ñid kyis ni CDGNPQ𝕊 [22] ma smras sam Σ$_{\text{-T}}$] ma smras ma T [23] med pa yin BGNṄ$_{\text{ac}}$Q] med pa yis CDṄbPT𝕊 [24] phrad pa Σ$_{\text{-BṄ}_{\text{ac}}}$] 'phrad pa BṄ$_{\text{ac}}$ [25] ji ltar Σ$_{\text{-T}}$] ci ltar T [26] rigs ma yin Σ$_{\text{-T}}$] rig ma yin T; *vaktuṃ yuktaṃ* Skt.

’di ñid rnam * kun dṅos po med ||
de daṅ phrad pa[1] ji ltar[2] ’dod ||4.20|| Q 48B

* phrad[3] med gyur[4] kyaṅ ye śes ni ||
smon lam dbaṅ gis de bźin du[5] ||
gdul bya’i snod ni[6] ji bźin du[7] ||
sems can rnams kyi don mdzad do ||4.21|| 𝕊 178

gaṅ tshe ’dis ci[8] mi mkhyen na ||
’gro ba’i don ni[9] ji * ltar[10] mdzad ||
kun mkhyen tshor ba po min źiṅ[11] ||
sems * can sdud la[12] thugs rje med ||4.22|| Ṅb 259 B 213

yid bźin nor bu mchog bźin du ||
smon lam dbaṅ gis sems can don ||
mdzad ces pa ni * rigs ma yin[13] ||
’di * ni yod pa snaṅ bar ’gyur[14] ||4.23|| T 145 N 93

sems can kun don legs bsgrub[15] phyir ||
gaṅ tshe ṅes pa ñid ’gyur bas ||
des na[16] yid bźin nor bu bśad ||
ye śes bems po’i bdag ñid min[17] ||4.24||

gaṅ du ma mthoṅ ma byas kyaṅ ||
raṅ gi ye śes kyis brtags pa[18] ||
bdag ni kun mkhyen ’gro ba’i bdag[19] ||
’gyur[20] źes kyaṅ ni cis mi bya[21] ||4.25||

yaṅ dag byaṅ chub sems * bskyed nas[22] ||
legs par tshogs kun bsags pas ni[23] ||
spro chen[24] stobs[25] daṅ brtson ’grus kyis[26] ||[i]
bsgom[27] daṅ bsam pa la sogs pas ||
dam chos mñan[28] la sogs pa yis[29] ||
sdug bsṅal rnams kyi[30] dgos[31] med do[32] ||4.26|| Ṅa 181

[i] 𝕊nt., based on the Sanskrit (*rgya dper ltar na*), proposes the following corrections (*sgyur na legs*): *spro ba che daṅ brtson chen gyis* ||.

[1] phrad pa CDGNPQ𝕊] ’phrad pa BṄ; phrad pas T [2] ji ltar Σ-T] ci ltar T [3] phrad T] sbyor Σ-T (4.19-20) [4] med gyur Σ-𝕊sil.] med kun 𝕊sil. [5] de bźin du Σ-T] de bźin T (hypometrical) [6] gdul bya’i snod ni BṄ] gdul bya’i dbaṅ ni CDP𝕊; gdul bya’i dbaṅ gis GNQ; gdul bya ba’i don du T (hypermetrical) [7] ji bźin du Σ-T] ci bźin du T [8] ’dis ci BṄ] ’di yaṅ CDGNPQ𝕊; ’dis ci’aṅ T [9] don ni Σ-T] don ’go T [10] ji ltar Σ-T] ci ltar T [11] kun mkhyen tshor ba po min źiṅ BṄ] rig pa med pa kun mkhyen min CDP𝕊; rigs pa med pa kun mkhyen min GNQ; kun mkhyen tshor ba po min ni źiṅ T (hypermetrical) [12] sdud la *em.*] kun la BṄ; sdug la Σ-BṄ [13] mdzad ces pa ni rigs ma yin CDGNPQ𝕊] mdzad ces par ni rigs min te BṄ; mdzad do ces pa rig rig min te T (hypermetrical) [14] ’di ni yod pa snaṅ bar ’gyur Σ-T] *om.* T [15] bsgrub BCDṄP𝕊] sgrub GNQ; grub T [16] des na BṄ] ye śes Σ-BṄ [17] ye śes bems po’i bdag ñid min BṄc] bems po’i bdag ñid ma yin no CDGNPQ𝕊; ye śes bem po’i bdag ñid min Ṅab; ye śes sems dpa’i bdag ñid min T [18] brtags pa CDGNPQ𝕊] brtags par BṄ; rtog na T [19] ’gro ba’i bdag Σ-T] ni ye śes bdag T (hypermetrical) [20] ’gyur Σ] abhūvaṃ Skt. [21] kyaṅ ni cis mi bya T] pa de ci phyir bya Σ-T [22] bskyed nas T] bskyed pas Σ-T; bskyed pa’i 𝕊sil. [23] pas ni *em.* (Skt. °*aiḥ*)] nas ni BCDṄPT𝕊; na ni GNQ [24] spro chen CDGNPQ𝕊] spro daṅ BṄT [25] stobs BṄT] rtogs CDGNPQ𝕊 [26] kyis CDGNPQ𝕊] daṅ BṄ; kyi T [27] bsgom Σ-BṄ] sgom BṄ [28] mñan Σ-BṄ] sñan B; ñan Ṅ [29] la sogs pa yis BṄT] la sogs pa la CDGNPQ𝕊 [30] kyi BCDṄPT] kyis GNQ𝕊 [31] dgos Σ-ṄT] dog Ṅ; gos T [32] med do *em.*] med de Σ-T; med te T

Ṅc 145 sṅon med pa * ni 'byuṅ ba med ||
sṅar gnas pa yaṅ 'jig par 'gyur ||
G 145 saṅs * rgyas ñid ni[1] 'di 'dra na ||
P 117 ma lus thams * cad don med do[2] ||4.27||

𝕊 179 * 'chi la sogs pa'i 'jig las grol[3] ||
dmyal sogs gnod pa rnams las thar ||
sdug mi sdug sogs sdug bsṅal sogs ||
bral ba bems po'i[4] bdag min gaṅ[5] ||
chos kun ṅo bo ñid mkhyen pa ||
B 214 kun mkhyen * źes[6] ni ṅes par bśad ||4.28||

raṅ bźin mkhyen pas[7] kun mkhyen źes[8] ||
rdzogs pa'i saṅs rgyas ñid[9] bśad de[10] ||
Q 49A thams * cad * mṅon sum mkhyen pas na ||
D 45A * des na kun mkhyen źes[11] bśad do[12] ||4.29||
C 92

Ṅb 260 'khor ba dag tu[13] 'khor 'gyur * źiṅ[14] ||
dmyal ba'i sdug bsṅal dag kyaṅ sla'i[15] ||
'khor los sgyur[16] sogs bde ba rnams ||
thob kyaṅ 'di ni the tshom med[17] ||4.30||[i]

ye śes grub pa las rnam pa med pa[18] dgag pa ste | le'u bźi pa'o || ||

2.5 le'u sṅa pa

𝕊 180 * de ltar ñes pa'i tshogs gyur pas ||
de bas rnam med de ma yin ||
de nas sems med de ñid ni ||
da ni rab tu bśad par bya ||5.1||

T 146 śin tu rmoṅs skabs ye śes[19] * ||
rnal 'byor pa ni la la 'dod[20] ||

[i] 𝕊[nt.] suggests as a more correct translation (*sgyur na legs*) the following: *dmyal ba'i sdug bsṅal dag daṅ ni || 'khor bar 'jug pa bcom byed ciṅ || 'khor los bsgyur sogs bde ba yaṅ || 'thob gyur 'di la the tshoms med ||*.

[1] ñid ni $\Sigma_{\text{-BṄ}}$] thams cad BṄ [2] med do $\Sigma_{\text{-T}}$] med de T [3] 'jig las grol $\Sigma_{\text{-T}}$] sdug bsṅal daṅ T [4] bems po'i CDGNṄ$_{\text{ac}}$PQ] bem po'i BṄ$_{\text{b}}$T; bem min 𝕊[sil.] [5] bdag min gaṅ BGNṄQ] bdag ñid gaṅ CDP; bdag ñid min T; bdag ñid gaṅ 𝕊[sil.] [6] źes $\Sigma_{\text{-T}}$] ces T [7] mkhyen pas BGNṄQT] mkhyen pa'i CDP𝕊 [8] źes $\Sigma_{\text{-T}}$] ces T [9] saṅs rgyas ñid CDGNPQ𝕊] saṅs rgyas kyis BṄT [10] bśad de BṄT] bśad ces CDGNPQ𝕊 [11] źes $\Sigma_{\text{-T}}$] ces T [12] do $\Sigma_{\text{-T}}$] de T [13] 'khor ba dag tu BṄ] ñes na 'khor bar CDGNPQT𝕊 [14] 'khor 'gyur źiṅ $\Sigma_{\text{-BṄ}}$] 'khor 'gyur ciṅ BṄ [15] dag kyaṅ sla'i BṄ$_{\text{ac}}$] dag daṅ ni CDGNPQ𝕊; dag daṅ sla'i Ṅ$_{\text{b}}$; dag ṅaṅ ni T [16] 'khor los sgyur $\Sigma_{\text{-T}}$] 'khor lo bsgyur T [17] thob kyaṅ 'di ni the tshom med *em.*] g.yo bar 'di ni the tshom med BṄ; 'di ni ṅes par thob kyaṅ bla'i CDGNPQ𝕊; 'di ni ṅes par thob kyaṅ bla'o T [18] med pa CDGNQ𝕊] med par BṄ; med T [19] ye śes su BṄT] ye śes ni CDGNPQ𝕊 [20] la la 'dod $\Sigma_{\text{-BṄ}}$] la las 'dod BṄ

rmoṅs pa bsgoms pas[1] rmoṅs * pa ni || Ṅa 182
tshul ṅan[2] rnams kyis[3] thob[4] par 'gyur ||5.2||

thams cad rgyu daṅ mtshuṅs pa yi[5] ||
'bras bu 'jig rten la[6] spyod de[7] ||
kodrava[8] las 'bras[9] skye ba ||
gaṅ la'aṅ[10] yod pa ma yin no ||5.3||

de bas mi rtog ye śes ni[11] ||
ldan pa med par śes par bya[12] ||
ye śes kyi ni[13] mi rtog ñid[14] ||
gźan du rigs pa[15] ma yin no ||5.4||

ye śes mi rtog ñid du ni ||
* de bźin gśegs pas bden * gsuṅs te || Ṅc 146
ye śes kyis ni rmoṅs pa dag || N 94
mi rtog ñid du ma gsuṅs so[16] ||5.5||

* saṅs rgyas ye śes lhun grub pas || B 215
* de bas mi rtog par bśad de[17] || G 117
bsam pa'i byed pa[18] yod min gyi[19] ||[i]
sems med 'gyur ba ma yin no ||5.6||[a]

* mi rtog ñid ni[20] * mi śes par || 𝕊 181
gaṅ du yaṅ ni ma gsuṅs so[21] || P 118
chos la ñes pa[22] yod min pas ||
de ñid gźan du rtogs pa yin[23] ||5.7||[ii]

kun mkhyen thams cad gzigs pa daṅ ||[iii]
* sems can kun don grub pa po || Ṅb 261
thugs rje[24] ldan pa'i 'gro mgon gyis ||
de daṅ der[25] ni ston mdzad pa ||5.8||

[a] Cited with attribution to the JS (*de yaṅ ye śes grub pa las*) in the *dBaṅ bskur ṅes bstan bka' 'grel* (Tōh. 2253, D: ff. 155rv): *saṅs rgyas ye śes lhun grub bas || de phyir rnam par mi rtog brjod || bsam pa'i byed rgyu med pas na | bsam pa med pa'aṅ med* [read *yod*] *ma yin || źes gsuṅs pa yin no ||*.

[i] 𝕊[nt.], based on their reading of the Sanskrit text (*rgya dpe*), proposes the following reconstruction: *legs sems sñiṅ rje yod pas na ||*.

[ii] 𝕊[nt.], based on the reading of the Sanskrit text (*rgya dpe*), proposes to read *'dzin pa yin.*

[iii] *pāda*s ab read as a single line in T (*om. ñis śed*)

[1] bsgoms pas $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$] bsgom pas T𝕊[sil.] [2] tshul ṅan $\Sigma_{\text{-T}}$] rmoṅs ba T [3] rnams kyis CDGNPṄQ] rnams kyi BT𝕊[sil.] [4] thob $\Sigma_{\text{-B}}$] 'thob B [5] mtshuṅs pa yi $\Sigma_{\text{-T}}$] mtshuṅs pa'i sa T [6] 'jig rten la BṄ$_{\text{ac}}$T𝕊] 'jig rten las CDGNṄ$_{\text{b}}$PQ [7] spyod de $\Sigma_{\text{-T}}$] spyod te T [8] ko dra ba T] ko Ta pa $\Sigma_{\text{-T}}$ [9] las 'bras Σ] *śālaya* Skt. [10] gaṅ la'aṅ $\Sigma_{\text{-T}}$] gaṅ nas T [11] śes ni $\Sigma_{\text{-T}}$] śes mi T [12] śes par bya CDGNPQ𝕊] śes bya ste BṄT [13] kyi ni T] ñid kyi GNQ; ñid kyis BCDṄP𝕊 [14] mi rtog ñid $\Sigma_{\text{-T}}$] rtog ñid T (hypometrical) [15] rigs pa CDP𝕊] rig pa BGNṄQT [16] gsuṅs so $\Sigma_{\text{-T}}$] gsuṅ so T [17] bśad de BGNṄQT] bśad do CDP𝕊 [18] bsam pa'i byed pa *em.*] bsam pa'i dbye ba Σ ("*Bindefehler*;" metathesis) [19] yod min gyi $\Sigma_{\text{-T}}$] yod mi gyis T [20] ñid ni BṄT] 'di ni CDGNPQ𝕊 [21] gsuṅs so $\Sigma_{\text{-T}}$] gsuṅs te T [22] ñes pa $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] gñis pa 𝕊[sil.] [23] rtogs pa yin ṄT] rtog pa yin $\Sigma_{\text{-ṄT}}$; °*grahi na* Skt. (→ *'dzin pa min*) [24] thugs rje $\Sigma_{\text{-BṄ}}$] thugs rjer BṄ [25] de daṅ der BGNṄQT𝕊] de naṅ der CDP

rnam par mi rtog tsam ñid[1] du[2] ||
gal te dran par[3] byas na ni ||
tshig rnams[4] 'di dag thams cad kyaṅ ||
ci yi phyir na dran ma gyur[5] ||5.9||

Q 49B * gñis ka'i don daṅ rnam bral bas ||
śes min kun mkhyen pa[6] yaṅ[7] min[8] ||
log pa'i śes pa[9] rmoṅs rnams kyi[10] ||
ye śes 'dir ni rab tu bkag ||5.10||

Ṅa 183 ye śes grub pa las rmoṅs pa bsgom[11] dgag pa ste | le'u * lṅa pa'o || ||

2.6 le'u drug pa

𝕊 182 * dbugs 'byuṅ ma yin rṅub min ni[12] ||[i]
C 93 de ñid grub par[13] rigs pa[14] * min[15] ||
D 45B de gñis dbus na'aṅ yod * ma yin ||
rluṅ gi[16] de ñid ji ltar[17] 'gyur ||6.1||

dbus na'aṅ cuṅ zad yod ma yin[18] ||
ji ltar[19] de ñid dag tu 'gyur[20] ||
gal te rluṅ ni[21] de ñid 'gyur[22] ||
B 216 sbud pa yaṅ[23] ni * 'gyur du 'oṅ[24] ||6.2||

ji ltar[25] 'ga' źig sbud 'bud pa[26] ||
T 147 sbud pas[27] rluṅ ni[28] 'thor byed la[29] * ||
de bźin 'dren pa dag[30] kyaṅ byed ||
lus kyaṅ[31] yid kyis[32] de bźin no ||6.3||

Ṅc 147 rluṅ gi[33] 'bud pa[34] 'ga' * med ciṅ ||
de bźin rluṅ yaṅ 'bud pa[35] min[36] ||

[i] 𝕊[nt.], based on their assessment of the Sanskrit (*rgya dpe ltar na 'di ltar sgyur dgos*), proposes the following correction: *dbug 'byuṅ ma yin rṅub pa'aṅ min* ||.

[1] tsam ñid $\Sigma_{\text{-BṄ}}$] ñid tsam BṄ [2] du BCDṄPT𝕊] do GNQ [3] dran par BCDṄPT𝕊] dran pas GNQ [4] tshig rnams *conj.*] gaṅ tshe Σ [5] ma gyur $\Sigma_{\text{-T}}$] mi bya T [6] mkhyen pa $\Sigma_{\text{-T}}$] <śes> ba T [7] yaṅ $\Sigma_{\text{-GN}}$] 'aṅ GN [8] min BṄT𝕊] yin CDGNPQ [9] śes pa $\Sigma_{\text{-BṄ}}$] śes pas BṄ [10] rmoṅs rnams kyi T] rmoṅs rnams kyis $\Sigma_{\text{-T}}$ [11] bsgom pa $\Sigma_{\text{-BṄ}}$] sgrub pa BṄ [12] min ni BCDṄPQ𝕊] ba min T; min na GN [13] grub par BṄ_{c}] grub pa $\Sigma_{\text{-BṄ}_{\text{c}}}$ [14] rigs pa BCDṄP𝕊] rig pa GNQ [15] de ñid [...] min $\Sigma_{\text{-T}}$] *om.* T [16] rluṅ gi $\Sigma_{\text{-T}\mathbb{S}^{\text{sil.}}}$] rluṅ gis T; rluṅ ni $\mathbb{S}^{\text{sil.}}$ [17] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [18] yod ma yin T] yod min na $\Sigma_{\text{-T}}$ [19] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [20] *de ñid dag tu 'gyur* || *gal te om.* T (Possibly an eye-skip from *de ñid* to *de ñid* in *pāda*s bc) [21] rluṅ ni $\Sigma_{\text{-BṄ}_{\text{ac}}}$] rluṅ gi BṄ_{ac} [22] 'gyur $\Sigma_{\text{-BṄ}}$] dag BṄ [23] sbud pa yaṅ CDP𝕊] sbud pas kyaṅ BṄ_{bc}; sdud pa yaṅ GNQ; sbud pa 'aṅ T; sbyad pas kyaṅ Ṅ_{a} [24] 'gyur du 'oṅ $\Sigma_{\text{-T}}$] 'gyur du'o T [25] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [26] sbud 'bud pa BGNṄ$_{\text{bc}}$PQT𝕊] spud 'byuṅ pa CD; spyad 'bud pa Ṅ_{a} [27] sbud pas *em.*] sbud pa CDGNPQT𝕊; spyad pa Ṅ_{a}; spud pas BṄ_{bc} [28] rluṅ ni BṄT$\mathbb{S}^{\text{sil.}}$] rluṅ gis CDGNPQ; *vāyos* Skt. [29] 'thor byed la BṄ] 'thor ba daṅ $\Sigma_{\text{-BṄ}}$ [30] 'dren pa dag $\Sigma_{\text{-N}^{\text{p.c.}}}$] 'dren ga $\text{N}^{\text{p.c.}}$ [31] lus kyaṅ $\Sigma_{\text{-BṄ}}$] lus ṅag BṄ [32] yid kyis BCDṄPT𝕊] yid kyi GNQ [33] rluṅ gi *em.* (Skt. *vāyu*°)] rluṅ la BṄT; rluṅ las CDGNPQ𝕊 [34] 'bud pa CDGNPQ𝕊] sbud pa BṄ_{bc}T; spyad pa Ṅ_{a} (read *sbyad*) [35] 'bud pa $\Sigma_{\text{-BṄ}}$] sbud pa BṄ_{bc}; spyad pa Ṅ_{a} (read *sbyad*) [36] min BṄT$\mathbb{S}^{\text{sil.}}$] yin CDGNPQ

lus kyi 'bud pa gaṅ yin daṅ[1] ||
sbud pa'i[2] 'bud par[3] byed pa dag[4] ||6.4||[a]

de dag[5] khyad par ma mthoṅ ste ||
de ñid mthoṅ ba'i rnal 'byor pas ||
'bud pa ñid ni[6] bya ba'i phyir[7] ||
mi[8] daṅ yid kyaṅ[9] * mtshuṅs pa yin ||6.5|| G 118, Ṅb 262

dbugs rṅub dbugs 'byin[10] rluṅ dag gis ||
rluṅ daṅ sbud pa[11] mtshuṅs pa yin ||
sbud ldan[12] de ñid ji bźin du[13] ||
lus[14] kyi rluṅ yaṅ de bźin 'gyur ||6.6||

gaṅ tshe lus kyi rluṅ de ñid ||
sgo rnams kun * nas 'byuṅ 'gyur ba || P 119
de ñid yin par[15] bśad rigs na[16] ||
rluṅ daṅ khyad par med pa yin ||6.7||

* mṅon par rmoṅs śiṅ lam las[17] ñams || 𝕊 183
log pa'i don ni rab bsgoms pa[18] ||
de dag bde 'gror mi skye ste ||
dmyal bar[19] gcig pur[20] 'gro * ba ñid ||6.8|| N 95

ye śes grub pa las dbugs rṅub pa daṅ 'byuṅ ba'i[21] de kho na ñid * dgag pa ste[22] | le'u drug pa'o || || Ṅa 184

2.7 le'u bdun pa

* dbaṅ po gñis 'byuṅ[23] bde ba ni[24] || 𝕊 184
de ñid yin źes skye ṅan smra[25] ||
de ni[26] bde ba chen[27] yin źes ||
rgyal ba mchog gis * ma gsuṅs so[28] ||7.1||[b] B 217

[a] *Pāda*s cd of this and *pāda*s abc of the following verse are cited with attribution to the JS in Yon tan rGya mtsho's *Yon tan rin po che'i mdzod kyi 'grel pa* (Vol. 1: p. 527): *lus kyi 'bud pa gaṅ yin daṅ || sbud pa'i 'bud par byed pa dag || de dag khyad par ma mthoṅ ste || de ñid mthoṅ ba'i rnal 'byor pas || sbud pa yi ni bya ba non ||*.

[b] Cited with attribution to the JS in Tōh. 2253 (D: f. 160r): *dbaṅ po gñis byuṅ bde ba ni || de ñid yin źes skye ṅan*

[1] gaṅ yin daṅ Σ-GT] gaṅ yin dpa G (typo); gaṅ yaṅ yin bas T (hypermetrical) [2] sbud pa'i *em.* (Skt. *bhastrāyāḥ*)] sbud pas BṄbc; sbud pa CDGNPQ𝕊; spyad pas Ṅa [3] 'bud par Σ-Ṅa] 'bad par Ṅa [4] *pāda om.* T (reading 6d instead) [5] de dag Σ-N] dag N (hypometrical) [6] ñid ni BṄ] yi ni CDGNPQ𝕊; yin ni T [7] bya ba'i phyir T] bya ba min Σ-T [8] mi T𝕊sil.] miṅ Σ-T𝕊sil. [9] kyaṅ Σ-T] kyi T [10] dbugs rṅub dbugs 'byin Σ-T] dbug rtag dbug 'byin T [11] rluṅ daṅ sbud pa Σ-T𝕊sil.] rluṅ ni 'bud pa T; rluṅ daṅ 'bud pa 𝕊sil. [12] sbud ldan Σ-Ṅa] spyad ldan Ṅa [13] ji bźin du Σ-T] ci bźin du T (reading this *pāda* also as 4d). [14] lus Σ-T] las T [15] yin par BṄT] yin pas GNQ; rig pas CDP𝕊 [16] rigs na Σ-T] rig na T [17] lam las Σ-T] li man T [18] bsgoms pa CDGNPQ𝕊] bsgoms na BṄ; sgom ba T [19] dmyal bar BCGNPT𝕊] dmyal ba DṄQ [20] gcig pur Σ-T] de dag T [21] dbugs rṅub pa daṅ 'byuṅ ba'i CDGNPQ𝕊] dbugs 'byuṅ ba daṅ rṅub pa'i ṄT; dbugs 'byuṅ ba daṅ rṅub pa'am B [22] dgag pa ste Σ-T] bstan pa'i T [23] gñis 'byuṅ Ṅc T] gñis byuṅ BCDṄabP𝕊; 'byuṅ ba GNQ [24] bde ba ni BCDṄPT𝕊] bde ba yin GNQ [25] smra CDGNPQ𝕊] smra'i BṄT [26] de ni Σ-T] de'i T [27] chen CDṄbP] che BGNṄacQT𝕊 [28] gsuṅs so Σ-T] gsuṅ so T

rten ciṅ 'brel 'byuṅ las skyes pa ||
Q 50A gaṅ * du'aṅ de ñid śes mi 'gyur[1] ||
gaṅ phyir bde[2] de thams cad du[3] ||
ṅo bo ñid kyis[4] yod ma yin ||7.2||

bde gśegs[5] kun gyi[6] ye śes ni ||
raṅ rig[7] ṅo bo ñid kyi 'byuṅ[8] ||
bde ba kun gyi[9] gtsor gyur pas[10] ||
bde ba chen po źes bśad do ||7.3||[a]

bde chen mi rtag ma yin te ||
bde ba chen po rtag tu rtag ||
Ṅc 148 mchan khuṅ[11] g.ya' 'phrugs las[12] * byuṅ ba[13] ||
ci yi phyir na[14] bde chen min ||7.4||[b]

chags daṅ mñam pa'i[15] bde med de[16] ||
de ni rgyal ba rnams la phul[17] ||
Ṅb 263 'dod pa'i * don kun loṅs * spyod ciṅ ||
T 148 smad pa dag tu mi bya źes ||7.5||[c]

rnal 'byor rgyud ni thams cad las ||
rdo rje sems dpas gsuṅs pa ni ||
D 46A rnal 'byor pa'i sems[18] bde * ba'i phyir[19] ||
C 94 don * dam pa yi[20] de ñid min ||7.6||

G 119 ye śes grub pa las bde ba chen * po smra ba dgag pa ste | le'u bdun pa'o || ||

smra'i || *de ni bde ba che yin źes* || *rgyal ba mchog gis ma gsuṅs so* ||. Also cited in the *śes rab ye śes gsal ba* (Tōh. 2226, D: ff. 81v-82r): *dbaṅ gñis byuṅ ba'i bde ba ni* || *de ñid yin źes skye ṅan smra* || *de yaṅ bde ba chen po ru* || *rgyal ba mchog gi sa ma gsuṅs so* ||. Also cited with attribution to the JS as a "*mahāyogasādhana*" (*Ye śes grub pa źes bya ba rnal 'byor chen po'i sgrub thabs las kyaṅ*) in the Tōh. 1193 (D: f. 26a): *dbaṅ po gñis byuṅ bde ba ni* || *de ñid yin źes skye ṅan smra'i* || *de ni bde ba che źes te* || *rgyal ba rnams kyis ma gsuṅs so* ||. Also cited with attribution to the JS in the *Yon tan rin po che'i mdzod kyi 'grel pa* (Vol.1: 527-528): *dbaṅ po gñis byuṅ bde ba ni* || *de ñid yin źes skye ṅan smra* || *de ni bde ba che yin źes* || *rgyal ba mchog gis ma gsuṅs so* ||.

[a] Cited in Tōh. 1193 (D: f. 26a): *bde gśegs kun gyi ye śes ni* || *raṅ ñid ṅo bo ñid mkhyen la* || *bde ba kun gyi gtsor gyur la* || *bde ba chen po źes bśad do* ||.

[b] Cited with attribution to the JS in Tōh. 1420 (D: f. 17r): *mi rtag bde chen ñid ma yin* || *rgyun du rtag pa bde chen po* || *g.yan pa phrugs pa las skyes pa* || *ji ltar bde ba chen po min* ||; and in the *Yon tan rin po che'i mdzod kyi 'grel par* (Vol.1: 528): *pāda*s ab and d verbatim and *mchan khuṅ g.ya' 'phrug las byuṅ ba* in *pāda* c.

[c] Cited in Tōh. 1193 (D: f. 26a): *bde ba de yaṅ mi spaṅ ste* || *chags daṅ mñam pa'i bde med de* || *de ni rgyal ba rnams la dbul* || *'dod pa'i don kun loṅs spyod ciṅ* || *smad pa dag tu mi bya'o* ||.

[1] śes mi 'gyur BṄ] śes mi 'grub CDGNPQS; skye mi 'gyur T [2] bde BGNṄQT] 'di CDPS [3] thams cad du $\Sigma_{\text{-T}}$] thams cad kun T [4] ñid kyis BCDṄPS] ñid kyi GNPQT [5] bde gśegs $\Sigma_{\text{-Ṅ}}$] bder gśegs Ṅ [6] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [7] raṅ rig T] raṅ ñid $\Sigma_{\text{-T}}$ [8] ṅo bo ñid kyi 'byuṅ T] ṅo bo ñid mkhyen pa'i $\Sigma_{\text{-T}}$ [9] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [10] gyur pas BCDṄPTS] gyur pa'i GNQ [11] mchan khuṅ BGNṄPQS] mtshun khuṅ CD; śu pa T [12] g.ya' 'phrugs las CDS; g.ya' phrugs las BGNṄPQ; phrug pa las T [13] byuṅ ba BṄT] byuṅ ba'i CDGNPQS [14] ci yi phyir na $\Sigma_{\text{-NT}}$] ci'i phyir na NT (hypometrical) [15] daṅ mñam pa'i $\Sigma_{\text{-N}}$] pa mñam pa'i N [16] bde med de $\Sigma_{\text{-BṄ}}$] bde chen de BṄ [17] phul CDGPS] dbul BṄ; 'da' T [18] rnal 'byor pa'i sems T] rnal 'byor pa sems GNQS; rnal 'byor pa yi sems BCDṄP [19] bde ba'i phyir GNQ] bde'i phyir BṄ; bde phyir CPS; bad phyir D; dpa'i phyir T [20] don dam pa yi CDGNPQS] don dam pa de'i BṄ; don dam pa'i T (hypometrical)

2.8 le'u brgyad pa

* bde ba myoṅ ba[1] bkag pa[2] na || 𝕊 185
de bas yaṅ dag ye śes med ||
rmoṅs bcas rnams kyis[3] brtags pa yi[4] ||
de ñid thams cad log pa yin * ||8.1||[a] P 120

mkhas pa yis ni thams cad[5] kyaṅ ||
raṅ blo ñid kyis[6] bkag pa yin ||
ji ltar[7] yaṅ dag de ñid rñed ||
de dag da ni bśad par * bya ||8.2|| B 218

sems can * blo gros chuṅ ba[8] daṅ || Ṅa 185
bsod nams chuṅ źiṅ brtson źan rnams[9] ||
de bźin gśegs pa thams cad kyi[10] ||
ye śes mchog ni[11] ji ltar[12] 'thob[13] ||[b]
saṅs rgyas kun gyis gsuṅs pa dag[14] ||
de 'dir rim gyis bśad par bya[15] ||8.3||[i]

pus mo gñis ni[16] sa dag la ||
legs par rab tu[17] bźag nas su ||
lus bsraṅ thal mo sbyar gnas te[18] ||
dad pas 'di skad brjod par bya ||8.4||

ston pa 'jig rten byuṅ gyur[19] daṅ ||
ma 'oṅs pa ni[20] 'byuṅ 'gyur daṅ ||
da ltar[21] byuṅ bar gtogs pa[22] ñid ||
dam chos ston par * mdzad pa * daṅ || Q 50B
gaṅ yaṅ de ñid ston mdzad pa'i || N 96
saṅs rgyas kun la bdag phyag 'tshal ||8.5||

* de la bdag ni * ñin mtshan du* || 𝕊 186
mchod ciṅ bsñen bkur las kyi phyir || Ṅb 149
saṅs rgyas kun gyi[23] bdag ñid ni || Ṅc 264
gtso bos[24] bźes par[25] mdzad du gsol ||8.6||

[a] *pāda*s cd are cited, in reversed order, in Tōh. 1420 (D: f. 44a): *log pa de ñid thams cad ni* || *brtags pa śin tu spaṅs pa yis* ||

[b] Cited in the 'Synopsis' of T (p. 183)

[i] It should be noted that 𝕊, since there the work is structured differently, has printed 36 verses with only verses 13 and 34 having six *pāda*s.

[1] myoṅ ba $\Sigma_{\text{-T}}$] myoṅ bas T [2] bkag pa T] bkag pas $\Sigma_{\text{-T}}$ [3] rnams kyis $\Sigma_{\text{-T}}$] rnams kyi T [4] brtags pa yi GNQ] brtags pa yis BCDṄP; brtag pa ni T [5] thams cad Σ] *anyāni* Skt. [6] kyis BCDṄPT𝕊] yi GNQ [7] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [8] ba CDGNPQ𝕊] rnams BṄ; ma T [9] źan rnams T] źan ñams $\Sigma_{\text{-T}}$ [10] thams cad kyi GNQT] thams cad kyis BCDṄP𝕊 [11] ye śes mchog ni *em.*] ye śes mchog rnams Σ [12] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [13] 'thob BGNṄQT] thob CDP𝕊 [14] dag $\Sigma_{\text{-T}}$] daṅ T [15] de 'dir rim gyis bśad par bya $\Sigma_{\text{-T}}$] de ni de 'dir rim bśad bya T [16] ni $\Sigma_{\text{-T}}$] kyi T [17] rab tu $\Sigma_{\text{-T}}$] gnas par T [18] thal mo sbyar gnas te BṄ] thal mo sbyar byas te CDGNPQ𝕊; thal mo sbyar bya ste T [19] byuṅ gyur BṄT𝕊$^{\text{sil.}}$] 'byuṅ gyur CDGNPQ; *saṃbuddhāḥ* Skt. [20] 'oṅs pa ni B] 'oṅs pa na $\Sigma_{\text{-B}}$ [21] da ltar $\Sigma_{\text{-T}}$] de ltar T [22] byuṅ bar gtogs pa BGNṄQ] byuṅ bar rtogs pa CDP; byuṅ ba rtogs pa T; 'byuṅ daṅ 'das pa 𝕊$^{\text{sil.}}$; *vartamānā gatāś* Skt. [23] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [24] gtso bos $\Sigma_{\text{-T}}$] gtso b<o> T$^{\text{a.c.}}$; gtso ba T$^{\text{p.c.}}$ [25] bźes par $\Sigma_{\text{-NQ}}$] gźes par NQ

mchod pa'i khyad par thams cad kyaṅ ||
nam mkha'i khams kyi mthas gtugs pa[1] ||
tshad med pa yi[2] yoṅs bzuṅ ste[3] ||
chos kyi dbyiṅs las yaṅ dag 'byuṅ ||8.7||

bsam gyis mi khyab sna tshogs mchog ||
T 149 'das daṅ ma 'oṅs pa[4] kun daṅ ||
rdo rje sems dpa'i rnam 'phrul gyis ||
'gro ba'i bla ma mchod par bgyi[5] ||8.8||[i]

G 120 sdig pa * rnams ni kun * 'byuṅ ba ||
B 219 'gro la phan[6] phyir thams cad kyaṅ ||
so sor bśags śiṅ slar yaṅ ni ||
mi bgyid[7] sdom pa yaṅ dag nod[8] ||8.9||[a]

Ṅa 186 saṅs rgyas * kun gyi bsod nams gaṅ ||
de sras blo gros ldan pa daṅ ||
raṅ rgyal rnams[9] daṅ ñan thos dag[10] ||[ii]
gaṅ gźan lus can thams cad kyi[11] ||8.10||

skye ba kun tu[12] gaṅ byas pa[13] ||
bdag gi[14] daṅ ni gźan rnams kyaṅ[15] ||
D 46B yaṅ dag dga' ba'i * sems * kyis[16] ni * ||
P 121 bsod nams kun la rjes yi raṅs[17] ||8.11||
C 95

phyogs bcu kun na yaṅ dag bźugs ||
chos kyi de ñid śiṅ rtar[18] bźugs ||
thugs rje che daṅ ldan pa'i thugs ||
chos ston pa la[19] mkhas pa rnams ||
de rnams chos ni ston par mdzad[20] ||
bdag ni[21] rab tu bskul bar[22] 'tshal ||8.12–13ab||

[a] A parallel of this verse (*pāda*s cd literal) is found Ānandavajra's *dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag* (Tōh. 1302, D: f. 206a): *sdig pa bdag gis gaṅ byas pa* || *bdag gźan don du ma lus par* || *so sor bśags śiṅ slar yaṅ ni* || *mi bgyid pa yi sdom pa nod* ||.

[i] 𝕊 has replaced this *pāda*, reading it as 8b in alignment with the Sanskrit.

[ii] 𝕊[nt.] proposes (*rgya dpe*) to read: *ñan thos saṅs rgyas dge 'dun rnams.*

[1] gtugs pa GNQ] gtugs par BCDṄP𝕊; thug ... pa'i T (dots in T) [2] yi T] ni $\Sigma_{\text{-T}}$ [3] yoṅs bzuṅ ste $\Sigma_{\text{-T}}$] mchog bzuṅ ste T [4] ma 'oṅs pa $\Sigma_{\text{-T}}$] ma 'oṅs <pas> T[p.c.] [5] bgyi $\Sigma_{\text{-T}}$[a.c.]] gyi T[a.c.] [6] la phan $\Sigma_{\text{-BṄ}}$] bar phan BṄ$_{\text{bc}}$; ba phan Ṅ$_{\text{a}}$ [7] mi bgyid BCDṄPT𝕊] mi bgyi GNQ [8] yaṅ dag nod T] slar yaṅ nod $\Sigma_{\text{-T}}$ [9] raṅ rgyal rnams CDGNPQ𝕊] raṅ saṅs rgyas BṄT [10] dag $\Sigma_{\text{-ṄT}}$] daṅ ṄT [11] kyi $\Sigma_{\text{-BṄ}}$] kyis BṄ [12] kun tu BGNṄQT] kun du CDP [13] byas pa CDGNPQ] byas daṅ BṄT [14] gi CDGNPQ] gis BṄ; ñid T [15] kyaṅ $\Sigma_{\text{-T}}$] kyi T [16] kyis $\Sigma_{\text{-T}}$] kyi T [17] rjes yi raṅs BCDP] rjes yi raṅ GNṄQ𝕊; rje<s> yid raṅ la T (hypermetrical) [18] śiṅ rtar $\Sigma_{\text{-T}}$] mñan te T [19] la $\Sigma_{\text{-BṄ}}$] la'aṅ BṄ [20] ston par mdzad CDGPQ𝕊] ston mdzad par BṄ; stan par mdzad N; ston mdzad pas T [21] bdag ni $\Sigma_{\text{-BṄ}}$] bdag gis BṄ [22] rab tu bskul bar BDṄPT𝕊] rab tu bskul ma GNQ

* 'gro kun saṅs rgyas 'gyur ba ni[1] || 𝕊 187
thams cad ji srid[2] gnas 'gyur ba[3] ||
sems can kun don mdzad pa po[4] ||
mgon po de srid[5] bźugs nas[6] ni ||
nam yaṅ mya ṅan mi 'da' bar * || Ṅb 265
thal mo sbyar nas[7] gsol bar 'tshal * ||8.13cd-14||[a] Ṅc 150

lus ṅag yid kyi[8] bsod nams ni[9] ||[i]
bgyis sam[10] bgyid du stsal ba daṅ[11] ||
rjes su yi raṅ gaṅ ci'aṅ[12] ruṅ ||
des ni[13] 'jig rten kun mkhyen śog ||8.15||[b]

saṅs rgyas kun gyi dkyil 'khor daṅ ||
rdo rje[14] * sems dpa' ñid la yaṅ[15] || B 220
dus gsum du ni ci nus par ||
me tog la sogs rnams kyis[16] mchod ||8.16||

bdud rtsi lṅa daṅ bsres byas pa'am[17] ||
gal te ma bsres[18] brtags pa[19] rnams ||
rtog kun * rnam grol[20] bdag ñid can[21] || Q 51A
dam tshig la * sogs bzuṅ bar bya[22] ||8.17|| N 97

de ñid bsdus[23] sogs rgyud rnams * la[24] || Ṅa 187
gsuṅs pa'i[25] * dam tshig sdom pa rnams || T 150
khyed kyis srog chags[26] * bsad mi bya[27] || G 121
ma byin par yaṅ blaṅ mi bya[28] ||8.18||[29]

'dod la[30] log par mi spyod la[31] ||
brdzun du[32] smra bar mi bya'o ||
ñes pa kun gyi[33] rtsar gyur pa'i ||
chaṅ ni rnam par spaṅ[34] par bya ||8.19||

[a] A parallel of the last four *pāda*s (*pāda*s ef literal) is found in Tōh. 1302 (D: f. 206a): *sems can saṅs rgyas thob bar du* || *rgyal ba de ñid bźugs nas ni* || *nam yaṅ mya ṅan mi 'da' bar* || *thal mo sbyar nas gsol bar 'tshal* ||.

[b] Cited verbatim in Tōh. 1302, D: f. 206a.

[i] T reads this and the following *pāda* as a single line without a *daṇḍa*.

[1] 'gyur ba ni *em.*] gyur pa ni Σ_{-T}; gyur ni T (hypometrical) [2] ji srid Σ_{-T}] ci ltar T [3] 'gyur ba T] gyur pa CDGNPQ𝕊; gyur par BṄ [4] kun don mdzad pa po Σ_{-T}] don kun don mdzad pa'o T [5] de srid Σ_{-T}] ci srid T [6] bźugs nas BCDṄPT𝕋] źugs nas GNQ [7] sbyar nas Σ_{-T}] sbyar te T [8] yid kyi GNQ𝕊] yid kyis BCDṄPT [9] bsod nams ni Σ_{-T}] bsod nams T (hypometrical) [10] bgyis sam $\Sigma_{-ṄT}$] bgyis daṅ Ṅ; *om.* T (hypometrical) [11] stsal ba daṅ BṄT] stsal ba'am CDGNPQ𝕊 [12] yi raṅ gaṅ ci'aṅ BṄ (cf. Tōh. 1302)] yi raṅ ci yaṅ CDGNPQ𝕊; yi raṅ yaṅ Ṅa (hypometrical); yid raṅ gaṅ ciṅ yaṅ T (hypermetrical). [13] des ni Σ_{-T}] de nas ni T (hypermetrical) [14] rdo rje BṄT] byaṅ chub CDGNPQ𝕊 [15] la yaṅ BCDṄP𝕊] la'aṅ GNQT [16] rnams kyis Σ_{-T}] rnams kyi T [17] bsres byas pa'am BGNṄQ] bsres byas pa'aṅ CDP𝕊; bsres pa'am T (hypometrical) [18] ma bsres BCDṄPT𝕋] ma sres GNQ [19] brtags pa Σ_{-T}] brtag pa brtag pa T (dittography) [20] rnam grol $\Sigma_{-BṄ}$] las grol BṄ [21] ñid can Σ_{-T}] ñid che T [22] bzuṅ bar bya *em.*] bzuṅ bar bgyi BGNṄQT; gzuṅ bar bgyi CDP𝕊 [23] bsdus BCDṄPT𝕋] sdus GNQ [24] rnams las Σ_{-T}] rnams la T [25] gsuṅs pa'i Σ_{-T}] bsruṅ ba'i T [26] khyed kyis srog chags BṄ] srog chags $\Sigma_{-BṄ}$ [27] bsad mi bya *em.*] bsad mi bya BṄ; gsad par mi bya'o $\Sigma_{-BṄ}$ [28] blaṅ mi bya BṄ] mi blaṅ źiṅ $\Sigma_{-BṄ}$ [29] *pāda*s cd *om.* T [30] 'dod la ṄT] 'dod pa $\Sigma_{-ṄT}$ [31] mi spyod la Σ_{-T}] mi bgyid la T [32] brdzun du CDGNPQ𝕊] rdzun du BṄT [33] kun gyi Σ_{-T}] kun gyis T [34] rnam par spaṅ Σ_{-T}] rab tu spaṅ T

phra ma de bźin ṅag rtsub[1] daṅ ||
'khyal pa'i[2] tshig rnams smra ba daṅ ||
𝕊 188 * brnab sems[3] sems can la sdaṅ daṅ[4] ||
log par lta ba'aṅ[5] kun tu spaṅ ||8.20||

sṅon du[6] sems ni bskyed bgyi źiṅ ||
mya ṅan 'das la dgod par[7] bgyi ||
tiṅ 'dzin yan lag de thams cad ||
sdom pa'i[8] mchog ni bzuṅ bar bya[9] ||8.21||

bsod nams kun gyi 'byuṅ gnas che[10] ||
P 122 byaṅ chub sems kyaṅ de bźin bskyed * ||[a]
bdag gis[11] sems can 'di dag kun ||
kun mkhyen sa la bźag par bgyi[12] ||8.22||

'di kun sdug bsṅal sel mdzad[13] ciṅ ||
phun sum tshogs pa kun ster ba ||
byaṅ chub lam ni ston pa po ||
$\dot{N}_b$ 266 thugs rje can * du bdag * gyur cig ||8.23||[b]
B 221
D 47A lus * can kun la mñam ñid * kyi ||
$\dot{N}_c$ 151 yaṅ dag sems ni legs bskyed pa ||
C 96 byaṅ * chub sems su 'dir śes bya ||
gźan du na ni[14] log par 'gyur ||8.24||

gaṅ tshe mi mñam[15] ñid gnas pa ||
byaṅ chub sems źes[16] de mi bya[17] ||
thog mtha' dbus daṅ bral ba yi ||
ye śes de ni skye mi 'gyur ||8.25||

saṅs rgyas rdo rje 'dzin bcas kun ||
de la byin gyis rlob[18] mi mdzad ||
$\dot{N}_a$ 188 lha la sogs pa thams cad * kyaṅ ||
de mi[19] bsruṅ śiṅ[20] rnam par sdaṅ[21] ||8.26||

de bas thabs śes rnal 'byor pas[22] ||
sems can kun gyi gñen[23] gcig pas[24] ||

[a] *Pāda*s ab are contained verbatim also in Tōh. 1302, D: f. 206a.

[b] A rather similar verse is found in Kṛṣṇa's *dPal he ru ka 'khor daṅ bcas pa la bstod pa* (T 1639, D: f. 267b): *'gro ba'i sdug bsṅal sel byed ciṅ || phun sum tshogs pa kun ster pa || byaṅ chub lam ni ston pa po || ye śes sku khyod phyag 'tshal bstod ||*

[1] ṅag rtsub Σ_{-T}] dag rtsub T [2] 'khyal pa'i CDPT𝕊] khyal pa'i GNQ; 'chal ba'i BṄ [3] brnab sems T] ma rig Σ_{-T} [4] sdaṅ daṅ Σ_{-T}] sdaṅ ba T [5] lta ba'aṅ Σ_{-T}] lta ba T [6] sṅon du Σ_{-T}] kun tu T; *apūrvaṃ* Skt. [7] dgod par BCDṄPT𝕊] bgod par GNQ [8] sdom pa'i Σ_{-G}] sdoms pa'i G [9] bzuṅ bar bya *em.*] bzuṅ bar bgyi BGNQT; gzuṅ bar bgyi CDṄP𝕊 [10] gnas che Σ_{-T}] gnas tshe T [11] bdag gis BCDṄPT𝕊] bdag gi GNQ [12] bźag par bgyi BGNQT] gźag par bgyi CDṄP𝕊 [13] sel mdzad Σ_{-T}] sems byed T [14] gźan du na ni $\Sigma_{-BṄ}$] gźan dag tu ni BṄ [15] mi mñam Σ_{-T}] lus can T [16] źes T] śes Σ_{-T} [17] de mi bya Σ_{-T}] de la bya T [18] byin gyis rlob $\Sigma_{-𝕊^{sil.}}$] byin gyis rlobs $𝕊^{sil.}$ [19] de mi $BṄ_{ac}$T] de ni CD$Ṅ_b$P𝕊; *om.* GNQ [20] bsruṅ śiṅ CDP] sruṅ gi BṄ; bsruṅ gis T; bsruṅ min $𝕊^{sil.}$; *om.* GNQ [21] rnam par sdaṅ Σ_{-T}] rnam par sbaṅ T; *om.* GNQ [22] rnal 'byor pas Σ_{-T}] rnal 'byor <gyi> T [23] gñen $\Sigma_{-BṄ}$] bden BṄ [24] gcig pas Σ_{-T}] cig po T

* rnam par bslu ba med pa'i sems ||
de ni[1] brtan par[2] bskyed par bya ||8.27||

'di byas pas ni[3] rdzogs saṅs rgyas ||
dgyes pa'i[4] bdag ñid can kun mñes ||
stobs chen pha rol gnon pa * rnams ||
byin gyis rlob pa[5] rab tu mdzad ||8.28||

bdud daṅ bgegs * la sogs pa yaṅ[6] ||
glags skabs 'tshol bar[7] mi byed ciṅ ||
phyag na rdo rje la sogs pa ||
dgyes pas rtag tu[8] bsruṅ bar mdzad[9] ||8.29||[a]

sdig pa[10] thams * cad rnam dag pa ||
mi yi skyes bus[11] 'thob par[12] 'gyur ||
bsod nams thams cad skye ba[13] daṅ ||
yaṅ dag ye śes 'char bar 'gyur[14,15] ||8.30||

gźan du de ñid * 'byuṅ * ba ni[16] ||
rnam pa kun tu[17] mi 'gyur ro ||
de bas thog mar sbyor śes śiṅ ||
ye śes 'thob par[18] 'dod pa daṅ ||8.31||

tshe 'di ñid la[19] grub don du ||
'tshe ba med pa ñid phyir daṅ ||
bgegs rnams thams cad gźig[20] phyir daṅ ||
tshe daṅ nad med * 'phel ba ni ||
'bras bu 'dod pa'i rnal 'byor * pas ||
de bas ṅes par bya ba yin ||8.32||

saṅs * rgyas rdo rje 'dzin kun gyis ||
sna tshogs rgyud du bstan pa ni ||
lam 'dir gnas pa'i rnal 'byor pa[21] ||
yar ṅo'i zla ba ji bźin du[22] ||
rim gyis[23] yaṅ dag 'phel 'gyur[24] źiṅ[25] ||
nam yaṅ zad par mi 'gyur ro * ||8.33||

𝕊 189

G 121

T 151

Q 51B

N 98
B 222

Ṅb 267
Ṅc 267

P 123

Ṅa 189, 𝕊 190

[a] Verses 27b-29cd, leaving out 28cd, are cited with attribution to the JS (*Ye śes grub pa las* […] *le'u brgyad pa las*) in Tōh. 3726 (D: f. 53b): *sems can kun gyi gñen gcig pas* || *rnam pa slu ba med pa'i sems* || *de bas brtan pa bskyed par bya* || *'di byas pa yis rdzogs saṅs rgyas* || *dgyes pa'i bdag ñid can kun mñes* || *bdud daṅ bgegs la sogs pa yaṅ* || *glags skabs tshol par mi byed ciṅ* || *phyag na rdo rje la sogs pa* || *dgyes pas rtag tu bsruṅ ba mdzad* ||.

[1] de ni BṄT] des na CDGNPQ𝕊 [2] brtan par BṄ] brtan pa DGN[a.c.]PQ𝕊; brtan pas N[p.c.]; rnam par T [3] pas ni $\Sigma_{\text{-NT}}$] pa ni N (perhaps mistakenly left uncorrected due to the misplaced correction of *pa* to *pas* in the previous line); byas pa'i T (hypometrical) [4] dgyes pa'i $\Sigma_{\text{-T}}$] bgyis pa'i T [5] rlob pa CDGNPQ𝕊] brlab par BṄ; rlob par T [6] la sogs pa yaṅ CDGNPQ𝕊] la sogs pa rnams BṄ; la sogs pa daṅ T [7] 'tshol bar BCDṄPQT] chol ba GN (*repha ill.*); chol bar 𝕊 [8] rtag tu $\Sigma_{\text{-N}}$] brtag tu N [9] bsruṅ bar mdzad $\Sigma_{\text{-CDP}}$] sruṅ bar mdzad CDP [10] sdig pa $\Sigma_{\text{-T,}}$ Skt. (°*pāpa*°)] yul rnams T [11] skyes bus $\Sigma_{\text{-T}}$] skye sbus T [12] 'thob par BCDṄPT] thob par GNQ𝕊 [13] skye ba T] skyed pa CDGNPQ𝕊; bskyed pa BṄ [14] 'char bar 'gyur B𝕊[sil.]] 'chaṅ bar 'gyur $\Sigma_{\text{-B}\mathbb{S}^{\text{sil.}}}$ [15] *pāda om.* GNQT [16] 'byuṅ ba ni CDGNPQ𝕊] 'byuṅ bar ni BṄT [17] kun tu $\Sigma_{\text{-}\mathbb{S}^{\text{sil.}}}$] kun du $\mathbb{S}^{\text{sil.}}$ [18] 'thob par BṄ] thob par $\Sigma_{\text{-BṄ}}$ [19] tshe 'di ñid la $\Sigma_{\text{-BṄ}}$] tshe 'dir raṅ la BṄ [20] gźig BṄT] źi CDGNPQ𝕊 [21] rnal 'byor pa T] rnal 'byor pas $\Sigma_{\text{-T}}$ [22] ji bźin du $\Sigma_{\text{-T}}$] ci bźin du T [23] rim gyis $\Sigma_{\text{-T}}$] rims kyi T [24] 'phel 'gyur $\Sigma_{\text{-T}}$] 'brel 'gyur T [25] źiṅ T] gyi $\Sigma_{\text{-T}}$

brtson 'grus dman pa la la źig ||
saṅs rgyas ñid thob mi 'gyur na[1] ||
'khor lo[2] bsgyur[3] rgyal bde ba ni ||
skye ba kun tu 'thob par[4] 'gyur ||8.34||

saṅs rgyas kun gyi bsod nams gaṅ ||
phyogs dus kun na[5] yod pa rnams ||
de de'i[6] ba spu'i khuṅ gnas[7] źes ||
D 47B, C 97 rgyal ba * mchog gis rab tu gsuṅs ||8.35||[a]

ye śes grub pa las bsod nams daṅ ye śes kyi tshogs[8] rab tu 'phel ba[i] źes bya ba ste[9] | le'u brgyad pa'o || ||

2.9 le'u dgu pa

𝕊 191 * ji ltar[10] bśags pas[11] sdig pa ni ||
śin tu mi bzad zad 'gyur źiṅ ||
de bźin rjes su yi raṅ bas[12] ||
G 123 ji ltar[13] bsod nams * yaṅ dag * rdzogs ||9.1||
B 223 srog gcod pa la sogs pa ni ||
bya'o źes ni gaṅ yaṅ[14] bśad ||
rgyud rnams la lar min źes par[15] ||
de dag ji ltar[16] 'gal mi 'gyur ||9.2||
T 152 bdud rtsi lṅa sogs[17] thams cad kyaṅ * ||
de bźin bza' daṅ bgrod[18] min sogs ||
btuṅ mi bya[19] sogs du ma rnams ||[ii]
Ṅb 268 de yaṅ ji ltar[20] dge * skyed yin[21] ||9.3||

blo dman skye bos rtogs bya'i phyir ||
saṅs rgyas rdo rje 'dzin bcas pas ||[iii]

[a] Verses 33c-35 are cited with attribution to the JS (*Ye śes grub pa las*) in Tōh. 3726 (D: f. 53b): *de ltar gnas pa'i rnal 'byor pa || yar ṅo'i zla ba ji bźin du || rim gyis yaṅ dag 'phel 'gyur gyi || nam yaṅ 'grib par mi 'gyur ro || brtson 'grus dman pa la la źig || saṅs rgyas thob par ma gyur kyaṅ || 'khor los sgyur rgyal bde ba ni || skye ba kun du thob par 'gyur || saṅs rgyas kun gyi bsod nams ni || phyogs bcu dus gsum yod pa rnams || de yi ba spu'i khuṅ bu źes || rgyal ba mchog gis rab tu gsuṅs ||.*

[i] 𝕊[nt.] remarks that the expected translation (*rgya dpe*) would be: *rab tu thob pa'i thabs.*

[ii] 𝕊[nt.]: "*pe, sna* [...] *tshig rkaṅ 'di lhag ma 'dug.*"

[iii] 𝕊[nt.] proposes *saṅs rgyas thams cad mkhyen pa bcas*, according to their reading *suvedibhiḥ* in the Sanskrit.

[1] mi 'gyur na GNQ] ma gyur na BCDṄPT𝕊 [2] 'khor lo GNQ𝕊] 'khor los BCDṄPT [3] bsgyur T𝕊[sil.]] sgyur Σ$_{-T𝕊^{sil.}}$ [4] 'thob par BṄ] thob par Σ$_{-BṄ}$ [5] phyogs dus kun na Σ$_{-T}$] phyogs kun du ni T [6] de de'i BCDṄPT𝕊] de yi GNQ [7] khuṅ gnas Σ$_{-T}$] źu khuṅ nas T (hypermetrical) [8] bsod nams daṅ ye śes kyi tshogs BṄ] bsod nams kyi tshogs daṅ ye śes kyi tshogs CDGNPQ𝕊; bsod daṅ ye śes kyi tshogs T [9] źes bya ba ste BDṄP𝕊] źes bya ste GNQ; ste T [10] ji ltar Σ$_{-T}$] ci ltar T [11] bśags pas BGNṄQT] bśags pa'i CDP𝕊 [12] yi raṅ bas Σ$_{-T}$] yid raṅ bas T [13] ji ltar Σ$_{-T}$] ci ltar T [14] gaṅ yaṅ *conj.* (Skt. *kvacid*)] yaṅ dag Σ [15] źes par Σ$_{-T}$] źes pa'i T [16] ji ltar Σ$_{-T}$] ci ltar T [17] lṅa sogs Σ$_{-QT}$] la sogs Q; lṅa bo T [18] bgrod Σ$_{-T}$] 'grod T [19] btuṅ mi bya Σ$_{-D𝕊}$] mi bya D (hypometrical); mi bya ba 𝕊 [20] ji ltar Σ$_{-T}$] ci ltar T [21] skyed yin BṄ] bskyed yin CDGNPQ𝕊; bskyed min T

rgyud daṅ rgyud du ṅes gsuṅs pa ||
de ni rim gyis[1] bśad par bya ||9.4||

las gaṅ bya ba ci yaṅ ruṅ ||
lus daṅ ṅag daṅ yid kyis[2] te ||[i]
bźi pa[3] gźan dag yod min pas ||
de rnams 'di ltar rnam par dpyod[4] ||9.5||

sems med par ni[5] lus dag * gis[6] ||[ii] Ṅc 153
ci yaṅ byed par nus ma yin ||
de med par ni[7] tshig gis[8] * kyaṅ || Ṅa 190
nam yaṅ nus * 'gyur ma yin no ||9.6|| P 124

* de bas * lus * ṅag las rnams ni || 𝕊 192
yid dag ñid las[9] 'gyur ba[10] yin || Q 52A
'gro ba thams cad sems ñid kyis[11] || N 99
dge daṅ mi dge gaṅ byed pa[12] ||9.7||

phan don[13] gyur ba'i las rnams gaṅ ||
thams cad legs par[14] spyad par 'gyur ||
bzlog pas[15] bsod nams ma yin[16] źes ||
rgyal ba mchog gis[17] rab tu gsuṅs ||9.8||

de bas dge daṅ mi dge kun ||
sems ñid kyis ni byed pa * daṅ || B 224
sems ñid kyis ni[18] 'jig 'gyur[19] źes ||
'gro ba'i bla mas gsuṅs pa yin ||9.9||

sems can gnod byas[20] rdzogs pa yi[21] ||
gaṅ źig[22] sdig par[23] yoṅs bśad pa[24] ||
phan sems yaṅ dag bskyed nas ni ||
kun tu skrag pas[25] bśags par bya[26] ||9.10||[iii]

gnod par[27] śin tu sbyor ba yi[28] ||
spro źiṅ sṅon chad[29] gaṅ byas pa ||
gñen po yis ni 'jig 'gyur te ||
gaṅ phyir de ñid * kyis de byas[30] ||9.11|| G 124

[i] 𝕊nt., based on the Sanskrit (*rgya dpe*)), proposes to read: *lus ṅag yid kyi bya ba las* ||.

[ii] 𝕊nt., based on the Sanskrit (*rgya dpe*), proposes to read: *sems med pa yi lus kyi ni* ||.

[iii] 𝕊nt., based on their understanding of the Sanskrit (*rgya dpe*), suggests an alternative translation for the last three *pāda*s: *gaṅ gis sdig pa yoṅs bśad pas* || *phan sems yaṅ dag bskyed nas ni* || *yoṅs ñams thams cad bśags par bya* ||.

[1] rim gyis $\Sigma_{\text{-T}}$] rims kyi T [2] yid kyis $\Sigma_{\text{-T}}$] yid kyi T [3] bźi pa BṄT𝕊sil.] źi ba CDGNPQ [4] rnam par dpyod $\Sigma_{\text{-T}}$] mñam par dpyod T [5] med par ni $\Sigma_{\text{-T}}$] med pa ni T [6] dag gis *em.*] ṅag gis $\Sigma_{\text{-T}}$] ṅag gi T [7] ni $\Sigma_{\text{-T}}$] yaṅ T [8] tshig gis $\Sigma_{\text{-}\mathbb{S}\text{sil.}}$] ṅag gis $\mathbb{S}^{\text{sil.}}$ [9] yid dag ñid las GNQ] yid ñid las ni BCDṄP𝕊 ; yid gñis las ni T; *mānase (')dvayam* Skt. [10] 'gyur ba T] gyur ba $\Sigma_{\text{-T}}$ [11] sems ñid kyis $\Sigma_{\text{-T}}$] sems ñid kyi T [12] gaṅ byed pa GNṄ$_{\text{b}}$PQ𝕊] gaṅ yin pa BCDṄ$_{\text{ac}}$; las byed pa T [13] don $\Sigma_{\text{-T}}$] 'dog T [14] legs par $\Sigma_{\text{-T}}$] log par T [15] bzlog pas BCDṄPT] bzlog pa'i GNQ𝕊 [16] ma yin $\Sigma_{\text{-T}}$] gaṅ yin T [17] mchog gis GNPQ𝕊] mchog rnams BCDṄT [18] ñid kyis ni $\Sigma_{\text{-T}}$] ñid kyi ni T [19] 'jig 'gyur BCDṄPT𝕊] 'jigs 'gyur GNQ [20] gnod byas $\Sigma_{\text{-BṄ}}$] gnod bya BṄ [21] rdzogs pa yi $\Sigma_{\text{-T}}$] rdzogs pa yis T [22] gaṅ źig T] bdag gis $\Sigma_{\text{-T}}$ [23] sdig par BṄ] sdig pa CDGNPQ𝕊; rdzogs pa T [24] yoṅs bśad pa CDGNPQ𝕊] yaṅ bśad pa BṄ; yoṅs bśad par T [25] skrag pas BCDṄPT𝕊] bsgrags pas GNQ [26] bśags par bya $\Sigma_{\text{-T}}$] bśad par bya T [27] gnod par CDGNPQ] gnod pa BṄT𝕊sil. [28] sbyor ba yi BCDṄP𝕊] sbyar ba yis GNQT [29] chad $\Sigma_{\text{-T}}$] spyad T [30] byas $\Sigma_{\text{-T}}$] bya T

gaṅ źig bum pa bskyed[1] byed pa ||
raṅ ñid kyis ni de gźig pa[2] ||
D 48A de bźin[3] sdig pa kun * 'byuṅ ba ||
C 98 gaṅ źig[4] bdag ñid kyis * 'jig[5] 'gyur ||9.12||

Ṅb 269 phyi nas * bśags par[6] bya'o źes ||
rmoṅs pas[7] gal te byed 'gyur na[8] ||
de ni bśags par mi rigs śiṅ[9] ||
T 153 sdig pa[10] de yaṅ[11] 'jig * mi 'gyur[12] ||9.13||

𝕊 193 * de bźin bsod nams 'jig pa yaṅ[13] ||
de bźin du ni 'gyur mod kyi[14] ||
bsod nams byas kyaṅ mi dga' bas ||
'jig par 'gyur ba[15] the tshom[16] med ||9.14||

Ṅa 191 gaṅ tshe * sems la mi sbyin ñid ||
Ṅc 154 sbyin par 'dod la[17] rab 'jug pa[18] * ||
sbyin du[19] zin kyaṅ bsod nams ni ||
rnam pa kun tu 'byuṅ mi 'gyur[20] ||9.15||

thams cad las ni lhag pa'i[21] gnas ||
gaṅ du thams cad 'jig pa ste ||
bskal pa bye ba stoṅ du yaṅ ||
yaṅ dag bskyed pa'i dge ba[22] che[i] ||9.16||[a]

B 225 byaṅ chub * sems ni bskyed pa yi[23] ||[ii]
bsod nams tshogs ni bsags pa'o[24] ||
bskal pa bye bar 'byuṅ ba ni[25] ||
P 125 skad cig * ñid du[26] rnam 'jig pa[27] ||9.17||

de daṅ 'dra ba'i sdug pa'i mi[28] ||
gñis pa la ni sdaṅ byed pa'o[29] ||

[a] Verses 16-18, leaving out 18ab, are cited without explicit attribution to the JS (*de yaṅ*) in Atīśa's *rTsa ba'i ltuṅ ba'i rgya cher 'grel pa* (Tōh. 2487, D: f. 194a): *thams cad la ni lhag pa'i gnas || gaṅ du thams cad 'jig pa ste || bskal pa bye ba stoṅ du yaṅ || yaṅ dag bskyed pa'i dge ba che || byaṅ chub sems ni bskyed pa yi || bsod nams tshogs ni bsags pas so || bskal pa bye bas 'byuṅ ba ni || skad cig ñid la rnam par 'jig || de bas don de bsruṅs pas ni || de bźin gśegs pas rab tu gsuṅs ||.*

[i] 𝕊[nt.], based on their edition of the Sanskrit (*rgya dpe*), proposes: *yaṅ dag bsags pa'i dge ba che ||.*

[ii] T reads this and the following *pāda* as a single line without any *daṇḍa*.

[1] bskyed T] skyed Σ-T [2] gźig pa BṄ] bśigs pa CDP𝕊; bśig pa GNQT [3] de bźin BṄT] de phyir CDGNPQ𝕊 [4] gaṅ źig Σ-T] gaṅ phyir T [5] bdag ñid kyis 'jig Σ-T] bdag gis 'jig gaṅ T [6] bśags par Σ-T] bśags pa T [7] rmoṅs pas T] rmoṅs rnams Σ-DT ; rmaṅs rnams D [8] 'gyur na Σ-BṄ] gyur na BṄ [9] bśags par mi rigs śiṅ Σ-T] bśags pa mi rig źiṅ T [10] sdig pa BṄ] sdig byed CDGNPQ𝕊; sdig T [11] de yaṅ BCDṄ𝕊] de 'aṅ GNQ; de T [12] 'jig mi 'gyur Σ-T] 'jig par mi 'gyur T (hypometrical) [13] pa yaṅ BCDṄP𝕊] pa 'aṅ GNQ; 'par yaṅ T [14] 'gyur mod kyi BṄ] 'gyur bas na Σ-BṄ [15] 'gyur ba CDP𝕊] 'gyur bar BGNṄQT [16] the tshom Σ-T] the tsom T [17] sbyin par 'dod la BṄT] sbyin 'dod pa la CDGNPQ𝕊 [18] pa CDGNPQ𝕊] na BṄ; la T [19] sbyin du DGNPQ𝕊] phyin du BṄ; byin du T [20] kun tu 'byuṅ mi 'gyur Σ-T] kun 'byuṅ mi 'gyuro T (coalescence) [21] lhag pa'i GNQT] lhag par BCDṄP𝕊 [22] dge ba *em.* (Tōh. 2487)] bde ba Σ [23] bskyed pa yi CDGNPQ𝕊] bskyed pa yis BṄ; bskyed pa'i T (hypometrical) [24] bsags pa'o CDGNPQ𝕊] gsog pa po BṄ; bsags pa yi T [25] 'byuṅ ba ni 𝕊[sil., (Tōh. 2487)]] 'gyur ba ni Σ-T𝕊[sil.]; bsags pa ni T [26] du DṄ[bc]] ni BCṄ[a]P𝕊; na GNQ; la T [27] rnam 'jig pa CDGNPQ𝕊] rnam par 'jig BṄT [28] de daṅ 'dra ba'i sdug pa'i mi Σ-T] de 'dra ba'i bde brtse ba'i mi T [29] byed pa'o Σ-T] byed pa T

de las[1] bsruṅ ba'i[2] don gyi phyir[3] ||
'di skad de bźin gśegs pas gsuṅs ||9.18||

† de * la[4] gnod byas chuṅ ṅu[5] yaṅ || N 100
sdig pa'i phuṅ po * chen por 'gyur || †[i] Q 52B
de la phan byas chuṅ ṅu yaṅ ||
bsod nams phuṅ po cher 'gyur te ||
bde ba dag ni[6] thams cad kyi ||
yon tan[7] rgya mtshor[8] gnas phyir ro ||9.19||

rab rmoṅs byis pa la la ni ||
luṅ daṅ rigs pa[9] ma mthoṅ ba[10] ||
rtog ñid sdig par[11] 'gyur yin źes ||
bdag ñid * 'jig pa po rnams[12] smra ||9.20|| G 125

* rtog daṅ bral ba'i[13] rnal 'byor pa || 𝕊 194
gal te sdig pas mi gos na ||
źe sdaṅ skye ba'i rgyu la yaṅ[14] ||
rnam par 'gyur * ñid mi rigs so ||9.21|| Ṅb 270

'jig rten pa yi[15] tshul spaṅs nas ||
gźan du ci yaṅ mi 'gyur te ||
mgo daṅ[16] 'gro bar[17] byed pa daṅ ||
de bźin rdo yaṅ bza' bar[18] rigs ||9.22||

rluṅ daṅ graṅ[19] daṅ skom[20] sogs kyis[21] * || Ṅa 192
gnod pa de la mi rigs so[22] ||
mtshaṅ brus gnod par[23] byas pas kyaṅ[24] ||
skyo ba[25] ña bar skye mi 'gyur[26] ||9.23||

gal te raṅ gi[27] bya ba la[28] * || B 226
chags sogs * draṅs te[29] spaṅ dka' ba[30] || T 154
rnam par mi rtog rab rtogs pa[31] ||
de ltar gźan du * de[32] mi 'gyur ||9.24|| Ṅc 155

ma skyes pa ni zad min te[33] ||
'dir ni[34] * sdig pa'i las can gyi[35] || D 48B, C 99

[i] GNQ repeat these two *pāda*s; 𝕊[nt.] rightly notes that in the Sanskrit (*rgya dpe*) this line is not found *tshig rkaṅ 'di gñis mi 'dug.*

[1] de las Σ-T] de la T [2] bsruṅ ba'i BṄT] sruṅ ba'i CDGNP𝕊; sruṅ bas Q [3] don gyi phyir Σ-T] don gyis phyir T [4] de la BCDṄPT𝕊] de las GNQ [5] chuṅ ṅu Σ-T] chuṅ ruṅ T [6] dag ni CDGNPQT] de dag BṄ; bdag ni 𝕊[sil.] [7] yon tan Σ-B] yod tan B [8] rgya mtshor Σ-T] rgya mtsho T [9] rigs pa Σ-BṄa] rig pa BṄa [10] mthoṅ ba Σ-BṄ] mthoṅ bas BṄ [11] sdig par BṄaT] sdig pas CDGNPQ𝕊; sdig pa Ṅbc [12] 'jig pa po rnams Σ-BṄ] 'jigs pa po rnams BṄ [13] daṅ bral ba'i CDGNPQ𝕊] pa daṅ bral BṄT [14] yaṅ BCDṄPT𝕊] 'aṅ GNQ [15] 'jig rten pa yi Σ-T] 'jig rten pa'i T (hypometrical) [16] mgo daṅ GNQ] mgo bo BCDṄP𝕊; mgo'i T (hypometrical) [17] 'gro bar T] rgyug par Σ-T [18] bza' bar BṄ] bza' ba'i Σ-BṄ [19] graṅ BCDṄP𝕊] graṅs GNQT [20] skom GNQT𝕊] skam BCDṄP [21] sogs kyis Σ-T] sogs kyi T [22] mi rigs so Σ-N] ma rigs so N [23] brus gnod par Σ-T] bru gnod pa T [24] byas pas kyaṅ BṄT] byas kyaṅ ni CDGNPQ𝕊 [25] skyo ba Σ-T] skye ba T [26] ña bar skye mi 'gyur Σ-T𝕊sil.] de la skye mi 'gyur 𝕊[sil.]; ña bar skye ba'i 'gyur T [27] gi GNQ] gis BCDṄPT𝕊 [28] bya ba la Σ-T] sdig byas pa T [29] draṅs te Σ-T] draṅ ste T [30] spaṅ dka' ba Σ-T] sboṅ bkag ba T [31] rtogs pa CDGNPQ𝕊] rtogs par BṄ; mos pas T [32] de T] der Σ-T [33] zad min te Σ-GNQ] zin min te GNQ [34] 'dir ni *em.*] 'di ni Σ [35] gyi *em.*] gyis Σ

khro daṅ ṅa rgyal ldan pa yis[1] ||
sdig pa yoṅs su dag mi 'gyur ||9.25||

lha ñid kyis[2] ni de thams cad ||[i]
byas so źes ni rab rtog na[3] ||
sṅon ñid 'di ni[4] byuṅ ba las[5] ||
ji ltar[6] śin tu[7] byas pa[8] yin ||9.26||

lha ñid kyis[9] ni byas źes pa[10] ||
yoṅs su rtog pa[11] log pa[12] yin ||
gaṅ phyir chags pas zil mnan pa[13] ||
bya ba 'di ni[14] byed 'dod do[15] ||9.27||

𝕊 195 * rjes su yi raṅ[16] la sogs kun ||
thams cad sems ni kho na las[17] ||
bsod nams tshogs daṅ ldan par ni ||
P 126 blo daṅ ldan pas[18] śes par bya * ||9.28||

lus ṅag bcas pa'i dman pa ni[19] ||
bsod nams de la spyod mi 'gyur ||
drag po'i[20] sems ni gcig cig gi[21] ||
bsod nams saṅs rgyas gaṅ gsuṅs pa[22] ||9.29||

srog gcod la sogs las rnams gaṅ ||
chags pa rgya che ba yi sems ||
B 126 thams cad dge yin[23] * mi 'gyur te ||
bsod nams sñiṅ rje las 'byuṅ yin ||9.30||

gźan phan[24] phyir ni las rnams gaṅ ||
Ṅb 271 sñiṅ rje * can gyis[25] gaṅ byas pa ||
de kun bsod nams yin źes ni[26] ||
B 227, N 101 'gro ba'i bsam pa rdzogs * mdzad * gsuṅs[27] ||9.31||[a]

Ṅa 193 sñiṅ rje'i[28] bsam pa * bdo ba las[29] ||
Q 53A bkag pa rnams kyaṅ rjes gnaṅ gi ||

[a] Cited without explicit attribution to the JS in Tōh. 1413 (D: 99v): *gźan phan phyir ni las rnams gaṅ || sñiṅ rje can gyis gaṅ byas rnams || de kun bsod nams phuṅ po źes || 'gro ba'i bsam pa rdzogs mdzad gsuṅs ||*.

[i] T reads this and the following *pāda* as a single line without any *daṇḍa*.

[1] yis BṄT] yin CDP; yi GNQ𝕊 [2] ñid kyis $\Sigma_{\text{-T}}$] ñid kyi T [3] rtog na $\Sigma_{\text{-DP}}$] rtogs na DP [4] 'di ni $\Sigma_{\text{-BṄ}}$] 'di ñid BṄ [5] byuṅ ba las BṄ] byuṅ ba la $\Sigma_{\text{-BṄ}}$ [6] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [7] śin tu T] bźin du $\Sigma_{\text{-T}}$ [8] byas pa $\Sigma_{\text{-T}}$] bya ba T [9] ñid kyis $\Sigma_{\text{-T}}$] ñid kyi T [10] byas źes pa $\Sigma_{\text{-T}}$] bya źes pa T [11] rtog pa BGNṄQT] rtogs pa CDP𝕊 [12] log pa $\Sigma_{\text{-T}}$] *om.* T [13] zil mnan pa *em.*] zil mnan pa'i BCDṄP𝕊] zil gnon pa'i GNQ; zin gnon pa T [14] 'di ni T] ñid ni $\Sigma_{\text{-T}}$ [15] 'dod do $\Sigma_{\text{-BṄ}}$] 'dod kyis BṄ [16] yi raṅ $\Sigma_{\text{-T}}$] yid raṅ T [17] sems ni kho na las GNQ] sems de kho na las BCDṄP𝕊; sems kyi kho na la T; *cintāyattāni sarvataḥ* Skt. [18] ldan pas BCDṄPT𝕊] ldan par GNQ [19] bcas pa'i dman pa ni CDGNPQ𝕊] bcas pas dman par ni BṄ; bcas pa mi nus pas T [20] drag po'i CDGNPQ𝕊] rtag pa'i BṄ; mchog gis T [21] gcig cig gi CDGNPQ𝕊] gcig cig gis BṄ_{bc}T; gcig gcig gis Ṅ_{a} (dittography) [22] gsuṅs pa $\Sigma_{\text{-T}}$] 'gyur ba T [23] dge yin *em.*] dge min Σ [24] gźan phan BCDṄP𝕊] gźan gyi G; gźan NQ (hypometrical); gźan rnams T [25] can gyis BCDṄPT𝕊] can gyi GNQ [26] źes ni $\Sigma_{\text{-}\text{BṄ}_{\text{a}}}$] źes na BṄ_{a} [27] mdzad gsuṅs CDGNPQ𝕊] mdzad gsuṅ BṄ; par gsuṅ T [28] sñiṅ rje'i BCDṄPT𝕊] sñiṅ rje GNQ [29] bdo ba las BṄ] gdol pa la CDGNPQ𝕊; 'dod pa la T

raṅ gi don la źen gyur[1] źiṅ[2] ||
lus can sñiṅ rje bral ba min[3] ||9.32||

bsod nams byas kyaṅ gnod pa'i phyir ||
skye bo 'ga' la rnam sdaṅ ba ||
de ni sdig pa ñid 'gyur źes ||
rgyal ba mchog gis[4] rab tu gsuṅs[5] ||9.33||

yaṅ gsuṅs pa[6] –

gaṅ 'di * dge daṅ mi dge rnams || Ṅc 156
byaṅ chub sems dpa'[7] kun rtog las[8] ||
thams cad dge ba ñid 'gyur te[9] ||
gaṅ phyir de rnams[10] yid dbaṅ[11] yin ||9.34||[a]

ye śes grub pa las bsod nams daṅ sdig pa[12] skye ba daṅ 'jig pa[13] yoṅs su śes pa ste | le'u[14] dgu pa'o || ||

2.10 le'u bcu pa

* bdud rtsi lṅa ni * bgegs med phyir[15] || 𝕊 196
sems ni[16] yaṅ dag sbyaṅ phyir daṅ || T 155
glaṅ po'i[17] śa sogs kyaṅ de bźin[18] ||
rnal 'byor pa la[19] rgyal bas gsuṅs[i] ||10.1||

srog chags thams cad thams cad ni[20] ||
za ru zin kyaṅ saṅs mi rgyas[21] ||
sems daṅ bral ba'i[22] sems can rnams ||
rmoṅs pa rnams kyis[23] mi śes so ||10.2||

[a] cited without explicit attribution in the following works: *Rab tu gsal ba'i kha sbyor gyi rgya cher 'grel pa* (Tōh. 1190, D: f. 80b-81a): *byaṅ chub sems dpa'i kun rtog la || gaṅ tshe dag pa'am mi dge ba || thams cad dge ba ñid gyur te || gaṅ phyir de rnams yid dbaṅ yin ||*; twice in Bhavyakīrti's *sGron ma gsal ba byed pa'i ṭīkā dgoṅs pa rab gsal* (Tōh. 1793.2, D: f. 2b and 4a): *dge ba'am ni mi dge ba || byaṅ chub sems dpa' brtags pa[f. 2b]/ dpa'i rtog pa[f. 4b] yis || thams cad dge ba ñid gyur te || gaṅ phyir de rnams yid dbaṅ po[f. 2b]/ ba'o[f. 4b] ||*; Ḍhaṅkadāśa's *rGyud kyi rgyal po dpal kye'i rdo rje'i 'grel bśad kha sbyor śin tu dri ma med pa* (Tōh. 1884, D: f. 139a): *byaṅ chub sems dpa'i kun rtog las || dge ba'am gal te mi dge ba || thams cad dge ba ñid gyur te || gaṅ phyir de rnams yid dbaṅ 'gyur ||*.

[i] 𝕊[nt.], based on the Sanskrit (*rgya dpe*), proposes the following as a possibly better translation (*bsgyur na legs sñam*): *bdud rtsi lṅa ni bgegs med phyir || glaṅ po'i śa sogs kyaṅ de bźin || sems ni yaṅ dag bya phyir du || rnal 'byor pa la rgyal bas gsuṅs ||*

[1] źen gyur BCDṄPT𝕊] rjen 'gyur GNQ [2] źiṅ CDGNPQ𝕊] ciṅ BṄT [3] bral ba min Σ$_{\text{-BṄ}}$] bral bar min BṄ [4] mchog gis BCDṄPT𝕊] mchog gi GNQ [5] rab tu gsuṅs Σ$_{\text{-T}}$] rab tu gsuṅs pa T (hypermetrical) [6] yaṅ gsuṅs pa *conj.* (Skt. *uktaṃ ca*)] *om.* Σ [7] sems dpa' Σ$_{\text{-T}}$] sems kyi T [8] rtog las T] rtogs las BṄ; rtogs pas CDGNPQ𝕊 [9] 'gyur te Σ$_{\text{-BṄ}}$] mi 'gyur BṄ [10] de rnams CDGNPQ𝕊] de dag BṄT [11] yid dbaṅ Σ$_{\text{-T}}$] ñid de dag T (hypermetrical) [12] sdig pa BCDṄPT𝕊] sdig GNQ [13] skye ba daṅ 'jig pa Σ$_{\text{-T}}$] skye 'jigs T [14] śes pa ste le'u Ṅ$_{\text{b}}$] śes pa'i ste le'u BṄ$_{\text{a}}$; śes pa ste le'u ste Ṅ$_{\text{b}}$; śes pa'i le'u ste CDGNPQT𝕊 [15] bgegs med phyir T] mi śes phyir Σ$_{\text{-T}}$ [16] sems ni Σ$_{\text{-T}}$] sems can ni T (hypermetrical) [17] glaṅ po'i BṄT] glaṅ po CDGNPQ𝕊 [18] de bźin Σ$_{\text{-T}}$] bźin T (hypometrical) [19] rnal 'byor pa la BṄT] rnal 'byor pa ni CDGNPQ𝕊 [20] thams cad ni T] bsad nas ni Σ$_{\text{-T}}$ [21] mi rgyas CDGNPQ𝕊] mi rgya BṄ; ma rgyas T [22] daṅ bral ba'i Σ$_{\text{-T}}$] ba bral ba'i T [23] rnams kyis Σ$_{\text{-T}}$] rnams kyi T

thams cad kyis[1] ni gaṅ ba'i phyir ||
D 49A, C 100 re źig lus * la gtsaṅ ba med[2] ||
dri 'dzag za ba la la ni ||
de ni thams cad ci[3] ma zos ||10.3||

P 127 ji ltar 'o ma la sogs kun * ||
Ṅb 272 lus can 'di dag thams cad * kyi[4] ||
B 228 bza' daṅ * bza'[5] min rab grags pa[6] ||
G 127 raṅ gi[7] sems * la[8] yod ma yin[i] ||10.4||

zas daṅ gos la sogs pa kun ||
mi gtsaṅ bar ni rab śes so[9] ||
Ṅa 194 gaṅ phyir chu las[10] * yaṅ dag 'byuṅ[11] ||
de rnams 'di la[12] rab tu 'jug[13,ii] ||10.5||

char gyi[14] tshogs ni 'bab pa yis[15] ||
smad pa thams cad bkrus pa daṅ[16] ||
'bru sna[17] thams cad bskyed nas ni ||
de nas rgya mtshor[18] 'bab par[19] 'gyur ||10.6||

𝕊 197 * mi gtsaṅ rnams daṅ ldan pa yi[20] ||
chu ni klu yis blaṅs nas su[21] ||
chu ni gaṅ daṅ gaṅ yin pa ||[iii]
thams cad de bźin char du 'babs[22] ||10.7||[iv]

rdziṅ bu la sogs kun rgyas śiṅ ||
thams cad kyis ni thams cad 'khrud ||
de bas gtsaṅ daṅ mi gtsaṅ sogs ||
Ṅc 194 thams cad 'dir ni yod ma * yin ||10.8||

gtsaṅ ba ñid[23] ni yod 'gyur na[24] ||
mi gtsaṅ ñid ni 'byuṅ bar 'gyur[25] ||
dag pa med pas[26] mi gtsaṅ ñid ||
N 102 rnam pa kun tu mi rñed do[27] * ||10.9||

dper na pha rol tshu rol[28] bźin ||
de ni phan tshun ltos pa ste ||

[i] 𝕊[nt.] notes that, on account of their Sanskrit edition (*rgya dpe*), the text should read: *grub ma yin*.

[ii] 𝕊[nt.] remarks that, on account of the Sanskrit (*rgya dpe*), the text should read: [*rab tu*] *bstan*.

[iii] Q reads this and the following *pāda* as a single line without any *daṇḍa*.

[iv] 𝕊[nt.], based on the Sanskrit (*rgya dpe*), proposes the following as a more correct translation (*bsgyur legs*) of the second line: *slar yaṅ de bźin chad phab nas* || *chu yis 'bru rnams bskyed par byed* ||.

[1] kyis *corr.*] gyis T; kyaṅ $\Sigma_{\text{-T}}$ [2] gtsaṅ ba med $\Sigma_{\text{-BṄ}}$] gtsaṅ bral ba BṄ [3] ci *conj.*] kyis Σ [4] thams cad kyi CDPT𝕊] thams cad kyis BGNṄQ [5] bza' $\Sigma_{\text{-T}}$] btuṅ T [6] rab grags pa $\Sigma_{\text{-T}}$] rab gnas pa T [7] raṅ gi $\Sigma_{\text{-BṄ}_b}$] raṅ gis Ṅb [8] sems la $\Sigma_{\text{-T}}$] sems las T [9] śes so T] śes na $\Sigma_{\text{-T}}$ [10] chu las T] chu la $\Sigma_{\text{-T}}$ [11] yaṅ dag 'byuṅ T] yaṅ dag pas BCDṄP𝕊; yoṅs dag pas GNQ [12] 'di la BṄ] 'di ni CDP𝕊; 'di na GNQT [13] rab tu 'jug Σ] *pradṛśyate* Skt. [14] char gyi $\Sigma_{\text{-T}}$] char ni T [15] 'bab pa yis CDPT𝕊] 'bab pa yi GNQ; babs pa yis BṄ [16] bkrus pa daṅ BṄ] bkru ba daṅ CDGNPQ𝕊; 'grub pa 'am T [17] 'bru sna GNQ] 'bru rnams BCDṄPT𝕊 [18] rgya mtshor $\Sigma_{\text{-BT}}$] rgya mtsho BT [19] 'bab par $\Sigma_{\text{-BṄ}}$] 'babs par BṄ [20] daṅ ldan pa yi BGNṄQ] daṅ ldan pa yis CDPT𝕊 [21] blaṅs nas su $\Sigma_{\text{-T}}$] blaṅs ni T (hypometrical) [22] char du 'bab $\Sigma_{\text{-BṄ}}$] char du 'babs BṄ [23] ñid $\Sigma_{\text{-T}}$] gñid T [24] 'gyur na CDGNPQ𝕊] gyur na BṄT [25] 'byuṅ bar 'gyur $\Sigma_{\text{-T}}$] 'byuṅ 'gyur na T [26] dag pa med pas GNQ] dag pa med pa'i BCDṄP𝕊; dpag med pas <na> T [27] mi rñed do $\Sigma_{\text{-N}}$] yi rñed do N [28] tshu rol $\Sigma_{\text{-BṄ}}$] tshul rol BN

gtsaṅ daṅ mi gtsaṅ la sogs rtog ||
rtog 'di[1] 'jig rten pa yi[2] yin ||10.10||

ye śes grub pa las gtsaṅ ba daṅ mi gtsaṅ ba'i[3] rtog pa * las grol ba ste | le'u[4] bcu pa'o || || Q 53B

2.11 le'u bcu gcig pa

* ji ltar[5] rnal 'byor pa rnams kyi[6]* || 𝕊 198
bgrod min pa la bgrod[7] 'gyur bar[8] || T 156
yaṅ dag rjes * gnaṅ mi[9] 'gal ba[10] || B 229
da ni[11] rnam par dpyad[12] par * bya ||11.1|| Ṅb 273

'di ltar lus can thams cad ni ||
sems las[13] skye daṅ 'jig pa[14] ste ||
de yaṅ las rnams dbaṅ ñid kyis[15] ||
srid daṅ srid pa[16] thams cad du ||11.2||

pha daṅ ma yaṅ bur 'gyur źiṅ[17] ||
bu yaṅ ma daṅ[18] phar 'gyur la ||
bran mo chuṅ ma'aṅ[19] * phar 'gyur źiṅ || Ṅa 195
chuṅ * ma yaṅ ni ma ru 'gyur ||11.3|| G 128

de la sogs pa'i tshul rnams ni || P 128
śin tu rgya cher[20] du mar ni ||
srid par gzod nas[21] 'gyur to[22] źes ||
rdo rje sems dpas gsuṅs pa[23] yin ||11.4||

de ltar gnas śiṅ 'khor bar ni[24] ||
yun riṅ dus su 'jug pa[25] na[26] ||
pha daṅ mar ni ma gyur pa'i ||
sems can gaṅ yaṅ[27] yod * ma yin ||11.5|| D 49B

de bźin bu mo la * sogs[28] kun || C 101
'gro ba drug tu sṅon[29] byuṅ nas ||
de bas sñiṅ rje chen po ni[30] ||
bya źes rgyal ba'i[31] mchog gis gsuṅs ||11.6||

* des bas[32] rdo rje sems dpa' sogs[33] || 𝕊 199
mgon po'i[34] mchog ni de rnams kyis[35] ||

[1] rtog 'di BGNṄQT] rtog ni CDP𝕊 [2] 'jig rten pa yi Σ-T] 'jig rten pa yis T [3] gtsaṅ ba'i BṄT] gtsaṅ bar CDGNPQ𝕊 [4] grol ba ste le'u Σ-T] grol ba'i le'u ste T [5] ji ltar Σ-𝕊sil.] de ltar 𝕊sil. [6] kyi *em.*] kyis Σ [7] bgrod min pa la bgrod Σ-T] 'gro min pa las 'grod T [8] 'gyur bar BṄ] gyur pa Σ-BṄ [9] gnaṅ mi BCDṄPT𝕊] mi snaṅ GNQ [10] 'gal ba BNṄ] 'gal bas CDGPQ𝕊; 'gal bar T [11] da ni Σ-T] 'di ni T [12] rnam par dpyad Σ-T] rnam par bśad T [13] sems las Σ] *asty eva* Skt. [14] 'jig pa Σ-T] 'jigs pa T [15] ñid kyis Σ-T] ñid kyi T [16] srid daṅ srid pa Σ] *tribhave bhavet* Skt. [17] źiṅ BCDṄP𝕊] ciṅ GNQT [18] bu yaṅ ma daṅ T] bu daṅ ma yaṅ Σ-T [19] chuṅ ma'aṅ Σ-T] chuṅ ma yaṅ T (hypermetrical) [20] rgya cher CDP𝕊] rgya che BGNṄQ; rgya chen T [21] gzod nas BCDṄPT𝕊] bzod nas GNQ [22] 'gyur to *st.*] gyur to Σ [23] gsuṅs pa Σ-T] gsuṅ ba T [24] ni Σ-T] na T [25] dus su 'jug pa Σ-T] du ni 'jigs pas T [26] na BṄT] daṅ CDGNPQ [27] yaṅ Σ-T] *om.* T (hypometrical) [28] bu mo la sogs Σ-T] bu la sogs pa T [29] sṅon BCDṄPT𝕊] ston GNQ [30] chen po ni Σ-T] chen po na T [31] rgyal ba'i Σ-ṄT] rgyal ba ṄT [32] de bas CDGNPQ𝕊] des na BṄ; *om.* T [33] sems dpa' sogs Σ-T] sems dpa' la sogs pa T [34] mgon po'i Σ-ṄT] mgon po ṄT [35] de rnams kyis Σ-T] de rnams kyi T

rnal 'byor pa yi sems sbyaṅ[1] phyir ||
bu mo la sogs rjes su gnaṅ ||11.7||

Ṅc 158 rtog pa'i chus * ni gaṅ ba yi[2] ||
'khor ba'i rgya mtsho chen por[3] ni ||
rdo rje theg la ma źon par ||
su źig pha rol 'gro bar 'gyur ||11.8||[a]

log pa'i śes pa thams cad ni ||
B 230 luṅ daṅ rigs pa[4] legs * ldan pas ||
ñes pa kun gyi[5] 'byuṅ gnas ni ||
de rnams rim gyis[6] bkag pa yin ||11.9||

ye śes grub pa las bgrod pa daṅ bgrod pa ma yin pa daṅ bral ba ste | le'u[7] bcu gcig pa'o || ||

2.12 le'u bcu gñis pa

Ṅb 274, 𝕊 200 * rdo rje ye śes[8] rab rtogs phyir[9] ||
rnal 'byor pa ni mchog don du ||
rnal 'byor rgyud gsuṅs dpe daṅ ni ||
rigs pas[10] kyaṅ ni de bśad bya ||12.1||

gzugs sku la sogs dṅos rnams ni[11] ||
N 103 de ñid ṅo bo ji * bźin[12] min ||
Ṅa 196 de bkag[13] sṅar ni byas zin * pas ||
de bas gzugs med ñid du[14] gnas ||12.2||

ñes pa kun tu thal[15] 'gyur bas[16] ||
T 157 dṅos po * de ñid 'gyur ma yin ||
sdug bsṅal kun gyi[17] 'byuṅ gnas mchog ||
med pa de yaṅ[18] de ñid min ||12.3||

dṅos daṅ[19] dṅos med de ñid min ||
G 129 gźan du gyur pa'aṅ[20] rnam spaṅs yin[21] * ||
de bas phyogs yod rigs[22] min te ||
de tshe kun mkhyen 'gyur ma yin ||12.4||

[a] This verse finds a close parallel to the *Mahāyānaviṃśikā* 28, which is cited with attribution to this work in, for instance, Dharmendra's *De kho na ñid kyi sñiṅ po bsdus pa* (Tōh. 3711), D: f. 83v and Śraddhākaravarman's *rNal 'byor bla na med pa'i rgyud kyi don la 'jug pa bsdus pa* (Tōh. 3713, D: f. 105r): *theg chen gru la ma źugs par* in *pāda* c instead.

[1] sems sbyaṅ Σ-GT] sems spyad G; sems sbyoṅ T [2] gaṅ ba yi Σ-T] gaṅ ba yis T [3] chen por Σ-T] che las T [4] rigs pa CCDGNPQ𝕊] rig par BṄac; rigs par ṄbT [5] kun gyi Σ-T] kun gyis T [6] rim gyis BCDṄP𝕊] rims kyis GNQ; rims kyi T [7] bral ba ste le'u Σ-T] bral ba'i le'u ste T [8] ye śes T] theg pa GNṄaQ𝕊; theg par BCDṄbcP [9] rab rtogs phyir BGNṄQ𝕊] rab rtog phyir CDPT [10] rigs pas BCDṄacPT𝕊] rig pas GNṄbQ [11] dṅos rnams ni Σ-T] dṅos po ni T [12] ji bźin Σ-T] ci bźin T [13] de bkag Σ-T] de dag T [14] ñid du BṄT] du yaṅ CDP𝕊; du'aṅ GNQ [15] thal Σ-B] bral B [16] 'gyur bas Σ-BṄ] gyur pa'i BṄ [17] kun gyi Σ-T] kun gyis T [18] de yaṅ Σ-B] de la B [19] daṅ Σ-T] daṅ po T (hypermetrical) [20] gźan du gyur pa'aṅ Σ-T] de dag 'gyur pa T [21] rnam spaṅs yin GNQ, Skt. (*bhavet tābhyāṃ vivarjitam*)] rnam spaṅs min BCDṄP𝕊; spaṅs pa yin T [22] rigs Σ-T] rig T

yaṅ dag[1] ye śes * rigs pa las[2] ||
khyab daṅ rdo rje'i sku[3] ñid daṅ ||
'gyur ba med pa ñid daṅ ni * ||
kun mkhyen ñid ni de bas[4] 'grub ||12.5||

gzugs can khyab pa ñid min te[5] ||
de bas rdo rje'i sku[6] ma yin ||
de la mi 'gyur yod ma yin[7] ||
thams cad mkhyen par 'gyur ma yin ||12.6||

* rim gyis[8] śes gaṅ ci yaṅ[9] ruṅ ||
'di ni[10] thams cad * rtogs[11] min te ||
śes bya rnams la tshad med pas ||
kun mkhyen du ni 'di[12] mi 'dod[13] ||12.7||

gaṅ źig[14] śes byar[15] rab bśad pa ||[i]
phyogs kyi cha ni gcig pur[16] ñid * ||
'di ni bskal pa stoṅ phrag dag ||
bye bas kyaṅ ni śes mi nus[17] ||12.8||

gal te skyes nas[18] 'jig gyur na ||
de * bas skyes pa yod ma yin[19] * ||
śin tu gnas pa'i ye śes ñid ||
'khrul pa tsam gyis[20] rnam par 'jig * ||12.9||

gaṅ źig 'gro daṅ 'oṅ 'gyur ba[21] ||
de la khyab pa yod ma yin ||
g.yo źiṅ phyogs gcig[22] la gnas pas[23] ||
de ni 'jig par[24] thal bar 'gyur ||12.10||

gaṅ źig kha dog med[25] gyur chos ||
de ni gaṅ gis 'jig par nus[26] * ||
mtshon daṅ dug daṅ me daṅ chus[27] ||
gnod pa skyed par[28] mi 'gyur ro[29] ||12.11||

nam mkha' kun nas[30] gnas bdag ñid ||
mi 'gyur mkha' daṅ mtshuṅs pa ste ||

P 129
Q 54A
𝕊 201
B 231
Ṅc 159
D 50A
C 102
Ṅb 275
Ṅa 197

[i] 𝕊nt. remarks that, based on the Sanskrit (*rgya dper*), one may read: *gaṅ źig śes byar rab grags pa* ||.

[1] yaṅ dag Σ-BṄ] gaṅ dag BṄ [2] rigs pa las 𝕊sil.] rig pa las Σ-𝕊sil. [3] rdo rje'i sku Σ-T] rdo rje sku T [4] de bas T] de yis BCDṄP𝕊; de yi GNQ [5] min te T] daṅ ste Σ-T𝕊em. ; ma yin 𝕊em.; *na hi* Skt. [6] rdo rje'i sku BṄT] rdo rje sku CDGNPQ𝕊 [7] yod ma yin BṄ] yod min pas Σ-BṄ [8] rim gyis BCDṄP𝕊] rims kyis GNQ; rims kyi T [9] śes gaṅ ci yaṅ CDGNPQ𝕊] gśegs gaṅ ci'aṅ pa B; śes pa gaṅ ci'aṅ Ṅ; śes pa gaṅ yi yaṅ T [10] 'di ni Σ-T] 'dis ni T [11] rtogs BṄT𝕊] rtog CDGNPQ [12] 'di Σ-BṄ] de BṄ [13] mi 'dod BCDṄabPT𝕊] mi 'dod do GQ (hypermetrical); yi 'dod do N (hypermetrical); yi 'dod Ṅc [14] gaṅ źig Σ-BṄ] gaṅ gis BṄ [15] śes byar Σ-T𝕊em.] śes par T; śes bya 𝕊em. [16] gcig pur GN] gcig pu BCDṄPQ; cig pu T [17] śes mi nus BṄ] śes mi 'gyur Σ-BṄ [18] skyes nas Σ-T] skyes na T [19] skyes pa yod ma yin BṄ] bskyed par bya ba min Σ-BṄ [20] 'khrul pa tsam gyis BṄ] 'khrul pa tsam źig CDGNPQ𝕊; 'khor ba ñid ni T [21] ba Σ-T] bas T [22] phyogs gcig Σ-T] phyogs cig T [23] gnas pas BGNṄQT] gnas pa CDP𝕊 [24] par Σ-𝕊em.] pa 𝕊em. [25] kha dog med BCDṄPT] kha don med GNQ; tha dad med 𝕊em. [26] 'jig par nus BṄ] 'jig par 'gyur CDGNPQ𝕊; gźig par nus T [27] dug daṅ me daṅ chus DP𝕊] dug daṅ me daṅ chu GNQ; dug daṅ me chu sas BṄ; du chu daṅ dug daṅ med T [28] skyed par CDGNPQ𝕊] skyel bar BṄ; skye bar T [29] 'gyur ro Σ-T] 'gyur T (hypometrical) [30] nam mkha' kun nas CDGNPQT] nam mkha'i khams kun BṄ; rnam pa kun nas 𝕊sil.

ñon moṅs med ciṅ 'gyur med la[1] ||
rnam pa thams cad dus kun pa[2] ||12.12||

gaṅ źig dus kun pa min pa[3] ||
de yaṅ kun mkhyen 'gyur ma yin ||
de bas dus rnams kun tu yaṅ ||
'gyur ba yin par[4] śes par bya ||12.13||

𝕊 202 * lus can dag ni thams cad la ||
T 158 ye śes * che gnas ñid yin na'aṅ[5] ||
mi śes rab rib kyis khebs pa'i ||
B 232 byis pa rmoṅs pas[6] mi śes * so ||12.14||

ji ltar khyi ni boṅ ba[7] ||
sñegs kyi[8] 'phen par byed la min[9] ||
G 130, N 104 de * bźin sems kyis[10] gaṅ bsam byar[11] ||
sñegs kyi[12] sems ñid la ma yin ||12.15||

gaṅ źig sems kyis[13] bsam bya ba[14] ||
BP 130 de ñid la * yaṅ[15] [16] ṅes rtog gi[17] ||
sems ñid de ñid ji 'dra[18] źes ||
sems pa la ni 'jug mi byed[19] ||12.16||

ye śes grub pa las[20] de ñid gnas pa bźag pa[21] źes bya ba ste | le'u bcu gñis pa'o || ||

2.13 le'u bcu gsum pa

𝕊 203 * śin tu rmoṅs pa'i 'jig rten rnams ||
Ṅb 276 gal te gźan gyis[22] rab * bskul * na ||
Ṅc 160 thar pa'i don du bdag gis[23] bdag[24] ||
g.yaṅ sar yaṅ ni 'dor bar byed[25] ||13.1||

rmoṅs par gyur pa maṅ po yaṅ ||
spyod pa dag ni[26] 'di 'dra bas ||[i]
bde gśegs[27] lam ni kun spaṅs te[28] ||
dmyal ba'i lam[29] ni brten par[30] snaṅ ||13.2||

[i] In T, the *gi gu* is written in the middle of *na* and *ña* and hence the intention for the spelling is unclear.

[1] med la $\Sigma_{\text{-T}}$] med pas T [2] dus kun pa BṄ] dus kun la $\Sigma_{\text{-BṄ}}$ [3] dus kun pa min pa $\Sigma_{\text{-T}}$] dus kun ma yin pa T [4] 'gyur ba yin par T] 'gyur ba min par $\Sigma_{\text{-T}}$ [5] ñid yin na'aṅ $\Sigma_{\text{-T}}$] ñid yin T (hypometrical) [6] rmoṅs pas $\Sigma_{\text{-𝕊sil.}}$] rmoṅs pa $\mathbb{S}^{\text{sil.}}$ [7] boṅ ba la GNQT𝕊] boṅ ba las CDP; baṅ ba la BṄ [8] sñegs kyi BṄ] bsñeg ciṅ CDP; sñeg ciṅ GNQ𝕊; sdig ciṅ T [9] byed la min $\Sigma_{\text{-T}}$] byed ma yin T [10] sems kyis $\Sigma_{\text{-T}}$] sems kyi T [11] bsam byar BṄ] bsam bya $\Sigma_{\text{-BṄ}}$ [12] sñegs kyi BṄ] sñeg gi CDGNPQ𝕊; sñeg gis T [13] sems kyis BCDṄP𝕊] sems kyi GNQT [14] bsam bya ba BṄT] bsam bya yaṅ CDGNPQ𝕊 [15] la yaṅ BCDṄP𝕊] la 'aṅ GNQ [16] ṅes $\Sigma_{\text{-N}}$] ṅas N [17] ṅes rtog gi BCDGṄPQ] nags rtog gi N; ṅes rtog T (hypometrical); ṅes rtogs kyi $\mathbb{S}^{em.}$ [18] ji 'dra $\Sigma_{\text{-T}}$] ci 'dra T [19] 'jug mi byed BGṄQ] 'jig mi byed CDP; 'jug yi byed N; 'jug mi bya T; 'jig mi 'byed $\mathbb{S}^{\text{sil.}}$ [20] grub pa las $\Sigma_{\text{-T}}$] grub pa źes bya ba las T [21] bźag pa BGNQ] gźag pa CDṄP𝕊; *om.* T [22] gźan gyis BCDṄP𝕊] gźan gyi GNQT [23] bdag gis BCDṄPT𝕊] bdag gi GNQ [24] bdag $\Sigma_{\text{-T}}$] brtag T [25] 'dor bar byed BṄT] 'dor bar mdzad CDGNPQ𝕊 [26] dag ni $\Sigma_{\text{-T}}$] dag ni ña T (hypermetrical) [27] bde gśegs $\Sigma_{\text{-BṄ}}$] bder gśegs BṄ [28] kun spaṅs te $\Sigma_{\text{-T}}$] kun spoṅs te T [29] dmyal ba'i lam $\Sigma_{\text{-𝕊sil.}}$] gźan gyi lam $\mathbb{S}^{em.}$ [30] brten par T$\mathbb{S}^{\text{sil.}}$] brten pa CDP; bsten par BṄ: sten pa GNQ

loṅ ba'i mi ni la la źig ||
gźan dag la ni * lam ston byed || Ṅa 198
gaṅ daṅ gaṅ [1] * rtogs[2] de daṅ der[3] || Q 54B
'dri bar[4] byed rnams de[5] mi 'dri[6] ||13.3||

gal te rmoṅs pa'i dbaṅ gis[7] lam ||
mi mthoṅ de ni ston byed kyaṅ[8] ||
sdig can gyi ni[9] lam de yis ||
bgrod pa[10] ñams pa 'thob par[11] ||13.4||[a]

raṅ ñid kyis[12] lam mi mthoṅ bas[13] ||
ji ltar śin tu gźan dag[14] * 'dren || C 103
loṅ ba[15] * gñis ni[16] 'grogs 'gyur na[17] || D 50B
gñis ka[18] sdug bsṅal the * tshom med ||13.5|| B 233

ji ltar dmus loṅ bya ba yis[19] ||
'brog dgon dag tu[20] źugs gyur pa[21] ||
gñis pa[22] de 'dra la la źig ||
ji ltar groṅ du 'jug par 'gyur ||13.6||

* de bźin dmus loṅ gyur ba des[23] || 𝕊 204
yaṅ dag ye śes ma mthoṅ ba[24] ||
gnas de 'thob par[25] mi nus na ||
ji ltar de ni gźan grol byed[26] ||13.7||

de bas bla ma[27] bsñen pa[28] ni ||
yaṅ dag dad[29] ldan slob ma yis[30] ||
yoṅs su brtags par[31] bya'o źes ||
rgyal ba'i[32] mchog gis rab tu gsuṅs ||13.8||[b]

[a] *Pāda*s ab of this verse and the entire following verse are cited (in reversed order) with attribution to the JS (*Jñānasiddhi las*) in Tōh. 2487 (D: f. 194r): *raṅ ñid kyis lam ma mthoṅ bas || ji lta bźin du gźan dag 'dren || loṅ ba gñis ni 'grogs gyur na || gñis ka ltuṅ bar the tshom med || ces pa daṅ yaṅ | sdig pa can gyi lam de yis || bgrod pa ñams pa thob par 'gyur ||*.

[b] Verses 13.8-12 are cited, without explicit attribution to the JS, in Tōh. 1827 (D: f. 96v): *de bas bla ma bsten pa ni || yaṅ dag gus ldan slob ma yis || yoṅs su brtag par bya'o źes || rgyal ba'i dam pas rab tu bsṅags || dkon mchog gsum la ṅaṅ gis dad || sems can kun la sñiṅ rjer ldan || brten źiṅ gtoṅ sogs yon tan ldan || bsod nams thams cad cher bskyed pa || byaṅ chub sems ni yaṅ dag bskyed || blo bzaṅ rab daṅ yon tan ldan || khro ba med ciṅ spro ba che || zab mo'i chos la rnam par mos || de ni chos kyi sbyin pa dag || zaṅ ziṅ med la rtag par dga' || de ni rtag tu 'dod pa chuṅ || tshogs gñis yaṅ dag bsags pa'o || de ni bla mar saṅs rgyas daṅ || rdo rje 'dzin bcas kun gyis gsuṅs || de ñid sems can thams cad kyi || ston pa 'jig rten 'dren pa yin ||*.

[1] gaṅ daṅ gaṅ $\Sigma_{\text{-T}}$] loṅ bar T [2] rtogs *em.* (Skt. *prabudhyate*)] brtags $\Sigma_{\text{-T}}$; rtag pa T [3] der BṄ] de CDGNPQ𝕊; ni T [4] 'dri bar CDGNPQ𝕊] 'gro bar BṄ; 'dri mar T [5] de CDGNPQ𝕊] 'di BṄT [6] mi 'dri $\Sigma_{\text{-Ṅa T}}$] mi 'dra ṄaT [7] dbaṅ gis $\Sigma_{\text{-T}}$] dbaṅ gi T [8] ston byed kyaṅ $\Sigma_{\text{-T}}$] rtog byed pa T [9] sdig can gyi ni $\Sigma_{\text{-T}}$] sdig can re ni T [10] bgrod pa $\Sigma_{\text{-BṄ}}$] bsgrod pa BṄ [11] 'thob par 'gyur BṄ] thob par 'gyur $\Sigma_{\text{-BṄ}}$ [12] ñid kyis BCDṄPT𝕊] ñid kyi GNQ [13] mthoṅ bas *em.* (T 2498)] mthoṅ bar Σ [14] gźan dag BṄT] gźan bdag CDGNPQ𝕊 [15] loṅ ba $\Sigma_{\text{-T}}$] loṅ ma T [16] gñis ni $\Sigma_{\text{-T}}$] ñid ni T [17] 'grogs 'gyur na $\Sigma_{\text{-T}}$] soṅ gyur na T [18] ka BṄ] gas CDGNPQ; ga T; kas $\mathbb{S}^{\text{sil.}}$ [19] bya ba yis BCDṄT𝕊] bya ba yi GNQ [20] 'brog dgon dag tu BCDṄPT𝕊] 'brog dag tu ni GN; 'brog tu ni Q (hypometrical) [21] gyur pa CDGNPQ𝕊] gyur la BṄ; 'gyur ba T [22] gñis pa T] gñis ka'aṅ $\Sigma_{\text{-T}}$ [23] gyur ba des $\Sigma_{\text{-T}}$] gyur med T (hypometrical) [24] mthoṅ ba T] mthoṅ bas $\Sigma_{\text{-T}}$ [25] 'thob par $\Sigma_{\text{-T}}$] thob par T [26] grol byed $\Sigma_{\text{-B}}$] bral byed B; *prāpayet* Skt. [27] bla ma $\Sigma_{\text{-Ṅa}}$] blo ma Ṅa [28] bsñen pa Ṅ] bstan $\Sigma_{\text{-GṄT}}$; brten pa G; bstan pa T [29] yaṅ dag dad BGNṄQ𝕊] yaṅ dag daṅ CDPT [30] slob ma yis $\Sigma_{\text{-D}}$] slob ma yin D [31] brtags par GNQ] brtag par BCDṄPT𝕊 [32] rgyal ba'i CDGNPQ𝕊] rgyal ba BṄT

dkon mchog gsum la ṅaṅ gis dad ||[i]
sems can kun la sñiṅ rjer ldan ||
G 131 brtan źiṅ * gtoṅ sogs yaṅ dag ldan[1] * ldan ||[ii]
T 159 bsod nams thams * cad cher bskyed pa[2] ||13.9||

P 131 byaṅ chub sems ni yaṅ dag bskyed ||
blo bzaṅ rab daṅ yon tan ldan ||[iii]
Ṅb 277 khro ba med * ciṅ spro ba che ||
zab mo'i chos la lhag par mos ||13.10||

Ṅc 161 de ni chos * kyi sbyin pa dag ||
zaṅ ziṅ med la rtag par dga' ||
de ni rtag tu 'dod pa chuṅ ||
Ṅa 199, N 105 tshogs gñis yaṅ dag bsags pa 'o[3] * ||13.11||

de ni bla mar[4] saṅs rgyas daṅ ||
rdo rje 'dzin bcas kun gyis gsuṅs ||
de ñid sems can[5] thams cad kyi ||
ston pa 'jig rten 'dren pa yin ||13.12||

gaṅ gźan[6] bla mar bśad pa dag ||
B 234 log śes mṅon pa'i ṅa rgyal can[7] * ||
rñed sogs[8] don du chos rnams ni ||
mchog dag ston par byed 'gyur ba ||13.13||

𝕊 205 * 'gro ba'i sdig pa'i grogs po ru ||
'jig rten na de rab tu gnas ||
bdud kyi phyogs kyi rigs can[9] de[10] ||
bdag gźan phuṅ bar[11] byed pa yin ||13.14||

'gro de[12] rtag tu spaṅ bya źiṅ ||
de la bsñen bkur bya ba min ||
de la khoṅ khro mi bya źiṅ ||
śin tu ñe bar mi bya 'o[13] ||13.15||

ji ltar[14] ñan thos[15] rnams daṅ ni ||
lhan cig[16] bde gśegs[17] bźed min ltar ||
de bźin de 'dra daṅ lhan cig ||
gnas par śin tu mi bya 'o ||13.16||

ye śes grub pa las slob dpon gyi[18] mtshan ñid de | le'u[19] bcu gsum pa'o || ||

[i] 𝕊[nt.] suggests, based on their Sanskrit edition (*rgya dpe*), to read *saṅs rgyas bdag ñid dkon mchog gsum.*

[ii] T omits *ldan* up to *yaṅ dag* (9d-11c), possibly an eye-skip from *yaṅ dag* in this *pāda* to *yaṅ dag* in 11d.

[iii] 𝕊[nt.] remarks that, based on their Sanskrit (*rgya dpe*), the text should read *dga'* instead of *daṅ.*

[1] yaṅ dag ldan *em.*] yon tan ldan $\Sigma_{\text{-T}}$; yaṅ dag T [2] bskyed pa BṄ] bskyed la $\Sigma_{\text{-BṄ}}$ [3] bsags pa 'o CDNPT𝕊] gsog pa po BṄ_{bc}; bsags pa po GQ; gsog pa za Ṅ_{a} [4] bla mar $\Sigma_{\text{-T}}$] bla ma T [5] sems can $\Sigma_{\text{-G}}$] sems cad G [6] gaṅ gźan $\Sigma_{\text{-T}}$] gźan dag T [7] ṅa rgyal can $\Sigma_{\text{-T}}$] rgyal can T (hypometrical) [8] rñed sogs *em.*] chags sogs BGNṄQ𝕊] chag sogs CDP; rñed pa'i T [9] rigs can $\Sigma_{\text{-T}}$] rig can T [10] de T] des BṄ; te CDGNPQ𝕊 [11] phuṅ bar GNQ𝕊] 'phuṅ bar BCDṄPT [12] 'gro de $\text{BṄ}𝕊^{\text{sil.}}$] 'gro ste CDGNPQ; 'dre de T [13] mi bya 'o $\Sigma_{\text{-}𝕊^{em.}}$] yaṅ mi bya $𝕊^{em.}$ [14] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [15] ñan thos $\Sigma_{\text{-T}}$] ñan T (hypometrical) [16] lhan cig $\Sigma_{\text{-T}}$] ji ltar T [17] bde gśegs $\Sigma_{\text{-BṄ}}$] bder gśegs BṄ [18] slob dpon gyi $\Sigma_{\text{-T}}$] slob dpon gyis T [19] de le'u $\Sigma_{\text{-BṄ}}$] kyi le'u ste CDGNPQT

2.14 le'u bcu bźi pa

* sṅar bśad pa yi[1] mtshan ñid las[2] || 𝕊 206
slob dpon du ni bśad pa yin ||
slob ma yi ni[3] mtshan ñid kyaṅ[4] ||
ji ltar[5] gyur pa bśad par bya ||14.1||

ji ltar[6] 'ga' źig[7] * grur źugs pa[8] || C 104, D 51A
skya ba * 'dzin par[9] legs slob na[10] * || Q 55A
mtsho chen pha rol 'gror[11] 'gyur gyi[12] || Ṅb 278
gźan du pha rol 'gror mi 'gyur[13] ||14.2||[a]

de bźin bla ma dkon mchog * gsum || G 132
byaṅ chub sems la'aṅ dad ldan[14] źiṅ ||
'jig rten * la ni sñiṅ rjer * ldan[15] || P 132
'di ni gru źes bya bar bśad * ||14.3|| Ṅc 162

bla ma mkhas pa skya ba 'dzin || Ṅa 200
gru yi chos ni[16] rab ston pa[17] ||
'khor ba'i pha rol 'gro rnams la ||
rdo rje * sems dpas[18] gsuṅs pa yin ||14.4|| B 235

skya ba 'dzin pa med par ni ||
gru ni[19] pha rol bgrod[20] mi nus ||
yon tan[21] thams cad kun rdzogs[22] kyaṅ ||
bla ma med par srid mthar min ||14.5||[b]

de bas ṅes pa ñid du 'di ||
brtul źugs[23] brtan pas[24] de bźin du ||

[a] Verses 2-12 are cited in Tōh. 1827 (D: ff. 98r-99v): *ji ltar 'ga' źig grur źugs pa || skya ba 'dzin pa legs thob na || mtsho chen pha rol sgrol 'gyur gyi || gźan du dogs su phyin mi 'gyur || de bźin bla ma daṅ mi bral || dkon mchog gsum la gus pa daṅ || byaṅ chub sems dpa' dad ldan źiṅ || 'jig rten na ni sñiṅ rjer ldan || 'di ni gru źes bya bar bśad || bla ma mkhas pa skya ba 'dzin || gru ni thams cad rab ston pa || 'khor ba'i pha rol 'gro rnams la || rdo rje sems dpas gsuṅs pa yin || skya ba 'dzin pa med par ni || gru yis pha rol bgrod mi nus || yon tan thams cad kun rdzogs kyaṅ || bla ma med par srid mthar min || de bas ṅes pa ñid du ni || brtul źugs brtan pas de bźin du || phyi daṅ naṅ gi bdag ñid kyis || rtag tu rnal 'byor pas mchod bya || phyag la sogs pa'i bya ba kun || dus rnams kun du śes par bya || śes rab dad par yaṅ dag ldan || skye bo rnams la sñiṅ rjer ldan || khro ba med ciṅ slu ba med || gtoṅ sogs yon tan rnams kyis brgyan || spro tshe raṅ gi brtson 'grus ldan || rtag tu bla ma'i bka' bźin byed || ma bskos yaṅ ni raṅ gi blos || yo byad la sogs dṅos po rnams || ci rñed pa dad ci nus pa || de bźin bza' bca' la sogs dbul || ji ltar brñas par gyur kyaṅ ni || yid ni źum pa med par bzod || slob ma yon tan kun ldan pa || luṅ daṅ rigs pas rtog pa po || ma brtags pa yi raṅ bźin can || gaṅ yaṅ 'di 'dra med par ni || slob ma bya bar mi nus źes || saṅs rgyas rnams kyis rab tu gsuṅs || ji ltar byis pa raṅ dgar ni || boṅ ba 'phen pa ji lta bar || gaṅ źig gźan gyi dbaṅ gyur pa || dam pa'i chos kyi snod ma yin ||.*

[b] This verse is cited, without attribution to the JS, by the 8th Situpa Chos kyi 'Byuṅ gnas's *Nges don phyag rgya chen po'i smon lam gyi 'grel pa grub pa mchog gi źal luṅ* (In: *Thabs grol*: Vol.1: p. 787; TBRC W28983): *skya ba 'dzin pa med par ni || gru yis pha rol phyin mi 'gyur || yon tan thams cad rab rdzogs kyaṅ || bla ma med pa srid mthar min ||.*

[1] sṅar bśad pa yi $\Sigma_{\text{-T}}$] bśad pa'i T (hypometrical) [2] mtshan ñid las $\Sigma_{\text{-BṄ}}$] mtshan ñid la BṄ [3] slob ma yi ni BCDṄPS] slob ma yis ni GNQT [4] kyaṅ $\Sigma_{\text{-T}}$] yaṅ T [5] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [6] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [7] 'ga' źig BṄT] 'ga' ni CDGNPQ𝕊 [8] źugs pa $\Sigma_{\text{-BṄ}}$] źugs par BṄ [9] 'dzin par BṄ] 'dzin la CDGNPQ; 'dzin pa T𝕊$^{\text{sil.}}$ [10] legs slob na $\Sigma_{\text{-T}}$] med slob na T [11] 'gror BCDṄ] 'gro GNPQT𝕊 [12] 'gyur gyi BṄ] 'gyur źiṅ $\Sigma_{\text{-BṄ}}$ [13] 'gror mi 'gyur BṄ] bgrod mi 'gyur CDGNPQ𝕊; 'gro mi nus T [14] sems la'aṅ dad ldan $\Sigma_{\text{-T}}$] sems dpa' ldan T (hypometrical) [15] sñiṅ rjer ldan $\Sigma_{\text{-T}}$] sñiṅ brtser ldan T [16] gru yi chos ni BṄ] gru ni thams cad CDGNPQT𝕊 [17] rab ston pa $\Sigma_{\text{-T}}$] rab bstan pa T [18] rdo rje sems dpas $\Sigma_{\text{-T}}$] rdo rje sems dpa' T [19] gru ni CDGNPQ𝕊] grus ni BṄ; grur ni T [20] bgrod CDGNPQ𝕊] sgrod BṄ: 'gro T [21] yon tan $\Sigma_{\text{-T}}^{\text{a.c.}}$] yon T$^{\text{a.c.}}$ [22] kun rdzogs BṄT] rab rtogs CDGNPQ𝕊 [23] brtul źugs $\Sigma_{\text{-T}}$] rtul źugs T [24] brtan pas $\Sigma_{\text{-T}}$] brten pas T

phyi naṅ bdag ñid can rnams kyis[1] ||
rtag tu rnal 'byor pas[2] mchod bya ||14.6||

𝕊 207 * phyag * la sogs pa'i bya ba kun ||
T 160 dus rnams kun tu rab tu bya ||
śes rab dad par yaṅ dag ldan ||
N 106 skye bo rnams la[3] sñiṅ rjer ldan * ||14.7||

khro ba med ciṅ bslu ba[4] med ||
gtoṅ sogs[5] yon tan rnams kyis brgyan ||
spro chen raṅ gis[6] brtson 'grus ldan ||
rtag tu bla ma'i bka' bźin byed ||14.8||

ma bsgo yaṅ ni[7] raṅ gis blos[8] ||
yo byad la sogs dṅos po rnams ||
ji sñed pa[9] daṅ ci nus daṅ ||
de bźin bza' daṅ bca' sogs[10] dbul ||14.9||

ji ltar[11] brñas par[12] gyur kyaṅ na[13] ||
yid ni mi bde[14] med par bzod ||
luṅ daṅ rigs pas[15] rtog pa po[16] ||
slob ma yon tan kun ldan yin[17] ||14.10||[i]

mi rtog pa yi[18] raṅ bźin can ||
gaṅ yaṅ 'dri ba med pa ni[19] ||
slob mar[20] bya bar[21] mi nus źes ||
Ṅb 279 saṅs rgyas ñid kyis[22] rab tu * gsuṅs ||14.11||

ji ltar byis pas[23] 'dam goṅ ni[24] ||
B 236 gaṅ daṅ gaṅ du 'phen pa * ñid[25] ||
Ṅa 201 de bźin[26] gaṅ źig gźan dbaṅ 'gyur[27] * ||
dam pa'i chos kyi snod ma yin ||14.12||

Ṅc 163 ye śes grub pa las slob ma'i mtshan ñid de * | le'u[28] bcu bźi pa'o || ||

[i] T reads this *pāda* twice, before and after *pāda* c, attesting *kun ldan kun* in the first occurrence.

[1] can rnams kyis BCDṄP𝕊] can rnams kyi GNQ; bcas rnams kyis T [2] rnal 'byor pas BṄaT] rnal 'byor pa CDGNṄbPQ𝕊 [3] skye bo rnams la Σ-BṄ] skye bo la ni BṄ [4] bslu ba BṄT] slu ba CDGNPQ𝕊 [5] gtoṅ sogs Σ-T] bstod sogs T [6] raṅ gis BṄ] raṅ gi CDGNPQ𝕊; śin tu T [7] ma bsgo yaṅ ni GNQ] ma bsgoms par yaṅ BṄ; ma bsgoms yaṅ ni CDPT; ma bsgos yaṅ ni 𝕊*em.* [8] raṅ gis blos T] raṅ gi blos Σ-T [9] ji sñed pa BṄ] ci sñed pa Σ-BṄ [10] bca' sogs Σ-T] bcas sogs T [11] ji ltar Σ-T] ci ltar T [12] brñas par BGNṄacQ] brñas pa CDṄbP𝕊; brñes par T [13] kyaṅ na T] kyaṅ ni Σ-T [14] mi bde T] źum pa Σ-T [15] rigs pas BṄb] rigs pa CDGNPQ𝕊; rog pas Ṅa; rig pas Ṅc; rig pa T [16] rtog pa po G𝕊] rtogs pa po BCDNṄP; rtog pa'o T [17] kun ldan yin Σ-BṄ] kun ldan źiṅ BṄ [18] rtog pa yi Σ-T] rtog pa'i T (hypometrical) [19] med pa ni GNPQT𝕊] med par ni BCDṄ [20] slob mar BṄT] slob par CDPQ𝕊; rlob par GN [21] bya bar BCDṄPT] bya ba GNQ𝕊 [22] ñid kyis Σ-T] ñid kyi T [23] byis pas *em.*] byis pa Σ [24] 'dam goṅ ni *em.*]'dam goṅ la BCDṄP𝕊; 'dag goṅ gis GNQ; rdo dag ni T [25] gaṅ daṅ gaṅ du 'phen pa ñid *conj.*] ci dga' bar ni 'phen pa ltar BṄ; ji dga' bar ni 'phen pa ltar DGNPQT𝕊; ji dga' ba ni phen blta T (hypometrical) [26] de bźin Σ-T] de bźag T [27] dbaṅ 'gyur T𝕊sil.] dbaṅ gyur Σ-T [28] de le'u BṄ] kyi le'u ste Σ-BṄ

2.15 le'u bco lṅa pa

⌜le'u bco lṅa pa | 'dir gsaṅ 'dus lha tshogs kyi dgos don daṅ de bźin gśegs pa'i de kho na ñid raṅ gi sems ñid du bstan |⌝[1]

* yaṅ dag de ñid ji lta bar[2] || 𝕊 208
rigs par[3] bcas pas sṅar * bśad pa * || G 133
de ñid rgyud kun la gnas pa[4] || P 133
de rnams las[5] ni cuṅ zad bśad ||15.1||

'jig rten na ni rkun ma'i sgra ||
'bras chan[6] don du[7] ston par byed ||
la la rkun ma ñid la[8] smra * || D 51A
rgyud * kyaṅ de daṅ[9] 'dra ba yin[10] ||15.2||[i] C 105

sems can phan mdzad saṅs rgyas rnams ||
mchog daṅ 'briṅ daṅ tha ma la ||
yi ge de daṅ[11] de yis bstan[12] ||
chos ni de ñid gsuṅ par mdzad ||15.3||

de ñid 'ba' źig gsuṅs pa[13] daṅ ||
de bźin la lar[14] tshig gñis daṅ ||
dbaṅ po źan pa[15] 'ga' la chos ||
'ba' źig[16] gsuṅ gi[17] * gźan du min ||15.4|| Q 55B

dpal ldan gsaṅ ba 'dus pa las |

thog ma tha ma med źi ba ||
dṅos daṅ dṅos med zad pa'i gtso[18] ||
stoṅ ñid[19] * sñiṅ rje mi phyed pa[20] || T 161
byaṅ chub sems źes bśad pa yin[21] ||*I.i*||[a] * 𝕊 209

źes gsuṅs te | **thog ma tha ma med** ces bya ba ni skye ba daṅ 'jig pa * med pa ste | $\dot{N}_b$ 280
'dis ni khyab pa ñid * daṅ | gzugs can ma yin pa ñid daṅ | mi 'gyur ba ñid daṅ | dus B 237
thams cad pa ñid du yaṅ[22] ston te[23] | phyogs na gnas pa daṅ | gzugs can daṅ | 'gyur
ba daṅ | dus * rgyun chad pa rnams ni[24] rnam par 'jig pa yin * pa'i phyir ro[25] || gal $\dot{N}_a$ 202
N 107

[a] GST 18.38 (Tōh. 433; D. f. 150r.): *thog ma tha ma med źi ba || dṅos daṅ dṅos med zad pa'i gtso || stoṅ ñid sñiṅ rje mi phyed pa || byaṅ chub sems źes bya ba yin ||*. GST_N reads *mi zad gtso* in *pāda* (p. 311).

[i] $\mathbb{S}^{nt.}$ remarks, according to the Sanskrit (*rgya dper*), the text should read *rgyud kyi tshig kyaṅ de daṅ 'dra.*

[1] le'u [...] bstan BṄ] *om.* $\Sigma_{\text{-BṄ}}$, Skt. [2] ji lta bar $\Sigma_{\text{-T}}$] ci lta bar T [3] rigs par $BṄ_a\mathbb{S}^{em.}$] rig par CDGN$\dot{N}_{bc}$PQ; rig pas T [4] la gnas pa $\Sigma_{\text{-T}}$] las gsuṅs pa T [5] de rnams las $\Sigma_{\text{-T}}$] de rnams la T [6] chan BCDṄP𝕊] can GNQ; zan T [7] don du $\Sigma_{\text{-T}}$] du $T^{a.c.}$; du<m> $T^{p.c.}$ [8] ñid la $\Sigma_{\text{-T}}$] ñid du T [9] de daṅ $\Sigma_{\text{-T}^{a.c}}$] deṅ $T^{a.c}$ [10] 'dra ba yin $\Sigma_{\text{-BṄ}}$] 'dra ba'o BṄ [11] de daṅ $\Sigma_{\text{-T}}$] de bźi T [12] yis bstan BCDṄP𝕊] yi brtan G; yi bstan NQT [13] gsuṅs pa $T\mathbb{S}^{sil.}$] gsuṅ ba $\Sigma_{\text{-T}\mathbb{S}^{sil.}}$ [14] la lar BṄ] la la $\Sigma_{\text{-BṄ}}$ [15] źan pa *em.*] źen pa CDPT𝕊; gźan pa BGNṄQ [16] 'ba' źig *em.*] 'ga' źig Σ [17] gsuṅ gi $\Sigma_{\text{-T}\mathbb{S}^{sil.}}$] gsuṅ gis T; gsuṅs kyi $\mathbb{S}^{sil.}$ [18] zad pa'i gtso GST_{DQ}] rnam par spaṅs $\Sigma_{\text{-T, GST}_{DQ}}$; zad khyab ṅag T; mi zad gtso GST_N [19] stoṅ ñid $\Sigma_{\text{-T}\mathbb{S}^{sil.}}$] stoṅ daṅ $T\mathbb{S}^{sil.}$ [20] mi phyed pa CDGNPQ𝕊] mi phyed par BṄ; dbyer med pas T [21] źes bśad pa yin $\Sigma_{\text{-T}}$] źes bya ba yin T [22] yaṅ $\Sigma_{\text{-BṄ}}$] 'aṅ BṄ [23] ston te $\Sigma_{\text{-T}}$] bstan te T [24] dus rgyun chad pa rnams ni CDGNPQ𝕊] dus thams cad pa ma yin pa rnams ni BṄ; dus thams cad pa la yin pa rnams ni T

te gzugs can ma yin pa rnams kyaṅ yul na gnas par 'gyur na | 'jig pa ñid du 'gyur te |
Ṅc 164 dper na gla rtsi la sogs pa'i[1] dri źim po * rnams ni[2] gzugs can ma yin yaṅ[3] yul na gnas
pas[4] | gla rtsi la sogs pa'am[5] | des bsgos pa'i[6] rdzas rnams med na | rnam par 'gyur
bas 'jig par 'gyur ro || **źi ba** źes bya ba ni ñon moṅs pa thams cad glo bur ba[7] yin pa'i
G 134 phyir na | rab tu[8] źi ba'o || sṅar bśad pa'i[9] yon tan daṅ ldan pas[10] na | de ñid * **dṅos**
daṅ dṅos med zad pa'i gtso bo ste[11] | 'jig rten daṅ 'jig rten las 'das pa thams cad kyi
P 134 don rnams[12] rdzogs par mdzad pa'i phyir **gtso bo**'am[i] bdag po'o[13] || * **stoṅ ñid**[14] **sñiṅ**
rje mi phyed pa[15] źes bya ba ni | chos thams cad ṅo bo ñid med pa ñid kyis[16] de bźin
gśegs pa thams cad kyi ye śes yoṅs su rdzogs pa'i stoṅ pa ñid[17] | de daṅ thugs rje chen
B 238 po mi phyed[18] ciṅ gcig tu gyur pa'i[19] sems gaṅ yin * pa de ni sñiṅ rje źes bya ba ste[20] |
sems can thams cad ye śes kyi rgyal po 'di ñid la rab tu gźag par bya[21] źiṅ | bde ba'i yo
Ṅb 281 byad thams cad kyis * phan gdags par bya'o źes bya ba ni[22] yaṅ dag pa'i * bsam pa'o ||
C 106 * 'di skad ston * par gyur te[23] | chos thams cad kyi[24] ṅo bo ñid śes pa'i rnal * 'byor pa
D 51B, 𝕊 210 ni de bźin gśegs pa thams cad daṅ[25] lhan cig phan tshun[26] khyab pa daṅ khyab par
T 162 byed pa'i ṅo bo ñid kyis[27] gnas[28] śiṅ saṅs rgyas kyi mdzad pa'i mdzad pa[29] sems can
Ṅa 203 thams cad la thugs rje chen pos gces par 'dzin par rtogs pa[30] | byaṅ chub kyi sems[31]
rdo rje źes bya ba'i don to[32] | 'dis ni bsgom pa yaṅ[33] de ltar bya'o źes ston pa[34] yin no ||
Q 56A **byaṅ chub sems** źes bya ba ni[35] | rnal 'byor * gyi[36] rgyud ma lus pa rnams * las dgoṅs
Ṅc 165 pa 'di[37] ñid yin no || las daṅ po pa rnams la yaṅ[38] byaṅ chub kyi sems[39] ni sems can
thams cad bla na med pa yaṅ dag par rdzogs pa'i[40] byaṅ chub la gźag par bya'o[41] źes
N 108 bya ba ni[42] sems tsam[43] yin * par gsuṅs so[44] ||
yaṅ de ñid las |

saṅs rgyas kun źes bya ba ni ||
'dus pa[45] 'dres par bśad pa yin[46] ||*I.ii*||[a]

[a] GST 18.24cd (Tōh. 443, D: f. 149r) *saṅs rgyas thams cad ces bya ba || tshogs pa 'dus pa yin par bśad ||*.

[i] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), the text should read *khyab pa* here.

[25] phyir ro BCDṄPT𝕊] phyir GQ: phyiro N [1] la sogs pa'i BṄ$_{ac}$T] la sogs pa CDGNṄ$_{b}$PQ𝕊 [2] po rnams ni BCDṄPT𝕊] pa rnams ni GNQ [3] yaṅ T] pa na'aṅ BṄ$_{ac}$]; na'aṅ CDGNṄ$_{b}$PQ𝕊 [4] yul na gnas pas CDGNṄ$_{b}$PQ𝕊] yul la gnas pas BṄ$_{ac}$; yul na gnas pa T [5] gla rtsi la sogs pa'am Σ$_{-T}$] gla rtsi 'am T [6] bsgos pa'i Σ$_{-T}$] skyob pa'i T [7] glo bur ba Σ$_{NT}$] blo bur ba NT [8] phyir na rab tu Σ$_{-T}$] ri rab tu T [9] bśad pa'i Σ$_{-T}$] med pa'i T [10] pas BGNṄQT] pa CDP𝕊 [11] gtso bo ste Σ$_{-T}$] khyab bdag ni T [12] 'das pa thams cad kyi don rnams Σ$_{-T}$] 'das pa'i don rnams T [13] gtso bo'am bdag po'o Σ$_{-T𝕊}$] khyab bdag gam bdag pa'o T; gtsa bo'am bdag po'o 𝕊 [14] ñid BṄ$_{ac}$; daṅ CDṄ$_{b}$P𝕊; pa daṅ GNQ; pa ñid daṅ T [15] phyed pa CDGNPQ𝕊] phyed par BṄ; byed pa T [16] kyis Σ$_{-T}$] kyi T [17] pa ñid BGNṄQT𝕊] ñid CDP [18] mi phyed Σ$_{-BṄ}$] dbyer mi phyed BṄ [19] gcig tu gyur pa'i CDGNPQ𝕊] ro gcig tu gyur pa'i BṄ; cig tu gyur pa'i T [20] ba ste Σ$_{-T}$] ste T [21] gźag par bya BCDṄP𝕊] bźag par bya GNQ; bźag pa bya T [22] źes bya ba ni Σ$_{-T}$] bya ba'i T [23] gyur te Σ$_{-T}$] 'gyur te T [24] kyi Σ$_{-T}$] kyis T [25] daṅ T] kyaṅ Σ$_{-T}$ [26] lhan cig phan tshun Σ$_{-T}$] phan tshun T [27] kyis BCDṄPT𝕊] kyi GNQ [28] gnas Σ$_{-T}$] ṅag nas T [29] pa'i mdzad pa *conj.*] pa mdzad pas Σ [30] rtogs pa GNQT𝕊] rtog pa BCDṄP [31] byaṅ chub kyi sems BCDṄ] byaṅ chub sems GNQ; byaṅ chub sems dpa' 'am T; byaṅ chub kyi sems ni 𝕊[sil.] [32] to CDP𝕊] te BGNṄQT [33] bsgom pa yaṅ GNQT] bsgom pa 'aṅ BṄ; sgom pa yaṅ CDP𝕊 [34] ston pa Σ$_{-T}$] bstan pa T [35] byaṅ chub sems źes bya ba ni Σ] *bodhicittam iti smṛtam* Skt. [36] gyi Σ$_{-T}$] gyis T [37] ma lus pa rnams las dgoṅs pa 'di CDGNPQ𝕊] ma lus pa rnams kyi dgoṅs pa ni 'di BṄ; ma lus pa rnams la dgoṅs pa T [38] la yaṅ CDGNPQ𝕊] la 'aṅ BṄ; laṅ T [39] kyi sems BCDṄPT𝕊] sems GNQ [40] med pa yaṅ dag par rdzogs pa'i Σ$_{-T}$] med pa'i T [41] gźag par bya'o BCDṄPT𝕊] bźag par bya'o GNQ [42] bya ba ni CDP𝕊] byams pa'i BṄ; bya ba'i GNQT [43] tsam 𝕊[sil.]] *om.* Σ [44] gsuṅs so Σ$_{-T}$] gsuṅ ṅo T [45] 'dus pa *em.* (see GST)] 'dud pa Σ [46] saṅs rgyas kun źes bya ba ni 'dud pa 'dres par bśad pa yin Σ$_{-T}$] saṅs rgyas thams cad ces bya ba'i tshogs pa yin par bśad T (hypometrical)

źes * gsuṅs te[1] | gzugs can rnams ni thog ma daṅ tha ma med pa mi srid pas[2] | saṅs G 135
rgyas rnams ni chos kyi sku can yin * te | de rnams kyi 'dres pa ni[3] de bźin gśegs pa B 239
thams cad[4] ye śes te | rdo rje 'chaṅ pa ñid[5] yin par ston gyi[6] | gźan du na[7] gzugs kyi
sku ni[8] ji ltar 'dres par 'gyur[9] | rdul phra rab tsam gyi tshad kyis kyaṅ[10] de bźin gśegs
pa thams cad daṅ 'dres na yaṅ[11] * nam mkha' yaṅ[12] rab tu gaṅ źiṅ[13] lhag * par 'gyur P 134
te[14] | thams cad * kyi sgra ni[15] ma lus pa'i * tshig yin pa'i phyir ñuṅ ṅu'i 'dres pa yin Ṅb 282
par[16] mi rigs so[17] || 𝕊 211
yaṅ de ñid las | Ṅa 204

bskyed pa yi[18] ni rim ñid daṅ ||
de bźin rdzogs pa'i rim pa ste ||*I.iii*||[a]

rdzogs pa'i rim pa źes bya ba[19] ||
yaṅ dag ye śes de ñid de ||
ma bcos pa źes bya ba ñid[20] ||
de ñid las ni[21] yaṅ dag bśad ||[b]

gaṅ gis[22] thog ma mtha' med dṅos[23] ||
rnam dag yid kyis[24] sgom byed pa[25] ||*I.iv*||[c]

źes bya ba la sogs pa'o[26] * || T 163
le'u daṅ po las |

de nas nam mkha'i dbyiṅs 'di thams cad de bźin gśegs pa thams cad kyi[27]
rdo rje'i ṅo bor gnas par gyur to || [*I.v*][d]

źes gsuṅs * pa daṅ | yaṅ | Ṅc 166

ma skyes pa yi[28] chos rnams la[29] ||
dṅos po med de sgom pa[30] 'aṅ med * || D 52A, C 107

[a] GST 18.84cd (Tōh. 443, D: f. 152r): *rdo rje can gyis chos bstan pa || rim pa gñis la yaṅ dag brten || bskyed pa yi ni rim ñid daṅ || de bźin rdzogs pa'i rim pa'o ||*.

[b] Untraced. The Sanskrit reads this as prose. 𝕊[nt.] remarks that, in the Sanskrit (*rgya dper*), these two verses are absent (*tshigs bcad 'di gñis mi 'dug*).

[c] GST 18.208a (Tōh. 443, D: vol. 81, f. 15r): *gaṅ źig thog med dṅos po rnam dag 'di sgom pa ||*.

[d] GST ch. 1 (Tōh. 442, D: f. 91r). The exact same formulation is also found in other places, such as *dPal gsaṅ ba 'dus pa'i rgyan* (Tōh. 1848, D: f. 18b): *'di źes pa ni raṅ rig pa'i ṅo bo nam mkha'i dbyiṅs thams cad de de bźin gśegs pa thams cad kyi rdo rje'i ṅo bor gnas par gyur pa'o ||*

[1] gsuṅs te BṄT] gsuṅs so CDGNPQ𝕊 [2] thog ma daṅ tha ma med pa mi srid pas Σ_{-T}] thog ma tha ma med srid pas T [3] 'dres pa ni Σ_{-T}] 'dus pa ni T [4] thams cad kyi Σ_{-T}] rnams thams cad kyi T [5] rdo rje 'chaṅ pa ñid CPGNPQ𝕊] rdo rje 'chaṅ ñid BṄ; rdo rje ñid T [6] ston gyi Σ_{-T}] yon tan no T [7] gźan du na Σ_{-T}] gźan ṅu ni T [8] gzugs kyi sku ni Ṅ] gzugs gyi sku ni B; gzugs kyi sku $\Sigma_{-BṄ}$ [9] ji ltar 'dres par 'gyur Σ_{-T}] ci ltar yon tan par 'gyur T [10] rdul phra rab tsam gyi tshad kyis kyaṅ Σ_{-T}] phra gas tsam gyis T [11] daṅ 'dres na yaṅ CDGNPQ𝕊] daṅ 'dres na 'aṅ BṄ; 'dus na yaṅ T [12] nam mkha' yaṅ BCDṄP𝕊] *om.* GNQT [13] rab tu gaṅ źiṅ *em.*] rab tu gaṅ źiṅ de bas $\Sigma_{-BṄT}$; yoṅs su gaṅ źiṅ de bas BṄ; rab tu źig T [14] 'gyur te Σ_{-T}] 'gyur ro T [15] sgra ni BCDṄPT𝕊] sgras ni GNQ [16] ma lus pa'i tshig yin pa'i phyir ñuṅ ṅu'i 'dres pa yin par BṄ] ma lus pa'i tshig yin pas ñuṅ ṅus kyaṅ 'dres par CDGNPQ𝕊; ma lus pa yin pa'i phyir ñuṅ ṅun gyis 'dus pa T [17] rigs so Σ_{-T}] reg ste T [18] bskyed pa yi BCDṄP𝕊] bskyed pa yis GNQ; skyed pa'i T (hypometrical) [19] rdzogs pa'i rim pa źes bya ba BCDṄP𝕊] rdzogs pa źes bya ba GNQ [20] T *om.* this *pāda.* [21] las ni Σ_{-T}] la ni T [22] gaṅ gis Σ_{-T}] gaṅ gi T [23] thog mtha' med pa'i dṅos $\Sigma_{-BṄ}$] thog ma mtha' med dṅos BṄ [24] rnam dag yid kyis $\Sigma_{-G^{a.c.}T}$] rnam par dag yid kyi $G^{a.c.}$; rnam dag yid kyi T [25] sgom byed pa BCDṄP𝕊] bsgom byed pa GNQT [26] źes bya ba la sogs pa'o Σ_{-T}] źes bya'o T [27] kyi Σ_{-T}] kyis tog T [28] ma skyes pa yi Σ_{-T}] ma skyes pa'i T (hypometrical) [29] ma skyes [...] la Σ_{-C}] *om.* C [30] sgom pa BCDṄP𝕊] bsgom pa GNQT

nam mkha'i tshul du sbyor ba yis ||
dṅos po 'di dag rab tu bsgrags[1] ||*I.vi*||[a]

yaṅ |

B 240 chos rnams raṅ bźin 'od gsal ba'i[2] * ||
gdod nas[3] dag pa mkha' daṅ mtshuṅs ||
byaṅ chub med ciṅ rtogs pa[4]'aṅ med ||
byaṅ chub tshul 'di brtan pa'o[5] ||*I.vii*||[b]

𝕊 212 * źes gsuṅs pa daṅ | le'u dgu pa las |[i]

⌜⌜rigs kyi bu 'di lta ste | dper na nam mkha' ni thams cad kyi rjes su soṅ
G 136 ba ste[6] | * chos thams cad[7] nam mkha'i khoṅs su gtogs pa'o || chos de
Q 56B dag thams cad kyaṅ 'dod pa'i khams na'aṅ[8] mi gnas | gzugs * kyi khams
na'aṅ[9] mi gnas | gzugs med pa'i khams na'aṅ mi gnas[10] | ⌜'byuṅ ba chen
Ṅa 205 po bźi la yaṅ[11] mi gnas so⌝[12] || rigs kyi * bu chos thams cad kyaṅ[13] de ltar
Ṅb 283 * rjes su rig par bya'o ||⌝[c] de bźin gśegs pa rnams kyis ni[14] don gyi[15] dbaṅ
de lta bu mkhyen ciṅ[16] | sems can rnams kyi bsam pa mkhyen nas chos
'chad do[17] || rigs kyi bu de ltar nam mkha'i tshig ṅes par brjod pas | de
P 136 bźin gśegs pa'i dam tshig de dag[18] rjes su rig par bya'o[19] || * rigs kyi bu
'di lta ste | dper na gtsub śiṅ daṅ | gtsub gtan[20] daṅ | mi'i lag pa bskyod
pa'i[21] rkyen gyis[22] du ba rab tu 'byuṅ bar 'gyur źiṅ[23] | me chen po 'byuṅ
bar 'gyur mod kyi | me de yaṅ[24] gtsub śiṅ la yaṅ mi gnas[25] | gtsub gtan[26] la
B 241 yaṅ[27] mi gnas | mi'i lag pa bskyod pa la yaṅ[28] mi gnas * so || rigs kyi bu de
Ṅc 167 bźin du[29] de bźin gśegs * pa thams cad kyi dam tshig[30] | 'gro ba daṅ | 'oṅ
T 164 ba la sogs * pa rjes su rig par bya'o || [*I.viii*]⌝[d]

[a] GST 2.6 (Tōh. 442, D: ff. 94v-95r): *ma skyes pa yi chos rnams la || ṅo bo med de sgom pa'aṅ med || nam mkha'i gnas kyi sbyor ba yis || 'dis ni dṅos po rab tu bsgrags ||*.

[b] GST 2.7 (Tōh. 442, D: f. 95r): *chos rnams raṅ bźin 'od gsal ba || gdod nas dag pa nam mkha' bźin || byaṅ chub sems ciṅ mṅon rtogs med || byaṅ chub tshul 'di brtan pa'o ||*.

[c] The passage is likewise found in Tōh. 2098 (D: f. 116r): *rigs kyi bu 'di ltar dper na nam mkha' ni thams cad kyi rjes su soṅ ba ste | chos thams cad kyaṅ nam mkha'i khoṅ su gtogs pa'o || chos de dag thams cad kyaṅ 'dod pa'i khams na mi gnas | gzugs kyi khams na mi gnas | gzugs med pa'i khams na mi gnas | 'byuṅ ba chen po bźi la yaṅ mi gnas so || rigs kyi bu chos thams cad kyaṅ de ltar rjes su rig par bya'o źes gsuṅs pas so ||*

[d] Quoted from GST ch. 9 (Tōh. 442, D: ff. 104r-104v): *rigs kyi bu 'di lta ste dper na nam mkha' ni thams cad*

[i] 𝕊[nt.], based on their Sanskrit (*rgya dpe*), supplies the following reconstruction of a verse: *daṅ po bskyed pa'i rim pa daṅ || de nas rdzogs pa'i rim pa'o ||*, not having recognised this as a misplaced quotation of GST 18.84cd.

[1] bsgrags CDGNPQ𝕊] bsgrag BṄ; grags T [2] 'od gsal ba'i $\Sigma_{\text{-T}}$] 'od gsal ba T [3] gdod nas BṄT] gzod nas CDGNPQ𝕊 [4] rtogs pa BCDṄP𝕊] rtog pa GNQT [5] tshul 'di brtan pa'o G] tshul ni bstan pa po BṄ; tshul 'di bstan pa'o CDNPQT𝕊 [6] soṅ ba ste BṄ[ac]] soṅ ste $\Sigma_{\text{-BṄ}^{ac}}$ [7] chos thams cad CDGNPQ𝕊] chos thams cad kyaṅ BṄ; thams cad kyaṅ T [8] na'aṅ CDGNPQ𝕊] na BṄT [9] khams na'aṅ $\Sigma_{\text{-T}}$] khams ni T [10] mi gnas $\Sigma_{\text{-T}}$] mi gnas so T [11] la yaṅ $\Sigma_{\text{-BṄ}}$] la'aṅ BṄ [12] 'byuṅ ba [...] mi gnas so $\Sigma_{\text{-T}}$] *om.* T (eye-skip) [13] kyaṅ $\Sigma_{\text{-T}}$] *om.* T [14] rnams kyis ni BCDṄP𝕊] rnams kyi ni GNQ; nams kyaṅ T [15] don gyi $\Sigma_{\text{-T}}$] don gyis T [16] ciṅ $\Sigma_{\text{-Ṅ}}$] źiṅ Ṅ [17] chos 'chad do $\Sigma_{\text{-Ṅ}}$] chos bstan T [18] de dag $\Sigma_{\text{-T}}$] deṅs T [19] rig par bya'o $\Sigma_{\text{-T}}$] yid raṅ bar bgyi'o T [20] gtsub gtan BṄ] gtsub stan $\Sigma_{\text{BṄT}}$; btsub bstan T [21] bskyod pa'i BCDṄPT𝕊] skyod pa'i GNQ [22] rkyen gyis $\Sigma_{\text{-T}}$] skyen gyis T [23] 'byuṅ bar 'gyur źiṅ BṄ] byuṅ źiṅ $\Sigma_{\text{-BṄ}}$ [24] de yaṅ $\Sigma_{\text{-BṄ}}$] de'aṅ BṄ [25] gtsub śiṅ la yaṅ mi gnas CDPT𝕊] gtsub śiṅ la'aṅ mi gnas BṄ; *om.* GṄQ (eye-skip) [26] gtsub gtan BṄ] gtsub stan $\Sigma_{\text{-BṄ}}$ [27] la yaṅ $\Sigma_{\text{-BṄ}}$] la'aṅ BṄ [28] bskyod pa la yaṅ CDGNPQ𝕊] bskyod pa la'aṅ BṄ; skyod pa la yaṅ T [29] de bźin du BCDṄP𝕊] *om.* GNQT (eye-skip) [30] thams cad kyi dam tshig *em.* (cf. GST)] thams cad kyi dam tshig daṅ $\Sigma_{\text{-T}}$; thams cad dam tshig źes bya ba daṅ T

le’u bcu pa las[1] |

lus ṅag sems rnams bsgom pa ni[2] ||
rnam par mi rtog mi dmigs pa[3] ||
gaṅ na’aṅ mi gnas mñam pa ñid ||
sku gsuṅ thugs kyi rdo rjer[4] bsgom[i] ||*I.ix*||[a]

* le’u bcu gñis pa las | 𝕊 213

nam mkha’i khams daṅ mñam gyur ciṅ[5] ||
rnam par mi rtog ṅo bo ñid ||
raṅ bźin dag pa’i chos rnams la ||
rol mo[6] ’di dag rab tu bsgom ||*I.x*||[b]

le’u bcu drug pa las |

rdo rje’i thig ni[7] gdab pa daṅ ||
tshon rtsi dag kyaṅ dgye ba ni ||
sṅags kyi sems dpas[8] mi bya * ste || Ṅa 206
byas na byaṅ chub rñed par dka’[9] ||*I.xi*||[c]

źes gsuṅs te[10] | dkyil ’khor * gyi[11] **thig gdab** * **pa** daṅ | **tshon** * **rtsi**[12] **dgye ba** la sogs pa G 137; D 52B; C 107
mi bya’o || * **sṅags kyi sems dpa’** źes bya ba ni yid skyob par byed par bya ba’i phyir[13] Ṅb 284
| sṅags ni ye śes yin te[14] | yaṅ dag pa’i ye śes mthoṅ ba źes bya ba’i don to[15] || ⌜gal te
rmoṅs pas de ltar **byed na** ni **byaṅ chub rñed par dka’** bar ’gyur te | byis pa’i skye bo
las daṅ po pa’i sems can[16] gyi bya ba byed pas saṅs rgyas ñid daṅ rdo rje ’dzin * pa ñid P 137
rñed par dka’ bar ’gyur ro || źes bya ba’i don to⌝[17] || yaṅ dag pa’i ye śes kyis[18] mṅon

la rjes su soṅ ba ste | chos thams cad ni nam mkha’i khoṅs su gtogs pa’o || de dag kyaṅ ’dod pa’i khams na mi gnas | gzugs kyi khams na mi gnas | gzugs med pa’i khams na mi gnas | ’byuṅ ba chen po bźi la mi gnas so || rigs kyi bu chos thams cad ni de ltar rjes su rig par bya’o || ’di lta bu’i don gyi dbaṅ mkhyen nas | de bźin gśegs pa rnams sems can rnams kyi bsam pa mkhyen nas chos ’chad par mdzad do || rigs kyi bu de lta bu ñid kyi nam mkha’i tshig ṅes par brjod pas de bźin gśegs pa’i dam tshig de dag rjes su rig par bya’o || rigs kyi bu ’di lta ste dper na gtsub śiṅ daṅ | gtsub stan daṅ mi’i lag pa bskyod pa’i rkyen gyis du ba rab tu ’byuṅ źiṅ me ’byuṅ bar ’gyur mod kyi | me de yaṅ gtsub śiṅ la yaṅ mi gnas | gtsub stan la yaṅ mi gnas | mi’i lag pa bskyod pa la yaṅ mi gnas so || rigs kyi bu de bźin du de bźin gśegs pa thams cad kyi rdo rje dam tshig rjes su rig par bya ste | ’gro ba daṅ ’oṅ ba la sogs pas źes pa’o || de nas byaṅ chub sems dpa’ de dag ṅo mtshar du gyur | rmad du byuṅ bar gyur pas ṅam źiṅ mig gdaṅs te tshig ’di skad ces smras so ||.

[a] GST 10.3 (Tōh. 442, D: f. 104v): *lus daṅ ṅag daṅ sems rnams bsgom || sku gsuṅ thugs kyi rdo rje rnams || rnam par mi rtog mi dmigs pa || mñam ñid gar yaṅ mi gnas pa ||.*

[b] GST 12.1 (Tōh. 442, D: f. 108r): *mkha’ daṅ mtshuṅs par mñam gyur pa || rnam par mi rtog ṅo bo ñid || chos rnams raṅ bźin dag pa la || rol mo ’di dag rab tu bsgom ||.*

[c] GST 16.16 (Tōh. 442, D: f. 133v): *rdo rje’i thig ni gdab pa daṅ || tshon rtsi rnams kyaṅ dgye ba dag || sṅags kyi sems pas mi bya ste || byas na byaṅ chub rñed par dka’ ||.*

[i] 𝕊[nt.] erroneously remarks that, according to the Sanskrit (*rgya dper*), the text should read *gnas*.

[1] las $\Sigma_{\text{-T}}$] la T [2] lus ṅag sems rnams bsgom pa ni $\Sigma_{\text{-T}}$] lus daṅ ṅag daṅ yid rnams ni T [3] mi dmigs pa $\Sigma_{\text{-T}}$] mi dmigs pa’o T [4] rdo rjer BṄ] rdo rje CDGNPQ𝕊; rnal ’byor T [5] ciṅ $\Sigma_{\text{-T}}$] źiṅ T [6] rol mo $\Sigma_{\text{-BṄ}}$] gar mkhan BṄ] [7] thig ni $\Sigma_{\text{-D}}$] theg ni D [8] sems dpas BCDṄP] sems dpa’ GNQ; sems pas T; sems kyis 𝕊[em.] [9] rñed par dka’ BṄT] rñed par dka’o CDP𝕊; rñed pa dka’ GNQ [10] gsuṅs te $\Sigma_{\text{-T}}$] gsuṅs pa ste T [11] dkyil ’khor gyi BṄ] dkyil ’khor CDGNQP𝕊; dkyil ’khor gyis T [12] tshon rtsi $\Sigma_{\text{-T}}$] chon bo T [13] yid skyob par byed par bya ba’i phyir $\Sigma_{\text{-T}}$] yid skyo bar ’gyur pa’i phyir T [14] ye śes yin te $\Sigma_{\text{-T}}$] ye śes te T [15] don to $\Sigma_{\text{-T}}$] don T [16] daṅ po pa’i sems can CDP𝕊] daṅ po pa sems can BṄ; daṅ po sems can GNQ; *om.* T [17] *om.* T (eye-skip) [18] ye śes kyis BCDṄP𝕊] ye śes kyi GNQT

par dbaṅ bskur ba daṅ ldan pa'i rnal 'byor pa[1] de la ni dkyil 'khor bri ba daṅ | 'jug pa daṅ | dbaṅ bskur ba la sogs pa ni bkag pa yin no[2] ||

𝕊 214 * rdo rje sems * dpa'i[3] snaṅ ba yis ||
Q 57A raṅ raṅ ṅo bo gsal bas na ||
N 110 de bźin gśegs * pa'i ye śes dag[4] ||
Ṅc 168 * rnam snaṅ mdzad du de bśad do ||15.5||[a]

skye bo mi 'dod pa kun daṅ ||
log śes slob dpon skye bo yis ||
mi bskyod pa yi[5] ṅo bo pas[6] ||
'di ni mi bskyod[7] yaṅ dag bśad ||15.6||[b]

gaṅ phyir ṅes par[8] saṅs rgyas sogs ||
rin chen rnams ni rab 'byuṅ ñid[9] ||
ye śes sems can don ldan pa[10] ||
rin chen 'byuṅ ldan źes bśad do ||15.7||[c]

mi gnas pa yi[11] mya ṅan 'das ||
srid daṅ mya ṅan 'das ma gos ||
Ṅa 207 graṅs med yon tan yaṅ * dag ldan ||
'od dpag med par de bśad do[12] ||15.8||[d]

sems can kun don bya ba rnams ||
raṅ ñid kyis ni rab grub pas[13] ||
don yon ye śes chen po ste[14] ||
don yod grub par[15] źes bśad do ||15.9||[e]

phra ba daṅ ni rgya che'i tshul ||
Ṅb 285 'jig rten gsum po yoṅs mkhyen[16] ciṅ[17] ||
G 138 źiṅ rnams kun na[18] gnas gzigs * pas ||
B 243 des na spyan źes bśad pa * yin ||15.10||[f]

[a] Verses 5-25 are quoted with explicit attribution to Indrabhūti, in Tōh. 1793.1 (D: f. 169r ff.). The final six verses precede those up to and including 19. This verse reads *'on kyaṅ rnam par snaṅ mdzad la sogs pa yaṅ de'i ṅo bo ñid do || sems can kun la snaṅ byed phyir || raṅ gi raṅ bźin snaṅ byed pas || de bźin gśegs śes dag pa ni || de ni rnam par snaṅ mdzad bśad ||* (D: f. 169v).

[b] Ibid.: *ma ruṅs thams cad skye bo daṅ || bla ma la ni log pa rnams || mi ston pa yi raṅ bźin phyir || de ni mi bskyod rab tu bśad ||*.

[c] Ibid.: *gaṅ phyir saṅs rgyas la sogs pa || rin po che rnams rab byuṅ pas || sems can don ldan ye śes ni || rin chen 'byuṅ ldan bśad pa yin ||*.

[d] Ibid.: *mi gnas mya ṅan las 'das pa'i || srid daṅ thar pa mi dmigs pa || mtha' yas yon tan daṅ ldan pas || de ni snaṅ ba mtha' yas bśad ||*.

[e] Ibid.: *sems can kun gyi don mdzad pa'i || gaṅ phyir raṅ ñid grub pas na || don daṅ bcas pa'i ye śes te || don yod grub bar bśad pa yin ||*.

[f] Ibid.: *khams gsum pas ni yoṅs bsgoms pas || phra ba daṅ ni rags pa'i gzugs || źiṅ kun la gnas gzigs pa'i phyir || des na saṅs rgyas spyan mar bśad ||*.

[1] rnal 'byor pa chen po T] rnal 'byor pa $\Sigma_{\text{-T}}$ [2] dbaṅ bskur ba la sogs pa ni bkag pa yin no $\Sigma_{\text{-T}}$] dbaṅ bskur bas las la sogs pa bkab pa yin T [3] sems dpa'i $\Sigma_{\text{-T}}$] sems dpa' T [4] dag BṄT] daṅ CDGNPQ𝕊 [5] mi bskyod pa yi $\Sigma_{\text{-T}}$] mi skyod pa'i T (hypometrical) [6] ṅo bo pas $\Sigma_{\text{-BṄ}}$] ṅo bor bas BṄ [7] mi bskyod BCDṄP𝕊] mi skyod GNQT [8] ṅes par $\Sigma_{\text{-D}}$] ṅas par D [9] rab 'byuṅ ñid *em.* (see Tōh. 1793.1)] raṅ byuṅ ñid BṄT; raṅ 'byuṅ ñid CDGNPQ𝕊 [10] ldan pa T] ldan pas $\Sigma_{\text{-T}}$ [11] mi gnas pa yi CDGNQP𝕊] mi gnas par ni BṄ; mi gnas pa'i T (hypometrical) [12] de bśad do $\Sigma_{\text{-BṄ}}$] źes bśad do BṄ [13] rab grub pas T] raṅ bsgrubs pas $\Sigma_{\text{-T}}$ [14] ste $\Sigma_{\text{-T}}$] te T [15] grub par $\Sigma_{\text{-T}}$] grub pa T [16] yoṅs mkhyen $\Sigma_{\text{-T}}$] yoṅ mkhyen T [17] ciṅ $\Sigma_{\text{-Ṅ}}$] źiṅ Ṅ [18] kun na BCDṄPT𝕊] kun nas GNQ

de bźin gśegs kun ye śes ni ||
ñid kyi ñid kyis[1] thugs chud pa[2] ||
phan tshun du ni khyab ñid pas[3] ||
des na[4] * *māmakī*r[5] bśad do ||15.11||[i,a] T 165

* kun mchog de bźin gśegs pa yi[6] || 𝕊 215
ñes pa kun sel ye śes ni[7] ||
sems can yaṅ dag sbyoṅ bar brtson[8] ||
gos dkar mo źes bśad par bya[9] ||15.12||[ii,b]

thugs rje chen pos rtag tu ni[10] ||
'gro ba 'don * pa'i dgoṅs pa ni || C 108
sems * can sgrol bar[11] mkhas pas na || D 51A
ye śes sgrol mar[12] rab bśad do ||15.13||[c]

khams 'gyur sa[13] la sogs pa ni ||[iii]
saṅs rgyas ye śes ñer loṅs spyod ||
'dod pa'i loṅs spyod thams cad ni ||
spyan la sogs par[14] rab tu bśad ||15.14||[d]

kun mchog de bźin gśegs pa yi ||
gsod sogs[15] * 'jigs pa las grol ba[16] || Ṅc 169
rab gdug 'dul ba'i[17] ye śes te ||
de bas gśin rje gśed[18] du bśad ||15.15||[e]

[a] Cited in Tōh. 1793.1 (D: f. 169v): *gaṅ phyir bdag daṅ bdag gir ni || de bźin gśegs kun ye śes te || phan tshun khyab par byed pa na || des ni māmakī ru bśad ||*.

[b] Ibid.: *skyon kun 'phrogs pa'i ye śes ni || de bźin gśegs pa kun gyi mchog || sems can sbyaṅ ba la brtson pa'i || gos dkar mor ni bśad pa yin ||*.

[c] Ibid.: *rtag tu thugs rje chen po yis || 'gro ba 'don pa'i bsam pa can || sems can sgrol pa la brtson pa || sgrol ma śes rab tu ni grags ||*.

[d] Ibid.: *sa la sogs pa'i khams gyur pa || saṅs rgyas ye śes kyis brjod pas || 'dod pa thams cad loṅs spyod phyir || spyan ma la sogs rab tu grags ||*. *Pāda* c is moreover cited without explicit attribution (*yaṅ*) in the *rGyud kyi rgyal po dpal gsaṅ ba 'dus pa'i 'grel pa* (Tōh. 1914), D: f. 168r): *'dod pa'i loṅs spyod thams cad la ||*.

[e] Ibid.: *'chi sogs 'jigs pa las grol ba'i || de bźin gśegs pa kun gyi mchog || gdul dka' 'dul ba'i ye śes ni || de phyir sñiṅ rje mthar byed bśad ||*.

[i] 𝕊[nt.] remarks that the Tibetan, based on the Sanskrit (*rgya dper*), should read: *de bźin gśegs kun ye śes ni || gaṅ źig raṅ gi bdag ñid kyi || phan tshun du ni khyab pa'i lha || mām[a]kī ni de la brjod ||*.

[ii] 𝕊[nt.] notes that, according to Sanskrit (*rgya dpe*), the Tibetan should read *dkyil 'khor gnas źes bya bar bśad ||*.

[iii] 𝕊[nt.] notes that, according to Sanskrit (*rgya dpe*), the Tibetan should read *khams 'byuṅ sa la sogs pa ni ||*.

[1] ñid kyi ñid kyis CDPT𝕊] ñid kyis ñid kyi BṄ$_c$; ñid kyi ñid kyi GNṄ$_b$Q; ñid kyis ñid kyis Ṅ$_a$ [2] thugs chud pa BṄT] thugs su chud CDGNQP𝕊 [3] khyab ñid pas $\Sigma_{\text{-T}}$] khyab ñid par T [4] des na $\Sigma_{\text{-T}}$] de bas T [5] māmakīr $\Sigma_{\text{-BT}}$] mamakī B; mamakir T [6] gśegs pa yi BCDṄPT𝕊] gśegs pa ni GNQ [7] ye śes ni $\Sigma_{\text{-T}}$] ye śes ñid T [8] sbyoṅ bar brtson *st.*] sbyor ba'i brtson CDP𝕊; sbyor bar brtson BGNṄQ; sbyor bar mchog T [9] bya bar bśad $\Sigma_{\text{-BṄ}}$] bśad par bya BṄ [10] chen pos rtag tu ni $\Sigma_{\text{-T}}$] chen po rtag tu nis T [11] sgrol bar BGNṄQT] grol ba CDP𝕊 [12] sgrol mar BGNṄQT𝕊] sgron mar CDP [13] 'gyur sa BṄ] gsum pa CDGNQP𝕊; 'gyur pa T [14] par BGNṄQ] pa CDP𝕊; pas T [15] gsod sogs BCDṄPT𝕊] bsod nams GNQ [16] 'jigs pa las grol ba *em.*] 'jigs pa las grol bas CDP𝕊; 'jigs las rab grol bas BṄ; 'jig pa las grol bas GNQ: 'jig las rab grol bas T [17] rab gdug 'dul ba'i $\Sigma_{\text{-T}}$] rab 'dug 'dul ba T [18] gśin rje gśed $\Sigma_{\text{-BṄ}}$] gśin rje'i gśed BṄ

P 138 rmoṅs pa'i sems can rab * ston pa'i ||
log pa'i śes pa rnam sel nas ||[1]
yaṅ dag ye śes rab 'jog de[2] ||
Ṅa 208 ldan pas śes * rab mthar byed bśad ||15.16||[a]

'gro ba kun gyi[3] dga' ba rnams ||
rnam par brtags śiṅ[4] mi 'dzin la[5] ||
srid pa dri med thugs chud pas[6] ||
des na *padma* mthar byed bśad ||15.17||[b]

N 111 bgegs * sogs pa las[7] rnam grol[8] * bdag ||
B 244 ye śes kun don bsgrub pa po[9] ||
Q 57B saṅs rgyas * kun gyi[10] raṅ bźin 'grub[11] ||
des na bgegs mthar byed du bśad[12] ||
𝕊 216 * śes bya med pas śes pa min[13] ||
Ṅb 286 * sñoms par 'jug pa[14] źes bśad do ||15.18||[c]

srid gsum mṅon phyogs ye śes ni[15] ||
chags sogs gsum ni sbyoṅ ba ste[16] ||
saṅs rgyas kun gyi raṅ bźin dag[17] ||
źal gsum du ni de yoṅs bśad[18] ||15.19||[d]

G 139 śin tu[19] rnam dag ṅo bo * las[20] ||
sku mdog dkar por[21] rab tu ston ||
sbyin pa kun kyaṅ ser po ñid ||
dmar po rtag tu[22] thugs rjes[23] mtshuṅs ||15.20||[e]

dkon mchog gsum la gnod byed sogs ||
'dul bar mdzad par[24] brtson gyur pa[25] ||

[a] Cited in Tōh. 1793.1 (D: f. 170r; there in between vv. 18 and 19): *rmoṅs pa'i sems can gyis smras pa || log pa'i śes pa rnam spyad nas || yaṅ dag ye śes la 'jog pas || śes rab mthar byed bśad pa yin ||*.

[b] Ibid. (D: f. 169v): *dag pas spyad na 'gro ba ni || thams cad dga' ba'i raṅ bźin 'gyur || srid pas mi gos rtogs pa'i phyir || de ni padma mthar byed bśad ||*.

[c] Ibid. (D: ff. 169v-170r): *ye śes don kun sgrub byed pa || saṅs rgyas kun gyi raṅ bźin grub || bgegs la sogs pas mi gnod pa || de phyir bgegs ni mthar byed bśad || śes bya med pas śes pa min || sñoms par źugs pa bśad pa yin ||*.

[d] Ibid.: *chags pa la sogs gsum sbyaṅs pas || srid gsum mṅon 'gyur ye śes ni || saṅs rgyas kun gyi raṅ bźin 'grub || des ni źal gsum bśad pa yin || źes bya ba la sogs pa 'byuṅ ṅo||*.

[e] Ibid. (D: f. 169r): *kun la gtoṅ bas ser po ñid || rtag tu brtse bas dmar po yin || śin tu rnam dag ṅo bo'i phyir || kha dog dkar pos rab tu bstan ||*.

[1] rmoṅs pa'i [...] rnam sel nas *conj.*] log pa'i śes pa rnam sel ba'i || rmoṅs pa'i sems can rab ston ciṅ B; log pa'i śes pa rnam sel ba'i || rmoṅs pa'i sems can rab ston can CDGNQP𝕊; log pa'i śes pa rnam sel ba'i || rmoṅs pa'i sems can rab ston źiṅ Ṅ; log pa'i śes pa rnams sel ciṅ || rmoṅs pa'i sems can rab ston ciṅ T [2] 'jog de BṄ] mchog ste CDGNQP𝕊; 'jog te T [3] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [4] brtags śiṅ CDGNPQ𝕊] rtog ciṅ BṄT [5] mi 'dzin la $\Sigma_{\text{-T}}$] miṅ 'dzin pa T [6] chud pas $\Sigma_{\text{-T}}$] chud pa T [7] las BGNṄQ] la CDP𝕊; *om.* T (hypometrical) [8] rnam grol $\Sigma_{\text{-T}}$] rnams grol T [9] bsgrub pa po GNQ] sgrub pa po BCDṄP𝕊; grub pa po T [10] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [11] 'grub $\Sigma_{\text{-BṄ}}$] grub BṄ [12] bgegs mthar byed du bśad BṄT] bgegs ni mthar byed bśad CDGNQP𝕊 [13] śes [...] min *em.* (see Tōh. 1793.1)] śes daṅ śes bya zad gyur par BṄ; śes daṅ śes bya zad gyur pa CDGNPQ𝕊; śes daṅ śes bya gñis med gyur T [14] sñoms par 'jug pa BṄT] sñoms par źugs pa CDGNPQ𝕊 [15] mṅon phyogs ye śes ni $\Sigma_{\text{-T}}$] ye śes mṅon phyogs ni T [16] sbyoṅ ba ste CDGNQP𝕊] sbyor ba ste BṄT [17] dag $\Sigma_{\text{-BṄ}}$] bdag BṄ [18] yoṅs bśad $\Sigma_{\text{-T}}$] yaṅs bśad T [19] śin tu T] gtsaṅ źiṅ $\Sigma_{\text{-T}}$ [20] ṅo bo las CDP𝕊] ṅo bo bas GNQT; ṅo bor bas BṄ [21] dkar por ṄT] dkar po $\Sigma_{\text{-ṄT}}$ [22] rtag tu BṄT] dag tu CDGNPQ𝕊 [23] thugs rjes CDGNPQ𝕊] thugs rje BT; thugs rjer Ṅ [24] mdzad par BGNṄQ] mdzad pa CDPT𝕊 [25] brtson gyur pa $\Sigma_{\text{-T}}$] brtson 'grus pa T

’gro ba’i don ni mdzad pa’i mchog ||
ye śes de ni[1] nag por[2] bśad ||
sna tshogs thabs ni rnam dag gaṅ[3] ||
sku mdog ljaṅ gur[4] rab tu bśad ||15.21||[a]

gaṅ phyir gzugs sogs skye mched[5] rnams ||
ñid ni[6] rab tu spyod mdzad de ||[i]
des ni[7] de bźin gśegs ye śes ||
thugs chud phyag ni drug par bśad ||15.22||[b]

byaṅ chub sems ni rdo rje * ’gyur[8] || Ṅc 170, T 166
śes rab dril bu yin par bśad ||
’khor los[9] mi śes yaṅ dag gcod ||
rin chen de bas kyaṅ rñed dka’[10] ||15.23||[c]

srid pa’i * ñes pas ma gos phyir || Ṅa 209
ye śes de ni[11] *padma*r bśad ||
ral gris[12] ñon moṅs * dgra de gcod[13] * || B 245
’khor ba’i chur ni nub pa yi[14] || C 109, D 53A
śes pa[15] gaṅ phyir[16] skyed pas so[17] ||
des na rgyas byed *utpal* bśad[18] ||15.24||[d]

saṅs rgyas rjes gnaṅ sems can rnams ||
rdeg pas[19] tho ba yin par bśad ||
dbyig pas[20] chad pa ’dul ba ste || P 138
ye śes ’gro ba ’dul pa po[21] ||[22]
phan tshun khyab * pa mi phyed phyir[23] || Ṅb 287
sna tshogs rdo rje yin par bśad ||15.25||[ii,e]

[a] Cited in Tōh. 1793.1 (D: f. 169r) *dkon mchog gsum la gnod byed sogs || ’dul bar byed pa la brtson pa || śin tu ’gro ba’i don la mdzad pa’i mchog | ye śes de ni nag por bśad || sna tshogs thabs kyis gdul ba’i phyir || kha dog ljaṅ gu rab bstan pa’o ||.*

[b] Ibid.: *gzugs la sogs pa skye mched rnams || gaṅ phyir raṅ ñid kyis brjod pa || des na saṅs rgyas ye śes ni || de bźin gśegs pas phyag drug gsuṅs ||.*

[c] Ibid.: *byaṅ chub sems ni rdo rje ste || śes rab dril bu mṅon par brjod || ma rig gcod byed ’khor lo ste || rin chen rin thaṅ med pa’i phyir ||.*

[d] Ibid.: *srid pa’i skyon gyis ma gos pas || ye śes de ni padmar bśad || ral gri ñon moṅs dgra gcod pa || utpal de las skyob pa’i phyir || ’khor ba’i dra ba ṅes tshig (?) pa’i || gaṅ phyir ye śes ñid skyes pa ||.*

[e] Ibid. (D: ff. 169rv): *saṅs rgyas rjes gnaṅ sems can gyis* [read: *gyi*] *|| rdeg par byed pa thob par* [read: *tho bar*] *bśad || chad pas gdul phyir dbyug pa ste || sems can*

[i] T reads this and the following *pāda* as a single line without any *daṇḍa*.

[ii] $\mathbb{S}^{nt.}$ remarks that, according to their Sanskrit text

[1] de ni CDGNPQ$\mathbb{S}$] der ni BṄ; daṅ ni T [2] nag por $\Sigma_{\text{-T}}$] nag par T [3] rnam dag gaṅ $\Sigma_{\text{-T}}$] rnam dag pa T [4] gur $\Sigma_{\text{-T}}$] khur T [5] gzugs sogs skye mched $\Sigma_{\text{-T}}$] sogs skye gzugs mched T [6] ñid ni BṄT] ’di ni CDGNPQ$\mathbb{S}$ [7] des ni $\Sigma_{\text{-T}\mathbb{S}^{sil.}}$] de ni T$\mathbb{S}^{sil.}$ [8] rdo rje ’gyur GNQ$\mathbb{S}$] rdo rjer gyur BCDṄPT [9] ’khor los BṄ] ’khor lo $\Sigma_{\text{-BṄ}}$ [10] kyaṅ rñed dka’ BGNṄQ] rñed dka’ ba CDP$\mathbb{S}$; rñed par dka’ T [11] de ni $\Sigma_{\text{-BṄ}}$] der ni BṄ [12] ral gris BṄ$_{ac}$] ral gri $\Sigma_{\text{-BṄ}}$; ral grir Ṅb [13] de gcod BCDṄP$\mathbb{S}$] des gcod GNQT [14] ’khor ba’i chur ni nub pa yi *conj.*] ’khor ba’i chur ni nub pa yi | utpal steṅ du ’byuṅ ba ste BṄ; ’khor ba’i chur ni nub pa yi | utpal steṅ du byuṅ ba ste CDGNPQ$\mathbb{S}$; ’khor ba’i chur ni nub pa yis | utpal steṅ du byuṅ ba te T [15] pa GNQT] rab BṄ; pas CDP; pa’i $\mathbb{S}^{sil.}$ [16] gaṅ phyir $\Sigma_{\text{-T}}$] ga phyir T [17] skyed pas so CDGNPQ$\mathbb{S}$] skyed pa po BṄ; bskyed pas so T [18] *pāda* f *om.* GNQ [19] rdeg pas $\Sigma_{\text{-QT}}$] rdegs pas Q; rtog pa T [20] dbyig pas $\Sigma_{\text{-T}}$] ’khyig pa T [21] ’dul pa po $\Sigma_{\text{-T}}$] ’dul pa’o T [22] *om.* 2 *pāda*s] padma skye ba rnam dag phyir BCDṄP$\mathbb{S}$; padma skyes pa rnam dag phyir GNQ; padma skye gnas rnam dag phyir T • nam rtog dri ma sbyoṅ byed pa’o Σ [23] mi phyed phyir BṄT] byed pa’i phyir CDGNPQ$\mathbb{S}$

> 'di skad bdag gis thos pa'i dus gcig na[1] | bcom ldan 'das de bźin gśegs pa thams cad kyi sku daṅ | gsuṅ daṅ | thugs kyi sñiṅ po rdo rje[2] btsun mo'i *bhaga* la bźugs te[3] | [*I.xii*][a]

źes pa las[4] | **'di skad bdag gis dus gcig**[5] kho na'i tshe **na**[6] **thos te**[7] |[i] ⌜bcom ldan 'das
N 112 ni[8] dbaṅ phyug[9] la sogs pa'i yon tan daṅ * ldan pa'i phyir ro⌝[b] ||
G 140 de bźin * gśegs pa thams cad kyi **sñiṅ po** ni ye śes so ||[ii] de ñid **rdo rje btsun mo** ste[10] | mi phyed pa'i ye śes raṅ gi[11] ṅo bo yin pa'i phyir ro || ñon moṅs pa thams cad
Q 58A 'jig pas * ***bhaga*** ste[12] | **de bźin gśegs pa thams cad kyi sku daṅ * | gsuṅ daṅ | thugs**
ℂ 218 **kyi sñiṅ po rdo rje btsun mo'i *bhaga*** de rnams **la bźugs so**[13] || 'di skad ston pa yin
B 246 * te[14] | de bźin gśegs pa thams cad kyi ye * śes phan tshun khyab par bya ba daṅ
$\dot{N}_a$ 210 | khyab pa por[15] gyur pa[16] * rnams su rnal 'byor pa'i[17] ye śes de'i naṅ du chud pa
$\dot{N}_c$ 171 ñid yin no || thams cad ñid du bźugs so[18] źes bya ba ni | de yaṅ[19] ye śes thams cad la rim gyis mi źugs te[20] |[iii] cig car[21] ñid du ye śes thams cad **la bźugs so** źes bya ba'i don to ||

brjod kyis[22] **mi laṅ ba'i yaṅ brjod kyis mi laṅ ba**[23,c] źes bya ba la sogs pa ni byaṅ chub sems dpa' sems dpa' chen po tshad med pa[24] daṅ lhan cig ces bya ba'i don to[25] | de rnams kyaṅ tshul 'di ñid kyis[26] bźugs so źes bya bar dgoṅs so ||

'dul byed de śes yin || phan tshun khyab pa mi byed [read: *phyed*] *phyir || sna tshogs rdo rje yin par bśad ||*.

[a] GST ch. I (Tōh. 422, D: f. 90r): *'di skad bdag gis thos pa dus gcig na | bcom ldan 'das de bźin gśegs pa thams cad kyi sku gsuṅ thugs kyi sñiṅ po rdo rje btsun mo'i bhaga rnams la bźugs so ||*. The same formulation is also found, among others, in Tōh. 1180 (D: f. 6v), Tōh. 1184 (D: f. 63v) and Tōh. 1190 (D: f. 4r-4v).

[b] Very similar formulations are found in Tōh. 1420 (D: f. 3v): *bcom ldan 'das źes pa dbaṅ phyug la sogs pa'i yon tan ldan pa'i phyir daṅ ñon moṅs pa'i bdud la sogs pa bcom pa'i phyir yaṅ źes pa ste |*; Tōh. 1184 (D: ff. 132r, 230v): *bcom ldan 'das ni dbaṅ phyug la sogs pa'i yon tan daṅ ldan pa ste/'o ||* .

[c] GST ch. I (Tōh. 422, D: f. 90r) reads *brjod kyis mi laṅ ba'i yaṅ brjod kyis mi laṅ ba'i saṅs rgyas kyi źiṅ gi rdul phra rab sñed kyi byaṅ chub sems dpa' sems dpa' chen po la 'di lta ste |*.

(*rgya dper 'di ltar 'dug*), the Tibetan should read as follows: *'khor ba'i chur ni nub pa yis || gaṅ phyir śes pas mi śes so || saṅs rgyas rjes gnaṅ sems can rnams || rdeg pa'i tho ba yin par bśad ||* [= 26 in 𝕊] *dbyig pas sems can 'dul ba yi || de la ye śes 'dul pa po || phan tshun khyab par byed pa'i phyir || sna tshigs rdo rje źes brjod do ||* [= 27 in 𝕊].

[i] $\mathbb{S}^{nt.}$ remarks that in the Sanskrit (*rgya dper*) the expression *kho na'i tshe na thos te* is not existing (*źes pa 'di mi 'dug*).

[ii] $\mathbb{S}^{nt.}$ rightly remarks that in the Sanskrit (*rgya dpe*) the formulation *de bźin gśegs pa thams cad kyi* is not existing (*źes pa'i tshig 'di mi 'dug*).

[iii] $\mathbb{S}^{nt.}$ mistakenly remarks that the passage from *de bźin gśegs pa* to *mi 'jug ste* is not extant in *sDe dge* (*de bźin gśegs pa nas mi 'jug ste bar gyi tshig rnams mi 'dug*).

[1] thos pa'i dus gcig na $\Sigma_{-T\mathbb{S}^{sil.}}$] thos pa dus gcig na $\mathbb{S}^{sil.}$; thos pa dus cig na T [2] thugs kyi sñiṅ po rdo rje *em.* (*see below*)] thugs rdo rje'i sñiṅ po Σ_{-T}; thug kyi sñiṅ po T [3] bźugs te Σ_{-T}] bźugs so T [4] las CDGNṄ$_{bc}$𝕊] la BṄ$_a$T [5] dus gcig Σ_{-T}] dus cig T [6] tshe na Σ_{-T}] tshe T [7] thos te $\Sigma_{-\mathbb{S}^{sil.}}$] thos $\mathbb{S}^{sil.}$ [8] ni Σ_{-T}] na T [9] dbaṅ phyug $\Sigma_{-BṄ}$] dbyiṅs phyug ma BṄ [10] rdo rje btsun mo ste Σ_{-T}] btsun mo te T [11] ye śes raṅ gi Σ_{-T}] śes rab kyi T [12] 'jig pas bhaga ste Σ_{-T}] 'jig pas na bhaga te T [13] bźugs so CDGNṄ$_a$PQ𝕊] bźugs pa'o BṄ$_{ac}$T [14] ston pa yin te Σ_{-T}] ston to T [15] khyab pa por Σ_{-T}] khyab bar por T [16] gyur pa Σ_{-T}] 'gyur ba T [17] rnal 'byor pa'i Σ_{-T}] rnal 'byor pa T [18] ñid du bźugs so BṄ] ñid do bźugs so CDP; ñid do źugs so GNQ; du bźugs so T; ñid du źugs so $\mathbb{S}^{sil.}$ [19] de yaṅ $\Sigma_{-BṄ}$] de'aṅ BṄ [20] mi bźugs te CDGNPQ] mi źugs te BṄ; mi bźugs ste T; mi 'jug ste 𝕊 [21] cig car Σ_{-T}] cig chur T [22] brjod kyis Σ_{-QT}] brjod kyi QT [23] yaṅ brjod kyis mi laṅ ba BGNṄQ𝕊] *om.* CDP; yaṅ brjod kyi mi laṅ ba'i T [24] sems dpa' chen po tshad med pa *conj.* (*see* GST)] dpa' tshad med par 'dod pa Σ [25] don to GNQT] don du ste BCDṄP𝕊 [26] ñid kyis Σ_{-T}] ñid kyi T

rgyud kyi * rgyal po de kho na ñid 'dus pa[1] las kyaṅ * gsuṅs te[2] | Ṅb 288
T 167

de bźin gśegs pa thams cad kyi byaṅ chub chen por sems brtan pa daṅ[a] źes bya ba nas brtsams te | bcom ldan 'das thog ma daṅ tha ma med pa

de nas de bźin gśegs pa thams cad kyis[3] (...) bka' stsal pa[b] | rigs kyi bu khyod[4] gaṅ gis phyir[5] de bźin gśegs pa thams cad kyi de kho na ñid mṅon par ma rtogs par[6] dka' ba spyod pa thams cad la spro ba bskyed * ciṅ[7] | ji ltar bla na med pa yaṅ dag par rdzogs pa'i * byaṅ chub mṅon par * rdzogs par bya[8] sñam ||[c] [*II.ii*] B 247 𝕊 219 G 141

byaṅ chub sems dpa' * chen po don thams cad grub pas (...) gsol ba | bcom ldan 'das de bźin gśegs pa thams cad kyi de kho na ñid ni[9] ji lta[10] bu lags | ji ltar[11] bsgrub par bgyi | bka' stsal par gsol[12] ||[d] [*II.iii*] Ṅa 211

de bźin gśegs * pa thams cad kyis (...) bka' * stsal pa | rigs kyi bu raṅ gi[13] sems la rtog ciṅ mñam par źog la[14] | raṅ bźin gyis grub pa'i sṅags 'di ci dgar zlos śiṅ bsgrub par gyis śig[15] | *oṁ*[16] *svacittaprativedhaṃ*[17] *karomi*[18] ||[e] [*II.iv*] N 113 Ṅc 172

byaṅ chub sems dpa' chen pos (...) gsol pa | bcom ldan 'das de bźin gśegs pa thams cad raṅ gi sems zla ba'i dkyil 'khor lta bur[19] gda' bar 'tshal ba lags so ||[f] [*II.v*]

de bźin gśegs pa thams cad * kyis[20] bka' stsal pa | rigs kyi bu[21] sems 'di ni[22] raṅ bźin gyis 'od gsal bas na zla ba'i dkyil 'khor lta bu[23] ste | zla ba'i dkyil 'khor ni raṅ bźin gyis 'od gsal ba'i ye śes de ñid do[24] ||[g] [*II.vi*] Q 58B Ṅb 289

[a] STTS ch. I (Tōh. 479, D: f. 2v) verbatim.

[b] Ibid. (D: f. 3v): ***de nas de bźin gśegs pa thams cad kyis*** *saṅs rgyas kyi źiṅ 'di dper na til gyi gaṅ bu bźin du yoṅs su gaṅ bar gyur to* || *de nas de bźin gśegs pa thams cad 'dus te byaṅ chub sems dpa' chen po don thams cad grub pa źes bya ba byaṅ chub kyi sñiṅ por bźugs pa gaṅ na ba der gśegs te* | *byaṅ chub sems dpa' de la ched du rdzogs par loṅs spyod pa'i sku bstan nas 'di skad ces* ***bka' stsal to*** ||.

[c] Ibid.: *rigs kyi bu khyod kyis gaṅ gi phyir de bźin gśegs pa thams cad kyi de kho na ñid mṅon par ma rtogs par dka' ba spyod pa thams cad la spro ba bskyed ciṅ* | *ji ltar bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub mṅon par rdzogs par bya sñam* |.

[d] Ibid.: *de nas* ***byaṅ chub sems dpa' sems dpa' chen po don thams cad grub pa*** | *de bźin gśegs pa thams cad kyis bskul bas mi g.yo ba'i tiṅ ṅe 'dzin de las bźeṅs te* | *de bźin gśegs pa thams cad la phyag 'tshal nas 'di skad ces gsol to* || ***bcom ldan 'das de bźin gśegs pa rnams kyi de kho na ñid ni ji lta bu lags*** | ***ji ltar na bsgrub par bgyi*** | ***bka' stsal par gsol*** |.

[e] Ibid. (D: f. 3v-4r): *de skad ces gsol pa daṅ* | ***de bźin gśegs pa*** *de dag* ***thams cad kyis*** *gsuṅ gcig tu 'di skad ces* ***bka' stsal*** *to* || ***rigs kyi bu raṅ gi sems la rtog ciṅ mñam par źog la raṅ bźin gyis grub pa'i sṅags 'di ci dgar zlos śiṅ bsgrub par gyis śig*** | ***oṁ cittaprativedhaṃ karomi*** |.

[f] Ibid.: *de nas* ***byaṅ chub sems dpa'*** *don thams cad grub pas de bźin gśegs pa thams cad la 'di skad ces* ***gsol*** *to* || ***bcom ldan 'das de bźin gśegs pa rnams*** *bdag gi sñiṅ ga na* ***zla ba'i dkyil 'khor*** *lta bu* ***r gda' ba*** *bdag gis rtogs so* ||.

[g] Ibid. (D: f. 4r-5r): ***de bźin gśegs pa thams cad kyis bka' stsal pa*** | ***rigs kyi bu sems de ni raṅ bźin gyis 'od gsal***

[1] 'dus pa CDNGQ𝕊] bsdus pa BṄT [2] gsuṅs te $\Sigma_{\text{-T}}$] *om.* T [3] thams cad kyis $\Sigma_{\text{-T}}$] thams cad kyi T [4] khyod $\Sigma_{\text{-BṄ}}$] khyod kyis BṄ [5] gaṅ gis phyir T] gaṅ gi phyir $\Sigma_{\text{-T}}$ [6] ma rtogs par T (*see also* STTS)] rtogs par $\Sigma_{\text{-BT}}$; rtog par B [7] bskyed ciṅ BṄT] bskyed cig CD; skyed ciṅ GNQ𝕊; skyed cig P [8] par bya $\Sigma_{\text{-T}}$] bya T [9] de kho na ñid ni BṄT] de kho na ñid CDGNQ [10] ji lta $\Sigma_{\text{-T}}$] ci lta T [11] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [12] stsal par gsol $\Sigma_{\text{-T}}$] stsal du gsol T [13] raṅ gi $\Sigma_{\text{-T}}$] raṅ raṅ gi T [14] źog la BCDṄPT] gźog la GNQ [15] 'di ci dgar zlos śiṅ bsgrub par gyis śig BṄ] ni ci dgar zlas śiṅ sgrub par gyis śig CDP𝕊; ni ci dgar bzlas śiṅ sgrub par bgyis G; ni ci dgar bzlas śiṅ sgrub par gyis NQ; 'di ci dga' bar zlos śig sgrub par gyis śig T [16] oṁ T] *om.* $\Sigma_{\text{-T}}$ [17] svacittaprativedhaṃ *em.*] svacittaprativetaṅ B; svacittaprativetaṃ CDP; svacittavetaṃ GN; sracittaprativetaṅ Ṅ; svacittavetam Q; cittapratripotraṃ T; svacittaprativedaṃ 𝕊 [18] karomi $\Sigma_{\text{-BṄ}}$] kāromi BṄ [19] lta bur *em.* (*see* STTS)] du Σ [20] thams cad kyis $\Sigma_{\text{-T}}$] thams cad kyi T [21] rigs kyi bu *conj.* (see STTS)] *om.* Σ [22] 'di ni $\Sigma_{\text{-T}}$] 'di T [23] zla ba'i dkyil 'khor lta bu *conj.* (see STTS)] zla ba lta bu Σ [24] ba'i ye śes de ñid do $\Sigma_{\text{-T}}$] 'ba de ñid de T

T 168 dper na zla ba'i dkyil 'khor ni rim gyis[1] rdzogs par 'gyur te | * de bźin du
raṅ bźin gyis 'od gsal ba'i sems kyi rin po che[2] yaṅ[3] rdzogs par 'gyur ro ||
B 248 dper na zla ba'i dkyil 'khor ni * glo bur gyi[4] dri ma rnams[5] daṅ bral źiṅ |
ñi ma'i dkyil 'khor gyi[6] 'od zer daṅ bral ba las rim gyis[7] rdzogs par snaṅ
ṅo[8] || de bźin du raṅ bźin gyis[9] yoṅs su dag pa'i sems kyi rin po che[10] yaṅ[11]
Ṅa 212 ñon moṅs pa * thams cad kyi[12] dri * ma'i nag nog daṅ bral źiṅ[13] | saṅs
P 141 rgyas kyi yon tan gyis[14] rim gyis[15] yoṅs su rdzogs par snaṅ ṅo ||

𝕊 220 * gñis su med par mñam par rnam par rgyal ba las kyaṅ[16] |

oṁ sarvatathāgatajñānavajrasvabhāvātmako 'ham[17] |[a] [*III.i*]

yaṅ[18] le'u dgu pa las |

gsal ba sems can kun gyi[19] sems ||
C 111 źi ba ñid ni[20] 'od gsal * ba[21] ||
D 54A dṅos * po[22] du * mas ma[23] gos pa ||
G 142 de ñid ces bya de bsgom pa[24] ||*III.ii*||

saṅs rgyas sku yi[25] cho ga śes[26] ||
Ṅc 173 de bźin ñid du ñe bar spyod[27] ||
gźan du sṅags[28] la sogs pa kun ||
dge ba 'grub par[29] mi 'gyur ro ||*III.iii*||[b]

yaṅ le'u bcu gsum pa las |

saṅs rgyas kun gyi[30] dkyil 'khor ni ||
de ñid śes pa'i dkyil 'khor te ||
'di ni bsgrub pa'i de ñid yin[31] ||
yid bźin nor bu lta bur bśad[32] ||*III.iv*||[c]

***bas** na de ni ji ltar sbyaṅs pa de ltar gyur te* | [...] ***zla ba**'i dkyil 'khor **lta bu**r mthoṅ ba gaṅ lags pa de ni **zla ba'i dkyil 'khor** ñid du mthoṅ ṅo* || [...] 5r [...] ***raṅ bźin gyis 'od gsal** źiṅ **ye śes** kyi 'byuṅ gnas su gyur pa'i de bźin gśegs pa dgra bcom pa yaṅ dag par **rdzogs pa**'i saṅs rgyas su **gyur** to* ||.

[a] A parallel is found in Tōh. 1413 (D: 87r): *oṁ sarvatathāgatadharmavajrasvabhāvātmako 'ham.*

[b] ASV (Tōh. 452, D. f. 75v): *sems can kun gyi sems gaṅ yin || gsal bźi ba 'od gsal bar || sna tshogs dṅos pos ma gos pas || sems su brjod pa'i de ñid bsgom || cho ga śes pas saṅs rgyas yum || de ñid ñe bar loṅs spyod bya || gsaṅ sṅags dge ba 'byuṅ ba kun || gźan du grub pa ñid mi 'gyur ||.*

[c] Ibid. (D. f. 83r): *saṅs rgyas kun gyi dam tshig che || dkyil 'khor de ñid śes dkyil 'khor || sgrub po rnams kyis ci 'dra der || yid bźin nor bu lta bur blaṅ ||.*

[1] rim gyis $\Sigma_{\text{-T}}$] rigs T [2] sems kyi rin po che BṄT] bsam pa rin po che CDGNPQ𝕊 [3] yaṅ CDGNPQ𝕊] 'aṅ rim gyis BṄ; *om.* T [4] glo bur gyi $\Sigma_{\text{-T}}$] glo bur gyis T [5] rnams CDGNPQ𝕊] la sogs pa BṄ; *om.* T [6] dkyil 'khor gyi $\Sigma_{\text{-T}}$] dkyil 'khor gyis T [7] rim gyis $\Sigma_{\text{-T}}$] rims T [8] snaṅ ṅo $\Sigma_{\text{-T}}$] 'gyur ro T [9] raṅ bźin gyis $\Sigma_{\text{-T}}$] raṅ bźin gyi T [10] rin po che $\Sigma_{\text{-T}}$] raṅ bźin T [11] yaṅ $\Sigma_{\text{-BṄ}}$] 'aṅ BṄ [12] thams cad kyi $\Sigma_{\text{-T}}$] rnams kyi T [13] daṅ bral źiṅ $\Sigma_{\text{-T}}$] daṅ daṅ bral ba'i T [14] gyis T] thams cad BṄ; *om.* CDGNPQ𝕊 [15] rim gyis BṄ] *om.* $\Sigma_{\text{-BṄ}}$ [16] kyaṅ $\Sigma_{\text{-𝕊}}$] *om.* 𝕊 [17] °gata° T𝕊] °gato $\Sigma_{\text{-T𝕊}}$; °vātmako 'ham $\Sigma_{\text{-ṄT}}$] °va ātmako ham Ṅ; va atmako 'ham T [18] yaṅ $\Sigma_{\text{-T}}$] yaṅ de ñid T [19] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [20] ñid ni $\Sigma_{\text{-T}}$] ñid kyis T [21] gsal ba [...] 'od gsal ba BCDṄPT𝕊] *om.* GNQ [22] dṅos po $\Sigma_{\text{-D}}$] dṅos D [23] du mas ma BCDṄPT𝕊] du mar ma GNQ [24] ces bya de bsgom pa CDP𝕊] ces bya ba de bsgom BṄ; ces bya de bsgoms pa GNQ; źes pa de ñid bsgom T [25] sku yi $\Sigma_{\text{-T}}$] sku'i T (hypometrical) [26] śes T] źes $\Sigma_{\text{-T}}$ [27] spyod $\Sigma_{\text{-T}}$] spyad T [28] sṅags $\Sigma_{\text{-T}}$] sdogs T [29] 'grub par BCDṄP𝕊] grub par GNQT [30] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [31] 'di ni bsgrub pa'i de ñid yin BṄ] 'di ni de ñid grub pa yin CDP𝕊; 'di ni de ñid sgrub pa yin GNQ; 'di ñid grub pa'i de ñid ñid T [32] lta bur bśad $\Sigma_{\text{-T}}$] ltar bśad T (hypometrical)

zla gsaṅ nor bu[1] thig le'i rgyud kyi * rgyal po las[2] kyaṅ gsuṅs te | Ṅb 290

yan lag[3] kun bsgom las 'das te[4] ||
rtog daṅ brtag bya rnam spaṅs la ||
gug skyed thig le yaṅ dag 'das ||
'di ni dkyil * 'khor * dam pa yin ||*IV.i*||[a] N 114

B 249

yaṅ de ñid las |

thog mtha' med pa'i sems dpa' ni ||
rdo rje sems dpa' bde ba'i mchog ||
de ñid dṅos po thams cad kyis[5] ||
thams cad du[6] ni yaṅ dag bźugs ||*IV.ii*||[b]

* yaṅ[7] | Ś 221

byaṅ chub sems las ma gtogs pa'i ||
bde * gźan srid pa gsum na med || T 169
byaṅ chub sems dṅos bde ba ni ||
bde ba thams * cad skyed[8] byed pa'o ||*IV.iii*||[c] Ṅa 213

'dus pa'i dam tshig[9] de kho na ñid las kyaṅ bstan te |

ṅa yaṅ 'dod kyi[10] gzugs mchog tu ||
saṅs rgyas kun gyis byin gyis brlabs ||
ṅas kyaṅ chos kyi sku mchog tu ||
saṅs rgyas thams cad byin gyis * brlabs ||*V.i*||[d] Q 59A

yaṅ |[11]

rab dgyes[i] bcom ldan rtag par ni ||
rdo rje sems dpa' bde ba che ||
gaṅ phyir de rnams skyes pas na ||
'di ni de ñid yin par 'dod ||*V.ii*||[e]

[a] GMT (Tōh. 477, D: f. 251v): *yan lag thams cad bsgom las 'das || rtog daṅ mi rtog rnam spaṅs pa || 'dren daṅ tshig las yaṅ dag 'das || 'di ni dkyil 'khor mchog ces bya ||*. Also cited in Tōh. 2226 (D: f. 86v): *yan lag kun bsgom las 'das śiṅ || rtog daṅ brtag pa rnam par spaṅs || gug skyed thig le las 'das pa || 'di ni dkyil 'khor dam pa yin ||*; Cited with attribution to the *vyākhyātantra* (*ji skad du bcom ldan 'das kyis bśad pa'i rgyud las*) in *the Pradīpoddyotanaṭīkā* (Tōh. 1785, D: f. 34v): *yan lag kun bsgom las 'das śiṅ || rtog daṅ rtog med rnam par spaṅs || gug skyed thig le las 'das pa || 'di ni dkyil 'khor mchog yin no ||*; The stanza is silently adopted in Lavapa's *dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi* (Tōh. 1401, D: f. 7v): *yan lag kun bsgom las 'das pa || rtog pa'i rnam rtog spaṅs pas ni || gug skyed thig le daṅ bral ba || de ni dkyil 'khor mchog yin no ||*.

[b] GMT (D: f. 254r): *de ñid dṅos po thams cad la || thams cad dus gsum mñam gnas te || rdo rje sems dpa' mchog tu bde || sems dpa' thog ma tha med yin ||*.

[c] GMT (D: f. 298v): *byaṅ chub sems med bde byed gźan || 'jig rten gsum po 'dir med do || thams cad byaṅ chub sems ṅo bo || bde ba kun gyis tshim par 'gyur ||*.

[d] Found in *rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro* (Tōh. 370, D: f. 330r) and its Ṭīkā (Tōh. 1503, D: f. 263r): *ṅa ni 'dod pa'i gzugs kyi mchog | saṅs rgyas kun gyis byin brlabs pa || ṅa ñid chos kyi sku yi mchog | saṅs rgyas kun gyi bdag po yin ||*.

[e] Untraced.

[i] $\mathbb{S}^{nt.}$ proposes, according to their own emendation in the Sanskrit (*rgya dpe*), to read *bde gśegs*.

[1] nor bu BṄ] nor bu'i $\Sigma_{\text{-BṄ}}$ [2] rgyal po las BCDṄPT$\mathbb{S}$] rgyal pos las GNQ [3] yan lag $\Sigma_{\text{-G}}$] yan lags G [4] te BṄ] śiṅ $\Sigma_{\text{-BṄ}}$ [5] thams cad kyis $\Sigma_{\text{-T}}$] thams cad kyi T [6] thams cad du $\Sigma_{\text{-Ṅb}}$] thams cad ru Ṅb [7] yaṅ BGNṄQT$\mathbb{S}$] *om.* CDP [8] skyed $\Sigma_{\text{-T}}$] bskyed T [9] dam tshig BṄT] dam tshig gi CDGNPQ$\mathbb{S}$; *mahāsamayatattve* Skt. [10] 'dod kyi *em.*] 'dod daṅ Σ [11] yaṅ T$\mathbb{S}^{sil.}$] *om.* $\Sigma_{\text{-T}\mathbb{S}^{sil.}}$

yaṅ |

sems dpa' chen po rdo rje che ||
P 142 rdo rje * sems dpa'[1] de bśad do[2] ||*V.iii*||[a]
† [...] †[i]

sems dpa' thog mtha' med pa ni ||[3]
rdo rje sems dpa' dga' chen yin ||
Ṅc 174 kun tu * bzaṅ po * kun bdag ñid ||
G 143 saṅs rgyas byaṅ chub khams gsum pa ||*V.iv*||[b]

mi rgyu thams cad 'di yin te[4] ||
rdo rje chen po mchog chen po ||
rgyu ba sems kyi 'dus byas te ||
kun mdzad thams cad 'di yin no[5] ||*V.v*||

B 250 sgyu * 'phrul drwa ba las[6] kyaṅ gsuṅs te[7] |

ye śes mig gcig dri ma med ||
Ṅb 291 ye śes lus can de * bźin gśegs ||
mi 'gyur kun 'gro khyab pa po ||
C 112, D 54B phra źiṅ zag med sa * bon bral ||*VI.i*||[c]

𝕊 222 * le'u bdun pa[8] byaṅ chub sems kyi le'u[9] las[10] |

chos rnams skye ba med pa ste ||
'gyur ba med ciṅ gnas med la[11] ||
rtog[12] daṅ smra ba'i tshul spaṅs[13] 'di ||
bskyed par bya źes rab tu gsuṅs ||*VI.ii*||[d]

yaṅ de ñid las |

chos rnams raṅ bźin 'od gsal ba[14] ||
gzod nas[15] dag ciṅ rñog pa[16] med ||

[a] Untraced.

[b] A parallel of this verse is found in many Buddhist tantric sources, such as in Tōh. 1793.1 (D: f. 206a): *sems dpa' thog mtha' med pa ni || rdo rje sems dpa' dga' ba che || kun du bzaṅ po kun bdag ñid || rdo rje sgeg pa bdag po'i bdag ||*. Also preserved in Tōh. 1401 (D, f: 6v) but there given in prose: [...] *rab tu gnas pa'i kun du bzaṅ po thams cad kyi bdag ñid saṅs rgyas kyi byaṅ chub khams gsum pa brjod pa* [...].

[c] This stanza is not found in the *rGyud kyi rgyal po chen po sgyu 'phrul drwa ba* (Tōh. 466).

[d] Tōh. 466 (D: f. 122v): *chos rnams skye ba med pa ste || g.yo ba med ciṅ gnas pa med || rtog pa'i dri ma spaṅs pa 'di || bskyed par bya źes rab tu gsuṅs ||*; also contained in the *dPal rdo rje sñiṅ po rgyan gyi rgyud* (Tōh. 451, D: f. 435v), reading *yin* instead of *'di*, and in the *rGyud kyi rgyal po chen po sgyu 'phrul dra ba'i rgya cher bśad pa* (Tōh. 2513, D: 247v), reading *rtog daṅ smra ba rnams spaṅs pa ||* in *pāda* three.

[i] See note in the annotated translation.

[1] rdo rje sems dpa' BCDṄPS] rdo rje sems dpar GNQ; rdo rje rdo rje sems dpa' T (dittography) [2] de bśad do CDGNPQS] źes bśad do BṄ; der bśad do T [3] sems dpa' thog mtha' med pa ni *em.* (see Tōh. 1793.1)] de yi sems dpa' thog mtha' med $\Sigma_{\text{-T}}$; de'i sems dpa' thog mtha' med T (hypometrical) [4] yin te BṄ$_{\text{ac}}$T] yin no CDGNṄ$_{\text{b}}$PQS [5] yin no $\Sigma_{\text{-Ṅ}_{\text{b}}}$] yin te Ṅb [6] drwa ba las BGṄ] dra ba las CDNPQTS [7] gsuṅs te $\Sigma_{\text{-T}}$] *om.* T [8] bdun pa BṄT] bdun pa'i CDGNPQS [9] sems kyi le'u BṄT] sems dpa'i le'u CDGNPQS [10] las $\Sigma_{\text{-T}}$] las kyaṅ T [11] gnas med la BṄT] gnas pa med CDGNPQ [12] rtog $\Sigma_{\text{-T}}$] rtogs T [13] spaṅs $\Sigma_{\text{-T}}$] spaṅ T [14] 'od gsal ba BṄT] 'od gsal bas CDGNPQS [15] gzod nas CDNPQS] gdod nas BṄT; bzod nas G [16] rñog pa BCDṄPTS] rtog pa GNQ

sems can * med ciṅ srog kyaṅ med ||
saṅs rgyas ñid kyaṅ[1] byaṅ chub med[2] ||*VI.iii*||[a] Ṅa 214

dpal rdo rje dkyil 'khor gyi[3] rgyan las gsuṅs pa[4] |

thams cad du[5] ni khams kun daṅ[6] ||
sems *[i] can kun la thams cad du ||
lus kun la ni mñam par khyab[7] ||
sems kyi rgyun[8] bźin[ii] yaṅ dag gnas ||*VII.i*||[b] T 174

zag * pa med kyaṅ[9] bsam mi khyab ||
dri med ṅa med raṅ bźin daṅ[10] ||
stoṅ daṅ mkha' daṅ mñam ñid daṅ ||
dṅos daṅ dṅos med rnam spaṅs pa'o[11] ||*VII.ii*||[c] N 115

thog ma tha ma med źi ba[12] ||
chos kun gyi ni[13] dbaṅ phyug sku ||
gzugs rnams kun gyis[14] 'byor pa ste ||
bden pa gñis la yaṅ dag gnas ||
mchog yin dam pa'i don gyis ni[15] ||
de ni chos kyi sku[16] źes * bśad ||*VII.iii*||[d] B 251

dbaṅ po kun daṅ rnam śes daṅ[17] ||
sems can kun la[18] * thams cad du[19] || Ṅc 175

[a] Tōh. 466, (D: f. 329v): *chos rnams raṅ bźin 'od gsal ba || gzod nas dag ciṅ rñog pa med || sems can med ciṅ srog kyaṅ med || saṅs rgyas ñid daṅ byaṅ chub med ||*.

[b] *dPal rdo rje sñiṅ po rgyan ces bya ba'i rgyud kyi rgyal po chen po* (Tōh. 490, D: f. 53v-54r): [*śes rab pha rol phyin ma ni || sems can khams ni rnam sbyoṅ mdzad ||*] *kun nas sems can rnams kyi yum || sems can kun gyi thams cad du || thams cad lus la mñam par khyab || sems kyi rgyun bźin legs par źugs ||*. Also found in the *dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi* (Tōh. 1401, D: f. 3rv): *kun nas sems can thams cad kyi || khams kun la ni thams cad du || lus kun la ni mñam khyab par || sems kyi rgyun ñid yaṅ dag gnas ||*.

[c] Tōh. 490 (D: f. 53v): *zag pa med ciṅ bsam mi khyab || dri ma med ciṅ ṅaṅ gis stoṅ || nam mkha' daṅ ni mtshuṅs 'dra ba || dṅos daṅ dṅos med rnam par spaṅs ||*. Also found in Tōh. 1401 (D: f. 3v): *zag pa med ciṅ bsam mi khyab || dri ma med ciṅ bdag gis med || raṅ ñid stoṅ pa mkha' mñam pas || dṅos daṅ dṅos med rnam par spaṅs ||*.

[d] Tōh. 490 (D: f. 53v): *thog ma tha ma med ciṅ źi || chos rnams kun gyi dbaṅ phyug sku || sdig pa kun las rnam par grol || bden pa gñis la rnam par gnas || dam pa daṅ ni dam pa'i don || chos kyi sku ru de bśad do ||*. *Pāda*s a-d are found in Tōh. 1401 (D: f. 3v): *thog ma tha ma med źi ba || chos rnams kun gyi dbaṅ phyug sku || kun gyi raṅ bźin 'dzin pas na || bden pa gñis la yaṅ dag brten ||*.

[i] The foliation of T is incorrect. Here, it has inserted two folios, i.e. pp. 170-173, that belong to later passages in the text. The first, i.e. pp. 170-171, belongs to the 17th section and the following, i.e. pp. 172-173, to a later part of the 15th section, respectively.

[ii] $\mathbb{S}^{nt.}$ suggests to read *sems kyi rgyun ltar.*

[1] kyaṅ GNQ] daṅ BCDṄPT$\mathbb{S}$ [2] med BṄT] sems CDGNPQ$\mathbb{S}$ [3] dkyil 'khor gyi Σ_{-G}] dkyil 'khor gyis G [4] gsuṅs pa CDGNPQ$\mathbb{S}$] kyaṅ gsuṅs te BṄ; kyaṅ gsuṅs ste T [5] thams cad du Σ_{-T}] sems can du T (eye-skip) [6] daṅ Σ_{-T}] tu T [7] mñam par khyab $\Sigma_{-\mathbb{S}^{sil.}}$] rnam par khyab $\mathbb{S}^{sil.}$ [8] sems kyi rgyun *em.* (*see* Tōh. 490)] sems can khams BGNṄQ; sems can khyab CDP$\mathbb{S}$; sems ni rgyun T [9] kyaṅ CDGNPQ$\mathbb{S}$] daṅ BṄT [10] raṅ bźin daṅ $\Sigma_{-\mathbb{S}^{em.}}$] raṅ bźin med $\mathbb{S}^{em.}$ [11] spaṅs pa'o GNQT] spaṅs pa'i BCDṄP$\mathbb{S}$ [12] źi ba BṄ$_{ac}$T] źi ba'o CDGNPQ$\mathbb{S}$; źi ba po Ṅ$_b$ (hypermetrical) [13] chos kun gyi ni CDGNP$\mathbb{S}$] chos kun gyis ni BṄQT [14] gzugs rnams kun gyis BṄ] gzugs rnams kun gyi CDGNPQ$\mathbb{S}$; rnam kun gyis ni T [15] dam pa'i don gyis ni BCDṄP$\mathbb{S}$] dam pa'i don gyis na GNT; dag pa'i don gyis na Q [16] chos kyi sku BGNṄQT$\mathbb{S}$] chos kyis sku CDP [17] rnam śes daṅ Σ_{-T}] rnams daṅ T (hypometrical) [18] kun la BCDṄP$\mathbb{S}$] kun las GNQ; kun nas T [19] thams cad du T] yaṅ dag tu Σ_{-T}

yid kyi rnam śes[1] źes bśad ciṅ ||
śes rab blo daṅ blo gros dran[2] ||
P 143 lhag mthoṅ * kun mkhyen ye śes ni[3] ||
G 144 śes bya ñon moṅs thar pa ñid[4] ||*VII.iv*||[a]

𝕊 223 *rtag daṅ chad pa'i mtha' las grol ||
mtha' gñis dag ni[5] rnam par spaṅs[6] ||
Q 59B kun rdzob * daṅ ni don dam las ||
Ṅb 292 de ni rnam pa gñis su[7] brtag ||*VII.v*||[b]

dper na bud śiṅ la brten nas[8] ||
me yi sa bon[9] kun tu gnas ||
dper na til la til mar[10] daṅ ||
bu ram śiṅ la[11] khu bar brtag ||

dper na me tog la[12] dri daṅ ||
dper na źo la[13] mar gsar[14] bźin ||*VII.vi*||[c]

kun tu sems can thams cad daṅ ||
Ṅa 215 rgyu ba * daṅ ni[15] mi rgyu ba[16] ||
gzugs daṅ[17] gzugs med rtog pa la[18] ||
phyag rgya chen po rab tu gnas ||*VII.vii*||[d]

yaṅ |

ye śes 'di ni mi 'chi ba[19] daṅ[20] | mi zad pa[21] daṅ | mi g.yo ba daṅ | gdod ma nas[22] dag pa daṅ | dri ma med pa daṅ | 'od gsal ba daṅ |[23] brjod du med pa'o || [*VII.viii*][e]

[a] Tōh. 490 (D: f. 53v): *dbaṅ po kun kyaṅ rnam par śes || sems daṅ thams cad thams cad du || yid kyi rnam śes źes su bśad || śes rab blo daṅ blo gros dran || lhag mthoṅ daṅ ni ye śes kun || kun nas ñon moṅs rnam par byaṅ ||*. The last eight *pāda*s are, in a varying order, with additional elements and no correspondence to *pāda* f, likewise preserved in Tōh. 1401 (D: f. 3r): *mchog ni don dam ñid kyis te || chos kyi sku źes de brjod do ||* [*pāda*s ef previous verse] *lhag mthoṅ kun mkhyen ye śes kyi ||* [=*pāda* e] *dgyes pa źes ni bśad pa yin || bsam gyis mi khyab brtan pa daṅ || g.yo ba'i dṅos po thams cad kyi || raṅ bźin lhan cig skyes pa yi || dga' ba rab tu 'bar bde'o || thams cad bdag ñid ces bya ni ||* [1,5 stanzas no correspondence] *dbaṅ po kun daṅ rnam śes sems || thams cad nas ni thams cad du || yid kyi rnam śes źes bśad ciṅ || śes rab blo gros blor yaṅ brjod ||* [=*pāda*s a-d].

[b] Tōh. 490 (D: f. 53v): *rtag daṅ chad pa'i mtha' daṅ ldan || mtha' gñis po ni rnam par spaṅs || kun rdzob daṅ ni dam pa'i don || rnam pa gñis su de rab brtags ||*.

[c] Tōh. 490 (D: f. 53v-54r): *ji ltar bud śiṅ la brten nas || me yi sa bon gnas pa daṅ || til la til mar ji bźin no || bur śiṅ ro bźin rab tu brtag || me tog dri ni ji bźin nam || źo la mar gsar ji bźin du ||*. The first four *pāda*s are also found in Tōh. 1401 (D: f. 3v): *ji ltar śiṅ la rab brten pa || me yi sa bon rnam gnas daṅ || ji ltar til gyi 'bru rnams la || til gyi mar khu de ltar ni ||*.

[d] Untraced. Compare Tōh. 1401 (D: f. 3v): *khams gsum la ni rnam gnas pa || phyag rgya chen por śes par bya ||*.

[e] Tōh. 490 (D: f. 75r): *ye śes kyaṅ ci yaṅ med pa | ñon moṅs pa med pa | yi ge med pa | don yod pa | gdod ma nas dag pa | dri ma med pa | 'od gsal ba | brjod pa daṅ bral ba źes bya ba'i don to ||*.

[1] yid kyi rnam śes *em.* (*see* Tōh. 490, 1401)] yid daṅ rnam śes $\Sigma_{\text{-T}}$; yid daṅ rnam pa T [2] blo gros dran *em.* (*see* Tōh. 490)] blo gros ldan $\Sigma_{\text{-T}}$; blo gros bśad T [3] lhag mthoṅ kun mkhyen ye śes ni $\Sigma_{\text{-T}}$] lhag mthoṅ kun gyi ye śes kyi T [4] śes bya ñon moṅs thar pa ñid $\Sigma_{\text{-T}}$; śes rab ñon moṅs thar pa ñid T [5] gñis dag ni BGNṄQT] ñid dag ni CDP𝕊 [6] rnam par spaṅs $\Sigma_{\text{-BṄ}}$] rnam par spaṅ BṄ [7] rnam pa gñis su $\Sigma_{\text{-T}}$] rnams gñis su T (hypometrical) [8] brten nas *em.* (*see* Tōh. 490)] gnas te Σ (eye-skip) [9] me yi sa bon $\Sigma_{\text{-T}}$] me'i sa bon T (hypometrical) [10] til mar $\Sigma_{\text{-T}}$] til bar T [11] śiṅ la $\Sigma_{\text{-T}}$] śiṅ las T [12] la $\Sigma_{\text{-T}}$] las T [13] źo la $\Sigma_{\text{-BṄ}}$] źo na BṄ [14] mar gasr *st.* (*see* Tōh. 490)] mar sar Σ [15] daṅ ni $\Sigma_{\text{-B}}$] daṅ B (hypometrical) [16] mi rgyu ba BCDṄP𝕊] mi rgyu daṅ GNQT [17] gzugs daṅ $\Sigma_{\text{-BṄ}}$] gzugs can BṄ [18] rtog pa la $\Sigma_{\text{-T}}$] rtog pa las T [19] mi 'chi ba T] mi 'jig pa $\Sigma_{\text{-T}}$ [20] daṅ $\Sigma_{\text{-T}}$] *om.* T [21] mi zad pa BṄT] mi bzad pa CDGNPQ𝕊 [22] gdod ma nas BṄ] gzod ma nas $\Sigma_{\text{-BṄ}}$ [23] dri [...] daṅ $\Sigma_{\text{-T}}$] reverse in T

źes * gsuṅs so[1] ||

C 133, D 55A

bde mchog gi[2] rgyud las kyaṅ gsuṅs te |

gzugs brñan lugs ma la sogs las[3] ||
rnal ’byor *[i] skye bar mi ’gyur gyi[4] ||
byaṅ chub sems la rab brtson na ||[ii]
de * las[5] rnal ’byor lhar ’gyur ro ||*VIII.i*||[a]

T 171

B 252

byaṅ chub sems ’di[6] rdo rje ste ||
saṅs rgyas kun gyi[7] bdag ñid ni[8] ||
de bas thams cad bdag sbyor bas ||
saṅs rgyas thams cad thob par ’gyur[9] ||*VIII.ii*||[b]

gaṅ gis ldan pa ’di mthoṅ źiṅ ||
rnam pa kun tu mchod byed na ||[10]
des ni[11] saṅs rgyas thams cad kyaṅ ||
* mthoṅ źiṅ mchod pa byas par ’gyur ||*VIII.iii*||[iii,c]

𝕊 224

’di daṅ[12] saṅs rgyas thams * cad la ||
mthoṅ ba daṅ ni reg pa yis[13] ||
dkyil ’khor dag * tu ma źugs kyaṅ[14] ||
bden pa dag[15,iv] kyaṅ mthoṅ bar ’gyur[16] ||*VIII.iv*||[d]

Ṅc 176

N 116

[a] SBS (Tōh. 366, D: f. 151r): *gzugs brñan lugs la sogs pa la || rnal ’byor skye bar mi ’gyur gyi || byaṅ chub sems la rab brtson na || de las rnal ’byor lhar ’gyur ro ||*, commented in *Pramuditavajra’s *Saṅs rgyas thams cad daṅ mñam par sbyor ba mkha’ ’gro ma sgyu ma bde mchog gi ’grel pa mñam sbyor gyi rgyan źes bya ba* (Tōh. 1660, D: f. 393v) as follows: *gzugs ’ba’ źig bsgoms pa las mchog gi dṅos grub tu cis mi ’gyur źe na | **gzugs brñan gzugs la sogs pa daṅ** || **rnal ’byor ’byuṅ bar mi ’gyur gyi** || **byaṅ chub kyi sems** bde ba chen po’i lha’i de kho na ñid **rab tu rtsom pa de la rnal ’byor pa** saṅs rgyas daṅ byaṅ chub sems **dpar ’gyur ro** ||*.

[b] SBS (D: f. 151r): *byaṅ chub sems ni rdo rje ste || saṅs rgyas kun gyi bdag ñid yin || de bas thams cad bdag sbyor bas || saṅs rgyas thams cad thob par ’gyur ||*. Cp. Tōh. 1660 (D: f. 393v): ***byaṅ chub sems dpa’ rdo rje ste*** *|| źes pa sems ’od gsal gñis su med pa’i rdo rje ste | **saṅs rgyas kun gyi bdag ñid** yin pa **de bas** na rnal ’byor pa **thams cad** lha thams cad kyi raṅ bźin du **sbyor bas** kyaṅ **saṅs rgyas thob par ’gyur** ro || […]*.

[c] SBS (D: f. 152r): *gaṅ gis ldan pa ’di mthoṅ źiṅ || rnam pa kun tu mchod byed na || de yis saṅs rgyas thams cad kyaṅ || mthoṅ źiṅ mchod pa byas par ’gyur ||*. Cp. Tōh. 1660 (D: ff. 393v-394r): *gdoṅ rgyan gyon pa bśad nas | tshogs kyi ’khor lo bśad pa’i phyir | **gaṅ gis ldem dgoṅs ’di mthoṅ nas** || **rnam pa kun du mchod byed na** || źes pa la sogs pa smos te | bcos ma’i rnal ’byor gyi gzugs brñan daṅ bcas pas rtog pa raṅ gi lha’i ’khor lo bsgom źiṅ ’dod pa’i yon tan lṅas rnam pa kun du dad par byed pa na | rnal ’byor pa ye śes sems dpa’ daṅ tha mi dad par byas na des **saṅs rgyas mthoṅ źiṅ pūja byas par ’gyur** ro ||*.

[d] SBS (D: f. 152r): *’di daṅ saṅs rgyas thams cad la || mthoṅ ba daṅ ni reg pa yis || dkyil ’khor dag tu ma źugs pa’aṅ || bden pa dag kyaṅ mthoṅ bar ’gyur ||*. Cp.

[i] T has this folio wrongly inserted earlier in the text (see p. 307, nt. i).

[ii] T *om.* this and the following *pāda*.

[iii] 𝕊[nt.] remarks that, according to the Sanskrit, the verse more appropriately (*rgya dpe* […] *’dug*) should read *rnal ’byor de ni mthoṅ ba daṅ || rtag tu de la mchod pa daṅ || mthoṅ daṅ de bźin mchod ba yis || sems can thams cad saṅs rgyas ’gyur ||*.

[iv] 𝕊[nt.] suggests the same reading as found in BṄT.

[1] gsuṅs so $\Sigma_{\text{-BṄ}}$] gsuṅs pa’o BṄ; *om.* Skt. [2] bde mchog gi CDGNPQ] bde ba mchog gi BṄ; bde mchog gis T [3] la sogs las $\Sigma_{\text{-T}}$] la sogs pas T [4] mi ’gyur gyi $\Sigma_{\text{-T}}$] mi ’gyur la T [5] de las BṄ] sems las CDGNPQ𝕊 [6] ’di T] ni $\Sigma_{\text{-T}}$ [7] kun gyi $\Sigma_{\text{-T}}$] kun gyis T [8] bdag ñid ni CDGNQ𝕊] bdag ñid yin BṄT [9] thob par ’gyur CDGNQP𝕊] mthoṅ bar ’gyur BṄ; ’thob par ’gyur T [10] gaṅ gis […] byed na *conj.* (*see* SBS)] mthoṅ ba daṅ ni reg pa daṅ thos pa daṅ ni dran pas kyaṅ Σ (“*Bindefehler*;” possibly eye-skip) [11] des ni $\Sigma_{\text{-T}}$] de yis T [12] ’di daṅ $\Sigma_{\text{-T}}$] ’di de T [13] reg pa yis BCDṄPT𝕊] reg pa yi GNQ [14] ma źugs kyaṅ BṄ] ma źugs daṅ $\Sigma_{\text{-BṄ}}$ [15] bden pa dag BṄT] bde ba dag CDGNPQ𝕊 [16] mthoṅ bar ’gyur BṄ] mthoṅ bas na CDGNPQ𝕊; mthoṅ bas T (hypometrical)

mthoṅ ba daṅ ni[1] reg pa daṅ[2] ||
thos pa daṅ ni[3] dran pa yis[4] ||
Ṅ$_b$ 293 sdig pa kun las rnam * grol źiṅ ||
saṅs rgyas dṅos grub thams cad 'grub[5] ||*VIII.v*||[a]

'di daṅ[6] saṅs rgyas thams cad la ||
G 145 rnal 'byor thams cad mñam sbyor bas[7] ||
P 144 bud * med dag kyaṅ rnam grol źiṅ ||
Ṅ$_a$ 216 saṅs rgyas byaṅ chub reg par * 'gyur ||*VIII.vi*||[b]

kun tu kun nas thams cad kun ||
bdag ñid rnam pa thams cad du ||
saṅs rgyas thams cad dṅos grub par ||
de yis[8] bdag ñid mthoṅ bar 'gyur ||*VIII.vii*||[c]

'di ni[9] bdag ñid kun gnas pa[10] ||
mchod pa'i sprin chen thams cad kyi ||
bkod pa rab 'byams[11] mchog dag gis ||
de bźin gśegs pa mchod par mdzad ||*VIII.viii*||[d]

B 253 rnal * 'byor kun gyi[12] loṅs spyod kyis ||
ji ltar[13] bde bar[14] bsten byed ciṅ ||
raṅ gi[15] lha yi rnal 'byor gyis ||
bdag ñid rab tu mchod par bya ||*VIII.ix*||[e]

Tōh. 1660 (D: f. 394r): ***'di daṅ saṅs rgyas thams cad la*** || *źes pa rnal 'byor pa 'di daṅ raṅ saṅs rgyas thams cad la* ***mthoṅ ba*** *gzugs daṅ* | *thos pa sgra daṅ* | *snom pa dri daṅ* | *myoṅ ba ro daṅ* ***reg*** *bya la sogs pas pūja byas pas rdul tshon gyi* ***dkyil 'khor du ma źugs kyaṅ bde ba*** *sa daṅ po'i ye śes* ***mthoṅ bar 'gyur*** *ro* ||.

[a] SBS (D: f. 152r): *mthoṅ ba daṅ ni reg pa daṅ* || *thos pa daṅ ni dran pa yis* || *sdig pa kun las rnam grol źiṅ* || *saṅs rgyas dṅos grub thams cad 'grub* ||. Cp. Tōh. 1660 (D: f. 394r): *de'i phan yon bstan pa ni* | ***mthoṅ ba daṅ ni reg pa daṅ*** | *źes bya ba la sogs pa gsuṅs te* | *'gro ba'i lam pa'i rnal 'byor bas dgod pa daṅ blta s pa daṅ* | *lag bcaṅs kyis kyaṅ 'grub par 'gyur ro* ||.

[b] SBS (D: f. 152r): *'di daṅ saṅs rgyas thams cad la* || *rnal 'byor thams cad mñam sbyor bas* || *bud med dag kyaṅ rnam grol źiṅ* || *saṅs rgyas byaṅ chub reg par 'gyur* ||. Cp. Tōh. 1660 (D: f. 394r): *chags pa'i lam gsuṅs pa ni* | ***'di de saṅs rgyas thams cad la*** || *źes pa la sogs pa gsuṅs te* | *'di ni tshogs kyi 'khor lo bsgom pa'i rnal 'byor daṅ rnal 'byor ma'o* || *saṅs rgyas thams cad la źes pa ye śes sems dpa' daṅ* ***rnal 'byor mñam par sbyor bas*** *dag byed kyi lha mo daṅ* | *dbaṅ gi daṅ* | *dpa' bo'i daṅ* | *bkas gnaṅ ba'i* ***lha mo dag kyaṅ rnam*** *par* ***grol źiṅ*** *byaṅ chub la reg par 'gyur ro* ||.

[c] SBS (D: f. 152r): *kun tu kun nas thams cad ni* || *bdag ñid rnam pa thams cad du* || *saṅs rgyas thams cad dṅos grub par* || *de yi bdag ñid mthoṅ bar 'gyur* ||. Cp. Tōh. 1660 (D: f. 394r): *de ltar chags pa'i lam bśad nas* | *tshogs kyi 'khor lo'i spyod pa bśad pa ni* | ***kun du kun nas thams cad du*** || *źes pa la sogs pa gsuṅs te* | *spyod lam bźi la lha'i 'khor lo bskor ba'i dṅos gźi daṅ* | *mthun par mtshan ma thob pa'i rnal 'byor bas gnas thams cad daṅ dus thams cad kyi tshe dṅos po thams cad kyi* ***bdag ñid*** *rtag par bsgoms nas* | *thams cad kyis byaṅ chub* ***thob par 'gyur*** *ro* ||.

[d] SBS (D: f. 152r): *'di ni bdag ñid kun gnas pas* || *mchod pa'i sprin chen thams cad kyi* || *bkod pa rab 'byam tshogs dag gis* || *de bźin gśegs pa mchod pa mdzad* ||. Cp. Tōh. 1660 (D: ff. 394rv): *spyod pa bśad nas* | *rnal 'byor bźi bsgom pa bśad pa ni* | ***'di yi bdag ñid kun gnas pas*** || *źes bya ba la sogs pa gsuṅs te* | *bdag ñid rdo rje sems dpa'i rnal 'byor byas la* | *gzugs yid du 'oṅ ba daṅ mi 'oṅ ba rnam pa gsum daṅ* | *gzugs sgra dri ro reg bya yid du 'oṅ ba gsum lha mor bskyed pa'i* ***pūja'i sprin thams cad kyi*** *pūja na bde ba'i mchog thob par 'gyur ro* ||.

[e] SBS (D: f. 152r): *rnal 'byor kun gyi loṅs spyod kyis* || *ji ltar bde bar sten byed ciṅ* || *raṅ gi lha yi rnal 'byor gyis* || *bdag ñid rab tu mchog* [read: *mchod*] *par bya* ||. The same verse is found in Tōh. 1413 (D: f. 97v). Tōh. 1660 is not

[1] mthoṅ ba daṅ ni Σ_{-T}] mthoṅ ba yis ni T [2] reg pa daṅ Σ_{-T}] *om.* T (eye-skip) [3] thos pa daṅ ni Σ_{-T}] *om.* T (eye-skip) [4] dran pa yis BCDṄPS] dran pa yin GNQ; drin pa yis T [5] dṅos grub thams cad 'grub $\Sigma_{-BṄ}$] thams cad rab tu 'grub BṄ [6] 'di daṅ Σ_{-T}] 'di de T [7] mñam sbyor bas *em.* (*see* SBS)] mñam sbyor ba'i Σ ("*Bindefehler*") [8] de yis GNQT] de yi BCDṄPS [9] 'di ni *em.* (*see* SBS)] 'di yi Σ ("*Bindefehler*") [10] gnas pa GNQ] gnas pas BCDṄPS; gnas par T [11] bkod pa rab 'byams BṄ] bkod pa'i rab 'byams CDGNPQS; bkod pa'i rab 'byor T [12] kun gyi GNQ] kun gyis BCDṄPTS [13] ji ltar Σ_{-T}] ci ltar T [14] bde bar *em.* (*see* SBS)] 'di yi Σ [15] raṅ gi lha yi Σ_{-T}] raṅ gis lha'i T (hypometrical)

yaṅ |

sna tshogs las kyi sbyor ba yis || Q 60A
sna tshogs 'dul ba'i bdag ñid ni[1] ||
sems can rnams ni 'dul ba'i phyir[2] ||
gźan pa thams cad bsgrub par bya[3] ||*VIII.x*||[a]

yaṅ[4] |

* gaṅ phyir rdo rje sems dpa' mchog[5] || 𝕊 225
thog mtha' med pa'i sems dpa' ni ||
saṅs rgyas phyag rgya'i brda yis ni[6] ||
skal bzaṅ źes ni[7] rnam par grags ||*VIII.xi*||[b]

yaṅ |

cho ga sna tshogs 'dod rnams la || T 172
las kyi sbyor ba sna tshogs kyis[8] ||
* saṅs rgyas rdo rje 'dzin la sogs || C 134, D 55B
'dul ba'i phyir[9] ni byas pa yin[10] ||*VIII.xii*||[c]

dpal mchog daṅ po daṅ[11] † gsaṅ ba'i padma'i tshogs[12] mthoṅ ba † la sogs pa ni[13,i] Ṅc 177
gźuṅ maṅ gis[14] dogs pas[15] ma bris so ||

clearly to be accounted for. Note that Tōh. 366 (D: f. 152r) reads several lines in between the last two verses cited here: *thams cad bdag ñid sbyor mchod dpal || rdo rje sems dpa' mchog gyur pa || saṅs rgyas kun gyi raṅ bźin te || bde ba'i mchog ni thob par 'gyur || rnal 'byor kun la ñer sbyor bas || dpal ni gźir 'gyur 'grub par 'gyur || rnal 'byor kun ni bcom ldan 'das || rdo rje sems dpa' de bźin gśegs || de yi ñe bar sbyor ba ni || khams gsum ma lus thams cad do ||*.

[a] SBS (D: f. 162r): *sna tshogs las kyi sbyor ba daṅ || 'dul ba'i bdag ñid sna tshogs pas || sems can rnams ni 'dul ba'i phyir || de las gźan pa'i tshul du bstan ||*. Cp. Tōh. 1660 (D: f. 398v): ***sna tshogs lam*** [read: *las*] ***gyi sbyor ba yis*** || *źes bya bas 'og min du phyogs bcu'i saṅs rgyas bźugs nas byin gyis brlabs pa daṅ | dbaṅ bskur ba daṅ | tiṅ ṅe 'dzin daṅ | phrin las la gźag pa'o || cho ga sna tshogs pa 'dod pa'i || sems can rnam par gdul ba daṅ || źes pa rtog pa drug gi gdul bya 'dod chags chen po daṅ | gti mug daṅ | źe sdaṅ daṅ | log par lta ba daṅ | ser sna daṅ le lo chen po can* ***'dul ba'i phyir*** *| ye śes drug gi bde ba bsgrub pa'i phyir | bhagavān śṅon bde ba can du sprul sku'i 'bras bu ni | rdo rje 'chaṅ drug pa de ñid kyis saṅs rgyas kyi rnam 'phrul sems can gyi don du sprul nas | phyag rgya bźi la mos pas myur du* ***'grub par 'gyur*** *ro ||*.

[b] SBS (D: f. 183r): *sems dpa' śṅon daṅ mtha' med pa || rdo rje sems dpa' bde ba'i mchog || saṅs rgyas phyag rgya bde ba yis || e ma'o bde ba yin par bśad ||*. Cp. Tōh. 1660 (D: ff. 429v-430r): *aviputa pratiputa ni dkyil 'khor gyi phyag 'tshal ba yi ni | zag med kyi tshogs kyi 'khor lo'i brda daṅ tha sñad byas pa ni | rdo rje sems dpa' bde ba'i mchog || e ma ho bde ba* ***thog mtha' med pa*** *daṅ bźi ni rdo rje* ***sems dpa'****i mtshan ma yin no || bde mchog ma la rgyas 'debs ma daṅ mtshan gñis so ||* ***e ma ho bde ba*** *la rmoṅs byed ma daṅ mtshan gñis so ||*.

[c] SBS (D: f. 155r): *cho ga sna tshogs 'dod rnams la || las kyi sbyor ba sna tshogs kyis || saṅs rgyas rdo rje 'dzin la sogs || 'dul ba'i phyir ni byas pa yin ||*. Cp. Tōh. 1660 (D: f. 399v): *bśad pa'i chos ni |* ***cho ga sna tshogs 'dod rnams la*** *||* ***las kyi sbyor ba sna tshogs kyis*** *||****saṅs rgyas rdo rje 'dzin la sogs*** *||* ***gdul bya'i phyir ni byas pa yin*** *|| źes pa rigs drug gi 'khor lo'i gzugs kyi rnam rtog sprul ba daṅ | sgra'i rnam rtog bśad pa'o ||*.

[i] 𝕊[nt.] remarks that the part from *gsaṅ ba'i* up to *sogs pa ni* is not extant in the Sanskrit (*rgya dper—gsaṅ ba'i padma nas sogs pa ni bar mi 'dug*).

[1] bdag ñid ni Σ$_{-T}$] bdag ñid kyi T [2] 'dul ba'i phyir CDGNPQ𝕊] gdul ba'i phyir BṄ; gdul bya'i phyir T [3] gźan pa thams cad bsgrub par bya BCDṄPT𝕊] gźan pa thams cad sgrub par bya GNQ [4] yaṅ BṄ] *om.* Σ$_{-BṄ}$ [5] sems dpa' mchog Σ$_{-T}$] sems dpa'i mchog T [6] phyag rgya'i brda yis ni Σ$_{-T}$] phyag rgya brda'i ni T (hypometrical) [7] źes ni BCDṄP𝕊] śes nas GNQ; źes na T [8] sna tshogs kyis Σ$_{-T}$] sna tshogs ba T [9] 'dul ba'i phyir T] gdul ba'i phyir Σ$_{-T}$ [10] byas pa yin Σ$_{-T}$] grags pa yin T [11] daṅ po daṅ T] daṅ po las kyaṅ Σ$_{-T}$ [12] tshogs Σ$_{-T}$] sna tshogs T [13] la sogs pa ni Σ$_{-T}$] la sogs pa yis ni T [14] maṅ gis BṄT] maṅs kyis CDGNPQ𝕊 [15] dogs pas BṄT] dgos nas CDGNPQ𝕊

Ṅb 294 ye śes grub pa las rgyud du gsuṅs pa'i[1] de kho na * ñid kyi yi ge'i tshig[2] ṅes par bstan pa ste | le'u bco lṅa pa'o || ||

2.16 le'u bcu drug pa

𝕊 226 * de ltar śes mchog thabs daṅ ni[3] ||
Ṅa 217 bcas par * yaṅ dag[4] bsgom pa ni[5] ||
śin tu drag po'i bdag ñid can ||
skye ba gcig gis[6] 'grub par 'gyur ||16.1||

G 146 thabs ni[7] sñiṅ rje'i rtsa ba can ||
B 254, P 145 byaṅ chub sems ni legs * gsal la[8] ||
sems can kun la sñoms pa daṅ[9] ||
N 117 dkon mchog gsum ni * dad pas mchod ||16.2||

stoṅ ñid mṅon du ye śes śiṅ[10] ||
'dod pa kun las[11] chags bral śiṅ[12] ||
loṅs spyod rnams kyaṅ mchod pa'i phyir ||
de bźin gśegs pa thams cad 'chaṅ ||16.3||

phyag[13] la sogs pa rnams dag ni[14] ||
bsṅo ba'i bar du bya ba ni ||
thabs 'di rdzogs pa'i saṅs rgyas kyis[15] ||
sñiṅ rje la sogs rab tu gsuṅs ||16.4||

de ltar thabs śes rnal 'byor pa[16] ||
saṅs rgyas kun 'dra gñis pa yin ||
de la 'tshe ba cuṅ zad kyaṅ ||
rtag par[17] kun tu yod ma yin ||16.5||

sṅags daṅ phyag rgya'i sogs sbyor bas[18] ||
gaṅ źig bsruṅ bar[19] yoṅs bsgrags pa ||
saṅs rgyas kun daṅ de sras kyis[20] ||
luṅ kun tu ni ṅes gsuṅs pa ||16.6||

𝕊 227 * saṅs rgyas sras bcad de rnams kyis[21] ||
bskal pa bye ba brgya bar du[22] ||

[1] rgyud du gsuṅs pa'i 𝕊*em.*] gsuṅs pa'i CDGNPQ; gsaṅ ba'i BṄ; saṅs rgyas pa'i T [2] tshig *em.*] tshogs Σ [3] śes mchog thabs daṅ ni BCDṄP𝕊] śes mchog thams cad ni GNQ; yaṅ dag par mchog śes nas T (hypometrical) [4] bcas par yaṅ dag BCDṄP𝕊] bcas pa yaṅ dag GNQ; thabs daṅ bcas pas T [5] bsgom pa ni BGNṄQT] sgom par ni CDP𝕊 [6] gcig gis $\Sigma_{\text{-T}}$] cig gis T [7] ni T] daṅ $\Sigma_{\text{-T}}$ [8] legs gsal la BCDṄP𝕊] legs pas gsal GNQT [9] sñoms pa daṅ $\Sigma_{\text{-Ṅa}}$] sñoms par daṅ Ṅa [10] ye śes śiṅ $\Sigma_{\text{-T}}$] mi byed ciṅ T [11] las CDGNṄ$_{\text{b}}$PQ] la BṄ$_{\text{ac}}$T𝕊 [12] śiṅ GNQ𝕊] min BCDṄPT [13] phyag $\Sigma_{\text{-T}}$] phyag rgya T (hypermetrical) [14] rnams dag ni *em.*] rnam dag ni Σ ("*Bindefehler*") [15] saṅs rgyas kyis $\Sigma_{\text{-T}}$] saṅs rgyas kyi T [16] rnal 'byor pa $\Sigma_{\text{-T}}$] rnal 'byor pas T [17] rtag par BGNṄQT] rtag pa CDP𝕊 [18] sogs byor bas *em.*] sbyor ba yis $\Sigma_{\text{-T}}$; sogs sbyor ba'i T [19] bsruṅ bar $\Sigma_{\text{-BṄ}}$] sruṅ bar BṄ [20] de sras kyis $\Sigma_{\text{-T}}$] de sras kyi T [21] saṅs rgyas sras bcad de rnams kyis $\Sigma_{\text{-T}}$] saṅs rgyal sras bcad de rnams kyi T [22] brgya bar du $\Sigma_{\text{-BṄ}}$] brgya'i bar du BṄ

sruṅ ba mdzad pa[1] gaṅ yin pa ||
de ni ye śes de bsgom min[2] ||16.7||

spyod * lam bźi daṅ ldan pa ru || Ṅc 178
bsgom pa ru ni gsuṅs pa yin ||
bde ba thams cad ster byed pa'i ||
* rnal 'byor pa yi gnas ma * gsuṅs[3] ||16.8||[i] Ṅb 295

Q 60B
rnal 'byor * smyuṅ la[4] mi dga' źiṅ[5] ||
khrus kyi[ii] dag pa rnam rtog min[6] || T 173
sna tshogs rtog * las[7] rnam grol bdag || Ṅa 218
rnal 'byor mchog gi bdag ñid[8] * bsgom ||16.9|| B 255

lus daṅ yid kyi[9] sdug bsṅal dag ||
skal ba[10] sbyin par[11] mi bya 'o ||[iii]
bde ba kun daṅ yaṅ dag ldan ||
'grub par[12] 'di ni the tshom med ||16.10||

sems can thams cad gñen yin te[13] ||
'gro drug las gźan 'dir yod min[14] || C 135, D 56A
de bas gaṅ du'aṅ[15] bzuṅ bya[16] min ||
khyad par can ni[17] rñed mi 'gyur ||16.11||

gnas daṅ yul daṅ khyim * daṅ ni || G 147
glegs bam sku yi gzugs brñan la ||
'dzin pa kun las[18] rnam grol ba'i[19] ||
rnal 'byor pa rnams saṅs rgyas bsṅags ||16.12||

ye śes grub * pa las thabs ṅes par bstan pa ste | le'u[20] bcu drug pa'o || || P 145

2.17 le'u bcu bdun pa

* yaṅ dag ye śes yaṅ dag bskyed[21] || 𝕊 228
rnal 'byor pas ni[22] rtag gsol 'debs[23] ||

[i] T reads this and the following *pāda* as a single line without any *daṇḍa*.

[ii] 𝕊nt. remarks that, according to the Sanskrit (*rgya dpe*), the text should read *khrus kyi*. This, interestingly, is the same reading as found in T.

[iii] 𝕊nt. remarks that this *pāda*, according to the Sanskrit (*rgya dpe*), should read: *go skabs sprad par mi bya'o*.

[1] sruṅ ba mdzad pa CDP] bsruṅ bar mdzad pa BṄT𝕊sil.; brsuṅ ba mdzad pa GNQ [2] bsgom min *em.*] bsgom yin Σ-CDP; bsgoms yin CDP [3] ma gsuṅs Σ-T] ṅes gsuṅs T [4] smyuṅ la CDGNP𝕊] rgyu la BṄ; bsñuṅ ba T [5] dga' źiṅ BṄ] gnas śiṅ CDGNPQ𝕊; bya źiṅ T [6] khrus kyi dag pa rnam rtog min *conj.*] gcer bu rnam rtog dag pa min Σ-T; khrus kyi rnal 'byor dag pa min T [7] rtog las Σ-T] rtogs las T [8] mchog gi bdag ñid GNQ] mchog gis bdag ñid CDPT𝕊; mchog gi de ñid BṄ [9] yid kyi CDGNPQ𝕊] yid kyis BṄT [10] skal ba T] bskal pa Σ-T [11] sbyin par *em.*] bye bar Σ ("*Bindefehler*") [12] 'grub par Σ-T] grub pa T [13] gñen yin te T] skye ba ni Σ-T [14] gźan 'dir yod min BṄ] yod gźan yod min CDGNPQ𝕊; 'dir gźan yod min T [15] de bas gaṅ du'aṅ Σ-T] de yaṅ du'aṅ T (hypometrical) [16] bzuṅ bya BT] gzuṅ bya Σ-BT [17] khyad par can ni Σ-T] khyad par na ni T [18] 'dzin pa kun las BGNṄQT𝕊] 'dzin pa kun la CDP [19] grol ba'i BGNṄQ] grol bas CDP𝕊; grol na T [20] bstan pa ste le'u BṄ] bstan pa'i le'u ste CDGNPQ𝕊; bsten pa'i le'u ste T [21] yaṅ dag bskyed CDGNPQ𝕊] yaṅ dag skyes BṄ; kun ldan bas T [22] rnal 'byor pas ni BṄ] rnal 'byor pa de CDP𝕊; rnal 'byor pa ni GNQT [23] gsol 'debs Σ-NT] gsal 'debs NT

khams gsum pa yis[1] phyag byas pa'i[2] ||
dbaṅ bskur ba ni rab sbyin bya ||17.1||

yo byad kun daṅ ñer ldan źiṅ[3] ||
N 118 mchod * pa[4] thams cad legs bsags pas[5] ||
yon tan kun gyi[6] gnas gyur pa'i[7] ||
rdo rje slob dpon mchog mñes bya[8] ||17.2||

bza' daṅ bca' la sogs ldan źiṅ ||
me tog dri[9] la sogs pa yis ||
dkyil 'khor yaṅ dag mchod byas la ||
Ṅb 296 * thal mo sbyar bar[10] byas nas brjod ||17.3||

thugs rje'i bdag ñid drin can gyis[11] ||
yaṅ dag ye śes mchog thob ste ||
B 256 * raṅ rig pa yi ṅo bo la ||
Ṅc 179 bdag ni śin tu ṅes pa * skyes[12] ||
gñis med ye śes 'di ñid ni ||
Ṅa 219 'gro ba * gźan la yod ma yin ||17.4||

chos kyi bdud rtsi 'di 'thuṅ phyir ||
bla ma che la[13] gsol ba 'debs ||[a]
sems can kun gyi[14] bya ba ni ||
ci nus par ni bdag bgyid[15] ciṅ ||
ltos med chos kyi sbyin pa ni ||
bdag ñid[16] ji ltar stsol 'gyur pa[17] ||17.5||

𝕊 229 * dbaṅ bskur ba yi[18] rin chen mchog[19] ||
gal te drin gyis 'thob 'gyur ba[20] ||
bdag gis[21] len par[22] 'tshal lags na ||
'jigs pa med pa'i bka' drin[23] stsol[24] ||17.6||

[a] For 17.4-5ab, see Saṅs rgyas rdo rje's *rGyal ba'i dge mtshan* (pp. 121.2-122.3): *pha dam pa rgya gar ba'i man ṅag bźin* | ***thugs rje'i bdag ñid drin can gyis*** || *źes sogs ni dbaṅ bskur ba po rdo rje'i slob dpon kho na la sbyor dgos te slob mas* | *thugs rje'i bdag ñid drin can źes slob dpon la bod nas* | *khyod kyis yaṅ dag pa'i ye śes mchog thob nas so sor raṅ rig pa'i ye śes kyi ṅo bo rtogs pa de la bdag ñid ṅes pa'i śes pa skyes so źes 'chad pa la* | ***yaṅ dag ye śes mchog thob ste*** || ***raṅ gi rig pa'i ṅo bo la*** || ***bdag ni śin tu ṅes pa skyes*** || *źes pa 'di byuṅ* | *khyod kyi de ltar du rtogs pa'i gñis med kyi ye śes 'di ñid ni bdag cag 'gro ba gźan la yod pa ma yin gyi* | *da ni chos kyi bdud rtsi 'thuṅ ba'i phyir mchog gi bla ma khyod la gsol ba 'debs so* || *chos kyi bdud rtsi bgo bśar mdzad pa'i slad du byin rlabs dbaṅ bskur stsal du gsol* | *źes 'chad pa la* | ***gñis med ye śes 'di ñid ni*** || ***'gro ba gźan la yod ma yin*** || ***chos kyi bdud rtsi 'di 'thuṅ phyir*** || ***bla ma mchog la gsol ba 'debs*** || *źes 'bru gñer tshul don daṅ mthun pa 'di ka'o* || *de ltar ma yin par slob ma la sbyar na* | *yaṅ dag ye śes mchog thob zin nas slar chos kyi bdud rtsi'i phyir du gsol ba btab nas* | *ci źig don du gñer* | *'dir raṅ gi rig pa źes daṅ* | *bdag ni źes pas 'khrul gźi byas nas go log rgyab par 'dug kyaṅ rdzob rtags dum tsam 'brog pas los ston* | *thugs bden mchis so* ||.

[1] pa yis BCDṄPS] pa yi GNQ; pa'i T (hypometrical) [2] byas pa'i BṄ] byas pas CDGNPQS; byas pa T [3] źiṅ Σ_{-B}] ciṅ B [4] mchod pa T] mos pas Σ_{-BT}; mos pa B [5] bsags pas Σ_{-T}] bsags pa T [6] yon tan kun gyi CDGNPQS] yo byad kun gyi B; yon tan kun gyis $\dot{N}_b$T; yo byad kun gyis N_{ac} [7] gnas gyur pa'i Σ_{-T}] gnas gyur pas T [8] mñes bya Σ_{-T}] brñes bya T [9] la sogs ldan źiṅ me tog dri BCDṄPT] *om.* GNQ (eye-skip) [10] thal mo sbyar bar BṄ] thal mo sbyar ba CDGNPQS; thal mo sbyor bar T [11] drin can gyis CDGNPQS] can drin gyis BṄT [12] ṅes pa skyes $\Sigma_{-BṄ}$] ṅes śes bskyed BṄ [13] che la CDGNPQTS] rje la BṄ [14] kun gyi Σ_{-T}] kun gyis T [15] bgyid Σ_{-G}] bgyis G [16] bdag ñid Σ_{-G}] bdag la G [17] stsol 'gyur pa CDGNPQS] gsol gyur pa BṄ; rtsol 'gyur pa T [18] dbaṅ bskur ba yi Σ_{-T}] dbaṅ bskur ba'i T (hypometrical) [19] rin chen mchog $\Sigma_{-BṄ}$] rim pa mchog BṄ [20] 'thob 'gyur ba BṄ] thob 'gyur ba $\Sigma_{-BṄ}$ [21] bdag gis Σ_{-T}] bdag ni T [22] len par BṄT] legs par CDGNPQ [23] 'jigs pa med pa'i bka' drin Σ_{-T}] 'jig med pa'i bkrin (?) T [24] stsol BṄ] gsol $\Sigma_{-BṄ}$

†gal te 'gro ba śes rab ldan ||
bla mas kyaṅ ni dga' ba yis ||
saṅs rgyas kun gyi[1] rjes gsuṅs pa[2] ||
yon tan rdzogs pa skye bo la[3] ||[i]
de ltar rab tu sbyin par bya ||17.7||

bcom *[ii] ldan thugs rje ldan pa yi[4] || T 170
gsuṅ ni[5] don kun phun tshogs pa[6] ||†[iii]
chos kyi rgyal po[7] dbaṅ * bskur mchog[8] || G 148
dbaṅ bskur ba ni bla med yin ||17.8||

* de nas[9] ñin źag ṅes byas te || Q 61A
slob ma la ni tshig bsgo ba[10] ||
de nas ñin źag gaṅ gi[11] tshe ||[12]
* bu * khyod[13] * thams cad rdzogs par bgyi[14] ||17.9|| P 147; C 135; D 56A

yid du ṅes par 'gyur[15] bas na ||
de bas sems ni brtan par gyis[16] ||
ji ltar[17] dgaṅ[18] dkar mi 'gyur ba[19] ||
blo gros chen po de ltar gyis ||17.10||

de nas ñin źag ṅes thob * par[20] ||[21] B 257
saṅs rgyas thams cad rab tu mchod ||
'phags pa'i[22] dge 'dun mchod ston ni[23] ||
yon daṅ bcas pa[24] sbyin * par bya ||17.11|| $\dot{N}_b$ 297

tshogs kyi ston mo rgya chen daṅ ||
khyad par du ni bla ma la[25] ||
mgon med la yaṅ[26] ci nus * sbyin ||
cho ga thams cad kun tu[27] spyad ||17.12|| $\dot{N}_a$ 220

* saṅs rgyas * kun gyis bsṅags pa yi[28] || 𝕊 230
bla ma la ni yon phul źiṅ[29] ||17.13|| $\dot{N}_c$ 180

kun tu[30] sna tshogs bla ma la ||
yon phul ba ni[31] dam pa 'grub ||

[i] 𝕊[nt.] notes this *pāda* to be extra in D (*sde—yon tan rdzogs pa skye bo la tshig rkaṅ 'di 'dir lhag ma 'dug*).

[ii] T inserts this folio in section 15 (see p. 307, nt. i).

[iii] Read 17.7-17.8ab as: *gal te bla mas dga' ba yis || yon tan rdzogs pa skye bo la || thugs rje ldan pa yi gsuṅ ni || don kun phun tshogs gsuṅ bar bya ||17.7|| saṅs rgyas kun gyis rjes gsuṅs pa || de ltar rab tu sbyin par bya ||* (see note in annotated translation).

[1] kun gyi $\Sigma_{\text{-T}\mathbb{S}^{em.}}$] kun gyis T$\mathbb{S}^{em.}$ [2] rjes gsuṅs pa $\Sigma_{\text{-T}}$] rjes gsuṅs pa'i T [3] yon tan rdzogs pa skye bo la BCDṄPT] *om.* GNQ𝕊 [4] ldan pa yi CDP𝕊] ldan pa yis GNQ; cher ldan pa'i BṄ; ldan pa yin T [5] gsuṅ ni *em.*] gsuṅs ni T; gsuṅ gi $\Sigma_{\text{-GT}}$; gsuṅ gis G [6] pa T] pas $\Sigma_{\text{-T}}$ [7] po GNQT] por BCDṄP; pos $\mathbb{S}^{em.}$ [8] mchog T] gsol CDGNPQ𝕊; sogs BṄ [9] de nas $\Sigma_{\text{-BṄ}_{ac}}$] des na BṄ$_{ac}$ [10] bsgo ba $\Sigma_{\text{-T}}$] bgo ba T [11] gi $\Sigma_{\text{-Q}}$] gis Q [12] de nas [...] tshe $\Sigma_{\text{-T}}$] *om.* T [13] khyod BCDṄPT𝕊] mo GNQ [14] rdzogs par bgyi *em.*] rab rdzogs pa'i BṄ; rdzogs pa yi $\Sigma_{\text{-BṄ}}$ [15] ṅes par 'gyur $\Sigma_{\text{-T}}$] 'oṅ bar 'gyur T [16] brtan par gyis $\Sigma_{\text{-T}}$] brten par gyis T [17] ji ltar $\Sigma_{\text{-BṄ}_{ac}}$] 'di ltar BṄ$_{ac}$ [18] dgaṅ *em.*] dgoṅ BCDṄPT; gaṅs GNQ𝕊 [19] mi 'gyur ba CDGNQP𝕊] mi 'gyur bar BṄ; ma 'gyur ba'i T [20] thob par BṄ] thob pa $\Sigma_{\text{-BṄ}}$ [21] de nas [...] thob par $\Sigma_{\text{-T}}$] *om.* T [22] 'phags pa'i BṄT] 'phags pa CDGNPQ𝕊 [23] mchod ston ni BCDṄP𝕊] mchod bstod ni GNQ; mchod ston na T [24] bcas pa $\Sigma_{\text{-T}}$] bcas par T [25] la $\Sigma_{\text{-T}}$] daṅ T [26] la yaṅ $\Sigma_{\text{-T}}$] la 'aṅ T [27] kun tu BGNṄ$_{ac}$QT] kun du CDṄ$_b$P𝕊 [28] bsṅags pa yi $\Sigma_{\text{-T}}$] bsṅags pa yis T [29] yon phul źiṅ T] yon dbul źiṅ $\Sigma_{\text{-T}}$ [30] kun tu BGNṄQT] kun du CDP𝕊 [31] yon phul bas ni *em.*] yon phul bas ni BṄT; yon dbul ba ni CDGNPQ𝕊

gaṅ la gaṅ ni gtaṅ[1] dka' ba ||[i]
N 119 de ni mchog tu bśad pa * yin ||*I.i*||[a]

gaṅ daṅ gaṅ ni[2] sdug pa'i mchog ||
yaṅ na[3] śin tu khyad par can[4] ||
de daṅ[5] de ni bla ma la ||
de ñid mi zad[6] 'dod pas dbul[7] ||*I.ii*||[b]

yaṅ na de ni[8] 'dod gyur pa'am[9] ||
'on te[10] sems la dgos pa dag ||
de sbyin[11] yaṅ na dgos pa bya[12] ||
de ni chuṅ yaṅ mchog yin no ||*I.iii*||[c]

gal te de la mchog yod la ||
de yaṅ[13] ṅan pa'i yon phul na ||
kun gyi slob dpon[14] brñas pas na ||
de ni rtag tu sdug bsṅal 'thob[15] ||*I.iv*||[d]

'di ni rgyud kyi rgyal po bde mchog gi yon phul ba yin no[16] ||[ii]

[a] *pāda*s c-f = SBS (D: f. 164r): *kun tu sna tshogs bla ma la || yon mchog dag ni dbul bar ṅes || gaṅ la yoṅs su gtaṅ dka' gaṅ || de ni mchog tu bśad pa yin ||*. Also cited in Tōh. 1827 (D: f. 96v): *saṅs rgyas kun gyis bsṅags pa yi || bla ma la ni yon dbul źiṅ || kun du sna tshogs padma la || yon phul bas ni dam pa 'grub || gaṅ la gaṅ ni gtaṅ dka' ba || de ni mchog tu bśad pa yin ||*. Tōh. 1660 (D: f. 415r f.): ***kun du sna tshogs bla ma ni*** *|| źes pa* [...].

