The Śālistamba-sūtra and Its Indian Commentaries

by

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Approved by

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(Chairperson of Supervisory Committee)

Program Authorized to Offer Degree Department of Asian Languages and Literature

Date 11 June 1991
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University of Washington

Abstract

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Chapters One to Four are the Introductory chapters. One introduces the Śālistamba-sūtra (ŚS), an Indian Mahāyāna Buddhist scripture on dependent arising (pratītyasamutpāda).

Two discusses sūtra commentaries in the Tanjur. Six methods of sūtra commentary are identified and described, and each sūtra commentary is classified according to the commentarial methods it employs.

Three summarizes the three Indian commentaries on the ŚS and compares the presentations of dependent arising in the ŚS and its commentaries.

Four is a guide to the translations and variorum editions that includes a history of Buddhist scriptural transmission in Tibet and a report on textcritical findings.

Chapters Five to Six contain the translations from Tibetan with annotation. Five is the translation with annotation of the ŚS and its commentary, the Śālistamba-ṭīkā ŚT-K) by Kāmacarīśāla (eighth century C.E.). Six is the translation and annotation of the Śālistambaka-kārikā ŚK), which is ascribed to Nāgarjuna (second or third century C.E.). The annotations of the ŚS, the ŚT-K, and the ŚK rely upon the Śālistambaka-ṭīkā (T), another commentary ascribed to Nāgarjuna. The annotation of the ŚT-K also uses interlinear notes found in two ancient Dunhuang manuscripts (ninth to eleventh centuries C.E.).
Chapters Seven to Ten are the variorum editions of the Tibetan texts. Seven is the ŠS. The transcribed text is the complete Dunhuang manuscript Pelliot tibétain 551; four other Dunhuang manuscripts are used for the variorum as well as thirteen classical editions, including the newly available Phug-brag Kanjur.

Eight is the ŠT-K. Two incomplete ancient Dunhuang manuscripts are used to constitute a complete transcribed text. The variorum employs two other Dunhuang manuscripts and five classical edition Tanjurs, including the eighteenth century Golden Manuscript newly reprinted in China.

Nine is the ŠK. The transcribed text is from the Derge Tanjur. Seven witnesses are used in the variorum: Co-ne, two from Narthang, two from Peking, the Golden Manuscript, and a Tawang (rTa-dbang) Kanjur manuscript.

Ten is the ŠT. The transcribed text is from the Derge Tanjur, and four classical editions constitute the variorum: Co-ne, Narthang, Peking, and the Golden Manuscript.
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<tr>
<td>AA</td>
<td>Abhisamayālāṃkāra.</td>
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<td>AAA</td>
<td>Haribhadra's <em>Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālāṃkārāloka</em>.</td>
<td></td>
</tr>
<tr>
<td>AAA-t</td>
<td>Haribhadra's <em>Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālāṃkārāloka</em> in Tibetan: Derge 3791 cha 1b1-341a7.</td>
<td></td>
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<tr>
<td>AKB</td>
<td>Abhidharmakośabhāṣya.</td>
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<tr>
<td>AKB-c</td>
<td>Abhidharmakośa de Vasubandhu, 6 vols, tr. by Louis de La Vallée Poussin from the Chinese (Paris: Guethner, 1923-31).</td>
<td></td>
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<td>AKB-t</td>
<td>Vasubandhu's <em>Abhidharmakośabhāṣya (Chos mgon pa'i mdzod kyi bshad pa)</em> in Tibetan: Peking 5591 gu-ngu 27b6-109a8.</td>
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<tr>
<td>ACASH</td>
<td><em>Acta Orientalia Academiae Scientiarum Hungaricarum</em></td>
<td></td>
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<tr>
<td>AS</td>
<td><em>Abhidharma Samuccaya</em> by Asaṅga, Sanskrit ed.</td>
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</table>

AS-e

Av
Yaśomitra's Abhidharmakośa & Bhāṣya of Ācārya [sic] Vāsavadānā with Sphutārthā [sic]

Commentary of Ācārya Yaśomitra. See AKB-s.

BEFEO
Bulletin de l'École Française d'Extême-Orient
Vācaspati Miśra's Bhāmatī, a Gloss on Śaṅkara Bhāṣya, 2 Parts, Sanskrit ed. by D. S. Nyāyo-

BHSD

Bp
Prajñākaramati's Bodhicharyāvatāra of Śaṅtideva with the Commentary Pañjikā of Prajñākaramati, Sanskrit ed. by P. L. Vaidya, Buddhist Sanskrit Texts, no. 12 (Darbhanga: Mithila Institute, 1960).

Bp-t
Prajñākaramati's Bodhicharyāvatāra-pañjikā (Byang chub kyi spyod pa la 'jug pa'i dka' 'grel) in Tibetan: Derge 3872 la 41b1-288a7.

BSOAS
Bulletin of the School of Oriental and African Studies

GTW
Geshe Thukjhey Wangchuk (dGe-bshes Thugs-rje dbang-phyug), personal communication.

HJAS
Harvard Journal of Asiatic Studies

IIJ
Indo-Iranian Journal
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title</th>
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<tr>
<td>IOL</td>
<td>India Office Library</td>
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<tr>
<td>JA</td>
<td>Journal Asiatique</td>
</tr>
<tr>
<td>JIABS</td>
<td>Journal of the International Association of Buddhist Studies</td>
</tr>
<tr>
<td>JIP</td>
<td>Journal of Indian Philosophy</td>
</tr>
<tr>
<td>JRAS</td>
<td>Journal of the Royal Asiatic Society</td>
</tr>
<tr>
<td>LVP</td>
<td>Śālistamba-sūtra in Sanskrit by Louis de La Vallée Poussin in Bouddhisme, études et matériaux: Théorie des douze causes (Gand: Université de Gand, 1913).</td>
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<tr>
<td>PP</td>
<td>Candrakīrti's Prasannapada in Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapada Commentaire de Candrakīrti, x</td>
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PT Pelliot tibétain

PVN Pratītyasamutpādādivibhanga-nirdeśa-sūtra.

Reat N. Ross Reat's "The Śālistamba Sūtra," in Sanskrit, Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia. Photocopy.


Sis Śikṣāsamuccaya of Śāntideva, Sanskrit ed. by P. L. Vaidya. Buddhist Sanskrit Texts, no. 11 (Darbhanga: Mithila Institute, 1961).

ŠK Śālistamaka-kārika.


ŠS Śālistamba-nāma-mahāyāna-sūtra.

ŠT-K Kamalaśīla's Śālistamba-ṭīkā.


Śv Kumārila Bhaṭṭa's Ślokavārttika of Śrī Kumārila Bhaṭṭa with the Commentary Nyāyaratnakara of Śrī Pārtha[s]ār[a]thi Miśra, Sanskrit ed. by...

Śālistambaka-ṭikā.


Kamalashīla's Tattvasaṅgrahapañjikā. See Ts.


Vasubandhu's Vākyayukti (rNam par bshad pa'i rigs pa): Derge 4061 shi 29a2-134b2.

Wiener Zeitschrift für die Kunde Süd-und Ostasiens und Archiv für indische Philosophie

Zentralasiatische Studien

Zeitschrift der Deutschen Morgenländischen Gesselschaft
LETTER CODES

Sālistamba-sūtra

Dunhuang mss. (only a and b are complete texts):

a = PT 551 (transcribed text at top of page)
b = PT 549
c = PT 115
d = PT 552
e = IOL 180(2)

Classical editions:
A = Phug-brag
B = Berlin
C = Co-ne
D = Derge
F = Taiwan
H = Lhasa
J = Lithang
K = Peking 1684/92
L = British Library
N = Narthang
Q = Peking 1717/20 and 1737
R = sTog Palace Reprint
T = Toyo Bunko

Sālistambaka-kārikā

Editions:

C = Co-ne
D = Derge 3985 (transcribed text at top of page)
G = Golden Manuscript dko[n mch]og rjes dran NA
     ngi 26a1-29b3
N1 = Narthang mdo NA gi
N2 = Narthang mdo 4274 ngi
P1 = Peking byang chub lam sgron 5466 gi
P2 = Peking dko[n mch]og rjes dran 5485 ngi
T = Tawang (rTa-dbang) Kanjur

xiii
Abbreviations Used with Letter Codes:

K = all editions CD,GN2P2,N1P1,T of the ŠK
T = Šālistambaka-ṭIkā (all editions)
T- = the specified edition(s) (C, D, G, N, or P) of
the Ṭ (for example, Ṭ-D = the Derge
edition of the Ṭ)

Šālistambaka-ṭIkā

Editions:

C = Co-ne
D = Derge (transcribed text at top of page)
G = Golden Manuscript
N = Narthang
P = Peking

Kamalaśīla's Šālistamba-ṭIkā

Dunhuang mss. (no complete text):

w = PT 554
x = IOL 189 (transcribed text at top of page for
the first half of the ŠṬ-K)
y = PT 553
z = PT 2105 (transcribed text at top of page for
the second half of the ŠṬ-K)

Classical editions:

C = Co-ne
D = Derge
G = Golden Manuscript
N = Narthang
P = Peking
ACKNOWLEDGMENTS

Numerous individuals and the support of many institutions helped this project in its various phases. I am grateful to one and all.

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Research in India was made possible thanks to a grant from Fulbright-Hays. Sanghasena Singh of the University of Delhi was my advisor in India. The Library of Tibetan Works and Archives in Dharamsala with Gyatsho Tshering as Director provided access to its valuable Tibetan collection as well as to the scriptures at Thekchen Choling at McLeod Ganj. The Central Institute of Higher Tibetan Studies in Sarnath under the direction of S. Rinpoche provided access to its library. Jampa Samten of the C.I.H.T.S. shared his latest findings on the transmission of Kanjur texts in Tibet. Tenzin Orgyan of the C.I.H.T.S. worked with me on the Tibetan grammar of the Dunhuang manuscripts. Tibet House in New Delhi also provided access to its scriptures. Khenpo Appe, Director of Sakya College in Rajpur, helped me with research at the College's library. The Sakya scholars and teachers Tashi Sangpo, Migmar Tshering, and Migmar Tseden created harmonious conditions in which research could be done.
In China, a classmate from the University of Washington's Graduate School of Library and Information Science, Mr. Wang Yan of the Chengdu Library of the Chinese Academy of Sciences, provided introductions to the Office for the Ganjur and the Stanjur Collate under the China Tibetology Research Centre in Chengdu and to the China Nationality Library in Beijing. At the Research Centre, Thupten Nyima discussed the history of Tibetan textual transmission with me. At the Nationality Library, Library Director Zheng Yaozhen kindly directed Ngawang Norbu to assist me in my research. He had copies made of very clear Lithang and Kangxi editions of the Śālistamba-sūtra as well as copies of its commentaries in the reprint of the Golden Manuscript Tanjur.

At the University of Washington, Ngawang Nornang first read the Śālistamba-sūtra and its commentaries with me. A Humanities & Arts Fellowship aided in bringing the project to completion. Yoon-whan Choe procured difficult to obtain library materials. Leonard van der Kuijp helped with translations of the texts and discussions of Tibetan history and Buddhist doctrine. Collett Cox guided the project from its inception and gave consistent encouragement and advice to improve my work and to complete it.

Along the way, various forms of support were also given by my parents, spouse, in-laws, siblings and the lamas and members of Sakya Monastery in Seattle.
Part I: Introduction

Chapter 1
The Śālistamba-sūtra

"Bhikṣus, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha."\(^1\)

So pronounced the Buddha in the Śālistamba-nāma-mahāyāna-sūtra\(^2\) (ŚS). Śāriputra, one of the Buddha's two closest disciples and renowned for his discriminating insight, did not understand the pronouncement and asked the Bodhisattva-Mahāsattva Maitreya to explain its meaning. The bulk of the ŚS consists of Maitreya's answer. Maitreya's discourse is, in large part, a systematic treatment of the Buddhist teaching of dependent arising (Skt. pratītyasamutpāda, Pāli paṭicca-samuppāda, Tib. rten cing 'brel par 'byung ba). As demonstrated by the frequency with which it was quoted, this sūtra became a favorite among Indian Mahāyāna authors writing about dependent arising. Therefore, for anyone interested in learning more about the Mahāyāna interpretation of dependent arising, the Śālistamba-sūtra is an invaluable scriptural source.

The ŚS takes its name from the young rice plant (Śālistamba) that the Buddha gazed upon just before he pronounced the above aphorism\(^3\). The young rice plant is mentioned only

---

\(^1\) The only extant Sanskrit version of this passage is this quotation from the Av, 452:

\[
yo bhikṣavaḥ pratītyasamutpādaṁ paśyati sa dharmaṁ paśyati, yo dharmaṁ paśyati sa buddhaṁ paśyati.
\]

\(^2\) Tibetan: Śa lu ljang pa zhes bya ba theg pa chen po'i mdo. Its short title, "Śālistamba-sūtra," or abbreviation, ŚS, is used throughout this study.

\(^3\) The word "sūtra" refers both to the sayings of the
once in the SS.

The importance of dependent arising (D.A.) in Buddhism cannot be overstated. Lamotte has written about D.A.'s close connection with the Four Noble Truths, indicating that the two are practically interchangeable. D.A. is the principle Buddhists use to explain rebirth, the moral law of karma, origination without a creator, the efficacy of human effort, the relation between causes and results, and the possibility of enlightenment. Many Buddhist sūtras and treatises discuss D.A. to varying degrees. For example, Nāgārjuna's magnus opus, the Mūlamadhyamakakārikā (MMK), which begins by praising the Buddha as the teacher of D.A., reinterprets D.A. as "emptiness" (śūnyatā) (MMK, XXIV.18). Still, it is the SS that occupies a special place in the Indian Mahāyāna Buddhist literature for its explanation of D.A.

A couple of examples of other sūtras that discuss D.A. will help demonstrate the SS's distinctiveness. The first is the Pratītyasamutpādā-di-vibhaṅga-nirdeśa-nāma-sūtra (PVN), which has a commentary by Vasubandhu with a subcommentary by Guṇamati, both extant in their Tibetan translations. The PVN Buddha in aphorism form as quoted above--the "sūtra as pronouncement"--as well as to the individual scriptures that contain these "sūtras as pronouncements" together with their explanations. See Chapter 2 for more on this subject.


2Tibetan: rTen cing 'brel par 'byung ba dang po dang rnam par dbye ba bstan pa (Derge 211 tsha 123b1-125a3).

3The commentary and subcommentary are Pratītyasamutpādā-di-vibhaṅga-bhāṣya, Derge 3995 chi 1b1-61a7, by Vasubandhu and Pratītyasamutpādā-di-vibhaṅga-nirdeśa-ṭīkā, Derge 3996 chi 61b1-234a7, by Guṇamati, respectively. See J. W. de Jong, "À propos du Mīdānasāmyukta," in Buddhist Studies, ed. by Gregory Schopen (Berkeley: Asian Humanities Press, 1977), who gives an overview of this sūtra, an account of its Pāli version,
is devoted entirely to the twelve components of D.A. beginning with ignorance and ending with old age and death, listing and briefly explaining each component. The second example is the *Arthaviniścaya-sūtra*\(^1\) for which Samtani edited a Sanskrit manuscript from Tibet.\(^2\) The *Arthaviniścaya-sūtra* discusses twenty-seven different topics, the fifth of which is the twelve components of D.A. Its explanations of these components are slightly longer than those in the PVN, but the two texts have very similar treatments of D.A. This twelve component formula is the only D.A. formula discussed in the two sūtras.

The SS is distinctive for a number of reasons. It appears to be a compilation of D.A. teachings, though it concentrates upon the twelve component formula. It equates D.A. with the Dharma, and the Dharma with the Buddha. It has a four-fold analysis of D.A.: D.A. possesses causes (*hetu*) and conditions (*pratyaya*) and is external (*bāhyya*) and internal (*adhyātmika*). Both external and internal D.A. have five factors or principles (*kāraṇa*) such as "not eternalism" (*na śāśvatatas*). Finally, it defines D.A. and presents it as a universal principle. No other sūtra presents so many different facets of D.A.

The SS is a Mahāyāna sūtra but is unlike the more well-known Mahāyāna sūtras. For example, it is not a large sūtra as are many of the Prajñāpāramitā sūtras. It does not discuss "emptiness" (*śūnyatā*) as do so many sūtras such as the

---

Chinese translations, and Tibetan translations, a listing of its inscriptions that have been found and published along with their dates, and a transcription of the Tibetan text.

\(^1\) Tibetan: *Don rnam par nges pa zhes bya ba chos kyi rnam sgrangs* (Derge 317 sa 170b4-188a7).

Vajracchedikā, nor is it pithy like the Heart Sūtra. It is not polemical like the Saddharmapuṇḍarīka-sūtra or the Saṃdhi-nirmocana-sūtra. It's language is not flowery and it does not describe marvelous scenes and Buddha-realms as does the Sukhāvatīvyūha-sūtra. In fact, Poussin was led to remark that there is nothing Mahāyāna about the sūtra other than its title and the fact that its promulgator is Maitreya.¹

In what sense then is the ŚS a Mahāyāna sūtra? Reat says the ŚS is conservative as a Mahāyāna text. He agrees that the most obvious Mahāyāna feature is Maitreya as the central figure. A less obvious characteristic is the incipiently Mahāyāna emphasis on the realization of Dharma-kāya Buddha. Here, Reat is referring to the previously quoted aphorism concerning seeing D.A., the Dharma, and the Buddha. A little later in the ŚS, the Dharma-body of the Buddha is mentioned, but instead of using the term "dharmakāya" as do other Mahāyāna sūtras, it has the unusual term "dharmaśārīra."² Reat says that a Theravādin "who assumed that the Pāli texts are the most ancient and accurate record of the historical Buddha's teaching" would recognize the ŚS teachings from the Pāli suttas, but that the ŚS would represent a new systematization and consolidation of those materials. Thus, the content would not offend the sensibilities of an orthodox Theravādin who would see the ŚS as a consolidation, systematization, elaboration, and innovation based upon Pāli sources. Reat goes on to argue for a very early date, for the ŚS, as far back as the council of Vesali (Vaiśālī), circa 100

¹Louis de La Vallée Poussin, Bouddhisme, études et matériaux: Théorie des douze causes (Gand: Université de Gand, 1913), 69 (hereafter abbreviated as "LVP").

²Bp, 186 and 269. The word "śāriya" is generally used for the Buddha's body as a relic. Perhaps this is an early instance of the use the idea of the Buddha's Dharma-body in which the tradition had not sorted out which term was to be preferred, "śāriya" or "kāya."
years after the Buddha's parinirvāṇa, though the ŚS did not then necessarily have the same form that it has now in its Tibetan translation.\(^1\)

Another Mahāyāna feature present in the ŚS is the role of Śāriputra as a questioner of Maitreya. In early non-Mahāyāna Buddhism, Śāriputra as the wise disciple explains the Buddha's teaching to the monks. But in the ŚS, Śāriputra admits his ignorance and seeks out the Bodhisattva Maitreya for an explanation to the Buddha's pronouncement. Śāriputra's role reversal is typical of Mahāyāna sūtras.

Many of the passages in the ŚS have parallels in Pāli suttas. Reat has indicated a number of these parallels in his study, "The Śālistamba Sūtra." For example, the aphorism quoted above juxtaposes two passages that are found in two different Pāli suttas, Majjhima-nikāya, PTS ed., 1:191, and Saṃyutta-nikāya, PTS ed., 3:120.\(^2\) A Mahāyāna sūtra, the Bodhisattva-piṭaka, has a similar passage, which says:

Therefore, he who sees dependent arising sees the Dharma.

He who sees the Dharma sees the Tathāgata.\(^3\)

\(^1\)N. Ross Reat, "The Śālistamba Sūtra," Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia, photocopy, 6-7 (hereafter abbreviated as "Reat").

\(^2\)Reat, 6; LVP, 70, n. 2.

\(^3\)Bodhisattvapiṭaka-nāma-mahāyāna-sūtra, Peking 760 (12) dži-'i 281b3-('i)234a2, ('i) 44a3:

de'i phyir sus rten cing 'brel bar 'byung ba mthong ba des chos mthong ngo / sus chos mthong ba des / de bzhin gshegs pa mthong ba.

Akira Hirakawa, A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna, tr. and ed. by Paul Groner, Asian Studies at Hawai'i, no. 36 (Hawai'i: University of Hawai'i Press, 1990), 275-276, includes this sūtra among the earliest Mahāyāna sūtras based upon its citation in Lokakṣema's (fl. 168-189) translation of the Kāśyapaparivarta (T 338) and Vimaladatta-
Even with these parallel and similar passages, it is quite difficult to ascertain the historical relationship between the ŚŚ and early Buddhist sūtras or suttas, or even with another early Mahāyāna sūtra, the Bodhisattva-piṭaka-sūtra. Part of the problem is our uncertainty about the origins of the Mahāyāna sūtras. Another part is the paucity of information on the relations between any of the canons of the different Buddhist schools. And of course, there is uncertainty about how even to approach the problem. Some scholars see evidence of Early Buddhist doctrine and scripture in similar passages within Pāli, Mahāyāna, or other scriptures. Other scholars think these similarities could indicate later, standardized developments or borrowings, and as a result, they regard passages that are unique to one canon and that do not reflect standardizing influences as evidence of early Buddhist doctrine and scripture. Thus, it is difficult to know what to make of the fact that many passages in the ŚŚ have parallels in early Buddhist sources.

Translations of the ŚŚ exist in Chinese, Tibetan, and Mongolian. Although no Sanskrit version of the ŚŚ exists except for reconstructions by Poussin, Sastri, Reat, and the author of the Madhyamaka-sālistamba-sūtra, these reconstructions are based on quotations of the ŚŚ that include approximately ninety percent of the sūtra, the ten percent omitted being at the beginning and end of the ŚŚ. Therefore, much of the ŚŚ is preserved in Sanskrit in texts written in the seventh century C.E. Let us now compare these quotations with the Chinese and Tibetan translations of the text as a whole. ¹

¹The reconstructions of the ŚŚ are discussed below.
Translators

External evidence for the early date of the ŠS is provided by its Chinese translations. There are four Chinese translations of the ŠS (Taisho 709-712) that are very similar. The oldest one, Taisho 709, was done in the Eastern Jin Dynasty (317-420 C.E.).\(^1\) Yet there is still another sutra in Chinese, Taisho 708, that is very similar to Taisho 709-712 and was translated during the Wu Dynasty (222-280 C.E.) by a translator active from 220 to 252 C.E. Taisho 708 has a different title, *The Sutra of Life and Death*, but the same basic content as ŠS.\(^2\) Whether Taisho 708 was a precursor to the ŠS or an independent sutra is not clear, but the basic teaching of the ŠS as contained in Taisho 708 clearly was considered authentic by a Chinese translator in the middle of the third century C.E. Of all the Chinese translations, Taisho 709 agrees most closely with the Tibetan version of the ŠS, giving evidence of a version of the ŠS dating back to the fourth or early fifth century C.E.

The Tibetan translation from Sanskrit of the ŠS was made around 800 C.E. The *Ihan kar ma* Catalog (Lalou 180), which was compiled around 800 C.E., records that the ŠS has 226 *slokas*.\(^3\) According to the colophons of a couple of the Dunhuang manuscripts (ca. 800-1035 C.E.), PT 551 and PT 552, the translator was Ye-shes sde. The other Dunhuang manuscripts, as well as the later classical editions, do not have a translator's colophon. The Mongolian translation (no later than 1628-29 C.E.) says the translators were Jinamitra,

\(^1\) Reat, 4.

\(^2\) Reat, 4.

Dānaśīla, Munivarma, and Ye-shes sde. In spite of a few differences in the SS readings between the Dunhuang manuscripts and the later editions, all the Tibetan editions of the SS are essentially the same: the same structure and wording is preserved throughout all the texts. A detailed study of the Tibetan textual transmission of the SS can be found in Chapter Four.

There is reason to believe the first translation of the SS into Tibetan was probably done from Chinese around 760 C.E., when the Tibetan ruler Khri-srong lde-btsan was still a youth. Stein, using the sBa bzhes, has provided the following account. When Khri-srong lde-btsan was four years old, his father Khri-lde gtsug-brtan received an ambassador named 'Ba'-de'u sent by the Chinese emperor. The ambassador was accompanied by an "enfant chinois danseur" (alias Sang-shi). 2 Khri-lde gtsug-brtan sent a mission that included Sang-shi to China to search for a "Chinese doctrine (rgya'i gtsug-lag)." The mission went to the capital of "Sseu-tch'ouan (Eg-chu, chin. Yi-tcheou, l'actuel Tch'eng-tou)" (Chengdu). The Chinese emperor presented the mission with many Buddhist texts and a prophecy was made about the Buddha's doctrine going to the country of the Red-faced, or the Tibetans. Kim Ha-shang "(maitre coréen du Tch'an, fondateur de l'école du Sseu-tch'ouan, alias Wou siang, vers 750; Yamaguchi, 1973)" 3 made predictions about the old Tibetan ruler not being alive when the mission returned to Tibet, the ruler's son (Khri-srong lde-btsan) would still be a minor,


3Stein cites Yamaguchi's article, unavailable to me, in this way: Zuihō Yamaguchi, "Chibetto no bukkyō to Shiragi no Kin ōsho," Shiragi Bukkyō Kenkyū, Tokyo, 1973.
and the black ministers "(bon-po)" would be making laws restricting the spread of Buddhism.\(^1\) Ha-shang also gave to the emissary Sang-shi three books: \textit{dGe ba bcu'i mdo}, \textit{rDo rje gcod pa (Vajracchedikā)}, and the \textit{Sa lu ljang pa (Śālistamba-sūtra)}.\(^2\) When Khri-srong lde-btsan came of age, Sang-shi gave the ruler the three Chinese books mentioned above. The first is for good conduct "(spyod-pa dag-pa)," the second for a good philosophy "(lta-ba dag-pa)," and the third for a combination of good conduct and philosophy "(lta-spyod zung-'brel)."\(^3\)

We can draw a number of conclusions from this story. The ŠS was a highly respected sūtra in China during the middle of the eighth century C.E., otherwise it would not have been sent to the Tibetan ruler with the claim that it taught a union of good conduct and philosophy. If indeed the sūtra was sent to the young Tibetan ruler, it played a noteworthy role in the history of Buddhism in Tibet (as did the other two sūtras sent by Kim Ha-shang), because these sūtras were instrumental in Khri-srong lde-btsan's conversion to Buddhism. This story would also suggest that the ŠS was first brought to Tibet as a Chinese translation, not as a Sanskrit text. Although we have no records of the ŠS having been written or preserved as a Tibetan translation from Chinese, it would undoubtedly have been translated from Chinese into Tibetan for the young Tibetan ruler. Nevertheless, all the extant Tibetan translations of the ŠS that contain information concerning their origin, claim to be translated from an Indic language.

There have been a number of Western language translations of the ŠS, both partial and complete. In 1922, Cecil Bendall

\(^1\) Stein, "Tibetica Antiqua III," 116.

\(^2\) sBa gsAl-snang, sBa bzhed ces bya ba las sba gsal snang gi bzhed pa bzhugs, ed. by mGon-po rgyal-mtshan (1980; reprint Beijing: Mi-rigs dPe-skrun-khang, 1982), 7 and 15.

\(^3\) Stein, "Tibetica Antiqua III," 118.
and W. H. D. Rouse translated into English Śāntideva's Śikṣāsamuccaya whose quotations of the SS contain over half the sūtra.  In 1958, Erich Frauwallner translated into German a portion of the sūtra in his Die Philosophie des Buddhismus. And in 1959, Jacques May translated into French the quotation of the SS found in Candrakīrti's Prasannapadā Madhyamaka-vṛtti. None of these translations includes an in-depth study of the sūtra, though May provides numerous notes on the text and translation.

In 1980, Fernando Tola and Carmen Dragonetti translated the entire sūtra into Spanish in Budismo Mahayana, and in 1983, Raniero Gnoli translated the entire sūtra into Italian in Testi Buddhisti (in Sanscrito); both translations were apparently for a popular audience. Finally, Noble Ross Reat is in the process of publishing "The Śālistamba Sūtra," a study of the sūtra that includes a transcribed Tibetan edition based on the Peking and Narthang (sNar-thang) editions, a Sanskrit reconstruction, English translation, and critical notes (including Pāli parallels, Chinese version and ancient Tibetan fragments [these ancient fragments are Aurel Stein's

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2Erich Frauwallner, Die Philosophie des Buddhismus (Berlin: Akademie Verlag, 1958), 49-60.


fragments from Khotan)); the translation is based on the Sanskrit reconstruction.

Finally, Nakamura reports that Hôkei Iđzumi has translated one Chinese translation of the ŠS, Taishö 709, into Japanese.¹

Quotations

The ŠS was quoted in prominent Mahāyāna treatises as well as by the non-Buddhist Vācaspati Miśra. The Indian Buddhist works quoting the ŠS include Candrakīrti's Madhyamakavṛtti-Prasannapada², Sāntideva's Śikṣāsamuccaya³, Prajñākaramati’s Bodhicaryāvatāra-pañjikā⁴, Yaśomitra’s Abhidharmakośa- vyākhyā⁵, the Vigrahavyāvartani-vṛtti ascribed to Nāgārjuna⁶.


²Candrakīrti, Mūlamadhyamakakārikās (Mādhyamika-sūtras) de Nāgārjuna avec la Prasannapada Commentaire de Candrakīrti, Bibliothèca Buddhica IV (St. Petersburg: Académie Impériale des Sciences, 1913), 560.3-570.2. and 593.3-594.6


⁶Nāgārjuna, The Dialectical Method of Nāgārjuna =
and Kamalaśīla's First *Bhāvanākrama*. Among non-Buddhists, Vācaspati Miśra in his *Bhāmatī* cited the SŚ in order to criticize the Buddhist theory of dependent arising. A collection of these quotations (minus the short quotations in the *Vigrahavyāvartanī-vṛtti* and First *Bhāvanākrama*) is collected in an appendix.

The Śikṣāsamuccaya (Śis) makes very clear its reason for quoting the SŚ. In the twelfth chapter of the Śis entitled "Preparation of the Mind" (*cittaparikarma*), Sāntideva states that once a bodhisattva has gone into the forest for seclusion, the bodhisattva must properly prepare the mind. The preparation entails putting aside distractions, controlling the mind and senses, stabilizing the mind, and removing the three poisons of desire, hatred, and delusion. For the removal of delusion (*moha*), Śis 120), one must see D.A.

Without any further comment, Sāntideva quotes the SŚ about internal D.A., the longest section in the SŚ. He follows the SŚ quote with a brief quote from the *Daśabhūmika-sūtra* on D.A. Thus, understanding D.A. is the antidote that eliminates the poison of delusion. Similar teachings can be found in the Pāli suttas such as at *Majjhima Nikāya*, 1:190. Thus, Sāntideva quoted the SŚ for its authoritative explanation of D.A., the understanding of which eliminates delusion. And this is a usage of the teaching of D.A. common to both

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Mahāyāna and early Buddhism.

Sanskrit Reconstructions

Reat's Sanskrit reconstruction was based on the above quotations as well as two earlier reconstructions. The first was published in 1913 by Louis de La Vallée Poussin in *Théorie des douze causes*, which, besides the Sanskrit reconstruction of the sūtra based on the quotations listed above, includes a study of D.A. and a transcribed Tibetan edition of the SS based on the Narthang blockprint edition. In 1950, N. Aiyaswami Sastri also published a reconstructed Sanskrit text based on the above listed quotations of the sūtra. The same treatise contains the transcribed Tibetan text of the SS from the Narthang edition as well as the Sanskrit and transcribed Tibetan of two other sūtras on D.A.: the *Pratītyasamutpādavidhahga Nirdeśasūtra*, and *Pratītyasamutpādagāthā Sūtra*. Sastri reconstructed the latter sūtra's Sanskrit text from the Tibetan. In 1961, V. V. Gokhale edited and published a recently discovered Nepalese Sanskrit manuscript of the sūtra, a version of the sūtra that is noticeably shorter than the version of the sūtra preserved in the Tibetan Canon, probably because this version of the sūtra is a reconstruction based on the quotations of the sūtra in the seventh century texts.

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1Louis de La Vallée Poussin, *Bouddhisme, études et matériaux: Théorie des douze causes* (Gand: Université de Gand, 1913).

the Śikṣāsamuccaya and the Bodhicaryāvatāra-pañjikā. It is noteworthy that all of these reconstructions consult only the Peking and Narthang among the Tibetan editions of ŚS.

Commentaries

The ŚS has three Indian commentaries preserved in Tibetan and Mongolian translations. Two are attributed to Nāgarjuna by the late Indian tradition as well as the Tibetan and Mongolian traditions. They are a versification entitled Śālistambaka-kārikā (ŚK) and the Śālistambaka-mahāyāna-sūtra-ṭīkā² (Ṭ), which also comments on the versification. The third commentary is Kamalaśīla's Śālistamba-ṭīkā³ (ST-K). These commentaries are described in detail in Chapter Three.


² The T is also referred to in this study by its short title: "Śālistambaka-ṭīkā."

³ The Sanskrit title of ST-K is given by the classical Tibetan editions as:

ārya sā li stam ba [GNP bha] sya ṭī kā.

The "sa" can be corrected to "śa" and the genitive case ending can be dropped because case ending are not used in titles, giving the corrected title: Śālistamba-ṭīkā.
Purpose

This study has five purposes. The first is to translate and annotate the ŚS, the ŚṬ-K, and the ŚK. The translations are annotated using primarily comments from the Ṭ, though the translation of the ŚṬ-K also employs the interlinear notes found in two of the Dunhuang manuscripts of the ŚṬ-K. These interlinear notes represent an early (ninth to eleventh century) Tibetan commentary on the ŚṬ-K. The translations with their annotations are found in Part II.

The second purpose is to make variorum editions of the Tibetan translations of the ŚS and its three commentaries. The variorum editions have a transcribed text at the top of the page and all the variant readings listed in the footnotes. When Dunhuang manuscripts are available, one is used for the transcribed text at the top of the page. When unavailable, the Derge edition is used at the top. The variorum editions are in Part III. Chapter Four of the Introduction has a guide to the variorum editions.

The third purpose is to study the methods of sūtra commentary. Chapters Two and Three of the Introduction cover this topic. In Chapter Two, sūtra commentaries in the Tanjur are described, including the commentarial methods. In Chapter Three, the commentaries to the ŚS are described and analyzed. This chapter includes a comparison of the treatment of D.A. in the ŚS and its commentaries.

The fourth purpose is to study the history of Tibetan Buddhist scriptural transmission. The internal evidence obtained in this study is largely based upon the variorum editions. The external evidence for the most part comes from Tibetan catalogs and histories. The results can be found in Chapter Four of the Introduction.

The fifth purpose is to initiate a comprehensive study of D.A., the subject of the ŚS. This study examines an Indian Mahāyāna Buddhist scripture on D.A. along with its Indian
commentaries and allows us, therefore, to become familiar with a major presentation of D.A. and with some of the controversies and issues with which it is involved. However, this present work serves only as a prelude to a comprehensive study that will explore the ŠS's interpretation of D.A. in its doctrinal and historical context and assess the significance of the ŠS in Indian Buddhist sectarian history. Thus, the larger study, using early Buddhist materials, will also include an investigation into the question of the sectarian affiliation of the ŠS's interpretation of D.A.\textsuperscript{1}

Chapter 2
Sutra Commentaries in the Tanjur

Introduction

Tibetans translated into Tibetan more than one hundred sutra commentaries. In this chapter, we shall make observations about this genre of literature and give some indication as to its value and significance to the Buddhist tradition, all as a prelude to a detailed analysis of the three commentaries to the Sālistamba-sūtra. Our observations will focus upon, but not be limited to, descriptions of commentarial methods. We shall limit our observations to commentaries translated into Tibetan and preserved in the Tanjur, excluding from consideration those written by Tibetans, with the exception of a few of historical importance from ancient Tibet. Sūtras as a genre will be mentioned here primarily to contrast Buddhist sūtra commentaries with ritual and grammatical sūtra commentaries in India. Information derived from this contrast will help us to appreciate the relation of sūtra commentaries to sūtras in the Buddhist tradition.

In India, Buddhist and Jaina sūtras formed a distinct genre of literature. This can best be seen by contrasting them with ritual, grammatical, and philosophical sūtras. The latter types of sūtras, often called "aphorisms," are a prose literature characterized by conciseness of formulation, mnemonic arrangement, and their descriptive nature. They are intended to succinctly present the rules or tenets of a discipline. The word "sūtra" literally means "thread" and is applied to both the individual aphorisms and to the whole work made up of the aphorisms, as Gonda explains:

"but there can be no doubt that it is taken from the image of weaving and of woven material made out of threads. A thread stretched out lengthwise as a warp to
be crossed by the woof may continue—then sūtra becomes a name for the whole work—or it may be cut on both sides of the frame—then sūtra denotes the single paragraphs. ¹

Because of sūtras' conciseness, commentaries are generally required to make sense of them. Sūtras and their commentaries probably began as part of an oral tradition of learning and were later written, though the question is undecided. ² Ritual and grammatical sūtras also used rules of interpretation called "paribhāṣā," which, along with the careful ordering of the sūtras, contributed to their brevity, making them almost algebraic. Finally, this literary genre is recognized to be unique to India.

Buddhist and Jaina sūtras may be called "discourses." Leaving aside the Jaina sūtras, those of the Buddhists bear only slight resemblance to ritual and grammatical sūtras. Buddhist sūtras are considered by the Buddhist tradition to be the word of the Buddha, or at least inspired by the Buddha. These sūtras can and do mix verse with prose and, with the development of the Mahāyāna vaipulya sūtras, can be vast in size. Each Mahāyāna sūtra typically has four parts: a prologue (gleng gzhi; nidāna) with an opening formula that gives the time, place, and retinue of the Buddha when the discourse was spoken; an introduction (gleng bsìlang ba; upodghāta) of the topic of the discourse; a discourse or narration containing the bulk of the sūtra; and a formulaic conclusion. And, unlike the ritual and grammatical sūtras, because Buddhist sūtras are not exceedingly concise nor composed primarily for their mnemonic value (though they do contain features suggestive of an oral tradition: formulae

² Gonda, The Ritual Sūtras, 648.
and repeating structures), they do not require commentaries, but are more or less in the language of everyday discourse. They are meant as authoritative teachings of Buddhist doctrine that were spoken on particular occasions, not as systematic summaries of a discipline. Thus, they are intended to be intelligible by themselves.

Therefore, whereas the ritual and grammatical sūtras are considered to have had commentaries from their beginning, the same cannot be said for Buddhist sūtras. Gonda observes that most ritual sūtras have commentaries and that their origin derives from "direct personal instructions of teachers who lived in close community with their pupils."¹ Compare this situation to Vasubandhu's urging anyone who wishes to comment upon a sūtra to greatly study, base oneself on study, and to accumulate learning.² Vasubandhu, who wrote in the fourth or fifth centuries C.E., seems to be urging the would-be commentator to become broadly knowledgeable in Buddhist doctrine before writing any commentaries to sūtras. In that case, the sūtra commentary would not be based upon specific instructions about the sūtra passed down from teacher to student but upon knowledge the commentator has been able to acquire through study, whether in an oral or written tradition, or some combination of both. In such a scenario, the commentary to a sūtra could be written anytime after the sūtra came into existence, but would not accompany the sūtra from its origin.

¹Gonda, The Ritual Sūtras, 648.

²Vasubandhu, Vyākhyāyukti, D 4061, 29a: mdo rnam par 'chod par 'dod pas thog ma kho nar thos pa mang ba dang / thos pa'i gzhi can dang / thos ba bsags par bya'o //. The Tibetan word translated as "study" and as "learning" is thos pa, which literally means "to hear." Nowadays scholars generally translate thos pa as "to study," which suggests to the modern reader the image of reading books and not the image of an oral tradition. It is not clear to which form of communication Vasubandhu was referring.
Given the difference between the ritual and grammatical sūtras on the one hand and the Buddhist and Jaina sūtras on the other, we well may wonder how the two literary genres could have the same name. Renou suggests the Buddhist use of the term sūtra may derive from the brief phrases that announce a dominant thesis, which is expanded upon and returned to in the large Buddhist sūtras.¹ For example, the Śālistamba-sūtra begins with Śāriputra asking Maitreya the meaning of the following "sūtra," or aphoristic phrase, (and Śāriputra does indeed call the following statement a sūtra (mdo)) spoken by the Buddha: "Bhikṣus, he who sees dependent arising (rten cing 'brel par 'byung ba; pratītyasamutpāda) sees the Dharma. He who sees the Dharma sees the Buddha."² The remainder of the Śālistamba-sūtra is devoted to answering Śāriputra's question with primary emphasis on describing dependent arising. In this way, the Śālistamba-sūtra, when taken as a whole, can be seen to combine a sūtra, the Buddha's brief enigmatic statement, with its commentary, Maitreya's response to Śāriputra's question. Thus, we have a situation similar to the one described by Gonda; here the word "sūtra" means both the brief statement and the work as a whole that explains it.

Translated Sūtra Commentaries in Tibet

Now let us turn our attention to Tibet. Sūtra commentaries were among the early translations into Tibetan. We know this from early catalogs such as the lhAn kar ma, which is preserved in the Tanjur (bsTan 'gyur), "translated

²ŚS, Derge, 116a.
treatises," which constitutes one half of the Tibetan Buddhist canon (the other half is the Kanjur (bKa' 'gyur), "translated word [of the Buddha]"). This catalog, compiled in a Dragon year such as 800, 812, or 824 C.E., after approximately one hundred and fifty years of Tibetan translations of Buddhist texts, is an inventory of treatises stored in the 1Han kar ma Palace in Tibet. Lalou, who has transcribed and indexed the 1Han kar ma, records 736 titles in thirty sections; section twenty (nos. 514-564) contains the "Commentaries on Mahāyāna Sūtras"; section twenty-one (nos. 565-572) contains the "Sūtra Commentaries translated from Chinese."¹ Of these sixty recorded in the 1Han kar ma, approximately² half have been preserved in the Tanjur while the other half have been lost. Thus, fifty percent of the sūtra commentaries recorded in the 1Han kar ma did not survive during the dark ages (ca. 840-1040 C.E.) between the Early and Later Propagations of Buddhism in Tibet.

But what reasons do we have to believe that the lost texts in the 1Han kar ma ever did in fact exist? If we had quotes of them, we could safely conclude they existed, but we lack such quotes. Does the catalog have any reason to list non-existent translations, such as attempting to complete an established listing or typology of texts? In the case of the 1Han kar ma texts, we have no evidence of any established listing on which it could be based, whether for a specific number or for a set of categories of texts. Similarly, there is no evidence that the 1Han kar ma is fulfilling a typology

¹Marcelle Lalou, "Les texts bouddhiques au temps du roi Khri-sroṅ-ide-bcan," JA 241/3 (1953): 313-354, 318. Lalou lists two titles under no. 557, so even though Lalou numbers the titles up to 736, the 1Han kar ma truly lists 737 titles.

²Some uncertainty exists because, while several of the titles in the 1Han kar ma are similar to those in the Tanjur, the scanty information given in the catalog makes positive identification difficult.
of texts within the category of sūtra commentary. On the other hand, the *IHan kar ma* does have the appearance of being an inventory of existing texts "residing" at a particular palace at a particular time. The fact that it includes in its inventory uncompleted translations-in-process adds to its appearance of authenticity. Furthermore, the information on the texts is not suspicious and closely matches the texts we know to exist. For the time being, let us tentatively accept the *IHan kar ma* as an authentic and accurate inventory.

Table 1:
Concordance of Lalou’s *IHan kar ma* and the Derge Catalogs

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<td>(150 PP/tantric)</td>
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<td>550</td>
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<td>554</td>
<td>3989</td>
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<tr>
<td>556</td>
<td>(Caturdharmaka)</td>
<td>557</td>
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<tr>
<td>558</td>
<td>4002</td>
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<tr>
<td>560</td>
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<td>561</td>
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<td>562</td>
<td>4014</td>
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<tr>
<td>564</td>
<td>(Abhigraśya-abhisamdhi / Ye-shes sde)</td>
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</table>

**mdo sde'i ṭikā rgya las bsgyur ba la**
(Sūtra Commentaries Translated from Chinese)

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<tr>
<td>565</td>
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<td>567</td>
<td>4017</td>
<td>568</td>
</tr>
<tr>
<td>569</td>
<td>(Lahkāvatāra)</td>
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<td>571</td>
<td>(Vajracchedikā)</td>
<td>572</td>
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</table>

Eventually, Tibetan savants preserved translated sūtra commentaries in the Tanjur. The original Old Narthang Tanjur dates back to the early fourteenth century. Bu-ston Rin-chen-grub of Zhwa-lu Monastery copied and expanded the Tanjur in 1335. All of the extant Tanjurs are descended from the Zhwa lu Monastery Tanjur and all of them have divided the sūtra commentaries into two sections: Prajñāpāramitā (Sher phyin) containing commentaries on the Prajñāpāramitā sūtras and Sūtra Commentary¹ (mDo 'grel) containing commentaries on non-Prajñāpāramitā sūtras. Although the lHan kar ma did not

¹By "Sūtra Commentary" with capital letters is intended a section in the Tanjur and should not be confused with "sūtra commentary" in small letters, which refers to all sūtra commentaries.
divide the Mahāyāna sūtras into these same two sections, it did place the Prajñāpāramitā commentaries first among sūtra commentaries. Likewise, the 1Han kar ma placed the Prajñāpāramitā sūtras before all other sūtras, a tradition continued in many of the extant Kanjurs.

Each of these two sections of the Tanjur contains about forty sūtra commentaries. However, not all sūtra commentaries are found in the Prajñāpāramitā and Sūtra Commentary sections; seven more can be found in the Tantra (rgYud), 1 Cittamātra (Sems tsam), 2 and Miscellany (sNa tshogs) sections. Three of the four sūtra commentaries in the Miscellany section are by Tibetans, for this section is reserved for writings of ancient Tibetans, and the fourth lists no author. 3 The compilers of the 1Han kar ma included four or five (see the previous note) of these seven texts among the sūtra commentaries, but the editors of the Tanjur decided to place them in these other sections. Their placement in the Tantra and Cittamātra sections highlights the occasionally arbitrary nature of the

1 The Tantra section has two: Derge 2695, Anantamukha-nirhāra-dhāraṇī-vyākhyāna-kārikā (= Lalou 551), and Derge 2696, Anantamukha-nirhāra-dhāraṇī-ṭikā (= Lalou 550), both by Ye-shes snying-po (Jñānagarbha).

2 The Cittamātra section has one: Derge 4033, 4Ārya-Samdhirnocana-sūtre Ārya-Maitreya-kevala-parivarta-bhāṣya (= Lalou 532), of Ye-shes snying-po (Jñānagarbha).

3 The first three commentaries with authors are: Derge 4352, bKa' yang dag pa'i tshad ma las mdo btus pa by Khri-srong-lde-btsan; Derge 4358, dGongs pa nges par 'grel pa'i mdo'i rnam par bshad pa, by Byang-chub-rdzu-'phrul, an alias of Khri-srong-lde-btsan, though Ernst Steinkellner, "Who is Byaṅ chub rdzu 'phrul? Tibetan and non-Tibetan Commentaries on the Samdhīnirmocanasūtra - A Survey of the Literature," Berliner Indologische Studien 4/5 (1989): 229-251, 236-241, follows Bu-ston and suggests this text may be the same as Lalou 531 by Klu'i-rgyal-mtshan; and Derge 4359 (= Lalou 563), bZang spyod kyi 'grel pa bzhi'i don bs dus nas brjed byang du byas pa by Ye-shes sde. The sūtra commentary without an author is Derge 4365, Don rnam par gdon mi za ba'i 'grel pa, a commentary on the Arthaviniścaya-sūtra.
classification of treatises as commentaries of sūtra, tantra, or cittamātra treatises. For the most part, the Peking and Derge Tānjuds have the same sūtra commentaries with some minor differences as to placement and total number. When the thirty sūtra commentaries lost since the compilation of the lHan kar ma are added to the ninety preserved in the Tanjur, we get a total of 120. Thus, of the more than one hundred sūtra commentaries known to have been translated into Tibetan, fewer than one hundred still exist.¹

One-tenth of the sūtras in the Kanjur, a mere thirty-four, have extant commentaries in the Tanjur. Eight Prajñāpāramitā sūtras have extant commentaries (a ninth, whose commentary is lost, is recorded in the lHan kar ma); twenty-five non-Prajñāpāramitā sūtras, more or less, have commentaries (one other sūtra is known to have lost its commentary).² The non-Prajñāpāramitā sūtras include four spells (gzungs; dhāraṇī),³ three cherished recollections (rjes

¹While sūtra commentaries are not always found in the Sutra Commentary or Prajñāpāramitā sections, one text that is not a commentary was placed in the Peking Tanjur's Prajñāpāramitā section: the Saptaślokikā-bhagavati-prajñāpāramitā-nāma-sūtra (Peking 5211), a text that, judging from its title, purports to be a sūtra. This text is in Derge's Miscellany section, D 4463.

²The eight Prajñāpāramitā sūtras are: Śatasāhasrikā (D 8) with four commentaries, Pañcavimśatisāhasrikā (D 9) with six, Aṣṭadasāsāhasrikā (D 10) with two, Aṣṭasāhasrikā (D 12) with six, Saṃcayagāthā (D 13) with three, Vajracchedikā (D 16) with three, Hṛdaya (D 21) with seven, and Saptaśati (D 24) with two. The lHan kar ma records two commentaries now lost, Lalou 523 and 524, for the Naya-Śatapañcaśatikā (D 17). See the Outline of Prajñāpāramitā Commentaries at the end of this chapter.

³Lalou 572, Chos kyi rgyal po'i bshad pa (*Dharma-rāja-bhāṣya), appears to be a commentary to the Dam pa'i chos kyi rgyal po theg pa chen po'i mdo (Saddharma-rāja-mahāyāna-sūtra): Derge 243 za 1b1-15b1.

⁴The four spells are the Anantamukhasādhaka-dhāraṇī (D
su dran pa; anusmṛti), 1 one verse (tshigs su bcad pa; gāthā) entitled Ekagāthā (D 323), and one prayer (smon lam; praṇidhāna) entitled Bhadracarī-praṇidhāna-rāja, 2 and sixteen sūtras proper for a total of twenty-five. Thus, sūtra in this context seems to mean "the word of the Buddha" (Buddhavacana) rather than the genre of sūtras that have prologues, introductions, lengthy discourses, and conclusions. Seven sūtras that received one third of the extant commentaries include some of the most famous, popular, or important: the Hṛdaya--seven commentaries, Vajracchedikā--three, Saddharma-puṇḍarīka--one, Bhadracaryā-praṇidhāna--six, Lākāvatāra--two, Saṃdhinirmocana--five, and Aṣṭasahasrikā-praṇāpāramitā--six. Although all of them have been translated into western languages, only some of their commentaries have been analyzed with published results.

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1 The three cherished recollections, the Buddhānusmṛti (D 279), Dharmānusmṛti (D 280), and Saṃghānusmṛti (D 281), are of the Three Jewels: Buddha, Dharma, and Saṃgha.

2 The Bhadracarī-praṇidhāna-rāja is located at the end of D 44.
Table 2: Sūtra Commentaries

(Derge 2695-2696, 3981-4019, 4033, 4352, 4358-4359, 4365)
(Peking 5491)
(jHan kar ma 530-570, 572)

<table>
<thead>
<tr>
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<th>Sūtra Title</th>
<th>Extant Commentaries</th>
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<tbody>
<tr>
<td>44 (31?)</td>
<td>Daśabhūmi 540</td>
<td>3--3993 (537), 3998 (538), 3999 (539)</td>
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<tr>
<td>44 (end)</td>
<td>Bhadracaryī-praṇidhāna 560</td>
<td>6--4011, 4012 (561), 4013 (559), 4014 (562), 4015, 4359 (563)</td>
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<tr>
<td>68</td>
<td>Vinayaviniścaya-Upālipṛccha (Bodhayāpatti-deśanā) 3--4005, 4006, 4008</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Kāśyapa-parivarta 1--4009 (546)</td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>Saṃdhinirmocana 530, 531, 533, 566</td>
<td>5--3981 (534), 4016 (565), 4033 (532), 4352, 4358</td>
</tr>
<tr>
<td>107</td>
<td>Lāhkāvatāra 569, 570</td>
<td>2--4018 (568), 4019</td>
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<tr>
<td>109</td>
<td>Gayāśīrṣa 2--3991 (542), 3992 (543)</td>
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<tr>
<td>113</td>
<td>Saddharmapuṇḍarīka 541 1--4017 (567) (Śīngali)</td>
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<tr>
<td>122</td>
<td>Ātajñāna 2--4003, 4004</td>
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<tr>
<td>127</td>
<td>Saṃmédhīraja 535 1--4010</td>
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<tr>
<td>140</td>
<td>Anantamukha-dhāraṇī 2--2695 (551), 2696 (550)</td>
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<tr>
<td>141</td>
<td>Śaṃṣukhi-dhāraṇī 553 1--3989 (554?)</td>
<td></td>
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<tr>
<td>142</td>
<td>Avikalpa-praveśa-dhāraṇī 1--4000 (552)</td>
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<td>143</td>
<td>Gāthādvaya-dhāraṇī 1--4002 (558?)</td>
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<tr>
<td>175</td>
<td>Akṣayamati-nirdeśa 1--3994 (536)</td>
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</tr>
</tbody>
</table>

1 Includes texts from the Sūtra Commentary section as well as Tantra, Cittamātra, and Miscellany.

2 Lalou's jHan kar ma catalog numbers are in parentheses for extant texts but placed after the sūtra title for lost texts.
Table 2 (continued)

210 Šālistamba 3--3985 & 3986 (549), 4001 (548)
211 Pratityasamutpāda-vibhaṅga 2--3995, 3996
218 Karmāvaraṇa-viśuddha 1--4007
243 Saddharmarāja 572
251 Caturdhamaka 556 2--3990 (557) & Peking 5491
275 Buddhabhūmi 545 1--3997 (544)
279 Buddhānusmṛti 2--3982, 3987 (555?)
280 Dharmānusmṛti 1--3983
281 Samghānusmṛti 1--3984
317 Arthaviniścaya 1--4365
323 Ekagāthā 1--3988

Paramārtha-dharma-paryāya 547
Abhīprāya-abhisamādhi 564

What does a commentary tell us about its sūtra? On the one hand, in a direct manner, it interprets its sūtra, the meaning of its words, its purpose, and in some cases its perceived underlying organization and intention. The commentary defends the statements of its sūtra or reframes them in a logically defensible manner. It may advance doctrinal positions not explicitly stated in its sūtra or be used to debate doctrinal points with contemporaries. Gómez has described a controversy between the proponents of sudden and gradual enlightenment that found expression in Kamalaśīla's Avikalpa-praveśa-dhāraṇī-ṭīkā. Thus, the commentaries give us insight into the thoughts and contexts of their immediate authors and into the larger tradition of which they are a part. Because sūtra commentaries are written after the sūtra, not along with it,¹ Eckel's comments on the Heart Sūtra

¹We cannot assume that a sūtra remains unchanged after a commentary has been written. Thus, it is quite conceivable
commentaries are quite appropriate when he says they do not "yield the 'original' meaning" of the sūtra so much as "what a distinctive group of commentators thought it meant."¹ That is not to say that the commentaries are of no value for understanding their sūtras. They indeed help the reader to gain an understanding of their sūtras, but how are we to know that the understanding gained corresponds to that of the original meaning or that that was the commentator's purpose? We can count far more upon learning about the commentator and the meaning he (all the sūtra commentators are men) wished to convey, that is, his interpretation as we interpret it, as well as the doctrinal issues and the received views of the tradition at his time.

As recorded by the Tibetan tradition, the authors of the sūtra commentaries include some of the greatest Buddhist luminaries of India: Maitreya, Nāgārjuna, Asaṅga, Vasubandhu, Diṇṇāga, and Śāntideva. However, the authenticity of the authorship of the first two authors is not accepted unequivocally, making Asaṅga the most venerable of the sūtra commentary authors credible to most modern scholars. The next oldest author, and most prolific in this category, is Vasubandhu with nine commentaries. Some of the other authors of sūtra commentaries have only a single surviving work: Ārya and Bhadanta Vimuktisena, Dharmakīrtiśrī, Dharmamitra, Kumāraśīrbhadra, Jaggatātālar gnas-pa, Praśāstrasena, Śrīmahājana, Guṇamati, Śīlabhadra, Nyi-ma grub, mDzes-bkod, rGyanyi bzang-po, and Yūan ts'e (Wen tshegs). Little is known about most of them. The authenticity of the attribution to later figures from the eighth and ninth centuries C.E. such

as Kamalaśīla, Haribhadra, and Vimalamitra, who could have been alive when their works were translated into Tibetan, seems more likely. However, lateness is not a guarantee of authenticity; for example, Tsong-kha-pa questioned Atiśa's authorship of the versification entitled Prajñāpāramitā-piṇḍārtha-pradīpa (D 3804) (see above).

The 1Han kar ma clearly identifies eight commentaries as translations from Chinese. Of these eight texts, only three survive in the Tanjur: the Ārya-Saṃdhi-gambhīra-nirmocana-sūtra-ṭīkā (D 4016 = Lalou 565), Saddharma-puṇḍarīka-vṛtti (D 4017 = Lalou 567), and Ārya-Laṅkāvatāra-vṛtti (D 4018 = Lalou 568) of JñānaśrīBhadra. Oddly, neither of the authors of the first two commentaries is Chinese: the first is Korean, Yuan ts'e (613-696 C.E.) and the other, Pṛthivībandhu, Sinhalese, according to the colophon. Steinkellner observes that these two treatises display the analytical system used by Tibetans of all epochs to structure their texts, the "divisions" or "sections" (sa bcad), a technique he has not been able to find in treatises of Indian origin; he concludes they are of Chinese origin. Because Steinkellner does not comment on the nationality of Pṛthivībandhu nor on his text's colophon, we may assume that Steinkellner believes him to be Chinese. Thus, it would appear that the

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1 Lalou, "Les textes bouddhiques," 332.

2 Steinkellner, "Who is Byaṅ chub rdzu 'phrul?," 234.


4 Saddharma-puṇḍarīka-vṛtti, Derge, 302a, says in its colophon that the author is: sing ga la'i sgon po sa'i rtsa lag (Sinhalese sgon po (?) Pṛthivībandhu).

5 Steinkellner, "Who is Byaṅ chub rdzu 'phrul," 235.
nationalities of sūtra commentary authors in the Tanjur include Indians, a Korean, a Sinhalese (?), a Chinese (?), and Tibetans.

Table 3: Authors

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<tr>
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<th>Works Translated</th>
<th>Others</th>
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<td>Asaṅga</td>
<td>3981, 3982, 3983, 3984</td>
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<tr>
<td>Nāgārjuna</td>
<td>3985, 3986, 4005, 4011</td>
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<td>Vasubandhu</td>
<td>3987, 3988, 3989, 3991, 3993, 3994, 3995, 4015</td>
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<td>Jñānadatta (Ye-shes byin)</td>
<td>3990, P 5491</td>
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</tr>
<tr>
<td>Śākyamati (Shākya'i blo)</td>
<td>3992, 3999</td>
<td>(4220 by a Shākya blo)</td>
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<tr>
<td>Guṇamati (Yon-tan blo-gros)</td>
<td>3996</td>
<td>(only work)</td>
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<tr>
<td>Śīlabhadra (Ngang-tshul bzang-po)</td>
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<td>(only work)</td>
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<td>Nyi-ma-grub</td>
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<td>(only work)</td>
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<td>Kamalaśīla</td>
<td>4000, 4001</td>
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<td>mDzes-bkod</td>
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<td>Prajñāsamudra</td>
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<td>Sthiramati (Blo-brtan)</td>
<td>4009</td>
<td>(4032, 4034, 4064, 4066, 4421)</td>
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1"Others" refers to translated works in other sections of the Tanjur besides the Sūtra and Prajñāpāramitā.
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<th>Name</th>
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<td>Manjuśrīkṛti</td>
<td>4010</td>
<td>(2488, 2490, 4287)</td>
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<td>(Jam-dpal grags-pa)</td>
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<td>Diṅnāga</td>
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<td>Śākyamitra</td>
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<td>(3776)</td>
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<td>(Shākya'i bshes-gnyen)</td>
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<td>(1834, 2503, 3636)</td>
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The Prajñāpāramitā Section

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<td>(3872, 4192)</td>
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<td>(2465, 3964-(K))</td>
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<td>(1170, 1897, 2645, 2940, 2941, 3137, 4080, 4084)</td>
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<td>Abhayākaragupta</td>
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<td>(1151, 1152, 1155, 4559)</td>
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<td>(dkon-mchog gsum-gyi 'bangs)</td>
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<td>(only work)</td>
</tr>
<tr>
<td>Kambala</td>
<td>3812, 3813</td>
<td>(4462)</td>
</tr>
<tr>
<td>Vimalamitra</td>
<td>3814, 3818</td>
<td>(2092, 2681, 3112, 3910, 3938, 3972)</td>
</tr>
<tr>
<td>Kamalaśīla</td>
<td>3815, 3817</td>
<td></td>
</tr>
<tr>
<td>Vasubandhu</td>
<td>3816</td>
<td></td>
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<tr>
<td>Jñānamitra</td>
<td>3819</td>
<td>(2647)</td>
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<tr>
<td>Vajrapāṇi</td>
<td>3820</td>
<td>(2255, 2299)</td>
</tr>
<tr>
<td>Praśāstrasena</td>
<td>3821</td>
<td>(only work)</td>
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</table>

Now let us take a closer look at the sūtra commentaries themselves. They range in length from several volumes (Haribhadra's Pañcaviṃśatisāhasrikā-prajñāpāramitā, vol.ga-ca, D 3790) to less than a folio (Asaṅga's Dharmānusmṛtivṛtti, D 3983); some are in verse (Śālistambaka-kārikā) while most are predominantly prose (Kamalaśīla's Śālistamba-ṭīkā); some discuss several immense sūtras (Smṛtijñānakīrti's *Śataśāhasrikā-pañcaviṃśatisāhasrikā-ṭīkā, rthāṣṭābhisamaya-śāsanā, D 3789), others only a single verse (Vasubandhu's Ekagāthā-bhāṣya, D 3988). Some comment upon entire sūtras (any of the Śālistamba-sūtra commentaries) and others on only parts such as the prologue (Śākya'i-blo's *Ārya-Daśabhūmi-sūtra-nidāna-bhāṣya, D 3999) or a chapter (Ye-shes snying-po's *Ārya-Saṃdhinirmocana-sūtre *Ārya-Maitreya-  

\(^{1}\) Co-authored with Legs-pa'i shes-rab.
kevala-parivarta-bhāṣya, D 4033). Thus, the commentaries are not stylistically homogeneous.

The sūtra commentaries exhibit at least six commentarial techniques: versification, word-by-word commentary, organization according to the topics and/or chapters of the sūtra, five terms introducing a treatise, the five components of a commentary described by Vasubandhu in the Vyākhyāyukti, and the four intentions and the four allusions. Versifications tend to underutilize the other techniques; the other commentaries may have any of the remaining five techniques. Now, let us investigate these techniques in order.¹

Versifications

The following seven versifications such as the Śālistambaka-kārikā (ŚK) were intended to be memorized and used as study manuals. They do not give a word-by-word explanation of their sūtra, but rather summarize them in mnemonic verses and require prose commentaries to explain both the sūtra and its versification. The fact that a versification was written for a sūtra suggests that the sūtra was special, being worthy of extra attention. This is certainly the case for the Śālistamba-sūtra, which Indian savants such as Candrakīrti and Śāntideva quoted as the definitive exposition of dependent arising. Both the ŚK and its prose commentary, the Śālistambaka-mahāyāna-sūtra-ṭīkā (?), are ascribed to Nāgārjuna by the Tibetan tradition. They are discussed in more detail in the next chapter. The other non-Prajñāpāramitā versification is the Anantamukha-nirhāra-dhāraṇī-vyākhyāna-kārikā (D

¹ The following information was obtained in two ways: by studying the Tohoku catalog of the Derge edition and the Tibetan Tripitaka catalog of the Peking edition and by reading the beginnings (at least) of all of the treatises in the Prajñāpāramitā and Sūtra Commentary sections of the Tanjur.
2695) by Ye-shes snying-po, which summarizes the Anantamukha-sādhaka-nāma-dhāraṇī (D 140, 525, and 914) and whose prose commentary, the Anantamukha-nirhāra-dhāraṇī-ṭīkā (D 2696), is also by Ye-shes snying-po. Inagaki has published the Tibetan edition of the sūtra, kārikā, and ṭīkā and promises a translation.¹

Foremost among the Prajñāpāramitā versifications is the Abhisamayālāṃkāra (AA), whose full title is Abhisamayālāṃkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā (D 3786). It will be discussed below in more detail. The Prajñāpāramitā-piṇḍārtha-pradīpa (D 3804), ascribed to Atiśa, is a concise versification of AA (a versification of a versification).² Thus, it is questionable whether this work belongs in the category of versifications of sūtras. Appropriately, it is the only versification of the six that has no prose commentary. Diṅnāga's Prajñāpāramitā-saṃgraha-kārikā (D 3809), a versification of the Aṣṭa-sāhasriḥ-kārikā-prajñāpāramitā (D 12), has for its subject the sixteen kinds of emptiness (śūnyatā) and the ten mental distractions (citta-vikṣepa); Triratnadāsa composed its prose commentary.³ Kambalapāda / Kambala wrote a short verse treatise that received two Tibetan translations: the


²E. Obermiller, "The Doctrine of Prajñā-pāramitā as Exposed in the Abhisamayālāṃkāra of Maitreya," Acta Orientalia 11/1-2 (1932): 1-133, 10, n. 6:

Acc. to Tson-kha-pa, this work, being very feeble and containing many Tibetanisms, cannot be attributed to Atiśa, but must have been composed by one of his pupils or some other Tibetan author (Gser. I. 9a 1-2).

Navaśloka (D 4462 [Peking 5210]) and the Bhagavatī-prajñā-
paramitā-navaśloka-piṇḍārtha (D 3812), respectively. The
treatise is for contemplation of Prajñāpāramitā doctrine,
though one of the Sanskrit manuscripts indicates that it has
been considered a versification of the Aṣṭasāhasrikā-prajñā-
pāramitā. Kambala wrote his own prose commentary, the
Bhagavatī-prajñāpāramitā-navaśloka-piṇḍārtha-ṭīkā (D 3813).
Asaṅga wrote a versification on the Vajracchedikā entitled
Vajracchedikāyāḥ prajñāpāramitāyāḥ vyākhyānopanibandhanakārikā
(Peking 5864), which was the subject of an article by Tucci,
who also wrote on its two prose commentaries, one by
Vasubandhu and the other by Kamalaśīla. Conze, in his
translation and commentary on the Vajracchedikā, laments that
none of these Indian commentaries was able to satisfactorily
explain the second half of the sūtra.

One sūtra commentary has been the subject of more
commentaries than has any one of the sūtras themselves. AA,
a systematic exposition in verse of the Mahāyāna path of
deliverance based on the Prajñāpāramitā sūtras' doctrines, has
inspired at least twenty commentaries and is associated

1While Peking includes this text in the Prajñāpāramitā
section, Derge has it in the Miscellany section.

2See Giuseppe Tucci, "Navaśloki of Kambalapāda," in Minor
Buddhist Texts, 1:209-231, for a Sanskrit version with the
two Tibetan translations, one Chinese, and one English. Tucci
says the Sanskrit ms. is entitled Āryaṣaṣṭasāhasrikāyaḥ prajñā-
pāramitāyāḥ piṇḍārthah, but makes no comment about the actual
subject of the treatise other than it is on the Prajñāpāramitā
(211).

3Giuseppe Tucci, "The Trīṣatikāyāḥ Prajñāpāramitāyāḥ
Kārikāsaptatiḥ by Asaṅga," in Minor Buddhist Texts, 1:1-192;
in particular pp. 5-128 are about the kārikā and pp. 129-92
are about the prose commentaries; on p. 14, Tucci concludes
that Asanga was indeed the author of the kārikā.

4Edward Conze, Buddhist Wisdom Books: The Diamond Sutra
and The Heart Sutra (London: George Allen & Unwin, 1958; New
primarily with three major Prajñāpāramitā sūtras: the Pañcaviṃśatisāhasrikā, the Aṣṭasāhasrikā, and the Saṃcaya, though Śrūṭijñānakīrti also connects it with the Šatasāhasrikā and Aṣṭādaśasāhasrikā.¹ Tradition includes AA, which has been translated into English by Edward Conze,² among the Five Treatises of Maitreya, a heavenly bodhisattva, but some scholars attribute the work to an earthly teacher of Āsaṅga, fourth century C.E., with that name.³ The text has eight chapters, one for each of its eight subjects, which also become the organizing principle for most of its commentaries. Because the treatise is very concise, it is difficult to understand without its commentaries, not unlike the ritual sūtras of the non-Buddhists. In fact, it has more features in common with the ritual sūtra genre than with other Buddhist sūtra commentaries: Stcherbatsky describes it as descriptive, summarizing Prajñāpāramitā doctrine and its practice; concise, requiring commentary to be understood; and mnemonic in arrangement.⁴ It has also had the most lasting impact of any sūtra commentary; it serves as a gateway for the study of Prajñāpāramitā sūtras by Tibetan Buddhists, whose savants have amply added over the centuries to the number of its commentaries.

One may well wonder why the versifications are classified

¹Obermiller, "The Doctrine of Prajñā-pāramitā," 9-10, 12.


as commentaries when they do not comment upon the words of their sūtras. Yet it is equally true that the versifications are not independent treatises (though the status of Kambala's versification is not entirely clear) because they do summarize their sūtras. In this sense, these versifications can indeed be called "commentaries." Accordingly, we have followed the example of the Tibetan tradition, which includes versifications among sūtra commentaries.

Word-by-Word Commentary

Prose commentaries invariably explain the words and phrases of their sūtras, to lesser and greater degrees. This technique is the simplest of commentarial methods and some commentaries depend primarily upon it. The Prajñāpāramitā section of the Tanjur has six such texts ranging in length from four to ninety-five folios\(^1\) and the Sūtra Commentary section has eight more such texts, with only one of them, the

\(^1\)The six treatises include:

two prose commentaries to versifications:
D 3810, the Prajñāpāramitā-saṃgraha-kārikā-vivaraṇa of Triratnaḍāsa, a subcommentary to Diṅṅāga's versification of the Aṣṭasāhasrikā,
D 3813, the Bhagavatī-prajñāpāramitā-navaśloka-piṇḍā- 'rtha-ṭīkā of Kambala, a subcommentary to his piṇḍārtha of the same title (D 3812),

two commentaries to the Sāptasatikā-prajñāpāramitā:
D 3814, the Sāptasatikā-prajñāpāramitā-ṭīkā of Vimala-
mitra,
D 3815, the Sāptasatikā-prajñāpāramitā-ṭīkā of Kamala-
śila,

and two commentaries to the Heart Sūtra:
D 3818, the Prajñāpāramitā-hṛdaya-ṭīkā of Vimalamitra, and
D 3820, the Bhagavatī-prajñāpāramitā-hṛdaya-ṭīkārtha-
pradīpa-nāma of Vajrapāṇi.
Bhadracaryā-praṇidhāna-ṭīkā (D 4013), over ten folios long.¹ These eight Sūtra Commentary texts all explain relatively short root texts or just a part of a root text; for example, the *Daśabhūmi-sūtra-nidāna-bhāṣya (D 3999) explains only the prologue (nidāna) of the Daśabhūmi-sūtra.

Commentaries Organized by Topics or Chapters

Some commentaries adopt a more systematic approach and follow their sūtra's chapter arrangement or a set of topics as their organizing principle. A single example that uses both techniques is Haribhadra's Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamaya-ālāṃkārālokā (AAA: D 3791), which includes the eight subjects from AA and follows the thirty-two chapters from the Aṣṭasāhasrikā-prajñāpāramitā. In this tentative review based on a cursory examination of all sūtra commentaries in the Tanjur, twenty-eight commentaries were found to be arranged according to the topics of their sūstras, which are generally listed at the beginning of the commentary and treated in order.² Sixteen commentaries use their sūtras'

¹The eight commentaries are:

- D 3982, the Buddhānusmrī-vṛtti of Asaṅga,
- D 3983, the Dharmānusmrī-vṛtti of Asaṅga,
- D 3984, the Samghānusmrī-vyākhyā of Asaṅga,
- D 3987, the Buddhānusmrī-ṭīkā of Vasubandhu,
- D 3988, the Ekaṅṭāthā-bhāṣya of Vasubandhu,
- D 3999, the *Daśabhūmi-sūtra-nidāna-bhāṣya of Śākyamati,
- D 4004, the Atiṣayajñāna-(nāma-)mahāyāna-sūtra-vṛtti of Śāntideva, and
- D 4013, the Bhadracaryā-praṇidhānarāja-ṭīkā of Śākyamitra.

²For commentaries organized according to their sūtras' topics, the Prajñāpāramitā commentaries are nineteen in number with the first fifteen of them having the eight abhisamaya of AA for their topics.
D 3787, the Pañccavimśatisāhasrikā-prajñāpāramitopadeśa-śāstrabhismayālāmkāra-vṛtti of Ārya Vīmuktisena,
D 3788, the Pañccavimśatisāhasrikā-prajñāpāramitopadeśa-śāstrabhismayālāmkāra-kārikā-vārttika of Bhadanta Vīmuktisena,
D 3789, the *Sañcārādhyāhāsa-prajñāpāramitavṛtti of Smṛtiśāhāsaṅkīrti,
D 3790, the Pañccavimśatisāhasrikā-prajñāpāramitā of Haribhadra,
D 3791, the Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhismayālāmkāra-pañjikā of Haribhadra,
D 3792, the Bhagavat-pratīti-vañcaya-gāthā-nāma-pañjikā of Haribhadra,
D 3793, the Abhisamayālāmkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti of Haribhadra,
D 3794, the Abhisamayālāmkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti-duravabodhāloka-nāma-ṭīka of Dharma-kīrtiśrī,
D 3795, the Abhisamayālāmkāra-vṛtti-piṇḍārthā of Prajñā-kāramati,
D 3796, the *Abhisamayālāmkāra-kārikā-prajñāpāramitopadeśa-śāstra-ṭīkā-prasphuṭapadā-nāma of Dharma-mitra,
D 3797, the Prajñāpāramitā-piṇḍārthā-nāma of Kumāraśrī-bhadra,
D 3798, the Samcaya-gāthā-pañjikā of Buddhāśṛiśānta,
D 3799, the Abhisamayālāmkāra-vṛtti-kīrtikālaśāna of Ratnakīrti,
D 3800, the Abhisamayālāmkāra-bhagavatī-prajñāpāramitopadeśa-śāstra-vṛtti-prajñāpāramitopadeśa-vṛtti of Buddhāśṛiśānta of Kashmir,
D 3801, the Abhisamayālāmkāra-kārikā-vṛtti-śuddhamati-nāma of Ratnakarasaṃti,
D 3816, the Bhagavatī-prajñāpāramitā-vajracchedikā-saptārtha-ṭīkā of Vasubandhu,
D 3817, the Prajñāpāramitā-vajracchedikā-ṭīkā of Kamala-stila,
D 3818, the Prajñāpāramitā-hṛdaya-vyākhyā of Jñānamitra, and
D 3821, the Prajñāpāramitā-hṛdaya-ṭīkā of Praśāstrasena.

The Sūtra Commentary section has nine such commentaries and the last four have the Bhadracari-praṇīthāna’s ten topics for their subject:

D 3989, the *Sañmukhi-dhāraṇī-vyākhyāna of Vasubandhu,
D 3991, the *Gayāśīrṣa-nāma-śūtravyākhyāna of Vasubandhu,
D 3992, the *Gayāśīrṣa-sūtra-mīraka-vyākhyā of Sākyamati,
chapters or sections to organize their presentation. Thus,

D 3994, the Akṣayamati-nirdeśa-ṭīkā of Vasubandhu,
D 4009, the Mahāratnakūṭa-dharmaparyaya-śatasaṃhasrika-
kāyapa-parivarta-ṭīkā of Thiramati,
D 4011, the Bhadracaryā-praṇidhāna-mahāraja-nibandhana
of Nāgarjuna,
D 4012, the Samantabhadracaryā-praṇidhanārtha-samgraha
of Diṇḍāga,
D 4014, the Bhadracaryā-praṇidhāna-rāja-ṭīkā of rGyān
bzang-po, and
D 4015, the Bhadracaryā-praṇidhāna-ṭīkā of Vasubandhu.

The seven Prajñāpāramitā commentaries that follow their sūtra' chapters as an organizing principle are:

D 3791, the Āstasāhasrikā-prajñāpāramitā-vyākhyābhisa-
yāyamkārāloka-nāma of Haribhadra,
D 3802, the Satasāhasrikāvyākhyā-nāma of Dharmaśrī,
D 3803, the Āstasāhasrikā-prajñāpāramitā-pañjikā-sārot-
tamā-nāma of Ratnakaraśānti,
D 3805, the Āstasāhasrikā-prajñāpāramitā-vṛttī-marmakau-
mudī-nāma of Abhayākaragupta,
D 3807, the *Satasāhasrikā-prajñāpāramitābṛhaṭṭī-ṭīkā of Daṃśṭrasena (?),
D 3808, the *Satasāhasrikā-pañcaviṃśatisāhasrikāṣṭādaśa-
sāhasrikā-prajñāpāramitā-bṛhaṭṭī-ṭīkā of Daṃśṭrasena,
and
D 3811, the Bhagavaty-āmnāyānusāriṇī-nāma-vyākhya of
Jagattatālar gnas-pa.

The nine such sūtra commentaries are:

D 3981, the Samdhinirmocana-bhāṣya of Asaṅga,
D 3993, the Daśabhūmi-vyākhyāna of Vasubandhu,
D 3995, the Pratītyasamutpādādīvibhaṅga-bhāṣya of Vasu-
bandhu,
D 3996, the Pratītyasamutpādādīvibhaṅga-nirdeśa-ṭīkā of
Guhamati,
D 3998, the Daśabhūmi-vyākhyāna-vyākhyāna of Nyi-ma grub,
D 4010, the Sarvadharma-svabhāva-samatā-śīvīcita-samā-
dhirāja-nāma-mahāyāna-sūtra-ṭīkā-kīrtimāla-nāma of
'Jam-dpal grags-pa (ManjuśrīTīrti),
D 4017, the *Saddharma-puṇḍarīka-vṛttī of Sa'i rtsa-lag
(Prthivībandhu) comments upon the first eleven
chapters of the sūtra,
D 4018, the Laṅkāvatāra-vṛttī of Ye-shes dpal bzang-po
(Jñānasrīdatta) comments upon the first six
chapters, and
D 4019, the Laṅkāvatāra-nāma-mahāyāna-sūtra-vṛttī-tathā-
more than forty commentaries are organized along these simple principles.

Five Terms that Introduce a Sūtra

Many sūtra commentaries employ a group of five terms in order to introduce their exposition: "purpose" (dgos pa; prayojana), "connection" ('brel pa; sambandha), "text" (rjod pa; abhidhāna), "subject matter" (brjod par bya ba; abhidheya), and "purpose of the purpose" (dgos pa'i dgos pa; prayojana-prayojana). Broido characterizes these terms as describing "the connection between the whole work and the general purposes for which it was written and is to be studied." As far as Broido knows, the Indians had no single word for these terms whereas the Tibetans called them dgos 'brel ("purpose-connection").\(^1\) In two of the sūtra commentaries, the term "dgos 'brel" is used to refer to these introductory terms and the reason for them is also stated:

Because an intelligent person will not begin [to read a text] if the "dgos 'brel's" meaning is not indicated at the start, it is [so] indicated [here].\(^2\)

So, clearly the term is not a Tibetan invention, but was inherited from India, provided these two texts were not


\[^2\]The two commentaries mentioning "dgos 'brel" are the Atyaśajñāna-sūtra-vyākhyāna (D 4003) of Prajñāsamudra, 171a, which is quoted in the text, and the Lāṅkāvatāra-nāma-mahāyāna-sūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma (D 4019) of Jñānavajra, 2a.
indigenous Tibetan compositions (no translators are listed, which is not uncommon). We have said there are five of these introductory terms, yet this statement must be qualified, for a sixth term can occasionally be found, as will be explained.

Let us begin our description of the five terms by seeing how four of them have been used in a particular text, the Š, the commentary to both the ŠŠ and the ŠK. The Š gives us more information about these introductory terms than do most of the other commentaries that use them. This is because the Š embeds them in an argument defending the value of the composition. It discusses at some length these four terms: the connection (*brel pa; *sambandha), the purpose (dgos pa; *prayojana), the text (rjug pa; *abhidhāna), and the subject matter (brjod par bya ba; *abhidheya). The commentary can be said to have a "connection" because it will explain the Šalistamba-sūtra and its kārikā; also, it is "connected" with the Buddha and not the works of non-Buddhists. Its "purpose" is, by understanding the meaning of causes and conditions, by realizing that persons and the factors of existence are selfless, and by realizing the absence of grasped and grasper, to become free of the obscurations of defilement and knowledge and so obtain the supreme, truly complete Buddhahood. Its "text" is the Šalistamba-sūtra, which uses the example of a young rice plant (sā lu ljang pa; *Šalistamba) to link internal and external dependent arising. Its "subject matter" is dependent arising, which is devoid of an agent and so forth, the understanding of which leads to the abandonment of defilements, the arising of wisdom, and the attainment of the Dharma-body (chos kyi sku; *dharma-śa). The omitted term is the "purpose of the purpose" (dgos pa'i dgos pa; prayojana-prayojana), which might also be translated as the "further purpose." It is the deeper purpose of the work and, according to Broido, is often more important than the purpose, though

1 Š, Derge, 21b-22b.
dependent upon it. However, the त appears to combine its "purpose" with the "purpose of the purpose," which makes for a long "purpose" that concludes with the obtainment of Buddhahood. As we shall see, this obtainment of Buddhahood is the "purpose of the purpose" in some of the other commentaries.

One sūtra commentary lists four introductory terms and then explains six terms. The Sarvadharma-svabhāva-samatā-vipaścita-samādhirāja-nāma-mahāyāna-sūtra-ṭīkā-kīrti-mālanāma (D 4010, f. 2) of 'Jam-dpal grags-pa (Mañjuśrī-kīrti), a commentary on the Samādhirāja-sūtra (D 127), lists the connection, subject matter, purpose, and purpose of the purpose. It then goes on to give the following explanations of these terms as well as of the text and ultimate purpose. The "subject matter" is the "king of concentrations that is manifested as the sameness [of] the essential nature of all dharmas," which is the title of the sūtra. The term "text" is not stated, but we are told that the collection of writings that teach the subject matter is called the "King of Concentrations" and that this is a case of the cause being named after the result. The "connection" is the aptness of the "subject matter" and "text." The "actual purpose" is to accomplish the king of concentrations by means of the knowledge that arises from study, reflection, and meditation. After that, the "purpose of the purpose" is to benefit all beings by means of the nirvāṇa that is not clung to / not dwelled in. The "ultimate purpose" (dgos pa mthar thug pa; "prajñāni-niṣṭhā) is that, by fulfilling to the limit the desired results, nothing further will be desired.

This is the only sūtra commentary with six introductory terms, but at least two other sūtras include an "ultimate purpose." One of them, the Aṭṭakajñāna-sūtra-vyākhyāna (D 4003, 171a) of Prajñāsamudra, says the "ultimate purpose"

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1Broido, "A Note on dgos-'brel," 7.
(dgos pa mthar phyin pa) is, by virtue of understanding the meaning of the purpose, the obtainment of the wisdom that understands the mind: Buddhahood. In this case the ultimate purpose appears to be used interchangeably with the purpose of the purpose. Kamalaśīla's usage of the ultimate purpose in the Avikalpa-praveśa-dhāraṇī-ṭīkā is described in the section on commentaries that were influenced by the Vyākhyāyukti.

Having seen how the introductory terms are used, let us survey the remainder of the śūtra commentaries to learn which terms they use. In the Śūtra Commentary section, eight other treatises mention at least one of the five terms. Three commentaries discuss only the purpose, yet only one of them uses the term in a clearly introductory manner. The Akṣayamati-nirdeśa-ṭīkā (D 3994) of Vasubandhu discusses three introductory terms: the purpose, the subject matter, and the connection. It also has a concise meaning (bsdus pa'i don; *piṇḍārtha) in nineteen parts and explicitly mentions the "meaning of the words" (tshig gi don; *padārtha), the word-by-word method of commentary used throughout the text. One other commentary lists four terms, but not the same four as in Ṭ, because in place of "text" it has the "purpose of the purpose." Finally, three treatises use five of the introductory terms. We will cite them individually because

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1The three commentaries mentioning the "purpose" are:

P 5491, the Caturdhamaka-vyākhyāna-ṭīkā of Jñānadatta (uses Vyākhyāyukti terminology to describe the "purpose"),

D 3997, the Buddhabhūmi-vyākhyāna of Śīlabhadra (not really an introductory "purpose"), and

D 4009, the Mahāratnakūṭa-dharmaparyāya-satasāhasrika-kāśyapa-parivarta-ṭīkā of Sthiramati (not convincing as an introductory "purpose").

2It is the Lāṅkāvatāra-nāma-mahāyāna-sūtra-vṛttī-tathāgata-hṛdayālaṁkāra-nāma (D 4019) of Jñānavajra.
these are the only sūtra commentaries using the set of five introductory terms.

The first treatise is Prajñāsamudra's Atyayajñāna-sūtra-vyākhyāna (D 4003), already mentioned above regarding the terms "dgos 'brel" and the "ultimate purpose," which has the subject matter, text, purpose, ultimate purpose, and connection. The second text, the Bodhyāpatti-deśanā-vṛtti (D 4005) attributed to Nāgārjuna, places the five introductory terms under the category of "meaning of the purpose" (178b). The other categories are the concise meaning and three others beginning with the objections and answers, an arrangement reminiscent of the Vyākhyāyukti. The five terms in D 4005 are: the subject matter, text, purpose, further purpose of the purpose (dgos pa'i yang dgos pa; *prayojana-punah-prayojana), and connection. The third commentary with five introductory terms, the Ārya-Lahkāvatāra-vṛtti (D 4018) of Ye-shes dpal bzang-po (Jñānaśrībhadra), has the same ones as D 4005.

A cursory reading of the Prajñāpāramitā commentaries finds that sixteen treatises include one or more of the five introductory terms. Four treatises have one of the terms, three have two terms, two have three terms, and seven have four terms. None of the treatises has five terms and the "text" is discussed in only one commentary.¹ All of the

¹These sixteen Prajñāpāramitā commentaries have introductory terms:

**Commentaries with one term**
- D 3786, AA with the purpose,
- D 3787, the Pañcavimśatisāhasrikā-prajñāpāramitopadesa-śāstrābhisaṃyālamkāra-vṛtti of Ārya Vimuktisena with the subject matter,
- D 3797, the Prajñāpāramitā-piṇḍārtha-nāma of Kumāraśrībhadra with the purpose, and
- D 3801, the Abhisamayālaṃkāra-kārikā-vṛtti-suddhamati-nāma of Rin-chen 'byung-gnas zhi-ba (Ratnākara-śānti) with the purpose.
Prajñāpāramitā commentaries using any of these five introductory terms are part of the AA cycle of commentaries. The one text that is not part of that cycle is Kamalaśīla's.

Commentaries with two terms
D 3794, the Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-sāstra-vṛtti-duravābodhāloka-nāma-ṭikā of Chos-kyi grags-pa dpal (Dharmakīrtiśrī) with the purpose and the connection,
D 3799, the Abhisamayālaṃkāravṛtti-ṭikā-kīrtikalā-nāma of Ratnakīrti with the connection and the purpose of the purpose (dgos pa'i dgos pa), and
D 3817, the Prajñāpāramitā-vajracchedikā-ṭikā of Kamalāśīla with the subject matter and the purpose (although this commentary really follows the Vyākhyāyukti system).

Commentaries with three terms
D 3798, the Saṃcayagāthā-pañjikā of Buddhaśrījñāna with the subject matter, the actual purpose (dgos su dgos pa), and the connection, and
D 3806, the Prajñāpāramitā-koṣatāla-nāma of Dharmaśrī with the subject matter, the purpose, and the text (the only Prajñāpāramitā commentary to mention the text).

Commentaries with four terms
(All these commentaries discuss the subject matter, purpose, and connection. The fourth term is either the "purpose of the purpose" or the "further purpose of the purpose" (dgos pa'i yang dgos pa), which are synonyms.)
D 3791, the Aśṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṃkāralokā-nāma of Haribhadra with the purpose of the purpose,
D 3792, the Bhagavad-ratna-guṇa-saṃcaya-gāthā-nāma-pañjikā of Haribhadra with the further purpose of the purpose,
D 3793, the Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-sāstra-vṛtti of Haribhadra with the further purpose of the purpose,
D 3795, the Abhisamayālaṃkāra-vṛtti-piṇḍārtha of Prajñā-karamati with the purpose of the purpose,
D 3800, the Abhisamayālaṃkāra-bhagavatī-prajñāpāramitopadeśa-sāstra-vṛtti-prajñāpradīpāvali-nāma of Buddhaśrījñāna with the purpose of the purpose,
D 3802, the Sātasāhasrikāvyākhyā-nāma of Dharmaśrī with the purpose of the purpose, and
D 3805, the Aśṭasāhasrikā-prajñāpāramitā-vṛtti-marmakau-mudī-nāma of Abhayākaragupta with the further purpose of the purpose.
Vajracchedikā-ṭīkā (D 3817), but a very strong case can be made that it follows the commentarial method advocated in the Vyākhyāyukti and only incidentally uses any of the five introductory terms. And once AA has stated the purpose, then its commentaries are more likely than not to also state the purpose and some of the other introductory terms. Thus, most of the texts in the AA cycle do use some of the five introductory terms.

What are we to make of the term "ultimate purpose" that occurs in at least three of our texts? The evidence suggests it is used both as a synonym for the "purpose of the purpose" in the Atyayajñāna-sūtra-vyākhyāna (D 4003) and the Avikalpa-praveśa-dhāraṇī-ṭīkā (D 4000) and as a sixth term in the Kirtimāla (D 4010). Thus, we find three "purposes" that are expressed in various ways: the purpose that is also called the "actual purpose" and the "true purpose" (yang dag par dgos pa; *samyakprayaṇa in the Kirtimāla (D 4010), 2a); the "purpose of the purpose" that is also called the "further purpose of the purpose" and the "ultimate purpose" (dgos pa mtha' phrin pa in the Atyayajñāna-sūtra-ṭīkā (D 4003)); and the "ultimate purpose" (dgos pa mthar thug pa in the Kirtimāla (D 4010)) when it is juxtaposed with the "purpose of the purpose."

The relation of the five terms to the four anubandhas, which Huparikar describes as the four requisites at the beginning of a text that explain its purpose, may be quite simple. The Buddhists use the five introductory terms called "dgos 'brel" and certain non-Buddhists use the four anubandhas in order to introduce a text and its purpose. Three terms are shared by both groups: subject matter (viṣaya (non-Buddhist) / abhidheya (Buddhist)), connection (sambandha), and purpose (prayaṇa).¹ Not surprisingly, in connection with the five

¹Ganesh Shripad Huparikar, The Problem of Teaching Sanskrit (Kolhapur City (India): Bharat Book-stall, 1949),
terms, no Tibetan translation of the term "anubandha" is found in any of the sūtra commentaries.\footnote{Sa-skya Paṇḍita Kun-dga' rgyal-mtshan (1182-1251), "mKhas pa la 'jug pa'i sgo," in The Complete Works of the Great Masters of the Sa-skya-pa Sect of Tibetan Buddhism = Sa skya pa'i bka' 'bum, 5: 81.1.1-111.3.6 (Tokyo: Toyo Bunko, 1968), 83.1.5, lists the following four terms under the rubric of bsdus pa'i don (*pañḍārtha = concise meaning): (1) brjod bya (*abhidheya = subject matter), (2) dgos pa (*prayojana = purpose), (3) dgos pa'i dgos pa (*prayojana-prayojana = purpose of the purpose), and (4) 'brel pa (*sambandha = connection). He has not included rjod pa (*abhidhāna = text). At present, no comprehensive study of the terms used to introduce texts in Indian literature has been published. Such information would be useful to find out when a term such as anubandha was coined, whether Buddhists ever used the term, and when the anubandhas were first mentioned in a commentary or treatise, though of course dating Indian texts is often problematic.}

The Vyākhyāyuktī’s Five-fold Commentarial Method

Another commentarial method was put forth in Vasubandhu’s Vyākhyāyuktī (Vy, D 4061), a treatise on how to explain and comment upon sūtras. It set out five components to be included in a sūtra commentary:

(1) the purpose (dgos pa; *prayojana),
(2) the concise meaning (bsdus pa'i don; *pañḍārtha),
(3) the meaning of the words (tshig gi don; *padārtha),
(4) the connections (mtshams sbyar ba; *anusamāhi), and
(5) the objections and answers (brgal ba / dang lan...
The "purpose" points to the goal or result of the treatise, the "concise meaning" to the meaning and subject of the treatise, the "meaning of the words" explains the concise meaning and so forth by means of word-by-word commentary, the "connections" explains the order of the words and connects the topics, and the "objections and answers" upholds the work's logical and internal consistency. Whether Vasubandhu has added anything new or innovated with the Vyākhyāyuktī is not yet clear. Now let us see to what degree the tradition utilized his system.

Even though Vasubandhu composed a number of sūtra commentaries, Kamalaśīla (late eighth century C.E.) is the author who most explicitly followed Vasubandhu's instructions. The best example is the Śālistamba-ṭīkā (ŚT-K) in which Kamalaśīla introduced the treatise according to the Vy's five components. He organized the commentary using a seven-fold concise meaning that to a large extent conforms with Vasubandhu's explanation of the concise meaning in the Vy, which has these parts (33a):

1. that which is to be comprehended (ci shig yongs su shes par bya ba; *kiṃ parijñeya),
2. how [that] is to be comprehended (ji ltar yongs su shes par bya ba; *[tat] kathāṃ parijñeya),
3. comprehension (yongs su shes pa; *parijñāna),
4. the result of comprehension (yongs su shes pa'i 'bras bu; *parijñānapālā), and
5. the vocalization [of that result] (de rjod par byed pa; *tad abhidhāna).

Kamalaśīla begins the ŚT-K's concise meaning with the "pro-

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1Vy, Derge, 30b.
logue" and "introduction" and concludes it with the "purpose."
The middle four sections are:

1. the subject to be comprehended (yongs su shes par bya ba'i dngos po; *parijñeya-vastu, 178a),
2. comprehension (yongs su shes pa; *parijñāna, 179b),
3. the result of comprehension (yongs su shes pa'i 'bras bu; *parijñānapahala, 181a), and
4. how that is to be comprehended (de ji itar yongs su shes par bya ba; *tat kathāṃ parijñeya, 181b).

The similarity is striking. And none of the other sūtra commentaries so closely matches Vṛ.

Eleven commentaries in all either mention or were influenced by Vṛ's five-fold method; a twelfth is questionable. Kamalaśīla wrote three of them: the ŚṬ-K, the Avikalpa-praveśa-dhāraṇī-ṭīkā (D 4000), and the Vajracchedikā-ṭīkā (D 3817). Was this a casual decision by Kamalaśīla or did he wish to pay respect to Vasubandhu by using his commentarial system? Why should Kamalaśīla have been so devoted to Vasubandhu when no other authors were, including Vasubandhu himself? Was Vasubandhu, in fact, the author of Vṛ? If so, did he write Vṛ late in his life and therefore would not have quoted it in his other, earlier works? Did he even intend that its five-fold organization be followed? It is very difficult to know from our vantage point what it was that influenced Kamalaśīla in his decision to adopt this commentarial method.

Let us now consider the remaining texts influenced by Vṛ. A cursory examination of the Prajñāpāramitā section found five commentaries that either use or mention the Vṛ method of commentary.¹ AAA has a Vṛ quotation repeated in all but one

¹The five Prajñāpāramitā commentaries that follow or allude to the components in Vṛ are:
of these five commentaries:

One who wishes to state a sūtra’s meaning
Should relate it by means of the purpose,
The concise meaning, the meaning of the words,
The connections, and the objections and answers.

So, according to the Vyākyāyukti, a sūtra should be explained by means of the five aspects.¹

Haribhadra identifies the concise meaning as the eight abhisamaya of AA. The Saṃcayagāthā-paṇḍjikā (D 3792), 2b, and the Duravabodhālokā-ṭīkā (D 3794), 148b, quote this very same verse; the Prasphuṭapadā (D 3796) quotes it with a slightly different first line and inserts an extra line between the first and second so that its first two lines read:

For one who wishes to state sūtras,
I shall give the instructions.²

D 3791, the Abhisamayālāṃkārālokā of Haribhadra,
D 3792, the Saṃcayagāthā-paṇḍjikā of Haribhadra,
D 3794, the Duravabodhālokā-ṭīkā of Dharmākṛtiśrī,
D 3796, the Prasphuṭapadā of Dharmamitra, and
D 3817, the Vajracchedikā-ṭīkā of Kamalaśīla.

¹ Abhisamayālāṃkārālokā, Derge, 12b-13a:

\[
\begin{align*}
\text{mdo don smra bar 'dod pa yis} & \; // \\
\text{dgos pa bs dus pa'i don bcas dang} & \; // \\
\text{tshig don bcas dang mtshams sbyar bcas} & \; // \\
\text{brgal lan bcas pas bsnyad par bya} & \; // \\
\text{zhes rnam par bshad pa'i rigs pa las rnam pa lngas} & \\
\text{mdo sde bshad par bya'o} & \; //.
\end{align*}
\]

² Prasphuṭapadā, Derge, 3a:

\[
\begin{align*}
\text{mdo rnams smra bar 'dod pa la} & \; // \\
\text{ngas ni man ngag sbyin par bya} & \; //.
\end{align*}
\]
The rest of the lines are the same. The text also says this is Maitreya's tradition and that Maitreya further said:

The purpose, concise [meaning], and meaning of the words are the objective explanation, and the connections and objections and answers meant to be understood directly, are directly explained.¹

The Vajracchedikā-ṭīkā (D 3817) of Kamalaśīla does not quote Vy and adds "subject matter" (brjod par bya ba; *abhidheya) to the five components of the Vy method. Similar to the ŚṬ-K, the bulk of the commentary is devoted to elucidating the "concise meaning" by means of the "meaning of the words," "connections," and "objections and answers."² These five commentaries all follow Vy, but to determine to what degree they rely upon it will require further study.

Within the Ātra Commentary section, we find seven commentaries that have been influenced to varying degrees by Vy. The five degrees of influence range from (1) quoting the Vy, (2) being strongly influenced, (3) having a similarity that is suggestive of having been influenced, (4) exhibiting very specific but limited influence, to (5) there being merely a possibility of some influence. The unstated sixth category is the majority of the commentaries, which exhibit no Vy influence. It is difficult at this time to know why only a

¹Prasphuṭapadā, Derge, 3a:

dgos pa dang bs dus pa dang / tshig gi don ni dngos
su bstan cing / mtshams sbyar ba dang / brgal ba
dang / lan ni shugs las rtogs par dgongs te shugs
kys bstan to //.

²For more information about this commentary, see Tucci, "The Triṣatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ by Asaṅga" in Minor Buddhist Texts, 1:129-171.
few authors were influenced by the Vy. There indeed may have been a commentarial tradition that these authors shared with the Vy without any direct influence from the Vy itself. Nevertheless, if we are ever to discover the reason, we must investigate and report even our early findings.

The text that quotes the Vy verse cited above is the Laṅkāvatāra-sūtra commentary, the Tathāgata-hṛdayālāṃkāra (D 4019) of Jñānavajra, which has already been mentioned as using four of the five introductory terms and using the term dgos 'brel. This work, which includes a decidedly tantric viewpoint, is organized according to the chapters of the sūtra and gives a word-by-word commentary, more or less.

Two sūtra commentaries by Kamalaśīla, the Avikalpa-praveśa-dhāraṇī-ṭīkā and the ŚT-K, do not quote the Vy but do follow its method for explaining a sūtra, indicating its strong influence upon them. They both employ the Vy five-fold commentarial method in which most of the commentary consists of the elucidation of the concise meaning's topics by means of the meanings of the words, connections, and objections and answers. The Avikalpa-praveśa-dhāraṇī-ṭīkā has two purposes: the regular purpose—to enter the non-conceptual realm and to eliminate the entire net of conceptions, and the ultimate purpose—to obtain the state of omniscience.1 Its concise meaning has fourteen topics (the ŚT-K's has seven). The ŚT-K places the concise meaning before the purpose, thereby reversing the normal order. Moreover, it includes a "purpose" as the final topic within the concise meaning. Thus, the ŚT-K has two purposes: one as a topic in the concise meaning and the other as the second of the five commentarial components. But, when explaining each of the five components, in order not to confuse the reader, Kamalaśīla includes this statement in his treatment of the purpose: "because in this [text] the purpose was included in the con-

1 Avikalpa-praveśa-dhāraṇī-ṭīkā, Derge, 123a.
cise meaning, it was not explained separately." He mentions, pro forma, the meaning of the words, the connections, and objections and answers, but says very little about them.

The commentary whose similarity with the Vy five-fold method suggests that it was influenced by the Vy is the Bodhyapatti-deśanā-vṛtti (D 4005) ascribed to Nāgārjuna. The treatise may allude to all five of the Vy's commentarial methods but is not explicit. As described above, under the heading "the meaning of the purpose" (dgos pa'i don; *prayojanārthā), the commentary discusses the five dgos 'brel terms; it also mentions the concise meaning and "the three such as objections and answers," which seems to refer to the meanings of the words, connections, and objections and answers, but because only the objections and answers are listed, we cannot be sure. Thus, the commentary may combine the five introductory terms with the five-fold Vy commentarial method. That both systems are used in the same commentary may simply show their compatibility.

Two commentaries discuss the purpose using terms nearly identical to those of the Vy. The two texts are the *Caturdharmaka-vyākhyāna (D 3990) of Ye-shes sbyin (Jñānadatta), Peking attributes it to Vasubandhu and the Caturdharmaka-vyākhyāna-ṭīkā (P 5491) of Jñānadatta. The other four Vy commentary components are not present in the texts. The passage in question from the Vy on the four kinds of purposes may be translated thus:

1ŚT-K, Derge, 146b:

dgos pa ni 'dir bsdus pa'i don gyi nang du 'dus pas logs shig tu ma bshad do //.

to instruct the bewildered, to induce the frivolous to practice, to encourage the despondent, and to gladden those in the right.¹

The corresponding passage in the Caturdharmaka-vyākhyāna and its quotation in the Ĥikā may be translated:

in order to instruct the bewildered, in order to induce the frivolous to practice, in order to encourage the despondent, and in order to gladden those in the right.²

Thus, it appears that theVy has influenced these two commentaries in a very specific and limited way: in the discussion of the purpose.

The text whose influence from the Vy seems most questionable, is the Akṣayamati-nirdeśa-Ĥikā (D 3994) of Vasubandhu (Peking gives no author attribution). It was mentioned above because it also discusses two of the five introductory terms: the subject matter and connection, and it is organized according to the topics of its sutra, the eighty inexhaustible factors. In this text, we also find three of the Vy's five

¹Vy, Derge, 31a:

kun tu rmongs pa rnams la yang dag par bstan pa dang / bag med pa rnams la yang dag par len du gzhug pa dang / kun tu zhum pa rnams la yang dag par gzengs bstod pa dang / yang dag par zhugs pa rnams la yang dag par dga' bar bya ste /.

²Caturdharmaka-vyākhyāna, Derge, 66a, and Caturdharmaka-vyākhyāna-Ĥikā, Peking, 84b:

mgo rmongs pa rnams la yang dag par bstan pa'i [Ĥikā: par bya ba'i] phyir dang / bag med pa rnams yang dag par 'dzin du gzhug pa'i phyir dang / kun tu zhum pa rnams yang dag par gzengs bstod pa'i phyir dang / yang dag par zhugs pa rnams yang dag par rab tu dga' bar bya ba'i phyir ro //.
commentarial components: the purpose, concise meaning, and meaning of the words, but no connections nor objections and answers. The Akṣayamati-nirdeśa-ṭīkā, of doubtful or weak influence from the Vy, is organized according to the subject matter rather than the concise meaning. Thus, the ṭīkā may not purposefully be following the Vy commentarial methods, but rather, the generally available commentarial practices of its time.

The Four Intentions and the Four Allusions

The four intentions (dgongs pa; abhiprāya) and the four allusions (ldom por dgongs pa; abhisamādhi) are hermeneutical devices sometimes employed in sūtra commentaries. They are not, however, used to structure a commentary. For example, all eight are listed in the ŚṬ-K (see the Chapter Three in which the ŚṬ-K is summarized) and are implemental in solving the riddle of the Buddha's enigmatic aphoristic statement at the beginning of the Śālistamba-sūtra about a person seeing dependent arising, the Dharma, and the Buddha. In particular, Kamalaśīla says the intention of sameness (mnyam pa [nyid] la dgongs pa; *samatābhīprāya) and the allusion of the character of the perfect (yongs su grub pa'i mtshan nyid la ldom por dgongs pa; *parinīśpanna-lakṣāṇābhisamādhi) underlie the Buddha's statement.

Two other sūtra commentaries also mention the intentions and allusions: the Gāthādvaya-vyākhyāna (D 4002), which lists the four intentions and one of the allusions, and the Tathāgata-hṛdayālaṃkāra (D 4019), which merely mentions the two broad categories of intention and allusion. Also, Ye-shes sde wrote a 200 śloka commentary (now lost) recorded in the lHan kar ma and entitled dGongs pa bzhi dang / ldom por dgongs pa bzhi bshad pa'i brjed byang (Lalou 546: "Notes for Remembrance of the Explanation [of] the Four Intentions and
the Four Allusions"). For now let us point out that this commentarial technique is used for the sūtras and not only for the tantras.

Before leaving our descriptions of commentarial methods, one sūtra commentary must be mentioned that fits into none of the above categories. It is the Triskandha-sādhanā-nāma (D 4008) ascribed to Kṛṣṇa, a ritual text derived from the Bodhy-āpatti-deśanā of the Vinaya-viniścaya-Ūpalipṛccha (D 68). Like the versifications, this text does not have a word-by-word explanation of its sūtra and thereby stretches our notion of the meaning of "commentary."

Conclusion

To conclude this cataloging of sūtra commentaries and their commentarial techniques, let us observe that this is the first study on the subject of (predominantly) Indian Buddhist Mahāyāna sūtra commentary. It undoubtedly contains many faults characteristic of beginning studies, and it is our wish that it may serve towards further developments and understanding of the literary genres found in Buddhist literature. Of course, comparative studies in non-Buddhist Indian literature are essential for a truly complete appreciation of

the literary efforts of our sutra commentary authors, because they were not writing in a vacuum but as part of a living tradition shaped by its own internal dynamics as well as by the external forces of its religio-cultural environment.

In the relatively unstudied area of sutra commentary, many problems still remain. For example, what was the relationship of the sutras to their commentaries: what determined which sutras received commentaries and which did not? We may think that it was the popular sutras that received commentaries without it necessarily being true that sutras receiving commentaries were popular. What was the role of sutra commentaries in the Buddhist world: were they written primarily in order for the authors to express their doctrinal views, to explain the sutras, or for some other reason, and who was their audience? How innovative were the commentaries: to what extent did they rely on traditional interpretations of the sutras? How did the Tibetans decide which commentaries to translate?

To summarize, Buddhist sutras and their commentaries preserved in the Tanjur did not originate contemporaneously; the sutra commentaries came later than their respective sutras, though the sutras may have subsequently undergone change. The commentaries are primarily based upon their authors' knowledge of Buddhist doctrine rather than upon received instructions specific to the sutra. Approximately one-tenth of the sutras in the Kanjur have commentaries in the Tanjur, and the Tanjur has placed them in two sections: Prajñāpāramitā and Sūtra Commentary. The Sūtra Commentary section, which includes commentary upon spells, cherished recollections, and so forth, uses a broad definition of "sutra." From among all the sutra commentaries, the Abhisamayālaṃkāra is pre-eminent: in Tibetan Buddhism it has become the gateway for the study of Prajñāpāramitā. The commentaries employ different commentarial methods, and the authors, though primarily from India, include a Korean, a
Sinhalese (?), a Chinese (?), and a few Tibetans. Finally, the genre is at least as valuable for what it indirectly tells us about the later tradition and the role of sūtra in it as for its interpretations of the sūtras themselves.

Outline of Prajñāpāramitā Commentaries

(Derge 3786-3823, Peking 5221)
(1Han kar ma 514-529, 571)

I  AA and its commentaries = 9 texts

   (versification)
   A. AA = 3786 Maitreya (Asaṅga)
   B. Its commentaries and their authors
      3793 Haribhadra
      3794 Dharmakīrtiśrī
      3796 Dharmamitra
      3795 Prajñākaramati
      3797 Kumāraśrībhadra
      3799 Ratnakīrti
      3800 Buddhāśrījñāna
      3804 Dīpaṃkarajñāna (Atiśa)

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1 Derge numbers are given in the outline. Lalou's 1Han kar ma catalog numbers are placed on the left margin.

2 Obermiller, "The Doctrine of Prajñā-pāramitā," 11, lists a tenth text: Abhayakaragupta's Munīmatālaṃkāra (D 3903), and says this about it, n. 9:

The latter work is an independent treatise elucidating the essential meaning of Buddhist Scripture in general. It does not appear as a Commentary on the Abhisamayālaṃkāra in the direct sense of the word. However, as its 3 last chapters for the greater part contain explanations of the subjects of the Abhisamayālaṃkāra, it must be counted among the Commentaries of the latter (Gser. I. 8a 2).
II  AA and Sher phyin commentaries = 12 texts
A.  25,000
    3787 Ārya Vimuktisena
    3788 Bhadanta Vimuktisena
    3790 Haribhadra
    3801 Ratnākaraśānti
B.  100,000, 25,000, and 18,000 = 3789 Smṛtijñānakīrti
C.  8,000
    3791 Haribhadra
    3803 Ratnākaraśānti
    3805 Abhayākaragupta
D.  Saṃcaya-gāthā
    3792 Haribhadra
518  3798 Buddhaśrījñāna
    3806 Dharmāśrī
e.  100,000 = 3802 Dharmāśrī
III  Sher phyin commentaries = 16 texts
514  A.  100,000 = 3807 Damaśtrasena
515  B  100,000, 25,000, and 18,000 = 3808 Damaśtrasena
C.  8,000
    3809 Diṅnāga
    3810 Triratnadāsa
    3811 Jagattatālar gnas-pa
D.  700
519  3814 Vimalamitra
520  3815 Kamalaśīla
E.  Vajracchedikā
    3816 Vasubandhu
525  3817 Kamalaśīla
F.  Hṛdaya
529  3818 Vimalamitra
    3819 Jñānamitra
    3820 Vajrapāṇi
    3821 Praśāstrasena
P 5221 Kamalaśīla
3823 Dīpaṃkaraśrītīkāna (Atiśa)
3822 Śrī Mahājana

IV Miscellaneous treatises = 4 texts

P 5210 (D 4462) Kambalapāda (versification)
P 5211 (D 4463) no author (claims to be a sūtra)
3812 Kambala (versification)
3813 Kambala

V Nine Prajñāpāramitā texts are commented upon:
1. 25,000 six times (twice with 2. & 3.)
2. 100,000 four times (twice with 1. & 3.)
3. 18,000 two times (twice with 1. & 2.)
4. 8,000 six times
5. Saṃcaya-gāthā three times
6. 700 two times
7. Vajracchedikā two times
8. Hṛdaya seven times
9. AA twenty times (12x along with sūtras)

1P 5210 and D 3812 are different translations of the same work, so really three different treatises are listed here.
Chapter 3
Indian Commentaries on the Śālistamba-sūtra

This chapter on the Śālistamba-sūtra (ŚS) commentaries first examines the contents of the Śālistambaka-kārikā (ŚK) and the Śālistambaka-mahāyāna-sūtra-ṭīkā (Ṭ), then of Kamalaśīla’s Śālistamba-ṭīkā (ŚṬ-K), and finally compares their presentation of dependent arising with that of the ŚS. Outlines of the ŚK and the ŚṬ-K are used as guides in the detailed study and summary of the commentaries’ contents. Among these texts, only the ŚṬ-K presents an outline of its contents and even this outline is not complete. However, in order to facilitate presentation and analysis of the contents of the commentaries, tentative outlines and text divisions will be offered in the summaries and in the translation of the ŚṬ-K.

Each of the outlines is followed by a summary of the contents of the commentary; in the case of the ŚK, the summary includes the Ṭ. In the case of the ŚṬ-K, the summary compares and contrasts all three commentaries and the ŚS.

The third section in this chapter reviews the presentations of dependent arising in the four different texts: the different formulaic presentations of dependent arising, additions and deletions by the commentaries, and differences in interpretation. Also considered are the possible reasons for the differences in interpretation and in emphasis.

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1 The outline does not analyze the largest section of the ŚṬ-K, the sixth part of the concise meaning (bsodus pa’i don; *piṇḍārtha) entitled "How That [Dependent Arising] Is to Be Comprehended," which has further divisions and sub-divisions presented in a piecemeal manner. Therefore, for just that section of ŚṬ-K, we have provided a second outline that contains a combination of Kamalaśīla’s organization (mostly) and our interpretation (to a far lesser degree and put in brackets to distinguish it). Also, please note that the Tibetan spellings are archaic because they are taken from the variorum edition Dunhuang spellings.
Summaries of the Šālistambaka-kārikā
and the Šālistambaka-ṭīkā

The Šālistambaka-kārikā¹ (SK) is, as its title suggests, a versification of the Šālistamba-sūtra (SS) and contains seventy verses (slokas). Each verse has four seven-syllable lines (pāda), except for verse forty-seven, which has only three lines. The verse numbering is not present in the Tibetan text but is our editorial addition. The Šālistambaka-ṭīkā² (Ṭ) is a long work consisting of four bām pos or sections. As its title indicates, the Ṭ is a commentary on the SS, but what the title does not suggest is that the Ṭ is equally a commentary on the SK and includes the SK's verses in its text in toto, except for verses [43cd], [60-61b], [64d], [66cd-67a] (these three lines may not be clearly quoted but all the words are present in the text of the Ṭ), and [67b]. The Ṭ, which also quotes many portions of the SS, with some quotes at great length, is essentially a word-by-word commentary to both the SK and the SS. The Ṭ occasionally offers long explanations such as those on the Eight-fold Noble Path, ignorance, and eight faulty theories of causation.