[b] SBS (D: f. 164r): *gaṅ daṅ gaṅ ni sdug pa'i mchog || yaṅ na śin tu khyad par can || de daṅ de ni bla ma la || de ñid mi zad 'dod pas dbul ||*. Also cited in Tōh. 1827 (D: f. 96v): *gaṅ daṅ gaṅ ni bsdus pa'i mchog || yaṅ na śin tu khyad par can || de daṅ de ni bla ma la || de ni mi zad 'dod pas dbul ||*. Also found in the *dPal saṅs rgyas thams cad daṅ mñam par sbyor ba'i dkyil 'khor gyi cho ga* (Tōh. 1671, D: f. 193r): *gaṅ la yoṅs su gtaṅ dka' ba || de ni mchog tu bśad pa yin || gaṅ daṅ gaṅ ni sdug pa'i mchog || yaṅ na śin tu khyad par can || de daṅ de ni bla ma la || de ni zad par 'dod pas dbul ||*. The version of the latter half of this stanza is cited without any specific contribution in the *'Phags pa gdan bźi pa'i rnam par bśad pa* (Tōh.1608, D: f. 27rv). The respective citation reads: *gaṅ dag yoṅs su gtoṅ dga'i rdzas || yaṅ na śin tu khyad par can || de daṅ de ni bla ma la || de ñid mi zad 'dod pas dbul ||*.

[c] SBS (D: f. 164r): *yaṅ na de ni 'dod 'gyur ba'am || 'on te sems la dgos pa dag | de sbyin yaṅ na dgos pa bya || de ni chuṅ yaṅ mchog yin no ||*. Also cited in Tōh. 1827 (D: f. 96v): *yaṅ na de ñid 'dod gyur pa'am || yaṅ na sems la dgoṅs pa gaṅ || des sbyin na yaṅ dgos pa bya || de ni chuṅ yaṅ mchog yin no ||*. Also found in Tōh. 1671 (D: f. 193rv): *yaṅ na de ni 'dod gyur pa'am || 'on te sems la dgos pa dag || de bźin yaṅ na dgos par bya || de ni chuṅ yaṅ mchog yin no ||*.

[d] SBS (D: f. 164r): *de la gal te mchog bdog la || de yaṅ ṅan pa'i yon 'bul na || kun gyi slob dpon brñas pas na || de ni rtag tu sdug bsṅal 'thob ||*. Also cited in Tōh. 1827 (D: f. 96v-97r): *gal te de la mchog yod la || de yaṅ ṅan pa'i yon phul na || kun gyi slob dpon brñas pas na || des ni rtag tu sdug bsṅal thob ||*. Also found in Tōh. 1671 (D: f. 193rv): *gal te de la mchog bdog la || de yaṅ ṅan pa'i yon dbul na || kun gyi slob dpon brñas pas na || de ni rtag tu sdug bsṅal thob ||*. A version of this verse (that includes a variant of the first line of 17.15) is found without any attribution in the *dPal ldan rgya che ba źes bya ba'i dkyil 'khor gyi cho ga* (Tōh. 2526, D: f. 174v). The entire stanza reads: *gaṅ la yoṅs su btaṅ dga' gaṅ || de ni mchog tu bśad pa yin || de la gal te mchog 'dod la || de yaṅ ṅan pa'i yon 'bul na || kun gyi slob dpon brñas pas na || de ni rtag tu sdug bsṅal thob ||*.

[i] $\mathbb{S}^{nt.}$ remarks that the verse, as occasionally the case, consists of six *pāda*s (*'dir gsal ltar mtshams mtshams su tshig rkaṅ drug can kyi ślko* [sic! for *śloka*] *kyaṅ 'dug*).

[ii] $\mathbb{S}^{nt.}$ remarks that the text, according to the Sanskrit (*rgya dpe*), should read *'di ni rgyud rgyal du bstan pa'i yon skor ro.*

[1] gtaṅ $\Sigma_{\text{-T}}$] gtor T [2] gaṅ ni $\Sigma_{\text{-BṄ}}$] gaṅ du BṄ [3] yaṅ na BGNṄQT] yaṅ ni CDP$\mathbb{S}$ [4] khyad par can BṄT] khyad par ni CDGNPQ$\mathbb{S}$ [5] de daṅ $\Sigma_{\text{-B}}$] 'di daṅ B [6] mi zad BṄ] mi bzad CDGNPQ$\mathbb{S}$; mi bzaṅ T [7] dbul $\Sigma_{\text{-BT}}$] 'bul BT [8] de ni BṄT] de bźin CDGNPQ$\mathbb{S}$ [9] 'dod gyur pa'am BCDṄP$\mathbb{S}$] 'dod 'gyur par GNQ; dod gyur na'aṅ T [10] 'on te $\Sigma_{\text{-T}}$] yaṅ na T [11] de sbyin BCDṄP] de bźin GNQ$\mathbb{S}$; des sbyin T [12] yaṅ na dgos pa bya $\Sigma_{\text{-T}}$] yaṅ dag bsgom par bya T [13] de yaṅ BṄT] de la CDGNPQ$\mathbb{S}$ [14] gyi slob dpon GNQT] gyis slob dpon BCDṄP$\mathbb{S}$ [15] 'thob T] thob $\Sigma_{\text{-T}}$ [16] bde mchog gi yon yin no *conj.* (haplography)] bde mchog gi yin no $\Sigma_{\text{-T}}$; bde chen gis pa yin no T

bdag ñid kyaṅ ni phul nas su ||
slar yaṅ rin gyis slu ba ni[1] ||
sna tshogs rgyud du gsuṅs pa yi[2] ||
yon ni bla na med pa yin ||17.14||[a]

* des na saṅs rgyas kun dbaṅ bskur ||[i] 𝕊 231
* rgyud rnams kun tu sbas pa yin ||[ii] B 258
saṅs rgyas kun dṅos rnal 'byor ni ||
* thams cad yaṅ dag bde ba bskyed[3] ||17.15|| G 149

sems can kun gyis ma rtogs pa[4] ||
'jig rten mgon pos gsuṅs pa ni ||
de bźin gśegs pa kun gyi thugs ||
gsuṅ daṅ sku ni[5] thams cad 'dus ||
de ltar gñis ka[6] śes nas kyaṅ[7] ||
byin gyis brlab pa[8] * brjod par bya ||17.16|| P 148

'di dag *[iii] thams cad yid daṅ ni || T 175
* lus * daṅ ṅag las[9] yaṅ dag 'byuṅ || Ṅa 221
saṅs rgyas kun gyis[10] byin brlab phyir[11] || Ṅb 298
rjes gnaṅ de la sbyin par bya ||17.17||

rdo rje 'dzin pa kun gyi[12] phyir ||
rdzogs * saṅs rgyas kyis[13] dbaṅ bskur * źiṅ || Q 61B
'das daṅ * ma 'oṅs rnams[14] * daṅ ni || Ṅc 181
rdo rje 'dzin kun gyis kyaṅ ṅo ||17.18|| C 136

da ni blo gros chen po khyod ||[iv] D 56B
saṅs rgyas kun daṅ sku gcig[15] ||
chos daṅ zaṅ ziṅ sbyin pa yis ||
sems can rjes su bzuṅ bar gyis[16] ||17.19||

ci nus par ni[17] dkon mchog gsum ||
bde ba[v] bskyed pa[18] bsruṅ bar bya ||
rdo rje sems dpa'i[19] bya ba 'di[20] ||
saṅs rgyas kun gyis ṅes gsuṅs te ||

[a] Cp. SBS (D: f. 164r): *ma chen dag ni phul nas su || slar yaṅ rin gyis blu ba ni || rdo rje 'dzin dpal sbyor ba yi || 'on te mchog gi yon yin no ||.*

[i] 𝕊[nt.], based on their edition, supplies the information that the Sanskrit (*rgya dpe*) is written in prose (*tshig lhug gi tshul du bźag 'dug*).

[ii] 𝕊[nt.] remarks that in the Sanskrit (*rgya dpe*) this part (or *pāda*) is missing (*tshig rkaṅ 'di mi 'dug*).

[iii] From here the foliation of T is again correct.

[iv] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), the Tibetan should read *da ni 'jigs pa med pa kyhod.*

[v] 𝕊[nt.] rightly notes that, according to the Sanskrit (*rgya dpe*), the text should read *dge ba* instead of *bde ba.*

[1] slu ba ni CDGNPQ] bslu ba ni BṄT𝕊[sil.] [2] yi BṄ] yin Σ$_{\text{-BṄ}}$ [3] bskyed BCDṄP𝕊] skyed GNQT [4] ma rtogs pa BṄT] ma gtogs pa CDGNPQ𝕊 [5] gsuṅ daṅ sku ni BCDṄP𝕊] sku daṅ gsuṅ ni GNQT [6] gñis ka GNQT𝕊] gñis kas BṄ; gñi ga CDP [7] kyaṅ Σ$_{\text{-BṄ}}$] ni BṄ [8] brlab pa CDṄP𝕊] brlabs pa BGNQ; rlabs pa T [9] ṅag las Σ$_{\text{-BT}}$] ṅag la BT [10] kun gyis BCDṄPT𝕊] kun gyi GNQ [11] byin brlab phyir BṄ] byin brlabs phyir Σ$_{\text{-BṄ}}$ [12] kun gyi Σ$_{\text{-T}}$] kun gyis T [13] kyis BṄ𝕊[em.]] la CDP; kyi GNQT [14] ma 'oṅs rnams Σ$_{\text{-BṄ}}$] ma byon rnams BṄ [15] sku gcig ste Σ$_{\text{-T}}$] sku cig ste T [16] bzuṅ bar gyis BGNQT] gzuṅ bar gyis CDṄP𝕊 [17] ci nus par ni CDGNPQ𝕊] ci nus pas ni BṄT [18] bskyed pa BṄT] skyed pa CDP𝕊; skyed par GNQ [19] rdo rje sems dpa'i Σ$_{\text{-T}}$] rdo rje sems dpa' T [20] bya ba 'di BṄT] bya ba ni CDGNPQ𝕊

rdo rje 'dzin[1] mchog khyod kyis ni ||
brñas pa bdag[2] kyaṅ mi bya'o ||17.20||

ya ṅa ba ni ma spaṅs pas ||
dus byas śin tu mi bzad pa'i[3] ||
𝕊 232 * dmyal ba'i sdug bsṅal 'jigs pa'i tshogs ||
B 259 bskal * pa brgyar ni[4] myoṅ bar 'gyur ||17.21||

gaṅ yaṅ 'jig rten[5] sun 'byin[6] daṅ ||
log pa'i chos ni kun spyod daṅ ||
G 120 dam chos spoṅ * bar byed pa po[7] ||
de daṅ kun tu[8] gnas mi bya ||17.22||

rmoṅs śiṅ chos bral de dag ni ||
raṅ gi[9] bde bar[10] brtson yid ldan[11] ||
tshul ṅan[12] bsod nams bral ba yis ||
byaṅ chub mchog 'thob mi 'gyur[13] gyi ||
'khor ba ru ni phan tshun du ||
'gro ba drug tu[14] śin tu 'khor ||17.23||

'jig rten rmoṅs pa'i ṅaṅ tshul can ||
G 150 dam pa'i chos ni spoṅ bar byed[15] * ||
de 'dra ba ni du ma[16] yaṅ ||[i]
Ṅa 222 'khrul pa'i * chos la kun tu gnas ||
de rnams bde 'gror mi skye źiṅ ||
saṅs rgyas kyaṅ ni rñed par dka' ||17.24||

Ṅb 299 blo gros chen * po khyod kyis ni ||
de rnams la ni rtag bsruṅ bya[17] ||
de rnams[18] bdud kyi źags pas bciṅs[19] ||
gźan rnams kyaṅ ni phuṅ ba yin ||17.25||

saṅs rgyas kun bdag[20] raṅ ñid khyod[21] ||
P 149 da ni sems can don * rnams gyis[22] ||
Ṅc 182 ji ltar * 'dul ba rnams la chos ||
'gro ba kun la rab tu śod ||17.26||

da ni khyod kyis[23] chos rnams la ||
som ñi[24] dag ni mi bya'o ||

[i] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), the first line should read *dam pa'i chos daṅ 'gal ba yi || de ltar skye bo maṅ po rnams ||*.

[1] rdo rje 'dzin BCDṄPT𝕊] rdo rje'i 'dzin GNQ [2] bdag *em.*] dag Σ [3] mi bzad pa'i $\Sigma_{\text{-T}}$] mi bzad pas T [4] brgyar ni $\Sigma_{\text{-Ṅ}_a}$] rgyar ni $\dot{N}_a$ [5] 'jig rten $\Sigma_{\text{-G}}$] 'jigs rten G [6] sun 'byin $\Sigma_{\text{-T}}$] dun 'byin T [7] byed pa po BṄ] byed pa'o $\Sigma_{\text{-BṄ}}$ [8] kun tu BGṄNQT] kun du CDP𝕊 [9] raṅ gi $\Sigma_{\text{-T}}$] raṅ gis T [10] bde bar BṄ] bde ba $\Sigma_{\text{-BṄ}}$ [11] brtson yid ldan $\Sigma_{\text{-T}}$] la sogs yid ldan T (hypermetrical) [12] tshul ṅan $\Sigma_{\text{-T}}$] tshul na T [13] 'thob mi 'gyur BṄ] thob mi 'gyur $\Sigma_{\text{-BṄ}}$ [14] drug tu BGNṄQT] drug ni CDP𝕊 [15] dam pa'i chos ni spoṅ bar byed T] rab tu 'dri bar byed mtshuṅs śiṅ BGNṄ$_{ac}$Q; rab tu dris par byed mtshuṅs śiṅ CDṄ$_b$P𝕊 [16] de 'dra ba ni du ma BṄ] de 'dra ba yi dri ma CDGNPQ𝕊; de 'dra ba yi du mi T [17] bsruṅ bya BCDṄPT𝕊] sruṅ bya GNQ [18] de rnams T] de ltar $\Sigma_{\text{-T}}$ [19] bciṅs CDGNṄ$_b$PQ𝕊] bciṅ BṄ$_{ac}$T [20] bdag BGNṄQT] dag CDP𝕊 [21] ñid khyod *conj.*] ñid do $\Sigma_{\text{-T}}$; bźin te T [22] gyis 𝕊[*em.*]] kyis $\Sigma_{\text{-T}\mathbb{S}^{em.}}$; kyi T [23] khyod kyis BCDṄPT] khyod kyi GNQ𝕊 [24] som ñi BṄ𝕊[sil.]] som ñid CDGNPQ; som gñis T

* slar ni dbaṅ bskur mi blaṅ ste[1] ||
gźan du dam tshig ñams par ’gyur ||17.27||[i]

yaṅ dag chos mchog ’dzin pa ste ||
khams gsum gyis ni[2] phyag * byas * pa’i[3] ||
dbaṅ bskur khyod kyis[4] thob pas na[5] ||
’di las[6] mchog gźan yod ma yin ||17.28||

⌜de bźin gśegs pa thams cad kyi[7] ye śes mchog gi[8] dbaṅ bskur ba’i⌝[ii] rnal ’byor pa * rnams kyi[9] bdag ñid chen po ni[10] dpal gsaṅ * ba ’dus * pa las gsuṅs te[11] | ’di ltar ste[12] |

bcom ldan ’das de bźin gśegs pa thams cad kyi sku daṅ | gsuṅ daṅ | thugs rdo rje’i gsaṅ ba ’dus par[13] dbaṅ bskur ba’i slob dpon la de bźin gśegs pa thams cad[14] daṅ | byaṅ chub sems dpa’ thams cad kyis[15] ji ltar[16] blta bar bgyi | de bźin gśegs pa thams cad kyis[17] bka’ stsal pa | rigs kyi bu byaṅ chub de ci’i phyir źe na | byaṅ chub kyi[18] sems rdo rje daṅ slob dpon[19] * ’di ñid[20] gñis su med ciṅ gñis su byar med do[21] || rigs kyi bu[22] | ⌜mdor byas nas bstan par bya ste |[a] phyogs bcu’i ’jig rten gyi[23] khams na saṅs rgyas daṅ byaṅ chub sems dpa’[24] ji sñed[25] ’khod ciṅ ’tsho ba[26] daṅ skyoṅ ba de dag thams cad dus gsum du lhags nas | slob dpon de la de bźin gśegs pa thams cad kyi[27] mchod pas yaṅ * dag par * mchod de | saṅs rgyas * kyi źiṅ der yaṅ[28] ’gro’o ||

ṅag rdo rje’i yi ge de yaṅ[29] ’di skad brjod de | bdag cag de bźin gśegs pa thams cad kyi pha’o || bdag cag de bźin gśegs pa thams cad kyi ma’o || źes bya ba nas[30] | bdag * cag de bźin gśegs pa thams cad kyi ston pa’o ||[iii] źes bya ba’i bar du’o[31] ||[b] ’di lta ste | dper na rigs kyi bu saṅs rgyas bcom ldan

C 137 D 57A Q 62B G 151 Ṅ$_b$ 300 N 121 𝕊 234 Ṅ$_c$ 183 B 261 P 150

[a] GST ch. 17 (Tōh. 442, D: f. 513r): *de ci’i phyir źe na | byaṅ chub kyi sems rdo rje daṅ slob dpon ’di ni gñis su med ciṅ gñis su dbyer med do || rigs kyi bu ji sñed mdor bsdus te bstan na ni |*. A close parallel is also found in Tōh. 466 (D: f. 344v-345r): *de ci’i phyir źe na | byaṅ chub kyi sems rdo rje slob dpon ’di gñis gñis su byar med pa’i phyir źes bya ba’i bar nas rigs kyi bu | mdor bsdus nas yaṅ bśad par bya’o ||*.

[b] GST ch. 17 (Tōh. 442, D: ff. 513rv): *phyogs bcu’i ’jig rten gyi khams na saṅs rgyas daṅ | byaṅ chub sems dpa’ ji sñed ’khod ciṅ ’tsho la skyoṅ ba de dag thams cad dus gsum du byon nas | rdo rje slob dpon de la de bźin gśegs pa thams*

[i] 𝕊$^{nt.}$ remarks that, in the Sanskrit (*rgya dpe*), this *pāda* is absent (*tshig rkaṅ ’di mi ’dug*) and that in its place (*’di’i tshab du*) there is *de ltar blo gros chen po khyod.*

[ii] The canonical versions, T and 𝕊 print this part as verse. Yet 𝕊$^{nt.}$ remarks that, in the Sanskrit (*rgya dpe*), the corresponding part is written in prose (*tshig rkaṅ ’di gñis tshig lhug gi tshul du bźug*).

[iii] 𝕊$^{nt.}$ notes that the Sanskrit does not have the last part (*bdag cag źes pa’i bar du’o | źes pa’i bar mi ’dug*).

[1] blaṅ ste BṄ] blaṅ ṅo CDGNPQ𝕊; bya ste T [2] gyis ni BṄT] kun gyis CDGNPQ𝕊 [3] phyag byas pa’i BṄ] phyag byas pa $\Sigma_{\text{-BṄ}}$ [4] khyod kyis BCDṄP] khyod kyi GNQT𝕊 [5] thob pas na BGNṄQT𝕊] thob pas ni CDP [6] ’di las BGNṄQT] ’di la CDP𝕊 [7] kyi T] kyis $\Sigma_{\text{-T}}$ [8] mchog gi $\Sigma_{\text{-T}}$] mchog gis T [9] rnams kyi BṄ] rnams kyis CDGNPQ𝕊; *om.* T [10] chen po ni $\Sigma_{\text{-T}}$] che T [11] gsuṅs te $\Sigma_{\text{-T}}$] gsuṅs ste T [12] ’di lta ste T] ’di ltar $\Sigma_{\text{-T}}$ [13] rdo rje’i gsaṅ ba ’dus par *conj.* (GST)] do rje gsaṅ ba mṅon par rtogs pa’i $\Sigma_{\text{-T}}$; do rje gsaṅ ba’i mṅon par rtogs pa’i T [14] thams cad BṄT] *om.* CDGNPQ𝕊 [15] kyis BGNṄQT𝕊] kyi CDP [16] ji ltar BGNṄQ𝕊] ji lta ba CDP; ci ltar T [17] kyis $\Sigma_{\text{-T}}$] kyi T [18] kyi $\Sigma_{\text{-T}}$] kyis T [19] sems rdo rje daṅ slob dpon $\Sigma_{\text{-BṄ}}$] sems daṅ rdo rje slob dpon BṄ [20] ’di ñid CDGNPQ𝕊] ’di gñis ni BṄT [21] byar med do BCDṄPT𝕊] dbyer med do GNQ [22] rigs kyi bu $\Sigma_{\text{-T}}$] *om.* T [23] ’jig rten gyi $\Sigma_{\text{-T}}$] ’jig rten gyis T [24] sems dpa’ $\Sigma_{\text{-T}}$] sems dpa’i T [25] ji sñed BṄ] ji sñed cig CDGNPQ𝕊; ci sñed T [26] ’tsho ba $\Sigma_{\text{-T}}$] ’tsho bas T [27] thams cad kyi BGNṄQ𝕊] thams cad kyis CDPT [28] der yaṅ $\Sigma_{\text{-BṄ}}$] der ni BṄ [29] de yaṅ CDGNPQ] ’aṅ BṄ; yaṅ T𝕊$^{em.}$ [30] źes bya ba nas BṄT] źes pa nas CDGNPQ [31] źes bya ba’i bar du’o BCDṄP] źes pa’i bar du’o GNQ; źes bya ba’i bar ro T

'das phyogs bcu na ji sñed[1] bźugs śiṅ rab tu spyod pa'i saṅs rgyas bcom ldan 'das de rnams kyi[2] sku daṅ | gsuṅ daṅ[3] | thugs rdo rje'i bsod nams kyi phuṅ po las[4] kyaṅ slob dpon gyi ba spu'i bu ga gcig gi bsod nams kyi phuṅ po[5] 'phags so ||[a]

T 177
Ṅa 224
de ci'i phyir źe na | rigs kyi bu byaṅ chub kyi sems ni saṅs rgyas * thams cad kyi[6] ye śes kyi sñiṅ por gyur pa daṅ | skye ba'i gnas su gyur * pa daṅ | thams cad mkhyen pa'i ye śes kyi 'byuṅ gnas yin pa'i bar du'o[7] ||[b¬c] [*II.i*]

ye śes grub pa las[8] rdo rje ye śes kyi[9] dbaṅ bskur ba'i cho ga ste | le'u bcu bdun pa'o[10] || ||

2.18 le'u bco brgyad pa

Ṅb 301, 𝕊 235
C 138
Q 62B
* ye śes rdo rje chen po[11] rab tu bsgoms pa'i[12] rnal 'byor gyi dbaṅ phyug[13] chen po'i mthu ni * bskal pa bye ba brgyar yaṅ brjod par mi nus mod kyi[14] | * dpal bde mchog las bśad pa cuṅ zad cig[15] brjod par bya ste |

G 152
B 262
D 57B
kun tu * kun * nas thams cad * du ||
bdag ñid rtag tu rnam pa kun ||

cad kyi mchod rnams kyis | yaṅ dag par mchod nas raṅ gi saṅs rgyas kyi źiṅ du 'gro źiṅ | ṅag rdo rje'i yi ge'i tshig 'di skad du yaṅ 'byin to || bdag cag de bźin gśegs pa thams cad kyi pha'o || bdag cag de bźin gśegs pa thams cad kyi ma'o źes bya ba nas | bdag cag de bźin gśegs pa thams cad kyi ston pa'o źes bya ba'i bar du'o ||. A close parallel is also found in Tōh. 466 (D: f. 345r): *phyogs bcu'i 'jig rten gyi khams na saṅs rgyas daṅ byaṅ chub sems dpa' bźugs śiṅ gśes pa'i bar de dag thams cad dus gsum du byon nas slob dpon la de bźin gśegs pa thams cad kyi mchod pas mṅon par mchod nas 'di skad ces | bdag cag de bźin gśegs pa thams cad kyi pha yin no || bdag cag de bźin gśegs pa thams cad kyi ma yin no || bdag cag de bźin gśegs pa thams cad kyi ston pa yin no ||*.

[a] GST ch. 17 (Tōh. 442, D: f. 513v): *'di lta ste | gźan yaṅ | rigs kyi bu saṅs rgyas bcom ldan 'das phyogs bcu na | ji sñed bźugs pa daṅ | saṅs rgyas bcom ldan 'das de rnams kyi sku daṅ | gsuṅ daṅ | thugs rdo rje las byuṅ ba'i bsod nams kyi phuṅ po ji sñed pa de bas kyaṅ slob dpon gyi ba spu'i bu ga gcig gi bsod nams khyad par du 'phags so ||*. A close parallel is also found in Tōh. 466 (D: f. 345r): *rigs kyi bu | dper na | saṅs rgyas bcom ldan 'das phyogs bcu na bźugs pa'i bar de dag gis saṅs rgyas bcom ldan 'das rnams kyi rdo rje'i sku daṅ gsuṅ daṅ thugs kyi bsod nams kyi phuṅ po bas ni | rdo rje slob dpon de'i spu'i khuṅ bu gcig gi bsod nams kyi phuṅ po ches khyad par du 'phags so ||*.

[b] GST ch. 17 (Tōh. 442, D: f. 513v): *de ci'i phyir źe na | rigs kyi bu | byaṅ chub kyi sems ni saṅs rgyas kyi ye śes kyi sñiṅ por gyur pa'o || skye ba'i gnas su gyur pa nas thams cad mkhyen pa'i ye śes kyi 'byuṅ gnas yin pa'i bar du'o ||* . A close parallel is also found in Tōh. 466 (D: f. 345r): *de ci'i phyir źe na | rigs kyi bu || byaṅ chub kyi sems ni | saṅs rgyas thams cad kyi ye śes kyi sñiṅ por gyur pa'i bar nas thams cad mkhyen pa'i ye śes kyi 'byuṅ gnas yin no ||*.

[c] This part also cited in Tōh. 1827 (D: f. 97r) reads: *yaṅ gsuṅs pa rigs kyis mdor byas nas bstan par bya ste | phyogs bcu'i 'jig rten gyi khams na saṅs rgyas daṅ byaṅ chub sems dpa' ji sñed 'khod ciṅ 'tsho ba daṅ skyoṅ ba de thams cad dus gsum du lhags nas | slob dpon de la de bźin gśegs pa thams cad kyis mchod pa rnams kyis mchod de | saṅs rgyas thams cad kyi źiṅ der yaṅ 'gro'o || ṅag rdo rje'i yi ge yaṅ 'di skad brjod do || bdag cag de bźin gśegs pa thams cad kyi pha'o || bdag cag de bźin gśegs pa thams cad kyi ma'o || bdag cag de bźin gśegs pa thams cad kyi ston pa'o źes bya ba'i bar du'o || 'di lta ste dper na || rigs kyi bu saṅs rgyas bcom ldan 'das phyogs bcu na ji sñed bźugs śiṅ rab tu spyod pa'i saṅs rgyas bcom ldan 'das de rnams kyi sku daṅ gsuṅ daṅ thugs rdo rje'i bsod nams kyi phuṅ po bas kyaṅ slob dpon gyi ba spu'i bu ga gcig 'phags so || de ci'i phyir źe na | rigs kyi bu byaṅ chub kyi sems ni saṅs rgyas thams cad kyi ye śes sñiṅ por gyur pa daṅ | skye ba'i gnas su gyur pa daṅ thams cad mkhyen pa'i ye śes kyi 'byuṅ gnas yin no źes | 'byuṅ ṅo ||*.

[1] ji sñed $\Sigma_{\text{-T}}$] ci sñed T [2] de rnams kyi $\Sigma_{\text{-T}}$] rnams kyi T [3] gsuṅ daṅ BṄT] *om.* CDGNPQ𝕊 ("*Bindefehler*") [4] phuṅ po las CDP𝕊] phuṅ po bas BGNṄQT [5] bu ga gcig gi bsod nams kyi phuṅ po *conj.*] bu ga gcig BṄT; khuṅ bu gcig CDGNPQ𝕊 [6] thams cad kyi $\Sigma_{\text{-T}}$] bcom ldan 'das thams cad kyi T [7] yin pa'i bar du'o $\Sigma_{\text{-BṄ}}$] pa'i phyir du'o BṄ [8] ye śes grub pa las $\Sigma_{\text{-T}}$] ye śes grub pa la T [9] rdo rje ye śes kyi *em.*] rdo rje'i ye śes kyi BṄ; ye śes rdo rje'i CDGNPQ𝕊; rdo rje ye śes T [10] cho ga ste le'u bcu bdun pa'o BṄ] cho ga'i le'u ste bcu bdun pa'o $\Sigma_{\text{-BṄ}}$ [11] ye śes rdo rje chen po *em.*] rdo rje ye śes chen po $\Sigma_{\text{-BṄT}}$; rdo rje'i ye śes chen po BṄ; ye śes chen po T [12] bsgoms pa'i CDP𝕊] sgom pa'i BṄ; bsgom pa'i GNQ; sgom pa yis T [13] gyi dbaṅ phyug $\Sigma_{\text{-T}}$] gyis dbaṅ phyug T [14] mod kyi $\Sigma_{\text{-}\mathbb{S}^{em.}}$] kyi $\mathbb{S}^{em.}$ [15] zad cig $\Sigma_{\text{-T}}$] źig T

saṅs rgyas thams cad brtan g.yo kun ||
kun gyi[1] dṅos por[2] de 'gyur ro ||*i*||[a]

saṅs rgyas źiṅ rnams[3] ma lus par ||
saṅs rgyas sprul pa sgrub par byed[4] ||
saṅs rgyas sprul pa sgyu ma * yis[5] || Ṅc 184
saṅs rgyas rnams kyi[6] mdzad pa ston[7] ||*ii*||[b]

padma sgyu ma rnam 'phrul bas[8] ||
saṅs rgyas rdo rje 'dzin la[9] sogs ||
sna tshogs gzugs byed rim pa yis[10] ||
'gro ba mtha' dag mgu bar byed ||*iii*||[c,i]

khams gsum pa yi[11] rgyal srid che ||[ii]
'joms 'dum[12] g.yul * 'gyed[13] grub pa dag[14] || N 122
rgyal srid sgyu ma[15] rnam sprul bas[16] ||
bya ba thams cad ston par byed[iii] ||*iv*||[d]

khams gsum pa yi[17] rgyal srid che ||
bdag * rtul phod pas[18] mnan nas ni || P 151
* 'gro ba thams cad rab 'joms pa[19] || 𝕊 236
rta ni[iv] gar gyis[20] ston par byed ||*v*||[e]

de la sogs pa mtha' yas mchog ||
chos dbyiṅs mñam daṅ mi mñam pa[21] ||
nam mkha'i dbyiṅs kyi mtha' klas pa'i ||
sna * tshogs kun gyi bde mchog gis[22] ||*vi*||[f] Ṅa 225

[a] SBS (D: ff. 246v, 259rv and 263v), all reading: *kun tu kun nas thams cad ni || bdag ñid rtag tu rnam pa kun || saṅs rgyas la sogs brtan g.yo kun || kun gyi dṅos por de 'gyur ro ||*. The first occurrence attests the variant *kun gyi dṅos por bdag 'gyur ro ||* in the final *pāda*, and the final occurrence reads *saṅs rgyas 'phrul pa thams cad kyis ||* as an additional *pāda* in between the first and the second.

[b] SBS (D: f. 264r): *saṅs rgyas źiṅ ni ma lus par || saṅs rgyas sprul pa grub par byed || saṅs rgyas sprul pa sgyu ma yis || saṅs rgyas rnams kyi mdzad pa ston ||*.

[c] Ibid.: *padma sgyu ma rnam 'phrul bas || saṅs rgyas rdo rje 'dzin la sogs || sna tshogs gzugs byed rim pa yis || 'gro ba thams cad mgu bar byed ||*.

[d] Ibid.: *khams gsum pa yi rgyal srid che || mjal dum g.yul 'gyed grub pa dag || rgyal srid sgyu ma rnam 'phrul bas || bya ba thams cad ston par byed ||*.

[e] Ibid.: *khams gsum pa yi rgyal srid che || bdag rtul phod pas mnan nas ni || 'gro ba thams cad rab 'joms pa || rta ni gar gyis ston par byed ||*.

[i] 𝕊[nt.] remarks the missing of *pāda* one in the Sanskrit text (*rgya dpe*).

[ii] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), the Tibetan should read: *saṅs rgyas rdo rje 'dzin sogs kyi || sna tshogs gzugs gsum bdag ñid yis || khams gsum pa yi rgyal srid che || las rnams thams cad ston par byed ||*.

[iii] 𝕊[nt.] remarks that, in the Sanskrit, the additional *pāda*, which reads *bya ba thams cad ston par byed*, is not here (*tshig rkaṅ 'di rgya dper 'dir mi 'dug*) but contained in the third verse (*tshigs bcad gsum pa'i naṅ 'dug*).

[iv] 𝕊[nt.] remarks the following here: *rgya dpe ltar bris śiṅ bod dpe rnams su rta ni gar gyis ston par byed 'dug*.

[1] gyi BṄ] tu GNQ; du CDP𝕊; gyis T [2] dṅos por BCDṄPT𝕊] dṅos po GNQ [3] źiṅ rnams T] źiṅ ni Σ_{-T} [4] sgrub par byed Σ_{-T}] bsgrub par byed T [5] yis BGNQ] yi CDṄP𝕊; yin T [6] rnams kyi GNQT] rnams kyis BCDṄP𝕊 [7] ston Σ_{-T}] yon T [8] padma sgyu ma rnam 'phrul bas *em.* (SBS)] padma sgyu ma rnam 'phrul ba BCDṄP𝕊; *om.* GNQT [9] rdo rje 'dzin la $\Sigma_{\mathbb{S}^{em.}}$] rdo rje 'dzin pa $\mathbb{S}^{em.}$ [10] gzugs byed rim pa yis *em.* (see SBS)] gzugs byed rigs pa yis Σ_{-T}; gzugs ni byed pa'i bdag T [11] khams gsum pa yi Σ_{-T}] khams gsum pa'i T (hypometrical) [12] 'joms 'dum CDṄP𝕊] 'joms 'dul B; 'joms 'dums GNQ; mjal dum T [13] g.yul 'gyed Σ_{-D}] g.yul 'gyad D [14] grub pa dag CDGNPQ𝕊] sgyur ba dag BṄ; grub pa daṅ T [15] sgyu ma $\Sigma_{-BṄ}$] sgyu mar BṄ [16] rnam sprul bas Σ_{-T}] rnam 'phrul bas T [17] khams gsum pa yi Σ_{-T}] khams gsum pa'i T (hypometrical) [18] phod pas Σ_{-T}] yod bas T [19] 'joms pa Σ_{-T}] 'jom pa T

nam mkha' kun gyi[1] skabs na dpal ||
rdo rje sems dpa' de bźin gśegs ||
Ṅb 302 dpal * dgyes rol pa[2] rnam 'phrul ba[3] ||
sna tshogs kyis[4] ni rnam par rol[5] ||*vii*||[a]

rnam pa sna tshogs skal[6] bzaṅ po[7] ||
rnam pa[8] sna tshogs bde mchog gis[9] ||
B 262 * 'dul ba rnam pa sna tshogs kyis[10] ||
sems can khams ni rab tu bsgrub[11] ||*viii*||[i,b]

de la sogs pa mtha' yas mchog ||
chos dbyiṅs mñam daṅ mi mñam pa'i[12] ||
T 178 nam mkha'i dbyiṅs kyi mtha' * klas pa'i ||
saṅs rgyas thams cad 'byuṅ ba'i mchog ||*ix*||[c,ii]

nam mkha' kun gyi skabs[13] na dpal ||
rdo rje sems dpa' rab gnas te[14] ||
grub pa'i dbaṅ phyug rab grub pas[15] ||[iii]
G 153 thams cad * bdag ñid[16] sgrub par byed[17] ||*x*||[d]

bcom ldan 'das dpal rdo rje sems dpas de skad ces gsuṅs so ||[e]

𝕊 237, Ṅc 185 * saṅs rgyas kun tu[18] mos pa yis ||
sdig med stobs kyis[19] ṅo mthon du[20] ||

[f] Ibid.: *de la sogs pa mtha' yas mchog || chos dbyiṅs mñam daṅ mi mñam pa || nam mkha'i dbyiṅs kyi mtha' klas pa'i || sna tshogs kun gyi bde mchog gis ||*.

[a] Ibid.: *nam mkha' kun gyi skabs na dpal || rdo rje sems dpa' de bźin gśegs || dpal dgyes rol pa rnam 'phrul pa || sna tshogs kyis ni rnam par rol ||*.

[b] Ibid. (D: ff. 264rv): *rnam pa sna tshogs skal bzaṅ po || rnam pa sna tshogs bde mchog gis || 'dul ba rnam pa sna tshogs kyis || sems can khams ni rab tu bsgrub ||*.

[c] Ibid. (D: f. 264v): *de la sogs pa mtha' yas mchog || chos dbyiṅs mñam daṅ mi mñam pa || nam mkha'i dbyiṅs kyi mtha' klas pa'i || saṅs rgyas thams cad 'byuṅ ba'i mchog ||*.

[d] Ibid.: *nam mkha' kun gyi skabs na dpal || rdo rje sems dpa' la gnas te || grub pa'i dbaṅ phyug rab bsgrubs pas || thams cad bdag ñid grub par byed ||*.

[e] Ibid.: *ces bcom ldan 'das dpal rdo rje sems dpas de skad gsuṅs so ||*. Cf. Tōh. 1660 (D: f. 412v$_6$-413r$_6$).

[i] 𝕊$^{nt.}$ remarks that, according to the Sanskrit (*rgya dpe*), *pāda*s one and two of this stanza are not in the Sanskrit (*ces pa las bar gyi rkaṅ pa gñis ma 'dug*) proposing to read: *dpal dgyes rol pa rnam 'phrul ba || sna tshogs kyis ni rnam par rol || 'dul ba rnam pa sna tshogs kyis || sems can khams ni rab tu sdud ||*.

[ii] T reads this and the following *pāda* as a single line without any *daṇḍa*.

[iii] 𝕊$^{nt.}$ notes that the *pāda* omitted in our edition is not found in the Sanskrit (*rgya dper - tshig rkaṅ 'di mi 'dug*).

[20] rta ni gar gyis CDGNPQ] lha yi gar gyis BṄT; sna tshogs gar gyis 𝕊$^{em.}$ [21] mñam pa $\Sigma_{\text{-T}}$] mñam pa'i T [22] bde mchog gis BṄ] mchog gis ni CDGNPQ𝕊; bde mchog gi T [1] gyi $\Sigma_{\text{-T}}$] gyis T [2] rol pa CDGNP𝕊] rol par BṄ; par na T [3] rnam 'phrul ba $\Sigma_{\text{-G}}$] rnams 'phrul ba G [4] kyis BGNṄQ𝕊] kyi CDP; *om.* T (hypometrical) [5] rnam par rol BCDṄPT] rnam par grol GNQ [6] rnam pa sna tshogs skal $\Sigma_{\text{-T}}$] rnams pa sna tshogs skal pa T (hypermetrical) [7] bzaṅ po $\Sigma_{\text{-BṄ}}$] bzaṅ por BṄ [8] rnam pa $\Sigma_{\text{-T}}$] rnams pa T [9] bde mchog gis $\Sigma_{\text{-T}}$] bde mchog gi T [10] kyis $\Sigma_{\text{-T}}$] kyi T [11] bsgrub *em.* (see SBS)] sdud Σ [12] chos dbyiṅs mñam daṅ mi mñam pa'i $\Sigma_{\text{-BṄ}}$] chos kyi dbyiṅs daṅ mñam pa yis BṄ [13] gyi skabs $\Sigma_{\text{-T}}$] gyis bskabs T [14] gnas te BṄ] tu gnas CDPT𝕊; tu gsuṅs GNQ [15] rab grub pas *em.*] rab grags pas || lus can gaṅ der rab grags pa $\Sigma_{\text{-T}}$; rab grub pa || lus can gaṅ der rab grags pa T [16] ñid $\Sigma_{\text{-T}}$] ni T [17] sgrub par byed BṄ] grub par byed $\Sigma_{\text{-BṄ}}$ [18] tu BGNṄQT] du CDP𝕊 [19] kyis $\Sigma_{\text{-T}}$] kyi T [20] mthon du BCDṄPT] mtshar du GNQ

pha rol gnon pa'i[1] rtsal dag gis[2] ||
⌜'jig rten thams cad rab tu 'jig ||*xi*||[a,i]

sems can rnam * pa mań po'i khams || C 139
śin tu gdug ciń khro * gtum pa ||⌝[3] Q 63A
* byi ba[4] rkun po[5] chom po yis || D 58A
thams cad rnam par sbyoń bar byed[6] ||*xii*||[b]

brid pa[7] dań ni sgyu dag dań ||
ṅo mthon[8] stobs dań de bźin du ||
dgra cha lṅa yis[9] brgal nas ni[10] ||
de tshe 'jig rten * gsum las rgyal ||*xiii*||[c] Ṅa 226

skye 'gro gnas[11] dań 'gro ba rnams ||
[12] mtha' dag btul nas grub * par 'gyur[13] || B 264
'dul ba'i thabs rnams[14] sna tshogs * kyis[15] || P 152
* rań gi[16] rgyal srid rtag tu skyoń ||*xiv*||[d] 𝕊 238

[a] SBS (D: f. 257r): *thams cad dag par mos pa yis || sdig med stobs kyis ṅo thon du || pha rol gnon pa'i rtsal dag gis || śin tu gdug ciń khro gtum pa'i ||*. Cp. Tōh. 1660 (D: f. 424r): ***thams cad dag par mos pa yi*** *|| źes bya ba la sogs pas 'od gsal gyi rań bźin rdo rje ñi ma dań rta mchog gi gzugs su bsgom pa ste | rta mchog gi sbyor ba'i phyag rgya'i ye śes so || de ltar dṅos grub sgrub pa'i phyag rgya ñi śu brgya da las phyag rgya chen po dam tshig rdul tshon bsgom pa'i dam tshig chen po'o || tshogs 'khor gyi lha bsgom pa'i sbyor ba'i phyag rgya'i ye śes gsuṅs pa yin no || || gdul bya sems can thams cad dag par mos pas sdig pa med pa'i thugs rje'i stobs kyis mṅon sum kho nar ro ||* and (D: f. 403v): ***pha rol gnon pa'i rtsal dag gis*** *|| źes pa dbań bya ba dań loṅs spyad pa thim pa'i mdzad pas zil gyis non par mdzad pa'o ||*.

[b] Ibid.: *sems can rnam pa mań po'i khams || 'jig rten thams cad rab tu 'jig || byi ba rkun po chom po yis || thams cad rnam par sbyoń bar byed ||*. Cp. Tōh. 1660 (D: f. 403v): *ji ltar zil gyis non sñam na rta mchog yab yum mñam par sbyor ba mṅal skyes kyi rim pas śin tu le los gdug ciń phrag dog gis gtum pa'i sems can rnam pa mań po'i 'jig rten thams cad 'jig par bya ba'i phyir dkyil 'khor gyi 'khor lo sprul pa yin no || des ci źig mdzad ce na | **byi bo chom po rkun po yis** || źes bya ba smos te | byi bo ni gźan gyi bud med la 'gro ba'o || rkun po ni ma mthoń bar nor 'phrog pa'o || chom po ni mṅon sum du nor 'phrog pa'o ||*.

[c] Ibid. (D: f. 257rv): *khrid pa dań ni sgyu dag dań || ṅo thon stobs kyis de bźin du || dgra cha lṅa yis brgal nas ni || de tshe 'khrig 'jig rten gsum las rgyal ||*. Cp. Tōh. 1660 (D: ff. 403v-404r): ***brid pa dań ni sgyu dag dań*** *|| źes pa brid pa ni tshig gis so || sgyu ni rań gi ñes pa 'chab pa'i thabs sems gya gyu ba'o || thams cad rnam par sbyor bar byed || ces pa | gdul bya de dag sprul pa'i 'khor los sbyor ba'o || ṅo mthon stobs kyis de bźin du || źes pa mṅon sum du brtson 'grus kyi sto pas kyis dbań du bya ba loṅs spyod pa thim pa'o || **dgra cha lṅa yis brgal nas ni** || źes bya ba | rdo rje ral gri mda' gźu mduṅ rtse gcig pa be con gyis btul nas | **de'i tshe 'jig rten kun las rgyal** bar 'gyur ro ||*.

[d] Ibid. (D: f. 257v): *skye 'gro gnas pa 'gro ba rnams || mtha' dag brtul nas 'grub par 'gyur || 'dul ba'i thabs rnams sna tshogs kyis || rań gi rgyal srid rtag tu skyoń ||*. Cp. Tōh. 1660 (D: f. 404r): *de nas dbus kyi gtso bo rta mchog gi dbań du byas nas gdul bya rnams 'dul ba'i thabs sna tshogs kyis rań gi rgyal srid skyoń ba źes gsuṅs pa yin no ||*.

[i] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), the text should read: *thams cad dag par mos pa yis || sdig med stobs kyi ṅo mthon du || pha rol gnon rtsal dag gis || 'jig rten thams cad rab tu 'jigs* ||10|| *śin tu gdug ciń khro gdum ma || sems can khams kyi du ma ru || sdig can dań ni rkun ma'i tshogs || thams cad rnams par sbyoń bar byed* ||11|| *brid pa dań ni sgyu dag dań || ṅo mthon stobs dań de bźin du || dgra cha lṅa yis gal nas ni || de tshe 'jig rten kun las rgyal* ||12|| *skye 'gro'i gnas dań 'gro ba rnams || 'dul ba'i thams rnams sna tshogs kyis || mtha' dka rgyal nas grub par gyur || rań dań gźan la rjes su skyoń* ||13||.

[1] gnon pa'i BCDṄPS] gnod pa'i GNQT [2] rtsal dag gis Σ_{T}] rtsad dag gis T [3] 'jig rten [...] gtum pa *conj.*] śin tu gdug ciń khro gtum pa || sems can rnam pa mań po'i khams || 'jig rten thams cad rab tu 'jig (*'jigs* BCDṄPS) || śin tu gdul dka' gdug pa (*gdul pa* $\Sigma_{\text{-BṄ}}$) rnams || Σ (see nt. in transl.) [4] byi ba *em.* (SBS)] byis pa Σ [5] rkun po $\Sigma_{\text{-D}}$] rkun pa D [6] sbyoń bar byed Σ_{T}] sbyań bar byed T [7] brid pa BCDṄPTS] bris pa GNQ [8] ṅo mthon Σ_{T}] ṅo 'thon T [9] lṅa yis BCDṄPS] lṅa yi GNQT [10] brgal nas ni BṄTS] rgal nas ni CDGNPQ [11] skye 'gro gnas BṄT] skye 'gro'i gnas CDGNPQS [12] ø T] gdul ba'i thabs rnams sna tshogs kyis CDPS; 'dul ba'i thabs rnams sna tshogs kyis GNQ; 'dul ba'i thabs ni sna tshogs kyis BṄ [13] grub par 'gyur CDGNPQS] 'grub par 'gyur BṄ; 'gro bar 'gyur T [14] rnams $\Sigma_{\text{-BṄ}}$] ni BṄ [15] kyis Σ_{T}] kyi T [16] rań gi $\Sigma_{\text{-BT}}$] rań gis BT

Ṅb 303 g.yem pa[1] rnams la * g.yem par 'gyur[2] ||
N 123 khro ba * rnams la khro ba mchog[3] ||
źi ba rnams la źi ba mchog[4] ||
drag śul can la drag pos gnon[5] ||*xv*||[a]

sdig med stobs kyis[6] ṅo mthon du[7] ||
dbaṅ phyug dam pa rab mnan nas[8] ||
lha mo u ma[9] phrogs nas[10] ni ||
de tshe loṅs spyod raṅ gis[11] spyod ||*xvi*||[b]

sdig med stobs kyis[12] ṅo mthon du[13] ||
mthu bo che yaṅ rab mnan nas[14] ||
rūpiṇī[15] yaṅ phrogs nas ni[16] ||[i]
de tshe loṅs spyod raṅ gis spyod ||*xvii*||[c]

sdig med stobs kyis[17] ṅo mthon du[18] ||
skye dgu'i[19] bdag po[20] rab mnan nas[21] ||
lha mo rab tu źi ba phrogs[22] ||
de tshe loṅs spyod raṅ gis spyod ||*xviii*||[d]

sdig med stobs kyis[23] ṅo mthon du[24] ||
'dod pa'i lha ni rab mnan nas[25] ||
Ṅc 186 dga' sdug mi yi[26] * dbaṅ phyug ma[27] ||
phrogs nas[28] de tshe bdag raṅ spyod ||*xix*||[e]

[a] SBS (D: f. 257v): *g.yem pa rnams la g.yem par gyur || khro ba rnams la khro ba'i mchog || źi ba rnams la źi ba'i mchog || drag śul can la drag pos gnon ||*. Cp. Tōh. 1660 (D: f. 404r): *khams kyi rta mchog gñis kyi dbaṅ du mdzad nas | **g.yem pa rnams** gdul bar bya ba'i phyir daṅ | g.yem pa'i dbaṅ gis sku daṅ khro bo rnams gdul bar bya ba'i phyir | khro ba mṅon spyod kyi sku daṅ | źi ba 'dul ba'i phyir źi ba'i sku daṅ | drag śul can rnams 'dul ba'i phyir drag po rgyas pa'i sku bstan pa yin no ||*.

[b] Ibid.: *sdig med stobs kyis ṅo thon du || dbaṅ phyug dam pa rab mnan nas || lha mo bhi mo 'phrog nas ni || de tshe loṅs spyod raṅ gir spyod ||*. Cp. Tōh. 1660 (D: f. 404r): *rta mchog de bźir gaṅ btul ba yin źe na | sdig pa med pa'i brtson 'grus kyi stobs kyis mṅon sum du mnan nas lha mo byi ma 'phrogs pa yin no || mthu'i tshe khyab 'jug mnan nas lha mo drug ma ni 'phrogs nas loṅs spyod pa yin no ||*.

[c] Ibid.: *sdig med stobs kyis ṅo thon du || mthu bo che yaṅ rab mnan nas || rug mi ni yaṅ 'phrog nas ni || de tshe loṅs spyod raṅ gis spyod ||*. Tōh. 1660 does not comment on this stanza.

[d] Ibid.: *sdig med stobs kyis ṅo thon du || skye rgu'i bdag po rab mnan nas || lha mo rab tu źi ba 'phrog || de tshe loṅs spyod raṅ gis spyod ||*. Cp. Tōh. 1660 (D: f. 404r): *skye dgu'i bdag po tshaṅs pa mnan nas lha mo rab tu źi ba 'phrogs nas loṅs spyod pa yin no ||*.

[e] Ibid.: *sdig med stobs kyis ṅo thon du || 'dod pa'i lha ni rab mnan nas || dga' sdug mi yi dbaṅ phyug ma || 'phrog nas de tshe ñe bar spyod ||*. Cp. Tōh. 1660 (D: f. 404r): *rab mnan nas bar ślko* [for *śloka*]) *gñis mi 'dug.*

[i] 𝕊[nt.] mistakenly remarks that two stanzas, from *ru pi ṇi* up to *mnan nas*, are left out in D (*sde —ru pi ṇi nas*

[1] g.yem pa Σ-T] g.yel pa T [2] g.yem par 'gyur Σ-T] g.yel par 'gyur T [3] khro ba mchog T] khro ba'i mchog Σ-T [4] źi ba mchog T] źi ba'i mchog Σ-T [5] drag pos gnon BCDṄPT] drag por gnon GNQ [6] stobs kyis BCDṄP𝕊] stobs kyi GNQT [7] ṅo mthon du BCDṄP𝕊] ṅo 'thon du GNQT [8] rab mnan nas Σ-T] rab gnan nas T [9] u ma BCDṄPT] dbu ma GNQ𝕊 [10] phrogs nas GNQT𝕊] 'phrogs nas BCDṄP [11] raṅ gis BCDṄP] raṅ gi GNQ𝕊 [12] stobs kyis BCDṄP] stobs kyi GNQT𝕊 [13] ṅo mthon du BCDṄP𝕊] ṅo 'thon du GNQT [14] mnan nas BGNṄQ] gnon nas CDP𝕊; gnan nas T [15] rūpiṇī *st.*] rūpinī BṄ; ru phe ni CDGNPQ; ru ba'i ni T; ru pi ṇi 𝕊 [16] phrogs nas ni Σ-BṄ] 'phrogs nas ni BṄ [17] stobs kyis BGNṄQ] stobs kyi CDPT𝕊 [18] ṅo mthon du BCDṄP𝕊] ṅo 'thon du GNQT [19] dgu'i CDGNPQT] rgu'i BṄ; bu'i 𝕊[sil.] [20] bdag po Σ-B] bdag por B [21] rab mnan nas BGNṄQT𝕊] rab gnon nas CDP [22] źi ba phrogs CDGNPQ] źi ba 'phrogs BṄ𝕊[sil.]; źi ma phrogs T [23] kyis BCDṄP𝕊] kyi GNQT [24] mthon du BCDṄP] 'thon du GNQT𝕊 [25] mnan nas BGNṄQT𝕊] gnon nas CDP [26] mi yi BṄ] ma yin CDGNPQ𝕊; ma'i T (hypometrical) [27] dbaṅ phyug ma Σ-T] dbaṅ phyug mo T [28] phrogs nas GNQT] 'phrogs nas BṄ; phrogs na CDP; phrog na 𝕊

* de la sogs te[1] mtha' yas mchog ||
chos dbyiṅs mñam daṅ mi mñam pa[2] ||
nam mkha'i dbyiṅs kyi mtha' klas pa[3] ||
rdo rje las mchog rnam par * gnon ||*xx*||[a] T 179

de la sogs te[4] rnam 'phrul ba ||
sna tshogs rgyud las bstan pa yin ||[i]

ye śes grub pa las mthu ṅes par[5] bstan pa daṅ dbaṅ po mchog rnams * legs * par spyod pa[6] ste | le'u bco brgyad pa'o[ii] || || B 265 Ṅa 227

2.19 le'u bcu dgu pa

* gaṅ źig yaṅ dag ye śes med[7] || 𝕊 239
'di ltar[8] log śes[9] sbyor bar ldan ||
dbaṅ po bar ma źes bśad de ||
de yi bya ba[10] yaṅ bśad bya[11] ||19.1||

gaṅ * źig[12] sṅar ni[13] lam bśad pa'i[14] || Ṅb 304
phyag la sogs pa thams cad daṅ ||
de bźin 'dus pa'i tshigs su bcad[15] ||
de dag kun kyaṅ bya ba yin ||19.2||

* rnam pa kun mchog ldan pa yi[16] || Q 63B
raṅ * gi lha ni[17] skad cig gis[18] || C 140
bskyed la sṅon bźin rnal 'byor pas ||
* lam la gnas te[19] bzlas brjod brtsam[20] ||19.3|| D 58B, P 153

mthar yaṅ 'di skad brjod par bya ||
sras bcas saṅs rgyas thams cad ni[21] ||

'dod pa'i lha mnan nas mi'i dbaṅ phyug ma 'phrogs nas loṅs spyod pa yin no ||.

[a] SBŚ (D: f. 257v): *de la sogs pa mtha' yas mchog || chos dbyiṅs mñam daṅ mi mñam pa || nam mkha'i dbyiṅs kyi mtha' klas par || rdo rje las mchog rnam gnon pa ||.* Cp. Tōh. 1660 (D: f. 404r): *de ltar sṅon byuṅ gi dus sum ruṅs pa thams cad mnan nas lus ṅag sems dbaṅ du byas te | lha mo daṅ tshogs kyi 'khor lo thams cad 'phrogs nas loṅs spyod pa yin no || de dag kyaṅ rnam par rtog pa 'gags nas srog thim pa daṅ | mi rtog pa'i ye śes skyes nas ye śes thim pas na | **de la sogs pa mtha' yas mchog** | ces pa nas | **rdo rje las chen rnam ston pa** || źes pa'i bar du sprul pa'i skus sems can gyi don bya ba gsuṅs pa yin no ||.*

[i] 𝕊[nt.] notes that the Tibetan, according to the Sanskrit (*rgya dper*), should read: *de la sogs pa mtha' yas mchog || rdo rje las mchog rnam par gnon || de la sogs pa rnam 'phrul ba || sna thosgs rgyud du bstan pa yin ||.*

[ii] 𝕊[nt.] notes that the Tibetan, according to the Sanskrit (*rgya dper*), should read: *rnam par bźag pa ste bco brgyad pa'o ||.*

[1] te $\Sigma_{\text{-T}}$] ste T [2] pa $\Sigma_{\text{-T}}$] pa'i T [3] pa Ṅ$_{\text{a}}$] par $\Sigma_{\text{-Ṅ}_{\text{a}}\text{T}}$; klas pa'i T [4] te CDGNPQ𝕊] pa'i BṄ; pa T [5] ṅes par $\Sigma_{\text{-T}}$] ṅas par T [6] spyod pa BCDṄP𝕊] spyad pa GNQ; dpyad pa T [7] gaṅ źig yaṅ dag ye śes med $\Sigma_{\text{-T}}$] dbaṅ po rab kyi mchog bśad T (hypometrical) [8] 'di ltar $\Sigma_{\text{-T}}$] 'di dag T [9] log śes $\Sigma_{\text{-T}}$] logs śig T [10] de yi bya ba $\Sigma_{\text{-T}}$] de'i bya bar T (hypometrical) [11] yaṅ bśad bya BṄ] rab bśad bya $\Sigma_{\text{-BṄ}}$ [12] gaṅ źig $\Sigma_{\text{-T}}$] gaṅ gis T [13] sṅar ni $\Sigma_{\text{-T}}$] sdugs kyi T [14] lam bśad pa'i BCDṄPT𝕊] rab bśad pa'i GNQ [15] tshigs su bcad Ṅ] tshogs su bcad B; tshig tu bśad CDGNPQ𝕊; tshogs su bśad T [16] kun mchog ldan pa yi CDGNPQ𝕊] kun tu mchog ldan pa'i BṄ; kun gyi mchog ldan pa'i T] [17] lha ni BṄ] lha yi CDGNPQ𝕊; lha'i T (hypometrical) [18] skad cig gis $\Sigma_{\text{-T}}$] ska cig gis T [19] lam la gnas te $\Sigma_{\text{-T}}$] lam la bsam te T [20] brtsam GNQ] byas BṄ; tsam CDPT𝕊 [21] ni CDGNPQ𝕊] daṅ BṄ; kyi T

thugs rje chen po'i[1] bdag ñid can ||
bdag la bka' drin mdzad du gsol ||19.4||

thog med dus nas 'di'i bar du'aṅ[2] ||
bdag ni 'khor bar 'khor 'gyur te[3] ||
yaṅ dag ye śes ma mthoṅ bas ||
sdug bsṅal rnams kyis[4] rtag tu dub ||19.5||

ji ltar[5] ye śes skye 'gyur ba[6] ||
N 124 gaṅ * gis[7] ye śes mchog thob nas ||
sems can kha lo sgyur 'gyur ba[8] ||
khyed kyis de ltar bdag la mdzod[9] ||19.6||

𝕊 240 * ji ltar 'das pa'i rdzogs saṅs rgyas ||
Ṅc 187 de bźin da ltar[10] * ma byon pas[11] ||
sems can don mdzad ces grags pa ||[i]
B 266 de ltar bdag ni[12] * bgyid par brtson ||19.7||

rim pa 'di daṅ legs ldan par[13] ||
G 155 gal te yaṅ dag * 'jug 'gyur ba[14] ||
de ni ye śes mchog 'gyur te ||
Ṅa 228 log pa'i lam du * 'gro mi 'gyur[15] ||19.8||

ye śes grub pa las dbaṅ po 'briṅ po bstan pa ste | le'u bcu dgu pa'o[16] || ||

2.20 le'u ñi śu pa

𝕊 241 * phyag rgya[17] dkyil 'khor sku mdog sogs ||
Ṅb 305 phyag daṅ gdan ni rnam * bsgom daṅ ||
tiṅ 'dzin gsum daṅ phyag rgya bźi[18] ||
źal gsum daṅ ni phyag drug rnams ||20.1||

† bsgom 'gyur 'di ni[19] phyi śun bcas †[ii] ||
sna tshogs spros pa'i[20] man ṅag rnams ||
T 180 de kun dman pa[21] yin par * bśad ||

[i] The last three lines, as noted in $\mathbb{S}^{nt.}$ (*rgya dper* [...] *źes pa las gźan pa'i ślok drug pa | bdun pa | brgyad pa | rnams kyi tshig rkaṅ lhag ma rnams bźug mi 'dug*), are not found in the 'modern' Sanskrit witnesses. $\mathbb{S}^{nt.}$ further remarks that the Tibetan, based on their Sanskrit text, should read as follows: *ji ltar ye śes skye 'gyur ba || de ltar bdag ni bgyid par brtson || rim pa 'di daṅ legs ldan pas || gal te yaṅ dag 'jug 'gyur na || ye śes de ni mchog 'gyur te || log pa'i lam du 'gro mi 'gyur || 6.*

[ii] $\mathbb{S}^{nt.}$ notes that this is not existing in the Sanskrit, and does not print it (*sde - sgom 'gyur de ni phyi śun bcas | tshig rkaṅ 'di lhag ma 'dug*).

[1] thugs rje chen po'i BṄ] thams cad thugs rje'i $\Sigma_{\text{-BṄ}}$ [2] bar du'aṅ $\Sigma_{\text{-T}}$] bar du T [3] 'gyur te CDPT𝕊] gyur te BGNṄQ [4] rnams kyis $\Sigma_{\text{-T}}$] rnams kyi T [5] ji ltar $\Sigma_{\text{-T}}$] ci ltar T [6] 'gyur ba BṄT] 'gyur bas CDGNPQ𝕊 [7] gaṅ gis BṄT] gaṅ gi CDGNPQ𝕊 [8] sgyur 'gyur ba $\Sigma_{\text{-T}}$] bsgyur 'gyur bar T [9] mdzod BGṄNQT] brjod CDP𝕊 [10] da ltar $\mathbb{S}^{em.}$] de ltar $\Sigma_{\text{-T}\mathbb{S}}$; ltar T (hypometrical) [11] ma byon pas $\Sigma_{\text{-B}}$] ma 'byon pas B [12] bdag ni $\Sigma_{\text{-BṄ}}$] bdag ñid BṄ [13] par BṄ] pa CDGNPQ𝕊; pas T [14] 'jug 'gyur ba $\Sigma_{\text{-T}}$] 'jug gyur ba T [15] 'gro mi 'gyur $\Sigma_{\text{-BṄ}}$] 'gror mi 'gyur BṄ [16] bstan pa ste le'u bcu dgu pa'o BṄT] bstan pa'i le'u ste bcu dgu pa'o CDGNPQ𝕊 [17] phyag rgya *em.*] phyag rgya'i Σ [18] bźi $\Sigma_{\text{-T}}$] ñid T [19] bsgom 'gyur 'di ni BṄ] sgom 'gyur de ni CDGNPQ; bsgom 'gyur de ni T [20] sna tshogs spros pa'i $\Sigma_{\text{-T}}$] sna tshogs pa yi T [21] dman pa BṄT$\mathbb{S}^{sil.}$] dman pa'i CDGNPQ

de rnams la yaṅ ji bźin[1] thabs ||
de ñid[2] gtan tshigs[3] bśad par bya ||20.2||

mchog daṅ bar ma'i lam dag las ||
ji bźin tshul du[4] gźan bya ba[5] ||[i]
lha daṅ sṅags yi[6] rnal 'byor pas ||
rgyud las gsuṅs pa kun du[7] bya ||20.3||

gaṅ la mñam pa'i sems yod pa ||
de la ye śes skye 'gyur[8] gyi ||
gźan du bskal pa bye ba ni[9] ||
brgyas * kyaṅ de 'thob[10] mi 'gyur ro ||20.4|| P 154

kun du[11] sems daṅ ldan pa yi[12] ||[ii]
rtse ba cher ldan[13] blo gros bzaṅ ||
sṅar bśad[14] mtshan ñid ldan pa yi ||
rnal 'byor ye śes mchog 'thob 'gyur[15] ||20.5||

gaṅ źig bar mtha' gñis po ñid ||[iii]
bsgom pa gsum po gtso bo * las[16] || Q 64A
* yaṅ dag ye śes * 'byuṅ ba'i don || B 267
yaṅ dag[17] bya ba dbaṅ du 'gyur ||20.6|| C 141

* de ñid med par[18] * 'tshaṅ mi rgya || 𝕊 242
lam ma 'grod par[19] de ñid min || D 59A
de bas lam * la gnas dag[20] ñid || Ṅc 188
bsgrubs na[21] ye śes 'thob par 'gyur[22] ||20.7||

gaṅ źig lam las[23] ñams pa daṅ ||
sñiṅ rje daṅ bral sems * ldan źiṅ || Ṅa 229
rñed[24] sogs don la spro[25] bdag ñid ||
de rnams la ni 'byuṅ mi 'gyur ||20.8||

ye śes grub pa las dbaṅ po tha ma bstan pa ste | le'u ñi śu pa'o[26] || ||

[i] 𝕊nt. notes that, according to the Sanskrit (*rgya dpe*), the second line should read: *ji ltar tshul bźin rab gnas nas || lha yi sṅags ni zlo pa po ||*.

[ii] 𝕊nt. erroneously remarks that, according to the Sanskrit (*rgya dpe*), this *pāda* should read (*źes 'dug*): *kun tu sems 'khrul daṅ bral las ||*.

[iii] 𝕊nt. notes that, according to the Sanskrit (*rgya dpe*), the *verse* should read: *gaṅ źig bar tha gñis po la || sgom pa ñid ni gtso bo bas || yaṅ dag ye śes 'gyur ba'i don ||*.

[1] ji bźin *em.*] de bźin Σ [2] de ñid *em.*] de la Σ [3] gtan tshigs $\Sigma_{\text{-T}}$] pan tshigs T [4] ji bźin tshul du T] ji bźin chuṅ ṅu $\Sigma_{\text{-T}}$ [5] gźan bya ba $\Sigma_{\text{-T}}$] bźag bya ba T [6] sṅags yi T] sṅags ni $\Sigma_{\text{-T}}$ [7] kun du CDP𝕊] kun tu BGNṄQT [8] skye 'gyur $\Sigma_{\text{-T}}$] skyed gyur T [9] bye ba ni $\Sigma_{\text{-T}}$] bye bar ni T [10] de 'thob BṄ] de thob $\Sigma_{\text{-BṄ}}$ [11] kun du CDP𝕊] kun tu BGNṄQT [12] daṅ ldan pa yi CDGNPQ𝕊] dpa' daṅ ldan pa'i BṄT [13] rtse ba cher ldan $\mathbb{S}^{\text{sil}}$] rtsa ba cher ldan CDGNQ; dgos pa cher ldan BṄ_{ac}; dge ba cher ldan Ṅ_{b}; dgoṅs pa chen po T [14] sṅar bśad $\Sigma_{\text{-T}}$] sṅar ṅaṅ T [15] 'thob 'gyur BṄ] thob 'gyur $\Sigma_{\text{-BṄ}}$ [16] gsum po gtso bo las BCDṄP] gsum po gtso bo bas GNQ𝕊; gtso bo min pa yi T [17] yaṅ dag $\Sigma_{\text{-T}}$] gaṅ dge T [18] med par $\Sigma_{\text{-T}}$] dman pa T [19] lam ma 'grod par T] lam la bgrod pa GNQ; lam la bgyid pa BCDṄP; lam la ma bsten $\mathbb{S}^{em.}$ [20] dag *em.*] bdag Σ [21] bsgrubs na BCDṄPT] bsgrubs nas GNQ; yaṅ dag $\mathbb{S}^{em.}$ [22] 'thob par 'gyur BṄ] thob par 'gyur $\Sigma_{\text{-BṄ}}$ [23] lam las $\Sigma_{\text{-T}}$] las T (eye-skip) [24] rñed *em.*] chags Σ [25] spro $\Sigma_{\text{-T}}$] spros T [26] bstan pa ste le'u ñi śu pa'o BṄ] bstan pa'i le'u ste ñi śu pa'o CDGNPQ𝕊; bsten pa'i le'u ste ñi śu pa'o T

2.21 ñe bar sbyor ba

G 156, N 125, 𝕊 243 * rnal 'byor pa yi śes grub[1] phyir ||
$\dot{N}_b$ 306 bdag gis yaṅ dag śin tu * bśad[2] ||
rgyud kun tu ni sbas gyur pa'i[3] ||
gsaṅ ba 'di ni bśad mi bya ||1||

gaṅ la ye śes mchog gi ni[4] ||
rnal 'byor mchog ni med gyur ba[5] ||
lha gzugs kyis ni[6] bsgom pa la[7] ||
sems ni brtson pa dag tu bya ||2||[a]

glegs bam tsam źig bstan pa[8] yaṅ ||
sbyin mi bya bar śes bya ste ||
rdo rje'i ye śes rab spaṅs pas[9] ||
rmoṅs pa[10] dmyal bar 'gro bar 'gyur ||3||[b]

de yi[11] dmyal ba'i rgyur 'gyur bas[12] ||
mi de mnar med 'thob par 'gyur[13] ||
de bas bdag gźan phuṅ ba ni[14] ||
'byuṅ bas[15] ṅes par bsruṅ bar bya ||4||[c]

rnal 'byor rgyud rnams[16] du ma ru[17] ||
brtser ldan[18] saṅs rgyas thams cad kyis[19] ||
gźan du ston par 'gyur na ni ||
B 268 dam tshig dag kyaṅ[20] ñams par * 'gyur ||5||[21]

rtog pa'i[22] drwa ba[23] rnam spaṅs pa[24] ||
T 181 rdo rje'i * ye śes[25] 'di mchog yin ||

[a] Cited without explicit attribution to the JS in Tōh. 2487 (D: f. 194v): *lha yi gzugs ni bsgoms pa la || sems kyi brtson pa dag la ni ||*.

[b] Cited in Tōh. 2487 (D: f. 194v): *glegs bam tsam yaṅ bstan pa ni || sbyin par mi bya śes bya ste || rdo rje ye śes rab spoṅ bas || rmoṅs pa dmyal bar 'gro bar 'gyur ||*.

[c] Cited in Tōh. 2487 (D: f. 194v): *de yi dmyal ba'i rgyur gyur pas || mi de'aṅ dmyal bar 'gro bar 'gyur || de daṅ bdag gźan phuṅ ba ni || 'byuṅ bas ṅes par bsruṅ bar bya ||*.

[1] rnal 'byor pa yi śes grub BGNṄ$_{ac}$Q] rnal 'byor pa yis śes grub CDP𝕊; rnal 'byor pa ye śes grub Ṅ$_b$; rnal 'byor ye śes grub pa'i T [2] śin tu bśad $\Sigma_{\text{-BṄ}}$] ñid du bśad BṄ [3] sbas gyur pa'i $\Sigma_{\text{-T}}$] sbas 'gyur ba'i T [4] mchog gi ni $\mathbb{S}^{em.}$] mchog gis ni $\Sigma_{\text{-}\mathbb{S}^{em.}}$ [5] med gyur ba $\Sigma_{\text{-T}}$] med 'gyur ba T [6] lha gzugs kyis ni *em.*] lha gzugs kyi ni BṄ; lha yi gzugs ni CDGNPQ𝕊; lha'i gzugs ni T (hypometrical) [7] bsgom pa la BGNṄQ𝕊] sgom pa la CDP; bsgom pa las T [8] bstan pa $\Sigma_{\text{-BṄ}}$] bsten pa BṄ [9] rab spaṅs pas $\Sigma_{\text{-T}}$] rab spaṅs pa T [10] rmoṅs pa $\Sigma_{\text{-T}}$] rmoṅs pas T [11] de yi $\Sigma_{\text{-T}}$] des na T [12] rgyur 'gyur bas BṄT] rgyur gyur bas CDGNPQ𝕊 [13] 'thob par 'gyur $\Sigma_{\text{-T}}$] thob par 'gyur T [14] phuṅ ba ni $\Sigma_{\text{-Ṅ}\mathbb{S}^{em.}}$] luṅ ba ni Ṅ; phuṅ ba na $\mathbb{S}^{em.}$ [15] 'byuṅ bas $\Sigma_{\text{-T}}$] 'byuṅ bar T [16] rgyud rnams T] rgyud ni $\Sigma_{\text{-T}}$ [17] du ma ru BCDṄPT𝕊] dam pa ru GNQ [18] brtser ldan BṄ] brtse ldan $\Sigma_{\text{-BṄ}}$ [19] thams cad kyis $\Sigma_{\text{-T}}$] thams cad kyi T [20] kyaṅ $\Sigma_{\text{-T}}$] ñid T [21] rnal 'byor [...] brtser ldan [...] gźan du [...] dam tshig *conj.*] gźan du [...] dam tshig [...] rnal 'byor [...] brtser ldan Σ (The order of *pāda*s has been switched to cd-ab.) [22] rtog pa'i BCDṄPT𝕊] rtog ma'i GNQ [23] drwa ba BṄ] dra ba $\Sigma_{\text{-BṄ}}$ [24] rnam spaṅs pa $\Sigma_{\text{-T}}$] rnams spaṅ pa T [25] rdo rje'i ye śes $\Sigma_{\text{-T}}$] rdo rje ye śes T

rdo rje sems dpa'i[1] sgrub pa ni[2] ||[i]
luṅ daṅ rigs pa[3] las skyes byas[4] ||6||
* sgrub pa'i thabs ni[5] byas pa las[6] || 𝕊 244
bdag gis dge ba gaṅ * bsags pa || P 155
des ni sems can thams cad kyaṅ ||
rdo rje sems dpa' mchog thob śog ||7||

Colophon

dpal U rgyan[7] las byuṅ ba[8] Ye śes grub pa źes bya ba'i sgrub thabs[9] ⌜'jig rten daṅ * 'jig rten las 'das pa'i rgyal po'i spyod pa mdzad pa⌝[10] Slob dpon Indrabhūtis[11] mdzad pa rdzogs so || ||[a] Ṅc 189

[a] Regarding the translators' colophons, see Section 2.2 in The Text and its Witnesses.

[i] 𝕊[nt.] remarks that, according to the Sanskrit (*rgya dpe*), this and the following *pāda* should read (*ces 'dug*): *rdo rje sems pa'i sgrub pa thabs ñid || rigs pa daṅ bcas bdag gis bśad ||*.

[1] rdo rje sems dpa'i $\Sigma_{\mathbb{S}}$] rdo rje sems pa'i 𝕊 [2] sgrub pa ni CDP𝕊] sgrub pa 'di BṄ; sgrub pa yi GNQ; bsgrub pa ni T [3] rigs pa BCDṄ$_{ab}$PT𝕊] rig pa GNṄ$_{c}$Q [4] skyes byas *em.*] śes bya BCDṄPT𝕊; śes byas GNQ [5] sgrub pa'i thabs ni $\Sigma_{\text{-T}}$] bsgrub pa'i thabs 'di T [6] byas pa las BṄT] byas pa la CDGNPQ𝕊 [7] U rgyan BCDṄ$_{a}$PT𝕊] dbu rgyan GNQ; O rgyan Ṅ$_{bc}$ [8] las byuṅ ba Ṅ$_{bc}$T] nas byuṅ ba $\Sigma_{\text{-Ṅ}_{bc}\text{T}}$ [9] sgrub thabs $\Sigma_{\text{-T}}$] bsgrub thabs T [10] 'jig rten [...] mdzad pa Ṅ$_{bc}$] *om.* $\Sigma_{\text{-Ṅ}_{bc}}$ [11] Indrabhūtis BCDGNPQ𝕊] Indrabhūti'i 'byuṅ po'i dbaṅ po źal sṅa nas kyis Ṅ$_{b}$; <'byuṅ po'i dbaṅ po> Indrabhūti'i źal sṅa nas kyis Ṅ$_{c}$; Indrabhodhi'i źal sṅa nas T

3
Annotated Translation

3.1 Section One: The Instruction on Reality

ỏ[1] Homage to the Glorious Vajrasattva.

> [1.1-2] Having bowed down (*praṇipatya*) whole-heartedly (*sarvabhāvena*) and with devotion (*bhaktyā*) to the Savior of the World (*jagannātham*), him who is everything (*sarvam*), who is worshipped by the best among the victorious ones (*jinavarārcitam*), the accomplished one (*siddham*) suffused with the Sarvabuddha (*sarvabuddhamayam*), pervasive (*vyāpinam*) like the space (*vyāpinaṃ gaganopamam*), the one who is all-granting to all sentient beings (*sarvadaṃ sarvasattvebhyaḥ*), the omniscient one (*sarvajñam*), the excellent *vajrin*, I will now teach (*vakṣye*) the supreme means for the accomplishment of him (*tatsādhanaṃ param*).[2]

[1] The so-called '*siddham* sign' is omitted in all sources except for the palm-leaf MS Ṅ.

[2] The reading *sarvaṃ* in *pāda* two is not entirely secure. The majority of all sources attests *sarva°* which is unmetrical (Piṅgala's *Chandaḥsūtra* 5.10: "*na prathamāt snau*"). Although not entirely impossible in the context of this work and genre, it would be, nonetheless, somewhat surprising if the author would have intentionally used an unmetrical form in the opening line. The palm-leaf MS Ṅ shows corrections in this part, yet it is not clear if the reading was intended to be changed to *pūrvaṃ*, in an adverbial sense, or to *sarva°*. The smallest emendations are either to correct the text to *sarvaṃ*, as we did, or to read *sārvaṃ* which is partially supported in some of the paper MSS (K_1, K_3, B_2, $\mathbb{B}_N$, $\mathbb{S}_{ka,ga}$) and by a parallel in the opening stanza of Bhāmaha's *Kāvyālaṅkāra*. The reading *sārvakālika°* in 12.12, in which the word *gaganopama* likewise occurs, and in the commentarial passage on GST 18.38 in section 15 could be seen as further supports for this reading. The Tibetan translates *rgyal mchog mchod daṅ bcas pa yi(s)* which does not seem to be very literal. The reading *daṅ bcas pa*, however, might be pointing towards a *sa(ha)°* in the beginning of the compound. Our decision to read *sarvaṃ* is based on the consideration that the opening verses of the JS are an allusion to the *Śrīsarvabuddhasamāyogaḍākinījālaśaṃvaramahāyogatantra* (a.k.a. *Śaṃvaratantra*; henceforth: SBS), both its opening section as well as, in particular, stanza 2.18 which Indrabhūti himself quotes in section 15 of the JS: *rahasye parame ramye sarvātmani sadā sthitaḥ | sarvabuddhamayaḥ sattvo vajrasattvaḥ paraṃ sukham* ||1.1|| and *sarvatra sarvataḥ sarvaṃ sarvathā sarvadā svayam | sarvabuddhamayaṃ siddhaṃ svam ātmānaṃ sa paśyati* ||2.18||. For a useful description of the SBS and its contents, see Szántó and Griffiths 2015. In *pāda* three, led by the same considerations, and likewise supported by the reading in SBS 2.18, we decided to follow the correction *siddhaṃ* in MS $Ṅ^{p.c.}$. *Ante correctionem*, and with the support of all other MSS, the palm-leaf MS Ṅ seems to have read *siddhi°*. The Tibetan translation renders the corresponding part as *grub ni*. In the same *pāda*, we likewise interpreted the expression *sarvabuddha* in *sarvabuddhamayaṃ* in the light of the SBS. Here, just as in verses 1.38, 1.70, 1.73, 1.76 and 1.95 below, one can also understand the text in a broader sense referring to "all Buddhas." Regarding the Tibetan text, it has to be noted that the translation of these initial verses differs quite significantly in a number of places. Most significantly, the translators seem to have read something like *vakṣye tat/taṃ sādhanakramam* in the final *pāda*. The word *krama*, taking into consideration both the content

[1.3] Those fools (*mūḍhāḥ*) who do not know (*na jānanti*) the unsurpassed *vajrajñāna* (*vajrajñānam anuttaram*), that is taught in all the *yogatantra*s (*aśeṣayogatantroktam*), they roam about here (*bhramantīha*) in [Saṃsāra,] the ocean of existences (*bhavārṇave*).[3]

[1.4] Those, on the other hand, who have ascended reality (*ye tu tattvasamārūḍhāḥ*), who are free from all mental concepts (*sarvasaṅkalpavarjitāḥ*), they touch (*spṛśanti*) highest awakening (*parāṃ bodhiṃ*) even here in this very life (*janmanīhaiva*).[4]

See section 20

[1.5] Those intent [merely] on recitation and meditation (*japabhāvanatatparāḥ*) with *mudrā*s, *maṇḍala*s, *mantra*s and so forth (*mudrāmaṇḍalamantrādyaiḥ*), they never reach the highest accomplishment (*naiva siddhiṃ parāṃ yānti*) [even] by tens of millions of uncountable aeons (*kalpāsaṅkhyeyakoṭibhiḥ*).[5]

[1.6] [The *yogin*] should not bear pride in [his] mind (*na citte mānam udvahet*) of wealth in beauty and youth (*rūpayauvanasampatteḥ*), of enjoyments, power and strength (*bhogaiśvaryabalasya*), and of excellence in birth or family (*janmagotraprabhutvasya*).[6]

of the JS itself as well as the reading in SBS 1.1, does not make very good sense to us. As for our interpretation of these opening verses, it may be noted that the adverbs *bhaktyā* and *sarvabhāvena* can also be construed with the main verb *vakṣye*. Although the position of these adverbs suggests doing so, it seems more natural that these refer to the action of veneration, i.e., *praṇipatya*. Another solution is to understand these adverbs to be referring to both actions, i.e., the veneration and the teaching. The expression *sarvabhāvena*, it may be noted, is also found in a quotation of the *Guhyendumaṇitilaka* (GMT) in section fifteen of the JS (stanza IV.ii) wherein it also occurs in the context of the description of Vajrasattva. Last but not least, regarding the phrase *vyāpinaṃ gaganopamam* in stanza 1.1d, attention may be drawn to verses 12.5-6 which further elaborate on the aspect of pervasion.

[3] The paper MSS, with the exception of MS B_2 which suggests to read *vajrayogam* as reported for MS $\mathbb{B}_B$, all read *vajrayānam* instead of *vajrajñānam* which might either have been a conscious alteration of the text, or a corruption based on the pronunciation of *jñāna*. The oldest sources, i.e., MS Ṅ and the Tibetan translation, do not support the variants in the paper MSS. Interestingly, the same change can be found in verse 12.1 in which likewise reference to the *yogatantra*s is made. As for the use of the word *tantra* in the JS, see p. 20, nt. 4. Although this is not entirely certain, it seems very likely to be the case that Indrabhūti here had a threefold classification of the Buddhist Tantras in his mind, namely the classification into *kriyā-*, *caryā-* and *yogatantra*s, living at the verge of the arising of the fourfold classification of the Tantras after which a fourth distinction into *mahāyoga- / yogottaratantra*s became prominent. On the basis of the reading in $\mathbb{B}$, this verse is translated into English in Dasgupta 1950, p. 79.

[4] In *pāda* one, similar to the previous verse, the reading *tattvasamārūḍhāḥ* in the palm-leaf MS Ṅ accords with the Tibetan translation *de ñid la ni yaṅ dag gnas*, the reading that has already been suggested in $\mathbb{J}$. The 'modern' paper MSS read *satvāsamārūḍhāḥ* which is corrected in $\mathbb{BS}$ to *sattvāḥ samārūḍhāḥ*. The expression echoes the methaphor *tattvaprāsādaśikharārohaṇaṃ* in Bhāviveka's *Madhyamakahṛdaya* 3.12. The initial *ye tu* differs in the palm-leaf MS Ṅ which attests *ye ca* instead. In our edition, we gave preference to the particle *tu* since it reflects the contrast between the preceding stanza and this verse much better. We cannot, however, exclude the possibility that Indrabhūti had used the conjunct *ca* in an adversative sense. With regard to the verb *spṛśanti*, it may be noted that the Tibetan translation renders the verb as *gnas par 'gyur* (Tib.$^{\text{-B,Ṅ,T}}$) and *źug(s) par 'gyur* (Tib.$^{\text{B,Ṅ,T}}$), respectively. We consider both of these translations as valid cases of interpretations of the Sanskrit text. Here, however, it becomes evident that the canonical and extra-canonical versions of the JS must have undergone different stages in their transmissions. An opposite statement to what is expressed in this stanza can be found in JS 6.8.

[5] This verse is quoted with reference to Indrabhūtipāda in chapter 13 of Ratnarakṣita's commentary on the *Saṃvarodayatantra*, the *Padminī*, reading *mudrāmaṇḍalamantrādijapabhāvanatatparāḥ* in the first half. All MSS of the JS attest °*tatparaiḥ* which we believe to be a corruption. Unfortunately, the Tibetan translations of this verse, both of the JS as well as of the *Padminī* (Tōh. 1420), are not entirely clear at this point. The latter, however, is more literal and seems to reflect the Sanskrit text preserved in the *Padminī*. To our regret, we are unable to say which, if either of the two versions, is the original one.

[6] In *pāda* one, the palm-leaf MS Ṅ supports the reading °*sampatter* in the previous editions $\mathbb{BS}$. Before correction, MS Ṅ$^{\text{a.c.}}$ attests °*sampattir*, the variant also attested in MS K_1. Although the latter variant is not impossible, we have given preference to the sixth *vibhakti*

[1.7] He should not direct [his mind] on thoughts (*citte na yojayet*) such as "I am a wise *paṇḍita* (*matimān paṇḍito 'smīti*)," "[I am] skillful in respect to all the fine or practical arts (*sarvaśilpakalāsu kuśalaḥ*)" or "I am a king (*pārthivaś cāham iti*)."[7]

[1.8] The hero (*vīraḥ*) who possesses good conduct (*śīlavān*) and learning (*śrutavān*), who is also well-equipped with [the *pāramitā*s of] giving and so forth (*dānādyair api saṃyutaḥ*), should not perceive himself (*nātmānam upalambhayet*) on the basis of [qualities] whether said, or other, not said (*uktair anyair anuktaiś ca*).[8]

[1.9] Vajrasattva himself remains [everywhere] (*svayaṃ sthitaḥ*) pervading the minds of all sentient beings (*sarvasattvamanovyāpī*); having thought thus (*iti saṃcintya*) the lord of *yoga* (*yogīndraḥ*) should not disrespect anyone (*na kañcid avamānayet*).[9]

form (genitive), a form that finds support at least in Tib.$^{B,\dot{N}}$ which clearly take all of the compounds on the same level with the final genitive *gtsor gyur pa'i*. In *pāda* three, the reading °*prabhutvasya* follows the variant in the palm-leaf MS Ṅ, tendentiously being supported by the aforementioned Tibetan translation *gtsor gyur pa'i*. The previous editions 𝔹𝕊 print °*pravṛttasya*, the variant attested in MS $K_1^{p.c.}$. The other Sanskrit MSS K_3, B_1 and B_2 attest °*pravṛtyasya* which evidently must be corrupt. Presumably inspired by the Tibetan translation, 𝕁 questioned whether one should read °*prakarṣasya*. Although this reading would be metrically fine and convey the desired sense, it does not find support in any of the surviving Sanskrit witnesses and is somewhat difficult to account for on palaeographic grounds. The photographic reproduction of the palm-leaf MS Ṅ admittedly is not entirely clear. With a lot of goodwill, the reading in MS Ṅ perhaps could also be interpreted as °*jyeṣṭhatvasya*, a reading that makes equally good sense and likewise would be in line with the Tibetan but violates the meter. Another possible emendation which had been suggested by Harunaga Isaacson is to read °*pravṛddheś ca*. This emendation would have the advantage of giving the desired sense, being metrically sound and orthographically not too far away from the reading suggested in some of the MSS while it, at the same time, would also improve the slightly inelegant use of the *ca* at the end of the second *pāda*. This usage, however, is also found in other verses of the JS (vv. 1.10, 1.30 et al.) and thus can be regarded as authorial. A similar expression with the use of *pravṛddhi*, namely *pravṛddhir mahābodhisattvakulagotrasya* which is rendered in Tibetan as *rigs daṅ rgyud rab tu 'phel ba*, can be found in the MNS (AK p. 100). The fact that the translators of the JS decided to render *vṛddhi* in 8.33 as *'phel* whereas the translation of verse 1.6 reads *gtsor gyur pa* can be taken as another argument against the proposed emendation. Last but not least, it should not go unmentioned that several interpretations of the compounds are indeed possible. Thus, for example, the Tibetan translators seem to have interpreted the compound in *pāda* three as a *dvandva* with three elements and not, as we did, as a *ṣaṣṭhītatpuruṣa* with only the first two elements in a *dvandva* relationship.

[7] It may be noted here that the Tibetan text renders both *paṇḍita* and *kuśala* with *mkhas pa*, omitting the first *iti*. Alternative interpretations are possible, but it seems to be attractive to interpret the sentence in this way, for the first thought could then be taken to refer to the 'class' of *brāhmaṇa*s, the second to both the *vaiśya*s and *śūdra*s and the third to the *kṣatriya*s.

[8] Regarding the word *vīraḥ* in *pāda* one, it is to be noted that the Tibetan text, except Tib.^{T} which reads *bsten*, translates *brtan*, presumably a rendering of the orthographically close *dhīro* in Sanskrit. Here, one would rather have expected *dpa' bo* or the like. In *pāda* two, the palm-leaf MS $\dot{N}^{p.c.}$ confirms the emendation *dānādyair* in the previous edition 𝕊. MS K_1 attests *senādyair*, MSS K_3 and B_1 read *ronādyair*, MS B_2 has *rādyair*. The editor of the *editio princeps* 𝔹 emended the text to *rūpādyair*. The Tibetan translation clearly supports the reading presented in our edition. In the second half, moreover, both editions 𝔹𝕊 print *svamukteḥ paramukteś ca nātmānam upalabhyate*. The majority of the witnesses, including the Tibetan translation, however, support the reading chosen here. Just as in v. 1.10 below wherein a word like *doṣaiḥ* is implied, a word like *guṇaiḥ* needs to be supplied here.

[9] Regarding the first half, similar expressions are found in several texts, for example in STTS (v. 2492a), GSMV (v. 286ab), *Ācāryakriyāsamuccaya* v. 52ab (p. 23), KSP, VĀ (*ācāryapraveśavidhiḥ* v. 6ab) and HSP. The first *pāda* further corresponds to verse 1.21c. With explicit reference to Indrabhūti, the first half is cited in Tōh. 1193 (D f. 37v), a work in which stanzas 7.1 and 7.3-5 are likewise quoted. In *pāda* three, we have conjecturally emended the reading *yogātmā*, as unanimously attested in all Sanskrit manuscripts, to *yogīndro*. This decision is based on the Tibetan translation which renders this part as *rnal 'byor gyis dbaṅ po(s)*. In our edition of the Tibetan text, we emended the reading to *rnal 'byor gyi dbaṅ pos*. To our regret, we are unable to account for the difference between the Sanskrit and Tibetan versions yet, in our view, the Tibetan conveys a slightly better sense. Nonetheless, we cannot fully exclude the possibility that *dbaṅ pos* is a corruptions of *bdag pos*. This, however, we consider rather unlikely, and none of the testimonia in other works in which this stanza is

[1.10] The immature ones (*bālāḥ*), fools (*mūrkhāḥ*), poor (*daridrāḥ*) and those of bad conduct (*duḥśīlāḥ*) are afflicted by sickness (*rogapīḍitāḥ*). He should not disrespect (*nāvamānayet*) those who are endowed with the many [faults] such as these (*evamādyair anekaiś ca saṃyuktān*).[10]

[1.11] The devotee (*bhaktaḥ*) who has faith in the Three Jewels (*ratnatraye śrāddho*), who is completely adorned with *bodhicitta* (*bodhicittavibhūṣitaḥ*) and compassionate towards all sentient beings (*sarvasattvānukampī*), remains in [his] pledge[s] and vow[s] (*samaye saṃvare sthitaḥ*).[11]

[1.12] He who knows reality (*tattvavit*) should always[, i.e., daily,] consume (*bhakṣayet* [...] *sadā*) feces (*śakṛt*), blood (*lohita*) and flesh (*māṃsa*) mixed (*vimiśrita*) with *bodhicitta* and thoroughly endowed with the 'great water[,' i.e., urine] (*mahodakasamāyuktaṃ*).[12]

[1.13] Free of any mental concepts (*sarvasaṅkalpavarjitaḥ*) he should consume (*bhakṣayet*) the 'lamps' of men, dog, horse and cow (*naraśvahayagodīpam*), and of elephant or of ass (*kariṇo gardabhasya ca*), for the sake of the accomplishment of reality (*tattvasiddhyartham*).[13]

cited (see above) support it. In *pāda* four, the reading *na kañcid avamānayet* follows what is transmitted in the palm-leaf MS Ṅ, being supported by the Tibetan translation *gaṅ la'aṅ/yaṅ brñas mi bya*. The 'modern' paper MSS suggest to read *na kaścid avakalpayet*. The previous editions 𝔹𝕊 silently print *na kañcid avakalpayet*. In addition to the above-mentioned works, this stanza is found in a number of Tibetan texts, in all of which it is explicitly attributed to the JS (*ye śes grub pa las*). For references to these, the reader may consult the respective note in the edition of the Tibetan text.

[10] In *pāda* three of the Tibetan text, we have accepted the reading *dpag med* as a free rendering of *anekaiḥ*. Usually, one would have expected something like *du ma* here. Similar to verse 1.8 in which a word like *guṇaiḥ* seems to be implied, here a word like *doṣaiḥ* should be supplied. Regarding verses 1.9-10, see AS v. 11: *paravādinaś ca ye kecil liṅgabhedair vyavasthitāḥ | te 'py atra nāvamantavyā vajrasattvavikurvitaiḥ ||*.

[11] In *pāda* one, we follow the reading *bhakto* in the paper MSS K_1, K_3, B_1 and B_2. The palm-leaf MS Ṅ attests *bhaktaṃ* instead. For reasons unknown, the editors of 𝔹𝕊 have silently emended the text to *bhoktā*, a reading that is possible yet not supported in the available MSS. The Tibetan translation renders the corresponding part as *gus*. In *pāda* four, we likewise follow the reading in the paper MSS. The palm-leaf MS Ṅ attests *samayaḥ saṃvarasthitaḥ* instead. The previous editions, again silently, altered the text to *samayī saṃvare sthitaḥ*. Although all of these variants are equally possible, we gave preference to the variant *samaye saṃvare sthitaḥ* in MSS K_1, K_3 and B_1, considering it to be in line with the Tibetan *dam tshig daṅ ni sdom la gnas*. Note further that the first half of this stanza shows strong similarity to *Mañjuśriyamūlakalpa* (a.k.a. *Mañjuśrīmūlakalpa*) v. 15.118ab, reading *ratnatraye ca bhaktaś ca bodhicittavibhūṣitaḥ*. Verses 1.6-11, moreover, are translated in Krug 2018b, p. 298 and again referred to in Krug 2018b, 329: nt.462. Note that the term *bodhicitta* is employed here and in the following stanza in two different notions. Here, in stanza 1.11, the more general concept of *bodhicitta* as 'the resolve to attain awakening' for the benefit of all sentient beings is addressed whereas, in its second occurrence in stanza 1.12 below, the term is employed in a more technical sense in the esoteric context. For definitions of the term *bodhicitta*, see stanzas 8.21ff., verse *I.i* in section 15 and Indrabhūti's accompanying commentary, stanzas 15.23, 15.*IV.iii*, 15.*VIII.i-ii* and 16.2 as well as the quotation *II.i.* in section 17. For a detailed study of the different notions of the term *bodhicitta*, the reader may be referred to chapter seven in Wangchuk 2007, pp. 195-233. Regarding the topic of the *samaya*s and *saṃvara*s, see Wangchuk 2007, pp. 45-56.

[12] In *pāda* one, the palm-leaf MS Ṅ confirms the emendation *śakṛl°* proposed in the previous edition 𝕊, being further supported by the Tibetan translation *dri chen*. The paper MSS show several small corruptions. MS $K_1^{a.c.}$ attests *sakye* which is 'corrected' to *sakyo*. MSS K_3 and B_2, on the other hand, read *sakya°*, MS B_1 has *saṣka°* which was emended in 𝔹 to *śuṣka°*.

[13] The word *dīpa*, short for *pradīpa*, is a code for *māṃsa*, i.e., flesh. Most commonly, these *pañcapradīpa* do not entail the flesh of a donkey, thus it is plausible to assume that the author understood the *ca* in the sense of *vā* and that he is giving an alternative for those people to whom the flesh of elephants might not be available. The extra-canonical version Tib.^{T}, the version we decided to follow in our edition of the Tibetan translation, seems to have understood it in a similar way, rendering the *ca* not with *'aṅ* but with *'am*. As for the reading *kariṇo* in our edition, we are following the palm-leaf MS Ṅ which attests *kariṇaḥ* without the application of external *sandhi*. The paper MSS and previous editions 𝔹𝕊 attest the plural form *kariṇāṃ*. Regarding its Tibetan translation, we take *sna can* in Tib.$^{B,Ṅ_{bc},T}$ as short for *sna zags can*, an acceptable rendering of Sanskrit

[1.14] He should destroy (*ghātayet*) what has arisen from the three existences (*tribhavodbhūtān*), he should take away (*hārayet*) the wealth of others (*paravittāni*), he should make love (*kāmayet*) to the wives of others (*paradārān*), indeed (*vai*), [and] he should speak (*udīrayet*) false words (*mṛṣāvādam*).[14]

For 1.14-17, see also section 18

[1.15] By which action (*karmaṇā yena*), indeed (*vai*), the sentient beings (*sattvāḥ*) are cooked (*pacyante*) in a dreadful hell (*narake ghore*) for hundreds of millions of aeons (*kalpakoṭiśatāny api*), by that (*tena*) the *yogin* is liberated (*vimucyate*).[15]

karin. The variant *sna chen* in Tib.$_{\text{B,N}_{\text{bc}},\text{T}}$ seems to be a corruption either of *sna can*, due to its phonetical similarity, or of the more common *blaṅ chen*. The rendering *khur skyed* for *gardabha* is rather rare. The *brDa sprod pa'i bstan bcos chen po dbyaṅs can vyākaraṇa'i 'grel pa rab tu bya ba gsal ldan źes bya ba* (Tōh. 4298), however, glosses the word with *boṅ bu* and *bhāravāha* (D f. 32v), both meaning donkey. In *pāda* four, we have emended the final °*varjitam*, attested in all Sanskrit sources, to °*varjitaḥ*, taking it to qualify the agent of the verb *bhakṣayet*. If one were to maintain the reading in the Sanskrit MSS, one would have to interpret the compound not as an adjective but rather as an adverb qualifying the action itself. The Tibetan translation, rendering this part as *rnam spaṅs la*, neither marks it clearly as the agent nor as an adverb. To our regret, we are not certain what the translators had understood. As for the content of this verse, see also JS 1.78-79. Similar statements can be found in a number of texts such as, for example, in AS v. 8: *samayān aharahaḥ kuryād divyān pañcakulodbhavān | pūjayec ca pradīpādyaiḥ sakṣīrair viśvasaṃbhavaiḥ ||* and AS v. 26: *hastyaśvakharagāvoṣṭrapradīpaṃ śvānasaṃbhavam | mahāpradīpasaṃmiśraṃ bhakṣayed yogavit sadā ||*.

[14] The reading in the first half of this stanza remains slightly doubtful. In *pāda* one, we have emended the text to *tribhavodbhūtān* on the basis of the Tibetan translation *srid gsum las byuṅ* and the variant *trabhavodbhūtā* in MS Ṅ. The reading in MS K_1 has been corrected, the correction unfortunately remaining unclear. MSS K_3, B_1 and B_2 attest *ṭṛbhavot*. The editors of 𝔹𝕊 emended the text to *tribhavotpattiṃ*. The reading °*utpattim* does, however, not give good sense here, inasmuch as it is not the arising that is to be killed but those who have arisen already. In *pāda* two, moreover, the palm-leaf MS Ṅ attests *parahāriṇaṃ* while the paper MSS read *apahārayet*. The Tibetan translation renders this *pāda* as *pha rol nor ni 'phrog pa daṅ*. For the time being, lacking any better solution, we follow the emendation *hārayet* in the previous editions 𝔹𝕊. To our regret, we are unable to sufficiently account for the variants in the Sanskrit witnesses and are left to suspect that either some kind of eye-skip might have caused the corruption or that the *pāda* originally had been hypermetrical. The usage of the form *hārayet*, however, seems here to confirm the author's style of occasionally using causative forms in a non-causative sense (cp. *yojayet* in v. 1.7). The verse is quoted and translated in Krug 2018b, p. 316. In context of the so-called *unmattavrata* (Tib. *smyon pa'i brtul źugs*), see other related passages such as, e.g., GST 16.61: *prāṇināś ca tvayā ghātyā vaktavyaṃ ca mṛṣā vacaḥ | adattaṃ ca tvayā grāhyaṃ sevanaṃ yoṣitām api ||*, HT II.iii. 29 (reading *parayoṣitaḥ* instead of *yoṣitām api*), AS v. 18: *parasvaharaṇaṃ kuryāt paradārāniṣevanam | vaktavyaṃ ca mṛṣāvākyaṃ sarvabuddhāṃś ca ghātayet ||* et al. As we have already pointed out on another occasion (Gerloff and Schott 2021, p. 59, nt. 165), such statements about the "Conduct of a Holy Madman" are not necessarily meant to be taken literally, but rather quite the opposite, and that these teachings are restricted to very specific contexts and limited to a rather specific set of practitioners (see Davidson 2002, pp. 223-224). This also becomes obvious when reading, for instance, the immediately following verse in HT II.iii. 30: *ekacittaṃ prāṇivadhaṃ [proktaṃ] prāṇa[ṃ]* cittaṃ yato matam | lokān uttarāyiṣyāmi mṛṣāvādañ ca śabditam | yoṣicchukram adattañ ca paradārāḥ svābhasundarī ||* (*HT reads [*proktaṃ*] *prāṇa*, MĀ reads *prāṇa*°). Regarding this passage, see also MĀ (p. 162f.). Another passage worth consulting in this regard is found in Nāropā's *Sekoddeśaṭīkā* which provides a rather elaborate explanation on this topic (ed. Sferra 2006, 93ff.). Last but not least, reference shall also be given to GS 1.13-17, translated and studied in some detail in Schott 2023b, p. 3.

[15] This stanza is quoted in translation in Eliade 1971, pp. 12-13 and Evola 1992, p. 59. The same idea which touches upon the core of *mantranaya* Buddhism is expressed in several tantric works such as, for example, in HT II.ii.50, *Yoginīsaṃcāratantra* 17.20 and *Saṃpuṭatantra* 6.4.35, all reading *yena yena hi badhyante jantavo raudrakarmaṇā | sopāyena tu tenaiva mucyante bhavabandhanāt ||*. This verse is quoted in a large number of Buddhist tantric texts such as, e.g., in Padmavajra's *Guhyasiddhi* (GS 6.86cd-87ab), in Padmavajra's *Advayavivaraṇaprajñopāyaviniścayasiddhi* (ed. Rinpoche and Dwivedi 1987, p. 217) as well as in Lakṣmīṅkarā's *Advayasiddhi* (AS verse 7), in the *Marmakalikā* (ed. J. S. Pandey 2000b, p. 19), in the *Dohākośaṭīkā* (DKṬ ed. Samten and J. Pandey 2001, p. 137), in the *Amṛtakaṇikā* (ed. Lal 1994, p. 68) and, last but not least, in the *Subhāṣitasaṃgraha* (SS ed. Bendall 1905, pp. 37-38). In the latter work, the verse is attributed to the *Cittaviśuddhiprakaraṇa* (CVP) of Āryadeva. Furthermore, see also HT I.ix. 19, PK 2.44 et al.

[1.16] The *yogin* who is completely endowed with the great means (*mahopāyasamāyuktaḥ*) accomplishes the goals of the people (*lokārthasādhakaḥ*). Something that is not to be done (*akāryam*), [even] what is disliked by all sentient beings (*sarvasattvajugupsitam*), does not exist for him (*na vidyate tasya*).[16]

[1.17] Because of the complete union with wisdom and means (*prajñopāyasamāyogāt*) no sin is known (*nāsti pāpaṃ prakīrtitam*); thus spoke the *vajrin* himself (*ity uvāca svayam vajrī*), having manifested as Vajrasattva (*vajrasattvavikurvitaḥ*).[17]

See sections 10-11

[1.18] The *yogin* who is completely released from what is or is not to be eaten (*bhakṣyābhakṣyavinirmuktaḥ*), who has completely abandoned [the concepts of] what is or is not to be drunk (*peyāpeyavivarjitaḥ*) [and] whose nature is free from [concepts about] who is or who is not to be gone to (*gamyāgamyavimuktātmā*) certainly becomes equable / concentrated (*bhavet* [...] *samāhitaḥ*).[18]

[1.19] He should discern (*vicārayet*) all entities (*sarvabhāvān*) which are, in their true nature, dependently arisen (*pratītyotpannasadbhāvān*) as [ultimately] free from going and coming (*gatāgatavinirmuktān*), non-arisen (*anutpannān*) [and] void of a self (*nirātmakān*).[19]

[16] In *pāda* two, the reading *lokārthasādhakaḥ* follows what is suggested by the palm-leaf MS Ṅ and the Tibetan translation. The 'modern' paper MSS and previous editions 𝔹𝕊 read °*kārakaḥ* instead of °*sādhakaḥ*. In *pāda* three, the palm-leaf MS confirms the reading *nākāryaṃ* in the previous editions. The paper MSS attest *nākāraka* which is changed in $K_1^{p.c.}$ to *nākāraṃ*. The Tibetan translation of the JS renders the corresponding *pāda* as *bya ba de la mi bya med* (Tib.$^{\text{-B,Ṅ}_{\text{bc}}}$) and *bya ba de la dmigs bya med* (Tib.$^{\text{B,Ṅ}_{\text{bc}}}$). This verse is contained in Tibetan translation in the *rDo rje dpal mchog chen po daṅ po* (Tōh. 453), a text that is considered by some as the extended version of the *Advayasamatāvijayā* (ASV) which Indrabhūti cites explicitly in section fifteen. The translation of this stanza in Tōh. 453 reads as follows: *thabs chen yaṅ dag ldan pa yi || rnal 'byor 'jig rten don grub pa || sems can kun gyis smad pa yi || bya ba 'di la mi bya med* || (f. 260r). The authenticity of the version of this text that is included in the *bKa' 'gyur* is disputed among Tibetan scholars. This debate which, in all likelihood, originated with Bu ston is summarized in the *Blue Annals* (Roerich 1995, 417 nt. 4). Further silent quotations from the same work are found in the next stanza and below in verses 1.58-62. Regardless of the authenticity of the versions contained in the Tibetan Canon, it is feasible to assume that either this text, or a closely related one, in its Sanskrit original had been one of the sources that Indrabhūti had in front of him, or at least in his mind, when composing the JS. As for the content of this verse, a similar idea is expressed, e.g., in ASV 20.9ab: *jugupsā[ṃ] sarvakāryeṣu na kāryāṃ yāvaj jīvayā* |, AS v. 20: *jugupsāṃ naiva kurvīta sarvavastuṣu mantravit* | *vajrasattvaḥ svayaṃ tatra sākṣādrūpeṇa saṃsthitaḥ* || et al.

[17] This verse too is found in the *rDo rje dpal mchog chen po daṅ po* (Tōh. 453) reading *śes rab thabs daṅ ldan pa la* || *sdig par grags pa yod min źes* || *rdo rje sems dpa'i sprul pa la* || *rdo rje can ni ñid kyis gsuṅs* || (f. 260r). As regards the expression *nāsti pāpaṃ prakīrtitam*, it is rather unusual from the point of view of classical authors to use *asti* as a copula. Other translations are possible, such as, for example, "there is not that [thing] known as sin." The compound *vajrasattvavikurvita* is also used in v. 8.8 below, and can also be found in the AS (v. 11) which is cited, without explicit attribution, in the PU (ed. Chakravarti 1984, p. 206) and, with reference to Mahālakṣmīpāda, in the SS (ed. Bendall 1905, p. 41). For verses 1.16-17, see also verses *i-x* in section 18. Here, in this context, the participle °*vikurvita* can be understood as synonymous with expressions such °*nirmāṇa* ("emanation"). Both uses are found in section 18.

[18] The reading *gamyāgamyavimuktātmā* follows what is transmitted in the palm-leaf MS Ṅ, being supported by the Tibetan translation. The previous editions 𝔹𝕊 read *gamyāgamyavinirmukto*. Note that the formulation *gamyāgamya*, in tantric contexts, is most commonly used in sense of sexual intercourse. Similar ideas are expressed, e.g., in HT I.vi. 21: *bhakṣyābhakṣyavicāraṃ tu peyāpeyaṃ tathaiva ca* | *gamyāgamyaṃ tathā mantrī vikalpaṃ naiva kārayet* ||, AS v. 21: *gamyāgamyavikalpaṃ tu bhakṣyābhakṣyaṃ tathaiva ca* | *peyāpeyaṃ tathā mantrī kuryān naiva samāhitaḥ* ||, *Saṃputodbhava* 5.3.31-35 et al. Stanzas 1.17-18, moreover, are echoed in the PAJS (VP vol. 3, pp. 73 l. 8 - 74 l.10 and 75 l. 26 - 76 l. 9).

[19] In *pāda* one, the expression °*sadbhāvān* remains somewhat suspicious. The Tibetan, except Tib.$^{\text{T}}$, reads *yaṅ dag dṅos*. Presumably led by the same consideration, 𝕁 suggested to read °*sambhavān*, unfortunately violating the meter. Since it is not impossible to make good sense out of this reading which is unanimously attested in all sources, we decided to keep the text as

[1.20] They are to be proven (*yojyās te*) with examples such as the simile to a magical display (*māyopamādidṛṣṭāntaiḥ*) by him who is making a proposition (*pratijānatā*). But (*ca*), he who knows the *yoga* (*yogavit*) should not form (*na kuryāt*) a concept (*vikalpam*) [such as] "I" and "mine" with regard to them (*tatra*).[20]

[1.21] The great *vajra* is all-pervasive (*sarvavyāpī mahāvajraḥ*), situated in the entire space (*sarvākāśapratiṣṭhitaḥ*), pervading the minds of all sentient beings (*sarvasattvamanovyāpī*), the great source of all merit (*sarvapuṇyamahodayaḥ*).[21]

[1.22] The mutually pervading *vajra* (*anyonyavyāpako vajraḥ*), the omniscient leader of the world (*sarvavil lokanāyakaḥ*), this (*eṣa*) is King Vajradhara who is described/praised (*varṇitaḥ*) in all Tantras.[22]

it is transmitted. In *pāda* three, we gave preference to the variant *gatāgatavinirmuktān* in the palm-leaf MS Ṅ. The paper MSS attest *gatāgativinirmukto*, the reading also printed in the *editio princeps* 𝔹. MS $K_1^{p.c.}$ corrects the text to *gatāgativinirmuktān*, the reading chosen in 𝕊. The formulation *gatāgata*°, however, is well attested (see below). The Tibetan translation renders this *pāda* as *'gro 'oṅ dag las rnam grol źiṅ* which, strangely, has been altered in Tib.^{T} to *groṅ khyer dag pas rnam grol źiṅ*. In the following *pāda*, we adopted the reading *anutpannān* in 𝕊, which finds partial support in MS $K_1^{p.c.}$ and the Tibetan text. All Sanskrit witnesses show several kinds of corruption here. Last but not least, it may be noted that this verse clearly shows the author's privilege of the Madhyamaka doctrine and seems to be referring both to the ideas of *dharmanairātmya* and *pudgalanairātmya*. The most prominent source of the expression *gatāgatavinirmukta*, which Indrabhūti might well have had in his mind, is MMK v. 2.1c reading in its entirety: *gataṃ na gamyate tāvad agataṃ naiva gamyate | gatāgatavinirmuktaṃ gamyamānaṃ na gamyate ||*; see also Bhāviveka's *Madhyamakahṛdaya* 1.78 et al.

[20] In *pāda* one, we follow the emendation °*dṛṣṭāntair* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ and MS K_1 suggest to read a compound with the following, MSS K_3, B_1 and B_2 attest the locative °*dṛṣṭānte* which, tendentiously, goes into the direction of the silent emendation in 𝔹𝕊. The translation *yis ni* in Tib.$_{\text{-T}}$ can be taken as further support for the emendation. Tib.^{T} reads *yi ni* instead. The following *yojyās te*, in *pāda* two, follows what is preserved in the palm-leaf MS Ṅ. The paper MSS all attest *yojyante* which was silently emended to *yojyate* in 𝔹𝕊. The Tibetan renders this part as *de rnams sbyor bar*. Although it remains unclear what the translators had read in their exemplar(s), it is clear that they do not seem to have read a finite verb. Another point worth mentioning here is the fact that the Tibetan translation *rab śes pas* in the following rather sounds like a rendering of *prajānatā* than of *pratijānatā* as attested in the paper MSS. The palm-leaf MS Ṅ, on the other hand, has *pratijāśatā* which perhaps can be explained as the result of an initial corruption to *pratijāṇatā* which, in turn, was misread as *pratijāśatā* owing to the palaeographical similarity of the letters *ṇa* and *śa*. In *pāda* four, both the palm-leaf MS Ṅ and the Tibetan translation point to different readings, both supporting *tatra* (Tib. *der*). MS Ṅ points towards the reading *tatra yogavit*, the Tibetan translation, on the other hand, sounds like a rendering of *tatra tattvavit* (*de ñid śes pas der*). The paper MSS and previous editions 𝔹𝕊 unanimously read *yogatattvavit*. For the time being, we emended the text to *tatra yogavit*, following what is suggested in Ṅ, the oldest available Sanskrit witness. It is possible to make sense of either of the two possible emendations. The reading *tattvavit* certainly is attractive, especially when considering the fact that this verse refers to section twelve: The Establishing of Reality (*tattvasthāpana*). Therein, however, the first verse makes references both to *dṛṣṭānta* as well as *yukti*. And although Indrabhūti does not employ the expression *yogavit* elsewhere in the JS, it is possible to make good sense of this reading when interpreting *yoga* in the sense of *yukti*. Nonetheless, it remains difficult to account for the fact that the Tibetan translation shows no trace of *yoga* at all. For JS 1.18-20, see also PUVS 5.29: *gamyāgamyādisaṃkalpaṃ nātra kuryāt kadācana | māyopamādiyogena bhoktavyaṃ sarvam eva hi ||*. The use of the expression *māyopamādiyogena* herein can be taken as a further support for the proposed emendation and interpretation.

[21] In *pāda* four, the reading *sarvapuṇyamahodayaḥ* follows MSS K_1 and B_2, corresponding to the text printed in the previous editions 𝔹𝕊. This reading is further supported by the rendering *bsod nams thams cad 'byuṅ ba che* in Tib.$_{\text{-B}}$ (Tib.^{B} reads *ni* instead of *che*). Curiously, perhaps influenced by the reading in the preceding *pāda*, the palm-leaf MS Ṅ attests *sarvasatvamahodayā*. The compound *sarvapuṇyamahodayaḥ*, it may be noted, is used three times throughout the text, namely in verses 1.21d, 8.22b and 13.9d. This and the following verses are reminiscent of the opening verse of the *Dharmasaṃgraha* (a.k.a *Dharmasārasamuccaya*): *ratnatrayaṃ namaskṛtya sarvasattvahitodayam | kathyate mohanāśāya dharmasārasamuccayam ||*.

[22] The expression *anyonyavyāpako vajraḥ* in *pāda* one is rather unusual, not to say unique. The fact that *anyonyavyāpaka* occurs several times throughout the text in the context of either *vajra* or *jñāna* (vv. 1.22a, 1.51c, 3.30cd, 15.11, 15.25), can be taken as support for its correctness. In all likelihood, it is to be understood

[1.23] He who receives the kindness of the teacher (*guruprasādo yasyāsti*) certainly attains the highest reality (*sa labhet tattvam uttamam*). An immature person (*bālaḥ*), on the contrary (*anyathā*), remains afflicted (*kliśyate*), being deluded for long time (*cirakālavimohitaḥ*).[23]

[1.24] Only he, the teacher, is the Buddha, the Dharma as well as the Saṅgha (*gurur buddho bhaved dharmaḥ saṅghaś cāpi sa eva hi*). By his kindness (*prasādāt* [...] *tasya*) [reality] is known (*jñāyate*). Therefore (*tasmāt*), [he is] the supreme Three Jewels (*ratnatrayaṃ varam*).[24]

See section 13

[1.25] He (*eṣa*) is the proper instructor of the path (*mārgapradarśakaḥ*) for those who are blind by the eye-disease of ignorance (*ajñānatimirāndhānām*). And he is (*bhavec ca*) the foremost of all blisses (*sarvasaukhyāgryaḥ*), the bestower of all objects of desire (*sarvakāmapradāyakaḥ*).[25]

as the *vajra* which mutually pervades body, speech and mind of all sentient beings as well as space itself. In *pāda* three, we follow the reading *eṣa* in MSS K_1, B_1 and B_2, the reading also chosen in the previous editions 𝔹𝕊. This variant is clearly supported by the Tibetan translation *de ni*. The palm-leaf MS Ṅ, on the other hand, attests *evaṃ*. This corruption could be explained as the result of a misreading of the palaeographically similar letters *ṣa* and *va*, when these are written unclearly, and/or by a stain above the *akṣara*. MS K_3 attests yet another variant *eka*° which likewise could be accounted for by a stain, or smudge, in the manuscript, in this case, however, on the lower right side of the *akṣara*. Note further that the Tibetan, with the exception of Tib.^{T}, reads *rdo rje 'dzin rgyal pos* in the following, making King Vajradhara the grammatical subject of the verb *gsuṅs pa yin*. In our edition, we rejected this variant. In the final *pāda*, we adopted the reading °*tantreṣu* in MS Ṅ, the reading already suggested by 𝕁 on the basis of the Tibetan translation *rgyud rnams* in Tib.$_{T}$. The paper MSS and previous editions read °*mantreṣu* instead. To our regret, we are unable to account for this variant but consider it as clearly inferior.

[23] In *pāda* two, we have accepted the use of the *parasmaipada* form *labhet* in the place of the more correct, but unmetrical, *ātmanepada* form *labheta*. We consider such usage acceptable in this kind of text. In the third *pāda* of the Tibetan translation, we gave preference to the variant *bris pa* in the extra-canonical versions Tib.^{B,Ṅ,T}, understanding *ñon moṅs 'gyur* as an intransitive form. The canonical sources attest *bris pas* instead. The adopted reading corresponds to the Sanskrit *bālaḥ* in MSS Ṅ$^{p.c.}$ and $K_1{}^{p.c.}$, the reading also printed in the previous editions 𝔹𝕊. Before correction, both witnesses attest *bāla*. MSS K_3, B_1 and B_2, on the other hand, read *bālaṃ*. Following the variant in the canonical sources, one could consider emending the Sanskrit to *bālaiś*. In our view, however, this emendation is less preferable. In *pāda* four, it is also possible to emend the text to *cirakālaṃ vimohitaḥ*. In this case, *cirakālam* would be understood as an adverb qualifying *kliśyate* in the sense of "he remains afflicted (*kliśyate*) for long time (*cirakālam*)." The Tibetan rendering *yun riṅ du* can be taken in support of this reading. Together with verses 1.9, 1.18, 1.29 and 1.32-56, this stanza is quoted in Tibetan translation, with explicit reference to the JS, in the *gSar ma gtso bor ston pa'i zin bris* (p. 290).

[24] In *pāda* three, the palm-leaf MS Ṅ attests *tatprasādāj* instead of *prasādāj*. Neither of the paper MSS nor the Tibetan translation supports this hypermetrical variant which, in the view of the following *tasya*, is somewhat redundant. Interestingly, the version of this stanza which is cited in the *Subhāṣitasaṃgraha* attests the similar reading *yat-prasādāl* in this place. Therein, however, the following *tasya* is exchanged with *tattvaṃ* (see below) which might point at a conscious alteration of the source text. In the final *pāda*, we adopted the variant *tasmād* in the palm-leaf MS Ṅ, being supported by the reading *de bas* in the Tibetan translation. The paper MSS suggest to read *yasmād* instead. The editors of 𝔹𝕊 silently emended the text to *yasya*. The Tibetan translation of the JS, it may be noted, does not render the final *varam*. The version of this stanza that is preserved in Tōh. 1827, however, clearly reflects it. Finally, it shall not go unmentioned that a variant of this stanza is quoted with reference to Indrabhūti in the *Subhāṣitasaṃgraha* (SS ed. Bendall 1905, p. 9), reading *gurur buddho bhave*[*d*] *dharma*[*ḥ*] *saṃghaś cāpi sa eva hi | yat-prasādāl labhyet tattvaṃ paraṃ ratnatrayaṃ varam ||*. In his edition, Bendall notes "*Sic* Ms. contra metrum. Correct to yat-pādāl labhyate or yat-prasādāl labhet" (nt. 9). Here, one may adopt the second variant. In our understanding, the anonymous compiler of the *Subhāṣitasaṃgraha* must have consciously altered the verse of the JS in order to supply the missing context given in verse 1.23b. As indicated above, this verse, together with the following stanzas up to, and including, verse 1.31, are cited, without specific attribution to the JS, in the **Sādhanacaryāvatāra* (*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, f. 96r-96v). Directly following this set of verses, the text also cites verses 13.8-12, 17.13 and 17.*I.i-iv*, marking each of these different sections clearly as separate sets (*źes pa daṅ yaṅ bka' stsal pa* and *źes gsuṅs so || yaṅ bka' stsal pa*). A similar stanza, moreover, can be found in the *Abhisamayamañjarī* (p. 30) and *Guṇabharaṇī* (p. 76), also being included in the so-called *Bauddhastotrasaṃgraha* (BSS 32.7).

[25] In *pāda* one, the palm-leaf MS Ṅ attests *ajñānam iti satvānām* instead of *ajñānatimirāndhānām* as attested in all other sources. To our regret, we are unable to

[1.26] Firmly grounded in the profound Dharma (*dharmagambhīraniṣṭhātmā*), and with distinct compassion (*viviktakaruṇātmakaḥ*), he seeks to establish the Three Jewels (*ratnatrayapratiṣṭhārthī*) without desire for a reward (*nirāmiṣaḥ*) as regards the gift of the Dharma (*dharmadāne*).[26]

[1.27] That teacher (*sa guruḥ*) who is resembling all Buddhas (*sarvabuddhānukārakaḥ*) is gathering disciples (*śiṣyasaṃgrāhī*), taught the Savior of the World (*ity uvāca jagannāthaḥ*); the others (*anye*), on the contrary (*tu*), are not considered teachers (*na* [...] *guravaḥ smṛtāḥ*).[27]

[1.28] Since there ist no one equal to him, indeed, (*yasmān na tatsamo hy asti*), praiseworthy (*pūjanīyaḥ*) and of great intellect (*mahāmatiḥ*), therefore (*tasmāt*) he who possesses the (tantric) vows (*vratī*) should worship (*pūjayet*) the best of teachers (*guruvaram*) with all effort (*sarvaprayatnena*).[28]

account for this variant. The change of the sequence of the *akṣara*s *ti* and *mi* may be regarded as a case of metathesis. In *pāda* three, the palm-leaf MS Ṅ differs again, attesting the variant *bhavec ca* where all other Sanskrit witnesses and the previous edition 𝔹𝕊 read *sa bhavet*. In this case, however, the Tibetan translation (*')gyur daṅ* supports the reading in MS Ṅ, not showing any trace of the pronoun *sa*. Here, we decided to follow the variant in the palm-leaf MS. In the following, all Sanskrit sources attest *°āgra°* which has been emended in the previous editions 𝔹𝕊 to *°āgryaḥ*. The Tibetan translation renders this part simply as *mchog*. For the time being, we decided to follow the emendation suggested in 𝔹𝕊. An alternative solution, requiring a smaller change, is to emend the text to *°āgraḥ*. Finally, it may be noted that *pāda* 1.25a is equal to GS 9.34a, BSS 89.21c, *Pauṣkarasaṃhitā* 41.95 et al.

[26] In *pāda* one, it is slightly surprising not to read *gambhīradharma°*. The usage of *dharmagambhīra*, however, is also found in verse 13.10d. Further, it may be noted that Tib.^{B,Ṅ} translate *niṣṭhātmā* in the following part of the compound as *mos pa yi* instead of *ṅes pa'i bdag*. This, we take as a valid case of translational freedom. In the third *pāda*, we follow the emendation *°pratiṣṭhārthī* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ and MSS B_1 and B_2 attest *°pratiṣṭhārthā* which can be explained as the result of the loss of the hook of the long vowel *°ī*. MS K_1, on the other hand, reads *°pratiṣṭhārtho*, MS K_3 attests *°pratiṣṭhāthī*. The latter may be explained by the loss of the *repha*. The Tibetan text renders this part as *don du gñer* which itself is attested as a translation of *pratiṣṭhā* alone. In *pāda* four, we would have expected the compound *dharmadānanirāmiṣaḥ*, as suggested in MS K_3, instead of the reading *dharmadāne nirāmiṣaḥ*. Nonetheless, considering that MS K_3 is the most corrupt of all Sanskrit witnesses and that the loss of a vowel-sign is somewhat more likely than its addition, we accepted the reading *dharmadāne nirāmiṣaḥ*.

[27] In *pāda* two, the Tibetan reads *saṅs rgyas kun rjes sgrub byed ciṅ* for *sarvabuddhānukārakaḥ*, rather sounding like a rendering of *sarvabuddhānusādhakaḥ*. In our translation of this part, we interpreted the text not in the light of the SBS. Of course, one may also translate this passage more specifically as "who is resembling the Sarvabuddha." The choice of the particle *ciṅ* in *pāda* two, paired with the fact that the following *iti* in *pāda* three is not reflected in the Tibetan translation, makes it difficult for a reader of the Tibetan to understand *pāda*s one and two as the content of the *bka' stsal te*. In the contrary, this choice gives the impression that the *'gro ba'i mgon pos/gyis* is the agent of all verbal actions in this verse. As a solution, one could consider emending *ciṅ* to *ces*. In *pāda* four, we adopted the variant *nānye tu* in the palm-leaf MS Ṅ. The paper MS K_1 and previous editions 𝔹𝕊 read *nānye vai* instead, MSS K_3, B_1 and B_2 attest *nānya vai* in support of MS K_1. Both particles are equally possible. However, since the particle *tu* reflects the contrast between the statements in the two halves of the verse somewhat better, and since this reading is preserved in the oldest available Sanskrit witness, we gave preference to it over the emphatic particle *vai*. The Tibetan translation does not render any particle and thus offers no help in this case. In the following, the palm-leaf MS Ṅ and MS $B_2^{p.c.}$ support the silent correction of *guruvaḥ*, as attested in all other MSS, to *guravaḥ* in the previous editions 𝔹𝕊.

[28] In *pāda* one, the palm-leaf MS Ṅ omits the initial *yasmān na*. The correction in the upper margin is hardly legible, but rather looks like *anyaṃ tu*. The Tibetan translation *de bas* may be taken in support of the reading in the paper MSS and previous editions 𝔹𝕊. In their edition of the Tibetan translation, the editors of 𝕊 silently changed the text to *gaṅ las* which, although admittedly a better rendering of *yasmāt*, does not seem to be necessary. In *pāda* two, we follow the reading *mahāmatiḥ* in the palm-leaf MS Ṅ, the reading already suggested by 𝕁 on the basis of the Tibetan translation *blo chen*. The paper MSS $K_1^{a.c.}$, K_3 and B_1 attest *mahāmuni* which is corrected in MS $K_1^{p.c.}$ to *mahāmuniḥ*, the reading in MS B_2 and in the previous editions 𝔹𝕊. In *pāda* four, we decided to keep the hypermetrical reading *guruvaraṃ* as attested in all Sanskrit sources. In our view, this hypermetricism is acceptable and may well be authorial (see 1.2.3 Particularities of the Language in the JS). A simple solution to solve the metrical issue is to read *guruvaram* a little bit faster. The Tibetan renders this part as *blo mchog* which seems to be a corruption of *bla mchog*, a short form of *bla ma mchog*.

For 1.29-31, see section 8

[1.29] A person like him (*tatsamo* [...] *janaḥ*) is not found (*na vidyate*) in [this] world (*loke*) nor elsewhere in the three realms of existence (*nānyatra tribhave*). He himself remains in this world as Vajrasattva (*vajrasattvaḥ svayaṃ loke* [...] *sthitaḥ*) for the success of all [sentient beings] (*sarvasampattaye*).[29]

This corruption is possibly influenced by the reading *blo chen* in *pāda* two. Another solution, yet somewhat less likely to be authorial, is to read the less common, though attested, form *pūjed* instead of *pūjayed*. Regarding it, see MMK 53.598cd: *śāstur bimbān tadā pūjet tatprasannāṃś ca pūjayet* ||. A parallel to this and the following verse is found in Lakṣmīṅkarā's *Advayasiddhi* (v. 34): *vajrasattvaḥ sa vai jñeyaḥ sarvabuddhair namaskṛtaḥ | ācāryaḥ paramo devaḥ pūjanīyaḥ prayatnataḥ* ||.

[29] The first half of this stanza, as it is transmitted in the Sanskrit MSS, remains problematic. Unfortunately, it is difficult to determine what exactly has caused the corruption and what the original reading might have been. In the first *pāda*, all Sanskrit witnesses unanimously attest the reading *na tatsamo vidyate loke* which is hypermetrical and therefore, presumably, has been emended in the *editio princeps* 𝔹 to *tatsamo vidyate loke*. On the face of it, the Tibetan translation of this *pāda* as *de mñam 'gro ba 'jig rten na* may be taken in favor of the proposed emendation. Yet, the fact that the translators, owing to the requirements of the Tibetan syntax, moved the verb *med de* (Skt. *na vidyate*) to the second *pāda*, reading *janaḥ* (Tib. *'gro ba*) in *pāda* one, complicates the matter. In *pāda* two, moreover, the palm-leaf MS Ṅ attests *nānyas tribhave jane* before and *nānyas tribhave janaḥ* after correction. Both readings remain hypometrical. The paper MSS differ from this and from each other in various places, yet all point towards the reading *mānyo* [*'*] *nyas tribhave janaḥ* as attested in MS K_1. Both editions 𝔹 and 𝕊 emended the reading in the second *pāda* to *mānyo na tribhave janaḥ*. The Tibetan translation renders this *pāda* as *khams gsum na ni gźan med de*, Tib.^{T} exchanges *gźan* with *gnas*. In addition to the previously mentioned change of the position of the finite verb and *janaḥ*, it can be observed that the translators do not render *mānyo* but, instead, support the reading *anyas* (Tib. *gźan*) in the palm-leaf MS Ṅ, not showing any trace of a second negation. The reading *gnas* in Tib.^{T} has to be taken as secondary, presumably as an attempt to correct the text. On the basis of these variants in the Sanskrit and Tibetan witnesses of the text, there are the following solutions: (1) to maintain the reading after correction in the palm-leaf MS Ṅ, the oldest available Sanskrit witness, (2) to follow the reading in MS K_1, the best among the paper manuscripts or (3) to emend the text. Among these, the first option (1) has the disadvantages of violating the meter in both *pāda*s. Yet, one could make sense of it, understanding this line as "There is no one equal to him in this world, nor another person in the three realms of existence." The Tibetan translation, as transmitted in Tib.$_{T}$, perhaps could be interpreted in a similar way even with a single negation. In this case, however, one would have to supply a conjunct like "or" and understand the verb to govern both *pāda*s. The second option (2) is metrically slightly more elegant with only one *pāda* violating the common pattern of an *anuṣṭubh*. This option likewise could be made sense of, understanding it as "In the three realms of existence there is no other person praiseworthy like him in this world." As already mentioned, the Tibetan translation does not support the reading *mānyo* which arguably could be taken as a corruption of the palaeographically not too dissimilar reading *nānyas* in the palm-leaf MS Ṅ, perhaps influenced by the gerundive forms *pūjanīya* and *ārādhya* in the preceding and following verses, paired with the addition of another syllable *nyas* either owing to a dittography or due to a conscious attempt to make up for the missing syllable in *pāda* two. Admittedly, we also cannot fully rule out that the Tibetan translators had misread the text in their exemplar(s). This, however, we consider as less likely. None of the above two options is satisfactory, nor do these, in our view, seem to be authorial. Thus, we decided to follow the third option (3) to emend the reading in the first half of the verse. Regarding the emendation of the text, there are several options. On the one hand, one could follow the emendations proposed in the previous editions 𝔹𝕊 or, on the other hand, change the text differently. Considering the fact that the Tibetan does not support the word *mānyo*, we discarded the idea of following the previous editions. In *pāda* one, we follow the decision in 𝕊 to accept the hypermetricism, as other occurrences of it can be found throughout the text (see 1.2.3 Particularities of the Language in the JS). If one were to follow the *editio princeps*, one may consider emending the text to *tatsamo vidyate loke nānyas tribhuvane janaḥ*. A possible, though admittedly weak, explanation of the corruption could be that the letter °*ne* of *tribhuvane* (Tib. *khams gsum na ni*) had dropped out in the course of the transmission, was re-inserted in the margin where it was misread as a *na* and wrongly inserted in the beginning of the stanza, after this *tribhuva* was altered to the grammatically better *tribhave*. The fact that the Tibetan translators consistently render *tribhava* as *srid gsum* at least strengthens the probability of the proposed emendation to *tribhuvane*. Another possibility, which we adopted here until further evidence comes to light, is to change the reading in *pāda* two to *nānyatra tribhave janaḥ*, considering the reading in MS Ṅ as the result of the haplography of the ligature *tra* paired with a subsequent alteration of the text to *nānyas*. The Tibetan text, although containing only a single negation, perhaps can be interpreted in a similar way, taking *gźan* in the sense of *gźan du*. In *pāda*s cd, we interpreted the compound *sarvasampattaye* as a *madhyapadalopī* compound in the sense of *sarvasattvasampattaye*. Other interpretations, such as *sarvasiddhisampattaye*, are of course possible. And, it is also possible to

[1.30] He is to be worshipped in multiple ways by the disciples (*ārādhyo 'nekadhā śiṣyaiḥ*) who seek for true success (*satsampattim abhīpsubhiḥ*), who desire unceasing merit (*akṣīṇapuṇyakāmaiḥ*) and who [wish to] ward off all obstacles (*sarvavighnanivārakaiḥ*).[30]

[1.31] For (*hi*) this one is the unsurpassed pledge (*samayo 'yam anuttaraḥ*) among all pledges (*sarveṣāṃ samayānām*), it is constantly to be protected by him who makes an effort (*rakṣyo yatnavatā nityam*) as it is granting all success (*sarvasampatpradāyakaḥ*).[31]

For 1.31-33, 37, see section 17

[1.32] He by whom the best of gnoses has been attained (*labdhajñānavaraḥ*) perfectly (*divyam*), being free of all concepts (*sarvasaṅkalpavarjitaḥ*) [and] consecrated with the *vajrajñānābhiṣeka* (*vajrajñānābhiṣiktaḥ*), he certainly accomplishes highest *siddhi* (*sādhayet siddhim uttamām*).[32]

interpret the verse differently, taking Vajrasattva in the second half as a new subject in sense of "Vajrasattva himself remains in this world for the success of all [sentient beings]." Support for the chosen interpretation can be found, e.g., in SBS 6.100 (= JS 18.*x*). The same verse is quoted in Tibetan, with explicit reference to the JS, along with vv. 1.9, 1.18, 1.23 and 1.32-56 in the *gSar ma gtso bor ston pa'i zin bris* (pp. 290-293).

[30] In *pāda* one, the palm-leaf MS Ṅ confirms the readings *'nekadhā* and *śiṣyaiḥ* in the previous editions 𝔹𝕊. The paper MSS, in fact, attest *'naikadhā* and *śiṣyaḥ*. With the exception of the plural, the Tibetan translation is in line with the readings printed in the editions. In *pāda* two, the reading *satsampattim* is only preserved in the palm-leaf MS Ṅ. All 'modern' witnesses point towards *satsampadam*. The Tibetan, rendering this part as *phun tshogs mchog*, can be taken in favor of either of these variants. In the following, the MS Ṅ again confirms the text as printed in 𝔹𝕊. The paper MSS, in fact, attest *abhipsubhiḥ*. In *pāda* three, we adopted the reading *akṣīṇa°* in the previous editions, tendentiously being supported by the paper MSS which show several minor corruptions. Before correction, the palm-leaf MS Ṅ omits this part, adding a corresponding note in the lefthand margin, unfortunately being illegible in the available images. In our understanding, the expression *akṣīṇa°* is meant for *akṣaya°*, likely caused by metrical constraints. The Tibetan translation reads *mi zad* which, again, could be taken in support of either of these. In the last *pāda*, the reading *°nivārakaiḥ* is only attested in MS Ṅ but seems to be in line with the Tibetan translation *rnam par (b)zlog byed pas*. The paper MSS and previous editions 𝔹𝕊 read *°vināyakaiḥ* instead which, in our view, does not convey good sense here.

[31] In *pāda* one, we emended the text to *anuttaraḥ*, inspired by the variant *anuttaraṃ* in the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 read *niruttaraḥ* instead. The Tibetan translation renders this part as *bla med*. In *pāda* three, the reading *rakṣyo yatnavatā* follows the variant preserved in MS Ṅ, a reading that already has been suggested in 𝕁. The Tibetan translation, although basically supporting this variant, suggests to read a plural (*rnams*) instead. Following the reading *brtson 'grus rnams kyi* [...] *bsruṅ* in Tib.^{T} one could also consider emending to *yatnavatāṃ*. One argument in favor of the reading preserved in the palm-leaf MS Ṅ is that *rakṣyaḥ* (Tib. *bsruṅ*) is more commonly construed with a third *vibhakti* (cp. 1.30a). Regarding this and the preceding stanzas, one may also consult section nine of the GS, especially verses 9.8-17 which Indrabhūti, in all likelihood, must have known when composing the *Jñānasiddhi*.

[32] The reading in the first half has been emended on the basis of the Sanskrit MSS and the Tibetan translation *ye śes mchog bzaṅ thob pa yi(s)* to *labdhajñānavaro divyaṃ sarvasaṅkalpavarjitaḥ*. Taking *divyam* adverbially is possible, yet it remains somewhat suspicious. The word *bzaṅ*, although usually rendering Sanskrit *bhadra* or the like, is attested as a possible rendering of *divya* as, e.g., in the translations of the GS and HT. One possibility would be to read *labdhvā jñānavaraṃ divyam* in *pāda* one. Although this reading may indeed be smoother, the fact that it requires a bigger emendation that is not supported by the Tibetan translation gives doubts about its correctness. Here, one would have expected the Tibetan to read *thob nas*. Another possibility, likewise requiring a rather substantial change of the text, is to read *divyajñānavaro labdho*. This reading finds some support in GS 5.3-5, a passage that might not be completely irrelevant here. The *editio princeps* 𝔹, on the other hand, prints *labdhuṃ jñānavaraṃ divyaṃ sarvasaṅkalpavarjitam*, 𝕊 follows this reading with the exception of changing the final *°varjitam* to *°varjitaḥ*. Not wishing to read *divyaṃ* as an adverb, one could also consider emending the text to *divyaḥ*. In the final *pāda*, MS Ṅ supports the reading *siddhim* which already has been suggested in 𝕁 on the basis of the Tibetan translation *dṅos grub*. For reasons unknown, the paper MSS and 𝔹𝕊 read *bodhim* instead. In their edition of the Tibetan translation, 𝕊 silently emended the text to *byaṅ chub*, presumably in order to accord with the reading in the Sanskrit paper MSS. A variant of this stanza is cited in Tōh. 1413, a text attributed to (an) Indrabhūti, reading *de bźin gśegs kun ye śes ni || rtog pa thams cad rnam spaṅs pa'i || bla med mchog bzaṅ thob 'gyur ba'i || rdo rje ye śes dbaṅ bskur bas || rnal 'byor ye śes kun bdag ñid || dṅos grub mchog ni bsgrub par bya ||* (D f. 25r). Verses 1.32-56 are also quoted in Tibetan translation (pp. 290-293), with explicit reference to the JS, together with verses 1.9, 1.18, 1.23 and 1.29 in the

See 7.30

[1.33] He who is endowed with "correct gnosis" (*samyagjñānasamāyuktaḥ*), in case he would take consecration (*grhṇīyād abhiṣekaṃ cet*) into a drawn, wrong or other *maṇḍala* (*lekhyamithyānyamaṇḍale*), he certainly falls from [his] *samaya* (*samayād bhraśyate hy asau*).[33]

gSar ma gtso bor ston pa'i zin bris. Therein, the reading of this verse corresponds to that in Tib.^{D}. Verses 1.32-37 are further quoted in 'Jam mgon Koṅ sprul Blo gros mTha' yas's (1813-1899) *Śes bya kun khyab* (vol. 3, pp. 389-390), translated into English, unfortunately not without problems, in Tayé 2007, pp. 225-226. Therein, the passage is quoted in the context of the so-called "Essence Tradition" of the *mahāmudrā* instructions associated with the Marpa bKa' brgyud tradition. This stanza, moreover, has recently also been discussed in some detail in Krug 2020, pp. 100-104 in the context of the debate between the Sa skya and bKa' brgyud masters in Don yod grub pa's commentary to Sa skya Paṇḍita's *sDom gsum rab dbye* (*sDom pa'i rnam bśad* p. 571.2-4). The readings *bzaṅ* and *dṅos grub* are likewise confirmed therein. The entire quote reads: *ye śes grub pa las | rtog pa thams cad rnam spaṅs pa'i || ye śes mchog bzaṅ thob pa yi || rdo rje'i ye śes dbaṅ bskur bas || dṅos grub mchog ni sgrub par bya || źes gsuṅs so ||*. Finally, this stanza 1.32 has also been cited in Padma dkar po's *Gan mdzod* (p. 21), his famous treatise on the bKa' brgyud specific *mahāmudrā* interpretation, within which the citation appears as part of a yet larger discussion on consecration that involves the JS (see also note on 17.4). In response to the judgement of Krug, it may be stated here that it is indeed not "manipulative" to connect different passages of a Tantra. This rather common practice is frequently employed throughout various commentarial traditions, and it is not to be regarded as a "manipulation of the text" (p. 103). Two points that also shall not go unmentioned here are the fact that Krug apparently follows the variant *thob pa yis*, taking it as an instrumental case rather than reading *thob pa yi* as an attribute marker qualifying the agent of the sentence in *pāda* three (*bahuvrīhi*), and his choice not to render the admittedly ambiguous Tibetan verbal forms as past participles. Similar problems, unfortunately, can be observed in the English translation of 'Jam mgon Koṅ sprul's *Śes bya kun khyab*. In general, stanzas 1.32-34 constitute a set of rather important verses in view of Indrabhūti's presentation of "adamantine gnosis" (*vajrajñāna, rdo rje'i ye śes*). In particular, and as indicated above, the content of these verses plays a role in later Tibetan doxographical discussions (see note to stanza 17.4) about the so-called "ripening consecration" (*smin rjes dbaṅ*) and "blessing consecration" (*byin rlabs dbaṅ*). These discourses, moreover, reflect both the importance of these verses as well as the difficulty of their interpretation, which largely lies in the fact that the verses are elusive already in their Sanskrit original. If, however, one were to label the kind of consecration that Indrabhūti had in mind, also taking into account the context of these stanzas in 17.4, we are (unlike stated in Krug 2020, p. 117) of the opinion that the so-called "ripening consecration" is the more appropriate designation. The idea of the so-called "blessing consecration," unlike that of the "ripening consecration," does not seem to be associated with a practitioner of the highest capacity (*dbaṅ po rab*). The latter, however, certainly is the context within which we have to understand Indrabhūti's verses. This understanding finds further support in the *sa bcad* contained in the *'Bri guṅ chos mdzod* (T), in which the entire first section is associated with such practitioner of the highest capacities (*dbaṅ po rab kyi don mdor bstan*) as well as 'Jam mgon Koṅ sprul's *Śes bya kun khyab* wherein stanzas 1.32-34 are cited as explanatory for the so-called "essence tradition" (*sñiṅ po'i lugs*). Therein it is further stated that: "With the descend of the essence, the adamantine gnosis, ripening and liberation occurs instantly for him with the highest capacity" (*sñiṅ po rdo rje ye śes 'bebs pa yis || dbaṅ rab smin grol dus gcig 'byuṅ ba'o ||*; vol. 3, p. 289). The same context, i.e., that of an advanced practitioner, is likewise pointed to in the opening verses of the fifth section of the GS (5.1-7) wherein the term *mahāmudrābhiṣeka* is employed. In this regard, it might also be worth to point towards the fact that, besides the somewhat misleading terminology that is employed in Tibetan literature and even more so in the English renderings of these terms, that the context of the JS here is clearly not that of a "common consecration" but that of a consecration into "gnosis," i.e., something that could better be labelled by a term such as *sems kyi ṅo sprod* or the like; an idea that is somewhat reminiscent of the use *svasaṃvedyasvabhāva* in verses 1.90 and 17.4. In stanza 17.17, moreover, Indrabhūti seems to equate *vajrajñānābhiṣeka* with the term *adhiṣṭhāna*, which can be taken as another indication towards the same idea, all of which do not seem to be in line with the concept of the "blessing consecration." The content of verse 1.34 below, the same that is expressed in vv. 17.27-28, also suggests a rather advanced practitioner.

[33] In *pāda* one, the palm-leaf MS Ṅ confirms the reading °*samāyukto* in the previous editions 𝔹𝕊, being further supported by the extra-canonically transmitted Tibetan translation *kun ldan pas*. The paper MSS all attest °*samāyukte* which finds some support in the canonical transmission of the Tibetan translation which renders this part as *kun ldan na*. In *pāda* two, the text has been conjecturally emended on the basis of the Tibetan translation *bris pa'i dkyil 'khor log gźan du* in Tib.$_{T}$ to *lekhyamithyānyamaṇḍale*, some doubts remaining because of the different word order in the Tibetan. *Ante correctionem*, the palm-leaf MS Ṅ attests *lekhyamithyā*$^{\times}$*maṇḍale*, showing traces of a correction after the ligature *thyā*, the only place where a word corresponding to *gźan du* could be inserted. The reading preserved in MS Ṅ perhaps can be explained as some kind of eye-skip owing to the fact that the ligatures *thyā* and *nya* in some scripts are not too dissimilar. The paper MSS read *lekhya(ṃ) mithyā na maṇḍal(e)* which has been 'corrected' in the previous editions 𝔹𝕊

[1.34] Because of falling from the *samaya* (*samayabhraṃśataḥ*), there will be (*bhavet*) suffering (*duḥkham*) for him (*tasya*), physical as well as mental (*kāyikaṃ mānasaṃ tathā*), the loss of possessions (*arthanāśaḥ*), and death is very quick (*maraṇaṃ śīghram eva ca*).[34]

For 1.34, see 16.10

[1.35] And once he has died (*mṛte ca*), having experienced (*anubhūya*) the suffering of hells (*nārakaṃ duḥkhaṃ*) for even hundreds of millions of aeons (*kalpakoṭiśatāny api*), when he might arise (*yadottiṣṭhet*) [he will be born] in an outcast or low-born family (*caṇḍāle hīnaje kule*).[35]

[1.36] He arises (*utpadyate*) with a confused nature (*mūḍhātmā*), mute (*mūkaḥ*) or deaf (*badhirakaḥ*); or he would be born (*bhavej jātaḥ*) as blind from birth (*jātyandho hi*), in birth after birth (*jātau jātau*), there is no doubt (*na saṃśayaḥ*).[36]

[1.37] The *jñāna* ("gnosis") that belongs to all Tathāgatas is taught as "*vajrajñāna*" (*sarvatāthāgataṃ jñānaṃ vajrajñānam iti smṛtam*). The wise (*ma-*

to *lekhyamṛṇmayamaṇḍale*. This reading does, however, not find any support in the available witnesses. The variant in the paper MSS might have been caused by some kind of damage, such as a worm-hole, on the right side of the ligature *nya* owing to which only the *na* remained. On the basis of the reading *bris pa'i dkyil 'khor sogs gźan du* in Tib.^{T} one could also consider emending the text to *lekhyamithyādimaṇḍale*. The fact that the *sādhaka* should not take consecration into any drawn *maṇḍala* at this level is supported in the commentary *ad* GST 16.16 in section fifteen. In *pāda* four, we follow the reading *bhraśyate* in the previous editions 𝔹𝕊, a correction of *bhrasyate* in MSS K_3, B_1 and B_2. The palm-leaf MS Ṅ and MS K_1, however, point towards the causative form *bhraṃśyate*, a form that we could not find attested elsewhere in this context. Further, and as already indicated in the previous note, this verse is cited in Tibetan translation in the *Śes bya kun khyab* (vol. 3, pp. 389) as well as in the *gSar ma gtso bor ston pa'i zin bris* (pp. 290-291). Last but not least, regarding the compound *lekhyamithyānyamaṇḍale* and its connotation in *pāda* two, attention may be drawn also to stanzas 17.26-28. In our understanding of the text, at this stage of his career, the practitioner himself has become a full-fledged teacher who equals all Buddhas. Thus, he does not require to receive any further instructions and, in fact, is not meant to take any further initiation into any kind of *maṇḍala*. Instead he is obliged to cause the benefit of the sentient beings and to teach the Dharma in accordance with their individual needs. Therefore, after having received the highest type of consecration, undergoing any further initiation into whatsoever kind of *maṇḍala* would constitute a form of regression, because of which one would fall from one's pledges to spread the Dharma and cause the welfare of beings.

[34] In *pāda* one, with a minor variant of a different sibilant, the palm-leaf MS Ṅ confirms the reading °*bhraṃśato* in the previous editions 𝔹𝕊. For reasons unknown, the paper MSS all point towards the hypermetrical reading °*bhraṃśād bhaved*. The translation *ñams pas* in Tib.$^{\text{-C,D,P}}$ further supports the emendation. Note further that, in *pāda* three, the palm-leaf MS Ṅ suggests to read *arthanāśaṃ*. Here and in the remaining parts of the text, we have decided to treat *nāśa* according to its common, masculine gender (*puṃliṅga*). However, it cannot be ruled out fully that Indrabhūti might have understood the word *nāśa* as a neuter noun (*napuṃsakaliṅga*), as the majority of the occurrences in verses 1.34, 9.9, 9.14 and 12.9-10 suggest. In fact, only in stanza 9.11 the witnesses, including the palm-leaf MS Ṅ, clearly support the masculine gender. Stanzas 1.34-36ab are, in addition to the citation of stanzas 1.32-37 in volume three, also cited in 'Jam mgon Koṅ sprul Blo gros mTha' yas's *Śes bya kun khyab* volume two (p. 194), available in English translation in Tayé 1998, p. 296. Therein, these verses are cited as an example for the possible consequences of violating one's pledge.

[35] Regarding the *caṇḍāla*s and a study of the "Indian Buddhist attitudes toward outcastes," the readers may be referred to Silk 2020.

[36] The first *pāda* is omitted in all Tibetan sources, including the four citations of this stanza contained in Tōh. 3726 (D f. 52v), in 'Jam mgon Koṅ sprul Blo gros mTha' yas's *Śes bya kun khyab* (vol. 2, p. 194; vol. 3, p. 389) and in the *gSar ma gtso bor ston pa'i zin bris* (p. 291). In the first of these, however, the final *skye* in the rendering of 1.36b could be seen as a reflection of *utpadyate* in stanza 1.36a. The omission possibly maybe taken as a case of eye-skip from *skye* to *skye*. In our edition of the Tibetan text, we have conjecturally reconstructed the missing *pāda* as *de ni rmoṅs pa'i bdag skye 'gyur*. 𝕊, on the other hand, in their notes to the edition of the Tibetan translation, suggests the following reconstruction: *rmoṅs ñid de ni skye ba na*. In *pāda* two, the palm-leaf MS Ṅ and MS $B_2^{\text{p.c.}}$ confirm the silent emendation *mūko* in the previous editions 𝔹𝕊. All other Sanskrit witnesses, in fact, attest the obviously corrupt *mṛko* which, admittedly, is orthographically very close to the certainly correct *mūko*. In the following, we adopted the variant *badhirako* in the palm-leaf MS Ṅ, being supported by the Tibetan *'on pa*. The paper MSS unanimously attest *valako* which has been emended in 𝔹𝕊 to *vā vikalo*. Although this emendation makes sense, it lacks any support in the surviving witnesses.

timān) who is consecrated with it (*tenābhiṣiktaḥ*) is accounted for as "consecrated" (*abhiṣikto vidhīyate*).[37]

For 1.38-42, see 8.27-29

[1.38] That *yogin* who has the nature of the Sarvabuddha (*sarvabuddhātmā*) is to be revered as the lord of the world (*abhivandyo jagatpatiḥ*) by the flocks of all the gods and so forth (*sarvadevādikair gaṇaiḥ*), having become ones by whom the gesture of veneration is made (*kṛtāñjalipuṭair bhūtvā*).[38]

[1.39] The heroes (*vīrāḥ*), the Bodhisattvas, those of great strength (*mahābalāḥ*), the Buddhas as well as the great-minded ones (*mahātmānaḥ*) are performing [his] protection (*kurvanti rakṣaṇam*), always remaining (*sadā sthitāḥ*) having the *vajrakāya*.[39]

[37] In *pāda* two, the palm-leaf MS Ṅ and Tibetan translation confirm the reading *vajrajñānam* printed in 𝕊. The paper MSS and *editio princeps* 𝔹 all read *vajrayānam* instead. The same deviation is apparent in stanza 1.3b. In the second half, the palm-leaf MS Ṅ omits the reading *matimān abhiṣikto*, in all likelihood owing to an eye-skip from the preceding *tenābhiṣikto*. The reading *vidhīyate*, in *pāda* four, is attested in all MSS (except B_2 which attests the obviously corrupt *dvidhīyate*), and it is also found in other verses (e.g., 2.41d, 5.4b, 14.1b and 15.23b). Here and in v. 5.4, the Tibetan translates *śes par bya*. The emendation *'bhidhīyate* printed in 𝔹𝕊 seems not to be necessary as these forms are interchangeably employed in many texts of the Buddhist tantric traditions. Originally, this phenomenon might go back to an early confusion of the letters *va* and *bha*.

[38] The reading of this verse, as it is presented here, remains unsecured with three major points of doubt. Apart from these, it has to be noted that the Tibetan translation does not render the pronoun *sa* in *pāda* one. The first major point of doubt concerns the reading °*devādikair gaṇaiḥ* in *pāda* two. Here, we emended the text on the basis of the Tibetan translation *lha sogs pa'i tshogs kyis* in Tib.^{G,N,Q,T}. The other versions attest *la sogs pa'i tshogs kyis* which we take to be a corruption caused by the phonetical similarity of *lha* and *la*. The Tibetan sources, however, all omit the initial *sarva*° which raises further suspicions. The palm-leaf MS Ṅ is not entirely clear but seems to correct the reading °*devā(r)ddhikaiḥ gaṇai* to °*devā(r)ddhike gaṇe*. The paper MSS and previous editions 𝔹𝕊 all confirm *gaṇaiḥ*, showing several variants in the former part. MS K_1 attests °*devātikair*, while MSS K_3, B_1 and B_2 read °*devātike*. The latter is silently 'corrected' to °*devāntike* in the *editio princeps* 𝔹. 𝕊 changes the text to °*devāntikair*. In his critical notes, 𝕁 proposed to read °*devādhikair*. The second point of doubt regards the expression *kṛtāñjaliputair bhūtvā* in *pāda* three. Here, until further evidence comes to light, we adopted the emendation in the previous editions 𝔹𝕊. The Sanskrit witnesses, specifically MSS $Ṅ^{a.c.}$, $K_1^{p.c.}$, B_1 and B_2, all attest *kṛtāñjaliputo bhūtvā*. K_3 has °*āñjalī*, MS $Ṅ^{p.c.}$ seems to change the reading to °*puṭe*. The phrase *kṛtāñjaliputo bhūtvā*, which is also found in verse 8.14a, remains problematic since the absolutiv *bhūtvā* is to be construed with the actual agent of the sentence which, in this case, are the *sarvadevādikair gaṇaiḥ*. This *pāda* is found in several sources such as, for example, in MNS 6 & 16, *Nāmamantrārthāvalokinī* (NMAA), *Sekoddeśaṭīkā* and others. Regarding it, the Tibetan translation remains unclear, rendering this part as *thal mo sbyar nas ni* (*sbyar bar ni* Tib.^{B,Ṅ}, *sbyar ba ni* Tib.^{T}) || *byas nas*. We are left to suspect that the text, as it is transmitted in the Sanskrit witnesses of the JS, must have been influenced by this rather fixed expression. The third major point of doubt concerns the gerundive form *abhivandyo* which functions here as the main verb of the sentence. In this case too, we provisionally follow the emendation in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ, for reason unknown, attests the hypermetrical present tense passive *abhivandye* [*'*] *hañ*. It is not impossible to make sense of the reading in MS $Ṅ^{p.c.}$, yet it is rather doubtful that it is original. All the more when considering the context of the verse. The majority of the paper MSS, on the other hand, read *abhibandhā* which is altered in $K_1^{p.c.}$ to *abhibandhī*, presumably in an attempt to change this admittedly mysterious word to a *prathamā vibhakti* (nominative) masculine (*puṃliṅga*). MS B_2 attests *avivandhā*, the reading reported for $𝔹_B$ which, however, should correspond to our MS B_1. The Tibetan translation renders this part as *mṅon par phyag byed 'gyur* which cannot be taken as clear support for the emendation in the modern editions. We are left to suspect that something must have gone seriously wrong already at an early stage of the transmission of the Sanskrit text. As for the translation "who has the nature of the Sarvabuddha," it shall be noted that we have interpreted this part in the light of the SBS. Here, it is of course also possible to interpret the text in a somewhat more common way as "who has the nature of all Buddhas."

[39] In *pāda* one of the Sanskrit text, corresponding to *pāda* three in the Tibetan translation, the palm-leaf MS Ṅ confirms the emendation *kurvanti rakṣaṇam* in the previous editions 𝔹𝕊. The paper MSS contain several corruptions. The Tibetan translation renders this part as *(b)sruṅ ba mdzad gyur te*. We are not certain what the translators have understood here. Regarding the following word *vīrāḥ*, it may be noted further that the Tibetan translates *dpal chen* (Tib.$^{-Ṅ_b}$) and *dpa' chen* (Tib.^{Ṅ_b}), respectively. Here, we would have expected something like *dpa' bo* or *dpa' rnams*. Another point of doubt arises from the fact that the recipient

[1.40] These holders of the true Dharma (*satyadharmadharā hy ete*) keep in motion the Buddha families (*buddhavaṃśapravartakāḥ*); endowed with the empowerments (*adhiṣṭhānasamanvitāḥ*) [and] full of respect (*sagauravāḥ*) they are praising [him] (*praśaṃsanti*).[40]

[1.41] The protectors of the world (*lokapālāḥ*), and likewise the others (*tathā cānye*), the conquerors with great strength (*mahābalaparākramāḥ*), remain giving protection [to him] (*rakṣamāṇāḥ pratiṣṭhitāḥ*) wherever he is (*sarvasthānagatasyāpi*).[41]

[1.42] And even the *māra*s and obstructive forces who remain among all sentient beings (*ye cāpi sarvasattveṣu māravighnāḥ pratiṣṭhitāḥ*), not even they create any obstacle to him (*te 'pi tasya na kurvanti vighnaṃ*), instead they are fleeing frightened (*bhītāḥ prayānti ca*).[42]

[1.43] All the deities and so forth (*sarvadevādayaḥ*), the accomplished ones (*siddhāḥ*), those moving or not throughout the entire space (*sarvā-*

of the protection is not mentioned. Here, one would have expected a link back to the preceding stanza such as, for example, the pronoun *tasya*. A simple solution that requires only a small change, but which unfortunately is not supported by the Tibetan translation, is to read *mahātmano* instead of *mahātmāno* in *pāda* three, resulting in a fine *ra-vipulā*. Besides the advantages of supplying the beneficiary of the act of protection, the reading also improves the position of the *cāpi*. Some support for this emendation could be drawn from the expression *yogino māhātmyam* in the *avataraṇikā* to the citation of GST chapter 17 (pp. 104-105) in section 17 of the *Jñānasiddhi*.

[40] The first line of this stanza remains doubtful and, until further evidence comes to light, follows the reading preserved in the palm-leaf MS Ṅ. MS B_2 adds this and the following stanza in the upper margin, perhaps added by a second hand (the latter *ka* looks slightly different from those in the main text; in the latter part of the MS, however, the shape of the *ka*s corresponds to the one in the addition). The paper MSS suggest to read the line in the singular with *hy eṣa* instead of *hy ete* which then would refer back to the *yogin* in stanza 1.38a above and would allow understanding the particle *hi* in a causal sense. The Tibetan translation, depending on whether or not one connects the two halves, can be interpreted in both directions. However, neither *hy ete* nor *hy eṣa* are supported by the translation, and thus the Sanskrit text remains suspicious. The canonically transmitted versions (Tib.$_{\text{-B,Ṅ,T}}$) attest *mi 'khrug ciṅ* while the extra-canonical versions Tib.$^{\text{B,Ṅ}}$ read *mi 'khrul ciṅ* (Tib.$^{\text{T}}$ has *mi 'khrul ces*). The former could be taken to point towards the reading *satyadharmadharo 'kṣobhyo* in *pāda* one, the latter suggest to read *satyadharmadharo 'bhrānto*. In *pāda* two, furthermore, the reading °*vaṃśa*° has been emended on the basis of the Tibetan *gduṅ ni* in Tib.$_{\text{B}}$. This correction already has been suggested in 𝕁. A parallel passage supporting this reading is found in *pāda* 3.24d below. For some reason that is not clear to us, the palm-leaf MS Ṅ, without any support of the Tibetan translation, attests °*samudbhavāḥ* in the place of °*samanvitāḥ* in *pāda* four.

[41] Note that the *sDe dge* versions read *gnas rnams kun du rtogs pa na'aṅ || gsuṅs bźin du ni rab tu gnas ||* in the second half, perhaps having read *vakṣamāṇāḥ* in their exemplar(s) and thus interpreted the root *gam-* as "to know" and not as "to go." There is, however, also the possibility that the variants *rtogs* and *gsuṅs* arose owing to their phonetical similarity with the words *gtogs* and *(b)sruṅ*. In any case, it is somewhat unusual that *rakṣamāṇāḥ* or *vakṣamāṇāḥ* govern a 6$^{\text{th}}$ *vibhakti* (genitive). In both cases, we rather would have expected a 2$^{\text{nd}}$ *vibhakti* (accusative; → *sarvasthānagataṃ cāpi*). Perhaps, this oddity is owed to the parallel construction in the following stanza. The words *lokapāla* and °*parākrama* in this verse, as well as the context in the following stanza, clearly can be taken in favor of the reading *rakṣamāṇa*.

[42] In *pāda* one, we adopted the variant *sarvasattveṣu* in the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 read *sarvalokeṣu* instead. The Tibetan *sems can thams cad la* could be a rendering of either of these. The former, however, corresponds more literally and is thus slightly more probable. In *pāda* two, one could also consider reading *māravighnapratiṣṭhitāḥ* instead of *māravighnāḥ pratiṣṭhitāḥ*, the silent emendation in 𝔹𝕊. The palm-leaf MS Ṅ, in fact, attests the obviously corrupt form *māravandyā*, the paper MSS read *māravighnā*. Although the Tibetan rendering *bdud daṅ bgegs su gnas pa rnams* could be a rendering of either of these emendations, it may be taken in slight favor of the compound. Our interpretation of *māravighna* as a *dvandva* compound is inspired by the readings *nātra vighnā na mārāś ca* (1.75), *māravighnavināyakaiḥ* (1.93) and *māravighnādayaś* (8.29). It is, however, also possible to interpret this compound as a *ṣaṣṭhītatpuruṣa* in the sense of "obstructive forces of the *māra*s." In *pāda* four, we follow the emendation *vighnaṃ* in 𝔹𝕊. All Sanskrit sources omit the *anusvāra*. The Tibetan translators seem to have read *vighnā(ḥ)* instead of *vighnaṃ*. Although the position of the word would support this reading, it is rather unnatural to use the verb *kṛ-* without any object. The loss of an *anusvāra*, moreover, is slightly more probable than the loss of an *ā*-stroke.

kāśacarācarāḥ), even they are not transgressing him (*na laṅghayanti te 'trāpi*), being afraid of bad transmigration (*apāyagatibhīravaḥ*).[43]

[1.44] If the completely deluded ones (*vimohitāḥ*), by the force of this very delusion (*mohavaśād eva*), commit a transgression [to him] (*laṅghayanti*), there occurs the loss (°*hānir bhavaty api*) of *vīrya* ("heroic effort"), *jñāna* ("knowledge"), *vijñāna* ("consciousness") and *siddhi*s ("accomplishment") (*vīryasya jñānavijñānasiddhi*°).[44]

[1.45] The omniscient one is the boon-granting propounder [of reality] (*sarvajño varado vādī*), disregarding color and shape (*varṇasaṃsthānakair vinā*). Having a nature free from coming and going (*gatāgatavimuktātmā*) he cannot be shaken (*acālyaḥ*) by any winds (*sarvavāyubhiḥ*).[45]

[43] In *pāda* three, the reading *ca taṃ te 'py* as printed in the previous editions 𝔹𝕊 and tendentiously supported by the variant *ca tat te py* in the 'modern' paper MSS violates the meter. The palm-leaf MS Ṅ reads *te tatre pi* which may not be impossible. Yet, in connection with the verb *laṅghayanti*, a 7th instead of the common 2nd *vibhakti* is rather disturbing. The Tibetan translates *de yaṅ de la* with the variants *de yaṅ de la'aṅ* (Tib.B) and *de daṅ de la* (Tib.T). Provisionally, we emended the text to *taṃ te 'pi*. In *pāda* four, moreover, the palm-leaf MS Ṅ reads °*bhairavāḥ* instead of °*bhīravaḥ*. Although this variant too may not be impossible, we gave preference to the reading in the modern witnesses. To our regret, we are not able to account for it. The Tibetan renders the corresponding part as *'jigs pas na*.

[44] The reading in the first half of the stanza remains doubtful. The majority of the available Sanskrit MSS suggests to read *vīryaṃ ca jñānavijñānaṃ siddhihānir bhavaty api*. The grammatical structure perhaps could be understood as that of a nominal sentence (A + BC = D) in the sense of "even heroic effort (*vīryam*) as well as *jñāna* and consciousness (*jñānavijñānaṃ*) become the ruin of accomplishments (*siddhihānir bhavaty api*)." Although it is not impossible to make sense of this reading, it is clearly against the Tibetan translation which renders this half as *brtson daṅ ye śes rnam śes daṅ || dṅos grub dag kyaṅ ñams par 'gyur ||* without any variant. The previous editions 𝔹𝕊 emended the text to *vīryasya jñānavijñānasiddher hānir bhavaty api* which can be interpreted in line of the Tibetan. Until further evidence comes to light, we follow the reading in 𝔹𝕊 with the exception of the emendation of °*siddhi*° to °*siddher*, understanding *vīryasya* in a *sāpekṣa* relationship with the following compound. The particle *dag*, moreover, perhaps can be taken here in slight favor of reading °*siddhi*° in compound, understanding the particle as a plural marker and not as a mere filler of the meter.

[45] Note that the Tibetan translation reads *gsuṅs pa'o* for *vādī* in *pāda* one, and *dbyibs kun daṅ ni rnam bral źiṅ* for *varṇasaṃsthānakair vinā* in *pāda* two. To our regret, we are unable to say if and to which degree these differences go back to a different reading in the exemplar(s) of the Tibetan translation. With regard to the first, we conjecturally emended the Tibetan translation to *gsuṅ ba po*. In *pāda* two, on the other hand, we kept the reading as it is transmitted in all Tibetan sources. 𝕊, in the notes to their edition of the Tibetan text, remarks that the expected reading in the Sanskrit (*rgya dpe*) would be *kha dog dbyibs kun*. Since the Sanskrit does not reflect the *kun* (Skt. *sarva*°), one would rather have expected *kha dog dbyibs rnams*, *kha dog dbyibs daṅ* or *kha dog dbyibs ni*. As for the Sanskrit, we follow the variant °*saṃsthānakair vinā* in the palm-leaf MS Ṅ, tendentiously being supported by the variant °*saṃsthānake vinā* in the paper MSS, the reading also printed in the *editio princeps* 𝔹. 𝕊 silently emended the text to °*saṃsthānakaṃ vinā* which is likewise acceptable, and which has the advantage that it can be construed with *tattvam* in 1.47. In this case, however, one may also consider emending *acālyaḥ* to *acālyaṃ* and interpret the following stanza to refer to *tattvam* as well. It remains unclear how exactly *varṇasaṃsthānakair vinā* is to be interpreted here. On the one hand, the compound can be interpreted to refer to *rūpa* ('form') whereof *varṇa* refers to color, such as blue etc., and *saṃsthāna* to shape, that is to say to a particular physical appearce of form. Regarding this interpretation, see AKVy *ad Abhidharmakośa* 1.10 *rūpaṃ dvidhā* (ed. Wogihara 1932-1936, p. 25). Another interpretation, though less common, is to interpret the compound to refer to speech and grammar. Regarding this verse, cp. also *Sekoddeśaṭīkā* wherein JS. 1.47 below is cited and partially commented upon: *jñānasiddhau indrabhūtipādaiś ca — apratiṣṭhaṃ yathākāśaṃ vyāpi lakṣaṇavarjitam | uktaṃ tat paramaṃ tattvaṃ vajrajñānam anuttaram || iti | anyatra ca – apratiṣṭhaṃ yathākāśaṃ vyāpi lakṣaṇavarjitam | anirdeśyam arūpaṃ ca etat tattvasya lakṣaṇam || iti | athavā gaganena samagatir avasthā 'syeti gaganasamagatir mahāsukhakāyaḥ | varṇasaṃsthānarahitatvād gaganavat sarvābhāsarahita ity arthaḥ ||* (ed. Sferra 2006, p. 173). In *pāda* three, the reading *gatāgatavimuktātmā* follows what is suggested by the palm-leaf MS Ṅ and supported by the Tibetan. The paper MSS and 𝔹𝕊 read *gatāgativinirmukto* instead. In the final *pāda*, the Tibetan translation reads an additional *kyaṅ* (Skt. *api*) which we take as *pādapūraṇārtham*, i.e., as a meter-filler. The Sanskrit does not show any trace of it. Last but not least, it may be noted that verses 1.45b-48b are cited, with explicit reference to the JS (*dpal ye śes grub pa la*), in Atīśa's *lTa sgom chen mo* (p. 635) wherein *pāda* 1.45a is substituted by *rgyud kun gyis kyaṅ rnam mi spyod* as 1.45d. The same passage is discussed in Apple 2017, pp. 10-11.

[1.46] He is not burned (*dahyate na*) by the aggregate of fire (*agniskandhena*), nor washed away by water (*plāvyate na jalena ca*). He is not at all cut (*chidyate na hi*) by a sword (*śastreṇa*), even by a sharp one (*tīkṣṇenāpi*) with effort (*prayatnataḥ*).[46]

[1.47] This, that supreme reality (*idaṃ tat paramaṃ tattvam*) which is just as space (*yathākāśam*), unsupported (*apratiṣṭham*), pervasive (*vyāpi*) and free of characteristics (*lakṣaṇavarjitam*), is the unsurpassed *vajra*-gnosis (*vajrajñānam anuttaram*).[47]

[1.48] Called "Samantabhadrā" (*khyātā samāntabhadreti*) and labeled "*mahāmudrā*" (*mahāmudrā ca saṃjñitā*), this one is to be known as the *dharmakāya* (*dharmakāyam idaṃ jñeyam*) and also as "mirror[-like] wisdom" (*ādarśajñānam ity api*).[48]

[1.49] Since it is perceptible (*dṛśyāt*) in the same way as the reflection of oneself is perceived with certainty in a mirror (*pratibimbaṃ yathādarśe svakīyaṃ dṛśyate dhruvam* […] *tathā*), the gnosis pertaining to

[46] In *pāda* one, the palm-leaf MS Ṅ attests *nāgninā skandhe* instead of *nāgniskandhena*. Although it is possible to make sense of this variant, understanding it in the sense of "he cannot be burned on [his] body by fire," the paper MSS and Tibetan translation do not support it. This variant may be explained as the result of the elision of the letter *na* which, later on, was reinserted at the wrong place and subsequently corrected to the third *vibhakti* form. In *pāda* three, we follow the variant *chidyate* preserved in the palm-leaf MS Ṅ, being supported by the Tibetan translation *chod*. With the exception of MS B_2 which attests *vidyate*, the paper MSS and previous editions 𝔹𝕊 read *bhidyate* which, admittedly, likewise makes good sense. Just as the preceding and following stanzas, this verse too is cited in Atīśa's *lTa sgom chen mo* (p. 635).

[47] This stanza is quoted in the tantric *Subhāṣitasaṃgraha* written by an anonymous author, presumably of the late 11th century, making explicit reference to the *prathamatattvanirdeśa* in Indrabhūti's JS. As noted above, another quotation with explicit mentioning of the JS is found in the *Sekoddeśaṭīkā* (ed. Sferra 2006, p. 173, reading *tadvat / uktaṃ* instead of *idaṃ*). Another quotation is found in the *Vajrapadasārasaṃgraha* (fol. $27v_3$). In translation, this stanza is also contained in Atīśa's *lTa sgom chen mo* (p. 635). A reference of recent time to this and the following stanza is included in Mathes 2011, p. 99. Similar stanzas can be found in several works, such as in the *Sarvatathagatatattvasamgraha* (STTS I.1.7), the *Kriyāsaṃgrahapañjikā* (KSP ch. 6), the *Vajradhātumahāmaṇḍalopāyikāsarvavajrodaya* (1.2) et al. It may be noted that Tib.^{T} suggests to read *vajrasattvam* (*rdo rje sems dpa'*) instead of *vajrajñānam*. This variant, however, is to be regarded as secondary. Further, there is the possibility that the translators had read *idaṃ tat paramārthatvam* in their exemplar(s) which would explain the slight difference in *pāda* three of the Tibetan text.

[48] Regarding the feminine form Samantabhadrā, it may be noted here that the translators rendered it with the masculine form *kun du bzaṅ po*. In the treatment of the citation of this passage contained in Atīśa's *lTa sgom chen mo*, Apple 2017, p. 10 likewise takes the word as a masculine noun. We, however, have taken it here as the feminine Samantabhadrā, although the Tibetan does indeed not show the expected *mo*. In our understanding, for Indrabhūti *samyagjñāna* pertains to everything and can manifest in any form or way. In section 15, which we believe to be not without relevance here, he incorporates a whole set of feminine forms to describe this gnosis as *mahāmudrā*. This passage in fact is borrowed from the *Vajramaṇḍ(al)ālaṃkāra* wherein this part describes the female deity Prajñāpāramitā. The equation of *mahāmudrā* and *samantabhadrā* is also attested in other sources such as, for example, Padmavajra's *Advayavivaraṇaprajñopāyaviniścayasiddhi* (Rinpoche and Dwivedi 1987, p. 216: *yā ca samantabhadrā devatī śūnyatārūpātmikā, sā prajñāpāramitā caturdevī jñānātmikā*) and Tōh. 1198 (D f. 5v: *de'i btsun mo phyag rgya chen mo bcom ldan 'das ma śes rab chen mo kun du bzaṅ mo'i miṅ gźan can no ||*). Admittedly, it is not entirely impossible that *samantabhadreti* could also be understood as a kind of double *sandhi*. For this, we do also have examples in section 15 (quotes of SBS 2.14-15). The masculine form, moreover, is used by Indrabhūti in a verse cited from the *Mahāsamayatattva* in the same section. In the case of a *puṃliṅga* usage, however, we would have expected the form *khyātaḥ* instead of *khyātā*. Regrettably, we cannot tell with absolute certainty which gender he had originally intended here. The same holds true for the reading *dharmakāyam* in *pāda* three, unanimously attested in all Sanskrit sources. Here, we would have expected either the *prathamā vibhakti* (nominative) masculine form *dharmakāya* or the adjectival form *dhārmakāyam*, parallel to our emendation proposed in the following stanza. In our understanding of the author, expressions such as *paramatattva*, *vajrajñāna*, *samantabhadrā*, *mahāmudrā* and likewise also *dharmakāya* all can be used to refer to one and the same underlying reality, and therefore are to be seen as synonyms. Regarding this verse, cp. also GS 3.8, 3.49, PUVS 1.27 et al.

the *dharmakāya* (*dhārmakāyaṃ jñānam*) can be labeled as "mirror-like" (*ādarśasaṃjñikam*).[49]

[1.50] Because of realizing the single nature of oneself and all sentient beings (*ātmīyaṃ prāṇināṃ apy ekasvabhāvasambodhāt*), the wisdom pertaining to all Tathāgatas (*sarvatāthāgataṃ jñānam*) is called "wisdom of sameness" (*samatājñānam ucyate*).[50]

[1.51] [The wisdom which is] primordially pure (*ādiśuddham*), non-arisen (*anutpannam*) and luminous (*prabhāsvaram*) by [its] very nature (*prakṛtyaiva*) is taught as "the one that individually discriminates" (*pratyavekṣaṇakaṃ smṛtam*), because of being the wisdom that is mutually pervasive (*anyonyavyāpakajñānāt*).[51]

[1.52] The setting in motion of all activities of the Buddhas (*sarvabuddhakṛtyapravartanam*), everywhere (*sarvatra*) and always (*sarvadā*), is called (*ucyate*) [wisdom of] "the performance of what is to be done" (*kṛtyānuṣṭhānam*), because of being the sole task of all Buddhas (*sarvabuddhaikakāryatvāt*).[52]

[49] In *pāda* three, we emended the reading *dharmakāyam* in MS Ṅ and 𝕊 to *dhārmakāyam*, parallel to the expressions *sarvatāthāgataṃ jñānam*. The paper MSS omit the case ending, 𝔹 prints *dharmakāyas*. In *pāda* four, the paper MSS K_1, B_1 and B_2 attest *dṛśyād ādarśasaṃsthitam* while the editions 𝔹𝕊 read *dṛśyetādarśasaṃsthitam* (°*e* 𝔹). The reading *dṛśyād ādarśasaṃjñikam* presented here is supported by the Tibetan *snaṅ bas me loṅ źes bya 'o* (cp. rendering of *saṃjñitā* in v. 1.48b). While the majority of witnesses indeed point towards the reading *dṛśyād*, which we accept here as *lectio difficilior*, only MS Ṅ supports the final °*saṃjñikam*. Verses 1.49-53 are quoted in Bhavyakīrti's **Pradīpoddyotanaṭīkā nāma Abhisandhīprakāśikā* (*sGron ma gsal bar byed pa dgoṅs pa rab gsal źes bya ba bśad pa'i ṭīkā*, Tōh. 1793.1), not to be confused with Āryadeva's commentary on the GST (Tōh. 1794) likewise bearing the title *Pradīpoddyotanaṭīkā* (without any ornament title). Bhavyakīrti, prior to quoting this set of verses, quotes substantially from chapter 15 of the JS which itself quotes several passages of the GST.

[50] This verse too is quoted in Tōh. 1793.1. Other interpretation are of course possible. Thus, for example, one could also translate as follows: The gnosis pertaining to all Tathāgatas belongs to oneself as well as the living beings (*ātmīyaṃ prāṇināṃ api*); because it is the clear realization of [their] single nature (*ekasvabhāvasambodhāt*) it is called *samatājñāna*. In our edition, we follow the variant °*sambodhāt* in MSS $K_1^{a.c.}$ and $B_2^{a.c.}$, being supported by the translation *thugs chud pas* in Tib.^{B,Ṅ}. The palm-leaf MS Ṅ attests °*ān* in the end of the compound which can be seen as the result of a misreading of °*āt* owing to the palaeographic similarity of *t* and *n*. After correction, MSS K_1 and B_2 attest °*sambodhau*, the reading printed in the previous editions 𝔹𝕊. Tib.$^{-B,Ṅ,T}$ render this part as *thugs su chud*, Tib.^{T} reads *thugs chud pa*. In our translation, we interpreted the particle *api* in the end of *pāda* two as a totalizer.

[51] In *pāda* two of our edition of the Tibetan text, we emended the translation *raṅ bźin gyi(s) ni* (for Sanskrit *prakṛtyaiva*) to the more faithful rendering *raṅ bźin ñid kyis* as attested in Tōh. 1793.1 (D f. 170r). In *pāda* three, the text remains doubtful. For the time being, and with some hesitation, we follow the reading *anyonyavyāpakajñānāt* transmitted in the paper MSS and modern editions 𝔹𝕊, tendentiously being supported by the Tibetan *phan tshun khyab pa'i ye śes pas*. The palm-leaf MS Ṅ differs, attesting *anyonyavyāpakaṃ jñānaṃ* instead. Although this variant offers a fine reading, it finds no support in any of the other available witnesses. And although it is not entirely impossible that the parallel ablative constructions in the preceding and following stanzas has influenced the reading in the modern witnesses —perhaps after the *anusvāra* in the reading attested in MS Ṅ might have dropped— we consider this scenario as rather unlikely, all the more when taking into consideration the Tibetan translation of the JS. The citation of this stanza in the *sGron ma gsal ba byed pa'i ṭīkā* (Tōh. 1793.1) suggests yet another reading, rendering the second half as *phan tshun khyab par byed pas na || so sor rtog pa'i ye śes bśad ||* (D f. 170r). To us, this translation suggests emending the text to *anyonyavyāpakāj jñānaṃ*. Although this is certainly attractive when understanding *anyonyavyāpakāj, metri causa*, as short for *anyonyavyāpakatvāj* —similar as we did in the case of the variant *anyonyavyāpakajñānāt*—, we lack the necessary confidence to change the text, not being able to sufficiently account for the variants transmitted in the other sources.

[52] In *pāda* one, the Tibetan translation *kun nas* rather sounds like a rendering of *sarvataḥ* than of *sarvadā* as attested in the Sanskrit witnesses (MS K_3 reads *sarvado*). The citation of this verse that is preserved in the Tibetan Canon as Tōh. 1793.1 reads *rtag tu* in this place, an attested rendering of *sarvadā*. The following *sarvaṃ*, however, is rendered in Tōh. 1793.1 as *kun nas* which is possible yet less attractive. In our translation, we follow the interpretation of the JS's translators, taking *sarvaṃ* not as an *adverb* but rather as an *adjective* qualifying the reading in the following *pāda*.

[1.53] When (*yadā*) all the obscurations of the afflictions and all the obscurations towards the objects to be known (*kleśajñeyāvṛtaṃ sarvam*) are abandoned (*muktaṃ bhavet*), then (*tadā*) [this wisdom] of the *vajrin*s, the excellent *yogin*s, is called "perfectly pure" (*suviśuddham iti khyātaṃ vajriṇāṃ varayogīnām*).[53]

[1.54] Because of the single enjoyment of all the Buddhas (*sarvabuddhaikasambhogāt*) with regard to the Dharmas in accordance with the people who are to be trained (*yathāvaineyadharmeṣu*) and all the objects of enjoyments (*sarvakāmaguṇeṣu*), [this] body is regarded as "the one relating to enjoyments" (*kāyaḥ sāmbhogiko mataḥ*).[54]

[1.55] Because (*hi*) the body that has various aspects (*nānākāyaḥ*), being perfectly endowed with all characteristics (*sarvalakṣaṇasaṃyuktaḥ*), is — in fact (*hi*)— without any characteristic (*alakṣaṇaḥ*), and because it is an emanation of the Buddhas (*nirmitatvāc ca buddhānām*), [this] body is regarded as "the one relating to emanations" (*nairmāṇikaḥ kāyo mataḥ*).[55]

[1.56] Realizing [all that] (*jñātvā*), the *yogin* should cultivate it (*tad bhāvayed yogī*) for the complete accomplishment of *mahāmudrā* (*mahāmudrāprasiddhaye*); completely freed of all mental concepts (*sarvasaṅkalpa-*

The variant *kun nas* in the Tibetan translation of the JS presumably is influence by similar formulations in the SBS which all, in fact, read *sarvatra sarvataḥ sarvaṃ* in the first *pāda*. Two of these verses from the SBS are quoted by Indrabhūti in sections 15 and 18. In the following *pāda*, that is to say in *pāda* two, the palm-leaf MS Ṅ reads *buddhakṣetraṃ pravarttakaṃ*, i.e., "promoting / setting in motion all Buddha fields," which seems to be changed to *buddhakṣetraṃ pravarttanaṃ* with an illegible note below. This reading, although possible, is not supported by the Tibetan translation nor by any of the 'modern' paper MSS. We are not certain how this variant emerged. In the second half of this stanza, the palm-leaf MS Ṅ attests the obviously corrupt °*kārye* in the place of °*kārya*° but confirms the emendation *kṛtyānuṣṭhānam* in the editions 𝔹𝕊, so does the paper MS $B_2^{p.c.}$. The other MSS and MS $B_2^{a.c.}$, in fact, all attest *kṛtvānuṣṭhānam* instead, a variant that makes little sense and is not supported by the Tibetan translation.

[53] In *pāda* one, we follow the silent emendation *sarvaṃ* in the editions 𝔹𝕊. Curiously, all Sanskrit witnesses omit the *anusvāra*. The preceding expression *kleśajñeyāvṛtaṃ* is here, presumably for metrical reasons, to be understood as short for *kleśajñeyāvaraṇaṃ*. In *pāda* two, the palm-leaf MS Ṅ reads *yathā* [...] *sadā* instead of *yadā* [...] *tadā*. Both, the Tibetan translation of the JS as well as the translation of the citation preserved as Tōh. 1793.1, clearly support the *yadā-tadā* structure. In *pāda* three, likewise *metri causa*, the formulation *suviśuddham* must be short for *suviśuddhadharmadhātujñānam*, the last of the five *jñāna*s.

[54] In *pāda* one, we rejected the reading *tathā* as printed in the previous editions 𝔹𝕊. The reading *yathā*°, attested in all Sanskrit witnesses, is clearly confirmed by the Tibetan translation *ji ltar*. In *pāda* four, the palm-leaf MS Ṅ confirms the silent emendation *sāmbhogiko* in the previous editions. The paper MSS unanimously attest the non-*vṛddhi* form *sambhogiko*. With regard to the 'Dharmas to be trained,' cf. *Kāraṇḍavyūha* I.viii (*vaineyadharmopadeśa*). Regarding the '*kāmaguṇa*s,' cf. *Prasannapadā* 17.11 (Vallée Poussin 1903, p. 314), GST 6.1, 7.7, 15.125, *Pradīpoddyotana* (ed. Chakravarti 1984, p. 63), GSMV v. 319, GS 5.49 et al.

[55] The compound *sarvalakṣaṇasaṃyuktaḥ* likely refers to the '32 major marks' of a Buddha, the *dvātriṃśan mahāpuruṣalakṣana* (and perhaps also the '80 minor marks,' the *aśīty anuvyañjana*). Although the form *nānākāyaḥ* as a singular (*ekavacanam*) is slightly unusual, it is attested also in MMK 22.57. Indrabhūti connects the term *nirmāṇa* to the verbal root *mi-*, one of the two common derivations which is also found, e.g., in HT II.iv. 53-54. On this and the 2nd option as a derivation from the root *mā-*, cf. Coomaraswamy 1938. In our translation, we interpreted the particle *hi* both as causal and emphatic, taking the conjunct *ca* in *pāda* three as an indication for a second *hetu*. Other interpretations are of course possible. The Tibetan neither renders the particle *hi* nor the conjunct *ca*. Although tendentiously sounding as if the translators understood the first half as a single sentence, it may perhaps be interpreted similarly when implying a *daṅ*. Moreover, our decision to connect *buddhānāṃ* with the preceding *nirmitatvāt* follows the Tibetan translation. It is also possible to connect the word differently, such as reading it together with the following *kāyaḥ*. Regarding the 'five wisdoms' and their relationship to the 'three bodies,' see *Guṇavatī* ad I.11 (ed. Rinpoche and Dwivedi 1992b, pp. 9-10), Ratnākaraśānti's commentary on the *Mahāmāyātantra*. As an example of the 'five wisdoms' in the context of the so-called *pañcākārābhisambodhi*, see chapter four of the GS, the *pañcākārābhisambodhinirdeśa*, as well as HT I.viii. 6cd-8ab et al. For a useful study of these concepts, see also A. Nakamura 2016, 118ff.

varjitaḥ) he gains accomplishment here in this very life (*siddhyate janmanīhaiva*).[56]

[1.57] [What] is venerated by all the Buddhas (*sarvabuddhair namaskṛtā*) is to be known (*vijñeyā*) as "*mahāmudrā*." It is established (*siddhā sā*) in many Tantras (*anekatantreṣu*) [and] taught (*deśitā*) for the best among the *yogin*s (*varayoginām*).[57]

[1.58] Moment for moment, in each [Buddha] field (*kṣetre kṣetre pratikṣaṇam*), there he should correctly keep in mind the perfect deeds pertaining to all Tathāgatas (*sarvatāthāgataṃ samyak tatra saṃdhārayed vratam*), that is the descent into the womb etc. (*garbhāvakramaṇaṃ yac ca*):[58]

[56] The reading *tad bhāvayed* in *pāda* one follows what is preserved in the palm-leaf MS Ṅ, tendentiously supported by the Tibetan translation *de bsgom* in Tib.^{D,G,N_a,N,P,Q,T} (Tib.$^{B,C,N_{b,c}}$ attests *des bsgom*). The previous editions 𝔹𝕊 read *tadbhāvato* without supplying any note. The paper MSS, however, read *tadbhāvad* which may be understood as the result of the loss of the letter *ye*. MS $K_1^{p.c.}$ 'corrects' the reading to *tat tad bhāvad* which, anyhow, does no improve the text. We take the pronoun *tad* to refer back to the preceding *paramaṃ tattvam* and *vajrajñānam anuttaram* in 1.47cd, being characterized as having the nature of the five *jñāna*s and three *kāya*s described thereafter, and thus to refer to everything described in stanzas 1.48-55.

[57] In *pāda* two of the Sanskrit text, corresponding to *pāda* one in the Tibetan, the paper MSS and previous editions 𝔹𝕊 suggest to read *sarvabuddhamayā śivā* instead of *sarvabuddhair namaskṛtā* as attested in the palm-leaf MS Ṅ and supported by the translation *saṅs rgyas kun gyis phyag mdzad pa('i)* in Tib.$_{-T}$. Interestingly, the reading in the younger witnesses is supported in Tib.^{T} which renders this *pāda* as *saṅs rgyas kun dṅos źi ba ni*. 𝕊, in the notes to their edition of the Tibetan text, proposed a similar reading with a final *na* instead of *ni*. In our view, the variant reading in Tib.^{T} is to be seen as the result of a subsequent revision of the Tibetan translation on the basis of a younger Sanskrit source. We cannot but suspect that something must have gone wrong in the later transmission of the text. Perhaps an exemplar of the younger sources had a lacuna after *sarvabuddha* and somebody, inspired by the reading in 1.95d, conjecturally emended the text in order to make up for the missing *akṣara*s. In *pāda* three, the palm-leaf MS Ṅ attests *siddhād aneka°* instead of *siddhā sāneka°*. Although we believe this to be a scribal mistake, we cannot fully rule out the possibility that the reading in the palm-leaf MS Ṅ is original, not to be understood as a fifth *vibhakti* (ablative case) but rather as an *aiśa* form whereof the *°d°* is meant to avoid the *hiatus*. Curiously, the Tibetan translation, besides Tib.^{T}, attests *grub sde* for the part *siddhā sā°*, meaning something like "the class (*sde*) of *siddha/i*-texts." This, in our view, although an interesting interpretation, finds no support in the Sanskrit text in which *siddhā sā* clearly refers to *mahāmudrā*. Tib.^{T}, probably in an attempt to correct this discrepancy, changed the text to *grub de*. The position of the *de*, although it could be a rendering of the feminine pronoun *sā*, at this position rather looks like a semi-finite particle. We are not certain what the translators had read in their exemplar(s), but we would have expected something like *de ni rgyud rnams su grub ste* (for metrical reasons not reflecting the word *aneka*) or *de ni du ma'i rgyud du grub* (omitting the plural marker *rnams*, likewise *metri causa*). In *pāda* four, we emended the reading *varayoginā* attested in the palm-leaf MS Ṅ and MS $K_1^{p.c.}$ (MSS $K_1^{a.c.}$, K_3, B_1 and B_2 attest *varayogīnā*) to the sixth *vibhakti* (genitive) form *varayoginām*. Although the variant in MSS Ṅ and $K_1^{p.c.}$ is grammatically possible, it makes less good sense here and finds no support in the Tibetan translation *rnal 'byor mchog rnams la*. This translation rather is to be taken in favor of the proposed emendation. It goes without saying that several other interpretations of this verse are, of course, possible.

[58] In *pāda* one, with a minor emendation of *°krameṇaṃ* to *°kramaṇaṃ*, we follow the reading preserved in the palm-leaf MS Ṅ. The majority of the paper MSS suggest to read *°cańkramaṇaṃ* instead of *°avakramaṇaṃ* which, in our view, is less appropriate in context of the preceding *garbha°*. $B_2^{p.c.}$ changes the reading to *garbhe ca kramaṇeye ca* which does not offer a good alternative. The Tibetan translation renders this part as *mṅal (')byuṅ rim pa* (Tib.$_{-G,N,Q}$) and *mṅal 'byuṅ rig pa* (Tib.^{G,N,Q}). The following *yac ca*, which admittedly is slightly disturbing, is attested in all sources but MS B_2, including the Tibetan (*gaṅ yin daṅ*), and thus has been maintained in our edition. The *editio princeps* 𝔹 prints *garbhacakraṃ mānayet ca*, 𝕊 emends the text to *garbhacańkramaṇā yatra*. In *pāda* two, the Tibetan translation attests *so sor btul* (Tib.$_{-T}$) and *dus so so* (Tib.^{T}) for *pratikṣaṇam*, respectively. Both of these readings remain problematic and we have tentatively emended the Tibetan to *so sor skad*. The reading *so sor yaṅ* as preserved in Tōh. 453 wherein this stanza is preserved (see below) is not clear either, and we do not know what the translators of the JS and of Tōh. 453 had read in their exemplars. The second half of this verse likewise remains problematic. Especially the reading *samyak* is unclear. While all sources, including Tōh. 453, seem to attest *samyak*, the palm-leaf MS Ṅ suggests to read *jñānam* which makes good sense together with the reading *vratī* as attested in all Sanskrit sources. The Tibetan translations (including Tōh. 453), on the other hand, unanimously attest *yaṅ dag*

[1.59-60] All the child's play (*kumārakrīḍanaṃ sarvam*) and likewise art display (*śilpasaṃdarśanam*), the coming from the women's quarters (*antaḥpurān niṣkramaṇam*) and the conquering of the *māra*s (*māradharṣaṇam*),[59] …

… the descending of the gods (*devāvatāraṇam*), the turning of the wheel of Dharma (*dharmacakrapravartanam*), the correct display of great Nirvāṇa (*mahānirvāṇasaṃdarśam*) and all that other play (*yac cānyat sarvakrīḍanam*).[60]

brtul źugs 'dzin which, in our view, rather suggests to read *samyak* [...] *saṃdhārayed vratam* instead. Considering the fact that the change from *vrataṃ* to *vratī* is, on philological grounds, much easier to account for than the change from *jñānam* to *samyak*, a reading that is much more difficult to make sense of (*lectio difficilior*), we decided to emend the text in line with our understanding of the Tibetan and what we assume to have been its underlying Sanskrit text. The corruption from *vrataṃ* to *vratī* is, palaeographically speaking, a rather small one, assuming that a final *anusvāra* after *vrata* was added in such a way that it touched the upper right side of the *ta* and the tip of the adjacent *daṇḍa* as a result of which it was misread as *vratī*. In consequence of this misreading, someone might have felt the need to supply another noun which can be qualified by the adjective *sarvatāthāgataṃ*. The word *jñānam*, which in fact is found multiple times throughout the JS in connection with *sarvatāthāgataṃ*, is here the most obvious option. Thus, we assume that the reading *jñānam*, although indeed attractive, is not authorial. The fact that both Tibetan translations do not mark the agent of the verbal action *'dzin*, as well as the word order of the sentence, can be taken in support of the proposed emendation. Further, if the translators had meant to render the Sanskrit prefix *sam-* in *saṃdhārayet* with *yaṅ dag*, which would be valid, in all likelihood they would have placed it directly in front of the verb *'dzin* and not in front *brtul źugs*. And, last but not least, there is not even a whiff of a rendering of *jñāna* in either of the translations. As indicated above, stanzas 1.58-62, leaving out 1.59cd and 1.60, are preserved in Tibetan translation in the *rDo rje dpal mchog chen po daṅ po* (Tōh. 453), a source that was already used by Indrabhūti in 1.16-17. Therein, verse 1.58 is translated as follows: *mṅal 'byuṅ rim pa gaṅ yin daṅ || źiṅ daṅ źiṅ du so sor yaṅ || de bźin gśegs pa thams cad ni || 'dir ni yaṅ dag brtul źugs 'dzin ||* (f. 130r$_7$). Note that the variant *'dir ni* herein rather sounds like a rendering of *atra* than of *tatra* (*der ni*). In our translation, we translated the word *vrata* in a more general sense, and not with its more narrow technical meaning as 'tantric vow.'

[59] The first half of this stanza is also contained in Tōh. 453 which reads just like the translation of the JS *gźon nu'i rol pa thams cad daṅ || de bźin bzo gnas yaṅ dag bstan ||* (f. 130r$_7$-v$_1$). The second half and the following verse 1.60 are, however, not contained in Tōh. 453. Here we can only suspect that the text as it is preserved in Tōh. 453 is corrupt, maybe as the result of some kind of eye-skip caused by the similar formulations in lines 1.59ab and 1.60cd in both of which we find the expressions *sarvakrīḍana* and *saṃdarśa(ṇa)*. The related section in the VP (vol. 3, pp. 69f., ll. 27ff.), although certainly influenced by the reading in the JS, confirms the deeds listed in stanzas 1.59cd-60 (see note below).

[60] In *pāda* one, we understand *lha yul nas ni 'bab(s) pa daṅ* as a slightly free but valid rendering of *devāvatāraṇaṃ caiva*, yet we do not follow this interpretation. In the second half, we adopted the reading *mahānirvāṇasaṃdarśaṃ yac* in MS K$_1$$^{p.c.}$. MSS K$_1$$^{a.c.}$, K$_3$, B$_1$ and B$_2$ read an *anusvāra* after *mahānirvāṇa°*. The palm-leaf MS Ṅ attests *mahānirmmā°* which evendently is corrupt. Tib.$_{-T}$ renders this part as *mya ṅan 'das chen*. Tib.^{T} has *mya ṅan 'das ces* which perhaps is to be understood as a corruption of *mya ṅan 'das che* owing to its phonetical similarity. The following *°saṃdarśaṃ yac* is only attested in MS K$_1$, which we understand as a short form of *°saṃdarśanaṃ yac* out of metrical constraints. The palm-leaf MS Ṅ and MS B$_1$ attest *°sandarśayac* which may be the result of the loss of an *anusvāra*. MS K$_3$, further omitting the letter *ya*, reads *sandarśac*, MS B$_2$ has *saṃdarśaya*. The Tibetan *gaṅ yaṅ* in the beginning of *pāda* four clearly supports the relative pronoun *yat*. The *editio princeps* 𝔹 emends the reading to *°saṃdṛśyaṃ yac*, reporting the MSS to attest *sandarśayec*. The editors of 𝕊, on their part, emended the text to *°sandarbhaṃ yac*, perhaps some-kind of typesetting error. The Tibetan renders the corresponding verb as *yaṅ dag bstan* (Tib.$_{-B,G,Ṅ,T}$), *yaṅ dag ston* (Tib.^{B,Ṅ}), *yaṅ dag brtan* (Tib.^{G}) and *rab tu ston* (Tib.^{T}), respectively. In the last *pāda*, Tib.^{B,Ṅ,T} attest *rol pa gźan thams cad* which is metrically slightly inelegant. Tib.$_{-B,Ṅ,T}$ read *rol pa gźan rnams daṅ* which, though metrically better, does not reflect the *sarva°* because of which, presumably, 𝕊 silently changed the texts to *rol pa gźan kun rnams*. Tentatively, we emended the texts to *rol pa thams cad gźan* in our edition of the Tibetan text. Here and in the preceding two stanzas, eight of the 12 stations in the life of the Buddha are referred to, the remaining four are subsumed, so it seems, in the expression *yac cānyat sarvakrīḍanam*. The above-mentioned passage in the *Paramākṣarajñānasiddhi* (PAJS) as part of the *Vimalaprabhā* (VP) embeds a similar list in the discussion of whether or not a Tathāgata possesses a physical body: *nanu tathāgato yadi rūpī na bhavati, tadā garbhāvakramaṇaṃ kumārakrīḍā sarvaśilpasaṃdarśanam antaḥpurābhiniṣkramaṇaṃ bodhimaṇḍaniṣīdanaṃ māramaṇḍalavidhvaṃsanaṃ devatāvatāraṇaṃ dharmacakrapravartanaṃ dvātriṃśan mahāpuruṣalakṣaṇāny aśīty anuvyañjanāni dhanuḥprabhāmaṇḍalāni caturīryāpathādayo vyāpārā ākāśagamanāgamanaṃ sattvārthakriyās tasya na bhavanti |* […]

[1.61] The *yogin* should constantly cultivate (*yogī nityaṃ prabhāvayet*) all that (*sarvam*) as entirely suffused with the *vajra*s (*sarvavajramayam*), for nothing unprecedented is seen in here (*nāpūrvaṃ dṛśyate hy atra*) and nothing is to be added/rejected to what has been previously established (*nāyojyaṃ pūrvasaṃsthitam*).[61]

[1.62] He should see (*avalokayet*) just everything (*sarvam eva*) up to the limit of the pathway of the three times (*traikālyapathaparyantam*) as the activity (*kṛtyam*) of all Tathāgatas, suffused with all *vajra*s (*sarvavajramayam*) [and] auspicious (*śivam*).[62]

[1.63] The *yogin* should conceive [reality] to be in this way (*īdṛśaṃ cintayed yogī*), completely gone beyond the scope of speech (*sarvavāgviṣayātītam*), void of any characteristics (*sarvalakṣaṇavarjitam*), giving Buddhahood to all (*sarvabuddhatvadāyakam*).[63]

(vol. 3, pp. 69f., ll. 27ff.). For the complete list of these stations, see *Ratnagotravibhāga* (RGV) vv. 2.54-56. Further worth mentioning here is the correspondence of the above listed deeds to some of the chapter titles in the *Lalitavistara*, namely *parivarta*s 6 (*garbhāvakrāntiparivartaḥ*), 12 (*śilpasaṃdarśanaparivartaḥ*), 21 (*māragharṣaṇaparivartaḥ*) and 26 (*dharmacakrapravartanaparivartaḥ*).

[61] This stanza too is found in Tōh. 453 reading *thams cad rdo rje'i raṅ bźin las || rnal 'byor pas ni rtag tu spros || 'dir ni sṅon chad ma byuṅ med || sṅon gnas pa ni sbyar mi bya ||* (D f. 130v$_1$). In *pāda* one, the Tibetan translations, both of the JS and in Tōh. 453, do not explicitly render a second *sarva*. We are not certain whether this is the result of having taken some liberty in their translations or whether the translators had a different reading, such as *sarvavajrātmānaṃ* or *sarvavajramayātmānaṃ*, in their exemplars. The same compound is rendered below as *thams cad rdo rje'i dṅos* in 1.62 and 1.95, but as *thams cad rdo rje'i raṅ bźin* in verse 1.74. In *pāda* two, we follow the reading *rtag tu bsgom* in Tib.$_{\text{-B,Ṅ,T}}$ for Sanskrit *nityaṃ prabhāvayet*. Curiously, the extra-canonically transmitted versions render this part as *gźan du spros* (Tib.$^{\text{B,Ṅ}}$) and *rtag tu spros* (Tib.$^{\text{T}}$), respectively. The rendering in Tōh. 453 confirms the reading in Tib.$^{\text{T}}$. Here too, we cannot say whether or not these variants derive from a different reading in the Sanskrit exemplars. In *pāda* three, we adopted the variant *atra* in MS Ṅ, being supported by *'dir ni* in Tib.$_{\text{-T}}$ and Tōh. 453 (Tib.$^{\text{T}}$ attests *'di ni*). The paper MSS omit the ligature *tra*. MS K$_1^{\text{p.c.}}$ adds an insertion-mark (*kākapada*) the corresponding note of which, unfortunately, is missing. The editions 𝔹𝕊 emended the text to *asya*. Last but not least, it may be noted that it is possible to interpret the reading *nāyojyaṃ* in *pāda* four either as *na* + *ayojyaṃ* or as *na* + *āyojyaṃ*. The latter could be interpreted in the sense of *paryanuyojya* (to be questioned, rejected), being partly supported by the reading *spaṅ mi bya* in Tib.$^{\text{T}}$. Tib.$_{\text{-B,Ṅ.T}}$ render this part as *sbyor mi bya*, Tib.$^{\text{B,Ṅ}}$ and Tōh. 453 have *sbyar mi bya*.

[62] This stanza is likewise preserved in Tibetan translation in Tōh. 453, reading *de bźin gśegs kun mdzad pa ni || thams cad rdo rje'i dṅos gźi la || dus gsum lam gyi mthar thug pas || thams cad 'di bźin blta bar bya ||* (D f. 130v$_{1\text{-}2}$). The second *pāda* is also found in GST 14.31b and GS 6.6b. Regarding the reading in the second *pāda*, it may be noted here that all Tibetan versions of the JS as well as the translation in Tōh. 453 attest *gźi* instead of the expected *źi* for Sanskrit *śivam*. We suspect that this variant must be a confusion based on the phonetic similarity of the two words. In our edition of the Tibetan text, we follow the silent emendation *źi ba* in 𝕊. In *pāda* three, we have emended the text to *traikālyapathaparyantaṃ*. This emendation is based on the reading *traikālyaṃ yathā paryantaṃ* in the MS Ṅ and the Tibetan translation *dus gsum lam gyi(s) mthar thug pa*. Apart from MSS B$_1$ and B$_2$ which omit the *anusvāra* in *traikālyaṃ*, all Sanskrit MSS attest the variant *traikālyaṃ yat paryantaṃ*. Presumably based on the Tibetan *lam gyi*, 𝕊 emended the text to *traikālyaṃ mārgaparyantaṃ*. Although this emendation certainly is a good one and conveys the intended sense, the emendation to °*patha*° is to be preferred and can be justified on the basis of the palaeographic similarity of the letters *pa* and *ya*. In *pāda* four, the rendering *de bźin blta bar bya* in the translation of the JS (Tōh. 453 attests *'di bźin blta bar bya*) suggests to read *evam ālokayet* instead of *evāvalokayet*. In our editions, we maintained this difference, not being able to say whether it is the result of translational freedom or different exemplar(s).

[63] Note that the translation *rnam spaṅs pa* in *pāda* two rather sounds like a rendering of °*vivarjitam* than of *varjitam*. In *pāda* three, the palm-leaf MS Ṅ attests *yogaṃ* instead of *yogī*. The Tibetan translation renders this part as *rnal 'byor* without marking any syntactical function. In the following *pāda*, MSS Ṅ$^{\text{a.c.}}$, K$_3$, B$_1$ and B$_2$ suggest to read °*dāyakaḥ* instead of °*dāyakam*. The Tibetan translates this part as *ster ba po*. These variants in *pāda*s three and four are both possible and, admittedly, the translation could be a rendering of either of these. In our view, however, it makes better sense to read *yogī* as the subject of the sentence, parallel to the following stanza, and to connect °*dāyakam* with the preceding *sarvatāthāgataṃ kṛtyam* or with the following *tattvam* in stanza 1.65c below. To us, the latter seems somewhat more appropriate and fitting.

[1.64] The *yogin* should cultivate [reality] as accomplished (*siddhaṃ vibhāvayed yogī*), completely free of any stages (*sarvabhūmivinirmuktam*) [and] void of cause and effect (*kāryakāraṇavarjitam*). He becomes accomplished here in this very life (*janmanīhaiva sidhyate*).[64]

[1.65] For the *yogin*, the *sarvavajrin*, who knows all means and methods (*sarvopāyavidhijñasya*), the unsurpassed reality (*anuttaraṃ tattvam*) is accomplished (*sidhyate*) in accordance with the words of Vajrasattva (*vajrasattvavaco yathā*).[65]

[1.66] Whether he stands (*sthitaḥ*), has lain down (*suptaḥ*) or is seated (*niṣaṇṇaḥ*), or else even when he is walking (*caṅkramyamāṇo 'thavāpi ca*), whether he is speaking [on an ordinary level] and during *vajra*-speech (*bhāṣaṇe vajravākye ca*), he should maintain the state of Vajrasattva (*vajrasattvatvam āvahet*).[66]

For 1.66-85, see section 16

[64] In *pāda* two, the palm-leaf MS Ṅ confirms the silent emendation °*kāraṇa*° in the previous editions 𝔹𝕊. The paper manuscripts, in fact, attest °*karaṇa*°. In *pāda* three, all Sanskrit witnesses attest *siddhaṃ vibhāvayed* instead of *siddhavad bhāvayed* as suggested by the Tibetan *grub pa bźin du* and printed in 𝕊 (𝔹 prints *siddhaṃ vibhāvayan*). In our view, however, it does not seem necessary to emend the reading in the Sanskrit manuscripts. In *pāda* four, we follow the variant *sidhyate* in MS B_1, tendentiously being supported by the Tibetan *'grub par 'gyur*. The palm-leaf MS Ṅ attests *siddhyatiḥ* which goes into the same direction as the variant *si(d)dhyati* in the remaining MSS and previous editions 𝔹𝕊. Regarding the formulation in this *pāda*, cp. JS 1.56c, ASV 9.2c, GS 1.59c, 7.22c, 8.16c, 9.46 et al.

[65] In *pāda* one, the Tibetan text reads *thabs kyi cho ga kun śes nas* for Sanskrit *sarvopāyavidhijñasya*, taking the relationship between *upāya* and *vidhi* as that of a *ṣaṣṭhītatpuruṣa*. The final *śes nas*, moreover, sounds as if the translators read *jñātvā* instead of °*jñasya*. This, however, could also be the result of translational freedom. In our editions, we maintained the readings in the respective sources. In *pāda* two, the expression *sarvavajrin* is ambiguous. One possible interpretation is to take *vajra* in the sense of Buddha, understanding the compound as equal to *sarvabuddhamaya*; other possibilities are to take *vajra* as *vajrajñāna* or *abhedya*, or the three *vajra*s of body, speech and mind. In *pāda* four of the Tibetan translation, corresponding to *pāda* three in the Sanskrit text, we have emended the reading *de ni* to *de ñid* corresponding to Sanskrit *tattvaṃ*. This corruption too can be seen as the result of the phonetic similarity of these two words. In *pāda* four of the Sanskrit text, the third *pāda* in the Tibetan, the paper MSS unanimously read *varo* instead of *vaco*. Only the palm-leaf MS Ṅ attests the correct reading *vaco* (Tib. *gsuṅ*) printed in the previous editions 𝔹𝕊. This expression in the final *pāda*, it may be noted here, is also found in *Saṃvarodayatantra* (SUT) 2.29d and 5.41d.

[66] In *pāda* two, accepting the hypermetricism, we conjecturally emended the text to *caṅkramyamāṇo 'thavāpi ca*. The palm-leaf MS Ṅ suggests to read *caṅkramaṇo 'thavāpi ca* which likewise violates the meter ("*na prathamāt snau*") but also does not construe in the given syntax, not to mention that the action noun *caṅkramaṇa* is commonly attested as a neuter noun. The paper MSS attest *caṅkramed athavāpi ca*, the reading printed in the previous editions 𝔹𝕊. Following the suggestion of Harunaga Isaacson, another possibility is to emend the text to *caṅkramāṇo 'thavāpi ca*, taking it, *metri causa*, as short for the proposed conjecture. The form *caṅkramāṇo*, however, is rather rare and perhaps not a perfect Pāṇinian form. Yet it may perhaps also be accepted in this kind of text. One occurrence of it can be found in the play *Bālarāmāyāṇa* by Rājaśekhara. Since other hypermetricisms can be found in various places throughout the JS (see Table 5) and since the participle *caṅkramyamāṇa* is well attested in the context of the four *īryapatha*s which Indrabhūti clearly refers to in this verse, we gave preference to the hypermetrical reading. The variant attested in MS Ṅ may be seen either as the result of the loss of the ligature *mya*, together with a corruption from *mā* to *ma* or as the result of an attempt to correct the meter. Likewise the variant attested in the 'modern' MSS may be seen as such an attempt to standardise the reading. Nonetheless, it is not impossible that the suggested emendation *caṅkramāṇo* is indeed the original reading which in the course of the transmission was altered to *caṅkramaṇo 'thavāpi ca* by someone who misunderstood the participle and thought of the noun *caṅkramaṇa* which is likewise frequently used in the context of the *īryapatha*s which are, for example, also referred to in *Pañcakrama* (PK) 3.5 et al. Curiously, the Tibetan translation also shows a corruption in this *pāda*, with only Tib.^{T} attesting the desired form *'chag pa*, an attested rendering of *caṅkramyamāṇa* (see J. Negi 1993-2005 s.v. *'chag pa*). All other Tibetan versions read *'chaṅ(s) pa* instead. In their edition of the Tibetan text, the editors of 𝕊 silently emended accordingly. Yet another option which finds some support in a related context in SBS 2.6ab is to emend the text to *caṅkramann athavāpi ca*. In *pāda* three, supported by the conjunct *ca*, we interpreted *bhāṣaṇe vajravākye ca* as two different levels of speaking. The Tibetan translators, on the other hand, seem to have interpreted *vajravākye* as the ob-

[1.67] He who holds the tantric vows (*vratī*) should always enjoy (*upabhuñjīta sadā*) [the objects of the senses such as] form (*rūpa*), sound (*śabda*), taste (*rasa*) and what can be touched (*sparśa*) and (*tu*) perform the practice thinking "I perform worship to all the Buddhas" (*pūjāṃ sarvabuddhānāṃ karomīti samācaret*).[67]

[1.68] When he would offer (*yadā dadyāt*) food and likewise garments and so on (*bhaktaṃ vastrādikaṃ tathā*), or even something else (*anyad vāpi ca yat kiñcit*), even to ordinary beings (*sattvebhyo 'pi*), he should perform the procedure in precisely this way (*tathaiva vidhim ācaret*):[68]

[1.69] He should worship (*prapūjayet*) others and himself (*parātmānam*) with dances, songs and likewise music (*nṛtyagītais tathā vādyaiḥ*), with ornaments such as flower garlands (*puṣpamālādibhūṣaṇaiḥ*), with tassels and tail whisks (*sragdāmacāmaraiḥ*) [and] with parasols (*chattraiḥ*).[69]

[1.70] Also (*api*), the *yogin* should worship himself (*ātmānaṃ pūjayet*) in accordance with the ritual rules (*yathāvidhi*) anointed (*liptam*) with oint-

ject of *bhāṣaṇe*, perhaps having read *vajravākyaṃ ca* or *vajravākyena* in their exemplar(s).

[67] In *pāda* two, we follow the hypermetrical reading *upabhuñjīta* attested in the palm-leaf MS Ṅ, the oldest available Sanskrit witness. The 'modern' paper MSS attest the variants *upabhuñjayet* (MSS K_1, $B_2^{p.c.}$) and *upabhuñjayat* (MSS K_3, B_1 for °*n*?) which are likewise hypermetrical and possible. The causative, however, remains somewhat disturbing. The Tibetan translates *spyod tshe* which might be taken in support of the emendation to *upabhuñjan* as suggested by Mattia Salvini. A reading which not only would solve the hypermetricism and can be seen to be in line with the Tibetan translation but which also conveys better sense in terms of temporal structure. Since we are unable to say whether or not the variant in MS Ṅ is indeed original nor able to account for the different readings in the Sanskrit MSS and the Tibetan translation, we chose a conservative approach and decided to follow the oldest attested variant in the Sanskrit. The form *upabhuñjīta*, it may be noted, is used seven times throughout the ASV, a text that Indrabhūti certainly knew. Therein, verses 9.8 and 15.76-78 are particularly noteworthy. The former, moreover, is cited by our author himself in section fifteen. And although the Tibetan translation, on the face of it, seems to support a present participle, we cannot rule out the possibility that the translators chose to render the particle *tu* in the following *pāda* as *tshe* in the sense of a clause connective "and, at the same time." Moreover, we would rather have expected a *ciṅ* as the participle-marker (cp. 1.70c and 7.5c). Further worth noting here is the omission of *gandha* in the preceding list which Tib.^{T} seems to have added (*dri*). In a related verse in the ASV which is not without significance for this passage, namely in stanza 8.13, a similar phenomenon can be observed. Therein, however, *śabda* is omitted instead of *gandha*. In the final *pāda*, the reading *samācaret* likewise follows the palm-leaf MS Ṅ, which in this case is supported by the Tibetan translation *yaṅ dag spyod/spyad*. Before correction, MS $K_1^{a.c.}$ attests *samāraset* which is changed in $K_1^{p.c.}$ to *samārabhet*, the reading found in MSS K_3, B_1 and B_2 and printed in the previous editions 𝔹𝕊.

[68] In *pāda* one, the palm-leaf MS Ṅ suggests to read *yathā* instead of *yadā* which is attested in the 'modern' paper MSS and which seems to be much smoother. Here *yathā* has been taken as a corruption influenced by the following *tathā*. The Tibetan translation *ci* could be taken in favor of the reading in MS Ṅ. However, there seems to be no justification to emend the reading to *tadā* as done in the previous editions 𝔹𝕊. In the final *pāda*, on the other hand, the reading *tathaiva vidhim ācaret* follows what is transmitted in the paper MSS and printed in the previous editions 𝔹𝕊, tendentiously being supported by the Tibetan translation *cho ga de bźin spyad par bya* (Tib.^{T} reads *cho ga bźin du spyad par bya*). Admittedly, the reading *tathaiva vidhināćaret* in the palm-leaf MS Ṅ is likewise possible, the formulation *vidhināćaret* being well attested in other sources. Yet, because of the poor quality of the MS, this reading has not been adopted and might be understood as a misreading of *nā* for *mā*.

[69] In *pāda* two, we have rejected the silent emendation °*mālya*° in the previous editions 𝔹𝕊, reading the synonymous °*mālā*° instead, as it is attested in all of the available Sanskrit witnesses. Interestingly, the emendation in 𝔹𝕊 finds support in the reading of a not unrelated verse in the AS wherein the compound *gandhamālyādibhir* is attested (see next note). Note that the royal insignia *sragdāmacāmaraiḥ* in *pāda* three can also be interpreted as a single item. The Tibetan translation renders this part as *chun 'phyaṅ rṅa yab* (Tib.^{C} reads *chu* instead of *chun*). In *pāda* four, our translation follows the Tibetan which renders *parātmānam* as *pha rol bdag ñid*, and which we see to be in line with the preceding and following stanzas. Nonetheless, one could also interpret the Sanskrit as the "supreme nature [of the awakened ones]." This and the following stanza are missing in the main text of MS Ṅ. A lengthy note in the upper margin presumably was meant to add the omitted portion. Unfortunately, this correction to most extent remains illegible in the available photographs.

ments such as fragrant scents (*sugandhigandhalepādyaiḥ*), calling to mind [that he himself is] the Sarvabuddha (*sarvabuddham anusmaran*).[70]

[1.71-72] Whether as a *vratin* or an ordained person (*muṇḍitaḥ*), a householder (*gṛhī*) or a servant (*sevakaḥ*), a king (*rājā*) or the overseer of an army (*sainyakādhyakṣaḥ*), just as he, the holder of the tantric vows, is delighted (*yathāsau rocate vratī*),[71] …
… in this way he, the *yogin*, acts (*tathāsau kurute yogī*); he does not deteriorate in anyway (*sarvathā na praduṣyati*), being completely free of any mental concepts (*sarvakalpavinirmuktaḥ*) [and] performing [all] activities as he desires (*yathākāmakriyākaraḥ*).[72]

[1.73] He has the nature of all things (*sarvabhāvasvabhāvo 'sau*), he is the lord who is suffused with the Sarvabuddha (*sarvabuddhamayo vibhuḥ*), self-arisen (*svayambhūḥ*), and acting as desired (*kāmacārī*), staying in the hearts of all sentient beings (*sarvasattvahṛdisthitaḥ*).[73]

[70] As noted above, stanzas 1.69-70 are omitted in the main text of MS Ṅ, presumably having been inserted in the upper margin. Unfortunately, this correction to most extent remains illegible on the available images. In *pāda* three of the Sanskrit text, corresponding to the final *pāda* of the Tibetan translation, there is a significant difference between the Sanskrit and Tibetan versions. Whereas the Sanskrit sources unanimously attest *ātmānaṃ* the Tibetan sources all read *thams cad* (Skt. *sarvam*). We are not able to account for this difference. In our edition of the Tibetan text, we follow the suggestion in 𝕊, changing *thams cad* to *bdag ñid*. In *pāda* four of the Sanskrit text, corresponding to the third *pāda* in the Tibetan translation, one could consider emending *sarvabuddham*, as unanimously attested in the available Sanskrit sources, to *sarvabuddhān*. This emendation finds some support in ASV 3.40, reading: *pūjayed vidhānajña ebhiḥ puṣpair manoramaiḥ | haridrāgandhameghādīn dhyātvā buddhāṃs tu pūjayet ||*. Stanza 1.77 below, however, supports the readings presented in our editions. In our translation, we interpreted this part as "calling to mind [that he himself is] the Sarvabuddha," an understanding influenced by the SBS. Here, one may also translate this part more broadly as "calling to mind [that he himself is suffused with] all Buddhas." Regarding verses 1.69-70, a similar idea is expressed in AS v. 13, reading: *gandhamālyādibhir vastrair dhūpanaivedyakais tathā | gītavādyais tathā nṛtyaiḥ sopāyair bhajate vibhuḥ ||*.

[71] In *pāda* three, the reading *sainyakādhyakṣo* is an emendation based on what is transmitted in the palm-leaf MS Ṅ and the Tibetan translation which read *sainyako dakṣo* and *sde dpon rnams*, respectively. The previous editions 𝔹𝕊 and paper MSS suggest to read *sevakādhyakṣo*. In the final *pāda*, we follow the palm-leaf MS Ṅ which reads *rocate* instead of *rocayed* as attested in MSS K_1, B_1 and B_2 and printed in the previous edition 𝔹𝕊. MS K_3 has *rācayed* which must be a corruption of the variant in the other paper MSS. Curiously, the Tibetan translation differs, rendering the corresponding verb as *spyad*, not reflecting the *yathāsau-tathāsau* construction in this and the following *pāda*. We are unable to say whether or not the translators had a different reading in their exemplar(s), but certainly they understood this part differently. The form *spyad* perhaps can be taken in favor of the optative in MSS K_1, B_1 and B_2. The variant in the palm-leaf MS Ṅ finds some support in GS 4.51 which is not unrelated here: *evaṃ tattvena vijñāya mahāmudrāvibhāvanam | sopāyaṃ tu tataḥ kuryād yad iṣṭaṃ rocate vratam ||*.

[72] As indicated above, the Tibetan translation *ci* in *pāda* one rather sounds like a rendering of *yathā* than of *tathā* as unanimously attested in all Sanskrit witnesses. In *pāda* two, the palm-leaf MS Ṅ omits the negation. In *pāda* four, the extra-canonically transmitted versions Tib.^{B,Ṅ} read *bya ba med* instead of *bya ba byed*. Both of these differences, clearly have to be taken as corruptions. Regarding this stanza, cp. SBS 2.8: *anena tattvayogena sādhayet sarvam eva hi | durbhuktair duṣkṛtaiḥ sarvaiḥ sarvathā na praduṣyati ||*.

[73] As for the Tibetan translation of this stanza, it may be noted that we have here one of the rare cases in which the extra-canonically transmitted version Tib.^{T} offers, overall speaking, better readings, with the exception of one reading in the third *pāda*, namely *'jig rten* instead of *ji ltar*. Curiously, all Tibetan versions besides Tib.^{T} read *raṅ ñid* instead of *raṅ byuṅ*, perhaps as the result of the translators having read *svayaṃ tu* instead of *svayambhūḥ*, a variant that is reported for MS $\mathbb{B}_H$. In fact, only MS $K_1^{p.c.}$ attests the reading printed here and in the previous editions 𝔹𝕊. All other Sanskrit witnesses differ, attesting *svayambhū* (MS Ṅ) and *svayambhu* (MSS $K_1^{a.c.}$, K_3, B_1, B_2) instead. The final *pāda*, which we take here as a single *āluc-samāsa*, is found in a number of sources such as ĀKS v. 52b, KSP (6.8.1.6.2), GSMV v. 286b, VĀ (ed. Masahide 2009, p. 390) and HSP. Herein, it is also possible to read *sarvasattvahṛdi sthitaḥ* uncompounded, as done in the editions 𝔹𝕊. In any case, one should interpret *hṛdi* as a generic singular. Last but not least, it shall be noted that in this verse too it is possible to understand the expression *sarvabuddhamaya* differently. In our translation, we have interpreted the text in the light of the SBS in the sense of "suffused with the Sarvabuddha." Alternatively, one may understand the expression in a broader sense as "suffuse with all Buddhas."

[1.74] That lord among those who have the union with reality (*tattvayogīśaḥ*) should cultivate (*bhāvayet*) the unsurpassed reality of everything (*sarvatattvam anuttaram*) as accomplished [and] suffused with the *vajra*s (*sarvavajramayaṃ siddham*). Swiftly (*laghu*) he will attain (*āpnuyāt*) the *vajra*-state (*vajratvam*).[74]

[1.75] In it, there are no obstructive forces nor *māra*s (*nātra vighnā na mārāś ca*), and all come to be subdued (*sarve vaśyā bhavanti ca*). He who holds the tantric vows (*vratī*) will accomplish (*sādhayed*) that nature which is completely free of all suffering (*sarvaduḥkhavinirmuktam ātmānam*).[75]

[1.76] Once the great holder of the vows (*mahāvratī*) is constantly perceiving (*sadā paśyan*) himself (*ātmānam*) as completely endowed with everything (*sarvasaṃyuktam*), he accomplishes (*sidhyate*) the state of the Sarvabuddha (*sarvabuddhatvam*) [immediately] without a limit of days (*dināvadhivivarjitam*).[76]

[74] In *pāda* one of the Sanskrit text, corresponding to *pāda* two in the Tibetan, the reading *tatvayogīsaḥ* in the palm-leaf MS Ṅ and MSS K_3, B_1 and B_2 has been corrected to *tattvayogīśaḥ* which is supported by the Tibetan *de ñid rnal 'byor dbaṅ pos*. One may note that the confusion of the sibilants *sa* and *śa* is very common in manuscripts of northeastern Indian and Nepalese provenance. MS K_1 attests *tattvaṃ yogīsaḥ*. The previous editions 𝔹𝕊 emended the text to *tattvayogī sa*. 𝕁, in his critical notes, suggests to read *tattvaṃ yogeśaḥ*. As we have already expressed it elsewhere, the term *tattvayoga* (literally: "union with reality") can refer to different technical procedures in the various Buddhist tantric systems (Guhyasamāja, Hevajra and Kālacakra). Here, and in other closely related texts (GS chapters 6-8, PUVS chapter 5, AS verses 10, 25 et al.), the term is specifically employed in the context of the yogic practices of ritual worship and sexual union, synonymously used with expressions such as *tattvabhāvanā*, *tattvacaryā* etc. Attention may also be drawn to the formulation *mahāyogīśvara* in section 18 of the JS wherein this expression clearly denotes the highest type of practitioner. In *pāda* two of the Sanskrit text, corresponding to *pāda* one in the Tibetan translation, the palm-leaf MS Ṅ reads *vajrasatvam* instead of *sarvatattvam*. The variant in MS Ṅ finds no support in the Tibetan translation nor in any of the 'modern' paper MSS. Tib.^{T}, however, reflects a correspondence of *sattva*, reading *'di ni sems can* instead of *de ñid thams cad* in Tib.$_{T}$. The following *anuttaram* is attested in all Sanskrit and Tibetan sources. For unknown reasons, the *editio princeps* 𝔹 silently prints *anusmaran* instead. In his critical notes, 𝕁 remarks "T *bla-med-pa* is probably based upon a confusion between *anuttaram* and *anusmaran*" (p. 97). This, we consider as incorrect. Presumably, this note was meant to be given in 1.77 below. A somewhat related expression is found in GS 2.34cd: [...] *paramaṃ tattvaṃ sarvatattvottamottamam*. In the second half, the palm-leaf MS Ṅ reads *siddhiṃ* and *laghu vajrasatvam* which is unmetrical and not attested in any other source of the JS. If one were to adopt the variant *siddhiṃ* in MS Ṅ, one should consider emending the preceding compound to *sarvavajramayīṃ*. Last but not least, one may note that the final *pāda* equals GST 13.121d wherein at least one MS (*siglum* A) also reads *laghu vajrasattvam āpnuyāt* (cf. Matsunaga 1978, p. 55). For the interpretation of *laghu*, see Chakravarti 1984, p. 54: *laghu kṣipram ihaiva janmani*.

[75] In *pāda* one, the palm-leaf MS Ṅ omits the initial negation which is attested in all other Sanskrit and Tibetan sources. In the following, MS Ṅ confirms the emendation *mārāś ca* in the previous editions 𝔹𝕊. For reasons unknown, MS K_1 attests *mārghaś ca*, MSS K_3, B_1 and B_2 read *mārggaś ca*. The Tibetan translation *bdud kyaṅ* clearly supports the chosen reading. Last but not least, it may be noted that the compound *sarvaduḥkhavinirmuktam*, or variants thereof, can be found in a number of sources, predominantly non-Buddhist, such as the *Kubjikāmatatantra* (v. 8.39c) which also shows parallels to the formulations in *pāda*s 1.41b and 8.28d.

[76] In *pāda* two of the Tibetan, corresponding to *pāda* four in the Sanskrit text, the canonical versions and Tib.^{T} read *gaṅ tshe mthoṅ* for *sadā paśyan*. This rather sounds as if the translators had read something like *yadā paśyan* in their exemplar(s). The extra-canonically transmitted versions Tib.^{B,Ṅ}, on the other hand, render this part as *gaṅ tshe 'thob* which we suspect to be a rather free rendering of the same reading in the underlying Sanskrit. The adverb *sadā*, moreover, is unanimously attested by all Sanskrit witnesses. We are not certain whether the different reading in the Tibetan text necessarily has to be taken as the result of a different reading in the exemplar(s) of the translators or whether it is the result of their interpretation. To us, the latter seems to be acceptable, although one admittedly would have expected a reading such as *rtag tu mthoṅ*, as rightly remarked in 𝕊 in the notes to their edition of the Tibetan translation. As for our edition of the Sanskrit text, we follow here the reading *sadā paśyan* printed in the *editio princeps* 𝔹, tendentiously being supported by the variant *sadā paśyat* in the palm-

[1.77] And (*ca*), constantly he should worship (*pūjayet sadā*) himself (*ātmānam*) with all particulars of worship (*sarvapūjāviśeṣaiḥ*), calling to mind (*anusmaran*) [the nature of] Vajrasattva which is to be bestowed (*deyam*) in this way (*tathā*) also on others (*anyebhyo 'pi*).[77]

[1.78] And, having gathered (*saṃgṛhya ca*) living beings (*prāṇinaḥ*, i.e., worms etc.) born from the [dead] bodies of any sentient being (*sarvasattvāṅgasaṃbhūtān*), as well as those arising from feces (*viḍudbhavān*), the great *yogin* should consume [these] (*bhakṣayet*) for the accomplishment of reality (*tattvasiddhaye*).[78]

leaf MS Ṅ. The testimonia of the paper MSS show several corruptions. Before correction, MS $K_1^{a.c.}$ attests *pasyāt*, being changed to *paśyāt* in $K_1^{p.c.}$. MSS K_3 and B_1, on the other hand, attest *pasyā*, MS B_2 reads *paśyā*. None of these offer a satisfactory reading and may be seen as corruptions of the reading in 𝔹. 𝕊 emends the text to *paśyed* which is likewise possible yet requires a slightly bigger emendation of the text and, more importantly, does not convey the desired temporal structure. In *pāda* three of the Tibetan translation, corresponding to *pāda* two of the Sanskrit, the translation appears somewhat unusual. It reads *ñin źag daṅ ni tshad bral bar* in Tib.$_{\text{-T}}$ and *ñin źag 'di ni tshad bral bar* in Tib.$^{\text{T}}$, respectively. Both the function and positions of *daṅ ni* in Tib.$_{\text{-T}}$ and *'di ni* in Tib.$^{\text{T}}$ are unclear as they do not seem to reflect the compound *dināvadhivivarjitam* appropriately. In stanzas 17.9 and 17.11, where the expression *dināvadhi* likewise appears in a sense of fixed or determined day, it is rendered as *ñin źag gaṅ gi(s) tshe* and *ñin źag ṅes*, respectively. Although we have kept the reading, one may consider to correct the Tibetan text accordingly to something like *ñin źag ṅes par daṅ bral bar* or *ñin źag gi tshad daṅ bral bar*. In this verse too, just as in stanzas 1.1, 1.38, 1.70 and 1.73 above, we have interpreted the text in the light of the SBS, understanding the formulation *sarvabuddhatvam* in the sense of "state of the Sarvabuddha." Alternatively, one may also translate this part as "state of all Buddhas."

[77] In *pāda* three of the Tibetan translation, corresponding to *pāda* four of the Sanskrit text, all Tibetan versions besides Tib.$^{\text{T}}$ attest *bla med pa* for *anusmaran* as if they had read *anuttaraṃ* instead. Tib.$^{\text{T}}$, presumably in the course of a subsequent revision, corrected the text to *rjes dran pas*, while 𝕊 in the notes to their Tibetan edition proposes to read *rjes dran nas*. We, in our edition, decided to adopt the translation *anusmaran* from stanza 1.70d above and emended the text accordingly to *rjes dran źiṅ*, having the advantage of reflecting the present participle. Although we cannot fully exclude the possibility that the Tibetan translation, in fact, preserves the original reading, we consider the Sanskrit text as superior, conveying the better sense. Perhaps, the variant in Tib.$_{\text{-T}}$ has been influenced by the reading in 1.74b wherein, curiously, the palm-leaf MS Ṅ attests *vajrasattvam anuttaram* as a variant of *sarvatattvam anuttaram*. Last but not least, it may be noted that the worship of the self referred to in this stanza pertains to the *yogin* on the higher level in the context of the *svādhiṣṭhānakrama*. Those practitioners on a lower level should perform the worship towards the Buddhas. Regarding it, see stanzas 8.3-8.

[78] In *pāda* one, we follow the emendation °*āṅgasaṃbhūtān* suggested in 𝕁, presumably on the basis of the reading *lus las byuṅ* in Tib.$_{\text{-N}_a\text{,T}}$ (*las byuṅ ba* Tib.$^{\text{N}_a}$; *lus thams cad* Tib.$^{\text{T}}$). The palm-leaf MS Ṅ attests °*āgrasaṃbhūtān*. MS K_1 has °*ārdrasadbhūtān*, the reading also printed in 𝕊. MS K_3 reads °*ādrasadbhūtāṃ*. MSS B_1 and B_2 attest °*ādnasadbhūtāṃ*. The *editio princeps* 𝔹, moreover, prints °*ānnasambhūtān* without supplying a note. These variants all must be the results of the misreading of the ligature *ṅga*, paired with a further corruption of *ṃbhū* to *dbhū* in the paper manuscripts. The parallels contained in the GS and AS (see below) further support the emendation suggested in 𝕁. In *pāda* two, the reading *'pi* tentatively follows the previous editions 𝔹𝕊. For reasons unknown, all Sanskrit witnesses omit the conjunct. The Tibetan reflects a *daṅ* which could be taken in support of the silent emendation in 𝔹𝕊. Another possibility is to emend the text to *prāṇināś ca*. The preceding *sandhi* in °*o* and the fact that the letters *pi* and *vi* are fairly similar in some of the northeastern Indian scripts, however, rather point to the reading *'pi*, understanding its omission as a case of haplography. Nonetheless, we can also not fully rule out that the text originally had no conjunct at all, especially when considering what follows. Regarding it, we likewise adopted the text as it is printed in the previous editions 𝔹𝕊 until further evidence comes to light. However, it remains suspicious that the palm-leaf MS Ṅ attests *vi(ṭsa)sambhavet*, the first ligature not being entirely clear, and that the paper MSS, in fact, read *viḍnudbhavān*. The latter is corrected in MS $K_1^{p.c.}$. The corrections, however, remains likewise unclear since the *akṣara* that is added in the interlinear space above and which is to be inserted before the ligature *dbha* is hard to deciphere. A possible alternative emendation could be to change the text to *viṭsamudbhavān*. The Tibetan translation, however, does not reflect any *upasarga* (prefix) and therefore does not offer a clear hint on what the translators might have read in their exemplar(s). The reading in 𝔹𝕊, although certainly attractive, thus remains unsecured. As for the Tibetan translation of *pāda* two, it may be noted that Tib.$^{\text{T}}$ differs significantly, reading *sems can drin can las byuṅ ba* instead of *phyi sa las byuṅ srog chags rnams*. Therein, *drin can* must be a corruption of *dri chen*, presumably owing to their phonetic similarity. Suspecting that the reading in Tib.$^{\text{T}}$ is the result of a subsequent revision, we are

See sections 10-11

[1.79] Always[, i.e., each and every day,] the five nectars should be consumed (*pañcāmṛtaṃ sadā bhakṣyam*) and the Tathāgatas should be worshipped (*pūjyāḥ*) also with other pledge substances that are disliked [by ordinary people] (*samayair anyair jugupsitaiḥ*) and furnished with the great 'lamp(s)' (*mahāpradīpasaṃyuktaiḥ*).[79]

[1.80] He should not generate disdain (*na kuryād avamanyanām*) towards any woman born in whatsoever family (*striyaṃ sarvakulotpannām*), even

unable to see the benefit of having changed this perfectly fine translation in Tib.$_{\text{T}}$. In *pāda* three, we follow the reading *saṃgṛhya ca* in the paper MSS and previous editions 𝔹𝕊. For reasons not clear to us, the palm-leaf MS Ṅ reads *saṃgṛhyantu*, perhaps being a corruption of *saṃgṛhya tu*. The Tibetan translation does not clearly reflect a conjunct in this *pāda*, rendering the corresponding part as *legs blaṅs la* which may be taken in favor of the reading preserved in the paper MSS and printed in the editions 𝔹𝕊. It should not go unmentioned that, instead of the *la*, we would rather have expected the particle *nas* for the absolutive. The particle *la*, however, also could be interpreted as reflecting the *ca*. Last but not least, we may point out that similar verses are preserved in both the GS and the AS, reading *sarvaprāṇyaṅgasaṃbhūtaṃ pradīpaṃ vidhinā sadā | bhakṣaṇīyaṃ prayatnena divyasiddhyarthahetave ||* (GS 6.26), *vairocanasamudbhūtān* [ed: °*āṃ*] *sarvaprāṇyaṅgasaṃbhavān* [ed.: °*ām*] *| prāṇakāṃs* [ed.: °*aṃ*] *tattvayogena bhakṣayet siddhikāṅkṣayā |* (GS 6.71cd-72ab) and *vairocanasamudbhūtān sarvaprāṇyaṅgasaṃbhavān | prāṇakān gṛhya tattvajño bhakṣayet siddhihetunā ||* (AS v. 22), respectively.

[79] In *pāda* two, with some hesitation, we have maintained the hypermetrical reading *samayair anyair* in the paper MSS (MSS B_1 and B_2 omit the final *repha*). The palm-leaf MS Ṅ attests *samayai nyai*. Other than we did, the previous editors of 𝔹𝕊 emended the text to *samaye 'nyair* which, however, is not in line with the Tibetan translation which renders this part as *dam tshig gźan rnams daṅ*. If one were to emend, one could consider changing the text to *samayānyair* which can be read in line with the Tibetan text. In our view, however, a corruption from *samayānyair* to *samayair anyair* is not very probable. With regard to the Tibetan translation, which surprisingly does not show any variants for this stanza, it should be noted that the *daṅ* in the end of *pāda* two remains ambiguous and possibly misleading without the Sanskrit original. Although the *daṅ* can of course reflect a *tṛtīyā* (instrumental) in Sanskrit, we suppose that many readers would rather understand it as the conjunct *ca* and thus understand the Tibetan differently, in the sense of "The other pledge substances which are endowed with the great lamp(s) and the five nectars should always be eaten." Further worth noting is that different interpretations of some elements in this stanza are possible. The first regards the pronoun *anyair*, which can either be interpreted as qualifying *samayair* or as the agent of *jugupsitaiḥ*. The first interpretation is the one we adopted in our translation and that is also in line with the Tibetan interpretation of this *pāda*. In this interpretation we take *samayair anyair* as referring to alternative options of pledge substances, such as the various kinds of flesh/meat (*māṃsa*) mentioned, for instance, in JS 1.13 and the related passages in GS 6.31 and AS 26. Other options for *samayair anyair* according to this interpretation can be found, for example, in *Sampuṭodbhava* 5.3.31-35. The other, though perhaps less likely, interpretation is to understand *samayair anyair jugupsitaiḥ* in the sense of *samayaiḥ sattvair anyair jugupsitaiḥ*, i.e., "pledge substances that are disliked by other people." The second difficulty regards the interpretation of the compound *mahāpradīpasaṃyuktaiḥ*. Since it is not clear whether *mahāpradīpa* in this compound is to be understood as a singular (*ekavacanam*) or as a plural (*bahuvacanam*), it is also uncertain to what *mahāpradīpa* actually refers. If one interprets it as a plural, one can take the term as generically referring to the various kinds of meat mentioned by Indrabhūti in verse 1.13. This interpretation finds support in passages such as *sgron ma che źes bya ba ni go ku da ha na'o* (Tōh. 1419, D f. 119v) wherein **go** refers to the flesh of a cow (*go*), **ku** to the flesh of a dog (*kukkuraḥ*), **da** to the flesh of either a horse (*damyaḥ*) or an elephant (*dantin*), **ha** to the flesh of either an elephant (*hastin*) or a horse (*haya*) and **na** to the flesh of a man (*nara*). Similar encoded lists are contained in the *Abhayapaddhati* (ch. 7) and *Hevajrābhisamayatilaka* (HSS 8, f. 86r$_3$). Taking it as a singular, one could interpret the term as *naramāṃsa* ("human flesh") which also seems implied in AS 26 (*hastyaśvakharagāvoṣṭrapradīpaṃ śvānasaṃbhavam | mahāpradīpasaṃmiśraṃ bhakṣayed yogavit sadā ||*) wherein various alternatives of meat are mentioned without explicitly naming human flesh. Therefore, we suspect that in its place the expression *mahāpradīpa* is used. In the related stanza GS 6.31, we find the element *manujodbhavam* in the place of *śvānasaṃbhavaṃ mahāpradīpasaṃmiśraṃ: hastyaśvakharagāvoṣṭrapradīpaṃ manujodbhavam | bhakṣayet satataṃ mantrī na cānnaṃ tu vibhakṣayet ||*. The same association can, with some caution, also be deduced from the passage in GST 12.41-43 wherein the fleshes of elephant, horse, dog and cow are listed together with *mahāmaṃsa* which, according to the PU (ed. Chakravarti 1984, p. 112), refers to *mahānto manuṣyās teṣāṃ māṃsaṃ*, respectively *naramāṃsa*. Apart from the above-mentioned sources, see also ASV 9.11-12.

when she is despicable in all her limbs (*sarvāṅgakutsitāyāṃ vā*), instead he should worship her as a *vajra*-holder (*pūjayed vajradhāriṇīm*).[80]

[1.81] For the accomplishment of reality (*tattvasiddhyartham*), abiding in the ritual without concepts (*nirvikalpavidhisthitaḥ*), he should partake (*bhakṣayet*) her when she is endowed with the unborn flower (*ajātapuṣpasaṃyuktām*) and equipped with *bodhicitta* (*bodhicittasamanvitām*).[81]

[1.82] Even when he is partaking (*sevayan*) a woman born in a despicable family (*jugupsitakulotpannām*) —in particular (*viśeṣataḥ*) one born in a *caṇḍāla* family (*caṇḍālakulasambhūtām*) or a *ḍombikā*— he certainly will attain accomplishment (*siddhim āpnuyāt*).[82]

[80] In *pāda* one, the reading *sarvāṅgakutsitāyāṃ vā* follows the paper MSS and editions 𝔹𝕊 (MSS K_3, B_1 and B_2 attest *sarva°* instead. For reasons unknown, MS Ṅ attests *°kutsitāc cāpi*. Although this reading may be acceptable, we rather expect a *saptamī* (locative) as the referent of the following *kuryād avamanyanām*. In our translation, we interpreted the particle *vā*, similar to *api* in MS Ṅ, in the sense of "although." The Tibetan translation, except Tib.^{T}, attests *daṅ* in the end of the *pāda*. Tib.^{T} reads *yaṅ* instead. In *pāda* two, our edition follows the reading preserved in MSS $K_1^{a.c.}$, K_3, B_1 and B_2. MS Ṅ attests *eva manyanā*. MS $K_1^{p.c.}$ changes the text to *avamānyatām* which, although not entirely impossible to construe, results in a sense which certainly was not intended. The editors of 𝔹𝕊 silently emended the text to *avamānanām* which is possible and yields the desired sense. In our view, this emendation is not necessary since *avamanyanā* is attested in the same sense and syntactic function in various Buddhist Sanskrit texts such as the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (p. 216), Śāntideva's *Śikṣāsamuccaya* (pp. 85, 92 and 97), Prajñākaramati's commentary *ad* BCA 5.94, SM 1 (p. 14) et al. In *pāda* four, contrary to our decision in *pāda* two, yet likewise with some hesitation, we accepted the reading *vajradhāriṇīm* in 𝔹𝕊. All Sanskrit witnesses, in fact, attest the masculine (*puṃliṅga*) form *vajradhāriṇam* which is certainly possible. However, most readers, would here expect a *dvitīyā* in the feminine gender (*strīliṅga*). Curiously, the Tibetan translation renders this *pāda* as *rdo rje can gyis mchod par bya*. Herein, *rdo rje can gyis* functions as the agent of *mchod par bya*, a faithful rendering of the Sanskrit verb *pūjayet*. Given that *pūjayet*, for which no variants are attested, is indeed correct, *rdo rje can gyis* would rather correspond to *vajrī* in the Sanskrit, leaving the following *dhāriṇam* completely untranslated. If one accepts *rdo rje can* as a free rendering of *vajradhārin*, the corresponding Sanskrit agent of *pūjayet* would have to be *vajradhārī* which violates the meter and is one syllable short. Thus, we have to suspect that either the verbal form *pūjayet* is incorrect or, perhaps more likely the case, that *rdo rje can gyis* was not meant to render the agent of the sentence. Presumably led by similar considerations, the editors of 𝕊 silently changed the reading in the Tibetan translation to *rdo rje can gyi*. Although this emendation is the smallest possible emendation, although it solves the problem regarding the agent, and although *rdo rje can gyi* could be a rendering of *vajradhāriṇaḥ* which is close to the attested *vajradhārinaṃ*, this reading remains, in our view, unsatisfactory, especially since we, in this case, would then have expected a gerundive construction in the Sanskrit text (cp. 1.83). Unable to account for the reading in the Tibetan translation, we felt it necessary to conjecturally emend the text to *rdo rje 'dzin mor mchod par bya* in line with our decision to emend the Sanskrit version. The fact that also the Tibetan text shows no reflex of the feminine gender, however, raises serious doubts, and we suspect that the corruption goes back to a time prior to the JS's translation into Tibetan. Nonetheless, and although we consider this to be less probable, we cannot fully rule out the possibility that the masculine readings are original. When interpreting the transmitted text as a generic masculine, in the sense that one should worship women like all (male) *vajra*-holders, one may also accept the reading attested in the surviving witnesses. Last but not least, we may note that the same reading *pūjayed vajradhāriṇam* occurs in AS 16d. Therein, the presumably same team of translators chose to render this part as *rdo rje 'dzin par mchod par bya*, however not in a female context. Similarly, the same reading is also found in HT II.iii. 21d wherein it refers to the teacher (*gurum*).

[81] In the first half, the palm-leaf MS Ṅ confirms the feminine case endings (second *vibhākti*) in the previous editions 𝔹𝕊. The paper MSS contain several variants, reading *°aṃ* (K_1, K_3 and B_2) and *°a°* (MS B_1) in the end of the first *pāda* and *°āḥ* in *pāda* two. The latter finds support in the particle *dag* in the Tibetan translation. In *pāda* three, 𝔹𝕊 emended the text to *sevayet*. In our view, however, the reading *bhakṣayet* (Tib. *bza' bar bya*) unanimously transmitted in all Sanskrit sources is fully acceptable. We take *ajātapuṣpa* here as synonymous with expressions such as *abalāsvayaṃbhukusuma* ("self-arisen flower of women") in AS 17a and *kausumāmṛta* ("flower-nectar") in GS 8.46a as metaphorical figures of speech for the "menstrual blood" of the consort (i.e. *rakta* or *rajas*). Similarly, the term *bodhicitta* refers here to the "semen" of the male (i.e. *śukra*). The related stanza in the AS reads: *abalāsvayaṃbhukusumaiḥ sakṣīrair viśvasaṃbhavaiḥ | pūjayed devatās tena dehasthās tattvabhāvanaiḥ ||* (v. 17).

[82] The reading in the first half follows the text as it is preserved in the 'modern' paper MSS and printed in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ shows a correction in the second *pāda* which remains unclear

[1.83] But (*tu*), maidens born in a family such as a *brāhmaṇa* (*dvijādikula-sambhūtāḥ kanyāḥ*) are [most] desirable (*kāmyāḥ*) for the *yogin*s (*yoginām*). [In any case,] as she would not afflict the mind (*yathā cittaṃ na duṣyeta*), in so far the affair is most beautiful (*tathā kāryaṃ suśobhanam*).[83]

in the available images (>++< *mb>i<īkanyā*). Tib.$_{\text{-B,Ṅ}}$ translate both *caṇḍāla* and *ḍombikā* as *sme śa can*. The extra-canonically transmitted versions Tib.$^{\text{B,Ṅ}_{\text{ac}}}$ read *g.yuṅ mo can* in *pāda* two whereas Tib.$^{\text{Ṅ}_{\text{b}}}$ has *g.yuṅ mo can* in *pāda* one. Both variants seem possible. The expression *ḍombika* can be seen to refer to people who earn their living by washing things, whereas *caṇḍāla* refers to people working on charnel grounds. Cf. Monier-Williams 1993, p. 431 s.v. *Ḍomba* who refers to the male as "a man of low caste (living by singing and music), Tantr." (s.v. *caṇḍāla*). See also Silk 2020. In *pāda* three, MS Ṅ omits the final *anusvāra*, the Tibetan adds the plural marker *rnams*. We are not certain whether this is the result of translational liberty or whether there indeed was a *visarga* in the exemplar(s). In the final *pāda*, we adopted the reading in 𝔹𝕊, tendentiously being supported by the orthographic variant *sevayaṃ* in MSS K_3, B_1 and B_2 and the translation *bsten na* in Tib.$^{\text{B,Ṅ}_{\text{b,c}},\text{T}}$. MS Ṅ and $K_1^{\text{p.c.}}$ attest *sevayet*. Although equally possible, we consider this variant less appealing, especially in the light of similar usages of a present participle followed by the expression *siddhim āpnuyāt* in related scriptures such as the ASV and STTS. Perhaps owing to its phonetic similarity, Tib.$_{\text{-B,Ṅ}_{\text{b,c}},\text{T}}$ read *brten na* which, although not as common as *bsten*, is also attested for the Sanskrit root *sev-*.

[83] In *pāda* one, we follow the variant *dvijādi°* in MSS K_3, B_1 and B_2, tendentiously being supported by the Tibetan translation *bram ze la sogs* in Tib.$_{\text{T}}$. The palm-leaf MS Ṅ which, unfortunately, is difficult to decipher in this place in the available photographic reproductions seems to read *dvijādau*. A *saptamī vibhakti* (locative case), however, does not construe very well. MS K_1, moreover, attests *dvijāti°*, the reading printed also in the previous editions 𝔹𝕊. Although Tib.$^{\text{T}}$, attesting *gñis skyes*, supports this variant, we consider the reading in MS K_1 as a corruption owing to the phonetic similarity of *dvijādi°* and *dvijāti°* with the oldest available witnesses supporting the former. In addition, the parallel *brāhmaṇādikulotpannāṃ* in PUVS 5.24a can be taken as another support for the reading chosen here. In *pāda* two, the reading *kanyāḥ kāmyās tu* is reversed in the palm-leaf MS Ṅ to *kāmyāḥ kanyās tu*. The word order in the paper MSS, however, seems to be more natural and thus has been given preference. The Tibetan translation does not reflect the adversative particle *tu*, nor the plural, and renders *kāmyāḥ* as *spyad de*. The latter rather sounds like a rendering of *kāryāḥ* than of *kāmyāḥ* and could have been the result of a stain in the exemplar(s) of the Tibetan translators which was mistaken as a *repha* as a result of which the ligature *myā* was misread as *ryyā*. Yet, we cannot rule out that the Tibetan translators indeed had the same reading and decided to render the expression somewhat freely, nor that the Sanskrit once also had *kāryāḥ* and became corrupted to *kāmyāḥ*. The latter, however, we consider as slightly less probable, and the fact that *kāryaṃ* in *pāda* four is rendered as *bya* may be taken as another argument against the reading *kāryāḥ* in *pāda* two. The reading *yoginām*, moreover, follows the variant reported in $\mathbb{B}_{\text{H,B}}$. MS B_1, which should correspond to MS $\mathbb{B}_{\text{B}}$, in fact attests *yogināḥ*, the reading also attested in MSS Ṅ, $K_1^{\text{a.c.}}$ and K_3. In MS $K_1^{\text{p.c.}}$ the reading is changed to *yoginā* which can be read in line with the Tibetan *rnal 'byor pas* and which, admittedly, is also possible when understanding it in the sense of "maidens born in a family such as a *brāhmaṇa* are to be desired, i.e., preferred, by the *yogin*." The previous editions 𝔹𝕊, on their part, follow the reading *yoginaḥ* preserved in MS B_2, a reading that is equally possible. It is clear that *yogināḥ* must be corrupt, yet it is difficult to determine whether *yoginā*, *yoginaḥ* or *yoginām* had been the original reading. Considering *yogināṃ* to be closest to the reading transmitted in the majority of Sanskrit MSS, assuming that the final *anusvāra* once might have been written with a stroke below the circle (resembling an apostrophe) and thus easily to be confused with a *visarga*, we gave preference to *yoginām*. Nonetheless, one could also argue for *yoginā* and *yoginaḥ*. Since the Tibetan translation shows various discrepancies to the Sanskrit text, it is difficult to judge to which degree it could be taken in favor of the reading in MS $K_1^{\text{p.c.}}$. Owing to these differences in the Sanskrit and Tibetan sources, we maintained the readings in the respective editions. In *pāda* three, we follow the variant *duṣyeta* in the palm-leaf MS Ṅ. The majority of the paper MSS and the previous editions 𝔹𝕊 read *praduṣyet* instead, constituting a *ra-vipulā*. MS $K_1^{\text{p.c.}}$ alters the text to *praduṣyeta*, reading *cin na* instead of *cittaṃ na*. MS B_2 likewise shows a correction which, unfortunately, is not entirely clear. Therein, the reading seems to be changed to *sa duṣyet*. The Tibetan translation renders this part as *sems sun mi 'byin pa(r)*, not reflecting the *upasarga* (prefix) *pra-*. Here, one may also consider adopting the reading in MS $K_1^{\text{p.c.}}$ which we, however, take to be a secondary attempt to improve the meter. Regarding stanzas 1.80-83, similar ideas are expressed in a number of places in slightly different ways. In the context of the JS, attention may be drawn to the following parallels in GS 6.69cd-71ab: *caryāratnaprasaktena vajrayānādhimuktinā || citte naivāśubhaṃ kārya[ṃ] saugataṃ padam icchatā | traidhātukasamutpannāṃ kāmayet sarvayoṣitam || hīnajāṃ vikṛtāṃ vāpi pūjayet tattvayogataḥ |*, PUVS 5.24-25: *brāhmaṇādikulotpannāṃ mudrāṃ vai antyajodbhavām | duḥśīlāṃ parabhāryāṃ ca vikṛtāṃ vikalāṃ tathā || janayitrīṃ svasāraṃ ca svaputrīṃ bhāgineyikām | kāmayan tattvayogena laghu sidhyeta sādhakaḥ ||*, HT I.v. 2-3: *jananīṃ bhaginīṃ caiva pūjayed yogavit sadā | naṭīṃ ca rajakīṃ vajrīṃ caṇḍālīṃ brāhmaṇīṃ tathā | prajñopāyavidhānena pūjayet tattvavatsalaḥ || sevitavyāḥ prayatnena yathā bhedo na jāyate | agupte kriyate duḥkhaṃ vyāḍacaurāgnibhūcaraiḥ ||*, AS v. 23 et al.

[1.84] With [his] mind free of concepts (*nirvikalpena cetasā*) he who has the nature of Vajrasattva (*vajrasattvātmā*) should perform the worship [of himself] (*pūjayet*) with bee-vomit mixtures (*makṣikāchardisammiśraiḥ*) that are mixed together with feces and so forth (*purīṣādivimiśritaiḥ*, i.e., the five nectars).[84]

[1.85] The one who acts in accordance with [his] desires (*yathākāma-kriyākārī*), when he behaves as he pleases (*yathārucitaceṣṭitaḥ*), he will accomplish (*sādhayet*) the state of Vajrasattva (*vajrasattvatvam*); otherwise he remains afflicted, certainly (*anyathā kliśyate dhruvam*).[85]

[1.86] For it is not the case, indeed (*na hi*), that a *sādhana* is accomplished (*sidhyate*) through vows, fasting and restraints (*vratopavāsaniyamaiḥ*) nor by meditation on a form of the deity (*devatārūpabhāvanaiḥ*) richly endowed with various arms (*nānābhujasamāyuktaiḥ*).[86]

For 1.86-92, see section 20

[84] In *pāda* one, we emended the reading to *makṣikā°*. The same expression is used in GS 6.27 and AS 16 (see below). The Sanskrit witnesses suggest to read *makṣikair* for *makṣikaiś*, the reading chosen in the previous edition 𝕊. The Tibetan translations of the JS and AS render this part as *sbraṅ ma*. The translation of the GS adds a genitive particle. The precise interpretation of *makṣikāchardi*, however, remains slightly uncertain. One option which certainly deserves consideration is to understand bee-vomit as honey. The rendering *sbraṅ ma'i skyugs pa* in the Tibetan translation of the GS can be taken in support of it. In our translation, we took the compound in *pāda* two as qualifying the compound in *pāda* one, the former strictly speaking being an adjective rather than a noun. The Tibetan translation, on the other hand, adds a conjunct *daṅ* in the end of *pāda* one, as a result of which a reader would rather take these as two different items. The parallels in GS 6.27 and AS 16 likewise add a conjunct *ca* which may be taken in support of the interpretation in the Tibetan. Regarding the translation, one may also note that the same Sanskrit root *miśr-* in *pāda*s one and two is rendered with two different roots in the Tibetan. This probably is the result of translational freedom on behalf of the Tibetan translators. The second line, together with the following three lines, is omitted in MS $B_2^{a.c.}$ and has been added in the upper margin of page 65. In all likelihood, the correction stems from the same hand as the addition of stanzas 1.40-41 above (cp. letter *ka*). In the second half of this stanza too, a reader of the Tibetan translation, not taking into account the underlying Sanskrit, most likely would interpret the text differently. In *pāda* four of the translation, corresponding to *pāda* three in the Sanskrit text, the rendering of *vajrasattvātmā* as *rdo rje sems dpa'i bdag ñid* rather sounds like the object of the verbal action *mchod* (Skt. *pūjayet*), especially in the light of the preceding *rnam par mi rtog sems kyis ni*, the rendering of *nirvikalpena cetasā*, which rather looks like the agent of the sentence than the mode of the action. In our translation, we implied another *ātmānam* since the worship at this stage should be the worship of oneself in the state of Vajrasattva. Support for this interpretation may be drawn from the close parallels in GS 6.27: *makṣikācchardisaṃmiśrair viṇmūtrādyaiś ca bhāvitaiḥ | pañcapradīpasaṃmiśram ātmānaṃ pūjayet sadā ||* and AS v. 16: *makṣikārcchardisaṃmiśrair viṇmūtrādyaiś ca bhāvitaiḥ | pañcapradīpasaṃyuktaiḥ pūjayed vajradhāriṇam ||*. Last but not least, one may note that it also would have been possible to read this stanza after verse 1.79 above. The exact reasons why Indrabhūti chose to insert verses 1.80-83 in between are not clear to us.

[85] Note that, against all other witnesses, the palm-leaf MS Ṅ reads *°kriyācārī* instead of *°kriyākārī* in *pāda* one, a reading that is also possible yet might be influenced by the parallel in SBS 2.5cd, a chapter that Indrabhūti cites from in section 15. In *pāda* three, moreover, the palm-leaf MS Ṅ only reads *vajrasatvam* instead of *vajrasattvatvam* which results in a hypometrical reading and which might be explained as a simple case of haplography of the ligature *tva*. The Tibetan translation, however, does not reflect the abstract-noun suffix either. This, nonetheless, could be the result of translational liberty. Although, admittedly, the translators easily could have inserted a corresponding *ñid* when omitting the semi-finite particle *ste*. Finally, one may note that this stanza marks the transition of the passages regarding the practitioner on the highest stage (*adhimātrendriyayogin*) to the practitioners on the lower levels which are addressed in the following stanzas 1.86-92, summarized in the *sa bcad* as "The Teaching that Inferior *Yogin*s do not Obtain Liberation" (T p. 84: *dman pa'i rnal 'byor gyis thar pa mi thob par bstan pa*).

[86] In *pāda* one, the palm-leaf MS confirms the reading *vratopavāsaniyamair* in the editions 𝔹𝕊. The paper MSS read *vratopavāso niyamo* instead. Although this variant is metrically possible (*bha-vipulā*), it may require to change *sidhyate* to *sidhyati*. The Tibetan translation attests a passive construction (*sgrub pa 'grub par mi 'gyur ro*) which could be taken in support of the chosen reading. The compound *vratopavāsaniyama* is attested in a number of sources, predominantly non-Buddhist. The similar formulation *niyamavratopavāsair* is used in AS v. 3 (see below). In *pāda* two of the Tibetan translation, corresponding to *pāda* three of the Sanskrit text, the reading *phyag rgya* for *bhuja* is slightly surprising, sounding like a rendering of *mudrā*. 𝕊, presumably having noted this difference, changed

[1.87] And it is not the case, indeed (*na hi*), that Buddhahood is accomplished (*sidhyate*) by recitations of *mantra*s and visualizations (*mantrajāpavibhāvanaiḥ*) almost equal in number to the dust in Jambudvīpa (*jambudvīparajaḥkalpaiḥ*), not even for those who possess great heroic effort (*mahāvīryavatām api*).[87]

[1.88] Moreover (*ca*), birth in a favorable state (*sugatau janma*) is difficult to be attained (*durlabham*) by the many (*anekaiḥ*) methods (*nayaiḥ*) of such kind (*evamādyaiḥ*) that are imagined by the childish ones (*śiśubhiḥ kalpitaiḥ*); how then could [the state of] Vajrasattva come about (*vajrasattvaḥ kathaṃ bhavet*)?![88]

For 1.89-95, see also sect. 7-8

[1.89] The victorious and blessed Sage (*bhagavān muniḥ*) has taught (*jagāda*) the *mudrā*s, *maṇḍala*s, *mantra*s etc. for those whose natures are deprived of the capacity (°*bhavyatāvigatātmanām*) for the complete union with correct gnosis (*samyagjñānasamāyoga*°).[89]

the Sanskrit text accordingly. In our view, however, it is more probable that *phyag rgya* is a free rendering of *bhuja* than *bhuja* being a corruption of *mudrā*. Therefore, also taking into account stanza 1.92 below, we kept the different readings in the respective editions. Regarding the compound *nānābhujasamāyuktaiḥ*, it is both possible to take it as an adjective to the compound *devatārūpabhāvanaiḥ* as a whole as well as only to the part *devatārūpa*° in a *sāpekṣa* relationship. In the context of this stanza, cp. AS v. 3: *niyamavratopavāsair akṣaroccāraṇabhāvanaiḥ | atattvayogī na siddhyet kalpakoṭiśatair api ||*. The same stanza is cited in the anonymous *Yuktipradīpa*. For a short description of it, see Szántó 2015b, p. 760. Regarding the first half of this stanza, cp. also GST 7.1-4: *sarvakāmopabhogaiś ca sevyamānair yathecchataḥ | anena khalu yogena laghu buddhatvam āpnuyāt || sarvakāmopabhogais tu sevyamānair yathecchataḥ | svādhidaivatayogena parāṅgaiś ca prapūjayet || duṣkarair niyamais tīvraiḥ sevyamāno na sidhyati | sarvakāmopabhogais tu sevayaṃś cāṣu sidhyati || bhikṣāśīnā na japtavyaṃ naiva bhaikṣyarato bhavet | japen mantram abhinnāṅgaḥ sarvakāmopabhogakṛt ||*. This verse clearly refers back to the initial statement in stanza 1.5. As for Indrabhūti's refutation on meditation with form (*rūpabhāvanā*), see section two below.

[87] In *pāda* one, the reading °*rajaḥkalpair* is an emendation. The palm-leaf MS Ṅ attests °*rajaḥkalpān*, MSS K_1 and B_2[p.c.] *rajanyān* (*rajatyān* B_2[a.c.]) and MSS K_3 and B_1 *rajalpān*. The Tibetan renders this part as *rdul phran mñam pa yi* ([...] *ye* Tib.^{D}). The previous editions 𝔹𝕊 emended the text to °*rajaḥkalpa*° which basically results in the same meaning. In our view, it is not necessary and less elegant to read a compound across the *pāda*-break. In any case, the meaning is rather certain. Similar expressions, such as *jambudvīpaparamāṇurajaḥsama*, are frequently used in a number of Buddhist scriptures, for example in the *Gaṇḍavyūha*- and *Saddharmapuṇḍarīkasūtra*. Therein, many of these compounds end in °*ān* which could have influenced the reading in the Sanskrit manuscripts of the JS. For the interpretation of *kalpa* in the sense of *sama* (Tib. *mñam pa*), see V. Apte 1957 s.v. *kalpa*. Note further that the Tibetan translation *bsgom pa la*, on the face of it, sounds rather as if the translators read °*vibhāvane* in their exemplar(s). The reading in this verse, however, should be parallel to that in the preceding stanza.

[88] In *pāda* one, MS Ṅ attests °*ādir* instead of °*ādyair*. This certainly must be a scribal mistake. All other sources, including the Tibetan translation, clearly support the reading presented here. In *pāda* four, the interpretation is inspired by the use of abstract-noun suffixes in 1.85c and 1.87c as well the other occurrences of *kathaṃ bhavet* in 2.42b and 3.7d. One could also interpret the reading in this *pāda* as "how then should one become Vajrasattva?" and "how then could Vajrasattva come about?". The former is supported by the reading *rdo rje sems dpar ji ltar 'gyur* in Tib.$_{\text{-Q.T}}$, the latter by the translation *rdo rje sems dpa' ji ltar 'gyur* in Tib.$^{\text{Q.T}}$. The first *pāda* corresponds to *pāda* three in stanza 4.56 of Abhinavagupta's *Tantrāloka* wherein a somewhat related statement is made in a Śaiva context: *jñānadharmopadeśena mantrair vā dīkṣayāpi vā | evamādyair anekaiś ca prakāraiḥ parameśvaraḥ ||*.

[89] In *pāda* one, the reading *mudrāmaṇḍalamantrādi* follows the palm-leaf MS Ṅ, tendentiously being supported by the hypometrical translation *phyag rgya'i dkyil 'khor sṅags sogs* in Tib.^{T}. The paper MSS K_1, K_3 and B_2 attest *mudrāmaṇḍalamudrādīn*, MS B_1 reads *mahāmaṇḍalamudrādīn*. The latter corresponds to the reading printed in the previous editions 𝔹𝕊. 𝔹 reports the variant of MS B_2 for MS $\mathbb{B}_B$ which, in fact, should correspond to MS B_1. The majority of the Tibetan versions (Tib.$_{\text{-T}}$) translate the corresponding *pāda* as *phyag rgya('i) dkyil 'khor gzugs la sogs* which rather sounds like a rendering of *mudrāmaṇḍalarūpādi* or *mudrāmaṇḍalarūpādīn*. In his critical notes, 𝕁 proposes an emendation similar to ours, reading the plural °*ādīn* instead of the collective singular °*ādi*. In *pāda* three, moreover, the palm-leaf MS Ṅ suggests to read *samyagjñānaṃ sadā yogī* which is not supported in any of the available sources, both Sanskrit and Tibetan, and which is difficult to construe in the given syntax, although metrically absolutely fine. We are unable to account for the origin of this variant, perhaps someone

[1.90-91] [Those,] however, who are unable to grasp (*grahītuṃ ye tu na kṣamāḥ*) through investigation based on reasoning and scripture (*yuktyāgamavicāreṇa*) the unsurpassed jewel of reality (*tattvaratnam anuttaram*) which has a nature that is to be self-experienced (*svasaṃvedyasvabhāvaṃ yat*),[90] …

… they whose *yoga* is that of beginners (*ādikarmikayogāḥ*) are fit recipients of the lower Dharma [alone] (*hīnadharmasya bhājanāḥ*), having undiscriminating intellects (*aparīkṣakabuddhayaḥ*), completely covered by delusion caused by ignorance (*ajñānamohasaṃcchannāḥ*).[91]

[1.92] For them (*tān prati*) the Saviors of the World (*jagannāthaiḥ*) have taught (*uktāḥ*) the meditations of Vajrasattva and so forth (*vajrasattvādibhāvanāḥ*) richly endowed with arms and colors (*bhujavarṇasamāyuktāḥ*) and with *mudrā*s, *maṇḍala*s [and so forth] (*mudrāmaṇḍalakaiḥ*).[92]

once might have read *bhāvyatāṃ*. The epithet *bhagavat* here has been translated as "victorious and blessed" in order to convey the perhaps most common interpretations referring to the Buddha's victory over the Four Māra*s* and his fortunate endowment with the six good qualities (→ *bdud bźi bcom źiṅ | legs pa'i yon tan drug daṅ ldan pa |*). Regarding it, see also Indrabhūti's commentary on the *nidānavākya* of the GST in section 15 (incl. p. 483, nt. 437).

[90] In *pāda* 1.90a, only MS $K_1^{p.c.}$ attests the reading *svasaṃvedya°* as printed in the previous editions 𝔹𝕊 and presented here. Before correction, all Sanskrit witnesses attest *svayaṃvedya°*. The Tibetan renders this part as *raṅ rig*. Although the reading in the Sanskrit sources may not be impossible, the expected reading is indeed *svasaṃvedya°*, a fairly common expression which is used again in 7.3b and 17.4c. The corruption may be explained as the result of a misreading of the syllable *saṃ* as *yaṃ*. In the following part, the palm-leaf MS Ṅ attests *°svabhāvo ['']yaṃ* instead of *°svabhāvaṃ yat* as printed in the previous editions 𝔹𝕊 and adopted here. MS K_1 attests *°svabhāve yat*, MSS K_3 and B_1 read *svabhāvayat*. Before correction, MS $B_2^{a.c.}$ attests *°svabhāveya* which is changed in $B_2^{p.c.}$ to *°svabhāvaya*. The Tibetan, except Tib.^{T}, renders this part as *gaṅ źig* [...] *ṅo bo ñid* (Tib.^{T} has *gaṅ gyis* instead of *gaṅ źig*) and may be taken in support of our choice. With the given syntax and context, the readings in the Sanskrit MSS all have to be discarded as corrupt. In *pāda* 1.90c, the reading *yuktyāgamavicāreṇa* follows the palm-leaf MS Ṅ. The previous editions print *yuktyāgamavicārais tu* instead, while the paper MSS K_1, K_3, B_1 and B_2 attest *yuktāgamavicāraṃ tu*. The Tibetan translation, on the other hand, renders the corresponding part as *luṅ daṅ rig(s) pa'i tshul gyis ni* wherein the rendering of *vicāra* as *tshul* is somewhat suspicious. We would have expected something like *rnam dpyod* as attested in 9.5d.

[91] In *pāda* 1.91b of our edition of the Tibetan translation, we have followed the silent emendation in 𝕊, reading *dpyod pa* instead of *spyod pa*. The corruption may have resulted from the phonetic similarity of the two. In *pāda* 1.91c, the reading *yogās te* is a conjectural emendation and remains highly doubtful. The reading in the palm-leaf MS Ṅ is not entirely clear in the available images but seems to point either towards *°gotrās te* or, perhaps, even towards *°mātrās te*. The paper MSS all attest *°grās te* which is corrected in MS $K_1^{p.c.}$ to *°grāhās te*. The previous editions 𝔹𝕊 print *°grāhyās te* which, although close to the reading in MS $K_1^{p.c.}$, seems even less likely to be correct. The Tibetan translation in Tib.$_T$ renders this part as *rnal byor te*, Tib.^{T} reads *de* instead of *te*. The latter, we have adopted in our edition of the Tibetan translation. A more common expression would be *°sattvās te*. Other possibilities would be to read *°yaugās te* or *°yogyās te*. In *pāda* 1.91d, the palm-leaf MS Ṅ reads *hīnadharmeṣu* instead of *hīnadharmasya*. Although the variant in MS Ṅ is possible, we have given preference to the reading preserved in the paper MSS which is supported by the rendering *dman pa'i chos kyi* in the Tibetan. Regarding this couple of verses, see also JS 14.10-12, PUVS 2.1-3: *athātaḥ kathyate kiṃcit tattvaratnasya labdhaye | hitāya bhavadurbhedabhrāntivyāmohitātmanām || upāyaḥ pūrvasaṃbhuddhair yathoddiṣṭaḥ samāsataḥ | śrīmatānaṅgavajreṇa karuṇāviṣṭacetasā || idaṃ tad iti tad vaktuṃ naiva śakyaṃ jinair api | pratyātmavedyarūpatvād bāhyārthena ca gṛhyate ||* et al.

[92] The reading presented here differs from what is printed in the previous editions 𝔹𝕊, mainly following what is preserved in the palm-leaf MS Ṅ and the Tibetan translation. In *pāda* one, however, the palm-leaf MS Ṅ attests *uktān* instead of *uktā* and *°nāthaṃ* instead of *°nāthair*. The former finds some support by the variant *uktāṃ* in MS B_1. However, the past-participle, which functions here as the predicate of the sentence, should be in congruence with the object *°bhāvanāḥ*. As for the latter, the Tibetan translation *mgon gyis*, although not reflecting the plural, clearly supports the syntactic function of *°nāthair* as the agent of the sentence. MSS K_3 and B_1 omit the final *repha*, the previous editions 𝔹𝕊 dissolve the *sandhi*, printing *nāthaiḥ* instead. In the second *pāda*, the paper MSS and previous editions do not render the *ādi* attested in the palm-leaf MS Ṅ, apparently having read a *vi* instead of *di*. Be that as it may, the Tibetan translation *sogs* clearly supports the variant in MS Ṅ. In the end of the compound, moreover, the paper MSS and previous editions read the third *vibhakti* (instrumental) form *°vibhāvanaiḥ* in-

See section 13

[1.93] Yet those who are not dependent on others / those who have a different conviction (*aparapratyayāḥ*) are fit receptacles for the profound *jñāna* (*gambhīrajñānabhājanāḥ*). They are not to be shaken (*akampyāḥ*) by evil friends (*pāpamitraiḥ*), by the *māra*s, obstructive forces and misleading spirits (*māravighnavināyakaiḥ*).[93]

[1.94] For them (*teṣām*), this reality (*tattvam idam*) is pure (*śuddham*) and void of any mental concepts (*sarvasaṅkalpavarjitam*); it cannot be understood (*agamyam*) in anyway (*sarvathā*) by all those beings such as *brahmin*s (*sarvasattvānāṃ brahmādīnām*).[94]

stead (MSS K_3 and B_2 omit the *visarga*). The phraseology, however, demands an object to be construed with the initial *uktā*. In the third *pāda*, the paper MSS unanimously attest *bhujavarṇā°* instead of *bhujavarṇa°*. Curiously, all Tibetan versions, exept Tib.^{T}, attest *sku mdog phyag mtshan* for this part. Thus, not only the order of the compound members is switched, but also the word *bhuja*, similar to verse 1.86b where *bhuja* is rendered as *phyag rgya*, has been translated as if the Sanskrit would have read *mudrā*. Here, we follow Tib.^{T} wherein the respective part is translated as *sku mdog phyag daṅ*. In *pāda* four, it is possible to emend the reading *mudrāmaṇḍalakaiḥ* to *mudrāmaṇḍalakāḥ* qualifying *vajrasattvādibhāvanāḥ*. The Sanskrit witnesses, however, do not show any variant in this *pāda*. Thus we maintained the reading as it transmitted in the Sanskrit MSS, understanding it to be in a *sāpekṣa* relationship with the compound in the preceding *pāda*. The Tibetan translation unanimously attests *phyag rgya'i dkyil 'khor*, which we emended to *phyag rgya dkyil 'khor*, the reading found in 1.89a in the canonical versions.

[93] In *pāda* one, the precise meaning of *khar ma las* in the Tibetan rendering *gźan rkyen khar ma las* of *aparapratyayāḥ* remains unclear to us. It may be noted, however, that similar expressions are attested in a few places such as, for example, in Tōh. 56 (*gźan gyi khar ma las par chos thams cad śes te*, D vol. 41 (*ga*), f. 80r) and Tōh. 3807 (*rkyen gyi khar ma las pa mos pa daṅ yid ches par dka' ba*, D vol. 92 (*pa*) f. 53r). Regarding the interpretation of *aparapratyaya* as *aparādhimukti*, cp. *Daśabhūmikasūtra*, Nāgārjuna's *Ratnāvalī* 2.38 et al. In *pāda* two, the reading *°bhājanāḥ* is an emendation based on the Tibetan translation which reads *snod*. The palm-leaf MS Ṅ attests *bhāvanāḥ* which either is the result of a misreading of *jā* for *vā* or influenced by the reading in stanza 1.92b above. MS K_1 reads *sādhanāḥ* after correction, attesting *sājanāḥ* before correction, the reading also attested in MSS K_3 and B_2. This variant could have been the result of a misreading of *sā* for *bhā*. MS B_1, on the other hand, reads *sāṃjanāḥ*. In *pāda* four, the palm-leaf MS Ṅ supports the emendation *°vināyakaiḥ* in the previous edition 𝕊 which also is in line with the reading *rnams kyis* in Tib.$_{-T}$. The paper MSS all attest *°vināyakaḥ* which is impossible to construe syntactically. The *editio princeps* 𝔹 silently emended the text to *°vināyakāḥ*. In our view, and in addition to the fact that the Tibetan translation offers no support for it, this reading does not convey a satisfactory sense. Note that other interpretations of the second half are of course possible. Thus one could interpret *akampyāḥ pāpamitrair māravighnavināyakaiḥ* also as "They are not to be shaken by evil friends who are led by the obstructive forces of the *māra*s."

[94] In *pāda* one, the canonical Tibetan sources do not render the pronoun *idaṃ*. This pronoun is only attested in the extra-canonically transmitted versions Tib.^{B,Ṅ,T} which interpret the *pāda* slightly differently as "For them (*de la*) this pure reality (*de ñid dag pa 'di*) [...]." In *pāda* two, the reading *sarvasaṅkalpavarjitam* follows what is preserved in the palm-leaf MS Ṅ. The paper MSS unanimously attest *sarvakalpavivarjitaḥ* which is silently corrected in the previous editions 𝔹𝕊 to *sarvakalpavivarjitam*. On the first sight, the Tibetan seems to be supporting the reading in the 'modern' MSS, translating *rtog pa thams cad rnam spaṅs pa/ la* wherein one would suspect *rnam* to render the Sanskrit *upasarga* (prefix) *vi-*. It is to be noted, however, that in verses 1.13d, 1.32b and 1.56d (Tib. 1.56c) the same compound as attested here in MS Ṅ without the prefix *vi-* is likewise translated in its end with *rnam spaṅs pa('i)/la/na*. Regarding the reading *sarvasattvānāṃ brahmādīnām* in the second half, the palm-leaf MS Ṅ attests a 7th *vibhakti* (*bahuvacanam*) which, apart from being rather inelegant, finds no support by the paper MSS nor in the Tibetan translation. The Tibetan translation, except Tib.^{B,T} which mirror the genitive ending (*kyi*), renders this part with an ergative/ instrumental case (*kyis*) which, also for the Sanskrit, seems to be most natural in connection with the gerundive of *gam-*. In the final *pāda* of the Tibetan translation, corresponding to *pāda* three of the Sanskrit text, all Tibetan sources read *mi rtogs pa'i*, i.e., taking this verse together with the following and construing the entire stanza as adjectival to *ye śes* in 1.95a (corresponding to 1.95b in the Sanskrit). To read these two stanzas as one sentence, although possible, may not be necessary. Therefore, for the sake of better readability, we emended the Tibetan to *mi rtogs pa'o*. As for the corresponding Sanskrit, we follow the emendation *agamyaṃ* in the previous editions 𝔹𝕊. The Sanskrit MSS all attest *agamya°* instead, being changed to *agamyaḥ* in $K_1^{p.c.}$. Last but not least, it may be noted that other interpretation of *sarvasattvānāṃ brahmādīnām*, such as in the sense of "by all beings such as Brahmā and so forth," are likewise possible. In our view, however, it is more probable that Indrabhūti has in mind here the non-Buddhists beginning with those of the highest position in the hierarchy of the caste-class system.

[1.95] The Saviors of the World (*lokanāthaiḥ*), however (*tu*), have taught (*deśitam*) th[is] *jñāna* which is most wonderful and supreme (*jñānam atyadbhutaṃ param*), bestowing accomplishment here in this very life (*siddhidaṃ janmanīhaiva*), suffused with the Sarvabuddha (*sarvabuddhamayam*) and auspicious (*śivam*).[95]

Thus is the first section in the *Jñānasiddhi*:
The Instruction on Reality (*tattvanirdeśaḥ*)[96]

3.2 Section Two: The Refutation of Meditation with Form

[2.1] [Interlocutor:] Because of having the nature of the Five Buddha*s* (*pañcabuddhasvabhāvatvāt*), the five aggregates (*pañca skandhāḥ*) are taught (*smṛtāḥ*) as the [Five] Victorious Ones (*jināḥ*). The *dhātu*s, on the other hand (*tu*), are [the goddesses] Locanā and so forth (*dhātavo locanādyāḥ*). Therefore (*tataḥ*), [every living being] is considered (*mataḥ*) to have the body of a Buddha (*buddhakāyaḥ*).[97]

[95] In *pāda* one of the Sanskrit text, corresponding to the final *pāda* of the Tibetan translation, we follow the silent emendation *deśitaṃ* in the editions 𝔹𝕊. The palm-leaf MS Ṅ attests *daśitaṃ*, the paper MSS read *deśitā*. Although less likely to be the case in the view of the variant in the paper MSS, the reading preserved in MS Ṅ could also be a corruption of *darśitaṃ*. The Tibetan translation renders the corresponding verb as *gsuṅs pa yin*. Regarding the Tibetan text, it may be briefly noted here, that the translators did not, just as in 1.92 above, render the plural of °*nāthaiḥ* (*mgon gyis*). In *pāda* two of the Sanskrit text, corresponding to the first *pāda* of the Tibetan translation, we likewise adopted the silent emendation in the editions 𝔹𝕊. The paper MSS all omit the *upasarga* (prefix) *ati-* in *atyadbhutaṃ*. MS Ṅ confirms the emendation, attesting the slightly corrupt *atyadbhūtaṃ*, so does the Tibetan *śin tu rmad byuṅ*. MS B_2 attests *jñānasadbhutam param* before correction, adding a *sa* in the interlinear space above the letter *ta* and ligature *mpa*. The precise intent of this correction remains unclear to us. In this stanza too, we interpreted *sarvabuddhamayam* in the light of the SBS in the sense of "suffused with the Sarvabuddha." Alternatively, it is of course also possible to translate this part as "suffused with all Buddhas."

[96] The Tibetan title of this section differs significantly, reading *phyag rgya chen po bstan pa'i*, corresponding to *mahāmudrānirdeśaḥ* instead of *tattvanirdeśaḥ*. The 'synopsis' in the *'Bri guṅ chos mdzod*, on the other hand, supplies a descriptive title according to which "The first section in the *Jñānasiddhi* gives the brief explanation of *mahāmudrā* by way of ascertainment" (*le'u daṅ pos phyag rgya chen po gtan la dbab pa'i sgo nas mdor bstan*; T 181,5). In the *sa bcad* of the JS in the *'Bri guṅ chos mdzod* (see Appendices) yet another reference is found. Therein, the title of the section is given as "Brief explanation for those with highest capacities" (*le'u daṅ pos dbaṅ po rab kyi don mdor bstan*, T 83,3). Regarding these discrepancies, see also Section 1.2.2. In this and the following sub-colophons, the paper MSS omit the initial *iti* and partially invert the order of the word *pariccheda* and the cardinal number, sometimes omitting *pariccheda*. In our edition, we standardized these colophons in accordance with the overall style in MS Ṅ.

[97] Regarding the interpretation of *locanādyāḥ* referring to the goddesses rather than the faculties, cf. *Pradīpoddyotana* (pp. 15, 18, 27, 63, 76 etc.) et al. With regard to this and the following verses, it may be noted that a very similar discussion is contained in Puṇḍarika's commentary on the Kālacakra, the *Vimalaprabhā* (VP). It is almost certain that the author new Indrabhūti's discussion. Cp. *ato bhagavato vacanād vikalparūpabhāvanābalena yogī sarvajño na bhavatīti | nanu tathāgatenoktaṃ sarvatantrarājeṣu pañcaskandhā vairocanādayo buddhāḥ, dhātavo devyaḥ, locanādayaḥ ṣaḍindriyāṇi, kṣitigarbhādayo bodhisattvā viṣayāḥ, rūpavajrādayo devyaḥ, mohavajrādayo yamāntakādayaḥ krodharājānaḥ | tasmāt sattvānāṃ kāyo buddhanirmāṇakāya iti keṣāṃcid abhiprāyo bhaviṣyati |* (VP vol. 3, p. 68, ll. 8-13). This section of the JS is paraphrased and elaborated on in pp. 1059-1064 of the 8th Karmapa's *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa* (see Appendices). In passing, this section of the JS is briefly referred to in Krug 2018b, p. 353. Last but not least, and we are grateful to Mattia Salvini for drawing our attention to it, it may be noted that it is also worth considering to read *buddhaḥ kāyas* (or even *buddhāḥ kāyas*) in this and some of the following occurrences throughout this section, such as, e.g., in verses 2.1, 2.4 and 2.42. The Tibetan translation, which admittedly leaves room for interpretation, does not strictly negate this possibility. The Sanskrit witnesses, on the other hand, do not support such emendations, nor do the parallels in the VP clearly go into this direction. Therefore, and despite the fact that the compounded reading in stanza 2.1 makes it necessary to supply a word such as *sarvasattvaḥ* (cp. parallel in the VP), we abstained from emending the text.

[2.2] [Indrabhūti (*siddhāntin*):] If it were in this way (*evaṃ cet*), the living beings (*prāṇinaḥ*) all would be completely awakened (*sarve sambuddhāḥ*), always in [all] three existences (*tribhave sadā*). [And thus,] all actions (*kriyāḥ sarvā*) towards Buddhahood (*buddhatvāya*), study[, deep reflection] and meditation (*śrutabhāvanāḥ*), are just in vain (*vṛthaiva*).[98]

[2.3] Since, however (*tu*), all sentient beings are already awakened (*buddhatvāt sarvalokasya*), any downfall would not be possible (*sarvāpattir bhaven na*), [therefore] faults through pleasure, suffering, thirst and so forth (*sukhaduḥkhapipāsādibādhā*) would not exist for them (*tasya na vidyate*).[99]

[2.4] Then how is it (*katham*) that the six super-mundane knowledges, and so forth (*ṣaḍabhijñādayaḥ*), as well as the Buddhas' qualities and magnificence (*bauddhā guṇavibhūtayaḥ*) do not come about [for everybody] (*te na pravartante*), if one were to have the body of a Buddha (*buddhakāyo bhaved yadi*)?[100]

[98] Note that it is also possible to construe *evaṃ cet* together with the entire first line. We consider the compound *śrutabhāvanāḥ* as short, *metri causa*, for *śrutacintābhāvanāḥ*. This interpretation is supported by the related passage in the VP which extends the expression *kriyāḥ sarvāḥ* […] *śrutabhāvanāḥ* as *śrutacintābhāvanādānādikriyāḥ* ("the actions of study, deep reflection, mediation, giving and so forth"). Regarding the missing *cintā*, see verse 2.6 below. The entire passage in the PAJS section of the VP reads as follows: *tasmād ucyate - iha hi yad vaktavyaṃ mūrkhaiḥ sattvānāṃ kāyo buddhanirmāṇakāya iti | naitad vacanaṃ tathāgatasya, yat parīkṣamāṇaṃ vighaṭayati | paramārthasatye yadi sattvānāṃ kāyo buddhanirmāṇakāya iti cet, traidhātukasthāḥ sarve sattvāḥ samyaksambuddhāḥ prāg babhūvuḥ | buddhatvāya śrutacintābhāvanādānādikriyā vṛthā syāt |* (VP vol. 3, p. 68, ll.13-16).

[99] Following the suggestion of Harunaga Isaacson, we have emended the text in *pāda* two to *sarvāpattir bhaven na tu* which seems to be the reading suggested by the Tibetan translation *phoṅs pa kun kyaṅ mi 'byuṅ la*. The palm-leaf MS Ṅ attests *sarvāpattibhave na tu*, the reading which has also been proposed by 𝕁. Admittedly, we cannot exclude the possibility that the Tibetan translation, in fact, results from the reading as it is preserved in MS Ṅ, having taken the second *pāda* as a *sati saptamī*. In our view, however, the proposed emendation is more elegant, especially when considering similar expressions, such as *teṣāṃ bhaven na hi* in 2.44d, and the fact that Indrabhūti hardly ever uses a *sati saptamī* construction in the rest of the text. We consider the reading in MS Ṅ as the result of the loss of the *repha* paired with the corruption of the ligature *nna* to *na* which, all in all, are rather small corruptions. The paper MSS attest *sarvopat(t)ibhave na tu* which can be explained as a further corruption from *sarvā°* to *sarvo°*. This variant is corrected in MS $K_1^{p.c.}$ to *sarvotpattibhave na tu*, the reading also printed in 𝕊. The *editio princeps* 𝔹, on the other hand, emended the text to *sarve 'pi tribhavena tu*. In *pāda* three of the Tibetan translation, all versions, besides Tib.^{T}, attest *sgom* (Tib.^{B,C,D,Ṅ,P}) and *bsgom* (Tib.^{G,N,Q}) for *pipāsā*. Tib.^{T} alone reads the expected *skom*, the same reading also printed in the previous edition 𝕊, unfortunately without reporting the reading found in the Peking group Tib.^{G,Ṅ,Q} or marking this reading as an emendation. The variants in Tib.^{B,C,D,Ṅ,P} may be explained on account of both the phonetic as well as palaeographical similarity of *skom* and *sgom*, while the reading *bsgom* in Tib.^{G,N,Q} could be seen as a further stage of corruption. In the final *pāda*, the reading *na vidyate* follows what is preserved in the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 all read *na yujyate* instead, the reading also used in stanza 9.23b which is not unrelated here and which might have influenced the reading of the paper MSS in section two. The Tibetan translation renders the verb in 2.3 as *yod ma yin*, a perfectly fine rendering of *na vidyate*. In section nine, on the other hand, the expression *na yujyate* is translated twice as *mi rigs so* (9.21d and 9.23b). Regarding the contents of this verse, cp. PAJS: *prāk samyaksambuddhatvāt sarvasattvānām utpādanirodho na syāt | saṃsāre sukhaduḥkhakṣutpipāsādayo bādhā na syuḥ |* (VP vol. 3, p. 68, ll. 16f.).

[100] In *pāda* one of the Sanskrit text, corresponding to the second *pāda* in the Tibetan, the palm-leaf MS Ṅ confirms the emendation *ṣaḍabhijñādayaś cāpi* in the previous editions 𝔹𝕊. The paper MSS show various minor corruptions. In the following *pāda*, we emended the variant *bauddha°* in MS Ṅ to *bauddhā*, considering it the result of the loss of the long vowel-sign. The paper MSS, with the exception of MS $B_2^{p.c.}$, unanimously attest *bodhā* which could be taken as the result of another corruption of the proposed reading. The previous editions 𝔹𝕊 changed the text to *bodhau* which makes less preferable sense. The reading in MS $B_2^{p.c.}$ is altered to *bodho* which could have been a careless attempt to change the reading to *bodhau*. In his critical notes, 𝕁 proposed to emend the text to *buddha°*, presumably led by the Tibetan rendering *saṅs rgyas*. The related passage in the VP, in fact, attests precisely this reading proposed by 𝕁. Nonetheless, we consider our emendation as superior, being the reading which al-

[2.5] As for him who does not properly cognize in this way (*yas tv evaṃ na prajānāti*), how could he be completely awakened (*sa sambuddho bhavet katham*)?! If somebody were to cognize in this way (*evaṃ jānāti cet kaścid*), he certainly will be awakened (*asau buddho bhaviṣyati*)![101]

[2.6] [Interlocutor:] This *yogin* (*asau yogī*) for whom deep reflection is active (*yasya cintā pravartate*), gradually (*kramāt*), he shall become awakened (*buddho bhavet*) through repeated practice (*abhyāsayogena*). Others[, however,] are no accomplishers of Buddhahood (*nānye buddhatvasādhakāḥ*).[102]

[2.7] [Indrabhūti:] If they are already awakened by nature (*svabhāvād yadi te buddhāḥ*), there is no purpose of frequent practice (*nābhyāsena prayojanam*), frequent practice [should be] always endowed with reason-

lows to explain the origin of all variants. The Tibetan translation, moreover, could be a rendering of both *bauddhā* and *buddha°* and thus cannot be taken in favor of either of these, but it clearly does not support any form of *bodhi* (Tib. *byaṅ chub*). It may be noted, moreover, that one could also interpret the relationship of the compounds in the first half, and also of its individual members, differently. Thus, following the Tibetan translation of the JS, one could take *ṣaḍabhijñādayaḥ* as qualifying *guṇavibhūtayaḥ*, understanding *cāpi* as clause-connective. The related passage in the VP, however, does not seem to support such interpretation. The six super-mundane knowledges (*ṣaḍ abhijñā*) are listed in several texts such as, for example, in the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: *katamāś ca subhūte ṣaḍ abhijñā? ṛddhyabhijñā, divyaṃ caksur, divyaṃ śrotraṃ, paracittajñānaṃ, pūrvanivāsānusmṛtiḥ, āsravakṣayajñānaṃ, sākṣātkriyābhijñā ca, imā ucyante ṣaḍ abhijñāḥ* (PSP VIII, p. 59). For an explanation of the six *abhijñā*s, see Asaṅga's *Abhidharmasamuccaya* (p. 97). Moreover, the *abhijñā*s are also listed, e.g., in Edgerton 1993, p. 50 and referred to again in JS 2.30, 4.15-17. The referent of *ādi* and the following *guṇavibhūtayaḥ* remain unclear. Among the many possibilities are all Dharmas without outflows (*anāsravāḥ sarvadharmāḥ*) which are listed together with the six super-mundane knowledges (see PSP VIII, p. 43) as well as the super-mundane Dharma-gift (*lokottaradharmadānam*; see PSP VIII, pp. 55-56). The PAJS section in the VP, a few pages below, glosses the *guṇa*s as *daśabalavaiśāradyādayaḥ* (p. 70), i.e., the ten powers, *vaiśāradya*s and so forth. Regarding the compound *guṇavibhūtayaḥ*, it is also possible to understand the relationship between the first and second member as that of a genitive (*ṣaṣṭhī*) *tatpuruṣa*. The Tibetan translation does not provide any particle that marks the relationship between the compound's members. Regarding the interpretation as a *dvandva*, cf. Baladeva's commentary on *Bhagavadgīta* 10.10. For a general reference to the *vibhūti*s, see Monier-Williams 1993 s.v. *vibhūti*. The extended passage in the PAJS reads: *ṣaḍabhijñādayo buddhaguṇavibhūtayaś ca bhaveyuḥ | na caitad dṛṣṭaṃ śrutam anumitaṃ tathāgatavyākṛtam, tasmād buddhaguṇābhāvāt sattvā buddhā na bhavanti, saṃsāre suvyavasthitatvād iti | […] atas tathāgatavacanāt sattvānāṃ kāyo buddhanirmāṇakāyo na bhavati |* (VP vol. 3, p.68, ll.18-24).

[101] If one were to supply an object for the verb *jñā-*, one may consider the contents of stanza 2.1, i.e., the five *skandha*s etc. The indeclinable *evaṃ* thus could be taken to refer back to the preceding *ṣaḍ abhijñā*.

[102] In the Tibetan translation, the relative-correlative construction *yasya* […] *asau* in *pāda*s one and three is not properly reflected. The pronoun *asau*, although possibly represented by the *ni* in *pāda* three, is not clearly rendered. Here, the translators could have simply added a *'di/de*. The genitive particle in *'jug 'gyur ba'i* in the end of *pāda* two, moreover, makes it difficult to understand this as a rendering of the finite verb *pravartate*, but is, owed to the overall syntax of the sentence, acceptable as a free rendering. A similar way of translation can be observed in *pāda* 2.8b below. The preceding *sems ni*, moreover, rather sounds like a rendering of *cittaḥ* than of *cintā* as unanimously attested in all Sanskrit witnesses. Here we would have expected *bsam ni* instead. In *pāda* four, the palm-leaf MS $\text{N}^{\text{p.c.}}$ confirms the silent emendation *nānye* in the previous editions 𝔹𝕊. Before correction, MS $\dot{\text{N}}^{\text{a.c.}}$ attests *nānya°*, the variant also attested in the paper MSS. In the following, MS $\text{K}_1{}^{\text{p.c.}}$ changes *°sādhakāḥ* (the palm-leaf MS omits the final *visarga*) to the singular *°sādhakaḥ*, MS $\text{B}_2{}^{\text{p.c.}}$ shows the opposite correction. If one were to follow the reading in $\text{K}_1{}^{\text{p.c.}}$, one should consider emending the preceding *nānya°* to *nānyo*. The Tibetan translation *gźan dag*, however, clearly supports the plural number, omitting the abstract-noun suffix *°tva°* (Tib. *ñid*) in the final compound, presumably owing to metrical constraints. Interestingly, but presumably just a mere coincidence, the suffix *°tva°* is also absent in MSS $\text{K}_1{}^{\text{a.c.}}$ and $\text{B}_2{}^{\text{a.c.}}$. Together with *śruta* and *bhāvanā* in stanza 2.2 above, *cintā* completes the standard threefold set of the means of wisdom. Regarding it, cf. AKBh VI.5 et al. Regarding this verse, cp. PAJS: *nanu tathāgatenoktaṃ bhāvanābhyāsavaśāt skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, tenaiva buddhatvaṃ ceti kasyacid abhiprāyo bhaviṣyati?* (VP vol. 3, p.68, ll. 25f.).

ing (*sayuktikaṃ sadābhyāsam*), frequent practice is not void of reasoning (*nābhyāsaṃ yuktivarjitam*).[103]

[2.8] If a person who is without protector (*yady anātho janaḥ kaścit*) would contemplate "I am king" (*rājāham iti bhāvayet*), this one would not attain a kingdom (*nāsau rājyam avāpnuyāt*) even by a hundred of millions of aeons (*kalpakoṭiśatenāpi*).[104]

[103] In *pāda* one, one may note that all versions, besides Tib.^{T} which reads *ṅo bor*, attest *ṅaṅ gis* for *svabhāvāt* which, although probably less common, is an acceptable rendering. In the following *pāda*, all Tibetan versions unanimously attest *ci źig yod* without reflecting the negation *na*. As a free translation, this seems acceptable when understanding it in the sense of "what is the purpose of repeated practice?" In *pāda* three, the canonical versions Tib.$_{\text{-B,Ṅ,T}}$ attest *goms bya min*, instead of the here expected *goms bya yin* found in Tib.$^{\text{B,Ṅ,T}}$. One wonders whether this is the result of the missing rendering of *na* in the previous *pāda* or simply a case of eye-skip. Noteworthy, however, is the fact that the Sanskrit adverb *sadā* is not rendered at all. Here, one would have expected a *rtag*. In *pāda* four, the palm-leaf MS Ṅ confirms the emendation *nābhyāsaṃ yuktivarjitam* in the previous edition 𝕊 which is also tentatively supported by the Tibetan translation *rig(s) pa med par goms bya min*. MS K_1 indicates a problem in its exemplar, attesting *yuktivarjji - - tasam* whereof the final *sa* seems to be canceled. MS K_3 reads *yuktivarjjitam* without indicating any problem. On the following folio, in verse 2.9a, K_3 attests an additional *bhyāsana* in the reading *mithyākalpanayā* which subsequently has been canceled. Here, one may surmise that a marginal correction in the/an exemplar of K_3 that was originally meant to refer to verse 2.7d wrongly has been inserted one line below, causing the corruption of the reading in verse 2.9a. MS B_1, on the other hand, shows another case of eye-skip (or an attempt to correct the other one), attesting *yuktataṃ yuktivarjjitam*. Relying on the reading in this manuscript, the *editio princeps* 𝔹 emended the text to *yuktito 'yuktivarjitam*. In MS $B_2^{p.c.}$, the letters *saṃpra* are added in the blank space between the *pāda*s, resulting in the variant *saṃprayuktivarjitam* which is one syllable short. Here, one wonders why the person who altered the text has not added a *vi* before the final °*varjitam*. Further, one may note that the Tibetan translation renders the first *abhyāsa*, parallel to the rendering in stanza 2.6a above, with *(b)slab(s) pa* and the second and third instance with *goms bya*. We are unable to say whether this is the result of having taken some liberty in their translation or whether the translators read something else in their exemplar(s). As for *(b)slab(s) pa*, this usually is employed to render forms of the Sanskrit root *śikṣ*-. The latter *goms*, on the other hand, is indeed attested as a rendering of *abhyāsa*, yet usually without the following *bya*. Regarding it, one may wonder whether the translators might have read *abhyāsyaṃ* in their exemplar(s). In this case, however, it remains unclear what *abhyāsyaṃ* would refer to. Suppose the Sanskrit text is correct as it stands, then Indrabhūti seems to be taking *abhyāsa* here as a neuter (*napuṃsakaliṅga*) instead of the common male form (*puṃliṅga*). Another possibility is that the author deliberately chose the neuter form in order to mark the statement as a general rule. Regarding this stanza, cp. PAJS: *tasmād ucyate - iha hi yad vaktavyaṃ bālajanair abhyāsavaśāt skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, tenaiva buddhatvaṃ ca tathāgatenoktam | tan na, puṇyajñānasambhārābhāvāt* | (VP vol. 3, p. 68, ll. 26ff.). In this and the following passages in the PAJS, it is made clear that the frequent practice, and thus also *rūpabhāvanā*, have as their purpose the accumulation of merit and wisdom (*puṇyajñānasambhāra*) and the purification of the ordinary body and mind rather than the attainment of highest gnosis and Buddhahood, and thus these practices only serve as an intermediate means on a conventional level. This preliminary frequent practice is further elaborated on in section eight of the JS, the Means to Acquire the Accumulations of Merit and Wisdom (*puṇyajñānasaṃbhāraprāptyupāya*).

[104] In *pāda* two, as already indicated in 𝕊's notes to the Tibetan text, none of the Tibetan versions renders the first person pronoun *aham*, translating *rgyal por 'gyur ro* instead of something like *bdag ni rgyal po* as suggested in 𝕊. In the final *pāda* of the Tibetan translation, as well as in the following stanza, the abstract form *rājya* has been translated as *rgyal po* instead of the more literal *rgyal srid* attested in 18.*iv-v* et al. Before correction, all paper MSS attest *rājyām* which is corrected in $K_1^{p.c.}$ to *rājyam*, the reading in MS Ṅ and editions 𝔹𝕊. Regarding this verse, cp. PAJS: *iha hi yadi yogināṃ puṇyajñānasambhāraṃ vinā bhāvanābhyāsabalena skandhadhātvāyatanādikaṃ maṇḍalacakrākāraṃ bhaviṣyati, vikalpabhāvanābhyāsabalena sambuddhatvaṃ ca bhavati, tadā'nyo 'pi* [sic! for *tathā yo 'pi*?] *dravyahīno rājā'ham* [read *rājo 'ham*] *iti cintayet, so 'py abhyāsavaśād rājā bhaviṣyati puṇyasambhāraṃ vinā* | (VP vol. 3, pp. 68f., ll. 28-1). In this passage, Puṇḍarīka paraphrases *anātho* ("without protector") with *dravyahīno* ("low in wealth"), exchanging it in the following part (see next note) with *puṇyasambhārahīno* ("low in the accumulation of merit"). In the context of the JS, the expression *anātho* can further be interpreted in the light of stanzas 8.21-30 wherein Indrabhūti explains that as long as the mind of the practitioner remains in a state of unevenness (*viṣamatvam*), a mind not being true to its promises (8.27c: *avisaṃvādakaṃ cittam*) and without the right mental disposition towards all sentient beings, that is to say *bodhicitta*, the gnosis free of beginning, middle and end cannot arise (8.25cd: *na tad utpadyate jñānam ādimadhyāntavarjitam*) and consequently the deities, Buddhas and Bodhisattvas do not grant protection (8.26cd: *sarvadevādayaś cāpi na taṃ rakṣanti vidviṣaḥ*).

[2.9] As (*yasmāt*) there is no kingdom for him (*rājyaṃ tasya na vidyate*) by a wrong mental concept (*mithyākalpanayā*), so (*tasmāt*) Buddhahood will not come about (*buddhatvaṃ na bhaviṣyati*) by wrong contemplation (*mithyābhāvanayā*).[105]

[2.10] [Interlocutor: So, in fact,] in the kings of Tantra (*tantrarājeṣu*), the completely awakened ones (*sambuddhaiḥ*) indicated with [the aforementioned] names (*nāmabhir uddiṣṭam*) the reality (*tattvam*) that is inherent in the *skandha*s etc. and in the *āyatana*s and so on (*skandhādyāyatanādiṣu*). [Indrabhūti:] Right (*yuktam*), with conventional language (*samayabhāṣayā*)![106]

[2.11] [In this way,] feces is called Vairocana (*śakṛd vairocanaḥ khyātam*) and likewise urine [is called] *vajra*-water (*mūtraṃ vajrodakaṃ tathā*); and

[105] In this stanza, the palm-leaf MS Ṅ omits the passage *yasmād rājyaṃ tasya na vidyate | mithyābhāvanayā*, presumably due to an eye-skip from *yasmād* to *tasmād*. The missing portion is added in the upper margin, unfortunately remaining hardly legible in the available images. In *pāda* two of the Tibetan translation, none of the versions render *tasya*. In fact, all versions besides Tib.^{T} read *gaṅ la*, which rather corresponds to *yasya*. Tib.^{T} attests *ga la*. Presumably based on this discrepancy, 𝕊 emended the reading to the expected *de la*, unfortunately only reporting the reading of Peking (Tib.^{Q}) as *gaṅ la* and thus giving the reader the impression that the *sDe dge* version (Tib.^{D}) indeed has the desired reading. Further, one may note that the translation *de bźin* for *tasmād* rather sounds like a rendering of *tathā*, for which, however, no indication is found in the Sanskrit witnesses. In fact, the majority of the Sanskrit witnesses attest *mithyābhāvanayād asmād* in *pāda* three. In MS $B_2^{p.c.}$, this variant is changed to *mithyābhāve nayād asmād*. Moreover, the initial *gaṅ phyir*, corresponding to *yasmāt* in the Sanskrit, is only attested in the extra-canonically transmitted versions Tib.^{B,Ṅ,T}. The canonical sources all attest *gaṅ źig*. Admittedly, one would rather expect a construction like *yathā* […] *tathā* here. Interestingly, the corresponding section in the PAJS contains the desired *yathā*, but reads *tato* instead of the correlative *tathā*. Regarding this stanza, cp. PAJS: *na caitad dṛṣṭam, yathā mithyāvikalpena puṇyasambhārahīno 'nekakalpair abhyāsavaśād rājā na bhaviṣyati, tato* [sic!] *puṇyajñānahīno vikalpābhyāsavaśād anekakalpair yogī samyaksambuddho na bhavati, puṇyajñānābhāvād iti | […] ato bhagavato vacanāt puṇyajñānahīno vikalparūpabhāvanābhyāsavaśād buddho na bhavatīti |* (VP vol. 3, p. 69, ll. 1-10).

[106] In *pāda* two, the double usage of *ādi* in the compound *skandhādyāyatanādiṣu*, whereof the first presumably refers to the *dhātu*s, is slightly surprising and perhaps points at a corruption in the text. Yet, it is also possible that the author has resorted to this solution because of metrical reasons. And in fact, similar expressions are used in stanza 2.31 below wherein Indrabhūti twice employs a double-*ādi* construction. The Tibetan translation, however, renders these occurrences each time with only one equivalent of *ādi*. In the same *pāda*, moreover, the Tibetan translation does not reflect the plural (*bahuvacanam*) nor the locative (*saptamī*) °*ādiṣu* of the compound, simply reading *la sogs pa*. Admittedly, the function of the locative remains ambiguous, and other interpretations might well be possible. In the second half, moreover, only the palm-leaf MS Ṅ attests the reading *yuktaṃ*. The paper MSS and previous editions 𝔹𝕊 all attest *saṃyuktaṃ*. And likewise, the reading *samayabhāṣayā* is only found in the palm-leaf MS Ṅ. The paper MSS show several smaller corruptions. MS K_1 attests *samayābhāsayā*, MS K_3 has *samaye bhāsayā* and MS B_1 reads *samabhāsaya*. MS B_2 tendentiously supports the reading in MS Ṅ, attesting *samayabhāsayā* with the all too common confusion of the sibilants. The *editio princeps* 𝔹 changed the reading in MS B_1 to *samabhāṣayā*, presumably in order to avoid the hypermetricism. 𝕊, on the other hand, altered the text to *saṃyuktaṃ samayabhāṣayā*. The Tibetan text, on its part, seems to take *yuktam* differently, translating it as *ldan pas* (Tib.^{C,D,P}), *ldan pa yin* (Tib.^{T}) and *ces pa(s)* (Tib.^{G,N,Q,B,Ṅ}), respectively. The latter perhaps could be the result of having read *uktaṃ* instead of *yuktaṃ*. The interpretation presented in our translation follows in structure the related section in the *Vimalaprabhā* wherein Puṇḍarīka presents the first part as an objection and the latter, corresponding here to *pāda* four, as the reply to it. The Tibetan translation of the JS differs in this point, reading the entire stanza as a single sentence which, in our view, is an equally valid interpretation. The aforementioned passage in the PAJS section of the VP reads as follows: *nanu yadi rūpabhāvanā vikalpaḥ, vikalpād yogī buddho na bhaviṣyatīti tadā kimartham idaṃ śarīraṃ maṇḍalacakradevatāgaṇair viśodhanīyam iti tathāgatavacanam iti kasyacid abhiprāyo bhaviṣyati | tasmād ucyate – iha satyam etat, samayabhāṣayā tathāgatena pratyekaṃ vairocanādikaṃ tad uddiṣṭam, na punar ghaṭapaṭaśabdavad vācyavācakabhāvena svarūpataḥ |* (VP vol. 3, p. 69, ll. 11-14) If one were to read this verse as a single sentence, one should read *yuktaṃ samayabhāṣayā* in the sense of "applied with conventional speech," qualifying the preceding *tattvaṃ nāmabhir uddiṣṭaṃ*. In this way, one may read the entire part from stanza 2.7 onwards (probably up to verse 2.15) as Indrabhūti's line of argument.

just as the female sexual organ [is called] lotus (*strīndriyaṃ ca yathā padmam*), so the male one [is called] *vajra* (*vajraḥ puṃsendriyaṃ tathā*).[107]

[2.12] Since (*yasmāt*) it is not possible to talk [about the psycho-physical constituents in this way] (*vaktuṃ na śakyate*) following reasoning and scripture (*yuktyāgamānusāreṇa*), therefore (*tasmāt*) it is not fit to talk (*vaktuṃ na yujyate*) about the deity's body (*devatākāyam*) in terms of an own nature (*svabhāvāt*).[108]

[2.13] If Vajrasattva would arise (*vajrasattvo bhaved yadi*) by/as artificial forms of a deity (*kṛtakair devatārūpaiḥ*), [then] he perishes just like a pot and so forth (*naśyate tu ghaṭādivat*) inasmuch as (*yasmāt*) he is born as conditioned (*saṃskṛto jāyate*).[109]

[107] In *pāda* one, the reading *śakṛd* follows the emendation in 𝕊 which is based on the Tibetan translation *dri chen*. The palm-leaf MS Ṅ and MSS K_1, K_3 and B_2, attesting *sakṛd*(°), support this emendation. Only MS B_1 reads *sukṛd*°. Perhaps influenced by this obviously mistaken variant, the *editio princeps* 𝔹 emended the text to *śukraṃ*. In the following, and with some hesitation, we haven tentatively emended *vairocanaṃ*, as attested in MSS Ṅ, $K_1^{p.c.}$ and B_1 and printed in the previous editions 𝔹𝕊, to the common masculine (*puṃliṅga*) form *vairocanaḥ*. Before correction, MS $K_1^{a.c.}$ attests *vairocanāṃ*. MSS K_3 and B_2, on the other hand, omit the case ending. In defence of our decision, it may be pointed out that the related passage in the VP attests the masculine form. Yet, it shall not go unmentioned that in the other occurrence of *vairocana* in stanza 15.5b the majority of the Sanskrit witnesses likewise attest the neuter (*napuṃsakaliṅga*) form. In *pāda* two, all Sanskrit manuscripts, except for MS Ṅ, omit the word *mūtraṃ* (Tib. *gci ba*). Presumably in order to make up for the two missing syllables, MS $B_2^{p.c.}$ adds a final °*parām* in the end of the line after *tathā*. The editors of 𝔹𝕊 seem to follow this addition, conjecturally adding the reading *'param*. Regarding the *tathā*, it has to be noted that all Tibetan versions attest *ji ltar* instead of the expected *de ltar*, the reading found in 𝕊. Here we follow 𝕊's emendation. However, it should not go unmentioned that, just like in stanza 2.9 above, 𝕊 reports only one reading, that of Tib.^{D}, whereof the reader falsely would assume that Tib.^{N,Q} have the expected reading. In *pāda* four, we have likewise standardised the Sanskrit text, reading *vajraḥ* instead of *vajraṃ* as attested in MSS Ṅ and K_1 and supported by the related passage in the VP. The paper MSS K_3, B_1 and B_2 omit the case ending. In support of our decision to emend the text, reference to stanza 1.22a may be given, in which all of the Sanskrit witnesses unanimously attest *vajra* as a masculine noun. Nonetheless, it is difficult to determine which of these forms are authorial, and one may likewise consider a more conservative approach maintaining the readings as preserved in the majority of the Sanskrit MSS. Regarding this verse, cp. PAJS: *strīndriyaṃ padmam, puruṣendriyaṃ vajram, gūtho vairocanaḥ, mūtram akṣobhyaḥ, raktaṃ ratnasambhavaḥ, śukram amitābhaḥ, māṃsam amoghasiddhiḥ, kin nu pañcatathāgatānāṃ nāmabhiḥ pañcāmṛtānāṃ saṃjñā uktāḥ, na punaḥ paramārthayuktito devatāḥ* | (VP vol. 3, p. 69, ll. 14-17).

[108] In *pāda* one of the Sanskrit text, corresponding to *pāda* three of the Tibetan translation, we follow the silent emendation *svabhāvād* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attest °*ad* instead °*ād*, the paper MSS omit the final °*d*. With the exception of Tib.^{T}, all Tibetan witnesses attest *gaṅ gis* (Skt. *yena*) instead. In our edition of the Tibetan text, we emended the reading to *ṅaṅ gis*, parallel to the formulation used in 2.7a for *svabhāvāt*. Tib.^{T} reads *raṅ gis* instead which likewise may be acceptable as a rendering of the Sanskrit text. 𝕊, on its part, emended the translation to *ṅo bos*, likewise an acceptable yet somewhat bigger emendation. Unfortunately, 𝕊 again only reports the reading in Tib.^{D} without also reporting the reading of Tib.^{N,Q} and thus misleading the critical reader. In the same *pāda*, the reading *devatākāyaṃ* in the previous editions 𝔹𝕊 is supported by the palm-leaf MS Ṅ as well as the Tibetan translation. The paper MSS show a small corruptions of the syllable *ya* in *kāya*, attesting *kāṣa* and *kāśa* instead. The first can be explained on account of the palaeographic similarity of the letters *ya* and *ṣa*. The latter, on the other hand, can be understood as a further stage of the corruption based on the phonetic similarity of the sibilants *ṣa* and *śa*. In the last *pāda*, the palm-leaf MS Ṅ reads a second *tasmāt* instead of *yasmāt* found in all other witnesses, including the Tibetan translation which renders this part as *gaṅ phyir*. Further, it may be noted that the Tibetan translation attests *mi nus pas* and *nus pa ma yin no* in *pāda*s two and four, respectively, giving the impression that the Sanskrit reads *na śakyate* in both instances. The Sanskrit text, however, clearly attests *na yujyate* in *pāda* two. This, we understand to be the result of translational freedom, not the result of a different reading in the exemplar(s). Regarding this stanza, cp. PAJS: *tasmād devatākāyo vaktuṃ na śakyate pūtiśarīram idam, asāratvād iti* | [...] *ato bhagavato vacanāt prādeśikakāyo na bhavatīti* | (VP vol. 3, p. 69, ll. 17ff.).

[109] In *pāda* one, with a minor emendation, we follow the reading *kṛtakai*[*r*] *devatārūpai*[*r*] preserved in the palm-leaf MS Ṅ. The previous editions 𝔹𝕊, on the other hand, print *kṛtakaṃ devatarūpaṃ* instead. Although one can make good sense of the reading in 𝔹𝕊, and although not being explicitly supported by the Tibetan

[2.14] Consequently (*tataḥ*), even the diverse conduct towards awakening (*bodhicaryā tv anekadhā*) would become fruitless (*niṣphalatāṃ yāyāt*). What sense would meditation itself make (*bhāvanaiva kimarthaṃ syāt*) if [the result] completely perishes [again] after having arisen (*yadi bhūtvā vinaśyati*).[110]

[2.15] [Interlocutor:] How (*katham*) can a mind-made form (*manomayakṛtaṃ rūpam*) be called conditioned (*saṃskṛtam ucyate*), and how does this perish (*kathaṃ vinaśyati caitat*)?! [Indrabhūti:] Now listen, you ocean of delusion (*śṛṇu mohārṇavādhunā*)![111]

translation, the majority of the Sanskrit witnesses seem to point either towards a 7th *vibhakti* (*ekavacanam*), as attested in MSS K_1, K_3 and B_2, or towards a 3rd *vibhakti* (*bahuvacanam*), as suggested by MS Ṅ. Both of these variants would be possible. In our view, the latter is somewhat more attractive, also when considering that a corruption from *ai* to *e* is slightly more probable than the opposite case. The Tibetan translation renders this part as *byas pa('i) lha yi gzugs* which, on the face of it, can be taken in support of the emendation in 𝔹𝕊. In *pāda* three, the reading *yasmān* follows the palm-leaf MS Ṅ, being supported by the Tibetan translation *gaṅ phyir*. The paper MSS read *tasmāt* instead, the reading also printed in 𝔹𝕊. The verb *jāyate*, on the other hand, does not seem to be read in the palm-leaf MS Ṅ. It is not entirely clear what the manuscript reads but it looks somewhat like *srāyato*, perhaps meant to be *jāyato*. It is, however, also possible that the reading was meant to be changed to *saṃskṛtāsrayato*, i.e., *saṃskṛtāśrayataḥ*, in the sense of "inasmuch as having a conditioned support." There seems to be an additional note (ca. 4-5 *akṣara*s) in the space for the binding. Unfortunately, the note is illegible in the available images of MS Ṅ. The Tibetan translation, except Tib.^{T} which reads *ba* instead of *bas*, renders the corresponding part as *'dus byas las byuṅ bas*, sounding like a rendering of *saṃskārotpannāt*. To our regret, we are unable to say what the translators had read in their exemplar(s). For the time being, we follow the reading in Tib.^{T}.

[110] In *pāda* one, we follow the emendation *niṣphalatāṃ yāyād* in the previous editions 𝔹𝕊. The Sanskrit witnesses show several smaller corruptions but overall point towards precisely this reading. The Tibetan translation, although not rendering the abstract-noun suffix, likewise supports this reading. In *pāda* three of the Sanskrit text, corresponding to the fourth *pāda* in the Tibetan translation, we have emended the text to *bhāvanaiva*. The palm-leaf MS Ṅ, attesting *bhāvanaivā*, can be taken in support of this reading. Likewise the particle *ñid* in the Tibetan translation *bsgom pa ñid ni* clearly supports the proposed emendation. The paper MSS, on the other hand, attest *bhāvanāpi* which is printed as *bhāvanā'pi* in the previous editions 𝔹𝕊. The following *kimarthaṃ* follows the silent emendation in 𝔹𝕊. The palm-leaf MS Ṅ and paper MSS K_3, B_1 and B_2 omit the *anusvāra*, MS $K_1^{p.c.}$ reads *kimarthaḥ*. If one wishes to emend the text differently, one could consider changing the reading to *bhāvanaiva kimarthā syād*, taking *kimarthā* not as an adverb but as a *bahuvrīhi* compound qualifying *bhāvanā*. The Tibetan translation renders this part as *don cir*. Finally, one may note that we follow in our interpretation of the compound *bodhicaryā* (Tib. *byaṅ chub spyod pa*) the explanation in the PAJS (see below). Alternatively, it is also possible to interpret the expression *bodhicaryā* in the light of the opening of the BCA as a *madhyapadalopī* compound in the sense of "conduct of a Bodhisattva" (*bodhisattvacaryā*). The corresponding passage in the PAJS reads: […] *triśaraṇagamanaṃ pāpadeśanā puṇyānumodanā bodhicittotpādaḥ puṇyajñānasambhārānekabodhicaryā mudhā syuḥ* | (VP vol. 3, p.70, ll. 19f.). Here it may be noted briefly that the VP, preceding to the above cited passage, incorporates a discussion regarding the deeds of the Buddha, corresponding to the contents of JS 1.58-60.

[111] In the third *pāda*, we follow the silent emendation *caitac* in the previous editions 𝔹𝕊 which print *caitat* without application of external *sandhi*. The Sanskrit manuscripts attest several variants which all are clearly corrupt. The palm-leaf MS Ṅ attests *ce* before correction. The reading *ante correctionem* unfortunately remains unclear in the available images. The correction perhaps could be interpreted as *cetat*, yet this remains speculative. MS K_1 likewise corrects the text, reading *ceta* before and *cetaḥ* after correction. The former variant is likewise attested in MS B_1. MSS K_3 and B_2 attest *cceta*. Although it is possible to make sense of the correction in K_1, understanding it in the sense of "How does the mind cease?", the Tibetan translation does not support it. All versions of the Tibetan translation, apart from Tib.^{T}, read *de daṅ de* as if the Sanskrit read something like *tattac*. The extra-canonically transmitted version Tib.^{T}, on the other hand, reads *de ni* […] *ce na* which looks like a rendering of *cet tac*. Being not entirely sure what the original reading was, we decided to follow the variant in Tib.^{T} which, in our view, conveys better sense understanding it as "if you were to ask how can it cease?". In the fourth *pāda*, the palm-leaf MS Ṅ partially confirms the emendation *mohārṇavādhunā* in 𝔹𝕊, yet without the vowel-sign *u*. MSS $K_1^{a.c.}$, K_3 and B_2 attest *māhā°* in the beginning of the compound, which is corrected in MS $K_1^{p.c.}$ to *mahā°*, the reading also attested in MS B_1. The Tibetan translation *rmoṅs pa* clearly supports the Sanskrit *moha* which makes best sense here. The following *°ārṇavādhunā* is attested by MSS K_1, B_1 and B_2. MS K_3 shows a case of metathesis attesting *°āvarṇavādhunā*. As for the Tibetan translation of this part, Tib.$_{T}$ render this *pāda* as *rmoṅs pa'i rgya*

[2.16] For this is a construct of the mind (*cittasya kalpanā hy eṣā*), and it also has conditioned characteristics (*sāpi saṃskṛtalakṣaṇā*). How (*katham*) can something constructed by the mind (*manasā kalpitaṃ yat tad*) be unceasing (*avināśi bhavet*)?![112]

[2.17] [Interlocutor:] Just as laid out before (*yathāpūrvavyavasthitam*), the non-produced form of the deity (*akṛtaṃ devatārūpam*), completely endowed with arms and color (*bhujavarṇasamāyuktam*), that one is now visualized by me (*bhāvyate tan mayādhunā*).[113]

[2.18] [Indrabhūti:] If that non-produced form of the deity (*akṛtaṃ devatārūpam*) is visualized (*bhāvyate*) by you (*tvayā*), it remains non-arisen

mtsho khyod ñon cig, not reflecting the adverb *adhunā*. Tib.^{T}, on the other hand, reads *rmoṅs pa khyod ni da ñon cig*, not rendering the word *arṇava*. The addition of the 2nd person pronoun *khyod* certainly results from the imperative form *śṛṇu* (*ñon cig*). 𝕊, in their edition of the Tibetan translation, emended the text to *rmoṅs pa'i rgya mtsho da ñon cig*, unfortunately, once more only reporting Tib.^{D} and thus failing to make clear that their reading is an emendation. In our view, this emendation is not necessary. In our edition of the Tibetan text, we follow the reading in Tib.$_{-T}$.

[112] Note that the Tibetan reads *'di rnams sems kyis brtag(s) pa ste* || in *pāda* one. It is not certain what exactly the translators had read. The rendering *sems kyis* for *cittasya* might be acceptable, although one could also consider emending to *sems kyi*. The surprising element, which, in view of the Sanskrit, is difficult to accept is the rendering of the pronoun *eṣā*. The Tibetan text, as it is unanimously transmitted in all sources, sounds as if the translators read this pronoun and the entire first half in the plural. From the point of view of the Sanskrit, it would require rather substantial changes to alter the singular to a plural, especially when considering the pronoun *sāpi* (Tib. *de yaṅ*) in the beginning of *pāda* two. Perhaps the translators too read *eṣāṃ* which is found in the MSS Ṅ, $K_1^{a.c.}$, B_1 and B_2. This reading, however, is difficult to be construed with the following *sāpi*. To complicate matters even further, the palm-leaf MS Ṅ attests °*lakṣaṇaṃ* instead of °*lakṣaṇā* in the end of the line. This variant too is impossible to be construed without major emendations of the rest of the line. Until further evidence comes to light, we follow the Sanskrit text as it is preserved in MS $K_1^{p.c.}$ and printed in the previous editions 𝔹𝕊. In our edition of the Tibetan translation, however, we tentatively conjectured the reading to *'di ni*, following the variant *mtshan ñid na* in Tib.$_{-B,Ṅ,T}$. The latter, we understand to reflect the particle *hi* in a causal sense. 𝕊, on their part, maintained the initial *'di rnams* and silently emended the text to *mtshan ñid can*. Although this emendation is attractive, we do not consider it necessary.

[113] In this and the following stanza, a major corruption —particularly in the Tibetan translation (see also notes on 2.18-19)— is apparent. The first problem regards the lines in 17cd and 18ab and, in all likelihood, is caused by the close similarity of their readings. We suspect that this problem occurred at a relatively early stage of the textual transmission. In the Tibetan translation, no trace of the line *akṛtaṃ devatārūpaṃ bhāvyate tan mayādhunā*, i.e., *pāda*s 2.17cd is found, while in the Sanskrit sources various forms of repetitions and omissions are found: The palm-leaf MS Ṅ omits this line in the main body of the text. This missing line is added by a 2nd hand in the lower margin, unfortunately being only partly legible. The paper MSS $K_1^{a.c.}$, K_3, $B_1^{a.c.}$ and B_2, on the other hand, repeat the same line. 𝔹, in its notes to 2.18ab, reports that MS $\mathbb{B}_N$ reads this part twice. All of these corruptions can be explained as cases of eye-skip, i.e., a form of haplography in MS $Ṅ^{a.c.}$ and the Tibetan or as forms of dittography in $K_1^{a.c.}$, K_3 and $B_1^{a.c.}$ (and $\mathbb{B}_N$). In our Sanskrit editions, we follow the decision in the previous editions 𝔹𝕊. In our edition of the Tibetan text, on the other hand, we supplied a reconstruction of the missing line, reading *ma byas pa yi lha yi sku* || *da lta bdag gis de bsgom bya* ||. This reconstruction is primarily based on the reading of 2.18ab, which should have been almost equal to that of 2.17cd, apart from the respective pronoun and conjunct. 𝕊, in the notes to their edition of the Tibetan text, reconstructed the respective *pāda*s as: *ma byas pa yi lha yi sku* || *da ni de ñid bdag bsgom bya* ||. Regarding the interpretation of this and the following stanza, it may be noted that we have, not without hesitation, taken stanza 2.17 as the interlocutor's statement and verse 2.18 as Indrabhūti's reply to it. We have based our decision on the construction *mayā* [...] *tvayā* and the fact that, if these two stanzas were both spoken by Indrabhūti, he would contradict his own statement. Finally, it may be noted that the expression *yathāpūrvavyavasthitam* in *pāda* two remains ambiguous. One can either interpret this compound as an adjective or as an adverb. In the first case, one would take it to qualify *devatārūpam*. In the second case, it is possible to take it to modify either *bhujavarṇasamāyuktam*, *akṛtam* or the finite verb *bhāvyate*. In any case, the precise meaning of °*pūrva*° remains uncertain. It is either possible that the expression refers to an earlier statement in this text or to a passage in another text (or texts). Since Indrabhūti did neither describe the form of the deity nor the way of cultivation before, and since he did not explicitly refer to any scripture, we decided to take the compound in the second *pāda* to refer to *akṛtam* which Indrabhūti just established in the preceding stanzas 2.13-14 and 2.16. It remains, however, somewhat suspicious that an author would use the word *pūrva* to refer to something that has just been stated immediately before.

as before (*sthitaṃ pūrvam anutpannam*). What is the purpose that it is visualized (*bhāvyate kiṃ prayojanam*)?![114]

[2.19] Would I be a form which is like that (*bhaveyaṃ tādṛśaṃ rūpam*) or is that me (*tad vāham*)? Thus is the meditation (*iti bhāvanā*). The[se] two form-meditations of the *yogin*s (*yogināṃ rūpabhāvane*) are the two meditations to be discerned here (*bhāvane dve vicārye 'tra*):[115]

[114] In *pāda* two of the Tibetan translation, all versions unanimously attest *de ñid du*, which suggests that the Tibetan translators understood a form of *tattva*, such as *tattvaṃ* or, probably less likely, *tattve* instead of *tat tvayā* as suggested by all Sanskrit witnesses including the palm-leaf MS Ṅ which attests the same reading after correction (Ṅ$^{a.c.}$ *tan mayā*). De-geminations of doubled consonants preceding a semi-vowel, i.e., *tatva* for *tattva* in MSS K_3, B_1 and B_2, are palaeographical variants that occur frequently in Sanskrit MSS of northern and northeastern provenance. Although we cannot be certain what the Tibetan translators had read and understood, we suspect *de ñid du* to be the result of a misreading of the text. In our edition of the Tibetan text, we have conjecturally emended the reading to *gal te khyod kyis de bsgom bya*. 𝕊, in their notes, propose *gal te de ñid khyod bsgom na* as the reconstruction of the respective *pāda*. In the third *pāda*, the Tibetan translation renders *pūrvaṃ*, as unanimously attested in all Sanskrit witnesses, with *ṅo bo(r)*. In 2.17b as well as in other places *pūrva* is rendered with *sṅon (nas)* while *ṅo bo(r)* is used as a rendering of *svabhāva*, e.g., in 4.12b. We suspect that the reading in the Tibetan must be some kind of corruption of *sṅa por* or the like, the conjecture suggested by us. 𝕊, in the note to their edition of the Tibetan text, suggest to read *sṅon nas* as in 2.17, a likewise acceptable reading.

[115] In *pāda* one, the palm-leaf MS Ṅ attests *bhāvayet* instead of *bhaveyaṃ*. Although this form is not impossible, we rejected it taking the Tibetan translation *gyur ba* in slight favor of the reading attested in the paper MSS and printed in the previous editions 𝔹𝕊. For the causative form *bhāvayet*, we would have expected some form of *sgom*. In *pāda* two, on the other hand, the reading *tad vāham* follows what is preserved in the palm–leaf MS Ṅ, being supported by the particle *'am* in the end of *pāda* one and the reading *de ni bdag yin/ñid* in *pāda* two of the Tibetan translation. The emendation *tat tv aham* suggested in 𝕁 violates the rule "*na prathamāt snau*." The paper MSS all point to the reading *tattvāham* which was emended in the previous editions to *matvāham*. In our understanding, the variant *ta*(*t*) *tvāham* is to be seen as the result of a corruption of the reading in MS Ṅ owing to their phonetical similarity. In *pāda* three of the Sanskrit text, corresponding to *pāda* four of the Tibetan translation, the palm-leaf MS Ṅ confirms the silent emendation *vicārye 'tra* in the previous editions 𝔹𝕊, the reading we also adopted. The paper MSS $K_1^{a.c.}$, K_3, B_1 and B_2 attest *vicāryyatra* which could be the result of the loss of the vowel-sign. MS $K_1^{p.c.}$ alters the text to the absolutive form *vicāry(y)ātra*. This, however, we consider as secondary. The Tibetan translates this part with *'di rnams brtag* which we take as the result of a corruption of the phonetically not too dissimilar *'dir rnam brtag*, the reading chosen in our edition of the Tibetan text. In *pāda* four of the Sanskrit text, corresponding to the third *pāda* in the Tibetan, the reading *yogināṃ* is an emendation based on the Tibetan *rnal 'byor pa rnams*. The Sanskrit witnesses all attest the third *vibhakti* (instrumental) form *yoginā* which is also possible. The reading in MS Ṅ, it may be noted, is not entirely clear and perhaps also could be interpreted as *yogināṃ*, showing a faint interlinear note above. Similar cases of the possible confusion of these two forms are found in stanzas 1.53, 1.57, 2.42, 10.1, 11.1, 11.7, 12.1 et al. The reading °*bhāvane* in the final compound *rūpabhāvane* again follows the palm-leaf MS Ṅ and is supported by the Tibetan translation *bsgom(s) pa(s)*. The paper MSS and previous editions 𝔹𝕊 read °*sādhane* which could be understood in the sense of "[…] the two meditations are to be discerned here by the *yogin* in view of the *sādhana* practice with form." With regard to the corruption of the Tibetan text, as already partly discussed in the notes to the previous two verses, it must be noted here that most of the Tibetan sources attest additional *pāda*s, none of which are found in the Sanskrit. Tib.$_{\text{-T}}$ attest two *pāda*s that precede, and presumably build a pair with, what corresponds to 2.19ab in the Sanskrit: *de 'dra'i gzugs su ma gyur pas* (*par* Tib.$^{\text{B,Ṅ}}$) || *de 'drar* (*ltar* Tib.$^{\text{B,Ṅ}}$; 'dir Tib.$^{\text{G,N,Q}}$) *bdag ces bsgoms pas* (*pa* Tib.$^{\text{B,Ṅ}}$) *na* ||. Moreover, the majority of the Tibetan sources (Tib.$_{\text{-G,N,Q.T}}$) read *pāda* 19c (*rnal 'byor pa rnams gzugs bsgoms pa(s)*), corresponding to 19d in the Sanskrit, twice, repeating it after the two previously discussed repetitive *pāda*s. The reasons for the repetition and/or addition of these *pāda*s are uncertain. Whether the two additional *pāda*s in Tib.$_{\text{-T}}$ are some form of an eye-skip, i.e., some form of dittography of the following line (*de 'dra'i gzugs su gyur pa 'am || de ni bdag yin źes bsgoms pa* ||), or whether this is the result of some rather mistaken attempt to correct the corruptions of the missing line 2.17cd, is entirely unclear. Neither the variations found in these two additional *pāda*s nor the repetition of 19c (*rnal 'byor pa rnams gzugs bsgoms pa* = 19d in the Sanskrit) can be explained coherently on account of the textual evidence available to us, both the Tibetan as well as the Sanskrit. Being unable to account for these differences with no trace of these in the Sanskrit version of the JS, and being likewise unable to reconstruct what the Tibetan translators might have read, we follow Tib.$^{\text{T}}$ (in case of the repetition of 19d also Tib.$^{\text{G,N,Q}}$) and its solution to leave out all three repetitive *pāda*s in between stanzas 2.18 and 2.19. For a visual overview of the passage 2.17-19, the reader may consult Table 14 in chapter 2.2: Tibetan Translation. Regarding the two possible subdi-

[2.20] When it is conceptualized during the meditation (*yadā dhyāne prakalpyate*) "I am like that" (*tādṛśo 'haṃ bhavāmīīti*), [and] when the meditation has become clear (*yadā dhyānaṃ sphuṭībhūtam*), [then] the deity appears (*dṛśyate devatā tu sā*).[116]

[2.21] [Or] when it is visualized during the meditation [that oneself is like that form] (*yadā dhyāne vicintyate*) after having looked at the form on a painted piece of cloth etc. (*paṭādau rūpam ālokya*), [then, in both cases,] the (actual) appearing of that [form] (*tasyāgamanam*) born in this way (*tathā jātasya*) does not come about for you, O wise one (*na* [...] *te budha*)![117]

visions of *akṛtadevatārūpabhāvanā* presented in the following, i.e., the options *tādṛśo 'ham* (2.20-23) and *tad aham* (2.24-26), we feel obliged to admit that the precise differentiation of these two as well as the actual arguments that Indrabhūti intended to formulate are not entirely clear to us, especially regarding the first option. On the one hand, various textual problems in both the Sanskrit and the Tibetan versions, which show various discrepancies, leave a high level of uncertainty about the correct readings because of which not only the amount of possible interpretations increases, but which also impedes the choice of the best interpretation. On the other hand, the general presentation of the debate presented by Indrabhūti is, especially due to its brevity and elliptical nature, hard to follow. For these reasons, it is difficult to be sure about who actually is meant to speak, i.e., which parts of the debate should be interpreted as spoken by Indrabhūti and which by the implied interlocutor. The combination of these two factors makes a coherent and, above all, reliable interpretation of the following passage very challenging. Notwithstanding this circumstances, we have attempted to interpret the two options relying on verses 2.30-33 and 2.38-41 which we see as the closest text-internal evidences according to which the two-fold distinction of *akṛtadevatārūpa* into *tādṛśo 'ham* and *tad aham* can be explained. The first passage can, besides of involving conceptualization, be paraphrased as the "problem of separation and sequentiality" and the second as "problem of identical location." We take the first of these as Indrabhūti's possible reasoning to refute the first option "I am like that" in stanzas 2.20-23 and the latter as the reasoning to refute the second option "I am that" presented in verses 2.24-26.

[116] In *pāda* one, the reading *bhavāmīti* follows the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 read *bhaveyam iti* instead, resulting in a hypermetricism. The reading *bhaveyam* in the paper MSS might be explained by the use of the same form in the previous verse 2.19a above. The Tibetan translation, one may note further, translates both instances here and in the previous stanza with *gyur ba* whereof it is difficult to determine what the translators had read in their exemplar(s). In *pāda* two, the reading *dhyāne* is only preserved in the palm-leaf MS Ṅ. The previous editions and MSS K_1, K_3 and B_2 attest *dhyānaṃ* instead. MS B_1 omits the *anusvāra*. Based on the Tibetan translation *bsam gtan gyis*, one could also consider emending the reading in MS Ṅ either to *dhyānaiḥ prakalpyate* or *dhyānena kalpyate*. In stanzas 2.21-22, however, *dhyāne* is likewise rendered as *bsam gtan gyis*. And thus, an emendation seems not to be necessary. As for the verb form, we adopted here the silent emendation in 𝔹𝕊 which is tendentiously supported by the reading in the palm-leaf MS Ṅ which omits the final °*e*. The paper MSS, in fact, all read *prakalpate*. The Tibetan translation, with the exception of Tib.$_{\text{T}}$ which attests *brtan* [...] *na*, renders the verb form as *brtags pa* without any sign of an *upasarga* (prefix). In *pāda* three, all sources including the Tibetan suggest to read another *yadā* (Tib. *gaṅ tshe*) instead of *tadā* as attested in the palm-leaf MS Ṅ and also printed in the previous editions 𝔹𝕊. Although one expects a correlative *tadā* and although the oldest Sanskrit witness attests it, we gave preference to the reading in the paper MSS and Tibetan translation, implying a corresponding *tadā* in the beginning of the fourth *pāda* where it, in our view, makes slightly better sense. Regarding the following *sphuṭībhūtam*, it may be noted that the palm-leaf MS Ṅ attests *sphuṭībhūtvā*. It is not certain whether Indrabhūti would have used such an unorthodox form of the absolutive, or whether one should emend the text to *dhyānaṃ sphuṭaṃ bhūtvā*. The Tibetan *gsal gyur pa* in Tib.$_{\text{-T}}$, however, does not seem to support an absolutive form here. In the final *pāda*, the Tibetan translation seems to differ, reading *lha rnams su yaṅ de snaṅ 'gyur* which rather sounds as if the translators read *dṛśyate devatās tu saḥ* in their exemplar(s). Interestingly, the palm-leaf MS Ṅ attests *dṛśyate devatāḥ sa* which goes into the same direction albeit omitting a corresponding *tu* for *yaṅ* and the final *visarga*. Following this reading, one could interpret the final *pāda* as "he appears as the deities."

[117] The reading *vicintyate na tasyāgamanaṃ dhyāne* in *pāda*s two to three is lost in all paper MSS, presumably owing to an eye-skip from *dhyāne* to *dhyāne*. The Tibetan translation to most extent supports the reading found in the palm-leaf MS Ṅ by reading *rnam bsgom pa || de ni 'oṅ 'gyur bsam gtan gyis*. With recourse to the Tibetan, 𝕊 conjecturally emended the verse to *paṭādau rūpam ālokya tathā dhyātasya buddhyate | samādhinā bhavet tat tu nānyenotpādyate hy asau ||*. This conjectured reading is, however, only partly supported by the Tibetan translation. Tib.$_{\text{-T}}$ read *khyod kyi(s) ras (b)ris sogs gzugs (b)ltas || gaṅ tshe bsam gtan rnam bsgom pa || de ni 'oṅ 'gyur bsam gtan gyis || de bźin skyes par 'gyur ma yin ||*, and Tib.$_{\text{T}}$ translates *ras ris gzugs sogs khyod ltan || gal te*

[2.22] [Interlocutor:] But if (*yadi*) the unborn form of the deity (*ajātaṃ devatārūpam*) has appeared there during the meditation (*dhyāne tatrāgatam*), from that moment onwards (*tatkṣaṇāt*) all super-mundane knowledges (*sarvābhijñāḥ*), as well as precisely its form (*tadrūpaṃ caiva*), come about (*pravartante*).[118]

[2.23] In case it is not proper for you in this way (*evaṃ cen nāsti te samyak*), as what (*kva*) would it have appeared through the meditation (*dhyānenāgataṃ bhavet*)? [Indrabhūti:] Why don't you realize (*kiṃ na budhyase*) that the form produced by you (*tvayā niṣpāditaṃ rūpam*) is artificial (*kṛtakam*)?![119]

bsam gtan bsgom pa yis || de ni bsam gtan gyi mi byon || de bźin skyes par 'gyur ma yin ||. In our edition of the Sanskrit text, we have emended the reading *te budhaḥ*, transmitted in the 'modern' paper MSS, to *te budha*, understanding *budha* as a *sambodhanam* (vocative). The palm-leaf MS Ṅ omits *te* and reads *buddhaḥ* instead of *budhaḥ*. The Tibetan translation shows no trace of either *budhaḥ* (Tib. *mkhas pa* et al.) or *buddhaḥ* (Tib. *saṅs rgyas*), nor any trace of a form derived from the verbal root *budh-*, attesting *khyod kyi(s)* in the beginning of *pāda* one. It is not certain whether this is the result of having taken some liberty in their translation or whether the translators had a different reading in their exemplar(s). Admittedly, the Tibetan translators have introduced the pronoun *khyod* on several occasions without it being found in the Sanskrit. Although it would be possible to read *budhyate* as suggested in 𝕊, a reading which is indeed smooth and partly could be accounted for when assuming that the *te* which is missing in MS Ṅ once had dropped out and was reinserted at a wrong position, it seems more plausible that the author has implied a word like *bhavati* or *bhavet* by the construction *na* + *te* as it is also supported by the Tibetan translation *khyod kyi(s)* […] *'gyur ma yin* (in verses 2.9a, 3.29b, 9.6d, 12.3b, 12.4d and 12.12ef *'gyur ma yin* renders *na bhavet* and in 12.6d *na bhaviṣyati*). Moreover, the expression *na budhyase*, which is basically the same as *na budhyate*, is rendered two verses below as *ma rtogs*. It would be slightly surprising if the translators had chosen two completely different translations in both instances. Other possibilities which should not go unmentioned here, which we, however, consider less probable, are to understand *budhaḥ* likewise as a 6th *vibhakti ekavacanam* (genitive singular), taking it as a noun from the nominal stem *budh-*, or to imply a construction such as *te budho yaḥ* in the sense of "for you who is wise." It is further possible to emend the last *pāda* to *tathā jāsyati te budha* or the like. Yet, until further evidence comes to light, we settled with a more conservative approach, keeping the reading suggested in the Sanskrit sources with the small emendation of *budhaḥ* to *budha*. Last but not least, it shall not go without mentioning that it is also possible to read *tathājātasya* as a single compound. This, however, would not change the overall sense.

[118] In *pāda* two, the reading *tatrāgataṃ* follows what is preserved in the palm-leaf MS Ṅ. The paper MSS K_1, B_1 and B_2 attest *tatra gataṃ* instead, the reading also printed in the previous editions 𝔹𝕊. MS K_3 omits the final *anusvāra* thereof. The Tibetan translation differs, attesting *khyod kyis* […] *byin na* (Tib.$^{\text{-B,Ṅ,T}}$), *khyod kyis* […] *byas na* (Tib.$^{\text{B,Ṅ}}$) and *khyod kyi* […] *byon na* (Tib.$^{\text{T}}$), respectively. Thereof, the reading in the canonical sources (Tib.$^{\text{-B,Ṅ,T}}$) sounds like a rendering of *tvayā dattaṃ*, whereas the reading in Tib.$^{\text{B,Ṅ}}$ looks like a rendering of *tvayā kṛtaṃ*. Only the form *byon na* in Tib.$^{\text{T}}$ looks like the expected rendering of *āgataṃ*, the genitive *khyod kyi*, however, would be a support for *tavāgataṃ*. In our edition of the Tibetan text, we adopted the variant in Tib.$^{\text{T}}$. In *pāda* three, the reading *sarvābhijñāḥ pravartante* is a synthesis of what is preserved in the paper MSS and the palm-leaf MS Ṅ. The latter omits the *visarga*, attesting *sarvābhijñā pravarttante*. MS K_1 reads *sarvābhijñāḥ pravṛttas tu* before and *sarvābhijñāḥ pravṛttās tu* after correction. MSS K_3, B_1 and $B_2{}^{\text{a.c.}}$ attest the hypometrical *sarvābhijñāḥ pravarttas* which is altered to *sarvābhijñāḥ pravarttes* in MS $B_2{}^{\text{p.c.}}$. The previous editions 𝔹𝕊 silently changed the text to *sarvābhijñāpravṛttes tu*. The Tibetan translation renders this *pāda* as *mṅon śes thams cad 'byuṅ 'gyur źiṅ* without any variants. The particle *źiṅ* could be taken as indicating a present participle here. Here, however, it seems to be employed to mark that the verb also governs the following *pāda*, parallel to the structure in the Sanskrit. The same expression is used in the Sanskrit in the context of the discussion of the *nirākāravāda* in verse 4.17c. There, however, the Tibetan translation renders the *pāda* as *mṅon śes thams 'jug (')gyur ba/na*. In the final *pāda*, following the reading *de gzugs kyaṅ ni* in the majority of the Tibetan witnesses, we have printed *tadrūpaṃ*, understanding it to refer back to *devatārūpaṃ* in *pāda* one. Alternatively, with some support of the reading *de ni gzugs kyaṅ* in the Peking versions (Tib.$^{\text{GP.c.,N,Q}}$), one may also read *tad rūpaṃ* uncompounded. In that case, however, there are various possible interpretations. Among these, it is possible to understand *tad rūpaṃ* to refer back to the expression *bhujavarṇasamāyuktaṃ* in 2.17a and the completed form of the deity after its re-emergence during the meditation.

[119] In *pāda* one, the palm-leaf MS Ṅ attests *vai* instead of *te* as unanimously attested in all other sources, including the Tibetan translation which renders the corresponding part as *khyod la*. Although the variant in MS Ṅ is indeed possible, we gave preference to the pronoun, taking the emphatic particle as the result of some kind of corruption. In *pāda* two, on the other

[2.24] As regards the option "I am that" (*ahaṃ tad iti pakṣe tu*), the two do not exist there (*dvayaṃ tatra na vidyate*). There is no means for the accomplishment of what has already been accomplished (*siddhasya sādhanaṃ nāsti*). What a concept of meditation (*kathaṃ dhyānaprakalpanā*)?![120]

[2.25] For (*hi*) an omniscient one (*sarvajñaḥ*) does not desire to attain (*na* […] *prāptum icchati*) omniscience (*sarvajñatvam*) anymore (*bhūyaḥ*), the task of the *buddhha*s (*buddhakṛtyam*) is what is to be done by you (*tvayā kāryam*), Buddhahood is not effected by anyone else (*buddhatvaṃ nānyakāritam*)![121]

[2.26] [Interlocutor:] And in this way it is not correct for you (*evaṃ ca nāsti te samyak*), [so] how is it considered wrong (*kathaṃ mithyā prakalpyate*)?! [Indrabhūti:] Thinking (*iti*) "the form of a Buddha which is not produced (*akṛtaṃ buddharūpaṃ*) precisely that I am" (*tad evāham*) is the trouble (*vyathā*).[122]

hand, we adopted the variant *kva* in the palm-leaf MS Ṅ. MSS K_1, B_1 and B_2 attest *tad* instead, the reading also printed in the previous editions 𝔹𝕊. MS K_3 attests *tavya* which conveys no sense at all. The variant in MS Ṅ seems to be a good reading which finds support in the Tibetan *gaṅ du*. Regarding the interpretation of this part, there remain some doubts about how to understand the question. Among the various possibilities, one may also consider reading something along the lines of "where would it have come to with the meditation?" Additionally to this, it should not go unmentioned that the following formulation *dhyānenāgataṃ* is potentially ambiguous and that its interpretation is influenced by the choice of reading either *tad* or *kva*. Besides reading it as (1) *dhyānena āgatam* which, together with *kva* and following the Tibetan, makes best sense to us, there are, however, also the possibilities of dividing it as (2) *dhyāne na āgatam*, (3) *dhyāne 'nāgatam* and (4) °*dhyānena agatam*. Options two and three should not be excluded from consideration, especially when reading *tad* instead of *kva* and when understanding this *tad* in the sense of *tarhi* or *tataḥ*. Yet, in our view, none of these additional possibilities allow an interpretation by which the first and the second line of this stanza can be read together entirely coherent. In *pāda* three, the palm-leaf MS Ṅ confirms the silent emendation *nispāditaṃ* in the previous editions 𝔹𝕊. The paper MSS all read a compound with the following *rūpaṃ* which is less elegant and violates the meter. The Tibetan *khyod ñid kyis* (Tib.^{B,Ṅ,T}), respectively *khyed ñid kyis* (Tib.$_{-B,Ṅ,T}$), it may be noted, rather sounds like a rendering of *tvayaiva* than of *tvayā*. This, however, we take as the result of translational liberty.

[120] In *pāda* one, the palm-leaf MS Ṅ omits the particle *tu* which is clearly attested in all paper MSS and the Tibetan translation. The latter renders the particle as *kyaṅ* which is fully acceptable. In the second *pāda*, the Tibetan translation in Tib.$_{-T}$ attests *gñis pa der ni* for *dvayaṃ tatra*. Tib.^{T} has *gñis po de ni*. Although the reading in Tib.$_{-T}$ might be acceptable, we have not been able to find an attestation for *gñis pa* as a translation of *dvaya*. All occurrences of it are renderings of *dvitīya*. Therefore, we adopted the reading *gñis po* in Tib.^{T} and emended the text to *gñis po der ni*. As for the expression *siddhasya sādhanaṃ nāsti* in *pāda* three, it is well possible that Indrabhūti also had in mind a second meaning here, namely, that "there is no valid means of proof for establishing what already has been (logically) established," a common fallacy in *pramāṇa* type epistemology of circular argumentation. Regarding it, see Nāgārjuna's *Vigrahavyāvartanī* verse 42: *atha matam apekṣa siddhis teṣām iti atra bhavati ko doṣaḥ | siddhasya na sādhanaṃ syān nāsiddho 'pekṣate hy anyat ||*.

[121] In the final *pāda*, we adopted the reading °*kāritaṃ* in the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 read °*kāritā* instead, apparently taking the final member as an abstract noun instead of an adjective. In the same *pāda*, moreover, two problems are apparent in the Tibetan translation. First, all Tibetan versions attest *saṅs rgyas ñid pas*, which we find difficult to construe in light of the given syntax and which therefore has been emended to *saṅs rgyas ñid pa*. The second problem regards the translation of the compound *anyakāritam*. While in Tib.^{T} the word *anya* is rendered without reflecting the form *kārita*, the opposite is the case in Tib.$_{-T}$ wherein *byed bcug* corresponds to *kārita* without any reflection of the word *anya*. We are not certain why *anya* in Tib.$_{-T}$ and *kārita* in Tib.^{T} have been left out, nor why the existential verb *med* in Tib.$_{-G,N,Q}$ is used instead of the copula *min* (Tib.^{G,N,Q} attest *mod*). Although *byed bcug* is a very faithful rendering of the causative form *kārita*, the form *byed pa* is likewise well attested for *kārita* and we find that a reading such as *gźan byed min* would be entirely satisfactory as a rendering of the respective Sanskrit. Therefore, we have emended the Tibetan text accordingly. Finally, it may be noted that there is a red mark in the beginning of the second line in MS B_2 and a corresponding closing mark after stanza 2.38ab. To our regret, we are not able to account for its precise function. Somebody apparently has marked this section in the MS.

[122] In *pāda* one, we follow the reading *evaṃ ca nāsti te samyak* in the palm-leaf MS Ṅ. The paper MSS omit one syllable, attesting *evan te nāsti samyak*. The Tibetan

[2.27] The un-produced form of the deity (*akṛtaṃ devatārūpam*), that is now analyzed (*tad idānīṃ vicāryate*): because of having form (*rūpitvāt*) just like a pot and so forth (*ghaṭādivat*) it cannot be called 'un-produced' (*nākṛtam śakyate vaktum*).[123]

translation, rendering this *pāda* as *de ltar yaṅ dag khyed la med* in Tib.$_{\text{-B}}$, likewise does not reflect the conjunct *ca*. The previous editions 𝔹𝕊 silently changed the reading to *evaṃ te nāsti samyaktvaṃ*, presumably in order to make up for the missing syllable. In the same *pāda*, Tib.$_{\text{-B}}$ attest *khyed la* which we, in view of stanza 2.23a and the fact that *khyed* is lexicalized as a honorific form, have standardized to *khyod la*. Tib.$^{\text{B}}$ attests *byed pa*. In *pāda* two, we adopted the silent emendation *prakalpyate* in 𝔹𝕊. The Sanskrit manuscripts all attest *prakalpate*. The translation *rtog par byed* in Tib.$_{\text{-G,N,Q}}$ can be taken in support of the chosen reading. The Peking group Tib.$^{\text{G,N,Q}}$ attests *rtag par byed*. In *pāda* three, the *editio princeps* 𝔹 silently emended the text *buddharūpaṃ* to *buddhakṛtyaṃ* which finds no support in any of the available textual witnesses. Just like 𝕊, we have rejected this emendation. In the final *pāda*, the reading *iti vṛthā* transmitted in the paper MSS is unmetrical, so is the reading *mithyā* suggested in MS Ṅ. The Tibetan translation *don med* supports both readings but could also be a translation of *vyartham* which, on the one hand, would solve the metrical issue of the fifth syllable but, on the other hand, introduces a metrical flaw of the penultimate syllable. In our edition, we have rejected the readings transmitted in the Sanskrit witnesses and conjecturally emended the text to *vyathā*. The Tibetan translation cannot be taken in clear support of this possibility. In stanza 4.28, however, the paper MSS transmit *vṛthā* whereas the palm-leaf MS Ṅ, in fact, attests *vyathā* and the Tibetan, just like here, translates *don med*. It is uncertain which of these readings, if any, is original. The reading in MS Ṅ might have been influenced by the preceding *mithyā* in *pāda* two. Since Indrabhūti usually does not violate the final cadence of an even *pāda*, it is strongly suspicious that either of the variants in the Sanskrit manuscripts is authorial. Nonetheless, and although we consider this as highly unlikely, it is perhaps also possible that the final °*i* in *iti* is to be treated as *guru*. In our view, it cannot be fully ruled out that Indrabhūti might have used the word *vyathā* in a function similar to *mithyā* and *vṛthā*. To our regret, we have neither been able to identify other texts in which this word is used in this way nor any attestation of it with such a meaning in any indigenous dictionary. The *editio princeps* 𝔹 emended the text to *evāhaṃ matir vṛthā* which is a good solution yet, unfortunately, not supported by the Tibetan which clearly reflects the *iti*.

[123] In *pāda* one, we follow the silent emendation *akṛtaṃ* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ and paper MSS K_1, B_1 and B_2 omit the final *anusvāra* which violates the rule *na prathamāt snau*. MS K_3 omits the last syllable. The Tibetan translation *ma byas pa yi* could be a rendering of either *akṛta*° or *akṛtaṃ*. In the second *pāda*, only Tib.$^{\text{T}}$ attests the expected form *da ni* for Sanskrit *idānīṃ*. All other versions read *de ltar* instead, as if the translators had read something like *evaṃ* or *tathā* in their exemplar(s). This, however, we consider as highly unlikely. Instead, we deem it more probable that the reading preserved in Tib.$_{\text{-T}}$ must be a corruption of the palaeographically not too dissimilar reading *da ltar*. In our edition, we emended the Tibetan accordingly, in our view being the translation which Rin chen bzaṅ po and Śraddhākaravarman must have had intended. In *pāda* three of the Sanskrit text, corresponding to the fourth *pāda* in the Tibetan translation, we have conjecturally emended the reading to *nākṛtaṃ śakyate vaktuṃ*. The palm-leaf MS Ṅ attests *kṛtaṃ nasyate vaktu* which lacks one syllable but could be made sense of when correcting it to something like *kṛtaṃ tad naśyate vaktuṃ* in the sense of "[…], in order to say that what is produced ceases, like a pot and so on, […]". However, this conjecture finds little support in the other available sources. And thus, it is more likely that the text preserved in MS Ṅ must be a corruption. And if one were to add a top-line (*śirorekhā*) to the preceding double-*daṇḍa*, the reading could also be interpreted as *nākṛtaṃ*. The paper MSS, on the other hand, attest *akṛtan na śakyate vaktuṃ* which results in a hypermetricism but basically conveys the same sense as the proposed emendation. The Tibetan translation renders this *pāda* as *ma byas de smra nus ma yin*, arriving at a sense similar to the reading in the paper MSS and our proposed conjecture. The pronoun *de*, however, sounds as if the translators read an additional *tat* in their exemplar(s) which, again, would result in a hypermetricism. It is not certain whether this is the result of a different reading in their source text or the result of translational liberty. The editions 𝔹𝕊 resorted to a different solution, emending the text to *akṛtaṃ śakyate vaktuṃ*. In order to make up for the missing negation, the editors exchanged the conjunct in *rūpitvāc ca*, as unanimously attested in the majority of all paper MSS and adopted in our edition, with the negation *na*. Although this emendation solves the metrical issues and, at the same time, could convey the desired sense when taking the negation as *bhinnakramam*, i.e., as out of its natural position, the position of the *na*, however, is somewhat unnatural and thus doubtful. As for the Tibetan text, we follow the reading *gzugs can yin pas bum sogs bźin* in the extra-canonical versions Tib.$^{\text{B,Ṅ}_{\text{ac}}}$. Tib.$^{\text{T}}$ omits *gzugs can*, Tib.$_{\text{-B,Ṅ}_{\text{ac}}\text{,T}}$ attest *gzugs ni* which rather sounds like a rendering of *rūpa*° than of *rūpi*°. The final *bźin*, corresponding to the Sanskrit suffix °*vat*, is only attested in the extra-canonical versions. The canonical sources read *yin* instead. In our interpretation, we have taken the conjunct *ca*, which is not reflected in the Tibetan text, as *pādapūraṇārtham*, i.e., as a meter-filler. Wishing to render this conjunct, one could read it in the beginning of the verse, taking it, *metri causa*, as *bhinnakramam*. Admittedly, this too remains suspicious, and one wonders why Indrabhūti did not choose to read *rūpitvād dhi*.

[2.28] For precisely this reason (*ata eva*), with regard to the awakening of the immature ones (*bālānāṃ pratibodhane*), the Saviors of the World (*jagannāthāḥ*) have precisely taught (*darśayanty eva*) Nirvāṇa, showing the impermanence of form (*rūpasyānityadarśakāḥ*).[124]

[2.29] Therefore (*tasmāt*), a Buddha who possesses form (*rūpavān buddhaḥ*) does not act/come about (*na pravartate*) in any world (*kvacil loke*). For the accomplishment of the nature of a Buddha (*buddharūpaprasiddhyartham*) meditation with form ought not to be done (*na kāryā rūpabhāvanā*).[125]

[2.30] Look, o' dull one (*paśya jaḍātmaka*), as it is (*yathā*), the Buddhas do not possess (physical) form (*na rūpiṇo yathā buddhāḥ*) by reasoning (*yuktyā*), for he who possesses form would be stationed in (some) place (*deśastho hi bhaved rūpī*)! How could he become one who possesses the six super-mundane knowledges (*ṣaḍabhijñaḥ kathaṃ bhavet*)?![126]

[124] Note that the Tibetan translation does not reflect the plural (*bahuvacanam*) of *jagannāthāḥ*, *darśayanti* and °*darśakāḥ*. The palm-leaf MS Ṅ, in fact, attests *darśayati* and omits the final *visarga*. Thus, one could also consider emending the text to the singular (*ekavacanam*). The plural form of *jagannātha*, however, is also used in verses 1.92a and 5.8c, and thus could be authorial. In *pāda* two, we adopted the variant *pratibodhane* attested in the paper MSS, the reading also printed in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ, on the other hand, attests *pratibodhine*, a variant which is not completely impossible. The Tibetan translation renders this parts as *rtogs pa'i phyir* (Tib.$_{\text{B,Ṅ,T}}$) and *rtogs bya'i phyir* (Tib.$^{\text{B,Ṅ,T}}$), respectively. Therein, the particle *phyir* may be seen to suggest reading a *caturthī vibhakti* (dative case) as attested in the palm-leaf MS. However, one rather would have expected the form *pratibodhaye* in this case (*pratibodhanāya* violating the meter). As a matter of fact, the hook above the letter *dha* indicating the vowel *i* in MS Ṅ is somewhat faint and also could be interpreted as intended to be erased. And, following the explanation on the use of the suffix °*in* in Pāṇini's *Aṣṭādhyāyī* iii.3.3 ("*bhaviṣyanti gamyādayaḥ*"), the future form "for the sake of him who is going to be awakened" is not quite fitting here. The expression *phyir*, moreover, may also be seen as a valid case of translational liberty. Last but not least, the form *pratibodhane* is well-attested in a number of Buddhist and non-Buddhist sources such as, e.g., the *Mahāvastu Avadāna* and *Mahābhārata*. The form *pratibodhine*, on the contrary, is not known to us in other works. In *pāda* four, corresponding to the third *pāda* of the Sanskrit text, the Tibetan translation does not render the indeclinable *eva* (Tib. *ñid*), instead attesting the phonetically not too dissimilar *gñis* in Tib.$_{\text{T}}$. Tib.$^{\text{T}}$ shows no trace of it at all. In our edition of the Tibetan text, we adopted the silent emendation *ñid* in 𝕊.

[125] In *pāda* one, the reading *tasmān na rūpavān buddhaḥ* follows the reading preserved in the palm-leaf MS Ṅ, being supported by the Tibetan translation. The paper MSS suggest to read *tasmāt tv arūpavān bandhuḥ* which is grammatically possible but conveys little sense. The previous editions 𝔹𝕊 kept the reading *tv arūpavān* but changed *bandhuḥ* to the expected *buddhaḥ*. To us, however, it remains uncertain what the editors had understood here. In *pāda* three, we have translated *buddharūpa*° with "nature of a Buddha." The Tibetan text differs slightly, translating it as "Buddha-body." The use of the *la don* in *saṅs rgyas skur*, however, remains somewhat obscure. We would have expected either *saṅs rgyas sku ni* or *saṅs rgyas sku yi*.

[126] In *pāda* two, the text remains doubtful. Provisionally, the reading *yasya*, as it is transmitted in all Sanskrit witnesses, has been emended to *paśya* and the variant *jaḍātmaka* (vocative) in the palm-leaf MS Ṅ has been given preference over the reading *jaḍātmakaḥ* (nominative) in the paper MSS. In our view, the proposed reading is a) the smallest possible emendation of the Sanskrit text, considering that the letters *ya* and *pa* in many scripts are virtually identical and that the sibilants *sya* and *śya* are often confused in manuscripts of northern Indian provenance (both cases can be observed in the surviving Sanskrit MSS of the JS), b) the reading which is closest to the Tibetan, when accepting the corresponding *ñon* in Tib.$_{\text{T}}$ to be the result of translational freedom, c) the reading which is closest to the author's style and use of the language and, last but not least, d) the reading which is easiest to construe with the given syntax, which, at the same time, yields the best sense. The previous editions 𝔹𝕊 both read *yas tv a*° instead. In our view, neither *yasya* nor the reading proposed in 𝔹𝕊 are satisfactory. Unfortunately, the Tibetan does not clearly solve the problem either. The Tibetan translation, except Tib.$^{\text{T}}$ which apparently rewrites the entire first half, reads *ñon* in place of *yasya* which rather corresponds to Sanskrit *śṛṇu* ("listen!") than *paśya* ("look!") for which one would have expected *ltos* in the Tibetan translation. From an palaeographic point of view, it is hardly possible that the Sanskrit original ever read *śṛṇu*, yet perhaps the translation can be accepted as the result of translational freedom influenced by the earlier usage of *śṛṇu* in 2.15d. Another possibility is that the Tibetan translators might have read a form of the Sanskrit root

[2.31] In all the world spheres (*lokadhātuṣu sarveṣu*), the [*viṣaya*s,] such as those [external] *āyatana*s beginning with *rūpa* (*rūpādyāyatanādayaḥ*), have no approach (*na teṣām āgatiḥ*) there (*tatra*) in the [*āśraya*s,] such as the [internal] *āyatana*s beginning with that of the eye (*netrādyāyatanādiṣu*).[127]

āyas- in the sense of "to give pain" or "to be distressed." This could be taken in support of the reading transmitted in the Sanskrit manuscripts yet, unfortunately, is even more difficult to make sense of than the pronoun *yasya*. Given this possibility, one may consider emending the Tibetan *ñon* to *ñen*. We have, however, not been able to find any attestation of *ñen* for Sanskrit *āyas-*, and we consider this possibility as rather weak. Yet, at least meaning-wise, the two could correspond. What is clear, on the other hand, is that the translators did not negate *jaḍātmaka*, rendering it as *bem(s) po'i bdag ñid*. On the grounds of palaeography, considering that the ligatures *sya* and *mya* are quite similar, one could also consider emending the text to *yuktyāyaṃ yo*. This, however, is likewise not entirely satisfactory since one rather would have expected the order to be *yo 'yaṃ*. And, admittedly, the loss of the final °*o* is relatively difficult to account for. Another possibility is to emend *yasya* to *yaś ca*. This emendation, however, is even more difficult to account for on philological grounds and finds likewise no support in the Tibetan translation. Further worth considering is to emend the text to *yayā*, construing it with the preceding *yuktyā*. In our edition of the Tibetan text, we follow the translation as it is preserved in Tib.$_{\text{-T}}$, emending *rig(s) pa* to *rigs pas*. Tib.$^{\text{T}}$ differs, presumably as the result of a later revision. The version as it is preserved in Tib.$^{\text{T}}$ renders the first half as *ji ltar rigs pas brtan pa ni || saṅs rgyas gzugs med sems bdag ñid ||*, sounding as if the editor(s) read something like *yuktyāpekṣyājaḍātmakāḥ* in the second *pāda*. If one were to adopt any of the abovementioned readings, one should probably follow the variant *jaḍātmakaḥ* preserved in the paper MSS. In this case, it should not go unmentioned, *jaḍātmakaḥ* should then be understood as the unwanted result of the one having form (*rūpin*) being located in a certain place (*deśastha*) at a given time, the argument against the omniscience of the *buddhakāya* presented in the following stanzas. In *pāda* three, we adopted the variant *deśastho hi* in the palm-leaf MS Ṅ. The reading in MS Ṅ, it has to be noted, is *post correctionem* and not entirely clear. Either the correction suggests to read *deśasaṃstho* or *deśastho hi* instead of *pradeśastho* as read in all other sources and printed in 𝔹𝕊. The Tibetan translation *yul na gnas*, although it could render all of these variants, does not render any prefix (*upasarga*) and thus might be taken in slight favor of *deśastho*. Another support for it are the other occurrences of *deśastha* in stanzas 12.4c and 12.10d as well as in the commentary on GST 13.38 in section 15. The particle *hi*, moreover, is attractive since it allows to construe both halves together which, otherwise, would be difficult to construe both syntactically as well as logically, especially given the fact that the first *pāda* is written in the plural (*bahuvacanam*) whereas the remaining *pāda*s are all composed in singular (*ekavacanam*). In the final *pāda*, we adopted the silent emendation *ṣaḍabhijñaḥ* in 𝔹𝕊. MS Ṅ again shows a correction which remains unclear, attesting *ṣaḍbhijño m(ṛ)* before and *ṣaḍbhijñām* after correction. MSS K_1 and B_2, on the other hand, attests *ṣaḍvijñāś ca*. MSS K_3 and B_1 read *ṣaḍbhijñāś ca*. None of these variants offers a valid reading. To our regret, we are unable to account for the corruption. The Tibetan translation, except for the evidently corrupt reading *mṅon ṅes drug tu* in Tib.$^{\text{T}}$, renders this part as *mṅon śes drug tu* which, together with the preceding *gzugs can ni* in Tib.$_{\text{-B,Ṅ,T}}$, may be taken in support of the emendation in 𝔹𝕊. Tib.$^{\text{B,Ṅ,T}}$, on the other hand, attest *gzugs can gyis* which is difficult to construe with the final verb *'gyur* (for Skt. *bhavet*).

[127] In *pāda* one, the reading *sarveṣu* is only preserved in the palm-leaf MS Ṅ. The paper MSS all omit this part because of which the previous editions 𝔹𝕊 must have supplied the reading *kāyādyā* (𝕊 even without adding a note). 𝕁, in his critical notes, suggested precisely this reading of MS Ṅ, presumably being inspired by the Tibetan translation *thams cad na* which clearly supports the chosen reading. In *pāda* two, the paper MSS and previous editions 𝔹𝕊, with the exception of MS $B_2^{\text{a.c.}}$ which omits the part °*yatanādiṣu*, read *rūpādyāyatanādiṣu* instead of *rūpādyāyatanādayaḥ*, the variant attested in MS Ṅ which we follow in our edition. This reading, apart from the omission of the second *ādi* and besides various deviations found in Tib.$^{\text{T}}$, seems to be supported by the Tibetan translation *gzugs la sogs pa'i skye mched rnams*. If one were to follow the reading in the paper MSS, one would have to identify the referent of the pronoun *teṣāṃ* outside of this verse for which there does not seem to be an appropriate candidate. Regarding the word *āgatis* in *pāda* three, it may be noted that 𝕊 silently prints *agatis* against all sources. This, however, we consider as a typesetting mistake. One may note further that also in the last *pāda* of the Sanskrit text, corresponding to *pāda* three in the Tibetan translation, the double use of *ādi* is not reflected in the Tibetan which attests only the last *ādi*, reading *mig gi skye mched la sogs la/pa* in Tib.$_{\text{-T}}$. The double use of *ādi* is also attested in stanzas 2.10, 4.18 and 15.22 wherein the Tibetan translation likewise reflects only a single *ādi*. As for the reading *la sogs la*, it cannot go unmentioned that the *la don* is only found in Tib.$^{\text{Ṅ}}$. All other versions, besides Tib.$^{\text{T}}$ which renders this *pāda* as *mig gis dbaṅ po log pa* (presumably for *mig gi dbaṅ po la sog pa*), attest *la sogs pa* which rather sounds like another °*ādayaḥ* parallel to the previous line. This, although grammatically possible, does not convey good sense. Last but not least, attention may also be drawn to Candrakīrti's *Prasannapadā* (*ad Mūlamadhyamakakārikā* 4.6; ed. Vallée Poussin 1903, pp. 125-126) wherein the compound *rūpādyāyatanādikaṃ* is used in a related discussion.

[2.32] When (*yadā*) the movement of the eyes and so on (*gamanaṃ cakṣurādīnām*) [, i.e, of the *āśraya*s,] is never perceived (*naivopalabhyate*), how can there be complete union of these (*katham teṣāṃ samāyogaḥ*)? Because of separation he[, the embodied Buddha,] is not omniscient (*ayogatvān na sa sarvavit*)![128]

See JS 12.7-8

[2.33] If he[, the Buddha,] were to know it after having reached [the object] (*gatvā cet tat prajānāti*), how is he capable to know [everything] gradually (*kramāj jñātuṃ kathaṃ kṣamaḥ*), because what can be known has infinite natures (*jñeyasyānantasadbhāvāt*)?! [Thus,] an omniscient one is not in that way (*sarvajño na tathāvidhaḥ*).[129]

[2.34] [Interlocutor:] By that reasoning (*ataḥ*), the Buddhas have no purpose at all for the eye etc. (*cakṣurādibhir buddhānām* […] *naiva prayojanam*). [Yet] another body (*kāyo 'nyaḥ*) that is void of eyes etc. (*cakṣurādivinirmuktaḥ*) is not perceived (*nopalabhyate*)![130]

[2.35] [Indrabhūti:] The body of a Buddha (*buddhakāyaḥ*) is indeed marked [with these attributes] (*buddhakāyo hi lakṣyate*), yet it is void of

[128] In *pāda* two, for reasons unknown, the editions 𝔹𝕊 print *yadā naivopalabhyate* instead of *naivopalabhyate yadā* as unanimously attested by all Sanskrit MSS. In *pāda* three, the palm-leaf MS Ṅ —although omitting the following *avagraha* which is permissible— confirms the reading °*yogo* printed in 𝔹𝕊. The paper MSS all attest °*yogā*(°) instead which, in our view, does not convey any reasonable argument. In the fourth *pāda*, we likewise adopted the variant in MS Ṅ, reading °*tvān na sa* instead of °*tvāc cen na* as attested in MS K_1 and printed in 𝕊. MSS K_2, B_1 and B_2 show minor corruptions of the reading in K_1, the *editio princeps* emended the text to °*tvān na ca*. The Tibetan translation neither renders *ca*, *cet* nor *sa*, translating this *pāda* as *ma phrad pa/na ni kun rig min*. We are unable to determine what the translators have read in their exemplar(s).

[129] The use and precise meaning of *gatvā* and *tat* in *pāda* one remain unclear. The Tibetan, except for Tib.^{T} which reads *soṅ na*, translates literally *soṅ nas* without rendering *tat*. In the preceding two verses *āgatiḥ* and *gamanam* (Tib. *'oṅ* and *'gro ba*) occurred in context of the connection of the *viṣaya*s (i.e., the *āśraya*s, or sense objects) and *viṣayin*s (i.e., the *ālambana*s, or sense faculties). From a grammatical point of view it would be strange to have two different subjects of *gatvā* and *prajānāti*, unless one reads *gatvā cet* as an individual sentence. Thus it is unlikely that *gatvā* refers back to the agent of *gamanaṃ* (i.e., *cakṣurādīnāṃ*) in the preceding stanza. In the final *pāda*, our edition follows the reading *tathāvidhaḥ* preserved, *post correctionem*, in the palm-leaf MS Ṅ$^{p.c.}$. Before correction, MS Ṅ$^{a.c.}$ attests *tathāvidhiḥ*. Likewise after correction, MS $K_1^{p.c.}$ reads *tathāpi saḥ*, the reading also printed in the previous editions 𝔹𝕊. *Ante correctionem*, MS $K_1^{a.c.}$ attest *tathāpi jñaḥ*. MS K_3, on the other hand, reads *tathāpiṇaḥ*, MSS B_1 and B_2 have *tathāpiśaḥ*. The Tibetan translation which renders this part as *de 'dra(r)* could be taken in support of the chosen reading yet, admittedly, it remains unclear what the translators had exactly read in their exemplar(s). The variants in the younger witnesses may be explained as various kinds of corruptions, and attempts to resolve these, triggered by an initial misreading of the letter *vi* as *pi* which hints at a common ancestor of northeastern Indian provenance.

[130] In *pāda* one, we have conjecturally emended the reading *buddhānāṃ cakṣurādibhir*, as unanimously attested in all Sanskrit sources, to *cakṣurādibhir buddhānām*, accepting it, *metri causa*, as a bad *ma-vipulā*. We cannot other but suspect that either of the two words must have dropped out in the transmission of the Sanskrit text and, later on, was reinserted at the wrong position. Such violation of the meter in an even *pāda* is not found throughout the entire text, especially not without even a single variant in the surviving witnesses. And therefore, we have reason not to accept it as authoritative. Perhaps worth mentioning here is the fact that *pāda* 4.18a likewise starts with the compound *cakṣurādibhir*. In both cases, the Tibetan translators reflect the same word order as in the Sanskrit witnesses. The Tibetan translation, which is of no help in this matter, renders the corresponding part as *saṅs rgyas spyan la sogs pa yis* (Tib.^{C,D,P}), *saṅs rgyas spyan la sogs pa yi* (Tib.^{G,N,Q,T}) and *saṅs rgyas spyan ma la sogs pa* Tib.^{B,N}, respectively. In *pāda* two, all versions of the Tibetan translation attest *dgoṅs pa* instead of *dgos pa*, the reading found in Tib.^{N}, the same translation also used in 2.18 for *prayojana*. The term *dgoṅs pa* in Tib.$_{\text{-}N}$, although attested as a translation of *prayojana* (J. Negi 1993-2005 s.v. *dgoṅs pa* no. 8), has been used as a rendering of *abhiprāya* elsewhere in the JS (see section 15 etc.) and we have kept *dgos pa* for the sake of consistency. In *pāda* three, the Tibetan text attests *mig sogs dbaṅ po ma gtogs pa(r)* for the compound *cakṣurādivinirmuktaḥ*, rendering none of the two prefixes (*upasarga*s) *vi-* and *nir-*, but instead introducing *dbaṅ po* as if having read *cakṣurādīndriyamuktaḥ*. Although we can not be certain what the translators read in their exemplar(s), we consider this the result of translational freedom.

thought just like an image (*pratimeva tu niścintaḥ*), therefore (*yasmāt*), because of the absence of awareness (*saṃvedanābhāvāt*), the form of a Buddha is not omniscient (*buddharūpaṃ na sarvavit*)![131]

[2.36] [Interlocutor:] It is commonly accepted (*saṃmatam*) [that] the compassionate Buddhas posses the divine eye (*divyaṃ cakṣuḥ kṛpālūnāṃ buddhānām asti*) [and] all [Buddha forms] have divine ears (*divyaśrotrāṇi sarvāṇi*). [So,] how is it that they are not omniscient indeed (*sarvajñās te kathaṃ na hi*)?![132]

[131] In *pāda* one, we followed the reading *niścinto* in the palm-leaf MS Ṅ, a reading that already had been proposed in 𝕁 on the basis of the Tibetan translation *sems med par*. Some support for the variant can be found in stanza 5.6d wherein the palm-leaf MS Ṅ likewise attests *niścintatā* against *niścittatā*. On the basis of the latter variant in the younger sources, one could also consider emending the text here to *niścitto*. Admittedly, the matter to decide whether to read *niścinto* or *niścitto* is not an easy one. On the one hand, both expressions overlap semantically and some authors, and also translators, might indeed use either of these expressions interchangeably. On the other hand, the ligatures *tta* and *nta* are, from the point of view of palaeography, not too dissimilar and thus could be confused in some scripts by some scribes. The term *niścittatā* occurs in stanzas 5.1c and 5.6d. In the first occurrence, all Sanskrit witnesses unanimously attest this reading. In the second occurrence, the palm-leaf MS Ṅ, although slightly unclear in the available images, seems to attest *niścintatā* against *niścittatā* in the paper MSS. In both cases, the Tibetan translators chose to read *sems med* without reflecting the abstract-noun suffix. And in both cases, we gave preference to the form *niścintatā*. In the second case, i.e., in stanza 5.6d, the situation is more complicated, because, on the one hand, the reading in the preceding *pāda* is far from being clear and because, on the other hand, the attestation of this verse in Rāmapāla's *Sekanirdeśapañjikā* (SN*p* p. 193) brings in further conflicting evidence (see p. 412, nt. 213). With the exception of verses 2.6, 4.23-24, 9.28, 10.2, 12.15 and 20.5 the Tibetan translators distinguished the nominal forms of *cint-* in their translation, using the rendering *bsam* instead of *sems*. To complicate the matter even further, it cannot go unmentioned that the paper MSS, in fact, attest *niścaiṣṭau* (MS $K_1^{a.c.}$) and *niścеṣṭau* (MSS K_3, B_1 and B_2), respectively. These readings evidently being corrupt, the scribe of MS $K_1^{a.c.}$, or a later reader, and the editors of 𝔹𝕊 changed the text to *niścеṣṭo*. Although, in our view, *niścеṣṭo* rather corresponds to something like *g.yo med* than *sems med* in Tibetan, an attestation of the latter as a rendering of *niścеṣṭo* is given J. Negi 1993-2005 (s.v. *sems med*) with reference to GST 15.68 (*khadhātum api niścеṣṭaṃ sarvakalpavivarjitam | āveśyati vidhinā vajrasattvam api svayam ||*). The respective passage in the PU (ed. Chakravarti 1984, p. 172) confirms the reading *niścеṣṭa*, commenting on this stanza as follows: *anena krameṇāveśayan sādhakaḥ vijñānavigamāt khadhātuvac chūnyībhūtaṃ niścеṣṭaṃ mṛtakāyam āveśayati vidhinā āveśavidhinā taṃ sarvakalpavivarjitaṃ kalpanārahitaṃ vajrasattvam api svayam sākṣād āveśayatīti bhāvanāmāhātmyaṃ prakaṭitam |*. Curiously, in the preceding chapter of the GST, the word *niścеṣṭam* in GST 14.8d is rendered in the Tibetan translation, as we would have expected, with *g.yo med* (Tōh. 442, D f. 120r). Yet, here too, the PU confirms the reading in the Sanskrit (cp. *niścеṣṭān*, ed. Chakravarti 1984, p. 145). According to the critical apparatus in the edition of the GST, there are no variants in the Sanskrit witnesses. Thus, this matter remains problematic. Puṇḍarīka, who evidently knew the JS, as the many parallels in the *Paramākṣarajñānasiddhi* section of the VP clearly proof, evidently favored the reading *niścint-* which we, for the time being, decided to follow here and in the following sections. Nonetheless, the question whether something or someone is without mind or whether someone or some action is without thought is not necessarily a trivial one and perhaps should be differentiated in the discussion of correct gnosis. In *pāda* two, we adopted the variant *lakṣyate* in the palm-leaf MS Ṅ, interpreting it as "marked" and taking it to refer back to *buddhānāṃ cakṣurādibhir* in the preceding stanza. Of course, other interpretation such as "characterised" or simply "perceived" are possible. The paper MSS unanimously read *labhyate* instead, the reading also printed in the previous editions 𝔹𝕊, likewise resulting in the sense of "perceived." The Tibetan translation renders the corresponding part as *śes byas na* (Tib.^{G,N,Q}) and *śes byas nas* (Tib.$_{-G,N,Q}$), respectively. These renderings rather sound like translations of *jñāyate* or *jñātvā* but, admittedly, also could be free renderings of either of the variants found in the Sanskrit manuscripts. The variant in the paper MSS could have been influenced by the preceding forms °*labhyate* in *nopalabhyate* in verses 2.32b and 2.34d. The Tibetan translation, however, renders both of those with *dmigs par mi 'gyur*. Last but not least, it may be briefly mentioned here that Indrabhūti, at least in this context, uses the expressions *buddhakāyaḥ* and *buddharūpaṃ* interchangeably. The Tibetan translation, in both instances rendering the Sanskrit as *saṅs rgyas sku*, fails to reflect the difference in the Sanskrit text, which, at least here, is certainly permissible.

[132] In *pāda* one, the reading *divyaṃ cakṣuḥ* has been preserved since it is supported in all MSS. More common would be to read *divyacakṣuḥ* which is metrically equally good. The Tibetan text, when considering the overall structure of the translation, sounds as if the translators connected *kṛpālūnāṃ* with *divyaṃ cakṣuḥ* and not, as we did, with the following *buddhānām*. If the translators intended to respect the *pāda* breaks, other solutions would have been possible to indicate that

[2.37] If [a Buddha] were to know through *jñāna* [exclusively] (*yadi jñānena jānīyāt*), then what use has the *buddhakāya* (*buddhakāyena kiṃ tadā*)?! It is the *jñāna* in the body that knows (*kāyasthaṃ vetti taj jñānam*), therefore the body is indeed omniscient (*ataḥ kāyo hi sarvavit*)![133]

[2.38] [Indrabhūti:] Would *buddhajñāna* be separate or non-separate from the body (*kāyād bhinnam abhinnaṃ vā buddhajñānaṃ bhaviṣyati*)? If it were connected to the body (*kāyena saha yuktaṃ cet*), [then,] however, it ceases into Nirvāṇa (*nirvāṇe naśyate tu tat*).[134]

kṛpālūnāṃ qualifies *buddhānām* such as, e.g., *lha yi spyan ni brtser ldan gyi*. In *pāda* three, we have emended the text to *divyaśrotrāṇi sarvāṇi* which is, in general, supported by the variant *divyaśrotāni sarvāṇi* in the palm-leaf MS Ṅ. For some reasons, the paper MSS all attest °*śrotābhi* instead of °*śrotāṇi*. MS $K_1^{p.c.}$ alters this reading to °*śrotābhiḥ*. The previous editors of 𝔹𝕊, on their part, emended the text to °*śrotrādisarvāṇi*. The Tibetan translation, with the exception of Tib.^{T} which attests the expected *sñan*, all read *lha yi spyan ni thams cad mṅa'*. We can only suspect that the reading *lha yi spyan* in *pāda* one must have somehow influenced the *lha yi sñan* in *pāda* three, perhaps a case of eye-skip. Unfortunately, the particle *ni* does not reveal which case relation the translators had read in their exemplar(s). The final *mṅa'*, for which there is no correspondence in the Sanskrit MSS, must be the result of translational freedom, mirroring the *ṣaṣṭhī* construction. Following this interpretation of the translators, one could likewise construe this part with the *ṣaṣṭhī* (genitive) forms in the first half, which, in our view, has the disadvantage that one then needs to take *sarvāṇi* to refer to *divyaśrotrāṇi* and imply the formulation *santi saṃmatāni* which is slightly inelegant. One wonders, why Indrabhūti did not simply write *divyaṃ śrotraṃ* (or *divyaśrotraṃ*) *ca sarvāṇāṃ*. The Tibetan translation, it may be noted, can also be accepted as a rendering of it. We have taken the expression *sarvāṇi* to refer back to *buddharūpaṃ* (for °*rūpāṇi*) in stanza 2.35. Suppose the reading *sarvāṇi* is indeed authorial, Indrabhūti might have used it in order to make clear that we are still talking about the form of the Buddhas. In *pāda* four, we adopted the variant *sarvajñās te* in MS B_2, corresponding to the text silently printed in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attests *sarvajñais taiḥ* instead. MS K_1 omits the ligature *jñā*, but may be taken in support of the chosen reading. MS K_3 attests *sarvajñāmbhe*, MS B_1 reads *sarvajñāpte*. The latter two variants may be understood as misreadings of the ligature *ste*. The pronoun *te*, moreover, can be interpreted either, as we did, as a form of the relative pronoun *tad* to be construed with the preceding *sarvajñāḥ* or as the short form of the personal pronoun *tvad*, either in the fourth (*tubhyam*) or sixth *vibhakti* (*tava*). The Tibetan translation does not reflect any pronoun. Depending on the interpretation of *te* and the interrogative *katham*, the last *pāda* can be interpreted in a number of ways such as, e.g., as "Does it mean that they are not omniscient?!" or "Do you want to say that they are not omniscient?!". The Tibetan translators chose to render the final *pāda* as *ji ltar thams cad mkhyen te min*.

[133] In *pāda* two, MS B_2 reads *tathā* instead of *tadā* in all other sources, including the Tibetan. In *pāda* three, we follow the correction *vetti* in the previous editions 𝔹𝕊. For the sake of completeness, it has to be noted that the Sanskrit MSS all attest the de-geminated form *veti*. The Tibetan translation supports the chosen reading. In the following, it is also possible to read *tajjñānaṃ* as a compound. Except for Tib.^{T} which reads *de*, all Tibetan versions attest *der* which could suggest to read *tatra*. In our translation, we have taken this verse as the statement of the interlocutor. Admittedly, it is also possible to ascribe it to the *siddhāntin* in the case of which it should be understood as another case of Indrabhūti's sarcasm. Our decision to attribute this stanza to the interlocutor is led by the fact that, in this case, one has a direct response in the following stanza. With reference to the gnosis which is luminous by nature (*raṅ bźin gyis 'od gsal ba'i ye śes*; Skt. **prakṛtiprabhāsvarajñāna*), verses 2.37cd-42 are, without any trace of it being a citation, preserved in Tibetan translation in the *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa*, a commentary on the LŚT attributed to an Indrabhūti (Tōh. 1413, D f. 99v-100r). Therein, the passage is given in the commentary to LŚT 42.9.

[134] This stanza too is preserved in Tibetan translation in Tōh. 1413 (see p. 382, nt. 133). In *pāda* one, the palm-leaf MS Ṅ supports the silent emendation *kāyād* in the previous editions 𝔹𝕊, so does the Tibetan translation *sku las* in Tib.$_{-T}$. The paper MSS all attest *kāyā*° which makes little sense and probably is the result of the misreading of the ligature *dbhi* as *bhi*. In *pāda* three, we have emended the hypermetrical reading *samyuktañ cen* in MS Ṅ to *yuktaṃ cen*. The prefix (*upasarga*) *saṃ-* possibly is canceled. The cancelation, however, is not entirely certain, and it is also possible that the original reading was indeed hypermetrical. The paper MSS read *saṃyuktaś ca* (K_1) and *saṃyuktaṃ ca* (K_3, B_1 and B_2). The translation *yaṅ dag ldan* in Tib.^{T} can be taken as further support for the hypermetrical reading. Curiously, all other versions (Tib.$_{-T}$) attest *yan lag ldan* instead. The following *źe na* in Tib.$_{-T}$ supports the *cen* in MS Ṅ which gives good sense here. The version preserved in Tōh. 1413 (D f. 99v) attests the reading *yaṅ dag ldan źe na* printed in our edition of the Tibetan text. The editors of the previous editions decided to read *saṃyuktaṃ* without giving any note. In *pāda* four, we follow the silent emendation *nirvāṇe* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ omits the case ending. The paper MSS suggest to read *nirvāṇair* instead. The Tibetan translation *mya ṅan 'das na* in Tib.^{G,N,Q,T} can be taken in favor of the chosen reading. The trans-

[2.39] And (*ca*), since the body has the quality to cease (*kāyasya nāśadharmitvāt*), *jñāna* too ceases (*jñānam api vinaśyati*). For this reason, indeed (*ato hi*), the oneness of both *jñāna* and *kāya* is not fit for Buddhas (*naikatā yuktā buddhānāṃ jñānakāyayoḥ*).[135]

[2.40] If *jñāna* were to be located in the body (*kāyasthaṃ ced bhavej jñānam*), there is no omniscient one when there is the absence of the body (*kāyābhāve na sarvavit*). For this reason (*ataḥ*), a *jñāna* which arises in dependence (*pratītyasambhavaṃ jñānam*) certainly will come to cease (*nāśam avāpnuyāt*).[136]

[2.41] Omniscience (*sarvajñatvam*) is not fit (*na yujyate*) for those who have ceasing *jñānakāya*s (*vināśijñānakāyānām*). For all these reasons (*ato 'pi*), the *buddhakāya* (*buddhakāyo hi*) is not accounted for (*na vidhīyate*) as omniscient (*sarvajñaḥ*), indeed.[137]

[2.42] As for the option of [it] being different from *jñāna* (*jñānād anyatvapakṣe tu*), how would the *buddhakāya* be (*buddhakāyaḥ kathaṃ bhavet*)? It is indeed fit for the *yogin*s to say thus (*vaktuṃ yuktaṃ hi yoginām evam*) "image of the Buddha" (*buddhasya pratimeti*).[138]

lation *mya ṅan 'das nas* in Tib.^{G,N,Q,T} could be a rendering of either *nirvāṇe* or *nirvāṇair*. The plural, however, is somewhat suspicious. In the following, we emended the text to *tu tat*. The palm-leaf MS Ṅ clearly supports the adversative particle *tu* and seems to have read the particle *hi* thereafter. The latter, however, seems to be canceled and there is a faint note in the lefthand margin. Unfortunately, the correction is not clear in the available images. The paper MSS attest *tat* which is one syllable short and may be the result of haplography. The previous editions emended the text to *hi tat*. The Tibetan *de yaṅ* can be taken in support of our emendation.

[135] In *pāda* one, the reading in the palm-leaf MS Ṅ seems to suggests to read *kāyo vināśadharmitvāj* which is also possible but less elegant. Since the available images of MS Ṅ are not entirely clear at this place, it cannot be fully ruled out that someone might have tried to alter the letter *yo*. Moreover, it should not go without mentioning that the reading *nāśa*° is, although certainly correct, not attested by any of the available witnesses. The palm-leaf MS Ṅ attests *vināsa*°, the paper MSS, in fact, read *nāma*. The Tibetan *'jig(s) pa'i* clearly supports the emendation in 𝔹𝕊. In *pāda* three, all Sanskrit witnesses, except MS Ṅ, read *ato naikatratā yuktā* instead of the clearly preferable *ato hi naikatā yuktā* in the palm-leaf MS Ṅ. Curiously, all versions of the Tibetan translation, except Tib.^{T} which has the expected *gcig par*, render this *pāda* as *'jig par rig(s) pa ma yin no*. In all likelihood, the mistake either must have come into existence by the preceding forms of *'jig(s) pa* and/or because of the phonetical similarity of the words *gcig pa* and *'jig(s) pa*. This stanza too is preserved in Tibetan translation in Tōh. 1413 (see p. 382, nt. 133) wherein the same confusion of *'jig* and *gcig* can be observed.

[136] The first *pāda*, it may be noted briefly, is omitted in the Peking versions Tib.^{G,N,Q}. In *pāda* three, the Tibetan translation *rten 'brel las byuṅ*, as unanimously attested in all versions, rather sounds like a translation of *pratītyasambhūtaṃ* than of *pratītyasambhavaṃ*. Consequently, we have corrected the Tibetan to *rten 'brel las 'byuṅ*. In *pāda* four, the translation *'jig(s) pa ñid du 'gyur* sounds like a rendering of *nāśatvam āpnuyāt* or *nāśam evāpnuyāt* rather than of *nāśam avāpnuyāt*. The second option, however, can be ruled out on metrical grounds, and it is also not fully impossible that the difference in the translation is simply the result of the translators having taken some liberty in the translation of this *pāda*. This stanza too is preserved in Tibetan translation in Tōh. 1413 (see p. 382, nt. 133).

[137] Note that it is also possible to translate the compound *vināśijñānakāyānām* in *pāda* one as "for those who have ceasing gnoses and bodies," which, after all, more or less comes down to the same meaning. The Tibetan translation *ñams 'gyur ye śes sku rnams ni*, on the face of it, seems to support the interpretation chosen here. In our view, the Tibetan translation *saṅs rgyas sku dag ni* in *pāda* three is not the best choice since it is potentially misleading the reader, as it rather looks like a rendering of a dual or plural than of a singular which, most probably, the translators had read in their exemplar(s). Curiously, the translation of this stanzas in Tōh. 1413 (see p. 382, nt. 133) not only mirrors these oddities but also adds further mistakes, reading: *rtog med ye śes sku rnams ni || thams cad mkhyen pa ñid mi rigs || de las saṅs rgyas sku dag ni || thams cad mkhyen par bya ba yin ||* (D f. 100r). Almost certainly, *rtog med* should be corrected to *rtag med* and *yin* to *min*.

[138] In *pāda* one, the palm-leaf MS Ṅ reads *anyatra* instead of *anyatva*°, as it is unanimously attested by the paper MSS and printed in the previous editions 𝔹𝕊. Although the reading in MS Ṅ is not impossible, in our view the compound is more attractive, understanding the preceding *jñānād*, *metri causa*, in a *sāpekṣa* relationship. The Tibetan translation renders only *gźan*, neither reflecting the abstract-noun suffix nor the loca-

[2.43] Therefore (*tasmāt*), people (*lokaḥ*) who wish to meditate on form (*yo rūpaṃ dhyātum icchati*) are extremely deluded (*mūḍhatara*), they desire to eat space (*ākāśaṃ bhoktum icchati*) for the sake of the accomplishment of *buddhajñāna* (*buddhajñānaprasiddhyartham*).[139]

[2.44] Those who are low in compassion towards the sentient beings (*sattveṣu karuṇāhīnāḥ*), who are deprived of faith and wisdom (*śraddhāprajñāvivarjitāḥ*), for them (*teṣām*) there certainly will be no understanding (*buddhis teṣāṃ bhaven na hi*) with regard to the profound and exalted Dharmas (*gambhīrodāradharmeṣu*).[140]

Cp. 13.1 [2.45] Those low in the Dharma (*eteṣāṃ dharmahīnānām*) are running here and there (*itaś cetaś ca dhāvatām*), as if crazy (*unmattavat*), and they,

tive. It remains difficult to say what exactly the translators had read in their exemplar(s), yet the word order rather supports the compound. In *pāda* three, the Tibetan translation in Tib.$_{\text{-T}}$ attests *'di ltar* (Tib.$^{\text{T}}$ reads *ci ltar*) in the beginning of the *pāda* without clearly reflecting the particle *iti* in the end of it. Although there might be a possibility that *'di ltar* in Tib.$_{\text{-T}}$ could be a reflection of *iti*, we consider this as quite unlikely and are, regrettably, unable to account for the choice of *'di ltar*. We would have expected the Tibetan to read some form of *źes pa*, *źes bya* or the like. Interestingly, the translations in Tōh. 1413 (D, f. 100r) and Tōh. 2098 (D, f. 116v), wherein the same stanza is likewise found, have exactly the same reading in this *pāda*. In the following, the palm-leaf MS Ṅ reads *evaṃ vaktyā* instead of *evaṃ vaktuṃ*. Although this variant, in our view, is less attractive, we cannot fully rule out that the reading is original. The fact that the expression *vaktyā* does not appear elsewhere in the text whereas *vaktum*, either in combination with *śak-* or *yuj-*, is used in a number of places (i.e., in stanzas 2.12, 2.27, 3.11, 4.20, 6.7), can be taken as an argument against the reading in MS Ṅ. In the place of *evaṃ*, which is clearly attested in all Sanskrit witnesses and supported by the Tibetan *de ltar*, one could also consider reading *eva* in the sense of "only," likewise making good sense. As already mentioned, this stanza is preserved in Tibetan translation in Tōh. 1413 (see p. 382, nt. 133), wherein it constitutes the last stanza in the series of verses incorporated in the commentary *ad* LŚT 42.9, and in Tōh. 2098. In the latter, it is clearly marked as a citation, yet without explicit attribution to Indrabhūti.

[139] In *pāda* one, the Tibetan translation attests *gaṅ źig* in the place of *tasmāt*. We are not certain what the translators had read in their exemplar(s). We can think of nothing palaeographically close to *tasmāt* that could have been rendered as *gaṅ źig*, neither anything attested in the JS nor outside of the JS. Among the attestations of *gaṅ źig* in the JS, two options would make sense here, namely, *kaścit* (9.12, 14.12) and *yas tu* (12.12, 19.1, 20.8). However, to repeat ourselves, both of these are far from being palaeographically close to *tasmāt*. Another possibility, which we cannot rule out, is that the translators have consciously substituted *gaṅ źig* for *tasmāt* since, admittedly, the latter is slightly disturbing when understanding it to mark the consequence of the immediately preceding rather than, as we did, the consequence of the entire discussion before. In *pāda* two, moreover, the translation *gzugs gaṅ bsam par 'dod pa ni* sounds like a rendering of *yad rūpaṃ dhyātum icchati* rather than of *yo rūpaṃ dhyātum icchati*. The reading *buddhajñānaprasiddhyartham* in the following *pāda* should be construed in both directions, i.e., with *pāda* two and *pāda* four. As for the expression *ākāśaṃ bhoktum icchati* in *pāda* four, which we, just like the Tibetan translators of the JS, take literally as a sarcastic statement in the sense of "wish to eat space" (Tib. *nam mkha' za bar 'dod*), it may be noted that other interpretations such as, for example, "wish to experience space" or even "wish to rule space" are also possible. The latter has been chosen in Shendge's translation (p. 209) of *Ṣaṭsāhasrikāhevajraṭīkā* 6.162a wherein the same formulation is used in the plural. The Tibetan translation thereof, just like the translation of the VP wherein the same stanza is also quoted, the translators chose to render *bhoktum* with *za ba*. Just as in the JS, the use of the formulation *ākāśaṃ bhoktum icchanti* in the citation from the *mūlatantra* in the *Ṣaṭsāhasrikāhevajraṭīkā* and the *Vimalaprabhā* has clearly a sarcastic notion: *ākāśaṃ bhoktum icchanti mantrasadbhāvavarjitāḥ | pustakāt paṭhitair mantrair devādīnāṃ ca sādhakāḥ ||*. Regarding this expression, attention may also be drawn to the formulation *kim idam ākāśaṃ khādyate* in Vasubandhu's AKBh *ad* stanza 1.42 (ed. Pradhan 1967, p. 31).

[140] In *pāda* one, we follow the emendation *karuṇāhīnāḥ* in the previous editions 𝔹𝕊. The Sanskrit MSS show a variety of minor corruptions. The Tibetan translation can be taken in support of the emendation. In *pāda* two, all versions of the Tibetan translation, except Tib.$^{\text{T}}$ which attests the expected *dad* for *śraddhā°*, read *thabs daṅ śes rab rnam spaṅs pa* instead of *śraddhāprajñāvivarjitāḥ*, sounding like a translation of *prajñopāyavivarjitāḥ*. We are not able to determine whether the difference in Tib.$_{\text{-T}}$ is the result of the translators having had a different reading in their exemplar(s) or whether the translation has been influenced by the fact that the expression *prajñopāya°* is far more common than *śraddhāprajñā°*. Regarding the three qualities, cp. STTS 1.2.1.2: *yaḥ punaḥ śraddhāprajñākṛpāvān akrodhano vīryavān sattvān* (*sattvavān*) *avisaṃvādako yuktyāguruparīkṣakas tam evaṃvidhaṃ śiṣyam anukūlayed guruḥ*, BCA 10.27 et al.

deluded in regard to the Dharma (*dharmamohinām*), are falling into downfalls (*prapāteṣu patatām*).[141]

[2.46] Great compassion (*karuṇā mahatī*) should be performed (*kāryā*) to all sentient beings (*sattvebhyo 'pi*) in a manner that distinguishes [their individual needs] (*viśiṣṭataḥ*), since disrespect is not considered fit (*nāpamānam ato yuktam*) by those who give instructions on correct gnosis (*samyagjñānopadeśakaiḥ*).[142]

[141] In *pāda* one, it may be note that the Tibetan translation reads *de lta'i* in the place of *eteṣāṃ*. We are not certain whether this is the result of having taken some liberty in their translation or whether the translators read something else, such as *tādṛśāṃ* or the like, in their exemplar(s). In our editions of the text, we kept the readings as they are preserved in the respective sources. It may be worth mentioning, however, that the form *de lta'i* does not occur again in the entire translation of the JS. In *pāda* two, we follow the silent emendation *itaś cetaś ca* in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attests *itaś cetasya* which, just like the Tibetan translation *phan tshun dag ni/tu*, tendentiously can be taken in support of the emendation. For reasons unknown, the paper MSS all read *jñānamitiś caitaś ca* ("*Bindefehler*") which is altered, rather unsuccessfully if one may add, in $K_1^{p.c.}$ to *jñānamitiś ca*. The *apparati* in the previous editions are rather misleading, not to say wrong, giving the impression that some of the MSS read *jñāna* after (𝔹) or in the place of (𝕊) the preceding *dharma°*. This, however, is not correct. To our regret, we are not able to account for the variant in the paper MSS. Perhaps, the reading came into existence through a wrongly inserted marginal correction or gloss. In the second half, the palm-leaf MS Ṅ confirms the emendation *prapāteṣu patatāṃ* in 𝕊 which is in line with the Tibetan *g.yaṅ sa dag tu ltuṅ 'gyur ba* in Tib.$_{-G,N}$ (Tib.^{G,N} attest *btuṅ* instead of *ltuṅ* which must have been caused by their phonetic similarity). The paper MSS show several corruptions which, presumably, are the results of the misreading of *pā* as *yā* and *ṣu* as *yu* and subsequent attempts to correct the text. The *editio princeps* 𝔹 emended the reading to *prayāteṣu yugapad*. At this place, it may be noted, it becomes clear that the author does not always respect the *pāda* breaks with regard to syntactical units (→ *prapāteṣu patatāṃ*). Regarding the topic of the confused "running around," cp. also 12.14 wherein *dhāvati* is used in a similar way.

[142] In the second *pāda*, we have emended the reading *viśiṣṭatā*, as unanimously attested in the majority of Sanskrit sources (MS B_2 has *viśiṣṭhatā*), to *viśiṣṭataḥ*, following in our decision the Tibetan translation *khyad par du*. 𝕁, in his critical notes, points out that the Tibetan *de dag kun la khyad par du* suggests to read *sarvebhyo 'pi viśeṣataḥ*. Judged on the basis of palaeography, the reading *viśiṣṭataḥ* is to be given preference over *viśeṣaṭaḥ*. Be that as it may, it cannot go unmentioned that the reading *viśiṣṭatā* is, in fact, not impossible. If one were to keep the reading as it is transmitted in the Sanskrit witnesses, one should read the first line as a nominal sentence in the sense of "great compassion should be performed, being the best for all sentient beings" or the like. The proposed emendation too could be read in a similar way, interpreting the first line as "great compassion towards all sentient beings is what is to be done specially." As for the preceding *sattvebhyo*, it is difficult to judge whether or not the text originally read *sarvebhyo* instead. Thus, and since both the Sanskrit and Tibetan texts can result in the same sense, at least more or less, we have kept the different readings as they are transmitted in the respective sources. Nonetheless, it may be noted that the use of *api* in its function as a totalizer after numerals and words following the pronominal declension might be taken in slight favor of the reading *sarvebhyaḥ* suggested by the Tibetan translation. Moreover, it is also not impossible to interpret the Tibetan text, as it stands, differently: "Distinct from all these [lower teachings], great compassion should be done." In *pāda* three, we have accepted the reading *nāpamānam ato*, as it is preserved in the majority of all Sanskrit witnesses (MS Ṅ attests *nāpamānato*). Here, however, it may be noted that it is also possible to emend the text to *nāvamānam ato*, considering that the letters *va* and *pa* are, palaeographically speaking, rather similar in some eastern hands and thus easily can be confused. The word *apamāna* is, however, also attested in verse 17.*I.iv* which is incorporated from SBS 7.37 (= SBS$^{ed.}$ 7.35). Therefore, we abstained from emending the text. The Tibetan translation of both stanzas renders the corresponding word as *brñas pa(r)*. In the last *pāda* of the Tibetan translation, corresponding to the third *pāda* in the Sanskrit text, all versions attest *de la*, presumably as the rendering of *atas*. Not only would we have expected the translators to have rendered *atas* as *de bas* (cf. 2.28, 2.34, 2.37 et al.), or perhaps also *de las*, but its position in the fourth *pāda* of the translation sounds like a pronoun referring back to *de dag kun la* in *pāda* one rather than a conjunct in the sense of "since" or "therefore" etc. which connects the two halves of the stanza. Here too, we refrained from emending the texts, keeping the readings as transmitted in the respective sources.

Thus is the second section in the *Jñānasiddhi*:
The Refutation of Meditation with Form (*rūpabhāvanāniṣedhaḥ*)[143]

3.3 Section Three: The Refutation of the *Sākāra*

[3.1] [In this way,] to start with (*tāvat*), Vajrasattva is not accomplished (*vajrasattvo na sidhyati*) by meditation on form (*rūpabhāvanayā*), in the same way (*evam*) the conceptualization with *ākāra*s too (*sākārakalpanāpi*) does not accomplish (*na sādhayet*) Vajrasattva.[144]

[3.2] Either that *jñāna* is [a)] precisely the *ākāra* (*ākāra eva taj jñānam*), or it is [b)] set apart from the *ākāra* (*ākārād vā tiraskṛtam*). [With regard to the first option], if the *ākāra* would be *jñāna* (*yady ākāro bhavej jñānam*), then in this way, to start with, it is not reasonable (*evaṃ tāvan na yujyate*).[145]

[3.3] If it were the *ākāra* (*ākāraś cet*), [then there] is not that *jñāna* (*na taj jñānam*), for *jñāna* has indeed not the quality of an *ākāra* (*jñānasyākāratā na hi*), just as (*yathā*) a pot would not be space (*ākāśo ghaṭo na syāt*) and space could not at all be a pot (*naivākāśo ghaṭo bhavet*).[146]

[143] Besides that, like in all other sections, the *iti* is not reflected in the Tibetan translation, the extra-canonically transmitted translation in Tib.$^{B,\dot{N}}$ attests *grub pa* instead of the better *(b)sgom pa* for the Sanskrit noun °*bhāvanā*° as if the Sanskrit would have read *rūpasiddhiniṣedhaḥ* or the like. This, however, we consider the result of an eye-skip or an editorial choice which, after all, results a similar sense.

[144] Note that the palm-leaf MS Ṅ reads *bhāva* instead of *tāvad* which is palaeographically relatively close to *tāva* and may have come into existence because of the loss of the final °*d* and the palaeographic similarity of the letters *ta* and *bha* in certain scripts. Presumably *tāvat* is here to be taken as *evaṃ tāvat* which partly is reflected by the Tibetan *de ltar*. Cp. usage of *evaṃ tāvat* in the following stanza wherein the Tibetan translation renders this formulation as *de ltar 'di ni*. Just as the previous section, this section of the JS too is paraphrased and elaborated on in pp. 1064-1066 of the 8th Karmapa's *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa* (see Appendices).

[145] In *pāda* two, it may be noted here, the palm-leaf MS Ṅ attests *vyatir asaṃskṛtaṃ* instead of *vā tiraskṛtam*. The Tibetan translation reads *tha dad 'gyur* which might be acceptable as a rendering of *tiraskṛtam* yet, admittedly, it could also be a translation of *pṛthagbhūtam* (cp. v. 3.16). The particle *vā*, moreover, seems not to be rendered in the Tibetan translation. In our edition of the Tibetan text, we have conjecturally emended *yin pas*, as attested in all witnesses in the end of *pāda* one, to *yin pa'am*. This decision is based on the context and clearly supported by the particle in *pāda* two of the Sanskrit. We consider the reading *yin pas* as a corruption that could be explained by the loss of an *a chuṅ* and the subsequent misreading of *pam* as *pas*. In the final *pāda*, the palm-leaf MS confirms the reading *evaṃ tāvan* in the previous editions 𝔹𝕊. MSS K_1, K_3 and B_2 omit the *anusvāra*, while MS B_1 attests *evan na*. The Tibetan translation renders this part as *de ltar 'di* which may be acceptable but, admittedly, could also be a rendering of *evam etan*, the reading reported for MSS $\mathbb{B}_{H,N}$.

[146] Admittedly, the reading in the first half is rather cryptic and could be interpreted in a number ways such as "If the *ākāra* is not that gnosis, [then,] indeed, gnosis does not have the quality of an *ākāra*." The Tibetan translation, although not rendering the particles *ced* and *hi* and, presumably *metri causa*, rendering *jñānasya* as *śes la*, basically confirms this alternative interpretation. In our translation, however, we rejected this interpretation, understanding *ākāraś cen* as short for *ākāra eva taj jñānaṃ cen*, picking up the first of the two alternatives mentioned in the preceding stanza. As for the reading *jñānasyākāratā* in *pāda* two, it may be noted that the palm-leaf MS Ṅ, in fact, attests *jñānasākāratā*, a variant that is not impossible (→ "there is no quality for gnosis to be endowed with an *ākāra*"). The Tibetan translation, however, does not show any trace of the initial *sa*° for which one would have expected *bcas*. Based on the variant in MS Ṅ, one could further consider emending the text to *jñānaṃ sākāratā na hi*, implying a word such a *gacchet* (→ "gnosis would not come to be endowed with an *ākāra*"). Although these readings would be possible, we consider it more probable that the variant in MS Ṅ is a corruption (loss of *y*-stroke). In the final *pāda*, we —just as the editors of the previous editions— adopted the variant °*ākāśo* in MSS K_1 and B_1. The palm-leaf MS Ṅ attests °*ākāśe* ("in space") which, although not impossible either, is not supported by the Tibetan translation and makes less good sense. In our view, this variant —such as the variant °*ākāśā* in MSS K_3 and B_2— is nothing but the result of a corruption of the vowel-sign.

[3.4] Non-form cannot be form (*arūpaṃ na bhaved rūpam*) [and] what does not possess form does indeed not come to possess form (*arūpī rūpavān na hi*). *Jñāna* is not known to have form (*jñānaṃ na rūpi vikhyātam*) [and] *ākāra*s are traditionally taught to have form (*ākārā rūpiṇaḥ smṛtāḥ*).[147]

[3.5] Moreover (*ca*), how is it conceptualised (*katham* […] *prakalpyate*) that the two could have unity (*tayor ekatvaṃ bhaved iti*)?! The concept that the *ākāra* is nothing but *jñāna* is not logical at all (*ākāro jñānam eveti kalpanā naiva yujyate*)![148]

[3.6] And also (*ca*), [it is not fit] because of the consequence of other faults (*anyadoṣaprasaṅgāt*). Now listen briefly (*śṛṇu saṃkṣepato 'dhunā*)! If the *ākāra* indeed were to be that *jñāna* (*yady ākāro hi taj jñānam*), it would undesirably follow to be conditioned (*saṃskṛtatvaṃ prasajyate*).[149]

[3.7] A truly existing entity is unconditioned (*asaṃskṛto bhaved bhāvaḥ*), [but such a thing] does not at all exist in the worlds (*naiva lokeṣu vidyate*). Because of being conditioned [it] has the quality to cease (*kṛtakatvād*

See JS 12.3

[147] The reading *arūpī* in the second *pāda* follows the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attests *arūpaṃ* instead. $K_1^{a.c.}$ and 𝔹 omit this word. $K_1^{p.c.}$ adds *rūpakam* in the left-hand margin, yet in a wrong position. The loss of the word in some of the witnesses could be explained as a case of haplography in which one *rūpa* has been dropped. The Tibetan, on its part, reads *gzugs med*, which can be taken in support of both variants. Although the variant *arūpaṃ* can be interpreted as a *bahuvrīhi* compound (*ñan*) in the sense of *arūpi*, the fact that possessive word-formations are used in the following can be taken in slight support of the reading proposed in 𝔹𝕊 and adopted in our edition. In the next *pāda*, the reading *jñānam arūpi vikhyātam* transmitted in MS Ṅ violates the rule "*na prathamāt snau*" in Piṅgala's *Chandaḥsūtra* 5.10. The emendation to *jñānaṃ na rūpi vikhyātam* is supported by the Tibetan which reads *ye śes gzugs ni med par grags*. The variant in MS Ṅ, in all likelihood, is the result of a misreading of the ligature *nna* as *ma*. The variant *arūpi jñānam ākhyātam* in the paper MSS, moreover, can perhaps be explained via the reading in MS Ṅ, understanding it as an attempt to avoid the violation of the rule in Piṅgala's *Chandaḥsūtra* by re-arranging the word order of this *pāda*. Last but not least, it has to be noted that MS B_2 omits this and the following stanza, presumably owing to some kind of eye-skip. 𝔹 notes the same omission for MS $𝔹_B$ which should, in fact, correspond to our MS B_1. Therein, however, these stanzas are attested.

[148] In the first *pāda*, we follow the reading *katham ca tayor ekatvaṃ* in the palm-leaf MS Ṅ, the oldest available Sanskrit witness. The paper MSS read *kathaṃ tayor ekatvaṃ hi* instead. Both variants are equally possible and both form a bad *ma-vipulā*. The previous editions 𝔹𝕊, presumably out of metrical concerns, emended the text to *kathaṃ tayor ekatā hi*, constituting a fine *ra-vipulā*. It is difficult, not to say impossible, to judge which of the two variants in the Sanskrit manuscripts is original. Since the Tibetan translation does not show any trace of either of the two particles, we decided to follow the text as it is preserved in the oldest available Sanskrit source, taking the conjunct *ca* as clause connective. Unfortunately, the Tibetan text is somewhat corrupt, attesting *ji ltar de ñid gźan min ñid* in the first *pāda*, which would correspond to something like *kathaṃ tad evāparatā* (*bha-vipulā*). When, however, understanding *de ñid* as a phonetic misunderstanding of the expected *de gñis* (for *tayoḥ*), one could accept the reading in Tib.$_{\text{-T}}$ as a free rendering in the sense of "How could those two not be different?". Probably due to this difficulty, the reading in Tib.$^{\text{T}}$ has been corrected to the more literal *ji ltar de dag cig nyid du* (read *gcig* for *cig*). 𝕊, one may note, has silently altered the text to *ji ltar de bźin gźan min ñid*. This, however, we do not consider necessary. In our edition, we follow the reading in Tib.$_{\text{-T}}$ with the correction proposed above, considering it the translation that Śraddhākaravarman and Rin chen bZaṅ po must have had intended.

[149] As for the reading °*prasaṅgāc ca* attested in MSS Ṅ and K_1 (MSS K_3, B_1 and B_2 read °*prasaṅgā ca*) and printed in 𝔹𝕊, it may be noted that the Tibetan translation (Tib.$_{\text{-T}}$) suggests to read either a 1st or 2nd *vibhakti* (i.e., °*prasaṅgāś ca* or °*prasaṅgāṃś ca*), as a result of which one could read *pāda* one either as a separate nominal sentence or as the object of the following *śṛṇu*. In the first *pāda* of the Tibetan text, moreover, all versions, besides Tib.$^{\text{T}}$, attest *ṅes par gźan du* instead of the preferable *ñes pa gźan du*. This too, can be explained as a corruption resulting from the phonetic similarity of the two words. In *pāda* three, the *sDe dge* group (Tib.$^{\text{C,D,P}}$), for reasons unknown, reads the negated form *min na* instead of *yin na* in Tib.$_{\text{-C,D,P}}$. In the final *pāda*, MS Ṅ reads *prayujyate* instead of *prasajyate* as attested in all other witnesses. There is, however, an illegible note in the lower margin. The *editio princeps* 𝔹 erroneously notes all MSS to read *prasahyate*. The Tibetan translation *thal bar 'gyur* can be taken in support of the reading transmitted in the younger witnesses.

vināśitvam). How then could it be *buddhajñāna* (*buddhajñānaṃ kathaṃ bhavet*)?![150]

[3.8] The Tathāgata taught (*ity uvāca tathāgataḥ*) it to be calm and without beginning and end (*anādinidhanaṃ śāntam*), and his sons[, the *bodhisattva*s] of great fortune (*tatsutāś ca mahābhāgāḥ*), taught (*āhuḥ*) *jñāna* to be unconditioned (*jñānam asaṃskṛtam*).[151]

[3.9] In fact, this all is like an illusion (*māyopamaṃ hi tat sarvam*), taught as a reflection (*pratibhāso nirucyate*). Both arising and ceasing do not exist [in it] (*utpadavirāmau na staḥ*). How, on earth, could *jñāna* be [like] that (*kathaṃ jñānaṃ nu tad bhavet*)?![152]

[3.10] [If] that what is to be understood as eye-consciousness (*cakṣurvijñānam āgamyaṃ yat*) is postulated to be *jñāna* (*taj jñānaṃ vikalpyate*), it would undesirably follow (*prasajyeta*) that *buddhajñāna* is liable to change (*vikāritvam*), not otherwise (*nānyathā*).[153]

[150] In *pāda* one, the palm-leaf MS Ṅ attests *asaṃskṛto hi bhaved bhāvo* instead of *asaṃskṛto bhaved bhāvo*. Although we cannot exclude the possibility that this hypermetricism could be authorial, we decided not to follow the variant in MS Ṅ, not seeing a reason that would justify the hypermetrical reading. In the following *pāda*, on the contrary, we adopted the variant *naiva* in MS Ṅ. All other Sanskrit MSS read *na hi* instead which is likewise acceptable. The Tibetan translation, unfortunately, renders neither of these particles. In the same *pāda*, the Tibetan text suggests to read *bāleṣu* (*byis pa rnams la*) instead of *lokeṣu*. We are not certain why the translators interpreted *lokeṣu* in this, for us, rather surprising way, since the often intended meaning of *lokeṣu* in the sense of *sarvajaneṣu* does not seem to be intended here. Regrettably, we are not able to offer an appropriate philological explanation that explains this reading as a form of corruption. 𝕊, in an accompanying note, proposes *'jig rten la ni de yod min* as a better translation. In lack of a better solution and without any variants found in the Tibetan versions, we tentatively emended the text, partially following the suggestion in 𝕊, to *'jig rten rnams la*. In *pāda* three, the Tibetan translation, except Tib.^{T} which attests the expected *phyir*, does not render the fifth *vibhakti* (ablative) of *kṛtakatvād*, sounding as if the translators read *kṛtakatvaṃ* in their exemplar(s). The variant in Tib.^{T}, which we adopted in our edition of the Tibetan text, almost certainly must be the result of a later redaction.

[151] The reading in *pāda* one is a clear reference to expressions used in, e.g., GST 18.38a, PK 4.15 et al. and reoccurs repeatedly in section 15 of the JS. In *pāda* two, it may be briefly noted here, the Tibetan translation (except Tib.^{G,N,Q}) sounds as if having read a plural. This, however, almost certainly is to be understood as the result of the translators having taken some liberty.

[152] Note that all Sanskrit witnesses read *pratibhāsaṃ* instead of *pratibhāso* in *pāda* two. Although not very likely, it is perhaps not entirely impossible that the author understood *pratibhāsaṃ* either as neuter (*napuṃsakaliṅga*) noun or in the sense of *pratibhāsamāṇam*. In the view of verse 3.12a below, the former is not very probable. The Tibetan text renders the first line as *de kun sgyu ma lta bu daṅ || mig yor* (*g.yor* Tib.^{T}) *lta bur ṅes bśad de ||*. In *pāda* three, we emended the reading °*virāmau* in MSS Ṅ, K_1, K_3, B_2 (B_1 attests °*virāmo*), forming a bad *ma-vipulā*, to the metrically better °*viramau*, although we cannot fully exclude the possibility that the reading in the Sanskrit MSS is, in fact, authorial. The editors of 𝔹𝕊, on the contrary, emended the text to °*viratī* which, although resulting in the same meaning, is philologically less probable. Since it seems unlikely that Indrabhūti would read a negation in the last *pāda*, we have adopted the conjecture *nu tad* suggested by Harunaga Isaacson, being closest to the reading *na tad* preserved in MS Ṅ. The paper MSS, with the exception of MS B_1 which attests an additional *ud*°, all read *tad* which leads to a hypometricism of the final *pāda*. The previous editors emended the text to *hi tad*. In our edition of the Tibetan text, we adopted the variant *ci źig* in Tib.$^{N_{bc}}$ in preference over the negated form *ci(s) mi* in all other versions.

[153] The text as it is transmitted in the Sanskrit witnesses and Tibetan translation appears to be corrupt. In *pāda* one, all Sanskrit MSS attest *āgamya* which we, considering it to be the smallest possible emendation, emended to *āgamyaṃ*. The previous editions 𝔹𝕊 print °*mārgaṃ* which finds no support in any of the surviving Sanskrit and Tibetan witnesses. The Tibetan translates the corresponding part as *źes bya* which, as rightly noted in 𝕁, rather sounds like a rendering of *ākhyaṃ* but, perhaps, is also acceptable as a translation of *āgamyaṃ*. One may, however, also consider to emend the Tibetan text to the phonetically similar *śes bya*. In *pāda* two, inspired by the variant *jñāna vikalpyate* in the palm-leaf MS Ṅ, we emended the Sanskrit text to *jñānaṃ vikalpyate*, understanding a *yadi* to be implied. The paper MSS unanimously attest *jñānena vikalpate* which results in a hypermetricism. The previous editors decided to read *jñānena vikalpyate*. The reading *jñānena* is ambiguous and can either be interpreted as the *tṛtīyā* (instrumental) form *jñānena* or the negated *saptamī* (locative) form *jñāne na*. The latter seems to be in correspondence with the Tibetan

[3.11] But (*tu*) all the Buddhas have taught (*sarvabuddhaiḥ pradeśitam*) this *jñāna* to be unchanging (*avikāraṃ taj jñānam*), therefore it is not fit to speak of the unity [of the *ākāra*s and *jñāna*] (*tasmān na yujyate vaktum ekatvam*), thus it is certain (*iti niścayaḥ*).[154]

[3.12] This is the appearance of *jñāna* (*jñānasya pratibhāso 'yam*). It is not postulated to be that *jñāna* (*na taj jñānaṃ prakalpyate*). Why does *jñāna* not cease (*jñānaṃ kasmān na rudhyate*) when there is the ceasing of the appearance (*pratibhāsanirodhena*)?![155]

[3.13] Therefore (*tasmāt*), it is nicely affirmed by your own statement (*tvadvācaiva*) [that] the unity (*ekatvam*) [of the *ākāra* and *jñāna*] is not

translation which renders the respective part as *ye śes su ni (de) mi* [*b*]*rtag*. Both readings, with and without the negation, can be made sense of. The variant in the Tibetan could be translated as "What is called eye-consciousness that is not [to be] conceptualised as *jñāna*, because it would follow to be changing. *Buddhajñāna* is not differently." The variants in the second *pāda* can either be explained as the result of dittography or, arguing in the opposite way, as the result of haplography. In the first case, the dittography of the letter *na* would have resulted in the variant *jñānana* which then, either because of a misreading of the *anusvāra* or because of a conscious alteration of the text, resulted in the variant *jñāne_na* as unanimously attested in the 'modern' paper MSS. In the opposite scenario, the haplography of the letter *na*, paired with the loss of the *e*-stroke, could have resulted in the variant *jñāna* attested in MS Ṅ. In our view, the scenario of a dittography is slightly more plausible, since the resulting hypermetricism could have easily been avoided, either by a reading such as *ākhyaṃ* in *pāda* one, as suggested in 𝕁, or by the use of the verb form *kalpyate* instead of *vikalpyate* as attested, for instance, in stanzas 3.16b, 3.31b and 3.32d below. If one implies the word *yadi*, such as in stanzas 3.16 and 3.31 wherein the verb *kalpyate* is likewise used, the line of argumentation is slightly smoother, consisting in a proposition (3.10ab), the consequence of it (3.10cd), its contradiction with the authoritative teachings (3.11ab) and the final result (3.11cd). Moreover, when comparing the structure of the following verses, it seems more likely to be the case that Indrabhūti would have used the expression *taj jñānaṃ na vikalpyate* rather than the formulation *taj jñāne_na (vi)kalpyate* (cp. 3.12ab and 3.23ab). Here, one could consider emending the text accordingly if one wishes to follow the reading in the paper MSS.

[154] In *pāda* one, the palm-leaf MS Ṅ attests *avikāritvan* (for °*tvaṃ*) instead of *avikāraṃ tu*. Since the adversative particle *tu* indeed makes good sense here, and since the Tibetan translation does not reflect the abstract-noun suffix (*ñid*), we consider the variant in MS Ṅ as a corruption. The fact that the reading in MS Ṅ results in a bad *ma-vipulā* can be taken as another argument for the superiority of the reading in the younger sources. In *pāda* two, we adopted the variant *pradeśitam* attested in the palm-leaf MS Ṅ. All other manuscripts, in fact, attest the more common expression *pradarśitam*. The Tibetan translation *rab gsuṅs te* could be a rendering of either of these two variants. Since *pradeśitam* is attested in the oldest Sanskrit witness and used again in 16.4d (*pradeśita(ḥ)*) where all Sanskrit sources unanimously confirm the reading, whereas no further attestation of *pradarśita*° is found throughout the entire text, we haven given preference to the variant in MS Ṅ. Note further that the Tibetan translators seem to have read *api* (*yaṅ* Tib.$_{\text{-G,N,Q}}$, *'aṅ* Tib.$^{\text{G,N,Q}}$) instead of *iti*. This reading is likewise possible, but perhaps less probable, and might be the result of translational freedom.

[155] In the first half, it is noteworthy that the Tibetan translators rendered *jñānasya* in *pāda* one as *śes pa'i* and *jñānaṃ* in *pāda* two as *ye śes*. This, we believe to be a deliberate choice in order to reflect the different notions of the term *jñāna* in this stanza. Other such occurrences can be found in the fifth (see p. 413, nt. 217) and fifteenth (see p. 482, nt. 431) sections of the JS. Although we consider it the result of translational liberty, there remains the possibility that the Tibetan translators might have read *jñāneṣu kalpyate* (*ye śes dag tu* […] *brtag*) instead of *jñānaṃ prakalpyate* in the second *pāda*. The letter *ṣu* and ligature *pra* can look quite similar in some of the northern Indian scripts (cp. v. 3.18). For reasons unknown to us, the previous edition 𝕊 prints *ye śes bdag tu* in *pāda* two, instead of following *ye śes dag tu* attested in all sources. We are not certain whether this is a deliberate change or a simple error. Regarding the form *prakalpyate*, it may be noted here that the palm-leaf MS Ṅ confirms the silent emendation in the previous editions 𝔹𝕊. As a matter of fact, the paper MSS all attest *prakalpate*. In the second half, we emended the final verb *nirudhyate*, as attested in the majority of the Sanskrit witnesses, to *na rudhyate*. The Tibetan translation, which renders the corresponding part as *'gag mi 'gyur* (Tib.$^{\text{B,N}}$) and *dgag mi 'gyur* (Tib.$_{\text{-B,Ṅ}}$), may be taken in support of the proposed emendation. The palm-leaf MS Ṅ attests the hypometrical, and evidently corrupt, form *nirudhye*. Admittedly, a form of the verbal root *nirudh-* is attractive in the context of the preceding °*nirodhena*. If one were to keep the attested form *nirudhyate*, one could also consider interpreting the reading in the third *pāda* as *pratibhāsanirodhe na*. This, however, would have the disadvantage of causing the negation to be in a somewhat disturbing position. The particle *las* in the Tibetan translation, moreover, supports a *tṛtīyā* (instrumental case) rather than a *saptamī* (locative case).

established (*asiddham*). So, for the sake of what (*kimarthaṃ hi*) do you postulate (*parikalpayase*) the unity (*ekatvam*) of these two (*tayoḥ*)?[156]

[3.14] Because of being contradicted by reasoning and scripture (*yuktyāgamaviruddhatvāt*), and because of being fruitless (*niṣphalatvāc ca*) in every way (*sarvathā*), it is surely not fit in this way (*evaṃ na hi yujyate*) to say (*iti*) that the *ākāra* is that *jñāna* itself (*tad eva jñānaṃ ākāraḥ*).[157]

[3.15] In case of [*jñāna*] being separate from the *ākāra* (*ākārād vyatiriktatve*), cognition towards an object of cognition is not reasonable (*jñeye jñānaṃ na yujyate*). Cognition can arise when there is an object to be known (*jñeye sati bhavej jñānam*), but not when it is [completely] set apart from the object to be known (*na tu jñeyatiraskṛtam*)![158]

[156] In *pāda* two, the palm-leaf MS Ṅ confirms the emendation *tvadvācaiva* in the previous editions 𝔹𝕊. The paper MSS show several minor corruptions. The Tibetan translators, on their part, seem to have read *tad°* (*de*) instead of *tvad°*, not reflecting the word *eva*. In *pāda* three, the palm-leaf MS Ṅ attests *hi* instead of *tu*. In light of the fact that there is another *hi* in the end of the *pāda*, we rejected the variant in MS Ṅ. To our regret, we are unable to account for it. The Tibetan translation does not render any of these particles. In the final *pāda*, for reasons not known to us, the palm-leaf MS Ṅ attests *°kalpitaman* instead of *°kalpayase*. The Tibetan translation renders the corresponding part as *khyed/khyod ni* [...] *rtog par byed*. The final *tayoḥ* follows the reading attested in the majority of all sources. The *editio princeps* 𝔹 emended the text to *vṛthā* which we, just as the editors of 𝕊, rejected in our edition of the Sanskrit text. Curiously, the editors of 𝕊 changed the corresponding *de dag* in the Tibetan text to *de dgag*, reporting only N as reading *de dag* and thus giving the impression that at least the *sDe dge* group reads *de dgag*, although, in fact, all sources attest the expected *de dag*. Just like in the previous stanza, we are not certain about the reasons for this reading in 𝕊's edition of the Tibetan translation. One wonders whether this reading might have been influenced by the emendation in 𝔹.

[157] In *pāda* two, we follow the reading *niṣphalatvāc ca* in MS $K_1^{p.c.}$ and the previous editions 𝔹𝕊, being supported by the overall evidence in the 'modern' paper MSS. The palm-leaf MS Ṅ, however, attests *niṣphalatvānta* which could, palaeographically, either be a corruption of *niṣphalatvāt tu* or *niṣphalatvan tu* (for *°tvaṃ tu*). Interestingly, the Tibetan translation renders the corresponding part as *'bras bu med*, neither reflecting the abstract-noun suffix, nor a particle, nor the second *hetu*. Thus, we suspect that the translators might have read either *niṣphalatvan tu* or *niṣphalatvañ ca* in their exemplar(s). Since, however, the variants in the Sanskrit and Tibetan texts are both possible and both make good sense, we kept the different readings as preserved in the Sanskrit and Tibetan sources, being unable to judge which of the readings in fact is original. In *pāda* three, we have emended the text to *tad eva jñānam ākāra*, being supported by the variant *tad eva jñānam ākāram* in the palm-leaf MS Ṅ and the Tibetan translation *ye śes de ñid rnam par*. The final *°m* in MS Ṅ could be interpreted as hiatus-breaker. The paper MSS all attest *tad eva jñānasākāram* with the exception of MS K_1 which reads *tad eva jñānaṃ sākāram*. The latter corresponds to the reading in 𝕊. The *editio princeps* 𝔹, on its part, prints *jñānaṃ tad eva sākāraṃ*, presumably in order to avoid the bad *ma-vipulā*. In our view, the compound *sākāraṃ* does not fit here in the context of the proposed identity of *jñāna* and *ākāra*, nor do the oldest witnesses of the text, i.e., the palm-leaf MS Ṅ and the Tibetan translation, support this reading. The corruption in the younger sources can be explained as the simple result of the misreading of the letter *ma* as a *sa* which, in many scripts, are palaeographically rather similar. In the end of *pāda* three, the Tibetan translation unanimously attests *śes* in place of *iti* in the beginning of the fourth *pāda* of the Sanskrit text. Assuming it to be a corruption based on the phonetic similarity of *śes* and *źes* (especially when considering that *rnam par śes pa* is extremely common), we have emended the text accordingly to the expected *źes*.

[158] In this stanza, a number of problems are apparent. In *pāda* one, the majority of the Sanskrit witnesses suggest to read *ākārād vyatiriktatve*. The Tibetan *rnam pa las ni tha dad med*, on the other hand, suggests to read *ākārāvyatiriktatve* or *nākārād vyatiriktatve* instead which makes only little sense in the given context. Perhaps the translators did not recognise that the first section of the refutation of the *sākāravāda*, namely that cognition is identical with the mental aspects (*ākāra eva taj jñānam*) has been finished in stanza 3.14 above. In view of the fact that Indrabhūti now starts to discuss the second option presented in 3.2, namely, that gnosis is different from the *ākāra*s (*ākārād vā tiraskṛtam*), we decided to conjecturally emend the reading in the first *pāda* of the Tibetan text to *tha dad na*. In *pāda* two, moreover, all Sanskrit witnesses, with the exception of the palm-leaf MS Ṅ which attests *jñānair*, read *jñāne* instead of *jñeye*, the reading printed in our edition of the text. The Tibetan translation renders this part as *śes pa'i* (Tib.$_{-T}$) and *śes la* (Tib.^{T}), respectively. The latter, on the face of it, corresponds to the variant in the younger sources. Although the reading in the Sanskrit witnesses may not be impossible, and although we are, to our regret, not able to provide clear evidence in support of our conjecture, we consider the proposed reading to be logically superior and, at the same time,

[3.16] And if *jñāna* is postulated (*jñānaṃ ca yadi kalpyate*) as separate from the aspects (*ākārebhyaḥ pṛthagbhūtam*), and the aspects are separate from that same *jñāna* (*ākārāś ca pṛthagbhūtā jñānād eva*), [then the *ākāra*s] do not have a basis (*nirāśrayāḥ*).[159]

[3.17] But (*tu*), at the time of the arising of cognition (*jñānasyodayakāle*), there is no arising of the aspects (*nākārāṇāṃ samudbhavaḥ*). [And,] during the arising of the aspects (*ākārāṇāṃ samutpāde*), cognition is not perceived at all (*jñānaṃ naivopalabhyate*).[160]

[3.18] Just like (*yathā*) during the arising of a pot (*ghaṭasya niṣpattau*) there cannot be the arising of a piece of cloth (*na paṭasyodbhavo bhavet*), because the[ir] Dharmas are just separate (*pṛthaktvād eva dharmāṇām*); in this way, it is perceived among people (*evaṃ lokeṣu dṛśyate*)![161]

more in line with Indrabhūti's at times elliptical style which, in most cases, respects the *pāda* breaks. Supposed that the proposed conjecture is correct, the corruption of the text may be explained as a possible confusion caused by the various expressions of *jñāna* and *jñeya* in this verse. If, however, one wishes to reject our proposed emendation, one could either adopt the variant in MS Ṅ, understanding the first part of the sentence as "When there is a difference between the *ākāra* and the cognitions," or one could follow the reading in the paper MSS and previous editions, understanding this part of the sentence in the sense of "With regard to a cognition which is separate from the *ākāra*." Alternatively, one could also consider emending the text to *ākāravyatiriktatve jñane*, not taking the abstract suffix °*tve* too strongly. If one wishes to construe the first *pāda* adjectival to the reading in *pāda* two, one may consider emending the Tibetan text to *tha dad pa'i*. In any case, the overall sense remains, more or less, the same. Regarding this verse, cp. Nāgārjuna's *Lokātītastava* 10: *ajñāyamānaṃ na jñeyaṃ vijñānaṃ tad vinā na ca | tasmāt svabhāvato na sto jñānajñeye tvam ūcivān ||*.

[159] In the first *pāda*, the Tibetan translation, besides Tib.$^{\mathrm{T}}$, attests *śes pa* in Tib.$^{\text{-Ṅ,T}}$ and *śes la* in Tib.$^{\mathrm{Ṅ}}$, respectively, in the place of *ākārebhyaḥ* in the Sanskrit text. Tib.$^{\mathrm{T}}$, most likely as an attempt to solve this corruption, reads *rnam la*, which we, in our edition of the Tibetan text, emended to the slightly better representation of the *pañcamī* (ablative) *rnam las*. To our regret, we are not able to explain what might have caused this corruption. Apparently, the editors of 𝕊 recognised this problem too, stating that the expected reading according to the Sanskrit should be *rnam pa las ni tha dad 'gyur*. In *pāda* two, the palm-leaf MS Ṅ$^{\text{p.c.}}$ confirms the emendation *ca* in the previous editions 𝔹𝕊. For reasons unknown, the majority of the Sanskrit witnesses attest *ced* instead which is superfluous in view of the following *yadi*. In the same *pāda*, the palm-leaf MS Ṅ confirms the silent emendation in 𝔹𝕊. As a matter of fact, all paper MSS attest *kalpate* instead of the preferable *kalpyate*. In *pāda* three, on the other hand, we rejected the variant *pṛthag bhūtvā* in the palm-leaf MS Ṅ, following instead the reading *pṛthagbhūtā* as attested in all other sources, including the Tibetan translation and previous editions 𝔹𝕊. In the final *pāda*, we follow the reading *nirāśrayāḥ* suggested in 𝕁. The overall evidence, including the Tibetan translation (except Tib.$^{\mathrm{T}}$ which reads *gźan med yin*), indeed points to precisely this reading. The previous editions 𝔹𝕊 silently emended the text to *nirāśrayāt*. Last but not least, it may be noted that it is also worth considering to emend *eva* in *pāda* four, as unanimously attested in all sources, to *evaṃ*.

[160] The reading *jñānasyodayakāle* in the palm-leaf MS Ṅ, being the oldest available Sanskrit witness, has been chosen in preference over *jñānasyotpādakāle* which is preserved in all other Sanskrit MSS and which is likewise acceptable. Both readings give equally good sense. And the Tibetan translation supports both readings to the same degree. The reading *naivopalabhyate* that is suggested by MS Ṅ, on the other hand, seems to make slightly better sense here and has been adopted against the other Sanskrit witnesses and the Tibetan translation which instead read *naivopapadyate* and *mi rig(s) so*, respectively. This reading could be translated as "At the arising of the aspects (*ākārāṇāṃ samutpāde*) cognition is not reasonable at all (*jñānaṃ naivopapadyate*)." There remains the faint possibility that the reading in the Tibetan text is a corruption of *mi dmigs so*.

[161] In *pāda* one, MS Ṅ confirms the silent emendation *ghaṭasya* in 𝔹𝕊. The paper MSS, in fact, all attest *ghaṭāsya*. In *pāda* two, we follow the silent emendation *paṭasyodbhavo* in 𝔹𝕊. MS Ṅ erroneously attests *ghaṭasyodbhavad*. The paper MSS, although confirminng the reading *paṭa*° in the place of *ghaṭa*° in line with the Tibetan *snam bu*, all suggest to read the neuter (*napuṃsakaliṅga*) form °*udbhavam*. Although we follow the correction in 𝔹𝕊, we cannot fully exclude the possibility that Indrabhūti used the word not as a masculine (*puṃliṅga*) noun. In *pāda* three, the palm-leaf MS Ṅ supports the emendation *pṛthaktvād* in 𝔹𝕊. The majority of the paper MSS omit the syllable *tvā*. In MS K$_1^{\text{p.c.}}$, the reading is changed to *pṛthag tad*. The Tibetan translation neither renders the abstract-noun suffix nor the *hetu*-construction. In the last *pāda*, against what is preserved in all available Sanskrit witnesses, we have emended the reading *loke pradṛśyate* to *lokeṣu dṛśyate* which, in our view, is slightly smoother. In many northern scripts the ligatures *pra* and *ṣu* are rather similar when written somewhat hastily. The particle *dag* in the Tibetan translation supports this emenda-

[3.19] For (*hi*), nowhere in the world (*na* [...] *kvacin loke*) —whether moving or motionless (*carācare*)— a barren woman would become to have a son (*bhavet putravatī vandhyā*) by an unborn son or by that one belonging to someone else (*ajātena putreṇa anyadīyena vāmunā*)![162]

[3.20] For (*hi*), Devadatta is [called] having a son [only] when he is together with his own son (*saputro devadatto hi svaputrasahito yadā*), but he is not entitled to be [labeled as] having a son because of a son belonging to somebody else (*nānyasya tu sa putreṇa saputro bhavitum arhati*).[163]

[3.21] In this way, how is a cognition that has no basis (*nirāśrayaṃ jñānam*) accepted to have mental aspects (*evaṃ nirāśrayaṃ jñānaṃ sākāraṃ katham iṣyate*)?! Relying on what should a cognition arise (*kim apekṣya bhavej jñānam*) by which it comes to be endowed with aspects (*sākāraṃ yena tad bhavet*)?![164]

[3.22] When one says in this way "cognition is endowed with aspects" (*sākāraṃ jñānam ity evam*), then it is indeed not void of mental aspects (*ākārarahitaṃ na hi*). How then could the cognition that is void of men-

tion. Regarding the Tibetan translation, one may note that there are several smaller inconsistencies, none of which, however, seriously impedes the semantics of this stanza. Although we can, of course, not be certain, we believe these to be the results of translational freedom. In *pāda* two, Tib.$_{\text{T}}$ attest an additional *bźin*. In the third *pāda*, the *hetu*-construction ($x^{tvād}$ [...] $y^{ānām}$) is not reflected. And in the last *pāda*, the text reads *ji ltar* instead of the expected *de ltar*.

[162] Parts of this and the following stanza are missing in the 'modern' paper MSS, presumably caused by an eye-skip from *putreṇa* in 3.19a to *putreṇa* in 3.20c. The older witnesses, i.e., the palm-leaf MS Ṅ and the Tibetan translation, however, preserve this part. Therein, unfortunately, several problems are apparent and the Tibetan translation seems to be rather bad. 𝕊, in the notes to their edition of the Tibetan text, notes the missing of these six *pāda*s in the Sanskrit MSS. In *pāda* two of verse 3.19, to start with, MS Ṅ attests *anyadīyena vāyunāṃ* whereas the Tibetan translation renders this part as *gźan dag gis ni gaṅ yin pas*. Tentatively, we emended the Sanskrit text to *anyadīyena vāmunā*. The corruption could be explained via the palaeographical similarity of the letters *mu* and *yu*. The additional *anusvāra* could have been caused by a stain or smudge in the exemplar. We take the particles *dag* in the first half of the Tibetan text as meter-filler (*pādapūraṇārtham*), considering it very unlikely that the translators read a plural in their exemplar(s).

[163] As mentioned in the previous note, six *pāda*s are missing in the 'modern' paper MSS, presumably caused by an eye-skip from *putreṇa* in 3.19a to *putreṇa* in 3.20c. In the second *pāda* of stanza 3.20, we corrected the reading °*sahitā* in MS Ṅ to the grammatically better °*sahito*, understanding the variant as a corruption of the final vowel. In *pāda* three, we likewise emended the text, conjecturally changing the variant *nānyanya tu putreṇa* in MS Ṅ to *nānyasya tu sa putreṇa*. The Tibetan translation, not supporting the pronoun *sa*, renders this *pāda* as *gźan dag gi(s) ni bu yin kyaṅ* (Tib.$^{\text{B}}$ reads *dag ni ni*, Tib.$^{\text{T}}$ attests *min* instead of *yin*). We consider it more likely that something must have dropped out in MS Ṅ before *putreṇa* and that the last *pāda* is hypermetrical than that the final cadence of *pāda* three violates the meter and that the compound *saputro*, unanimously attested in all Sanskrit sources, would run across the *pāda*-break. The paper MSS omit the third *pāda*, continuing with the following *sa*(°). Lacking the evidence of MS Ṅ, the previous editions 𝔹𝕊 emended this *pāda* to *putrī bhavitum arhati* respectively *putrībhavitum arhati*. Other emendations, such as *nānyasya tu sa putreṇa putrī bhavitum arhati* (assuming the loss of *sa* and the re-insertion at a wrong place) or *anyasya na tu putreṇa saputro/putrī bhavitum arhati* (assuming the loss of the negation *na* and its wrong re-insertion resulting in an hypometrical *pāda*), are of course possible. As for the second option, the position of *na tu* in the middle of the *pāda*, however, is rather unnatural. Regarding this stanza, cp. AKVy (pp. 43-44): *pitṛputravad iti tadyathā: devadattasya putro yajñadattaḥ. yajñadattasya putro viṣṇumitraḥ. sa yajñadatto viṣṇumitram apekṣya pitā, devadattam apekṣya putraḥ. na cāpekṣikatvād asya pitṛputrabhāvo na sidhyati, apekṣābhedāt. na hi sa yajñadattas tam eva viṣṇumitram apekṣya putraḥ, nāpi tam eva devadattam apekṣya piteti, tadvat.*

[164] In *pāda* one, the reading *nirāśrayaṃ jñānaṃ* presented in our edition follows the wording preserved in the palm-leaf MS Ṅ, the oldest available Sanskrit witness of the JS. The majority of the younger Sanskrit witnesses, however, suggest to read *nirāśraye jñāne* instead, a reading that is not impossible. The Tibetan translation *ye śes gnas med ni* in Tib.$_{\text{B,Ṅ}}$ may be taken in support of the chosen reading. The variant *ye śes gnas med na* in Tib.$^{\text{B,Ṅ}}$, on the other hand, seems to support either the variant in the younger sources or the reading *nirāśraye jñānam* which is also worth of consideration. In *pāda* three, the palm-leaf MS Ṅ supports the reading *apekṣya* in the previous editions 𝔹𝕊, being further supported by the Tibetan *ltos nas*. The paper MSS show minor corruptions in this place.

tal aspects come to be endowed with mental aspects (*ākārarahitaṃ jñānaṃ sākāratvaṃ kathaṃ bhavet*)?![165]

[3.23] On the other hand, that what is endowed with mental aspects (*ākāraiḥ sahitaṃ yat tu*) is postulated as having mental aspects (*tat sākāraṃ prakalpyate*). How then can that be a *buddhajñāna* which[, by definition,] is completely void of any aspects (*sarvākāravinirmuktaṃ buddhajñānaṃ kathaṃ bhavet*)?![166]

[3.24] If there could be the quality of having mental aspects here (*iha sākāratvaṃ bhaved yadi*) even without a mental aspect (*ākāreṇa vināpi*), how is it that you won't become a Buddha without *buddhajñāna* (*buddhajñānaṃ vinā buddhaḥ kathaṃ na tvaṃ bhaviṣyasi*)?![167]

[3.25] There is neither that *jñāna* (*na taj jñānam*) nor the omniscient one (*na sarvajñaḥ*), when *jñāna* is postulated as separate (*pṛthag jñāne vikalpite*). Therefore (*ataḥ*), accomplishment with regard to a *jñāna* en-

[165] Here too, the reading presented in the edition follows the wording preserved in the palm-leaf MS Ṅ. The majority of all other Sanskrit witnesses suggest to read *eva* instead of *evaṃ* in *pāda* one and *na tu* instead of *na hi* in *pāda* two. In the first *pāda*, the Tibetan translation simply attests *źes pa(s)*. In the second *pāda*, the Tibetan text does not reflect any particle and thus cannot be taken in support of either variant. In *pāda* two, moreover, the palm-leaf MS Ṅ and the Tibetan translation confirm the silent emendation *ākāra°* in the previous editions 𝔹𝕊. All paper MSS, in fact, attest *sākāra°* which makes little sense and may be explained as a misreading of the letter *mā* as the palaeographically similar *sā* which, at the same time, explains the reading *eva* instead of *evam*. In the third *pāda*, presumably influenced by the variant *ākāre rahitaṃ jñānaṃ* in MSS K_1, K_3, B_1 and B_2, the previous editions 𝔹𝕊 emended the text to *ākārarahite jñāne*. The translation *rnam pa daṅ bral ye śes ni* in Tib.$_{\text{-T}}$ can be taken in support of the reading presented in our edition of the text. If one does not wish to follow the variant in MS Ṅ, one should consider to change the reading in *pāda* three to *ākārai rahitaṃ jñānam* parallel to the formulation *ākāraiḥ sahitaṃ* in 3.23a below. To our regret, it remains uncertain whether or not Indrabhūti had in mind a specific text when using the expression "*sākāraṃ jñānam*." This expression is found, for example, in Kamalaśīla's commentary on Śāntarakṣita's *Tattvasaṃgraha* (*ad* vv. 536, 2509 and 2524) and was used also by other Buddhist and non-Buddhist authors and philosophers such as Mokṣākaragupta (*Tarkabhāṣā* p. 23), Jayanta Bhaṭṭa (*Nyāyamañjarī* vol.1: pp. 41-42, vol.2: pp. 491, 493, 503, 697), Jayaratha (*ad* Abhinavagupta's *Tantrāloka*) and Kṣemarāja (ad *Netratantra*).

[166] In *pāda* one, it may be noted that only MS K_1 attests the reading *yat tu* in the previous editions 𝔹𝕊. We too follow this reading. The majority of the Sanskrit witnesses, however, attest *yas tu* instead. In our view, this reading must be the result of a misreading of the ligature *ttu*. In *pāda* two, we follow the emendation *prakalpyate* in 𝕊. The palm-leaf MS Ṅ attests *tu kalpyate* which, in view of the fact that the particle *tu* is already read in *pāda* one, seems to be defective. The paper MSS and *editio princeps* 𝔹 read *prakalpate* instead. The canonical sources of the Tibetan translation attest *yin na*, while the extra-canonical sources Tib.$^{\text{B,Ṅ,T}}$ read *(b)rtag na*. In the final *pāda*, the palm-leaf MS Ṅ supports the silent emendation *buddhajñānaṃ* in the previous editions 𝔹𝕊. The paper MSS, in fact, unanimously attest *buddhaṃ jñānaṃ* which may be explained as a corruption caused by a stain in an exemplar.

[167] The reading *vinā* in the first *pāda* is not supported in the *sDe dge* recension Tib.$^{\text{C,D,P}}$, attesting *ñid* instead of *med*. The pronoun *'di*, attested in all versions of the Tibetan translation, moreover, rather sounds as if the translators read *etat*, or the like, instead of *iha* for which we would have expected *'dir* instead. Here, we consider the Tibetan translation defective and emended the text accordingly. In the second half of the stanza, we adopted the reading *kathaṃ na tvaṃ bhaviṣyasi* suggested in 𝕁 on the basis of the Tibetan translation *saṅs rgyas su khyed cis mi 'gyur* in Tib.$_{\text{-B}}$ (Tib.$^{\text{B}}$ reads *byed* instead of *khyed*). Although not entirely impossible, the reading *kathaṃ ta(t)tvaṃ bhaviṣyati*, attested in the majority of the Sanskrit witnesses, remains somewhat doubtful, especially regarding the sense of *tattvam* in *pāda* four. If one where to follow this reading, the word *tattvam* may not be taken in a too technical sense but rather weakly or adverbially. It is difficult, not to say impossible, to judge which of the two readings is original. A change from *na tvaṃ* to *ta(t)tvaṃ* (or the other way around) is relatively easy to account for philologically. The change from *bhaviṣyasi* to *bhaviṣyati* (or the other way around), on the contrary, is not as easy to explain. Considering the reading in the Tibetan to yield an overall better sense which fits the author's at times sarcastic style, we decided to follow the emendation suggested in 𝕁. Here, it may be noted, one could also consider emending the text to *kathaṃ tu bhaviṣyasi* or *kathaṃ nu bhaviṣyasi* in the sense of "How are you going to become a Buddha without *buddhajñāna*?" Such emendations, however, would have the disadvantage of not being able to account for the negation in the Tibetan translation.

dowed with mental aspects is not reasonable at all (*sākāratājñāne siddhir naivopapadyate*)![168]

[3.26-27] Even if there could be the quality of having mental aspects (*sākāratvaṃ bhaved yadi*), because [something] is united with an *ākāra* (*ākāreṇa samāyuktāt*), those who are active in the lineage of the Buddhas (*buddhavaṃśapravartakaiḥ*) do not perceive the union of the two [in concern here, i.e., the *ākāra*s and *jñāna*] (*na saṃyogas tayor dṛṣṭaḥ*),[169] …

… since (*yataḥ*) what possesses form (*rūpiṇaḥ*) does not at all, in anyway, have connection with what has no form (*na hi saṃyogo 'rūpeṇaiva sarvathā*), just as a pot is not accepted to have connection with space (*yathākāśena saṃyogo na ghaṭasyeṣyate*).[170]

[168] In the first *pāda*, the Tibetan translation, to our surprise, attests *kun mkhyen* (*kun de* in Tib.^{T}) *min de/te ye śes min* for *na taj jñānaṃ na sarvajñaḥ*. The use of *min* instead of the expected *med* is somewhat disturbing and we are, regrettably, unable to explain this use satisfactorily. We suspect that the choice of the copula *min* results from the different reading in the final *pāda* of the preceding stanza. In any case, we decided to follow the previous edition 𝕊, wherein these two *min* have been changed silently to the, in our view, preferable *med*. In *pāda* two, we follow the emendation *vikalpite* suggested by Harunaga Isaacson. The palm-leaf MS Ṅ attests *vikalpyate*, while all other sources, including the previous editions 𝔹𝕊, read *vikalpate* instead. The Tibetan text renders the corresponding word as *rab brtag(s)* which rather sounds like a finite verb. In our view, however, a conditional *sati-saptamī* construction is clearly preferable here. In *pāda* three, we adopted the variant *ataḥ* in the palm-leaf MS Ṅ, being supported by the Tibetan translation *de bas*. The remaining witnesses and previous editions 𝔹𝕊 read *atha* instead. The origin of the variant may be explained on account of the phonetic similarity of the two words. As for the following *sākāratājñāne*, it may be noted that we —following the Tibetan translation— did not assign a specific sense to the abstract-noun suffix °*tā*, taking it instead, *metri causa*, as *pādapūraṇārtham*, i.e., as a mere meter-filler. Curiously, the palm-leaf MS Ṅ attests *sakārajñāne* instead. This variant, being hypometrical, is clearly defective. If one were to adopt the variant *atha* in the paper MSS, one may also consider reading *sākāratā jñāne* as separate words in the sense of "Or, if there is the quality of having aspects, accomplishment with regard to *jñāna* is never perceived." The Tibetan translation, however, does not support such a reading.

[169] In *pāda* one, the reading *ākāreṇa samāyuktāt* is an emendation based on the variant *ākāreṇa samāyuktān* in the palm-leaf MS Ṅ. All other Sanskrit witnesses, as well as the previous editions 𝔹𝕊, read *ākāreṇa samāyuktaṃ* instead. Although grammatically more appealing, we consider this variant as secondary, the oldest witnesses rather supporting the fifth *vibhakti*. Unfortunately, the Tibetan translation of this *pāda* remains somewhat problematic. Tib.^{G,N,Q}, the version which we decided to follow in our edition, attest *gal te rnam pa bcas pas ni*, apparently rendering *samāyuktāt* simply as *bcas pas*. Here, one may wonder why the translators did not render this word with *sbyor bas* or *ldan pas* (cp. 3.28a, 13.8b and 14.7c) since *rnam pa bcas pas*, after all, rather sounds like a rendering of *sākāreṇa* and since this *pāda* would easily have allowed its incorporation. Tib.$_{-G,N,Q,T}$, on the other hand, read *rnam pa med pas ni*, likewise not showing any clear representation of *samāyuktāt* and apparently having read a negation, perhaps having interpreted the reading as *ākāre na samāyuktāt*. To us, the negated form makes no sense. Regrettably, we are unable to fully account for these discrepancies. Following the variant *samāyuktaṃ* in the younger sources, the first half may be translated as "It would end up to be endowed with an *ākāra* if there would be the quality to have *ākāra*s." In the third *pāda*, one my note that *saṃyoga* has been translated with *daṅ (')phrad pa*, while the same word in verse 3.27a below has been rendered with the more common *yaṅ dag sbyor*. Again, we are not able to account for these different choices. In *pāda* four, our translation of *buddhavaṃśapravartakaiḥ* follows the interpretation in the Tibetan translation of this *pāda*. Other interpretations are, of course, possible. Thus, wishing to emphasise the *ka*-suffix, one could also interpret the compound as "those who keep active the lineage of the Buddhas." Last but not least, it has to be noted that MS B_2 repeats *pāda*s 3.24cd in place of the second line. The *editio princeps* 𝔹 notes this for MS $\mathbb{B}_B$ which, in fact, should correspond to our MS B_1.

[170] In the end of *pāda* one, we decided to read *saṃyogaḥ* without applying the *sandhi*. Its application would result in the hypometricism of the following *pāda*. The Sanskrit witnesses, in fact, all attest the plural form *saṃyogā(ḥ)* which is possible and perhaps even original owing to metrical considerations. In our view, however, one would rather expect the singular instead of the plural. Another case of the non-application of *sandhi* at the *pāda* break can be observed in stanza 3.30 below. In the next *pāda*, we follow the silent emendation *arūpeṇaiva* in the previous editions 𝔹𝕊. The Sanskrit witnesses, in fact, attest *arūpe naiva* which may be explained as corruption based on the phonetic similarity of the letters *ṇa* and *na*. Curiously, the Tibetan translation *gzugs med pa(r) la/yaṅ rnam kun min* in Tib.$_{-T}$ reflects precisely this reading which, in our view, is clearly corrupt. One wonders what the translators had

[3.28] Now if (*atha*) [*jñāna*] is connected with an *ākāra* (*ākāreṇa saṃyuktam*) it certainly is having an *ākāra* (*sākāratvaṃ nu tad bhavet*); [and] because of dependence (*sāpekṣatvāt*) it will come to cease (*vināśitvaṃ*) qua an incomplete causal assemblage (*vināśitvaṃ visāmagryā bhaviṣyati*).[171]

[3.29] What is dependently arising (*pratītyasambhavaṃ yat*) that cannot become *buddhajñāna* at all (*tad buddhajñānaṃ bhaven na hi*)! [But] when *jñāna* is unconditioned (*asaṃskṛtaṃ yadā jñānam*) it does not accomplish the quality of having aspects (*sākāratvaṃ na sidhyati*).[172]

understood and why nobody, except for the editors of Tib.^{T}, had corrected the text which, in the given form, is almost impossible to make sense of unless one supplies several missing elements. In the second half, as already suggested in 𝕁, we maintained the reading *saṃyogo na* attested in all Sanskrit witnesses. The previous editions 𝔹𝕊 silently changed the text to *saṃyogān na* for which we see no reason to follow. The following *ghaṭasyeṣyate yataḥ* too has been suggested in 𝕁 wherein it is noted "I do not know how to correct *yataḥ*." The majority of the Sanskrit witnesses, although showing various minor corruptions, tentatively support this reading. The editors of the previous editions 𝔹𝕊, on their part, changed the text to *ghaṭasyodbhavo bhavet*. In our view, this emendation has no support in the Sanskrit and Tibetan sources. The latter render the corresponding part as *bum pa daṅ* [...] *'dod ltar*, perhaps being the result of the translators having read another *yathā* instead of *yataḥ* or interpreted the latter in the sense of *tathā*. In our view, *yataḥ* works quite well when understanding it as causal connection between this and the preceding stanza.

[171] The reading of this verse remains problematic. The reading *athākāreṇa saṃyuktaṃ sākāratvaṃ nu tad bhavet* follows mainly what is suggested by the palm-leaf MS Ṅ which attests *athākāreṇa saṃyuktasākāratvan na tad bhavet*. The particle *nu*, however, is a conjectural emendation and there is, owing to the quality of the available images, the possibility to interpret the reading in the MS also as *athākāreṇa saṃyuktam ākāratvan na tad bhavet*. In our view, both readings, i.e., *sākāratvaṃ na tad bhavet* and *ākāratvaṃ na tad bhavet*, are not fully conclusive in the given context. The remaining Sanskrit witnesses attest, with some minor deviations in MSS K_3 and B_2, *ākāreṇa yuktaṃ ca sākāratvaṃ na tad bhavet* in the first line, being one syllable short. The editors of the previous editions 𝔹𝕊, on their part, changed the text to *ākāreṇa ca yuktaṃ hi sākāratvaṃ bhaved yadi*. Admittedly, the word *atha* is somewhat disturbing. The majority of the Tibetan witnesses (Tib.$_{\text{-T}}$), rendering this part as *de ni rnam pa daṅ ldan yaṅ || de ni rnam bcas 'gyur ma yin ||*, confirm the negation *na* in the Sanskrit manuscripts. The conjunct *yaṅ* in the first *pāda* could be a rendering of either *atha* or *ca* (see J. Negi 1993-2005 s.v. *yaṅ*), the latter, however, is certainly more common. Only Tib.^{T} has the non-negated *'gyur ba yin*. We suspect a corruption of *nu* to *na* which, from the point of view of palaeography, are rather close (we believe that a similar case has occurred also in stanza 11.2). To our regret, we are unable to fully account for the variants in the Sanskrit manuscripts. However, we consider the subsequent addition of a *ca* more likely to occur than that of an *atha*, and therefore we deem the latter reading more likely to be original. The fact that the Tibetan translation reads *de ni* (Skt. *tat*) twice, i.e., in the beginning of *pāda* one and in the beginning of *pāda* two, could either be the result of translational liberty, or the first *de ni* is a corruption of *da ni* which could be a rendering of *atha* and which, in turn, would make the *yaṅ* a possible rendering of the *ca* in the paper MSS. Thus, one could also consider emending the text to *athākāreṇa yuktaṃ ca sākāratvaṃ nu tad bhavet*. In our edition of the Tibetan translation, we abstained from emending the initial *de ni*. In contrast to our understanding, in order to keep the negation, one may also consider emending the first half to *athākāreṇa saṃyukte sākāratvaṃ na tad bhavet*, understanding it as "Even if (*atha*) [*jñāna*] were to be connected with an *ākāra* (ākāreṇa saṃyukte), there certainly will not be that quality of being endowed with *ākāra*s (*sākāratvaṃ na tad bhavet*)." In the final *pāda*, we adopted the reading *visāmagryā* attested in all available Sanskrit sources. The previous editions 𝔹𝕊 silently emended the text to *viṣāmagryaṃ* respectively *visāmagryaṃ*. In our view, the Tibetan translation *tshogs pa med pa dag tu* could be a rendering of either of the two case endings. The chosen reading retains a certain ambiguity regarding the relation between the two *hetu*s, i.e., the *pañcamī* (ablative) and the *tṛtīyā* (instrumental).

[172] Note that the Tibetan translates *tshogs pa las byuṅ gaṅ yin te*, i.e., "which is arisen from a collection," for *pratītyasambhavaṃ yat tat* in *pāda* one, sounding as if the translators read *sāmagrya°* (or: *sāmagrī°*) instead of *pratītya°*. It is possible that the translators originally translated *'byuṅ gaṅ yin de* in order to reflect the present tense *°saṃbhavaṃ* and the relative-correlative construction of the Sanskrit. However, considering the translation, as it stands, as comprehensible, we abstained from emending the Tibetan text. The reading in the third *pāda* of the Sanskrit text, on the contrary, has been conjecturally emended. The 'modern' Sanskrit MSS all point towards reading *saṃskṛtatvaṃ yathā jñāne*, whereas the Tibetan reads *gaṅ tshe ye śes 'dus byas pas ||*, both showing no trace of a negation. Only the palm-leaf MS supports the reading *asaṃskṛta* which, in our view, yields the desired sense. Unfortunately, the hypermetrical reading *asaṃskṛtan tu yadā jñāne* transmitted in the palm-leaf MS seems to be corrupt too. We cannot exclude the possibility that the reading originally had been hypermetrical. The ligature *ntu* possibly could have been misread as a *tva* which then was altered to the abstract-noun suffix *°tvaṃ*, as attested

[3.30] If, however (*yadi tu*), the very two, the *ākāra* and *jñāna* (*ākāra-jñānayoś caiva*), would have difference (*anyatvaṃ bhavet*), how then (*katham*) — [the two] being mutually dependant in this way (*anyonya-kam apekṣyaivam*)— will there be [that] gnosis [of a Buddha which, by definition, is unconditioned] (*kathaṃ jñānaṃ bhaviṣyati*)?![173]

[3.31] And (*ca*), if it is postulated in this way (*evaṃ yadi kalpyate*) that *ākāra*s are separate from *jñāna* (*ākārāś ca pṛthag jñānād iti*), the fact of not being *jñāna* necessarily follows (*ajñānatvaṃ prasajyate*), because of their difference from *jñāna* (*jñānād anyatayā teṣām*)![174]

[3.32] Since (*yat*) there is difference from the *ākāra*s (*ākārebhyo yad anyatvam*), therefore it must be without *ākāra*s (*nirākāram ato bhavet*). So (*tat*), why is it not postulated in this way (*katham evaṃ na kalpyate*), on the contrary, that *jñāna* is without *ākāra*s (*jñānaṃ tu nirākāram*)?![175]

in the paper MSS. The Tibetan translation neither reflects the particle *tu* nor the abstract-noun suffix. The variant *yathā* attested in the 'modern' paper MSS either might result from an attempt to clarify the meaning or from the phonetic similarity of the two words. The variant *yadā* —which, admittedly, is slightly disturbing— is attested in the palm-leaf MS Ṅ and supported by the Tibetan translation *gaṅ tshe*, and therefore has been adopted in our edition. To our regret, we are unable to fully account for the origin of the various readings in the different sources. Tentatively, we have conjecturally emended the reading *'dus byas pas* in *pāda* three of the Tibetan text to *'dus ma byas* in order to arrive at a coherent sense. However, it shall not go without mentioning that doubts about the reading in this verse remain, all the more since a number of inconsistencies, particularly regarding various negations, are already apparent in the preceding stanzas, both in the Sanskrit and Tibetan sources. This impedes the correct understanding of the chapter even further.

[173] In *pāda* one, the reading *ākārajñānayoś caiva* follows the paper MSS and previous editions 𝔹𝕊. The palm-leaf MS Ṅ, in fact, attests *ākārajñānayor evaiva* which either could be a corruption of the hypermetrical reading *ākārajñānayor evaivaṃ*, caused by the loss of an *anusvāra*, or of *ākārajñānayor eva*, being the result of some kind of dittography. Assuming the former to be original, one could explain the variant in the younger sources as the result of a conscious change of the text in order to remove the hypermetricism. In this case, however, one wonders why the text has not been changed simply to *ākārajñānayor eva*. The Tibetan translation renders the corresponding part simply as *rnam pa ye śes dag* without reflecting any particle whatsoever. Being unable to judge which of these readings is authorial, and trying to abstain from emending the text, we adopted the reading in the paper MSS, considering the fact that neither of these variants would substantially alter the meaning of the text. The reading *bhaved* in *pāda* two, on the contrary, follows the palm-leaf MS Ṅ. All other Sanskrit witnesses attest *tayor* instead, which is likewise possible. The Tibetan translators rendered the corresponding part as *dag tu 'gyur na ni*. It remains uncertain what exactly the translators had read in their exemplar(s) since the translation, in fact, could be seen to reflect *tayor bhaved yadi*. In *pāda* three, we emended the Sanskrit text to *anyonyakam apekṣyaivaṃ*. MS K_1 and the previous editions 𝔹𝕊, however, read *anyonyakaṃ mayoktaṃ ca* which is tendentiously supported by the other paper manuscripts. Neither the palm-leaf MS Ṅ nor the Tibetan translation support this reading. MS Ṅ attests *anyonyakam apekṣaiva* after correction which, except for the *eva*, is supported by the Tibetan *de ltar phan tshun ltos pa dag*. On the basis of this translation, and without knowledge of the reading in MS Ṅ, 𝕁 had already suggested to read *anyonyāpekṣakam evaṃ*.

[174] In *pāda* two, the palm-leaf MS Ṅ confirms the emendation *kalpyate* in the previous edition 𝕊. The paper MSS and *editio princeps* 𝔹 all read *kalpate* instead. The Tibetan translation renders the verb as *rtogs na ni* (Tib.$_{\text{-B,N}}$) and *rtog na ni* (Tib.$^{\text{B,N}}$). Note that the translators here, in this and the following verse, chose to render the word *jñāna* with *śes (pa)* in contrast to *ye śes* in the preceding stanzas. Regarding the different ways of translating the word *jñāna* into Tibetan, see Almogi 2009, pp. 160-162, Skilling 1997, p. 106 et al.

[175] In *pāda* one, the reading *yad anyatvaṃ* follows MS Ṅ, tendentiously being supported by the translation *gaṅ źig (rnam pa las) gźan ñid* in Tib.$_{\text{-T}}$. In our translation, we interpreted the pronoun *yat* in the sense *yasmāt* ("since"), taking it in correlation with the following *ato* in *pāda* two. Alternatively, one may also interpret *yat* as short for *yadā* ("when"). The paper MSS attest *yathānyaṃ tu* which has silently been altered to *yathā'nyat tu* in the previous editions 𝔹𝕊. 𝕁, in his critical notes, suggests to read *yad anyat tu*, presumably being inspired by the reading *gaṅ źig* in the Tibetan translation. Tib.$^{\text{T}}$, presumably as the result of a later redaction of the text, reads *gaṅ gaṅ źig pa las gźan ñid*. The interpretation of *yad* as short for *yad yad* and in correlation to *taj* in *pāda* three is, of course, equally valid. In *pāda* three, the reading *taj jñānaṃ tu* likewise follows the palm-leaf MS Ṅ, tendentiously being supported by the variant *śes de* in the Tibetan sources Tib.$_{\text{-G,N,P,Q}}$. The paper MSS, in fact, attest *tad ajñānaṃ*

Thus is the third section in the *Jñānasiddhi*:
The Refutation of the *Sākāra*[-View] (*sākāranirākaraṇam*)[176]

3.4 Section Four: The Refutation of the *Nirākāra*

[4.1] As (*tu*) [*jñāna*] which is postulated to be endowed with *ākāra*s (*sākāraṃ* […] *prakalpitam*) has been refuted (*pratiṣiddham*) in accordance with reasoning (*yathāyukti*), it is taught now, in the same way, that (*tathā tad ucyate 'dhunā*) it will never come to be void of *ākāra*s (*nirākāraṃ bhaven naiva*).[177]

[4.2] Even if (*yady api*) *jñāna* is postulated (*vikalpitam*) to be void of aspects (*nirākāram api*), how does this omniscient one know [anything] (*kim asau vetti sarvavit*), since [*jñāna*] is completely separate from the *ākāra*s (*ākārair vigatatvāt tu*)?[178]

which has been changed to *tathā jñānaṃ* in the *editio princeps* 𝔹 and to *tadā jñānaṃ* in 𝕊, corresponding to what is reported as $\mathbb{B}_{\text{MSS}}$. The remaining versions of the Tibetan text read *śes te* which we take as the result of a subsequent redaction of the translation, caused by a misunderstanding of the pronoun *de* as a semi-finite particle. In the final *pāda*, MS Ṅ and Tib.$_{\text{-T}}$, reading *de ltar*, support the silent emendation *evaṃ* in the editions 𝔹𝕊. The paper MSS, as a matter of fact, all omit the final *anusvāra*. Tib.$^{\text{T}}$ attests *ji ltar* instead. The following *na kalpyate* in 𝕊 and 𝕁 is confirmed by MS Ṅ. The paper MSS and *editio princeps* 𝔹 all read *na kalpate* instead. The Tibetan translation renders this part as *rtogs mi byed* (Tib.$_{\text{-B,Ṅ,T}}$), *rtogs mi 'gyur* (Tib.$^{\text{B,Ṅ}}$) and *rtog mi byed* (Tib.$^{\text{T}}$), respectively.

[176] Here and in the following colophon of the Sanskrit text, we have corrected the masculine (*puṃliṅga*) form °*nirākaraṇaḥ*, as attested in the majority of Sanskrit witnesses and printed in the previous editions 𝔹𝕊, to the more common neuter form (*napuṃsakaliṅga*) °*nirākaraṇaṃ*. Alternatively, one could also consider reading °*nirākaraṇa*° in compound with the following *paricchedas*. And, admittedly, it is also possible to accept the attested reading as a rare case of masculine gender.

[177] Apart from *pāda* four in which the palm-leaf MS Ṅ and the Tibetan translation support the reading *tathā* instead of the variant *yathā* attested in the younger sources, the readings of the first stanza are, more or less, secure. The major problem in this verse consists in the correct interpretation of the second *pāda*. Depending on how one divides the words, several interpretations are possible. None of these, however, seriously changes the overall meaning of this stanza, which should be that the *sākāra*-view has been refuted in the previous section and that now, in this section, the *nirākāra*-view is to be refuted. The word *jñānam*, moreover, almost certainly has to be supplied. Among the various possible interpretations, the following three are worth considering: 1) reading *yathāyuktiprakalpitaṃ* as a single compound in the sense of "postulated as being in accordance with reasoning," 2) to divide the words, as we did, as *yathāyukti prakalpitam* and 3) to interpret the part as *yathā ayuktiprakalpitam* in the sense of "postulated with wrong reasoning." The *editio princeps* 𝔹 prints the second *pāda* as a single compound. 𝕊 divides the text as we did. The Tibetan translation *ji ltar rigs pas rnam brtags pa* can be taken as representing either the first or the second, but not the third option. Although the third option is not supported by the Tibetan translation and, perhaps, less intuitive from the point of a Sanskrit reader, it has the advantage of allowing to construe a *yathā-tathā* structure while, at the same time, it offers a fully satisfactory meaning. Nonetheless, in our understanding of the author's use of the language, the word *prakalpitam* itself already implies an act of wrong mental fabrication (cp. 2.16). Regardless of which interpretation one chooses, a certain ambiguity of how the elements are to be related remains. Thus, for example, one could also consider construing *pāda* two with what follows. The Tibetan translation, however, does not support this. If one were to read *pāda* two as a single compound, one may translate this stanza alternatively as "The *sākāra* that was imagined to be in accordance with reasoning has been refuted, that the *nirākāra* is not in the same way [in accordance with reasoning] that is taught now." In the last *pāda* of the Tibetan text, we adopted the silent emendation *da ni* in 𝕊, being supported by the reading in Tib.$^{\text{T}}$. All other witnesses attest *du ni* instead. Further, it has to be noted that none of the witnesses attest something corresponding to the pronoun *tad*. Thus, it is also possible to emend *du ni* to *de ni*. Just like the previous two sections, this section of the JS too is paraphrased and elaborated on in pp. 1066-1071 of the 8th Karmapa's *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa* (see Appendices).

[178] In *pāda* three, the Sanskrit particle *tu* is not rendered in the Tibetan translation. Here, the translators could have translated *rnam pa daṅ rnam bral bas kyaṅ*. We are unable to say, why the editors of 𝕊 changed the instrumental *rnam bral bas* to the unmarked *rnam bral ba*. In our view, this emendation is not desirable. Moreover, the Tibetan translation of the last *pāda* as *'dis ci rig na(s) kun rig yin* is slightly suspicious in view of the fact

[4.3] When he is not perceiving any aspects (*sarvākāram apaśyataḥ*), he does not have omniscience (*sarvajñatvaṃ na tasyāsti*) nor that construct called *jñāna* (*na jñānaṃ nāma kalpanā*), and even the state of being inanimate would undesirably follow (*jaḍatāpi prasajyeta*).[179]

[4.4] [Interlocutor:] The nature of awareness is sentient (*ajaḍaṃ bodharūpam*) yet it is traditionally taught to be *nirākāra* (*tu nirākāram iti smṛtam*). [Indrabhūti: Then, a Buddha] knows everything what is truly existent (*vetti sarvaṃ tu yat satyam*), [but] how does he know what is not true (*abhūtaṃ vetty asau katham*)?[180]

[4.5] In this way, that *jñāna* knows (*evaṃ jānāti taj jñānam*) [only what is true,] all Dharmas that are completely free of any mental constructs

that the almost identical *pāda* 4.7d below is translated as *kun mkhyen de ni ji/ci ltar mkhyen*. Such observation raises questions about the translators and their policies and procedures. Apart from stanza 2.32, all other instances of *sarvavit* are translated as *kun mkhyen* (see 2.35, 2.40, 4.7, 5.10 and 8.15).

[179] The readings in *pāda*s two and three have been emended on the basis of what is transmitted in the palm-leaf MS Ṅ and the Tibetan translation. In the second *pāda* we emended the reading *nu jñātan nāma* attested in the palm-leaf MS Ṅ to *na jñānaṃ nāma*, understanding the attested reading as the result of a stain or smudge below the letter *na* and a misreading of the sometimes similar letter *na* and *ta*. The variant *na jñānatvā sa* in MSS $K_1^{a.c.}$, K_3 and B_1 can be seen as a misreading of the ligature *nnā* (as attested in MS Ṅ) as the palaeographically similar ligature *tvā*. Likewise, the *sa* can be accounted for on account of its similarity with the *ma*. MS $K_1^{p.c.}$ alters the reading to *na jñānatvāt sa*. The previous editions 𝔹𝕊, on the other hand, changed the text to *na jñānatvāc ca*. The Tibetan translation, except for Tib.^{T}, renders the corresponding *pāda* as *ye śes źes bya rtog pa ñid*, showing no trace of a negation. The particle *źiṅ* in the end of the preceding *pāda*, however, could be seen to reflect either the particle *nu* attested in MS Ṅ or, perhaps more likely to be the case, an adversative particle *tu* which itself, from the point of view of palaeography, is relatively close to the letter *nu*. Since it is not entirely impossible to make sense of the Tibetan text when understanding it as "For him there is no omniscience but [only] a concept called *jñāna*," we have maintained the differences in the respective editions. If one were to align the texts, one may consider changing *ñid* to *med*. In *pāda* three of the Sanskrit text, corresponding to the final *pāda* in the Tibetan translation, we adopted the reading *jaḍatāpi* in the palm-leaf MS Ṅ, finding some support in the rendering *ñid du* in Tibetan. The majority of the younger Sanskrit sources, on the other hand, attest *jaḍām api*. The previous editions 𝔹𝕊 emended the text to *jaḍatvaṃ ca*. The particle *api*, although not reflected in the Tibetan translation, is clearly supported in all of the Sanskrit witnesses.

[180] In *pāda* four, the reading *vetty asau* follows the 'modern' paper MSS, corresponding to the reading presented in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ, in fact, attests *vidyate* instead, a reading that is likewise possible and, perhaps, could be understood as *lectio difficilior*. In our view, however, the chosen reading is stylistically somewhat nicer and we suspect that the variant in MS Ṅ originally belonged to the following stanza (see next note) wherein the Tibetan translation *rig par 'gyur* seems to support exactly this variant reading. The Tibetan translation, which renders the corresponding part as *rig* without reflecting any pronoun, can here, unfortunately, only be taken in partial support of the chosen variant. Owing to the apparent inconsistency in the translation of *vetti* and *asau* throughout this section, doubts about the correct reading and transmission of the text remain. Be that as it may, in this and the following stanzas, Indrabhūti seems to be turning to the refutation of the position of the *nirākāravāda* which may be referred to as *alīkākāravāda*, by alluding to arguments that a *sākāravādin*, in particular an upholder of the so-called *satyākāravāda*, would employ in order to refute that *ākāra*s, i.e., mental images, in a cognition are 'nonexistent' (*abhūta*) or 'false' (*alīka*). Unfortunately, and as usual for Indrabhūti's style, the presentation is rather cryptic and the points of debate are only hinted at. A fitting example of such a debate is contained in the *Sākārasiddhiśāstra* (SSŚ) in which the author, the later *sākāravādin* Jñānaśrīmitra (ca. 980-1040) argues against a *nirākāravādin*, in all likelihood no one else than his famous contemporary at Vikramaśīla, Ratnākaraśānti (ca. 970-1045). This debate is presented and discussed in some detail in Tomlinson 2022, pp. 168-176. The statement in 4.4a is paralleled, for example, in a line of verse in Śāntarakṣita's (ca. 725-788) *Tattvasaṃgraha*: *iyam evātmasaṃvittir asya yājaḍarūpatā* ||2000|| (= *Madhyamakālaṃkāra* 17ab; cited in *Tarkabhāṣā* p. 16 and SSŚ p. 471). Regarding the expression *nirākāram iti smṛtam* in *pāda* two, scriptural passages wherein the word *nirākāram* appears are relatively rare but found, for instance, in GST 18.88a, SUT 3.10b, 33.13b at al. It remains uncertain whether Indrabhūti had in mind any specific scriptural passage(s) or whether this statement is rather meant as a general reference to the manifold explanatory teachings, including those that the implied opponent might consider authoritative. The latter, in our view, is somewhat more plausible.

(*sarvakalpavinirmuktān sarvadharmān*) [and] void of a self (*nirātmakān*). How is known what is false (*alīkaṃ vidyate katham*)?[181]

[4.6] [Interlocutor:] Through examples such as the simile of a magical display (*māyopamādidṛṣṭāntaiḥ*). All the Buddhas have taught it here and there (*deśitaṃ sarvabuddhaiś ca tatra tatra*) for the benefit of the people (*jagaddhite*), after they themselves had realized all Dharmas (*sarvadharmān prabudhya*) through them (*taiḥ*).[182]

[181] In this stanza too, doubts about the correct reading and interpretation remain. In *pāda* four, most notably, we have conjecturally emended the reading *vetty asau*, as supported by all Sanskrit witnesses, to *vidyate*. This conjecture finds support in the Tibetan translation *rig par 'gyur*. And, one may argue that the variant *vidyate* in the preceding stanza in MS Ṅ where the Tibetan text simply attests *rig* (see previous note) originally belonged here. Although doubts remain, in this way at least the verb forms are, more or less, consistent in the Sanskrit and Tibetan versions of the text. The corruption perhaps may be seen as the result of a confusion caused by the repeated use of *vetti* and *asau* in this section. The Tibetan translation in *pāda*s three and four, which shows significant variants only in the extra-canonical, and presumably subsequently revised, version Tib.^{T}, could be interpreted as an attempt to make sense of this, admittedly, difficult stanza. Unfortunately, we find ourselves unable to propose a reading that meaningfully brings together the Sanskrit and Tibetan versions of the text in their entirety. First of all, it seems that *taj jñānam* has not been taken by the Tibetan translators as the subject of the preceding finite verb *jānāti* but that, in combination with the idea that the Tibetans might have read *vidyate* instead of *vetty asau* and the participle *jānati* instead of *jānāti*, it was taken as the object of a new sentence in consequence of which *alīkaṃ* (the actual object of the sentence), i.e., *(b)rdzun pa* was changed to an instrumental (*(b)rdzun pas*) in order to make the otherwise problematic syntax work. However, if one were to attempt harmonising the Sanskrit and the Tibetan texts, one may adopt the readings proposed in Tib.^{T}, that is, to read *de ltar mkhyen pa ye śes te || brdzun pa ji ltar rig par 'gyur ||* in the second line (without adopting the change of *ji* to *ci*). Such an interpretation of the textual situation, despite of our uncertainties regarding this and the preceding stanza, at least offers a relatively consistent line of argumentation of stanzas 4.4-8: In stanzas 4.4-5, it seems implied that, as a consequence of the *nirākāra*-view presented here, true cognition can only perceive an *ākāra* which is truly existent (*satya*) but none that is either nonexistent (*abhūta*) or false (*alīka*), and thus it cannot differentiate between what is true and false. The absurdity of the reply in 4.6 is then shown in stanzas 4.7-8. If one were to follow the reading *vetty asau katham* in the Sanskrit MSS, one would take the last *pāda*, parallel to the reading in stanza 4.4d, to be referring to the omniscient one. The question of whether or not to construe it with the preceding *taj jñānam* remains. The parallel structures in the preceding and following verses suggest to read the final *pāda* on its own.

[182] The reading *prabudhya taiḥ* in *pāda* two follows the previous editions 𝔹𝕊. The palm-leaf MS Ṅ, in fact, attests *prabudhyate*, the reading also reported for MSS $\mathbb{B}_{H,N}$. MS $K_1^{p.c.}$ reads *prabu<d>dhateḥ*. The remaining MSS K_3, B_1 and B_2 attest *aprabu(d)dhataḥ*. Although the translation *rab rtogs te* in Tib.$_{T}$ indeed looks like a rendering of the reading in MS Ṅ, we have rejected this variant for logical and grammatical reasons. Unless, one interprets *prabudhyate* as a fourth-class verb in the present tense (*laṭ*) *ātmanepada*, which is at least grammatically possible but sense-wise to be rejected, the form *prabudhyate* as a passive (*karmaṇi*) is syntactically problematic since the compound *sarvadharmān* could not be taken any longer as the object of the verbal action and remains difficult to be construed. What we expect in this verse is the opponent's answer to the question raised in the preceding stanza. The corruption could be explained through the loss of the final *visarga* and a subsequent attempt to correct the text, also considering that the verb form *budhyate* is a rather common one. The fact that the Tibetan translation seems to mirror the reading in MS Ṅ, not reflecting the pronoun *taiḥ* either, can be seen to indicate that the corruption must have taken place already at a relatively early stage of the transmission of the text. Although likely to be the result of a subsequent revision, the variant *rab rtog nas* in Tib.^{T} may be taken in slight support of the chosen reading. And also the fact that the relative pronoun *ye* is used in the following stanza in connection with *māyādyāḥ* may be taken as another weak support for the presence of the correlative pronoun *taiḥ* in reference to the related *māyopamādidṛṣṭāntaiḥ* here, in this verse. Curiously, and possibly related, the somewhat opposite case of corruption can be observed in the end of the final *pāda* wherein the majority of the Sanskrit witnesses attest °*aiḥ* in the place where we expect an °*e*. The previous editors of 𝔹𝕊, on the contrary, maintained the reading in the Sanskrit MSS which, admittedly, is not impossible. The particle *phyir* in the Tibetan translation may be taken in support of the reading printed in our edition, a reading that is well attested in various Buddhist and non-Buddhist sources. Last but not least, it shall not go without mentioning that, in *pāda* three, MS Ṅ reads °*buddhais tu* instead of °*buddhaiś ca*. The latter corresponds to the reading in MSS $K_1^{p.c.}$ and $B_1^{p.c.}$ and to what is printed in 𝔹𝕊. Before correction, all of the younger witnesses simply attest °*buddhai* which, arguably, could be seen as a corruption of the variant in MS Ṅ. Against our convention to follow the evidence of the oldest Sanskrit witness in case of variants with higher or equal probability, we gave here preference to the conjunct *ca* over the

[4.7] [Indrabhūti:] Those examples such as that of a magical display (*māyādyās tu dṛṣṭāntā*) which (*ye*) are conceptualised with false mental constructs (*mithyākalpanakalpitāḥ*) they do not exist qua an own nature (*na vidyante svabhāvena*). So how does that omniscient one know (*kathaṃ vetti sa sarvavit*)?[183]

[4.8] He neither knows that horn of a hare nor likewise the son of a barren woman (*śaśaśṛṅgaṃ na tad vetti nāpi vandhyāsutaṃ tathā*), because of being non-existent (*abhāvatvāt*). How then does he know (*kathaṃ vetti*), because [his cognition] certainly will be without *ākāra*s (*nirākāram ato bhavet*)?![184]

adversative particle *tu*, considering the former to be stylistically somewhat more fitting. Nonetheless, one may also accept the reading in MS Ṅ, arguing the *tu* to be merely *pādapūraṇārtham*, i.e., simply for the sake of filling the meter.

[183] In *pāda* two, the reading *mithyākalpanakalpitāḥ* follows the palm-leaf MS Ṅ and MS $K_1^{p.c.}$. Here, different interpretations are possible and, for example, one could also consider reading *mithyā kalpanakalpitāḥ*. The editors of the previous editions 𝔹𝕊, on their part, silently emended the text to *mithyākalpena kalpitāḥ* which is likewise possible. And, admittedly, the variant °*kantyana*° in MSS $K_1^{a.c.}$, K_3 and B_1, from the point of view of palaeography, could be taken in slight favor of the emendation in 𝔹𝕊, for the ligature *lpe* could be mistaken in some scripts as a ligature *ntya*. Since, however, the oldest available Sanskrit MS and the best among the paper MSS offer a satisfactory reading, we abstained from following the emendation. In any case, there should be no significant difference in meaning. The Tibetan *log par rtog pas brtags pa ste*, with some minor variants in Tib.^{T}, can be taken in favor of the chosen reading, sounding, however, as if *mithyā* was taken adverbially in the sense of *mithyā kalpanakalpitāḥ*. For the reading in 𝔹𝕊, we would have expected either the translation *log pa'i rtog pas brtags pa ste* or *rtog pa log pas brtags pa ste*. In the final *pāda*, we follow the variant *kathaṃ vetti sa sarvavit* in MS Ṅ. The paper MSS rather suggest to read *sa kathaṃ vetti sarvavit* which is perfectly acceptable and corresponds to the reading printed in the *editio princeps* 𝔹. MS Ṅ confirms the silent emendation *vetti* in the previous editions. In fact, the paper MSS attest *ceti* before correction. The reading in MS $K_1^{p.c.}$, however, remains uncertain. Owing to the nature of the Tibetan language, no conclusion about the original position of the pronoun *sa* can be derived. Here, we gave preference to the oldest source. All the more, since the variant in the younger sources can be explained philologically by assuming a haplography of one of the two consecutive letters *sa* and its subsequent reinsertion at a different position. The editors of 𝕊, on the other hand, emended the pronoun to *tat*. This emendation, although understandable when desiring an object of the action *vetti*, does not find any textual support, neither in the Sanskrit sources nor in the Tibetan translation, and does not seem to be necessary. Regarding the Tibetan translation of the final *pāda*, attention may be drawn here to its difference to the translation of the almost identical *pāda* in 4.2d. One wonders whether this difference is the result of different translators or of a later revision of the translation. Regarding the content of the verse, the point that Indrabhūti seems to be making here is that those similes such as that of a magical display (*māyā*), which are nothing but mental constructs, are of value only on the conventional level (*saṃvṛtti*) but not on the ultimate one (*paramārtha*), and thus these are not applicable to the ultimate cognition of reality on part of a fully realized being. These similes are taught in a number of *mahāyāna* scriptures such as, for example, in the various versions of the *Prajñāpāramitāsūtra*, the *Bodhisattvabhūmi*, STTS (1.578.1396) et al. Their application, moreover, is taught in related works such as, for example, in PUVS 5.12 and 5.29, PK et al.

[184] In *pāda* one, the palm-leaf MS Ṅ confirms the emendation °*śṛṅgaṃ* in the previous editions 𝔹𝕊. The paper MSS all attest °*śṛṅgāt* which, perhaps, may be explained as the result of a misreading of the ligature *nna* (for °*ṃ na*) as the palaeographically somewhat similar ligature *tna* and a later alteration of the case ending to the fifth *vibhakti* form °*āt*. In *pāda* two, the palm-leaf MS Ṅ likewise confirms the emendation in the previous editions 𝔹𝕊, confirming the reading *vandhyāsutaṃ*. The paper MSS, in fact, unanimously attest *vandhāsutas*. In the first half of the Tibetan translation, the formulation *na tad vetti nāpi* [...] *tathā* is rendered somewhat strangely as *daṅ de bźin du* [...] *ltar mi rig ste*, looking as if the translators read only a single negation and another *yathā*. This we suspect, however, to be another case of translational liberty, since the textual evidence in the Sanskrit does not support a significantly different reading, and since the meaning of the first line, despite these differences, is generally the same. The reading in the last line remains slightly doubtful. The Sanskrit MSS show no significant variants. The Tibetan translation, however, does not attest the fifth *vibhakti* abstract-noun suffix °*tvāt*, rendering the respective part as *dṅos po med pa(r)*, corresponding to the translation used in Tib.^{B,C,D,Ṅ} for *abhāvaṃ* in stanza 4.9c below. Curiously, there we find the variant *dṅos po med pas* attested in Tib.^{G,N,Q}, a variant which we rather would have expected here, and which one may consider adopting. This verse has here been interpreted as a polemical statement by Indrabhūti who accuses the Nirākāravādin to be in fact a proponent of what could be called an "*anākāravāda*."

[4.9] It is not rejected in every way (*sarvathā na niṣidhyate*) that the victorious ones together with their sons (*sasutair jinaiḥ*) have indeed taught at length the examples of the magical display and so forth (*māyādayo hi dṛṣṭāntā nirdiṣṭāḥ*) in a merely conceptual way being [ultimately] non-existent (*abhāvakalpanāmātram*).[185]

[4.10] If the Dharmas were held to be just the same in every way with these examples (*dṛṣṭāntair eva te tulyā dharmāś cet sarvathā smṛtāḥ*), they never were to be examples (*bhaveyur naiva dṛṣṭāntāḥ*) since they are to be proven with all effort (*sādhyatvāt sarvayatnataḥ*).[186]

[4.11] Just as (*yathā*) the example of the lion (*siṃhadṛṣṭāntaḥ*) functions in this world (*loke pravartate*) with regard to a man (*puruṣe*) on the basis of the connection with qualities such as valour and so forth (*śauryādiguṇasaṃyogāt*), but not because of the existence of a tail etc. (*na tu pucchādisambhavaiḥ*).[187]

[185] In *pāda* one, the palm-leaf MS Ṅ confirms the emendation *māyādayo hi* in the previous edition 𝕊. The paper MSS and *editio princeps* 𝔹, in fact, attest *māyodayo hi* ("The arising of an illusion, indeed") which may be understood as the result of the corruption of the second vowel sign. The Tibetan translation, although not reflecting the particle *hi*, clearly confirms this reading. In the third *pāda*, we decided to follow the variant in the palm-leaf MS Ṅ, reading *abhāva°* in compound with the following °*kalpanāmātram*, taking it adverbially to *nirdiṣṭāḥ* in *pāda* two. The 'modern' witnesses and previous editions 𝔹𝕊 read *abhāvaṃ* instead. The Tibetan translation, on its part, although possibly reflecting either of those two variants, tendentiously rather supports the chosen reading. If one were to follow the 'modern' witnesses and previous editions, one may consider to take *abhāvaṃ kalpanāmātram* together with the expression *sarvathā na niṣidhyate*, implying something like *nirākārajñānam* as the referent. In the final *pāda*, we emended the text to *na niṣidhyate* on the basis of the variant *na nisidhyati* in MS Ṅ, understanding it as the result of the confusion of the sibilant and the misreading of the final °*e* as an °*i*. The majority of the paper MSS attest *na hi sidhyate* which, arguably, could have resulted from a subsequent 'correction' of the letter *ni* after its corruption due to some form of physical or visual damage such as a worm-hole, smudge or the like, paired with the same confusion of the sibilant. The Tibetan translation *bkag pa min / 'gag pa min* in Tib.$_{\text{-T}}$ can be taken in support of the proposed emendation. The editor of the *editio princeps* 𝔹, on his part, silently changed the text to *nahi sidhyati*. The editors of 𝕊, on the other hand, presumably being influenced by the Tibetan translation, changed the reading to *na niruddhyati* which, basically, arrives at the same meaning yet, philologically, is more difficult to account for.

[186] In *pāda* three of the Sanskrit text, corresponding to the final *pāda* of the Tibetan translation, the reading *naiva dṛṣṭāntāḥ* follows what is preserved in MS Ṅ$^{\text{p.c.}}$, basically being supported by the majority of the Sanskrit witnesses. MS K$_1$, however, attests *na ca dṛṣṭāntāḥ*, the reading printed in the previous editions 𝔹𝕊. The translation *dpe ñid du ni* in Tib.$_{\text{-T}}$ supports the chosen reading. Interestingly, the variant *ñid du 'aṅ* in Tib.$^{\text{T}}$ could be seen to reflect the conjunct *ca*. In the fourth *pāda* of the Sanskrit text, corresponding to the third one in the Tibetan translation, we adopted, just like the previous editors, the reading *sarvayatnataḥ* in MS B$_1$. The palm-leave MS Ṅ omits the last *pāda* of this and the initial *pāda* of the next verse, i.e., *sādhyatvāt sarvayatnataḥ || puruṣe siṃhadṛṣṭānto*. The missing text seems to be added in the lower margin but, unfortunately, to most extent remains illegible. Before correction, all paper MSS attest *sarvayataḥ* which is one syllable short. In MS K$_1$, there is an insertion mark (*kākapada*) before the final °*taḥ* the corresponding note of which, unfortunately, seems to be missing. MS B$_2$$^{\text{p.c.}}$, on the other hand, shows an additional *paraṃ* after the word, resulting in a hypermetricism. The corruption could be the result of the omission of the ligature *tna*. The Tibetan translation of this part reads *thams cad du* which, on the face of it, looks like a translation of *sarvadā*, *sarvatra*, *sarvataḥ* or *sarvathā* but, perhaps, may also be the result of a somewhat free rendering of *sarvayatnataḥ*. Here, we rather would have expected something like *'bad pas kun*. Thus, to our regret, doubts about the correct reading in this *pāda* remain. If one wishes to emend the text in the final *pāda*, one may consider reading either *sarvathā yataḥ* or *sarvato yathā*. From the point of view of philology, the first option is somewhat more probable, understanding the variants in the majority of Sanskrit witnesses as the results of the loss of the letter *thā*.

[187] In *pāda* one, we tentatively follow the emendation *puruṣe* in the previous editions 𝔹𝕊 which can be seen to find some support in the variant *skyes bur* in Tib.$^{\text{B,Ṅ}}$. The majority of the paper MSS, however, suggest to read *puruṣa°* in compound with the following (°) *siṃhadṛṣṭānto*, resulting in the violation of the rule "*na prathamāt snau*" in Piṅgala's *Chandaḥsūtra* 5.10. The evidence of the palm-leaf MS Ṅ, which omits the corresponding part before correction, unfortunately, is not legible at this place in the available images (see previous note). In MS K$_1$$^{\text{p.c.}}$, the reading is altered to *puruṣaḥ*

[4.12] Therefore (*tasmāt*), all entities (*sarvabhāvāḥ*) are not existent in each and every way (*na sarvathābhāvāḥ*) qua their own nature (*svabhāvataḥ*). The best of men should realize that (*boddhavyaṃ puruṣottamaiḥ*) by following reasoning and scripture (*yuktyāgamānusāreṇa*)![188]

[4.13] Therefore (*tasmāt*), what has been briefly mentioned by you (*tvayā yad uddiṣṭam*) in the way of the confused uttering of children (*bālollāpanagāminā*), that (*tat*) those who are intent on saving the people (*jagaduddharaṇāśayāḥ*) just say (*vadanty eva*) not to be true (*na bhūtam*).[189]

which, although not entirely impossible when understanding the following *siṃhadṛṣṭānto* as a *bahuvrīhi* compound, is rather strange in connection with the verb *pravartate*, and probably is to be seen as a later attempt to correct the metrical flaw. Here, it is to be noted, we cannot fully rule out the possibility that the reading in the paper MSS might be original. Other cases of the violation of *Chandaḥsūtra* 5.10 can be observed in other places (see Table 5). The remaining Tibetan witnesses (Tib.$_{\text{-B,Ṅ}}$) attest *skyes bu* which, although it could be taken in favor of the reading of *puruṣa*° in compound, cannot be taken as clear evidence since the absence of a syntactical case marker could also have been caused by metrical constraints, and thus the reading in Tib.$_{\text{-B,Ṅ}}$ can be interpreted in either way. Although the Tibetan translation does not reflect the causal construction in the second half of the Sanskrit text, we do not consider the reading in the translation as the result of the translators having had a different reading in their exemplar(s), rather we take it as a valid case of translational liberty. Thus, we do not think that the emendation to °*sambhavaḥ*, as proposed in 𝕁, is necessary.

[188] The correct reading and interpretation of the first half remain uncertain. The palm-leaf MS Ṅ attests °*bhāvāt* in *pāda* one and *sarvabhāvasvabhāvataḥ* in *pāda* two. The editors of the previous editions 𝔹𝕊, on their part, decided to print *sarvathā 'bhāvāḥ sarvabhāvāḥ svabhāvataḥ*, apparently having interpreted the reading in the first *pāda* differently. The Tibetan translation, unfortunately, is not entirely clear but shows neither a trace of a *pañcamī* (ablative) nor of a negation of *bhāva*. It is uncertain whether or not Indrabhūti intended *sarvathā* to be part of a compound and whether he understood the following as (°)*bhāvāḥ*, as we did, or as (°)*abhāvāḥ*, as obviously done by the previous editors. Thus, for example, it is also possible to interpret the reading in the first half of the stanza in the sense of "Therefore (*tasmāt*), by nature (*svabhāvataḥ*) all entities (*sarvabhāvāḥ*) are not non-existent in every way (*na sarvathābhāvāḥ*)." Moreover, one could also interpret the compound *sarvabhāvāḥ* as a *madhyapadalopī* short for *sarvabhāvānāṃ bhāvāḥ* or *sarvadharmāṇāṃ bhāvāḥ* and not, as we did, as synonymous with *sarve bhāvāḥ*. In the case of the first two options, we would rather have expected a singular (*ekavacanam*) *bhāvaḥ* as used, for example, in the formulation *sarvabhāvānām abhāvo* in stanza 4.14cd below. With regard to the Tibetan translation *dṅos po thams cad ni* in the first *pāda* in Tib.$_{\text{-T}}$, one may note, moreover, that this indeed sounds like a rendering of the last option, i.e., *sarvabhāvāḥ* in the sense of *sarve bhāvāḥ* which we decided to follow here. Yet, in view of the second *pāda* of the Tibetan translation, reading *ṅo bo ñid kyi(s) thams cad min*, one, in all likelihood, has to take the part *dṅos po thams cad ni* as corresponding to *sarvathābhāvāḥ*, while the *thams cad* in *pāda* two probably has to be understood, perhaps *metri causa*, as short for *sarvabhāvāḥ*. This we find rather hard to follow without the Sanskrit text, and we wonder how the Tibetans had understood the first half of the verse which, in Tib.$_{\text{-T}}$, rather sounds like "Thus, all things are not everything by nature/because of [their] nature." In our edition of the Tibetan text, we adopted the variant *dṅos po thams cad du* in Tib.$^{\text{T}}$. In any case, the first half remains somewhat elliptical. In our view, and in line with the previous example, Indrabhūti seems to be making the point here that the Dharmas are existing qua their own defining trait, in the sense of the definition of the word in AKBh 1.2b (*svalakṣaṇadhāraṇād dharmaḥ*), and not qua a common, or shared, characteristic, a *sāmānyalakṣaṇa*. Further, it may be briefly noted here that *pāda* 4.12c corresponds to the expression used in 2.12c. And, last but not least, attention may be drawn to the rhetorical move that Indrabhūti makes in 4.11-12. Therein, he not only turns the opponent's own argument against him to show the interlocutor's fallacy of inference but also disqualifies his opponent on an intellectual level. On the one hand, by employing the interlocutor's own argument to attack him, Indrabhūti shows that the use of similes in a general sense is invalid to defend the *nirākāra* theory since the premises that allow the use of similes and that of the *nirākāra* theory are not compatible with each other. On the other hand, by employing the words *puruṣasiṃha* (the example chosen in 4.11) and *puruṣottama* (in this stanza), Indrabhūti creates a contrast by means of which the interlocutor is belittled in a sarcastic way. Indrabhūti first points out that the example of the *puruṣasiṃha* is commonly used in the restricted sense of "lion among men" (i.e., "bravest among men") and not in the universal sense of "lion-equal man." Indrabhūti then states that the *puruṣottama*, i.e., the "best among men," should understand this difference through reasoning and scripture. Thus, Indrabhūti makes use of the semantically synonymous *puruṣasiṃha* and *puruṣottama* to degrade his imagined opponent to an inferior level of intellect.

[189] In this stanza, the pronoun *tasmāt* in *pāda* one has been rendered in Tib.$_{\text{-B,Ṅ}}$, as expected, as *de nas* (Tib.$^{\text{B,Ṅ}}$ attest *des na*). The fact that the supposedly same *tasmāt* has been translated with *de bas* in the preceding stanza, raises further doubts about the Tibetan translation, its production and transmission. Perhaps,

[4.14] The victorious ones [also] have not taught anywhere (*na kvacit* […] *deśito jinaiḥ*) the non-existence of all entities (*sarvabhāvānām abhāvaḥ*) just as the nonexistent hare's horn (*śaśaśṛṅgam yathābhāvam*) and likewise the barren woman's son (*vandhyāyāḥ putravat*).[190]

[4.15] If entities like form and so forth (*yadi rūpādayo bhāvāḥ*) were not to exist at all in any way (*vidyante naiva sarvathā*), how is the divine eye established (*divyaṃ cakṣuḥ kathaṃ siddham*) for the compassionate Buddhas (*buddhānāṃ karuṇātmanām*)?[191]

[4.16] Therefore, in this way (*tatas tathā*), all [super-mundane knowledges such as] divine hearing and so forth do not arise (*divyaśrotrādayaḥ sarve na bhavanti*), [and] therefore (*tataḥ*), because of the absence of super-mundane knowledges (*abhijñānām abhāvataḥ*), [a Buddha] cannot be omniscient (*sarvajño hi tato na syāt*).[192]

[4.17] [Interlocutor:] When the *buddhakāya* is correctly endowed (*buddhakāye susaṃyute*) with a *jñāna* void of aspects (*nirākāreṇa jñānena*), all

the translators intended to draw a distinction between the immediately following consequence in 4.11 and the more general consequence of the entire point of debate in 4.12. In the final *pāda*, the reading has been emended on account of what seems to be suggested by the palm-leaf MS Ṅ, being supported by the reading *'gro ba 'don pa'i bsam pa yis* in Tib.^{Ṅ,T} and the parallel expressions in verse 15.13b and PUVS 5.11b (= SS p. 42). The previous edition 𝔹𝕊 print *jagaduddharaṇodyamāḥ* instead, a correction which is reasonable and somewhat self-evident when relying exclusively on the evidence of the paper MSS which could be interpreted as the result of a misreading of the palaeographically similar letters *sa* and *ma*. However, when taking into consideration the other testimonia, the variants in the paper MSS might be explained also as the result of an initial confusion of the sibilant *śa* as *sa* paired with the metathesis of the resultant *sa* and the letter *ya* which, subsequently was either misinterpreted as, or corrected to, *dya*. Just as in the preceding stanza, in this verse too, a certain sarcasm is at play, in which Indrabhūti reverses the use of the imagined opponents terminology in his refutation of him. In this case, Indrabhūti is turning the opponent's own terminology *abhūtam* ("untrue") against the same by stating that what has been proclaimed by the opponent is itself false (*na bhūtam*). In doing so, Indrabhūti takes up the use of *abhūtam* and *alīkam* ("false") from stanzas 4.4-5, which the *nirākārāvādin* would employ to justify his position, implying that their employment on the side of the *nirākārāvādin* is untrue and false in the first place.

[190] In this verse, similar to the preceding stanza, there is an unusually high amount of minor various none of which offers the correct reading. To our regret, we are not able to fully account for all of these corruptions. In our edition, we follow the reading in the previous editions 𝔹𝕊, considering it most likely to be correct. Curiously, there are no variants in the Tibetan translation of this stanza. Regarding the similes, attention may be drawn to LAS 2.164 and 10.453 wherein these examples are likewise taught: *ākāśaṃ śaśaśṛṅgaṃ ca vandhyāyāḥ putra eva ca | asanto hy abhilapyante tathā bhāveṣu kalpanā ||* (= *Prasannapadā* p. 231). Opposite to stanza 4.12, wherein Indrabhūti rejects the absolute existence of all things, he rejects, in this stanza, the complete non-existence of all entities, which would result in the *ucchedavāda*, the most severe of all fallacies.

[191] In *pāda* two, the palm-leaf MS Ṅ attests *naivaṃ* instead of *naiva* which violates the meter. The origin of the *anusvāra* could have been caused by a stain in the exemplar. The Tibetan translation does not reflect any particle. In *pāda* three, we adopted the reading *divyañ cakṣuḥ* in the palm-leaf MS Ṅ and MS $K_1^{p.c.}$. Before correction, all paper MSS, as a matter of fact, attest *divyacakṣu*. The editors of the previous editions 𝔹𝕊 silently emended the text to *divyacakṣuḥ* which is likewise possible. The Tibetan translation renders the corresponding part as *lha yi spyan ni* which, admittedly, could be a translation of both variants. In stanza 2.36a above, in which the Tibetan likewise translates *lha yi spyan*, all Sanskrit witnesses, however, confirm the reading *divyaṃ*. Thus, we decided to follow the reading attested in the oldest available Sanskrit witness and best among the paper MSS.

[192] In *pāda* two, one may note, the palm-leaf MS Ṅ erroneously attests *saṃbhavanti* instead of *na bhavanti*. The Tibetan translation clearly confirms the negation. And, one may argue the origin of the variant in MS Ṅ to be the result of a misreading of the letter *na* as a *sa* paired with an addition of an *anusvāra*. In the same *pāda*, we accepted the reading *tatas* attested in the majority of all Sanskrit witnesses. Only MS K_1, reading *gatas*, differs. Here, we rather would have expected a *yatas* which could be construed in correlation with the following *tato* (Tib. *de bas*). The Tibetan translation, only reflecting an instrumental *s*, i.e., the *byed sgra* in a causal function (*rgyu mtshan ston pa*), tendentiously may be taken in support of an emendation from which we, however, abstained owing to a lack of confidence. If one were to emend the Sanskrit text, one may argue that the reading in the majority of the witnesses is the result of dittography.

supermundane knowledges are active (*sarvābhijñāḥ pravartante*). So, how isn't there omniscience (*sarvavittvaṃ kathaṃ na hi*)?[193]

[4.18] [Indrabhūti:] Those [external] *āyatana*s and so forth beginning with *rūpa* (*ete rūpādyāyatanādayaḥ*) [, i.e., the *skandha*s etc.,] are to be experienced (*anubhāvyāḥ*) precisely through the eye and so forth (*cakṣurādibhiḥ*) together with [its corresponding] consciousness (*sacetaskaiḥ*). In this way it functions in the world (*evaṃ loke pravartate*).[194]

[4.19] Haven't just you said before (*tvayaivoktaṃ purā*) that form and so forth are not existing (*rūpādayo na santīti*), or not (*na vā*)?! Why is it postulated that there can be union with non-existence (*abhāvena kathaṃ yogo bhaved iti prakalpyate*)?[195]

[193] In *pāda* one, MS Ṅ$^{p.c.}$ confirms the reading *nirākāreṇa* in the previous editions 𝔹𝕊. Before correction, all Sanskrit MSS omit the *e*-vowel and show various minor corruptions. The Tibetan translators, so it seems, changed the syntactical function, taking *nirākāreṇa jñānena* as the main subject of the first half. In *pāda* two, we follow the silent emendation *buddhakāye susaṃyute* in 𝔹𝕊. As a matter of fact, the palm-leaf MS Ṅ attests *buddhakāryeṣu saṃyute* whereas the paper MSS unanimously read *buddhakāyeṣu saṃyute*. The Tibetan translation, on its part, renders this *pāda* as *saṅs rgyas sku la yaṅ dag ldan*, not containing any variant. On the one hand, the Tibetan supports the *saptamī* which, admittedly, is rather strange in connection with *yaṅ dag ldan*. On the other hand, the translation does not reflect the plural *kāyeṣu*. As for the expression *yaṅ dag*, it is impossible to say whether it was meant as a translation of the *upasarga*s (prefixes) *su*° and *saṃ*° together, or of only one of these. The variants in the Sanskrit MSS may be seen as the result of the much too common confusion of the sibilants *sa*, *śa* and *ṣa* paired, in the case of MS Ṅ, with the addition, either accidental or intentional, of a *repha*.

[194] In this stanza, it is not certain what the text might have read originally. Two main points of doubt remain. In *pāda* one of the Sanskrit text, corresponding to the second *pāda* in the Tibetan translation, the reading °*ādibhir evaite* follows MS B_1 and the previous editions 𝔹𝕊, tentatively being supported by all other paper MSS which show various minor corruptions. Only MS B_2 offers another possible variant °*ādibhir vai te* which, however, is hypometrical. The palm-leaf MS Ṅ, on the other hand, attests °*ādibhiḥ suśuddhai*, forming a bad *ravipulā*. Although this variant is grammatically as well as metrically acceptable and conveys a possible sense ("through the perfectly pure eye etc."), we rejected the reading on grounds of meaning. Regrettably, we are not able to account for this variant. However, it seems highly unlikely that this variant is the result of a merely accidental corruption of the text, possibly pointing towards a different line of transmission. The Tibetan translation renders the corresponding part as *la sogs pas śes pa ste*, not showing any variants. We cannot explain this reading other than either assuming that the Tibetan is based on an interpretation of a variant consisting of the particle *eva* and a verb form of the root *i* such as *eti* or *ite* which, however, are impossible to construe with the given syntax. Another possibility to explain the reading in the Tibetan is to assume it to be result of translational liberty in which the translators decided to supply a referent of the pronoun *ete*. In this case, however, we rather would have expected something like *śes bya ste*. Yet another possibility to explain the reading in the Tibetan translation is to assume *śes pa ste* to be a corruption, either phonetical or palaeographical, of *źes pa ste* which could translate an underlying *eveti*. Admittedly, this reading makes little sense and this explanation is rather speculative. In the final *pāda*, the Tibetan translation renders *loke pravartate*, as unanimously attested in all Sanskrit witnesses, with *'jig rten dag na gnas*, sounding rather like a translation of *lokeṣu vartate* which is likewise possible and easy to account for philologically when considering that the letter *ṣu* and ligature *pra* are rather similar in terms of palaeography. Sense-wise, however, we consider the singular more appropriate here in the context of *rūpa* which is absent in the world spheres of the *ārūpyadhātu*. In verses 2.29b, 4.11b and, to some extent, also in 4.31b, similar formulations are found in all of which both the Sanskrit as well as the Tibetan translation support the *saptamī ekavacanaṃ* (locative singular).

[195] In *pāda* two, we have conjecturally emended the text to *tvayaivoktaṃ purā na vā*. The palm-leaf MS Ṅ supports this partly, reading *na caivoktaṃ purā na ta*. As for the *vā*, it might have been damaged at the lower left side as the result of which it was misread as a *ta*, the vowel sign, in turn might have been mistaken as a *daṇḍa*. The Tibetan translation *khyod ñid kyis sṅa mar ma smras sam* as it transmitted in the extra-canonical versions Tib.^{B,Ṅ} can be taken in support of this emendation. Tib.^{T} likewise supports it partly, reading *khyod ñid kyis sṅar ma smras ma*. Except for MS K_1 which attests the reading *tvayaivoktaṃ* as printed in the previous editions 𝔹𝕊, all other Sanskrit witnesses show various smaller corruptions but, basically, all point towards precisely this reading. In the following, MS K_1 is corrupt, attesting *punan* with an insertion-mark (*kākapada*) on the upper left side of the first *na*. The corresponding note, however, seems to be missing. MS K_3 attests *punar* which is hypermetrical, just like the reading in MS B_2 in which a lacuna of three *akṣara*s is clearly indicated. Only MS B_2 offers an acceptable variant, at-

[4.20] If there would be union with non-existence (*yady abhāvena yogaḥ syāt*), it is appropriate that you speak like this (*vaktuṃ yuktaṃ tvayedṛśam*), [but then] these [things such as form and so forth and the corresponding consciousnesses] have no existence in any way (*abhāvaḥ sarvathaivaiṣām*). So, how is it that their union is desired (*tadyogaḥ katham iṣyate*)?[196]

[4.21] [Interlocutor:] There can be *jñāna* even without union (*ayoge 'pi bhavej jñānam*), because of the power of [his previous] resolves (*praṇidhānavaśāt*), in the same way as (*yathā tathā*) he performs the aim of all sentient beings (*karoti sarvasattvārtham*) in respect to a person who is a fit receptacle to be trained (*vaineyabhājane*).[197]

testing *punaḥ punaḥ*, the reading also printed in the previous editions 𝔹𝕊. Although this variant is fully acceptable and offers a good sense ("by you alone it has been said again and again"), it rather appears to be the result of a later attempt to correct the corruption attested in the remaining paper MSS. Another possible emendation, it may be noted here, could be *tvayaivoktaṃ purāṇataḥ*, in a polemical sense. However, this seems less likely to be original. In the second half, the Tibetan translation differs from the Sanskrit text, attesting *gal te dṅos po med pa yin* in Tib.$^{B,G,N,\dot{N}_{ac},Q}$ (the reading chosen in our edition) and *gal te dṅos po med pa yis* in Tib.$^{C,D,\dot{N}_{b},P,T}$. It seems that the Tibetan translators read a conditional particle *yadi* instead of *iti* in the third *pāda*, corresponding to *pāda* four in the Sanskrit text (*bhaved yadi* instead of *bhaved iti*). However, in view of the reading in 4.20a, this could also be the result of an eye-skip. Although *dṅos po med pa yis* corresponds better to the reading in the Sanskrit text, we have adopted the variant in Tib.$^{B,G,N,\dot{N}_{ac},Q}$ in our edition of the Tibetan translation, which, in view of the additional *gal te*, works syntactically better, since this variant allows to read *pāda*s three and four as proper conditional sentences in the sense of "If there is nonexistence, how then can the union [with it] be postulated?". In this case, the overall meaning remains the same. If, on the other hand, one were to adopt the variant in the other sources, it is difficult to construe the *gal te*, and one would have to emend the entire reading in the second half. In our edition of the Tibetan translation, we have abstained from such endeavor. Last but not least, the expression "*rūpādayo na santi*," it may be noted here, is also used in Ratnākaraśānti's *Sāratamā* (p. 176) and in Kāṇha's *Yogaratnamālā* (ed. Snellgrove 1959b, p. 116).

[196] In the second *pāda*, the Tibetan translation shows a negation *rig(s) ma yin* that is not found in the Sanskrit text which reads *vaktuṃ yuktaṃ* (MS Ṅ), respectively *yuktaṃ vaktuṃ* ($\Sigma_{\dot{N}}$), instead. In case the Tibetan translation is not the result of translational liberty, as we believe it to be true, the underlying Sanskrit text must have been a hypermetrical *pāda*, having read something like *vaktum ayuktaṃ* or *vaktuṃ na yuktaṃ*. The fact that the word order in the palm-leaf MS Ṅ and the younger paper MSS differs leaves some room for doubts about the correct transmission of this *pāda*. This difference perhaps may be explained as the result of the elision of one of the two words during the textual transmission and its re-insertion at the wrong position. In any case, we consider the overall sense of the stanza to remain the same when understanding the Tibetan along the lines of "it is not suitable that you talk like this, [since …]." In the third *pāda*, we have conjecturally emended the reading in the Sanskrit text to *sarvathaivaiṣāṃ*, giving preference to the variant *sarvathaiveṣāṃ* in the palm-leaf MS Ṅ. The majority of the paper MSS, except for MS B_2 which attests *sarvathā eṣāṃ*, read *sarvathā yeṣāṃ* instead, the reading also printed in the editions 𝔹𝕊. Although this variant in the younger sources is, admittedly, rather appealing, since it allows to construe the relative pronoun *yeṣāṃ* with the correlative *tad*° in *pāda* four, we have rejected it on grounds of the following (philological) considerations. Not only is the variant in MS Ṅ, which predates all other available Sanskrit MSS by about half a millennium, equally possible with the minor correction of the vowel-sign *e* to *ai* but it also, when considering it as *lectio difficilior*, explains the variant in the younger sources as an attempt to simplify the reading while it, at the same time, can be seen to correspond to the Tibetan text when understanding the rendering *'di ñid rnam kun* as the result of dissolving the genitive construction without marking the plural. Thus, and not without hesitation, we gave preference to the reading in MS Ṅ which, in our view, allows to explain the origin of all other variants and therefore bears the highest potential of being original. If one were, however, to adopt the reading in the younger sources, one may translate the second half as "[But] how is the union with those accepted (*tadyogaḥ katham iṣyate*) which do not have existence in any way (*abhāvaḥ sarvathā yeṣām*)?"