The SK, as a versification of the SS, suggests by its mere existence the high esteem with which the Indian Mahāyāna Buddhist tradition regarded the SS. This is because very few versifications of sūtras were written and usually they were written for sūtras of special significance such as the major

¹In Tibetan: Sā lu ljang pa'i tshig le'ur byas pa.
²In Tibetan: Sā lu ljang pa zhes bya ba theg pa chen po'i mdo'i rgya cher bshad pa.
Prajñāpāramitā sūtras or the Vajracchedikā. Versifications serve as manuals of their sūtras' doctrines, providing mnemonic, concise summaries. In the previous chapter, six such sūtra versifications were identified. All of them have prose commentaries, as well. Thus, the ŠK and the T fit into this mold. And the ŠK follows the ŠS's order of presentation with only a few additions and deletions. The T usually comments on the parts of the ŠS that the ŠK deleted, so most of the ŠS is commented upon by the T.

Both the ŠK and the T are extant in Tibetan and Mongolian. The five known Tanjurs each have the T in the Sūtra Commentary section immediately following the ŠK. Narthang and Peking also have a version of the ŠK in the Madhyamaka (dbu ma) section of the Tanjur.¹ Still another version of the ŠK exists in the Tawang (rTa-dbang) Monastery Kanjur of Assam, India. See the section on the editions for details.

The translation and editing of the ŠK and the T took place in Tibet around 800 C.E. This date is based upon the lHan kar ma Catalog, which lists the T, as will be discussed below. The T's colophon states and the sDe dge'i bstan 'gyur gyi dkar-chag² by Zhu-chen Tshul-khrims rin-chen agrees that the T was translated by the Indian Upādhyāya Dharmaśrīprabhā and the Translator-monk Legs-pa'i blo-gros and Jñānakumāra; the Translator-monk who is a Great Editor, dPal-brtsegs, later edited and arranged the T. None of the editions of the ŠK in the Sūtra Commentary section, all of which are immediately followed by the T, have a colophon; probably the T's colophon

¹The Golden Manuscript Tanjur probably has a copy at the same location but to date its presence is not confirmed.

was meant to apply to both itself and the ŚK. The three other editions of the ŚK do have colophons and substantially agree with the T with one exception: Peking and Narthang list the Indian Upādhyāya as Dharmāśrībhadrā (sic) rather than Dharmāśrīprabhā (the Tawang version of ŚK agrees with T). Since the colophons list these translators from the Early Propagation of Buddhism in Tibet and the lHan kar ma lists the T, there is little doubt that T was among the early Tibetan translations. The case for an early translation of the ŚK is weaker because it is not listed in the lHan kar ma. However, its existence is acknowledged and its translators are said to be the same ones that translated the T, so we have little reason to doubt that it too was an early translation.

The ŚK has also been translated into Japanese by Ominami Ryūshō in his article "Chibettogo-yaku Nāgārjuna zo Sei ho u shō Wayaku" [Nāgārjuna's Ārya-Śālistamba-kārikā translated from Tibetan into Japanese] in Hasegawa Bukkyō bunka kenkyū Kenkyū nenpō 11 (1984): 1-18. No translation of the T is extant other than those in Tibetan and Mongolian.

The Tibetan Buddhist tradition ascribes the ŚK and the T to the revered Nāgārjuna, expounder of the Madhyamaka philosophy. Nāgārjuna's pioneering works that expound the "middle way" began the Madhyamaka school that was followed by Āryadeva, Buddhāpalita, Bhāvaviveka, Candrakīrti, Śāntideva, and other great Buddhist writers. But in spite of, or perhaps because of, his great importance, modern scholars are by no means in agreement over the question of what texts Nāgārjuna actually wrote. Tibetan tradition accords six great texts to Nāgārjuna, foremost being his Mūla-madhyamaka-kārikā. Besides these, in the Tanjur many more texts on various subjects (tantra, medicine, grammar, etc.) have been attributed to Nāgārjuna. As a result, the Tibetan tradition accords him a miraculously long life of six hundred years. On the other hand, modern scholars have hypothesized the existence of more
than one Nāgārjuna to account for the varied writings.¹

The Madhyamaka Nāgārjuna's authorship of the ŚK and the Ṭ is doubtful because the ŚK and the Ṭ interpret dependent arising using the Yogācāra "three-nature" (trisvabhāva / trilakṣaṇa) theory. Of the ŚK's seventy verses, only one-and-a-half, [61cd-62], are about the "three-nature" interpretation of dependent arising. If it were not for these six lines, the text could just as easily be considered a Madhyamaka treatise. The Ṭ, on the other hand, not only discusses the "three-nature" viewpoint, it frequently mentions the "fundamental consciousness" (kun gzhi rnam par shes pa; *ālayavijñāna)² as well. In fact, the Ṭ has nearly half a folio of commentary on the ŚK's six "three-nature" lines. Therefore, it is doubtful that the Madhyamaka Nāgārjuna could have been the author.

In contrast to our findings, Lindtner includes the ŚK in his list of dubious texts but not the group of "most probably not genuine" and flatly rejects Nāgārjuna's authorship of the Ṭ:³ Ruegg records merely the attribution of the two works to Nāgārjuna without any further comment on their authenticity.⁴ But clearly, the ŚK and the Ṭ are unlike any of Nāgārjuna's major Madhyamaka works.

From the time of the Early Propagation of Buddhism in

¹For more information on the life of Nāgārjuna, see David Seyfort Ruegg, Literature of the Madhyamaka School of Philosophy in India, A History of Indian Literature, vol. 7: Buddhist and Jaina Literature; fasc. 1, ed. by Jan Gonda (Wiesbaden: Otto Harrassowitz, 1981), 4-9, 104-8.

²The Sanskrit equivalents preceded by an asterisk are my suggested equivalents; the remainder are taken from the corresponding passages in the Sanskrit texts that quote ŚŚ.


⁴Ruegg, Literature of the Madhyamaka School, 29.
Tibet, the Tibetan tradition has clearly attributed the T to Nāgārjuna. The case is slightly less clear for the ŚK. According to Lalou, the lHan kar ma Catalogue states:

549. Ācārya Nāgārjuna wrote the commentary for the combined Sālistamba-sūtra [and] versification [in] 1,200 units\(^1\) [in] 4 sections.\(^2\)

This description exactly matches that of the T as preserved in the Tanjur and, undoubtedly in reference to the ŚK, mentions a versification in connection with the ŚS. Yet, the lHan kar ma does not say that the ŚK was written by Nāgārjuna. Even so, the later Tibetan tradition unanimously agrees on his authorship.

Did the ŚK and the T always circulate together? We have evidence that versions of the ŚK circulated without being attached to the T, e.g., the Tawang Kanjur edition and the Peking and Narthang copies in the Madhyamaka section of the Tanjur. We also have evidence that the T circulated by itself, because it is described by itself in the lHan kar ma Catalogue, Lalou 549. However, in modern times, the T is only found next to the ŚK.

Although the Chinese tradition is ignorant of the ŚK and the T because they were not translated into Chinese, the Indian tradition does make reference to at least one of them. Bhavya, in the Madhyamaka-ratnapradipa,\(^3\) refers to the Ācārya

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\(^1\)The word "śloka" generally means "verse" but when used to describe the length of a Tibetan text, it can hardly have that meaning, especially when the text is in prose.


[549] sā lu ljang pa'i mdo tshigs bcad du bsdus pa'i 'grel pa / slob dpon klu sgrub kyis mdzad pa / 1,200 śl. [= ślokas] / 4 bp. [= bam po] //.

\(^3\)The question of the authorship of the Madhyamaka-ratna-
himself's (Nāgārjuna's) commentary on the Śālistamba-sūtra for anyone who wants to know about external dependent arising.\(^1\)

The reference does not make clear whether the versification or the long commentary is intended. It is possible that both were meant because the two may have generally circulated as a unit. Whatever the case may be, we can conclude from Bhavya's attribution of authorship to Nāgārjuna that (1) in India, the T (and the ŠK) was thought to have been written by Nāgārjuna (the Tibetans did not invent the attribution), and that (2) the T was in existence at the time of Bhavya. Since the Madhyamaka-ratnapradīpa contains references to Dharmakīrti and Candrakīrti, both of whom are thought to have lived during the early seventh century, it cannot be any earlier than that date.\(^2\) Thus, our earliest reference to the T (and at least indirectly to the ŠK) is no earlier than the seventh century and may be later.

The attribution of a Yogācāra treatise to Nāgārjuna is, however, curious. We may well wonder whether this was an attempt by a Yogācāra follower to co-opt Nāgārjuna, perhaps in order to promote acceptance (or tolerance) of Yogācāra doctrine among the followers of the Madhyamaka. The T has used Yogācāra views merely to interpret the ŠS and its doctrine of dependent arising. In the ŠK, the Yogācāra influence is limited to six lines; for the T, the Yogācāra


\(^1\) Bhavya, Madhyamaka-ratnapradīpa, D 3854 tsha 272a2-3:

phyi rten cing 'brel par 'byung ba'i tshul yang slob dpon nyid kylis mdzad pa'i 'phags pa sā lu ljang pa'i mdo'i 'grel par blta bar bya'o //.

\(^2\) Ruegg, Literature of the Madhyamaka School, 66, 71, n. 228.
influence is much more widespread. However, not even the T can be considered to provide a systematic exposition of Yogācāra views or of a Yogācāra system. We would be disappointed if we expected to find in the T a well-developed portrait of Yogācāra philosophy.

Through repetition, the ŚK emphasizes three doctrinal points present in the ŚS. They are:

1. Causes and conditions must be present for a result to occur. If either causes or conditions are deficient, there will be no result. The point is made in [16], [29], [51], [53ab], and [54c].

2. When a result occurs, there is no self-conceptualization, whether by causes, conditions, results, or anything else. This point is made in [17], [24cd], [28-29], [46], [53dc], [55a], and [58a]. The ŚK most often puts self-conceptualization in the form of "I produced" or "I was produced." On a couple of occasions ([17] and [55a]), the form "grasping at 'I'" is used.

3. The ŚK denies various wrong views of causation. This is the corollary to saying causes and conditions must be present for the result to occur, which is the correct view. The wrong views are denied or refuted in [18], [23cd], [49ab], [58b], and [64d-67b].

Without using the technique of repeating itself, the ŚK carries over from the ŚS a fourth doctrinal point: the analysis of dependent arising as being four-fold (external and internal, each with causes and conditions). All four doctrinal points agree with their corresponding presentation in the ŚS. In the following, the points of similarity and difference between the ŚS and its commentaries will be discussed in more detail.
The T quotes passages attributed to the Buddha without specifying their sūtra source. These passages include, in the commentary on [18], the concluding statements to the refutations of entities arising from "other" (T-D, 33b), "both" (T-D, 33b), "agent" (T-D, 34a), and "God" (T-D, 35b) and, at the conclusion to the commentary on [31a], a twelve-line verse on the meaning of ignorance in the form and formless realms. Whether these quotations are actually from a sūtra or simply a paraphrase of the Buddha's teaching is not clear.

The outline of the ŠK and the summary of contents for both the ŠK and the T follow.

The Outline of the Śālistambaka-kārikā

Title (Sanskrit and Tibetan)

Salutation

I. Introduction [1-7]
   A. Promise to compose text (rtṣom par dam bca') [1]
   B. Prologue [2]
   C. Buddha statement [3-4]¹
   D. Śāriputra's question [5-7]

II. Maitreya's Teaching [8-68]
   A. Introduction [8ab]
      1. Description of Maitreya [8a]²
      2. Identifying Maitreya's response [8b]
   B. Seeing D.A.³, Dharma, and Buddha [8c-11]
      1. Descriptions
         a. D.A. [8c-9b]
         b. Dharma [9cd]
         c. Buddha [10]

¹[3bcd] are the ŠK additions.
²[8a] is a ŠK addition.
³D.A. = dependent arising.
2. How they are seen as the same [11]

C. D.A. -- definition and characteristics [12]

D. Dependent Arising -- four-fold analysis [13-62]

1. Outline [13ab]

2. External D.A. [13c-21]
   a. Introduction [13cd]
   b. Causes [14ab]
   c. Conditions [14c-15]
      (1) Identification [14cd]
      (2) Functioning [15]
   d. Necessity of c & c\(^1\) [16]\(^2\)
   e. C & c lack self-conceptualization [17]
   f. Rejection of wrong views [18]
   g. How D.A. is accepted [19]\(^3\), as:
      (1) Proceeding with c & c [19a]
      (2) From beginningless time [19b]
      (3) With five factors [19c]\(^4\)
   h. Five factors [20-21]
      (1) Identification [20]
      (2) Explanation [21]
         (a) Not eternalism [21ab]
         (b) Not annihilation [21cd]\(^5\)

3. Internal D.A. [22-61b]
   a. Outline [22ab]
   b. Causes [22c-25c]
      (1) Identification [22cd]

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\(^1\) c & c = causes and conditions.

\(^2\) [16] is a ŠK addition.

\(^3\) The ŠS does not explicitly make this statement at this point.

\(^4\) See [20-21] for more information on the five factors.

\(^5\) The example of the balancing scale is used; the remaining three factors are not explained.
(2) Three parts [23ab]\(^1\):
(a) Defilement
(b) Karma
(c) Birth
(3) Rejection of wrong views [23cd]\(^2\)
(4) Retrogressive D.A. [24ab]
(5) C & c lack self-conceptualization [24cd]
(6) Progressive D.A. [25abc]

c. Conditions [25d-29]
(1) Introduction [25d]
(2) Identification [26ab]
(3) Functioning [26c-27]
(4) Lack self-conceptualization and so forth [28-29]

d. D.A.'s twelve components [30-40]:
(1) Origins [30-37]\(^3\)
(2) Names and meanings [38-39]
(3) Abbreviated explanation [40]

e. Description of D.A. -- three(-fold) [41]\(^4\)

f. Four causes that assemble [42-51]
(1) Identification [42]
(2) Functioning [43-45]\(^5\)
(3) Lack self-conceptualization [46]

\(^1\) [23ab] are an SK addition.

\(^2\) The SS does not state this at this point.

\(^3\) The T has a three-and-a-half folio commentary with half of it on ignorance (ma rig pa; avidya).

\(^4\) The SK makes explicit that three ideas are stated, ideas not explicitly mentioned in the SS, the T, nor the ST-K.

\(^5\) The T paraphrases [43cd] without quoting it.
(4) Process of rebirth [47-48, 49c-51] \(^1\)
(5) Absence of wrong views [49ab]

g. Five causes of visual consciousness [52-54b]
   (1) Identification [52]
   (2) Efficiency of causes [53ab]
   (3) Lack self-conceptualization [53cd]
   (4) Other conscious. are similar [54ab]

h. Review of D.A. [54cd-55] \(^2\)
   (1) C & c assemble [54c]
   (2) Devoid of an agent, etc. [54d]
   (3) Lack self-conceptualization [55a]
   (4) Birth / arising results [55b]
   (5) D.A. always has causes [55cd]

i. Non-transference [56-61b]
   (1) Non-transference & mirror example [56-58]
      (a) Non-transference [56]
      (b) Mirror / reflection example [57]
      (c) Lack of self-conceptualization [58a] \(^3\)
      (d) Reject wrong views [58b] \(^4\)
      (e) Birth result of actions [58cd]
   (2) Moon / water example [59]
   (3) Fire example & rebirth [60-61b] \(^5\)

4. Three-Nature (trīsvabhiṣa / trilakṣaṇa) theory

\(^1\)[47] is a ŞK addition.
\(^2\)[54cd-55] are a ŞK addition.
\(^3\)[58a] is a ŞK addition.
\(^4\)[58b] is a ŞK addition.
\(^5\)The T, without quoting the ŞK, quotes the ŞS.
of D.A. [61c-62]¹

a. Imagined (*parikalpita) / External D.A. / karma and activity [61cd]

b. Other-dependent (*paratantra) / Internal D.A. / five consciousnesses [62ab]

c. Perfect (*parinīpanna / Not Imagined / ultimate [62cd]

5. Understanding D.A. [63-68]

a. Correctly [63]²

b. Benefits [64-68]

(1) Abandon reflections regarding self in three times [64abc]

(2) Cut off wrong views [64d-67b]³

(3) Get Buddhahood prophecy [67c-68]⁴

III. Conclusion:

Sāriputra heard Maitreya's explanation of the young rice plants, rejoiced along with the gods, and taught the monks.⁵ [69-70]

Summary of Contents

Since the T is a commentary on the ŠK (and the ŠS) and contains most of the verses in the ŠK, the description of the contents of the ŠK and that of the T are combined here. Thus, summaries of the ŠK's verses are immediately followed by the description of the T's comments on both the ŠK and the ŠS.

¹[61cd-62] are ŠK additions.

²The T includes here a commentary consisting mostly of quotations from the ŠS of the five factors from [20-21].

³[64d] is not quoted by the T.

⁴[67c-68b] are a ŠK addition.

⁵The mentioning of the young rice plant as an example and the teaching to the monks are two ŠK additions, at least from the point of view of the Tibetan textual tradition of the ŠS.
In this way the similarities and differences among the texts can be easily identified. The numbers in brackets should be understood to refer to the ŠK's verses and a, b, c, and d to lines one, two, three, and four, respectively.

The ŠK and the T begin with salutations (mchod brjod) to 'Jam-dpal (Mañjuśrī) and to 'Jam-dpal gzhon-nur-gyur-pa (Mañjuśrī-kumārahūta), respectively. Homage is paid to Mañjuśrī, the Bodhisattva traditionally considered to foster wisdom,\(^1\) at the beginning of the treatise because the sūtra and its commentaries belong to the wisdom, rather than the devotional, tradition. Indeed, the study of the ŠŚ's subject matter, dependent arising, is traditionally recognized as the antidote to delusion, as noted previously in the account of the ŠŚ quotation in the Śikṣāsamuccaya. Thus, it is quite fitting to see Mañjuśrī so honored at the start of the two commentaries.

**Introduction**

[1] is the promise to compose the text (rtsom pa dam bca'). The T's commentary to [1] is slightly over two folios long and uses Yogācāra terminology such as "gzung ba dang 'dzin pa med par" (*grāhyagrāhakābhāva; without grasped and grasper).\(^2\) The T presents a long argument on the worthiness of the text that includes discussion of four of the five dgos 'brel, introductory terms (see previous chapter).

The commentary to [1] contains the first of the T's many independent verses, that is, verses that are unique to the T, not occurring in other works. This particular verse states the importance of a Buddhist author showing respect to the

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\(^1\) For example, the Vimalakīrtinirdeśa-sūtra presents Mañjuśrī as among the wisest of the Bodhisattvas.

\(^2\) T-D, 22a.
Teacher (ston pa; *śāstr) (i.e. the Buddha) at the beginning of a composition. The T also discusses the qualities of the Buddha at some length.

[2-7] continue and complete the Introduction. They describe the sutra's setting, the Buddha's pronouncement, and Śāriputra's questioning of Maitreya regarding the meaning of the Buddha's speech on D.A., the Dharma, and the Buddha. Beginning with [2], which gives the setting of the SS, the T comments on both the SS and the ŠK. This section, just over one-and-a-half folios long, includes quotations from the SS.

In the commentary to [2], the T discusses the epithet "Bhagavat" (bcom ldan 'das; Blessed One), histories of Rājagṛha and Vulture Heap (Grdhrakūta; bya rgod phung po--summarized in the annotation of ŠT-K's translation), an explanation of the setting of the sutra employing the analogy of the cakravartin, an etymological explanation of the word "*muni" (thub pa; sage), and another summarizing four-lined verse covering the parts of a prologue.

[3-4] summarize the Buddha's pronouncement concerning which Śāriputra will ask Maitreya for an explanation. The T does not quote the ŠS here and its commentary is little over half a folio long. Here the defense of D.A. is begun as well as the attack on other theories of causation such as creation by God or causeless creation. The T summarizes these points with another verse. Following the quotation of line [4d], the T comments on Dharma (chos) as used in [4], identifying it as the "Eight-fold Noble Dharma" (phags pa'i chos yan lag bryad pa; *aryāṣṭāṅga-dharma), as "the Dharma of result, the very nature of one who realizes [the Dharma]" (bras bu'i chos rtogs pa'i ngo bo nyid), and as "Nirvāṇa with remainder and without remainder" (mya ngan las 'das pa phung po dang bcas pa dang phung po'i lhag ma med pa; *sopadhiśeṣa-nirupadhiśeṣa-nirvāṇa). These meanings of the Dharma are discussed in more

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1 T-D, 22b.
detail following [9cd].

[5-7] present Šāriputra's questions to Maitreya about the Buddha's pronouncement. The T has less than one-half folio of commentary but many quotations from the ŠS. That concludes the Introduction.

Maitreya's Teaching

As in the sutra, Maitreya's discourse, which primarily describes dependent arising, forms the bulk of the text.

[8ab] introduces Maitreya and his response to Šāriputra's questions concerning D.A., the Dharma, and the Buddha. The ŠK adds a description, which is not found in the ŠS, of the expounder of the sutra's teaching, Maitreya, as one having the nature of friendliness (byams pa shin tu bsgoms pa'i bdag, *maitri-subhāvitātma, [8ab]). The T does not comment on Maitreya but begins its commentary on D.A. here with a full folio that contains ample quotations from the ŠS. After introducing the four-fold analysis of D.A. (external and internal, both with causes and conditions) characteristic of the ŠS, the T comments on external D.A.'s causes and conditions. These matters are taken up again in more detail later in the T and serve as an introduction for the ŠK verses that follow. It is not clear why the T previews D.A. except that Maitreya begins his discourse with that topic.

Seeing D.A., the Dharma, and the Buddha

[8c-9b] contain Maitreya's initial response to the question of what D.A. is and very briefly summarize internal D.A.'s twelve components beginning with ignorance and ending with death. T's commentary is quite short, taking less than four lines.

[9cd], about the Dharma, has a very long commentary running two-and-a-half folios without any sutra quotes. Here the T discusses the "Eight-fold Path," "Result," and "Nirvāṇa" in much more detail than that given after [4d]. In fact, most
of this section is about the "Path," describing each of its eight components together with its opposite. At the end of the section on the "Path" is a summarizing verse about seeing the Dharma by seeing D.A. The Ŧ states that the Dharma "Result" becomes manifest in those of virtuous behavior who have such qualities as a fundamental consciousness (*Glaya-vijñāna) that is free of the seed impressions of the defilements. At the beginning of the second bam po (section), we are told that "Nirvāṇa" with and without remainder is called the "nirvāṇa that is not clung to / dwelled in" (mi'gnas pa'i mya ngan las 'das pa; *apratiṣṭhita-nirvāṇa), that it is ageless, deathless, painless, stable, peaceful, permanent, not taken away, inexhaustible, without beginning, middle, or end, free of the three non-dual realms, transcending body, speech, and mind, acting continually for the sake of others with various types of light rays of jewel qualities that are like the various forms of the king of precious jewels, and endowed with a body with the nature of the Dharma, peaceful.

[10ab] describes the Buddha as one who understands all and is therefore called "Dharma-born." Without any sūtra quotes, Ŧ makes a couple of short statements about the meaning of "understanding all" and the epithet "Dharma-born."

[10cd] is rather obscure without Ŧ's helpful comments. Here the idea is repeated that the one who sees D.A. and the Dharma sees the Buddha; the Buddha born from Dharma does this seeing with exalted ('phags pa; *ārya), transcendent ('jig rten las 'das pa; *lokottara) vision.

[11], according to the Ŧ, begins the teaching of how dependent arising is to be understood. We are also told how the Dharma and the Buddha are to be seen.

[11ab] are about the qualities of D.A. such as being "without life" (srog med pa; nirjīva) on up to "peace" (nyer zhi). The Ŧ devotes over half a folio to explaining "without life" and combatting the opposing view of the "Kun tu 'tsho ba gCer bu pa dag" (Nirgranthis) who imagine that everything
internal and external has life and sense organs (dbang po dang ldan; *indriyavat), that all this world is filled with subtle (i.e. small (pha ba; *sūkṣma)) beings, and that those who refrain from eating beings will obtain liberation. In order to negate this position, the Buddha proclaimed "without life" and "free of life" (srog dang brai ba; *ajīva). A discussion on whether or not plants have life follows, the Buddhists taking the position that plants do not. In this discussion, life is equated with mind (sems; *citta), and because plants do not have minds, they are without life and free of life. Then these other adjectives of D.A. are briefly commented upon: "just as it is" (ji lta bu nyid; yathāvad), "unerring" (ma nor ba; aviparīta), "unborn" (ma skyes pa; ajāta), "unarisen" (ma byung ba; abhūta), "not made" (ma byas pa; akṛta), "unobstructed" (thogs pa med pa; apratigha), "baseless" (dmigs pa med pa; anālambara), and "an essential nature that is pacified" (rnam par zhi ba'i rang bzhin; *vyupāśamasvabhāva). This last adjective has a negative form in the ŠS and the ŚT-K: "an essential nature that is not pacified" (rnam par zhi ba ma yin ba'i rang bzhin; avyupāśamasvabhāva). Kamalaśīla has explained both readings in the ŚT-K in an effort to show that both can modify ultimate D.A. The T does not comment upon certain other adjectives in this ŠS passage: "permanent" (rtag pa; satatasamita), at least mentioned in the T, "unconditioned" ('dus ma byas pa; asaṃskṛta), "peace" (zhi ba; śiva), "fearless" ('jigs pa myed pa; abhaya), and "not to be taken away" (myi 'phrogs pa; ahārya). Unlike Kamalaśīla, the T does not identify these adjectives as modifying ultimate D.A. However, the T comments upon the same set of terms as part of commentary to [63] and omits only "just as it is" and "unerring." The T also has "[an essential nature that] is not pacified" instead of "an essential nature that is pacified."

The remainder of the commentary to [11] consists largely of commentary to ŠS quotations. It concludes by explaining
that by seeing D.A. (as just described), one sees the Dharma that makes for the unsurpassable enlightenment, the nature of the learned (myi slob pa; *aṣaikṣa). Because one who sees such a Dharma must realize the true nature of reality, that one sees the Buddha, the Dharma-born, the Dharma-emanation, the Dharma-vision. In this way, the ŠŚ and the T explain the enigmatic statement of the Buddha that led Śāriputra to question Maitreya.

Dependent Arising

[12] defines D.A. by telling us why it is so called. The T quotes liberally from the ŠŚ and comments on more adjectives of D.A. such as "nature" (chos nyid; dharmatā), "stability of dharmas" (chos gnas pa nyid; dharmasthitā), "invariable principle of dharmas" (chos nges par gyur pa nyid; dharma-niyāmatā), "conformity to dependent arising" (rten cing 'brel par 'byung ba mthun pa; pratītyasamutpādānulomatā), "unique thusness" (gzhan ma yin pa de bzhin nyid; ananyatathatā), "reality" (yang dag pa nyid; bhūtatā), "truth" (bden pa kho na; satyatā), "suchness" (de kho na nyid; tattvam, not in the ŠŚ but in the Av, 452), "unerringness" (ma nor ba nyid; aviparītata), and "right" (phyin ci ma log pa nyid; aviparyastatā). This section, about three-quarters of a folio long, comments on the famous saying about D.A. existing regardless of whether Buddhas / Tathāgatas arise or not. This passage may be interpreted as meaning that D.A. is a natural law that exists independent of any authority, pronouncement, or verbalized discovery.

Four-fold Analysis of Dependent Arising

[13ab] introduces and outlines the four-fold schema of D.A. taught in the ŠŚ; the T, quoting the ŠŚ, adds nothing new. The four-fold schema: D.A. is of two kinds--external (phyi rol, bāhya) and internal (nang, ādhyātmika), and both internal and external D.A. are two-fold on account of
consisting of (1) causes (ṛgyu, hetu) and (2) conditions (rkyen, pratayāq).

External Dependent Arising

[13cd] introduce the causes and conditions of external D.A. [14ab] identify the external causes (seed, sprout, and so forth up to the flower and fruit). [14cd] identify the six external conditions as earth (sa; pṛthivī), water (chu; ap), fire (me; tejas), wind (rlung; vāyu), space (nam mkha'; ākāśa), and season (dus; ṛtu). [15] states the function of each of these conditions. [16] illustrates the necessity for the presence of both the causes and conditions in order for the result to occur. For 13cd–15], the T quotes the corresponding ŚŚ passage, and for [16] the T states merely that when all are assembled and the seed has ceased, from that the result, we can presume, will be produced.

[17] says causes and conditions do not grasp at "I" (ngar 'dzin; *ahaṃkāra) and so forth (i.e. the various wrong views), but when present, are sufficient to produce a result. The T quotes and briefly comments upon the corresponding ŚŚ passage about not grasping at "I" and so forth.

Whereas [17] puts forth the correct view concerning causes and conditions, [18] rejects the various wrong views such as the result coming from the self (bdag; svayam), other (gzhon; para), both (gnyis; ubhaya), an agent (byed po; *kartṛ), time (dus; kāla), god (dbang phyg; Īśvara), nature (rang bzhin; prakṛti), and causelessness (ṛgyu med; ahetu). The T has its most extensive commentary on this verse (almost four folios), which is paraphrased below because it was not included in the annotations. Each of the wrong views from self-creation to causelessness is presented and attacked. The T does not quote the ŚŚ but does have twenty-one independent verses in the course of its explanation of [18], each of which is translated below. Because certain of the arguments and verses are obscure, a subcommentary to this commentary would
have been useful.

1. Refutation of the View that Entities Arise from the Self

Opponent: Entities arise from the self without causes or conditions. The T identifies these opponents as essential nature proponents and summarizes their position with two verses.

This nature of entities
Abides always;
Here there is no arising,
There will be no cessation.

The variegated wings of the peacock,
The intense red of the lotus and such,
The sharpness of the thorn and so forth:
Tell who previously made that!

The Buddhist response makes four main points. First, it is not feasible for entities to arise from themselves (rang las skye bar) because they would have to exist previously (i.e. before their arising).

Second, if arising itself is accepted, causes and conditions must also then be accepted. Therefore, entities cannot arise from their self-nature (rang gi ngo bo las skye bar) precisely because they possess arising, and therefore, like a vase, must arise from causes and conditions.

Third, if entities permanently exist, then arising, activity, karma, abiding, and perishing would not be feasible, and yet they all do manifestly appear. Thus, arising from the self (rang las skye) would result in the undesired consequence that arising would be permanent.

The fourth and final point rebuts the claim that, as in the case of space, there is no arising or cessation anywhere or anytime. This claim contradicts direct perception since
entities are perceived to be born from causes and conditions. Thus, in conclusion, entities are not born from their self-nature (rang gi ngo bo las mi skye’o).

2. Refutation of the View that Entities Arise from the Other

Opponent: The other is the self. This can be explained in three ways. First, the other is the self that creates and dissolves, all internal and external entities are the property of a self, and the self is the internal creative being (bdag ni nang gi byed pa’i skyes bur yod). When that internal creative being exists, then various activities occur such as coming and going, and otherness evolves.

Second, the eye and so forth are the property of the self because the eye is for the benefit of others, like the components of bedding and so forth. The word "other" implies the self.

Third, because the eye and so forth are the property of the self, the benefit of that self is the benefit of others. For example, preparing bedding and so forth for others is "for the benefit of others."

The T's rebuttal: the reason "because it is for the benefit of others" does not apply to the example of bedding, because it is an assemblage.

If the self has the nature of a non-assemblage, how would a non-assembled, immaterial self benefit an assembled nature such as bedding? Therefore, the opponents argument is not established. The example of bedding established only the benefit of others that are assembled. Because the pride of "I" and "mine" evolves when arising is obtained from causes and conditions, because the self is an assemblage, the self is just the mind.

But here, in order to show that the internal creative being, similar to the nature of the hairs of a tortoise, devoid of reason or inference, does not exist at all, the Blessed One said, "It is not feasible that external and
internal entities are born from other."

3. Refutation of the View that Entities Arise from Both

Opponent: If entities do not arise from the self nor from the other, then they arise from both.

The T says that others believe that entities arise from a combination of self and other and therefore they say entities arise "from both." But the T says entities do not arise from both because creation from the self is not conceivable and there is no creation from the other as demonstrated previously. Then the Blessed One is quoted as having said, "Other than causes and conditions, there is no self nor other."

4. Refutation of the View that Entities Arise from an Agent

Opponent: Because "both" is not the cause, there must be some other agent who creates and destroys. Thus, an agent, or some original creator who is permanent, continuous, and all-pervading, creates and destroys all internal and external phenomena.

The Buddhist response begins by saying that entities do not depend on an agent for their arising, abiding, and cessation. Entities are seen to evolve from the relationship of causes and conditions. An agent is unchanging like space and, therefore, cannot be depended upon nor could anything that depends upon it arise, abide, or cease. The reason is that an unchanging, inactive agent that has the nature of space does not have the slightest activity or karma by which it could create.

Entities that do arise in dependence upon causes and conditions are seen to arise through a gradual process of evolution. If evolution were dependent upon a permanent agent, then the arising, abiding, and cessation of entities would be permanent (i.e. all entities would arise, abide, and cease all the time). And, because the agent is permanent,
either entities would concurrently arise, abide, and cease or nothing would arise, abide, or cease. Though an agent may be conceived to be an entity that evolves dependent upon causes and conditions and that emerges gradually, like the sky-lotus, which is unborn, an agent cannot arise, abide, and perish. Evolving entities cannot arise dependent upon an unchanging cause.

It is not right that an impermanent [entity] arises from a permanent entity. Because the cause is unchanging. Also, [the result] is made just similar [to the cause].

If cause and result are different How would [the result] come to be without change? Because the cause also changes, The position that [cause and result] are dissimilar is defeated.

Because it is not feasible to ascertain any activity or karma in entities, such as the son of a barren woman, that are devoid of activity, the Blessed One said, "Entities do not depend upon an agent to arise, but if the causes and conditions assemble, it is suitable for entities to arise and perish."

5. Refutation of the View that Entities Arise from God
Opponent: God is the cause.

It should be known that God is the cause Of entities' arising and abiding. Others [i.e. non-Buddhists] understand wrongly in that way and Express in that way what is not the case.
The two main points that the Buddhists oppose are (1) that the
world and the beings in it are created, preserved, and
destroyed by the mind of God, and (2) that merely by the
mental-creation of God, all manner of good and evil is
created.

The T begins the rebuttal with this verse:

If God is the cause of beings'
Birth, abiding, and ceasing,
It is necessary to state also the cause
Of the birth, abiding, and ceasing of that [God].

The T then explains further problems with the acceptance
of God as creator: for example, accepting God as the cause
of arising, and abiding is tantamount to the view of
eternalism.

The second point, that all manner of good and evil is
created by God's thought is not established because of the
undesired consequence that everything would arise eternally:
if creation were by the mere wish of God, then all beings
would concurrently arise, abide, and perish. Furthermore,
there is no special purpose in issuing all manner of evil
because such evil would be fruitless. And there is no thought
given to the purposeless.

The T continues its criticism with this verse:

If causes and conditions are complete,
Gradually, arising and perishing
Appear in accordance with direct perception;
And if deficient, there is no arising.

The T reasons that because phenomena arise, abide, and perish
gradually, God is not the cause.

The T concludes with seven four-lined verses further
criticizing the notion that God is the cause of entities.
For a solitary [cause], efficacious or not,
Without loving kindness and affection,
The profound qualities [of]
Perception, behavior, intention, and so forth, are not right.

If the cause is ubiquitous,
How is [it] a condition?
If [it] is not a cause because [it] does not create,
How does God create?

When even that God, the creator [of] entities,
Is not [itself] maintained to have a creator,
That a fatherless son arises
Is not maintained nor seen.

Logicians maintain that the cause and
[The result], harmonious with the cause, are alike;
A permanent result from a permanent is right,
And an impermanent from an impermanent.

The result from a seed of rice,
The sprout of karma, is seen to arise;
So, [from] a permanent God
Entities arise permanently.

Just as fire burns all,
So, God is maintained [to be the cause that creates all];
The cause of fire is another fire,
[But] God is not caused.

When, by evolving gradually, a stream of fire
Is maintained even to burn all,
Because God is unchanging,
The similarity with fire is unsuitable.

6. Refutation of the View that Entities Arise from Time

Opponent: Time changes all.

Entities[,] arising and abiding
Are caused to change by time;
Also entities[,] arising and abiding
Are caused to conclude by time.

But, the T asks, is time permanent, impermanent, male, female, or neuter in essential nature? Is it a god, a meat-eater, embodied, disembodied, active or inactive? In each case a contradiction results. The answer comes in three verses.

If called a permanent,
It cannot be depended upon.
And instantaneous arising
Is not maintained because of the contradiction.

If [an entity is] impermanent, time is not [the cause], but
[The entity arises] because [it] is connected [with]
causes and conditions.
If [time] is man, woman,
Neuter, and so forth, what is said is contradictory.

If [time] is embodied, disembodied, active,
And so forth, there are mutual contradictions.
If permanent, because [time] will not change,
Activity and karma will be contradicted.

Therefore, time is unacceptable as a cause of entities. We say "time" because of the change in entities, but it is not
suitable to say time itself caused the change.

7. Refutation of the View that Entities Arise from Nature

Opponent: All internal and external entities arise from nature. The [permanent] nature of entities is sufficient to explain their arising; no other cause exists.

God, human, animal, and so forth,
Royalty, brāhmaṇas, low castes, and so forth,
Good deeds, bad deeds, and
Pleasure and pain permanently abide.

Thus, being doubtful about nature, the Tā gives the Buddhist rebuttal in verse.

[That is not right] because, by seeing that nature does change,
[Your position] is contradicted by direct perception and so forth.
How could that which changes
Be unchanging?

In many different visions
Appear arising and perishing:
If arising and perishing are connected,
How would [nature] be without change?

If, because nature is unchanging,
Man is pointless,
[Why] in race, kingdom, and so forth
Does the fruit even of those [men] appear?

That nature changes
Defeats the permanence proponents.
Thus, this path of the proponents
Of causes and conditions is right.

Thus, the proponents of an unchanging nature as the cause of entities contradict themselves, because the arising, abiding, and perishing of entities is not due to their (unchanging) nature.

8. Refutation of the View that Entities are Causeless

Opponent: Entities arise, abide, and perish without a cause. This would mean that deeds would have no result and uncaused results would be experienced. And because various different phenomena in the world would have no determinate cause, classifications would not be established.

Because that contradicts the world, causelessness is not reasonable. So ends this long section on the refutation of various wrong views and this summary of [18].

[19ab] states that external D.A. proceeds through causes and conditions and appears without beginning; [19cd] claims D.A. has five causes, which are the five factors further described in [20-21]. The T adds little.

[20] identifies the five factors of external D.A.: no eternalism (rtag par ma yin; na šaśvatatas), no annihilation (chad par min; nocchedatas), no transmigration ('pho bar ma yin; na saṃkrāntitas), from a small cause a great fruit is obtained (rgyu chung las // 'bras bu chen po 'grub pa; parḥṭahetutatḥ vipulapalābhinivṛttitas), and [cause and result] are similar ('dra bar rjes su 'gro; *sadṛśānvayatas).

The T has about a half folio of commentary on the five aspects and includes three-and-a-half four-lined verses summarizing the commentary. Although the ŚS repeats these five factors as attributes of internal D.A., as does the T as part of its commentary to [63], the ŚK, however, does not repeat them.

[21] explains the first two of the five factors of external D.A. and uses the example of the balance beam to
illustrate that the cessation of the cause and arising of the result are coincident. The final three aspects are not explained in the ŚK. The T, omitting the balance beam example, concludes the section on external D.A. with this statement, "In that way, external dependent arising should be seen as unencumbered by the imagined nature."¹ The T seems to be saying that phenomena in nature operate in accordance with the principle of D.A., and yet in the principle of D.A. itself, unlike the phenomena of nature, is unencumbered by the imagined nature. Compare this with the T's commentary to [61cd], which says that the karma and activity of external D.A. does have the imagined nature. Thus, D.A. itself is not part of the imagined nature even though its external karma and activity (i.e. the phenomena of nature) constitutes the imagined nature.

Internal Dependent Arising

[22ab] outline the nature of internal D.A., which, like external D.A., is two-fold: with causes and conditions. The T adds little on these lines.

Causes

[22cd] identify the causes comprising internal D.A.: the twelve components (yan lag; aṅga) beginning with ignorance (ma rig pa; avidyā) and ending with death ('chi ba; maraṇa). The T includes little commentary, but a long quote from the ŚŚ.

[23ab] noticeably depart from the text of the ŚŚ by including a three-fold division of the twelve components: the first is defilement (nyon mongs; *kleśa), the second is karma (las), and the third is birth (skye; *janma). The T

¹T-D, 37a:

de ltar na phyi rol gyi rten cing 'brel par 'byung ba kun btags pa'i bdag nyid kyis ma bsags par blta bar bya'o //.
explains the way in which each of the three parts is connected with the twelve components and with the other-dependent nature (gzhan gi dbang gi ngo bo nyid; *paratantra-svabhāva). The passage concludes by saying we should know that the twelve components of D.A. have the three natures (presumably the other-dependent nature of defilement, karma, and birth) and that D.A. is by nature devoid of an agent and so on.¹ Thus, the T appears to connect the other-dependent nature with internal D.A.

[23cd] affirm dependence on causes and conditions and reject wrong views. The T briefly repeats the rejection of wrong views and thus concludes the second of four bam po.

[24ab] state the *pratiloma or retrogressive sequence of the twelve components of internal D.A., whereby through the ceasing of one component, the following component does not arise. The T adds very little commentary.

[24cd] refers to an absence of conceptualization of "I [was produced]" or "I [produced]." In a brief commentary containing quotes from the ŠS, the T makes clear that it is the twelve components that have no such conceptualization. The T and one recension of the ŠK (N1P1) read "mine" (bdag gi) in place of "I [produced]." The T's quotation from the ŠS and its commentary suggest that the translation "mine" is not preferred.

[25abc] state the *anuloma or progressive sequence of D.A., where one component arises in dependence upon the preceding. The T briefly comments using quotes from the ŠS.

Conditions

¹This three-fold division of D.A. is not uncommon, though variations exist. Abhidharmakośa iii.26-27 has vastu phalam where T has skye ba. Abhidharmasamuccaya, 27, designates the three groups as samkleśa, karmasamkleśa, and janmasamkleśa. It differs from T by including consciousness (vijñāna) among the karmasamkleśa. Only T has an obvious Yogācāra viewpoint, even though the Abhidharmasamuccaya is a Yogācāra text.
[25d] introduces the six conditions constituting internal D.A. The T presents a short, word-by-word commentary of the ŠK.

[26ab] identify the six conditions. The T merely quotes the ŠS, identifying the six conditions as the six elements (khams drug; ṣaḍ-dhātu): earth (sa; pṛthivī), water (chu; ap), fire (me; tejas), wind (rlung; vāyu), space (nam mkha'; ākāśa), and consciousness (rnam par shes pa; viṣṇāṇa).

[26c-27] list the functions of the six conditions. The T has nearly a full folio of commentary with only one short quote from the ŠS.

[28-29] complete the summary of the six conditions by stating that their assembling results in the birth of a body, that they do not conceive of "I" and "mine," that without them there is no birth, and that they possess no self nor anything else. The T makes some comments on the words of the verses and offers a different position in its commentary than in its quote of [28c]: the absence of conceptualization refers to an absence of "I [produced]" and "I [was produced]," not of "I" and "mine," which are not mentioned. The T then quotes from the ŠS and comments briefly upon a number of wrong notions disclaimed by ŠS about the six conditions: the six conditions are "not the self" (bdag ma yin; nātmā), "not a being" (sems can ma yin; na sattva), "not a life-force" (srog ma yin; na jīva), "not a creature" (skye ba po ma yin; na jantu), "not Manu's progeny" (shed las skyes pa ma yin; na manuja), "not Manu's descendants" (shed bu ma yin; na mānava), "not a woman, not a man, not a neuter" (bud med ma yin / skyes pa ma yin / na ming ma yin; na strī na pums na napuṃsakam), "not I, not mine" (nga dang bdag ma yin; na cāham na mama), and "not of any other thing" (gzhan yang su'i yang ma yin no; na cāpy anyasya kasyacit).

Three Sets of Accounts of Internal D.A.'s Twelve Components

In general, [30-40] present three sets of descriptions,
definitions, or explanations of the twelve components of internal D.A. The first set of verses, [30-37], describes the components and, except for ignorance, includes their origins. It is the first component, ignorance, from which the sequence of arising begins. The second set of verses, [38-39], explains the names and meanings of the components. And the final verse, [40], is an abbreviated explanation emphasizing the sequential arising of the components.

The Т emphasizes the importance of the topic of [30ab], ignorance (ma rig pa: avidya), by devoting to it three folios of commentary. These folios describe the obscuration of the three realms,¹ which include types of places, types of beings, and types of birth. For example, from the account of the continents:

"Because those continents and subcontinents are classified, [they] are different in many ways; this not knowing in that way the appearance of one's consciousness infected with the impressions of various conceptual proliferation arisen by the power of discursive thought is called "ignorance."²

The T's commentary includes one five-line summarizing verse about the desire realm, a quotation from the SS, and twelve

¹They are the desire, form, and formless realms. Т-D, 39b:

srid pa gsum ni srid gsum ste / 'dod pa'i srid pa dang / gzugs kyi srid pa dang / gzugs med pa'i srid pa'o //.

²Т-D, 41a:

gling dang nye ba'i gling de dag rab tu dbye bas ni rnam pa mang por tha dad de / rang gi rnam par shes pa'i snang ba rnam par rtog pa'i dbang gis byung ba spros pa sna tshogs pa'i bag chags kyis bsgos pa de lta bu mi shes pa gang yin pa 'di yang ma rig pa zhes bya'o //.
lines of verse attributed to the Buddha about the form and formless realms. The following is a more detailed summary of [30ab], which are summarized only here, but not in either of the annotations.

The T begins with a quote from the SS on "what is ignorance?" and continues with the ṢK's answer, "[that which obscures the three realms." The three realms are identified as the desire, form, and formless realms, which can also be analyzed as sentient beings and the world as container, or as types of places, beings, and births. Having set up the subject of discussion, the T asks how these realms are obscured. The explanation, in brief, follows.

First of all, there is ignorance because, based on grasping, the belief and concept arise that the thirty-six abodes in the desire realm are a whole, uniform mass. The thirty-six abodes are then identified: the hell realms (eight hot, eight cold, and two neighboring), the realm of the *pretas (hungry spirits), of the animals, *asuras (demi-gods), the four continents and the eight intermediate continents. The numbers do not, however, add up to thirty-six.

Next, the T adds detail to its description of the abodes of the desire realm. The *pretas abodes are listed first, followed by the animal abodes, their four types of birth— from egg, womb, heat and moisture, and by miracle, and a listing of many types of animals. The *asura's four abodes are mentioned along with their types of localities. Then the hell realms are briefly mentioned. We come to the human abodes of the four continents and the eight intermediate continents, whose names are simply listed. Finally, the six divine abodes are listed, after which we are told that all these various beings, places, and types of birth constitute the desire realm. The T then has this summarizing verse:

By the divisions: place, being, and birth,
The desire realm is thirty-six fold:
Six divine, twelve human and
Sixteen hells, animals and
*Pretas together with *asuras.¹

This subsection ends with the definition of ignorance, which
is called "the obscuration of the three realms." It is not
knowing what arises from the impressions of the various
discursive thoughts such as described in the verse (i.e. the
desire realm) and not knowing cause, karma, result, truth, the
gem (i.e. Buddha, Dharma, and Samgha), suffering, its origin,
cessation, and path.

The T then quotes a passage from the §S that lists the
wrong beliefs constituting ignorance. That quote is followed
by brief comments on each of the beliefs. The T also notes
that ignorance is not the absence of knowledge, rather the
opposite of knowledge.

The form realm's seventeen abodes are identified and
listed. As with the desire realm, ignorance is identified as
not knowing, not understanding, and not seeing these abodes.
A very brief and similar statement is made about the formless
realm. The T then quotes an unidentified twelve-lines of
verse by the Buddha about the abodes in the form and formless
realms and the yogi's qualities of wisdom, concentration, and
so forth. The purpose of the verse is not clear, but the
verse leads to the conclusion in the text that the undefiled
nescience that obstructs the birth of the wisdom of the path
of seeing is ignorance.

The T's commentary on [30c-37], whose subject is the
twelve components of internal D.A., is three folios long and

¹T-D, 41b:
kham 'gro skye gnas bye brag gis //
'dod srid rnam ba sum cu drug /
lha drug mi ni bcu gnyis dang //
dmyal ba bcu drug dud 'gro dang //
yi dags lha ma yin du bcas //.
lacks any summarizing verses or lengthy quotes from the ŚŚ.

The T's commentary on the second set of verses, [38-39], is brief and consists mostly of quotes from the ŚŚ. The ŚK's terse explanations are similar to etymologies.

The T's commentary on the final verse, [40], contains a quote from the ŚŚ almost a full folio long containing the entire section that the ŚK summarized in verse [40]. The T introduces this section by saying it indicates the imagined object (or the meaning of the imagined (= imagined nature?)). No clarification is given.

Description of D. A. and the Four Causes that Assemble

[41] describes the three ways in which D.A. proceeds: without permanence (i.e. eternalism), interruption (i.e. annihilation), or beginning. The expression "without permanence or interruption" resembles the expression of the two extremes of eternalism and annihilationism, which are mentioned elsewhere in the ŚŚ. In fact, Kamalāśīla interprets this ŚŚ passage as indicating that D.A. is free of the two extremes. [41] also says D.A. proceeds like a stream of water without beginning. The T explains briefly a series of phrases quoted from the ŚŚ related to the ŚK verse and thus concludes the third of four bam po. The phrases commented upon are: "not impermanent" (mi rtag pa ma yin; na nitya), "not conditioned" ('dus byas ma yin; na saṃskṛta), "not a being" (sems pa po yod pa ma yin; *na sattva--the ŚŚ does not carry this reading), "not derived from conditions" (rkyen las byung ba ma yin; *apratyayabhūta--the ŚŚ does not carry this reading), "not a waning dharma" (zad pa'i chos ma yin; na kṣayadharma), "not a ceasing dharma" ('gog pa'i chos ma yin; na nirodhadharma), and "proceeding without beginning" (thog ma med pa'i dus nas zhugs pa; anādikālapravṛtta).

[42-51] contains an account of the four factors that are the cause for the sprouting of name-and-form (ming dang gzugs; nāma-rūpa) within the womb of the mother.
[42] simply identifies these four factors: ignorance (ma rig pa; avidyā), consciousness (rnam par shes pa; vijñāna), karma (las), and craving (sred pa; trṣṇā). The T contains brief quotes from the ŠŚ as commentary.

[43-45] describe the functions of each of the four factors: consciousness is the seed (sa bon; bija), action is the field (zhing; kṣetra), craving is the moistener (bṛlan byed), and ignorance is the sower ('debs par byed). The T omits [43cd] and offers a brief commentary on the remaining section consisting largely of quotes from the ŠŚ.

[46] indicates the absence of self-conceptualizing in the four factors of ignorance, action, and desire since they do not think they performed a function upon the consciousness, nor does the consciousness think these three produced it. The T again quotes from the ŠŚ in its short commentary and does not directly comment upon the ŠK.

[47-48] describe the process of rebirth involving the four factors: action and defilement (ignorance and craving are defilement (nyon mongs; kleśa)) produce the consciousness that is a seed. This consciousness is then fertilized by ignorance and moistened by the water of craving so that the sprout of name-and-form, born from causes, will appear. The T once again offers only very brief comments with some quotes from the ŠŚ. In fact, the T does not comment upon [47], which is substantially a ŠK addition (i.e. it has no corresponding passage in the ŠŚ).

[49ab] rejects various wrong views such as name-and-form being born from the self, other, and so forth. The T comments briefly.

[49c-51] re-state the correct view of [47-48] concerning rebirth, the wrong view having been rejected in [49ab]. The role of the parents in rebirth is emphasized, and the necessity that causes and conditions not be deficient is repeated. The last two lines state that birth is like an illusion, selfless, and without grasping. The T in the
commentary to [49cd] describes the rebirth process from the union of the parents through the ten stages of growth beginning with the embryo in the womb on up to old age. Included in this description is the need for a gandharva with wrong views in order for rebirth to occur.¹ The comments to [50] are limited to a ŚŚ quote; the commentary to [51] quotes and explains the ŚŚ passage about rebirth being a dharma "without a lord" (bdag po med pa; asvāmika), "without the notion 'mine!'" (bdag gi; amama), "without grasping" ('dzin pa med pa; aparigraha), and "having the nature of the mark of illusion" (sgyu ma'i mtshan nyid kyi rang bzhin dag la; māyālakṣaṇa-svabhāveṣu).

Five Causes of Visual Consciousness

[52-54b] use the example of the five causes of visual consciousness to illustrate several principles that pertain to D.A. [52] identifies the five causes of visual consciousness (mig gi rnam par shes pa; cakṣurvijñāna): eye (mig; cakṣu), form (gzugs; rūpa), light (snang; āloka), space (nam mkha': ōkāśa), and attentiveness (de skyed yid la byed; tajjamanasikāra). [53ab] apply the principle that only causes that are not deficient produce their corresponding result, in this case the visual consciousness. The T, with some ŚŚ quotes, briefly comments on the causes and restates the principle of non-deficient causes. [53cd] deny that the causes and consciousness have any conceptualization of "I [produced]" or that "I [was produced]." The textual tradition has five different versions for these two lines concerning conceptualization: the commentary by the T, which consists entirely of a quote from the corresponding passage in the ŚŚ, supports the version from the recension of the 'Phying-ba sTag-rtse Tanjur's Sūtra Commentary section (i.e. GN2P2).

¹T-D, 47b, says a dri za bdag nyid kyang sems phyin ci log tu gyur is a necessary component for rebirth to occur.
[54ab] says the other consciousnesses (the Tawang Kanjur manuscript reads "sense organs") arise in the same manner. The Ĥ merely paraphrases the ŠK, but, like T, reads "sense organs" (dbang po; *indriya) in place of "consciousness" (rnam shes; viṣṇa).

Review of Dependent Arising

[54c-55] add a review of the principle of D.A., a review not in the ŠS: birth / arising occurs from causes and conditions assembling without either an agent, and so forth, or grasping at "I." Thus, D.A. always possesses causes. The Ĥ briefly states only that the arising, abiding, and perishing of all phenomena (chos; dharma) is to be understood in that way.

Three Examples of Non-Transference / Non-Transmigration

[56-61b] address the problem of rebirth occurring without anything transmigrating from one life to another. Three examples taken from ŠS illustrate the solution.

[56] states that no dharma transmigrates, but due to causes and conditions there is appearance as the result of action. In answer to charges of eternalism, causelessness, and dissimilar causes if it is the case that no dharma transmigrates, the Ĥ quotes from the ŠS to show that the appearance as the result of karma is due to the fact that causes and conditions are not deficient.

To support the claim made in [56], [57] gives the example of the reflection of a face in a mirror to demonstrate non-transference. The Ĥ simply quotes the pertinent passage in the ŠS for its commentary.

[58a] cites the absence of mutual conceptualizing, [58b] denies the presence of an agent or karma¹, and yet [58c] says

¹That action (las) is rejected at this point after it was just stated that there is appearance, the result of action.
the appearance as birth is based on previous actions, which we may presume are not those of an agent. In keeping with the previous verse, birth is called an "appearance." The T briefly comments on the words in [58a], presents [58c] as a rebuttal to annihilationism, and offers [58d] as an explanation of how agentless action is possible.

[59abc] give the example of the moon appearing in a small vessel of water without anything being transferred, [59d] affirms the existence of karma (las) and activity (bya ba), and [60ab], which the T does not quote, conclude that nothing transmigrates from this world, and yet birth appears. The T comments merely by quoting the corresponding passage from the ŠS. [65ab], upon which the T does comment, are identical with [60ab].

[60c-61b], which the T does not quote, compare examples of non-transference using fire and fuel to the reconnection of the aggregation (i.e. the beginning of a new rebirth). The T quotes at length the pertinent passages from the ŠS and thereby concludes the section on internal D.A.

The Three-Nature (*Trisvabhāva / Trilaksana*) Theory of D.A.

[61c-62] offer a "three nature" (*trisvabhāva / trilaksana*) interpretation of D.A. External D.A.'s karma and activity is the imagined (brtags pa; *[pari]*kalpita) nature. Internal D.A. is the other-dependent (gzhan dbang; *para*-tantra) nature wherein the five consciousnesses arise. The ultimate is maintained to be the perfect (yongs su sgrub pa; *parinispanna*) nature, because it is not imagined. Neither the SK nor the T explicitly states how the perfect nature relates to D.A. The T briefly comments on the first two natures, then describes in detail the perfect nature, which

(karma), from not deficient causes and conditions, requires explanation. Action here must mean the action of an agent. When the existence of an agent is denied, the agent's action must also be denied.
is claimed to be devoid of "the aspect of the appearance as the representation of the imagined and other-dependent natures." The T concludes its commentary by stating that the perfect nature is the unsurpassable dharma-body (*bla na med pa'i chos kyi sku; *anuttara dharmakāya / dharmaśarīra).

We might deduce from this account of the perfect nature that, because it is devoid of the imagined and other-dependent natures, which correspond to external and internal D.A., respectively, that the perfect nature has neither internal nor external D.A. However, this description of the perfect nature has points in common with the T's descriptions of nirvāṇa, [9cd], and of the Buddha, [11], and the Dharma and the Buddha are equated with D.A. This equation, however, appears to be at the level of wisdom, beyond the realm of the five sense consciousnesses (internal D.A.) and beyond karma and activity (external D.A.).

Though the T uses no such terms, Kamalaśīla calls external and internal D.A. "conventional" and the D.A. equated with the Dharma and the Buddha "ultimate." The T appears to suggest this solution without actually stating it.

These verses, along with those on the three groupings (*kleśa, karma, and *janma) of the twelve components of D.A., [23ab], constitute the most striking addition by the ŚK to what is said in the ŚS.

**Understanding (/ Seeing) Dependent Arising**

[63-68], about correctly understanding D.A. and the benefits therein, recapitulate some of the main points of the ŚS as interpreted by the ŚK and the T.

[63] explains in a two-fold way the correct understanding of birth through causes and conditions: they have no agent, and so forth, and they are devoid of an essence, and so forth. The T presents nearly one-and-a-half folios of commentary: the first half consists largely of quotes from the ŚS about
the five factors treated in [20-21] and the second half consists of quotes from the ŠS of adjectives describing the correct seeing of D.A. About half of these adjectives are the same as those discussed after [11a]. The other half are commented upon for the first time here in the T: "nonexistent" (med pa; asatya tas), "trifling" (gsog; tucch atas), "hollow" (gsob; rik tat as), "without essence" (snying po med pa; [a]sārat as), "diseased" (nad; rogar tas), "infected" (‘bras; gaṇḍat as), "evil" (sdig pa; [a]ghatas), "impermanent" (mi rtag pa; [a]nityat as), "suffering" (sdug bsgal; duḥkhat as), "empty" (stong pa; śūnyat as); and "selfless" (bdag med pa; [a]nām at as). The T specifies (T-D, 50b) that the quote from the ŠS that includes the various adjectives applies to internal D.A.

[64abc] describe the first stated benefit of seeing with discriminating insight (shes rab; *prajñā): that is, in order to eliminate reflections regarding the existence of the self in the three times. The T's half folio of commentary is devoted to explaining quotations of pertinent passages from the ŠS.

At this point, the text of the T becomes disjointed. The example of the moon's reflection in water, mentioned in [64d], is not quoted in the T, but is commented upon as part of the commentary to [65ab] (T-D, 52a). [67cd] are quoted twice, once without comment just after the quote of [64abc] and again later in the T's comments on [67cd].

After commenting upon [64abc], the T presents nearly a folio of commentary on a section of the ŠS that the ŠK does not mention but which offers the basic topic for [64d-67b]. This topic covers various types of beliefs of ascetics and brahmāṇas and the complete eradication of these beliefs by

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1ŠŠ and T discuss the five factors on two occasions, first with regard to external D.A. and then internal; ŠK discusses them only with regard to external D.A.
means of discriminating insight.

[65ab], which repeats [60ab], concerns the appearance of birth with nothing transmigrating. These two lines are immediately followed in the T by [65c-66b], which the T cites as an example. The T then comments briefly on [65ab] as well as on the example of the moon's reflection in water, [64d]. There are no quotes from the SS.

The T comments on [65cd] and [66-67a] together since they all concern the example of the fire. The points made are that with fuel, a fire will flame, but without fuel (i.e. the cause), a fire (i.e. the result) will not burn. Likewise, when the fire of wisdom (ye shes; *pñāna) destroys the seed of defilement in the fundamental mind, that seed will have no result. However, the continuum of the mind infected with karma and defilement will continue so long as karma and defilement are not cut off. There are no quotes from the SS.

The T next returns to the SS passage (previously commented upon after [64abc]) about the various types of beliefs of ascetics and brāhmaṇas, beliefs that are completely eradicated by means of discriminating insight. The juxtaposition of the example of fire and its fuel with the discussion of the eradication of various types of beliefs is surely not a mere coincidence. The T is suggesting that discriminating insight acts as a fire that consumes the fuel of various types of wrong beliefs. The T continues with a lengthy description of the means of progress from various wrong views and defilements to equanimity that follows upon calm and insight. People with defiled minds, through being taught the transcendental path, achieve renunciation and the various factors of enlightenment. By cultivating that path they achieve devotion and certainty, from which, having cultivated various Buddha qualities, they become perfect, and from the subsequent realization of unsurpassable perfection, they have the equanimity following calm and insight.

[67b] appears to contradict [59d] by stating that there
is no karma or activity. However, this is not a contradiction because [59d] is talking about external D.A. and the reflection of the moon in water. [67b], on the other hand, is concerned with the state when the seed of defilement has been destroyed by the fire of wisdom. At the destruction of the seed, there will be no result nor any karma or activity. The T does not comment on the line.

The third benefit of correctly understanding D.A. is Buddhahood and the prophecy of enlightenment. [67c-68b] describe Buddhahood and its realization. The T contains over one-and-a-half folios of commentary that describe from a Yogacara point of view first the five aggregates (phung po; skandha), then saṃsāra, how to realize the Dharma-body, and finally the Four Noble Truths. The T here includes its own reference to the eight consciousnesses (T-D, 54a) but elaborates no further. The chapter on how to realize the Dharma-body refers back to [63cd] where the absence of an agent and lack of essence were discussed. By understanding those principles one begins meditation on the Four Noble Truths, which leads to wisdom that eradicates ignorance. Having comprehended the reality of causes and conditions, one realizes peace, which is the Dharma-body. Thus, we are lead to the descriptions of the Four Noble Truths. Each is described in turn from Suffering to the Path, and each leads through successive stages of realization to the obtainment of the Dharma-body. Finally, the Path brings the obtainment of omniscience. There are no quotes from the SS.

[68cd] promise the prophecy of enlightenment to whomever has certain (i.e. definite) forbearance for reality. The T explains that whoever has tolerance for the absence of self in dharmas and individuals in accordance with the just-explained teachings on D.A. will be prophesied for the highest enlightenment. The corresponding SS passage is then quoted.
Conclusion

[69-70] conclude the ŠK and are in agreement with the ŠS, though the ŠK adds some material not present in the ŠS. Šāriputra has understood the teaching, rejoices along with the gods and so forth, and departs. The additions by the ŠK include the example of the young rice plant (sā lu ljang pa; śālistamba) and Šāriputra's departure to teach the monks. The Ť offers half a folio of commentary that includes quotes from the ŠS and concludes with this verse:

[This] very good, extensive commentary
Of the Śālistamba-sūtra,
In order to be well-understood by the low-minded,
Was made in just twelve hundred [ślokas].

The ŠK and the Ť conclude with a reference to their title and author. Three of the editions of the ŠK and all of the editions of the Ť have a translator's colophon, as described in the introductory remarks.

Summary of the Śālistamba-ṭīkā
Kamalaśīla's Commentary on the Śālistamba-sūtra

Kamalaśīla's Śālistamba-ṭīkā¹ (ŚT-K), a prose commentary on ŠS, is interesting as a relatively late Indian Buddhist commentary on an early Mahāyāna sūtra. A distinctive aspect of the commentary is that Kamalaśīla followed Vasubandhu's advice for the method of explaining a sūtra as stated in the Vyākhyāyukti (Vy). In fact, the ŚT-K may very well be the best example of a treatise following the principles pronounced

¹In Tibetan: sā lu ljang pa rgya cher 'grel pa.
in the Vy.¹

Kamalaśīla is well-known as a disciple of Śāntarakṣita and as a participant in the bSam-yas debates in Tibet at the end of the eighth century. He was a prolific author and wrote on a variety of Buddhist subjects as his thirty-one works translated into Tibetan and listed in the Tanjur in the rGyud (Tantra), Shes-phyin (Prajñāpāramitā), dBu-ma (Madhyamaka), mDo-'grel (Sūtra-vṛtti), 'Dul-ba (Vinaya), sPring-yig (Lekha), Tshad-ma (Pramāṇa), and sNa-tshogs (Miscellany) sections will testify.² Because the ŠT-K is an example of a late Indian Buddhist commentary on a Mahāyāna sūtra, its study offers the promise of insights into the late Indian Buddhist commentarial tradition and doctrines.

The Tibetan tradition considers Kamalaśīla, just like his teacher Śāntarakṣita, to have been a Yogācāra-[Śvātantrika]-Madhyamika.³ We find this identification supported in the ŠT-K with a tendency to combine the views of the two great Mahāyāna schools. These will be pointed out in the course of the description of the ŠT-K's contents.

The ŠT-K is not extant in Sanskrit; it is preserved in

¹See Chapter 2: Sūtra Commentaries in the Tanjur.

²Peking lists nineteen distinct works by Kamalaśīla and ten by Kamalāśrī. Tōhoku lists twenty-eight works by Kamalaśīla, including nine of those attributed to Kamalāśrī. Since the names are so similar and the same works are generally attributed to both Kamalaśrī and Kamalaśīla, one might wonder whether "Kamalaśrī" is not another name for Kamalaśīla. Peking 3159 and 3274, attributed to Kamalaśīla and Kamalāśrī, respectively, have different attributions in the Derge Tōhoku catalog. Also, Peking 5221 does not occur in the Derge edition. On the other hand, Derge 3913 and 4193 are not listed in Peking. Therefore, between the two editions, thirty-one separate works are attributed to Kamalaśīla. Obviously, the contents of Kamalaśīla's complete oeuvre as well as his works preserved in Tibetan are matters requiring further attention.

³Ruegg, Literature of the Madhyamaka School, 87-99.
Tibetan and Mongolian. A Chinese translation of the ŠT-K exists and has been studied by the late Prof. Yoshimura.¹

We have little reason to doubt Kamalaśīla's authorship of the ŠT-K. Though the lHan kar ma records the existence of the ŠT-K without mentioning the author, the lHan kar ma usually does not mention authors.² The Tibetan tradition, including the Dunhuang manuscripts and the interlinear notes in PT 553 and IOL 189, unanimously agrees that Kamalaśīla was the author.

The ŠT-K is well preserved in Tibetan. The Tibetan exemplars include four manuscript fragments from Dunhuang dating from approximately the early ninth century to the late tenth century:

PT 553³ is nearly complete, missing only a few folios,
PT 554⁴ contains only the first page or so,
IOL 189⁵ contains the first two-thirds of the ŠT-K, and


²Lalou, Les textes bouddhiques, 332:


⁴Lalou, Inventaire, 1:128.

PT 2105\(^1\) the latter two-thirds.

Thus, between IOL 189 and PT 2105, the complete text is preserved.

Furthermore, two of the Dunhuang manuscripts, PT 553 and IOL 189, have interlinear notes, although those in PT 553 are often quite difficult to read and those in IOL 189, though legible, end with the commentary to the prologue (*gleng gzhi; *nidāna), just about one-tenth of the way into the text. The interlinear notes comment upon the ŚṬ-K and not upon the ŚS, except indirectly. Those in IOL 189 primarily identify or clarify the topic at hand and as a result are generally quite brief. The interlinear notes in PT 553 are of two types: brief notes that clarify or identify and longer notes that discuss the issues, seemingly to make clear what Kamalaśīla has left unstated. The longer notes sometimes identified sūtras and treatises that Kamalaśīla quoted as well as explained the philosophical issues that Kamalaśīla addressed. Without these interlinear notes, it was often difficult to determine the referents to pronouns or the point Kamalaśīla was making. Just as often, however, the interlinear notes stated the obvious. But, on the whole, they have proved most valuable and interesting.

Each of the Tanjur editions has a copy of the ŚṬ-K, as well. These are described in the chapter on the editions. The Mongolian bsTan-'gyur, volume ngi, lists the ŚṬ-K as text number three.\(^2\)

The classical editions do not have a translator colophon. Fortunately, Dunhuang manuscript PT 2105, 23, does. It says that the Indian Upādhyāya Surendrabodhi and the Translator of

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\(^1\) Lalou, Inventaire, 3:201.

the Great Revision, the Reverend Ye-shes sde, translated, revised, and arranged the šT-K. Ye-shes sde is a well-known, prolific Tibetan translator from the Early Propagation of Buddhism in Tibet. For Surendrabodhi's translations that eventually were placed in the Tanjur, he was always teamed with Ye-shes sde, including the translation of another of Kamalaśīla's commentaries, the Madhyamakālāṃkāra-vṛtti (D 3885). Surendrabodhi also participated in the Mahāvyutpatti compilation.

Texts Quoted or Mentioned by the šT-K and Its Interlinear Notes

Kamalaśīla quotes several sūtras and treatises in the šT-K. Some of the sources of the quotations are identified by Kamalaśīla, some by the interlinear notes, and other are simply not identified. The following is a listing of the sūtras and texts quoted by the šT-K.


2. Dharmasamāgīti-nāma-mahāyāna-sūtra (Chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo): Derge 238 zha 1b-99b7, 6b1-2. See page 306, note 4. In his first Bhāvanākrama, Kamalaśīla has the same quotation and identifies its source.


4. Sarvabuddhaviśayāvatāra-jñānālokālāṃkāra-nāma-mahāyāna-sūtra (Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan zhes bya ba theg pa chen
po'i mdo): Derge 100 ga 276a-305a. See page 319, note 8. The interlinear note identifies the source of the quotation.


7. Satya-dvāvatāra (bDen pa gnyis la 'jug pa) cannot be the text with the same title written by Atiśa (Derge 3902). The text being quoted is the Saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra (Kun rdzob dang don dam pa'i bden pa bstan pa zhes bya ba theg pa chen po'i mdo): Derge 179 ma 244b4-266b7. See page 330, note 8, to page 332. Kamalaśīla identifies the source when introducing the quotation.

The ŚṬ-K mentions one sūtra by name as an example of a great (long) sūtra and refers to another sūtra's teaching without the sūtra itself being identified. The two sūtras are, respectively:

1. Śatasāhasrikā-prajñāpāramitā (Shes rab kyi pha rol tu phyin pa stong phrag brgya pa): Derge 8 ka-na. See page 261. This is the longest sūtra in the Tibetan canon, occupying twelve volumes in the Derge Kanjur. In English: Perfection of Discriminating Insight [in] One Hundred Thousand [Lines]. The ŚṬ-K mentions it by name.
2. Av, 444, identifies the *Sahetupratyayasanidāna-sūtra.* See page 282, note 3. The ŠṬ-K refers to a sūtra without naming it that says there are causes that increase ignorance.

One of the ŠṬ-K's interlinear notes also quotes a sūtra, namely:


Though the interlinear note claims that the quotation is from the *Saptaśatikā,* a perusal of the sūtra reveals that, at best, the quotation paraphrases a discussion on not seeing.

Let us now review the outlines for the ŠṬ-K. Kamalaśīla himself gives a general outline in the Overview at the beginning of the ŠṬ-K. This outline has five major sections, but the first section, the "Concise Meaning," contains the entire contents of the commentary under seven categories. For the four remaining sections of the commentary (please see the General Outline below), Kamalaśīla has only this to say:

The "Purpose" is stated, moreover, in order to induce listeners to listen respectfully, to apprehend (*lend pa; *upādāya*), and so forth; because the "Purpose" is included here in the "Concise Meaning," it is not explained separately. The "Meanings of the Words," the "Connections," and the "Responses to Objections" should be stated; all those are joined below with the text.  

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1 IOL 189, 2b:
The Peking editions' pagination is used for both the ŠT-K and the ŠS. ¹ Also included are the numbers of the corresponding verses in the ŠK.

The second outline is added just prior to the materials it covers, and provides the details of the "Conventional Mode of Dependent Arising" as part of the explanation of "How That (Dependent Arising) Is to Be Comprehended." Though this outline is not given by Kamalaśīla, it is based on his comments in the ŠT-K. Pagination and verse numbers have been added as in the general outline. Because some of the entries in the outline have multiple appearances in the ŠT-K, also added to the outline are numbers indicating the order in which the entries appear. For example, the "Defining Characteristic of Arising from Efficacious Causes" (I.A.4.) occurs three times in the ŠT-K. For each occurrence, the pagination for corresponding sections in the ŠS and the ŠT-K, the corresponding ŠK verse number, and the order number are given. In this case, the order numbers are four, six, and eleven.

General Outline of the Śālistamba-ṭīkā
Peking Pagination

Title, Salutation, & Overview

ŠS 122b8-123a1, ŠT-K 174b1-175b2 [1]

I. Concise Meaning (bs dus pa'i don; *pinnārtha)

ŠS 123a1-130b8, ŠT-K 175b2-196b2 [2-70]

¹The letters representing the two Peking Kanjur editions are K and Q; the letter for the Peking Tanjur is P.
A. Prologue (gleng gzhi; *nidāna)
   ŠS 123a1, ŠṬ-K 175b2 [2]

B. Introduction (gleng bskyong ba; *upodghāta)
   ŠS 123a2, ŠṬ-K 177a3 [3-7]

C. Subject to Be Comprehended (yongs su shes par bya ba'i dngos po; *parijñeya-vastu)
   ŠS 123a6, ŠṬ-K 178a6 [8-9b]

D. Comprehension (yongs su shes pa; *parijñāna) = Dharma of Practice (bsgrub pa'i chos; *prati-patti-dharma) = Noble Eight-fold Path ('phags pa'i lam yan lag brgyad pa; *āryaṣṭāṅgamārga)
   ŠS 123b7, ŠṬ-K 179b6 [9c]

E. Result of Comprehension (yongs su shes pa'i 'bras bu; *parijñānaprakaraṇa) = Dharma of Result ('bras bu'i chos; *phala-dharma)
   1. Surpassable (bla na yod pa; *sottara)
      ŠS 123b8, ŠṬ-K 179b6 [9d]
      a. Conditioned ('dus byas; *sāṃskṛta) = Fruit of Wholesome Practice (dge sbyong gi 'bras bu; *śrāmanya-phala)
      b. Unconditioned ('dus ma byas; *asaṃskṛta) = Nirvāṇa (mya ngan las 'das pas)
   2. Unsurpassable (bla na myed pa; *anuttara) = Buddhahood (sangs rgyas nyid; *buddhatva / buddhatā)
      ŠS 124a2, ŠṬ-K 181a3 [10]

F. How That Is to Be Comprehended (de ji ltar yongs su shes par bya ba; *tat kathā pariṣṭeya)
   1. Ultimate Mode (don dam pa'i tshul; *paramārthana-naya)
   2. Conventional Mode (kun rdzob kyi tshul; *sāṃ-vṛti-naya)
      ŠS 124a6, ŠṬ-K 184b5 [12-61b]

G. Purpose of the Sūtra (mdo sde'i dgos pa; *sūtra-
prayojana)

ŚS 130a5-130b8, ŚṬ-K 194b5-196b2
[63-64,~65-67b,67c-68,69-70]

II. Purpose (dgos pa; *prayojana) (same as I.G.)
III. Meanings of the Words (tshig gi don; *padārtha)
IV. Connections (mtshams sbyar ba; *anusamādhi)
V. Responses to Objections (brgal pa'ī lan; *codyaparihāra)

Summary of the Śālistamba-ṭIkā Contents

Just as in the ŚK and the Ṭ, the salutation (mchod par brjod pa) at the beginning of the commentary is to 'Jam-dpal gzhon-nur-gyur-pa (Mañjuśrī-kumārabhūta), the Bodhisattva traditionally known for fostering wisdom. As in the case of the other two commentaries, the salutation to Mañjuśrī can be understood to mean that the ŚS and this commentary belong to the wisdom, rather than the devotional tradition.

(Corresponds to [1].) In the promise to compose the text (rtsom par dam bca'), Kamalaśīla begins by praising the Buddha as a teacher. More specifically, the Buddha is the "King of Dharma" who pronounced what is excellent and what is not excellent by indicating that entities arise in dependence:

Having bowed to the King of Dharma
Who, by indicating that an entity arises in dependence
Pronounced what is truly excellent and what is not excellent,
[I] will explain as [I am] able the meaning of the Young Rice Plant [Sūtra].

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1IOL 189, 1a:

*gang gis dngos po brten 'byung bstan pa yis /*
*yang dag mchog dang mchog myin bka' stsal pa' /*
*chos kyö rgyal po de la phyag 'tshal te /*
*sa lu ljang pa'ī don nö ji nus bshad /*.
The ŠS is about dependent arising; prior to commenting on a sūtra whose teaching underlies Buddhist doctrine, Kamalaśīla praises the Buddha for expounding the doctrine that explains what is truly excellent and what is not excellent.

Before commenting directly upon the ŠS, Kamalaśīla states the five parts to a sūtra commentary. For the purposes of this study, this opening section is called the "Overview" because it summarizes and outlines the commentary's main points before commenting upon the sūtra in detail (see the General Outline). The main part to this commentary, the "concise meaning," has seven parts, from the "prologue" to the "purpose of the sūtra," and each part is summarized in the Overview. However, rather than discuss each of these seven parts twice, once in the Overview and once again in main body of the commentary, we shall introduce each section with its Overview summary.

Prologue

Overview: The prologue is the cause of the sūtra and is stated in every sūtra because it instills belief in the listeners.

(Corresponds to [2].) Kamalaśīla gives a lengthy word-by-word explanation of the sūtra's setting, which is typical of most commentaries on sūtra prologues that are preserved in the Tanjur. The following words are commented upon: "thus" ("di skad; evam"), "I heard" (bdag gis thos pa; mayā śrutam), "on one occasion" (dus gcig na; *ekasmin samaye), "Blessed One" (bcom ldan 'das; bhagavān), "Rājaqṛha" (rgyal po'i khab), "Vulture Heap Mountain" (bya rgod kyi phung po'i ri la; grdhrakuṭe parvate), "great" (chen po; mahaṭā), "assembly of bhikṣus" (dge slong gi dge 'dun; bhikṣusaṅghena), "one thousand two hundred and fifty" (stong nyis brgya inga bcu; ardhatrayodaśabhir śataḥ), "Bodhisattva" (byang chub sms dpa'), "Mahāsattva" (sms dpa' chen po), "residing" (bzhugs;
viharati), and "*sma" (ste). Thus, the sūtra's prologue answers these questions about the sūtra's setting: when, who, where, and with whom was the sūtra spoken.

Introduction

Overview: The introduction performs the function of connecting the discourse of the sūtra with the prologue, which is the sūtra's context or setting. Thus, the words of the sūtra are in context and do not appear to be in disorder.

(Corresponds to [3-7].) Kamalaśīla identifies the introduction of the 8S as Reverend Śāriputra's meeting with and questioning of the Bodhisattva-Mahāsattva Maitreya on the meaning of an enigmatic sūtra spoken by the Buddha after he looked upon a young rice plant. The sūtra is this: "Bhikṣus, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha."¹ Kamalaśīla briefly comments upon the meeting. He then introduces Śāriputra's questions by explaining that Śāriputra is the best among the wise and Maitreya is very close to enlightenment, and therefore Śāriputra questioned Maitreya. Kamalaśīla uses the sūtra comment that the Blessed One looked at a young rice plant before making his pronouncement in order to introduce two of the main themes of the sūtra regarding the significance of both internal and external D.A.: "no self" and "dependence on causes and conditions." After hazarding an opinion regarding the Buddha's silence after his pronouncement of the sūtra, Kamalaśīla introduces the four allusions (idem por dgongs pa; *abhisamēdhī)² and the four intentions (dgongs pa;

¹PT 551, 56a:

dge slong dag sus rten cing 'bre ld par 'byung ba mthong ba des chos mthong ngo // sus chos mthong ba des / sangs rgyas mthong ngo //.

²The four allusions are (IOL 189, 6b):

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*abhipraya\(^1\) in order to answer the question, "What is the meaning [of the Buddha's enigmatic pronouncement]?". Kamalasila even introduces a contradiction underlying the Buddha's statement: When three things have mutually different natures, how by seeing one will the other two be seen? No answer is given at this point.

**Subject to Be Comprehended**

Overview: The subject to be comprehended is D.A. in its two aspects: progressive (lugs su 'byung ba; *anuloma) and retrogressive (lugs su myi 'byung ba; *pratiloma). They are called the "[subject] to be comprehended" because they are to be known by means of discriminating insight (shes rab; *prajñā). Progressive D.A. is equivalent to the reality (de kho na; *tattva) of the all-pervasive defilements (kun nas nyon mongs pa; *saṃklesa), which has the characteristic of defilement (nyon mongs pa; *kleśa), karma, and life (tshe;

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ghzung pa la idem por dgongs pa dang / mtshan nyid la idem por dgongs pa dang / gnyend po la idem por dgongs pa dang / bsgyur ba la idem por dgongs pa dang /.

The four are: "allusion concerning the introduction [or conversion]" (*avatāraṃbhisaṃdhī), "allusion concerning the [triple] character" (*lakṣaṇabhisaṃdhī), "allusion concerning the antidote" (*pratipakṣabhisaṃdhī), and "allusion concerning the transformation [of the meaning of what is said]" (*pariṇāmanabhisaṃdhī).

\(^1\) The four intentions are (IOL 189, 6b):

mnyam ba nyid la dgongs pa dang / don gzhan la dgongs pa dang / dus gzhan la dgongs pa dang / gang zag la dgongs pa ste /.

These four are: "intention concerning sameness" (*samatābhipraya), "intention concerning another matter" (*arthāntara-bhipraya), "intention concerning another time" (*kālāntara-bhipraya), and "intention concerning the individual" (*pudgalabhipraya).
*āyus). ¹ Retrogressive D.A. is equivalent to the reality of purity (rNam par byang ba; *vyāvadāna).

(Corresponds to [8-9b].) Here in the sūtra, Maitreya begins his response to Śāriputra's questions. After repeating the sūtra spoken by the Buddha, Maitreya recites the twelve component formula of progressive and retrogressive D.A. ²

Kamalaśīla briefly explains a few phrases from the sūtra such as the epithets of the Buddha and then raises and answers several objections. The first objection concerns the use of the name "dependent arising" for retrogressive D.A. wherein the components beginning with ignorance cease. What justifies giving the name "arising" to the phenomenon of "ceasing"? The answer is that the ceasing of ignorance is the same as the arising of knowledge. Similarly, for all twelve components of D.A., the ceasing of one is equal to the arising of its antidote. Therefore, the name "dependent arising" is appropriate.

Before answering two more objections, Kamalaśīla mentions two different formulas (neither of which is found in the ŚS) for presenting the twelve-component D.A. In the first, he gathers the twelve components of D.A. into five different groups: ignorance, conditioning factors, and consciousness are the first group, the projecting components ('phen pa'i yan lag; *āksēpakāhga); name-and-form, the six sense-bases,

¹This is the only occasion in which Kamalaśīla mentions the tripartite nature of progressive D.A. The ŚK and the T discuss it at more length, substituting "birth" (skyê ba; *janma) for "life" (tshe; *āyus). The ŚS does not mention this doctrine at all.

²Progressive D.A. is the unfolding of samsāra beginning with ignorance: "dependent on ignorance the conditioning factors" on up to "dependent on birth old age and death." Retrogressive D.A. is the ceasing of samsāra: "from the cessation of ignorance the conditioning factors cease" on up to "from the cessation of birth old age and death ceases."
contact, and feeling are the projected components ('phangs pa'i yan lag; *uktāhga); craving, attachment, and existence are the manifesting components (mgon bar sgrub pa'i yan lag; *abhiniṃvartakāhga); birth is the manifested component (mgon bar bsgrubs pa'i yan lag; *abhiniṃvṛttyahga); and old age and death is the misery component (nyes dmigs kyi yan lag; *ādīnavāhga). Though not in ŚS, this arrangement of the twelve-components can be found in other treatises such as the Abhidharmasamuccaya by Asaṅga.\footnote{The AS, 26, has a similar explanation but it does not list this last component, instead combining "old age and death" under the manifested component: "abhiniṃvṛttyahgam katamat / jātir jarāmaranam ca //." In the AS-e, 42, Rahula translates this as: "Quels sont les facteurs produits? La naissance et la vieillesse et la mort."} The second formula has three groups that consist of two past (the first two components), eight present (the middle eight), and two future components (the last two); Vasubandhu's Abhidharmakośa\footnote{AKB-s, 435-36.} has a similar formula. The ŚK and the T contain neither of these formulas.

Next, Kamalaśīla responds to the charge that because no cause of ignorance was stated, samsāra has a beginning (namely ignorance) and ignorance is causeless. He says there are two types of causes, similar and dissimilar. Ignorance has only a similar cause whereas the other eleven components have both similar and dissimilar causes. For example, the similar cause of conditioning factors is the previous conditioning factors; the dissimilar cause is ignorance. Therefore, ignorance arises only from previous ignorance. And because ignorance has a cause, samsāra is beginningless. The example is given of a sprout arising from a seed that neither has a beginning nor is causeless. The ŚK and the T do not have any such discussions.
Comprehension and [Surpassable] Result of Comprehension

Kamalaśīla has arranged the Overview and the body of his commentary differently. In the Overview, "Comprehension" and the "Result of Comprehension" are two separate entries. Yet in the actual commentary, Kamalaśīla splits the "Result of Comprehension" into two parts and joins the first part with "Comprehension" and treats the second part separately. This rearrangement has been made for two reasons. First, the "Result of Comprehension" includes both the Dharma and the Buddha. In order to explain them separately, which Kamalaśīla wishes to do, he must split the "Result of Comprehension" into two parts. As a second reason, he wants to keep his explanation of the Dharma altogether in the body of the commentary. Thus, because the Dharma is included in both "Comprehension" and the first part of the "Result of Comprehension," Kamalaśīla combines them in the body of the commentary in order to have all the parts of the Dharma in one place. It would be awkward to split the presentation of the Overview's "Result of Comprehension," so it is presented here in its entirety together with "Comprehension."

Overview of "Comprehension": Comprehension is the essential nature of the path (the Noble Eight-fold Path) because reality (de kho na; *tattva) is comprehended precisely by means of that path.

Overview of the "[Surpassable] Result of Comprehension": The result of comprehension is two-fold: the surpassable (bla na yod pa; *sottara) and the unsurpassable (bla na myed pa; *anuttara). The surpassable is two-fold: the four fruits of the auditor's (nyan thos; *śrāvaka) wholesome practice (dge sbyong gś 'bras bu; *śrāmanya-phala) and nirvāṇa. The unsurpassable is Buddhahood (sangs rgyas nyid; *buddhatva or *buddhatā). "Comprehension" is the method for achieving the "Result of Comprehension."
(Corresponds to [9cd].) Here in the sūtra, Maitreya describes the Dharma as the Noble Eight-fold Path, the result, and nirvāṇa. Kamalaśīla divides the Dharma into two, the "Dharma of practice" (bsgrub pa'i chos; *pratipattidharma) and the "Dharma of result" ('bras bu'i chos; *phaladharma). He equates the "Dharma of practice" with the Noble Eight-fold Path. Then the "Dharma of result" is divided into two, the first portion, the "surpassable result of comprehension," being further divisible into two parts: the conditioned ('dus byas; *saṃskṛta) (the four fruits of wholesome practice) and the unconditioned ('dus ma byas; *asaṃskṛta) (nirvāṇa). The bulk of this passage describes the eight components of the Noble Eight-fold Path; once the fruits of wholesome practice and nirvāṇa have been listed, they are not mentioned again.

Kamalaśīla gives a Yogācāra answer to the following objection: When a yogi is meditating, right speech cannot arise and so the path cannot be eight-fold. Kamalaśīla says that the yogi, when meditating, experiences reality according to personal realization, which is based on study and reflection. The yogi has a subsequent experience of reality based upon meditation from which the turning about of the support (gnas 'gyur ba; *āśrayaparāvṛttī) is obtained. After that, the yogi engages in right speech and so forth and not in improper speech and so forth. Therefore, in the case of the Noble Eight-fold Path, the causeⁱ is named after the result⁲. Kamalaśīla then describes some of the functions and benefits of the components of the Noble Eight-fold Path.

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¹PT 553's interlinear notes (y-il) claim the cause is the impressions of right speech, and so forth, that abide as seeds in the basis. The basis is the experience of the goal of personal realization when in concentration.

²PT 553's interlinear notes claim that the cause is the right speech, action, and livelihood engaged in upon the yogi's rising from concentration.
In comparison, on this passage, the ŠK briefly mentions the Noble Eight-fold Path, the result, and nirvāṇa, and the T has long explanations, particularly of the Path. Both the ŠT-K and the T agree that the result is the result of wholesome practice, though the T specifies the ingredients of the accomplishment using Yogācāra terminology such as the "turning about of the support" (gnas gyur pa; *āśrayaparā-vṛtti). The T describes nirvāṇa as with and without remainder, the nirvāṇa that is not clung to / dwelled in, and finally as peace, the body of the essential nature of the Dharma, the Dharma-body.

[Unsurpassable] Result of Comprehension

Overview: (See just above.)

(Corresponds to [10].) This sūtra passage describes the Buddha. Here Kamalaśīla comments on the words in the text without raising or answering any objections. He does identify a variant reading that should be expunged from the text. Curiously, all the classical editions of the sūtra, with the exception of the Phug-brag, retain the variant. The Phug-brag is in general agreement with the reading found in all the Dunhuang versions of the ŠS that do preserve this passage as Kamalaśīla would have it. It reads for the Dunhuang and Phug-brag texts:

chos kyi skus [Phug-brag sku] byang chub byed pa dang
(with the Dharma-body (*dharma-śarīra) sees [those dharmas of] that which enlightens and)\(^1\)

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\(^1\)PT 549, ga-a; PT 551, 57a; IOL 180(2), 17b; Phug-brag, 313b. About the Sanskrit equivalent for the Tibetan "chos kyi sku," ŠS has only two occurrences of "chos kyi sku." The passage in question here is the first case and there are no known Sanskrit quotations. The second case does have a Sanskrit quotation in the Bodhicaryāvatāra-paṭhikā of Prajñākaramati, 186 and 269 of Vaidya's edition, and has "dharmaśarīra." In both contexts one might expect
and for the remaining classical editions:

chos kyi sku dang ldan pa [Li-thang and Toyo Bunko ba]
dang (endowed with the Dharma-body and). ¹

The entire Dunhuang passage reads:

In that [connection], what is the Buddha, the Blessed One? He who, being called "Buddha" because [He] knows all dharmas, by means of the eye of noble discriminating insight and the Dharma-body sees those dharmas of that which enlightens, the learner, and the learned. ²

Concerning that passage, Kamalaśīla writes:

The word "possessing" in the phrase "the one possessing the Dharma-body sees" is to be expunged. ³

He then comments on "byang chub byed pa." Thus even in the Sanskrit original, now lost (unfortunately none of the texts quoting the ŠS quote this passage), there was some textual problem confronting Kamalaśīla. Although he indicated the

"dharmakāya," but because "dharmaśarīra" is attested in one instance, I suggest "dharmaśarīra" as the equivalent for the present passage.

¹Berlin, 155b; British Museum, 245c; Co-ne, 135a; Derge, 116b-117a; Lhasa, 181b; Li-thang, 133a; Narthang, 192a; Peking 1717/20 and Peking 1684, 124a; Stog Palace, 283a; Taiwan, 186b; Toyo Bunko, 247a.

²PT 549, nga-b - ga-a; PT 551, 57a; IOL 180(2). 17a-b.

³IOL 189, 13a:

chos kyi sku dang ldan bas gzigs so zhes ldan ba'i tshig ni khong nas dbyung bar sbyar ro //.
reading he preferred, curiously the main Tibetan scriptural tradition has retained a different reading.

The ŚK and the T essentially agree with the ŚṬ-K's description of the Buddha.

How That Is to Be Comprehended

Overview: Kamalaśīla quotes the Saṃdhinirmocana-sūtra\(^1\) to suggest that the ultimate (don dam pa; *paramārtha) and the conventional (kun rdzob; *sāṃvṛti) are the matter to be comprehended.\(^2\) They are stated in order to indicate the means by which one will obtain the two-fold result of comprehension.

(Corresponds to [11-61b].) Here the sūtra has its long exposition on D.A. that forms the bulk of the sūtra. The ŚṬ-K begins commenting upon this long section by saying D.A. is to be understood in both an ultimate and conventional mode in order to eliminate the two extremes. A person who meditates only on the ultimate mode may fall into the extreme of underestimation (skur pa; *apavāda) in either an annihilation view or the nirvāṇa of the auditors.\(^3\) Meditating only on the

\(^1\) Saṃdhinirmocana-nāma-mahāyāna-sūtra (dGongs pa nges pa 'grel pa zhes bya ba theg pa chen po'i mdo): Derge 106 ca 1b1-55b7. Lamotte used a Peking edition for the Tibetan text in his study.

\(^2\) Saṃdhinirmocana sūtra: L'explication des mystères, texte Tibétain édité et traduit par Étienne Lamotte (Paris: Librairie d'Amérique et d'Orient, 1935), 102-103; Peking, 47b:

byams pa de la yongs su shes par bya ba'i don (parijñeyārtha) ni rnam pa ji snyed kyis shes bya de ji lta ba bzhin shes par bya ba ste / 'di lta ste / kun rdzob (sāṃvṛti) dang / don dam pa (paramārtha) dang /.

Whereas Lamotte had the Sanskrit terms in the footnotes, here the footnote numbers have been replaced by the Sanskrit terms in parentheses.

\(^3\) IOL 189, 13a-b:
conventional mode, one can fall into the extreme of superimposition (sgro 'dogs pa; *samāropa). By meditating on both modes, one avoids the two extremes and enters into the middle way. The ultimate mode is treated first and relatively briefly compared to the treatment of the conventional mode. Thus the conventional mode of D.A. is emphasized if only by the length of its exposition.

**Ultimate Dependent Arising**

(Corresponds to [11].) Among the ŚŚ, the ŚK, the Ṭ, and the ŚṬ-K, only Kamalaśīla's commentary mentions D.A. in an ultimate mode. Even so, all the texts agree about one thing: They explain at this point that by seeing D.A., one sees the Dharma, and by seeing the Dharma, one sees the Buddha. After commenting upon D.A.'s and the Dharma's fifteen adjectives, Kamalaśīla explains that by seeing D.A. of this type, one sees the Dharma of practice (Noble Eight-fold Path) and the Dharma of result (fruit of wholesome practice, nirvāṇa, and Buddhahood). This is because on the ultimate level everything has one taste. He adds that the Buddha is seen because the ultimate as just described has the nature of the Dharma-body (chos kyi sku; *dharmakāya). Therefore, seeing D.A. of this

\[ \text{skur pa'i mthar ltung zhung chad par <13b> lta ba 'am /} \]
\[ \text{nyan thos kyi mya ngan las 'das pa la gnas par 'gyur }\] .

The interlinear notes in PT 553, 30b, explain that a person of dull faculty, upon hearing the ultimate described, will belittle the truth of cause and effect and thereby fall into a non-Buddhist annihilation view. A person of middling faculty understands the ultimate to be good, understands that defilement comes from entities, and negates and rejects entities. So by understanding the entityless to be good, by accepting and rejecting accordingly, a person of middling faculty will dwell in the auditor's nirvāṇa. A person of sharp faculty falls into neither of these two faults.

\[ ^1 \text{An interlinear note in PT 553, 30b, says that one falls into the extreme of superimposition "by clinging to objects." }\]
type leads to seeing the Dharma and the Buddha.

Kamalaśīla next poses the question why one sees in that way. He is referring to seeing D.A. as the Dharma and to seeing the Dharma as the Buddha. He answers by quoting the ŚŚ: "having realized the Noble Dharma, by possessing perfect wisdom" ('phags pa'i chos mngon bar rtogs te / yang dag pa'i ye shes dang ldan bas //; [ārya-dharmābhīsamaye samyagjñānād upanayenaiva ? ]). In his explanation, he equates the "Noble Dharma" with the "ultimate Dharma" and says whoever possesses that ultimate Dharma has perfect wisdom. And anyone with perfect wisdom does not conceive D.A., the Dharma, and the Buddha to be different. Kamalaśīla concludes this section by referring back to the Introduction and stating which of the four intentions and which of the four allusions the Buddha had in mind when he spoke his enigmatic sūtra. The intention is the intention for sameness and the allusion, the allusion for the characteristic of the perfect.¹

The following are observations regarding Kamalaśīla's comments on the fifteen adjectives from ŚŚ that he interprets as describing D.A. in the ultimate mode. To support his interpretation, he quotes a number of sūtras: the Dharmasāṁgīti, the Jñānālaṁkāra, and the Saṁvṛti-paramārtha-satya-nirdēsa (a.k.a. Satyadvayāvatāra), and the Hasta-vālā-prakaraṇa-kārikā of Āryadeva. Kamalaśīla also paraphrases the Saptaśatikā-prajñāpāramitā and the Pratītyasamutpāda-hṛdaya-

¹In Étienne Lamotte's *La somme du grand véhicule d'Asāṅga (Mahāyānasamgraha)*, vol. 2, Traduction et commentaire, Publications de l'Institut Orientaliste de Louvain, 8 (1938; reprint, Louvain-la-Neuve: Institut Orientaliste, 1973), 130-131, the "intention for sameness" (samatābhīpraśāya) is described as the intention having reference to an equality and the example is given of the Buddha of the present era saying he was the Buddha Vipaśyin in the past, even though the two Buddha's are obviously different. Thus, the "intention for sameness" must be understood to refer to a similarity. The "allusion for the character" (lakṣaṇābhīsamādhi), with regard to the character of dhammas, indicates their triple nature. Kamalaśīla further specifies the "character of the perfect."
karikā ascribed to Nāgārjuna. The ŠT-K has the Yogācāra terms "grasped" and "grasper" as part of its commentary to the adjective "baseless" (dmyigs pa myed pa; anālambana). Finally, for his comments on the last adjective, "a nature that is not pacified" (rnam par zhi ba ma yin ba'i rang bzhin du'; avyupaśamasavabhāva), Kamalaśīla twice mentions the *Dharmadīghu (chos kyī dbyings).

Conventional Dependent Arising

(Corresponds to [12-61b].) Most of the ŠŚ discourse on what Kamalaśīla calls "dependent arising in the conventional mode" has already been summarized in the above descriptions of the ŠK and the T. Therefore, rather than repeat ourselves by again describing the teachings in the ŠŚ, we shall concentrate on the ways the ŠT-K differs from the ŠK and the T in its interpretation of the ŠŚ. Because Kamalaśīla did not outline this section except in a piecemeal fashion, the following, tentative outline of D.A. in the conventional mode should prove useful. This second outline for the ŠT-K was described above, just before the General Outline.

Outline of the Conventional Mode of D.A.

(= I.F.2. from the General Outline of ŠT-K)

(kun rdzob kyī tshul; *samvṛti-naya)

ŠŚ 124a6-130a5, ŠT-K 184b5-194b5 [12-61b]

I. Refuting All the Non-Buddhist Views (mu stegs can kyī lta ba ma lus par dgag pa)

A. Five-fold Defining Characteristic (mtshan nyid rnam pa lnga), Positive [Statements] (rjes su 'gro ba; *anvaya)

1. Defining Characteristic of Arising from Causes (rgyu dang bcas pa las byung ba'i mtshan nyid)

ŠŚ 124a6-124b1, ŠT-K 185a1-185b7 [12] 1

2. Defining Characteristic of Arising from Many
Impermanent Causes (myi rtag pa' du ma'i rgyu las 'byung ba'i mtshan nyid)

§§ 124b1-2, ŠT-K 185b7-186a1 [13b] 2
§§ 125b7-8, ŠT-K 187b6-187b7 [22ab] 10

3. Defining Characteristic of Arising Devoid of a Self (bdag myed par 'byung ba'i mtshan nyid)

§§ 124b2, ŠT-K 186a1-186a4 [13a] 3
§§ 128b5-129a1, ŠT-K 193a2-193a7 [47-51] 21

4. Defining Characteristic of Arising from Efficacious Conditions (nus pa'i rkyen las 'byung ba'i mtshan nyid)

§§ 124b2-4, ŠT-K 186a4-186a7 [13c, 14ab] 4
§§ 124b7-125a3, ŠT-K 186b4-186b7 [13d, 14cd-16] 6
§§ 125b8-126a2, ŠT-K 187b7 [22cd, 24ab] 11

5. Defining Characteristic of Arising from Agentless Conditions (byed pa myed pa'i rkyen las 'byung ba'i mtshan nyid)

§§ 124b4-7, ŠT-K 186a7-186b4 -- 5
§§ 125a3-125a8, ŠT-K 186b7-186b8 [17] 7
§§ 126a2-5, ŠT-K 187b7-187b8 [24c-25c] 12
§§ 126b6-127a1, ŠT-K 188a5-188b4 [29cd] 14
§§ 128b4-5, ŠT-K 193a1-193a2 [46] 20

B. Negative [Statements] (Idog pa; *vyatireka)

§§ 125a8-125b1, ŠT-K 186b8-187a6 [18] 8

C. Negative [Statements] (Idog pa; *vyatireka) = Not Eternalism, Annihilation, Nor Transmigration, A Great Result Produced from a Small Cause, Continuity of That which Is Similar with That

1. [External D.A.--not clearly labeled as negative [statements]]


2. Internal D.A.

§§ 129b7-130a5, ŠT-K 193b7-194b5 -- 23

II. [Comments on the Meaning of the Words ŠS Uses to Discuss]
Conditions (rkyen; pratyaya) of Internal D.A.

§§ 126a5-126b6, ŠṬ-K 187b8-188a5 [25d-29b] 13

III. Five-fold Defining Characteristic ... of the Essential Nature of the Subject to Be Comprehended (yongsu shes par bya ba'i dngos pa'i rang bzhin ... mtshan nyid rnam pa lnga)

A. Own Defining Characteristic (rang gi mtshan nyid; *svalakṣaṇa)

§§ 127a1-8, ŠṬ-K 188b4-189a6 [30-37] 15

B. Defining Characteristic of the Etymology (nges pa'i tshig gi mtshan nyid; *nirukti-lakṣaṇa)

§§ 127a8-127b3, ŠṬ-K 189a6-189b6 [38-39] 16

D. Defining Characteristic of the Connecting of the Components (yan lagi mtshams sbyor ba'i mtshan nyid)

§§ 127b3-128a4, ŠṬ-K 189b6-191b5 [40] 17

E. Defining Characteristic Devoid of the Two Extremes (mtsa' gnyis dang 'bral ba'i mtshan nyid)

§§ 128a4-6, ŠṬ-K 191b5-192a8 [41] 18

F. Defining Characteristic of the Assembling Cause (rgyu bsdu ba'i mtshan nyid)

§§ 128a6-128b4, ŠṬ-K 192a8-193a1 [42-45] 19

IV. Four Examples Corresponding to the Four Different Types of Karma and Result (las dang 'bras bu tha dad pa rnam pa bzhis dang 'thun ba'i dpe rnam pa bzhis)

§§ 129a1-129b7, ŠṬ-K 193a7-193b7 [52-54b, 56-57, 59-61b] 22

This section of the ŠṬ-K on the conventional mode of D.A. emphasizes the refutation of non-Buddhist views of causation and the establishment of the Buddhist view, the correct view (i.e. D.A.), and answers various objections. Two sets of five-fold defining characteristics are used to refute non-Buddhist views. These views include causeless creation, creation by permanent wholes, by permanent selves, by permanent causes with no potency, and by agents.
(1 corresponds to [12].) According to Kamalaśīla, because D.A. in the ultimate mode does not have causes and conditions, in order to indicate that D.A. does indeed possess causes and conditions and therefore the name "dependent arising" is appropriate, Maitreya explained D.A. also in the conventional mode. Because non-Buddhists misinterpret D.A. as causelessness, causation from incongruous causes, and so forth, Kamalaśīla claims D.A. has a five-fold defining characteristic (I.A. in the outline), which he uses to interpret Maitreya's discourse and refute the views of the non-Buddhists. The defining characteristic of arising from causes (I.A.1.) undermines the view that entities arise causelessly.

(2 corresponds to [13b].) That D.A. arises from dependence on causes and conditions is the defining characteristic of arising from many impermanent causes (I.A.2), which undermines the incongruous cause called "permanent whole." Kamalaśīla also explains the use of the terms "cause" and "condition" in the ŚS. "Cause" is the basic cause because it is specific. An interlinear note gives the example of a wheat seed producing only wheat. "Conditions" are concurrent causes because they are general; no examples are given.

(3 corresponds to [13a].) That D.A. is internal and external is the defining characteristic of arising devoid of a self (I.A.3.). Internal D.A. eliminates attachment to the internal sense-bases, which are regarded as the self, and external D.A. eliminates attachment to the external sense-bases, which are regarded as belonging to the self, as "mine." Kamalaśīla equates selflessness with internal and external D.A. Thus, the notion of a permanent self is undermined.

(4 corresponds to [13c, 14ab].) The external causes of D.A. indicate the defining characteristic of arising from efficacious conditions (I.A.4.). The sūtra discourse uses positive and negative associations to demonstrate a cause is efficacious, thus undermining the view that a result arises
from a permanent cause that has no potency.

(5 has no correspondence with the ŠK.) This concluding section on the causes of external D.A. where neither the seed nor the fruit has the idea of producing or being produced demonstrates the defining characteristic of arising from agentless causes (I.A.5.). Though the ŠK and the T do not comment upon this section of the ŠS, they do comment upon similar passages from the ŠŠ and interpret them to mean that the causes and results have no self-conceptualization. Kamalaśīla's tightly argued, terse commentary benefits from extensive Dunhuang interlinear notes. The conclusion is that those who say causes have agents are undermined.

(6 corresponds to [13d, 14cd-16].) The identification of the six conditions of external D.A. and the account of their respective functions is interpreted by Kamalaśīla as the defining characteristic of arising from efficacious conditions (I.A.4.). Here, the commentaries have little to say about the sūtra's discourse.

(7 corresponds to [17].) ŠS's denial that the external conditions or the sprout, respectively, think "I produce" or "I was produced" is taken by Kamalaśīla as the defining characteristic of arising from agentless conditions (I.A.5.). Again, the commentaries have little to say.

(8 corresponds to [18].) Here, a denial by the ŠS that the sprout is produced from itself, from another, both, and so forth is interpreted by Kamalaśīla as the ŠS's use of negative statements (I.B.) in order to refute various non-Buddhist views of causation. Whereas the ŚT-K's comments are fairly brief, the T comments at length on the various types of possible causation conceived by non-Buddhists.

(9 corresponds to [19cd-21].) The five factors of external D.A. beginning with "not eternalism" are discussed by all the commentaries, most fully by the ŚT-K and the T. The ŚT-K, which labels these factors as "negative [statements]" (I.C.1.) later in the text, adds the importance of the human agent for
the last two factors. The \( T \) remarks that external D.A. is unencumbered by the imagined nature.

(10 corresponds to [22ab].) That internal D.A. arises from causes and conditions is the defining characteristic of arising from many impermanent causes (I.A.2). The \( S天河-K \) simply identifies the particular defining characteristic.

(11 corresponds to [22cd, 24ab, 25abc].) The internal causes of D.A. indicate the defining characteristic of arising from efficacious conditions (I.A.4). Again, the \( S天河-K \) identifies the particular defining characteristic without any other comment. The \( SK \) [23] and the \( T \) add the analysis of internal D.A. into three groups: defilement, karma, and birth. The \( T \) interprets them as the other-dependent nature.

(12 corresponds to [24cd].) The \( SS \)'s denial that the internal causes think "I produce" or "I was produced" is identified by Kamalaśīla as the defining characteristic of arising from agentless conditions (I.A.5). Beside simply identifying the particular defining characteristic, Kamalaśīla says, without actually mentioning the second, fourth, and fifth defining characteristics, that they apply similarly for the conditions also, which must be taken to refer to the six conditions of internal D.A.

(13 corresponds to [25d-29b].) Because Kamalaśīla has already stated that the defining characteristics applied to the causes of internal D.A. apply likewise to the conditions, he limits his commentary on the conditions to the meanings of the words (II.) The \( T \), on the other hand, discusses the six conditions in some detail.

(14 corresponds to [29cd].) The \( SS \)'s statement that the conditions are not the self, a being, and so forth is interpreted by Kamalaśīla as agentless arising, which corresponds to the defining characteristic of arising from agentless conditions (I.A.5). Kamalaśīla describes each of the wrong notions (the earth element is the self, a being, and so forth) and then refutes them.
Kamalaśīla introduces and begins a second group of five-fold defining characteristics that explain the defining characteristic of the subject that is to be comprehended, the causes of internal D.A. First is the "own defining characteristic" (III.A.) in which the character of each component of internal D.A. is described. The ŚṬ-K's commentary is quite brief and concentrates on "ignorance"; the Š's commentary is long, especially on the topic of "ignorance."

For the second set of definitions of the causes of internal D.A., which Kamalaśīla calls the defining characteristic of the etymology (III.B.), none of the commentaries says much, though Kamalaśīla does mention "rebirth" (yang srid; *punarbhava) in conjunction with his explanations of the conditioning factors, craving, and grasping.

The third set of definitions of the causes of internal D.A. indicate the connection of each component with the previous one. Accordingly, Kamalaśīla calls these the defining characteristic of the connecting of the causes (III.C.). The ŚṬ-K, with comments on each of the twelve components, has more comments on this section than does the ŠK or the Š; for example, the ŚṬ-K explains the two types of ignorance and realms associated with the three types of conditioning factors. The ignorance on which unwholesome conditioning factors depend is bewilderment with regard to cause and result; the second ignorance on which wholesome and immovable conditioning factors depend is bewilderment with regard to reality. Wholesome and immovable conditioning factors arise from the thoughts to obtain happiness and freedom from suffering. The wholesome conditioning factors are associated with wholesome beings in the desire realm; the unwholesome conditioning factors are associated with beings in the bad states of existence (presumably hell, hungry ghost, and animal realms); and the immovable conditioning factors are
the cause of the form and formless realms.

(18 corresponds to [41].) That D.A. proceeds like the flow of a river and so forth is interpreted by Kamalaśīla as the defining characteristic devoid of the two extremes (III.D.). All the commentaries discuss this passage, but only the ŚT-K emphasizes that D.A. is devoid of the two extremes.

(19 corresponds to [42-45].) The final of the five-fold defining characteristics of the essential nature of the subject to be comprehended is that of the assembling cause (III.E.). Kamalaśīla introduces the assembling cause as that cause upon whose elimination nirvāṇa will be obtained. At a later point, he adds that the wrong-minded occupy bad states of existence, because through ignorance they have attachment to the self and seek happiness and avoid suffering. This would seem to conflict with Kamalaśīla's earlier description of the two types of ignorance and the occupants of the bad states of existence. The T has practically no commentary on the verses of this section of the ŚK.

(20 corresponds to [46].) That the assembling causes have no thoughts of "I perform" nor "I was produced" indicates that karma and so forth have no agent. This brief statement by Kamalaśīla is very similar to his explanation of the defining characteristic of arising from agentless conditions (I.A.5.).

(21 corresponds to [47-51].) Kamalaśīla interprets the ŚS's description of the way in which the four assembling causes produce rebirth as the defining characteristic of absence of self in all dharmas, which is similar to the defining characteristic of arising devoid of a self (I.A.3.).

(22 corresponds to [52-54b, 56-57, 59-61b].) Kamalaśīla interprets the four examples: visual consciousness, the reflection of a face in a mirror, the reflection of the moon in water, and a fire, as representing four different types of relation between karma and result: that experienced in this life, in the next life, in a distant life, and at an indeter-
minate time, respectively. He also uses the term "impressions" (bag chags; vāsanā) for the karmic imprints abiding in the consciousness that is a seed. However, he does not use the Yogācāra term "fundamental consciousness" when describing this seed-consciousness. Because the ŠS says the consciousness that is a seed is fashioned by karma, this description of consciousness may be a precursor to the doctrine of the "fundamental consciousness" in Yogācāra texts. The ŠK verses [54c-55] and [58] are additions that summarize the principle of D.A. without corresponding to a particular section of the ŠS. Neither the ŠK nor the T mention the term "fundamental consciousness" when discussing these four examples. The ŠK also does not mention the term "consciousness that is a seed"; the T does include the term "consciousness that is a seed" (sa bon rnam par shes pa; vijñānabija) in its quotation of the corresponding section of the ŠS.

(23 has no correspondence with ŠK.) The five factors of internal D.A. that Kamalaśīla classifies as negative [statements] conclude this section on D.A. in the conventional mode. The example of the balance beam used to illustrate that D.A. is not annihilation is stated to be applicable on the conventional level but unsuitable on the ultimate level. Its unsuitability on the ultimate level arises from the fact that the balance beam is a conventional object and, therefore, is not established on the ultimate level. Commenting upon the "continuity of what is similar," the last of the five factors, Kamalaśīla distinguishes between two views. The first view, the wrong view, says that a person, having accumulated karma, will experience the corresponding karma\(^1\), and thus the state

\(^1\)In the ŠT-K, the word "maturation" occurs in place of the word "karma." Thus, the two views are phrased similarly, which must be a mistake. An interlinear note in PT 553 restates the first view so that the two views do not agree:

[I]f, because virtue was performed, in a later life also virtue is performed, and because sin was performed, in
of pure conduct will not exist and suffering will not truly be exhausted. The second view, the right view, says that a person, having accumulated karma, will experience the corresponding maturation, and thus the state of pure conduct exists and suffering can truly be exhausted. The point is that the person who performs a particular type of karma will experience the corresponding result, not that the person will necessarily perform more of the same karma.

The example of the balance beam is also discussed in the "Karma-phala-sambandha" chapter of the Tattvasamgraha of Śaṅtarakṣita and its Pañjikā by Kamalaśīla. The Mīmāṁsaka Kumārila Bhaṭṭa attacked this example for not showing any causal relation between cause and result but only a mere sequence.¹ Śaṅtarakṣita and Kamalaśīla bring up Kumārila's objection (kārikās 485-486 and commentary) and give their answer (kārikās 509-521 and commentary).² In brief, they defend the position that the mere presence of the cause gives rise to the result and in the moment the cause passes away the result arises. There is no intervening moment and there is no need for any causal action, the presence of the cause being

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sufficient to produce its result. By the interpretation of
the example of the balance beam in the ŠS, Kamalaśīla upholds
the truth of the Buddha's teaching and attacks the position
of the non-Buddhist as portrayed by Kumārila.

The ŠK does not mention these five factors beginning with
"not eternalism," but the T comments upon them using mostly
quotations from the ŠS.

The ŠT-K has no discussion of the three-nature theory
that would correspond to [61c-62] and to the T's commentary.

Purpose

Overview: The purpose of the sūtra is to eliminate
obscuration (ṣgrib pa; *ṣvaraṇa) and to enter onto the path
of nirvāṇa that is not clung to / dwelled in (mi gnas pa'i mya
ngan las 'das pa; *apratiṣṭhita-nirvāṇa). This path is, in
brief, the bodhisattva's discriminating insight (shes rab;
*prajñā) and compassion (snying rje; *karunā). Through
discriminating insight, the bodhisattva does not fall into
saṃsāra and, through compassion, neither abandons saṃsāra nor
enters into nirvāṇa. Thus, in order to increase discrimi-
nating insight and to produce the great compassion for beings
who are bewildered (rmongs pa; *mūḍha) and enter saṃsāra, the
bodhisattva who abides in D.A. enters onto the path of nirvāṇa
that is not clung to / dwelled in. That is the purpose of the
sūtra. And because by that same path the two obscurations of
bodhisattvas are easily and completely removed, that too is
the purpose of the sūtra.

(Corresponds to [63-70].) In spite of the Overview's
long explanation of the purpose, here the commentary primarily
gives a word-by-word analysis. The one exception is the
explanation of the prediction of perfectly complete
enlightenment. The prediction is made for anyone on the path
of nirvāṇa that is not clung to / dwelled in. One enters that
path by the elimination of obscurations through the removal
of defilements. But even that section is not as fully described as is the "Purpose" in the Overview.

If it were not for the Dunhuang editions, the reader would be lead to believe that Kamalaśīla did not have an actual section of the sūtra in mind when he described the "Purpose" (*dgos pa; *prāyojana), the seventh and final part of the concise meaning. All the classical editions of the ŠT-K begin this final section with the phrase, "... indicates the intention (*abhīprāya) of the sūtra" (*mde sde'i *dgongs pa ston to)\(^1\) whereas Dunhuang manuscripts PT 553 and PT 2105 read "... indicates the purpose (*prāyojana) of the sūtra" (*mde sde'i *dgos pa stond to).\(^2\) The reading of the classical editions is confusing because, given the importance Kamalaśīla places upon the four intentions and four allusions, we are led to wonder whether the final section of the ŠS is connected with the four intentions. But the Dunhuang manuscripts make clear what has been confused by the later, classical tradition: Kamalaśīla interprets the final section of the commentary as the purpose of the ŠS, the final of the concise meaning's seven parts.\(^3\)

The ŠK adds some material not in the sūtra about fire-requiring conditions that are not deficient in order to burn. It extends this discussion to the fire of wisdom consuming the

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\(^1\)Co-ne 162a; sDe-dge 162a; sNar-thang 190b; Peking 194b; Golden Manuscript 237b.

\(^2\)PT 553, 53a (pagination is on the back side of the folio so 53a is on the reverse side of the folio marked "nga gsum"); PT 2105, 20 (i.e., the twentieth of twenty-three pages on the microfilm copy). PT 553 adds in the interlinear commentary: *bsdus pa'i don rnam pa bdun du bkod pa las tha ma ste / (From the concise meaning arrayed in seven parts, the final). That this is the "Purpose," the final part of the commentary, could not be more clearly stated.

\(^3\)The two Tibetan words that are confused are "*dgos pa" and "*dgongs pa." The difference between them is the addition of a final "nga" in "*dgongs pa." Therefore, this is most likely a scribal error.
seeds of all-pervasive defilement so that they have no result. The T describes the five aggregates, saṃsāra, and the Four Noble Truths according to the Yogācāra view. The obtainment of peace, the Dharma-body, is the repeated goal of the Four Noble Truths; it leads to Buddhahood. This is also stated in [67d-68b].

Does Kamalaśīla's concluding verse introduce another purpose for his composition?

I explained the meaning of this sūtra
Just as extensively as I could;
By [this] merit, may all beings
Come to realize the profound meaning [of] the Dharma.¹

Kamalaśīla apparently intends his writing of the ŚT-K to be merit producing and thereby an aid for beings to realize the "profound meaning" of the Buddha's teaching. In the case of the ŚS, the "profound meaning" must refer to dependent arising. Thus, Kamalaśīla has restated the purpose of the ŚS in a shortened form owing to the space limitations of the concluding verse.

Comparison of the Presentations of Dependent Arising

We shall begin the comparison of the presentations of dependent arising in the ŚS corpus of texts by reviewing our

¹PT 2105, 22-23:

bdag gis mdo sde 'di'i <23> don //
jì nus 'dī 'drar rgyas bshad pa yi //
bsod nams gyis ni skye bo kun //
chos don zab mo rtogs 'jug shiḡ //.

The classical editions omit yi in line two and have shog (the optative) in place of shiḡ (the imperative) in line four.
findings for the Indian commentaries.

The ŚK is a versification written to be concise and mnemonic. It does not offer word-by-word commentary, but rather summarizes the ŠS. The ŚK's most notable addition is the interpretation of dependent arising using the three-nature doctrine, [61c-62]. Another major addition is the tripartite analysis of dependent arising as defilement, karma, and birth, [23].

The Ñ is essentially a word-by-word commentary on both the ŚK and the ŠS, though it does not comment on every word or phrase. Still, the Ñ elaborates the ŚK's two main additions and adds a few comments of its own especially in reference to the three-nature theory. Other elaborations by the Ñ include an extensive commentary on the Noble Eight-fold Path, eight wrong views of causation, and ignorance. The Ñ adds the "fundamental consciousness" (kun gzhi rnam par shes pa; *ālayavijñāna) and other Yogācāra terms to its exegesis of the ŠS and the ŚK. However, the Ñ does not explain how the three-nature theory and the "fundamental consciousness" work together in an explanation of D.A. In fact, the Ñ does not even mention the fundamental consciousness when explaining D.A. The fundamental consciousness is included in explanations of the four demons (Ñ-D, 23a), the Dharma as result or fruit (Ñ-D, 29a), the fire of wisdom burning the seed of defilement (Ñ-D, 52b), the transition from a defiled mind to the highest perfect realization (Ñ-D, 52b), and the five aggregates (Ñ-D, 53b-54a). Another term the Ñ uses that is not found in the ŚK is "nirvāṇa that is not clung to / dwelled in."

Kamalaśīla's ŚṬ-K, like the Ñ, is in essence another word-by-word commentary. However, the ŚṬ-K is a more sophisticated exegesis. It is more formally structured and its very structure, based as it is on a careful analysis of the ŠS, is an important part of the ŚṬ-K's exegesis. Kamalaśīla uses a well-developed outline to systematize the
ŚŚ's teaching. He identifies the purpose in the context of the four intentions and four allusions. The main subject of the sūtra, D.A., is classified in two modes: ultimate and conventional. The conventional mode is further analyzed with important points made in the ŚŚ being emphasized, for example, the two sets of five-fold defining characteristics of D.A., the positive and negative [statements], and the four examples of different types of karma. The ŚṬ-K adds a few teachings not found in the ŚŚ such as the tripartite formula of D.A. with defilement, karma, and life (the ŚK and the T have "birth" instead of "life"), another tripartite formula based on past, present, and future (literally, previous, middle, and later), and the answers to a number of objections. Like the T, the ŚṬ-K mentions the "nirvāṇa that is not clung to / dwelled in." But in contrast with the ŚK and the T, the ŚṬ-K uses the two-reality theory of ultimate and conventional to interpret D.A. rather than the three-nature theory. Quite possibly one of Kamalasūla's reasons for writing a commentary to the ŚŚ was to interpret it according to the Madhyamaka "ultimate / conventional" analysis rather than the Yogācāra three-nature theory as in the ŚK and the T.

Having considered the ways in which the commentaries differ from their sūtra and from each other, let us now cite the distinctive qualities of the ŚŚ. Several distinctive qualities were given in the first chapter. The ŚŚ appears to be a compilation in which various teachings on D.A. have been gathered and fit together. The ŚŚ equates the seeing of D.A. with seeing the Dharma and that with seeing the Buddha. The ŚŚ analyzes D.A. in a four-fold manner: it has causes and conditions and is external and internal. Finally, the ŚŚ most often discusses D.A. using the formula of twelve components beginning with ignorance and ending with old age and death and its host of attendant ills. But the ŚŚ has still other distinctive features worth discussing.
The Two Roles of Consciousness

Consciousness (rnam par shes pa; vijñāna) plays two distinct roles in the SŚ. One role or function is as a generative factor in rebirth. We can see this most clearly in the section on the four causes that assemble in which consciousness is called "consciousness that is a seed" (sa bon rnam par shes pa; vijñānabīja). Here, with craving, ignorance, and karma as its own causes, the consciousness that is a seed itself serves as the cause of name-and-form arising in a mother's womb. Immediately after this section on rebirth, visual consciousness as a cognitive function is used to illustrate the causal principle of D.A. Visual consciousness's causes are eye, form, light, space, and appropriate attentiveness. The SŚ describes both the rebirth and visual consciousnesses as being based on their respective causes, and the causes and the consciousnesses themselves, respectively, lack the conceptualization "I produced" and "I was produced." But why are these two distinct descriptions of consciousness juxtaposed? Was it to contrast the two different functions of consciousnesses? Or is it merely coincidence?

The commentaries do not directly answer these questions. Both the T and the ŠṬ-Ksay that the discussion of visual consciousness in the cognitive role is used as an example. The T (T-D, 48a) and the ŠK cite it as an example of a thing not arising without all its causes and conditions being present (an example of arising); the ŠṬ-K interprets the cognitive consciousness to be one among a group of four examples of four types of karma and activity: in particular, as the type that has its result in the same lifetime, not some future life nor at some indeterminate time. Both of these interpretations by the commentaries work well enough as explanations, though the ŠṬ-K's seems more forced. However, they do not tell us why cognitive consciousness is used as an example instead of some other example nor why it is juxtaposed to "consciousness that is a seed." Nonetheless, it is
possible that the juxtaposition was made simply to contrast and acknowledge the two distinct functions of consciousness. On the other hand, it is also possible that the two roles of consciousness just happen to coincide with two purposes for which D.A. is used: (1) as an explanation of rebirth (generative consciousness) and (2) as an explanation of the arising of entities in the abstract (cognitive consciousness).

Discriminating Insight and Wisdom

The ŠS twice mentions the term "discriminating insight" and once the term "wisdom." None of the commentaries says much about the two passages where "discriminating insight" occurs, but the passage with the term "wisdom" elicits some comments from the ŠT-K. The two occasions on which the ŠS mentions "discriminating insight" (shes rab; prajñā) are: (1) the Buddha sees all dharmas by means of the eye of noble discriminating insight and (2) the person who sees dependent arising by means of perfect discriminating insight will not speculate about the past, present, or future lives. The ŠT-K comments only upon the first use of discriminating insight but not the second (IOL 189, 12b). The Buddha, it claims, sees with the eye of uncontaminated (zag pa myed pa'i; *anāsrava) discriminating insight, not with the eye of flesh. It is unsurpassable and all dharmas are suitable as its object of perception. The ŠK [10c] explains the passage differently, using the term "exalted vision" (phags mthong ba; *ārya-darśana), which the T (T-D, 29b) explains to mean the "eye of wisdom" (equating "wisdom" and "discriminating insight"). The T takes "exalted" to mean "transcendental." For the second usage of the term "discriminating insight" in the ŠS, which the ŠT-K does not comment upon, the ŠK [64a] only mentions it and the T (T-D, 50b) adds that this discriminating insight is transcendental. The ŠS has modified it as "perfect" (yang dag pa 'i; samyak), which the T says means "not wayward" (phyin ci ma log pa'i; *aviparyāsa). At any rate, in both its
occurrences in the ŠŚ, the term "discriminating insight" is applied to all manner of dharmas, and in the second occurrence it's presence is sufficient to end speculation about one's lives in the three times. The commentaries give only the most cursory explanations of the term "discriminating insight," but they bestow it an elevated position: "uncontaminated," "unsurpassable," and "transcendental."

The ŠŚ uses the term "perfect wisdom" (yang dag pa'i ye shes; *samyagjñāna) when explaining how by realizing the Noble Dharma one can see the Buddha. The ŠK [11d] uses the phrase "stainless-minded" (dri med pa yi blo; *vimala-mati) for this passage. The T interprets the term "perfect wisdom" used in the ŠŚ as the realization of the reality of selflessness in all dharmas. The ŠT-K's explanation is most interesting. It interprets "Noble Dharma" to mean ultimate (don dam pa; *paramārtha) Dharma, which is understood by one of perfect wisdom. One of perfect wisdom dwells in the wisdom of same- ness and does not conceive dependent arising, the Dharma, and the Buddha to be different; this is the implied benefit of seeing with wisdom. Thus, the Buddha spoke with regard to the "intention of sameness" and the "allusion for the character of the perfect." So, according to the ŠŚ's usage and the ŠT-K's explanation of the two types of seeing, the ultimate is seen by means of wisdom, but discriminating insight is applied to all dharmas, both ultimate and conventional.

Repetition in the Śālistamba-sūtra

The ŠŚ uses the technique of repetition to emphasize a number of themes in its presentation of D.A. They are (1) the causal nature of D.A., (2) that causes, conditions, and their results are devoid of conceptualization, and (3) that the principle of dependent arising avoids all manner of wrong views. Let us address these themes in order.

The causal nature of dependent arising is stressed over and over again. By causal nature is meant that results arise
from their causes (and conditions) and that without their causes (and conditions), no results arise. Curiously, the §S never defines "causes" or "conditions"; instead, it identifies those causes and conditions of internal and external D.A. and describes their functions, especially the functions of the conditions. Fourteen passages in which the causal principle is emphasized are given immediately below. The numbers in parentheses correspond to the number sequence in the §T-K according to the Outline of the Conventional Mode of D.A.

1. When there is no seed, the sprout will not arise; up to when there is no flower, the fruit will also not arise. When there is a seed, the sprout will be produced; similarly, up to when there is a flower, the fruit also will be produced. (PT 551, 57b--external D.A. causes) (4)

2. However, when there is a seed, the sprout is produced and appears; similarly, up to when there is a flower, the fruit will be produced and appear. (PT 551, 57b-58a--external D.A. causes) (5)

3. Without these conditions, the sprout will not be produced from the seed. However, when the external earth element is not deficient--and likewise water, fire, air, space, and season are not deficient--when all are assembled, should the seed cease, from that the sprout would be produced. (PT 551, 58a--external D.A. conditions) (6)

4. However, should these conditions exist and the seed cease, a sprout would be produced. Similarly, up to: should the flower exist, the fruit would also be produced. (PT 551, 58b--external D.A. conditions) (7)
5. If ignorance does not arise, the conditioning factors also would not manifest. In this way up to, "If birth did not arise, old age and death also would not manifest." Likewise, from "Out of ignorance existing, conditioning factors will be produced," up to "From birth existing, old age and death will be produced." (PT 551, 59a--internal D.A. causes) (11)

6. However, from "Out of ignorance existing, conditioning factors are produced and manifest," similarly up to "From birth existing, old age and death are produced and manifest." (PT 551, 59a--internal D.A. causes) (12)

7. Without these conditions, the body will not be born, but when the internal earth element is complete, and similarly the water, fire, air, space, and consciousness elements also are complete, from all [those] assembling, the body will be produced. (PT 551, 59b--internal D.A. conditions) (13)

8. If these conditions do not exist, the consciousness that is a seed will not be produced. (PT 551, 62a--generative consciousness) (19)

9. Nevertheless, if the mother and father unite, the time is fertile, and the other conditions are gathered, [then] because the causes and conditions are not deficient in those dharmas without a lord, without [the notion] "mine," without grasping, equal to space, and having the essential nature of the mark of illusion, the consciousness that is a seed that relishes in experience, will produce the sprout of name-and-form in this and that mother's womb, the place of birth, reconnection. (PT 551, 62a--generative consciousness) (21)
10. Without those conditions, visual consciousness will not arise, but when the eye, the internal sense-base, is not deficient, and similarly form, light, space, and attentiveness produced from that are not deficient, from the assemblage of all those, visual consciousness will arise. (PT 551, 62b--cognitive consciousness) (22)

11. Nevertheless, when these conditions are present, visual consciousness will be born. Likewise, this applies, as appropriate, for the remaining sense organs also. (PT 551, 62b-63b--cognitive consciousness) (22)

12. In that [connection], while indeed no dharma at all passes from this world to the next world, because causes and conditions are not deficient, there is appearance as the result of karma. Thus, for example, though the reflection of a face appears in the orb of a clean mirror while indeed the face is not transferred to the mirror, because the causes and conditions are not deficient, there is the appearance as a face. Likewise, no one departs from this world and is born in another; but because the causes and conditions are not deficient, there is appearance as the result of karma. (PT 551, 63a--mirror example of non-transference) (22)

13. While indeed [the moon] does not go inside the small water-filled vessel, because the causes and conditions are not deficient, there is the appearance as the orb of the moon. Likewise, while indeed no one departs from this [world] and is born in another, because causes and conditions are not deficient, there is appearance as the result of karma. (PT 551, 63a--moon example of non-transference) (22)

14. Thus, for example, fire does not flame when causes
and conditions are deficient, but from causes and conditions gathering, [the fire] flames. Similarly, because causes and conditions are not deficient in those dharmas without a lord, without [the notion] "mine," without grasping, equal to space, and having the essential nature of the mark of illusion, a consciousness that is a seed produced by karma and defilement produces the sprout of name-and-form in this or that mother's womb, the place of birth, reconnection. (PT 551, 63a--fire example of the causal principle) (22)\(^1\)

A second repeated theme in the ŠŚ is the absence of conceptualization in causes, conditions, and their results. The theme is repeated six times in the ŠŚ and each time with different circumstances. The first and second occasions concern the causes and conditions, respectively, of external D.A., the third and fourth concern the causes and conditions, respectively, of internal D.A., the fifth concerns the four causes that assemble, and the sixth and final occasion involves visual consciousness and its five causes. In four of these occasions (1st-3rd and 5th), Kamalaśīla interprets the meaning of the passages as causes and conditions lack an agent (He does not discuss the other two occasions). Let us compare Kamalaśīla's interpretation to those in the ŠK and the T.

The ŠK does not discuss the first passage; the T, without any comment on the first passage, simply quotes from the ŠŚ. The ŠK [17] interprets the second passage to mean that the causes and conditions do not grasp at "I"; the T restricts its

\(^1\)A comparison of the outline sequence numbers after each passage with the outline topics shows that these passages come from six different topics distinguished within the ŠT-K. The wide distribution results from Kamalaśīla's topics being general and applying to large sections. The passages quoted above, on the other hand, are often just a fragment of a larger passage in which a number of themes are discussed.
interpretation to the conditions of external D.A. and says that they are devoid of grasping at the notions "I" as well as "mine." The ŠK [24cd] seems to interpret the third passage as meaning that there is no thought of "I produce" or of "I was produced"; the Ṭ merely quotes from the ŠS and slightly rephrases the passage. The ŠK [28cd] interprets the fourth passage, which concerns the internal conditions of D.A., to mean that they do not have the ideas "I" and "mine"; the Ṭ paraphrases the ŠS, thereby disagreeing with the ŠK, and says that the ideas "I produced" and "I was produced" do not arise in those conditions. The ŠK [46] interprets the fifth passage, on the four causes that assemble, to mean that karma, craving, and ignorance do not think that they perform a function for the consciousness, nor does the consciousness think that it was created by them; the Ṭ agrees with the ŠK and quotes and paraphrases the ŠS. The ŠK [53cd], which interprets the sixth passage, has the most variant readings of any in the ŠK. Only the Tawang Kanjur variant reads "I" and "mine," whereas all the rest of the variants at least mention the idea "I produced," which is said to not arise for the causes of visual consciousness. The Ṭ simply quotes the entire passage from the ŠS. Thus, the ŠK and the Ṭ do not consistently interpret these six passages in the same way. They both mention the ideas of "I" and "mine," though the ŠK does so more than the Ṭ, perhaps because the Ṭ is more conservative in interpreting the ŠS since the Ṭ often quotes from the ŠS.

1. In that [connection], it does not occur to the seed, "I produce the sprout." It does not occur to the sprout, "I was produced by the seed." Similarly, up to it does not occur to the flower, "I produce the fruit," and it does not occur to the fruit, "I was produced by the flower." (PT 551, 57b-58a--external D.A. causes) (5)
2. In that [connection], it does not occur to the earth element, "I perform the function of supporting the seed." Similarly, it does not occur to the water element, "I moisten the seed." It does not occur to the fire element, "I mature the seed." It does not occur to the air element, "I open the seed." It does not occur to the space element, "I perform the function of not obstructing the seed." It does not occur to the season, "I perform the function of transforming the seed." It does not occur to the seed, "I produce the sprout." It does not occur to the sprout, "I was produced by these conditions." (PT 551, 58a-58b--external D.A. conditions) (7)

3. In that [connection], it does not occur to ignorance, "I produce conditioning factors." It does not occur to the conditioning factors, "We were produced by ignorance." Similarly up to it does not occur to birth, "I produce old age and death." It does not occur to old age and death, "We were produced by birth." (PT 551, 59a--internal D.A. causes) (12)

4. In that [connection], it does not occur to the earth element, "I, from bringing together the body, produce the state of firmness." It does not occur to the water element, "I make the cohesiveness of the body." It does not occur to the fire element, "I digest the body's food, drink, what is eaten, and what is enjoyed." It does not occur to the air element, "I perform the body's inhalations [and] exhalations." It does not occur to the space element, "I cause there to be the inner cavity of the body." It does not occur to the consciousness element, "I produce the name-and-form of the body." It does not occur to the body, "I was produced by these conditions." Nevertheless, when these conditions exist, the body will be born. (PT 551, 59b--internal D.A. conditions) (13)
5. In that [connection], it does not occur to karma, "I perform the function of the field of consciousness that is a seed." It does not occur to craving, "I moisten the conscious-ness that is a seed." It does not occur to ignorance, "I sow the consciousness that is a seed." And it does not occur to the consciousness that is a seed, "I am produced by these conditions." (PT 551, 62a--four causes that assemble) (19)

6. In that [connection], it does not occur to the eye, "I perform the function of the basis of visual conscious-ness." It does not occur to form, "I perform the func-
tion of image for visual consciousness." It does not occur to light, "I perform the function of illumination for visual consciousness." It does not occur to space, "I perform the function of non-obstruction for visual consciousness." It does not occur to attentiveness produced by that, "I perform the function of 'taking notice' for visual consciousness." It does not occur to visual consciousness, "I am produced by these condi-
tions." (PT 551, 62b--visual consciousness) (22)

The ŠŚS is about D.A., which is a principle of causation. Accordingly, the conceptualizations that are denied are "I produced" and "I was produced" rather than "I" and "mine," which we might have expected given the Buddhist doctrine of selflessness. Indeed, the ŠŚS does reject the notions "I" and "mine," but as wrong views with regard to the six internal conditions of D.A. and as constituents of ignorance. These will be mentioned below. The interpretation in the ŠṬ-K, that these passages deny any agent belonging to the causes and the conditions, appears quite reasonable. The interpretations of the ŠK and the Ṭ are less consistent than that found in the ŠṬ-K, which just further emphasizes Kamalaśīla's systematizing
efforts.

The third repeated theme in the ŚS is the denial of various wrong views. In fact, four different sets of wrong views are rejected in the ŚS. These represent an inventory of the views that D.A. opposes and that the Buddhists seek to eliminate.

The first set, which occurs twice, says that the external conditions of D.A. and the sprout of name-and-form produced from the consciousness that is a seed are not made by itself, not made by another, not made by both, not made by Iśvara, not transformed by time, not arisen from essential nature, nor born without a cause (PT 551, 58b and 62a).

The second set of wrong views concerns the internal conditions of D.A., which are said to be not self, not a being, not a life-force, not a creature, not Manu's progeny, not Manu's descendant, not a woman, not a man, not a neuter, not I, not mine, and not of any other. (PT 551, 60a).

The third set of wrong views immediately follows the second set and forms part of a description of ignorance, which Kamalaśīla labeled the "Own Defining Characteristic / Specific Characteristic" (rang gi mtshan nyid; *svalakṣaṇa). This set is intimately connected with the second set of wrong views in that here the wrong views also involve the six internal conditions of D.A.: the beliefs that these same six elements are a unit, a uniform mass, permanent, eternal, unchanging, pleasurable, the self, a being, a life-force, a creature, thriving, a human, an individual, Manu's progeny, Manu's descendant, "I," "mine," and various types of nescience such as that are called ignorance (PT 551, 60a).

The fourth set of wrong views are called the views of ascetics and brāhmaṇas, namely: belief in the self, belief in a life force, belief in a person, belief in the festive and salutary, and excessive movement and lack of movement (PT 551, 64a). These four sets of wrong views that D.A. counteracts coupled with the repeated pronouncements that the result
depends upon its causes and conditions very forcefully convey the meaning of D.A.

The Five Factors of External and Internal Dependent Arising

The ŠŚ concludes its presentation of both external and internal D.A. with the five factors: not eternalism, not annihilation, not transmigration, a great result is obtained from a small cause, and the continuity of that which is similar. The first three factors could also be included within the topic of the denial or rejection of wrong views. We can observe that the difference between the five external and five internal factors is that the external factors discuss plants, the internal factors living beings.¹ For example, the fourth external factor uses the example of a small seed producing a great tree; the internal factor the example that from a single act a great result can be experienced. The fifth external factor has the example that a particular type of seed produces its corresponding fruit; the internal factor uses the example that whatever type of karma is performed, a corresponding result will be experienced. The ŠK does not bother to mention the internal set of five factors. The Š comments on both but has little to add. The ŠT-ŚK is the most interesting because it addresses the problem of the balance beam as an example of no annihilation, as already described above.

Three Descriptions of Dependent Arising

The ŠŚ has three passages in which D.A. is presented in special ways. The first passage is the statement of the

¹ AKB, 1.39, discusses the internal and external elements, as well as what might be meant by "internal" and "external." However, the discussions in the AKB and in the ŠŚ are not comparable because the AKB discusses the eighteen elements while the ŠŚ discusses D.A. Also, the ŠŚ's analysis of a living being is not as thorough as that in the AKB.
defining characteristic of D.A. Here the principle of D.A. is said not to depend upon the existence of Tathāgatas, but to abide regardless of their presence. Furthermore, a list of synonyms for D.A. is given that indicates D.A.'s immutability and correctness. The second passage, which introduces the assembling cause among the internal causes, describes the twelve-component D.A. in negative terms such as "not a ceasing dharma" ('gog pa'i' chos ma yin /; na nirodhadharmaḥ) and then says D.A. proceeds from beginningless time uninterruptedly like the flow of a river. The third passage is in the final section of the ŠS where the term "discriminating insight" is used a second time. Here the fifteen adjectives of D.A. are repeated from the section that explains how D.A., the Dharma, and the Buddha can be seen as the same (Kamalaśīla interpreted this section to describe D.A. in the ultimate mode). However, more adjectives are added that describe D.A. in undesirable terms such as "diseased" (nad; rogato), "infected" ('bras; gāḍa-taḥ), and "evil" (sdig pa; [a]ghato).

These three passages are special because they use adjectives to describe D.A. as a principle or natural law and do not describe its constituent parts such as the twelve components of internal D.A. beginning with ignorance and ending with old age and death. Of course, the five-fold factors of both internal and external D.A. also describe the principle of D.A., but because they are treated separately, they are not included in this discussion.

How are these passages to be understood? The first passage can be seen as the affirmation of D.A. as a natural law that governs everything in existence and thus has universal application. The second passage affirms the continual, beginningless, uninterrupted process of internal D.A. This is the realm of unending birth, death, and rebirth, which is also known as saṃsāra, though the ŠS does not use the term. The third passage would seem to be distinguishing two aspects of D.A.; earlier in the ŠT-K, Kamalaśīla identified
the first as the ultimate mode, and we can infer that the second is the conventional mode. The two modes are to be seen by means of discriminating insight, thus putting to an end conceptualizations about past, future, and present existences. The end of conceptualizations leads to comprehension, forbearance for the Dharma, and eventually to the prediction of complete enlightenment. Thus, if these three passages describing D.A. are taken in order, we progress from the natural law to its application and then finally to its spiritual significance.

Examples in the Śālistamba-sūtra and Their Interpretations

The ŠS is also notable for its use of examples. It employs two examples, the reflections of a face in a mirror and of the moon in water, in order to illustrate that D.A. is not transmigration nor transference. Fire, the third example, illustrates the need for causes and conditions in order to obtain the result. The ŠS juxtaposes this example with the arising of the sprout of name-and-form in a mother's womb in dependence upon the presence of the consciousness that is a seed. In accordance with the ŠS, the ŠK indicates the non-transference / non-transmigration significance of the two examples of reflections and describes the third example, fire, as the illustration of the causal principle. The Ṭ comments upon the first example only; for the moon and fire examples, the Ṭ simply quotes the ŠS at length. The ŠṬ-K sees them as examples of different types of karma and activity, an interpretation that the ŠS does not support.

The Śālistamba-sūtra's Message

The commentaries may say the purpose of the ŠS is one thing or another, but what does the sūtra itself say? Or can we accept any one of its statements as summarizing its purpose? Is the Buddha's pronunciation at the beginning of the ŠS its primary message, namely that D.A. and the Dharma
and the Buddha are in some sense identical? It seems unlikely because the ŠS solves that puzzling aphorism almost immediately and then devotes the bulk of its text to explaining D.A. Thus, the Buddha's pronouncement serves to introduce the main topic of the sūtra. According to the ŠT-K, the purpose or message of the ŠS is expressed in the final statements made by Maitreya to Śāriputra.

In these final statements, the main themes of ŠS are repeated and the benefits of understanding the teaching are stated. The main themes are D.A.'s causal nature, the absence of conceptualization in causes and conditions and their results, and the rejection of wrong views. With the exception of the causal nature, these themes are specifically mentioned in the final portion of the sūtra. This final portion also mentions D.A.'s dual nature (what Kamalaśīla called D.A. in the ultimate and conventional modes): not made, not arisen, continuous in perpetuity, and so forth, and sick, diseased, a thorn, a pustule, and so forth. In conclusion, this final portion suggests that one is first to regard the dual D.A. with discriminating insight and, thereby, put an end to all manner of conceptualizations about past, present, and future lives. Then, wrong views are eliminated, comprehended, and utterly eradicated. Finally, for one who has forbearance for the Dharma and correctly understands D.A., the Buddha will predict perfectly complete enlightenment. That is the logical purpose of the ŠS.

Maitreya's final statement, which is about the prediction of perfectly complete enlightenment, is treated in different ways by the commentaries. The ŠK [68cd] summarizes it by saying whoever has forbearance for reality will receive the prediction of perfectly complete enlightenment. The T (T-D, 55a) explains that "forbearance for reality" is with regard to the absence of self in persons and phenomena, which is another way of expressing D.A. Because one possesses such forbearance, one receives the prediction of the unsurpassable,
perfectly complete enlightenment. The ŚṬ-K says this passage indicates that the prediction of perfectly complete enlightenment is made for the person who abides on the path of nirvāṇa that is not clung to / dwelled in. Such a person has eliminated belief in the self and removed the entire net of defilement, thereby eliminating obscuration. Thus, the T and the ŚṬ-K embellish the message of the ŠS, no doubt to make more clear, each in its own sense, the ŠS's slightly vague conclusion.

In the final analysis, the ŠS does not prescribe a course of action for the follower of the Buddha's Dharma. Instead, the ŠS describes D.A., how it is to be understood, and the benefits of such an understanding. Thus, the sūtra is a guide to understanding a universal principle and not a guide to action.
Chapter 4
Guide to Translations and Editions

Translations

The English translations of the SS, the ST-K, and the SK are based upon their Tibetan transcriptions and vari Cor values. Because a critical edition is not offered and the transcribed text is not necessarily the text translated, the reader must be attentive to which variant is being translated. For the vast majority of variant readings this is not a problem because the variation does not affect the translation. In the cases where the translation is affected, the less preferred variant is translated in the footnotes. For the SS, the more preferred readings are those confirmed by quotations in its commentaries, the ST-K and the T. When such commentarial confirmation is lacking, preference is given to the readings from the Dunhuang manuscripts. For the ST-K, the readings in the Dunhuang manuscripts are preferred, especially when the interlinear notes support a variant reading by commenting upon it. For the SK and the T (in the final analysis this criteria holds for all the translations), preference for a reading is based on the subjective notion of intelligibility, which can be determined by syntax, semantics, or doctrine. With the SK, all the variant readings with the exception of the spelling variants, which are listed separately, and of some from Tawang (rTa-dbang) Kanjur manuscript, which was acquired late, are discussed.

The translations are based upon their Tibetan texts because of the religious and historical value of the Tibetan Buddhist scriptural tradition. But, because these are not indigenous Tibetan texts, rather translations from Sanskrit, their Sanskrit origins cannot be ignored for matters of interpretation. Three other methods of translating would be to translate the reconstructed Sanskrit, which has already
been done for the ŚS by N. Ross Reat,\(^1\) to translate the Tibetan text while ignoring its Sanskrit origin, which would be negligent, or to translate a Tibetan text that has been "emended" based upon other recensions such as the Sanskrit and Chinese, which would be reckless. Through this "emendation," the translator would not be shedding light upon the unique Tibetan recension of the text, but would instead be creating his or her own conflated version of the text that does not represent any of the text's historical recensions. As religious texts, each community's recension is valuable in its own right and worthy of study.

In the preface to *Studies in the Literature of the Great Vehicle*, the editors discuss the way translations can bring out different aspects of a text and give three examples from the book's selections. The first is a group translation of the *Samādhīrāja-sūtra* that emphasizes ease of reading for both a general and scholarly audience. The second example, Gregory Schopen's translation of the *Vajracchedikā*, aims to literally reproduce the syntax of the Sanskrit text and is meant for a scholarly audience. The third example, Masamichi Ichigō's translation of Śāntarakṣita's *Madhyamakālaṃkāra*, is meant for an audience interested in the philosophical, rather than philological, content of the work. Certainly more ways can be found to translate a text, but for purposes of comparison and clarification, the present translation is closest to that of Ichigō but includes elements of Schopen's approach due to its philological interest in the Tibetan texts.\(^2\)

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\(^1\)N. Ross Reat, "Śālistamba Sūtra," Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia, photocopy.

Arrangement of the Translations

For the ŚŚ and the ŚT-K, the translations are interwoven: the sūtra passages from the ŚŚ are given first, followed by their commentary from the ŚT-K. In between the translation of the ŚŚ and the ŚT-K passages are references to the corresponding verses in the ŚK and to the extant ŚŚ quotations transcribed in the Appendix. The entire ŚŚ translation is in capital letters, even for those quotations that appear in the ŚT-K and in the T. The translation of the ŚK, the versification of the ŚŚ, is given separately from the ŚŚ and the ŚT-K.

Textual Apparatus

The Sanskrit equivalents given for the Tibetan terms in the ŚŚ are taken from its extant Sanskrit quotations, from the Tattvasamgraha, from the Mahāvyutpatti, or from Sanskrit-Tibetan and Tibetan-Sanskrit indexes of Buddhist texts. Only those equivalents taken from the extant Sanskrit quotations of the ŚŚ are not marked with an asterisk and generally retain their case endings. The equivalents from other sources do have an asterisk and do not retain their case endings.

Those parts of the English translation that do not have an exact Tibetan equivalent are put in brackets. An exception is made in the case of the phrase "causes and conditions," which is used to translate "rgyu rkyen," literally "cause condition." The conjunction and plural markers lacking in the Tibetan are supplied in the English translation and may have been understood by the Tibetan translators. Parentheses are

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1 In the Appendix, the ŚŚ quotations in Sanskrit are given for comparison with the Tibetan translation. When more than one Sanskrit quotation exists for a ŚŚ passage, a variorum edition is used; the quotation most like the Tibetan text is transcribed and the variants in the other quotations are listed in the footnotes. The transcribed text's abbreviation is underlined. However, the Bhāmati readings are sufficiently different to warrant transcribing them separately.
used for adding the Tibetan and / or Sanskrit equivalents following the translated word or phrase. Also, in the notes to the ŚṬ-K, parentheses are placed around translations of the interlinear notes and of quotations from other sūtras.

Annotations

The main purpose of the annotations is to complete the presentation of the ŚS cycle of texts. It is not meant to cite extensively other texts that have treated the subject matter or to give a modern commentary to the ŚS, the ŚṬ-K, or the ŚK. Instead, the annotation consists primarily of translations and summaries of passages from the Ṭ, a second Indian commentary to the ŚS and the ŚK, and from two ancient Tibetan interlinear commentaries to the ŚṬ-K. Thus, the annotation makes available a wider range of material for the study of the ŚS's Indo-Tibetan corpus of texts.

For the actual mechanics of the annotation, the ŚS and the ŚṬ-K are annotated primarily with commentary from the Ṭ and from the interlinear notes of two Dunhuang manuscripts of ŚṬ-K: IOL 189 and PT 553. These two manuscripts interlinear notes are indicated by "x-il" and "y-il," respectively. The interlinear notes from IOL 189 (x-il) end with the prologue (gleng gzhi; nīḍāṇa), about one ninth of the way into the commentary. All of the interlinear notes from IOL 189 are transcribed and translated, but unfortunately they usually are not especially informative. On the other hand, PT 553's (y-il) interlinear notes are often quite lengthy and informative. They continue throughout the manuscript, which is only a few folios shy of being complete. Selected interlinear notes are transcribed and translated wherever they prove interesting and helpful (and were legible) in understanding Kamalaśīla's text.

Because both the ŚS and the ŚK are commented upon by the Ṭ, it is used to annotate both texts. When the Ṭ discusses only the ŚS passages or subjects common to both the ŚS and the ŚK, the Ṭ is cited in the annotation of the ŚS; when the Ṭ
comments upon only the ŠK passages, then the ŠK receives the annotation; and when the commentary is quite long, as it is in at least four places, these passages are summarized and / or translated in Chapters Two and Three of the Introduction. In the footnotes, T's annotation can be either a translation or a paraphrase, whichever seems more suitable. As a result, all of the text of the T can be found dispersed in either the annotations or the chapters of the Introduction.

Introduction to Transcriptions and Variorum Editions

The purpose of constructing a transcription and variorum edition of the Tibetan translation of the ŠS is two-fold: to create a philologically sound basis for the English translation of the sūtra and to make an historical study of the editions of the sūtra, and by extension, of the Tibetan Kanjur (bKa'-gyur), the translated Word of the Buddha. The same purposes apply in the case of the three texts from the Tanjur (bsTan- 'gyur), the translated treatises commenting upon the Word of the Buddha, except that the historical study would relate to the Tanjur rather than the Kanjur. The matter of not creating critical editions, the usual practice under the circumstances, but instead transcriptions and variorum editions, is an important point that will be discussed at length. But before discussing what was not done, let us turn our attention to what has been done. The following includes brief reviews of Kanjur and Tanjur research, the significance of this study for textcritical research, a brief history of the transmission of Tibetan Buddhist scriptures, a description of the materials used for this study of the ŠS, the ŠK, the

1The four long commentaries are to [1] (see Chapter Two, Five Terms That Introduce a Sūtra) and to [18], [30ab], and [67c-68b] (see Chapter Three, Summary of ŠK and ŠṬ-K Contents).
and the ŠT-K, the results of a text-critical analysis of the variorum editions, an explanation of why variorum editions were made rather than critical editions, and a guide to the conventions adopted in the textual apparatus.

Kanjur Research

Until recently scholars usually had access to only a few different Kanjur editions such as those from Derge (sDe-dge), Peking, Narthang (sNar-thang), Lhasa, and Co-ne. Thus, the usual practice when studying Kanjur texts was to make a critical edition using less than half a dozen different editions (often using only one edition) and generally without any concern for the historical relationship between these editions. And if the scholar was also translating the text, the translation would be made on the basis of the so-called critical edition. Nowadays the situation has changed. More editions of the Kanjur are known and available for inclusion in Kanjur studies. For example, Helmut Eimer was the first scholar to exceed the single digits for Kanjur editions when he employed eleven in his study of the Tibetan text of the Pravrajyāvastu.¹ More is known about the history of the Kanjur editions thanks to the works of such scholars as Helmut Eimer, Yoshiro Imaeda, Acarya Jampa Samten (Shastri), and Paul Harrison. And finally, principles of textual criticism are now being employed in the study of Kanjur and Tanjur texts. It is to Helmut Eimer that scholars of Kanjur studies are indebted for his leading the way in a thorough, text-critical study of a Kanjur text.

With the study of the Pravrajyāvastu, Eimer used both external and internal evidence to obtain a history of the Tibetan Kanjur. For the external evidence, he used Tibetan

catalogs (*dkar chag*) and histories and the studies of modern scholars such as Yoshiro Imaeda in order to determine the historical relationship between the Kanjur editions. Eimer used textcritical methods to check whether the internal evidence (the wording within the various editions) conformed to the external evidence.¹ The Kanjur texts Eimer studied are all found in Kanjurs putatively derived from the Old Narthang Kanjur of the early fourteenth century. Thus, he was not working with ancient Dunhuang manuscripts nor with any Kanjurs transmitted separately from the Old Narthang.

**Tanjur Research**

The general rule scholars have followed when working with Tanjur texts is to compare the Narthang and Peking readings against the Co-ne and Derge and then to select the so-called "better readings." Sometimes the "better reading" would be based on quotations of the main text within its commentaries. After having compared the possible readings, the scholar would choose the "correct" one and thereby make his / her own edition, and based on that edition, which would serve as the basis of a translation. Thus, scholars have recognized for some time the close connection between the Peking Tanjur and the Narthang Tanjur and between the Derge and the Co-ne (the Co-ne is virtually a copy of the Derge). Nonetheless, textcritical techniques and theory have not been rigorously applied and no Tanjur textual studies exist that approach the thoroughness of Eimer's study of the *Pravrajya-vastu* in its use of external and internal evidence. Of course, the Tanjur tradition, having fewer editions, is not as complex as the Kanjur tradition. Even so, a well-researched history of the

Tanjur tradition remains a desideratum in spite of Vogel's efforts in the introduction to Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā. J. W. de Jong's remarks in his review of the Aṣṭāṅgahṛdayasaṃhitā still hold true:

... l'histoire des éditions du Tanjur est encore pleine d'obscurités. Il nous faudra des éditions des parties historigiques des différents dkar-chag, des comparaisons détaillées de plusieurs textes et une étude des autres sources relatives aux éditions du Tanjur avant de pouvoir faire des affirmations bien fondées dans ce domaine.

Significance of This Study

This study of the ŠŚ and its commentaries was fortunate to have had access to several sorts of material never before included in a textcritical work of this nature and scope: (1) ancient Tibetan manuscripts of both the ŠŚ and the ŠT-K from Dunhuang, (2) the Phug-brag Manuscript Kanjur of the ŠŚ preserved at The Library of Tibetan Works and Archives in Dharamsala, India, and (3) the Golden Manuscript Tanjur.

1Claus Vogel, Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā: The First Five Chapters of Its Tibetan Version, edited and rendered into English along with the original Sanskrit, Abhandlung für die Kunde des Morgenlandes, 37/2 (Wiesbaden: Deutsche morgenländische Gesellschaft, 1965), 21-33.


3Certainly Dunhuang texts have been included in studies before. One article in particular, which also serves as a review of scholarly work on Dunhuang writing features, deserves notice: J. Terjék, "Fragments of the Tibetan Sutra of 'The Wise and the Fool' from Tun-huang," AOASH [Parts 1 and 2] 22/3 (1969): 289-334; 23/1 (1970): 55-83. But Terjék's article is not a study of the Kanjur tradition and uses only three classical editions: Peking, Derge, and Narthang.
edition of the ŠT-K, the ŠK, and the T, the last two being ascribed by the Tibetan tradition to Ārya Nāgārjuna. This means that for the variorum edition of the ŠS, thirteen Kanjur editions (six manuscripts and seven blockprints) as well as five Dunhuang manuscripts, two of which are complete, were used.\(^1\) Also, we should note the use of ancient Tibetan commentaries in the form of two sets of interlinear notes to the ŠT-K. This study is not the first to use such materials (Steinkellner already edited and translated ancient Tibetan interlinear notes in his *Nachweis der Wiedergeburt*\(^2\)), which provide valuable information on early Tibetan Buddhism.

The significance of these extra texts of ŠS can be better understood once the history of Tibetan Buddhist scriptures and Kanjur research has been reviewed. For now let us introduce the discussion by saying merely that the Dunhuang manuscripts and Phug-brag Kanjur represent two different transmissions of Tibetan Buddhist scriptures that are independent of the putatively Old Narthang-derived Kanjurs, which until now have been the sole basis for critical editions and Kanjur studies. The Golden Manuscript Tanjur texts for this study provide a third witness for the 'Phying-ba sTag-rtse Tanjur.

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\(^1\) A sixth Dunhuang manuscript of the ŠS, PT 550 from the Bibliothèque Nationale in Paris, is also available but, owing to its different vocabulary (it is not clear whether it is different because it was translated from Chinese or because it had not been revised according to the new language rules *skad gsar bcad*), is not included in this study and instead will be the subject of a future article.

History of Buddhist Scriptural Transmission in Tibet

The definitive history of the transmission of Buddhist scriptures in Tibet remains to be written and it may be many years before it can be written. Much research must be done, especially for the first thousand years of the tradition (from the seventh to the seventeenth century). Fortunately, more and more information is being uncovered including Kanjurs such as those from Li-thang and Phug-brag. Here, a simple outline of the tradition is presented.

During the sNga-dar (seventh to tenth centuries C.E.), the Early Propagation of Buddhism into Tibet when Tibetans first began to import Buddhist scriptures and translate them into Tibetan, the texts in Indic languages such as Sanskrit by and large came from India and Nepal and the Chinese language texts from China. There is one extant catalog from this time, the lHan kar ma (ca. 812 C.E.), that records the scriptures stored at the lHan kar ma Palace (lHan-kar-ma Pho-brang). But at least two other ancient catalogs are known to have existed, the 'Phang thang ma and the mChims phu ma. Neither of these is extant but the mere fact that they existed indicates that the Tibetans distributed translations to different centers. However, it is not clear whether or not only one Sanskrit or Chinese manuscript was used as the basis for each Tibetan translation; whether the Tibetans made more than one translation of any given manuscript; and whether different translations based on different Sanskrit or Chinese manuscripts for the same work were being circulated in Tibet during this time. Therefore, we do not know whether the tradition is closed or open. For Tibetan scriptural translations, a closed tradition would be one in which there was a single translation from which all the extant copies of a work descend; an open tradition would be one in which there was more than one translation that served as the sources for all subsequent versions of the work. So, thanks to the lHan kar ma, we at least have one list of scriptures that had been
translated during the sNga-dar, and this list also indicates the length of each translation.

During the sNga-dar, language standardization for the translation of Buddhist scriptures was carried out at the order of the Tibetan ruler. Translations made before the standardization had to be revised based on the new language rules (skad gsar bcad) and many of the colophons of translations from this early time mention just such a revision. Standardizing was thought to be necessary given the various translations of the same Sanskrit terms by different translators. In a series of articles entitled "Tibetica Antiqua" in the Bulletin de l'École Française d'Extrême-orient, R. A. Stein discusses the problems posed by the ancient documents such as the Dunhuang manuscripts and rock inscriptions concerning ancient Tibet (up to 1000 C.E.) and its neighbors. In these articles he has pointed out another reason for the differences in translation in the early period: Buddhist texts came to Tibet in two different languages, Chinese and Sanskrit, and in many instances the translations from Chinese used a different terminology from those of the translations made from Sanskrit texts. Thus, the standardization of the language was also meant to bring the translations from Chinese into line with the translations from Sanskrit.¹

Many texts, or at least fragments of them, from the sNga-dar, in this case from approximately 800 C.E. to 1035 C.E.,² have been found in the caves of Dunhuang in Central Asia. These ancient Tibetan manuscripts are available on microfilm from the India Office Library in London and from the


² For the dating of the materials discovered at Dunhuang, see A. Róna-Tas, "A Brief Note on the Chronology of the Tun-huang Collections," ACASH 21 (1968): 313-16.
Bibliothèque Nationale in Paris. These texts, great religious and cultural treasures, are a precious link with the ancient Tibetan scriptural tradition. Comparisons of the ŚŚ Dunhuang manuscripts and later Kanjur editions suggest a complex tradition of scriptural transmission in which more than one Tibetan translation for the ŚŚ may have been incorporated into the transmission that has come down to us in the last four hundred years. Without the Dunhuang manuscripts, the evidence for the complexities in the tradition would not be so clear.

Furthermore, can we be certain the Dunhuang manuscripts represent lines of transmission that influenced the Central Tibetan tradition? It is possible the Dunhuang manuscripts simply give us information of the traditions at Dunhuang at the time the manuscripts were deposited. We may reasonably assume that many of the Tibetan manuscripts at Dunhuang came from Central Tibet, but whether any copies of the Tibetan translations originally from Central Tibet returned from Dunhuang to Central Tibet is a moot point. Therefore, we would be on shaky ground if we assumed that the Tibetan manuscripts from Central Tibet preserved in Dunhuang had any direct influence upon the Central Tibetan transmission of scriptures. At best, we can be reasonably certain that the Dunhuang manuscripts give witness to the traditions of scriptural transmission of their time, traditions from which the later traditions descend. Put another way, we are not sure of the ultimate provenance of the later classical Kanjur texts that derive from the Old Narthang and Tshal-pa Kanjurs: were any of these texts imported or re-imported into Central Tibet from Dunhuang or was the flow of translated texts only out from Central Tibet?

The Central Tibetan scriptural tradition may yet have witnesses from the thirteenth century still in existence in the library of Sakya Monastery in Sakya, Tibet, or at the Potala in Lhasa. There were many monasteries in Tibet during the thirteenth century and they all must have had some
collection of scriptures. If Tibetan methods of preserving their scriptures were the same then as they are now, these collections would most likely have been of stemmatically contaminated texts. However, no thirteenth century collection of Tibetan scriptures has been made public to date.

In the early fourteenth century at Narthang (sNar-thang) Monastery, the first manuscript Kanjur and Tanjur was prepared. mChims 'Jam-(pa'i/dpal) dbyangs collected money for the work; dBus-pa Blo-gsal Byang-chub ye-shes, Lo-tstsha-ba bsod-nams 'od-zer, rGyang-ro Byang-chub 'bum, and bCom-lldan Rig-pa' ral- gri were responsible for supervising the work.\(^1\) The original Narthang collection is not extant but it was copied. The London Kanjur and the Them-spangs-ma Kanjur copies in Tokyo and Ulan Bator\(^2\) may be descendants of the Old Narthang Kanjur, both in arrangement and the wording of the texts. Thus, we may have available to us descendants of a fourteenth century Kanjur.

The Old Narthang Kanjur was also revised. Tshal-pa Kun-dga' rdo-rje, alias Si-tu dGe-ba'i blo-gros (1309-1364), prepared the Tshal-pa Kanjur of Tshal Gung-thang. Later this revised edition of the Old Narthang was itself revised and kept at 'Phying-ba sTag-rtse where it was still known as the Tshal-pa Kanjur.\(^3\) The Yongle Kanjur of 1410 is based upon a Tshal-pa Kanjur, and because of the "technical identity" of the succeeding Peking blockprint editions wherein the original blocks are copied, all the succeeding Peking blockprint

\(^1\)Eimer, "History of the Tibetan Kanjur," 65.

\(^2\)The sTog Palace Kanjur is also probably a copy of a Them-spangs-ma copy.

\(^3\)Leonard van der Kuijp informed me that several Kanjurs were made at Tshal Gung-thang, which adds further difficulty to understanding the relations between the Tshal-pa Kanjurs' descendants. He also said that Kanjurs were copied at Gyantse where the "Them-spangs-ma" resides, making it difficult to identify any one particular Kanjur as the Them-spangs-ma.
editions can be said to be based upon the Tshal-pa Kanjur.\footnote{Eimer, "History of the Tibetan Kanjur," 69.} Because the Berlin (B) and Taipei (F) Manuscript Kanjurs are also copies of the Peking Kanjur, presumably of the Wanli Kanjur of 1606, they ultimately are copies of the Tshal-pa Kanjur as well.

The revised edition of the Tshal-pa Kanjur kept at 'Phyin-nga sTag-rtse was used as the basis for the 'Jang Sa-tham (J) (a.k.a. Lithang) Kanjur of 1609-1614 or 1621. Another Kanjur based upon the Tshal-pa is the Narthang Blockprint Kanjur printed in 1732. However, the history of this Kanjur edition is both complicated and obscure so we do not know upon which Tshal-pa Kanjur edition the Narthang is based.\footnote{However, Paul Harrison, in a letter dated 28 November 1990, suggests it is the same 'Phyin-nga sTag-rtse Kanjur upon which the Lithang is based.} Furthermore, Eimer has demonstrated in his edition of the Pravrajya-vastu that the Narthang texts are in some cases descended from the Old Narthang tradition via Shel-dkar Rdzong and not from the Tshal-pa tradition. The Co-ne Kanjur of 1721-1731 is a copy of the Lithang Kanjur. The Derge Kanjur completed in 1733 is a copy of the Lithang with contaminations from a 1Ho-rdzong Kanjur, which is a copy of the Them-sphas-ma Kanjur. The Lhasa Kanjur is a copy of the Narthang with contaminations from the Derge. There were undoubtedly many Kanjur editions for which we have little or no record.

Should a Kanjur be found that is not part of the Central Tibetan tradition derived from the Old Narthang Manuscript Kanjur, that would be a major discovery. Such a Kanjur, regardless of its date, would give us information about the pre-Narthang scriptures. Thus we would have three major sources for texts in the Kanjur: Dunhuang manuscripts that are approximately a thousand years old, the relatively modern
Kanjurs derived from the Old Narthang Manuscript Kanjur (including the Tshal-pa descendants), and this independent Kanjur. Comparisons of readings using these three sources would be very interesting and offer a much broader picture of the larger Tibetan Buddhist tradition of textual transmission. Well, just such an independent Kanjur may very well have been found; it currently resides at The Library of Tibetan Works and Archives in Dharamsala, India. This is the Phug-brag Kanjur of 1696-1706 from the Phug-brag Monastery in Western Tibet that is available in microfiche format from the Institute for Advanced Studies of World Religions (IASWR) in Stony Brook, New York, U.S.A. (Another such Kanjur may be the rTa-dbang Monastery manuscript Kanjur in Assam, India. More research is required before any judgement can be made about the rTa-dbang Kanjur.) In a paper on the Phug-brag Manuscript Kanjur given at the Fifth International Seminar on Tibetan Studies at Narita, Japan, 1989, Acarya Jampa Samten (a.k.a. Jampa Samten Shastri) claimed that this Kanjur, unlike all the others available today, was transmitted independently of the Old Narthang Kanjur transmission (including the Tshal-pa transmission). Thus, it has some unique texts and translations not to be found in the other Kanjurs.¹

¹Paul Harrison questions the putative independent status of the Phug-brag Kanjur in a letter dated 28 November 1990. He finds for the Druma-kinnara-rāja-paripaṛcchā-sūtra that the Phug-brag almost always shares "'redactional' (i.e. clearly not introduced through the vagaries of scribal transmission)" variants with the Old Narthang-derived Kanjur editions from London and Stog Palace, Ladakh, and not with the Tshal-pa-derived Kanjurs. On the other hand, he notes that for the ŚŚ the situation is reversed: the Phug-brag more closely agrees with the Tshal-pa-derived Kanjurs. To prove an independent descent for the Phug-brag Kanjur, he would like to find some agreement between the Phug-brag and a Dunhuang manuscript against the Old Narthang and Tshal-pa transmissions. So far, he has not found that agreement.
Figure 1: Tentative Kanjur Stemma Based on the SS Findings
For the Tanjur tradition, after the Old Narthang Tanjur was copied and expanded at Zhwa-lu Monastery by Bu-ston Rin-chen grub in 1335, one copy of the Zhwa-lu Tanjur was deposited in 'Phying-ba sTag-rtse. From that Tanjur come three of the extant Tanjur copies:

(1) the woodblock Peking edition of 1724,
(2) the woodblock Narthang edition of 1741-42, and
(3) the Golden Manuscript sponsored by Pho-lha bSod-nams stobs-rgyas (r. 1728-1747), which was recently reprinted in China.

These copies form the 'Phying-ba sTag-rtse tradition of the Tanjur. It is possible to reconstruct the 'Phying-ba sTag-rtse Tanjur texts to a high degree by comparing the Peking, Narthang, and Golden Manuscript copies. Where two editions agree against the third, we can assume they provide the reading of the exemplar. Thus, the Golden Manuscript makes possible the reconstruction of the 'Phying-ba sTag-rtse Tanjur texts to a degree never before possible.

The woodblock Derge Tanjur, 1737-1744, (and its copy, the Co-ne Tanjur, 1753-72) represent another Tanjur tradition that derives from Zhwa-lu: an edited tradition in which four manuscript editions have been compared in order to obtain the Derge readings.
Figure 2: Tentative Tanjur Stemma
Thus, the Kanjur tradition can be divided into two branches, the Eastern and the Western Traditions.¹ For the texts of the $S$, those Kanjurs derived from the Tshal-pa Kanjur are the "East Tradition": the various Peking editions, Lithang, Co-ne, Derge, Narthang, and Lhasa. This Eastern Group begins with the Tshal-pa Kanjur, a revision of the Old Narthang. The Tshal-pa itself underwent revision and was the basis for two branches. The first is the Peking branch beginning with the Yongle Kanjur of 1410. The other branch is the Lithang Kanjur from which the Co-ne and Derge Kanjurs are descended, albeit the Derge was contaminated by the Lho-rdzong manuscript from the Western Group. This Lithang Kanjur was based on a revised version of the Tshal-pa Kanjur that was kept at 'Phying-ba sTag-rtse. The same may be true for the Narthang blockprint according to the above noted letter from Paul Harrison, though Giuseppe Tucci has said the Narthang came from the Tshal-pa Kanjur.² As previously noted, the wording for all the Narthang texts did not come from the Tshal-pa Kanjur; the wording for some of its texts came from the Western Group and probably from the Shel-dkar-rdzong manuscript where the blocks for the Narthang Kanjur were carved. The Lhasa Kanjur is a copy of the Narthang with contamination from the Derge.

The later Kanjur editions such as Derge and Lhasa combine

¹Eimer, "Recent Kanjur Research," 12-17, discusses the Western and Eastern groups of the Kanjur concerning the Pravrajyāvastu and emphasizes that his results hold only for that text. Each text in the Kanjur must be investigated individually to determine its alignment with the other Kanjur editions. Also, see Helmut Eimer, "The Position of the 'Jang Sa tham / Lithang Edition within the Tradition of the Tibetan Kanjur," in Thirty years of Indian and Indo-Tibetan Studies in Bonn, 43-52, ed. by Helmut Eimer, Indica et Tibetica 13 (Bonn: Indica et Tibetica Verlag, 1988), 44-46.

the East and West Kanjur Traditions. In the Derge Kanjur, in particular, this has been done with the result that it is the most widely proclaimed edition in terms of giving the "best readings with the fewest errors." But just what, in textcritical terms, the Derge Kanjur represents is quite another matter. Because it has been contaminated, to use textcritical terminology, the Derge is definitely not a good witness for either the Old Narthang nor for any of the Tshal-pa Kanjurs. Yet it is interesting precisely because it was carefully edited based on exemplars from the two traditions, East and West. This point will be elaborated upon in the discussion of the variorum editions.

The "West Tradition" is comprised of the London Kanjur, the Them-sangs-ma along with its copies in Ulan Bator and Tokyo, and the sTog Palace Kanjur from Ladakh. The Western Tradition has two branches: the Shel-dkar-rdzong Manuscript copy kept at the British Library in London and the Them-sangs-ma Manuscript with copies in Tokyo and Ulan Bator (and probably in Ladakh at the sTog Palace). Some of the Narthang texts appear to take their wording from the Shel-dkar-rdzong Manuscript and so those texts must be considered as part of the Western Group and so too must their Lhasa copies.

For the Tanjur, the 'Phying-ba sTag-rtses and its copies constitute one tradition while the Derge (and Co-ne) constitute the other; both are descended from the Zhwa-lu Tanjur.

This outline of the history of Tibetan Buddhist scriptures is meant to provide background information on the manuscripts, Kanjurs, and Tanjurs that are currently available and used in this study. Let us continue with the descriptions of the manuscripts and the editions of the texts used in the variorum editions.
Descriptions of the Editions

The Śālistamba-sūtra

Dunhuang Manuscripts

1. a = PT (Pelliot tibétain) 551 ka 56a-64b

This is a complete copy of ŚŚ and is the transcribed version of the ŚŚ from which all variants are recorded in the footnotes. Its pagination indicates that it was once part of a multi-volume set of Tibetan scripture with the particular copy of the ŚŚ coming somewhere in the middle of the first volume. The writing is very clear dbu can and suitably archaic with the use of the da drag, reverse gi gu, the tail on the 'a chung, the ya btag after ma and before a gi gu or greng bu (e.g. myig or mye for mig (eye) and me (fire), and so forth). As in modern usage, the tsheg is not placed after a word followed by a shad and is placed at the level of the head-line of each syllable. This is one of the two Dunhuang manuscripts with a colophon.

2. b = PT 549 ka-a - ba-b (paginated using syllables)

This is the other complete Dunhuang manuscript of the ŚŚ and it is also written in very clear dbu can. It has the same archaic writing features as in PT 551. The tsheg is placed after a word followed by a shad and just below the head-line of the syllables. There is no colophon.

3. c = PT 115 scroll (begins at a 57b and goes to the end)

The scroll has been torn so that on its first page none of the lines is complete. Thirteen pages of the scroll contain the partial ŚŚ text. The text is written in clear

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1 I thank the staff at the Bibliothèque Nationale, Paris, for the microfilm copies of PT 115, 549, 550, 551, and 552.

2 Pages thirteen to eighteen contain a complete second
dbu can, the writing legible and archaic. Sometimes a tsheg is placed after a word followed by a shad (and not just after the final nga) and may be positioned anywhere from the level of the head-line of the syllable to near the middle of its body. To read each of the pages, the scroll would be unrolled from left to right.

4. d = PT 552 scroll (begins at a 61b and goes to the end)

This incomplete scroll is written in dbu can on the back of a Chinese text. It is not clearly written nor is it in good condition, but it does have the archaic writing features. The tsheg is placed after each word followed by a shad and is positioned below the level of the head-line of the syllables. The scroll has a colophon.

5. e = India Office Library 180(2) kha 15a2-32b (= a 56a-64a)¹

The pagination for this incomplete manuscript indicates it was located towards the beginning in the second volume of a multi-volume collection of texts. It is written in dbu can and has fewer of the archaic writing features found in the other Dunhuang manuscripts (e.g. it lacks the reverse gi gu, the da drag, and the tsheg before the genitive marker 'i).

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¹I thank the staff at the India Office Library, London, for the microfilm copy of IOL 180(2).
On the other hand, e has some features not found in the other Dunhuang manuscripts used in this study (e.g. sangs rgyas is always written sansrsgyas without a tsheg between the syllables) and no tsheg is placed before the slar bsdu (e.g. bskyed do is written bskyeddo). In general, the tsheg is not used before a shad and is positioned at the level of the head-line of each syllable.

Kanjur Editions
1. A¹ = Phug-brag Manuscript Kanjur dza 312a8-323a3²

This is the latest Kanjur edition to be brought to light. It was preserved at Phug-brag³ Monastery in Western Tibet and is thought to have been written at the time of the Sixth Dalai Lama's reign, 1696-1706. The Institute for the Advanced Study of World Religions, Stony Brook, has obtained a microfiche copy from the Library of Tibetan Works and Archives in Dharamsala, where the original is kept. Jampa Samten has been studying this Kanjur and its catalog (dkar chag) so we can expect to learn more about it in the near future. However, its dkar chag does not specify its source(s). The results of this text-critical study of the SS tentatively support Jampa Samten's assessment that this Kanjur is an independent Kanjur, i.e., not derived from the Old Narthang Kanjur. The arrangement of texts in the 'Dul ba, Shes phyin, Phal chen,

¹With the exception of A for the Phug-brag Kanjur and J for the 'Jang Sa-tham (Li-thang) Kanjur, which were not available to Helmut Eimer at the time of his research, the letter codes are the same as those he used in his Recent Kanjur Research.

²I thank Mr. Gyatsho Tshering of The Library of Tibetan Works and Archives, Dharamsala, for permission to photograph a copy of the Phug-brag text of the SS and to study the text while I was in Dharamsala visiting L.T.W.A.

³Some other possible spellings of the monastery's name are: sPu-brag, sPu-tra, sBu-tra, and sPung-tra.
dKon brtsegs, and mDo sde sections follows the order found in
the record of teachings received (gsan yig) of gTer-bdag
Gling-pa 'Gyur-med rdo-rje, 1646-1714. The arrangement for
the Tantra section is based on a catalog (dkar chag) by Shes-
rab mGon-po, a disciple of rGyal-mtshan 'bum, who was a direct
student of rGyal-ba Yang-dgon-pa rGyal-mtshan dpal-bzang
(1213-1258). 1

2. B = Berlin Manuscript Kanjur tsha 154a2-164b8 2

This edition could very well be a manuscript copy of
either the Yongle Edition of 1410 or the Wanli Edition of 1606
and has been dated by Erik Haarh at 1680. 3 It generally
agrees with the other Peking tradition Kanjur (FKQ) readings,
except for a few occasions when it has a pa instead of a ba
particle.

3. C = Co-ne Kanjur tsha 133b5-143a6 4

Both R. O. Meisezahl and Jampa Samten give dates of 1721-
1731 for this woodblock edition. 5 It is a copy of the Lithang

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1 The information on the arrangement of texts in the Phug-
brag Kanjurs comes from Acarya Jampa Samten, "Preliminary
Notes on the Phug-brag bKa'-gyur: A Unique Edition of the
Tibetan Buddhist Canon." (Paper delivered at the Fifth
International Institute of Tibetan Studies at Narita, Japan,
August-September, 1989), 1-3.

2 I thank Dr. H.-O. Feistel of the Orientabteilung,
Staats-bibliothek Preussischer Kulturbesitz, Berlin, for a
microfilm copy of the Berlin text of the SS.

3 Erik Haarh, "Die Berliner Kanjur-Handschrift," ZDMG 104

4 I thank Louis A. Jacob, Head, Southern Asia Section of
the Division of the Library of Congress, Washington,
D.C., for a full-size xerox copy of the Co-ne text of the SS.

5 R. O. Miezezahl, review of E.G. Smith's Tibetan
Catalogue (Seattle, 1969) in Oriens 25-26: 431-443, 443; Jampa
Samten Shastri, "Origins of the Tibetan Canon with Special
Edition (see No. 7) and its arrangement follows the Peking editions by having the rGyud section first, then the mDo, and finally the 'Dul ba. Jampa Samten reports that the Co-ne is based upon a manuscript Kanjur from Central Tibet as well as the Lithang and Yongle Kanjurs. An examination of the ŠS variorum edition shows that Co-ne closely copies Lithang with the exception of the usage of the particles pa(r) and ba(r), for which the two editions often vary. There is no evidence for following a second Kanjur's readings. When Jampa Samten says the Co-ne is based upon the Yongle Edition of 1410, we must understand this to mean the arrangement of the texts and not the wording.

4. D = Derge (sDe-dge) Kanjur tsha 116b2-123b1 (The sDe-dge mTshal-par bKa'-gyur)

This woodblock edition was completed in 1733 having been begun in 1729. The two main sources for this edition are the Lithang Kanjur of the Tshal-pa Kanjur tradition and the lHo-rdzong Kanjur in the tradition of the Them-spangs-ma Kanjur. The edition was later added to but the ŠS was not affected by the additions.

Reference to the Tshal-pa Kanjur (1347-1349)," tr. with Jeremy Russell, in Pulgyo wa che kwayak: Kaegyo p'alsip chunyön kinyōm nonch'ong (Seoul: Tongguk Taehakkkyo Ch'ulp'anbu, 1987), 763-781, 776.


5. F = National Palace Museum Kanjur, Taipei, Taiwan, tsha 185a1-198a1

Two dates have been reported for this manuscript edition in the Peking tradition. The first is 1662 and the second is no later than 1795. On the back of the photographs of the manuscript, the dynasty is identified by the date "1669 Oct." The earlier dating (either 1662 or 1669) is preferable because this edition shares none of the variants introduced in the 1717/20 Kangxi edition (no. 11).

6. H = Lhasa (lHa-sa) Kanjur tsha 180a3-195a2 (The Xerox-Copy of the Lhasa Kanjur, Vol. 62)

This woodblock edition of 1934 is principally based upon the Narthang edition with some editing using the Derge edition.3

7. J = 'Jang sa-tham or Lithang (Li-thang) Kanjur tsha 131b7-140a84

This woodblock edition has been described by both Jampa Samten Shastri and Yoshiro Imaeda. Using Tibetan sources, Jampa Samten Shastri says the carving of the blocks began in 1609 and was completed and the blocks were consecrated in 1614. Yoshiro Imaeda, using a Chinese source, says the blocks

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1I thank Mr. Peter Chang, Deputy Director of the National Palace Museum, Taipei, for a photographic reproduction of the Taiwan text of the SS.


3Shastri, "Origins of the Tibetan Canon," 779, who also lists the Them-spangs-ma as a source for the Lhasa, and Eimer, "Recent Kanjur Research," 4, have the same date.

4I thank Mr. Ngag-dbang Nor-bu at the China Nationality Library, Beijing, for full-size xerox copies of the 'Jang sa-tham (Li-thang) and Peking (Kangxi) texts of the SS. Both of the original texts are very clear and printed with red ink. The Li-thang Kanjur was printed on continuous fan-fold paper.
were not finished until 1621. Both scholars agree that the Lithang was based on a revised version of the Tshal-pa Kanjur kept at 'Phying-ba sTag-rtse and that the arrangement of the texts in the Lithang Kanjur is derived from the gsan-yig (record of teachings received) of dPa'-bo gTsug-lag 'phreng-ba (1504-1566).\footnote{Jampa Samten Shastri, "Notes on the Lithang Edition," 17-18; Yoshiro Imaeda, Catalogue de 'Jang sa-tham, 1:14.} A peculiarity of the Lithang edition is the large number of misplaced tsheg-s. An example is on page 484, note 12, where J has sang sa in place of sangs. Sometimes no tsheg is visible between syllables. The absence of a tsheg is not recorded in the variorum.

8. K = Peking (Kangxi) Kanjur tsu 122b8-130b8

This woodblock edition is dated 1684 in its dkar chag (catalog) and is generally dated 1684/92 because of the findings reported in an unpublished paper by Staël-Holstein entitled "On a Peking Edition of the Tibetan Kanjur Which Seems to be Unknown in the West" (Peking, 1934), which was not available for consultation. The sources for this edition are the previous Peking editions known as Yongle 1410 and Wanli 1606. Both Yoshiro Imaeda and Helmut Eimer have studied the Peking editions and Eimer has summarized his conclusions:

The first Beijing Kanjur was printed with ink made of cinnabar; the Tibetan word for this pigment is mtshal--pronounced almost like the first syllable of the name Tshal-pa, the version of the Kanjur taken as exemplar in preparing the Beijing Kanjur of A.D. 1410. Another issue was printed in A.D. 1606 with black ink. When the blocks carved in the beginning of the XVth century became worn out after more than 250 years of use, a new set of blocks was produced in A.D. 1684/92. For this purpose the old blocks were printed one-sided, the prints were re-inked
and used as master copies. These master copies were glued face down on the prepared planks of wood and kept moistened for some time. Thereby the pigment from the ink penetrated the pores of the wood. So the new set of blocks contained the mirror image of the same text as that on the earlier blocks, except for some additional mistakes due to the re-inking or to misinterpretation of the extant letters. We may speak of a "technical identity" of the two sets of blocks, i.e., of the exemplar and the copy. The subsequent issues of A.D. 1700, 1717/20, 1737, and after A.D. 1765 were printed from the blocks of the second set. In the course of time some corrections were inserted here and there.¹

9. L = Manuscript Kanjur in the British Library, London zha 244b6-253b1²

Helmut Eimer has reported that the Shel-dkar-rdzong manuscript exemplar of this London manuscript Kanjur is no earlier than the year 1472, though the London manuscript's date is uncertain.³ While discussing the Them-spangs-ma version of the Kanjur and its two known copies located in libraries, one in Tokyo (see No. 13) and the other in Ulan Bator, Eimer calls this London edition a "close cognate" of


²I thank Lama Chime Tulku, Curator for Tibetan Manuscripts in the Oriental Collections of The British Library, for his assistance in obtaining a microfilm copy of the London text of the ŠŚ.

those two; he also says it was prepared at Shel-dkar-rdzong.¹ These textcritical findings of this study of the $S$S are in agreement with Eimer's statement. Since we have no record of any revisions made in this tradition, but only copies, it is reasonable to assume that the archetype for this tradition is the Old Narthang Kanjur itself. Eimer has labeled the Shel-dkar-rdzong and Gyantse derived manuscripts as the "westtibetisch" (West Tibetan) tradition.²

10. $N = Narthang (sNar-thang) Kanjur ma 190b4-203b²³

This woodblock edition is arranged according to the Tshal-pa tradition. Eimer says that "the wording is mainly copied from a manuscript kept in Shel-dkar-rdzong which in turn is to be traced back to the early Narthang Manuscript Kanjur."⁴ However, for the $SS$, the wording mostly agrees with the Lithang Kanjur as opposed to the Peking tradition or West Tradition. To what extent the entire Narthang blockprint of 1730-32 is based on the Shel-dkar-rdzong manuscript and the Tshal-pa Kanjur is a matter for further investigation.

11. $Q = Peking (Qianlong) tsu 122b8-130b8 (The Tibetan Tripitaka: Peking Edition, no. 876)

This woodblock edition, already mentioned in no. 8, was printed in 1717/20 during the Kangxi reign. For the modern reprint, some of the missing texts were supplied from the Qianlong Edition of 1737.⁵ In the $SS$ there is textcritical

¹Eimer, "History of the Tibetan Kanjur," 68.
²Eimer, "Londoner Handschrift des tibetischen Kanjur," 541.
³I thank Prof. Nagatomi for permission to use the Harvard Yenching edition of the Narthang Kanjur during a visit to Cambridge in June 1987.
⁵Imaeda, "Editions chinoises du Kanjur et du Tanjur
12. $R = $ Reprint of the sTog Palace Manuscript Kanjur zha 282a5–294a2 (463–487)

This manuscript Kanjur is the reprint by offset method of a copy of the stTog Palace Manuscript Kanjur. The title of the reprint is The Tog Palace Manuscript of the Tibetan Kanjur (Leh: Sherig Dpemzod, 1975–1980). Tadeusz Skorupski, in A catalogue of the sTog Palace Kanjur (Tokyo: International Institute for Buddhist Studies, 1985), discusses the history of this Kanjur, saying it was copied from a Kanjur in Bhutan as an act of merit for the longevity of the Ladakhi king Nyima rnam-rgyal (r. 1691–1729). Thus it would have been copied at the first half of the eighteenth century. Because the arrangement of the texts for this Kanjur is very similar to that of the Them-spangs-ma Kanjur, Skorupski says the stTog Palace Kanjur is probably a copy of the Bhutanese copy of the Them-spangs-ma, making the stTog Palace Kanjur an indirect copy of the Them-spangs-ma. This textcritical study of the SS indicates that the stTog Palace Kanjur does belong to the West Tibetan tradition and most likely is an indirect copy of the Them-spangs-ma.

13. $T = $ Kawaguchi Collection Manuscript Kanjur in the Tōyō Bunkō, Tokyo zha 245b3–256a7


2Skorupski, Catalogue of the sTog Palace Kanjur, xi–xii.

3Skorupski, Catalogue of the sTog Palace Kanjur, xxi.

4I thank the staff of the Tōyō Bunkō, Tokyo, for a reduced photocopy of the Kawaguchi Manuscript Kanjur text of
This manuscript Kanjur is one of two known copies of the Them-spangs-ma, the other being in Ulan Bator. The Them-spangs-ma also is a manuscript Kanjur, a copy of the Old Narthang, kept at Gyantse from which copies were made from as early as 1439.¹ No sightings of the Them-spangs-ma have been reported, which adds to its mystery. The Tokyo Kanjur was copied between 1856 and 1875, given to Ekai Kawaguchi in 1915 at the dPal 'khor chos sde in Gyantse and brought back to Japan in 1917.² Textcritical studies of the Šš show that L, R, and T belong to the same tradition.

The Šālistambaka-kārikā

Manuscript Editions

1. G = Golden Manuscript dko[n mch]og rjes dran NA ngi 26a1-29b3³

This manuscript was recently published in an offset edition in the People's Republic of China and can be purchased from the Institute for Minority and Religion, NingXia Academy of Social Sciences, Yinchuan City. The advertisement for the edition says it was prepared under the supervision of Pho-lha-nas bSod-nams stobs-rgyas (r. 1727-1747) and was based on a rare edition stored at the palace of 'Phying-ba sTag-rtse. The 'Phying-ba sTag-rtse edition was compiled during the time of the Fifth Dalai Lama (r. 1642-1682) and was based on the Zhwa-lu gSer-khang (Golden Palace) edition. For the Golden Manuscript, other Tanjurs were consulted to add missing texts, the Šš.

¹Eimer, "History of the Tibetan Kanjur," 69, n. 15.


³I thank Mr. Ngag-dbang Nor-bu at the China Nationality Library, Beijing, for xerox copies of the ŠK, the T, and the ŠT-K from the recent reprint of the Golden Manuscript.
cull out duplicates, and make corrections. Textcritical studies of the ŠK, the T, and the ŠT-K show that, because of the basic agreement with the Narthang and Peking Tanjurs, the 'Phying-ba sTag-rtse was indeed the main source for this edition.

2. T = Tawang (rTa-dbang) mdo NA tsha 280a4-283a5

Acarya Jampa Samten, to whom we are most grateful, sent the negatives of this witness of the ŠK obtained from the Tawang (rTa-dbang) Kanjur from Tawang Monastery in Assam, India. It is surprising to find a copy of the ŠK in a Kanjur and we may hope that someday this Kanjur will be made available to scholars. This particular witness has many corruptions and unique readings; it is also missing some lines: [18b], [47], [60cd], [61ab], [64a], [64d], and [65ab]. Because of its numerous unique readings, T may very well be outside the Zhwa-lu transmission line for the ŠK.

Blockprint Editions

3. C = Co-ne mdo sde 3951 n gi 18a7-20b6

The microfiche copy of the Co-ne blockprint Tanjur, a faithful copy of the Derge Tanjur and completed in 1772, was used for this study in the variorum edition

4. D = Derge (sDe-dge) mdo sde 3985 n gi 18a3-20b4 (mDo 'grel gyi skor, sDe-dge bsTan-'gyur Series)

This modern reprint of the Derge blockprint Tanjur of 1742 is usually very clear but is not entirely trustworthy because when the reprint was being prepared, faint portions

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1 I thank the staff at the Institute for the Advanced Studies of World Religions for the microfiche copy of the Cone Tanjur's the ŠK, the T, and the ŠT-K.

2 I was not able to obtain Derge 4552 179b3-182a3, another copy of the ŠK.
of the text were often, and sometimes incorrectly, retraced. The Derge Tanjur is based on four manuscript Tanjurs: (1) one compiled by sGa A-gnyen Pakshi (early fourteenth century) based on the Zhwa-lu Tanjur of 1334, (2) a copy belonging to Si-tu Chos-kyi 'byung-gnas (1700-1744) based on the Tanjur of the Fourth Zha-dmar dPal-ldan chos-grags (1454-1542), (3) a copy given to the Derge king bsTan-pa tshe-ring (1678-1738) by the Eleventh Karma-pa Ye-she rdo-rje (1676-1702), and a copy bsTan-pa tshe-ring had written with silver ink as an object of veneration.¹ Zhu-chen Tshul-khrims rin-chen (1697-1774) was the editor. This is the text transcribed at the top of the page.

5. N1 = Narthang (sNar-thang) mdo NA gi 203a7-206a5 and
6. N2 = Narthang (sNar-thang) mdo 4274 ngi 20a5-22b7

The blockprints for the Narthang Tanjur were completed in 1742 and were based on the edition at 'Phying-ba stTag-rtse. N1 usually agrees with P1, and N2 usually with P2.

7. P1 = Peking byang chub lam sgron 5466 gi 213a1-216a7 and

This blockprint edition was printed in accordance with an imperial order in 1724 and is based on the 'Phying-ba stTag-rtse edition.² Of the two texts of ŠK in the Peking Tanjur, P1 usually agrees with N1 whereas P2 usually agrees with the


²I thank the officials of Thegchen Choling at Dharamsala for permission to photograph their blockprint edition of the ŠK, the T, and the ŠT-K and Gyatsho Tshering, Director of the Library of Tibetan Works and Archives, for helping me to obtain permission. I also thank the staff at Tibet House in New Delhi for permission to photograph the ŠT-K.

readings found in GN2.

The variorum edition of the ŠK includes the quotations of the ŠK from the Ŧ. However, the use of the shad by the Ŧ is not recorded in the ŠK variorum edition. The Ŧ must be consulted for such information.

The Šalistambaka-ţikā

Manuscript Edition
1. G = Golden Manuscript dko[n mch]og rjes dran NA ngi 30a1-79b3

Blockprint Editions
2. C = Co-ne mdo sde 3952 ngi 20b7-57b1
3. D = Derge (sDe-dge) mdo sde 3986 ngi 20b4-55b3
4. N = Narthang (sNar-thang) mdo 4275 ngi 22b7-63a4
5. P = Peking dko[n mch]og rjes dran 5486 ngi 25a6-69a6

The transcribed text at the top of the page is D. It has some obvious corrupt readings with broken letters but even so D is reported exactly as found in the reprint from India. A comparison of D with C (microfiche edition from IASWR) reveals that C and D are generally in agreement (against GNP) even when D has been retouched.

The Ŧ (and possibly the ŠK) is Lalou no. 549 in the lHan kar ma Catalog1 but no Dunhuang version has been found. The Mongolian Bstan-'gyur, volume ngi, lists the ŠK as text number five and the Ŧ as number six.2

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2Catalogue of the Mongolian Tanjur, 7:1510, reproduced by Lokesh Chandra (New Delhi: International Academy of Indian Culture, 1982).
Kamalaśīla's Śālistamba-ṭīkā

Dunhuang Manuscripts

1. \( w = \text{PT 554} \)

This scroll contains six short excerpts from the ŚṬ-K. These excerpts should not be mistaken for fragments from a whole copy of the ŚṬ-K. The writing features are archaic. The script is more like dbu med (in the style of Dunhuang dbu med, not classical period dbu med) than dbu can. The tsheg is sometimes placed after a word followed by a shad and usually is positioned at the level of the head-line even though the script is dbu med and thus headless.

2. \( x = \text{IOL 189} \)

This manuscript contains the first two-thirds of the ŚṬ-K and has interlinear notes only from the beginning until the end of the prologue (gleng gzhi; nidāna). The writing is very legible dbu can and has archaic features. The tsheg is often placed after a word followed by a shad and is positioned at the level of the head-line.

3. \( y = \text{PT 553} \) ka 18a-18b, 20a-22b, 24a-53b

This manuscript is nearly complete, missing only a few folios. It is in clear dbu can but has some darkened pages that are nearly illegible. It has extensive interlinear notes in dbu med throughout the entire text. The pagination indicates this manuscript is in volume one of a multi-volume

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collection and is not the first text in the volume. The pagination is on the verso, which led to a confused page order when the text was microfilmed. The order of the folios on the microfilm copy provided by the Bibliothèque Nationale is:

18b, 18a crossed out, 18a (the title page and yet marked "verso"), a blank frame, 20b, 20a & 21b, 21a & 22b, 22a (and marked "verso"), a blank frame, 24b, 24a & 25b, 25a & 26b, 26a & 27b, 27a & 28b, 28a & 29b, 29a & 30b, 30a & 31b, 31a & 32b, 32a & 33b, 33a & 34b, 34a & 35b crossed out, 34a & 35b, 35a & 36b crossed out, 35a & 36b, 36a & 37b, 37a & 38b, 38a & 39b, 39a & 40b, 40a & 41b, 41a & 42b, 42a & 43b, 43a & 44b, 44a & 45b, 45a & 46b, 46a & 47b, 47a & 48b, 48a & 49b, 49a & 50b, 50a & 51b, 51a & 52b, 52a & 53b, 53a (and marked "verso").

The missing folios are 19, 23, 54, and probably 55a. The quotations of the ŠS are in red ink, which appears fainter than the black ink on the microfilm copy. The archaic writing features are present to the point that almost all the gi gus are reversed. In the variorum edition, unless otherwise stated, assume that y has a reverse gi gu in place of the classical gi gu. The tshég is placed after each word followed by a shad and is positioned at the level of the head-line or just below it.

4. \[ z = PT 2105 \]

This scroll contains on one side the last two-thirds of the ŠT-K. The scroll unrolls from left to right and has twenty-four pages of which all but the last page and a half are of the ŠT-K. The pages have been neatly prepared with lines and borders and the writer has used them to produce a very legible dbu can manuscript. The quotations from the ŠS

\[ \text{---} \]

\[ \text{---} \]

\[ 1 \text{Lalou, Inventaire des manuscrits tibétains de Touen-houang, 3:201.} \]
are written with red ink, which is not as dark as the black ink. The text has archaic Dunhuang script features. The *tsheg* is placed after each word followed by a *shad* and is positioned from the head-line to the mid-body of the syllables. The scroll has a colophon, which the classical editions lack.

IOL 189 (x) and PT 2105 (z) may be incomplete but between them the complete text of the ŠT-K is preserved. Therefore, x is the transcribed text for approximately the first half of the ŠT-K and z is the transcribed text for the second half. Also, PT 553 (y) and IOL 189 (x) have interlinear notes. Those in y are sometimes illegible, unfortunately. x's interlinear notes are clear but end with the commentary to the prologue (*nidâna*).

**Manuscript Edition**
1. G = Golden Manuscript (NA) ji 213a1-239b6

**Blockprint Editions**
2. C = Co-ne 3968 ji 145b5-163b4
3. D = Derge (sDe-dge) 4001 ji 145b5-163b4
4. N = Narthang (sNar-thang) 4291 ji 171a2-192a5
5. P = Peking 5502 ji 174b1-196b2.

**Textcritical Findings**

In the description of the manuscripts and blockprints of the ŠS, the ŠK, the Ť, and the ŠT-K, the textcritical findings of this study have been mentioned in an implicit manner. In this section, the textcritical basis and reasoning for those findings is explicitly presented. The first text to be examined is the ŠS, followed by the ŠK and the Ť, and ending with the ŠT-K.
For each text, we shall examine the different groupings of the manuscripts and blockprints. For example, the ancient Dunhuang manuscripts constitute one group and the texts as found in the various Kanjurs and Tanjurs dating from the fifteenth century and on can be called the "classical" editions. Among the classical Kanjurs, the Phug-brag can be separated because it putatively is not derived from the Old Narthang Kanjur. The Old Narthang Kanjurs can be grouped into a "Western" and an "Eastern" tradition, as has already been discussed. The Eastern Tradition (the Kanjurs coming from various editions of the Tshal-pa Kanjur) can be divided into a Peking group and a Lithang / Co-ne and Narthang\(^1\) branch. That just leaves Derge and Lhasa, the Tshal-pa-derived Kanjurs contaminated by the Western Tradition during the editing process and, thus, conflations of the Eastern and Western traditions. Examples from the variorum edition of the SS will be used to demonstrate the appropriateness of these groupings and the discussion will follow the order of groupings as just given.

The Tanjur text traditions are not as complicated as the Kanjur text traditions. The two reasons for this are that the Dunhuang manuscripts are extant for only one of the Tanjur texts being considered here, and there are only five extant Tanjur editions. Therefore, the discussion for the Tanjur texts will be fairly brief.

The Šālistamba-sūtra

Dunhuang Manuscripts and Classical Editions

Variant readings among the Dunhuang manuscripts and classical editions can occur in a number of ways. When all the Dunhuang manuscripts agree, the classical readings can

\[^1\]The Narthang Kanjur texts are sometimes based on one of the Tshal-pa Kanjurs and sometimes on a Western Tradition copy, as is the case with the Pravrajyāvastu. With the SS, the Narthang is derived from the Tshal-pa, as will be shown.
either (I) disagree with the Dunhuang or (II) partially agree and partially disagree. When the Dunhuang manuscripts disagree, the classical readings can (III) similarly disagree, (IV) follow one of the Dunhuang readings but not the others, or (V) not follow the Dunhuang readings at all. Let us examine these alternatives in order.

I. The classical readings can differ from a consensus Dunhuang reading in a number of ways. Five types of differences with examples follow. The final two examples indicate that ancient Tibetan variant readings existed which the Dunhuang manuscripts did not carry but which were transmitted to the classical editions.

(1) The Dunhuang manuscripts do not indicate the Sanskrit long vowels; the classical editions generally do. For example, in the Sanskrit title of the ŚŚ (see page 477, note 6), the Dunhuang manuscripts have na for the syllable nā in nāma and (see page 477, note 11) su for the syllable sū in sūtra. All the classical editions have nā and sū. This type of difference is generally trivial.

(2) Orthography varies. The Dunhuang manuscripts use the particle du where the classical reading, with the occasional exception of A, has tu. Examples of this can be found on page 479, note 3, page 479, note 6, page 493, note 2, page 612, note 16, page 613, note 21, page 613, note 2, and page 617, note 11. Two exceptions to this rule occur when c twice reads tu when all the other Dunhuang manuscripts read du. In the first case (see page 588, note 3), among the classical editions A, LRT, and NH have tu and BFKQ, CJ, and D have du.\(^1\) In the second instance (see page 589, note 20),

\(^1\)In this example N follows the reading of LRT, D does not. H had to choose between N and D and sided with N.
all the classical editions have tu. These variants are probably more important for what they tell us about the Tibetan language than about the stemmatic relation of the Kanjur editions.

(3) The punctuation is different. For instance, where the classical editions have a single shad, the Dunhuang manuscripts might have either a double shad or no shad at all. Examples can be found on page 477, note 12, and page 477, note 14. Again, these variants are probably more useful for language studies than for determining stemmatic relations.

(4) Phrasing is different but the meaning is the same. A good example is the first description of dependent arising,

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1Terjék, "Wise and the Fool," 304-05, reports that after final g, n, b, and l, Narthang preserves the form tu and only after final d the form du. He says Derge is like Narthang except that after final n, Derge sometimes preserves tu and sometimes du. For Peking, the alteration tu is always preserved after finals g, d, and b and only occasionally after final n; after finals n and l, the alternative du is more or less consistently preserved. (Why the final n is mentioned twice for Peking is not made clear in the article.)

The SS sampling is smaller and the results are different. After final g, all the classical editions except A preserved the alternative tu; A preserves both alternatives. After final b, all the classical editions preserve the alternative tu and after final n, du. The one occurrence of final l has the tu / du alternatives preserved along the lines of the Eastern and Western traditions with the Phug-brag Kanjur joining the Eastern tradition. There are no instances of final d followed by the tu / du alternative. Put in table form, these are the results:

<table>
<thead>
<tr>
<th>Finals</th>
<th>&quot;Wise and the Fool&quot;</th>
<th>Sālistamba-sūtra</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>tu</td>
<td>tu (all) / du (A)</td>
</tr>
<tr>
<td>d</td>
<td>tu (P) / du (DN)</td>
<td>not applicable</td>
</tr>
<tr>
<td>b</td>
<td>tu</td>
<td>tu</td>
</tr>
<tr>
<td>n</td>
<td>tu (N), tu / du (DP)</td>
<td>du</td>
</tr>
<tr>
<td>l</td>
<td>tu (DN), tu / du (P)</td>
<td>tu (AHLNRT) / du (BCDFJKQ)</td>
</tr>
</tbody>
</table>

Thus, more research would be helpful for understanding which alternative is preserved. An important point to keep in mind is that the final may not be the sole determinant for which alternative of tu / du is used; the word itself may be a factor, especially with regard to the status of the da drag.
which begins on page 485 with the opening 'dī lta ste and
concludes with zhes bya ba nī/ . The Dunhuang version reads:

'dī lta ste 'dī yod pa'ee¹ phyir² 'dī 'byung /³ 'dī
skyes⁴ pas⁵ 'dī skye ba ste //⁶ rt'en cing 'brel'd⁷ par
'byung ba⁸ zhes bya ba nī ⁄⁹ (It is as follows: because
this exists, this occurs; because this arose, this
arises; [this] is called "dependent arising.")

and the classical version reads:

rt'en cing 'brel par¹⁰ 'byung ba¹¹ zhes¹² bya ba nī¹³ 'dī
lta ste / 'dī yod pas¹⁴ 'dī 'byung la¹⁵ /¹⁶ di skyes pa'i

¹a pa'ee (spelled pa, double greng bu, and subjoined 'a
chung); b pa'i; e pa'i.

²a phyir; be phyir.

³ab /; e /.

⁴be skye.

⁵a pas; b bas na /; e bas na (also has scratched out some
text).

⁶ae /; b /// (end of page). From 'dī lta ste 'dī yod
up to skye ba ste //, a is written below the line.

⁷b 'brel.

⁸b omits ba.

⁹ab /; e /.

¹⁰ABCHKQ bar; DFJLNRT par.

¹¹B bar with three dots over the ra indicating it is a
mistake and should be ignored.

¹²N zhas.

¹³AHT /; BCDFJKLNQR omit /.

¹⁴N dam.
phyir 'di skye ba ste / (That which is called "dependent arising" is as follows: because this exists, this occurs; because this arose, this arises.)

So, even though the phrasing is different, the meaning remains the same. This variant may arise from the Dunhuang manuscripts and classical editions having different exemplars, or from the classical variant being a revision of the Dunhuang reading.

(5) The phrasing and meaning are different. A striking example of just such a variant is the description of the three types of 'du byed (conditioning factors; saṃskāra) (see pp. 554-557) where first the Dunhuang wording is given and then the classical wording. The translations for both wordings are on p. 391 with the Dunhuang reading in note 1. Kamalasīla has quoted this passage in the ŚṬ-K (see pp. 779-780) and has the same wording as the classical editions. This is true even for the Dunhuang manuscripts of the ŚṬ-K, which strongly suggests that the Dunhuang manuscripts of the ŚŚ have a corrupt reading. The source of the corruption, whether within the Sanskrit textual tradition or the Tibetan, is not clear. But the facts that all the ancient Dunhuang manuscripts (and even Stein's ancient Endere manuscript of the ŚŚ) have the same wording, more or less, and that the Tibetans have been so careful to preserve and transmit the meaning of these scriptures, suggest a Sanskrit manuscript was the source. How the correction came to be made is quite another puzzle. Could it have been revised with the assistance of the ŚṬ-K? Or were there ancient Tibetan manuscripts whose readings of this passage agreed with the classical editions?

\[15 \text{LRT omit la.}\]

\[16 \text{ACDHJLNRT /; BFKQ omit /}.\]
II. The classical readings can partially agree and partially disagree with a consensus Dunhuang reading. Some of the same types of variants can occur here as are listed above. Again, the indication is that the Dunhuang manuscripts do not carry all the ancient Tibetan variants, some of which were transmitted to some (but not all) of the classical editions. Here is a listing of a few examples.

(6) In the Sanskrit title, in one instance not all the classical editions have the Sanskrit long vowel marker (see page 477, note 3). ABFKQ have sha instead of sha. The variant between the Dunhuang manuscripts and classical editions is trivial because none of these Dunhuang manuscripts have long Sanskrit vowels; the variant between the classical editions may be stemmatically significant.

(7) Orthography varies, as in the spelling of the syllable lu in the word "sa lu ljang pa" (young rice plant; sālistamba) (see page 477, note 17, and examples 39-41). Such variants may be of interest to an historico-philologist because they show how orthography has changed over time.

(8) Punctuation varies (see page 478, note 16). These variants are generally trivial for purposes of stemmatic studies; they may prove useful for studies of Tibetan language.

(9-11) Phrasing is different and often LRT have the unusual phrase as in the example (9) where they read mi 'jigs instead of some form of 'jigs pa myed pa (fearless) (see page 496, note 7); (10) sometimes words are missing as when A, BFKQ, and CJ omit the postposition na (see page 478, note 11); or (11) sometimes words are added as when BFKQ, CJN, and DH add phyogs (place, direction) and BFKQ and CJN add kyi (genitive) (see page 480, note 5, and page 484, note 2). These examples can be useful in determining stemmatic relations.

(12) Both phrasing and meaning are different such as in...
the description of the Buddha where abe and A read byang chub byed pa (that which enlightens) and all the other classical editions read dang ldan pa / ba (endowed with) (see page 494, note 2, for the Tibetan and page 297 and note 2 for the English). This particular variant is very important because Kamalaśīla comments upon it in the ŚT-K (see pp. 686-687 for the Tibetan and p. 299 for the English translation). Because both Sanskrit readings exist in Tibetan, and one Sanskrit manuscript is not likely to pass on both readings, especially when the readings are mutually exclusive, at least two Sanskrit manuscript of the ŚŚ must have been translated into Tibetan. This point will be taken up in the discussion about variorum and critical editions.

(13) Synonyms are used such as in the description of the Dharma where abe and LRT have rnyed (obtain) and A, BFKQ, CJN, and DH have thob (obtain) (see page 492, note 19). Variants such as this may have to do with language change rather than stemmatic relations.

III. The Dunhuang manuscripts often disagree among themselves, giving different wordings or punctuation, and the classical editions may carry these different variants. The study of precisely these variants helps us to unravel the stemmatic relations between the Dunhuang manuscripts and the later classical editions. The absence or presence of Sanskrit long vowels is not an issue here because none of the Dunhuang manuscripts has a long vowel. Even so, Sanskrit words do provide two good examples of the possibility for variants being transmitted. This is not to suggest that the Dunhuang texts are the source for the readings found in the classical editions; rather the Dunhuang manuscripts are more likely to have carried the variant readings of some ancient Central Tibetan texts and likewise the classical editions preserve those same ancient Central Tibetan variant readings. The first example (14) is part of the title (see page 477, note
5) and concerns a syllable's aspiration. These are the variants: ab stam ba; eDHR stam bha; ABFKQ stam pa; CJN sambha ba; LT stam bha. For now, the CJN reading can be ignored; it is a different sort of problem. In this example, ab and A, BFKQ do not have an aspirated ba; e and LRT, DH do. So, with regard to aspiration, the Phug-brag Kanjur and the Peking editions have kept the reading found in ab, and the Western Tradition editions along with contaminated Derge and Lhasa share e's reading.

The second example (15) is the name "Śāriputra" (or "Śāradvatiputra," see page 483, note 15). Here the variants are: a sha ra dwa ti' bu; b sha ri' bu; e sha ri' i bu; A sha ri bu; BLRT shā ri' i bu; CFHNQ shā ra dwa ti' i bu; D sha ra dwa ti' i; J sha ra dwa ti' i bu; K shā ra dwa ti 'i bu. The Venerable Śāriputra was known by both of these names so neither one is wrong. What is interesting is that each of the three Dunhuang manuscripts has a different reading: a corresponds to FKQ, CJN, DH (the Eastern tradition minus B); b to A (Phug-brag Kanjur); and e to LRT, B (the Western tradition plus the Berlin manuscript from the Eastern tradition). In fact, b and e are very similar when compared to a. Thus, in both of the two examples, we see that be are independent of a, or is it vice versa?

The third example (16) of a variant reading among the Dunhuang manuscripts being retained in the classical editions comes from the opening phrase of the sūtra: 'di skad bdag gis thos pa dus gcig na // (Thus I heard when on one occasion; evam maya śrutaṁ ekasmīn samaye). Here (see page 478, note 6), the word thos pa (heard) has the genitive marker in be, A, BFKQ, CJN, DH and omits the marker in a, LRT. Because the Sanskrit has no genitive, its occurrence in the Tibetan seems to be a mistake (see comments on page 247, note 1). However, if the translators from Sanskrit wished to indicate that the phrase "on one occasion" is linked to the opening phrase, they could have used the genitive marker for precisely that purpose.
(see Kamalaśīla's comments on this passage, pages 251-252).

The three examples just given deal with orthography, stock phrases, and proper names. All of these are susceptible to tampering by scribes and editors so, as a result, the variants are of questionable significance. However, when a pattern is repeated throughout the text, as it is in the šs, with be often being grouped against a (and c and d, where they exist), the argument of tampering is greatly weakened. Furthermore, the pattern is good evidence for a basic stemmatic split amongst the Dunhuang manuscripts.

Finally, a few examples of variants in punctuation can be cited. On page 480, note 6, a and L have a shad and be,A, BFKQ, CJN, DH, RT do not (17); on page 480, note 8, ae, A, and LRT (i.e. the Phug-brag and Western tradition) have a shad and b, BFKQ, CJN, and DH (i.e. the Eastern tradition) do not (18); and on page 480, note 15, a, A, and LRT (again the Phug-brag and Western tradition) have a shad and be, BFKQ, CJN, and DH (the Eastern tradition) do not (19). As noted above, differences in punctuation may be useful for Tibetan language study, but its variants have little significance for determining stemmatic relations.

IV. When the Dunhuang manuscripts have variant readings, the classical editions may follow just one of them. The examples cited include cases in which there is a corruption in one or more of the Dunhuang manuscripts and it does not appear in the classical editions, as well as cases of variations in punctuation, additions or omissions in some of the Dunhuang manuscripts, and variations in spelling. A couple of instances of corruption that the classical editions do not carry can be found in the Sanskrit title and in the prologue. For the first example (20), the title includes the word "ma ha ya na" (= mahāyāna) but be have omitted the syllable "ha" (see page 477, note 8). All the classical editions have "hā." The second example (21) of a corruption
in a Dunhuang manuscript is a reading unique to a among the extant manuscripts and editions of the SS. Instead of "mang po," a has "mang ba" (see page 479, note 4). These corruptions are most likely scribal errors. They are useful for determining the stemmatic relations of the Dunhuang manuscripts, but, because they were not carried by any of the classical editions, they are useless for determining the stemmatic relations of the later editions. However, it is not always clear whether a variant represents a corruption or an alternate translation. Just because one of the variants is not carried by the later editions does not necessarily make it wrong. It may be a competing translation that lost out to the tides of history.

The examples of other variants can be quickly cited. For punctuation (22), see page 477, note 13, where a has a double shad, b a single shad, and e, A, BFKQ, CJN, DH, LRT no shad. For extra words (23), in the prologue where the location is given (see page 478, note 14), a has gyä, e has gyi, and b and all the classical editions omit the genitive. Also, in Śāriputra's question (see page 482, note 4), a e have ces but b and all the classical editions do not (24). A good example (25) of an omission is at the very beginning of Maitreya's response to Śāriputra (see page 483, note 17) where a alone has omitted btsun pa sha ri'i bu (Reverend Śāriputra)—most likely an insignificant scribal error. It is not at all unusual to find verbs spelled in different ways and an example (26) of that is in Śāriputra's question (see page 483, note 2) where a has gyurä, b 'gyur, and e and all the classical editions gyur—effectively a single variant in b and thus trivial. The orthography of the classical editions can also be in disagreement in the use of verbs. Finally, an example (27) of one recurring pattern of variant spellings can be found on page 502, note 9, where a and all the classical editions have mya gu (sprout), bc have myä gu, and e myi gu. This variant might have resulted from differences in ancient
Tibetan dialects, and so would be of interest primarily for the study of Tibetan language, though possible also for determining stematic relations.

V. As for when the Dunhuang manuscripts readings differ amongst themselves and the classical editions share none of the Dunhuang readings, this occurs only in cases where the Dunhuang manuscripts use archaic writing features that are simply not present in the classical editions.

These examples of variants between the Dunhuang manuscripts and the classical editions demonstrate two important points. First, many of the variant readings found in the classical editions date back to variants present in ancient Tibetan manuscripts. Second, to a remarkable degree, the Tibetan tradition has faithfully preserved the meaning of its old translations. Though warranting further study, the relations amongst the Dunhuang manuscripts can be tentatively summarized as follows: acd represent one group, be the other, and e appears to have contaminated both c and d. On the other hand, a appears to have been contaminated by readings not found in any of the other Dunhuang manuscripts of the SS.\footnote{The stematic relations between the Dunhuang manuscripts of the SS will be the subject of a future study.}

The stematic relation between the Dunhuang manuscripts and classical editions is complicated. However, there is a slight tendency for the Tshal-pa-derived editions of the SS to share be readings and for the Old Narthang-derived editions of the SS to share acd readings. But, because both major classical transmissions share both major Dunhuang lines of transmission, we must suppose a high degree of contamination. Again, we are not saying that the Dunhuang manuscripts served as the basis for the later classical editions. The Dunhuang manuscripts are, to the best of our knowledge, valuable copies
of the ancient manuscripts whose Central Tibetan copies and
descendants served as the basis for the later classical
editions.

The Phug-brag and the Old Narthang-Derived Kanjurs

The Phug-brag Kanjur, putatively an independent edition,
is not descended from the Old Narthang-derived Kanjurs. It
does not consistently agree with any particular Kanjur
grouping and has many unique readings of its own, many which
common sense would say are corruptions. For example, just in
the Sanskrit and Tibetan titles, the Phug-brag has two unique
readings. The first (28) is in the Sanskrit title (see page
477, note 4) where A has la, making it the only edition to
omit the gi gu, reversed or otherwise; this is most likely a
corruption arising from a scribal error. The second example
(29) is in the Tibetan title (see page 477, note 16) where in
the word "sa lu ljang pa" (young rice plant), A has lus
although the other manuscripts and editions have either lu or
lu'i. The word "sa lu ljang pa" occurs two other times in the
text and the distribution of the variants is exactly the same
in each case (see page 481, note 7, and page 619, note 4).
This is an example of A's unique spellings. The most
significant reading in A, mentioned before in example 12, is
byang chub byed pa (that which enlightens) (in agreement with
the Dunhuang manuscripts) versus the reading dang ldan pa /
ba (endowed with) in the other classical editions. In fact,
this is one of the most significant variants in the entire
sutra and is discussed in more detail in the variorum editions
section.

Let us consider the possible origins of the Phug-brag
Kanjur. So far, little information has been found in
historical source materials. In terms of arrangement, we know
that it is unique; the non-tantric sections are based on the
gsan yig (record of teachings received) of the seventeenth
century lama, gTer-bdag Gling-pa 'Gyur-med rdo-rje (1646-
1714), and the Tantra section is arranged according to the catalogue of She-rab mgon-po, a disciple of rGyal-mtshan-'bum, who was a direct disciple of rGyal-ba Yang-dgon-pa rGyal-mtshan dpal-bzang (1213-1258). Furthermore, it possesses texts the other Kanjurs do not have and translations of texts the other Kanjurs do not have: nine times it has two different translations of the same text and four times it has the same translation under two different titles.¹ Thus, we know the Phug-brag's arrangement is unique. So, while historical evidence is lacking, the arrangement of the Phug-brag Kanjur would suggest its independence.

But what do text-critical studies have to say about where the Phug-brag texts came from? We can reason that the Phug-brag is either descended from the Old Narthang Kanjur, from the Tshal-pa Kanjur, from both, or from neither. If from neither, then the Phug-brag may share common sources with the Old Narthang or the Tshal-pa Kanjur, both, or neither. We must investigate whether the Phug-brag compilers took texts from a version of the Old Narthang and / or Tshal-pa Kanjur and rearranged them, adding various texts that the other Kanjurs had culled or not found. Or did the compilers of the Phug-brag have access to a pre-Old Narthang collection(s) of sūtras and tantras, a collection (or collections) that was (were) the source of both the Old Narthang and the Tshal-pa Kanjurs, or perhaps a collection (or collections) that descended from the sources of the Old Narthang and Tshal-pa Kanjurs? Or perhaps they had access to a collection (or collections) that had sources in common with the sources of the Old Narthang and Tshal-pa Kanjurs. Whatever the case, the Phug-brag copy of the SS appears to be as closely connected with the Dunhuang manuscripts as it is to the classical editions. The fact that, as Paul Harrison has pointed out,

¹Samten, "Preliminary Notes on the Phug-brag bKa'-'gyur," 1-3.
the Phug-brag copy of the ŚŚ is in closer agreement to the Eastern Tradition than the Western Tradition while for the Druma-kinnara-rāja-paripṛcchā-sūtra the reverse is true, precludes a simple solution to the problem. More text-critical studies are needed to ascertain the Phug-brag's stemmatic relation with the other classical editions. And we may find, as we already have indications with the ŚŚ and the Druma-kinnara-rāja-paripṛcchā-sūtra, that different Phug-brag texts will have different affiliations.

The Eastern and Western Traditions

Throughout the variorum edition of the ŚŚ, the readings of LRT (i.e. the Western tradition) are often in agreement against the readings of BFKQ and CJN (i.e. the Eastern tradition). And both traditions equally preserve the readings of the Dunhuang manuscripts. Thus, it would be inappropriate to consider one of the traditions more conservative.

The position of N is curious because it usually agrees with the Eastern tradition, in particular with CJ, and yet in a handful of cases it has Western readings. In each of these instances, N was probably corrected, which means it may have been contaminated by the Western tradition or independently emended by scribes or editors. Harrison prefers the latter solution, as already indicated, and suggests the Lithang Kanjur and the Narthang Kanjur could both be copies of the same 'Phying-ba stTag-rtse copy of the Tshal-pa Kanjur. Let us consider some of the examples of the corrections of N that agree with LRT:

(30) In the Sanskrit title, BFKQ and CJ misspell "ma hā yā na" (mahāyāna) as "ma hā yā nā." LRT and N have the correct reading "ma hā yā na" (see page 477, note 10). Most likely N has undergone editorial emendation.
(31) In the prologue, abe, LRT, and N add "na" to "rgyal po 'i khab" (= Rājaṛṣha) while A, BFKQ, CJ, and DH leave off the "na" (= Rājaṛṣha) (see page 478, note 12). The reading with "na" is preferable; whether the reading without the "na" is wrong requires further investigation. This example is likely an editorial emendation of a stock phrase.

(32) In the statement of the defining characteristic of dependent arising, abe, A, BFKQ, and CJ have "mdor" (briefly) while DH, LR, and N have "mdor bs dus te" and T has "mdor bs dus te /" (briefly) (see page 498, note 13). Both readings are possible; the latter is less ambiguous because the former could be read as "mdo" (sūtra) with the terminative "ra" (in), i.e., "in the sūtra." This example is, like (31), probably an editorial emendation of a stock phrase.

(33) In the explanation of the dependence on causes of internal dependent arising, BFKQ and CJ have "rga sh'i" (old age and death) twice while A, DH, LRT, and N have "rga sh'i" (see page 525, note 16, and page 526, note 4). BFKQ and CJ are wrong; there is no reason for "sh'i" (death) to have a long vowel. Again, N was probably editorially emended.

Thus, in each of these examples N shares a correct or corrected reading with LRT, but does not share any mistakes.

On the other hand, N does share probable mistaken readings with CJ (and sometimes with BFKQ also) against LRT. The fact that N shares all its mistakes with CJ and only some of those mistakes with BFKQ indicates that N is more closely related to CJ than to BFKQ. Here are some examples of the shared mistakes.

(34) In the Sanskrit title, CJN have "sambha ba" in place of some form of "stamba".

(35) In the explanation of how to see dependent arising,

\[1\] The same example is used in 10 and 31.
abe have "thogs pa myed pa" and A, BFKQ, D, and LRT have "thogs pa med pa" (unobstructed) while CJHN have "thog ma med pa" (beginningless) (see page 496, note 5), a not uncommon confusion.

(36) At the beginning of Maitreya's answer to Śāriputra's question, BFKQ and CJN add an unnecessary genitive among the epithets of the Buddha (see page 484, note 2).

(37) In Śāriputra's question to Maitreya about the meaning of the sūtra spoken by the Sugata, a has "mdo de 'i", e. A, DH, and LRT have "mdo de 'i," and d has "māo de 'i" (of that sūtra) while B has "mdo ste'i" and CJN and FKQ have "mdo sde'i" (of the sūtra) (see page 482, note 13). The reading "of that sūtra" is the more likely one and is supported by the Sanskrit quotation of the SS in the Av, 452, which has "sūtram idam."

The combination of sharing mistakes with the Eastern tradition and sharing correct readings with the Western tradition indicates, with the understanding that these results apply only to the textual tradition of the SS, that N is part of the Eastern tradition and has been spottily edited. Although for the Pravrajyaśavastu N belongs to the Western tradition, for the SS N is obviously not part of the LRT group because that group has many readings N does not share and N shares correct readings with LRT, not errors. Conversely, N shares many readings with CJ and BFKQ that LRT do not have. Now, concerning N's affiliation with CJ and BFKQ, N shares some mistakes with CJ and not with BFKQ, but not the other way around, which indicates N is most closely related to the Lithang Kanjur in the Eastern tradition.

At this point in the study of the Narthang Kanjur and its place among the Kanjur editions, more textcritical studies of other Kanjur texts are needed to check against the findings for the SS, which links the Narthang edition with the East Tradition, and for the Pravrajyaśavastu, which links the
Narthang edition with the West Tradition. Until some pattern of affiliation emerges, these studies of the Narthang Kanjur will have to proceed text by text. Accordingly, Harrison has already informed us that for the Pratyutpanna-buddha-sāṃmukhāvasthita-samādhi-sūtra the Narthang copy agrees with the East Tradition,¹ and we can look forward to the publication of his findings for the Lokānuvartana-sūtra and the Druma-kinnara-rāja-paripṛcchā-sūtra, as well.

The Eastern Tradition's Two Branches (BFKQ and CJN)

While discussing the relationship of N to the other Kanjur editions, examples of common errors were given that showed the close relationship between BFKQ and CJ as well as their distinctiveness. The external evidence supports these findings. Taking a closer look at the relations between the two branches, we find that Q has been contaminated by J in at least one place and possibly in three others. The example (38) of more certain contamination is the addition of dge slong dag sus (Bhikṣus, he who) in Śāriputra's query to Maitreya (see page 482, note 15). Only CJQ have this reading, which is probably a scribal error arising in the 'Phying-ba sTag-rtse copy, and because Q is older than C, only from J could Q have gotten this reading. N probably received editorial emendation, and thus does not carry the corruption. The occurrence of this conjunctive error² is better evidence

¹Paul Harrison, The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Sammukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text, Studia Philologica Buddhica, Monograph Series, 5 (Tokyo: International Institute for Buddhist Studies, 1990), 305, n. 2.