[197] Note that, in *pāda* one, the palm-leaf MS Ṅ attests *tathā* instead of *bhavej*. To our regret, we are unable to explain the origin of this variant which finds no support in any of the other surviving witnesses, including the Tibetan translation. In *pāda* four of the Sanskrit text, corresponding to *pāda* three in the Tibetan translation, we adopted the reading °*bhājane* in the paper MSS and editions 𝔹𝕊. The palm-leaf MS Ṅ attests °*bhājanaiḥ* which is not completely impossible but, in our view, less fitting. In the Tibetan text, it may be noted, only Tib.$^{B,\dot{N}}$ attest a corresponding *snod ni* of which, admittedly, the syntactical function remains slightly unclear. The remaining witnesses attest *dbaṅ ni* (Tib.^{C,D,P}), *dbaṅ gis* (Tib.^{G,N,Q}) and *don du* (Tib.^{T}), respectively. We are unable to account for these variants.

[4.22] [Indrabhūti:] When this one does not know anything (*nāsau kiñcid yadā vetti*), how would he perform the aim of sentient beings (*sattvārthaṃ kurute katham*), since that omniscient one is neither one who knows (*nāvedako hi sarvajñaḥ*) nor one who has compassion towards the assemblage of beings (*na kṛpī sattvasaṅgrahe*)?[198]

[4.23] Saying (*iti*), 'he performs the aim of sentient beings (*sattvārthaṃ* […] *karoti*) like a supreme wish-fulfilling jewel (*cintāmaṇir ivāparaḥ*) because of [his previous] resolve (*praṇidhānena*),' that does not appear reasonable (*na tad yuktaṃ pratibhāti*) to those being here [in Saṃsāra] (*satām iha*).[199]

[4.24] Because of being always determined (*niyatatvaṃ sadā yataḥ*) on accomplishing the aims of all sentient beings (*sarvasattvārthasaṃsiddhau*), therefore (*ataḥ*) he is [metaphorically] called "wish-fulfilling jewel" (*cintāmaṇiḥ khyātaḥ*), but [his] gnosis is not inanimate [like a jewel] (*jñānaṃ tu na jaḍātmakam*).[200]

[198] In the final *pāda*, we adopted the reading *kṛpī* in the palm-leaf MS Ṅ. The remaining Sanskrit witnesses and previous editions 𝔹𝕊 attest *kṛpā* instead, which is, although not impossible, less preferable and can be explained as the result of the loss of the hook of the final vowel sign. The Tibetan translation renders the corresponding part as *thugs rje*. Regarding the Tibetan translation, we have emended the variant *sems can sdug la thugs rje med* in Tib.$^{\text{-B,Ṅ}}$ to *sems can sdud la thugs rje med* which can be read in line with the Sanskrit *na kṛpī/ā sattvasaṅgrahe*. The extra-canonical versions Tib.$^{\text{B,Ṅ}}$, on the other hand, attest *sems can kun la thugs rje med* which is difficult to account for and might be the result of a subsequent revision of the text. Regarding the variant in Tib.$^{\text{-B,Ṅ}}$, we cannot fully rule out the possibility that the translators also might have read °*saṅkaṭe* in their exemplar(s). Although *sdug la* is not known to us as an attested translation of °*saṅkaṭe*, we consider it a possibility. In the preceding *pāda*, one may note, we gave preference to the slightly more literal translation *kun mkhyen tshor ba po min źiṅ* in Tib.$^{\text{B,Ṅ}}$ over the likewise acceptable, and metrically smoother, variant *rig(s) pa med pa kun mkhyen min* in Tib.$^{\text{-B,Ṅ,T}}$, considering the latter as the result of a later redaction.

[199] In *pāda* one, the previous editions 𝔹𝕊 read *sattvārthaś* which is not supported by any of the surviving witnesses. The palm-leaf MS Ṅ attests *sattvārthe*, the paper MSS omit the case ending. In our edition, we decided to emend the text to *sattvārthaṃ*. Although it is indeed possible to take *sattvārthaś* as a *bahuvrīhi* compound qualifying either the agent of the action or *cintamaṇiḥ*, we preferred taking *sattvārthaṃ* as the object of the verb *karoti*. The word order in the Tibetan translation, in our view, supports our decision. The reading in the second half remains doubtful. In *pāda* three, we emended the text to *na tad yuktaṃ* on the basis of the reading transmitted in the Tibetan translation. The palm-leaf MS Ṅ attests *na tad uktaṃ*, MS K_1 reads *na tarhy uktyā*, MS K_3 has *na mahyakyā*. The reading in B_1 *na tad yuktyā* corresponds to what is printed in 𝕊. The *editio princeps* 𝔹 reads *na tad bhaktyā* which finds no support in the Tibetan translation. MS B_2, moreover, attests *na ta*, clearly indicating a textual problem by adding two space-holders. In the final *pāda*, the palm-leaf MS Ṅ reads *gatān iha*, whereas the paper MSS K_1 and B_1 read *satām iha*. The latter, we have accepted in our edition. MS B_2 attests *sadām iha*, tendentiously supporting the reading in MSS K_1 and B_1. MS K_3 is evidently corrupt. Suppose the reading *satām iha* is correct, one could argue that the sibilant *sa*, as it often happens in areas of northeastern India and Nepal, has been misunderstood as *śa* which, in turn, was misread as the orthographically close *ga*. The letters *ni* and *mi*, when written a bit inaccurately, can easily be mistaken. The modern editions read *satām idam* without reporting any variants. The Tibetan translation of this part is *'di ni yod pa*. We take the *'di ni* therein as rendering the *tad* in the preceding *pāda*. It is, however, also possible that this element was meant to resemble the particle *iha* and thus an emendation to *'dir ni* is likewise considerable. The reading *yod pa* in the Tibetan translation may be explained on account of the reading *satyam* instead of *satām* as printed in our edition. These, palaeographically speaking, are rather close to each other. Other interpretation of *satām*, it may be noted, are of course possible. Thus, one may also translate it as "for good people" or the like.

[200] In the first *pāda*, the Tibetan translation unanimously attests *phyir* in the end of the *pāda* as if the Sanskrit read a *pañcamī* (ablative) instead of a *saptamī*. We accept this as a case of translational liberty. In the following *pāda*, the palm-leaf MS Ṅ reads *niyamatva* instead of *niyatatvaṃ*. With a minor correction of a final *anusvāra*, this reading could be likewise acceptable. And, admittedly, the Tibetan translation which renders the corresponding part as *ṅes pa ñid* could be a translation of either of these two variants. In our view, the variant in the younger sources makes slightly better sense. In *pāda* three, the palm-leaf MS Ṅ likewise differs from the reading in the younger sources, attesting *khyāto* instead of *khyātaṃ*. In this case, we decided to adopted the reading in MS Ṅ, taking it to refer

[4.25] When nothing is seen or effected (*adṛṣṭe 'py akṛte yatra*), one's own imagination of *jñāna* remains (*svakīyā jñānakalpanā*); why not saying then (*iti kiṃ na hi*) 'I just became the omniscient lord of the world' (*sarvajño 'haṃ jagatsvāmy abhūvam*)?![201]

[4.26] Having brought about *bodhicitta* (*bodhicittaṃ samutpādya*), [all activities such as] the accruing of all accumulations (*sarvasambhārasaṃbhṛte*) with great resolution and powers (*mahotsāhabalaiḥ*) and with heroic efforts (*vīryaiḥ*) such as meditation, deep reflection (*bhāvanācintanādibhiḥ*) and the listening to the true Dharma and so forth (*saddharmaśravaṇādyais tu*) are of no purpose at all with regard to the suffering [of sentient beings] (*duḥkhe naiva prayojanam*).[202]

back to *sarvajño*, the subject of the preceding stanzas. The variant in the younger sources might have been influenced by the following *jñānam*. In this case, one could also adopt the reading in the paper MSS which corresponds to the text as it is printed in the previous editions 𝔹𝕊 and which, admittedly, has the advantage that one does not have to imply a pronoun *tasya*. The Tibetan translation, unfortunately, does not reveal whether the translators read a *puṃliṅga* (masculine) or *napuṃsakaliṅga* (neuter) form in their exemplar(s). In the final *pāda*, we have emended the text to *jñānaṃ tu na jaḍātmakam*, taking it as the reading pointed at by the majority of the surviving witnesses. The palm-leaf MS Ṅ attests *jñānanant(u) jaḍātmako*. MSS K_1, K_3 and B_2 read *jñānaṃ tu jaḍātmakam* which is hypometrical. MS B_1 has *jñānaṃ tu ta jaḍātmakakam*. The previous editions 𝔹𝕊, on their part, emended the text to *jñānaṃ tad ajaḍātmakam*, which, although conceivable, has been rejected by us since there is no presence of a pronoun in the Tibetan translation of the text which renders this *pāda* as *ye śes bem(s) po'i bdag ñid min* (Tib.^{B,Ṅ}), *ye śes* [...] *bems po'i bdag ñid ma yin no* (Tib.$_{-B,Ṅ,T}$) and *ye śes sems dpa'i bdag ñid min* (Tib.^{T}), respectively.

[201] In *pāda* one, we follow the silent emendation *adṛṣṭe 'py akṛte* in the previous editions 𝔹𝕊, tendentiously being supported by all of the Sanskrit witnesses which show several minor corruptions here. The Tibetan translation supports this reading the referent of which, admittedly, remains slightly unclear. In the following, the editors of 𝕊 emended *yatra*, attested in all of the available witnesses, to *tat tu*. This, although being not entirely unfeasible, we rejected. If one were to emend the text, one could also consider reading *yadā* or *yasya* instead of *yatra*. In *pāda* two, it may be noted here, one may also consider emending the text to *svakīyajñānakalpanā*. In our edition of the Sanskrit text, we follow the reading attested in the majority of the witnesses. The palm-leaf MS Ṅ, however, attests *svakīyaṃ* which could be taken in slight support of an emendation. The Tibetan translation *raṅ gi ye śes kyis* could be a rendering of either *svakīya°* or *svakīyā*. In any case, the overall meaning would be, more or less, the same. In the second half, the palm-leaf MS Ṅ attests *jagatsvāmī-m-abhūvam* instead of *jagatsvāmy apy abhūvam*, the reading attested in the majority of Sanskrit witnesses and printed in the previous editions 𝔹𝕊. Here, it shall not go without mentioning that the reading in MS Ṅ might in fact be original, the letter *m* after °*svāmī* being a caesura filler or hiatus breaker. In our edition of the Sanskrit text, we abstained from applying the *sandhi* at the *pāda* break, considering the variants in the majority of sources and previous editions as a secondary attempt to avoid the hiatus. For other possible instances of the use of hiatus breakers, see verses 1.57c (MS Ṅ), 3.14c (MS Ṅ) and 15.21b ($\Sigma_{\text{-}Ṅ}$). In the fourth *pāda* of the Tibetan text, although being almost certainly the result of a later redaction, we follow Tib.^{T} reading *źes kyaṅ ni cis mi bya* which, in our view, is clearly a better representation of the Sanskrit as attested in the majority of the 'modern' witnesses. The reading *źes pa de ci phyir bya* attested in Tib.$_{-T}$ omits the negation, adds the pronoun *de* instead and reads the somewhat strange formulation *ci phyir bya*, which is, moreover, also metrically problematic. Regrettably, we are unable to explain this reading. Attention also may be drawn to the stylistic change in the second half wherein Indrabhūti suddenly employs an aorist form (*abhūvam*), the only one from the hand of Indrabhūti throughout the entire work (another one is found in the quotation of GST chapter one (Matsunaga 1978, p. 5; equal to chapter 17 (Matsunaga 1978, p. 110)) in section 15. By this, Indrabhūti shifts this sentence into the focus of attention, giving it the vivid impression of a scene actually taking place in front of the reader.

[202] In *pāda* one, for reasons unknown to us, the palm-leaf MS Ṅ attests *utpādaṃ* instead of *samutpādya*, the reading attested in all other Sanskrit witnesses. Curiously, the Tibetan translation separates the rendering of the *upasarga* (prefix) *sam-*, translating this *pāda* as *yaṅ dag byaṅ chub sems bskyed pas* (Tib.$_{-T}$) and *yaṅ dag byaṅ chub sems bskyed nas* (Tib.^{T}), respectively. Although we believe that the reading in MS Ṅ is corrupt and that the Tibetan text is the result of translational freedom, some doubts about the original reading remain. In *pāda* two, we follow the variant °*saṃbhṛtaiḥ* in the palm-leaf MS Ṅ, understanding the past participle in the sense of an action noun, similar to the expression *gatāgata* in stanzas 1.45c and 12.10a. The paper MSS and *editio princeps* 𝔹 read °*samvṛtaḥ*, 𝕊 corrects this reading to °*saṃbhṛtaḥ* which can be justified considering that the ligatures *mvṛ* and *mbhṛ* are, from the point of view of palaeography, rather similar. The Tibetan translation, on its part, attests *bsags na ni* (Tib.^{G,N,Q}) and *bsags nas ni* (Tib.$_{-G,N,Q}$), respectively. The former sounds indeed

Cp. 8.33 [4.27] There is no arising of anything new (*apūrvasyodayo nāsti*), and the previously established [merit] ceases (*sthitaṃ pūrvaṃ ca naśyati*). If Buddhahood were like this (*īdṛśaṃ yadi buddhatvam*), then, consequently, everything is entirely purposeless (*vṛthā sarvam ato 'khilam*)![203]

like a rendering of the past participle °*saṃbhṛte*, the latter gives the impression as if the translators read the absolutive form *saṃbhṛtya* which is metrically impossible. To our regret, we are unable to say what exactly the translators had read and understood. In our edition of the Tibetan translation, we emended the reading *bsags nas ni* in Tib.$^{\text{-G,N,Q}}$ and *bsags na ni* in Tib.$^{\text{G,N,Q}}$ in accordance with the reading in the Sanskrit edition to *bsags pas ni*. Alternatively, one may also adopt the variant in Tib.$^{\text{G,N,Q}}$, understanding the first half conditionally in the sense of "If all accumulations were easily filled after correctly taking up *bodhicitta*, […]." The term *sambhāra*, it may be noted here, likely is to refer to both accumulations, the *puṇya-* as well as *jñānasambhāra* but, admittedly, could also be interpreted in a more general sense as "preparations" or the like. Regarding it, cp. *saṃbhāradvayasaṃbhṛtaḥ* in 13.11. In *pāda* three, we adopted the reading *mahotsāhabalair vīryair* in MS Ṅ$^{\text{p.c.}}$. The paper MSS, with some minor variations, attest *mahotsāhamahāvīryya*°. The editors of the previous editions 𝔹𝕊, on their part, print *mahotsāho mahāvīryo*. The Tibetan translation of this *pāda* likewise shows some variations, rendering the respective part as *spro chen rtogs daṅ brtson 'grus kyis* (Tib.$^{\text{-B,Ṅ,T}}$), *spro daṅ stobs daṅ brtson 'grus daṅ* (Tib.$^{\text{B,Ṅ}}$) and *spro daṅ stobs daṅ brtson 'grus kyi* (Tib.$^{\text{T}}$), respectively. Regarding these, it is noteworthy that only the extra-canonical versions render Sanskrit *bala* (Tib. *stobs*) while they, at the same time, omit the rendering of *mahā*° (Tib. *chen*). The variant *rtogs* for *stobs* in the canonical versions may be explained as a corruption owing to the phonetic similarity of the two words. The missing of *chen*, on the other hand, is difficult to account for. Despite of these disagreements, the Tibetan translation may be taken in favor of the reading transmitted in MS Ṅ. To our regret, we are not able to fully account for the reading in the younger sources. In *pāda* four, the compound *bhāvanācintanādibhiḥ* implies the element *śruta* and corresponds to the expression *saddharmaśravaṇādyaiḥ* in the following line which we, other than the previous editors, printed together with this stanza. In the final *pāda*, the reading remains unsecured. In our edition, we provisionally accepted the reading *duḥkhe naiva* printed in the *editio princeps* 𝔹, being supported by the reading in the paper MSS which, admittedly could also be interpreted as *duḥkhenaiva*, corresponding to the reading printed in 𝕊. The palm-leaf MS Ṅ attests *duḥkhaṃ naiva* which likewise may be acceptable when taking *duḥkhaṃ* in an adverbial sense. The Tibetan translation, on its part, renders the corresponding word as *sdug bsṅal rnams kyi* […] *med* (Tib.$^{\text{-G,N,Q}}$) and *sdug bsṅal rnams kyis* […] *med* (Tib.$^{\text{G,N,Q}}$), respectively, allowing several interpretations. Alternatively, one could also consider emending the text either to *duḥkhino na*, taking it as *ṣaṣṭhī* (genitive) *ekavacanam* (singular) referring to the person for whom the above listed activities are without purpose, or to the *saṃpradāna* (dative) form *duḥkhine na*. In our understanding, the direct referent of the noun *prayojana* should be expressed in the *tṛtīyā* (instrumental) while the patient, i.e. the person or thing for which a purpose exists or does not exist, is marked with the *ṣaṣṭhī* (cp. *Kāśikāvṛtti ad* Pāṇini Sūtra (PS) 4.1.178: *kim etasya jñāpanena prayojanam*). The recipient / beneficiary (*sampradāna*) —either a person, object or action— is to be expressed in the *caturthī*. However that may be, the Tibetan translation does not reflect the possessive *in*-suffix but, instead, adds the plural marker *rnams*, for which no correspondence is found in any of the available Sanskrit sources, and clearly attests the negation (*med*). Nonetheless, and to our deep regret, doubts about the text remain. Furthermore, it remains uncertain what the previous editors, who apparently read this stanza differently, had understood in the final line which they decided to print together with the following one.

[203] In the second *pāda*, we adopted the reading *sthitaṃ pūrvaṃ ca* as it is attested in the paper MSS. The palm-leaf MS Ṅ attests *sthitaṃ pūrvāva* which evidently is corrupt. The *editio princeps* 𝔹 prints *sthitapūrvaṃ ca*. 𝕊, on the other hand, suggests to emend the text to *sthitapūrvaṃ na* which, although perhaps conceivable, finds no support in any of the surviving witnesses. The Tibetan translation, which renders this *pāda* as *sṅar gnas pa yaṅ 'jig par 'gyur*, clearly supports the conjunct *ca* and shows no trace of a negation either. The negative consequence of the opponent's argument taught here in stanza 4.27 is to be seen in contrast to Indrabhūti's own teaching in verse 8.33: *etanmārgasthito yogī śuklapakṣe yathā śaśī | vṛddhiṃ kramāt samāyāti kṣayaṃ na tu kadācana ||*. In *pāda* four, the palm-leaf MS Ṅ reads *vyathā* instead of *vṛthā* as attested in the paper MSS and printed in the previous editions 𝔹𝕊. Although it is possible that the reading in MS Ṅ has been influenced by the expressions *bhayebhyo maraṇādibhyo* and *nārakapīḍanāt* in the following line, we cannot fully exclude the possibility of *vyathā* being original. The Tibetan translation renders this word, similar to stanza 2.26 in which the paper MSS likewise attest *vṛthā* against the reading in MS Ṅ, with *don med* (see p. 376, nt. 122). If one were to adopt the reading in the palm-leaf MS, one should probably read *'mukto* instead of *mukto* in *pāda* four and *jaḍātmakaḥ* instead of *'jaḍātmakaḥ* in 4.28d, taking it as an entirely sarcastic statement. Since, as a matter of fact, *avagraha*s can be seen as an optional element in writing, such interpretation is certainly valid and is not entirely unworthy of consideration. The Tibetan translation, however, does not support it, with the exception of Tib.$^{\text{C,D,P}}$ in *pāda* 4.28d. A good reason to apply the sarcastic interpretation is that then the somewhat repetitive nature of stanzas 4.28-30 would be avoided.

[4.28] The one who knows the nature of all Dharmas (*sarvadharma-svabhāvajñaḥ*), whose nature is not inanimate (*yo 'jaḍātmakaḥ*), he is bereft of [notions] such as suffering through what is dear and not dear etc. (*priyāpriyādiduḥkhādyai rahitaḥ*), he is liberated from the dangers of dying and so forth (*bhayebhyo maraṇādibhyo muktaḥ*) [and] the pain pertaining to the hells (*nārakapīḍanāt*), he indeed is called omniscient (*sarvajño hi nirucyate*).[204]

[4.29] Because of having [that] gnosis as his own nature he is omniscient (*svabhāvajñena sarvajñaḥ*), thus he is taught as completely awakened (*iti sambuddhadeśitaḥ*). He knows everything directly (*sarvaṃ pratyakṣato vetti*), therefore he is called omniscient (*sarvajñas tena kathyate*).[205]

[4.30] But[, for you,] it is better that there is the suffering of the hells that, nonetheless, makes one continue in Saṃsāra (*varaṃ tu nārakaṃ duḥkhaṃ saṃsāre 'pi pravartakam*)! [Eventually,] one attains bliss such as that of a universal ruler (*cakravartyādisaukhyaṃ ca labhate*); regarding it, there is no doubt (*nātra saṃśayaḥ*)![206] Cp. 8.34

[204] Other than the previous editors, we decided to read this verse, just as stanza 4.26 above, with six instead of four *pāda*s. In *pāda* three, we have emended the reading to *priyāpriyādiduḥkhādyaiḥ*. The palm-leaf MS Ṅ, which is unfortunately not entirely clear in the available images, seems to suggest reading *priyāpriyādiduḥkhādya°* over the *pāda* break. Although this is certainly possible, we find it less elegant. MS K_1 and the previous editions 𝔹𝕊 read *priyāpriyādiduḥkhaiś ca*. Although this variant is likewise possible, we rejected it because of the absence of the second *ādi*. The Tibetan translation, which renders this *pāda* as *sdug mi sdug sogs sdug bsṅal sogs*, clearly supports the double occurrence of *ādi*. The reading in the remaining paper MSS is clearly corrupt. In *pāda* four, with the addition of an *avagraha*, we adopted the reading *yo ['] jaḍātmakaḥ* in MS Ṅ$^{p.c.}$, being supported by the translation *bem(s) po'i bdag min gaṅ* in Tib.^{B,G,N,Ṅ,Q}. The paper MSS attest *yas tv ajaḍātmakaḥ* which results in the same sense but is hypermetrical. Presumably in order to avoid this hypermetricism, the editors of the previous editions 𝔹𝕊, on their part, emended the text to *tv ajaḍātmakaḥ*, omitting the relative pronoun *yaḥ*. The editors of Tib.^{T}, so it seems, resorted to the same strategy during their attempt to make up for the missing negation in Tib.^{C,D,P} which translates this part *bem(s) po'i bdag ñid gaṅ*. In their edition of the Tibetan translation, the editors of 𝕊 changed the text to *bem min bdag ñid gaṅ*.

[205] The reading *svabhāvajñena sarvajña* in *pāda* one follows the variant in Ṅ$^{p.c.}$ and already has been suggest in 𝕁, presumably on the basis of the translation *raṅ bźin mkhyen pas kun mkhyen* in Tib.$^{-C,D,P}$. Before correction, MS Ṅ$^{a.c.}$ attests *svabhāvajño na sarvajña* which, in fact, corresponds to the reading in MS $K_1{}^{p.c.}$. $K_1{}^{a.c.}$ and the remaining witnesses read *svabhāvajño na sarvajño*. The editors of the previous editions 𝔹𝕊, on their part, emended the text to *svabhāvajñānasarvajña*, perhaps being influenced by the rendering *raṅ bźin mkhyen pa'i kun mkhyen* in Tib.^{C,D,P}. The precise understanding and best interpretation of the first line is tricky. In view of the second line of 4.28, which in our view explains the element *sarva°* in *sarvajña* as *sarvadharmasvabhāva*, we take the formulation *svabhāvajñena sarvajña* as referring to the element *°jña* in *sarvajña* inasmuch as the omniscient one not only knows all phenomena by their nature but that he, moreover, is himself the omniscience that knows. In this sense, one can interpret the two lines in 4.28ef-29ab as implying a mutual pervasion of what is known and what knows. Following this interpretation we adopted the reading *saṅs rgyas ñid* in Tib.$^{-B,Ṅ,T}$ over the variant *saṅs rgyas kyis* in Tib.^{B,Ṅ,T}. The statement in 2.29cd can be taken in support of our interpretation, expressing the immediate character of the relationship between the mutual pervader and what is mutually pervaded. Regarding the second *pāda*, it shall not go without mentioning that the palm-leaf MS Ṅ, as a matter of fact, attests *buddhena deśitaṃ* which we, although certainly possible when emending the *anusvāra* to a *visarga*, rejected here. In our understanding, Indrabhūti shows here why the omniscient one is a 'complete' Buddha. In the third *pāda*, we follow the silent emendation *sarvaṃ* in the previous editions 𝔹𝕊. The Sanskrit MSS, in fact, attest *sarva°*.

[206] This verse, both in its Sanskrit and Tibetan versions, remains problematic. In the first half, we decided to follow the reading in the previous edition 𝕊, being supported by the evidence in all paper MSS. This decision is against the evidence in the palm-leaf MS Ṅ, the oldest available Sanskrit witness, which attests *vrajan tu nārakaṃ duḥkhaṃ saṃsāre tu pravar(t)tate*, a reading that is not impossible to make sense of. The *editio princeps* 𝔹 prints *nihanti* instead of *varaṃ tu*, finding no support in any of the surviving witnesses. Although differing in several points, both the canonically and extra-canonically transmitted versions of the Tibetan translation overall support the reading in the younger sources, all attesting the word *sla / bla* which may be seen as a rendering of *varaṃ* (see J. Negi 1993-2005 s.v. *sla ba*). Curiously, the canonically transmitted versions show a higher degree of translational liberty,

Thus is the fourth section in the *Jñānasiddhi*:
The Refutation of the *Nirākāra*[-View] (*nirākāranirākaraṇam*)[207]

3.5 Section Five: The Refutation of Dull Cultivation

[5.1] Since the *nirākāra*[-view] is [also] not it (*nirākāram ato na tat*), because of being such a heap of faults (*evaṃ doṣasamūhatvāt*), consequently

which may be taken as an indication that the reading in Tib.$^{B,\dot{N}}$ is anterior. The translation *'khor (')gyur ciṅ/źiṅ* and its position before *dmyal ba'i sdug bsṅal dag*, moreover, rather supports the reading *pravartakam* than the finite verb *pravartate*. The double occurrence of the particle *tu* in MS Ṅ raises further suspicions about the correctness of the transmitted reading. If, however, one were to follow the reading in the oldest Sanskrit witness, one may understand this part in an non-sarcastic sense as "As for him, on the other hand, who is wandering around in Saṃsāra (*vrajan tu* […] *saṃsāre*), he continues the hellish suffering (*nārakaṃ duḥkhaṃ* […] *pravartate*)." Admittedly, the word order remains somewhat suspicious. To our regret, we are not able to sufficiently account for the variant readings in MS Ṅ and are left to suspect either a series of corruptions or some kind of alternative line of transmission. In *pāda* three, moreover, MS Ṅ omits the conjunct *ca* which is clearly attested in all other MSS. Here, one may wonder whether the reading originally was meant to be a *na*, as a result of which one could understand the second half as the counterpart of comparison in the sense of "Better that the suffering continues […], than that one attains the bliss […]." One may, after all, consider emending the text accordingly. Regarding this construction, see V. Apte 1957 s.v. *varam*. As for the Tibetan translation of this verse, a series of problems are apparent, with two rather different transmissions existing in the canonical transmissions and Tib.^{T}, on the one hand, and the extra-canonical versions Tib.$^{B,\dot{N}}$, on the other. Tib.^{T}, as so often, constitutes a slightly altered version of, in this case, the canonical transmission. As mentioned, all Tibetan witnesses support the adverbial construction *varaṃ tu* found in all Sanskrit sources but MS Ṅ. Here, this adverb probably should be taken in the function of marking a comparison between the content of the first and that of the second line. In the extra-canonical witnesses Tib.$^{B,\dot{N}}$, this comparison is reflected with the element *kyaṅ sla'i* in the end of *pāda* two, while, in the canonical versions and Tib.^{T}, this adverbial construction is represented by the expressions *ñes na* in the beginning of *pāda* one and *kyaṅ bla('o)* in the end of the stanza in the sense of "At worst, one roams in Saṃsāra […], at best one obtains the bliss […]." In our edition of the Tibetan text, we adopted the reading *kyaṅ sla'i* in Tib.$^{B,\dot{N}}$. In the fourth *pāda* of the Tibetan translation, Tib.$^{B,\dot{N}}$ read *g.yo bar 'di ni the tshom med* without reflecting the verb *labhate*, perhaps having read some form of the verbal root *cal-*. This, one may speculate, is based on a misreading that could be the result of the loss of the letter *bha* because of which the translators read *calate* (or *calati*) instead of *ca labhate*. This, however, would have resulted in a hypometrical *pāda* and we, after all, remain uncertain about what exactly had been the underlying reading of Tib.$^{B,\dot{N}}$. The canonical versions and Tib.^{T}, on the other hand, attest *'di ni ṅes par thob kyaṅ bla('o)*, clearly reflecting the verb *labhate* and the adverbial expression *varaṃ tu*, yet rendering the idiomatic expression *nātra saṃśayaḥ* in a rather unusual manner. Altogether, both strands of transmission result in more or less the same meaning. However, since we believe this to be a better and more faithful representation of the Sanskrit text, we follow the reading and structure in Tib.$^{B,\dot{N}}$ with the emendation of the, in all likelihood, mistaken *g.yo bar* to *thob kyaṅ*. The reading, as printed in our edition, can, understanding it as a purely polemical statement, be translated as follows: "The hellish sufferings, while roaming about in Saṃsāra, are even better than obtaining pleasures such as those of a *cakravartin*; about this there is no doubt." This, basically, conveys the same sense as the reading *varaṃ tu* [...] *na labhate* in the Sanskrit. Alternatively to following the above variants, one may also consider adopting a mix of the above options, reading *varaṃ tu* in the first and *tu pravartate* in the second *pāda*. Or, one could also emend the final word in *pāda* two to an imperative form *pravartata* (or *pravartatām*). In this case, however, one might wish to emend the particle *ciṅ / źiṅ* in the Tibetan translation to *śig*, understanding this as "Better there is the suffering of the hells, but stay in Saṃsāra!" We are thankful to Mattia Salvini for pointing out this possibility. Moreover, one may also interpret the chosen reading differently such as, for example, "However, better the hellish suffering in Saṃsāra continues (*varaṃ tu nārakaṃ duḥkhaṃ saṃsāre 'pi pravartakam*)! [Eventually,] one attains bliss such as that of a universal ruler (*cakravartyādisaukhyaṃ ca labhate*); regarding it there is no doubt (*nātra saṃśayaḥ*)!" Finally, in the context of this stanza, reference may be given to verse 8.34, reading: *hīnavīryo yadā kaścid buddhatvaṃ prāpnuyān na hi | cakravartisukhaṃ rājyaṃ sarvajanmasu kārayet ||*.

[207] Here too, just as in the preceding colophon of the Sanskrit text, we have corrected the masculine (*puṃliṅga*) form °*nirākaraṇaḥ*, as attested in the majority of Sanskrit witnesses and printed in the previous editions 𝔹𝕊, to the more common neuter (*napuṃsakaliṅga*) °*nirākaraṇaṃ*. Here too, one could also consider reading °*nirākaraṇa*° in compound with the following *paricchedaś*.

(*tataḥ*) it is refuted now (*adhunā pratiṣidhyate*) that reality is a thoughtless state (*niścintatā tattvam*).[208]

[5.2] Some *yogin*s (*kecid yoginaḥ*) desire (*icchanti*) a gnosis that is in a very dull state (*mūḍhatarāvasthaṃ jñānam*), having bad methods (*durṇayāḥ*) they only attain confusion (*mūḍhaṃ prāpnuvanty eva*) through dull cultivation (*mūḍhabhāvanayā*).[209]

[5.3] In this world (*loke*), however (*tu*), [people] enjoy (*bhuñjate*) every fruit in conformity with [its] cause (*hetunā sadṛśaṃ sarvaṃ phalam*), but (*tu*) it is not the case (*na hi*) that [fine] *śāli* crops arise (*jāyante*) from [poor] *kodrava* grain anywhere (*kvacid eva*).[210]

[5.4] Since [correct] gnosis is without constructs (*nirvikalpam ato jñānam*) it is never accounted for as endowed [with constructs] (*na hi yuktaṃ vidhī-*

[208] In *pāda* one, the reading *doṣasamūhatvāt* suggested in $\mathbb{S}^{\text{bho}}$ on the basis of the Tibetan *ñes pa'i tshogs gyur pas* is, with a minor variant of the sibilant *sa* in *doṣa°*, confirmed by the palm-leaf MS Ṅ. The paper MSS attest *doṣasamudratvān* instead which can be explained on account of the palaeographic similarity of the letter *ha* and the ligature *dra*. Admittedly, in view of the expression *mohārṇava* in 2.15d, Indrabhūti could indeed have used the formulation *doṣasamudra*. The *editio princeps* emended the text to *doṣasamūḍha°*. In the second *pāda*, the previous editions $\mathbb{BS}$ read *nirākāram ato na cet*. The reading in the available MSS differs, only the reading in $K_1^{p.c.}$ could be interpreted as reading *cet*. The text presented in our edition has been emended to *nirākāram ato na tat* on the basis of the Tibetan translation *de bas rnam med de ma yin*. MS Ṅ reads *nirākāram atas tataḥ* which may be understood as a case of reduplication. In *pāda* three, we emended the reading *niścittatātattvam*, as attested in the palm-leaf MS Ṅ and printed in the previous editions $\mathbb{BS}$, to *niścintatā tattvam*. In stanza 5.6d below, MS Ṅ attests *niścintatā* whereas the paper MSS support *niścittatā*. The choice is a difficult one, and both variants may be acceptable. The Tibetan translation, not reflecting the abstract-noun suffix *°tā* (Tib. *ñid*) nor providing any particle clarifying the relation between *sems med* and *de ñid*, can be interpreted in either way. For *niścintatā*, however, we would rather have expected something like *bsam med ñid*. Our decision takes into account the discussion in the *Paramākṣarajñānasiddhi* section of the VP (PAJS) wherein the author clearly draws from the JS and evidently reads *niścintanā*. Regarding it, see VP vol. 3, pp. 76 l. 24 - 77 l. 25 (MS fol. $194v_1$-$195r_1$). In the final *pāda*, we adopted the reading *pratiṣidhyate* of the *editio princeps* $\mathbb{B}$. The palm-leaf MS Ṅ attests *pratisedhyate*. With the exception of MS B_2 which attests *pratisiddhaye*, the paper MSS read *pratisidhyate* which is altered in MS $K_1^{p.c.}$ to *pratisiddhyate*. The Tibetan renders this part with *rab tu bśad par bya* which cannot be taken in support of either of these readings. Owing to this discrepancy, the editors of $\mathbb{S}$ emended the reading to *pravivicyate*. We are not certain what the translators had read in their exemplar(s). What seems to be certain, however, is that they read some prefix (*upasarga*), presumably either *pra-* or *prati-*, and no form of *sidh-* (cp. occurrences of *niṣidh-* and *pratiṣidh-*) but instead a form of a verb meaning "to teach." In our view, taking into consideration a) what is preserved in the Sanskrit manuscripts, b) the fact that the sibilants are often used interchangeably in our textual witnesses, c) the expression *pratiṣiddham idaṃ jñānaṃ* in the final stanza of this section wherein, by the way, the same confusion of the sibilants can be observed and, last but not least, d) the overall sense and purpose of this section, the correction in $\mathbb{B}$ is closest to the Sanskrit witnesses and conveys the best sense. In our edition of the Tibetan translation, we refrained from emending the text, being uncertain what the exemplar(s) of the translators had originally read.

[209] In *pāda* one, the reading *kecit* is only found in the palm-leaf MS Ṅ. All 'modern' witnesses read *kiṃcit* instead. The Tibetan *la la* seems to support the reading in MS Ṅ. Further, it is worth noting that one could also consider reading *°mūḍhatarāvasthāṃ* in this *pāda*. In *pāda* two, the reading *yoginaḥ* follows MS Ṅ, being supported by the Tibetan translation *rnal 'byor pa ni* as already has been pointed out in $\mathbb{S}$ and $\mathbb{J}$. The paper MSS, with the exception of MS K_1 which reads *mohitaḥ*, unanimously attest *mohinaḥ*. Curiously, the *editio princeps* $\mathbb{B}$ reports the reading of MS K_1 as that of $\mathbb{B}_B$.

[210] The word order *na hi kodravā* as it is attested in all MSS results in an unmetrical reading. The order presented in the edition follows the choice of the previous editors. Based on the Tibetan *ko dra ba las / ko ṭa pa las* the reading has been emended to *kodravāt*. Another possible emendation for the first *pāda* would be *na kodravebhyo jāyante*. It is also possible to keep the reading *kodravāḥ* and interpret the sentence as "but it is not the case that *kodrava* grains arise as *śāli* rice." The *kodrava* (*Paspalum scrobiculatum*) is traditionally considered as a kind of low-quality grain consumed by the poor (cf. Monier-Williams 1993 s.v. *kodrava*). In *pāda* four, we follow the correction *kvacid eva tu* in the editions $\mathbb{BS}$. The Sanskrit MSS show several minor corruptions. For close parallels of this stanza, cp. *Ṣaṭsāhasrikāhevajraṭīkā* v. 1.49: *yādṛśo yādṛśo hetuḥ tādṛśaṃ tādṛśaṃ phalam | kodravebhyo na jāyante śālayaḥ kecid eva hi ||*, *Amṛtakaṇikā* v. 6.5: *hetunā sadṛśaṃ sarvaṃ phalaṃ sarvatra dṛśyate | na hi kodravabījebhyaḥ śālyaṅkurasamubhavaḥ ||* et al. (see Isaacson and Sferra 2015, 261 nt.39).

yate). Otherwise, a state free from constructs is not fit for gnosis (*jñānasya nirvikalpatvam anyathā na hi yujyate*).[211]

[5.5] The Tathāgatas have taught it to be true (*satyam uktaṃ tathāgataiḥ*) that [correct] gnosis is void of mental constructs (*jñānasya nirvikalpatvam*), but there is no explanation that a bewildered cognition (*jñānasya mūḍhasya*) is free of these (*na tu* […] *nirvikalpatvavarṇanā*).[212]

[5.6] The gnosis of the Buddhas is effortless (*jñānaṃ bauddham anābhogam*), therefore it is taught to be without constructs (*nirvikalpam ataḥ smṛtam*). But, there will not be a thoughtless state (*na tu niścintatā bhavet*) because of the absence of a cause of thinking.[213]

[5.7] Non-conceptuality (*nirvikalpatvam*) is not taught (*na deśitam*) as *ajñāna* anywhere (*kvacid eva*)! Since there is no fault in the teaching (*na hi dharmāparādho 'sti*), the grasping of reality is differently (*tattvagrahaṇam anyathā*)![214]

[211] Our interpretation follows that of the Tibetan translation in which *nirvikalpaṃ* (*mi rtog*) is construed with *jñānaṃ* and not with *yuktaṃ* the object of which is oblique and which here may be understood as something like *savikalpakam*, i.e., *vikalpayuktam*. To understand *yuktam* as qualifying *nirvikalpam* and/or in the sense of "to be fit or proper" does, in our view, not convey a very good sense in the view of the given context.

[212] The reading presented in the edition has been emended on the basis of what is preserved in the palm-leaf MS Ṅ. This reading is more or less in line with the Tibetan version when emending its reading *ye śes kyis ni* to *ye śes kyi ni*. Note that *satyam* is missing in MS Ṅ.

[213] The verse is quoted in Rāmapāla's commentary on the *Sekanirdeśa* by Advayavajra a.k.a. *Maitreyanātha*, the *Sekanirdeśapañjikā* (SN*p ad* v. 30, p. 193), and certainly plays also a role in Puṇḍarīka's discussion of *niścintanā* in the PAJS (VP vol. 3, pp. 76 l. 24 - 77 l. 25). The reading in the second half is problematic and does not remain free from doubts. Corruptions seem to have occurred already at a relatively early stage of the transmission. The high amount of variants in the Sanskrit and Tibetan witnesses of the SN*p* reflects the corrupt state of the reading in the JS. In the third *pāda*, we tentatively settled for the variant *saṃcintyakāraṇābhāvāt* with *sandhi* applied. The palm-leaf MS Ṅ which, unfortunately, is partly illegible due to the damage of the negative, seems to attest *sañcintyākārabhāvāt* which is one syllable short. The paper MSS support the reading *sañcintya(°)* but attest *(°)karaṇābhāvān* which is not impossible to make sense of too. The editors of the previous editions 𝔹𝕊, on their part, chose to read *sañcintya kāruṇābhāvāt* without there being any support for the reading *karuṇā* The editors of the SN*p*, on the other hand, decided to read *sañcintya kāraṇābhāvān*. The Tibetan translation of the JS reads *bsam pa'i dbye ba yod min gyi(s)*. Perhaps the translators had read °*akaraṇa*°, i.e., "undoing," in the sense of °*nirākaraṇa*°, i.e., "separating." It is, however, also not entirely impossible that *dbye* is a type of metathesis of *byed* which could correspond to Sanskrit *karaṇa*. The translation of the SN*p* attests *bsam pa'i byed rgyu* which could both render *saṃcityakaraṇā*° and *saṃcityakāraṇā*°. Taking into account the variant in the paper MSS, one may also consider reading either *sañcintyakaraṇābhāvān* or *sañcintyākaraṇābhāvān* in the sense of "but there will be no thoughtless state (*na tu niścintatā bhavet*) because of the [mere] absence of engaging into thought (*sañcintyakaraṇābhāvāt*)" or "but (*tu*), when one is thinking (*sañcintya*) there cannot be (*na bhavet*) a state without thought (*niścintatā*) because of the absence of non-activity (*akaraṇābhāvāt*)." The English translation of the SN*p* reads "However, when one thinks, there is no freedom from thought, because of the absence of a cause." in the second half (Isaacson and Sferra 2015, p. 261). For a very useful discussion of the textual problems in the transmission of the SN*p*, cf. Isaacson and Sferra 2015, 261 nt.39. In *pāda* four, we have the contrary situation than in stanza 5.1c above. Here, MS Ṅ attests *niścintatā* whereas the paper MSS read *niścittatā*. Both variants are possible.

[214] The reading *na hi dharmāparādho 'sti* follows what is preserved in the palm-leaf MS Ṅ, being supported by the Tibetan translation which attests *chos la ñes pa yod min pas*. Based on the reading transmitted in the paper MSS *dharmmāparā vosti/vāsti*, the previous editions 𝔹𝕊 suggest to read *dharmāḥ parā vo 'sti* and *dharmaḥ paro vā'sti*, respectively. Both readings are possible yet less probable. The Tibetan *chos la gñis pa yod min pas* as printed in Tib.$^{\mathbb{S}}$ supports both of these only partly and is not conformed in any of the block-prints. The reading in the last *pāda* remains doubtful. What is presented in the edition follows MS Ṅ. The paper MSS attest *anyathā tattvagrāhiṇaḥ* which presumably has been influenced by the plural in the preceding *pāda*. The editions 𝔹𝕊 both read *anyathā tattvagrāhiṇām*. It should be remarked, however, that all of these readings remain unmetrical since the syllable *grā* causes the previous syllable to be *guru* whereof the metric pattern of syllables 5-7 is violated. These must form a *ja-gaṇa* (⏑–⏑). Since Indrabhūti usually does not violate the final cadence of an even *pāda*, we remain doubtful about that any of the variants in the Sanskrit MSS is authorial. For another case of the violation of the final

[5.8] It has been taught here and there (*tatra tatra deśitaḥ*) by the compassionate Saviors of the World (*jagannāthaiḥ karuṇātmabhiḥ*) that he who performs the aims of the sentient beings (*sarvasattvārthakārakaḥ*) is "omniscient and perceives everything (*sarvajñaḥ sarvadarśī ca*)."[215]

[5.9] But if mental presence were to be produced (*smaraṇaṃ kriyate yadi*) being a state completely void of constructs [in the sense of *ajñāna*] (*nirvikalpanamātratvam*), [then] all these words (*padāny etāni sarvāṇi*) are in no way kept in mental presence (*smaryante tu kathaṃ na hi*)![216]

[5.10] [Consequently,] because of being deprived of both aims (*ubhayārthavihīnatvāt*) [, i.e., the mundane and super-mundane aims,] there could be neither gnosis nor an omniscient one (*na jñānaṃ nāpi sarvavit*). This gnosis (*idaṃ jñānam*)[, i.e., the false gnosis of the deluded ones (*mithyājñānaṃ tu mohinām*),] has been refuted (*pratiṣiddham*).[217]

cadence of an even *pāda*, see verse 2.26. The Tibetan *de ñid gźan du rtog(s) pa yin* does not seem to support either of these variants, nor is a negation found in the Tibetan text. Also, the word order in the Tibetan rather points towards a reading in which *tattva* was not read as part of a compound. Moreover, we could not find any other attestation of *rtogs pa* for forms from the verbal root *grah-* which usually is used to render forms of *gam-* or *budh-*, yet we consider this a meaning-wise acceptable rendering. On account of this, one rather would have expected the Sanskrit to read something like *anyathā tattvabodhanam, anyathā tattvam āgatam* or, maybe, something like *anyathā tattvakalpanam*. Although such readings would metrically work, none of these possibilities or variants thereof seem palaeographically possible in view of what is attested in the Sanskrit MSS. A possible solution to solve this conundrum is to conjecture the *pāda* to *tattvagrahaṇam anyathā* which is metrically fine, provides a natural word order in the Sanskrit, could be read, more or less, in line with the Tibetan translation and, last but not least, avoids the non-application of *sandhi* in between *asti* and *anyathā* where we would have expected *asty anyathā*. For all these reasons, yet not without hesitation, we tentatively conjectured the text accordingly. However, it should be mentioned that in eight out of the nine occurrences of *anyathā* in Indrabhūti's own verses, the word occurs in the beginning of a *pāda* (1.23c, 1.85d, 5.4d, 8.24d, 8.31a, 9.22b, 20.4c and *upasaṃhāra* 5a). Only in stanza 17.27d it is not found in the beginning. Wishing to be more conservative, one may follow the reading preserved in MS Ṅ (*contra metrum*), interpreting the second half as "[And] there is not at all a fault in the teaching (*na hi dharmāparādho 'sti*)! Otherwise [*buddhajñāna*] is not grasping reality (*anyathā tattvagrāhi na*)!".

[215] In *pāda* two, all paper MSS read °*lokārthakārakaḥ* in the place of °*sattvārthakārakaḥ* in the palm-leaf MS Ṅ. Although the Tibetan translation *sems can* can also render Sanskrit *loka*, it is more likely a translation of *sattva*. In *pāda* four, we adopted the reading *deśitaḥ* in MS $K_1^{p.c.}$ and the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attests *deśitaṃ* instead, MSS $K_1^{a.c.}$, K_3, B_1 and B_2 omit the case ending. Although it is possible to follow the reading in the palm-leaf MS, implying an *iti* after the first line and taking the neuter (*napuṃsakaliṅga*) form *deśitaṃ* as expressing a general statement, we have taken the fact that we could only find the first *pāda* to be "taught here and there" in favor of the reading in MS $K_1^{p.c.}$ and the previous editions 𝔹𝕊.

[216] This stanza and its intended sense remain unclear to us. In *pāda* one, we are not certain what the expression *nirvikalpanamātratvaṃ* is meant to refer to nor what the precise function of *mātra* (Tib. *tsam*) is. We have, tentatively, taken it to qualify *smaranam* and to refer back to *ajñānam* in stanza 5.7a. The Tibetan translation is not clear either, the Peking versions Tib.^{G,N,Q} add the finite particle *do* in the end of *pāda* one, giving the impression that it should be read with the preceding stanza which, if one were to follow this variant, would be an argument to adopt the reading *deśitaṃ* in MS Ṅ. The other versions Tib.$_{-G,N,Q}$, on the other hand, attest a *la don* (locative particle) "*du*" which points forward. In *pāda* three, the Tibetan witnesses unanimously attest *gaṅ tshe* […] *kyaṅ* as if translating *yadāpi* instead of the word *padāni*, which —palaeographically speaking— seems plausible. The pronouns *etāni sarvāṇi* are both reflected accurately as *'di dag thams cad*. Since we believe *gaṅ tshe* to be the result of the misreading of *padāny* as *yadāpy* and being unable to make any sense of *pāda* three in the Tibetan text, we have tentatively conjectured the reading to *tshig rnams*, which would be the correct rendering of *padāni*, without deleting the final *kyaṅ*. In the final *pāda*, we interpreted the expression *kathaṃ na hi* not as a question ("how is it not the case"), which would be more natural, but as a strong negation since, otherwise, we are unable to make sense of this stanza. Neither the translation *ci yi phyir na dran ma gyur* in Tib.$_{-T}$ nor *ci yi phyir na dran ma byas* in Tib.^{T} seem to support our interpretation. Last but not least, it may be noted that other interpretations of *smaraṇam* and *smaryante* are certainly possible. It is our impression that Indrabhūti plays with these forms of the root *smṛ-* not only here but already in verse 5.6b above. To our regret, we are not able to mirror this in our translation of the text.

[217] In *pāda* one, our interpretation of *ubhayārtha*° follows Indrabhūti's commentary to GST 18.38 in section 15. Another possibility is to interpret the formulation

Thus is the fifth section in the *Jñānasiddhi*:
The Refutation of Dull Cultivation (*mūḍhabhāvanānişedhaḥ*)

3.6 Section Six: The Refutation of Reality being In- and Exhalation

[6.1] Neither inhalation nor exhalation (*nāśvāsaṃ nāpi praśvāsam*) deserve to be [called] reality (*tattvaṃ bhavitum arhati*). Nor can [reality] be in the middle of the two (*tayor madhye bhaven nāpi*). How then can there be the reality of wind (*vāyutattvaṃ kathaṃ bhavet*)?[218]

as synonymous with *svaparārtha*°. In *pāda* three of the Sanskrit text, corresponding to *pāda* four in the Tibetan translation, we adopted the reading *idaṃ jñānam* attested in MS Ṅ and supported by the Tibetan translation *ye śes 'dir ni*. The reading of *idaṃ tattvaṃ* which is transmitted in all younger sources, although being plausible, seems to have been an attempt to simplify the text. The choice of the translators to render °*jñānam* in *mithyājñānam* with *śes pa*, whereas the one in *idaṃ jñānam* is rendered as *ye śes*, is significant. For an useful overview and discussion of the history of the Tibetan translations of the Sanskrit word *jñāna*, cf. Almogi 2009, pp. 160-162, Skilling 1997, p. 106 et al.

[218] In the first half, and until further evidence comes to light, we follow the reading in 𝔹𝕊, tendentiously being supported by the evidence of the paper MSS. In *pāda* one, Indrabhūti seems to treat the nouns *praśvāśa* and *āśvāsa*, commonly masculine gender, as neuter (*napuṃsakaliṅga*). In the second *pāda*, MS Ṅ and the Tibetan text suggest reading *na tattvaṃ bhavam arhati* instead. Although not impossible, this reading makes less good sense. It is noteworthy that the fairly common expression *bhavitum arhati*, translated here as *grub pa(r) rig(s) pa min*, is rendered in 3.20 as *rigs ma yin*. In the second half, the editions 𝔹𝕊 print *bhavan nāpi vāyus tattvaṃ*. Although this reading is rather smooth, it is not attested in any of the available sources. The reading *rluṅ ni* in Tib.^{S} is not attested either, although the editors report *rluṅ gi* only for Tib.^{D}. As for the expression *tayor madhye* ("in the middle of the two"), this may be taken to refer either to the moments in between inhalation and exhalation, i.e., to the holding of the breath, sometimes referred to as *kumbhaka*. Another interpretation, however, is found in the PAJS wherein Puṇḍarīka, who certainly had known this section of the JS, makes explicit reference to the *tīrthika*s (VP vol. 3, p. 83 l. 1-31). In this passage, inhalation, exhalation and its middle are being referred to in the context of the states of waking, deep sleep and a dreamlike state in between life and death, respectively. It is not clear to us if (and if, how,) this section of the JS corresponds to that of the PAJS within which this topic is embedded within a larger doctrinal discussion involving the relation of great bliss and sensory pleasures, nocturnal emission etc. What seems clear, however, is the fact that any forms of physicality or physiological processes are being refuted in both JS and PAJS on the level of highest reality. This part of the JS is translated into English in Krug 2018b, pp. 301-302 wherein the following statement is added: "Here Indrabhūti presents an argument associated with the Vaiśeşika school, and more specifically with Praśastapāda's (c. 500 CE) *Padārthadharmasaṁgraha*. Kapstein characterizes this doctrine and others like it as a form of personal vitalism, or the belief "that an animate organism lives in virtue of something other than its inanimate parts and their interaction alone... that the organism is in possession of some special element upon whose presence its animate condition depends." [Matthew T. Kapstein, *Reason's Traces: Identity and Interpretation in Indian and Tibetan Buddhist Thought* (Boston: Wisdom Publications, 2001), 162.] As Kapstein notes, a variety of positions on the notion of personal vitalism were in circulation in Indian thought by the time of some of the earliest *Upaniṣads*, and well before the advent of Buddhism. The primary notion that most theories of personal vitalism seek to avoid, a purely mechanistic view of animate life, is clearly at play in Indrabhūti's treatment of the bellows (*bhastrā*) metaphor in his refutation of the equation of inhalation and exhalation with ultimate reality." (p. 301). The general criticism of the *ātmavāda* doctrine as upheld by the Nyāyāyikas and Vaiśeşikas is apparent in this chapter. Whether or not Indrabhūti also had in mind other non-Buddhist schools is almost impossible to say. It may be noted, however, that concepts related to *vāyutattva* are by no means exclusively restricted to Nyāya and Vaiśeşika thought. Indrabhūti's criticism may thus also be directed to other non-Buddhist tenets such as those which take *prāṇa* as an ultimate existent *brahman*. Further, attention may be drawn also to the *Yogakuṇḍalyupaniṣat* in which a section called *bhastrākumbhakaḥ* is contained (Shastri 1920, p. 312). That ideas about *vāyutattva* are not foreign even to Buddhism becomes evident, for example, from the fact that the *Śrīmadraktayamāritantra* contains two chapters entitled *vāyutattvapaṭala* (ch. 12 and 14), the first of which teaches the procedures for *kumbhakayoga*. In this regard, attention may also be drawn to Nāgārjuna's *Pañcakrama* wherein the first *krama* teaches about *vāyutattva* in stanzas 1.10-24.

[6.2] In the middle there is nothing at all (*madhye na kiñcid apy asti*), how can there be reality (*kathaṃ tattvaṃ bhaviṣyati*)?! If there would be the reality of wind (*vāyor yadi bhavet tattvam*), [then] also a bellows will have [reality] (*bhastrāyāś ca bhaviṣyati*)![219]

[6.3] Just as (*yathā*), when wind is urged in and cast out by means of a bellows (*preraṇe bhastrayā vāyos tathaivākṣepaṇe 'pi ca*), someone would be blowing the bellows (*kaścid dhamed bhastrāṃ*), like that the mind would blow the body (*tadvad dehaṃ dhamen manaḥ*).[220]

[6.4] There is neither a blower of the wind (*na vāyudhamakaḥ kaścit*) nor is the wind the blower (*na vāyur dhamakas tathā*), either as the very blower of the body (*kāyasya dhamakenaiva*) or as the blower of a bellows (*bhastrāyā dhamakena ca*).[221]

[219] In *pāda* one, the palm-leaf MS Ṅ reads *madhye na kiñcid anyāsti*. The reading is, however, neither supported by the Tibetan translation, which supports the reading in the other witnesses, nor does a feminine form make sense here. In the third *pāda*, we emended to *vāyor*, being supported only in Tib.$^{B,Ṅ_{ac}}$. All other witnesses suggest to read *vāyur* instead, a reading which likewise makes good sense. In the light of the following *pāda*, however, we gave preference to the *ṣaṣṭhī* (genitive). In that *pāda*, MSS Ṅ and K_1, the best two manuscripts, point towards *bhastrāyāṃś ca*. We decided to emend this to *bhastrāyāś ca*, the smallest possible emendation yielding best sense. The editors of 𝕊, on the other hand, chose to correct the reading to the 7th *vibhakti* form *bhastrāyāṃ ca*. Although not impossible, it is somewhat more likely to be the case that a stain which was mistaken as an *anusvāra* caused the corruption from *bhastrāyāś ca* to *bhastrāyāṃś ca* than a confusion of the ligatures *ñca* and *śca* together with a stain that was mistaken as an *anusvāra*. It is not clear what the Tibetan translators had read in their exemplar(s), yet a genitive construction in the underlying Sanskrit text seems more plausible than a nominative-locative construction. Relying on the reading printed in 𝕊, this verse is translated in Krug 2018b, p. 300.

[220] This stanza in particular is reminiscent of the criticism of the *ātmavāda* as upheld by the Nyāyāyikas and Vaiśeṣikas. Another translation of this stanza is contained in Krug 2018b, p. 300.

[221] Here too, the readings remain uncertain, both in Sanskrit and Tibetan. While the majority of the 'paper' MSS more or less support the wording in the edition, the palm-leaf MS Ṅ attest *vāyunā dhamakaḥ kaścin nāvāyur dhāmakas tathā* in the first line, which, even though this reading seems more challenging, could likewise work in the context of the preceding and following lines when correcting to *na vāyur*. One possible way would be to understand it as "In this way (taking the *tathā* as referring back to 6.3), there is someone blowing with the wind [as an instrument, but] the wind is not the blower [as an autonomous agent]." The Tibetan translation (*rluṅ las 'bud pa* (canonical) / *rluṅ la sbud pa* (extra-canonical, except Tib.^{Ṅ_a})), although it is tendentiously closer to the variants in MS Ṅ than those in the 'paper' MSS, does not offer a clear support for any of the readings transmitted in the Sanskrit version, and thus it does not suffice to justify reading with Ṅ. The Tibetan translation possibly reflects an intermediate stage of textual corruption in between MS Ṅ and the paper MSS. This can be observed by the fact that the overall more reliable extra-canonical versions read two negations in the first line (in support of the paper MSS) and the canonical witnesses only one negation in *pāda* one, whereas MS Ṅ does so in *pāda* two. We have thus, for the time being until further evidence comes to light, decided not to read with MS Ṅ, but to follow the remaining witnesses. The doubtful readings in the Tibetan text have been emended accordingly. Note further that it is also possible to read *kāyasya dhamake naiva bhastrāyā dhamake na ca* in the second half, taking it in the sense of "neither with respect to the blower of the body nor with regard to the blower of a bellows." Moreover, the previous editions 𝔹𝕊 read *dhamakeneva* in the third *pāda* which is indeed possible, but not supported by any of the available witnesses. The Tibetan translation reads an additional *gaṅ* in the third *pāda* and an instrumental *sbud pas* in the beginning of *pāda* four. Thus, the second half of the Tibetan text could be translated as "he who is the blower of the body, and the one who makes the blowing with the bellows." Here too, we have decided to emend the text. The reading *sbud pas* in the last *pāda* seems to reflect *bhastrayā* (3rd *vibhakti*). Based on the reading in the previous editions, Krug 2018b translates this verse as follows: "[Yet in both examples] there is no blower, nor is anything that causes the wind to blow [established] By [the argument for] an agent that moves the bodily wind [that is like] the agent that moves the wind of a bellows." (p. 300). Finally, it may be noted that the overall purpose of this section, the refutation that *vāyu* can be *tattva*, does seem to work regardless of whether one reads with the palm-leaf MS Ṅ or the paper MSS. The difference would be that, in the first case, one may (at least for conventional reasons) postulate that *vāyu* requires an agent (*dhamaka*) in order to effect something, and, in the second case, that (on a perhaps more abstract level) also agency itself is refuted. In both cases, the idea that *vāyu* itself can have agency, i.e., can itself be the "blower" (*pāda* 4b), is refuted, while the undesired consequences of such an

[6.5] Between these two, no difference is perceived by the *yogin*s who perceive reality (*na viśeṣas tayor dṛṣṭo yogibhis tattvadarśibhiḥ*). With respect to the activity of being the blower (*dhamakatvakriyāṃ prati*), man and mind are the same (*nareṇa manasā tulyam*).[222]

[6.6] [And] it is the same with the wind of the bellows and the wind of exhalation and inhalation (*bhastrāyā vāyunā tulyaṃ praśvāsāśvāsavāyunā*). [Thus,] the wind in the body would be reality in the same way as the wind in the bellows (*bhastrāvāto yathā tattvaṃ dehavāyus tathā bhavet*).[223]

[6.7] If bodily wind were to be reality (*dehavāyur yadā tattvam*), [then reality too] is expelled through all doors (*sarvadvāravinirgatam*)! But yet[, for you,] it is fit to call a hurricane reality, because of non-difference (*tattvaṃ tu yujyate vaktum aviśeṣatvāt prabhañjanaḥ*).[224]

Cp. 1.4 [6.8] For those who have mounted the path of the fallen (*bhraṣṭamārgābhirūḍhānām*), cultivating false reality (*mithyātattvaprabhāvinām*), there is no birth in a good destiny (*na teṣāṃ sugatau janma*), [their] sole destiny is that of the hells (*gatir ekaiva nārakī*).[225]

idea (described in verses 6.6-8.) are not affected by any of the two readings for 6.4a.

[222] The reading in the first *pāda* is slightly corrupt in all Sanskrit witnesses. The Tibetan supports the emendation in 𝔹𝕊. For some reason, however, all Tibetan versions, except Tib.^{T}, read a negation in the third *pāda* without rendering the *prati*. The reading in Tib.^{T} is significantly better here and seems to render *prati* with *phyir* which is acceptable. Note that the canonical versions take the compound as a *ṣaṣṭhītatpuruṣa* without rendering the abstract-noun suffix *tva* whereas the extra-canonical versions analyse the compound as a *karmadhāraya*. In the last *pāda*, Tib.^{T} again offers a much better reading than all other versions which read *miṅ* instead of *mi* for Sanskrit *nareṇa*. This verse is also translated in Krug 2018b, p. 300.

[223] The reading in the Tibetan translation is somewhat surprising. And it appears that the translators might have read *bhastrayā vāyunā tulyaṃ*, or possibly even *vāyunā bhastrayā tulyaṃ* in their exemplar(s). The previous editions 𝔹𝕊 switch the order of the compound and read *śvāsa* and *praśvāsa* which, however, is not supported by any of the available witnesses. The reading *bhastrāvāto* presented in our edition follows what is suggested in the palm-leaf MS Ṅ. The 'modern' paper MSS and editions 𝔹𝕊 suggest to read *bhastrāvātaṃ yathā tattvaṃ* in the third *pāda*, apparently taking *vāta* as a neuter noun. Surprisingly, here the Tibetan text reads *sbud ldan de ñid ji/ci bźin du* ||, which might result from the translators having read *bhastrāvato* in their source(s). Be this as it may, we refrained from emending the Tibetan text, as this would have resulted in re-writing the entire verse. Together with the other verses of this section, this stanza too is translated in Krug 2018b, p. 300.

[224] The "doors" refer here to the openings of the body, such as the nostrils, mouth and anus. If reality were to be expelled from these, it would disappear, and hence could not be an ultimately existent principle. The reading in the second half remains uncertain. Although resulting in a hypermetrical final *pāda*, we decided to follow the reading preserved in the palm-leaf MS Ṅ with a minor emendation of *prabhañjanaṃ* to *prabhañjanaḥ*. The extra-canonically transmitted Tibetan translation, reading *de ñid yin par bśad rigs na* || *rluṅ daṅ khyad par med pa yin*, basically supports our decision. However, the translators decided to render *prabhañjana* in the same way as *vāyu*. Understanding this verse as pure sarcasm, this reading not only yields the best sense to us, but also meets Indrabhūti's usual provocative style in the end of a chapter. All other sources, including the previous editions 𝔹𝕊, read *na tattvaṃ* instead of *tattvaṃ tu*, yet retain the negation of the abstract noun by which the hypermetricism is caused. Before correction, all paper MSS suggest to read *aviṣamatvāt*, being corrected in $K_1^{p.c.}$ to *viṣayatvāt*, the reading also printed in 𝕊. 𝔹, on the other hand, emended to *āveśatvāt*. The double negation clearly has to be wrong. Accepting the variant *na tattvaṃ* in *pāda* c, and taking into consideration the Tibetan translation, one should consider emending either to *viśeṣatvāt* or *viṣamatvāt*. For another English translation of this stanza, see Krug 2018b, p. 300.

[225] The reading *bhraṣṭamārgābhirūḍhānām* in *pāda* one is suggested only in MS Ṅ. The 'modern' witnesses read *bhraṣṭamārgātimūḍhānām*. The Tibetan *mṅon par rmoṅs śiṅ lam las ñams* suggests a reading in between the two, as pointed out in 𝕁, namely *bhraṣṭamārgābhimūḍhānām*. In the second *pāda*, both the palm-leaf MS Ṅ and the Tibetan suggest to read *mithyātattvaṃ prabhāvitam* (*log pa'i don ni rab bsgoms pa/ na*) which could be original. In this case, however, a relative pronoun *taiḥ* should be implied. The possibility that the reading *mithyātattvaprabhāvinām* in the modern MSS is an attempt to smoothen the text can not be fully discarded. On other occurrences of the expression *mithyātattva* and its Tibetan rendering, see 8.1c and 19.1b. This verse too is translated in Krug 2018b, p. 300.

Thus is the sixth section in the *Jñānasiddhi*:
The Refutation of Reality being Inhalation and Exhalation
(*āśvāsapraśvāsatattvapratiṣedhaḥ*)

3.7 Section Seven: The Refutation of the Description [of Reality] as Great Bliss

[7.1] Some inferior people say (*kecid āhur narādhamāḥ*) that the bliss born from the two sexual organs is reality (*sukhaṃ dvīndriyajaṃ tattvam*). But (*ca*), the best among the victorious ones (*jinottamāḥ*) never even proclaim that to be great bliss (*tad api mahāsukhaṃ naiva pravadanti*).[226]

[7.2] Reality is not known anywhere to have arisen through dependent arising (*pratītyotpādasaṃbhūtaṃ na tattvaṃ, jñāyate kvacit*) therefore (*yataḥ*) that bliss never exists (*na tat sukhaṃ vidyate sarvadā*) qua an own nature (*svabhāvena*).[227]

[7.3] The gnosis of all Tathāgatas (*sarvatāthāgataṃ jñānam*) arises from that whose own nature is to be self-experienced (*svasaṃvedyasvabhāvajam*). Because of being the foremost of all blisses (*sarvasaukhyāgrabhūtatvāt*), it is taught as 'great bliss' (*mahāsukham iti smṛtam*).[228]

[226] The first verse, certainly one among the more famous ones of Indrabhūti's opus, is cited in a number of sources: Rāmapāla's *Sekanirdeśapañjikā* (SN*p* p. 202; see also Isaacson and Sferra 2015, p. 331); the *dPal dgyes pa'i rdo rje źes bya ba'i rgyud kyi don bsdus pa* (Tōh. 1193 (D f. 26r)), a short commentary on the *Hevajratantra* by an unknown author; the *Śes rab ye śes gsal ba* (Tōh. 2226 (D f. 81v-82)); and the *Yon tan rin po che'i mdzod kyi 'grel pa zab don snaṅ byed ñi ma'i 'od zer* (vol.1, pp. 527-528), a 19th century work by the rÑiṅ ma pa Yon tan rGya mtsho (BDRC: P6961). In the Hevajra commentary, wherein this verse is clearly attributed to the JS (*Ye śes grub pa źes bya ba rnal 'byor chen po'i sgrub thabs las kyaṅ*), verse 7.1 is cited together with verses 7.3-5 in the context of the final verses of the commentary on the *abhiṣekapaṭala*, i.e., HT I.x. 38ff. In the rÑiṅ ma work, the citation of the first verse is followed by the fourth verse. These "sets" may indicate that this section of the JS did seem to have been of particular interest, and also that its context — unlike the previous section which might be more broadly oriented — is rather likely directed towards other tantric Buddhists. The verse as it is quoted in Rāmapāla's *Sekanirdeśapañjikā* differs in *pāda* one, reading *kecid dvayendriyajaṃ saukhyaṃ* which is hypermetrical. Another hypermetricism is found in *pāda* three where it finds support by the reading in the 'modern' paper MSS of the JS. The palm-leaf MS Ṅ reads *tac ca* which solves the problem of the hypermetricism but violates the rule *na prathamāt snau* in *Chandaḥsūtra* 5.10. In view of the reading in verse 7.4a below (see p. 418, nt. 229), one may consider the possibility that the readings in this section have been altered in order to avoid the hypermetricisms. Regarding this section, see the corresponding parts in the PAJS (VP vol. 3, pp. 78 l. 19 - 80 l. 21). The reading in *pāda* 7.1d is also found in verses 8.36d, 9.8d, 9.33d and 13.8d.

[227] All 'modern' Sanskrit witnesses attest *na jāyate* instead of *na jñāyate* as preserved in the palm-leaf MS Ṅ and supported by the Tibetan translation *śes mi 'gyur / 'grub*. Only Tib.^{T} attests *skye mi 'gyur* which supports the reading in the paper manuscripts. Note further that the paper MSS suggest to read *sarvadāyakam/°kāḥ* instead of *sarvadā yataḥ*. The palm-leaf MS Ṅ and the Tibetan witnesses, except Tib.^{T}, however support the emendation in the previous editions 𝔹𝕊.

[228] Note that the previous editions 𝔹𝕊 read *svasaṃvedyasvabhāvakam* which, however, finds no support in any of the surviving primary witnesses. The Tibetan translation *raṅ ñid ṅo bo ñid mkhyen pa'i*, as transmitted in all versions except Tib.^{T}, gives the impression that the translators had read °*jña*° instead of °*ja*° in the end of the compound. It is noteworthy that the Tibetan translation of the citation in the **Hevajra(nāma)tantrārthasaṃgraha* (Tōh. 1193) also differs, reading *bde gśegs kun gyi ye śes ni || raṅ ñid ño bo ñid mkhyen la || bde ba kun gyi gtsor gyur la || bde ba chen po źes bśad do ||*. Tib.^{T}, however, supports the reading in the MSS, attesting *raṅ rig ṅo bo ñid kyi 'byuṅ*. We have here interpreted *svasaṃvedyasvabhāva*° as a *bahuvrīhi*. Other interpretations are of course possible. Regarding this verse and the proposition that the gnosis of the Tathāgatas is to be self-experienced, see also PAJS (VP vol. 3, pp. 77 l. 25 - 78 l. 18) wherein a comparable statement is found in relation to the respective part of the PAJS that follows the discussion related to the idea of *niścintanā* that Indrabhūti presents in section five (see also the respective part of the content description in chapter 1.2.2).

[7.4] Great bliss is certainly not impermanent (*anityaṃ mahāsukhaṃ naiva*). Great bliss is always permanent (*sadā nityaṃ mahāsukham*). [Otherwise,] how would [the bliss] which arises from scratching an itch not be great bliss (*kacchukaṇḍūyanotpannaṃ kathaṃ mahāsukhaṃ na hi*)?[229]

[7.5] There is no bliss equal to passion (*rāgatulyaṃ sukhaṃ nāsti*); one should offer that to the victorious ones (*taj jinebhyaḥ samādadet*). And enjoying all objects of desire (*bhuñjānaḥ sarvakāmāṃś ca*) one should never generate disgust (*jugupsāṃ naiva kārayet*).[230]

[7.6] In all the *yogatantra*s Vajrasattva taught [this bliss] (*yogatantreṣu sarveṣu vajrasattvena deśitam*) for the sake of the happiness of the *yogin*s' minds (*yogināṃ cittasaukhyārtham*), [but it is] not reality in the ultimate sense (*na tattvaṃ paramārthataḥ*).[231]

Thus is the seventh section in the *Jñānasiddhi*: The Refutation of the False Description of Great Bliss [as Reality] (*mahāsukhaprativarṇikāpratiṣedhaḥ*)[232]

3.8 Section Eight: The Means to Acquire the Accumulations of Merit and Wisdom

[8.1] But [ultimately,] the bliss as an object of experience has been refuted (*sukhaṃ vedyaṃ niṣiddhaṃ tu*), since it is no true gnosis (*samyagjñānam ato na hi*). All the[se] false realities (*mithyātattvāni sarvāṇi*) are the

[229] The reading in *pāda* one, as presented here, is preserved in the paper MSS and is also found in chapter three of Ratnarakṣita's *Padminī* (Takaoka MS Ca 17, f. $9v_5$). This reading, it may be noted, is hypermetrical. The variant *mahāsukhan na vānityaṃ* in the palm-leaf MS Ṅ, although metrically preferable, can be explained as another attempt of removing the hypermetricism, and thus it may be regarded as secondary (see p. 417, nt. 226). On the basis of the variant in MS Ṅ, we were considering an emendation to *mahāsukhaṃ naivānityam* (ma-*vipulā* without *caesura* after the fifth syllable). However, when assuming this or the reading in MS Ṅ to be original, we are unable to account for the origin of the hypermetrical variant. Note further that Tib.^{B,G,N,Ṅ,P,Q,S} suggest to read *kakṣa*° (*mchan khuṅ*; "arm-pit") instead of *kacchu*°. All other readings in the Tibetan do not make sense to us. This verse too is cited in the *Yon tan rin po che'i mdzod kyi 'grel pa zab don snaṅ byed ñi ma'i 'od zer*, reading *mchan khuṅ g.ya' 'phrug las byuṅ ba* in the third *pāda* which may be preferable.

[230] The first half of this stanza almost certainly must be inspired by the line *rāgatulya*[*ṃ*] *sukhaṃ nāsti jinebhyas taṃ tu saṃdadan* in STTS 1,1462ab. With variants, this verse is cited in Vilāsavajra's NMAA (p. 217: *rāgatulyaṃ sukhaṃ nāsti taj jinebhyaḥ samādadat*). In our edition of the JS, we have adopted the variant *samādadet* in the palm-leaf MS Ṅ. This reading seems to reflect an older layer in the transmission of the text. The majority of the 'modern' witnesses attest *samādadan* (MS B_2 reads *samādadat*), perhaps being influenced by the reading in the STTS. Tib^{C,D,G,P} translate *phul* (imperative), which may be taken in support of the reading in the palm-leaf MS. Tib.^{B,Ṅ} read *dbul*, and Tib.^{T} has *'da'*. The reading *bhuñjānaḥ* in the third *pāda* is an emendation inspired by the variant *bhuñjanāt* in the palm-leaf MS Ṅ and the Tibetan translation *loṅs spyod ciṅ*. Although not being impossible when taken as a 5th *vibhakti* (ablative) of the action noun *bhuñjana*, this variant makes less good sense and would not construe very well with a 2nd *vibhakti* (accusative). Alternatively, one could also consider emending the reading in MS Ṅ to *bhuñjānāt*, taking the particle *ciṅ* in *loṅs spyod ciṅ* as a participle marker. Yet it is also possible that the *ciṅ* simply reflects the *ca* as a verbal conjunctive. It has to be emphasised that the reading as it is transmitted in the paper MSS and printed in the previous editions 𝔹𝕊 is perfectly fine. A translation of it would run as follows: "There is no bliss equal to passion (*rāgatulyaṃ sukhaṃ nāsti*); offering that to the victorious ones (*taj jinebhyaḥ samādadan*) one may enjoy all objects of desire (*bhuñjānaḥ sarvakāmān*), but (*ca*) one should never generate disgust (*jugupsāṃ naiva kārayet*)."

[231] In *pāda* one, we follow the emendation *yogatantreṣu* in the previous edition 𝕊. This emendation is supported by the Tibetan *rnal 'byor rgyud ni thams cad las*. The palm-leaf MS Ṅ omits the final *akṣara*, attesting *yogatantre*. The paper MSS and *editio princeps* 𝔹 erroneously read *yogabhadreṣu*.

[232] Regarding the expression *prativarṇikā*, cp. *Sāratamā* (p. 73) wherein Ratnākaraśānti explains it as synonymous with *anurūpa* and *pratirūpa* (→ *prativarṇikādipadatrayaṃ samānārtham*). See also Edgerton's BHSD (s.v. *prativarṇika*). The Tibetan translation renders the expression simply as *smra ba*, MS Ṅ omits *prati*. It is not impossible that Indrabhūti has had a certain group of Buddhist proponents in his mind.

postulations of the truly deluded ones (*kalpitāni sumohinām*).[233]

[8.2] The others too are to be refuted by the clear-sighted ones (*niṣedhyāni anyāny api vicakṣaṇaiḥ*) through their very intellects (*svabuddhyaiva*). True reality is in accordance with what is to be attained (*samyaktattvaṃ yathālabhyam*); that is proclaimed now (*tad idānīṃ prakathyate*).[234]

[8.3] The sentient beings with limited intellects (*parītabuddhayaḥ sattvāḥ*), of little merit and little heroic effort (*alpapuṇyālpavīryakāḥ*), how shall they attain (*kathaṃ te prāpnuyur*) the supreme gnosis of all Tathāgatas (*jñānaṃ sarvatāthāgataṃ param*)? I teach that in due sequence, as it has been taught by all Buddhas (*tad anukramaṃ bravīmy eṣa sarvabuddhais tu deśitam*).[235]

[8.4] Having firmly placed both knees on the ground (*jānunī saṃpratiṣṭhāpya dharaṇyāṃ*), he is well stationed (*supratiṣṭhitaḥ*). Then (*tataḥ*), faithful (*śrāddhaḥ*), having a straight body (*ṛjukāyaḥ*), the palm of the hands joined together (*kṛtāñjaliḥ*), he should speak in this way (*vaded evam*):[236]

[233] In *pāda* one, the reading *nisidhyantu* in MS Ṅ either suggests to emend the text to *niṣidhyante* or to *niṣidhyantaḥ*. Both of these options are metrically better than *pratiṣiddhaṃ*, the reading adopted in 𝔹𝕊 and supported by *pratisiddhaṃ* in the paper MSS. A solution for excepting the first emendation is to imply a formulation such as *iti vikalpanāḥ*, in the sense of "postulations, such as 'bliss is to be experienced,' are to be refuted." Another solution, which has been given preference here in the light of what precedes and follows, is to read *niṣiddhaṃ tu*. It is not certain what the translators read in their exemplar(s). The translation *bkag pa(s) na* can be interpreted in various ways, and perhaps could even be taken in support of *niṣiddhaṃ tu/cet* or *niṣidhyat tu*. In the last *pāda*, following the principle *lectio difficilior potior* we kept the reading *sumohinām* in MS Ṅ (6th *vibhakti*), also being printed in the editions 𝔹𝕊. This reading is also supported by Tib.^{T}. Usually one would have expected a 3rd *vibhakti sumohibhiḥ* here, which in fact is the reading preserved in the quotation of the second half of this stanza in chapter 13 of Ratnarakṣita's *Padminī* and supported by Tib.$_{T}$. A way to justify the 6th *vibhakti* is to understand *kalpitāni* as a noun instead of an adjective. In *pāda* three, the exact referent of *mithyātattvāni sarvāṇi* is not certain. We have taken it here to refer to all possible, yet mistaken, notions of reality that were discussed and refuted by Indrabhūti in sections 2-7, i.e., the so-called "Refutation part" (see Table 2). The expression *niṣedhyāni anyāny api* in the following stanza may refer to yet other notions and systems taught, for instance, in non-Buddhist schools, such as the 25 *tattva*s of the Sāṅkhya branch of Indian philosophy. Further, it is also possible to take *mithyā* adverbially. The interpretation chosen here is supported by the Tibetan translation of the *Padminī* which reads *log pa de ñid thams cad ni*. For other occurrences of the expression *mithyātattva* and its Tibetan rendering, see 6.8d and 19.1b.

[234] In *pāda* one, the Tibetan *thams cad kyaṅ* suggests to read *sarvāṇy api* instead of *anyāny api* as transmitted in all Sanskrit MSS. This difference may be explained as a translational choice on part of the Tibetans, picking up the *sarvāṇi* in the preceding stanza. Against all evidence, 𝔹𝕊 silently read *svabuddher na* in *pāda* one. The negation therein does not make good sense to us. Further, 𝔹𝕊 read *yathā* not in compound, which is supported by the word order *ji ltar yaṅ dag de ñid rñed* in the Tibetan. The Tibetan text, moreover, reads *de dag* in the last *pāda*, indicating a plural. Perhaps this reading is influenced by the preceding *thams cad*. A choice like *de ni* or *de ñid* would have been closer to the Sanskrit.

[235] This stanza is quoted in the 'synopsis' (p. 183) in Tib.^{T} (see 1.2.2: Content Overview). Note that all Tibetan versions read *ye śes mchog rnams* in *pāda* four. The plural marker *rnams* is puzzling and, perhaps, should be emended to something like *ni*. In the edition of the Sanskrit text, we decided to follow the emendation proposed in 𝕁, reading *parītta*° instead of *parīta*°, since it is attested in other Buddhist texts and supported by the Tibetan *chuṅ* (cf. BHSD s.v. *parītta*). Yet, it is also possible to read *parīta*° in the sense of *viparīta*°. The reading *tad anukramaṃ bravīmy eṣa* in the fifth *pāda* is hypermetrical. The decision in 𝔹 to omit the initial *tad* in order to avoid the hypermetricism is understandable. Yet, with minor variants, all Sanskrit witnesses attest this reading. The Tibetan *de 'dir*, on the other hand, suggests reading *tad atra kramaṃ* which is likewise acceptable. It is impossible to determine which of these readings is original. As for the reading *bravīmy eṣa*, this seems to be what is pointed at by all Sanskrit witnesses. The Tibetan *bśad par bya* (*bśad bya* Tib.^{T}) does not reflect the first person and seems to suggest an optative or gerundive form of a verb "to speak."

[236] Even though *thal mo sbyar byas te* in the canonical translation is a preferable rendering of the compound *kṛtāñjaliḥ*, we have decided to read with Tib.^{B,N}, reading *thal mo sbyar gnas te*, since the *gnas te* in the translation can be taken as a rendering for *supratiṣṭhitaḥ* which otherwise would be missing. Regarding the content of this verse, cp. Dīpaṃkaraśrījñāna's *Bodhisattvādikarmikamārgāvatāradeśanā*: *bhūmau jānunī saṃsthāpya, kṛtāñjaliḥ* […].

[8.5] "The teachers who have arisen in this world (*saṃbhūtāḥ śāsino loke*), the future ones to come (*bhaviṣyanty apy anāgatāḥ*) and the present propounders of the true Dharma (*vartamānagatāś caiva saddharmapratideśakāḥ*), I pay reverence (*ahaṃ vande*) to all those Buddhas (*sarvabuddhān*) who are the propounders of reality (*ye tān tattvapradeśakān*).[237]

[8.6] For the sake of the activities of worship and attendance (*pūjopasthānakarmaṇe*), I offer my self (*ahaṃ niryātayāmy eṣa* […] *ātmānam*) to all Buddhas (*sarvabuddhānām*). May the leaders please accept [this] (*pratigṛhṇantu nāyakāḥ*)![238]

[8.7-8] And now (*tu*), I shall worship the teachers of the people (*pūjayeyaṃ jagadgurūn*) with all particulars of worship (*sarvapūjāviśeṣaiḥ*), immeasurable (*apramāṇaparigrahaiḥ*) [and] extending as far as the realm of space (*ākāśadhātuparyantaiḥ*),[239] …

[237] In *pāda* one, following the advice of Mattia Salvini, we emended the reading *saṃbuddhāḥ*, as attested in all Sanskrit MSS, to *saṃbhūtāḥ* being supported by the Tibetan *(')byuṅ gyur*. Another possibility, although less attractive, is to change the text to *samvṛddhāḥ* which is palaeographically somewhat closer to the reading in the Sanskrit MSS. The corruption to *saṃbuddhāḥ*, on the other hand, could also be explained on the grounds of the phonetic similarity to *saṃbhūtāḥ*. In the second line, we further emended the reading *varttamānā gatāś caiva* to the preferable *vartamānagatāś caiva* which is partly supported by the rendering *da ltar byuṅ bar gtogs pa ñid* in the Tibetan translation. The exact use and meaning of *g/rtogs pa* for *gata* remains slightly uncertain. In the view of this, 𝕊 has silently emended the reading to *byuṅ daṅ 'das pa ñid* which, although it certainly represents the Sanskrit *vartamānā gatāḥ* much better, does not seem to solve all problems sufficiently. In the final *pāda*, we have rejected the reading *etān* in 𝔹𝕊. Neither the Sanskrit MSS nor the Tibetan translation support it. The reading *ye tān* in MSS K_3, B_1 and B_2 seems to make best sense here and is partly supported by the Tibetan *gaṅ yaṅ*.

[238] The readings in the palm-leaf MS Ṅ, the 'modern' paper MSS and the Tibetan translation differ significantly in *pāda* one. It is difficult to determine which of these is original. The pronoun *eṣa* is here to be understood in an emphatic sense. In our edition of the Sanskrit text, we have decided to follow the reading *niryātayāmy eṣa* transmitted in the paper MSS, since we find it difficult to make sense of the variant *nirjātavāsyeṣa* in MS Ṅ. The Tibetans translated the first *pāda* as *de la bdag ni ñin mtshan du*. A reading that could explain the absence of a finite verb in the first half, the additional *de la* and which, at the time, is orthographically close enough to be explained on account of the reading transmitted in MS Ṅ, could have been something like *aharniśaṃ bhavāmy eṣu*. An argument against this reading is that the first and second half would have to be read independently, resulting in some major difficulty of construing the following *ātmānaṃ sarvabuddhānāṃ*. In *pāda* two, we emended the text to °*karmaṇe*, following the Tibetan *las kyi phyir*. Although it is not entirely impossible to construe the reading °*karmaṇi*, as transmitted in the majority of the Sanskrit MSS, we considered the 7th *vibhakti* form as less plausible.

[239] In *pāda* two, we follow the reading *pūjayeyaṃ* in MS Ṅ which, to us, makes best sense. The Tibetan *mchod par bgyi* can be taken in support of this reading. The editions 𝔹𝕊 read *pūjayaṃś ca*. The evidence in the 'modern' paper MSS *pūjayaṃ*(*to*), however, does not fully support this emendation. Also, the emendation to a present participle in 𝔹𝕊 does not construe well with the absolutive form *pratideśya* and the finite verb *samādadhe* in 8.9. In case one were to doubt the reading supported in MS Ṅ, one could consider emending to *pūjayed yaṃ jagadgurum*. In justification of this emendation, one could argue that the ligature *dya* and the letter *ya* are palaeographical not too different. And admittedly, it is somewhat surprising that the practitioner himself states "I shall worship the teacher(s) of the world with all particulars of worship" instead of just doing so. The main problem with this emendation is the relative pronoun *yaṃ* which would be slightly disturbing and which is not reflected in the Tibetan. The translators, moreover, chose to render the optative forms of *pūj-* either as *mchod par bya* or simply *mchod* throughout the entire text, which can be taken as an argument against the emendation to *pūjayed yaṃ*. As regards the reading *jagadgurūn* preserved in the 'modern' MSS, it has to be noted that the palm-leaf MS Ṅ attests *jagadguruṃ*. And also the Tibetan *'gro ba'i bla ma* does not reflect a plural here. Yet, in the light of the preceding verse, we have adopted the plural. Note further that the Tibetan text, owing to the requirements of the syntax, reads this *pāda*, i.e., 8.6b, at the end of the following stanza, i.e., as 8.7d. The editors of Tib.𝕊 decided to move the *pāda* to the position where it occurs in the Sanskrit text. In our view, this change of the Tibetan translation is not necessary. In the second half, we decided to follow the emendation *apramāṇaparigrahaiḥ* suggested by 𝕁 on the basis of the Tibetan *tshad med pa ni yoṅs bzuṅ ste*. MS Ṅ omits °*pramāṇa*°. The reading °*sumeru*° in the paper MSS is rather striking, and perhaps has have been caused by a misreading of *pra* for *su* and *ṇ* for *r*, after which *mā* was changed to *me*. The emendation *ā sumeruparigrahaiḥ* in 𝔹𝕊 is not supported by the Tibetan translation.

… arisen from the Sphere of Reality (*dharmadhātusamutpannaiḥ*), inconceivable (*acintyaiḥ*), manifold (*vividhaiḥ*) [and] supreme (*varaiḥ*), everything in past and future manifested as Vajrasattva (*atītānāgataiḥ sarvair vajrasattvavikurvitaiḥ*).[240]

[8.9] For the benefit of the people (*jagaddhite*), after having confessed (*pratideśya*) all sins that have been produced (*samutpannāni pāpāni sarvāṇy api*), I take up the vow with regard to not doing [them] again (*samādadhe 'karaṇe saṃvaraṃ punaḥ*).[241]

[8.10-11] In the merit of all the [completely] awakened ones and their wise sons (*yat puṇyaṃ sarvabuddhānāṃ tatsutānāṃ ca dhīmatām*)[, the Bodhisattvas,] of the *śrāvaka-* and middling Buddhas (*śrāvakamadhyabuddhānām*), and in the other of all the embodied beings (*yac cānyat sarvadehinām*),[242] …

… and in that way in the merit which has been produced in all the lifetimes (*tathā puṇyaṃ sarvajanmasu yat kṛtam*), belonging to my self and belonging to others (*svakīyaṃ parakīyaṃ ca*), [in all that merit] I rejoice with a delighted mind (*anumode* […] *saṃhṛṣṭena tu cetasā*).[243]

[8.12] And those competent in illuminating the Dharma (*dharmadyotanadakṣās tu*) whose minds are endowed with great compassion (*mahākāruṇyacetasaḥ*), mounted on the chariot that is the true nature of phenomena (*dharmatattvarathārūḍhāḥ*) are stationed everywhere throughout the ten directions (*daśadiksarvataḥsthitāḥ*).[244]

[240] The reading *acintyaiḥ* follows MS Ṅ, being supported by the Tibetan translation *bsam gyis mi khyab*. This reading already had been suggested in 𝕁.

[241] The reading *jagaddhite* is an emendation, taken adverbially in reference to both actions, i.e., the confession of sins and the taking up of the vow. The Tibetan *'gro la phan phyir* (Tib.$_{\text{-B,Ṅ}}$) and *'gro ba(r) phan phyir* (Tib.$^{\text{B,Ṅ}}$) support this reading, while the Sanskrit MSS rather point at *jagaddhitaḥ* ("he by whom there is the benefit of the people"), the reading proposed in 𝕁. The compound is also found in v. 4.6. The editions 𝔹𝕊, on the other hand, read *sa tattvavit* ("he who knows reality") which is not supported by any of the surviving witnesses. In *pāda* three, we tentatively accepted the reading *samādadhe* in MSS K_3, B_1 and B_2. This reading, however, remains highly suspicious, since it violates the meter and does not correspond to the common patterns of a *vipulā*. MS K_1 reads *samādadhet*, the reading also printed in 𝕊, showing the same metrical flaw. Presumably out of these metrical concerns, the *editio princeps* 𝔹 emended the text to *samādadhyād*, the reading suggested in 𝕁. MS Ṅ attests *samādad* and *vika>lpa<raṇasamvaram* after correction. Emending this reading to *samādadhyād vikaraṇasamvaram*, it is possible to explain the corruption by the loss of the ligature *dhyā* which once could have been added in the margin where it was then mistaken as *lpa* and reinserted at the wrong place. The context of this passage, however, rather supports a first person medium (*ātmanepada*) here. As for the following *'karaṇe saṃvaraṃ*, we adopted the variant in MS K_1, supplying an *avagraha*. 𝕊, presumably as the result of a typesetting error, does not supply an *avagraha*. The remaining MSS K_3, B_1 and B_2 attest *'karaṇasamvaram* which violates the rule *na prathamāt snau*. The *editio princeps* 𝔹 prints *akarasambaraṃ* which is standardised in 𝕁 to *akarasaṃvaraṃ*. The Tibetan renders this part as *mi bgyi(d) sdom pa*. A parallel to the second half is found in Ānandavajra's **Hevajra*(*nāma*)*sādhanopayikopadeśa* (*dPal kye'i rdo rje'i sgrub pa'i thabs kyi man ṅag*, Tōh. 1302), reading in its entirety: *sdig pa bdag gis gaṅ byas pa || bdag gźan don du ma lus par || so sor bśags śiṅ slar yaṅ ni || mi bgyid pa yi sdom pa nod ||* (f. 206r).

[242] In *pāda* three, the paper MSS and 𝔹𝕊 read *śrāvakasaṅghabuddhānām* instead of *śrāvakamadhyabuddhānāṃ*, which must be a corruption. The Tibetan text reads *raṅ rgyal rnams daṅ ñan thos dag* (Tib.$_{\text{-B,Ṅ,T}}$) and *raṅ saṅs rgyas daṅ ñan thos daṅ/dag* (Tib.$^{\text{B,Ṅ,T}}$) which would correspond to something like *śrāvakānāṃ ca pratyekānām*. The reading *madhya* for *pratyeka*, however, is attested in *Madhyamakāvatāra* 1.1. The translators might have taken some liberty when translating this compound. 𝕊$^{\text{Tib.}}$ notes that, according to their reading of the Sanskrit, the text should read *ñan thos saṅs rgyas dge 'dun rnams*. In any case, the reading *śrāvaka°* once more violates the rule in *Chandaḥsūtra* 5.10.

[243] Note that the Tibetan translators seem to have read *sarvapuṇyaṃ* (*bsod nams kun la*) instead of *tathā puṇyaṃ*. Although this reading makes good sense, it violates the meter in the Sanskrit text. If one were to change the transmitted reading, one could consider reading *tu tat puṇyaṃ* instead.

[244] Note that the Tibetan *phyogs bcu kun na yaṅ dag bźugs* rather sounds like a translation of *daśadiksar-*

[8.13] Having become one by whom the gesture of veneration is made (*kṛtāñjalipuṭo bhūtvā*), I make the request (*vijñaptiṃ prakaromy aham*): May they teach the Dharma (*prakāśayantu te dharmam*), [and] may they never cease into *nirvāṇa* (*mā nirvāntu kadācana*)![245]

[8.14] May [all] the living beings become awakened (*bhaveyuḥ prāṇino buddhāḥ*)! [And,] for as long as they all are staying [in Saṃsāra] (*sarve yāvat pratiṣṭhitāḥ*), may the protectors remain (*tāvat tiṣṭhantu te nāthāḥ*) performing the aims of all sentient beings (*sarvasattvārthakārakāḥ*)![246]

[8.15] The merit of body, speech and mind (*kāyavāṅmānasaṃ puṇyam*), whether it has been done or just caused to be done (*kṛtaṃ kāritam eva vā*), and anything that has been rejoiced in (*yac cānumoditaṃ kiñcit*), may the people become omniscient by that (*tena loko 'stu sarvavit*)!"[247]

vasaṃsthitāḥ. In our edition, we have preferred the compound *daśadiksarvataḥsthitāḥ*. The editions 𝔹𝕊 add a space before *sthitāḥ* which is likewise acceptable. While we read verses 12 to 14 with four *pāda*s each in the Sanskrit, we have decided to read the corresponding Tibetan part with two six-footed verses instead, as this seems implied by the syntax of the Tibetan. Thus, for the sake of correspondence in the counting, these two verses are given as 8.12-13ab and 13cd-14 in the Tibetan edition. Note further that the numbering in 𝕊 differs from the counting given here. 𝕊, both in the Sanskrit and Tibetan editions, renders only verses 13 (here 12) and 34 (here 32) with six *pāda*s.

[245] Our translation follows the interpretation in the Tibetan text wherein an additional *gsol bar 'tshal* is supplied in the corresponding passage at the end of verses 8.13cd-14. Thus, the Tibetan takes the line *prakāśayantu te dharmaṃ vijñaptiṃ prakaromy aham* as the request referring to *dharmatattva*° [...] °*kāruṇyacetasaḥ*, while it uses the line *kṛtāñjalipuṭo bhūtvā mā nirvāntu kadācana* as the request referring to *bhaveyuḥ* [...] °*sattvārthakārakāḥ* below, placing it at the end of verses 8.13cd-14 owing to the requirements of the syntax. The reading *kṛtāñjalipuṭo bhūtvā* has been corrected both in MS Ṅ and MS K_1 to *kṛtāñjaliputā bhūtvā*. It is indeed possible to make good sense of this correction when interpreting the compound *kṛtāñjaliputāḥ* not in its common sense as a *tṛtīya bahuvrīhi* but as a *caturtha bahuvrīhi* in the sense of "having become ones to whom the *añjali*-gesture is made." A similar case is found in verse 1.38 wherein the same expression *kṛtāñjalipuṭo bhūtvā* had to be emended to *kṛtāñjaliputair bhūtvā* against what is preserved in all Sanskrit witnesses. Although we have not been able to find other occurrences of this interpretation, it is not entirely impossible that Indrabhūti occasionally used this compound in this uncommon way. In order to avoid this unusual interpretation, and in order to avoid the fallacy of having two different subjects in the same sentence, the third *pāda* either has to be read together with the preceding one or, as done here, a second *vijñaptiṃ prakaromy aham* needs to be implied after it. Yet another solution would be to exchange *pāda*s two and four, reading the second half in both directions. In the last *pāda*, the reading has been emended to *mā nirvāntu kadācana* on the basis of what is transmitted in MS Ṅ (*mā nirvātu kadācana*) and in the Tibetan translation (*nam yaṅ mya ṅan mi 'da' bar*). The corruption can be explained as a simple loss of an *anusvāra*. The readings in 𝔹𝕊 differ significantly and can not be explained on the basis of what is preserved in the Sanskrit and Tibetan sources. These emendations, moreover, are difficult to make satisfactory sense of. Here too, a parallel can be found in Tōh. 1302, reading *nam yaṅ mya ṅan mi 'da' bar || thal mo sbyar nas gsol bar 'tshal ||* (D f. 206r). Last but not least, it shall not go without mentioning that this stanza and the following three *pāda*s are omitted in MS B_2. The *editio princeps* 𝔹 erroneously notes the omission for MS $\mathbb{B}_B$ (= B_1).

[246] Note that the Tibetan translation differs in several places, apparently reading *sarva* twice, and suggesting a past tense of *bhū-* (Tib. *gyur (pa) ni*) instead of an optative. It is not clear at all what the translators had read in their exemplar(s). The wording of the first line is somewhat surprising. Here, one rather would have expected a negation in *pāda* one, which could easily be explained on account of a missing *avagraha*. If one were to emend against what is transmitted in the Sanskrit and Tibetan sources, one could consider reading *bhaveṣu prāṇino 'buddhāḥ sarve yāvat pratiṣṭhitāḥ*. Requiring only little changes, the reading would become much smoother. Note further that the palm-leaf MS Ṅ reads *sarvalokārthakārakāḥ* in the final *pāda*. Although it might be possible that the Tibetan *sems can kun don mdzad pa po* (Tib.^{T} erroneously reads *sems can don kun don mdzad pa po*) is a rendering of *sarvalokārthakārakāḥ*, it rather supports the reading *sarvasattvārthakārakāḥ* as transmitted in the paper MSS and adopted by us.

[247] In *pāda* three, we have —tentatively, and against our usual policy— adopted the reading *yac cānumoditaṃ kiñcit* in the previous editions 𝔹𝕊 corresponding to the reading in BCA 2.29a. MS K_1, the best among the paper MSS, reads *anumoditañ ca yat kiñcit*, with a slight variation in the other sources. Here, we cannot exclude the possibility that this hypermetrical reading is in fact original since the overall manuscript evidence points to precisely this reading. This stanza is also preserved in Tōh. 1302, reading *lus ṅag yid kyi bsod nams ni || bgyis sam bgyid du stsal ba daṅ || rjes su yi raṅ gaṅ ci'aṅ ruṅ || des na 'jig rten kun mkhyen śog ||* (D f. 206r).

[8.16-17] And now (*tu*), having offered with flowers and so on (*puṣpādibhiḥ prapūjya ca*), thrice a day and according to the capacity (*triṣkālaṃ tu yathāśaktyā*), the *maṇḍala* to all the Buddhas and the very *vajra*-beings (*maṇḍalaṃ sarvabuddhebhyo vajrasattvebhya eva ca*),[248] …

… and having prepared the five nectars (*kṛtvā pañcāmṛtam*), whether as a mix or not as a mix (*miśram amiśraṃ vā*) [, or] imagined (*prakalpitam*), he whose nature is free of any concepts (*sarvakalpavimuktātmā*) should take the[se] pledge substances etc. (*gṛhṇīyāt samayādikam*).[249]

[8.18] The pledges and vows (*samayasaṃvaram*) are established in the *Tattvasaṃgrahatantra* etc. (*tattvasaṃgrahatantrādau sthitam*) [as follows]:

'And for you, the living beings are not to be killed (*prāṇinaś ca na te ghātyāḥ*), nor shall one take what has not been given (*adattaṃ naiva cāharet*)![250]

[8.19] One should not act in a misconception of sexual desire (*nācaret kāmamithyāyām*), nor shall one ever speak falsely, indeed (*mṛṣā naiva hi bhāṣayet*)! One shall completely avoid drinking alcohol (*madyapānaṃ vivarjayet*), since it is the root of everything without purpose (*sarvānarthasya mūlatvāt*):'[251]

[8.20] Slanderous or hateful speech (*paiśunyam atha pāruṣyam*), frivolous talking (*saṃbhinnālāpabhāṣaṇam*), covetousness (*abhidhyā*), hatred towards sentient beings (*sattvavidveṣaḥ*) and wrong views in any way (*mithyādṛṣṭiś ca sarvathā*).[252]

[248] The variant *triṣkālaṃ* is only preserved in MS Ṅ. All other MSS read *trikālaṃ*. The Tibetan, on its part, translates this as *dus gsum du* which could be a rendering of both. Presumably owed to syntactical restraints, the Tibetan reverses the order of the two halves of this stanza. Further, all canonical sources attest *byaṅ chub* instead of *rdo rje*, as transmitted in Tib.^{B,Ṅ,T}. Admittedly, the reading *bodhisattvebhya eva ca* would be easier to make sense of. This, however, could be an attempt to simplify the rather unusual plural form of *vajrasattva* which, to our knowledge, is not attested elsewhere, and which is also not reflected by the Tibetan *ñid la*. The reading *saṅs rgyas kun gyi dkyil 'khor daṅ* ||, moreover, does not correspond to the Sanskrit and rather sounds like a rendering of *maṇḍalaṃ sarvabuddhānām*.

[249] Although it is not extremely common to begin a verse with an absolutive form, and although the Tibetan translation (except Tib.^{T}) rather suggests *kṛtaṃ* (*byas pa*; *om.* Tib.^{T}), we have decided to keep the reading preserved in the Sanskrit witnesses. The palm-leaf MS omits *vā* and reads *parikalpitaṃ* instead of *prakalpitam*. The particle *vā*, although MSS K_3, B_1 and B_2 differ, is confirmed by MS K_1 and the Tibetan. The Tibetan translation, however, differs in several places. Thus, for example, the translators seem to have understood two, instead of three, alternatives, as we did, and read an additional *gal te* in the beginning of the second *pāda*. This could be translated as "Having prepared a mix with the five nectars or, if not a mix, having imagined these, […]". To us it remains unclear, why the Tibetan translators have rendered the optative *gṛhṇīyāt*, which in our understanding refers to the *sādhaka*, with the elegant form *b/gzuṅ bar bgyi* (cp. also 8.21).

[250] We have here adopted the interpretation of *te* found in the Tibetan translation of the SDPT (*khyed kyi, Lha sa* f. 384v). The canonical translation of the JS and Tib.^{T} do not render the pronoun, Tib.^{B,Ṅ} translate *khyed kyis* which is supported by *khyod khyis* in the edition of the SDTP (version b, Skorupski 1983, p. 289) and which also might be acceptable in this context, taking *te* as a short form of *tvayā* ("by you") instead of *tava*. Another possibility is to interpret *te* as a first *vibhakti* (nominative) plural of the pronoun *tad* ("they").

[251] For unknown reasons, and against all witnesses, the previous editions 𝔹𝕊 emended the text to °*mithyā vā*. 𝔹 does not report the Sanskrit reading in the MSS. This emendation, however, does not seem to be necessary. Note further, all 'modern' MSS suggest to read *mṛṣāṃ* which is fully acceptable but not supported by the palm-leaf MS Ṅ, by the MSS of the SDPT, nor by the Tibetan translation of the JS. Although this stanza is not found in the STTS, these lines are preserved in the *Sarvadurgatipariśodhanatantra* (SDPT, ed. Skorupski 1983, p. 288; transl. Skorupski 1983, p. 102), reading *mūlaṃ sarvasyānarthasya* in *pāda* three. A very similar version is also preserved in Tibetan translation in the **Vajraśekhara* (*gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo*, H448, *Lha sa* fol. 384v). Verses 8.18cd-19ab are quoted and translated in Krug 2018b, 317, nt. 450. The Sanskrit text, however, follows the reading in 𝕊, not noting the parallel in the SDPT.

[252] Verses 8.18cd-20 list the "Ten Negative Actions"

[8.21] 'I take up the unprecedented [mind] (*utpādayāmy apūrvam*)' and (*tu*) 'I will place [all beings] in final liberation (*sthāpayiṣyāmi nirvṛtau*)!,' everything from that limb of meditation (*samādhyaṅgaṃ tataḥ sarvam*) one should take up (*gṛhṇīyāt*) as the supreme vow (*saṃvaraṃ param*).[253]

[8.22] The *bodhicitta*, the great source of all merit (*sarvapuṇyamahodayam*), is to be taken up in this way (*tathotpādyam*):[254]

"All those sentient beings are to be placed by me on the grounds of the omniscient ones (*sarvasattvā mayā hy ete sthāpyāḥ sarvajñabhūmiṣu*).[255]

[8.23] For them (*hy eṣām*), may I be one who has a nature of compassion (*bhaveyaṃ karuṇātmakaḥ*), the destroyer of all the suffering (*sarvaduḥkhaharaḥ*), the bestower of all success (*sarvasampatpradātā*), and the instructor of the path to awakening (*bodhimārgopadeśakaḥ*)!"[256]

For 8.24-32, see 20.4-7

[8.24] The right mental disposition to be taken up (*samyakcittaṃ samutpādyam*) is of the same quality in respect to all embodied beings (*samatvaṃ sarvadehiṣu*); this is to be known as *bodhicitta* (*bodhicittam idam jñeyam*); otherwise it would be wrong (*anyathā vitathaṃ bhavet*).

(*daśākuśalāni karmāṇi*). These ten actions are, for instance, also listed in the *Dharmasaṃgraha* (p. 332: *daśākuśalāni | tadyathā - prāṇātipātaḥ, adattādānam, kāmamithyācāraḥ, mṛṣāvādaḥ, paiśunyam, pāruṣyam, saṃbhinnapralāpaḥ, abhidhyā, vyāpādaḥ, mithyādṛṣṭiś ceti ||*) and explained at length in AKBh 4.65-78. For Indrabhūti, so it seems, the mentioned alcohol consume (*madyapānam*) in the preceding quote already encompasses the six missing negative actions that are listed here in verse 8.20 in full. Note that the palm-leaf MS reads the more common form *saṃbhinnapralāpa°* instead of the metrically better, yet likewise attested (STTS 3612, 3613 et al.), *saṃbhinnālāpa°*. The reading *abhidhyā* is an emendation based on Tib.^{T}. All other sources attest *avidyā°* instead. This either might be the result of a misreading of the orthographically and phonetically somewhat close *abhidhyā*, or a conscious change by someone who had thought that *madyapānam* is to be understood as a separate item, as a result of which the list would entail eleven and not ten items when not substituting another one. Note further that 𝕊 reads *vihāya ca* instead of *ca sarvathā*. The latter is attested in all Sanskrit MSS. The reading in 𝕊 presumably is an emendation on the basis of the Tibetan *'aṅ kun tu spaṅ*. The question whether or not the Tibetan really read something like *vihāya*, or whether they freely supplied *vivarjayet* from the preceding verse, reading the nouns in this stanza as accusatives, can not be answered. Verses 8.18cd-20 apply to the practitioners on the lower level and should be read in contrast to stanzas 1.14-15 which address the highest type of practitioners.

[253] 𝕊 emends the reading in *pāda* one to *utpādayāmi pūrvam*, presumably being influenced by the Tibetan *sṅon du sems ni bskyed bgyi źiṅ* in Tib.$_{T}$ (Tib.^{T} reads *kun tu sems ni bskyed bgyi źiṅ*). Admittedly, it is difficult to make good sense of the readings in the first half. It is possible that Indrabhūti had in mind the expression *utpādayāmi paramam ityādi yāvat sarvān sthāpayiṣyāmi nirvṛtāv iti* just a few lines after the above-quoted section in the SDPT (p. 288), entailing instructions for the *ācārya* and referring back to the liturgy given in p. 146 of the SDPT. The translation *de thams cad* in the second half, moreover, suggests to read *tat sarvaṃ* instead of *tataḥ sarvaṃ* as attested in all Sanskrit sources apart from MS B_2 which reads *taṃ tataḥ sarvaṃ*. The palm-leaf MS Ṅ, furthermore, reads *gṛhītaṃ* instead of *gṛhṇīyāt* which is likewise possible. The Tibetan *b/gzuṅ bar bgyi* supports, at least partially, *gṛhṇīyāt*. Just as in stanza 8.17 above, the polite verbal form remains a bit puzzling and might indicate a different understanding of this verse on the part of the Tibetan translators.

[254] A close parallel to this line is found in Tibetan translation in Tōh. 1302: *bsod nams kun gyi 'byuṅ gnas che || byaṅ chub rnams kyaṅ de bźin bskyed ||* (D f. 206r). We have here and in its following occurrences accepted *bodhicitta* as a neuter noun (*napuṃsakaliṅga*).

[255] The reading presented here follows the palm-leaf MS Ṅ, being supported by the Tibetan translation. The editions 𝔹𝕊 read *sarvasattvaṃ mahāntaṃ ca sthāpya sarvajñabhūmiṣu*. As for the compound *sarvajñabhūmiṣu*, there basically are two major interpretations. Either one can understand the compound to refer to the Bodhisattva stages, in the sense of the stages to omniscience, i.e., Buddhahood, or one can interpret the compound as a synonym of *buddhakṣetreṣu*, i.e., "Buddha fields." In the context of the first, however, it would be more common to use a singular here, referring to the final stage of Buddhahood alone.

[256] A close parallel to this *praṇidhāna* verse is contained in the *stotra* preserved in Tibetan as Tōh. 1639 (*dPal he ru ka 'khor daṅ bcas pa la bstod pa*), reading: *'gro ba'i sdug bsṅal sel byed ciṅ || phun sum tshogs pa kun ster pa || byaṅ chub lam ni ston pa po || ye śes sku khyod phyag 'tshal bstod ||* (D f. 267v).

[8.25] When [the mind] remains in an uneven state (*viṣamatvaṃ yadā sthitam*), it is not called *bodhicitta* (*bodhicittaṃ na tan nāma*); [and] that gnosis (*taj jñānam*) free of a beginning, middle and end (*ādimadhyāntavarjitam*) does not arise (*na utpadyate*).

[8.26] [Consequently,] all Buddhas together with the *vajrin*s (*sarvabuddhāḥ savajriṇaḥ*) do not bestow empowerment (*nādhiṣṭhānaṃ prakurvanti*). And also all the gods etc. (*sarvadevādayaś cāpi*) do not protect him from the enemy (*na taṃ rakṣanti vidviṣaḥ*).[257]

[8.27] Therefore (*tasmāt*), the *yogin* who knows the means (*upāyavid yogī*) [should be] a single kinsman with all sentient beings (*sarvasattvaikabāndhavaḥ*). And for this reason (*ataḥ*), the mental disposition which does not break its promises (*avisaṃvādakaṃ cittam*) should be taken up firmly (*samutpādyaṃ dṛḍham*)![258]

For 8.27-29, see 16.5-7

[8.28] By having done so (*kṛtenānena*), the completely awakened ones (*sambuddhāḥ*), all-compassionate in nature (*sarvakṛpātmakāḥ*), are pleased (*tuṣṭāḥ*), [and] the[se] greatly powerful conquerors (*mahābalaparākramāḥ*) bestow the empowerment (*adhiṣṭhānaṃ prakurvanti*).[259]

See section 17

[8.29] And even the *māra*s, obstacle makers and so forth (*māravighnādayaś cāpi*) do not seek to descend (*nāvatāragaveṣakāḥ*). The delighted Vajrapāṇi and so on (*vajrapāṇyādayo hṛṣṭāḥ*) constantly grant protection (*rakṣāṃ kurvanti nityaśaḥ*).[260]

[257] The reading *sarvabuddhāḥ savajriṇaḥ* in *pāda* two is based on MS $K_1^{p.c.}$ and the Tibetan translation. The variant in MS Ṅ can be taken as further support for it. The editions 𝔹𝕊 read *sarvadā sarvavajriṇaḥ* instead. Similar formulations in the context of *abhiṣeka* are found in the GSMV (v. 393) and VĀ (ed. Masahide 2009, p. 464). The expression *savajriṇaḥ* likely refers here to the Bodhisattvas. In *pāda* two, the Tibetan *de la* could be the result of translational liberty. We interpreted *vidviṣaḥ* as a 5th *vibhakti* singular. It is also possible to interpret this form as a 1st *vihakti* plural, to be construed with *sarvadevādayaḥ*. The latter seems to be the interpretation in Tib.$^{\text{-G,N,Q}}$. Tib$^{\text{G,N,Q}}$ omit the final *pāda*. Tib.$^{\text{C,D,Ṅ}_\text{b}\text{,P}}$ read *de ni* instead of *de mi*.

[258] Note that the syntax of the Sanskrit and Tibetan texts differs. The Tibetan translation reads *bskyed par bya* in the last *pāda*, construing it with *yogī* (*rnal 'byor pas*) as the agent. This either requires reading the forms in the first line of the Sanskrit as 3rd *vibhakti*s, or —perhaps more likely to be the case— indicates that they might have read a finite verb instead of the gerundive form *samutpādyam*. Although the variant *des na* in the canonical versions faithfully reflects the reading *ataḥ*, we have decided to read *de ni* with Tib.$^{\text{B,N,T}}$, since it is difficult to construe the conjunction *des na* after the object and before the verb. The conjecture *tat samutpādayed dṛḍham* based on Tib.$^{\text{B,Ṅ,T}}$ would be logically better but is hard to account for on the basis of the variants in the Sanskrit MSS and the canonical versions. Verses 8.27b-29 are cited with attribution to the eighth chapter of the JS (*Ye śes grub pa las* […] *le'u brgyad pa las*) in the *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726, D f. 53v), leaving out stanza 8.28cd.

[259] The reading *sarvakṛpātmakāḥ* in *pāda* two follows what is suggested by the palm-leaf MS Ṅ which omits the final *visarga*. The paper MSS and previous editions 𝔹𝕊 read *sarvakṛtātmakāḥ*. The reading *bgyis pa'i bdag ñid can kun* in Tib.$^{\text{T}}$ partly supports this reading, yet sounds more like *sarve kṛtātmakāḥ*. All other Tibetan versions read *dgyes pa'i bdag ñid can kun* in the final *pāda*. Based on these, 𝕁 suggests in his notes to read *sarve hṛṣṭātmakāḥ*. This reading, however, would be somewhat redundant, because the preceding *tuṣṭāḥ* already expresses basically the same. With explicit attribution to the JS (*ye śes grub pa las*), verses 8.28-29 are cited in Atīśa's *lTa sgom chen mo* (p. 631). The citation confirms the reading *dgyes pa'i bdag ñid can kun*.

[260] In the second *pāda*, we have adopted the reading *māravighnādayaś* as preserved in the palm-leaf MS Ṅ, being supported by the Tibetan translation. In his notes, 𝕁 rightly had suggested precisely this reading. The 'modern' MSS and previous editions 𝔹𝕊, however, read *māravighnāpadaś* instead which is clearly inferior and may be the result of the metathesis of the letters *da* and *ya*. The latter then must have been misread as the orthographically very similar *pa*. In the third *pāda*, the palm-leaf MS reads *vajrapāṇyādayor hy eṣṭā* which is neither supported by the Tibetan nor by the 'modern' MSS. Nonetheless, when deleting the superfluous *repha*, it is not impossible to make some sense of this reading. Verses 27b-29cd, leaving out 28cd, are cited with attribution to section eight of the JS in the *Las daṅ po pa'i dam tshig mdor bsdus* (Tōh. 3726), reading: *Ye śes grub pa las* […] *le'u brgyad pa las* | *sems can kun gyi gñen gcig pas* || *rnam pa slu ba med pa'i sems* || *de bas brtan pa bskyed par bya* || *'di byas pa yis rdzogs saṅs rgyas* || *dgyes*

[8.30] And (*ca*), this best of men (*asau narottamaḥ*) attains complete purity from all sins (*sarvapāpaviśuddhiṃ labhate*). And further (*cāpi*), there will be (*bhavet*) the arising of every merit (*sarvapuṇyodayaḥ*) and the arising of correct gnosis (*samyagjñānodayaḥ*).[261]

[8.31] Otherwise (*anyathā*), there could not be the arising of realities in any way (*na hi tattvānām udayaḥ sarvathā bhavet*). Therefore (*tasmāt*), he who knows the methods (*vidhānajño yaḥ*) at first (*ādau*) wishes to attain gnosis (*jñānaṃ prāptum icchati*).[262]

[8.32] And for this reason (*ataḥ*), for the sake of accomplishment in this very lifetime (*janmanīhaiva siddhyartham*), towards a state free from calamities (*nirupadravatāṃ prati*), [and] for the sake of destroying all obstacles (*sarvavighnavināśārtham*), the strengthening of the vital powers and health (*āyurārogyavardhanam*) is to be done necessarily (*karaṇīyam avaśyam*) by the *yogin* who desires the fruit (*yoginā phalakāṅkṣiṇā*).[263]

[8.33] In various Tantras it has been taught (*nānātantreṣu nirdiṣṭam*) by the *buddhavajrin*(s) out of compassion (*kṛpayā buddhavajriṇā*): just like the moon in the waxing phase of the month (*śuklapakṣe yathā śaśī*), the *yogin* who stays on this path (*etanmārgasthito yogī*) gradually grows (*vṛddhiṃ kramāt samāyāti*) but never wanes (*kṣayaṃ na tu kadācana*).[264]

pa'i bdag ñid can kun mñes || bdud daṅ bgegs la sogs pa yaṅ || glags skabs tshol par mi byed ciṅ || phyag na rdo rje la sogs pa || dgyes pas rtag tu bsruṅ ba mdzad || (D f. 53v).

[261] The Sanskrit and Tibetan versions differ to some degree, and different interpretations are possible. Whereas the Sanskrit MSS rather point towards reading *asau narottamaḥ* ("this best among men") in the first half, the Tibetan reads *mi yi skyes bus* (*mi yi skye sbus* Tib.^{T}; "the man of men"). Based on the Sanskrit reading, one would have rather expected something like *mi yi gtso bo 'di*. Perhaps this is a conscious attempt of the translators to make clear that the practitioner of lesser capacities is referred to here, and certainly not the *adhimātrasādhaka*. In *pāda* three, we follow the reading *sarvapuṇyodayaś* in MS K_1 and editions 𝔹𝕊. All other Sanskrit MSS attest *sarvapuṇyādayaś* instead. The Tibetan text supports the chosen reading. Regarding the word *udaya* and its usage throughout the JS and its translation, one may note: (1) In the majority of cases, the Sanskrit MSS attest *udaya* in a neuter gender. Regarding it, see verses 8.31b, 19.8c, 20.4b and 20.8d. Here, in stanza 8.30cd, and in verse 19.6a below, the testimony can be interpreted in both directions, i.e., either in support of the neuter or of the masculine form. In stanzas 4.27c and 9.3d, however, the testimony clearly goes in the direction of the common masculine form. It is not certain, whether this particularity is owed to the bad transmission of the text or to Indrabhūti's unorthodox use of language. The latter cannot be excluded, as the use of the term *dharmodayā* in other Buddhist Sanskrit works shows. (2) Here and in the following stanza, the translators rendered the word *udaya* in three different ways, a phenomenon that can be observed in sections 19 and 20. The reading *'chaṅ bar* for *'char bar* in Tib.^{C,D,N,P} likely is to be understood as a misreading of the similar-looking letters *ra* and *ṅa*. The choice of *'char bar* perhaps hints at the internal process of the arising of correct gnosis. Finally, one may note that Tib.^{G,N,Q,T} all omit the last *pāda*.

[262] In this verse too, the Sanskrit and Tibetan versions differ. First of all, the Tibetan does not reflect the plural of *tattvānām* which, admittedly, is a little bit disturbing but might be accepted in a weak sense of conventional realities (cp. *mithyātattvāni sarvāṇi* in 8.1 above). Secondly, the translations *sbyor śes śiṅ* and *'dod pa daṅ* do not seem to correspond to the reading transmitted in the Sanskrit MSS. The use of the particle *śiṅ* and the conjunction *daṅ* after *'dod pa* might indicate that the translators had read some kind of a participle construction. The expression *sbyor śes*, moreover, sounds rather like a rendering of Sanskrit (*pra*)*yogajñaḥ* /°*vit*. The relative pronoun *yaḥ* in the beginning of the final *pāda* is neither reflected in the Tibetan translation nor does it construe very well. Since all Sanskrit witnesses seem to support this reading, we have decided to keep it until further support for an emendation comes to light which would allow to explain the corruption in the text. One solution to make sense of the pronoun is to imply a correlative *tena* in the last *pāda* of stanza 8.32 below.

[263] In *pāda* four, the palm-leaf MS Ṅ supports the silent emendation °*vardhanam* in 𝔹𝕊. The paper MSS, in fact, all attest the hypermetrical form °*vivarddhanam* instead. The Tibetan translation *'phel ba ni* could be a rendering of either form. In our view, however, it is slightly more probable that the variant in the paper MSS is the result of some form of dittography of the letter *va*. Other than the previous editions, we print this and the following stanza with six *pāda*s each. The Tibetan translation seems to support this decision.

[264] Note that the Tibetan reads *saṅs rgyas rdo rje 'dzin kun gyis* in the place of *kṛpayā buddhavajriṇā*

[8.34] If someone is low in heroic effort (*hīnavīryo yadā kaścit*), he will certainly not attain Buddhahood [in this very lifetime] (*buddhatvaṃ prāpnuyān na hi*), [but] he shall bring about (*kārayet*) kingship with the pleasures of an universal ruler (*cakravartisukhaṃ rājyam*) in every life (*sarvajanmasu*).[265]

[8.35] It is the merit of all the Buddhas existing in all directions and at all times (*puṇyaṃ sarvabuddhānāṃ sarvadikkālabhāvinām*) which the best among the victorious ones proclaim (*pravadanti jinottamāḥ*) [to be] on the tip of the pores of the skin of him (*tasya romakūpāgre*).[266]

See quotation of GST at the end of JS 17

Thus is the eighth section in the *Jñānasiddhi*: The Means to Acquire the Accumulations of Merit and Wisdom (*puṇyajñānasaṃbhāraprāptyupāyaḥ*)[267]

which somehow sounds like a rendering of *sarveṇa buddhavajriṇā*. This reading might have been influenced by similar expressions in 8.26 (*sarvabuddhāḥ savajriṇaḥ*), 9.4 and 13.12 (*sarvabuddhaiḥ savajribhiḥ*). Following the reading in 9.4, wherein the expression *tantre tantre nidarśitam* mirrors the formulation *nānātantreṣu nirdiṣṭam* in this verse, one could also interpret the compound *buddhavajriṇā* as a *dvandva* compound in the collective singular in the sense of "taught by the awakened ones and *vajrin*s in the various Tantras." The reading *etanmārgasthito* in *pāda* three follows here the correction in MS K_1. The previous editions 𝔹𝕊 and the other paper MSS read *eṣa* instead of *etan°*. The palm-leaf MS Ṅ attests *eka°* while the Tibetan translates *'dir*. The reading in the Tibetan translation of the citation of this verse in Tōh. 3726 suggests *evaṃsthito* (*de ltar gnas pa'i*) which would be hypometrical. The simile *śuklapakṣe yathā śaśī* in *pāda* four is a famous one, found, for instance, in the *Mahābhārata* and several *Purāṇa*s. Interestingly, we have not been able to find the same expression in any other Buddhist text surviving in Sanskrit. In Tibetan, however, this formulation is used in the **Bodhisattvapratimokṣacatuṣkanirahāranāma-mahāyānasūtra* (Tōh. 248, *Byaṅ chub sems dpa'i so sor thar pa chos bźi sgrub pa źes bya ba theg pa chen po'i mdo*, *Lha sa* f. 88v). The reading *vṛddhiṃ kramāt samāyāti* too follows the correction in MS K_1. Although the syntax in the Tibetan translation differs slightly, and although the palm-leaf MS Ṅ omits the *anusvāra*, both witnesses, so it seems, support this reading. The previous editions 𝔹𝕊 read *vṛddhikramaṃ* instead. In the final *pāda*, the palm-leaf MS Ṅ reads *kṣepane* instead of *kṣayaṃ na*. Although it is not entirely impossible to make some sense of this reading, none of the other witnesses —including the citation in Tōh. 3726 wherein pādas c-f are cited together with the following two stanzas (D f. 53v)— support this variant. In the context of this verse, attention may also be drawn to the **Ratnakaraṇḍodghāṭa-nāma-madhyamakopadeśa* (Tōh. 3930, *dBu ma'i man ṅag rin po che'i za ma tog kha phye ba*, f. 104rv).

[265] The Tibetan translation of *pāda* one does not explicitly render the word *yadā*. The particle *na*, however, can be taken to encode the same meaning. The palm-leaf MS Ṅ reads *yathā* instead, not giving satisfactory sense here. In the third *pāda*, the Tibetan translation seems to interchange the words *°sukhaṃ* and *rājyaṃ*, suggesting perhaps to read *cakravartirājyasukhaṃ* which, in the Sanskrit, could be taken as a bad *bha-vipulā*. The causative verb *kārayet* in the end of the final *pāda* has been taken in the sense of a simplex. The Tibetan translates this part as *(')thob par 'gyur*.

[266] This verse too is cited in Tōh. 3726 (D f. 58v). The reading *tat tasya* in the Sanskrit is preserved in the palm-leaf MS Ṅ and supported by the Tibetan *de de'i* in Tib.$_{\text{-G,N,Q}}$. 𝔹𝕊 rightly anticipated this reading, although the 'modern' paper MSS suggest to read *tantrasya* instead. Tib.$^{\text{G,N,Q}}$ and the quote in Tōh. 3726 simply read *de yi* (→ *tasya*). Note further that the Tibetan renders the formulation *romakūpāgre* with *ba spu'i khuṅ gnas źes* (*ba spu'i źu khuṅ nas źes* Tib.$^{\text{T}}$), sounding as if the translators had read an *iti* in their exemplar(s). Interestingly, the translation of the citation in Tōh. 3726 mirrors this. The *gnas* in Tib.$_{\text{-T}}$ in all likelihood has to be understood as translational freedom. Although it is not certain whether Indrabhūti had in mind any particular reference when composing this stanza, attention may be drawn to the passage cited from GST chapter 17 at the end of the *vajrajñānābhiṣekavidhi* (section 17).

[267] Note that the latter part of the section title in the Tibetan translation differs, reading *rab tu 'phel ba źes bya (ba) ste* instead of *°prāptyupāyaḥ*. As already noted in 𝕊, this part of the Sanskrit title would correspond to something like *rab tu thob pa'i thabs*. As it stands, the Tibetan version sounds as if the translators had read something like *pravṛddhir nāma / pravardhanaṃ nāma* in their exemplar(s) (Tib.$^{\text{T}}$ omits *źes bya (ba)*). The synopsis in T confirms the reading *rab tu 'phel ba* (cp. T p. 183).

3.9 Section Nine: The Thorough Gnosis of the Arising and Cessation of Merit and Sins

[9.1] How could severe demerit come to cease through confession (*kathaṃ deśanayā pāpaṃ kṣayaṃ gacchet sudāruṇam*)? And likewise (*tathā*), how does merit come to be completely full through rejoicing (*anumodanayā puṇyaṃ kathaṃ saṃpūryate*)?[268]

See 9.8-13 and 9.14-19

[9.2] How is it not contradicted (*kathaṃ tan na virudhyate*) that in the Tantras (*tantreṣu*) somewhere he has taught (*kvacid abravīt*) that the 'cutting off of the vital energies' is to be done (*prāṇātipātakādīti kartavyam*), and in some that it is not (*kvacin neti ca*)?[269]

See 1.14-17 and 9.20-23

[9.3] Everything (*sarvam*), such as the five nectars (*pañcāmṛtādikam*), that is neither to be eaten nor to be approached (*abhakṣyagamyakam*), and likewise (*tathā*) the many things that are not to be drunk and so on (*apeyādīny anekāni*), how is there the arising of virtue through these (*kathaṃ tais tu śubhodayaḥ*)?[270]

See 9.24-34 and sections 10-11

[9.4] In due sequence of these [points,] I teach (*yathākramaṃ bravīmy eṣām*) what is taught in the various Tantras (*tantre tantre nidarśitam*) by all Buddhas together with the *vajrin*s (*sarvabuddhaiḥ savajribhiḥ*) for the sake of the realization of the slow-witted people (*mandadhījanabodhārtham*).[271]

[268] In the last *pāda*, the reading *saṃpūryate* follows what is preserved in MS Ṅ. The majority of the paper MSS attest *saṃpūjyate* instead. The modern editions 𝔹𝕊 decided to read *saṃbhujyate*. The Tibetan *yaṅ dag rdzogs* can be taken in support of the reading in MS Ṅ. The first four stanzas are translated on the basis of 𝕊, and somewhat freely, in Krug 2018b, pp. 309-310.

[269] The reading *prāṇātipātakādīni* has tentatively been conjectured to *prāṇātipātakādīti* in order to be grammatically sound. This conjecture is far from elegant, but it seems to be the smallest possible emendation. The twofold occurrence of the word *źes* in the Tibetan translation and the relatively high similarity of the *akṣara*s *ta* and *na* in many of the northern scripts can be taken in slight support of this conjectural emendation. A paraphrase of this sentence is found in the synopsis contained in T (p. 183). It is not clear to us how the previous editors who decided to follow the reading in the MSS have understood the sentence and construed °*ādīni* with *kartavyam*. In the edition of the Tibetan translation too we have decided to conjecturally emend *yaṅ dag bśad* to *gaṅ yaṅ bśad* in order to correspond closer to the Sanskrit. The reading in the Tibetan text might have been caused by an accidental interchange of the syllables *gaṅ* and *yaṅ* and a subsequent correction of *gaṅ* to *dag*.

[270] In *pāda* one, the Tibetan translation attests an additional *api* (→ *kyaṅ*). In *pāda* two, the reading *abhakṣyagamyakaṃ* follows what is attested in the majority of the Sanskrit MSS. The editors of the previous editions 𝔹𝕊 emended the text to *abhakṣyaṃ gamyate* instead. To us, this change is not necessary. The Tibetan text partly supports the reading in the Sanskrit MSS, but seems to add another *ādi* here (→ *bza' daṅ bgrod min sogs*). In *pāda* three, we adopted the variant *apeyādīny anekāni* preserved in the palm-leaf MS Ṅ. This reading is supported by the Tibetan translation. Without applying the *sandhi*, it had already been suggested in 𝕁. The editions 𝔹𝕊 read *apriyādīny anekāni* instead, being supported by MS $K_1^{p.c.}$. In the final *pāda*, MS B_2 shows an eye-skip from *katham* in 9.3d back to *kathaṃ* in 9.1d. As a result of this eye-skip, the first half of stanza 9.2 (*prāṇātipāta*° […]) is read again in place of 9.4ab (*yathākramaṃ bravīmi* [...]). This corruption has already been reported in 𝔹 wherein, however, only the repetition of 9.2ab in the place of 9.4ab is reported and reference is made to MS $\mathbb{B}_B$ which, in fact, should correspond to MS B_1 in our edition of the text.

[271] Note that the referent of the pronoun *eṣām* in the first *pāda* is not entirely clear. The Tibetan translation, which shows some similarity to the reading in stanza 8.3e above, sounds as if the translators had read *etat* instead (→ *de ni*). Other interpretations, such as taking it to refer to the Buddhas or to the slow-witted people, are indeed possible as well. Regarding the compound in *pāda* three, the respective Tibetan *blo dman skye bos rtogs bya'i phyir* either corresponds to *mandadhījanabodhyārtham* or, perhaps more likely to be the case, is the result of a slightly different interpretation of the compound ("in order to be realized by the slow-witted people"). In the last *pāda* of the Sanskrit text, corresponding to *pāda* two in the Tibetan, the Tibetan translation omits the *sarva*° in *sarvabuddhaiḥ* and does not render any plural. The reading *savajribhiḥ* follows the emendation suggested in 𝕁 on the basis of the Tibetan *saṅs rgyas rdo rje 'dzin bcas pas*. MS $K_1^{p.c.}$ and 𝕊 both read *suvedibhiḥ* here. A similar formulation to the one presented here is found in 8.26b (Tib. 8.26a), and a direct paral-

[9.5] Any action which is performed (*yat karma kriyate kiñcit*) is the activity of body, speech and mind (*kāyavāṅmānasakriyā*). A fourth one, apart from these, does not exist (*caturtho vidyate nānyas teṣām*). In this way it is examined (*evaṃ vicāryate*).[272]

[9.6] Without the mind (*cittena vinā*), the body would not be capable to do anything (*na kāyaḥ kiñcit kartuṃ bhavet kṣamaḥ*), nor would speech without it at any time (*vacanaṃ ca vinā tena bhaven naiva kadācana*).[273]

[9.7] Therefore (*tasmāt*), the actions of body and speech (*kāyavākkarmaṇī*) both ought to arise in the mind (*bhavetām mānase dvayam*). The entire world (*jagat sarvam*), whether pure or impure (*yac chubhāśubham*), is produced by the mind alone (*cittenaiva kriyate*).[274]

[9.8] Any action which ought to be for the sake [of others'] benefit (*hitārthaṃ yad bhavet karma*) should be completely well-performed (*sarvaṃ sucaritaṃ bhavet*). Otherwise (*viparyayāt*), it has no merit (*apuṇyaṃ tat*). [Thus] the best among the victorious ones proclaim (*pravadanti jinottamāḥ*).[275]

[9.9] And (*tu*), whatever is wholesome or unwholesome (*yac chubhāśubham*) that all is produced by the mind alone (*cittenaiva tat sarvaṃ kri-*

lel is contained in 13.12b (Tib. 13.12ab). In both cases, the palm-leaf MS Ṅ reads *sarvabuddhaiḥ sarvajinabhiḥ* which is difficult to account for. In the parallel in 13.12, all 'modern' MSS confirm the reading *savajribhiḥ*. MS B_2 shows an interlinear insertion before °*bhiḥ* which, unfortunately, is not clear to us.

[272] In *pāda* two, the *editio princeps* 𝔹 reads °*manasaiḥ kriyā*. 𝕊, on the other hand, prints °*manasaḥ kriyā* with support of the 'modern' MSS K_1, K_3, B_1 and B_2. This reading is likewise acceptable. 𝕁 raises the question whether one should read °*mānasaiḥ tridhā* instead. The Tibetan text omits (°)*kriyā* reading *yid kyis te* (*yid kyi te* Tib.^{T}). The report in 𝕊 that MS "ka" reads °*manasaiḥ* is wrong. Based on the Sanskrit text, $\mathbb{S}^{\text{Tib.}}$ proposes to read *lus ṅag yid kyi bya ba las* in the Tibetan. Although this reading would be perfectly fine, we abstained from emending the text. The second half remains doubtful. The reading *caturtho vidyate nānyas teṣām* follows the paper MSS. MS Ṅ attests *caturtho na vidyate 'nyeṣān teṣāṃ* which is unmetrical. A possible emendation based on the reading in MS Ṅ would be *caturtho na vidyate 'nyas teṣāṃ* forming a *ra-vipulā*. The Tibetan text differs in various places, translating this part as *(b)źi pa gźan dag yod min pas || de rnams*. To our regret, we are unable to reconstruct a reading that adequately explains the emergence of all variants.

[273] The reading *kāyaḥ kiñcit kartuṃ* […] *vacanaṃ ca vinā* is omitted in the main text of the palm-leaf MS Ṅ and has been added in the upper margin, being hardly legible. This omission can be explained as a simple case of eye-skip from *vinā* to *vinā*. The omission of the previous negation *na*, on the other hand, in all likelihood was caused by haplography. In our edition of the Tibetan text, we have decided to emend the reading *lus ṅag gis* to the palaeographical very close *lus dag gis*, in order to correspond to the reading in the Sanskrit version. Herein, we have understood the particle *dag* as verse-filler without a particular meaning allotted to it. 𝕊 proposes to read *sems med pa yi lus kyi ni* in the first *pāda*, and emends *tshig gis* to *ṅag gis* in the third *pāda*, erroneously implying the latter to be the reading in the *sDe dge* version. This reading, it has to be clarified here, is not attested in any of the sources.

[274] For unknown reasons, and against all witnesses, the editions 𝔹𝕊 read *kāye* instead of *kāya*°. In *pāda* two, the paper MSS attest both *bhavatāṃ* as well as *bhavetāṃ*. The palm-leaf MS Ṅ, on the other hand, attests *bhavet te*. The latter is difficult to construe without emending the text. The Tibetan (')*gyur ba yin* does not clearly render either of these. In our edition, we gave preference to the optative form, since an elision of an *e* is generally easier to account for, since MS Ṅ supports the *e*, and because it seems less likely that Indrabhūti would have used an imperative form in this context. Just as Tib.^{G,N,Q,T}, which seem to reflect *dvayam* instead of *'dvayam* as printed in 𝔹𝕊, we decided to adopt the reading *dvayam* in the Sanskrit MSS. The absence of an *avagraha*, it may be noted, cannot be taken as support for the reading *dvayam*, since *avagraha*s are commonly not treated as authorial, but as optional *sandhi* markers. Thus, both readings are possible. When wishing to follow the reading *'dvayam*, one could perhaps interpret it in the sense of "the actions of body and speech ought to arise in the mind alone." As rightly noted in the *editio princeps* 𝔹, all paper MSS repeat stanzas 9.6-9.7ab. This can be explained as a case of eye-skip and clearly indicates that all of these MSS derive from the same line of transmission ("*Bindefehler*"). In MS $K_1^{\text{p.c.}}$, however, the repeated passage is canceled.

[275] In *pāda* two, we emended the text to *sucaritaṃ* in support of the reading *legs par spyad* in Tib.$_{\text{T}}$. The palm-lead MS Ṅ reads °*svacaritam* which is orthographically closer to *sucaritaṃ* than *sañcaritaṃ* as attested in MSS K_1 and B_2 and supported by the other MSS. The

yate). [It's] destruction [too] will be by the mind itself (*cittenaiva bhaven nāśaḥ*); thus the teacher of the world has taught (*ity uvāca jagadguruḥ*).[276]

[9.10] That what is effected by harming a sentient being (*sattvāpakāraniṣpannaṃ yat*) is known as sin (*pāpaṃ parikīrtitam*). Having taken up a wholesome mind (*hitacittaṃ samutpādya*), the one who is terrified [by its consequences] should confess [that sin] (*saṃtrastaḥ pratideśayet*).[277]

[9.11] Done before (*kṛtaṃ pūrvam*) with a determination (*utsāhena*) in connection to bringing harm (*apakārasamanvitam*), [its] cessation [also] will come about thanks to the antidote (*pratipakṣād bhaven nāśaḥ*), as it was done by that [determined mind] alone (*yasmāt tenaiva tat kṛtam*).[278]

[9.12] [Just as] someone who produced a pot (*ghaṭam utpādya yaḥ kaścid*) alone shatters it himself (*bhinatty eva tu tat svayam*), in that way (*tathā*) just he himself would destroy (*nāśayed ātmanā sa tu*) the sin that has been produced (*pāpaṃ samutpannam*).[279]

previous editions 𝔹𝕊 read *saccaritaṃ* without reporting a variant. In *pāda* three, the paper MSS and 𝔹𝕊 attest *viparyayād* in the place of the variant *viparyāyād* in MS Ṅ. Although the latter form is attested elsewhere, we decided to follow the reading in the paper MSS, since the ligature *ryā* easily could have been cause by a misreading or corruption of the geminated form *ryya*. The palm-leaf MS Ṅ, moreover, attests *yat puṇyan* instead of *apuṇyaṃ* as read by the younger witnesses. The Tibetan witnesses, except Tib.^{T}, support the reading in the younger sources. Tib.^{T}, on the other hand, supports the reading in MS Ṅ, translating *bsod nams gaṅ yin* instead of *bsod nams ma yin*. Unless one interprets *viparyayāt* in the sense of *pariṇāmanāt*, which is perhaps not completely impossible but quite uncommon, it is hard to make any sense of the reading in the palm-leaf MS. Regrettably, we are not able to explain how this reading could have come into existence by a simple scribal error. The Tibetan text does not support such an unusual interpretation of the word *viparyaya*. Further, there seems to be an interlinear note below *viparyāyād* in MS Ṅ. Unfortunately, this note is illegible in the available images. The additional *źes* (Skt. *iti*) in the end of the third *pāda* in all likelihood has been added by the translators, making perfect sense here. In the final *pāda*, we decided to read *mchog gis* with Tib.^{G,N,P,Q,𝕊} against *mchog rnams* in Tib.^{B,C,D,Ṅ,T}. To us, the ergative *gis* before the transitive verb *rab tu gsuṅs* is more important than the plural marker *rnams*.

[276] Note that the Tibetan does not render the relative-correlative construction, nor the particle *tu*, in the first half of the stanza. Instead it reads *de bas* in *pāda* one and *daṅ* in *pāda* two. In the final *pāda*, MS B_2 confirms the emendation °*guruḥ* in the previous editions 𝔹𝕊. All other paper MSS, in fact, attest the evidently corrupt °*bharuḥ* which can be seen as another indication that these witnesses stem from the same line of transmission. The palm-leaf MS Ṅ and the Tibetan translation support the chosen reading.

[277] In *pāda* two, the Tibetan translators, except those responsible for Tib.^{T}, seem to have read something like *matpāpaṃ* instead of *yat pāpaṃ* or *mayā pāpaṃ pari/saṃkīrtitam* in *pāda* two (→ *bdag gis sdig pa(r) yoṅs/yaṅ bśad pa*). Only Tib.^{T} attests *gaṅ źig* instead of *bdag gis*, yet reading *rdzogs pa* instead of *sdig pa*(*r*). In *pāda* three, we gave preference to the reading *saṃtrastaḥ* suggested in MS Ṅ over the variant *saṃbhraṣṭaḥ* transmitted in the paper MSS. The Tibetan *kun tu skrag pas* in Tib.$_{G,N,Q}$ supports the reading in MS Ṅ. Considering the close similarity of the ligatures *tra* and *bhra* (orthographically) and *sta* and *ṣṭa* (phonetically), the difference can be explained easily. Nonetheless, the reading of the paper MSS makes good sense too. Based on their understanding of the Sanskrit text, the editors of 𝕊 suggest to read *sems can gnod byas rdzogs pa yi || gaṅ gis sdig pa yoṅs bśad pas || phan sems yaṅ dag bskyed nas ni || yoṅs ñams thams cad bśags par bya ||* in the Tibetan text.

[278] The Tibetan translation supplies the relative pronoun *gaṅ* (→ *yat*) in the second *pāda* (corresponding to *pāda* one in the Sanskrit). And indeed, one would expect this relative pronoun in the first half of the verse and a correlative *tasya* in *pāda* three, taking up the preceding *pāpa* in the verse above. The Sanskrit version, perhaps owing to metrical constrains, shows no trace of a pronoun in the first half. Moreover, the precise meaning of *pratipakṣa* and the referent of *tena* remain unclear. We have here understood the antidote to be the confession of sins paired with the taking up of the wholesome mental disposition mentioned in the previous verse, while we take *cittenaiva* as the referent of *tenaiva* in the final *pāda*. Other interpretations, such as taking *utsāhena* as the referent of *tena*, are certainly possible. Likewise one can read *utsāhena* both with *kṛtam* in *pāda* one and with *bhavet* in *pāda* three.

[279] Note that the Tibetan text differs in several places. In the first *pāda*, it renders *ghaṭam utpādya yaḥ kaścit* with *gaṅ źig bum pa (b)skyed byed pa*, which sounds as if the translators had read something like *ghaṭotpā-*

[9.13] If a foolish person comits [a sin] (*mūḍhaḥ karoti cet*) thinking "later on I will confess [it]" (*deśayiṣyāmy ahaṃ paścād iti*), for him the confession is not fit (*na cāsya deśanā yuktā*), [and] the sin does not cease for him (*na pāpaṃ tasya naśyati*).[280]

[9.14] The ceasing of merit is in this way (*tathā puṇyavināśaś ca*), and it arises only like that (*tadvad eva bhavaty api*). Even when merit is made (*kṛte puṇye 'pi*), because of being without inclination (*anicchatvāt*), there would be [its] destruction (*bhaven nāśaḥ*); there is no doubt (*na saṃśayaḥ*)![281]

[9.15] Only offering (*dadaty eva*) when there is no wish to offer in [one's] mind (*yadā citte dātum icchā na vartate*), there will not arise the merit of it for anyone (*na tatpuṇyaṃ prabhaviṣyati kasyacit*), even when it is offered (*datte 'pi ca*).[282]

dakaḥ/ ghaṭotpādayitā, construing it together with *kaścit* and omitting the relative pronoun *yaḥ* as well as the adversative particle *tu* in the following *pāda*. In *pāda* four, the Tibetan reads an additional *gaṅ źig* (*gaṅ phyir* Tib.^{T}), most likely to be construed with the preceding *pāda*, again without reflecting the pronoun *sa* and the adversative particle, perhaps having read a second *kaścit* instead of *sa tu*. We are not able to account for a version of the Sanskrit that could explain the Tibetan readings in this verse. In the third *pāda*, the palm-leaf MS Ṅ attests *samutpādya* instead of *samutpannaṃ*. Although this reading is perfectly fine, we have adopted the variant transmitted in the paper MSS since the Tibetan text indeed seems to confirm *samutpannaṃ* by reading *kun 'byuṅ ba*. The same translation is used in stanza 8.9 to translate *samutpannaṃ*, while the translators rendered *samutpādya* in 9.10 with *bskyed nas ni*. Possibly, the variant in *pāda* three was influenced by the reading in the first *pāda*.

[280] In the first *pāda*, the Tibetan translation *bśags pa(r) bya'o* rather sounds as if the translators read *pratideśayet* instead of *deśayiṣyāmi*. In our edition, we follow the variant *paścād iti* in MS $B_2^{p.c.}$, corresponding to the reading printed in the previous editions 𝔹𝕊 and being supported by the Tibetan *phyi nas* […] *źes*. The palm-leaf MS Ṅ reads *yasmād iti*. The other paper MSS differ in various ways. Nonetheless, the overall evidence points towards this reading. In the second *pāda*, the Tibetan translation, except Tib.^{T}, suggests to read a plural (→ *rnams*) instead of the singular *mūḍhaḥ*.

[281] The reading *anicchatvād* in *pāda* three is a conjectural emendation based on what seems to be hinted at in the surviving Sanskrit witnesses. The palm-leaf MS Ṅ appears to have *anircchatvād*. The paper MSS read *acchitvād*. MS K_1 adds a *vi* in the upper margin, reading *avicchitvād* after correction. The Tibetan *mi dga' bas* does not clearly support any of these variants. A way to explain this corruption is to assume that the letter *ni* must have dropped out at an early stage of the transmission. The missing letter then was added in the margin and a corresponding insertion mark (*kākapada*) was placed at the upper left side of the ligature *ccha*. Later the missing *ni* was re-inserted in an ancestor of MS Ṅ, but the insertion mark remained and later on was mistaken as a *repha*. In the common ancestor of the 'modern' MSS, the correction was overlooked and the insertion mark mistakenly interpreted as an *i*. Only the scribe of K_1, after copying this part, noticed the addition in the margin but misread it as a *vi* instead of a *ni*. The decision of the Tibetan translators to translate *anicchatvāt* — given that this was the original form, which after all remains uncertain — with *mi dga' bas* is indeed noteworthy. It is likewise possible that the translators had read *aniṣṭatvāt* instead. We suppose, however, that this translation could have been a conscious attempt of interpreting this term in view of the *puṇyānumodanā* mentioned stanza 9.1 above. Even though such an interpretation of *anicchatva* (commonly *anicchatā*) is to our knowledge not attested, it might nevertheless work in this context, since the question raised by Indrabhūti in the first verse can be expected to be elaborated in this and the following stanzas, and thus that the topic of *puṇyānumodanā* is referred to in some sense.

[282] In the first line, the reading *dadanty eva* as it is preserved in the palm-leaf MS Ṅ has been emended to *dadaty eva*. The reading *dadaṃtye ca* in MS K_3 is close to that. MS $K_1^{p.c.}$ reads *dadate ca* (*dadaṃte ca* $K_1^{a.c.}$) while MSS B_1 and B_2 attest *dadaṃ neca*. Against all of these witnesses, the previous editions 𝔹𝕊 read *dadataś ca* instead which is understandable but perhaps not necessary. The Tibetan version reads the negation *na* not with *vartate*, as in the Sanskrit text, but with *dadaty eva* (*mi sbyin ñid*). This may tentatively be translated as "When, engaging into the idea to give [but] without giving mentally, even [...]". In the second half, we have decided to follow the reading *datte 'pi ca* ("and even when it is given") in the paper MSS. The palm-leaf MS Ṅ reads *tadāpi ca* ("and even then") instead. The Tibetan translation *phyin du zin kyaṅ* seems to be a corruption of *(s)byin du zin kyaṅ* as found in Tib.$_{B,Ṅ}$. The latter clearly supports the reading in the paper MSS. Further, it may be noted that it is also possible to read *tat puṇyam* in *pāda* three not as a compound. The Tibetan translation does not render the pronoun *tat*. In the last *pāda*, the translation reads *rnam pa kun tu 'byuṅ mi 'gyur* (*kun 'byuṅ mi 'gyuro* Tib.^{T}), presumably rendering *kasyacit* ("for anyone") with *rnam pa kun tu* ("in every way").

[9.16] In addition to all, there is a state (*sarveṣām adhikaṃ sthānam*) in which everything ceases (*yatra sarvaṃ vinaśyati*), [even] the great good (*śubhaṃ mahat*) which has been gained by thousands of millions of aeons (*kalpakoṭisahasraiś ca samupāttam*).[283]

[9.17] [Therein] the accruing of the accumulation of merit (*puṇyasambhārasaṃcayaḥ*), gained in hundreds of millions of aeons (*kalpakoṭiśatopāttaḥ*), ceases in a single instant (*kṣanād eva vinaśyati*), [even] for him by whom *bodhicitta* has arisen (*utpannabodhicittasya*).

[9.18] It is not different with regard to someone like that who is adverse (*tādṛśe pratighe nānyat*) [nor] with regard to a second person who is dear (*dvitīyamanuje priye*). Thus, the Tathāgatas have taught (*evam uktaṃ tathāgataiḥ*) that it should be protected intensely from this one too (*tato 'pi rakṣyam atyartham*).[284]

[9.19] †With regard to him who is just a little bit malevolent (*de la gnod byas chuṅ ṅu yaṅ*) there certainly will be a great heap of sin (*sdig pa'i phuṅ po chen por 'gyur*).†[285] With regard to him who is just a little bit benevolent (*tasmin svalpopakāre 'pi*) there certainly will be a great heap of merit (*puṇyarāśir mahān bhavet*), because of being the source of all the pleasures of all people (*sarveṣāṃ sarvasaukhyānām ākaratvāt*) in the ocean of good qualities (*guṇodadhau*).[286]

[283] It is not entirely certain what exactly Indrabhūti is referring to here. Presumably this verse has to be understood in the context of the following stanzas, referring to a mental state in which the wholesome roots are abandoned. In *pāda* four, $\mathbb{S}^{\text{Tib.}}$ notes that the Sanskrit rather corresponds to the reading *yaṅ dag bsags pa'i dge ba che* instead of *yaṅ dag bskyed pa'i bde ba che*. To us, this note is slightly confusing. The translation *yaṅ dag bskyed pa*, which is likewise used in the citation of this verse in the Tibetan translation of Dīpaṅkaraśrījñāna's **Mūlāpattiṭīkā* (Tōh. 2487), should be a possible way to render the Sanskrit word *samupāttaṃ*. Perhaps this understanding is inspired by the reading in the next verse (see below). Nonetheless, a conjectural emendation does not seem to be necessary here. The suggestion to emend *bde ba che* to *dge ba che*, on the other hand, is a good one, and it is in fact supported by the quote in Tōh. 2487. Without explicit attribution to the JS, and leaving out the problematic line in 9.18ab, verses 9.16-18cd are, as mentioned, cited in Atīśa's **Mūlāpattiṭīkā* (Tōh. 2487, *rTsa ba'i ltuṅ ba'i rgya cher 'grel pa*): *thams cad la ni lhag pa'i gnas || gaṅ du thams cad 'jig pa ste || bskal pa bye ba stoṅ du yaṅ || yaṅ dag bskyed pa'i dge ba che || byaṅ chub sems ni bskyed pa yi || bsod nams tshogs ni bsags pas so || bskal pa bye bas 'byuṅ ba ni || skad cig ñid la rnam par 'jig || de bas don de bsruṅs pas ni || de bźin gśegs pas rab tu gsuṅs ||* (f. 194r).

[284] In *pāda* one, we decided not to follow the previous editions $\mathbb{BS}$ which add an *avagraha* to the reading transmitted in the Sanskrit MSS. Note further that the Tibetan does not render *nānyat*, apparently reading *manuje* in the place of it, and interchanging the positions of *pratighe* and *priye* in *pāda*s one and two. Instead of *nānyat*, the palm-leaf MS Ṅ attests *nānye* which is difficult to construe grammatically and might have been attracted by the other seventh *vibhakti* forms ending in °*e*. Moreover, all Sanskrit witnesses in fact attest the reading *dvitīye manuje* in *pāda* two and do not make use of *avagraha*s. In our edition of the text, we have tentatively decided to follow this reading without any *avagraha*, emending the text to *dvitīyamanuje priye*. The reading in Tib.$_{\text{-T}}$, although interchanging the word order, does not seem to negate *priye* (→ *sdug pa'i*) either. The quotation in Tōh. 2487 omits the first line which, admittedly, makes the reading of what precedes and follows much smoother. In the second half, the Tibetan translators seem to have read something like *rakṣaṇārtham* (→ *(b)sruṅ ba'i don gyi phyir*). Tōh. 2487, on the other hand, translates *don de bsruṅs pas ni*.

[285] This sentence is missing in the Sanskrit version of the *Jñānasiddhi*. It is well possible that this line has dropped out in the course of transmission due to an eye-skip. The Sanskrit text, as it is presented here, was re-constructed on the basis of the Tibetan text and the parallel line below. Interestingly, Tib.$^{\text{G,N,Q}}$ repeat the line. The re-construction in $\mathbb{S}$ differs slightly, reading *svalpāpakāreṇa* instead. Both, the *api* as well as 7$^{\text{th}}$ *vibhakti*, are supported by the Tibetan translation *ṅu yaṅ*. The odd position of the line beginning with *tādṛśe* above and its omission in the quote in Tōh. 2487, paired with the evident corruption in this verse, i.e., the omission of the first line in Sanskrit and its repetition in Tib.$^{\text{G,N,Q}}$, raise suspicion about the correct sequence of these lines. Thus, one could consider reading the above line directly before the line omitted in the Sanskrit text.

[286] In *pāda* four, MS B_2 adds two space-holder in place of *bhavet*. This may be taken as a clear indication

[9.20] Some extremely dull, childish people (*kecin mūḍhatarā bālāḥ*) do not perceive reasoning and scripture (*yuktyāgamam apaśyakāḥ*). Being ones who are destroying themselves they say (*āhur ātmanāśakāḥ*) "sin is just a concept (*kalpanaiva bhavet pāpam iti*)."[287]

[9.21] If (*yadi*) a *yogin* free of conceptualisations (*kalpanārahito yogī*) is not tainted by sins (*pāpair na lipyate*), [then his] being liable to change (*vikāritvam*) is not fit (*na yujyate*), even with regard to the cause of the arising of anger and so forth (*dveṣādyutpādahetau tu*).[288]

[9.22] Having left behind the worldly course of conduct (*vihāya laukikīṃ vṛttim*), couldn't he be in a different way (*anyathā tu bhaven na kim*)? Going around with a head is fit (*śirasā gamanaṃ yuktam*), and likewise the eating of stones (*tathā pāṣāṇabhakṣaṇam*).[289]

that this witnesses is not a direct apograph of the other paper MSS. In the final *pāda*, the reading *ākaratvāt* follows the variant in the palm-leaf MS $\dot{\text{N}}^{\text{p.c.}}$, corresponding to the text printed in the previous editions 𝔹𝕊. All other MSS, incl. MS $\dot{\text{N}}^{\text{a.c.}}$, attest *ākāratvād* instead. Even though we were not able to find other attestations for the translation of *ākara* as *gnas*, the Tibetan translation *gnas phyir ro* tendentiously supports the reading chosen in our edition. Another possibility, although less likely to be correct, is to emend the reading *ākāratvād* to the phonetically closer *āgāratvād*. Regarding verses 9.5-19, Krug writes the following: "The verses that follow in *Jñānasiddhi* 9.5-19 […] argue that all actions of body and speech originate with the mind, and thus the mental intention at the root of any confession or generation of sympathetic joy is the primary factor in the destruction of *pāpa* and the cultivation or [read "of"] *puṇya*. Readers familiar with the broader Mahāyāna literature on confession and the accumulation of merit will likely recognize a degree of similarity between Indrabhūti's arguments and the works of Śāntideva (c. 8th century)." (Krug 2018b, p. 310).

[287] In *pāda* three, the reading *kalpanaiva* follows the 'modern' paper MSS. The palm-leaf MS Ṅ and $\mathbb{B}_{\text{N}}$, $\mathbb{S}_{\text{ga}}$ read *kalpenaiva* instead. Although likewise possible, we adopted the variant in the paper MSS since it, on the one hand, finds support in the Tibetan translation and, on the other hand, makes better sense to us. In *pāda* four, for reasons not known to us, the previous editions 𝔹𝕊 print *āhuḥ svātmanāśakāḥ* instead of *āhur ātmanāśakāḥ*. The reading in 𝔹𝕊 is not supported by the surviving witnesses and, in our view, such an emendation is not necessary here. This and the following three verses are translated and quoted in Krug 2018b, pp. 310-311, relying primarily on the reading in 𝕊.

[288] Relying on the edition printed in 𝕊, this verse too is translated and quoted in Krug 2018b, p. 310. Apparently, taking *yadi* together with the first *pāda*, Krug interprets this stanza somewhat differently, translating it as follows: "[They believe] if a *yogin* is free from conceptual Thought he is not smeared by sins, | But it is not logical that [this belief brings a] Transformation in the cause of the arising of anger. || 9.21 ||". The Tibetan translation, however, supports the choice to read *yadi* (*gal te*) with *pāda* two.

[289] In *pāda* two, MS Ṅ attests *hi* instead of *kiṃ*. The paper MSS and the Tibetan translation, however, do not support this reading. Admittedly, the interpretation of this stanza is difficult. It is also possible to take the first line in an impersonal sense as "Abandoning the worldly way of functioning, could it not be otherwise?". In the second half, the Tibetan versions (except Tib.$^{\text{T}}$ *mgo'i 'gro bar byed*) render *śirasā gamanaṃ* with *mgo bo/daṅ rgyug par byed*. We are uncertain what the translators understood here. In the Sanskrit text, it is also possible to understand this expression as "the walking with the head." Not rendering *yuktaṃ* and interpreting the action nouns *gamana* and *bhakṣaṇa* in a slightly unusual manner, Krug 2018b, p. 310 translates this stanza as follows: "[This position] is nothing other than Abandoning worldly behavior. | There is one that walks around with a skull, Likewise the one that eats stones. || 9.22 ||." Regarding it, Krug adds the following remarks: "The 'one that walks around with a skull' (*śirasā gamanaṃ yuktaṃ*) mentioned in verse 9.22c could potentially refer to either the orthodox brahmanical performance of a *kāpālavrata* or any number of permutations that this ascetic mode takes on in its Śaiva contexts. [To] Establish the identity of the ascetics that 'eat stones' (*pāṣāṇabhakṣaṇa*), however, is a bit more challenging. I have located only one reference to this particular *vrata* practice in an unpublished Sanskrit manuscript of a Buddhist text that was catalogued with the title *Expiation via Observance Rites* (*vratavidhiprāyaścitta*) in the microfilm collection of the Institute for the Advance Study of World Religions. […] The reference to an expiatory rite in which one eats stones occurs in the text's fifth chapter on "Consequences" (*sākarma*), which covers a range of consequences for committing various crimes. The opening material of the chapter addresses the punishments, observances, and expiatory rites for 'killing a member of the four castes' (*caturvarṇādivadham*), the consequences for killing various animals, and the appropriate punishments for killing or harming a pregnant woman (*gurviṇīvadha*). […] As Indrabhūti argues, *vratas* that entail enduring various types of hardships do not actually free one from sin on their own. Instead, Indrabhūti argues that all forms of sin and all means of expiation originate solely with the mind.

[9.23] [But] an affliction through cold, wind, thirst and so on (*śītavātapipāsādibādhā tasya*) is not fit for him (*tasya na yujyate*), nor would he take hold of distress (*ca na khedam upasaṃharet*) by offences such as verbal abuse (*ākrośādyapakāraiḥ*).[290]

[9.24] If it ought to be made one's own (*svakīye yadi kartavye*), it will be difficult to abandon greed and so on once one has attracted [it] (*lobhādy ākṛṣya dustyajet*). [But] when one conceives it without concepts (*nirvikalpaṃ prakalpeta*), in that way it will not arise with regard to anything else (*na tathānyatra tad bhavet*).[291]

By this argument, the physical components of a *vrata* that are considered necessary to remove the physical substance of impurity that one takes on by performing a sinful act are rendered entirely ineffective." (Krug 2018b, pp. 311-313). Regarding the "eating of stones," see MW (s.v. *pāṣāṇacaturdaśī*).

[290] In the final *pāda*, the Tibetan translators seem to have read a form of *upajan-* (→ *ñe bar skye mi/ba'i 'gyur*). Krug 2018b, pp. 310-311 interprets this stanza differently, translating it as follows: "[The practice of] being tormented By cold, wind, and thirst is not logical, | And one does not remove affliction By suffering injuries such as verbal abuse and the like. || 9.23 ||". The translation "by suffering injuries" for *apakāraiḥ* seems a little bit stretched and is against Indrabhūti's common active usage of this word (cp. 9.10-11, 9.19). Krug further remarks: "[…] The other target of Indrabhūti's critique, those who might believe that their 'distress' (*kheda*) is relinquished 'by suffering injuries such as verbal abuse, etc.' (*ākrośādyapakāra*) bears a strong resemblance to the second stage of the Pāśupata *sādhana* in which the initiate intentionally courts disfavor and abuse by engaging in unacceptable behaviors in public. As Acharya's work on the potential precursors to this Pāśupata practice show[s], Buddhists were aware of the ritual mechanics assumed in this stage of the Pāśupata *sādhana* from at least the time of Vasubandhu's *Abhidharmakośabhāṣya* and the *Lalitavistara*, or from roughly the fourth century C.E. […] Indrabhūti's critique of those who believe that their sins can be removed by carrying around a skull and suffering censure and insult from others is likely a reference either to the classical brahmanical *vrata* rites or to the Śaiva *vrata* rites that trace their origins back to the Pāśupatas." (Krug 2018b, pp. 312-314). In our opinion, vv. 9.20-23 (and 9.32) can be interpreted as Indrabhūti's reply to his question raised in 9.2, aiming at resolving the apparent problem of 'contradictory statements' found among authoritative scriptures ([...] *kathaṃ tan na virudhyate*). Thus, we read 9.21-23 in contrast to 9.20, i.e., as a comparison of a *yogin* without concepts (*kalpanārahito yogī*), whether Buddhist or not, and ordinary people. Krug, who takes the *yadi* (9.21) and the verb form *upasaṃharet* (9.23) differently, not rendering the *yuktaṃ* in 9.22 nor the *tasya* in 9.23, interprets this set of verses in a different way, understanding these as a set of positions being criticised by Indrabhūti in a somewhat polemical sense. The Tibetan translation too, so it seems, supports the interpretation of these lines as describing the *yogin*. We are hesitant about whether Krug's identifications and interpretation of the different socio-religious groups and their practices in vv. 21-23 (see above) is entirely accurate and whether it is Indrabhūti's primary intent here to criticise these. In our understanding, Indrabhūti rather aims at demonstrating that, also in other systems, it is accepted that *yogin*s perform actions that are not appropriate for ordinary people, and that there is no contradiction between the varying, apparently "contradictory," prescriptions which are simply meant for different groups of people. This interpretation finds support in the final stanzas of this section in which Indrabhūti makes it clear that rules prescribed for ordinary people can be disregarded by those who are firmly intend on the benefit of other sentient beings.

[291] In the first half, the editions 𝔹𝕊 read *svakīyaṃ yadi kartavyaṃ lobhādyākṛṣtaduḥstyajam* against the majority of the surviving witnesses. In our edition, we conjecturally emended the reading °*ākṛṣṭa*° , as unanimously attested in all Sanskrit witnesses, to °*ākṛṣya*. The Tibetan reads *draṅs te* (Tib.$_{\text{-T}}$) and *draṅ ste* (Tib.$^{\text{T}}$), respectively. In the second half, the palm-leaf MS Ṅ attests *nirvikalpapravarttante na tathānyatra sambhavet*. One could consider reading *nirvikalpapravartane* in *pāda* three. However, neither the Tibetan translation nor the paper MSS support this reading. In our edition of the Sanskrit text, we decided to adopt the reading *prakalpeta* in MS K_1, considering it slightly superior to the silent emendation *prakalpyeta* in the previous editions 𝔹𝕊. In the final *pāda*, we kept the reading *saṃbhavet* in the palm-leaf MS Ṅ. Before correction, all paper MSS attest *ta bhavet* which is corrected in MSS $K_1^{\text{p.c.}}$ and $B_2^{\text{p.c.}}$ to *tad bhavet*. Tib.$_{\text{-T}}$ translate *der mi 'gyur*. Tib.$^{\text{T}}$ supports the pronoun, reading *de* instead. Regarding this and the preceding verse, attention may be drawn to *Amṛtasiddhi* 24.1-2 (*Kāyasiddhiviveka*): *yadā siddhiḥ kaṣāyānāṃ bindudvayasya melakam | siddhaṃ tadā vījanīyāt kāyaṃ sarvaguṇānvitam || śītātapatṛṣātrāsakāmalobhādivarjitaḥ | ādhivyādhijarāduḥkhaśokasāgarapāragaḥ ||* ("When the impurities are mastered [and] the two Bindus united, then one should know the body to be perfected and endowed with all good qualities (*sarvaguṇānvitam*). [The yogi] is free from [afflictions] such as cold, heat, thirst, fear, lust and greed, and he crosses to the other side of the ocean of the sorrows of anxiety, disease, old age, sorrow and pain."; edition and translation Mallinson and Szántó (Mallinson and Szántó 2021, pp. 93, 143).

[9.25] Here in his world (*iha*), there is no ceasing without arising (*anutpādakṣayaṃ naiva*), [also] for sinful actions (*pāpānāṃ karmaṇām*). And because of a *yoga* with self-identification with a wrathful [deity] (*krodhāhaṅkārayogāc ca*) a sin is not purified (*na pāpaṃ pariśuddhyate*).[292]

[9.26] If one postulates (*cet* […] *prakalpate*) "The deity alone does all that [purification]" (*devataiva tat sarvaṃ karotīti*), one would make [the deity] act even prior to [its] arising (*utpādāt pūrvam evāsau kārayet*); how is that not mighty (*na kathaṃ bhṛśam*)?![293]

[9.27] Saying "the deity alone does [it]" (*devataiva karotīti*) this is a wrong concept (*mithyeyaṃ parikalpanā*), since (*yasmāt*) this is the action (*kriyeyam*) of those overcome by greed [etc.] (*lobhābhibhūtānām*) desiring to act (*kartum icchatām*) [, but not of the deity].[294]

[9.28] Everything, the rejoicing and so forth (*anumodādisarvāṇi*), is depending on the mind in every way (*cintāyattāni sarvataḥ*); it should be known here by the wise ones (*jñātavyānīha dhīdhanaiḥ*) as connected to the accumulation of merit (*puṇyasaṃbhārayuktāni*).[295]

[292] In *pāda* one, the Tibetan text, except Tib.^{G,N,Q}, and the palm-leaf MS Ṅ suggest to read *anutpādaṃ kṣayam* (*ma skyes pa ni zad min te*). It is not completely impossible that both terms are used here as neuter nouns (→ *napuṃsakaliṅga*). For some reasons, Tib.^{G,N,Q} read *ma skyes pa ni zin min te*. In *pāda* two, the Tibetan translation, prior to emendation, reads *'di ni sdig pa'i las can gyis*, which neither reflects the *iha* nor the *ṣaṣṭhī* (*bahuvacanam*) of *pāpānāṃ karmaṇām*, sounding as if the translators had read something like *(e)tat pāpānāṃ karmiṇā* in their exemplar(s). While the *las can* might be a somewhat usual rendering of *karman*, the readings *'di ni* and *gyis* can be explained as two simple mistakes, i.e., the omission of an °*r* in *'dir ni*, and the confusion of the genitive *gyi* with the instrumental *gyis*. In the third *pāda*, the Tibetan translators seem to have interpreted *krodhāhaṅkāra*° as having a *dvandva* relationship (*khro daṅ ṅa rgyal*) which is permissible, indeed. The extra-canonical versions render °*yogāt* as °*yuktena* (*ldan pa yis*) which is likewise permissible. Tib.$^{G,N,Q,\mathbb{S}}$ read *ldan pa yi* instead, Tib.^{C,D,P} translate *ldan pa yin*. The latter is difficult to explain.

[293] The reading *devataiva cet tat* is attested in the palm-leaf MS Ṅ and supported by the Tibetan *lha ñid kyis ni de* (Tib.^{T} reads *lha ñid kyi ni de*). We accepted this reading as a bad *ma-vipulā*. $K_1^{p.c.}$ and $\mathbb{S}$ read *devataiveti cet* which is metrically better but seems to be the result of an attempt to improve the meter. The reading *iti cet* […] *iti* is less elegant. The other MSS, including MS $K_1^{a.c.}$, attest *devatai cet ta cet*, $\mathbb{B}$ reads *devataiva ca tat*. The palm-leaf MS Ṅ, furthermore, supports the silent emendation *prakalpyate* in $\mathbb{BS}$. All other witnesses read *prakalpate* which we prefer, as it can be construed with the same agent as the following *kārayet*. In *pāda* four, Tib.$_{\text{-T}}$ reads *ji ltar bźin du byas pa yin*, leaving out the negation *na*, perhaps having mistaken the adverb *bhṛśam*, as attest in all Sanskrit witnesses, as °*dṛśam*. Tib.^{T} reads *śin tu*, which is an acceptable rendering of *bhṛśam*. Relying on $\mathbb{S}$, this and the following stanza are quoted and translated in Krug 2018b, pp. 314-315.

[294] Krug 2018b, pp. 314-315 translates this stanza as follows: "[The argument that] "God himself does it" Is a mistaken belief | Because [God should have] the desire to perform this Action for those who are overcome by [such things as] greed. || 9.27 ||" Having introduced this couplet of verses with the words "Indrabhūti then criticizes the belief that God holds the ultimate power to absolve sin in a series of verses directed at theistic brahmanical movements like the Śaivas and Bhāgavatas. In this passage, he addresses one of the central questions of theodicy—why it is that an all-powerful, benevolent being would even allow something like *pāpa* or *mala* to exist in the first place.", Krug comes to the conclusion that "Indrabhūti thus attacks a theistic position on expiation, arguing that this belief bears the consequence of positing a God that could prevent sin from arising in the first place and has, for some reason, chosen not to do so." (Krug 2018b, pp. 314-315). Note that Krug translates the first *vibhakti* "*kriyeyam*" as if it were a second *vibhakti*. This, from a grammatical point of view, is not permissible. The Tibetan translation, except Tib.^{T} which confirms the reading *kriyeyam* (*bya ba 'di ni*), sounds as if the translators had read *kriyaiva* (*bya ba ñid ni*). Moreover, the Tibetan translators, just as Krug, apparently have taken *icchatām* as an imperative 3rd person singular. In our understanding, however, *icchatām* should be understood here as a present participle to be construed with *lobhābhibhūtānām*. The Tibetan text, as transmitted in Tib.$_{\text{-T}}$, is difficult to make sense of. When reading with Tib.^{T}, however, the sentence, though following a different syntax, can be read in line with the meaning of the Sanskrit: "[...] since [those] overpowered by greed wish to perform this action."

[295] In the first *pāda*, the palm-leaf MS Ṅ reads *anumodanādisarvāṇi* which is hypermetrical. It cannot be fully ruled out that this reading in fact is original, and that the reading *anumodādisarvāṇi* in all other MSS is the result of the standardisation of the metre. A similar hypermetrical *pāda* is attested in STTS v. 2893, reading *anumodanādiyogena*. It is likewise possible, that the

[9.29] An inferior [mind, even when] together with body and speech (*kāyavāksahitaṃ hīnam*), does not attain / enjoy (*na samaśnute*) that merit (*tat puṇyam*), which is the merit of a single sharp mind alone (*ekasya tīvracittasya yat puṇyam*), praised/taught by the Buddhas (*buddhavarṇitam*).[296]

[9.30] Any action of a mind that is possessed by greed and so forth (*yat karma lobhādyāviṣṭacetasaḥ*), such as the harming of living beings (*prāṇihiṃsādi*), that all will not be wholesome (*kuśalaṃ na bhavet sarvam*). Merit, on the contrary, is produced from compassion (*puṇyaṃ tu karuṇotthitam*).[297]

[9.31] And (*tu*), any action which is performed for the benefit of others (*parahitāya yat karma kriyate*) by those who have a compassionate nature (*kṛpātmakaiḥ*) that all is merit (*tat sarvaṃ puṇyam*); thus teach those who fulfill the hopes of the world (*ity āhur jagadāśāprapūrakāḥ*).[298]

reading in MS Ṅ was influenced by the fact that *anumodanā* is a much more common expression than *anumoda*. In any case, Indrabhūti here seems to be referring back to the procedure taught in the previous section, pointing out that the *puṇyasaṃbhāra* starts from what is taught in 8.10, implying at the same time that the first three members of the sevenfold practice, i.e., *vandanā*, *pūjanā* and *pāpadeśanā* are not part of the procedure for the accumulation of merit. The reading *cintāyattāni* in *pāda* two is preserved in MS Ṅ and already had been suggested in 𝕁. MSS K_1, K_3 and B_2 attest *cintāyan tāni*. MS B_1 reads *cintāyaṃ tāni*. These readings can be explained as a misreading of the ligature *ttā* with the orthographical close *ntā*. The editions 𝔹𝕊 read *cintāyatnāni*. The Tibetan differs, reading *sems de kho na las* (Tib.^{B,C,D,Ṅ,P}), *sems ni kho na las* (Tib.^{G,N,Q}) and *sems kyi kho na la* (Tib.^{T}), respectively. To us, it is not clear what the Tibetan translators had read in their exemplar(s). They might have read something like *cintātattva°*. The word *iha* in the fourth *pāda* is not reflected in the Tibetan translation.

[296] In *pāda* one, the reading in the palm-leaf MS Ṅ is not entirely clear, but rather looks like *°samitaṃ* than *°sahitaṃ*, as attested by all other MSS. Although both readings can basically mean the same, we have taken the Tibetan *bcas* as support of the reading in the 'modern' paper MSS. In *pāda* two, the reading *na tat puṇyaṃ samaśnute* follows what is suggested by the palm-leaf MS Ṅ. The wording in the paper MSS and 𝔹𝕊 differs. The paper MSS omit the negation *na*, which 𝕊 adds before the finite verb *samaśnute*. 𝔹, on the other hand, emends to *samam astu te*. The negation is clearly confirmed by the Tibetan translation. In the second half, 𝔹𝕊 read *ekāntatīvracittasya* instead of *ekasya tīvracittasya* which is attested in all Sanskrit sources and reflected by the Tibetan *drag po'i sems ni gcig cig gi*. In our understanding, *hīna* and *tīvra*, and likewise *sahita* and *eka*, form contrasting pairs. The word *hīnam* in all likelihood refers to an implied *citta*.

[297] Note that the Tibetan text surprisingly does not show any variants for this stanza, though the translation contains various problems, especially in *pāda*s two and three. In the second *pāda*, the Tibetan text attests *rgya che ba*, which rather sounds as if the translators must have read something like *°āḍhyaviṣṭara°* instead of *°ādyāviṣṭa°*. In *pāda* three, the Tibetan attests *dge min mi 'gyur*, maybe having read something like *nākuśalaṃ bhavet*, which does not reveal any satisfactory sense here. Thus, we have decided to emend the translation to *thams cad dge yin mi 'gyur te*. In this *pāda*, all Sanskrit sources read *na kuśalaṃ* which violates Piṅgala's *Chandaḥsūtra* 5.10 (→ *na prathamāt snau*). The previous editions 𝔹𝕊 silently emend to *kuśalaṃ na* which solves the metrical problem. Yet, it is possible that this irregularity is authorial, since it occurs in a number of places throughout the entire text, beginning with stanza 1.1 (see also next note). Further, it is not entirely impossible to read *nākuśalaṃ bhavet* if one were to understand the compound *prāṇihiṃsādi* as a *sāpekṣasamāsa*, the first member of which is to be construed with *lobhādyāviṣṭacetasaḥ*, resulting in a justification for compassionate murder.

[298] Just as in the preceding stanza, here too the rule *na prathamāt snau* is violated. In this verse, *parahitāya yat karma* causes a metrically bad pattern in *pāda* one. This reading is attested in MS K_1 and has been adopted silently in 𝕊. The palm-leaf MS Ṅ seems to read *parahitādyayat karmma*. The *y* in the ligature *dya* seems to be cancelled, and the following *ya* could also be interpreted as a *sa*. In case the cancelation-mark was meant to delete the *d*, the reading would be the same as in MS K_1. The paper MSS K_3 and B_1 read *paratāpayat karmma* which can be explained as the result of the elision of the letter *hi* and the misreading of the orthographically very similar letters *ya* and *pa*. MS B_2 attests *parahitāpayat karmma*, being another indication that this MS is not a direct copy of those two witnesses. The Tibetan reads *gźan phan phyir ni las rnams gaṅ* (Tib.^{B,C,D,Ṅ,P}), *gźan gyi phyir ni las rnams gaṅ* (Tib.^{G}), *gźan phyir ni las rnams gaṅ* (Tib.^{N,Q}) and *gźan rnams phyir ni las rnams gaṅ* (Tib.^{T}), respectively. Just as in the preceding stanza *las rnams gaṅ* must be a somewhat free rendering of *yat karma*. The fact, however, that there is another *gaṅ* in the following *pāda*, opens the possi-

[9.32] [An action,] even when it has been prohibited (*niṣiddham api*), is permitted (*anujñātam*) for those whose minds are firm with compassion (*kṛpayā dṛḍhacetasām*), but not for those embodied beings deprived of compassion (*na tu* […] *karuṇāhīnadehinām*) [and] obsessed with their own benefit (*svārthābhibhūtānām*).[299]

[9.33] Even when merit has been produced (*kṛte puṇye 'py*), for someone who is hostile to people (*kasyacid vidviṣo janam*) without a purpose (*anarthāya*) there will be only demerit (*pāpam eva bhavet tasya*); [thus] say the best among the victorious ones (*pravadanti jinottamāḥ*).[300]

Moreover, it has been taught (*uktaṃ ca*):

[9.34] On account of the conceptualization of Bodhisattvas (*saṃkalpād bodhisattvānāṃ*), everything (*sarvam*) —whether wholesome or unwholesome (*śubhaṃ vā yadi vāśubham*)— comes to be beneficial (*kalyāṇatām eti*), since their mind is powerful (*teṣāṃ vaśyaṃ yato manaḥ*).[301]

bility for another emendation based on MS Ṅ, namely *parahitād yad yat karma* which could be taken as a bad *ma-vipulā*. Owing to a lack of confidence, we hesitated to apply this emendation. The position of the second *gaṅ*, and the absence of a rendering of *tu*, give a slight chance that the translators had read another *yat* instead of *tu* in *pāda* two. This, however, seems a bit unlikely. The editor of 𝔹 emended the reading to *yat karmma parihitārthaṃ* which solves the metrical flaw but is difficult to be accounted for on the basis of the variants transmitted in the MSS. In our view, the slightly free rendering *sñiṅ rje can gyis* (*can gyi* Tib.^{G,N,Q}) is acceptable for *kṛpātmakaiḥ* in Sanskrit, although a more literal translation would have been easily possible. Without any trace of it being a citation, v. 9.31 is also preserved in Tibetan translation in the *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa*, a work attributed to an Indrabhūti. Therein, the verse is transmitted as: *gźan phan phyir ni las rnams gaṅ || sñiṅ rje can gyis gaṅ byas rnams || de kun bsod nams phuṅ po źes || 'gro ba'i bsam pa rdzogs mdzad gsuṅs ||* (D f. 99v). A related stanza is contained in the SS (ed. Bendall 1905: 68): *tasmāt parahitaṃ sarvaṃ kriyate yat kṛpātmakaiḥ | karma taddeśanaṃ sarvaṃ sambuddhaiḥ parikīrtyate ||*.

[299] In *pāda* two of the Tibetan text, corresponding to the first *pāda* in Sanskrit, the translation reads *bdo ba las* (Tib.^{B,N}), *gdol pa la* (Tib.$^{-B,N,T}$) and *'dod pa la* (Tib.^{T}), respectively. This possibly reflects some level of corruption echoed by the form *dṛta°* in all Sanskrit MSS, except in the MS Ṅ which reads *dṛḍha°*. The latter is also found in the editions 𝔹𝕊. We are not able to reconstruct a reading of the Tibetan that could be explained via the Sanskrit. In the following *pāda*, the Tibetan text reads the particle *gi*, which here can be interpreted as an adversative particle reflecting the *tu* in the Sanskrit (cp. 3.15). In the next *pāda*, *°ābhibhūtānāṃ* (attested by all Sanskrit MSS) is rendered as *źen gyur* (Tib.$^{-G,N,Q}$) and *rjen 'gyur* (Tib.^{G,N,Q}), respectively. Attested for *abhiviṣṭa* etc., the former can here be understood as a synonym of *abhibhūta* which, in 9.27, has been translated with the more common *zil mnan/gnon*. The reading *rjen 'gyur*, on the other hand, is difficult to account for. Cp. BCA 5.84, expressing the same idea in a similar way: *evaṃ buddhvā parārtheṣu bhavet satatam utthitaḥ | niṣiddham apy anujñātaṃ kṛpālor arthadarśinaḥ ||*.

[300] Against our usual procedure, and against the Tibetan, we have decided to read the adverb *anarthāya* across the *pāda* break together with what follows. In the second *pāda*, we felt it unavoidable to emend the reading *vidviṣe*, attested by the palm-leaf MS Ṅ and MS $K_1^{p.c.}$, to *vidviṣo*. Although the verbal form *vidviṣe* can be construed with the rest of the sentence, we have rejected it for obvious reasons. The variant *viṣe* in $K_1^{a.c.}$ and K_3, and likewise *viṣa°* in MSS B_1 and $B_2^{a.c.}$, can be explained as the results of haplography of the ligature *dvi*. MS $B_2^{p.c.}$ shows an insertion in the interlinear space above. Unfortunately, the addition is not entirely clear but, perhaps, could be interpreted as a *te*. The previous editions 𝔹𝕊 emended to *dviṣyato*, which is understandable, but slightly more difficult to account for on the basis of the transmitted variants. For the time being, and until further evidence comes to light, we have decided to conjecturally emend the reading to *vidviṣo*, understanding it as a *ṣaṣṭhī* to be construed with *kasyacit*. This, in our understanding, is the smallest possible emendation that conveys the desired sense. The Tibetan, for some reason, construes *kasyacid* […] *janam* together, reading *skye bo 'ga' la*. This, even when considering the variants attested for *jana* in the different Sanskrit witnesses, cannot be explained to our satisfaction. The form *rnam sdang ba* in the end of the *pāda* might indicate that the translators had read a verb form. We are, to our regret, not able to follow the translation offered by Krug (see below) who, like the Tibetans, seems to have taken *anarthāya* with the preceding *sati saptamī* and who seems to have taken *dviṣyato janam | pāpam eva bhavet tasya*, the reading of 𝔹𝕊, in a grammatically somewhat unorthodox way.

[301] This stanza is also cited in Śāntarakṣita's *Tattvasiddhi* wherein the verse is attributed to Āryadeva. Another citation is preserved in the SS (ed. Bendall 1905: 68), reading *saṃkalpo* instead. In Tibetan translation, this verse is further attested in a number sources (Tōh. 1184, 1190, 1793.2 and 1884). The preceding *uktaṃ ca* is

Thus is the ninth section in the *Jñānasiddhi*: The Thorough Gnosis of the Arising and Cessation of Merit and Sin (*pāpapuṇyotpādavināśaparijñānaḥ*)[302]

3.10 Section Ten: The Instruction Free from the Concepts of Pure and Impure

> [10.1] The five nectars (*pañcāmṛtam*) have as their purpose non-obstruction (*avighnārtham*) and are for the sake of purifying the mind (*cittasaṃśodhanāya ca*). And in this way, the flesh of the elephant and so on (*gajādimāṃsam apy evam*) is prescribed for the *yogin*s by the victorious ones (*yogināṃ vihitaṃ jinaiḥ*).[303]

not contained in the Tibetan translation of the JS. We decided to conjecturally add *yaṅ gsuṅs pa* in our edition of the Tibetan text. Note that the Tibetan translation reads *gaṅ 'di* in *pāda* one (corresponding to *pāda* two in the Sanskrit version). We are not entirely certain what the translators had read in their exemplar(s). The absence of a rendering of *yadi*, however, makes it possible that they had read *yad* instead. The Tibetan translation of this *pāda*, as transmitted in Tōh. 1184, renders this part in a much more accurate way, reading *dge ba'am gal te mi dge ba* (D f. 139r). The reading *saṃkalpād* in the palm-leaf MS Ṅ is confirmed both by the citation in Śāntarakṣita's *Tattvasiddhi* and by the Tibetan translation *kun rtog(s) las/pas*. The paper MSS read *kalpād* which can be explained as the simple loss of the syllable *saṃ*. Relying on these, 𝔹 emended to *kalpāntād* to make up for the missing syllable. Unfortunately, and although the editors must have read the Tibetan translation, 𝕊 silently adopts this reading which Krug, on his part, relied on in his translation of this verse. Krug summarises the concluding part of this section as follows: "Indrabhūti's concluding verses to chapter nine address a general theory of relativist ethics in which beings who possess higher levels of realization are considered to inevitably act with compassion, regardless of whether or not their actions are in fact virtuous or non-virtuous. The passage evokes a classical Mahāyāna argument in which the prohibitions (*niṣedhya*) and permissions (*anujñāta*) that dictate the parameters of ethical behavior are dependent upon the degree to which one's mind is motivated by love for all beings." (Krug 2018b, pp. 317-318). In a note to this statement (cite[318, nt.453]krug2018b), Krug quotes and translates this and the following stanzas relying on 𝕊: ""An action such as killing a living being, etc., | That has an intention motivated by greed, etc., | Is entirely non-virtuous. Merit is generated from compassion. || 9.30 || But an action that is for the benefit of others Done by those who possess compassion, | Is entirely meritorious," thus spoke The ones who fulfill the wishes of all beings. || 9.31 || [An action] can be prohibited or permitted For those who [are] definitely motivated out of love, | But not for embodied beings who lack compassion And are overcome by self-interest. || 9.32 || [This is why] the supreme victors said, "When a meritorious deed is performed for no reason | And then someone incurs a person's hostility, One still incurs a sin." || 9.33 || And it is said: After an eon, all of the virtue And non-virtue of the bodhisattvas | Becomes benevolence because The mind is under their control ||". Similar to the previous instance (see p. 434, nt. 290), we are uncertain of whether Krug's interpretation, though as a general remark worth considering, is what Indrabhūti primarily had intended. Alternatively, the point to be emphasized here could be that "[the idea of] whether something is [conventionally considered] wholesome or unwholesome" is not applying to the Bodhisattvas, since for them there is nothing that is "in fact virtuous or non-virtuous." On the contrary, Bodhisattvas, as a result of having developed compassion (and not as a result of, but a means necessary towards realization; 31), understand that everything becomes beneficial, once conventional distinctions into 'wholesome' or 'unwholesome,' that are solely based on one's intention and mindset (32-33), i.e., whether an action is directed towards oneself or others, are left behind (34).

[302] Note that the paper MSS unanimously attest °*nirdeśo* instead of *paricchedo*. The sub-colophon in the Tibetan text confirms the reading of MS Ṅ.

[303] Note that the Tibetan versions, except Tib.^{T}, read *mi śes phyir* instead of *avighnārthaṃ*. Perhaps the translators had read *avijñārthaṃ* in their exemplar(s). The translation *bgegs med phyir* in Tib.^{T} partly supports the reading in the Sanskrit and could be the result of the revision of the translation. The reading *cittasaṃśodhanāya ca* is a correction based on the readings in the palm-leaf MS Ṅ and the Tibetan. The previous editions 𝔹𝕊 read *cittasaṃsādhanāparaiḥ* instead. This reading seems to be influence by the variant *cittaṃ saṃsādhanāparaḥ* in MS B_1. The remaining paper MSS attest *cittaṃ saṃsodhanāparaḥ* which is corrected in MS $K_1^{p.c.}$ to *cittasaṃśodhanāparaḥ*. In the second half, the reading *gajādi*° is attested in the palm-leaf MS Ṅ and supported by the Tibetan translation. The 'modern' paper MSS all read *rājādi*° instead. The editions 𝔹𝕊, moreover, read *ajādi*°. This and the following stanzas seem to be the reply to the fourth question raised by Indrabhūti in verse 9.3 above. Not without relevance for this and the following section are the contents in the PAJS. Regarding it, see VP vol. 3, pp. 73 l. 8 - 75 l. 2 and 75 l. 26 - 76 l. 9 wherein related ideas can be found in the context of the practitioners' practices in accordance with local and social customs (*deśakulavyavahāra*). Another interesting reference providing further context

[10.2] All living beings (*sarve 'pi prāṇinaḥ*), although eating everything (*sarvaṃ bhakṣanto 'pi*), do not realize [it] (*na buddhakāḥ*)! Those fools (*te mūḍhāḥ*) whose intellects are deprived of thinking (*cintāvigatabuddhayaḥ*) do not understand (*na prajānanti*)![304]

[10.3] First of all, the body is indeed not pure (*kāyas tāvat śucir na hi*), since it is completely filled with all [sorts of things] (*sarvasaṃpūrṇabhūtatvāt*). A person who eats what flows from it [such as milk] (*tatsrāvabhakṣakaḥ kaścit*), why does he not relish everything [such as feces too] (*sarvaṃ bhuktaṃ na tena kim*)?![305]

[10.4] In that way, all these things, such as milk (*kṣīrādikaṃ tathā sarvam*), exist for all embodied beings (*sarveṣām eva dehinām*), [yet] there is no purity at all (*śucitvaṃ naiva vidyate*) of what is established as edible or not (*bhakṣyābhakṣyaprasiddhānām*).[306]

regarding the consumption of the *pañcāmṛta* (see also JS 1.78-79, 8.16-17 and 9.3) is found in the PAJS (VP vol. 3, pp. 75 l. 26 - 76 l. 24), wherein different levels of practitioners (*ādikarmika*, *yogin*, *siddha* and *sarvajña*) are distinguished.

[304] The syntax of this stanza is somewhat challenging. The use of *buddhakāḥ* and how the verb *prajānanti* is to be construed are particularly doubtful. We are, when simply following the natural structure and sequence of this verse, not able to make much good sense of it. The Sanskrit text, when simply translating what is written, reads as follows: "All living beings, even while eating everything, are not ones who bring about awakening. […]." In the first half of this stanza, all Tibetan sources, except Tib.^{T} which has the expected *thams cad* for *sarvaṃ*, surprisingly attest *bsad nas*, i.e., *hatvā* or the like. Moreover, all Tibetan sources read *ni* instead of a *kyaṅ* which one would have awaited as a rendering of the first *api*. The palm-leaf MS Ṅ reads *sarvabhakṣayanto* instead of *sarvaṃ bhakṣanto 'pi* as attested in the 'modern' paper MSS. One could correct the reading in MS Ṅ to *sarvaṃ bhakṣayanto*, but the *kyaṅ* in the second *pāda* of the Tibetan translation supports the reading in the paper MSS. The Tibetan translates here *za ru zin kyaṅ* for *bhakṣanto 'pi*. In the second half, the Tibetan translation reads *sems daṅ bral ba'i sems can rnams* instead of *cintāvigatabuddhayaḥ*. On the basis of it, so it seems, 𝕊 has emended the text to *sattvā vigatabuddhayaḥ*. What the translators actually read, even though the translation can be interpreted in the direction of 𝕊, is not clear. In all other places where the Sanskrit attests *buddhi*, it has been rendered with *blo can* or *blo gros*, which implies that the translators did not read *buddhi*, but *sattva*. One may consider to emend to *blo can rnams*, even though a corruption from *blo* to *sems* is difficult to account for. Albeit the reading of 𝕊 makes good sense, the majority of the Sanskrit MSS rather support the reading printed here. As it is difficult to justify the editorial choice in 𝕊, we have decided to follow the Sanskrit MSS.

[305] All sources, except Tib.^{T}, read *thams cad kyaṅ* in *pāda* one. This can be explained either as an eye-skip from the previous verse or as the result of a variant reading in the exemplar(s), such as *sarve* as attested in MS Ṅ. To us, however, the absence of a referent of *saṃpūrṇa* (Tib. *gaṅ ba*) appears to be somewhat strange. In *pāda* two, the Tibetan translation reads *lus la*, which rather sounds as if rendering *kāye*. Here one could emend to *lus ni*. The reading *de ni thams cad kyis ma zos*, moreover, does not reflect the Sanskrit faithfully, omitting the *kim* and neither translating *sarvaṃ* nor *tena* accurately. We emended *kyis* to *ci*, which we perceive as the smallest, yet necessary, correction. Relying on 𝕊, verses 10.3-8 are quoted and translated in Krug 2018b, pp. 318-319. A *locus classicus* for the impurity of the body is Śāntideva's BCA (e.g., 5.65 and 8.49 ff.).

[306] The reading *śucitvaṃ* follows MS $K_1^{p.c.}$. This reading has also been chosen in the previous editions 𝔹𝕊, and we believe it to be the original one. MS $K_1^{a.c.}$, K_3, B_1 and B_2 attest *sucitvaṃ* instead, which can be explained as another case of the frequent confusion of the sibilants *śa* and *sa*. The palm-leaf MS Ṅ, on the other hand, reads *svacitvaṃ*. This reading might be the result of a further corruption caused by the misreading of the orthographically similar letter *su* and ligature *sva*. The Tibetan translation, moreover, renders this part with *raṅ gi sems la* (Tib.$_{B,Ṅ_b,T}$), *raṅ gis sems la* (Tib.^{B,Ṅ_b}) and *raṅ gi sems las* (Tib.^{T}), respectively. As already remarked in 𝕊, this rendering may be the result of having read *svacitte* in the exemplar. Although not being impossible, it appears to us somewhat less probable, especially in the light of the preceding and following verses. The variant in the Tibetan translation could be explained as a further stage in the corruption, a stage in which the reading *svacitvaṃ*, as attested in MS Ṅ, was either consciously 'corrected' —or subconsciously altered— to the common word *svacittaṃ* which then was taken as *svacitte* in order to yield some satisfactory sense. One could consider emending the Tibetan translation to *gtsaṅ ba ñid ni*. Be that as it may, the Tibetan text, as it stands, can be made sense of, understanding it as follows: "In this way, all things, such as milk, being established for all embodied beings as edible and inedible, do not exist in one's mind." In *pāda* four, the reading *naiva vidyate* follows the palm-leaf MS Ṅ, being supported by the Tibetan *yod ma yin*. The paper MSS unanimously attest *si(d)dhyate* instead. The previous editions 𝔹𝕊 silently print *siddhyati*. Based on 𝕊, this stanza is translated in Krug 2018b, p. 319.

[10.5] It is realized (*prabudhyate*) [that] all things, such as edibles, cloth and so forth (*bhakṣyavastrādisarvāṇi*), are impure (*aśucīni*), since (*yasmāt*) here, in this world, their growth is seen through water (*jalena saṃbhūtis teṣām iha pradṛśyate*).[307]

[10.6] The rain (*vṛṣṭiḥ*), having washed off everything despicable (*prakṣālya sarvakutsitam*) by a mass of water (*jalasamūhena*), causes all crops to ripe (*sarvasasyāni niṣpādya*). And then, it will enter the ocean, and so on (*samudrādīn viśet tataḥ*).[308]

[10.7] The water endowed with the impurities arising from it (*tajjair aśucibhir yuktaṃ* […] *jalam*) is made to rise by the *nāga*s (*nāgair utthāpitam*). And again in this way (*punas tathā*), because of rain (*vṛṣṭeḥ*), the water will cause all grain to ripen (*sarvaṃ sasyaṃ saṃpādayej jalam*).[309]

[307] In *pāda* one, the edition follows the reading *bhakṣyavastrādi°* preserved in the palm-leaf MS Ṅ, being supported by the Tibetan *zas daṅ gos la sogs pa*. The paper MSS omit the *ādi*, attesting *bhaktavastrāṇi*, the reading also suggested in 𝕁. The *editio princeps* 𝔹 silently emended to *bhaktavastūni*. The second edition 𝕊 chose to read *bhakṣyavastūni*. In *pāda* two, the reading *prabudhyate* tentatively follows the silent emendation in 𝔹𝕊. Another possible emendation, yet likewise somewhat unsatisfactory, would be *prabudhyatām*. Both emendations require to imply a word like *iti*. MS Ṅ attests *prabuddhataḥ*, the paper MSS *prabudhyataḥ*. None of these variants, nor the emendation in 𝔹𝕊, seem to be right. 𝕁 suggests to emend to *prabudhyante*. Although this reading indeed would be grammatically better, it violates the final cadence and thus is to be rejected for metrical reasons. Even though Indrabhūti shows a certain degree of flexibility when it comes to metrical irregularities, the final cadence of the even *pāda*s is not violated. In cases in which this would happen, so it seems, Indrabhūti would rather resort to a hypermetrical reading in order to preserve the metrical pattern in the end of the *pāda*. The Tibetan text reads *rab śes na* (*rab śes so* Tib.^{T}). Despite the fact that *rab śes so* seems preferable, the translation *rab śes* itself is indeed surprising, since we were not able to find any attestation of *rab śes* for the verbal root *prabudh-*. Thus, we are not certain what the translators had read in their exemplar, perhaps a form of *prajñā-*. In the third *pāda*, the Tibetan text, except Tib.^{T} reading *yaṅ dag 'byuṅ*, attests *yaṅ dag pas* (Tib.^{B,C,D,Ṅ,P,𝕊}) and *yoṅs dag pas* (Tib.^{G,N,Q}), respectively. It seems that all versions but the redacted extra-canonical version Tib.^{T} mirror something like *saṃśuddhi* or *pariśuddhi*. In the final *pāda*, moreover, the translators possibly read a form of *pravṛt-* or *praviś-* (*rab tu 'jug*) instead of *pradṛśyate* in their exemplar(s). Even though the form one expects should be something like *rab tu mthoṅ*, 𝕊 proposes to read *rab tu bstan* instead, which rather would correspond to *pradarśayati*. The Tibetan verb forms and verbal derivatives are problematic throughout this verse, and we are, unfortunately, not able to offer any satisfactory explanation for these but are left to state that the Tibetan here —like in some previous places— is in a rather poor state that is often difficult to make sense of, even with the Sanskrit at hand. Relying on the reading in 𝕊, this stanza too is translated in Krug 2018b, p. 319.

[308] We follow here the reading *vṛṣṭir* in the editions 𝔹𝕊 since it provides the subject of all three actions in the sentence which otherwise would be missing. Only the reading *char ni* in Tib.^{T} supports this emendation more or less clearly. The palm-leaf MS Ṅ reads *pṛṣṭe* which either can be taken as a corruption of *pṛṣṭhe*, the reading in B_2 (reported as $𝔹_B$ in the *editio princeps*), or of *vṛṣṭe*, the reading in MS K_3. The 'modern' paper MSS K_1 and $𝕊_{kha,ga}$ suggest to read *vṛṣṭer*. The 6th *vibhakti* form is further supported by *char gyi* in Tib.$_T$. Assuming that the emended *vṛṣṭir* is indeed the original reading, the origin of the variants could be explained, in the case of the reading in MSS Ṅ and B_2, as a misreading of *pṛ* for *vṛ* which, in some northeastern scripts, are palaeographically rather similar, and, moreover, as the misreading of the preceding *i*-stroke, perhaps caused by the loss of its hook due to some kind of damage. This damage, presumably on the upper side of the line, could also have effected the loss of the following *repha*. In *pāda* two, we follow the reading *prakṣālya sarvakutsitam* in MS Ṅ. The previous editors silently emended the text to *sarvaṃ prakṣālya kutsitam* without even bothering to supply a note. Although it would be nice to read *sarvaṃ kutsitam* uncompounded, we decided to follow the reading in MS Ṅ which seems acceptable. The paper MSS read *prakṣāla(ṃ) sarvakutsitam*. The Tibetan, on its part, translates this *pāda* as *smad pa thams cad bkrus pa / bkru ba daṅ*. The former could also be a rendering of *kṣālitaṃ sarvakutsitam*. This verse too is translated in Krug 2018b, p. 319.

[309] The Tibetan translation does not render this stanza very literal. In *pāda* one, the Skt. *tajjair* is not translated. In *pāda* two, the causative participle *utthāpitaṃ* is rendered with *blaṅs nas su* (*blangs ni* Tib.^{T}), which rather sounds as if the translators had read *ādāya*. In the second half, the Tibetan text reads *chu ni gaṅ daṅ gaṅ yin pa || thams cad de bźin char du 'bab(s)*. It is not certain what the translators actually had in their exemplar(s). The indeclinable *punar* and the word *sasyaṃ* are missing. The causative *saṃpādayet* — which tendentiously is supported by the majority of the Sanskrit sources— together with *vṛṣṭeḥ* seems to be rendered as *char du 'bab(s)*, which rather sounds like *varṣaṃ*

[10.8] All the washing of all things (*sarveṣāṃ sarvakṣālanam*) is continuing in the ponds etc. (*puṣkiriṇyādike tanvat*). Therefore, nothing pure, impure and so on is found in here (*śucyaśucyādikaṃ tasmāt sarvaṃ naivātra vidyate*).[310]

[10.9] If there exists any purity (*śucitvam asti cet kiñcit*), there [also] will be impurity (*aśucitvaṃ bhaviṣyati*). Because of the absence of purity (*śucyabhāvāt*), impurity is not perceived in any way (*aśucitvaṃ sarvathā nopalabhyate*).[311]

patati (or the like). The second half of the Tibetan text tentatively may be translated as: "The water, whatever it is [meaning in whatever state it is?], falls as rain on everything in the same way." Perhaps, *sasyaṃ* has been misread as *yam yaṃ*. 𝕊 suggests the following translation as a better rendering of the Sanskrit version: *slar yaṅ de bźin chad phab nas || chu yis 'bru rnams bskyed par byed ||*. In the Sanskrit, on the other hand, all witnesses suggest to read *yuktaṃ* in *pāda* one, except MS B_1 which reads *yuktai*. Relying on this variant, 𝔹 emended the text to *yuktair*. 𝕊, perhaps influenced by it and by the reading *daṅ ldan pa yis* in Tib.^{C,D,P,T}, adopts this emendation. Although this reading is likewise possible, we felt it less probable, since it is rather the water that is endowed with the impurities from the washing than the *nāga*s. The reading *daṅ ldan pa yi* in Tib.$_{-C,D,P,T}$ clearly supports the wording in the majority of the Sanskrit MSS. In the second half, all Sanskrit witnesses, except K_1, read *sarvasasyaṃ* across the *pāda* break. Seeing no reason for a compound here, we decided to follow the reading in K_1. Mainly being based on 𝕊, another translation of this verse is contained in Krug 2018b, p. 319.

[310] The reading *tanvat* in *pāda* one is a conjectural emendation inspired by the reading (*kun*) *rgyas śiṅ* in the Tibetan translation. All Sanskrit witnesses, including the palm-leaf MS Ṅ, read *tadvat* ("like that") instead. Although the reading in the Sanskrit MSS is perfectly fine and easy to both construe and make sense of, we felt that the orthographically very similar *tanvat* may be indeed more original. Considering that the difference between the ligatures *dva* and *nva* is a rather small one, and that the reading *tadvat* is much more common than the present participle *tanvat*, we felt that the probability of a change from the latter to the former can be explained much easier, and thus have conjecturally emended the reading attested in the Sanskrit MSS to what we believe might have been the reading the Tibetan translators had in front of their eyes when translating the work into Tibetan. In *pāda* two, the Tibetan *thams cad kyis* does not reflect the *ṣaṣṭhī* in the Sanskrit *sarveṣāṃ*. Although being a rather small problem that can be solved easily by emending the instrumental *kyis* to the genitive *kyi*, it is nonetheless surprising that the Tibetan text shows no variants. The reading *sarvakṣālanam* tentatively follows the editions 𝔹𝕊. It is to be noted, however, that this reading is not attested in the surviving Sanskrit witnesses and is only supported by the Tibetan *thams cad 'khrud*. Unfortunately, unless one accepts the ligature *kṣā* optionally not to cause the preceding syllable to become *guru*, it violates the final cadence and thus, most likely, would have to be rejected. This metrical problem is, in some sense, reflected by the fact that all Sanskrit sources show various forms of corrections that could have been attempts to resolve the metrical problem. MS Ṅ reads *sarvakālanaṃ* before correction. The correction, unfortunately, is not very clear. It seems that a letter was added below the *ka*, and possibly the *k* itself was cancelled. The added letter could be interpreted as a *ṣa*, but other interpretations, e.g., as a *tha*, *dha* or *pa*, are also possible. In MS K_1, the reading *sarvvakhālanam*, which is also attested in B_1 and B_2 (K_3 reads °*khālamam*), is corrected by a series of changes to *sarvathā jalam*, clearly being and attempt so make some sense of the reading. Other possibilities to solve the metrical problem and to keep the sense of the Tibetan would be to read *sarvadhāvanam* or *sarvamārjanam*. The first of these has the problem that the root *dhāv-* is used in 2.45 and 12.15 in the sense of running, and not washing. And neither of these emendations can be easily justified on philological grounds. This stanza is translated in Krug 2018b, p. 319 as follows: "It is also the case that all types of washing Of all kind of things [is done] in a pond, etc. | Thus in this sense [even water] is not Understood as entirely pure or impure, etc. || 10.8||". Regarding this passage, Krug adds the following statement: "The initial position that the various bodily excretions are impure is so widely accepted that it would be impossible to identify a specific religious sect or group that is intended as Indrabhūti's target. The second position that all vegetarian fare and water itself might also be considered impure could constitute one of the potential justifications for the Jain practice of fasting until death (*sallekhana*) or for the more general importance of fasting as a purification practice, but I have yet to identify another specific textual source that makes this argument." (Krug 2018b, pp. 319-320). Once more, we are uncertain of whether Krug's interpretation is what Indrabhūti had in mind. The statement that it is "impossible to identify [...] Indrabhūti's target," is problematic since it is not sure if he intended to target any specific groups in the first place. Perhaps his "target" is the sole refutation of mental concepts of purity, impurity etc. in the most general sense, which would include Buddhists and was not directed specifically towards any groups or practices.

[311] Note that the word *kiñcid* in *pāda* one is not reflected in the Tibetan translation. For the time being, we have kept the metrically bad reading *aśucitvaṃ* in *pāda* three, since it is attested in all Sanskrit sources and confirmed by the Tibetan *mi gtsaṅ ñid*. Emending to *aśucitā* (*na-vipulā*) would solve the metrical problem.

[10.10] The dependance is mutual (*āpekṣikatvam anyonyam*) just like the nearer and further shore [of an ocean] (*pārāvārakavad yathā*). The concept of pure, impure and so forth (*śucyaśucyādikalpanā*), this is nothing but a worldly concept (*laukikī kalpanaivaiṣā*).[312]

Thus is the tenth section in the *Jñānasiddhi*: The Instruction Free from the Concepts of Pure and Impure (*śucyaśucivikalpanāvivikto nirdeśaḥ*)[313]

3.11 Section Eleven: Free from Suitable and Unsuitable

[11.1] Now the analysis also of who is and who is not suitable to be approached is made (*agamyāgamanasyāpi vicāraḥ kriyate 'dhunā*); what is permitted for the *yogin*s is not contradictory in anyway (*yoginām samanujñātam aviruddhaṃ yathā tu tat*).[314]

[11.2] In this way, for all embodied beings (*sarveṣāṃ dehinām evam*) there is only arising and cessation (*asty evotpādanāśanam*), and that is because of the force of *karman*, always, verily, in existence after existence (*tac ca karmavaśād eva sarvadā nu bhave bhave*).[315]

A possible explanation for the reading *aśucitvaṃ* —in case one assumes *aśucitā* to be authorial— could be that the reading was consciously changed in the light of the previous occurrences of *śucitvam* and *aśucitvam*. However, we are not able to rule out the possibility that Indrabhūti consciously —especially in the context of this chapter— had used this metrically somewhat 'unorthodox,' not to say 'impure,' reading.

[312] Note that the reading in the palm-leaf MS Ṅ differs significantly in this stanza. In the second *pāda*, MS Ṅ reads *pārāvāra athoditāḥ* after correction. The reading *ante correctionem* is unclear. The Tibetan translation apparently supports the reading of the 'modern' Sanskrit witnesses which overall seems to make better sense here. In the third *pāda*, the palm-leaf MS Ṅ reads *laukikaiḥ kalpanaiś caiṣāṃ*. This reading is possible, yet only marginally supported in Tib.^{T}. If one were to keep the reading in the palm-leaf MS, one could consider emending *eṣāṃ* to *eṣā*. To our regret, we are not able to offer a satisfactory explanation that can account for the origin of these variants. Similar ideas of mutual dependance with the simile of the nearer and further shore are expressed, for example in Nāgārjuna's *Acintyastava* (v. 11) and Candrakīrti's *Prasannapadā* (*ad* 23.10, P. Vaidya 1960a, p. 200).

[313] Note that the word *nirdeśa* is only attested in Ṅ. The palm-leaf MS further suggests that the title of this section is *śucyaśucyādikalpanāvivikto nirdeśaḥ*.

[314] We have here understood *agamyāgamanasyāpi*, *metri causa*, as synonymous with the more common *gamyāgamyasyāpi*. In the second half, moreover, we have followed the emendation *yoginām* in 𝔹𝕊. All Sanskrit MSS attest *yoginā* instead. Although easy to be construed grammatically, this reading does not convey the desired sense. The Tibetan *rnal 'byor pa rnams kyis* supports the plural and the instrumental case. The latter can be taken as a corruption of *kyis* for *kyi*. Similar corruptions of the Sanskrit text are found in several place throughout the work such as, for instance, in verses 1.57 and 2.19. Not without relevance for this section are the contents in the PAJS. Regarding it, see VP vol. 3, pp. 73 l. 8 - 74 l.10 (see also nt. on JS 10.1).

[315] Note that the Sanskrit and Tibetan versions differ in several places. In *pāda* two, the Tibetan reads *sems las skye daṅ 'jig(s) pa ste* instead of *asty evotpādanāśanam*. We are not able to account for this difference and thus decided to keep the readings as transmitted in the respective versions. The Tibetan could be translated as "In this way, for all embodied beings the arising and ceasing is based on the mind," or "In this way, all embodied beings arise and cease because of the mind." In *pāda* four, the Tibetan translators seem to have read *bhave bhave* (*srid daṅ srid pa*) instead of *tribhave bhavet*. A way to explain the origin of this reading —though admittedly not an absolutely certain one— is to assume that the text originally read a particle *tu*, or perhaps even a *nu*. In the Sanskrit, this *tu*/*nu* must have been misread as a *tṛ* (the reading attested in MSS K_1, K_3, B_1), and later on was 'corrected' to the phonetically similar *tri*° (the reading in MS Ṅ). MS B_2 indicates a lacuna by adding space-holder for eight *akṣara*s. In the Tibetan text, as is often the case, this particle was simply not rendered. Additionally, the final *virāma* in *bhavet* could have been understood as a cancelation sign, changing the reading *bhave bhavet* to *bhave bhave*. As a matter of fact, the reading in the second half of the Tibetan makes somewhat better sense, and we have thus conjecturally emended the Sanskrit to *sarvadā nu bhave bhave*.

[11.3] A father and a mother certainly were a child (*mātā pitā ca putraḥ syāt*), and [eventually] a child will become a mother, or a father (*putro mātā pitā bhavet*). [In another life,] they both could become (*tau syātām*) a female servant as well as a wife (*ceṭī bhāryāpi*), and a wife [someday] also becomes a mother (*bhāryā mātā bhavaty api*).[316]

[11.4] In beginning-less existence (*bhave 'nādau*), the many forms (*rūpāṇy anekāni*) such as these (*evamādīni*) arise in great vastness (*suvistaraiḥ* […] *bhavanti*); thus it has been taught by Vajrasattva (*iti vajrasattvena deśitam*).[317]

[11.5] And when remaining in this way in Saṃsāra (*evaṃsthite tu saṃsāre*), proceeding for long time (*dīrghakālapravartini*), there indeed is no sentient being that is not born as a mother and a father (*mātā pitā na bhūto hi kaścit sattvo na vidyate*).[318]

[11.6] In this way, all the daughters and so on (*duhitrādyās tathā sarve*) are ones who had been born before in the six destinies (*prāgbhūtāḥ santi ṣaḍgatau*), and therefore (*tasmāc ca*) it is taught by the best among the victorious ones (*uktaṃ jinottamaiḥ*) that great compassion should be practiced (*mahatī karuṇā kāryeti*).[319]

[316] Note that Tib.$_{\text{-T}}$ reads *bu daṅ ma yaṅ phar 'gyur la* || in the second *pāda*, i.e., "a son and mother too come to be a father," and *bran mo chuṅ ma'aṅ phar 'gyur źiṅ* ||, i.e., "the female servant and the wife too might become a father," in the third. Tib.$^{\text{T}}$ differs slightly, offering a better reading in *pāda* two by interchanging the conjunctions *daṅ* and *yaṅ*. In the third *pāda*, it remains uncertain what Indrabhūti originally had intended to read. The Tibetan rather sounds as if the translators had read *ceṭī bhāryā pitā syātāṃ* in their exemplar(s), perhaps having (mis)read the particle *api* together with the following pronoun *tau* as *pitā*. In our understanding, Indrabhūti's intention in this and the following verses is to destroy conceptualisations about fixed family relations and social hierarchies, showing that both can change in the course of the transmigration in Saṃsāra, both within a single life and over a series of lifetimes. Other interpretations are of course possible, depending, for example, on whether or not one wishes to make a distinction between the meaning of the verbal forms of *as-* and *bhū-*, and on the interpretation of the referent of the pronoun *tau*.

[317] Note that the Tibetan text differs slightly, somewhat freely rendering *evamādīni* with *de la sogs pa'i*, *rūpāṇi* with *tshul rnams*, and *bhave 'nādau* with *srid par b/gzod nas*. In *pāda* three, all Sanskrit MSS point towards the hypermetrical reading *bhave tv anādau*. However, it cannot be fully ruled out that the *tva/tu* is the result of a misreading of an *avagraha*. Thus, we have tentatively adopted the metrically better reading of the previous editions 𝔹𝕊. In the Tibetan, on the other hand, we decided to correct *gyur to* to the present tense *'gyur to*, in order to accord with the Sanskrit reading *bhavanti*.

[318] The reading °*pravartini* is based on MS $K_1^{p.c.}$. The editions 𝔹𝕊 silently read °*pravartite* which, however, is not supported by the Sanskrit MSS. In fact, all of these point towards the reading in MS $K_1^{p.c.}$. The silent emendation *na bhūto hi* in the following *pāda* seems to be supported by the palm-leaf MS Ṅ *post correctionem* and the Tibetan translation. The 'modern' MSS omit the letter *bhū*. A scribe corrected the reading in K_1 to *tato hi*. In the fourth *pāda* too, the *post correctionem* reading in MS Ṅ supports the silent emendation in 𝔹𝕊.

[319] In *pāda* one, we are following the palm-leaf MS Ṅ. The previous editions 𝔹𝕊 silently emended to *sarvāḥ*. This decision is a reasonable one, but the reading *sarva*° in the paper MSS rather can be taken in support of the reading in MS Ṅ. To us, the feminine form is not absolutely necessary, and the generic plural *sarve* is at least acceptable, especially when taken as the continuation of the general statement in the preceding verse, connected by the word *tathā*. In the second half, the palm-leaf MS Ṅ suggests to read *mahatī karuṇā kāryety* instead of the metrically better reading *mahatī kāryā kṛpety* suggested by the majority of the paper MSS and printed in the previous editions 𝔹𝕊. MS B_2 differs, attesting *mahatī kāryā kṛtety* instead. Nonetheless, the word order in the palm-leaf MS seems to be more natural and in fact is supported by the Tibetan. And despite of being hypermetrical (bad *bha-vipulā*), this variant reading after all might be the original one. One could argue that the reading in the 'modern' witnesses is to be seen as an attempt to standardise the meter. On the other hand, it also cannot be ruled out that the reading *karuṇā mahatī kāryā* in 2.46a had influenced the reading in the palm-leaf MS. For the time being, we considered the first case more probable and thus follow the reading in the oldest Sanskrit witness available.

[11.7] And precisely for that reason (*ata eva tu*) they —the protectors, the lords such as Vajrasattva (*tair nāthā vajrasattvādayo varāḥ*)— prescribed daughters etc. for the purification of the *yogin*s' minds (*duhitrādir anujñātā yogināṃ cittaśodhane*).[320]

[11.8] Without mounting the *vajrayāna* (*vajrayānam anāruhya*), who will proceed to the other shore (*ko vā pāraṃ gamiṣyati*) of the great ocean of Saṃsāra which is filled with the waters of mental concepts (*kalpanājalapūrṇasya saṃsārasya mahodadheḥ*)?![321]

[11.9] All the false gnoses (*mithyājñānāni sarvāṇi*), gradually (*kramāt*) they are refuted (*niṣiddhāni tāni*) by those endowed with reasoning and scripture (*yuktyāgamasamāyutaiḥ*), for they are the source of all faults (*sarvadoṣākarāṇi hi*).[322]

Thus is the eleventh section in the *Jñānasiddhi*, called Free from [the Concepts of] Suitable and Unsuitable (*gamyāgamyarahito nāma paricchedaḥ*)[323]

[320] Against what is preserved in all Sanskrit MSS, and although it is not absolutely impossible to make some sense of the reading suggested therein, we have decided to emend the pronoun *te* to *tair*. In our view, this reading makes much better sense, and it is in fact supported by the Tibetan *de rnams kyis* in the end of the second *pāda*. Moreover, the corruption could easily be explained by assuming a smudge —or any other kind of damage— that affected the upper side of the writing area, causing the loss of the °*ai*-stroke and the following *repha*. In *pāda* three, we are following the correction *duhitrādir* in the previous editions 𝔹𝕊. All Sanskrit witnesses attest *duhitādir* which could be accepted. In some of the northern Indian scripts, however, the letters *ta* and *tra* look quite similar. Thus the chances for the loss of the subscript *r* are rather high. In the same *pāda*, the palm-leaf MS Ṅ confirms the reading *yogināṃ* in the editions 𝔹𝕊. The paper MSS unanimously attest the third *vibhakti* form *yoginā*. The final °*śodhane* is only attested in MS $K_1^{p.c.}$. 𝕊 chose the same reading which finds support in the translation *sbyaṅ phyir* in Tib.$_{\text{-G,T}}$. The palm-leaf MS Ṅ, attesting °*sodhane* (= $K_1^{a.c.}$) with the all too common confusion of the sibilant, tendentiously goes into the same direction. The remaining Sanskrit witnesses, that is to say MSS K_3, B_1 and B_2, attest °*sādhane* instead, the reading also printed in the *editio princeps* 𝔹. This variant can be understood as a further stage of corruption owing to the loss of part of the vowel sign.

[321] The reading *vajrayānam anāruhya* in *pāda* three follows the palm-leaf MS Ṅ which is in line with the Tibetan *rdo rje theg la ma źon par*. The 'modern' paper MSS and previous editions 𝔹𝕊 read *vajrayāna(ṃ) samāruhya* instead. Based on the Tibetan, 𝕁 suggested to emend the reading in the final *pāda* to *ko na pāraṃ gamiṣyati* in order to make up for the missing negation. This verse is quoted and translated in Wangchuk 2007, p. 125 which reads: "Similarly, Indrabhūti's *Jñānasiddhi* states: In the great ocean of *saṃsāra* Filled with the water of conceptual thought, Who will arrive at the [further] shore [Without] embarking on [the ship of] Vajrayāna!". A very similar stanza is, as already pointed out in Wangchuk 2007, found in the *Mahāyānaviṃśikā* attributed to Nāgārjuna (v. 28): *kalpanājalapūrṇasya saṃsārasumahodadheḥ | anākramya mahāyānaṃ ko vā pāraṃ tariṣyati ||* (ed. Tucci 1956, p. 203).

[322] In *pāda* two, the palm-leaf MS Ṅ and the Tibetan translation *rigs pa* (Tib.$_{\text{-B,Ṅ,T}}$) support the silent emendation *yuktyā*° in the previous editions 𝔹𝕊. All paper MSS in fact read *yuktā*°. In *pāda* three, we are following the silent emendation *kramāt tāni* in 𝔹𝕊 which is in line with the Tibetan *de rnams rim gyis*. All Sanskrit witnesses attest *kramāntāni* which can be explained as a misreading of the ligature *ttā* with the similar looking *ntā*. Note further, that the Tibetan translation does not reflect the particle *hi*. Regarding it, it is likewise possible to interpret its function as merely emphatic.

[323] Only MS Ṅ and the Tibetan translation attest the word *paricceda*, respectively *le'u*. It shall be noted here that we have, not without hesitation, decided to maintain the somewhat 'unorthodox' section numbers 11-18 ending in °*maḥ* in our edition of the Sanskrit text, as these are attested in the majority of the Sanskrit witnesses. Other than the previous editors who standardized these numbers, we hesitated to do so, since it is not clear whether these are authorial or a later addition.

3.12 Section Twelve: The Establishing of Reality

[12.1] Now, also the reasoning is taught (*yuktir apy ucyate 'dhunā*) with examples taught in the *yogatantra*s (*yogatantroktadṛṣṭāntaiḥ*), [it is taught] for the sake of the realization of the *vajra*-gnosis (*vajrajñānaprabodhārtham*) for the benefit of the supreme *yogin*s (*hitāyottamayoginām*).[324,325]

For sect. 12, see also sect. 15

[12.2] As (*yathā*) entities such as the form-body (*rūpakāyādayo bhāvāḥ*) are not the nature of reality (*tattvarūpaṃ na te*) —their refutation was done before [in section two etc.] (*tadvāraṇaṃ kṛtaṃ pūrvam*)— therefore formlessness is established (*arūpatvaṃ tataḥ sthitam*).[326]

See also commentary on GST 18.24 in section 15

[12.3] An existent entity could never be reality (*bhāvas tattvaṃ bhaven na hi*) because of having the consequence of all [kinds of] faults (*sarvadoṣaprasaṅgatvāt*), nor is a non-existent entity that reality (*abhāvo 'pi na tat tattvaṃ*), [since reality then would be] a supreme source of all [kinds of] suffering (*sarvaduḥkhākaraṃ param*).[327]

See 3.6-8

[12.4] Existence and non-existence, they both are not reality (*bhāvābhāvau na tau tattvam*), nor could [reality] be void of the two (*bhaven nābhyāṃ vivarjitam*). Therefore, it is not fit to be located in a place

See also commentary on GST 18.38 in section 15

[324] Note that the Tibetan translation, except Tib.^{T}, suggests to read *vajrayāna*° (*rdo rje theg pa*) instead of *vajrajñāna*°, and that it seems to connect *dṛṣṭānta* and *yukti*. The latter is rendered with *rig(s) pas* which rather sounds like *yuktyā*. The indeclinable *adhunā*, moreover, is not reflected in the Tibetan translation, a pronoun *de* is read instead, presumably in order to supply the otherwise missing subject. A relatively easy way to emend the Tibetan text in the light of the Sanskrit version is to read *rigs pa kyaṅ da ni bśad bya* in the final *pāda*. Here, one may note, it is also possible to take *adhunā* in the sense of a forward-pointing *tat* and one thus may accept the Tibetan translation *de* for *adhunā* on that basis. In *pāda* three, the palm-leaf MS Ṅ —although heavily blurred— supports the emendation °*dṛṣṭāntair* in the editions 𝔹𝕊. The paper MSS unanimously attest °*dṛṣṭānte* instead.

[325] In the context of "Indrabhūti's Epistemology of Omniscient, Pervasive Gnosis," the first eight verses of this chapter are translated in Krug 2018a, pp. 161-162. This translation, it seems, is primarily based on the readings in 𝕊. Krug introduces and summarises his translations as follows: "The mechanics at work in Indrabhūti's enlightened epistemology are based on the principle of pervasion (*vyāpitva*), not the mechanics of causality or dependent origination. For Indrabhūti, pervasion is omniscience (*sarvajñātva*) [sic!], and he presents this position in *Jñānasiddhi* chapter twelve where he outlines his own position on the nature gnosis [sic!] and ultimate reality. […] These verses are notable for their employment of consequentialist logic, their clear rejection of the argument that the epistemic boundedness of ordinary beings is capable of attaining omniscience, and for their refutation of both the gradualist approach that argues for this position and the subitist approach to non-conceptual meditation that rejects epistemology altogether."

[326] In *pāda* one, the palm-leaf MS Ṅ confirms the silent emendation *rūpakāyādayo* in the previous editions 𝔹𝕊. This reading is in line with the Tibetan translation *gzugs sku la sogs*. The paper MSS, on their part, all attest *rūpākāyodayo* which is 'corrected' in MS $K_1^{p.c.}$ to *rūpākāyādayo* (presumably for *rūpakāyādayo*). Krug interprets this stanza differently, translating it as follows: "Just as existents such as form bodies and the like Are not the nature of ultimate reality, | So too was it previously refuted That [ultimate reality] is a formless state. ||" (Krug 2018a, p. 161). Krug seems to read *tad* outside of the compound, taking this as referring to "ultimate reality," and interprets the *tataḥ* as "So too." Although this is of course possible, we are not certain whether these decisions are absolutely right. If so, Indrabhūti could have simply read *tathā* instead of *tataḥ*. The Tibetan translation, moreover, seems to support our understanding of the verse.

[327] This verse is translated in Krug 2018a, p. 161 as: "Because every consequence is flawed, An existent thing is not the ultimate reality, | Nor is a non-existent the ultimate reality. [Ignorance of that] is the supreme origin of all suffering. ||" Here Krug has taken *pāda* one as a separate sentence, which, in our understanding should better be taken as the *hetu* of the following. As for the final *pāda*, we are taking it, parallel to the expression in *pāda* one, as another *prasaṅga* ('unwanted consequence'), understanding *sarvaduḥkhākaraṃ* (for *sarvaduḥkhākaratvaṃ*) as qualifying the preceding *tattvam* which is equated here, so it seems, with *abhāva*.

(*na deśastham ato yuktam*), since then there would be no omniscience (*sarvajñaṃ na bhavet tadā*).[328]

[12.5] Therefore (*ataḥ*), on grounds of reasoning (*yuktitaḥ*), it is established that correct gnosis (*siddhaṃ samyagjñānasya*) is pervasive (*vyāpitvam*), the *vajra*-body (*vajrakāyatvam*), not liable to change, indeed (*avikāritvam eva ca*), and the omniscient one (*sarvajñatvam*).[329]

[12.6] Since what possesses form does not have pervasion (*rūpiṇo na hi vyāpitvam*), it is therefore indeed not the *vajra*-body (*vajrakāyam ato na hi*). For it, there is no unchangeability (*avikāryaṃ na tasyāsti*), nor will it be the omniscient one (*na sarvajño bhaviṣyati*).[330]

[328] In *pāda* two, we have, following the advice of Francesco Sferra, conjecturally emended the reading *bhavet tābhyāṃ* to the palaeographically similar *bhaven nābhyāṃ* in order to arrive at the fourth *koṭi* of the *catuṣkoṭi* (or, *tetralemma*), the so-called "four extremes" as commonly known in Madhyamaka philosophy, as this seems to us the most natural interpretation of this and the preceding stanza 12.3. The letters *tā* and *nā* can easily be confused in some scripts. The Tibetan translation differs significantly from the text transmitted in the Sanskrit MSS. Tib.^{G,N,Q} read *gźan du gyur pa'aṅ rnam spaṅs yin* and Tib.^{B,C,D,Ṅ,P,S} attest *gźan du gyur pa'aṅ rnam spaṅs min*. These renderings could perhaps be explained via a reading such as *cānyad* instead of *tābhyāṃ* or, in the latter case with the negation *min*, through a reading such as *nānyad*. What the Tibetans had read is, however, not entirely clear to us. The reading of Tib.^{G,N,Q}, together with the previous verse, likewise can be understood as an attempt to reflect the idea of the *catuṣkoṭi* and may be translated as follows: "[...] Both, existence and non-existence, are not reality; also what is other [than *bhāva* and *abhāva*] is rejected." Tib.^{T}, on the other hand, reads *de dag 'gyur pa spaṅs pa yin*, which appears to be the result of a later revision of the Tibetan translation in order to reflect the Sanskrit *tābhyāṃ* (*de dag*). We are not certain which of these variant readings is to be preferred, nor how to make good sense of the reading in Tib.^{B,C,D,Ṅ,P,S}. We have thus chosen to remain with Tib.^{G,N,Q}, since this makes a more or less acceptable sense in its own right. In the final *pāda*, the palm-leaf MS Ṅ reads *sarvajñānaṃ* instead of *sarvajño na* as attested in all other Sanskrit manuscripts. Although both readings are grammatically and metrically sound, we have rejected them on the grounds of sense. The variant in the palm-leaf MS Ṅ finds no support in the other Sanskrit MSS nor in the Tibetan translation. Supposed that the reading *sarvajño na* in the paper MSS is indeed original, the variant *sarvajñānaṃ* might be the result of the loss of the *e*-stroke in the ligature *jño* and a subsequent addition of an *anusvāra*. However, it is suspicious that we suddenly have the change to the masculine form (*puṃliṅga*) *sarvajño* here, which would require to supply a headword such as *buddhaḥ*. Thus, we suspect that something further could be wrong here. Our hypothesis is that *sarvajñaṃ na* (*metri causa* for *sarvajñatvaṃ na*) had been the underlying original which, in the course of the transmission, was altered to both variants. The Tibetan translation *kun mkhyen 'gyur ma yin*, clearly supporting the negation, could be a rendering of either *sarvajñaṃ na* or *sarvajño na*. For another translation of this stanza into English, see Krug 2018a, p. 161.

[329] This stanza is translated in Krug 2018a, p. 161 as follows: "The nature of the vajra-body is pervasion, Immutability, and omniscience.[|] Thus, through logic, [one arrives at] The correct proof of gnosis[.] ||". Our interpretation differs in several places. Krug's decision to understand *vajrakāyatvam* as the subject of the sentence is certainly possible, yet we have doubts whether this is what Indrabhūti had intended here. We have here construed the abstract nouns in *pāda*s one to three with the *ṣaṣṭhī* in *pāda* four, taking it as the logical subject of the sentence. Another possibility is to imply *tattvasya* in the first half and construe the second half separately. In the following, Krug reads *samyag* outside of the compound, taking it to qualify the *siddhaṃ* in the preceding *pāda*. This too is certainly acceptable. Here, however, it must be noted that Krug translates the *kta*-form *siddham* in the sense of *siddhim* which appears to us as somewhat forced and unnatural. If one wishes to read *samyag* uncompounded, one should take it adverbially qualifying either *siddham* or *yuktitaḥ*. The former, resulting in the sense of "it is perfectly established," appears more natural but has the slight disadvantage of not respecting the *pāda* break. Another possibility, which we have given preference here, is to read *samyag*° in compound with the following °*jñānasya* and in contrast to formulations such *mithyājñānam* in 5.10, 11.9, 13.13 and 15.16, *mithyātattva*° in 6.8 and 8.1 and *mithyādṛṣṭiḥ* in verse 8.20. Reading *samyagjñānasya* as a compound, it is either possible to interpret it as a *bahuvrīhi* compound or as a *karmadhāraya-samāsa*. In the first case, one might indeed want to imply the word *tattvasya*, understanding the verse in the sense of "Therefore, by the reasoning of him who has correct gnosis, it is established that [reality] is [...]." In the second case, one could either understand the verse in the way we did or, alternatively, taking *samyagjñānasya* as the object of *yuktitaḥ*, in the sense of "on account of reasoning about correct gnosis, pervasion, the nature of the *vajra*-body [...] and omniscience therefore are established." The Tibetan translators seem to have understood the verse in this way.

[330] Note that the Tibetan text renders the first *pāda* somewhat strangely. To our regret, we are not sure what the translators had read and understood here.

[12.7] Someone who knows sequentially (*kramāj jānāti yaḥ kaścit*) does not realize the whole (*sarvaṃ nāsau prabudhyate*), because the things that can be known are innumerable (*jñeyānām apramāṇatvāt*). [Thus,] this one is not accepted to be omniscient (*nāsau sarvajña iṣyate*).[331]

See 2.33 and comment on GST 18.84 in section 15

[12.8] This one would not be capable to know by a thousand of millions of aeons (*kalpakoṭisahasreṇa nāsau jñātuṃ bhavet kṣamaḥ*) what is described as knowable even in a single direction (*ekasminn eva digbhāge yaj jñeyaṃ parikīrtitam*).[332]

[12.9] If there is arising, there will be ceasing (*utpādaś ced bhaven nāśaḥ*), therefore [correct gnosis] does in fact not arise (*tasmād utpadyate na hi*). But when that gnosis is just simply there (*susthitaṃ caiva jñānaṃ tat*), there is the ceasing of mere error (*bhramamātravināśanam*).[333]

We decided to follow the reading *gzugs can khyab pa ñid min te* in Tib.^{T}. All other versions read *gzugs can khyab pa ñid daṅ ste*. $\mathbb{S}^{\text{Tib.}}$ silently emended to *gzugs can khyab pa ñid ma yin*. A decision which is understandable. Unfortunately, $\mathbb{S}$ fails to report the reading in the block-prints correctly, reporting *daṅ ste* only for Tib.^{D}, and thus giving the impression that Tib.^{N,Q} read *ma yin*. This, however, is not the case. Only Tib.^{T} offers a variant here. The word *rūpin*, here and in reference to the discussion in section two, can possibly be understood as a reference to the *nirmāṇakāya*. For another translation of this verse into English, see Krug 2018a, p. 161.

[331] In *pāda* two, the palm-leaf MS Ṅ confirms the silent emendation *prabu(d)dhyate* in the previous editions $\mathbb{BS}$. The paper MSS, in fact, all attest the second-person form *prabu(d)dhyase* instead. The translation in Krug 2018a, p. 161 reads: "Someone who understands gradually Is not completely awakened. | One does not seek omniscience through a state That lacks valid cognition of objects of perception. ||". In the second half, Krug fails to render the Sanskrit accurately, translating as if the text read *sarvajñatvam*, rendering the passive form *iṣyate* as if it were an active form *icchate*, and construing the standard construction $X_{\text{gen.}}Y_{\text{tvāt}}$ in a somewhat unusual, yet perhaps not impossible, way. In our understanding, Indrabhūti here rejects the idea of ordinary sense-perception and argues for *yogipratyakṣa* and the six super-mundane knowledges (*ṣaḍabhijña*). In this context, cf. verses 2.29ff., 4.16-17 et al.; see also MacDonald 2009. Admittedly, it is also possible to interpret *jñeyānām apramāṇatvāt* as "because objects of cognition are not a valid means of knowledge." Our interpretation here follows the parallel expression *jñeyasyānantasadbhāvāt* in stanza 2.33 which certainly is not unrelated in this context.

[332] In *pāda* three, all 'modern' paper MSS, except MS B_2, suggest to read *ekasmin naiva*. The palm-leaf MS Ṅ, MS B_2 and the Tibetan translation, on the other hand, support the silent emendation *ekasminn eva* in the previous editions $\mathbb{BS}$. In *pāda* four, the palm-leaf MS Ṅ confirms the reading *parikīrtitam* in the previous editions. The paper MSS read *prakīrtitam* which is hypometrical. $\mathbb{B}$ mistakenly reports this reading only for MS $\mathbb{B}_N$. The Tibetan translation *rab bśad pa*, on the face of it, seems to supports the variant in the paper MSS. Yet it is also possible that the translators rendered the prefix (*upasarga*) *prati-* in the same way as the prefix *pra-* cases of which are attested in other places of the JS (cp. *pariṣidh-*). The preceding *śes byar* in the Tibetan —a fine rendering of Sanskrit *jñeyaṃ*— is attested in all versions, except Tib.^{T} which reads *śes par*. $\mathbb{S}^{\text{Tib.}}$ prints *śes bya* and erroneously reports only Tib.^{N} to read *śes byar*, while proposing in their correction of this *pāda* to read *śes byar*. For another English translation of this stanza, see Krug 2018a, pp. 161-162.

[333] The readings in and interpretation of this verse remain slightly problematic. In *pāda* one, we followed a suggestion by Harunaga Isaacson and emended the text to *utpādaś ced*. The palm-leaf MS Ṅ, in fact, attests *utpādya ced*. MSS K_1 and B_2 read *utpādyaṃ ced*. The paper MS K_3 attests *dyaṃ cad*. MS B_1 reads *utpādyaṃ ca* in favor of the reading in MSS K_1 and B_2. The editors of the previous editions $\mathbb{BS}$ silently emended the text to *utpadya ced* which is certainly also possible and finds support in the Tibetan translation *gal te skyes nas* in Tib.$_{\text{-T}}$. Tib.^{T} has *gal te skyes na* which, when emending the reading to *gal te skye na*, would go into the direction of the proposed emendation. The long vowel °*ā*° which is attested in the best of the Sanskrit manuscripts and the fact that the ligatures *ñce* (for °*ṃ ce*°) and *śce* are, from the point of view of palaeography, not too dissimilar can be taken as slight support of our emendation. However, also the emendation in the previous editions can be made good sense of. In *pāda* two, the paper MSS (tendentiously supported by *bskyed par bya ba* in Tib.$_{\text{-B,Ṅ}}$), attest *utpādyate*. The palm-leaf MS Ṅ, with some support of *skyes pa yod ma yin* in Tib.^{B,Ṅ}, has *utpadyate*. Here, we decided to read with MS Ṅ, the oldest Sanskrit witness available. Although the loss of a vowel sign is easier to account for, it is also not impossible that the causative long vowel was influenced by the preceding *utpādya*(*ṃ*). In any case, to us the reading *utpadyate* conveys better sense when taken to refer to cognition. In *pāda* three, the palm-leaf MS Ṅ attests *evaṃ* in the place of the reading *caiva* in the remaining witnesses. The Tibetan translation *ñid* may be taken in support of the variant in the younger sources. In our edition, we decided to follow these. In the second half, there are basically two different interpretations possible, depending on the force of the particle

[12.10] For which there would be coming and going (*gatāgataṃ bhaved yasya*), for that there is motion (*calanaṃ tasya vidyate*). Because of moving [and] being located in one place (*calatvād ekadeśasthāt*), its perishing is prompted (*ekadeśasthān nāśas tasya prayujyate).*[334]

[12.11] A property which would be without outer appearance (*avarṇo yo bhaved dharmaḥ*), what is capable to cause it to cease (*kas taṃ nāśayituṃ kṣamaḥ*)? An affliction through a sword, water, poison or fire (*śastrodaka-viṣāgnīnāṃ bādhā*) could never arise (*jātā bhaven na tu*).[335]

eva, the connotation of the *upasarga su°* in connection with the participle *sthita*, and the interpretation of the syntactic relation between the two compound members *bhramamātra* and *vināśana*. Alternative to the above translation and based on the Tibetan text, one may —when taking the participle *susthitaṃ* in the sense of *ekadeśasthaṃ* and the *gyis* in *pāda* four of the Tibetan text in a causal sense— interpret this second line as: "That *jñāna*, when it is only placed [on an object of cognition (*jñēya*)], is ceasing through the mere wandering off [from the object]." The variant *'khrul pa tsam zig* ("when just erring away") in the Tibetan canonical sources basically arrives at the same meaning. In case one wishes to avoid the instrumental case, one could emend the particle *gyis* to the genitive *gyi*. Another possibility, which is not supported by the surviving witnesses but worth considering, is to emend the reading to *svasthitaṃ caiva*, pointing towards a Madhyamaka understanding of *svasaṃvedanā* which finds support by *cittatām* in verse 12.15. In any case, it is almost certain that this passage has to be understood as an allusion to the Madhyamaka argumentation. Reference may be given to Nāgārjuna's *Lokātītastava*, which is certainly not unrelated, and to chapter five of Nāgārjuna's *Mūlamadhyamakakārikā* (→ *saṃskṛtaparīkṣā*). Regarding the latter work, attention may further be drawn to the fact that the first chapter therein regards the arising (*utpāda*), whereas the second chapter concerns *gatāgata* which is being referred to in the next stanza.

[334] The reading presented here follows the palm-leaf MS Ṅ which attests *calanan tasya vidyate*. The 'modern' paper MSS omit five syllables, reading only *vidyate*. This lacuna could be explained as an eye-skip from *yasya* to *tasya*. The reading *susthitatvaṃ na* in the previous editions 𝔹𝕊 must be a silent conjecture which is neither supported by MS Ṅ nor by the Tibetan translation. Based on the Tibetan *de la khyab pa yod ma yin*, and following Dr. Tsuda's conjecture, 𝕁 suggests to read *vyāpakatvaṃ na vidyate* instead. This conjecture, however, has the disadvantage of not reflecting the pronoun *de la*. Our conjecture based on the Tibetan rather would be *vyāptir na tasya vidyate* instead. There seems to be a *nā* in the upper margin of Ṅ, but it is not certain whether or not this is meant to be inserted here after the *la*. The reading needs to be reconsidered, especially since the Tibetan attests *khyab* (→ Skt. *vyāp-*) here in this *pāda* while reading *g.yo źiṅ* (→ Skt. *calanāt?*) in the following *pāda*. If one were to justify the Tibetan reading, one could argue that the reading in the palm-leaf MS is the result of a scribe's conjecture to make up for the eye-skip that also affected the reading in the paper MSS. Admittedly, one could argue the same for the reading in the Tibetan translation. Thus, and until further evidence comes to light, we have decided to follow the reading in the palm-leaf MS Ṅ in our edition of the Sanskrit text, and to keep the translation in the Tibetan as it is preserved in all canonical and extra-canonical versions. In *pāda* three, we are following the silent emendation *ekadeśasthān* in the previous editions 𝔹𝕊 which is supported by the Tibetan *phyogs gcig la gnas pas*. The palm-leaf MS Ṅ suggests to read *ekadeśastho* which is tendentiously supported by the reading *phyogs gcig la gnas pa* in the versions of the *sDe dge* group. Although this reading is indeed grammatically possible, we decided to reject it, because of the absence of a masculine noun to be qualified. The noun to be qualified would have to be *jñāna* which is neuter (*napuṃsakaliṅga*) and which would require the form to be *ekadeśasthaṃ*. The paper MSS K_3 and B_1, on the other hand, both read *ekadeśasthā* which could be explained as the result of the loss of a *na* in the ligature *nnā*. MS K_1, moreover, reads *ekadeśasya* after correction which in fact makes good sense and which can be construed easily with *calatvād*, an implied *jñāna* as well as *tasya*. Nonetheless, this reading clearly appears to be the result of the redaction of the text, and it is difficult to be justified on account of the Tibetan *gnas pa(s)*. Before correction, MS $B_2^{a.c.}$ likewise omits this part. After correction, MS $B_2^{p.c.}$ suggests to read *ekasthānāśaṃ*. As for the suggestion in 𝕁 to emend *prayujyate* to *prasajyate* on basis of the Tibetan *thal bar 'gyur*, it may be noted here that this translation is indeed used in 3.6 and 3.31 for *prasajyate* and in 4.3 to render *prasajyeta*. Nonetheless, we decided to maintain the reading preserved in the majority of Sanskrit MSS. In 3.6, moreover, the palm-leaf MS Ṅ in fact attests *prayujyate*. MS $B_2^{a.c.}$ omits this part, reading *yujyate* after correction.

[335] In *pāda* one, our edition follows the reading *avarṇo yo* in the palm-leaf MS $Ṅ^{p.c.}$. The paper MSS, with the exception of MS B_2 which attests *avarṇayo*, unanimously read *avarṇe yo* which can be explained as a simple corruption of the vowel sign. The editors of the previous editions 𝔹𝕊, on their part, decided to emend the reading to *avarṇyo yo*. The Tibetan translation, however, does not seem to support this emendation, and the report that only $𝕊_{ga}$ reads *avarṇe yo* is misleading. $𝕊^{Tib.}$, moreover, emends *kha dog med* (*avarṇa*), the reading of Tib.$^{-G,N,Q}$, to *tha dad med*, which rather sounds like *abhinna* or *abheda* etc. 𝕊 further reports only the reading of Tib.^{D}, thus implying *tha dad med* as the reading of Tib.^{N,Q} which, however, reads *kha don med*. In *pāda* three, MS Ṅ suggests to read *°āgninā*

[12.12] He is one whose nature is established throughout the entire space (*sarvākāśapratiṣṭhātmā*), he is motionless (*niścalaḥ*), equal to the sky (*gaganopamaḥ*). He is not afflicted and free from change (*asaṃkliṣṭo 'vikāraś ca*), in all ways pertaining to all times (*sarvathā sārvakālikaḥ*).[336]

See section 15, incl. comment on GST 18.38

[12.13] But the one (*sa tu*) who is not pertaining to all times (*asārvakāliko yaḥ*), on the other hand (*tu*), could not be omniscient (*na sarvajño bhavet*). Therefore, he must exist at any time (*tasmāt sarvatra kāle tu bhavitavyam*); thus it has been taught (*iti smṛtam*).[337]

which finds some support by the translation in the *sDe dge* versions. For the time being, we follow the metrically better reading °*āgnīnāṃ* attested in the paper MSS and printed in 𝔹𝕊. Yet, it cannot be fully excluded that MS Ṅ in fact preserves the original reading. In *pāda* four, MS Ṅ reads *baddhā jātā* before, and *baddh(o) jāto* after correction. MSS K_1, K_3, B_1 and the *editio princeps* 𝔹 unanimously read *buddho jāto*. MS B_2 attests *buddho jātā*. The Tibetan translation attests *gnod pa skyed par* (Tib.$^{\text{-B,Ṅ,T}}$), *gnod pa skyel bar* (Tib.$^{\text{B,Ṅ}}$) and *gnod pa skye bar* (Tib.$^{\text{T}}$), respectively. Based on the reading in the canonical witnesses, the editors of 𝕊 emended the text to *bādhodbhūtā*. 𝕁, in his critical notes, suggests to read *bādhā jātā*. In our edition, we adopted the emendation suggested in 𝕁, understanding the noun *bādhā* as feminine (*strīliṅga*). The same usage is found in stanzas 2.3 and 9.23. In this context, it may be further worth checking Nāgārjuna's *Paramārthastava* which might not be completely unrelated here.

[336] In *pāda* one, the paper MSS attest *sarvākārāpratiṣṭhātmā* which is corrected in MS K_1 to *sarvākāraprati*ṣṭhātmā, the reading printed in the previous editions 𝔹𝕊. The Tibetan translation and palm-leaf MS Ṅ, however, support the reading *sarvākāśapratiṣṭhātmā* presented here. The corruption can be explained as the result of a misreading of the letters *śa* and *rā* which in some of the northern Indian scripts are palaeographically quite similar. Regarding it, cp. 1.21b. In our translation, we consciously deviated from our translation of *gagana* as 'space' in order to contrast it with the rendering of *ākāśa* as 'space.' The meaning of both, however, essentially remains the same.

[337] In *pāda* three, the reading *sarvatra kāle tu* is a conjectural emendation. Similar expressions are found, for example, in the *Garuḍamahāpurāṇa* (3,14.44) and in Durvekamiśra's *Hetubinduṭīkāloka* (p. 303). The palm-leaf MS Ṅ attests *sarvatra kāla tu* before correction. The *post correctionem* reading is not entirely certain. On the one hand, an *e*-stroke is added to the *kāle* which results in the reading presented here. On the other hand, however, there seems to be another correction indicated by a *kākapada* above the ligature *tra* referring to an *akṣara* in the upper margin. Unfortunately, this correction is not legible in the photographic reproductions available to us. The 'modern' paper MSS all attest *sarvaprakālaṃ tu*, the reading printed in the *editio princeps* 𝔹. The second edition 𝕊, on the other hand, emended the reading to *sarveṣu kāleṣu* which is partially backed by the Tibetan translation *dus rnams kun tu yaṅ*. And also the ligature *pra*, attested in the paper MSS, can be taken in favor of the emendation to *sarveṣu*. The particle *yaṅ* in the Tibetan, however, can not be accounted for by the emendation in 𝕊 and, in fact, could be a rendering of the *tu* in the Sanskrit. Admittedly, the double usage of *tu* is slightly disturbing but can be found also in other sources. In any case, both emendations basically result in the same meaning. In the final *pāda*, on the other hand, the situation is more problematic. The paper MSS unanimously attest the reading *bhavitavyam iti smṛtam* which was adopted in the *editio princeps* and which we likewise follow in our edition. The palm-leaf MS Ṅ, before correction, can be read as *bhavitavyam itaḥ smṛta* basically supporting the reading in the 'modern' paper MSS. The *tavya*, however, rather looks like *tuṣṭa* and the letter *mi* misses the *śirorekhā*, and thus looks as if the scribe had interrupted its writing. Above the following *ta*, an insertion-mark (*kākapada*) is added, referring to an almost illegible note in the lower margin. The following *visarga* and *smṛta* are canceled. The corresponding note in the lower margin appears to consist of four *akṣara*s. With some fantasy, one can possibly interpret the note to read *avikāryo*, although it is admittedly possible to interpret the reading in many different ways, if one wishes to do so. As for the Tibetan translation, Tib.$^{\text{-T}}$ read *'gyur ba min par śes par bya* and Tib.$^{\text{T}}$ *'gyur ba yin par śes par bya*, respectively. The latter, although presumably secondary, can be taken in support of the reading in the Sanskrit MSS and has been adopted in our edition of the Tibetan text. The rendering *śes par bya* is attested for *vidhīyate* (1.37, 5.4), *vijñeyā* (1.57) and *jñātavyāni* (9.28). The synonymous *śes bya*, moreover, is attested as *jñeyam* in several places (1.48, 2.33, 3.15, etc.). As for the expression *iti smṛtam*, it is rendered with *źes byar bśad* (1.37), *yin par bśad* (4.4.), *źes bśad do* (7.3), *źes gsuṅs te* (15.5), *yin par bśad* (15.34/27), and *bśad pa yin* (17.*I.i*). This makes it doubtful, although not entirely impossible, that the Tibetan translators had read *iti smṛtam* in their exemplar(s). Further, while *'gyur (ba/r) min* is only found in this verse, *'gyur ma yin* is attested as *na bhaviṣyati* (2.9) and *na* […] *budhaḥ* (2.21). *'gyur ba yin*, moreover, is rendered as *bhaviṣyati* (2.5, 3.28) and *bhaved* (3.5). The word *avikāra*, on the other hand, is attest as *mi 'gyur ba* and *mi 'gyur yod* (3.11, 12.6) or as *'gyur ba med pa* (12.5) and *'gyur med* (12.12). Thus, to our regrets, we remain unable to say with certainty what the Tibetan translators had read in their exemplar(s). The emendation *avikāryam* proposed by 𝕊 is certainly attractive and makes good sense, especially when reading *avikārya* instead. Since the reading preserved in

[12.14] The immature ones (*bālāḥ*) covered by the cataract of delusion (*mohapaṭāvṛtāḥ*), those fools, they are not aware (*na prajānanti mūḍhās te*) that the great gnosis is just there (*sthitam eva mahājñānam*) for all embodied beings (*sarveṣām eva dehinām*).[338]

[12.15] In that way (*tathā*) as a dog runs after a lump of earth that has been thrown (*loṣṭe śvā dhāvati kṣipte*), and not after the thrower (*nāsau prakṣepake*), in this way (*evam*) they pursue that what is to be produced by the mind (*cittena yad bhāvyaṃ tad dhāvanti*), and not the nature of the mind (*na cittatām*).[339]

[12.16] Whatever is produced by the mind (*cittena bhāvyate yat tat*), precisely that is observed (*tad eva tu nirīkṣyate*). But the thought "this is the

the Sanskrit witnesses is, however, not impossible and since it, in fact, makes also good sense when implying a word such as *tena*, we have —until further evidence against it comes to light— kept the reading as it is preserved in the Sanskrit witnesses. Moreover, a corruption from *avikāryam* is, philologically speaking, much more difficult to account for, unless one argues that the following *bhāvyam* and *bhāvyate* have somehow influenced the reading in the Sanskrit MSS. Another advantage of the chosen reading in *pāda* four is the fact that it, unlike *avikārya(m)*, does not require the non-application of *sandhi* at the preceding *pāda* break.

[338] In the first line, the Tibetan translation reads *gnas ñid yin na'aṅ* (Tib.$_{\text{-T}}$) and *gnas ñid yin* (Tib.$^{\text{T}}$), respectively. The latter is hypometrical. We are not certain what exactly the translators had read in their exemplar(s), perhaps a particle *tu* which is absent in the Sanskrit text. What is clear, however, is that they must have read *eva* instead of *evaṃ* which is somewhat parallel to the expression *susthitaṃ caiva* in 12.9c and which is in fact attested in MSS Ṅ and B_2. Yet admittedly, the reading *evaṃ* in the remaining witnesses is easier to make sense of. In the final line, the Tibetan *rmoṅs pas* sounds as if the translators had read *mūḍhena* instead of *mūḍhās te*. In both cases, we haven given preference to the reading preserved in Sanskrit. Similar ideas as expressed in the first half can be found in various sources such as, for instance, in HT I.i.12 *dehasthaṃ ca mahājñānaṃ sarvasaṃkalpavarjitam | vyāpakaḥ sarvavastūnāṃ dehastho 'pi na dehajaḥ ||* and HT II.iii.24ab *etad eva mahājñānaṃ sarvadehe vyavasthitam |*. In the second half, the Tibetan translates *paṭa* ("veil") as *rab rib* ("cataract"), short for *paṭala* and synonymous with *timira*. In our translation, we follow this interpretation which is attested also in other sources.

[339] The reading in the first *pāda* follows the emendation suggested by 𝕁 on the basis of the Tibetan *khyi ni boṅ ba la*. The editors of the previous editions 𝔹𝕊 emended the text to *loṣṭaś ca dhāvati*. The Sanskrit witnesses, however, rather point to the reading suggested in 𝕁, with the palm-leaf MS supporting *loṣṭe* and the paper MSS suggesting *loṣṭau* which would be likewise acceptable. The Tibetan translation, it may be noted, does not reflect *kṣipte*, perhaps due to metrical constraints. In the second *pāda*, the reading *prakṣepake* as it is attested in the MSS has been kept over the emendation *prakṣepakas* in 𝔹𝕊. The Tibetan *ji ltar*, moreover, sounds rather as if the translators had read *yathā* instead of *tathā* which is attested in all of the Sanskrit witnesses. In the last *pāda*, the reading *cittatāṃ* found in MSS $K_1^{a.c.}$, B_1 and B_2 has been given preference, since it is supported by the Tibetan *sems ñid la*, and because it allows to explain the emergence of all other variants. For us, it remains unintelligible what the previous editors had understood. A somewhat similar simile is used in the *Āryaratnakūṭa*, commonly also referred to as the *Kāśyapaparivarta* (KP). The relevant passages (§§ 105-107) are contained in folios 54-56 of the St. Petersburg manuscript KP-SI P/2. A romanised transcription of the text is published together with the facsimiles of the MS in Vorobyova-Desyatovskaya 2002. The relevant section is transcribed herein as follows (*verbatim*): *adhyātmaṃ kāśyapa parimargatha mā bahir vidhāvadhvaṃ • tat kasmād dhetoḥ bhaviṣyanti kāśyapa anāgate* ['] *dhvani bhikṣavaḥ śvaloṣṭvānujavanasadṛśāḥ kathaṃ ca kāśyapa bhikṣavaḥ śvaloṣṭ<v>ānuja*[54v]*vanasadṛśā bhavati • tadyathāpi nāma kāśyapa śvāno loṣṭunā trāsitaḥ tam eva loṣṭu-r-anudhāvati • na tam anudhāvati • yena sa loṣṭuṃ kṣiptaṃ bhavati • evam eva kāśyapa sa<ṃ>ty eke śramaṇabrāhmaṇā ye rūpaśabdagandharasasparśair bhayabhītā araṇyāyataneṣu viharaṃti • teṣā tatr(') ekākināṃ advitīyānāṃ kāyapraviviktavihāriṇāṃ rajanīyās tajjakkriyā* (nt. 246: "Weller suggests to read *tajjanīyā* < *tarjanīya* instead (124, fn. 17)") *rūpaśabdagandharasasparśāvabhāsam āgacchaṃti • te tatrāvekṣakāḥ sukhalikānuyogam anuyuktā viharaṃti{raṃti} •* § 106 *te na jā{{najā}}nanti na buddhyaṃti kiṃ rūpaśabdagandharasa*[55r]*sparśānāṃ niḥsaraṇam iti • te ajānaṃtāḥ abuddhyaṃtāḥ teṣāṃ rūpaśabdaga<ndha>rasasparśānām āsvādaṃ cādīnava[ṃ] cā* (nt. 247: "A scribal error for *ca*.") *niḥsaraṇaṃ ca avatīrṇā grāmanagaranigamarāṣṭrarājadhānīṣva* (nt. 248: "A scribal error for °*dhānīṣu*.") *punar eva rūpaśabdagandharasasparśar* (nt. 249: "A scribal error for *sparśair*.") *ha{ṃ}yaṃte •* […]" (pp. 37-38). The Tibetan translation of the corresponding passage in the Sūtra can be found in the in the *bKa' 'gyur* section of the Tibetan canon (Lhasa H87, *'Phags pa 'od sruṅ gi le'u źes bya ba theg pa chen po'i mdo*, f.243rv). Regarding the use of language in this Sūtra, reference may be given to Karashima 2002 and Edgerton 1993, p. 26 (s.v. *anujavana*). For a translation from the Sanskrit and Tibetan into German, it may be referred to Weller 1965.

mind, what is it like?" (*idaṃ tat kīdṛśaṃ cittam iti cintā*) does not occur (*na vartate*).[340]

Thus is the twelfth section in the *Jñānasiddhi*, called The Establishing of Reality (*tattvasthāpanam*)[341]

3.13 Section Thirteen: The Explanation of the Teacher's Characteristics

[13.1] These very deluded people (*eṣa mūḍhataro lokaḥ*), if urged by someone else (*yady anyena pracoditaḥ*), they —just by themselves— throw themselves even into an abyss (*ātmanā svayaṃ prapāte 'pi kṣipaty eva*) for the sake of liberation (*mokṣārtham*).[342] Cp. 2.45

[340] In our translation, we have interpreted *yat tat tad eva* in the sense of *yad yat tat tad eva* which, in our view, is permissible here. In *pāda* two, the palm-leaf MS Ṅ supports the silent correction *nirīkṣyate* in 𝔹𝕊. The paper MSS suggest to read *nirīkṣate*. In their edition of the Tibetan translation, 𝕊 prints *ṅes rtogs kyi*, reporting Tib.^{N} as reading *ṅes rtog gi*, by this implying Tib.^{D} to have *ṅes rtogs kyi*. However, Tib.$^{-N,T}$ all read *ṅes rtog gi*, while Tib.^{N} actually has the mistaken *ṅas rtog gi*. As a result of this, 𝕊's reading *ṅes rtogs kyi* must be considered a silent emendation which, however, does not seem to be a good choice for *nirīkṣyate*. In the third *pāda*, the choice of the Tibetan translators to render *idaṃ tat kīdṛśaṃ cittam* with *sems ñid de ñid ji 'dra* is somewhat difficult to follow. One wonders whether *ñid de ñid* is simply the result of a certain translational freedom in accounting for the pronouns *idaṃ* and *tat*, or whether the translators indeed read something different here. Another possibility in the Sanskrit, one may note, is to construe *idaṃ tat* with the preceding *nirīkṣyate* and only *kīdṛśam cittam* with the following *iti cintā*. In *pāda* four, the palm-leaf MS Ṅ likewise confirms the silent correction *iti cintā* in 𝔹𝕊. Here the paper MSS in fact read *aticintā* (K_1 and K_3) and *aticittā* (B_1 and B_2). The Tibetan *źes || sems pa la ni* rather sounds like a rendering of *iti citte*. Moreover, *ante correctionem* all Sanskrit witnesses attest the hypermetrical reading *pravarttate*. In MSS Ṅ and K_1, the ligature *pra* seems to canceled which supports the reading in the previous editions 𝔹𝕊. The Tibetan, it may be noted here, does not reflect the *upasarga* either, although it rather can be taken in support of the reading *pravartate* than of *vartate* for which one wound have expected (the negated) form of *yod*. Regarding it, 𝕊 reads *'jig mi 'byed*, reporting *'jig* rightly as the reading of Tib.^{D}, yet failing to mention that *byed*, and not *'byed*, is the form attested in all sources. Also, the choice of *'jig* over *'jug* is quite surprising. It is difficult to judge whether the hypermetrical reading in the Sanskrit MSS prior to correction is indeed original. Until further evidence comes to light, we have given preference to the reading in MSS $Ṅ^{p.c.}$ and $K_1^{p.c.}$.