²Paul Maas, Textual Criticism, tr. by Barbara Flower (Oxford: Clarendon Press, 1958), p. 43:

It can be proved that two witnesses (B and C) belong
for contamination than is the correction of an error in a witness. This is because the correction may have been made independently and without relying on any other witnesses.

The next three examples (39-41) show corrections in Q and are very much related because all concern the spelling of the syllable "sa" in the word "sa lu ljiang pa" (young rice plant; šālistamba). This word occurs in three places in the ŚS: first in the Tibetan title at the beginning of the sūtra, in Śāriputra's question, and finally in the title at the end of the sūtra. All the variants for "sa" are listed. Q does not follow K's reading of "sa" in any of the examples. This is so in spite of the fact that Q follows K in all the rest of its variant readings with the phrase "sa lu ljiang pa." In particular, Q has "ba" twice and "pa" once, just the same as K. Therefore, we can surmise that the editor of Q spotted the error in K in the title where the "sa" is missing, consulted J, and adapted J's readings in all three occurrences of the word "sa lu ljiang pa." Thus, Q alone among BFKQ has "sā" in "sa lu ljiang pa." And because this is an example of the correction of an error, it is not as good an example of contamination as is the conjunctive error in (38).

(39) sa lu ljiang pa  (from the opening title)
    abeABF sa; CDHJLNQRT sā; K omits (the sa has been combined with the previous pa through the omission of a tsheg to form pas).
    abeLRT lu; A lus; BCDFHJKNQ lu'ī.
    abeBCDHJLNRT pa; AFKQ ba.

(40) sa lu ljiang pa  (from Śāriputra's question)

  together as against a third (A) by showing an error common to B and C of such a nature that it is highly improbable that B and C committed it independently of each other. Such errors may be called 'conjunctive errors' (errores coniunctivi).
abeABFK sa; CDHJLNQRT sa.
abeLRT lu; A lus; BCDFHKMNQ lu'i.
abeABCDHJLNRT pa (A has an erased ba between ljang and pa); AFKQ ba.

(41) sa lu ljang ba (from the closing title)
abcdABFK sa; CDHJLNQRT sa.
abcdLRT lu; A lus; BCDFHKMNQ lu'i.
aALT ba; bcdBCDFHKMNQ pa.

Thus, BFKQ and CJ (and sometimes N) are distinct sub-groupings of the East Tradition and Q is occasionally contaminated with J readings.

Derge and Lhasa: Conflations

From external evidence we know that Derge and Lhasa are conflations of the Eastern and Western traditions. The internal evidence exists, and has already been cited, that shows this conflation. Examples of DH agreeing with LRT are 14, 30, 32, 33, and 37. Each of these is a correction or a probable correction. Examples of DH agreeing with BFKQ and CJN are 9, 13, 31 (N was emended so it does not agree here), and 39-41, and these are not corrections. In numerous instances DH follows the Eastern tradition rather than LRT, thereby supporting probable conflation.

The Šālistambaka-kārikā

and the

Šālistambaka-ṭikā

The ŠK has six Tanjur traditions available for study rather than only the usual number of two, which the Ṭ has. The four extra traditions are the second copy of the ŠK from the 'Phying-ba stTag-rtse Tanjur dBus ma section, the Tawang Kanjur edition, and quotations in the two Tanjur traditions, Ṭ-CD and Ṭ-GNP. Thus the six traditions are:
(1) CD, C being a copy of D,
(2) GN2P2 from the Sutra Commentary section of the 'Phying-ba sTag rtse Tanjur,
(3) N1P1 from the dBu ma (Madhyamaka) section of the 'Phying-ba sTag rtse Tanjur, ¹
(4) T, which is located in the Sutra (mdo) section of the Tawang Kanjur,
(5) T-CD, the Derge edition of T with its Co-ne copy, and
(6) T-GNP, the Golden Manuscript, Narthang, and Peking editions of T, which were copied from the 'Phying-ba sTag rtse Tanjur.

With six traditions, we have much more information to work with for determining stemmatic relations. However, because of contamination, the work is difficult.

Historical writings inform us that the Derge Tanjur is based on four manuscript Tanjurs. However, because CD have almost no variants peculiar to themselves but almost always agree with one or the other of the two 'Phying-ba sTag rtse traditions, GN2P2 or N1P1, we can infer that the four manuscripts on which the Derge Tanjur is based are: (1) either identical in the case of the ŠK, (2) the Derge editors based their readings of the ŠK on only one of the manuscripts, or (3) D is a conflation of the two 'Phying-ba sTag rtse traditions of the ŠK. The last possibility is most likely. If so, the four manuscript editions upon which D is based would have carried the same two traditions carried by the 'Phying-ba sTag rtse Tanjur. This means that in the case of the ŠK, D (and of course C) may be worthless as witnesses because we can know the readings of its archetypes without it.

¹Currently efforts are being made to determine whether the Golden Manuscript has a copy of the ŠK in the dBu ma section, and if so, to obtain a copy.
The few unique readings CD do have are most certainly the result of editorial emendation.

Even though one of the "benefits" of working with six traditions is to show that one of them is worthless as a witness, this finding does not necessarily apply to Tanjur texts other than the ŠK. Take the case of its commentary, the T. We have only the two traditions, CD and GNP, and both, obviously, have an equal number of variant readings. Thus, both are equally valuable. So, it is important to include witnesses from both traditions when making editions of Tanjur texts. Furthermore, with the three witnesses based on the 'Phying-ba sTag-rtses Tanjur, GNP, it should be possible to reconstruct its readings. Just how conservative the 'Phying-ba sTag-rtses Tanjur manuscripts are remains to be determined, but they may faithfully carry the Zhwa-lu Tanjur tradition without contamination from other Tanjurs. CD's readings are probably just as conservative, but some of them may be derived from Tanjur editions that are not based exclusively upon the Zhwa-lu Tanjur.

From historical sources we know that T was not part of a Tanjur. It was independent of the Zhwa-lu-derived Tanjurs. This suggests it might carry variant readings that none of the other editions would have, which is the case. It also means it might share variant readings with each of the other traditions separately, which it does.¹ However, in the case of the two T traditions, T more often has variants in agreement with all the T editions rather than with only T-CD or only T-GNP. At any rate, T is a very valuable manuscript carrying information from before the compilation of the Zhwa-lu Tanjur in the fourteenth century. Thus, it may be a link between the classical editions and the ancient manuscripts

¹Are the few variants T shares with CD the result of conjectured editorial emendation by the editors of D, or did they have access to sources within the T tradition? The answer is not clear.
preserved at Dunhuang. It is unfortunate that we do not have a Dunhuang manuscript of the ŠK to compare with Ž.

Thus far we have identified three separate ŠK traditions: Ž, GN2P2, and N1P1. So let us turn our attention to the status of the two Ž traditions, which is complicated. Ž-CDGNP have very few variant readings peculiar to themselves, generally sharing their variants with each of the three ŠK traditions (Ž, GN2P2, and N1P1). This suggests that Ž-CDGNP, like (C)D, is a conflation of those three separate traditions. The stemmatic relations of the two sub-traditions of the Ž, Ž-CD and Ž-GNP, will require further study.

Among the witnesses of the ŠK, N1P1, Ž, and Ž-CDGNP have colophons, CD and GN2P2 do not. Their colophons may have been omitted because they are not physically separated from the text of the Ž, whose colophon is probably intended to apply to both the ŠK and the Ž.

In review, CD are worthless as witnesses for deriving their archetype because they represent a conflation of the other traditions. Ž-CDGNP are similarly worthless as witnesses, though further study is warranted for determining the stemmatic relations of their two sub-traditions, Ž-CD and Ž-GNP. Ž shares variants with each of the other traditions and offers its own unique readings. GN2P2 and N1P1 also represent two distinct traditions. Thus, this tentative study of all the presently available witnesses suggests that there were three ancient sources of the ŠK and that (C)D is a conflation of the three, as are Ž-CDGNP. To better sort out the stemmatic relations will require further study. However, the mere presence of three ancient traditions of the ŠK readings is noteworthy and raises an important question. What is the source of the three ancient traditions: different translations of different Sanskrit manuscripts, different translations of the same manuscript, different revisions of the same translation, or some other solution? Judging from the colophons, which list the same translators, these three
traditions represent three different revisions of the ŠK.

The ŠK has proved to be a valuable source of study for understanding the Tanjur tradition, and we hope to continue more studies of its variants and their stemmatic significance, especially the relations within the Š traditions, Š-CD and Š-GNP, and between those two and the ŠK editions.

Kamalaśīla’s Šālistamba-ṭīkā

The ŠT-K's variorum edition is more complicated than that of the Š and more cluttered than that of the ŠK; the cause is the Dunhuang manuscripts used in ŠT-K's edition. These manuscripts add another group of readings to the edition, a group not available to the Š. And because the Dunhuang manuscripts use trackable archaic writing features such as reverse gi gu, ya btags, da drag, as well as archaic orthography, the notes are cluttered with variants that tell us little about the stemmatic relations of the manuscripts and editions. However, the apparently stemmatically insignificant variant would suggest that there is no dramatic stemma to be discovered. The Dunhuang manuscripts share an equal number of variants with each of the two Tanjur traditions, CD and GNP. This suggests neither CD's nor GNP's readings are more conservative than that of the other.

Let us also note that the ŠT-K's stemmatic relations are less complicated than those of the ŠK. This is because (1) the 'Phying-ba sTag-rtsa Tanjur does not carry two traditions of the ŠT-K and (2) the ŠT-K has no commentary that quotes the ŠT-K in toto; the ŠK has both of those. However, the ŠK and the ŠT-K are similar in a very important way: both have extant manuscripts that do not derive from the Zhwa-lu Tanjur tradition.

To summarize an essential point concerning the Tanjur editions, principles of textual criticism suggest that it is very difficult to choose between the readings of two transmissions from the same exemplar in order to reconstruct the
exemplar. We have an example of just such a problem: the readings from the Derge (and Cone) Tanjur(s) and the 'Phying-ba sTag-rtse Tanjur are both based on the Zhwa-lu edition. Thus, the five Tanjur editions leave us with a choice of two possible readings, CD and GNP, for the reconstruction of the Zhwa-lu exemplars (As previously noted, the Co-ne and Derge Tanjurs' readings may not be based exclusively upon the Zhwa-lu Tanjur). On the other hand, the Dunhuang manuscripts represent a textual transmission completely different from the "Zhwa-lu" tradition. By comparing the "Zhwa-lu" tradition with the Dunhuang manuscripts, we get a broader picture of the possible ancient Tibetan translation(s) / revision(s). The same is also true for comparing the "Zhwa-lu" ŠK with the Tawang Kanjur ŠK. But, in determining readings, we meet with the same problem as before: choosing between two transmission lines, in this case between those of Dunhuang and Zhwa-lu or between Tawang and Zhwa-lu. Nonetheless, we have greatly increased the scope of our investigation by working with ancient Dunhuang manuscripts and the Tawang Kanjur.

Variorum or Critical Edition.

This study of the ŠS and its Indian versification and commentaries includes transcriptions and variorum editions of the Tibetan translations rather than critical editions. For the purpose of this discussion, it would be useful to reproduce Paul Maas' account of the goal of textual criticism:

1. We have no autograph manuscripts of the Greek and Roman classical writers and no copies which have been collated with the originals; the manuscripts we possess derive from the originals through an unknown number of intermediate copies, and are consequently of questionable trustworthiness.
The business of textual criticism is to produce a text as close as possible to the original (constitutio textus).

2. In each individual case the original text either has or has not been transmitted. So our first task is to establish what must or may be regarded as transmitted—to make the recension (recensio); our next is to examine this tradition and discover whether it may be considered as giving the original (examinatio); if it proves not to give the original, we must try to reconstruct the original by conjecture (divinatio) or at least isolate the corruption.¹

Given Maas' description of textual criticism, what is the original text of the ŚS for which an edition could be made? Would it be, when considered from the traditional Mahāyāna viewpoint, the original sūtra as spoken by Lord Buddha through Śāriputra and Maitreya; the sūtra recited by the compiler such as Ānanda or Vajrapāṇi; the sūtra as first put into writing; or when wearing the skeptics hat of the non-Mahāyānist or of the scholar, the sūtra as first authored and written down some centuries after the Buddha's lifetime; the oldest Sanskrit version of the sūtra as preserved in quotations; the sūtra as Kamalaśīla understood it; the first Tibetan translation of the sūtra; the earliest Chinese translation; the Chinese translation most in harmony with the Tibetan translation and the extant Sanskrit quotations; a composite of the Chinese and Tibetan translations; a composite of the Sanskrit quotations with the Chinese and / or Tibetan translation; or the Tibetan revision based upon skad gsar bcad, the new language rules promulgated about 812 C.E.? Can an "original text" be derived for all of these possibilities or for just some? For which

¹Maas, Textual criticism, 1.
ones? And would the term "original text" be the proper term for such an edition? We hardly ever hear these questions raised and yet they have an obvious impact on any textual study of a Mahāyāna Buddhist text. Here, in this study, the intention has been to work on the textual tradition of the Tibetan translation(s) of the ŠS from Sanskrit and to de-emphasize the reconstruction of an "original text" of the Tibetan translation(s). Thus, this study emphasizes the various readings of the Tibetan translation(s) of the ŠS and emphasizes stemmatic relations.

For Buddhist texts that were originally translated during the early sNga-dar, such as the ŠS, text-critical studies of the Kanjur editions are useful mostly for reconstructing the Old Narthang Kanjur text of the ŠS and the different Tshal-pa Kanjur versions. When Dunhuang manuscripts are available, the age of our oldest witness jumps back another three to five centuries. But text-critical studies using only Kanjur editions will not take us back any further than those editions of the fourteenth century.

In the case of the ŠS, the following valuable material is available for its text-critical study: Kamalaśīla's commentary, the ŚT-K, which includes many quotations from the ŠS. The ŚT-K materials consist of not only the editions from the four blockprint Tanjur editions, but also (1) four partial Dunhuang manuscripts that, taken together, contain all of the ŚT-K and (2) the Golden Manuscript Tanjur edition of the ŚT-K, which, being based on the 'Phying-ba sTag-rtse Tanjur, generally agrees with the readings of Peking and Narthang. The ŚT-K is special because it gives us a window on Kamalaśīla's opinion of the correct text of the ŠS and helps us to understand the variant readings we find in the Tibetan translation of the ŠS. Here are two examples:

(1) Where the ŠS gives the defining characteristic of the Buddha, Kamalaśīla chooses one variant reading (that
of the Dunhuang manuscripts and the Phug-brag Kanjur: byang chub byed pa (that which enlightens)) over another (the Old Narthang derived Kanjur editions: dang ldan pa / ba (endowed with)).

(2) When describing the results of the three different types of 'du byed (conditioning factors; saṃskāra), all the Dunhuang texts (and even the ancient fragments of the ŠŚ published in Aurel Stein's Ancient Khotan, 550-556) are in general agreement against the Old Narthang derived Kanjurs, the Phug-brag Kanjur, and the ŠT-K, both its Dunhuang manuscripts and otherwise.

In the second example cited above, the Dunhuang manuscripts of the ŠT-K confirm (1) that the Dunhuang texts of the ŠŚ have a reading that at some time was rejected by the Tibetan tradition and (2) that the later readings are not the result of an independent correction by Tibetan editors, but represent a reading current during the ninth and tenth centuries. Is the Dunhuang reading the result of a faulty Sanskrit text or a mistake that arose during the Tibetan transmission of the ŠŚ? It is difficult to say. Yet, very curious is the fact that the ŠT-K and the Phug-brag Kanjur texts of the ŠŚ are in agreement in both the above examples, which means (1) that the ŠT-K gives added credence to the readings found in the Phug-brag, even though the Phug-brag Kanjur is full of scribal errors and corruptions, and (2) that the Dunhuang readings cannot be preferred because of age nor the Old Narthang derived Kanjur editions' readings because of editing. Of course, those last two conclusions should come as no surprise to anyone familiar with the principles of textual criticism.

The two major problems with applying to Tibetan Buddhist texts the principles of textual criticism as delineated by Paul Maas are that the texts are edited and therefore contaminated and we do not know that there was a single
original Tibetan translation of each scriptural text (i.e. whether or not the tradition is closed).\textsuperscript{1} The principles of textual criticism work best when each text copy reproduces a single text in a vertical transmission and does not combine several exemplars with a horizontal transmission, a state Maas calls \textit{contaminatio}.\textsuperscript{2} But Tibetan editors are known to have worked from more than a single Kanjur and to have used different manuscript copies of texts when revising a Kanjur edition, as in the case of the Tshal-pa Kanjur. This fact points to a "contaminated" Tibetan scriptural tradition. And our studies of the Dunhuang manuscripts indicate that they too are contaminated. It is very difficult to assign contaminated manuscripts in a stemma. This can be seen most clearly when trying to link the classical Kanjur texts with the Dunhuang manuscripts. We can achieve some measure of success in grouping the texts in the various Kanjur editions (e.g. \textit{LRT} (London, sTog, and Tokyo) and \textit{BFKQ,CJN}) and even among the Dunhuang manuscripts (\textit{acd : be}), but the stemma between the Dunhuang manuscripts and classical editions is much less clear.

Further complicating the picture is the absence of certainty that we are working with a closed textual tradition. The Tibetan \textit{ŚŚ} tradition may have begun with a translation from Sanskrit.\textsuperscript{3} We do not know how many Sanskrit texts were used. We do not know how many Tibetan translations were made.


\textsuperscript{2}Maas, \textit{Textual criticism}, 3.

\textsuperscript{3}The \textit{sBa-bzhed} and \textit{dPa'-bo gTsug-lag phreng-ba's mKhas pa'i dgag ston} refer to a Chinese version that was shown to the Tibetan ruler Khri-srong-lde-btsan in the middle of the eighth century, probably before the Sanskrit version was translated.
even though we may assume at least one. This translation was
subject to the new language rules (skad gsar bcad), ¹ so that
new and old Tibetan versions of the sūtra may have existed at
the same time, especially in the early ninth century. The
dunhuang manuscripts of the sūtra used in the variorum
editions are in basic agreement over the meaning of the sūtra,
though in punctuation and orthography there is considerable
variation. ² Between the Dunhuang manuscripts and the later
classical editions of the sūtra, the Tibetan language evolved
such that the texts from the two periods exhibit even more
differences between them regarding punctuation and ortho-
graphy. However, the meaning of the sūtra passages remained
essentially the same (i.e. unchanged). There are only a few
passages in the $S$ that noticeably differ between the Dunhuang
and classical editions.

Although any proof from the sNga-dar is nearly impossible
to obtain, it is not unreasonable to conjecture that a given
work such as the $S$ may have been translated from Sanskrit in
several different places and from several different Sanskrit
manuscripts. Copies of the original translations would have
been made, then the copies compared to make revised versions,
and the revised versions compared to make further revised
versions that would have completely obscured the individual
wordings of the original translations.

Given these considerations, a variorum edition for the
purposes of historical study will help to reveal the relation-
ship between different Kanjur editions of a given work in the

¹ According to the colophons of two Dunhuang manuscripts.

² A sixth Dunhuang manuscript of the $S$, PT 550, exhibits
marked differences from the other Dunhuang manuscripts in its
punctuation, orthography, phrasing of certain passages, and
its translation of certain terms such as the Sanskrit
pratītyasamutpāda with rkyen dang 'du ba tshogs te byung ba
in place of the standard rten cing 'brel bar 'byung ba as
given in the Mahāvyutpatti, 2241.
Kanjur as well as between the Dunhuang manuscripts, should they be extant. However, it would be pointless to attempt to reconstruct the original text (if there even was a single original); our goal must remain to make a historical study of the editions, a study that would include the relationship between the texts, the history of the Kanjur transmission in Tibet, and the changes in the Tibetan language.

A reorientation of the textual critic's concern is being advocated here. Instead of concentrating solely on deriving an "original text," the textual critic could also study the relationships between the witnesses of a text. After all, within the Tibetan Buddhist tradition, each of these witnesses is a sacred piece of writing, a physical representation of the Word of Lord Buddha. As such, none is more sacred than another and each has its own unique place in the Tibetan Buddhist tradition. Each witness is also important as a historical document that was produced by particular people at a particular time and place.

However, the construction of a stemma undermines an appreciation of this religious and historical importance. H. Don Cameron in "The Upside-down Cladogram: Problems in Manuscript Affiliation" pointed out that the stemma that textual critics construct, with a single text at the top of the diagram, is an upside-down cladogram, the diagram zoologists construct to show the numerous real animals that have a common source. For the textual critic the original, single text is of paramount importance and so it is placed at the top of the stemma; for the zoologist the various real animals are the important points and are displayed at the top of the clado-

1H. Don Cameron, "The Upside-down Cladogram: Problems in Manuscript Affiliation," in Biological Metaphor and Cladistic Classification: An Interdisciplinary Perspective, ed. Henry M. Hoenigswald and Linda F. Wiener (Philadelphia: Univ. of
Tibet's scriptural tradition, language, and editing techniques, each of the witnesses of a text is as important as the next and none is uppermost. Why not expand the goal of the textual critic from the obtainment of the "original text" through the creation of a stemma in which worthless witnesses are eliminated to the obtainment of a better understanding of each of the endpoints and nodes on the stemma? For the study of Tibetan texts, that would mean studying the Derge Kanjur texts, known conflations, just as closely as those in the London Manuscript Kanjur or the manuscripts from Dunhuang. In this way the Tibetan language, editing techniques, and religious tradition would all be enriched by textcritical studies.

Oskar von Hinüber has described some of the problems in editing anonymous Sanskrit literature, especially where the text tradition has undergone change and is contaminated, as is the case with Buddhist Sanskrit texts. Von Hinüber proposes that the oldest known version of a text be printed exactly as it is found and to give the variants for all the other manuscripts.\(^1\) Accordingly, this is the method adopted here for editing the SS as it is found in the Tibetan tradition. One complete Dunhuang manuscript (Dunhuang manuscripts being among the oldest Tibetan writings) in excellent condition is transcribed at the top of the page for the text of the edition, and all the variants, no matter how trivial, are recorded in the footnotes. This is the first such variorum edition attempted with Tibetan materials and must be regarded as an experiment in presentation. A variorum

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edition may not satisfy the text critic because it retains the solecisms of the transcribed text, makes quoting the "edition" awkward, and does not reconstruct the "original text," but a variorum edition should be helpful for the historian and linguist.

The $S$ variorum edition consists of the Tibetan manuscripts and blockprints of the $S$. Not incorporated are the quotations of the $S$ preserved in a number of Tanjur texts nor their Sanskrit texts. The Sanskrit quotations were used to obtain the Sanskrit equivalents for Tibetan terms in the $S$. These materials not incorporated in the present study may be included in later studies of the $S$.

Among the commentaries on the $S$, only the $ST-K$ had extant Dunhuang manuscripts and none of them was complete. Accordingly, two Dunhuang manuscripts were used to transcribe the entire text of the $ST-K$ for the variorum edition. For the $SK$ and the $T$, the Derge edition text was transcribed for the variorum edition. The most compelling reason for its selection was the high regard with which it is held in the Tibetan community. When a text in the Kanjur or Tanjur has no extant Dunhuang manuscripts, then the editor may as well use the Derge for the transcribed variorum text. The Derge Kanjur texts may be conflations of the Old Narthang and Tshalpa traditions, but the Derge is also a well-edited Kanjur in its own right. Further, it would not be difficult for the modern editor or reader to ascertain when the Derge follows either or the East and West Traditions and when it appears to go off on its own.

Textual Apparatus for the Variorum Editions

Transcription

The Wylie system is used for the transcription of the
Tibetan texts.¹ To indicate the reverse gi gu, "⁻¹" is used. In the ŚT-K and the T, the ŚŚ quotations are bolded. These quotations are often not exactly the same as their corresponding sūtra passages; even so, variations from the ŚŚ are not noted in either the ŚŚ or the two Tīkās unless a variation is especially important for the translation. The Dunhuang manuscripts of the ŚŚ and the ŚT-K do not lengthen Sanskrit vowels such as the "a" in sā lu ljung pa (= Śālistamba) or in shā ri bu (= Śāriputra).

Pagination

The pagination of the various editions of the Tibetan texts is indicated within the transcription using bolding and brackets (e.g. <D 29a> means Derge, folio twenty-nine, recto and <C 18b> means Co-ne, folio eighteen, verso). When a page break occurs in a passage omitted by the transcribed text, the pagination is placed in the footnote where the omitted passage is recorded.

Lines of Verse

In the ŚK, each four-lined verse (śloka) is identified with its verse number in brackets and both are bolded (e.g. [8] means verse eight). In the T, each line (pāda) of a verse, besides being indented, is followed by its identifying verse number and line letter in brackets and bolding (e.g. [37a] means verse thirty-seven, the first line, and [12d] is verse twelve, line four). When a line is repeated in the T, its second occurrence is in italics.

Variant Readings

The variant readings are listed in the footnotes. The source(s) of each variant reading is(are) indicated with

letter codes before the variant, which is put in italics. The Dunhuang variants are prior to those of the classical edition. A good example is the spelling of aryā in the Sanskrit title of the ŚŚ:

\[1\] a be a rya; ACDFHJLN aryā; BKQT a rya; R aryā.

The Dunhuang texts are listed first and in alphabetical order by letter code (since they all agree there is only one reading for them), and the classical edition variants are also put in alphabetical order according to letter code. A slightly more complicated example from the Sanskrit title of the ŚŚ is the spelling of stamba:

\[2\] a b stam ba; eDHR stam bha; ABFKQ stam pa; CJN sambha ba; LT stam bha.

From these two examples we can see that variants that are exactly the same are grouped together, but variants that are closely related to one another, such as eDHR stam bha and LT stam bha, may not in any way be grouped together. To spot such similarities is the task of the reader.

The footnotes often include the readings of the transcribed text and not just the variants. There are two reasons for this. The transcribed text’s readings are included when many texts differ from it and when more than one variant reading exists, as in the above examples.

Archaic Orthography

The Dunhuang manuscripts have certain spellings that never occur in the classical editions except as mistakes or, in the case of the reverse gi gu, where there is a lack of space for a standard gi gu. Variations between Dunhuang and the later classical spellings involving the use of archaic writing features unique to Dunhuang texts as a rule are not
listed in the footnotes. Examples follow:

1. the da drag ('breld for 'brel),
2. reverse gi gu (po'i for po'i),
3. a tsheg before the genitive marker 'i or before the
   slar bsdu after a word ending in a vowel (po 'i or blta
   'o for po'i or blta'0),
4. the ya btags after ma and before a gi gu or a greng
   bu (Dunhuang mye myi myin smyin mying myed for classical
   me mi min smin ming med, (fire, person, is not, ripens,
   name, does not exist)),
5. an extra or missing aspiration (chad in thams cad
   (all) and cub in byang chub (enlightenment)),
6. the 'a chung in unexpected places ('da's for 'das and
   na' for na),
7. and the spelling of la sosgs as lastsogs, las tsogs,
   or las ststsogs (and so forth).

The reader should assume that the classical editions have the
standard classical spellings in all these cases. However,
variations between Dunhuang manuscripts are explicitly stated
in the footnotes, with the exception of text e, which does not
use reverse gi gu, the da drag, or the tsheg in the way just
mentioned. In the rare instance that e has any of these
features, their use is recorded in the footnotes. Thus, for
example, when the transcribed text reads pa 'i, 'breld, or bya
'o, we can assume the classical editions and e have pa'i,
'brel, bya'o. Like the other Dunhuang texts, e has myi, mye,
myed, dmyig, myig and so forth for classical mi, me, med,
dmig, and mig. A good example of the possibility for
orthographic variety can be found on page 604, footnote 9,
which reads: a smyâind; bc smyin; de smyin; ABCDFHJKLQRT smin
(ripen). It was not necessary to include the classical
editions' reading here, but it was included to make the point
of the possible orthographic variety for one word. An unusual
application of the *tsheg* by e is not to put a *tsheg* between *sangs* and *rgyas* in the word *sangs rgyas* (Buddha). This omission is noted here but not in the variorum.

On the other extreme, because y almost always has the reverse *gi gu*, only instances where y does not have it are noted. So, for y, assume a reverse *gi gu* unless told otherwise, and for e, assume a classical *gi gu* unless told to the contrary.

**Punctuation**

Variations in punctuation are listed in the footnotes with one exception in the SS edition, when a alone has a single *shad*. Then the *shad* is written with a superscribed "a" immediately after it (e.g. /a/). This is done to reduce the number of footnotes.

In the ŠK, P2 usually has a single *shad* after each *pāda* rather than the customary double *shad*. So, rather than cite each missing *shad*, listed at the beginning of the text in the footnotes are all the lines for which P2 has a double *shad*.

**Paragraphing**

Tibetan texts, with the exception of those by modern authors who have been influenced by western writing methods, do not have paragraphs. Paragraphing has been added to the variorum editions of the prose texts (the SS, the ŠT-K, and the ŠT). Because the ŠK is in ślokas, no paragraphing is used with it. In order to facilitate comparisons between the English and Tibetan texts, the paragraphing in the transcribed texts is matched with the paragraphing for the English translations as closely as possible. It is important to note that the editor's paragraphing is part of his interpretation of the Tibetan translations.
Bolding and Italicics

To repeat, the pagination for all the Tibetan texts and the verse numbers for the ślokas are bolded. Also bolded, in the editions of the ŚṬ-K and the Ṭ, are the ŚS quotations found in them. The ŚS quotations are fairly easy to identify in the ŚṬ-K because they are written with red ink in each of the Dunhuang manuscripts, but there are no extant Dunhuang texts for the Ṭ, so identifying the ŚS quotes can be problematic. This is because many, but not all, quotations end in a phrase such as "zhes/ces/shes bya ba" and not every passage ending in "zhes/ces/shes bya ba" is a quotation. Also, four times the Ṭ quotes the ŚS passages (see page 919, note 3, page 923, note 12, page 1010, note 10, and page 1010, note 12) that either are not in the editions of the ŚS transmitted to us in Tibetan or that use substantially different language from the other Tibetan translations. Those quotations are bolded, marked with asterisks, and footnoted. Going back to the ŚṬ-K, not all its ŚS quotations are in red. Sometimes a quotation is repeated and then sometimes the first occurrence is in red, sometimes the second. The quotations marked in red in the transcribed texts are bolded, and the variations regarding use of red ink are indicated in the footnotes.

Italics are used in two ways. First, in the footnotes the variant readings are italicized. Secondly, in the Ṭ for quotations of parts of lines from the ŚK or of entire repeated lines, italics are used for the second occurrence.
Part II: Translations and Annotations

Chapter 5
Translation
of the
Śālistamba-sūtra

Together with

Kamalaśīla's
Śālistamba-ṭīkā

and

Annotation
Based Primarily
upon the
Interlinear Notes
of
Dunhuang Manuscripts
IOL 189 and PT 553
and the
Śālistambaka-ṭīkā
Commentary [on] The Noble Young Rice Plant [Sūtra] ¹

Homage to the youthful Mañjuśrī! ²

Having bowed ³ to the King of Dharma ⁴

Who ⁵, by indicating that an entity ⁶ arises in

¹This Tibetan title is preceded in GNP by:

Commentary [on] The Young Rice Plant Sūtra
Composed by Ācārya Kamalaśīla.

In Sanskrit:
Ārya-Sālistambhasya-ṭīkā.

In Tibetan:..

The Tibetan title in CD is preceded by:

In Sanskrit:
Ārya-Sālistambhasya-ṭīkā.

In Tibetan:..

All the classical witnesses have "sāli" instead of "śāli." y-il has a long note, mostly illegible, on the first page above the title. The note begins: // zhal nas gsungs pa'i mdo sde sa lu ljang pa 'di 'i 'grel pa [space] ni dbyu ma'i mkhan po ka ma la shi las mdzad de / [The rest is mostly illegible]. (The commentary of this Sālistamba, a sūtra spoken from the mouth [of the Blessed One], was written by the Madhyamaka Upādhyāya Kamalaśīla; [illegible].)

²y adds "noble" as an adjective of Mañjuśrī. This line is the salutation (mchod brjod).

³x-il: ka ma la shi las (Kamalaśīla [bowed]).

⁴x-il: chos la mnga' brnyes pas ste (by having acquired mastery in the Dharma, [he is King of the Dharma]).

⁵x-il: chos kyi rgyal po (King of Dharma).

⁶x-il: phyi nang gi thams cad (every internal and external [entity]).
dependence,\textsuperscript{1}

Pronounced what is truly excellent\textsuperscript{2} and what is not excellent\textsuperscript{3},

[I] will explain as [I am] able the meaning of the Young Rice Plant \textit{[Sutra]}\textsuperscript{4}.

\textsuperscript{1}x-il: [brten] cing 'brel par ['byung] bar (that [every entity] is dependently arising). Because the ST-K has brten and 'byung already in the text, x-il does not add them. For the sake of clarity, they are bracketed and put in this note.

\textsuperscript{2}x-il: lugs las bzlog pa ste (retrogressive [dependent arising]).

\textsuperscript{3}x-il: lugs bzhin ba ste (progressive).

The \textit{Sanyutta-nikāya}, \textit{Nidāna-vagga}, sutta 3, "The Way (or Course)" (paṭipāda) has a similar pronouncement regarding what is excellent and what is not excellent about dependent arising (S-e, 2:5):

The Exalted One spake thus:—
Which, brethren, is the wrong way? 'Conditioned by ignorance activities come to pass; conditioned by activities consciousness' . . . even [the way of] the uprising of this entire mass of ill. This is called the wrong way.

And which is the right way? 'But from the utter fading away and ceasing of ignorance [comes] the ceasing of activities; from the ceasing of activities [comes] ceasing of consciousness' . . . even [the way of] the ceasing of this entire mass of ill. This is called the right way.

The wrong way in Pāli is \textit{miccapāṭipāda} [sic] and the right way is \textit{sammāpaṭipāda} (S-p, 2:4-5).

Govind C. Pande in \textit{Studies in the Origins of Buddhism} (Delhi: Motilal Banarsidass, 1983), 197-198, thought sutta 3 was a late sutta "containing little else beside the bare statement of the fully evolved formula of Paṭiccasamuppāda."

Actually, the sutta shows that, in connection with progressive and retrogressive dependent arising, the Theravādin tradition and the Mahāyāna tradition, as represented by Kamalaśīla, were in agreement. Progressive dependent arising is wrong (sutta 3) or not excellent (Kamalaśīla), and retrogressive dependent arising is right (sutta 3) or excellent (Kamalaśīla).

\textsuperscript{4}x-il: ka ma la shi las nga rgyal bskyungs te rten 'brel zab pas rang gis ji lcogs pa tsam bshad do bar sbyar \slash.
Wishing to explicate a sutra\(^1\), one should first state in every [instance]:

[1] Concise meaning (bsdus pa'i don; *pañjára)\(^2\),
[2] Purpose (dgos pa; *prayojana)\(^3\),
[3] Meaning of the words (tshig gi don; *padártha)\(^4\),
[4] Connections (mtshams sbyar ba; *anusamdhī)\(^5\), and
[5] Response to objections (brgal pa'i lan; *codyapa-parihāra)\(^6\).

[1. The Concise Meaning]

In that [connection], the concise meaning of this sutra

\(^1\) Having set aside pride, Kamalaśīla, because dependent arising is profound, explains just according to his capability.

This verse, containing the rtsom par dam bca', the author's "pledge to compose" the text, includes a description of the subject matter, progressive and retrogressive dependent arising (rtend cing 'brel par 'byung ba lugs su 'byung ba dang / lugs su myi 'byung ba) and a humble and self-deprecatory reference to the author. Kamalaśīla is being humble because he does not claim to be able to teach the full meaning of the sutra, rather only the meaning that he is capable of teaching. Thus he acknowledges his limitations.

\(^2\) x-il: zhal nas gsungs pa'i (that was spoken from the mouth [of the Buddha].)

\(^3\) x-il: mgo nas mjug du spyir don ji yod pa (what is the topic in general from beginning to end).

\(^4\) x-il: bshad cing mnyan pa'ili phan yon (the benefit of explicating and listening).

\(^5\) x-il: tshig gter brda sprad pa (explanation [of] the words).

\(^6\) x-il: itag 'og (above [to] below).

\(^6\) x-il: glan [= klan] ka dang the tsom du (as censure and doubts.)
has seven parts:

[1.1] Prologue (gleng gzhi; *nidāna),
[1.2] Introduction (gleng bslang ba; *upodghāta),
[1.3] Subject to be comprehended (yongs su shes par bya ba'ī dngos po; *parijñeyavastu / *parijñeyabhāva),
[1.4] Comprehension (yongs su shes pa; *parijñāna),
[1.5] Result of comprehension (yongs su shes pa'ī 'bras bu; *parijñānaphala),
[1.6] How that is to be comprehended (de ji ltar yongs su shes par bya ba; *tat kathan parijñeya), and
[1.7] Purpose of the sūtra (mdo sde'ī dgos pa; *sūtraprayojana).

[1.1 The Prologue]

In that [connection], the prologue\(^2\) is the cause of the sūtra occurring; that\(^3\), moreover, is always stated by the compiler\(^4\), in order to induce belief in one\(^5\).

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\(^1\) x-il: don rnam pa lngar bstan pa'ī dang po bs dus pa'ī don bstan pa'ī phyir 'di dag smos te / gong ma lnga ni mdo sde kun kyū spyi byar ro / dspi (?) 'dir ni sa lu ljang pa nyi tse la byar ba'ī phyir /.

[These seven parts of the concise meaning] are mentioned in order to indicate the concise meaning, the first of the five-fold topics that are explained; the above five [topics] apply in general to all sūtras. [Illegible word] here because of applying just to the Sālistamba. The beginning of the last sentence has one illegible word that makes the sentence difficult to understand.

\(^2\) x-il: zhal nas gsungs pa'ī (that was spoken from the mouth [of the Buddha]).

\(^3\) x-il: gleng gzhi (the prologue).

\(^4\) x-il: mdo sde (sūtra [compiler]).

\(^5\) x-il: gzhan ([in] another).
[1.2 The Introduction]

The introduction, in order to expound the sūtra, is connected to a context; if spoken out of context\(^1\) [= without the prologue], all the phrases would be in disorder; on the basis of that\(^2\), in order that the phrases not be in disorder, [the introduction] is always\(^3\) connected to a context.\(^4\)

[1.3 The Subject to Be Comprehended]

What is the subject to be comprehended? [It is] progressive (lugs su 'byung ba; *anuloma) and retrogressive (lugs su myi 'byung ba; *pratiloma) dependent arising; because it\(^5\),

Explaning the meaning of the word evam ('di skad) at the beginning of Buddhist sūtras, the Mppṣ, 1:56-66, emphasizes the power of faith to enable beings to enter into the Buddhadharma. In fact, the word evam refers to this faith. And without faith, a being may possess all other good qualities, but will not be able to enter into the Buddhadharma and thereby to obtain joy. Therefore, the compiler of the canon always states the prologue before each sūtra discourse so that others will believe the discourse is Buddhadharma.

The Mppṣ, 1:86-87, explains that just prior to the Buddha's parinirvāṇa, He told Ananda to begin each sūtra with the formula: "C'est ainsi que j'ai entendu en une circonstance (evam mayā śrūtam ekṣamin samaye); le Buddha résidait dans telle région, tel pays, tel bosquet..." The reason given for this formula is that the Buddhas of the past taught this formula, the present Buddhas teach this formula, and future Buddhas will teach this formula. The text also explains that in order for the Buddhadharma to remain a long time in this world, various arhats questioned Ananda about the Buddhadharma and he responded using the above formula.

\(^1\) x-il: gleng gzhi (the prologue).

\(^2\) x-il: gleng bslang ba'i gang zag gis (by the individual of the introduction).

\(^3\) x-il: mdo sde gang gleng yang rung ste (whatever the sūtra discourse may be).

\(^4\) y-il has a long, illegible note on the introduction.

\(^5\) x-il: lugsu 'byung ba dang lugsu myi 'byung ba
moreover, is to be known by discriminating insight (*shes rab: *prajñā)\(^1\), [it] is called ",[the subject] to be comprehended"; by this\(^2\) is indicated the reality (de kho na: *tattva)\(^3\) of the all-pervasive defilements (kun nas nyon mongs pa; *samklesa)\(^4\) --the defining characteristic of the defilements (nyon mongs pa; *kleśa)\(^5\), karma\(^6\), and life (tshe; *āyus)\(^7\)--and the reality of purity (rnam par byang ba; *vyavadāna)\(^8\)--[that is,] the defining characteristic of retrogressive dependent arising\(^9\).

[1.4 Comprehension]
Because by precisely this path\(^10\) [one] comprehends

(progressive and retrogressive).

\(^1\) x-il: 'phags pa'i lam gyi (of the noble path).
\(^2\) x-il: yongsu shes par bya ba'i dgos po (the subject to be comprehended).
\(^3\) x-il: mtshan nyid dam rang bzhin (defining characteristic or essential nature).
\(^4\) The reality of the all-pervasive defilements is dependent arising in progression, and the division of its twelve components into three parts is listed next.
\(^5\) x-il: ma rig pa dang sred pa dang len pa ste (ignorance, craving, and grasping [are defilements]).
\(^6\) x-il: 'du byed srid pa ste (conditioning factors and existence [are karma]).
\(^7\) x-il: lhag ma bdun te (the remaining seven), that is, consciousness, name-and-form, the six sense-bases, contact, feeling, birth, and old age and death are here called life.
\(^8\) This reality is retrogressive dependent arising, as the next clause in the text states.
\(^9\) x-il: ma rig pa 'gags pa dang rga sphyi 'i bar du 'gags pa (with the cessation of ignorance up to the cessation of old age and death). The note has dang (with) where nas (from) is expected.
\(^10\) x-il: 'phags pa'i shes rab kyis (by means of noble
reality (*de kho na; *tattva), the essential property of the path is comprehension (*yongs su shes pa; *parijñāna).

[1.5 The Result of Comprehension]

The result of comprehension is two-fold: the surpassable (*bla na yod pa; *sottara) and the unsurpassable (*bla na myed pa; *anuttara). In that connection, the surpassable is [1] the four fruits of the wholesome practice (dge sbyong gś 'bras bu bzhi; *catvāri-śrāmanya-phala) of the auditors (nyan thos; *śrāvaka) and [2] nirvāṇa. The unsurpassable is Buddhahood (sangs rgyas nyid; *buddhatva or *buddhatā); those two indicate the reality that is to be acquired together with the method.

discriminating insight).

\(^1\) x-il: *nyon mongs pa dang rnam par byang ba'i (of defilement and purity). These are the same two realities or natures mentioned in the previous paragraph, corresponding to progressive and retrogressive dependent arising, respectively.

\(^2\) x-il: *'phags pa'i lam yan lag brgyad pa / (the Noble Eight-fold Path).

\(^3\) x-il: *'phags pa'i lam (the Noble Path).

\(^4\) The four fruits are: rgyun zhugs, śrota āpatti; phyir 'ong, āgāmin; phyir mi 'ong ba, anāgāmin; and dgra bcom pa, arhat.

\(^5\) CDGNP have "by" instead of "of."

\(^6\) x-il: *zhi ba'i (of peace).

\(^7\) x-il: *yongsu shes pa dang yongsu shes pa'i 'bras bu (comprehension and the result of comprehension).

\(^8\) wx have *de kho na "the reality" and CDGNP yan lag kho na "precisely the component."

x-il: *'bras bu (the result).

\(^9\) x-il: *yongsu shes pa (comprehension).

Thus, which is to be acquired are the surpassable and unsurpassable results of comprehension, and the method for
[1.6 How That Is to Be Comprehended]

How to be comprehended? The Ārya-Saṃdhinirmocana[-nāma-mahāyāna-sūtra] says: "The ultimate (don dam pa; paramārtha) and conventional (kun rdzob; saṃvṛti); those are the matter to be comprehended." That, moreover,

obtaining that is comprehension (the Noble Eight-fold Path). Both comprehension and the result of comprehension will be discussed in more detail later in the commentary.

1x-il: 'phags pa'i lam (the Noble Path).

2x-il: rten 'brel (dependent arising). "rten 'brel" is the short form of "rten cing 'brel par 'byung ba."

3Derge 106 ca 181-55b7: dGongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo. Lamotte's study of this sūtra used a Peking edition for the Tibetan text.

x-il: khungs bstan pa ste (indicating the [scriptural] source).

4x-il: chos thams cad bden ba gnyis kyì tshul du shes par bya'o zhes.
("All dharmas are to be known in the manner of the two truths").

5x-il: de ltar bden ba gnyis kyì tshul (thus, in the manner of the two truths).


byams pa de la yongs su shes par bya ba'i don (parijñayārtha) ni rnam pa ji snyed kyis shes bya de ji lta ba bzhin shes par bya ba ste / 'di lta ste / kun rdzob (saṃvṛti) dang / don dam pa (paramārtha) dang / skyon (doṣa) dang yon tan (guna) dang / rkyen (pratyaya) dang / dus (kāla) dang / skye ba (uṭpāda) dang / gnas pa (sthiti) dang / 'jig pa'i mtshan nyid (vināśalakṣaṇa) dang / nad (vyādhi) la sogs pa dang / sdbug bsngal (duḥkha) dang / kun 'byung ba (samudaya) la sogs pa dang / de bzhin nyid (tathā) dang / yang dag pa'i mtha' (bhūtakoti) dang / chos kyi dbyings (dharmanātu) dang / bsdu ba (sāgraha) dang / dbye ba (vīgraha) dang / mgo gcig tu lan gdab pa (ekāṃśaṇa vyākaraṇa) dang / rnam par dbye ba (vibhajya [vyākaraṇa]) dang / dris te lan gdab pa (paripṛcchāvyākaraṇa) dang / gzhag pa (sthāpanāya
is stated in order to point out the means that will obtain the two-fold result itself of comprehension.  

[1.7 The Purpose of the Sutra]  
The purpose is to remove obscuration (sgrib pa; *svaraṇa) and to enter the path of nirvāṇa that is not clung to / dwelled in (mi gnas pa’i mya ngan las ‘da’ s pa; *apraṇṭiṣṭhita-nirvāṇa) the path of nirvāṇa that is not clung to / [vyākarana]) dang / gsang ba (guhya) dang / bsgrags pa (kīrtana) dang / de lta bu dang ‘thun pa (evaṃjñātya) ni yongs su shes par bya ba’i don yin par rig par bya’o // . [Whereas Lamotte had the Sanskrit terms in the footnotes, I have replaced the footnote numbers with the terms themselves in parentheses.]  

As can be seen by this quote, in the Samdhinirmocana-sūtra the matter to be comprehended is extensive and has more than fourteen parts. Kamalāśīla lists only the first two parts in the Sūtra-K.  

"That" must refer to the matter to be comprehended, that is, the ultimate and conventional. As we shall see later in the commentary, dependent arising is to be meditated on from both the ultimate and conventional points of view. One without the other will lead to an extreme view.  

1x-il: bla na yod pa dang bla na myed pa’o ([They] are the surpassable and the unsurpassable).  

2What can "itself" refer to other than the two-fold result of comprehension? xCDGPNP have rang gi gi (of itself) and w has rang gis (by itself).  

3CDGNP have "two-fold result itself of comprehension" whereas wx have "two-fold result itself that is to be comprehended." I have followed the reading from CDGNP.  

4x-il: bsdus pa’i don bdun gyā tha ma mdo sde’i (the last of the seven [parts to the] concise meaning [is the purpose] of the sūtra).  

5x-il: rnam gnyis (the two types [of obscuration]).  

6x-il: shes rab dang snying rjes (by means of discriminating insight and compassion).  

7See Gadjin M. Nagao, "The Bodhisattva Returns to the
dwell in is, in brief, the bodhisattva's discriminating insight and compassion. Because through discriminating insight not falling into samsāra\(^1\) [and] through compassion neither abandoning samsāra\(^2\) nor entering into nirvāṇa\(^3\), the bodhisattva who abides in dependent arising\(^4\), in order to increase with discriminating insight and to have the great compassion arise for beings who are bewildered (rmongs pa; *mūḍha) and enter\(^5\) [samsāra], enters the path of nirvāṇa that is not clung to / dwelled in\(^6\); [that] is the purpose\(^7\) of that [sūtra]. Because by that path\(^8\) also the two\(^9\) obscurations of bodhisattva.


\(^1\) x-il: rten 'brel nyan cing rtogs pa'i sgo nas myi skye ba'i chos la bzod pa thob pa'i [discriminating insight] that obtains, by means of hearing and realizing dependent arising, tolerance of [the fact that] dharmas are unborn.

\(^2\) CDGNP have 'khor bar with the terminative, prompting the translation: "not abandon [beings] to samsāra."
x-il: sems can yal bar myi 'dor ba'i / ([compassion] that does not despise beings).

\(^3\) x-il: nyan thos gyi zhi ba'i (of the auditor's peace).

The phrase "who abides in dependent arising" may not modify bodhisattva. Instead it may be connected with the phrase "to increase by discriminating insight." Due to the absence of case markers and the novelty of the notion the phrase expresses, judging the proper placement of the phrase is quite difficult at this time.

\(^5\) x-il: lugs bzhin 'byung bas 'khor bar (into samsāra by progressive [dependent arising]).

\(^6\) x-il: de itar 'khor ba dang mya ngan 'das pa la (thus, [not abiding / not clinging] in / to samsāra or nirvāṇa).

\(^7\) x-il: mdo sde (sūtra).

\(^8\) x-il: myi gnas pa'i (that is not clung to / dwelled in).
tvas are easily completely removed, that too is its purpose\(^1\).

[2. The Purpose]

The purpose is stated, moreover, in order to induce\(^2\) listeners to listen respectfully, to apprehend, and so forth; because the purpose\(^3\) is included here in the concise meaning, it is not\(^4\) explained separately.\(^5\)

\(^9\) x-ii: nyon mongs pa dang shes bya (defilements and knowledge).

\(^1\) x-ii: sgrib pa spong ba (to remove obscuration).

\(^2\) x-ii: chos sbyod bcu (the ten Dharma practices). See Mv, 902-912. Bod rgya shan sbyar gyi shes bya'i rnam grangs kun btus tshig mdzod, [comp. by] He Wenxuan and Dou Cunqi (Xining: Qinghai, 1987), 557, describes three different systems of "the ten Dharma practices." The second one was taught by Maitreya and is the same as that found in the Mahayutpatti. x-ii also lists "the ten Dharma practices" (see page 245, note 5).

\(^3\) x-ii: 'i don nyid (precisely the topic of [the purpose]).

\(^4\) x-ii: 'dir (here).

\(^5\) x-ii: // gong du rtsis mgo lngas mdo 'chad par bzhag pa las / dang po bsdus pa'i don rnam pa bdun du phyre ba ni 'di yan chad [ma crossed out?] du sa bchod lags / da 'dir ni lngar bzhag pa'i gnyis pa dgos pa ston te / dgos pa dang bstan dang 'dir 'gyur te / [da crossed out] yi ger 'drê mchod sbyin ba dang / nyan dang len dang klog pa dang / 'chad dang kha [?]on byed pa dang / de sems pa dang sgom ba'o.

(Previously, having set out to explain the sutra by [means of] the five headings (rtsis mgo lngas), first the concise meaning divided into seven parts is outlined up to this [point]. Now in this [commentary] the second of the five posited [headings], the purpose, is indicated; [it (?)] becomes the purpose, the explanation (bstan), and this: writing, honoring, giving, and listening, apprehending, reading, and explaining, and praying, contemplating, and meditating.)

The ten activities just listed are the chos sbyod bcu, "the ten Dharma practices"; the purpose is stated in order to induce their application.
5 The Response to Objections

The meaning of the words, the connections, and the response to objections should be stated; all those are joined below with the text.

1 x-il: rtsis mgo lnga las gsum pa (third among the five headings).

2 x-il: bzhi pa (fourth).

3 x-il: lnga pa (fifth).

4 x-il: rtsis mgo gsum po (the three headings).

5 x-il: de la rgol ba ni rnam pa lngas rgol te don ma rtoqs pas rgol ba dang / tshig 'gal bas rgol ba dang / rigs pa dang 'gal bas rgol ba dang cha du mar snang bas rgol ba dang / lkog du gyur pas rgol ba ste / de rnam s kyi lan go rims bzhin du rnam pa lngar gdab par bya'o /.

(In that [connection], the opponent opposes by five ways: opposes by not realizing the meaning, by contradicting the words, by contradicting reasoning, by appearing in many parts [this may mean by taking different, contradictory positions], and by secrecy. The response to those will be made in succession in five parts.) It is not clear whether the response is to be made in these five parts: the concise meaning, the purpose, the meaning of the words, the connections, and the response to objections.
IN SANSKRIT:
ARYA-ŚALISTAMBA-NAMA-MAHAYANA-SUTRA

IN TIBETAN:
THE NOBLE MAHĀYĀNA SŪTRA
ENTITLED
"THE YOUNG RICE PLANT."

HOMAGE TO ALL THE BUDDHAS AND BODHISATTVAS!

THUS I HEARD WHEN ON ONE OCCASION THE BLESSED ONE WAS

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1 The Dunhuang text does not indicate the long Sanskrit vowels so here is the Sanskrit title with long vowels: अर्या-शालिस्तम्बा-नाम-महायान-सूत्रा. See the variorum for the numerous variant readings.

2 For further discussion on how to interpret the opening formula 'di skad bdag gis thos pa dus gcig na, see John Brough, "'Thus Have I Heard ...'," BSOAS 13/2 (1950): 416-426; N. H. Samtani, "The Opening of the Buddhist Sūtras," Bhāratī 8/2 (1964-65): 47-63; the Mppā, 1:56-114; Jonathan A. Silk, "A Note on the Opening Formula of Buddhist Sūtras," JIABS 12/1 (1989) 158-163; Paul Harrison, The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Sammukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text, Studia Philologica Buddhica Monograph Series, 5 (Tokyo: International Institute for Buddhist Studies, 1990), 5, n. 3. As we shall shortly see, Kamalaśīla interprets "on one occasion" to be linked with both what precedes it and what follows it. Harrison supports this "'double-jointed' interpretation," as he refers to it. As further justification for it, he cites the occasional genitive marker on "thos pa" (incidentally, beABCDFHJKNQ have it in the SS, alRT do not). Many sutras in the Peking edition have the same phrasing with the genitive, so it is not unusual. Harrison promises a full discussion on this question on another occasion, to which we look forward. A factor arguing against the double-jointed interpretation is that all the Tibetan texts of the SS have a single or double shad following "dus gcig na" and none have a shad after "thos pa / pa'ī," thereby indicating "on one occasion" is more strongly linked to "thus I heard" than to the remainder of the prologue.
RESIDING AT RĀJAGṛHA\(^1\) ON VULTURE\(^2\) HEAP MOUNTAIN TOGETHER WITH A GREAT ASSEMBLY OF BHIKṢUS, ONE THOUSAND TWO HUNDRED AND FIFTY BHIKṢUS, AND VERY MANY BODHISATTVA–MAHĀSATTVAS.

See the ŠK [2] (ŠK [1] corresponds to the introductory verse by Kamalaśīla in the ŠT-K but not to any part of the ŠS). See 1 in the Appendix for the Sanskrit quotation.

[1.1 The Prologue]

In that [connexion], by the expression "THUS" ('di skad; evaṃ)\(^3\), the compiler\(^4\), having been supplicated\(^5\), indicates all

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1In agreement with the Sanskrit quotation from Yaśomitra’s Av, the Dunhuang texts and LNRT have "rgyal po'i khab na" (rājagṛhe) with the locative marker; ABCDFHJKQ omit it.

2The genitive after "bya rgod" in ae seems unnecessary.

3T-D, 23a:

Therefore, in the sūtra of a [sūtra-]compiler, "THUS I HEARD," is stated.

Heard from whom? Therefore, the answer, "From the Blessed One."

4x-Il: pa'i byang cub sms dpas dpa' rdo rje smsa pa'am / 'jam dpal gysis (by either the Bodhisattva Vajrasattva or Mañjuśrī [who compiled the sūtra]).

The phrase "'di skad" (evaṃ) refers to the entire content of the sūtra discourse that follows.

A traditional Mahāyāna view of the early life of a Mahāyāna sūtra is hinted at in the interlinear commentary. First the sūtra is spoken by the Buddha and then compiled by someone who was present to hear it, in this case Mañjuśrī or Vajrasattva. The next step is for other bodhisattvas to supplicate the compiler for a narration of the sūtra. Then the compiler will narrate the sūtra beginning with the phrase evaṃ mayā śrutam ekasmin samaye so that others will believe in the authenticity of the sūtra. See the Mppū, 2:939-942, n. 1, for a detailed survey of materials on the compilation of the Mahāyāna scriptures.

5x-Il: mdo sdom pa' la byang cub sms dpas dpa' gzhan gysis / ([supplication] by other bodhisattvas to the sūtra compiler).

Ap, 124b, has a nearly identical explanation of the
the contents of the sūtra that come below\(^1\), in order to avoid
disparagement (skur pa; *apavāda)\(^2\) and false attribution (sgro
'dogs pa; *samāropā)\(^3\).

These two [words]\(^4\), "I HEARD" (bdag gis thos pa; mayā
śrutam), indicate that I directly heard [the sūtra from the
Buddha] and did not understand [its meaning]; I\(^5\) myself heard
but\(^6\) [what was heard] is not hearsay coming through a lineage
from one [person] to another.\(^7\) [It] was merely heard\(^8\) and not

meaning of 'di skad, only instead of 'di skad, it has de skad,
and it leaves out the phrase "having been supplicated."

\(^1\) x-il: rdzogs kyi bar du (until the end).

\(^2\) x-il: bcom ldan 'das kyis ma bshad ches (saying, "Not
spoken by the Blessed One"). Here skur pa is translated by
"disparagement." However, when discussing ultimate and con-
ventional dependent arising, precisely this same term is used
as the name of a fault to be avoided, and in that context
"underestimation" works better as the translation.

\(^3\) x-il: bka' ma yin ba dag bka' yin zhes (calling what-
is-not-the-word [of the Buddha] the word [of the Buddha]).
As in the case of skur pa, sgro 'dogs pa is translated here
by one phrase "false attribution," but later in the text in
a discussion of the fault that arises when improperly medi-
tating on ultimate or conventional dependent arising, that
translation does not work as well as "superimposition."

\(^4\) x-il: bdag gis dang thos pa ("I" and "heard").

\(^5\) x-il: mdo sde sdud pa (the sūtra compiler).
\(x\)-il: / bdag gis shes pa 'chad (explains [the word]
"I").

\(^6\) CD omit the phrase "heard, but." However, the Derge of
Ap, 124b, includes thos kyi in a similar explanation.

\(^7\) The point is that the compiler of the sūtra heard it
directly from the Buddha. See the Mppṣ, 1:81-82, for a list
of five types of persons whose utterances constitute Buddha-
dharma. The Ap, 124b, similarly states that the word "I"
indicates that the sūtra was heard directly (mgon sum du).
Thus the sūtra compiler heard the actual sūtra pronouncement
and has narrated the sūtra at the request of his petitioners,
even though only the Buddha has understood the sūtra.

\(^8\) x-il: mdo sde sdud pas kyang (also by the sūtra com-
understood\(^1\), because\(^2\) it is impossible that another besides the Buddha [could] understand a matter\(^3\) such as this. That also\(^4\) is a cause for inducing belief;\(^5\) otherwise, if an impossible matter were stated,\(^6\) it would not be believed.\(^7\)

\(^1\) x-il: thos pa 'chad (explains [the word] "heard").

\(^2\) x-il: don ji lta ba bzhin du (in accordance with reality).

\(^3\) x-il: mdo sde sdud pa yang sa bcu pa yin na ji'i phyir ma rtogs she na /. (When the sūtra compiler is a tenth level [bodhisattva], why does he not understand [the meaning]?)

\(^4\) x-il: rten 'brel dang chos dang sangs rgyas tha myi dad pa'i zab mo (the profundity of dependent arising, the Dharma, and the Buddha not being different).

"That also" refers to the fact that the Buddha understands the matter at hand even though other beings do not.

\(^5\) x-il: / thos pa yin la rtogs pa ma yin bar bstan pa de yang sdud pa sa la gzhan.

(Also that discourse that is heard but not understood [induces] another on the level [of] the compiler [to believe].) This comment is quite difficult to translate with any certainty. After all, what sense does it make for an individual of the rank of a sūtra-compiler to be induced to believe? Does this mean that a sūtra-compiler need not have faith? That does not make sense.

\(^6\) x-il: sdud pas rtogs so zhes smras na 'bu ta ma [ma is crossed out] gtoqs par gzhan gyis rtogs.

(If it were said that the compiler understood [the meaning], [then] another beside the Buddha [would] understand [it].)

\(^7\) x-il: / de ltar sdud pas ma rtogs na 'khrul pa dag myi 'byung 'am zhe na myi bsnyes pa'i gzungs mnga' ba'i phyir ro //.

(Thus, were the compiler not to understand [the meaning], would confusion not arise? [No], because [the compiler] possesses the power of not forgetting.) The expression "myi bsnyes pa'i gzungs" is equivalent to "mi brjed pa'i gzungs" according to GTW; Bod rgya tshig mdzod chen mo, 3 vols., editor-in-chief Zhang Yisun (Beijing: Minzu Chubanshe, 1985), 2:2056: mi brjed pa'i gzungs / sbyangs pa'i yon tan nam yang
"ON ONE OCCasion" (dus gcig na; *ekasmin samaye)\(^1\) is joined to the above "heard"; "occasion" [means] either "time"\(^2\) or "gathering [of] the retinue," because of the great difficulty\(^3\) to hear such a precious\(^4\) sūtra anytime\(^5\), anywhere\(^6\). Also, "on one occasion" is joined to the following "the Blessed One resided"\(^7\); this indicates that for the sake of infinite\(^8\) disciples\(^9\), at other\(^10\) times the Blessed One resided

\mi\ brjed pa'i yon tan nam dngos grub / (The power of not forgetting: the quality of practice, the quality of not forgetting, or accomplishment).

In spite of the compiler not understanding the profound meaning of the sūtra, this is neither a problem nor an opportunity for confusion to arise. Why not? Because thanks to the compiler's power of not forgetting, he is able to perfectly remember the sūtra even without understanding it.

\(^{1}\)x-il: dus phun sum tshogs pa ston (indicates the occasion is excellent).

T-D, 23a:

"ON ONE OCCasion" is at one time.

\(^{2}\)x-il: nyi tshod gyi (of the day [literally: of the sundial]).

x-il: / dus dang ston pa dang gnas dang tshogs phun sum tshogs pas gleng gzhi bstan pa dang / gang tu gang zhig / gang na / gang dang ihan cig bzhugs par go rims bzhin sbyar te bshad do /,

(By the excellent time, teacher, place, and company the prologue is indicated, and [by those particularities] having been joined in corresponding order [with regard to the matters of] when, who, where, and together with whom resided, [the prologue] is explained.)

\(^{3}\)x-il: dper u dum 'ba' ra'i me tog dang 'dra bar (for example, like the udumbara flower,) which is a rare flower, blooming only when a buddha is born.

\(^{4}\)x-il: zab cing rgya che ba (profound and extensive).

\(^{5}\)x-il: dus (time).

\(^{6}\)x-il: gnas dang 'khor (place and retinue).

\(^{7}\)x-il: rgyal po'i khab na (in Rājagṛha).

\(^{8}\)x-il: 'i 'phrin las ([infinite] acts).
at other\textsuperscript{1} [places].

"THE BLESSED ONE" (\textit{bcom ldan 'daś; bhagavat})\textsuperscript{2} [is so

\textsuperscript{9}x-il: \textit{sems chan dag} (sentient beings).

\textsuperscript{10}x-il: \textit{dus} (time[s]).

\textsuperscript{1}x-il: \textit{gnas} (place[s]).

\textsuperscript{2}x-il: \textit{ston pa phun sum tshogs pa ston} (indicates the excellent teacher).

T-D, 23a-b, has a long comment in three parts on \textit{bcom ldan 'das}. The first part is an etymology (see Mpps, 1:115-117), the second tells who was overcome (the four demons), and the third states how each was overcome:

"The Blessed One" is the Blessed One (\textit{bcom ldan 'das; *bhagavat}) because [He] has conquered (\textit{bcom pa; *bhaṅga}).

Has conquered what? Therefore the answer, "The four demons." [They] are well-known as the defilement, aggregate, son of god, and lord of death demon[s].

How were they conquered? The reply: [The defilement demon is overcome] because [the Buddha] attained wisdom, the antidote. [That is to say,] by means of entering on the paths of vision and meditation, by progressively meditating on the thirty-seven factors of enlightenment such as the four mindfullnesses, by comprehending the reality of the aggregates by cultivating the meditation on the Four Noble Truths, because [the Buddha] possessed the non-wayward wisdom concerning impermanence, suffering, empti[ness], selflessness, and so forth, because [He] understood the absence of self in persons and dharmas and that \textit{there is no grasped nor grasper}, and because [He] realized that \textit{this world is precisely just mind}, by means of freedom from the obscurations of defilement and knowledge, the defilement [demon] is overcome. (Emphasis added.)

Being free of such [unwholesome thoughts] as the four wayward [views]: permanence, bliss, purity, and the self, by possessing the unsurpassable Dharma-body, because [the Blessed One] attained the nirvāṇa that is not clung to / dwellled in, [He] is victorious over the aggregate and lord of death demon[s].

Because [He] realized all dharmas to be like an illusion, a mirage, a city of gandharvas, an emanation, a reflection, an echo, a fire-wheel, and dream, by being free of the fragrance of the impressions of the defiled fundamental-consciousness (emphasis added), having eliminated unreal conceptions, by shooting arrows of
called] because [He] overcame the four demons\(^1\) and possesses the qualities\(^2\) of might and so forth.

great friendliness and so forth, because [He] stuck [the arrows] into Chu-srin-gyi rgyal-mtshan-can (The One Having the Crocodile Victory-Banner) [according to Bod rgya tshig mdzod chen mo, 1:813, a.k.a. bdud dga' rab dbang phyug, one of the gods of the desire realm] and his army, the son of god demon is defeated. In this way [the Blessed One] is the Blessed One because [He] overcame the four demons.

On account of having subdued the enemy of the four demons,
Having departed from the three realms,
Knowing the past, present, and future,
This one abiding in existence is the Blessed One.

The word yongs su shes pa (to comprehend) occurs three times in the T: first in this passage, second when quoting near to the end of the SS in a discussion on the elimination of wrong views, and third in a lengthy commentary to [67c-68b] (T-D, 54a) as part of a description of how to understand peace, the Dharma-body. Also worth noting is the inclusion in the above passage of the other underlined phrases in which Yogācāra ideas such as "the grasped and grasper," "the world is just mind," and "the fundamental-consciousness" are mentioned.

\(^1\)x-il: phun sum tshogs pa'i don ni (the meaning of excellence). This is a puzzling note.

\(^2\)x-il: legs pa drug gi (of the six good [qualities]). Haribhadra in the AAA-s, 7, has this verse that states the six qualities:

\begin{align*}
\text{aiśvāryasya}^\text{I} & \text{ samagrasya}^\text{II} \text{ rūpasya}^\text{III} \text{ yaśasāḥ}^\text{IV} \text{ śrīyaḥ}^\text{IV} \\
\text{jrānasya}^\text{V} & \text{ātha prayatnasya}^\text{VI} \text{ śaṅkām bhaga iti 'srutiḥ}. //
\end{align*}

The Tibetan translation in the AAA-t, 6b6-7, reads:

dbang phyug dang ni gzugs bzang dang //
dpal dang grags dang ye shes dang //
brtson 'grus phun sum tshogs pa ste //
drug po rnams la skal zhes bya //

In the Vv, 41a7, Vasubandhu lists the six as might (dbang phyug; *aiśvarya), pulchritude (gzugs bzang; *rūpa), fame (grags; *yaśas), majesty (dpal; *śrī), wisdom (ye shes;
"RĀJAGṛHA" (rgyal po'i khab) is the name of a particular city; because in that [city] asuras did not cause trouble to houses that had been given the name of an earlier king (rgyal po; *rāja), it is said those [houses] were called thus. Therefore, the city is so-called.\(^2\) While that city\(^3\) is

\(^{*}jfāna\), and diligence (brtson 'grus; *prayatna).

In the Ap, 126a5-6, Kamalaśīla lists the six as well-endowed with might (dbang dang rab tu ldan pa; *aiśvayavat?), pulchritude (gzugs; *rūpa), majesty (dpal; *śī), fame (grags pa; *yaśas), wisdom (ye shes; *jfāna), and exertion (nan tan; *udyama or *prayatna). These six qualities are listed and sometimes explained in a number of the Prajñāpāramitā commentaries in the Tanjur.

\(^1\)x-il: gnas phun sum tshogs pa ston te (indicates the excellent place).

T-D, 23a, informs us that Rājagṛha means king-house, that is, the palace of the king. Later in the folio, the author repeats that the Blessed One resided at Rājagṛha on Vulture Heap Mountain and gives this account of why the city has that name. The city was formerly known as the city of excellent grass (= Kuśāgra according to Lamotte, the Mpps, 1:164, n. 4). Asuras burnt down the city time and time again. The ruler in the city understood what was happening and told the city's inhabitants that should their houses burn down again, they should go to Cool Grove (= Śītavana, Lamotte, Mpps, 1:164, n. 4), and build a house. As karma would have it, the ruler's palace was the next dwelling to burn down. So he summoned his ministers and told them because it was not right for him to transgress his own law, the ministers should today build a palace for him in the cemetery of the Cool Grove and he would live there. So it was done. Because the ruler was the first to build in Cool Grove, the city was called "House of the King." See the Mpps, 1:163-166, for other accounts explaining the name Rājagṛha.

\(^2\)x-il: // gnas rdzogs ldan gyi dus na / rgyal po mang pos bkur ba'i rgud kyis pho brang grong khyer rtswa can zhes bya bar myes tshig nas / bsil ba'i tshal zhes bya ba'i 'dab du pho brang brtsigs pa'i tshe / de la nyin khor na dur sa chen po sos pas na / rgyal po 'i pho brang ma gtogs pa'i dma[n]gs kyis khang khyim dag myi ma yin ba dag 'tshe ste / nang brtsigs na nub zhig / nub brtsigs na nang zhig ste dmangs kun kyis kyang nang nang gi khang khyim la rgyal po'i khab ces btag ste brtsigs na' / sgo la yang rgyal po'i khab ches bris nas / myi ma yin ba myi 'tshe bar gyur to / g[r]long khyer spyi dang grong khyer des mtshan nas nye 'khor kun kyang rgyal po'i
foremost among all cities, \(^1\) so also this sūtra \(^2\) was taught in that very \(^3\) city in order to indicate [it] to be foremost \(^4\) because of covering all scriptures.

Because Rājaṅgha is vast, it is not certain where in Rājaṅgha \(^5\) [the Blessed One] resided, therefore \(^6\) the sūtra

\(^{khab du grags so} /.

(In the golden age, the palace of a lineage of royalty honored by many, having been burnt by fire in the city called rTswa-can (Grassy), when the palace was built beside bsil-ba'i-tshal (Cool Grove; Śītavana, the name of a cemetery), there in the day because the great cemetery was rekindled, with the exception of the king's palace, the people's houses were destroyed by non-humans. If built during the day, [the houses] were destroyed at night. If built at night, [the houses] were destroyed during the day. Should all the subjects, having called "rGyal-po'i-khab" (King's house; Rājaṅgha) among the houses, build [houses], having also written "rGyal-po'i-khab" on the door, the asuras would cause no harm. The general city and that city having been used as an example, the entire area is known as "rGyal-po'i-khab."

\(^3\) x-il: rgyal po'i khab (Rājaṅgha).

\(^1\) x-il: mdo sde 'di jī'i phyir gnyan du myi bshad grong khyer 'di bshad che na.
(Why was this sūtra not narrated at another place [and why was it] narrated at this city?)

\(^2\) x-il: sa lu ljang pa (Young Rice Plant [Sūtra]).

\(^3\) x-il: gnas (place).

\(^4\) x-il: mdo sde nang na (among sūtras).
\(^x\)-il: de bzhin gshegs pa chos kyi rgyal po'i gnyas pas rten du gyur la / rten 'brel dang chos dang sangs rgyas tha myi dad pa zab mo /.
(When supported by the place of the Tathāgata, the King of Dharma, [the fact] that dependent arising, the Dharma, and the Buddha are not different [is] profound.) The note appears to try to link the special aura of Rājaṅgha, which is derived from its being the Buddha's residence, to the profundity of dependent arising, the Dharma, and the Buddha not being different.

\(^5\) x-il: du gnyas pa (resided in).
\(^x\)-il: rgyal po'i khab ches smos pas chog na / bya rgod phung po'i ri smos pa jī dgos she na.
says "ON VULTURE HEAP MOUNTAIN" (bya rgod kyi phung po'i ri la; gṛḍhrakūṭe parvate)\(^1\). Because, like a vulture[′s head], the mountain peak is rounded, [it is called] "Vulture Heap." These two places\(^2\) are mentioned in order to indicate the bringing of benefit to the society ('jig rten; *loka) of householders\(^3\) and\(^4\) those who have gone forth [from home]\(^5\) (rab du byung; *pravrajita) or to indicate\(^6\) the excellent benefit for self and other.\(^7\) This [expression] "Vulture Heap

\(\text{If it is sufficient to say "Rājagṛha," what is the need to say "Vulture Heap Mountain"?}\)

\(^6\)x-il: \text{des pas bstan pa (therefore, the explanation).}\n
\(^1\)T-D, 23b-24a, gives two stories as possible reasons for the name of the mountain called Vulture Heap Mountain and located southeast of Rājagṛha. First is because the tip of the mountain resembles a vulture's head. The second account says that a wicked demon assumed the form of a vulture, tried to steal the Blessed One's robe, but was unable to do so because of the spiritual might of the Blessed One. So the demon cast down the robe and it turned into stone with four stages, like a religious robe. That is the mountain called Vulture Heap on which the Sage, (the Buddha), resided. See the Mppś, 1:168-169, for other accounts explaining the name "Gṛḍhrakūṭa."

\(^2\)x-il: \text{rgyal po'i khab bya rgod phung po'i ri zhes ("Rājagṛha [and] Vulture Peak Mountain").}\n
\(^3\)x-il: \text{rgyal po khab lta bu myis so gnas pas (with a human dwelling like Rājagṛha).}\n
\(^4\)x-il: \text{la phan ba (to benefit).}\n
\(^5\)x-il: \text{bya rgod phung po'i ri ni dben bas (by means of a hermitage, Vulture Heap Mountain).}\n
\(^6\)CDGNP omit "to indicate" (par bstand).

\(^7\)x-il: \text{bya rgod phung po'i ri ni dben bas sangs rgyas nyid nang du yang dag 'jog pa'i tshul gyis bzhugs pa ni bdag gi don // rgyal po'i khab na bzhugs pas gzhon gyis don no.}

(The Buddha himself residing in meditation at [literally: by] the hermitage Vulture Heap Mountain is for his own benefit. [His] residing at Rājagṛha is for the benefit of others.)
Mountain"\(^1\) likewise indicates that this sūtra is difficult to understand,\(^2\) because it indicates that [the sūtra's] loftiness. This expression "mountain," not being shaken by the wind [= debate] of the non-Buddhists, indicates that [the sūtra] is unshakable.\(^3\)

"GREAT [ASSEMBLY OF BHIKṢUS]" (chen po; mahat)\(^4\) indicates both number\(^5\) and might\(^7\), because [the great assembly of bhikṣus] has overcome the defilements\(^8\) and has not been divided by opponents.\(^9\)

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\(^1\) x-il: mtho zhiṅ bgro dka' bas na (being lofty and difficult to travel [over]).

\(^2\) x-il: pa'i dpe yin (is an example).

\(^3\) x-il: rī ni myi g.yo bas na rlung las stsoṅs pas myi sgul ba bzhiṅ du mdo sde 'di yang nges pa'i don ston pa yin bas na / mu stegs chen lastsoṅs pa myi 'thun ba gyur lta ba dang rgyu myed par lta ba dag gis myi sgul ba'i phyir ro //.

[As a mountain is unshakable, not being moved by the wind and so forth, also this sūtra, by teaching the definitive meaning, is [unshakable], because it is not shaken by the views of causelessness and dissimilar [causes] such as the non-Buddhists [hold].]

\(^4\) x-il: dge slong gi dge 'dun (assembly of bhikṣus).

x-il: 'khor phun sum tshogs pa ston te (indicates the excellent retinue).

The Mppš, 1:199, gives three other meanings of mahat.

\(^5\) x-il: ston (indicates).

\(^6\) x-il: mang ba (many).

\(^7\) x-il: s che ba (great by means of [might]).

\(^8\) x-il: dge slong zhes bya ba dang sbyar te / dge slong rnam las dgra bcom ba'i dge slong 1a bya ste / (concerning the expression "bhikṣus" [in the phrase "great assembly of bhikṣus"], [it] applies to the arhat-bhikṣus among the bhikṣus). Thus bhikṣus of a lesser realization are not counted. Whether any bhikṣus with lesser realization were present is not clear.

\(^9\) x-il: dge 'dun zhab[s]?] dang sbyar te (applies to the reverend[?] bhikṣus).
"ASSEMBLY OF BHIKŠUS" (dge slong gi dge 'dun; bhikṣu-saṅgha)\(^1\); this indicates a great force.

Indicating a vast number, [the sūtra says] "ONE THOUSAND TWO HUNDRED AND FIFTY" (stong nyis brgya lnga bcu; ardhatarayo-daśa śata). At that time\(^2\) there being that many:\(^3\) in this way the Blessed One having converted Uruvilvā Kāśyapa (lTeng-rgyas 'Od-srung; Pāli: Uruvelā Kassapa) with five hundred attendants, Nadī Kāśyapa (Chu-klung 'Od-srung; Pāli: Nadī Kassapa) with two hundred fifty attendants, Gayā Kāśyapa (g.Ya 'Od-srung; Pāli: Gayā Kassapa) with two hundred fifty attendants, and noble Śāriputra and Maudgalyāyana with two hundred fifty attendants,\(^4\) [He] first\(^5\) resided at Rājagṛha.

When\(^6\) a Mahāyāna sūtra is narrated\(^7\), why are the auditors mentioned\(^8\) and why are they\(^9\) mentioned first (gong du; *puras-

\(^{x-11}\) Ita ba dang tshul khrims lastsogs pa 'thun bas bdud lastsogs te (because [the bhikṣus'] view, moral code, and so forth are in harmony, demons and so forth [could not divide the bhikṣus]). This comment brings to mind the Mahādeva episode in which Mahādeva is credited with being a demon who created a schism. See Nattier and Prebish's article, "Mahāsāṃghika Origins: The Beginnings of Buddhist Sectarianism," History of Religions 16/3 (1977): 237-272, which includes discussion of the role of Mahādeva as an agent instigating a schism in the Mahāsāṃghika school.

\(^1\)See the Mppś, 1:199-203 and notes, where bhikṣu and saṅgha are explained separately.

\(^2\)x-11: mdo sde 'di bshad pa ([when] the sūtra was proclaimed).

\(^3\)x-11: 'khor nyan thos (auditor retinue).

\(^4\)x-11: thams cad kyis 'bras bu thob par (that all had obtained the fruit), presumably arhat-hood.

\(^5\)x-11: bcom ldan 'da's (The Blessed One).

\(^6\)x-11: skabs 'dir brgald pa (an objection to this situation).

\(^7\)x-11: 'bu tas (by the Buddha).

\(^8\)x-11: don ([for what] reason).
To indicate that the [sūtra-]compiler instills belief in one; to point out that even the auditors will be caused to enter the Mahāyāna; by converting ('dul zhing; *vinayana) the leaders of a retinue, to lead their retinue to the Mahāyāna; and because the meditation on dependent arising is common, it is indeed reasonable to mention them.

Why are [the auditors] mentioned first? In order to

9x-il: nyan thos (auditor[s]).

1The Mpps, 1:219-222, explains why the arhats are the constant attendants of the Buddha.

2x-il: gzhan ([in] another [person]).

x-il: theg pa chen po'i mdo sde rang bzo ma yin bar ([to indicate] that a Mahāyāna sūtra is not apocrypha).

3x-il: 'i (of). The purpose of this comment is unclear.

4x-il: theg pa chen po'i mdo sde bshad pa'i skabs su nyan tos smos pa dang (on the occasion of narrating the Mahāyāna sūtras, the auditors were mentioned and).

5x-il: btul pa'i (converting).

6x-il: theg pa chen por (to the Mahāyāna).

7x-il: lteng rgyas 'od srung lastsogs te nyan thos kyi (of the auditors such as Uruvilvā Kāśyapa).

8x-il: gtso bo (the leader[s]).

9x-il: nyan thos gzhan yang (and other auditors).

10x-il: theg pa chen po dang nyan thos ([to] Mahāyāna and auditor).

11x-il: theg pa chen po bshad pa'i 'khor du (in a retinue to which is narrated the Mahāyāna).

12x-il: nyan thos (the auditor[s]).

13The Mpps, 1:235-240, examines the order in which the arhats and bodhisattvas are mentioned in the Buddhist sūtras.
indicate that they\textsuperscript{1}, striving after their own benefit,\textsuperscript{2} are always the attendant[s] of the Blessed One\textsuperscript{3} and to show respect to the ones who have gone forth [from home]\textsuperscript{4}.

When a Mahāyāna sūtra is narrated, the bodhisattvas are more numerous than [the bhikṣus in] the assembly of bhikṣus\textsuperscript{5} because those [bodhisattvas] are foremost\textsuperscript{6}. Those\textsuperscript{7}, by [having] an intention (sems dpa'; *sattva)\textsuperscript{8} [directed] toward

\textsuperscript{1}x-il: nyan thos (the auditor[s]).

\textsuperscript{2}x-il: sems can gyi don bas na (rather than the benefit of sentient beings). After a noun, bas na does not make much sense. It usually follows a verb and means "because." Thus "rather than" is a suggested translation of bas na here.

\textsuperscript{3}x-il: byang cub sems dpa' bzhin sems can gyi don la gshegs pa ma yin te ([they] do not act for the benefit of sentient beings as bodhisattvas [do]).

\textsuperscript{4}x-il: nyan thos dang sangs rgyas dang 'thun bas (because auditor and Buddha are similar). According to Mppš, 1:222, both Buddha and the arhats reside in a state of deliverance, thus their similarity.

\textsuperscript{5}x-il: 'khor ([regarding the] retinue).

\textsuperscript{6}x-il: byang cub sems dpa' i spyod yul du lhag par 'gyur bas (because the field of activity of the bodhisattva is superior).

\textsuperscript{7}x-il: byang cub sems dpa' (the bodhisattva[s]).

\textsuperscript{8}x-il: sems skyed cing sems sun nyub pa 'am myi ldog cing (developing the attitude [of enlightenment] and not [letting] the attitude tire, decline, or be averted). I cannot find "nyub" in the dictionaries so have understood it to mean nub pa (to decline).

See Yuichi Kajiyama, "On the Meanings of the Words Bodhisattva and Mahāsattva in the Prajñāpāramitā Literature," in Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on His Sixtieth Birthday, ed. by L. A. Hercus, et al (Canberra: Faculty of Asian Studies, 1982), 265-266, where he discusses Haribhadra's definition of bodhisattva and mahāsattva in the Abhisamayālaṃkārālokā Prajñāpāramitā-vyākhyā. That passage (see AAA-t, Derge 18a1 or Peking 21b3-5, for the Tibetan) in which sattva (sems dpa') is taken to mean abhiprāya (bsam pa; intention) is very
enlightenment, are BODHISATTVAS (byang chub sems dpa').

Because even the auditors have an intention [directed] toward their own enlightenment, in order to exclude\(^1\) them, the [sūtra] says "MAHĀSATTVAS" (sems dpa' chen po)\(^2\); because [they] are endowed with a seven-fold greatness, [they are called] "bodhisattva-mahāsattvas."

[The Seven-fold Greatness]\(^3\)

In that [connection], [1] great Dharma is because of the [Dharma's] great vastness, The Perfection of Discriminating Insight [in] One Hundred Thousand [Lines]\(^4\) and so forth being narrated to them\(^5\). [2] Great production of the [enlightened]

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\(^1\) x-il: khyad zhugs phar (made special).

\(^2\) The Mppś, 1:309–315, is a full chapter describing Mahā-sattvas and has notes referring to Sanskrit sources.

\(^3\) x-il: chen po ni bdun rims bzhin te kas/nyas? bshad te (greatness is explained according to seven kinds).

\(^4\) Shes rab kyi pha rol tu phyin pa stong phrag brgya pa: Satasāhasrikā-prajñāpāramitā. This is the longest sūtra in the Tibetan canon, occupying twelve volumes in the Derge Kanjur (no. 8, volumes ka – na in the sher phyin section).

\(^5\) x-il: byang cub sems dpa' (the bodhisattva[s]).
attitude is because [they] produce the unsurpassable, truly complete\(^1\) enlightened attitude. [3] Great interest (*mos pa; *adhimukti) is because of [their] interest in precisely those profound and vast Dharmas\(^2\). [4] Great intention is because [they] intend to produce benefit\(^3\) and happiness\(^4\) for all beings.\(^5\) [5] Great accumulation is because of [their] immeasurable accumulations of merit and wisdom (*ye shes; *jñāna). [6] Great time is because [their] enlightenment will be obtained in three immeasurable aeons.\(^6\) [7] Great accomplishment (*yang dag par 'grub pa; *samudāgama) is because [they] accomplish the unsurpassable, truly complete\(^7\) enlightenment.

"RESIDING" (*bzhus; viharati)\(^8\)--[the Blessed One] resided

\(^1\)x-il: nyan thos dgra bcom ba tsam sms skyed pa ni ma yin gyi (but the auditor does not, producing the thought [to be] just an arhat).

\(^2\)x-il: stong phrag brgya pa lastsogs pa (such as The [Perfection of Discriminating Insight in] One Hundred Thousand [Lines]).

\(^3\)x-il: 'bras bu (the fruit [= enlightenment]).

\(^4\)x-il: yun du (for a long time).

\(^5\)x-il: nyan thos rang nyid la phan ba dang ... bde ba'i bsam ba dang ldan ba ni ma yin gyi (but not the auditor who has the intention to benefit and be happy for just himself).

\(^6\)x-il: nyan thos tshe gsum 'am bdun gyis mya ngan las 'da's pa lta bu ni ma yin gyi (but not like the auditor who passes beyond sorrow in three or seven lives).

\(^7\)x-il: nyan thos dgra bcom ba tsam thob pa lta bu ni ma yin gyi (but not like the auditor who obtains just [the state of an] arhat).

\(^8\)T-D, 24a:

"Resided": resided by the four-fold comportment such as standing, walking, sitting, and sleeping.

Who? The Sage. The Sage[= the Buddha] is a sage because He does not engage in [actions of] body, speech,
in three ways: resided with [good] comportment (*spyod lam; *Iryā-patha)\(^1\), resided explicating the Dharma\(^2\), and resided in meditation (nang du yang dag par 'chog pa; *pratisamlayana)\(^3\) with the character of the Brahma\(^4\), divine\(^5\), and noble one[s'] residence.\(^6\)

or mind because [He] possesses capable body, speech, and mind.

In what does [He] not engage? Therefore the reply: [He] does not engage in bad behavior [of] body, speech, or mind, thus the meaning is indicated.

Because this one [the Buddha] is capable (*muni), [He] is the Sage (Muni), like Dāṇḍin (dbyug pa can = "possessing a stick") because there is the meaning of possessing [the same word, "muni," can mean "capable" or "one who is capable, who possesses capability"].

\(^1\)x-ili: bzhī nyid (precisely four). See the previous note.

\(^2\)x-ili: nyan pa la ([explicating] to listeners).

\(^3\)x-ili: rnam par thar pa'i sgo gsum (the three doors of liberation). These three doors are śūnyatā (stong pa nyid), animitta (mtshan ma med pa), and apraṇihita (ston pa med / smon pa med) (Mv, 1542-1544).

The Ap, 127b, lists the same three-fold residing: the third is meditation (nang du yang dag par 'jog pa; *prati-samlayana) but the three residences that follow in the ST-K are not listed.

\(^4\)x-ili: gtsam ste [= gtsang ste?] (purifying).

x-ili: tshad myed pa bzhī (the four immeasurables). See the note at the end of the paragraph.

\(^5\)x-ili: bsam rtan dang rnam (an illegible word) sa (meditation and (illegible) states).

\(^6\)The AKbc, 5-6:259, n. 3:

Le Bodhisattvabhūmi distingue les brahmavihāras (= apramāṇa, Kośa, viii. 29), les āryavihāras (= vimokṣa-mukha, viii. 24), les divyahāras (= dhyānas et ārūpyas).

The Mppś, 1:162, n. 2, cites a Pāli parallel:

"*SMA" (te)\(^1\) indicates that [the Blessed One] had resided.

The prologue\(^2\) has been explained\(^3\) by stating\(^4\) when\(^5\),

(in the Abbéviations in the Mppé, 1:xxii, Lamotte gives this fuller citation for Dígha: Díghanikáya, éd. T. W. Rhys Davids–E. J. Carpenter, 3 vols. (PTS), London, 1890-1911) and pages 162-163 expand upon L. de La Vallée Poussin's note on the three residences, the brahmavihāra, the divyavihāra, and the āryavihāra:

Les divyavihāra sont les résidences des six classes des dieux du désir (kāmadeva).

Les brāhmavihāra [sic] sont les résidences des dieux Brahма, etc., jusqu'aux résidences des dieux qui ne sont ni conscients ni inconscients (naivasamjñānasamjñāyatana-deva).

Les āryavihāra sont les résidences des Buddha, des Pratyekabuddha et des Arhat.

En outre, trois choses, le don (dāna), la moralité (śīla) et la pensée bonne (kuśalacitta) constituent les divyavihāra.

Les quatre sentiments infinis (apramāṇacitta): la bienveillance (maitrī), la pitié (karuṇā), la joie (muditā) et l'indifference (upekṣā), constituent les brāhmavihāra [sic].

Les trois concentrations (samādhi), à savoir la vacuité (śūnyatā), le sans-marques (Śāntimitta) et la non-prise en considération (aśrṇihīta), sont nommées āryavihāra. C'est dans les āryavihāra que le Buddha réside.

\(^1\)The indeclinable particle "sma" can, when joined to a present tense verb, give a past sense. CDGNP omit the particle "te" whereas xy have it in red, indicative of a sutra quotation. CDGNP, lacking "te," do not make much sense. Kamalaśīla, Shes rab kyi pha rol tu phyin pa rdo rje gcod pa'i rgya cher 'grel pa [Prajñāpāramitā-vajracchedikā-ṭika] (Derge 3817 ma 204a1-267a7), 206a7, clearly comments upon "te" (*sma) in a similar passage.

\(^2\)x-il: mdo sde 'di (of the sutra).

\(^3\)x-il: 'di yan chad (up to here).

\(^4\)x-il: zhes go rims bzhin sbyar (put in succession).

\(^5\)x-il: dus (time).
who\(^1\), where\(^2\), and with whom [the Blessed One] resided.\(^3\)

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\(^1\) x-il: ston pa (Teacher [= The Blessed One]).

\(^2\) x-il: gnas (place).

\(^3\) x-il: 'khor (retinue).

x's interlinear commentary ends here.

T-D, 24a, says that the place, time, and retinue is discussed because of the Blessed One's similarity with the cakravartin ruler. The ruler stays in towns and cities to look after the brāhmaṇas and householders; to show his might he is attended upon by ministers and so forth; and in the early morning or late afternoon he addresses himself to the brāhmaṇas and householders. Similarly, the Blessed One is the cakravartin ruler of the unsurpassable Dharma. He resided at Rājagṛha and in the early morning with a retinue of bhikṣus and bodhisattvas addressed the bhikṣus, proclaiming the Saṅgāyana-sūtra. The passage concludes with this verse:

Where, together with whom,
When, from whom, and to whom was explained;
[GNP: When, and from whom was clearly explained;]
Just those having been explained,
At the end [is] the salutary (kun dga' ba) speech.

The salutary speech may refer to the greeting between Maitreya and Śāriputra that immediately follows the prologue or to the remaining part of the sūtra which narrates the discourse.
AT THAT TIME THE VENERABLE ŚĀRIPUTRA WENT TO THE BODHI-
SATTVA-MAHĀSATTVA MAITREYA’S PROMENADE. ARRIVING [THERE,
ŚĀRIPUTRA] EXCHANGED MANY PLEASANTRIES [WITH MAITREYA] AND,
HAVING MET, TOGETHER [THEY] SAT ON A STONE SLAB. THEN THE
VENERABLE ŚĀRIPUTRA SAID THIS TO THE BODHISATTVA-MAHĀSATTVA
MAITREYA, "MAITREYA, HERE TODAY THE BLESSED ONE, AFTER LOOKING
AT A YOUNG RICE PLANT, SPOKE THIS SŪTRA TO THE BHĪKṢUS,
'BHĪKṢUS, HE WHO SEES DEPENDENT ARISING SEES THE DHARMA. HE
WHO SEES THE DHARMA SEES THE BUDDHA.' WHEN AFTER SAYING THAT
THE BLESSED ONE SAID NOTHING MORE, MAITREYA, WHAT IS THE
MEANING OF THAT SŪTRA SPOKEN BY THE SUGATA? WHAT IS
DEPENDENT ARISING? WHAT IS THE DHARMA? WHAT IS THE BUDDHA?

1The eastern Tibetan Kanjur editions (BCFJKNQ) and the
conflated editions (DH) add phyogs, which is not supported by
the Tibetan translation of the ST-K nor by the T.

When T-D, 25a, quotes this section of the ŠŚ, the word
"promenade" (bgrid par bya ba 'i sa) is left out. Still, the
T explains the ŠK line [5b], a summary of this passage,
saying, "Where the Bodhisattva Maitreya always stays during
the day."

2BFKQ "being [there]" ('dug ste).

3A has the honorific form (bzhugs so) for "sat."

4T-D, 24b:

Having said, "[That one] truly sees the Noble Eight-
fold Dharma [= Path], the Dharma of result, the very
nature of one who realizes [the Dharma], and the so-
called nirvāṇa with and without remainder," the Blessed
One remained silent.

As we shall see later in the sūtra, these three (Path, Dharma
of result, and the two-fold nirvāṇa) constitute the Dharma.
For more information on nirvāṇa with and without remainder,
see Lambert Schmithausen, Der Nirvāṇa-Abschnitt in der
Viniścayasamgrahamīśi der Yogācārabhūmīś (Vienna: Österreichi-
ischen Akademie der Wissenschaften, 1969), passim.

5The eastern group (BCFJKNQ) have "of the sūtra" (mdo
sde'i; B mdo ste'i) instead of "of that sūtra" (mdo de 'i).

6At the beginning of this question, CJQ add "Bhikṣus, he
HOW DOES ONE SEE THE DHARMA IF ONE SEES DEPENDENT ARISING?
HOW DOES ONE SEE THE BUDDHA IF ONE SEES THE DHARMA?"

See the ŚK [3-7] for the corresponding verses. See 2 in the Appendix for the Sanskrit quotations.

[1.2 Introduction]

Now, "AT THAT TIME" (de'i tshe na; *tasmin samaye)¹ and so forth indicates the introduction (gleng bslang ba; *upodghāta).

"At that time" means when the Blessed One was residing².

The place where³ beings, having approached, assemble⁴ in order to systematize the teaching⁵ is his, [Maitreya's], PROMENADE (bgrod par bya ba'i sa'o //; *caḥkrama (NS), *parṣatsamnipāta (LVP), *gantavyaḥ (Reat))⁶.

who" (dge slong dag sus), a rather obvious mistake but one that links Cone, Lithang, and the Peking 1717/20 edition. Cone is based on the Lithang and was printed after Peking 1717/20, so apparently Lithang was used to make corrections to the Peking 1717/20 blockprints.

¹TI-D, 24b:

"AT THAT TIME" means [when] the Bhikṣu, Śāriputra, having arrived in the presence of Maitreya, the Bodhisattva, asked this.

²y-il: rgyal po khab na (at Rājagṛha).

³y-il: bya rgod phung po'i ri (Vulture Heap Mountain).

⁴y-il: byams pa'i drung du (before Maitreya).

⁵y-il: rten ching 'brel par 'byung ba'i don yang dag pa ma nor par mnyan pa dang rtogs par bya ba'i phyir (in order to unerringly hear and understand the right meaning of dependent arising).

⁶I have not found any proof, only NS's suggestion, that caḥkrama is translated by Tibetan bgrod par bya ba'i sa. Nevertheless, Edgerton's discussion of caḥkrama (4) in BHSD agrees with the following interlinear note from y.
"WHERE" (*ga la ba; *yena ... tena) means "in what place."
That communication\(^1\) which produces happiness in order to
discuss the [Buddha's] realization\(^2\) is "PLEASANT" (*dga' ba;
*sammodana).\(^3\)

"EXCHANGED" (*byas nas; *upasamśkr̥tya / *upasam̥ḥṛtya\(^4\) is

\[
y-\text{i}l: \; // \; \text{bgrod par bya ba'i sa de 'phags pa byams pa'i gnas te / sha ri 'bus bgrod par bya'o / yang na byams pa ni chos kyi de kho na nyi'd rtogs te sems chan gyi don la gchig du btson bas chos kyi gtam yang dag par gleng srong ba'i gnas dang 'gro ba mang po rgyu(?)} \; zhing 'dul ba'i gnas rang 'gro sdom 'dug nyal rtag par sems chan gyi don la bzhugs pas na / skye bo mang po'i tshogs ni byams pas bgrod pa'i sa 'o / zhes kyang kha chig 'chad.
\]

(That promenade, Noble Maitreya's place, Šāriputra will
dwalk to. Moreover, Maitreya, having understood the veracity of
the Dharma, by striving entirely for the benefit of beings,
dwells permanently for the sake of beings [at that] place
[where] Dharma discussions are correctly introduced, [where] many beings wander(?) and are tamed, and [where Maitreya]
himself walks, stands, sits, and lies down. The assembly of
many beings is the place where Maitreya walks.(?) So some
[people] explain.)

The note indicates that "his PROMENADE" would be
Maitreya's promenade. Another possibility in place of "his"
is "beings". The Tibetan text as it stands is vague.

\(^1\)y-\text{i}l: sha ri 'bus bde bar 'ongs sam zhes bya ba lastsogs pa phan tshun (mutual [exchanges] such as, "Is Šāriputra
well?").

\(^2\)y-\text{i}l: bcom ldan 'das kyi sha ri bu la sus rten 'brel mthong bas chos dang sangs rgyas mthong ngo zhes bka' stsald pa'i don brda ma sprad dam byams pa la 'dri bar sems pa ni la bsogs pa ni yang dag pa'i bsgrub pa ste de brjod pa'i phyir.

(Realization is either the unexplained meaning of what
the Blessed One said to Šāriputra, "He who sees dependent
arising sees the Dharma and the Buddha," or the mental
preparation for questioning Maitreya; in order to discuss that
[realization, pleasant speech was exchanged].)

\(^3\)CDGNP join this sentence to the succeeding sentence,
thereby not making much sense. CDGNP also add "kun" before
"dga' ba," and so agree with the Mv (6272) rendition of this
phrase.

\(^4\)The Tibetan "byas nas" by itself does not have the
meaning "to exchange." However, within the context of the
the conclusion [of the greetings].

Because both the Bodhisattva [Maitreya] and the One Who Has Gone Forth [Śāriputra] are called "Guru," while [they] did exchange pleasantries, [they] did not salute and so forth\(^1\) one another.\(^2\) If [they] salute one another,\(^3\) [it] is not [proper] veneration\(^4\) and would be endless (thug pa med par 'gyur ro; *anavasthā-prasāngha), [that is, the formalities would continue and there would be no time for the Dharma to be discussed.]

\(^1\) y-il: mchod pa dang bskor ba dang bsdu (including worship and circumambulation).

\(^2\) y-il: ji 'i phyir byams pa dang sha ri bu gchig la gchig bde bar 'ongs sam zhes bya ba lastsogs pa phan tshun dga' ba'i gtam nyi tshe byas la phan tshun gchig la gchig phyag ma byas she na byams pa n'i byang chub sms dpa'i nang na ... (illegible) ... skye ba gchig gis thogs shing rgyal ma(?) tshab rang(?) dbang bskur ... (illegible) ... gdan la khar(?) kyis bsnyend pa yin nas yon tan gyi sgo nas bla mar 'gyurd / sha ri bu ni rab du byung ba'i nang na shes rab kyi mchog yin [pa] nyan thos rnams bla mar 'gyurd pa'i phyir 'dus pa'i tshe gchig la gchig phyag ma byas so /.

(Why did Maitreya and Śāriputra exchange only mutual pleasantries such as, "How are you?" and not salute one another? Because Maitreya, among the bodhisattvas, is ... (illegible) ... by way of [his] qualities, [he] became a guru. Because Śāriputra, among those who went forth [from the householder's life], is the best of the wise, [he] became the guru to the auditors. On account of [that], when [Śāriputra and Maitreya] met, they did not salute each other.)

\(^3\) y-il: gchig la gchig phyag byas na ji nyes she na gang gis sngar phyag byas pa de bla mar myi 'gyur bas / ... [This is the end of the folio and the next folio is lost. Although the note appears to continue, the remainder is lost to us].

(What fault is there if [they] salute one another? Because the one who first salutes will not be a guru, ...)

\(^4\) x ri mo; CDGPN bla. CDGPN read: If [they] salute one another, [they] are gurus ....
"HAVING MET" ('dus te; *upasaṃkramya (LVP, NS, and Reat)) means not very long after meeting.

"SAT ON A STONE SLAB" (rdo leb la 'khod do; *śilatāle nyaśīdatām (LVP and Reat) / upāviśatām (NS))—then while [they] were near a stone slab, because [they] were quite eager to settle the teaching, although they sat right there, they did not sit on a good seat.

"THEN" (de nas; *atha) means after that.

While Noble Śāriputra was the best of the wise, Maitreya, however, was very close to enlightenment, therefore that one [Śāriputra] proceeded to question him [Maitreya].

"HERE" ('dir; *atra) is either Rājaqīḍha or a [grammatical] particle.

"YOUNG RICE PLANT" (sā lu ljang pa; śālistambam) is a rice seedling.

LOOKING (gzigs; avalokya) at that [young rice plant] indicates both external and internal dependent arising are not different, because both are similar with regard to having no self and relying on causes and conditions.¹ Then, inasmuch as the bhikṣus are pacified by being told the Dharma, [the Buddha] spoke this sūtra just to them.

Why did THE BLESSED ONE REMAIN SILENT (bcom ldan 'das cang myi gsung bar gyur; bhagavāms tuṣṭIm babhūva)? Although one such as myself is indeed not able to know the intentions of the Blessed One, nevertheless if [I] were to speak having considered [the matter], because, by removing the pride of² those proud bhikṣus who think, "I understand [the discourse of the Buddha] by the first words," and by explaining [to] the bodhisattvas the import of the very profound meaning, the

¹ These two points, no self (bdag myed pa; *anātma) and dependence upon causes (rgyu; *hetu) and conditions (rkyen; *pratyaya) for results to occur, are repeated throughout SS and its commentaries.

² CD have the instrumental gis instead of the genitive gi.
greatness is expressed and the purpose that is explained by just that is fulfilled.

"WHAT IS THE MEANING?" (don cī; ko’rthab) means what is the allusion (ldem por dgongs pa; *abhisamādhi) and the intention (dgongs pa; *abhipraya)? The Blessed One taught the Dharma with four allusions and four intentions:

[1] the allusion concerning the introduction [or conversion] (zhugs pa la ldem por dgongs pa; *avatāraḥ-abhisamādhi),

[2] the allusion concerning the [triple] character (mtshan nyid la ldem por dgongs pa; *lakṣaṇaḥ-'bhisaṃdhi),

[3] the allusion concerning the antidote (gnyen po la ldem por dgongs pa; *pratipakṣaḥ-abhisamādhi),

[4] the allusion concerning the transformation [of what is said] (bsgyur ba la ldem por dgongs pa; *pariṇāmaḥ-abhisamādhi),

[1] the intention concerning sameness (mnyam pa nyid la dgongs pa; *samatābhipraya),

[2] the intention concerning another matter (don gzhan la dgongs pa; *arthāntarābhipraya),

[3] the intention concerning another time (dus gzhan la dgongs pa; *kālāntarābhipraya), and

[4] the intention concerning the individual (gang zag la dgongs pa; *pudgalābhipraya);

the meaning is: among those, here what is intended?

[Objection]: "In this [connection], when a certain contradiction [in the sūtra] is seen, [one] inquires after the

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1T-D, 25a, explains that "when the Blessed One did not analyze the matter" this question and the ones that follow were asked by Śāriputra "because the matters of the sphere of the Omniscent One surpass the sphere of every auditor and solitary-buddha."

2See page 335 for the answer.
allusion and intention."

[Answer]: [We] think [as follows]: contaminated phenomena (zag pa dang bcas pa’i chos rnams; *sāsravadharma) consisting of cause and result such as ignorance [the Blessed One] called "dependent arising"; the uncontaminated (zag pa myed pa; *anāsrava) path and the unconditioned, nirvāṇa, [the Blessed One] called "Dharma"; the uncontaminated phenomena that render Buddhahood [the Blessed One] called "Buddha." If all these are mutually different in essential nature, how by seeing a dependent arising [that is] unlike [the Dharma]¹ will the Dharma be seen? How by seeing a Dharma [that is] unlike [the Buddha]² will the Buddha be seen? Therefore, just as perceiving form and sound and so forth [are different], this also will be different.

Nevertheless, another one having thought, "If [the Blessed One]³ is seen here to claim that dependent arising and so forth⁴ [are the same], then how are those the same?" [Śāriputra] said, "WHAT IS DEPENDENT ARISING? WHAT IS THE DHARMA? WHAT IS THE BUDDHA?" (rten cing ’brel par ’byung ba ni gang / chos ni gang / sangs rgyas ni gang /; pratītyasamutpādaḥ katamaḥ / dharmaḥ katamaḥ / buddhāḥ katamaḥ /). Since [the Blessed One] did not claim that dependent arising and so forth were different, therefore [Śāriputra] asked, "HOW BY SEEING DEPENDENT ARISING, IS THE DHARMA⁵ AND BUDDHA SEEN?" (cī ltar na rten cing ’brel par ’byung ba mthong bas / chos dang / sangs rgyas mthong //; kathaṃ ca pratītyasamutpādam paśyan

¹y-il: chos dang (and the Dharma).
²y-il: sangs rgyas dang (the Buddha).
³y-il: bchom ldan ’das (and the Blessed One).
⁴y-il: dang chos dang sangs rgyas (and Dharma and Buddha).
⁵y-il: rten ’brel dang myi ’dra ba’i (which is unlike dependent arising).
The explanation of the introduction is finished.

\footnote{This sūtra quotation in the ŠT-K condenses the sūtra's two questions into one. The sūtra has: \textit{ji ltar rten cing 'brel par 'byung ba / mthong na chos mthong / ji ltar chos mthong na sangs rgyas mthong /}. The Av quotation in Sanskrit stops after the first question: How does one see the Dharma if one sees dependent arising? The ŠK, (Derge) [7ab], phrases the question much as the ŠT-K has done: \textit{ji ltar rten 'brel mthong ba ni // chos dang sangs rgyas mthong ba yin //}. T-D, 24b, quotes the sūtra almost exactly, just dropping the second \textit{ji ltar (katham): ji ltar yang rten cing 'brel par 'byung ba mthong na chos mthong ngo // chos mthong nas sangs rgyas mthong ngo zhes bya ba ni //}, and then quotes ŠK with only one variant: in [7a] T has \textit{mthong na} instead of \textit{mthong ba}. Thus, the author of T appears to be aware of both forms of the inquiry: as two questions in the sūtra and as a single combined question in the versification.}
WHEN [ŚĀRIPUTRA] SAID THAT, THE BODHISATTVA-MAHĀSATTVA MAITREYA SAID THIS TO THE VENERABLE ŚĀRADVATIPUTRA: REVEREND ŚĀRIPUTRA, CONCERNING WHAT THE BLESSED ONE, THE LORD OF DHARMA, THE OMNISCIENT ONE, SAID, "BHIKŚUS, HE WHO SEES DEPENDENT ARISING SEES THE DHARMA. HE WHO SEES THE DHARMA SEES THE BUDDHA." IN THAT [CONNECTION], IF YOU ASK WHAT IS DEPENDENT ARISING, IT IS AS FOLLOWS: BECAUSE THIS EXISTS, THIS OCCURS; BECAUSE THIS AROSE, THIS ARISES; [THIS] IS CALLED "DEPENDENT ARISING": THAT IS, DEPENDENT ON IGNORANCE, CONDITIONING FACTORS; DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS; DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM; DEPENDENT ON NAME-AND-FORM, THE SIX SENSE-BASES; DEPENDENT ON THE SIX SENSE-BASES, CONTACT; DEPENDENT ON CONTACT, FEELING; DEPENDENT ON FEELING, CRAVING; DEPENDENT ON CRAVING, ATTACHMENT; DEPENDENT ON ATTACHMENT, EXISTENCE; DEPENDENT ON EXISTENCE, BIRTH; DEPENDENT ON BIRTH IS OLD AGE, DEATH, SORROW, LAMENTATION, SUFFERING, MENTAL DISCOMFORT, AND TROUBLE. IN THAT WAY THERE WILL OCCUR THIS ENTIRE GREAT HEAP OF SUFFERING. IN THAT [CONNECTION], WITH THE CESSION OF IGNORANCE, CONDITIONING FACTORS CEASE; WITH THE CESSION OF CONDITIONING FACTORS, CONSCIOUSNESS CEASES; WITH THE CESSION OF CONSCIOUSNESS, NAME-AND-FORM CEASE; WITH THE CESSION OF

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1The Tibetan texts have the following variants for Śāriputra's name: Śāradvati-bu, Sari-bu, Sāri'i-bu, Sāri'i-bu, Śāradvati'i-bu, Saradvati'i, and Saradvati'i-bu. The ending "bu" is Tibetan for "putra." Bp has "Śāriputra," which agrees with the Tibetan variants of "Śāri-bu."

Henceforth, until the final part of the sūtra, Maitreya is the speaker.

2a alone among the Tibetan texts omits at the beginning of Maitreya's discourse the address "Reverend Śāriputra." Bp also omits the address.

3Dunhuang and the classical editions reverse the order of these two phrases, so whereas the Dunhuang reads as above, the classical editions have: [THIS] IS CALLED "DEPENDENT ARISING": BECAUSE THIS EXISTS, THIS OCCURS, BECAUSE THIS AROSE, THIS ARISES, ....
NAME-AND-FORM, THE SIX SENSE-BASES CEASE; WITH THE CESSION
OF THE SIX SENSE-BASES, CONTACT CEASES; WITH THE CESSION
OF CONTACT, FEELING CEASES; WITH THE CESSION OF FEELING,
CRAVING CEASES; WITH THE CESSION OF CRAVING, ATTACHMENT
CEASES; WITH THE CESSION OF ATTACHMENT, EXISTENCE CEASES;
WITH THE CESSION OF EXISTENCE, BIRTH CEASES; WITH THE
CESSION OF BIRTH, OLD AGE, DEATH, SORROW, LAMENTATION,
SUFFERING, MENTAL DISCOMFORT, AND TROUBLE WILL CEASE. IN THAT
WAY THIS ENTIRE GREAT HEAP OF SUFFERING WILL CEASE. THIS THE
BLESSED ONE CALLS "DEPENDENT ARISING."¹

See the ŚK [8-9b]. See 3 in the Appendix for the
Sanskrit quotations.

[1.3 The Subject to Be Comprehended]

Now Noble Maitreya, beginning with "CONCERNING WHAT THE
BLESSED ONE" (di la bcom ldan 'das //; yad bhagavat), repeated
the words [spoken] by² the Blessed One. With expressions such
as "WHAT IS DEPENDENT ARISING?" (rten cing 'brel par 'byung
ba gang zhe na' //; katamāḥ pratītyasamutpādo [nāma]),
[Maitreya] indicates the meaning of what is to be comprehended
and so forth; [he] also explains the intention and the
allusion of the Blessed One.³

"THE BLESSED ONE" (bcom ldan 'das //; bhagavat) is a

¹T-D, 25b, quotes the twelve-component formula of
progressive dependent arising, leaves out the retrogressive
formula, and then proceeds to quote and comment upon the
sūtra's later definition (dependent arising is endowed with
causes and conditions, but is not devoid of causes nor
conditions) and four-fold systematization of dependent
arising, followed by (Derge, 26a) a presentation of external
dependent arising's causes and conditions.

²XCDGNP have the instrumental, "words [spoken] by the
Blessed One"; y has the genitive, "words of the Blessed One."

³CDGNP read: The Blessed One also explains the intention
and the allusion.
respectful phrase.

"THE LORD OF DHARMA" (chos kyê bdag po /; dharmasvamîn) is one who\(^1\) has acquired mastery over all dharmas; moreover\(^2\), because the Blessed One has acquired mastery in explicating all dharmas,\(^3\) [Maitreya] says ["Lord of Dharma"]\(^4\) in order to indicate that all these phrases\(^5\) are to be taken as authoritative (tshad ma; pramâna).

In order to establish\(^6\) [the Blessed One] as the Lord of Dharma, [Maitreya] says, "THE OMNISCIENT ONE" (thams cad mkhyend pa' /; sarvajñâ); because He is omniscient\(^7\), He is therefore the Lord of Dharma; in that way, He, [the Blessed

\(^1\) y-îl: thugs su chud pas gzhan la ston pa'î (who, because [he] understood, taught to others).

\(^2\) y-îl: ji 'i phyir bchom ldan 'das la chos kyê bdag po zhes bya zhe na lan dkyus te /.

(Why is the Blessed One called "Lord of Dharma"? To answer at length.)

\(^3\) y-îl: phyin chi ma log par gzhan la ston pa'î mnga' brnyes pa ste / 'dis ni gzhan gyê don phun sum tshogs pa yang bstand to //.

(The fact that he acquired the mastery to teach unerringly to others also indicates perfection for others' sake).

\(^4\) y-îl: chos kyê bdag po zhes bya ... ("Lord of Dharma").

\(^5\) y-îl: sus rten ching 'breld par 'byung ba mthong bas chos dang sangs rgyas mthong ngo zhes gsungs pa'î (that said, 

[He], who by seeing dependent arising, sees the Dharma and the Buddha).

\(^6\) y-îl: chos kyê bdag po yin bar ji mgon zhe na gtan tshigtsu.

(What becomes manifest as the Lord of Dharma? As a reason [the following is said]).

\(^7\) y-îl: chos thams chad skyu ru'î 'bras bu lag mthîl du bzhag pa bzhin mkhyen pa ste / 'dis ni bdag gi don phun sum tshogs pa bstan to /.

(The fact that He knows all dharmas just as if [they were] a tamarind sitting in the palm of His hand indicates perfection for His own sake).
One], is an authority.\(^1\)

"WHAT [THE BLESSED ONE ... SAID]" (zhes /; yad [uktan bhagavatā]) indicates what is well-known.\(^2\)

"[HE WHO [SEES] DEPENDENT ARISING" (sus rten cing 'brel par 'byung ba //; yo ... pratītyasamutpādaṃ) is well-known; it means what is that [dependent arising]?

"THAT IS, DEPENDENT ON IGNORANCE, THE CONDITIONING FACTORS" (gang 'di ma rig pa'i rkyen kyis 'du byed rnams //; yad idam avidyāpratyāhā samskārhā) indicates:

That which, by delimiting the power of ignorance\(^3\) and so forth, does not leave open to doubt the fact of cause and effect is dependent arising. There is nothing apart from those [twelve components of dependent arising] beginning with ignorance and consisting of cause and effect; "[it] is not otherwise."

\(^1\) y-il: de ltar thams chad mkhyen ching bdag'i don phun sum tshogs pas na 'chad pa la mnga' brnyes te chos kyis mkhan por gyur ching gzhan gyi don phun sum tshogs pa yang grub pas na / bdag dang gzhan gyi don phun sum tshogs pa des gsungs pa nī tshad mar bīta'o zhes bstan to //.

(In that way, inasmuch as [the Blessed One] has [obtained] omniscience and perfection for His own sake, and, having acquired mastery in order to explain [the Dharma], has become a master of Dharma and has also obtained perfection for others' sake, that perfection for one's own and other's sake indicates that [the Blessed One's] speech is seen to be authoritative).

\(^2\) y-il: de nī sha ri 'i bus dris pa'i lan byams pas 'chad par byed do / de la rten ching 'brel par 'byung ba zhes bya bar grags pa de gang la bya zhe na 'di lta bu yin no zhes bstand par bya ba'i phyir 'di la zhes bya ba lastsogs pas mgo .... (the rest is illegible).

(Maitreya gave a response to that which was asked by Śāriputra. In that [connection], what is that which is renowned as "dependent arising"? In order to explain, "It is like this," [beginning] with expressions such as "Concerning what," ....)

\(^3\) y-il: ma rig pas 'du byed bskyed pa lta bu (such as ignorance produced conditioning factor(s)).
Because the definition[s] of these [twelve components of dependent arising] beginning with ignorance are explained below, I do not state [them] here.

"ENTIRE" ("ba' shig /; kevala\(^1\)) is devoid of "I" and "mine."\(^2\)

"HEAP OF SUFFERING" ("sduk bsdag kyid phung po /; duḥkhaskandha) is many sufferings.

"GREAT" ("chen po /; mahat) is beginningless.

[Objection:] Though ignorance and so forth ceases, "dependent arising" is [still] called thus, ["dependent arising," even when there is cessation, not arising].

Answer: This is without fault. Here, the statement that ignorance and so forth ceases is not an existential negation,\(^3\) but, just like taking a medicinal elixir, by the power of having cultivated the path, the arising knowledge ("rig pa; *vidyā), which is an antidote to ignorance, is here called "ignorance ceases"; because on this\(^4\) or by this\(^5\) [noble path],

\(^1\)CDGNP add 'di (this) before 'ba' zhig.

\(^2\)T-D, 26b, has the same definition.

\(^3\)Here, Kamalaśīla discusses the type of negation implied by the dependent arising formula. A "med par dgag pa" (*pramāṇa-pratīṣṭedha, existential negation) is one such that the negation of one position does not imply the acceptance of its opposite position. Kamalaśīla rejects that variety in this circumstance, because in the principle of dependent arising, we have a "ma yin par dgag pa" (*prathyāpatīṣṭedha, copulative negation), wherein the cessation of one thing does entail the arising of something else. Thus, for dependent arising, the negation of one position, ignorance, does imply the arising of its opposite, knowledge. Therefore, it is quite suitable to call this principle "dependent arising" even when the cessation of various factors is discussed.

Modern scholars have discussed these two types of negation at some length. A good place to begin a study of them is the article by Yuichi Kajiyama, "Three Kinds of Affirmation and Two Kinds of Negation in Buddhist Philosophy," WZKSO 17 (1973): 161-175.

\(^4\)y-Il: snang ba'ī dus na mun pa myed par lta ste 'phags
ignorance and so forth, which were called "what-became-not-to-be," ceases. Therefore, it will be seen that the conditioning factors and so forth [up the list of twelve components] cease at the very arising of the antidotes of conditioning factors and so forth. In order that those who are ignorant about engaging in and rejecting samsāra be freed from that ignorance, dependent arising is explained beginning with the factors of defilement and purity by means of the two aspects, progressive and retrogressive [dependent arising].

Here the first three [components] are the projecting components ("phen pa'i yan lag; *ākṣepakāḥga). Name-and-form, the six sense-bases, contact, and feeling are the projected components ("phangs pa'i yan lag; *ākṣiptāḥga). Craving, attachment, and existence are the manifesting components (mgon bar sgrub pa'i yan lag; *abhinirvartakāḥga). Birth is the manifested component (mgon bar bsgrubs pa'i yan lag; *abhinirvṛttyāḥga). Old age and death is the affliction

pa'i lam 'dī la ma rig pa myed pa ... (illegible) ... ji 'i phyir zhe na.
(Seeing that there is no darkness when there is light, there is no ignorance on this Noble Path ..., why?).

5y-il: snang bas mun pa bsal ba dang 'dra bar 'phags pa'i lam 'dis ma rig pa bkag pa.
(The Noble Path, similar to light that removes darkness, negates ignorance).

1 The point of the paragraph is that the principle of dependent arising is aptly named, even when "cessation," not "arising," is being described. This is because when the formula says, "From the cessation of ignorance, the conditioning factors cease," it may just as well have said, "From the arising of knowledge, the conditioning factors cease." The cessation of ignorance is coincident with and equal to the arising of knowledge.

2 y has bsgrub (future stem) instead of the present stem. A few lines down when these components are again mentioned, xyGNP will have bsgrub and only CD will have sgrub. In this way the texts exhibit some inconsistency.

3 xy has "manifested" (bsgrubs), CDP "manifests" (sgrub),
component (*nyes dmigs kyi yan lag; *ādinaśāṅga).* ¹ In that case the projecting component reveals the distant cause (*ring ba’i rgyu; *vidūrahetu). The manifesting component reveals the proximate cause (*nye ba’i rgyu; *āsannaḥetu). Without those two, birth will not occur, therefore [the cause] is taught to be two-fold. By karma, which arose from the cause of ignorance, infecting (*bsgos pa; *paribhāvita) consciousness, birth is projected in the future. Then, because craving and attachment activate that karma, birth will become manifest. Therefore, because from that² which projects and that³ which is projected⁴ and [from] that⁵ which [causes manifestation and that which] is manifested⁶ comes affliction,⁷ because only twelve components have been indicated, there were precisely twelve components, neither more nor less. Earlier, intermediate, and later are, respectively, two, eight, and two; in that [connection], others state the components by positing in three groups as just mentioned in order to counter delusion.⁸

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¹ The Abhidharmasamuccaya of Asaṅga has a similar explanation that is discussed in Chapter Three of the Introduction where the contents of the ST-K are described.

² *y-il: 'phens pa’i yan lag (the projecting components): ignorance, conditioning factors, and consciousness.

³ *y-il: 'phangs pa’i yan lag (the projected components): name-and-form, the six sense-bases, and feeling.

⁴ *y-il: skye ba (birth).

⁵ *y-il: mngon bar bsgrub pa’i yan lag (the manifesting components): craving, attachment, and existence.

⁶ *y-il: skye ba (birth).

⁷ *y-il: rga shi (old age and death).

⁸ The AKB, 3.20 & 3.25cd, discusses the three groups and explains that they are taught to bring an end to confusion.
Some say, "Because the cause of ignorance was not indicated, samsāra indeed has a beginning, [which is ignorance,] and ignorance will be causeless." ¹

That, however, is unreasonable, because it would be necessary to state repeatedly [a cause] other than that; ² [I] will strive to indicate the stages of birth from the start ³ (gang nas bzungs sthe; *yataḥ prabhṛtī). Ignorance is not causeless because it arises from similar (rigs 'thon ba; over the past, future, and present; the Ah, 130, vs. 181, also discusses the three groups in the three times.

y-il: yang na gong ma ltar rten ching 'brel par 'byung ba'i yan lag bcu gnyis su nges par bsgrub pa'i phyir dum bu sngar phyi gzhag go / nyan thos mdo sde pa dag ltar tshe snga phyi dum bu '[(?)]u[(?)] rten ching 'brel par 'byung ba bcu gnyis las dum bu gchig la .... [The remainder of this long note is illegible.]

(Moreover, according to the above, the components of dependent arising, in order to be established as twelve [in number], are posited in successive groups. According to the Auditor-Sautrāntikas, the twelve components of dependent arising in groups [over] successive lifetimes ....)

¹ See Susan C. Stalker, "A Study of Dependent Origination: Vasubandhu, Buddhaghosa, and the Interpretation of Pratītyasamutpāda," (Ph.D. diss., University of Pennsylvania, 1987), 171-178, for a translation of the AKB (3.27) and the Av on these two questions.

² y-il: // lan du slob s pon ghyis smras pa //. (In response, the Ācārya [Kamalaśīla] said:).

y-il: // ji ltar myi rigs she na / lan dkyus te / gal te ma rig pa'i rgyu gzhana zhiq bstand (?) par ... (illegible) ... rgyu 'de'i rgyu yang gzhana zhiq bstand dgos la de'i rgyu gzhana zhiq kyang bstand dgos pas ... (illegible) ... pa'i skyon du 'gyur ro //.

(How is [it] unreasonable? To respond at length, ... to indicate another cause of ignorance, ... and it would be necessary to indicate even another cause of that cause, because it would be necessary to indicate yet another cause of that, ... there would be a fault). Although the text is damaged, the idea is clear: the cause of ignorance would have to be stated, then the cause's cause, then that preceding cause's cause, and so on, resulting in the fault of infinite regress.

³ y-il: tshe 'i dang po rtsa ba (the first of life, the root).
\*nīkāyasabhāga\) conditions\(^1\) since beginningless time. Here for the [other eleven] components, not only is it said that there are similar conditions, but even dissimilar ones are included. Ignorance has no dissimilar conditions.\(^2\)

Although the sūtra\(^3\) says there are indeed causes\(^4\) that increase that [ignorance] such as incorrect attentiveness and so forth, it is not an actual cause. Also, by being involved in waywardness such as incorrect attentiveness, which has precisely the essential nature of ignorance, there is no contradiction. Thus, samsāra has no beginning; for example, just as one says that the sprout arises from the condition of the seed, but the seed neither has a beginning nor is causeless,\(^5\) here too there will be no censure. Therefore,

\(^1\)y-il: \textit{ma rīg pa nyid} (just ignorance).

\(^2\)To illustrate, the similar condition of ignorance is a previous ignorance. Likewise, all the other eleven components arise from the previous similar component, for example conditioning factors from the previous conditioning factors. But all the components besides ignorance arise from a dissimilar condition also, such as conditioning factors arising from ignorance and so forth. Ignorance has no such dissimilar condition from which it arises.

\(^3\)The Av, 444, identifies one such sūtra to be the Sahetu-pratyayasanidānasūtra and quotes it saying (my translation):

Ignorance, Bhikṣus, has a cause (hetu), a condition (pratyaya), a reason (nidāna). And what, Bhikṣus, is the cause of ignorance, what the condition, what the reason? Of ignorance, Bhikṣus, incorrect attentiveness (ayoniṣo-manaskāra) is the cause, incorrect attentiveness is the condition, incorrect attentiveness is the reason.

\(^4\)y-il: \textit{log par lta ba dang shes pa dag bsdu na ma rīg pa de 'phel zhing} (when wrong view and knowledge are assembled, ignorance increases and).

\(^5\)y-il: \textit{dper na sa bon yang sngon myu gu las byung myu gu de yang de 'i sngon 'ol (?) gyi}ā sa bon las byung bas / rgyu myed pa dang thog ma yod par myi 'gyur ba bzhin du ma rīg pa yang snga ma snga ma 'i rigs 'thun ba las 'byung bas rgyu myed pa ma yin no //. 

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that consisting of just twelve components is called the components of projecting and manifesting, I, having precisely explained [that], need not do more. The explanation [of] what is to be comprehended is finished.

(For example, because the seed arose from a previous sprout and the sprout also arose from a seed prior to it, just as there is no causelessness nor beginning, ignorance is not causeless because [it] arises from similar types of ever previous [causes]).

See the ŚK [9cd]. There is no extant Sanskrit quotation.

[1.4 Comprehension & 1.5a The Surpassable Result of Comprehension]

Now, in order to explain comprehension and the surpassable result of that², [Maitreya] says, "WHAT IS THE DHARMA?" (chos gang zhe na; dharmah katamaḥ). In this [connection], the Dharma also is taught to be two-fold: the Dharma of practice (sgrub pa'i chos; *pratipatti-dharma) and the Dharma of result ('bras bu'i chos; *phala-dharma). The Dharma of practice is the Noble Eight-fold Path. Precisely that in this [case] is comprehension.

The Dharma of result is two-fold by the way of the distinction between conditioned ('dus byas; *saṃskṛta) and unconditioned ('dus ma byas; *asaṃskṛta). In that [connection], the conditioned, being the four fruits of wholesome practice³, [has] the essential nature of the path of libera-

¹T-D, 26b:

The Dharma is the dharma because [it] grasps its own defining characteristic.

²x alone ends the sentence here. I have followed the reading of the other witnesses and continued the sentence.

³The AKB, 6.29cd-31ab and 6.51, the Ah, vs. 74 and 133, and the Vm, 819-824, discuss the four fruits of wholesome practice. The Ah, vs. 74, and the AKB, 6.29cd-31ab, describe the steps needed to progress to each of the initial three fruits; the Ah, vs. 133, explains the make-up of each of the four fruits. The AKB, 6.51, explains what is meant by
The unconditioned is nirvāṇa [with the] defining characteristic of being devoid of defilements. While a

śrāmaṇya (wholesome practice), what its fruit is (conditioned and unconditioned), how many fruit there are (either four or eighty-nine), and what the eighty-nine fruit are. The Vm, 819-824, answers questions about the four fruit. The four fruit are: rgyun tu zhus pa'i 'bras bu (srotasāpattipahala; the fruit of stream entering), lan cig phyir 'ong ba'i 'bras bu (sakrdāgāmipahala; the fruit of returning once), phyir mi 'ong ba'i 'bras bu (anāgāmipahala; the fruit of not returning), and dgra bcom pa (arhat). The Tibetan and Sanskrit equivalents come from the AKB-t and the AKB-s, 6.29cd-31ab, respectively.

1Ṭ-D, 29a:

"Result" is the result of wholesome practice. By [CD omit "by"] obtaining that, having realized that, [means]: endowed with the turning about of the support because [one] is free of the fragrance of the base-consciousness impressions that are the seed of all the all-pervasive defilements; ornamented with the inconceivable and immeasurable jewel of quality, the mental body [CD "object"]; one's personal realization has the nature of not relying on another, the very nature that accomplishes spontaneously without interruption the benefit of all beings, devoid of all conceptual proliferation; the very nature that incinerates the root of the thick forest of the obscurations of defilement and knowledge because [it] understands the reality of all dharmas, [an understanding] possessed through the union of calm and insight, the unsurpassable, truly complete fruit, the wisdom of the learned (mi slob pa, someone who has no further learning to accomplish because of having already learned what is it be known), is called the Dharma of result.

2Ṭ-D, 24b (already quoted, page 266, note 4), describes the Dharma as the Noble Eight-fold Path, the Dharma of result, and nirvāṇa with and without remainder.

Ṭ-D, 29a:

"Nirvāṇa," the very nature endowed with remainder (phung po'i lhag ma dang bcas pa; *sopadhiśeṣa) and devoid of remainder (phung po lhag ma med pa; *airupa-dhiśeṣa) is called the nirvāṇa that is not clung to / dwelled in, ageless, deathless, unafflicted, stable, peace, permanent, not to be taken away, the inexhaustible nature, devoid of beginning, middle, and end, although
treatise indeed declares the conditioned and unconditioned essential nature as the result of wholesome practice, nonetheless, because nirvāṇa is explained separately, [on this occasion] just the conditioned is intended, in the manner of "cow and bull."¹ Also, here that which is the purified thusness (yongs su dag pa'i de bzhin nyid; *pariśuddha-tathā), [we] maintain to be nirvāṇa, because it is devoid of defilement. This result is stated in order to indicate, respectively, that auditors and [solitary]²-buddhas, when meditating with precisely this path in the manner of the absence of self in individuals and dharmas, will obtain the result.³

In that [connection], unerringly conceptualizing reality (de kho na; *tattva) is RIGHT VIEW (yang dag pa'i lta ba; *samyagdṛṣṭi).⁴

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non-dual, devoid of the three realms, transcending the acts of body, speech, and mind, performing uninterruptedly the benefit of beings by various types of light rays of jewel quality similar to the various forms of [GNF omit "of"] the king of precious jewels, peace, endowed with the body that has the essential nature of Dharma, [that] we claim to be nirvāṇa.

¹Cow and bull are female and male of the same species. Basically they are the same, just as basically nirvāṇa (the unconditioned) and the four fruits (the conditioned) are the same. Yet there is enough of a difference that the two can be treated separately.

²Here, only x omits the rang from rang sangs rgyas.

³The auditors meditate on the selflessness of the individual and the solitary-buddhas on the selflessness of dharmas.

⁴T-D, 26b-29a, describes in detail the eight components of the Noble Eight-fold Path; for each component, its opposite is first treated and then the true component itself.

T-D, 26b:

In that [connection], "wrong view" is wrong view; [it has] five views. [These five views] are called: perishable aggregation ('jig tshogs), extreme (mtha'), view (lta ba), moral behavior (tshul khrims), and wrong
Concerning precisely that [right view], conceptualization and investigation in a proper way (tshul bzhiṅ du; *yoniśa) is RIGHT THOUGHT (yang dag pa’i rtog pa; *samyaksamkalpa). ¹

Speech that communicates that [right thought] also unerringly to others and that is devoid of faults (nyes pa; *doṣā) such as lying is RIGHT SPEECH (yang dag pa’i ngag; samyagvāk). ²

(jog pa). And all these engage in wrong hearing, reflection, and so forth. Therefore, because [it] obtains an undesired maturation by means of practicing the wrong path on account of a bad view and because [it] engages in underestimation and superimposition of cause, karma, and effect, [it] is called "wrong view."

Because [it] is the opposite of that, right view is posited as indeed a component of the path. By means of a prior faith [consisting of] right hearing, reflection, and so forth that correctly abides, the view that there are cause, effect, truth, the [Three] Jewels, karma, effect, and so forth is right view. Because [it] obtains the desired result from applying to the right path and because [it] affirms impermanence, suffering, empti-[ness], absence of self, and so forth, [it] is called "right view."

¹†-D, 26b-27a:

In that [connection], wrong thought is wrong thought. Thought means domain (spyod yul), object (yul), and conception (dmigs pa). Domain is the group of six objects such as form and sound. Wrong means wayward; because, by conceptualizing as [GNP "by means of"] the aspect and so forth of permanence, happiness, purity, and self, desire, hatred, and ignorance will increase, [it] is wrong thought.

The opposite of that is right thought. Right means on course. Thought [GNP "understanding"] is function and intention. Having first put to mind, "[I] will do this and this," that which is the application of correct attentiveness to wholesome behavior of body, speech, and mind, [to] a nature devoid of desire [GNP add "thought"], hatred, and delusion, [and to] impermanence, suffering, empti[ness] [GNP omit "empti(ness)"], and absence of self, is called "a component of the right path."

²†-D, 27a-27b:
After that [right speech], eliminating faults such as taking life and purifying the bodily karma are RIGHT ACTION (yang dag pa'i las kyi mtha'; *samyakkarmānta).  

Wrong speech is bad speech. Speech used to deceive self and other is wrong speech. Because every noble being belittled [the actions of] engaging in praise for oneself and in finding fault in others on account of association with desire, hatred, delusion, pride, and so forth, [belittled] being mixed up with the four types of faults of speech, [and belittled] abandoning all right, truth, reality, and law, [false] stories of kings, thieves, women, householders, and people, and much vain and senseless [speech], [it] is called "wrong speech."

Because [it] is the opposite of that; because [it] has the aspect of not deceiving self and other, the nature of absence of desire, hatred, and delusion, is devoid of the four-fold faults of speech; because [it] follows truth, right, and reality, is consistent with the Four [Noble] Truths, gathers all wholesome dharmas, and has the nature of benefitting and discriminating; because [it] eliminates praise for oneself and disparagement for others, affirms impermanence, suffering, emptiness, absence of self, and so forth, [the speech of] every undeceiving, noble being, because [it] engages the right path, is called "right speech."

1 T-D, 27b:

Wrong action is doing wayward action. Action is because [it] plants the seeds of bad behavior of body, speech, and mind (GNP: "by body, speech, and mind"), and because [it] commits unwholesome deeds having the essential nature of producing results of unbearable maturation, just as having planted bad seeds in a bad field that has the faults of being salty, and so forth, because [the action] obtains undesired maturations, actions that are despicable are wrong actions. The essential nature that delights in action, sleep, speech, and so forth is "wrong action"; [it] has the nature of a support to suffering not touching (ma reg pa ma yin pa) (?) self or other.

Because [it] is the opposite of that, [it] is right action. Because [it] plants the seeds of wholesome behavior [GNP "investigation"] by body, speech, and mind in order to perform unerring deeds; because [it] affirms that the desired maturation, a field of well-done action similar to a fertile field, is produced; and because [it] affirms the nature of impermanence, suffering, empti-
After that [right action], eliminating the faults of improper livelihood (log pas 'tsho ba; *mithyājiva) such as scheming (tshul 'chos pa; *kuhaka) and hinting\(^1\) (gzhog slong\(^2\); *naimittikatva) and practicing pure karma of body and speech are RIGHT LIVELIHOOD (yang dag pa'i 'tshol ba; *samyaṇājīva).\(^3\)

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\(^1\) The Vm, 24, explains hinting in this way:

Herein, what is hinting? A sign to others, giving a sign, indication, giving indication, indirect talk, roundabout talk, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes—this is called hinting.

\(^2\) xyz gzhog slong; CD gzhogs slong; GNP gzhog slongs.

\(^3\) T-D, 27b-28a:

Wrong livelihood is wayward livelihood; because [it] proceeds by scheming (ngan g.yo ba; *kuhaka), boasting (kha gsag [GNP bsags]; *lapanā), extortion (thob pas 'jal ba; *naispeṣikatva), and hinting (gzhogs slong [GNP bzhog slongs]; *naimittikatva), or by dependence (nye bar 'tsho ba; *upajīvita) of unimpoverished body, speech, and so forth [GNP omits "proceeding" and "of unimpoverished body, speech, and so forth"], the display of genitals of men and women and so forth, and such things as divination by means of archery, horse[s], poetry, health, divination by means of numbers and family, divination by means of youth, divination by means of the ocean sign[s], and knowing by signs: that behavior, because [it] proceeds as a nature that deceives self and other, by the consequence of [GNP omit "of"] the obtainment of religious robes (chos gos; *cīvara), alms (bsod snyoms; *pinda), and so forth, enables [one] to endure, [it] is called "wrong livelihood."

Because [it] is the opposite of that, right livelihood is called a component of the path. Right means that by proceeding with body, speech, and mind not devoid of awareness, one will obtain such things as religious robes. Living by that behavior, because [it] follows right livelihood and because [it] is the aspect having the nature of not deceiving self and other, by following
Enthusiasm (*mgon par spro ba; *abhyaśāha) for the sake of eliminating the remaining faults is RIGHT EFFORT (*yang dag pa'i rtsol ba; *samyagvyāyāma).¹

Not forgetting precisely that reality (de kho na; *tattva) [of right view and thought] is RIGHT MINDFULNESS (*yang dag pa'i dran pa; *samyaksmiti).²

the Noble Path, right livelihood is posited as indeed a component of the path.

¹Ṭ-D, 28a:

Wrong effort means effort; [it] is effort. Wrong means wayward. By fraudulent (mi bden pa) behavior of body, speech, and mind, the effort, karma, and striving in various involvements of [GNP "by"] body, speech, and mind that cause harm to self and other, [involvements] such as manufacturing (skyed pa), farming, divining, trading, and governing by way of causing harm to self and other, preparing for war and so forth, travelling as a messenger and so forth, and [by] using, separating, putting, lifting, removing, not removing, and uniting, are called wrong effort.

Because [it] is the opposite of that, [it] is right effort. Right effort is posited as indeed a component of the path. That entirely virtuous behavior of body, speech, and mind following the Noble Path by proceeding to benefit self and other is [GNP add "maintained to be"], because [it] is right effort, right effort; that is said to be indeed a component of the path.

²Ṭ-D, 28a-28b:

Wrong mindfulness, remembering the despicable, is wrong mindfulness. Mindfulness is mindfulness. Because this is wrong and mindfulness, [it] is wrong mindfulness. Regarding objects of the three times, because [it] recollects and reiterates the form, sound, odor, taste, touch, and so forth of previously experienced pleasures and delights, and [on account of] the eruption of attachment, affection, wrath, and so forth concerning that [recollection], by harming self and other and by connection with the maturation of what is not desired, attentiveness to wrong signs is wrong mindfulness.

Because [it] is the opposite of that, right mindfulness is said to be precisely a component [GNP "perfection"] of the path. Having previously recollected the qualities [of the Buddha and so forth], recollecting the
Always concentrated (mnyam par bzhag pa; *samāhita) in order to increasingly accomplish the distinction of [good] qualities is RIGHT CONCENTRATION (yang dag pa'i ting nge 'dzin; *samyaksamādhi).\(^1\)

Buddha, Dharma, Samgha, moral behavior, generosity, the [helping] deity, and so forth, is right mindfulness; [it] is said to be precisely a component of the path.

\(^1\)T-D, 28b:

Regarding the function of concentration [GNP omits this opening phrase], concentration is concentration; because [it] concentrates and adheres, [it] is concentration. Because it is wrong and concentration, [it] is wrong concentration. Wrong means wayward; the continuing mind that previously envisioned those [ultimately] non-existents such as Īśvara, self, time, primal nature (gtso bo), and internal self, [CD mistakenly have a full stop here] or else, the continuing mind that previously envisioned those external and [GNP add "internal"] entities such as form that have the aspect of being impermanent, suffering, empty, and devoid of a self, to be, out of attachment, permanent, bliss, pure, the view of the self, and so forth: that abiding mind previously endowed with desire is wrong concentration.

The abiding mind opposing that is called "right concentration." The abiding mind that previously [envisioned] the aspects and so forth of impermanence, suffering, emptiness, and absence of self in the [five] aggregates, [eighteen] elements, and [twelve] sense-bases empty of "I" and "mine," precisely [that] single-pointed mind is called "right concentration." Because [it] establishes all dharmas as equal, [it] is concentration. [It] means precisely the single pointed mind and the single object [of the mind]. That right concentration is called precisely a component of the path.

In that way, he who sees dependent arising sees the Dharma.

Also stated:

The steps of the eight components such as [right] view
Have as cause the previous twelve [= dependent arising];
Precisely that one who clearly sees that [fact]
Will see the facticity of the Dharma.
[Objection:] When [a practitioner] is meditating (snyoms par zhugs; *samāpanna) on the path, how should right speech and so forth arise and by what [reason] is the Noble Path eight-fold?

[Answer:] Here there is no problem. On the occasion of the transcendent path, the yogi experiences the reality

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1. y-il: pa'i rnal 'byord pa la (a yogi).

2. y-il: yang dag pa'i ting nge 'dzin gyi lam la (on the path of right concentration).

3. y-il: dang las kyi mtha' dang 'tsho ba gsum (and action and livelihood, the three).

4. y-il: gtan tshigs pas rgyu gang gis (logically, by what cause?).

5. y-il: // 'dir rtog pa dag gis brgald pa / 'dir 'phags pa'i lam yan lag bryad pa zhes mtshan nyid bstand pa ni du na [ni du na is illegible] gang gi 'tshe rnal 'byord pa yang dag pa'i ting nge 'dzin snyoms par zhugs pa'i tshe na / nga gis tshig smra ba dang lus kyi's bya ba byed pa dang 'tsho ba chos bzhin ba slong ba las stso gs myed pas yan lag bryad du ma tshang na / gtan tshigs pas [illegible: bka' gags ji mnga'] zhes dri ba'i phyir dkyus 'di smos so //.

(Here the logicians object: Here the definition [of] the Noble Eight-fold Path is indicated. [illegible: Then (?)] when the yogi is meditating in the right concentration, because there is no word spoken, no physical deed done, and no livelihood sought according to Dharma, should the eight components not be complete, logically [illegible: the word ....] Because [this] was asked, at length this is said.)

Although the interlinear notes are not entirely clear, the problem can still be stated: When meditating, a yogi does not engage in speech, physical deed, or pursuit of livelihood, thus, how can right speech, action, and livelihood take place? And if they do not take place, then how can the Noble Path be called "eight-fold"?

6. y-il: slob dpon kyi lan btab pa.
(The Ācārya [Kamalaśīla] answered.)

7. y-il: yang dag pa'i ting nge 'dzin la mnyam bar bzhag pa'i dus na (when concentrated in right concentration).

The transcendent path ('jig rten las 'das pa'i lam; *lokottaramārga) begins with the path of insight (mthong lam; darśanamārga). At this level the practitioner is an āryan
of personal realization (so so rang gis rig pa; *praty-śātmādhigama) like that, again experiences and also obtains turning about of the support (gnas 'gyur ba; *Āśrayaparāvṛtti), then when rising from that, [the yogi] engages in right speech and so forth and does not engage in improper

and thus no longer an ordinary person in the world. Also, "transcendent path" implies the practitioner is meditating.

1CDGNP, omitting the genitive, reads: "... experiences reality, the personal realization like that, again ...." 

2GTW: This is a personal realization of emptiness (stong pa nyid; śūnyatā).

3y-il: yang dag pa'i lta ba dang rtog pas ji ltar mthong zhirg pa de dang 'thun ba de lta bu 'i ([personal realization] like that in accordance with just that seen and known by means of right view and thought).

4y-il: sngar shes rab kyi blo dang bsam ba'i shes rab kyis rtog pa lta bu ma yin gyi sgom ba'i stobs kyis so so rang gis rig pa 'i'o myong ba nyamsu myong bar yang 'gyur. 

(But unlike the prior conceptualizing by the mind of discriminating insight and the discriminating insight of reflection, by the power of meditation the experience of personal realization is again experienced.)

In this note the "mind of discriminating insight," "discriminating insight of contemplation," and "power of meditation" correspond to thos pa, bsam pa, and sgom pa (śruta, cintā, and bhāvanā).

5y-il: ting nge 'dzin gyi stobs kyis gnas ngan len (dauṣṭhulya) gyi bag chags kyis gnas 'gyur ba yang thob pas de'ī tshe na yang dag pa 'i ngag lastsogs pa yang bag chags kyis tshul du yod. 

(By the power of concentration, because even the turning about of the support of evil impressions is obtained, then right speech and so forth exists as impressions.)


6y-il: ting nge 'dzin nas (from concentration).
speech and so forth.¹

Thus², the cause is called the result, because the eight-fold components such as right view are the causes of purification³, that [group of eight components] is called the Eight-fold Path⁴. Then⁵ [when in meditative concentration],

¹y-il: sngar ting nge 'dzin la gnas pa'i tshe / so so rang gis rig pa'i don nyams su myong ba des gzhis byas la / gzhis de la yang dag pa'i ngag dang las kyis mtha' dang / 'tsho ba'i bag chags sa bon gyi tshul du gnas pa de nyid kyis rgyu byas nas / ting nge 'dzin las langs pa'i tshe na / yang dag pa'i ngag dang / las kyis mtha' dang 'tsho ba la 'jug go / de bas na ting nge 'dzin la gnas pa'i tshe na yang / yang dag pa'i ngag lastsogs pa bag chags kyis tshul du yod do //.

(Previously, when abiding in concentration, that experiencing the goal of personal realization was the basis and precisely those impressions of right speech, action, and livelihood abiding as seeds in that basis were the cause. When arising from concentration, [the practitioner] engages in right speech, action, and livelihood. Therefore, even when [the practitioner] is abiding in concentration, right speech and so forth exists as impressions.)

²y-il: / de ltar bag chags kyis tshul du yod pas na ting nge 'dzin la mnyam bar bzhag pa'i tshe na yang dag pa'i ngag lastsogs pa dngos su 'bras bur myi snang yang bag chags kyis tshul du gnas pa'i rgyu de la dngos su smra ba lastsogs pa'i 'bras bu btags te / ting nge 'dzin la mnyam bar bzhag pa'i dus nyid na yang yan lag bryag char yod pas na lam bryag tshang bar 'gyur ro ['gyur ro is illegible] //.

(Accordingly, by [right speech and so forth] existing as impressions, when [the yogi] is concentrated in concentration, although right speech and so forth does not actually appear as the result, that cause abiding as a impression is called the result that is actually spoken of and so forth. And even when [the yogi] is concentrated in concentration, because all eight components exist, the eight[-fold] path will be complete.)

³y-il: zag pa myed pa'i 'bras bu rnam gnyis 'thob pa'i (that obtain the two kinds of uncontaminated result).

⁴y-il: rgyu ting nge 'dzin la 'bras bu btags pas (because the cause, concentration, is called the result).

⁵y-il: ting nge 'dzin sgom / (meditating on concentration).
because that\(^1\) [yogi] does not say even a word and does not seek such things as clothing, on that occasion\(^2\) the eight components [as results] do not occur, because\(^3\) of the contradiction\(^4\) [the cause is called the result].

In that [connection], right view is the component of discrimination, because it\(^5\) ascertains reality just as [it] has been experienced.

Right thought is the component that makes others understand, because that, having systematized (\textit{rnam par bzhag}\(^6\) nas; \textit{*vyavasthāpya}) reality just as one has understood [it],

\(^1\)\textit{y-}\textit{il}: \textit{rnal 'byor pa} (yogi). CDGNP omit \textit{de} = "that."

\(^2\)\textit{y-}\textit{il}: \textit{yang dag pa'i ting nge 'dzin sgom ba} (meditating on right concentration).

\(^3\)\textit{y-}\textit{il}: 'i \textit{phyir rgyu la 'bras bu gtags dgos so zhes bstan to}.  
("Because" indicates the necessity for calling the cause the result).

\(^4\)\textit{y-}\textit{il}: // \textit{rgyu la 'bras bu myi gtags par dus gchig na bergyad char tshang bar yod ches bshad na de nyes she na / 'di ltar 'gal lo zhes slob dpod nid kyi's dogs pa bsu ba'i phyir.}  
([Objection:] If [you] teach that the eight parts are complete when the cause is not called the result, that would be a fault.

[Answer:] In order to remove doubt, the Ācārya [Kamalaśīla] himself says that in this way [when the cause is not called the result], there is a contradiction.)

The ŚŚ-K, as it stands, is very difficult to understand without the interlinear notes. In essence, Kamalaśīla disagrees with the objection that the Eight-fold Path is not eight-fold during the quiet of meditation because no speech is made and so forth. He claims the causes for right speech are present as impressions during meditation. Therefore, in the case of meditation, the causes = the impressions, are called the results = the components of the path. If the causes were not called the results, then Kamalaśīla would agree with the original objection, that the Eight-fold Path is not eight-fold during meditation.

\(^5\)CDGNP have \textit{des}, which is the expected ergative form for the agent in a transitive construction.

\(^6\)CDGNP \textit{gzhag}. 
puts [it] into words.

Right speech, action, and livelihood are the components that induce belief in others; those induce belief in others through purifying the yogi's [philosophical] view (lta ba; *ḍṛṣṭi), moral behavior (tshul khrims; *śīla), and reduced [need for] material goods (yo byad; *pariśkāra), respectively. By correctly putting forth answers to questions, through right speech there is belief in the pure view. By not performing improper deeds, through right action moral behavior is pure. By seeking in accordance with the Dharma for things such as clothes, through correct livelihood the reduced [need for] material goods is pure. These [three components] have the essential nature of acts of speech, body, and both [speech and body], respectively.

Right effort, by purifying the defilement obscuration of both auditors and bodhisattvas, is the component that purifies obscuration.¹

Right mindfulness is the component that purifies the ancillary defilement (nye ba'i nyon mongs pa; *upakleśa) [of] sinking and excited [states of mind]; by establishing mindfulness, by truly knowing² the signs,³ there is no occasion for sinking and excited [states of mind].

Right concentration is the component that produces the excellence of good qualities and purifies obscuration, because that [right concentration] produces qualities such as superknow ledge (mngon par shes pa; *abhijñā).

¹CDGNP read: Right effort is the component that purifies the defilement obscuration of both auditors and bodhisattvas.

²CDGN have rtog, which means "conceptualizing."

³"Truly knowing the signs" is usually a definition of shes bzhin (*samprajanya), a synonym of mindfulness.
IN THAT [CONNECTION], WHAT IS THE BUDDHA, THE BLESSED ONE? HE WHO, BEING CALLED "BUDDHA" BECAUSE [HE] KNOWS ALL DHARMAS, BY MEANS OF THE EYE OF NOBLE DISCRIMINATING INSIGHT AND THE DHARMA-BODY SEES THOSE DHARMAS OF THAT WHICH ENLIGHTENS, THE LEARNER, AND THE LEARNED\textsuperscript{1,2}

See the ŠK [10]. There is no extant Sanskrit quotation.

[1.5b The Unsurpassable Result of Comprehension]
Now the unsurpassable result of comprehension is

\textsuperscript{1} "Learned" translates "myi slob pa," which means someone who has no further learning to accomplish because of having already learned what is to be known.

\textsuperscript{2} BCDFHJKLNPRT have a different reading:


Judging from the variants, there is some problem with this passage. No quotations of it are extant in any language (nor even known of), so we have only the Chinese translations of the SS and the Tibetan translations of the commentaries and versification of the SS to help us. N. Ross Reat, "The Śālistamba Sūtra" (Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia), photocopy, 35, has translated the Chinese version of Taishō 709, dated between 317-420 A.D.:

What is the Buddha? He can realize all dharmas; therefore he is called the Buddha. If, with the wisdom-eye, one sees the true Dharma-body, one can achieve bodhi (and) the dharma of the learner.

Drs. C. Cox and M. Schoening provide this translation:

What is the Buddha? Because he can perceive all dharmas, he is called the Buddha. If one sees the true Dharma-body with the eye of discriminating insight, one is able to realize the dharma accomplished/learned through bodhi [or: one is able to realize bodhi and the dharma to be learned].
explained. In response to "WHAT IS THE BUDDHA, THE BLESSED ONE?" (sangs rgyas bcom ldan 'das gang zhe na; *buddho bhagavān katamāḥ), [Maitreya] said, "[HE] WHO, BECAUSE [HE] KNOWS ALL DHARMAS" (sus chos thams cad thugs su chud pa'i phyir; *yāḥ sarvadharmāvabodhāḥ); inasmuch as He, who sees correctly in all ways all phenomena as if [they were] the fruit of the tamarind (skyu ru' ra; *amlaka) resting in the palm of [His] hand, understands according to reality the significance of phenomena, [the name] "Buddha" is applied [to Him].

"SEES" (gzigs; *paśyati)--is [seeing] obtained when there is the body and eye? [No], all dharmas are not suitable as visual objects, because [perception] is determined with regard to the corresponding object [by the corresponding cognitive faculty].

"HE [SEES] THOSE" (des de dag; *sas tān) was said: "he" is the Buddha, the Blessed One; "those" are dharmas.

"THE EYE OF NOBLE DISCRIMINATING INSIGHT" ('phags pa'i shes rab kyi spyan; *āryaprajñācakṣu) means [he] sees with the eye of uncontaminated discriminating insight, but not with the eye of flesh.

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1"Sees" has a wider meaning than to see with the eye. It includes the perception of all objects of knowledge by means of their appropriate instruments of perception.

2y-ii: byang chub byed pa dang slob pa dang myi slob pa dang / 'jig rten dang 'jig rten las 'das pa'i ([dharmas) of that which enlightens, the learner, the learned, the world, and the supra-mundane).

3y-ii: byang chub byed pa dang slob pa dang myi slob pa dang 'jig rten dang 'jig rten las 'das pa'i chos rnams ([sees] the dharmas of that which enlightens, the learner, the learned, the world, and the supra-mundane).

4y-ii: nyon mongäs pa myed pas na 'phags pa'i (noble inasmuch as devoid of defilement).

5y-ii: zhes bstan pa'i phyir 'phags pa'i spyan zhes smos
discerning insight] is unsurpassable, all dharmas are
suitable as objects; thus is the intention.

"DHARMA-BODY" (chos kyi skus; *dharmaśāraṭṭa) indicates
the cause; the cause of all the dharmas of the Buddha is the
pure wisdom or the pure reality (de bzhin nyid; *tathātā);
the body is the Dharma-body. That also was said in order
to indicate what is called "the cause of the eye of unsurpass-
able discriminating insight." The word "possessing" in the

so.

(In order to indicate [that fact], "noble eye" was said.)

1y-il: 'phags pa'i shes rab kyi spyan gyi (of the eye
of noble discriminating insight).

y-il: '//'phags pa shes rab kyi'gs shes bya ba de
yang rgyu ji las brten te gzigs pa bstan pa'i phyir mdo las
chos kyi skus zhes bya ba smos so.
(Regarding that seeing by noble discriminating insight,
"dharma-body" was stated in the sūtra in order to indicate
what caused was relied upon to see.)

2y-il: shes rab kyi spyan dang stobs bchu lastsogs pa
ni sangs rgyas kyi chos shes bya de ste de dagi rgyur gyurd
pa ni chos kyi skus zhes stond to .
(The eye of discriminating insight, the ten powers, and
so forth are called "the dharma of the Buddha"; the cause of
those is the dharma-body; thus is indicated.)

3y-il: mye long lta bu 'i (mirror-like).

4y-il: chos kyi dbyings kyi (of the *Dharmadhātu).

5y-il: ye shes dang chos kyi dbyings rnam par dag pa
tshogs pas chos kyi skus zhes bya ste de nyid chos kyi skus 'o
//.
(By accumulating pure wisdom and the [pure] *Dharmadhātu,
precisely that "dharma-body" is the dharma-body.)

6y-il: chos kyi skus smos pa (the mentioned "dharma-
body").

7y-il: ji ltar myi'g lus la brten pa bzhin du chos kyi
sku las shes rab kyi spyan 'byung bas na rgyu zhes bya'o .
(Just as relying on the physical eye [to see], because
the eye of discriminating insight arises from the dharma-
body, [it] is the cause.)
phrase "the one possessing the Dharma-body sees" is to be expunged.

"THAT WHICH ENLIGHTENS" (byang cbyed pa /; *bodhi-kṛ (??)) is the cause that communicates the three kinds of enlightenment.

"LEARNER AND LEARNED" (slob pa dang myi slob pa /; *śaikṣaśaikṣa) is an example; there is indeed seeing the dharms of the non-learner as well as [of] the non-learned [in other words, the dharms of neither the learner nor the learned]. Learner and learned was said in order to indicate that if He, [the Buddha], sees the supra-mundane learner and learned dharms, why would He not see other [dharms] that are not that? [He would indeed also see the dharms of ordinary people.]

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1) y-il: shes rab kyi spyan du (as the eye of wisdom).

2) y-il: byang chub byed pa dang slob pa dang myi slob pa'i cho gsum ni byang chub rnam gsum ni chos kyi sku 'i byin kyi rlabs kyis 'jig rten du gsungs rab bu chu gnyis lastsogs gsungs pa la brten nas byung ba'i phyir gsungs rab ni byang chub rnam gsum gdags pa'i rgyu yin te de la ni byang chub byed pa zhes bya 'o /.

(Because the three types [of] enlightenment of the three vehicles, by means of the blessing of the dharma-body, have arisen in the world dependent on the [Buddha] speech such as the twelve[-membered body of] scripture (gsungs rab), scripture is the cause communicating (gdags pa) the three types [of] enlightenment; in that [connection, scripture] is called "that which enlightens.

3) y-il: mdo las dngosu ma smos kyang (although not actually stated in the sūtra).

Here Kamalaśīla appears to be referring to a variant reading of this passage that includes the word or morpheme meaning "possessing."

4) y-il: theg pa gsum gyi byang chub rnam gsum ni chos kyi sku 'i byin kyi rlabs kyis 'jig rten du gsungs rab bu chu gnyis lastsogs gsungs pa la brten nas byung ba'i phyir gsungs rab ni byang chub rnam gsum gdags pa'i rgyu yin te de la ni byang chub byed pa zhes bya 'o /.

5) y-il: 'jig rten pa (worldling [= ordinary dharms]).
IN THAT [CONNECTION], HOW IS DEPENDENT ARISING SEEN?
ABOUT THIS THE BLESSED ONE SAID, "HE¹ WHO, HAVING SEEN²
DEPENDENT ARISING AS PERMANENT, WITHOUT LIFE, FREE OF LIFE,
JUST AS IT IS, UNERRING, UNBORN, UNARISEN, NOT MADE,
UNCONDITIONED, UNOBBSTRUCTED, BASELESS, PEACEFUL, FEARLESS, NOT
TO BE TAKEN AWAY,³ AS AN ESSENTIAL NATURE THAT IS NOT
PACIFIED⁴, WHO SEES THE DHARMA ALSO IN A SIMILAR WAY AS
PERMANENT, WITHOUT LIFE, FREE OF LIFE, JUST AS IT IS,

¹Only beD have both correlative terms (sus and des) in
the instrumental, that is, in the ergative construction. The
other texts have sus and de, the second term having no case
marker. This is a problem because the verb "to see" (mthong
ngo) requires an instrumental. Seeing no meaningful alterna-
tive, I have translated the sentence as though both pronouns
were instrumental in the ergative construction. The Bp, 186
and 269, have two sets of correlatives, ya[h] ... sa[h], yas
... so' (He who [sees dependent arising ... sees the Dharma],
he who [sees the Dharma ... sees the Buddha]. The Bp-t,
(Derge) 201b-202a, has sus ... des, gang gis ... des, and
275b-276a has sus ... des, gang gis ... de. I would expect
this last de to have the instrumental case marker just as do
all the other pronouns in this passage.

²The Tibetan translation of the ŚS has the gerund, but
the Sanskrit and the Tibetan translation of the Bp do not, as
indicated in the previous note.

³D adds "imperishable" (zad pa med pa dang; *avyaya),
which the Bp, 269, also adds; the Bp-t, (Derge) 276a1, omits
it. Towards the end of the ŚS, the same list of adjectives
reads: abcd myi zad pa; ABCDFHJKNQ zad pa med pa; LRT mi zad
pa. The ŚT-K, (Derge) 162b, at the start of its comments on
the purpose of the ŚS, does not comment on the adjectives
because it had done so already. Thus, the question of myi zad
pa being added to the ŚS is not addressed in the ŚT-K.

⁴The Bp, 269, has avyupaśamasvabhāva (rnam par zhi ba ma
yin ba 'i rang bzhin du), but the Bp-t, (Derge) 276a1, has
rnam par 'gyur ba ma yin pa'i rang bzhin du (*aviparīṇatasa-
vabhāva). The Bp-t is the only text among the corpus of the ŚS
texts with this variant reading and was written in the 11th
century, some two hundred years after the ŚS was translated
into Tibetan. Kamalaśīla acts ignorant of the variant in the
ŚT-K, which suggests that "rnam par 'gyur ba ma yin pa'i rang
bzhin du" is a later variant associated with Prajñāskaramati.
UNERRING, UNBORN, UNARISEN, NOT MADE, UNCONDITIONED\(^1\), UNOBSERVED\(^2\), BASELESS, PEACEFUL, FEARLESS, NOT TO BE TAKEN AWAY,\(^3\) AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED\(^4\), [HE], HAVING REALIZED THE NOBLE DHARMA, BY POSSESSING PERFECT WISDOM,\(^5\) SEES THE BUDDHA, THE UNSURPASSABLE\(^6\) DHARMA-BODY\(^7\)."


[1.6 How That Is to Be Comprehended]

Now\(^8\), in order to indicate what the Blessed One intended\(^9\)

\(^1\) LRT omit "unconditioned" ('dus ma byas pa dang). T-D, 30b, omits an explanation of this adjective.

\(^2\) CHJN have "beginningless" (thog ma med pa) instead of "unobstructed" (thogs pa myed pa).

\(^3\) D and H add "imperishable" (zad pa med pa dang) and the Bp, 269, adds avayam (imperishable). One might think the editors of D and H were influenced by the reading in Prajñā-karamati's Bp, but because the Tibetan translation in both the Peking and Derge Tanjurs omits zad pa med pa dang, such influence is most unlikely. Thus, the source of the reading in D, H, and the Bp is not known.

\(^4\) See p. 301, n. 4, above.

\(^5\) LRT reverse the order of the last two phrases and instead of saying "possessing wisdom" they say "by obtaining wisdom" so that they read, "[He], by [means of] obtaining perfect wisdom, by realizing the Noble Dharma, [sees the Buddha, the unsurpassable Dharma-body]."

\(^6\) T-D, 30b:

"UNSURPASSABLE": there is not even the slightest sort [of] dharma above this, therefore that is unsurpassable.

\(^7\) In both quotations of the ŠS (Bp, 186 and 269), the Bp has the term dharmasārītra instead of the expected term dharmakāya. Both Sanskrit terms are translated as "chos kyi skurt" in Tibetan and as "Dharma-body" in English.

\(^8\) y-lil: // de lta r yongsu shes pa dang de 't 'bras bu bla
and what he said\(^1\) and how that is to be comprehended\(^2\), [Maitreya] said, "IN THAT [CONNECTION], \(^3\) 'HOW IS DEPENDENT ARISING SEEN?'" (de la rten cing 'brel par 'byung ba mthong ba ji lta bu zhe na; tatra kathaṃ pratītyasamutpādaṃ paśyati ?). \(^4\) Dependent arising is to be understood in both the ultimate and conventional mode\(^5\) in order to eliminate the extremes of superimposition and underestimation. \(^6\) If [one] meditates only\(^7\) on the ultimate (don dam pa; *paramārtha)

\(^{9}\) y-il: dgongs pa dang ldem po (the intention and allusion).

\(^{1}\) y-il: rten 'brel mthong bas chos dang sangs rgyas mthong zhes bya ba.

("By seeing dependent arising, one sees the Dharma and the Buddha."

\(^{2}\) y-il: bs dus pa'i don rnam pa bdun las drug pa ste / (sixth from the seven-fold concise meaning).

\(^{3}\) y-il: mdo las (from the sūtra).

\(^{4}\) y-il: // sngar 'phags pa sha ri bus ji ltar rten ching 'brel par 'byung ba mthong bas chos dang sangs rgyas mthong zhes dri s pa'i lan 'dis bshad de /.

(Previously, Noble Śāriputra asked, "How by seeing dependent arising does one see the Dharma and the Buddha?"
This explains the answer.)

\(^{5}\) y-il: sngar de ji ltar yongsu shes par bya ba betan pa'i phyir.

(Because how that is to be comprehended was explained previously.) This note refers to what Kamalaśīla stated at the beginning of the ST-K: In accordance with the Saṃdhini-nirmocana-sūtra, the subject of the SS is to be comprehended with regard to the ultimate and conventional.

\(^{6}\) y-il: ji 'i phyir de gnyis kyì tshul du shes par bya zhe na.

(Why is that [dependent arising] to be understood in two ways?)

\(^{7}\) y-il: du mtha' gchig ([on] one extreme).
mode, \(^1\) one falls into the extreme of underestimation and dwells in an annihilation view, \(^2\) (chad par lta ba; *uccheda-
\(\text{đrşti}\)) or the nirvēṇa of the auditor; \(^3\) if one meditates only

\(^1\) y-il: jì ltar sgro 'dogs pa dang skur pa'\(\hat{\imath}\) mtha' spangs pa'\(\hat{\imath}\) tshul yang bstan par bya ba'\(\hat{\imath}\) phyir (in order to indicate the manner in which the extremes of superimposition and underestimation are eliminated).

\(^2\) y-il: dbang po rdul po dag las dang 'bras bur bden ba dang dkon mchog la skur pas mu stegs kyi chad par lta ba'\(\hat{\imath}\) mthar ltung bas (because those of dull faculty, by belittling the fact [of] cause and result and the [Triple] Gem, fall into the non-Buddhist's extreme of the annihilation view).

\(^3\) y-il: // mu stegs chad par lta bar 'gyur po'\(\hat{\imath}\) gieng gzhī nī yo ga cha ra las 'byung ba bzhin sbyar bar bya'\(\'o\).

(The cause of the non-Buddhist annihilation view is applied according to what arises from the Yogācāra.) This is a most puzzling statement and my translation is tentative.

According to the three [levels of] acuity [of] the faculty [of] beings, best, middling, and [inferior]: Those of sharp faculty, though hearing only the ultimate, by realizing the significance of the two truths, do not fall into the two faults of the non-Buddhist and the auditor; those of dull faculty take the non-Buddhist annihilation view [of the Carvāka (GTW)] that even conventionally there is no result to good or bad karma; [and] those of middling faculty, when hearing only the ultimate, although believing [it] to be good,
on the conventional (kun rdzob; *samvṛti) mode, [one] falls into the extreme of superimposition\(^1\); by [reason of that], if [one] meditates on both modes, by avoiding both extremes, [one] enters into the middle way.

[The Ultimate Mode]

In that [connection]\(^2\), although ignorance and so forth\(^3\),

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\(^1\) y-il: dngos po dag la mngön bar zhen pas (by clinging to objects).

\(^2\) y-il: / da 'dīr nǐ sngar je [sic] don dam pa'ī tshul du shes par bya ba de bstan pa'ī phyir dkyus 'di dag smos te / de yang dper na sgyu ma lastsogs pa yang / sngags dang sman dang rgyu rkyen gyi sbyor ba las rta dang glang po che tsam du snang mod kyī / de la rta dang glang po che lastsogs pa'ī rang bzhīn myed pas ma skyes pa de / don dam pa yin bar bzhīn du ma rīg pa lastsogs yan lag bchu gnyis kyang kun rdzob du rgyu rkyen la bītos pa sgyu ma tsham du snang yang dngos nyid rang bzhīn myed pas ma skyes pa'ī [hole in paper] nǐ bden bas na don dam pa'ī tshul zhes bya ba'o / kun rdzobs kyī tshul du ji ītar shes par bya ba nī 'og nas bshad do /.

(Now here, this was said at length in order to indicate at first what is that to be understood in the ultimate mode: that also, for example, even illusions and so forth, from the application of mantras, medicine, and cause[s and] condition[s] appear as just a horse and elephant, but in that [connection], because the horse and elephant and so forth have no essential nature, [they] are unborn. Just as is the ultimate, even the twelve components such as ignorance, though conventionally appearing as mere illusions dependent on cause[s and] condition[s], by actually lacking an essential nature, are unborn [hole in paper] by that truth is the ultimate mode. How the conventional mode is to be understood is explained later.)

\(^3\) y-il: yan lag bchu gnyis (the twelve components [of dependent arising]).
just like an illusion and reflection and so forth\textsuperscript{1}, is dependent upon causes and conditions, that\textsuperscript{2} which is unborn in the three times is here\textsuperscript{3} the ultimate mode. Thus\textsuperscript{4}, [the Buddha] said, "An unborn dharma is true\textsuperscript{5}, but other dharmas\textsuperscript{6} are false\textsuperscript{7}." Moreover\textsuperscript{8}, that\textsuperscript{9} [ultimate mode], because [it]

\textsuperscript{1}y-il: sgyu ma'i dpe gzhana yang bsdu (the other example of an illusion is also included). Just what "other example of an illusion" is being referred to is not clear.

\textsuperscript{2}y-il: ma rig pa lastsogs pa (ignorance and so forth).

\textsuperscript{3}y-il: skabs [[on this] occasion].

\textsuperscript{4}y-il: gong ma lta bu la don dam pa'i tshul zhes bya bar ji mngon zhe na mdo sde las 'gyur ba'i khungs bstan pa'i phyir.

[What is manifested as the "mode of the ultimate" according to the above?]

In order to indicate the [scriptural] source, which is from the sūtra, [the following sūtra quotation is made].

The quotation is from the Dharmasamgīti-nāma-mahāyāna-sūtra (chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo), Derge 238 zha 1b-99b7, 6b1-2:

\begin{verbatim}
  skye ba med pa ni bden pa ste / skye ba la sogs pa'i chos gzhana rnams ni mi bden pa log pa brdzun pa slu ba'i chos can no //.
\end{verbatim}

(The unborn is true; other dharmas such as arising have the property of being untrue, wrong, false, [and] deceptive.)

Kamalaśīla quotes the same passage in his first Bhāvanā-krama (Tucci, Minor Buddhist Texts, 2:199 (Sanskrit) and 244 (Tibetan), with some slight discrepancies):

\begin{verbatim}
anutpādaḥ satyam asatyam anye dharmāḥ

skye ba med pa ni bden no // skye ba la sogs pa'i chos gzhana ni mi bden no.
\end{verbatim}

\textsuperscript{5}y-il: bden zhes bya ba'i sgra bshad de (explaining the word "true,").

\textsuperscript{6}y-il: skye 'jig yod pa'i (that arise [and] perish).

\textsuperscript{7}y-il: slu bas na (by being deceptive).
transcends all conceptual proliferation (spros pa; *prapañca), is the personal realization of the Buddhas.

The Blessed One indicates that discourse is entirely conventional; in order to point out that, [Maitreya] said, "ABOUT THIS THE BLESSED ONE [SAID]" ('di la bcom ldan 'das; iho['ktam] bhagavat (brackets added to indicate the extra Sanskrit word that has been omitted in the Tibetan)). "About this" is a connecting word.

[Fifteen Adjectives Of Ultimate Dependent Arising]

[1] Because [ultimate dependent arising] always in this

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8 y-il: // da 'dir don dam pa'i sgra bshad de / sangs rgyas kyि ye shes dam pa [so so rang is missing due to a hole in the text] gis rig pa'i yul yin bas na don dam pa'o //.

(Now here, explaining the word "ultimate": the holy wisdom of the Buddha, being the object of [personal] realization, is the ultimate.)

9 y-il: don dam pa'i bden ba (the ultimate truth).

1 y-il: don dam pa'o zhes da ltar (now [the discourse is about] the ultimate).

y-il: // don dam pa de yang sens chan rnams kyি spros pa thams chad las 'das pa'i phyir sangs rgyas rnams kyи so so rang gis rig pa'i ye shes dam pa'i yul yin na /'o na jि'i phyir mdo las tshig giソ nas rtag pa dang srog myed pa lastsogs pa gsungs she na // de yang 'gal ba myed de brjod du myed pa'i spyon yul yin du zin kyang / sens chan rnams kyиs rjes dpag tsam gyি sgo nas go bar bya ba'i phyir kun rdzob du bchom ldan 'das kyиs rtag pa dang srog myed pa shes bya ba lastsogs pa rnam grangsu bstan ching gsungs pa yin no zhes bstan pa'i phyir dkyus 'di smos so //.

(If the ultimate, because [it] transcends all the conceptual proliferations of beings, is the object of the holy wisdom of personal realization of the Buddhas, well then, why in the sutra are "permanent" and "without life" and so forth said by means of words?

That also is not a contradiction. Although [that ultimate] is an inexpressible subject, because beings understand by means of mere inference, conventionally the Blessed One explained and spoke [using] terminology such as "permanent" and "without life." This was said at length in order to explain [that].)

2 Ti-D, 29b, does not discuss the notion that dependent
way\(^1\) possesses what [the Blessed One] called the unborn dharma,\(^2\) [it] is PERMANENT (rtag pa; satatasamitam). This\(^3\) indicated that even the three times, because the ultimate has a single taste, are unchanging.

[2] In that case,\(^4\) because the proponents of self and arising is permanent. It does say that "permanently without life" means "without life," but this statement really forms part of the discussion of the next two phrases, "without life" and "free of life."

\(^1\)Here, jī ltar, jī ltar, 'di ltar, and ci ltar can all be translated as "in this way."

\(^2\)y-1l: // de ltar rten 'brel nī lan 'ga' skyes / lan 'ga' ma skyes pa ma yin gyi dus gsum thams chad du bchom ldan 'das kyis chos thams chad skye ba myed do zhes gsungs pa'i bdag nyid dang ldan ba ma skyes pa'i rang bzhin du gnas pa ni rtag pa yin bas //.

(Accordingly, dependent arising, not being sometimes born, sometimes not born, but in all the three times being endowed with a nature of which the Blessed One said, "All dharmas are unborn," abiding as an unborn essential nature, is permanent).

\(^3\)y-1l: // nyan thos mdo sde pa rten 'brel myi rtag par lta ba'i gnyen por (as an antidote of the Śrāvaka-Sautrāntika view that dependent arising is impermanent).

\(^4\)y-1l: // gong du de ltar rtag go zhes smras pas myed par rtag par nī myi sems kyij / mu stegs dngos po rtag par 'dod pa de yin no snyam du dems pa'i dogs pa bsam ba'i phyir srog myed pa zhes bya ba smos te / rten 'brel gyis chos thams chad ni rang gi bdag nyid kyis srog ches bya ba [ba is illegible] mu stegs chan gyis brtags pa'i bdag nyid lta bu myed pa'i phyir srog myed pa yin na / mu stegs chan kun rdzob du tshe 'i rgyun bar ma chad ching 'tsho ba tsham pa blos nas / srog ches bya ba rtag pa'i bdag nyid chan zhiq yod par rtag ltar [rtog ltar is illegible] de ni rang bzhin gyis ma grub [grub is illegible] ste / myed do bar bstan pas mu stegs kyij rtag
the second [= the Buddhists, who are not proponents of self,] would be similar\(^1\), [Maitreya] said, "WITHOUT LIFE" (srog myed pa; nirj\'vam\(\)): because by itself\(^2\) there is no essential nature\(^3\) and because others\(^4\) [= non-Buddhists] imagine that, inasmuch as there is being alive, the self alone [has] life.\(^5\)

\[3\] "FREE OF LIFE" (srog dang bral ba; aj\'vam\(\))\(^6\), because\(^7\)

\[\text{pa lta bu ma yin gyi dngos po myed pa'\i rtag pa bstand pa'o} //.\]

(By "permanent" having been said in that way above, do not think the non-existent is permanent, but "without life" was said because of the doubt: "The non-Buddhist is the one who maintains that entities are permanent." All the dharmas of dependent arising the non-Buddhists imagine to be "life" by essential self[-nature]. However, because there is nothing such as a self, [even] when there is no life, the non-Buddhist, relying on just the conventionally unbroken and living continuity of life-span, thinks there is a permanent self called "life." Accordingly, that is not established by [its] essential nature. Having indicated [that] does not exist, there is nothing such as the non-Buddhist "permanent," but the permanence of the entityless [= ultimate] is indicated.)

\(^1\)Similar because both would believe in permanence.

\(^2\)y-il: rten 'brel ni (dependent arising).

\(^3\)The Tibetan for this phrase according to x (and all the witnesses essentially agree) is: rang gis bdag gi rang bzhin ma yin ba'i phyir te.

\[\text{y-il: mu stegs kyis brtags pa'i} \] (imagined by non-Buddhist[s]).

\(^4\)y-il: mu stegs chan (non-Buddhists).

\[\text{y-il: 'o na ji' i phyir mu stegs dag srog du lta zhe na.} \]

(Well, why do non-Buddhists view [the self] as being alive?)

\(^5\)Thus, by saying "without life," Maitreya distinguishes permanent ultimate dependent arising of the Buddhists from the permanent, alive self of those who espouse the self as the ultimate.

\[^6\)y-il: // gal te dngos po thams chad rang bzhin gyis srog ches bya bar ma grub kyis kyang phung po las log shig na srog ches bya ba'i rdzas shig yod de / des dngos po rnams byin gyis brlabs nas g.yo zhing 'tsho bar byed do snyam du sens dpa'i dogs pa bsal ba'i phyir srog dang bral ba zhes bya ba
the self\(^1\), which is called "life," does not sustain [that] which is different from that\(^2\). Because [certain] non-Buddhists\(^3\) imagine that only the selfless\(^4\) is permanent\(^5\), this\(^6\) indicated that permanence is indeed true,\(^7\) but\(^8\) because that\(^9\) smos so //.

("Free of life" is said in order to remove the doubt of being[s] who think, "Although no entity is established by essential nature to be 'life,' there is a thing called 'life' that is separate from the aggregates. That, having sustained entities, moves and gives life [to them].")

\(^7\) y-il: srog dang bral ba zhes bya'o ("free of life").

\(^1\) y-il: phung po dang tha dad pa'i bdag myed pas (because there is no self different from the aggregate[s]).

GTW: Some non-Buddhists say the self is different from the aggregates. Buddhists say there is no self different from the aggregates nor the same as the aggregates.

\(^2\) y-il: phung po lnga po (the group of five aggregates). The five aggregates (rupa, vedanā, saṃjñā, saṃskāra, and viññāna) are what are different from and what are not sustained by the self.

\(^3\) y-il: mu stegs (non-Buddhists).

\(^4\) y-il: mu stegs kyī (of the non-Buddhists).

I would expect the text to say that only the non-Buddhists imagine that the self, not selfless, is permanent. Either there is something wrong with the text or else I am misreading it. All the editions have the same reading.

\(^5\) y-il: phyin ci log du (erroneously).

\(^6\) y-il: srog myed pa dang srog dang bral ba zhes bya ba /* "without life and free of life").

\(^7\) y-il: rtan 'brel don dam par myi skye bar / (for dependent arising that is birthless in the ultimate).

CDGMP have yin (is) instead of bden (true).

\(^8\) y-il: // srog myed pa dang srog dang bral ba zhes bya ba 'di gnyis bstand pa 'dis ni dngos po 'i rtag ches bya ba mu stegs chan gyis bdag ches bya bar brtags nas / rtag par 'dod pa lta bu la myi bya 'i dngos po myed pa'i rtag pa la bya bar [la bya bar is illegible] mgon no zhes bstan pa'i phyir /

(Because this dual exposition "without life" and "free
is free of self, [it] is different from the self¹; therefore², the intention is that that³ would be different from the self.⁴

[4] In order to point out that this dependent arising is

of life" indicates that non-Buddhists imagined a permanence of an [existent] entity to be the self, [Buddhists] will not [imagine] a similarly accepted permanent, but see a permanence of the entityless [= ultimate].)

The point is that the non-Buddhists imagine the self as being permanent and as some sort of existing entity. Buddhists should see the ultimate, which is entityless and free of a self, as permanent.

⁹y-il: don dam pa de mu stegs kyis (that ultimate [free of the self] of the non-Buddhists).

¹y-il: mu stegs kyis 'dod pa'i (that is accepted by the non-Buddhists).

²y-il: rten 'brel (dependent arising). This note appears to have been crossed out, which would make sense.

³y-il: rten 'brel (dependent arising).

⁴y-il: mu stegs kyis (of the non-Buddhist[s]).

T-D, 29b-30a, says the phrases "WITHOUT LIFE" and "FREE OF LIFE" are meant to refute the positions of the Nirgranthas (kun tu 'tsho ba gcer bu pa). They believe that because all internal and external objects are endowed with life and faculties, all the three realms are filled with subtle creatures. The result is that creatures eat creatures and only those creatures who do not eat other creatures will obtain liberation. The Buddhist argument is that grass, trees, and similar such dharmas arose from causes and conditions, are free of mutual conceptualizing, and have no movement or function. Therefore they are devoid of life. Furthermore, even though the Nirgranthas think that trees are endowed with minds since they move, lie down, and grow when cut, in fact they are not endowed with minds. It is due to the power of the sun and moon that external entities are seen to expand and contract and similarly due to the wind that tree branches and so forth move. As for growing when having been cut, if such objects were endowed with minds, would they not experience suffering, would they not pray, and would they not move to another place to escape being cut? And since not all objects grow when cut, that refutes those claims. Also, the appendages of beings do not grow when cut, further disproving the Nirgrantha claim. In this way, "without life" and "free of life" are established.
not imagined to be permanent in an ultimate manner as is a self,¹ [Maitreya] said, "JUST AS IT IS" (ji lta bu nyid; yathāvada); [it] means not imagined.²

[5] In order to indicate the reasoning (gtan tshigs; *hetu) for how [dependent arising] is not imagined, [Maitreya] said,³ "UNERRING" (ma nor pa'; aviparītām). That⁴, having been proven to be unerring because of being authoritative⁵ in

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¹y-il: // rten 'brel gyi don zab mo skye ba myed par rtag pa'i tshul du bstand pa 'dī ni mu stegs kyis bdag rtag pa zhes kun brtags pa lta bur bstan pa ni ma yin gyi don dam pa yongsu grub pa'i tshul gyis rtag pa zhes bstand pas na ji lta bu nyid do //.

(This statement that the profound meaning of dependent arising is in the mode of an unborn permanent is not a statement similar to the imagined "permanent self" of the non-Buddhists, but, by stating permanence in the manner of the perfect [nature] ultimate, "just as it is" [is said].)

y-il: mu stegs kyis [just as is a self] of the non-Buddhist[s]).

²y-il: mu stegs kyis bdag ltar myed pa las yod pa lta bu [A small hole in the text makes the end of the comment illegible] (just as the non-Buddhist's self [the remainder is illegible]).

y-il: de nyid dgrol ba'i phyir (in order to unravel just that [= the expression "just as it is"]).

³y-il: ji ltar ma brtags she na de 'i rgyu bstand pa 'i phyir dkyus 'di smos te / de bas na mu stegs kyis nor par brtags pa lta bu ma yin gyi rten ching 'brel par 'byung ba rtag par ma skyes pa zhes bstand pa 'dī ni yang dag pa phyin chi ma log pa yin ba'i phyir ma nor pa zhes bya'o.

(How not imagined? In order to indicate the cause of that, this was said at length: thus, though unlike what the non-Buddhist[s] wrongly imagine, because this statement that dependent arising is permanently unborn is perfectly correct, "unerring" [was said].)

⁴y-il: mu stegs kyis brtags pa lta bu ma yin / ba'i ji lta bu nyid/.
(Not as imagined by non-Buddhists, but just as it is.)

⁵y-il: s gsum gyis brtags na yang (even when examined by the three [correct means of knowledge]).
this way, therefore is not imagined\(^1\). This indicates that [that]\(^2\) is established correctly.\(^3\)

[6] [Should someone] wonder, "Because this [dependent arising] was born, how is it endowed with permanence\(^4\) in the manner of the unborn?"\(^5\) [Maitreya] said, "UNBORN" (\(ma \text{ skyes pa}'\); \(ajātam\)); ultimately this\(^6\) has no essential nature at all that was born\(^7\); for example, just like a reflection; [that] is the intention\(^8\). Thus, the [Buddha] said:\(^9\)

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\(^1\) y-il: \(mu \text{ stegs kyis bdag ltar log par ([not imagined] incorrectly as [is] the self by non-Buddhist[s]).}

\(^2\) y-il: \(ji \text{ lta bu nyid dang ma nor pa zhes bya ba ("just as it is and unerring").}

\(^3\) T-D, 30a:

"JUST AS IT IS AND UNERRING," because [dependent arising] is free of causelessness and an incongruous cause, [it] is unerring.

\(^4\) y-il: \(myi \text{ 'gyur bar yongsu grub pa'i (of the unchanging, perfect [nature]).}

GNP have \(brtag\) (examined) instead of \(rtag\) (permanence).

\(^5\) y-il: // \(rten ching 'brel par 'byung ba rgyu dang rkyen yod pas bltos ste skye ba yod bzhin du rtag pa 'am ma skyes pa zhes ji ltar bya zhes dris pa'i lan du ma skyes pa zhes bya ba smos te / rten ching 'brel par 'byung ba'i dngos po ni don dam par rang gi mtshan nyid kyis sa[ngs r]gyas shes bya ba gang la myed de dper mye long du gzugs brnyan 'byung ba bzhin no //.

(Just as dependent arising, by having causes and conditions, having depended [on them], has arising, how [can you] say, "permanent" or "unborn"?

In answer to the question, "unborn" was said. Regarding an entity that dependently arises, not even the "Buddha" exists ultimately by essential nature, [but rather], for example, as a reflection that arises in a mirror.)

\(^6\) y-il: \(rten 'brel\) (dependent arising).

\(^7\) y-il: \(dngos po\) (entity).

\(^8\) y-il: \(du \text{ snang yang yod pa ma yin bar dgongs pa'o} /.

(The intention is: Though [dependent arising] appears like [a reflection], [it] has no [self].)
That which arose\(^1\) from conditions was not born;  
That is unborn by essential nature.\(^2\)

[7] [Should someone] suppose, "Although unborn in the present\(^3\), because [dependent arising] previously\(^4\) was born, [it] is endowed with\(^5\) arising," [Maitreya] said, "UNARISEN" (ma byung ba; abhūtam); the past also\(^6\), like the present time, is considered\(^7\) to have not ultimately\(^8\) arisen.\(^9\)

\(^9\) y-il: nges par ma skyes par mngon (certainly is manifested as the unborn).  
   y-il: 'dī ldar ma skyes par jā mngon zhe na / mdo sde dkon mchog 'byung gnas las 'byung ba'i khungs bstand pa'i phyir.  
   (What is manifested as the unborn in this way?  
   In order to indicate the [scriptural] source, which is from a precious sūtra source.)  
   This unidentified quote most likely comes from the Prajñāpāramitā literature.

\(^1\) CDGNP have byung ba (arose); xyz 'byung (arises).
\(^2\) y-il: don dam par ram rang bzhin nam (either ultimately or [by] essential nature).
\(^3\) y-il: kyi dus su (at the time of).
\(^4\) y-il: gyi dus na (at the time of).
\(^5\) y-il: sngon (previously).
\(^6\) y-il: de nṛṇa dgrol ba'i phyir (in order to unravel precisely that [= the expression "unarisen"]).
\(^7\) y-il: pa'i phyir mdo las ma byung ba zhes smos so /.  
   (In order to [consider the past], the sūtra said "unarisen.")
\(^8\) y-il: don dam par ni dus gsum du yang ro gchig pas na (because [dependent arising] ultimately has one taste even in the three times).
[8] [Should someone] wonder, "Because that\(^1\) did not arise by itself, even though endowed with [the qualities of being] unborn\(^2\) and unarisen\(^3\), is it not endowed with creation by another such as\(^4\) Īśvara (dbang phyug; god)?" [Maitreya] said, "NOT MADE" (ma byas pa; akṛtam); there is not any permanent cause of that\(^5\), because [a permanent cause] contradicts either gradual or instantaneous efficacy (don byed pa; *arthakriyā); thus is intended.\(^6\) This refutes causelessness and an inco-

\(^9\)T–D, 30a:

"UNARISEN" because [dependent arising] is free of eternalism and annihilation.

\(^{1}\)y-il: rten 'brel de nī rang bzhin gyis myi skye bas (because dependent arising is unborn by essential nature).

\(^{2}\)y-il: da ltar (at the present).

\(^{3}\)y-il: sngon (previously).

\(^{4}\)y-il: dus dang rang bzhin dang gnam gyis bsksos pa dag bsdu (time, essential nature, and heaven appointed are included). The Pratītyasamutpāda-hṛdaya-vyakhyāna has a list of unacceptable causes of creation, and a comparison of the Derge edition with the two Peking witnesses offers three different readings:

Derge 3837 tsa 146b7-149a2, 147a5: gnam gyis bsksos pa,
Peking 5237 tsa 166a7-168b4, 166b5: gnas kyi bsksos pa,
Peking 5467 gi 216b6-219a6, 217a4-5: gnas kyi bskal pa.

\(^{5}\)y-il: rten 'brel 'di la dbang phyug lastsogs pa (for this dependent arising [there is not any permanent cause] such as Īśvara).

\(^{6}\)y-il: // de nyid rnam par dgrol ba'i phyir (in order to unravel precisely that [= the expression "not made"]).

\(^{6}\)y-il: ji ltar dbang phyug lastsogs pa'i rgyu rtag pa myed che na / dbang phyug lastsogs pa rgyu rtag pa gchig yod du gzhag na yang / dngos po rnams rim gyis bskyed ches zer na nī rgyu rtag pa yod kyang 'bras bu chig char skyped myis nus pas 'gal l[o] / ji ste dngos po rnams chig char bskyed do zhes zer na nī de phan [phan is illegible] chad skye med par 'gyur ba'i rigs na / de ltar ma sgyurd [sgyurd is illegible] te / da ltar dngos po rnams nī sngar phyir skye bar snang bas / 'gal ba'i phyir / de bas na dbang phyug lastsogs pa'i rgyu rtag pa gang
gruous cause.¹

[9] [Should someone] suppose, "Even though not made by Īśvara and so forth², because this³ was made by causes and conditions assembling, [it] was indeed constructed," [Maitreya] said, "UNCONDITIONED" (‘dus ma byas pa; asamskṛtam); even the⁴ causes and conditions by which that⁵ is made⁶ do not

yang myed pas mdo las ma byas pa yin no zhes pa’i tha tshig.
(How is there no permanent cause such as Īśvara?)

Although the existence of a permanent cause such as Īśvara is posited, if [you] say entities are produced gradually, though there is a permanent cause, because [it] is not able to instantaneously produce the result, [there] is a contradiction. However, if [you] say entities are produced instantaneously, there will be no birth beyond that [cause], but when reasoned that is not the case, because of the contradiction inasmuch as entities appear to be produced sequentially in the present. Therefore, because there is no permanent cause such as Īśvara, the meaning in the sūtra is "not made."

¹y-1l: ma byas pa zhes bstand pa ’dis ni dngos po rnams rgyu myed de bdag ches bya ba’i rnams zhig gis byas par ‘dod pa dag dbang phyug lastsogs pa rgyu rtag pa myi ’thun ba yod par smra ba bsal to /.
(This statement "not made" undermines [the view that] entities are causeless, those who maintain that things called "self" have created, [and] those who espouse that an incongruous permanent cause such as Īśvara exists.)

TI-D, 30a:

"NOT MADE" is because [dependent arising] is free of a creator and because [it] is free of an instigating conditioning factor such as an internal creative being (nang gi byed pa’i skyes bu) or Īśvara.

²y-1l: dus dang rang bzhin dag bsdu / (time and essential nature are included).

³y-1l: rten ’brel (dependent arising).

⁴y-1l: rgyu (cause[s]).

⁵y-1l: rten ’brel gyi (of dependent arising).

⁶xyz add don dam par (ultimately), but this addition must be a mistake because Mahāyāna Buddhists such as Kamalaśīla claim there is nothing that is ultimately created.
ultimately exist, because [they] are disputable\(^1\) even in that\(^2\) [situation].\(^3\) Those\(^4\) [causes and conditions] also do not pro-

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\(^1\) The Śrāvakas have \textit{brtag cing brgel ba} '\textit{thun ba} i (\textit{*sapary-anuyogā}?). The Mv, 7197, has \textit{brgal zbing brtag pa} = \textit{pary-anuyogā}. Could the Tibetan translators have simply reversed the order of the Tibetan components of the word?

\(^2\) \textit{y-il}: skabs (situation).

\(^3\) \textit{y-il}: // \textit{rten} '\textit{brel chos gang yin ba nyid rgyu rkyen las} '\textit{byung bas myed do zhes bshad pa bzhin du rgyu rkyen nyid kyang rten '\textit{brel yin bas na rang bzhin myed par} '\textit{dra} '\textit{o zhes bya ba} i don yin no zhes bshad de / '\textit{dz la slob} dpon kha chig ni rgyu rkyen nyid kyang don dam pa i tshul du na yod par myi '\textit{grub ste / ji ltar myi 'grub pa} i gtan tshigs zhīb du dbu ma '\textit{greld pa las} //

'\textit{gag pa myed pa skyed myed pa} //
cha\textit{d pa myed pa rtag myed pa} //
\textit{tha dad don myed don gchig myin} //
'\textit{ong ba myed pa} '\textit{gro myed pa} //

\textit{zhes} '\textit{byung ba lastsogs te / dbu ma} i bstand bchos kun las \textit{brgal zhing brtag pa} '\textit{byung ba dag 'dra bar skabs 'dīr yang sbyar ro zhes kyang 'chad do} //.

("Just as the statement, 'Any dependently arisen dharma, because [it] arises from causes and conditions, does not [ultimately] exist ' is the meaning of the statement, '[It] is similar to the absence of essential nature, because cause-condition-ness is dependent arising,'" having been explained, here, some \textit{ācāryas} also explain:

"Cause-condition-ness is not established to exist in the ultimate mode; the detailed reason for how [that] is not established [to exist in the ultimate mode] occurs and so forth in the Madhyamaka commentary:

No cessation, no production,
No annihilation, no permanence,
No difference, no sameness,
No coming, no going.

[The reasoning] is applied also in this situation to similar disputes occurring in all Madhyamaka treatises.

\(^4\) \textit{y-il}: rgyu rkyen de dag don dam par ji ltar myed che na / chos thams chad la g.yo ba 'am / byed pa i bdag ches bya ba stsol ba dang bchas pa lta bu ji yang myed pas/pam [pas or pam is illegible] rgyu rkyen de dag kyang don dam par na /
duce or make, because\(^1\) all dharmas are immovable. And other
than that there are not any\(^2\); at the same time or a different
time it is not possible that entities are ultimately born.\(^3\)

[10] [Should someone] suppose, "However, in this case\(^4\)

\([\text{Translation}]\)

\(dngos\ por myi 'grub ste / dngos po skad bya bdag dag chig pu\)
zhig yin na ni rgyu dang 'bras bu gnyisu dbyer yang myed pas
/myi 'grub / du ma zhes zer na ni gchig kyang ma grub na du
ma myi 'grub pa'i steng du gzhan chig gzhan nas 'byung ba
bzhin gzhig par bya'o //.

(How do those causes and conditions not ultimately exist?)
Because in no dharma is there anything resembling a
bestower called "the self of movement or production," those
causes and conditions are not established as real (\(dngos\ por\)
ultimately. Should the selves called "real" be singular,
because both cause and effect would be inseparable, [that] is
not established. Should [you] say "many" when even the
singular is not established, besides not establishing the
many; just as [many and singular] mutually occur, [the many]
would be [mutually] destroyed.)

\(^1\)y-il: ji 'i phyir zhe na.
(Why?)

\(^2\)y-il: chos thams chad g.yo ba myed pa'i rang [rang is
illegible] myi skye yang rgyu rkyen gzhan las skye ba yin no
zhes.
(All dharmas lack movement, but though not self arisen,
[they] are born from other causes and conditions.)

\(^3\)y-il: ji ste rgyu rkyen gzhan zhig gis skye bar gzhag
na yang dper glang ru bzhin du dus mnyam du skyes na ni rgyu
dang 'bras bu 'i bye brag kyang myed do / snga phyir 'byung
na ni rgyu yod pa'i dus na 'bras bu myed pas gang las bitos
te / rgyu gzhan zhes bya / 'bras bu yod pa'i dus na ni rgyu
myed pas gang las bitos te / 'bras bu gzhan zhes bya ste / de
bas na gzhan las kyang skye myi srid do //.
(Nevertheless, even should [you] posit that arising is
by other causes and conditions, just as in the example of the
bull-horn, should [bull and bull-horn] have arisen at the same
time, there would be no difference between cause and result.
Should there be arising in sequence, when the cause existed,
because the result did not exist, regarding what is [the
cause] called "cause"? When the result exists, because there
is no cause, regarding what is [the result] called "result"?
Thus, birth is not possible even from another.)

\(^4\)y-il: da ltar gyi yul (the present object).
dependent arising is not endowed with properties such as arising\(^1\), but nevertheless, it must be that in another case\(^2\) there will be arising," [Maitreya] said, "UNOBRUCTED" (thogs pa myed pa; apratigham); because\(^3\) all entities are pervaded with emptiness\(^4\). Thus, this birthlessness is unobstructed\(^5\) everywhere\(^6\). This indicates ubiquitousness\(^7\); thus, [the Buddha] said:\(^8\)

\(^1\) y-il: 'jig pa dag bsdu (cessation is included).

\(^2\) y-il: yul (object).

\(^3\) y-il: // de nyid dgrol ba'i phyir (in order to unravel precisely that).

\(^4\) y-il: phyi' nang gi' dgos po thams chad stong pa nyid kyis rang bzhin yin bas na (because every internal and external entity has the essential nature of emptiness).

\(^5\) y-il: dgos mtha' dag la stong pa nyid kyis khab pa yin ba (all entities are pervaded with emptiness).

\(^6\) y-il: phyogs thams chad kyang stong pa yin bar 'dra bas (similarly, all directions also are empty).

\(^7\) y-il: mdo las thogs pa myed pa zhes bstand pa 'dis ni' gang yang ma khyab pa myed pas. (This statement "unobstructed" in the sutra [indicates ubiquitousness], because there is nothing that is not pervaded.)

\(^8\) y-il: // de ltar thogs pa myed ching thams chad du 'gro bar ji mgon zhe na / mdo sde ye shes snang ba'i rgyan las 'byung ba'i khungs bstan pa'i phyir 'di' smos te / skye ba myed pa'i bdag nyid du grub pa ni de bzhin gshegs pa ste / de bas na chos thams chad kyang bde bar gshegs pa [text is torn and a word or two may be missing] bdag nyid dam / rang bzhin dang 'dra 'o zhes gsungs pas thogs myed cing thams chad du 'gro bar mgon no //.

(In that way, what is manifested without obstruction and ubiquitously?

In order to indicate the [scriptural] source, which is from the Mdo sde ye shes snang ba'i rgyan (Jñānālokāmākṣāra-sūtra), this was stated:

That established as an unborn nature is the Tathāgata. Therefore, all dharmas are similar to the
Permanently unborn dharmas \[1\] are the Tathāgata; \[2\] All dharmas \[3\] are similar to the Sugata.

[11] [Should someone] wonder \[4\], "In that case \[5\], why does

nature or essential nature [of] the Sugata.

Because [the sūtra] said [that], [birthlessness] is manifested unobstructedly and ubiquitously.)

The interlinear note has correctly identified the Sangs rgyas thams cad kyī yul la 'jug pa'i ye shes snang ba'i rgyan mdo (Sarvabuddha- viṣayāvatāra-jñānalokālmākāra-sūtra), Derge 100 ga 276a-305a, as the source of the sūtra quotation in the ŚṬ-K. The Jñānalokālmākāra-sūtra reads (284b3-4):

\[
de bzhin gshegs pa rtag tu skye med chos //
chas rnam s kun kyang bde bar gshegs dang 'dra //.
\]

The first line has de bzhin gshegs pa at the beginning whereas the ŚṬ-K has ni de bzhin gshegs at the end. Otherwise the quote is identical to the lines from the sūtra.

\[1\]y-il: dus thams chad du ma skyes pa'i chos ni (dharmas unborn in all the times).

\[2\]y-il: der ma skyes pa'i (in that regard, unborn [dharmas]).

\[3\]T-D, 30b:

"UNOBSCTURED" because [dependent arising] is a nature without obscuration.

\[4\]y-il: 'o na rten ching 'brel par 'byung ba'i rang bzhin bde bar gshegs pa'i rang nyid dang / tha myi dad par 'gyurd ['gyurd is illegible] pa / skye ba myed pa'i bdag nyid kyis thams chad du kyab par byed pa de ji 'i phyir kun kyis ma rtogs she na / zhes dri ba'i phyir.

[Well, why does everyone not understand the pervading everywhere by the essential nature of dependent arising, the essential nature of the Sugata, the non-difference, [and] the nature of birthlessness?

In order to answer [that, Kamalaśīla made the following comment].)

\[5\]y-il: chos thams chad ma skyes te ro gchig na (when all dharmas, being unborn, [have] one taste).
everyone likewise not know that dependent arising is endowed with the just-mentioned distinctive qualities?" [Maitreya] said, "BASELESS" (dmyigs pa myed pa'; anālambanam), because [dependent arising] is empty of the aspects of grasped and grasper. Therefore, knowers who are attached to the grasped and grasper are not able to know that [baselessness]. Yet, that baselessness and absence of conceptual proliferation is to be known through transcendent wisdom; that, moreover,

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1 y-il: skye bo (being[s]).

2 y-il: sngar bshad pa'i rtag pa dang srog myed pa lastsogs pa'i yon tan (qualities such as permanent and without life that were explained previously).

3 y-il: lan du de ni dmyigsu myed pa ste so so 'i skye bo dngos po la chags pa rnams kyis shes par myi nus so /.
(Ordinary beings who have attachment to object[s] are not able to understand the answer: baseless.)

4 y-il: ji ltar dmyigs pa myed pa zhes bya zhe na.
(In what way "baseless"?)

5 y-il: ma skyes pa dmyigs su myed pa de so so'i skye bo degis [degis is illegible] ji 'i phyir ma shes pa'i gtan tshigs bstand pa'i phyir (in order to indicate the reasoning why ordinary beings do not understand the unborn [and] baseless).

6 y-il: skye ba dag gis (beings).

7 y-il: 'o na thams chad kyis thams chad du sus kyang shes par byar myi rung ba zhig yin nas zhe na de lta ma yin no zhes bstand pa'i phyir 'on kyang zhes bya ba lastsogs pa smos so //.
(Well, it is not feasible that anyone understand the everywhere of everything. In order to indicate that is not the case, "however" and so forth was stated.)

8 y-il: ma skyes pa (unborn).

9 y-il: ye shes kyis mthong ba (seeing with wisdom).

y-il: // ye shes kyis mkhyen pa de yang dngos po yod pa'i ngo bo zhig du gzigs pa la myi bya 'i / ji yang myed par gzigs pa la bya 'o zhes shes rab bdun brgya pa las gsungs so //.
without seeing any dharma, sees reality; thus ["baselessness"] is applied.¹

[12] [Should someone] wonder², "Why should one meditate on the ultimate mode in accordance with the just-mentioned [qualities of ultimate dependent arising]?"³ [Maitreya] said, "PEACE" (źḥi ba'; śivam)⁴; if the ultimate mode is meditated upon, because⁵ [it] is devoid of all harm⁶, [it] is peace.

("Also the one who knows by means of wisdom will not see an object as a real existent, but will see [it] as nothing at all," thus the Saptaśatikā-prajñāpāramitā (Derge 24) says.) Shes rab kyi pha rol tu phyin pa bdun brya pa mdo (Saptaśatikā-prajñāpāramitā-sūtra), Derge 24 ka 148a1-174a2, does not have this quotation, but one half folio, 149a1-8, does discuss the issue of not seeing.

¹T-D, 30b:
"BASELESS" because [dependent arising] is free of what is to be supported and the supporter.

²y-il: // da 'dīr nī de ltar skye ba myed ching dmyigs pa lastsogs pa mdo las don dam pa 'ba' shig tshad mar byas te / bsgom ba la phan yon nas gchis pa ji yod ches drī ba'i phyir.
(Now here, likewise, only the ultimate—in the sutra such [expressions] as unborn and base[less]—being authoritative, [this is said] in order to answer, "What is the benefit in meditating?") Here gchis pa is translated as though it read mchis pa.

³y-il: don dam pa'i tshul sngar bshad pa bzhin (in accordance with the previously explained ultimate mode).

⁴y-il: lan du zhi ba zhes bya ba smos te / don dam pa'i rang bzhin dmyigsu myed pa'i bdag nyid ma rtogs pas phyin chi log du dongs por lta bar gyurd pas gnod pa thams chad byung bar gyurd te / stong pa nyid ji lta ba bzhin bsgoms na nyon mongs pa zhi bas gnod pa myed de / don myed pa ma yin no //.
(In answer, [Maitreya] stated, "peace." By the essential nature of the ultimate, the baseless nature, not being understood, by there being an incorrect view regarding the real, all [manner of] harm arises. Should emptiness be correctly meditated upon, because defilement would be pacified, there being no harm, [such meditation] is not useless.)

⁵y-il: ji 'i phyir zhi ba zhes bya zhe na.
Because waywardness\(^1\) is the basis for every all-pervasive defilement\(^2\), therefore, if\(^3\) that\(^4\) is meditated upon in the ultimate mode, by virtue of [that meditation] pacifying every all-pervasive defilement, those wishing to remove all-pervasive defilement must meditate in that way\(^5\); thus is the intention.\(^6\)

Conceptualizers should know .
The worldly object in accordance with the world;
Those wishing to remove all-pervasive defilement
Should strive with ultimate reality.\(^7\)

\(\text{Why is "peace" said?}\)
\(^6\) y-il: nyon mongs pa'i (of defilement).
\(^1\) y-il: dngos por lta ba lastsogs pa'i (such as the view regarding the real.)
\(^2\) y-il: 'dod chags lastsogs pa'i (such as desire.)
\(^3\) alone has the infinitive form bsgoms pa whereas all the other witnesses have the conditional with na.
\(^4\) y-il: rten 'brel (dependent arising).
\(^5\) y-il: don dam pa'i tshul du (in the ultimate mode).
\(^6\) y-il: dgongs pas na mdo las zhi ba zhes gsungs so /.
(By intending [that], in the sutra "peace" is said.)
\(^7\) y-il: // dpe la rnam pa gsum ste yon tan 'dra ba dang chang bzhin 'dra ba dang myi 'thun ba dang gsum gyis ston pa las 'dir ni tha ma 'o /.
(Regarding an example, [there are] three kinds: similar qualities, similar as beer, and incongruous. From the three indicated, here [it] is the final.) This must have been written in reference to peace being incongruous with all-pervasive defilement.

\(^7\) y-il: de lta sgom shig par bstan par ji mgon snyam ba la // bstan bchos lak pa'i bol tshad ces bya ba las 'byung ba'i khungs bstan pa ste / de la tshigs bcad rkang pa gong ma gnyis lis ni myi 'dra ba'i der bstan pa'o / su 'jig rten pa'i chos kun rdzob kyi tha snyad bum pa dang rnam bu las stsoogs pa so sor mtshan nyid ji lta ba bzhin du shes par 'dod pa
rnams kyis ni 'jig rten pa'i chos nyid shes par bya ba yin yi / su kun nas nyon mongs pa spong 'dod pa rnams kyis ni nyon mongs pa nyid bsgrub par myi bya'i / don dam par bsgom bar bya'o zhes pa'i don /.

(Should [someone] wonder, "What is seen that explains to meditate in that way?"

[Answer:] The [scriptural] source, which derives from the treatise Hastavāla, is indicated; in that [treatise], [that] is explained in a solitary verse different from the two above. Those who wish to know according to reality the individual object such as a vase or blanket, the convention of the conventional dharma of the worldly, should understand the nature of the worldly. But, those who wish to abandon all-pervasive defilement should not accomplish only [the abandonment of] defilement, but should meditate on the ultimate. Thus is the meaning.)

The interlinear note has correctly identified Āryadeva's Rab tu byed pa lag pa'i tshad kyi tshig le'ur byas pa (Hastavāla-prakaraṇa-kārikā), Derge 3848 tsha 22b1-22b6, as the source of the quotation. The Hastavāla reads:

'jig rten pa yi don rtogs pas //
'jig rten bzhin du bsgrub par bya //
kun nas nyon mongs spong 'dod pas //
dam pa'i don gyis btsal bar bya //.

The last two lines are the same as in ŠṬ-K but the first two lines are different:

By knowing the object of the worldly
One should accomplish in accordance with the world.

Āryadeva's Lag pa'i tshad kyi 'grel pa (Hastavāla-वṛtti), Derge 3849 tsha 22b6-24a6, a commentary to the Hastavāla, says (24a4-5):

ji ltar 'jig rten pa'i bum pa la sogs pa'i don la yod pa'i ngo bor rtog pas 'di ni bum pa'o // snam bu'o // shing rta'o zhes tha snyad 'dogs pa de bzhin du sngon gyi sgrub pas tha snyad du bya'o //.

(Just as, by conceiving worldly objects such as a vase to be real, [people] conventionally designate, "This is a vase; [this] is a cloth; [this] is a cart," so, by virtue of prior establishment [of worldly designations], one should employ conventions.)

There is another, later translation of both these texts in the Tanjur: Cha shas kyi yan lag ces bya 'i rab tu byed pa (Hastavāla-nāma-prakaraṇa), Derge 3844 tsa 282b3-282b7, and Cha shas kyi yan lag ces bya ba'i rab tu byed pa'i 'grel pa
These words resemble such explanations.

[13] [Should someone] wonder\(^1\), "Because that\(^2\) which is selfless, without 'mine,' lacking a grasped, [and]\(^3\) lacking a grasper is contrary\(^4\) to all conventional experience\(^5\), an

\(\text{Hastavāla-nāma-prakarapa-vṛtti},\) Derge 3845 tsa 282b7-284a7. I have quoted the earlier work because it is doubtful the author of the interlinear note, who wrote sometime before 1035 C.E., saw the later translation by Śraddhākaravarman and Lo-chen Rin-chen bzang-po, 958-1055, and the translations have only minor differences. A study has been made of these texts: F. W. Thomas and H. Ui, "'The Hand Treatise,' A Work of Aryadeva," JROS (1918): 267-310. They say, 267, that the Chinese version of the text is attributed to Diṅnāga.

\(^1\) y-il: // de ltar zhi ba de ji yang myed pa'\(\tilde{i}\) bdag nyid du bshad pas / de la zhih bsogs na yang ji byung zhung 'jigs pa skye ba de dag gi dogs pa btsal ba'\(\tilde{i}\) phyir / 'jigs pa myed pa zhes bya ba smos te / 'jigs pa ni dngos po'\(\tilde{i}\) bdag nyid du 'dzin pa'\(\tilde{i}\) rkyen lis (?) ngan song gsum las stogs pa thams chad 'byung bar 'gyur gyi / dngos po'\(\tilde{i}\) bdag nyid du myi rtog cing / bdag dang bdag gi ba myed pa dag las ni 'dod chags las stogs pa nyon mongp pa pa [sic!] rnam myi 'byung bar ngan song las stogs pa'\(\tilde{i}\) 'jigs pa thams chad yang myi 'byung ngo zhes pa'\(\tilde{i}\) tha tshig //.

("Fearless" is stated in order to remove the doubts of those [who suppose], "In that way, because peace was said to have the nature of nothingness, in that [connection], even should one meditate, what would arise, cease, and be born?" Fear: from the condition of grasping at the nature of an entity, everything such as the three bad states of existence arises; but from not conceiving a nature of an entity and [from the ideas] "I" and "mine" being absent so that the defilements beginning with desire do not arise, none of the fears such as the bad states of existence will arise again, [that] is the meaning.)

\(^2\) y-il: don dam pa (the ultimate). CDGNP omit de (that) in the gang la ... de correlative phrase.

\(^3\) CD add "and" (cing).

\(^4\) y-il: myi 'thun bas (by being incongruous).

\(^5\) y-il: 'bral myi bde sdu las stogs pa (such as the happiness [and] suffering [of] not separating), which are the
excessive fear is born; therefore, who proceeds to meditate in that way\(^1\) on that\(^2\)?" [Maitreya] said, "FEARLESS" ('jigs pa myed pa; abhayam); because\(^3\) no fear is here\(^4\). Attachment to object[s] and a self is the basis of all fear\(^5\), but\(^6\) if this\(^7\) is seen\(^8\) ultimately\(^9\), attachment to all entities would be averted; therefore, if this\(^10\) is meditated upon in the ultimate mode, because\(^11\) all fears\(^12\) would be uprooted, one should meditate in that way.

[14] [Should someone] suppose\(^13\), "Although this dependent

happiness of not being separated from what is pleasing and the suffering of not being separated from what is displeasing.

\(^1\)y-il: stong par (on empti[ness]).
\(^2\)y-il: don dam pa (the ultimate).
\(^3\)y-il: de nyid dgrol ba'i phyir (in order to unravel precisely that [expression, "fearless"]).
\(^4\)y-il: don dam pa (the ultimate).
\(^5\)y-il: ji'i phyir 'jigs pa myed par 'gyur snyam ba la lan du phul te /
(Giving answer to the thought, "Why will one be fearless?" [the following is stated].)
y-il: 'khor ba'i sdug bsngal gyi (of the suffering of samsāra).
\(^6\)GNP has "because" (gyis) instead of "but."
\(^7\)y-il: rten 'brel (dependent arising).
\(^8\)y-il: stong pa nyid du (as emptiness).
\(^9\)CDGNP have "the ultimate" (don dam pa), which gives a different translation: should the ultimate in this be seen.
\(^10\)y-il: rten 'brel (dependent arising).
\(^11\)CD have "but" (gyi).
\(^12\)y-il: skye rga 'chi las stsogs pa'i (of birth, old age, death, and so forth).
\(^13\)y-il: // de ltar rten ching 'breld par 'byung ba'i don
arising is seen in the ultimate mode, later should one meet with unwholesome friends, by meditating on improper attentiveness, [they], having become the cause of all-pervasive defilements such as desire, would become the cause for having fear," [Maitreya] said, "NOT TO BE TAKEN AWAY" (myi 'phrogs pa'; ahāryam (Bp, 186) / anāhāryam (Bp, 269))⁴: one who sees the ultimate cannot be deceived by anyone⁶, therefore, there would not be taking away.

[15] [Should someone] suppose, "When seeing reality⁸,

rang bzhin gyis zhi ba 'jigs pa myed pa de rtogs kyang / phyis myi dge ba'i bshes gnyen yis bkus te dngos po'i bdag nyid chan du myi 'gyur kyang zhes 'dri ba'i phyir.

(In order to ask, "In that way, although one understands the principle of dependent arising to be naturally peaceful [and] fearless, later, having been deceived by unwholesome friends, one will also not [understand dependent arising] to be the nature of an entity.")

₁y-il: da ltar 'phral du 'di ltar (presently, immediately, in this way).

₂y-il: μu steqs pa las stsys pa log par ston pa dang (and teachers who are wrong such as non-Buddhists).

₃y-il: phyin ci log (wayward).

₄y-il: lan du mdo las myi 'phrogs pa zhes bya ba 'di smos te / skye ba myed pa'i don zab mo rtogs pa'i gang zag te / myi dge ba'i bshes nyen gyi bslu ngag nyan ching phyin chi log du rtog pa myi 'gyur ro zhes pa'i don /.

(In answer, the sūtra stated this, "not to be taken away." The individual understanding the profound principle of birthlessness will not listen to the deceptive speech of a non-virtuous friend nor wrongly conceptualize. [That] is the meaning.)

₅y-il: shes rab rnam gsum gyi sgo nas don rtogs na (when the meaning is realized by means of the triple discriminating insight).

₆y-il: myi dge ba'i grol (an unwholesome friend).

₇y-il: "// gal te dge ba'i bshes nyen gyis bslu ba'i tshig ni myi nyan du zin kyang / nam tshan na rtag du zhi ba'i rang bzhin gnas gyi nus pas / byi ba'i dug bzhin du khong nas

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though no one\(^1\) had introduced deception, one\(^2\) will be carried off [by oneself] by being fettered to the wayward," [Maitreya] said, "AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED" (\(\text{rnam par zhi ba ma yin ba'i rang bzhin du'}\); avyupa\(s\)amasvabh\(\dot{a}\)vam). Thus is said\(^3\) about that essential nature\(^4\) in which the defilements\(^5\) are pacified by the antidote\(^6\): that which has a peaceful essential nature\(^7\); thus the phrase is applied. That\(^8\) whose essential nature is not peaceful is an essential nature that is not peaceful\(^9\); that is explained in these words\(^10\):

\[ldang zhing dag las dang mtshungs par las 'byung ste / slar yang dngos po'i bdag nyid du rtog ching nyon mongs pa las spyod par myi 'gyur ram zhes dri ba'i phyir /
\]

(\begin{quote}
(In order to ask, "Even though deceptive speech by wholesome friends is not heard, always, permanently the peaceful essential nature by [its] ability of abiding, just like the poison of a rat, would arise from within and karma comparable to pure karma would occur; furthermore, would there not be conceptualizing [that peaceful essential nature] as the self of an entity and engaging in defiled karma?"
\end{quote})

\(^{8}\text{y-il: don dam pa (the ultimate).}\)

\(^{1}\text{y-il: gzhan ([no] other).}\)

GNP omit "one" (\text{sus kyang}).

\(^{2}\text{y-il: rnal 'byor pa de (the yogi).}\)

\(^{3}\text{y-il: rnam par ma zhi ba'i rang bzhin zhes (an essential nature that is unpacified).}\)

\(^{4}\text{y-il: dper na don dam pa'i (for example, of the ultimate). But in actuality it is the conventional reality in which defilements are pacified by the antidotes, not the ultimate, as soon will be explained.}\)

\(^{5}\text{y-il: 'dod chags las stsogs pa (such as desire).}\)

\(^{6}\text{y-il: 'phags pa'i lam gyi[s] zhi bar byas. (Pacified by the Noble Path).}\)

\(^{7}\text{y-il: phyis gnyen pos zhi bar byas pa'i (which later the antidote pacified).}\)

\(^{8}\text{y-il: don dam pa (the ultimate).}\)

\(^{9}\text{y-il: gnyen pos 'phral bu zhi bar byas pa ma yin bas}\)
This\(^1\) has no wayward essential nature\(^2\) to be pacified by the strength of the antidote\(^3\), because\(^4\) naturally [the ultimate] is the clear light; [because]\(^5\) in\(^6\) the *Dharma-dhātu [= the ultimate] waywardness has not arisen from the beginning.\(^7\)

Thus, was said\(^8\):

na.

(Because [it] was not immediately pacified by the antidote.)

\(^1\)y-il: don dam pa (the ultimate).

\(^2\)y-il: gzod ma nas zhi ba yin bas na.

(Because [it] is pacified from the beginning.)

\(^3\)y-il: 'phags pa'i lam 'am (or the Noble Path).

\(^4\)y-il: jì'i phyir zhe na / don dam pa de ni.

(Why? The ultimate.)

\(^5\)y-il: de bas na (because).

\(^6\)CD have "from" (las).

\(^7\)y-il: kun rdzob du ni glo bur gyi sgrub pa zhes tha snyad gdags pa char li [char li is illegible] / don dam par ni de lta bu myed do zhes pa /.

(Conventionally [there is] what is conventionally designated "adventitious obscuration"; ultimately there is no such thing.)

\(^8\)y-il: // rang bzhin gyis 'od gsal zhung chos kyi dbyings la phyin chi ma log pa ni thog ma nas ma skyes par ji mngon zhe na / mngon bar gtan tshigs su rten 'brel gyi snying po'i rnam par bshad pa las / 'di skad 'byung ba'i khungs bstan pa'i phyir 'di dag smos so /.

(As for the clear light by essential nature and the unerring in the *Dharma-dhātu, what is manifested as the unborn from the beginning?)

In the reasoning that appears, in order to indicate the [scriptural] source of these words from the Pratītyasamutpāda-
There is no dharma\(^1\) at all produced by ordinary beings; no [dharman] are negated by the Buddhas.

There is only correctly\(^2\) seeing reality\(^3\); in this\(^4\) there is not even the slightest [dharma] that is to be established\(^5\) nor removed\(^6\). Thus\(^7\) was said in the Ārya-Satya-dvayāvatāra\(^8\) also:

hrdaya-vyākhyaṇa, these [words] were stated.)

The rTen cing 'brel par 'byung ba'i snying po'i rnam par bshad pa (Pratīyāsamatpāda-hṛdaya-vyākhyāna), Derge 3837 tsa 146b7–149a2 (= 4554 182b1–184a5), attributed to Nāgārjuna, is either not the source of the following quote in the ST-K or the quotation is quite loose. If the quotation is merely quite loose, then it most closely agrees with Derge 3837, 149a1–2, which is a quotation from the rTen cing 'brel par 'byung ba'i snying po'i tshig le'ur byas pa (Pratīyāsamatpāda-hṛdaya-kārikā), Derge 3836 tsa 146b2–7, 146b6:

'\(\text{\textquoteleft} \text{\textquoteleft} di la gsal [= bsal] bya gang yang med /\\n\text{\textquoteleft} gzhag par bya ba ci yang med /\\n\text{\textquoteleft} yang dag nyid la yang dag blta /\\n\text{\textquoteleft} yang dag mthong na rnam par grol /\\n
\text{\textquoteleft} \text{\textquoteleft}

Here there is nothing to be removed,
There is nothing to be established.
Correctly view reality.
If one sees reality, one is liberated.

\(^1\)y-il: nyon mongs pa'\(\hat{\imath}\) (of defilement).

\(^2\)y-il: don dam pa'\(\hat{\imath}\) tshul dang 'thun bar (in harmony with the ultimate mode).

\(^3\)y-il: blang dor myed pa'\(\hat{\imath}\) don dam par la (in the ultimate, which does not take up [virtue nor] reject [non-virtue]).

\(^4\)y-il: don dam pa (the ultimate).

\(^5\)y-il: rnam par byang ba gang yang (any purity).

\(^6\)y-il: nyon mongs pa gang yang (any defilement).

\(^7\)y-il: gtan tshigs der yang ma zad de (the reason not having been exhausted).

\(^8\)The Satyadvayāvatāra (bDen pa gnyis la 'jug pa) cannot
be the text with the same title written by Atiśa (Derge 3902) because he lived some 250 years after Kamalaśīla. The Tibetan catalogs do not list any other text with the same title. However, Derge lists a Samyṛtī-paramārtha-satya-nirdeśa-sūtra; Kun rdzob dang don dam pa'i bden pa bstan pa mdo (Derge 179 ma 244b4-266b7), which discusses, 253b-254b, how to tame and comprehend defilement on the ultimate and conventional levels. The discussion includes this example and explanation (254b):

'jam dpal gyas smras pa lha'i bu 'di ita ste / dper na skyes pu zhig gnyid kyis log pa'i rmi lam la sbrul kha gdug pas zin nas de sdu gsgan gyas gtsa ba las yang dug sman btang nas / de'i gdug pa med par gyur te / gdug pa med par gyur pas sdu gsgan yang med par gyur na / lha'i bu de ji snyam du sems / skyes bu de yang dag par zin tam 'on te yang dag pa ma yin /

lha'i bus smras pa / 'jam dpal don dam par na shin tu yang dag pa ma yin no //

'jam dpal gyas smras pa / lha'i bu ji ltar dag de med par 'gyur /

lha'i bus smras pa / 'jam dpal ji ltar zin pa shin tu mi bden pa de bzhin du dag med par gyur pa yang shin tu bden pa ma yin no //

'jam dpal gyas smras pa / lha'i bu de bzhin du 'phags pa rnams kyis nyon mongs pa thams cad kyang don dam par mi bhta ba'i tshul gya blta'o //.

(Mañjuśrī said, "Devaputra, in this way: for example, a person, having been seized by a poisonous snake in a dream while sleeping, from being harmed by that suffering, having taken an antidote, by the poison being rendered nonexistent, the suffering also is rendered nonexistent. Devaputra, what do you think: is it right that the person was seized or is it not right?"

Devaputra said, "Mañjuśrī, on the ultimate level [it] is extremely not right."

Mañjuśrī said, "Devaputra, how is that poison nonexistent?"

Devaputra said, "Mañjuśrī, just as being seized is utterly untrue, so also the absence of poison is utterly untrue."

Mañjuśrī said, "Devaputra, in that way the Noble Ones see all defilements by means of not seeing on the ultimate level."

The Bṛ, 177, quotes a Satya-dvāyāvatara in which Devaputra is being addressed, and Vaidya in the fifth appendix, 309, has confused this text with Atiśa's composition of the same name. It seems that the Sanskrit text with the title Satyadvāyāvatara was translated into Tibetan with the title
Just as in a dream the poison of one seized [= bitten] by a snake is pacified, [so] defilement also will be pacified.

Therefore\(^1\), because one realizes the *Dharmadhātu if one trains (goms par gyurd na) [oneself] on reality\(^2\), by realizing the *Dharmadhātu, which is by nature clear light, because there is no seed\(^3\) of error\(^4\), there is no occasion for adventitious defilement to arise, because one dwells in the nature of reality\(^5\).

Some [texts] have\(^6\) "an essential nature endowed\(^7\) with peace" (rnam par zhi ba dang bcas pa'i rang bzhin); ignorance and so forth\(^8\), which is naturally peaceful\(^9\) from the begin-

---

\(^1\) y-il: gtan tshigs (the reason).

\(^2\) y-il: don dam pa'i (of the ultimate).

\(^3\) y-il: dngos por lta ba'i (of the view that entit[ies are real]).

\(^4\) y-il: 'khrul ching (and delusion).

\(^5\) y-il: lan chig ji ltar rtogs par (to understand how one time.) The meaning of this note is not clear.

\(^6\) y-il: sa lu ljang pa rgya gar gyi yi ge kha chig las ni rnam par zhi ba ma yin ba'i rang bzhin zhes myi 'byung ste / de la bchas shes bya ba'i sgra ni gnyis bgrogs pa lta bur myi blta 'o //.

(Some Indian manuscripts [of] the Śālistamba-[ṣūtra] do not have [the phrase] "an essential nature that is not pacified." There the word "endowed" will not be seen, just as two friends.)

\(^7\) y-il: ma bral bas na (because not separated).

\(^8\) y-il: de nŷid dgrol ba'i phyir (in order to unravel precisely that [expression, "an essential nature endowed with peace"]).

\(^9\) y-il: yan lag bchu gnyis (the twelve components).
ning, is endowed with peace. Because [it] naturally occurs together\(^1\) with peace\(^2\), that\(^3\) has an essential nature endowed with peace; thus the word is applied.\(^4\)

[End of the Fifteen Adjectives of Ultimate Dependent Arising.]

HE who SEES DEPENDENT ARISING (\textit{rten cing 'brel par 'byung ba mthong ba des /; ya [imaṃ] pratītyasamutpādam ... paśyati, sa})\(^5\) of such a type SEES (\textit{mthong; paśyati})\(^6\) the just-mentioned Dharma of practice and Dharma of result because everything on the ultimate [level] has one taste. Also, Buddha, the

\(^1\)\textit{y-il: don dam par gzod ma nas zhi bas na gzod zhi bar bya myi dgos pa'i rang bzhin dang bchas pa la bya /.}

(Because ultimately pacified from the beginning, [that] is endowed with an essential nature that, [from] the beginning, does not need to be pacified.)

\(^2\)\textit{y-il: bchas shes bya ba'i sgra ni gnyis bdrogs pa lta bur myi bta'o.}

(The expression "endowed" is not seen, just like two friends.)

\(^3\)\textit{y-il: gzod zhi bar bya myi dgos kyi gzod pa nas zhi bar gyurd pa'i phyir.}

([From] the beginning there is no need to be pacified, but because [the ultimate] is pacified from the beginning, [the following is said].)

\(^4\)\textit{y-il: don dam pa (the ultimate).}

\(^5\)T-\textit{D, 30b:}

"AN ESSENTIAL NATURE THAT IS PACIFIED" because [dependent arising] is free of karma and defilement.

An essential nature entirely peaceful, free of all conceptual proliferation, free of the entire net of conceptions, permanently abiding, fearless, is free of arising and perishing.