[341] Here too, the word *pariccheda* is only attested in the palm-leaf MS Ṅ and the Tibetan text. The preceding *iti*, on the other hand, is only found in MS Ṅ.

[342] In *pāda* two, the palm-leaf MS Ṅ and the paper MS $K_1^{p.c.}$ confirm the emendation *ātmanā svayam* suggested by 𝕁 on the basis of the Tibetan *bdag gis bdag* in Tib.$^{-G,N,Q,T}$. MSS $K_1^{a.c.}$, K_3, B_1 and B_2 read *ātmanīścayam*. Influenced by this reading, the *editio princeps* 𝔹 emended to *ātmaniścaye*, 𝕊 to *ātmaniścayam*. Tib.^{T}, presumably the result of a subsequent redaction, supports the emendation in 𝕊, reading *bdag gis brtag*. In *pāda* four, we have emended the text to *yady anyena* on the basis of the reading *gal te gźan gyis* in Tib.^{B,C,D,Ñ,P,S}. The previous editions 𝔹𝕊 print *parjanyena* which was presumably influenced by the variant *paryyanyena* in MSS $K_1^{p.c.}$, K_3, B_1 and B_2. This variant can be explained on account of the palaeographical similarity of the *akṣara*s *ya* and *pa* and of the ligatures *dya* and *rya* in some of the northern Indian scripts. Both 𝕊 and 𝕁 note that the Tibetan suggests to read *parajanena*. The palm-leaf MS Ṅ shows a correction here, reading *yadya*^{x}*(ne)va*. The *akṣara ne* is almost illegible, the note corresponding to the *kākapada* possibly has been squeezed in between the lines. Unfortunately, it is illegible. No other note can be found in the margins. Relying on 𝕊, this and the following seven verses are translated in Krug 2018b, pp. 320-321. Therein, this verse is introduced and translated as follows: "Indrabhūti's chapter on his "Instruction on the Characteristics of the Guru," (*gurulakṣaṇanirdeśa*) and his chapter on "The Rite of the Vajra Gnosis Consecration" (*vajrajñānābhiṣekavidhi*) both contain accusations leveled against unspecified targets whom the author accuses of being either proponents of '*māra*'s view' (*māraṇapakṣā*) or 'bound by *māra*'s noose' (*māraṇāśanibaddhā*). The chapter on the proper characteristics of a guru is clearly aware of the fact that there are other gurus to whom a potential initiate might have access that belong to other religious sects. The verses that provide a list of desirable qualities one should seek out in a guru are thus buffered on both sides by warnings to the reader to avoid false gurus who take on disciples and lack a proper understanding of ultimate reality. The first set of verses provide a general warning about gurus who lack such a realization: The extremely deluded people of this world Are fixated upon the self to attain liberation. | One who is encouraged [in this fixation] Falls into the abyss like rain. || 13.1 ||".

[13.2] Such behavior is seen (*īdṛśī dṛśyate ceṣṭā*) among a whole lot of deluded ones (*bahūnām api mohinām*). Having abandoned the path to a good destiny (*saṃtyajya sugatau mārgam*), one will resort to a path pertaining to the hells (*nārakaṃ mārgam āśrayet*).[343]

[13.3] Some blind man (*akṣyandho manujaḥ kaścit*) could potentially show the path to another one (*mārgam anyaṃ pradarśayet*). [But] the inquirer, on his part, should not ask for that (*pṛcchako 'pi na tat pṛcched*) whatever is realized there (*yad yat tatra prabudhyate*).[344]

[13.4] If (*yadi*), by the force of delusion (*mohavaśāt*), the blind would show him the path (*mārgaṃ darśayet tam apaśyakaḥ*), the traveller does not attain [anything] auspicious (*na śivaṃ labhate gantuḥ*) by just that path of a sinner (*tanmārgeṇaiva pāpinaḥ*).[345]

[343] The reading *mohinām* in *pāda* two follows the palm-leaf MS Ṅ, partially being supported by the Tibetan *rmoṅs par gyur pa*. The paper MSS and previous editions 𝔹𝕊 read *dehinām* instead. In the second half, the reading was emended to *saṃtyajya sugatau mārgaṃ nārakaṃ mārgam āśrayet*. MS Ṅ to far extent supports this emendation which is further backed by the Tibetan. The paper MSS omit part of the reading, presumably caused by an eye-skip from *mārgaṃ* to *mārgam*. Because of this lacuna in the 'modern' witnesses, 𝔹 conjecturally emended the text to *saṃtyajya sugatau yānam anyat mārgaṃ samāśrayet*, while 𝕊 decided to read *saṃtyajya sugatau yānam anyan mārgaṃ samāśritāḥ*. In his critical notes, and presumably inspired by the Tibetan, 𝕁 questioned whether one should emend to *saṃtyajya sugatau mārgaṃ nārake mārgam āśritāḥ*. $\mathbb{S}^{\text{Tib.}}$, in view of their Sanskrit edition, emended *dmyal ba'i lam*, the reading of all sources, to *gźan gyi lam*, sadly only reporting the reading of Tib.$^{\text{D}}$, and by that giving the wrong impression that Tib.$^{\text{N,Q}}$ read *gźan gyi lam* which, in fact, is not the case. Based on the reading in 𝕊, this verse is also translated in Krug 2018b, p. 320.

[344] This verse remains problematic. In *pāda* one, the paper MSS suggest to read *na hy andho*, which can make good sense. The Tibetan *loṅ ba'i*, however, does not reflect the negation. The reading in MS Ṅ is somewhat unclear and has been corrected. We interpreted the reading after correction as *akṣyandho*. For reasons unknown, the editions 𝔹𝕊 emended the text to *tadvidho* which finds no support in any of the surviving witnesses. In *pāda* four, we conjecturally emended the text to *yad yat tatra* based on the translation *gaṅ daṅ gaṅ* […] *de daṅ der* in Tib.$^{\text{B,Ṅ}}$ and on the consideration which reading could best explain the origin of the variants. MS Ṅ seems to attest *yadyadaṃ taṃ* before and *yad yad atra* after correction. The majority of the 'modern' paper MSS read *yadyatvaṃ tu* instead (MS B_2 attests *padyatvaṃ*). Although the reading in $Ṅ^{\text{p.c.}}$ is indeed possible, we preferred a 'forward' pointing *tatra*. Moreover, the corruption/misreading of the ligatures *tta* and *tra* to *tva* and *tu*, respectively, is relatively easy to account for when taking into consideration their palaeographic similarity in some of the Indian scripts. In consequence of our choice, we preferred to read *tat* with MS $Ṅ^{\text{a.c.}}$ instead of the *post correctionem taṃ* in *pāda* three, in order to have a relative pronoun corresponding to the correlative *yad yat* in *pāda* four. If one were to keep the masculine (*puṃliṅga*) *taṃ*, one could also consider to emend the reading in the final *pāda* to *yad yat tat tat* which is supported by the reading *gaṅ daṅ gaṅ* […] *de daṅ de* in Tib.$_{\text{-B,Ṅ,T}}$. The slight disadvantage of this choice is that one would have to argue for the loss of the final °*t*. The editors of 𝔹𝕊 emended to *yena tattvaṃ* instead. Tib.$^{\text{T}}$, moreover, translates this part as *loṅ bar* […] *de daṅ ni*, giving the impression as if the translators read another *andhaṃ*. In the Tibetan, we decided to correct the form *brtags* in Tib.$_{\text{-T}}$ (Tib.$^{\text{T}}$ reads *rtag pa*) to *rtogs*, a better rendering of *prabudhyate*. Relying on the reading in 𝕊, this verse too is translated in Krug 2018b, p. 320.

[345] In *pāda* two, we are following the reading *darśayet tam* in MS $K_1^{\text{p.c.}}$ and 𝕊. The majority of the Sanskrit MSS, however, suggests to read *darśayitum* instead. Suppose the reading in $K_1^{\text{p.c.}}$ and 𝕊 is indeed correct, one could explain the variant in MS Ṅ by the assumption of a misreading of the letter *ye* as *yi* and of the ligature *tta* as a *tu*. The *i* later on dropped out, resulting in the variant in $K_1^{\text{a.c.}}$, and a stain was mistaken as an *anusvāra*, changing the *tu* to an *ṃtu* in K_3 and B_2, being equal to *ntu* in B_1. The Tibetan *de ni ston byed kyaṅ* is more difficult to account for. The particle *kyaṅ* could have been the result of reading a *tu* instead of the *tam*. In this case, however, it is difficult to account for the *de ni*. In the following line, we have understood the form *gantuḥ* as first person singular of the stem *gantu-*. It is also possible to interpret the form as a $5^{\text{th}}/6^{\text{th}}$ *vibhakti* of the perhaps more common stem *gantṛ-*. Note further, that the Tibetan reads *ñams* instead of *na śivaṃ*. Perhaps the translators had read *nāśanaṃ*. One could explain the emergence of this reading by the loss of an *i*-hook and a misreading of the letter *va* as *na*. Certainly, it is also not impossible to argue the other way around. In the light of the reading in 1.62, we have given preference to the Sanskrit, but, owed to a lack of certainty, we abstained from emending the Tibetan. In *pāda* four, the reading *pāpinaḥ* follows MS $K_1^{\text{p.c.}}$, being supported by *pāpina* in MS Ṅ and *sdig can gyi ni* in Tib.$_{\text{-T}}$ (Tib.$^{\text{T}}$ reads *sdig can re ni*). MSS $K_1^{\text{a.c.}}$, K_3, B_1 and B_2 attest *pāyinaḥ*, the previous editions 𝔹𝕊 print *yāyinaḥ*, which both can be explained by the close similarity of

[13.5] The one who does not see the path himself (*svayam apaśyako mārgam*), how could he vigorously lead another person (*katham anyaṃ nayed bhṛśam*)?! If two blind ones go [together] (*dvāv andhau yadi gacchetām*), there is suffering for both, no doubt (*tayor duḥkhaṃ na saṃśayaḥ*)![346]

[13.6] An action as that of [some]one blind by birth who has entered the forest (*aṭavyāṃ saṃpraviṣṭasya jātyandhasya yathā kriyā*), how could it make a second one, someone like him, enter the village (*dvitīyaṃ tādṛśaṃ kaṃcit kathaṃ grāmaṃ praveśayet*)?![347]

[13.7] In this way (*evam*), they who are like those who are blind by birth (*jātyandhabhūtās te*) are not perceiving correct gnosis (*samyagjñānam apaśyakāḥ*). They are incapable to attain that state (*aśaktās tat padaṃ prāptum*). How could a person [like this] cause another person to attain [it] (*katham anyaṃ tu prāpayet*)?![348]

the *akṣara*s *pa* and *ya*, as well as the context of going on a path. Stanzas 13.4cd-5 are cited, with explicit attribution to the JS, in the **Mūlāpattiṭīkā* (*Tsa ltuṅ rgya cher 'grel pa*, Tōh. 2487, D f. 194r). Relying on 𝕊, this stanza too is translated into English in Krug 2018b, p. 320.

[346] The reading *svayam apaśyako* in *pāda* one violates the rule *na prathamāt snau* in Piṅgala's *Chandaḥsūtra* 5.10. For unknown reasons, all Tibetan sources attest *mi mthoṅ bar*. We have corrected this to *mi mthoṅ bas*, following the Sanskrit *apaśyako*. In *pāda* two, MS Ṅ$^{p.c.}$ confirms the reading *katham anyaṃ* in the editions 𝔹𝕊. Somewhat strangely, the paper MSS read *katham manyet*. MS K_1 corrects this to *katham manyan*. Although all of these variants are, grammatical speaking, possible, the resulting sense is rather awkward, and the mistake is simple to account for. The Tibetan *gźan (b)dag*, moreover, tendentiously supports the reading in MS Ṅ. In *pāda* three, the editions 𝔹𝕊 print *dvāv eva*. MSS Ṅ and $K_1^{p.c.}$ read *dvāv andhau*, which already has been suggested in 𝕁 on the basis of the reading *loṅ ba gñis ni* in Tib.$_{\text{-T}}$ (Tib.$^{\text{T}}$ reads *loṅ ma ñid ni*), and which we consider to be the correct reading. We understand *'grogs 'gyur na* in Tib.$_{\text{-T}}$ as a somewhat free, nonetheless appropriate, rendering of *yadi gacchetāṃ*. For another translation of this stanza, see Krug 2018b, pp. 320-321.

[347] In *pāda* one, the reading in the palm-leaf MS Ṅ seems to differ. Unfortunately the photographic reproduction is not very clear. It is possible that MS Ṅ attests *saṃprahṛstasya* which would suggest to read *saṃprahṛṣṭasya*, a variant that seems to make less sense here. MS B_2 suggest yet another reading, namely, *saṃpratiṣṭhasya*. Although this variant could be possible, we consider it to be yet another corruption. In *pāda* three, we are following the emendation *kaṃcit* suggested in 𝕁, for this seems to be the smallest possible emendation conveying the best sense and easiest to be construed together with the first line. All Sanskrit sources suggest to read *kaścit*, the reading printed in 𝔹𝕊. MS $K_1^{p.c.}$ changes the text to *dvitīyas tādṛśaḥ kaścit* which is also possible but gives a less decent sense and is slightly more difficult to account for, especially when considering the palaeographic similarity of the ligatures *ści* and *ñci*. In the final *pāda*, the palm-leaf MS Ṅ —in line with the Tibetan translation *groṅ du*— confirms the silent emendation *grāmaṃ* in the editions 𝔹𝕊. The paper MSS erroneously read *s(t)rāmayem* ($K_1^{a.c.}$, B_1 and B_2) and *bhrāmayem* (K_3), respectively. $K_1^{p.c.}$ corrected the reading to *bhrāmayet*. Besides the fact that only the latter is a possible Sanskrit form, none of these variants fit metrically, nor do they convey any decent sense. This verse too is translated in Krug 2018b, p. 321.

[348] In *pāda* two, it is also possible to read *samyag jñānam apaśyakāḥ* ("they are not perceiving gnosis correctly"). Similarly, it is possible to read *tatpadaṃ* ("the state of that/him") in *pāda* three. The Tibetan *gnas de* can be taken in slight support of the interpretation presented here. In *pāda* four, the reading *tu prāpayet* follows the 'modern' paper MSS, except MS B_2, and previous editions 𝔹𝕊. It has to be noted, however, that the reading remains slightly doubtful. On the one hand, the palm-leaf MS Ṅ seems to attest *prāpayej janaṃ* instead, which is unmetrical. Unfortunately, the photographic reproduction of the manuscript is slightly unclear in this part. On the other hand, the Tibetan variants *bral byed* (Tib.$^{\text{B}}$) and *grol byed* (Tib.$_{\text{-B}}$) —rather sounding like forms of *muc-*, such as *mocayet*— do not fully agree with the reading in the Sanskrit text, although they, admittedly, could be the result of some translational liberty. Moreover, the additional *de ni* sounds as if the translators had read *tat* instead *tu* in their exemplar(s), which makes good sense but, unfortunately, violates the meter. MS B_2, moreover, attests *tu prāptayet* which tendentiously goes into the same direction as the remaining paper MSS. The part °*nyaṃ tu prāptayet* in B_2 looks somewhat blurred and might have been re-written or added by a second hand. In the light of the Sanskrit witnesses, one could consider to emend the reading in the Tibetan text to *'thob*. There is, however, also reason to slightly doubt the variants in the Sanskrit manuscripts, since the form *prāpayet* requires a change in number —from the plural (*bahuvacanam*) in the first three *pāda*s to a singular (*ekavacanam*) in *pāda* four— and to imply an *object*, such as another *tat*. Although unlikely to be the original reading, one could also emend the text to *tatprāptaye* ("for the sake of the attainment of it"). Another English translation of this stanza is contained in Krug 2018b, p. 321 which seems to rely on the reading in 𝕊.

[13.8] Therefore (*tasmāt*), disciples who are fully endowed with devotion (*śiṣyair bhaktisamāyuktaiḥ*) should show reverence towards the teachers (*kartavyaṃ gurūṇāṃ paryupāsanam*) [only] after having examined [them] (*parīkṣya*); [thus] the best among the victorious ones teach (*pravadanti jinottamāḥ*).[349]

[13.9] [A teacher should be] one who is devoted to the Three Jewels (*ratnatrayeṣu bhaktyātmā*), wet with compassion to all living beings (*kṛpārdraḥ sarvajantuṣu*), endowed with generosity and so forth (*tyāgādisaṃyutaḥ*), brave (*dhīraḥ*) [and] a great source of all merit (*sarvapuṇyamahodayaḥ*).[350]

[13.10] [He should be] one in whom *bodhicitta* has arisen (*bodhicittasamutpannaḥ*), kind (*prasannaḥ*), endowed with good qualities (*guṇavān*) [and] noble-minded (*sudhīḥ*), not cruel (*akrodhanaḥ*), with great energy (*mahotsāhī*) [and] determined in the profundity of the Dharma (*dharmagambhīraniścayaḥ*).[351]

[13.11] He is one who is constantly intent (*sa* […] *sadāmataḥ*) on bestowing the Dharma (*dharmadānam*), with reasoning (*yuktikam*) [and] without striving for reward (*nirāmiṣam*), he has always little desire (*alpecchatā sadā tasya*), being one who has accrued both accumulations (*saṃbhāradvayasaṃbhṛtaḥ*).[352]

[349] Just as the preceding seven stanzas, this verse too is translated in Krug 2018b, p. 321. After this, and before he translates verses 13.13-16, Krug —somewhat fixated upon his own agenda to identify all kinds of possible "targets"— states: "The only potential indication of a specific target of the critique in these verses might be read in verse 13.1, which warns that fixating upon the self in order to attain liberation (*mokṣārtham ātmaniścayam*) is precisely the same type of habitual behavior that binds beings to cyclical existence. A guru who encourages (*pracoditaḥ*) such habits in effect leads the disciple upon the wrong path. But once again, these comments are too generalized to identify any specific religious sect that might function as his target."

[350] In *pāda* one, the reading *bhaktyātmā* follows the palm-leaf MS Ṅ, being supported by the Tibetan *ṅaṅ gis dad*. The paper MSS and previous editions 𝔹𝕊 read *buddhātmā*. In *pāda* two, we have emended the reading to *kṛpārdraḥ*. The paper MSS read *kṛpādā* which is changed in $K_1^{p.c.}$ to *kṛpādāḥ*. Following the reading in the younger witnesses, one could also emend to *kṛpādaḥ*. This reading could have resulted from the loss of the subscript °*r*° paired with a misreading of the *repha* as a lengthening sign and the loss of the *visarga*. The palm-leaf MS Ṅ, although being not perfectly clear, seems to read *kṛpārdra* at the end of the line. Here the scribe simply might have forgotten to write the *visarga* when moving over to the next line. The previous editions 𝔹𝕊 emended the reading to *kṛpāvān*, presumably inspired by the Tibetan *sñiṅ rjer ldan*. We are not able to tell whether the translators had indeed read something like *kṛpāvān* or whether they took some liberty in their translation. The compound *kṛpārdra* is attested in various Buddhist works such as, e.g., the *Paramākṣarajñānasiddhi* section of the *Vimalaprabhā*, the *Hevajrasekaprakriyā*, Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi* et al. More importantly, the same expression is used in verse seven of the following section wherein the same *pāda* reoccurs (14.7d). In *pāda* three, we have emended the text to *tyāgādisaṃyuto* on the basis of the Tibetan *gtoṅ sogs yaṅ dag* in Tib.^{T} and the reading °*saṃyutā* in the palm-leaf MS Ṅ. Unfortunately, the image of this part of the folio is heavily blurred. The variant °*saṃyato* in the 'modern' MSS and 𝔹𝕊 is in fact not far away from the proposed emendation. The variant can be explained as the result of the loss of the *u*. The missing of *ldan* in Tib.^{T} presumably is owed to an eye-skip from *yaṅ dag* here to *yaṅ dag* in 13.11d below. Tib.$_{T}$, on the other hand, read *gtoṅ sogs yon tan ldan* which rather sounds like *tyāgādiguṇavān* and which could be influenced by the reading in 14.8b. In the last *pāda* —which already occurs in 1.21d— MS Ṅ suggests to read *sarvapuṇyair mahodayaḥ*. Although it is possible that the reading in the younger sources was influenced by the wording in 1.21d, we have rejected it, since we would rather expect a *ṣaṣṭhī* instead of the third *vibhakti*.

[351] In *pāda* one, we follow the silent emendation °*samutpannaḥ* in the previous editions 𝔹𝕊. In fact, the palm-leaf MS Ṅ omits the *visarga*, and the paper MSS attest the plural (*bahuvacanam*) form °*samutpannāḥ*. In *pāda* two, we likewise follow the silent emendation in 𝔹𝕊, reading *sudhīḥ* where the palm-leaf MS attests *sudhī* and the paper MSS read *sudhīm*.

[352] In *pāda* one, we rejected the silent emendation *sayuktikaṃ* in the previous editions 𝔹𝕊 and decided to read *sa yuktikaṃ* instead, the *sa* corresponding to *tasya* in *pāda* three. The palm-leaf MS Ṅ suggests to read *suyuktikaṃ* which is likewise possible. The paper MSS read *saṃyuktikaṃ*. Both variants could be explained by

[13.12] This one is called guru (*eṣa guruḥ samākhyātaḥ*) by all Buddhas together with the *vajrin*s (*sarvabuddaiḥ savajribhiḥ*). He alone is the teacher of all sentient beings (*sa eva sarvasattvānāṃ śāsakaḥ*), the savior of the world (*lokanāyakaḥ*).[353]

[13.13] Others who are called teachers (*anye ye guravaḥ khyātāḥ*) are conceited with wrong gnosis (*mithyājñānābhimāninaḥ*), they perform the supreme teaching of the Dharma (*prakurvanti dharmadeśanatāṃ parām*) [only] for the sake of gain and so on (*lābhādyartham*).[354]

[13.14] And (*ca*), they abide in this world (*te loke pratiṣṭhitāḥ*) as evil friends of the sentient beings (*pāpamitrāḥ sattvānām*). They (*te*), belonging to the side of the *māra*s (*mārapākṣikagotrāḥ*), are destroyers of others and themselves (*parātmanor vināśakāḥ*).[355]

stains that have caused the scribes to read either *su*° or *saṃ*° instead of *sa*(°). To us, it is not clear what the Tibetan translators had read in their exemplar(s). They rendered this *pāda* as *de ni chos kyi sbyin pa dag*. What seems relatively clear, however, is that they had read *sa* as an individual pronoun, leaving *dag* the only element unaccounted. In *pāda* two, we have emended the reading *sadā_matam*, attested in all Sanskrit sources and printed in 𝔹𝕊, to *sadāmataḥ*. This reading makes best sense to us, since it qualifies the teacher, can be construed with the rest of this line, and easily could explain the origin of the variants in the Sanskrit and Tibetan texts. The latter renders this part as *rtag par dga'*. 𝕁, relying here on Dr. Tsuda, suggested to emend to *sadā ratam* on the basis of the Tibetan translation. To us —taking into account the reading in the Sanskrit MSS— the Tibetan text rather looks as if the translators had read *sadāmattaḥ* in their exemplar(s). This reading, which is well attested in Buddhist sources, unfortunately violates the final cadence. In the last *pāda*, we have decided to follow the emendation in the previous editions 𝔹𝕊, reading °*saṃbhṛtaḥ* instead of °*saṃbhṛta* in MS Ṅ and °*saṃbhṛtam* in MSS K_1, K_3, B_1 and B_2. The Tibetan translation, although offering several variants here, tendentiously supports to read this compound as another qualification of the teacher.

[353] With some hesitation, we have adopted the reading *eṣa guruḥ* in MS $K_1^{p.c.}$. Although this reading violates the rule *na prathamāt snau* in Piṅgala's *Chandaḥsūtra* 5.10, the majority of all Sanskrit witnesses point towards this reading, and it is not impossible that Indrabhūti had originally indeed written *eṣa guruḥ*, disregarding the metrical flaw. The palm-leaf MS Ṅ attests *eṣa guru*°. The paper MSS read *eṣu guru*°. Against the textual evidence, the editors of 𝔹𝕊 emended the text to *gurur eṣa*, presumably *metri causa*. In the second *pāda*, the palm-leaf MS Ṅ reads *sarvajinabhiḥ* before correction. A corresponding marginal note cannot be found, although there are faint traces of notes both in the lower and upper margins. The reading in this *pāda* corresponds to verse 9.4d above. Note that verses 13.8-12 are cited, without specific attribution, in the **Sādhanacaryāvatāra* ((*b*)*sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 96v), confirming the readings *gtoṅ sogs yon tan ldan* (13.9c) and *rtag par dga'* (13.11b).

[354] In *pāda* three, we have preferred the reading *lābhādy*° in MSS $Ṅ^{a.c.}$, K_1, K_3, B_1 and B_2 over the likewise possible *lobhādy*° in $Ṅ^{p.c.}$ and 𝔹𝕊. The latter, which in our view makes less good sense when connected with °*artham* and when considering the common set beginning with *lobha*, is supported by *chag(s) sogs* in Tib.$_{-T}$. Only *rñed pa'i* in Tib.^{T} supports this decision, although not rendering the *ādi*. Consequently, we emended the reading in the Tibetan to *rñed sogs*. Here, however, one may also take into consideration the parallel in stanza 20.8 where *lobhādyarthaṃ* is attested in MS Ṅ together with the Tibetan *chags sogs don la* against *lābhādyarthaṃ* in all other witnesses. In *pāda* four, we have kept the reading *dharmadeśanatāṃ* in MSS Ṅ and $K_1^{p.c.}$. MSS $K_1^{a.c.}$, K_3, B_1 and B_2 simply drop the *na*. The previous editions emended to the slightly smoother *dharmasya deśanāṃ*. This emendation, however, does not seem to be necessary. The somewhat less common form *deśanatā* is attested in other Buddhist sources. Having skipped verses 13.9-12, Krug translates the remaining verses of this section in Krug 2018b, pp. 321-323.

[355] Note that we have conjecturally emended the reading in the first line on the basis of the Tibetan *'gro ba'i sdig pa'i grogs po ru || 'jig rten na de rab tu gnas ||*. The reading in the palm-leaf MS Ṅ before correction in fact suggests to read *sattvānāṃ saṃpratiṣṭhitāḥ* in *pāda two*. The position of *sattvānāṃ* in this *pāda*, however, is slightly disturbing and does not correspond to the position of the corresponding *'gro ba'i* in the Tibetan. And in fact, the palm-leaf MS clearly shows an insertion-mark (*kākapada*) on the upper left side of the ligature *śca* of *pāpamitrāś ca*. The place where we would have expected the *sattvānāṃ*. A corresponding note can not be found in the margins of Ṅ. Although the Tibetan translation does not reflect the plural, and although *'gro ba* is a somewhat unexpected rendering of *sattva*, the same is used in the first *pāda* of the following stanza. To our regret, we are not able to account for the discrepancy of the reading *bālāḥ* in the Sanskrit manuscripts and *'jig rten na* in the Tibetan translation. The former would usually have been rendered as *byis pa*, and the second corresponds to *loke*, the conjectural reading we have chosen here. The second half, together with the following two lines, are covered with *haritāla* in MS B_2 and have been re-written, presumably by the same hand as

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[13.15] The[se] beings are always to be avoided (*varjanīyāḥ sadā sattvāḥ*). Neither should one perform reverence to them nor enmity (*na teṣāṃ paryupāsanam | na teṣāṃ pratighaṃ kuryāt*). One should never be too close [to them] (*na hy āsannataro bhavet*).[356]

[13.16] Just as (*yathā*) the dwelling together with the *śrāvaka*s (*śrāvakaiḥ saha saṃvāsaḥ*) is not desired by the Tathāgatas (*neṣṭas tathāgataiḥ*), in precisely that way (*tathaiva*) the dwelling together with people of such kind does not excel (*evaṃvidhaiḥ sārdhaṃ na saṃvāso viśiṣyate*).[357]

the rest of the text. In a number of places, traces of the previous writing can be seen. In the final *pāda*, we have emended the reading to *parātmanor*. The previous editions 𝔹𝕊 print *'parātmāno* without giving any note. MSS Ṅ, $K_1^{a.c.}$, B_1 and $B_2^{p.c.}$ in fact attest *parātmāno* which is changed in $K_1^{p.c.}$ to *parātmano*. K_3, dropping the *no*, reads *parātmā°*. The Tibetan translation renders this part simply as *bdag gźan*. Relying on the reading in 𝕊, this stanza is translated somewhat differently in Krug 2018b, p. 322 as follows: "And there are sinful spiritual friends, Who are consecrated when a being is killed, | Who belong to a lineage that upholds *māra's* view, Who destroy themselves and others. ||13.14||".

[356] In *pāda* one, we have decided to emend the text to *varjanīyāḥ sadā sattvā*. This emendation is based on the variant in the palm-leaf MS Ṅ which omits the *visarga*. The Tibetan translation *'gro de rtag tu spaṅ bya źiṅ*, although again rendering the *sattvāḥ* in a slightly unusual manner, clearly supports the *sadā*. The paper MSS, on the other hand, read *varjanīyā satvā* which is two syllables short. The corruption can be explained as a sort of eye-skip from *sadā* to the palaeographical not too dissimilar *satvā*. In $K_1^{p.c.}$ a scribe corrected to *varjanīyāś ca te sattvā* which is a fine reading, perhaps even a smoother reading than the more original one supported by the palm-leaf MS and the Tibetan translation. Interestingly, the previous editions 𝔹𝕊 conjectured the reading in precisely the same way. In *pāda* three, we have rejected the variant *pratipadyaṃ* in MS Ṅ in favor of the metrically better reading *pratighaṃ* in the 'modern' paper MSS. The latter, moreover, is confirmed by the Tibetan translation *khoṅ khro*. The reading *kuryān na hy āsannataro* in the last line is a conjectural emendation based on the Tibetan and what is preserved in the Sanskrit witnesses. The paper MSS attest *kuryāt nannataro* (K_1, K_3 and B_2) and *kuryāt na tannataro* (B_1), respectively. The palm-leaf MS has *kuryann a++sanataro*, the first ligature of the second word remaining uncertain. While the previous editions had emended to *kuryān na te [pūjya]tarā* (𝔹) and *kuryān na sa pūjyataro* (𝕊), we based our emendation on the Tibetan translation *śin tu ñe bar mi bya 'o*, understanding the formulation *śin tu ñe bar* as a rather faithful rendering of the well attested form *āsannatara*. This, in our view, seems contextually more desirable and also can explain the readings attested in the Sanskrit MSS, the corruption of which appears to be caused by the somewhat dubious ligature combined with the loss of the letter *sa*. Unfortunately, we are unable to account for the uncertain ligature, since several valid option exist without any clear textual support. We have chosen the *hi*, not only since the particle seems appropriate in this context, but also since the combination *na hi* is indeed used frequently by Indrabhūti throughout this work. Another English translation of this verse is contained in Krug 2018b, p. 322.

[357] Note that the Tibetan translation, although conveying the overall meaning of the Sanskrit text, is rather free and differs in several places, including the overall structure of this stanza. This difference, it may be noted, is significantly higher than in other verses. In the first half, the word *saṃvāso* is not rendered at all. The word *yathā*, on the other hand, appears to be rendered twice. In the final *pāda*, all Sanskrit witnesses unanimously attest *na viśiṣyate*. The translation renders this as *śin tu mi bya* which, in our understanding, must be the result of translational freedom. 𝕁, in his critical notes, suggests to read *vidhīyate* in the Sanskrit. To us, it is not clear on which grounds this suggestion is based. Thus, we decided to read in accordance with the Sanskrit and Tibetan witnesses. Note further that all of the Sanskrit sources read another verse before this section's colophon. Following the Tibetan translation and 𝕊, we have moved this stanza to the beginning of the following section, for we believe it originally had belonged there as a kind of *avataraṇikā*. Interestingly, the quotation of the following chapter in the **Sādhanacaryāvatāra* ((*b*) *sGrub pa'i spyod pa la 'jug pa*, Tōh. 1827, D f. 98r-99v) does not contain this verse, which could be taken as a counterargument against our hypothesis. Just like the preceding stanzas, this verse too is translated in Krug 2018b, p. 322. After this, Krug adds the below statement. It must be noted here that we cannot share any of the points raised in this passage. It may suffice to say that we doubt the textual basis for his translation of 13.14, rejecting the idea that the stanza has anything to do with consecration and animal sacrifice. In stanza 13.16, moreover, we understand *śrāvakaiḥ* as short for *śrāvakabuddhaiḥ* and *tathāgataiḥ* as synonymous with *samyaksaṃbuddhaiḥ*. The *saṃvāsa*, in our understanding, refers to Nirvāṇa, and the intended sense of this line is to say that the Tathāgatas reject the fixed Nirvāṇa of the people following the *śrāvakayāna*. In addition, we reject the presumption that the primary aim of this chapter is targeting other specific, yet unmentioned, groups and their practices. We think that Indrabhūti simply describes the necessary qualities of a proper teacher, and that he paraphrases the lack of such qualities by giving the example of the blind one, without aiming at any particular target. In the context of this chapter, the reader may be referred to the *Gurupañcāśikā*, a *locus classicus* for the description of the *va-*

Thus is the thirteenth section in the *Jñānasiddhi*, The Explanation of the Teacher's Characteristics (*gurulakṣaṇanirdeśaḥ*)[358]

3.14 Section Fourteen: The Characteristics of the Disciple

[14.1] On account of that (*tasmāt*), the teacher is described (*ācāryo hi vidhīyate*) with the aforementioned characteristics (*pūrvoktalakṣaṇaiḥ*). And in this way, the characteristic of the disciple is taught (*śiṣyasya lakṣaṇaṃ caivaṃ kathyate*); he, for his part, should be as follows (*tu yathā bhavet*):[359]

[14.2-3ab] As someone aboard a ship (*naukārūḍho yathā kaścit*) proceeds to the other shore of the great ocean (*pāraṃ mahodadher yāti*) when the helmsman is well-trained (*karṇadhāre suśikṣite*) —otherwise he would not be one going to the other shore (*nānyathā pārago bhavet*)— like that (*tadvat*) is he who has devotion (*bhaktivān*) towards the teacher, the Three Jewels and *bodhicitta* (*gurau triratne ca bodhicitte ca*).[360]

[14.3cd-4] And in that way, compassion is taught in this world as this ship (*karuṇā ca tathā loke naur iyaṃ saṃprakīrtitā*), the skilled helmsman is the teacher (*guruḥ karṇadharo vidvān*), the ship[, moreover,] is everything that is taught (*naukā sarvaṃ prakāśitam*) to those travelling to the other

jrācārya. Krug's remark reads as follows: "Again, Indrabhūti does not provide very much evidence to allow us to infer the identities of his gurus who perform animal sacrifice as part of the consecration rite, and his criticism is perhaps intentionally generalized in order to cover a number of contemporary initiatory cults that engaged in such practices. Verse 13.16 is particularly interesting in that it contains a prohibition against cohabitation (*saṃvāsa*) with such people that compares this proscription to the common Vajrayāna proscription against living among followers of the *śrāvaka* vehicle. Of course, as in all cases, we should consider that such prohibitions were necessary precisely [323] because Vajrayāna initiates did at times cohabitate not only with Buddhists who adhered to the *śrāvaka* vehicle but also with the members of other initiatory cults who were not even Buddhist." (Krug 2018b, pp. 322-323).

[358] Note that the word *nirdeśaḥ* is only attested in the palm-leaf MS Ṅ. The 'modern' paper MSS and the Tibetan translation show no trace of this word.

[359] All Sanskrit sources give this stanza in the end of the preceding section (see note above). In *pāda* four, we read *tu yathā bhavet* with MS Ṅ. Based on the Tibetan *ji ltar* [*ci ltar* Tib.^{T}] *gyur pa bshad par bya*, 𝕁 suggested to emend to *tad yathā bhavet*, a reading worth consideration, since the pronoun *tad* is slightly smoother than the particle *tu*. However, since the Tibetan does not reflect this pronoun, we follow the reading in MS Ṅ, the oldest Sanskrit witness. The paper MSS attest *kathyataiva yathā*, corrected in K_1 to *kathyate ca yathā*.

[360] In *pāda* 14.2b, we felt it necessary to emend the text to *karṇadhāre suśikṣite* in order to make the example work, understanding the expression as a *sati saptamī* referring to the guru as made clear in stanza 14.4 below. All Sanskrit MSS suggest to read *karṇadhāraḥ suśikṣitaḥ*, making him the same person as the one aboard the ship (*naukārūḍhaḥ kaścit*) which here should be referring to the disciple who depends on the *karṇadhāra* when wishing to cross the ocean of Saṃsāra. Verses 14.2-12 are cited, without specific attribution to the JS, in the **Sādhanacaryāvatāra* (Tōh. 1827, D f. 98r-99v). The reading herein, can be taken as a further support of the above emendation. As for the reading *bodhicitte ca bhaktivān* in *pāda* 14.3b, we have, first of all, decided to keep the less common form *bhaktivān* (cp. *Kriyāsaṃgraha* ch. 6) attested in the majority of the Sanskrit witnesses, not following the more common, and thus perhaps secondary, reading *bhaktimān* in MS $K_1^{p.c.}$ and 𝔹𝕊. Secondly, we find it a bit surprising to read *bodhicitta* on one level with guru and *triratna*. Yet, the majority of the surviving witnesses support this reading. MS Ṅ, showing several corruptions in this line, and MS B_2 (erroneously reported as $\mathbb{B}_B$) attest *bodhicittena*, while Tib.^{T} translates, hypometrically, *byaṅ chub sems dpa' ldan*, perhaps having meant to read *byaṅ chub sems dpa' dad ldan*. The latter would be going into the direction of Tōh. 1827 (D f. 99r) which renders this verse with five *pāda*s, sounding as if the translators read something like *bodhisattve(ṣu)*. Even though the text remains suspicious, we do not have any clear indications that would support an emendation. And in fact, it is also possible that Indrabhūti used the word *bhakti* in a weaker sense of "trust," intending to say that a potential disciple should have trust not only in the guru and the Three Jewels, but also into the idea of developing *bodhicitta*, the necessary prerequisite for entering the *mahāyāna*.

shore of Saṃsāra (*saṃsārapāragantṛṇām*); [thus] it has been taught by Vajrasattva (*vajrasattvena deśitam*).[361]

[14.5] Without a helmsman (*karṇadhāraṃ vinā*), a ship is indeed not capable to reach the other shore (*naukā pāraṃ prāptuṃ kṣamā na hi*), [likewise] he who is without a guru is not going to the other shore of existence (*nāgurur bhavapāragaḥ*), even when he is completely filled with all qualities (*guṇaiḥ sarvaiḥ prapūrṇo 'pi*).[362]

[14.6] Therefore (*tasmāt*), this —inevitably indeed (*avaśyam evedam*) — is everything to be done by those who have made firm their vows (*kāryaṃ sarvaṃ dṛḍhavrataiḥ*): the *yogin* is devoted to worship, always (*sadā pūjārato yogī*), both externally and likewise internally (*bāhyair ādhyātmikais tathā*).[363]

[361] In *pāda* 14.4b, we have decided to emend the text to *naukā sarvaṃ prakāśitam*. The previous editions 𝔹𝕊 silently emended to *naukā dharmaḥ prakāśitaḥ*. The palm-leaf MS Ṅ and all of the Tibetan witnesses, except Tib.^{B,Ṅ} but including the citation in Tōh. 1827, support the reading *sarvaṃ* (Tib. *thams cad*). MS Ṅ omits the *anusvāra*. The paper MSS attest *dharmma°*, being partly supported by the variant *chos ni* in Tib.^{B,Ṅ}. To us, it appears more likely to be the case that *dharma* must have been a marginal, or interlinear, gloss on *sarva* which in the course of time was introduced into the main text rather than the other way around. And it seems even less likely, that the variants are the results of simple scribal mistakes. A further, though admittedly weak, support for the proposed emendation is the fact that all Sanskrit witnesses attest a final *°m* in *prakāśitam*. MSS Ṅ, K_3, B_1 and B_2 attest *prakāsitam*. K_1 reads *prakāsitum* before and *prakāśitum* after correction. Furthermore, one can argue that the loss of an *anusvāra* is a little bit more likely to occur than the dropping of a *visarga*. Perhaps even more than the previous verse, also this passage appears to be rather cryptic. We basically see two major interpretations. The first corresponds to the reading we have chosen and, simultaneously, is inspired by the term *dharma* as found in the paper MSS and Tib.^{B,Ṅ}. In the phrase the "boat is everything taught," the boat may be understood as the vehicle by which the disciple is proceeding on his spiritual path and is thus a fitting metaphor to express the *buddhadharma*. This interpretation has the slight disadvantage that already in the previous verse the boat was glossed with *karuṇā* (*karuṇā* [...] *naur iyaṃ*). Yet, and in accordance with tradition, it was compassion that made the Buddha teach the Dharma. The second interpretation worth of consideration is to emend the text to *naukāsarvaprakāśitaḥ*, understanding it as a *bahuvrīhi* compound qualifying the guru as the helmsman. This could be translated as "The teacher [...] is one who had been shown everything about the boat" and may be taken as a metaphor hinting at the idea of a transmission lineage (*paramparā*), i.e., that also the guru was a disciple once and likewise has had a teacher.

[362] Note that the majority of the Tibetan versions (Tib.$_{B,Ṅ,T}$) read *rab rtogs*, a somewhat surprising rendering of *prapūrṇo*. The extra-canonical versions attest the preferable *kun rdzogs*. Based on the Sanskrit text, one would have expected *rab rdzogs*, a reading which is in fact found in a quotation in the *Ṅes don phyag rgya chen po'i smon lam gyi 'grel pa grub pa mchog gi źal luṅ* (p. 787) of the 8th Situpa Chos kyi 'byuṅ gnas (1700-1774); translated into English in Roberts 2011, p. 186.

[363] In this verse too, the reading is rather cryptic, and it remains uncertain how to connect and interpret the individual lines. In addition to this, the Sanskrit and Tibetan versions differ in a number of places. In *pāda* one, we adopted the reading *avaśyam evedaṃ* in MS $K_1^{p.c.}$, being supported by the variant *avasyam evedaṃ* in the palm-leaf MS Ṅ and the translation *ṅes pa ñid du 'di* in the Tibetan text. The previous editions 𝔹𝕊 read *evāsya caivedaṃ*. The remaining witnesses attest the evidently corrupt reading *evasyam evedaṃ*. In *pāda* two, the Tibetan translation does not render the words *kāryaṃ sarvaṃ*, and the palm-leaf MS Ṅ, attesting *kāryaṃ sarve*, could be taken to point towards the reading *kāryaṃ sarvair* which is likewise possible. Before correction, all paper MSS, as a matter of fact, attest *kāyaṃ sarv(v)a°*. In *pāda* three of the Sanskrit text, 𝕁 suggests to emend the reading to *pūjanīyo* on the basis of the Tibetan translation *mchod bya*. All Sanskrit witnesses unanimously attest *pūjārato*. It is difficult to account for this difference, and we decided to keep the individual readings until further evidence comes to light which supports the proposed emendation. A Sanskrit reading that could explain the Tibetan translation would be *pūjyataro*, which could be accounted for as the result of a misreading of the letters *jya* and *jā* and the interchange of *ta* and *ra*. In this case, however, the *yogin* would have to be interpreted as the *ācārya* which would make it a little bit odd to understand the agent of the following *prakuryāt* to be the *śiṣya*. The fact that Tib.^{B,Ṅ_a,T} add the ergative particle, reading *rnal 'byor pas*, mirrors the problem. Following this reading, one would have to supply the object of the veneration, which we understand to be something like *bla ma*. In the Sanskrit text, it remains somewhat disturbing that the agents in both lines are expressed in different number (plural vs. singular), although both should be referring to the disciple(s). The quotation in Tōh. 1827, perhaps influenced by the reading in the translation of the JS, mirrors these peculiarities.

[14.7] He should perform all actions beginning with veneration (*vandanādikriyāḥ sarvāḥ prakuryāt*) pertaining to all times (*sārvakālikāḥ*), completely endowed with faith and wisdom (*śraddhāprajñāsamāyuktaḥ*), [his eyes] wet with compassion for all living beings (*kṛpārdraḥ sarvajantuṣu*).[364]

[14.8] He is not cruel (*akrodhanaḥ*), true to [his] promises (*avisaṃvādī*), adorned with qualities such as generosity (*tyāgādiguṇabhūṣitaḥ*), endowed with an own heroic effort (*svavīryavān*), with great energy (*mahotsāhī*), always performing the teacher's command (*guror ājñāṃ sadākaraḥ*).[365]

[14.9] Even when it is not commanded (*anājñapte*), having himself realized [what is needed] (*svayaṃ buddhvā*), he should bestow the requisites (*pariṣkārādikaṃ dadet*), and likewise different kinds of food and so on (*bhojyabhakṣyādikaṃ tathā*), in accordance with his abilities and as he can afford (*yathāśaktyā yathālābham*).[366]

[14.10] Even when censure is made in this way (*tiraskāre kṛte 'py evaṃ*), he himself does not become bad-minded (*svayam eva na durmanāḥ*). The disciple who is endowed with all qualities (*śiṣyaḥ sarvaguṇopetaḥ*) is one who examines [everything] on account of reasoning and scripture (*yuktyāgamaparīkṣakaḥ*).[367]

[364] In *pāda* one, the palm-leaf MS Ṅ confirms the reading *śraddhā°* printed in the previous editions 𝔹𝕊. The Tibetan translation likewise supports this reading. MS $K_1^{a.c.}$ attest the form *sraddhā°* with the wrong sibilant. Curiously, this form is 'corrected' to *śraddhaḥ* in MS $K_1^{p.c.}$, presumably meant to be *śrāddhaḥ*. The remaining witnesses attest *suddhā* which, in all likelihood, results from a misreading of the *repha* in *sraddhā°* as the vowel *°u°*. As for the expression *sārvakālikāḥ* in *pāda* two, we are following the emendation in 𝕊. The Sanskrit sources basically support this correction, yet do not reflect the *vṛddhi*-form. The Tibetan translates this part as *dus rnams kun tu*, which sounds more like an adverb rather than an adjective qualifying *vandanādikriyāḥ*. The significance of the term *sārvakālika* is not entirely certain. The same expression is likewise used in 12.12. There, however, it is employed in the context of *tattvasthāpana* when talking about the Buddhas' omniscience (*sarvajña*). Here, in this verse, the expression might be taken to refer to the impact of the *saptavidhānuttarapūjā* on past, present and future. The quotation in Tōh. 1827 renders this *pāda* slightly differently as *dus rnams kun du śes par bya*.

[365] In *pāda* three, we rejected the emendation *suvīryavān* in 𝕊, although it is supported by *śin tu brtson 'grus ldan* in Tib.^{T}. The palm-leaf MS Ṅ omits the syllable in question. The paper MSS and Tib.$_{-T}$ all support the prefix *sva°* which makes good sense here. In *pāda* four, on the other hand, we follow the interpretation in 𝕊, reading *sadākaraḥ* as a compound. The *editio princeps* 𝔹 prints *sadā karaḥ*, for which the Tibetan *rtag tu* […] *byed* can be taken as a support. In the same *pāda*, we adopted the silent emendation *ājñāṃ* in 𝔹𝕊. All Sanskrit witnesses, in fact, omit the final *ausvāra*.

[366] In *pāda* one, we have emended the text to *anājñapte*, being supported by *anājñāpte* in the palm-leaf MS Ṅ. The paper MSS attest *ajñepte* which is corrected in $K_1^{p.c.}$ to *ajñapte*. The previous editions print *ājñaptaś ca*, 𝕁 —presumably influenced by the Tibetan *ma bsgo yaṅ ni* in Tib.^{G,N,Q}— suggests to read *ajñaptaś ca*. It is also possible to emend to *anājñaptaḥ*. 𝕊, in their notes, already remarked "*anājñapta iti śobhanaḥ pāṭhaḥ*." Sadly, they did not apply this reading. For reasons unknown to us, Tib.^{B,Ṅ} attest *ma bsgoms par yaṅ*, and Tib.^{C,D,P,T} read *ma bsgoms yaṅ ni*. The editors of Tib.^{𝕊} decided to emend to *ma bsgos yaṅ ni* which is understandable when wishing to reflect the past tense. In the following, the Tibetan *raṅ gi(s) blos* rather sounds as if the translators had read *svayaṃ buddhyā* (or perhaps *svabuddhyā*) instead of *svayaṃ buddhvā*. In *pāda* two, we have corrected the reading to *pariṣkārādikaṃ*, being supported by the majority of all Sanskrit witnesses and the Tibetan translation. 𝔹𝕊, on the other hand, decided to read *paricaryādikaṃ*. The reading *dadet* in the palm-leaf MS Ṅ, supported by the Tibetan *dbul*, confirms the proposed emendation in 𝕁. The paper MSS all attest *vadet* which makes little sense here, and which has been emended in 𝔹𝕊 to the better *caret*. In *pāda* three, we follow the reading *yathāśaktyā* in MSS Ṅ, B_1 and B_2, being supported by the overall evidence in the remaining Sanskrit witnesses and the Tibetan translation. The editors of 𝔹𝕊 decided to read *yathāśakti*. To us, this emendation does not seem to be necessary. In the final *pāda*, we follow the reading *bhojyabhakṣyā°* in $K_1^{p.c.}$ —a fairly common expression which is also attested again in 17.3 below— over the emendation *bhojyabhaktā°* in 𝔹𝕊. The palm-leaf MS Ṅ attests *bhojyabhakṣā°*, the paper MSS read *bhojya(ṃ) bhaktyā°*.

[367] The Tibetan translation renders the second *pāda* rather freely as *yid ni mi bde med par bzod* (Tib.^{T}) and *yid ni źum pa med par bzod* (Tib.$_{-T}$), not reflecting *svayam eva* and supplying an additional verb *bzod* (Skt. *kṣam-*) instead. In the third *pāda*, we follow the emendation *śiṣyaḥ* in the previous editions 𝔹𝕊, being supported by

[14.11] The undiscerning type (*aparīkṣakajātīyaḥ*), who is without question (*pṛcchayā rahitaś ca yaḥ*), is not capable to become a disciple (*śiṣyo na bhavituṃ śakyo*); in this way it is taught by the Buddhas (*buddhair evaṃ pradarśyate*).[368]

[14.12] Just as a ball of clay is tossed here and there by children, indeed (*mṛtpiṇḍo hi yathā bālaiḥ kṣipyate yatra tatra vai*), like that is someone under the control of others (*tadvat paravaśaḥ kaścit*); he is not a fit receptacle for the true Dharma (*saddharmasya na bhājanam*).[369]

Thus is the fourteenth section in the *Jñānasiddhi*:
The Characteristics of the Disciple (*śiṣyalakṣaṇa°*)

3.15 Section Fifteen: Instruction on the Letters and Words of Reality Taught in the Tantras

[15.1] True reality (*samyaktattvam*) as it is (*yathābhūtam*) has been taught before together with the reasoning [for it in section twelve] (*pūrvam uktaṃ sayuktikam*). Reality is in all Tantras (*sarvatantre sthitaṃ tattvam*); from these a little bit is taught [here] (*tebhyaḥ kiñcin nigadyate*).[370]

the Tibetan translation. The *visarga* is omitted in MSS Ṅ, K_1, K_3 and B_2. MS B_1 attests *śiṣye*.

[368] In *pāda* two, we are following the reading attested in the palm-leaf MS Ṅ, being supported by the Tibetan translation *gaṅ yaṅ 'dri ba med pa(r) ni*. The paper MSS differ slightly, attesting *pṛccheyā rahitaś ca yaḥ* instead. The previous editors of 𝔹𝕊 must have misunderstood this *pāda*, printing *pṛcchet parihitaṃ ca yaḥ* in their editions. In our understanding, the particle *ca* has no particular meaning and is used for metrical purposes (*pādapūraṇārtham*). In *pāda* three, the reading in MS K_3 —our weakest Sanskrit witness— supports the emendation *śakyo* in 𝕊. The majority of the Sanskrit manuscripts, however, can be taken in favor of the emendation *śakto*, which is likewise possible yet less elegant. MSS $K_1^{a.c.}$ and B_2 attest *śaktyā*. In *pāda* four, we are following the reading in $K_1^{p.c.}$. The Tibetan translation, in line with the reading in MSS K_3, B_1 and B_2, suggests to read *eva* instead of *evaṃ*. We found the latter to make slightly better sense here. As for the finite verb in *pāda* four, we have accepted the reading *pradarśyate* in 𝔹𝕊 with some hesitation, the reading being confirmed by the correction in MS $K_1^{p.c.}$. The palm-leaf MS Ṅ, on the other hand, attests *pradeśyata*, and the Tibetan text renders this part as *rab tu gsuṅs*. The latter is employed as a rendering of *pravadanti* (8.35, 9.8, 9.33 and 13.8), *pragīyate* (15.46) and *pradeśitaḥ* (16.4).

[369] In the first half, MS K_1 suggests to read a plural. In this part, the Tibetan text not only is hard to account for on the basis of the Sanskrit version, but it is also hardly intelligible as it is transmitted. Thus, we felt it necessary to conjecture the reading. In the first *pāda*, we emended to *byis pas 'dam goṅ ni*, marking the agent and the main element of the comparison, i.e., the lump of earth. In *pāda* two, all Sanskrit MSS attest *yatra tatra vai*. The Tibetan text reads *dga' ba(r) ni* and an additional *ji* […] *ltar* (Tib.$_{\text{-B,C,D,Ṅ}}$), for which there are no equivalents in the Sanskrit. Regrettably, we are not able to explain these differences. It seems, however, that the translators had read another *yathā* instead of *yatra*. Interestingly, also the version transmitted in Tōh. 1827 presents the same idea, although offering an overall smoother reading: *ji ltar byis pa raṅ dgar ni || boṅ ba 'phen pa ji lta bar ||*. Consequently, we felt it necessary to conjecture the second *pāda* to *gaṅ daṅ gaṅ du 'phen pa ñid*. In the second line, we follow the reading *paravaśaḥ* in 𝔹𝕊, being confirmed in MS $K_1^{p.c.}$ and supported by the Tibetan *gźan dbaṅ*. In the last *pāda*, we decided to follow the suggestion in 𝕁 to read *saddharmasya na bhājanam* which is supported by the Tibetan translation *dam pa'i chos kyi snod ma yin*. The palm-leaf MS Ṅ reads *sarvadharmmasya na bhājanaṃ* which is also possible but hypermetrical. The modern MSS suggest to read *sarvam asya na bhājanam* (MSS *° aḥ*), the reading chosen in 𝕊. Although this reading is metrically fine, and although it is possible to make sense of this variant, the reading seems to be clearly secondary. 𝔹, presumably relying on the reading *sarrvasasya na bhājanaḥ* in MS B_1, emended the text to *sa śiṣyatvasya bhājanam*.

[370] Tib.$^{\text{B,Ṅ}}$ add the following statement in the beginning of section fifteen, which is absent in the Sanskrit text and Tib.$_{\text{-B,Ṅ}}$: *le'u bco lṅa pa | 'dir gsaṅ 'dus lha tshogs kyi dgos don daṅ de bźin gśegs pa'i de kho na ñid raṅ gi sems ñid du bstan |* ("Section 15: Here, the purpose of the deities of the *Guhyasamāja* and the reality of the Tathāgatas is taught as the nature of one's own mind."). This passage clearly is a later addition by the Tibetan editors. This section was studied and translated into Japanese in Takahashi 1977. 𝕁 notes: "Chapter 15 consists mainly of quotations which will have to be studied on another occasion." (p. 105). Parts of JS 15 are also translated in Krug 2018a, pp. 157, 163-164. Last but not

[15.2] For some people (*kvacil loke*), the word "*cora*" (*coraśabdaḥ*) can convey the meaning "food" (*bhakṣyārthaṃ pratipādayet*), for some it expresses only "thief" (*keṣāñcic cauram evāha*). And in a Tantra too, the words are in this way (*tantre 'py evaṃ padās tathā*).[371]

[15.3] Precisely with these (*tair eva*) verbal instructions (*akṣaranirdeśaiḥ*), nothing but the Dharma is taught (*dharma evocyate*) to the ones with lower, middling and superior [faculties] (*mṛdumadhyādhimātrake*) by the Buddhas who are effecting the benefit of sentient beings (*buddhaiḥ sattvānugrahakārakaiḥ*).[372]

[15.4] He teaches just reality alone [to the superior one] (*kevalaṃ tattvam evāha*) and to someone [of middling capacity he teaches] about both words/levels (*kaṃcit padadvayaṃ tathā*), [but] to someone with inferior

least, it is important to emphasize that the information in this section is closely linked to the preceding sections and in particular section twelve (cp. 12.1). This is made explicit by the expression *pūrvam uktaṃ sayuktikam* which undoubtedly refers to preceding contents.

[371] In *pāda* one, we are following the reading *coraśabdaḥ* in the *editio princeps* 𝔹. The second edition 𝕊 prints *caru* which is a 'correction' of *caura*°, the reading of the majority of the Sanskrit witnesses. The Tibetan translates *rkun ma* which could support both *cora*° as well as *caura*°. Unfortunately, the left side of the folio in the palm-leaf MS Ṅ is heavily blurred in the available images. The reading therein perhaps could be read as *caurana*° which must be corrupt. When composing this verse, Indrabhūti possibly had in mind a passage such as in Jayanta Bhaṭṭa's *Nyāyamañjarī*: *yathā coraśabdas taskaravacanaḥ odane dākṣiṇātyaiḥ prayujyate* (NM: 1.595.04-05), going back to the discussion in Kumārila Bhaṭṭa's *Tantravārttika*: *tad yathā drāviḍādibhāṣāyām* [...] *odanaṃ cor ity ukte corpadavācyam kalpayanti* [...] (ed. Subbāśāstrī 1929, pp. 225-226). Cp. also *yathā dākṣiṇātyāḥ cauraśabdena odanaṃ vyapadiśanti* in Abhinavagupta's *Parātriṃśīkāvivaraṇa* (ed. Gnoli 1985, p. 227). At the time of Indrabhūti, this discussion already must have been a rather old one. Regarding it, see Zvelebil 1990, xxii, nt. 21 wherein the author identifies the Dravidian word *cor* to go back to Tamil *cōṟu*. See also Nyayacharya 1941, 547, nt.7. The following *kvacil loke* is preserved in MS Ṅ exclusively. The paper MSS only attest *loke* which is reflected in the Tibetan *'jig rten na ni*. In MSS K_1, B_1 and B_2, a lacuna of two *akṣara*s is clearly indicated. 𝔹𝕊 both read *yathā loke* without supplying any note regarding the lacuna. In *pāda* three, the Tibetan translates *keṣāñcit* with *la la*, sounding more like *kecit*, i.e., as if being the grammatical subject of the third *pāda*, in the sense of "some teach [the word] as 'thief' alone." The last *pāda* is translated as *rgyud kyaṅ de daṅ 'dra ba yin/'o*. Even though the words *padās tathā* are not reflected, this does not seriously affect the sense. 𝕊, in a note to the Tibetan text, proposes to read *rgyud kyi tshig kyaṅ de daṅ 'dra*. Note that verses 15.2d-15.4a are omitted in MS $Ṅ^{a.c.}$, presumably owed to an eye-skip from *evāha* in 15.2c to *evāha* in 15.4a, perhaps the reading of an entire line in the exemplar from which MS Ṅ was copied. The missing text, so it seems, was re-inserted in the upper margin of folio 16v. Unfortunately, the correction remains largely illegible in the available images.

[372] In this verse a number of problems are apparent. *Pāda* one of the Sanskrit text, which corresponds to *pāda* three in the Tibetan translation, is translated into Tibetn as *yi ge de daṅ de yis bstan* (Tib.$_{-T}$). The emphatic particle *eva* is not reflected in the Tibetan, which rather sounds as if the translators read two instrumental pronouns *tais tair* instead. Also, the fact that the final *bstan* in the Tibetan is unmarked, i.e., that the *tṛtīyā* of °*nirdeśair* is not rendered properly, leaves the reader of the Tibetan with the impression that the *bstan* qualifies the following *chos*, i.e., is used in an adjectival sense. One may get the impression that the Tibetan translators might have read *tais tair akṣarair nirdiṣṭo* (bad *ma-viṗulā*) in their exemplar(s). In the second *pāda*, we have emended the text to *mṛdumadhyādhimātrake*. The Tibetan *mchog daṅ 'briṅ daṅ tha ma la* can be taken in support of this emendation, so can the formulation *dbaṅ po rab 'briṅ tha ma la* in the corresponding section of the *sa bcad* (see p. 68, nt. 111). The paper MSS attest *mṛdumadhyādimātrakaḥ* which is changed in $K_1^{p.c.}$ to *mṛdumadhyādimātrakaiḥ*. The editors of the previous editions 𝔹𝕊 decided to correct the reading to *mṛdumadhyādhimātrakaiḥ* which is certainly possible, taking it to qualify °*nirdeśair* in *pāda* one. Another possibility is to emend to *mṛdumadhyādhimātrakaḥ*. In this case, one would understand it to qualify *dharmaḥ* in *pāda* three. In the third *pāda* of the Sanskrit text, we decided to follow 𝕁, who proposed to read *dharma evocyate buddhaiḥ*. The *editio princeps* reads *dharmaṃ śraddhocyate*, being an emendation made on the basis of the paper MSS, all reading *dharmaśravocyate*. Both readings are difficult to make sense of. 𝕊, on the other hand, prints *dharmaṃ tattvam ucyate*, presumably being influenced by the Tibetan *chos ni de ñid*. In our view, however, the *de ñid* rather reflects the particle *eva*. 𝕁's reading is indeed the one that can explain the variants in the modern paper MSS and, likewise, accounts for the reading in the Tibetan translation. An initial *e*, it has to be noted here, in some Indian scripts easily can be misread as a ligature *śra*.

> capacities he only tells about the Dharma (*kaṃcin mṛdvindriyaṃ dharmaṃ kevalaṃ vakti*), not otherwise (*nānyathā*).[373]

In the *Śrīsamājottara* it is taught (*śrīsamājottare deśitam*):

> [*I.i*] Without beginning and end (*anādinidhanam*), calm (*śāntam*), that in which there is the extinction of existence and non-existence (*bhāvābhāvakṣayam*), the mighty one (*vibhum*), undivided from emptiness and compassion (*śūnyatākaruṇābhinnam*) [and] taught as *bodhicitta* (*bodhicittam iti smṛtam*).[374]

[373] This verse remains problematic and, admittedly, somewhat obscure. In *pāda*s two and three, we decided to emend *kaścit* to *kaṃcit*, following the advice of Harunaga Isaacson. The change from *kañcit* (for *kaṃcit*) to *kaścit* is relatively easy to account for when considering the palaeographical similarity of the ligatures *ñca* and *śca*, paired with the fact that we have no agent explicitly mentioned in this stanza. The particles *la* in *pāda*s two and three of the Tibetan translation perhaps can be taken as a weak support for this emendation, when understanding these to refer to the recipients of the teaching. Nonetheless, it remains suspicious that the translators rendered the same word in the Sanskrit differently in both places, reading *la la(r)* in *pāda* two and *'ga' la* in *pāda* three. The reading *padadvayaṃ* in *pāda* two is attested in MSS $\text{Ṅ}^{\text{p.c.}}$ and K_1, and was already suggested in 𝕁, presumably on the basis of the Tibetan *tshig gñis daṅ* which clearly supports this reading. Although the emendation *madhyendriyaṃ* in 𝕊 (°*s* in 𝔹) is certainly attractive, we have rejected it on the grounds of the textual evidence. The precise meaning and referent of *padadvayaṃ*, however, remain unclear. Literally, on the face of it, *pada* is to be understood as "word," apparently the way the Tibetan translators took it, rendering this part as as *tshig*. On a different level, *pada* can also convey the meaning of "level," or perhaps also "stage." Admittedly, we are not able to say why Indrabhūti has not used *kramadvayaṃ* instead, if that was the sense he intended. Nor are we able to determine the exact referents of these "two words." The most obvious option is to take these to refer to *tattvam* and *dharmam* in the first and third *pāda*, respectively. The use of *kevalam* therein could be taken in support of this understanding. In any case, in this verse the word Dharma is to be understood in a more restricted sense than in the preceding one. It is possible, and perhaps also quite probable, that Indrabhūti intended a double meaning here (*śleṣa*), on the one hand wishing *padadvaya* to refer to the two words *tattva* and Dharma, on the other hand referring also to the "two stages" of practice, i.e., the *utpatti-* and *utpannakrama* and, at the same time, perhaps also to the two levels of meaning, the direct, or explicit, meaning (*nitārtha*) and the indirect, or implicit, meaning (*neyārtha*) which is in need of being interpreted. Further worth mentioning is the change of number from *bahuvacanam* (plural) to *ekavacanam* (singular) as regards the agents in this and the preceding stanza. The decision in 𝔹 to read *āhuḥ* instead *āha* must have been influenced by precisely this discrepancy. If the readings *kaṃcit* in *pāda*s two and three are indeed authorial, this also could have led someone to read *kaścit* twice in order to have more than one person who teaches. Admittedly, it remains slightly disturbing that we do not have a third *kaṃcit* and that we thus, if our interpretation of this verse is correct, have to read the word *kaṃcit* in *pāda* two in both directions or, as we did, imply a word as *adhimātrendriyam*. In *pāda* three, moreover, the Tibetan translations *dbaṅ po źen pa* (Tib.$^{\text{C,D,P,T,𝕊}}$) and *dbaṅ po gźan pa* (Tib.$^{\text{B,G,N,N,Q}}$) must be corrupt. We have consequently corrected the text to the phonetically similar, and in our view certainly intended, *dbaṅ po źan pa* which corresponds to the Sanskrit *mṛdvindriyaṃ*, the reading in $\text{K}_1^{\text{p.c.}}$ and 𝕊. Although differing, the other Sanskrit witnesses tendentiously point towards the same reading.

[374] GST 18.38 (chapter 18 = *samājottara*), also cited in LTṬ (p. 48) and KSP 6.6.9.16; *pāda* one = JS 3.8a, PK 4.15, CVP 1 and NP 1,38.19 et al.; *pāda*s cd = HT I.x.42cd et al. The editions of the GST (B. Bhattacharya 1931 and Matsunaga 1978) read *bhāvābhāvākṣayam* without reporting any variant. The reading in Tokyo MS "New 437" (fol. 83r_1 = MS T_7 in Matsunaga) in fact confirms the variant in our MSS; Tokyo MS "New 435" (= T_5) reads °*svayaṃ* instead. The reading in the editions of the GST, however, is backed by the Tibetan translation of the GST as transmitted in the *sNar thaṅ* version of the *bKa' 'gyur* (p. 311) which reads *dṅos daṅ dṅos med mi zad gtso*. The Tibetan translation of the JS, except for Tib.$^{\text{T}}$, differs both from the reading in the Sanskrit as well as from the reading in the Tibetan translation of the GST. This is particularly surprising, since both translations are considered to stem from the hands of Śraddhākaravarman and Rin chen bZaṅ po. For an overview of the GST, see Tanemura 2015 and Tanaka 2018, pp. 165-197. For unknown reasons Tib.$_{\text{T}}$ reads here *dṅos daṅ dṅos med rnam par spaṅs*, as if the translators had read *bhāvābhāvavivarjitam*. Perhaps this variant is influenced by the reading in 12.4 above. Tib.$^{\text{T}}$ attests *dṅos daṅ dṅos med zad khyab ṅag* which is probably wrong for *dṅos daṅ dṅos med zad khyab bdag*. The translation of the GST (Tōh. 433; D fol. 150r, Q fol. 159v) has the preferable *dṅos daṅ dṅos med zad pa'i gtso*. Curiously, the translation of the commentarial passage below has the correct reading *dṅos daṅ dṅos med zad pa'i gtso bo ste* (Tib.$^{\text{T}}$ reads *dṅos daṅ dṅos med zad pa'i khyab bdag ni*). The citation of this in LTṬ (p. 48) confirms the reading without negation. Regarding the compound *bhāvābhāvakṣaya*, see also VP vol.1, pp. 2, 43-44 wherein the unnegated form finds further support. As kindly has been pointed

"Without beginning and end (*anādinidhanam*)" means (*iti*) the absence of arising and ceasing (*utpādavināśābhāvam*). By this (*anena*) pervasion (*vyāpitvam*), formlessness (*arūpitvam*), immutability (*avikāritvam*) and the quality of pertaining to all times (*sārvakālikatvaṃ ca*) is expressed (*kathitam*), because things situated in a place, possessing form, being liable to change and interrupted in time are ceasing (*deśastharūpivikārikālāntaritānāṃ vināśitvāt*).[375] Even if [the omniscient one] has no form (*arūpitve 'pi*), if he is located in a place (*deśastho yadi syāt*) he is nothing but perishing (*vināśy eva bhavati*); just as the fragrance of musk and so forth (*yathā kastūrikādīnāṃ sugandham*), even though it has no form (*arūpy api*), because of being situated in a place (*deśasthitatvāt*).[376] When there is the absence of the musk etc., or of the substance which is scented by it (*kastūrikādīnāṃ tadvāsitadravyasya vābhāve*), there will be ceasing (*vināśaḥ syāt*) and change [of the formless scent] (*vikāraś ca*).[377]

out to us by Harunaga Isaacson, there are at least three non-Buddhist texts which attest the compound *bhāvābhāvakṣaya*: The *Kramasadbhāva* (also known as *Kālīkulakramasadbhāva*), the *Ciñcinīmatasārasamuccaya*, and the *Mokṣopāya*. Interestingly, the first of these is a Śaiva Tantra that is clearly associated with Uḍḍiyāna (see Sanderson 2015, p. 30), the last is a Kashmirian text (supposedly 10th cent.), the middle one likewise is a Śaiva text (non-dualist). A very useful discussion of this verse and related stanzas in both Buddhist and non-Buddhist sources is contained in Sferra 2022, pp. 114-117. In the last *pāda* of this verse, the Tibetan translation of the GST and Tib.^{T} read *źes bya ba yin* instead of *źes bśad pa yin* in Tib.$_{T}$. Following the opening verse of this section and keeping in mind the directly preceding verse in GST 18.37, one may imply the word *tattva* as the subject of this sentence.

[375] The reading *vyāpitvam arūpitvam avikāritvaṃ sārvakālikatvaṃ ca* is a conjectural emendation on the basis of the Tibetan translation *khyab pa ñid daṅ | gzugs can ma yin pa ñid daṅ | mi 'gyur ba ñid daṅ | dus thams cad pa ñid du'aṅ*. The palm-leaf MS Ṅ attests *vyāpitva^{x}mm avikāritvañ ca* before correction. Unfortunately, the corresponding note in the upper margin, comprising ca. 5-6 *akṣara*s, is illegible in the images that are available to us. The paper MSS and previous editions 𝔹𝕊 do not attest *arūpitvam* (Tib. *gzugs can ma yin pa ñid*). In the end of the following compound, we decided to adopt the reading in the previous edition 𝕊 which corrects the variant °*antarikānāṃ*, as attested in the majority of the 'modern' MSS, to the more common expression °*antaritānāṃ*. The palm-leaf MS Ṅ, on its part, attests °*antarikā*. It is also possible to change the reading in the paper MSS to °*antarikāṇāṃ*. The missing of the retroflex °*ṇ*°, however, could be an indication that already the preceding °*kā*° is corrupt. Nonetheless, the overall sense should remain the same. The canonically transmitted versions of the Tibetan translation render this part as *rgyun chad pa rnams ni*. The extra-canonical versions differ. Tib.^{B,N} somewhat freely translate *thams cad ma yin pa rnams ni*, as if having read °*asārvakālika*°, while Tib.^{T} omits the negation, attesting *thams cad la yin pa rnams ni*. Regarding this passage, see also verses 12.4-6 and 12.12-13.

[376] Here, the palm-leaf MS Ṅ confirms the emendation *arūpitve 'pi* in the previous editions 𝔹𝕊. The paper MSS, with the exception of MS B_2 which reads *arūpyate pi*, all attest *arūpyatve pi*. The sudden change of the grammatical gender in *deśastho* (*puṃliṅga*) is slightly surprising. One would rather have expected *deśasthaṃ* here, referring to *tattvam*. The implied referent here must be something like *sarvajño buddhaḥ* (cp. 12.4 & 12.12) or perhaps also *vibhuḥ*. Similarly, the grammatical gender of *sugandham* is slightly surprising. Here, one could consider correcting the text to the more common masculine form *sugandho* (with following *avagraha*). In our edition, we adopted the variant *deśasthitatvāt* in the palm-leaf MS Ṅ. All other manuscripts, except MS B_2 which attests *deśatvāt*, and the previous editions 𝔹𝕊 read *deśasthatvāt*. Both variants *deśasthitatvāt* and *deśasthatvāt* are equally possible and arrive at the same meaning. Since, however, the palm-leaf MS Ṅ is the oldest available Sanskrit witness, and since we consider the loss of °*ita*° somewhat more likely to occur than its addition, we gave preference to the reading in the palm-leaf MS. The Tibetan *yul na/la gnas pas* in Tib.$_{T}$ could be a rendering of either of the two variants. Tib.^{T} reads *yul na gnas pa*. In the Tibetan text, it may be noted, the entire passage is given as one long sentence, wherein *arūpitve*, *sugandhaṃ* and °*dravyasya* are rendered as plurals. The plural forms, however, seem to be the result of translational liberty.

[377] The readings in and interpretation of this passage remain problematic. The punctuation after *deśasthitatvāt* is suggested by the Sanskrit MSS. Another possibility is to punctuate after *kastūrikādīnāṃ*, which then would make it feasible to change the following *vābhāve* to the palaeographically similar *cābhāve*. The passage then could be translated as "[…], just as the fragrance of musk etc., although it has no form, because the musk and so forth are situated in a place. And, when there is the absence of the substance that is scented by it, there would be ceasing, and change." The Sanskrit MSS and Tibetan, however, clearly support the *vā*. In the following, we have emended the text to *vināśaḥ syād vikāraś ca* which seems to be the smallest possible emendation, and which is basically supported by MS K_1. MS B_2 attests *vināsaḥ syād vikāreś ca*, initially interchanging the sequence of the following two sentences which, however, was noticed and corrected. The previous editions 𝔹𝕊 print *vināśi syād vikāri ca* which is understandable but difficult to account for on philolog-

"Calm" (*śāntam*) means calm by nature (*prakṛtiśāntam*), since all afflictions are adventitious (*sarvakleśānām āgantukatvāt*).[378] Precisely because of being endowed with the aforementioned qualities (*pūrvoktaguṇayuktatvād eva*), "it is that in which there is the extinction of existence and non-existence" (*bhāvābhāvakṣayam*).[379] The "mighty one" is the lord, i.e., the master (*vibhuḥ prabhuḥ svāmī*), because he fulfills the mundane and super-mundane aims of all (*sarveṣāṃ laukikalokottarārthasaṃpādakatvāt*).[380]

See also 16.1-3

"Undivided from emptiness and compassion" refers to (*śūnyatākaruṇābhinnam iti*) the mind which is undivided from, i.e., has become one with, compassion and that (*tayā karuṇayā cābhinnam ekībhūtaṃ yac cittam*), i.e., emptiness, the thorough cognition that is the gnosis of all Tathāgatas (*sarvatathāgatajñānaparijñānaṃ śūnyatā*), because of the essenceless nature of all phenomena (*sarvadharmaniḥsvabhāvatayā*). What is called compassion (*karuṇā nāma*) is the good intention (*samyagāśayaḥ*) "I will place all sentient beings in precisely this king of gnoses (*sarvasattvān asminn eva jñānarāje pratiṣṭhāpayiṣyāmi*) and provide [them] with all requisites of pleasure (*sarvasukhopadhānaiś ca parivārayiṣyāmīti*)."[381]

ical grounds. The palm-leaf MS Ṅ and the repeated passage in the paper MSS (see p. 464, nt 381) point towards the reading *vināśaḥ syād vikāraṅ ca*. The ligatures *ñca* and *śca* are fairly similar and easily can be mixed up (see p. 462, nt. 373). The Tibetan text, on its part, suggests to read something like *vināśaḥ syād vikāreṇa*.

[378] The Tibetan *rab tu źi ba'o* suggests to read *praśāntam* instead of *prakṛtiśāntam*. This, however, seems to be a corruption caused by the elision of *kṛti*. A similar case can be observed in MS $K_1^{a.c.}$ where *kṛ* is omitted.

[379] The paper MSS and Tibetan translation suggest to read *pūrvoktaguṇayuktatvāt tad eva*. The palm-leaf MS Ṅ supports the silent emendation in 𝕊 which omits *tad*. The omission is further confirmed in the repeated section in the paper MSS (see p. 464, nt. 381).

[380] Note that it is also possible to interpret the reading in the Sanskrit witnesses differently. Here, we have chosen to follow the reading in 𝕊, punctuating after °*kṣayam* and emending *vibhuṃ* to *vibhuḥ*. The palm-leaf MS Ṅ attests *vibhuṃḥ* which can be taken in support of the proposed emendation in 𝕊. Yet, it has to be noted that MS Ṅ punctuates after the *vibhuṃḥ*. It is also possible to read […] *vibhum. prabhuḥ svāmī,* […], understanding *bhāvābhāvakṣayaṃ vibhum* as a gloss of the above cited verse. Here, however, it is worth noting that we are missing the usual *iti* as a marker of the *pratīka*, as in the rest of this commentarial section. The absence of the *iti* in all of the available sources possibly indicates that even more might be corrupt. The Tibetan translation, moreover, does not support the interpretation chosen here, rendering this part as *gtso bo ste* [...] *gtso bo'am bdag po'o* (Tib.$_{\text{-T}}$) and *khyab bdag ni* [...] *khyab bdag gam bdag pa'o* (Tib.$^{\text{T}}$), respectively. Both *gtso bo* and *khyab bdag* are attested translations of *vibhu*, while *prabhu*, which rather would correspond to *mṅa' bdag*, does not seem to be reflected. 𝕊 remarks that the text should read *khyab pa*. This, most likely, is meant to replace *gtso bo* and thus addresses the problem that *vibhu* seems to be translated twice, while *prabhu* is not clearly rendered. Consequently, it is also worth considering to conjecture the text either to […] *vibhum. vibhuḥ prabhuḥ svāmī,* […], assuming a case of haplography, or, following the Tibetan translation, to emend to […] *vibhum. vibhuḥ svāmī,* […]. Yet another possibility is to punctuate after °*kṣayam* and to read *vibhuṃ prabhuḥ svāmī*, understanding it as Indrabhūti's attempt to show that he wants to understand *vibhum* in the verse of the GST as an irregular form in the sense of *vibhuḥ*. This, however, is speculative and it remains questionable whether Indrabhūti would have ventured to make such a grammatical statement here. Last but not least, it should be noted that Indrabhūti consciously might have used both glosses in order to refer to the two different levels, the super-mundane and mundane levels of lordship. The use of the particle *'am* in the Tibetan translation could be taken in support of such an interpretation. Perhaps worth mentioning here is also the fact that the variant *prabhuḥ* is attested in the not entirely unrelated line *anādinidhanaḥ śrīmān harir nārāyaṇaḥ prabhuḥ* in the *Mahābhārata* (*Śāntiparvan* 271.19ab). Regarding it and further parallels to GST 18.38, see Sferra 2022, pp. 114-117. The reading *sarveṣāṃ*, moreover, follows the wording in the Sanskrit MSS, except for MS K_1 which attests the slightly smoother form *sarva*°, the reading printed in the previous edition 𝕊. We have maintained the reading preserved in the majority of the Sanskrit sources, considering the smother reading in K_1 to be secondary.

[381] The readings in and interpretation of this passage remain problematic. In our edition, we follow the variant *sarvatathāgatajñānaṃ* in the palm-leaf MS Ṅ. The previous editions 𝔹𝕊 read °*jñāna*° in compound with the following °*parijñānaṃ* which is omitted in the paper MSS at this place. The entire paragraph from *vyāpitvam* up to *samyagāśayaḥ* is repeated in all paper MSS, which can be taken as a clear indication that the witnesses belong to the same line of transmission ("*Bindefehler*"). In the repeated section, all paper MSS support the reading °*jñānaparijñānaṃ*. The Tibetan translation renders this part as *ye śes yoṅs su rdzogs pa'i* of which it is difficult to say what the translators had read in their exemplar(s). The following *tayā karuṇayā cābhinnam* is our conjectural emendation. The palm-leaf MS Ṅ which, unfortunately, is blurred in the avail-

The following amounts to having been said (*etad uktaṃ bhavati*): The *yogin* who knows the nature of all phenomena (*sarvadharmasvabhāvajño yogī*) constantly remains qua a mutual relationship of pervaded and pervader with all Tathāgatas (*sarvatathāgataiḥ sahānyonyavyāpyavyāpakabhāvena sadā sthitaḥ*), performing the tasks of the Buddhas (*buddhakṛtyakaraḥ*) he is the *bodhicittavajra* accompanied by great compassion and love towards the sentient beings (*sarvasattveṣu mahākaruṇāpremānugato bodhicittavajraḥ*); thus is the meaning (*ity arthaḥ*).[382] By this it is shown that meditation too is to be performed in this way (*anena bhāvanāpy evaṃ kartavyeti nidarśitam*). "Taught as *bodhicitta*" (*bodhicittam iti smṛtam*) means (*iti*) 'in this way is the intended mean-

able image, seems to attest *sā karuṇāyā abhinnam*. The paper MSS read *sā karuṇāyā bhinnam* instead, basically supporting the variant in MS Ṅ. The editors of the previous editions 𝔹𝕊 changed the text to *tayā karuṇayā vā abhinnam*, coming to a similar sense as the conjecture proposed by us. The Tibetan translation *de daṅ thugs rje chen po (dbyer) mi phyed ciṅ*, although allowing some ambiguity, can be taken in partial support of our emendation, suggesting to read *mahākaruṇayā* instead of *karuṇayā*. The reading *sā karuṇāyā abhinnam* attested in the palm-leaf MS is not entirely impossible, suggesting either to interpret *śūnyatākaruṇābhinnam* as a *karmadhāraya* compound in the sense of "that which is emptiness and undivided from compassion," or, alternatively, to read *śūnyatā karuṇābhinnam* as two separate words. Adopting the former interpretation, we would have rather expected a reading such as *sā ca* in the Sanskrit text. The latter interpretation, on the other hand, we consider as quite unlikely, especially when taking into consideration the interpretations of this expression in other texts. The Tibetan *de daṅ* is not entirely clear, and perhaps could be taken in support of both readings. However, the fact that the following *thugs rje chen po* does not reflect a case ending perhaps can be taken in favor of the interpretation of *de* as instrumental as a result of which the following *daṅ* could be read in support of the conjunct *ca*.

[382] The reading °*vyāpyavyāpaka*° follows the emendation in 𝕊, being supported by *khyab pa daṅ khyab par byed pa'i* in the Tibetan translation. The palm-leaf MS Ṅ attests °*vyāpa*°, the paper MSS —except MS B_2 which attests *vāpyaka*— and *editio princeps* 𝔹 read °*vyāpaka*°. The corruptions can be explained as cases of haplography or eye-skip. The previous editions, one may note, do not apply *sandhi* between *saha* and the following word. In the second part of the sentence, the reading remains uncertain. Tentatively, we have emended the text to *mahākaruṇāpremānugato* and adopted the reading *bodhicittavajra* in the Sanskrit MSS, reading the entire part from *etad uktaṃ bhavati* to *ity arthaḥ* as one long sentence. The palm-leaf MS Ṅ attests *mahākaruṇā premānugatā bodhicittavajra*. If one were to adopt this variant, one should probably punctuate after *buddhakṛtyakaraḥ* and read the following as a nominal sentence in the sense of "The great compassion towards all sentient beings which is accompanied by love is the *bodhicittavajra*." Although this reading is indeed possible, it is, in our view, somewhat unsatisfactory since it lacks the connection to the preceding part which we understand to be the explanation of the first member of the compound *śūnyatākaruṇābhinnam*. The paper MSS, on the other hand, attest *mahākaruṇā pramāṇugatā bodhicittavajra* ($K_1^{a.c.}$, B_1), *mahākaruṇā pramāṇugato bodhicittavajra* (K_3, B_2) and *mahākaruṇā pramāṇugato bodhicitto vajra* ($K_1^{p.c.}$). All of these variants are obviously corrupt. Because of this, so it seems, the previous editions 𝔹𝕊 emended the text, without supplying a note, to *mahākaruṇāpramāṇānugataṃ bodhicittam vajra ity arthaḥ*, presumably in the sense of "*bodhicitta* which is filled with a magnitude of great compassion is a *vajra*." Unfortunately, this reading does not convey very good sense to us either. The *editio princeps*, it may be noted briefly, prints *sarvadharmasvabhāvajño yogī sarvatathāgataiḥ* as a line of verse, 𝕊 punctuates after *buddhakṛtyakaraḥ*. The Tibetan translation supports our decision to read the entire part as one long sentence. It should be noted, however, that the translation likewise shows various problems in the latter part after the rendering of *sadā sthito* and is far from being clear. The corresponding part is translated as *saṅs rgyas kyi mdzad pa mdzad pas sems can thams cad la thugs rje chen pos gces par 'dzin par rtog(s) pa*. Herein, the function and meaning of the instrumental/ergative particle *pas* not only is unclear but also difficult to account for on the basis of the Sanskrit. Moreover, the translation *gces par 'dzin par rtog(s) pa*, as a rendering of *premānugata*°, remains suspicious. To our regret, we are unable to say what the translators might have read in their exemplar(s). What is clear, however, is that the translation goes rather into the direction of MS Ṅ than of the paper MSS and the silent emendations in 𝔹𝕊. For the time being, and to harmonize the Sanskrit and Tibetan text, we conjecturally emended the translation *mdzad pa mdzad pas* to *mdzad pa'i mdzad pa*. Regarding this paragraph, attention may be drawn to the not unrelated passage in Abhayākaragupta's *Āmnāyamañjarī* chapter one: *śūnyatākaruṇābhinnas – sahajakāyaḥ parisphuṭam āveditaḥ t*[*en*]*aiva ca kāyena tantradeśanāpi tadekarasā darśitā | atha ca sarvatathāgata*[13v_1]*kāyavākcittahṛdayavajro bhagavān sarvatathāgatādhipatir mahākaruṇāsvabhāvo bodhicittavajra eva | tasya yoṣin mahāmudrā bhagavatī mahāprajñā samanta*[13v_3]*bhadrāparanāmikā tasyā bhagaḥ śūnyatā | sa bhagavāṃs tatra vijahāra tadātmako bhūtvaikalolībhāvena samantabhedāparāmarṣād ā*[13v_5]*saṃsāram anabhilāpyānabhilāpyair bodhisattvatathāgatayogiyoginīḍākaḍākinīmudrāmaṇḍalamantrakādibhiḥ* [read: °*koṭibhiḥ*] *sārdham a*[14r_1]*vikalpako* ['] *pi san pūrvabodhavaśāt* [read: *purvāvedha*°] *sarvasattveṣu kiṃkaravāṇinyāyenāvasthita ity arthaḥ |*.

ing in all *yogatantra*s' (*aśeṣayogatantreṣv evam abhiprāya iti*).[383] But (*tu*), for beginners (*ādikarmikāṇām*) *bodhicitta* is the mere mental intention (*cittamātram*) 'I will place all sentient beings in unsurpassed, correct and complete awakening' (*sarvasattvān anuttarāyāṃ samyaksambodhau pratiṣṭhāpayiṣyāmīti*).[384]

Furthermore, it is taught precisely there [in chapter 18 of *Guhyasamājatantra*] (*punas tatraiva darśitam*):[385]

> [*I.ii*] *Samāja* ('assembly') is taught as the coming together (*samājaṃ mīlanaṃ proktam*), denoting all the Buddhas (*sarvabuddhābhidhānakam*).[386]

Because it is impossible that things which possess form are without beginning and end (*rūpiṇām anādinidhanatvāsambhavāt*), the Buddhas [ultimately] are nothing but the *dharmakāya* (*dharmakāya eva buddhāḥ*).[387] Their coming together (*teṣāṃ mīlanam*)

[383] Note that the Tibetan translators do not seem to have read *bodhicittam iti smṛtam iti* but rather *bodhicittam iti* (*byaṅ chub sems źes bya ba ni*). MS K_1 supports the Tibetan. MSS K_3 and B_1, show traces of *iti smṛtam*. MS B_2 attests *iti smṛti*. The palm-leaf MS Ṅ and MS B_2, however, omit the second *iti*. The reading *evam abhiprāya iti*, moreover, is an emendation. MS Ṅ attests *evamabhiprāyam iti* which is acceptable when taking it as a compound. The Tibetan *dgoṅs pa ni 'di ñid yin no*, although it tendentiously can be taken in support of our emendation, sounds rather like a rendering of *ayam evābhiprāyaḥ* or the like. Be that as it may, we do not perceive it as necessary to read a compound here. K_1 attests *abhiprāśrayati*, K_3 has *abhipātrayati*, MSS B_1 and B_2 read *abhiprāpayati*. The latter is also printed in the editions 𝔹𝕊 (𝕊 has a typo with an additional *anusvāra*).

[384] The reading *ādikarmikānāṃ* is attested in MS Ṅ, being supported by *las daṅ po pa rnams la* in the Tibetan. The paper MSS and 𝔹𝕊 suggest to read *ādikarmikādīnāṃ* which, in our view, is less preferable because of the unnecessary second *ādi*. The reading *pratiṣṭhāpayiṣyāmīti* is supported by all Sanskrit MSS. 𝔹𝕊, for reasons unknown, read the present-tense form *pratiṣṭhāpayāmīti*. The Tibetan renders this part simply as *gźag par bya'o źes*. The commentarial section ending with *iti cittamātram*, is not reflected as such in the Tibetan. Tib.^{B,Ṅ} read *źes byams pa'i sems yin par gsuṅs so*, which rather sounds as if they had read *iti maitracittam āha* or the like, while Tib.$_{-B,Ṅ}$ simply read *źes bya ba ni/ ba'i sems yin par gsuṅs so*, not reflecting anything besides *iti cittam āha*. A possible explanation of the Tibetan translation in Tib.^{B,Ṅ} is that they have read *cittamaitra/ ī* in their Sanskrit exemplar(s) and simply took it as a corruption of the more common *maitracitta*. Probably based on the fact that the reading *cittamātram* remains a bit strange, the reading was simply changed to *sems* in Tib.$_{-B,Ṅ}$. We have, until further sources may come to light, followed the silent emendation *źes bya ba ni sems tsam yin par gsuṅs so* in 𝕊. The Sanskrit, one may note, may be taken as a pun on behalf of the *yogācārin*s.

[385] We are following here the variant in MS Ṅ. The paper MSS and 𝔹𝕊 read *deśitam* instead. The Tibetan simply translates *gsuṅs so/ste*, which could be a rendering of either reading. Note, however, that the translation adds a preceding *źes* (Skt.: *iti*) which, in all likelihood, is the result of translational liberty.

[386] GST 18.24cd; the omitted half reads: *trividhaṃ kāyavākcittaṃ guhyam ity abhidhīyate* |. The Tibetan translation of the JS renders the quotation as *saṅs rgyas kun źes bya ba ni* || *'dud pa 'dres par bśad pa yin* ||, whereof only Tib.^{T} differs, reading this part hypometrically as *saṅs rgyas thams cad ces bya ba'i* || *tshogs pa yin par bśad* ||. In our edition of the Tibetan translation, we decided to emend the obviously corrupt form *'dud pa* to *'dus pa*, understanding the corruption to have occurred due to the close phonetic similarity of the two words. The term *samāja* must be understood here as a neuter noun. The term *mīlana*, moreover, should be understood as a derivative of the root *mil-* (or: *mīl-*) in the sense of 'meeting,' 'assemblage,' 'coming together' or 'mingling.' The latter seems to be the preferred understanding of the Tibetan translators who rendered the word as *'dres pa*. Interestingly, the supposedly same (team of) translators rendered the very same word as *tshogs pa* in the translation of the GST, sounding rather like 'assemblage' in English.

[387] The reading *rūpiṇām* follows the palm-leaf MS Ṅ. The paper MSS attest *arūpinām* which is corrected to *arūpiṇām* in 𝔹𝕊. The Tibetan *gzugs can rnams ni* supports the reading in MS Ṅ. The following *anādinidhanatvāsambhavād* printed in the previous editions 𝔹𝕊 is supported only in MS $K_1^{p.c.}$. The palm-leaf MS Ṅ attests *anādinidhanatvāt sambhava°*, while the other MSS point towards the reading *anādinidhanatvāt sambhavād*. Tib.$_{-T}$, translating this part as *thog ma daṅ tha ma med pa mi srid pas*, basically supports the reading chosen here. The corruption could be explained by assuming an *avagraha* in *°tvā'sambhavād* which was misread as a *°t*, as a consequence of which *rūpiṇām* later on was altered to *arūpiṇām*. The form *dharmakāya* too follows the reading in MS Ṅ. The paper MSS all attest *dharmakāye* without applying the external *sandhi*, basically supporting the reading in the palm-leaf MS Ṅ with *sandhi* applied. Although the interpretation of the form as *saptamī* is not impossible, we decided to dissolve the *sandhi* as a *prathamā* (*dharmakāyaḥ*). The editions 𝔹𝕊 silently emended the text to *dharmakāyā* which is partly supported by the Tibetan translation which renders the latter part of the sentence as *saṅs rgyas rnams ni chos kyi sku can yin te* ("The Buddhas posses the *dharmakāya*"). Note, however, that the Tibetan does not show any trace of the indeclinable *eva*.

is taught as nothing but the state of Vajradhara who is the gnosis of all Tathāgatas (*sarvatathāgatajñānavajradharatvam eva nirdiṣṭam*).[388] Otherwise (*anyathā*), if there were the coming together with the form-body (*rūpakāyena yadi mīlanaṃ syāt*), even when it were to have the (mere) measure of an atom (*paramāṇupramāṇenāpi*), then, when all of the Tathāgatas meet (*sarvatathāgatānāṃ mīlane*), they would completely fill even space (*ākāśam api prapūrya*) and yet become bigger [than that] (*adhikatarā bhaveyuḥ*).[389] Because the word "all" expresses 'without even a remainder' (*sarvaśabdasya niravaśeṣavācitvāt*), the coming together of a few [Buddhas] is not appropriate (*nālpānāṃ mīlanaṃ yujyate*).[390]

Furthermore, precisely there [in the eighteenth chapter of the *Guhyasamājatantra* it is taught] (*punas tatraiva*):

> [*I.iii*] There is the very stage relating to arising (*kramam autpattikaṃ caiva*) and the stage relating to the arisen (*kramam autpannakaṃ tathā*).[391]

[388] The interpretation of the compound *sarvatathāgatajñānavajradharatvam* follows the Tibetan translation which reads *ye śes te*, sounding as if the translators either read *sarvatathāgatajñānaṃ vajradharatvam* or understood the compound as a *karmadhāraya*. Regarding this understanding, see stanzas 15.5-12 below. Other interpretations of the compound such as, for instance, "the state of Vajradhara who has / in which there is the gnosis of all Tathāgatas" or "the state of the holder of the gnosis-*vajra* of all Tathāgatas" are, of course, likewise possible.

[389] The reading *paramāṇupramāṇenāpi* follows MSS Ṅ and $K_1^{p.c.}$. 𝔹𝕊 print °*pramāṇādi* and °*pramāṇo 'pi*, respectively. The former corresponds to the reading in MS B_2. In the following, we rejected the conjecture *adhikataro bhavet* in 𝕊, reading instead *adhikatarā bhaveyuḥ* with all Sanskrit MSS and 𝔹, understanding the plural (*bahuvacanam*) to refer back to the previous *buddhāḥ*. As for the Tibetan, the translators seem to have read *yathā* (*ji ltar*) instead of *yadi*. Further, all sources, except Tib.^{T}, read a pronoun *de bas* in between *prapūrya* and *adhikatarā*[*ḥ*], for which we find no attestation in the Sanskrit. Tib.^{T} and the Peking group Tib.^{G,N,Q}, moreover, omit *ākāśam api*. A similar idea is expressed in a scriptural verse that is quoted, e.g., in the *Bhāvanākrama*, BCA*p* et al: *bodhicittād dhi yat puṇyaṃ tac ca rūpi bhaved yadi | ākāśadhātuṃ sampūrya bhūyaś cottari tad bhavet ||* (BCA*p* ed. Vallée Poussin 1901-1914, p. 32). The same idea, presumably influenced by the JS, is expressed in the PAJS: *atha dhyānamantrabalena naikabuddhakṣetralokadhātusthān sattvān ākṛṣya puratah sthāpayitvā teṣāṃ dharmadeśanāṃ karoti | tān mārge sthāpayitvā svasvalokadhātau visarjayet | tad evātiśayena viparītaṃ sarvāmbarakuhareṣv anekalokadhātusthānām asaṃkhyeyānāṃ sattvānāṃ rūpiṇāṃ paramāṇurūpeṇāpi purato 'vasthānaṃ kartuṃ na śakyate |* [...] *ato bhagavato vacanād rūpakāyo bhagavān na bhavati, sarvabuddhānāṃ samājatvāt* (ed. *samāji*°) *| yadi rūpakāyā buddhās tadā paramāṇurūpeṇāpi mīlanaṃ na syād iti ||* (VP vol. 3: p. 71, ll. 1-4, 28-29).

[390] The reading *nālpānāṃ* follows the paper MSS and previous edition 𝕊. The palm-leaf MS Ṅ attests *nālpaṃ* which is likewise possible, and which either can be interpreted as an adjective qualifying *mīlanaṃ* or as an adverb to *yujyate* in the sense of "not [even] in the slightest degree." The Tibetan versions render this part as *ñuṅ ṅu'i* (Tib.^{B,Ṅ}), *ñuṅ ṅus kyaṅ* (Tib.$^{-B,Ṅ,T}$) and *ñuṅ ṅun gyis* (Tib.^{T}), respectively. The first can be taken in support of the reading chosen here, the other rather sound like renderings of *alpaṃ* in an adverbial sense. For reasons unknown, 𝔹 prints *cittānām alpānāṃ*. Regarding our interpretation of *alpa* as "few," see *Nyāyamañjarī* 1.15: *asaṃkhyair api nātmīyair alpair api parasthitaiḥ | guṇaiḥ santaḥ prahṛṣyanti citram eṣāṃ viceṣṭitam ||*. Regarding other arguments for the refutation of the form-body, see also, e.g., sections two and twelve. As for the expression *sarvaśabdasya niravaśeṣavācitvāt*, it may be noted here, although possibly just a 'mere' coincidence, that a number of similar explanations, such as *atrāpi sarvaśabdaḥ paśuṣv eva niravaśeṣavācī draṣṭavyaḥ* (1.29:1, 1.31:1) and *sarvaśabdaḥ trisaṃkhyeṣv api eṣu niravaśeṣavācī draṣṭavyaḥ* (3.25:6), are found in Kauṇḍinya's *Pañcārthabhāṣya*, an old Śaiva commentary of the fourth to fifth centuries CE. Although the idea certainly is rather common, we have only been able to trace the expression *niravaśeṣavāci* as qualifying *sarvaśabdaḥ* in two further texts, namely, in the *bhāṣya* to the *Āryabhaṭīya* (*ad* 17.8: *atha sarvaśabdasya niravaśeṣavācitvāt niravaśeṣāṇi eva kṣetrāṇi ākṣiṗyante*) and in Agnisvāmin's commentary on the *Lātyāyanaśrautasūtra* (p. 81). The palm-leaf MS Ṅ, it may be noted, attests *niravaśeṣavācikatvāt* (with *sandhi* applied). Taking into account the above-mentioned parallels, we decided to follow the reading in MS $K_1^{p.c.}$, corresponding to what is printed in 𝕊.

[391] GST 18.84cd; the omitted half reads: *kramadvayam upāśritya vajriṇāṃ tatra deśanā |*. This line of verse, except for the word *tathā*, is missing in all Sanskrit witnesses. In the palm-leaf MS Ṅ, however, there is an insertion-sign (*kākapada*) at the lower left side of *tathā*. A corresponding note in the margin is not visible. There is, however, a note in the space for the binding comprising about 14 syllables. Unfortunately, this note is not legible in the available photographic reproductions. In fact, a variant of this stanza, reading *kramaśotpattikaṃ caiva kramaśotpannakaṃ tathā*, is found two lines further down in the Sanskrit witnesses. There, it is given in the beginning of the citation from

What is called "stage of the arisen" is unfabricated (*utpannakramaṃ nāmākṛtam*), and that is nothing but correct gnosis (*tac ca samyagjñānam eva ca*). Precisely there [in the *Samājottara*] it is made clear (*tatraiva prakāśitam*):[392]

> [*I.iv*] [Those] who [are like the *bodhivajra*] are cultivating this as perfectly pure, beginningless existence (*dhyāyanti ye imu viśuddham anādibhāvam*)

and so forth (*ityādi*).[393]

In the first chapter too [it is taught] (*prathamapaṭale 'pi*):

> Then, this entire realm of space (*athāyaṃ sarvākāśadhātuḥ*) came to be suffused with the *vajra*s of all Tathāgatas (*sarvatathāgatavajramayaḥ saṃsthito 'bhūt*). [*I.v*][394]

GST chapter nine. In the palm-leaf MS Ṅ, this stanza is clearly canceled, and the Tibetan translation shows no verse at this point, nor is this line contained in the ninth chapter of the GST. The variant readings in this line are partially also reported for MS_B in Matsunaga 1978 (see also p. 469, nt. 397). We have rejected the variant reading of this line which is pointed at in the MSS of the JS, because the Tibetan translation of the JS, which seems to have the passage at the right place, shows no support for the variants, and because *kramaśotpannakaṃ*, in our view, would create a contradiction to the following passages. However, it should be remarked that the entire passage involving this line, that is GST 18.84cd and the following commentary, remains doubtful and, in all likelihood, is still corrupt. Not only is the line not found at this place, and in this form, in the Sanskrit witnesses of the JS, but also the following commentary is rendered differently in the Tibetan translation which takes the entire part up to the following *ityādi* as two verses without any prose (see next note). Likewise, it is suspicious that the term *utpattikrama* is not at all addressed in what we take as a brief commentary on GST 18.84cd. And, most importantly, it remains unclear how this passage fits with what precedes and what follows in Indrabhūti's presentation of reality (*tattva*). In our view, the line *avināśam anutpannaṃ yan nāma tat prakathyate* (GST 18.45cd) and the comment *anutpannanāmākṛtam, tac ca samyagjñānam eva ca* would have made better sense at this place.

[392] First, it may be noted that the Tibetan translation renders this part as verse. In our opinion, however, this passage —which admittedly shows some metrical resemblance to an *anuṣṭubh* verse— is rather to be taken as Indrabhūti's own comment on GST 18.84cd, and likely is to be understood in connection to stanzas 12.7-9. The facts that this and the preceding sentences are not contained in the *Samājottara* nor can be found elsewhere can be taken in support of this hypothesis. In our edition of the text, we emended the variant *utpannakramanāma akṛta*° in the palm-leaf MS Ṅ to *utpannakramaṃ nāmākṛtam*. The paper MSS attest *utpannakramanāma akṣata*° ($MS\ B_2$ omits *ut*°). The Tibetan translation *ma bcos pa* can be taken in favor of the reading *akṛtam*. The following *tac ca*, moreover, is a conjectural emendation. There is no trace of it in any of the surviving Sanskrit witnesses. The formulation *samyagjñānam eva ca*, however, suggests an addition of something like *tac ca*, and the translation *de ñid de* could be a rendering of the proposed emendation. The previous editors in 𝔹𝕊 decided to punctuate differently, and to read *utpannakramāṇām akṣataṃ samyag jñānam. evaṃ ca tatraiva prakāśitam* instead.

[393] GST 18.208a, reading *dhyāyanti ye imu viśuddham anādibhāvaṃ prajñā*[-]*upāyajanitaṃ vigatopamaṃ ca | guhyābhiṣekavratasamvarayoganityaṃ tān bodhivajra iva lakṣya sadā namāmaḥ |* in its entirety. MSS $K_1^{p.c.}$ and B_1 confirm the reading *imu* in the GST. For reasons unknown, the previous editions 𝔹𝕊 print *'muṃ su*°. Regarding the pronoun *imu*, see Edgerton 1993 who cites several texts with this irregular form and Lang 2001, p. 234 in which she describes its usage in the *Upāliparipṛcchā*. Here too, it is slightly surprising that the supposedly same translators rendered this part of the verse differently in the translations of the JS and GST. The Tibetan translation of the JS, on its part, does not render the pronoun *imu*, reading *yid kyi(s)* instead, and translates *anādibhāvam* with *thog (ma) mtha' med (pa'i) dṅos*. The translation of the GST, on the other hand, perfectly accords with the Sanskrit version, rendering *imu* with the clearly preferable *'di* and *anādibhāvam* with the more accurate *thog med dṅos po*.

[394] GST ch.1 (Matsunaga 1978, p. 5) and 17 (Matsunaga 1978, p. 110). We decided to emend the reading in accordance with the GST. The palm-leaf MS Ṅ attests °*vajramayaṃ*, the paper MSS read °*vajramaya*°. The Tibetan *rdo rje'i ṅo bor* perhaps can be taken in slight support of our emendation. Note further that the Tibetan reads an additional *źes gsuṅs pa* (Skt.: *ity uktam*) which is not attested in the Sanskrit text. Regarding this stanza in the GST, cf. PU (Chakravarti 1984, p. 20, Samten, S. S. Bahulkar, et al. 2009, p. 143): *sarvākāśadhātur ity atra dvāsaptatināḍīsahasrāṇāṃ suṣiraṃ sarvatathāgatānāṃ vajram atra upāyajñānaṃ tanmayaṃ tatsvabhāvam abhūt bhūtavān ity arthaḥ |*.

Further (*punaḥ*)[, it is taught in the second chapter of the *Guhyasamājatantra*]:

> [*I.vi*] In view of the fact that the Dharmas are unarisen (*anutpanneṣu dharmeṣu*), there is neither existence nor cultivation (*na bhāvo na ca bhāvanā*). Thus, true existence is known (*iti bhāvaḥ pragīyate*) through the application of the word "space" (*ākāśapadayogena*, i.e., through union of [conventional] expressions and [their ultimate nature referred to as] space).[395]

And further (*punaḥ*):

> [*I.vii*] The Dharmas are luminous by nature (*prakṛtiprabhāsvarā dharmāḥ*), pure from the beginning [and] equal to space (*ādiśuddhā nabhaḥsamāḥ*). There is no awakening, nor clear realisation (*na bodhir nābhisamayam*); this [thorough cognition] is the firm method of awakening (*idaṃ bodhinayaṃ dṛḍham*).[396]

In the ninth chapter [of the *Guhyasamājatantra* it is taught] (*navamapaṭale*):[397]

> [*I.viii*] Indeed, O Sons of a Noble Family, it is just like this (*tadyathāpi nāma kulaputrāḥ*): Space continues everywhere (*ākāśaḥ sarvatrānugataḥ*),

[395] GST 2.6 (Matsunaga 1978, p. 10). The editions 𝔹𝕊 print *ākāśavadayogena*. All Sanskrit MSS, however, confirm the reading transmitted in the GST. The Tibetan translations of the JS and GST differ, rendering this part as *nam mkha'i tshul du sbyor ba yis* and *nam mkha'i gnas kyi sbyor ba yis*, respectively. Again, it is noteworthy that these two, supposedly being translations by the same persons, deviate from each other. Even more surprising is the fact that, in the closely related passage of chapter nine below, the parallel expression *ākāśapadaniruktyā* is rendered in both translations as *nam mkha'i tshig ṅes par brjod pas*, which —in contrast to the translation of the passage here— supports the understanding of the expression *ākāśapadayogena* as "through the application of the word 'space.'" The PU offers yet another interpretation which certainly is worthy of consideration: *anutpanneṣv ajāteṣu dharmeṣv iti saṃskṛtāsaṃskṛteṣu | na bhāva iti bhāvyatvaṃ nāsti | na ca bhāvaneti | bhāvanāpi na vidyate | bhāvyābhāvāt* [*bhāvyabhāvāt* in Chakravarti 1984] *| kathaṃ devatāyogaḥ syād ity āha | ākāśapadayogeneti | ākāśaṃ paramārthasatyaṃ padaṃ saṃvṛtisatyaṃ tayor yoge ekībhāve | etenākāśapadayogena | iti bhāvaḥ pragīyate (iti |) ity anena nyāyena bhāvo mahāvajradharamūrttiḥ | pragīyate kathyate ity uktavān amitābhas tathāgataḥ | nāsaṃdhyam |* (Chakravarti 1984, pp. 32-33, Samten, S. S. Bahulkar, et al. 2009, p. 155).

[396] GST 2.7 (Matsunaga 1978, p. 10), reading *dharmāḥ suviśuddhā* instead. Cf. PU (Chakravarti 1984, p. 33, Samten, S. S. Bahulkar, et al. 2009, pp. 155-156): *prakṛtiprabhāsvarā* [°*a*° Chakravarti 1984] *dharmā iti | prakṛtiś ca prabhāsvaraṃ ca prakṛtiprabhāsvaram | prakṛtiḥ saṃvṛtisatyam | prabhāsvaraṃ paramārthasatyam | satyadvayasvabhāvā bāhyādhyātmikapadārthāḥ | ata evādiśuddhā nabhaḥsamāḥ | pariśuddhatvān na bodhiḥ phalarūpā | nābhisamayaḥ tatprāpako hetuḥ | hetuphalayor abhedābhāvād idam iti | hetuphalayor abhedaparijñānam eva dṛḍho bodhimārga ity uktavān amoghasiddhiḥ | nāsaṃdhyam |*; cp. also STTS ch. 3 which confirms the wording in the JS: *prakṛtiprabhāsvarāḥ sarve hy ādiśuddhā nabhaḥsamāḥ |*. The reading in the Sanskrit MSS is partly corrupt, but the majority of the witnesses and the Tibetan translation tendentiously point towards the reading in the GST which we, with the exception of the reading *suviśuddhā*, have adopted here. Here too, the translators of the JS seem to have added a final *źes gsuṅs pa daṅ* which is absent in Sanskrit. In passing, the stanza is briefly discussed in Sferra 2022, p. 120 wherein reference is made also to the JS.

[397] The reading *navamapaṭale* follows the palm-leaf MS Ṅ, also being printed in $\mathbb{S}^{\text{sil}}$. The 'modern' witnesses suggest to read *navame paṭale* which is likewise acceptable (cp. the following *avataraṇikā* below). Note further that all Sanskrit witnesses, except MS Ṅ$^{\text{p.c.}}$, add here a variant of GST 18.84cd, reading *kramaśotpattikaṃ caiva kramaśotpannakaṃ tathā*. The variant is supported in MS$_{\text{B}}$ of the GST. In MS Ṅ$^{\text{p.c.}}$, this line is clearly canceled, and it is also absent in the Tibetan translation. The fact that this line of verse does not belong to chapter nine of the GST further supports the cancellation in the palm-leaf MS Ṅ and the absence in the Tibetan translation, all the more since Indrabhūti allocates all other citations correctly. Although some doubts remain, the overall evidence suggests that a variant of this stanza should be read above, where it had dropped out in the course of the textual transmission of the Sanskrit text. Regarding it, see p. 467, nt. 391. One may suspect here that someone who knew the alternative reading of this stanza once had added it into the margin from which it later on was erroneously inserted here at the wrong position.

all Dharmas accord to space (*ākāśānugatāni sarvadharmāṇi*). Those are neither [exclusively] situated in the *kāmadhātu* (*tāni na kāmadhātusthitāni*), nor are they [exclusively] situated in the *rūpadhātu* (*na rūpadhātusthitāni*), nor are they [exclusively] situated in the *ārūpyadhātu* (*nārūpyadhātusthitāni*), nor are they [exclusively] situated in the four great elements (*na caturmahābhūtasthitāni*).[398]

O Sons of a Noble Family (*kulaputrāḥ*), all Dharmas should be understood (*sarvadharmā anugantavyāḥ*) to be just in this way (*evam eva*):[399] The Tathāgatas have realized this force of the [dependently arisen] things (*idam arthavaśaṃ vijñāya tathāgatāḥ*) and realized the intention of all sentient beings (*sarvasattvānāṃ cāśayaṃ vijñāya*), therefore they teach the Dharma in this way (*tata evaṃ dharmaṃ deśayanti*).[400]

O Sons of a Noble Family (*kulaputrāḥ*), those pledges of the Tathāgatas are to be understood (*te tathāgatasamayā anugantavyāḥ*) through the expression of words [such as] "space" (*ākāśapadaniruktyā*) to be just in this way (*evam eva*).[401] Indeed, O Sons of a Noble Family, it is just like this

[398] The reading *na rūpadhātusthitāni* follows the wording in the GST. The previous editions 𝔹𝕊 and all paper MSS omit this part, presumably owing to an eyeskip. The palm-leaf MS Ṅ attests *na rūpadhātusthitā*. The Tibetan translation of the JS, although adding an additional *'aṅ* in Tib.$_{\text{-T}}$, supports the chosen reading. In the following, and against what is preserved in the Sanskrit manuscripts, the editions 𝔹𝕊 print *nārūpadhātu°* in line with the GST. Note further that the Tibetan translations, both of the JS and the parallel in Tōh. 2098 (D f. 116r), show some translational liberties such as, e.g., *chos de dag thams cad kyaṅ* in the place of *tāni*. Interestingly, the translation of the GST, accords with the Sanskrit text.

[399] The reading *sarvadharmā anugantavyāḥ* follows the previous editions 𝔹𝕊 which accord with the reading in the GST. All Sanskrit MSS show the application of double-*sandhi*. In this sentence too, the Tibetan translation of the JS shows some liberty which is not found in the translation of the GST, reading an additional *kyaṅ* after *chos thams cad*. Until here, this passage is also contained in Tōh. 2098 (D f. 116r) which shows the same liberty as the translation of the JS.

[400] The pronoun *idaṃ* is attested in all Sanskrit sources. The previous editions 𝔹𝕊, presumably following the PU, print *imaṃ* instead of *idaṃ*, unfortunately without supplying a note. The Tibetan translation of the JS omits the pronoun. The following *arthavaśaṃ vijñāya* has been adopted from the GST and is tendentiously, with a minor confusion of the sibilant, supported by majority of the Sanskrit MSS which attest *arthavasaṃ vijñāya*. This reading is changed in $K_1^{p.c.}$ to *arthaṃ ca saṃvijñāya*, the wording also found in 𝔹𝕊. The Tibetan *don gyi(s) dbaṅ de lta bu mkhyen ciṅ/źiṅ* can be taken in support of the reading chosen by us. Our interpretation of *arthavaśaṃ* follows the explanation in the PU which comments this part as "*imam anantaroktam arthāḥ pratītyasamutpannāḥ, teṣāṃ vaśaṃ paramārthasatyaṃ pāratantryaṃ svato 'py asiddhatvaṃ vijñāyādhigamyāpi* […]." Regarding the expression *arthavaśaṃ*, see also Edgerton 1993, p. 66. The reading *cāśayaṃ*, moreover, is an emendation based on MS Ṅ and the Tibetan translation of the JS. The palm-leaf MS Ṅ mistakes the sibilant, just as in the case of *arthavaśaṃ* before. The Tibetan *bsam pa* supports the correction. However, both Tibetan translations, of the JS and of the GST, omit the conjunct *ca*. Since it is not really necessary at this place, one can also consider deleting it. The reading *vijñāya tata evaṃ* is a conjectural emendation. The majority of the Sanskrit MSS in fact attest *vijñāpayato yata evaṃ* (*yate evaṃ* in K_3). MS B_2 reads *vipayato yato yate evaṃ*. The GST differs, reading *vijñāya tato*. The reading in the Sanskrit MSS can be explained as cases of both dittography and haplography paired with the misreading of the similar letters *ya* and *pa*. However, it also possible to emend the reading in the Sanskrit witnesses to *vijñāya yata evaṃ*, assuming no haplography of *ta*, or to *vijñāpayanto yata evaṃ*, assuming the simple loss of an *anusvāra* above the penultimate syllable of the participle. Be that as it may, it shall not go without mentioning that the form *yataḥ* in the place of *tataḥ* is also attested in MS T_5 of the GST. The Tibetan translation of the GST, for its part, clearly supports the two absolutive forms. The Tibetan translation of the JS, moreover, also can be taken in support of the two absolutive forms when understanding the particle *ciṅ/źiṅ* as connecting the first and the second verbal action in temporal sequence. It has to be noted, however, that the Tibetan translation —apart from omitting the preceding pronoun, changing the position of the *evaṃ* and not reflecting the *yataḥ*— can also be understood as reflecting a present participle, yet in an order reversed from what is attested in the Sanskrit text. Regarding this paragraph, reference may also be given to the PU (Chakravarti 1984, pp. 86-87, Samten, S. S. Bahulkar, et al. 2010b, pp. 128-129) which likewise omits the conjunct *ca* and, although appearing to read *viditvā* in the place of the second *vijñāya*, clearly supports the two absolutive forms.

[401] The reading *ākāśapadaniruktyā te* here follows

(*tadyathāpi nāma kulaputrāḥ*): Smoke appears (*dhūmaḥ prādurbhavati*) depending on the fire-board, the kindling stick and the activity of the man's hands (*kāṇḍaṃ ca mathanīyaṃ ca puruṣahastavyāyāmaṃ ca pratītya*), [and then] it brings forth fire (*agnim abhinirvartayati*). And that fire is neither situated in the fire-board (*sa cāgnir na kāṇḍe sthitaḥ*), nor is it situated in the kindling stick (*na mathanīye sthitaḥ*), nor is it situated in the activity of the man's hands (*na puruṣahastavyāyāme sthitaḥ*).[402] O Sons of a Noble Family (*kulaputrāḥ*), the adamantine pledges of all Tathāgatas should be understood by [the expression of words such as] "going, coming and so on" (*sarvatathāgatavajrasamayā anugantavyā gamanāgamanādyair iti*) to be just in this way (*evam eva*).[403]

In the tenth chapter [of the *Guhyasamājatantra* it is taught] (*daśamapaṭale*):

[*I.ix*] The correct cognising of the *vajra*s of body, speech and mind as the nature of body, speech and mind (*kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam*), without concepts and void of a point of reference (*nirvikalpaṃ nirālambam*), is not locally restricted anywhere (*na kvacit sthitam*), because of the sameness [of the three] (*samatā*).[404]

the wording in $K_1^{p.c.}$, being supported by the Tibetan *nam mkha'i tshig ṅes par brjod pas* [...] *de dag* and by $MSS_{T,T_{6,7,9}}$ of the GST. Before correction, MS $K_1^{a.c.}$ attests *ākāśapadaniruktyās ta* which accords with MSS K_3 and B_1. MS B_2 has the preferable *ākāśapadaniruktyās te*. The palm-leaf MS N reads *ākāśapadaniruktyāñ ca* instead which, perhaps, might be a corruption of °*niruktyāś ca* expressing a *hetu*. The editions 𝔹𝕊 print *ākāśavadaniruktās te*. The edition of the GST, on the other hand, reads *ākāśadhātupadaniruktyā te*. In our interpretation, we follow the PU which comments as follows: *yatheyaṃ deśanā evam evānena prakāreṇa padānāṃ niruktiḥ pravyāhāraḥ* [*pratyāhāraḥ* in Chakravarti 1984] *ākāśatulyapadaniruktir ākāśapadaniruktiḥ | tayā ākāśapadaniruktyā tulyāḥ sarvatathāgatasamayāḥ anantaroktā anugantavyāḥ |* (Chakravarti 1984, p. 87, Samten, S. S. Bahulkar, et al. 2010b, p. 129). This interpretation is in line with the Tibetan translation of both JS and GST. Alternatively, one could also interpret the relationship between *ākāśa* and *pada* as that of a *dvandva* compound, interpreting it in the sense of "through expressions of [ultimate] space and [conventional] words."

[402] The reading here differs slightly from the version preserved in the GST which reads *kāṇḍasthitaḥ*, *mathanīyasthitaḥ* and °*vyāyāmasthitaḥ*, respectively. As for the expressions *kāṇḍa* and *mathanīya*, our interpretation follows the explanation in the PU which takes *kāṇḍa* as the lower base and *mathanīya* as the upper wood: *kāṇḍam araṇiḥ, agnimathanor ādhārabhūtaṃ kāṣṭham | […] mathanir uparikāṣṭham |* (Samten, S. S. Bahulkar, et al. 2010b, p. 129). The simile of the fire-board, kindling stick and activity of the hands is a fairly common one and is used in a number of sources such as, e.g., in *Lalitavistara* 13.108, *Prasannapadā* (Vallée Poussin 1903, p. 50), *Madhyāntavibhāgabhāṣya* (p. 45), MMK ch. 10, HT II.iii.37, Advayavajra's *Yuganaddhaprakāśa* 3, VP (vol. 1, p. 44) et al. The *Prasannapadā*, wherein Candrakīrti quotes the example from the **Āryavajramaṇḍā Dhāraṇī*, has the preferable *agnir abhinirvartate*. The use of the causative form *agnim abhinirvartayati* here, and of *agnim abhivarttayati* in the GST, is slightly surprising. In our understanding, the preceding *dhūmaḥ* should not be taken as the subject of *abhinirvartayati*, instead a formulation such *ayaṃ vidhiḥ* ('this procedure') should be implied.

[403] Note that the Tibetan translation of the JS differs, neither rendering °*vajra*° nor *iti* (except Tib.^{T}), and reading the last part as if the text read *sarvatathāgatasamayagamanāgamanādayo 'nugantavyāḥ* (*de bźin gśegs pa thams cad kyi dam tshig daṅ | 'gro ba daṅ | 'oṅ ba la sogs pa rjes su rig par bya'o*). Tib.^{T} differs slightly, rendering this passage as *de bźin gśegs pa thams cad dam tshig źes bya ba daṅ | 'gro ba daṅ | 'oṅ ba la sogs pa rjes su rig par bya'o*. In our edition of the Tibetan text, we have deleted the first conjunct *daṅ* and follow the translation in Tib.$_{T}$. The expression *gamanāgamanādyair*, according to the PU, refers to the emptiness-doctrine as taught in the *Ārya* school of the *Guhyasamāja* exegesis. For the commentary on this paragraph in the PU, see Chakravarti 1984, p. 87 and Samten, S. S. Bahulkar, et al. 2010b, pp. 128-129. Therein, the last sentence is commented as follows: […] *evam eva sarvatathāgatavajrasamayā anugantavyāḥ sarvatathāgatālayatvāt | sarvatathāgatāḥ sarvaśūnyaṃ vajraṃ mahāśūnyaṃ samayo 'tiśūnyaṃ anugantavyaḥ śūnyam | eteṣāṃ trayāṇām anu paścād gamyate jñāyata iti kṛtvā | evaṃ sarvatathāgatādayo jñāyante | gamanāgamanādyair iti | gamanaṃ nāma śūnyatrayakrameṇa paramārthasatyagamanam | tasmān mahāśūnyātiśūnyaśūnyatāprāptir āgamanam | ādiśabdena gamanāgamanābhāvaparigrahaḥ niṣpannasya praveśavyutthānābhāvāt | itiśabdaḥ pariśamāptau ||* (Samten, S. S. Bahulkar, et al. 2010b, p. 129).

[404] GST 10.3 (Matsunaga 1978, p. 29). In this verse, we are following the reading and interpretation in Candrakīrti's *Pradīpoddyotana*. In the second

In the twelfth chapter [of the *Guhyasamājatantra* it is taught] (*dvādaśapaṭale*):

> [*I.x*] This play manifests (*nāṭako 'yaṃ prabhāvyate*) in the Dharmas that are pure by their own nature (*svabhāvaśuddhadharmeṣu*), equal to what is alike space (*khatulyasamabhūteṣu*), having a nature void of conceptualizations (*nirvikalpasvabhāviṣu*).[405]

In the sixteenth chapter [of the *Guhyasamājatantra* it is taught] (*ṣoḍaśamapaṭale*):

> [*I.xi*] The laying out of the *vajra*-thread (*pātanaṃ vajrasūtrasya*) and also the application of powder (*rajasyāpi nipātanam*) should not be done with the *mantra*-reality (*na kāryaṃ mantratattvena*)! When it would be done, awakening is difficult to attain (*kārayed bodhi durlabhā*).[406]

half, the palm-leaf MS Ṅ attests *nirvikalpā nirālambaṃ samatā*. Against the reading in the edition of the GST and the attestation of this reading in the paper MSS and previous editions of the JS, we decided to emend the text to *nirvikalpaṃ nirālambaṃ samatā*. Besides the variant in MS Ṅ, this reading is partly backed by the testimony of $MSS_{T_{5,7}}$ of the GST. In addition to this admittedly somewhat weak support, the PU clearly suggests to take *nirvikalpam* and *nirālambam* as adverbs (*kriyāviśeṣaṇa*), further suggesting to understand *samatā* as an *ārṣa* form in the sense of *samatayā*: *kāyetyādi | kāyādīnāṃ kāyavākcittabhāvanaṃ kāyavākcittasvarūpeṇa bhāvanaṃ parijñānaṃ kāyavākcittavajrāṇāṃ bhāvanaṃ tat kartavyam | katham? nirvikalpaṃ nirālambam iti kriyāviśeṣaṇam | ayaṃ kāya iyaṃ vāk idaṃ cittam iti tattvato bhedābhāvān nirvikalpam anyonyāśrayābhāvān nirālambam | trayāṇām ekarasatā samatā tayā na kvacit sthitam | samatayeti prāpte samatety ārṣam | nāsandhyam |* (Chakravarti 1984, p. 89, Samten, Tendzin, et al. 2012, p. 111). The Tibetan translation of the JS differs in various places from the Sanskrit text and can hardly be interpreted in accordance with it. In this verse too, and despite the fact that it supposedly should have been translated by the same team of translators, the Tibetan translation of the JS differs significantly from the translation of the GST. With the exception of Tib.^{T}, the translation of the JS attests *bsgom* twice, as if both of the two compounds in *pāda*s one and two of the Sanskrit text would end in °*bhāvanaṃ*, and reads what should be the second *pāda* as the last. We are unable to account for this deviation. In our view, the translation of the GST which, as may be noted briefly, renders *kāyavākcitta* with the honorific forms, clearly is superior. Be that as it may, in our edition of the Tibetan translation of the JS, we nonetheless abstained from rewriting the Tibetan text.

[405] GST 12.1 (Matsunaga 1978, p. 37); cf. PU: *khatulyetyādi | kham ākāśaṃ tena tulyaṃ paramārthasatyaṃ tena samam ekaṃ khatulyasamam* [°*samayam* in Chakravarti 1984, p. 107], *sarveṣāṃ paramārthasatyaniṣṭhatvāt | khatulyasamatāṃ bhūteṣu gateṣu nirvikalpasvabhāvo yeṣāṃ te nirvikalpasvabhāvinaḥ | teṣu nirvikalpasvabhāviṣu | ata eva svabhāvaśuddhadharmeṣu ayaṃ vakṣyamāṇo nāṭaka iva prapañco vibhāvyate pradarśyate ||*. In *pāda* one, we are following the reading in the GST. All Sanskrit sources of the JS suggest to read the hypermetrical *khatulyasamayabhūteṣu*. The Tibetan text, on the other hand, sounds as if the translators had read *khadhātusamabhūteṣu* (*nam mkha'i khams daṅ mñam gyur ciṅ*). On the first sight, the PU (Chakravarti 1984, p. 107) supports the reading °*samaya*°. In Samten, Tendzin, et al. 2014, p. 107, however, the reading is corrected to °*sama*°. In the apparatus, Matsunaga 1978, p. 37 reports the JS to attest *khadhātusamaya*°. We are not able to determine on which sources this report is based. In 𝔹, the basis for the JS in Matsunaga's edition, this reading is not given. The expression *nāṭako 'yaṃ* in GST 12.1 points forward to the diverse practices taught in the rest of chapter twelve. In the light of what follows, Indrabhūti too must have had in mind such practices. Last but not least, it may be noted that the extra-canonical Tibetan versions Tib.^{B,N} interpret *nāṭako* here as *gar mkhan*, i.e., in the sense of "dancer," as if having read *nartako 'yam* in the Sanskrit. Other interpretations of this verse are, of course, possible. For example, one could also interpret the seventh *vibhakti* (ablative) forms in the sense of a *nimittā saptamī* as "In view of the fact that the Dharmas are pure by their own nature, equally alike space, having a nature void of conceptualizations, this play is shown (*nāṭako 'yaṃ prabhāvyate*)." Since Indrabhūti has already made the point that all Dharmas should be understood like space, one may consider to interpret the compound *khatulyasamabhūteṣu* simply as "equally alike space."

[406] GST 16.16; cf. PU (Chakravarti 1984, p. 188): *pātanam ityādi | vajrā akṣobhyādayaḥ tadvarṇaiḥ raktaṃ sūtraṃ vajrasūtram | tasya tena* [*vā*] *pātanaṃ maṇḍalasūtraṇaṃ rajaso 'pi pañcaraṅgikasya pātanaṃ vikīraṇam omityādibhir mantraiḥ kāryam iti śeṣaḥ | na kāryam ityādi | mantrasattve[na] parāyaṇena* [*a*] *dvayajñānayuktena uktaprakāra*[*ṃ*] *maṇḍalalekhanaṃ na kāryam | yadi kuryāt tasya bodhiḥ vajradharatvaṃ durlabhā dūre bhavati | yadi tattvasaṃgrahādyuktavidhānena kuryād iti bhāvaḥ |*. Also quoted in the *Vimalaprabhā* (vol. 2, p. 2), reading "*pātanaṃ vajrasūtrāṇāṃ rajaso 'pi nipātanam | na kuryān mantratattvena kurvato bodhi durlabhaḥ ||*". The fact that the commentary to this verse in the VP (see next note) attests *bodhi durlabhā* raises suspicions about the actual manuscript reading of the verse as it is presented in the edition of the VP which reports no variants. Here, it might be worth checking the manuscripts. Another ci-

One should neither perform (*na kuryāt*) the laying out of the threads of the *maṇḍala* (*maṇḍalasūtraṇam*) nor the distribution of the powder and so forth (*rajapātanādikaṃ ca*). "With the *mantra*-reality" means the following (*mantratattveneti*): *Mantra*, be- See 16.6-7
cause it functions as the protection of the mind (*manasas trāṇabhūtatvāt*), has been explained as gnosis[, that is to say,] as correct gnosis (*jñānaṃ samyagjñānaṃ nidarśitam*); thus is the meaning (*ity arthaḥ*).[407] If one performs it in this way out of delusion (*yady evaṃ mohāt karoti cet*), awakening is difficult to be brought about (*bodhir duṣkarā bhavatīti*).[408] Because of performing the task of immature people and beginners (*bālajanādikarmikasattvakṛtyakaraṇāt*), Buddhahood and the state of Vajradhara become difficult to be attained (*buddhatvaṃ vajradharatvaṃ ca durlabhaṃ bhavati*); thus

tation is contained in a *Saṃvarodayamaṇḍalopāyikā* (MS "Matsunaga 450" f. 35v$_{1\text{-}2}$), reading *pātanaṃ vajrasūtrasya rajaso ['] pi nipātanaṃ | na kāryaṃ mandasatvena kārayed bodhi durlabhaṃ ||*. In *pāda* two, the previous editions 𝔹𝕊 read *rajaso 'pi* in line with the VP and the above citation. All Sanskrit witnesses of the JS, however, attest *rajasyāpi*, a reading which is fully acceptable and in line with the GST. In *pāda* three, the GST and Tibetan translation of the JS read *mantrasattvena* (*sṅags kyi sems dpas*) instead. In view of the following commentary, we have decided to follow the reading transmitted in the Sanskrit manuscripts. Here, the variant *mandasattvena* ("by a slow[-witted] being") in the *Saṃvarodayamaṇḍalopāyikā* is quite remarkable. In the final *pāda*, we emended the reading to *bodhi durlabhā*, understanding the *repha* to have dropped for metrical reasons. The palm-leaf MS Ṅ, which is hardly legible in the available images, seems to attest *kāryabodhidurlabhaṃ*. The paper MSS, except for reading an additional *visarga* in the end, basically support the proposed emendation. The Tibetan translation renders this parts as *byas na byaṅ chub rñed par dka'* which can be taken to be in line with the reading *kārayan bodhidurlabhaḥ* in the GST. One could consider following this reading. The verbal form *kārayet*, however, also is attested in MSS$_{T_{5,9}}$ of the GST. The editors of 𝕊 decided to emend the text to *kārayed bodhidurlabhaḥ*, a mix of the two variants above. Another possibility is to adopt the reading in MS Ṅ, emending the text to *kārayed bodhi durlabham* in line with the *Saṃvarodayamaṇḍalopāyikā*, and taking *bodhi* here as an irregular neuter form. Note further that there is a note in the lower margin of K$_1$, reading *hy anāvilā | na bodhir nāpi buddhatvaṃ na satvo nāpi jīvitā*. This addition corresponds to a verse from chapter 17 of the *Māyājālatantra* that is cited below.

[407] The previous editions 𝔹𝕊 emended the text to *mantrajñānaṃ samyagjñānaṃ nidarśitam* which is also possible. Yet, neither the Sanskrit witnesses nor the Tibetan translation agree with this reading. The reading *mantro jñānaṃ* follows the paper MSS K$_1$, B$_1$ and B$_2$ and is tendentiously supported also by MS K$_3$, attesting *mantrā jñānaṃ*, and by the Tibetan translation which renders the corresponding part as *sṅags ni ye śes (yin) te*. The palm-leaf MS Ṅ omits *jñānaṃ* and simply attests *mantraḥ*. The etymological explanation of *mantra* is already expressed in the GST, to be precise, in GST 18.70cd which reads *tanmano man iti khyātaṃ trakāraṃ trāṇanārthataḥ*. In the following, we adopted the emendation *samyagjñānaṃ nidarśitam* in the previous editions. The Sanskrit witnesses read a compound instead. In the end of the compound, the paper MSS, except MS B$_2$ which attests °*niśin*°, read °*nidarśinā* while the palm-leaf MS Ṅ attests °*nidarśitā* before the final *ity arthaḥ*. Tib.$_{\text{-T}}$ renders this passage as follows: *sṅags kyi sems dpa' źes bya ba ni yid skyob par byed par bya ba'i phyir | sṅags ni ye śes yin te | yaṅ dag pa'i ye śes mthoṅ ba źes bya ba'i don to ||*. The precise interpretation and use of the term *mantratattvena* (or: *mantrasattvena*), it shall be noted, is not entirely clear. The context of this term in the JS, PU (see note above) and in the VP, in which this verse is cited, suggests that the term denotes something like, or comparable to, *samyagjñānena*, i.e., *paramārthasatyena*. Regarding it, see also PK 1.34cd: *saṃketaṃ mantratattvākhyaṃ tathatā pāramārthikam ||*. It is not entirely clear whether this term is denoting a person here or not. In the general sense, the term *mantratattva* refers to the level beyond the *utpattikrama* practices. A more general definition is contained in the SS: *evaṃ x sarvatantreṣu mantratattvam idaṃ paraṃ | abhyūhyaṃ deśitaṃ nāthair vineyāśānuvartibhiḥ || mantratattvam idaṃ jñātum abhavyā ye tu tān prati | nirdiṣṭā candrasūryādikrameṇotpattibhāvanā, iti ||* (p. 68). For the term *mantratattva* and its use in the context of the GST's exegetical works, the PK and the CMP, see also Wedemeyer 2007, 175-176, 186-188, 205 nt. 126. Wedemeyer comes to a similar conclusion, generally defining the term as marking the beginning of the *utpannakrama* practices, i.e., the stage of the practices that are no longer associated with the practices of the stage of arising (*utpattikrama*). The commentarial sections in the VP, which are clearly inspired by the JS, read as follows: *iha yadi mantratattvena, mantram iti jñānam, manastrāṇabhūtatvāt, tena mantratattvena yadi mahāmudrāsiddhyarthaṃ sūtrapātanādikaṃ karoti vajrācāryaḥ, tadā tasya kurvato bodhi(bodhiḥ) durlabhā bhavatīti tathāgataniyamaḥ. tena kāraṇenedaṃ sucandrādhyeṣaṇaṃ laukikasiddhisādhanārthaṃ puṇyasambhārārtham, na mahāmudrāsiddhisādhanārthaṃ jñānasambhārārtham iti* (VP vol. 2, p. 2) and *tathā manastrāṇabhūtatvān mantro 'pi paramākṣarajñānam ucyate* (VP vol. 3, p. 60). See also *Sekoddeśaṭīkā*: *manasas trāṇabhūtatvāc ca mantro, vāgvajraṃ sa eva sambhogakāyaḥ |* (p. 70).

[408] The previous editions and MS K$_1$$^{\text{p.c.}}$ read *duṣkaro*, apparently taking *bodhi* as a masculine noun. Regarding this and the following sentence, cp. also JS 17.27-28.

is the meaning (*ity arthaḥ*).[409] Therefore (*tasmāt*), the drawing of, and the entering and consecration into, the *maṇḍala* etc. are rejected (*maṇḍalalikhanapraveśābhiṣekādikaṃ niṣiddham*) by the great *yogin* who is endowed with correct gnosis (*samyagjñānābhiyuktena mahāyoginā*).[410]

> [15.5] The Tathāgatas' pure gnosis (*jñānaṃ tāthāgataṃ śuddhaṃ tat*) is called Vairocana, "the Brilliant One" (*vairocana ucyate*), because of causing the adamantine beings to shine (*rocanād vajrasattvānām*), i.e., because of shining forth qua their individual natures (*dīpanāt svasvabhāvataḥ*).[411]

[409] Note that the reading *bālajanādikarmikasattvakṛtyakaraṇād* is a conjectural emendation based on the Tibetan *byis pa'i skye bo las daṅ po (pa/pa'i) sems can gyi bya ba byed pas*. The editions 𝔹𝕊 print *maṇḍalenādikarmmikasattvakṛpākaruṇā°* (𝔹) and *maṇḍalādikarmikasattvakṛtyakaraṇena* ($\mathbb{S}^{em.}$), respectively. Unfortunately, the photographic reproduction of MS Ṅ is heavily blurred in this part. The paper MSS suggest to read *malajanādikarmikasattvakṛpākaruṇā*. Although an emendation to °*karaṇena* would be slightly smoother from the point of view of Classical Sanskrit, we considered the overall evidence to be rather pointing towards °*karaṇād*, a reading basically resulting in the same sense.

[410] Note that the Tibetan translation differs in several places. The initial *tasmāt* is not rendered, instead the Tibetan reads a *de la* later in the sentence. Furthermore, the Tibetan (Tib.$_{\text{-T}}$) reads *yaṅ dag pa'i ye śes kyi(s) mṅon par dbaṅ bskur ba daṅ ldan pa'i rnal 'byor pa*, sounding either as if the translators had read *samyagjñānābhiṣekayuktena yoginā* in their exemplar or, perhaps also possible, as if the translators read *samyagjñānābhiṣekayuktasya yogino*. Only Tib.$^{\text{T}}$ attests the form *mahāyoginā* (*rnal 'byor pa chen po*). We are taking *niṣiddham* here in a weaker sense than its more common meaning of "prohibited," for which one would have rather expected a *ṣaṣṭhī* instead of the *tṛtīyā*. This entire passage is translated and discussed in the context of "The Demonological Paradigm and 'Anti-ritual' Siddha Rhetoric" in Krug 2018b, pp. 155-156. Herein, Krug observes that the "performance of the *caryā* and *vrata* ascetic practices in the completion stage yogas also prohibit the *sādhaka* from resorting to a range of ritual methods for protecting the body. This dynamic is prominently featured in *The Seven Siddhi Texts*, which contain a number of short lists of proscribed ritual methods that would normally be used to protect the *sādhaka* from harmful spirit beings. […] *Jñānasiddhi* makes a direct connection here between the popular Buddhist etymology of the term mantra as 'protection of the mind' (*manasastrāna*) and the proscription against constructing a physically consecrated *maṇḍala* in the *Guhyasamājatantra*. The 'great yogin who is endowed with perfect gnosis' provides the proper subject for this proscription which, as Wedemeyer has so helpfully noted, indicates that the proscriptions associated with the performance of the *caryā* or *vrata* are not generalized statements on the soteriological power of ritual but instructions for a relatively rarified type of practitioner at an advanced level of ascetic practice." Here we may add that it is not completely impossible that in fact Indrabhūti himself and this passage in the JS has coined "the popular Buddhist etymology of the term mantra as 'protection of the mind.'"

[411] The readings *rocanād*, *dīpanāt* and *svasvabhāvataḥ* in the first half are based on the palm-leaf MS Ṅ. Unfortunately, this part of the available image is heavily blurred and thus hardly legible. The Tibetan translations *snaṅ ba yis*, *gsal bas na* and *raṅ raṅ ṅo bo*, however, support these readings. The previous editions 𝔹𝕊, being supported by the variant in MS $K_1^{p.c.}$, print *locanā* […] *dīpyamānā svabhāvataḥ*. This variant, although possible, is less probable, since it does neither give an explanation of the name and nature of Vairocana —the first of the five Tathāgatas explained in this and the following verses— nor does it connect smoothly with the second half of the verse. The *yoginī* Locanā, it may be noted, is treated below in verse 15.10. Therein, the Tibetan clearly renders her name as *spyan*. Supposed, the reading of the palm-leaf MS is indeed the original one, it is difficult to account for the variants in the 'modern' witnesses. Regarding the compound *vajrasattvānāṃ*, one may note that the plural form remains slightly suspicious. The Tibetan translation of the JS does not render it, and the quotation of this passage in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1) rather suggests to read *sarvasattvānām* (*sems can kun la*) instead, a variant which certainly is attractive and which deserves consideration. As for the expression *svasvabhāvataḥ* in *pāda* two, this must be understood to reflect the initial *vai°*, a derivative of the prefix (*upasarga*) *vi-* in the name Vairocana. In *pāda* three, the canonical versions of the Tibetan translation do not render the Sanskrit *śuddhaṃ*, reading *daṅ* (Skt.: *ca*) instead of *dag*. In the final *pāda*, we tentatively emended *vairocanam* to the masculine form *vairocana*[*ḥ*]. However, it is also possible to keep the neuter form preserved in the MSS. The inconsistent use of neuter and masculine endings occurs throughout the entire passage (15.5-13, 15.15-18). The decision which forms to emend and which ones to keep is difficult. Since it seems impossible to achieve consistency without various emendations, we therefore refrained from standardising and made our decisions on a case-to-case basis. In any case, we understand the main referent in all of these verses to be *jñānam*. In this verse too, several interpretations are possible, depending on how one takes the relationship between the two ablative forms in the first half. The quote in the **Pradīpoddyotanaṭīkā* reads as follows: *sems can kun la snaṅ byed phyir || raṅ gi raṅ bźin snaṅ byed pas || de bźin gśegs śes dag pa ni || de ni rnam par snaṅ mdzad bśad ||*

[15.6] Gnosis (*jñānam*), because of having a nature that is not to be shaken (*aprakampyasvabhāvatvāt*) by all undesired people (*sarvāniṣṭajanaiḥ*), nor by people with/that are wrong teachers (*mithyāgurujanair api*), is taught as Him, Akṣobhya, "the Unshakable One" (*akṣobhyo 'sau prakathyate*).[412]

[15.7] The gnosis (*jñānam*) from which the [Three] Jewels, beginning with the Buddha, are constantly arising (*ratnāni prabhavanty eva buddhādīni yato dhruvam*) [, and which, at the same time,] is fully connected to the sentient beings' aims (*sattvārthasaṃyuktam*), is called Ratnasaṃbhava, "the One from whom the Jewels are Born" (*ratnasaṃbhava ucyate*).[413]

[15.8] [The gnosis which has the quality of] the not-permanently-fixed Nirvāṇa (*apratiṣṭhitanirvāṇam*) is unstained in existence and extinction[, i.e., Saṃsāra and Nirvāṇa] (*aliptaṃ bhavanirvṛtau*). [Thus,] because of the complete union with immeasurable qualities (*asaṃkhyaguṇasaṃyogāt*), he is called Amitābha, "the One of Unmeasurable Splendour" (*amitābhaḥ sa ucyate*).[414]

(D fol. 169v). The PU *ad* 16.51 (p. 191) explains the name Vairocana as *vividhaprakāreṇa dīpyata iti vairocano mahāvajradharaḥ*. The following thirteen deities correspond to those taught in the first chapter of the GST. Regarding it, see Tanemura 2015, pp. 327-328: "The *maṇḍala* taught in chapter 1 consists of 13 deities, and this *maṇḍala* is identical with the one taught in Indrabhūti's *Jñānasiddhi* (ch. 15), which is in turn assumed to be identical with the *maṇḍala* of "Indrabhūti's school" mentioned by Tsong kha pa. […] (Matsunaga, 1980, 237; 1998a, 237; Tanaka, 2010, 282)." On this point, see also Tanaka 2018, pp. 170-171. In the view of this and the following verses, Krug 2018b, pp. 156-157 notes: "After this commentary on GST 16.16, Indrabhūti provides twenty-two verses that describe the *Guhyasamājatantra*'s configuration of the 'complete perfect awakening as a five-fold mental representation' *maṇḍala* practice. Indrabhūti thus follows his own commentary on a verse from the *Guhyasamājatantra* that specifically forbids the generation of a *maṇḍala* with a detailed set of instructions on generating a *maṇḍala*. However, the *maṇḍala* generation practice that Indrabhūti outlines is a self-visualization practice that is intentionally juxtaposed here with practices associated with the *yogatantras* (as well as the *kriyā* and *caryātantras*) that rely on the construction of a physical *maṇḍala*. This juxtaposition highlights which *maṇḍala* practices are acceptable, and which, at a certain point in the *sādhaka's* career, must be given up."

[412] The word *jñānaṃ*, and its position in *pāda* one, are somewhat suspicious. The palm-leaf MS Ṅ omits this part, presumably owing to an eye-skip from the first °*janair* to °*janair api* in the end of *pāda* two. The Tibetan translation *log śes slob dpon skye bo yis*, although rather sounding as if the translators had read something like *mithyājñānagurujanair*, presumably is to be understood as a rendering of *jñānamithyāgurujanair*. Unfortunately, the quotation preserved in Tōh. 1793.1 does not render this word at all. For the time being, we have adopted the reading in the paper MSS and previous editions 𝔹𝕊. In *pāda* three, the palm-leaf MS Ṅ confirms the silent emendation in 𝔹𝕊. In fact, all paper MSS attest *aprakalpa*° instead of *aprakampya*°. The quote in Tōh. 1793.1 reads: *ma ruṅs thams cad skye bo daṅ || bla ma la ni log pa rnams || mi ston pa yi* (!) *raṅ bźin phyir || de ni mi bskyod rab tu bśad ||* (D fol. 169v). Therein, *mi ston pa yi raṅ bźin phyir* could be a rendering of *aprakāśyasvabhāvatvād*.

[413] The choice of the verbal form *prabhavanti* over the more expected *saṃbhavanti* in *pāda* one of the Sanskrit text, corresponding to *pāda* two in the Tibetan translation, might have been a conscious one. The fact that Indrabhūti did not use the prefix *saṃ*° in this *pāda*, but instead used it in *pāda* three, seems to indicate that he wishes to ascribe a special sense to this *upasārga* in the name *ratna**saṃ**bhava*. In the Tibetan translation of this *pāda*, all sources attest *raṅ (')byuṅ* for *prabhavanti*, which we consider a mistake based on the palaeographical similarity of the letters *ba* and *ṅa*. Here we have corrected the text in support of Tōh. 1793.1, in which this verse is cited, to *rab 'byuṅ*. In the second half, all sources read °*saṃyuktaṃ tad ratnasaṃbhavam ucyate*. The Tibetan, however, does not reflect a pronoun here. In our edition, we follow the decision in 𝕊 to omit the pronoun. Further, we decided to emend the neuter *ratnasaṃbhavam* to the masculine form *ratnasaṃbhava*[*ḥ*]. Here too, it is possible to keep the neuter form preserved in the Sanskrit manuscripts. Cp. Tōh. 1793.1: *gaṅ phyir saṅs rgyas la sogs pa || rin po che rnams rab byuṅ pas || sems can don ldan ye śes ni || rin chen 'byuṅ ldan bśad pa yin ||* (D fol. 169v).

[414] We have here, *metri causa*, accepted the compound *bhavanirvṛtau* as a non-standard 7th *vibhakti* dual (*dvivacanam*) for *bhavanirvṛtyoḥ*. The Tibetan translation clearly supports the *dvanda*, yet does not reflect a case ending. In *pāda* two, the Tibetan translation of Tōh. 1793.1 reads *mi dmigs pa* instead of *ma gos*, as found in the Tibetan translation of the JS, which looks as if the translators read *alabdhaṃ* instead of *aliptaṃ*. Finally, it remains unclear how the first line of this verse, which shows some resemblance of the explanation in 15.17cd, relates to the explanation of the name Amitābha in the

[15.9] Since it accomplishes itself (*prasādhakam ataḥ svayam*) the things to be done for the benefit of all sentient beings (*sarvasattvārthakāryāṇām*), that great gnosis which is not fruitless (*avandhyaṃ tan mahājñānam*) is called Amoghasiddhi, "the One having Fruitful Accomplishment" (*amoghasiddhir ucyate*).[415]

[15.10] Matter —subtle and coarse (*sūkṣmam audārikaṃ rūpam*), produced in [all] three times (*traikālyaparibhāvitam*), located in every field (*sarvakṣetrastham*)— is seen [by this gnosis] (*dṛśyate*), therefore it is called Locanā, "Sight" (*locanā tena kathyate*).[416]

[15.11] Since (*yataḥ*) the gnosis of all Tathāgatas (*sarvatāthāgataṃ jñānam*) is belonging to oneself (*ātmīyam*), being one's own (*māmakam*), therefore it is taught as Māmakī (*māmakī tena tat smṛtam*), because of being nothing but the mutual pervader (*anyonyavyāpakād eva*).[417]

[15.12] The supreme gnosis of all Tathāgatas (*jñānaṃ sarvatāthāgataṃ param*) removing all faults (*sarvadoṣaharam*) is called Pāṇḍarāvāsinī, the "White-clothed Lady" (*pāṇḍarāvāsinī khyātam*), intent on purifying all [sentient beings] (*sarvasaṃśodhanodyatam*).[418]

second half. Unless one takes *guṇa* as a gloss of °*ābha*, the verse only offers an explanation of the name's first member. The citation preserved in Tōh. 1793.1 reads: *mi gnas mya ṅan las 'das pa'i || srid daṅ thar pa mi dmigs pa || mtha' yas yon tan daṅ ldan pas || de ni snaṅ ba mtha' yas bśad ||* (D fol. 169v).

[415] In *pāda* two, the Tibetan translation does not reflect the superlative °*tama*, but suggests a causal construction. On the basis of it, we decided to emend the reading *prasādhakatamaḥ*, as attested in MSS Ṅ and $K_1^{p.c.}$, to *prasādhakam ataḥ*. The causal construction is further supported by the citation of this verse preserved in Tōh. 1793.1 which reads *gaṅ phyir* in *pāda* two. The corruption of the Sanskrit can be explained as a simple case of metathesis, i.e., the erroneous interchange of the syllables *ma* and *ta*. Admittedly, the reading *gaṅ phyir* in Tōh. 1793.1 rather sounds like a rendering of *yataḥ* which is slightly smoother. Thus, one could also consider emending the text to *prasādhakaṃ yataḥ*, the sense in which we interpreted the text. Another possibility, which we rejected here but which is likewise worth considering, especially since it requires a much smaller emendation, is to read *prasādhakatamaṃ*, similar to *sādhakatamaṃ karaṇam* in PS 1.04.042. Note further that only Tib.^{T}, reading *rab grub pas*, renders the *upsarga pra*°. All other versions read *raṅ* (Skt. *sva*°), presumably a corruption caused in the transmission of the Tibetan text because of which the vertical stroke on the right side of the *ba* in *rab* disappeared. The translation in the **Pradīpoddyotanaṭīkā* (Tōh. 1793.1) reads: *sems can kun gyi don mdzad pa'i || gaṅ phyir raṅ ñid grub pas na || don daṅ bcas pa'i ye śes te || don yod grub bar bśad pa yin ||* (D fol. 169v).

[416] The translation of the JS renders *rūpaṃ* with *tshul* and translates °*paribhāvitam* as *yoṅ(s) mkhyen ciṅ/źiṅ*. It can not be determined whether the translators read something else in their exemplar(s) or whether this is simply the result of translational freedom. The latter appears somewhat more plausible. The translation of this verse in Tōh. 1793.1 is more attractive and literal. Both translations do, however, not render *traikālya*° but sound as if having read *trailokya*°. On the one hand, this reading feels slightly repetitive in the view of the following *sarvakṣetra*. On the other hand, it fails to cover the dimension of time, as done by the Sanskrit. In this case too, it is possible to explain the corruption as a kind of metathesis. This time in the exemplar of the Tibetan translations, and paired with the corruption of *kā* to *kya* and *lya* to *lo*. Here, one could emend the text, e.g., to *dus gsum par ni yoṅs bsgoms śiṅ*. Cp. **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1): *khams gsum pas ni yoṅs bsgoms pas || phra ba daṅ ni rags pa'i gzugs || źiṅ kun la gnas gzigs pa'i phyir || des na saṅs rgyas spyan mar bśad ||* (D fol. 169v).

[417] In this stanza, we follow the reading in 𝔹𝕊. The MSS show various, mostly minor, corruptions. All in all, the evidence supports the emendations of the previous editors. In the second *pāda*, the Tibetan translation of the JS attests *ñid kyis ñid kyis* (Tib.^{Ṅ_a}), *ñid kyis ñid kyi* (Tib.^{B,Ṅ_c}), *ñid kyi ñid kyis* (Tib.^{C,D,P,T,𝕊}) and *ñid kyi ñid kyi* (Tib.^{G,N,Ṅ_b,Q}) as renderings of *ātmīyaṃ māmakaṃ*. Further, the word *yataḥ* is not reflected, but the formulation *thugs chud pa* (*thugs su chud* in Tib.$_{-B,Ṅ,T}$) is used, perhaps having read *matam* instead. The translation in Tōh. 1793.1, in which this *pāda* is given as the first, again offers a more attractive version. Not only the use of *bdag* is better for both *ātmīyaṃ* and *māmakaṃ*, but also the *yataḥ* is reflected: *gaṅ phyir bdag daṅ bdag gir ni || de bźin gśegs kun ye śes te || phan tshun khyab par byed pa na || des ni m'a ma k'i ru bśad ||* (D fol. 169v). Here, we understood the expression *anyonyavyāpakād* as short for *anyonyavyāpakatvād*. One could also consider emending the reading to *anyonyavyāpanād* which would be somewhat clearer.

[418] The name Pāṇḍarāvāsinī is only attested in the palm-leaf MS Ṅ. The paper MSS suggest to read *maṇḍalavāsinīti* which is hypermetrical. The previous editions silently corrected the reading to *maṇḍalavā-*

[15.13] The gnosis (*jñānam*) which is always intent on saving the world (*nityaṃ jagaduddharaṇāśayam*) out of great compassion (*mahākaruṇayā*) is taught as Tārā, "the Liberatress" (*tārā* […] *prakāśitam*), because of skilfulness in saving the people (*sattvottāraṇadakṣatvāt*).[419]

[15.14] Earth and so on, the elements (*dhātubhūtapṛthivyādīn*), are [taught] for those who enjoy *buddhajñāna* (*buddhajñānopabhoginā*). And Locanā and so forth[, likewise symbolising the elements,] are taught (*locanādyāś ca kīrtyante*) for those who enjoy all objects of desire[, i.e., the practitioners of the *mantranaya*] (*sarvakāmopabhoginām*).[420]

[15.15] Free from the fears of dying and so on (*maraṇādibhayair muktam*), supreme [and] belonging to all Tathāgatas (*sarvatāthāgataṃ param*) is the gnosis that tames the wicked (*praduṣṭadamanaṃ jñānam*), therefore it is taught as Yamāntaka, "the Ender of Death" (*tato yamāntakaḥ smṛtam*).[421]

sinī. The Tibetan renders this part as *gos dkar mo źes*, supporting the reading in the palm-leaf MS. The following *źes*, it may be noted, does not necessarily mean that the translators read an *iti*. Regarding it, cp. 15.7-10 where no *iti* is attested in any of the Sanskrit witnesses. The parallel in Tōh. 1793.1 does not reflect an *iti* either. The following *khyātaṃ* is an emendation. All Sanskrit MSS, except MS B_2 which attests *khyātāṃ*, read *khyātāḥ* which is silently changed in 𝔹𝕊 to *khyātā*. It is also possible to read *pāṇḍarāvāsinīkhyātaṃ* as a compound. Considering the structure in the other verses, we decided not to do so. In the final *pāda*, we follow the reading suggested in the manuscripts. 𝕊 emends to *sarvasaṃśodhanodyatā* which, together with the preceding *khyātā*, is likewise acceptable. The Tibetan, it may be noted, renders this final *pāda* as *sems can yaṅ dag sbyor ba'i/ bar brtson* (Tib.^{T} reads *sems can yaṅ dag sbyor bar mchog*), apparently having read *sattva*° instead of *sarva*° in the beginning of the compound. The Sanskrit, however, can be understood in the same direction, taking the compound as *madhyapadalopī* in the sense of "all sentient beings." The reading *sbyor*, moreover, must be a corruption of the palaeographically close *sbyoṅ*. The parallel in Tōh. 1793.1, supporting the *sems can*, reads as follows: *skyon kun 'phrogs pa'i ye śes ni || de bźin gśegs pa kun gyi mchog || sems can sbyaṅ ba la brtson pa'i || gos dkar mor ni bśad pa yin ||* (D fol. 169v).

[419] In *pāda* four, we emended the text to *tārā jñānaṃ*. The previous editions 𝔹𝕊 print *tārājñānaṃ* which is likewise possible. The Sanskrit witnesses all attest *tāra*° in the beginning of the compound. The Tibetan renders this part as *ye śes sgrol mar* (*sgron mar* Tib.^{C,D,P}) which may be taken in support of the reading *tārā jñānaṃ*. Cp. quote in **Pradīpoddyotanaṭīkā* (Tōh. 1793.1) which differs slightly in *pāda* four, sounding as if having read *prajñā* instead of *jñānam*: *rtag tu thugs rje chen po yis || 'gro ba 'don pa'i bsam pa can || sems can sgrol pa la brtson pa || sgrol ma śes rab tu ni grags ||* (D fol. 169v).

[420] In *pāda* one, accepting the hypermetricism, we follow what is suggested in the palm-leaf MS Ṅ. MS $K_1^{p.c.}$ attests *dhātubhūtān pṛthivyādīn*, the reading chosen in the previous editions 𝔹𝕊. We have rejected this variant in order to avoid the use of the *dvitīyā* which, in our view, is syntactically problematic, since the syntax requires a *prathamā vibhakti*. The reading *locanādyāś ca kīrtyante* in *pāda* three follows MS Ṅ, being the oldest Sanskrit witnesses available. The majority of the paper MSS attest *locanādyasvakīrtyante* which is changed in MS $K_1^{p.c.}$ to *locanādyās tu kīrtyante*, the reading printed in 𝔹𝕊. Although attractive, we regard this variant as secondary. Tib.$_{T}$, moreover, suggests to read *locanādyāḥ prakīrtyante* (*spyan la sogs pa(r) rab tu bśad*) which is further supported by Tōh. 1793.1. The reading therein runs as follows: *sa la sogs pa'i khams gyur pa || saṅs rgyas ye śes kyis brjod pas || 'dod pa thams cad loṅs spyod phyir || spyan ma la sogs rab tu grags ||* (D fol. 169v). For an overview of the deities of the *Guhyasamāja* system, including the symbolism of the four *yoginī*s, see Tanemura 2015, pp. 334-336.

[421] The reading °*bhayair muktaṃ* in *pāda* one is based on the palm-leaf MS Ṅ. MSS K_1, B_1 and B_2 attest °*bhayamuktaṃ*. MS K_3 reads °*bhaye muktaṃ* which goes into the direction of MS Ṅ. The previous editions 𝔹𝕊 have emended to °*bhayān muktaṃ*. In *pāda* three, we have decided to follow the reading *praduṣṭa*° in MSS Ṅ and $K_1^{p.c.}$. Before correction, all paper MSS suggest to read *praduṣṭaṃ*, the reading adopted in 𝕊. The *editio princeps* 𝔹 emended the text to *prakṛṣṭaṃ*. The following °*damanaṃ* likewise follows MS Ṅ. The other Sanskrit MSS omit the *anusvāra*. The Tibetan translation *rab gdug 'dul ba'i ye śes te* can be taken in support of the chosen reading. In the last *pāda*, we rejected the emendation *smṛtaḥ* in the editions 𝔹𝕊. We take the neuter form *smṛtam* to qualify °*jñānam* in *pāda* three. The first line in the Tibetan translation of the JS, prior to emendation, reads *kun mchog de bźin gśegs pa yi || gsod sogs* (*bsod nams* Tib.^{G,N,Q}) *'jig(s) pa las* (*las rab* Tib.^{B,N,T}) *grol bas ||*. The genitive in *pāda* one, together with the instrumental in the second *pāda*, are difficult to be construed in accordance with the Sanskrit text. We have therefore emended the Tibetan translation to *las grol ba*. The reading of the citation in Tōh. 1793.1, it may be noted once more, is clearly preferable in most places: *'chi sogs 'jigs pa las grol ba'i || de bźin gśegs pa kun gyi mchog || gdul dka' 'dul ba'i ye śes ni || de phyir sñiṅ rje mthar byed bśad ||* (D fol. 169v). Note further that *sñiṅ rje mthar byed*, in all likelihood a corruption of *gśin rje mthar byed*, rather sounds like a rendering of *karuṇāntakaḥ*.

[15.16] The one firmly grounded in correct gnosis (*samyagjñānapratiṣṭhātmā*) quickly brings to an end the wrong gnosis (*mithyājñānaṃ nivāryāśu*) displayed by foolish people (*mūḍhasattvaprakāśitam*); consequently [that gnosis] is taught as Prajñāntaka (*yogāt prajñāntakaḥ smṛtam*).[422]

[15.17] Because of the full realisation which is unstained in existences (*bhaveṣv aliptasaṃbodhāt*), he is totally without greed (*nātigṛddhaḥ*) when discerning (*vicārayan*) all delights of the people (*jagadāhlādanaṃ sarvam*); therefore [that fully realized gnosis which remains unaffected by afflictions such as greed] is taught as Padmāntaka (*tena padmāntakaḥ smṛtam*).[423]

[422] In *pāda* one, the palm-leaf MS Ṅ confirms the reading *nivāryāśu* in the previous editions 𝔹𝕊. The paper MSS attest *vicāryyāsu* which is corrected in $K_1^{p.c.}$ to *vicāryyāśu*. Interestingly, the Tibetan translation in Tōh. 1793.1 partly confirms this reading, rendering this part as *rnam spyad nas*. The Tibetan translation of the JS, on the other hand, reads *rnam sel ba'i* (Tib.$_{\text{-T}}$) and *rnams sel ciṅ* (Tib.$^{\text{T}}$), respectively, and thus partly supports the reading of the palm-leaf MS Ṅ. In our view, the variant in MS Ṅ is superior when understanding it to reflect the element *antaka* in the name Prajñāntaka. The variant in the paper MSS can be explained as the result of a confusion of the palaeographically somewhat similar letters *ni* and *vi* as well as *vā* and *cā*. However, none of the Tibetan translations renders the adverb *āśu*. In fact, the Tibetan translation of the JS is rather suspicious, especially with regard to the first line, and almost certainly is corrupt. The translation in Tōh. 1793.1, besides having probably read *vicārya* (*rnam spyad nas*) instead of *nivārya*, is clearly superior. Therein the line is translated as *rmoṅs pa'i sems can gyis smras pa || log pa'i śes pa rnam spyad nas ||*. We are uncertain why Tib.$_{\text{-T}}$ read a genitive in *rnam sel ba'i* instead of the expected *nas* as found in Tōh. 1793.1 and why *pāda*s one and two have not been switched. As a consequence of this, it seems impossible to read °*prakāśitaṃ* as qualifying *mithyājñānaṃ*. The translation, as it is transmitted in the canonical sources, rather sounds like "the foolish people who are dispelling wrong gnosis." Another oddity is that Tib.$_{\text{-B,Ṅ,T}}$ attest *rab ston can* as if having read a form of *prakāśin*, such as °*prakāśinaḥ*. Tib.$^{\text{B,Ṅ,T}}$ attest *rab ston źiṅ/ciṅ* which, although better, does not improve the syntax of this sentence. One way to bring the translation into correspondence with the Sanskrit text is to follow the reading Tōh. 1793.1, i.e., to swap the lines and to replace the genitive *rnam sel ba'i* with the particle *nas* in order to reflect the absolutive *lyap* form. We are, unfortunately, not able to determine what the translators of the JS have read in their exemplar(s) and have thus conjecturally emended the reading of the first line to *rmoṅs pa'i sems can rab ston pa'i || log pa'i śes pa rnam sel nas ||*. In the second half, we decided to follow the reading °*pratiṣṭhātmā yogāt* in MSS Ṅ, $K_1^{a.c.}$, K_3 and B_1, being to some degree supported by the Tibetan *rab 'jog de/te || ldan pas* in Tib.$^{\text{B,Ṅ,T}}$. After correction, MS $K_1^{p.c.}$ reads °*pratiṣṭhātmayogāt*, the reading also printed in 𝔹. MS B_2 shows further corruptions. The translation *yaṅ dag ye śes la 'jog pas*, although not clearly rendering °*yogāt*, perhaps could be taken as a translation of the reading in MS $K_1^{p.c.}$. 𝕊 emends to °*prakṛṣṭātmayogāt*, presumably being inspired by the canonical Tibetan translation *rab mchog ste || ldan pas*. Although the readings in both editions are indeed possible, it remains slightly suspicious that Indrabhūti would have neglected the *pāda* break, especially since the compound adds little to the preceding *samyagjñānapratiṣṭhātma*°. Given the fact that the element °*pratiṣṭhā*° is clearly supported by all Sanskrit witnesses, we consider the origin of the variant *rab mchog ste* in the canonically transmitted versions of the Tibetan translation of the JS as the result of the phonetic similarity with the reading *rab 'jog de*, perhaps further influenced by the fact that the translators, just like the editors of 𝕊, considered a reading such as *prakṛṣṭa* as a common explanation of the prefix *pra-*. The use and intended meaning of (°)*yogāt* remains unclear. In our understanding, the following *yogāt* can either be interpreted adverbially as above, or in the sense of either "because of the union [with that gnosis]" or "because of *yoga* practice." The understanding of *yogāt* as an adverb in the sense of "consequently" may be justified by the sentence structure of the preceding and following verses. However, the fact that Indrabhūti then also could have used simply *tena* or *tataḥ* leaves quite some doubts. Yet another possibility is to emend the text to *samyagjñānaṃ pratiṣṭhātma yogāt*, understanding it as "the correct gnosis whose nature is firm through *yoga* practice, is taught as Prajñāntaka." In our edition, understanding that *samyagjñānam* is to be implied in the last *pāda*, we emended the final *smṛtaḥ*, as attested in MSS Ṅ and $K_1^{p.c.}$ and printed in 𝔹𝕊, to the neuter form *smṛtam*. The citation in Tōh. 1793.1, rendering this part simply as *la 'jog pas*, neither reflects *ātma* nor *yoga*. The entire passage therein reads as follows: *rmoṅs pa'i sems can gyis smras pa || log pa'i śes pa rnam spyad nas || yaṅ dag ye śes la 'jog pas || śes rab mthar byed bśad pa yin ||* (D fol. 170r). Regarding the passage in Tōh. 1793.1, it has to be noted that the verse is given after stanza 15.18.

[423] In *pāda* two, the reading *nātigṛddho* follows the paper MSS. The palm-leaf MS Ṅ attests *nāsti grddho*. The editions 𝔹𝕊 print *nātigṛhṇan*, perhaps being inspired by the Tibetan *mi 'dzin pa* (Tib.$^{\text{T}}$ has *miṅ 'dzin pa*). The version in Tōh. 1793.1 translates this part as *dag pas*. We are not able to account for it other than taking it as translational freedom. In our understanding, the first line should be understood as an explanation of the element *antaka* in the name Padmāntaka. If one were to emend the line, one could consider changing the mas-

[15.18] Gnosis (*jñānam*) which is free from obstacles and so on (*vighnādibhir vimuktātma*) accomplishes all aims (*sarvārthasādhakam*), it is suffused with all Buddhas and accomplished (*sarvabuddhamayaṃ siddham*), therefore it is taught as Vighnāntaka (*tena vighnāntakaḥ smṛtam*).[424]

There could be no gnosis without objects of cognition (*jñānaṃ jñeyair vinā na syāt*), therefore the union [with these deities] is taught (*samāpattir ataḥ smṛtā*).[425]

[15.19] The gnosis which faces the three existences (*tribhavābhimukhaṃ jñānam*) is purifying the triad starting with desire (*rāgāditrayaśodhanam*), being suffused with all Buddhas [and] pure (*sarvabuddhamayaṃ śuddham*) it is taught as three-faced [like the forms of the deities] (*trimukhaṃ tat prakīrtitam*).[426]

[15.20] [Gnosis] is shown as white-colored [like Vairocana] (*śuklavarṇaṃ prakāśitam*), because of the true existence of the perfectly pure (*suviśuddhasya sadbhāvāt*). And [its] being tawny [like Ratnasaṃbhava is taught,]

culine construction *nātigṛddho vicārayan* to *nātigṛddhaṃ vicārayat*, taking it to refer to an implied *jñānam*. In *pāda* three, we emended the text to *bhaveṣv aliptasaṃbodhāt*. The first part *bhaveṣv alipta°* is attested in MS Ṅ, the reading printed also in 𝕊. MSS K_1, K_3 and B_2 read *bhaveṣṭaliptaṃ*, MS B_1 attests *bhaveṣv aliptaṃ*. 𝔹 emended the text to *bhaveṣṭalipta°*.The Tibetan translation of the JS renders this part as *srid pa dri med*, the version in Tōh. 1793.1 reads *srid pas mi gos*. The following *°saṃbodhāt* is inspired by what is transmitted in the Sanskrit MSS and Tibetan text. MS Ṅ reads *°saṃbādhā*, MS K_1 attests *°sambodhis*, the reading adopted in 𝕊. MSS K_3, B_1 and B_2 in fact attest *°saṃbodhit*. The translation of the JS renders this part as *thugs chud pas* (Tib.^{T}: *thugs chud pa*). The version preserved in Tōh. 1793.1 has *rtogs pa'i phyir* which comes closest to the proposed emendation. Although making good sense, we rejected the reading in 𝕊, considering the older witnesses, i.e., the Tibetan evidence and MS Ṅ as more authoritative. The reading *smṛtam* follows the paper MSS. MS Ṅ omits the case ending, the editions 𝔹𝕊 silently emended the text to the masculine form *smṛtaḥ*. The latter is acceptable when reading the verse in its own right without implying, as we did, a word such as *samyagjñānam*. The attestation of this stanza preserved in Tōh. 1793.1 reads: *dag pas spyad na 'gro ba ni || thams cad dga' ba'i raṅ bźin 'gyur || srid pas mi gos rtogs pa'i phyir || de ni padma mthar byed bśad ||* (D fol. 169v).

[424] The reading *vimuktātma* in *pāda* one follows the correction in MS $K_1^{p.c.}$. Before correction, all paper MSS suggest to read *vimuktātmā*, the reading also printed in 𝔹𝕊. The palm-leaf MS Ṅ reads *vinirmuktātmā* which is hypermetrical. Following the reading in the paper MSS and previous editions, one would have to take this compound to qualify *vighnāntakaḥ* in *pāda* four. Although this is certainly possible, it seems not to be in line with the Tibetan translations, both of which read all words as appositions on the same level. As a result of our decision, we emended the final *smṛtaḥ*, unanimously attested in all Sanskrit MSS except MS B_2 which omits the case ending, to *smṛtam*. Here, arguing that the gender has been attracted by that of the preceding *vighnāntakaḥ*, one could also accept the *puṃliṅga* form *smṛtaḥ*. The attestation of this verse in Tōh. 1793.1 reads: *ye śes don kun sgrub byed pa || saṅs rgyas kun gyi raṅ bźin grub || bgegs la sogs pas mi gnod pa || de phyir bgegs ni mthar byed bśad ||* (D fol. 169v-170r).

[425] In the first *pāda*, the Tibetan translation of the JS differs significantly from the Sanskrit version. The attestation in Tōh. 1793.1, however, accords with what is transmitted in the Sanskrit manuscripts. To us, it seems that the Tibetan translators of the JS read something like *jñānajñeyaṃ* as a *dvandva* and some form of *kṣaya* (*zad*) or, perhaps more likely, *naśyet* instead of *na syāt*. Since we consider this reading as corrupt, we adopted the translation of this *pāda* transmitted in Tōh. 1793.1. In the final *pāda*, the translation of the JS sounds as if the translators read *iti* (*źes*) instead of *ataḥ*. The citation of the JS in Tōh. 1793.1 does not support either of the variants in the translation of the JS, translating this line more faithfully, although likewise without rendering *ataḥ*, as *śes bya med pas śes pa min || sñoms par źugs pa bśad pa yin ||* (D fol. 170r).

[426] The reading in the end of *pāda* two follows the paper MS $K_1^{p.c.}$, being supported by the reading *°sodhanam* in MSS Ṅ, $K_1^{a.c.}$, K_3 and B_2. MS B_1 reads *°sādhanam*, the variant printed in the previous editions 𝔹𝕊. Tib.^{B,Ṅ,T} read *sbyor ba ste* which, in all likelihood, must be a corruption of *sbyoṅ ba ste* as attested in Tib.$_{-B,Ṅ,T}$. The version transmitted in Tōh. 1793.1 attests *sbyaṅs pas*. The entire stanza is rendered therein as follows: *chags pa la sogs gsum sbyaṅs pas || srid gsum mṅon 'gyur ye śes ni || saṅs rgyas kun gyi raṅ bźin 'grub || des ni źal gsum bśad pa yin ||* (D fol. 170r). The incorporation of this passage in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1) ends here with the statement *źes bya ba la sogs pa 'byuṅ ṅo || des ni de bźin gśegs pa lṅa ye śes lṅa'i raṅ bźin ñid du bstan to ||* (D fol. 170r).

because of granting everything (*sarvadānāc ca pītatvam*). [Gnosis] which is compassionate is always red [like Amitābha] (*raktaṃ kāruṇyavat sadā*).[427]

[15.21] The gnosis (*jñānam*) which is intent on taming him who effects the harm of the Three Jewels etc. (*ratnatrayāpakārādikartur damana udyatam*), that they teach as dark-blue [like the color of Akṣobhya] (*tat kṛṣṇam ity āhuḥ*). The supreme [gnosis] which brings about the benefit of the people (*jagadarthakaraṃ param*), because of having a variety of manifold means (*nānopāyavicitratvāt*), is shown as having grey-green color [like Amoghasiddhi] (*chyāmavarṇaṃ prakāśitam*).[428]

[15.22] Since (*yataḥ*) [the sense bases] such as the [six external] sense bases beginning with form (*rūpādyāyatanādīni*), are experienced themselves [by it] (*prabhujyante svayam*), therefore (*tena*) the gnosis of Buddhas (*jñānaṃ bauddham*) is taught by the Tathāgatas as six-armed [like the forms of the deities] (*ṣaḍbhujaṃ kathyate* […] *tathāgataiḥ*).[429]

[427] In the first half, one may consider interpreting *suviśuddhasya sadbhāvāc* as short for *suviśuddhadharmadhātoḥ/suviśuddhadharmadhātujñānasya sadbhāvāc*. In *pāda* three, we conjectured the reading *sarvadānāc ca*. Alternatively, one could also emend to *sarvadānāt tu*. All paper MSS attest *sarvadānu*, which is corrected in 𝔹 to *sarvadā nānu*° and in 𝕊 to *sarvadānāni*. The Tibetan reads *sbyin pa kun kyaṅ*. The version transmitted in Tōh. 1793.1 has *kun la gtoṅ bas*. In *pāda* four, the Tibetan translation of the JS interprets the Sanskrit affix °*vat* not as possessive, as we did, but in the sense of *iva* ("like"). The version preserved in Tōh. 1793.1 differs from both of these, sounding as if having read something in the line of *karuṇayā sadā* or *kāruṇyataḥ sadā*. Although a causal expression would have been nice here, we cannot account for a reading through which the variants in the Sanskrit and Tibetan texts of the JS could be explained. Unfortunately, the second half of this verse and the entire following stanza are missing in the palm-leaf MS, presumably owing to an eye-skip from *prakāśitaṃ* in 15.20b to *prakāśitaṃ* in 15.21f. This and the following stanza are given as a set in the preceding part of Tōh. 1793.1. Therein the passages are explicitly attributed to Indrabhūti: *indra bh'u ti'i źal sṅa nas kyis kyaṅ | śin tu rnam dag ṅo bo'i phyir || kha dog dkar pos rab tu bstan || kun la gtoṅ bas ser po ñid || rtag tu brtse bas dmar po yin ||*. (D fol. 169r)

[428] In the first line, and with some hesitation, we follow the reading *ratnatrayāpakārādikartur* in the previous edition 𝕊, emending the following *damanam ucyate* to *damana udyatam* (for *damane udyatam*). The *editio princeps* prints *ratnatrayopakārādi kartur damanam ucyate* instead. The palm-leaf MS Ṅ, presumably owing to an eye-skip from *prakāśitaṃ* in 15.20b to *prakāśitaṃ* in 15.21f, omits this line. The paper MSS, with the exception of MS K_1 which adds a final *anusvāra* (*kartuṃ*), attest *ratnatrayapakārādikartu damanam ucyate*. In MS $K_1^{p.c.}$, this reading is changed to *ratnatrayopakārādi kartuṃ damanam ucyate*, a reading that is fine in itself when understanding it in the sense of "the taming is taught to effect the benefit of the three jewels etc." which, however, is not in line with the Tibetan translation nor with what one would associate with the color dark-blue or black. The Tibetan *dkon mchog gsum la gnod byed sogs* clearly supports the reading *ratnatrayāpakārādi*(°). The final *udyatam*, moreover, is not attested in any of the available Sanskrit witnesses. However, the reading *brtson gyur pa* in Tib.$_{\text{-T}}$ (*brtson 'grus pa* in Tib.$^{\text{T}}$; *brtson pa* in Tōh. 1793.1) suggests something in the direction of *udyatam*, as already noted in 𝕊 which reports the Tibetan to correspond to *udyataḥ*. Yet, the masculine form (*puṃliṅga*) does not construe very well, since *jñānam* in *pāda* three should be the subject of the sentence. In our edition, we emended the preceding *damanam* to *damana* (with *sandhi* for *damane*). However, the final *m* perhaps also could be accepted as a kind of hiatus-breaker. The fact that the compound in *pāda* one stretches over the *pāda*-break is somewhat worrying and raises suspicions. Attention may be drawn to the reading in stanza 19.7d in which Indrabhūti likewise construes the word *udyata* with the infinitive *kartum* as attested in MS K_1. In the third line, the Tibetan *sna tshogs thabs ni rnam dag gaṅ* in Tib.$_{\text{-T}}$ (Tib.$^{\text{T}}$ has *rnam dag pa*) sounds as if the translators read *nānopāyaviśuddhaṃ yac*. The version in Tōh. 1793.1, on the other hand, translates this *pāda* as *sna tshogs thabs kyis gdul ba'i phyir*, sounding like *nānopāyavineyatvāc*. To our regret, we are not able to account for the differences between the Tibetan and Sanskrit texts. The entire quote in the **Pradīpoddyotanaṭīkā* (*sGron ma gsal ba byed pa'i ṭīkā*, Tōh. 1793.1) reads as follows: *dkon mchog gsum la gnod byed sogs || 'dul bar byed pa la brtson pa || 'gro ba'i don la mdzad pa'i mchog || ye śes de ni nag por bśad || sna tshogs thabs kyis gdul ba'i phyir || kha dog ljaṅ gu rab bstan pa'o ||* (D fol. 169r). We understand this stanza as consisting of two sentences, the first comprising of *pāda*s one to three and second of *pāda*s four to six. The Tibetan translations of both the JS and the citation found in Tōh. 1793.1 reverse the order of *pāda*s three and four whereof it does not seem possible to read the Tibetan in line with our interpretation of the Sanskrit. One thus could consider to swap *pāda*s three and four in the edition of the Tibetan text.

[429] Note that Indrabhūti is here connecting the nominal form *bhuja* ("arm") to the verbal root *bhuj-* ("to enjoy, bend"). Neither our translation, nor the Tibetan

[15.23] *Bodhicitta* is the *vajra* (*bodhicittaṃ bhaved vajram*). Wisdom is accounted for as the bell (*prajñā ghaṇṭā vidhīyate*). [Gnosis, moreover is] the *cakra*, because of the complete cutting off of ignorance (*cakram ajñānasaṃchedāt*). And the jewel, on its part, is [shown] because [that gnosis] is also difficult to attain (*ratnaṃ tu durlabhād api*).[430]

[15.24] Because it is not tainted by the faults of existences (*bhavadoṣair na liptatvāt*), that gnosis is called lotus (*jñānaṃ tat padmam ucyate*). [It is taught as] sword because of completely cutting off the enemies that are the afflictions (*khaḍgaḥ kleśārisaṃchedāt*). [It is taught as] water-lily precisely because it floats (*utpalaṃ plavanāt tataḥ*), since gnosis does not become (*yasmāj jñānaṃ na jāyate*) deeply sunk into the waters of Saṃsāra (*saṃsārajalanirmagnam*).[431]

translation of the JS, nor the translation in Tōh. 1793.1 capture this etymological connection in the Sanskrit. The attestation in Tōh. 1793.1, it may be noted, is far superior to the translation of the JS, but sounds as if the translators might have read (°)*bhaṇyante* instead of °*bhujyante* in *pāda* two. In the translation of the JS, on the other hand, a few other problems are apparent. In *pāda* two, the use of the honorific form *mdzad* is slightly surprising. In the next *pāda*, the formulation *de bźin gśegs ye śes* sounds as if having read *tathāgatajñānaṃ* or, perhaps more likely to be the case, *jñānaṃ* [...] *tāthāgatam*, but certainly not as being the agent of the *bśad* in the final *pāda*. The position of *thugs chud* in this *pāda* —here to be understood as a rendering of *bauddhaṃ* (or perhaps: *boddhaṃ*, a variant attested in MS B_2)— seems more as if it was understood to be construed with *ṣaḍbhujaṃ* and not with *jñānaṃ* as in the Sanskrit. In *pāda* two, moreover, MS Ṅ attests *yadi* instead of *yataḥ*. Yet, none of the surviving witnesses supports this reading. Together with the following three verses, this stanza too is quoted in the **Pradīpoddyotanaṭīkā* (Tōh. 1793.1): *gzugs la sogs pa skye mched rnams || gaṅ phyir raṅ ñid kyis brjod pa || des na saṅs rgyas ye śes ni || de bźin gśegs pas phyag drug gsuṅs ||* (D fol. 169r). In the interpretation presented above, we have taken the verb form *prabhujyante* as derived from the seventh class root *bhuj-* ("to enjoy, experience") which seems to be most common. There is, however, also the possibility to interpret the form as derived from the sixth class root *bhuj-* ("to bend"). In this case, one could perhaps also interpret the verse differently in the sense of "Since (*yataḥ*) [the six external] sense bases such as form (*rūpādyāyatanādīni*) are themselves bent [towards the six internal sense bases] (*prabhujyante svayam*), therefore the gnosis of the Buddhas [that is aware of these] is taught by the Tathāgatas as six-armed."

[430] The reading *vidhīyate* is attested in all Sanskrit sources. 𝕊 emended to the more common form *abhidhīyate*. Interestingly, the emendation finds support in the translation *mṅon par brjod* in Tōh. 1793.1. Regarding this, see also p. 344, nt. 37. In *pāda* three, we are following the reading *ajñānasaṃchedād* in MS Ṅ. The editions 𝔹𝕊 print *ajñānacchedāc ca*. In fact, MS K_1 attests *ajñānacchedād* before correction and *ajñānam ucchedād* after correction, while MSS K_3, B_1 and B_2 read *ajñānaṃ cchedād*. The use of *yaṅ dag* in the translation of the JS, supports the prefix *saṃ-* in the palm-leaf MS. In *pāda* four, we interpreted *durlabhād* as short for *durlabhatvād*. Another possibility is to interpret the fifth *vibhakti* followed by the *api* as short for *durlabhād api durlabham*, in the sense of "the jewel, on its part, is [shown] because it is even more [precious than what is] difficult to attain." The translation *rin thaṅ med pa'i phyir* in the attestation of this verse in Tōh. 1793.1 goes into a similar direction. Therein, the entire stanza is rendered as: *byaṅ chub sems ni rdo rje ste || śes rab dril bu mṅon par brjod || ma rig gcod byed 'khor lo ste || rin chen rin thaṅ med pa'i phyir ||* (D fol. 169r). Although there are certainly other parallels, one parallel that is worth mentioning here is the line *yad bodhicittaṃ tad vajraṃ prajñā ghaṇṭā iti smṛtā |* in the SDPT (p. 287), a *yogatantra* that Indrabhūti probably had known.

[431] In *pāda* one, MS Ṅ confirms the silent emendation *bhava°* in the previous editions 𝔹𝕊. In fact, all paper MSS read *bhave*. The reading *na liptatvāt*, moreover, is likewise based on MS Ṅ. The editions 𝔹𝕊 print *aliptatvāt* without giving any remark. Here, as a matter of fact, the paper MSS attest *āliptatvāt(a)* (K_1, B_1 & B_2) and *nāliptatvāta* (K_3), respectively. In *pāda* three, we decided to follow the silent emendation *khaḍgaḥ* in the previous editions 𝔹𝕊. It has to be noted, however, that all Sanskrit witnesses attest *khaḍga°*. The reading in the fourth *pāda* follows MS $K_1^{p.c.}$ and the previous editions 𝔹𝕊. Although the reading in the palm-leaf MS Ṅ is not entirely clear, it perhaps can be interpreted as *plavanāt tata*. The variant °*plavanāntataḥ* in MS B_1 also points towards the reading chosen here. MSS K_3 and B_2, however, suggest to read *plavanāntakaṃ* instead, a variant that makes little sense. The Tibetan translation of the JS renders this part as *utpal steṅ du ('')byuṅ ba (s)te*. We are not sure what the translators had read in their exemplar(s). In our view, the additional *pāda des na rgyas byed utpal bśad* in Tib.$_{\text{-G,N,Q}}$ (for *des na rgyal byed utpal bśad*?) one line below is meant as a correction. Yet, no cancellation signs are found in any of the versions. In our edition, we have omitted the first of these two *pāda*s. The corresponding part *utpal de las skyob pa'i phyir* in Tōh. 1793.1 rather sounds like a rendering of *utpalaṃ palanāt tataḥ*. As it stands, we have interpret this *pāda* in second position as a relative clause in a restric-

[15.25] [Gnosis] is taught as hammer (*mudgaraḥ smṛtam*), because [under the right circumstances] the hitting of sentient beings is permitted by the Buddhas (*buddhānujñātasattvānāṃ tāḍanāt*). Because of disciplining with a rod (*daṇḍena śāsanāt*), the gnosis that instructs the sentient beings is [taught] as rod (*daṇḍaṃ jñānaṃ tat sattvaśāsakam*). [Gnosis, moreover,] because it is mutually pervasive and unbreakable (*anyonyavyāpakābhedāt*), is taught as *viśvavajra* (*viśvavajram iti smṛtam*).[432]

Thus have I heard (*evaṃ mayā śrutam*): At one time (*ekasmin samaye*), the Blessed One was dwelling (*bhagavān* […] *vijahāra*) in the heart of the body, speech and mind of all Tathāgatas, i.e., in the *vajrayoṣit*, the *bhaga* (*sarvatathāgatakāyavākcittahṛdayavajrayoṣidbhageṣu*). [*I.xii*][433]

tive sense. In the next *pāda*, the reading *saṃsārajalanirmagnaṃ* likewise follows MS $K_1^{p.c.}$. Before correction, all paper MSS attest *saṃsārajalanimagnaṃ*. MS Ṅ reads *saṃsārajalanirmagnaḥ*. The editions 𝔹𝕊, on the other hand, print *saṃsārajalanimagnair*. This, however, is unmetrical. The Tibetan renders this *pāda* as *'khor ba'i chur ni nub pa yi* (*nub pa yis* in Tib.^{T}). In the final *pāda*, all Sanskrit MSS, with the exception of MS Ṅ, attest *jñānaṃ na jñāyate* which violates the meter. Nonetheless, the editions 𝔹𝕊 adopted this reading. We have here followed the variant *jāyate* in the palm-leaf MS Ṅ which is tendentiously supported by the Tibetan translations. Regarding these, however, it is to be noted that the versions differ in several points and that neither of them attests the preceding negation. The translation of the JS renders the verb form transitively as *skyed pa po* (Tib.^{B,Ṅ}) and *(b)skyed pas so* (Tib.$_{B,Ṅ}$). The translation of this verse that is preserved in Tōh. 1793.1, on the other hand, attest the intransitive form *skyes pa*. As for the rendering of the word *jñānam*, it is worth noting that none of the different versions of the Tibetan translation of the JS, unlike the translation in Tōh. 1793.1, render *jñānam* with *ye śes*. Instead, they attest *śes rab* (Tib.^{B,Ṅ}), *śes pas* (Tib.^{C,D,P}) and *śes pa* (Tib.^{G,N,Q,T}). 𝕊 silently emends to *śes pa'i*. In our edition of the Tibetan text, we abstained from emending and adopted the reading in the Peking group (Tib.^{G,N,Q}). The Tibetan, as presented in our edition, may be interpreted in the sense of "Since it causes the knowledge that is sunk into the waters of Saṃsāra to rise, therefore it is taught as an expanding water-lily." Regarding the different translations of the word *jñāna*, see Almogi 2009, pp. 160-162, Skilling 1997, p. 106 et al. The version preserved in Tōh. 1793.1 reads: *srid pa'i skyon gyis ma gos pas || ye śes de ni padmar bśad || ral gri ñon moṅs dgra gcod pa || utpal de las skyob pa'i phyir || 'khor ba'i dra ba ṅes tshig pa'i || gaṅ phyir ye śes ñid skyes pa ||* (D f. 169r). Herein, it may be noted, *'khor ba'i dra ba ṅes tshig pa'i* sounds rather like a rendering of *saṃsārajālaniruktaṃ*.

[432] In *pāda* one, we follow what seems to be attested in the palm-leaf MS Ṅ. Unfortunately, the reading in the available images is not entirely clear. It is also possible to adopt the reading *buddhānujñānaṃ* in the paper MSS before correction. This variant can be taken as a bad *ma-vipulā*. MS $K_1^{p.c.}$, perhaps *metri causa*, deletes the final *anusvāra*. The editions 𝔹𝕊, without even bothering to supply a note, print *buddhānugānāṃ* for which there is no support in any of the surviving MSS. The Tibetan renders the corresponding *pāda* as *saṅs rgyas rjes gnaṅ sems can rnams*. In the second *pāda*, we have adopted the reading *mudgaraḥ* in MS Ṅ and *smṛtam* in the paper MSS, taking the latter to refer to an implied *jñānam*. The paper MSS and previous editions read *mudgaraṃ smṛtam* (MS B_2 lacks a final *virāma*). In the second line, we decided to emend the reading to *daṇḍaṃ jñānaṃ*. MS Ṅ attests *daṇḍaṃ jñāna°*, the paper MSS read *daṇḍajñānaṃ*. The latter is the reading printed in 𝔹𝕊. Note that the Tibetan translation of the JS differs, reading two additional *pāda*s in between: *padma skye ba/skyes pa* (*skyes gnas* in Tib.^{T}) *rnam dag phyir || rnam rtog dri ma sbyoṅ byed pa'o ||*. The Sanskrit MSS do not show any trace of this addition, nor does the citation of this part in Tōh. 1793.1 which reads: *saṅs rgyas rjes gnaṅ sems can gyis || rdeg par byed pa thob par bśad ||* [read: *tho bar*] *chad pas gdul phyir dbyug pa ste || sems can 'dul byed de śes yin || phan tshun khyab pa mi byed phyir || sna tshogs rdo rje yin par bśad ||* (D fol. 169rv). Regrettably, we are not able to offer a satisfactory explanation for the occurrence of these additional *pāda*s. Nor were we able to identify these elsewhere. Perhaps, this additional line once might have been a marginal note to stanza 15.24ab above. The Tibetan could correspond to something like *padmaṃ bhavaviśuddhatvād vikalpamalaśodhanam* in the Sanskrit. In the last line, we have understood the compound *anyonyavyāpakābhedād* in the sense of *anyonyavyāpanābhedyatvād*. The first part *anyonyavyāpaka°* refers to *viśva*, the second part to *vajra* and its indivisible nature.

[433] GST 1 (p. 4); also found in HT I.i.1 and referred to in LTṬ (p. 48). Note that the Tibetan here attests *thugs rdo rje'i sñiṅ po btsun mo'i bhaga*. This reading has been emended according to that of the GST (D f. 424v-425r) and the commentary section below, which attests the preferable *thugs kyi sñiṅ po rdo rje btsun mo'i bhaga*. The final genitive, moreover, is slightly disturbing in the view of the interpretation given in the commentary. Last but not least, it may be noted that one might have expected some mark of transition, such as an *iti* and/or *avataraṇikā*, between the preceding set of verses and this citation of the opening of the GST. For valuable observations of this opening and other *nidānavākya*s, see Brough 1950 and Sferra 2022, pp. 95-109, respectively.

Precisely "at one" time (*ekasminn eva kāle*),[434] "the Blessed One" (*bhagavān*) —[he is called thus] because of being endowed with the [six] qualities beginning with lordship (*aiśvaryādiguṇayuktatvāt*)—[435] "was dwelling" (*vijahāra*) in these, "in the heart of the body, speech and mind of all Tathāgatas, i.e., in the *vajrayoṣit*, the *bhaga* (*teṣu sarvatathāgatakāyavākcittahṛdayavajrayoṣidbhageṣu*);" the 'heart' is gnosis (*hṛdayaṃ jñānam*);[436] precisely that (*tad eva*) is the '*vajrayoṣit*', because of having the nature of unbreakable wisdom (*abhedyaprajñāsvabhāvatvāt*); [and] precisely that is the '*bhaga*' (*tad eva bhagam*), because of breaking all afflictions (*sarvakleśabhañjanāt*).[437] The following amounts to having been said (*etad uktaṃ bhavati*): The gnosis of the *yogin*[, i.e., of the *bhagavat* who possesses the six good qualities] (*yogino jñānam*), is in the gnoses of all Tathāgatas (*sarvatathāgatajñāneṣu*) which are mutually pervaded and pervader (*anyonyavyāpyavyāpakabhūteṣu*), since (*iti*) it is precisely included in them (*tadantargatam eva*), i.e., it is located just everywhere (*sarvatraiva sthitam*). And since[, because of saying "at one time,"] it is not located in the gnoses of all [Tathāgatas] gradually

[434] Note that the Tibetan text adds an additional *źes pa la(s)* after the citation. This part is absent in the Sanskrit version. The initial part of the following commentary section shows various, partly significant, differences when compared to the Sanskrit text as it is preserved in the manuscripts. The first of these deviations is the reading *'di skad bdag gis dus gcig kho na'i tshe na thos te*. The Sanskrit does not show any trace of the part *evaṃ mayā śrutam*, reading *ekasminn eva kāle* instead of *ekasmin samaye eva kāle* as suggested by the Tibetan *dus gcig kho na'i tshe na*. This, though only in partial accuracy, has already been remarked in 𝕊. Moreover, it may be noted that the Tibetan word order in combination with the semi-finite verb *thos te*, rather sounds as if the part *dus gcig kho na'i tshe na* should be read with *śrutam* and not, as we did, with the final *vijahāra*. We are unsure of the origin and intent of the Tibetan translation, which gives the impression of a deliberate translation rather than of a simple string of errors with a coincidentally curious result. This interpretation of the syntax of *ekasmin samaye*, which seems to echo the genitive construction *thos pa'i dus gcig na* in the citation of the GST above, mirrors a different way of interpreting the *nidānavākya*, an interpretation that is well attested in various commentarial traditions. For it, see Brough 1950, pp. 416-421. From Indrabhūti's commentary below, as transmitted in Sanskrit, it becomes clear that our author has connected the expression *ekasmin samaye* with *vijahāra*, and not with *śrutam*. The formulation *yugapad eva sarveṣu jñāneṣu sthitam* in the end of the commentarial section may be taken in support of this. The reading in the translation of the JS might well be influenced by the translation of the GST, both of which are accredited to the same team of translators.

[435] The expression here refers to one of the perhaps two most common explanations of the epithet *bhagavat*, referring to the six excellent qualities (*bhaga* = *guṇa*) of a Buddha. The complete list of qualities is given, e.g., in Kamalaśīla's commentary on the *Vajracchedikāsūtra*. For this and other explanations of the term *bhagavat* and its etymologies, see p. 483, nt. 437.

[436] As already remarked in 𝕊, the formulation *de bźin gśegs pa thams cad kyi* is not found in the Sanskrit. Also, there is no evidence that would suggest a reading such as *sarvatathāgatahṛdayaṃ jñānaṃ* to be original.

[437] The Tibetan translation omits this second use of *tad eva* (Tib.: *de ñid*) as part of the *karmadhāraya* analysis. It is not certain whether this elision has been a conscious decision on the part of the translators, or whether this part had dropped out in the exemplar(s) of the translators. The fact that they have rendered the final part °*yoṣidbhageṣu* of the compound in the citation of the root-text as *btsun mo'i bhaga la*, i.e., in an apparent relation of a *ṣaṣṭhītatpuruṣa*, could be seen to indicate that the translators might not have understood this part of the compound as a *karmadhāraya*. The explanation of the word *bhaga* given here, refers to the second most common etymology of the name *bhagavat*. Regarding it, see Kamalaśīla's commentary on the *Vajracchedikā*: *kleśaskandhamṛtyudeva-putrarūpāṇāṃ caturṇāṃ mārāṇāṃ bhañjakatvān nirūktayā bhagavān iti smaryate | atha vā īśvaryādimattvāt 'bhagavān' ity ucyate | yathoktam - aiśvaryasya samagrasya rūpasya yaśasaḥ śriyaḥ | jñānasyātha prayatnasya ṣaṇṇāṃ bhaga iti śrutiḥ ||* (p. 99). With regard to the etymology of the word *bhagavat*, reference may also be given to HT I.v.15: *bhago 'syāstīti buddhasya bhagavān iti kathyate | bhagāni ṣaḍvidhāny āhur aiśvaryādiguṇākhilāḥ | athavā kleśādimārāṇāṃ bhañjanād bhagavān iti ||*, SUṬ *ad* verse 1: *tad uktaṃ mūlatantre aiśvaryasya samagrasya rūpasya yaśasaḥ śriyaḥ | jñānasyārthaprayatnasya ṣaṇṇāṃ bhaga iti smṛtiḥ || ṣaṭtriṃśad dhātavaḥ śuddhā bhūmyādyā vajrayoṣitaḥ | aiśvaryādiguṇās tāsāṃ ṣaḍbhagās te pra*[A 3b]*kīrtitāḥ || hevajre 'pi bhañjanaṃ bhagam ākhyātaṃ kleśamārādibhañjanāt | prajñābādhyāś ca te kleśās tasmāt prajñā bhagocyate || iti ||*, the *Cakrasaṃvarapañjikā* of Jayabhadra: *bhāgyasaṃpannatvād bhagavān | caturmārāribhañjanād bhagavān | rāgādikleśabhañjanād bhagavān | aiśvaryādiṣaḍguṇayuktatvād bhagavān || tathā coktam - aiśvaryasya samagrasya rūpasya yaśasaḥ śriyaḥ | jñānasyārthaprayatnasya ṣaṇṇāṃ bhaga iti śrutiḥ || 5 ||* et al.

(*tac ca sarvajñāneṣu krameṇa na sthitam iti*), it is located in the gnoses of all [Tathāgatas] nothing else but simultaneously (*yugapad eva sarveṣu jñāneṣu sthitam*). Thus is the meaning (*ity arthaḥ*).[438]

"With the inexpressibly inexpressible" and so forth (*anabhilāpyānabhilāpyair ityādi*) means (*ity arthaḥ*) together with the immeasurable Bodhisattvas, the great beings (*aprameyair bodhisattvair mahāsattvaiḥ saha*).[439] They too remain in precisely this way (*te 'py anenaiva nyāyena saṃsthitā*). Thus is the intended meaning (*ity abhiprāyaḥ*).

And in the *Tattvasaṅgraha*, the King of *Tantra*s, it has been taught (*uktaṃ ca tattvasaṅgrahe tantrarāje*):

> The being who is firmly intent on the great awakening of all Tathāgatas (*sarvatathāgatamahābodhidṛḍhasattvaḥ*)—starting thus (*ity ārabhya*) — without a beginning and end (*anādinidhanaḥ*), calm (*śāntaḥ*) [etc.], the Bhagavat whose mind is intent on great awakening (*bhagavān mahābodhicittaḥ*), Samantabhadra, the great Bodhisattva, was dwelling in the hearts of all Tathāgatas (*sarvatathāgatahṛdayeṣu vijahāra*). [*II.i*][440]

[438] The reading in the final part is an emendation based on the Tibetan *ye śes thams cad la rim gyis mi (b)źugs te | cig car/chur ñid du ye śes thams cad la bźugs so.* The palm-leaf MS Ṅ, unfortunately being difficult to read in the available image, basically supports this reading, so do the paper MSS with the exception of the missing negation in *krameṇa na sthitam.* The previous editions 𝔹𝕊 differ significantly. The *editio princeps* 𝔹 reads *sarvajñāneṣu krameṇa sthitam.* 𝕊, on the other hand, prints *yugapad eva sarveṣu jñāneṣu sthitam.* The different readings in the previous editions partially might have been caused by the missing negation in the paper MSS as a result of which, as 𝔹 notes, the reading "seems to be redundant." The Tibetan translation, in this paragraph, renders *vijahāra* as well as the two following occurrences of *sthitam* all with *(b)źugs.* This is slightly misleading to the reader of the Tibetan text, and one rather would have expected the latter two to be rendered as *gnas* or the like.

[439] The reading *anabhilāpyānabhilāpyair* follows the palm-leaf MS Ṅ. All other witnesses omit the case ending in this quotation of the GST. In the following too, we adopted the reading in the palm-leaf MS Ṅ. The previous editions 𝔹𝕊 print *aprameyabodhisattvamahāsattvaiḥ* which is also possible, and which, in fact, is attested in MS K_1. MS K_3 reads *aprameye bodhisatvamahāsatvaḥ*, MS B_1 has *aprameyabodhisatvamahāsatvaḥ* and MS B_2 shows even further corruptions. The Tibetan translation of the JS differs, rendering this part as *byaṅ chub sems dpa' tshad med par 'dod pa.* The fact that the translation does not render *mahāsattva* but reads *'dod pa* instead might indicate that there has been a problem in the exemplar of the Tibetan translation. A way to explain this corruption is to assume the loss of the *akṣara*s *hā* and *sa* and the partial loss of *tva*, as a consequence of which the reading *mahāsattva* came to look like *mata.* In our edition, we conjecturally emended the Tibetan in accordance with the Sanskrit. The passage in the GST referred to here immediately follows the above cited opening, reading: *anabhilāpyānabhilāpyaiḥ sarvabuddhakṣetrasumeruparamāṇurajaḥsamair bodhisattvair mahāsattvaiḥ* (GST p. 4). The reading *aprameyair* seems to be a conscious abbreviation of the expression in the GST.

[440] The reading in this paragraph remains problematic for a number of reasons. First of all, the inserted *ity ārabhya* lets one expect a formulation such as *yāvat* […] *iti* or *iti paryantena* etc., in the following. In fact, the paragraph comprises parts of three different sections of chapter one of the STTS, starting with 1,10,9, followed by a partial quote of STTS 1,14,13 (*anādinidhanaḥ śāntaḥ krūraḥ krodho mahākṣamaḥ*) and ending with 1,22,17 (*bhagavān mahābodhicittaḥsamantabhadro mahābodhisattvaḥ sarvatathāgatahṛdayeṣu vijahāra*). For this reason, we suspect that Indrabhūti consciously chose the expression *ity ārabhya* in order to indicate that this and the following passages are not to be understood as full quotations of the STTS but rather as abbreviated versions thereof, which he uses as further support for his line of argumentation and interpretation of the opening section (*nidānavākya*) of the GST. Secondly, the word *śānto* is absent in the Tibetan translation of the JS. Since it is attested in the Sanskrit version of the JS, and since it is in fact part of the section of the STTS referred to, we have conjecturally supplied it in our edition of the Tibetan text. Thirdly, the reading *mahābodhicittaḥ* too is a conjectural emendation on the basis of the reading transmitted in the STTS. The palm-leaf MS Ṅ attests *mahābodhivajrasatvaḥ.* The paper manuscripts differ, reading *mahābodhisatvavajra*, which is silently corrected to *mahābodhisattvavajraḥ* in the previous editions 𝔹𝕊. The Tibetan translation, on its part, attests *byaṅ chub sems dpa' chen po'i thugs* here and *byaṅ chub sems dpa' chen po rdo rje* in the following, which should rather correspond to something like *mahābodhisattvacittaḥ/° hṛdayaḥ* and *mahābodhisattvavajraḥ* in the Sanskrit text. We suspect that the words *vajra* and

Now, all the Tathāgatas spoke (*atha sarvatathāgatā āhuḥ*):[441] "How is it that you, O Son of a Noble Family, wish to realize the highest correct and complete awakening (*kathaṃ tvaṃ kulaputrānuttarāṃ samyaksambodhim abhisaṃbhotsyase*), you who, without the realisation of the reality of all Tathāgatas, makes an effort towards (all those) things that are difficult to effect (*yas tvaṃ sarvatathāgatatattvānabhijñayā duṣkarāṇy utsahasīti*)?!" [*II.ii*][442]

The Bodhisattva Sarvārthasiddhi ("The accomplisher of all aims") spoke (*sarvārthasiddhir bodhisattva āha*): "You, O all you blessed Tathāgatas, please direct [me] (*bhagavantaḥ sarvatathāgatā ājñāpayeta*): How do I accomplish reality? And what is it like (*kathaṃ pratipadyāmi kīdṛśaṃ tattvam iti*)?" [*II.iii*][443]

sattva(*ḥ*) must have been added as a marginal or interlinear note in a lost archetype. In the Sanskrit text, both of these were added as a replacement of °*cittaḥ*. In the exemplar of the Tibetan translation, or in an archetype thereof, the word *sattva* possibly had been inserted before the *visarga* of *mahābodhicittaḥ*, while the word *vajra* was added before the *visarga* of *mahābodhisattvaḥ*. Since the STTS is coherent both in its Sanskrit and Tibetan versions, we assume that the corruption must have occurred in the transmission of the JS prior to the time of its translation into Tibetan. Of course, this remains speculative, and it is possible that Indrabhūti had known or intended a different reading. For an useful overview of the STTS and its transmission, see Kano 2015.

[441] The reading presented here is an emendation based on the Tibetan *de bźin gśegs pa thams cad kyis bka' stsal pa* in Tib.$_{\text{T}}$. MS Ṅ attests *sarve tathāgatā āhuḥ*, while the paper MSS suggest to read *sarvatathāgatāḥ prāhuḥ*, the reading printed in 𝔹𝕊. The corresponding part in STTS 1,23,18 is much more elaborate, reading *atha khalu sarvatathāgatāḥ mahāsamājam āpadya yena sarvārthasiddhir bodhisattvo mahāsattvo bodhimaṇḍaniṣaṇṇaḥ, tenopajagmuḥ. upetya bodhisattvasya sāṃbhogikaiḥ kāyair darśanaṃ dattvaivam āhuḥ*.

[442] Note that the reading °*tattvānabhijñayā* is an emendation. The palm-leaf MS Ṅ and the paper MSS $K_1^{p.c.}$ and B_1 attest °*tatvānabhijñāya*, MSS $K_1^{a.c.}$, K_3 and B_2 read °*tatvānubhijñāya*. The previous edition 𝔹 emended the text to °*tattvāny abhijñāya*, 𝕊 changed the reading to °*tattvāny abhijñātuṃ*. Alternatively, one could consider adopting the reading °*tattvānabhijñatayā sarva*° in the STTS which is partly supported by Tib.$^{\text{T}}$ and the Tibetan translation of the STTS, rendering this part as *de kho na ñid mṅon par ma rtogs par* [...] *thams cad la*. Tib.$_{\text{T}}$ attest the *sarva*°, yet omit the negation. In our edition of the Sanskrit text, we have refrained from adopting the reading of the STTS. Although one could argue that the syllables °*tayā sarva*° were lost at a certain point, and later on the corrupted reading was altered to °*tattvānabhijñāya*, the variant preserved in MS Ṅ, we consider our emendation as equally possible yet slightly more probable when considering a simple mistake of the vowel-lengths. The following *duṣkarāṇy* is attested in MS $K_1^{p.c.}$, the reading also printed in 𝕊. The palm-leaf MS Ṅ attests *duṣkarān*, the paper MSS $K_1^{a.c.}$, K_3, B_1 and B_2 read *duṣṭarāṇy*, while 𝔹 prints *iṣṭatarāny*. Despite the fact that the Tibetan translation of the JS supports the reading *sarvaduṣkarāṇy* in the STTS and its translation, we chose not to emend, considering the possibility that the translation of the JS in fact could have been influenced by that of the STTS which both supposedly stem from the same hands. If one does not wish to adopt the proposed emendation, nor the reading of the STTS, one could also consider emending the text to °*tattvam anabhijñāya*. Yet another possibility is to adopt the proposed emendation in 𝕊. The reading transmitted in Tib.$_{\text{T}}$ can be interpreted in this direction. Yet, in our view, this reading is less preferable, resulting in the sense "How is it, that you, [...], who wishes to attain unsurpassed *samyaksambodhi*, makes an effort to realize the realities of all Tathāgatas that are difficult to effect?" The final *utsahasīti* follows MSS Ṅ and $K_1^{p.c.}$, and corresponds to the reading of the STTS. MSS $K_1^{a.c.}$, K_3 and B_1 attest the corrupt form *usahasīti*, MS B_2 has the even more corrupt *usaham iti*. The previous editions 𝔹𝕊, moreover, print *upahasasīti*. The Tibetan renders this part as *spro ba (b)skyed ciṅ/cig* which can be taken in support of the reading chosen here.

[443] Following the STTS, we have emended *sarvārthasiddhi*° to *sarvārthasiddhir*, understanding it as the name of the Bodhisattva. The Tibetan translators seem to have read *mahābodhisattvaḥ* instead of *bodhisattvaḥ* in their exemplar(s), rendering this part as *byaṅ chub sems dpa' chen po don thams cad grub pas*. Curiously, the STTS reads *bodhisattvo mahāsattvaḥ* [...]. Here too, Indrabhūti seems to have abbreviated the reading of the STTS. In our edition of the Tibetan translation, the following *de bźin gśegs pa thams cad kyi* has been emended to *de bźin gśegs pa thams cad kyis* in order to make clear that we are here not talking about the compound *sarvatathāgatatattva*° as before. Interestingly, the *sDe dge* and *Lha sa* versions of the STTS likewise attest the genitive *kyi*. The *sNar thaṅ* version, however, renders this part as *de bźin gśegs pa rnams* (p. 433). Here, it also has to be noted that the version of the JS differs from the STTS which does not read *sarvatathāgatāḥ*, but simply *tathāgatāḥ*. We have not emended the text, yet one could consider reading in line with the STTS. The fact that the following *tathāgatāḥ* in the JS lacks the *sarva*° where the

The Tathāgatas spoke (*tathāgatā āhuḥ*): "You, O Son of a Noble Family, shall accomplish [reality] (*pratipadyasva kulaputra*) through the practice of discerning your own mind (*svacittapratyavekṣaṇasamādhānena*) together with the *mantra* '*oṁ cittaprativedhaṃ karomi*' which is effective by nature [and] recited in accordance with [your] inclination (*prakṛtisiddhena rucijaptena mantreṇeti oṁ cittaprativedhaṃ karomīti*)!" [*II.iv*][444]

The great Bodhisattva spoke (*mahābodhisattva āha*): "What I was directed to (*ājñātaṃ me*), O all you blessed Tathāgatas (*bhagavantaḥ sarvatathāgatāḥ*), I perceive as having the aspect of a lunar disk in my own heart (*svahṛdi candramaṇḍalākāraṃ paśyāmi*)!" [*II.v*][445]

All Tathāgatas spoke (*sarvatathāgatā āhuḥ*):[446] "This mind, O Son of a Noble Family, is luminous by nature," like the orb of the moon (*prakṛtiprabhāsvaram idaṃ kulaputra cittaṃ candramaṇḍalavat*). The orb of the moon is luminous by nature (*candramaṇḍalaṃ prakṛtiprabhāsvaram*), gnosis is like that (*tadvaj jñānam*). [*II.vi*][447]

STTS and Tibetan translation of the JS attest the pronoun, might point at yet another corruption. The verb *ājñāpayeta* is an emendation. The majority of the Sanskrit manuscripts of the JS suggest to read *ājñāpayet*. MS B_2 attests *ājñāpayat*. The previous editions 𝔹𝕊, on their part, print *ājñāpayatha*, while the edition of the STTS reads *ājñāpayata*. The Tibetan translation *bka' stsal par gsol* in the JS and STTS clearly can be taken in favor of either the optative or imperative forms. The following *pratipadyāmi kīdṛśaṃ* is attested in MS Ṅ and in the STTS. The previous editions 𝔹𝕊 print *pratipadyāmīdṛśaṃ*. The paper MSS show several corruptions in this place. The corresponding passage in STTS 1,24,19 is more elaborate, reading: *atha sarvārthasiddhir bodhisattvo mahāsattvaḥ sarvatathāgataiś coditaḥ samānas tataḥ āsphānakasamādhito vyutthāya sarvatathāgatān praṇipatyāhūyaivam āha: "bhagavantas tathāgatāḥ ājñāpayata!: 'kathaṃ pratipadyāmi? kīdṛśaṃ tattvam?'" iti*.

[444] Note that the Tibetan text suggests reading *sarvatathāgatāḥ* (*de bźin gśegs pa thams cad kyis*) which is in line with the STTS. Until further Sanskrit evidence comes to light, we have yet refrained from emending the text (see also note above). The reading *kulaputra sva°*, on the other hand, follows the silent emendation in the previous editions 𝔹𝕊, being in line with the STTS and the Tibetan translations. The Sanskrit witnesses are slightly corrupt but orthographically not too far from what we believe must indeed have been the original reading. Here too, the passage in the STTS is slightly more elaborate, reading: *evam ukte sarvatathāgatās taṃ bodhisattvam ekakaṇṭhenaivam āhuḥ: "'pratipadyasva, kulaputra, svacittapratyavekṣaṇasamādhānena prakṛtisiddhena rucijaptena mantreṇe!'ti. 'oṃ cittaprativedhaṃ karomi.'"* (1,24,20). Regarding it, it may be noted that the Tibetan translation of the Tantra, as it is preserved in the *sDe dge* edition, does not render *bodhisattvam* and seems to read *te* (*de dag*) instead of the preceding *taṃ*. The *mantra* may be translated as '*oṁ* — I perform the penetrating of the mind.' The expression *prakṛtisiddhena* does here indicate that this *mantra*, unlike many other *mantra*s, is naturally effective without any preliminary practice (*pūrvasevā*). The following *rujijaptena*, moreover, denotes that no particular amount of recitation is required for the effectivity of it.

[445] Here too, the JS differs from the reading transmitted in the STTS which does not reflect the *mahā°* of *mahābodhisattva*. The following *ājñātaṃ me* is an emendation based on the reading of the STTS. The palm-leaf MS Ṅ omits the *anusvāra*, the paper MSS omit the pronoun *me*. The previous edition 𝔹 prints *ā jñāto*, while 𝕊 decided to read *arhanto*. The Tibetan translation of this part is not entirely clear to us. The Tibetan seems to render *ājñātaṃ me* as *gda' bar*, apparently omitting the following *°ākāraṃ* which is rendered as *lta bur* in the STTS. In our edition, we have emended the text in accordance with the Tantra. Note here that it is also possible to interpret the expression differently, taking it in the sense of "you have given me permission." The word order in the Sanskrit test can be taken in slight favor of this interpretation. Furthermore, the STTS again does not show any trace of the pronoun *sarva°* in *sarvatathāgatāḥ* as it is transmitted in the Sanskrit and Tibetan versions of the JS. The reading *raṅ gi sems* in the translation of the JS, moreover, sounds rather like *svacittaṃ* than *svahṛdi*. The corresponding passage in STTS 1,25,21 runs as follows: *atha bodhisattvah sarvatathāgatān evam āha: "ājñātaṃ me, bhagavantas tathāgatāḥ, svahṛdi candramaṇḍalākāraṃ paśyāmī" 'ti*. In our edition of this passage, we conjecturally added the final *iti* in accordance with the reading of the STTS and the overall presentation of the cited passages.

[446] We follow here the conjecture in 𝕊 which is backed by the Tibetan *de bźin gśegs pa thams cad kyis bka' stsal pa* (cp. above occurrences). All Sanskrit MSS omit this part. STTS 1,25,21 reads *sarvatathāgatāḥ procuḥ*.

[447] The readings in this paragraph remain problematic, and it is not certain whether it was meant as a full quote from the STTS or as a partial quote with commentary. We believe the latter to be true, presumably beginning from *candramaṇḍalavat*. The final *iti* in the Sanskrit, being omitted in the Tibetan, in

Just as the moon gradually becomes full (*yathā kramāc candramaṇḍalaṃ paripūrṇaṃ bhavati*), like that the naturally luminous jewel of the mind too becomes full (*tadvat prakṛtiprabhāsvaraṃ cittaratnam api paripūrṇaṃ bhavati*).[448] Just as the orb of the moon gradually is seen to become full (*yathā candramaṇḍalam* […] *kramāt pūrṇaṃ dṛśyate*) with the arriving digits (*āgantukakalābhiḥ*), because of the going away of the sun disk's rays of light (*sūryamaṇḍalaraśmyapagamāt*), like that the naturally pure jewel of mind too (*tadvat prakṛtipariśuddhaṃ cittaratnam api*), when there is the going away of all the stains of afflictions (*sarvakleśamalakalaṅkāpagame*), gradually is seen to become full with the Buddha qualities (*kramāt paripūrṇaṃ buddhaguṇair dṛśyata iti*).[449]

our view does not mark the end of a quotation, but rather closes this section. The passage that we believe to be the corresponding part in the STTS differs significantly, reading: *sarvatathāgatāḥ procuḥ: "prakṛtiprabhāsvaram idaṃ, kulaputra, cittam. tad yathā parikarmyate tat tathaiva bhavati: tad yathāpi nāma śvetavastrarāgarañjanam" iti* (21). *atha sarvatathāgatāḥ prakṛtiprabhāsvaracittajñānasya sphīṭīkaraṇahetoḥ punar api tasmai bodhisattvāya, oṃ bodhicittam utpādayāmīty anena prakṛtisiddhena mantreṇa bodhicittam utpāditavantaḥ* (22). *atha bodhisattvaḥ punar api sarvatathāgatājñayā bodhicittam utpādyaivam āha: "yat tac candramaṇḍalākāraṃ tac candramaṇḍalam eva paśyāmi."* (1,25,21-23). As for the Tibetan translation of the JS, it may noted that it does not reflect *kulaputra* and attests *zla ba lta bu ste* (Skt.: *candravat*) instead of *candramaṇḍalavat*. In our edition of the Tibetan text, we conjecturally emended accordingly. Note further that the palm-leaf MS Ṅ confirms the silent emendations °*maṇḍalaṃ* and *tadvaj* in the previous editions 𝔹𝕊. In the case of the former, the paper MSS attest a compound. In the case of the latter, the paper MSS simply read *tat* (MS B_2 attests *tata*). As for the Tibetan translation of the JS, it clearly supports the reading °*maṇḍalaṃ* but, in the case of *tadvat*, rather sounds as if having read *tad eva* (*de ñid*). Regarding the expression *prakṛtiprabhāsvaram* as a qualification of the mind, and not of the Dharmas, see, for example, *Mahāyānasūtrālaṅkāra* 13.19ab: *mataṃ ca cittaṃ prakṛtiprabhāsvaraṃ sadā tad āgantukadoṣadūṣitam* | (Lévi 1907, p. 88). For a more general discussion of it and its parallels in other sources, see Sferra 2022, p. 120.

[448] The palm-leaf MS Ṅ and the Tibetan translation of the JS support the emendation *candramaṇḍalaṃ* in 𝔹𝕊. For reasons unknown, the majority of the paper MSS attest *cakramaṇḍalaṃ*. MS B_2 reads *ca maṇḍalaṃ*. The following *paripūrṇaṃ* is an emendation on the basis of MS Ṅ which omits the *anusvāra*. The paper MSS and 𝔹𝕊 read *saṃpūrṇaṃ* (B_2 omits the final *anusvāra*) being equally possible. The Tibetan does not reflect any *upasarga*, just as in the previous occurrence. In its first occurrence, we adopted the emendation *api* in 𝔹𝕊, being supported by Tib.$_{\text{-T}}$. MS Ṅ attests *adhi*°, the paper MSS read *iti*. Tib.$^{\text{B,Ṅ}}$, moreover, supply another *rim gyis* (Skt.: *kramāt*) in the second half. Although making perfect sense, we believe it to be the result of translational freedom. The translation *bsam pa rin po che* in Tib.$_{\text{-B,Ṅ,T}}$ rather sounds like a rendering of *cintāratnam*.

[449] The reading *āgantukakalābhiḥ* in the paper MSS and previous editions 𝔹𝕊 has been given preference over the reading *āgantukamalābhiḥ* in the palm-leaf MS Ṅ, although the variant therein is partly supported by the Tibetan translation (*glo bur gyi dri ma rnams daṅ bral źiṅ* Tib.$_{\text{-B,Ṅ,T}}$; *glo bur gyi dri ma la sogs pa daṅ bral źiṅ* Tib.$^{\text{B,Ṅ}}$; *glo bur gyis dri ma daṅ bral źiṅ* Tib.$^{\text{T}}$). In our view, the variant attested in the palm-leaf MS does not seem to make very good sense here. And it is not completely impossible that one of the two consecutive letters *ka* once had dropped out as the result of haplography and was then, later on, erroneously replaced by the letter *ma*, resulting in the much more common expression *āgantukamalābhiḥ*. The Tibetan translation, parallel to the expression below, adds another *daṅ bral źiṅ* here. This, and the variant *la sogs pa* (Tib.$^{\text{B,Ṅ}}$) in place of *rnams* (Tib.$_{\text{-B,Ṅ,T}}$), we understand as an attempt to correct the problematic reading *āgantukamala*. The following *sūryamaṇḍalaraśmyapagamāt* follows MS $K_1^{\text{p.c.}}$ and the previous editions 𝔹𝕊. The palm-leaf MS Ṅ suggests to read *sūryamaṇḍalasyāvabhāsāt* instead. The Tibetan *ñi ma'i dkyil 'khor gyi 'od zer daṅ bral ba las* in Tib.$_{\text{-T}}$ can be taken as support of the reading chosen here. To our regret, we are not able to account for the variant in MS Ṅ. In the following, we preferred the reading °*kalaṅkāpagame kramāt* in the palm-leaf MS Ṅ over the emendation °*kalaṅkāpagamakramāt* in the editions 𝔹𝕊. In our view, the majority of the Sanskrit manuscripts rather support the variant in the palm-leaf MS. The reading *daṅ bral źiṅ* in Tib.$_{\text{-T}}$ can be taken to point into this direction. However, it is to be noted that all Tibetan versions, with the exception of Tib.$^{\text{B,Ṅ}}$, omit the rendering of *kramāt*. The final *paripūrṇaṃ buddhaguṇair dṛśyata* is a conjectural emendation. The previous editions 𝔹𝕊 print *paripūrṇabuddhaguṇaṃ dṛśyate* without giving any note. In fact, the Sanskrit witnesses rather support a plural *paripūrṇabuddhaguṇā dṛśyante*. The reading *saṅs rgyas kyi yon tan gyis yoṅs su rdzogs par snaṅ ṅo* in Tib.$^{\text{T}}$ can be taken in support of our emendation. Regarding this passage, see also *Sekoddeśaṭīkā* vv. 102-103 and its commentary. The verses read: *yathoditaḥ kramāc candraḥ kalābhiḥ pūṇatāṃ vrajet | vāsanāharaṇe pūrṇo na chedo 'sya na pūraṇam ||102|| tathoditaṃ kramāj jñānaṃ bhūmibhiḥ pūrṇatāṃ vrajet | kleśādyāharaṇe pūrṇaṃ na chedo 'sya na pūraṇam ||103||*. Related examples can also be found elsewhere such as, e.g., in *Ratnagotravibhāga* 2.8.

In the *Advayasamatāvijaya* too [it has been taught] (*advayasamatāvijaye 'pi*):

> *oṁ sarvatathāgatajñānavajrasvabhāvātmako 'ham* |[450] [*III.i*]

Further, in the ninth chapter [of the *Advayasamatāvijaya* it has been taught] (*punar navamapaṭale*):

> [*III.ii*] For the mind of all sentient beings is pellucid, (*svacchaṃ hi sarvasattvānāṃ cittam*), calm [and] luminous (*śāntaṃ prabhāsvaram*), it is untainted by the manifold things (*aliptaṃ vividhair bhāvaiḥ*); the cultivation of reality is called mind (*cittākhyā tattvabhāvanā*).[451]
>
> [*III.iii*] He who knows the means of the *buddhakāya* (*buddhakāyavidhānajñaḥ*) should enjoy [everything] in accordance with reality (*upabhuñjīta tattvataḥ*), otherwise the wholesome things, all the *mantra*s and so forth, never succeed (*anyathā naiva sidhyanti sarvamantrādayaḥ śubhāḥ*).[452]

And further, in the thirteenth chapter [of the *Advayasamatāvijaya* it has been taught] (*punaś ca trayodaśame paṭale*):

> [*III.iv*] The *maṇḍala* of all Buddhas (*maṇḍalaṃ sarvabuddhānām*) and the *maṇḍala* of those who know reality (*tattvajñānāṃ ca maṇḍalam*), this reality is the *sādhaka*s' source like a wish-fulfilling gem (*sādhakānām idaṃ tattvam cintāmaṇim ivodbhavaḥ*).[453]

[450] *Advayasamatāvijaya* (ASV) ch. 3 (ed. Muyou 2011, p. 114). A variant of this *mantra* is preserved in several Buddhist tantric texts, reading *oṁ śūnyatājñānavajrasvabhāvātmako 'ham*. The specific version here seems not to be found elsewhere. The *mantra* as it is given here can be translated, for instance, as "*oṁ* — I have the nature of the gnosis-*vajra* of all Tathāgatas."

[451] ASV 9.7. In *pāda* three, the reading in the ASV differs, attesting *aliptai* (MS fol. $9v_3$) which is corrected in Muyou 2011, p. 172 to *aliptair*. Although the translation *ma gos pas* in the ASV supports this emendation, we consider the variant *aliptaṃ* in the JS, to be preferable. The translation of the JS omits the instrumental and thus supports the reading in the Sanskrit witnesses of the JS. In *pāda* four, we emended the text to *cittākhyā tattvabhāvanā*. The reading in the paper MSS is evidently corrupt, attesting *cittāgghantabhāvanā* (MS B_2 attests *cittāgghan tatvabhāvanā*) which is corrected in MS $K_1^{p.c.}$ to *cittādyantarbhāvanā*. The editions 𝔹𝕊 print *cittād yat tat tattvabhāvanā*. The palm-leaf MS Ṅ attests *cittākhyan tattvabhāvanāṃ* which also could be corrected to *cittākhyaṃ tattvabhāvanam*. The ASV reads *cittākhyaṃ tattvabhāvanā* more or less in line with MS Ṅ. The translation of the JS renders this *pāda* as *de ñid ces bya de bsgom(s) pa* (Tib.$^{\text{-B,Ṅ,T}}$), *de ñid ces bya ba de bsgom* (Tib.$^{\text{B,Ṅ}}$) and *de ñid źes pa de ñid bsgom* (Tib.$^{\text{T}}$), respectively. The latter sounds as if rendering *tattva* twice. The translation of the ASV is clearly superior, translating this *pāda* as *sems su brjod pa'i de ñid bsgom*. In our edition of the Tibetan text, and although differing, we accepted the translation *de ñid ces bya de bsgom pa* in the *sDe dge* group. In its entirety, the Tibetan translation of the ASV reads: *sems can kun gyi sems gaṅ yin || gsal ba źi ba 'od gsal bar || sna tshogs dṅos pos ma gos pas || sems su brjod pa'i de ñid bsgom* || (Tōh. 452, D. f. 75v).

[452] ASV 9.8. In the first *pāda*, one could consider emending the text to *buddhakāyaṃ vidhānajña*, following the syntactical structure of the ASV which attests *buddhabhāryāṃ* (Tib.: *saṅs rgyas yum*) instead. The Tibetan translation of the JS, however, does not support such an emendation. We are unable to determine whether this variant in the JS is based on an alternative transmission of the ASV or is the result of a deliberate change of the text by Indrabhūti. The latter is plausible in the view of the given context in the JS and the rather provocative content of the version attested in the ASV. A similar stratagem can be observed in stanza 17.14 below (see p. 519, nt. 526). In the following, we adopted the reading °*vidhānajña* in MS B_2, silently printed in 𝔹𝕊. The ASV, reading *vidhānajño*, can be taken in support of this correction. The palm-leaf MS Ṅ attests °*vidhānajñā*, the paper MSS suggest to read °*vidhānajñe*. In *pāda* four, MS Ṅ reads *sarvatantrādayaḥ* instead of *sarvamantrādayaḥ* as attested in all paper MSS and the Tibetan translation of the JS, and as printed in 𝕊. The *editio princeps* 𝔹 reads *sarvamantrodayāḥ*. Here too, the ASV differs significantly, reading *sarvvamantrāḥ śubhodbhavāḥ* || (ed. Muyou 2011, p. 172). Supporting the variants in its Sanskrit version, the translation of the ASV reads: *cho ga śes pas saṅs rgyas yum || de ñid ñe bar loṅs spyod bya || gsaṅ sṅags dge ba 'byuṅ ba kun || gźan du grub pa ñid mi 'gyur* || (Tōh. 452, D. f. 75v).

[453] ASV 13.26. In *pāda* four, we emended the variant *cintāmaṇim ivodbhavaṃ* in MS Ṅ to *cintāmaṇim ivod-*

Also in the *Guhyendumaṇitilaka*, the King of Tantras, it has been taught (*guhyendumaṇitilake tantrarāje 'pi kathitam*):[454]

> [*IV.i*] Beyond the cultivation of all limbs (*sarvāṅgabhāvanātītam*), void of concepts and conceptualisation (*kalpanākalpavarjitam*), completely beyond the vowels and [their] vowel signs (*mātrābindusamātītam*), this is the supreme *maṇḍala* (*etan maṇḍalam uttamam*).[455]

Further [it has been taught] precisely there (*punas tatraiva*):

> [*IV.ii*] And precisely he (*sa caiva*), Vajrasattva, the being without beginning and end (*anādinidhanaḥ sattvo vajrasattvaḥ*), remains at all times [and] with every nature (*sarvabhāvena sarvadā samavasthitaḥ*) as supreme bliss (*paraṃ sukham*).[456]

bhavaḥ, accepting the slightly inelegant form *cintāmaṇim* (for *cintāmaṇir*). The ASV attests *cintāmaṇim ivotthitam*. The majority of the paper MSS read *cintāmaṇim ivādbhūtam* which is corrected in MS $K_1^{p.c.}$ to *cintāmaṇim ivādbhutam*, corresponding to the reading in B_2 and what is printed in the editions 𝔹𝕊 wherein *cintāmaṇim* is changed to the slightly better form *cintāmaṇir*. Although this reading conveys a good meaning, it is unlikely to be original. The Tibetan translation of the JS, renders the part in question as *lta bur bśad* (*ltar bśad* in Tib.^{T}) which rather sounds like a rendering of *ivoditam* or, perhaps, *ivocyate*. It is difficult to explain the origin of all variants. However, it is possible that the vowel sign of the ligature °*tthi*° had dropped out and the ligature itself was misread as a °*dbha*° or °*dbhū*°. The variant in the Tibetan, moreover, might be the result of a misunderstanding of the phonemes *tthi* and *di*. The reading in ASV 13.26 differs and needs to be emended. The edition prints (*verbatim*): *mahāsamayamaṇḍalaṃ sarvvabuddhānāṃ tatvajñānaṃ ca maṇḍalaṃ | sādhakānāṃ īdṛśas taṃ cintāmaṇim ivotthitaṃ ||* (ed. Muyou 2011, p. 216). In the translation of the ASV, this stanza is rendered as: *saṅs rgyas kun gyi dam tshig che || dkyil 'khor de ñid śes dkyil 'khor || sgrub po rnams kyis ci 'dra der || yid bźin nor bu lta bur b(s)laṅ ||* (Tōh. 452, D. f. 83r). Regarding the edition of the ASV, we suggest emending *tatvajñānaṃ* to *tattvajñānāṃ* and *īdṛśas* either to *īdṛśaṃ* or to *īdṛśāṃ*. In the translation, the text should be corrected to *sgrub po rnams kyi*.

[454] Apart from a number of quotations, the *Guhyendumaṇitilaka*, also referred to as *Guhyendutilaka*, does not survive in its Sanskrit original. The Tibetan translation of this work (Tōh. 477), although showing several differences to the translation of the following quotations, is likewise attributed to Śraddhākaravarman and Rin chen bZaṅ po. Regarding the *Guhyendumaṇitilaka*, see Acri 2016, pp. 74-75. 𝔹 prints the *avataraṇikā* "*guhyendu*° […]" as verse and adds the numbering after the first line of the following stanza.

[455] GMT, reading in Tibetan translation (Tōh. 477): *yan lag thams cad bsgom las 'das || rtog daṅ mi rtog rnam spaṅs pa || 'dren daṅ tshig las yaṅ dag 'das || 'di ni dkyil 'khor mchog ces bya ||* (D f. 251v). The translation of this work, as noted above, is likewise attributed to Śraddhākaravarman and Rin chen bZaṅ po. Interestingly, here too we find a significant difference in the translations of this stanza. Where the translation of the JS has the, in our view, slightly preferable *rtog daṅ brtag bya*, the translation *rtog daṅ mi rtog* in Tōh. 477 negates the second member of the compound. With reference to the *vyākhyātantra*, this stanza is also found in the 4th chapter of the *Pradīpoddyotanaṭīkā* (Chakravarti 1984, p. 45), in the 7th chapter of the *Caryāmelāpakapradīpa* (CMP p. 65) and of Abhayākaragupta's *Āmnāyamañjarī* (f. $243v_1$), as well as in §18 of the *Dohākośaṭīkā* (DKṬ) wherein this stanza is likewise attributed to the GMT. Another citation is contained in chapter one of Kambala's *Sādhananidhi*, attesting *mātrābindusamākrāntaṃ* in *pāda* three (Göttingen MS "Xc 14/30" f. $8r_1$, NGMPP B 31/20 f. $6v_7$). In this verse, several interpretation are possible. In Wedemeyer 2007, p. 260, the stanza is translated as "Beyond [meditative] cultivation [of] the whole body (*sarvāṅga*), Free of conceptuality and [conceptual] construction, Beyond the head [and] the drop—That is the supreme maṇḍala." He further supplies a note to the reading *mātrābindu* stating that "this is difficult to interpret. I believe it is referring to the visualized dissolution process, in which the practitioner, having dissolved their body into a graphic syllable (often *hūṃ*), then dissolves this from the bottom up, into the brilliance/void. Thus, the last two visible elements of the syllable-body are the upper line of the ha and the *anusvāra*-drop above. Thus, this verse suggests that the ultimate reality/brilliance (the subject of this chapter) is the supreme *maṇḍala*, which one experiences after the dissolution of the head (*mātrā*) and the drop (*bindu*)." We consider Wedemeyer's interpretation as valid. The expression *sarvāṅgabhāvanātītaṃ*, we may add, could also be interpreted as "gone beyond the limbs of meditation," referring to the stages of mediation practice (*bhāvanākrama*). Regarding the compound *kalpanākalpavarjitam*, it is also possible to interpret *kalpanā* as visualisation and *kalpa* as ritual or, alternatively, to take *kalpa* as a mere plural marker. As for the compound *mātrābindusamātītam* in *pāda* three, the expression *mātrābindu* almost certainly refers to a visualised seed-syllable. Amṛtavajra, in the *avataraṇikā* to the section of the DKṬ in which he cites this stanza, uses the parallel expression *nādabindukalātītam* ("gone beyond the digits of the vowel-sign").

[456] GMT, reading in Tibetan translation (Tōh. 477): *de ñid dṅos po thams cad la || thams cad dus gsum mñam*

Furthermore (*punaḥ*):

> [*IV.iii*] Apart from *bodhicitta* (*bodhicittād ṛte*), there exists no other bliss in the three realms (*nānyat saukhyam asti tridhātuke*). The bliss made of *bodhicitta* (*bodhicittamayaṃ saukhyam*) is that by which all blisses are diffused (*sarvasaukhyaprasarpaṇam*).[457]

In the *Mahāsamayatattva*[458] too it has been explained (*mahāsamayatattve 'pi nirdiṣṭam*):

> [*V.i*] And, I am the foremost of those having forms as desired (*ahaṃ ca kāmarūpāgraḥ*), empowered by all Buddhas (*sarvabuddhair adhiṣṭhitaḥ*). And by me all Buddhas, the foremost of those with the *dharmakāya*, are empowered (*mayāpi dharmakāyāgrāḥ sarvabuddhā hy adhiṣṭhitāḥ*).[459]

gnas te || *rdo rje sems dpa' mchog tu bde* || *sems dpa' thog ma tha med yin* || (D f. 254r). Apart from here, this and the following stanza do not seem to survive elsewhere in their Sanskrit original. A variant of the second line of this verse is preserved in various Buddhist tantric sources (see *Mahāsamayatattva* below), all reading "*anādinidhanaḥ sattvo vajrasattvo mahārataḥ* ||". In *pāda* one, we have followed the silent emendation *sa caiva* in 𝔹𝕊. The paper MSS, attesting *sa ceva*, can be taken to point towards this emendation. The palm-leaf MS Ṅ, on the other hand, attests *sa eva* which, on the face of it, seems to be supported by *de ñid* in the Tibetan translation. The absence of a rendering of *ca*, however, may not be taken too seriously. It could well have been there in the exemplar(s) of the Tibetan translation but, out of metrical constraints, has not been rendered. It is almost impossible to judge which of the two readings is original. As for the following *sarvabhāvena*, the palm-leaf MS Ṅ confirms the correction in MS $K_1^{p.c.}$, the reading also printed in the previous editions 𝔹𝕊. The translation *dṅos po thams cad la* in Tōh. 477, it may be noted, sounds rather like a rendering of *sarvabhāveṣu*. Therein, the following *thams cad dus gsum mñam gnas te* looks as if translating *sarvatryadhvasamasthitaḥ* or the like. The same formulation, it may be noted here, is also used in the context of Vajrasattva in the opening verses of the JS wherein we rendered it as "whole-heartedly." In the final *pāda*, the palm-leaf MS Ṅ confirms the silent emendation in the previous editions 𝔹𝕊. The paper MSS, as a matter of fact, all attest *vajrasatva*.

[457] The reading in the first half seems to be corrupt in the palm-leaf MS Ṅ. This part, unfortunately, is hardly legible in the available images. The Tibetan translation, however, seems to support the reading in the paper MSS and previous editions 𝔹𝕊. Regarding the translation, it is noteworthy that the translation of the JS differs significantly from the translation of the GMT as preserved in Tōh. 477, although both are considered to stem from the same translation team. For instance, in the second half, Tōh. 477 seems to translate *sarvaṃ* (*thams cad*) instead *saukhyam* (*bde ba ni*), and the final *tshim par 'gyur* cannot be a rendering of °*prasarpaṇam*. Perhaps the translators had read something like °*pratarpaṇam*, an expression predominantly attested in Śaiva sources. In its entirety, the translation in Tōh. 477 runs as follows: *byaṅ chub sems med bde byed gźan* || *'jig rten gsum po 'dir med do* || *thams cad byaṅ chub sems ṅo bo* || *bde ba kun gyis tshim par 'gyur* || (D f. 298v).

[458] Note that the previous editions 𝔹𝕊, against all Sanskrit evidence, silently print *mahāsamayatantre*. The Tibetan translation reads *'dus pa'i dam tshig (gi) de kho na ñid las*, on the one hand confirming the final °*tattve*, on the other hand suggesting something like *samājasamaya*° instead of *mahāsamaya*°. The identification of the text remains problematic. In his Japanese translation of this chapter, Takahashi seems to identify a Chinese translation of this work, Taishō 883, probably referring to the **Guhyasamayagarbharāja*, a work translated by Dānapāla in 1010 CE (see Takahashi 1977, pp. 1-3). There is a very short work found in the Tibetan *bKa' 'gyur* titled *dPal dam tshig chen po'i rgyud kyi rgyal po* (Tōh. 390) in which, however, none of the following citations could be found. A reference to the *Mahāsamayatattva* is contained in a stanza in the SS (Bendall 1905, p. 66). Regarding it, Bendall notes "A book (or books) called Mahāsamaya is described in Wassiliev (Buddh. p. 176 [163]) and a Mahās°-*rite* is referred to in the Rājataraṅginī VII, 279, 523 (cf. Stein, ad locc.). A *Samaya* is mentioned above, fol. 3_{14}. With the title Buddhasamāgama the Sarvadevasamāgama (sup. 67) may be compared." References to the *mahāsamayatattva*, not as a text, are found in various tantric works, including the STTS, GST, ASV and PU. Another verse from the *Mahāsamayatattva* is cited in Abhayākaragupta's *Āmnāyamañjarī* (Tōh. 1198, D f. 124r). The work *Mahāsamayatattva* is listed both in the Pāli *Sārasaṅgaha* and in the *Nikāyasaṅgrahaya* together with other works cited in the JS that thus evidently were known by Indrabhūti. Regarding this, see Skilling 2010, pp. 25-26.

[459] This stanza is, just like the following stanzas too, preserved in Taishō 883: 我以諸佛加持力　從佛最上化中生　而彼諸佛加持力　從我最上法身出 (18:458a 14-15). The credit for identifying the Chinese version of this and the following stanzas is given to Takahashi (1977). A variant of this stanza is preserved in Tibetan translation in the *rGyud kyi rgyal po chen po dpal rdo rje mkha' 'gro* (**Śrīvajraḍākanāmamahātantrarāja*, Tōh. 370, D f. 330r) and its *Ṭīkā* (Tōh. 1503, D f. 263r), both reading *ṅa ni 'dod pa'i gzugs kyi mchog* || *saṅs rgyas kun gyis byin brlabs pa* || *ṅa ñid chos kyi sku yi mchog* || *saṅs rgyas kun gyi bdag po yin* ||. In our edition of the Tibetan

And further (*punaś ca*):

> [*V.ii*] *Surata* ("sexual delight"), *bhagavat* (see p. 483, nt. 437), *nitya* ("eternal") [and] Vajrasattva [refer to nothing but] great bliss (*mahāsukham*). Therefore (*ataḥ*), you consider this one as reality (*idaṃ tattvaṃ ca lakṣase*) from which there is the arising of them (*prasūtir yasmāt teṣām*).[460]

And further (*punaś ca*):

> [*V.iii*] It is called (*tad ucyate*) *mahāsattva* ("Great Being"), *mahāvajra* ("Great Diamond") [and] Vajrasattva ("Diamond Being"). †And this is the foremost of great *samaya*s which not even all the Buddhas transgress.†[461]

translation, we emended the reading *'dod daṅ gzugs* to *'dod kyi gzugs*, understanding this part not as having a *dvandva* relationship but that of a *ṣaṣṭhītatpuruṣa*. The parallel in Tōh. 370 confirms this understanding. Our interpretation is influenced by the formulations in section 18 of the JS in which, by quoting from chapters six and five of the SBS, Indrabhūti repeatedly employs the idea of emanated forms. If one were to follow the interpretation in the Tibetan translation of the JS, understanding *kāma* and *rūpa* as two things, one could perhaps interpret this compound either as referring to the beings in the *kāma-* and *rūpadhātu* ("I am the foremost of those in the [realms of] desire and form") or, perhaps also possible, as a reference to the *nirmāṇa-* and *sambhogakāya*. In the first interpretation, one could then understand the compound *dharmakāyāgrāḥ* as a reference to the beings in the *ārūpyadhātu*.

[460] To our regret, we were not able to trace this stanza in any Sanskrit or Tibetan sources. Takahashi (1977), in his Japanese translation of this chapter, identifies the Chinese version of this stanza in Taishō 883, reading: 諸佛常住妙樂法　即金剛手大樂門　一切從是大樂生　應當尊敬如父想 (18:458c 24-25). In the first half, the identification of the main subject and the relation between the individual items in this verse remain uncertain. Various different interpretations are possible. On the basis of the preceding verses, we decided to take *mahāsukham* as the main subject and, because of the following *teṣām*, interpreted the remaining items as a list of epithets. The reading *mahāsukham* in *pāda* two, it may be noted, follows what is preserved in the palm-leaf MS Ṅ. All other MSS, with the exception of MS B_2 which omits the case ending, attest *mahāsukhaḥ* which would have to be taken as another adjective. The variant in the paper MSS could be the result of a conscious change by someone who thought that the list in the first half should consist entirely of adjectives qualifying Vajrasattva. The neuter pronoun *idaṃ* in *pāda* four and the neuter *tad* in the following stanza, perhaps can be taken in support of the reading in MS Ṅ. The edition 𝕊, against all evidence, silently emends *surato* to *sugato*, bluntly noting in their edition of the Tibetan text that one should read *bde gśegs* instead of *rab dgyes* as unanimously attested in all versions of the Tibetan translation. Unfortunately, the editors fail to present any reason or evidence for their decision. Regarding the expression *nitya*, see also V. Bhattacharya 1943, pp. cxl-cxlii. In the second half, the text remains unsecured. Until further evidence comes to light, we kept the reading in *pāda* three as it is preserved in the majority of the Sanskrit MSS and supported by the Tibetan translation. It has to be noted, however, that MS Ṅ attests *astu* instead of *ataḥ*. The reading *teṣām* too follows the evidence in the Sanskrit witnesses. 𝔹𝕊 print *tasmād*. Neither the MSS nor the Tibetan offer support for this emendation. The fact that the *pāda* is hypermetrical and that *yasmāt teṣām* does not fit into the *pathyā* pattern of a common *anuṣṭubh* remains suspicious, possibly indicating a bigger corruption. In the final *pāda*, we conjecturally emended the reading to *tattvaṃ ca*. The palm-leaf MS Ṅ which, unfortunately, is not perfectly clear at this place in the available image either attests *uca* or *na ca*, showing some kind of mark on the upper part between the letters. The reading *na ca* corresponds to what is printed in the *editio princeps* 𝔹. The paper MSS, in fact, all attest *ca na ca*. 𝕊 emended the reading to *ca na*. The Tibetan *de ñid* can be taken in slight support of our emendation. After the following line, there is an additional *tasya tattvam* attested in the Sanskrit sources where the Tibetan shows trace only of *tasya* (Tib. *de yi*) and where we believe a bigger corruption has occurred, owing to which an entire line of verse is missing (see next note). We suspect that the additional *tattvaṃ* at that place originally should have belonged here. This, however, remains highly speculative. The characters 如父, although not clear to us, perhaps can be taken in some support of the proposed emendation. Finally, it has to be noted that the finite verb *lakṣase* accords with the evidence in all Sanskrit MSS. MS Ṅ, however, is not entirely clear with regard to the final letter which possibly has been altered. The Tibetan text, showing no trace of a second-person agent, reads *yin par 'dod*, as if rendering some form of *man-*, *iṣ-*, *īkṣ-* or the like. The editors of 𝔹𝕊 silently emended the reading to *lakṣyate* which, admittedly, is an attractive emendation. Nonetheless, and until further evidence comes to light, we decided to keep the reading transmitted in the Sanskrit sources. The corresponding *pāda* in Taishō 883 reads 應當尊敬如父想. To our regret, this translation is not clear to us. However, taking into consideration the evidences in the Sanskrit MSS, the Tibetan translation and the reading in the Chinese text, one may also consider emending the reading in the final *pāda* to *idaṃ ca tattvam īkṣyate*.

[461] We were unable to trace this stanza in any Sanskrit or Tibetan sources. Takahashi (1977), in his translation

[*V.iv*] The being without beginning and end (*anādinidhanaḥ sattvaḥ*), Vajrasattva of great delight (*vajrasattvo mahārataḥ*), Samantabhadra who has the nature of everything (*sarvātmā*), awakening (*bodhiḥ*), the Buddha, the three realms (*tridhātukaḥ*).[462]

[*V.v*] This one is just everything motionless (*sthāvaraḥ sarva evāsau*), the great *vajra* (*mahāvajraḥ*), the great supreme (*mahāvaraḥ*). [This one is] just everything moving, indeed (*jaṅgamaḥ* [...] *sarva eva hi*), the *cittasaṃskāra* ("mental conditioned factor"), the all-producing (*sarvakṛt*).[463]

of this chapter, identifies this stanza in Chinese translation in Taishō 883, reading: 彼大金剛大薩埵 共立金剛薩埵名 而此最上大三昧 一切諸佛不違越 (18:459c 4-5). The Sanskrit and Tibetan sources only attest the first line. In our edition of the Sanskrit text, we follow the reading in the previous editions 𝔹𝕊. In *pāda* one, the Sanskrit witnesses unanimously attest *mahāvajraṃ* instead of *mahāvajro*. In *pāda* two, MSS Ṅ, K_3, B_1 and B_2 attest *vajrasatva*, MS K_1 has *vajrasatvaṃ*. Here too, we follow the emendation in the previous editions 𝔹𝕊, emending the text to *vajrasattvas*. The second half is not attested in any of the available Sanskrit and Tibetan witnesses of the JS. Instead of a second line of verse, the Sanskrit sources read *tasya tattvam*, which appears as if being something like an *avataraṇikā* to the next stanza. The Tibetan translation, on the other hand, only has a corresponding *de yi* (Skt. *tasya*) but shows no trace of anything corresponding to *tattvam* such as *de ñid*. The *de yi*, moreover, appears to have been taken by the translators as belonging to the first *pāda* of the following stanza (see next note). The editors of the previous edition 𝕊 noted this absence of *tattvam* and emended the reading in the Sanskrit to *tasya sattvam*. The parallel of the following stanza in Tōh. 1793.1 likewise shows no trace of the additional reading. Since there clearly is a problem in the Sanskrit and Tibetan sources of the JS, and since the corresponding passage in Taishō 883 attests the additional line 而此最上大三昧 一切諸佛不違越 between the first line and the following two stanzas, we have reasons to believe that this line originally also must have been part of this passage in the JS. Perhaps, the missing line could have read something like *idaṃ ca samayāgrāgryaṃ sarvabuddhānatikramam* or *tan mahāsamayāgryaṃ ca sarvabuddhānatikramam*, the first half resembling the *pāda idaṃ tat samayāgrāgryaṃ* in GST 11.44a. Regarding the additional element *tattvam* in the Sanskrit MSS, we suspect that it originally belonged to the final *pāda* of the preceding verse where it could correspond to *de ñid* in the Tibetan translation (see previous note). Curiously, the element 眞實, in what we believe to be the *avataraṇikā* to that verse in Taishō 883 (18:458c 23-25), could correspond to *tattvam* in the Sanskrit. To our regret, we are uncertain what went wrong in the transmission of the JS.

[462] Takahashi (1977) identifies the Chinese translation of this stanza in Taishō 883: 即彼根本無性法 是爲三昧眞實門 金剛大樂普賢身 三界同悟本眞覺 (18:459c 6-7). A variant of this stanza is preserved in several Buddhist tantric sources such as in STTS (v. 2530), GSMV (v. 311), VĀ (p. 430), HSP (p. 8), KYT (+ *Ratnāvalī* p. 98) and the *Saṃkṣiptābhiṣekavidhi* (p. 414), reading *vajragarvā patiḥ patiḥ* in the final *pāda*. The second half is also found in Kambala's *Sādhananidhi* (SN_A = Göttingen MS "Xc 14/30" $7r_1$; SN_B = NGMPP "B 31/20" $6r_2$). A variant of this stanza is also found in the Tibetan translation of the *Paramādya* (Tōh. 488, D f. 207r), a text that Indrabhūti most likely knew: *thog mtha' med pa'i sems dpa' ni || rdo rje sems dpa' dga' ba che || kun du bzaṅ po kun bdag ñid || rdo rje bsñems tshul bdag po'i bdag ||*. The overall content in which the variant of this stanza appears in the *Paramādya* might not be without relevance for the further study of this set of verses. Another translation of this stanza is contained in Tōh. 1793.1, likewise supporting the alternative reading in *pāda* four of the above Sanskrit sources: *sems dpa' thog mtha' med pa ni || rdo rje sems dpa' dga' ba che || kun du bzaṅ po kun bdag ñid || rdo rje sgeg pa bdag po'i bdag ||* (D f. 206r). A somewhat related stanza from the GMT is preserved in Tōh. 1186: *de bźin du dPal gsaṅ ba'i dbaṅ po'i nor bu'i thig ler gsuṅs pa yaṅ | de ñid dṅos po thams cad kyis || dus kun du ni yaṅ dag gnas || thog mtha' med pa'i sems dpa' ni || rdo rje sems dpa' dam pa'i bde || źes so ||* (D f. 86v-87r). As for the Tibetan translation of the JS, it has to be noted that the first *pāda*, corresponding to Sanskrit *anādinidhanaḥ sattvo*, has been emended (see previous note), following the reading of this *pāda* in Tōh. 1793.1 (see above). The reading prior to the emendation attests *de yi* in Tib.$_{\text{-T}}$ and *de'i* in Tib.$^{\text{T}}$, respectively, in the beginning of the *pāda* and omits the final particles *pa ni*. Furthermore, the reading *buddhir buddhas* in the final *pāda* is an emendation, being supported by the testimony in SN_A. All Sanskrit witnesses suggest to read the entire *pāda* as one compound which, however, would be rather awkward. 𝔹𝕊 silently emended to *bodhibuddhas* which, to us, is also slightly strange but finds support in SN_B. Another possibility is to emend to *buddhabodhir*. Regarding it, cf. *buddhabodhiṃ spṛśanti* below (quote of SBS 2.17). The following *tridhātukaḥ* is attested in MSS Ṅ, B_2 and SN_B, corresponding to the reading in 𝕊. The latter must have emended the text on the basis of the Tibetan *khams gsum pa*. The other paper MSS rather point towards *tridhātuke*, as attested in MS B_1 and printed in 𝔹. MS $K_1^{\text{p.c.}}$ corrects this reading to *tridhātukaiḥ*, SN_A attests *tridhātujaṃ*.

[463] To our regret, we were not able to trace this stanza in any surviving Sanskrit or Tibetan sources. In his Japanese translation of this chapter, Takahashi gives reference to Taishō 883: 如是最初器世間 及彼衆生諸心行 金剛眞實性所持 一切所作亦如是 (18:459c 8-9). Regarding this stanza, cp. SBS 1.15: *sthāvaraḥ*

And also in the *Māyājāla* it has been taught (*uktaṃ ca māyājāle 'pi*):[464]

> [*VI.i*] The one whose single eye is *jñāna*[, i.e., non-dual awareness] (*jñānaikacakṣuḥ*), the unstained (*amalaḥ*), the one whose form is gnosis (*jñānamūrtiḥ*), the Tathāgata ("the one who remains in reality").[465] The partless (*niṣkalaḥ*, i.e. complete), the one who is everywhere (*sarvagaḥ*), the pervader (*vyāpī*), the subtle one (*sūkṣmaḥ*), the seed-less (*abījam*), the one without outflows (*anāsravaḥ*).[466]

In the seventh chapter on *bodhicitta* [it is taught] (*bodhicittapaṭale saptame*):[467]

sarva evāsau vicitravividho bhavet | jaṅgamaḥ sarvato viśvaḥ sarvadā hi bhavaty asau ||. In *pāda* one, we have emended the text to *evāsau*. The paper MSS and previous editions 𝔹𝕊 read *evāgro*. The reading in the palm-leaf MS is unclear, but looks rather like *evāsyā*. The Tibetan *'di yin te/no* and the parallel in SBS 1.15a can be taken in support of our emendation. In *pāda* two, the reading *mahāvaraḥ* is attested in all Sanskrit and Tibetan witnesses. The previous editions suggest to read *mahābalaḥ* (°*valaḥ* in 𝔹). Also in the third *pāda*, we felt it necessary to emend the text. The palm-leaf MS Ṅ attests *cittasaṃskārā*, which could also be corrected to *cittasaṃskārāḥ*. The paper MSS and previous editions read *cittasaṃskārāt* which is possible but makes less good sense. The Tibetan *sems kyi 'dus byas te* can be taken in weak support of the proposed emendation. In the fourth *pāda*, both the Tibetan translation and the parallel in the SBS read another pronoun, parallel to *pāda* one. We refrained from emending the Sanskrit, but understood this pronoun to be implied.

[464] For an overview of the *Māyājālatantra* and its *maṇḍala*, see Tanaka 2018, pp. 193-197.

[465] This first line is found in MNS / BSS 108 (*advayaparamārthā nāmasaṃgīti*; chapter 8: *pratyavekṣaṇājñānagāthā*) v. 100cd (+ commentaries). In *pāda* one, we follow the emendation *amalo* in the previous editions 𝔹𝕊 which is supported by the reading *dri ma med* in the Tibetan translation of the JS. The palm-leaf MS Ṅ attests *amalolo* which can be explained as a case of dittography. MSS K_1 and K_3 read *amaro* which might have been caused by a wrong pronunciation of the letter *lo*. MS B_1 attests *amano* which could be the result of a misreading owing to the palaeographic similarity of the letters *la* and *na* in some of the northern Indian scripts. MS B_2 mistakes the vowel-sign, attesting *amalā* instead. In his commentary on the MNS, the *Nāmamantrārthāvalokinī* (MNAA), Vilāsavajra —whom we consider more or less contemporary with Indrabhūti— comments this line as follows: ***jñānaikacakṣur amalo jñānamūrtis tathāgata*** *iti | tatra* ***jñānaikacakṣur*** *iti jñānam evaikaṃ cakṣur yasya sa jñānaikacakṣuḥ | ata eva* ***amala*** *iti rāgādimalābhāvāt |* ***jñānamūrtir*** *iti jñānam eva mūrtir na rūpādi yasyāsau jñānamūrtiḥ | sa eva* ***tathāgata*** *iti †† gatārthaṃ ca ||* (Cambridge MS Add. 1708.1, fol. $75v_{1\text{-}2}$). Something seems to have dropped out in the last part. The *Amṛtakaṇikā*, on the other hand, comments as follows: *jñānam advayajñānaṃ tad evaikam advitīyaṃ cakṣuḥ sarvadharmasukhadarśitvād yasya sa tathā | sakalavikalpaprahīṇatvād amalaḥ | jñānaṃ śūnyatājñānaṃ tad eva mūrtiḥ sahajasukhāvabhāso yasya sa tathā | tathā tathatā karmādimudrā tatra gatam ānandādisukhajñānaṃ yasya sa tathāgataḥ |* (AK p. 70). We were unable to trace this and the following line in the translation of the *Māyājāla* preserved in Tōh. 466. This, however, is no evidence that this verse may not be assigned to the *Māyājāla*. According to the colophon of the canonical translation of the MNS (Tōh. 360), the work itself is an extract from the **Samādhijālapaṭala* of the longer *Māyājālatantra* in 16.000 lines. The respective part of the colophon reads: *'phags pa rnal 'byor chen po'i rgyud sgyu 'phrul dra ba stoṅ phrag bcu drug pa tiṅ ṅe 'dzin dra ba'i le'u las phyuṅ ba | bcom ldan 'das 'jam dpal ye śes sems dpa'i don dam pa'i mtshan yaṅ dag par brjod pa | bcom ldan 'das de bźin gśegs pa śākya thub pas gsuṅs pa rdzogs so ||* (D f. 13r).

[466] The second line is likewise found in MNS / BSS 108 (chapter 8: *pratyavekṣaṇājñānagāthā*) v. 97cd (+ commentaries), in the *Vimalaprabhā* (VP vol. 2, p. 78) and *Ṣaṭsāhasrikāhevajraṭīkā* v. 2.3ab. In MS $B_2^{a.c.}$, this line, the following *avataraṇikā* and the first half of the next stanza are omitted in the main text and have been added in the upper margin of the folio. In *pāda* three, one may note that the Tibetan translation of the JS unanimously renders *niṣkalaḥ* as *mi 'gyur* ("unchanging") which is a little bit surprising. In the final *pāda*, our emendation to *'bījam* is influenced by the reading *sa bon bral* in the Tibetan translation of the JS. The editions 𝔹𝕊 print *sūkṣmabījam anāśravaḥ* and *sūkṣmo bījam anāsravaḥ*, respectively. The former corresponds to the reading in MS $B_2^{p.c.}$, the latter accords with the reading in the edition of the VP. In his MNAA, Vilāsavajra comments this line differently, apparently reading *bījam* without negation and taking it as a synonym of the *ālayavijñāna*: ***niṣkalaḥ sarvago vyāpī sūkṣmo bījam anāśrava*** *iti | tatra* ***niṣkala*** *iti* (MS: *niskala*) *kalārahitatvāt |* ***sarvaga*** *iti sarvagatatvāt |* ***vyāpī****ti sthiracalapadārthasvabhāvatvāt | aṇoḥ sūkṣmād apy aṇīyān* ***sūkṣmaḥ*** *|* ***bījam*** *iti dharmādharmāneñjyavāsanābījakhacitam ālayavijñānam |* ***anāśrava*** *iti mārgasatyasvabhāvatvāc caturvidhaḥ | asaṅkṛtasvabhāvatvāc caturvidhaḥ | ākāśam, pratisaṃkhyānirodhaḥ, apratisaṃkhyānirodhaḥ, tathatā ca | sa eva bhagavān tatsvabhāvatvāt ||* (Cambridge MS Add. 1708.1, fol. $73r_{2\text{-}5}$).