\(^x\) and \(^y\) have reddened this passage, but \(^z\) has not.

\(^6\)xz have reddened this word, \(y\) is too illegible to determine.
Blessed One, [is seen] because the just-mentioned ultimate has the essential nature of the Dharma-body (*chos kyid sku; dharma-kaya). Therefore, "HE who 'SEES' the just-mentioned 'DARMA, SEES THE BUDDHA,' SAID (*chos mthong ba des sangs rgyas mthong ngo zhes gsungs; yad uktam[---yo] dharmam paśyati, sa buddham paśyati)² [the Blessed One]"; [the phrase] "the Blessed One" [in the previous sentence] is implied.³

[Should someone] wonder, "Why does that one see it"⁴ in

¹Although the Bp, 186 and 269, have "dharmaśarīra," more likely Kamalaśīla used "dharma-kīya."

⁷-D, 30b:

"DARMA-BODY": precisely the Dharma-body is the body of the Dharma, just as an upper millstone [or pestle] (*mchig bu = mchig gu (?); *niśadāputra) [The meaning of the example is unknown].

"BUDDHA" [is so-called] because [He] knows the Dharma.

In that way, one who sees dependent arising sees the Dharma, the unsurpassable enlightener, the nature of the learned.

He who [sees] the Dharma of the sphere of Noble Wisdom, by realizing reality itself [or by oneself] in that way, sees the One-Born-From-Dharma, the Dharma-emanation, the Dharma-vision, the Buddha; thus said the Blessed One.

²This quotation comes from the very beginning of Maitreya's reply to Śāriputra.

xz have zhes gsungs in red, y is too unclear to accurately say.

⁵-T-D, 30b:

He who sees the Dharma in a similar way with an essential nature that is permanent, without life, and so forth:

One who is stainless-minded sees [11c]
Dependent arising, the Dharma, and the Buddha [11d]

that one sees the Buddha as the unsurpassable Dharma-body; thus the Blessed One said.

⁴CDGNP add "it" (de).
that way?" the Blessed One\textsuperscript{1} here stated the reason, "HAVING REALIZED THE NOBLE DHARMA\textsuperscript{2}, BY POSSESSING PERFECT WISDOM". ('phags pa' i chos mnyon bar rtogs te / yang dag pa' i ye shes dang ldan bas //; [äryadharmaḥbhisamaye samyagjñānād upanayenaiva ? ]\textsuperscript{3}; this is the reason for seeing here. He who understands the just-mentioned dependent arising realizes the Noble Dharma; the meaning is "understands the ultimate Dharma." He who understands the ultimate Dharma possesses perfect wisdom. He who possesses perfect wisdom, because [he] dwells in\textsuperscript{4} the wisdom of sameness, does not conceive dependent arising, the Dharma, and the Buddha to be different. Thus, if the yogi, because of possessing perfect wisdom when the Noble Dharma is realized, sees the just-mentioned dependent arising, [he] will see the Dharma and the Buddha; thus the Blessed One said. Therefore, because the Blessed One spoke with regard to the intention for sameness and the allusion for the characteristic of the perfect (yongs su grub pa' i mtshan nyid; *parinिःpanna-lakṣaṇa), [we] intend that there is no

\textsuperscript{1}For "the Blessed One," x alone has genitive marker, kyi, instead of the instrumental marker, which is preferable.

\textsuperscript{2}\textsuperscript{T}-D, 30b:

"HAVING REALIZED THE NOBLE DHARMA": those who are far beyond sinful dharmas are noble. The dharma of those is the Noble Dharma: right view and so forth.

"HAVING REALIZED": because of having done face-to-face single-pointedly and because of having done directly: because of having obtained concentration; thus is the meaning.

\textsuperscript{3}Vaidya's Sanskrit edition has the brackets because the original Sanskrit text of Bp must have been missing this passage.

\textsuperscript{T}-D, 30b:

"BY POSSESSING PERFECT WISDOM" is because [it] realizes in a perfect, unerring fashion the reality of the absence of self [in] all dharmas.

\textsuperscript{4}CDGNP omit "in" (la).
contradiction in the speech of the Blessed One.

\footnote{CDGNP have "by" (kyis) instead of "of" (kyi).}
OBJECTION\(^1\): WHY [THE NAME] "DEPENDENT ARISING?"

ANSWER: [IT] POSSESES CAUSES AND POSSESES CONDITIONS, 
BUT IS NOT CAUSELESS [NOR] CONDITIONLESS. THEREFORE, [IT IS 
CALLED] "DEPENDENT ARISING."

IN THAT [CONNECTION], THE BLESSED ONE BRIEFLY STATED THE 
DEFINING CHARACTERISTIC OF DEPENDENT ARISING:\(^2\)

[THIS] IS THE RESULT OF THIS CONDITIONEDNESS:\(^3\) "WHETHER 
TATHÄGATAS ARISE OR NOT, THIS NATURE OF DHARMAS REMAINS."

\(^1\)The ŠŚ actually says smras pa (statement) but in this 
context the translation "objection" works better.

\(^2\)T-D, 31a, quotes most of this passage with no commentary 
other than introducing the section as an analysis of the 
defining characteristic of dependent arising.

\(^3\)LRT, having omitted "this" ('d\(\ddot{u}\)) and changed the 
genitive to an instrumental, translates "By conditionedness 
[there is the] result:" (rkyen nyid kyis 'bras bu ste /).

\(^4\)T-D, 31a, quotes this ŠŚ passage with some variation:

WHETHER TATHÄGATAS ARISE OR NOT, THIS NATURE, STABILITY 
OF DHARMAS, AND INVARIABLE PRINCIPLE OF DHARMAS ETERNALLY 
REMAINS.

The quotation is introduced by a brief passage affirming the 
principles of dependent arising--proceeding with unbroken 
streams of causes and conditions and of causes and results-- 
and denying the principles of causelessness, dissimilar 
causes, creative agent, and destructive agent.

T-D, 31a, continues:

Perhaps by a single cause devoid of [GNP connected 
with] conditions entities are born and abide. Perhaps 
a condition, without depending upon a cause, is able to 
generate something. Perhaps it is right to say "abiding 
and non-abiding." [But these statements are not right.] 
These [causes and conditions] arise, the result arises; 
because there is no causelessness, no conditionlessness, 
whether Tathāgatas arise or not, this nature and stabil-
ity of dharmas eternally remains. In this way, the prin-
ciple of dependent arising is the result of this condi-
tionedness, thus the Blessed One briefly stated [the 
defining characteristic of] dependent arising.
UP TO:

THIS WHICH IS THE NATURE, THE STABILITY OF DHARMAS, THE INVARIABLE PRINCIPLE\(^1\) OF DHARMAS, THE CONFORMITY TO DEPENDENT ARISING, THUSNESS, UNERRING THUSNESS, UNIQUE THUSNESS, VERITY, TRUTH, UNERRINGNESS, AND THE RIGHT.

See the ŠK [12]. See 5 in the Appendix for the Sanskrit quotations.

[The Conventional Mode]

[Should] someone\(^2\) wonder, "If this dependent arising is

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\(^1\)This is one of the few instances in which the Dunhuang texts and the later editions have different forms of a word. The Dunhuang texts (abce) have:

\[ \text{chos nges par gyurd} \text{ (be gyur; c 'gyur) pa (c ba) nyid} \]

and the later editions all have \[ \text{chos mi 'gyur ba} \text{ (F pa) nyid}. \]

The Mv, 6500, has \[ \text{niyamaḥ = mi 'gyur ba} \text{ and Mv, 6501, has nīyamaḥ = nges par 'gyur ba}. \]

The ŠT-K, in both Dunhuang and later editions, follows the ŠS Dunhuang reading, with the exception that the Dunhuang texts omit the word \text{chos:}

\[
\begin{align*}
\text{xz} & \quad \text{nges par gyurd pa nyid} \\
\text{y} & \quad \text{nges par gyur pa nyid} \\
\text{CDGN} & \quad \text{chos nges par gyur ba nyid} \\
\text{P} & \quad \text{chos nges par gyur pa nyid}
\end{align*}
\]

The T agrees with the ŠT-K except for the \text{pa/ba} particle:

\[
\begin{align*}
\text{T-CDGN} & \quad \text{chos nges par gyur pa nyid} \\
\text{T-P} & \quad \text{chos nges par gyur ba nyid}
\end{align*}
\]

It is not known how there came to be the two different forms of a word or whether the same word is being translated from Sanskrit.

\(^2\)CDGNP omit \text{gang (someone).}

y-il: \text{mu stegs chan lastsogs pa} (such as a non-Buddhist).
not assembled on the ultimate [level] by\(^1\) causes and conditions, why is it\(^2\) called 'dependent arising'?" Therefore, in order to indicate the meditation on dependent arising in the conventional mode, [Maitreya]\(^3\) said, "WHY\(^4\) [THE NAME] 'DEPENDENT ARISING'?" (\(ci'i\) phyir rten cing 'brel 'byung ba zhes bya' //; \(pratītyasamutpāda\) iti kasmād ucyate /). In response to this, [Maitreya] said, "[IT] POSSESES CAUSES AND POSSESES CONDITIONS BUT IS NOT CAUSELESS [NOR] CONDITIONLESS" (rgyu dang bcas rkyen dang bcas pa la bya'\(^\prime\)i / rgyu myed rkyen myed pa la ma yin te //; sahetukaḥ sapratyayo nāhetuko nāpratyaya). [Someone] supposes this:

Ultimately, this dependent arising is indeed an unborn thing, but nevertheless, conventionally, just like an illusion or reflection, that which depends on various, particular (so sor nges pa; *pratiniyama) causes and conditions indeed exists as a conventional designation (tha snyad btags par yod pa nyid de). Therefore, all the expositions [expounded] in scripture and [held] in the world are indeed not contradictory.\(^5\)

\(^1\)xyz omit "by" (kyis).

\(^2\)ZCDGNP omit "it" ('di').
\(^3\)y-il: da ltar \(gi\) phyi nang \(gi\) dngos po (an internal [or] external entity of the present).

\(^4\)CD omit \(ci'i\) phyir (why).

\(^5\)y-il: sgyu ma tsham du rgyu rkyen yod par bshad pas bchom ldan 'das kyis rten ching 'brel par 'byung ba dang khaps dang skye mched tsham mying dang tshig dang yi ge' tshogs lastsogs pa yod par bshad pa yang 'gal ba myed do //.

[By having explained that causes and conditions exist as mere illusion, although the Blessed One explained that the gathering and so forth of words, phrases, and letters exists [as] mere dependent arising, the [eighteen] elements, and
But, however, because [even] conventionally the way the non-Buddhists imagine this [dependent arising] to have the defining characteristic of causelessness, dissimilar cause, and so forth is not so, in order to refute all the non-Buddhist views, this¹ [dependent arising] is established [to have] a five-fold defining characteristic: [1] the defining characteristic of arising from causes, [2] the defining characteristic of arising from many impermanent causes, [3] the defining characteristic of arising without a self, [4] the defining characteristic of arising from efficacious conditions, and [5] the defining characteristic of arising from agentless conditions.

[1. The Defining Characteristic of Arising from Causes].

In that [connection], this² [expression] "POSSESSES CAUSES AND POSSESSES CONDITIONS" (rgyu dang bcas rkyen dang bcas //; sahetukaḥ sapratyayo) indicates³ the first defining characteristic; this undermined the view that [entities arise] causelessly.

Lest [someone] wonder, "Although endowed with causes, how would there be a condition without effect?"⁴ [Maitreya]

[twelve] sense-bases, there is no contradiction.)

¹y-il: rten ’brel (dependent arising).
²GNP do not have "this" (’di) in the instrumental form (’dis), which is grammatically required.
³CDGNP have the past form of the verb, bstan (indicated).
⁴y-il: ’di ryang gzhan dag dogs pa rten ’brel ches bya ba ni 'bras bu rgyu la rtend pas na rgyu dang 'bras bu dus gcig na yod pa skad kyi sgrar gsungs pa na ’di rong du rgyu dang bchas rkyen dang bchas shes smos pas rgyu rkyen ni yod bden na de ’di 'bras bu ma bstand pas 'bras bu myed na rgyu rkyen de dag gang gš rkyen du ’byung snyam sens pa ’di phyir /.
(Here also, others doubt because of thinking:
said, "BRIEFLY" (mdor; *samkṣipta)\(^1\); of\(^2\) that [result] for which this\(^3\) is the condition, this is the condition\(^4\); the phenomenon of that is this conditionedness.\(^5\) That\(^6\) which makes understood just that result of that\(^7\) is the result of

"Dependent arising": if it were said that cause and result existed at the same time because the result depends on the cause, because here above "possesses causes and possesses conditions" was said, if it is true that causes and conditions exist, because the result of that was not indicated [in the sūtra], when there is no result, of what [result] would those causes and conditions be the condition?)

\(^1\)y-il: // lan du mdor zhes bya ba lastsogs pa gsungs te / mdor na sa bon de myu gu gang gi rkyen du gyurd pa de nī myu gu de 'ī rkyen ches bya ste / mdo las nyīd ches smos pa rnams sgra 'ī don gzhān du yang snyegs mod kyī skabs 'dīr nī rkyen nyīd las 'bras bu nyīd 'byung ba tsham las gzhān mu stegs kyīs brtags pa lta bu chī yang myed do zhes dgag pa 'ī phyir nyīd kyī sgra smos so //.

[In answer, [Maitreya] said "briefly" and so forth. In brief, the seed that is the condition of that sprout is called "the condition of that sprout." In the sūtra, the expressions "nyīd" may refer to other meanings of the word, but in this situation [it] is just the result arising from the condition; there is no other [meaning] such as the non-Buddhist[s] imagine. For the sake of refutation, the word "nyīd" was stated.)

\(^2\)xyz omit the genitive.

\(^3\)y-il: rkyen te sa bon (the condition, the seed).

\(^4\)y-il: mdo las rkyen 'dī nyīd ches bya ba dang sbyaro.

(In the sūtra, "this conditionedness" is applied.)

\(^5\)y-il: mdo las rkyen 'dī nyīd ces 'byung ba 'ī nyīd kyī sgra nā log shi g du drang du myed do / rkyen de 'ī dngos po nyīd la bya 'o //.

(In the sūtra, although "this conditionedness" occurs, the suffix "-ness" is not lead off to one side, [that is, the suffix nyīd has no meaning]. [It] is the phenomenon of the condition.)

\(^6\)y-il: 'bras bu (result).

\(^7\)y-il: rgyu rkyen (causes and conditions).
that condition. That is indicated thus:

When this condition exists, this result arises.

[We] wish to express just that by the word "dependent arising." In that [connection], the established word ["dependent arising"] having been agreeably concluded, there is no contra-

\[y-il: \quad \text{// rkyen 'd\'i ny\'id ky\'i 'bras bu ste zhes bya ba}
\]
\[las 'bras bu zhes bya ba ni rkyen gang gis na rkyen 'd\'i ny\'id ky\'i 'bras bu ni 'd\'i yin no zhes bya bar gzhan dag\'is shes par byed pa ni rkyen de 'i 'bras bu zhes bshad do //.}

([The word] "result" from [the expression] "the result of this conditionedness" that makes others understand that "If by some condition, [then] this is the result of this conditionedness" was explained as the result of that condition.)

\[y-il: \quad \text{// bshad ma thag pa'i chos de dag gi don ni 'd\'i skad bstand pa yin te / tshig phyi ma 'd\'i dag\'is gsal bar byed do / de yang gong du rtog ge pa dag\'is brgyal pa ltar rgyu dang 'bras bu dus gchig du yod pa lta bu la rten 'brel ches myi bya 'o / 'bras bu skyed par nus pa'i rgyu rkyen yod pa las brtend te / 'bras bu 'byung ba tsham la rten 'brel ches bya 'i / rgyu dang 'bras bu dus gchig na yod pa la myi bya 'i don ni sngar bshad pa lta bu la bya 'o //.}

(The meaning of those dharms just explained is indicated in these words: these later words make clear. Moreover, as the sophists contested above, cause and result at the same time is not called dependent arising. Depending on existing causes and conditions able to produce a result, the mere arising of the result is called dependent arising, but not the cause and result existing at the same time. The meaning is as explained previously.)

\[y-il: \quad \text{rgyu (cause[s and conditions]).}
\]

\[y-il: \quad \text{mdor na rgyu yod pa las 'bras bu 'byung bar nges}
\]
\[pas de tsham la bltos nas rten ching 'brel par 'byung ba zhes bya bar grang te / yod pa las byung zhes byar yang myi rung la myed pa las byung zhes byar yang myi rung ba'i don.}

(In brief, because it is certain that the result arises from the existing cause, based on just that, [the principle] is called "dependent arising"; [it has] the meaning of not being suitable to be called "arising from an existent" nor being suitable to be called "arising from a non-existent."
diction as to meaning.\footnote{1}

[Should someone] wonder, "Why\footnote{2} is this stated to possess causes?" in that [connection, Maitreya] said "WHETHER [TATHĀ-GATAS] ARISE" (byung yang rung; utpādād vā) and so forth.

[1] "THIS NATURE" (chos nyid 'di; [il]yan dharmatā) is the nature of dependent arising.\footnote{3}

[2] "THE STABILITY OF DHARMAS" (chos gnas pa nyid; dharmasthititā) and so forth belongs to the list of synonyms; some, in order to benefit the entire entourage, the persons who understand the meaning, state the list of synonyms. That stability that is simply abiding is merely called "enduring."\footnote{4}

[3] "THE INVARIABLE PRINCIPLE OF DHARMAS" (nges par gyur dr pa nyid; dharmaniyāmatā (Av, 452) / dharmaniyāmakatā (Bhāmatī, 265))\footnote{5} is the invariability; "having dependence on particular causes"\footnote{6} is the meaning.\footnote{7}

\footnote{1}Y-il: sgra ni don du rgyu sa bon las 'bras bu myu gu byung bar zad de / chos nyid kyis de ltar 'byung ba yod pas tshig ni ji skad du smras kyang rten 'brel [d]u 'byung ba la nyams pa 'am gnod pa myed pas ji dga' r sbyord tshig pa'o //.
(The word: in meaning, the result-sprout arose from the cause-seed; because there is arising like that by nature, the phrase occurs as dependent arising just as spoken and, because there is no harm or fault, is a phrase that applies agreeably.)

\footnote{2}Before "Why," CD add de (that); GN have nga (I); P has da (now).

\footnote{3}T-D, 31a:

NATURE is the nature of causes and conditions.

\footnote{4}T-D, 31a:

"STABILITY OF DHARMAS" is the nature of not perishing.

\footnote{5}xyz omit the word "chos" whereas CDGPNP have it before nges par gyur dr pa nyid and thus agree with the Sanskrit texts that have the word "dharma" before niyāmatā or niyāmakatā.

\footnote{6}y-il: nas dang 'bras lta bu sa bon (seed such as wheat}
[4] "THE CONFORMITY TO DEPENDENT ARISING" (rten cing 'brel par 'byung par 'thun pa; pratītyasamutpādānulomatā)--there is never any arising that is not dependent on causes and conditions; always there is reliance upon causes and conditions--[that] is the meaning.\(^1\)

[5] "THUSNESS" (de bzhin nyid; tathātā) is meditating exclusively in such a way.\(^2\) Also, because [dependent arising] is the cause of realizing thusness.\(^3\)

or rice). Thus, from wheat seeds come only wheat, from rice seeds only rice. This invariable principle of dependent arising is the fact that particular causes have particular results.

\(^7\)T-D, 31a:

"THE INVARIABLE PRINCIPLE OF DHARMAS" is the definite order of this conditionedness, just like the series [of] causes and conditions.

y-il: // da nā rnam grangs kyi dong rnas 'dī man chad re re nas 'chad de / rten ching 'brel par 'byung ba'i rang nyid las myi 'gyur ba bam brtan par gnas pa'i phyir nges par gyurd pa nyid ches bya ba 'o //.

[Now, explaining each of the topics of the list of synonyms down to this point, because dependent arising's own karma either does not change or abides stably, [it] is called "the invariable principle."]

\(^1\)T-D, 31a-b:

"THE CONFORMITY TO DEPENDENT ARISING": conditions without causes do not proceed [to have a result] and causes without conditions also do not proceed, but when [both causes and conditions] have mutually gathered, [they] will proceed [to have a result].

\(^2\)y-il: rgyu rkyen las byung ba kho nar rtogs par bya 'o //.

(Exclusively arising from causes and conditions is to be understood.)

\(^3\)T-D, 31b, omits "thusness."

y-il: ma skyes pa'i de bzhin nyid de don dam pa khong (realizing the thusness of the unborn, the ultimate).

y-il: // yang na rten 'brel 'dī kun rdzob sgyu ma tsham du shes pa'i sgo nas ma skyes pa'i de bzhin nyid don dam par
"UNERRING THUSNESS" (ma nor pa de bzhin nyid; avitathatā) is because [dependent arising] refutes the wrong.\(^1\)

"UNIQUE THUSNESS" (gzhlan ma yin ba de bzhin nyid; ananyatatatā) is because [dependent arising] rejects deceit (gya gyu; *jihma); if some entity should not be dependently arisen, then there would be deceit. That is not the case, because all entities are dependently arisen.\(^2\)

"VERITY" (yang dag pa nyid; bhatatā)--authoritative because [dependent arising] is not deceptive.\(^3\)

"TRUTH" (bden ba kho na; satyatā)--because [dependent arising] possesses the Noble Truth.\(^4\)

\(^1\)T-D, 31b, omits "unerring thusness."

\(^2\)T-D, 31b:

"UNIQUE THUSNESS" is because [dependent arising] is devoid of difference.

\(^3\)T-D, 31b:

"VERITY" is because [it] does not deceive.

\(^4\)T-D, 31b:

"TRUTH" is because [dependent arising] is in harmony with truth.

"REALITY" is because [it] possesses the goal.

"Reality" (de kho na nyid; tattvam) is not one of the terms enumerated in the SS or the ST-K but is added by the T and the Av. Given the T's omissions in this enumeration and this addition of de kho na nyid, we have evidence for a variant transmission of this SS passage. However, we cannot tell whether the variant was part of the SS transmission or arose when the T was composed (or even when the T was translated into Tibetan). The Av omitted pratityasamutpādānulomata also, but because the T did not, the Av might represent another,
[10] "UNERRINGNESS" (ma nor pa nyid; aviparītā)—
because [dependent arising] was not conceived incorrectly.¹

[11] "RIGHT" (phyin cì ma log pa nyid; aviparyastā)—
because [dependent arising] is the object of perfect wisdom.²

Also, the earlier words are explained by the later words.

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1 ⁷-D, 31b:

"UNERRINGNESS" is because [it] is devoid of the 
four-fold waywardness.

2 ⁷-D, 31b:

"RIGHT" is because [it] conforms.
FURTHERMORE, THIS DEPENDENT ARISING ARISES ON THE BASIS OF TWO. WHAT ARE THE TWO? \(^1\) FROM DEPENDENCE ON CAUSES AND DEPENDENCE ON CONDITIONS. THAT ALSO IS TO BE SEEN AS TWO-FOLD: EXTERNAL AND INTERNAL. \(^2\)

See the ŚK [13ab]. See 6 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of Arising from Many Impermanent Causes]

"ON THE BASIS OF TWO" (gnyis kyi phyir; dvabhyaṁ kāraṇābhyaṁ) and so forth indicates\(^3\) the second defining characteristic.

"DEPENDENCE" ('brel pa ni /; upanibandhataḥ) is arising from dependence on that; this many-impermanent-causes doctrine undermines the incongruous cause called "permanent whole."

Here "CAUSE" (rgyu; hetu) is the basic cause, because of being specific.\(^4\)

"CONDITIONS" (rkyen; pratyaya) are considered to be concurrent causes, because [they] are general.

\(^1\) The Sanskrit of the Bp and the Mās has "From what two causes does [it] arise?".

acLRT omit 'di ita ste / (That is:), the onset of the answer. The Sanskrit versions do not have any equivalent.

\(^2\) T-D, 31b, quotes most of this passage from the ŚŚ and, as way of explanation, states that there are four categories.

\(^3\) xy have the past form, bstand, z the imperative, stond, and CDGNP the present, ston.

\(^4\) Y-il: las dge sdiṅ g bag chags pas nas kyi sa bon lastsogs pa ste / 'di dag ni so so 'i 'bras bu gang yin bar len par byed kyi / sa bon gchig gis thams chad kyi rgyur myi 'gyur bas thun mong ma yin ba zhes bya 'o / .

(By the impressions of good [and] bad karma, [there] is the seed of wheat and so forth; these procure that which is the particular result, but because a single seed is not the cause of everything, [it] is called "specific.")
[3. The Defining Characteristic of Arising without a Self]

In order to indicate the third defining characteristic, [Maitreya] said, "THAT ALSO IS TO BE SEEN AS TWO-FOLD: EXTERNAL AND INTERNAL" (de yang phyi'i dang nang gi rnam pa gnyis su blta'o; so'pi dvividho draṣṭavyah--bāhyaś cādhyaṭmikaś ca /); "that also" is dependent arising dependent upon causes and conditions. In that [connection], the childish\(^1\) are attached to the internal sense-bases as if [they were] the self [and] are attached to the external sense-bases\(^2\) as if [they were whatever is referred to as] mine; in order to abandon attachment to both those, dependent arising is explained to be two-fold: because selflessness and external [and] internal dependent arising are the same. If the self existed, external and internal dependent arising\(^3\) would not be feasible because the self would abide permanently as the basis and [entities] would have the essential nature of that [self]\(^4\); likewise\(^5\), [entities]\(^6\) would be permanent.\(^7\)

\(^{1}\)CD have byas pa (past agent).

\(^{2}\)xyz omit skyed mched (sense-base).

\(^{3}\)xyz omit 'byung bar (arising).

\(^{4}\)y-il: bdag (self).

\(^{5}\)y-il: bdag ([like] the self).

\(^{6}\)y-il: dngos po rnam kyang (entities).

\(^{7}\)y-il: // bdag yod na ji ltar phyi nang gi rten 'brel du ji myi rung zhe na / lan du bdag yod pa dang bdag byin kyis rlob pa rtag du gnas pas dngos po rnam kyang de 'i rang bzhin du byin kyis brlabs te / rtag du gnas par 'gyur pa'i phyir rtag par yod pa la rten 'brel du 'byung bar ga la 'gyur te / rtag par yod pa'i riggs na da ltar dngos po rnam ni rim kyis rgyu 'gag pa las 'bras bu 'byung bar snang bas bdag rtag pa dang bchas shes byar myi rung ngo //.

(If the self existed, how would external [and] internal
IN THAT [CONNECTION], WHAT IS THE DEPENDENCE ON CAUSES [OF] EXTERNAL DEPENDENT ARISING? THAT IS: FROM THE SEED A SPROUT, FROM THE SPROUT A LEAF, FROM THE LEAF A STALK, FROM THE STALK A HOLLOW-STALK, FROM THE HOLLOW-STALK A BUD, FROM THE BUD A FLOWER, FROM THE FLOWER A FRUIT. WHEN THERE IS NO SEED, THE SPROUT WILL NOT ARISE; UP TO WHEN THERE IS NO FLOWER, THE FRUIT WILL ALSO NOT ARISE. WHEN THERE IS A SEED, THE SPROUT WILL BE PRODUCED; SIMILARLY, UP TO WHEN THERE IS A FLOWER, THE FRUIT ALSO WILL BE PRODUCED.\(^1\)

See the ṢK [13c] and [14ab]. See 7 in the Appendix for the Sanskrit quotations.

[4. The Defining Characteristic of Arising from Efficacious Conditions]

"THAT IS: FROM THE SEED A SPROUT" ('dī lta ste sa bon las myu gu /; yad idam bijād ahkurāḥ) and so forth indicates the fourth defining characteristic of external dependent arising, because [it] states that a seed and so forth is the particular cause, because [it] indicates by means of both affirmative and negative [statements] that this cause is efficacious. Therefore, everything will not be born from dependent arising not be feasible?

In answer, because the self exists and because the self, the sustainer, abides permanently, entities also would be sustained in accordance with the essential nature of that [self]; because [entities] would abide permanently, when permanently existing, where would there be arising in dependence? In the reasoning that [entities] exist permanently, because presently entities appear by a process—the result arises from the cause ceasing, a permanent self is not feasible.)

\(^1\) T-D, 31b, quotes the ṢS in part without comment. Then following the quotation of the ṢK [14ab]:

When there is a seed, the sprout, stalk, and so forth up to the fruit occur, but when there is no seed, the sprout, stalk, and so forth up to the fruit do not occur.
everything, because [a cause has] a particular potency; thus [Maitreya] intended. Because a permanent [entity] has no positive or negative [statement associated with it], therefore those who assert that a result arises from a permanent [cause] that lacks potency are undermined.
IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE SEED, "I PRODUCE THE SPROUT." IT DOES NOT OCCUR TO THE SPROUT, "I WAS PRODUCED BY THE SEED." SIMILARLY, UP TO IT DOES NOT OCCUR TO THE FLOWER, "I PRODUCE THE FRUIT." AND IT DOES NOT OCCUR TO THE FRUIT, "I WAS PRODUCED BY THE FLOWER." HOWEVER, WHEN THERE IS A SEED, THE SPROUT IS PRODUCED AND APPEARS; SIMILARLY, UP TO WHEN THERE IS A FLOWER, THE FRUIT WILL BE PRODUCED AND APPEAR: THUS IS TO BE SEEN THE DEPENDENCE ON CAUSES [OF] EXTERNAL DEPENDENT ARISING.¹

The SK has no corresponding verses. See 8 in the Appendix for the Sanskrit quotations.

[5. The Defining Characteristic of Arising from Agentless Conditions]

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE SEED, 'I PRODUCE THE SPROUT'" (de la sa bon ni 'di snyam du bdag gis myu gu mngon bar bsgrub bo snyam du myi sems so //; tatra bijasya naivam bhavati, aham aṅkuraṁ abhinirvartayāṁIti) and so forth indicates the fifth defining characteristic.

"HOWEVER" ('on kyang //; atha punar) and so forth indicates that although there is a cause of entities, there is no agent.² If the agent were the cause, there would be no

¹T-D, 31b, without comment quotes this SS passage and adds a few connecting phrases.

²y-il: // mdo las 'on kyang sa bon yod na myu gu mngon bar 'grub ching 'byung bar 'gyur ba nas de bzhin me tog yod na 'bras bu'i bar du yang mngon bar 'grub ching 'byung bar 'gyur te / zhes bya ba dang sbyar te / dpe nī bya ka ra na pa lastsogs pa mu stegs pa thams chad kyi gsung las sa bon lastsogs pa rgyu dagis myu gu lastsogs pa 'bras bu 'i dngos po skyed pa na rgyu nī byed pa zhes bya ba'i rdzas bla thabs gchig bskyed la / byed pa des nī 'bras bu skyed par byed pas na rgyu dang 'bras bu 'i bar na byed pa po lhag pa gchig yod pas rgyu 'i byed pa dang bchas par 'dod pa 'i lta ba sel te / 'dir dngos po rnams skye ba 'i rgyu nī yod kyī mu stegs pa 'dod pa lta bu 'i byed pa po bla thabs myed par ston to //.
entity\(^1\) and\(^2\) what is related to that\(^3\), because there would be no benefit \(=\) causal influence\(^4\).

Even if there were benefit, if the mere existence \([of]\) the self were to benefit the agent, why would \([the\ existence of the self]\) not likewise benefit the result as well?\(^5\)

(Applying what is said in the sūtra, "However, when there is a seed, the sprout is produced and appears: similarly, on up to when there is a flower, the fruit will be produced and appear": for example, according to the scripture of all non-Buddhists such as the grammarians, inasmuch as causes such as the seed generate the entity of the result such as the sprout, the cause generated a temporary substance called "agent." Inasmuch as that agent generates the result, because there is an extra agent between cause and result, the view that maintains that cause's agent is undermined. Here has been indicated that, although the cause that produces entities exists, there is no temporary agent such as the non-Buddhist[s] maintain.)

\(^{1}\) y-il: rgyu (cause)

\(^{2}\) CDGNP omit dang (and).

\(^{3}\) y-il: 'bras bu (result).

\(^{4}\) y-il: byed pa rgyu yin na myi rung ba ji yod snyam ba la / lan dkyus te / gal te mu stegs pa 'dod pa ltar sa bon las myu gu 'byung ba de sa bon yod pa tsham kyis myu gu skyped par myi nus kyi byed pa zhig bya ba zhig gchig chig bar na yod pa des grogs byas te / myu gu skyped par byed do zhes zer ba myi rung ste / ji ste byed pas myu gu skyped na / sa bon gyis myu gu skyped ches byar myi rung ste / sa bon dang myu gu 'brel pa myed pa'i phyir myu gu la sa bon gyis phan myi 'dogs pas sa bon myed par yang myu gu 'byung ba'i skyon du 'gyur ro //.

(If the agent were the cause, what would not be right?
To answer at length: As the non-Buddhist[s] maintain, the sprout arises from the seed; the mere existence \([of]\) the seed is not able to produce the sprout, but the agent--an action--existing between the one \([the seed]\) and the other \([the sprout]\), having acted as a friend, produces the sprout. That statement \([of the non-Buddhists]\) is not right. If the agent produces the sprout, it would not be right to say that the seed produces the sprout. Because the seed does not benefit the sprout, on account of the seed and sprout having no relation, there would be the fault that even without a seed the sprout would arise.)

\(^{5}\) y-il: sa bon dang myu gu 'brel pa myed pa myi rung bas
another agent\textsuperscript{1} produced\textsuperscript{2}, that\textsuperscript{3} would not be related to that\textsuperscript{4,5}.

\texttt{'j\textit{igs pa'i phyir yang 'di skad zer te / sa bon gy\textit{is} byed pa skyed de / de nas byed pas myu gu skyed pas brgyud pa'i sgo nas sa bon gy\textit{is} myu gu la phan 'dogs so zhe na / de yang my\textit{i} rung 'dir sun dbhyung ba'i phyir lan dkyus te / sa bon gy\textit{is} byed pa bskyed par byed na sa bon yod pa tsham zh\textit{ig} gis byed pa bskyed dam / yang na byed pa gzhan zh\textit{ig} la bltos te skyed par byed / sa bon yod pa tsham zh\textit{ig} gis byed pa skyed do zhe na ni byed pa zhes bya ba sus kyang my\textit{i} mthong ba 'i byed pa zh\textit{ig} gis bar gyi lam long byas te / myu gu bskyed my\textit{i} dgos ky\textit{i} / sa bon gy\textit{is} chig char 'bras bu skyed du my\textit{i} rung ba'i bka' shags ji mtsham te my\textit{i} bzhed //.}

(Because [the view] that seed and sprout have no relation is not right, out of fear this was said: The seed produces the agent; after that, because the agent produces the sprout, by means of a series, the seed benefits the sprout.

[For Buddhists,] that also is not right; in order to rebuke this, [here is] the answer at length: If the seed were to produce the agent, either the mere existence [of the seed] would produce the agent or else, depending on another agent, [the agent] would be produced. [In the first case, regarding the view that] the mere existence [of the seed] produces the agent: [It] is not necessary that an agent called "agent" that no one sees, acting as an intermediary, produces the sprout, but however much is argued that [the position that] the seed concurrently produces the result is not right, [we Buddhists] do not claim [any agent].)

\textsuperscript{1} y-il: phy\textit{i} ma ([mentioned] later [as opposed to the previously mentioned agent]).

\textsuperscript{2} CDSNP add de'i tshe (at that time).

\textsuperscript{3} y-il: byed pa snga ma (the previously [mentioned] agent).

\textsuperscript{4} y-il: byed pa snga ma (the previously [mentioned] agent).

\textsuperscript{5} y-il: sa bon (the seed).

\textsuperscript{5} y-il: // gal te byed pa zhes bya ba de sa bon yod pa tsham gy\textit{is} ma bskyed ky\textit{i} / yang byed pa gzhan zh\textit{ig} gis byed pa snga ma de bskyed la snga ma des ni gdod myu gu skyed par byed do / zhe na / my\textit{i} rung bar bstand pa 'i phyir 'di smos te / 'o na ni byed pa nang gchig gis gchig bskyed par gyur pas sa bon gy\textit{is} myu gu bskyed pa ma yin bas / sa bon dang myu gu 'brel pa myed par skyon gong ma bzhin no //.

(The so-called agent is not produced by the mere}
If the agent\(^1\), by having a particular potency\(^2\), by its mere existence\(^3\), produces a result, likewise why would an entity\(^4\) not produce [a result]?\(^5\) If another agent [should produce a result], still there would be an infinite regress (thug pa myed par 'gyur; *anavasthāprasahga) for\(^7\) the agent.\(^8\)

existence [of] the seed, but another agent produced that previously [mentioned] agent and that previously [mentioned] agent produced the present sprout.

In order to indicate that is not right, this was stated: Well, because one inner agent would produce one [other inner agent], because it is not [the case that] the seed produced the sprout, as above [there would be] the fault that the seed and sprout are not related.)

1_y-il: snga ma (previously [mentioned]).

2_y-il: 'bras bu skyed pa'\(\#\) mthu yod pas (because there is the power of producing a result).

3_y-il: byed pa '\(\#\) snga ma nyid (precisely the earlier [mentioned] of the agent[s]).

4_y-il: 'o na rgyu '\(\#\) (well, of the cause).

5_y-il: 'bras bu (a result).

6_y-il: // 'dir yang gal te 'di skad du byed pa phyi ma gzhan po de myi\(\#\) dgos par sngar sa bon gyis bskyed pa'\(\#\) byed pa snga ma de nyid g.yo ba lastsogs pa'\(\#\) mtshan nyid myed pa yod pa tsham zhig gis 'bras bu skyed nus pas na byed pa snga ma de nyid rgyu dang 'bras bur rung ngo zhe na / de yang myi\(\#\) rung ste / 'o na rgyu la yang 'bras bu skyed pa'\(\#\) nus pa yod pa na byed pas 'bras bu bskyed myi\(\#\) dgos par rgyu nyid kyis ji 'i phyir 'bras bu myi bskyed de / gdon myi za bar de gnyis kyis kyis bar na byed pa gzhan myed do zhes pa'\(\#\) tha tshig //.

(Here also, inasmuch as precisely that earlier agent produced by the seed earlier without needing that other, later agent, is able to produce the result by merely existing without the defining characteristic of movement and so forth, precisely that earlier agent is suitable as cause and result.

That also is not right. Well, if the cause has the capability of producing the result, why would just the cause-- without the agent producing the result--not produce the result? Certainly, in between those two--[cause and result]--there is no other agent; such is the meaning.)

7_xyz omit la (for).
Thus, the pronouncement of the Blessed One that all dharmas lack an agent is reasonable. That [pronouncement] undermined those who maintain that the cause possesses an agent.

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\[8^y-11: \text{gal te yang 'di skad du byed pa yod pa tsham gyis skyed myi nus kyi byed pa gzhvan zhig gis rgyu byas nas byed par 'gyuro zhe na byed pa de nyid la yang rgyu gzhvan zhig gis rgyu 'am grogs bya (?) dgos te / de bzhin gchig nas gchig du bgyud pa mtha myed par 'gyur te / de bas na yang byed pa gzhvan 'dod na de la yang de bzhin du brgal zhung brtag pa thug pa myed do.}

(Although the mere existence [of] the agent is not able to produce [a result], another agent, acting as the cause, will create.

[Answer:] Precisely that agent is needed as a cause or friend by another cause; in that way, the series from one to another, will be endless. Therefore, if another agent is desired, that also, in that way cross-examined, is an infinite regress.)


See ŠK [13d] and [14cd-16]. See 9 in the Appendix for the Sanskrit quotations.

¹T-D, 32a, quotes and paraphrases the sūtra for this paragraph.

²ABCDFHKNQ have a reading that differs from the Sanskrit as well as from JLRT: The water element performs the function of moistening the seed.

³ABCDFHJKNQ again have a different reading not supported by the Sanskrit or LRT: The fire element performs the function of maturing the seed.

⁴ABCDFHJKNQ again differ from LRT and from the Sanskrit: The air element performs the function of opening the seed.

⁵bcd add "element" (kyi / kyi khams). Season is not usually included in any of the lists of elements. When a sixth element is listed, it is consciousness (vijñāna).
[4. The Defining Characteristic of Arising from Efficacious Conditions]

"IN THAT [CONNECTION], THE EARTH ELEMENT PERFORMS THE FUNCTION OF SUPPORTING THE SEED" (de la sa'i khams ni sa bon rten pa'i bya ba byed do //; tatra prthivıdhātur bijasya sāṃdhaṇaṇakṛtyam karoti //)\(^1\) and so forth, by indicating the application of earth and so forth, indicates the fourth defining characteristic, because [it] states the potency. Here earth itself is the element earth; it should be seen as [having] the essential nature of color and shape. The WATeR ELEMENT (chu'i khams ni //; abdhātur)\(^2\) [has] the essential nature of being moist; the FIRE ELEMENT (mye'i khams ni //; tejodhātur)\(^3\) [has] the essential nature of heat; the AIR ELEMENT (rlung ghi khams ni //; vāyudhātur)\(^4\) [has] the essential nature of movement: those produce the sprout. The SPACE ELEMENT (nam kha'i khams ni //; ākāśadhātur)\(^5\) is the cavity inside\(^6\) [and] the absence of touchables above\(^7\); that

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\(^1\) T-D, 32a, quotes the above SS passage and explains that by supporting the seed and sprout, earth is solidity.

\(^2\) T-D, 32a, quotes the above full SS sentence on water and explains that, according to CD, water listens (mnyan par byed do), and according to GNP, water assists (gnyen par byed do). Neither of these explanations inspires confidence in the reliability of this passage's transmission.

\(^3\) T-D, 32a, repeats the SS passage but uses the verb smin par byed do (matures) instead of yongs su dro bar byed do (matures) or yongs su dro ba'i bya ba byed do (performs the function of maturing). The T explains that at the time of increasing, having grown, the warmth through mutual contact is called maturation (yongs su smin pa).

\(^4\) T-D, 32a, repeats the SS sentence above on air and explains that opening the seed means the seed grows.

\(^5\) T-D, 32a-32b, repeats the SS sentence above and explains that space is non-obstructive because it facilitates. I presume space facilitates the growth of the seed, sprout, and so forth.

\(^6\) Y-il: myu gu 'i sбу bu (the sprout's cavity).
also should be seen as [having] the essential nature of light and darkness. And SEASON (dus; rtur)\textsuperscript{1}, because [it] is a particular condition of earth and so forth, [we] consider its divisions to be a particular aspect of time.\textsuperscript{2}

\begin{itemize}
\item \textbf{7y-il: myu gu skye ba ni st[e]ng nas 'gog pa myed pa.} \\
(The arisen sprout has no obstruction from above.)
\item \textbf{1T-D, 32b, also repeats the SS sentence above and then explains that because time transforms everything, it also transforms the seed.}
\item \textbf{2y-il: chen po bzhi 'dus pa'ı gnas skabs na sa bon las myu gu skye ba tsham la bya'ı mu stegs kyì lta bur dus rtag pas chos thams chad bskyed par ni myi 'dod pas na.} \\
(Because the sprout is simply born from the seed on the occasion when the four great [elements] assemble, but that a permanent time, like [the permanent time] of the non-Buddhist, produces all dharmas is not admitted.)
\end{itemize}
IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I PERFORM THE FUNCTION OF SUPPORTING THE SEED." SIMILARLY, IT DOES NOT OCCUR TO THE WATER ELEMENT, "I MOISTEN THE SEED." IT DOES NOT OCCUR TO THE FIRE ELEMENT, "I MATURE THE SEED." IT DOES NOT OCCUR TO THE AIR ELEMENT, "I OPEN THE SEED." IT DOES NOT OCCUR TO THE SPACE ELEMENT, "I PERFORM THE FUNCTION OF NOT OBSTRUCTING THE SEED." IT DOES NOT OCCUR TO THE SEASON, "I PERFORM THE FUNCTION OF TRANSFORMING THE SEED." IT DOES NOT OCCUR TO THE SEED, "I PRODUCE THE SPROUT." IT DOES NOT OCCUR TO THE SPROUT, "I WAS PRODUCED BY THESE CONDITIONS." HOWEVER, WHEN THESE CONDITIONS EXIST AND THE SEED CEASES, A SPROUT WILL BE PRODUCED. SIMILARLY, UP TO: WHEN THE FLOWER EXISTS, THE FRUIT WILL ALSO BE PRODUCED.

AND THE SPROUT IS NOT MADE BY ITSELF, NOT MADE BY ANOTHER, NOT MADE BY BOTH, NOT MADE BY ĪŚVARA, NOT TRANSFORMED BY TIME, NOT ARisen FROM ESSENTIAL NATURE, NOR BORN WITHOUT A CAUSE. HOWEVER, THE ELEMENTS OF EARTH, WATER, FIRE, AIR, SPACE, AND SEASON HAVING ASSEMBLED, WHEN THE SEED CEASES, THE SPROUT WILL BE PRODUCED. THUS, THE DEPENDENCE ON CONDITIONS [OF] EXTERNAL DEPENDENT ARISING IS TO BE SEEN.

See the ŚK [17-18]. See 10 in the Appendix for the Sanskrit quotations.

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1 ac omit "seed" (sa bon).

2 T-D, 36b:

Therefore, in the sutra was said, "HOWEVER, THE ELEMENTS OF EARTH, WATER, FIRE, AIR, SPACE, AND SEASON HAVING ASSEMBLED, WHEN THE SEED CEASES, THE SPROUT WILL BE PRODUCED." "HOWEVER"--the sprout and so forth will arise from the seed that has become non-existent and that is devoid of self, other, both, and Īśvara, and so forth, and [from] the gathering of earth and so forth.
[5. The Defining Characteristic of Arising from Agentless Conditions]

"IT DOES NOT OCCUR TO THE EARTH ELEMENT, 'I PERFORM THE FUNCTION OF SUPPORTING THE SEED'" (sa'î khamś kyang 'di snyam du bdag gis sa bon rten pa'î bya ba bya'o snyam du myi sems so //; prthivIdhätor naivam bhavati--ahäm bijasya samdhāraṇā- kṛtyam karomI)¹ and so forth indicates the fifth defining characteristic; in that way, by indicating the fifth defining characteristic, having [already] undermined the non-Buddhist view by means of affirmative [statement], in order to undermine [the non-Buddhist view] by means of negative [statements], [Maitreyā] said, "AND THE SPROUT" (myu gu de yang //; sa cāyam aṅkuro)².

[Negative [Statements]]

"NOT MADE BY ITSELF" (bdag gis ma byas //; na svayām kṛto) undermines the claim of those who say that simply the essential nature is the cause. Whether the essential nature exists or not, the self is not correct as the cause because [it] is useless and powerless.

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¹ T-D, 32b:

IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I PERFORM THE FUNCTION OF SUPPORTING." [For the word "supporting," T-CD have 'dug and T-GNP sLu'd; ŠŚ has rtend/rten; ŠT-K has rtend/rten/brten.] SIMILARLY, IT DOES NOT OCCUR TO WATER, FIRE, AIR, SPACE, and SEASON [that they perform their respective functions], because [they] do not grasp at "I" nor grasp at "mine."

² T-D, 32b, introducing [18], says:

"AND THE SPROUT"—because the sprout, which has the seed as a cause, and so forth is produced, [it is not made by itself, others, and so forth].

Following [18], T-D, 32b-36b, is a long section of commentary on the verse. The contents of this section are discussed at length in the introductory chapter on the contents of T.
"NOT MADE BY ANOTHER" (gzhan kyis ma byas //; na parakṛto)—because no other agent, having previously given thought [to creating], creates; by the [already] just-mentioned reasoning: because all dharmas lack an agent.

"NOT MADE BY BOTH" (gnyis kas ma byas //; nobhayakṛto) --not made by itself or another.

"NOT MADE BY ĪŚVARA" (dbang phyug gis ma byas //; neśvaranirmito) undermines the claim of Īśvara proponents: because [results] occur [only] sometimes, a permanent cause of entities, such as Īśvara, is not right because the cause is not deficient.¹ A permanent [cause] does not depend on another [cause in order to produce a result], because another [cause] assisting² that [permanent cause] is not necessary. ["Not made by Īśvara" is said] because of the unsuitability that [the cause] would [ever] be deficient should the cause of those causes and conditions be Īśvara and so forth; therefore, the [Buddha] intended that because [the result] arises [only] sometimes, [results] are not made by Īśvara.

"BY TIME" (dus kyis //; na kāla) also not made.

The Sāmkhyas imagine [creation from nature], but [creation] is "NOT ARISEN FROM NATURE" (rang bzhin las ma byung; na prakṛtisambhūto).

All these [negative statements] undermine a dissimilar cause. The final³ phrase—[NOR BORN WITHOUT A CAUSE]—undermines causelessness; should there be causelessness, because there is no dependence, [the result] arising [only] sometimes would not be feasible.

¹The reasoning is that a permanent cause should always be producing results. Because results occur only sometimes, their cause cannot be permanent.

²CDGNP have bsdad (depending [on]).

³CDGNP have thams cad (all), which does not work here.
IN THAT [CONNECTION], EXTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD. WHAT FIVE? NOT ETERNALISM, NOT ANNIHILATION, NOT TRANSMIGRATION, FROM A SMALL CAUSE A GREAT RESULT IS PRODUCED, AND AS THE CONTINUITY OF WHAT IS SIMILAR WITH THAT.


HOW IS [IT] NOT TRANSMIGRATION? BECAUSE THE SPROUT IS ONE THING AND THE SEED ANOTHER; PRECISELY THAT WHICH IS THE SPROUT IS NOT THE SEED. THEREFORE, [EXTERNAL DEPENDENT ARISING] IS NOT TRANSMIGRATION.

HOW IS A GREAT RESULT OBTAINED FROM A SMALL CAUSE?\(^2\) FROM PLANTING A SMALL SEED, A LARGE FRUIT WILL BE OBTAINED. THEREFORE, A LARGE RESULT IS OBTAINED FROM A SMALL CAUSE.

[HOW IS EXTERNAL DEPENDENT ARISING THE CONTINUITY OF THAT WHICH IS SIMILAR WITH THAT?] THE PLANTED SEED PRODUCES A SIMILAR FRUIT, THEREFORE THERE IS CONTINUITY OF THAT WHICH IS SIMILAR WITH THAT. IN THAT WAY, EXTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD.

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\(^1\)This sentence in the Bp, 270, and the Mśs, 109, reads:

Yet still, the seed ceases and the sprout arises.

\(^2\)abceLRT omit the question.
See the ŚK [19cd-21] (ŚK [19ab] does not correspond exactly to the ŚŚ). See 11 in the Appendix for the Sanskrit quotations.

[Negative (Statements)]

In order to indicate that these five-fold defining characteristics of dependent arising undermine permanence and so forth, [Maitreyā] said, "IS TO BE SEEN AS FIVE-FOLD" (rnam pa lngar bita ste; pañcabhiḥ kāraṇair draṣṭavyaḥ); the meaning is "five-fold."

Because cause and result are very different, ETERNALISM (rtag pa’ //; śāśvatato)¹ does not have the essential nature of a whole. Otherwise, the distinction would not be made that "This is the result; this is the cause."²

A result does not arise from a cause that is past or of the same time; [it arises] from the present, [the moment the cause ceases]. Because, on account of momentariness, the cause does not remain at the time the result arises, [the cause and result] will not be at the same time.³ Therefore, because the stream of cause and result is not broken, [external dependent arising] IS NOT ANNIHILATION (chad par ma yin; nocchedato).⁴

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¹CDGKP have rnam pa (aspect), an obvious error.

²T-D, 36b-37a, explains that "NOT ETERNALISM" means that the sprout and seed are different: one is not the other. The sprout does not arise when the seed has not yet ceased and if the seed has already ceased, the sprout will not arise. But only when the seed ceases does the sprout arise.

³CDGKP have dus mnyam pa las mi ’byung ste / thal bar ’gyur ro ([the result] does not arise at the same time [the cause abides]; there would be undesired consequences).

⁴T-D, 37a, explains that destruction does not occur because the sprout arises at exactly the same time the seed ceases. The sprout does not arise before or after the seed

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Because cause and result are different, NOT TRANSMIGRATION ('pho bar ma yin no //; na sāmkṛāntitaḥ). This undermines those who think that the essential nature of the cause, having transmigrated, arises as the result.¹

On account of great and many stalks, branches, leaves, and so forth appearing from a small seed of the Nyagrodha tree and so forth, thereby, because from a small seed A GREAT RESULT IS OBTAINED (bras bu chen po mgon bar 'grub //; parīttahetuto vipulaphalābhinirvṛttitaḥ), it is thought that the human agent is not useless.²

"THE PLANTED SEED PRODUCES A SIMILAR FRUIT" (sa bon ji lta bu btab pa de lta bu'i 'bras bu mgon bar 'grub //; yādṛśaṁ bijam upyate tādṛśaṁ phalam abhinirvartayati), that is: from a rice seed, just rice grains will arise; not otherwise. This also indicates that inasmuch as result and seed are not contrary, the human agent is useful. With two causes, when the human agent is not useful, an equal or lesser result will be obtained or a contrary result is obtained. Therefore, because a great result and similar result is obtained, it is indicated that the human agent is not useless.³

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¹ T-D, 37a, says "NOT TRANSMIGRATION" because the seed and sprout are different.

² T-D, 37a, equates the phrases in the ŠK with the parallel phrases in the ŠS. It adds little beyond that.

³ CDGNP omit myed pa thus giving a reading where the human agent is not useful. This must be an error by CDGNP.

T-D, 37a, again equates the parallel phrases in the ŠS and the ŠK. Then it has some summarizing verses that are translated in the ŠK annotation.
IN THIS WAY, INTERNAL DEPENDENT ARISING ALSO ARISES ON THE BASIS OF TWO. WHAT ARE THE TWO?¹ DEPENDENCE ON CAUSES AND DEPENDENCE ON CONDITIONS.

See the ŚK [22ab]. See 12 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of Arising from Many Impermanent Causes]

"INTERNAL DEPENDENT ARISING ALSO [ARISES] ON THE BASIS OF TWO" (nang gi rten cing 'bre ld par 'byung ba yang gnyis kyi phyir //; [a]dhyātmiko'piaritīyaṇaṃutpādo dvābhyaṃ); this [phrase] indicated the defining characteristic of arising from many impermanent causes.

¹b adds 'di lta ste /; eBCDFHJKMNQ add / 'di lta ste /; and A adds 'di lta ste / (THEY ARE AS FOLLOWS:). acLRT omit this phrase as do the Sanskrit quotations.
IN THAT [CONNECTION], WHAT IS DEPENDENCE ON CAUSES [OF] INTERNAL DEPENDENT ARISING? IT IS AS FOLLOWS: "DEPENDENT ON IGNORANCE, CONDITIONING FACTORS" UP TO "DEPENDENT ON BIRTH, OLD AGE AND DEATH."¹ IF IGNORANCE DOES NOT ARISE, THE CONDITIONING FACTORS² ALSO WILL NOT BECOME MANIFEST. IN THIS WAY UP TO, "IF BIRTH DID NOT ARISE, OLD AGE AND DEATH ALSO WILL NOT BECOME MANIFEST." LIKewise, FROM "OUT OF IGNORANCE EXISTING, CONDITIONING FACTORS WILL BE PRODUCED," UP TO "FROM BIRTH EXISTING, OLD AGE AND DEATH WILL BE PRODUCED."

IN THAT [CONNECTION], IT DOES NOT OCCUR TO IGNORANCE, "I PRODUCE³ CONDITIONING FACTORS." IT DOES NOT OCCUR TO THE CONDITIONING FACTORS, "WE WERE PRODUCED BY IGNORANCE." SIMILARLY UP TO IT DOES NOT OCCUR TO BIRTH, "I PRODUCE OLD AGE AND DEATH." IT DOES NOT OCCUR TO OLD AGE AND DEATH, "WE WERE PRODUCED BY BIRTH." HOWEVER, FROM "OUT OF IGNORANCE EXISTING, CONDITIONING FACTORS ARE PRODUCED AND BECOME MANIFEST," SIMILARLY UP TO "FROM BIRTH EXISTING, OLD AGE AND DEATH ARE PRODUCED AND BECOME MANIFEST." IN THAT WAY, DEPENDENCE ON CAUSES [OF] INTERNAL DEPENDENT ARISING IS TO BE SEEN.

See the ŚK [22cd-25c] (ŚK [23] does not correspond exactly to the ŚŚ). See 13 in the Appendix for the Sanskrit

¹Ṭ-D, 37b, as part of its commentary to [22cd], has a long ŚŚ quote of the progressive dependent arising formula. This complete formula was stated at the beginning of the ŚŚ but not at this point in the sūtra. It is curious that the Pp quotes the complete formula here but the Mśś and the Śś give the same abbreviated version as found in the Tibetan versions of the ŚŚ. Because of the Pp's quotation, it is impossible to know whether the Ṭ is quoting the progressive dependent arising formula from the beginning of the ŚŚ or from a different, lost version of the ŚŚ that had the complete formula at this point, also.

²acLRT omit rnams, the plural marker, after 'du byed (conditioning factor).

³Of the Tibetan texts, ac have "produce" in the past tense. The Sanskrit quotations have the present.
quotations.

[4. The Defining Characteristic of Arising
from Efficacious Conditions]

"IT IS AS FOLLOWS: DEPENDENT ON IGNORANCE, THE
CONDITIONING FACTORS" (gang 'di ma rig pa'i rkyend kyis 'du
byed rnam s/; yad idam avidyāpratyāh saṃskārā[ḥ]) and so
forth indicated the defining characteristic of arising from
efficacious conditions.

[5. The Defining Characteristic of Arising from
an Agentless Condition]

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO IGNORANCE,
'I PRODUCE THE CONDITIONING FACTORS,'" (de lā ma rig pa yang
'di snyam du bdag gis 'du byed rnam mgon bar bsgrub bo snyam
du myi sems s/; tatra avidyā naivam bhavati--ahaṃ saṃ-
skārān abhinirvartayāmīti s/) and so forth indicated the defin-
ing characteristic of arising from an agentless condition;
[the second, fourth, and fifth defining characteristics] apply
similarly to conditions, also.¹

¹ T-D, 38a:

IN THAT [CONNECTION], IT DOES NOT OCCUR TO
IGNORANCE, "I PRODUCE THE CONDITIONING FACTOR[S] and so
forth," up to it also does not occur to old age and
death, "I produce sorrow and so forth." IT DOES NOT
OCCUR TO CONDITIONING FACTOR[S] and so forth, "WE WERE
PRODUCED BY IGNORANCE and so forth," UP TO IT ALSO DOES
NOT OCCUR TO OLD AGE AND DEATH, "WE WERE PRODUCED BY
BIRTH and so forth."
HOW IS DEPENDENCE ON CONDITIONS [OF] INTERNAL DEPENDENT ARISING TO BE SEEN? FROM THE SIX ELEMENTS ASSEMBLING. FROM WHAT SIX ELEMENTS ASSEMBLING? THAT IS, FROM EARTH, WATER, FIRE, AIR, SPACE, AND CONSCIOUSNESS ELEMENTS ASSEMBLING, DEPENDENCE ON CONDITIONS [OF] INTERNAL DEPENDENT ARISING IS TO BE SEEN.\(^1\)

IN THAT [CONNECTION], WHAT IS THE EARTH ELEMENT OF INTERNAL DEPENDENT ARISING?\(^2\) THAT WHICH, FROM BRINGING TOGETHER THE BODY\(^3\), PRODUCES THE STATE OF FIRMNESS\(^4\) IS CALLED THE EARTH ELEMENT. THAT WHICH CAUSES THE BODY TO HOLD TOGETHER IS CALLED THE WATER ELEMENT. THAT WHICH CAUSES THE BODY'S\(^5\) FOOD, DRINK, WHAT IS EATEN, AND WHAT IS ENJOYED TO BE DIGESTED IS THE FIRE ELEMENT. THAT WHICH CAUSES THE INHALATION-EXHALATION OF THE BODY IS CALLED THE AIR ELEMENT. THAT WHICH CAUSES THERE TO BE AN INNER CAVITY OF THE BODY IS THE SPACE ELEMENT. THAT WHICH PRODUCES THE SPROUT OF NAME-AND-FORM OF THE BODY, ASSEMBLES THE GROUP OF FIVE CONSCIOUSNESSES, AND IS THE CONTAMINATED MENTAL CONSCIOUSNESS, IN THE MANNER OF A REED BUNDLE,\(^6\) IS THE CONSCIOUSNESS ELEMENT. WITHOUT THESE COND-

\(^1\)T-D, 38a-38b, quotes most of this passage with the ŚK [25d-26b] and their commentary interspersed among the quotes.

\(^2\)T-D, 38b-39a, has, as part of the commentary to the ŚK [26c-27], extensive descriptions of the six elements.

\(^3\)beABCDFHJKNQ omit lus (body) at this point.

\(^4\)b adds lus kyi (of the body) and eABCDFHJKNQ add lus kyi (of the body).

\(^5\)eABCDFHJKNQRT have "body" in the instrumental rather than the genitive, as abcA and the Sanskrit do.

\(^6\)There is some confusion in the literature over the placement of the phrase "in the manner of a reed bundle." abceLRRT have the phrase immediately after "the contaminated mental consciousness" and before "is called the consciousness element," as is translated here. This placement agrees with the ST-K commentary. However, ABCDFHJNQ and the Sanskrit quotations have "in the manner of a reed bundle" as part of

IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I, FROM BRINGING TOGETHER\(^1\) THE BODY, \(^2\) PRODUCE THE STATE OF FIRMNESS\(^3\)." IT DOES NOT OCCUR TO THE WATER ELEMENT, "I MAKE THE COHESIVENESS OF THE BODY." IT DOES NOT OCCUR TO THE FIRE ELEMENT, "I DIGEST THE BODY'S FOOD, DRINK, WHAT IS EATEN, AND WHAT IS ENJOYED." IT DOES NOT OCCUR TO THE AIR ELEMENT, "I PERFORM THE BODY'S\(^4\) INHALATIONS [AND] EXHALATIONS." IT DOES NOT OCCUR TO THE SPACE ELEMENT, "I CAUSE THERE TO BE THE INNER CAVITY OF THE BODY." IT DOES NOT OCCUR TO THE CONSCIOUSNESS ELEMENT, "I PRODUCE THE NAME-AND-FORM OF THE BODY." IT DOES NOT OCCUR TO THE BODY, "I WAS PRODUCED BY THESE CONDITIONS." NEVERTHELESS, WHEN\(^5\) THESE CONDITIONS EXIST, THE BODY WILL BE BORN.

See the ŠK [25d-29b]. See 14 in the Appendix for the Sanskrit quotations.

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1 Of the Tibetan texts, only b omits "from bringing together" (\(d\)us [\(p\)]a\(n\)as). The Sanskrit texts omit this, however.

2 \(e\)A\(B\)CD\(F\)H\(J\)K\(N\)Q omit lus (the body).

3 \(e\)A\(C\)D\(H\)J\(N\)Q here add lus kyi (of the body); BFK add lus (the body).

4 ALRT omit lus kyi (the body's).

5 ab\(e\)cLRT have dang or pa dang to indicate the locative absolute.
"FROM BRINGING TOGETHER" ('dus nas /; saṃśleṣlataḥ / saṃśleṣat)\(^1\)--because very subtle particles are mutually connected.

"DRINK" ('thungs pa /; pīta) is satiated\(^2\) (ngoms pa; \*tṛpta).

"FOOD" (zos pa' /; aśīta) is edibles\(^3\).

"WHAT IS EATEN" ('chos pa ni /; khādītām) is victuats\(^4\).

Here too is indicated the character of the effect\(^5\) of earth and so forth.

The consciousness element, by being included\(^6\), is also [an internal condition].

Here too the essential nature of the internal cavity, light, and darkness [the Buddha] considers to be the space element.

That which PRODUCES THE SPROUT OF NAME-AND-FORM (myīng dang gzugs kyi myi gu mgon bar 'grub par byed pa' /; nāma-rūpāṅkuram abhinirvartatāt) applies to the so-called "consciousness element."

Moreover, [1] consciousness included as THE GROUP OF FIVE CONSCIOUSNESSES (rnam par shes pa'i tshogs lngar /; paśca-vijñānakāya) and [2] THE CONTAMINATED MENTAL\(^7\) CONSCIOUSNESS (zag pa dang bcas pa'i yid gyi rnam par shes pa' /; sāsravaṃ

\(^1\) zy have shes bya bas, whose instrumental does not make sense here. CDGNP omit the instrumental, as here translated.

\(^2\) y-il: skom (thirst).

\(^3\) y-il: zas (nourishment).

\(^4\) y-il: shing tog lastsogs pa (fruit and so forth).

\(^5\) y-il: so so 'i las kyi (of the individual [condition]'s karma).

\(^6\) CDGNP bsdus pas (having been included).

\(^7\) CDGNP omit yid kyi (mental).
ca manovīkṣānam)¹ [both] combined in the manner of a reed hut, applies to the so-called "consciousness element," because [it] is a cause of birth.²

While the group of five consciousnesses are defiled, no

¹CDGPN have a genitive marker with rnam par shes pa (consciousness).
²y-il: rnam par shes pa lnga ni yong gis zag pa dang bchas pa yin bas smos kyang myi dgos / yid kyi rnam par shes pa ni rnam pa gnyis te rnal 'byor pa 'phags pa'i lam sgom ba rnam brgya stobs par shes pa dag pa myed pa ni skye ba 'grub pa'i rkyen ma yin bas zag pa dang bchas pa dang / ma yin ste / 'dirl ni skye bo phal pa rnam brgya stobs par shes pa dag pa myed pa de las dga' ba'i phyir yid kyi skabsu ni zag pa dang bchas pa smos so de ba na sgo lnga 'i rnam par shes pa dang / zag pa dang bchas pa'i yid kyi rnam par shes pa rnam gchig du bsdu s la rnam par shes pa'i khams shes bya ste / 'dirl ni skye ba'i rkyen yin ba'i phyir khams shes bya 'o // gong du rgyu dang 'brel pa'i skabsu rnam par shes pa zhes smos pa ni skye ba'i sa bon nyid yin rkyen dang myi sbyar te / kun gzhis rnam par shes yin ba'i phyir ro // de la 'dirl kun gzhis la bdag du 'dzind pa nyan mongs pa'i yid ma rig pa'i bdag nyid yin bas rgyu 'i nang du 'dus so / kha chig ni 'dir nyan thos dang 'thun mong bas na rnam par shes pa gnyis ma smos shes zer ro //.' (Because the five consciousnesses are entirely contaminated, even to mention [them] is not necessary. The mental consciousness has two aspects. (1) Because the uncontaminated mental consciousness of the yogis who meditate on the Noble Path is not a condition for obtaining birth, [such a yogi's consciousness] is not contaminated. (2) Here, because one who acts upon the contaminated mental consciousness of ordinary beings prefers [it] over the uncontaminated, on the occasion of [discussing] the mental [consciousness], contaminated is said. Thus, the consciousnesses of the five doors and the contaminated mental consciousness, when combined, are called "the consciousness element." These, because of being the condition of birth, are called "an element."

In the above, the consciousness mentioned on the occasion of dependence on causes, because [that consciousness] is the seed of birth, is not applied to conditions, because [the seed of birth] is the fundamental consciousness. In that [connection], here because the defiled mind taking the fundamental [consciousness] to be the self is the nature of ignorance, [consciousness] is included among the cause[s]. Some say that here, in order to be in harmony with the auditors, the second consciousness is mentioned.)
such specification is made because there is no confusion [over that fact].
IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF, NOT A BEING, NOT A LIFE-FORCE, NOT A CREATURE, NOT MANU'S PROGENY, NOT MANU'S DESCENDANT, NOT A WOMEN, NOT A MAN, NOT A NEUTER, NOT I, NOT MINE, AND NOT OF ANY OTHER. SIMILARLY, THE WATER ELEMENT, FIRE ELEMENT, AIR ELEMENT, SPACE ELEMENT, AND CONSCIOUSNESS ELEMENT ARE NOT THE SELF, NOT A BEING, NOT A LIFE-FORCE, NOT A CREATURE, NOT MANU'S PROGENY, NOT MANU'S DESCENDANT, NOT A WOMEN, NOT A MAN, NOT A NEUTER, NOT I, NOT MINE, AND NOT OF ANY OTHER THING.¹

See the ŠK [29cd]. See 15 in the Appendix for the Sanskrit quotations.

Why does it not occur to the earth and so forth, "We produce the hardness and so forth of the body"? [Maitreya] said, "IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF" (de la sa'i khams ni bdag ma yin //; tatra pṛthivi-dhātur nātmā)³ and so forth. All [these terms] beginning with "self" are a list of synonyms; they are imagined by different philosophical systems. The inflated thoughts "I" and "mine" are the SELF (bdag; ātmā). Because just that [self] arises in this and that being, [it] is a BEING (sems can no: sattvo). Because [it] sustains until the end of life, [it] is LIFE-

¹T-D, 39b, quotes the second half of this passage and adds to the last phrase "AND NOT OF ANY OTHER THING," the comment, "Īśvara and so forth."

²zy have the active voice (mgon bar bsgrub), CD make no sense (sngon ma grub), and GN and P have the passive voice (GN mgon par 'grub; P mgon pa 'grub). zy add the future participle (bya), which is not translated. zy have mgon bar bsgrub par bya'o snyam du, GNP have mgon par 'grub par.

³T-D, 39b:

IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF, because [it] is free of the pride of thinking "I" and "mine."
FORCE (*srog; *jivo). Because [it] arises, [it] is a CREATURE (*skye ba po; *jantur). By being derived from Manu, [it] is MANU'S PROGENY (*shed las skyes; *manujo). Because [it] is the offspring of Manu, [it] is MANU'S DESCENDANT (*shed bu'o /; *mānavo). In that [connection], because the earth element is devoid of the pride of "I," [it] is NOT THE SELF (*bdag ma yin; *nātma). Because [it] is devoid of activity such as going, [it] is NOT A BEING (*sems can ma yin; na sattvo). Because [it] is momentary, [it] is NOT THE LIFE-FORCE (*srog ma yin; na *jivo). Because [it] is devoid of the action of arising, which is to produce, [it] is NOT A CREATURE (*skye ba po ma yin; na *jantur). Because [it] is born from karma, [it] is NOT MANU'S PROGENY (*shed las skyes ma yin; na *manujo). Because there was no Manu who produced, [it] is NOT MANU'S DESCENDANT (*shed bu ma yin; na mānavo). Because there is no other self of the nature of woman, man, or neuter, there is

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1 T-D, 39b:

NOT A BEING because [it] is devoid of mind (*sems; *citta), thought (*yid; *manas), and consciousness (*rnam par shes pa; *vijñāna).

2 T-D, 39b:

NOT A LIFE-FORCE because [it] has no movement.

3 T-D, 39b:

NOT A CREATURE because [it] is free of what is produced and the producer.

4 T-D, 39b:

NOT MANU'S PROGENY because [it] is free of Manu.

5 Z omits *shed (Manu).

6 T-D, 39b:

NOT MANU'S DESCENDANT because there is nothing such as Manu that dwells within.
NOT A WOMAN, NOT A MAN, NOT A NEUTER (bud myed ma yin / skyes pa ma yin / ma ning ma yin; na strī na pumān na napuṃsakam)\(^1\); woman and so forth is because earth and so forth is imagined in some particular state. "NOT I, NOT THE SELF" (nga ma yin / bdag ma yin /; na cāham, na mama)\(^2\) because [it] is free of imagined "I" and "mine\(^3\)." "AND NOT OF ANY OTHER THING" (gzhan su'i yang ma yin //; na cāpy anyasya kasyacit //)\(^4\) because there is no Lord [of creation] such as Īśvara. Therefore, because all dharmas lack "I" and "mine," how will there be an agent [of creation]? Thus is the intention.

\(^1\)\(T\)-D, 39b:

NOT A WOMAN, NOT A MAN, NOT A NEUTER because there is no internal woman, man, or neuter nature.

\(^2\)All editions of the ŚṬ-K omit the genitive in bdag gi ma yin (not mine) even though the SS clearly has the genitive in all but two instances. Thus, the SS reads "NOT MINE" while the ŚṬ-K here reads "NOT THE SELF."

\(^3\)GNP have nga dang bdag med ma yin ("Not I nor the selfless"), which is not appropriate.

\(^4\)CDGNP have bdag gis (by me).

\(^4\)\(T\)-D, 39b:

"AND NOT OF ANY OTHER THING"--because [the earth element] is free of an agent such as Īśvara, a function, and karma.
IN THAT [CONNECTION], WHAT IS IGNORANCE? THE BELIEFS THAT THESE SAME SIX ELEMENTS ARE A UNIT, A UNIFORM MASS, PERMANENT, ETERNAL, UNCHANGING, PLEASURABLE, THE SELF, A BEING, A LIFE-FORCE, A CREATURE, THRIVING, A HUMAN, AN INDIVIDUAL, MANU'S PROGENY, MANU'S DESCENDANT, "I," "MINE," AND VARIOUS TYPES OF NESCIENT SUCH AS THAT ARE CALLED IGNORANCE. THUS, BECAUSE IGNORANCE IS PRESENT, DESIRE, ANGER, AND BEWILDERMENT PROCEED WITH REGARD TO OBJECTS. IN THAT [CONNECTION], DESIRE, ANGER, AND BEWILERMENT WITH REGARD TO OBJECTS ARE CALLED THE CONDITIONING FACTORS DEPENDENT UPON IGNORANCE. THE REPRESENTATION OBJECT IS CONSCIOUSNESS. THESE FOUR APPROPRIATING AGGREGATES ARISING TOGETHER WITH CONSCIOUSNESS ARE NAME-AND-FORM. THE SENSE ORGANS THAT DEPEND ON NAME-AND-FORM ARE THE SIX SENSE-BASES. THE THREE FACTORS ASSEMBLING IS CONTACT. THE CONTACT EXPERIENCE IS FEELING. THE ATTRACTION TO FEELING IS CRAVING. INCREASED CRAVING IS GRASPING. KARMA, ARISING FROM GRASPING AND PRODUCING REBIRTH, IS EXISTENCE. THE AGGREGATION ARISING FROM THAT CAUSE IS BIRTH. FOLLOWING BIRTH, THE AGGREGATION MATURING IS OLD AGE. FOLLOW-

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1ac omit this belief and among the Sanskrit texts, the Bp and the Šis have ātmasājja while the Bhāmatī, the Mās, and the Pp omit it.

2Of the Sanskrit texts, only the Mās has all the same beliefs that are listed in the Tibetan beginning with "a being" and up to "Manu's descendant."

T-D, 41b, omits one of the beliefs from this group of seven: gso bar 'du shes pa dang / (and the belief [that the six elements] are thriving). All the other editions of T have the same omission.

Of all the SS's Tibetan editions, only b omits gso ba (thriving).

3Of the four Sanskrit versions of this passage, the Mās most closely agrees with the Tibetan.

4ac are missing yang (the "re" in rebirth) while BCDFHJKNQ are missing srid (the "birth" in rebirth, or more literally, the "existence" in re-existence). So, beALRT and the Sanskrit quotes have the complete text as here translated.
ING AGING, THE AGGREGATION PERISHING IS DEATH. THE INTERNAL
ANGUISH OF ONE DYING, BEWILDERED, AND WITH STRONG ATTACHMENT
IS SORROW. THE LAMENT THAT ARISES FROM SORROW IS LAMENTATION.
THE UNPLEASANT EXPERIENCE ASSOCIATED WITH THE GROUP OF FIVE
CONSCIOUSNESSES IS SUFFERING. MENTAL SUFFERING ASSOCIATED
WITH ATTENTIVENESS IS MENTAL DISCOMFORT. AND WHATEVER OTHER
ANCILLARY DEFILEMENTS SUCH AS THAT ARE CALLED "TROUBLE."

See the ŚK [30–37]. See 16 in the Appendix for the
Sanskrit quotation.

Because, previously, when the essential nature of the
entity that is to be comprehended was indicated, the defining
characteristic of that was not explained\(^1\), therefore
[Maitreya] asked, "IN THAT [CONNECTION], WHAT IS IGNORANCE?"
(de la ma rig pa gang zhe na /; tatra avidyā katama ?)\(^2\). Here
also the defining characteristics are said to be five-fold:
[1] own defining characteristic, [2] the defining character-
istic of the etymology, [3] the defining characteristic of the
connecting of the components, [4] the defining characteristic
devoid of the two extremes, and [5] the defining character-
istic of the assembling cause.

[1. Own Defining Characteristic]

The belief that the group of six different elements are
not different is THE BELIEF THAT [THEY] ARE A UNIT (gcig pur
\( 'du shes pa; ekasamjñā)\(^3\). To regard as a unit that which is

\(^1\)CDGNP have shes (known) in place of "explained."

\(^2\)T-D, 39b, quotes this question and then takes two folios
to answer by way of listing the various types of realms,
places, and forms in which beings can take birth. A detailed
description of the account can be found in the introductory
chapter discussing the T.

\(^3\)T-D, 41b, after quoting the entire list of beliefs that
a body of different subtle\textsuperscript{1} particles is THE BELIEF THAT [THEY] ARE A UNIFORM MASS (\textit{r}i\textit{l} \textit{por} '\textit{du} shes \textit{pa}; p\textit{n}\textit{\=a}\textit{s}as\textit{\=m}j\textit{\=f}\textit{\=a}).\textsuperscript{2} To regard that which changes each moment as enduring in another time is THE BELIEF THAT [THE SIX ELEMENTS] ARE PERMA-
NENT (\textit{r}t\textit{a}g \textit{par} '\textit{du} shes \textit{pa}'; \textit{n}it\textit{y}as\textit{\=a}\textit{m}j\textit{\=f}\textit{\=a}).\textsuperscript{3} To regard that which arises from the unarisen as being born from what exists is THE BELIEF THAT [THE SIX ELEMENTS] ARE ETERNAL (\textit{b}r\textit{t}a\textit{n} \textit{bar} '\textit{du} shes \textit{pa}'; dhruvas\textit{\=a}\textit{m}j\textit{\=f}\textit{\=a}).\textsuperscript{4} To regard that which, upon arising, became non-existent as having transferred to a past time is THE BELIEF THAT [THEY] ARE UNCHANGING (\textit{t}he\textit{r} \textit{zug} \textit{du} '\textit{du}

\begin{quote}
constitute ignorance, says:
\end{quote}

In that [connection], because the earth element consists of eight materials, the belief that [the six elements] are a unit is not right.

\textsuperscript{1}CDGNP omit \textit{phra} \textit{rab} (subtle).

\textsuperscript{2}\textit{T-D}, 41b-42a:

Because the subtle particles are not a mutually accumulated nature, to regard [them] as a uniform mass is not right.

\textsuperscript{3}CDGNP have a different translation of this sentence, one which is convoluted and unlikely:

To not regard that which changes each moment as evolving in another time is THE BELIEF THAT [THE SIX ELEMENTS] ARE PERMANENT.

\textit{T-D}, 42a:

Because [the six elements] proceed in dependence upon causes and conditions, the belief that [they] are permanent is not right.

\textsuperscript{4}\textit{T-D}, 42a:

Because [the six elements] perish as soon as [they] are born, the belief that [they] are eternal is not [right].

\textsuperscript{5}CDGNP have 'phos \textit{pas} (by having transferred) in place of 'phos \textit{par} (as having transferred).
shes pa; śāśvatasaṃjñā).\textsuperscript{1} To regard that which is endowed with the three sufferings\textsuperscript{2} as a solely pleasant nature is THE BELIEF THAT [THEY] ARE PLEASURABLE (bde bar 'du shes pa; sukhasaṃjñā).\textsuperscript{3} Because those beliefs are the cause of belief in the self and so forth, therefore [those beliefs] were explained first.\textsuperscript{4}

\textsuperscript{1}T-D, 42a:

Because [the six elements] do not last long, the belief that [they] are unchanging is not [right].

\textsuperscript{2}The three sufferings are the suffering of suffering, the suffering of change, and the pervasive conditioned suffering.

\textsuperscript{3}T-D, 42a:

Because [the six elements] are endowed with the suffering of conditioned factor[s] and of change, the belief that [they] are pleasurable is not [right].

\textsuperscript{4}T-D, 42a, comments on more of the beliefs including one that the SS does not mention, the belief that the six elements are pure:

Because [the six elements] combine thirty-six types of impure materials, the belief that [they] are pure is not [right].
Because [the six elements] are many elemental and element-derived materials, the belief that [they] are the self is not [right].
Because [the six elements] are the sustainer of the mind and mental factors, the belief that [the six elements] are a creature is not [right]. [GNP: Because [the six elements] are sustained by the mind and mental factors, the belief that [the six elements] are a creature is not [right].]
Because [the six elements] have no function, the belief that [they] are a life-force is not [right].
Because [the six elements] are devoid of going and coming, the belief that [they] are an individual is not [right].
Because [the six elements] are free of the arrogance of "I" and "mine," the belief that [they] are Manu's progeny and Manu's descendant is not [right].
Because [the six elements] are free of "I" and "mine" and so forth, the belief that [they] are Manu's progeny and so forth is not feasible.
The [phrase] "VARIOUS TYPES OF NESCIENCE SUCH AS THAT"
("'di ila bu las stogs pa myi shes pa rnam pa sna tshogs /; evam adi vividham ajñānam /) indicates that the entire complex
of defilement such as an egoistic-view has the essential
nature of ignorance, because [the complex] arose from wayward-
ness; a part of that\(^1\) is desire and so forth. Because desire,
ger, and bewilderment will produce [the karma of body,
speech, and mind], regarding this karma of body, speech, and
mind, [Maitreya] said, "desire, anger, and bewilderment,"
because of the designation.\(^2\)

"STRONG ATTACHMENT" (mgon bar chags pa dang bcas pa /;

The remainder of the commentary on ignorance, which ends
on folio 42b, can be found discussed in the summary of the T
in Chapter Three of the Introduction.

\(^1\) y-il: ma rig pa (ignorance).

\(^2\) T-D, 42b-43a, explains how ignorance leads to the conditioning factors, which lead to birth. In brief, due to ignorance, wayward views regarding objects arise such as that
the objects are permanent, the self, pleasurable, and pure. As a result of these wayward views, desire, anger, and bewilderment increase until karma based on desire occurs, karma based on anger, karma based on bewilderment such as mistaking the path, purity, and liberation for what is not the
path, what is impure, and what is not liberated, and finally,
by putting an end to karma based on anger and bewilderment, immovable [GNP "movable"] karma occurs. Because of the defilements such as desire, anger, bewilderment, pride, doubt,
and so forth, one performs the ten non-virtuous deeds of body,
speech, and mind, which the text lists. By performing those
deeds, one is born in one of the six realms such as hell, hungry ghost, animal, god, human, and demi-god.

\(^y\)-il: dug gsum yod dang sgo gsum nas las rnam gsum byed
par 'gyur bas na 'du byed kyi rtsha ba nyid 'dod chags lastsogs
pa yin bas 'dod chags lastsogs pas 'du byed ches btags so //.

(Inasmuch as the three-fold karmas are made through the
three mediums when the three poisons are present, because the
very root of conditioning factor[s] is desire and so forth,
conditioning factor[s] are designated by desire and so forth.)

The three-fold karmas may be the wholesome, unwholesome, and
immovable; the three mediums are body, speech, and mind;
and the three poisons are desire, anger, and bewilderment.
sābhīṣvāṅga) is the desire such as [between] a boy and a girl.

"SUCH AS THAT" ('di lta bu las stsogs pa' //; evam ēdi) -- those who are physically and mentally agitated such as a king's attendant and a merchant.¹ Because the rest [of the components] are easy to understand, [they] are not explained.

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¹In the ŠS, "such as that" must refer to ancillary defilements already mentioned and cannot refer to people such as a king's attendant or a merchant who is troubled by the ancillary defilements.

See the ŚK [38-39]. See 17 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of the Etymology]

"IN THAT [CONNECTION], BECAUSE OF GREAT DARKNESS, [THERE] IS IGNORANCE" (de la mun pa chen po'i phyir ma ŋāg pa'o // tatra mahāndhakārtharthenāvidyā) and so forth indicates the defining characteristic of the etymology. By making reality

1 The Bp has "because [they] think"; the Pp has "because [they] mutually support."

2 The Bp agrees with the Tibetan translation; the Pp has "because of rebirth."

3 The Pp omits "of the aggregation."

4 The Pp omits "with words."

5 The Bp and the Pp have upakleśārthena (because of ancillary defilement).

6 The Tibetan has 'khrug pa (trouble) in the singular; the Bp and the Pp have the plural form of upāyāsa (trouble).
as if non-existent, [it] is ignorance.¹

"BECAUSE OF ACCOMPLISHMENT" (mgon bar 'du byed pa'i phyir //; abhisamskarārthena)---because [conditioning factors] accomplish rebirth (yang sred²; punarbhava).

"BECAUSE [IT] INFORMS" (rnam par rig pa'i phyir //; vijñāpanārthena)---because [conscousness] makes known.

"BECAUSE [THEY] SUPPORT" (rten pa'i phyir //; anyo'nyopa-stambhanārthena)³---inasmuch as, by the power of craving⁴ [name] turns consciousness toward this⁵ and [form]⁶ can be formed, [they] are respectively name⁷-and-form⁸. Therefore, in the sūtra⁹ the four abodes of consciousness were discussed,

¹y-il: dpem na mun khung na rdzas yod kyang myê mthong ste myê pa bzhin du byed pa dang 'dra bar ma rig pas kyang de kho na nyid kyê don myê rtogs par byed pas na mun pa chen po zhes bya 'o //.
(For example, although items exist in a dark hole, not being seen makes [them] as though non-existent; similarly, because ignorance causes the meaning of reality to not be understood, [it] is called "great darkness.")

²z sred; y srid; CDGPN srid. z's sred (craving) is a scribal error.

³The Tibetan has left off any equivalent for anyo'nya.

⁴CDGPN have "by the power of existence" (srid pa'i dbang po).

⁵y-il: gzugs dang tshor ba dang 'du shes dang 'du byed rnams (form, feeling, perception, and conditioning factor), that is, the four aggregates besides consciousness.

⁶y-il: gzugs kyi phung po (the form aggregate), which includes all five sense objects such as form, sound, odor, and so on.

⁷y-il: gzhol ba dang sbyar // (applied to "turns").

⁸y-il: gzugs su rung ba dang sbyar // (applied to "can be formed").

⁹The "four abodes of consciousness" (rnam par shes pa'i gnas bzh; 'catas̄ vijñānasthīti) are discussed in both the AKB-s, 396-400, and the Ah, 128-29. A sūtra that discusses
because [this] was said:

"Consciousness associated with form, associated with feeling, associated with perception, and associated with conditioning factor[s]: consciousness does not abide for even a moment without support."

"BECAUSE [THEY] ARE A MEDIUM¹ FOR ARISING" (skyê ba'i sgo'i phyir //; șaydvārārthena)--because consciousness is born and grows, [it] is a sense-base; because the six sense-bases assemble, [they] are the SIX SENSE-BASES (skyê mchêd drug //; șaدفاعatanam).

"BECAUSE OF CONTACT" (reg pa'i phyir //; sparṣanārthena)--because, by the power of that², the object, sense organ, and consciousness mutually assemble and that is similar to contact.

"BECAUSE OF EXPERIENCE" (myong ba'i phyir //; anubhâvanā-'rthena)--because this³ feels and experiences the result of previous karma, [it] is FEELING (tshor ba'o //; vedanā).

"BECAUSE OF THIRST" (skom ba'i phyir //; paritarṣaṇā-'rthena)--because that⁴ desires and thirsts for such things as rebirth⁵, [it] is CRAVING (sred pa'o //; ṭṛṣṇā).

"BECAUSE OF GRASPING" (nye bar len pa'i phyir //;

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¹CDGNP incorrectly omit sgo'i (are a medium for); in the SS, only A omits sgo'i.
²y-il: gsum 'dus (the three assembling).
³y-il: tshor ba (feeling).
⁴y-il: sred pa (craving).
⁵y-il have yang sred (further craving).
upādānārthena)—[grasping] clings and grasps to rebirth\(^1\); a strong attraction to desire, [wrong] views, [wrong] morality, [wrong] ascetic practices, and egoistic views is GRASPING (len pa'o //; upādānam).

"BECAUSE [IT] PRODUCES REBIRTH" (yang srid pa skyed pa'i phyir //; punarbhavajananārthena)—because birth arises in regard to that\(^2\), [it] is EXISTENCE (srid pa'o //; bhavaḥ).

The remainder are not explained because it is easy to combine the terms.

\(1\) y-il: yang dang yang du srid pa gsum du skye ba (repeatedly born in the three realms).

\(2\) y has "from [that]" (las).

y-il: srid pa'i las (the karma of existence).
FURTHERMORE, NOT UNDERSTANDING AND INCORRECTLY KNOWING REALITY IS NESCIENCE, WHICH IS IGNORANCE.

See the §K [40]. See 18 in the Appendix for the Sanskrit quotations.

Because the absence of self in persons is incorrectly understood, the first defining characteristic of ignorance and so on was explained.

[3. The Defining Characteristic of the Connecting of the Components]

Now, while both selflessnesses are wrongly understood, [Maitreya] said, "FURTHERMORE" (gzhan yang //; punar aparām), [in order to explain] the defining characteristic of connecting the components; not understanding the reality that has the defining characteristic of selflessness in person[s] and dharma[s] is IGNORANCE (ma rig pa'o //; avidyā).

That\(^1\) also is not a state devoid [of] knowing, but because [it] is knowing in a wayward manner, [we] wish to call [it] "nescience"; [that] is indicated by the synonym "INCORRECTLY KNOWING" (log par shes pa'; mithyāpratipattir). Therefore, because clinging to dharmas such as form is the essential nature of incorrectly knowing, "ignorance" was said. Even in other circumstances, the phrase "nescience" expresses precisely that.\(^2\) Because [ignorance] is not the state devoid

\(^1\) y-il: log par shes te zhes bya ba ("incorrectly knowing").

\(^2\) y-il: // de bas na mdo kha chig las ma rig pa la myi shes pa zhes 'byung ba yang gtan shes pa myed pa la myi bya 'i log par shes pa la bya bar rig bya 'o zhes gtan tshigs bstand pa'i phyir.

(Thus, in some sūtras, even though ignorance is rightly called "nescience," it should be known that [ignorance] is not not knowing, but that [it] is incorrectly knowing; in order to put forth that argument, [Kamalaśīla wrote this sentence].)
[of] knowing, therefore this subject\textsuperscript{1} is explained [using] different synonyms.

\textsuperscript{1}y-il: ma r\textit{ig} pa'o (ignorance).
IN THAT WAY, WHEN IGNORANCE EXISTS, THE THREE-FOLD CONDITIONING FACTORS ARE PRODUCED: THOSE ASSOCIATED WITH THE WHOLESOME, THOSE ASSOCIATED WITH THE UNWHOLESOME, AND THOSE ASSOCIATED WITH THE IMMOVABLE.

See the ŚK [40], again. See 19 in the Appendix for the Sanskrit quotations.

In order to indicate the connecting of the component[s], [Mañjuśrī] said, "WHEN IGNORANCE EXISTS" (ma rig pa yod na //; avidyāyāṃ satyāṃ); because the childish waywardly cling to such things as the self, for the sake of happiness in this life, many unwholesome deeds are committed; for the sake of happiness in later [lives], wholesome deeds are committed; for the sake of there being neither suffering nor happiness, immovable deeds are committed: DEPENDENT ON IGNORANCE, THE CONDITIONING FACTORS (ma rig pa' i rkyen kyis 'du byed rnams; 'vidyāpratyaśāh saṃskāraḥ [iti /])¹.

[Objection:] If it is suitable to say that the unwholesome, because [it] is derived from delusion (gti mug; *moha), arises dependent on ignorance, then how is it suitable for the wholesome and immovable conditioning factors, because [they] are derived from the roots of virtue such as a permanent absence of desire, to have arisen dependent on ignorance?

[Answer]: There is no fault. Ignorance is two-fold: [one ignorance has] the defining characteristic of bewilder-

¹As noted above, this phrase is omitted in all the Tibetan editions of the ŠŚ except for DHLRT. The fact that the ŚT-K and the Sanskrit quotations except for that in the Pp record this phrase suggests that there was a Sanskrit transmission of the ŠŚ that did include the phrase. However, only the Eastern Tradition of the Tibetan tradition of the ŠŚ carried it and transmitted it. Also, the complete phrase translates as:

These are called, "Dependent on ignorance, the conditioning factors."
ment regarding cause and result and [the other has] the defining characteristic of bewilderment with regard to reality. In that [connection], the conditioning factors that arise from the cause consisting of bewilderment regarding cause and result we acknowledge to be the unwholesome and not the wholesome nor the immovable. Those [latter] two are maintained to arise from the cause consisting of bewilderment with regard to the meaning of reality: from clinging to the thoughts, "May I be happy and may I have no suffering," for the sake of accomplishing that. Therefore, because [the second type of ignorance] arises from a cause that is not bewildered with regard to cause and result and arises from the condition of ignorance consisting of the defining characteristic of bewilderment with regard to the meaning of reality, [the fact] that [the wholesome and immovable arise from ignorance] is without contradiction. Because there are [conditioning factors] that have arisen from a cause consisting of bewilderment regarding the topic of reality and there are also the roots of virtue that arise from the defining characteristic of being unbewildered regarding cause and result, [there] is no contradiction; that is without fault. Thus, incorrectly knowing reality is called "ignorance."

By the causal entity, the karma that engages in desire, those [conditioning factors] that are associated with the wholesome beings in the desire realm are THOSE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME (bsod namsu nye bar 'gro

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1y-īl: bsod nams dang myi g.yo ba'i 'du byed (wholesome and immovable conditioning factor[s]).

CDGNP have "by" (kyis).

3y-īl: 'dod khams kyī lha dang myīr (as the gods and men of the desire realm). This phrase glosses "By the causal entity."

4y-īl: dge ba'i (virtuous [karma]).
ba'ï 'du byed /; puṇyopaga\(^1\)). Because [certain conditioning factors] are incongruent with the wholesome, [they are called] unwholesome; in that [connection], those conditioning factors of beings in bad states of existence are THOSE ASSOCIATED WITH THE UNWHOLESOME (bsod nams ma yin bar nye bar 'gro ba; apuṇyopaga\(^2\)). The immovable, the conditioning factors that become the cause of the form and formless realms, are THOSE ASSOCIATED WITH THE IMMovable (myi g.yo bar nye bar 'gro ba; ṣānīḍhyopagāś [ca]). Also, those conditioning factors that are just wholesome and suitable (red pa) are those associated with the wholesome; the meaning is "wholesome." The other [conditioning factors] are also to be understood in this way.

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\(^1\)The Sanskrit texts omit saṃskāraḥ (conditioning factors).
IN THAT [CONNECTION], FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME; FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE UNWHOLESOME; AND FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE IMMOBILE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE IMMOBILE. THIS IS CALLED "DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS."¹

Again see the ŚK [40]. See 20 in the Appendix for the Sanskrit quotations.

"What is dependent on conditioning factor[s], consciousness?"²--[such] remaining phrases are to be stated.

FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME. FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE

¹ For this section of the ŚŚ, the Dunhuang editions have a very unlikely reading quite different from the classical editions. Here is the translation of the Dunhuang editions:

IN THAT [CONNECTION], FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME; THESE ARE CALLED, "DEPENDENT ON IGNORANCE, CONDITIONING FACTORS." FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE UNWHOLESOME; THIS IS CALLED, "DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS." FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE IMMOBILE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE IMMOBILE; THIS IS CALLED, "DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM." [Emphasis added.]

² y-il: // de yan chad du ma rig pa'i rkyen kyis 'du byed 'byung ba ni bshad zin nas / da 'dir ni 'du byed kyi rkyen kyis rnam par shes pa ji ltar 'byung ba ston to //.

(To this point, "dependent on ignorance, conditioning factor[s] arise" has been explained; now here, how dependent on conditioning factor[s], consciousness arises is indicated.)
UNWHOLESOME. FROM THE CONDITIONING FACTORS ASSOCIATED WITH
THE IMMOVABLE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH
THE IMMOVABLE.\(^1\) This is called, "Dependent on conditioning
factor[s], consciousness."\(^2\) It is indicated in these words:

Because consciousness, which is infected by the three-
fold conditioning factor[s] such as the wholesome,
becomes either a causal entity\(^3\) or the matured result\(^4\)
in the three states of existence such as the wholesome\(^5\),

\(^1\) bsod nams su nye bar 'gro ba'i 'du byed de rnams las /
bsod nams su nye bar 'gro ba'i rnam par shes pa nyid du 'gyur
// bsod nams ma yin pa'i nye bar 'gro ba'i 'du byed rnams las
/ bsod nams ma yin pa nye bar 'gro ba'i rnam par shes pa nyid
du 'gyur // mi g.yo bar nye bar 'gro ba'i 'du byed rnams las
/ mi g.yo bar nye bar 'gro ba'i rnam par shes pa nyid du 'gyur
ba; punyopagănāṃ samśkārāṇāṃ punyopagam eva viśīṇāṃ bhavati
/ apunyopagănāṃ samśkārāṇāṃ apunyopagam eva viśīṇāṃ bhavati
/ āniṇīyopagănāṃ samśkārāṇāṃ āniṇīyopagam eva viśīṇāṃ bhavati
/.

\(^2\) Curiously, zy do not have this sentence in red, even
though we saw above that it is part of the sūtra, both in the
classical Tibetan texts and in the Sanskrit quotations.

\(^3\) y-il: mdo las re re dang sbyar mod kyi dngosu na gsum
char gchig du bsdu bar blta bar bya'o //.
(Although indeed applied individually in the sūtra,
actually the three parts are to be seen as included in one.)

\(^4\) y-il: 'du byed kyi bag chags kun gzhis la bsags pa ste
/ tshe phyi mar 'phen pa.
(The impressions of conditioning factor[s], having
accumulated in the fundamental [consciousness], project into
a later life.)

\(^5\) y-il: bag chags des 'phangs te tshe phyi mar rnam par
shes pa mngon du skyes pa.
(The impressions, having been projected, produce the
consciousness in a later life.)

\(^5\) y-il: 'dod khams kyi bde 'gro dang ngan song dang gnyis
/khams gong ma gnyis kyi lha 'i 'gro ba dang de ītar na 'gro
ba gsum mo.
(The fortunate and bad states of existence of the desire
realm are two; with the divine state of existence of the two
higher realms there are in that way three.)
therefore, [it] is called "dependent on conditioning factors, consciousness."
THAT WHICH IS THE FOUR FORMLESS AGGREGATES, NAMELY, CONSCIOUSNESS AND WHAT ARISES TOGETHER [WITH IT], AND FORM IS CALLED "DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM."\(^1\)

See the ŚK [40] once again. See 21 in the Appendix for the Sanskrit quotations.

"THIS IS CALLED 'DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM'" (\('d\i ni rnam par shes pa'i rkyen gyis mying dang gzugs shes bya'o //; tad eva vijñānapratyayam nāmarūpaṁ iti //\)--because the maturation of name-and-form is realized at the same time with the matured consciousness, inasmuch as [name-and-form] are fully grasped by that\(^2\), [they]\(^3\) will develop; therefore, because [name-and-form] arise from the cause consisting of consciousness\(^4\) infected by conditioning factors\(^5\) such as the wholesome, inasmuch as [name-and-form]\(^6\) develop by the power of that\(^7\), that\(^8\) realized at the same time with

\(^1\)For the translation of the Dunhuang version of this portion of the ŚS, see the note to the previous portion of the ŚS translation, which illustrates the confusion in the Dunhuang version. Both the Dunhuang and classical texts of the ŚS have the same phrase that Kamalaśīla quotes when commenting upon name-and-form, and beginning with that quoted phrase, the Dunhuang and classical texts are in agreement once again.

\(^2\)y-il: rnam par shes pa (consciousness).

\(^3\)y-il: mying dang gzugs (name-and-form).

\(^4\)y-il: bag chags rnam gsum kyis bskyed pa'i rnam par gsum kyi rgyu las mying dang gzugs 'byung ba'i phyir. (Because name-and-form arise from the three-fold cause produced by the three-fold impressions.)

\(^5\)y-il: rnam gsum (three-fold).

\(^6\)y-il: mying dang gzugs (name-and-form).

\(^7\)y-il: rnam par shes pa (consciousness).

\(^8\)y-il: mying dang gzugs (name-and-form).
that\textsuperscript{1} is "dependent on consciousness, name-and-form."

\textsuperscript{1}y-il: rnam par shes pa (consciousness).
BECAUSE NAME-AND-FORM DEVELOP, BY MEANS OF THE SIX SENSE-BASES THE PERFORMANCES OF THE FUNCTIONS OCCUR; THAT IS CALLED "DEPENDENT ON NAME-AND-FORM, THE SIX SENSE-BASES." FROM THE SIX SENSE-BASES ARISE THE SIX GROUPS OF CONTACT; THAT IS CALLED "DEPENDENT ON THE SIX SENSE-BASES, CONTACT."

See the ŠK [40] once more. See 22 in the Appendix for the Sanskrit quotations.

"BY MEANS OF THE SIX SENSE-BASES" (skyê mchod drug gi sgo nas /; śaṭbhir āyatadvāraḥ)—the need is established for the performance of the function of seeing and so forth with the eye and so forth.

"THE SIX GROUPS OF CONTACT" (reg pa'i tshogs drug //; śaṭ sparśakaṇḍaḥ)—from the visual conjunction to the mental conjunction; that\(^1\) also arises from the three\(^2\) assembling.

Some\(^3\) say that the cause for feelings\(^4\) such as suffering to arise is\(^5\) another\(^6\) mental dharma (sems las byung ba'i chos; *caitasika-dharma). That [= contact] is not something other than simply the three assembling.\(^7\)

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\(^1\) y-il: reg pa (contact).

\(^2\) y-il: yul dang dbang po dang rnam par shes pa (object, sense organ, and consciousness).

\(^3\) y-il: nyan thos bye brag pa dag rdzasu 'dod pa.
(The Śrāvaka-Vaibhāṣikas maintain that [contact] is a real thing.)

\(^4\) y-il: ba rnam gsum (three-fold).

\(^5\) y-il: // yid kyi slob dpon 'dul bzang 'dod pa lta bu (by the mind, as Ācārya Saṅghabhadra maintains).

\(^6\) y-il: rdzasu 'grub pa zhig yod ches (one established as a real thing).

\(^7\) y-il: theg pa chen po 'i gzhung las ni yul dang dbang po dang rnam par shes pa las rdzas lhag pa gzhan myed par 'dod pas na.
WHATEVER TYPE OF CONTACT ARISES, THAT TYPE OF FEELING ARISES; THAT IS CALLED "DEPENDENT ON CONTACT, FEELING."

Again see the ŠK [40]. See 23 in the Appendix for the Sanskrit quotations.

"WHATEVER TYPE OF" (ci lta bur /; yaj jatIyah) specifies the essential nature of the cause able to produce the corresponding type of feeling.1

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(Because Mahāyāna treatises maintain that there is no other extra real thing beside the object, sense organ, and consciousness).

1 Y-Il: tshor ba skye ba'i rgyu ni reg pa bde myi bde la bya.
(The cause of feeling to arise is pleasant and unpleasant contact.)
THAT WHICH ENJOYS THOSE TYPES OF FEELINGS, THAT WISHES, CLINGS\(^1\), AND REMAINS HAVING CLUNG, IS CALLED "DEPENDENT ON FEELING, CRAVING." FROM ENJOYING, WISHING\(^2\), AND REMAINING AFTER HAVING CLUNG, AND BECAUSE OF NOT ABANDONING THE THOUGHT, "MAY I NOT BE SEPARATED FROM THE BEAUTIFUL NATURE AND THE PLEASING NATURE," THIS WISH IS CALLED "DEPENDENT ON CRAVING, GRASPING."

Once more see the ŠK [40]. See 24 in the Appendix for the Sanskrit quotations.

"THAT WHICH ENJOYS THOSE KINDS OF FEELINGS, THAT WISHES, CLINGS\(^3\), AND REMAINS HAVING CLUNG" (tshor ba'i bye brag de dag myong ba dang / mgon bar dga' ba dang / lhag par zhen pa dang / lhag par zhend nas 'dug pa' /:/ yas tām vedayati viśeṣeṇā-'svādayati, abhinandati adhyavasyati adhitīṣṭhati)\(^4\)--having been categorized as small\(^5\), middling\(^6\), strong\(^7\), and most strong\(^8\) craving, these four are included as synonyms.

\(^1\)ALRT omit lhag par zhen pa dang (clinging).
\(^2\)beABCDFHJKNQ add lhag par zhen [A zhan] pa dang / (clinging).
\(^3\)y-il: da ltar (in the present). Just a few lines below, y-il contradicts itself and says that clinging is a wish for a future feeling.
\(^4\)The Sanskrit and the Tibetan texts do not agree; see above for the Sanskrit variations.
\(^5\)y-il: ma 'ongs pa na yang (in the future also). This note by y-il is contradicted in a few lines by the ŠT-K.
\(^6\)y-il: tshor ba'i bye brag myong ba dang sbyar (applied to enjoying the type[s] of feeling[s]).
\(^7\)y-il: mgon bar dga' ba dang sbyar (applied to wishing).
\(^8\)y-il: lhag par zhen pa dang sbyar (applied to clinging).
\(^8\)y-il: lhag par zhen nas 'dug pa dang sbyar (applied to
Moreover, when experiencing a pleasing feeling, that is called "enjoyment." At the time of experiencing suffering, the mind\(^1\) wishing for just that\(^2\) is wishing. The feeling that is neither suffering nor pleasure is clinging to the future.\(^3\) Not wishing to be separated from that\(^4\) in the present is remaining having clung. Agreeable is THE BEAUTIFUL NATURE; THE PLEASING NATURE (\textit{sdug pa'i ngo bo} // \textit{bde ba'i ngo bo}; \textit{priyar pa}sa\textit{tar}pa\textit{pa}) is similar. The beautiful is desired. Pleasure is similar. The aspect of wishing for an agreeable object in the future is GRASPING (\textit{len pa'o}; \textit{upādānam}).

\(^{1}\)z has \textit{yid kyi} (mental).

\(^{2}\)\textit{y-il: sngar myong ba'i bde ba} (the pleasure of the previous enjoyment).

\(^{3}\)\textit{y-il: ma 'ongs pa'i dus na yang gnyi ga ma yin ba'i tshor ba 'di lta bu myong yang bya snyam du lhag par zhen pa'o //}.

(The thought, "May [I] also enjoy in the future such a feeling that is neither [of] the two," is clinging.)

\(^{4}\)\textit{y-il: gnyi ga ma yin ba'i tshor ba} (the feeling that is neither [of] the two).

See the ŚK [40] one last time. See 25 in the Appendix for the Sanskrit quotations.

"KARMA THAT PRODUCES REBIRTH ARISES" (yang srid pa skyes pa'i las kun nas slong ba' /; punarbhavajanakam karma samuttha[payati]) means "to arouse."

"THE GROWTH, THE MATURATION" ('phel ba yongs su smyin pa //; upacayaparipak[a])--because there is growth, any subsequent maturation is the defining characteristic of old age.\(^1\) The perishing [arising] from that [old age] is the defining characteristic of death.

\(^1\)CDGNT have "interest" (dga' ba).
THUS, THIS TWELVE-COMPONENT DEPENDENT ARISING THAT ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS IS NOT PERMANENT, NOT IMPERMANENT, NOT CONDITIONED, NOT UNCONDITIONED, NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS, NOT AN EXPERIENCER, NOT A WANING DHARMA, NOT A PERISHING DHARMA, NOT A CEASING DHARMA, PROCEEDING FROM BEGINNINGLESS TIME, UNINTERRUPTEDLY PROCEEDS LIKE THE FLOW OF A RIVER.

See the ŚK [41]. See 26 in the Appendix for the Sanskrit quotations.

[4. The Defining Characteristic
  Devoid of the Two Extremes]

"THUS" (de iltar; evam) is a concluding summary; the defining characteristic devoid of the two extremes is indicated.

"THAT ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS" (rgyu gzhan dang gzhan las byung ba / rkyen gzhan dang gzhan las byung ba //; [a]nyonyahetuko'nyonyapratyayato) because of the many different similar¹ and dissimilar² causes. That³ undermines the extreme of superimposition that [maintains] either a permanent [entity], a unit, or God and so on is the cause [of everything].

"NOT PERMANENT" (rtag pa ma yin ; naivāṇityo)⁴ because

¹ y-il: ma rig pa lastsogs pa ma rig pa nyid 'byung ba dang 'du byed lastsogs pa las 'du byed nyid 'byung ba lta bu ni (such as ignorance itself arises [from] ignorance and so forth and conditioning factor[s] themselves arise from conditioning factor[s] and so forth).

² y-il: ma rig pa las 'du byed 'byung ba dang 'du byed las rnam par shes pa 'byung ba lta bu ni (such as conditioning factor[s] arise from ignorance and consciousness arises from conditioning factor[s]).

³ y-il: mdo'i tshig (the sūtra's discourse).

⁴ In this passage, the Tibetan does not have a term corresponding to eva.
[dependent arising] possesses the property of arising and ceasing; because the self is not an essential nature derived from a permanent [entity] and so forth, that [NOT PERMANENT] undermines those who superimpose regarding a permanent [entity] that abides eternally.

"NOT IMPERMANENT" (myi rtag pa ma yin /; na nityo)--[dependent arising] is permanent on account of the permanence of [its] continuity; that intends that the self does not come about from a permanent [entity] nor does this [statement] contradict a permanent [entity].

"NOT CONDITIONED" ('dus byas ma yin /; na saṃskṛto) because no one, having previously given thought, made that.

"NOT UNCONDITIONED" ('dus ma byas ma yin /; nāsaṃskṛto) because [dependent arising] is fashioned by a complex [of] specific (so sor nges pa; *pratīniyama) causes and conditions, like an illusion.

"NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS" (rgyu myed pa ma yin rkyen myed pa ma yin /; *[nāhetuko nāpratyayo]) because [it] relies on specific causes and conditions.

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1 T-D, 46b:

NOT IMPERMANENT because [dependent arising] abides continuously.

2 y-il: byed pa pos (by an agent).

3 y-il: rten 'brel (dependent arising).

4 T-D, 46b, explains "not conditioned" and also two terms not found in the sūtra: not a sentient being and not derived from conditions.

NOT CONDITIONED because [D.A.] is free of conditioning factor[s].

Not a sentient being because [it] is free of mind.

Not derived from conditions because [it] is free of conditions.

5 The Pp has the Sanskrit in brackets so they must be L. de La Vallée Poussin's addition.
"NOT AN EXPERIENCER" (myong ba po yod pa ma yin \(/; na vedyāya) because there is no agent.

"NOT A WANING DHARMA" (zad pa′i chos ma yin \(/; na kṣayadharma) because the result arises similar to its own cause and is not diminished by itself.\(^1\)

"NOT A PERISHING DHARMA" ('jig pa′i chos ma yin \(/; *na vīnaśadharmo) because [dependent arising] arises for so long as conditions assemble.

"NOT A CEASING DHARMA" (′gog pa′i chos ma yin \(/; na nirodhadharmah) because [it] does not cease by itself without dissimilar conditions.\(^2\)

"PROCEEDS FROM BEGINNINGLESS TIME" (thog ma myed pa′i dus nas zhugs pa \(/; anādikāla-pravṛtto) because there is not any beginning. If [one] thinks that samsāra has a beginning, then everything will be causeless.\(^4\)

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\(^1\)T-D, 46b:

NOT A WANING DHARMA because [D.A.] is free of accumulation.

\(^2\)z omits myi (dis[similar]) and makes no sense.

\(^3\)T-D, 46b:

NOT A CEASING DHARMA because [D.A.] is free of arising, abiding, and perishing.

y-il: jī ′i phyir ′gog pa′i chos ma yin zhe na ma rīg pa dang myi ′thun ba′i rkyen ni yang dag pa′i shes rab ′phags pa′i lam yin bas de ma skyes pa kyā bar du / ma rīg pa rang gis rang myi ′gog pa′i phyir ′gog pa′i chos ma yin skabs ′dīr gnyen pos myi ′thun ba′i sgrar bstan to //.

(Why is it not a ceasing dharma? Because the dissimilar condition to ignorance is perfect discriminating insight, the Noble Path, [dependent arising] is not a ceasing dharma because until that [discriminating insight] arises, ignorance does not stop itself by itself. In this situation, the counteragent is indicated by the word "dissimilar.")

\(^4\)T-D, 46b:

PROCEEDS FROM BEGINNINGLESS TIME because [D.A.] is
"UNINTERRUPTEDLY" (rgyun ma chad /; 'nucchinno) is without interruption: at the same time the cause perishes the result arises, because [it] arises without an interval.

"PROCEEDS LIKE THE FLOW OF A RIVER" (klung gi rgyun bzhin du rjes su zhugs pa /; 'nupravartate naddṃrotavat) because [dependent arising] is the edge of the ocean of nirvāṇa. 2

These words, undermining the extremes of superimposition, underestimation, eternalism, and annihilation, are suitable in that way.

free of determining a demarcation of time.

1 zy omit "of" ([mtsho]'i).

2 T-D, 46b:

By continually arising like a stream of water, [D.A.] proceeds uninterruptedly.

3 y-il: rtag pa ma yin 'dus byas ma yin zhes bya ba lastsogs pa dang sbyar.
(Applies to "not permanent, not conditioned" and so forth).

4 y-il: myi rtag pa ma yin 'dus ma byas pa ma yin zhes bya ba lastsogs pa dang sbyar.
(Applies to "not impermanent, not unconditioned" and so forth.)

5 y-il: sgro btags pa myed pas rtag pa'i mtha' spangs.
(Because there is no superimposition, the extreme of eternalism is rejected.)

6 y-il: skur pa btab pa myed pas chad pa'i mtha' spangs.
(Because there is no underestimation, the view of annihilation is rejected.)
WHILE INDEED THIS TWELVE-COMPONENT DEPENDENT ARISING THAT
ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS
IS NOT PERMANENT, NOT IMPERMANENT, NOT CONDITIONED, NOT UNCON-
DITIONED, NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS, NOT AN
EXPERIENCER, NOT A WANING DHARMA, NOT A PERISHING DHARMA, NOT
A CEASING DHARMA, PROCEEDING FROM BEGINNINGLESS TIME, UNINTER-
RUPTEDLY PROCEEDS LIKE THE FLOW OF A RIVER;¹ STILL, THESE FOUR
COMPONENTS PROCEED BY BEING THE CAUSE FOR THE FUNCTION THAT
ASSEMBLES THOSE TWELVE COMPONENTS OF DEPENDENT ARISING.² WHAT
ARE THE FOUR? THEY ARE IGNORANCE, CRAVING, KARMA, AND
CONSCIOUSNESS.