[467] The reading in the *avataraṇikā* has been adopted from MS Ṅ, tendentiously being supported by the translation *le'u bdun pa byaṅ chub sems kyi le'u las* in Tib.^{B,Ṅ,T}. The editions 𝔹𝕊 print *bodhicittotpādaḥ saptamapaṭale*. The paper MSS partly support this emendation. MS $B_2^{p.c.}$, in which this part is added in the upper margin, attests *prathama*° instead of *saptama*°.

> [*VI.ii*] The Dharmas being unarisen (*anutpanneṣu dharmeṣu*), with respect to what is *anakṣara* ("beyond letters") and without a locus (*anālaye*) this arising is taught to be void of recitation and conceptualisation (*jalpakalpanayā varjya utpādo 'yaṃ pragīyate*).[468]

Further, [it is taught] precisely there (*punas tatraiva*):

> [*VI.iii*] For (*hi*) the Dharmas are luminous by nature (*prakṛtiprabhāsvarā dharmāḥ*), pure from beginning [and] undisturbed (*ādiśuddhā anāvilāḥ*), there is neither awakening nor Buddhahood (*na bodhir nāpi buddhatvam*), neither a living being nor life (*na sattvo nāpi jīvanā*).[469]

In the *Śrīvajramaṇḍalālaṅkāra* it has been taught as follows (*śrīvajramaṇḍalālaṅkāre nigaditam*):[470]

[468] This stanza is preserved in Tibetan translation in Tōh. 466, reading *chos rnams skye ba med pa ste || g.yo ba med ciṅ gnas pa med || rtog pa'i dri ma spaṅs pa 'di || bskyed par bya źes rab tu gsuṅs ||* (D f. 329r). With reference to the *Māyājālatantra* the same verse is quoted in HSS 7, the *Śrīhevajraviśuddhinidhisādhana* attributed to Avadhūtipāda a.k.a. Advayavajra. Therein, the stanza is attested as: *anutpanneṣu dharmeṣu anakṣare anālaye | jalpakalpanayā varjyo* (?) *utpādo ['']yaṃ pragīyate ||* (f. $75v_2$). In *pāda* two, there is an apparent difference between the Sanskrit version and the three Tibetan attestations of this stanza. Whereas the Sanskrit sources all attest *anakṣaram* (JS) / *anakṣare* (HSS 7), the Tibetan translation of the JS renders this part as *'gyur ba med*, the translation of the *mūla* (Tōh. 466) reads *g.yo ba med* and only the translation of HSS 7 (Tōh. 1244, D f. $184r_6$) attests the expected *yi ge med*. In our view, the former two variants rather sound like expressions that one would associate with *akṣara* than with *anakṣara*. Even though the first two interpretations seem to fit nicely into the content of this stanza, we are unable to determine how the translators derived these from the word *anakṣara*. In our edition of the Sanskrit text, we gave preference to the variant attested in HSS 7 which finds some support in the Tibetan construction *ciṅ* […] *la*. In our edition of the Tibetan translation of the JS, on the other hand, we kept the variant in our version of the text. A similar problem can be observed in the final citation from the *Vajramaṇḍ(al)ālaṅkāra* (see below). In the following, the readings *anālaye* in MS Ṅ and *gnas med la* in Tib.^{B,Ṅ,T} support the variant in HSS 7. In *pāda* three, moreover, the translation *rtog daṅ smra ba'i tshul* in Tib.$_{-T}$ supports the variant *jalpakalpanayā* in HSS 7. In our edition of the Sanskrit text, we have decided to follow these readings since, in our view, they convey overall the best meaning in the given context. The origin of the variant *kalpakalpanayā* in the Sanskrit manuscripts of the JS might have been caused by the fact that such compounds are much more common (cp. *kalpanākalpavarjitam* above). Moreover, also the commentary on this passage in the **Māyājālamahātantrarājaṭīkā* (Tōh. 2513, D f. 247v) supports the variant *jalpakalpanayā*. For metrical reasons we refrained from applying the external *sandhi* in the end of the first *pāda*. Last but not least, one may note that also the *Māyājālatantra*, has been translated into Tibetan by Rin chen bZaṅ po. This translation is preserved in the *bKa' 'gyur* section of the Tibetan canon as Tōh. 466. In this case, however, Śraddhākaravarman is not mentioned in the colophon of the translation. Again, significant differences between the translation therein and the JS, such as the variant *dri ma* instead of *smra ba'i*, can be noted. Regarding this stanza, cp. also VP 1.13: *vikalpabhāvanātītaṃ mahāmudrākṣaraṃ sukham | grāhyagrāhakasaṃsthānakalpajalpavivarjitam ||*.

[469] This stanza is preserved in Tibetan translation in Tōh. 466, reading *chos rnams raṅ bźin 'od gsal ba || gzod nas dag ciṅ rñog pa med || sems can med ciṅ srog kyaṅ med || saṅs gyas ñid daṅ byaṅ chub med ||* (D f. 329v). The first line corresponds to *Anāvilatantra* 10cd (fol. $14r_{1\text{-}2}$). In the final *pāda*, we follow the reading *jīvanā* in MS Ṅ, understanding it as the less common female form of *jīvanam*. MSS K_3, B_1 and B_2 attest *jīvitā*, the reading printed in the previous editions 𝔹𝕊. A parallel to the second half is found in the *Vimalaprabhā*: *na bodhir naiva buddhatvaṃ na sattvo naiva jīvitam ||* (VP vol. 2, p. 101). Therein, it may be noted here, the set of stanzas which is given as an example from the *Pañcākārajñānastava* for the so-called Five Wisdoms (*pañca jñāna*), shows some parallels to this series of verses in the JS.

[470] The following verses are preserved in Tibetan translation in Tōh. 490. It should be noted that the title given in all of the *bKa' 'gyur* versions is *dPal rdo rje sñiṅ po rgyan*. The same version of the title is also attested in the commentary to this work, the *dPal rdo rje sñiṅ po'i rgyan gyi rgyud chen po'i dka' 'grel* (Tōh. 2515). These Tibetan translations, so it seems, must have been based on the reading *Śrīvajramaṇḍālaṅkāra*, a variant that is attested, for example, in Vilāsavajra's NMAA (f. 55v, 56v, 58v) and in chapter seven of Abhayākaragupta's *Āmnāyamañjarī* (f. $243v_5$) in which another stanza from this work is cited. Interestingly, the paper MSS K_1, K_3 and B_1 attest precisely this title. In the view of the rendering *dkyil 'khor gyi(s) rgyan las* in the Tibetan translation of the JS, we consider this variant here as a case of haplography in which one *la*

[*VII.i*] [The *mahāmudrā*] remains like a mental stream (*cittadhāreva saṃsthitā*), completely pervading every body (*sarvakāyaṃ samavyāpya*), everywhere and in every realm (*sarvatra sarvadhātau tu*), in all sentient beings [and] in every way (*sarvasattveṣu sarvataḥ*).[471]

[*VII.ii*] She herself (*svayam*) is without outflows and inconceivable (*anāsravā acintyā ca*), without stains and without sense of possession (*nirmalā nirmamā*), empty and just equal to space (*śūnyā gaganasamā caiva*), completely void of existence and non-existence (*bhāvābhāvavivarjitā*).[472]

has dropped. The palm-leaf MS Ṅ, on the other hand, shows the opposite case of corruption, namely a dittography of the syllable *laṃ*. Regarding the *Śrīvajramaṇḍ(al)ālaṅkāra*, it may be briefly noted here that the work is regarded by some as "part of a Tantric subcorpus of the Prajñāpāramitā literature, which we may call the Paramādya cycle" (Tomabechi 2009, p. xii). With regard to it and its placement into the second half of the eighth century, see also Tomabechi 2009, pp. li-liii. Other quotations from the *Śrīvajramaṇḍalālaṅkāra* are contained in the *Caryāmelāpakapradīpa* (CMP ch. 3) and *Amṛtakaṇikā* (AK p. 20). Parts of the following passage, moreover, are also incorporated in the first chapter of Kambala's *Sādhananidhi* (SN), in the context of his commentary on *Herukābhidhāna* 1.2. Kambala's work survives in Sanskrit in at least two palm-leaf manuscripts (Göttingen MS "Xc 14/30" (SN_A) and NGMPP "B 31/20" (SN_B)) and is preserved in Tibetan translation as Tōh. 1401. Chapters four to eight of the SN readily have been edited in Sugiki 2016 and Sugiki 2017. An edition of the first chapter waits to be published. Other Sanskrit MSS of the text are preserved as Göttingen MS "Xc 14/51" and NGMPP "E 2990/15."

[471] Tōh. 490: *kun nas sems can rnams kyi yum || sems can kun gyi thams cad du || thams cad lus la mñam par khyab || sems kyi rgyun bźin legs par źugs ||* (D f. 53v). As pointed out above, the Sanskrit version of this and some of the following verses is also preserved in Kambala's *Sādhananidhi* wherein the major part of this set is incorporated in a different sequence. This stanza, moreover, is also referred to in V. Bhattacharya 1943, cxlii, nt. 26, suggesting to read *cittadhāraiva*. In the Tantra, the subject of this and the following stanzas is *śes rab pha rol phyin ma ni* (Skt. *prajñāpāramitā*), presented in the preceding line in Tōh. 490. In the view of the fact that Indrabhūti omits this part but, instead, adds a final stanza in which *mahāmudrā* is given, we understand this as the intended subject of this passage. Curiously, we have neither been able to trace this final stanza in the Tibetan translation of the *Śrīvajramaṇḍ(al)ālaṅkāra*, as it is preserved in Tōh. 490, nor have we been able to identify this verse in any other source. Yet, it is presented as if being part of the citation with no indication of being Indrabhūti's own composition. The variant *yum* in Tōh. 490 seems to translate °*dhātrī* instead °*dhātau* in *pāda* one of the verse cited here. The Tibetan translation of the JS, however, clearly supports the reading in the Sanskrit witnesses. In *pāda* two, we have adopted the reading *sarvasattveṣu* in the palm-leaf MS Ṅ which is supported by the reading in Kambala's *Sādhananidhi* (SN_A f. $3v_1$, SN_B f. 3_1) and by the Tibetan translation *sems can kun la*. The paper MSS attest *sarvasatva* which is corrected in $K_1^{p.c.}$ to *sarvasatvaṃ ca*. The previous editions 𝔹𝕊 print *sarvasattvāś ca*. In *pāda* three, we emended the text to *sarvakāyaṃ samavyāpya*. This emendation is based on the Tibetan translation *lus kun la ni mñam par khyab*. The palm-leaf MS Ṅ attests *sarvakāryaṃ samavyāpya*. The majority of the paper MSS read *sarvakāyaṃ mayaṃ vyāpya* which is corrected in $K_1^{p.c.}$ to *sarvakāyamayaṃ vyāpya*, the reading in B_2 and the previous editions. Here, one could also consider emending to the slightly better attested form *samāvyāpya*. The reading in the *Sādhananidhi* remains problematic, showing corrections in both MSS (SN_A: *sarvvakāyam asaṃ>m<bhavo*, SN_B: *sarvvakāya>m<m avyāpya*). In the final *pāda*, the palm-leaf MS Ṅ attests *saṃsthitaṃ*, a variant worth considering when reading *cittaṃ dhāreva*. This reading finds partial support in MS K_1 and Tib.^{T}. In the view of the following stanzas, and taking into consideration also the context of this passage in the source text, we rejected this possibility. Nonetheless, it has to be noted that there seems to be some difference in the *Śrīvajramaṇḍ(al)ālaṅkāra*. The preceding line and the initial *pāda* of the quoted section read *śes rab pha rol phyin ma ni || sems can khams ni rnam sbyoṅ mdzad || kun nas sems can rnams kyi yum ||*. The editors of Tib.^{T} partly might have had in mind this difference when changing *thams cad du ni khams kun daṅ* to *sems can du ni khams kun tu*. Interestingly, the version of this verse preserved in Kambala's SN confirms the reading in the JS. With regard to Tib.^{T}, it has to be noted that the foliation is incorrect. Two folios belonging to later sections are erroneously inserted after *sems* in *pāda* two.

[472] Tōh. 490: *zag pa med ciṅ bsam mi khyab || dri ma med ciṅ ṅaṅ gis stoṅ || nam mkha' daṅ ni mtshuṅs 'dra ba || dṅos daṅ dṅos med rnam par spaṅs ||* (D f. 53v). This stanza is also preserved in the *Sādhananidhi* (SN_A f. $3v_1$, SN_B f. $3r_1$; Tib.: Tōh. 1401, D f. 3v). In *pāda* one, with a minor change of the sibilant, we follow the reading in Kambala's *Sādhananidhi* without the application of *sandhi*. The palm-leaf MS Ṅ attests *anāsravā acintāc ca*. The paper MSS read *anāśravācintā ca* which, although expressing the desired meaning, is hypometrical. 𝕊, in partial support by the Tibetan *zag pa med kyaṅ bsam mi khyab* (Tib.$_{\text{-B,Ṅ,T}}$) and *zag pa med daṅ bsam mi khyab* (Tib.$^{\text{B,Ṅ,T}}$), emends to *anāśravāpy acintā ca*. In our view, however, the overall evidence of the Sanskrit witnesses points towards a reading without application of external *sandhi*. In *pāda* three, we likewise follow the reading in the SN which supports the emendation in the previous editions 𝔹𝕊, being further supported

[*VII.iii*] The goddess of all Dharmas (*sarvadharmeśvarī*) —calm, and without beginning and end (*anādinidhanā śāntā*)— bears all forms as [her] body (*tanuṃ bibhratī sarvarūpāṇi*) completely depending on the two truths (*satyadvayasamāśritā*). Ultimately supreme (*paramā paramārthena*), she is traditionally taught as the *dharmakāya* (*dharmakāyeti sā smṛtā*).[473]

[*VII.iv*] Depending on the purification of both, the objects to be known and the afflictions (*jñeyakleśavyavadānataḥ*), she is said to be (*iti khyātā*) every faculty and [corresponding] consciousness (*sarvendriyaṃ ca vijñānam*), the mind —everywhere and in every way (*cittaṃ sarvatra sarvataḥ*) — [and] mind-consciousness (*manovijñānam*), wisdom (*prajñā*), intellect (*buddhiḥ*), thought (*matiḥ*), memory (*smṛtiḥ*), discriminating insight (*vipaśyanā*) and every gnosis (*sarvajñānam*).[474]

by *mkha' daṅ mñam ñid daṅ* in the Tibetan translation of our text. The Sanskrit manuscripts of the JS show various, mostly minor, corruptions here. In the fourth *pāda*, the palm-leaf MS Ṅ suggests to read *bhāvābhāvavivarjitam*. The confusion of the *liṅga* might go back to a conscious change in the transmission of the text, caused by the absence of the explicit mention of the subject of this passage. Someone might have felt that we are talking in this passage about *tattvam*, *samyagjñānam* or, perhaps, *mahāsukham*.

[473] Tōh. 490: *thog ma tha ma med ciṅ źi || chos rnams kun gyi dbaṅ phyug sku || sdig pa kun las rnam par grol || bden pa gñis la rnam par gnas || dam pa daṅ ni dam pa'i don || chos kyi sku ru de bśad do ||* (D f. 53v). This stanza too is preserved in Kambala's *Sādhananidhi* (SN_A f. $3v_2$, $3r_2$ & SN_B f. $3r_2$; $2v_5$; Tib.: Tōh. 1401, D f. 3vr). Therein, the final line is construed together with the following verse in a different order, attesting additional elements in between (see next nt.). The order, as it is presented here, corresponds to the sequence in the Tantra as preserved in Tōh. 490. In our edition, we decided to read this and the following stanza with six *pāda*s each. In *pāda* two, we follow the reading preserved in the palm-leaf MS Ṅ, tendentiously being supported by the variant *sarvadharmeśvarīn tanuṃ* in SN_B and *chos kun gyi(s) ni dbaṅ phyug sku* in the translation of the JS. The paper MSS attest *sarvadha(r)m(m)eśvarīva tam* which is changed in 𝔹𝕊 to *sarvadharmeśvarī ca sā*. Unfortunately, SN_A is not clear in the available images. The reading therein rather looks like *sarvadharmeśvarīvibhu*. Another possibility is to emend to °*tanuḥ*, taking the reading in *pāda* two as a compound in the sense of "having the body of all Dharma goddesses (*sarvadharmeśvarītanuḥ*)." In *pāda* three, the reading remains unsecured. We adopted the variant *bibhratī* in $K_1^{p.c.}$, being supported by SN_A. The editions 𝔹𝕊, printing *vibhratī*, basically read the same. MS Ṅ attests *vibhrānti*. MSS $K_1^{a.c.}$ and B_1 read *bibhrati*, the reading also found in SN_B. MS K_3 reads *vibhramati*. MS B_2 has *cibhrati*. V. Bhattacharya 1943, cxlii, nt. 26, wherein the first two lines of this stanza are cited, suggests to emend to *bibharti*. Although attractive, this emendation is palaeographically less probable. The translation of the JS renders this part as *'byor pa ste*. In Tōh. 490, the line is given as *sdig pa kun las rnam par grol* which rather sounds like a rendering of something like *sarvapāpavimuktā* (*sā*). The variant *kun gyi raṅ bźin 'dzin pas na* in Tōh. 1401 (D f. 3v) can be taken in partial support of the reading in the Sanskrit version. To our regret, we are unable to account for all variants.

[474] Tōh. 490: *dbaṅ po kun kyaṅ rnam par śes || sems daṅ thams cad thams cad du || yid kyi rnam śes źes su bśad || śes rab blo daṅ blo gros dran || lhag mthoṅ daṅ ni ye śes kun || kun nas ñon moṅs rnam par byaṅ ||* (D f. 53v). Just as the preceding stanzas, this part is likewise preserved in Kambala's *Sādhananidhi* (SN_A f. $3r_{3\text{-}5}$, SN_B f. $2v_{5\text{-}6}$; Tib.: Tōh. 1401, D f. 3r). The reading therein, however, differs, attesting additional readings, interchanging the order of the *pāda*s and not showing a clear correspondence to the last *pāda* (see below). In our edition, we read this stanza, just like the preceding one, with six *pāda*s. In *pāda* two, the Tibetan renders *cittaṃ* in the Sanskrit as *sems can* which rather sounds like a translation of *sattva*. This, however, might be acceptable as the result of translational liberty. Moreover, we adopted the reading *thams cad du* in Tib.^{T}, being supported by the Sanskrit and Tōh. 490. All other versions attest *yaṅ dag tu* instead. For several reasons, the readings in the following *pāda*s remain unsecured. First of all, there is uncertainty about whether one should read *manovijñānam* or *manojñānam* in *pāda* three. In our edition, we tentatively adopted the hypermetrical reading *manovijñānam iti khyātā* preserved in the paper MSS. The palm-leaf MS Ṅ attests *manovijñānavikhyātāḥ*, which might be the result of an attempt to correct the hypermetrism. Presumably out of the same considerations, the previous editions 𝔹𝕊 emended the text to *manojñānam iti khyātā*. Interestingly, the reading in SN_A supports precisely this reading. The Tibetan translations of this verse all support *vijñānam* (Tib.: *rnam śes*) as well as *iti* (Tib.: *źes*). The reading *yid daṅ rnam śes źes bśad ciṅ* in Tib.$_T$, it may be noted, sounds either like a rendering of *manovijñānam* as a *dvandva* compound or like *mano vijñānam* as two separate nouns. In our view, the translation *yid kyi rnam śes* in Tōh. 490 and Tōh. 1401 is clearly superior, especially in the view of the preceding *cittaṃ* in the Sanskrit. In our edition of the Tibetan translation, we emended accordingly. It is difficult to judge whether the hypermetrical *manovijñānam* or the metrically better, but sense-wise slightly

awkward, variant *manojñānam* is original. The testimonia of the JS clearly point towards the former, yet the attestation of the latter in SN_A proves that both variants must have existed already relatively early. It is both possible that the hypermetricism is original and later on had been corrected or —arguing in the opposite direction— that the uncommon expression *manojñānam* had been standardised to the more common form *manovijñānam* which certainly is the intended sense of this compound. Since each of the readings may have given rise to the other, without being able to determine which scenario is more plausible, we kept the hypermetrical reading in the JS until further evidence comes to light. Secondly, it is likewise unclear whether one should read *smṛtā* or *smṛtiḥ* in the end of *pāda* four. The former is what is attested in the oldest available Sanskrit witnesses, namely in MS Ṅ and the two palm-leaf MSS of Kambala's *Sādhananidhi*. This variant is further backed by the Tibetan translations *bśad* and *brjod* in Tib.^{T} and Tōh. 1401, respectively. The reading *smṛtiḥ*, on the other hand, is attested only in MS $K_1{}^{p.c.}$. This reading, however, is basically supported by all of the paper MSS. And interestingly, the translation *dran* in Tōh. 490 points exactly towards this variant in the 'modern' witnesses. The rendering *ldan*, moreover, attested in the Tibetan translation of the JS with the exception of Tib.^{T}, can be understood as a corruption of the phonetically similar *dran*, and thus likewise supports the *smṛtiḥ*. Although both readings are equally possible, and although *smṛtā* is attested in the older Sanskrit witnesses available to us, we have —following the previous editions 𝔹𝕊— given preference to *smṛtiḥ*, considering a corruption from the latter to the former as somewhat more probable, especially in consideration of the fact that the same word is used in the preceding stanza. Apart from these philological problems in the second line, the major problem in this verse lies in the third line and concerns the following *vipaśyanā sarvajñānaṃ jñeyakleśavyavadānataḥ*. In fact, most Sanskrit sources of the JS attest *vipaśyanā sarvajñajñānasya jñeyā saṃkleśavyavadānataḥ*, only MS B_1 reads *heyā* instead of *jñeyā* which clearly must be a corruption, since it makes little sense. The reading presented in our edition is a conjectural emendation. Presumably out of metrical considerations, the previous editors emended the line to the metrically sound reading *vipaśyanā ca sarvajñajñānasya vyavadānataḥ*, omitting both *jñeyā* and *saṃkleśa*°. The reading *vipaśyanā* as attested in MSS $K_1{}^{p.c.}$ and SN_A is tendentiously supported by all other witnesses, except for the attestation of this verse in Tōh. 490 which reads *lhag mthoṅ daṅ ni* and which thus could be taken in favor of the emendation *vipaśyanā ca* in 𝔹𝕊. MS Ṅ attests *vipasyatā* which, presumably, is the result of a misreading of *vipasyanā* as attested in MSS $K_1{}^{a.c.}$, K_3, B_1 and B_2. Regarding these variants, it may be noted that the letters *nā* and *tā* can easily be confused in some scripts and that the confusion of the sibilants is a rather common phenomenon. The following *sarvajñajñānasya jñeyā*, as attested in all sources of the JS, finds support in the parallel in Kambala's SN which, in the course of the commentary on *Herukābhidhāna* 1.2, reads *vipaśyanā sarvajñajñānasya ramyā*, resulting in the same hypermetricism. In our edition, and with some support of the translation *lhag mthoṅ daṅ ni ye śes kun* in Tōh. 490 (D f. 53v), we emended the reading to *vipaśyanā sarvajñānaṃ*, resulting in a bad *ma-vipulā*. To our regret, we are unable to determine whether or not the reading in the Sanskrit witnesses is corrupt or in fact could be original. The translations of the JS and SN differ from each other, attesting *lhag mthoṅ kun mkhyen ye śes ni* (*kun gyi ye śes kyi* in Tib.^{T}) and *lhag mthoṅ kun mkhyen ye śes kyi*, respectively. The former rather sounds like a rendering of *vipaśyanā sarvajñajñānam* and could be the result of dittography of the ligature *jña*. The latter, on the other hand, perfectly accords with the reading transmitted in the Sanskrit MSS. In the final *pāda*, we emended the text to *jñeyakleśavyavadānataḥ*, accepting the hypermetricism and understanding the compound as short for *kleśajñeyāvaraṇavyavadānataḥ*. We are unable to account for the additional syllable *saṃ*. The translation of the JS renders this part as *śes bya ñon moṅs thar pa ñid* (Tib.^{T} reads *śes rab* instead of *śes bya*), sounding rather like a rendering of *kleśamokṣatā*. With the exception of the final *ñid* which indicates that the translators might have read the abstract-noun suffix °*tā* instead of °*taḥ*, the rendering may be accepted as the result of some translational liberty. The canonical translation of the Tantra in Tōh. 490, on the one hand, confirms the reading *saṃkleśavyavadāna*° (*kun nas ñon moṅs rnam par byaṅ*), on the other hand, it does likewise not render the suffix °*taḥ*, nor does it show a trace of the preceding *jñeyā*. Presumably owed to the different agenda of the work, the corresponding passage in Kambala's commentary on *Herukābhidhāna* 1.2 differs quite significantly from the reading in the JS, interchanging the order of the verses and inserting additional readings in between. Unfortunately, the testimony in SN_B is partially damaged. The text, as it is transmitted in the two available palm-leaf MSS of the SN, runs as follows: *paramā paramārthena dharmakāyeti sā smṛtā* | *vipaśyanā* (SN_B: *dharmmakā*†*e* ††$_6$ *yena*) *sarvajñajñānasya ramyā iti ca kathyate* || *acintyasthiracalasarvabhāvasvabhāvena* (SN_B: *acitta*°) *sahajānandapradīpā sā* | *sarvātmanīti* (SN_A: *sarvā* | *ātmanīti*) *sarvendriyaṃ* (SN_B: °*a*) *ca vijñānaṃ cittaṃ sarvatra sarvataḥ* | *manojñānam iti* (SN_B: *sarva* ††$_{7\text{-}8}$ *nam iti*) *khyātā prajñā buddhir matiḥ smṛtā* || (SN_A f. 3r$_{3\text{-}5}$, SN_B f. 2v$_{5\text{-}6}$). The Tibetan version thereof renders this passage as: *mchog ni don dam ñid kyis te* || *chos kyi sku źes de brjod do* || [=*pāda*s ef (preceding verse)] *lhag mthoṅ kun mkhyen ye śes kyi* || [=*pāda* e] *dgyes pa źes ni bśad pa yin* || *bsam gyis mi khyab brtan pa daṅ* || *g.yo ba'i dṅos po thams cad kyi* || *raṅ bźin lhan cig skyes pa yi* || *dga' ba rab tu 'bar bde 'o* || *thams cad bdag ñid ces bya ni* || [1,5 stanzas without correspondence] *dbaṅ po kun daṅ rnam śes sems* || *thams cad nas ni thams cad du* || *yid kyi rnam śes źes bśad ciṅ* || *śes rab blo gros blor yaṅ brjod* || [=*pāda*s a-d] (Tōh. 1401, D f. 3r). Admittedly, our conjecture, although certainly improving the meter, makes it difficult to account for the variants in the Sanskrit and Tibetan witnesses of the JS as well as the readings in Kambala's SN. However, until further evidence comes to light, we consider this conjecture to make best sense. Other so-

[*VII.v*] [Although] she is free from eternity and cutting off (*śāśvatocchedanirmuktā*), i.e., void of the two extremes (*antadvayavivarjitā*), she is thought of as twofold (*dvidhā tasyāḥ prakalpanā*), conventional and ultimate (*saṃvṛtyā paramārthena*).[475]

[*VII.vi-vii*] Just as the seed of fire resides in the fuel (*yathendhanaṃ samāśritya tejobījaṃ tu saṃsthitam*), or just as sesame oil is in the sesame seeds (*tileṣu vā yathā tailam*), [or] juice is prepared[, for example,] from sugar-cane (*ikṣo rasaḥ prakalpitaḥ*), or just as fragrance [resides] in flowers (*puṣpeṣu vā yathā gandhaḥ*) [or] just as fresh butter [depends] on coagulated milk (*dadhni navanītakaṃ yathā*), …[476]

… [in this way] too, whether she is in the form[-realm] or in the one without form (*rūpārūpagatā vāpi*), the *mahāmudrā* abides everywhere (*sarvatra* […] *mahāmudrā pratiṣṭhitā*), in all sentient beings (*sarvasattveṣu*), in what is motionless and what is moving (*sthāvare jaṅgameṣu ca*).[477]

lutions, such as emending to *sarvajñatvaṃ* instead of *sarvajñānaṃ*, are, of course, possible too. Finally, one may note that the interpretation of this verse is not free of doubt, especially regarding the relation and significance of the various terms expressing different aspects of mind and cognition. One may, particularly in view of the preceding and following verses, understand that these terms refer to the two levels addressed therein, i.e., the conventional level (*saṃvṛti*) and the ultimate level (*paramārtha*), respectively.

[475] In *pāda* one, we follow the silent emendation in the previous editions 𝔹𝕊 to °*nirmuktā*, understanding it as a first *vibhakti* (nominative) feminine form (*strīliṅga*) without application of external *sandhi* at the *pāda* break. The syntax of the Tibetan translation of the JS, in which *pāda*s one and two are taken up by *de ni* in *pāda* four, confirms this emendation. The palm-leaf MS Ṅ attests °*nirmukta*, the paper MSS suggest to read °*nirmukto*. The Tibetan translation of the JS renders this part as *mtha' las grol*. The translation in Tōh. 490, however, differs quite significantly, rendering this stanza as: *rtag daṅ chad pa'i mtha' daṅ ldan || mtha' gñis po ni rnam par spaṅs || kun rdzob daṅ ni dam pa'i don || rnam pa gñis su de rab brtags ||* (D f. 53v).

[476] Tōh. 490: *ji ltar bud* [54r] *śiṅ la brten nas || me yi sa bon gnas pa daṅ || til la til mar ji bźin no || bur śiṅ ro bźin rab tu brtag || me tog dri ni ji bźin nam || źo mar gsar ji bźin du ||* (D f. 53v-54r). A variant of this stanza is contained in Kambala's *Sādhananidhi*, reading: *yathendhanaṃ samāśritya tejobījaṃ vyavasthitam || tileṣu vā yathā tailam evaṃ dhātau* (SN_B: *eva sarvvadhātau*) *vyavasthitā ||* (SN_A f. $3v_2$, SN_B f. $3r_{2\text{-}3}$; cf. Tōh. 1401 (D f. 3v)). In the final *pāda*, against all metrical concerns, we rejected the emendation *dadhni vā navanītakam* proposed in 𝕊. Although the emendation solves both the hypemetricism and the metrical flaw of syllables two and three both being short (*laghu*), the variants attested in the Sanskrit MSS make it difficult to justify this as the original reading. The *editio princeps* 𝔹, seemingly not being bothered by the metrical flaw in syllables two and three, changed the text to *dadhni navanītam yathā*. Until further textual evidence comes to light, we follow the variant in MS K_1, although it violates the rule *na prathamāt snau* in Piṅgala's *Chandaḥsūtra* 5.10 and, in addition to that, is also hypermetrical. Despite several smaller corruptions, all Sanskrit and Tibetan witnesses point towards precisely this reading which we thus have accepted as the probably most original one. One possibility to avoid the violation of the rule in Piṅgala's *Chandaḥsūtra* 5.10 is to accept the variant *dadhe* in the palm-leaf MS Ṅ as an irregular form of *dadhni*. Similarly, one may also accept the variant *dadhnī* in MS B_1, *metri causa*, as an irregular form.

[477] As already noted above, this stanza does not seem to be part of the *Śrīvajramaṇḍ(al)ālaṅkāra*. To our regret, and just as Takahashi 1977, we have neither been able to locate this stanza in Tōh. 490, nor identified any other source in Sanskrit or Tibetan that contains this verse or a version thereof. Although presented as if being part of the Tantra, we have, until one may find a trace of this verse in association with the Tantra, to assume that this stanza in fact is Indrabhūti's own composition. Interestingly, the concluding part of this passage in Kambala's *Sādhananidhi* seems to read in a similar vein, likewise connecting the passage to *mahāmudrā* and the three realms. The testimony of the available Sanskrit witnesses of the SN, however, remains slightly problematic, rendering this part as: *mahāmudrā* (SN_A: *mudrā $* [sic!] *suddhā*, SN_B: *mahāsamudrā*) *anugantavyā ity abhiprāyaḥ ||* (SN_A f. $3v_{2\text{-}3}$, SN_B f. $3r_3$). Based on the translation *phyag rgya chen por śes par bya || źes bya bar dgoṅs so ||* in Tōh. 1401 (D f. 3v), this part should be read with the preceding *pāda khams gsum la ni rnam gnas pa ||* and is to be corrected to *mahāmudrānugantavyā | ity abhiprāyaḥ*. Some doubt also remains regarding the third *pāda* of the JS. In our edition, we follow the variant *rūpārūpagatā vāpi* in the palm-leaf MS Ṅ. The paper MSS attest *rūpārūpagatāv api*. The previous editions 𝔹𝕊 silently print *rūpārūpagatā cāpi*. The Tibetan translation renders this *pāda* as *gzugs daṅ/can gzugs med rtog pa la(s)*. On the one hand, the translators seem to have understood *gata* in the end of the compound in the sense of "realized" and not, as we did, in the more common sense of "situated/contained in." On the other hand, the translation sounds as if rendering a *saptamī* (locative) or a *pañcamī* (ablative).

Furthermore (*punaḥ*):

> Gnosis (*jñānam*) is unceasing (*amaraṇam*), without letters (*anakṣaram*), soundless (*aghoṣam*), pure from the beginning (*ādiśuddham*), void of stains (*vimalam*), luminous (*prabhāsvaram*) [and] inexpressible (*anabhilāpyam*).[478] [*VII.viii*]

In the *Śaṃvaratantra*[, i.e., in the *Śrīsarvabuddhasamāyogaḍākinījālaśaṃvaramahāyogatantra*,] it has been taught (*śaṃvaratantre nigaditam*):[479]

[478] This passage too is referred to in V. Bhattacharya 1943, cxlii, nt. 26. The corresponding part in Tōh. 490 reads: ***ye śes kyaṅ*** *ci yaṅ med pa* | *ñon moṅs pa med pa* | ***yi ge med*** *pa* | *don yod pa* | ***gdod ma nas dag pa*** | ***dri ma med pa*** | ***'od gsal ba*** | ***brjod pa daṅ bral ba*** *źes bya ba'i don to* || (D f. 75r). We are not entirely certain whether the section in the JS is meant as a full quotation or rather as a paraphrase thereof. Firstly, the term *amaraṇa* is only reflected in Tib.^{T}, while all remaining sources read *mi 'jig pa*, which rather sounds like *avināśam* but perhaps might be acceptable here. Further, the reading *anakṣaram* is an emendation based on the reading *yi ge med pa* in Tōh. 490 and what is suggested by the Sanskrit manuscripts. The palm-leaf MS Ṅ attests *alakṣaram*, the paper MSS read *anakṣaṇam*. The latter was emended in 𝔹 to *alakṣaṇam* which makes good sense but finds no support in the Tibetan. The corresponding part in the Tibetan translation of the JS reads *mi zad pa* (Tib.^{B,Ṅ,T}) and *mi bzad pa* (Tib.$^{\text{-}B,Ṅ,T}$). On the basis of this translation, another option is to emend to *akṣayam*, the correction proposed in 𝕊. The following *aghoṣam* is rendered in the Tibetan as *mi g.yo ba daṅ*. This, as rightly pointed out in 𝕊, rather corresponds to *akṣobhyam* or, perhaps, to something like *akopyam*, *akampyam* or *acalam*. Tōh. 490, on the other hand, attests *don yod*, corresponding to Sanskrit *amogham*. There is a good chance that the variant in the Sanskrit version of the JS is the result of some kind of metathesis of *amogham*. Here too, one could consider emending the text. However, since we are not certain in which direction to emend, we have kept the readings as they are preserved in the respective versions. Last but not least, we have emended the reading *anādiśuddham*, as attested in MSS Ṅ and $K_1^{p.c.}$ and printed in the previous editions 𝔹𝕊, to *ādiśuddham*, being supported by the translation of the JS and in Tōh. 490. The same reading, moreover, is used in verse 1.51 and in the above citations from the GST and *Māyājāla*. In his discussion of the "epistemology of gnostic pervasion," Krug gives the following analysis of the passage of the *Śrīvajramaṇḍ(al)ālaṅkāra*: "The verses draw a connection between Indrabhūti's epistemology of pervasion and *mahāmudrā* as the universal episteme or representational object of enlightened cognition. The quote begins by describing *mahāmudrā* as the support of the mind that abides everywhere, in every element, pervading the entire body. It later describes *mahāmudrā* as the *dharmakāya* that "[pervades] every sense faculty, consciousness, thought, everywhere and in all directions." True to rhetorical form, Indrabhūti follows this description of *mahāmudrā* with a quote from the same work that restates the ineffability thesis, describing gnosis as "unstained, without marks, unmoving, supremely pure, stainless, radiant, inexpressible." Given that this statement is immediately followed by the above quoted material from the *SBSY* describing a fully sensory experience of infinite Buddhas, the term "inexpressible" (*anabhilāpya*) should be qualified here as a reference to the epistemically bound state of an ordinary being, not the unbound state of a yogin or of enlightened beings." (Krug 2018a, p. 164). We are not certain whether we can agree to this statement in full, particularly in view of the last point. The use of *anabhilāpya* here and in the quotation of the GST above certainly is not without relevance in Indrabhūti's discussion of reality, its manifestations and their correct understanding.

[479] Here, as well as in sections 17 and 18 below, Indrabhūti uses the names *Saṃvaratantra* and *Śrīsaṃvara* to refer to the *Śrīsarvabuddhasamāyogaḍākinījālaśaṃvaramahāyogatantra*, in short: *Sarvabuddhasamāyoga* (SBS), and not in reference to the (*Laghu*)*śaṃvaratantra* (a.k.a. *Herukābhidhāna*) which most likely postdates the SBS (see Gray 2007, p. 11). This, so it seems, has been a common usage in the earlier formation of the tantric scriptures (see Sugiki 2015, p. 360) with the common interchange of *saṃvara* for *śaṃvara*. Regarding the title of the work and following the explanation of the *upasarga* "*śaṃ*" found in the Tantra itself (see SBS 1.10), it is preferable to read *Śaṃvaratantra* and *Śrīśaṃvara*, respectively, i.e., the *tālavya* sibilant *śa* instead of the *dantya* sibilant *sa*. Unlike in the previous cases where significant differences between the Tibetan translation of the JS and the canonical translations of the works cited have been observed (most of which are supposed to stem from Rin chen bZaṅ po and Śraddhākaravarman; see Tables 15-17 in Chapter 2.2: Tibetan Translation), the citations from the SBS are noteworthy not because of their differences but their at times striking similarity. In most verses, the translation of the JS and Tōh. 366 are almost identical. Therefore, and taking into account the scarce information about the translation in Tōh. 366, we have reason to suspect that Rin chen bZaṅ po and Śraddhākaravarman must have known and used this translation. According to the colophon in the *rÑiṅ ma rgyud 'bum* (BDRC: W21518, vol. ma: p. 273), the SBS was translated by a team of translators including Vajrahāsa and rMa/sMa rin chen mchog (8th cent.): *rgya gar gyi mkhan po Vajrahasa daṅ* | *sgyu 'phrul gyi Lo tsa' ba rMa rin chen mchog gis 'brel pa bźi'i gźuṅ daṅ btun te źu chen daṅ bcas par gtan la phab*

[*VIII.i*] *Yoga* does not arise with regard to cast depictions and so on (*na yogaḥ pratibimbeṣu niṣiktādiṣu jāyate*). Because of a great effort in respect to *bodhicitta*, the awakening-mind (*bodhicittamahodyogāt*), by that *yogins* become deities (*yoginas tena devatāḥ*).[480]

[*VIII.ii*] This awakening-mind is the *vajra* (*bodhicittam idaṃ vajraṃ*), one's own state of all the Buddhas (*sarvabuddhatvam ātmanaḥ*). Therefore (*tasmāt*), one attains the state of the Sarvabuddha (*sarvabuddhatvam āpnute*) through the union of the self with all (*sarvātmayogena*).[481]

[*VIII.iii*] Those who are seeing and worshipping in every way this one who is in perfect union [with everything] (*yainaṃ paśyanti saṃyuktaṃ pūjayanti ca sarvathā*), by them in fact all the Buddhas are seen and worshipped (*dṛṣṭās taiḥ pūjitāś caiva sarvabuddhā bhavanti hi*).[482]

pa'o ||. The colophons of all *bKa' 'gyur* editions do not mention the translators. On rMa rin chen mchog, see Arthur Mandelbaum, "Ma Rinchen Chok," *Treasury of Lives* (https://treasuryoflives.org/biographies/view/Ma-Rinchen-Chok/5234), accessed September 23 2021. In the following, we made reference to the *editio princeps* of the SBS published in Negī 2018 (*Dhīḥ* 58; = SBS$^{ed.}$), to the 11th century palm-leaf MS preserved in the Collège de France, Bibliothèque de l'Institut d'études indiennes (MS.SL.48 = SBS_A), and MS NAK 5-7853 preserved in the National Archives Kathmandu (= NGMPP B 112-17), the paper MS that served as the basis of the *editio princeps* (= SBS_B). In addition to these, we were able to consult a draft edition of the SBS currently being prepared by our colleague Péter-Dániel Szántó. For this and his kindness to reread the relevant sections of the SBS together, we remain deeply indebted. The verse counting is tentative and may differ in the upcoming publication of the SBS. Eight out of the following twelve stanzas are translated and discussed in the context of the "rejection of the argument that the epistemic boundedness of ordinary beings is capable of attaining omniscience, and for their refutation of both the gradualist approach that argues for this position and the subitist approach to non-conceptual meditation that rejects epistemology altogether." in Krug 2018a. Therein, the author further states that "[…] The selection from the *SBSY* quoted in *Jñānasiddhi* chapter fifteen presents a yogic transcendence of the epistemically bounded condition of ordinary beings that results in sense contact and union with enlightened beings and culminates in the *yogin*'s identification of the nature of the Buddhas as pervading space. […] The *SBSY* is so important to *Jñānasiddhi* that it may constitute the primary source for Indrabhūti's general theory of pervasive omniscient gnosis. If this is the case, it might be possible to argue that the *SBSY* is in fact the primary scriptural source for *Jñānasiddhi*." (Krug 2018a, pp. 162-163).

[480] SBS 1.22. With reference to the SBS the verse is also cited in Āryadeva's *Caryāmelāpakapradīpa* (ch. 2, p. 19) as well as in Śāntarakṣita's *Tattvasiddhi* (v. 13). From here onwards the verse numbering in 𝔹 is corrupt, 𝕊 does not count the verses. In *pāda* one, all Sanskrit MSS of the JS attest *yoga*°. We are following here the silent emendation *yogaḥ* in 𝔹𝕊. The reading is supported both by the Tibetan translations as well as citations of this stanza. In *pāda* three, we adopted the reading °*mahodyogād* in the MSS of the SBS, being confirmed by the citation in the TS and by the translation *rab brtson na* in Tib.$_{.T}$. MS Ṅ attests °*mahopāyād*, the paper MSS read *mahāyogāt*. The latter is the reading printed in 𝔹𝕊. SBS$^{ed.}$ prints °*mahadyogād*, the CMP reads °*mahāyoga*°. *Pramuditavajra comments this stanza as follows: *gzugs 'ba' zig bsgoms pa las mchog gi dṅos grub tu cis mi 'gyur źe na* | ***gzugs brñan gzugs la sogs pa daṅ || rnal 'byor 'byuṅ bar mi 'gyur gyi ||*** *byaṅ chub kyi sems bde ba chen po'i lha'i de kho na ñid rab tu rtsom pa de la*[*s*] *rnal 'byor pa saṅs rgyas daṅ byaṅ chub sems dpar 'gyur ro* || (Tōh. 1660, D f. 393v). Cp. also VP 4.5 *ad* LKCT 4.232: *anye sattvāḥ śūnyatādarśanaviṣaye jātyandhā iti tattvabhāvanāniyamaḥ | atattvasādhane punar apratyakṣe 'numānaṃ mṛtakatanur ivātattvataḥ kalpanaṃ yat tac citrādau darśanīyam iti | mṛtakatanur iva sarvathā tattvadarśanābhāvāt śavavat | citraṃ pratimā ghaṭitā niṣiktā buddhabodhisattvānāṃ maṇḍalacakraṃ vā likhitvā niśatākāraṃ darśanīyaṃ vā bālayogināṃ mandānāṃ bhāvanārtham iti vikalpabhāvanāniyamaḥ |* (=SUṬ (p. 142) & *Ṣaḍaṅgayoga* by Anupamarakṣita with commentary by Raviśrījñāna (pp. 95-96)). Relying on 𝕊, this verse is translated in Krug 2018a, p. 163.

[481] SBS 1.23. The finite verb *āpnute*, attested in MSS Ṅ, $K_1^{a.c.}$ and B_1, corresponds to the reading in the SBS. The previous editions 𝔹𝕊 print *āpnuyāt*. In this verse, we accepted the neuter forms *bodhicittam* and *vajram* as authorial. *Pramuditavajra's commentary on this verse reads as follows: ***byaṅ chub sems dpa' rdo rje ste || źes pa*** *sems 'od gsal gñis su med pa'i rdo rje ste | saṅs rgyas kun gyi bdag ñid yin pa de bas na rnal 'byor pa thams cad lha thams cad kyi raṅ bźin du sbyor bas kyaṅ saṅs rgyas thob par 'gyur ro* || (Tōh. 1660, D f. 393v). In the fourth *pāda*, we interpreted the final *sarvabuddhatvam* in the sense of "the state of the Sarvabuddha" which reflects our understanding of the somewhat specific usage of *sarvabuddha* in the system of the SBS. Of course, it also possible to understand the expression as "state of all the Buddhas" here and in the following verses. This verse is likewise translated in Krug 2018a, p. 163.

[482] SBS 2.14. A variant of this stanza is found in SBS 9.55 (= SBS$^{ed.}$ 9.48). In *pāda* one, we follow the reading

[*VIII.iv*] And, by seeing and touching him, the Sarvabuddha (*darśana-sparśanābhyāṃ ca sarvabuddhasya cāsya hi*), they become ones by whom the truth is seen (*dṛṣṭasatyā bhavanti hi*) — even when not having entered a *maṇḍala* (*amaṇḍalapraviṣṭāpi*).[483]

[*VIII.v*] By seeing and touching (*darśanasparśanābhyāṃ ca*) and through hearing and remembering (*śravaṇasmaraṇena ca*) they are completely liberated from all sins (*sarvapāpair vimucyante*) and yoked with all accomplishments (*yujyante sarvasiddhibhiḥ*).[484]

[*VIII.vi*] Through the perfect unions with the *sarvayoga* of him, the Sarvabuddha (*sarvayogasamāyogaiḥ sarvabuddhasya cāsya hi*), even women are

yainaṃ in SBS_A, understanding it as a hybrid form of the pronouns *ye* and *enaṃ* with double-*sandhi* applied. The Tibetan translation *gaṅ gis* […] *'di* perhaps can be taken in support of this understanding. A further support is the variant of this stanza in SBS 9.55 in which both MSS of the text attest this unusual expression. The palm-leaf MS Ṅ attests *yena*, the variant attested in SBS_B and printed in the edition. Although it is likewise possible to adopt this reading, we consider it secondary. MSS $K_1^{a.c.}$, B_1 and B_2 attest *yayenaṃ* which is corrected in $K_1^{p.c.}$ to *ye ye taṃ*. MS K_3 attests *yeyenaṃ*, the previous editions 𝔹𝕊 corrected the text to *enaṃ*. Another possibility is to emend the text to *ye taṃ*. Unfortunately, the Tibetan translation of the JS omits the first two *pāda*s, reading instead the first line of SBS 2.16 below. This mistake could be the result of some kind of eye-skip. *Pramuditavajra's commentary on this verse reads: *gdoṅ rgyan gyon pa bśad nas | tshogs kyi 'khor lo bśad pa'i phyir | **gaṅ gis ldem dgoṅs 'di mthoṅ nas || rnam pa kun du mchod byed na** || źes pa la sogs pa smos te | bcos ma'i rnal 'byor gyi gzugs brñan daṅ bcas pas rtog pa raṅ gi lha'i 'khor lo bsgom źiṅ 'dod pa'i yon tan lṅas rnam pa kun du dad par byed pa na | rnal 'byor pa ye śes sems dpa' daṅ tha mi dad par byas na des saṅs rgyas mthoṅ źiṅ pūja byas par 'gyur ro* || (Tōh. 1660, D f. 393v-394r). Relying on the reading in 𝕊, this verse too is translated in Krug 2018a, p. 163.

[483] SBS 2.15. In *pāda* two, we follow the variant *cāsya* in the palm-leaf MS Ṅ and SBS. All other witnesses read *vāsya* here. However, the same *pāda* is found in SBS 2.17b (cited below) wherein the MSS of the SBS confirm the wording in the paper MSS. Similar to the case of *yainaṃ* above, we have accepted the irregular reading °*praviṣṭāpi* with double-*sandhi* applied as it is attested in the majority of the Sanskrit witnesses of the JS. MS $K_1^{p.c.}$ reads °*praviṣṭo* (')*pi*, the reading in the manuscripts of the SBS. Although this reading is likewise possible, we preferred the plural form in order to avoid the change of number. The edition of the SBS prints this *pāda* as *maṇḍala apraviṣṭo 'pi*, a reading that we rejected on the basis of what is transmitted in the MSS. The previous editions 𝔹𝕊 emended the text to *amaṇḍalapraviṣṭāś ca*, a reading that is grammatically fine but somewhat more difficult to account for when considering the variants in the MSS. Relying on this reading, the verse is translated in Krug 2018a, p. 163. *Pramuditavajra, in his commentary, specifies that the "truth seen" refers to the joy that perceives the gnosis of the first *bhūmi* (*sa daṅ po'i ye śes*). The entire commentary on this stanza runs as follows: ***'di daṅ saṅs rgyas thams cad la** || źes pa rnal 'byor pa 'di daṅ raṅ saṅs rgyas thams cad la mthoṅ ba gzugs daṅ | thos pa sgra daṅ | snom pa dri daṅ | myoṅ ba ro daṅ | reg bya la sogs pas pūja byas pas rdul tshon gyi dkyil 'khor du ma źugs kyaṅ bde ba sa daṅ po'i ye śes mthoṅ bar 'gyur ro* || (Tōh. 1660, D f. 394r).

[484] SBS 2.16. Cf. *Ḍākinījālaśaṃvararahasya* (ḌJŚR p. 2), reading *mucyate sarvapāpais tu evam eva na saṃśayaḥ* || in the second half, and *Laghuśaṃvaratantra* (LŚT) 1.8cd-9ab. The first half is also contained in STTS v. 2651 and GST 7.26. Note that the reading in *pāda* four in the Sanskrit witnesses of the JS differs from all sources of the SBS. The JS attests *pūjyante* instead of the slightly smoother reading *yujyante*, the reading of the SBS which we have adopted in our edition. In our view, this reading does not only convey better sense, but it is also more attractive, since *yujyante* contrasts better with *mucyante*. The variant in the JS can be explained as a misreading of the somewhat similar letters *yu* and *pū*. The Tibetan translations in $Tib._{B,Ṅ}$ and the SBS render the verbal form as *'grub*, $Tib.^{B,Ṅ}$ reads *rab tu 'grub*. Although differing and rather sounding like a translation of *sidhyante*, these renderings could be understood as the result of having taken some translational freedom. Also, the variants in the Tibetan rather support the reading in the Sanskrit transmission of the SBS than the variant in the JS. Moreover, the rendering of the following *sarvasiddhibhiḥ* as *saṅs rgyas dṅos grub thams cad* ($Tib._{B,Ṅ}$ and SBS (D f. 152r)) and *saṅs rgyas thams cad* ($Tib.^{B,Ṅ}$) either may be understood as the result of translational liberty or has to be taken to be pointing at a different transmission. The Sanskrit witnesses, however, do not indicate that there has been any variant. *Pramuditavajra's commentary on this verse runs as follows: *de'i phan yon bstan pa ni | **mthoṅ ba daṅ ni reg pa daṅ** || źes bya ba la sogs pa gsuṅs te | 'gro ba'i lam pa'i rnal 'byor bas dgod pa daṅ bltas pa daṅ | lag bcaṅs kyis kyaṅ 'grub par 'gyur ro* || (Tōh. 1660, D f. 394r). Regarding this stanza, cp. ḌJŚR: *udghāṭanīyaguhyasaṃvaraḥ sandhyābhāṣayā coktaḥ | darśanam iti cumbanam āliṅganam | sparśanam iti kamale vajrapraveśanam | śravaṇam iti kuliśāsphālanena yat kṣaraṃ sukham | smaraṇam iti guruvacanaiḥ saha mohitaḥ?* [*sic*!] *ato mucyate sarvapāpais tu evam eva na saṃśayaḥ | samayasyākhaṇḍanād akṣarasukheneti bhagavato niyamaḥ* | (pp. 2-3). Just as the preceding stanzas, and mainly relying on 𝕊, this verse too is translated in Krug 2018a, p. 163.

completely liberated (*nāryo 'pi hi vimucyante*) and they touch the awakening of the Buddhas (*buddhabodhiṃ spṛśanti ca*).[485]

[*VIII.vii*] [He perceives] everything, everywhere and in every way (*sarvatra sarvataḥ sarvam*), as himself, always and by all means (*sarvathā sarvadā svayam*). He perceives his own self (*svam ātmānaṃ sa paśyati*) as accomplished and suffused with all the Buddhas (*sarvabuddhamayaṃ siddham*).[486]

[*VIII.viii*] And the Tathāgatas who are firmly placed in the self of everyone worship him (*sarvātmasaṃsthitāś cainaṃ pūjayanti tathāgatāḥ*) with vast amounts of all the great clouds of worship (*sarvapūjāmahāmeghavyūhaprasarasañcayaiḥ*).[487]

[485] SBS 2.17. Here too, we gave preference to the reading *cāsya* in the palm-leaf MS Ṅ. For some reasons, the Sanskrit MSS of the SBS attests *sarvabuddha°* instead of *sarvayoga°*. This must be some kind of corruption. The Tibetan translation of the SBS confirms our reading. And, in fact, SBS_A attests *sarvabuddhasamāyogasamāyogaiḥ* which seems to be a corruption owing to some kind of eye-skip to the following *sarvabuddhasya*. In *pāda* two of the Tibetan translation, corresponding to *pāda* one in the Sanskrit text, we have emended *mñam sbyor ba'i* to *mñam sbyor bas* in line with the SBS. In *pāda* three, the edition of the SBS prints *nāryāpi*, being supported by the reading in SBS_B. Although not impossible, we have rejected this variant. SBS_A supports our choice. *Pramuditavajra's commentary on this verse runs as follows: *chags pa'i lam gsungs pa ni | **'di de saṅs rgyas thams cad la** || źes pa la sogs pa gsuṅs te | 'di ni tshogs kyi 'khor lo bsgom pa'i rnal 'byor daṅ rnal 'byor ma'o || saṅs rgyas thams cad la źes pa ye śes sems dpa' daṅ rnal 'byor mñam par sbyor bas dag byed kyi lha mo daṅ | dbaṅ gi daṅ | dpa' bo'i daṅ | bkas gnaṅ ba'i lha mo dag kyaṅ rnam par grol źiṅ byaṅ chub la reg par 'gyur ro ||* (Tōh. 1660, D f. 394r). This stanza too is translated in Krug 2018a, p. 163.

[486] SBS 2.18; cf. Nāgārjunapāda's *Pañcakrama* 3.37. The first line is quoted again with reference to the *śrīśaṃvaratantra* in the beginning of section 18. The reading *sa paśyati* follows MS Ṅ and the SBS, being further supported by the translation *de yis* [...] *mthoṅ bar 'gyur* in Tib.^{G,N,Q,T}. The variant *de yi* [...] *mthoṅ bar 'gyur* in Tib.$_{-G,N,Q,T}$ and the SBS (D f. 152r), it may be noted, might also be taken as a rendering of *svam ātmānaṃ*, as a consequence of which the pronoun *sa* would not be rendered. The same rendering of *svam ātmānaṃ* as *bdag ñid*, however, is used below. The paper MSS attest *apaśyati* which is corrected in 𝔹𝕊 to *prapaśyati*. The translation in Krug 2018a, p. 163, however, sounds like a rendering of *paśyanti* which not only makes less good sense but also is metrically impossible. Krug translates this stanza as follows: "Everywhere, in every direction, completely, In every way, at all times, spontaneously | They see the accomplished one who is Composed of all of the Buddhas as their own nature. ||". As an alternative to the translation presented above, one can likewise consider rendering the first line entirely as adverbs in the sense of "He perceives his own self (*svam ātmānaṃ sa paśyati*) as suffused with the Sarvabuddha / all the Buddhas and accomplished (*sarvabuddhamayaṃ siddham*), completely, everywhere and by every means (*sarvatra sarvataḥ sarvam*), by itself in every way and always (*sarvathā sarvadā svayam*)." *Pramuditavajra comments on this verse as follows: *de ltar chags pa'i lam bśad nas | tshogs kyi 'khor lo'i spyod pa bśad pa ni | **kun du kun nas thams cad du** || źes pa la sogs pa gsuṅs te | spyod lam bźi la lha'i 'khor lo bskor ba'i dṅos gźi daṅ | mthun par mtshan ma thob pa'i rnal 'byor bas gnas thams cad daṅ dus thams cad kyi tshe dṅos po thams cad kyi bdag ñid rtag par bsgoms nas | thams cad kyis byaṅ chub thob par 'gyur ro ||* (Tōh. 1660, D f. 394r).

[487] SBS 2.19. The Tibetan translations, both of the JS and SBS, differ with regard to the reading in the first *pāda* and the overall syntax of the sentence. The variant *sarvātmasaṃsthitaṃ* in the MSS of the SBS is certainly attractive, offering a qualification of the pronoun *enaṃ* which picks up the subject of the preceding stanza. Nonetheless, and in the view of the fact that the transmission of the Sanskrit text of the JS is homogenous while the Tibetan translations give too much room for interpretation, not being clear about the syntactical function of this part of the verse, we have —until further evidence comes to light— maintained the reading in the Sanskrit manuscripts. Regarding the pronoun *enaṃ*, it has to be noted that the palm-leaf MS Ṅ in fact attests *evaṃ* here, the reading also printed in the edition of the SBS against the evidence in the Sanskrit MSS which both support the pronoun. In our edition of the Tibetan text, we adopted the variant *de ni* in the translation of the SBS in preference over the less adequate *de yi* as a rendering of *enaṃ*. With regard to the compound in the second half, it may first of all be noted that various interpretations of the compound itself and the relation of its members are possible. Our interpretation follows in principle that of the Tibetan translation of this verse with the exception of the referent of *sarva°*. Furthermore, it shall not go without mention that, against all other witnesses, the palm-leaf MS Ṅ attests *°svarūpaiḥ* instead of *°sañcayaiḥ* in the end of the compound. To our regret, we are not able to account for the origin of this variant and thus have rejected it in our edition. *Pramuditavajra's commentary on this verse runs as follows: *spyod pa bśad nas | rnal 'byor bźi bsgom pa bśad pa ni | **'di yi bdag ñid kun gnas pas** || źes bya ba la sogs pa gsuṅs te | bdag ñid rdo rje sems dpa'i rnal 'byor byas la | gzugs yid du 'oṅ ba daṅ mi 'oṅ ba rnam pa gsum daṅ | gzugs sgra dri ro reg bya yid du*

[*VIII.ix*] In union with his favored deity (*svādhidaivatayogena*), he himself should worship himself (*svam ātmānaṃ prapūjayet*) with the enjoyments of all objects of desire (*sarvakāmopabhogais tu*; or: with the enjoyments of the *sarvayoga* (*sarvayogopabhogais tu*)), being enjoyed as it pleases (*sevyamānair yathāsukham*).[488]

And further (*punaś ca*):

[*VIII.x*] The methods other than that are traditionally taught (*tadanye vidhayaḥ smṛtāḥ*) for the sake of training the sentient beings (*sattvānāṃ vinayārthāya*) whose natures require various trainings (*vicitravinayātmanām*) by means of various activities (*vicitrakarmayogena*).[489]

Furthermore (*punaḥ*):

[*VIII.xi*] Since he is the being without beginning and end, Vajrasattva is supreme [bliss] (*anādinidhanaḥ sattvo vajrasattvaḥ paraṃ yataḥ*), and by non-standard expressions (and) with the *buddhamudrā* (*mlecchitair buddhamudrayā*) he is [also] called *subhaga*, "fortunate one" (*subhageti ca vikhyātaḥ*).[490]

'oṅ ba gsum lha mor bskyed pa'i pūja'i sprin thams cad kyi pūja na bde ba'i mchog thob par 'gyur ro || (Tōh. 1660, D f. 394rv). Another translation of this stanza into English is contained in Krug 2018a, p. 164.

[488] SBS 2.22. This verse is also contained in Tibetan translation in Indrabhūti's *bDe mchog bsdus pa źes bya ba'i rnam par bśad pa* (Tōh. 1413, D f. 97v). See also *Caryāmelāpakapradīpa* of Āryadeva (p. 89), reading *sarvadevyupabhogais tu* in *pāda* one. Cp. also SS: *yathoktam Mūlasūtre | sarvadevopabhogais tu sevyamāno yathāsukham | svādhidaivatayogena svam atmānaṃ prapūjayet* || (p. 59). In *pāda* one, we follow the reading *sarvakāmopabhogais tu* in the palm-leaf MS Ṅ, being the oldest available Sanskrit witness. The SBS attests *sarvayogopabhogais tu*, being supported by the rendering *rnal 'byor kun gyi(s) loṅs spyod kyis* in the translation of the JS. The same compound, it may be noted is used in SBS 2.20e. And the commentary by *Pramuditavajra, who, so it seems, does not offer a specific commentary on this verse, likewise supports the reading *rnal 'byor thams cad ñer sbyor bas* (Tōh. 1660, D f. 394v$_2$). The paper MSS of the JS, on the other hand, support the reading *sarvabhogopabhogaiś ca* in the previous editions 𝔹𝕊. From a palaeographical point of view, the variant in the 'modern' witnesses is slightly closer to the version of the SBS than is the reading in the palm-leaf MS Ṅ. It is difficult to determine which reading Indrabhūti had originally intended here. The variant in the palm-leaf MS Ṅ might have been influenced by the similar compound in stanza 15.14 above. On the other hand, it is also possible that the reading in the Tibetan translation of the JS is influenced by the wording in the SBS, since there are reasons to assume that the translators had known, and in parts adopted, the translation of the source text. Until further evidence comes to light, we have decided to keep both versions in their own rights.

[489] SBS 6.80 (= SBS$^{ed.}$ 6.70). The reading *°ātmanām* in *pāda* two is attested in the palm-leaf MS Ṅ and supported by the SBS. The paper MSS and the previous editions 𝔹𝕊 read *°ātmanā*. Interestingly, the latter seems to be what the translators of the SBS read in their exemplar(s), rendering the first half of this verse as *sna tshogs las kyi sbyor ba daṅ || 'dul ba'i bdag ñid sna tshogs pas* || (D f. 162r). Although this variant is not impossible, it certainly makes less good sense, and we have thus rejected it. Moreover, the translators of the JS rendered the last *pāda* as *gźan pa thams cad (b)sgrub par bya*. We cannot explain this reading on account of the Sanskrit text. The translation *de las gźan pa'i tshul du bstan* in the SBS, however, accords with the reading in the Sanskrit. Since the translation of the JS can be understood in its own right, we kept the transmitted reading. Last but not least, it may be noted here that MS$_A$ of the SBS confirms our reading *tadanye vidhayaḥ*. Based on MS$_B$, SBS$^{ed.}$ prints *tadanyaviṣayaḥ*. *Pramuditavajra's commentary on this verse, offering the explanation on *vicitrakarmayogena* and *vicitravinayātmanāṃ sattvānām*, runs as follows: ***sna tshogs lam gyi*** [read *las kyi*] ***sbyor ba yis || źes bya bas 'og min du phyogs bcu'i saṅs rgyas bźugs nas byin gyis brlabs pa daṅ | dbaṅ bskur ba daṅ | tiṅ ṅe 'dzin daṅ | phrin las la gźag pa'o || cho ga sna tshogs pa 'dod pa'i || sems can rnam par gdul ba daṅ ||*** *źes pa rtog pa drug gi gdul bya 'dod chags chen po daṅ | gti mug daṅ | źe sdaṅ daṅ | log par lta ba daṅ | ser sna daṅ le lo chen po can 'dul ba'i phyir | ye śes drug gi bde ba bsgrub pa'i phyir | bhagavān sṅon bde ba can du sprul sku'i 'bras bu ni | rdo rje 'chaṅ drug pa de ñid kyis saṅs rgyas kyi rnam 'phrul sems can gyi don du sprul nas | phyag rgya bźi la mos pas myur du 'grub par 'gyur ro* || (Tōh. 1660, D f. 398v). Unfortunately, *Pramuditavajra does not offer a comment on the final *tadanye vidhayaḥ*. Regarding the expression *vicitrakarmayogena* in this verse and SBS 5.11 below, other interpretations such as, e.g., "with the application of various ritual activities" are of course possible.

[490] Tōh. 366: *sems dpa' sṅon daṅ mtha' med pa || rdo rje sems dpa' dga' ba'i mchog || saṅs rgyas brda yi phyag*

And further (*punaś ca*):

> [*VIII.xii*] For those desiring various methods (*vicitravidhikāṅkṣiṇām*) with the application of various activities (*vicitrakarmayogena*), the made-up trainings such as that of Buddha and Vajradhara[, i.e. Vairocana and Heruka,] are traditionally taught (*buddhavajradharādyās tu kṛtakā vinayāḥ smṛtāḥ*).[491]

Out of the fear of the text's lengthiness (*granthabāhulyabhayāt*), [the passages from works] such as the *Paramādya* and **Guhyaghanoccaya* (*?*) are not written down [here] (*paramādyaguhyaghanoccayādi na likhitam iti*).[492]

rgya yis || *de ni skal ba bzaṅ por bśad* || (D f. 186r$_5$). Cp. also *Paramādya* 264b. This stanza does not seem to survive in the Sanskrit version of the SBS. A similar stanza, however, is preserved as SBS 9.481, reading *sukham* instead of *yataḥ* in *pāda* two and *ahosukheti* in place of *subhageti ca* in *pāda* three. Regarding it, it has to be noted that this verse is only preserved in MS$_A$ (f. 48v). SBS 9.481 commences a series of verses using the expression *mlecchitair buddhamudrayā*. The inclusion of this stanza in between verses *VIII.x* and *VIII.xii* somewhat disconnects these two verses which otherwise seem to form a meaningful pair. One reason to introduce this verse might be that Indrabhūti wished to provide a scriptural background for the point made in 15.2, connecting it to the larger contextual framework of this section. To our regret, we are neither able to fully account for Indrabhūti's reasons to insert the variant of this stanza at this place in the JS nor for its precise meaning. Be that as it may, the expression *mlecchitair* can be seen to refer back to the opening verses 15.2-3, rounding up his presentation. Regarding it, it is to be noted that the previous editions 𝔹𝕊 print *susthito*. The manuscripts of the JS, however, clearly support the text presented here. We are unable to account for the origin of the reading chosen by the previous editors. The given context in the source text implies the use of *chomā*s which are commonly employed during the meeting of the male and female practitioners. Regarding these, see HT I.vii. et al. The expression *buddhamudrā* is likely to refer to the *samayamudrā*s of the different Buddhas. Details are contained, for instance, in STTS 1.154.263 - 1.157.270, KSP 6.2.6.1.1 and Ānandagarbha's *Vajrajvālodayā* (HSS 18, f. 173v$_5$-174r$_1$). The use of the word *subhagā* (or: *subhaga* with double-*sandhi*) might hint at certain ritual procedures to attract a consort such as taught, for example, in chapter 21 of the *Bhūtaḍāmaratantra*. *Pramuditavajra's commentary on this verse confirms the variants in the SBS: […] ***rdo rje sems dpa' bde ba'i mchog*** || *e ma ho bde ba thog mtha' med pa daṅ bźi ni rdo rje sems dpa'i mtshan ma yin no* || […] (Tōh. 1660, D f. 429v-430r).

[491] SBS 5.11; cp. *Saṃputatantra* v. 3.6 (p. 233), reading *buddhavajradharādhyās tu kṛtakārinayāḥ smṛtāḥ* in the second half. The reading in the *Saṃputatantra*, however, remains doubtful and needs to be validated. Note that the Tibetan translations, both of the JS and SBS, render this part as *saṅs rgyas rdo rje 'dzin la sogs* || *'dul ba'i phyir ni byas pa yin* ||. The expression *'dul ba'i phyir ni* therein rather sounds like a rendering of something like *vinayārthāya*, or perhaps also *vinayāya* or *vinayāt*. The former, it may be noted, is used in SBS 5.3 which shares the same reading in the first half but differs in the second, reading *sattvānāṃ vinayārthāya sarvasaukhyaprasiddhaye* instead. Further, the Tibetan does not explicitly reflect *smṛtāḥ* and sounds as if rendering *kṛtakā* simply as *kṛtā* (*byas pa yin*). The latter, moreover, is not reflected in Tib.^{T} which reads *grags pa yin* instead. *Pramuditavajra cites and comments this verse as follows: *bśad pa'i chos ni* | ***cho ga sna tshogs 'dod rnams la*** || ***las kyi sbyor ba sna tshogs kyis*** || ***saṅs rgyas rdo rje 'dzin la sogs*** || ***gdul bya'i phyir ni byas pa yin*** || *źes pa rigs drug gi 'khor lo'i gzugs kyi rnam rtog sprul ba daṅ* | *sgra'i rnam rtog bśad pa'o* || (Tōh. 1660, D f. 399v). Regarding our interpretation of the compound *buddhavajradharādyāḥ*, see section 18 of the JS and its accompanying notes.

[492] The reading in the final statement of section fifteen remains problematic. On the one hand, a text (or texts) called *Guhyaghanoccaya*, as unanimously transmitted in the Sanskrit witnesses of the JS, is not known to us. On the other hand, the Sanskrit and Tibetan sources do not agree with regard to the part beginning with *paramādya*°. The Sanskrit sources, not showing any variant, all attest °*ādīnān* (for °*ādīnāṃ*) in the end of the compound, leading to the problem of not having an object to be construed with the final *likhitam*. Here, we adopted the emendation °*ādi* in the previous editions 𝔹𝕊 which finds some support in the Tibetan translation of this passage. The Tibetan, however, differs in several places, rendering this passage as *dpal mchog daṅ po las kyaṅ* (daṅ po daṅ Tib.^{T}) *gsaṅ ba'i padma'i (sna) tshogs mthoṅ ba la sogs pa ni* (yis ni Tib.^{T}) *gźuṅ maṅ gis dogs pas* (maṅs kyis dgos nas Tib.$_{\text{-B,Ñ,T}}$) *ma bris so*. According to 𝕊, the Tibetan should correspond to something like *śrīparamādye yad guhyapadmaghanālocanādi tad granthabāhulyabhayān na likhitam iti* in the Sanskrit. Regarding it, it has to be noted that neither the Sanskrit nor the Tibetan show any trace of a relative-correlative construction. The additional *dpal* (Skt.: *śrī*°) perhaps can be accepted as the result of translational liberty. And the *Paramādya* (Tōh. 487 & Tōh. 488) certainly is the cycle of texts that Indrabhūti had in mind when writing this passage (see also p. 495, nt. 470). A text, it may be noted, that likewise was translated into Tibetan by Śraddhākaravarman and Rin chen bZaṅ po (Tōh. 487). The reading *dpal mchog daṅ po las kyaṅ* in Tib.$_{\text{-T}}$, however, rather sounds like a

Thus is the fifteenth section in the *Jñānasiddhi*: The Instruction on the Letters and Words of Reality as Taught in the *Tantra*s (*tantroktatattvākṣarapadanirdeśana°*)[493]

rendering of *śrīparamādye 'pi*. The variant *dpal mchog daṅ po daṅ* in Tib.^{T}, although likely being the result of a subsequent revision, seems to be preferable in view of our understanding of the Sanskrit text as a list of works that Indrabhūti also could have cited. We have thus adopted this variant in our edition of the Tibetan translation. The variant in Tib.$_{-T}$, moreover, sounds rather as if the translators understood the *gsaṅ ba'i padma'i tshogs mthoṅ ba la sogs pa ni* as a part of, or section in, the *Paramādya*. Since we were not able to trace such section(s) in the surviving versions of the *Paramādya*, we —until further evidence comes to light— take this part of the compound as a *dvanda*, comprising of a list of texts that are not cited in section fifteen. As for the reading *°guhyaghanoccayā°* in the Sanskrit manuscripts, we are, regrettably, incapable to account for the differences between the Sanskrit and Tibetan versions, nor are we able to say what Indrabhūti originally intended to read. The Tibetan, although likely to be corrupt as well, could be giving witnesses to an earlier stage of corruption, perhaps indicating that there has been, at least, another short title contained in this list. Here, we are facing the conundrum that the Tibetan *tshogs* can be a rendering of both *ghana* as well as *samuccaya*. And just as it is also the case with *padma* and *mthoṅ ba*, we are not able to identify with the necessary amount of certainty any scripture that could be referred to with these renderings. As regards the former, we cannot exclude the possibility that *padma* is a corruption of *pada*, a word that might have dropped out in the course of the text's corruption and that was meant to indicate a set of secret works. Another possibility that builds up on the same idea — and keeping in mind that, as mentioned before, *tshogs* can be a rendering of both *ghana* as well as *samuccaya* — is to consider the possibility that either *ghana* or *samuccaya* once was an interlinear or marginal gloss for the other and that one of them was not part of the original text. This hypothesis combined with the idea that the text might have read *pada*, could imply that, after all, *°guhyaghanoccayā°* was not meant to be a list of texts but, assuming that the text could originally have read *guhyapadasamuccaya*, a general expression in the sense of "a collection/selection of secret words from the *Paramādya* has not been written down [...]." Admittedly, and being another reason for rejecting this as a likely scenario, is that then the *°ādi* in the end of the compound would make only little sense and that one would need to consider yet another corruption to have taken place, such as that the text originally read *paramādyādi* in which one *ādi* dropped out and later inserted wrongly. Regarding the word *mthoṅ ba*, which is even more difficult to make sense of than *padma*, one may wonder whether this is a corruption of *mtho ba*. Be that as it may, in our view and regarding the fact that Indrabhūti is quoting in this section from several texts that are mentioned in the *Sārasaṅgaha* and in the *Nikāyasaṅgrahaya*, it is not completely impossible that the reference here is meant to refer to the *Paramādya* (listed as *Parāmarda*), the *Sarvaguhya* and the *Samuccaya* listed therein (see Skilling 2010, pp. 25-26). The *Sarvaguhya* is likely to be the same as the **Sarvamaṇḍalasāmānyavidhīnāṃ Guhyatantra* (Tōh. 806, Taishō 897). Other possibilities though might be the **Tathāgataguhyaka* and **Guhyagarbhatantra*. In his commentary to the latter, the *gSaṅ 'grel phyogs bcu'i mun sel gyi spyi don 'od gsal sñiṅ po*, Mipham Rinpoche makes an explicit reference to the JS (p. 8). Regarding the *Samuccaya*, there is a small chance that this refers either to the **Vajrajñānasamuccaya* (Tōh. 447), a *vyākhyā*(*na*)*tantra* of the GST, or to the **Śrījñānavajrasamuccayatantra* (Tōh. 450), an extended version of the former. Both of these, however, could be later works and are of doubted authority (see Matsunaga 1964). Another possibility, perhaps more fitting here, is the **Sarvakalpasamuccayanāma Sarvabuddhasamāyogaḍākinījālaśaṃvara-uttarottaratantra* (Tōh. 367). Two likely candidates are mentioned in Vilāsavajra's NMAA (see Sanderson 2009, 162, nt. 381), namely the **Guhyakośa* (MS_1 f. $57v_1$) and the **Vajraghanoccaya* (MS_2 f. $39r_6$), both of which do not seem to survive to us. The latter almost certainly must have been the same as the *ghanoccaya* mentioned here. For the sake of completeness, it should not go unmentioned that a further work containing the word *samuccaya* is referred in the NMAA, namely the **Śrīsarvatantrasamuccaya* (MS_1 f. 57r). Other hints regarding the identification of these texts perhaps can be found in the *Jin'gangding jing* and its outline in the *Shibahui zhigui*. According to Vajrabodhi, the *Jin'gangding jing* refers to a set of 18 tantric scriptures, comprising several of the above cited works. Regarding it and its outline, see Kano 2015, p. 374.

[493] Just as in the preceding chapter, the initial *iti* is only attested in the palm-leaf MS Ṅ. The following *tantroktatattvākṣarapadanirdeśana°*, moreover, is our conjectural emendation on the basis of what is transmitted in the available Sanskrit and Tibetan sources. The previous editions 𝔹𝕊 print *tantroktatattvākṣaraparanidarśana°*, the reading transmitted in MSS B_1 and B_2. The colophon of the Tibetan translation omits the initial *tantra°*, as a result of which, presumably, the reading *gsuṅs pa'i* in Tib.$_{-B,Ṅ,T}$ was altered to *gsaṅ ba'i* in Tib.^{B,Ṅ} and to *saṅs rgyas pa'i* in Tib.^{T}. In our edition of the Tibetan translation, we adopted the emendation *rgyud du gsuṅs pa'i* in 𝕊. The word *°pada°*, it may be noted, is only attested in the palm-leaf MS Ṅ. The paper MSS all read *°para°* instead. The Tibetan translation, on the other hand, renders the corresponding part as *tshogs* which we believe to be a corruption of *tshig*. The latter would be in line with the reading in MS Ṅ. In our edition of the Tibetan text, we emended accordingly. Further, the reading *°nirdeśana°* is partially supported by MS Ṅ which adds an additional *repha*. The Tibetan *ṅes par bstan pa ste* can be taken in support of our emendation. The paper MSS, however, rather point towards the reading in the previous editions 𝔹𝕊.

3.16 Section Sixteen: Instruction of the Means

For section 16, see 1.66-85

For 16.1-3, see commentary on GST 18.38 in section 15

[16.1] Having in this way (*evam*) correctly cultivated the best of gnoses (*jñānavaraṃ samyag* [...] *bhāvayitvā*) in connection with the means (*upāyena samāyutam*), the [*yogin*] with a very sharp nature (*sutīvrātmā*) becomes accomplished here in this very life (*janmany atraiva sidhyati*).[494]

[16.2] The means is the awakening-mind that is rooted in compassion when correctly maintained (*upāyaḥ karuṇāmūlaṃ bodhicittaṃ susaṃbhṛtam*). [It is] the equanimity towards all sentient beings (*samatā sarvasattveṣu*) [and] the fact of being the true object of devotion with regard to the Three Jewels (*triratne varapūjyatā*).[495]

[16.3] Toward directly realising the empty which is without passion with respect to all objects of desire (*āsākṣātkaraṇaṃ śūnyaṃ sarvakāmāvirāgitam*), [the *yogin*] should bear in mind [the gnosis] belonging to all Tathāgatas (*sarvatāthāgataṃ vahet*) even when enjoying [any object of desire] for the sake of worship (*paribhoge 'pi pūjārtham*).[496]

[494] In *pāda* two, the reading in the palm-leaf MS Ṅ differs. Although not being entirely clear, the reading may be interpreted as *samyak (gurū)pāyena*. Neither the paper MSS nor the Tibetan translation support this hypermetrical variant. In *pāda* three, we have adopted the variant *sutīvrātmā* in the palm-leaf MS Ṅ, being supported by the Tibetan translation *śin tu drag po'i bdag ñid can*. The paper MSS attest *sutīthyātmā* which is corrected in 𝔹 to *sutīrthyātmā*. 𝕊, on the other, presumably being influenced by the Tibetan translation, emended the text to *sutīkṣṇātmā*, a reading basically conveying the same sense as the variant in the palm-leaf MS Ṅ. Other interpretations of this verse are of course possible, depending on the interpretation of the syntactical functions of *samyag* and *samāyutam*. Our interpretation follows that of the Tibetan translation as transmitted in Tib.$_{\text{-G,N,Q,T}}$, taking both words as adverbs qualifying *bhāvayitvā*. Following Tib.$^{\text{G,N,Q}}$, it is also worth considering to take *samāyutam* as an adjective qualifying *jñānavaraṃ*. And, one can also read *samyagupāyena* as a compound. Choosing the former option, the sense would change to something in the line of "Having in this way correctly cultivated the best of gnoses which is correctly/completely endowed with the means (*upāyena samāyutam*), [...]." The reading in Tib.$^{\text{T}}$ differs, presumably owing to a later attempt to follow the word order in the Sanskrit witnesses. In the second half, the absolutive form *bhāvayitvā* is not clearly reflected as such by the Tibetan *(b)sgom pa ni*. The rendering of *janmany atraiva* with *skye ba (g)cig gis*, moreover, is —though acceptable— rather free, and one may have expected a more common expression like *tshe 'di ñid la* instead. From here onwards, the evidence of MS K_2 is available for sections 16-18 of the JS.

[495] In *pāda* one, the palm-leaf MS Ṅ attests *upāyakaruṇāmūlaṃ* as a compound. Interestingly, this reading seems to be confirmed by the translation *thabs daṅ sñiṅ rje'i rtsa ba can* in Tib.$_{\text{-T}}$. Only the variant *thabs ni* in Tib.$^{\text{T}}$ supports the reading *upāyaḥ* of the 'modern' witnesses. Nonetheless, we have chosen the latter since, overall, it conveys better sense, especially in the view of the subject-matter of this section and the fact that compassion is commonly regarded as the means. The interpretation of *karuṇāmūlaṃ* as a *bahuvrīhi* compound, moreover, follows the Tibetan *sñiṅ rje'i rtsa ba can*. Here it is, though less preferable, also possible to interpret the compound as a *ṣaṣṭhītatpuruṣa* in the sense of "it is the root of compassion." Furthermore, the Tibetan renders *susaṃbhṛtam* with *legs gsal la* (Tib.$_{\text{-G,N,Q,T}}$) and *legs pas gsal* (Tib.$^{\text{G,N,Q,T}}$), respectively, which may be another case of translational freedom. In the final *pāda*, the Tibetan translates *dkon mchog gsum ni* for *triratne*, sounding as if the translators read something like *triratnaṃ* in their exemplar(s). With some hesitation, we have kept the reading transmitted in the Sanskrit witnesses, taking the singular, *metri causa*, as a collective singular. In the Tibetan, the following is rendered as *dad pas mchod*, somewhat freely translating *vara°* as *dad pas* and sounding as if having read a simple finite verb instead of the abstract noun *°pūjyatā*. Regarding the expression in the Sanskrit, one could consider emending the text to *triratnaṃ*, or perhaps even to *triratnād*, understanding it in the sense of "the quality to be worshiped even more than the Three Jewels."

[496] In *pāda* one, the reading *āsākṣātkaraṇaṃ* follows MS B_1 and the previous editions 𝔹𝕊. The paper MSS K_1, K_2, K_3 and B_2 attest *asākṣāt°* which is, tendentiously, supported by the palm-leaf MS Ṅ. All Tibetan versions, besides Tib.$^{\text{T}}$ which has *stoṅ ñid mṅon du mi byed ciṅ*, read *stoṅ ñid mṅon du ye śes śiṅ* as if the Sanskrit would have read something like *āsākṣājjñānaṃ śūnyatā*. The reading of Tib.$^{\text{T}}$ could be the result of a later redaction of the text and seems to render the less preferable *asākṣātkaraṇaṃ*. In *pāda* two, we have emended the reading to *°kāmavirāgitam*, understanding it as a kind of paradoxical statement. All Sanskrit witnesses in fact attest *°kāmavirāgitā* which is difficult to construe syntactically when understanding it as a past participle. Oth-

[16.4] Starting from the obeisance up to the dedication (*praṇāmam āditaḥ kṛtvā yāvatī pariṇāmanā*), this indeed is the means that is taught by all completely awakened ones as the one beginning with compassion (*upāyo hy eṣa saṃbuddhaiḥ karuṇādiḥ pradeśitaḥ*).[497]

See section eight

[16.5] The *yogin* who knows the means in this way is like another Sarvabuddha (*evaṃ sopāyavid yogī sarvabuddha ivāparaḥ*). For him there is not any calamity, anywhere and at any time (*na tasyopadravaṃ kiñcit sadā sarvatra vidyate*).[498]

For 16.5-7, see 8.27-29

[16.6-7] The protection (*rakṣā*) by all the Buddhas and their sons (*sarvabuddhaiś ca tatsutaiḥ*) [, the Bodhisattvas,] which has been taught (*yā* […] *parikīrtitā*) with the application of *mudrā*s, *mantra*s and so on (*mantramudrādiyogena*) in all scriptures and related literature (*sarvāgamanibandheṣu*),[499] …

For 16.6-7, see also comment on GST 16.16 in section 15

… the protection that has been performed (*rakṣā kṛtā*) by the same Buddhas together with their sons (*tair eva sasutair buddhaiḥ*) throughout hundreds of millions of eons (*kalpakoṭiśatāntaram*), is not equal to this cultivation of *jñāna* (*tathā naiva yathaitaj jñānabhāvanam*).[500]

erwise, one could also interpret the word °*virāgitā* as an abstract-noun referring to the state without passion. This, however, seems to be rather unusual. The Tibetan translation *'dod pa* […] *chags bral śiṅ* in Tib.^{G,N,Q} perhaps can be read in line with our emendation. The variant *'dod pa* […] *chags bral min* in Tib.$_{-G,N,Q}$, on the other hand, sounds as if rendering either °*kāmāvirāgitam* or °*kāmāvirāgitaḥ* in the Sanskrit. Since the Tibetan translation *stoṅ ñid*, although possibly being a free rendering of *śūnyam*, rather sounds like *śūnyatā*, and since MSS K_2, K_3, B_1 and B_2 omit the *anusvāra* in °*karaṇaṃ*, one could also consider emending the first line to *sākṣātkaraṇaśūnyatā sarvakāmāvirāgitā*. The corruption then could be explained as the result of the loss of the abstract-noun suffix °*tā* in °*śūnyatā* and the attempt to make up for the missing syllable by adding an initial *a°/ā°* in the beginning of the line. Regarding the possible negation of the final member of the compound in *pāda* two, see quote below. In *pāda* three, the reading *paribhoge 'pi* follows MS $\dot{N}^{a.c.}$. After correction, MSS $\dot{N}^{p.c.}$ and $K_1^{p.c.}$ attest *paribhogo 'pi*, the reading also printed in the previous editions 𝔹𝕊. The remaining witnesses omit the letter *go/ge*. The choice of a *prathamā vibhakti* (nominative) which, consequently would be the agent of the following *vahet*, in our view, is less appropriate. The Tibetan translation, which adds the plural marker *rnams*, is not clear to us. Regarding the necessity of non-dispassion, which we do not take to be applicable here in the case of the highest type of practitioner, see STTS 1,312,607-08: *tataḥ sarvamaṇḍalaguhyasamayajñānaṃ śikṣayet | virāgasadṛśaṃ pāpam anyan nāsti tridhātuke | tasmāt kāmavirāgitvaṃ na kāryaṃ bhavatā punaḥ ||*. The same verse is contained in the *Saṃvarodayatantra* (§83, p. 167), *Vajrāvalī* (43.7, p. 463) and Vāgīśvarakīrti's *Saṃkṣiptābhiṣekavidhi* (p. 416). In our view, the statement "without being detached to the objects of desire," applies to the practitioners on the lower levels but not to him who is "*sutīvrātmā*."

[497] The first *pāda*, as attested in Tib.$_{-T}$, reads *phyag la sogs pa rnam dag ni*. This rather sounds like a rendering of *praṇāmāder viśuddhiḥ* or the like. In our view, this must be a corruption of *phyag la sogs pa rnams dag ni*, a reading more or less in line with the Sanskrit text. In our edition of the Tibetan translation, we emended accordingly. Tib.^{T}, moreover, reads *phyag rgya* (Skt.: *mudrā*) instead of *phyag* as short for *phyag tshal*, which is hypermetrical and clearly wrong.

[498] Here, we understand the expression *sarvabuddha* in the light of its usage in the SBS in section 15.

[499] In *pāda* two, we adopted the emendation *yā rakṣā* suggested by Dr. Tsuda in 𝕁. The palm-leaf MS Ṅ, with the exception of an additional *visarga* after the pronoun, and the reading *gaṅ źig (b)sruṅ bar* in the Tibetan transalation, both confirm this emendation. The paper MSS all attest *pariḳsā* which is changed in the previous editions 𝔹𝕊 to *parīkṣā*. In the final *pāda* of the Tibetan, corresponding to the third *pāda* of the Sanskrit, the reading *luṅ kun tu ni ṅes gsuṅs pa* rather sounds as if the translators might have read something like *sarvāgame(ṣu) nirdiṣṭā* instead of *sarvāgamanibandheṣu*. At least the position of *ṅes gsuṅs pa* in the end of the verse clearly indicates that they must have understood a verbal form therein. The reading °*nibandheṣu*, in our view, makes perfect sense and must be a reference to commentarial works. Regarding it, cp. titles such as, e.g., *Arthaviniścaya(sūtra)nibandha* and *Sarvarahasyanibandha*. Last but not least, it shall not go unmentioned that it is also possible to read *sarvabuddhaiś ca tatsutaiḥ* in the final *pāda* as the agents of *parikīrtitā* in the end of *pāda* two. In our understading of this and the following stanza, this interpretation is less favorable.

[500] The reading in the second half remains unsecured. In the final *pāda*, the palm-leaf MS Ṅ attests *yathaitaj jñānabhāvitaṃ*. The paper MSS, with the exception of MS B_2, unanimously attest *yathaivat jñānabhāvinaḥ* which is altered in $K_1^{p.c.}$ to *yathāvat jñāna-*

[16.8] Practice is taught to be connected with the four *īryāpatha*s, the four ways of abiding (*caturīryāpathair yuktā bhāvanā samudāhṛtā*). As for the place of the *yogin* (*sthānaṃ ca yoginaḥ*), it is [whatever] is liked (*rocyam*), bestowing all pleasures (*sarvasaukhyapradāyakam*).[501]

[16.9] A *yogin* who has neither a desire for fasting rituals (*nopavāsarato yogī*) nor concepts about purity through ritual bathing, having a nature completely free from the manifold concepts (*nānākalpaviviktātmā*) certainly is the *yogin* of best nature (*bhaved yogī varātmakaḥ*).[502]

bhāvinaḥ. MS B_2, on its part, corrects the reading to *yathaiva tu jñānabhāvina* without adding the final *visarga*. The Tibetan supports a relative-correlative *yat-tad*-construction, yet without any negation, and does not reflect the *yathā-tathā*-structure, which we understand here as some kind of translational freedom. The editors of the previous editions 𝔹𝕊 emended the Sanskrit text to *yathaiva jñānabhāvinaḥ*, a reading that we rejected. Instead, we decided to follow the reading preserved in the palm-leaf MS Ṅ with the exception of the final °*bhāvitaṃ* which we emended to °*bhāvanam*, considering the evidence of MS Ṅ as superior. Accordingly, we emended the final *yin* in the Tibetan translation to a *min*. The preceding *bsgoms* in Tib.^{C,D,P}, however, could be a reflection of the past tense °*bhāvitaṃ* which, it may be noted, is not completely impossible when taking it not as a past participle but as a neuter noun referring to the action (*napuṃsake bhāve ktaḥ*). The variant *bsgom* in Tib.$_{C,D,P}$, on the other hand, can be taken in support of the proposed emendation to °*bhāvanam*. If one wishes to adopt the reading °*bhāvinaḥ* in the paper MSS, one could interpret the final part as "[...] is not equal to that protection that the one who cultivates *jñāna* has." This reading, however, seems to work less smoothly. In anyway, the passage at hand should be understood in the light of Indrabhūti's commentary on GST 16.16 in the previous section wherein *manasatrāṇa* seems to corresponds to the *rakṣā* in this and the preceding verse. Indrabhūti, so it seems, is making here clear that the protection with the application of *mantra*s, *mudrā*s and so on is not equal to the protection that is the cultivation of *jñāna* and that it is not to be performed by the *yogin* of highest capacities. Another possibility, which has been brought to our attention by Mattia Salvini, is to change *naiva* — as transmitted in all Sanskrit sources— to *caiṣā*, either following the emendation to *yathaiva jñānabhāvinaḥ* in the previous editions 𝔹𝕊 or emending the reading to *yathaiva jñānabhāvanam*. The absence of the negation in the Tibetan translation can be taken in support of this emendation. In this case, one could interpret this and the preceding stanza as "The protection which has been taught with the application of *mudrā*s, *mantra*s and so on (*mantramudrādiyogena yā rakṣā parikīrtitā*) in all scriptures and the related literature (*sarvāgamanibandheṣu*) by all the Buddhas and their sons (*sarvabuddhaiś ca tatsutaiḥ*), [16.7] this protection is performed (*rakṣā kṛtā* [...] *eṣā*) by the same Buddhas together with their sons (*tair eva sasutair buddhaiḥ*) in just the same way for him who is cultivating [correct] gnosis (*tathā caiṣā yathaiva jñānabhāvinaḥ*), throughout hundreds of millions of eons (*kalpakoṭiśatāntaram*)." Following this interpretation, one should understand that the protection with the application of *mantra*s, *mudrā*s and so on is not to be performed by the *yogin* of highest capacities but that it is, instead, performed for him by the Buddhas and *bodhisattva*s who grant their protection to him. In the view of the reading in stanza 16.5 above, the second interpretation seems slightly less plausible. Following the reading chosen in our edition of the Sanskrit text, we have emended the reading in the Tibetan translation accordingly to *de ni ye śes de bsgom min*.

[501] In the third *pāda*, the reading *yogino* is attested in the palm-leaf MS Ṅ, being supported by the Tibetan translation *rnal 'byor pa yi*. Based on this translation, 𝕁 suggested to emend the variant *yoginā*, as attested in the paper MSS and printed in the previous editions 𝔹𝕊, to *yogināṃ*. The latter basically arrives at the same sense as the reading in MS Ṅ. It has to be noted, however, that the variant in the younger witnesses is likewise acceptable when wishing to understand the *yogin* as the agent of the sentence. In the following, we kept the reading *rocyaṃ* as attested in the majority of the paper MSS (MS B_2 reads *rācyaṃ*) and printed in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ attests *rocyat*. 𝕁, probably inspired by the Tibetan, recommends to emend *rocyaṃ* to *nocyaṃ*. However, the reading *ma gsuṅs* ("not taught") in Tib.$_T$ would rather correspond to *noktaṃ*, or perhaps also *'vācyaṃ* or *'rocyaṃ*, than *nocyaṃ*. Tib.^{T}, on the other hand, renders this part as *ṅes gsuṅs* ("definitely taught") which we, however, consider to be secondary. Although slightly unusual, the variant in the Sanskrit manuscripts perhaps offers an acceptable reading. When understanding the Tibetan in the sense of "A place should not be prescribed for the *yogin*," the translation arrives more or less at the same sense than the Sanskrit. Nonetheless, we cannot exclude the possibility that *'vācyaṃ* in fact had been the original reading. On the one hand, this reading could be translated as *ma gsuṅs*. On the other hand, the letter *vā* could also be misread as a *rā* or, with a preceding *avagraha*, also as a *ro*. And, when understanding the expression *'vācyaṃ* in the sense of *na avamantavyam*, i.e., "it should not be reproached," or "it is not to be found fault with," this reading also offers a sense that Indrabhūti possibly could agree with. Until further evidence comes to light, we decided to maintain the slightly unusual expression *rocyam*. Regarding it, cp. the use of expressions such as *ārocayāmi* in *mahāyāna* literature.

[502] In *pāda* one, for reasons unknown, the extra-canonical sources Tib.^{B,N} attest *rgyu la mi dga'*, while Tib.^{T} reads *bsñuṅ ba mi bya* and the canonical sources

[16.10] He shall not make room for physical or mental suffering (*kāyikaṃ mānasaṃ duḥkhaṃ nāvakāśaṃ pradāpayet*). Completely endowed with all blisses he accomplishes himself (*sarvasaukhyasamāyuktaḥ sidhyate*); there is not doubt in this regard (*nātra saṃśayaḥ*).[503]
[16.11] All sentient beings indeed are kinsmen (*jñātayaḥ sarvasattvā vai*), there is nobody else here in the six destinies [who is not] (*na paro 'sty atra ṣaḍgatau*). Therefore, nowhere a distinction to hold on to is perceived (*tasmān na kutracid grāhyo viśeṣo hy upalabhyate*).[504]

For 16.10, see 1.34

have *smyuṅ la mi gnas*. Thus, only a combination of these represents the Sanskrit *nopavāsarato* accurately. Perhaps, the extra-canonical reading could be the result of having read something like *nopacārarato*. The canonical rendering, on the other hand, sounds more like *nopavāsasthito*. In the second *pāda*, Tib.$_{\text{-T}}$ attests *gcer bu rnam rtog dag pa min* which rather corresponds to *nagno na śuddhakalpanaḥ* or something like that. This certainly must be incorrect, perhaps being the result of misreading the ligature *snā* as *gno*. Tib.$^{\text{T}}$, moreover, reads *khrus kyi rnal 'byor dag pa min*, which is likewise difficult to account for on the basis of the Sanskrit and should again be considered resulting from a secondary redaction. Regarding the Sanskrit, it has to be noted that the reading °*kalpanaḥ* follows the silent emendation in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ in fact attests °*kalpanāḥ* while the paper MSS read °*kalpanām*. Based on the above-mentioned variants and the Sanskrit, we conjecturally emended this *pāda* to *khrus kyi dag pa rnam rtog min*. In *pāda* four, the extra-canonical versions Tib.$^{\text{B,N}}$ read *de ñid* instead of the preferable *bdag ñid*. Here too, we are uncertain what has caused this difference. The following *bsgom*, moreover, is slightly surprising. Here we take it as a somewhat free rendering of the Sanskrit *bhaved* in the sense of *bhāvayed*. As for the interpretation of the expression *nānākalpa*° in *pāda* three, it is quite likely that Indrabhūti is here referring to considerations such as *śucyaśuci*, *bhakṣyābhakṣya*, *peyāpeya*, *gamyāgamya* etc., i.e., whether something is pure or not, whether it is or is not to be eaten or drunk or whether someone is fit to be approached or not etc. These issues are partly addressed in sections ten and eleven of the *Jñānasiddhi*.

[503] The Tibetan text shows a problem in *pāda* two, reading *(b)skal pa bye bar mi bya 'o* for *nāvakāśaṃ pradāpayet*. Here, we emended the text to *skal ba sbyin par mi bya 'o*. 𝕊, also noting the problem, remarks that the Tibetan should read *go skabs sprad par mi bya'o*.

[504] In sharp contrast to the preceding stanza where almost no variant is attested, the readings of this verse remain unsecured, especially when considering the Tibetan translation. In *pāda* one, all Sanskrit manuscripts attest *jñātayaḥ sarvasattvā vai* with the exception of the palm-leaf MS Ṅ which reads *sarvasattvārthe*. From a palaeographical point of view, the letter *vai* is relatively close to the ligature *rthe*. Presumably being influenced by the reading *sems can thams cad skye ba ni* in Tib.$_{\text{-T}}$, 𝕊 emended to *jāyantaḥ sarvasattvā vai*, 𝕁 proposed to correct the text to *jātiḥ sarvasattvānāṃ vai*. Yet another possibility worth of consideration, if one were to emend the text, is to read *jātayaḥ sarvasattvānāṃ*. The reading *sems can thams cad gñen yin te* in Tib.$^{\text{T}}$, on the other hand, supports the version transmitted in the Sanskrit witnesses. Even though it is likewise possible to make sense of the proposed emendations, we hesitate to emend the text, since none of these is clearly superior. Considering the statement in stanza 16.2, it is at least equally possible that Indrabhūti intends to reinforce the above idea of *samatā*. In *pāda* two, we follow the palm-leaf MS Ṅ and MS B_2 which confirm the reading *na paro 'sty atra* in the previous editions 𝔹𝕊. The remaining paper MSS all differ. Yet, only the reading *na parās tv atra* in MS $K_1^{\text{p.c.}}$ offers a possible variant. All other manuscripts give witness to a stage of corruption somewhere in between the two. The reading in $K_1^{\text{p.c.}}$ is attractive when adopting the above *jātayaḥ sarvasattvānāṃ*, resulting in the meaning "For sentient beings there are no births other than here in the six destinies (*jātayaḥ sarvasattvānāṃ na parās tv atra ṣaḍgatau*)." As a consequence of his emendation, and basically resulting in the same sense, 𝕁 proposed to change the reading in *pāda* two to *na parāsty atra*. Here too, we cannot perceive the superiority of any of the proposed emendations. The Tibetan translation of the JS, rendering this part as *gźan 'dir yod min* (Tib.$^{\text{B,Ṅ}}$), *yod gźan yod min* (Tib.$_{\text{-B,Ṅ,T}}$) and *'dir gźan yod min* (Tib.$^{\text{T}}$), respectively, can be taken in support of the reading in MS Ṅ. However, the canonical versions do not reflect the *atra*. Regarding the translation of *na paro 'sti* in *pāda* two, one may note that other interpretations are, of course, possible. If not taking the statement as referring back to *sarvasattvāḥ* in the previous *pāda*, one can also take it as a separate sentence, implying an adjective such as *viśeṣaḥ* in the last *pāda* in the sense of "there is nothing distinguished here in the six destinies," i.e., there is nobody and nothing to be seen as special. In the second half, the palm-leaf MS Ṅ and MS B_1 omit the negation after *tasmāt*. The former, moreover, reads the synonymous *kvacid* instead of *kutracid*. It is not clear what the text might have read originally, but the reading in MS Ṅ, being two syllables short, is clearly defective. In the following, and until further evidence comes to light, we adopted the variant *grāhyo viśeṣo* reported for MSS $\mathbb{B}_{\text{H,N}}$ and $\mathbb{S}_{\text{ga}}$. The Sanskrit MSS available to us in fact suggest to read *grāho viśeṣo*. The previous editions 𝔹𝕊, on the other hand, print *grāhyaviśeṣo*. The Tibetan, basically supporting our choice, renders this part as *b/gzuṅ bya khyad par can ni* (Tib.$_{\text{-T}}$) and *bzuṅ bya khyad par na ni* (Tib.$^{\text{T}}$), respectively. In the following, as already noted in 𝕊, the Tibetan *rñed mi 'gyur* sounds rather like a rendering of *nopalabhyate*. Reading the final two *pāda*s as sepa-

[16.12] Whether regarding place, country, house or else a book or images (*sthāne deśe gṛhe vātha pustake pratimāsu ca*), the *yogin* who is fully liberated from all objects of grasping is praised as a Buddha (*sarvagrāhyavinirmukto yogī buddhas tu varṇitaḥ*).[505]

Thus is the sixteenth section in the *Jñānasiddhi*:
The Instruction of the Means (*upāyanirdeśana*)[506]

3.17 Section Seventeen: The Procedure of the *Vajrajñānābhiṣeka*

For section 17, see 1.32-37

[17.1] When the *yogin* in whom correct gnosis has completely arisen requests [it] (*samyagjñānasamutpanno yogī prārthayate yadā*), the consecration (*abhiṣekaḥ*) that is revered by those belonging to the three realms (*traidhātukanamaskṛtaḥ*) should be given [to him] (*pradātavyaḥ*).[507]

[17.2] Endowed with all the requisites (*sarvopakaraṇair yuktaḥ*) [and] well-equipped with all things for the worship (*sarvapūjāsusaṃbhṛtaḥ*), he should pay reverence to the most excellent *vajra*-teacher who is an ocean of all good qualities (*ārādhayed varaṃ vajraguruṃ sarvaguṇārṇavam*).[508]

rate sentences, implying a conjunction in between, it is nonetheless possible to arrive at a similar sense.

[505] Note that in this verse too the palm-leaf MS attests °*grāha*° instead of °*grāhya*°, the variant attested in all other sources and printed in our edition. In *pāda* four, we follow the variant *buddhas tu* attested in MSS Ṅ, $K_1^{a.c.}$, K_3 and B_1. In MS $K_1^{p.c.}$ the reading is altered to *buddhais tu*, the variant in MSS K_2 and B_2, corresponding to the reading silently printed in the previous editions 𝔹𝕊. The Tibetan renders the final *pāda* as *rnal 'byor pa rnams saṅs rgyas bsṅags*, surprisingly suggesting to read the plural form *yogino* instead of the singular *yogī*. Since the translation does not provide any grammatical markers, it is not possible to take it in support of either of the variants in the Sanskrit manuscripts.

[506] Note that the palm-leaf MS Ṅ in fact reads *upāyadarśana*°, a variant worth of consideration.

[507] In *pāda* one, we are taking the compound *samyagjñānasamutpanno* as a reversed *bahuvrīhi* which is slightly unusual. Here, one could also consider reading °*samāpanno* instead of °*samutpanno* (Tib.$_{\text{-T}}$ *yaṅ dag bskyed/skyes*). In *pāda* two, one may note, the Tibetan *rtag* rather sounds like a rendering of *sadā* than of *yadā*, as attested in all manuscripts. In our translation, we have given preference to the latter, considering it to convey a slightly better sense. It is not impossible that the translators indeed read *sadā* in their exemplar(s). Note further that the variant *rnal 'byor pa de* in Tib.$^{\text{C,D,P}}$ sounds as if having read a pronoun such as *tat*. We consider this as translational freedom in order to supply an object for the request. In our English translation, we likewise supplied such a pronoun. In the final *pāda*, we have taken the compound as a *tṛtīya-bahuvrīhi* which seems to be most natural (*svārthe*). In all likelihood, the *traidhātukanamaskṛta-abhiṣeka* here (and in 17.28 below) must be the same as the *traidhātukābhiṣeka* taught in GS 5.39c, synonymous with the expressions *dharmarājābhiṣekāgra* in stanza 17.8c below and *vajrajñānābhiṣeka* in the title of this section, comprising the final consecration before the disciple's authorisation to teach, i.e., before he is becoming an *ācārya* himself. For general observations on 'The Origin and Transformations of *Abhiṣeka* in Indian Buddhism,' see Masahide 2022. This topic, and parts of this chapter, are also touched upon in the same book (see Krug 2022).

[508] In *pāda* two, the reading °*susaṃbhṛtaḥ* follows the palm-leaf MS Ṅ, being supported by the Tibetan *legs bsags pa(s)*. This reading has already been suggested in 𝕁. The majority of the paper MSS attest °*susaṃvṛtaḥ* which can be explained as a the result of a misreading of the not too dissimilar letter *bhṛ*. MS B_2 reads *sa saṃvṛtaḥ* which may be seen as another stage of corruption. In this *pāda*, moreover, all Tibetan versions, except Tib.$^{\text{T}}$ which attests *mchod pa* instead of *mos pa(s)*, suggest to read something like *adhimukta* or *adhimokṣa* for Sanskrit *pūjā*. Regrettably, we cannot reconstruct a possible underlying reading in the Sanskrit that could explain this variant, since an additional *adhi* would require further changes in the *pāda* due to metrical constraints. As for the interpretation, it may also be possible to take the compound as "having well accrued [the accumulations] through all [limbs] of worship," referring to the so-called *saptavidhānuttarapūjā* and the accumulation of merit. In the second half, it is slightly surprising that *varaṃ vajraguruṃ* reads over the *pāda* break. Only MS K_1 attests *varaṃ vajraṃ guruṃ*, a possible variant that resolves the matter. The Tibetan, however, rather supports the reading printed here, and we assume the variant in K_1 to be a secondary attempt to avoid reading across the *pāda* break which, admittedly,

[17.3] Having properly worshipped [the *vajrācārya*] (*saṃpūjya*) with [all requisites] consisting of different kinds of food and so on (*bhakṣyabhojyādiyuktena*) and together with flowers, fragrances and so forth (*puṣpagandhādikena ca*), having prepared the *maṇḍala* (*maṇḍalaṃ kṛtvā*), [the *śiṣya*] should place the palms of his hands together and speak (*kṛtāñjaliputo gadet*) [as follows]:[509]

[17.4] "The foremost of correct gnoses (*samyagjñānavaram*) has been attained (*prāptam*) thanks to [your] kindness (*prasādāt*), O compassionate one (*karuṇātmaka*), and [you] (*ca*) have given me certainty (*datto mayi suniścayaḥ*) regarding the nature of what is to be self-experienced (*svasaṃvedyasvabhāve*): Only this is the non-dual gnosis, another one does not exist in the world (*idam evādvayajñānaṃ nānyaj jagati vidyate*).[510]

is rather untypical for Indrabhūti. Last but not least, it may be noted that °*ārṇavam* is rendered in the Tibetan as *gnas gyur pa'i* which rather sounds like °*āśrayam* or °*ālayam*. In our view, this translation may be accepted as a case of translation freedom. From the point of view of the Sanskrit text, one would rather have expected something like *rgya mtsho yi/ni* in the Tibetan text.

[509] The Peking group of the Tibetan translation omits the last four syllables of *pāda* one and the first three of *pāda* four, presumably owing to an eye-skip from *la sogs* to *la sogs*. In this verse, the palm-leaf MS Ṅ seems to be more corrupt than usual, attesting °*bhojyamadī* in *pāda* one and *kṛtāñjalisaṃpuṭena padet* in *pāda* four. Regarding the latter, it should be noted that one would rather have expected *vadet* instead of *gadet* or *padet* in the end of the verse. The variant in the palm-leaf MS Ṅ might hint at this reading, especially when considering that the *akṣara*s *pa* and *va* can look fairly similar in some Eastern hands. As for our interpretation of this verse, it may be noted that we take the compounds in the first half as *bahuvrīhi*s, supplying *upakāreṇa*, as suggested in the preceding verse, as the corresponding headword. Alternatively, one may, although less common, also take the compound in *pāda* one as the headword. Regarding the Tibetan text, it should not go without mention that, in *pāda* three, the translators interpreted the syntax differently, apparently connecting *sampūjya* with *maṇḍalaṃ* instead of *kṛtvā*. To our regret, we are not able to say what the translators had read in the exemplar(s).

[510] Unlike the previous editions, we have decided to print this and the following verse with six *pāda*s each. In these verses, however, a number of problems remain. First of all, there is an ambiguity in the use of *samyag* in *pāda* one. On the one hand, it is possible to interpret it as an adjective, taking it either as part of the following *jñānavaraṃ* or separately. In the first case, it would usually qualify *jñāna* alone. In the second case, it would refer to the entire compound. On the other hand, it is also possible to interpret *samyag* as an adverb, in the case of which one would, most naturally, read it together with *prāptaṃ* in *pāda* two. 𝕊 prints a space after *samyag*, taking it either as an adjective to *jñānavaraṃ* or as an adverb. The Tibetan, so it seems, takes it in the first way, rendering this part as *yaṅ dag ye śes mchog thob ste*. The second problem regards the reading *karuṇātmaka* in the end of *pāda* two. We are following here the reading as a vocative (*saṃbodhanam*) in MSS K_1, K_2, K_3 and B_2, the reading also printed in 𝔹𝕊. The position of the corresponding *thugs rje'i bdag ñid* in the Tibetan, as well as the treatment of it in the *Gan mdzod* (see below), can be taken in support of it. The palm-leaf MS Ṅ, on its part, attests *karuṇātmakaṃ*, making it an adjective to (°)*jñānavaraṃ*. MS B_1 attests yet a further variant, namely *karuṇātmakaḥ*. This, however, is difficult to construe given the syntax in this verse. In the second line, further problems are apparent. In our edition, following the advice of Harunaga Isaacson and in support of the Tibetan translation *ṅo bo la*, we emended the reading °*svabhāvaṃ*, as unanimously attested in all Sanskrit witnesses, to °*svabhāve*. In the following, MS Ṅ reads *cādattā mayi suniścayaḥ* instead of *ca ādattam api suniścayam* attested in the paper MSS. The previous editions 𝔹𝕊, presumably in order to avoid the hypermetricism, silently altered the text to *ca ādattam api niścayam*. Meaning-wise, it makes no difference whether or not one applies the *sandhi* between *ca* and the following. The non-application seems a bit more attractive when considering the *pāda* break. The non-application, however, leads to the aforementioned hypermetricism of the fourth *pāda*, unless one bluntly omits the prefix *su*° of the final *suniścayam*, as silently done in 𝔹𝕊. All Sanskrit and Tibetan witnesses, however, clearly support the *upasarga su*°. The application of the *sandhi*, moreover, would lead to the violation of the rule *na prathamāt snau* in Piṅgala's *Chandaḥsūtra* 5.10. In our edition, we emended the reading to *ca datto mayi suniścayaḥ*, basically following the reading suggest in MS Ṅ. Although differing, the Tibetan translation of the second line overall supports our decision. The canonical sources and Tib.^{T} render the fourth *pāda* as *bdag ni śin tu ṅes pa skyes*. The extra-canonical versions Tib.^{B,N} read *ṅes śes bskyed* instead of *ṅes pa skyes*. The use of *bdag ni* and the absence of a word like *kyaṅ* clearly support the reading *mayi* in MS Ṅ. From a palaeographical point of view, the letters *yi* and *pi* are often rather similar, sometimes even indistinguishable. Admittedly, to our knowledge, neither *skyes* nor *bskyed* are attested renderings of *ādatta* or *datta*. Yet, these variants are, meaning-wise, closer to the proposed emendation than to the reading *ādattam*. On the basis of the Tibetan translation, we would have expected here a

form of *utpad-* or the like. To our regret, we are unable to say whether this difference goes back to a variant reading in the exemplar(s) of the Tibetan translators or to some liberty in translating the text. Of course, there are other possibilities to emend the text. Among these, one possibility worth considering is to emend the Sanskrit text to *datte mayi suniścayam*, resulting in the sense of "it gives me certainty with regard to the nature of what is to be self-experienced." Adopting this reading, one may consider to read *bskyed* with Tib.^{B,Ñ}. Further possibilities which we, however, consider less probable, are to read *datta mayi suniścayam* or *dattāṃ mayi suniścayaṃ/ḥ*. The first of these two possibilities not only would suggest to read *karuṇātmakāḥ* instead of *karuṇātmaka* in the preceding line, but it would also violate the rule *na prathamāt snau*. Both readings would change the sense drastically to an imperative. The fact that the Tibetan translation does neither reflect a plural nor an imperative clearly can be taken as an argument against these readings. As for the interpretation of the compound *svasaṃvedyasvabhāve* in *pāda* three, it should be noted that, besides taking it as a *ṣaṣṭhī-tatpuruṣa*, as we did, there are also the possibilities to take it either as a *samānādhikaraṇatatpuruṣa* ("regarding the nature that is to be self-experienced") or as a *bahuvrīhi* in the sense of "in regard to that which has a nature that is to be self-experienced." In the first case, however, one would rather have expected *svasaṃvedye svabhāve*. In the third line, we follow the reading *evādvayajñānam* in the Sanskrit MSS in preference over the likewise possible emendation *evādvayaṃ jñānam* in the previous editions 𝔹𝕊. The Tibetan *gñis med ye śes* could be a rendering of either of these variants. In the last *pāda*, there remains a difference between the Sanskrit and Tibetan versions. The Tibetan *'gro ba gźan la yod ma yin* does not render *nānyaj jagati vidyate* but rather sounds like a translation of either *nānyajagati vidyate* or, when not taken as *sarvanāman*, perhaps also of *nānye jagati vidyate*. In our translation, we follow the reading in the Sanskrit. If one were to follow the Tibetan, the *pāda* would mean "it does not exist in another world/person." In our view, however, this reading is less preferable. Paired with the abovementioned problems and *tempus* of *skyes/bskyed*, it must have been exactly these points that gave rise to the debate between the Sa skya and bKa' brgyud masters Klu grub rgya mtsho (1523-1596, BDRC: P784) and Saṅs rgyas rDo rje (1569-1645, BDRC: P888) about the correct interpretation of this and the following stanza as found in the famous *Gan mdzod*. Parts of this polemical debate are discussed in some detail in Krug 2020 and concern the question whether section 17 of the JS "is a liturgy for a "blessing consecration" (*byin rlabs dbang bskur*), [… or] a liturgy for a "ripening consecration" (*smin byed dbang*)." In his discussion of it, Krug notes "It is possible that the Tibetan *bdag ni* reflects the Sanskrit variant **ātmānam api niścayam* for JS 17.4d. This variant is not reported in the Sarnath edition, nor does it appear in the Sanskrit manuscripts for *Jñānasiddhi* that I currently have at my deposal (NGMPP A 134/2 [= K1], A 137/4 [=K3], E 1474/4 [= K2], and IASWR MBB 7/4), which are all consistent with the Sarnath edition." (Krug 2020, p. 115). To our regret, we are obliged to say that, in fact, all these witnesses attest the reading *suniścayam*, and thus are not "consistent with the Sarnath edition." Nonetheless, it is true that the variants in those MSS do not reflect a first-person pronoun. Although the discussion translated below suggests this pronoun to be of major significance, as evident from Krug's discussion, we do not believe this to be the case. In fact, the main confusion, although not recognised as such by Saṅs rgyas rDo rje (or Padma dkar po (and Krug) for that matter), apparently arose regarding the sequence of events described in the JS, which in the Tibetan version differs from the one in the Sanskrit text. Be that as it may, we are thankful for Krug's contribution and his identification of this debate (for the Tibetan text, see nt. *ad* 17.5 in Tib.$^{ed.}$) which we have translated as follows:

"According to the instruction by the Indian Pha dam pa, [the lines] "Oh kind one, embodiment of compassion" and so on need to be applied (*sbyor dgos*) to the *vajrācārya* alone, the one granting the empowerment (*dbaṅ bskur ba po*). The student calls (*bod*) the *vajrācārya* [with the words] "Oh kind one, embodiment of compassion" and [says]: "After you have obtained the foremost of supreme gnoses, regarding this realisation of the essence of distinctly self-aware wisdom, certainty [of] the nature (*bdag ñid*) arose." [1] To illustrate this, [the JS] says: "Having obtained the foremost of supreme gnoses, regarding the essence (*ṅo bo*) of self-awareness, certainty arose regarding [its] nature (understand *bdag ñid* instead of *bdag ni* to avoid a subject change)." "This very non-dual wisdom which you have thus obtained, we other beings do not have it. But now, in order to drink this Dharma nectar, I supplicate you, highest Lama! [2] So that you let me have the Dharma nectar, please grant me the empowerment, the blessing!" To illustrate this, the [JS] reads: "This non-dual wisdom, other beings do not have it. To drink this Dharma nectar, I supplicate the highest guru." This is in accordance with the meaning [of how] to strive for the letters (besides a literal translation, the "monastic" could also be a nickname for Padma dkar po). If one does not do this and applies [these lines] to the disciple, supplicating [the master] in order to drink the Dharma nectar after (*slan*) having obtained the foremost of supreme gnoses — then what is one striving for? Here, reading "self-awareness" and "I (*bdag ni*)" became the basis for the error and a mistaken understanding happened. However, the Nomad teaches this foolish and merely partial [understanding]. This is the heart's truth (or "one must apologise")."

As indicated, we hold a differing view regarding Krug's treatment of the passage, his translation, and the conclusion that "Without this variant [*bdag ni*] in the Tibetan translation of the text, however, it is clear that the disciple is requesting "perfect supreme gnosis" and "certainty as to the nature of self-reflexive awareness," which are both attained "from the blessing" (*prasādāt, drin can gis*). This reading would support Padma dkar po and Sangs rgyas rdo rje's argument that *Jñānasiddhi* chapter seventeen preserves evidence from an authentic Indian Mahāmudrā source that the Vajrācārya's

[17.5] "Having obtained the Dharma nectar which [I] have drunk (*pītaṃ dharmāmṛtaṃ prāpya*), I supplicate the great teacher in the following way (*prārthaye taṃ mahāgurum*):[511]

blessing, in the form of a "blessing consecration," can in fact confer a complete realization of Mahāmudrā" (Krug 2020, p. 115). Besides several inconsistencies in Krug's translation, we feel obliged to say that, in fact, Padma dkar po and Saṅs rgyas rDo rje do not support Krug's reading since it is evident that these take the entire passage of the JS (following the formulation *kṛtāñjaliputo gadet* in v. 3) as referring to the teacher, i.e., as spoken by the student in reference to the teacher (*thugs rje'i bdag ñid drin can gyis || źes sogs ni dbaṅ bskur ba po rdo rje'i slob dpon kho na la sbyor dgos te |*). Klu grub rgya mtsho's interpretation is in line with our understanding of the Sanskrit text in which these verses should be taken as referring to the *śiṣya*, and not to the *ācārya*. Therefore, we do not agree with Saṅs rgyas rDo rje's critique that mainly focuses on the first-person pronoun *mayi*, e.g. *bdag ni*, the presence or absence of which does not influence this point. In our view, the *tempus*, i.e., the sequence of events, although not addressed as a textual problem in the above translated passage in the discussion of stanzas 17.4-5, is not without significance. This becomes evident by the rhetoric question following the forward-pointing *'thuṅ phyir* (see also next note). This reading, in fact, poses a bigger problem to the correct understanding of the passage from the side of the Tibetan translation than the question of whether a personal pronoun *mayi* (*bdag ni*) was part of the original composition. However, not only in these verses, but also in the initial verse of this chapter, as well as in the corresponding verses 1.32-33 and 1.37 (the first of which is also cited in the *Gan mdzod*), past participles are used in the Sanskrit. This grammatical anteriority of the verb forms tendentiously favors Klu grub rgya mtsho's interpretation of the "ripening consecration." That this holds true becomes even clearer when taking into consideration the past-tense construction *pītaṃ* [...] *prāpya* in the next verse together with the following *prārthaye* therein. In our view, the latter rather points forward, not backward, and the passage may be understood as the disciple's request for the permission to teach the Dharma and thus to become an *ācārya* himself (*dharmarājābhiṣeka*). Thus, the overall context of the passage in the JS, in the light of the Sanskrit text, suggests that the disciple is being described here. Therefore, although the argument of Padma dkar po and Saṅs rgyas rDo rje for a "blessing consecration" is conceivable from the viewpoint of a reader of the Tibetan text without knowledge of the Sanskrit work, we believe their interpretation to show a certain enforcement. Thus, it remains doubtful whether the overall context of the *Gan mdzod* allows deductions about the JS's reading in the first place. In fact, how the JS and other works allegedly written by the *mahāsiddha*s have been used in such polemical literature probably reveals more insights into the agendas of authors such as Saṅs rgyas rDo rje than it will provide valid interpretations of the Indian sources used in them. One may even say that the very passage referred to by Krug actually reflects a form of "guru-devotion" and that the concept of a "blessing consecration" possibly is the result of some form of imposition from the side of the Tibetans who composed this discourse in defense of a certain *mahāmudrā* interpretation.

[511] In this verse too, several problems are apparent. Here too, we decided to read the verse with six *pāda*s, taking the first line as a kind of *avataraṇikā* to the following supplication. In *pāda* one, the Tibetan renders *pītaṃ dharmāmṛtaṃ prāpya* as *chos kyi bdud rtsi 'di 'thuṅ phyir* ("in order to drink this Dharma nectar"), neither reflecting the past tense of the participle *pītaṃ* nor the absolutive *prāpya*. Neither the Sanskrit witnesses nor the Tibetan versions offer any variants here. As remarked in the previous note to stanza 17.4, this reading poses significant problems to the understanding of the Tibetan translation and very likely played a significant part in the different interpretations and implications of the Sanskrit and Tibetan texts. Moreover, it remains unclear whether the Tibetan translation is the result of a different transmission of the text, of a variant reading or of translational liberty, i.e., a different interpretation. However, it sounds as if translating something along the lines of *idaṃ dharmāmṛtaṃ pātum*, perhaps having read something like *pātuṃ dharmāmṛtaṃ prāpyam* in their exemplar(s). The absence of *prāpya* in the Tibetan translation, however, could also be the result of haplography caused by the not too dissimilar *prārtha°*. On the other hand, it is likewise possible to explain the existence of *prāpya* in the Sanskrit as a case of dittography. The omitted part could then have been a pronoun such as *etat*. In our view, the latter possibility is somewhat more plausible, since the past particle *pītaṃ* already implies the *prāpya*. In the view of the fact that we do not have any variants transmitted, we abstained from conjecturally emending the text. In *pāda* two, the reading *tad evaṃ prārthayed guruṃ* ("then he should request the teacher in the following way") suggested MS Ṅ differs quite significantly from the reading *prārthayeta mahāgurum* suggested by the paper MSS and supported by the Tibetan *bla ma che la gsol ba 'debs*. In fact, the wording in MS Ṅ can make good sense when understanding it to mark the transition of the passage initiated with the previous *gadet* to the actual solicitation in the following. To our regret, we are not able to say whether the variant in MS Ṅ is original or the result of a later alteration of the text. Following the advice of Harunaga Isaacson, we emended the reading to *prārthaye taṃ mahāgurum*, since this reading could, on the one hand, account for the pronoun *'di* in the Tibetan text and since, on the other hand, it offers the possibility to construe it with the first person speaker, the *śiṣya*, in the preceding and following part, at the same time offering the possibility to be accounted for philologically from the point of view of the reading transmitted in the paper manuscripts. Nonetheless, the text, as it stands, remains to be treated with caution and needs to be reconsidered.

'In accordance with [my] ability, I perform [and keep performing] the things to be done for the benefit of all sentient beings (*sarvasattvārthakāryāṇi yathāśaktyā karomy aham*), so that I will bestow what is beneficial (*hitaṃ dāsyāmy ahaṃ yathā*) unconditionally when teaching the Dharma (*dharmadāne 'napekṣo hi*).[512]

[17.6] If the jewel, the best of consecrations, can be obtained thanks to [your] kindness (*abhiṣekavaraṃ ratnaṃ prasādāt prāpyate yadi*), please grant [me your] kindness as a protection (*prasādaṃ kurutābhayam*), I wish to take [it] (*grahītum aham icchāmi*)!'"[513]

[17.7] And, the guru for his part, delighted if the person is full with qualities (*guruṇāpi hi hṛṣṭena guṇapūrṇo jano yadi*), should speak in a manner endowed with compassion the [following] words that fulfill all aims (*vaktavyaṃ kṛpayā yuktaṃ vacaḥ sarvārthasampadam*):[514]

[512] In *pāda* three, the palm-leaf MS Ṅ reads °*kārmāṇi* instead of °*kāryāṇi*, as attested in all other sources. The variant is likely to be understood as the result of a misreading of the ligature *ryā* as *rmā*. In *pāda* five, the text remains unsecured. We have tentatively conjectured the reading to *'napekṣo hi*. MS Ṅ attests *nānyapekṣo* which could be corrected *nānyāpekṣo*, a bad *ma-vipulā*. Both readings find some support in the Tibetan *ltos med*. Based on the reading in the Tibetan text, another possibility is to emend to *nāpekṣo 'pi*, the emendation suggested in 𝕁. The majority of the paper MSS, however, attest *'nayet ko* which makes it difficult to justify the additional *'pi*. The ligature *tko* likely is the result of a misreading of the not too dissimilar letter *kṣo*. Without even bothering to supply a note, the editors of 𝔹𝕊 silently emended the reading to *nayet ko 'pi*. Instead of *'pi* we tentatively suggest to read *hi*, the missing of which could be the result of haplography. The Tibetan translation, moreover, does not render *hitam* at all. In *pāda* six, MS Ṅ differs again, reading *yadā* instead of *yathā* as preserved in all other witnesses. In our understanding, this verse contains the disciple's request for the permission/qualification to teach.

[513] In *pāda* one, the palm-leaf MS Ṅ confirms the silent emendation in 𝔹𝕊. MSS $K_1^{a.c.}$, K_2 and B_1 in fact attest *abhiṣekaraṃ* which is corrected in $K_1^{p.c.}$ to *abhiṣekakaraṃ*. MS K_3 reads *abhiṣekaṃraṃ*. The translation in Tib.$_{\text{-B,N}}$ sounds rather as if having read *abhiṣekaratnaṃ varam* (*dbaṅ bskur ba yi rin chen mchog*) instead of *abhiṣekavaraṃ ratnam*, while Tib.$^{\text{B,Ṅ}}$ differs, attesting something like *abhiṣekakramaṃ varam* (*dbaṅ bskur ba yi rim pa mchog*). The latter is likely to be understood as another kind of corruption. In *pāda* two, we interpreted *prāpyate* in the sense of *prāpyeta*. In *pāda* three, the editions 𝔹 𝕊, following MS B_1, chose the form *gṛhītum*. In our edition, we decided to print the alternative and more frequently used *grahītum*, the form attested in all other MSS. In the last *pāda*, MS Ṅ attests *kurutābhayoḥ* against all other witnesses. Regrettably, we are unable to explain this corruption. Regarding the interpretation of *abhayam* as protection, other interpretations, such as freedom of danger or fearlessness, are certainly possible. The word can be construed either adverbial or also as an adjective to *prasādaṃ*.

[514] Note that the text, as it is presented here and in our Sanskrit edition, is the result of a substantial conjecture which kindly has been suggested to us by Harunaga Isaacson. The text that is presented here as 17.7cd, in fact, is transmitted in all Sanskrit witnesses as 17.8ab. And what is presented in our edition as 17.8ab, in fact, is preserved in the Sanskrit sources as 17.7cd. In our view, the third *vibhakti guruṇā* must govern the forward-pointing gerundive *vaktavyaṃ* the content of which should be the verse now presented as 17.8. In the corresponding edition of the Tibetan text, however, we have abstained from changing the text accordingly, but have printed 17.7-17.8ab in crux-marks instead. A 'simple' line-swap as done in the Sanskrit text would not work given the sentence structure and syntax of the Tibetan text for which, in order to read in line with the Sanskrit text, further emendations and changes would be required. A possible way to conjecturally emend the Tibetan translation, not to say to re-write it, could be, for instance, as follows: *gal te bla mas dga' ba yis || yon tan rdzogs pa skye bo la || thugs rje ldan pa yi gsuṅ ni || don kun phun tshogs gsuṅ bar bya ||17.7|| saṅs rgyas kun gyis rjes gsuṅs pa || de ltar rab tu sbyin par bya || chos kyi rgyal po dbaṅ bskur mchog || dbaṅ bskur ba ni bla med yin ||17.8||*. As for the readings in the stanza, as it is presented, the following may be noted: In *pāda* one, the reading *hṛṣṭena* follows the palm-leaf MS Ṅ, being supported by the Tibetan *dga' ba yis*. The paper MSS and previous editions all attest *dṛṣṭena* which my be explained through the palaeographic similarity of the letters *hṛ* and *dṛ* in some of the northern Indian scripts. In *pāda* two, the palm-leaf MS Ṅ attests a singular, suggesting to read either *guṇapūrṇo jano yadi*, the reading we have chosen here, or perhaps also *guṇair pūrṇo jano yadi*. The paper MSS and previous editions 𝔹𝕊 read the plural *guṇapūrṇā janā yadi* instead. A generic singular, in our view, is to be preferred. In *pāda* three, we adopted the variant *yuktaṃ* in the paper MSS over *yuktyā* ("with reasoning") attested in the palm-leaf MS Ṅ. This reading is tendentiously supported by the Tibetan translation *thugs rje ldan pa yis* in the Peking versions of the translation of the JS. As for the translation of this *pāda*, it has to be noted that the Tibetan versions differ quite significantly from each other and from the

[17.8] "Let it be in this way (*evam astu*), I will bestow what is taught by all the Buddhas (*pradāsyāmi sarvabuddhānuvarṇitam*), the foremost of the consecrations of a *dharmarāja* (*dharmarājābhiṣekāgram*), the highest consecration (*abhiṣekaṃ niruttaram*)!"[515]

[17.9] Then, having fixed the [correct] day (*tato dināvadhiṃ kṛtvā*), he should speak [the following] words to the disciple (*śiṣyāya vacanaṃ vadet*): "On day "x" (*amukasmin dine*), o child (*vatsa*), I will perform the completion (*kariṣyāmi prapūraṇam*).[516]

readings preserved in the Sanskrit. First of all, it has to be noted that Tib.$_{\text{-G,N,Q}}$ read five *pāda*s. The Peking group, however, does not contain the reading *yon tan rdzogs pa skye bo la* before the final *pāda*. Since the first *pāda gal te 'gro ba śes rab ldan*, being contained in all versions, does not find any correspondence in the Sanskrit besides reflecting the *yadi* in *pāda* two, we therefore assume that the additional *pāda* might have been meant as a replacement of the first *pāda*. In our view, this alternative reading represents the Sanskrit *guṇapūrṇo jano yadi* more closely. Its position, as well as the final particle *la*, however make it difficult to understand it in the same way as the Sanskrit. These considerations might have been the reasons for the editors of 𝕊 to omit this *pāda* from their edition of the Tibetan text, noting its addition in the *sDe dge* version. Secondly, all Tibetan witnesses, in fact, read *bcom ldan* (Skt. *bhagavat*) instead of *vaktavyaṃ*. The extra-canonical versions Tib.$^{\text{B,Ṅ}}$, moreover, supply *cher* as if heaving read something like *mahākṛpayā*, while Tib.$^{\text{T}}$ reads this *pāda* as an individual sentence ending in *yin*. The *sDe dge* versions, on the other hand, take the reading in the corresponding *pāda* as attributive to the rendering of the following *vacaḥ*. This, on its part, has been understood as a genitive (*ṣaṣṭhī*) instead of a nominative (*prathamā*), perhaps having read *vacaḥ°* as part of the compound or *vācaḥ*. Only Tib.$^{\text{T}}$, reading *gsuṅs ni* (presumably for *gsuṅ ni*), takes it as a *prathamā*. As already noted above, the Tibetan text is clearly defective and, in our view, represents an intermediate stage in the textual transmission, on the one hand reflecting the corruption in the Sanskrit that must have occurred prior to the text's translation into Tibetan and, on the other hand, shows traces of what we believe to be the result of a subsequent, yet unsuccessful, attempt to correct the text.

[515] In this verse too, the readings remain unsecured. In *pāda* one, the palm-leaf MS Ṅ confirms the emendation *evam astu* in 𝕊. All paper MSS omit the *°u*. In the following, we adopted the emendation *pradāsyāmi* in 𝕊, being partly supported by the translation *rab tu sbyin par bya* in the Tibetan. The palm-leaf MS Ṅ in fact attests *prayāsyāmi*. Here it is not completely impossible that the *yā* was meant to be changed to a *dā*. The paper MSS, except K_3 which reads *pradāmi*, all read *pradāsyādi*. The editor of the *editio princeps* 𝔹 emended the text to *prasādādi*. The reading *°ānuvarṇitam* in the final *pāda* again follows the palm-leaf MS Ṅ and the Tibetan. The latter renders this part as *rjes gsuṅs pa('i)*. The paper MSS and previous editions 𝔹𝕊 read *°anuvartitam* instead. The Tibetan text, moreover, though reflecting the verbal root *pra-dā-*, does not render the first person, i.e., it does not have a *bdag*. Without any indication in the Tibetan translation about the first person speaker, combined with the verb form *rab tu sbyin par bya* that rather sounds like an optative form, the reader of the Tibetan will most likely interpret *bla ma kyaṅ ni* as the agent and thus understand the Tibetan text to mean something like: "The teacher, moreover, being delighted, shall in this way bestow the Buddhas' teachings to the person who is filled with qualities." In order for the Tibetan to read in line with the Sanskrit, several major corrections are necessary (see previous note). In the third *pāda*, the previous editions 𝔹𝕊 print *dharmarājyābhiṣekāgram*. The palm-leaf MS Ṅ and the Tibetan translation, however, attest the reading *dharmarāja°* (Tib.: *chos kyi rgyal po(r)*) instead of *dharmarājya°* as unanimously supported by the paper MSS. In the end of the compound, none of the surviving Sanskrit witnesses support the emendation *°agram*. Yet, lacking a better solution, we tentatively follow this reading. The palm-leaf MS Ṅ and MS $K_1^{\text{p.c.}}$ read *°agrair*, all other witnesses attest *°agrer*. The extra-canonical sources Tib.$^{\text{B,Ṅ}}$ seem to have read *°ādi* instead of *°agram* and the canonical sources attest *gsol*, which, though it may not be impossible, is difficult to account for. Perhaps the latter reading results from having understood some form of *āgṝ-*. Only Tib.$^{\text{T}}$, presumably as the result of a later redaction, attests the expected translation *mchog*. In our understanding, and in connection to the request for the permission to teach in verses 17.5-6 above, the *dharmarājābhiṣeka* here represents the consecration that bestows the authorisation to teach. If one were to adopt the variant in the palm-leaf MS Ṅ and MS $K_1^{\text{p.c.}}$, the question arises what the highest and what the best of consecrations of a *dharmarāja* are. This, to our regret, we could answer. In *pāda* four, we gave preference to the silent emendation *abhiṣekaṃ niruttaram* in the previous editions 𝔹𝕊 which is confirmed by the reading in MS $K_1^{\text{p.c.}}$. Before correction, all Sanskrit manuscripts, in fact, attest *abhiṣekaniruttaram*.

[516] In *pāda* one, 𝔹 notes that the part *kṛtvā* [...] *dināvadhiṃ*, presumably referring to the passage from *kṛtvā* in this verse to *dināvadhiṃ* in 17.11a below, is missing in $\mathbb{B}_{\text{B}}$. This, however, seems not to be correct. Perhaps the note is meant to refer to $\mathbb{B}_{\text{H}}$ or $\mathbb{B}_{\text{N}}$. Regarding the expression *dināvadhiṃ kṛtvā*, it has to be noted that it is also possible to understand it in the sense of "having performed until the limit, i.e., end, of the day." However, when taking into consideration the following passages, this interpretation seems less appropriate here. The Tibetan translates the term *dināvadhi* as *ñin źag ṅes*, "the ascertainment of the day." To our regret,

[17.10] Since the mind has to be under control (*manasā bhavatā vaśyam*), therefore you must make the mind firm (*kuru cittam ato dṛḍham*)! It should be done in such a way as there is no wrong completion, O Great-minded One (*duṣpūraṇaṃ yathā na syāt tathā kāryaṃ mahāmate*)!"[517]

[17.11] Then, after having received the date (*tato dināvadhau prāpte*), he should worship all Buddhas (*sarvabuddhān prapūjayet*) and offer a feast together with the religious fee to the community of the noble ones (*āryasaṅghāya bhojyaṃ ca dadyāc caiva sadakṣiṇam*).[518]

[17.12] He should correctly perform all procedures (*sarvavidhiṃ samācaret*): a big feast [for all] and, especially, [one] for the teachers (*gaṇabhojyam udāraṃ ca gurūṇāṃ ca viśeṣataḥ*), but also (*tu*) —in accordance with his abilities (*yathāśaktyā*)— [a feast for others] who are without protectors (*anāthānāṃ*).[519]

we are not able to render the expression here and in its second occurrence in 17.11 consistently. Regarding the reading in *pāda* two of the Sanskrit, it is somewhat surprising that Indrabhūti here seems to have used a *caturthā* instead of the more natural *dvitīyā*. In *pāda* three, the Tibetan versions, except Tib.^{T} which omits this *pāda*, attest another *de nas* (Skt.: *tataḥ*). We are not certain whether this is the result of translational liberty or whether the translators read something different in their exemplar(s). In the last *pāda*, Tib.^{G,N,Q} attest the feminine *bu mo* instead of the expected *bu khyod* in Tib.$_{\text{-G,N,Q}}$ for Sanskrit *vatsa* in *pāda* three. The following *thams cad rab rdzogs pa'i* (Tib.$^{B,\dot{N}}$) / *thams cad rdzogs pa yi* (Tib.$_{\text{-B,}\dot{N}}$) for *kariṣyāmi prapūraṇam* is somewhat difficult to account for. We suspect that these readings must be the result of a series of corruptions of the perhaps original *thams cad rdzogs par bgyi*. In our edition, we emended accordingly.

[517] This and the following stanza are missing in MS Ṅ. No insertion-mark (*kākapada*) is visible in the available images. In *pāda* one, we rejected the interpretation *manasā bhavato 'vaśyam* in 𝕊, following here, as a rare exception, the reading *manasā bhavatā vaśyaṃ* in MS K_3, understanding it as a non-standard expression equal to *manasā vaśyena bhavitavyam*. The other paper MSS, except MS B_2 which omits the final *anusvāra*, and the *editio princeps* 𝔹 attest *manasā bhavato vaśyam*. The translations in Tib.$_{\text{-T}}$ renders the corresponding part as *yid du ṅes par 'gyur bas na* (Tib.^{T} reads *yid du 'oṅ bar 'gyur bas na*). Here it may be noted further that the forms *bhavatā* and *bhavato* also can be interpreted as forms of the respectful pronoun *bhavat* ("you"), either as a *tṛtīyā* or a *ṣaṣṭhī*. Further, one may note that there is an apparent ambiguity of the reading *vaśyaṃ*. The Tibetan translation *ṅes par* in Tib.$_{\text{-T}}$ could be a rendering of either *vaśyaṃ* or *avaśyaṃ*. And, due to the fact that *avagraha*s can be simply omitted in Sanskrit MSS, it is possible to interpret the transmitted reading in the Sanskrit MSS likewise as *vaśyaṃ* or *'vaśyaṃ*. Thus, one could also accept the reading *manasā bhavato vaśyam*, interpreting the first line as "Therefore, make the mind firm, [the mind] which is to be controlled by your mind." Or, alternatively, one could follow the interpretation in 𝕊, translating the first half as "Therefore, you necessarily must make firm the mind through your mind." The Tibetan translators, so it seems, have understood *bhavat* as a present participle. As for the Tibetan translation of the following *duṣpūraṇaṃ* in *pāda* three, we have corrected the Tibetan *dgoṅ dkar* (Tib.$_{\text{-G,N,Q}}$) / *gaṅs dkar* (Tib.^{G,N,Q}) to *dgaṅ dkar*.

[518] This verse too is missing in the palm-leaf MS Ṅ. No indication of a later addition is visible in the available images. In *pāda* one, we have emended the reading *dināvadhiṃ* in MSS $K_1^{p.c.}$, K_2 and B_1, the reading in also printed in 𝔹𝕊, to *dināvadhau*, understanding it to form a *sati-saptamī* together with the following *prāpte*. Alternatively, one could also consider emending *prāpte* to *prāptaḥ*. The translation *thob par* in Tib.$^{B,\dot{N}}$, however, can be taken in support of our emendation. Tib.$_{\text{-B,}\dot{N}}$ attest *thob pa* instead. If the translators had read *prāptaḥ* in their exemplar(s), we would have expected the translation to read *thob pas* as the agent of the following *rab tu mchod*. Moreover, it may be noted here that our interpretation of *bhojya* as "feast" follows the Tibetan rendering *mchod ston*. In the following, we have tentatively translated the term *dakṣiṇā* with "religious fee" and *gurudakṣinā* with "teacher's gift." Regarding the term *dakṣiṇā*, see MW and BHSD s.v. *dakṣiṇā*.

[519] In *pāda* three, we follow the silent emendation *tv anāthānāṃ* in 𝔹𝕊. MSS Ṅ and K_1 in fact attest *ca nāthānāṃ*, being tendentiously supported by all other Sanskrit MSS. The Tibetan *mgon med la yaṅ/aṅ*, however, supports the emendation in the previous editions, the reading which, in our view, makes best sense here. If one were to emend otherwise, one may also consider *yathāśaktyāpy anāthānāṃ* on the basis of the Tibetan. In the final *pāda*, in order to avoid the violation of the rule *dvitīyacaturthayo raś ca* in Piṅgala's *Chandaḥsūtra* 5.11, we adopted the variant *sarvavidhiṃ* in MS Ṅ. Presumably out of similar metrical concerns, 𝔹 emended the text to *vidhiṃ sarvaṃ*. 𝕊, with support of MS K_1, prints *sarvaṃ vidhiṃ* violating the above rule. Regarding the *gaṇabhojya*, attention may be drawn to the *Saṅs rgyas thams cad daṅ mñam par sbyor ba'i tshogs kyi cho ga* (Tōh. 1672) which is attributed to Indrabhūti and which teaches the procedures for the *gaṇacakra* in accordance with the SBS. The text has been studied and partially translated in Davidson 2002, pp. 318-322.

[17.13] Then, he should offer the teacher's gift (*tato gurudakṣiṇā deyā*) as taught in the *Sarvabuddha*[*samāyoga*] (*sarvabuddhānuvarṇitā*):[520]

[*I.i*] To the all-encompassing and manifold teacher (*sarvatoviśvagurave*) the highest gift is established (*siddham uttamadakṣiṇam*) [as follows:] What is hard to be given up for a person (*yasya yad duṣparityājyam*) that is traditionally taught as the "highest" (*tad uttamam iti smṛtam*).[521]

[*I.ii*] Whatever one is specially fond of, or whatever is most special (*yad yad iṣṭataraṃ kiñcid viśiṣṭataram eva vā*), that should be given indeed to the teacher (*tat tad dhi gurave deyaṃ*) by him who wishes just that in an imperishable way (*tad evākṣayam icchatā*)![522]

[*I.iii*] Alternatively, whatever would be desired for him[, the teacher] (*athāsyābhimataṃ syād vai*), or is to be done in mind [for him] (*cittakāryam*

[520] In this line, we adopted the hypermetrical reading in MSS K_3 and B_2, a reading that is basically supported by the palm-leaf MS Ṅ. MS $K_1^{p.c.}$ reads *tato gurudakṣiṇāṃ dadyāt sarvabuddhānuvarṇitām* ("Then he should offer the teacher's gift as taught in the *Sarvabuddha*."), the reading also printed in 𝕊. With the exception of the missing *anusvāra*s, MS B_1 likewise supports this reading. The *editio princeps* 𝔹, on the other hand, prints *tato guror dakṣiṇādyā sarvabuddhānuvarṇitā* instead. And 𝕁, in his critical notes, suggests to emend the text to *deyā guror dakṣiṇā yā sarvabuddhānuvarṇitā*. The Tibetan, with a minor variant in Tib.^{T}, renders this line as *saṅs rgyas kun gyis bsṅags pa yi || bla ma la ni yon dbul źiṅ*. Therein, no trace of *tato* is found and *deyā* is not clearly rendered, yet the verb *sbyin* is added in the third *pāda* of the previous verse. The first *pāda* in the Tibetan translation reads more like an adjective of guru rather than an adjective of *dakṣiṇā*. This might have been caused by the slightly free rendering of the compound *gurudakṣiṇā* as *bla ma la ni yon phul*. In our edition, we standardized the spelling for the translation of *dakṣiṇā* to *yon phul*. Another observation worth mentioning here is the fact that the translators have chosen to translate *anuvarṇita* in stanzas 17.7d and 17.13b differently. The entire passage, including the following verses from the SBS (7.34-7.37), is cited in Tōh. 1827 in which passages from sections 12 and 13 of the JS are likewise contained. Interestingly, therein the citation of this passage directly follows the previous citations of the JS. The respective part in Tōh. 1827 reads *saṅs rgyas kun gyis bsṅags pa yi || bla ma la ni yon dbul źiṅ ||* (D f. 96v) in correspondence with Tib.-$_{T}$. For this set of verses from the SBS, *Pramuditavajra's commentary preserved as Tōh. 1660 does not seem to provide an explanation. The expression *sarvabuddha*°, in this context, has been understood by us not as a general reference to all Buddhas —as done, apparently, by the Tibetan translators, which surely is permissable— but short for *sarvabuddhasamāyoga*, i.e., the SBS, from which the following verses have been taken. Moreover, and although we consider this possibility less fitting, it shall not go without mentioning that the expression could also be taken as a reference to Vairocana, such as, e.g., implied in section 18.

[521] SBS 7.34 (= SBS$^{ed.}$ 7.32). The reading in *pāda* one of the citation constitutes a *na-vipulā*. In our edition, we have printed *sarvato*° together with the following °*viśva*°. Although such compounds are slightly unusual, the same usage is found in SBS 6.96 and 6.98, quoted in the next section of the JS. The Tibetan translators, however, did not take the *sarvato* here in this way, rendering it rather as a normal adverb (*kun tu*). In its occurrence in the next section, however, they have chosen to render *sarvatoviśva*° as *rnam pa sna tshogs*. Here and in the following, we have tentatively translated *sarvatoviśva*° as "all-encompassing and manifold." The respective part in Tōh. 1827 reads *kun du sna tshogs padma la || yon phul bas ni dam pa 'grub || gaṅ la gaṅ ni gtaṅ dka' ba || de ni mchog tu bśad pa yin ||* (D f. 96v). Herein, it may be noted, the variant *padma la* seems to be some kind of corruption of the better *bla ma la* transmitted in the JS. In the second *pāda*, we adopted the reading *siddham* in the paper MSS. The palm-leaf MS Ṅ and the two available witnesses of the SBS, however, attest *siddhim*. The Tibetan translation of the JS and the corresponding passage in Tōh. 1827 render this part as *'grub*, whereas the translation of this *pāda* in the SBS differs, reading *yon mchog dag ni dbul bar ṅes* (D f. 164r). In the penultimate *pāda*, we follow the reading *duṣparityājyaṃ* in the previous editions 𝔹𝕊, tentatively being supported by the majority of the Sanskrit witnesses of the JS. The available MSS of the SBS, on the contrary, attest *aparityājyaṃ*. The edition of the SBS prints °*parityājyaṃ*. The *upasarga dus-* is supported by all witnesses of the JS and by the Tibetan translation of SBS which renders this part as *yoṅs su gtaṅ dka'*.

[522] This famous verse is taught in SBS 7.35 (= SBS$^{ed.}$ 7.33) and PK 3.47. Variants of this stanza are preserved in *Subhāṣitasaṃgraha* (SS p. 9), reading *anuttaraṃ* instead of *iṣṭataraṃ*, and in the *Gurupañcāśikā* (v. 20), reading *loke* instead of *kiñcid*. A very similar verse is already attested in MBh (13,58.7), and several Purāṇic texts such as the *Matsyapurāṇa* (72.39), *Garuḍapurāṇa* (1,51.29cd–30ac) and BP (221.160): *yad yad iṣṭatamaṃ loke yac cāsya dayitaṃ gṛhe | tat tad guṇavate deyaṃ tad evākṣayam icchatā ||*. We thank Péter-Dániel Szántó for pointing this out. Another echo of the verse here is also contained in PUVS 3.33 etc.

athāpi vā), that should either be given or done (*tad deyam athavā kāryam*); for, even if it is little, it is the best (*svalpam apy uttamaṃ hi tat*).[523]

[*I.iv*] But if a person has [something] supreme (*athottamaṃ bhaved yasya*) and he would offer an inferior fee (*sa ca dadyāt kudakṣiṇām*)[, then,] because of disrespecting all the teachers (*sarvācāryāpamānena*), he invariably attains suffering (*sa nityaṃ duḥkham āpnute*).[524]

[523] SBS 7.36 (= SBS$^{ed.}$ 7.34). In this verse too, there remains some uncertainty regarding its interpretation and variants in the various sources. In *pāda* one, the chosen reading *athāsyābhimataṃ* —corresponding to what is printed in the previous editions 𝔹𝕊 and what is transmitted in the SBS— is only attested in MS $K_1^{p.c.}$. With the exception of a *visarga* in place of the *anusvāra*, the palm-leaf MS Ṅ basically supports this variant. All other Sanskrit witnesses, on the other hand, attest *athāsyā vai bhimataṃ*, which can be taken as a "*Bindefehler*" indicating their mutual line of transmission. In the Tibetan, the canonical versions attest *de bźin* instead of *de ni*, perhaps having read something like *athāsyāivam abhimataṃ*. In the second *pāda*, we have emended the text to *cittakāryam*. The palm-leaf MS attests *vintā* instead of *citta°*, possibly meant to be *cintā*. The paper MSS and witnesses of the SBS all attest *cittaṃ*. The Tibetan *sems la*, although sounding like a rendering of *citte*, can be taken in support of our emendation. In *pāda* three, the reading *tad deyam*, as printed in the editions of the JS and SBS, is in fact not attested in any of the surviving Sanskrit sources. The palm-leaf MS Ṅ reads *tad evam*, while the paper MSS attest *tad dheyam*. Here it is not impossible to make sense of either of these versions, and the reading *heyam* could be interpreted in the sense of "should be given up." The two manuscripts of the SBS, on the other hand, attest *tad yemam* (SBS_A) and *tad yeyam* (SBS_B), respectively. The only clear support for the chosen reading is found in the translation *de sbyin* as attested in Tib.^{B,C,D,Ṅ,P} and in the translation of the SBS (D f. 164r). Curiously, Tib.^{G,N,Q} render this part as *de bźin* which, in the contrary, can be taken in support of the reading in MS Ṅ. In the final *pāda*, we rejected the variant *hitam* attested in the paper MSS. Although it is absolutely possible to make good sense of it, neither the palm-leaf MS Ṅ, nor the MSS of the SBS, nor the Tibetan translations of both works attest this variant. In our edition of the JS, we decided to adopt the reading *hi tat* of the SBS, taking the Tibetan *de ni* in support of this reading. Here, the palm-leaf MS Ṅ attests *itita* which clearly must be corrupt. For reasons not known to us, the *editio princeps* of the SBS prints *svalābho 'py uttamaṃ* in this *pāda*, although none of the witnesses attests this reading. Regarding our translation of the last *pāda*, it should be noted that other interpretations, such as "[...] since even what is small becomes supreme," are likewise possible yet, in our view, less probable. The use of the copula *yin* does not fully support such interpretation in the case of which we would have expected a *'gyur*.

[524] SBS 7.37 (= SBS$^{ed.}$ 7.35). The reading in *pāda* two remains unsecured. In our edition, we tentatively adopted the reading in MS_A of the SBS with a minor change from *kudakṣiṇam* to *kudakṣiṇām*. In this *pāda*, MS Ṅ attests *na ca dehādyāt tad dakṣiṇāḥ*, while the paper MSS suggest to read *na[i]va dadyāt tad dakṣiṇam*. The *editio princeps* emends the reading to *dadyāc cet taṃ na dakṣiṇām*, 𝕊 prints *na vai dadyāt tu dakṣiṇām*. MS_B of the SBS, on the other hand, attests *sa ca dadyāc ca dakṣiṇām*. Our decision to follow MS_A of the SBS is primarily based on the consideration that the Tibetan translations, the oldest surviving witnesses of the texts, all confirm the reading *kudakṣiṇām* (*ṅan pa'i yon*) while they, moreover, do not show any trace of a negation. However, there is the slight chance that the translation of the JS might, in fact, be influenced by that of the SBS. Taking into account the age of SBS_A (ca. 11th cent.) and the fact that a *sa* can easily be misread as a *na* when not clearly written or when the ink faints, we nonetheless consider the reading transmitted in the Tibetan and MS_A of the SBS as superior. The ligature *tku*, moreover, is not too common and can easily be misread, especially when an additional negation requires a change of the meaning. The Tibetan *de yaṅ* in Tib.^{B,Ṅ,T} can be taken as a further support for the pronoun *sa*. Admittedly, the majority of the Sanskrit witnesses rather point towards the reading *na ca dadyāt tad dakṣiṇām* ("and he would not give that as the gift") which equally makes good sense yet, unfortunately, violates the meter. The decision in 𝕊 to change the text to *na vai dadyāt tu dakṣiṇām* is understandable. Another possibility is to emend the reading to *naiva dadyāt tu dakṣiṇām* ("but he would not offer a gift at all"). The conjunction *ca*, however, is clearly attested in the older witnesses. In combination with it, the particle *tu* does not seem to be very elegant. In the second half of the verse, MS Ṅ shows two considerable variants that differ from the readings transmitted in the paper MSS, the Tibetan and the source text. The first of these is the variant *sarvabuddhāpamānena* ("because of disrespecting all the Buddhas") for *sarvācāryāpamānena* in *pāda* three. The second is the variant *āpnuyāt* for *āpnute* in *pāda* four. It cannot be excluded that these variants in fact may be the original reading of the text as intended by Indrabhūti. There remains some chance that the reading in the paper MSS and Tibetan translation is an interpolation of the text caused by the reading of the SBS. Other citations of this verse are found in Tōh. 1827 (D f. 96v-97r) and Tōh. 1671 (D f. 193rv), both of which confirm the reading in the translations of the SBS and JS. Another version of this verse, together with the initial line of 17.13, is found in the **Śrīmadudāraṇāmamaṇḍalavidhi* (Tōh. 2526): *gaṅ la yoṅs su btaṅ dga' gaṅ || de ni mchog tu bśad pa yin || de la gal te mchog 'dod la || de yaṅ ṅan pa'i yon 'bul na || kun gyi slob dpon brñas pas na || de ni rtag tu sdug bsṅal thob ||* (D f. 174v).

This is the religious fee taught in the *Śaṃvaratantra*.[525]

> [17.14] Having offered even himself (*ātmānam api niryātya*), he should free [himself] again through payments (*punar mūlyais tu mokṣayet*). This is the unsurpassed religious fee taught in various Tantras (*nānātantreṣu nirdiṣṭā dakṣiṇeyaṃ niruttarā*).[526]
>
> [17.15-16] Next (*tataḥ*), he should request (*prayācayet*) the consecration of the Buddhas which is concealed in all Tantras (*abhiṣekaṃ buddhānāṃ sarvatantreṣu gopitam*), the *yoga* suffused with the Sarvabuddha (*sarvabuddhamayaṃ yogam*), the source from which there is all success and every bliss (*sarvasampatsukhodayam*),[527] not accessible for all sentient beings (*agamyaṃ sarvasattvānām*), taught by the Savior of the World (*lokanāthena bhāṣitam*), the mind of all Tathāgatas (*sarvatāthāgataṃ cittam*) in which every speech and body is included (*sarvavākkāyasaṃgraham*), realizing that the empowerment in this way is also for these two (*dvayor apy evam ājñāya adhiṣṭhānam*).[528]

[525] Here the palm-leaf MS Ṅ confirms the silent emendation °*tantroktā* in 𝔹𝕊. The paper MSS in fact attest a compound here. The Tibetan, however, differs. 𝕊 notes that it should read differently here, namely *rgyud rgyal du bstan pa'i yon skor ro*. Perhaps *yon* or *yon dbul/phul* instead of the final *yon skor* would have been a better choice. The Tibetan *'di ni rgyud kyi rgyal po bde mchog gi yin no* sounds more as if having read something like *idaṃ śaṃvaratantrarājasya*, the genitive in the end remaining slightly suspicious. We suspect that a simple *yon* before the not too dissimilar *yin* has dropped out in the course of transmission, presumably owing to some kind of eye-skip. In our edition, we emended accordingly. We are unable to say whether the other differences are the result of a different reading in the exemplar(s) or cases of translational liberty. We suspect the latter to be the case.

[526] In *pāda* two, the Tibetan translation *(b)slu ba ni* for Sanskrit *mokṣayet* remains slightly suspicious. This translation would rather correspond to a form of the Sanskrit root *muṣ-* ("to steal") than the optative verb form *mokṣayet*, as attested in the paper MSS. For the latter one would have rather expected something like *grol bar bya*. Interestingly, the palm-leaf MS Ṅ does differ here, attesting *mosuyet*. This could be a corruption of *moṣayet*, a verbal form attested in Kauṭilya's *Arthaśāstra* 5.2.47-51. It is perhaps not impossible that this reading has originally been intended by Indrabhūti in the sense of "he should get it back" or the like. However, the usage of the verb *mokṣayet* finds support in the immediately following stanza in SBS 7.38f. (= SBS$^{ed.}$ 7.36) which reads: *kanyāṃ svalaṃkṛtāṃ kṛtvā bhāryāṃ cāpi priyāṃ tathā | dattvā tu mokṣayen mūlyair buddhabodhyagradakṣiṇām || mahāpaśur nivedyaś ca punar mūlyena mokṣayet ||* (SBS$_B$: *mūlya*°). Here too, the translators chose *bslu ba ni* for *mokṣayet*. One may note the difference of the verses in the JS and SBS. It is not insignificant that Indrabhūti deliberately exchanges the offering of the consort with the offering of the self (*ātmadāna*). A similar stratagem can be observed in the citation of ASV 9.8 in section 15 (see p. 488, nt. 452). Finally, it should be noted that the Tibetan translation does not render the pronoun *iyam* in *pāda* four.

[527] The reading in the first line, with the addition of an *anusvāra*, follows what is preserved in the palm-leaf MS Ṅ. This reading is basically confirmed by the Tibetan translation which renders this part as *des na saṅs rgyas kun dbaṅ bskur || rgyud rnams kun tu sbas pa yin ||*, not showing any variants. The 'modern' Sanskrit witnesses of the JS all drop the second *pāda sarvatantreṣu gopitam*, presumably owing to an eye-skip from the first to the second *sarva*°. As a result of this omission, the editor of the *editio princeps* 𝔹 decided to print *tataḥ*, the editors of 𝕊, on the other hand, changed the reading to *tato 'bhiṣeko buddhānām*, taking it as a sort of *avataraṇikā* to the following, while rightly noting the difference between the Sanskrit and Tibetan texts in their edition of the latter. Other than the Tibetan translators, we took the initial *tataḥ* in a temporal rather than a causal sense, taking *abhiṣekaṃ* as the object of *prayācayet* in 17.16f and reading everything up to *sarvavākkāyasaṃgraham*, with the exception of the subordinate clause *dvayor apy evam ājñāya adhiṣṭhānaṃ*, as qualifying *abhiṣekam*. If not construing the sentence in this was, one would have to accept both *abhiṣekaṃ* in *pāda* one and *yogaṃ* in *pāda* three as neuter nouns, which is not entirely impossible, especially in this kind of genre. Regarding it, cp. GST 18.113: *abhiṣekaṃ tridhā bhedam asmin tantre prakalpitam | kalaśābhiṣekaṃ prathamaṃ dvitīyaṃ guhyābhiṣekataḥ | prajñājñānaṃ tṛtīyaṃ tu caturthaṃ tat punas tathā ||*. In the third *pāda*, it is also possible to interpret the text differently, understanding the formulation *sarvabuddhamayaṃ* more broadly as "suffused with all Buddhas." As for the compound *sarvasampatsukhodayam* in *pāda* four, it has to be noted that the palm-leaf MS Ṅ in fact attests *sarvasatvāt sukhodayam*, while the Tibetan translates *thams cad yaṅ dag bde ba (b)skyed*. The latter rather sounds like a rendering of *sarvasamyaksukhodayam*, but perhaps it might be acceptable as the result of translational freedom.

[528] In *pāda* three, we follow the emendation in the previous editions 𝔹𝕊. The palm-leaf MS Ṅ does not at-

see JS 9.5-7

[17.17] In fact, this all pertains to the mind (*mānasaṃ sarvam evedam*), whether it relates to the body or arises from speech (*kāyikaṃ vāksamudbhavam*). Having [himself] been empowered by all Buddhas (*sarvabuddhair adhiṣṭhāya*), [the *ācārya* now] should give him the permission [to teach] (*anujñāṃ tasya pradāpayet*):[529]

[17.18] "You have been consecrated by the completely awakened ones (*abhiṣikto 'si saṃbuddhaiḥ*), even those of past and future (*atītānāgatair api*), and [in this way the consecration has been given] to every Va-

test the *vṛddhi* form, the paper MSS omit the *anusvāra* before *cittaṃ*. In the fourth *pāda*, the palm-leaf MS Ṅ confirms the emendation *sarvavākkāya*° in 𝔹𝕊. The paper MSS attest *sarvakāyakāk(a)*° which is changed in $K_1^{p.c.}$ to *sarvakāyaka*. 𝔹 erroneously reports the MSS to read *sarvakāyavāk*° which is metrically bad. The Tibetan, rendering this part as *gsuṅ daṅ sku ni* (Tib.^{B,C,D,Ṅ,P}) and *sku daṅ gsuṅ ni* (Tib.^{G,N,Q,T}), respectively, confirms the element °*vāk*° in either of the two positions. In our edition of the Sanskrit text, we have emended the final member of the compound to °*saṃgraham* which we believe to be in line with the Tibetan *'dus*. All Sanskrit MSS, in fact, attest °*sambhavam* which is not impossible to make sense of when interpreting it as a *bahuvrīhi* in the fifth *vibhakti* ("that from which there is the arising"). In our view, however, such an usage seems rather unnatural here. In the final *pāda*, the previous editions 𝔹𝕊 silently print *prayojayet*. All Sanskrit MSS, although with some minor variants, support the reading *prayācayet* which we adopted here, and which we understand not in a causative but simplex sense. The Tibetan translates the verb as *brjod par bya*, neither supporting the reading in the Sanskrit MSS nor the silent emendation in 𝔹𝕊. Regarding the use of this less common form of the verb in a similar context, cp. GSMV v.54: *kṛtārthasaṃpadāṃ teṣāṃ ye hṛtkaṇṭhaśirogatāḥ | cittavajrādayas tāṃs tu tadadhiṣṭhāne prayācayet ||*. In the interpretation of the word *ājñāya*, we followed the Tibetan translation, taking it not in the sense of "having given permission" but with the meaning of "having understood/known" (*śes nas*).

[529] In the first half, the reading in the Sanskrit and Tibetan remains somewhat problematic, allowing several interpretations, some of which, such as "all this belonging to the mind relates to the body and arises from speech," are less probable, not to say impossible from a Buddhist point of view. The Tibetan *'di dag thams cad yid daṅ ni || lus daṅ ṅag la(s) yaṅ dag 'byuṅ ||*, although likewise leaving some room for interpretation, rather sounds like "this all arises from/as mind, body and speech." This interpretation, however, is clearly impossible from the point of view of the Sanskrit text. In *pāda* three, we have —following the Tibetan *saṅs rgyas kun gyis* in Tib.$_{G,N,Q}$ and partly supported by the following *abhiṣikto 'si saṃbuddhair*— emended the text to *sarvabuddhair*. Here, first of all, it has to be noted that the reading *sarvabuddham*, as unanimously attested in all Sanskrit manuscripts, is not impossible when understanding it either in the sense of "This all [...] is all the *buddhas*/the Sarvabuddha" or as "Having empowered [the disciple] who is *sarvabuddha*, he should give permission to him." Although not impossible, both interpretations, make less good sense here. To our regret, we are not able to account for the reading in the Sanskrit MSS. Based on it, other emendations such as, for example, *sarvaṃ buddham* or *sārvabuddham* are likewise possible (cp. also *ahaṃ ca kāmarūpāgraḥ sarvabuddhair adhiṣṭhitaḥ | mayāpi dharmakāyāgrāḥ sarvabuddhā hy adhiṣṭhitāḥ ||* in section 15). In our view, however, these do not offer a very satisfactory improvement of the text nor are they in line with the Tibetan translation. Regarding it, it should be noted that the reading *saṅs rgyas kun gyis* in the *sDe dge* group and the extra-canonical transmissions (Tib.^{B,C,D,Ṅ,P,T}) allows an ambiguity. It also could be taken as the grammatical subject of the sentence, sounding as if the Sanskrit read *sarvabuddho*. The Peking Group (Tib.^{G,N,Q}), on the other hand, reads *saṅs rgyas kun gyi*, which seems to be a simple corruption of the variant in Tib.^{B,C,D,Ṅ,P,T}, since otherwise *sarvabuddha*° would have to be read in compound with the following *adhiṣṭhāya* which, in turn, would result in a hypometricism. Regarding *adhiṣṭhāya*, it has to be remarked that the Tibetan *byin brlab(s) phyir* is ambiguous too. Either the form could be a rendering of a fourth *vibhakti* such as *adhiṣṭhānāya* or the corresponding feminine form *adhiṣṭhāyai*, or it could also be a rendering of an adverbial form such as *adhiṣṭhānārtham*. From the Tibetan point of view, such readings would be possible resulting in the sense of "[the *ācārya*] should give permission to him[, the *śiṣya*,] for sake of the empowerment by all the Buddhas." Based on the absolutive form in the Sanskrit, such an understanding is, however, not possible here. Although one rather would have expected the Tibetan to read *byin (gyis) brlabs nas*, we take the particle *phyir* here alternatively in a causal sense, resulting in basically the same meaning as the Sanskrit, accepting it as another case of translational liberty. Here, we interpret *anujñā* to refer to the permission to teach the Dharma. Regarding it and the respective empowerment(s), see chapter five of the GS. Last but not least, it may also be noted that the content of verses 17.16cd-17ab is somewhat reminiscent of some Abhidharma passages such as, for example, that in Vasubandhu's *Abhidharmakośa* 4.1 which reads *karmajaṃ lokavaicitryaṃ cetanā tatkṛtaṃ ca tat | cetanā mānasaṃ karma tajjaṃ vākkāyakarmaṇī ||*.

jradhara by all the Vajradharas [everywhere and in all times] (*sarvavajradharaiś cāpi sarvavajradharāya ca*).[530]

[17.19] Now, O Great-minded One, you have the single body of [all] the Buddhas (*ekakāyo 'si buddhānāṃ tvam idānīm mahāmate*)! Take care about the sentient beings with religious and worldly gifts (*dharmāmiṣeṇa dānena kuru sattveṣv anugraham*)![531]

[17.20] Protection that gives rise to what is wholesome should be granted with regard to the Three Jewels and in accordance with [one's] abilities (*ratnatraye yathāśaktyā rakṣā kāryā śubhodayā*)! This is what is to be done by the adamantine beings as has been taught by all Buddhas (*vajrasattvair idaṃ kāryaṃ sarvabuddhair nidarśitam*). Disrespect towards me should not be done by you, best *vajrin* (*mayy avamanyanā kāryā na tvayā varavajriṇā*)![532]

[530] In *pāda* two of the Tibetan, which corresponds to *pāda* one in the Sanskrit, there seems to be some disagreement about the grammatical form of *saṃbuddhair*, which is rendered as *saṅs rgyas kyis* only in Tib.$^{B,\dot{N}}$. 𝕊 silently emended accordingly. The *sDe dge* group (Tib.^{C,D,P}), on the other hand, attests *saṅs rgyas la*, while the Peking versions (Tib.^{G,N,Q}) and Tib.^{T} read *saṅs rgyas kyi* instead. As for the Sanskrit, MS $K_1^{p.c.}$ confirms the reading *abhiṣikto 'si saṃbuddhair* in 𝕊. The variant *abhiṣiktośi saṃbuddhair* in the palm-leaf MS Ṅ, moreover, can be taken in support of this reading, understanding the difference as a simple confusion of the sibilant. For reasons unknown, the paper MSS attest *abhiṣiktomima* before correction. This likely is to be understood as the result of a confusion of the not too dissimilar letters *sa* and *ma*, paired with the loss of an *anusvāra*. Regarding *abhiṣikto 'si*, it further may be noted that the Tibetan somewhat strangely renders the past participle as *dbaṅ bskur źiṅ*, not translating the finite verb *asi*. Moreover, the Tibetan translators did not, unlike us, connect *atītānāgataiḥ* (Tib. *'das daṅ ma 'oṅs/byon rnams*) with *saṃbuddhaiḥ*, but instead seem to taken it to qualify the following *sarvavajradharaiḥ* (Tib. *rdo rje 'dzin kun gyis*). The fact that the translators did not follow the *pāda* sequence of the Sanskrit text raises further suspicions. The reference to *vajradhara* may here also be understood in the light of the SBS wherein Vajradhara is used as a name for Heruka. Regarding it, cp. section 18 of the JS. Together with the following stanza, this verse is cited and translated in Krug 2022, p. 110.

[531] In *pāda* one, the palm-leaf MS Ṅ —despite the fact that it attests the corrupt reading *ekā kāryośi* in place of the correct *ekakāyo 'si*— supports the silent emendation *buddhānāṃ* in 𝔹𝕊. The paper MSS in fact attest *saṃbuddhānāṃ* here. The Tibetan, moreover, renders this part as *saṅs rgyas kun*, sounding as if the translators had read *sarvabuddhānāṃ* in their exemplar(s). The use of the *ṣaṣṭhī* (genitive), moreover, is slightly surprising but perhaps acceptable when understanding it, *metri causa*, as equivalent to the *tṛtīyā* (instrumental), the case which one would have expected here in the Sanskrit. In *pāda* two, we have adopted the emendation *idānīṃ mahāmate* suggested in 𝕁, being in line with the Tibetan *da ni blo gros chen po*. With the exception of a final °*to* for °*te*, MS Ṅ confirms this reading. The paper MSS attest *idānīnāṃ mahate* ($K_1^{a.c.}$, K_3, B_1 and B_2) and *idālīnāṃ mahate* (K_2). There seems to be a correction in K_1. Unfortunately, this remains unclear or, perhaps, incomplete. The previous editions 𝔹𝕊 print *idānīm anāhataḥ* with 𝔹 erroneously reporting the manuscripts to read *idānīm anāhate*. In *pāda* three, we follow, with a correction of the final nasal, the reading *dharmāmiṣeṇa dānena* in the palm-leaf MS Ṅ. This reading is supported by the Tibetan *chos daṅ zaṅ ziṅ sbyin pa yis*. For reasons unknown, the paper MSS all attest *dharmābhiṣekadānena* instead (in $B_2^{p.c.}$ the vowel-hook is effaced), the reading printed in 𝔹𝕊. For the interpretation of the expression *dharmāmiṣa*, see BHSD s.v. *āmiṣa*. Following the reading in 𝕊, this verse too is cited and translated in Krug 2022, p. 110.

[532] The Tibetan translation is not in accordance with the Sanskrit in several places. In the first line, the *saptamī* of *ratnatraye* is not reflected and the rendering of *śubhodayā* as *bde ba (b)skyed pa(r)*, rather sounds as if the translators had read *sukhodayā* instead. When read on its own, one would probably understand the Tibetan text in the sense of "The three jewels, the source of happiness, should be protected in accordance with [one's] ability." 𝕊, in the notes to the edition of the Tibetan text, rightly remarks that the translation should read *dge ba*, a possible emendation worth of consideration, understanding *bde ba* as a kind of phonetic corruption of *dge ba*. The syntax of the Sanskrit text, the attestation of the reading *śubhodayā* in the palm-leaf MS Ṅ and MS $K_1^{p.c.}$ and the context of this verse can be taken in support of the emendation of the Tibetan text. Since the issue can not be solved by this emendation alone, we abstained from emending the Tibetan. A possible conjecture could be: *dkon mchog gsum la ci nus par || dge ba bskyed pa bsruṅ bar bya ||*. In *pāda* three, we follow the emendation *vajrasattvair idaṃ* in 𝕊. The palm-leaf MS Ṅ attests *vajrasatvair iyaṃ* while MS B_1 has *vajrasatvārihaṃ* and MSS $K_1^{a.c.}$, K_2, K_3 and B_2 read *vajrasatvarihaṃ*. The latter seems to be corrected to *vajrasatvair iha* in MS $K_1^{p.c.}$. Considering the palaeographic similarity of the letters *da* and *ha*, the paper MSS can be taken in favor of 𝕊's emendation. The Tibetan translation again appears to be rather free, not reflecting the plural,

For 17.21-25, see *upasaṃhāra* section

[17.21] Having died without abandoning inequality (*viṣamāparihāreṇa kālaṃ kṛtvā*), let there not be the very cruel (*sudāruṇam*), dreadful streams of hellish suffering throughout hundreds of eons (*ghoraṃ narakaduḥkhaughaṃ mā bhūt kalpaśatāntaram*)![533]

Cp. 13.13-16

[17.22] One should not make a living amongst those (*na teṣu sambhavaṃ kuryāt*) who are fooling people (*ye tu lokaviḍambakāḥ*), [those] who practise a false Dharma (*mithyādharmasamācārāḥ*) and [those] who refuse the true Dharma (*saddharmapratikṣepakāḥ*)![534]

[17.23] Those fools —deprived of the Dharma (*mūḍhā dharmavihīnās te*), having minds [solely] intent on their own happiness (*svasukhodyatamānasāḥ*), low in merit [and] possessing wrong methods— they will never attain supreme awakening (*puṇyahīnāḥ parāṃ bodhiṃ naiva prāpsyanti durṇayāḥ*). [Rather] they roam about here and there in the six destinies in Saṃsāra (*itas tataś ca saṃsāre te bhramanti hi ṣaḍgatau*).[535]

but attesting the pronoun *'di* in the extra-canonical sources. Wishing to maintain the feminine pronoun *iyaṃ* in MS Ṅ, one should consider emending the following *kāryaṃ* to *kāryā*, referring back to *rakṣā* above. In this case, however, one would probably also wish to change the following *nidarśitam* to *nidarśitā* or imply an *iti*. The reading *mayy avamanyanā kāryā*, attested in MSS $K_1^{a.c.}$, K_2, K_3, B_1, B_2 and printed also in the previous editions 𝔹𝕊, remains doubtful, violating the rule *na prathamāt snau* in Piṅgala's *Chandaḥsūtra* 5.10. The palm-leaf MS Ṅ attests *mayyāvamanā kāryam*, MS $K_1^{p.c.}$ changes the reading to the metrically better, but sense-wise problematic, *mayy eva manyanā kāryā*. For the time being, we feel obliged to accept the reading in the paper MSS before correction. The Tibetan translation renders this *pāda* as *brñas pa dag kyaṅ mi bya'o*, sounding as if the translators read an *api* (*kyaṅ*) and perhaps even the particle *eva* (*dag*) in their exemplar(s). The latter, however, could also be a corruption of the otherwise missing *bdag*. In our edition of the Tibetan translation, we emended the text accordingly.

[533] In the first line, we chose to follow the Tibetan *ya ṅa ba ni ma spaṅs pas*, printing *viṣamāparihāreṇa* without a space. The previous editions 𝔹𝕊 add a space after *viṣamā*. Regarding this and the preceding stanzas, cp. STTS 1.123.223, SDPT (p. 291) et al.: *tataḥ śiṣyāya brūyāt: "adyaprabhṛty ahaṃ te vajrapāṇir, yat te 'haṃ brūyām "idaṃ kuru" tat kartavyaṃ, na ca tvayāham avamantavyo, mā te viṣamāparihāreṇa kālakriyāṃ kṛtvā narakapatanaṃ syāt.*" and STTS 1,3,37: "*tatas te vicikitsā prāptā viṣamāparihāreṇa śīghram eva kālaṃ kṛtvāvīcīmahānarake patantaḥ.*" See also Vāgīśvarakīrti's *Saṃkṣiptābhiṣekavidhi* (p. 411). For the analysis as *ṣaṣṭhī-tatpuruṣa*, see Ratnākaraśānti's *Sāratamā* (p. 42). Regarding the word *viṣama* and its meaning, see stanzas 8.24 ff.

[534] In *pāda* two, the palm-leaf MS Ṅ attests *loke* instead of *loka°*. A compound, however, seems to be more appropriate here. In *pāda* four, we follow the reading *°pratikṣepakāḥ*, attested in all paper MSS —with the exception of MS B_2— and suggest in 𝕁. The previous editions 𝔹𝕊 emended the text to *°pratipakṣakāḥ*. Neither the palm-leaf MS Ṅ and MS B_2, which simply omit the final *visarga*, nor the Tibetan translation support this emendation. The latter renders this part as *spoṅ bar byed pa po* (Tib.^{B,Ṅ}) and *spoṅ bar byed pa'o* (Tib.$_{-B,Ṅ}$), respectively. In our edition of the Tibetan translation, we gave preference to the reading in Tib.^{B,Ṅ}, since it reflects the suffix *°ka* more thoroughly. The faults of *mithyādharmasamācāra* and *saddharmapratikṣepa* are common causes for the immediate rebirth in the Avīci hell. Regarding it, see p. 552, nt. 598. The passage *na teṣu sambhavaṃ kuryāt*, moreover, is rendered in the Tibetan as *de daṅ kun d(t)u gnas mi bya* which, on the face of it, rather sounds like a rendering of *tena* instead of *teṣu* and something like *saṃsthitaṃ* instead of *sambhavaṃ*. These differences however can be regarded as cases of translational freedom. Last but not least, it may be noted that verses 17.22-25 and 17.27cd-28 are translated and quoted in Krug 2018b: pp. 323-324 (Skt. quoted in pp. 323-324: nt. 457-458) who rightly links these verses to section 13. Relying on the reading in 𝕊 and interpreting the syntax differently, this part is translated Krug 2018b, p. 323. In our translation, we follow the syntax of the Tibetan text. As for the interpretation of the word *viḍambaka*, it may be noted that the Tibetan (Tib.$_{-T}$) renders it with *sun 'byin* which is well attested as a translation of *dūṣaṇa*. Thus it could also be interpreted in the sense of "corrupting" and "dishonoring." Other interpretations worth considering are "deceiving," "tricking" and even "mocking." Other attestations of *viḍamba°* are, for example, (*mtho*) *'tsham pa*, *bslus pa* (i.e., *slu ba*) and *co 'dri ba*. Regarding the use of the word in other Buddhist sources, see, e.g., PUVS 2.21, BCA 8.77, BCA*p ad* 3.16 et al.

[535] In the second *pāda*, we have emended the Sanskrit text on the basis of the Tibetan *raṅ gi bde ba(r) brtson yid ldan* in Tib.$_{-T}$ to *svasukhodyatamānasāḥ*. The palm-leaf MS Ṅ attests *svasukhādyatamānasā* which, when assuming the loss of a vowel sign and the final *visarga*, can be regarded as a corruption of the proposed reading. The paper MSS unanimously read *tv asukhodayamānasāḥ* which is corrected in 𝔹𝕊 to *svasukhodayamānasāḥ*. Although it is possible to make sense of either of these readings, we gave preference to the Ti-

[17.24] And, possessing a conduct that is deluding the people (*lokamohanaśīlāś ca*), they oppose the true Dharma (*saddharmapratikṣepakāḥ*). And, moreover, many people of such kind resort to a false Dharma (*evaṃvidhā aneke ca bhramadharmasamāśrayāḥ*). For them, there is no birth in a good destiny (*na teṣāṃ sugatau janma*), and Buddhahood is difficult to attain (*buddhatvam api durlabham*).[536]

[17.25] You, O Great-minded One, should always be one who has constant protection against them (*etebhyas tvaṃ sadārakṣo bhavitavyo mahāmate*)! They are bound by the *māra*s' nooses (*mārapāśanibaddhās te*) destroying others and themselves (*parātmanor vināśakāḥ*).[537]

betan, the oldest available witness of the JS. Likewise inspired by the translation, 𝕁 suggested to emend the Sanskrit to *svasukhodyogamānasāḥ* which conveys basically the same sense as the emendation suggested here. In *pāda* three, we follow the emendation *puṇyahīnāḥ* in the previous editions 𝔹𝕊. For reasons unknown, all manuscripts differ with regard to the case ending. In *pāda* five, the palm-leaf MS Ṅ confirms the silent emendation *saṃsāre* in 𝔹𝕊. MS K_1 attests *saṃsāraṃ*, all other MSS show further corruptions. For another English translation of this stanza, see Krug 2018b, p. 323.

[536] Against all other witnesses, the palm-leaf MS Ṅ suggests to read *lokāś ca mohaśīlāś ca* in *pāda* one. In our view, this reading, although possible and surely worth of consideration, makes less good sense and remains suspicious. Regrettably, we are not able to account for its origin. The Tibetan text renders this part as *'jig rten rmoṅs pa'i ṅaṅ tshul can*. Although this translation perhaps could be taken as a rendering of either variant, it rather points towards the reading attested in the paper MSS and previous editions 𝔹𝕊, not rendering any of the two conjunctions *ca*. In the second *pāda*, we have refused the reading *saddharmapratipakṣakāḥ* printed in the previous editions, since all Sanskrit witnesses attest *saddharmapratikṣepakā(ḥ)*, the same reading as in stanza 17.22d above. The Tibetan text, however, remains problematic, attesting *rab tu dres par byed mtshuṅs śiṅ* in Tib.^{C,D,Ṅ_b,P} and *rab tu 'dri bar byed mtshuṅs śiṅ* in Tib.$^{G,N,Ṅ_{ac},Q}$ as the translation of this *pāda*. Only Tib.^{T} has a version that roughly corresponds to the Sanskrit text, reading *dam pa'i chos ni spoṅ par byed*. This, however, might have to be regarded as a secondary reading, based on a later redaction. The editors of 𝕊 likewise recognised the inconsistencies here, and hence proposed to correct the Tibetan translation of this and the following *pāda* to *dam pa'i chos daṅ 'gal ba yi || de ltar skye bo maṅ po rnams ||*. We cannot exclude the possibility that the reading in Tib.$_T$ might in fact reflect an older layer in the transmission of the text, and that the reading in the Sanskrit version is the result of some kind of corruption caused by the parallel expression in stanza 17.22d above. Other than the editors of the previous editions, we decided to print this verse with six *pāda*s. In the final line, moreover, the Tibetan translation does not render the abstract-noun suffix °*tva*. Here, we rather would have expected the particle *ñid*. Another English translation of this part, based on the reading in 𝕊, can be found in Krug 2018b, p. 323.

[537] In the first half, we follow the reading preserved in the palm-leaf MS Ṅ, the oldest Sanskrit witness available. With some disagreement about the pronoun *tvaṃ* all paper MSS suggest to read *etebhyas tvaṃ sadā rakṣā bhavitavyo 'si mahāmate* which is hypermetrical and which, perhaps, could be translated as "You, O Great-minded One, are, and shall always be, a protection against them." The *editio princeps* emended the text to *etebhyas tu sadā rakṣā bhavitavyā mahāmate*, whereas 𝕊 changed the reading to *etebhyas tvaṃ sadā rakṣyo bhavitavyo 'si mahāmate*. As for the Tibetan, the rendering *khyod kyis* [...] *(b)sruṅ bya* sounds as if the translators had read *tvayā* instead of *tvaṃ*. In the second half, the reading remains doubtful. Herein, we decided to emend the Sanskrit text to *parātmanor vināśakāḥ*, parallel to the reading in 13.14d. The reading in the surviving Sanskrit witnesses differs. The palm-leaf MS Ṅ attests *parātmavidhināsaka*. The paper MSS, with the exception of MS K_2 which omits this and the following *pāda*s owing to an eye-skip to the following *tvayā* in 17.27b, attest *parātmavivināyakaḥ*. The former could be corrected to *parātmavidhināśakāḥ*, understanding the first three members in a *dvandva* relationship ("destroying others, themselves and the methods"). The variant in the paper MSS, moreover, could have resulted from the former through the misreading of the palaeographically not too dissimilar letters *dhi* as *vi* and *sa* (for *śa*) as *ya*, paired with the loss of the long vowel in the end. However, the Tibetan translation differs, rendering this *pāda* as *gźan rnams kyaṅ ni phuṅ ba yin*. This could be taken only in support of the initial *para*° and the final °*nāśa*°, attesting another *api* (*kyaṅ*) in between, but showing neither a trace of *ātman* nor of *vidhi* which, admittedly is rather disturbing here. Considering this, we have decided to emend the text on the basis of both the Sanskrit and the Tibetan witnesses. Another possibility, which is slightly less elegant, is to change the Sanskrit text to *parātmano 'pi nāśakāḥ*, understanding the form *parātmano* as a singular of class (*jāti*). A usage that can be found, for example, in Āryaśūra's *Jātakamālā* 28.22. This reading would have the advantage of reflecting the Tibetan *kyaṅ*, which could be interpreted in the sense of a totaliser. Worth mentioning here is the line *mārapākṣikagotrās te parātmanor vināśakāḥ* in stanza 13.14 above. Therein, the majority of the Sanskrit witnesses attest *parātmāno vināsakāḥ* which is changed in $K_1^{p.c.}$ to *parātmano vināśakāḥ*. The letters *vi* and *pi*,

[17.26] Now you, lord of all Buddhas, shall perform yourself the benefit of the sentient beings (*kuru sattvārtham adhunā sarvabuddhādhipaḥ svayam*)! Teach the Dharma to all people in accordance with the training [needed] (*yathāvinayato dharmaṃ prakāśaya jane 'khile*)![538]

See 1.33

[17.27] Now, you shall not at all cast doubt upon the Dharma (*saṃśayaṃ na hi dharme tu kartavyam adhunā tvayā*) [, and] consecration ought not to be taken again (*nābhiṣekaṃ punar grāhyaṃ*) [, since] otherwise the pledge would come to cease (*samayas tv anyathā vyathet*)![539]

[17.28] [Now, you are] a wise holder of the correct Dharma (*samyag-dharmadharo vidvān*) — by you the consecration has been attained that is revered by those belonging to the three realms (*traidhātukanamaskṛtam*

moreover, can easily be confused in some of the North-eastern Indian handwritings, which would explain the *kyaṅ* in the Tibetan translation. In verse 13.14, the corresponding *pāda* is rendered in Tibetan as *bdag gźan 'phuṅ bar byed pa yin*. Taking this translation into consideration, it is somewhat surprising that the translation in 17.25d neither shows any trace of *ātma* nor of the suffix °*kāḥ*. Moreover, one may note that in most other occurrences of (*vi*)*naś*- the translators have chosen a form of *'jig pa*. To our regret, we are neither able to explain the cause(s) of these differences nor are we certain if the proposed emendation was in fact the original reading. If one wishes to emend differently, yet another solution that is palaeographically not too far away from the variants transmitted in the Sanskrit MSS is to change the text to *paramārthavināśakāḥ*. The previous editions 𝔹𝕊, on the other hand, emended the text to *parātmavidhināyakāḥ*. Relying on it, this verse is translated into English in Krug 2018b, p. 323.

[538] The first *pāda* of the Tibetan, corresponding to the second *pāda* in the Sanskrit, attests *saṅs rgyas kun (b)dag raṅ ñid do* in Tib.$_{\text{T}}$ as the translation of *sarvabuddhādhipaḥ svayam*. Tib.$^{\text{T}}$, perhaps as an attempt to correct this line, reads *saṅs rgyas kun bdag raṅ bźin te*. In our edition, we have conjecturally emended the final particle *do* to *khyod* in order to make clear that *saṅs rgyas kun bdag* [*po*] is to be understood as the agent of the imperative *gyis*. Regarding the latter, one may note that we follow the correction in 𝕊. All Tibetan versions, except Tib.$^{\text{T}}$ which reads *kyi*, attest *kyis*. In the Sanskrit, all witnesses in fact read the *prathamā vibhakti* (nominative) °*adhipaḥ* instead of the silent emendation to the *sambodhana* (vocative) °*adhipa* printed in the previous editions 𝔹𝕊. Here, we decided to follow the variant in the manuscripts. In the second half, the palm-leaf MS Ṅ confirms the emendations *dharmaṃ* and *jane* printed in the previous editions 𝔹𝕊. The paper MSS attest *dharmma*°, as a result of which someone changed the following *prakāśaya* to °*prakāśāya* in MS $K_1^{\text{p.c.}}$, and *jin(e)*. Although the correction in $K_1^{\text{p.c.}}$ is grammatically and sense-wise possible, we rejected this reading. The Tibetan translation supports both of the above variants in MS Ṅ. Last but not least, it may be briefly noted that the Tibetan translators twice employed the plural marker *rnams* for the translations of °*artham* and °*vinaya*° which we consider valid cases of translational freedom. Relying on the reading in 𝕊, the first half of this stanza is Krug 2018b, p. 323. In this translation, Krug skips the following *pāda*s which are, however, recently cited and translated in Krug 2022, p. 110.

[539] In the first half, it may be noted here, Indrabhūti seems to have employed the word *saṃśaya*, commonly used as a masculine (*puṃliṅga*) noun (cp. 1.36, 4.31, 9.14, 13.5, 16.10), in the neuter form (*napuṃsakaliṅga*). This may be regarded either as *metri causa* or as a stylistic tool to mark a general rule. In the fourth *pāda*, we conjecturally emended the Sanskrit text to *samayas tv anyathā vyathet*. The Tibetan translation, which unanimously reads *gźan du dam tshig ñams par 'gyur* in all versions, supports our conjecture. The palm-leaf MS Ṅ, on the other hand, attests *samayas tv a(rgha) dhyathet* whereof the ligature *rgha* remains doubtful. The ligature *dhya*°, moreover, can be taken in support of the proposed *vya*°, taking into consideration that the only difference between these two is a *śirorekhā*. The use of the verb *vyathet* in the context of *samayaḥ* is well attested in various sources such as, for instance, in STTS 1.123.220, a passage that Indrabhūti must have known almost certainly. The paper MSS all read *sma yasya* whereof the textual problem is indicated by blank space for approximately 2-3 *akṣara*s in MSS K_1, K_3 and B_1 ("*Bindefehler*"). The previous editions 𝔹𝕊 print *tvayedānīṃ mahāmate*. In the notes accompanying their edition of the Tibetan text, 𝕊 reports the Sanskrit to correspond to *de ltar blo gros chen po khyod* instead of *gźan du dam tshig ñams par 'gyur*. This remark must have been made on account of what must be the silent emendation of 𝔹, which in turn was followed by 𝕊, but which, in fact, is not attested in any of the modern MSS. Another possible conjecture which we, however, regard as somewhat less probable is to emend the reading to *samayas tv arghaṭaṃ vyathet*. Yet a further possibility, which is not supported by the Tibetan translation, is to emend the final *pāda* to *samayas tava mā vyathet*. Based on the reading in 𝕊 which organises the verses differently, the first half is translated in Krug 2022, p. 110. The second line, on the other hand, is translated in Krug 2018b, p. 324.

> *abhiṣekaṃ tvayā prāptam*), there is none higher than that (*vidyate na hy ataḥ param*)!"[540]

The greatness of the *yogin* who has been consecrated into the best of gnoses of all Tathāgatas (*sarvatāthāgatajñānavarābhiṣiktasya yogino māhātmyam*) has been taught in the *Śrīsamāja* (*śrīsamāje nirdiṣṭam*) as follows (*tadyathā*):[541]

> "How (*katham*), O Blessed Ones (*bhagavantaḥ*), is the teacher who has been consecrated into the secret assembly of the *vajra*s of body, speech and mind of all Tathāgatas (*sarvatathāgatakāyavākcittavajraguhyasamājābhiṣiktaḥ* […] *ācāryaḥ*) to be perceived by all Tathāgatas and Bodhisattvas (*sarvatathāgataiḥ sarvabodhisattvaiś ca* […] *draṣṭavyaḥ*)?"[542]

[540] In *pāda* one, the reading °*dharmadharo* follows the palm-leaf MS Ṅ. The paper MSS and previous editions read (°)*dharmaparo*. The translation *chos mchog 'dzin pa ste* differs, supporting both *para(ma)/vara* (*mchog*) as well as *dhara* (*'dzin pa ste*) without showing any trace of the following *vidvān*. It seems that the translators had read either °*dharmavaradharo* or °*dharmaparadharo* in their exemplar(s), resulting in a *na-vipulā*. It is indeed not impossible that one of the two final members once dropped out in the course of the textual transmission owing to an eye-skip (haplography) caused by the palaeographical similarity of the words. As a result of this, the word *vidvān* might have been added later on in order to make up for the two missing syllables. Moreover, one might expect either a *tṛtīyā* (instrumental) or *sambodhana* (vocative) instead of the *prathamā* (nominative) in the first *pāda*. Here, one could consider to emend the reading. In *pāda* two, the previous editions 𝔹𝕊 print *traidhātukanamaskṛtaḥ* without reporting any variant. All Sanskrit witnesses, except MS B_2 which reads *traidhātukanamat kṛtam*, in fact attest *traidhātukanamaskṛtam*, reading it as an adjective to the following *abhiṣekaṃ*. The Tibetan translation tendentiously, and Tib.^{B,Ṅ} explicitly, supports the variant °*namaskṛtam* rather than °*namaskṛtaḥ*. Here too, one rather would have expected the masculine form *abhiṣekas* in place of the neuter form *abhiṣekaṃ*, specially in light of the parallel expression in the first stanza of this section wherein the expected *puṃliṅga* is used. This stanza too is translated in Krug 2018b, p. 324.

[541] In this *avataraṇikā*, two major differences between the Sanskrit and Tibetan texts can be observed. The compound *sarvatāthāgatajñānavarābhiṣiktasya*, to begin with, follows the reading in MSS K_2, K_3, B_1 and the previous editions 𝔹𝕊, tendentiously being support by the translation in Tib.^{T}. The palm-leaf MS Ṅ, the oldest available Sanskrit witnesses, and MS K_1, the best among the paper MSS, as well as MS B_2 all attest *sarvatāthāgataṃ jñānaṃ varābhiṣiktasya*. Although it is not impossible, this reading conveys less good sense in our view. And, the expression *jñānavara* is clearly attested in stanzas 1.32, 16.1 and 17.4. The translation *de bźin gśegs pa thams cad kyis ye śes mchog gi dbaṅ bskur ba'i* in Tib.$_{T}$, on the other hand, sounds as if the translators read *sarvatathāgatajñānavarābhiṣiktasya*, a reading that likewise makes good sense, especially when taking into consideration the expression *abhiṣikto 'si saṃbuddhair* in 17.18a. As for the following *yogino*, which is attested in all of the available Sanskrit witnesses except MS K_2 which attests *yoginā*, it has to be noted that the Tibetan translation *rnal 'byor pa rnams kyis* in the canonical versions sounds as if the translators have interpreted the Sanskrit as a *prathamā vibhakti bahuvacanam* (nominative plural) and not, as we did, as a *ṣaṣṭhī ekavacanam* (genitive singular), making it the agent of the following *gsuṅs* (Skt. *nirdiṣṭam*). This, although grammatically possible, makes no sense to us, since the *yogin*s did not teach the *Guhyasamājatantra*. The variant *rnal 'byor pa rnams kyi* in the extra-canonical versions Tib.^{B,Ṅ} reflect the desired *ṣaṣṭhī* yet, surprisingly, in a plural number. This we accepted as a the result of translational freedom and refrained from emending the Tibetan text. Tib.^{T} does not have any particle, reading *rnal 'byor pa rnams*. The following passage is cited from GST chapter 17 (pp. 104-105). It is generally noteworthy that significant portions of the passage cited here are also found in the *Māyājālatantra* (Tōh. 466, D f. 344v-345r), a text that is quoted in section fifteen above. It is well possible that Indrabhūti was aware of the passages in both texts as he was composing the JS. The latter part of it is also contained in Tōh. 1827 (D f. 97r), directly following the previously cited passage from the JS, i.e., verses 17.13 and 17.*I.i-iv*, which comprise the quote of SBS 7.36-38. Comparing how these parts are contained in the GST and *Māyājālatantra*, it seems that the version in Tōh. 1827 is in fact cited from the JS. A more recent reference to this section in the JS is made in the context of the Tathāgatas' worship of the *vajrācārya* in Sferra 2005, p. 275. The initial part of this prose section, namely the part *de bźin gśegs pa thams cad kyi ye śes mchog gi dbaṅ bskur ba'i* is interpreted as verse in all canonical witnesses. 𝕊 too prints this as verse. The extra-canonical versions print the passage as prose.

[542] In our edition of the Sanskrit text, we follow the reading °*samājābhiṣikto* in the palm-leaf MS Ṅ, corresponding to the edition of the GST. The paper MSS attest °*samābhiṣikto* which can be explained by the loss of the letter *jā*. The previous editions 𝔹𝕊 print °*samabhiṣikto* without reporting any variant. The rendering of the compound °*vajraguhyasamājābhiṣikto* differs in all Tibetan translations of this passage, pointing towards some corruption or alternative version of this compound. The Tibetan translation of the JS renders the corresponding part as *rdo rje gsaṅ ba('i) mṅon par*

All the Tathāgatas replied (*sarvatathāgatāḥ prāhuḥ*):[543] "O Son of a Noble Family, he is to be perceived by all Tathāgatas and Bodhisattvas like the *bodhicittavajra* (*bodhicittavajra iva kulaputra sarvatathāgataiḥ sarvabodhisattvaiś ca draṣṭavyaḥ*)."[544]

"For what reason is that (*tat kasya hetoḥ*)?"[545]

"Both the *bodhicittavajra* and the teacher are this indivisible non-dual[ity] (*bodhicittavajraś cācāryaś cādvayam etad advaidhīkāram*), just as, O Son of a Noble Family, we explain in brief (*yāvat kulaputra saṃkṣepeṇa kathayāmaḥ*):[546]

rtogs pa'i dbaṅ bskur ba'i. This sounds as if the translators had read something like °*vajraguhyābhisamayābhiṣikto* in their exemplar(s). Interestingly, the apparatus in the edition of the GST reports a variant °*abhijño* for MSS B and T_6. Regarding the former, it is not completely impossible that the variant originated through a confusion of the phonemes *jā* and *yā*. As for the latter, the variant perhaps has to be understood as the result of a misreading of the ligatures *kto* and *jño* as the consequence of the loss of the letter *ṣi*. The Tibetan translation of the GST, on the other hand, has *rdo rje'i gsaṅ ba gsaṅ ba 'dus par mṅon par dbaṅ bskur ba'i*, attesting an additional *guhya/rahasya*, a variant attested also in MSS A, T and T_5 of the GST. The *Māyājālatantra*, moreover, attests *gsaṅ ba 'dus par dbaṅ bskur ba'i* in which the member °*vajra*° is omitted. The fact that all of these works were supposedly translated by (or under the supervision of) Rin chen bZaṅ po and Śraddhākaravarman impairs the evaluation of this discrepancies even further. In lack of a coherent explanation of what gave rise to these variants, we tentatively emended the Tibetan translation of the JS to *rdo rje'i gsaṅ ba 'dus par dbaṅ bskur ba'i*. The following *bhagavantaḥ ācāryaḥ*, without the application of *sandhi*, follows the reading in the Sanskrit MSS (B_2 omits the final *visarga*). 𝔹 silently emended this reading to *bhagavantaḥ ācāryyāḥ*, yet without changing °*abhiṣikto* to °*abhiṣiktā* and *draṣṭavyaḥ* to *draṣṭavyāḥ*. Perhaps this has to be understood as a *saṃbodhanam* (vocative), or *ācāryyāḥ* simply is a misprint of *ācāryyaḥ*. 𝕊, supported by GST_T, emends the text to *bhagavān ācāryaḥ*. The edition of the GST, on the other hand, prints *bhagavān vajrācāryaḥ*, while the translation of the JS attests *bcom ldan 'das* [...] *slob dpon la*. In our view, however, the form *bhagavantaḥ* is here to be understood as a *sambodhana* (vocative), addressing the Buddhas to whom the question is directed. Regarding the term *bhagavat* and its etymologies, the readers may be referred to p. 483, nt. 437. Furthermore, one may note that there is an inconsistency in the translations of the Sanskrit word *dṛṣṭavyah* (the imperative force of which is a bit surprising in combination with the Tathāgatas as the agents of the verbal action). In the JS, the verb is rendered as *blta bar bgyid*, which seems slightly unusual. In the translations of the GST and *Māyājāla*, the more common and expected *blta bar bya* is found. The PU glosses it with *jñātavyaḥ* (p. 215). Last but not least, it has to be noted that the MS Ṅ omits the passage from *kathaṃ draṣṭavyaḥ* to the following *draṣṭavyaḥ*, presumably owing to an eye-skip.

[543] Here we follow the previous editions 𝔹𝕊 and the GST. For reasons unknown, the paper MSS all read *sarvatathāgataḥ* which is impossible to construe with the plural *prāhuḥ*. MS Ṅ omits this part owing to an eye-skip. Only MS K_1 attest *prāhaḥ* which could be corrected to *prāha*, the variant reported for MS $\mathbb{S}_{ga}$. This reading, however, is to be regarded as secondary.

[544] Here we rejected the reading *bodhicitto vajra iva* in the edition of the GST, following the paper MSS which attest the compound *bodhicittavajra iva*. Unfortunately, the palm-leaf MS Ṅ omits this sentence owing to an eye-skip. MS B_2 adds space-holders for ten *akṣara*s in between *bodhicittavajra* and *iva*. The previous editions 𝔹𝕊 changed the text to *bodhicittaṃ vajram iva*, altering the final *draṣṭavyaḥ* to *draṣṭavyam*. The Tibetan translations of the JS and GST are ambiguous, attesting *byaṅ chub kyi sems rdo rje* which could be taken in support of either of the two variants. Interestingly, the parallel in the *Māyājāla* reads *'di ni | rdo rje'i byaṅ chub kyi sems su* (D f. 344v). Regarding *kulaputra*, we adopted the reading of the GST. The paper MSS and previous editions 𝔹𝕊 attest the plural form *kulaputrāḥ* instead. Although this variant is likewise possible, the Sanskrit MSS rather point towards the singular when taking into consideration the textual evidence in the following occurrences. The singular, moreover, is needed in the GST in which the Bodhisattva Maitreya raised the preceding question. Cp. PU: *sarvatathāgataiḥ yuṣmābhiḥ sarvabodhisattvair asmābhiś ca kathaṃ kena svarūpeṇa draṣṭavyaḥ jñātavya iti maitreyeṇoditās tathāgatāḥ prāhuḥ bodhicitta ityādi | yo 'yaṃ deśakaḥ sa bodhicittavajra eva mahāvajradharo draṣṭavyaḥ jñātavyaḥ |* (Chakravarti 1984, p. 215).

[545] Here and below, we adopted the variant *tat kasya hetoḥ* in the palm-leaf MS Ṅ. The majority of the sources in fact attest *tat kasmād dhetoḥ*, the reading printed in the previous editions 𝔹𝕊, in the edition of the GST and in the PU (p. 215). In the second instance below, this variant is also reported for MSS BG, BT and $T_{7,9}$ in the edition of the GST. Although both variants are equally possible, we regard the testimony of the palm-leaf MS as superior. This formulation, moreover, is attested in a high number of texts, including the STTS and GST, texts that Indrabhūti certainly knew. In both cases, all Tibetan sources unanimously render this question as *de ci'i phyir źe na* which may be acceptable as a rendering of either of these variants.

[546] The reading *bodhicittavajraś cācāryaś cādvayam etad advaidhīkāram* is preserved in the palm-leaf MS Ṅ after correction. The paper MSS attest *bodhicittavajraś*

The Buddhas and Bodhisattvas in the world spheres of the ten directions, as many as there stay, live and sustain (*yāvanto daśadiglokadhātuṣu buddhā bodhisattvāś ca tiṣṭhante dhriyanti yāpayanti ca*), they all (*sarve te*), having appeared at the convention of the three times (*trikālasamaya āgatya*)[, i.e., thrice a day at the three junctions,] and completely worshipped him, the teacher, with the offerings of all Tathāgatas (*tam ācāryaṃ sarvatathāgatapūjābhiḥ saṃpūjya*), they return again to all the Buddha fields (*sarvabuddhakṣetraṃ punar api prakrāmanti*).[547] And in this way they issue the [following] letters of the *vajra* of speech (*evaṃ ca vāgvajrākṣaraṃ niścārayanti*): "[The *ācārya* is] the father of us, all Tathāgatas (*pitāsmākaṃ sarvatathāgatānām*), the mother of us, all Tathāgatas (*mātāsmākaṃ sarvatathāgatānāṃ*) up to the teacher of us, all Tathāgatas (*yāvac chāstāsmākaṃ sarvatathāgatānām iti*)."[548] Indeed, O Son of a Noble Family, it

cācāryyadvayam eva tad adhīkāram(a) which is corrected in K_1. Unfortunately, the correction remains unclear. The *editio princeps* 𝔹 prints *bodhicittavajraś cācāryo dvayam eva adhikāraṃ*. 𝕊 changes *dvayam* to *'dvayam* without supplying any note. The edition of the GST differs from the reading in MS Ṅ, reading *bodhicittaś* in place of *bodhicittavajraś* without reporting any variants. The translation of the JS, on its part, contains several variants. The extra-canonical versions Tib.^{B,N,T} render this part as *byaṅ chub kyi(s) sems daṅ rdo rje slob dpon 'di gñis ni gñis su med ciṅ gñis su byar med do.* The *sDe dge* group of the canonical versions reads *byaṅ chub kyi sems rdo rje daṅ slob dpon 'di ñid gñis su med ciṅ gñis su byar med do.* The Peking group differs in the end, attesting *dbyer med do* instead of *byar med do.* The extra-canonical versions seem to support something like *bodhicittaś ca vajrācāryaś cādvayam etad advaidhīkāram*, while the canonical ones rather sound like a rendering of *bodhicittavajraś cācāryo 'dvayam etad evādvaidhīkāram* or the like. It is difficult to determine which of these readings is original. The translation of the GST in fact attests *rdo rje* (Skt. °*vajra*°), so does the closely related passage in Tōh. 466 (D f. 344v-345r), yet without rendering the *ca* (Tib. *daṅ*). In the following, MS Ṅ confirms the reading *kulaputra* in the GST. The paper MSS and editions 𝔹𝕊 read the plural form *kulaputrāḥ*. Likewise, the palm-leaf MS Ṅ attests the reading *saṃkṣepeṇa kathayāmaḥ* of the GST. The paper MSS K_1, K_3 and B_1, on the other hand, attest *saṃkṣepato* instead of *saṃkṣepeṇa* (K_2 and B_2 have *saṃkṣapato*) and *katha(ṃ)mā* in place of *kathayāmaḥ*. The previous editions corrected the latter to *kathayāmi*. The PU clearly confirms the reading *yāvat saṃkṣepeṇa* (see below). Here, it has to be noted that the Tibetan translation of the JS, against all other witnesses, omits *yāvat*. The following *saṃkṣepeṇa kathayāmaḥ* is rendered as *mdor byas nas bstan par bya ste*. Here, the translation of the GST reads *ji sñed mdor bsdus te bstan na ni*, while the translation of the *Māyājāla* has *mdor bsdus nas yaṅ bśad par bya'o*. Cp. PU (continued): *tat kasmāt hetoḥ? bodhicittaś ca mahāvajradharaś cācāryaś cākṣobhyaś ca, etad advayam advaidhīkāram hetuphalayoḥ pṛthakphalahetusvabhāvenābhinnatvāt | yāvad ityādi | kulaputreti maitreyāmantraṇam | yāvat saṃkṣepeṇety atyantasaṃkṣepeṇety arthaḥ |* (Chakravarti 1984, p. 215). From here onwards, the remaining passage is also contained in Tōh. 1827 (D f. 97r). For other explanations of the expression *advaidhīkāra*, see, e.g., AAĀ *ad* 1.72 and 2.2.

[547] The reading *tiṣṭhanti dhriyante yāpayanti ca* is an emendation. The palm-leaf MS Ṅ attests *dhriyate* instead of *dhriyante*. The GST prints *dhriyanti*. The PU (see following note) mistakenly prints *ghriyante*. The paper MSS attest *priyanti ca* in place of *dhriyante yāpayanti ca* which could be explained as a case of eye-skip from °*yante* to °*yanti* paired with a misreading of the initial ligature. The *editio princeps* 𝔹 prints *tiṣṭhanti prayanti ca*. 𝕊 silently emends the text to *tiṣṭhanti prayānti ca*. The Tibetan translation renders this part as *'khod ciṅ 'tsho ba(s) daṅ skyoṅ ba*. It may be noted here that the expression *tiṣṭhanti dhriyante yāpayanti* is relatively common throughout tantric and non-tantric *mahāyāna* scriptures. For a commentary on it, see AAĀ (p. 279): *svaparobhayārthasampadbhedād yathākramaṃ tiṣṭhantītyādipadatrayaṃ vācyam. atha vā dharmakāyenāsaṃsāram avasthānāt tiṣṭhanti, sambhogakāyena bodhisattvārthasaṃdhāraṇād dhriyante, nirmāṇakāyena katipayadināvasthānād yāpayanti*. The following *trikālasamaya*, with application of *sandhi*, follows the variant *trikālasamaye* in the palm-leaf MS Ṅ. The paper MSS attest *trikālasamayam* instead, whereof the final *m* could be interpreted as a hiatus-breaker. The GST differs, attesting *triṣkālam*. The PU confirms the reading therein. The Tibetan translations all render this part simply as *dus gsum du*. The expression *sarvabuddhakṣetraṃ* too differs from the GST which attests the slightly better *sva(sva)buddhakṣetraṃ* instead. Perhaps, once the subscribed °*v*° in *sva*° dropped out as a consequence of which someone "corrected" the remaining *sa* to *sarva*. The Tibetan translation does not render either of these but instead reads *saṅs rgyas kyi źiṅ der*. The finite verb *prakrāmanti* is preserved in MS Ṅ and corresponds to the reading of the GST. The majority of the paper MSS attest *prakāmati* which can be explained by the simply loss of a subscribed °*r*° in °*krā*° together with the loss of an *anusvāra*. MS B_2 reads *pramati* which can be seen as a further stage of corruption. 𝔹𝕊 silently emended the text to *prakāśayanti*. The Tibetan translation renders the verb as *'gro'o*.

[548] The GST attests *vāgvajrākṣarapadaṃ* instead of *vāgvajrākṣaraṃ*. In our edition, we have maintained the reading in the Sanskrit and Tibetan witnesses of

is just like this (*tadyathāpi nāma kulaputra*): As many heaps of merit of the *vajra*s of body, speech and mind the blessed Buddhas have (*teṣāṃ buddhānāṃ bhagavatāṃ yāvantaḥ kāyavākcittavajrapuṇyaskandhāḥ*) — as many blessed Buddhas as there are in the ten directions (*yāvanto buddhā bhagavanto daśasu dikṣu pracaranti*) — the *ācārya*'s heap of merit surpasses [these] in the opening on top of a (single) pore of [his] skin (*puṇyaskandha ācāryasya romakūpāgravivare viśiṣyate*)."[549]

See 8.85

the JS, considering the variant as authorial. The PU paraphrases this part as *vāksamūhaṃ* (see below). The following *yāvac chāstāsmākaṃ sarvatathāgatānām iti* is an emendation based on the reading in MSS T, CH, $T_{7,9}$ of the GST. The paper MSS and previous editions 𝔹𝕊 only attest *iti*. The edition of the GST does not contain this part. The palm-leaf MS Ṅ, apart from some minor corruptions, clearly supports this reading. And also the Tibetan translations contain a corresponding rendering. The omission in the paper MSS can be explained as the result of some kind of eye-skip, presumably from the penultimate *sarvatathāgatānām* to the final one. Cp. PU (continued): *daśadiglokadhātuṣu pūrvādidiṅnivisṭeṣu saṃkhyeyeṣu lokadhātuṣu tathaivāsaṃkhyā buddhabodhisattvā ye tiṣṭhanti dharmakāyenācalatvāt ghriyante* [sic!] *saṃbhogakāyenākaniṣṭhabhavane deśanābhir dhāryamāṇatvāt | yāpayanti nirmāṇakāyena sattvān svargāpavargaprāpaṇāt | te triṣkālaṃ trisandhyam āgamya tam ācāryaṃ guhyasamājadeśakaṃ sarvatathāgatapūjābhiḥ kāyavākcittapūjābhiḥ sampūjya svabuddhakṣetraṃ gacchanti | evaṃ pitāsmākamityādi vāksamūhaṃ niścārayanti udgīranti |* (Chakravarti 1984, p. 215). The PU glosses *niścārayanti* with *udgīranti*, specifying further below that these lines of praise are sung with sweet, melodious voices: *pitāsmākamityādibhir madhuravacanair abhiṣṭutya* (Chakravarti 1984, p. 216). The precise function and meaning of the final *yāvat* remains partly unclear. The translations of the JS and GST, as well as the citation in Tōh. 1827, take it as a marker of an abbreviation of a longer passage from which these lines were extracted. Regrettably, we were unable to identify any text in which a longer version of such passage is contained. The parallel in the *Māyājāla*, moreover, does not render *yāvat* at all. It is not unlikely, however, that this section is meant to refer to some kind of standard list referring to the heaviness of *karmic* deeds.

[549] In this passage, the various sources show a high degree of discrepancies. Curiously, here the palm-leaf MS Ṅ supports the plural form *kulaputrāḥ* in 𝔹𝕊 against the evidence of the paper MSS and the GST. As for the latter, it has to be noted that the following part in the GST differs significantly from the text as it is transmitted in the available source of the JS, reading *viharanti* instead of *pracaranti* and rendering the second part of the sentence as follows: *yāvat kāyavākcittavajrajaḥ puṇyaskandhaḥ sa ca puṇyaskandha ācāryasyaiva romakūpāgravivare viśiṣyate*. All Sanskrit MSS of the JS clearly attest *pracaranti* which we, until further evidence comes to light, adopted in our edition of the Sanskrit text. The Tibetan translation differs, rendering the corresponding part as *bźugs śiṅ rab tu spyod pa'i*, whereof *rab tu spyod pa'i* could correspond to a form of *pracar-*, yet apparently in grammatical agreement with the following *saṅs rgyas bcom ldan 'das de rnams kyi*, sounding as if the translators might have read *viharanti pracaratāṃ* in their exemplar(s). Curiously, the same reading is attested in Tōh. 1827 (D f. 97r) which we believe to be fashioned after the translation of the JS. The translations of the GST and *Māyājāla* do not show any trace of *rab tu spyod pa'i*. As for the reading *de rnams kyi*, corresponding to *teṣāṃ* in the Sanskrit text, it may briefly be noted here that the Sanskrit MSS of the JS, in fact, all attest *teṣāṃ ca*. The conjunct *ca*, however, is slightly disturbing in the given syntax and thus has been deleted by us. In the following, all Sanskrit MSS of the JS attest *yāvantaḥ* instead of *yāvat* as transmitted in the GST. The Tibetan translation of the JS, Tōh. 1827 and the parallel in the *Māyājāla*, however, do not contain any corresponding part. In our edition, we kept the variant *yāvantaḥ* preserved in the transmission of the JS and conjecturally emended the following part to *°vajrapuṇyaskandhāḥ puṇyaskandha*, considering the reading in the Sanskrit and Tibetan witnesses as a corruption caused by eye-skip. The palm-leaf MS Ṅ attests the plural form *°vajrapuṇyaskandhā* which, admittedly, is slightly unusual when talking about the *puṇyaskandha*. This reading, however, could be construed with the preceding *yāvantaḥ*, and perhaps it is acceptable when understanding it to refer to the *puṇyaskandha*s of each of the Buddhas. This, so it seems, must have been the understanding of the editors of 𝕊 who silently emended the text. For reasons unknown, the *editio princeps* 𝔹 omits *°vajra°*, and likewise silently emends the reading to the plural *°puṇyaskandhā*. The translation of the JS renders this part as *rdo rje'i bsod nams kyi phuṅ po bas kyaṅ*, whereof the *sDe dge* group reads *las* instead of *bas*. The Tibetan translation of the GST basically agrees with the Sanskrit version of the Tantra. The translation of the *Māyājāla* differs, yet it clearly attests two renderings of *puṇyaskandha*, so does the translation in Tōh. 1827. Based on these translations, we conjectured the reading in the Tibetan translation of the JS, assuming that the loss of *puṇyaskandha* must have occurred prior to the text's transmission into Tibetan and considering the missing of the second *ji sñed* as an additional corruption. In our view, the addition of *puṇyaskandha* in the edition of the Sanskrit text, and of *bsod nams kyi phuṅ po* in the Tibetan translation, are necessary for the syntax to work. Moreover, the proposed emendations can, at least partly, account for the variants in the witnesses of the JS. Nonetheless, other emendation are, of course, also possible. As for the reading *ācāryasya*, we decided to follow the paper MSS and 𝔹𝕊. MS Ṅ

"For what reason is that (*tat kasya hetoḥ*)?"[550]

"The awakening-mind, O Son of a Noble Family, is the essence [and] origin of the gnoses of all Buddhas (*bodhicittaṃ kulaputra sarvabuddhajñānānāṃ sārabhūtam utpattibhūtam*) up to the source of the gnoses of the omniscient ones (*yāvat sarvajñajñānākaram iti*)."[551] [*II.i*]

Thus is the seventeenth section in the *Jñānasiddhi*:
The Procedure of the *Vajrajñānābhiṣeka* (*vajrajñānābhiṣekavidhi*)[552]

3.18 Section Eighteen: The Procedure for those with Superior Faculties called the Instruction of Power

For section 18, see also 1.14-17

Even all the Tathāgatas cannot describe (*sarvatathāgatair api na śakyaṃ varṇayitum*) the power of the great lord of *yogin*s who has cultivated the *vajra* of great gnosis (*mahājñānavajraprabhāvitamahāyogīśvarasya prabhāvam*), even not during a hundred of millions of eons (*kalpakoṭiśatenāpi*).[553] A little bit of what has been taught in the *Śrīśaṃvara* is told [now]:[554]

attests the corrupt form *ācāryasyā*. The Tibetan translation of the JS, although tendentiously supporting the chosen reading, attests and additional *gcig* (Skt. *eka*). The edition of the GST prints *ācāryasyaiva*, but reports the variant *ācāryasyaika*° for MSS A and T_9. The additional *gcig*, moreover, is attested throughout all Tibetan sources and thus suggests this variant to be the original reading. The form *viśiṣyate* follows the reading in the Sanskrit MSS with the exception of MS K_3, which confirms the emendation *viśiṣyante* in 𝕊, and MS B_2, which confuses the letter *śi* with *ṇi*. If one does not wish to add the second *puṇyaskandha*, one can either follow the reading printed in 𝕊 or, alternatively, emend the text to *yāvāṅ* […] °*vajrapuṇyaskanda* […] *viśiṣyate*. Adopting such emendations, however, would make it rather difficult, not to say impossible, to read the Tibetan translation in line with the Sanskrit text. Without the addition of the second *bsod nams kyi phuṅ po*, the term *ba spu'i bu ga gcig / ba spu'i khuṅ bu gcig* would become the grammatical subject of the verb *'phags* and thus the translation unintelligible. The PU does not offer any further commentary for this and the following parts, stating that these are easy to understand: *yad yathāpi nāmetyādi sugamam* | (Chakravarti 1984, p. 215; read: *tadyathāpi*).

[550] Here too, MS Ṅ attests *tat kasya hetoḥ* in the place of *tat kasmād dhetoḥ* in the modern witnesses. As already noted above, this variant is reported for the witnesses BG, BT and $T_{7,9}$ in the edition of the GST.

[551] Here, all sources confirm the singular form *kulaputra*. The editions 𝔹𝕊 print *kulaputrāḥ* instead. As for the preceding *bodhicittaṃ*, it is indeed noteworthy that the neuter form is employed here. Neither the witnesses of the JS nor those of the GST show any variant.

[552] Only the palm-leaf MS Ṅ attests the initial *iti* and the word °*paricchedaḥ*. The latter is confirmed by the Tibetan. In the colophon, for some reason, Tib.^{B,Ṅ} attest *rdo rje'i ye śes* and Tib.$_{-B,Ṅ,T}$ *ye śes rdo rje*, respectively. Only the probably later redacted version Tib.^{T} reads *rdo rje ye śes* which is indeed what one expects as the proper rendering of *vajrajñāna*°.

[553] The reading *mahājñānavajra*° is only attested in the palm-leaf MS Ṅ. The paper MSS and previous editions 𝔹𝕊 omit the word °*vajra*°. The Tibetan translation, although attesting the corresponding *rdo rje*, differs in regard to the word order. Curiously, here again (see previous note) the Tibetan switches around the order of the elements *rdo rje* and *ye śes*, this time, however, in the opposite way as in the previous compound in the colophon of section 17. We have emended the Tibetan translation according to the Sanskrit text. The following °*prabhāvita*° in 𝕊 is confirmed in MS Ṅ. The paper MSS and 𝔹 attest °*prabhavita*°. For reasons unknown, the palm-leaf MS Ṅ reads *prabhāvanaṃ* instead of the common *prabhāvaṃ*. Although this variant is not impossible, we have rejected it in our edition of the Sanskrit text. Moreover, all Tibetan versions omit the part *sarvatathāgatair api*. This could be explained as the result of an eye-skip from the first to the second *api*. Here, one would have expected the Tibetan to read something like *de bźin gśegs pa thams cad kyis kyaṅ*.

[554] The reading *śrīśaṃvara uktaṃ* is a correction based on the reading *śrīsamvare uktaṅ* in the palm-leaf MS Ṅ. The paper MSS attest the compound *śrīsaṃvaroktaṃ* instead, which we understand as a case of double-*sandhi*. The entire rest of this chapter, with the exception of the final line, consists of citations of the SBS. Thereof, verses 5.87-90 and 6.89, 91-98 (= SBS$^{ed.}$ 5.77-80, 6.79, 81, 83-87) are translated and quoted in Krug 2018b: pp. 326-327 (Skt. quoted in pp. 327-328: nt. 459, 461) in the context of his treatment of the JS. Relying predominantly on the reading in 𝕊, his translations differ quite significantly. The paper MSS show several smaller and larger omissions throughout this section. As a result of

[*i*] Everywhere, all around, completely (*sarvatra sarvataḥ sarvam*), in every way, always, by himself (*sarvathā sarvadā svayam*), this one is the Sarvabuddha[, i.e. Vairocana,] and so forth (*sarvabuddhādi* […] *bhavaty asau*), everything motionless and moving (*sthiracalān sarvabhāvān*).[555]

[*ii-iii*] Assuming a Buddha emanation (*buddhanirmāṇam āvahan*) in all Buddhafields (*buddhakṣetreṣu sarveṣu*), he is able to display the activities of the Buddhas (*darśayed buddhakāryāṇi*) through the magical display of Buddha emanations (*buddhanirmāṇamāyayā*), ...[556]

… with a series of activities of manifold forms of Buddha, Vajradhara and so forth[, i.e. Vairocana, Heruka and the rest] (*buddhavajradharādīnāṃ viśvarūpakriyātmakaiḥ*). †With the manifestation of Padmajāla[, i.e. Pad-

these, the division and numbering of the verses differ in the previous editions 𝔹𝕊. Since these stanzas do not stem from Indrabhūti's hand and are clearly marked by him as citations, we abstained from numbering the verses according to our usual policy. Yet, for reference purposes, we supplied verse numbers in italicised Roman numbering. To save space, we did not supply those notes in 𝔹𝕊 that refer to the difference of verse division, and we abstained from discussing the differing translations in Krug 2018b. Regarding the first set of verses quoted in the following, *Pramuditavajra's commentary (Tōh. 1660) does not provide much useful information for the better understanding of the passage in the JS. The commentary rather focusses on the description of the *maṇḍala* and its deities (D f. 412r ff.).

[555] In the second half, we adopted the reading *sarvabuddhādi sthiracalān* in MS Ṅ and followed the variant *sarvabhāvān* in the paper MSS, taking the latter as a truncated form, *metri causa*, of *sarvabhāvavān*. In *pāda* three, which is hypermetrical, all paper MSS attest *sarvabuddhādibhir alādivat*. The *editio princeps* 𝔹 emended the text to *sarvabuddhādibhir loke sarvabhāvān*. 𝕊 changed the reading to *sarvaratnādival loke sarvabhāvo*. Curiously, the *editio princeps* of the SBS prints *sarva buddhādi sthiracalaṃ* in the first occurrence of this verse in 1.11, which must be a typesetting mistake. In 6.89 (= SBS^{ed} 6.79), wherein the first half differs in the SBS, but which, judged by the following verses from chapter six, seems to be the verse Indrabhūti had in mind, SBS$^{ed.}$ prints *sarvabuddhādisthiracalāṃ sarvabhāvāṃ* in line with the MSS of the SBS, basically supporting the reading in our edition. The translation of the JS renders this part as *saṅs rgyas thams cad brtan g.yo kun || kun gyi(s)/tu dṅos po(r)* without reflecting the °*ādi*(°). The translation of the SBS, it may be noted, reflects the Sanskrit much more thoroughly, rendering *sarvaṃ* in *pāda* one with *thams cad ni* instead of *thams cad du* and clearly reflecting the °*ādi*(°) in *pāda* three. The verse is found with slight variants in several places of the SBS, such as in 1.11 and 6.18, wherein the second line reads *sarvabuddhādisthiracalāṃ sarvabhāvāṃ bhavaty asau*, basically confirming the above reading. Similar verses are found in 6.89 (= SBS^{ed} 6.79): *sarvatra sarvataḥ sarvaṃ sarvaṃ ca sarvadā svayam | sarvabuddhādisthiracalāṃ sarvabhāvāṃ bhavaty asau ||*, 2.18: *sarvatra sarvataḥ sarvaṃ sarvathā sarvadā svayam | sarvabuddhamayaṃ siddhaṃ svam ātmānaṃ sa paśyati ||* and 5.34 (= SBS^{ed} 5.28): *sarvatra sarvataḥ sarvaṃ sarvathā sarvadā svayam | sarvabuddhamayaṃ siddhaṃ prapaśyan sidhyate varaḥ ||*. The first line also corresponds to *Pañcakrama* 3.37ab.

[556] SBS 6.91 (= SBS$^{ed.}$ 6.81). In *pāda* one, the reading *buddhakṣetreṣu sarveṣu* in the JS differs from the reading in the SBS which attests *buddhakṣetreṣv aśeṣeṣu* instead. Interestingly, the Tibetan translation *saṅs rgyas źiṅ ni/rnams ma lus par* in the JS confirms the reading in the SBS. In the second *pāda*, we follow the variant °*nirmāṇam āvahan* in MS $K_1^{p.c.}$ and SBS_A both of which attest a final *anusvāra* (°*ṃ*). The palm-leaf MS Ṅ attests °*nirmāṇasāhasaṃ*. MSS $K_1^{a.c.}$, K_2, $K_3^{p.c.}$ and B_2 read °*nirvāṇam āvahaṃ*, corresponding to the reading °*nirvāṇam āvahan* in the previous editions 𝔹𝕊. The *editio princeps* of the SBS prints °*nirmāṇam āvahet*. SBS_B supports this reading, although omitting the final °*t*. The Tibetan *sprul pa (b)sgrub par byed* evidently supports the reading *nirmāṇam* instead of *nirvāṇam* without clearly indicating which verb form the translators had read. In *pāda* three, the editions 𝔹𝕊 follow the reading *darśaya* in MS B_2. Although possible, it seems more likely that this variant is a corruption of the reading *darśayed* in MSS Ṅ, K_1, K_3 and the SBS. MSS K_2 and B_1 show a corruption in between these, attesting *darśayad*. The Tibetan translation renders the verb as *ston* (Tib.$_T$). Tib.^{T} reads *yon* instead. Regarding this *pāda* which corresponds to the final *pāda* in the Tibetan, it may be noted that the translations of both the JS and SBS render *buddhakāryāṇi* as *saṅs rgyas rnams kyi mdzad* which, on the face of it, rather sounds like a translation of *buddhānāṃ kāryaṃ*. Together with the translation of *pāda* one, this may be taken as an indication that the translators of the JS were here relying on an already existing translation rather than producing a translation of their own. Yet, taking into consideration the differences between the translations of the JS and SBS in the other verses, it seems unlikely that the translators of the JS based their translation on that version of the SBS which later became part of the *bsTan 'gyur*. Last but not least, it shall be noted here that Indrabhūti apparently skips verse 6.90 (= SBS$^{ed.}$ 6.80): *sarvataḥ sarvabuddhānāṃ sarvabuddhavikurvitaiḥ | vikurvan darśayaty ātmā sarvadevīsamāgamaiḥ ||*. Regarding this omission, see note on the following stanza.

manarteśvara,] he is able to delight the entire world (*saṃtoṣayej jagat sarvaṃ padmajālavikurvitaiḥ*).†[557]

[*iv*] By manifesting the magical display of the King[, i.e. Rājasūrya,] (*rājamāyāvikurvitaiḥ*) he may display all the activities of the great kingship

[557] SBS 6.93 (= SBS$^{ed.}$ 6.83). This verse, as it is transmitted in the Sanskrit and Tibetan witnesses of the JS, is evidently corrupt, the second half missing entirely. In our edition of the Sanskrit text, we decided to follow the reading in the SBS as it is transmitted in MS SBS_A (MS SBS_B showing minor variants). In *pāda* two, we adopted the reading *viśvarūpakriyākramaiḥ* attested in both witnesses of the SBS. The palm-leaf MS Ṅ attests *visvarūpaṃ kriyātmakaiḥ* instead. The paper MSS transmit *visvarūpatriyātmakaiḥ* which is changed in MS K_1 to *viśvarūpatriyātmakaiḥ*. The ligatures *kri* and *tri*, it may be noted, can be confused relatively easily in some of the northern Indian scripts. Thus, the overall evidence of the Sanskrit witnesses of the JS suggest to read *viśvarūpakriyātmakaiḥ*, a reading that is not entirely impossible. The editors of the previous editions 𝔹𝕊, on their part, silently emended the text to *viśvarūpatridhātmakaiḥ* which, however, finds not support in the available sources. One possible way to account for the reading in MS Ṅ is to assume the metathesis of the letters *kra* and *ma* with further attempts to make sense of the resulting °*kriyāmakraiḥ*. Admittedly, this explanation remains somewhat speculative. The Tibetan translation of the JS, with the exception of Tib.^{T}, renders the *pāda* as *sna tshogs gzugs byed rigs pa yis*. Tib.^{T} reads *sna tshogs gzugs ni byed pa'i bdag*. The former, although rather unusual, perhaps could be accepted as a rendering of °*kramaiḥ* (see J. Negi 1993-2005 s.v. *rigs pa* (no.4)). Somewhat more probable, however, is to understand the variant as the result of a corruption, perhaps of an *dbu med* form of the word *rim*. Albeit the fact that its syntactical function remains somewhat unclear, the variant in Tib.^{T} could be taken in some support of the reading suggested by the Sanskrit witnesses of the JS. In our view, however, it is rather to be seen as the result of a later redaction of the text. The Tibetan translation of the SBS, on its part, is in line with the Sanskrit text of the Tantra, rendering °*kramaiḥ* as *rim pa yis* which overall conveys the best sense. In our edition of the Tibetan text, we follow this reading. If one were to adopt the reading °*kriyātmakaiḥ* in the Sanskrit, one would have to construe it adjectival with the following °*vikurvitaiḥ* which, in turn, leads to the unwanted mix-up of the deities in the system of the SBS. The fact that all Sanskrit witnesses of the JS omit the second half of this stanza without any clear indication of an eye-skip, further complicates the matter. Although we cannot determine with absolute certainty whether or not Indrabhūti had originally incorporated the entire verse from the SBS or consciously omitted one line, the overall content clearly suggests the former to be the case, which is further supported by the evidence in the Tibetan translation of the JS. The translation, on its part, poses further problems and likewise shows an omission of the part *padma sgyu ma rnam 'phrul ba* ||, corresponding to the Sanskrit text of SBS 6.93d, in Tib.^{G,N,Q,T}. The corresponding part to SBS 6.93c, on the contrary, is preserved as *'gro ba mtha' dag mgu bar byed* || in all versions. The way the *pāda*s are organized in the translation makes it difficult, not to say impossible, to construe the verse in alignment with our interpretation of the Sanskrit text. The same holds true for the translation of the SBS. This could be seen as another indication that the translators of the JS had copied an already existing translation of the SBS. In our understanding, the passage cited by Indrabhūti contains an overview of the six deities of the SBS system, starting with a reference to Vajrasattva, the omnipotent, all-pervasive and omnipresent principal essence inherent in all things and deities, which he equates with the capacity of the practitioner of the highest level, the great lord of *yogin*s. In the third stanza he cites, the first three of the five deities are listed, referring to Buddha (= Vairocana), Vajradhara (= Heruka) and Padmajāla (= Padmanarteśvara), followed by Rājasūrya and Paramāśva in stanzas 18.*iv* and 18.*v*, respectively. Therefore, we construed the first line of 18.*iii* with the preceding stanza and not with the second line of 18.*iii* to avoid construing the compound ending in °*kramaiḥ* with the finite verb *saṃtoṣayet* in *pāda* three, since this would not fit the activities commonly associated with Vairocana and Heruka as described in the second set of verses below. The °*ādi* in the compound *buddhavajradharādīnāṃ* in *pāda* one, however, remains slightly disturbing as it would be smoother to refer only to Buddha and Vajradhara, as the remaining deities are all described in the following stanzas. Unfortunately, *Pramuditavajra's commentary (Tōh. 1660, D f. 412r) does not provide any helpful information in regard to this matter. Of some relevance are the corresponding passages in SBS chapter nine which is structured according to the same pattern of the six deities. Unfortunately, this part of the SBS is transmitted rather badly. However, with regard to the skipped verses in between 18.*i* and 18.*ii*, and 18.*ii* and 18.*iii*, one may note that both of these talk about union with female aspects. The respective verses read *sarvataḥ sarvabuddhānāṃ sarvabuddhavikurvitaiḥ | vikurvan darśayaty ātmā sarvadevīsamāgamaiḥ* ||and *traidhātuke hy aśeṣāṃs tu sarvabhāvān bhavaty asau | sarvavajrasamāyogaḍākinījālanartitaiḥ* ||. Although eye-skips cannot be ruled out entirely, we believe that the textual situation can be more plausibly accounted for by assuming that Indrabhūti consciously omitted these verses due to their content, seemingly wishing to avoid reference to the union with female aspects on the highest level of Vajrasattva, whereas he may accept such unions on other levels, i.e., other contexts. This theory finds support in two other places in chapters 15 and 17 (see ASV 9.8 and JS 17.14), wherein a comparable stratagem can be observed suggesting that Indrabhūti changed the reading to avoid giving reference to females in connection with highest reality.

over the three realms (*traidhātukamahārājyasarvakāryāṇi darśayet*) established as reconciliation and hostility (*sandhivigrahasiddhāni*).[558]

[*v*] With the dancing acts of the Horse[i.e., Paramāśva,] he may display everything, crushing the world (*pramardayan jagat sarvaṃ darśayed aśvanartitaiḥ*) after having seized the great kingship over the three realms by his own force (*traidhātukamahārājyam avaṣṭabhya svasāhasaiḥ*).[559]

[558] SBS 6.94 (= SBS$^{ed.}$ 6.84). In *pāda* one, the reading °*mahārājya*° follows MS_A of the SBS, supported by the rendering *rgyal srid che* in the Tibetan translation. The palm-leaf MS Ṅ and MS_B of the SBS attest °*mahārājyaṃ* which is difficult to construe syntactically. The paper MSS and previous editions 𝔹𝕊 read °*mahārāja*(°), whereof the decision in 𝔹𝕊 not to read it in compound with the following must have been instigated by the reading *darśaya* in MSS K_2 and B_1. Regarding the latter, we adopted the reading *darśayet* in MSS Ṅ, K_1, K_3 and in the SBS. If one were to emend the reading in the first half, one could also consider reading °*mahārājā* instead, taking it as the subject of the sentence. This emendation would be indeed much smoother and avoid reading across the *pāda* break. Yet, unfortunately, none of the Sanskrit and Tibetan sources support this emendation. In *pāda* three, we have adopted the variant °*siddhāni* in the SBS, supported by *grub ba dag/daṅ* in Tib.$_{\text{-B,Ṅ}}$. The extra-canonical versions Tib.$^{\text{B,Ṅ}}$, on the other hand, render this part as *sgyur ba dag*. The palm-leaf MS Ṅ attests °*buddhāni*, the paper MSS K_1, K_2 and K_3 read *puddhāri*, MS B_1 has *puddhāni*, MS B_2 attests *pūrdvāri*. The latter is close to the reading *pūrdvāri hi* printed in the *editio princeps* 𝔹. On the basis of these variants in the Sanskrit MSS, one could consider emending the reading to °*yuddhāni*, since the letters *pu* and *yu* are virtually indistinguishable in many scripts, and since a *yu* could also be misread as a *bu* when the vertical stroke between the curl and *śirorekhā* faints. Nonetheless, it is also possible that *yuddha* once had been a marginal gloss of *vigraha* which, in the course of the transmission of the text, somehow found its way into the main text. Another possibility is that the letter *si* once dropped out or got damaged and later on was replaced by a *yu*. All this, however, remains purely in the realm of speculation. The second edition 𝕊 reads °*yuddhaṃ hi*, resulting more or less in the same sense as *yuddhāni*. In our view, it is disturbing to have both *vigraha* and *yuddha* since these basically express the same meaning. Thus, we decided to follow the reading in the SBS. In chapter nine (SBS_A fol. 33v, SBS_B fol. 23r), moreover, in a corrupt line of verse clearly associated with Vajrasūrya, we find the expression *bahuvidhasandhivigrahaviśeṣatayuddhajayām*. Considering the fact that these verses were used for liturgical purposes, it is also possible that someone remembered the double occurrence and altered *siddhāni* to *yuddhāni*. Curiously, the corresponding part in the Tibetan translation of the SBS (Tōh. 366 D fol. 173v) rather suggests to read °*buddha*° (*saṅs rgyas*) instead. With regard to the Tibetan translation of the formulation *sandhivigraha* as *'joms 'dum(s)/'dul g.yul 'gyed*, it may be noted that, although *'joms 'dum(s)* in itself already sounds like a translation of *sandhivigraha*, that we take *'joms 'dum(s)* here as a translation of *sandhi* in the sense of "peace after war." Regarding the term *sandhivigraha*, see *Agnipurāṇa* 233.16-17. See also Einicke 2009, 446ff. In *pāda* four, the reading *rāja*° likewise follows the palm-leaf MS Ṅ and the SBS. The paper MSS, with the exception of MS B_2 which omits the *anusvāra*, as well as the previous editions 𝔹𝕊 read *rājyaṃ* which is supported by the Tibetan translation *rgyal srid*. If one were to adopt this reading, one should consider following the variant *rājya*° in MS B_2. The final °*vikurvitaiḥ* again follows the SBS. MS Ṅ omits the *visarga*. The paper MSS attest °*vikurviteḥ*, 𝔹𝕊 print °*vikurvitam*, presumably in order to construe with the above *rājyaṃ*. The particle *bas* in the Tibetan translation, as well as the parallel construction in SBS 6.93d (= SBS$^{ed.}$ 6.83d), confirm the reading presented here.

[559] SBS 6.95 (= SBS^{ed} 6.85). In *pāda* one, the reading °*mahārājyam* follows the palm-leaf MS Ṅ, being confirmed by the SBS and Tibetan *rgyal srid che*. The paper MSS attest °*mahārājam*, the previous editions 𝔹𝕊 print °*mahārāja*. The following *avaṣṭabhya* likewise follows the reading in MS Ṅ and is confirmed by the SBS and Tibetan translation *mnan nas ni*. The majority of the paper MSS suggest to read *avaṣṭaṃbhya ca*. The *editio princeps* 𝔹, on the other hand, prints *avaṣṭabhya ca* which seems to be influenced by the variant *avaṣṭabhya va* in MS $B_2{}^{a.c.}$. 𝕊, moreover, reads *avaṣṭambhaya* instead. The reading of an additional syllable, so it seems, is the result of the omission of *sva*° of the following *svasāhasaiḥ*. Here, we follow the SBS which is supported by *bdag rtul phod pas* in Tib.$_{\text{-T}}$. The palm-leaf MS Ṅ, although attesting *svaśāhasraiḥ* instead, further supports this reading. In *pāda* three, we corrected the text to *pramardayañ*. The overall evidence in the Sanskrit witnesses points to this reading which is further supported by the attestation in the SBS which reads an *anusvāra* instead of the final °*ñ*. The previous editions 𝔹𝕊 print *pramādo 'yaṃ* instead. In the final *pāda*, the reading *darśayed aśvanartitaiḥ* again follows the SBS, being corroborated by the rendering *rta ni gar gyis ston par byed* in Tib.$_{\text{-B,Ṅ,T}}$. The palm-leaf MS Ṅ attests *darśayed asvavarttatai*, the paper MSS *darśayed vaśvanarttite(ḥ)*. The latter is changed in MS $K_1{}^{p.c.}$ to *darśayed vaśvanarttitaiḥ*. The previous editions 𝔹𝕊, on the other hand, print *viśvanart(t)ita darśaya* instead. Curiously, the extra-canonically transmitted versions of the Tibetan translation of the JS differ, attesting *lha yi gar gyis ston par byed*. Be that as it may, we understand the expression °*nartitaiḥ* as more or less synonymous with °*kurvitaiḥ*. The same verse is translated in Davidson 2002, p. 223 in the context of the performance of song and dance in *vajrayāna*.

[*vi-vii*] Being in this way and so forth (*evamādyaiḥ*), with the all-encompassing and manifold *šaṃvara*s (*sarvatoviśvašaṃvaraiḥ*), infinite and foremost (*anantāgraiḥ*), similar and dissimilar to the *dharmadhātu* (*dharmadhātusamāsamaiḥ*) extending as far as the realm of space (*ākāśadhātuparyantaiḥ*), …[560]

… with the various manifestations of the glorious love play[, such as that of Paramāśva] (*vicitraiḥ śrīratikrīḍāvikurvitaiḥ*), the Glorious Vajrasattva, the Tathāgata, plays in the openness of the entire space (*sarvākāśāvakāśe śrīvajrasattvas tathāgato vikrīḍati*).[561]

[*viii*] He who possesses the all-encompassing and manifold fortune [of the *mantranaya*] (*sarvatoviśvasubhagaḥ*) brings to accomplishment the realm of sentient beings (*sattvadhātuṃ prasādhayet*) through the all-encompassing and manifold *šaṃvara*s (*sarvatoviśvašaṃvaraiḥ*) together with the all-encompassing and manifold trainings (*sarvatoviśvavinayaiḥ*).[562]

[560] SBS 6.96 (= SBS$^{ed.}$ 6.86). In *pāda* one, we follow the previous edition 𝕊 which reads in line with the SBS. After correction, the palm-leaf MS Ṅ and MS K_1 attest the reading *evamādyair*. The following *anantāgrair*, however, is not contained in any of the surviving Sanskrit witnesses of the JS. The palm-leaf MS attests *aśāntāgrair* which could be explained as a corruption from *anantāgrair* via *aṇantāgrair*, because of a misunderstanding of the preceding °*r*, to *aśāntāgrair*. The paper MSS, on the other hand, attest *anantāgrad* ($K_1^{a.c.}$, K_3 and B_2) and *anantograd* (K_2 and B_1). The former is changed in $K_1^{p.c.}$ to *anantāgra*°. The *editio princeps* reads *evamādyās tv anantāgrāḥ* which might have been inspired by the reading in *pāda* one of SBS 6.99 (= SBS$^{ed.}$ 6.89) cited below. In the second *pāda*, the *editio princeps* prints °*samāgamaiḥ* for which no support is found in any of the surviving witnesses. Just as 𝕊, we rejected this reading. In *pāda* three, the SBS differs, reading °*aparyantāḥ* in the place of °*paryantaiḥ* as attested in MSS Ṅ and $K_1^{p.c.}$ and supported by the Tibetan translations of both texts. MSS $K_1^{a.c.}$, K_2, K_3 and B_1 attest °*paryyantoḥ*. Only the variant °*paryantāḥ* in MS B_2 comes close to the reading in the SBS. It has to be noted however, that SBS_A reads °*aparya†aiḥ* before correction. In the final *pāda*, just as in the preceding occurrence of the expression in chapter 17, we have rendered *sarvato*° as the first member of the compound. The previous editions 𝔹𝕊 and SBS$^{ed.}$ print a space which, although not impossible, is difficult to construe with the given syntax of this and the following verse, which, in our view, have to be read together. The Tibetan rendering of this part as *sna tshogs kun gyi bde mchog gis*, and the use of *sarvato* in stanza *viii* below, may be taken in support of our interpretation.

[561] SBS 6.97 (= SBS$^{ed.}$ 6.87). In *pāda* one, our edition follows the reading °*āvakāśe* in the palm-leaf MS Ṅ. The Tibetan *skabs na* supports this decision. The paper MSS show several corruptions here which were emended in 𝔹𝕊 to °*āvakāśaiḥ*. $SBS_B^{ed.}$ read a compound, SBS_A attests only °*āva*°. In *pāda* two, the palm-leaf MS Ṅ reads *śrīvajrasatvatathāgataiḥ* against all other witnesses. In our edition of the text, we have rejected this reading. In the final *pāda*, MS Ṅ attests °*krīḍāni* instead of °*krīḍāvi*°, likely being the result of a dittography of the letter *vi* paired with the misreading, or later correction, of the first *vi* as *ni*. In the following, both the palm-leaf MS Ṅ and the SBS confirm the reading (°)*vikurvitaiḥ* in the previous editions 𝔹𝕊. The paper MSS in fact attest °*vikurvite* which is changed in $K_1^{p.c.}$ to °*vikurvataiḥ*. The use of the word *śrī* in the end of a *pāda*, which can be observed throughout several verses of the SBS, seems to be stylistic means that also can be found elsewhere, for example, in some Cambodian inscriptions such as K. 266 from Bat Chum. In our view, the text returns to the description of Vajrasattva in the preceding stanza which we read together with this one. Therein, the formulation °*ratikrīḍāvikurvita*° may be taken as an allusion to Paramāśva who, similar to Vajrasattva, may himself manifest various activities.

[562] SBS 6.98 (= SBS$^{ed.}$ 6.88). Just as in stanza *v* above, we decided here to render *sarvato*° as the first member of the compound. The reading in the first line follows what is preserved in the palm-leaf MS Ṅ, being further supported by the reading in SBS_A. The Tibetan translation of the JS may be taken as an additional support of this reading. Presumably owing to an eye-skip the paper MSS only attest *viśvasamvaraiḥ*. The previous editions 𝔹𝕊 both omit this line. $SBS_B^{ed.}$ read a *tṛtīyā vibhakti* in *pāda* one. In the final *pāda*, the Tibetan translation of the JS surprisingly attests *rab tu sdud* for *prasādhayet*. However that may be, the latter reading is confirmed by the Tibetan translation *rab tu bsgrub* in the transmission of the SBS (D f. 264v). In our edition of the Tibetan translation of the JS, we emended the text accordingly. As regards the word *subhaga*, which we have taken here as an expression of the superiority of the tantric path over all other Buddhist and non-Buddhist methods, which, by definition, are *durbhaga*, reference may be given to SBS 7.22-28 et al. In this verse, the word *šaṃvara* well may be interpreted as *saṃvara* in the sense of 'general deeds' in contrast to *vinaya*, the 'individual deeds' to be practiced. The translations of both the SBS and JS, however, render *šaṃvara* with *bde mchog* in the sense *śaṃvara*.

[*ix*] And those who are in this way and so on, infinite and foremost, equal and unequal to the *dharmadhātu* (*evamādyās tv anantāgrā dharmadhātusamāsamāḥ*), extending as far as the realm of space (*ākāśadhātuparyantāḥ*), are the supreme source of the Sarvabuddha (*sarvabuddhodayā varāḥ*).[563]

[*x*] Being firmly established in the Glorious Vajrasattva in the openness of the entire space (*sarvākāśāvakāśe śrīvajrasattve pratiṣṭhitāḥ*) they completely enter the nature of all (*samāviśanti sarvātma*), thanks to the attainments of the lordship of accomplishments (*siddhyaiśvaryaprasiddhibhiḥ*).[564]

[563] SBS 6.99 (= SBS$^{ed.}$ 6.89). Variants of this stanza with differences in the final *pāda* occur in SBS 5.99, 6.43, 7.58, 9.24 and 9.41, always being accompanied by the immediately following stanza below. In *pāda* three, the reading *ākāśadhātuparyantāḥ* in the JS differs from the Sanskrit version of the SBS which attests *ākāśadhātvaparyantāḥ*. To us, the reading in the JS seems to be preferable, and the Tibetan *nam mkha'i dbyiṅs kyi mtha' klas pa'i*, as transmitted both in the translations of the JS and SBS, can be taken in support of it. In the final *pāda*, we decided to read with MS Ṅ against the SBS. The former attests *sarvabuddhodayā* in the place of *sarvabuddhādayo*, as attested in all other sources of the JS and SBS, except for the Tibetan translations of both texts which read *saṅs rgyas thams cad 'byuṅ ba'i* and thus confirm the reading in MS Ṅ. Here too, one may interpret the formulation in a more general sense as "source of all Buddhas." The final *varāḥ* is attested in all MSS of the JS. The SBS, on the other hand, attests *dharāḥ* (SBS$_A$) and *parāḥ* (SBS$_B^{ed.}$) instead. In our view, both variants can be seen as corruptions of the reading transmitted in the JS. Yet, admittedly, the translation *mchog* can be taken as a rendering of either *varāḥ* or *parāḥ*. Be that as it may, in our view it is equally possible to read both °*ādayaḥ* and *parāh* in the final *pāda*, especially when considering that the latter basically conveys the same sense and that each could be argued to be the misreading of the other, bearing in mind that the letters *va* and *pa* easily can be confused in eastern Indian handwritings. With the change of the singular (*ekavacanam*) to the plural (*bahuvacanam*), and when taking into consideration Indrabhūti's agenda, it makes good sense to argue that he, other than the SBS itself which almost certainly refers back to the manifestations of Vajrasattva as the Sarvabuddha, i.e. Vairocana, and the other deities of the SBS, may actually have in mind here the 'great lords of *yogins*.'

[564] SBS 6.100 (not printed and counted as verse in SBS$^{ed.}$). The same stanza is found also as SBS 5.100, 6.44, 7.59, 9.25 and 9.42, always occurring together with a variant of the preceding verse. In *pāda* one, we rejected the wording *sarvākāśāvakāśo* in the previous editions 𝔹𝕊, adopting the reading *sarvākāśāvakāśe* in MSS K_1, K_2, B_1 and the SBS instead. The palm-leaf MS Ṅ reads a compound with the following. We understand this as a corruption caused by the loss of the final vowel sign. Similarly, MS $B_2^{p.c.}$ attests *sarvakāśāvakāśe*. In the second *pāda*, we follow the reading *śrīvajrasattve* the previous editions 𝔹𝕊, being supported by the testimony of SBS$_A$. The majority of the Sanskrit witnesses in fact attest *śrīvajrasa(t)tva*° in compound with the following. Although this variant is likewise possible, and although one possibly could take the translation *dpa'* as a further support for it, we rejected the compounded reading on account of the overall evidence of the parallel stanzas in the SBS wherein the *saptamī* (locative) is clearly attested. The palm-leaf MS Ṅ, although supporting the locative case ending, attests *śrīsarvasatve*. To our regret, we are unable to account for the origin of this obviously corrupt reading. Perhaps, this reading once came into existence because of the loss of the ligature *jra* and a subsequent attempt to make up for the missing syllable. With regard to the following *pratiṣṭhitāḥ*, it has to be noted that the Peking group Tib.^{G,N,Q} reads *rab tu gsuṅs* instead of the slightly better *rab gnas te* (Tib.^{B,Ṅ}) / *rab tu gnas* (Tib.^{C,D,P,T}) in the other witnesses. In *pāda* three of the Sanskrit text, corresponding to the final *pāda* in the Tibetan translation, all Sanskrit witnesses of the JS attest *sarvātmā* which is difficult to construe with the given syntax. The edition of the SBS reads *sarvāme* which makes no sense. SBS$_A$ attests *sarvātma*, the reading we decided to follow here, SBS$_B$ reads *sarvān me* which, if taken as corruption of *sarvātme*, could be accepted as a non-standard form of *sarvātmani*, basically resulting in the same sense than our *sarvātma*. The Tibetan renders this part as *thams cad bdag ñid* (Tib.$_T$) and *thams cad bdag ni* (Tib.^{T}), respectively. Here, we have understood *sarvātma*, the reading of SBS$_A$, not as part of the following compound but as a second *vibhakti* neuter form. Here, it is perhaps also possible to understand the word as a case-less form, *metri causa*, of either *sarvātmānaṃ* or, perhaps also possible, of *sarvātmani*. Such usages are attested in a number of cases in Buddhist tantric texts. One noteworthy example is found, e.g., in *Mahāmāyātantra* 3.16 and its commentary by Ratnākaraśānti, the *Guṇavatī*: *bhāvayanti hi sarvātma >sthitaṃ< cittākhya[ṃ] nāṭakodbhavam | tattvānuttarasaṃsiddhaṃ buddhabodhisthitaṃ śivam || […] teṣāṃ lakṣaṇaṃ svarūpaṃ, bhāvayantīti manasā paśyanti | kathaṃ paśyanti? sarvātma, sarvātmanety arthaḥ | kim etad ity āha — cittetyādi | […]* (Rinpoche and Dwivedi 1992b, pp. 41-42). The overall manuscript evidence in all of the parallel verses in the SBS clearly supports the reading *sarvātma*. Taking into consideration the syntax in the Tibetan translations, it becomes rather clear that the translators must have treated this part in the same way as we did, taking it as the object of the verbal action and not as part of the following com-

Thus spoke the blessed one, the Glorious Vajrasattva (*ity āha bhagavāñ chrīvajrasattvaḥ*).[565]

[*xi*] Violently with force, yet without fault (*prasahya balasānaghaḥ*), [and] with the firm conviction (*adhimokṣeṇa*) of the Sarvabuddha, he is capable to crush all worlds (*sarvalokān pramardayet*) by attacking with prowess (*parākramākramaṇataḥ*).[566]

For *xi-xx*, cp. 1.14-16

pound. As for the rendering of *samāviśanti*, it is quite surprising that the translations of the JS and SBS both render this part as *(s)grub par byed*. Although showing a confusion of the sibilant *śa* in some of the sources, the Sanskrit evidence does not offer any substantial variant. Thus, we have to suspect that the rendering in the Tibetan must be the result of having taken some liberty in the translation. Here, it is noteworthy that both translations show the same particularity. And thus we have to assume that the translators of the JS were somehow influenced by the translation of the SBS. In *Pramuditavajra's commentary, we find the expected rendering *'jug par byed*, confirming our understanding of the syntactical connection of the verb to *sarvātma*: *thams cad bdag ñid 'jug par byed || ces pa dṅos grub thob pa'i rnal 'byor ba phrin las thams cad la 'jug par byed do ||* (Tōh. 1660, D f. 405r$_1$). Moreover, the Tibetan translation of the JS, as already remarked in 𝕊, unanimously reads this verse with five *pāda*s, attesting an additional *lus can gaṅ der rab grags pa* as the fourth *pāda*. This additional *pāda*, it may be noted, is absent in the Tibetan translation of the SBS (D f. 264v), and thus might have to be taken as a corruption, or perhaps interpolation, in the transmission of the text. We cannot other but suspect this addition to have been once a (interlinear) comment on the reading *sarvātma* in the third *pāda* of the Sanskrit. In the final *pāda* of the Sanskrit text, corresponding to third *pāda* in our edition of the Tibetan translation, we tentatively follow the reading *siddhyaiśvarya*° in the previous editions 𝔹𝕊. The manuscript evidence of this stanza in the JS and SBS, however, rather supports the reading *siddhaiśvarya*°. Yet, when taking into consideration the variants in the other occurrences of this verse in the SBS, the majority of the evidence supports the reading in the previous editions. The Tibetan translations, both of the JS and SBS, render this part as *grub pa'i dbaṅ phyug*. It is difficult to judge which of the Sanskrit variants this translation supports. The following °*prasiddhibhiḥ* too follows the reading in 𝔹𝕊, being confirmed by the testimony of the palm-leaf MS Ṅ. The paper MSS all attest °*prasiddhir* without a following *daṇḍa*. This reading is hypometrical and may be explained as the result of the loss of the letter *bhi*. Interestingly, the manuscript evidence of SBS 6.100 confirms precisely this reading. Thus, the variant in the modern witnesses of the JS also could be understood as the result of an interpolation caused by the reading in the Sanskrit MSS of the SBS. In this case too, the overall testimonia in the other occurrences of this stanza support the reading chosen here. The *editio princeps* of the SBS, not recognising this part as verse, prints °*prasiddhyaḥ*. The Tibetan translation of the JS, with the exception of Tib.$^{\mathrm{T}}$ which reads the more or less expected *rab grub pa*, attests *rab grags pas* here, sounding rather like a rendering of °*prakīrtitaiḥ* or the like. The translation *rab bsgrubs pas* in the SBS, however, confirms the reading in the Sanskrit versions. In our edition of the Tibetan text, we emended the variant in Tib.$^{\mathrm{T}}$ to *rab grub pas*.

[565] This final line too is part of the SBS, being found at the end of the sixth chapter. Strangely, the palm-leaf MS Ṅ attests *vajrī* instead of *śrī*°. Here too, we are not able to account for this variant. However, none of the witnesses offers any support for it.

[566] SBS 5.82 (≈ SBS$^{\mathrm{ed.}}$ 5.72-74), 9.142 (= SBS$^{\mathrm{ed.}}$ 9.128). Cp. SBS 9.190. Here and in the following verses, the *editio princeps* of the SBS differs significantly, because of having wrongly incorporated a marginal correction for stanzas 5.82c-84b in SBS$_{\mathrm{B}}$. In *pāda* one, we adopted the reading *sarvabuddhādhimokṣeṇa* reported in 𝕊$_{\mathrm{bho}}$. This must be based on the translation *saṅs rgyas kun tu mos pa yis* transmitted in all versions of the Tibetan translation of the JS. The SBS and previous editions 𝔹𝕊 differ significantly, reading *sarvaśuddhyadhimokṣeṇa* instead. This variant is confirmed by the rendering *thams cad dag par mos pa yis* in the Tibetan translation of the SBS, and also the testimony of the paper MSS points towards this variant. Nonetheless, we have rejected this variant on the grounds of the fact that the palm-leaf MS Ṅ, attesting *sarvabuddhānām ākṣaṇaṃ* which clearly must be corrupt, preserves traces of what must have been the underlying Sanskrit text in the exemplar(s) of the Tibetan translators, thus constituting the oldest available layer of the JS's transmission. We suspect that the testimony in the younger sources might be an interpolation caused by the reading transmitted in the source text. Nonetheless, the fact that Indrabhūti starts now listing the activities associated with the five deities in the system of the SBS as whom Vajrasattva can manifest, beginning with the Sarvabuddha, i.e., Vairocana, may be taken in support for the variant °*śuddhy*° which one may understand to be referring to his aspect of being *anagha*. In the second *pāda*, we adopted the reading *balasānaghaḥ* in MS K$_1$$^{\mathrm{p.c.}}$, which is tendentiously supported by the variant *balaśānaghaḥ* in the palm-leaf MS Ṅ. The reading in MS Ṅ may be seen as the result of the all too common confusion of the sibilants *sa* and *śa*. Before correction, and with the exception of MS K$_2$ which reads *bale mānaghaḥ*, all paper MSS attest *balamānaghaḥ* which might have resulted from the misreading of the palaeographical similar letters *sa* and *ma*. The testimony of the SBS likewise seems to be corrupt, attesting *balasādhaghaḥ* in MS$_{\mathrm{A}}$ and *balamāna*( )*ḥ* in MS$_{\mathrm{B}}$. The latter leaves a blank space for about one *akṣara*. The Ti-

[*xii*] He can purify entirely (*sarvam eva viśodhayet*) the exceedingly bad, dreadful and cruel realm of sentient beings (*atyantaduṣṭaraudrograṃ sattvadhātum*), in manifold ways (*anekadhā*), with sinners, thieves and robbers (*pāpaiś caurair avaskandaiḥ*).[567]

betan translations, both of the JS and SBS, render this part as *sdig med stobs kyis* (Tib.^{T} reads *kyi* instead of *kyis*), the previous editions 𝔹𝕊 prints *balavānadhaḥ*. The *editio princeps* of the SBS prints this *pāda* as *prasajyabalamānaḥ(saḥ)* which we rejected. We are not entirely certain what the Tibetan translators had read nor what the editors had understood here. The Tibetan text, however, seems to support the reading chosen in our edition. In our translation, we take *balasā* as synonymous with *balena*. In the third *pāda*, we follow the reading °*kramākramaṇataḥ* in the SBS. The palm-leaf MS Ṅ attests °*kramakramanāntā*, the paper MSS read °*kramakramaṇanto*. The Tibetan renders this *pāda* as *pha rol gnon pa'i rtsal dag gis* (Tib.^{B,Ṅ,C,D,P}), *pha rol gnod pa'i rtsal dag gis* (Tib.^{G,N,Q}) and *pha rol gnod pa'i rtsad dag gis* (Tib.^{T}), respectively. The previous editions 𝔹𝕊 print °*kramakramaṇāt tu* which is likewise possible. With regard to the Tibetan translation of this and following verses, it has to be noted that something must have gone seriously wrong in the transmission of the JS (see next note). To our regret, we are not able to account for the cause of these differences. 𝕊, in their notes to the edition of the Tibetan translation of the JS, remarks that verses 10-13 should read differently, proposing a version of the Tibetan on the basis of their understanding of the Sanskrit text. This reconstruction, however, does not take into account the variants in the now available palm-leaf MS Ṅ, the two Sanskrit MSS of the SBS, nor its translation into Tibetan. Thus, this reconstructed reading is of only limited value. Regarding this set of verses from the SBS, *Pramuditavajra's commentary (Tōh. 1660) offers several helpful explanations. These, we have added in the following notes. It has to be noted further, that the entire second section taken over from the SBS by Indrabhūti, i.e., 18.*xi-xx*, appears within a section labelled as *śrīparamāśvāśvāśaḥ*. This, however, does not necessarily mean that this section solely describes the deity Paramāśva, since it is a feature of precisely this deity to be able to display the activities also of the other deities in the system of the SBS. Hence, we can, although this section is clearly associated with Paramāśva in the root text, also understand it to refer to the remaining five deities of the SBS system inasmuch as the verses chosen here by Indrabhūti allow to be interpreted in a way that these could be seen to describe the qualities associated with the other respective deities of the SBS system. According to this interpretation, stanzas *xi-xiv* can be seen to correspond to the activities of Vairocana, Heruka, Padmanarteśvara and Vajrasūrya, respectively, while the remaining verses *xv-xix* then can be seen to refer to Paramāśva and the final verse *xx* to Vajrasattva (see also Table 4: The Six Deities of the SBS in JS 18).

[567] SBS 5.83 (= SBS$^{ed.}$ 5.74c-f). In *pāda* one, we are reading *atyanta*° with the majority of the Sanskrit witnesses. The *editio princeps* 𝔹 prints *anyan tu* which finds no support in any of the available sources. 𝕊 reads *atyantaṃ* with MS $K_1^{p.c.}$. The following °*duṣṭa*° finds support in the palm-leaf MS Ṅ and the SBS. For reasons unknown, the paper MSS all attest *draṣṭavyā*, perhaps resulting from misreading *du* as *dra* and a conscious addition of the ligature *vyā*. The final °*raudrograṃ* follows the manuscript evidence of the SBS. All witnesses of the JS, with the exception of MSS K_2 and B_1 which read °*raudrāyaṃ* instead, attest °*raudrāgraṃ* which corresponds to the reading in the printed editions. In *pāda* three, the reading is doubtful and possibly remains corrupt, perhaps going back to a corruption in the early transmission of the SBS. In our edition of the Sanskrit text, we follow the reading *pāpaiś caurair* in MS $K_1^{p.c.}$ and the previous editions 𝔹𝕊. Before correction, the majority of the paper MSS attest *pāpaś caurer*. MS B_2 differs, reading *pāpaś cārer* instead. The palm-leaf MS Ṅ has *pāpāisvayair*. The two available MSS of the SBS differ, reading *jāyauś cauryer* (SBS_A) and *jayoś coparai*° (SBS_B), respectively. Taking into account the evidence of the SBS, one either may assume a misreading of the letter *pā* as the palaeographical similar *yā* paired with the subsequent corruption on phonetical grounds from *yā* to *jā* or assume that the corruption occurred the other way around. To our regret, we are unable to fully account for what has happened. Nonetheless, it is almost certain that the corruption must have taken place at a quite early time in the transmission of the SBS. On the basis of SBS_A, it is possible that the text once might have read *jāyācaur(y)air*. The Tibetan translation of the JS renders this *pāda* as *byis pa rkun po/pa chom po yis* which rather sounds as if the translators read *bālaiś* instead of *pāpaiś*. The translation of the SBS reads *byi ba* instead of *byis pa*. The former finds support in *Pramuditavajra's commentary on the SBS preserved in Tibetan translation as Tōh. 1660, a commentary that makes explicit reference to the instructions of Indrabhūti (*indra bh'u ti'i man ṅag gis*, D f. 392v) in its comment *ad* SBS 1.17. In this commentary, *byi bo* is explained as adultery (*byi bo ni gźan gyi bud med la 'gro ba'o* ||, glossing the remaining part of the *pāda* as *rkun po ni ma mthoṅ bar nor 'phrog pa'o* || *chom po ni mṅon sum du nor 'phrog pa'o* || (D f. 403v$_7$), making it quite unlikely that he had read *jāyācauryair*. Regarding a possible way to perhaps interpret *pāpaiḥ* in the sense suggested by *Pramuditavajra, see MW s.v. *pāpapati*. Tentatively, we have emended the Tibetan translation of the JS in accordance with the reading in the SBS. It is difficult to determine what the translators had read in their exemplar(s), all the more when considering the apparent problems in the transmission of the Tibetan translation. Regarding it, it has to be noted that there is a discrepancy in the order of *pāda*s of the Sanskrit and Tibetan versions in verses *xi* and *xii*, which most likely is owed to a corruption in the Tibetan, presumably going back to the translation of the

[*xiii*] Violently with force, yet unblemished (*prasahya balasānaghaḥ*), with tricks and illusions (*chalena māyayā caiva*) and through binding[, i.e. disciplining,] with the five weapons (*pañcāyudhanibandhaiś ca*), he may then conquer all worlds (*sarvalokān jayet tadā*).[568]

SBS which seems to have influenced the translation of the JS. This influence becomes apparent when looking at the rather odd translation of *sattvadhātum anekadhā* which is rendered in both translations as *sems can rnam pa maṅ po'i khams*. Considering it, doubts arise how reliable the Tibetan translation of this part is in general. The Tibetan, also in the SBS, further attests *śin tu gdug ciṅ khro gtum pa('i)* as the fourth *pāda* of verse *xi* and *'jig rten thams cad rab tu 'jig(s)* as the second *pāda* of stanza *xii*. According to the Sanskrit, the latter should be given as the fourth *pāda* of verse *xi*. Moreover, the part *śin tu gdug ciṅ khro gtum pa*, i.e., *pāda* four of verse *xi*, seems to be repeated with the alternative reading *śin tu gdul dka' gdug pa rnams* as the third *pāda* of verse *xii* in the JS. The former seems to correspond better to what is *pāda* one of verse *xii* in the Sanskrit. Since the Tibetan, as it transmitted in the surviving witnesses, is difficult to understand — not to say incomprehensible — we have conjecturally emended the text. We deleted the additional *pāda śin tu gdul dka' gdug pa rnams* in the Tibetan translation of the JS and exchanged *pāda* four of verse *xi* with *pāda* two of stanza *xii*, i.e., *śin tu gdug ciṅ khro gtum pa* with *'jig rten thams cad rab tu 'jig*. As for the final *eva viśodhayet*, it has to be noted that the palm-leaf MS Ṅ in fact attests *evāvimocayet* (for *eva vimocayet*), while the witnesses of the SBS suggest to read either *eva viśodhayan* or *eva viśodhaya*. The Tibetan *rnam par sbyoṅ bar byed* (Tib.^{T} has *rnam par sbyaṅ bar byed*) clearly supports a form of *viśud-*. In this verse too, it is possible to interpret the Sanskrit differently, understanding it in the sense of "He should purify just everything (*sarvam eva viśodhayet*), the [entire] realm of sentient beings, which is exceedingly bad and most cruel (*atyantaduṣṭaraudrāgraṃ sattvadhātum*) in manifold ways (*anekadhā*), by sinners, thieves and robbers (*pāpaiś caurair avaskandaiḥ*)." The commentary of this passage in Tōh. 1660, including the preceding stanza, runs as follows: *gdul bya sems can thams cad dag par mos pas sdig pa med pa'i thugs rje'i stobs kyis mṅon sum kho nar ro || pha rol gnon pa'i rtsal dag gis || źes pa dbaṅ bya ba daṅ loṅs spyad pa thim pa'i mdzad pas zil gyis non par mdzad pa'o || ji ltar zil gyis non sñam na rta mchog yab yum mñam par sbyor ba mṅal skyes kyi rim pas śin tu le los gdug ciṅ phrag dog gis gtum pa'i sems can rnam pa maṅ po'i 'jig rten thams cad 'jig par bya ba'i phyir dkyil 'khor gyi 'khor lo sprul pa yin no || des ci źig mdzad ce na | byi bo chom po rkun po yis || źes bya ba smos te | byi bo ni gźan gyi bud med la 'gro ba'o || rkun po ni ma mthoṅ bar nor 'phrog pa'o || chom po ni mṅon sum du nor 'phrog pa'o ||* (D f. 403v$_{5\text{-}7}$). In the SBS, the verse is part of the description of the activity of Paramāśva who assumes a special role in the system of the SBS as he may display activities also associated with the remaining four deities. Owing to the fierce aspect of the description, one may thus possibly also attribute this verse to Heruka which, in the context of Indrabhūti's work, makes quite good sense, since it allows to associate the activities described in this second set of verses also to the five deities in the system of the SBS as which Vajrasattva can manifest.

[568] SBS 5.84 (= SBS$^{ed.}$ 5.74gh & 5.73cd). In *pāda* one, the rendering of *chalena* in the Tibetan translations remains suspicious. The translation of the JS renders this part as *brid pa* (Tib.$_{-G,N,Q}$) and *bris pa* (Tib.^{G,N,Q}), whereas the translation of the SBS attests *khrid pa*. None of these seems to be entirely satisfying, and one may wonder what the translators had understood here. The variants in the Tibetan, however, seem to have originated because of their phonetical similarity. Among these, *brid pa* (→ *'brid pa*) seems to be most fitting and is confirmed in Tōh. 1660 wherein it is simply glossed with *tshig gis* (see below). In the second *pāda*, it is worth pointing out that the reoccurring phrase *prasahya balasānaghaḥ*, which is rendered in all of its other occurrences as *sdig med stobs kyis/kyi ṅo mthon/'thon du*, is translated here as *ṅo mthon/'thon stobs daṅ de bźin du*. This is particularly noteworthy, since the exact same rendering is found in the translation of the SBS. In *pāda* three, we tentatively follow the paper MSS which attest °*nibandhaiś ca*, the reading also printed in 𝔹 and 𝕊$^{a.c.}$. The reading in MS Ṅ and 𝕊$^{p.c.}$ is °*nirbandhaiś ca* which, forming a bad *ma-vipulā*, likewise is a possible reading in the sense of "through perseverance with." The evidence °*nibuddhaisva* in SBS$_{A}$ and °*vibuddhaiś ca* in SBS$_{B}^{ed.}$ both could be corruptions of either of the two variants °*nibaddhaiś ca* and °*nirbaddhaiś ca*. The Tibetan translations of this part render the respective word as *(b)rgal nas ni* which we, regrettably were not able to locate elsewhere and which unfortunately is not entirely clear to us. The commentary in Tōh. 1660 glosses this word with *btul nas* ("having disciplined/subdued") which, perhaps, may be taken in support of our choice. The *editio princeps* of the SBS notes the Tibetan to correspond to °*samu*[*t*]*tīryaś ca*. Although this is rather speculative, there may be a small possibility that the translators had indeed read °*nibuddhaiś ca* in their exemplar(s) and rendered it as *brgyal nas ni* in the sense of "rendering [them] unconscious." In the final *pāda*, all Tibetan versions, including those of the SBS, attest *'jig rten gsum las* in the place of *sarvalokān*. We are unable to say whether this difference goes back to a different reading in the Sanskrit exemplar(s) or is the result of translational freedom. In this verse too, it becomes clear that the translators of the JS must have taken over the already existing translation of the SBS. We are otherwise not able to explain the close similarity of the two translations. In our view, it is almost impossible that two individual (groups of) translators would have rendered this verse in exactly the same obscure way. Regrettably, it remains uncertain what the translators of the SBS had read in their exemplar(s). The five weapons are listed in Tōh. 1660, *Pramuditavajra's commentary on the SBS, as *vajra* (*rdo rje*), sword

[*xiv*] Having successfully conquered the entire world (*vijitya sakalaṃ siddhaṃ jagat*), motionless and moving (*sthāvarajaṅgamam*), he should protect his own kingdom by various means of disciplining (*vicitravinayopāyaiḥ svarāṣṭram anupālayet*).[569]

[*xv*] He would be Kāma, the God of Love, among those who have desires (*kāminīnāṃ bhavet kāmaḥ*), supreme Raudra (i.e. Parameśvara) among the wrathful ones (*raudrāṇāṃ raudram uttamam*), supreme Saumya (i.e. Prajāpati) among the gentle ones (*saumyānāṃ paramaḥ saumyaḥ*) [and] Haṭhavikrama, the one who steps forward with violence (i.e. Nārāyaṇa), among the violent ones (*haṭhānāṃ haṭhavikramaḥ*).[570]

(*ral gri*), bow and arrow (*mda' gźu*), one-pointed spear (*mduṅ rtse gcig pa*) and club (*be con*). The entire commentary on this verse runs as follows: *brid pa daṅ ni sgyu dag daṅ || źes pa brid pa ni tshig gis so || sgyu ni raṅ gi ñes pa 'chab pa'i thabs sems gya gyu ba'o || thams cad rnam par sbyor bar byed || ces pan | gdul bya de dag sprul pa'i 'khor los sbyor ba'o || ṅo mthon stobs kyis de bźin du || źes pa mṅon sum du brtson 'grus kyi sto pas kyis dbaṅ du bya ba loṅs spyod pa thim pa'o || dgra cha lṅa yis brgal nas ni || źes bya ba | rdo rje ral gri mda' gźu mduṅ rtse gcig pa be con gyis btul nas | de'i tshe 'jig rten kun las rgyal bar 'gyur ro ||* (D f. 403v-404r). A different Buddhist account of the five weapons is found, e.g., in the *Pañcāvudhajātaka* (see Koch 2010).

[569] SBS 5.85 (≈ SBS$^{ed.}$ 5.75). In the first line, the edition of the SBS omits *vijitya* and reads *balaṃ* instead of *sakalaṃ*. The latter is attested in the palm-leaf MS Ṅ and supported by the Tibetan *mtha' dag*. In our translation, we have taken *sakalaṃ* as adjectival to *jagat* and *siddhaṃ*, following the advice of Péter-Dániel Szántó, as adverbial. Here, it is likewise possible to read also *sakalaṃ* as an adverb, qualifying either *vijitya* and/or *anupālayet*. Alternatively, one could also take it attributive to *siddhaṃ*, understanding the latter not as an adverb but as an adjective to *jagat* (seemingly how the Tibetan translators understood the syntactical function of *siddhaṃ*). The word *siddhaṃ*, moreover, is an emendation based on the reading in the SBS, tendentiously being supported by the rendering *(')grub par 'gyur* in Tib.$_{\text{T}}$ (Tib.$^{\text{T}}$ reads *'gro bar 'gyur*). The Sanskrit witnesses of the JS, on the other hand, all support a form of *siddhi* which does not convey good sense here. In the final *pāda*, we follow the reading *svarāṣṭram* in the palm-leaf MS Ṅ. This reading is supported by *raṅ gi rgyal srid* in the Tibetan translation. The SBS attests *svarājyam* which is equally possible and supported by the Tibetan. The paper MSS all seem to be corrupt, attesting *karām* (K_1), *svakarāṃ* (K_2, B_1, B_2) and °*sakarām* (K_3), respectively. The previous editions 𝔹𝕊 emended the text to *svaparān* for which no textual support exists. With regard to the final verb, we likewise follow the reading in the palm-leaf MS Ṅ, corresponding to what is printed in 𝔹𝕊. Here, it has to be noted that the paper MSS and the witnesses of the SBS in fact point towards *anupālayan* instead of *anupālayet*. The Tibetan *rtag tu skyoṅ*, sounding rather like *sadā pālayet/pālayan*, could be taken in favor of the present participle. Regarding the Tibetan translation, it has to be noted that some kind of corruption is apparent. The third *pāda*, which reads *'dul ba'i thabs ni sna tshogs kyis*, is found twice in all attestations, apart from Tib.$^{\text{T}}$, as *pāda*s two and four. In our edition, we have followed Tib.$^{\text{T}}$ and did not print this *pāda* in its first occurrence, considering it as the result of some kind of error in the transmission of the text. 𝕊, on the other hand, prints this *pāda* twice and takes the last *pāda raṅ gi(s) rgyal srid rtag tu skyoṅ* together with the following verse, reading that with five *pāda*s. In all likelihood, the various means of disciplining are here to be understood as the activities of appeasing (*śānta*), bringing under control (*vaśya*) etc. In his commentary (Tōh. 1660), *Pramuditavajra comments: *de nas dbus kyi gtso bo rta mchog gi dbaṅ du byas nas gdul bya rnams 'dul ba'i thabs sna tshogs kyis raṅ gi rgyal srid skyoṅ ba źes gsuṅs pa yin no* || (D f. 404r$_{2\text{-}3}$).

[570] SBS 5.86 (= SBS$^{ed.}$ 5.76). This stanza is an allusion to the gods Kāma, Rudra (= Parameśvara/Śiva), Soma (= Prajāpati/Brahmā) and Nārāyaṇa (= Viṣṇu/Kṛṣṇa) and their inherent qualities, corresponding in the sequence of *pāda*s b, c, d and a —turning clockwise beginning in the East— to the deities and their partners mentioned in the following four verses. In *pāda* one, it has to be noted that the form *kāminīnāṃ* strictly speaking is a feminine. Here one would have rather expected the masculine form *kāmināṃ*. Because of the fact that there are no variants in the Sanskrit witnesses, and in the light of the parallel verse in SBS 9.143 which reads *kāminīṣu bhavet kāmo*, we have accepted the reading. Here, however, it has to be noted that the Tibetan translation does not reflect a feminine. In the second *pāda*, we have accepted the neuter form (*napuṃsakaliṅga*) *raudram uttamam* attested in all sources except for the palm-leaf MS Ṅ. Here, some people perhaps would have expected the masculine form (*puṃliṅga*) *raudra uttamaḥ* instead. The palm-leaf MS attests the obviously corrupt reading *draudrodrottamaṃ* whereof °*drottama*° perhaps could be the result of the double application of *sandhi* of precisely that masculine form. In the final *pāda*, the edition of the SBS prints *dṛḍhavikramaḥ* against the evidence of the MSS. Presumably, this must be a misreading of the palaeographically not too dissimilar letters *ha* and *dṛ* as well as *ṭha* and *ḍha*. In his commentary (Tōh. 1660), *Pramuditavajra continues as follows: *khams kyi rta mchog gñis kyi dbaṅ du mdzad nas | g.yem pa rnams gdul bar bya ba'i phyir daṅ | g.yem pa'i dbaṅ gis sku daṅ khro bo rnams gdul bar bya ba'i phyir | khro ba mṅon spyod kyi sku daṅ |*

[*xvi*] Violently with force, yet unblemished (*prasahya balasānaghaḥ*), having overcome the Supreme Lord (i.e. Śiva) (*parameśvaram ākramya*) fetching Bhīmādevī (i.e. Durgā) (*bhīmādevīṃ samākaḍhya*), he enjoys [her] as part of his own enjoyments (*svopabhogair bhunakty asau*).[571]

[*xvii*] Violently with force, yet unblemished (*prasahya balasānaghaḥ*), having overcome Nārāyaṇa (*nārāyaṇaṃ samākramya*) fetching Rūpiṇī (*rūpiṇīṃ tu samākaḍhya*), he enjoys [her] as part of his own enjoyments (*svopabhogair bhunakty asau*).[572]

źi ba 'dul ba'i phyir źi ba'i sku daṅ | drag śul can rnams 'dul ba'i phyir drag po rgyas pa'i sku bstan pa yin no || (D f. 404r3-4). Here, *g.yem pa* is to be understood as an archaic form of *'dod pa*. The parallel in SBS 9.143 reads: *kāminīṣu bhavet kāmo duṣṭo duṣṭeṣu vai bhavet | saumyaḥ saumyeṣu bhavate haṭhayogo haṭheṣu ca ||*.

[571] SBS 5.87 (= SBS$^{ed.}$ 5.77). In *pāda* one, the reading *parameśvaram ākramya* follows the palm-leaf MS Ṅ, corresponding to the SBS. In the available images of MS Ṅ, the ligature °*mya* is partially covered by the thumb-tack used for the photographic reproduction of the manuscript. The paper MSS are partially corrupt, attesting *parameśvam āsya* ($K_1^{a.c.}$, K_2, K_3 and B_2) and *parame māsya* (B_1), respectively. The former is corrected to *parameśvaram āśvāsya* in MS $K_1^{p.c.}$. The previous editions 𝔹𝕊 print *parameśaṃ samākramya*. The Tibetan renders this *pāda* as *dbaṅ phyug dam pa rab mnan/ gnan nas*. In *pāda* two, just as in stanzas *xi* and *xiii* above, we decided to read *balasānaghaḥ*. In this case too, the palm-leaf MS Ṅ attests *balaśānaghaḥ*. In this verse, however, all paper MSS confirm the reading presented in our edition, only with the exception of MS B_2 which omits the final *visarga*. Just as in the above and below verses, the previous editions 𝔹𝕊 print *balavānadhaḥ*, the edition of the SBS reads °*balamānaḥ*. In the following, we will not make further reference to this difference in the printed editions. In *pāda* three, the reading *bhīmādevīṃ* follows SBS$_B^{ed.}$, tendentiously being supported by *bhīmādevī* in the palm-leaf MS Ṅ and *bhīmādevīn* in SBS$_A$. MS K_1 and the previous editions 𝔹𝕊 read *umadevīṃ* which is supported by the rendering *lha mo u ma* in Tib.$_{-G,N,Q}$. Omitting the final *anusvāra*, MSS K_2, K_3 and B_1 confirm this variant. MS B_2 attests *umādevī*. Interestingly, the Tibetan translation *lha mo bhi mo* in the SBS supports the reading chosen here. As for the following *samākaḍhya*, we adopted the reading in the palm-leaf MS Ṅ and SBS$_{A,B}$. The paper MSS attest *samāka(ṃ)ḍhya(ṃ)*. The previous editions 𝔹𝕊 print *samākṣya*, the edition of the SBS has *samākatya*°. Regarding this middle-indic (*prākṛt*) expression for Sanskrit *samākṛṣya*, see Sugiki 2020 (pp. 35, 60: nt. 7, 200) and Gray 2019, p. 59. The Tibetan translations render this part as *(')phrogs nas ni* which, although more commonly used for *(sam)āhṛtya*, conveys more or less the same sense. In the following, we will not give further reference to the variants in the various sources and previous editions. For these, it may be referred to the apparatus in our edition of the Sanskrit text. In the final *pāda*, we emended the reading to *svopabhogair*, being supported by the reading in MS$_A$ of the SBS. This choice is further supported by the Tibetan *raṅ gi(s)*. The palm-leaf MS Ṅ attests °*ṣ copabhogair*. The previous editions 𝔹𝕊, on the other hand, print *copabhogair*. The latter variant finds some support in MS K_1 and MS$_B$ of the SBS. The *editio princeps* of the SBS prints °*copabhogair* in compound, presumably being the result of some kind of typesetting error. Here and in the following, we have rendered *svopabhogair* as "as part of his own enjoyments," following the idea that Paramāśva, the deity referred to with this set of verses in the SBS, takes the various consorts of the Hindu gods mentioned here into his entourage. In these verses, the Tibetan translations, both of the JS and SBS, read *de tshe* (Skt. *tadā*) instead of the pronoun *asau*. We are not certain whether this is the result of translation freedom in order to mark the temporal sequence of the actions or if it is the result of a differing reading in their exemplars. Curiously, the paper MSS of the JS attest precisely this variant in its last occurrence in stanza *xix* below. In his commentary (Tōh. 1660), *Pramuditavajra supplies the following comments: *rta mchog de bźir gaṅ btul ba yin zhe na | sdig pa med pa'i brtson 'grus kyi stobs kyis mṅon sum du* [sic!] *mnan nas lha mo byi ma* [for Bhīmādevī] *'phrogs pa yin no ||* (D f. 404r4). Regarding this stanza, cp. SBS 9.151 (= SBS$^{ed.}$ 9.138): *parameśvaram ākramya prasahya balasā parākramākramaṇaiḥ | tryakṣaṃ trisiddhim ākaḍḍhyākaḍḍhya hulu hulu mahāyogaḥ ||*.

[572] SBS 5.88 (= SBS$^{ed.}$ 5.78). The transmissions of the JS and SBS differ. The latter suggests to read *rukmiṇīṃ* instead of *rūpiṇīṃ*. Most commonly, Nārāyaṇa is an epithet of Viṣṇu, but sometimes this name is also attributed to Kṛṣṇa, one of the ten *avatāra*s of Viṣṇu. In some sources, Rukmiṇī is reported as the secret lover of Kṛṣṇa (see MW s.v. *rukmiṇī*, giving reference to MBh, Kāv and Pur, and Mani 1975, pp. 532-533 s.v. *nārāyaṇa* (ii)). According to Mani 1975, p. 657, Rukmiṇī is considered the "chief queen of Śrī Kṛṣṇa." For the connection of Viṣṇu and Rūpiṇī, see the story of Rūpiṇikā based on the *Kathāsaritsāgara* chapter twelve (no. 7) in Mani 1975, pp. 469-471 s.v. *Makaradaṃṣṭrā*. *Pramuditavajra's commentary preserved in Tōh. 1660 continues as follow: *mthu'i tshe khyab 'jug mnan nas lha mo drug ma ni* [for Rukmiṇī] *'phrogs nas loṅs spyod pa yin no ||* (D f. 404r5). Regarding this stanza, reference may also be given to SBS 9.152 (= SBS$^{ed.}$ 9.139), reading as follows: *nārāyaṇam ākramya prasahya balasā parākramākramaṇaiḥ | hṛdayāc chriyam ākaḍḍhyākaḍḍhya ruṭ maṭ samāyogaḥ ||*.

[*xviii*] Violently with force, yet unblemished (*prasahya balasānaghaḥ*), having overcome Prajāpati (i.e. Brahmā) (*prajāpatiṃ samākramya*) fetching Praśāntadevī (*praśāntadevīṃ samākaḍhya*), he enjoys [her] as part of his own enjoyments (*svopabhogair bhunakty asau*).[573]
[*xix*] Violently with force, yet unblemished (*prasahya balasānaghaḥ*), having overcome Kāmadeva, the God of Love (*kāmadevaṃ samākramya*), fetching the goddesses Rati, Prīti and Dhṛti (*ratiprītidhṛtyaiśvaryaṃ samākaḍhya*), he enjoys [them] himself (*bhunakty asau*).[574]

[573] SBS 5.89 (= SBS[ed.] 5.79). The reading in *pāda* three is hypermetrical. According to *Pramuditavajra's commentary in Tōh. 1660, Prajāpati is here to be understood as an epithet of Brahmā (Tib. *tshaṅs pa*): *skye dgu'i bdag po tshaṅs pa mnan nas lha mo rab tu źi ba 'phrogs nas loṅs spyod pa yin no* || (D f. 404r$_5$). Regarding this verse, see also SBS 9.153 (= SBS[ed.] 9.140) in which it is clear that Prajāpati is here to be understood as Brahmā: *brahmāṇaṃ samākramya prasahya balasā parākramākramaṇaiḥ | adhimukter muktim ākaḍḍhyākaḍḍhya smara rat samāyogaḥ* ||.

[574] SBS 5.90 (= SBS[ed.] 5.80). The reading in *pāda* three remains rather puzzling. Tentatively, we have settled for °*dhṛtyaiśvaryaṃ* as the least problematic of the attested variants, understanding it as a list ending in the collective neuter singular and as the direct object of *samākaḍhya*. The reading with *dhṛti* is found in the majority of Sanskrit witnesses, including the MSS of the SBS, attesting either *dhṛtyaiśvarya(ṃ/ṇ)*, °*dhṛtyaiśvaryāṃ*, or variants of these with minor palaeographical differences. The palm-leaf MS Ṅ, one may note, reads °*nṛtyaiśvaryaṃ* instead, being somewhat congruent with the Tibetan translation in Tib.^{B,Ṅ} and the translation of the SBS which read *mi yi dbaṅ phyug ma*. The remaining versions of the Tibetan translation of the JS attest *ma yin dbaṅ phyug ma* (Tib.$_{-B,N,T}$) and *ma'i dbaṅ phyug mo* (Tib.^{T}), respectively. These do not convey any good sense and probably should be understood as some forms of corruption of the reading in Tib.^{B,Ṅ} and the SBS. *Pramuditavajra, in his commentary, simply reads *mi'i dbaṅ phyug ma*, confirming the reading in Tib.^{B,Ṅ} and the translation of the SBS. The precise meaning of the compound *ratiprītidhṛtyaiśvaryaṃ*, to our regret, remains uncertain. Traditionally, Rati is considered the wife of Kāmadeva. In some sources, such as in the *revākhaṇḍa* of the *Skandapurāṇa* (7.30) and in the *Kathāsaritsāgara* (11,1.17), Prīti is likewise considered as one of Kāma's two wives (see also MW s.v. *ratiprīti*). Dhṛti, on the other hand, is reported as the daughter of Prajāpati Dakṣa and as one of the wives of Dharmadeva (see Mani 1975, p. 238 s.v. *dhṛti* (I)), but she has —to the best of our knowledge— little to do with Kāma. Although having been unable to account for a triad of consorts of Kāmadeva in primary sources, we nevertheless followed what seems to be supported by the majority of sources and accepted Dhṛti here as an additional consort of Kāmadeva. The variant Nṛti in MS Ṅ, moreover, might constitute a) another alternative of Kāmadeva's consorts (although we were unable to find any such attestation), b) a corruption of the list found in the paper MSS of the JS and palm-leaf MSS of the SBS, or c) a corruption of another reading which was the basis for the Tibetan translation *mi yi* in Tib.^{B,Ṅ} and the translation of the SBS, seemingly being a rendering of something like °*nṛ*° or °*nara*°. Which of these possibilities holds true, however, remains difficult to say. The abstract noun *aiśvarya*, moreover, is somewhat unexpected but perhaps is acceptable when understanding it as some kind of *ārṣa* form in the sense of *īśvarī*. This, at least, would find some support by the Tibetan translation which renders this form as *dbaṅ phyug ma* (Tib.^{T} has *dbaṅ phyug mo*). Although we are ultimately unable to judge whether the translation *mi yi dbaṅ phyug ma* was indeed based on an alternative transmission lineage which overlaps with the variant fount in MS Ṅ or whether it is the result of a subsequent revision that was made in order to correct a version of the JS that otherwise would have been conceived problematic, we believe the latter to be the more plausible explanation. If the Tibetan translations in Tib.^{B,Ṅ} and the SBS indeed were based on something like °*nareśvaryau* (or °*nareśvarīḥ*), it would seem rather surprising that we do not find any traces of such reading in the Sanskrit witnesses. Therefore, we have kept both the Sanskrit and the Tibetan versions of the JS in their own rights without attempting to harmonize these. Yet, it should be noted that the reading *ratiprītinareśvaryau*, which theoretically underlies the Tibetan translation, not only is the easiest reading yielding the best sense but is also metrically nicer, resulting in something like "fetching the two goddesses of men, Rati and Prīti." Based on MS Ṅ and the Tibetan translation, our oldest witnesses of the JS, one may also consider to emend the text to °*nṛtaiśvaryāḥ* or the like, understanding this part of the compound to consist of *nṛtā* (as loosely corresponding to *mi*) and the *dvitīyā bahuvacanaṃ* form of *aiśvaryā*. Although °*nṛtaiśvaryāḥ* would constitute the smallest possible and grammatically correct emendation yielding an acceptable sense, the *dvivacanaṃ* form *aiśvarye* would seem preferable when emending the variant of MS Ṅ towards the reading of the Tibetan. Finally, one may note that both *dga'* and *sdug (pa)* are attested for Sanskrit *rati* and *prīti* (cf. *Suvarṇavarṇāvadāna*; ed. Roy 1971, p. 73). Admittedly, the same translation is used in stanza 9.18 to render *priya*. This, however, may be acceptable. The following *pāda* differs in the Sanskrit sources of the SBS which attest *svopabhogair* instead of *samākaḍhya*. The Tibetan translations, however, read *(')phrogs* in support of the reading in the JS. The editions 𝔹𝕊, on their part, read *samākramya*. In its entirety, *Pramuditavajra's commentary on this stanza runs as

[*xx*] And those who are in this way and so on, infinite and foremost, equal and unequal to the *dharmadhātu* (*evamādyās tv anantāgrā dharmadhātusamāsamāḥ*), extending as far as the realm of space (*ākāśadhātuparyantāḥ*), have the force of the foremost of adamantine activities (*vajrakarmāgravikramāḥ*).[575]

The activities to assume natures in this way and so on (*evamādayo vikurvāṇāḥ*) have been taught in various Tantras (*nānātantreṣu nirdiṣṭāḥ*).[576]

Thus is the eighteenth section in the *Jñānasiddhi*:
The Procedure for those with Superior Faculties called 'The Instruction of Power'
(*prabhāvanirdeśo nāmādhimātrendriyavidhānapariccheḍaḥ*)[577]

3.19 Section Nineteen: The Instruction of the Procedure for those with Middling Faculties

[19.1] As for him who does not know correctly (*yas tu samyaṅ na vetti*) and in this way practices energetically with regard to a wrong reality (*evaṃ mithyātattve suyogavān*), he indeed is called the one with middling faculties (*madhyendriyo hi vikhyātas*). What is to be done by him is taught now (*tatkṛtyam adhunocyate*):[578]

follows: *'dod pa'i lha mnan nas mi'i dbaṅ phyug ma 'phrogs nas loṅs spyod pa yin no || de ltar snon byuṅ gi dus sum ruṅs pa thams cad mnan nas lus ṅag sems dbaṅ du byas te | lha mo daṅ tshogs kyi 'khor lo thams cad 'phrogs nas loṅs spyod pa yin no* || (D f. 404r$_{5\text{-}6}$). Regarding this stanza, see also SBS 9.154 (= SBS$^{\text{ed.}}$ 9.141): *surateśvaram ākramya prasahya balasā parākramākramaṇaiḥ | sarvātmano ratim ākaḍḍhyākaḍḍhya alalalala hoḥ samāyogaḥ ||*.

[575] SBS 5.91 (= SBS$^{\text{ed.}}$ 5.81). In *pāda*s two and three, the paper MSS omit the part °*samāsamāḥ ākāśadhātu*°, presumably owing to an eye-skip from the first to the second °*dhātu*°. Owing to this omission, the previous editions noted "MSS add *dharmadhātuparyanyā* which does not fit in here" ($\mathbb{B}^{\text{nt.}}$) and "*ataḥ paraṃ 'dharmadhātuparyantā' ity adhikaḥ pāṭhaḥ*" ($\mathbb{S}_{\text{ka,kha,mu}}$). Except for the variant *ākāśadhātvaparyantā*, a variant also found in stanza *ix* above (SBS 6.99), the MSS of the SBS confirm the reading presented here on the basis of MS Ṅ. The *editio princeps* of the SBS silently prints *ākāśadhātvāparyantā*. *Pramuditavajra's commentary in Tōh. 1660 continues as follows: *de dag kyaṅ rnam par rtog pa 'gags nas srog thim pa daṅ | mi rtog pa'i ye śes skyes nas ye śes thim pas na | de la sogs pa mtha' yas mchog || ces pa nas | rdo rje las chen rnam ston pa || źes pa'i bar du sprul pa'i skus sems can gyi don bya ba gsuṅs pa yin no* || (D f. 404r$_{6\text{-}7}$).

[576] This last sentence is not part of the above citations from the SBS, almost certainly being Indrabhūti's own final statement. On the assumption that this sentence is a line of *anuṣṭubh*, $\mathbb{J}$ proposed to emend the text to *evamādyā vikurvāṇā*. The palm-leaf MS Ṅ attests *evamādayo vikurvvaṇe*, the paper MSS read *evamādayo vikurvāṇa* which is corrected in MS $K_1^{\text{p.c.}}$ to *evamādayo vikurvāṇā*, the reading we adopted in our edition. The previous editions $\mathbb{BS}$ print *evamādyā vikurvanti* instead, likewise understanding this part as a line of verse. In our view, however, this part —just as the initial *avataraṇikā* of this chapter— are originally meant as prose. In the following part, we adopted the reading *nānātantreṣu nirdiṣṭāḥ*, the reading that is, although with minor variations, supported by all of the Sanskrit manuscripts. The final *nirdiṣṭāḥ* can be taken as a further support of our understanding of this passage as prose, since it violates the final cadence of an even *pāda* of *anuṣṭubh*. Presumably out of such metrical concerns, the previous editions emended the final part to °*nidarśanāt* ($\mathbb{B}$) and *darśanāt* ($\mathbb{S}$), respectively. In the defense of the previous editors it should not go unmentioned, however, that the Tibetan translators likewise read this final part as a line of verse.

[577] Here too, only the palm-leaf MS Ṅ attests the initial *iti* and the word °*paricchedaḥ*. The latter is confirmed by the Tibetan translation. Regarding the subcolophon in the Tibetan text, it has to be noted that none of the available versions shows any trace of the word *nāma*, for which one would have expected something like *źes bya ba* or *źes pa*. Instead, the translators seem to have read *prabhāvanirdeśa*° as part of the compound, understanding it in a *dvandva* relationship with the following. Regarding what follows, it should further be noted that the renderings *legs par spyod pa* (Tib.$_{\text{-G,N,Q,T}}$), *legs par spyad pa* (Tib.$^{\text{G,N,Q}}$) and *legs par dpyad pa* (Tib.$^{\text{T}}$) rather sound as if translating something along the lines of °*sucarita*° instead of °*vidhāna*°.

[578] In *pāda* one, the reading *na vetty evaṃ* follows the edition $\mathbb{S}$, tendentiously being supported by MSS $K_1^{\text{p.c.}}$ and B_1. All other witnesses show several smaller corruptions. With the exception of Tib.$^{\text{T}}$, the Tibetan translation renders this *pāda* as *gaṅ źig yaṅ dag ye śes med*,

[19.2] Everything beginning with the obeisance (*namaskārādikaṃ sarvam*) which [I] taught before as the path (*yat pūrvaṃ mārgam uktavān*), that all is to be performed (*tat sarvam api kartavyam*) and likewise the verses relating to the [*Guhya*]*samāja* (*gāthāḥ sāmājikās tathā*).[579]

[19.3] Having, just as before, caused his own deity that is endowed with the finest of all forms to arise in just an instant (*sarvākāravaropetaṃ jhaṭity eva svadaivataṃ niṣpādya pūrvavat*), the *yogin* who stays on the path (*yogī mārgasthaḥ*) should commence the recitation (*japam ārabhet*).[580]

sounding rather like a translation of *yaś ca samyagjñānaṃ nāsti*. The variant *yaś ca* is attested in MS Ṅ, all other MSS read *yas tu*. The particle *yaṅ*, however, could be taken in support of either of these variants. Presumably as the result of a later revision, the extra-canonical version Tib.^{T} differs significantly, translating this *pāda* as *dbaṅ po rab kyi mchog bśad*. This reading does not find any support in the available Sanskrit sources, nor does it convey any good sense to us. In *pāda* two, we emended the text to *mithyātattve suyogavān*. The majority of the Sanskrit witnesses, with the exception of MS K_1, attest *mithyātattvasuyogavān*, corresponding to the reading in the *editio princeps* 𝔹. MS K_1, on the other hand, attests *mithyātattvaṃ suyogavān*, the reading printed in 𝕊. Although both variants perhaps can be accepted, we consider the seventh *vibhakti* as grammatically more appropriate. The readings in the Sanskrit manuscripts may have resulted from the loss of the vowel-sign *e* or from its misreading as an *anusvāra*, respectively. The Tibetan translation, apart from Tib.^{T}, renders this *pāda* as *'di ltar log śes sbyor bar ldan*, neither reflecting a case relationship, number or the prefix (*upasarga*) *su°*, rendering the *evaṃ* in this and not, as in the Sanskrit text, in the first *pāda*, and sounding as if the translators read *mithyājñānam* instead *mithyātattva°*. Tib.^{T}, on its part, reads *'di dag* instead of *'di ltar* and *logs śig* instead of *log śes*, presumably as the result of the later revision of the text. In our view, the reading in Tib.$_{\text{-T}}$ is acceptable and, overall, conveys the same sense. The expression *mithyātattva* (or: *mithyā tattva*), one may note, is used three times in the JS, being rendered differently on all three occasions. The occurrence in 6.8d is translated as *log pa'i don*, that in 8.1c, which has the somewhat surprising plural *mithyātattvāni sarvāṇi*, is rendered with *de ñid thams cad log pa yin*. In view of the latter, one could also consider emending the text to *°tattveṣu yogavān*, arguing for the same loss/misreading of the vowel *e* and a confusion of the sibilant *ṣu* as *su*. The prefix *su°*, although absent in the Tibetan text, may be seen to draw the distinction between the middling and the lowest type of practitioners and thus may be given preference. The expression *suyogavat*, and the synonymous *suyogin*, are attested in a number of Buddhist and non-Buddhist (tantric) works such as, e.g., in HT I.vi. 24d (= *Saṃpuṭatantra* MS_2 fol. 39r) and *Yuganaddhaprakāśa* 9d. That the prefix *su°* is missing in the Tibetan translation could, although this remains admittedly rather speculative, be an explanation for the additional *pāda* in 20.2, since by this addition a contrast between the practitioner of middling capacity, who possesses *yoga* (*sbyor bar ldan*), and that of inferior capacity, whose meditation practice is directed to external aspects (*bsgom 'gyur 'di ni phyi śun bcas*), could be created. In *pāda* three, MS $Ṅ^{p.c.}$ supports the emendation *madhyendriyo* in the *editio princeps*. The paper MSS all read *sa mṛdvindriyo* which is changed in 𝕊 to *mṛdvindriyo*. Both the title of this section in the sub-colophon as well as the Tibetan translation *dbaṅ po bar ma* can be taken in support of the reading in MS Ṅ. In the fourth *pāda*, the Tibetan text renders *adhunocyate* with *yaṅ bśad bya* (Tib.^{B,Ṅ}) and *rab bśad bya* (Tib.$_{\text{-B,Ṅ}}$), rather sounding as if the translators had read a future or optative form of the verb together with the prefix *sam°* (Tib.^{B,Ṅ}) or *prati°* (Tib.$_{\text{-B,Ṅ}}$).

[579] Here, to be precise, in the first three *pāda*s, Indrabhūti seems to be referring back to his instructions in section eight, the *Puṇyajñānasaṃbhāraprāptyupāya*, which is mainly directed at the *yogin*s with inferior capacities of little merit and little heroic effort (*alpapuṇyālpavīryakāḥ*). In *pāda* two, we accepted the reading *uktavān*, implying a masculine singular such as *aham*. Owing to an eye-skip from *°kā°* to *°kā°*, MS Ṅ omits parts of the reading in 19.2d and 19.3a. It remains uncertain, to what precisely Indrabhūti is referring with the word *gāthāḥ* in the final *pāda*. Judged from what follows in 19.3, one possibility is that this expression is a reference to the *Guhyasamāja*, possibly referring to the procedure for the instantaneous self-visualization as the deity and the following *mantrajāpa*. In this context, one may also refer to GST 18.154 (*prajñopāyasamāpattyā sarvabhāvān samāsataḥ | saṃhṛtya piṇḍayogena bimbamadhye vibhāvanam | jhaṭiti jñānaniṣpattiḥ samādhir iti saṃjñitaḥ ||*) which is cited in the PU in the context of the sixth limb of the *ṣaḍaṅgayoga*, the so-called *jñāna(deha)niṣpattiḥ samādhiḥ*, towards the end of the commentary on GST chapter twelve (Chakravarti 1984, p. 119). Therein, Candrakīrti cites four stanzas from the *Māyājāla* the last of which is partly reminiscent of the wording chosen by Indrabhūti: *sarvākāravaropetaḥ spharatsaṃhārakārakaḥ | jhaṭiti jñānaniṣpanno yogo niṣpanna ucyate ||*. Interestingly, this stanza occurs in the seventh chapter of the text (Tōh. 466 D fol. $122v_2$-$124v_5$), titled in Tibetan *Byaṅ chub kyi sems sgom pa'i ye śes sgrub pa rim par phye ba'i le'u* (Skt. **Bodhicittabhāvanājñānasiddhikramabheda*). Another possibility, though less likely, is that Indrabhūti is referring specifically to stanzas 8.5ff. The Tibetan renders this part as *'dus pa'i tshigs su bcad* (Tib.^{Ṅ}), *'dus pa'i tshogs su bcad* (Tib.^{B}), *'dus pa'i tshogs su bśad* (Tib.^{T}) and *'dus pa'i tshig tu bśad* (Tib.$_{\text{-B,Ṅ,T}}$).

[580] In our edition of the Sanskrit text, we adopted the reading *svadaivatam* in MS $K_1^{p.c.}$, a form attested

[19.4] In the end, however, it should be said (*avasāne tu vaktavyam*): "O compassionate ones (*kṛpātmakāḥ*), all Buddhas together with the[ir] legitimate sons (*sarvabuddhāḥ sahaurasāḥ*)[, the Bodhisattvas,] be kind to me who affords protection (*prasādaṃ mama kartavyaṃ śaraṇyasya*)![581]

[19.5] From beginningless time, and even now while I am roaming around in Saṃsāra (*anādikālam adyāpi saṃsāre saṃsarann aham*), I am constantly exhausted by sufferings (*khinno 'smi sarvadā duḥkhaiḥ*), not seeing correct gnosis (*samyagjñānam apaśyakaḥ*).[582]

in various Buddhist tantric texts. All other witnesses attest *svadevatam* which is silently changed in 𝔹𝕊 to *svadevatām*. This emendation, although certainly possible, has the disadvantage of requiring the change of the initial *sarvākāravaropetaṃ*, attested in the majority of the Sanskrit witnesses, to *sarvākāravaropetāṃ*. The precise referent of *pūrvavat* in *pāda* three remains unclear. It is, however, possible that Indrabhūti has in mind stanzas 8.23 ff. paired with the instructions in section 15. Likewise, it remains uncertain to which *japa* Indrabhūti is referring to in the final *pāda*. One possibility, perhaps the most plausible one, is to take it as a general remark. Another possibility is to understand it as a reference to the *mantra* taught in section 15. We take *jhaṭiti* here as an indication of what constitutes the main difference in the practice of the *madhyendriyayogin* when compared to that of the *mṛdvindriyayogin*, namely, that the difference between the practitioners of middling and lower capacities consists in their capacity of practicing either mainly on the level of the *utpannakrama* (for the practice of which we take *jhaṭiti* as indication) or primarily on the level of the *utpattikrama* (for which we take the description in 20.1-2 as indicative).

[581] In *pāda* one, with support of the Tibetan *'di skad brjod par bya*, we have conjecturally emended the reading *kartavyaṃ*, as unanimously attested in all Sanskrit sources, to *vaktavyaṃ*, understanding this as a corruption influenced by the reading in *pāda* three. This conjecture, however, remains somewhat speculative, and it is also possible that the variant in the Tibetan translation is to be understood as a case of translational liberty. If one wishes to maintain the reading in the Sanskrit manuscripts, one should, in any case, interpret it in a similar sense. In the second *pāda*, we have emended the text to *sahaurasāḥ*, tendentiously being supported by the Tibetan *sras bcas*. The palm-leaf MS Ṅ attests *satraurasāḥ*, MSS K_1, K_3, B_1 and B_2 read *saḍaurasāḥ*, K_2 attests *sadraurasāḥ*. The previous editions 𝔹𝕊 print *sa aurasāḥ*. The ligatures *trau*, *drau* and the letter *ḍau* can all be understood as the results of a misreading of the palaeographical similar letter *hau*. The emendation in the previous editions remains unintelligible to us, unless one assumes that both editors meant to print *saaurasāḥ*, accepting this as a non-standard *sandhi* form, a form that is also attested in chapter ten of the PU (Chakravarti 1984, p. 91; Samten, Tendzin, et al. 2012, p. 113). With regard to the reading in the printed editions of the PU, it has to be noted that slight doubts remain. Although probably confirming the reading *saaurasāḥ*, the available photographic reproductions of the palm-leaf witness of the PU are not perfectly clear at the respective place (Ṅor Codex XXII, fol. $66r_6$). In the third *pāda*, another discrepancy is found between the Sanskrit and Tibetan versions. Here, the Sanskrit witnesses point towards the reading *śaraṇyasya kṛpātmakāḥ* which is corrected in 𝕊 to *śaraṇyasya kṛpātmakaiḥ*. The Tibetan translation does not reflect *śaraṇyasya*, attesting *thugs rje chen po'i bdag ñid can* (Tib.^{B,Ṅ}) and *thams cad thugs rje'i bdag ñid can* (Tib.$_{-B,Ṅ}$) instead, to be construed in agreement with the preceding *sras bcas saṅs rgyas thams cad ni/daṅ* as the agent of the action *mdzad du gsol*. To our regret, we are not able to account for this discrepancy. Although 𝕊's proposed emendation of the final *kṛpātmakāḥ*, which itself is an emendation in 𝔹, to *kṛpātmakaiḥ* is possible when wishing it to be the agent of the gerundive *kartavyaṃ*, we gave preference to the emendation in the *editio princeps*. The overall manuscript evidence which attests °*kā* (MS Ṅ) and °*kaḥ* (MSS K_1, K_2, K_3, B_1 and B_2) as well as the syntax in the Tibetan rather support the reading proposed in 𝔹. In our understanding, the initial *avasāne* refers to the end of the formal practice session in which the practitioner is taught to recite the following verses as a kind of request and *praṇidhāna* ("aspiration"). We can, however, not fully rule out that the reading in this verse entails an alternative teaching for the *madhyendriyayogin* to be added to the end of 8.14d, the instructions for the practitioner with inferior capacities, perhaps as a replacement of the following up to 8.21b or 8.23. Although we consider it as rather unlikely, this interpretation is perhaps not completely impossible. Both *gāthā* and *mārgastha* then might be taken as hints for the identification of the corresponding passage. Be that as it may, it remains suspicious that the term *prasāda* is used here as a neuter noun and not, as more common, in masculine gender (*puṃliṅga*).

[582] In *pāda* one, the palm-leaf MS Ṅ confirms the silent emendation °*kālam adyāpi* in the previous editions 𝔹𝕊. For reasons unknown, perhaps owing to its phonetic similarity, the paper MSS all attest the ligature *dhyā* instead of *dyā*. Presumably owing to an eye-skip (haplography), the palm-leaf MS Ṅ omits *saṃsarann* in *pāda* two. Before correction, all paper MSS omit the *anusvāra*. Only MS $K_1^{p.c.}$ attests the correct reading printed in 𝔹𝕊. For some reasons, the palm-leaf MS attests *na sadā* instead of *sarvadā* in *pāda* three. Regrettably, we are not able to account for this obviously corrupt reading. The reading *ma mthoṅ bas* in *pāda* three of the Tibetan (corresponding to *pāda* four in the Sanskrit) rather sounds like a rendering of Sanskrit *apaśyataḥ*, a variant reported in 𝔹 for MSS B and H. The report for MS B (= B_1), however, is mis-

[19.6] In this respect, act in that way for me (*kurutātra tathā mama*) as there will be the arising of [correct] gnosis (*yathā jñānodayo bhūyāt*) through which, after having attained the best of gnoses (*yena jñānavaraṃ labdhvā*), I may become the charioteer of sentient beings (*bhaveyaṃ sattvasārathiḥ*)![583]

[19.7] I am intent to act in the same way (*tathāhaṃ kartum udyataḥ*) as the perfect and complete Buddhas of past, present and future act for the sake of all sentient beings (*yathātītaiḥ susaṃbuddhair vartamānāyatais tathā kriyate 'khilasattvārtham*)!"[584]

taken. MS H, moreover, is a contemporary apograph of B. Here, it is possible to emend either the Sanskrit or, changing *bas* to *ba*, the Tibetan. In our editions, however, we refrained from changing the texts.

[583] In between the reading *yathā jñānodayo bhūyāt* in 19.6a and *tathāhaṃ kartum udyataḥ* in 19.7d the palm-leaf MS Ṅ and Tibetan translation attest six additional *pāda*s that are not contained in the paper MSS and previous editions 𝔹𝕊. At some later point in the transmission of the text, these *pāda*s must have dropped out, presumably owing to an eye-skip from *tathā* in 19.6b to *tathā* in 19.7d. The reading *kurutātra* in *pāda* 19.6b is a tentative conjectural emendation and remains to be reconsidered. Unfortunately, the palm-leaf MS Ṅ is not clear at this place. The first three syllables could be interpreted either as *kuruthā* or, perhaps, also as *kurudhvā*. The following ligature likewise remains uncertain, being somewhat reminiscent of a *ṇṛ*, *mṛ* or a secondary form of *nya* wherein the *y* is added below the *akṣara na* in form of a hook. The paper MSS attest *kuruthaṃ tu* which, owing to the loss of the following parts, is corrected with the reading in *pāda* one to *jñānodayārthaṃ* in MS K_1. The Tibetan translation, owing to the fact that it contains the finite verb, renders this part as the fourth *pāda*, reading *khyed kyis de ltar bdag la mdzod* in Tib.$_{\text{-C,D,P}}$. The *sDe dge* versions read *brjod* instead of *mdzod* which may be explained as a corruption on grounds of the phonetical similarity of the two words. Admittedly, the proposed conjecture remains highly doubtful. However, one way to argue for it on philological grounds is to assume that the non-aspirate letter *ta* was mistaken as an aspirate *tha* and that the ligature *tra* was misread as the palaeographically similar *tu*. Apart from the proposed conjecture, there are several other possible emendations. Alternatively, one may also consider emending the text to *kurudhvaṃ tu*, arguing that the variant *kuruthaṃ tu* in the majority of the paper MSS is a phonetic corruption thereof. Another possibility is to emend the text to *kurutātha* which would leave the possibility for some form of corruption such as metathesis and/or haplography owing to the repeated occurrence of the letters *ta* and *tha*. Yet another possible conjecture, which has been brought to our attention by Mattia Salvini, is to emend the reading to *kuru tat tvaṃ*. Although the expression *kuru tat tvayā* is attested in the famous command "*adyaprabhṛti tavāhaṃ vajrapāṇir yad ahaṃ brūyām idaṃ kuru tat tvayā kartavyam | na ca tvayāham avamantavyo mā te viṣamāparihāreṇa kālakriyāṃ kṛtvā narakapatanaṃ syāt ||*" contained in the not unrelated tantric works of Dīpaṃkarabhadra (*Guhyasamājamaṇḍalavidhi*, between stanzas 295 and 296), Vagīśvarakīrti (*Saṃkṣiptābhiṣekavidhi*, fol. $3r_4$), Abhayākaragupta (VĀ 22.1.3: *Samayodakadānavidhi*) and Jagaddarpaṇa (ĀKS p. 28), we consider the singular (*ekavacanam*) imperative form slightly less fitting in the context of the plural nouns in verses 19.4 above and 19.7 below. Following this suggestion, one may read the pronouns *tat* and *yena* together in the sense of "Do that for me in such a way as the arising of gnosis may come about, through which […]." The verbal form *kuruta* is also used in 17.6d. Therein, however, the translators rendered the corresponding verb as *stsol* (Tib.$^{\text{B,Ṅ}}$), respectively *gsol* (Tib.$_{\text{-B,Ṅ}}$). It is not clear, whether the absence of the particles speculated about in the proposed emendations is owed to the fact that there simply was none in the Sanskrit exemplar(s) or whether it was left out in the Tibetan translation because of the need to reflect the second person (*khyed kyis*) which in Sanskrit is naturally present in the verb form but has to be rendered explicitly in Tibetan. In the final *pāda* of the Sanskrit text, corresponding to *pāda* three in the Tibetan translation, we corrected °*śārathī* in MS Ṅ$^{\text{p.c.}}$ to °*sārathiḥ* in line with the Tibetan *kha lo (b)sgyur*.

[584] In *pāda* one, we emended the reading *svayaṃ buddhair*, as attested only in the palm-leaf MS Ṅ (see previous note), to *susaṃbuddhair*. The Tibetan translation renders the corresponding part as *rdzogs saṅs rgyas* which may be taken in some support of the proposed emendation. From the point of palaeography, the letter *su* and ligature *sva*, as well as the syllables *saṃ* and *yaṃ*, are relatively close and could have been mistaken in the course of the transmission of the text. Although the reading attested in the Sanskrit MS is indeed possible, we consider it as inferior, the pronoun *svayaṃ* adding little to the meaning of the verse. The formulation *susaṃbuddhair*, which is to be understood as an alternative form of the more common *samyaksaṃbuddhair*, is also used in the *Saṅghabhedavastu* (p. 129) and *Saṅghastotrastava* (v. 10). In *pāda* two, we follow the emendation *da ltar* in 𝕊 which, in our view, reflects the Sanskrit *vartamāna*° quite faithfully. Apart from Tib.$^{\text{T}}$, which reads the hypometrical *ltar*, all other versions attest *de ltar*. The expression *vartamānāyatais* is slightly unusual but has accepted, *metri causa*, as a contraction of the more common *vartamānānāyatais*. In *pāda* three, we corrected *kriyate 'khilasatvārtha* in MS Ṅ to *kriyate 'khilasattvārthaṃ*. The paper MSS omit this and the pre-

[19.8] If he, endowed with this procedure, performs correctly (*krameṇānena saṃyukto yadi samyak pravartate*), there shall be the arising of [correct] gnosis for him (*bhavej jñānodayas tasya*), [but] not for those proceeding on a wrong path (*na mithyāmārgayāyināṃ*)![585]

Thus is the nineteenth section in the *Jñānasiddhi* called The Instruction of the Procedure for those with Middling Faculties (*madhyendriyavidhinirdeśo nāma ekonaviṃśatitamaḥ paricchedaḥ*)[586]

3.20 Section Twenty: The Instruction for those with Inferior Faculties

[20.1-2] The three *samādhi*s and [four] *mudrā*s (*samādhitrayamudrāś ca*), the [deities] with three faces and six arms (*tridvārāś caiva ṣaḍbhujāḥ*), visualized with arms and places (°*bhujasthānavibhāvitāḥ*), with gestures, *maṇḍala*s, colors and so on (*mudrāmaṇḍalavarṇādi*°),[587] …

For section 20, see 1.86-92

ceding parts owing to the above-mentioned eye-skip. The Tibetan translates this *pāda* as *sems can don mdzad ces grags pa*, not rendering *'khila*° and, on the face of it, sounding as if having read something along the lines of *sattvārthakriyeti kīrtitaṃ*, with the Buddhas as the agents of *grags pa*. Another possibility, and perhaps somewhat more probable, is that the translators read *kriyate kila sattvārthaṃ*, an attractive alternative. The difference can be explained as a simple case of the confusion of the aspirate *khi* with the non-aspirate *ki*, or the other way around. Since both readings are indeed possible, we decided to keep the variants in the Sanskrit and Tibetan texts. The ergative particle *pas* in the end of *pāda* two remains slightly disturbing.

[585] In *pāda* three, we emended the text to *jñānodayas*, parallel to the reading in 19.6a above. The palm-leaf MS Ṅ attest *jñānādayan* in line with the reading in MS $K_1^{a.c.}$ which corrects the text to *jñānodayaṃ*, the reading found in MS B_1 and printed in the previous editions 𝔹𝕊. MSS K_2 and K_3 attest *jñānaṃ dayaṃ*. MS B_2 has *jñānīdayaṃ*. The Tibetan translation renders the corresponding part as *ye śes mchog* which sounds as if the translators had read something like *jñānavaraṃ* in their exemplar(s). Here too, we kept the variant readings in the respective Sanskrit and Tibetan versions.

[586] Here, only the palm-leaf MS Ṅ attests the initial *iti* and the words *nāma* and °*paricchedaḥ*. The latter is confirmed by the Tibetan translation. The Tibetan text, moreover, does not reflect the word °*vidhi*°.

[587] In this and the following verses of this section, the text is in a particularly bad state as the many discrepancies between the Sanskrit and Tibetan witnesses clearly indicate. To our regret, we are not able to solve all of these textual problems and are left to speculate what could have happened in the course of the textual transmission. It seems that the final leaf containing the last sections of the text must have been damaged already at an early stage of the transmission. Verses 1.86-92 are certainly of high relevance for this section, and thus should be taken into consideration for the correct understanding of this passage. In the first half, we tentatively follow the silent emendation °*vibhāvitāḥ* in the previous editions 𝔹𝕊. The Sanskrit MSS all attest the masculine singular form °*vibhāvitaḥ* instead which is difficult to construe syntactically. The Tibetan renders this part as *phyag rgya'i dkyil 'khor sku mdog sogs || phyag daṅ gdan ni rnam bsgom daṅ ||*. Herein, we emended *phyag rgya'i* to *phyag rgya*. Alternatively to following 𝔹𝕊, one could also consider changing the Sanskrit to °*vibhāvitam*, construing it with the compound in the first *pāda*, understanding the latter as a collective singular in the neuter (*napuṃsakaliṅga*). In the second half, we have tentatively conjectured the text to *samādhitrayaṃ mudrāś ca tridvārāś caiva ṣaḍbhujāḥ*. The palm-leaf MS Ṅ, in fact, reads *samādhitrayamudrāś ca dvārāś caiva sahabhujā*. MSS K_1, K_2 and B_2 read *samādhitrayamudrādvārāsvaiva saha bhujāḥ*, MS B_1 attests *mahadbhujāḥ* in the end. MS K_3 has *samādhitrayamudrādvārāstvaiva sa>mu<hadbhujāḥ*. The Tibetan renders this part as *tiṅ 'dzin gsum daṅ phyag rgya bźi || źal gsum daṅ ni phyag drug rnams*. The editors of Tib.^{T}, presumably in a subsequent revision of the text, have substituted *bźi* with *ñid*. The previous editions 𝔹𝕊 print *samādhitrayamudrādidvārāś caiva mahadbhujāḥ*. 𝕊 notes that the Tibetan corresponds to *samādhitrayacaturmudrātrimukhāś caiva ṣaḍbhujāḥ*. We are not certain whether *źal* has to be taken here as a rather free rendering of *dvāra*, which more commonly would be translated as *sgo*, or whether this should be taken as a misunderstanding on part of the Tibetan translators. What is clear, however, is that the Sanskrit does not show any clear trace of *bźi* nor of the following *gsum*. We are unable to account for the cause of these differences but suspect that the ligature *tri* might have dropped out in the transmission of the text. The sibilant *ṣa*, as is often the case in manuscripts of Northern Indian provenance, might have been altered to a *sa*. The letter *ḍ*, on the other hand, could have been mistaken as a *ha* owing to the change of the preceding sibilant and its palaeographical similarity. The reading in B_1 can be understood as the result of a conscious attempt to improve the reading, taking the *sa* as

all these traditions with manifold elaborations are considered as inferior (*nānāprapañcanāmnāyāḥ sarve te mṛdavaḥ smṛtāḥ*). For these [traditions] too, I [now] teach the arising of [the correct cognition of] reality, in accordance with the methods [as outlined, e.g., in section eight] (*teṣām api yathānyāyaṃ bravīmi tattvasambhavam*).[588]

[20.3] Setting aside (*pratiṣṭhāpya*) the path of the two, the middling and the superior one (*madhyādhimātrayor mārgam*), while reciting the *mantra*s

ma and changing the *bhu* to *dbhu* out of metrical concerns. In our understanding, the three *samādhi*s are here referring to the three *samādhi*s of the *utpattikrama*, namely (1) *ādiyogo nāma samādhiḥ*, (2) *maṇḍalarājāgrī nāma samādhiḥ* and (3) *karmarājāgrī nāma samādhiḥ*. Regarding these, see GSMV 149-150: *prāgvad vighnaghnayogātmā sevādyantānurāgaṇaḥ | ādiyogī svacakraṃ tu protsṛjyāntāmṛtaś ca saḥ || cakrarājāgriyogātmā cakrakarmasukarmakṛ | karmarājāgriyogīti samādhitrayam uttamam ||*. See also Tribe 2016, 147, nt.55: "[…] a tripartite classification of the generation-stage (*utpattikrama*) of *sādhana*s into three *samādhi*s: i. *ādiyoga*, *maṇḍalarājāgrī* and *karmarājāgrī*. Stephan Beyer (Beyer 1973, p. 117) summarises their explanation in the *Vajramālā-tantra*, an Ārya school influenced explanatory Tantra of the *Guhyasamāja* tradition: "*ādiyoga* denotes the preliminaries and the generation of the lord of the *maṇḍala* (*cakreśa*) plus consort, *maṇḍalarājāgrī* denotes the deity radiating the retinue of the *maṇḍala* from the womb of the consort, and *karmarājāgrī* denotes the whole *maṇḍala* employed for the benefit of all creatures. As an exegetical devise they continued to be used in the *yoginītantra* cycles." See further C. Dalton 2019, 24-26, nt.126. The four *mudrā*s are (1) *karmamudrā*, (2) *dharmamudrā*, (3) *mahāmudrā* and (4) *samayamudrā* as listed, e.g., in Advayavajra's *Caturmudrānvaya* (a.k.a. *Caturmudrāniścaya*): *caturmudreti karmamudrā dharmamudrā mahāmudrā samayamudrā* (ed. Kenkyūkai 1989, p. 92). As for *tridvārāḥ*, the formulation refers either to the three-faced deities of the Guhyasamāja system, which makes good sense in the light of the following *ṣaḍbhujāḥ*, and/or to the three doors of body, speech and mind. In the first case, one may wonder why Indrabhūti did not simply choose the compound *trimukhāḥ*. Thus, we cannot rule out that the author intended a certain ambiguity. The addition of *bźi* in Tib.$_{\text{-T}}$ could be the result of translational liberty on behalf of the translators who, as more or less becomes clear in the following, had problems making sense of this passage. Although not being supported by the Tibetan which renders the corresponding word as *gdan* ("seat"), *sthāna* may, possibly, also be interpreted as short, *metri causa*, for *saṃsthāna* in the sense of shape.

[588] All versions of the Tibetan translation unanimously attest an additional *pāda* in between stanzas one and two, reading *(b)sgom 'gyur 'di/de ni phyi śun bcas*. No trace of this part is found in the Sanskrit version, and we suppose that the Tibetan translation represents an attempt to correct, that is to say, to make sense of the two initial verses of this section which obviously are problematic in the light of the Tibetan translation of stanza 19.1. As already pointed out in the corresponding note in 19.1, we suspect that the additional *pāda* must be the result of not having read the prefix *su°* which makes it difficult to differentiate between the instructions for the middling and inferior practitioners. In *pāda* one, the reading *°āmnāyāḥ* follows the previous edition 𝕊, being supported by the Tibetan *man ṅag rnams*. The palm-leaf MS Ṅ attests *°ātmāya*, the paper MSS suggest to read *°āmnāya°* which was emended in the *editio princeps* to *°āmnāyāt*. In *pāda* two, it may be briefly noted here, that one could also consider emending the reading *mṛdavaḥ* to *mṛdave*, making the inferior practitioner the recipient. Although conveying a nice sense, this is, however, not supported by the overall Sanskrit and Tibetan witnesses. In the penultimate *pāda*, the Tibetan renders *yathānyāyaṃ* with *de bźin thabs* which rather sounds like a translation of *tathā nyāyaṃ*, *tathopāyaṃ* or *tathā nayaṃ*, and which is difficult to understand with the given syntax. Here we emended the Tibetan text to *ji bźin thabs*. In the final *pāda*, the reading *tattvasambhavam* follows the previous editions 𝔹𝕊, being supported by MSS $K_1^{p.c.}$ and B_1. The palm-leaf MS Ṅ is not clear but seems to read something like *taddhitam(bhan)*. We understand the compound as *madhyapadalopī* with a word such as (*samyag*)*jñāna* implied. The Tibetan differs, attesting *de la gtan tshigs* (Tib.$_{\text{-T}}$) and *de la pan tshigs* (Tib.$^{\text{T}}$), respectively. Here we tentatively emended the Tibetan text to *de ñid gtan tshigs*. Both readings need to be reconsidered. It is possible that the translators originally might have read something like *taddhetukam* in their exemplar(s). Another possibility might be that the Tibetan *gtan tshig* is meant to render *nyāyaṃ* and that *de bźin thabs* [...] *de la* represents something else. In our translation, we have taken the pronoun *teṣām* (Tib. *de rnams la*) as a genitive for the dative, connecting it to the preceding *°āmnāyāḥ* which we understand to refer to the traditions themselves as well as to the people following them. Admittedly, this interpretation may not be the most natural one, yet the use of the genitive for the dative case is also found, e.g., in stanza 17.12. Other interpretations are of course also possible. Thus, for example, one could also interpret the text in the sense of "I will teach how these too arise from reality." Last but not least, it may be noted that the verb *bravīmi* is rendered in Tibetan as *bśad par bya*. We are uncertain whether this difference is the result of translational freedom or of a different reading in the exemplar(s) of the Tibetan translation. We understand a more general expression such as *asmin granthe* or *iha jñānasiddhau* to be implied here. However, it cannot be fully excluded that Indrabhūti more specifically had in mind his instructions in section twelve.

of the deities (*devatāmantrajāpinā*) he should always, in accordance with the system (*yathānayam*), perform what has been taught in the Tantras (*tantroktaṃ sarvadā kāryam*).[589]

[20.4] If his mind is equal (*yadi cittaṃ samaṃ yasya*), there will be the arising of [correct] gnosis for him (*tasya jñānodayo bhavet*); otherwise there will not be the attainment of it even by hundreds of millions of eons (*anyathā na hi tatprāptiḥ kalpakoṭiśatair api*).[590] See 8.22-31

[20.5] The *yogin* who is endowed with the aforementioned characteristics (*pūrvoktalakṣaṇopeto yogī*), who is wise [and] possesses great compassion (*mahākāruṇyavān sudhīḥ*), always endowed with (caring) thoughts See 1.11 and section 14

[589] In *pāda* one, with a minor addition of a *repha*, we follow the variant *madhyādhimātrayo[r] mārggam* in the palm-leaf MS Ṅ. The Tibetan *mchog daṅ bar ma'i lam dag las* may be taken in support of this reading. MS K_1 reads *madhyādhimān maṃtramārggaṃ*, MSS K_2, K_3 and B_2 have *madhyādh(i)mārg(g)atramārgga*° and MS B_1 reads *madhyādimātramārgga*°. The editors of the previous editions 𝔹𝕊 silently emended the text to *madhyādhimātramārgeṣu*. We are uncertain what exactly has caused these corruptions. Apparently, some kind of eye-skip must have occurred during the transmission of the text. In *pāda* two, the majority of the paper MSS and the previous editions 𝔹𝕊 attest *pratiṣṭhāya yathānayam*. The reading in the palm-leaf MS Ṅ differs, attesting the hypermetrical variant *pratiṣṭhāpane yathānayaṃ*. All Tibetan versions, besides Tib.^{T}, attest *ji bźin chuṅ ṅu gźan bya ba* in this *pāda*. Tib.^{T}, presumably as the result of a later redaction of the text, reads *ji bźin tshul du bźag bya ba*. In our edition of the Sanskrit text, we followed the advice of Mattia Salvini and emended *pratiṣṭhāya* to *pratiṣṭhāpya*, understanding it in the less common sense of "setting aside" or "withstanding" rather than in the sense of "establishing." We can, however, not fully rule out that the simplex form attested in the majority of the Sanskrit witnesses could convey the same meaning. The hypermetrical variant *pratiṣṭhāpane* in the palm-leaf MS Ṅ (perhaps corrupt for *pratiṣṭhāpayet*) may be taken in slight support of the causative form. Regrettably, we are not able to fully account for the reading in MS Ṅ. In our edition of the Tibetan text, on the other hand, we adopted the variant *ji bźin tshul du* for *yathānayam*, understanding the reading in Tib.$_{T}$ as the result of a series of corruptions owing to the initial loss of the hook of the letter *tshu*. The change of *la* and *du* may be seen as a later attempt to correct the text. The alteration of *gźan bya ba* to *bźag bya ba*, although conceivable when taking *pratiṣṭhā(p)ya* in its more common sense, has been rejected by us. Even though we were not able to find an attestation of *gźan bya ba* for *pratiṣṭhāpya*, we accepted this reading as the result of translational liberty, conveying overall the desired meaning. Regarding *yathānayam*, it may be noted here that it can be read in both directions, either with *pratiṣṭhāpya* and/or with *kāryaṃ*. Other than we did, the Tibetan translators chose the first option. In the second half, 𝕊 silently emends the text to *tantroktā sarvadā kāryā*. We have rejected this reading since such an emendation against the entirety of the textual witnesses does not seem to be necessary. The Tibetan translation, without any variants and as already remarked in 𝕊, attests *rnal 'byor pas* (Skt. (°)*yoginā*) instead of °*jāpinā*. The latter rather would correspond to something like *bzlas brjod pas* or the like. Moreover, all Tibetan versions, except Tib.^{T} which attests *lha daṅ sṅags yi*, read *lha daṅ sṅags ni*, sounding as if the translators might have read *devatāmantraṃ yoginā* in their exemplar(s). This, apart from breaking the meter in the Sanskrit text, would require to construe *devatāmantraṃ* with *kāryaṃ* which, although not entirely impossible, is rather strange. It is difficult to judge which reading might be original. Thus, we maintained the different readings in the respective editions, giving preference to the variant *lha daṅ sṅags yi* in Tib.^{T}. In their edition of the Tibetan translation, the editors of 𝕊 reported that, according to their understanding of the Sanskrit text, the second half should read *ji ltar tshul bźin rab gnas nas || lha yi sṅags ni zlo pa po ||*, apparently having understood the verse quite differently.

[590] Note that the Tibetan translation does not render the word *yadi* in *pāda* one. The combination of *yadi* and *yasya* is somewhat disturbing but perhaps acceptable. Here, one rather would have expected *tasya* instead of *yasya*. In *pāda* two, following the advice of Mattia Salvini, we felt it necessary to conjecturally emend the reading *jñāna(ṃ) tasyodayaṃ* to the grammatically better *tasya jñānodayo*. Similar formulations are used in stanzas 8.30, 19.6, 19.8 and 20.6. The corruption may either be explained as a form of metathesis or as the result of the loss of the word *jñāna* which, later on, was re-inserted at the wrong position. Here, just as in stanza 20.8 below, we have, not without hesitation, standardized the word *udaya* to the masculine gender (*puṃliṅga*). All Sanskrit witnesses clearly support the neuter form (*napuṃsakaliṅga*) in these verses. We cannot other but suspect that Indrabhūti, similar to the word *nāśa*, might have used the word in both genders (see note to 8.30 above). Alternatively to the proposed emendation, one could also consider changing the text to *jñānaṃ tasyoditaṃ*, an emendation that was kindly brought to our attention by Harunaga Isaacson.

(*sarvadā cintayā yuktaḥ*), he will attain the best of gnoses (*jñānavaraṃ labhet*).[591]

[20.6] And for precisely these two [types of practitioners], the middling and the last one (*madhyāntayor dvayoś caiva*), the three cultivations are the main point (*bhāvanātrayamukhyatā*), [however] the duties taught [in the Tantras] are indispensable (*proktaṃ kṛtyam avaśyakam*) for the arising of correct gnosis (*samyagjñānodayārthāya*).[592]

[591] In *pāda* one, 𝕊 proposes to emend *yukto* to *mukto*. Although, depending on the interpretation of *cintayā*, such emendation can be feasible, none of the Sanskrit and Tibetan sources offer support for it. If one were to emend in such direction, one could also consider parsing the words differently and read *ayukto* in *sandhi* with the preceding *cintayā*. In the edition of the Tibetan translation, 𝕊 erroneously remarks that the Tibetan translation, according to the Sanskrit text, should read *kun tu sems 'khrul daṅ bral las*. In the second *pāda*, the extra-canonical versions Tib.$^{B,\dot{N}_{ac}}$ attest *dgos pa cher ldan*, while Tib.$^{\dot{N}_b}$ reads *dge ba cher ldan* and Tib.^{T} has *dgoṅs pa chen po*. The canonical versions, on the other hand, all attest the corrupt form *rtsa ba cher ldan* for *rtse ba cher ldan* as printed in 𝕊. Here, we follow the silent emendation in 𝕊 which corresponds to the Sanskrit *mahākāruṇyavān*. The variant in Tib.$^{B,\dot{N}_{ac}}$ could be the result of having read *mahākāryavān* instead of *mahākāruṇyavān*. The variants in Tib.$^{\dot{N}_b,T}$ could have resulted from different attempts to correct the reading in Tib.$^{B,\dot{N}_{ac}}$. In *pāda* four, with the exception of a missing *virāma*, the palm-leaf MS Ṅ confirms the emendation *labhet* in the previous editions 𝔹𝕊, which we accept as an *ārṣa* form. For unknown reasons, the paper MSS K_1, K_3, B_1 and $B_2^{p.c.}$ attest *bhavet*. MS K_2 reads *bhavat*. The Tibetan translation, rendering the verb as *(')thob 'gyur*, supports this emendation. If one were to adopt the reading attested in the majority of paper MSS, one should emend *jñānavaraṃ* to *jñānavaro*. As for the expression *pūrvoktalakṣaṇopetaḥ* in *pāda* three, it may be noted that it, in all likelihood, is meant as a reference to section fourteen, the description of the disciples' characteristics, in particular to stanzas 14.7-8 therein.

[592] This verse remains problematic for a number of reasons. First of all, the reading *madhyāntayor dvayoś caiva* is, in fact, only attested in MS $K_1^{p.c.}$. The palm-leaf MS Ṅ attests the hypometrical *madhyāntayoś caiva*. The paper MSS read *madhyāntayodvaś*. The Tibetan text, on its part, renders this *pāda* as *gaṅ źig bar mtha' gñis po ñid*, sounding as if the translators had read a form of the relative pronoun *yat* (Tib. *gaṅ źig*). Here, we follow the reading in MS $K_1^{p.c}$ which corresponds to the text printed in 𝔹𝕊, understanding the variants in the Sanskrit MSS as the results of eye-skip. In the second *pāda*, we emended the text to *bhāvanātraya°*, corresponding to what we believe to be, and what is reported in 𝕊 as, the possibly underlying reading of *bsgom pa gsum po* in Tib.$_T$. We take *bhāvanātrayamukhya°* as a *bahuvrīhi* compound in order to avoid to connect the abstract noun *°mukhyatā* with an implied preceding *ṣaṣṭhī* (genitive) which, for a compound, would be rather uncommon. More literally, this would come down to meaning "Those two, [...], have the state of being ones who have the three *bhāvanā*s as their principal aim." MS Ṅ attests *bhāvanātra*. The paper MSS unanimously read *bhāvanā nātra* which seems to be also what the editors of Tib.^{T} might have read when translating this *pāda* as *bsgom pa gtso bo min pa yi*. The editions 𝔹𝕊, on their part, emended the text to *bhāvanāmātra°*. Although it is indeed possible to make sense of all these readings, depending on how one interprets the preceding *madhyāntayor*, and although one can argue for all readings on the grounds of philology, we find it most plausible that the formulation *bhāvanātraya°* is original, understanding it as synonymous with *samādhitraya°* in stanza 20.1 above (see p. 545, nt. 587). In our view, the hypometrical variant in MS Ṅ, although one may also argue it to be the result of the haplography of the letter *nā*, should be seen as resulting from the loss of the letter *ya*. The variant in the paper MSS, on the other hand, either has to be understood as the result of the dittography of the letter *nā* in the variant preserved in MS Ṅ or, perhaps somewhat more likely to be the case, as the result of the conscious attempt to correct the hypometrical reading, assuming a case of haplography in the exemplar. Admittedly, the emendation in 𝔹𝕊 is likewise feasible, considering that the letters *mā* and *nā* can easily be misread when the vertical stroke on the left side of the *mā* is written unclearly or when the 'nose' of the *nā* comes a bit too close to the *śirorekhā*. And although it is indeed possible to make sense of this reading, depending on the interpretation of the word *bhāvanā*, we rejected the emendation in favor of what is preserved in the Tibetan translation, with the exception of Tib.^{T}, and the text-internal evidence. In our understanding, the practice of the highest type of practitioner, the *adhimātrayogin*, consists in the cultivation of *jñāna* (*jñānabhāvanā*) whereas both, the practitioners of middling and weakest capacities, practice *devatāyoga* on the levels of the *utpanna-* and *utpattikrama*, respectively, involving the three *samādhi*s. In the second half, we decided to emend the text to *avaśyakam*, a reading which finds partial support in the Tibetan translation, attesting *dbaṅ du 'gyur*. This reading, as already remarked in 𝕊, sounds indeed like a rendering of *vaśībhavet* rather than of *avaśyakam*. The translation *dbaṅ du 'gyur ba*, however, is attested as rendering of Sanskrit *vaśyatā* (see J. Negi 1993-2005) which could have been the underlying reading of the Tibetan translation. MS Ṅ attests *apasyatāṃ*, the paper MSS read *apasya vā*. 𝔹𝕊 emended the text to *apaśyatā*. Perhaps the Tibetan translators read *kṛtyavaśyatā* instead of *kṛtyam avaśyakam* in their exemplar(s). Although the emendation in 𝔹𝕊 is indeed close to the variant in MS

[20.7] There is no Buddhahood without reality (*tattvaṃ vinā na buddhatvaṃ*) and no reality without seeking [for it] (or: without going the path; *na tattvaṃ mārgaṇaṃ vinā*). Therefore (*tasmāt*), one will bring about [correct] gnosis [of reality] (*jñānam āvahet*) by the course of realisation of only those two who stay on the path (*mārgasthayor eva pratipattyā*).[593]

Ṅ, our emendation perhaps can be justified on account of the fact that letters *va* and *pa*, and the ligatures *sya* and *śya* can be mistaken easily for each other, or used interchangeably, in some of the northeastern Indian scripts. Admittedly, it is also possible to make sense of the emendation in 𝔹𝕊, understanding the second half as "What is prescribed for the sake of the arising of correct cognition is to be done by him who is not seeing [reality]." Another possibility is to emend the text to *avaśyataḥ*, taking it adverbially with *proktaṃ kṛtyam*. The Tibetan translation, moreover, attests *yaṅ dag bya ba* (Tib.$^{\text{-T}}$) and *gaṅ dge* (Tib.$^{\text{T}}$) instead of *proktaṃ kṛtyam* in *pāda* three. The repetition of *samyag* could be taken as translational freedom. In place of *proktaṃ*, MS Ṅ in fact attests *uktaṃ*. The previous editions, on the other hand, print *proktā*. Finally, it may be noted that, on the basis of their understanding of the Sanskrit, 𝕊 erroneously proposes to read *gaṅ źig bar tha gñis po la || sgom pa ñid ni gtso bo bas || yaṅ dag ye śes 'gyur ba'i don ||* in the first three *pāda*s of the Tibetan text.

[593] In this stanza too, the readings in the available sources remain problematic for a number of reasons. In *pāda* two, we tentatively adopted the *post correctionem* reading *na tattvaṃ mārgaṇaṃ vinā* in MS $K_1^{p.c.}$, the best of the 'modern' Sanskrit witnesses. The palm-leaf MS Ṅ simply attests *mārggavinā*. The paper MSS $K_1^{a.c.}$, K_2 and B_1 read *na tatvaṃ märg(g)avinā*. MS K_3 attests *na tvatvaṃ mārggavinā*. MS B_2 has *na gatvaṃ mārggavinā*. The Tibetan translation differs, attesting *lam la bgyid pa de ñid min* (Tib.$^{\text{B,C,D,Ṅ,P}}$, *lam la brod pa de ñid min* (Tib.$^{\text{G,N,Q}}$) and *lam ma 'grod par de ñid min* (Tib.$^{\text{T}}$), respectively. Here, it is worth mentioning that none of the Tibetan versions, with the exception of Tib.$^{\text{T}}$, attest two negations, in all likelihood not rendering *vinā* for which one rather would have expected *med par* instead of *min* (cp. 9.6 and 20.7a; cp. also 15.18e). Instead of *vinā*, so it seems, the translators might have read some form of *mārgagam-* or *mārgakṛ-* in the sense of "going/acting on the path is not reality." Such forms, however, would be difficult to construe, both metrically and syntactically. The sentence structure in the Sanskrit, supported by the fact that all sources attest the second *vinā*, seems to be, apart from the precise wording of the preceding *mārga*, less doubtful than the reading in the Tibetan translation. Therefore, we have reasons to assume that something must have gone wrong in the Tibetan translation too, perhaps owing to a corruption of the particle *ma* to *la*. The previous editions 𝔹𝕊 silently emended the text to *tattvaṃ mārgaṃ vinā na ca*, a metrically fine reading which makes good sense but finds little support in the surviving witnesses unless one assumes that the variants in the 'modern' paper MSS stem from an attempted correction of the obviously corrupt *mārggavinā* in the palm-leaf MS Ṅ. We cannot exclude the possibility that a similar scenario holds true for the reading in the Tibetan translation. Although the interpretation of *mārgaṇa* as "going/making the path" may not be entirely impossible, we have to admit that no attestation of such usage is known to us. The more common sense of "searching," "inquiring" or "investigating" likewise can be made sense of. Regarding it, cp. stanzas 13.2-3. Alternatively, one may also consider emending the text to *mārgatāṃ vinā*, taking it (*svārthe*) in the sense of *mārgaṃ vinā*. From the point of structure, apart from the precise wording, the reading in the Sanskrit text seems to be less doubtful than the reading in the Tibetan translation. In the third *pāda*, we have adopted the reading *tasmān mārgasthayor eva* in MS Ṅ which, when changing *bdag* to *dag* (as done in our edition of the Tibetan text), is in line with the Tibetan *de bas lam la gnas bdag ñid*. After correction, MS $K_1^{p.c.}$ reads *tanmārgg<e> sthi<ta>yor eva*, a variant also worth considering. MSS K_2 and K_3 attest *tasmārggasthayor eva*. MS B_1 has *tasmāt svasthayor eva*, and MS B_2 gives witness to the evidently corrupt *tasmāggasthiyor eva*. All of these can be taken in support of the reading *tasmāt* in the palm-leaf MS Ṅ. The editions 𝔹𝕊 silently emended the text to *tanmārgasthitayor eva*, somewhat surprisingly reporting *tanmārgasthitasyaiva* ($\mathbb{S}_{\text{bho}}$) as the reading suggested by the Tibetan. In the final *pāda*, the previous editions, again silently, emended the text to *pratipaj jñānam āvahet*, not reporting any variants. The palm-leaf MS Ṅ attests *pratipatyā jñānam āvaheta*. MSS $K_1^{a.c.}$ and B_1 read *pratipat(t)yānam āvahet* which is changed in $K_1^{p.c.}$ to *pratipattyā tam āvahet*. MS K_2 curiously reads *pratipatyā namo vahet*. MS K_3 has *pratipatyān gāvahevat*, and MS B_2 attests *pratipatyānam āvahet*. The Tibetan translates this part as *bsgrubs na(s) ye śes (')thob par 'gyur* which, on the face of it, sounds as if the translators read *pratipatya* (→ *pratipadya*) *jñānam āvahet* in their exemplar(s). In our edition of the Sanskrit text, we follow the reading suggested in MS Ṅ, the oldest available Sanskrit witness, with a small correction of the final *virāma*, accepting this reading as a hypermetrical *pāda*. The variants in MSS K_1, B_1 and B_2 could be seen as the results of the loss of the ligature *jñā* and/or as an attempt to correct the metrical flaw. With regard to the readings chosen by us on a philological basis, it should be noted that the precise interpretation of the second line remains unclear. The form *pratipattyā* can either be a *ṭṛtīyā* of the female noun *pratipatti* or, which seems a little less likely to be the case yet perhaps more attractive, a *pañcamī* or *ṣaṣṭhī* (with *sandhi* applied before *jñānam*) of the form *pratipattyāḥ*, an alternative to the more common ending *pratipatteḥ*. Moreover, also a *saptamī* can not be excluded and could easily be explained on account of the loss of an *anusvāra* (→ *pratipattyāṃ*). On the other hand, it is also possible, and indeed attractive, to follow the emendation *pratipaj jñānaṃ* in the previous edi-

[20.8] But (*tu*), the one who would be fallen from the path (*mārgabhraṣṭo bhaved yaḥ*), the one whose mind is deprived of compassion (*karuṇāhīna-cetasaḥ*) [and] the one who has a deceitful nature for the sake of gain and so forth (*lābhādyarthaṃ prapañcātmā*), for them the arising [of the correct cognition of reality] will not come about (*na teṣām udayo bhavet*).[594]

Thus is the twentieth section in the *Jñānasiddhi*:
The Instruction for those with Inferior Faculties (*mṛdvindriyanirdeśapariccheḍaḥ*)

tions 𝔹𝕊, since it would solve the metrical problem and, at the same time, remove the grammatical ambiguity, understanding *pratipaj, metri causa*, as *prathamā vibhakti ekavacanaṃ* effectively equal to *pratipattiḥ*. In both the *Mahāvyutpatti* (Sakaki 1916-1925, p. 1204) and the *sGra sbyor* (p. 238) the feminine noun *pratipatti* is attested as *sgrub*; in J. Negi 1993-2005 (s.v. *sgrub pa*), moreover, also the form *pratipat* (for *pratipad*) is mentioned and reference to the AKVy is made: *mārga eva ca nyāyaḥ pratipan nairyāṇika ity eka ākāra iti* (AKVy p. 626). However, none of these possibilities is in full accordance with the Tibetan translation which, nonetheless, rather supports the reading chosen in our Sanskrit edition than the emendation *pratipaj* in the previous editions 𝔹𝕊. Following the reading in 𝔹𝕊, one may translate the second half as "The realization of only these two who stay on the path will bring about [the correct] cognition [of reality]." If one were to accept *āvahet* as an intransitive verb, one may arrive at the same meaning even with the *tṛtīyā* form *pratipattyā*. This, however, we regard as somewhat less plausible, considering other transitive usages of the verb *āvah-* in the *Jñānasiddhi* and related works (cp. 1.66d and 18.*ii*). With regard to the word *jñānam*, we may briefly add here that it is not entirely impossible that Indrabhūti deliberately used the word *jñānam* here in contrast to the expressions *jñānavaram* and *samyagjñānam*, implying a sense of *savikalpakajñā-nam* on the level of the practitioners with lesser capacities who use various *vikalpa*s (= *prapañca*s) as a means to reach the higher gnosis which, on the level of the practitioners with superior faculties, is completely void of any conceptualizations (*avikalpaka*).

[594] In *pāda* two, following the suggestion of Harunaga Isaacson, and with some support of the Tibetan translation which renders this *pāda* as *sñiṅ rje daṅ bral sems ldan źiṅ*, we have emended the Sanskrit text to °*cetasaḥ*, understanding this form, *metri causa*, not as a plural (*bahuvacanam*) but as a singular (*ekava-canam*) of the 1st *vibhakti* (nominative). The particle *źiṅ*, when taking into consideration the preceding *daṅ*, indicates that the translators wished to read it in one line with the following *pāda*, i.e., in line with the 1st *vibhakti* singular form *prapañcātmā* in *pāda* three. Such irregularity of case ending, which may be understood as a form of thematisation, or stem-alteration, can be observed occasionally also in other Buddhist and non-Buddhist (tantric) texts such as, for example, in the ASV (e.g., vv. 1.27, 3.17 and 11.37), a text that Indrabhūti knew. Regarding it, see also Edgerton 1985, p. 96. Alternatively, one may also understand the form °*cetasaḥ* as a regular plural, a form Indrabhūti himself used in the opposite formulation *mahākāruṇyacetasaḥ* in stanza 8.12d. In this case, however, one rather would have expected a plural marker such as *rnams* or *dag* in the Tibetan translation. As a matter of fact, all Sanskrit manuscripts attest the form °*cetasā* which, although not being entirely impossible when taking it as the cause for the *mārgabhraṣṭo* in the sense of "fallen from the path through a mind deprived of compassion," does not make very good sense inasmuch as a lack of compassion is not a necessary cause for abandoning the path. The editors of 𝔹𝕊, on the other hand, emended the text to °*cetasām*, presumably in order to construe the reading with the correlative pronoun *teṣām* in *pāda* four. In the third *pāda*, similar to stanza 13.13 above, we preferred the variant *lābhādy*° in the paper MSS and previous editions 𝔹𝕊, although MS Ṅ attests *lobhādy*° with the support of the Tibetan translation *chags sogs*. However, it has to be noted that the letter *lo*° in the palm-leaf MS Ṅ could also be interpreted as a *lā* when taking the preceding *e*-stroke as a *daṇḍa*. However, this stroke does not have the typical 'nose' of a *daṇḍa*, but a slight curve to the right which is characteristic for the *e*-part of the vowel °*o*. If one were to keep the reading *lobhādy*°, one may consider reading *lobhādyarthaprapañcātmā* as a single compound, interpreting the word *artha* in a slightly different sense. In our edition of the Tibetan text, we emended *chags* to *rñed* parallel to the reading of Tib.T in 13.13. In our view, however, it is relatively clear that the translators must have read *lobhā*° in their exemplar(s). In our translation, we have taken the compounds *mārgabhraṣṭaḥ*, *karuṇāhīnacetasaḥ* and *prapañcātmā* as referring to three different types of persons, otherwise, if these were to refer to a single person, one would have expected the pronoun *tasya* instead of *teṣām*. Furthermore, we have interpreted the word *prapañca* ("elaboration") in the more specific sense of *pratāraṇa* ("deceiving"), understanding it to point at some sort of hypocrisy parallel to the teaching in stanza 13.13 (see *Vyākhyāsudhā*, p. 402). For a useful study of the word *prapañca*, the reader may be referred to Salvini 2019. In the final *pāda*, parallel to stanza 20.4b, we standardised the word *udaya* to the masculine gender (*puṃliṅga*). Here too, all Sanskrit witnesses clearly support the neuter form (*napuṃsakaliṅga*), and we cannot exclude the possibility that Indrabhūti could have used the word in both genders (see also nt. to 8.30).

3.21 Conclusion

[1] This secret which is concealed in all Tantras is not to be revealed (*aprakāśyam idaṃ guhyaṃ sarvatantreṣu gopitam*)! By me it has been explained correctly (*tan nirdiṣṭaṃ mayā samyak*) for the *yogin*s' accomplishment of [correct] gnosis (*yoginām jñānasiddhaye*).[595]

[2-3] For whom the *yoga* that is the best of *vajra*-gnoses does not exist at all (*vajrajñānavaro yogo yeṣāṃ naiva hi vidyate*), whose minds are zealous to perform the meditation practice with [visualised] forms of deities (*bhāvanāṃ devatārūpaiḥ kartum udyuktacetasām*),[596] …

… [to these] sight not even of the book should be granted knowingly (*darśanaṃ pustakasyāpi na dātavyaṃ prajānatā*)! [For,] the deluded ones go to hell (*narakaṃ yānti mohitāḥ*) because of rejecting the *vajra*-gnosis (*vajrajñānapratikṣepāt*).[597]

[595] In *pāda* one of the Sanskrit, corresponding to *pāda* four in the Tibetan, we emended the text to *aprakāśyam idaṃ*. This reading, with the common confusion of the sibilant *sya* for *śya*, is attested in the palm-leaf MS Ṅ and finds further support in the Tibetan rendering *'di ni bśad mi bya*. The paper MSS and previous editions 𝔹𝕊 all read *amukasya idaṃ* instead. In *pāda* three, we follow the reading *tan nirdiṣṭaṃ* in the previous editions. The Sanskrit MSS show various smaller corruptions, the palm-leaf MS Ṅ and Tibetan do not render the pronoun *tat*. In MS Ṅ, this can be explained as a case of eye-skip from the preceding °*taṃ* at the end of the folio. In the first *pāda* of the Tibetan translation, on the other hand, corresponding to the last *pāda* in the Sanskrit, we adopted the reading *rnal 'byor pa yi śes grub phyir* in Tib.$^{B,G,N,Ṅ^{ac},Q}$, understanding *śes* as short for *ye śes* and not for *śes pa*. Although the variant *rnal 'byor pa ye śes grub phyir* in Tib.^{Ṅ_b} attests the desired reading, we rejected it out of metrically considerations. From the point of view of meter, the variant *rnal 'byor ye śes grub pa'i phyir* in Tib.^{T} is clearly superior. Since it is, however, to be seen as secondary, we rejected it.

[596] Note that the Tibetan translation of this stanza differs quite significantly in a number of places. In the first half, the Tibetan attests *gaṅ la ye śes mchog gis ni || rnal 'byor mchog ni med (')gyur pa ||*. Thus, neither *vajra*° nor the particle *eva* are clearly reflected. The Tibetan rather sounds as if having translated something like *yeṣāṃ jñānavaro yogo varo na(iva hi) vidyate*. 𝕊, in their edition of the Tibetan translation, emended the reading in the first *pāda* to *ye śes mchog gi ni*. Although this certainly is an attractive improvement of the translation, we abstained from changing the text since we are not certain what the translators originally had understood. It is not entirely impossible that the double occurrence of *mchog* is the result of translational liberty. The rendering of *na vidyate* as *med (')gyur ba*, moreover, is rather surprising. Here, one could consider emending the text to *yod ma yin* as, for example, in stanzas 17.4, 17.28 et al. In *pāda* three, we adopted the variant *lha gzugs kyi ni* in Tib.^{B,Ṅ}. The canonical versions read *lha yi gzugs ni*, Tib.^{T} has *lha'i gzugs ni*. Here too, one could consider changing the reading to *lha gzugs kyis ni* which would be, more or less, in line with the Sanskrit. In *pāda* four, the palm-leaf MS Ṅ attests *karttavyam* in the place of *kartum*. This variant, however, is difficult to construe and violates the meter. The Tibetan translation renders the corresponding part as *dag tu bya* which, on the face of it, looks like a form of the Sanskrit verb *śudh-*. In view of the fact that stanzas 2cd-4 are cited, without explicit attribution to the JS, in Atiśa Dīpaṃkara-Śrījñāna's *rJa ba'i ltuṅ ba'i rgya cher 'grel pa* (Tōh. 2487, D f. 194v) wherein the word *dag* is likewise used as a plural marker, we abstained from the attempt of changing the Tibetan translation, accepting *dag tu* here in the sense of *dag la*. Another solution to bring the Tibetan translation closer to the Sanskrit text is to change *dag tu* to the phonetically similar *rtag tu*. Last but not least, note that in close proximity to the quotation of this passage in Tōh. 2487 other stanzas of the JS from sections nine and thirteen are likewise cited (D f. 194r).

[597] In this verse too, a few differences between the Sanskrit and Tibetan texts can be observed. First of all, the Sanskrit witnesses show no corresponding part for *tsam źig* in *pāda* one. This, we suspect as the result of translational liberty. Secondly, the form *śes bya ste* in *pāda* two sounds like a rendering of *jñātavyam, jñeyam* or the like, rather than like a translation of the present participle *prajānatā*, as attested in the majority of the Sanskrit witnesses. The palm-leaf MS Ṅ evidently is corrupt, reading *prajanatāḥ*. MS B_1 reads *prajānatāḥ* which, perhaps, points at the reading *prajānatāṃ* (imperative *ātmanepada*) that possibly could have been the underlying reading of the Tibetan translation. Instead of *prajānatām*, the form *prajñāyatām*, which violates the final cadence, would have been, from a grammatical point of view, nicer. Curiously, the quotation of this verse preserved in Tōh. 2487 attests precisely the same *śes bya ste* whereof we have reasons to suspect that the translators of Tōh. 2487 might had known the Tibetan translation of the JS. In our edition of the Sanskrit text, we followed the previous editors of 𝔹𝕊 and adopted the reading *prajānatā*, interpreting it as "knowingly,"

Cp. 17.21-25

[4] And, that person too, for his part, would go to Avīci (*so 'py avīciṃ vrajen naraḥ*), because of being the cause of their [going to] hell (*teṣāṃ narakahetutvāt*). [Thus, the teaching] is to be protected from the occurrence of the danger for oneself and others (*svaparānarthasadbhāvād rakṣaṇīyam*); thus it is certain (*iti dhruvam*)![598]

[5] Otherwise one would be breaking [one's] pledges (*anyathā samayabhraṃśo bhavet*); thus it has been taught (*iti prakāśitam*) by all the compassionate Buddhas (*sarvabuddhaiḥ kṛpātmakaiḥ*) in many *yogatantra*s (*yogatantreṣv anekeṣu*).[599]

respectively "consciously." More literally, one may also translate it as "by him who knows properly." Inasmuch as the overall sense of the Sanskrit and Tibetan texts remains basically the same, and since the reading in the majority of the Sanskrit MSS is acceptable, we abstained from emending the respective texts. The quotation of this verse in Tōh. 2487, wherein no explicit attribution to the JS is made, reads: *glegs bam tsam yaṅ bstan pa ni || sbyin par mi bya śes bya ste || rdo rje ye śes rab spoṅ bas || rmoṅs pa dmyal bar 'gro bar 'gyur ||* (D f. 194v).

[598] In *pāda* two, the palm-leaf MS Ṅ confirms the silent emendation *so 'py avīciṃ* in the previous editions 𝔹𝕊. The paper MSS in fact attest *sodhyavīcim* (K_1, K_2, B_1, B_2) and *sodhyāvīcim* (K_3). In *pāda* three, we, with some doubts remaining, tentatively conjectured the text to *svaparānarthasadbhāvād*. The palm-leaf MS Ṅ attests *svaparārthasadbhāvo*. MSS K_1, B_1 and B_2 read *na parān atha sadbhāvād*. MSS K_2 and K_3 show further corruptions. With some minor variations, the Tibetan renders this part as *de bas bdag gźan phuṅ ba ni 'byuṅ bas* (*luṅ ba ni* Tib.^{Ṅ}, *'byuṅ bar* Tib.^{T}). The previous editions 𝔹𝕊 print *tatparānarthasadbhāvād*. The version of this verse incorporated in Tōh. 2487 reads: *de yi dmyal ba'i rgyur gyur pas || mi de'aṅ dmyal bar 'gro bar 'gyur || de daṅ bdag gźan phuṅ ba ni || 'byuṅ bas ṅes par bsruṅ bar bya ||* (D f. 194v). Somewhat similar formulations, yet in a different context, are found in stanzas 13.14 and 17.25 wherein the Tibetan *bdag gźan 'phuṅ bar byed pa yin* and *gźan rnams kyaṅ ni phuṅ ba yin* are used as renderings of *parātmanor vināśakāḥ* and *parātmano 'pi nāśakāḥ*, respectively. Therein, however, no form of *'byuṅ ba* is used. The use of *'byuṅ bas* as a rendering of °*sadbhāvāt* and its position at the beginning of *pāda* four raise further suspicions. To us, the translation rather sounds like a rendering of something like *udbhavāt* or *sambhavāt*. The word *phuṅ ba* as a possible rendering of *anartha*, however, is attested elsewhere (see J. Negi 1993-2005, vol. 8). Further, some doubts remain about *de bas* which we take here as representing the *iti* in *pāda* four of the Sanskrit. The fact that the version in Tōh. 2487 reads *de daṅ* instead of *de bas*, however, raises doubts about its association with *iti*. Avīci is commonly referred to as the main and most fierce among the eight great hell realms known in Buddhism (see AKBh 3.58). A very detailed description of it and its sixteen accompanying hells (Skt. *ṣoḍaśotsadāḥ*) can be found, for instance, in the *Saddharmasmṛtyupasthānasūtra* (a translation of the respective section is available on 84000: Tōh. 287, section 2.960 ff.). The reasons to be reborn there are often presented as the five so-called "transgressions of immediate retribution" (Skt. *ānantarya*), such as discussed in AKBh 4.99. In AKBh 4.80d, moreover, the following general statement, one applicable to the given context, can be found: *mithyādṛṣṭer avīcau vipākaḥ | ānantaryakāriṇāṃ tu tatra vānyatra vā narake |*. A related passage that Indrabhūti almost certainly knew is found in STTS 1,3,37, reading: *tatas te vicikitsāprāptā viṣamāparihāreṇa śīghram eva kālaṃ kṛtvā 'vīcau mahānarake pateyuḥ*. Regarding it, cp. also JS 17.21-25. Another passage, likewise presumably known to him, is contained in SBS 5.80 (= SBS$^{ed.}$ 5.71), reading: *atyantahīnavīryās tu sarvasattvās tadābhavan | atyantahīnavīryatayā avīcau narake 'patan*. The danger of going to the Avīci hell as a consequence of rejecting the Buddhist teachings is expressed, for example, in the *Āryāmoghapāśanāmahṛdayamahāyānasūtra*: *yaḥ kaścid bhagavan kilbiṣakārī syāt sarvapāpāspadaḥ pāpadharmasamācāra āryāpavādakaḥ saddharmapratikṣepakaḥ avīciparāyaṇaḥ sarvabuddhabodhisattvāryaśrāvakapratyekabuddhapratikṣepakaḥ saced vipratisāraṃ gacched āyatyāṃ saṃvaram āpadyate* (p. 4).

[599] In this verse too, the Tibetan translation shows some discrepancies from the Sanskrit text and is, as it is transmitted in the different versions, syntactically corrupt. First of all, it is somewhat surprising to us that *iti prakāśitam* is rendered as *ston par 'gyur na ni*, as if the translators read *yadi prakāśitam*. More worrying, however, is the syntactical order of the *pāda*s. Against the usual practice of shifting the *pāda* that contains the predicate of the main sentence to the end, the translators mirrored the *pāda* sequence of the Sanskrit text, as a result of which the syntax in the Tibetan was harmed, requiring the reader to read on and construe *saṅs rgyas thams cad kyis* (Tib.^{T} attests *kyi*) with what follows, i.e., either with the word *spaṅs pa* in stanza 6a or *śes bya(s)* in 6d. We are not certain whether the translators had a different reading in their exemplar(s), or whether the differences have to be understood as the result of translational liberty paired either with a misunderstanding of the underlying Sanskrit text or a corruption in the textual transmission of the Tibetan translation. In order to dissolve the syntactical problem, we decided to swap the first and second half in the Tibetan text as a minimal solution. Last but not least, it may be noted that it is not entirely certain which precise (if any) *(yoga)tantra*s Indrabhūti had in mind here, besides others certainly the previously mentioned passages from the STTS and SBS (see previous note).

[6] This supreme *vajra*-gnosis (*vajrajñānam idaṃ param*) by which the nets of conceptualisations are shaken off (*vidhūtakalpanājālam*) is the means for the accomplishment of Vajrasattva (*sādhanaṃ vajrasattvasya*), it has been produced [by me] in a manner born from scripture and reasoning (*kṛtam āgamayuktijam*).[600]

[7] Whatever merit has been collected by me (*yan mayopacitaṃ śubham*), having composed the means for accomplishment (*sādhanopāyikāṃ kṛtvā*), may by that the supreme state of Vajrasattva be brought about for all sentient beings (*tenāstu sarvasattvānāṃ vajrasattvatvam uttamam*)![601]

[600] The compound in *pāda* one might well be understood as an allusion to *Pramāṇavārttika* 1.1a which is also cited as the opening of Jñānaśrīmitra's *Sākārasiddhiśāstra*. The same formulation is also found in *Pramāṇavārttika* 2.281a and CVP 90a. Apart from the above interpretation, it is also possible to interpret this compound in the sense of "from which the nets of conceptualisations have been shaken off." In the final *pāda*, we have emended the text to *kṛtam āgamayuktijam*, with some doubts remaining. The palm-leaf MS Ṅ, in fact, attests *kṛtam āgamayuktijñaṃ* which violates the final cadence. The paper MSS K_1, K_2, B_1 and B_2 read *kṛtamārgam ayuktijam*, MS K_3 has *kṛtamārgam ayuktitam*. The *editio princeps* of the JS prints *kṛtamārgaṃ sayuktikam*, 𝕊 changes the reading to *kṛtaṃ mārgaṃ sayuktikam*. The Tibetan translation, rendering this *pāda* as *luṅ daṅ rig(s) pa las śes bya(s)*, on the one hand, seems to support the reading in MS Ṅ on first sight while it, on the other hand, does not contain any trace of *mārga* (Tib. *lam*). On the basis of this translation, so it seems, 𝕁 proposed to emend the Sanskrit text to *jñeyam āgamayuktikam*. Although being a feasible emendation in the light of the reading transmitted in the Tibetan versions of the text, we consider *kṛtam* at the end of the work as more appropriate, regarding it more plausible that *las śes byas* is a corruption of the phonetically similar *las skyes byas* than *kṛtam* being a corruption of *jñeyam*. The variant *mārga*, in all likelihood, must have been caused by a stain above the letter *ga* which was mistaken as a *repha*, as a consequence of which the reading was altered to *rga*. The final °*jñaṃ*, attested in MS Ṅ and supported by the Tibetan *śes* could be the result of a misreading of the palaeographically similar syllable °*jaṃ*. Although the oldest witnesses clearly support the former, we have rejected this variant in our edition of the Sanskrit text not only for metrical reasons, since it violates the final cadence of the verse, but also sense-wise. In our edition of the Tibetan translation, we decided to conjecturally emend the variants *śes bya* (Tib.$_{\text{-G,N,Q}}$) and *śes byas* (Tib.$^{\text{G,N,Q}}$) to *skyes byas*, without that we are able to convincingly explain the corruption other than to assume that some form of phonetic misunderstanding had occurred. The preceding *las*, which does not construe well with the following *śes*, may be taken in support of this emendation. Admittedly, it would also be possible to argue that the particle *las* in the Tibetan is a corruption of the somewhat similar-looking word *lam*. This, however, we consider as less probable, especially since the word *luṅ* clearly supports the reading *āgama*. Needless to say, other interpretations of this nominal sentence and the compounds therein are, of course, possible. Following the Tibetan translation, one could, for example, translate this verse as "This *vajra*-gnosis from which the nets of conceptualisations have been shaken off is supreme. [This] means for the accomplishment of Vajrasattva has been composed [by me] knowing scripture and reasoning." This and the following stanza, one may note, could be taken as one of the few clues that Indrabhūti rather explicitly provides regarding the interpretation of the treatise's title, which most natural, so it seems, is to be interpreted as either a *tṛtīyā*- or *śaṣṭītatpuruṣa*, that is either in an instrumental or genitive relationship in the sense of "accomplishment through *jñāna*" (*jñānena siddhiḥ*) or "accomplishment of *jñāna*" (*jñānasya siddhiḥ*), respectively. While the *bahuvrīhi-samāsa* in *pāda* one (*vidhūtakalpanājālaṃ*), as mentioned above, leaves the same ambiguity, the terms *sādhana* as well as *sādhanopāyikā* suggest that the text itself is intended as the means for accomplishing gnosis, implying the *tṛtīyā* rather than the *ṣaṣṭhī* as the correct interpretation. However, Indrabhūti refers to *jñāna* in various places as the result of the application of the doctrinal and practical aspects discussed in his work (such as in 8.31-32), whereof we cannot exclude the possibility that Indrabhūti consciously chose a title that leaves the reader with two equally possible interpretations that point towards the two main notions that *jñāna* serves in this text, namely, the means (*upāya*) on the one, and the fruit or result (*phala*), on the other hand.

[601] In the first *pāda* of this dedicatory stanza, the palm-leaf MS Ṅ attests *sādhanopayikāṃ*, a likewise attested and acceptable variant which in fact might be original and which is again attested by MS Ṅ in the final colophon below. In *pāda* two, the palm-leaf MS confirms the silent emendation *mayopacitaṃ* in the previous editions 𝔹𝕊. The paper MSS, in fact, all attest *mayāpacitaṃ* which clearly is corrupt and can be explained as the partial loss of the vowel sign. In the third *pāda*, only MS B_1 contains the reading *tenāstu* printed in the previous editions. MS Ṅ omits one syllable, attesting *tenā*. MSS K_1 and K_3 read *tenāśu*, MS K_2 has the corrupt *te māśu*, MS B_2 attests *te māṇḍa*°. The Tibetan renders this part as *des ni* [...] *thob śog* which could be taken as a free rendering of the reading in MS B_1. In the final *pāda*, the palm-leaf MS Ṅ, as a matter of fact, attests *anuttareti* instead of *uttamam*. We are not able to account for this difference. The Tibetan translation

The *Sādhanopāyikā* called *Jñānasiddhi*,
which has come forth from the Glorious Uḍḍiyāṇa, is finished.
This is the work of the Great King, the Glorious Indrabhūtipāda.[602]

reads an additional *kyaṅ* (Skt. *api*) after *sems can thams cad* (Skt. *sarvasattvānām*) instead of the abstract-noun suffix °*tvam* (Tib. *ñid*) in the second half. This, we take as the result of translational freedom rather than the result of a different reading in the exemplar(s) of the translators. And indeed, the particle *kyaṅ* makes good sense when understanding it as a totalizer.

[602] Here, the spelling *śrī-uḍḍiyāna*° is a correction based on the palm-leaf MS Ṅ which attests *śriuḍiyāṇa*°. All paper MSS attest *śrīmadoḍḍiyānā* which is corrected in $K_1^{p.c.}$ to *śrīmadoḍḍiyāna*°. The previous editions 𝔹𝕊, on their part, print *śrīmadoḍiyāna*°. With regard to the different spellings of the name Uḍḍiyāna and its Tibetan correspondence, the reader may here be referred to the discussion in the introduction. Further reference may here be given to Tucci 1940, p. 5. The *repha* of *jñānasiddhir* is only contained in the palm-leaf MS Ṅ which, just as above, attests the less common form *sādhanopayikā*. The title *mahārāja* too is only attested in the colophon of MS Ṅ. In the Tibetan translation, the colophon in Tib.^{Ṅ_b} contains an additional element, the colophons of the Peking group shorten the colophon significantly. For the details of the colophons, the readers may be referred to the editions and the respective sections in The Text and its Witnesses.

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Paramādya. See Tomabechi 2009, p. xii. Tibetan: Tōh. 487 and Tōh. 488.

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Prajñāpāramitāstotra of Rāhulabhadra. Edited in: Hahn 1988.

Prajñopāyaviniścayasiddhi by Anaṅgavajra (PUVS). Edited in: 1) B. Bhattacharya 1929, pp. 1-28; 2) Rinpoche and Dwivedi 1987, pp. 63-87. MSS: see MSS K_1, K_2, K_3, B_1 and B_2 in The Text and its Witnesses.

Pradīpāhutividhi by Siddhācāryaśrīmadindrabhūtipāda. MSS: 1) *Guhyasamayasādhanamālā* Codex. Oxford, Bodleian Library "Ms. Sanskc. 16 (R)" (palm-leaf MTM), f. $72r_6$-$74v_1$; 2) *Abhisamayamañjarī* Codex. IASWR MBB-I-140 (MTM on Nepalese paper, 1918 CE), f. $51v_4$-$53r_7$; 3) *Guhyasamayatantra* Codex. IASWR MBB-II-126 (MTM on Nepalese paper, 20th cent.), f. $54r_2$-$51v_5$ (?); 4) *Ḍākinīguhyasamayasādhana* Codex. National

Archives Kathmandu MS "NAK 3/719" (= NGMPP A 140/4; MTM on Nepalese paper), f. $63v_4$-$65v_4$.[603]

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Bālarāmāyāṇa by Rājaśekhara. Edited in: Vidyasagara 1884.

Bṛhatkathāślokasaṃgraha of Budhasvāmin. Edited in: Lacote 1908.

Bṛhannīlatantra. Edited by Kaul Madhusudan. Muktabodha: M00116.

Bodhicaryāvatāra (BCA*p*) of Śāntideva (& °*pañjikā* of Prajñākaramati). Edited in: Vallée Poussin 1901-1914.

Bodhisattvādikarmikamārgāvatāradeśanā of Dīpaṃkaraśrījñāna a.k.a. Atīśa. eText in: GRETIL (Göttingen Register of Electronic Texts in Indian Languages).

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Bhaiṣajyavastu of the *Vinayavastvāgama* of the *Mūlasarvāstivādavinayavastu*. Edited in: Dutt 1939-1959.

Bhramaharanāma Hevajrasādhana (BhHS) by Ratnākaraśānti. Edited in: Isaacson 2002.

Mañjuśrīnāmasaṃgīti (MNS). Edited in: 1) Davidson 1981; 2) Wayman 1985. MSS: 1) National Archives Kathmandu MS "NAK 9-101" (= NGMPP C 10/2); 2) National Archives Kathmandu MS "NAK 9-118" (= NGMPP C 13/6).

Mañjuśrīmūlakalpa a.k.a. *Āryamanjusrīmūlakalpa* (MMK). Edited in: G. Śāstrī 1920-1925.

[603] The authorship of Indrabhūti remains doubtful. The text is described as "GSS 14" in English 2002, pp. 363-364.

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Madhyāntavibhāgakārikābhāṣya by Vasubandhu. MS: Bihar Research Society, Patna, "Ṅor Codex" XXXIV 2. Edited in: Tatia and Thakur 1967.

Marmakalikā of Vīryaśrīmitra, a commentary (*pañjikā*) on the *Tattvajñānasaṃsiddhi*. Edited in: J. S. Pandey 2000b.

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Mahāyānasūtrālaṃkāra by Asaṅga. Edited in: 1) Lévi 1907; Funahashi 1985.

Mahāvastu Avadāna. Edited in: Senart 1882-1897.

Mahāsamayatattva (not preserved in Sanskrit or Tibetan). See Taishō 883, probably referring to the **Guhyasamayagarbharāja*, a work translated by Dānapāla in 1010 CE (see Takahashi 1977, pp. 1-3).

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Māyājālatantra (MJT; not preserved in Sanskrit). See Tōh. 466.

Mārgopadeśa (or: *Rāgamārgopadeśa*) by Indrabhūti (presumably written by Vanaratna). MS: London, Royal Asiatic Society, "Hodgson MS 35" (palm-leaf MTM), f. $74v_2$-$77r_5$. The codex is described in Delhey 2021.

Muktāvalī of Ratnākaraśānti (MĀ), a commentary on the *Hevajratantra*. Edited in: Tripathi and T. S. Negi 2001.

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Yogaratnamālā nāma Hevajratantrapañjikā by Kāṇha (YRM). Edited in: 1) Snellgrove 1959b; 2) Tripathi and T. S. Negi 2006.

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Ratnagotravibhāga Mahāyānottaratantraśāstra (RGV). Edited in: 1) Johnston 1950; 2) Z. Nakamura 1961.

Ratnamālāvadāna. Edited in: Takahata 1954.

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Lāṭyāyanaśrautasūtra with the commentary by Agnisvāmin. Edited in: Vedāntavāgīśa 1872.

Liṅgapurāṇa. In: GRETIL (based on the Veṅkateśvara edition 1906).

Lokātītastava of Nāgārjuna. Edited in: Lindtner 1982.

**Vajragarbharatnarājasūtra* (also referred to as **Vajragarbhatantrarājasūtra* and **Anuttaramahāyānavajramahātantrarājasūtra*). Not extant in Sanskrit. A Chinese translation by Fa-t'ian is preserved as 最上大乘金剛大教寶王經 (*Tsui sheng ta ch'eng chin kang ta chiao pao wang ching*) in the Chinese Buddhist Canon (T 1128 20.545b-48b). Translated into English in: P. C. Bagchi 1946.

Vajracchedikā nāma triśatikā prajñāpāramitā (*Prajñāpāramitāvajracchedikāsūtra*) with the commentary (*ṭīkā*) of Kamalaśīla. Edited in: 1) Tendzin 1994; 2) P. Vaidya 1961b, pp. 75-89.

Vajrajvālodayā of Ānandagarbha (unpublished). MS: Göttingen MS "Xc 14/39" (HSS 18), fol. $170r_6$-$186r_5$ (described in Isaacson 2009, pp. 112-113), a critical edition of the text is being prepared by Shiori Ijuin.

Vajrapadasārasaṃgraha of Yaśobhadra (a.k.a. Nāropā) an unpublished commentary on the *Hevajratantra*. MS: Beijing, Library of the CTRC, Box 112 (actually 113), photos 20-42, gSaṅ bdag's undated catalogue p. 93. The original manuscript is kept in the Potala.[604]

Vajrayoginīmantrārthatattvanirdeśa of Śrīmadindrabhūtipāda. MS: Tokyo MS "New 307" (MTM on palm-leaf), f. $9v_1$-$15v_4$. Tibetan: Tōh. 1546, Ō 2254.

Vajrayoginīmukhāgama by Ādisiddhaśrīmadindrabhūtipāda. MSS: 1) *Guhyasamayasādhanamālā* Codex. Oxford, Bodleian Library "Ms. Sanskc. 16 (R)" (palm-leaf MTM), the foliation is f. $279v_1 \rightarrow$ f. $271 \rightarrow$ f. $80 \rightarrow$ f. $4r_5$; 2) *Abhisamayamañjarī* Codex. IASWR MBB-I-140 (MTM on Nepalese paper, 1918 CE), f. $1r_1$-$3v_1$; 3) *Guhyasamayatantra* Codex. IASWR MBB-II-126 (MTM on Nepalese paper, 20th cent.), f. $1v_1$-$3v_6$; 4)

[604] We are grateful to Francesco Sferra for supplying the information about this codex and the citation of the JS contained in this work.

Ḍākinīguhyasamayasādhana Codex. National Archives Kathmandu MS "NAK 3/719" (= NGMPP A 140/4; MTM on Nepalese paper), f. $1v_1$-$4r_6$.[605]

Vajrasattvasādhana a.k.a. *Vajrasattvaniṣpādanasūtra* (VSS) of deutero Candrakīrti. Edited in: Luo and Tomabechi 2010.

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Varāhapurāṇa. MS: National Archives Kathmandu MS "NAK 6-882" (= NGMPP A 1012/5).

Vāyupurāṇa (*Revākhaṇḍa*). Edited in: 1) Śrīkṛṣṇadās 1910 and 2) Siṃha 1986.

Vigrahavyāvartanī of Nāgārjuna. Published in: Yonezawa 2008.

Vimalaprabhā (*ṭīkā*) of Kalkin Śrīpuṇḍarīka on *Śrīlaghukālacakratantrarāja* (VP). Edited in: Upadhyaya 1986 (Vol. 1) and Dwivedi and S. Bahulkar 1994 (Vols. 2, 3); MS: Kolkata, Asiatic Society, Ms G 10766/R.B.4/D 136, (*Paramākṣarajñānasiddhi* on fol. $186v_2$-$206v_6$).

Viṣṇudharma. Edited in: Grünendahl 1983-1989.

Vīṇāśikhatantra. Edited in: Teun Goudriaan 1985.

Vyaktabhāvānugatatattvasiddhi by *Yoginī Cintā / Vilāsavajrā. Edited in: Rinpoche and Dwivedi 1987, pp. 165-179. MSS: see MSS K_1, K_2 and B_1 in The Text and its Witnesses.

Vyākhyāsudhā (or *Ramāśramī*) of Bhānujī Dīkṣita, a commentary on the *Nāmaliṅgānuśāna* (*Amarakośa*) of Amarasiṃha. Edited in: Śivadatta 1929.

Śāstravārtāsamuccaya of Haribhadrasūri. Edited in: Dixit 1969.

Śikṣāsamuccaya of Śāntideva (ŚS). Edited in: Bendall 1897-1902.

Śivopaniṣad. Edited in: Raja 1933.

**Śrītattvapradīpanāmamahāyoginītantra*. See *dPal de kho na ñid kyi sgron ma źes bya ba'i rnal 'byor chen mo'i rgyud kyi rgyal po* (Tōh. 423).

Śrīpādmasaṃhitā. Edited in: Padmanabhan and Sampath 1974.

Śrīmadraktayamāritantra (unpublished). MS: MS "37. bod 22 / da 0401 2" (see Sandhak n.d., p. 16), Potala, TAR, China. A palm-leaf MS comprising 43 folios, complete. Copies are held at the China Tibetology Research Center (CTRC; box 37), Beijing.

Śrīvajramaṇḍalālaṅkāra a.k.a. *Śrīvajramaṇḍālaṅkāra* (not preserved in Sanskrit). See Tōh. 490 (= Ō 123).

**Śrīsaṃvarottaratantra* (*dPal sdom pa'i rgyud phyi ma*). Unidentified (see Kuijp 2013, p. 124).

**Śriherukābhyudaya* (not preserved in Sanskrit). See Tōh. 374.

Śrīhevajraviśuddhinidhisādhana attributed to Avadhūtipāda (unpublished). MS: HSS 7 (see below).

[605] The authorship of Indrabhūti remains doubtful. The text is described as "GSS 1" in English 2002, pp. 355-356. Tibetan: Tōh. 1545, Ō 2253 (attributed to Śabara).

Ṣaṭsāhasrikā-Hevajraṭīkā a.k.a. *Hevajratantrapiṇḍārthaṭīkā* by Vajragarbha. Edited in: Shendge 2004.

Ṣaḍaṅgayoga of Anupamarakṣita with Raviśrījñāna's *Guṇabharaṇī nāma Ṣaḍaṅgayogaṭippaṇī*. Edited in: Sferra 2000.

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Saṅghastotrastava. Edited in: Schlingloff 1955, pp. 92-94.

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[606] The verse numbers in our editions and annotated translation refer to Szántó n.d. (forthcoming), in the hope that these will not change until its publication. Wherever these differ from the counting in the *editio princeps*, we have added the corresponding numbers of the latter in parentheses. We remain thankful to Péter-Dániel Szántó for having shared with us a preliminary edition of the text and for having read through the portions of the SBS cited by Indrabhūti in sections 15, 17 and 18 of his *Jñānasiddhi*.

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dPal kha sbyor thig le źes bya ba rnal 'byor ma'i rgyud kyi rgyal po'i rgya cher 'grel pa yaṅ par lta ba'i dran pa'i snaṅ ba źes bya ba (**Śrīsaṃpuṭatilaka nāma Yoginītantrarājasya ṭīkā Smṛtisaṃdarśanāloka nāma*) by Indrabodhi (a.k.a. Indrabhūti, Tōh. 1197). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 6 (ca), fol. 94v-313r.

dPal khrag 'thuṅ mṅon par 'byuṅ ba źes bya ba (**Śrīherukābhyudaya nāma*) (Tōh. 374). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 79 (ga), fol. 1v-33v.

dPal mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud kyi rgyal po chen po'i 'grel pa gru gziṅs (**Śrīḍākārṇavamahāyoginītantrarājavāhikaṭīkā*) by Padmavajra (Tōh. 1419). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 20 (dza), fol. 1v-318r.

dPal 'khor lo bde mchog gi rgyun bśags (**Śrīcakrasaṃvarānubandhasaṃgraha*) by Indrabodhi (a.k.a. Indrabhūti, Tōh. 1455). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22 (źa), fol. 3v-4v.

dPal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleṅ gźi źes bya ba (**Sādhananidāna-nāma-śrīcakrasaṃvarapañjikā*) by Lwa ba pa (Lavapa; Tōh. 1401). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 16 (ba), fol. 1v-78r.

dPal 'khor lo sdom pa'i rgyud kyi rgyal po bde mchog bsdus pa źes bya ba'i rnam par bśad pa (**Śrīcakrasaṃvaratantrarājaśaṃvarasamuccayanāmavṛtti*) by rGyal po Indrabodhi (a.k.a. Indrabhūti, Tōh. 1413). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 18 (tsa), 1v-119v.

dPal 'khor lo sdom pa'i sñiṅ po'i de kho na ñid grub pa (**Śrīcakrasaṃvaragarbhatattvasiddhi*) by Jālandhari (Tōh. 1456). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 23 (źa), fol. 4v-5r.

dPal 'khor lo sdom pa'i bstod pa (**Śrīcakrasaṃvarastotra*) by Indrabhūti (Tōh. 1440). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21 (wa), fol. 239v-240r.

dPal dga' ba'i me tog gi phreṅ ba (**Śrī-ānandapuṣpamālā*) by Indrabhūti (Tōh. 1336). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10 (ta), fol. 307v-320v.

dPal dgyes pa'i rdo rje źes bya ba'i rgyud kyi don bsdus pa (**Śrīhevajra nāma Tantrārthasaṃgraha*) by unknown author (Tōh. 1193). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 6 (ca), fol. 12r-43v.

dPal mchog daṅ po źes bya ba theg pa chen po'i rtog pa'i rgyal po (**Śrīparamādyanāma Mahāyānakalparāja*) (Tōh. 487). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 85 (ta), fol. 150v-173r.

dPal mchog daṅ po'i sṅags kyi rtog pa'i dum bu źes bya ba (**Śrīparamādyamantrakalpakhaṇḍanāma*) (Tōh. 488). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 85 (ta), fol. 173r-265v.

dPal dam tshig chen po'i rgyud kyi rgyal po (**Śrīmahāsamayatantrarāja*) (Tōh. 390). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 79 (ga), fol. 213v-216r.

dPal de kho na ñid kyi sgron ma źes bya ba'i rnal 'byor chen mo'i rgyud kyi rgyal po (**Śrītattvapradīpanāmamahāyoginītantra*) (Tōh. 423). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 80 (ṅa), fol. 136v-142v.

dPal de kho na ñid kyi bdud rtsi'i man ṅag (**Śrītattvāmṛitopadeśa*) by Indrabhūti (Tōh. 1337). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 10 (ta), fol. 320v-324r.

dPal de kho na ñid grub pa (**Śrītattvasiddhi*) by Keralīpa (Tōh. 1985 and 2262). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 47 (mi), fol. 173v-175r and Vol. 52 (źi), fol. 25r-26v.

dPal de bźin gśegs pa thams ca kyi gsaṅ rnal 'byor chen po rnam par rgyal ba źes bya ba ñams ñid gñis su med pa'i rgyud kyi rgyal po rdo rje dpal mchog chen po brtag pa daṅ po (**Śrīsarvatathāgataguhyatantramahārājādvayasamatāvijaya nāma Vajraśrīvaramahākalpādi*) (Tōh. 453). In: bKa' 'gyur, (*sDe dge*), rGyud, Vol. 82 (cha), fol. 103r-331r.

dPal rdo rje mkha' 'gro źes bya ba'i rgyud kyi rgyal po las btus pa'i sgrub pa'i thabs byaṅ chub kyi sems kun du gzigs pa'i phreṅ ba źes bya ba by Kālakapāda (**Srīvajraḍāka nāma Tantrarājoddhṛitā Sādhanopāyikā Bodhicittāvalokamālā nāma*) (Tōh. 1503). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 23 (źa), fol. 259v-271r.

dPal rdo rje sñiṅ po rgyan gyi rgyud (**Śrīvajrahṛdayālaṅkāratantra*) (Tōh. 451). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 82 (cha), fol. 36r-58v.

dPal rdo rje sñiṅ po rgyan ces bya ba'i rgyud kyi rgyal po chen po (**Śrīvajramaṇḍalālaṅkāranāmamahātantrarāja*) (Tōh. 490). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 86 (tha), fol. 1r-82r.[608]

dPal rdo rje sñiṅ po'i rgyan gyi rgyud chen po'i dka' 'grel (**Śrīvajramaṇḍālaṅkāramahātantrapañjikā*) by Praśāntamitra (Tōh. 2515). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 61 (i), fol. 313r-362r.

dPal rdo rje rnal 'byor ma'i sṅags kyi de kho na ñid kyis byin gyis brlabs pa'i rim pa źes bya ba (*Śrīvajrayoginīmantratattvasvādhiṣṭhānanirdeśa nāma* a.k.a. *Vajrayoginīmantrārthatattvanirdeśa*) by Indrabhūti (Tōh. 1546). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 23 (źa), fol. 192v-195v.

[608] See section fifteen regarding the title problem.

dPal ldan rgya che ba źes bya ba'i dkyil 'khor gyi cho ga (**Śrīmadudāranāmamaṇḍalavidhi*) by Vajravarman (Tōh. 2526). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 62 (ku), fol. 168v-175r.

dPal sdom pa 'byuṅ ba'i rgyud kyi rgyal po chen po'i dka' 'grel padma can (**Śrīsamvarodayamahātantrarājapañjikā nāma Padminī*) by Ratnarakṣita (Tōh. 1420). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21 (wa), fol. 1v-101v.

dPal sdom pa'i rgyud phyi ma (**Śrīsaṃvarottaratantra*). Unidentified (see Kuijp 2013, p. 124).

dPal tshogs kyi bdag po 'jur gegs sel ba źes bya ba'i sgrub thabs źes bya ba (**Śrī-Ājñāvinivartagaṇapatisādhana nāma*) by Indrabhūti (Tōh. 3741). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 79 (tshu), fol. 76r-76r.

dPal zla gsaṅ thig le źes bya ba rgyud kyi rgyal po chen po (*Guhyendumaṇitilaka nāma Mahātantrarāja*) (Tōh. 477). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 83 (ja), fol. 247v-303r.

dPal ye śes rdo rje kun las bsdus pa (**Śrījñānavajrasamuccaya*) (Tōh. 450). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 82 (cha), fol. 1v-35v.

dPal saṅs rgyas thams cad daṅ mñam par sbyor ba mkha' 'gro ma bde ba'i mchog ces bya ba'i rgyud phyi ma (*Śrīsarvabuddhasamāyogaḍākinījālaśaṃvaranāma-uttaratantra*) (Tōh. 366). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 77 (ka), fol. 151v-193r.

dPal saṅs rgyas thams cad daṅ mñam par sbyor ba'i dkyil 'khor gyi cho ga (**Śrīsarvabuddhasamāyogamaṇḍalavidhi*) by Kukkurāja (Tōh. 1671). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27 (la), fol. 168v-195r.

dPal gsaṅ ba 'dus pa'i rgyan (**Śrīguhyasamājālaṅkāra*) by Dri med sbas pa[609] (Vimalagupta; Tōh. 1848). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 40 (ti), fol. 1v-152v.

dPal gsaṅ ba'i sñiṅ po'i rim pa gñis kyi don (**Śrīguhyasāradvikramārtha*) by Indrabuddhi (ak.a. Indrabhūti, Ōtani 4771). In: bsTan 'Gyur, (*Peking*), rGyud, Vol. 83 (mu), fol. 210r-210v. (BDRC: MW1KG13126).

dPal he ru ka 'khor daṅ bcas pa la bstod pa (**Śrīherukasaparivārastotra*) by Kṛṣṇa (Tōh. 1639). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 25 (ya), fol. 267r-268r.

dPal lhan cig skyes pa grub pa źes bya ba (*Śrīsahajasiddhi nāma*) by Ḍombīheruka, (Tōh. 2223). In: 1) bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 68r-70v; 2) bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 52 (źi), fol. 25r-26v.

dPal lhan cig skyes pa bde ba'i mchog bdag byin gyis brlab pa źes bya ba (**Śrīsahajaśamvarasvādhiṣṭhāna nāma*) by Madhyamendrabhūti (Tōh. 1459). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 22 (źa), f. 5v-6r.

dPyid kyi thig le'i rgya cher 'grel pa (**Vasantatilakā ṭīkā nāma*) by Vanaratna (Tōh. 1449). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 21 (wa), fol. 306v-349r.

Phyag rgya bźi'i rgya cher 'grel pa rin po che'i sñiṅ po źes bya ba (**Caturmudrānvayaṭīkānāma*) by Bhitakarma (Tōh. 2259). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 283v-326r.

[609] BDRC supplies alternative author information: Zla ba'i 'od (Candraprabhā) and Rin chen rdo rje'i myu gu (Ratnavajrāṅkura).

'Phags pa 'jam dpal gyi mtshan yaṅ dag par brjod pa'i dka' 'grel (**Āryamañjuśrīnāmasaṁgītipañjikā*) by dBu ma la dga' ba (Tōh. 2540). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 86 (gu), fol. 145r-221r.

'Phags pa gñis su med pa mñam pa ñid rnam par rgyal ba źes bya ba'i rtog pa'i rgyal po chen po (*Ārya-Advayasamatāvijayā nāma Kalpamahārāja*) (Tōh. 452). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 82 (cha), fol. 58v-103r.

'Phags pa gdan bźi pa'i rnam par bśad pa (**Āryavajrakrodharājakalpalaghutantranāma* by dGe ba'i go cha' (Tōh. 1608). In: bsTan 'gyur, (*sDe dge*), rGyud, Vol. 25 (ya), fol. 1v-72r.

'Phags pa byaṅ chub sems dpa'i sde snod ces bya ba theg pa chen po'i mdo (**Āryabodhisattvapiṭaka nāma Mahāyānasūtra*) (Tōh. 56). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 40–41 (kha–ga), fol. 255v-205r.

'Phags pa śes rab kyi pha rol tu phyin pa tshul brgya lṅa bcu pa'i 'grel pa (**Prajñāpāramitānayaśata-pañcāśatkaṭīkā*) by Jñānamitra (Tōh. 2647). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 68 (ju), fol. 272v-294r.

'Phags yul grub chen brgyad cu rtsa bźi'i byin rlabs skor las lo rgyus rnam par thar pa rnams (**Caturaśītisiddhapravṛtti, Grub thob brgyad cu rtsa bźi'i lo rgyus*) by Abhayadatta (Ō. 5091). In: bsTan 'Gyur, (*Pe ciṅ*), rGyud, Vol. 87 (lu), fol. 1r-68r (pp. 173-201).

Bla ma dam pa rnams kyis rjes su bzuṅ ba'i tshul bka' drin rjes su dran par byed pa (a.k.a. *Bu ston gsan yig*) by Bu ston Rin chen grub (Tōh. 5199). In: *Bu ston rin chen grub daṅ sgra tshad pa rin chen rnam rgyal gyi gsuṅ 'bum* (The Collected Works of Bu-ston. Edited by Lokesh Chandra from the collections of Raghu Vira). New delhi: International Academy of Indian Culture, 1965-1971. (BDRC: W22106, Vol. 26, pp. 1-142).

dBaṅ bskur ṅes bstan bka' 'grel (*Sekanirdeśapañjikā*) by dGa' ba skyoṅ ba (Rāmapāla; Tōh. 2253). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 143r-160v.

'Bri guṅ chos mdzod (*'Bri guṅ bka' brgyud chos mdzod chen mo*) by 'Bri guṅ A mgon Rin po che *et al.* Lha sa: 'Bri guṅ mthil dgon. 2004. (BDRC: MW23779).

'Brug pa'i chos mdzod (*'Brug pa'i chos mdzod chen po bsam 'phel nor bu'i baṅ mdzod*) by Grub rigs khyu mchog. Khams naṅ chen: mDo khams pa ṅes don bśad sgrub ñi ma. 2015. (BDRC: MW3CN2232).

'Brug lugs chos mdzod (*'Brug lugs chos mdzod chen mo*) by Tshogs gñis sPrul sku (3rd). Kathmandu: Drukpa kagyu heritage project. 200?. (BDRC: MW23779).

rTsa ba'i ltuṅ ba'i rgya cher 'grel pa (**Mūlapattikā*) by Atīśa Dīpaṅkara-Śrījñāna (Tōh. 2487). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 53 (zi), fol. 192v-197v.

mTshan brjod 'grel pa sñiṅ po mṅon par rtogs pa (**Mañjuśrīnāmasaṃgītiṭīkā Sārābhisamaya*) by gÑis med rdo rje (Advayavajra; Tōh. 2098). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 49 (tsi), fol. 95r-129r.

Źib mo rnam par 'byed pa by Jo naṅ rJe btsun Tāranātha. In: *Jo naṅ rJe btsun Tāranātha'i gsuṅ 'bum*, Vol. 36 (*dpe bsdur ma*). Pe cin: Kruṅ go'i bod rig pa dpe skrun khaṅ. 2008. (BDRC: MW1PD45495).

gŹan gyis mi thub pa daṅ ri rab mchog ma rin po che bzaṅ po'i bsgrub thabs (**Aparājitāmeruvarābhadraṃkararatnasādhana*) by Indrabodhi (ak.a. Indrabhūti, Ōtani 4830). In: bsTan 'Gyur, (*Peking*), rGyud, Vol. 86 (źu), fol. 223r-224r. (BDRC: MW1KG13126).

Ye śes grub pa'i sgrub thabs (*Jñānasiddhi*) by Indrabhūti (Tōh. 2219). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 36v-60v; bsTan 'Gyur, (*Co ne*), rGyud, Vol. 51 (wi), fol. 36v-60v (BDRC: W1GS66030); Golden bsTan 'Gyur (*gSer bris ma*), Vol. 48 (mi), fol. 48r-78v (BDRC: W23702); bsTan 'Gyur (*sNar thaṅ*), Vol. 48 (mi), fol. 39r-63r (BDRC: W22704); bsTan 'Gyur (*Peking*), Vol. 48 (mi), fol. 39v-64r. Tokyo, Kyoto: Tibetan Tripitaka Research Institute. 1957 (TBRC: W1KG13126); bsTan 'Gyur (*dPe bsdur ma*), Vol. 26, pp. 98-160. Pe cin: Kruṅ go'i bod rig pa'i dpe skrun khaṅ. 1994-2008 (BDRC: W1PD95844); *'Brug lugs chos mdzod*, Vol. 35, pp. 185-268; *'Bri guṅ chos mdzod*, Vol. 1 (ka), fol. 62v-95v; *Karma pa sku phreṅ rim byon gyi gsuṅ 'bum phyogs bsgrigs rnam par rgyal ba dpal źwa dmar ba'i chos sde*, Vol. 36, pp. 147-220. Lha Sa: dPal brtsegs bod yig dpe rñiṅ źib 'jug khaṅ. 2013; *Ṅes don phyag chen rgya gźuṅ daṅ bod gźuṅ*, Vol. 1 (ka), pp. 237-307. Khreṅ tu: Si khron dpe skrun tshogs pa, si khron mi rigs dpe skrun khaṅ. 2009 (BDRC: W1KG12589); *Ṅes don phyag rgya chen po'i khrid mdzod*, Vol. 1 (ka), pp. 123-189. New Delhi: rNam par rgyal ba dpal źwa dmar ba'i chos sde. 1997. (BDRC: W23447).

Ye śes rdo rje kun las btus pa źes bya ba'i rgyud (**Vajrajñānasamuccayanāmatantra*) (Tōh. 447). In: bKa' 'Gyur, (*sDe dge*), rGyud, Vol. 81 (ca), fol. 282r-286r.

Yon tan rin po che'i mdzod kyi 'grel pa (*Yon tan rin po che'i mdzod kyi 'grel pa zab don snaṅ byed ñi ma'i 'od zer*) by Yon tan rGya mtsho. Odiyan: Dharma Publishing. 2004. (BDRC: W8LS24653).

Rab tu gsal ba'i kha sbyor gyi rgya cher 'grel pa (**Suviśadasaṃpuṭaṭīkā*) by Kayastha bgres po (Tōh. 1190). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 5 (ṅa), fol. 1v-236r.

Rigs byed ma phyag brgyad ma'i sgrub thabs (**Aṣṭabhujakurukullāsādhana*) by Indrabhūti (Tōh. 3572). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 77 (mu), fol. 203r-204r.

Rin po che 'khor lo'i dbaṅ gi man ṅag gi rim pa (**Ratnacakrābhiṣekopadeśakrama*) by Indrabhūti (Tōh. 2472). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 53 (zi), fol. 143v-153r.

Las daṅ po pa'i dam tshig mdor bsdus (**Ādikarmikasamayasaṃkṣepa*) by Jñānabodhi (Tōh. 3726) In: bsTan 'gyur, (*sDe dge par phud*), mDo 'grel, Vol. 79 (tshu), fol. 49v-54v.

Śes bya kun khyab (*Theg pa'i sgo kun las btus pa gsuṅ rab rin po che'i mdzod bslab pa gsum legs par ston pa'i bstan bcos śes bya kun khyab*) by 'Jam mgon Koṅ sprul Blo gros mTha' yas (3 volumes). Pe cin: Mi rigs dpe skrun khaṅ. 1982. (BDRC: MW1PD95787).

Śes rab kyi pha rol tu phyin pa 'bum pa rgya cher 'grel pa (**Śatasāhasrikāprajñāpāramitābṛhaṭṭīkā*) (Tōh. 3807). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 90–93 (da–pa), fol. 1v-252.

Śes rab kyi 'phrin yig ces bya ba (**Prajñālekha nāma*) by Padmavajra (Tōh. 2455). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 53 (zi), fol. 124b-128v.

Śes rab ye śes gsal ba (**Prajñājñānaprakāśa*) by Devacandra (Tōh. 2226). In: bsTan 'Gyur, (*sDe dge*), mDo 'grel, Vol. 51 (wi), fol. 79v-92r.

Saṅs rgyas thams cad daṅ mñam par sbyor ba mkha' 'gro ma sgyu ma bde mchog gi 'grel pa mñam sbyor gyi rgyan źes bya ba (**Sarvabuddhasamāyogaḍākinījālaśamvaravṛttisamāyogālaṁkāra-nāma*) by Rab dga' rdo rje (*Pramuditavajra; Tōh. 1660). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 26 (ra), fol. 389r-439r.

Saṅs rgyas thams cad daṅ mñam par sbyor ba źes bya ba'i rgyud kyi dka' 'grel (**Śrīsarvabuddhasamāyoganāmatantrapañjikā*) by Indrabhūti (Tōh. 1661). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27 (la), fol. 1v-19b.

Saṅs rgyas thams cad daṅ mñam par sbyor ba'i tshogs kyi cho ga (**Śrīsarvabuddhasamāyogagaṇavidhi nāma*) by Indrabhūti (Tōh. 1672). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 27 (la), fol. 195r-199r.

Sampu ṭa'i rgya cher 'grel pa by Bu ston rin chen grub. In: *gSuṅ 'bum rin chen grub*, Kruṅ go'i bod rig pa dpe skrun khaṅ: Pe Ciṅ, 2000, Vol. 8 , pp. 233-964. (BDRC: MW1934_F9F2B4).

Sems rin po che sbyoṅ bar byed pa (**Cittaratnaśodhanīya*) by Indrabhūti (Ōtani 5028). In: bsTan 'Gyur, (*Peking*), rGyud, Vol. 87 (yu), fol. 216r-222v. (BDRC: MW1KG13126).

Slob dpon mTsho skyes kyi lo rygus by Sa chen Kun dga' sñiṅ po. In: Sa skya bka' 'bum (Collected Works of each of the five founding patriarchs of the Sakya order), Vol. 2, fol. 1r-3v (pp. 719-724). Sachen International 2006.

gSaṅ 'grel phyogs bcu'i mun sel gyi spyi don 'od gsal sñiṅ po by 'Ju mi pham 'jam dbyaṅs rnam rgyal rgya mtsho (Mipham Rinpoche). Bylakuppe, Karnataka: Ngagyur Nyingma Institute. 2001. (BDRC: W1KG3705).

gSaṅ sṅags rgyud sde bźi'i gsuṅs 'bum by Bu ston rin chen grub. In: *gSuṅ 'bum rin chen grub*, Kruṅ go'i bod rig pa dpe skrun khaṅ: Pe Ciṅ, 2000, Vol. 16 , pp. 1-556. (BDRC: MW1934_F9F2B4).

gSaṅ ba grub pa (*Guhyasiddhi*) by Padmavajra (Tōh. 2217). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 1v-28v.

gSaṅ ba rnal 'byor chen po'i rgyud rdo rje rtse mo (**Vajraśikharamahāguhyayogatantra*; cf. "*Vajraśekharatantra*" = H 448 / 450, Tōh. 480). In: bKa' 'gyur, (*lha sa*), rGyud, Vol. 84, fol. 320r-520v.

gSaṅ ba'i sgron ma źes bya ba'i rnal 'byor ma'i rgyud (**Guhyapradīpanāmamahāyoginītantra*). Unidentified (see Kuijp 2013, pp. 126-130).

gSaṅ ba'i gsaṅ ba chen po de kho na ñid kyi man ṅag (**Guhyamahāguhyatattvopadeśa*) by Dārikapa (Tōh. 2221). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 51 (wi), fol. 62r-63r.

gSar ma gtso bor ston pa'i zin bris by 'Jam dbyaṅ mKhyen brtse'i dbaṅ po. In: *mKhyen brtse'i dbaṅ po gsuṅ 'bum*, Vol. 4. Gangtok: Gonpo tseten. 1977-1980. (BDRC: MW21807).

lHan cig skyes grub (**Sahajasiddhi*) by Indrabhūti (Tōh. 2260). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 52 (źi), fol. 1v-4r.

lHan cig skyes grub kyi gźuṅ 'brel źes bya ba (**Sahajasiddhipaddhati nāma*) by Lakṣmīṅkarā (Tōh. 2261). In: bsTan 'Gyur, (*sDe dge*), rGyud, Vol. 52 (źi), fol. 4r-52r.

Appendices

1
Sa bcad in T (83,3-88,2)

Slob dpon Indrabhūti bar mas mdzad pa'i Ye śes grub la don gsum te | klad daṅ (1) | gźuṅ daṅ (2) mjug go (3) || klad la gñis te | mchod bar brjod ciṅ bśad par dam bca' ba daṅ (1.1) | dgos pa'i don bstan pa'o (1.2) || gźuṅ gsum te[1] | dbaṅ po rab kyi[2] don daṅ (2.1) | 'briṅ gi[3] don daṅ (2.2) | tha ma'i don no (2.3) ||

de yaṅ le'u ñi śu las | le'u daṅ pos dbaṅ po rab kyi[4] don mdor bstan (1) | le'u gñis pas sku sgom pa[5] dgag pa bstan (2) | le'u gsum pas rnam bcas[6] dgag pa bstan (3) | le'u bźi pas rnam med[7] dgag pa bstan (4) | le'u lṅa pas rmoṅs pa'i sgom dgag pa bstan (5) | le'u drug pas rluṅ gis sgom pa dgag pa bstan[8] (6) | le'u bdun pas bde chen po'i sgom pa dgag pa bstan[9] (7) | le'u brgyad pas dbaṅ po tha ma'i tshogs gñis 'phel ba bstan (8) | le'u dgu pas dbaṅ po 'briṅ daṅ tha ma'i sdig pa bśag pa bstan | le'u 'briṅ daṅ tha ma'i don bstan pa la (9) | le'u bcu pas mthun pa'i zas bstan[10] (10) | le'u bcu gcig pas mthun pa'i grogs bstan (11) | le'u bcu gñis pas rig pa bstan (12) | le'u bcu gsum pas bla ma bsñen bskur ba bstan[11] (13) | le'u bcu bźi pas slob ma bstan (14) | le'u bco lṅa pas[12] luṅ bstan (15) | le'u bcu drug pas sgom pa[13] bstan (16) | le'u bcu bdun pas dbaṅ bstan (17) | le'u * bco brgyad pas[14] dbaṅ po[15] bstan (18) | le'u bcu dgu 84
pas dbaṅ po 'briṅ gi sgom pa[16] bstan (19) | le'u ñi śu pas dbaṅ po tha ma'i sgom pa bstan no (20) || le'u daṅ po la brgyad de | snod kyi[17] dri ma daṅ bral bar bya ba daṅ (1.1) | de kho na ñid 'dod pas bla ma bsñen par bya ba daṅ (1.2) | de kho na ñid kyi[18] dam tshig bsruṅ śiṅ[19] de ñams pa'i ñes dmigs bstan pa daṅ (1.3) | rdo rje ye śes dbaṅ bskur ba'i phan yon daṅ (1.4) | de kho na ñid kyi[20] miṅ gi[21] rnam graṅs daṅ (1.5) | phyag rgya chen po sgom pa'i[22] 'bras bu daṅ (1.6) | ro sñoms par byed pa'i spyod pa daṅ (1.7) | dman pa'i rnal 'byor gyis thar pa mi thob par bstan pa'o[23] (1.8) || daṅ po la gsum te | ṅa rgyal gyi[24] dri ma ma spaṅs pa[25] daṅ (1.1.1) dam tshig daṅ sdom pa la gnas pas blaṅ dor gyi[26] dri ma spaṅs te mñam pa la gnas pa daṅ (1.1.2) | ṅa bdag gi[27] dri ma spaṅs par bstan pa'o (1.1.3) || rdo rje sems dpa'i de kho na ñid 'dod pas bla ma mñes par bya ba la gñis te | rdo rje gyis[28] sems can thams cad la khyab par bstan

[1] gsum te *conj.*] gñis te T [2] rab kyi *em.*] rab kyis T [3] 'briṅ gi *em.*] 'briṅ gis T [4] rab kyi *em.*] rab kyis T [5] sgom pa *st.*] bsgom pa T [6] rnam bcas *em.*] rnams bcas T [7] rnam med *em.*] rnams med T [8] bstan *em.*] bsten T [9] bstan *em.*] stan T [10] bstan *em.*] bsten T [11] bstan *em.*] bsten T [12] bco lṅa pas *em.*] bcu lṅa pas T [13] sgom pa *st.*] bsgom pa T [14] bco brgyad pas *em.*] bcu brgyad pas T [15] dbaṅ po *em.*] dbaṅ T [16] 'briṅ gi sgom pa *em.*] 'briṅ gis bsgom pa T [17] snod kyi *em.*] snod kyis T [18] kyi *em.*] kyis T [19] bsruṅ śiṅ *corr.* (cp. 1.3.1)] gsuṅ źiṅ T [20] kyi *em.*] kyis T [21] gi *em.*] gis T [22] sgom pa'i *st.*] bsgom pa'i T [23] bstan pa'o *em.*] bston pa'o T [24] gyi *em.*] gyis T [25] ma spaṅs pa *conj.* (haplography?)] spaṅs pa T [26] blaṅ dor gyi *em.*] blaṅ dor gyis T [27] gi *em.*] gis T [28] gyis *em.*] gis T

daṅ (1.2.1) | de'i ṅo bo śes pa bla ma'i drin yin du mchod par bstan pa'o (1.2.2) || de kho na ñid kyi dam tshig bsruṅ śiṅ de ñams pa'i ñes dmigs[1] bstan pa la gñis te[2] | dam tshig bsruṅ dgos par[3] bstan pa daṅ (1.3.1) | dam tshig ñams pa'i ñes pa bstan pa'o (1.3.2) || rdo rje ye śes kyi dbaṅ bskur ba'i phan yon la gsum te | dbaṅ raṅ gi[4] ṅo bo daṅ (1.4.1) | dbaṅ thob pa'i phan yon daṅ (1.4.2) | de ñams su blaṅ ba'i phan yon no (1.4.3) || phyag rgya chen po sgom pa'i[5] 'bras bu bstan pa la bźi ste | | phyag rgya chen po mchog gi[6] rnal 'byor daṅ (1.6.1) | †loṅs spyod pa'i sku mdzad tshul bstan daṅ[7] (1.6.2) |† sprul pa'i sku mdzad tshul bstan daṅ (1.6.3) | de ñid bsgom na tshe gcig 'grub par bstan pa'o (1.6.4) || ro sñoms par byed pa'i spyod pa la gñis te | ci daṅ
85 ci thams cad * kyis raṅ la spyod pa daṅ (1.7.1) | mjug bsdu ba'o (1.7.2) || le'u gñis pa la gñis te[8] | sems can gyi[9] rgyud raṅ bźin gyis saṅs rgyas yin pa mi 'thad pa daṅ (2.1) | thams cad mkhyen pa gzugs can ma yin par[10] bstan pa'o (2.2) || daṅ po la gsum te | sems can ye nas saṅs rgyas yin byed yod ciṅ sgrub byed med par bstan pa daṅ (2.1.1) | byas pa'i gzugs sku khyed raṅ la mi 'thad par bstan daṅ (2.1.2) | ma byas pa'i gzugs sku yaṅ mi 'thad par bstan pa'o (2.1.3) || de la gñis te | brgal lan gyis mdor bstan pa daṅ (2.1.3.1) | rgyas par bśad pa'o (2.1.3.2) || de la gñis te | de 'drar bdag 'gyur ba la gnod pa daṅ | bdag ñid de yin gnod pa[11] daṅ (2.1.3.2.1) | ma byas pa la 'grub zer ba la gnod pa'o (2.1.3.2.2) || thams cad mkhyen pa gzugs can[12] ma yin par bstan pa la gñis te | rigs pas rgyas par bśad pa daṅ (2.2.1) | mjug bsdu ba'o[13] (2.2.2) || le'u gsum pa rnam bcas[14] dgag pa la gsum te | 'dod pa brtag pa daṅ (3.1) | rnam pa daṅ śes pa[15] tha mi dad du 'dod pa dgag pa daṅ (3.2) | tha dad du 'dod pa dgag pa'o (3.3) || daṅ po la gsum te | rnam pa[16] ye śes su 'gyur pa mi rigs pa[17] daṅ (3.1.1) | rnam pa ye śes ñid min pa mi rigs pa[18] daṅ (3.1.2) | ye śes rnam par snaṅ ba mi rigs pa'o[19] (3.1.3) || rnam pa daṅ ye śes tha dad du 'dod pa dgag pa la bźi ste | rnam pa daṅ bcas pa'i ye śes mi rigs pa[20] daṅ (3.2.1) | śes pa la rnam pa sbyor bar mi rigs pa[21] daṅ (3.2.2) | rkyen la ltos nas ye śes kyaṅ 'jig par thal ba daṅ (3.2.3) | de rnams kyaṅ mjug bsdu ba'o (3.2.4) || le'u bźi pa rnam[22] med dgag pa la bźi ste | rnam pa med na thams cad mkhyen pa mi 'thad pa daṅ (4.1) | mṅon par śes pa mi 'thad pa daṅ (4.2) | mdzad pa 'phrin las mi
86 'thad * pa daṅ (4.3) | bsgrubs kyaṅ don med par bstan pa'o (4.4) || le'u lṅa pa rmoṅs pa'i sgom pa[23] dgag pa la gsum te | rgyu 'bras rjes su mthun pas der ye śes ma yin par bstan pa daṅ (5.1) | ye śes rmoṅs pa yin 'dod pa mi rigs pa[24] daṅ (5.2) | mi rtog pa tsam dran nas dṅos po thams cad dran pa la 'gal ba med par bstan pa'o (5.3) || le'u drug pa rluṅ gis sgom pa dgag pa la gñis te | rluṅ gis de ñid mi rtogs par rgyas par bśad pa daṅ (6.1) | mjug bsdu ba'o[25] (6.2) || le'u bdun pa[26] bde chen sgom pa dgag pa la gsum te | rten 'brel gyis bde ba de kho na ñid ma yin par bstan pa daṅ (7.1) | ṅo bo ñid kyis bde ba mi 'gyur bar bstan pa'o (7.2) | [?] (7.3) || le'u brgyad pa[27] dbaṅ po 'briṅ daṅ tha ma'i tshogs gñis 'phel bar bstan pa la gñis te | brjod bya dṅos bstan pa | thun moṅs gi[28] bsags pa daṅ | thun moṅ ma yin pa'i tshogs bsags pa daṅ (8.1) sems bskyed pa daṅ | de rnams kyi[29] phan yon no (8.2) || le'u dgu pa[30] dbaṅ po 'briṅ daṅ

[1] ñams pa'i ñes dmigs *conj.* (cp. 1.3)] ñams dmigs bsruṅ gos par T [2] gñis te *em.*] gñis T [3] dgos par *em.*] gos par T [4] raṅ gi *em.*] raṅ gis T [5] sgom pa'i *st.*] bsgom pa'i T [6] gi *em.*] gis T [7] loṅs spyod pa'i sku mdzad tshul bstan daṅ *conj.*] *om.* T [8] gñis te *em.*] gñis T [9] sems can gyi *em.*] sems can gyis T [10] ma yin par *em.* (cp. 2.2.1 below)] ba yin par T [11] gnod pa *em.*] gnod de ba T [12] gzugs can *em.* (cp. 2.2 above)] gzuṅ can T [13] bsdu ba'o *corr.*] bsdu' pa'o T [14] rnam bcas *em.*] rnams bcas T [15] Understand: *rnam pa daṅ bcas pa'i ye śes* [16] rnam pa *em.*] rnams pa T [17] mi rigs pa *em.*] mi rig pa T [18] mi rigs pa *em.*] mi rig pa T [19] mi rigs pa'o *em.*] mi rig pa'o T [20] mi rigs pa *em.*] mi rig pa T [21] mi rigs pa *em.*] mi rig pa T [22] rnam *em.*] rnams T [23] rmoṅs pa'i sgom pa *em.* (cp. 5 above)] rmoṅs pas bsgom pa T [24] mi rigs pa *em.*] mi rig pa T [25] mjug bsdu ba'o *em.*] 'jug bsdus pa'o T [26] bdun pa *em.*] bdun pas T [27] brgyad pa *em.*] brgyad pas T [28] gi *em.*] gis T [29] de rnams kyi *em.*] de rnams kyis T [30] dgu pa *em.*] dgu pas T

tha ma'i sdig pa bśags thabs bstan la gsum te | mdor bstan pa daṅ (9.1) | rgyas par bśad pa daṅ (9.2) | mjug bsdu ba'o (9.3) || rgyas bśad la lṅa ste | las thams cad sems su 'dus pa daṅ (9.2.1) | dge sdig bsam pa'i khyad par gyis bźag pa daṅ (9.2.2) | 'phel 'grib sems kyis byed pa daṅ (9.2.3) | dge sdig yul gyis che ba daṅ (9.2.4) | sdig pas mi gos pa'i thabs gźan mi 'thad pa'o (9.2.5) || le'u bcu pas dbaṅ po rab kyis mthun pa'i zas bstan pa la de kho na ñid daṅ ldan pas zas la sme rtsog med par brten pa'o (10) || le'u bcu gcig pa[1] grogs ni bye brag med par spyad pa'o (11) || le'u bcu gñis pa[2] rig pa bstan pa la[3] bźi ste | brjod bya dṅos[4] bstan pa daṅ (12.1) | phyag rgya chen po * daṅ mi 87
ldan na thams cad mkhyen par mi 'gyur ba daṅ (12.2) | phyag rgya chen po'i mtshan ñid mdor[5] bstan pa daṅ (12.3) | lus la phyag rgya chen po yod kyaṅ bla ma'i gdams pa med na mi rtog pa'o (12.4) || le'u bcu gsum pa rdo rje slob dpon bsñen bskur ba bstan la gsum te | mtshan ñid daṅ mi ldan pa'i bla mas lam rnal 'byor mi nus par bstan pa daṅ (13.1) | mtshan ñid daṅ ldan pa'i[6] bla ma brtag pa daṅ (13.2) | mtshan ñid daṅ 'bral ba bla mar mi brten par gdams pa'o (13.3) || le'u bcu bźi pa[7] slob ma bstan pa la gsum te | bla ma brten pa'i dgos pa daṅ (14.1) | slob ma'i mtshan ñid daṅ (14.2) | slob ma'i snod kyi[8] dri ma'o (14.3) || le'u bco lṅa pa[9] sgom bya[10] phyag rgya chen po'i luṅ bstan pa la gsum te | brjod bya dṅos[11] bstan pa daṅ (15.1) | dbaṅ po rab 'briṅ tha ma la luṅ don bye brag tu ston pa[12] daṅ (15.2) | luṅ don brgyad kyis[13] de kho na ñid la yid ches par byed pa'o[14] (15.3) || le'u bcu drug pa[15] bsgom pa bstan pa la gñis te | thabs daṅ bcas 'byor ba'i bsgom pa daṅ (16.1) | bdag 'dzin mi bya bar gdams pa'o (16.2) || le'u bcu bdun pa[16] dbaṅ bstan pa la drug ste | mdor bstan pa[17] daṅ (17.1) | slob mas mchod de[18] bya ba daṅ (17.2) | bla mas gnaṅ ba sbyin pa daṅ (17.3) | dbaṅ thob par bya ba'i phyir tshogs[19] bsags pa daṅ (17.4) | phyag rgya chen po'i dbaṅ bskur ba daṅ (17.5) | rjes la bya ba'i rim pa'o (17.6) || de la gsum ste[20] rjes su gnaṅ ba sbyin pa daṅ (17.6.1) | dam tshig sbyin pa daṅ (17.6.2) | dbaṅ thob pa'i[21] rnal 'byor pas bla ma daṅ lhag pa'i lha tha mi dad par blta ba'o[22] (17.6.3) || le'u bco brgyad pa[23] phyag rgya chen po'i 'bras bu bśad pa la naṅ gses[24] med pa'o (18) || le'u bcu dgu pa dbaṅ po 'briṅ gi[25] * ñams su blaṅ ba bśad pa la naṅ gses[26] med pa'o[27] (19) || le'u ñi śu pa[28] 88
dbaṅ po tha ma'i sgom pa[29] bstan pa la gsum te | dman pa'i rnal 'byor daṅ (20.1) | rab daṅ 'briṅ gi[30] don la yaṅ myoṅ bar bya ba daṅ (20.2) | lam la ñams nas ye śes mi 'byuṅ bar bstan pa'o (20.3) ||

mjug gi don la[31] gñis te | de kho na ñid don gsaṅ ba'i †thad pa†[32] daṅ (1) | dge ba'i rtsa ba[33] bsṅo bo'o (2) ||[a]

[a] From here (p. 88,2), T continues with three texts, the *Prajñālekha* (Padmavajra), PUVS (Anaṅgavajra) and *Prajñopāyaviniścayasamudaya* (Camari), each being preceded by a *lo rgyus*. Next follow the *lo rgyus* of Indrabhūti, his JS and its additional information, the 'synopsis' presented in our introduction. After these, T adds the *lo rgyus* of Lakṣmīṅkarā, her AS and the remaining part of the collection.

[1] bcu gcig pa *em.*] bcu <g>cig pa'i T$^{p.c.}$ [2] bcu gñis pa *em.*] gñis pa T [3] bstan pa la *em.*] bsten pa la T [4] brjod bya dṅos *em.*] brjod de bya T [5] mdor *conj.*] mdo rgyas su T [6] daṅ ldan pa'i *em.*] daṅ mi ldan pa'i T [7] bcu bźi pa *em.*] bcu bźi pas T [8] snod kyi *em.*] snod kyis T [9] bco lṅa pa *em.*] bcwo lṅa pas T [10] sgom bya T$^{p.c.}$ (interlinear note above)] bya T$^{a.c.}$ [11] dṅos *em.*] ṅo T [12] brag tu ston pa *corr.*] brag du ston pa pa T [13] brgyad kyis *conj.*] bdun gyis T [14] yid ches par byed pa'o *em.*] yid chas par bya'o T [15] pa *em.*] pas T [16] pa *em.*] pas T [17] bstan pa *em.*] bsten pa T [18] de *em.*] do T [19] tshogs *em.*] chogs T [20] gsum ste *em.*] gsum T [21] thob pa'i *em.*] thabs pa'i T [22] blta ba'o *em.*] bltar ba'o T [23] bco brgyad pa *em.*] bcwo brgyad pas T [24] naṅ gses *em.*] naṅ gseb T [25] 'briṅ gi *em.*] 'briṅ gis T [26] naṅ gses *em.*] 'aṅ gses T [27] med pa'o *em.*] med T [28] pa *em.*] pas T [29] sgom pa *em.*] bsgom pa T [30] 'briṅ gi *em.*] 'briṅ gis T [31] mjug gi don la *em.*] mjug gis don la T [32] The reading *thad pa* seems to be corrupt. Instead of the '*tsheg*' (dot between the syllables) after *thad*, there is a vertical stroke possibly indicating a textual problem. Regarding it, see also p. 611, nt. 14. [33] rtsa ba T$^{p.c.}$] rtsa T$^{a.c.}$

2
Visual Outline of the *Sa bcad* in T (83,3-88,2)

The *Jñānasiddhi* of *Ācārya* Indrabhūti the Middling comprises the following three parts (*don*):

1. Opening (*klad*):
    - 1.1 The statement of worship (*mchod bar brjod*) and promise to teach (*bśad par dam bca' ba*)
    - 1.2 The explanation of the intent/purpose (*dgos pa'i don bstan pa*)
2. Main body (*gźuṅ*):[1]
    - 2.1 The part of those with highest capacities (*dbaṅ po rab kyi don*)
    - 2.2 The part of those with middling [capacities] (*'briṅ gi don*)
    - 2.3 The part of those with inferior [capacities] (*tha ma'i don*)
3. End (*mjug*)

The twenty sections [of the main body] contain the following points:

1. Brief explanation for those with highest capacities (*dbaṅ po rab kyi don mdor bstan*):
    - 1.1 Becoming free from worldly stains (*snod kyi dri ma daṅ bral bar bya ba*):
        - 1.1.1 Not abandoning the stains of pride (*ṅa rgyal gyi dri ma ma spaṅs pa*)
        - 1.1.2 Abandoning the stains of accepting and rejecting by abiding in one's vows and pledges: Abiding in Equipoise (*dam tshig daṅ sdom pa la gnas pas blaṅ dor gyis dri ma spaṅs te mñam pa la gnas pa*)
        - 1.1.3 Explanation of abandoning the stains of 'I' and 'mine' (*ṅa bdag gi dri ma spaṅ par bstan pa*)
    - 1.2 Serving the teacher out of the wish for reality (*de kho na ñid 'dod pas bla ma bsñen par bya ba*):

[1] Note that the *sa bcad* reads *gñis te* which we emended to *gsum te*.

1.2.1 Teaching of the *vajra* as pervading all sentient beings (*rdo rje gyis sems can thams cad la khyab par bstan*)

1.2.2 Teaching of the worship for the kindness of the teacher who realised the nature of that (*de'i ṅo bo śes pa bla ma'i drin yin du mchod par bstan pa*)

1.3 Teaching on protecting the pledge of reality and the dangers of breaking it (*de kho na ñid kyi dam tshig bsruṅ śiṅ de ñams pa'i ñes dmigs bstan pa*):[2]

1.3.1 Teaching on the necessity of protecting the pledge (*dam tshig brsuṅ dgos par bstan pa*)

1.3.2 Teaching on the dangers of breaking the pledge (*dam tshig ñams pa'i ñes pa bstan pa*)

1.4 Benefit of the *vajrajñānābhiṣeka* (*rdo rje ye śes dbaṅ bskur ba'i phan yon*):

1.4.1 The nature of consecration(*dbaṅ raṅ gi ṅo bo*)

1.4.2 The benefit of obtaining consecration (*dbaṅ thob pa'i phan yon*)

1.4.3 The benefit of putting it into practice (*de ñams su blaṅ ba'i phan yon*)

1.5 Enumeration of names of reality (*de kho na ñid kyi miṅ gi rnam graṅs*)

1.6 The fruit of cultivating *mahāmudrā* (*phyag rgya chen po sgom pa'i 'bras bu*)

1.6.1 The *yoga* of supreme *mahāmudrā* (*phyag rgya chen po mchog gi rnal 'byor*)

1.6.2 †Teaching on the mode of *sambhogakāya* activity (*loṅs spyod pa'i sku mdzad tshul bstan*)†[3]

1.6.3 Teaching on the mode of *nirmāṇakāya* activity (*sprul pa'i sku mdzad tshul bstan*)

1.6.4 Teaching on realization in a single life time when this is cultivated (*de ñid bsgom na tshe gcig 'grub par bstan pa*)

1.7 The Practice that creates equal flavor (*ro sñoms par byed pa'i spyod pa*)

1.7.1 Conduct with regard to oneself by any means whatsoever (*ci daṅ ci thams cad kyis raṅ la spyod pa*)

1.7.2 The conclusion (*mjug bsdu ba*)

1.8 The teaching that inferior *yogin*s do not obtain liberation (*dman pa'i rnal 'byor gyis thar pa mi thob par bstan pa*)

2. Refutation of cultivation with form (*sku sgom pa dgag pa*)

2.1 It is illogical that the mind-stream of beings is awakened by nature (*sems can gyi rgyud raṅ bźin gyis saṅs rgyas yin pa mi 'thad pa*)

2.1.1 Teaching that there is no accomplishment to make in the case that beings were to be awakened from the beginning (*sems can ye nas saṅs rgyas yin byed yod ciṅ sgrub byed med par bstan pa*)

2.1.2 Teaching that a created form-body is not reasonable for yourself/as your self (*byas pa'i gzugs sku khyed raṅ la mi 'thad par bstan*)

[2] Here we have conjecturally emended the text.

[3] We conjecturally emended the text, considering that point 1.6.2 has dropped out owing to eye-skip.

2.1.3 Teaching that even an uncreated form-body is unreasonable (*ma byas pa'i gzugs sku yaṅ mi 'thad par bstan pa*)

2.1.3.1 Brief explanation by means of proposition and reply (*brgal lan gyis mdor bstan pa*)

2.1.3.2 Extensive explanation (*rgyas par bśad pa*)

2.1.3.2.1 Refutation that the self becomes like that (*de 'drar bdag 'gyur ba la gnod pa*) and refutation that the very self is that (*bdag ñid de yin gnod pa*)

2.1.3.2.2 Refuting the claim that "The uncreated is established" (*ma byas pa la 'grub zer ba la gnod pa*)

2.2 Teaching that the omniscient one does not possess form (*thams cad mkhyen pa gzugs can ma yin par bstan pa*)

2.2.1 Extensive explanation my means of reasoning (*rigs pas rgyas par bśad pa*)

2.2.2 Conclusion (*mjug bsdu ba*)

3. Refuting the *sākāra*-view (*rnam bcas dgag pa*)

3.1 Scrutinizing [different] believes (*'dod pa brtag pa*)

3.1.1 It is not tenable that *ākāra*s become *jñāna* (*rnam pa ye śes su 'gyur pa mi rigs pa*)

3.1.2 It is not tenable that *ākāra*s are not *jñāna* itself (*rnam pa ye śes ñid min pa mi rigs pa*)

3.1.3 It is not tenable that *jñāna* appears as *ākāra*s (*ye śes rnam par snaṅ ba mi rigs pa*)

3.2 Refuting the believe that *jñāna* and *ākāra*s are non-separate (*rnam pa daṅ śes pa tha mi dad du 'dod pa dgag pa*)

3.2.1 It is not tenable that *jñāna* is endowed with *ākāra*s (*rnam pa daṅ bcas pa'i ye śes mi rigs pa*)

3.2.2 It is not tenable to apply *ākāra*s to what is known [from scripture] (*śes pa la rnam pa sbyor bar mi rigs pa*)[4]

3.2.3 The undesirable consequence that also *jñāna* would cease when it is depending on conditions (*rkyen la ltos nas ye śes kyaṅ 'jig par thal ba*)

3.2.4 Conclusion of these [points] (*de rnams kyaṅ mjug bsdu pa*)

3.3 Refuting the believe that [*jñāna* and *ākāra*s] are separate (*tha dad du 'dod pa dgag pa*)

4. Refutation of the *nirākāra*-view (*rnam med dgag pa*)

4.1 Without *ākāra*s omniscience is illogical (*rnam pa med na thams cad mkhyen pa mi 'thad pa*)

4.2 [Without *ākāra*s] the super-mundane knowledges are illogical (*mṅon par śes pa mi 'thad pa*)

[4] Note that the formulation *śes pa la* allows an ambiguity. Thus, one could also understand *śes pa la* in the sense of *jñāna*, i.e., "It is not tenable that an *ākāra* is connected to *jñāna*." Such interpretation further complicates the distribution of this sub-point.

4.3 [Without *ākāra*s] awakened activity is illogical (*mdzad pa 'phrin las mi 'thad pa*)

4.4 Teaching that [without *ākāra*s] even what has been accomplished is in vain (*bsgrubs kyaṅ don med bar bstan pa*)

5. Refutation of dull cultivation (*rmoṅs pa'i sgom dgag pa*)

5.1 Teaching that cause and effect are not gnosis which it is in accordance with [non-cognition] (*rgyu 'bras rjes su mthun pas der ye śes ma yin par bstan pa*)

5.2 The believe that gnosis is a dull [state] is not tenable (*ye śes rmoṅs pa yin 'dod pa mi rigs pa*)

5.3 Teaching that mere non-conceptual memory would contradict the memory of all things (*mi rtog pa tsam dran nas dṅos po thams cad dran pa la 'gal ba med par bstan pa*)

6. Refutation of meditation practice with wind[-energies] (*rluṅ gis sgom pa dgag pa*)

6.1 Extensive explanation that reality is comprehensible through [practicing] winds (*rluṅ gis de ñid mi rtogs par rgyas par bśad pa*)

6.2 Conclusion (*mjug bsdu ba*)

7. Refutation of cultivation of great bliss (*bde chen po'i sgom pa dgag pa*)

7.1 Teaching that [sexual] bliss which arises dependently is not reality (*rten 'brel gyis bde ba de kho na ñid ma yin par bstan pa*)

7.2 Teaching that [great] bliss is unchanging by its nature (*ṅo bo ñid kyis bde ba mi 'gyur bar bstan pa*)

7.3 [not found][5]

8. Amassing the two accumulations for those with inferior capacities (*dbaṅ po tha ma'i tshogs gñis 'phel ba*)

8.1 The gathering of common and uncommon accumulations (*thun moṅs gi bsags pa daṅ | thun moṅ ma yin pa'i tshogs bsags pa*)

8.2 The generation of *bodhicitta* and the benefit [produced] by these [procedures] (*sems bskyed pa daṅ | de rnams kyis phan yon*)

9. Explanation on the means of confessing sins [and the rejoicing in merit] for those with middling and inferior capacities (*dbaṅ po 'briṅ daṅ tha ma'i sdig pa bśags thabs bstan pa*)

9.1 Brief explanation (*mdor bstan pa*)

9.2 Extensive explanation (*rgyas par bśad pa*)

9.2.1 All *karman* originates with the mind (*las thams cad sems su 'dus pa*)

[5] There is no corresponding sub-point listed in T, although three sub-points were promised.

9.2.2 Merit and demerit are distinctly resting on the intention (*dge sdig bsam pa'i khyad par gyis bźag pa*)

9.2.3 Increase and decrease is caused by the mind (*'phel 'grib sems kyis byed pa*)

9.2.4 Merit and demerit increase depending on scope (*dge sdig yul gyis che ba*)

9.2.5 [Teaching that] methods other than being unsullied by sins are not feasible (*sdig pas mi gos pa'i thabs gźan mi 'thad pa*)

9.3 Conclusion (*mjug bsdu ba*)

10. Teaching about proper food (*mthun pa'i zas bstan*)

11. Teaching about proper companions (*mthun pa'i grogs bstan*)[6]

12. Teaching about awareness (*rig pa bstan*)

12.1 Teaching the subject matter to be discussed (*brjod bya dṅos bstan pa*)

12.2 When not endowed with [the qualities] of the 'Great Seal,' one will not become omniscient (*phyag rgya chen po daṅ mi ldan na thams cad mkhyen par mi 'gyur ba*)

12.3 Brief teaching about (him who has) the characteristics of the 'Great Seal' (*phyag rgya chen po'i mtshan ñid mdor bstan pa*)

12.4 Even though the 'Great Seal' exists within the body, [it] is not realised without the guru's instructions (*lus la phyag rgya chen po yod kyaṅ bla ma'i gdams pa med na mi rtog pa*)[7]

13. Teaching of how one should serve the teacher[8] (*bla ma bsñen bskur ba bstan*)

13.1 Teaching that practicing the path is not possible with a teacher who is not endowed with the [proper] characteristics (*mtshan ñid daṅ mi ldan pa'i bla mas lam rnal 'byor mi nus par bstan pa*)

13.2 Investigating whether the teacher has the [proper] characteristics (*mtshan ñid daṅ ldan pa'i bla ma brtag pa*)

13.3 Instruction not to rely on a teacher who lacks the [proper] characteristics (*mtshan ñid daṅ 'bral ba bla mar mi brten par gdams pa*)

14. Teaching about the disciple (*slob ma bstan*)

14.1 The necessity to rely on a teacher (*bla ma brten pa'i dgos pa*)

14.2 The characteristics of the disciple (*slob ma'i mtshan ñid*)

14.3 Stains of a [potential] disciple, the vessel [for the teachings] (*slob ma'i snod kyi dri ma*)

[6] Although no sub-points are listed for sections 10-11, T provides here descriptive titles for these sections, i.e.: *dbaṅ po rab kyis mthun pa'i zas bstan pa la de kho na ñid daṅ ldan pas zas la sme rtsog med par brten pa* and *grogs ni bye brag med par spyad pa*.

[7] This sub-point does not find a clear correspondence within section twelve and is possible mistaken.

[8] In the latter part of the *sa bcad*, T reads the alternative formulation *rdo rje slob dpon*, i.e., *vajrācārya* instead of *bla ma*, i.e., guru.

15. *Āgama*-Teaching (*luṅ bstan*)[9]

    15.1 Stating the subject matter to be discussed (*brjod bya dṅos bstan pa*)

    15.2 Showing that the meaning of the scriptures is different with regard to [the practitioners of] superior, middling and lesser capacities (*dbaṅ po rab 'briṅ tha ma la luṅ don bye brag tu ston pa*)

    15.3 Creating trust into [the nature of] reality by eight scriptural points (*luṅ don brgyad kyis de kho na ñid la yid ches par byed pa*)

16. Teaching of [the means for] cultivation[10] (*sgom bstan*)

    16.1 The meditation practice endowed with the means (*thabs daṅ bcas 'byor ba'i bsgom pa*)

    16.2 The instruction that "grasping at a self" ought not to be done (*bdag 'dzin mi bya bar gdams pa*)

17. Teaching about consecration (*dbaṅ bstan*)

    17.1 Brief explanation (*mdor bstan pa*)

    17.2 The offerings to be made by the disciple (*slob mas mchod de bya ba*)

    17.3 The teacher giving permission (*bla mas gnaṅ ba sbyin pa*)

    17.4 Accruing the provisions in order to obtain the consecration (*dbaṅ thob par bya ba'i phyir tshogs bsags pa*)

    17.5 The consecration into the 'Great Seal' (*phyag rgya chen po'i dbaṅ bskur ba*)

    17.6 The procedure to be performed after [the consecration] (*rjes la bya ba'i rim pa*)

        17.6.1 Granting the permission (*rjes su gnaṅ ba sbyin pa*)

        17.6.2 Bestowing the pledges (*dam tshig sbyin pa*)

        17.6.3 The *yogin* who obtained the consecration sees the guru and his favored deity as non-separate (*dbaṅ thob pa'i rnal 'byor pas bla ma daṅ lhag pa'i lha tha mi dad par blta ba*)

18. Teaching [for those of] highest capacities (*dbaṅ po bstan*)[11]

19. Teaching of the meditation practice of those with middling capacities (*dbaṅ po 'briṅ gi sgom pa bstan*)[12]

20. Teaching of the mediation practice of those with inferior capacities (*dbaṅ po tha ma'i sgom pa bstan*)

    20.1 Inferior practice (*dman pa'i rnal 'byor*)

[9] The descriptive title in the latter part of the *sa bcad* is *sgom bya phyag rgya chen po'i luṅ bstan pa* ("*Āgama*-teaching of the 'Great Seal' to be trained").

[10] T, in both places of the *sa bcad*, reads *bsgom (pa) bstan (pa)* instead of the expected *thabs bstan*.

[11] T only reads *dbaṅ*, which we take as short for *dbaṅ po*, in the first part of the *sa bcad*, giving a more elaborate title without any sub-points (*naṅ gseb med pa*) in the latter part: *phyag rgya chen po'i 'bras bu bśad pa* ("Teaching on the fruit of the 'Great Seal'").

[12] Similar to the previous section, T provides an alternative title without any sub-points: *dbaṅ po 'briṅ gi ñams su blaṅ ba bśad pa* ("Teaching of the practice of the one with middling capacities").

20.2 It should be practiced also with regard to the aims of the middling and higher ones (*rab daṅ 'briṅ gi don la yaṅ myoṅ bar bya ba*)[13]

20.3 Teaching that *jñāna* does not arise when having deteriorated from the path (*lam la ñams nas ye śes mi 'byuṅ bar bstan pa*)

The end is twofold:

1. (*de kho na ñid don gsaṅ ba'i †thad pa†*)[14]
2. The dedication of the root of what is wholesome (*dge ba'i rtsa ba bsṅo bo*)

[13] We have, tentatively, emended *rab daṅ 'briṅ gis* to *rab daṅ 'briṅ gi*. The precise meaning, however, remains unclear. Something might have dropped out during the transmission of the text. In the respective passage (20.3-6), Indrabhūti teaches that what is taught in the Tantras ought to be performed even with inferior practices, such as *mantra* recitation, for the sake of the establishment on the paths of the middling and superior ones and the arising of correct gnosis.

[14] The text, as it is transmitted (see p. 603, nt. 32), remains doubtful. What is clear, however, is that this point of the *sa bcad* must be referring to the first five stanzas of the *upasaṃhāra* section wherein the reason for the secrecy of the teachings is given, combined with the warning of revealing them to those who are unsuitable. One could, e.g., consider emending the text either to *gsaṅ ba(r) 'thad pa*, *gsaṅ ba'i theg pa* or to *gsaṅ ba'i thob pa*.

3
Lo rgyus of Indrabhūti's *Jñānasiddhi* (T 122,2-126,2)

Ye śes grub pa źes bya ba'i sgrub thabs bźugs śo || smras pa |

mi dbaṅ dgoṅs pa'i nam mkha' yaṅs pa la ||
dPal ldan ye śes grub pa'i ñi ma[1] śar ||
gnas lugs[2] don gyi[3] rgyal khams ltad mo[4] che ||
ltos śig skal bzaṅ blo gros ldan pa dag ||

źes bya'i | de la Ye śes grub pa'i lo rgyus ni || sṅon U rgyan du rgyal po Indrabhūti[5] chen po źes bya ba | saṅs rgyas la dPal gsaṅ ba 'dus pa źu ba por gyur pa daṅ | de'i rjes su U rgyan gyi[6] rgyal po gsaṅ sṅags kyi grub pa brñes pa Indrabhūti mtshan gsol ba dgu byuṅ źes kyaṅ grags[7] | Indrabhūti che 'briṅ chuṅ gsum du grags pa las | che ba lcam Lakṣmīṅkarā'i[8] yab | 'briṅ po rgyal srid ma spaṅs par spros bcas kyi spyod pas grub pa mchog gi dṅos grub brñes | chuṅ ba lcam dPal mo ñid kyis[9] rjes su bzuṅ nas dur khrod du śin tu spros med kyi spyod pa mdzad pas | Bla ma dGe sloṅ gÑid log pa źes bya'i | La ba'i na[10] bZa' can źes pa'i Dur khrod pa źes kyaṅ bya'o ||

de la rGya gar śar phyogs nas 'oṅs pa'i *paṇḍita* bDud rtsi dGa' ba'i 'byuṅ gnas źes bya ba[11] źig Indrabhūti[12] 'briṅ po'i gan du 'oṅs nas 'di skad ces | kye rgyal po chen po khyod kyi mchod gnas *paṇḍita* rnams daṅ bdag cag sprod cig daṅ | 'dren par bya'o gaṅ rgyal ba ni bkur ba'i 'os so źes smras so[13] || rgyal pos kyaṅ de ltar bya'o źes rtsod pa'i dus byas * rims kyis[14] brtsad[15] thams cad smra ba med par gyur to || yaṅ 'di skad 123
ces bdag cag la mkha' 'gro ma luṅ bstan pas 'dir mchis pa ltar na | bdag cag gis lam bsgrub pa'i grogs mdzod cig | de yaṅ re śig dṅos grub kyi rdzas cig 'tshol ba la bsñon pa'i brtul źugs kyis[16] groṅ daṅ groṅ khyer thams cad du 'gro dgos na ṅa la khrims kyi chad pas las byed du ma bcug cig | ces smras pa daṅ | rgyal pos kyaṅ ṅa'i mchod gnas 'di la naṅ daṅ gdon gyis bye brag gis bsño srid pas kho raṅ gaṅ bde bar byed du chug la | khyed chag ...[17] sus kyaṅ gnod pa daṅ 'tshe ba ma byed ces dril bsgrag go[18] || de nas slob dpon gyis spyod lam sna tshogs kyi raṅ gar 'dod[19] 'dod du phyin pas dus

[1] ñi ma *conj.*] ñid ma T [2] gnas lugs T$^{p.c.}$] gnas lug T$^{a.c.}$ [3] don gyi *em.*] don gyis T [4] ltad mo *em.*] bltad mo T [5] T spells *a n+tri b+ho d+hi.* in the first two instances and *i n+tra b+ho d+hi* in the rest of the text. [6] gyi *em.*] gyis T [7] grags *em.*] gras T [8] T spells *lcam la khyim ka ra'i.* [9] ñid kyis *em.*] ñid kyi T [10] la ba'i na *em.*] zla ba'i na T [11] bya ba T$^{p.c.}$] ba T$^{a.c.}$ [12] Indrabhūti *em.*] intra T [13] smras so *st.*] smras+o T [14] rim kyis *em.*] rims kyi T [15] brtsad *conj.*] btsad ba T [16] bsñon pa'i brtul źugs kyis *corr.* (read *smyon pa'i brtul źugs kyis*?)] rtul źugs kyis T [17] The three dots, which as well appear later in the transcription, are found in the blockprint and have been kept accordingly. [18] bsgrag go *st.*] bsgrag+o T [19] raṅ gar 'dod T$^{p.c.}$] raṅ ga 'dod T$^{a.c.}$

nam źiṅ groṅ khyer thams cad na spyil po lṅa brgya ya(ṅ) bźag lṅa brgya mar bźag pa'i dbus nas spyil po chen po cig gis tsa na dri ... chu bśad gi śul du ... buṅ ba maṅ po thib thib 'dug pa mthoṅ nas | mkha' 'gro ma'i luṅ bstan pa'i dPal Padmavajra de 'dir bźug par byuṅ sñam nas | spyil po'i tha mar *maṇḍala* maṅ po phul nas bskor ba byas pas | spyil po'i naṅ nas śiṅ bu thun rgad bo cig 'byuṅ nas ṅed kyi thog phyi 'di na *maṇḍala* daṅ bskor ba byed pa 'di su yin | rgyal po'i mchod gnas bsñon pa de yin zer | bu mo padmo ni na re de ni skyes bu dam pa cig 'dug zer ro || bu mos lhag par skyes nas gsol ba btab pas | śiṅ thun śiṅ btsoṅs nas de'i rin gyis bza' btuṅ bsgrubs nas byin te na ṅa'i rjes su bzuṅ ba de yin no gsuṅs | ṅa śiṅ thun rgad bo cig gis gźan ci ltar bya
124 gsuṅs | *maṇḍala* phul * źiṅ ñin mtshan du gsol ba gdab pas źal gyi bźes su ma btub ba la | ñid kyis lcam mos luṅ bstan tshul sogs lo rgyus źi ba du źus pas rjes su bzuṅ | gSaṅ ba 'dus pa'i dbaṅ rgyud man ṅag gnaṅ | *paṇḍita*'i brjed byaṅ du gSaṅ ba grub mdzad nas snaṅ | 'bul rgyu gźan med pas[1] | gaṅ źig rgya mtsho daṅ źes pa'i tshigs su bcad pa[2] de mdzad | bu mo padmo ni yaṅ bsgrub pa'i grogs mchog du snaṅ | de daṅ lhan cig[3] rgyal po Indrabhūti'i[4] yaṅ thog du bsgrubs pas phyag rgya chen po mchog gis dṅos grub brñes so ||

de'i tshe U rgyan gyi[5] rgyal rigs log pa na re ṅed raṅ gis rgyal po'i mchod gnas khaṅ pa'i yaṅ rtser yod pa de chaṅ 'tshoṅ daṅ | gzugs 'tshoṅ śan pa daṅ śiṅ thun thams cad kyi gnas su phyin | zas zos lhan cig du 'grogs pas kho rigs ṅan yin | khoṅ daṅ rgyal po yaṅ lhan cig du yod pas rgyal po yaṅ rigs ṅan du soṅ | U rgyan gyi rgyal rigs rnams kyaṅ rigs ṅan soṅ bas thams cad de'i mya ṅan gyis mnan no || źes phyi blon par blon naṅ blon la rims kyi rgyud nas rgyal po la źus | rgyal po thugs ma bde bas slob dpon gyis[6] mkhyen nas ci ñes gsuṅs | lo rgyus źus pas | slob dpon[7] źal nas ṅa la rigs ṅan gyi ñes pas gos naṅ śiṅ khur brgya'i stoṅ gis bsregs śig | źes rims kyi brgyud pas U rgyan pa rnams dga' nas | me la bsregs te brtag pa thabs 'di śin tu zab mes ma tshig na rigs ṅan gyis ñes pa ci la yod ste rigs las[8] 'das pa'i dṅos grub thob pa yin pas |
125 ṅed kyaṅ thams cad kyi mchod gnas bya'o || kho tshigs nas * śi na ... rgyal po'i chad pa yaṅ mi yoṅ zer nas bu mo padmo ni daṅ gñis ka śiṅ khur stoṅ gis bsregs so || slob dpon gyis ṅa sregs pa'i thal ba źag ... bdun ltar ma bcug cig ces ... gsuṅs so[9] || ... de nas rgyal pos ṅa'i slob dpon sreg pa'i thal ba la źag bdun dum lta cig | źag bdun la thams cad śog cig | blta'o gsuṅs so ... źag bdun lon nas kun tshogs nas bltas pas | dPal gsaṅ ba 'dus pa'i dkyil 'khor ... gyi gtso bo mya ṅan med rdo rje yab yum[10] 'ja' ... tshon po lta bu'i sku bsreg pa'i thaṅ ka'i nam mkha' la 'od kor la[11] bźugs pa kun gyis mthoṅ nas kun dad par gyur | lhag par rgyal po dad par gyur to || 'ja' tshon lta bu'i sku thob pa de la lus gźan rdo rje yaṅ zer | kha gcig Sku med rdo rje(r/s) bsgyur | mgos kyi Yan lag med pa'i rdo rje bsgyur | de la rgyal pos dbaṅ daṅ rgyud rnams rim pa bźin źus | dbaṅ daṅ 'brel ba'i man ṅag rnams źus nas gnaṅ ste | rgyal po'i don du gSaṅ ba grub pa daṅ | *Saṃputi* la[12] brten nas Thabs[13] daṅ śes rab gtan la dbab pa grub pa mdzad | rgyal pos kyaṅ phyi rol du chos daṅ mthun par rgyal srid bskyaṅs | naṅ du lam bsgrub pas tshogs kyi 'khor lo daṅ spros bcas kyi spyod pa rgya chen po mdzad pas | sprul lpags pa brjes pa bźin du 'ja' lus rdo rje'i skur brñes nas tshe de la mchog gis dṅos grub thob bo || slob dpon 'dis rgyud kyi 'grel ba daṅ | bsgrub thabs daṅ | man ṅag gi[14] gźuṅ maṅ du mdzad do || khyad par du lcam Lakṣmīṅkarā'i[15] don

[1] med pas T$^{p.c.}$] med pa T$^{a.c.}$ [2] tshigs su bcad pa T$^{p.c.}$] tshig su bcad pa T$^{a.c.}$ [3] lhan cig T$^{p.c.}$] lha cig T$^{a.c.}$ [4] Indrabhūti'i *st.*] a n+tri b+ho d+hi'i T [5] gyi *em.*] gyis T [6] slob dpon gyis T$^{p.c.}$] slo dpon gyis T$^{a.c.}$ [7] slob dpon *em.*] slo dpon T [8] rigs las T$^{p.c.}$] rig las T$^{a.c.}$ [9] gsuṅs so *st.*] gsuṅs+o T [10] yab yum *st.*] yab yuṁ T [11] 'od kor la *em.* (for *'od skor la*)] 'od kore T [12] *Saṃputi* la *st.* (see p. 39, nt. 45)] sam b+hu tI la T [13] Thabs T$^{p.c.}$] Thab T$^{a.c.}$ [14] man ṅag gi *em.*] man ṅag gis T [15] Lakṣmīṅkarā'i *st.*] la khyims ka ra'i T

du Thabs daṅ śes rab gtan la dbab pa grub pa daṅ * gSaṅ ba ’dus pa daṅ | Saṅs rgyas 126
mñam sbyor la brten nas Ye śes grub pa mdzad do ||

de yaṅ ci lta bu sñam na ’di ltar yid ’oṅ ste sems can kun gyi yid la khyab pa’i bsgrub bya ba bsgrub byed la brtag pa brjod bya brjod byed kyis ’brel don la ... mtshan du gsol ba’o || ’di ni bka’ bcad du ma mdzad pa don daṅ mthun par lo tsa’ bas[1] raṅ gi rgyud kyis bsdus pa’i phuṅ khams skyed mched dbaṅ po yun ’dus pa sogs kyi dkyil ’khor gyi ’khor lo bsgrub pa’am yaṅ na saṅs rgyas thams cad ye śes kyi sku can du bstan no || ||

[1] lo tsa’ bas *st.*] lo ts+cha bas T

4
Lo rgyus of Lakṣmīṅkarā's *Advayasiddhi* (T 184,5-186,1)

grub pa'i gnas su grub pa'i rigs su 'khruṅs ||
grub mchog rnams la grub skor gdams pa gsan ||
grub pa thob nas gÑis med grub pa gsuṅs ||
dPal ldan dPal mo'i gsuṅ 'di mñan par gyis ||

de la 'di'i lo rgyus ni | nub phyogs U rgyan gyi yul du | rGyal po Indrabodhi'i[1] sras mor sku 'khruṅs | lo bcu gñis * la rab tu byuṅ | rigs pa'i gnas lṅa la sbyaṅs par mkhas 185
par gyur | lo bcu lṅa la mdze nad drag po cig byuṅ | jo bo khaṅ sar pa ni mjal ba la byon pas | dkor gñer gyis skye ba dman pa'i steṅ du mdze nad byuṅ 'dug || zer nas mjal kha bkag | sgo rgyab nas g.yol ba btag pas 'phags pa thugs rje chen po khri kha na[2] dkor gñer gyis[3] mthoṅ bas | khyod mdze mo nus pa can cig 'dug pas ṅo mtshar che gsuṅ nas naṅ du khrid | de nas dpal gyis dṅos grub la thugs rje chen po'i sgrub skor[4] źus nas | lo bcu gñis nas grub pa thob par luṅ bstan ||

Li khar śiṅ 'phel gyi lha khaṅ gi[5] sgo rtsa na sdod pas | dkor gñer gyis[6] khyod kyis sa cha 'di ma rul zer nas sdod du mi ster 'jag spyil yaṅ 'phaṅs | lha khaṅ gi[7] lho ṅos na sdod pas lo gsum na luṅ bstan yaṅ byuṅ mdze nad yaṅ phan | 'dug gaṅ daṅ lha khaṅ gi sgo phyogs su thams cad dpal mos[8] bstan nas 'dug ||

lo bcu gñis soṅ ba'i sa ga zla ba'i tshes gcig la[9] sgrol ma dkar sṅon gzigs | tshes brgyad la don źags lha lṅa gzigs | bco lṅa la bcu cig źal gzigs | 'phags pa grub thob[10] Thugs kyi rDo rje daṅ Indrabodhi la[11] gsaṅ sṅags lam rnams źus nas | lho dpal gyi ri la[12] bsgoms pas phyag rgya chen po mchog gi[13] dṅos grub brñes ||

mthar phyin pa'i don du grub thob Phag tshaṅ ba daṅ lhan cig tu[14] spyod pa mdzad pa'i bkur ba bsal ba'i don du *khasarpaṇa*'i dus ston la | khoṅ raṅ gi dbu[15] gri gug gis bcad nas mkhar sil gyi rtse bskyon | steṅ gi nam mkha' la[16] 'phags nas sprin gseb du gar mdzad | sa la babs nas bden pa brjod pas dbu daṅ lus sṅa ma bźin du gyur |

[1] Indrabodhi'i *em.*] i n+tra b+ho di'i T [2] 'phags pa thugs rje chen po khri kha na *conj.*] thugs rje che pa khri kha na 'phags pa T$^{a.c.}$; thugs rje chen pa khri kha nas 'phags pa T$^{p.c.}$ [3] dkor gñer gyis *em.*] kor gñer gyi T [4] grub skor *em.*] bsgrub skor T [5] lha khaṅ gi *em.*] lha gaṅ gi T [6] dkor gñer gyis *corr.*] kor gñer gyis T [7] lha khaṅ gi *corr.*] lha gaṅ gi T [8] khaṅ gi sgo phyogs su thams cad dpal mos *conj.*] gaṅ gis sgo thams cad dpal mo phyogs su T [9] gcig la *em.*] cig la T [10] 'phags pa grub thob *em.*] 'phags pa thob T [11] Indrabodhi la *em.*] i n+tra b+ho di la T [12] dpal gyi ri la *em.*] dpal gyis ri la T [13] mchog gi *em.*] mchog gis T [14] lhan cig tu *corr.*] lhan cig du T [15] raṅ gi dbu *em.*] raṅ gis dbu T [16] nam mkha' la *corr.*] namkha' la T

lcam gyis[1] spyan ras gzigs phyag stoṅ spyan stoṅ du sprul nas phyag re re la mchod
186 rdzas mi 'dra ba re re thogs nas miṅ po I*ndrabodhi la[2] phul ba daṅ | rgyal pos bde mchog phyag stoṅ daṅ ldan par sprul nas blaṅs | rdo rje sems dpa' khyed gñis sku re'i don du de ltar sbyar[3] ruṅ ma zer skad | de Ye śes grub pa la brten nas gNis med grub pa mdzad pa ni 'di ltar || ||[a]

[a] A translation of this *lo rgyus* is published together with the edition of the Tibetan text in Gerloff and Schott 2021, pp. 107-112.

[1] lcam gyis *em.*] lcam gyi T [2] Indrabodhi la *em.*] i n+tri b+ho d+hi la T [3] sbyar *em.*] byar T

5

The 8th Karmapa's Commentary *ad* JS chapters 2-4: *rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa*

rGya gar gyi phyag chen sṅon byuṅ dwags brgyud kyi sgros kyis brgyan pa bźugs |
* svasti || dpal U rgyan rgyal po'i Ye śes grub pa źes bya ba'i bstan bcos las | gzugs 1060
daṅ | rnam pa daṅ bcas pa daṅ | rnam pa med pa gsum dgag pa'i le'u'i don cuṅ zad
spro bar bgyi ste | de yaṅ thog mar ye śes gzugs su sgom pa dgag pa la | de bźin gśegs
pas sṅags bla na med par | sems can thams cad kyi phuṅ khams de bźin gśegs pa'i
sku gnas pa źes pa la | gźan dag gis glan ka bźi bkod de | srid gsum ye nas saṅs rgyas
su thal ba daṅ | thos bsam sgom pa don med du thal ba daṅ | 'gro ba'i sdug bsṅal mi
'byuṅ bar 'os par thal ba daṅ | sems can la stobs sogs kyi yon tan yod par thal ba sogs
bkod pa la | de ltar smra ba'i lan ston pa ni | ye nas rtag tu saṅs rgyas yin pa la rim gyis
sbyor bas 'jug pas saṅs rgyas su ṅo 'phrod pa daṅ | de la yaṅ 'ga' źig | rim gyis ṅaṅ du
'bad med du ṅo 'phrod pa yin na | slar goṅ du bstan pa'i thos bsam sgom pa rnams
dgos pa med do źe na | de yaṅ mi 'thad de | rim gyis ṅo 'phrod pa de goms par bya ba
yin no || * ye nas rtag tu mṅon par gnas pa'i saṅs rgyas med na ni | de la bslab pa daṅ 1061
goms par byas pa yaṅ don med pa ste | dper na spraṅ po źig rgyal por bsgom pa daṅ
'dra bas | 'dzin staṅs kyi re bas 'bras bu med pa ñid do || de dag kyaṅ bde bar gśegs
pas sṅags bla med du | raṅ lus kyi zag pa'i rdzas la gsaṅ ba'i dam tshig gi skad du | de
bźin gśegs pa'i sku daṅ phyag mtshan daṅ sñiṅ po'i miṅ btags so || de ltar bde bar
gśegs pa'i sku de ni byas pa las byuṅ na rdo rje sems dpa'i skur mi 'gyur te | bum pa'i
dṅos po bźin 'jigs pa'i chos yin la | blos rnam par brtags pa'i bde gśegs sku ni yid kyis
bsgoms nas 'grub kyaṅ skad cig ma der źig pa'i sku de bsgoms pa la dgos pa med do ||
ye nas gnas pa'i byas pa las ma byuṅ ba'i sku yaṅ bsgoms pa la dgos pa med de | ma
skyes pa'i ṅo bo bsgom mi dgos par ye nas gnas pa'i phyir ro || des na rnal 'byor pa
rnams bde bar gśegs pa'i[1] sku'i go 'phaṅ 'dod nas gzugs kyi bdag ñid sgom par byed
kyaṅ | bsam gtan de lta bu ni gsal bar goms par gyur pa'i stobs las lha'i gzugs su snaṅ
bar gyur kyaṅ | ras bris sogs la dmigs te goms pas | dmigs yul de sgom 'dzin gyi blo la
'phos pas bcos ma'i lha skye bar gyur gyi | des na yaṅ dag pa'i lha ma skyes pa'i sku
ni * bsam gtan gyi mthus thob na | sku gñis kyi go 'phaṅ bde blag tu brñes la | de'i 1062
skabs kyi ma skyes pa'i lha sku de ni skad cig gis ṅes par rtogs śiṅ | yaṅ dag par ṅo bo
ñid med pa daṅ | ma skyes pa'i bsam gtan de dag kyaṅ gaṅ nas kyaṅ 'oṅ ba med pa
daṅ | ma skyes pa las ma skyes pa skyes pa'i sku ni bcos ma yin par gaṅ gis kyaṅ mi

[1] bde bar gśegs pa'i *em.*] bde bar śegs pa'i K

'grub ste | de yaṅ gźan dag | ma skyes pa'i raṅ bźin la ma skyes pa'i bdag ñid can gyi sku mchis na bcos par soṅ źe na | de yaṅ rigs pa ma yin te | ma skyes pa la ltos pa'i bdag ñid skyes pa'i gñis pa yod na khyed bden gyi gñis pa źig grub pa 'dir sgrub yod pa ma yin pas | bcos ma'i bsam gtan gyis brtags pa'i sku ni nam du 'aṅ yod pa ma yin no || des na sṅar nas gnas pa'i lha thams cad mkhyen pa'i sku daṅ ye śes de ma gtogs pa'i slar bsgoms pa las thob par de bźin gśegs pas mi bźed do || gźan yaṅ 'bras dus kyi saṅs rgyas kyi mdzad pa la byed 'dod kyi rtsol ba daṅ bral la | 'ga' źig byed 'dod kyi rtsol ba med na saṅs rgyas kyi gzugs sku chos skus ma bskyed par thal źe na | de ni chos skus gzugs sku bskyed pa'am byas pa ma yin źiṅ | sku gsum yin cha mñam du ma byas bskyed pa'i sku'o || gzugs can bum pa 'dra ba źig yin na ma byas par smrar
1063 mi nus te | bde bar gśegs pa'i cho 'phrul ni rmad du byuṅ bas * gzugs can bum pa lta bu'i dṅos po ma yin no || des na bde bar gśegs pa'i sku gzugs su mi snaṅ ba bźin ye śes kyaṅ de ltar yin na | bde bar gśegs pa'i mṅon śes drug gzugs daṅ gzugs can kyi yul las 'das na | gźan dag saṅs rgyas kyi gzigs byar gyur pa'i śes bya med par thal bar gyur pa'i śes bya med par thal bar mi 'gyur ram źe na | de ni rigs pa ma yin te | don dam pa'i saṅs rgyas ni 'jig rten gyi yul du snaṅ bar mi 'gyur la | gzugs kyi de ñid mṅon par rtogs te so skye la snaṅ ba'i gzugs raṅ ga ba ni | thugs brtse ba sñiṅ rje chen po'i sgyu 'phrul gyi tshul daṅ mtshuṅs par sbyar ro || gźan yaṅ so skye'i gzugs kyi skye mched daṅ mig gi skye mched kyi reg pa 'di ni | gzugs phyi rol nas 'oṅs sam | mig śes phar soṅ ṅam źe na | kun rdzob gñis 'dzin gyi ṅor de ma thag pa'i yid kyis phrad ma thag śes te reg nas rkyen gyis tshor bas bdag gir byas la | don dam du mig daṅ gzugs kyi skye mched phrad pa med pa'o || des na thams cad mkhyen pa'i ye śes ni so skye'i 'dzin staṅs de daṅ 'dra ba ma yin źiṅ | de daṅ 'dra bar gyur na saṅs rgyas kyi spyan la sogs pa yon tan khyad par du byuṅ ba rnams kyaṅ dgos pa med par thal la | gźan yaṅ
1064 so so'i skye bo ni mig dbaṅ mig kho na la gnas kyaṅ | saṅs rgyas kyi spyan ni saṅs * rgyas kyi ba spu re la'aṅ gnas na des saṅs rgyas kyi yon tan thams cad mtshon par śes par bya'o || des na saṅs rgyas kyi sku ni gzugs brnyan lta bu yaṅ ma yin źiṅ yaṅ dag par rig pa daṅ ldan la | kun rdzob spros mthas gźigs pa'i skabs su sku yaṅ saṅs rgyas ma yin źiṅ ye śes kyaṅ saṅs rgyas ma yin źes tha dad par phye nas don dam par sku daṅ ye śes gcig pa ñid pas | de la gźan dag sku 'jig pa'i tshe ye śes kyaṅ 'jig par thal źes pa la | de ni mi rigs te | 'jig pa daṅ bcas pa'i sku yin na khyod bden gyi || goṅ du bstan pa ltar bla med rdzogs pa'i saṅs rgyas ni mya ṅan las 'das pa chen po'i rab kyi go 'phaṅ mthar thug pa rtag brtan źi ba g.yuṅ druṅ du brñes nas mya ṅan las 'da' ba med de | mdor na ye śes ñid la rten 'brel gyi dbaṅ las sku'i rnam par bźag pa ni miṅ tsam du zad do || de ltar saṅs rgyas gzugs brñan du sgom par mos pa ni nam mkha' bza' ba daṅ mtshuṅs so ||

de ltar ye śes gzugs brñan du sgom pa dgag legs grub nas | da ni rnam pa daṅ bcas pa'i rtog pa dgag pa ni 'di lta ste | gzugs kyi rnam bcas rtog pas ni dpal rdo rje sems dpa'i go 'phaṅ mi 'grub la | ji ltar ji sñed kyi ye śes gñis ni | srid źi'i rnam pa thams cad tha dad so sor ṅo bo raṅ bźin rnam pa gsum mṅon par rtogs par gyur kyaṅ | de'i
1065 rnam pa ni ye źes * su mi 'gyur te | dper na nam mkha' la[1] bum pa gnas kyaṅ nam mkha' bum par mi 'gyur ro ||[i] de yaṅ ye śes ni gzugs med la | gzugs med pa ni gzugs

[i] Cp. JS 3.3cd: *dper na bum pa mkhar mi 'gyur || mkha' yaṅ bum par mi 'gyur ro ||*

[1] nam mkha' la *em.*] nam mkha'i la K

su mi 'grub ciṅ | rnam pa daṅ bcas pa gaṅ yin pa ni gzugs can no || des na rnam pa ye śes su 'dod na ye śes 'dus byas su thal ba daṅ | ye śes 'dus ma byas kyis khyab pa'i dam bca' ñams par thal ba daṅ | kun rdzob kyi rnam pa sgyu ma ltar yin pa la ye śes yin na ye śes sgyu ma ltar thal ba daṅ mig gi śes pa'i rnam pa sogs rtag pa ma yin par 'gyur bas ye śes mi 'thad par thal ba la sogs pa'i skyon mtha' yas śiṅ | ye śes de yaṅ rtag pa daṅ mi 'gyur ba'i mtha' gcig tu ruṅ ba'aṅ ma ṅes te | so sor 'gro ba'i khams daṅ 'tsham par ma 'gags ye śes su bśad pa'o || des na ye śes 'jug pa'i tshul yaṅ | rnam pa daṅ bcas pas gcig gis gcig la'aṅ ye śes kyi ye śes raṅ la'aṅ mi 'jug ste | śes bya la ye śes 'jug pa'o || rnam pa la tha dad du mar gyur kyaṅ ye śes la gnas tha dad med pas ye śes kyi gnas gcig pa ñid do || rnam pa daṅ ye śes gñis ltos pa las byuṅ ba yin gyi | gcig las gcig byuṅ ba lta bu ni min te | dper na bum pa la snam bu mi 'byuṅ ba bźin no || de lta bu'i ye śes ni gaṅ du'aṅ gnas pa med pas rgyu daṅ mi rgyu'i yul gaṅ du'aṅ ma rñed pas mo śam gyi * bu daṅ 'dra ba ñid do || rnam pa daṅ bcas bźin ye śes la 1066
snaṅ yaṅ ye śes kyi rnam pa bral ba 'di ni ches zab pa'o || 'di dag gi ye śes zab mo 'di'i gnad ma rtogs par ye śes med do źes smra ba'aṅ yod do || des na ye śes ni tha dad pa'i rnam pa bcas pa'aṅ ma yin la | saṁs rgyas kyi ye śes ni dṅos po'i bag chags ldog pa'i phyir gzugs med ces smos kyi | don du gzugs daṅ gzugs med pa gaṅ yaṅ ma yin pas so || des na rnam pa daṅ bcas par snaṅ ba'i ye śes kyaṅ don du na zab mo'i zab mor ltos pa daṅ tshogs pa las byuṅ ba ma yin gyi | ci'i phyir | rnam pa daṅ ye śes kyaṅ tha dad pa'i ṅes pa med la | ye śes 'jug pa'i mkhyen pa med na 'jug yul rnam pa'aṅ med par thal ba daṅ | rnam pa med na 'jug byed kyi śes pa'i med par thal bas saṁs rgyas kyi mkhyen pa'i yul rnam pa thams cad daṅ | rnam pa thams cad mkhyen pa'i ye śes gñis kyaṅ yod na yod mñam daṅ med na med mñam du ṅes pas | don du sṅags bla na med par rten 'brel las tshogs pa ma yin pas | thams cad raṅ byuṅ kun grol khyab bya khyab byed gcig pa ñid do ||

de ltar ye śes rnam pa daṅ bcas pa bsgom pa legs par grub nas | da ni rnam pa med par źen pa dgag par bya ba ni 'di lta ste | des na rnam pa med pa'aṅ rigs pa ma yin te ye śes de śes par bya ba'i rnam rig kun med par thal ba * daṅ | ye śes med pas 1067
rnam pa thams cad ma gzigs par thal ba daṅ | rnam pa'aṅ med pa'i phyir daṅ | ye śes de gzigs bya'i rnam rig med pas ye śes bem po daṅ chos mtshuṅs su thal ba daṅ | gźan dag don dam par bdag med par rig pa'i ye śes kyis brdzun pa rig par mi 'thad ce na | de ni rig par mi 'thad | bden gñis mi 'gal bar ston pa thugs rje ldan pas 'gro la phan phyir sgyu ma'i dpes bstan par mdzad do || des na gźan dag ṅo bo ñid kyis yod pa ma yin na ri boṅ gi rwa daṅ mtshuṅs par thal bas | rnam pa med pa'aṅ rigs śe na | de ni ma yin te | sgyu ma'i dpe ni dṅos med tsam du bstan pa yin la | goṅ gi ri boṅ gi rwa'i dpes bstan pa'aṅ mi 'thad de | dper na skyes bu seṅ ge źes pa'i miṅ can la mjug ma yod pa ma yin pa bźin no || chos thams cad ṅo bo ñid med pa la med par rig pa ni zab mo'i ye śes bla na med pa yin gyi | ri boṅ gi rwa ltar don spyi 'jog pa ni rnam med phyogs gcig tu źen pa rnams so || des na rnam pa med ces pa'aṅ raṅ bźin med par dgoṅs pa yin gyi | ri boṅ gi rwa ltar kun rdzob tu'aṅ med ces de bźin gśegs pas smyon pa ni ma yin no || gźan yang dṅos po rnam pa daṅ bcas pa'i gzugs med na | saṁs rgyas kyi lha'i spyan sogs kyaṅ 'jug pa'i yul med par thal ba daṅ | rnam med ye śes kyi * bdag ñid saṁs rgyas kyi mṅon śes kyaṅ rnam pa daṅ bcas par mi śes par 1068
thal ba daṅ | mdor na kun mkhyen ñams par thal ba daṅ | so skye rnams la'aṅ gzugs sogs kyi rnam pa med na | gzugs la mig sems daṅ bcas pa daṅ rjes su śes par mi nus par thal ba daṅ | rnam pa daṅ bcas pa'i dṅos po med pa phrad pa ni rigs pa ma yin par thal ba sogs gnod pa mtha' yas śiṅ | des na saṁs rgyas kyi ye śes ni dṅos po daṅ dṅos med | rnam bcas rnam med gaṅ du'aṅ sbyor ba ma gyur pa | smon lam dbaṅ gis sems can gyi don 'bad med du 'byuṅ ṅo || 'on kyaṅ de ni thams cad mkhyen pa'i

ye śes med bźin du smon lam kho na'i mthu las byuṅ ba yaṅ ma yin gyi | smon lam gyi sgra bem po de'i bdag ñid du'aṅ ye śes mi gnas te | gaṅ 'gro ba su dag gis kyaṅ ma mthoṅ ma byas par raṅ rig pa'i ye śes kyis kun mkhyen du 'gro bar bya ba yin la | de yaṅ byaṅ chub tu sems bskyed par la legs tshogs bsags te sdug bsṅal sogs spaṅs pa yin no || de yaṅ don zab mor sṅon nas ye śes med pa'i rnam med yin na rjes su kun mkhyen 'byuṅ ba'aṅ med par 'gyur ba daṅ | sṅar nas gnas pa'i dri ma glo bur ba rnam pa daṅ bcas pa yaṅ phyis nas 'jig par 'gyur bas des na saṅs rgyas thams cad
1069 kyi tshul rnam pa med pa daṅ | rnam pa daṅ bcas pa gaṅ yaṅ ma yin | bem * po daṅ bdag gcig tu ma 'brel bźin chos kun gyi ṅo bo mkhyen pa | des na kun mkhyen ye śes ni sdug bsṅal kun las rnam par grol źiṅ chos thams cad mṅon sum du raṅ bźin gyis mkhyen pa'o ||

de ltar rnam pa med pa dgag pa legs par grub nas | mjug bsdu ba'i don bsdus te brjod pa ni | de ltar dPal grub pa sde bdun gyi lhun po las | sum cu rtsa gsum gyi gnas lta bu'i rtse mor gyur pa Ye śes grub pa'i le'u gsum gyi dka' ba'i gnad kyi rnam bśad rnam rgyal khaṅ bzaṅ lta bu legs par grub ste | slar phyag chen gyi chos zab pa'i gnad ñon moṅs lam 'khyer byed tshul 'di la | dwags brgyud phyis byon gyi ñon moṅs ṅo lta tsam gyis grol bar 'dod pa 'di grub sñiṅ gi dgos par gnas sam źes dris lan lha dbaṅ gi nor bu la rin thaṅ goṅ gis lci ba ni 'di lta ste | de yaṅ sÑiṅ po skor drug gi naṅ nas tog tu gyur pa de | Ha brgya drug cu pa las |

> gñug ma'i yid ni gaṅ tshe gcig tu sbyaṅs gyur pa ||
> de tshe bla ma'i yon tan sñiṅ la źugs pa yin ||[a]

źes bya ba'i don yaṅ ñon moṅs pa raṅ ga ba gñen pos ma bcos pa lam du 'khyer ba lta ci smos | gñen pos bcom rjes kyi dri ma med pa gñug ma'i sems daṅ yid kyaṅ sbyaṅ dgos pas de sbyaṅs nas dag par gyur tshe bla ma'i byin rlabs źugs par bstan pa yin
1070 no || gźan yaṅ sṅags bla na med par ñon moṅs mi spoṅ * ba'i ñams len byed tshul daṅ dwags rgyud sṅon byuṅ gis ñon moṅs ma bcos par bźag tshul rgyal ba'i gsuṅ rab daṅ mthun par yod kyi phyis byon dwags brgyud rnams kyi ñon moṅs ma bcos par ñams len byed tshul 'di ni | lcam dPal mos mdzad pa'i lHan skyes grub pa'i *ṭīkā*r[1] phyogs sṅa ma bslaṅ ste | 'di skad du |

> la la dag 'di skad ces | kye rigs kyi bu dag śes par gyis śig | gaṅ du chags pa'i sems skyes pa de ni 'dod chags rdo rjer śes par byas la | gźan yaṅ gaṅ du źe sdaṅ bar gyur pa der źe sdaṅ rdo rje źes bya bar sems rtse gcig par gnas par bya'o || źes brjod de de lta bu'i sems kyi gnas skabs la | byis pa rnams kyis lhan cig skyes pa'i ye śes su rtog par byed de | de rnams kyis lhan cig skyes pa'i raṅ bźin log par rtog par byed pas de bas na | "lhan cig skyes par de mi brjod ||" ces smos pa yin no ||[b]

[a] Also found in Tōh. 2224 (D fol. $72v_3$) and Tōh. 2257 (D fol. $232r_7$-v_1). The second *pāda* is further found in Tōh. 2268 (D fol. $77r_6$). Cp. Advayavajra's *Dohākoṣapañjikā*: ***ṇiamaṇa savveṁ sohia javveṁ*** | *iti* | *evam amanaḥsarvadharmā svabhāvotpannā notpāditāḥ kenacit* | *yathā tṛṇavanagulmādayaḥ svabhāvenotpannā vilayaṃ yānti tadvad iha dvipadacatuṣpadādayaḥ svabhāvenotpannā nirmanā vilayaṃ yānti hi na kenacid utpāditā bhavanti* | *tat kathaṃ* [51a] *dṛśyate* | *utpādādi mayā kṛtā ime rūpādayaḥ* | *bhrāntyā'jñāninām vacanam etat* | *tatparityāgāt yasmin kṣaṇe yasminn eva kṣaṇe sarvadharmaśodhanam* | *tanmayatvāc ca bhakṣitaṃ bhavati* | ***guruguṇa hiae pa-isa-i tavveṁ*** || *iti* | *guruṇā dattopadeśaguṇañ ca svahṛdaye praviṣṭaṃ tatra śodhanabhakṣādikāleṣu kāyādi sarvaṃ dadātīti pratyayāt* | *na punar gurūpadeśaṃ vivadanti na kiñcit dadāti graharūpatvāt na vettīti bhāvaḥ* | (ed. P. C. Bagchi 1938, p. 100).

[b] Tōh. 2261 (SSP), D fol. $21v_6$-$22r_1$.

[1] ṭīkār *corr.*] ṭ'i kar K

źes gsuṅs pa rnams daṅ | gźan yaṅ Grub sñiṅ gi skor daṅ | Phra mo'i skor rnams las legs par bśad pa rnams la brtags te rtogs par byos śig | bar skabs kyi tshigs su bcad pa ni |

de ltar raṅ lugs phyag chen rgya gar lugs ||
sṅon byuṅ dwags brgyud sgros bźin 'dzin 'dod pas ||
gol med bdag gi bla ma'i dgoṅs don rnams ||
rdzogs par bya phyir gźan dag thams cad la ||
bdag gis sṅon byuṅ phyag chen rab bsgrags pas ||
dwags * brgyud gsar bu naṅ 'dir deṅ gi dus || 1071
sṅon byuṅ rñiṅ ma'i tshul 'di sgrogs pa'i tshe ||
dgas brgyud gsar bus dwags brgyud rgan po'i ṅag ||
rgyus med log ltas smod byed śin tu mtshar ||

źes brjod nas | dGe sloṅ Saṅs rgyas dpal grub daṅ Yi ge pa Blo gros 'jam dbyaṅs gñis kyis Ye śes grub pa'i le'u gsum gyi brda bkrol gyi zin bris daṅ | da lta'i dwags brgyud kyi ñon moṅs pa ma bcos par bźag tshul mi 'thad lugs kyi zin bris śig dgos źes pa la | Mi bskyod rdo rjes zin bris bgyis pa'i dge ba gaṅ thob kun tu bzaṅ po'i sar bsṅo'o || 'di ni 'bum pa sgaṅ du'o || gcig źus ||

Reproductions



Figure 12: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 1v

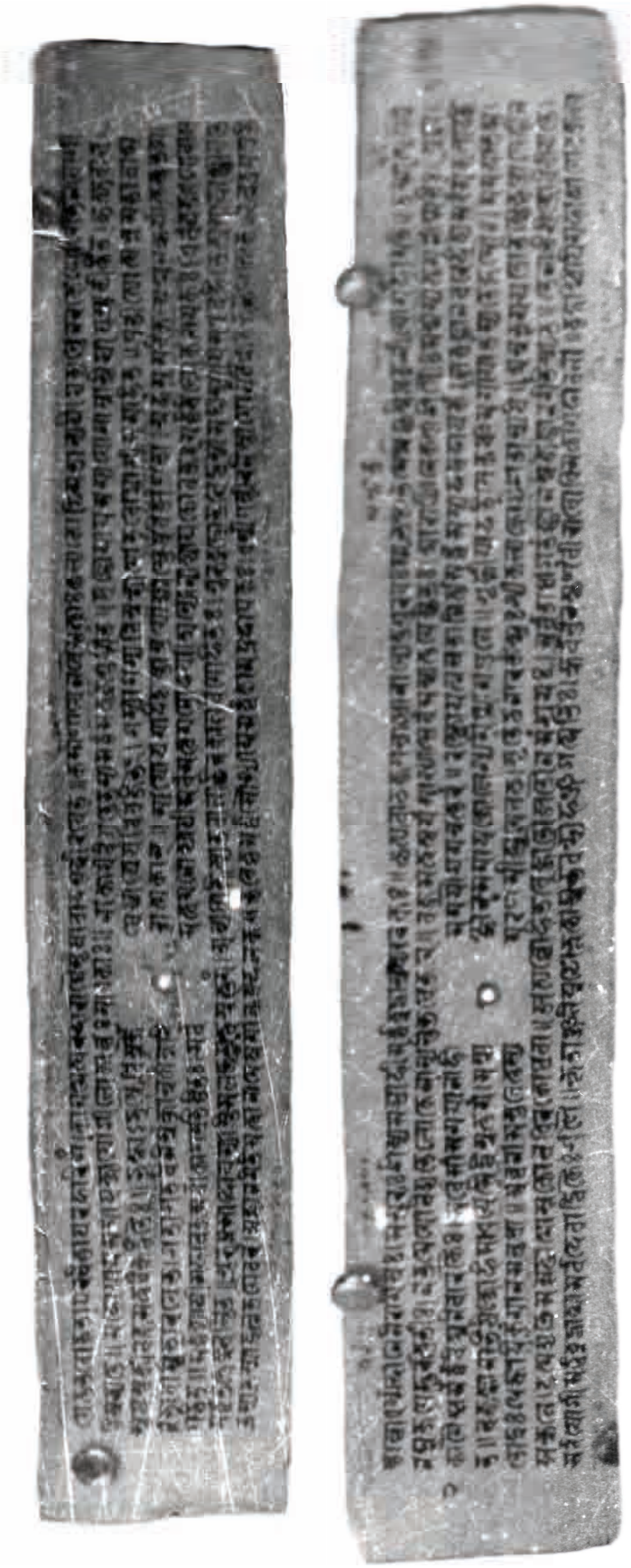


Figure 13: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 2rv



Figure 14: “Ṅor Codex” XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 3rv



Figure 15: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 41v



Figure 16: “Ṅor Codex” XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 5rv



Figure 17: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 6rv



Figure 18: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 7rv



Figure 19: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 8rv



Figure 20: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 9rv



Figure 21: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 10rv



Figure 22: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 11rv



Figure 23: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 12rv



Figure 24: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 13rv



Figure 25: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 14rv

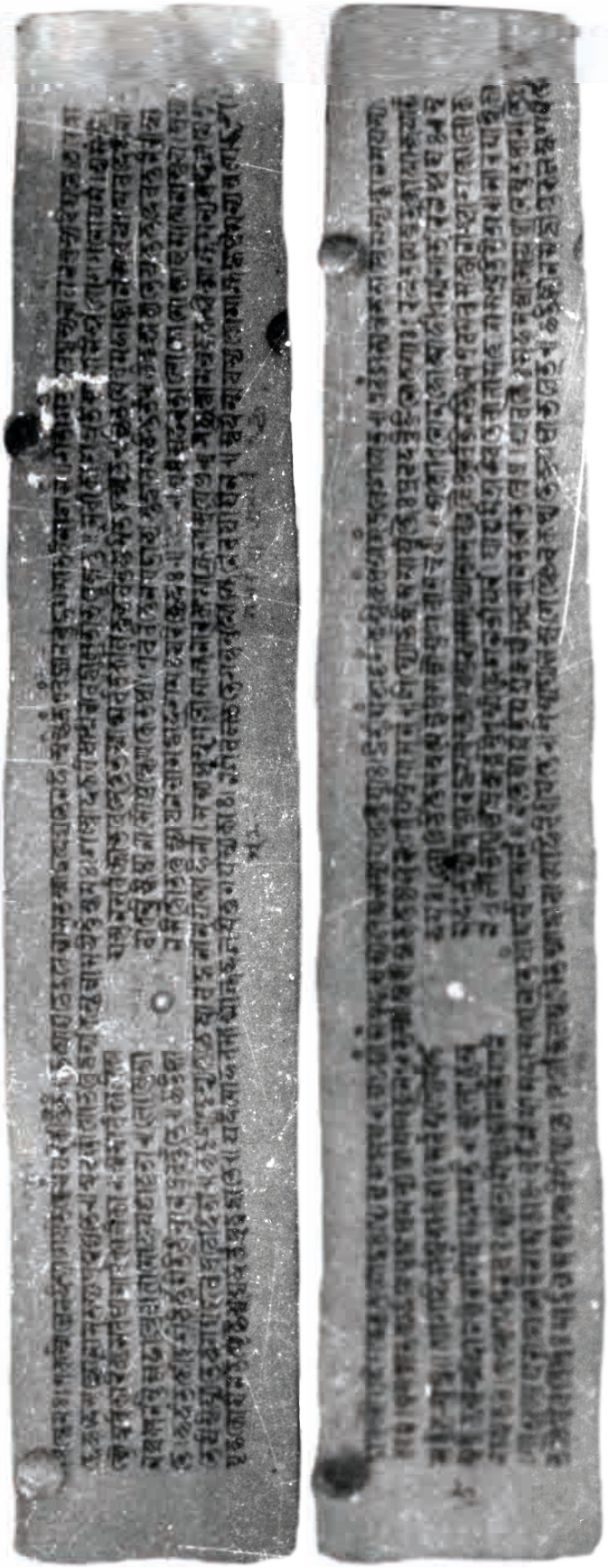


Figure 26: “Ṅor Codex” XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 15rv

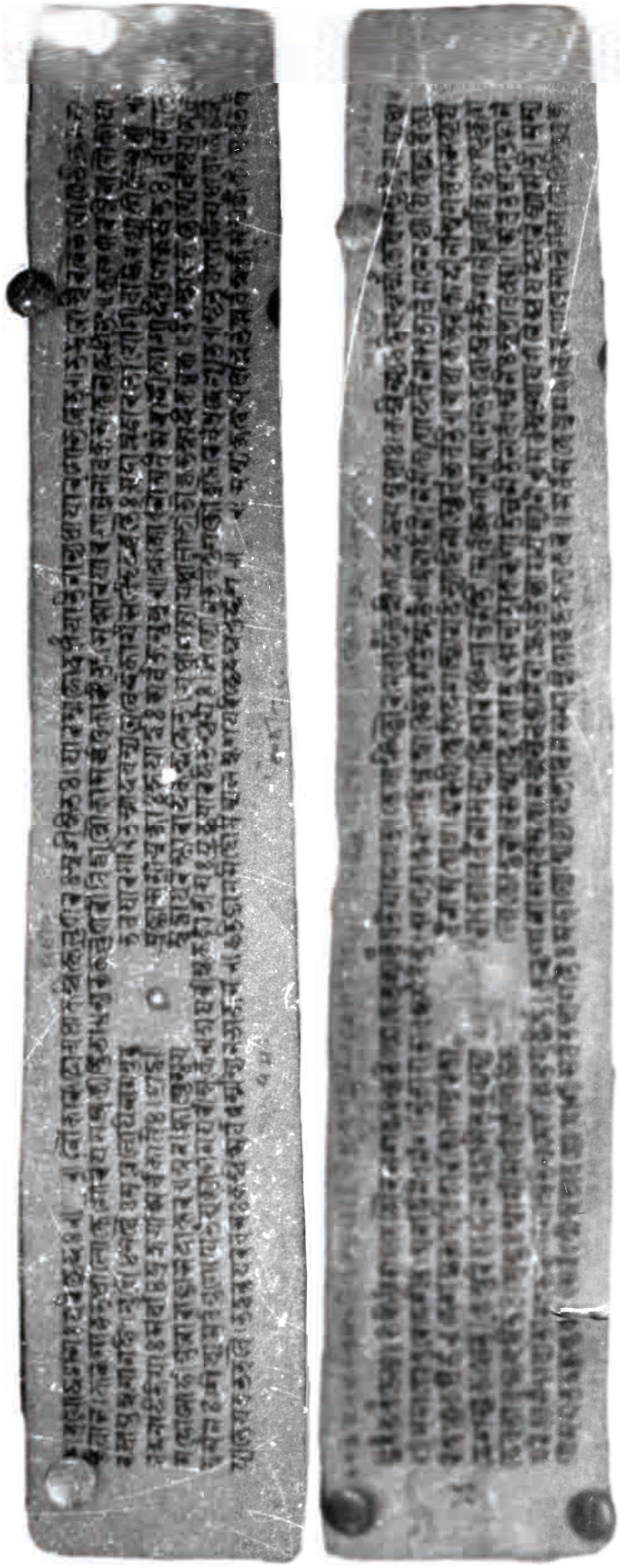


Figure 27: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 16rv



Figure 28: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 17rv



Figure 29: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 18rv



Figure 30: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 19rv



Figure 31: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 201v

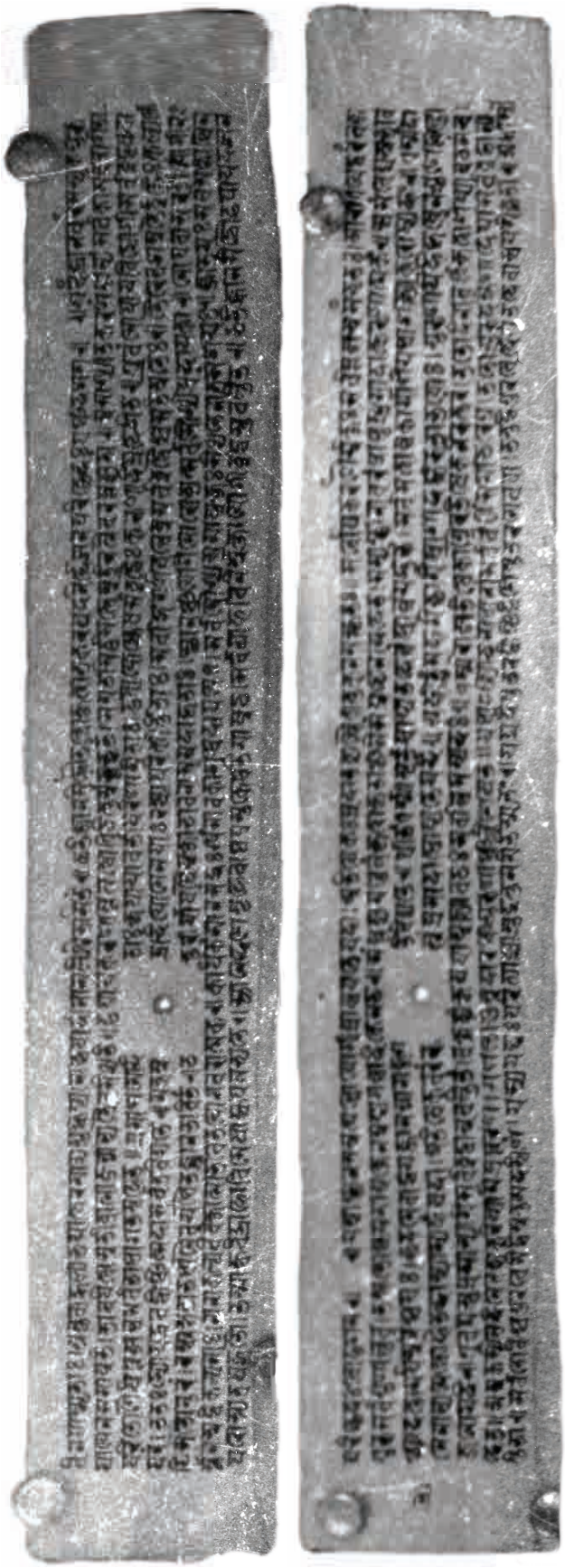


Figure 32: “Ṅor Codex” XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 21rv

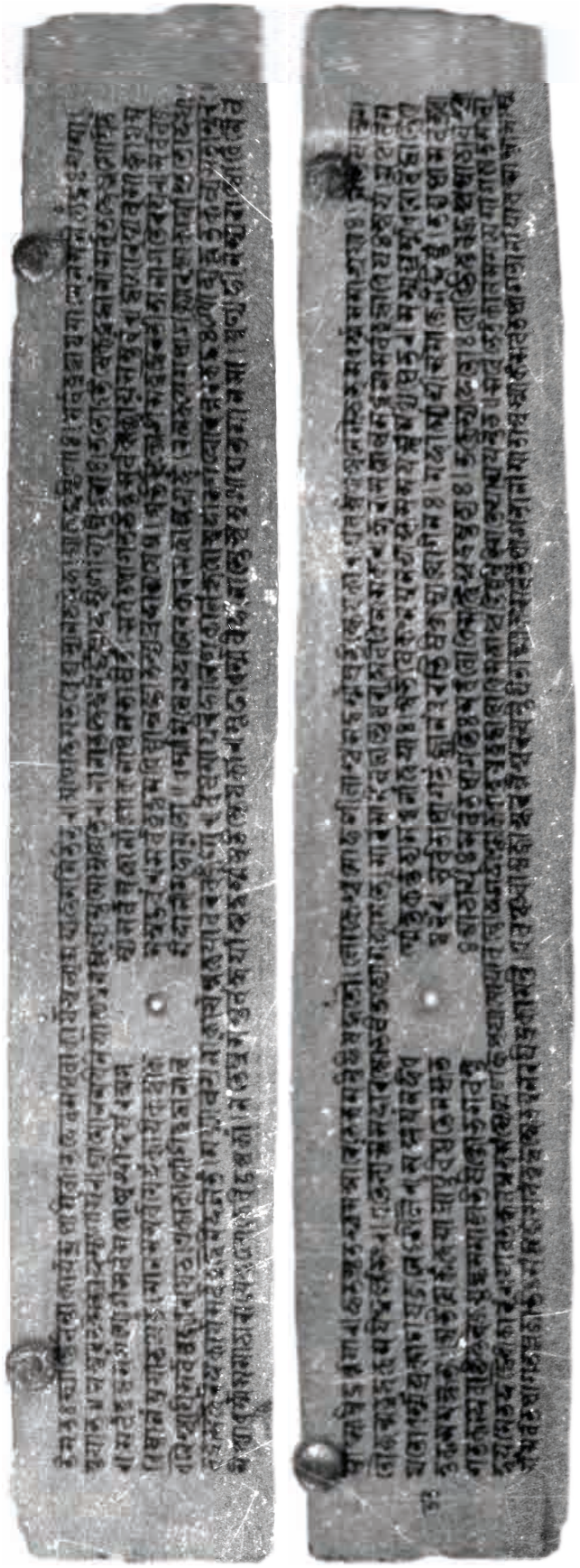


Figure 33: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 22rv

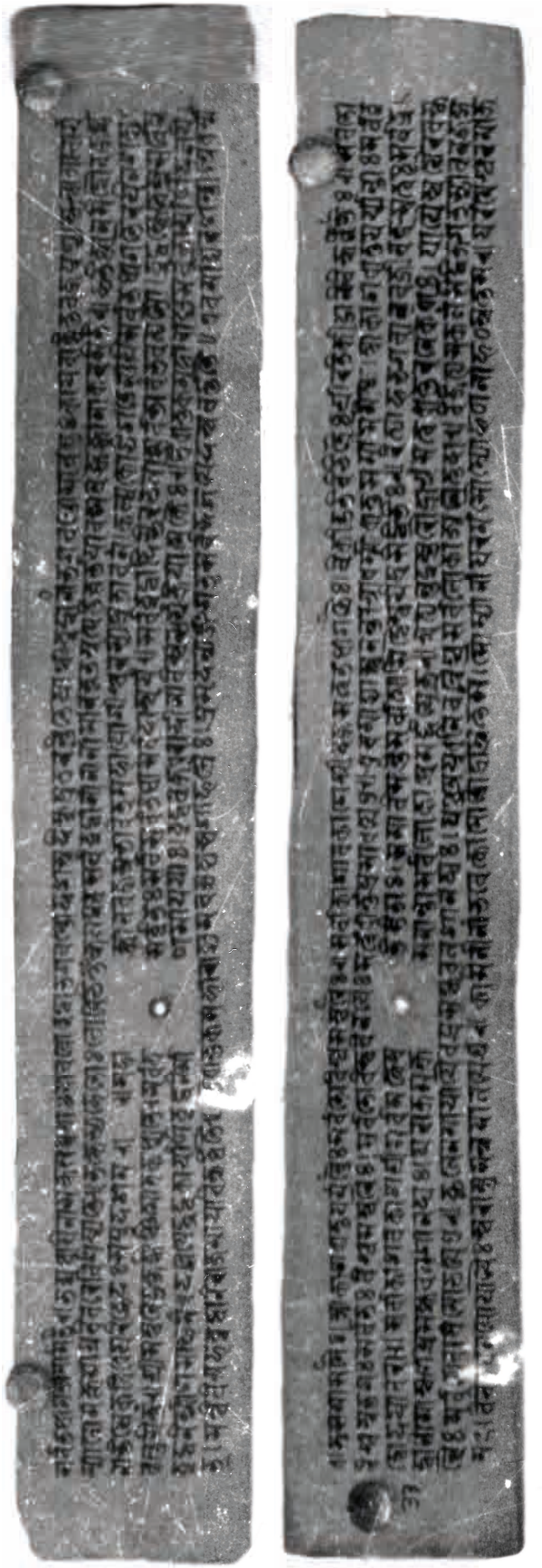


Figure 34: “Ṅor Codex” XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 23rv

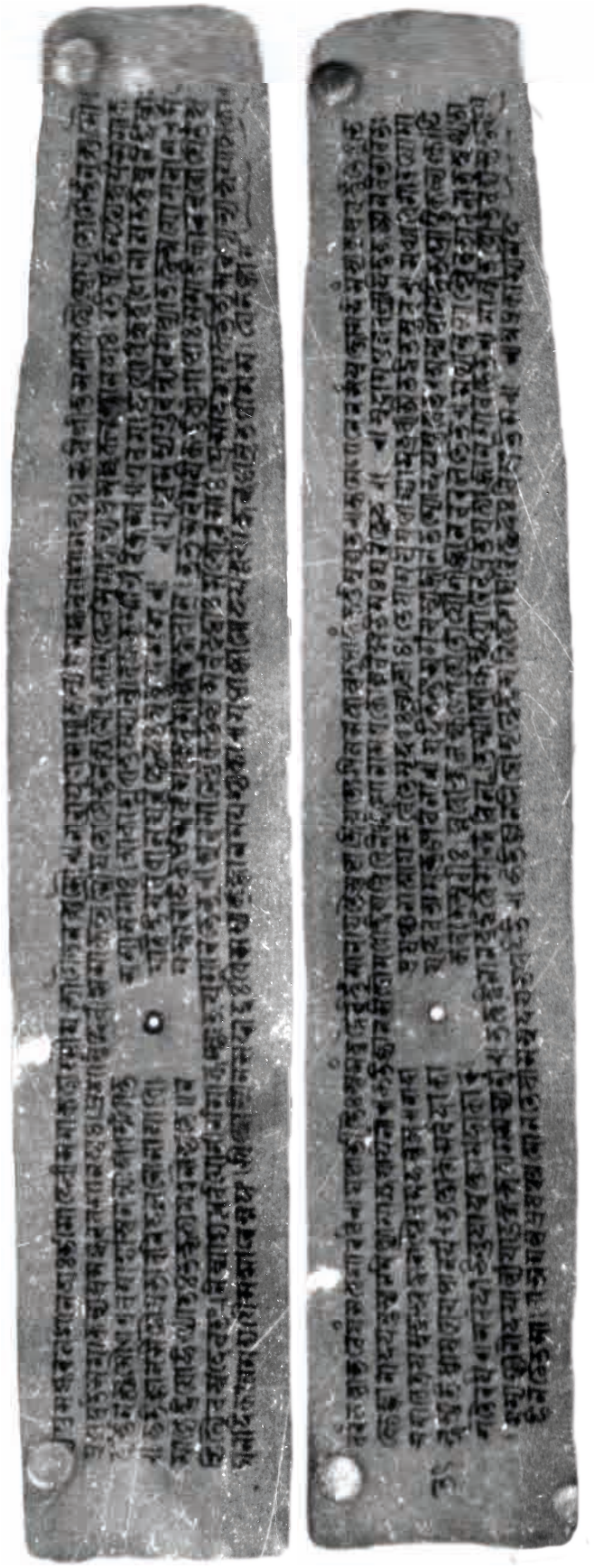


Figure 35: "Nor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 24rv



Figure 36: "Ṅor Codex" XXXIV 2, *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (shelf-mark Xc 14/7b), folio 25rv