See the ŚK [42]. See 17 in the Appendix for the Sanskrit
quotations.

[5. The Defining Characteristic of the Assembling Cause]
"If [dependent arising] proceeds uninterruptedly, then
through eliminating what³ cause will nirvāṇa be obtained?"
In regard to this troubling point, the defining characteristic
of the assembling cause, some cause that once eliminated,
nirvāṇa will be obtained, is indicated: "WHILE INDEED, STILL"
(mod kyé 'on kyang /; yady ap[i] ... atha ca)⁴ and so forth.

¹The Sanskrit texts omit this repetition of the previous
passage.

²The Sanskrit texts have a slightly different reading of
this sentence:

STILL, THESE FOUR COMPONENTS OF THIS TWELVE-
COMPONENT DEPENDENT ARISING PROCEED BY BEING THE CAUSE
FOR THE FUNCTION OF ASSEMBLING.

³z omits gang (what).

⁴This ŚS quotation suggests that the Tibetan translation
was based on Sanskrit readings closer to that of the Pāṇḍita
than to that of the Śīla.
That function that assembles, that produces its own result, is the function that assembles.

In that connection, the first component is ignorance; craving and grasping, because both have the defining characteristic of attachment, are combined and called "craving." Conditioning factors and existence are karma. Consciousness is just consciousness.

\[1\] y-il: rgyu bzhī po (the four causes).

\[2\] y-il: rgyu (cause).

\[3\] y-il: 'khor ba (samsāra).

\[4\] T.-D., 47a:

"THE FOUR COMPONENTS" proceed as the cause that assembles "THE TWELVE-COMPONENT DEPENDENT [ARISING]."

Therefore, [Maitreya] said, "WHAT ARE THE FOUR?"

\[5\] y-il: rten 'brel las dang po brgyad dang dgu nyon mongs shes 'byung ba nyid yin te / mdo las len pa myi smos pa ni sred pa dang len pa gnyi ga yang chags pa'i mtshan nyid yin bas sred pa'i nang du bsdu te ma smos so //.

(In dependent arising, the first [= ignorance], eighth [= craving], and ninth [= grasping] that arise are called "defilement"; in the sūtra, the unmentioned grasping, having been included in craving because craving and grasping both are the defining characteristic of attachment, was not stated.)

\[6\] z has sred (craving). Probable scribal error.
THUS\(^1\), CONSCIOUSNESS IS THE CAUSE WITH THE ESSENTIAL NATURE OF A SEED. KARMA IS THE CAUSE WITH THE ESSENTIAL NATURE OF A FIELD. IGNORANCE AND CRAVING ARE CAUSES WITH THE ESSENTIAL NATURE OF DEFILEMENT. IN THAT [CONNECTION], KARMA AND DEFILEMENT PRODUCE THE CONSCIOUSNESS THAT IS A SEED. IN THAT [CONNECTION], KARMA PERFORMS THE FUNCTION OF THE FIELD OF THE CONSCIOUSNESS THAT IS A SEED. CRAVING MOISTENS THE CONSCIOUSNESS THAT IS A SEED. IGNORANCE SOWS THE CONSCIOUSNESS THAT IS A SEED. IF THESE CONDITIONS DO NOT EXIST, THE CONSCIOUSNESS THAT IS A SEED WILL NOT BE PRODUCED.

See the ŠK [43-45]. See 28 in the Appendix for the Sanskrit quotations.

"CONSCIOUSNESS IS THE CAUSE WITH THE ESSENTIAL NATURE OF A SEED" (\(\text{rnam par shes pa ni sa bon ky}i\) rang bzhin kyis rgyu byed do //; vijñānam bījasvabhāvatena hetuḥ //)\(^2\)--because precisely that\(^3\) formed by\(^4\) defilement and karma is the specific material cause.\(^5\) of the sprout\(^5\) of rebirth.

"KARMA IS THE CAUSE WITH THE ESSENTIAL NATURE OF A FIELD" (las ni zhing gi rang bzhin kyis rgyu byed do //; karma kṣetra- svabhāvatena hetuḥ //)\(^6\)--because that produces\(^6\) for the consciousness that is a seed.

"IGNORANCE AND CRAVING ARE THE CAUSE WITH THE ESSENTIAL NATURE OF DEFILEMENT" (\(\text{ma rig pa dang sred pa ni nyon mongs}\)

\(^1\)beABCDFHJKQN have de la (in that [connection]).
\(^2\)y-il: \('i rnam par shes pa (consciousness of)."
\(^3\)CDGNP omit seed (\(\text{sa bon})\).
\(^4\)z has "of" [\(\text{ky}i\)].
\(^5\)y-il: \(\text{mying dang gzugs ky}i\) (of name-and-form).
\(^6\)y-il: \(\text{mying dang gzugs ky}i\) myu gu (the sprout of name-and-form).
pa'i rang bzhin kyis rgyu byed do // avidya trsng ca kle-sa-svabhavatvena hetuh //--because, although karma produced [the sprout of name-and-form] for the consciousness that is a seed, if there is no defilement, the consciousness that is a seed does not arise as in the case of the arhat, [who is free of defilement].

"KARMA AND DEFILEMENT PRODUCE THE CONSCIOUSNESS THAT IS A SEED" (las dang nyon mongs pa dag ni sa bon rnam par shes pa skyed do // karmakleśa vijñānabījam sāṃjanyantī //)--since the sprout of rebirth is not produced if those do not exist.

"IN THAT [CONNECTION]" (de la' // tatra) and so forth indicates the positive and negative capability [of] karma and so forth.

"PERFORMS THE FUNCTION OF THE FIELD" (zhing gi bya ba byed // kṣetra-kāryam karoti //)--because the consciousness that is a seed dwells in the impressions produced by that [karma].

"CRAVING MOISTENS THE CONSCIOUSNESS THAT IS A SEED. IGNORANCE SOWS THE CONSCIOUSNESS THAT IS A SEED" (sred pa ni sa bon rnam par shes pa rlan par byed do // ma rig pa ni sa bon rnam par shes pa 'debs te // trsng vijñānabījam snehayati / avidya vijñānabījam avakirati //)--because the wrong-minded occupy bad states of existence, inasmuch as by having attachment to the self [they] wish to avert suffering and obtain happiness.

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1° z has a genitive marker with karma instead of the expected instrumental marker.

2° y-il: bya ba byed do zhes pa dang sbyar.
   (Applies to "performs the function.")

3° y-il: rkyen 'di dag myed na sa bon rnam par shes pa mngon bar 'grub par myi 'gyur ste / zhes bya ba dang sbyar ro //.
   (Applies to "If these conditions do not exist, the consciousness that is a seed will not be produced.")

4° zy omit las (karma).
IN THAT [CONNECTION], IT DOES NOT OCCUR TO KARMA, "I PERFORM THE FUNCTION OF THE FIELD OF CONSCIOUSNESS THAT IS A SEED." IT DOES NOT OCCUR TO CRAVING, "I MOISTEN THE CONSCIOUSNESS THAT IS A SEED." IT DOES NOT OCCUR TO IGNORANCE, "I SOW THE CONSCIOUSNESS THAT IS A SEED." AND IT DOES NOT OCCUR TO THE CONSCIOUSNESS THAT IS A SEED, "I AM PRODUCED BY THESE CONDITIONS."

See the ŚK [46]. See 29 in the Appendix for the Sanskrit quotations.

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO KARMA, 'I PERFORM THE FUNCTION OF THE FIELD OF CONSCIOUSNESS THAT IS A SEED'" (de la las kyang 'di snyam du bdag gis sa bon rnam par shes pa'ī zhing gi bya ba bya'o snyam du myi sems so //; tatra karmaṇo naivāṃ bhavati / aham vijñānabījasya kṣetra-kāryam karomīti //) and so forth indicates that karma and so forth have no agent.

See the ŚK [47-51]. See 30 in the Appendix for the

¹T-D. 48a:

Therefore, [Maitreya] said, "BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT IN THOSE DHARMAS WITHOUT A LORD, WITHOUT [THE NOTION] "MINE," WITHOUT GRASPING, [EQUAL TO SPACE], AND HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION."

"WITHOUT A LORD"—though the internal creative being may be an unseen nature, by clinging to that [there] is grasping to what arises.

"DHARMA" has the essential nature of the [five] aggregates, [eighteen] elements, and [twelve] sense-bases.

"[WITHOUT THE NOTION] 'MINE'"—[because it] is devoid of [the notions of] "I" and "mine."

"WITHOUT GRASPING"—because it is not seen to embrace Īśvara and so forth.

"IN THOSE HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION"—just as an illusion is not real, being established conventionally in various ways, so all dharmas, which have the essential nature of illusion, and so forth are seen in various ways.
Sanskrit quotations.

"WHEN THE CONSCIOUSNESS THAT IS A SEED IS BORN" (sa bon rnam par shes pa skye ba na /; vijñānabījaṃ virohati)—when sown means: [The consciousness that is a seed], like a lamp, enters the womb of the mother by the stream of intermediate existence.

"ALSO THAT SPROUT OF NAME-AND-FORM IS NOT MADE BY ITSELF" (mying dang gzugs kyi myu gu de yāṅg bdag gis ma byas /; sa ca nāmārūpākuro na svayaṃkṛto) and so forth as was explained earlier.2

"WITHOUT A LORD" (bdag po myed pa /; asvāmikeṣu)—since there is not any lord such as Īśvara.

"WITHOUT [THE NOTION] 'MINE!'" (bdag gi myed pa /; amamesu)—by the nature (bdag nyid pas) of selflessness, there is no [notion] "mine."

"WITHOUT GRASPING" ('dzin pa myed pa /; aparigraheṣu)—because [those dhammas] are not sustained by any self.

Those3 [phrases] indicated the absence of self in persons.

"EQUAL TO SPACE" (nam ka dang mtshungs pa' /; ākāśa-sameṣu)—because [space] is naturally empty.

In that case, should [someone] wonder, "How is this dependent arising feasible?" [Maitreya] said, "IN THOSE [DHARMAS] HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION" (sgyu ma'i mtshan nyid gyi rang bzhin dag la /; māyālakṣaṇa-svabhāveṣu). For example, while indeed an illusion ultimately

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1 y-il: tshe phyi mar skye ba na (when born in a later life).

2 For the earlier explanation, see page 360.

3 y-il: bdag po myed pa dang bdag gi myed pa dang 'dzin pa myed pa zhes bshad ma thag pa (the just-explained "without a lord, without [the notion] 'mine', and without grasping").
lacks essential nature, there is creation [of an illusion] because the causes and conditions are not deficient; similarly, all entities are without conflict [between their ultimate and conventional aspects]. That indicated the defining characteristic of absence of self in all dharmas.

1 y-il: 'on kyang kun rdzob du (still, conventionally).

2 y-il: dngos pa rnams kyang don dam par rang bzhin myed de nam ka lta bu yin mod kyì kun rdzob sgyu ma tsham du snang bas myì 'gal lo //.
(While indeed entities ultimately lacking essential nature are like space, because [they] appear conventionally as a mere illusion, [there] is no conflict [between the ultimate and conventional aspects of entities].)
IN THIS WAY, VISUAL CONSCIOUSNESS ARISES THROUGH FIVE CAUSES. WHAT ARE THE FIVE? DEPENDING ON THE EYE, FORM, LIGHT, SPACE, AND FROM DEPENDING ON ATTENTIVENESS PRODUCED BY THAT, VISUAL CONSCIOUSNESS ARISES. IN THAT CONNECTION, THE EYE PERFORMS THE FUNCTION OF THE BASIS OF VISUAL CONSCIOUSNESS. FORM PERFORMS THE FUNCTION OF THE IMAGE FOR VISUAL CONSCIOUSNESS. LIGHT PERFORMS THE FUNCTION OF ILLUMINATION. SPACE PERFORMS THE FUNCTION OF NON-OBSTRUCTION. ATTENTIVENESS PRODUCED BY THAT PERFORMS THE FUNCTION OF TAKING NOTICE. WITHOUT THOSE CONDITIONS, VISUAL CONSCIOUSNESS WILL NOT ARISE, BUT WHEN THE EYE, THE INTERNAL SENSE-BASE, IS NOT DEFICIENT, AND SIMILARLY FORM, LIGHT, SPACE, AND ATTENTIVENESS PRODUCED FROM THAT ARE NOT DEFICIENT, FROM THE ASSEMBLAGE OF ALL THOSE, VISUAL CONSCIOUSNESS WILL ARISE. IN THAT CONNECTION, IT DOES NOT OCCUR TO THE EYE, "I PERFORM THE FUNCTION OF THE BASIS OF VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO FORM, "I PERFORM THE FUNCTION OF IMAGE FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO LIGHT, "I PERFORM THE FUNCTION OF ILLUMINATION FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO SPACE, "I PERFORM THE FUNCTION OF NON-OBSTRUCTION FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO ATTENTIVENESS PRODUCED BY THAT, "I PERFORM THE FUNCTION OF 'TAKING NOTICE' FOR VISUAL CONSCIOUSNESS." AND IT DOES NOT OCCUR TO VISUAL CONSCIOUSNESS, "I AM PRODUCED BY THESE CONDITIONS." NEVERTHELESS, WHEN THESE CONDITIONS ARE PRESENT, VISUAL CONSCIOUSNESS WILL BE BORN. LIKewise, THIS APPLIES, AS APPROPRIATE, FOR THE REMAINING SENSE ORGANS ALSO.

See the ŠK [52-54b] (ŠK [54c-55] do not exactly correspond to the ŠŚ). See 31 in the Appendix for the Sanskrit quotations.
IN THAT [CONNECTION], WHILE INDEED NO DHARMA\(^1\) AT ALL PASSES FROM THIS WORLD TO THE NEXT WORLD, BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT,\(^2\) THERE IS APPEARANCE AS THE RESULT OF KARMA. THUS, FOR EXAMPLE, THOUGH THE REFLECTION OF A FACE APPEARS IN THE ORB OF A CLEAN MIRROR WHILE INDEED THE FACE IS NOT TRANSFERRED TO THE MIRROR, BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS THE APPEARANCE AS A FACE. LIKewise, NO ONE DEPARTS FROM THIS WORLD AND IS BORN IN ANOTHER; BUT BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS APPEARANCE AS THE RESULT OF KARMA.\(^3\)

See the ŠK [56-57] (ŠK [58] does not exactly correspond to the ŠS). See 32 in the Appendix for the Sanskrit quotations.

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\(^1\)†-D, 48b:

"IN THAT [CONNECTION, WHILE INDEED NO] DHARMA"—means the dharma of the ear, nose, tongue, body, and mind and so forth; form, sound, odor, taste, tangible, and mental dharma and so forth; and the dharma of the [five] aggregates, [eighteen] elements, [twelve] sense-bases, and dependent arising, and so forth.

\(^2\)†-D, 48b-49a:

"FROM THIS"—no dharma at all goes from this world to the next nor from the next world to this world.

[Objection:] If that is so, one would espouse permanence or causelessness and a dissimilar cause.

Answer: "BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS APPEARANCE AS THE RESULT OF KARMA." In that [connection], though there is no transmigration, [the fact that] the result of karma is not barren should be understood through these well-known examples from direct perception, inference, and trustworthy tradition.

\(^3\)For the final phrase, acd read: BECAUSE [c omits "because"] THE APPEARANCE AS THE RESULT OF KARMA IS REALIZED.

See the ŚK [59-60b]. See 33 in the Appendix for the Sanskrit quotation.

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$^1$ The Sanskrit "urdhvaṃ" (above) has been translated into Tibetan as "nas" (from).

$^2$ ad omit "small" (chung ngu).

$^3$ T (see T-D, 49a) has "as the reflection (gzugs brnyan) of the moon" in place of "as the orb (dkyil 'khor) of the moon"; Pp has "as the result of karma."

See the ŠK [60c-61b] (ŠK [61c-62] discuss the "three-nature" (trisvabhāva / trilakṣaṇa) doctrine and do not correspond to the ŠS). See 34 in the Appendix for the Sanskrit quotations.

[The Four Types of Examples Corresponding to the Four Different Types of Karma and Result]

If the consciousness that is a seed fashioned by defilement and karma, without a lord, without a self, without an agent, produces the sprout of name-and-form\(^2\), then by [the consciousness that is a seed] abiding always\(^3\), [the sprout of name-and-form] will be produced instantaneously in many lives.

\(^1\) T-D, 52a, comments upon this oft repeated phrase, "BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT," and says that (1) depending on the type of cause (virtuous, non-virtuous, or immovable) the representation of the appearance arises and that (2) the process of dependent arising should be understood for all phenomena, which lack "I" and "mine."

\(^2\) y-il: tshe phyi mar (in a later life).

\(^3\) y-il: las dang nyon mongs pa rtag du yod pas rnam par shes pa yang rtag du gnas pas (because by karma and defilement permanently existing, consciousness also permanently abides).
Therefore, because of the fear that the different karmas, such as will be experienced after [re]-birth, would not be accomplished, [the fact that they are accomplished,] even though [the consciousness that is a seed] is agentless and selfless, is indicated by the four types of examples corresponding to the four different types of karma and result.

In that [connection], the example of VISUAL CONSCIOUSNESS (myiṅ gi rnam par shes pa; caksurviṣṇūna) displays the karma that will be experienced in this life. The example of A REFLECTION (gzugs brnyan; pratibimba) [displays the karma that] will be experienced after birth, because of proximity with that. The example of THE MOON'S ORB (zla ba'i dkyil 'khor; candramañḍalam) [displays the karma that] will be experienced in a future cycle (jan grangs gzhan na myong bar 'gyur ba; *apara-paryāya-vedanīyam), because, although a long time, the causal entity appears nearby. The example of FIRE

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1 y-il: gzhan dag ([on the part of] others).

2 y-il: dogs pa de bsal ba'i phyir (in order to remove that fear).

3 y-il: 'bras bu rim chig char myi skye bar (that the result is not born gradually or instantaneously).

y-il has a different interpretation of what is being indicated.

CDGNP have a different reading where the four types of karma and so forth are not in the instrumental:

Therefore, because of the fear that the different karmas, such as will be experienced after [re]-birth, would not be obtained, although [the consciousness that is a seed] is agentless and selfless, [Maitreya] indicated the four types of examples corresponding to the four different types of karma and result.

5 z has 'byung (arise).

6 y-il: tshe phyi ma (the later life).

7 y-il: da ltar gyi (of the present).
(mye; agnir) displays karma of indeterminate [time] that will be experienced. If the conditions are present, [the fire] will flame, but if otherwise, [there] is no [fire]; [this] indicated that the time is indeterminate.

All those [examples] in these words have indicated that:

While indeed the consciousness that is a seed fashioned\(^1\) by many karmas\(^2\), without an agent\(^3\), without a self, abides eternally\(^4\), \(^5\) that abiding concurrent (\textit{lh\text{"a}n chig byed pa}; *sahakāri) cause\(^6\) that activates the impressions of this and that karma, activating the impressions of that\(^7\), produces the maturation\(^8\) of this and that karma. Therefore, although without a lord and so forth, different karmas such as distant and proximate are possible; that is without fault.

\(^1\) y-il: \textit{bag chags bsgos pa} (infected [by] impressions).

\(^2\) y-il: \textit{sgnar bshad pa bzhi lta bu'i} (such as the four previously explained).

\(^3\) y-il: \textit{mu stegs kyi is brtags pa'i} (imagined by the non-Buddhists).

\(^4\) y-il: \textit{bag chags sna tshogs dang} (and the various impressions).

\(^5\) y-il: 'on kyang grogs byed pa'i rgyu myed na myi rung bas (however, because it would not be right if there is no helping cause).

\(^6\) y-il: \textit{rnam pa rshes pa skye ba'i rkyen nyid las kyi bag chags yin bas} (because the very condition that produces the consciousness is the impression of karma).

\(^7\) y-il: \textit{las} (karma).

\(^8\) y-il: \textit{lha dang myi lus} (divine and human body).
IN THAT [CONNECTION], INTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD. WHAT FIVE? NOT ETERNALISM, NOT ANNihilation, NOT TRANSMIGRATION, FROM A SMALL CAUSE ARISEx A GREAT RESULT, AND AS THE CONTINUITY OF WHAT IS SIMILAR TO THAT.


¹T-D, 50a, quotes most of this paragraph and precedes the quote of the remainder of the paragraph with this comment:

By transforming, precisely that cause that produces is the destroyer, and precisely that cause that destroys is also the producer.

²T-D, 50a:

"[THE AGGREGATES OF BIRTH] DO NOT [ARISE] FROM AGGREGATES OF DEATH THAT HAVE ALREADY CEASED"—[the death aggregates] having ceased, after a long time has passed [the aggregates of birth] do not [arise]. "PARTAKING OF BIRTH"—partaking of birth by relying on the aspect of birth, the aggregates will arise. Because it is not possible that the aggregates partaking of birth will arise even before the death [aggregates] cease, [the Buddha] said: WHEN THE AGGREGATES OF DEATH CEASE, AT THAT VERY MOMENT THE AGGREGATES PARTAKING OF BIRTH ARISE LIKE THE HIGH AND LOW [ENDS] OF A BALANCE BEAM. THUS,
HOW IS [IT TO BE SEEN AS] NOT TRANSMIGRATION? BECAUSE FROM DIFFERENT SPECIES OF BEINGS, BIRTH IN A COMMON SPECIES IS PRODUCED, THEREFORE [INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT TRANSMIGRATION.

HOW DOES A LARGE RESULT ARISE FROM A SMALL CAUSE? [BECAUSE] ONE EXPERIENCES THE RIPENING OF A GREAT RESULT FROM PERFORMING A SMALL KARMA, THEREFORE FROM A SMALL CAUSE A LARGE RESULT IS PRODUCED.

BECAUSE WHATEVER TYPE OF KARMA IS PERFORMED\(^1\), THE CORRESPONDING RIPENING IS EXPERIENCED, THEREFORE THERE IS CONTINUITY OF THAT WHICH IS SIMILAR TO THAT.

The ŚK has no corresponding verses. See 35 in the Appendix for the Sanskrit quotations.

[Negative [Statements]]

"IS TO BE SEEN AS FIVE-FOLD" (rnam pa lngar blta' //; pañcabhiḥ kāraṇair draṣṭavyaḥ) and so forth here precludes the eternalism view and so forth\(^2\) by means of negative [statements].

Because the process[es] of birth and death are quite different, [internal dependent arising] is simply not eternalism.

Conventionally, the process of death ceases at the same time, without an interval, that the process of birth is produced, like the creation [of] an illusion; [internal

\[\text{INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT ANNIHILATION.}\]

The next three paragraphs of the sūtra are quoted without any comment.

\(^1\) T-D, 50a, quotes this entire passage, replacing byas pa (performed) with bsags pa (accumulated).

\(^2\) y-11: chad pa dang 'pho ba lta ba bsdu (including the annihilation and transmigration view[s]).
dependent arising] is not annihilation. That also is shown by\(^1\) the example of the balance beam: [at] the start\(^2\) of the balance beam, when one [end] is low, the other [end] will be high; likewise, because precisely when the cause perishes, the result arises, there will be no annihilation.

Also, this example of the balance beam is indicated in order to reject the annihilation view regarding the causal and resultant entity on the conventional level, but ultimately [the balance beam] does not\(^3\) [exist]. \(^4\)Because, ultimately, the form of the external object, the balance beam, is not established;\(^5\) because the form that appears to consciousness is not real\(^6\), and consciousness, because of lacking corporeality, is not established to have height.\(^7\) When considering the

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\(^1\)z has dper (in the example), yGNP have dpes (by the example), and CD have dpe (the example).

\(^2\)zyCD thog ma (start); GNP mtho dman (height).
y-il: // skad chig dang po la gchig mtho bar gyur la skad chig gnyis pa la gchig dma' bar 'gyur ba ma yin gyi / skad chig gchig la mthon dman dus mnyam ba'o //.
(It is not [the case that] in the first instant one is high and in the second instant one will be low, but in the first instant high and low are at the same time.)

\(^3\)y-il: srang mda' yod pa (the balance beam exists).

\(^4\)y-il: jì 'i phyir zhe na.
(Why?)

\(^5\)y-il: don dam par phyì rol gyì yul nyid myì 'grub pas srang yang gzugs chan yin bas dper myì rung ba'ì phyir ro.
(Because the balance beam, by having a form, is not suitable as an example, because external objects are not ultimately established.)

\(^6\)y-il: don dam par gzugs jì ltar myì 'grub che na sms tsham du zad de de'ì phyir yul myed pa'ì gzhung dang sbyar na phyì 'ì yul myed pa dang.
(How is form not ultimately established? [There] being just mind only, thus, if applied to a treatise that [says there is] no object, [then] external objects are nonexistent.)

\(^7\)y-il: sms nyid kyang dngos po myed pa'ì phyir (because
ultimate, it is not possible\(^1\) to explain [the ultimate] with the example of a conventional object, because that\(^2\) is not established. Therefore, the causal and resultant\(^3\) entity is just as [it] appears.\(^4\)

"FROM DIFFERENT" (myù 'dra ba nas /; visadrśāt)—from a species such as\(^5\) humans [there] is birth in a species such as gods.\(^6\)

"FROM PERFORMING A SMALL ACT" (las chung ngu byas pa las //; parītām karma kriyate)—because, although made for a moment with fierce defilement\(^7\) or faith, for the karma such as the unwholesome the undesired maturation for a long time in Avīci Hell and so forth and [for the karma such as the mind itself also is not an entity].

\(^1\)zy myù rung (not possible); CDGPNP mì 'dra (not similar).

\(^2\)y-il: dpe de nyid don dam par (precisely that example on the ultimate [level is not established]).

\(^3\)y-il: kun rdzob du (conventionally).

\(^4\)y-il: // yan lag bu chu gnyis kyù dngos po de dag kyang jì litar srang mda'i dpes bstand pa bzhin no / yang na rmyì lam na snang ba'i dngos po bzhin no zhes kyang 'chad do //.

(Those entities of the twelve components are explained thus: just as indicated by the example of the balance beam and like an entity that appears in a dream.)

\(^5\)y-il: lam rgyud Inga (the five continuum path) = god, human, animal, hungry ghost, and hell being.

\(^6\)y-il: mdo las ji litar 'pho ba ma yin zhe na zhes bya ba lastsogs pa'i gnyer 'chad de / 'pho ba zhes bya ba snga ma de nyid phyi mar 'phos pa la bya na rten 'bred nī snga ma 'gags nas phyù ma 'byung ba'i phyir su yang ma 'phos pas 'pho ba ma yin no //.

(To explain, "How is [it] not transmigration?", and so forth from the sutra: [it is called] "transmigration" if precisely the earlier transmigrated to the later; dependent arising is not transmigration inasmuch as no one transmigrated, because the later arose after the earlier ceased.)

\(^7\)y-il: zh[e] sdang drag po la bya (to make in fierce anger).
wholesome] the desired [maturation] is obtained.

"WHATEVER TYPE OF KARMA" (jña ītar myong bar 'gyur ba las //; yathā vedanīyāṃ karma)--bliss and so forth will be experienced shows that whatever the karma, the corresponding result arises. Because, although one [currently] feels suffering and mental discomfort, a desired maturation is obtained from wholesome karma such as pure conduct, and an undesired maturation is obtained from unwholesome karma such as impure conduct, even though one [currently] feels bliss and mental comfort. Therefore, because capabilities are delimited, by precisely whatever karma, the corresponding result will be experienced; there is no contradiction.

Considering that [matter just discussed], the Blessed One said in another sutra:

Some say¹ the following: "This individual person, having performed and accumulated whatever manner of karma, will experience the corresponding maturation."² If so, the state of pure conduct will not exist; the situation that will truly exhaust suffering and bring suffering to an end will not appear.

Some say the following: "This individual person, having performed and accumulated whatever manner of karma, will experience the corresponding maturation."

¹ CDGNP omit "say" (zhes zer).

² y-il: dge ba byas pas tshe phyi ma la yang dge ba byed pa dang sdeṅ pa byas pas tshe phyi ma la yang sdeṅ pa byed par 'gyur na nā (if, because virtue was performed, in a later life also virtue is performed, and because sin was performed, in a later life also sin will be performed.)

The problem presented in the next sentence of the translation makes sense given this comment by y-il. However, Kamalaśīla’s text in the previous sentence does not say what the interlinear commentary would have it say. Kamalaśīla says that according to the particular type of karma a particular and corresponding result is obtained, not that according to the karma more of the same karma will be performed.
If so, the state of pure conduct exists; the situation that has truly exhausted suffering will also appear.

That also was said [by the Buddha] in order to preclude the wrong view disparaging karma and result.
REVEREND ŚĀRIPUTRA, WHOEVER, BY MEANS OF PERFECT\textsuperscript{1} DISCRIMINATING INSIGHT\textsuperscript{2}, SEES DEPENDENT ARISING PERFECTLY TAUGHT BY THE BLESSED ONE IN THIS WAY: IN REALITY\textsuperscript{3}, CONTINUOUS IN PERPETUITY, WITHOUT LIFE, FREE OF LIFE, JUST AS IT IS, UNERRING, UNBORN\textsuperscript{4}, UNARisen\textsuperscript{5}, NOT MADE\textsuperscript{6}, UNCONDITIONED\textsuperscript{7}, UNOBSTructed\textsuperscript{8}, BASELESS\textsuperscript{9}, PEACEFUL\textsuperscript{10}, FEARLESS\textsuperscript{11}, NOT TO BE

\textsuperscript{1} T-D, 50b: 
"PERFECT" is not wayward.

\textsuperscript{2} T-D, 50b: 
"BY MEANS OF DISCRIMINATING INSIGHT" is by means of transcendental discriminating insight.

\textsuperscript{3} T-D, 50b: 
"IN REALITY" is in accordance with reality.

\textsuperscript{4} T-D, 50b: 
"UNBORN" because [it] is free of birth.

\textsuperscript{5} T-D, 50b: 
"UNARISEN" because [it] is free of abiding.

\textsuperscript{6} T-D, 50b: 
"NOT MADE" because [it] is agentless.

\textsuperscript{7} T-D, 50b: 
"UNCONDITIONED" because [it] is free of the defining characteristic of the conditioned.

\textsuperscript{8} T-D, 50b: 
"UNOBSTructed" because [it] is free of obscurations.

\textsuperscript{9} T-D, 50b: 
"BASELESS" because [it] is free of what is to be perceived and the perceiver.

\textsuperscript{10} T-D, 50b:

"PEACEFUL" because [it] is peace itself.

\textsuperscript{1}\textit{T-D}, 50b:

"FEARLESS" because [it] is free of the fear of birth and so forth.

\textsuperscript{2}\textit{T-D}, 50b:

"NOT TO BE TAKEN AWAY" because [it] is free of the relative [nature] of defilement.

\textsuperscript{3}\textit{T-D}, 50b:

"NOT EXHAUSTED" because [it] abides permanently.

\textsuperscript{4}\textit{T-D}, 50a-50b, quotes the sutra at length beginning with "HE WHO [SEES] THIS DEPENDENT ARISING" up to "AS SELFLESS." Its only comment is this:

"HE WHO [SEES] THIS DEPENDENT ARISING" is [in reference to] this internal dependent arising.

\textsuperscript{5}The Sanskrit has, "What are we? What shall we become?".

\textsuperscript{6}c ("di dag) and ABCDFHJKLNQR ("di dag) have "these beings."
WILL IT GO?

See the ŠK [63-64] (ŠK [65-67b] do not exactly correspond to the ŠS). See 36 in the Appendix for the Sanskrit quotations.

[1.7 The Purpose]

"WHOEVER" (gang la la zhig gis /; yahu kaścid) and so forth indicates the purpose of the sūtra.

"CONTINUOUS IN PERPETUITY" (rtag par rgyun du /; satatasāmitam)--[dependent arising] is seen all the time and without interruption.

"WITHOUT LIFE" (srog myed pa /; ajīvam) and so forth is as has been explained previously.

"NONEXISTENT" (myed pa' /; Mās asatyato, Pā asatas, Śis

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1 Y-il: bsdus pa' 'i don rnam pa bdun du bkod pa las tha ma ste / 'di man chad tshig gi yan lag du jī skad bshad pa rnams kyi don mdor gzung ba nī gang zag gang gis shes rab rnam gsum gyi sgo nas rten ching 'brei par 'byung ba zab mo 'i don srog myed pa lastsogs pa' 'i rnam par rtag du mthong na sgrīb pa byang zhung myi gnas pa' 'i mya ngan las 'das pa 'thob par 'gyur ba nī mdo sde 'i dgos pa zhes bya 'o /.

(From the seven-fold arrangement [of] the concise meaning, [this] is the final [section, the purpose]: in brief, the meaning of the passages explained up to this point is, "If some individual, by means of the three-fold discriminating insight, sees permanently the import of the profound dependent arising as without life and so forth, the obscurations will be purified and nirvāṇa that is not clung to / dwelled in will be obtained. Such is the purpose of the sūtra.")

2 T-D, 50b:

"CONTINUOUS IN PERPETUITY" is always without interruption.

3 See the fifteen adjectives of ultimate dependent arising for the earlier explanations of "without life" and so forth. T-D, 50b:

"WITHOUT LIFE"--without life because [it] is free of life, agent, and so forth.
asatyatas) because [it] is false like a dream.\footnote{1}$^*$

"TRIFLING" (gsog /; tucchato) means being weak, because [it] cannot withstand a critique, like an illusion.\footnote{2}$^*$

"HOLLOW" (gsob /; riktato) because [it] is an unreal object of craving, like a mirage.\footnote{3}$^*$

"WITHOUT ESSENCE" (snying po myed pa /; [a]sārato) because [it] does not have any material that constitutes the essence within, like the [hollow of the] stalk of the lotus.\footnote{4}$^*$

"DISEASED" (nad /; rogato) because [beings] suffer by the suffering of change even though experiencing a slight happiness.\footnote{5}$^*$

"INFECTED" ('bras /; gaṇḍataḥ) because [it] harms by the very suffering of suffering, like a pustule.\footnote{6}$^*$

\footnote{1}$^*$ T-D, 50b:

"NONEXISTENT" because [it] is not another [thing] separate from the aggregate[s].

\footnote{2}$^*$ T-D, 50b:

"TRIFLING" because the liberated self, like an iron spoon, is wholly absent [GNP: because [it] lacks a whole, like the iron spoon of liberation].

\footnote{3}$^*$ T-D, 50b:

"HOLLOW" because inside there is no self-material that has the nature of assembling.

\footnote{4}$^*$ T-D, 50b:

"WITHOUT AN ESSENCE" because [it] does not have a nature that continues.

\footnote{5}$^*$ T-D, 50b:

"DISEASED" because [it] is not separate from the aggregate[s], which have the nature of disease.

\footnote{6}$^*$ T-D, 50b:

"INFECTED" because [it] does not have another agent that harms besides the aggregate[s].

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"A THORN" (zug rngu //; śalyato) because, inasmuch as in all times [it] is endowed with precisely the suffering of the conditioning factors, the Noble Ones do not desire [it].

"EVIL" (sdig pa' //; [a]ghato) because, inasmuch as [it] is sinful, [it] is to be renounced.¹

"IMPERMANENT" (myi rtag pa' //; [a]nityato) because [it] has the property of arising and ceasing.²

"SUFFERING" (sdug bsgal ba //; duḥkhataḥ) because [it] is disagreeable.³

"EMPTY" (stong ba //; śūnyato) because [it] is not sustained by the self.⁴

"SELFLESS" (bdag myed par //; [a]nātmataḥ) because [it] is not the self by self-[nature].⁵

"DID I [EXIST] IN THE PAST OR DID [I] NOT?" (ci bdag 'da's pa'i dus na byung ba zhig gam / 'on te ma byung ba zhig //; kim aham abhūvam atīte'dhvani, āhosvinn abhūvam)--one is not bewildered about the self existing, because the self and

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¹ T-D, 50b:

"EVIL" because [it] has no other harmful nature aside from karma and defilement.

² T-D, 50b:

"IMPERMANENT," perishing as soon as born, because [it] has nothing aside from the aggregate[s].

³ T-D, 50b:

"SUFFERING" because [it] is not divorced from the suffering of conditioning factor[s] and of change.

⁴ T-D, 50b:

"EMPTY" because [it] is not divorced from wrongly conceiving the imagined nature.

⁵ T-D, 50b:

"SELFLESS" because [it] does not have a self substance separate from the aggregate[s].
so forth does not change at all and [because] the former [condition] is merely similar to this condition.

"WHAT WAS [I]?" (*jīr gyur pā zhiṅ */; ko nā [ahām] abhūvam)--[I was] a god or human.

"HOW WAS [I]?" (*ji lta bur gyur pā zhiṅ*/; katham nā [ahām] abhūvam)--there is no delusion regarding the particulars of the situation of the self such as happiness, suffering, long life, short life, what the name was, what the clan was, how the complexion was, and where the dwelling was. It applies similarly to the future. Because there is no contradiction with the birth of the corresponding result from the not deficient cause[s], the present [life] is indicated. 1

"WHAT IS THIS" (*di ji zhiṅ */; kiṣṇaṃ svād idām) is "I" or not "I." 2

"HOW IS THIS" (*di ji lta bu zhiṅ*/; katham svād idām)--"Does the self have form or not have form?"

"WHAT ARE THERE" (*ji zhiṅ yod*/; ke santāḥ)--"Are good deeds done or are bad deeds done?" and so forth.

"WHAT WILL BECOME" (*jīr 'gyur */; ke bhāvīśyāma[h])--

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1 T-D, 51a:

[Maitreya] said, "[HE] DOES NOT REFLECT UPON THE PAST"; in this one, the bewilderment that wonders DID I EXIST IN THE PAST? does not arise. Because wisdom arises in the unbewildered, one has no bewilderment that wonders did I not exist [GNP: "have a name"] like this IN THE PAST? and so forth, and WHAT WAS I, a god, meat-eater, a dweller in bliss, or a dweller in suffering? Also, one has no bewilderment that wonders HOW WAS I, fortunate, unfortunate, long-lived, or short-lived?

One does not reflect upon the future; this one has no bewilderment that wonders SHALL I EXIST IN THE FUTURE OR SHALL I NOT EXIST? This one does not have the bewilderment that wonders WHAT SHALL I BECOME IN THE FUTURE, in the future shall I become a god, a meat-eater, or human? Also, this one has no bewilderment that wonders HOW SHALL [I] EXIST, happily, suffering, handsome, or ugly?

2 CDGNP: "is not 'I' nor 'mine'."
[there] will be no delusion regarding the object of self and the object of other even in the three times such as, "From this life what will I become in the later life? Will good karma be done or will bad karma be done?"

Because [it] was indicated that every [dharma] is selfless in accordance with dependent arising, [Maitreya] said, "FROM WHERE HAVE THESE BEINGS COME?" (sems can 'di dag gang nas 'ongs //; ayaṃ sattvah kuta āgataḥ)¹ and so forth; because the terms are easy to join, [they] are not explained.²

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¹The ŚT-K has the dual or plural (sems can 'di dag) and so do ABCDFHJKLNQR of the ŠS; the Sanskrit has the singular (ayaṃ sattvah) and so do abdT of the ŠS.

²Ṭ-D, 51a-51b:

"[HE] DOES NOT REFLECT UPON THE PRESENT"—[he] is not bewildered regarding the present; "WHAT IS THIS"—Is there a self or no self? "HOW IS THIS"—in this one the bewildernent does not arise that wonders, "Am [I] handsome or ugly?" "WHAT IS THERE"—in this one the bewildernent does not arise that wonders, "Did I do good karma or did I do bad karma?" Also, in this one the bewildernent does not arise that wonders, "FROM WHERE HAS THIS BEING, god or human, COME? HAVING DEPARTED FROM THIS [WORLD], WHERE WILL IT GO, god, human, hell, hungry ghost, or animal [realm]?"
IN THE WORLD¹, WHATEVER DIFFERENT [PHILOSOPHICAL] VIEWS OF ASCETICS AND BRĀHMAṆAS THERE ARE², NAMELY³: BELIEF IN THE SELF, BELIEF IN A LIFE FORCE, BELIEF IN A PERSON, BELIEF IN THE FESTIVE AND SALUTARY, EXCESSIVE MOVEMENT AND LACK OF MOVEMENT; THOSE [VIEWS] THAT, AT THAT TIME, HAVE BEEN ELIMINATED, COMPREHENDED, [AND] UPROOTED BY THAT ONE, LIKE THE TOP OF THE PALM TREE THAT DOES NOT LATER APPEAR, [THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE.

The ŚK [65-67b] correspond approximately to the ŚS. See 37 in the Appendix for the Sanskrit quotation.

All ASCETICS (dge sbyong //; śramaṇa) are ones who have gone forth [from the home] (rab tu byung ba; *pravrajita).

BRĀHMAṆAS (bram ze //; brāhmaṇa) are house[hold]ers, a type of caste, [and] are well-known.⁴

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¹T-D, having previously commented upon this section of ŚS, after quoting and commenting on [65] and [66ab], returns to this section with a few more comments, 52b:

"IN THE WORLD"--[the word] "world" has the meaning of repeatedly perishing and going; because of perishing by being the basis [of] perishing, the meaning is "will be destroyed."

²T-D, 51b, quotes the sūtra up to this point and then says that "view" (lta bar gyur pa zhes bya ba) is the basis of view (lta ba'i gnas so).

³T-D, 51b:

"NAMELY"--because of indicating.

⁴CDGNP: They are well-known as a type of caste.
"VIEW" (lta bar song ba //; drṣṭigatāni) is a type of view.¹

"DIFFERENT" (tha dad pa' //; *nānā) means individual.²

"BELIEF IN THE SELF" (bdag du smra ba dang ldan ba //; ātmavādapratīsamṛyuktāni); being endowed with conceptions such as, "The self is different from the aggregates or is not different," because the self is the object that is known as "I," by virtue of that ascetics³ and brāhmaṇas quarrel back and forth.⁴

¹Ṭ-D, 52b:

"VIEW" means looking and seeing [GNP: "VIEW" is the basis of view. "Viewing" and seeing]; because there arises wrong knowledge such as hearing and reflecting upon wayward treatises, wrong knowledge is called "view."

²Ṭ-D, 51b and 52b, and ŚṬ-K all have the same comment.

³CDGNP dge slong (bhikṣu). Z's reading, dge sbyong (ascetic), is more in accordance with the sūtra.

⁴Ṭ-D, 51b:

"BELIEF IN THE SELF"--[there] is no self besides the aggregate[s]; because the unexamined nature of "I and mine" is regarded as the self, [Maitreya] said, "belief in the self," because [the belief] arises by means of wayward grasping.

Ṭ-D, 52b-53a, begins by stating:

"NAMELY: BELIEF IN THE SELF" and so forth--that defiled discriminating insight that perceives the appropriating aggregates: form, feeling, perception, conditioning factor, and consciousness, which are devoid of "I" and "mine," as [though they were] the very self is called "view."

and continues with a lengthy description of the means of progress from various wrong views and defilements to equanimity that follows upon calm and insight. The main points are that people with defiled minds, through being taught the transcendental path (GNP "depending" upon the path), achieve renunciation and the various factors of enlightenment. By cultivating that path they achieve devotion
Because there is life, [there is belief in] A LIFE FORCE
(srog; jīva).

Because there is repeatedly subscribing to [the reality of] beings, [there is belief in] A PERSON (gang zag; *pud-gala). 1

"[BELIEF IN] THE FESTIVE" (dge mtshan dang ldan ba //; kautuka[pratisamyuktāni])--because false opinion reports that riddles 2, tales, stories, song and dance, and so forth delight the self.

BELIEF IN THE SALUTARY (bkra shis su smra ba dang ldan ba //; mahgala[vāda]pratisamyuktāni)--the conceit is produced that by dependence upon dūrva grass 3, bezoar, and so forth, by seeing yogurt, a flower, a full pot, a fish, a brāhmaṇa, a bell-wether, and so forth, by the special property of a minute, a moment, a date, and a concoction, the self will be purified; because of the false opinion that those [items just mentioned] that are not the path are the path, there is the view that regards as best [that which is wrong] moral behavior and ascetic practices; grasping at the self is the basis [for this view]. 4

and certainty, from which, having cultivated various Buddha qualities, they become perfect, unsurpassable perfection, the equanimity following calm and insight.

1T-D, 51b:

"BELIEF IN THE PERSON" and so forth--because there is nothing besides the aggregates called "person" that, because of going again [= being reborn], having abandoned this world, goes to the next world or, having abandoned the next world, comes to this world, [the Buddha] said, "Grasping and bad, wayward grasping" [GNP replaces the second "grasping" with "worldly person"].

2CDGNP have de lta bu (like that) instead of lde'u (riddle).

3This is the type of grass the Buddha sat upon when he attained Enlightenment at Bodhgaya.

4T-D, 51b-52a, combines its commentary on the belief in
"EXCESSIVE MOVEMENT AND DEVOID OF MOVEMENT" (lhag par g.yo ba dang bral bar g.yo ba //; LVP vā unmiṣṭitānimīṣṭitānī; NS unmiṣṭitānī nimīṣṭitānī ca)--the mind expanded and dejected, these are types of views.

"HAVE BEEN ELIMINATED" (spangs par 'gyur //; praḥyāṇī) --because [those views] do not arise.

"HAVE BEEN COMPREHENDED" (yongs su shes nas //; pari-jñātānī) is knowing that erroneous objects such as the self are not real.

"HAVE BEEN UPROOTED" (rtsa ba' nas bcad de //; samuc-chinnamūlānī)--because noble discriminating insight removed

the festive and the salutary:

Regarding "BELIEF IN THE FESTIVE AND SALUTARY"--the festive: in [CD omit "in"] the world, technology and whatever various types of fields of learning, feasts, giving a bride, choosing a bride, a fight and battle, and a park, a river, and an ocean, a mountain, and a forest, and after going to this and that other noble [place (the text is not clear here about what is noble)], looking, transmigrating, entering, and abiding, dancing for experiencing the joy of love [and] play, singing, speaking, running, jumping, finishing [or "raining" (neither makes much sense)], talk of love between a man and woman, boy and girl, debating, telling riddles, elephant[s], horse[s], and so forth fighting, dūrvā grass, yogurt, bezoar, a plough, a hammer, flower, fruit, pot, conch, fish, and so forth, brāhmaṇa, bell-wether, moon, sun, planet, star, comet, moment, concoction, agent, and so on; an oracle, and so forth, seeking purity and the self and holding the [unreliable] rope of manifold waywardness, believing what is not the path to be the path, believing the impure is pure, and by believing the unliberated is liberated, intelligent ones who have entered into the circle of six realms [god, demi-god, human, animal, hungry ghost, and hell realms], beings and habitations, are the followers of just saṃsāra, but not of nirvāna. When those [beliefs] are seen by perfect discriminating insight, because [it] is devoid of the fourfold waywardness, [it] uproots [them]; those [views] do not appear and because [they] are abandoned, "[THOSE VIEWS] HAVE BEEN COMPREHENDED, [AND] UPROOTED, LIKE THE TOP OF THE PALM TREE THAT DOES NOT LATER APPEAR, [THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE."
the impressions\(^1\) forever.

"DOES NOT APPEAR" (myi snang bar gyurd //; anābhāsa-gatā[nī])\(^2\)--because [those views] do not appear to the mind anytime.

"LATER" (phyis //; āyatāṃ) is in another lifetime.

"[THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE" (myī skye myī 'gag pa'i chos can du 'gyur ro //; anutpādānirodhadharmāṇi //)--because [the root]\(^3\) has been uprooted; because cessation is not possible when there is no birth.

\(^1\)z has bdag chag (us), but "removed us" makes no sense.

\(^2\)SS myi snang ba 'i rang bzhin du.

\(^3\)CDGNP add rtsa ba ni (the root).

See the ŚK [67c-68]. There is no extant Sanskrit quotation.

Those [whose enlightenment is to be predicted], because [they] eliminated belief in the self, having removed the entire net of defilement\(^2\), the root of that [belief in the self], exhibit the result of that [elimination and removal]: elimination [of] obscuration. Also, the entrance onto the path of nirvāṇa that is not clung to / dwelled in is the result of that [elimination and removal]; "WILL PREDICT THE UNSURPASSED PERFECTLY COMPLETE ENLIGHTENMENT" (bla na myed pa yang dag par rdzogs pa'i byang cub du lung stond //; *samyak-sambodhīṃ vyākaroti [NS--"anuttara" was omitted], *anuttara-samyak-sambodhāya āgamo deśitaḥ [LVP], *anuttarasamyak-sambodhīṃ vyākaroti [Reat]) indicates [the entrance onto the path of nirvāṇa that is not clung to / dwelled in], because [the Buddha] makes the prediction for precisely the one who abides on that path.

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\(^1\)T-D, 55a, glosses "SOMEONE" as "a son of good family or a daughter of good family," quotes most of this passage without any comment, and leaves out the many epithets of the Buddha and the prediction, "[YOU] WILL BECOME A PERFECTLY COMPLETE BUDDHA."

\(^2\)CDGNP have: "removed all the defilements."
THE BODHISATTVA-MAHĀSATTVA MAITREYA HAVING SPOKEN THUS, THE VENERABLE ŚĀRIPUTRA AND THE WORLD OF MEN, GODS, ASURAS, AND GANDHARVAS, REJOICING, Praised the explanation by the BODHISATTVA-MAHĀSATTVA MAITREYA. ¹

See the ŚK [69-70]. See 38 in the Appendix for the Sanskrit quotation.

"HAVING SPOKEN THUS" (de skad ces smras nas //; *evam ity uktvā)—by the compiler repeating the words indicates that [this sutra] is indeed a reliable scripture.

By Noble Śāriputra and so forth rejoicing indicates that all the world embraced this [sutra].

¹ T-D, 55a, quotes the ŚS as concluding in this way:

"THEN THE VENERABLE ŚĀRIPUTRA, PRAISING THE EXPLANATION BY THE BODHISATTVA MAITREYA, HAVING ARisen FROM THE SEAT, DEPARTED."

This ending by the T resembles the Sanskrit quotation found in the Pp and not the ŚŚ ending as translated into Tibetan. T-D, 55a-55b, continues:

THE BODHISATTVA-MAHĀSATTVA MAITREYA [HAVING] SPOKEN THUS—the Bodhisattva Maitreya spoke thus to Śāriputra. Rejoicing—Śāriputra, having heard that [speech], was happy; [that] means "joyful." [Śāriputra], having departed, in order to benefit all beings, explained, just as [he] had heard, this wondrously profound and vast Dharma to the bhikṣus.
THE NOBLE MAHĀYĀNA SŪTRA ENTITLED THE YOUNG RICE PLANT IS COMPLETED.

THE REVEREND YE-SHES SDE, HAVING TRANSLATED AND REVISED, HAVING ALSO TREATED WITH THE NEW LANGUAGE RULES, ARRANGED [THE SŪTRA].¹

[There is no extant Sanskrit quotation.]

I explained the meaning of this sūtra Just as extensively as I could; By [this] merit may all beings Come to realize the profound meaning [of] the Dharma.²

The Commentary [of]³ The Noble Young Rice Plant Sūtra that Ācārya Kamalaśīla composed is completed.⁴

The Indian Upādhyāya Surendrabodhi and the Translator of the Great Revision, the Reverend Ye-shes sde, having translated and revised [this commentary], arranged [it].⁵

¹Only ad have this translator colophon. As reported in Chapter 1, the Mongolian translator·colophon says the translators were Jinamitra, Dānaśīla, Munivarman, and Ye-shes sde.

²T-D, 55b:

[This] very good, extensive commentary Of the Śālistamba-sūtra,
In order to be well-understood by the low-minded, Was made in just twelve hundred [ślokas].

³GNP have the genitive.

⁴T-D, 55b:

The Commentary of The Young Rice Plant composed by the Mahācārya Nāgārjuna is finished.

⁵CDGNP omit the translator colophon.
T-D, 55b:
The Upādhyāya of India, Dharmaśrīprabhā, the Translator-Reverend Legs-pa'i blo-gros, and Jñānakumāra translated [this commentary]; the Translator of the Great Revision, the Reverend dPal-brtsegs, having revised [it], arranged [it].
Chapter 6
Translation
of the
Śālistambaka-kaṇṭika

and

Annotation
Based Primarily
upon the
Śālistambaka-ṭīkā
1 In Sanskrit:
Ārya-Śālistambaka-kārikā.

In Tibetan:
The Versification [of] The Noble Young Rice Plant [Sūtra].

Homage to Noble Mañjuśrī.

[To Him] who has infinite, inconceivable qualities, 2

1 GN2P1P2 have the following titles omitted by CDN1T.


N2: THE VERSIFICATION [OF] THE NOBLE YOUNG RICE PLANT SŪTRA OF NOBLE NĀGĀRJUNA.


P2: THE VERSIFICATION [OF] THE NOBLE YOUNG RICE PLANT SŪTRA COMPOSED BY NOBLE NĀGĀRJUNA.

2 T-D, 20b, explains that the [Buddha] qualities are the (ten) powers (stobs; *bala: see the Mv 119-129), the (four) assurances (mi 'jigs pa; *vaśāradya: see the Mv 130-134), the (eighteen) unique (ma 'dres pa; *āvenika: see the Mv 135-153) (properties), and so forth. These are [Buddha] qualities because gods and men who strive after such qualities should familiarize themselves with them, depend upon, cultivate, meditate upon, realize (mgon du bya ba/byas pa; *sākṣat-kartavya/kṛta), and obtain them. The qualities are numerous, and therefore they are "infinite" (mtha' yas pa; *ananta). They are inconceivable because they transcend the verbal (tshig; an alternate reading is tshogs, "complex, group, collection") and mental sphere of every auditor, solitary Buddha, ordinary being, and every sophist (rtog ge ba; *tārkika). Therefore, these infinite and inconceivable qualities are possessed. This leads to the question of who possesses these [Buddha] qualities.

The Mpps, 3:1505-1703, is about the Buddha's qualities; of special interest are the preliminary notes by Lamotte for the ten powers (1506-1510), the four assurances (1567-1569), and the eighteen unique properties (1625-1628). Jikido Takasaki, A Study on the Ratnagotravibhāga (Uttaratantra):
The Complete Buddha,¹ the Compassionate One,²
Having bowed,³ [I] shall narrate


¹T-D, 21a, explains the meaning of "Complete Buddha" and "Buddha." "Complete Buddha" means being perfectly, correctly enlightened. The word "Buddha" has three explanations. The first concerns understanding:

By understanding the true nature of the absence of self in dharmas and individuals such as all dharmas are impermanent, suffering, empty, and without self, one is Buddha.

The second explanation concerns the metaphors of expanding or opening and awakening:

Also, by an expansion of awareness similar to a lotus opening, or by having become a Buddha, one is a Buddha. That is, just as a person in the world mystified by the sleep of ignorance awakens, so because of obtaining the true, unerringly perfect, emergent wisdom, one is called "Buddha."

The third concerns the Buddha's role as a teacher or guide:

Also, by educating unlearned beings, [one] is Buddha. Just as one's self knows the reality of the Dharma that is to be personally realized without relying on another, so having guided to the perfect path others also, who are endowed with minds that roamed on bad paths, who were tormented by birth, old age, sickness, death and so forth in the wilderness [of] saṃsāra, who, out of fear of the poisonous snake of defilement in the forest of various [wrong] views, wandered hither and thither, because of causing [those others] to enter the great, unsurpassable city of liberation, one is called "Buddha."

²T-D, 21a, says "Compassionate One" means one with the nature of compassion. Compassion results from removing defilements, karma, and suffering. The Complete Buddha has such a nature.

³T-D, 21a, says "having bowed" means having worshipped, namely, having paid homage by bowing, being respectful, and turning towards.
The Versification of the [Noble] Young Rice Plant [Sūtra].

The Sage was staying together with Many bhikṣus and an assembly [of] bodhisattvas On the mountain called "Vulture [Heap]"
Of Rājagṛha. [2]

Having looked at a young rice plant, [the Buddha said], 
"[The plant] arose from causes and conditions;"  

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1T-D, 21a, explains that having paid homage, the author will narrate a versification, a treatise explaining (bshad sbyar; *upanibandhana) the sūtra entitled "The Young Rice Plant."

T-D, 21b, then reviews the parts of verse [1], explaining that the first line indicates the Buddha's perfection for his own sake. The phrase "Compassionate One" expresses his perfection for the sake of others (because it is through the Buddha's compassion, his teaching the Dharma, that others are benefited). "Complete Buddha" means the "Omniscient One" because the word "Buddha" has the meaning "to know." The first line also indicates an absence of desire and so forth, defilements and ancillary defilements being the opposite of qualities. Because the Complete Buddha is omniscient and free of desire, the author bowed to him. Then we are told the phrase "Compassionate One" indicates accomplishment for the sake of others because the Omniscient One, the One-Free-Of-Desire, the Buddha, benefits others by unstintingly teaching them the Dharma. Thus, the author bowed to the Complete Buddha who has accomplished his own and others' benefit. The commentary then says there is a desiderative, and therefore asks the question, "What is wished?" The answer is to make a narration. What is narrated? The versification, a treatise that applies to the Sālistamba-sūtra.

2T-D, 24b, states:

The intention [of this second line] is as follows: While born from causes and conditions, there is nothing else at all, such as Īśvara, that would produce it.

Aside from the seed and so forth
Nothing else is called "cause,"
Because Īśvara, etc., and causelessness
Contradict perception and so forth.
Just as [it] was born [from] causes and conditions, [So] the twelve components [of dependent arising] occur in succession;¹ [3]

The one who sees the so-called 'dependent arising'² Sees the Dharma and the Buddha," Having said this³ to the bhikṣus, The Guide⁴ remained silent.⁵ [4]

¹The translation of this verse is problematic. The question is, are the final three lines the speech of the Buddha? The verse begins with the Buddha "having looked" and the next verb applicable to the Buddha is "having said" in [4c]. Thus, we know from verse four that the Buddha is being quoted, but the Tibetan does not make clear where the Buddha's speech begins. In the sūtra, the Buddha is quoted as having said, "Bhikṣus, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha." That quotation corresponds to [4ab]. However, T-D, 24b, groups [3cd] with [4a], as though [3cd] were also spoken by the Buddha. I have also taken [3b] to be the speech of the Buddha because the line cannot be governed by the verbal phrase "having looked."

²T-D, 24b, commentary to [3cd-4a]:

For anyone, bhikṣu, bhikṣunī, or other, who sees that phenomenon produced by causes and conditions, the twelve components of dependent arising, are devoid of a deed-doer and so forth, causelessness, and an incongruous cause, that one [sees].

³T-D, 24b-25a:

"Having said this" means after having said, having proclaimed, to the bhikṣus that which Śāriputra had heard from the Blessed One.

⁴T-D, 25a:

"The Guide" means because of guiding beings by
The bhikṣu¹ Sariputra, having heard [that],² Went before Maitreya;
"Maitreya, here today the Tathāgata
Said this. When, without having analyzed the contents, [5]
[He] remained silent,
How is the meaning of that to be understood?
What is dependent arising and the Dharma?
Also, what is the Buddha? [6]

How does [the one who] sees dependent arising
See the Dharma and the Buddha?³
Address this doubt of mine!"
Sāriputra said to *Ajita.⁴ [7]

various types of skillful means, [He] is "the Guide."

⁵T-D, 25a:

"Remained silent" means [He] remained [silent] having entered (snyoms par zhugs/bzhugs; *samāpanna) into meditation.

In the ŚS, cang mi gsung bar translates tuṣṇīṃabhūva (remained silent). Therefore, cang should not be translated as an emphatic such as "utterly."

¹T-D, 25a:

"Bhikṣu" means, because of having conquered defilement, [he] is a bhikṣu.

²T-D, 25a:

"Sāriputra, having heard [that]" means having heard [that] from the Blessed One.

³T reads:

How, when dependent arising is seen,
Is the Dharma and the Buddha seen?

⁴T-D, 25b, says because the Elder Sāriputra had doubts,
Maitreya, who has greatly meditated on kindness,\textsuperscript{1} Stated the [following] determination:\textsuperscript{2}
Just as the twelve components, the succession
Beginning with ignorance up to death, [arise],\textsuperscript{3} [8]

Therefore\textsuperscript{4}, the entire heap
Of suffering arises.\textsuperscript{5}
The Dharma is the eight-fold path,
The fruit, and nirvāṇa. [9]

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{1}\textit{T}-D, 25b:
Because he is firmly settled in possession of the
meditation on kindness, [he is one] who has greatly
mediated upon kindness.
\item \textsuperscript{2}Maitreya's explanation continues through verse [68].
\textit{T}-D, 25b:
"Determination" is ascertainment (\textit{nges pa}).
"Stated" is expressed.
To whom was stated? To Śāriputra.
What was stated? "CONCERNING WHAT THE BLESSED ONE"
and so forth was stated.
\item \textsuperscript{3}\textit{T}-D, 26a:
Those, which are the components of existence
beginning with ignorance up to death, are those beginning
with ignorance up to death.
\item \textsuperscript{4}\textit{T}-D, 26b:
"Therefore" means arising in succession beginning
with ignorance.
\item \textsuperscript{5}\textit{T}-D, 26b:
"Heap of suffering" means accumulation of suffering.
" Entire" means free of "I" and "mine."
"Arises" means is born.
\end{enumerate}
\end{footnotesize}
In that way, because of understanding all,
One is called "Dharma-born, the Buddha";¹
One so-called, who sees [dependent arising and the Dharma]
By means of exalted vision, that one sees [the Buddha].² [10]

One who is stainless-minded sees
Dependent arising, the Dharma, and the Buddha
As devoid of life and so forth³
And so on up to peace.⁴ [11]

The defining characteristic of "dependent arising" is
Verbalized as having causes and so forth;
Whether Buddha[s] arise or not,
This nature is enduring. [12]

External and likewise internal
Are the two-fold causes and conditions.
The external cause is seed and so forth;

¹T-D, 29a-29b, explains that because of understanding the real property of all dharmas, all-pervasive defilement (kun nas nyon mongs pa; *samkleśa) and purity (rnam par byang ba; *vyāvadāna), one is called "Buddha." Also, "Dharma-born" means born from dharmas and has the sense of produced by Dharma.

²T-D, 29b, explains that "so-called" refers to "Buddha" in line [10b]; "by means of exalted vision" means with the eye of wisdom and "exalted" means transcendental, that is, beyond the world; and seeing is with the eye and the one who first sees dependent arising and likewise the Dharma, that one sees the Dharma-born, the Buddha produced by Dharma.

³T-D, 29b, says that the one who sees this dependent arising as free of life, which means free of such things as permanent life, examines, appraises, considers, and investigates through reason and inference.

⁴T-D, 30b, says "reaching up to peace" in order to indicate that peace is last.
The [external] condition[s] are indicated to be six-fold.¹

Seed, sprout, stalk, and so forth
Explains how the fruit evolves [into being];
The condition[s], earth and so forth
Up to season, are likewise in succession. [14]

Support, moisture, and ripening,
Growth of the grain, open space, and
Transformation apply exactly [as]
The functions of those [six conditions]. [15]

When there is no complex of conditions,
Though the seed may exist, there is no sprout and so forth;
When the seed is simply absent,
 Though the conditions may be present, it is the same.² [16]

Causes and likewise conditions
Are devoid of grasping at "I" and so forth;
From a complex of causes and conditions
The result of karma is not barren.³ [17]

¹T-D, 31b, explains that this line applies to external dependent arising and that the six-fold conditions begins with earth.

²T-D, 32b, introduces verse [16]:

When none [of the conditions] is deficient, [the result] arises, but when deficient, there is no arising.

And follows verse [16] with:

Therefore, [the Buddha] said, "When all [the causes and conditions] are assembled, if the seed should cease, out of that [the sprout] will be obtained."

³T-D, 32b:
[The effect] is not from the self, not from other, not from both, an agent, nor time; similarly, not made by Īśvāra and so forth, [The effect] is not from essential nature nor causeless.\(^1\) [18]

To proceed through causes and conditions and to appear without a beginning (*thog ma med pa'i dus can; *anādikālika):\(^2\)

By means of the five causes, external dependent arising is so claimed.\(^3\) [19]

Indeed, because [it] is not eternalism, not annihilation, not transmigration,\(^4\) realizing from a small cause

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That associated with the result of karma is not barren; "in every instance from not deficient causes and conditions" is to be understood.

\(^1\) T's long commentary to [18] is discussed in Chapter Three of the Introduction.

\(^2\) T-D, 36b:

Just as the flow of a river descends without interruption, [so] the seed[s] of the impressions dispersed since beginningless time proceed.

The ŚŚ puts the ideas expressed in the first two lines of [19] in a different context, that of the four factors needed to assemble a rebirth, not with an explanation of the five causes (or principles) of external dependent arising.

For *dus can snang*, the ŚŚ, (a) 61b, has *dus nas / zhugs pa* for which the Pp, 566, has 'nādikālapravṛtto'. Therefore, *snang* is used in place of *zhugs* and the sense "to appear" can be taken as a synonym for "to proceed."

\(^3\) T-D, 36b, briefly explains that "by means of the five causes" means by means of the group of five causes (to be explained in the next verse); "external" refers to seeds and so forth; and "dependent arising" means in dependence.

\(^4\) See Kamalaśīla's comment in the ŚŚ-K on the principle "not transmigration."
A great result, and
[Having a result] proceed similar [to the cause],¹ [20]

To see seed and sprout [at the same time] is not maintained;
Without a cause the sprout also will not be born;
Cessation and birth are coincident²
Just as the upper and lower ends of a balance beam.³ [21]

Similarly, internal [dependent arising] is claimed

¹T-D, 37a, adds these lines of verse:
Because seed and sprout are different
The seed is not permanent.

Why is there no annihilation?
When the seed exists, the sprout,
Because [it] is produced similar [to] the seed,
Is also not maintained to be dissimilar from that.

[With respect to] sprout, fruit, and so forth,
The sprout also does not transmigrate.

If there were a very small seed,
From the seed will arise [a fruit],
Because, by that, from a small cause
A great result will be born.

When rice seed and so forth is planted,
The result is not wild millet and such.

²The phrase mgo mnyam, here translated as "coincident," literally means "equal head" (I have not found a Sanskrit equivalent). The term is not found in the ŠŚ, the Ts, the Tsp, nor the Śv in the discussions of the balance beam. The Ts and the Tsp, vs. 485, have samatve (dus mtshungs na; at the same time) and the Tsp alone has samam (dus mtshungs; same time). A little later, the Ts and the Tsp, vss. 514-515, have yaugapadya (cig car ba / cig car; concurrent). The Śv, Śûnya, vs. 155a, has yugapa[t] (concurrent).

³T-D, 37a:

In this way, external dependent arising should be seen to be unencumbered by the imagined nature.
To be two-fold: by reason of causes and conditions. ¹

In succession, its first cause is ignorance,
The last is death. ² [22]

The twelve components, the tripartite
Nature [consisting of] defilement, karma, and birth,
Having arisen from causes and conditions,
Are void of an agent and so forth. ³ [23]

¹ T-D, 37a-37b, tells us that "similarly, internal" means that, like external dependent arising, internal dependent arising has two different parts: causes and conditions; we are also told that "To have the two aspects of causes and conditions" means that internal dependent arising is connected with causes and connected with conditions. Also, "maintained" (bzhed pa) means "mgon par bzhed pa," "dgongs pa," or "mgon du bzhed pa."

² T [22ab] has two variants that give a slightly different reading:

Similarly, internal [dependent arising] also is claimed
To have the two aspects of causes and conditions.

³ T-D, 37b-38a, explains how each of the three parts is connected with the twelve components and with the other-dependent nature (gzhan gi dbang gi ngo bo nyid; *paratantra-svabhāva). Defilement, karma, and birth are each associated with the other-dependent nature. The other-dependent nature of defilement has three components: ignorance, craving, and attachment. That of karma has two components: conditioning factors and existence. That of birth has the seven remaining components: consciousness, name-and-form, the six sense-bases, contact, feeling, birth, and old age and death.

Next the commentary discusses the word "yang" (also) used in the previous paragraph of the T. We are told "yang" includes sorrow, lamentation, mental discomfort, and trouble, namely, the sufferings associated with old age and death, as well as separation from what is pleasant, union with the unpleasant, poverty, and so on.

The passage concludes by saying we should know that the twelve components of dependent arising have the three natures (presumably the other-dependent nature of defilement, karma, and birth) and that dependent arising is by nature devoid of an agent and so on.
Should the first, ignorance, not exist, 
The last, death, would not occur;\textsuperscript{1} 
Apart from those, there is not at all 
Any "I [was produced]" and "I [produced]."\textsuperscript{2} \[24\]

Should the first, ignorance, have arisen, 
Also the last, death, would appear. 
This then [is] the internal cause; 
The condition[s] of this [internal dependent arising] are six-fold.\textsuperscript{3} \[25\]

[We] maintain that [for] the internal conditions 
The last is consciousness, the first is earth.\textsuperscript{4} 
Solidity\textsuperscript{5} [= earth], cohesion\textsuperscript{6} [= water],

\textsuperscript{1}T-D, 38a, explains that if there is no ignorance, then the conditioning factors do not arise. Likewise, if there are no components up to old age and death, then sorrow and so forth will not occur.

\textsuperscript{2}The familiar denial of the existence of "I" and "mine" is here changed to a denial of "I [was produced]" and "I [produced]," which is quite in keeping with the SS's message and context. Although N1P1 and T\textsuperscript{4} read "mine," the accompanying commentary gives the reading: "I [produced]."

\textsuperscript{3}T-D, 38b: 
"Of this" is internal [dependent arising]. 
"Condition[s]" is the complex. 
"Six-fold" is the group of six kinds.

\textsuperscript{4}T-D, 38b, says in order to indicate that consciousness is last, "The last is consciousness." The first is earth. 
N1P1's reading of [26a] adds an unneeded par and combines ma and sa to form mas, an obvious corruption making no sense.

\textsuperscript{5}T-D, 38b, quotes the SS by saying, "IN THAT [CONNECTION], WHAT IS THE INTERNAL EARTH ELEMENT?" In answer:

The solidity, roughness, harshness, and hardness associated with the body: the [head]-hair, [body]-hair,
Maturation\(^1\) [= fire], motility-growth\(^2\) [= air], and unobstructiveness\(^3\) [= space], [26]

The conjunction of knowing and form\(^4\)

nails, teeth, dust, impurities, skin, meat, sinews, and bone; anything else at all such as that in this body, all that having been combined is the "earth element."

\(^6\)T-D, 38b:

"Cohesion"--gathering, associating, pliancy, adhesion, massing, moistness: tears [GNP omit "tears" and reverse the order of the next two items], phlegm, expectoration, fat, marrow, semen, urine, excrement, blood, pus, brain, stomach, intestines, and so forth; and anything else in the body that has the essential nature of moistness such as that is the "water element."

\(^1\)T-D, 38b:

"Maturation" is maturing: maturation, cooking, ripening, warmth, fire, torment, heat, and change; the well-entered [GNP "digested"] food, drink, and edibles within the body; anything else at all suitable; everything such as that is the "fire element."

\(^2\)T-D, 38b-39a:

"Breath" is the air element. Breath: exhalation, inhalation, word, speech, going, coming, weakening, and "growth": the body increases, grows, moves, rocks, shakes, expands, increases, [gets a] cold, coughing, hiccup, sneezing, upper air, and lower air; anything else at all such as that within the body, everything having been combined, is the "air element."

\(^3\)T-D, 39a:

"Unobstructed": because there is no obscuration, unobstructed. Obscuration has impediment and obstacle. Cavity, hollow, crevice, orifice, mouth orifice, ear orifice, nose orifice, eye orifice and so forth--these cavities within the body are the "space element."

\(^4\)T-D, 39a:

In that [connection], the conjunction of name and the conjunction of form is the "internal consciousness
Is endowed with the five consciousnesses\textsuperscript{1}
And in that the defiled mind [is] also: \textsuperscript{2}
These are the internal conditions. [27]

[We] maintain that the body is born
From the assembled elements. \textsuperscript{3}
[We] maintain that [for] those [body and elements] the ideas
"I" and "mine" do not arise. \textsuperscript{4} [28]

\textsuperscript{1}T-D, 39a:

"Is endowed with the five consciousnesses": that
which is the complex of the five consciousnesses.

\textsuperscript{2}T-D, 39a:

"And in that the defiled mind [is] also"--the
defiled mind, having combined those [consciousnesses]
and the four great elements, in the manner of a reed-
bundle, is called "name-and-form."

In that [connection], "name" is the group of four
aggregates that are not form: feeling, perception,
conditioning factor[s], and consciousness; "form" arose
from the semen and blood of the parents; at first that
name-and-form which is produced based upon the
intermediate state's aggregation and combined with the
nature that is the contaminated, obscured, and
indifferent mental consciousness--the nature of four
defilements such as self-confusion--the "defiled mind"
endowed with these four defilements: self-delusion,
self-pride, self-view, and self-attachment, is called
"name-and-form."

\textsuperscript{3}T-D, 39a:

The six elements that were just explained.
"From the assembled [elements]"--from the not
deficient [elements].
"Body" is the mass that assembled the element[s] and
the derivative elements.
"Born" is to arise.
"Maintain" is to infer; here the thought is that
there is no agent and so forth.

\textsuperscript{4}T-D, 39a:
Should those [conditions] exist, [the body] would be born; 
Should those not exist, [it] would not arise.¹
While they do not possess a self and so forth, 
[They] are not of any other thing. [29]

Those beliefs, such as [the six elements are] a whole (eka)² 
or a uniform mass (piṇḍa)³,
Constitute ignorance [and] obscure the three realms;⁴
Nescience⁵ makes desire,

Those reciprocal ideas, "We produced these" and
"Those produced us," do not arise.

¹T-D, 39a:
Should the conditions not exist, it is not fit that
the body is born, but when the internal elements, earth
and so forth, are not deficient, then from [their]
assembling the body will be born and if deficient, the
body would not be born.

²The Bp, the Msś, and the Śis have eka for gcig pu; the
Pp has aikya.

³The Bp, the Msś, the Pp, and the Śis all have piṇḍa for
ril po.

⁴T-D, 39b-42b, has a long discussion on [30ab], most of
which is described in Chapter Three of the Introduction. The
portion of the discussion about the different beliefs that
constitute ignorance is translated as part of the annotation
to the ŚT-K.

⁵T has mi shes pas yul (by nescience, the object); T-CD
have mi shes pa'i yul (the object of nescience); T-G has shes
pa sa yul (knowing, earth, object), which is an unintelligible
variant of T-NP's shes pas yul (by knowing, the object).
T-D, 43a, in its comment on [30c], quotes the line as
saying mi shes pas (nescience), just as all the editions of
ŚK have it. The T goes on to say:

In that [connection], because "nescience" makes the
object of the conditioning factor that is dependent upon
ignorance become manifest, the consciousness with the
Anger, and bewilderment become manifest. [30]

From that, the conditioning factors, arises consciousness of the representation object (vastu-vijnapti). Arising together with consciousness [Are] the four aggregates not possessing form. [31]

On the basis of name-and-form, the sense organs and sense-bases will arise.

nature of the specific informing object of the habituated conditioning factor is produced.

1 T-D, 43a:

"From that" is from depending upon the conditioning factor[s].

2 T-D, 43a-43b:

"Of the representation object"—representation because of making known; the meaning is that the impression of a karma is deposited in the consciousness.

3 T-D, 43b:

"Arising together with consciousness" is arising from the cause of consciousness.

4 T-D, 43b:

"[Are] the four aggregates not possessing form"—the four aggregates of consciousness are: feeling, perception, conditioning factor, and consciousness.

"Not possessing form" is because [they] are free of the aspect of the accumulated element[s] and element-derivative[s] but is not permanent.

Well, what? ["Not possessing form"] is the nature of mind and mental events.

[They are called] an aggregation because of having the nature (bdag nyid) of many materials.

Form is the four elements, the elements of earth, water, fire, and air, which arise from the parents' semen and blood; those [elements] having assembled, dependent upon the consciousness, name-and-form [arise].
From object, sense organ, and consciousness
Assembling, contact occurs. ¹ [32]

What arises from contact is known as feeling: ²

Name-and-form, which previously had posited in name-and-form the impressions endowed with craving for the sense organs, having formed the condition, because the six sense organs such as the eye are produced, the six [GNP omit drug (six)] sense-bases will be produced, it is said.

The six sense organs, the sense-bases, are the support of the six consciousnesses; because [the six sense organs, the sense-bases,] produce the essential natures that hold the representation appearance of the object[s] such as form, the Blessed One said, "The sense organs dependent on name-and-form are the six sense-bases."

¹ T-D, 43b-44a:

The six sense organs, the sense-bases, having formed the condition, because of the sense organ and consciousness assembling upon the object, [there] is contact; the sense organ and consciousness proceed toward the objects such as form without an interval as if in contact, [but] here there is no contact at all. The complex of [CD omit the genitive (of)] five intangible consciousnesses having become united with the tangible objects and sense organs is like contact but is not contact, it is said. Thus, the Blessed One also said, "THE THREE FACTORS ASSEMBLING IS CONTACT"; the representation of the appearing object is born. Accordingly, wishing to experience the taste of contact and depending on the six complexes of contact, the six complexes of feeling are born.

² T-D, 44a:

Feeling is produced by contact; the meaning is that [feeling] arises from the cause of contact.

In that [connection], "feeling"—inasmuch as that feels, [it] is feeling; feeling is experience. Because the six complexes of feeling differentiated by the six triads: object, sense organ, and consciousness, which arose by the power of discursive thought as the representation of the aspect [GNP omit "the representation of the aspect"] appearing as feeling in the specification of pleasure and suffering, discomfort, non-suffering,
Accordingly, [when] feeling arises there is craving.\(^1\) An increase [in] craving constitutes grasping;\(^2\) From grasping, existence arises.\(^3\) [33]

mental pleasure and mental discomfort, are born, the Blessed One said, "Arising together with contact is feeling."

Accordingly, the nature attached and attracted to some experience [of] the taste of feeling gives birth to craving, to wit, craving have feeling as the cause; thus [see the SK [33b]].

\(^1\)CD have srid pa (existence), G has sreg pa (partridge, to burn) in place of sred pa (craving), but the T has the best reading, "from feeling is craving."

\(^2\)T-D, 44a, equates craving with the desire of the third realm (= Kāmadhātu) and then lists seven synonyms of craving. Also, six types of craving are distinguished based on the six different unions of sense organ, object, and consciousness. The author, giving a circular explanation, says these six different cravings arise due to the representation of the aspect appearing as craving. And because these six types of craving are born, the Sugata is quoted as having said, "Attraction to feeling is craving."

\(^3\)T-D, 44a:

Thus, the increased craving of coveting is grasping.

The commentary continues after quoting [33c]:

Craving is the cause [for] not wishing to be separated [from] a loving embrace.
Virtue, non-virtue, indeterminate [karma], and so forth are grasping; on account of grasping, [it] is grasping.
The five graspings are grasping.

The "five graspings" is written nye bar Inga pa'i len pa. Putting Inga pa (five or fifth) in the middle of the nye bar len pa (grasping) is unusual.

T-D, 44a-44b, has a peculiar description of existence, the tenth component. It comes from grasping "by the power of other, to wit, of travel provisions that one has taken up according to one's karma." GTW explains that these travel provisions are ignorance and so forth, that is, defilements. So, according to one's karma, one takes up defilements, namely, grasping, from which existence arises.
The aggregation arising from existence is\(^1\) birth.\(^2\)

Accordingly, from birth is old age.\(^3\)

\(^1\) T\(-\)GNP, with skye (give birth) as the verb in place of the ste particle, make little sense.

\(^2\) T\(-\)D, 44b:

The aggregation arising from that cause of the existence of karma is called birth.

In that [connection], "the aggregation arising" is the aggregation being born; the [eighteen] elements and [twelve] sense-bases having been obtained and collected, birth is pronounced.

In that [connection], "aggregation"--because many materials are accumulated, the meaning of heap is the meaning of aggregation.

Also, because [birth] is overcome by impermanence; as soon as born, [a thing] is consumed, overcome, and destroyed by the demon of impermanence, such is the meaning.

\(^3\) T\(-\)D, 44b:

Accordingly, when [a thing] has been produced, by the cause of birth [and] by the condition of birth, old age is obtained.

The remainder of the commentary to this line says:

Old age, the aggregates produced by the condition of birth, is aging: strength lessening, balding, graying head, filled with wrinkles, stooped, bent, weak, hoarse, leaning on a staff, behavior is not correct, the sense organ[s] are deteriorated, the memory is deteriorated; in that way, the aggregates produced by the condition of birth, aging produced by the power of the impressions of
Thus, the old age aggregation not existing
is called "death."[34]

The bewildered have sorrow over death,
the anguish accompanying existence.[3]

discursive thought appearing as the representation of the
aspect of one's own karma, is old age.

1 T-D, 44b:

in that way, the transformation [of] the aggregation
that became old by aging is called "death."

Following the quote of [34cd], the commentary continues:

in that [connection], "old age"—depending upon old
age being destroyed, death arises.

in that [connection], "death" is the transformation
[of] the aggregation: death, dying, the time has come
[literally "the time is made"], going to the other world,
transmigration, departing, the aggregation is dispersed,
the aggregation perishes, the life-span is exhausted, the
sense organ of the life-force ceases; combined in that
way and so forth is old age and death.

the perishing aggregation that arose by the power
of the discursive thought of the representation of the
aspect that appears as death is death: the final state,
the final sleep, transmigration of consciousness, loss
of heat, separation from the life-span, throwing away
[one's] species, transmigration to [another] existence.

the commentary then describes death as taking another
body owing to a wayward mind. also described are the
afflictions at the time of death such as weakness, extreme
agedness, frailty, and bad color; there are visions of the
sufferings of hell; there is shortness of breath, shaking,
dryness of mouth, the body is stained with urine, saliva, and
foam; one is friendless; and one goes to another existence in
a mountain, forest, house, or ocean, and so forth.

2 CD srid (existence); GN1N2P1P2T sred (craving). T has
srid (existence) in its paraphrase of the line, but does not
comment on the word.

3 T-D, 45a, in its paraphrase of [35b] has the phrase nang
gi gdung ba (internal anguish), which is commented upon:
That which is said out of sorrow\(^1\)
Is called "lamentation."\(^2\) [35]

The discomfort, which arose from lamentation,\(^3\)
Of the complex of the five [sense]
Consciousnesses is called "suffering";
[It] forms\(^4\) an obstruction to physical comfort.\(^5\) [36]

\(^1\) T-D, 45a:
Because of making sorrow, [it is called] sorrow; that [CD "now"], because of being joyless and anguished in the thought, "I will be free of the state of joy and the pleasing state," is called "sorrow."

\(^2\) T-D, 45a-45b, describes lamentation: according to one's karma, manifest representations of the appearance of a noble being produce states of joy, terror, or unhappiness; out of the suffering of death and the sorrow of a confused mind arise many wayward utterances such as "Oh, oh, what, how, where to go for refuge?" and "Here I go! I have gone! Been taken! Been hit! Died! Been eaten! Disintegrated! Utterly disintegrated! Oh, mother! Oh, father! Elder brother! Elder sister! Son! Daughter! Wife!"; lamentation is the outpouring of such anguish.

\(^3\) T-D, 45b:
"Which arose from lamentation" is from lamentation.

\(^4\) CDGN2P1P2 has "forms an obscuration" (gegs byed pa'o) and T has "is an obscuration" (bgegs pa'o).

\(^5\) T-D, 45b:
"ENDOWED WITH THE COMPLEX OF FIVE CONSCIOUSNESSES": the nature (bdag nyid) produced by the recollection of attractive form, sound, fragrance, taste, and touch, inflicting the suffering of the complex of five consciousnesses, experiencing discomfort, forming an obstruction to physical comfort, [and] which arose by the power of the representation of the appearance of suffering is called "suffering."
The suffering of improper attentiveness harms the mind;

[This suffering] is called "mental discomfort."

Which is the cause of other ancillary defilements.¹ [37]

 Darkness [= ignorance],² formation [= conditioning factors], knowledge³ [= consciousness], name-and-form⁴, sense-bases⁵, contact, experience⁶ [= feeling], and because

¹T-D, 45b:

Because the mind, having recollected happiness and suffering, produces ancillary defilements such as mental discomfort, the mental suffering comparable to improper attentiveness such as laughter, happiness, sport, departure (chas pa), and distraction, "which is the cause of other ancillary defilements" was stated; those which are also the ancillary defilements such as this are called "defilement" and are called "trouble"; in that [connexion], in order to indicate that the terms and meanings of these twelve components of existence are in harmony, [verses [38-39] follow].

²T-D, 46a, comments on [38-39] and makes clear that darkness refers to ignorance, formation to conditioning factors, knowledge to consciousness, and so forth. For the most part the commentary consists of the ŠŚ quotations. The parts on name-and-form and the sense-bases, which is obviously muddled, are not the ŠŚ quotes.

³CDGN1N2P1P2 have shes (knowledge), T and T-CD ming (name), and T-GNP min (is not). The T and T' readings are curious. See the next note.

⁴CD have ming gzugs (name-and-form). GN1N2P1P2T,T have gzugs dang (and form), apparently with the idea that the shes or ming earlier in the line does double duty as both the third component, consciousness, and the first half of the fourth component, name-and-form.

T-D, 46a:

Because of turning towards, [there] is name.
Because of form, [there] is form.

⁵T-D, 46a:

"Sense-bases, contact, experience, and because of
of thirst
Craving, grasping\(^1\) from [craving], existence, birth,\(^2\)
Maturation and disintegration [= old age and death], and
because of sorrow [38]

Words and so forth [= lamentation], harm to the body [= suffering],
[Harm to] the mind because of mental discomfort, and
[Trouble]\(^3\) because of defilement: the terms in accordance
with their meaning
Have been indicated in succession. [39]

Also, not comprehending reality is
Ignorance and so forth in succession;
That the later [components] arise
From the earlier ones was well-explained.\(^4\) [40]

thirst"--because of thirst, [there] are the sense-bases.

\(^6\)In the quotation of [38b], T,Ṭ omit myong (experience)
but Ṭ have it in the commentary to the verse when the
quotation is repeated.

\(^1\)Instead of len (grasping), T,Ṭ have nye, which is short
for nye bar len pa (upādāna; grasping).

\(^2\)T,Ṭ have "rebirth" (yang 'byung) in place of "existence,
birth" (ČDN1P1 srid skye; GN2P2 srid skyed).

\(^3\)The Ṭ (see T-D, 46a) has nyon mongs pa (defilement)
whereas the ṢṢ has 'khrug pa (trouble).

\(^4\)CD have "was also explained" (yang brjod do).

T-D, 46a-46b, introduces [40] by stating that the verse
explains the meaning of the imagined (brtags pa'i don;
^[pari]kalpitārtha), which we may presume refers to the
imagined nature. The Ṭ then quotes the corresponding ṢṢ
passage at length with only two comments of its own. The
This three-fold process [of] the twelve components [of dependent arising]\(^1\)

Arising without permanence, interruption, or beginning,

By proceeding like a stream of water,

Proceeds without beginning. [41]

\(^2\) Still, these four

Are the cause that assembles:

Ignorance, craving, karma, and consciousness;

Those are explained in succession.\(^3\) [42]

Regarding the cause, consciousness is the seed,

Karma is the field; thus [Maitreya] proclaimed.

The first [= ignorance] and craving were correctly explained

To be the cause [with] the nature of defilement.\(^4\) [43]

---

first is that the cause of a lack of comprehension is "incorrect attentiveness." The second comment concerns the earlier components being the cause for the later components.

Besides the T's comments, also noteworthy for textual reasons is the quotation of the passage on consciousness depending on conditioning factors. The quotation agrees with the classical witnesses of the SS and not with the Dunhuang manuscripts.

\(^1\) The SS and the ST-K do not mention a three-fold process and the T does not explicitly comment upon it. The context suggests the three-fold process is "without permanence, interruption, or beginning."

\(^2\) T-D, 47a, introduces [42ab]:

```plaintext
WHILE INDEED THIS DEPENDENT ARISING PROCEEDS UNINTERRUPTEDLY LIKE THE FLOW of water, [...] .
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\(^3\) T-D, 47a:

```plaintext
[Those] are in succession: "IGNORANCE, CRAVING, KARMA, AND CONSCIOUSNESS."
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\(^4\) T (see T-D, 47a) does not quote [43cd] and its comments to [43] consist entirely of the corresponding sūtra passages.
Karma and defilement establish\(^1\)
Consciousness that is the seed:\(^2\)
Karma also performs the function
Of the field of the consciousness that is a seed. [44]

Craving immediately moistens the seed
Of "consciousness";
Ignorance sows the moistened
[And] supported consciousness that is a seed. [45]

Karma, craving, and ignorance,
The field, moisturizer, and sower,
Do not think, "[I performed] this function for\(^3\) the consciousness,"
Nor the consciousness, "This [produced] me."\(^4\) [46]

Nevertheless, the consciousness that is a seed

\(^1\)CD rnam par gnas (establish); GN1N2P1P2 nye bar gnas (accompany); T,T nyer gnas la (accompany). The sūtra's reading as well as its quote in T is easier to understand: SS skyed (produce); T-CD skyed par byed (produce); T-GNP bskyed par byed (produce).

\(^2\)T (see T-D, 47a) quotes the corresponding sūtra passage without any comment. The commentary resumes after [46].

\(^3\)CDN1P1 have the particle pa in place of la (for).

\(^4\)T-D, 47a:

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO" and so forth—it does not occur to karma, "I will perform the function of the field for the consciousness that is a seed. "CRAVING" and so forth—similarly, it does not occur to craving, "I perform the function of moistening the consciousness that is a seed." "IGNORANCE" and so forth—it does not occur to ignorance, "I sow the consciousness that is a seed." "CONSCIOUSNESS" and so forth—it does not occur [to consciousness], "These conditions produced me."
Established [by] karma and defilement
Is called "the consciousness that is a seed." [47]

When fertilized by the manure [of] ignorance and
Supported by the water of craving,¹
The sprout of name-and-form
Born from the cause also will appear.² [48]

These name-and-forms do not arise
By self, other, both, and so forth, but³
From the union [of] the father and mother
And in the proper [= fertile] season.⁴ [49]

¹T-D, 47b:
"The manure [of] ignorance"—by being similar with
manure, because of association with all that manure.
"Fertilized by manure" is sown with manure. "When
supported by the water of craving"—craving is [poetically-
ly speaking] water. "When supported" is when moistened.

²T (see T-D, 47b) says that when the causes and
conditions gather, the sprout of name-and-form is produced.
Then, "AND THAT SPROUT OF NAME-AND-FORM" introduces [49ab].

³T-D, 47b:
These sprouts of name-and-form are not produced by
self (rang), other, both, and so forth.
Well, how? The answer: [see [49cd]].

⁴T-D, 47b:
"[From] the union [of] the father and mother" and
so forth—the father and mother are enamored, unite, and
the mother is fit, able to bear a child and timely[, in
the fertile period of her menstrual cycle]. The absence
of bad blood after three days have passed is called the
time of women. At that time union with a man, endowed
with semen and blood [= semen and egg being present], and
there being a wayward-minded gandharva, if [the
gandharva] is interested in the behavior of the father
and mother, by the process of womb-birth, [there] would
be the ten stages such as: [the five stages of embryonic
growth:] the stages of nur nur po, mer mer po, nar nar
What is connected with some experience
Is called "the consciousness that is a seed."
[It] grows gradually in the womb of the mother
[And] produces the sprout [of] name-and-form.\(^1\) [50]

Because the conditions are not deficient and
The causes are not in opposition,
[Like] an illusion, selfless, and without grasping,
There is birth again.\(^2\) [51]

Also, visual consciousness
Arises by means of five causes:\(^3\)
Eye, form, similarly light,
Space, and attentiveness produced by that.\(^4\) [52]

\(^1\) T (see T-D, 47b) quotes the corresponding sūtra passage.
\(^2\) T-D, 48a:
Without causes and conditions assembling, not the slightest dharma, such as causes and conditions, arises or perishes; also just as entities do not arise because causes and conditions are deficient, in order to make that understood, for example: [[52ab] follows].

\(^3\) T (see T-D, 48a) quotes the corresponding sūtra passage without adding any commentary.

\(^4\) T-D, 48a, quotes the sūtra's list of five causes and then makes these comments:

"IN THAT [CONNECTION], THE EYE"—the visual organ that sees form is not deficient.
Therefore, [Maitreya] said, "THE EYE PERFORMS THE FUNCTION OF THE BASIS OF THE CONSCIOUSNESS."
"LIGHT"—the light of the moon, stars, fire, medicine, and jewels: light that illuminates exists.
When the five [causes] are not deficient, Visual consciousness occurs.\textsuperscript{1}

[For] them [= the five causes and visual consciousness] the thought[s] "I [was produced]" and "I [produced]" do not arise.\textsuperscript{2} Similarly, [53]

[For] all [the consciousnesses] such as the olfactory consciousness\textsuperscript{3}, Precisely this is the process of arising.\textsuperscript{4}

From the complex [of] causes and conditions [And] from the absence of an agent and so forth [54]

And the absence of grasping at "I,"

[There] is birth / arising again as [explained] before;

In that way, dependent arising's

---

Space, by simple non-obstruction, is not deficient. Attentiveness produced by that that takes notice is not deficient.

\textsuperscript{1}\textsuperscript{T-D}, 48a-48b:

Should anything be missing from those conditions of visual consciousness, visual consciousness would not arise, but if [all the conditions] are present, [visual consciousness] will arise.

\textsuperscript{2}\textsuperscript{T-D}, 48b, quotes from the ŠŚ at length here about such and such a thought not occurring to the eye and so forth. At the end of the quote the T adds:

But, should [the conditions] not be present, [the visual consciousness] would not arise. Similarly, [and [54ab] are quoted].

\textsuperscript{3}\textsuperscript{T, T} have "sense organ" (\textit{dbang po}).

\textsuperscript{4}\textsuperscript{T-D}, 48b:

In that way, the process of arising by means of five causes is also to be understood [for] the olfactory sense organ and so forth.
Possession [of] cause[s] is to be understood.\textsuperscript{1} [55]

There is no dharma whatsoever that goes
From this world to the next;
Nevertheless, from causes and conditions
[There] is the result of karma, appearance. [56]

Just as in a very clean mirror
The reflection of a face is seen, similarly
The reflection inside the mirror
Is indeed not a transference.\textsuperscript{2} [57]

Those, [face and mirror], being devoid of mutual conceptualization,\textsuperscript{3}
Are bereft of agent and karma;\textsuperscript{4}

\textsuperscript{1}T-D, 48b:

Thus, according to the process of the just explained process of cause and condition, the arising, abiding, and perishing of all dhammas is to be understood.

\textsuperscript{2}T (see T-D, 49a) quotes the ŚŚ's corresponding passage about the reflection of a face in a mirror with only slight variation.

\textsuperscript{3}T-D, 49a:

"Those" are the face and mirror.
"Mutual" means reciprocal.
"Devoid of conceptualization" means without discursive thought.

See the note to [28cd] for an example of reciprocal concepts.

\textsuperscript{4}T-D, 49a:

"Are bereft [of] agent and karma"--that has no agent or karma.

This comment and [58b] deny the notion of some karma belonging to the face or mirror. In [58d] the notion of karma that does not belong to some person or condition and that is devoid of
Thus, the appearance as birth\textsuperscript{1}
Is based on the progression of deeds previously accumulated.\textsuperscript{2} [58]

Just as the distant moon,
Appearing inside of a small water vessel,
Is not [physically] transferred [to the vessel], and
Also activity and karma exist.\textsuperscript{3} [59]

So, [nothing] transmigrates from this [world],
Nothing goes, but still birth appears.
As, [when] causes and conditions are deficient, fire does not
flame, [and]
When causes and conditions are complete, fire flames, [60]

From not deficient causes and conditions
There is the reconnection [of] the aggregation.
External [dependent arising's] karma and activity, the cause,
Is the imagined nature.\textsuperscript{4} [61]

\textsuperscript{1}T-D, 49a:
[Objection:] Won't there be annihilation?
[Answer:] "Thus, the appearance as birth" was stated.

\textsuperscript{2}T-D, 49a:
[Objection:] How will there be deed[s] and karma
without an agent?
Answer: "Based on the progression of deeds
previously accumulated."

\textsuperscript{3}T (see T-D, 49a-49b) quotes the ŚŚ's moon and fire
examples and then omits [60-61b].

\textsuperscript{4}T-D, 49b:
In that [connection], the arrangement as external
So, the other-dependent [nature] is internal [dependent arising] wherein
The five consciousnesses arise:¹
Because [it] is not what is imagined, the ultimate
Is maintained to be the completely perfect [nature].² [62]

[Concerning] birth endowed with causes and conditions,
Two aspects should always be understood:
[Birth] is devoid of such things as an agent [and]
Lacks an essence: hollow, trifling, empty, and so on. [63]

Accordingly, he who sees by means of discriminating insight

dependent arising's activity and karma is to be understood as the imagined nature.

¹T-D, 49b:

In that [connection], the defining characteristic of dependent arising of the other-dependent [nature] is internal [dependent arising]; [it] is to be understood as having the aspect of the appearance as the representation of the five sense organs and [their] object[s].

²T-D, 49b:

That which is free of the appearance as the representation of the aspect of the imagined and other-dependent natures, without discursive thought, very pure, pure as the water element, gold, and space, a nature purified of the obscurations of defilement and of what is to be known, [has] the inconceivable qualities like the rising moon, without changing has the nature of emitting immeasurable light rays, accomplishes spontaneously without interruption the benefit of all beings, is free of beginning middle, and end, truly transcends the three realms, is free of stains, immaculate, a nature that has abandoned stains, a nature of the domain of personal realization that truly transcends the stage[s] of body, speech, and mind, a personal realization that does not depend on others, is like a king of precious jewels of various forms, [that] is called "the unsurpassable dharma-body."
Is free of verbal conceptualizations:
Did [I exist], what, how, where, and by what?
Just like the reflection of the moon [in] water,\(^1\) [64]

So, [nothing] transmigrates from this [world],
Nothing goes, but still birth appears.\(^2\)
Just as, when connected with firewood,
A stream of fire will proceed, but [65]

From a deficient cause
Fire does not proceed;
So, when the seed of all-pervasive defilement
Is consumed by the fire [of] wisdom, [66]

Because there is no cause, there is no result.\(^3\)
There is also no activity or karma [on the ultimate level].

\(^1\) The T does not quote [64d] but does comment upon it and [65ab].

\(^2\) T-D, 52a, explains what is meant by "so" by citing the example of the form of the distant moon appearing in many large and small vessels of water or oil even though the moon does not transfer out of the sky into the vessels nor become many. Similarly, nothing transmigrates from this world. However, because causes and conditions are not deficient, there is transmigrating, going, coming, and appearing. As the moon's reflection appears in many vessels, so the continuums of sentient beings will be born in many different abodes of beings.

\(^3\) T-D, 52a-52b, gives the example of an unbroken stream using fire. After repeating [65cd], the T summarizes [66-67a] without quoting the lines: as fire will continue to burn so long as there is fuel and once there is no fuel the fire will cease, similarly, the continuum of the mind infected with karma and defilement will continue until karma and defilement are cut off.

When the stream of the seed of the all-pervasively defiled fundamental consciousness is consumed by meeting with the fire of wisdom, because the cause has ceased, the result will not arise.
Having realized the inconceivable, infinite qualities [of the Buddha],
Peace, the body that has the essential nature of Dharma, [67]
Free of beginning, middle, and end,
One obtains Buddhahood.¹
There is no doubt that one who has such forbearance for reality
Will be predicted [by the Buddha].² [68]

The Lord Maitreya himself spoke
Those words³ to Sāriputra, and
Sāriputra, having heard that
Young rice plant made into an example,⁴ [69]
Grasped the essence,⁵ [and] with the multitude of gods [and

¹The T has a long discussion of [67cd-68ab] (see T-D, 53a-55a), which is described in Chapter Three of the Introduction.

²T-D, 55a, indicates that the reality of the absence of self in persons and phenomena is the just explained dependent arising, and for whomever is endowed with forbearance for that absence of self, supreme enlightenment will be predicted.

³T-D, 55a:

In these words, Sāriputra questioned the Bodhisattva Maitreya; the Bodhisattva Maitreya, having extensively analyzed this sūtra that uses the young rice plant as an example, explained [the sūtra]; and the Bodhisattva Maitreya explained [in those words].

⁴T-D, 55a, repeats, "the young rice plant made into an example."

⁵T-D, 55a:

"Grasped the essence"—because reality, the import of the Dharma, was understood, the essence was grasped.
so forth\textsuperscript{1}
Having praised\textsuperscript{2} and rejoiced\textsuperscript{3} [in the teaching],
[He] arose and departed, and with a happy mind
Explained [the sūtra] to the bhikṣus. [70]

The Versification of The Noble Young Rice Plant Sūtra
that Ārya Nāgārjuna wrote is completed.

\textit{NIP1T} add:

The Indian abbot Dharmaśrīprabha\textsuperscript{4}, the Translator who is
a Great Editor, Legs-pa'i blo-gros, and Jñānakumāra translated
[the kārikā]; later dPal-brtsegs rakṣita [re]edited and
arranged [the edition].

\textsuperscript{1}\textit{T-D}, 55a:
"With the multitude [of] gods"—together with gods,
ṅāgas, rakṣasas, gandharvas, and so on.

\textsuperscript{2}\textit{T-D}, 55a:
"Having praised"—saying, "You explained according
to reality and not otherwise," after having ascertained
[the meaning] and produced certainty.

\textsuperscript{3}\textit{T-D}, 55a:
"Having rejoiced" is rejoicing.

\textsuperscript{4}\textit{NIP1} dha rma shri bha drā; T dhar ma shri pra bha; T
dharma shri pra bha.
Part III: Variorum Editions

Chapter 7
The Śālistamba-sūtra

Transcription
and
Variorum
of the
Tibetan Translation

The letter codes for the editions of the ŚS are:

Dunhuang mss. (only a and b are complete texts):

a = PT 551
b = PT 549
c = PT 115
d = PT 552
e = IOL 180(2)

Classical editions:
A = Phug-brag
B = Berlin
C = Co-ne
D = Derge
F = Taiwan
H = Lhasa
J = Lithang
K = Peking 1684/92
L = British Library
N = Narthang
Q = Peking 1717/20 and 1737
R = sTog Palace Reprint
T = Toyo Bunko

PT 551 (= a) is the transcribed text.
// 1 rgya gar skad du / a rya^2 sha^3 li^4 stam ba^5
            na^6 ma ma^7 ha^8 ya^9 na^10 su^11 tra // 12

// 13 bod skad du^14 'phags pa^15 sa^16 lu^17 <A 312b> ljang pa^18
            zhes^19 bya <XQ 123a> ba^20 theg pa chen po 'i^21 mdo // 22

1 b omits the second ./.

2 abe a rya; ACDFHJLN ary_a; BKQT ë rya; R ary_a.

3 abeABFKQ sha; CDHJLNRT shã.

4 A la.

5 ab stam ba; eDHR stam bha; ABFKQ stam pa; CJN sambha ba;
            LT stam bha.

6 abe na; ABCDFHJKNQRT naã.

7 b is illegible; L omits ma.

8 a ha; be omit; ABCDFHJKNQRT hã.

9 abeA ya; BCDFHJKNQRT yã.

10 abeADHLNRT na; BCFJKQ nã.

11 abe su; ABCDFHJKNQRT su.

12 abe //; ABCDFHJKNQRT ./.

13 a //; b /; eABCDFHJKNQRT omit.

14 abe du; ABCDFHJKNQRT du ./.

15 K pas. (The tsheg is missing between pa and sa.)

16 abeABF sa; CDHJLNQRT sã; K omits (see previous note).

17 abeLRT lu; A lus; BCDFHJKNQ lu'i.

18 abeBCDHJLNRT pa; AFKQ ba.

19 e zhes with sa written below the line.

20 abABCDFHJLNQRT ba; e ba' //; K pa.

21 a po 'i; b po'i; e po 'i.
sangs rgyas dang¹ byang chub sems² dpa¹ thams chad³ la phyag 'tshal lo⁴ //

'di⁵ skad bdag gis thos pa⁶ dus gcig⁷ na⁸ //⁹ bcom¹⁰ ldan 'das /¹<br>rgyal po 'i¹¹ khab na¹² /¹³ bya rgod gyi¹⁴ phung po 'i¹⁵ ri la /¹⁶ dge slong stong nyis¹⁷ brgya¹⁸ inga bcu 'i¹⁹ dge slong gi²⁰ dge 'dun chen po dang /²¹ byang chub²²

²²T omits the second //.

¹eH add //.
²b sems with the final sa illegible.
³a chad; beABCDFHJKNQT cad.
⁴L 'tshalo.
⁵b 'di is illegible.
⁶aLRT pa; b pa'i; eABCDFHJKNQ pa'i.
⁷K ga cig (misplaced tsheg).
⁸b na'.
⁹abe //; ABCDFHJKNQT //.
¹⁰K ba com (misplaced tsheg).
¹¹a po 'i; b po 'i.
¹²abeLNRT na; ABCDFHJKQ omit.
¹³aeALT //; bCDFHJKNQR omit.
¹⁴a gyi; bABCDFHJLNQT omit; e gyi.
¹⁵b po'i (omits the tsheg).
¹⁶abeALT //; BCDFHJKNQR omit.
¹⁷ab nyis; eCDHJLNRT nyis; ABFKQ nyi.
¹⁸abABCDFHJLNQT brgya; e brgya'; A rgya'i.
¹⁹b bcu'i (omits the tsheg).
sems dpa'1 sems dpa' chen po2 rab du3 mang ba4 dang /a thabs
gcig5 du6 bzhugs7 ste8 //9 <R 282b>
de 'i10 tshe na11 tshe dang ldan ba12 sha13 ri14 bu
/15 byang chub16 <L 245a> sems dpa' sems dpa'17 chen po byams

20 ab gi; e gyi; A gis; BCDFHJKLNQRT gi.
21e //.
22b cub.
1e dpa' with 'a chung below the line (end of line).
2b adds //.
3abe du; ABCDFHJKLNQRT tu.
4a ba; beABCDFHJKLNQRT po.
5ab gcig; eABFHJKLQT gcig; CDNR cig (for C the prefix qa
has been removed leaving a space).
6abe du; ABCDFHJKLNQRT tu.
7F zhus.
8a ste; beABCDFHJKLNQRT te.
9abe //; ABCDFHJKNQR //; LT omit.
10b de'i (omits the tsheg).
11b omits na; LT add //.
12abeJLT ba; ABCDFHKNQR pa.
13abeA sha; BCDFHJKLNQRT sha.
14a ri 'i; b ri; eABCDHJKLNQRT ri'i.
15aeA //; b //; BCDFHJKLNQRT omit.
16b cub.
17e omits sems dpa'.
pa 'i¹ bgrod² par³ bya ba 'i⁴ sa⁵ ga la ba der song ste⁶ phyin⁷ nas⁸ phan tshun yang dag par⁹ dga' bar¹⁰ bya¹¹ ba 'i¹² gtam <N 191a> rrnam pa¹³ mang po¹⁴ byas nas¹⁵ <C 134a> 'dus te¹⁶ <H 180b> gnyis ka rdo leb¹⁷ la 'khod do¹⁸ // <e 15b> de nas tshe¹⁹ dang ldan ba²⁰ sha²¹ ri'²² bus²³ /²⁴ byang chub

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¹a pa 'i; b pas; e pa; ABCDFHJKNQRT pa'i.
²K bgrong.
³e par with ra below the line; K bar.
⁴b ba'i (omits the tsheg); e bya ba written below 'i.
⁵abeALRT sa; BCDFHJKNQ sa phyogs.
⁶aL /; beABCDFHJKNQRT omit.
⁷B phyan.
⁸aeALRT /; bBCDFHJKNQ omit.
⁹b bar.
¹⁰be omit bar; R ba.
¹¹be omit bya.
¹²b ba'i (omits the tsheg).
¹³e pa'.
¹⁴e mang po written as ngam po below the line (the nga is in dbu med).
¹⁵aALRT /; beBCDFHJKNQ omit.
¹⁶aeACHJLNT 'dus te; b 'dus ste /; BFKQ 'dug ste /; DR 'dus te /.
¹⁷e omits leb.
¹⁸abBCDFHJKNQRT 'khod do; e 'khoddo (no tsheg); A bzhugs so.
¹⁹J che.
²⁰abeJT ba; ABCDFHJKNQRT pa.
\[\text{T 246a}\] sens dpa\(^1\) sens dpa' chen po byams pa la 'di skad ces smras so\(^2\) // byams pa\(^3\) deng 'dir\(^4\) bcom ldan 'das gyis\(^5\) sa\(^6\) lu\(^7\) ljang pa\(^8\) la\(^9\) <k\(\text{a-b}\)> gzigs\(^10\) nas /\(^11\) dge slong rnam s la mdo 'di gsungs so\(^12\) // dge\(^13\) slong dag\(^14\) sus rten cing 'breld\(^15\) par\(^16\) <F 185b> 'byung ba\(^17\) mthong\(^18\) ba des\(^19\) chos\(^20\)

\(\text{21}\) abeA sha; BCDFHJKLNQRT sh3.

\(\text{22} a \ 'r'i' \ (the 'a chung and second reverse gi gu are written below the line); b \ 'r'i'; eABCDFHJKNQRT ri'i.

\(\text{23} B \ bu.

\(\text{24} \ abALRT /; e //; BCDFHJKNQ omit.

\(\text{1} a \ dpa \ (no 'a chung); beABCDFHJKNQRT dpa'.

\(\text{2} e \ smrass}o \ (no tsheg); AL smraso.

\(\text{3} H \ adds /.

\(\text{4} b \ 'dir.

\(\text{5} a \ gyis; b \ kyis; eABCDFHJKNQRT kyis.

\(\text{6} \ abeABFK sa; CDHJLNQRT sa.

\(\text{7} \ abeLRT lu; A lus; BCDFHJKNQ lu'i.

\(\text{8} \ abeABCDHJLNRT pa (b is illegible, A has an erased ba between ljang and pa); FKQ ba.

\(\text{9} b \ adds // (end of folio).

\(\text{10} e \ gcizigs \ with the ci scratched out.

\(\text{11} \ aALRT /; be //; BCDFHJKNQ omit.

\(\text{12} e \ gsungsso \ (no tsheg); L gsunso.

\(\text{13} \ c \ dag \ (the greng bu is missing).

\(\text{14} B \ ngag; H \ adds /.

\(\text{15} a \ 'breld; beABCDFHJKNQRT 'brel.

\(\text{16} a \ abeFLR par; ABCDHJKNQT bar.

\(\text{17} A \ bar.
mthong ngo\(^1\) / sus chos mthong ba des /\(^a\) sangs rgyas <B 154b>
mthong ngo\(^2\) /\(^3\) zhes de skad ces\(^4\) bka' stsald\(^5\) nas /\(^6\) bcom
idan 'das cang myi gsung bar gyurd\(^7\) na\(^8\) /\(^9\) byams pa\(^10\) bde bar
gshegs pas\(^11\) bka' stsald\(^12\) pa 'i\(^13\) mdo de 'i\(^14\) don\(^15\) ji\(^16\) rten
cing 'brel\(^17\) par\(^18\) 'byung ba ni gang /\(^19\) chos ni gang /\(^20\)

\(^{18}\)e mthong with nga below the line (end of line).

\(^{19}\)b adds /.

\(^{20}\)b mchos.

\(^1\)e mthongngo (no tsheg); L mthongo.

\(^2\)e mthonngo (no tsheg); L mthongo.

\(^3\)AA //; beBCDFHJKNQRT omit.

\(^4\)ae ces; bABCDFHJKNQRT omit.

\(^5\)a stsald; beABCDFHJKNQRT stsal.

\(^6\)beA //.

\(^7\)a gyurd; b 'gyur; eABCDFHJKNQRT gyur.

\(^8\)A nas.

\(^9\)aeAHLR //; bBCDFJKNQT omit.

\(^10\)H adds /.

\(^11\)e adds /.

\(^12\)a stsald; beABCDFHJKNQRT stsal.

\(^13\)b pa'i (omits the tsheg).

\(^14\)a de 'i; b de 'i; eADHLRT de'i; B ste'i; CFJKNQ sde'i.

\(^15\)abALRT don; e don / de; BCDFHJKNQ don ni.

\(^16\)a jé; bADFHJLRT ci /; eBK ci; CJ ci / dge slong dag sus; Q ci dge slong dag sus.

\(^17\)a 'breld; beABCDFHJKNQRT 'brel.

\(^18\)abeCDFJLRT par; ABHKNQ bar.
sangs rgyas nî gang / ji1 ltar1 rten cing 'brel2 par3 'byung ba / a mthong na4 chos mthong5 / ji6 ltarchos mthong na sangs rgyas mthong /

de skad3 ces smras pa dang / byang chub10 sems dpa11

sems dpa12 chen po <A 313a> byams pas /13 <e 16a> tshe dang

ldan ba14 sha ra dwa tî bu15 la 'di skad ces smras so16 //17

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19 L omits /.

20A omits /.

1 be omit sangs rgyas nî gang / ji ltar.

2 e has 'a at the end of one line and brel at the start of the next. e breaks several words in this way.

3 abeDFJLRT par; ABCHKNQ bar.

4 A adds /.

5F mthong ngo.

6 e ci.

7 be omit /; L //.

8 A omits skad.

9 e //.

10b cub.

11a dpa (no 'a chung).

12a dpa (no 'a chung); e sems pa below the line.

13 abALRT /; e //; BCDFHJKNQ omit.

14 abeJKT ba; ABCDFHLNQR pa.

15 a sha ra dwa tî bu; b sha rî bu; e sha rî'i bu; A sha rî bu; BLRT shâ rî'i bu; CFHNQ shâ ra dwa tî'i bu; D sha ra dwa tî'i; J sha ra dwa tî'i bu; K shâ ra dwa tî 'i bu.

16 eL smraso.

17a //; be // btsun ba sha rî'i bu; A // btsun pa shâ rî'i bu la; BCDFKLNQR // btsun pa shâ rî'i bu; H // btsun pa
ʼdi¹ la bcom ldan 'das² chos kyi bdag po thams chad³ mkhyend⁴ pas⁵ dge slong dag⁶ sus rten cing 'breld⁷ par⁸ 'byung ba <a 56b> mthong ba des chos mthong /æ ngo⁹ /¹⁰ <R 283a> sus chos mthong ba¹¹ des sangs¹² rgyas mthong ngo¹³ //¹⁴ zhes gsungs pa de la¹⁵ rten cing 'breld¹⁶ <N 191b> par¹⁷ 'byung ba¹⁸ gang¹⁹ zhe²⁰ na / ʼdi²¹ lta ste²¹ ʼdi yod pa'ee²² phyir²³ ʼdi

shā ri'i bu /; JT // btsun ba shā ri'i bu.

¹b ʼdi.

²abeADHLRT 'das (R removed kyi); BCFJKNQ 'das kyi.