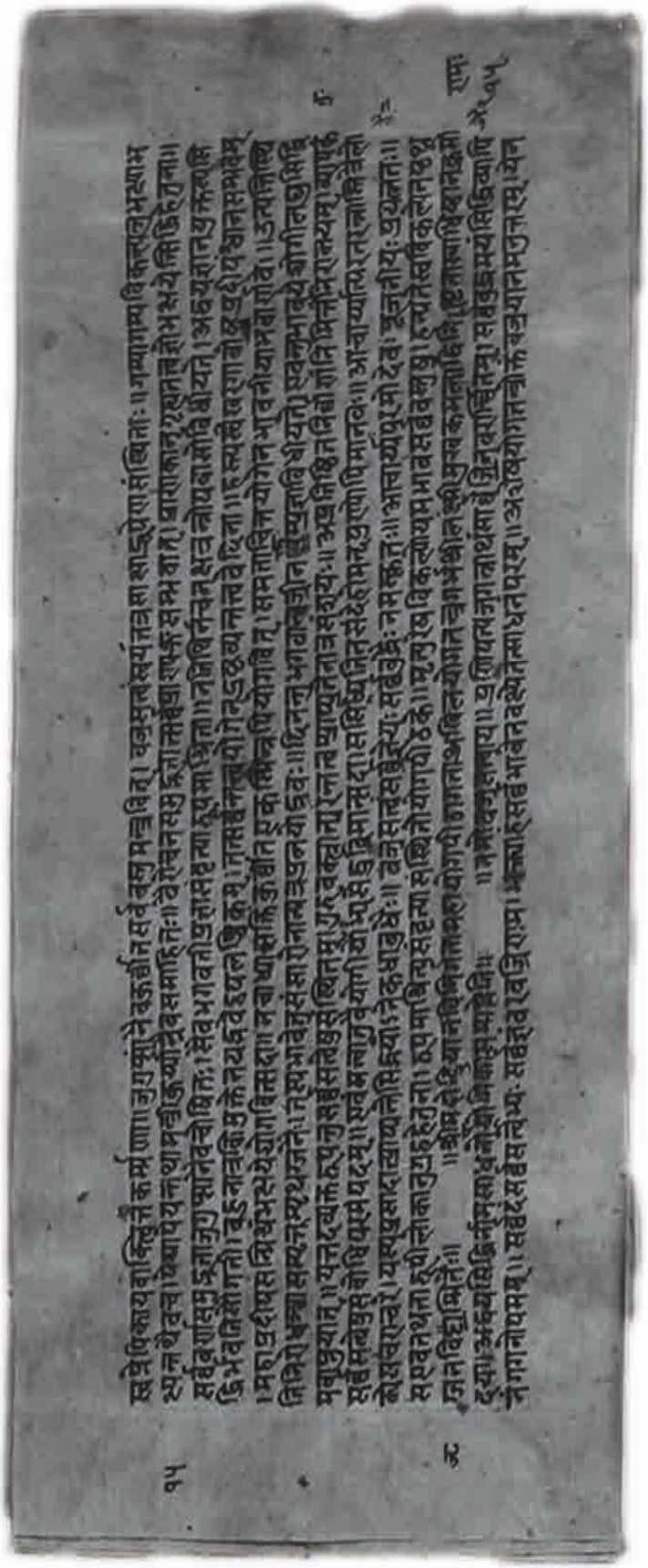


Figure 37: "NAK 5-45," *National Archives, Kathmandu,* folio 15v

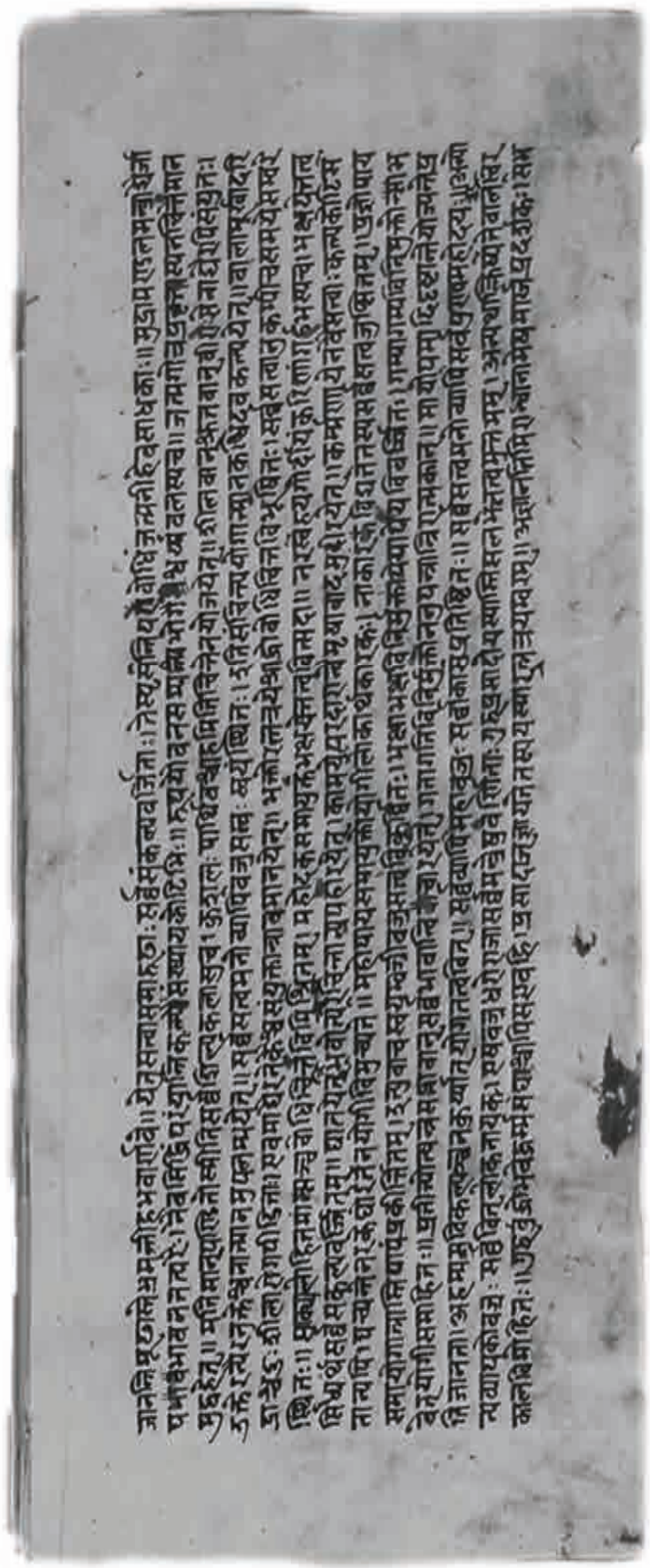


Figure 38: "NAK 5-45," *National Archives, Kathmandu,* folio 16r

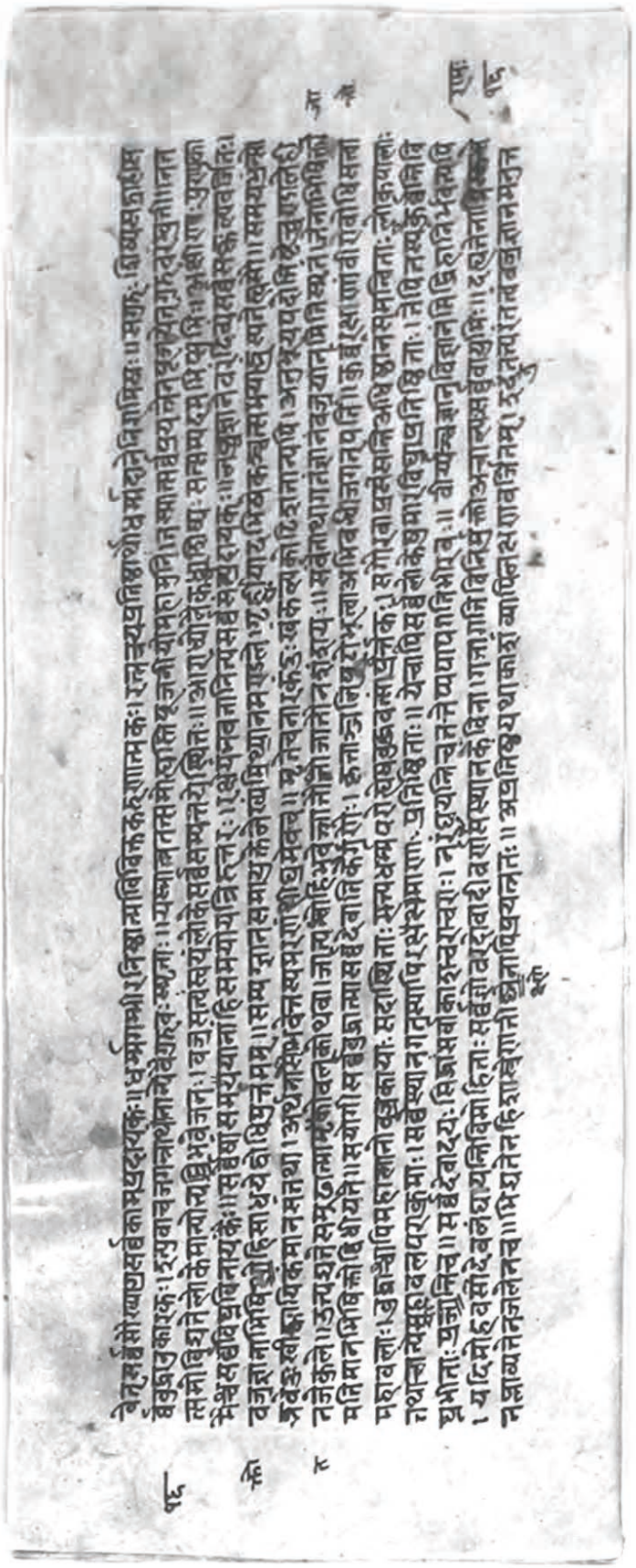


Figure 39: "NAK 5-45," *National Archives, Kathmandu,* folio 16v

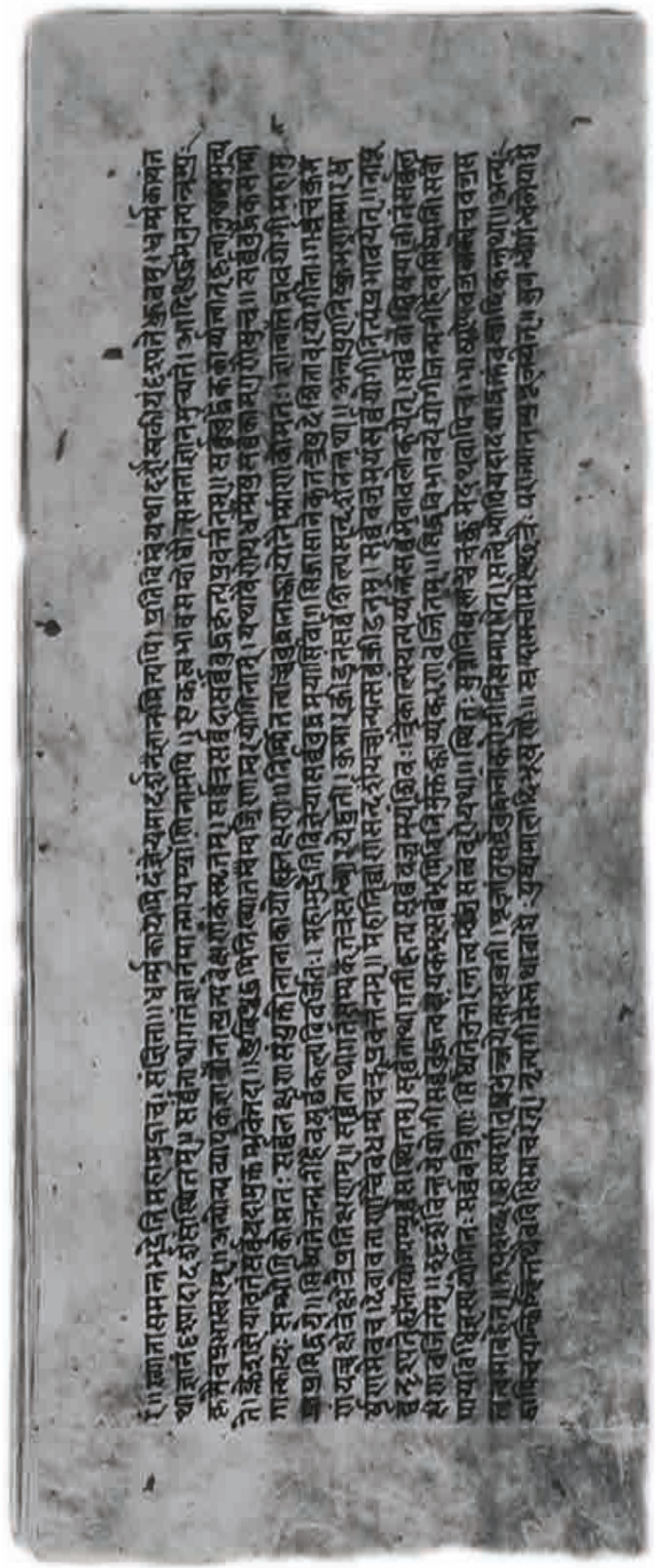


Figure 40: "NAK 5-45," *National Archives, Kathmandu,* folio 17r

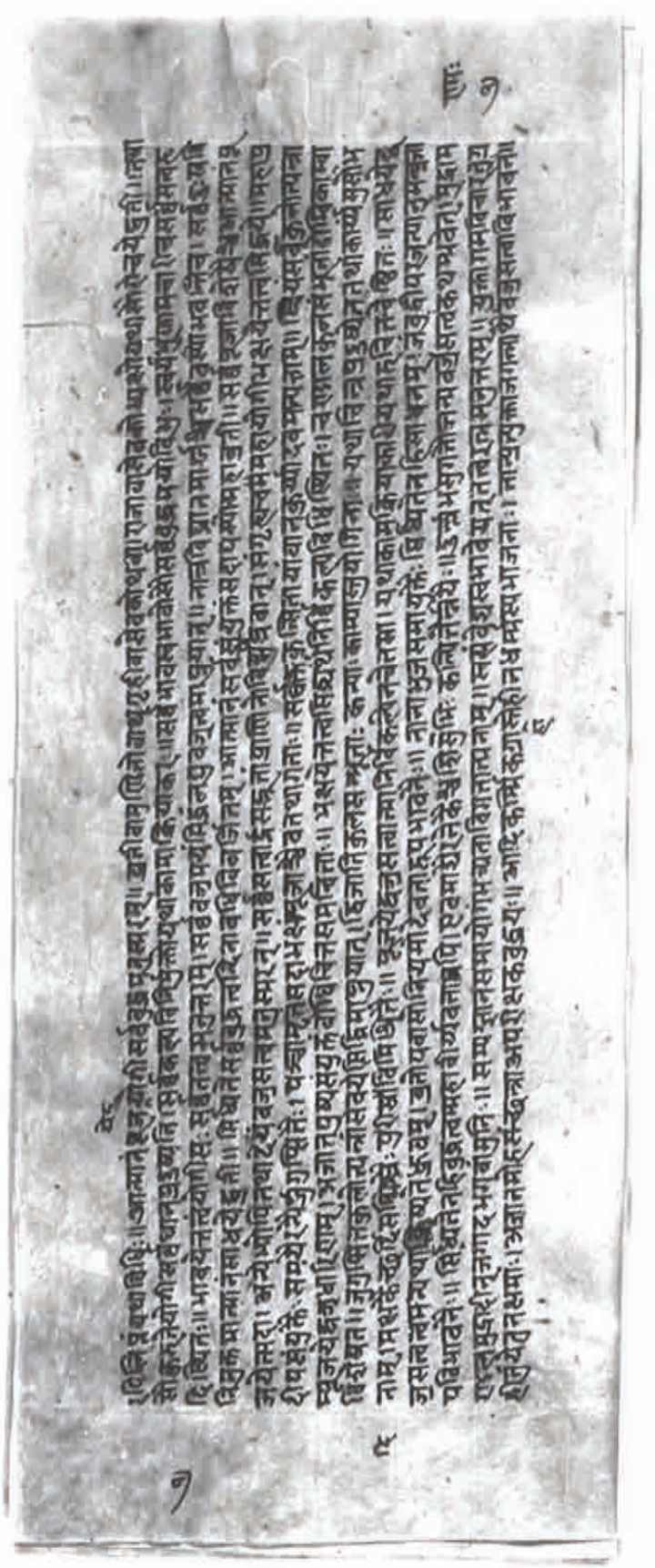


Figure 41: "NAK 5-45," *National Archives, Kathmandu*, folio 17v

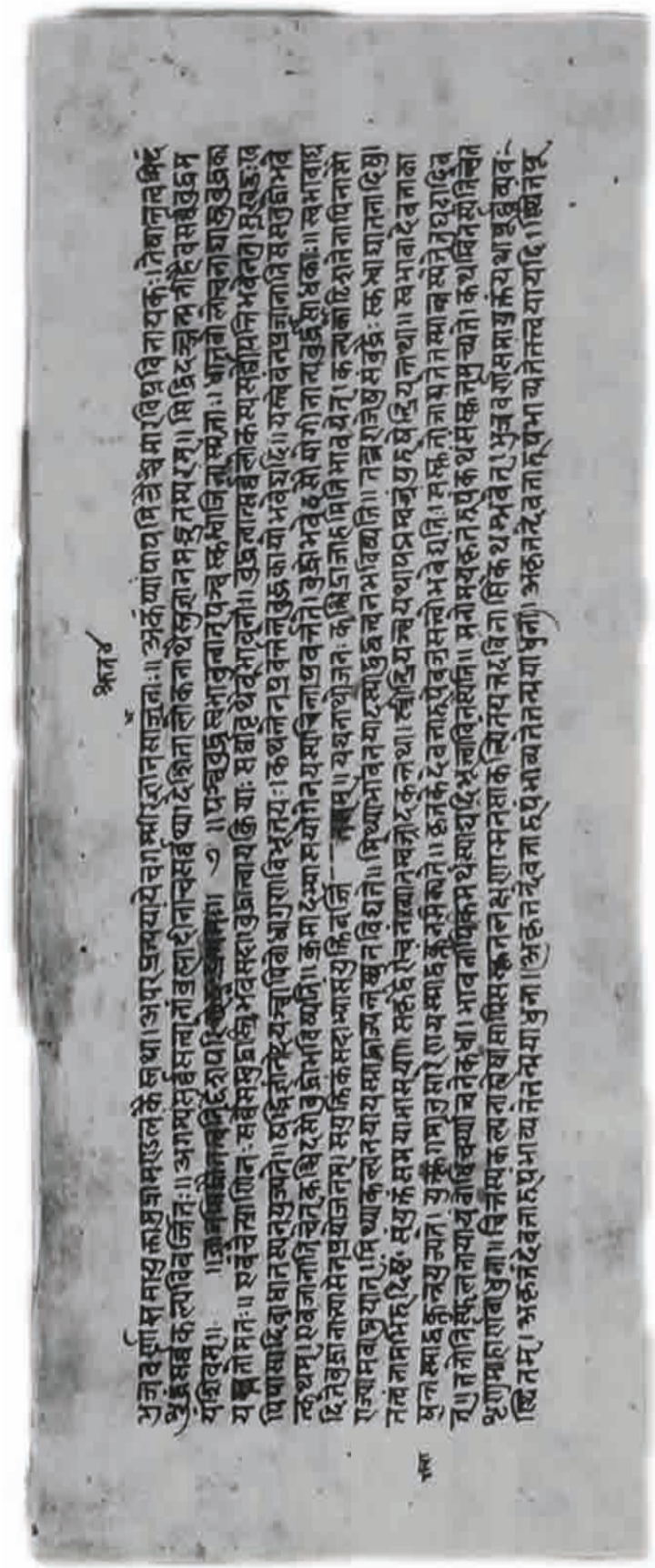


Figure 42: "NAK 5-45," *National Archives, Kathmandu,* folio 18r



Figure 43: "NAK 5-45," *National Archives, Kathmandu,* folio 18v

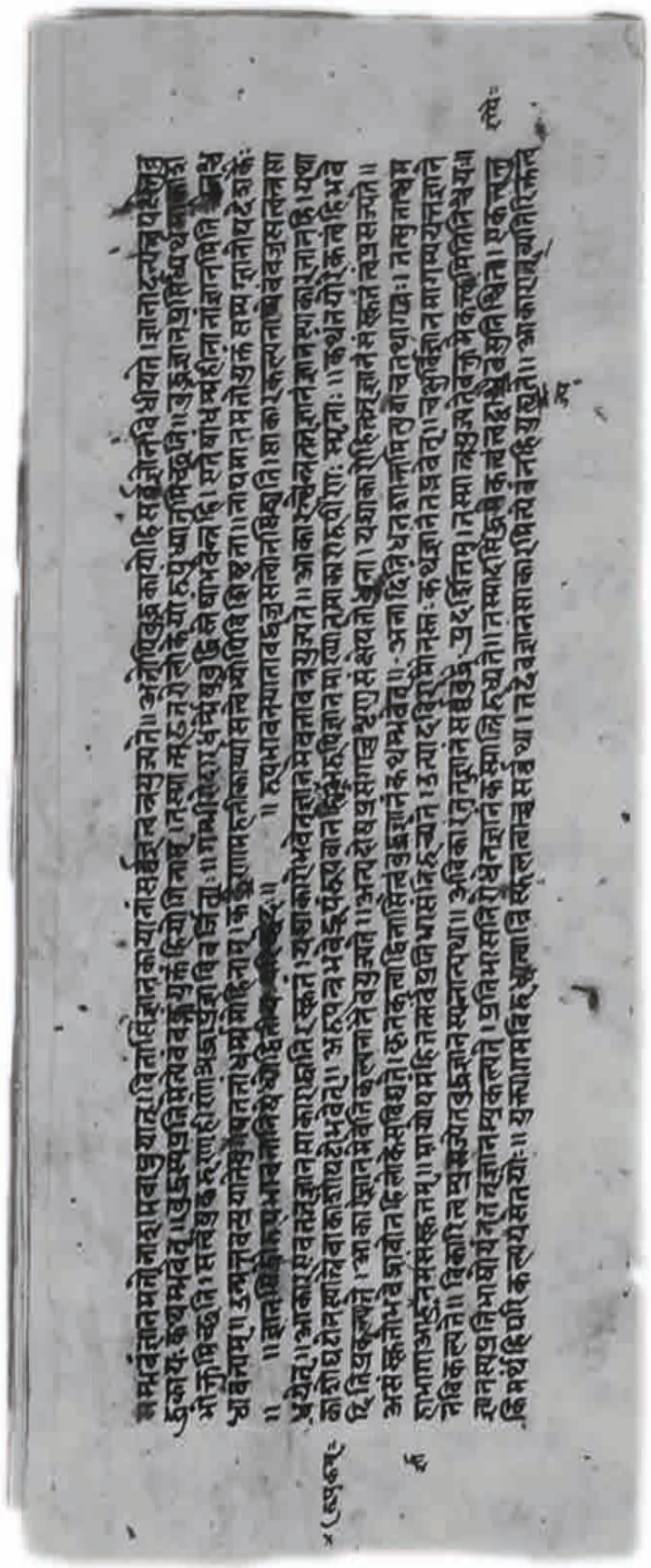


Figure 44: "NAK 5-45," *National Archives, Kathmandu,* folio 19r

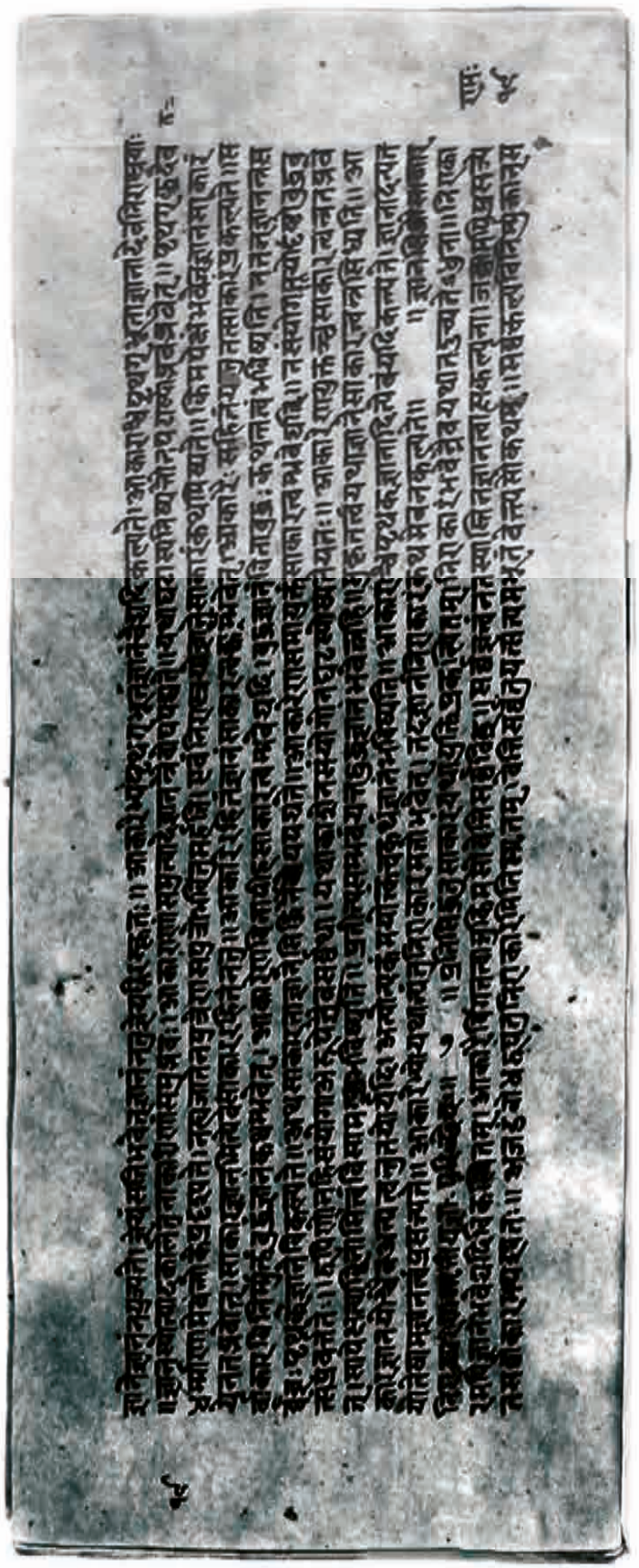


Figure 45: "NAK 5-45," *National Archives, Kathmandu*, folio 19v

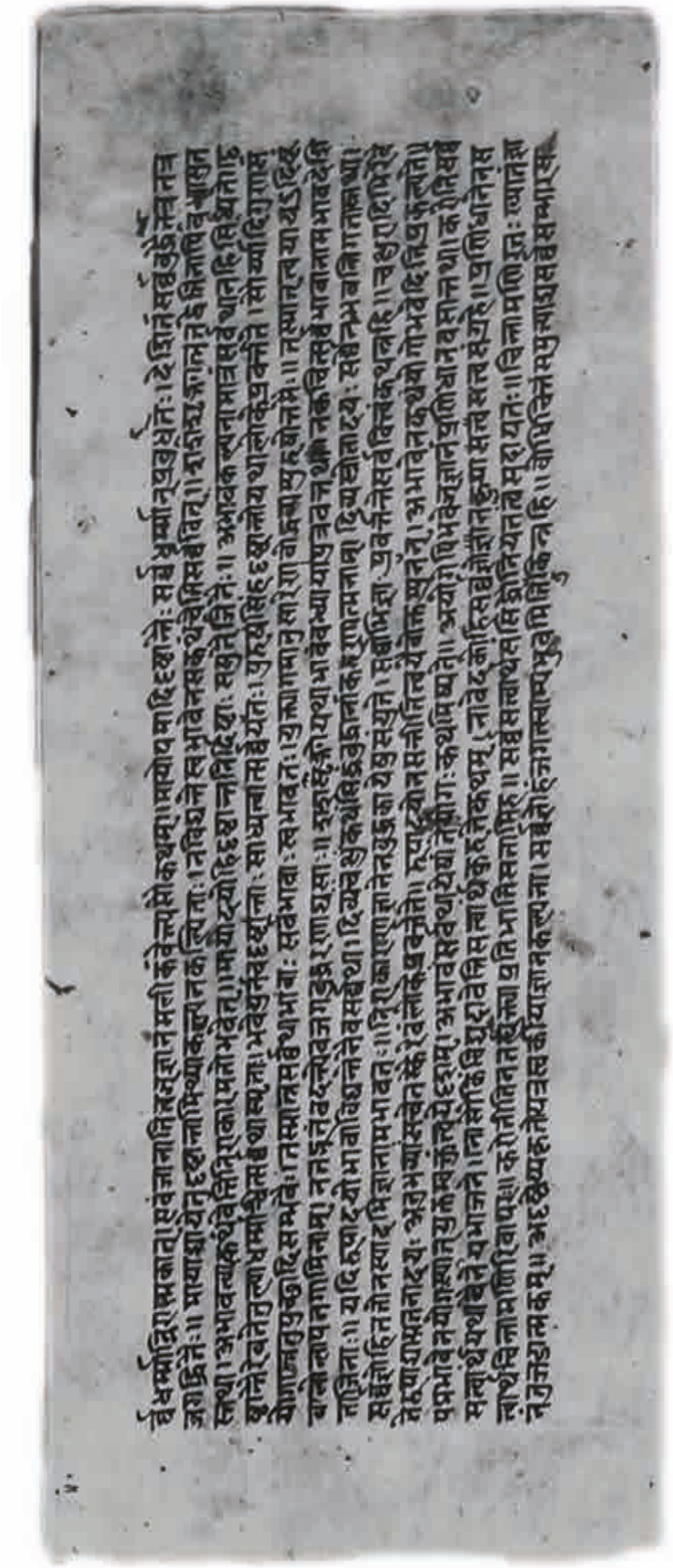


Figure 46: "NAK 5-45," *National Archives, Kathmandu,* folio 20r

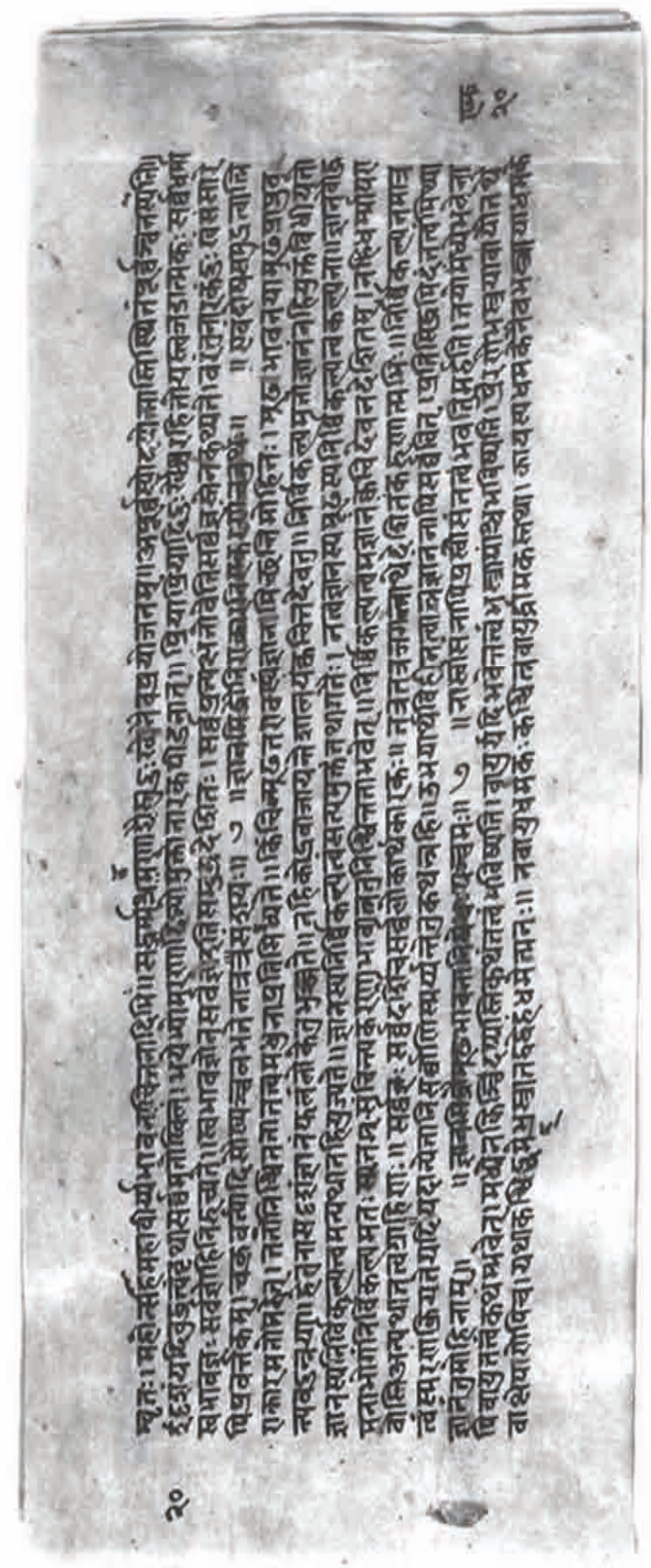


Figure 47: "NAK 5-45," *National Archives, Kathmandu,* folio 20v

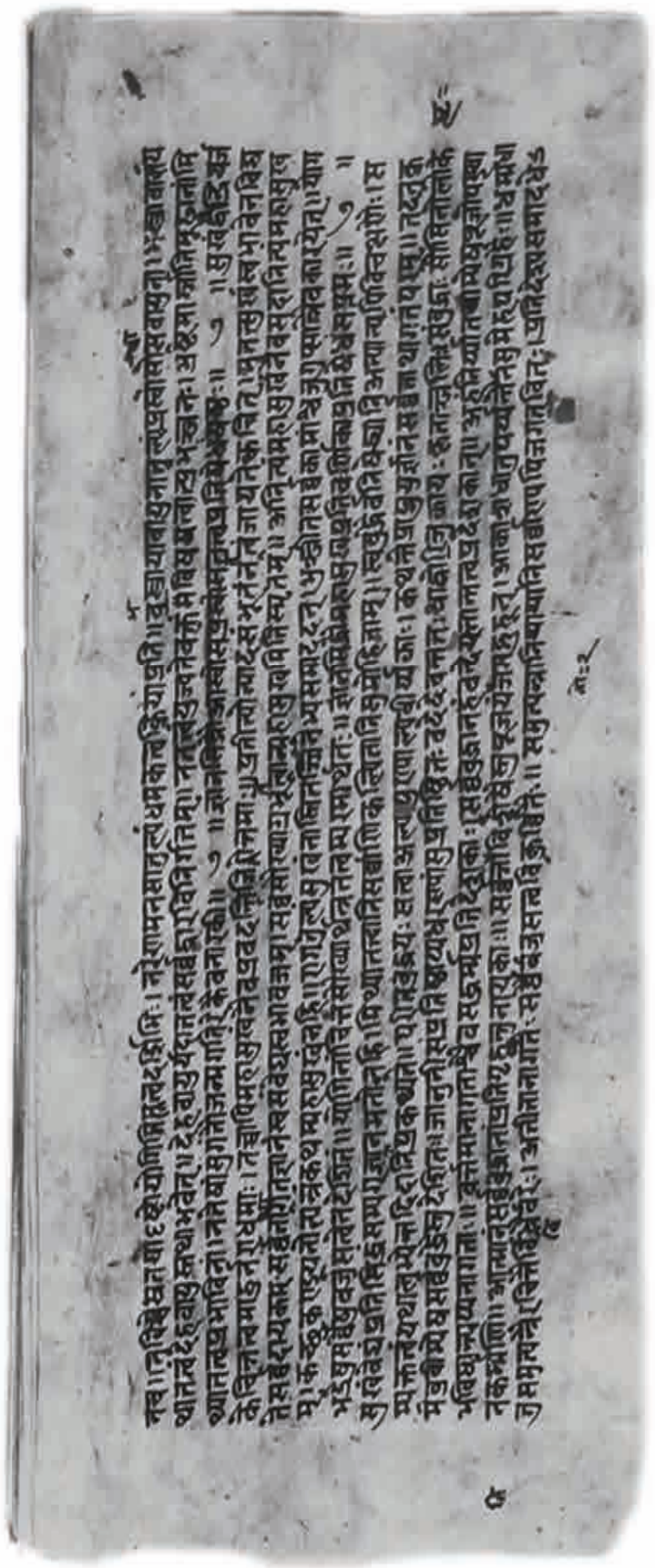


Figure 48: "NAK 5-45," *National Archives, Kathmandu,* folio 21r

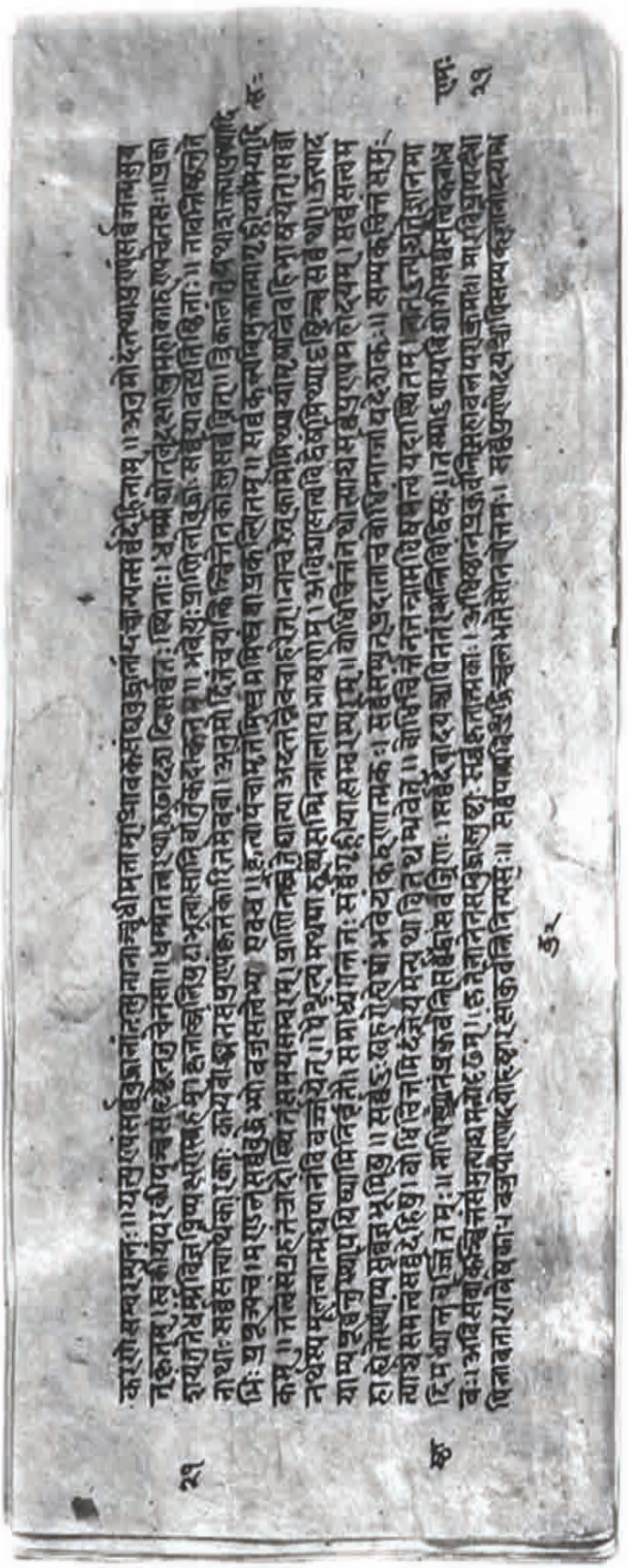


Figure 49: "NAK 5-45," *National Archives, Kathmandu*, folio 21v

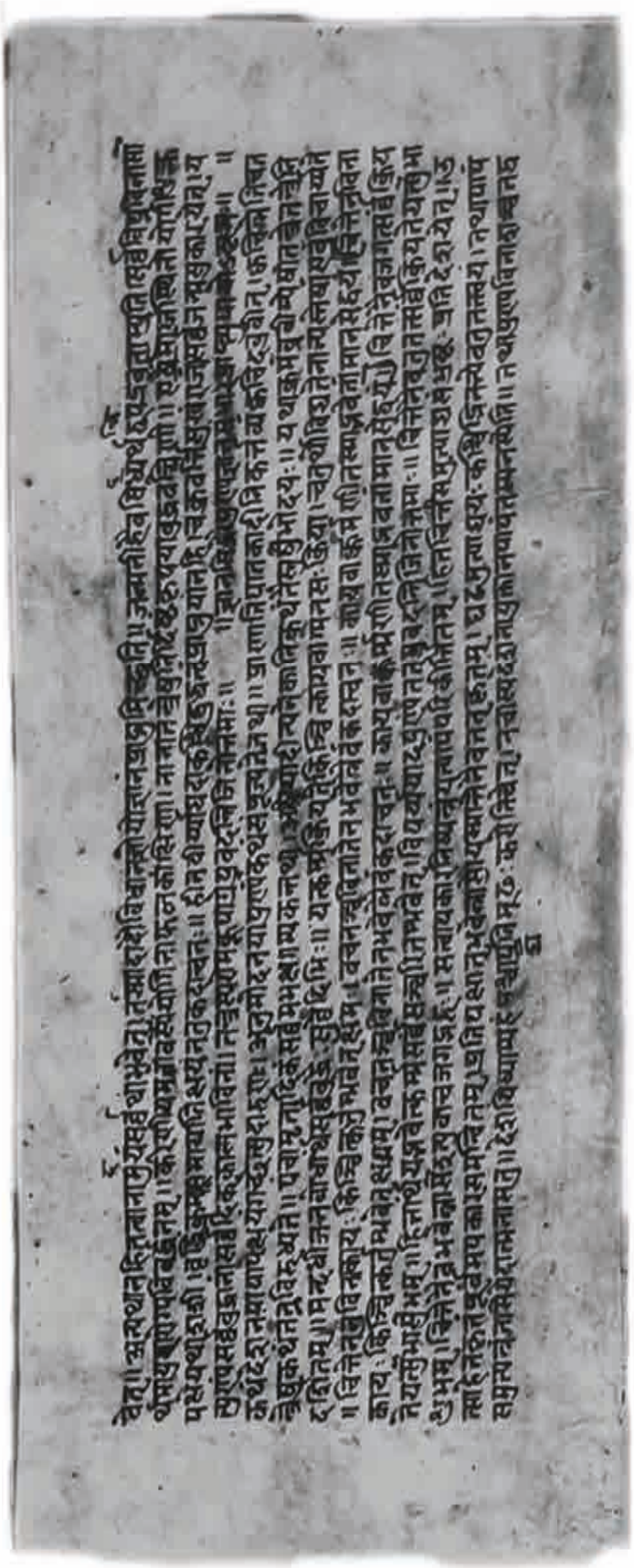


Figure 50: "NAK 5-45," *National Archives, Kathmandu,* folio 22r

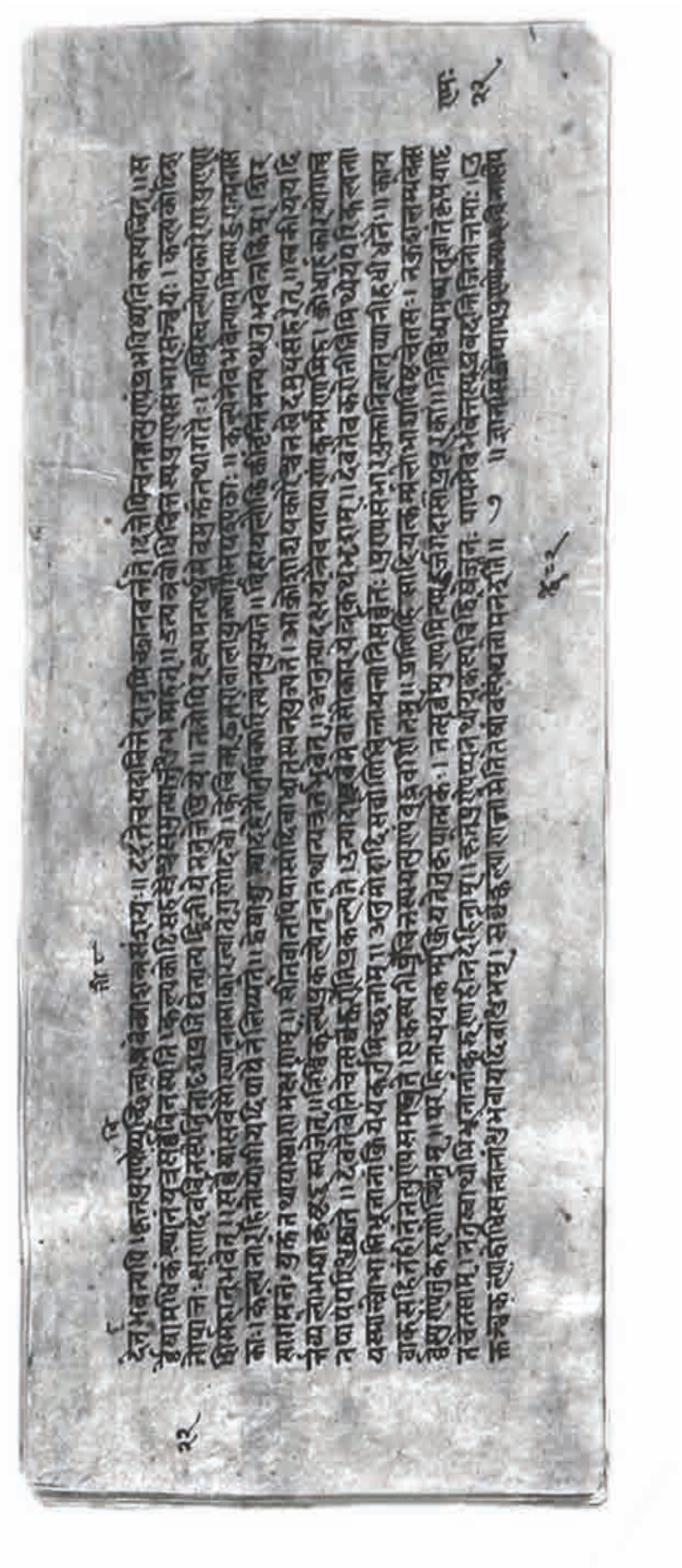


Figure 51: "NAK 5-45," *National Archives, Kathmandu,* folio 22v

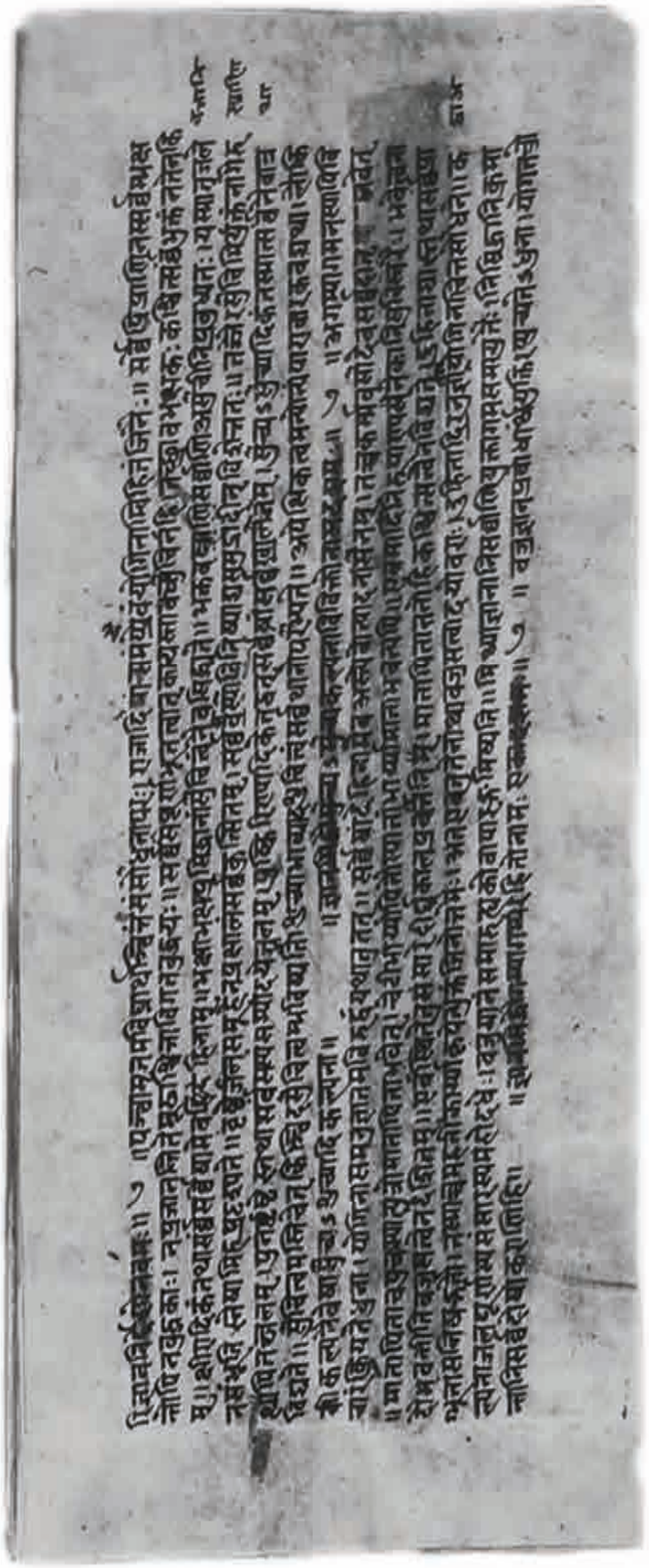


Figure 52: "NAK 5-45," *National Archives, Kathmandu,* folio 23r

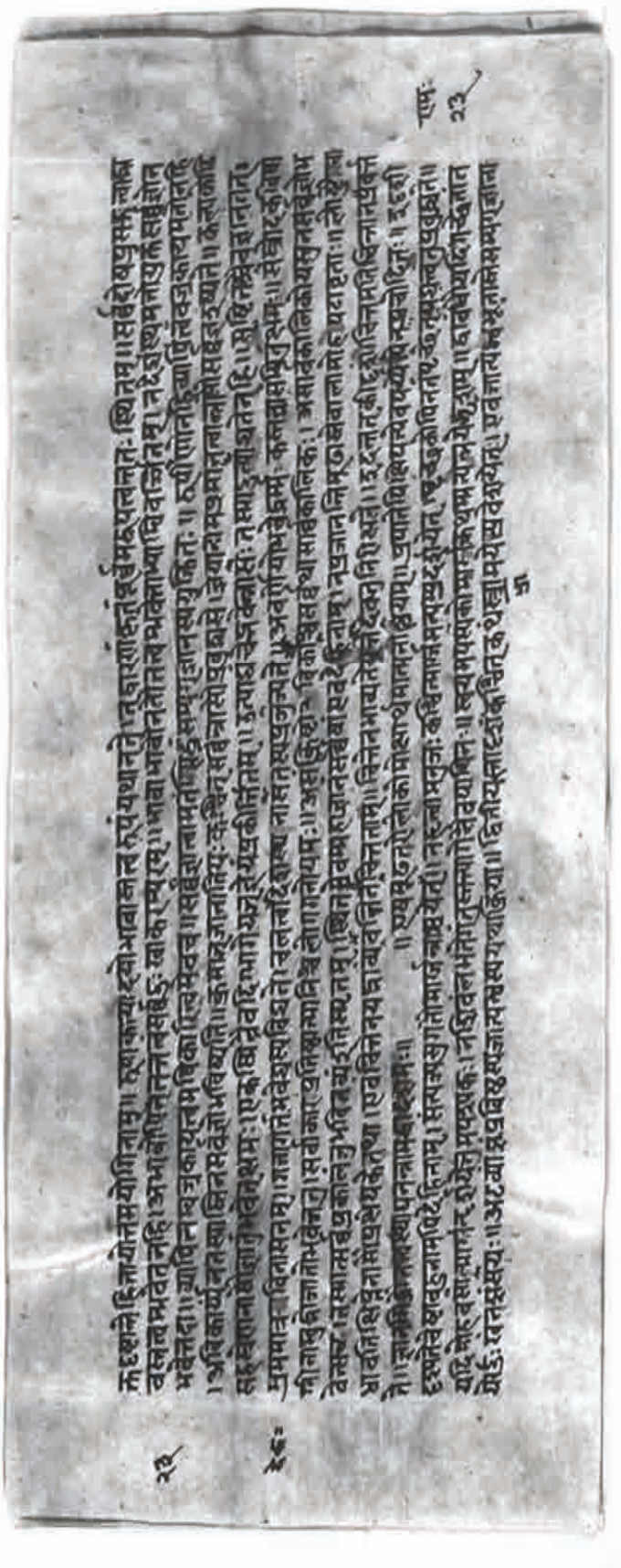


Figure 53: "NAK 5-45," *National Archives, Kathmandu*, folio 23v

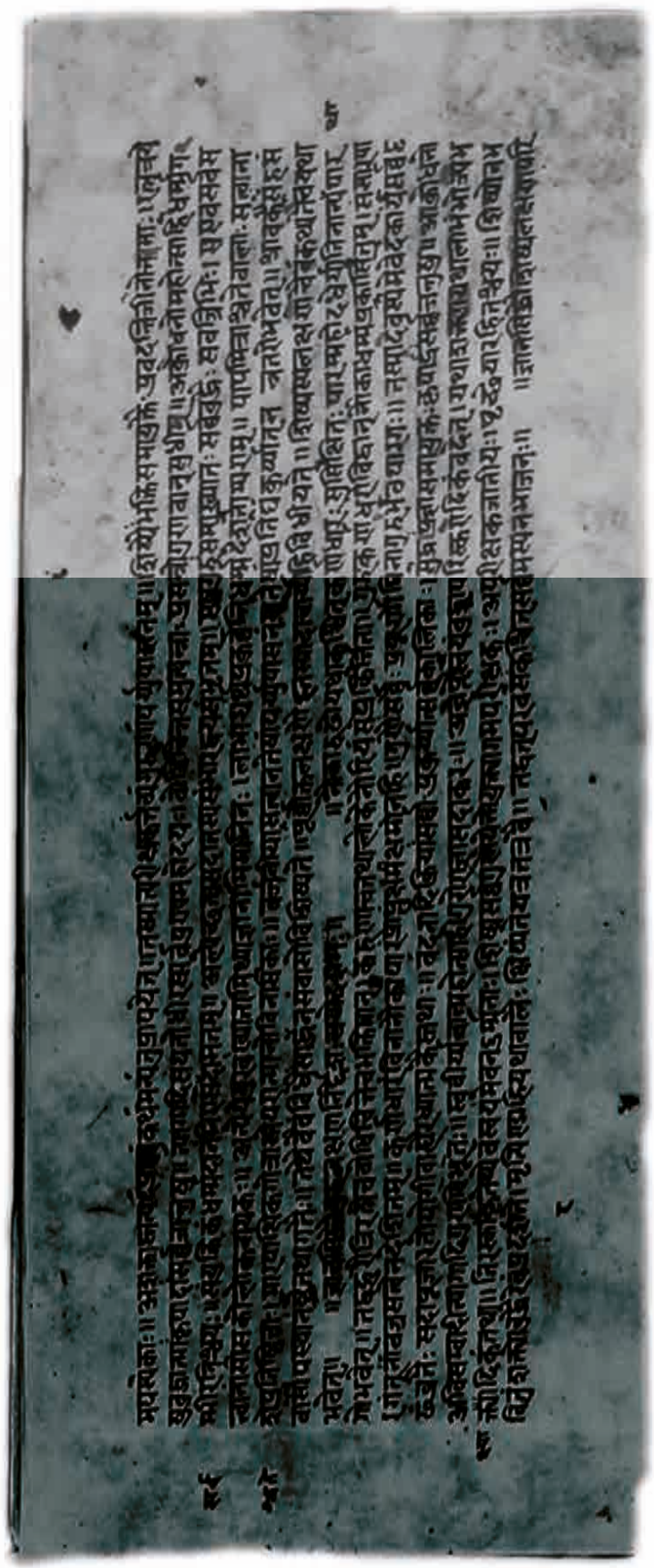


Figure 54: "NAK 5-45," *National Archives, Kathmandu,* folio 24r

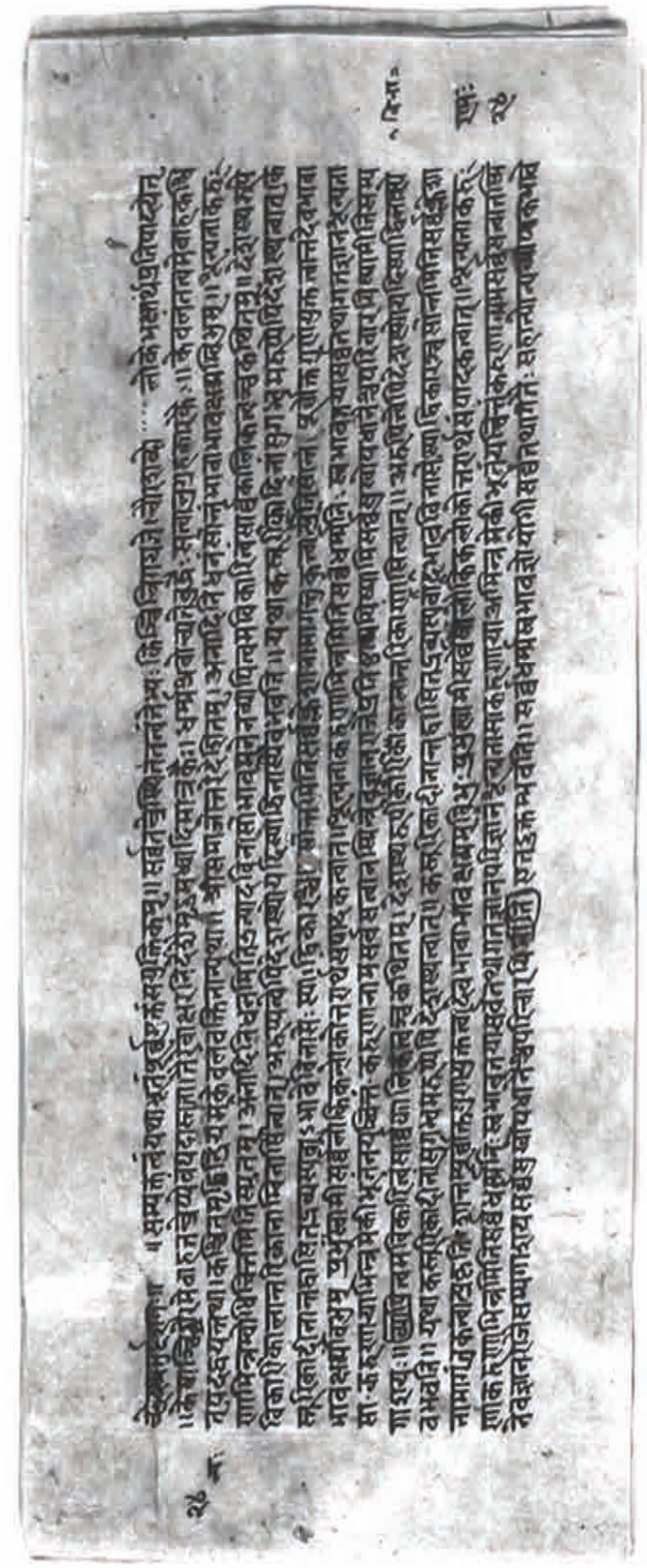


Figure 55: "NAK 5-45," *National Archives, Kathmandu,* folio 24v

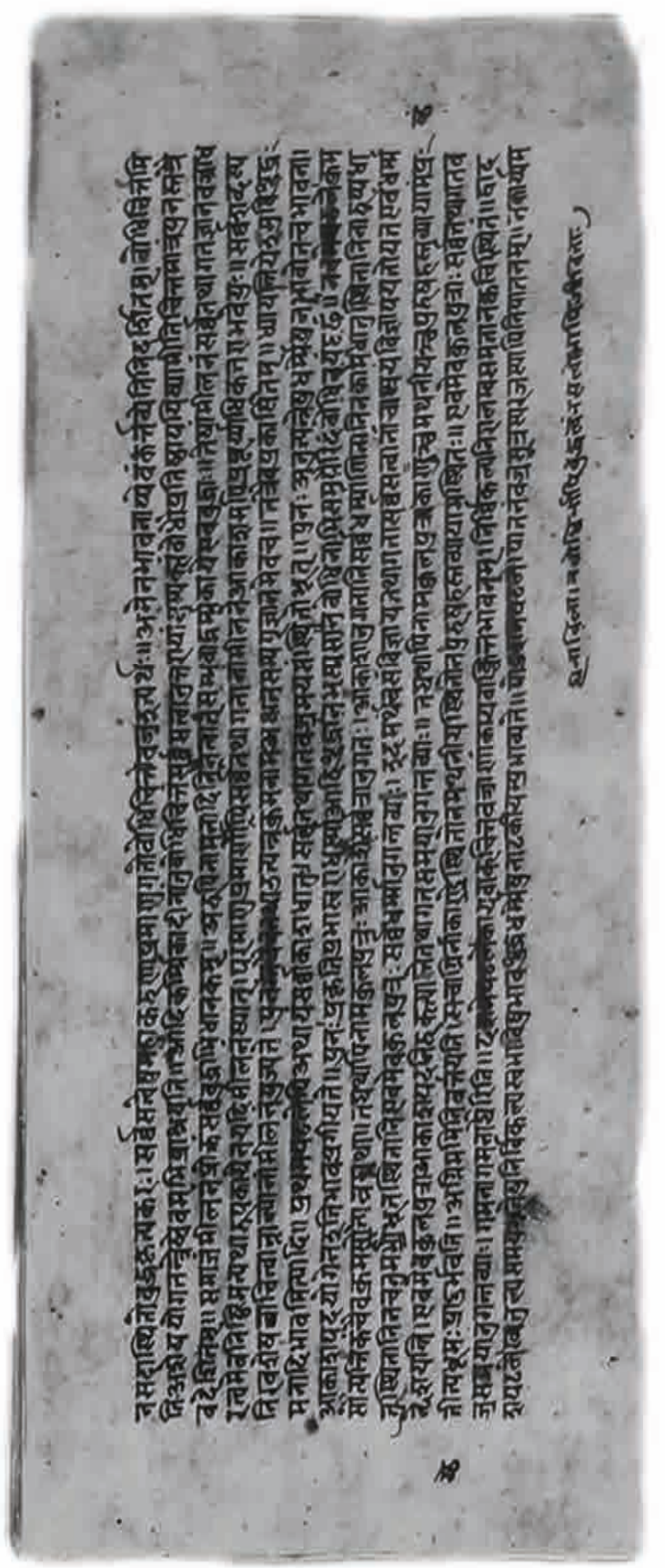


Figure 56: "NAK 5-45," *National Archives, Kathmandu*, folio 25r

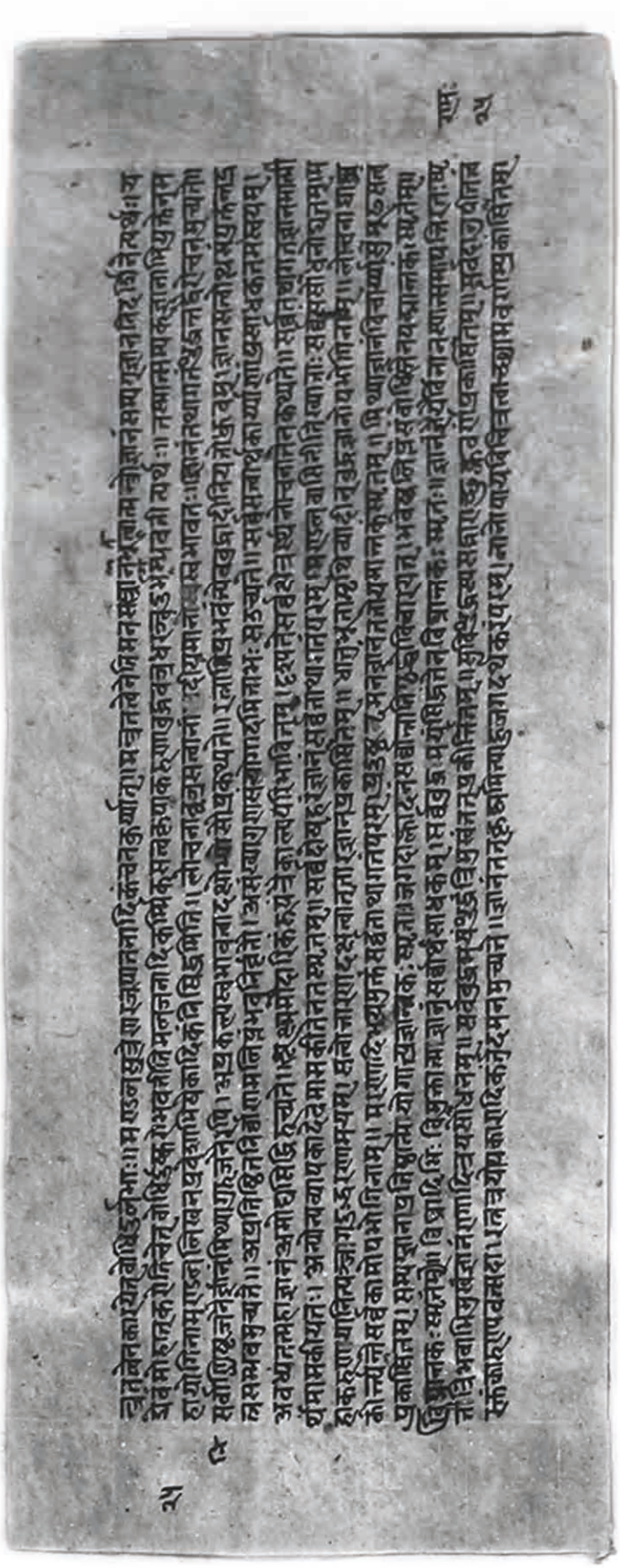


Figure 57: "NAK 5-45," *National Archives, Kathmandu*, folio 25v

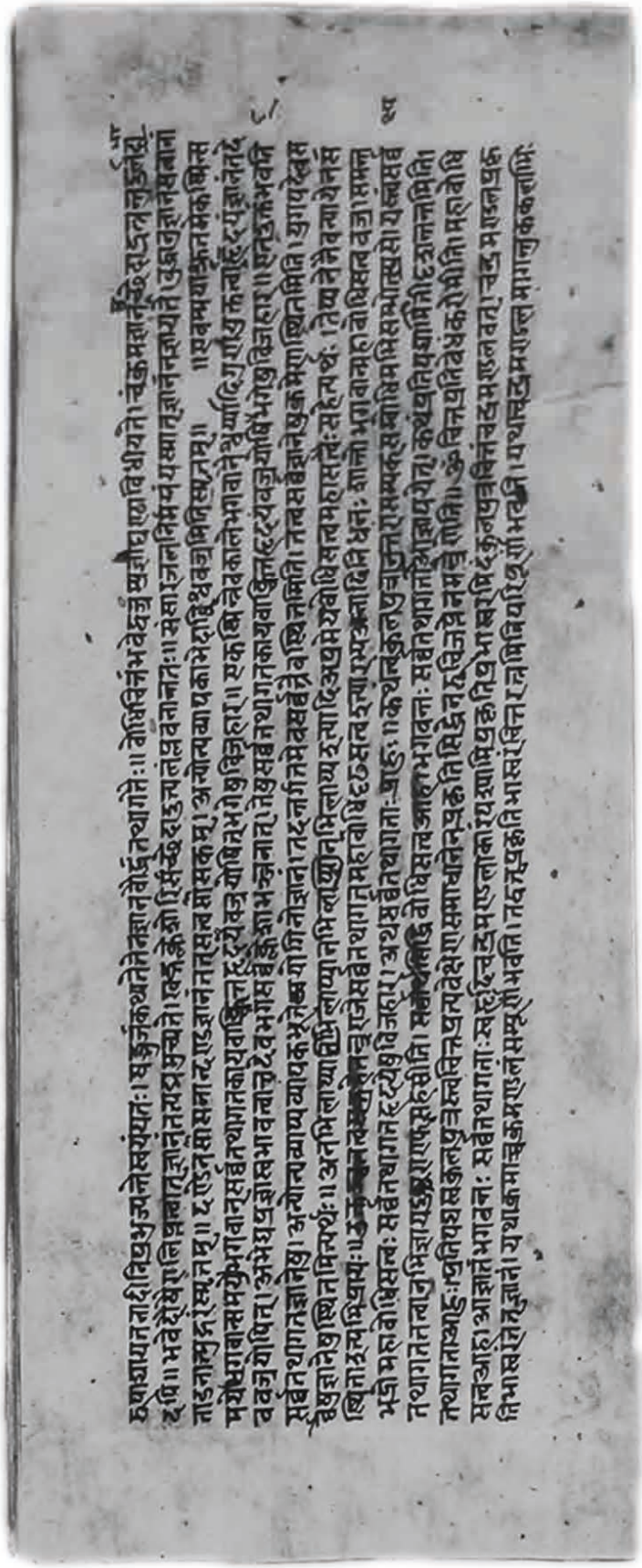


Figure 58: "NAK 5-45," *National Archives, Kathmandu,* folio 26r

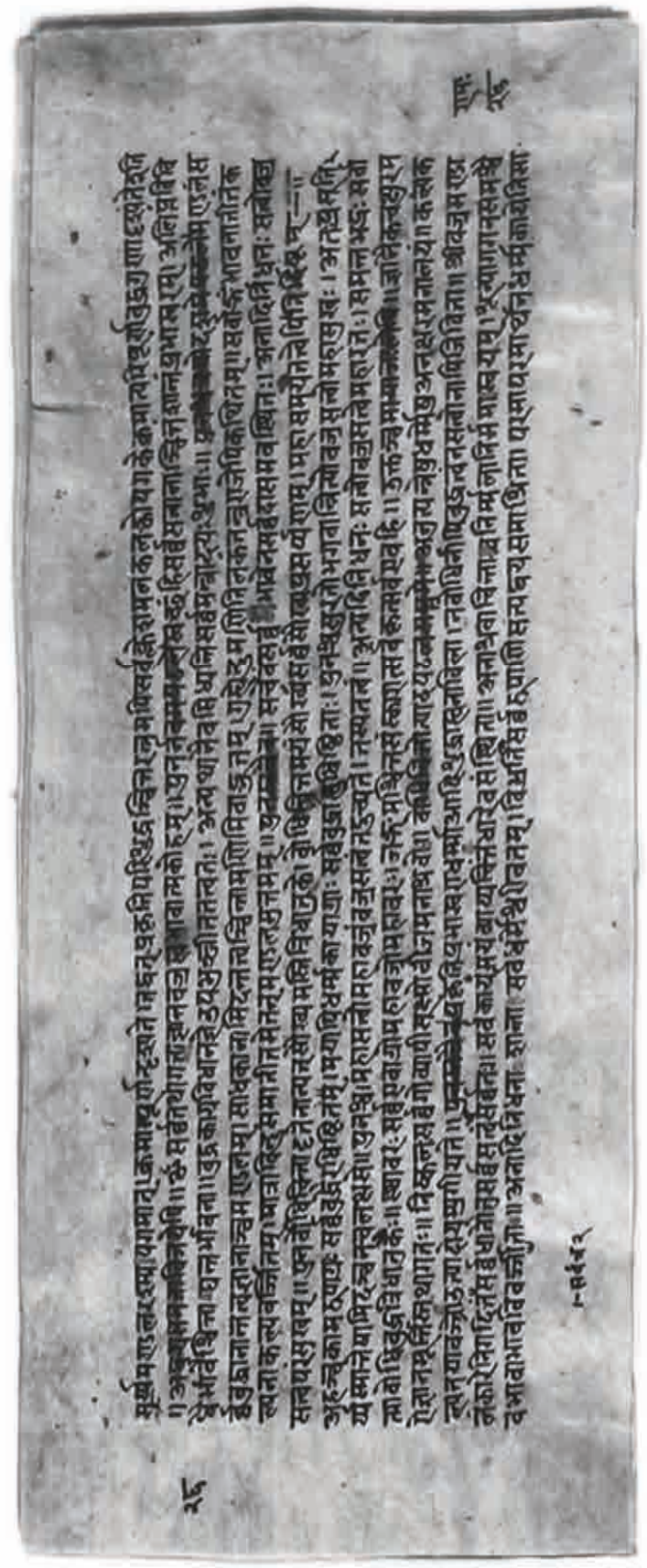


Figure 59: "NAK 5-45," *National Archives, Kathmandu,* folio 26v

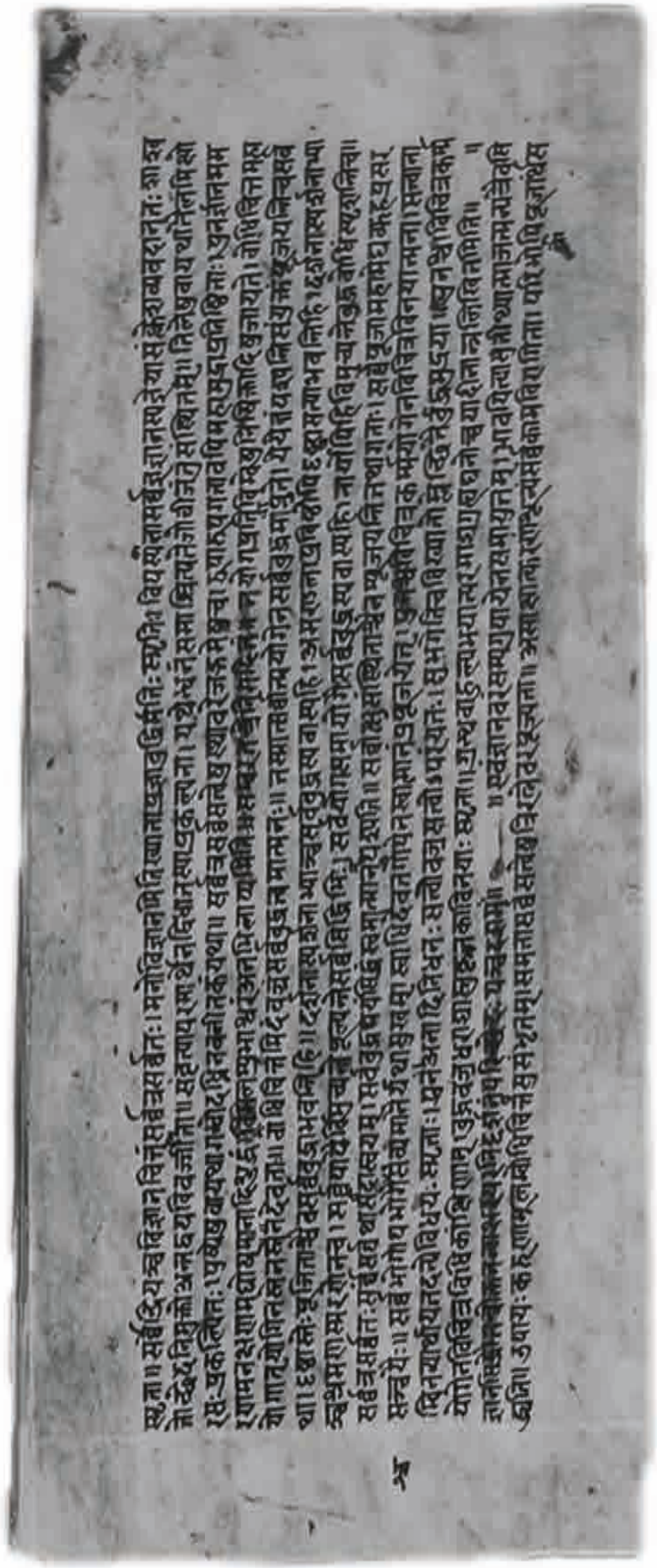


Figure 60: "NAK 5-45," *National Archives, Kathmandu,* folio 27r

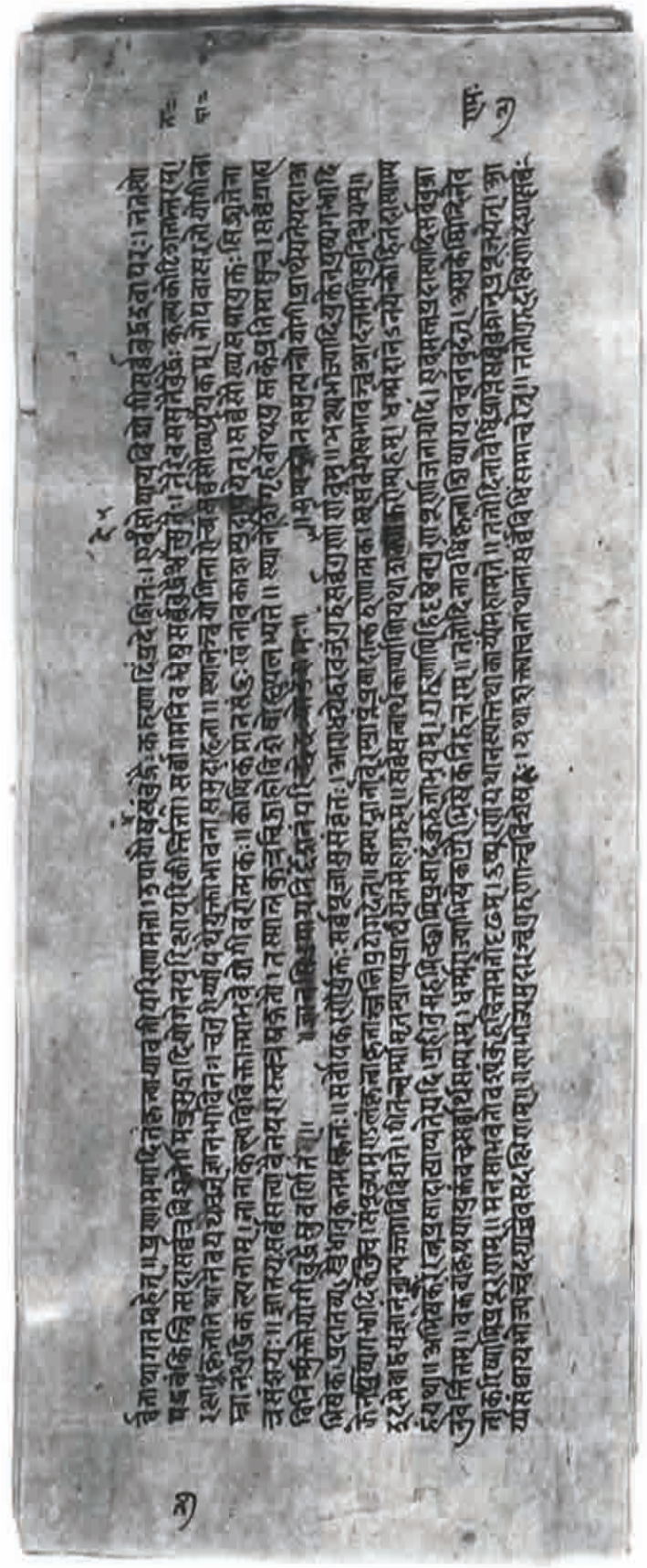


Figure 61: "NAK 5-45," *National Archives, Kathmandu*, folio 27v

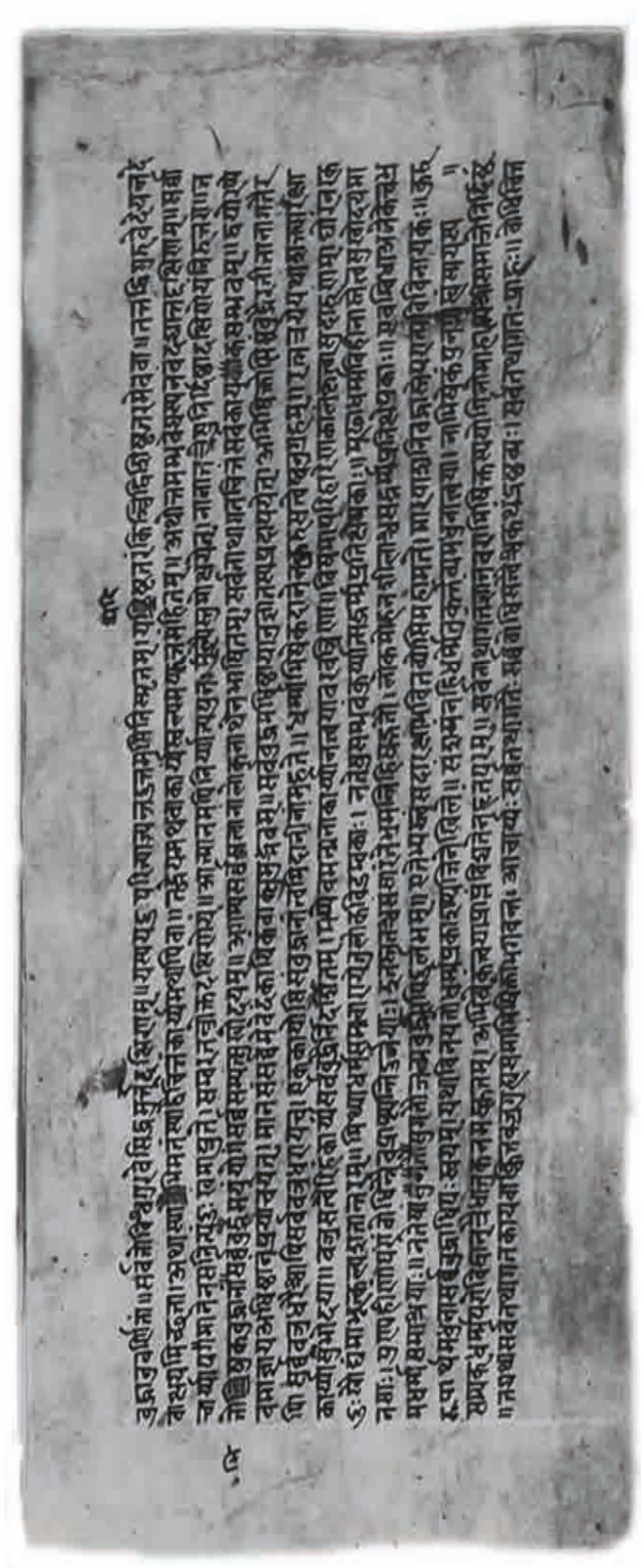


Figure 62: "NAK 5-45," *National Archives, Kathmandu,* folio 28r

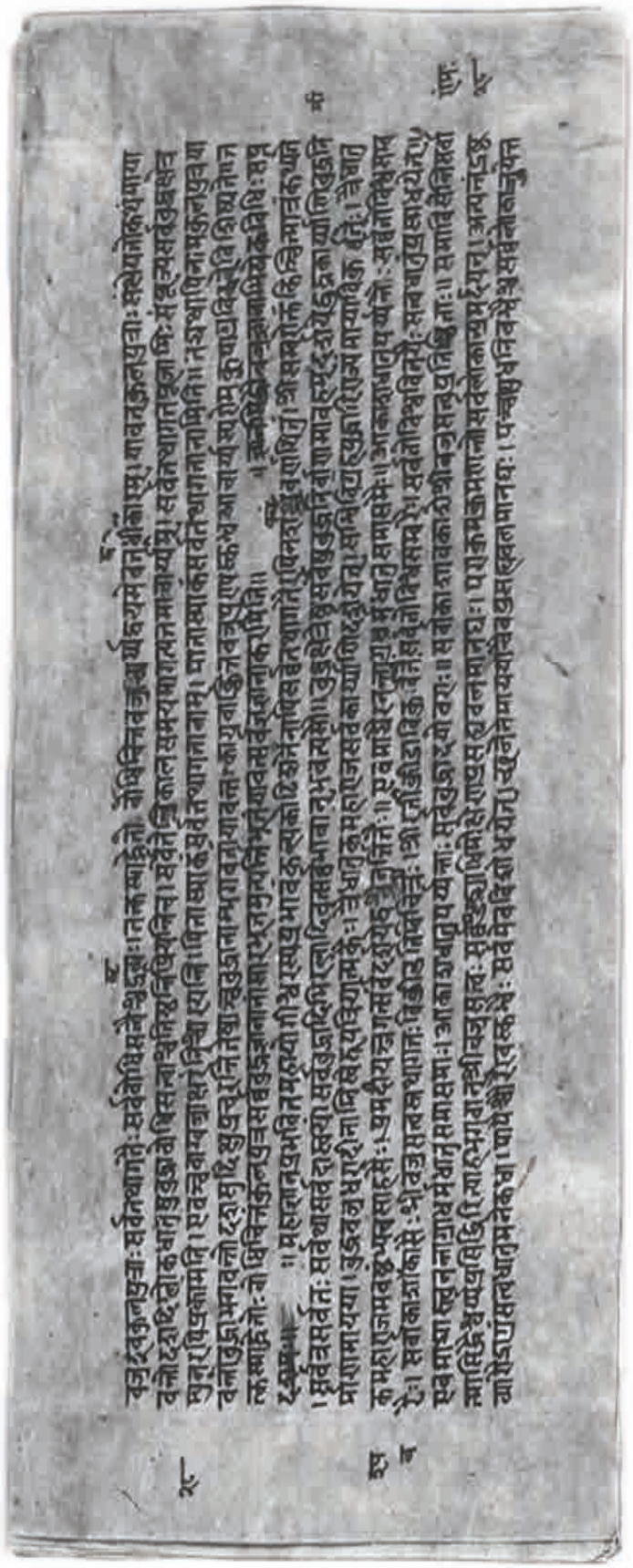


Figure 63: "NAK 5-45," *National Archives, Kathmandu,* folio 28v

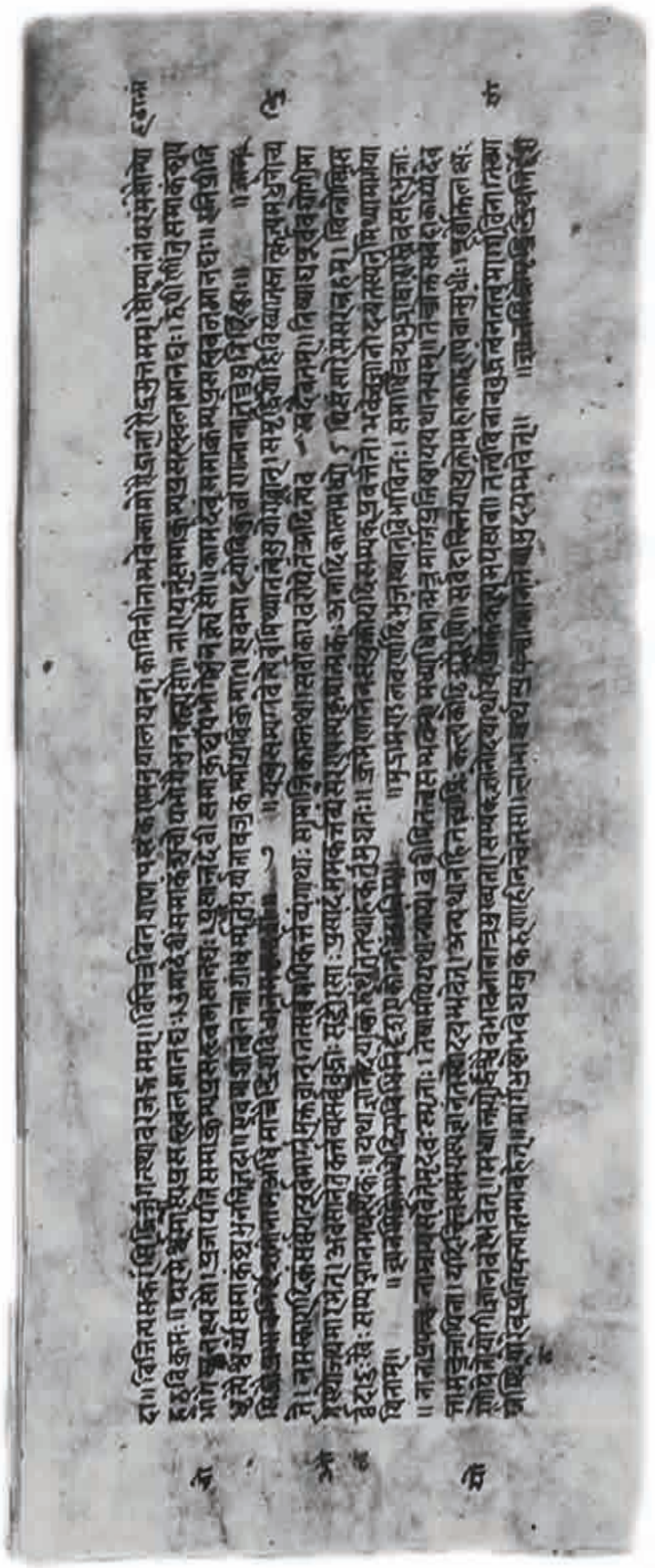


Figure 64: "NAK 5-45," *National Archives, Kathmandu,* folio 29r

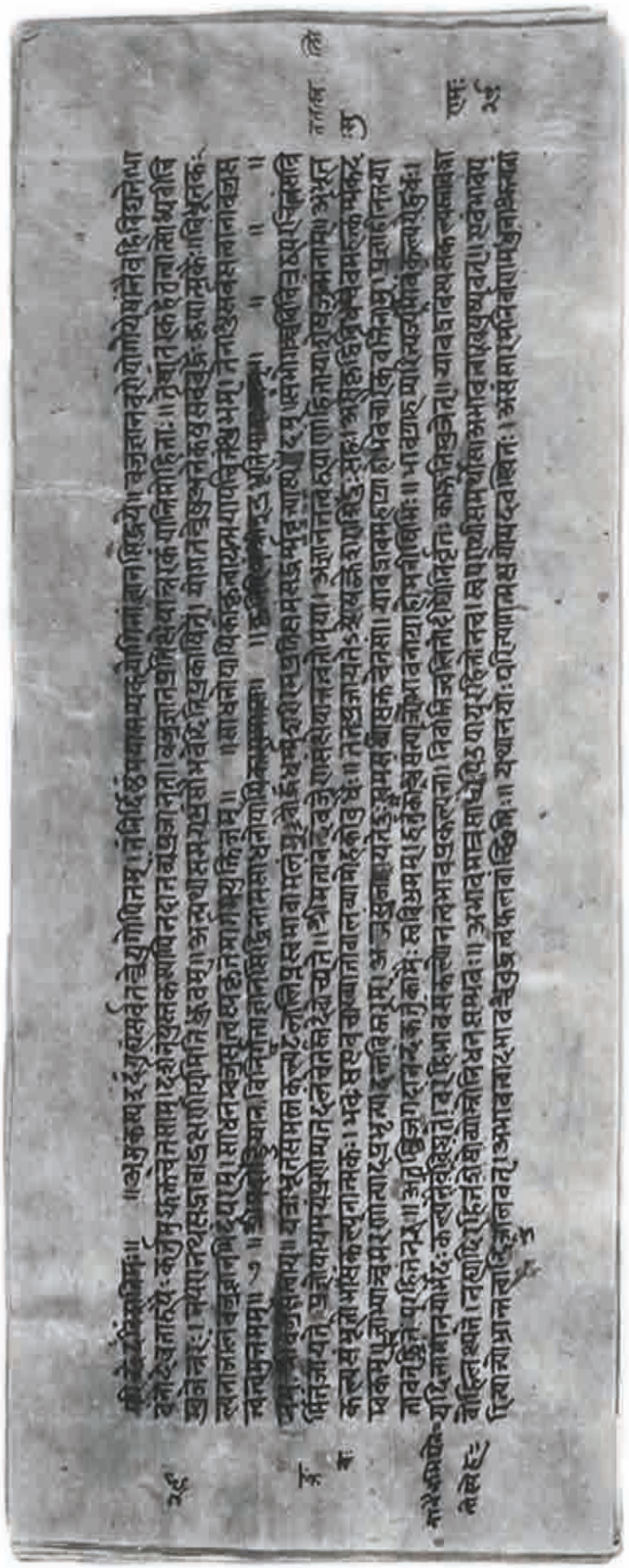


Figure 65: "NAK 5-45," *National Archives, Kathmandu*, folio 29v

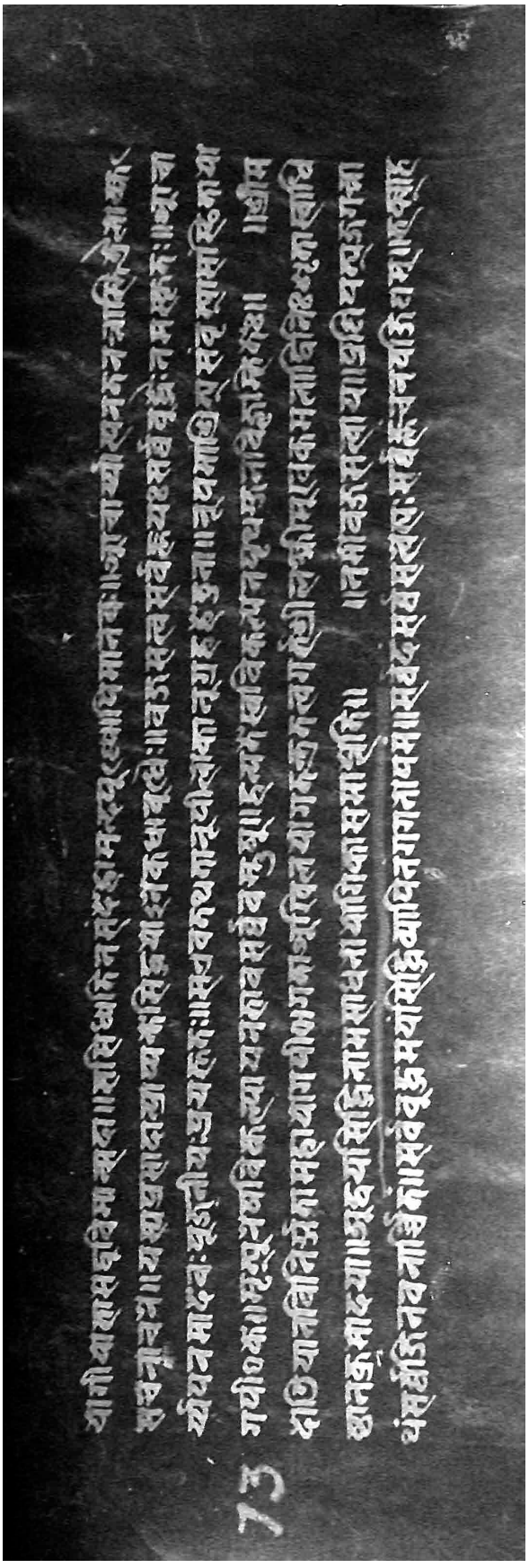


Figure 66: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 37r

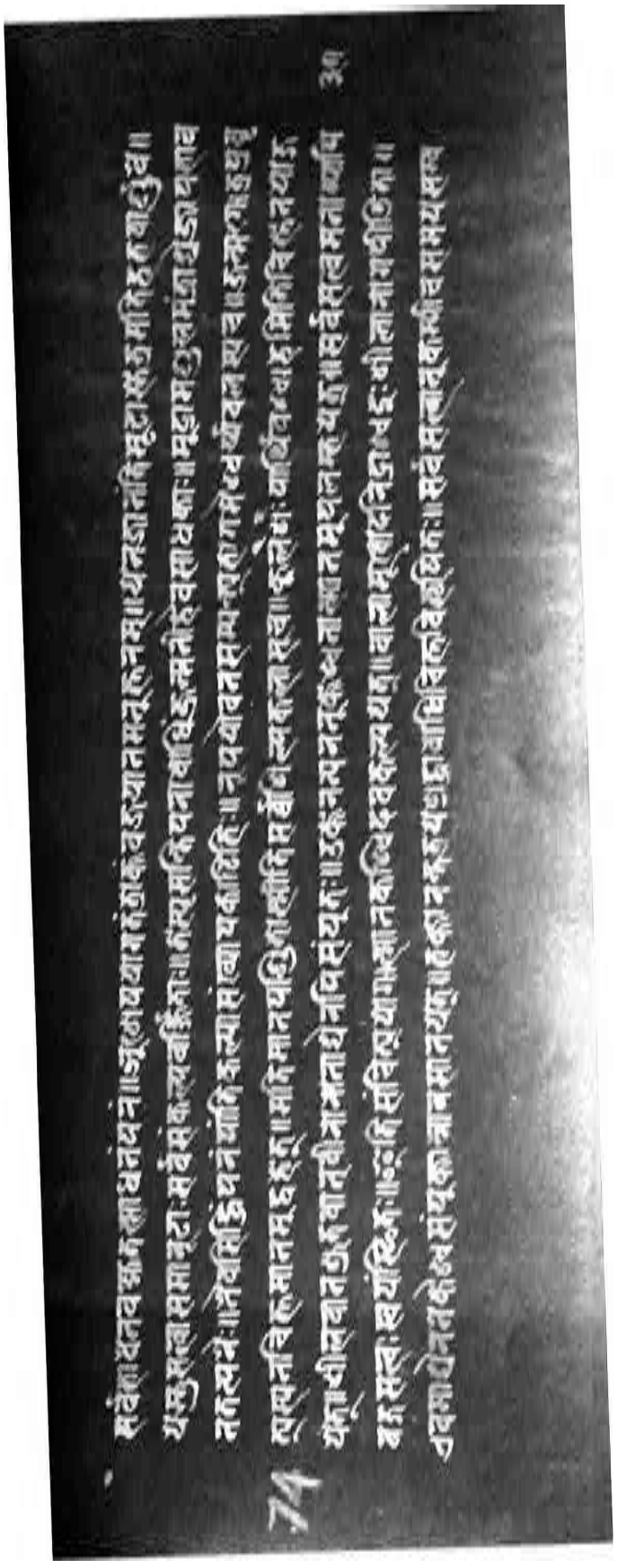


Figure 67: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 37v

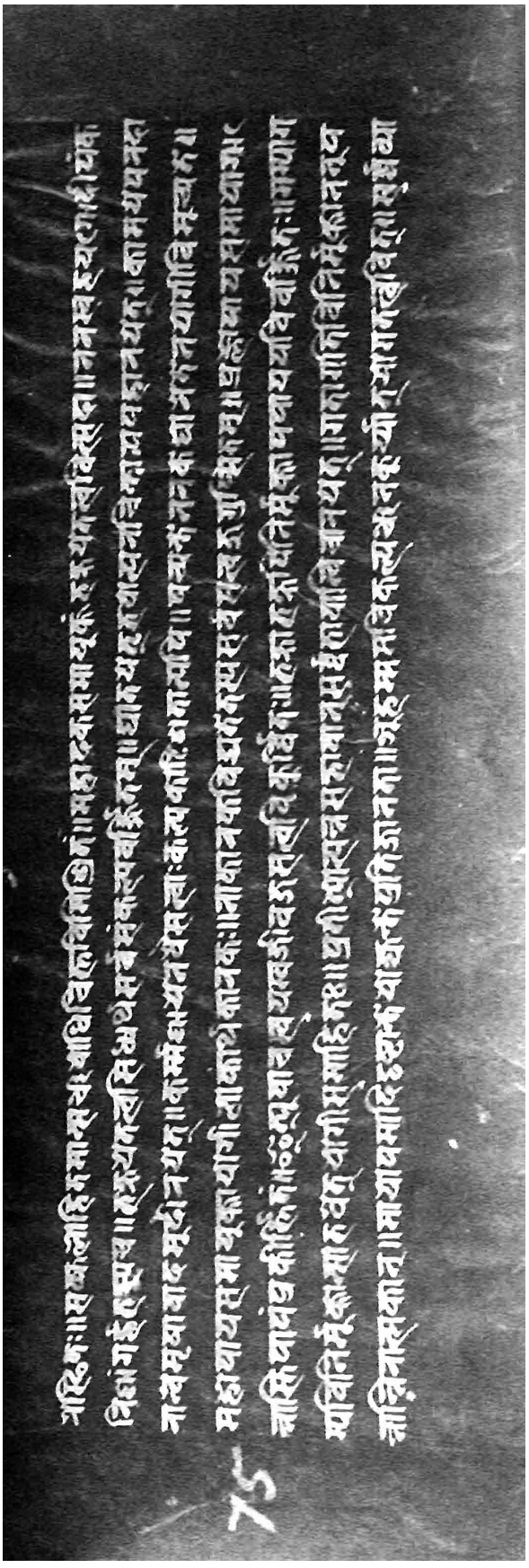


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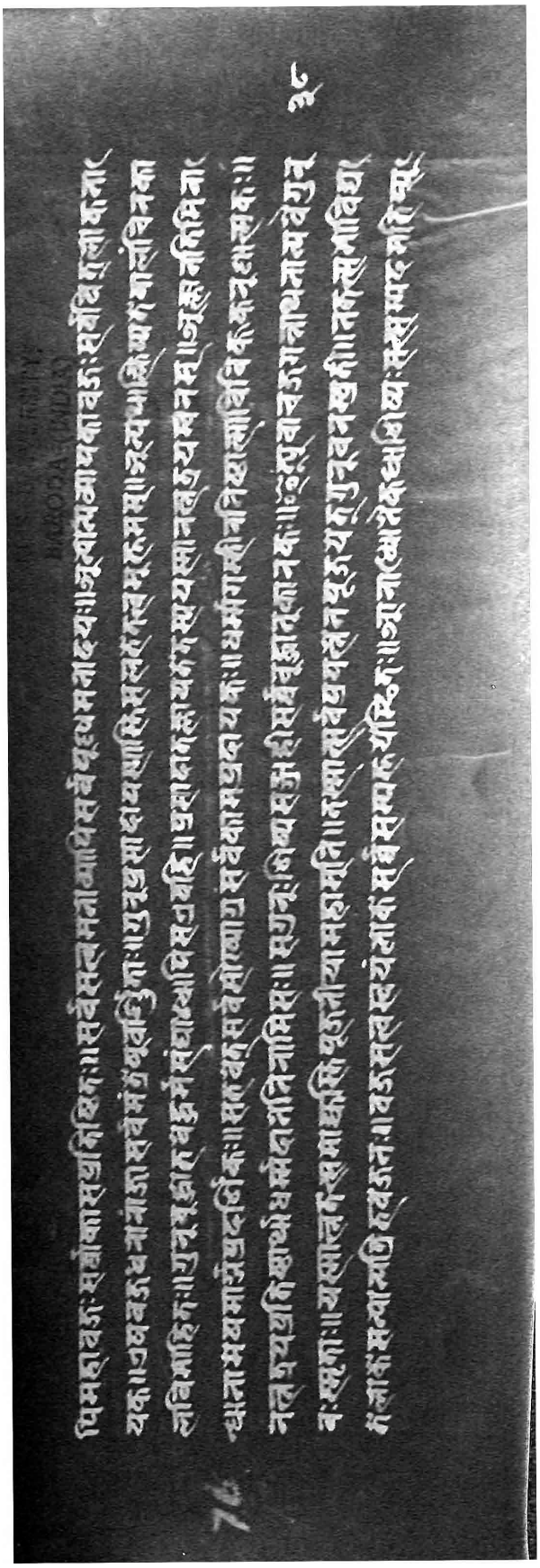


Figure 69: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 38v



Figure 70: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 39r



Figure 71: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 39v

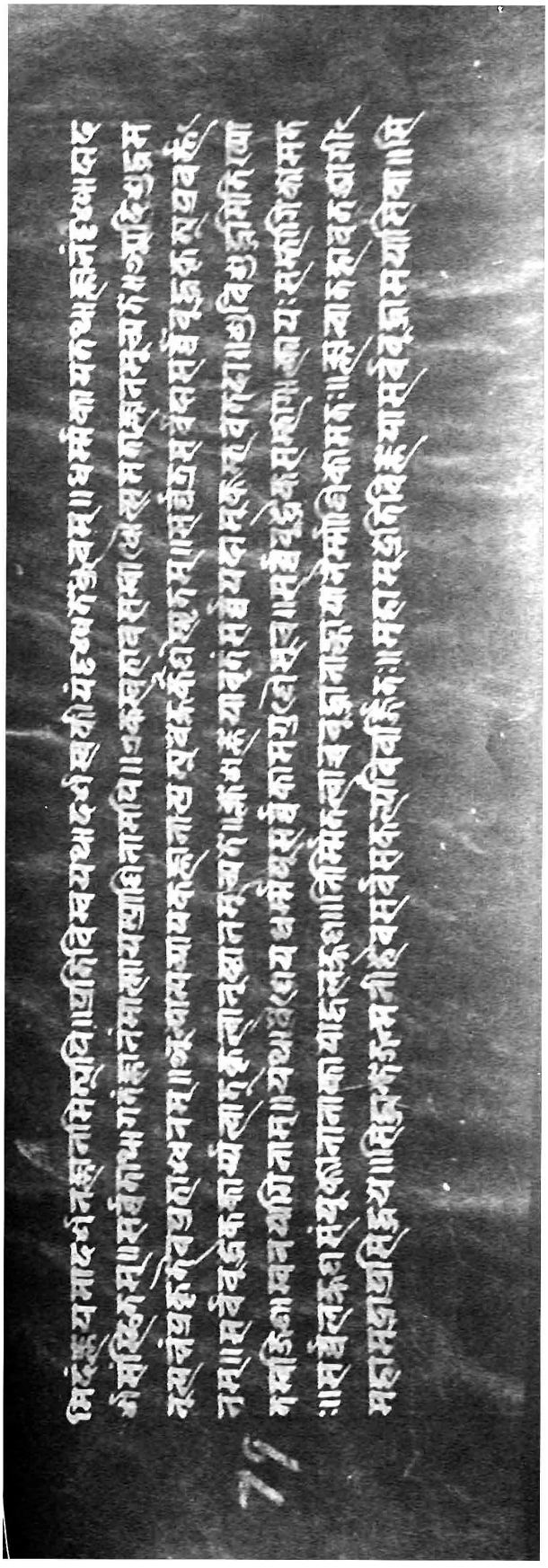


Figure 72: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 40r

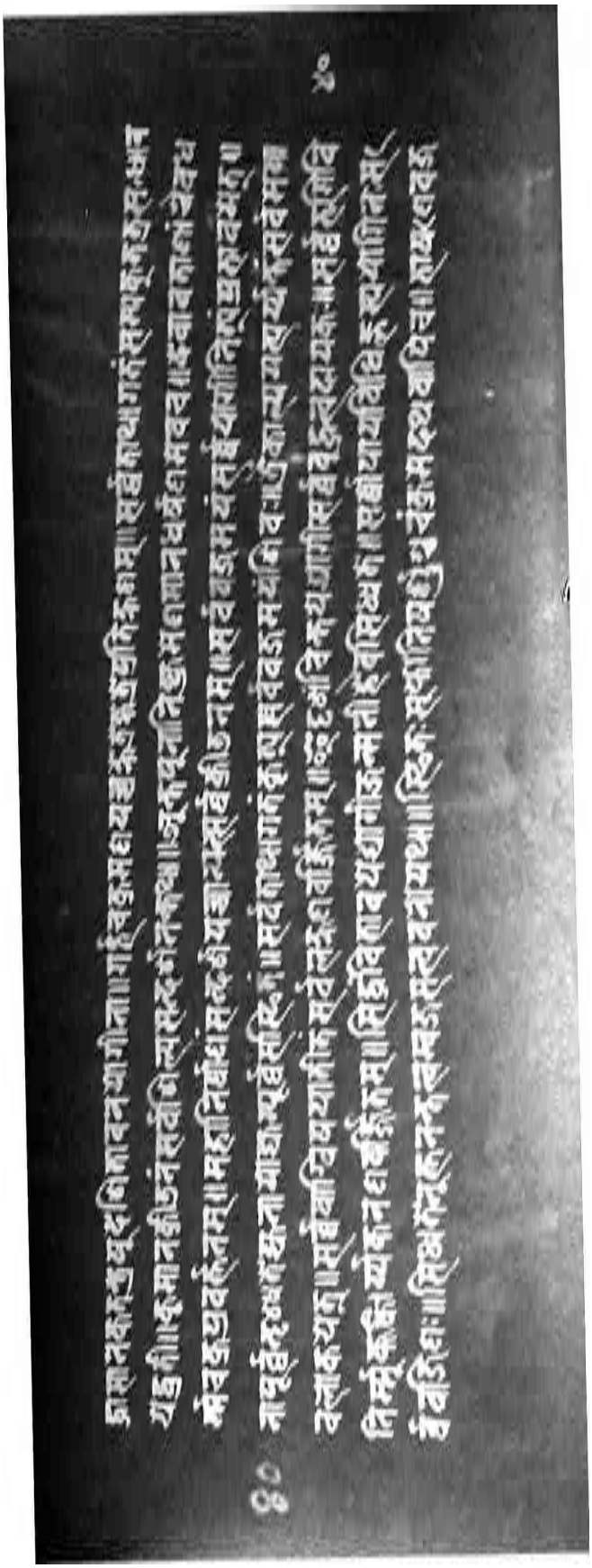


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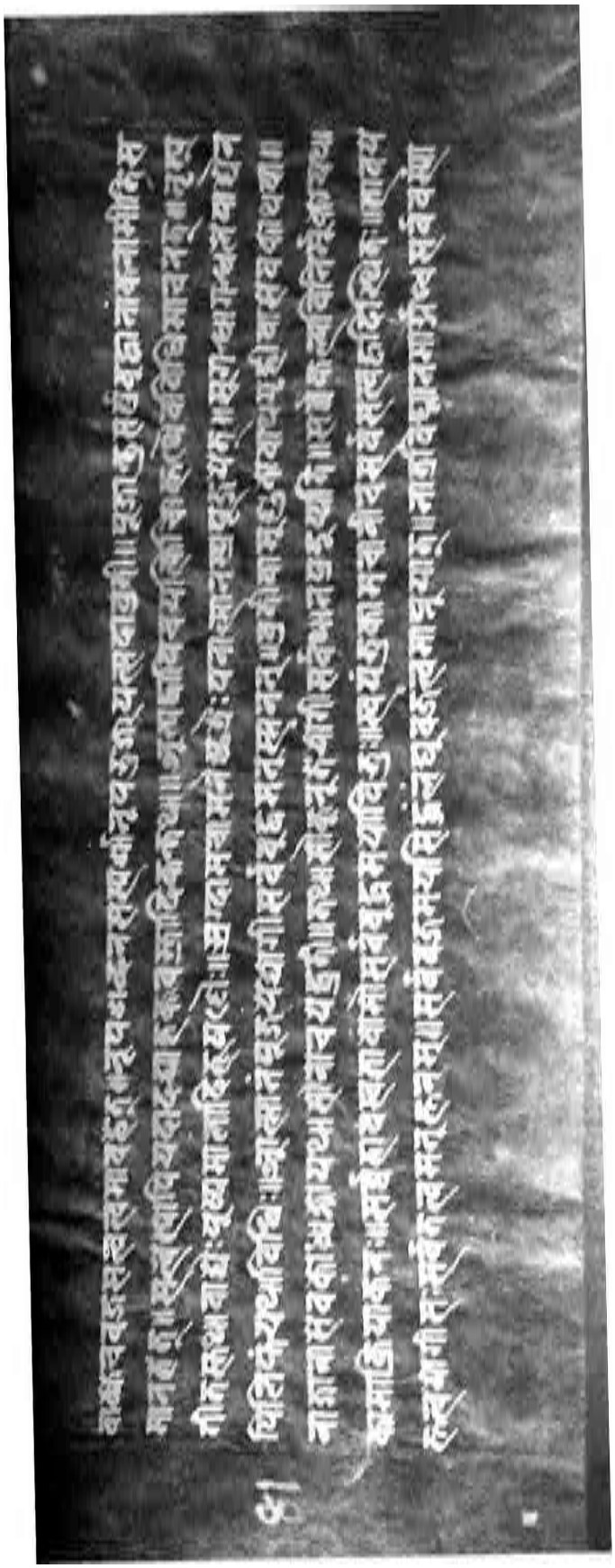


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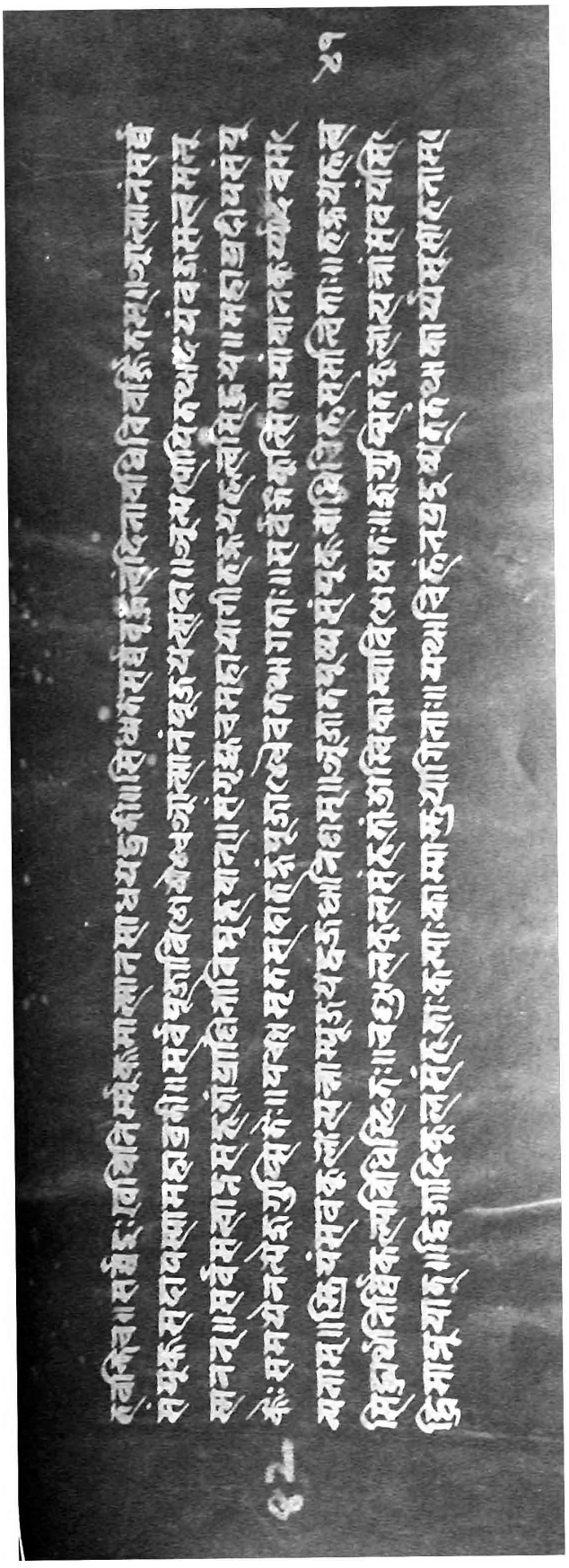


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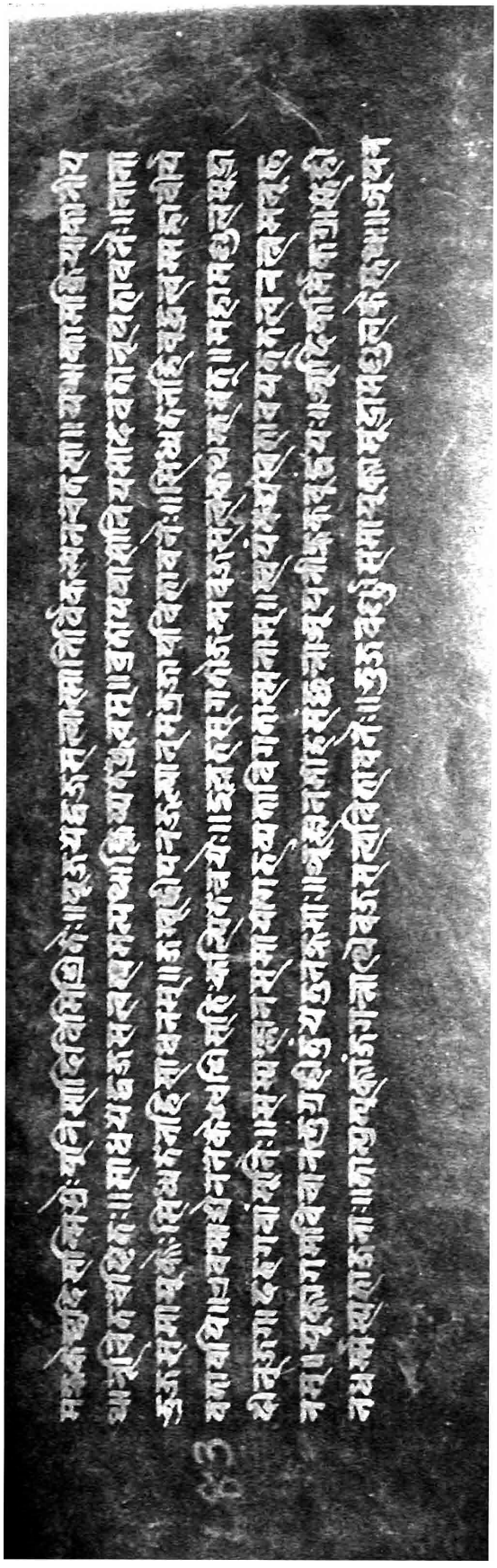


Figure 76: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 42r

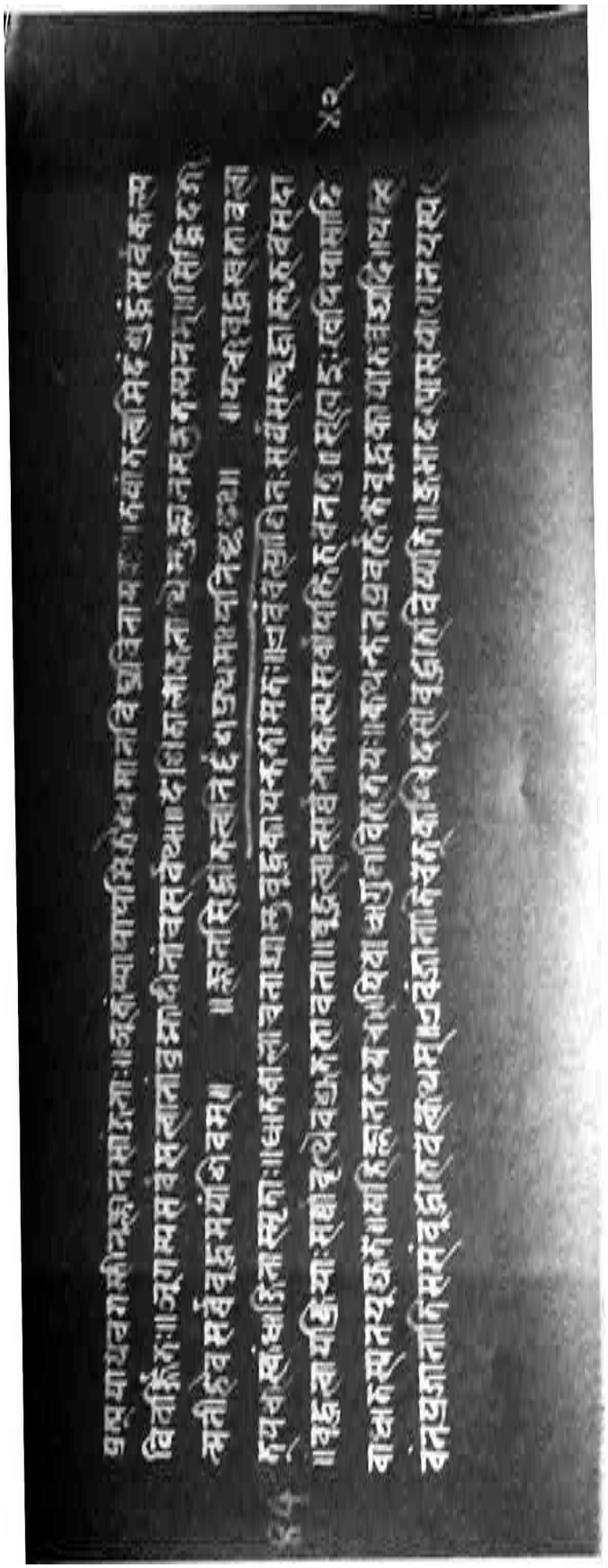


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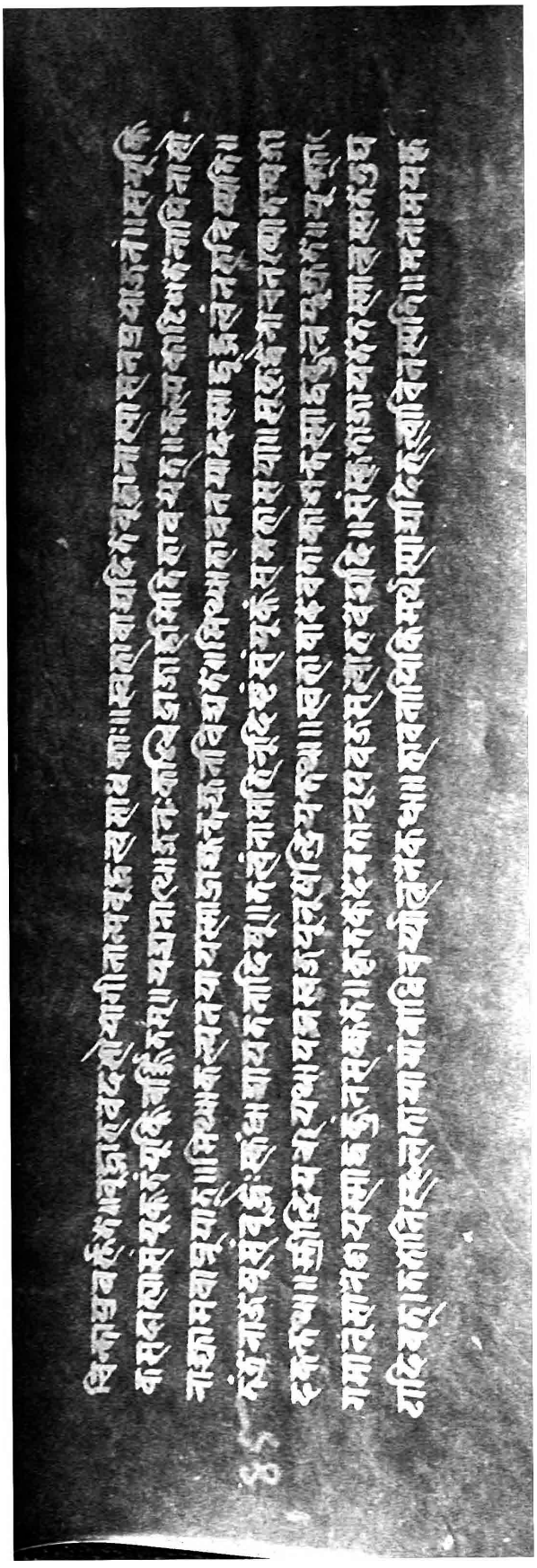


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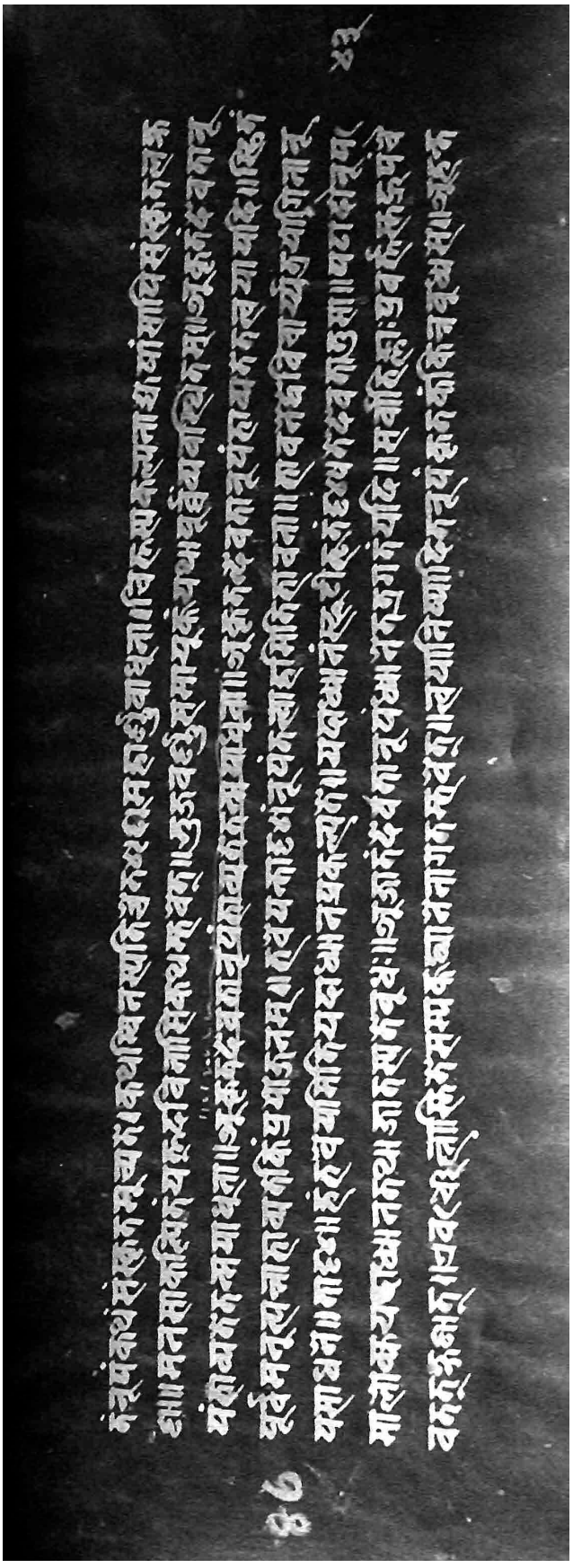


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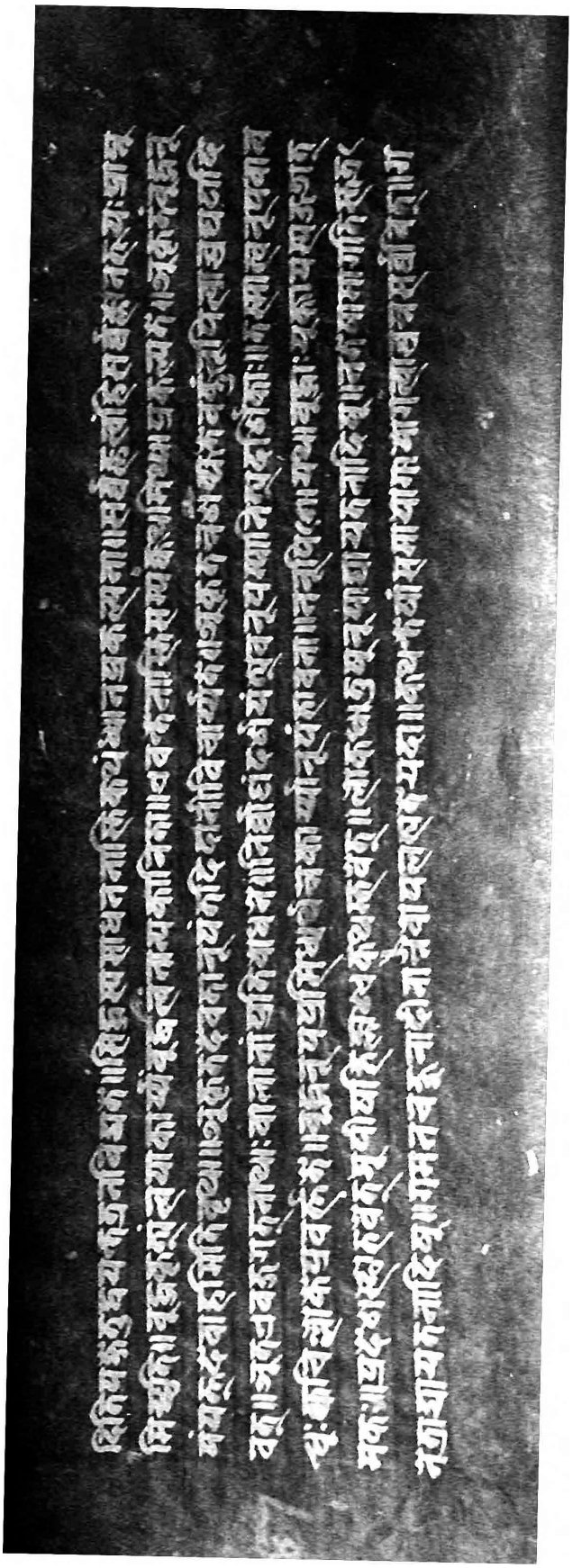


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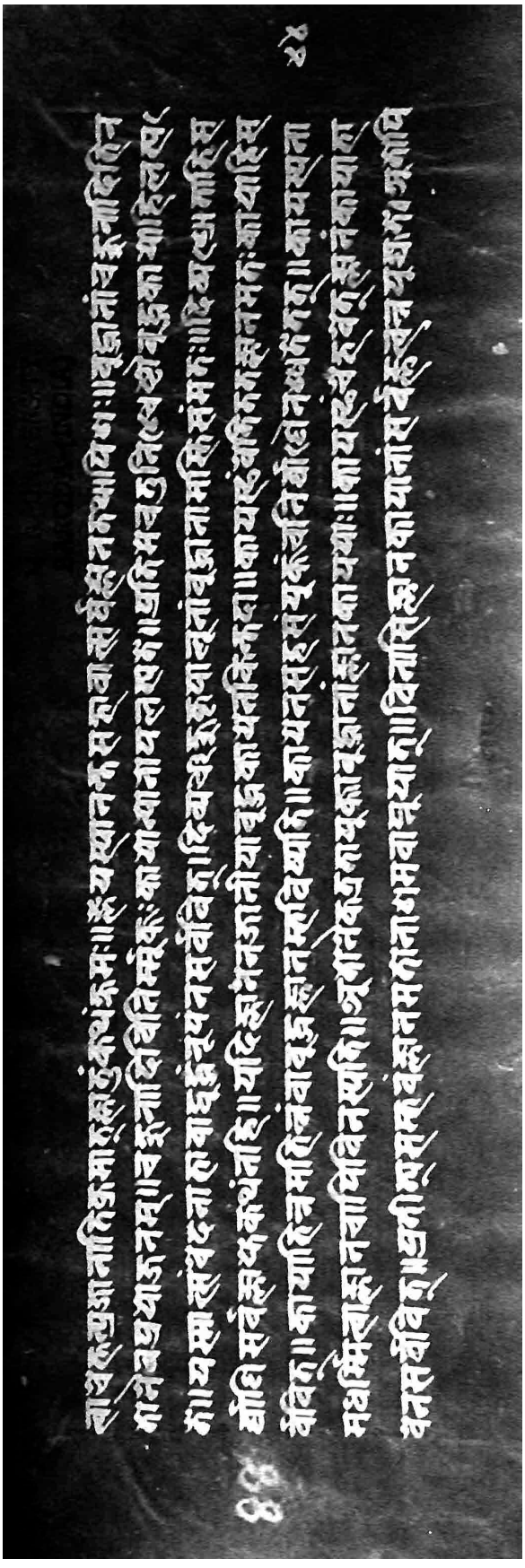


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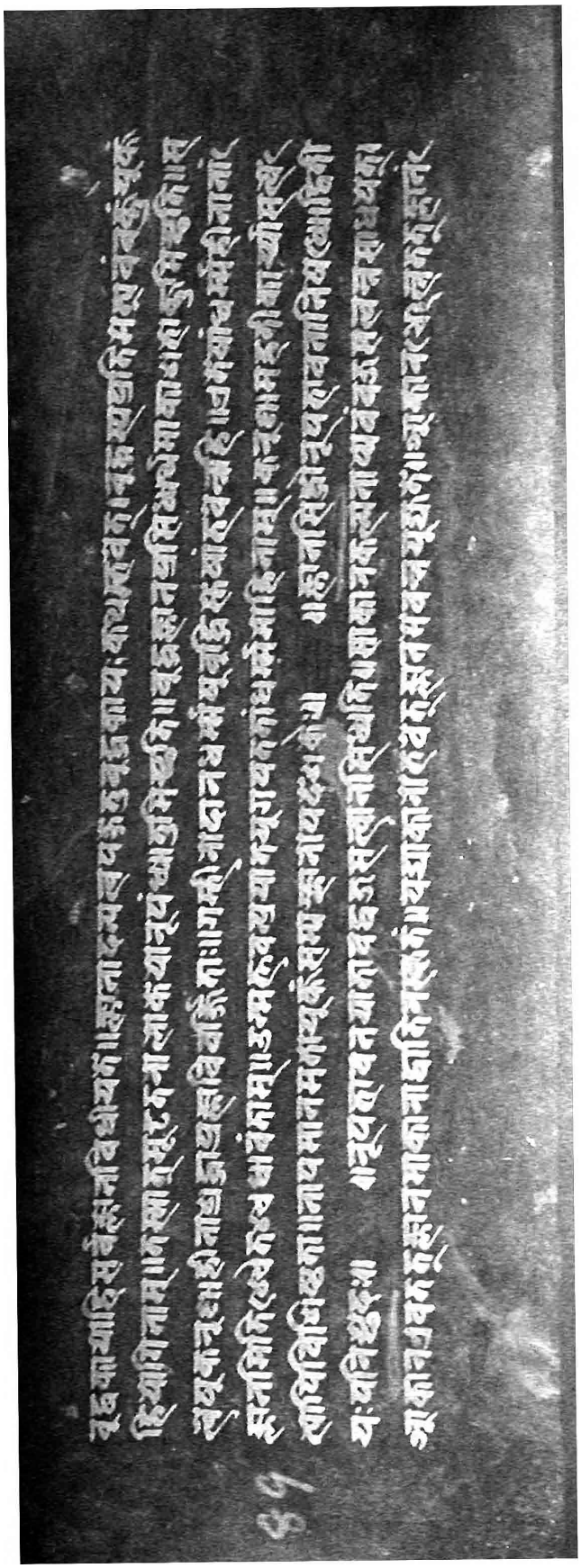


Figure 82: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 45r

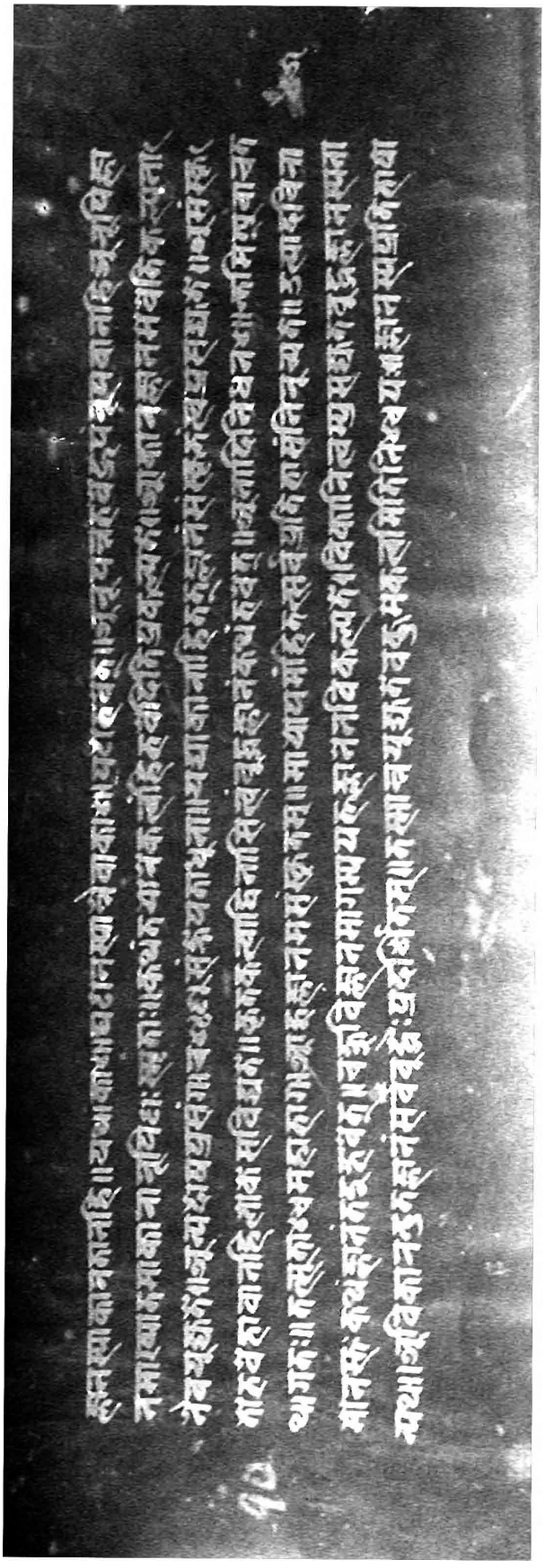


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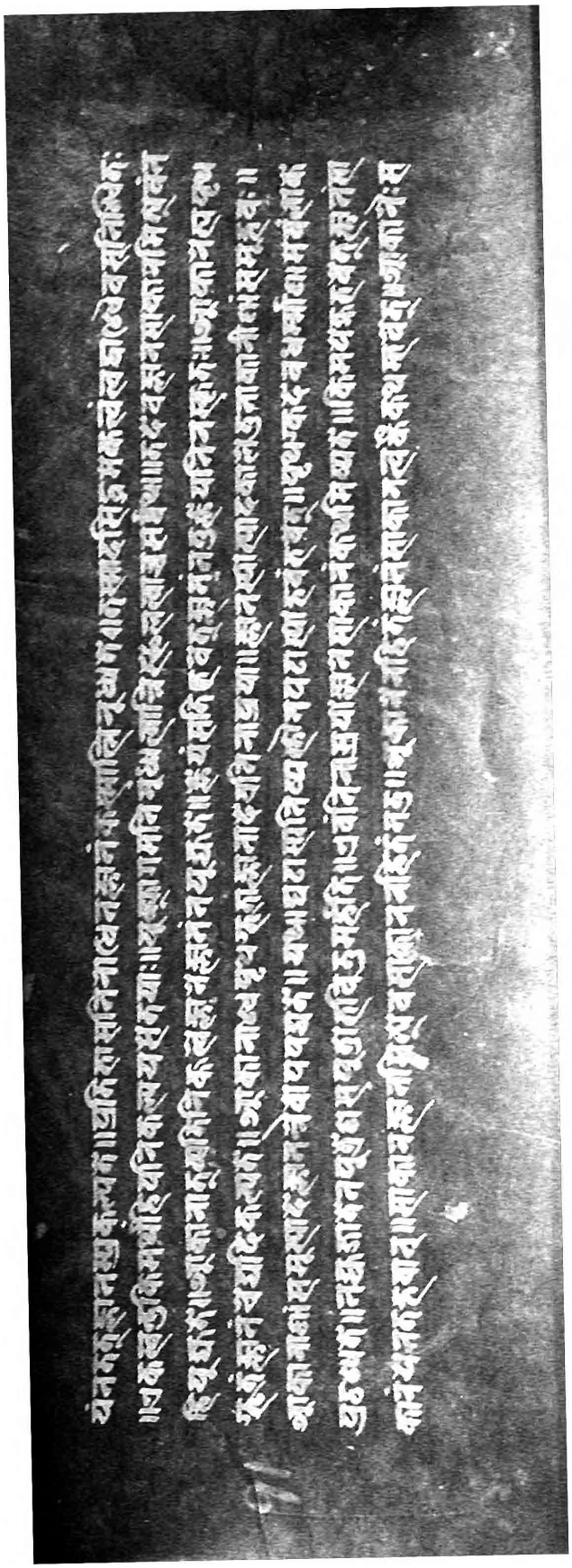


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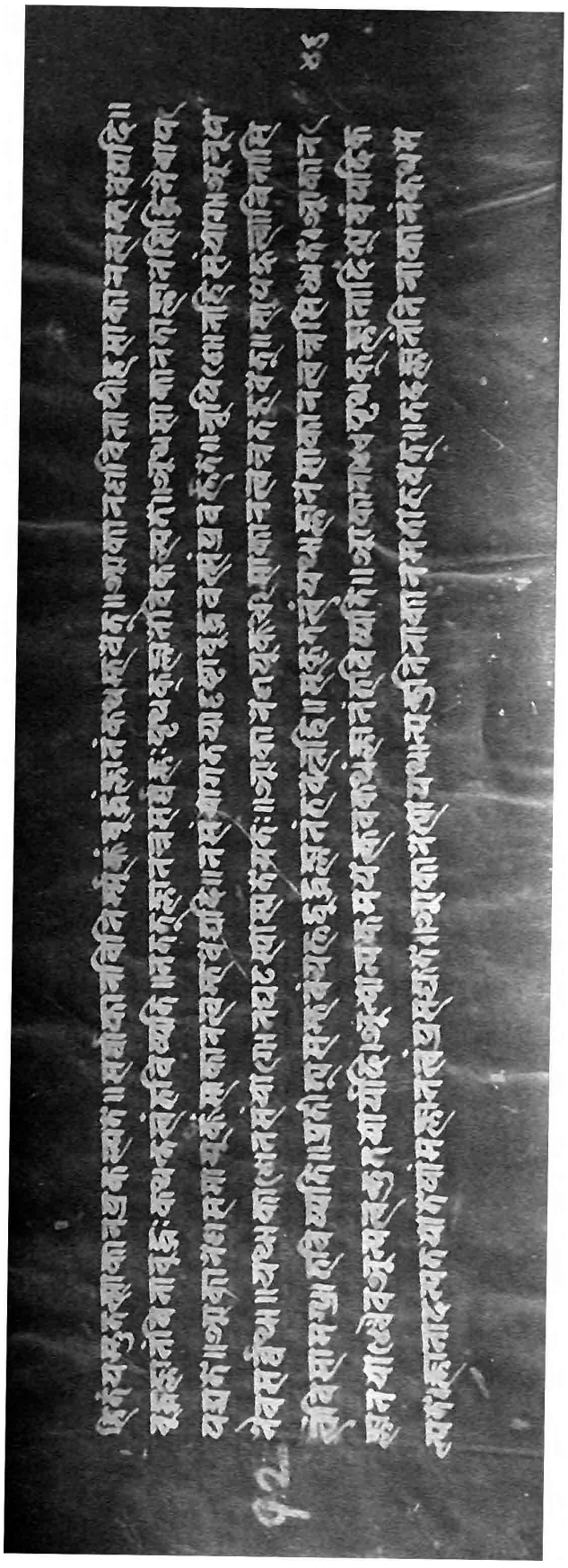


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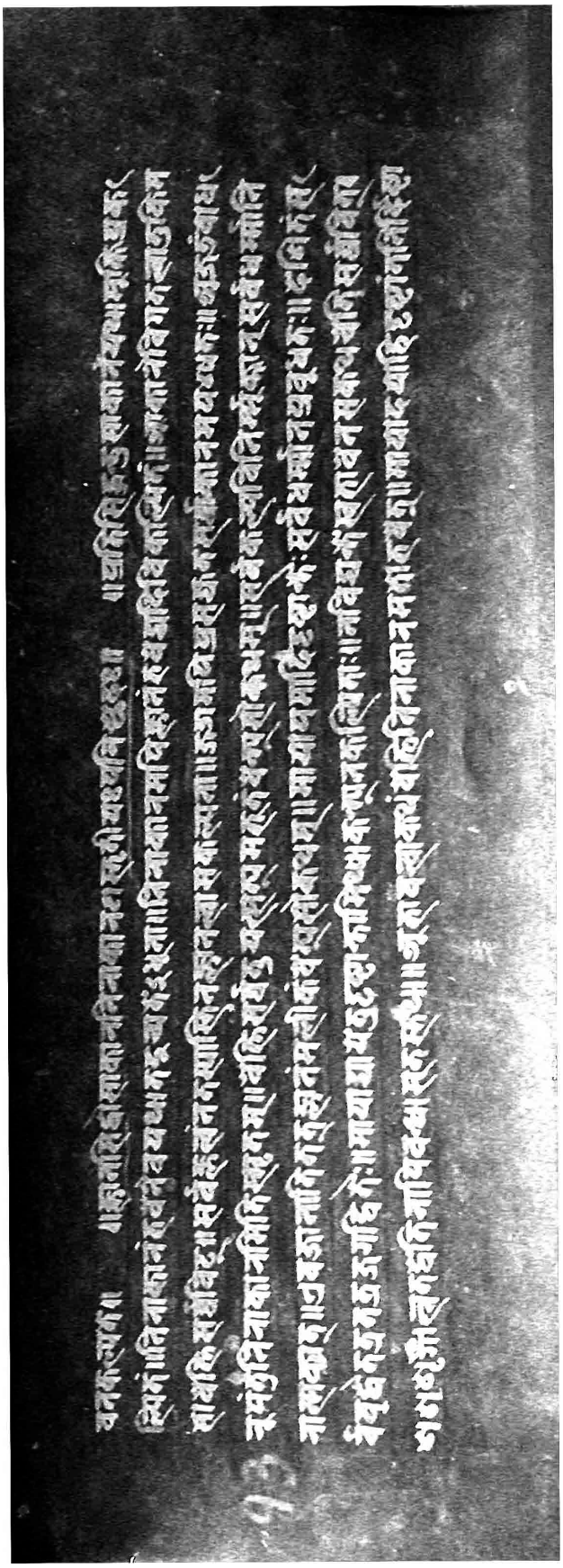


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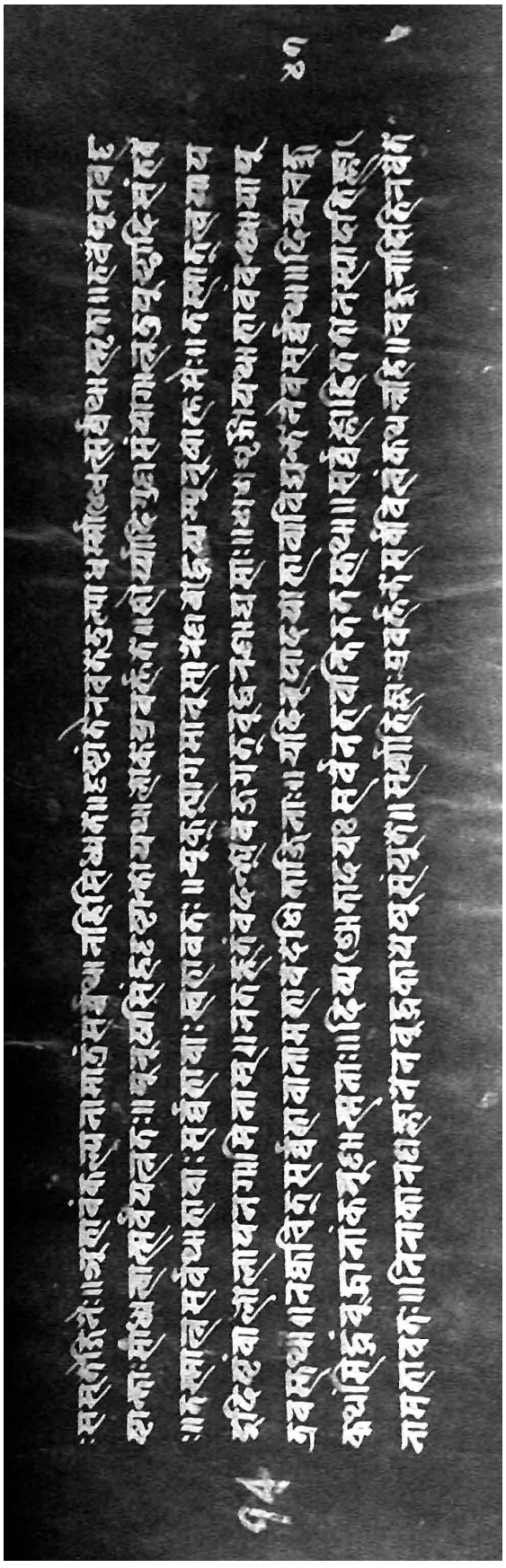


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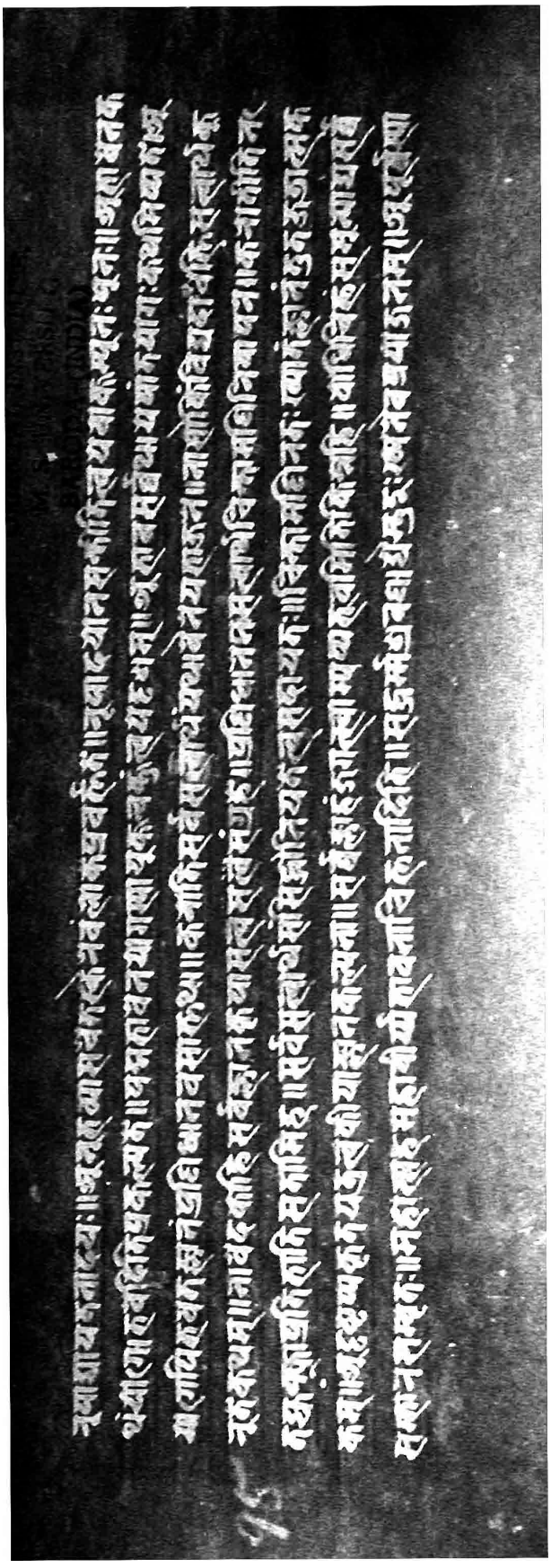


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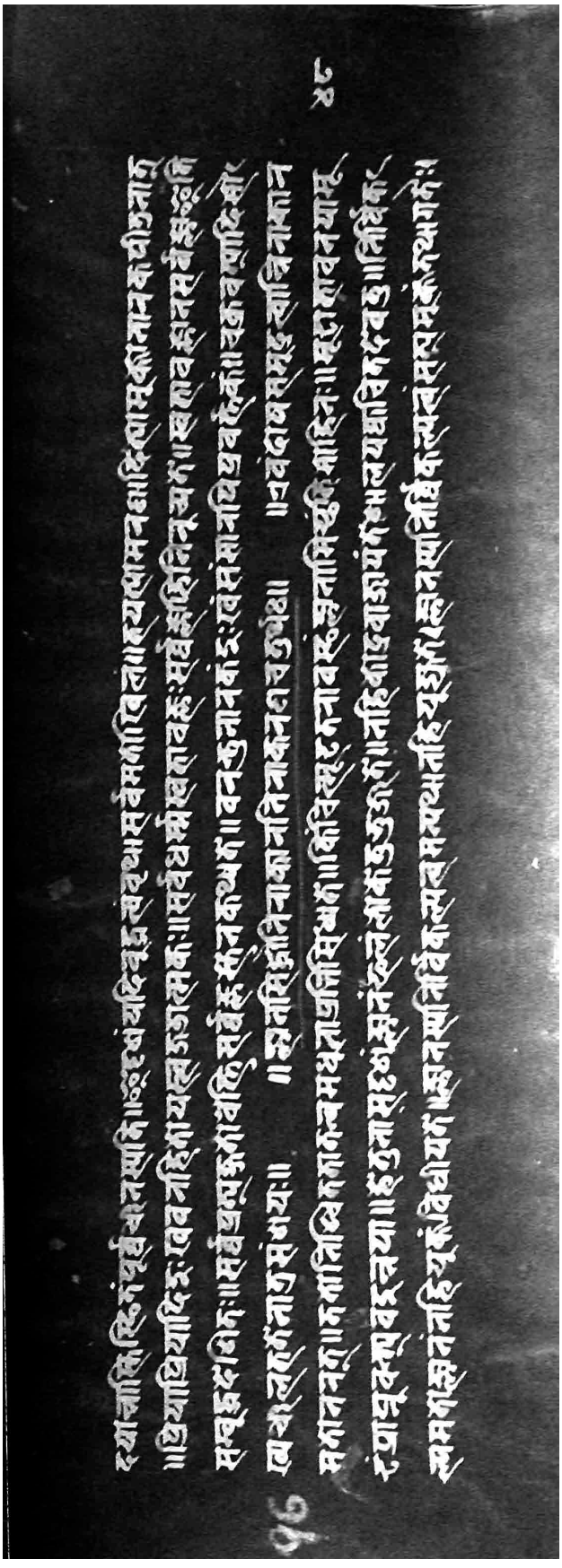


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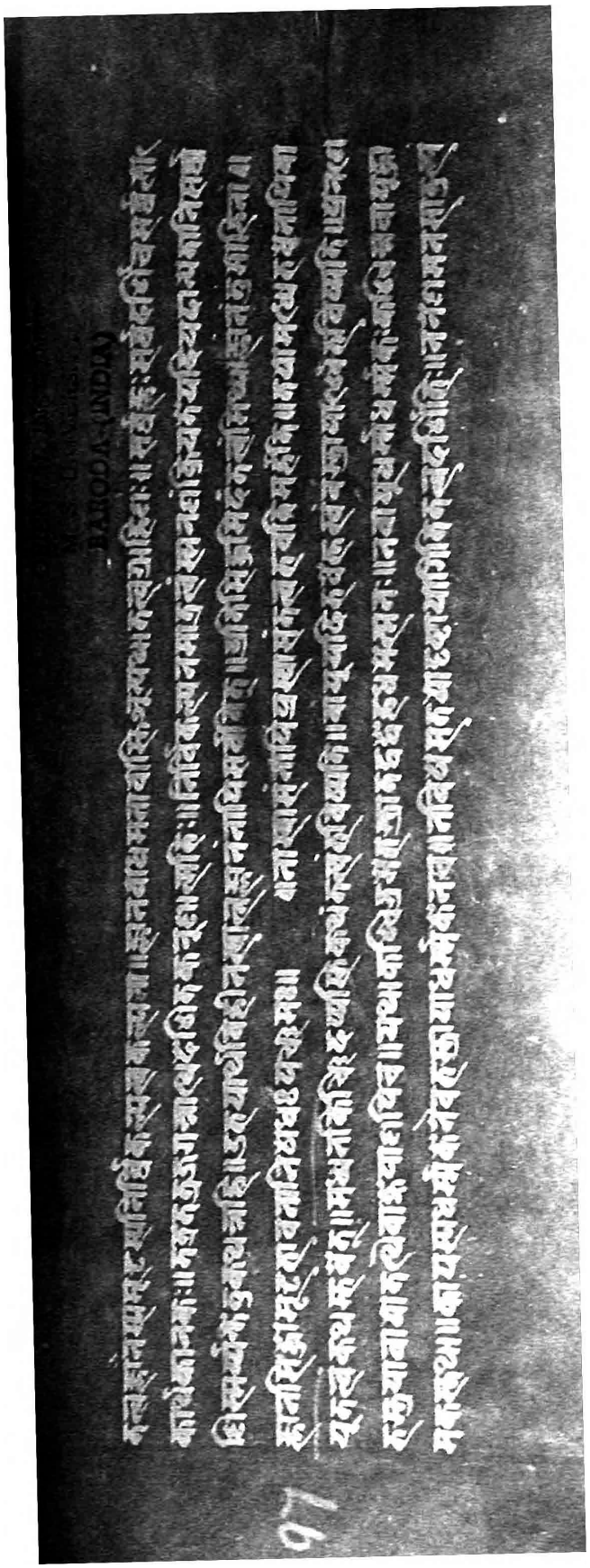


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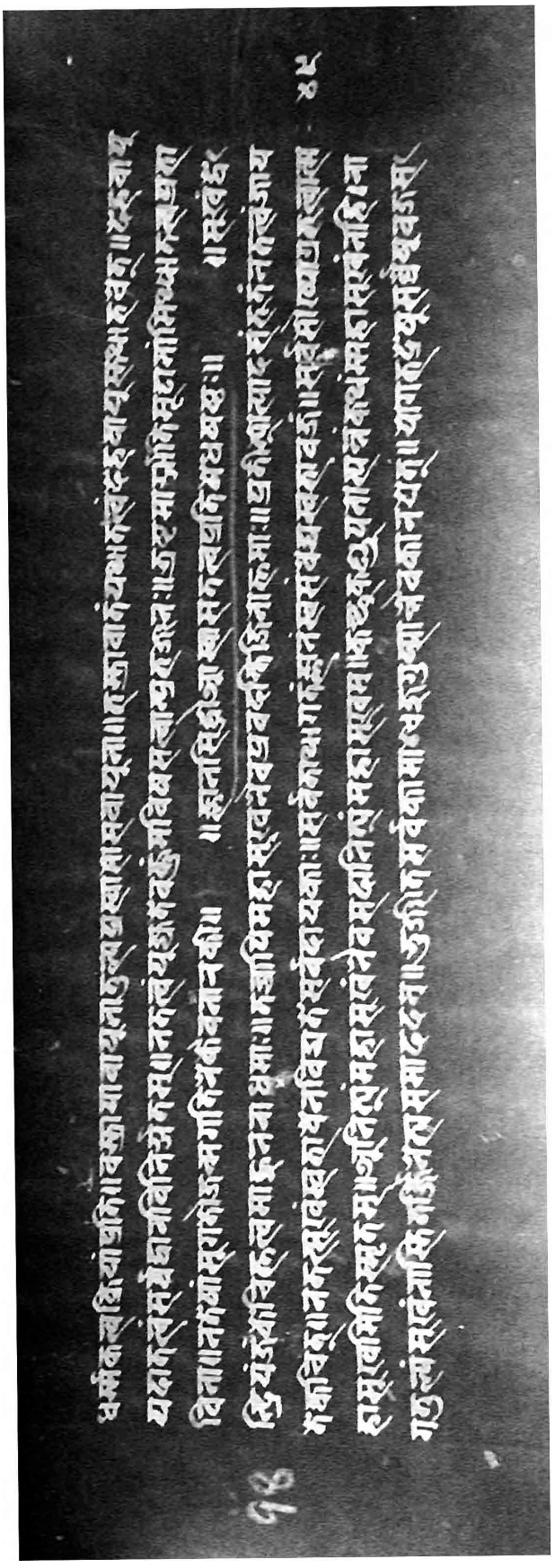


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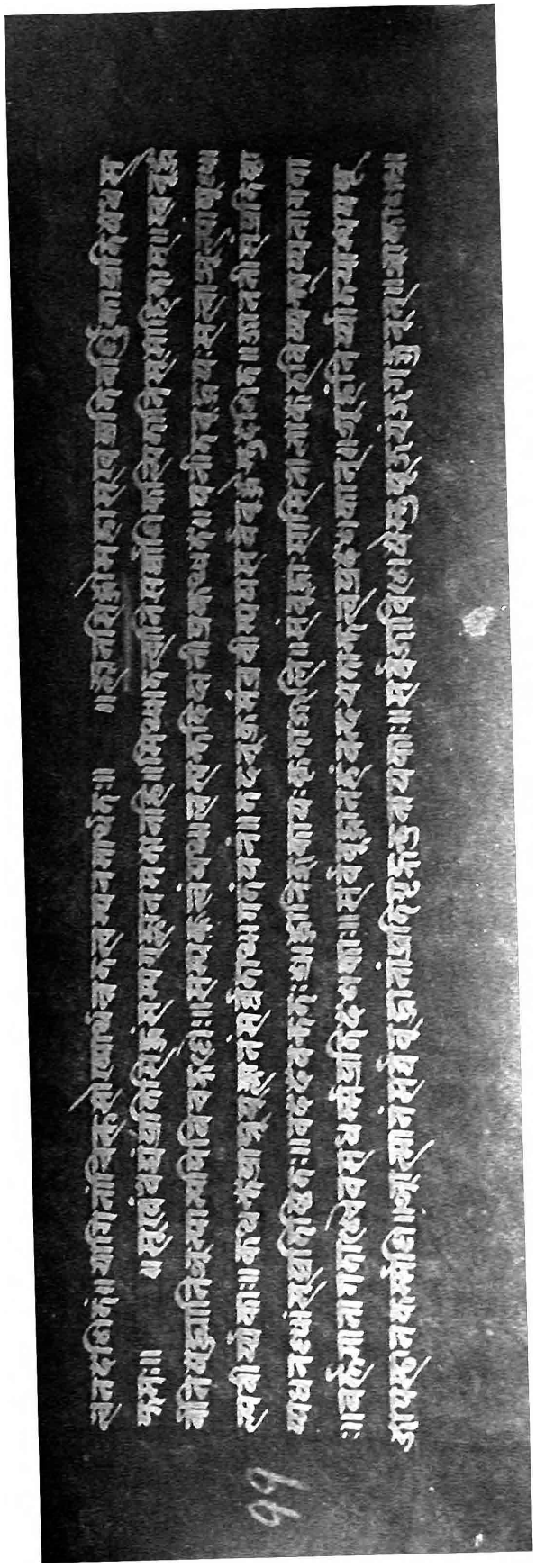


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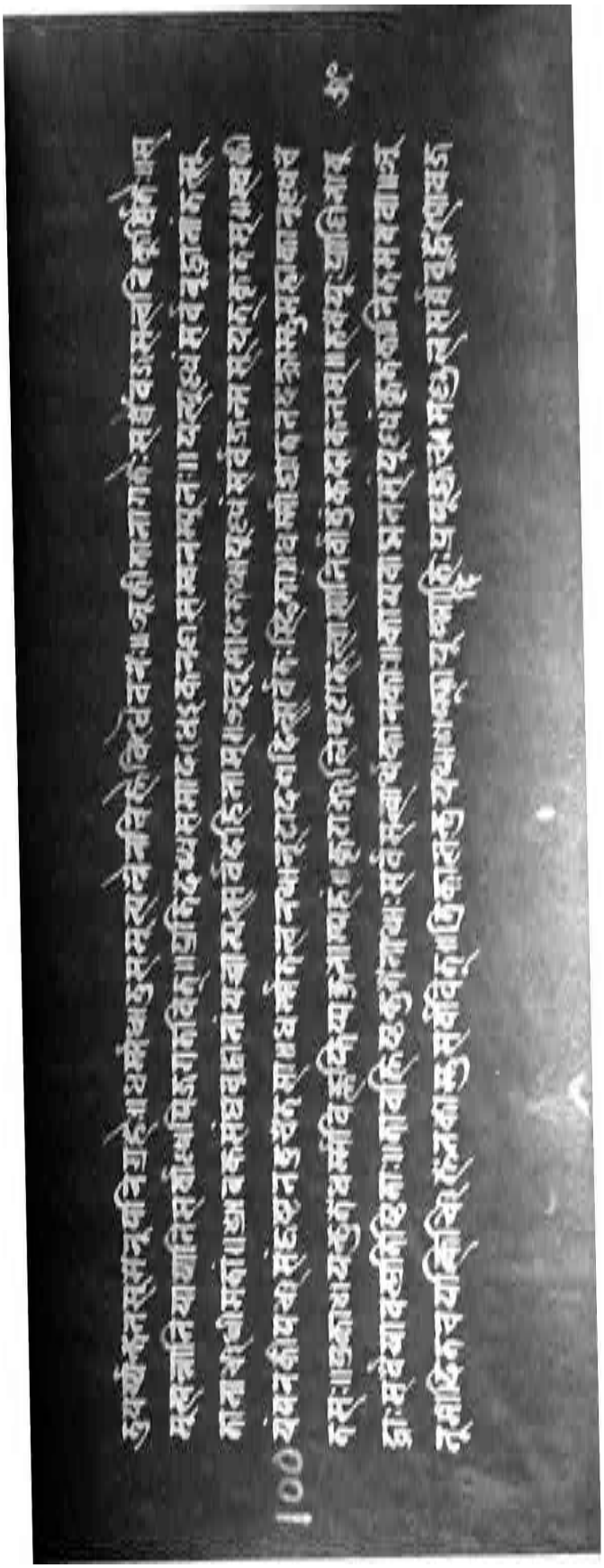


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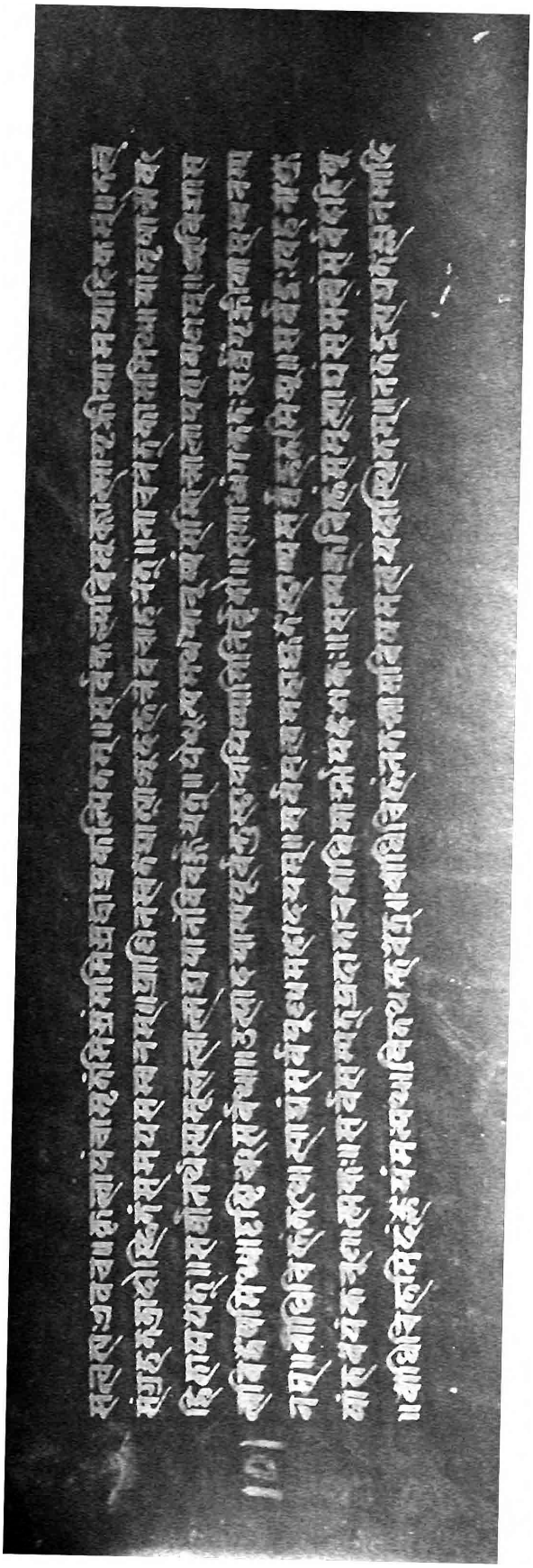


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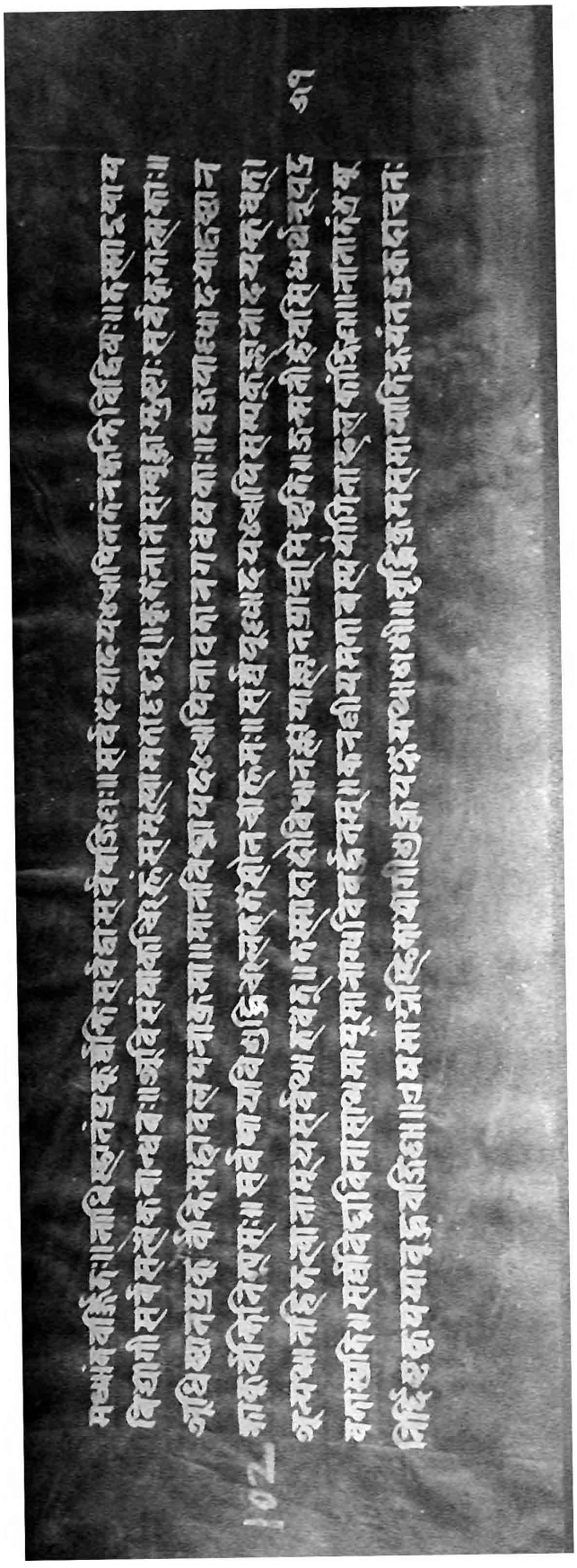


Figure 95: "MS no. 1312.4," *Oriental Institute Baroda, Central Library*, folio 51v

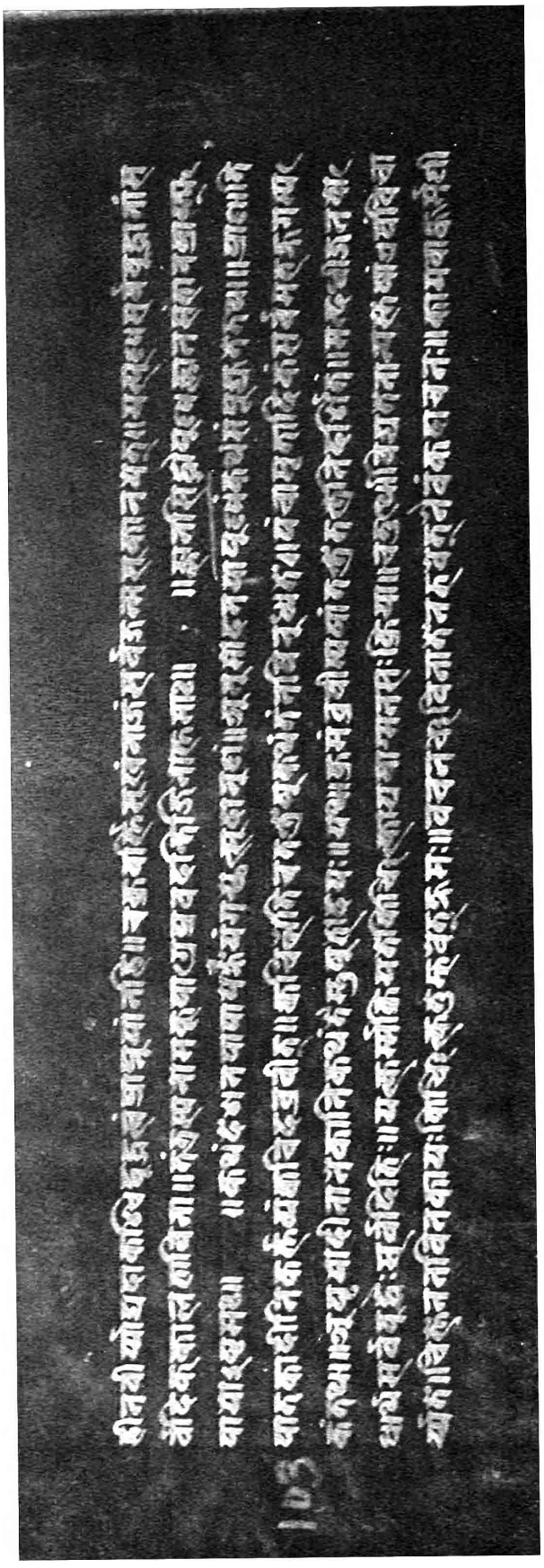


Figure 96: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 52r

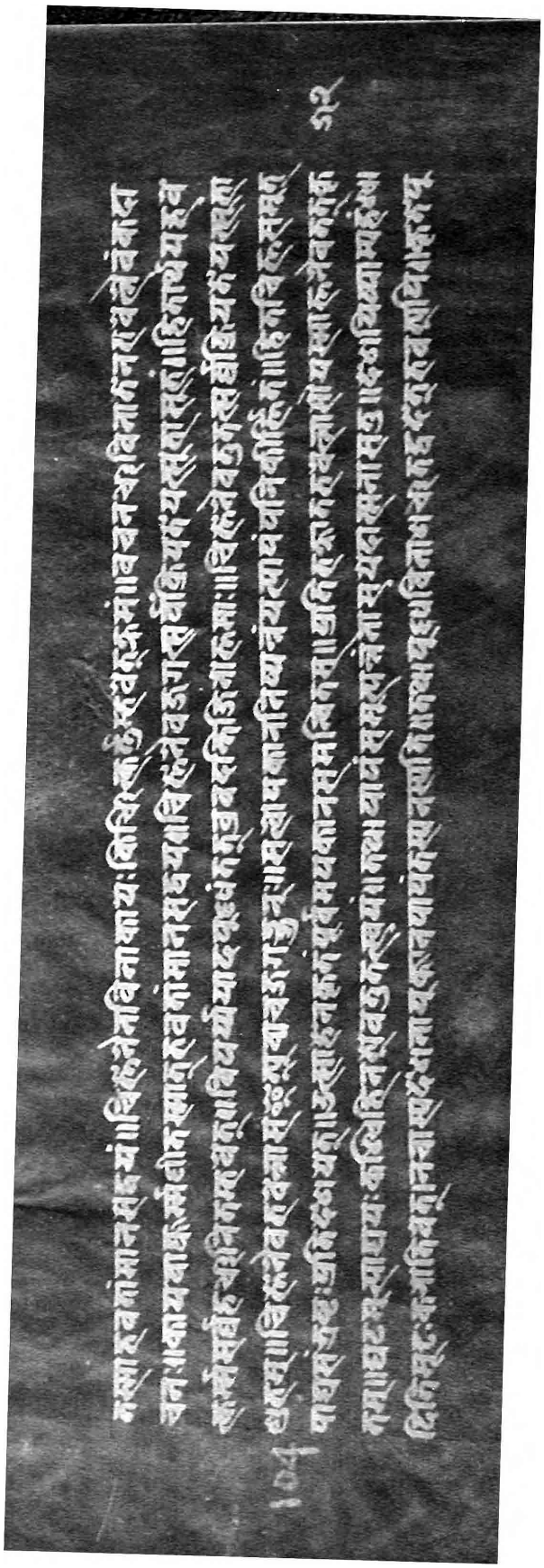


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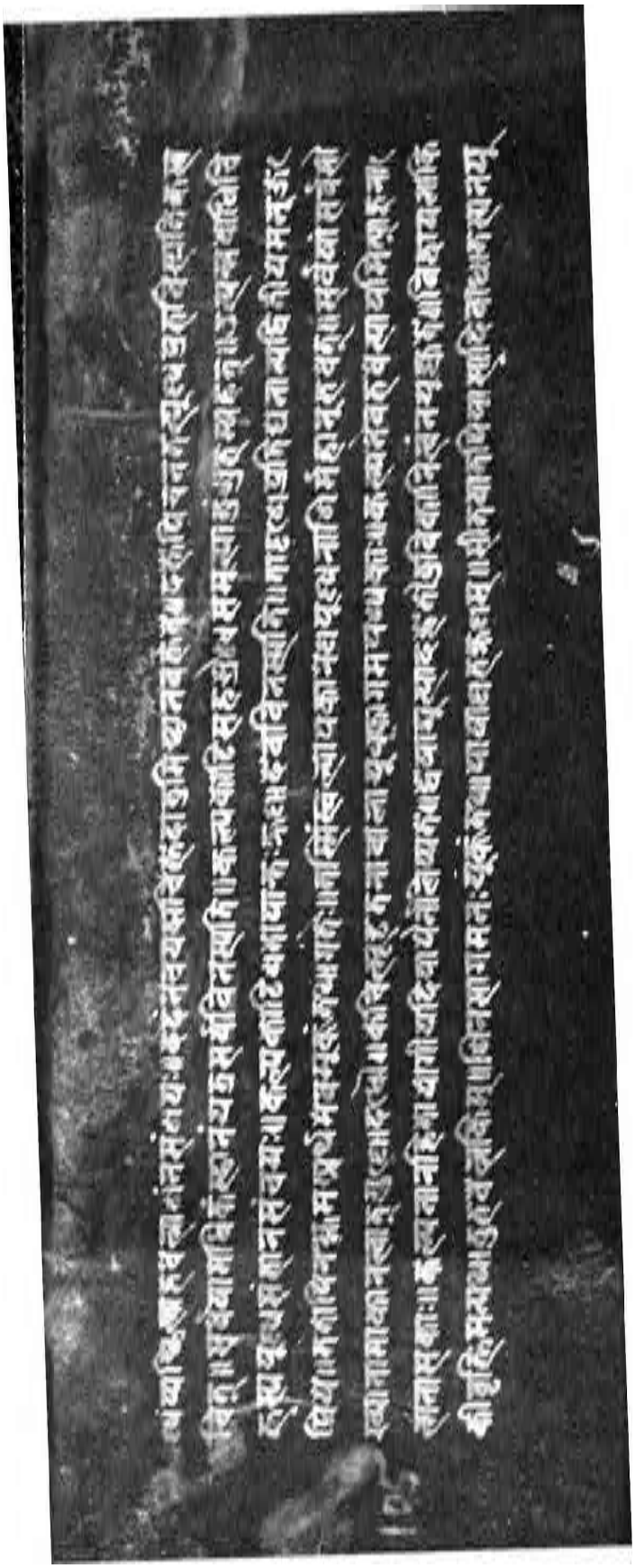


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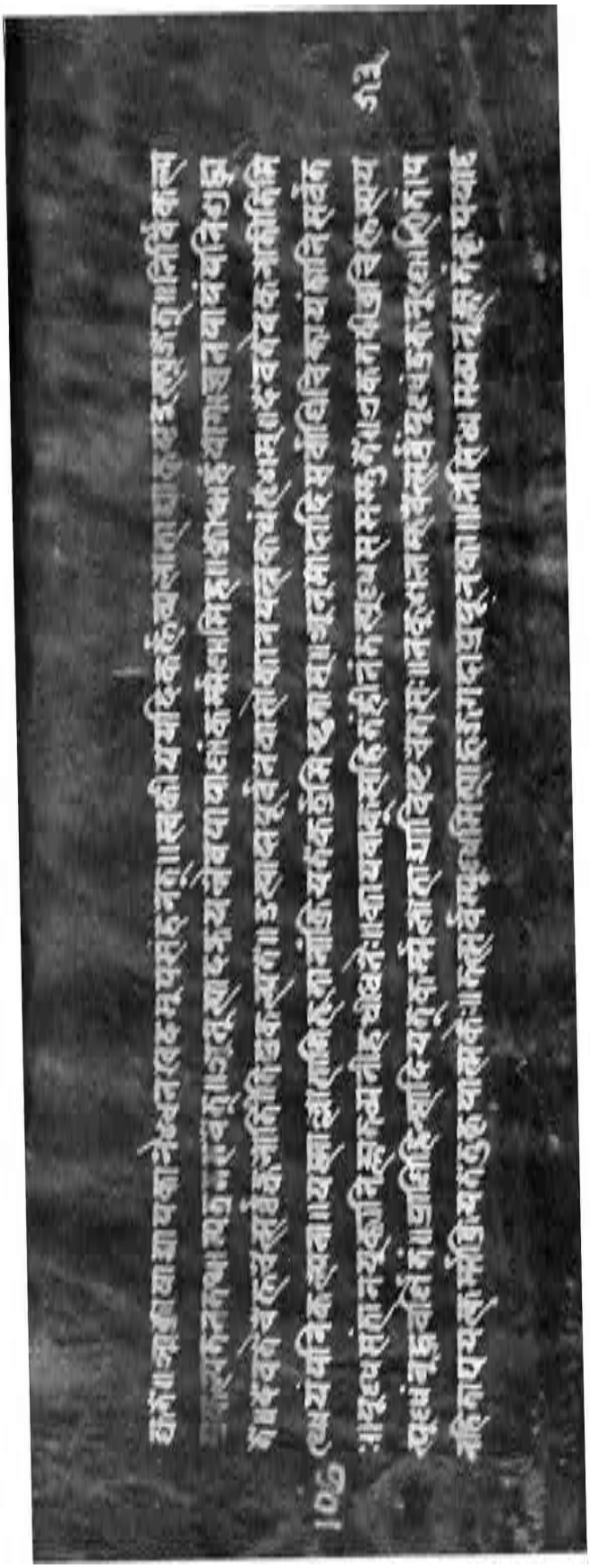


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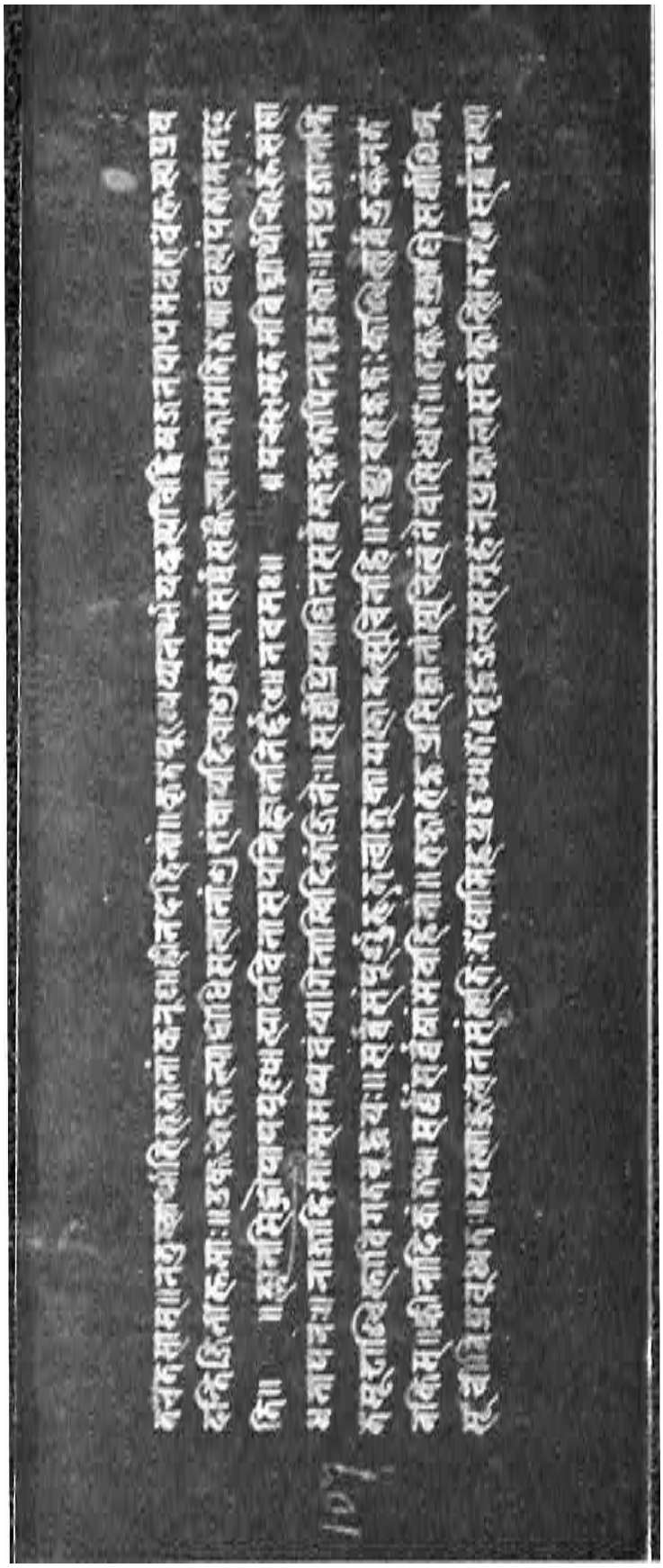


Figure 100: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 54r

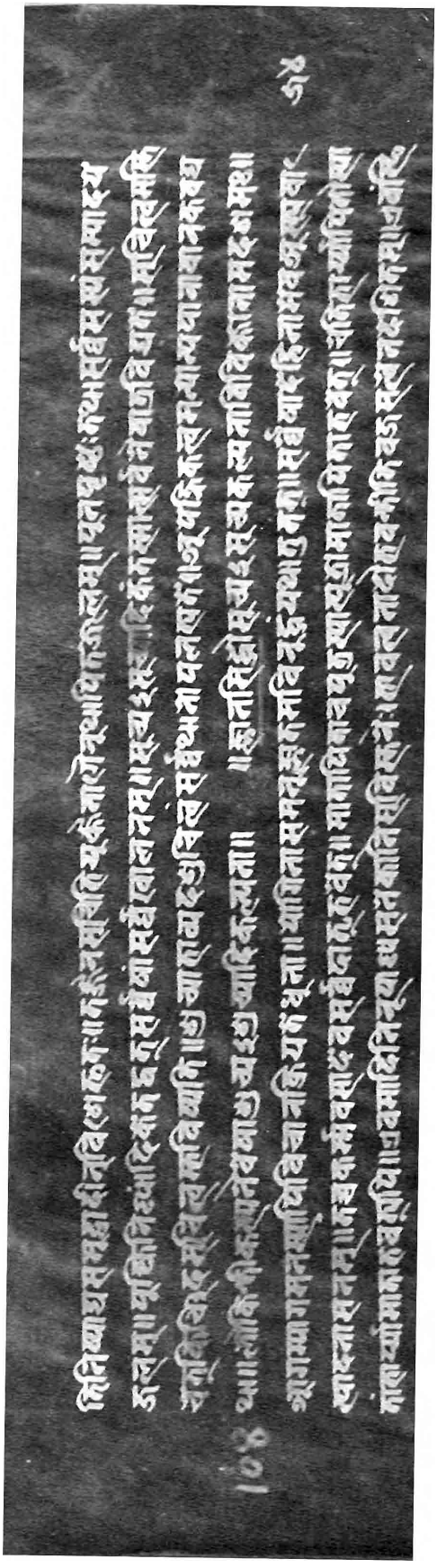


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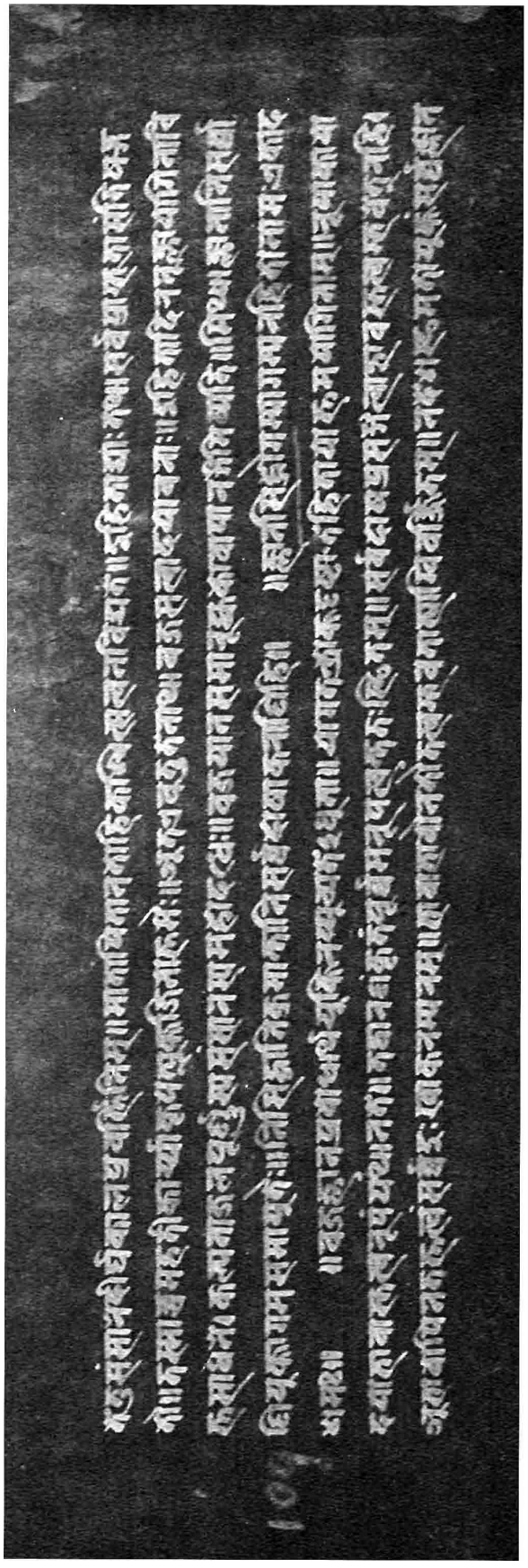


Figure 102: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 55r

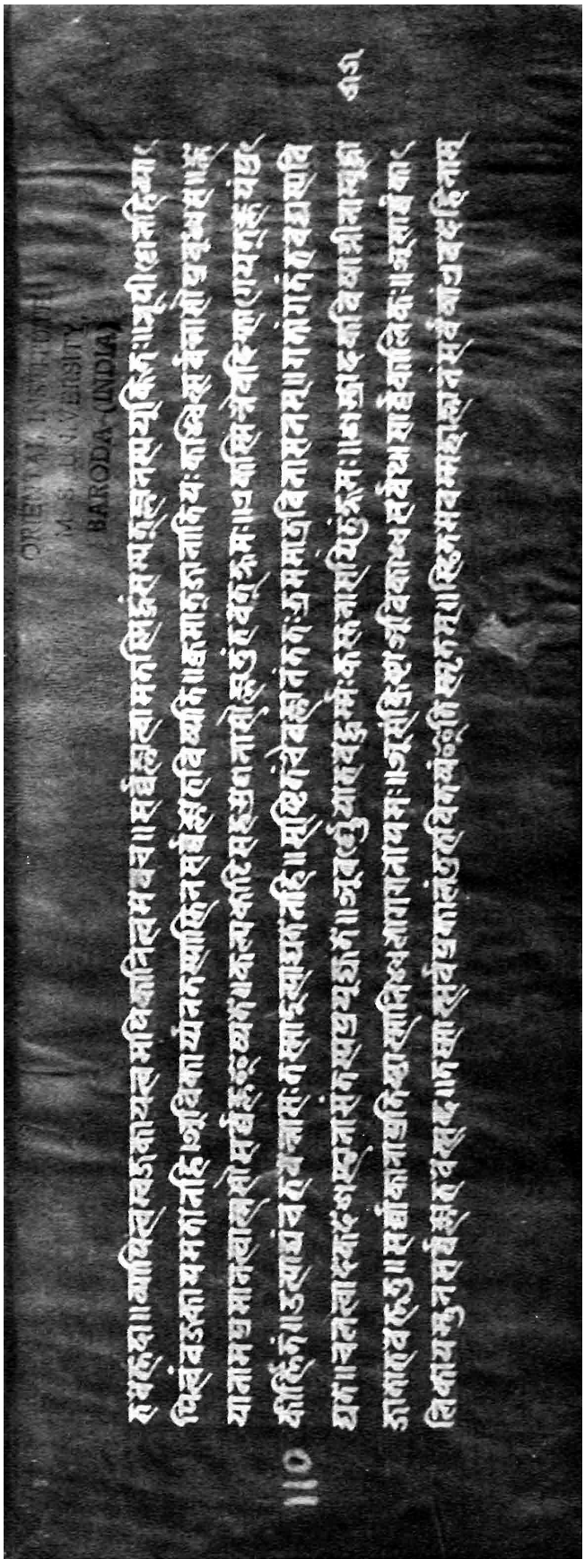


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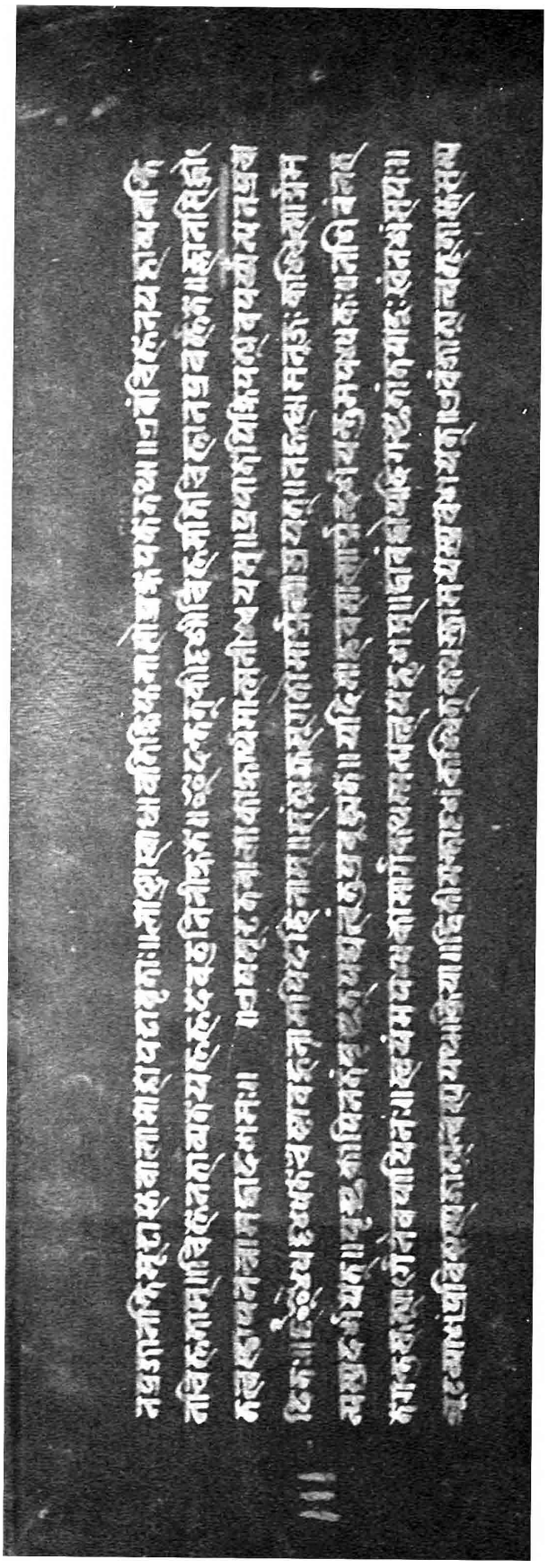


Figure 104: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 56r

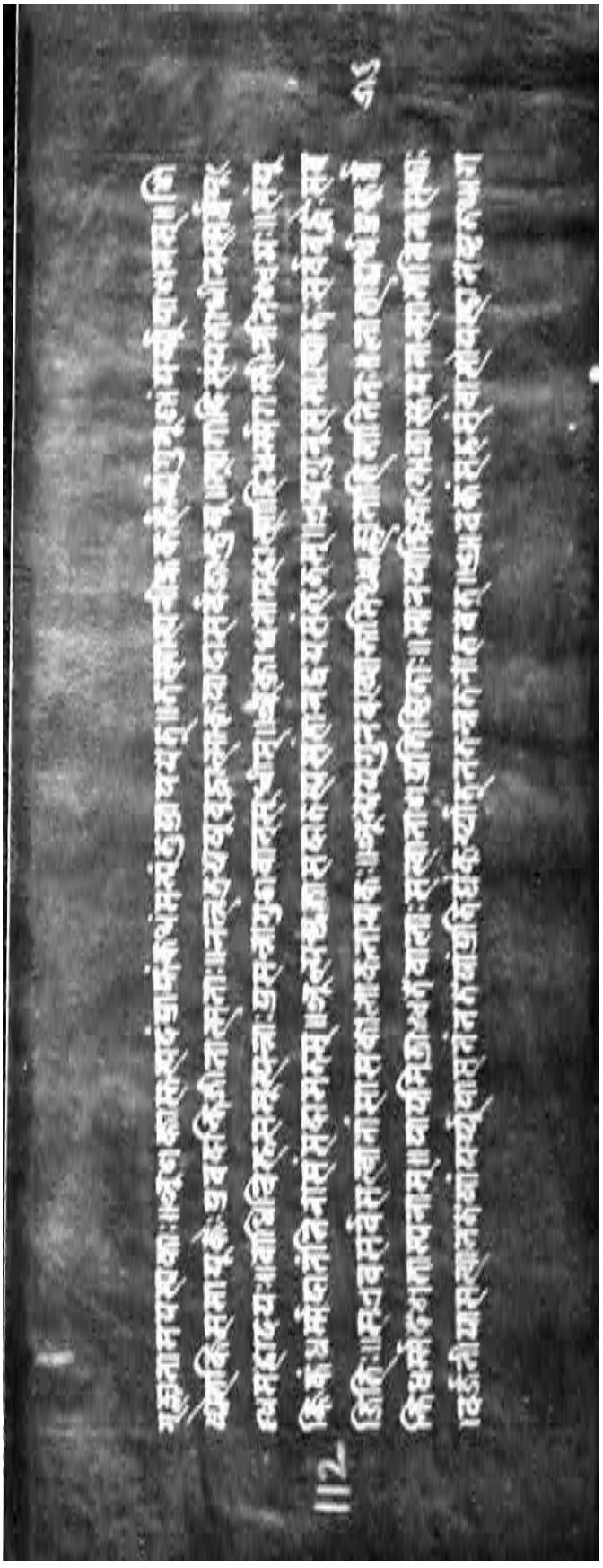


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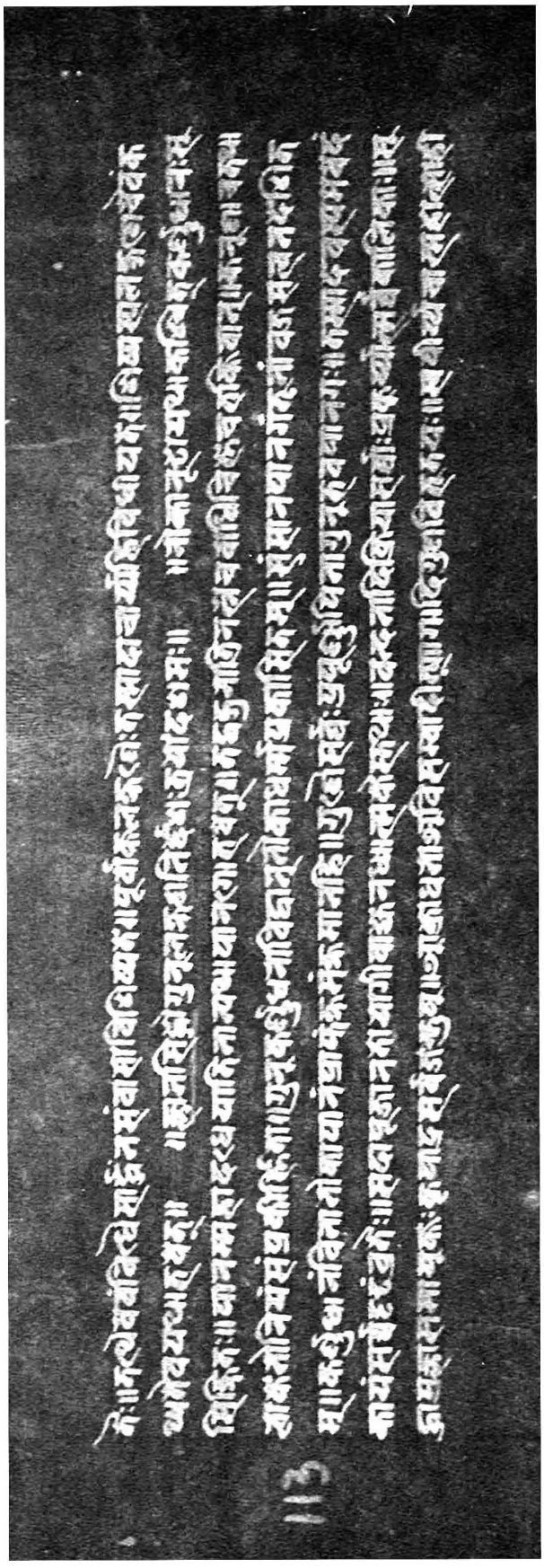


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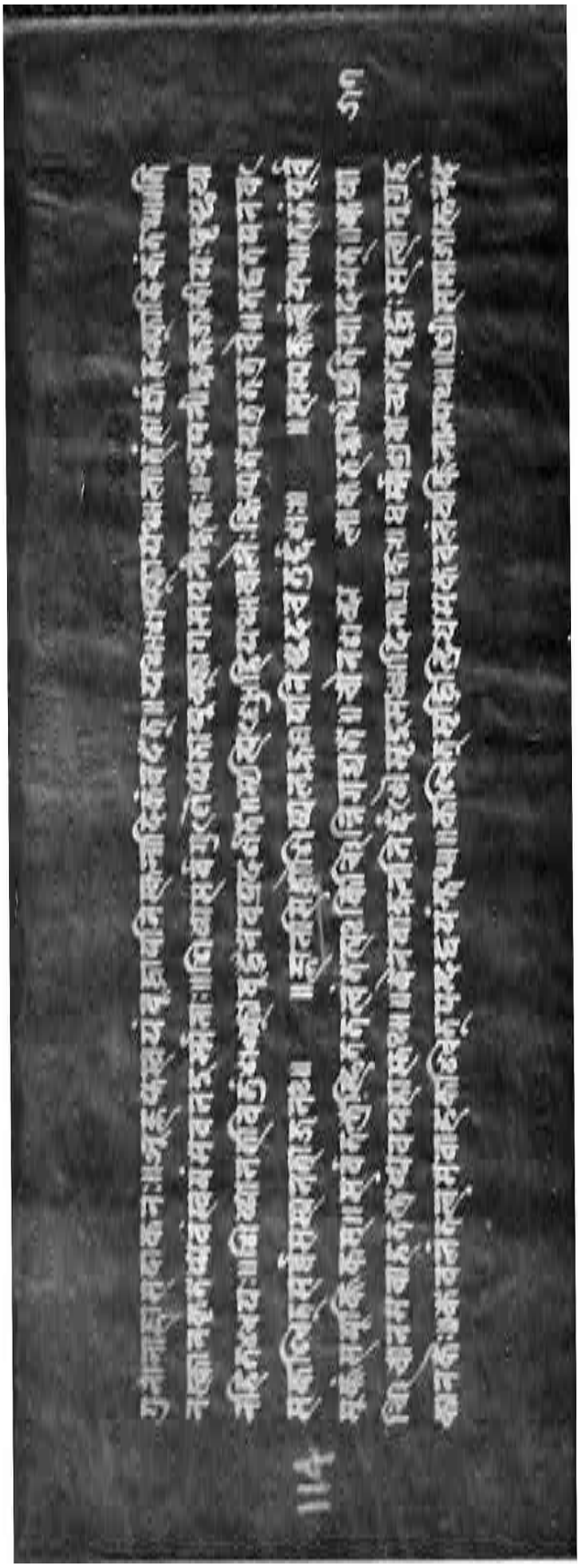


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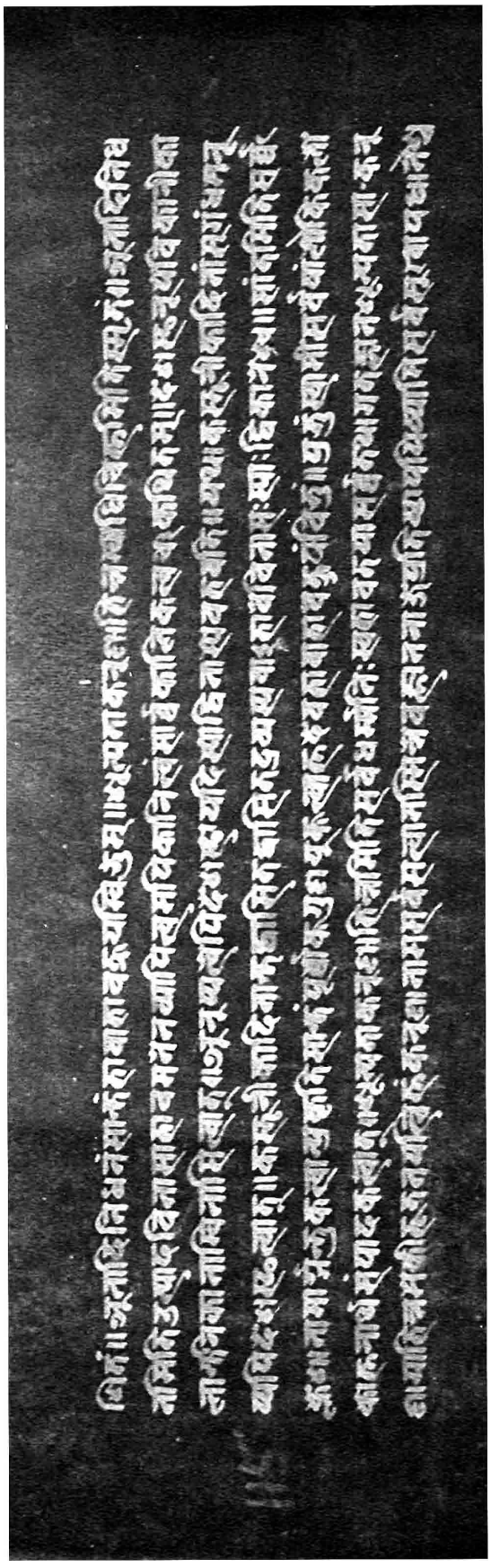


Figure 108: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 58r

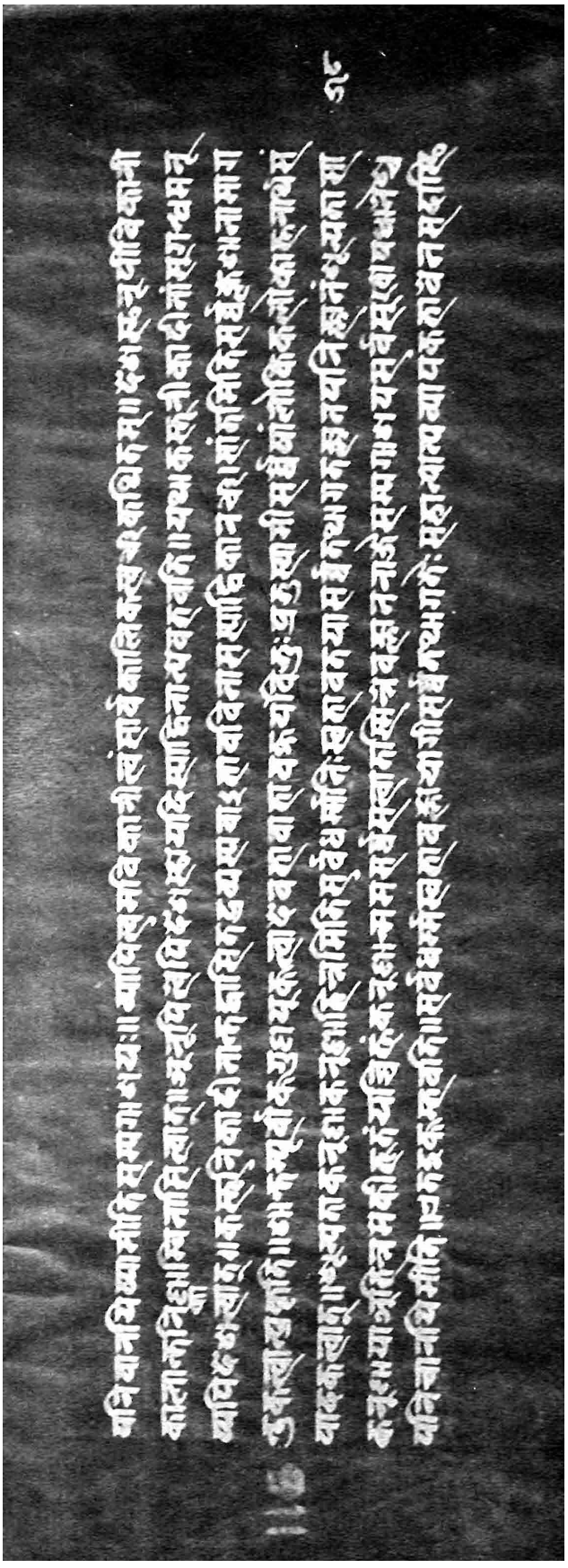


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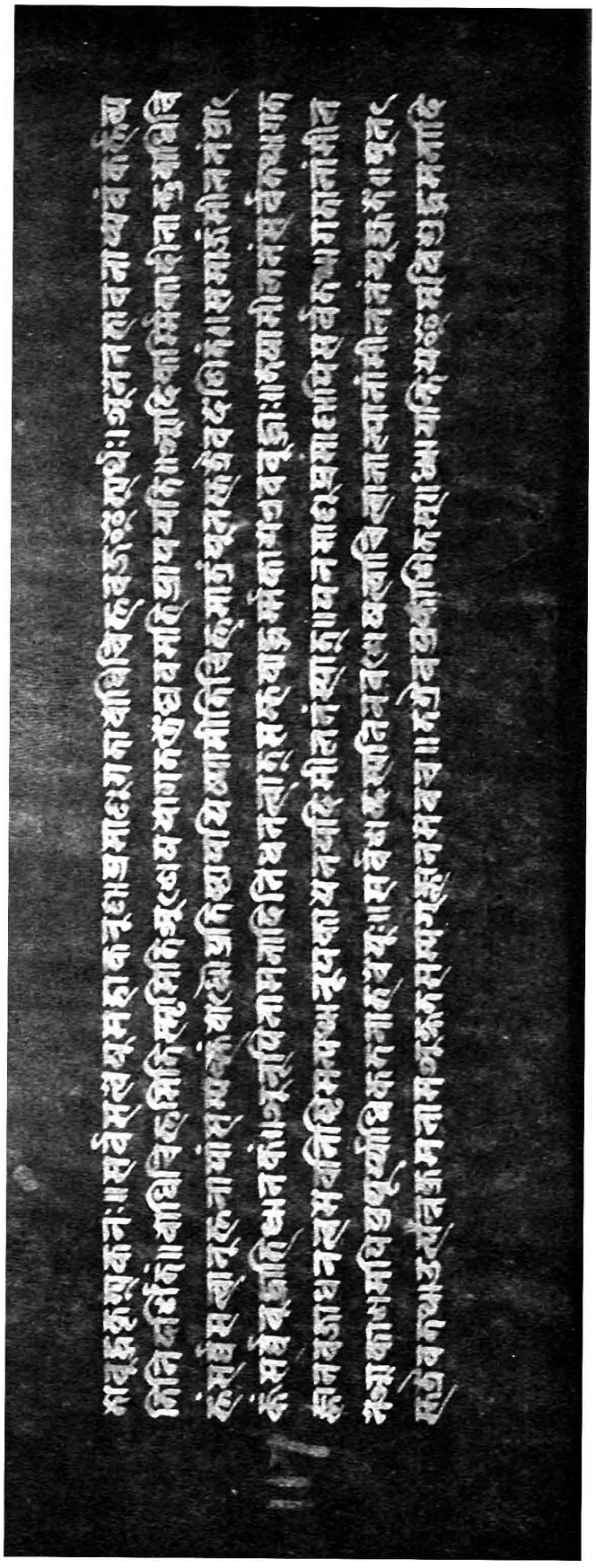


Figure 110: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 59r

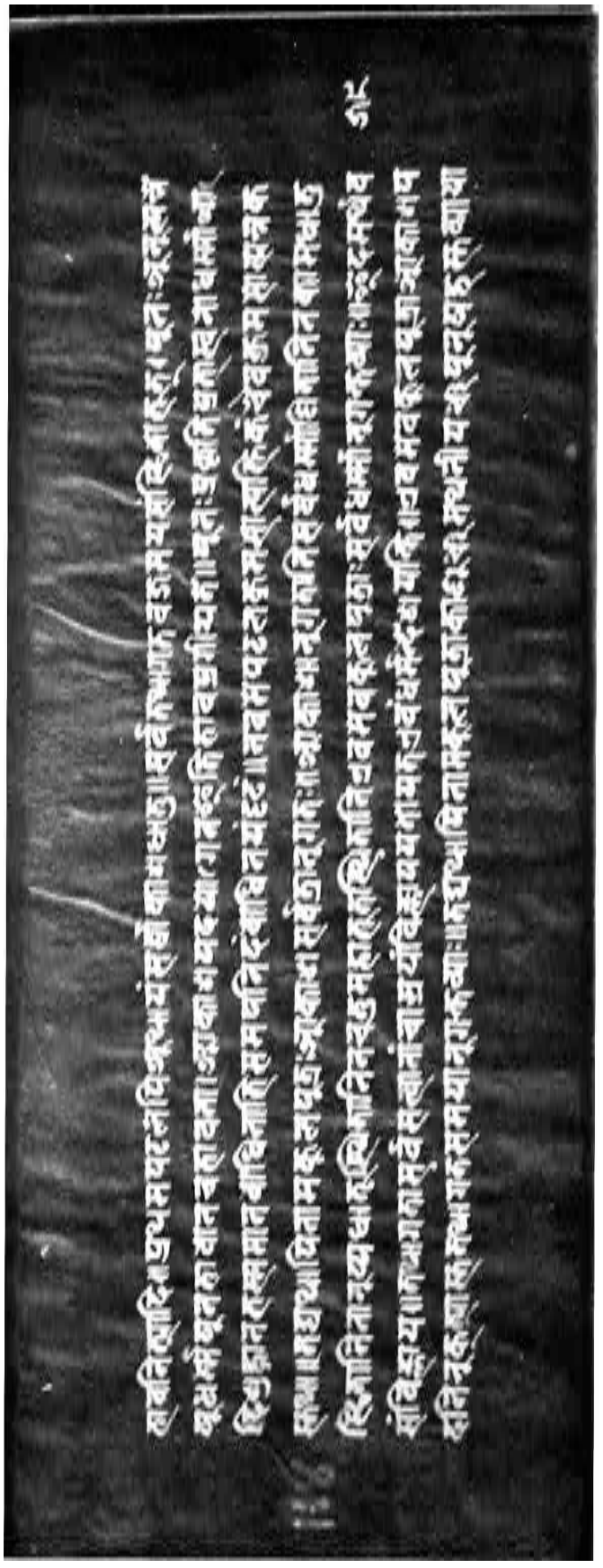


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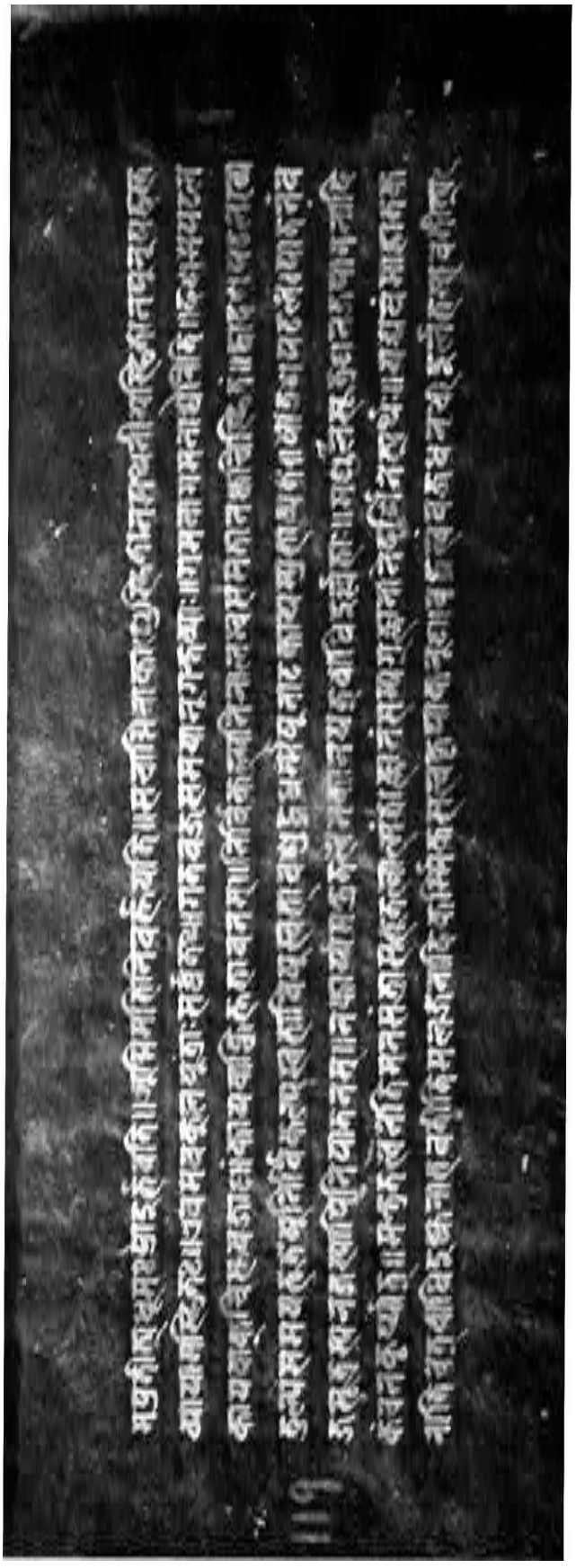


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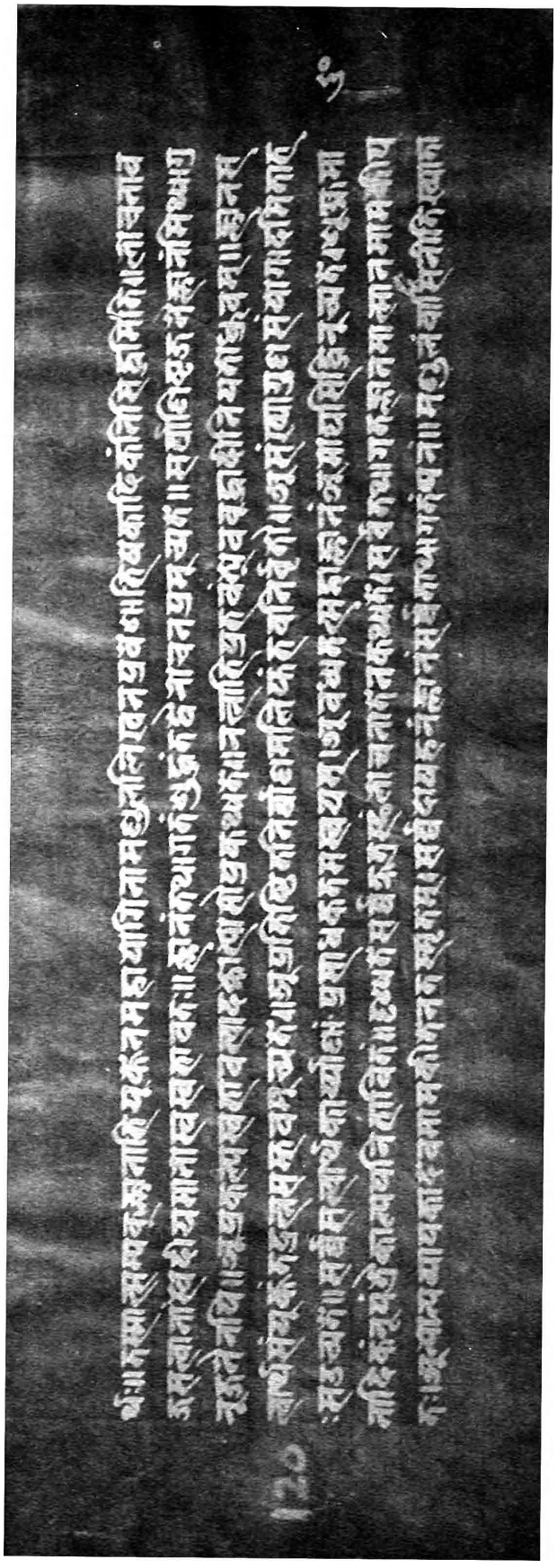


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Figure 114: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 61r

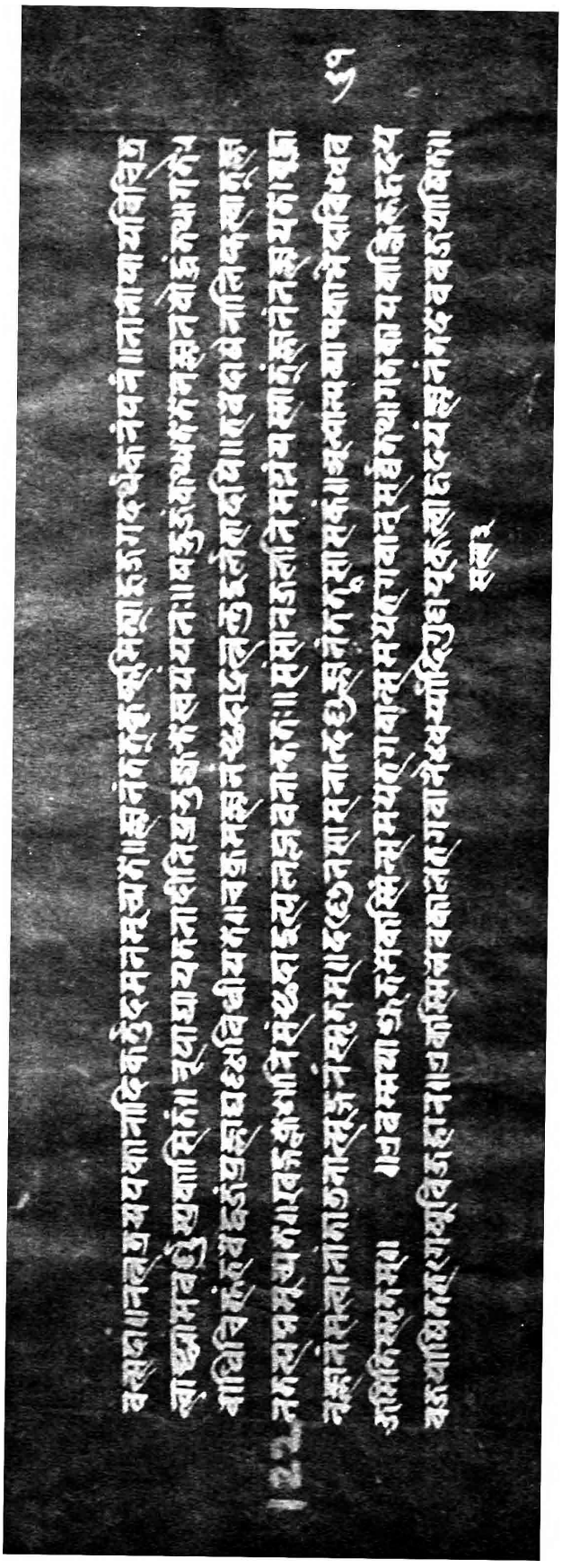


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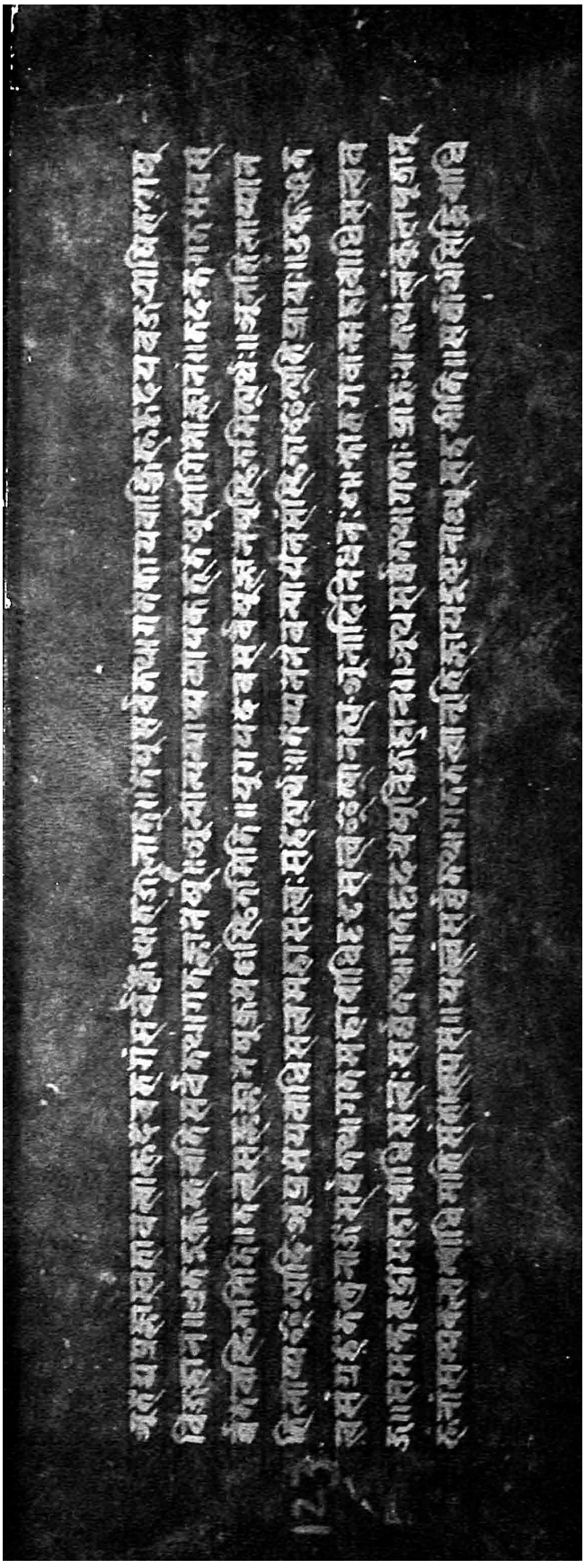


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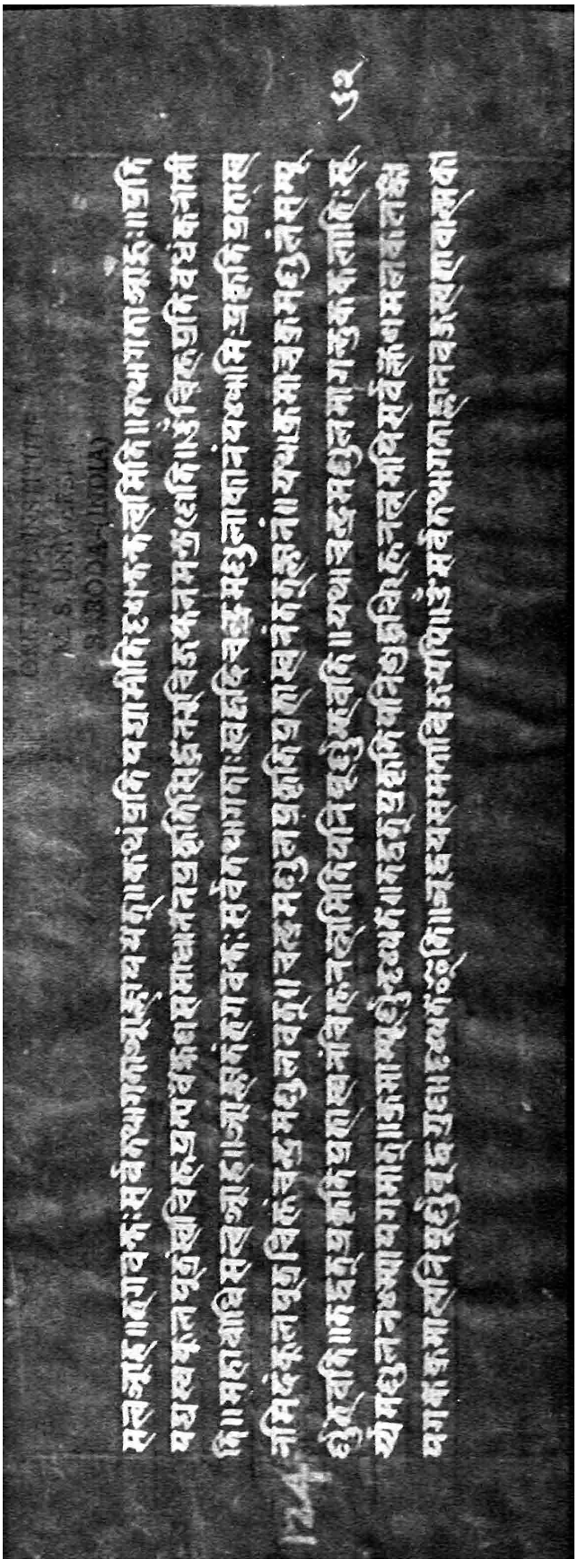


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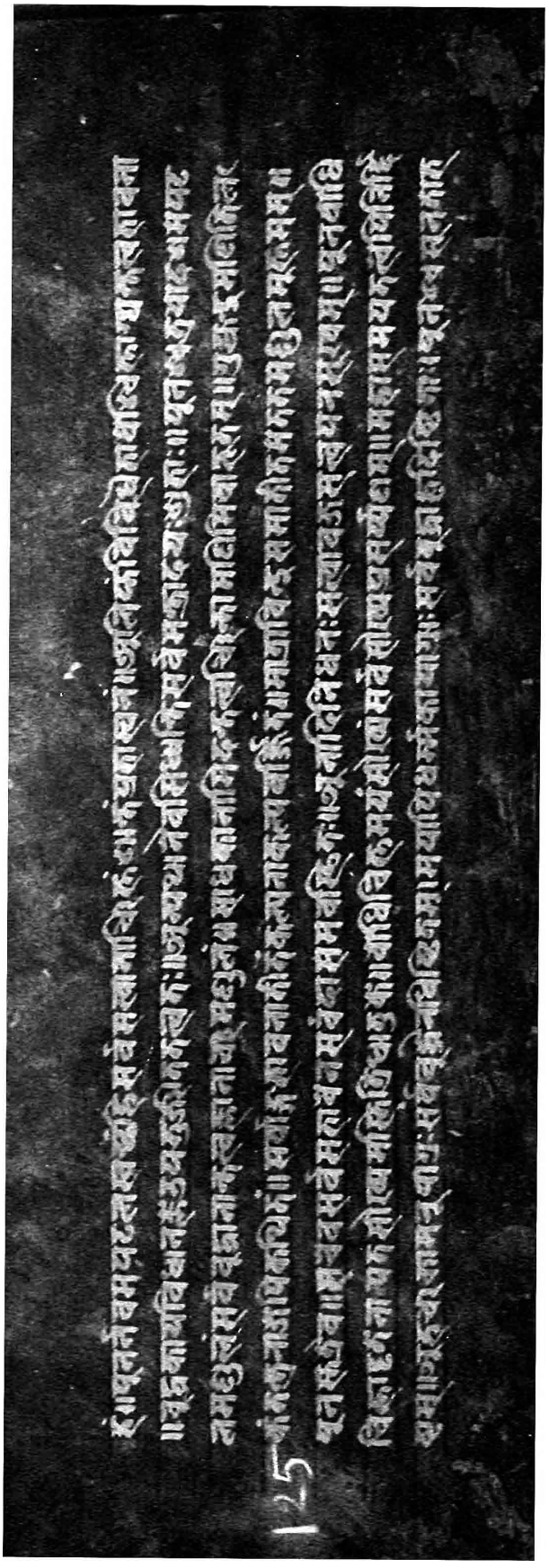


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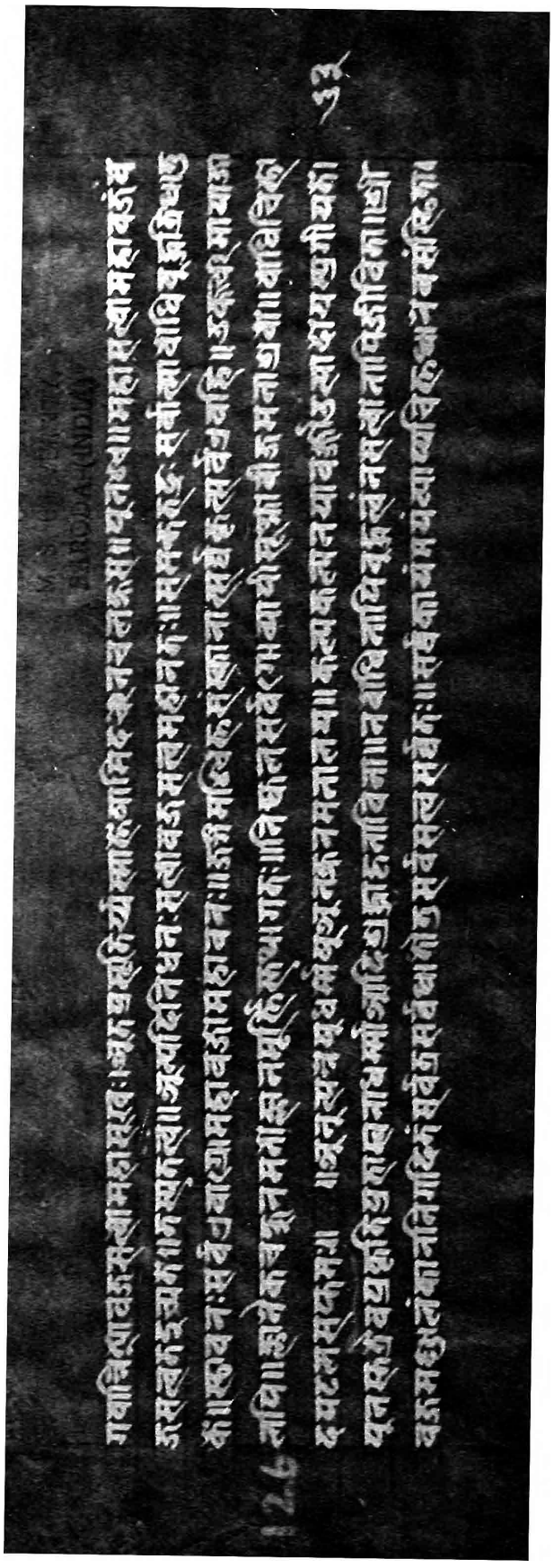


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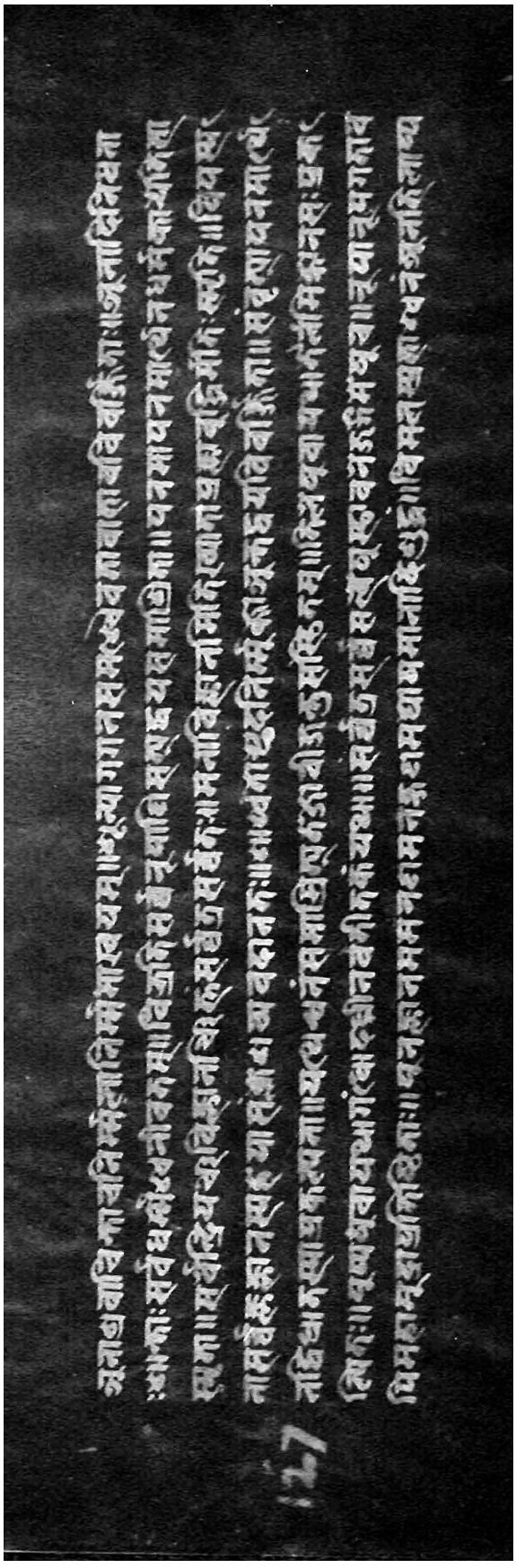


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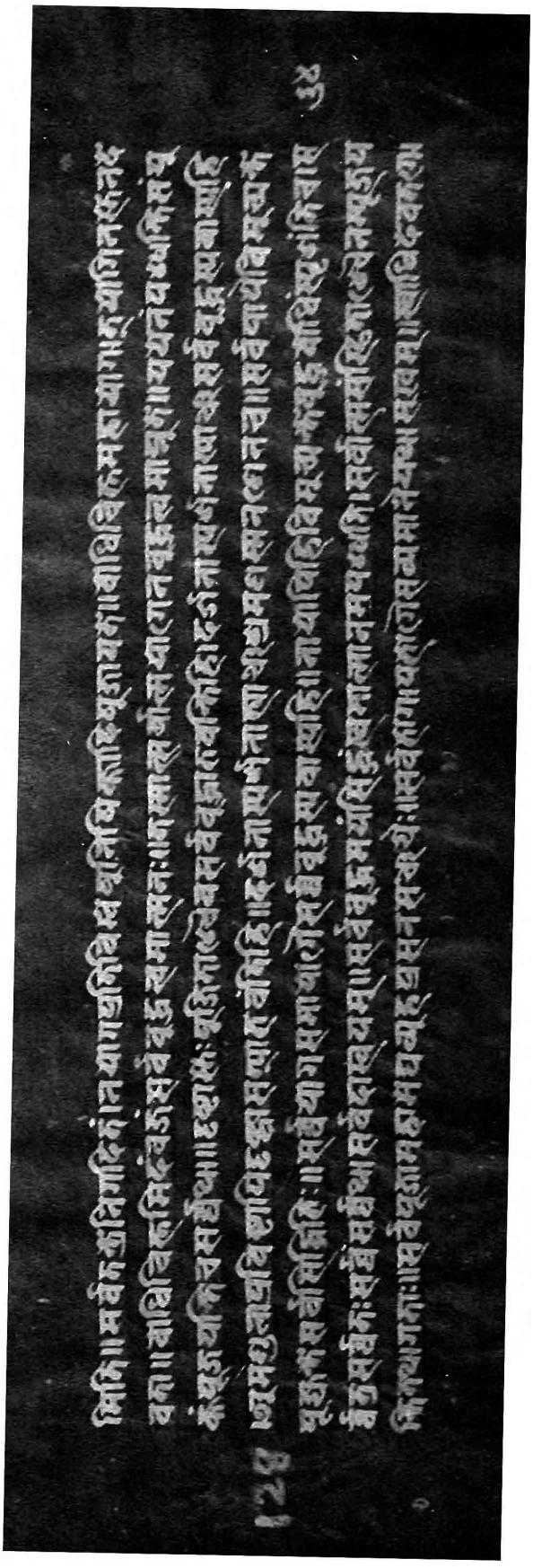


Figure 121: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 64v

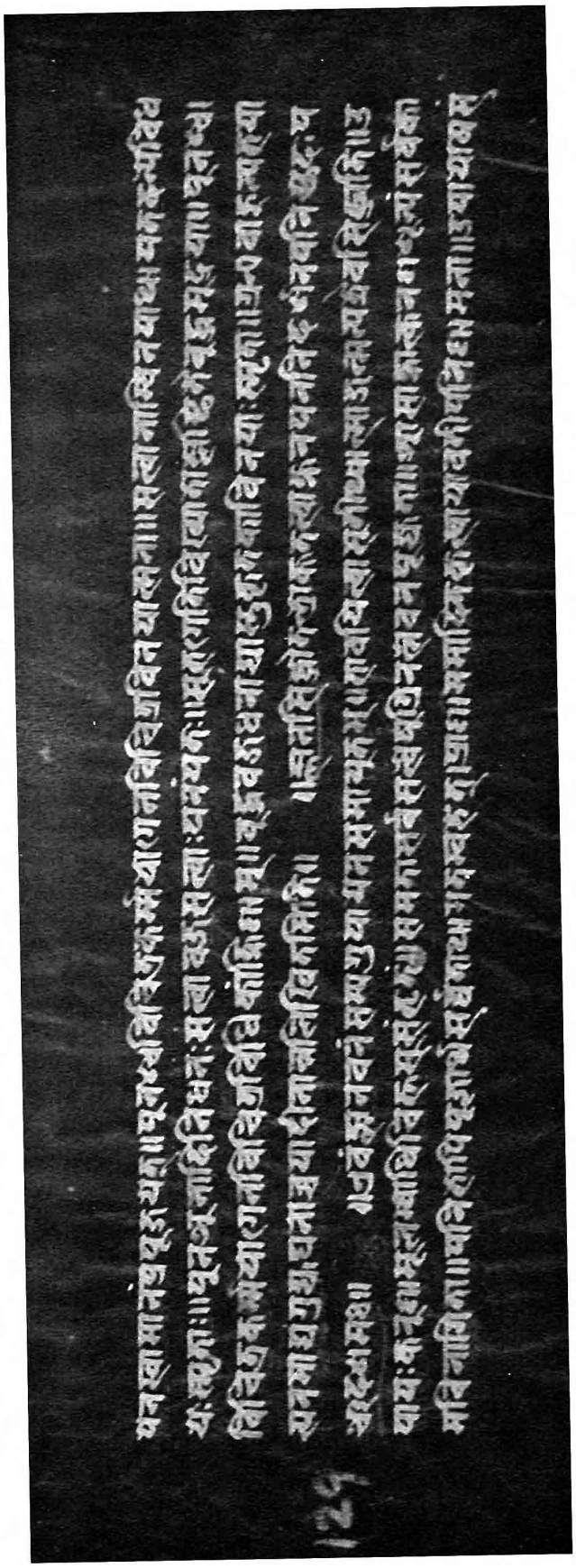


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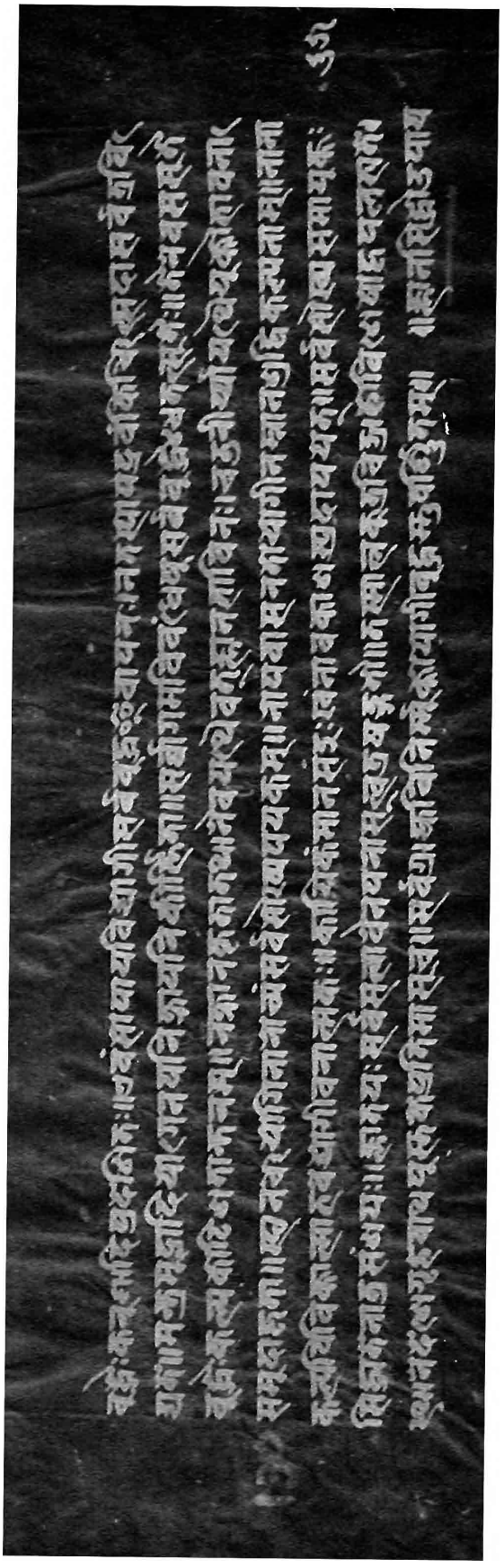


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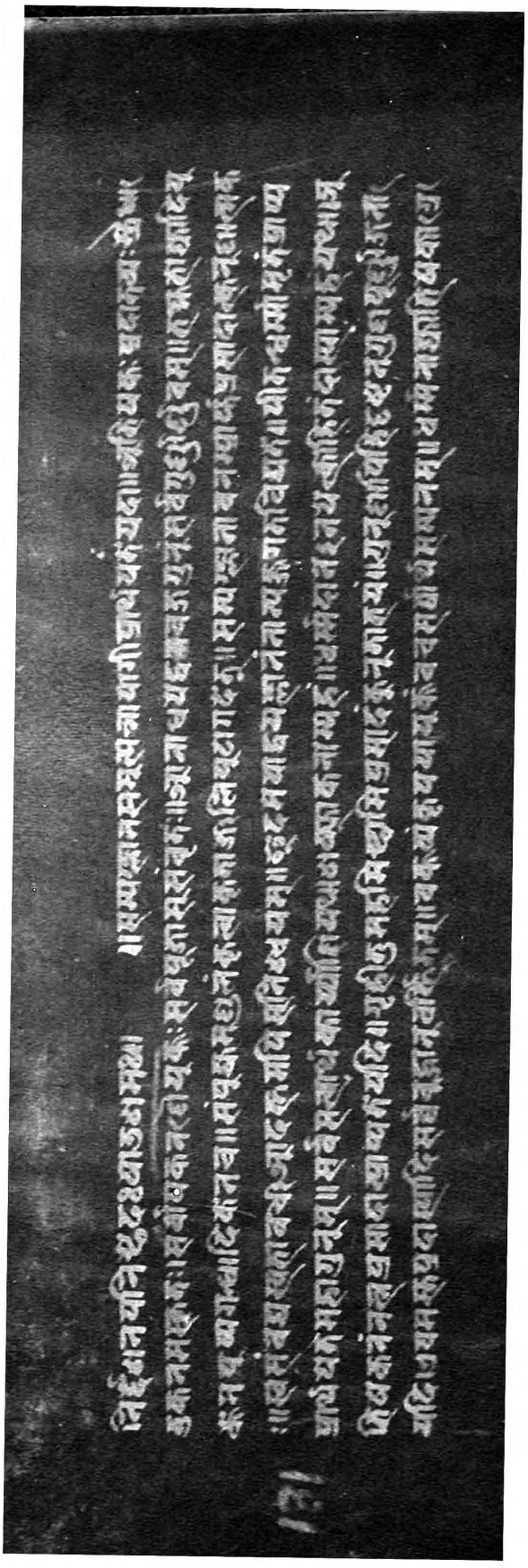


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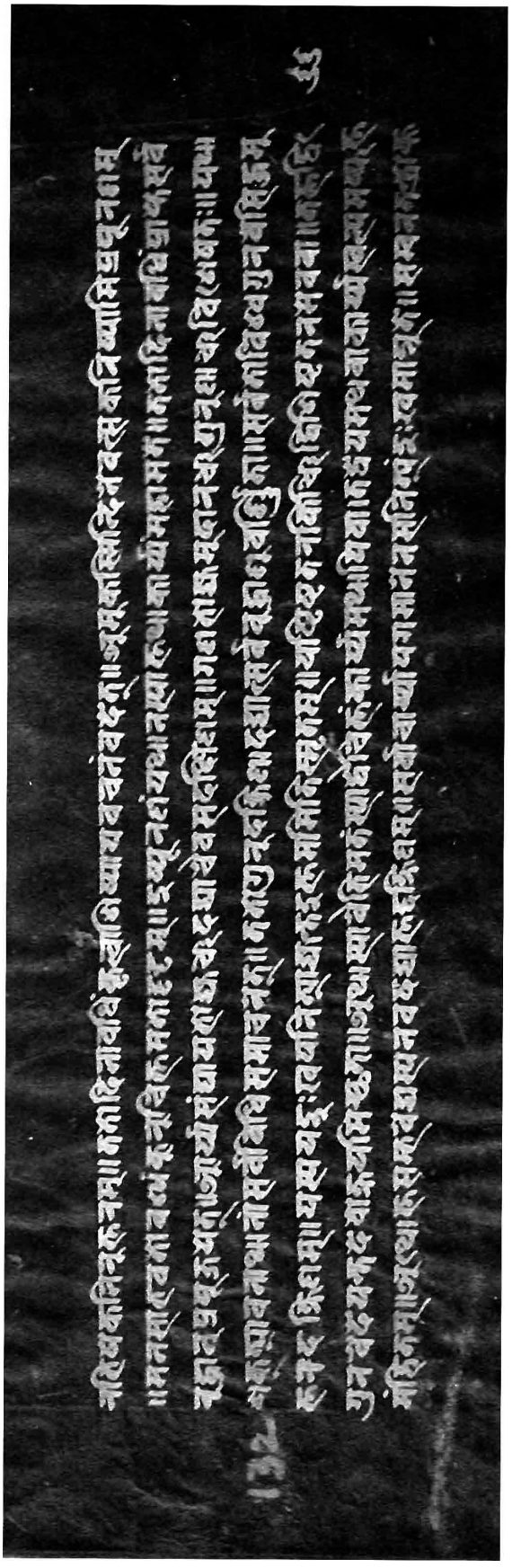


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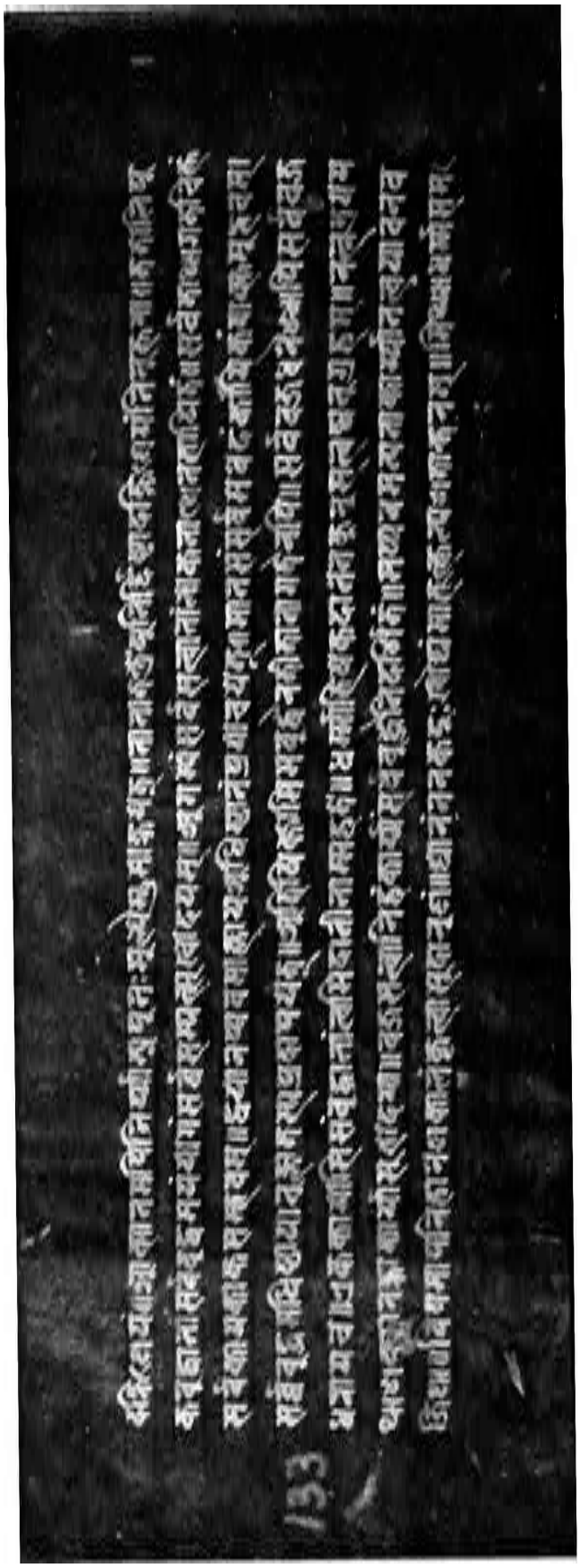


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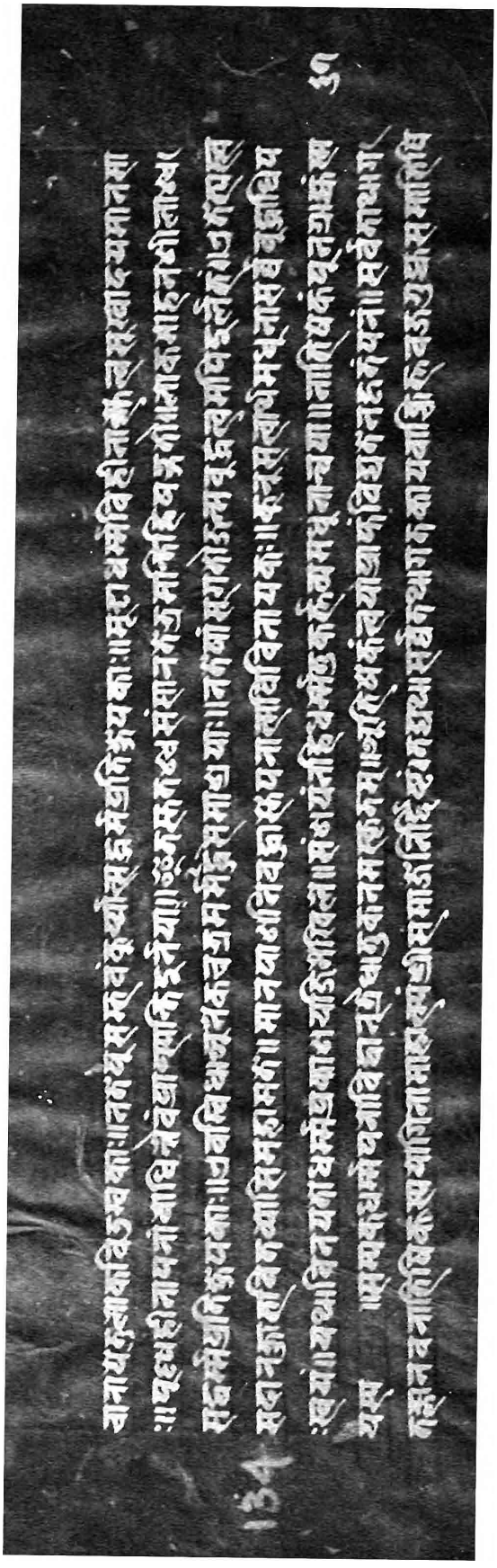


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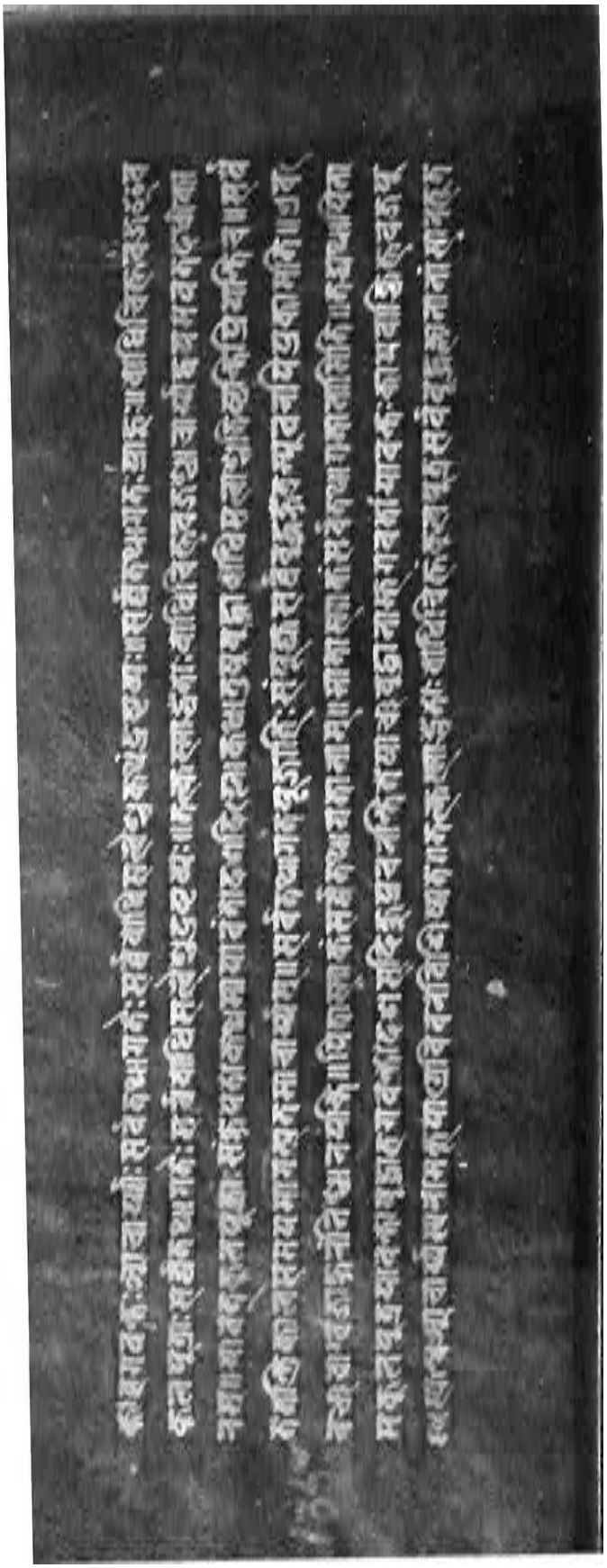


Figure 128: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 68r

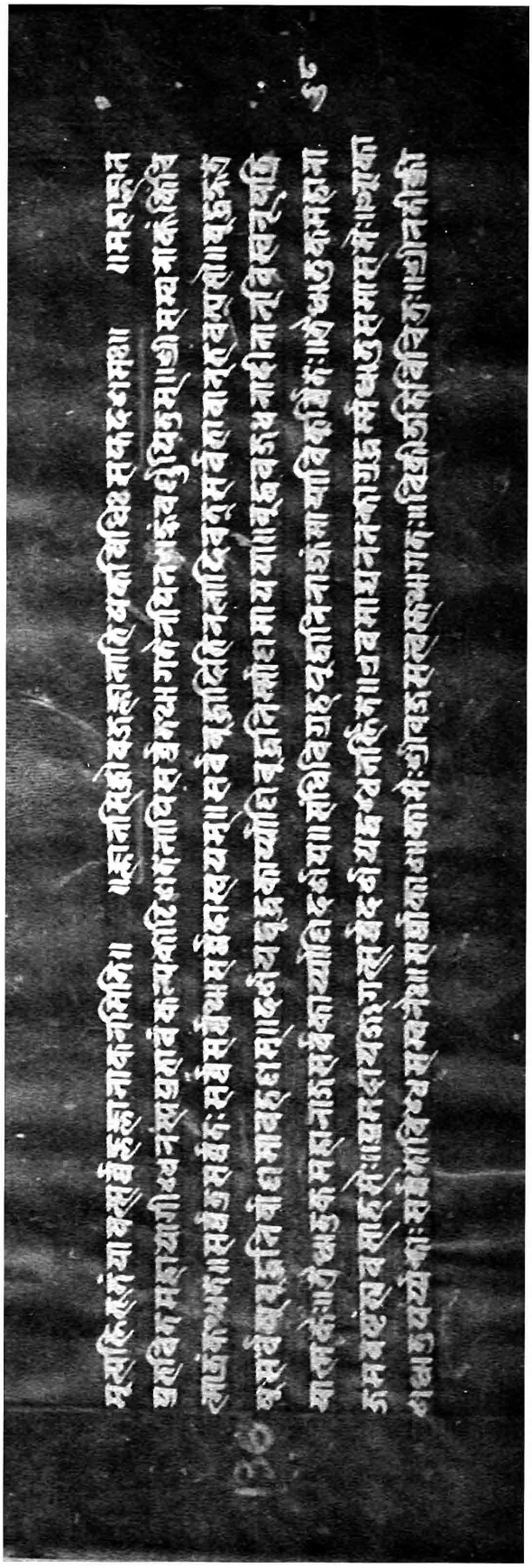


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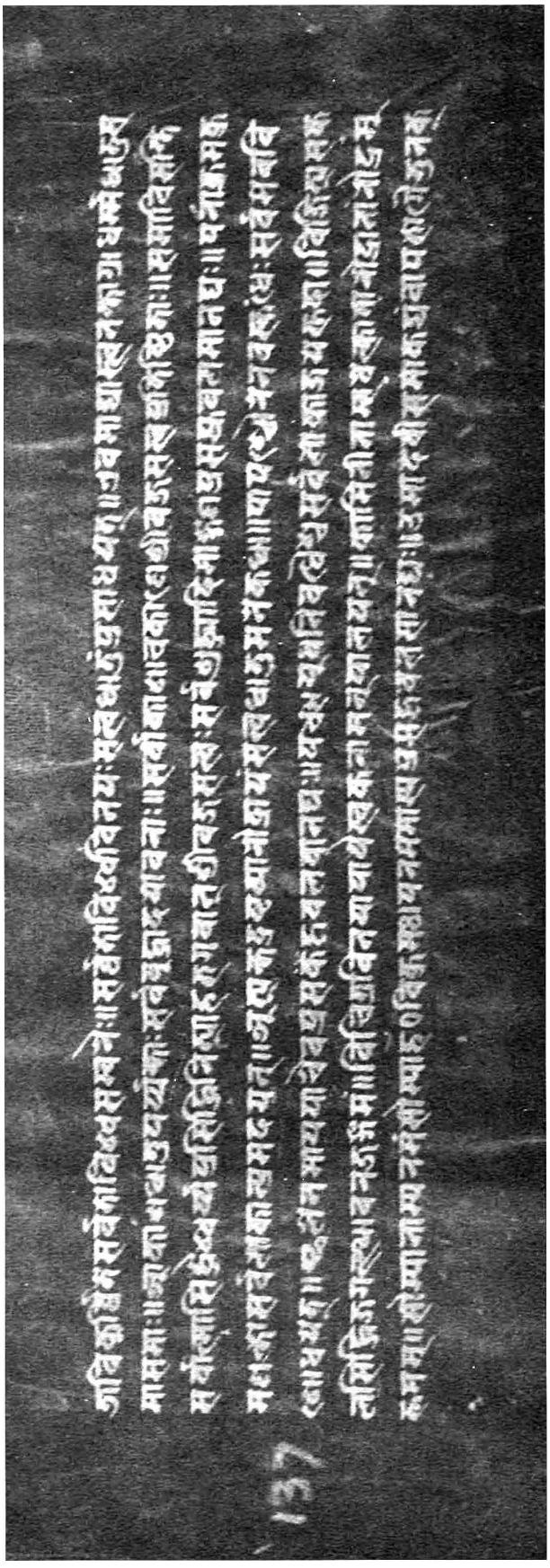


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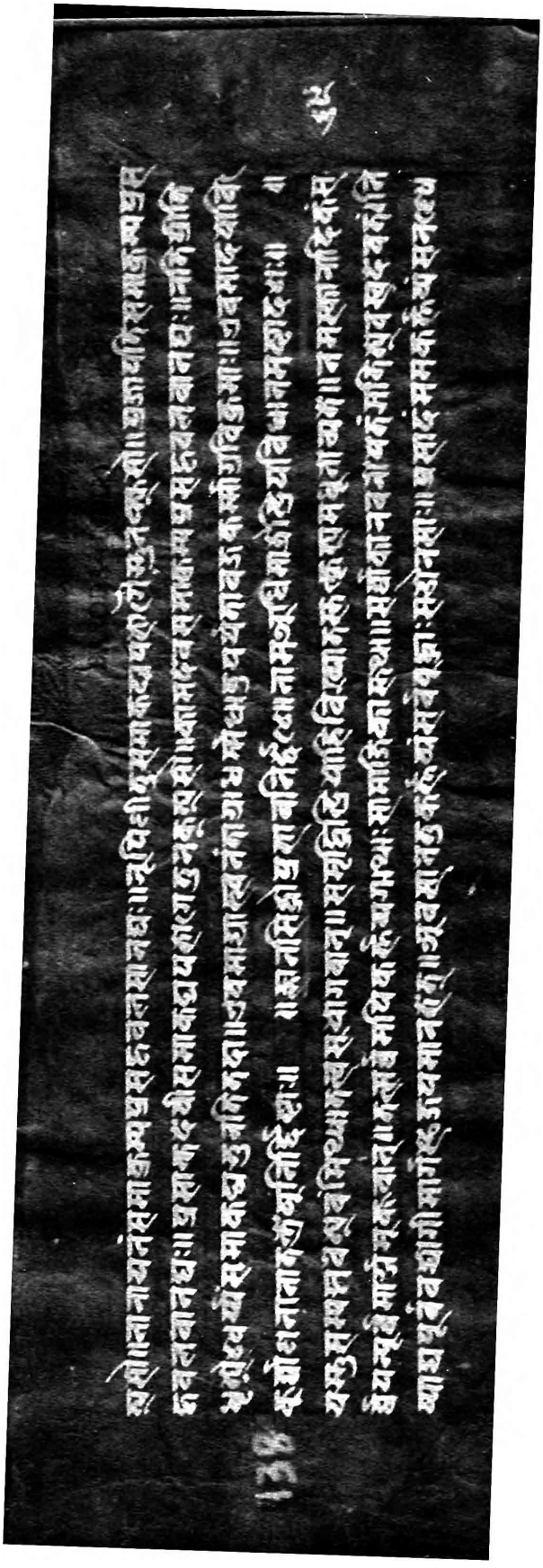


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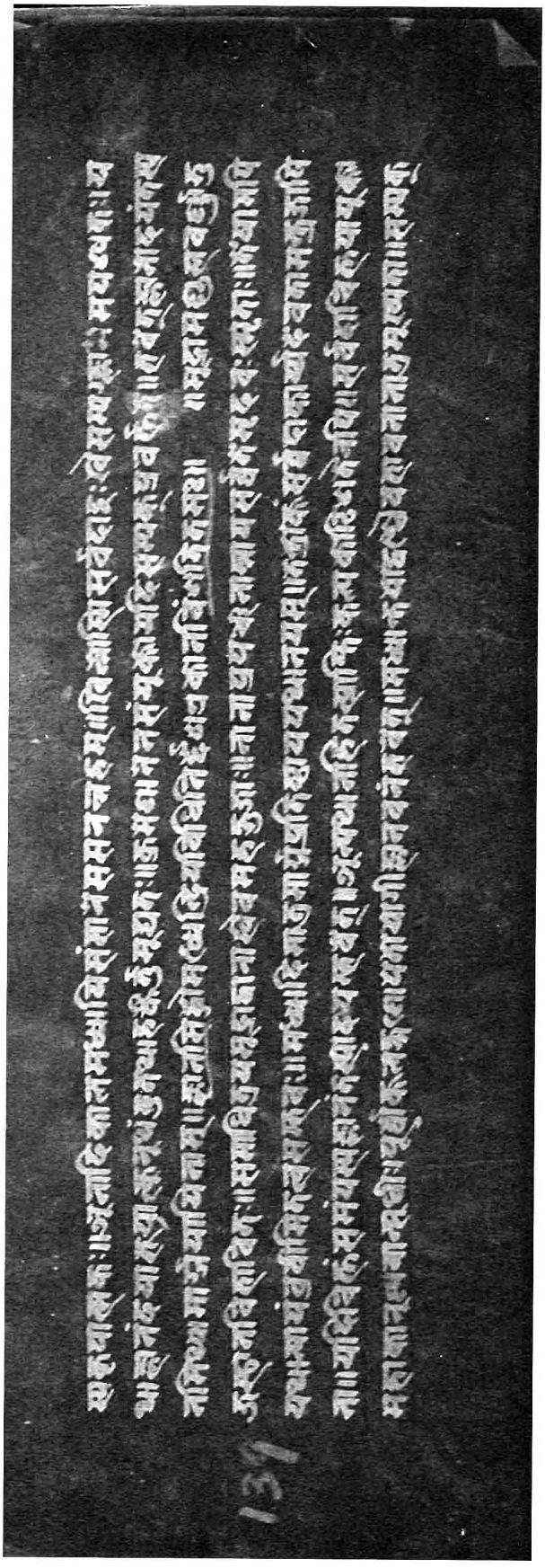


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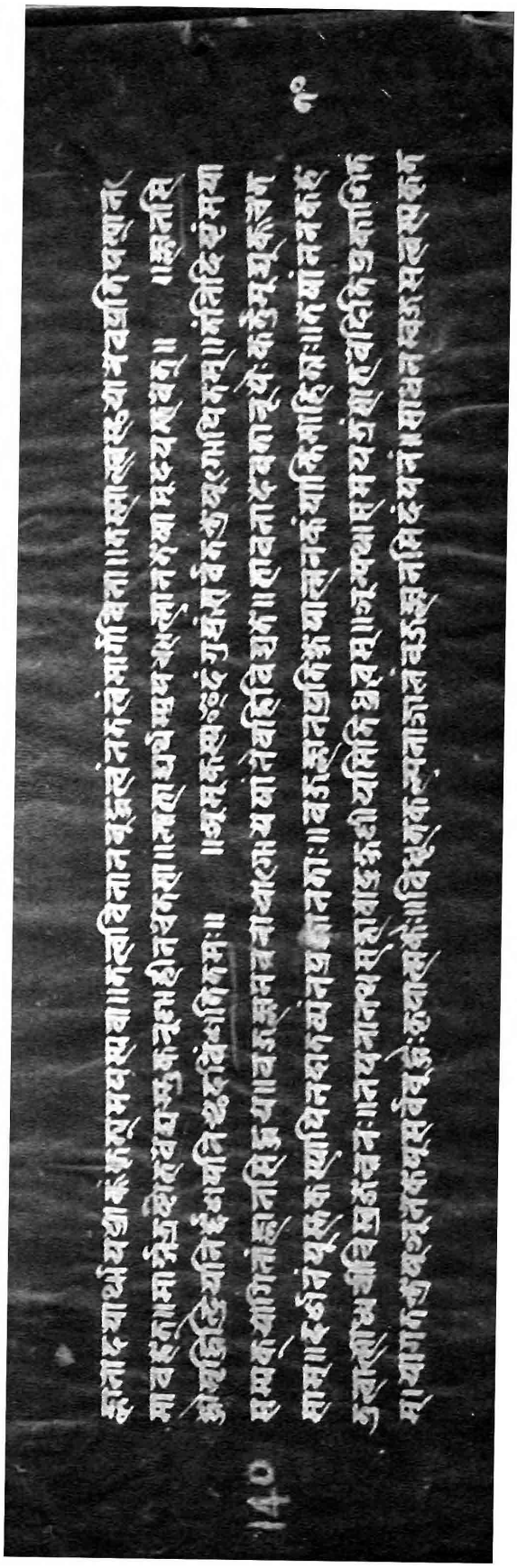


Figure 133: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 70v

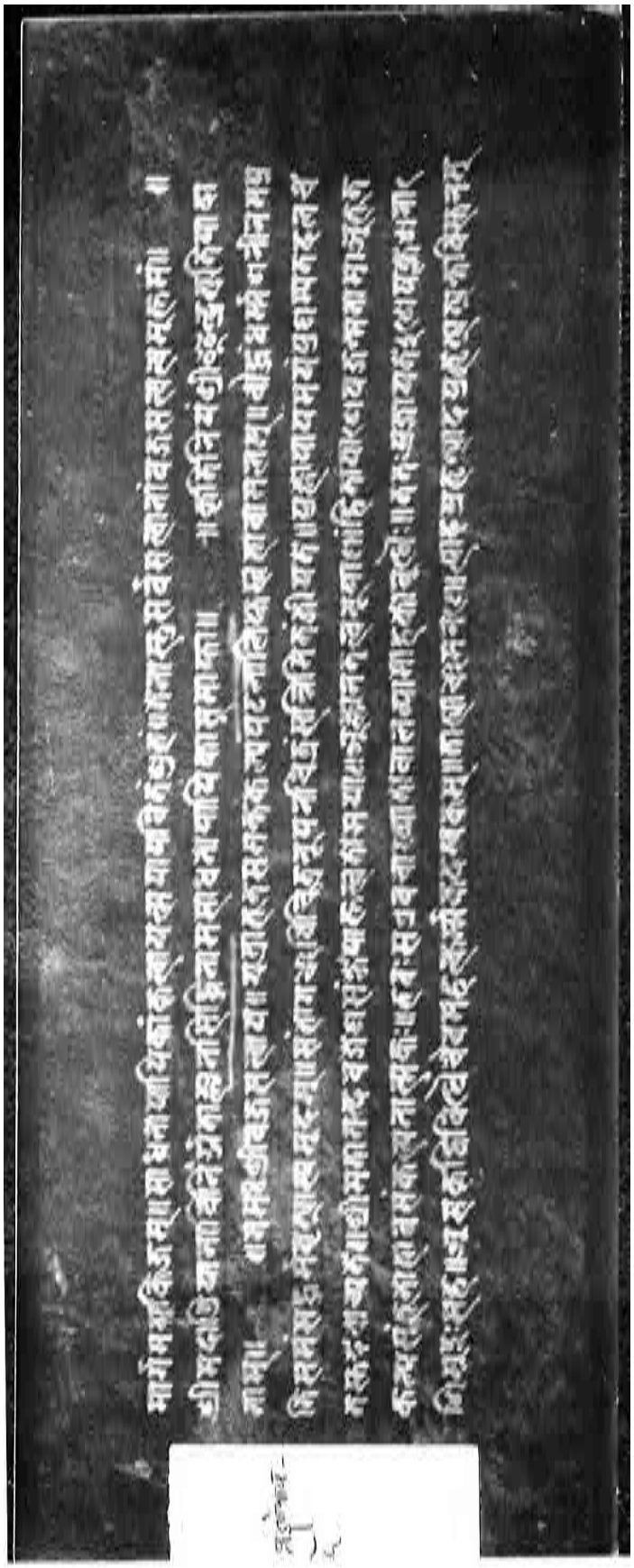


Figure 134: "MS no. 13124," *Oriental Institute Baroda, Central Library*, folio 71r



Figure 135: Depiction of the *siddhas* Vaṃsāpā, Gorakṣanātha, Lūyīpā, Dānīrāja and Indrabhūti with female attendant (from left to right; source: Cambridge University Library, MS Add. 864, p.106; provenance: Nepal, 17th c.)

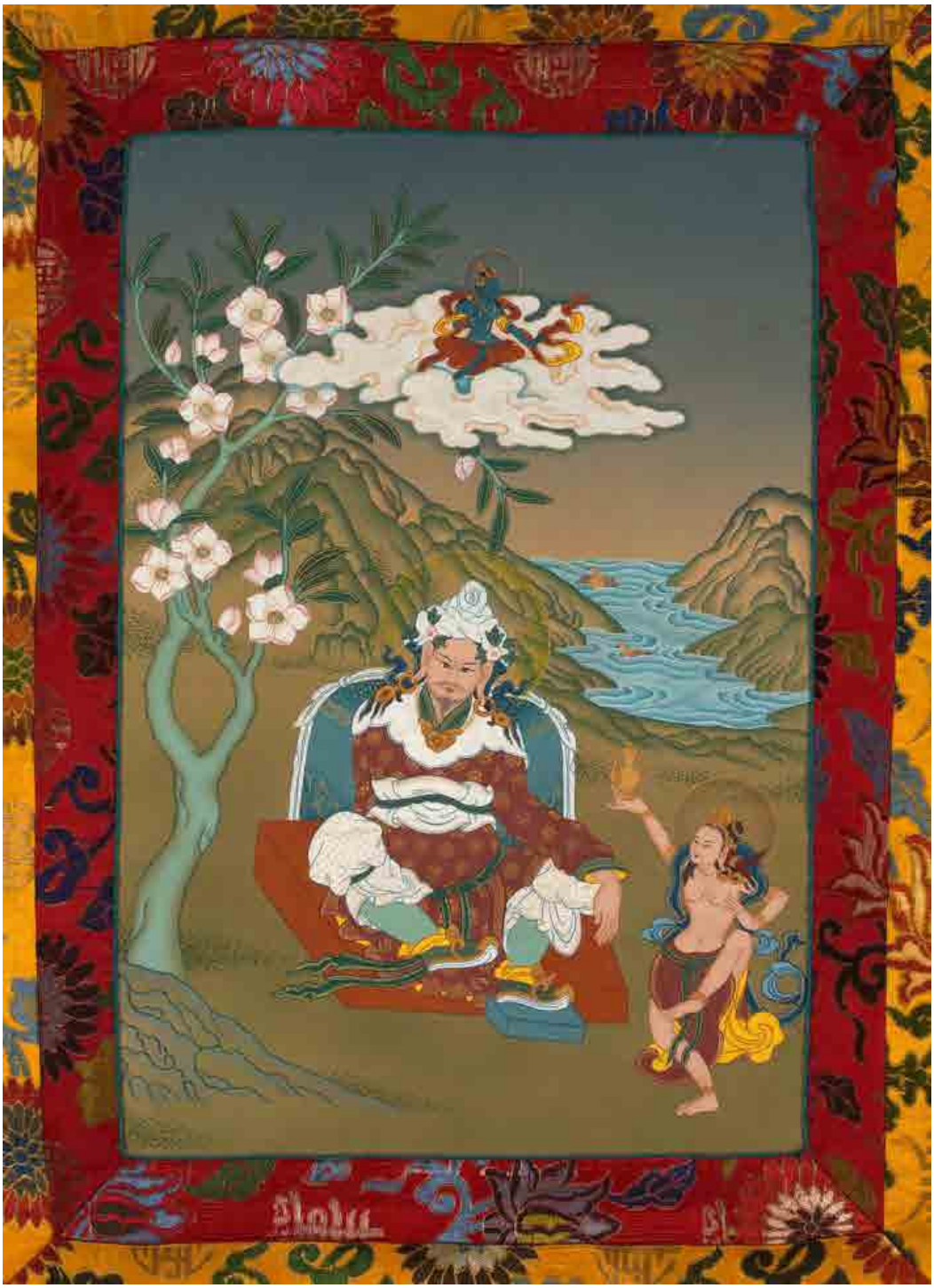


Figure 136: *Thaṅka* of Indrabhūti (source: http://www.taracandra.org/IBJS/Indra-Bhuti.html)



Figure 137: Portrait of Jñānatāpa attended by *guru*s and *mahāsiddha*s, Eastern Tibet, Kham, ca. CE 1350; Metropolitan Museum of Art, NY, Acc. No. 1987.144.

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