³a chad; beABCDFHJLNQRT cad.

⁴b mkhyen.

⁵abeCFJKNQ pas; bAEHLRT pas /.

⁶H adds /.

⁷b 'breld.

⁸abeDFJLRT par; ABCHKNQ bar.

⁹e mthongngo (no tsheg).

¹⁰aKQ /; beABCDFHJLNRT //.

¹¹T ba with a final sa scratched off.

¹²J sang sa.

¹³e mthongngo (no tsheg); L mthongo.

¹⁴aA //; e /; bABCDFHJLNQRT omit.

¹⁵abeLRT /; ABCDFHJKNQ omit.

¹⁶b 'breld.

¹⁷abeDFJLRT par; ABCHKNQK bar.

¹⁸A adds ni.

¹⁹J gad.

²⁰A zhés.
byung¹ <H 181a> /² <KQ 123b> 'di <J 132b> skyes³ 'di skye ba ste //⁵ <b kha-a>. rten cing 'brel² par⁷ 'byung ba⁸ zhes⁹ bya ba ni /¹⁰ gang 'di ma ríg¹¹ pa 'di¹² rkyen gyis¹³ 'du byed <L 245b> rnams¹⁴ 'du byed <D 116b> kyi rkyen kyis¹⁵

21 a be ste; ABCDFHJKNQRT ste ./

22 a pa'ee (spelled pa, double greng bu, and subjoined 'a chung); b pa'i; e pa'i; ABCDFHJKLQRT pas; N dam.

23 a phyr; be phyr; ABCDFHJKNQRT omit.

1 abeLRT 'byung: ABCDFHKJNQ 'byung <H 181a> la.

2 abACDHJLNRT /: e //; BFKQ omit.

3 be skye.

4 a pas; b bas na /; e bas na with some scratched out text; ABCDFHJKNQRT pa'i phyr.

5 ae //; b /// (end of page); ABCDFHJKNQRT ./ From 'di lta ste 'di yod up to skye ba ste //, a is written below the line (but be are normal).

6 b 'brel.

7 abeDFJLNRT par; ABCHKQ bar.

8 b omits ba; B bar with three dots over the ra indicating it is an error.

9 N zhas.

10 abAHT /: e //; BCDFJKLNQR omit. The order of the immediately preceding two phrases, one beginning with 'di lta ste up to skye ba ste and the other with rten cing up to bya ba ni, is reversed in the later classical editions.

11 b rig.

12 b pa'i (omits the tsheg).

13 b kyis.

14 b omits ./

15 ae kyis; b kyis; A gyi; BCDFHJKNQRT gyis.
rnam par shes pa\(^1\) / rnam par shes pa'\(^4\) rkyen gyis\(^3\) mying
dang gzugs \(^4\) mying dang \(^5\) gzugs\(^6\) gyis\(^7\) rkyen gyis\(^8\) skye\(^9\) <F
186a; T 246b> mched drug / skye mched drug gi rkyen gyis\(^1\) reg \(^\text{11}\) pa\(^12\) / \(^\text{13}\) reg pa'\(^4\) rkyen gyis\(^15\) tshor ba / tshor ba
'\(^\text{16}\) <C 134b> rkyen gyis\(^17\) sred pa\(^18\) / sred pa'\(^4\) rkyen
gyis\(^20\) lend\(^21\) pa\(^22\) / lend\(^23\) pa'\(^4\) <e 16b> rkyen gyis\(^25\)

\(^1\) b pa'.
\(^2\) b pa'\(^4\) (omits the tsheg).
\(^3\) a gyis; b kyis; e kyis; A gyi; BCDFHJKNQRT gyis.
\(^4\) l omits ./.
\(^5\) H adds ./.
\(^6\) e gzugs with sa below the line.
\(^7\) a gyi; b kyil; eABCDFHJKNQRT kyi.
\(^8\) aBCDFHJKNQRT gyis; b kyis; e kyis; A gyi.
\(^9\) T skyes.
\(^10\) a gyis; b kyis; eBCDFHJKNQRT gyis; A gyi.
\(^11\) C rag.
\(^12\) b pa'.
\(^13\) e //; BFKQ omit ./.
\(^14\) b pa'\(^4\) (omits the tsheg).
\(^15\) a gyis; b kyis; eBCDFHJKNQRT gyis; A gyi.
\(^16\) b ba'\(^4\) (omits the tsheg).
\(^17\) a gyis; b kyis; eBCDFHJKNQR gyis; A gyi; T gyis tshor.
\(^18\) b pa'.
\(^19\) b pa'\(^4\) (omits the tsheg).
\(^20\) a gyis; b kyis; e kyis; ABCDFHJKNQRT gyis.
\(^21\) b len.
srid pa / srid pa 'i rkyen gyis skye ba / skye ba 'i
rkyen gyis rga shi dang mya ngan dang / smre sngags 'don
pa dang / sduug bsngal ba dang / yid myi bde ba dang / 'khrugs
khae pa 'i <B 155a> rnam 'byung ste / de ltar sduug
bsngal gyis phung po chen po 'ba' shig po 'd

22 b pa'.
23 b len.
24 b pa'i (omits the tsheg).
25 a gyis; b kyis; e kyis written after an erasure next
to rkyen; ABCDFHJKLMQRT gyis.
1 T sred.
2 b pa'i (omits the tsheg).
3 a gyis; b kyis; e kyis; ABCDFHJKLMQRT gyis.
4 b ba'.
5 b ba'i (omits the tsheg).
6 b kyis.
7 ab dang; e dang //; ABCDFHJKLMQRT dang /.
8 e mye.
9 eABFKQ omit /.
10 F omits dang.
11 bBFKQ omit /.
12 BC 'khrugs.
13 a pa 'i; beABCDFHJKLMQRT pa.
14 T omits ste.
15 e //.
16 A kyi.
17 A omits chen po.
'byung bar 'gyur ro\textsuperscript{1} // de la ma rig\textsuperscript{2} pa 'gags\textsuperscript{3} pas /\textsuperscript{4} 'du byed 'gag\textsuperscript{5} / 'du byed 'gags\textsuperscript{6} pas rnam par shes pa 'gag\textsuperscript{8} /\textsuperscript{9} rnam par shes pa 'gags\textsuperscript{10} pas /\textsuperscript{11} mying dang\textsuperscript{12} gzugs 'gag\textsuperscript{13} /\

\textsuperscript{1}A 'bab; F 'ba' with subscribed 'a chung; T omits.
\textsuperscript{2}eT omit po.
\textsuperscript{3}e 'di written below shig.
\textsuperscript{4}e 'gyurro (no tsheg); L 'gyuro.
\textsuperscript{5}A rigs with final sa erased and written again.
\textsuperscript{6}A 'gag.
\textsuperscript{7}ae /; bABCDFHJKLNQRT omit.
\textsuperscript{8}e 'gags.
\textsuperscript{9}A 'gag.
\textsuperscript{10}b adds //; e adds /.
\textsuperscript{11}e 'gags.
\textsuperscript{12}b //.
\textsuperscript{13}ae /; bABCDFHJKLNQRT omit.
\textsuperscript{14}H adds /.
mying dang\textsuperscript{1} gzugs 'gags\textsuperscript{2} pas\textsuperscript{3} skye mched\textsuperscript{4} drug 'gag\textsuperscript{5} /\textsuperscript{6} skye mched drug 'gags\textsuperscript{7} pas\textsuperscript{8} reg pa 'gag\textsuperscript{9} /\textsuperscript{10} reg pa 'gags\textsuperscript{11} pas\textsuperscript{12} tshor ba 'gag\textsuperscript{13} /\textsuperscript{14} tshor ba 'gags\textsuperscript{15} pas\textsuperscript{16} sred\textsuperscript{17} pa <A 313b> 'gag\textsuperscript{18} / sred pa 'gags\textsuperscript{19} <b kha-b> pas\textsuperscript{20} lend\textsuperscript{21} pa

\textsuperscript{1}H adds /.  
\textsuperscript{2}A 'gag.  
\textsuperscript{3}be add /.  
\textsuperscript{4}J ma ched.  
\textsuperscript{5}eA 'gags.  
\textsuperscript{6}b omits skye mched drug 'gag /.  
\textsuperscript{7}A 'gag.  
\textsuperscript{8}b adds /.  
\textsuperscript{9}e 'gags.  
\textsuperscript{10}A has a / covered by a paper patch covering a whole in the paper.  
\textsuperscript{11}A 'gag.  
\textsuperscript{12}be add /; A par.  
\textsuperscript{13}e 'gags.  
\textsuperscript{14}FT omit /.  
\textsuperscript{15}A 'gas. Really!  
\textsuperscript{16}be add /.  
\textsuperscript{17}b srid.  
\textsuperscript{18}e 'gags.  
\textsuperscript{19}A 'gag.  
\textsuperscript{20}eLT add /.  
\textsuperscript{21}b len.
'gag\(^1\) / lend\(^2\) pa <R 283b> 'gags\(^3\) pas\(^4\) srīḍ pa 'gag\(^5\) / srīḍ pa 'gags\(^6\) pas\(^7\) skye ba 'gag\(^8\) / skye ba 'gags pas\(^9\) rga shī \(\text{\textless N 192a}\) dang\(^10\) mya\(^11\) ngan dang\(^12\) smre sngags 'don pa\(^13\) dang / \(\text{\textless e 17a}\) yīd myī bde ba dang / 'khrug\(^16\) pa rnam 'gag\(^17\) /\(\text{\textless a}\) par 'gyur te / \(\text{\textless 18}\) de ltar na\(^19\) /\(\text{\textless a}\) <H 181b> sduṅ bṣngaṅ\(^20\) gyi\(^21\) phung po chen po 'ba'\(^22\) shig\(^23\) po 'di'\(^24\)

\(\text{\textless 1}e 'gags.\)
\(\text{\textless 2}b \text{len.}\)
\(\text{\textless 3}A 'gag.\)
\(\text{\textless 4}e \text{adds /; J pa sa.}\)
\(\text{\textless 5}e 'gags.\)
\(\text{\textless 6}A 'gag.\)
\(\text{\textless 7}e \text{add /}.\)
\(\text{\textless 8}e 'gags.\)
\(\text{\textless 9}e \text{add /}.\)
\(\text{\textless 10}abBFKQ dang; eACDHJLNRT dang /.\)
\(\text{\textless 11}e \text{mye.}\)
\(\text{\textless 12}abBFKQ dang; eACDHJLNRT dang /.\)
\(\text{\textless 13}A po.\)
\(\text{\textless 14}Q \text{omits /}.\)
\(\text{\textless 15}b \text{omits /}.\)
\(\text{\textless 16}e 'khrug with something erased between 'a and khrug; A 'khrugs.}\)
\(\text{\textless 17}e 'gags.\)
\(\text{\textless 18}e //.\)
\(\text{\textless 19}a\text{be na; ABCDFHJKLNQRT omit.}\)
\(\text{\textless 20}e bṣngaṅ with an erasure between bṣnga and la.}\)
\(\text{\textless 21}A \text{kyi.}\)
'gag\(^1\) par 'gyur ro\(^2\) // 'dzi ni\(^4\) bcom ldan 'das gyis\(^5\) rten cing 'breld\(^6\) par\(^7\) <F 186b> 'byung ba\(^8\) zhes\(^9\) gsungs so\(^10\) //
chos gang zhe na / 'phags pa 'id\(^11\) lam yan lag brgyad pa\(^12\) ste / 'dzi lta ste /\(^13\) yang dag pa 'id\(^14\) lta ba dang / yang dag pa 'id\(^15\) rtog\(^16\) pa dang / yang dag pa 'id\(^17\) ngag\(^18\) dang / yang

\(^{22}\) A 'bag.

\(^{23}\) ab shig; eACJLT shig; BDFKNQR zhig.

\(^{24}\) T had 'di dag but scratched out the dag.

\(^1\) e 'gags.

\(^2\) e 'gyur ro (tsheg); L 'gyuro.

\(^3\) N omits the second //.

\(^4\) abACDHLNRT ni; BFKQ nas; J ni.

\(^5\) a gyis; b kyis; eBCDFHJKLNQRT kyis; A kyi.

\(^6\) b 'breI.

\(^7\) aEDFHJLNRT par (F has ra of par written below the line);

b pa; ABCKQ bar.

\(^8\) b omits 'byung ba.

\(^9\) N zhas.

\(^10\) e gsungsso (no tsheg); L gsungso.

\(^11\) b pa'id (omits the tsheg).

\(^12\) e adds zhes bya written below the line.

\(^13\) BKQ omit //.

\(^14\) b pa'id (omits the tsheg).

\(^15\) b pa'id (omits the tsheg).

\(^16\) abBCDHJLNQRT rtog; eA rtogs; F rtag; K rteg.

\(^17\) b pa'id (omits the tsheg).

\(^18\) abeABCDFHJLNRT ngag; J nga ga; K dag; Q lta ba.
dag pa 'i¹ las <L 245c>² gyi³ mtha' dang / <T 247a> yang dag pa 'i⁴ <a 57a> 'tsho⁵ ba dang / yang dag pa 'i⁶ rtsol ba dang / yang dag pa 'i⁷ dran ba⁸ dang / yang dag pa 'i⁹ ting¹⁰ nge¹¹ <J 133a> 'dzin¹² to¹³ //¹⁴ 'di ni 'phags pa'¹⁵ lam yan lag brgyad pa zhes¹⁶ bya¹⁷ ste¹⁸ / 'bras bu rnyed¹⁹ pa dang²⁰

1b pa'¹ (omits the tsheg).

2L margin: nyis brgya zhe lnga 'og ma (for L, this is the second folio numbered 245).

3a gyi; b kyi; eABCDHJKLQRT kyi.

4b pa'¹ (omits the tsheg).

5abeBCDHJKLQRT 'tsho; AT mtsho; F tshor.

6b pa'¹ (omits the tsheg).

7b pa'¹ (omits the tsheg).

8abeJT ba; ABCDFHKLQRT pa.

9b pa'¹ (omits the tsheg).

10b ting.

11L tinge.

12b 'dzin; e 'dzin.

13e do.

14e omits the second /.

15b pa'¹ (omits the tsheg).

16A zhe.

17e byas.

18e 'di ni 'phags pa'¹ lam yan lag brgyad pa zhes byas ste written below the line; A ba te for ste.

19abeLRT rnyed ; ABCDFHJKQ thob.

20aDJN dang; beABCFHKLQRT dang /.
myaṅgan las 'das pa gcig du bsdu s te d B 155b> bcom KQ 124a> ldan 'das gyis chos so zhes bka' stsal to //
de la sangs rgyas bcom ldan C 135a> 'das gang zhe na / sus chos thams cad thugs su chud pa 'i11 b ga-a> chud phyir13 14 sangs rgyas shes bya ste des 'phags pa 'i17 <e 17b> shes rab gyi18 spyan dang chos D 117a> kyid

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1 e mye.
2 a du; ABCDFHJKLNQRT tu.
3 F ste.
4 e //.
5 a gyis; b kyis; eABCDFHJKLNQRT kyis.
6 L chosco; T adds /.
7 b stsal.
8 LT omit zhe na /.
9 A su.
10 AL thugsu.
11 b pa'i (omits the tsheg).
12 a chud; beABCDFHJKLNQRT omit.
13 b phyir.
14 a /; ABCDFHJKLNQRT omit.
15 a ABCJKQ shes ; ADFHLNRT zhes.
16 a ABCDFHJKNQ des; A des deg; LRT de ni.
17 b pa'i (omits the tsheg); A adds lam.
18 a gyi; b kyi; eABCDFHJKLNQRT kyi; A omits.
19 A can.
20 B omits /.
skus\textsuperscript{1} byang chub byed pa\textsuperscript{2} dang / slob pa dang /\textsuperscript{3} my\textsuperscript{4} slob pa \\ \textsuperscript{4}a chos de dag gzigs pa 'o\textsuperscript{5} // \\

\textsuperscript{5} de la rten cing 'brel\textsuperscript{6} par\textsuperscript{7} 'byung ba\textsuperscript{8} mthong ba ji\textsuperscript{9} lta\textsuperscript{10} bu zhe\textsuperscript{11} na / 'di\textsuperscript{12} la bcom ldan 'das kyis sus rten <N 192b> cing 'brel\textsuperscript{13} par\textsuperscript{14} 'byung ba\textsuperscript{15} rtag\textsuperscript{16} pa <R 284a> dang / srog myed pa dang /\textsuperscript{17} srog dang bral ba dang / ji\textsuperscript{18} lta bu nyid dang / <A 314> ma nord\textsuperscript{19} pa\textsuperscript{20} dang\textsuperscript{20} /\textsuperscript{21} ma skyes pa dang \\

\textsuperscript{1} abe skus: ABCDFHJKLNQRT sku.
\textsuperscript{2} abeA byang chub byed pa; BCDFHKLNQR dang ldan pa; JT dang ldan ba.
\textsuperscript{3} aHLRT /; beABCDFJKNQ omit.
\textsuperscript{4} b pa'i (omits the tsheg).
\textsuperscript{5} b pao (omits the tsheg).
\textsuperscript{6} b 'brel.
\textsuperscript{7} abeDFHJLNRT par ; ABCKQ bar.
\textsuperscript{8} A ba'i; T bar.
\textsuperscript{9} e ci.
\textsuperscript{10} F ltar.
\textsuperscript{11} A zhes.
\textsuperscript{12} b 'di.
\textsuperscript{13} b 'brel.
\textsuperscript{14} abDFLNR par; eACHJKQT bar; B pa.
\textsuperscript{15} b adds /.
\textsuperscript{16} T rtags.
\textsuperscript{17} A omits srog med pa dang /.
\textsuperscript{18} b nor.
\textsuperscript{19} abeBT pa; ACDFHJLNQR ba.
\textsuperscript{20} A dag.
ma byung ba dang / ma byas pa dang / 'dus\(^1\) ma byas pa\(^2\) dang / thogs pa myed pa\(^3\) dang / dmyigs pa myed pa dang / zhi ba\(^4\) dang / 'jigs pa myed\(^5\) pa dang / myi 'phrogs pa dang /\(^6\) rnam par zhi ba ma yin ba 'i\(^7\) rang <H 182a> bzhin du <c begins> mthong ba\(^8\) ste /\(^9\) gang gis\(^10\) tshul 'di\(^11\) 'dra bar chos <c breaks> la yang\(^12\) rtag pa dang\(^13\) / srog myed pa dang / srog dang bral ba dang / ji lta bu nyid <c resumes> dang /\(^14\) ma

\(^2\)A omits /.
\(^1\)A 'du.
\(^2\)A omits pa.
\(^3\)L omits med pa.
\(^4\)FK add lag.
\(^5\)ab 'jigs pa myed; e 'jigs pa myed; ABCDFHJKNQ 'jigs pa med; LRT mi 'jigs.
\(^6\)D adds zad pa med pa dang /.
\(^7\)a rnam par zhi ba ma yin ba 'i; b rnam par zhi ba ma yin ba 'i (with dang / between ba and 'i erased); ABCDFHKNQ rnam par zhi ba ma yin pa'i; j rnam par zhi ba ma yin ba'i; LRT ma zhi ba'i.
\(^8\)A pa.
\(^9\)c '/.
\(^10\)b gis with final sa subscribed; A gi.
\(^11\)abc 'di; eABCDFHJKNQ 'di; LRT de.
\(^12\)abeALT la yang; BCDFHNR la'ang; JKQ la 'ang.
\(^13\)CJN omit dang.
\(^14\)b omits /.
nord¹ pa² dang / ma skyes pa dang / ma byung <c breaks> ba³
dang / ma byas pa dang / 'dus ma byas pa dang /⁴ thogs pa⁵
myed pa dang / <c resumes> dmyigs pa <e 18a> myed pa dang /
zhī ba dang /⁶ 'jigs pa myed⁷ <c breaks> pa dang / myī 'phrogs
pa dang /⁸ rnam par zhī ba ma yin ba 'i⁹ rang bzhin <c
resumes> du mthong ba¹⁰ de¹¹ /¹² 'phags pa 'i¹³ chos mgon <b
ga-b> bar¹⁴ rtops <c breaks> te / yang dag pa 'i¹⁵ ye shes
dang¹⁶ ldan¹⁷ pas¹⁸ /¹⁹ bla na myed <c resumes> pa'i chos kyī

¹b nor.
²abceBT pa; ACDFHJKNQR ba.
³B pa.
⁴abeBCDFHJNQ 'dus ma byas pa dang /; A 'du ma byas dang
/; K 'du sa ma byas pa dang /; LRT omit.
⁵abeABDFKLQRT thogs pa; CHJN thog ma.
⁶A omits /.
⁷abc 'jigs pa myed; e 'jigs pa myed; A 'jig pa med;
BCDFHJKNQ 'jigs pa med; LRT mi 'jigs.
⁸DH add zad pa med pa dang /.
⁹a rnam par zhī ba ma yin ba 'i; b rnam par zhī ba ma
yin ba'i; e rnam par zhi ba pa ma yin ba'i; ABCDFHKNQ rnam par
zhī ba ma yin pa'i; J rnam par zhi ba ma yin ba'i; LRT ma zhi
ba'i.
¹⁰c ba'.
¹¹acABCFHJKNQT de; beD des.
¹²abe /; c /; ABCDFHJKNQRT omit.
¹³bc pa'i (omit the tsheg).
¹⁴abceJ bar; ABCDFHKNQ par.
¹⁵b pa'i (omits the tsheg).
¹⁶A adds /.
¹⁷ab 'phags pa 'i [b pa'i] chos mgon bar rtops te / yang
skurd\(^1\) /\(^2\) sangs <T 247b> rgyas mthong ngo\(^3\) zhes gsungs so\(^4\) /\(^//\)
smras <c breaks> pa /\(^5\) ji'\(^6\) phyir\(^7\) rten cing 'breld\(^8\)
par\(^9\) 'byung ba zhes bya\(^10\) <c resumes> /\(^11\) smras pa /\(^12\) rgyu
dang <L 245d> bcas /\(^13\) rkyen dang bcas\(^14\) pa la bya'\(^i\)\(^15\) /\(^16\)
<B 156a> rgyu myed /\(^a\) rkyen myed <c breaks> pa\(^17\) nö\(^18\) ma\(^19\) yin

dag pa 'i [b pa'i] ye shes dang ldan; eABCDFHJKNQ 'phags pa'i
chos mgon par [eJ bar] rtogs te / yang dag pa'i ye shes dang
[A adds /] ldan; LRT yang dag pa'i ye shes thob pas / 'phags
pa'i chos mgon bar [R par] rtogs.

\(^{18}\) abeJ bas; ABCDFHKLNQRT pas.
\(^{19}\) aeFKQ /; bABCDHJLNRT omit.

\(^1\) skurd; beBCDFHJKLNQRT skur; c sku; A sku ru.
\(^2\) aLT /; beABCDFHJKNQR omit.
\(^3\) b adds /; A adds /; L mthongo.
\(^4\) cAL gsungso; e gsungsso (no tsheg).
\(^5\) aCDHJKLNRT /; beABFQ omit.
\(^6\) a ji' i; b ci' i; eABCDFHJKLNQRT ci'i.
\(^7\) b phyir.
\(^8\) b 'brel.
\(^9\) abeDFHJLNRT par; ABCKQ bar.
\(^10\) b bya'.
\(^11\) e /\.
\(^12\) ABCFHKLNQR /; beADJT omit.
\(^13\) aceLRT /; b de la; ABCDFHJKNQ omit.
\(^14\) A omits rkyen dang bcas.
\(^15\) c bya'i (omits the tsheg); H bya yi.
\(^16\) cA omit /.
\(^17\) a pa; beABCDFHJKLNQRT pa la.
te / de 'i¹ phyir² rten cing 'breld³ <c resumes> par⁴ 'byung
  ba⁵ zhes bya 'o⁶ //
  de la bcom ldan 'das gyis⁷ rten cing 'breld⁸ <c breaks>
  par⁹ 'byung ba¹⁰ mtshan¹¹ nyid¹² <a 57b> mdor¹³ <c resumes>
  bka' stsal¹⁴ pa /¹⁵ rkyen 'di¹⁶ <N 193a> nyid kyi¹⁷ 'bras bu
  ste /¹⁸ de <C 135b> bzhin gshegs pa rnams <c breaks> byung

  18 e omits ni.
  19 B ma ya.
  1J de 'i.
  2A adds zhes na.
  3b 'brel.
  4 abcDFHJLNR par; ABCKQT bar.
  5 B pa.
  6c bya'o (omits the tsheg).
  7 a gyis; b kyis; c kyì; eBCDFHJKLNQRT kyis; A rkyen.
  8b 'brel.
  9 abeBFHJNR par; ACDKLQT bar.
  10b adds /; T pa'i.
  11e mtshan with space between ma and tshan.
  12b nyid.
  13 abeABCJFJKQ mdor; DHLNR mdor bs dus te; T mdor bs dus te
  .
  14b stsal.
  15 acABDFHKLQRT /; be //; CJN omit.
  16 abc 'dì; eABCDFHJKNQ 'di; LRT omit.
  17 abc kyì; eABCDFHJKNQ kyì; LRT kyis.
  18c //.
yang rung /¹ <R 284b> ma byung <J 133b> yang rung <c resumes> / chos rnam kyid chos nyid 'di ni /² 'dug² pa 'o³ zhes⁴ bya ba⁵ nas /⁵ <e 18b>·gang⁷ 'di⁸ <c breaks> chos nyid dang /⁹ chos gnas pa nyid <c resumes> dang / chos nges par¹⁰ <F 187b> gyurd¹¹ pa¹² nyid dang /¹³ rten cing¹⁴ 'breld¹⁵ par¹⁶ 'byung bar¹⁷ 'thun¹⁸ <c breaks> ba¹⁹ dang / de bzhin <KQ 124b> nyid <c resumes> dang /²⁰ <A 314b> ma nord²¹ pa²² de bzhin nyid

¹e ///; A omits /.
²A 'jug.
³b pa'o (omits the tsheg), adds ///; A adds /.
⁴e zhes written below the line.
⁵b byas for bya ba.
⁶abcALRT ///; e ///; BCDFHJKNQ omit.
⁷R adds ni.
⁸a 'di; b 'di 'i; e 'di'i; A omits; BCDFHJKLNQRT 'di.
⁹AQ omit /.
¹⁰abce nges par; ABCDFHKLNQRT mi.
¹¹a gyurd; be gyur; cABCDFHKLNQRT 'gyur.
¹²abeF pa; cABCDFHKLNQRT ba.
¹³cC ///.
¹⁴b cing. The reverse gi gu is due to lack of space.
¹⁵b 'brel.
¹⁶abceDFHJLNR par; ABCKQT bar.
¹⁷abceT bar; ABCDFHKLNQ par; J pa.
¹⁸abBCDFJKLQT 'thun; cEAHNRT mthun.
¹⁹abeJT ba; ABCDFHKLNQ par.
²⁰e omits /.
dang / gzhan ma yin ba\textsuperscript{1} de bzhin nyid dang / yang <H 182b> dag pa\textsuperscript{2} <c breaks> nyid dang / bden\textsuperscript{3} <c resumes> ba\textsuperscript{4} kho na dang / ma nord\textsuperscript{5} pa\textsuperscript{6} nyid dang / phyin ci ma\textsuperscript{8} log\textsuperscript{9} pa\textsuperscript{10} nyid ces bya\textsuperscript{11} ba 'zi\textsuperscript{12} bar\textsuperscript{13} du gsungs so\textsuperscript{14} //\textsuperscript{15} 'di <c breaks> ltar yang rten cing <c resumes> 'brel\textsuperscript{16}

\textsuperscript{21}b nor.
\textsuperscript{22}ace pa; b pa'\textsuperscript{4}; A ba'i; BCDFHJKLNQRT ba.
\textsuperscript{1}aeJ\textsuperscript{T} ba; b ba'\textsuperscript{i}; c ba'; A pa'i; BCDFHJKLNQRT pa.
\textsuperscript{2}c adds de.
\textsuperscript{3}T brten.
\textsuperscript{4}abeJ ba; cABCDFHKLNQRT pa.
\textsuperscript{5}b nor.
\textsuperscript{6}abceT pa (e erased kho after pa); ABCDFHJKLNQR ba.
\textsuperscript{7}BFKQ omit ./.
\textsuperscript{8}T omits ma.
\textsuperscript{9}A logs.
\textsuperscript{10}c omits pa; A pa'i.
\textsuperscript{11}b omits bya.
\textsuperscript{12}a ba 'i; bA omit; c ba'\textsuperscript{i}; eBCDFHJKLNQRT ba'i (e ba'i written below the line).
\textsuperscript{13}c rabs.
\textsuperscript{14}cAL gsungsso; e gsungsso (no tsheg).
\textsuperscript{15}A omits the second ./.
\textsuperscript{16}b 'brel.
par¹ 'byung ba 'di <b nga-a> gnyis kyí² phyir³ 'byung ste
/⁴ <D 117b> gnyis gang zhe⁵ na /⁶ rgyu⁷ 'breld⁸ pa⁹ dang /
<breaks> rkyen¹⁰ 'breld¹¹ <c resumes> pa '¹² phyir ro¹³ // de
yang¹⁴ phyir 'i¹⁵ dang¹⁶ nang gi dang /¹⁷ rnam pa gnyis su¹⁸
blta 'o¹⁹ //²⁰
de²¹ la²² phyir²³ rol²⁴ gyi²⁵ rten cing 'breld²⁶ par²⁷

¹abceDFHJLNRT par: ABCKQ bar.
²b kyi.
³b phyir.
⁴eC //.
⁵Ab zhes.
⁶acLRRT /; b / 'di lta ste /; e / 'di lta ste //; A / 'di
 lta ste; BCDFHJKNQ / 'di lta ste /.
⁷ac rgyu; beABCDFHJKLNRT rgyu dang.
⁸b 'breld.
⁹abceDFL pa; ABCHJKNQRT ba.
¹⁰a rkyen; beABCDFHJKLNRT rkyen dang.
¹¹b 'breld.
¹²a pa 'i; bc pa'i; eDF pa'i; ABCHJKNQRT ba'i.
¹³e phyirro (no tsheg); L phyiro.
¹⁴abceABCDFJKLQT yang; HNR 'ang.
¹⁵ab phyir 'i; c phyir'i; eAT phyi; BCDFHJKLNQR phyi'i.
¹⁶abABFKLQT dang; ceCDHJNR dang //.
¹⁷acABFKQR /; beCDHJLNT omit.
¹⁸c gnyisu; AL gnyisu.
¹⁹c blta'o (omits the tsheg); A lta'o.
²⁰abceBDHKLQRT //; AF //; CJN omit.
²¹A omits de.
'byung bā 1 rgyu 2 'breld 3 pa 4 gang zhe 5 na 6 / 'dī lta ste / sa bon las myu 7 gu 8 myu 9 gu 10 las 'dab 11 ma 12 'dab 13 ma las sdon 14 bu / sdon bu las sбу 15 bu 16 / 17 sбу 18 bu 19 las

22c la'; A omits la.

23 abc phyī; eBCDFHKLQRT phyī; A phyīr; J phyee.

24 abeABCDFHKLQRT rol; c rold; J rel.

25 b gyī.

26b 'breld; c omits (fragment missing).

27 abeADFJLR par; BCHKNQT bar.

1 aeBCDFHJKQNR ba (e scratches out something after ba); bc ba /; A omits; L ba'i; T bar.

2 ac rgyu; beBCDFHJKLQRT rgyu dang; A rgyu gang dang.

3 b 'breld.

4 abceBDFL pa; ACHJKNQT ba.

5 A zhes.

6a na'; bce na.

bc myī.

8 BFKQ omit /.

9 aABCDFHJKLQRT myu; bc myī; e myī.

10 T adds 'da with three dots above to signify an error.

11 b mdab.

12c omits /.

13 b mdab.

14c omits las sdon (fragment missing).

15 abeBCDFHJKLQRT sбу; c sбub; A bu.

16 abceCDHJLNRT bu; A BFKQ gu.

17 BFKQ omit /.
snyîng po¹² snyîng po las me³ tog⁴ me⁵ tog las 'bras bu
'o⁶ //⁷ sa bon⁸ <e 19a> myed na⁹ myu¹⁰ gu myî' byung¹¹ ste
/me¹² tog myed¹³ na 'bras bu 'î¹⁴ bar du¹⁵ yang¹⁶ /a myî
'byung ngo¹⁷ // sa bon yod na myu¹⁸ gu mgon <c 2; T 248a>

¹⁸abeACDFHJKLMQRT sbu; c sbub; B spu.
³⁹abceCDHJLNRT bu; ABFKQ gu.
¹A po'o.
²ABCPL //.
³be men; c myen.
⁴b //.
⁵be men; c myen.
⁶ab bu 'o; cABCDFHJKLNQ bu'o; e bu / 'o; LRT bu.
⁷e has the first / before the slar bsdu; LNRT omit the
second //.
⁸c omits sa bo of sa bon.
⁹ab /; ceABCDFHJKLMQRT omit.
¹⁰aABCDFHJKLMQRT myu; bc myî; e myî.
¹¹J 'pyung.
¹²be men; c myen.
¹³J mep.
¹⁴c bu'î (omits the tsheg).
¹⁵c omits du.
¹⁶ab 'bras bu 'î bar du yang; c 'bras bu'î bar yang;
eABCDFJKQ 'bras bu'î bar du yang; HN 'bras bu'î bar du'ang;
LT 'bras bu yang; R 'bras bu'ang. (HNR pattern holds!!)
¹⁷e 'byungngo (no tsheg); L 'byungo.
¹⁸aABCDFHJKLMQRT myu; bc myî; e myî.
'grub par 'gyur te / de bzhin du me\(^2\) tog yod na\(^3\) <N 193b> 'bras bu \(^4\) bar du mngon bar\(^5\) 'grub par 'gyur ro\(^6\) //
de la sa bon n\(^7\) 'di <B 156b> snyam du bdag gis\(^8\) myu\(^9\) gu\(^10\) mngon bar\(^11\) bsgrub bo\(^12\) snyam\(^13\) du myi\(^*\) sems so\(^14\) // myu\(^15\) gu yang <L 246a> 'di snyam du <R 285a> bdag n\(^*\) sa bon\(^16\) gyis\(^17\) mngon bar\(^18\) bsgrubs so\(^19\) snyam du myi\(^*\) sems so\(^20\) // de bzhin

\(^1\) abceLT bar; ABCDFHJKNQR par.
\(^2\) bce men.
\(^3\) abeABCDFHJKNQR na; c na //; LT na //.
\(^4\) e bu.
\(^5\) abceJLT bar; ABCDFHKNQR par.
\(^6\) e 'gyurro (no tsheg); L 'gyuro.
\(^7\) ab n\(^i\); ceABCDFHJKNQ n\(^i\); LRT yang.
\(^8\) aeBCDFHJKNQRT gis; bc gis; A gi.
\(^9\) c omits myu; e myi.
\(^10\) c omits gu.
\(^11\) abceJLT bar; ABCDFHKNQR par.
\(^12\) abceCDHJLNRT bsgrub bo; A bsgrub po; BFK sgrub po; Q sgrub bo.
\(^13\) A snyams.
\(^14\) abABCDFHJKNQRT sems so (F final sa in sems is subscribed); c sems stso; e semsso (no tsheg); L semsso.
\(^15\) abABCDFHJKNQRT myu; c myi; e myi.
\(^16\) J omits sa bon.
\(^17\) bc gyis.
\(^18\) abceJT bar; ABCDFHJKNQR par.
\(^19\) abBCDFHJKNQR bsgrubs so; c bsgrub stso; e bsgrubbo (no tsheg); A bsgrub so; J bsgrubs so; L bsgrubso; T bsgrubs so //.
du me¹ tog kyang² 'dī snyam du³ bdag gis <F 188a> 'bras bu mgon bar⁴ bsgrub bo⁵ snyam du myi⁶ sms⁶ pa 'i⁷ bar du ste /⁸ 'bras bu yang 'dī snyam du bdag ni⁹ me¹⁰ tog gis¹¹ mgon <b nga-b> bar¹² bsgrubs so¹³ snyam du myi sms mod gyi¹⁴ /¹⁵ 'on kyang sa bon yod na /³ <a 58a> myu¹⁶ gu mgon¹⁷ bar¹⁸ 'grub¹⁹

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²⁰abABCDFHJKNQRT sms so; c sms stso; e smsso (no tsheg): L semso.
¹bce men.
²c adds /.
³LRT add /.
⁴abceLT bar; ABCDFHJKNQR par.
⁵acCDHJNQRT bsgrub bo; b bsgrubs so / changed to bsgrub bo /; e bsgrubbo (no tsheg); A bsgrub pa; BF bsgrub po; K bsgrub ba po; L bsgrubso.
⁶c adds stso // but seems to cross out the stso.
⁷bc pa'i (omit the tsheg).
⁸acABCDFHJKNQ du ste /; b du ste //; e ste /; LRT du'o //.
⁹e adds /.
¹⁰bce men.
¹¹b gis.
¹²abceJT bar; ABCDFHKLNQR par.
¹³abABCDFHKNQRT bsgrubs so; c bsgrubs stso; e bsgrubbo (no tsheg); A bsgrub so; J bsgrub sa so; L bsgrubso.
¹⁴a gyi; bc kyi; eABCDFHJKNQRT kyi.
¹⁵A omits /.
¹⁶abABCDFHJKNQRT myu; c myi; e myi.
¹⁷e mngen.
¹⁸abceJT bar; ABCDFHKLNQR par.
cing¹ /² 'byung <C 136a> bar 'gyur ba³ <H 183a> nas⁴ de⁵ bzhin⁶ du me⁷ tog yod na /⁸ 'bras <A 315a> bu 'i bar du⁹ yang¹⁰ mgon bar¹¹ 'grub¹² cing¹³ 'byung bar 'gyur te¹⁴ /¹⁵ <e 19b> de ltar phyi rol gyi¹⁶ rten cing 'brel¹⁷ par¹⁸ 'byung ba¹⁹ rgyu dang 'brel²⁰ par²¹ blta 'o²² //²³

¹⁹ eLT bsgrub.
¹ c cing.
² aBFKQ /; bceACDHJLNRT omit.
³ abBCDFHJKNRT ba; cA bas; e pa.
⁴ abBCDFHJKNQ nas; b nas /; c na /; eLRT nas /; A na /.
⁵ j da.
⁶ c bzhin.
⁷ bce men.
⁸ ac /; beABCDFHJKNQRT omit.
⁹ e omits du.
¹⁰ c omits yang.
¹¹ abceJT bar; ABCDFHJKNQR par.
¹² e bsgrub.
¹³ ce cing /.
¹⁴ l ste.
¹⁵ c /.
¹⁶ c gyi.
¹⁷ b 'brel.
¹⁸ abceAFJLR par; BCDHKNQT bar.
¹⁹ be add /.
²⁰ bc 'brel.
²¹ abcAFHJLNT par; eBCDKQR bar.
phyi\(^{1}\) rol <J 134a> gyi\(^{2}\) rten cing 'breld par\(^{3}\) 'byung ba\(^{4}\) rkyen dang 'breld\(^{5}\) par\(^{6}\) ji\(^{7}\) ltar blta\(^{8}\) zhe\(^{9}\) na / kham drug 'dus pa \(\hat{\imath}\)\(^{10}\) phyir\(^{11}\) te \(\hat{\imath}\)\(^{12}\) / kham drug po gang dag 'dus pa \(\hat{\imath}\)\(^{13}\) phyir\(^{14}\) zhe na / 'di lta ste \(\hat{\imath}\)\(^{15}\) sa dang / chu dang / mye \(\hat{\imath}\)\(^{16}\) dang / rlung dang / nam ka \(\hat{\imath}\)\(^{21}\) dang / dus gyi\(^{23}\)

\(\hat{\imath}\)\(^{22}\) AR lta'o.

Q omits the second /.  
\(\hat{\imath}\) c de la phyi.  
\(\hat{\imath}\) c gyi.  
\(\hat{\imath}\) abceDFJL par; ABCHKNQRT bar.  
\(\hat{\imath}\) ace /; bABCDFHKLNQRT omit.  
\(\hat{\imath}\) bc 'brel.  
\(\hat{\imath}\) abceLRT par; A bar; BCHKNQ ba; DFJ pa.  
\(\hat{\imath}\) c ci; e ci.  
\(\hat{\imath}\) e lta.  
\(\hat{\imath}\) A lta zhes for ji ltar blta zhe.  
\(\hat{\imath}\) c pa'\(\hat{\imath}\) (omits the tsheg).  
\(\hat{\imath}\) b phyir.  
\(\hat{\imath}\) J ti.  
\(\hat{\imath}\) bc pa'\(\hat{\imath}\) (omit the tsheg).  
\(\hat{\imath}\) b phyir; c adds gang.  
\(\hat{\imath}\) BFKQ omit /.  
\(\hat{\imath}\) bceA omit /.  
\(\hat{\imath}\) bcA omit /.  
\(\hat{\imath}\) B med.  
\(\hat{\imath}\) bceA omit /.  
\(\hat{\imath}\) cA omit /.
khams rnams¹ 'dus pa las /² phyä rol gyä³ rtend⁴ cäng 'breld⁵ par⁶ <KQ 125a> 'byung ba /⁷ rkyen⁸ dang 'breld⁹ par¹⁰ blta 'ô¹¹ //

de la sa 'ô¹² khams nî /ᵃ sa bon rtend¹³ pa 'ô¹⁴ bya ba

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²¹abce nam ka; ABCDFHJKNQR nam mkha'; LT namkha'.

²²c omits /. 

²³a gyä; bc kyi; eABCDFHJKLNQRT kyi.

¹c rnams; F rnams with abbreviated and subscribed sa.

²abceA /; BCDFHJKLNQRT omit.

³b gyä.

⁴bc rtten.

⁵bc 'brel.

⁶abeBDFJLNRT par; CACHKQ bar.

⁷ac /; beABCDFHJKLNQRT omit.

⁸c rgyu.

⁹bc 'brel.

¹⁰abceDFLT par; ABCHJKNQR bar.

¹¹abc blta 'ô; eA lta'o; BCDFHJKLNQR blta'o; T bylta'o!

¹²bc sa'î; e sa 'î.

¹³a rtend; bceCDHJLNRT rtten; A sten; BFKQ brtan.

¹⁴a pa 'î; bc pa'î; eJ ba'î; ABCDFHJKLNQRT pa'î.
byed\(^1\) do\(^2\) // chu 'i khaps n\(^i\) /\(^3\) sa bon rlan par\(^3\) byed do\(^4\) // mye 'i\(^5\) khaps n\(^i\) /\(^3\) sa bon yongs\(^7\) su dro bar\(^8\) byed do\(^9\) // rlung g\(^i\)\(^{10}\) khaps <N 194a> n\(^i\)\(^{11}\) sa\(^{12}\) bon 'bu bar\(^{13}\) byed do\(^{14}\) // nam ka 'i\(^{15}\) khaps\(^{16}\) n\(^{i}\)\(^{17}\) sa bon la myi sgrib\(^{18}\) pa 'i\(^{19}\) bya

\(^1\)T myed.
\(^2\)e byeddo (no tsheg); L byedo.
\(^3\)a rland par; be rlan bar; cR rlan par; ABCDFKQ rlan pa'i bya ba; HN brlan pa'i bya ba; J rlan ba'i bye ba; L brlan par; T brlan bar.
\(^4\)e byeddo (no tsheg); L byedo.
\(^5\)b mye'i (omits the tsheg).
\(^6\)c khaps.
\(^7\)b yong.
\(^8\)abcE\(\text{LRT}\) dro bar; A dro bar bya ba; BCDFHJKNQ dro ba'i bya ba.
\(^9\)e byeddo (no tsheg); L byedo.
\(^{10}\)e gyi.
\(^{11}\)abc ni; eABCDFJKNQ ni; LRT kyis.
\(^{12}\)e sa written below the line.
\(^{13}\)abc 'bu bar; e 'bud par; A 'phu ba'i bya ba; BCDFHJKNQ 'bu ba'i bya ba; L yongsu 'bu bar; RT yongs su 'bu bar.
\(^{14}\)e byeddo (no tsheg); L byedo.
\(^{15}\)a nam ka 'i; bc nam ka'i; e nam ka'i; A (see next note); BCDFHJKNQRT nam mkha'i; L namkha'i.
\(^{16}\)c khaps; A namkhams for nam mkha'i khaps.
\(^{17}\)c adds /.
\(^{18}\)b sgrib; e bsgr\(\text{i}\)b.
\(^{19}\)c pa'i (omits the tsheg).
ba byed dp\textsuperscript{1} // dus\textsuperscript{2} ni\textsuperscript{3} sa bon 'gyur\textsuperscript{4} ba \textsuperscript{5} bya ba byed do\textsuperscript{6} // rkyen 'di\textsuperscript{7} rams\textsuperscript{8} myed par sa bon las\textsuperscript{9} myu\textsuperscript{10} gu mgon <T 248b> bar\textsuperscript{11} 'grub par <R 285b> myi <F 188b> 'gyur gyi\textsuperscript{12} /\textsuperscript{13} nam\textsuperscript{14} phyi rol <D 118a> gyi sa'i kham\textsuperscript{b ca-a; e 20a; B 157a> ma tshang\textsuperscript{15} ba\textsuperscript{16} myed par gyur\textsuperscript{17} la /\textsuperscript{18} de bzhin du chu dang /\textsuperscript{19} mye\textsuperscript{20} dang\textsuperscript{21} rlung dang /\textsuperscript{22} nam mkha\textsuperscript{23} dang /\textsuperscript{24} dus\textsuperscript{25}

\textsuperscript{1}e byeddo (no tsheg); L byedo.
\textsuperscript{2}bc add kyi kham; e adds kyi kham.
\textsuperscript{3}c adds /.
\textsuperscript{4}c bsgyur.
\textsuperscript{5}bc ba'i (omit the tsheg).
\textsuperscript{6}e byeddo (no tsheg); L byedo.
\textsuperscript{7}c 'di; A omits 'di.
\textsuperscript{8}abceABCDFHJKNQT rams; LRT dag.
\textsuperscript{9}c omits sa bon las.
\textsuperscript{10}abABCDFHJKLNQRT myu; c myi; e myi.
\textsuperscript{11}abceJT bar; ABCDFHKLNQR par.
\textsuperscript{12}b gi; c gyis.
\textsuperscript{13}ce /.
\textsuperscript{14}A namkha'.
\textsuperscript{15}B tshad.
\textsuperscript{16}abeACDFHJKLNQRT ba; c bar; B pa.
\textsuperscript{17}b gyur; c gyur /.
\textsuperscript{18}abeLRT /; c /; ABCDFHJKNQ omit.
\textsuperscript{19}abcDFHJKLNQRT /; bceA omit.
\textsuperscript{20}B med.
\textsuperscript{21}abcA dang; eBCDFHJKLNQRT dang /.
kyang¹ ma tshang² ba³ myed par gyurd⁴ te /⁵ thams cad 'dus⁶ la⁷ sa bon 'gags⁸ pa⁹ na¹⁰ /¹¹ <c 3> de las¹² myu¹³ gu mngon bar¹⁴ 'grub par¹⁵ 'gyur ro¹⁶ //
    de la sa 'i¹⁷ kyang 'dī snyam du¹⁸ bdag gis¹⁹

\[2²\text{aeACDHJLNRT} /; bcBFKQ omit.\]
\[2³\text{a nam mkha}; bce nam ka; ALT namkha'; BCDFHKNQR nam mkha'; J na ma mkha'.\]
\[2⁴\text{bc omit /}.\]
\[2⁵\text{c adds kyi} // (end of line) khams rnaṃs; J du sa.\]
\[1\text{abeBCDFHJKKNQ kyang}; c kyang /; A dang; LRT kyi khams.\]
\[2\text{BH tshad.}\]
\[3\text{B pa.}\]
\[4\text{b gyur}; c 'gyur.\]
\[5\text{abeACDHJKNRT} /; c //; BFQ omit.\]
\[6\text{a 'dus}; beABCDFHJKLNQRT 'dus pa; c 'dul /}.\]
\[7\text{abe la}; c omits; ABCDFHJKLNQRT las.\]
\[8\text{ABKFQ 'gag.}\]
\[9\text{b omits pa}; J ba.\]
\[10\text{R ni.}\]
\[11\text{abceALRT} /; BCDFHJKKNQ omit.\]
\[12\text{A la.}\]
\[13\text{abABCDFHJKLNQRT myu}; c myi; e myi.\]
\[14\text{abceJLT bar}; ABCDFHKNQR par.\]
\[15\text{T omits 'grub par.}\]
\[16\text{e 'gyurro (no tsheg); L 'gyuro.}\]
\[17\text{bc sa'i (omit the tsheg).}\]
\[18\text{LRT add /}.\]
rtend pa 'i bya ba bya 'o <H 183b> snyam du myi sems so // de bzhin du chu 'i kham <L 246b> kyang 'di snyam du bdag gis sa bon rlan par bya 'o snyam du myi sems so // mye 'i kham kyang 'di snyam du bdag gis sa bon yongs su dro bar bya 'o snyam du myi sems so // rlung gi kham kyang 'di snyam du bdag gis sa bon 'bu bar bya 'o snyam

19 a bdag gis; b bdag gis sa bon; c bdagis; eBCDFHJKLNQRT bdag gis sa bon; A bdag gi sa bon.

1bc rten.

2bc pa'i (omit the tsheg).

3c bya'o (omits the tsheg).

4c semso; e semsso (no tsheg).

5c chu'i (omits the tsheg).

6eLRT add /.

7ab bdag gis; c bdagis; eBCDFHJKLNQRT bdag gis; A bdag gi.

8abceABCFJKQ rlan; DHLNRT brlan.

9eJL bar.

10c bya'o (omits the tsheg); ALT add /.

11e semsso (no tsheg); L semso.

12eT add /.

13ab bdag gis; c bdagis; eABCDFHJLNR bdag gis; KQ bdag gis /; T bdag gi.

14cL yongsu.

15K do.

16c bya'o (omits the tsheg); LT add /.

17e semsso (no tsheg); L semso.

18abc gi; e gyi; AF gis; BCDHJKLNQRT gi.

19abBCDFHJKLNQRT 'bu; c bu; e 'bud; A 'bus.
du myi sans so\(^1\) //\(^2\) <A 315b> nam ka 'i\(^3\) <C 136b> kham kyang 'di\(^4\) snyam du bdag\(^5\) gis sa bon\(^6\) myi\(^7\) sgrib\(^8\) pa 'i\(^9\) bya ba bya 'o\(^10\) snyam du myi\(^11\) sans so\(^12\) // dus kyang 'di\(^13\) snyam du bdag gis sa bon sgyur\(^14\) ba'i bya ba bya 'o\(^15\) snyam du myi\(^16\) sans so\(^17\) // <a 58b; e 20b> sa bon kyang\(^18\) 'di\(^19\) snyam du bdag\(^20\) gis myi\(^21\) gu mgon\(^22\) bar bsgrub bo\(^23\) sans myi\(^24\) du myi\(^25\) sans so\(^26\)

\(^20\) eA par.

\(^1\) e semsso (no tsheg); L semso.

\(^2\) A omits the second /.

\(^3\) a nam ka 'i; bc nam ka'i; e nam ka'i; ALT namkha'i; BCDFHJKNQR nam mkha'i.

\(^4\) e gi.

\(^5\) ab sa bon; ceABCDHJKNQRT sa bon la.

\(^6\) e omits myi.

\(^7\) b sgrib; e bsgrib changed to bsgrig.

\(^8\) bc pa'i (omit the tsheg).

\(^9\) c bya'o (omits the tsheg); A adds //.

\(^10\) e semsso (no tsheg); L semso.

\(^11\) c bdag'i.

\(^12\) abc sa bon sgyur ba'i; eBCDFHJNQ sa bon bsgyur ba'i; A sa bon sgyur bar; K sa bon bsgyur pa'i; LT sa bon la bsgyur ba'i; R sa bon la 'gyur ba'i.

\(^13\) c bya'o (omits the tsheg); A adds //.

\(^14\) L semso.

\(^15\) aA kyang; bceBCDFHJKNQRT yang.

\(^16\) A omits 'di snyam du.

\(^17\) J bdab /.

\(^18\) ce myi.

\(^19\) abceJT bar; ABCDFHJKNQR par.
// myu¹ gu yang 'dī snyam du bdag ni² <N 194b> rkyen 'dī³ dag
gis⁴ mgon bar⁵ bsgrubs so⁶ snyam du myi'sems <b ca-b> so //⁷
'on kyang rkyen 'dī dag yod⁸ la⁹ sa bon 'gag¹⁰ pa na¹¹ /¹²
myu¹³ gu <J 134b> mgon bar¹⁴ 'grub¹⁵ par¹⁶ 'gyur ro¹⁷ // de

20 abCDHJLNQRT bsgrub bo; c sgrub so; e bsgrubbo (no
tsheg); ABFK bsgrub po.

21 e snyams.

22 e semsso (no tsheg); L semso.

1 abABCDHFJKLNQRT myu; c myi; e myi.

2 b ni is illegible; A gis.

3 c de.

4 A gi.

5 abceJT bar; ABCDFHKLNQR par.

6 a bsgrubs so /; bACDHJNRT bsgrubs so; c sgrubso /; e
bsgrub bo; BFKQ bsgrubs so //; L bsgrubso.

7 ac so //; b mod kyi /; e mod kyi //; A so / mod kyi;
BCDFHJKLNQT mod kyi /; R kyi /.

8 cA add pa.

9 c las; R adds /. 

10 eDLRT 'gags.

11 T nas.

12 abceALRT /; BCDFHJKNQ omit.

13 abABCDHFJKLNQRT myu; c myi; e myi.

14 abceJT bar; ABCDFHKLNQR par.

15 A bsgrub.

16 J bar.

17 e 'gyurro (no tsheg); L 'gyuro.
bzhiṅ du me¹ tog yod na <F 189a> 'bras bu '² bar du³ yang⁴ mgon⁵ bar⁶ 'grub par 'gyur te /⁷
    myu⁸ gu de yang bdag gis⁹ ma byas / gzhan gyis ma byas /¹⁰ gnyis kas¹¹ <R 286a> ma byas / dbang phyug gis¹² ma byas /¹³ dus gyis¹⁴ ma bsgyur¹⁵ / rang bzhiṅ las ma byung /¹⁶ rgyu¹⁷ myed¹⁸ pa¹⁹ las kyang²⁰ ma skyes²¹ <T 249a> te /²² 'on

¹bce men.
²ab bu 'i; c bu'i; e bu; ABCDFHJKLNQRT bu' i.
³T has crossed out a na here.
⁴c adds / (end of line); e omits yang.
⁵b omits mgon; e mgon with na written below the line.
⁶aceJT bar; b omits; ABCDFHKLNQR par.
⁷b //.
⁸abABCDFHJKLNQRT myu; c myi; e myi.
⁹c bdagis.
¹⁰bA omit /.
¹¹ab gnyis kas; c gnyis ka; eFHLNRT gnyis kas; A gnyis bka' (with subjoined 'a chung); BKQ gnyis gas; CDJ gnyi gas.
¹²e gyis.
¹³A omits /.
¹⁴a gyis; bc kyis; eABCDFHJKLNQRT kyis.
¹⁵e bsgyur with ba at the end of one line and sgyur beginning the next line.
¹⁶A omits /.
¹⁷A adds rkyen.
¹⁸c omits myed.
¹⁹cR omit pa.
²⁰e omits kyang.

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kyang sa dang\(^1\) chu dang\(^2\) <KQ 125b> mye\(^3\) dang\(^4\) rlung dang \(^5\) nam ka\(^6\) dang \(^7\) dus gyū\(^8\) <B 157b> khams rnams\(^9\) 'dus nas \(^10\) sa bon 'gag\(^11\) pa\(^12\) na\(^13\) myu\(^14\) gu mgon bar\(^15\) 'grub par\(^16\) 'gyur

\(^{21}\)L skye.

\(^{22}\)c //.

\(^1\)abABFKLQ dang; ceCDHJNRT dang //.

\(^2\)abABFKQT dang; cCDHJLNR dang //.

\(^3\)F adds da with three dots above indicating an error.

\(^4\)abcAFLT dang; eBCDHJKNQR dang //.

\(^5\)eF omit //.

\(^6\)abe nam ka; c nam kha; ALT namkha'; BCDHJKNQR nam mkha'; \(\text{F nam mkha}'\).

\(^7\)b omits //.

\(^8\) a gyū; bc kyū; eT kyis; ABCDFHJKNQR kyi.

\(^9\)e rnams.

\(^10\)aLRT //; bc //; eABCDFHJKNQ omit.

\(^11\)eDLRT 'gags (e with final ga written below the line at the end of the page and the suffix sa begins the next line).

\(^12\)e pas; A omits pa.

\(^13\)aABCDFHJKNQ na; bceLRT na //.

\(^14\)abABCDFHJKNQRT myu; c myū; e myi.

\(^15\)abceJT bar; ABCDFHKLNQR par.

\(^16\)eJ bar.
te / de ltar phyi rol gyis rten cing 'brel bu par 'byung
ba rkyen dang 'brel blta 'o // <H 184a>
de la phyi11 rten cing 'brel ba / rnam pa15 lngar blta16 ste / lnga gang zhe18
na / rtag par19 ma20 yin ba21 dang22 chad par23 ma yin ba24

1abc gyi; eBDFHKLQRT gyi; A kyi; CJN gyis.
2b 'brel.
3abceDFHJLNR par; ABCKQ bar.
4c adds /; N 'gyur.
5c omits ba; A bar.
6ac /; beABCDFHJKNQRT omit.
7b 'brel.
8abceDFJLRT par; ABCHKNQR bar.
9ab blta 'o; cA lta'o; e lta 'o; BCDFHJKNQRT blta'o.
10A omits la.
11e phyi'i.
12be omit rol gyi.
13b 'brel.
14abceDFJLNR par; ABCHQT bar.
15c par.
16a blta'; beBCDFHJKNQRT blta; c lta; A 'gyur ba lnga 'di lta for 'byung ba / rnam pa lngar blta'.
17c //.
18A zhes.
19b pa.
20b ma written below the line.
21abceJT ba; ABCDFHKLQRT pa.
dang / 'pho₁ bar ma yin ba² dang /³ rgyu chung⁴ ngu⁵ las⁶ 'bras bu chen po⁷ mgon bar⁸ 'grub pa dang /⁹ de dang 'dra ba 
'i¹⁰ rgyud du 'o¹¹ //¹² 
ji¹³ lta¹⁴ rtag par¹⁵ ma yin¹⁶ zhe¹⁷ na / gang gi phyir 
myu¹⁸ gu yang gzhan la¹⁹ sa bon kyang²⁰ gzhan te / myu²¹ gu

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22a dang; bceBCDFHJKNQRT dang /; A .
23b ra in par is scratched out.
24abceJT ba; ABCDFHKLQNR pa.
1e 'phol.
2abceJT ba; ABCDFHKLQNR pa.
3b omits /.
4abceACDFHJKNQRT chung; B chud; L chu.
5A ngus.
6T la.
7A pos.
8abceJT bar; ABCDFHKLQNR par.
9A //.
10bc ba'i (omit the tsheg).
11abce rgyud du 'o; A rgyun du 'o; BCDFHJKNQRT rgyud du 'o; L rgyudu 'o.
12b omits the second /.
13ab ji; c ci; e ci; ABCDFHJKNQRT ji.
14c lta.
15bce pa.
16N yon.
17A zhes.
18abABCDFHJKNQRT myu; c myê; e myê.
gang yin ba de nyid sa bon ma yin la / sa bon 'gags <D 118b; L 247a> pa las / myu gu 'byung ba ma yin / ma 'gags pa <A 316a> las <b cha-a> kyang ma yin gyi / sa bon kyang 'gag par de nyid gyi tshe / myu gu

19 beALRT add /
20 aR kyang; beABCDFHJKNQT yang.
21 abABCDFHJKNQT myu; c myi; e myi.
1 abceJT ba; ABCDFHJKNQ pa.
2 b nyid; c adds kyi.
3 b sa written below the line.
4 A omits /
5 A adds la.
6 A 'gag.
7 c myi.
8 c byung.
9 c myi.
10 cA 'gag; e ' gags.
11 c omits gyi; A te.
12 BFKQ omit /
13 a kyang; beABCDFHJKNQT yang (e yang written below the line).
14 acABCDFHJKNQ 'gag; beDLRT 'gags.
15 a par; bAR la /; c pa; eBCDFHJKNQT la (e erased pa).
16 a gyi; b kyi; cABCDFHJKNQT kyi; e kyi or gyi (illegible).
17 BFK omit tshe.
18 abABCDFHJKNQT myu; c myi; e myi.
yang\(^1\) <N 195a> 'byung ste /\(^2\) de 'i phyir rtag par\(^3\) ma yin no /\(^1\)

\(j\)\(^5\) ltar chad par\(^6\) ma yin zhe\(^7\) na / sngon 'gags\(^8\) pa'i sa
bon las <F 189b> myu\(^9\) gu skye ba ma yin no /\(^1\) ma\(^12\) 'gag\(^13\)
<C 137a> pa las kyang\(^14\) ma yin gyi\(^15\) /\(^16\) sa bon kyang\(^17\) /\(^a\)
'gag\(^18\) la\(^19\) de nyid gyi\(^20\) tshe\(^21\) srang\(^22\) <c 4> mda'i mthon

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\(^1\)e omits yang.

\(^2\)c omits /.

\(^3\)be pa; A adds yang.

\(^4\)c to; L yino.

\(^5\)ab ji; c ci; e ci; ABCDFHJKLNQRT ji.

\(^6\)be pa.

\(^7\)A zhes.

\(^8\)abceBCDFHJKLNQR 'gags; A 'gag; T 'gas.

\(^9\)c myi.

\(^10\)a no; b na; ceABCDFHJKLNQRT omit.

\(^11\)ac /;/; beABCDFHJKLNQRT /.

\(^12\)A adds skies pa.

\(^13\)acA 'gag; beBCDFHJKLNQRT 'gags (e sa written below the line).

\(^14\)abceABCDFHJKNQ las kyang; LT la yang; R la'ang.

\(^15\)aceBCDFHJKLNQRT gyi; b gyi; A kyi.

\(^16\)c /;/.

\(^17\)a kyang; bceABCDFHJKLNQRT yang (e yang written below the line).

\(^18\)abcABCDFHJKNQ 'gag; eDLR 'gags; T 'gas.

\(^19\)ABCDFHJKLNQT la; bceAR la /.

\(^20\)a gyi; b kyi; ceABCDFHJKLNQRT kyi.
man\textsuperscript{1} bzhin du\textsuperscript{2} myu\textsuperscript{3} gu\textsuperscript{4} skye bas \textsuperscript{5} de 'i phyir chad par\textsuperscript{6} ma\textsuperscript{7} yin no\textsuperscript{8} /\textsuperscript{9} \\
  j\textsuperscript{10} ltar <e 21b> 'pho bar\textsuperscript{11} ma yin zhe na\textsuperscript{12} /\textsuperscript{13} gang gi' phyir myu\textsuperscript{14} <R 286b> gu yang gzhan\textsuperscript{15} /\textsuperscript{16} sa bon kyang\textsuperscript{17} gzhan la\textsuperscript{18} / myu\textsuperscript{19} gu gang yin\textsuperscript{20} ba\textsuperscript{21} de nyid\textsuperscript{22} sa bon ma yin te /

\textsuperscript{21}abceACDHJNR tshe; BFKLQT tshe /.

\textsuperscript{22}B srad.

\textsuperscript{1}a mda'i mthon man; bc mda'i mthon man; e mda'i mthon man; A mda'i thon dman; B mngar'i mthon dman; CHJN mda'i mthong dma'; DF mda'i mthon dman; LT 'di mthon dman; KQ mda' mthon dman; R 'di' mtho dman (the 'a chung final in 'di' is very small and is a later addition).

\textsuperscript{2}c omits du.

\textsuperscript{3}aABCDFHJKLNQRT myu; bc myi; e myi.

\textsuperscript{4}abceABCDFHJKHNQ gu; LT gu yang; R gu'ang.

\textsuperscript{5}aeLRT /; bcABCDFHJKKNQ omit.

\textsuperscript{6}A pa.

\textsuperscript{7}A omits ma.

\textsuperscript{8}L yino.

\textsuperscript{9}ab /; ceABCDFHJKLNQRT //.

\textsuperscript{10}ab j; c ci; e ci; ABCDFHJKLNQRT ji.

\textsuperscript{11}A ba.

\textsuperscript{12}abceBCDFHJKLNQRT zhe na; A no.

\textsuperscript{13}A //.

\textsuperscript{14}abceBCDFHJKLNQRT myu; c myi; A myur.

\textsuperscript{15}abceA gzhan; BCDFHJKLNQRT gzhan la.

\textsuperscript{16}abceAR /; cBCDFHJKLNQT omit.

\textsuperscript{17}a kyang; bceABCDFHJKLNRT yang; Q yad.

\textsuperscript{18}abceA la; BCDFHJKLNQRT omit.
de "¹ phyir¹'pho bar² ma yin no³ /⁴
  sa bon chung ngu⁵ btab⁶ pa las⁷ /⁸ 'bras bu chen po mgon
bar⁹ 'grub par 'gyur te / de "¹ phyir rgyu chung¹⁰ ngu <a 59a>
las 'bras¹¹ bu chen po mgon bar¹² 'grub bo¹³ //¹⁴
  sa bon ji¹⁵ lta¹⁶ <T 249b> bu btab pa /a de lta bu "¹⁷

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1⁹c myi.
2⁰c yin.
2¹abceJT ba; ABCDFHKLNQR pa.
2²bc nyid.
1⁵A omits phyir.
2⁶cA ba.
3³L yino.
4ᵃ /; bceLRT //; ABCDFHJKNQ // ji lta rgyu chung [K chud] ngu las 'bras bu chen po mgon par [J bar] 'grub ce na /.
5⁵abcBCDFHJKNQRT chung ngu; e chu ngu with the tsheg
seemingly added later above the line; A chung ba.
6⁶A btabs.
7⁷R la.
8⁸aeA /; bBCDFHJKLNQRT omit.
9⁹abceJT bar; ABCDFHKLNQR par (F ra written below pa).
1⁰be chu.
1¹F 'bras with sa abbreviated and subscribed.
1²abceJT bar; ABCDFHKLNQR par.
1³abceACDHNQRT 'grub bo; BFJK 'grub po; L 'grubo.
1⁴cBKQ omit the second /.
1⁵a bji; c ci; e ci; ABCDFHJKLNQRT ji.
1⁶B had ltar and put three dots over the ra indicating
'bras bu mgon <H 184b; J 135a> bar¹ grub pas² /³ de 'ɪ⁴ phyir⁵ de dang <B 158a> 'dra ba 'ɪ⁶ rgyud du⁷ /⁸ ste⁹ / de ltar phy³ rol gy⁴ 10 rtend¹¹ cing 'brel¹² par¹³ 'byung ba¹⁴ rnam pa¹⁵ lngar blta 'o¹⁶ /²⁰

de bzhin du nang gi rten cing 'brel¹⁸ par¹⁹ 'byung ba²⁰

it is an error; A lta.

17a de lta bu 'ɪ; b de lta bu'ɪ; c de lta bu; eBCDFHJKNQRT de lta bu'i; A de'i.

abceJT bar; ABCDFHKLNRQ par.

2be pa.

3acAR /; beBCDFHJKNQT omit.

4b de'ɪ (omits the tsheg); e de.

5be add /.

6a 'dra ba 'ɪ; bc 'dra ba'ɪ; eABFKL 'dra ba'ɪ; CDHNQRT 'dra'ɪ; J 'dra pa'ɪ.

7L rgyudu.

8A te.

9A omits /.

10ac gŷ; beBCDFHJKNQRT gyi; A kyi

11bc rten.

12b 'brel.

13abceABDFJLR par; CHKNQT bar.

14abeABCDFHKLNRQT ba; c omits; AJ pa.

15LRT omit rnam pa.

16eA lta'ø.

17Candrakṛtti's Pp begins to quote SS with "de bzhin du" at the start of the next paragraph.

18b 'brel.
yang\textsuperscript{1} gnyis ky phyir 'byung ste /\textsuperscript{2} gnyis gang zhe na /\textsuperscript{3} rgyu\textsuperscript{4} 'breld\textsuperscript{5} pa\textsuperscript{6} dang /\textsuperscript{7} rkyen\textsuperscript{8} 'breld\textsuperscript{9} pa 'o\textsuperscript{10} // \textsuperscript{11} de la nang gi rt en cing 'breld\textsuperscript{12} par\textsuperscript{13} 'byung ba\textsuperscript{14} <b cha-b> rgyu dang\textsuperscript{15} 'breld\textsuperscript{16} pa\textsuperscript{17} gang zhe na / gang 'd\textsuperscript{18} ma rig\textsuperscript{19}

\textsuperscript{19} \textsuperscript{abcDFJLR par; ABCHKNQT bar.}
\textsuperscript{20} \textsuperscript{e ba'i.}
\textsuperscript{1b} omits yang; e adds /.
\textsuperscript{2c} //.
\textsuperscript{3acLRT //; b 'di lta ste //; eBCDFHJKNQ // 'di lta ste //; A 'di lta ste //.
\textsuperscript{4abc rgyu; eABCDFHJKLNQRT rgyu dang.}
\textsuperscript{5bc 'breld.}
\textsuperscript{6BKQ ba.}
\textsuperscript{7bcA omit /.}
\textsuperscript{8ac rkyen; beABCDFHJKLNQRT rkyen dang.}
\textsuperscript{9b 'breld.}
\textsuperscript{10a pa 'o; bceACDFHJLN pa'o; BKQRT ba'o.}
\textsuperscript{11} \textsuperscript{S\textsuperscript{\textsuperscript{amtideva's Šis begins quoting the ŠS with "de la nang gi" at the start of the next paragraph.}}
\textsuperscript{12c 'breld; e omits.}
\textsuperscript{13abcADFJLT par; e omits; BCHKNQR bar.}
\textsuperscript{14b adds / (end of page); c omits 'byung ba.}
\textsuperscript{15c omits dang.}
\textsuperscript{16b 'breld.}
\textsuperscript{17abcDFJLT pa; ABCHKNQR ba.}
\textsuperscript{18abc 'd\textsuperscript{\textsuperscript{i}; eBCDFHJKNQ 'd\textsuperscript{i}; A gis; LRT omit.}
\textsuperscript{19c rigs.}
pa 'i¹ rkyen gyis² 'du byed rnams shes³ bya ba nas⁴ skye <KQ 126a> ba 'i⁵ <e 22a> rkyen gyis⁶ rga shi zhes bya ba 'i⁷ bar du 'o // gal te <N 195b> ma rig⁸ pa ma byung na /⁹ 'du byed¹⁰ kyang myi mngon ba¹¹ zhig¹² /¹³ <F 190a> de bzhin du¹⁴ skye ba ma byung du zin na /¹⁵ rga shi 'i¹⁶ bar du yang¹⁷ myi¹⁸ mngon¹⁹ ba²⁰ zhig na /²¹ 'di²² ltar ma rig²³ pa yod pa las²⁴

¹bc pa'i (omit the tsheg).
²a gyis; b kyi /; c kyi; eBCDFHKLNQR gyis; A kyi; JT kyi.
³DHNR zhes.
⁴abceLRT /; ABCDFHJKNQ omit.
⁵a ba 'i; bc ba'i; eABCDFHJLNRT ba'i; KQ pa'i.
⁶a gyis; bc kyi; eBDFHKLNQRT gyis; A gyi; CJ kyi.
⁷a ba 'i; bc ba'i; eABCDFHKLNQRT ba'i; J pa'i.
⁸c rig.
⁹abceLRT /; ABCDFHJKNQ omit.
¹⁰acLRT 'du byed; beABCDFHJKNQ 'du byed rnams.
¹¹abceJT ba; ABCDFHKLNQR pa.
¹²ab zhig; c zhig na (c na written below zhig); eABCDFHJKLNQT zhig; R zhig na.
¹³c omits /
¹⁴b omits du.
¹⁵abcALRT /; eBCDFHJKNQ omit.
¹⁶ac shi 'i; b shi'i; eADHLNRT shi'i; BCFJKQ shi'i.
¹⁷b adds / (end of line); CA omit yang.
¹⁸A ma.
¹⁹c mngo.
²⁰abceJLT ba; ABCDFHKNQR pa.
'du byed <A 316b> rnams mgon bar¹ 'grub par 'gyur ba nas /²
skye ba yod pa³ las rga shi'⁴ bar du mgonor⁵ 'grub par 'gyur
ro⁶ //⁷
de la ma rig⁸ pa⁹ yang 'dī¹⁰ snyam du bdag gis 'du byed¹¹
mgon bar¹² bsgrubs so¹³ <L 247b> snyam du myī sems so¹⁴ //¹⁵
'du byed rnams kyang 'dī snyam du¹⁶ bdag¹⁷ ni ma rig¹⁸ pas

²¹ cBFKQ omit /.
²² c de.
²³ c rigš.
²⁴ bce add /.
¹abceJT bar; ABCDFHKLNQR par.
²abeALRT /; c / de bzhin du; BCDFHJKNQ omit.
³A pas.
⁴a shi'; b shi'i; c shi'i; e shi 'i; ADHLNRT shi'i;
BCFKQ shi'i.
⁵a mgonor (scribal error?); bceJLT mgon bar; ABCDFHKNQR
mgon par.
⁶e 'gyurro (no tsheg); L 'gyuro.
⁷c omits the second /.
⁸c rigš.
⁹A adds la.
¹⁰T rig.
¹¹ac 'du byed; beABCDFHJKLNQRT 'du byed rnams.
¹²abceJT bar; ABCDFHKLNQR par.
¹³a bsgrubs so; beCDHJNQRT bsgrub bo; c bsgrubso; A 'grub
po; BFK bsgrub po; L bsgrubo.
¹⁴e semsso (no tsheg); L semso.
¹⁵J omits the second /.
¹⁶c omits du.
mgon bar¹ bsgrubs so² snyam du myi³ sms pa nas⁴ <C 137b> /⁵
de bzhin du⁶ skye ba <R 287a> yang⁷ 'di⁰ snyam du bdag gis⁸
rga shi⁹ mgon bar¹⁰ bsgrub bo¹¹ snyam du myi sms shing¹² / rga
shi¹² yang¹³ 'di¹⁴ snyam du bdag ni skye bas /¹ mgon bar¹⁵
bsgrubs so¹⁶ snyam du myi sms pa 'i¹⁷ bar du ste¹⁸ / 'on

¹⁷ aC LRT bdag; be ABCDFHJKNQ bdag cag.
¹⁸ C rigs.
¹ abceT bar; ABCDFHJKLNQ par.
² abBCDFHJKNQ bsgrubs so; c adds bsgrubs so /; eL bsgrubso; A bsgrub so //; T sgrubs so //.
³ A omits mi.
⁴ abeBCDFHJKLNQRT pa nas; c bas na; A so.
⁵ abLRT /; cBCDFHJKNQ omit; eA //.
⁶ be omit de bzhin du.
⁷ NR 'ang.
⁸ c gi; e gis with a blurred gi gu.
⁹ abceJT bar; ABCDFHKLNQ par.
¹⁰ abeCDHJNR bsgrub bo; c bsgrubso; A sgrub po; BFKQ bsgrub po; L bsgrubo; T bsgrubs bo.
¹¹ b shing.
¹² b adds / (end of line).
¹³ e yang written below the line.
¹⁴ T rdi.
¹⁵ abceJT bar; ABCDFHKLNQ par.
¹⁶ abCDHFJKNQ bsgrubs so; b bsgrubs so /; cLT bsgrubso; e bsgrub bo; A bsgrub so.
¹⁷ a pa 'i; bc pa'i; eABCDFHJKLNQ pa'i; T dpa'i.
¹⁸ A te.
kyang ma <e 22b> rig¹ pa² <D 119a> yod pa las³ /⁴ 'du byed
rnams mgon bar⁵ 'grub cing⁶ 'byung bar <H 185a> 'gyur ba⁷
nas⁸ /⁹ de bzhin du skye ba yod pa las /¹⁰ rga shi¹¹ bar
du mgon bar¹² <b ja-a> 'grub cing¹³ /ª 'byung bar¹⁴ 'gyur
te¹⁵ / de ltar na¹⁶ nang gi rten cing 'brel'd¹⁷ par¹⁸ 'byung
ba¹⁹ rgyu dang 'brel'd²⁰ par²¹ blta 'o²² // <B 158b>

¹c rigls.
²A adds la.
³A la.
⁴aA /; bceBCDFHJKLNQRT omit.
⁵abceJT bar; ABCDFHKLNR par.
⁶B omits cing; LT add /.
⁷abBCDFHJLNRT ba; c bas; ea pas; KQ pa.
⁸ceA na.
⁹abeALRT /; c //; BCDFHJKNQ omit.
¹⁰ab /; ceABCDFHJKLNQRT omit.
¹¹ab shi¹¹ i; c shi yi; eABCDFHKLNR shi¹¹ i; J shi¹¹ i.
¹²aceLT bar; b bar / (end of line); ABCDFHJKNQR par.
¹³b cing.
¹⁴J par.
¹⁵c de.
¹⁶aDLRT na; bceABCDFHJKNQ omit (F has space for na).
¹⁷b 'brel.
¹⁸abceDFHJLNRT par; ABCKQ bar.
¹⁹c omits ba.
²⁰bc 'brel.
²¹abeADFHJLNNT par; cBCKQR bar.
nang gī rten cing 'breld¹ <T 250a> par² 'byung ba³ rkyen
dang 'breld⁴ par⁵ jǐ⁶ ltar blta⁷ zhe⁸ na / kham drug⁹ 'dus
pa 'i¹⁰ phyir te /¹¹ kham drug po gang dag 'dus pa 'i¹²
phyir¹³ zhe na /¹⁴ 'dī ltal ste¹⁵ / sa dang¹⁶ chu dang¹⁷ mye
dang /¹⁸ rlung dang /¹⁹ nam ka²⁰ dang / <F 190b> rnam <a 59b>

²²abKQ blta 'o; ceA lta'o; BCDFHJLNRT blta'o.
¹b 'brel.
²abceBDHJLNRT par; ACFKQ bar.
³B omits ba.
⁴bc 'brel.
⁵abeDFJL par; cBCHKNQRT bar; A ba.
⁶ab jǐ; c cǐ; e ci; ABCDFHJKLNQRT ji.
⁷abeBCDFHJKNQ blta; cA lta; LRT omit.
⁸AT zhes.
⁹abeBCFHJKNQ drug; cDLRT drug po; A drug and adds an
interlinear gang dag.
¹⁰bc pa'i (omit the tsheg).
¹¹c /.
¹²bc pa'i (omit the tsheg).
¹³b phyir.
¹⁴c omits /.
¹⁵c stek (illegible).
¹⁶aeABFKLQT dang; bcCDHJNR dang /.
¹⁷AF dang; cbeBCDHJKLNQRT dang /.
¹⁸eBFKLQ omit /.
¹⁹A omits /.
²⁰abe nam ka; c nam kha; A namkha with 'i ending erased;
par shes <N 196a> pa 'i₁ khamṣ² 'dus <c 5> pa las³ /⁴ nang g'i⁵ rten cing 'brelḍ⁶ par⁷ 'byung ba⁸ /⁹ rkyen dang 'brelḍ¹⁰ par¹¹ blta 'o¹² // <J 135b>
    de la nang g'i rten cing 'brelḍ¹³ par¹⁴ 'byung¹⁵ ba 'i₁⁶ / a sa 'i¹⁷ khamṣ¹⁸ gang zhe¹⁹ na / gang 'di lus²⁰ 'dus nas

BCDHJLNQR nam mkha'; T namkha'.

¹bc pa'ɨ (omit the tsheg).
²abeABCFJKQ khamṣ; c khamṣ drug; DHLNRT khamṣ rnamṣ.
³T nas.
⁴abALRT /; ceBCDFHJKNQ omit.
⁵c adds nang na /.
⁶b 'brel.
⁷abceBDJFJRT par; ACHKNQ bar.
⁸A bar lta'o // for ba.
⁹ab /; ceABCDFHJKLNQRT omit.
¹₀b 'brel.
¹₁abceFLNT par; ABCHKQR bar; DJ are illegible.
¹₂a blta 'o; bcBCDFHJKLNQRT blta'o; e lta 'o; A lta'o.
¹₃b 'brel.
¹₄aceDFHJLN par; b par / (end of line); ABCKQRT bar.
¹₅A 'gyur.
¹₆a ba 'i; bc ba'ɨ; e ba; ABCDFHJKLNQRT ba'ɨ (F has the gi gu over and the 'a chung under the ba (end of line)).
¹₇bc sa'ɨ (omit the tsheg).
¹₈F adds ni.
¹₉A zhes.
²₀ac 'di lus; b 'di; eABCDFHJKNQ 'di; LRT 'di lus.
sra¹ ba 'i² dngos po mgon bar³ 'grub⁴ par⁵ byed pa⁶ 'dī ni /²⁶ sa 'i⁷ kham shes⁸ bya 'o⁹ // gang lus sdud¹⁰ pa 'i¹¹ <e 23a> bya ba byed pa 'dī ni¹² //¹³ chu 'i¹⁴ kham shes¹⁵ bya 'o //¹⁶ gang lus kyī¹⁷ zos pa dang¹⁸ 'thungs¹⁹ pa dang /²⁰ <A 317a> 'chos²¹ pa dang /²² myangs pa²³ rnams 'ju²⁴ bar²⁵ byed

¹aR sra; b lus kyī / sra; c sra; eCDFHJKNQ lus kyī sra; A lus kyī srid; B lus kyī sre; LT / sra.
²a ba 'i; b ba'i; c pa'i; eBCDFHJKNQRT ba'i; A pa'i.
³abeJLT bar; c du; ABCDFHKNQR par.
⁴abceBCDFJLNRT 'grub; A 'byung; FKQ 'grib.
⁵AL bar.
⁶L ba.
⁷a sa 'i; bc sa'i; e sa 'i.
⁸abceBCFJKQ shes; ADHLNRT zhæs.
⁹c bya'o (omits the tsheg).
¹⁰abeBCDFHJLNQRT sdud; c bsdud; A bdud.
¹¹c pa'i (omits the tsheg).
¹²b ni.
¹³aL /; bceABCDFHJKNQRT omit.
¹⁴ab chu 'i; c chu'i; e chu; ABCDFHJKNQRT chu'i.
¹⁵abceBCFJKQ shes; ADHLNRT zhæs.
¹⁶L omits the second /.
¹⁷abc kyī; eBCDFHJKNQRT kyis; A kyī.
¹⁸abABFKQ dang; ceCDHJLNRT dang /.
¹⁹A mthung.
²⁰c omits /.
²¹c 'tshos.
pa¹ 'dê² ni³ /a mye 'i⁴ kham shes⁵ bya 'o⁶ // gang lus kyê⁷
dbugs⁸ phyê nang du rgyu ba 'i⁹ bya ba¹⁰ byed pa 'dê ni¹¹ /a
rlung¹² gê¹³ kham¹⁴ shes¹⁵ bya 'o¹⁶ //¹⁷ gang lus kyê nang¹⁸

ALT omit /.  
AJ ba.  
'B jug.  
par.  
ba.  
comits 'dê.  
nê.  
bc myê 'i (omit the tsheg).  
abceBCFJKLQT shes (T added sha then crossed it out);  
ADHNRA zhes.  
bya 'o; ceACJLNT bya'och bya ba'och.  
gê.  
dbugs; b dbubs; e debug.  
ba 'i; b ba; c ba 'i; eABCFHKJLQRT ba'i.  
ba'.  
nê.  
rlung (the first superscribed ra has the beginning of the wrong initial syllable and is an obvious error); e  
rlung with nga damaged and largely missing.  
gis.  
khams with sa subscribed and abbreviated before the  
binding hole.  
abceBCFJKQ shes; ADHLNRT zhes.  
bya 'o; bceACDHJKLQRT bya'och bya ba'och.  
omits the second /.
\textsuperscript{1}sbubs\textsuperscript{2} par byed pa\textsuperscript{3} 'dī' ni\textsuperscript{4} nam <KQ 126b; R 287b> mkha\textsuperscript{5} 'i\textsuperscript{6} khams shes\textsuperscript{7} bya 'o\textsuperscript{8} / <b ja-b> gang\textsuperscript{9} lus kyī myīng\textsuperscript{10} dang gzugs gyī\textsuperscript{11} myu\textsuperscript{12} gu mgon bar\textsuperscript{13} 'grub\textsuperscript{14} par byed pa /\textsuperscript{15} <L 248a> rnam par shes pa 'i\textsuperscript{16} tshogs lnga\textsuperscript{17} 'dus pa dang /\textsuperscript{18} zag pa dang\textsuperscript{19} bcas pa 'i\textsuperscript{20} <H 185b> yid\textsuperscript{21} gyī\textsuperscript{22} rnam par shes pa

\textsuperscript{18}KQ nad.

\textsuperscript{1}abeACDFHJKLNQR sbubs; c sbugs; B spubs; T sbyabs.
\textsuperscript{2}T yong.
\textsuperscript{3}A ba.
\textsuperscript{4}BFK omit ni.
\textsuperscript{5}ALT /; bceABCDFHJKNQR omit.
\textsuperscript{6}a nam mkha 'i; b nam kra'i; c nam kha'i; e nam ka'i; ALT namkha'i; BCDFHJKNQR nam mkha'i.
\textsuperscript{7}abceBCFJKQ shes; ADHLNRT zhes.
\textsuperscript{8}c bya'o (omits the tsheg).
\textsuperscript{9}ac gang; be omit; A gang mdung khyim kyī tshul du; BCDFHJLNQRT gang mdung khyim gyī tshul du.
\textsuperscript{10}K med.
\textsuperscript{11}a gyī; bc kyī; eABCDFHJKLNQRT kyī.
\textsuperscript{12}e myī.
\textsuperscript{13}abceJLT bar; ABCDFHKNQR par.
\textsuperscript{14}A bsgrub.
\textsuperscript{15}aeALRT /; bcBCDFHJKNQ omit.
\textsuperscript{16}a pa 'i; bc pa'i; eABCDFHJKNQ pa'i; LRT pa.
\textsuperscript{17}abceABCDFHJKNQ tshogs lnga; LRT lnga'i tshogs dang /.
\textsuperscript{18}c omits /; A //.
\textsuperscript{19}c adds /.
\textsuperscript{20}ab pa 'i; c pa; eABCDFHKLNQRT pa'i; J pa 'i.
'i¹ gang yin ba² 'di³ ni⁴ mdung khyim gyi tshul du⁵ rnam par
shes⁶ pa 'i⁷ kham⁸ shes⁹ bya 'o¹⁰ /'¹¹ rkyen <C 138a> 'di
dag myed par lus¹² [?]yì¹³ skye bar myi 'gyur gyi / nam nang
gì sa 'i¹⁴ kham tshang¹⁵ shing¹⁶ /¹⁷ de bzhin du /¹⁸ chu dang

2¹ aeABCDFHJKLNQRT yid; b yid; c yod.

2² a gyì; b kyì; c kyis; eABCDFHJKLNQRT kyì.

1 a pa 'i; bceABCDFHJKLNQRT pa.

2 abceJT ba; A replaces gang yin pa with 'di ni rnam par
shes pa; BCDFHKLNQR pa.

3 c 'di.

4 aABCDFHJKNQ ni; be omit; c ni / (end of line); LRT ni /

5 ab mdung khyim gyi tshul du; c 'dung khyim gyi tshul
du; e mdung gyi ma gyi tshul du; ABCDFHJKNQ omit; LRT mdung
khyim gyi tshul du yid kyì.

6 ṭ shes with sa subscribed and abbreviated (end of line).

7 a pa 'i; be pa; c pa'i; ABCDFHJKLNQRT pa'i.

8 be omit kham.

9 aceBCFJKLQT shes; bADHN R zhes.

10 bc bya'o (omit the tseg).

11 A omits the second /.

12 K lus with la illegible.

13 a clearly has a reverse gi gu and a subjoined ya but
no initial letter; bceABCDFHJKLNQRT omit.

14 a sa 'i; b sa'i; c sa'i.

15 KQ tshad.

16 a shing; bceABCDFHJKLNQRT zhing.

17 aLRT /; beABCDFHJKNQ omit; c／／.

18 ab／; ceABCDFHJKLNQRT omit.
/¹ mye dang /² rlung³ dang /⁴ nam ka⁵ dang /⁶ rnam par shes pa 'i⁷ khams rnams⁸ kyang /⁹ tshang¹⁰ gyur¹¹ la /¹² thams chad¹³ 'dus pa¹⁴ de las lus mgon bar¹⁵ <N 196b> 'grub par¹⁶ 'gyur ro¹⁷ // <B 159a>
de la <F 191a> sa 'i¹⁸ khams¹⁹ kyang 'dī snyam du bdag <T 250b> gis lus²⁰ 'dus nas /²¹ sra²² ba 'i²³ dngos po mgon
bar¹ bsgrub² bo³ snyam du myi⁵ sems so⁴ / chu 'i⁵ kham⁶ kyang 'di snyam du⁷ bdag gis⁸ lus kyì sdud pa 'i⁹ bya ba bya 'o¹⁰ snyam du myi⁵ sems so¹¹ / mye 'i¹² kham¹³ kyang 'di snyam du¹⁴ bdag gis¹⁵ lus gyi¹⁶ zos pa dang /¹⁷ 'thungs¹⁸ pa dang

21'aLRT 'dus nas /: b kyì; c 'dus pa nas /; eACDHJNQ 'dus nas lus kyì; BFK 'dus nas lus.

22'c srab.

23'a ba 'i; b ba'i; c pa'i; eACDFHJKNRQ ba'i.

1'abceJLT bar; ABCDFHKNQ par.

2'abcACDHJLN bsgrub; eBFKQR 'grub; T sgrub.

3'c adds //; ABCFKQ po.

4'e semsso (no tsheg); L semso.

5'c chu'i (omits the tsheg).

6'F kham with sa subscribed and abbreviated (end of line).

7'be omit 'di snyam du.

8'ab bdag gis; c bdagis; eCDHJLNRT bdag gis; ABFKQ bdag gi (B gis with three dots over sa indicating it is an error).

9'a lus kyì sdud pa 'i; b lus sdud pa'i; c lus kyì sdud pa'i; e lus sdud pa'i; A lus kyì bdud pa'i; BCDFHJKNQ lus kyì sdud pa'i; LRT lus bsdu ba'i.

10'bc bya'o (omit the tsheg).

11'e semsso (no tsheg); L semso.

12'a mye 'i; bc mye' it; e mye'i; ABCDFHJKNRQ me'i; T de'i.

13'e kham with sa subscribed (end of line).

14'c omits du; LT add /.

15'a bdag gis; b bdag gis / (end of line); c bdagis; eABCDFHJKNQRT bdag gis.

16'a gyì; bc kyis; eLR kyis; ABCDFHJKNQT kyì.
'chos pa dang / myangs pa2 rnams 'ju3 <D 119b> bar4 bya
'o5 snyam du myi sems so6 // rlung gi khams kyang 'dii snyam
du bdag gis lus kyis7 dbugs8 phyis nang du rgyu ba 'i9 bya ba
bya 'o10 snyam du11 myi sems so12 // nam ka 'i13 khams kyang
'dii14 <b nya-a> snyam du bdag gis15 lus gyis16 nang17 sbubs18

17BFKQ omit /.
18A 'thung.
1J omits /.
2A adds dang ./.
3abceCDFHJKLQRT 'ju; AB 'jug; N 'dzu.
4AB par.
5c bya'o (omits the tsheg); AT add //.
6e semss (no tsheg); L semso.
7abc lus kyis; eBCDFHJKNQ lus kyis; ALRT omit.
8acABCDFHJKLNQRT dbugs; b has been altered to read dbugs;
e dbug.
9a ba 'i; bc ba'i; eABCDFHKLNQRT ba'i; J pa'i.
10ae bya 'o; bcBCDFHJKLNQRT bya'o; A bya'o //.
11b bdu.
12e semss (no tsheg); L semso.
13a nam ka 'i; b nam ka'i; c nam kha'i; e nam ka'i; ALT
namkha'i; BCDFHJKNQR nam mkha'i.
14b adds / (end of page).
15A gi.
16ab gyis; c omits; eABCDFHJKLNQRT kyi.
17abceACDHJN nang; BFKLQRT nang du.
18abBCDFHJKLNQRT sbubs; c sbugs; e dbubs; A spubs.

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<a 60a> yod par¹ bya 'o² snyam³ du myi⁴ sems so⁵ // rnam par
</A 317b> shes pa 'i⁶ khams kyang 'di⁷ snyam du bdag gi⁸ /⁹ lus
gyis¹⁰ myi⁷ dang⁸ gzugs mgon bar⁹ 〈e 24a; R 288a〉 bsgrub bo¹⁰
snyam du myi⁴ sems so¹¹ // lus kyang 'di⁷ snyam du bdag 〈J 136a〉
ni /⁶ rkyen¹² 'di¹³ dag¹⁴ gi¹⁵ bskyed do¹⁶ snyam du myi⁴
sems¹⁷ mod kyi¹⁸ / 'on kyang¹⁹ rkyen 'di⁷ dag yod dang²⁰ lus²¹

¹A adds yod.
²abe bya 'o; CBCDFHJKLNQRT bya'o; A bya'o //.
³e erased some letters between snyam and du.
⁴eL semso.
⁵bc pa'i (omit the tsheg).
⁶A gi.
⁷a gyi; bc kyi; eBCDFHJKLNQRT kyi; A kyi dbugs.
⁸CHLRT add //; A omits dang; B has an extra dang.
⁹abcJLT bar; ABCDFHKNQR par.
¹⁰abeCDHNRT bsgrub bo; c sgrub bo; A bsgrub po; BFKQ
'grub po; L bsgrubpo.
¹¹e semsso (no tsheg); L semso.
¹²b adds // (end of line).
¹³c de.
¹⁴be rnams.
¹⁵be kyis.
¹⁶ABFKQ add //.
¹⁷c sem.
¹⁸KQ gyi.
¹⁹b has the beginning of an 'a chung crossed out by a
shad.
²⁰abe dang; c dang //; ABCDFHJKLNQRT na; LRT pa dang.
skye bar 'gyur ro^1 //
      de la^2 sa 'i^3 khaps ni bdag ma yin /^4 sems can ma yin /
      srog ma yin /^5 skye ba po ma^6 <H 186a> yin /^7 shed^8 las skyes
      pa^9 ma yin /^10 shed^11 pu^12 ma yin / bud med^13 ma yin / <L
      248b> skyes pa^14 ma yin / ma ning^15 ma yin / nga^16 ma yin^17
      /^18 bdag gi^19 ma yin^20 te^21 /^22 ghan su 'i^23 <F 191b> yang^24

  ^21 LRT add kyang.
  1 e 'gyurro (no tsheg); L 'gyuro.
  2 C las.
  3 bc sa'i (omit the tsheg).
  4 A omits /.
  5 A omits /.
  6 A omits ma.
  7 AT omit /.
  8 A shes.
  9 LT omit pa.
 10 c omits shed las skyes pa ma yin /.
 11 c has added something below the line, perhaps las
      skyes; e skyes.
 12 aL pu; bceBCDGHJKLNQRT bu; A bu las.
 13 aeABDFHJKLNQRT med; bc myed; C mad.
 14 J ba.
 15 B nid.
 16 K de.
 17 bc yin.
 18 c omits /.
 19 be omit gi.
 20 e adds /.
ma yin no / de bzhin du chu 'i khams dang / mye 'i khams dang / rlung gi khams dang / nam mkha 'i khams dang / <c 6> rnam par shes pa 'i kham kyang bdag <c 138b> ma yin / sms can ma yin / srog ma yin / skye ba po ma yin / shed las skyes pa ma yin / 15 / 16 <B 159b; KQ 127a>

21 R omits te.
22c /.
23a su 'i; bc su'i; eACDFHJKLNRQT su'i; B sa'i.
24a omits yang.
1abc yin no; e yinno (no tsheg); A yin; BCDFHJKNQRT yin no; L yino.
2eAKQ omit the second /.
3bc chu'i (omit the tsheg).
4bc omit /.
5bc mye'i (omit the tsheg).
6L omits /.
7a nam mkha 'i; be nam ka'i; c nnam kha'i (duplicated na); AL namkha'i; BCDFHKNQRT nam mkha'i; J nam ma mkha'i.
8c omits /.
9bc pa'f (omit the tsheg).
10c sms can ma yin written below the line; T added na, then erased it.
11c omits /.
12K pa.
13c la (written below the line).
14T skyed.
15a yin'; bc yin; eABCDFHJLNQRT yin; K la.
16KQ omit /.
shed pu\textsuperscript{1} ma yin / bud med\textsuperscript{2} ma yin / skyes pa ma yin / ma ning\textsuperscript{3} ma yin\textsuperscript{4} / nga ma yin / \textsuperscript{5} bdag gi\textsuperscript{6} ma yin\textsuperscript{7} / gzhan su 'i\textsuperscript{8} yang ma yin <e 24b> no // <T 251a>
de la\textsuperscript{9} ma rig\textsuperscript{10} pa 'a\textsuperscript{11} gang zhe\textsuperscript{12} na / khams\textsuperscript{13} <b nys<\textsuperscript{b}> drug po 'di dag\textsuperscript{14} nyid la\textsuperscript{15} gang gcig\textsuperscript{16} pur\textsuperscript{17} 'du shes\textsuperscript{18} pa dang /\textsuperscript{19} ril por 'du shes\textsuperscript{20} pa\textsuperscript{21} dang / rtag\textsuperscript{22} par 'du

\textsuperscript{1} aT pu; bceABCDFHJKLNQR bu.
\textsuperscript{2} bc myed.
\textsuperscript{3} B nid.
\textsuperscript{4} bc yin.
\textsuperscript{5} be omit /.
\textsuperscript{6} b omits gi; eBFK omit gi.
\textsuperscript{7} b yi te.
\textsuperscript{8} a su 'i; beBFKQ su; c su'\textsuperscript{i}; ACDHJLNR su'\textsuperscript{i}; T su yi.
\textsuperscript{9} c omits la.
\textsuperscript{10} c rigs.
\textsuperscript{11} a adds 'a; bceABCDFHJKLNQRT omit.
\textsuperscript{12} A zhes.
\textsuperscript{13} b adds / (end of page).
\textsuperscript{14} LT omit dag.
\textsuperscript{15} e adds /.
\textsuperscript{16} A cig.
\textsuperscript{17} aeCDHJLNR pur; bA phur; cBFKQ por (F with ra written below the line).
\textsuperscript{18} c zhes.
\textsuperscript{19} BFKQ omit /.
\textsuperscript{20} c zhes.
\textsuperscript{21} b pa written below the line.
shes pa dang / brtan bar 'du shes pa dang / ther zug du
'du shes pa dang / bde bar 'du shes pa dang / sems can
dang srog dang / skye ba po dang / gso ba dang / skyes
bu dang <R 288b> gang zag du 'du shes pa dang / shed
las skyes pa dang / shed bur 'du shes pa dang / nga zhes

22 T brtag.
1c zhes.
2abceT bar; ABCDFHJKNQR par.
3c zhes.
4c omits /
5abceBCDFHJKNQR ther zug (e ther with a letter erased
between the and ra); A ther gzugs; J thar zeug; T ther 'jug.
6abce du; ABCDFHJKNQRT tu.
7c zhes.
8A /.
9c zhes.
10ac /; beA / bdag du 'du shes pa dang /; BCDFHJKNQRT
/bdag tu 'du shes pa dang /. The Sanskrit editions of Bp and
Ss add ātmasamjñā; Mñs and Pp omit it.
11abceBCDFHJKNQ sems can; ALR sems can du 'du shes pa;
T sems can 'du shes pa.
12ac dang; beABCDFHJKNQRT dang /.
13A omits /
14b omits gso ba dang /.
15abKLQT dang; bceACDFHJNR dang /.
16c zag has a scratched out zhabs kyu.
17abceA du; BCDFHJKNQRT tu.
18c las with la separated from sa by binding hole.
19T par.
bya ba¹ dang / bdag gi² zhes bya ba³ 'du shes pa ste /⁴ 'dī lta bu <A 318a> las stsogs⁵ pa myi shes pa⁶ rnam pa⁷ sna tshogs 'dī ni /⁸ ma rig⁹ ba⁹ zhes bya 'o¹⁰ //¹¹ de ltar ma rig¹² pa yod pas¹³ yul rnam la 'dod chags dang¹⁴ zhe¹⁵ sdang dang /¹⁶ gtī¹⁷ mug 'jug ste / de la¹⁸ yul rnam la /³ 'dod chags dang / zhe sdang dang /¹⁹ gtī <N 197b> mug gang²⁰ <F

¹R adds shes.

¹¹abceBCDFHJKNQRT bya ba; A pa.

²T gis.

³e bar / with the ra written below ba.

⁴c // gzhan yang.

⁵a las stsogs; bc la stsogs; e la btsogs; ACDHLNRT la sogs; BFKQ lasogs.

⁶A omits mi shes pa.

⁷c par with the ra written below the line.

⁸c rigs.

⁹a ba; bceABCDFHJKNQRT pa.

¹⁰bc bya'o (omit the tsheg).

¹¹b omits // (end of line).

¹²c rigs.

¹³b bas.

¹⁴a dang; bceABCDFHJKNQRT dang /.

¹⁵A zhes.

¹⁶A omits /.

¹⁷e gtī with a smear before gtī.

¹⁸abeABCDFHJKNQ 'jug ste / de la; c 'jug ste // de la;
LRT 'jug go //.

¹⁹A omits /.
192a; H 186b> yin ba¹ 'di <e 25a> ni³ ma rig² pa 'i³ rkyen gyis⁴ 'du byed rnam shes <D 120a> bya 'o⁵ // dngos po so <a 60b> sor⁶ rnam⁷ par⁸ rig⁹ pa ni rnam¹⁰ par shes pa 'o¹¹ // rnam par shes pa dang¹² /a lhan cig¹³ 'byung¹⁴ ba /a nye bar len pa 'i¹⁵ phung po bzhí po¹⁶ 'di dag¹⁷ ni¹⁸ mying dang /a gzugs so¹⁹ // 20 mying²¹ dang gzugs la²² rtend²³ pa 'i²⁴ dbang

20 T dang with the da crossed out.

1abceJT ba; ABCDFHKLNQR pa.

2ab rig; c rig; eABCDFHJLNQR rig; T rigs.

3a pa 'i; bc pa'i; eABCDHJLNRT pa'i; F par; KQ pa 'i.

4a gyis; bc kyis; eACJ kyis; BDFHKLNQRT gyis.

5a rnam shes bya 'o; b rnam so; cBCFJKQ rnam shes bya'o; e rnamso (no tsheg); ADHLNRT rnam shes bya'o.

6a sor with the ra written below the line.

7a rnam; bceABCDFHJLNQRT rnam.

8a par written below the line.

9c rigs.

10b rnam.

11a pa 'o; b pa'o with pa written below the line; ceABCDFHJKNQRT pa'o; L po'o.

12A ni.

13eA gcig.

14aT 'byung; beABCDFHJLNQR byung.

15b pa'i (omits the tsheg); J ba'i.

16KLQT bo.

17R omits dag.

18b adds ./.

19abABCDFHJKNQRT gzugs so; e gzugsso (no tsheg); L gzugsso;
po rnams ni /a skye mched drug go //1 <L 249a> chos gsum <J
136b> 'dus pa ni2 reg3 pa 'o //4 <b ta-a> reg pa myong ba ni
/a tshor ba 'o5 //6 tshor ba la7 zhend8 pa ni/a sred pa 'o9
//10 sred pa11 'phel ba ni/a lend12 pa 'o13 // lend14 pa15

T omits.

20c omits rnam par shes pa dang / lhan cig 'byung ba /
nye bar len pa 'i phung po bzhis po 'di dag ni mying dang /
gzugs so //; A omits the second //; T omits ming dang gzugs so
//.

21T ming with nga subscribed in dbu med.

22e has an erasure between la and rten.

23a rtend; bHN brten; ceABCDFJKLQRT rten.

24a pa 'i; b pa'i; c ba'i; eABCDFHJKLNQRT pa'i.

1abceCDHJLRT //; ABCFKNQT omit the first //.

2FK mi.

3A rag.

4A omits the second //.

5b ba'o (omits the tsheg); e ba 'o.

6A omits reg pa myong ba ni tshor ba'o //.

7c las.

8a zhend; bceBCDFHJKLNQRT zhen; A gzhan.

9bc pa'o (omit the tsheg).

10eJ omit the second //.

11c adds las.

12bc len.

13a pa 'o; beABCDFHJKLNQRT pa'o; c ba'o.

14bc len.

15c ba.
las skyes pa¹ ni² /a srid pa³ skyes⁴ pa '⁵ las ni⁷ /a srid⁸ pa 'o⁹ // rgyu de las phung po /a 'byung¹⁰ ba¹¹ ni skye ba 'o¹² // skyes¹³ nas phung po /a smyind¹⁴ pa¹⁵ ni rga ba 'o¹⁶ // rgas¹⁷ nas phung po 'jig¹⁸ pa ni /a 'chī <B 160a> ba 'o¹⁹ //²⁰ 'chī zhung <C 139a> myos²¹ te /²² mgon bar²³ chags²⁴ pa

¹F ba.
²a ni; beABCDFHJKNQRT yang; c omits.
³aeALRT srid pa; b srid pa'ì; c srid; BCDFHJKNQ omit.
⁴a skyes; beBCDFJKLQRT skyed; cAHN bskyed.
⁵bc pa'ì (omit the tsheg).
⁶c. adds 'dī.
⁷c ni.
⁸aABCDFHJKNQRT srid; bc srid; e sred.
⁹bc pa'o (omit the tsheg).
¹⁰abceLRT 'byung; ABCDFHJKNQ byung.
¹¹b pa.
¹²c ba'o (omits the tsheg).
¹³c skye.
¹⁴a smyind; b smyin; ce smyin; ABCDFHJKNQRT smin.
¹⁵c ba.
¹⁶a rga ba 'o; bcABCDFHJKNQRT rga ba'o; e rgas pa'o.
¹⁷b adds / (end of line).
¹⁸abc 'jig; eLRT 'jig; ABCDFHJKNQ zhig.
¹⁹bc ba'o (omit the tsheg).
²⁰ce omit the second /.
²¹abeABCDFHJKNQ myos; c myongs; LR smos; T smyongs.
²²ac /: beABCDFHJKNQRT omit.
dang /¹ bcas pa '² nang g³ yongs su³ gdung ba <T 251b> ni ma
ngan to⁴ // mya ngan las 'byung⁵ ba '⁶ tshig du⁷ /ᵃ smra⁸
ba'⁹ ni¹⁰ /ᵃ smre¹¹ sngags¹² 'don¹³ pa 'o¹⁴ // rnam par shes

2³ abc JT bar; ABCDFHKLNQR par.

2⁴ R 'chag.
1 abc /; eABCDFHJKLQRT omit.
2⁵ bc pa' (omit the tsheg).
3⁶ aABCDFHJKNQRT yongs su; b yong su; cL yongsu; e yongssu
(no tsheg).
4 acBCDFHJKQ ngan to; beART ngan no; L ngano; N ngan rto.
5 ac 'byung; beABCDFHJKLQRT byung.
6 bc ba' (omit the tsheg).
7 abceA du; BCDFHJKLQRT tu.
8 abeCDHJLNRT smra; c smras; ABFKQ smre.
9 a ba'; beABCDFHJKLQRT ba; c pa.
1⁰ a ni'; bc ni; eABCDFHJKLQRT ni.
1¹ DH smra.
1² F sngags with sa abbreviated and subscribed; T smgs.
1³ acBCDFHJKLQRT 'don; be omit; A 'dod.
1⁴ c ba'o.
pa 'i\(^1\)  lnga 'i\(^2\)  tshogs\(^3\)  <e 25b>  dang\(^4\)  ldan  ba 'i\(^5\)  myi\(^6\)  bde  ba  myong  ba  ní  sdup  bsngal\(^7\)  <R 289a>  lo\(^8\)  //  yid  la  byed  pa  dang  ldan  ba 'i\(^9\)  yid\(^10\)  gyi\(^11\)  sdup  bsngal  ní  yid  kyi\(^12\)  myi\(^13\)  bde\(^14\)  ba 'o\(^14\)  //  gzhan  yang 'di  lta  bu\(^15\)  las  stsgs\(^16\)  pa\(^17\)  nye  ba 'i\(^18\)  nyon  mongs  pa\(^19\)  gang  yin  ba\(^20\)  de  dag\(^21\)  ní  /\(^a\)  'khrug\(^22\)

\(^1\) a  pa 'i; bceABCDFHJKLQR pa.
\(^2\) a  lnga 'i; bc lnga 'i; e lnga 'i; ABCDFHJKLQR lnga 'i; T lha'i.
\(^3\) A  adds  pa.
\(^4\) c  adds /
\(^5\) a  ba 'i; bc ba 'i; eJT ba 'i; ABCDFHJKLQR pa 'i.
\(^6\) b  myi.
\(^7\) b  sngal.
\(^8\) beLRT  ba 'o.
\(^9\) abceLT  ba; ABCDFHKNQ pa 'i; J ba 'i; R pa.
\(^10\) B  yid.
\(^11\) a  gyi; bc ky i; eABCDFHJKLQRRT ky i.
\(^12\) a  ky i; bceABCDFHJKLQRRT omit.
\(^13\) J  dbed.
\(^14\) bc  ba 'o (omit  the  tsheg).
\(^15\) abceBCDFHJKLQRRT lta  bu; A  dag.
\(^16\) ae  las stsgs; bc  la stsgs; ABCDJLNRT la sogs; FJKQ lasogs.
\(^17\) abce  pa; ABCDFHJKLQRRT pa 'i.
\(^18\) a  ba 'i; bc ba 'i; eBCDFHJKLQRRT ba 'i; A  bar.
\(^19\) abceBCDFHJKLQRT  pa; A  pa 'i; N  ba.
\(^20\) abceJLT  ba; ABCDFHKNQR  pa.
\(^21\) b  omits  de  dag.
pa\(^1\) zhes bya 'o\(^2\) //
de la mun pa\(^3\) /\(4\) chen po 'i\(^5\) phyir\(^6\) /\(a\) <KQ 127b> ma rig
pa 'o\(^7\) //\(8\) mgon bar\(^9\) 'du byed pa 'i\(^10\) phyir\(^11\) /\(a\) 'du byed
rnams so\(^12\) // rnam par <A 318b> rig\(^13\) pa 'i\(^14\) <F 192b> phyir\(^15\)
/\(a\) rnam\(^16\) par shes\(^17\) pa 'o\(^18\) // rtend\(^19\) pa 'i\(^20\) phyir <N 198a>

\(^{22}\)cT 'khrugs.

\(^1\) b pa written below the line.
\(^2\) bc bya'o (omit the tsheg).
\(^3\) a pa'; bceABCDFHJKLNQRT pa.
\(^4\) a / (end of line); bceABCDFHJKLNQRT omit.
\(^5\) a po 'i; b po'i; ceABCDFHJKLNQRT po'i.
\(^6\) b phyir; e erased an extra ra after phyir.
\(^7\) ae pa 'o; BABCDFHJKLNQRT pa'o.
\(^8\) e omits the second /; BFKQ omit //.
\(^9\) abeJLT bar; ABCDFHKNQR par.
\(^10\) b pa'i (omits the tsheg).
\(^11\) b phyir; c omits ma rig pa 'o // mgon bar 'du byed pa
'i phyir.
\(^12\) e rnamso (no tsheg); L rnamso.
\(^13\) c rigs.
\(^14\) bc pa'i (omit the tsheg).
\(^15\) b phyir.
\(^16\) T rnam with the sa crossed out.
\(^17\) A shes with sa written below the line.
\(^18\) bc pa'o (omit the tsheg).
\(^19\) bc rtend.
\(^20\) bc pa'i (omit the tsheg).
my"ing dang gzugs so\(^1\) // skye ba 'i\(^2\) <H 187a> sgo 'i\(^3\) phyir /a
skye mched drug go //\(^4\) reg\(^5\) pa 'i\(^6\) phyir ? /a <C 8> reg pa 'o\(^7\)
//\(^9\) myong\(^10\) ba 'i\(^11\) phyir /a tshor ba 'o\(^12\) //\(^13\) skom\(^14\) ba 'i\(^15\)
phyir\(^16\) sred pa 'o\(^17\) //\(^18\) <B ta-b> nye bar len pa 'i\(^19\) phyir\(^20\)
len pa 'o\(^21\) // yang srid\(^22\) pa 'i\(^23\) skyed\(^24\) pa 'i\(^25\) phyir\(^26\) /a

\(^1\) e gzugsso (no tsheg).
\(^2\) bc ba 'i (omit the tsheg).
\(^3\) a sgo 'i; b sgo'\(\acute{i}\); ceBCDFHJKLNQRT sgo'\(i\); A omits.
\(^4\) abceDHJR go //; BCFKLNQ go //; A go; T go / go /.
\(^5\) c rig.
\(^6\) a pa 'i; b pa'\(\acute{i}\); ceABCDFHJKLNQRT pa'\(i\).
\(^7\) c phyir.
\(^8\) ae pa 'o; bc pa'o.
\(^9\) J omits the second /.
\(^10\) A ming.
\(^11\) bc ba'\(\acute{i}\) (omit the tsheg).
\(^12\) a ba 'o; bcABCDFHKLNQR ba'o; J pa'o.
\(^13\) T omits myong ba'i phyir tshor ba'o //.
\(^14\) abceBCDHJKLNQRT skom; A skoms; F bskom.
\(^15\) a ba 'i; bc ba'\(\acute{i}\); eT ba'\(i\); ABCDFHJKLNQR pa'\(i\).
\(^16\) bc phyir.
\(^17\) bc pa'o (omit the tsheg).
\(^18\) b omits the second /.
\(^19\) a pa 'i; b pa'\(\acute{i}\); c ba'\(\acute{i}\); eABCDFHJKLNQRT pa'\(i\).
\(^20\) e phyir with ra written below the line.
\(^21\) a pa 'o; beABCDFHJKLNQRT pa'o; c ba'o.
\(^22\) A sred.
sríd\(^1\) pa'\(o\) // phung po 'byung ba 'i\(^2\) phyir\(^3\) skye\(^4\) ba 'o\(^5\) // phung po smyïnd\(^7\) pa 'i\(^8\) phyir\(^9\) / a rga ba 'o\(^10\) // 'jäg pa 'i\(^12\) phyir\(^13\) / a 'chï\(^14\) ba 'o\(^15\) // mya ngan byed\(^16\) pa 'i\(^17\) phyir\(^18\) / a mya ngan to\(^19\) // tshïg gïs\(^20\) smre ba 'i <e 26a>

23 c omits pa.
24 abce skyed; A bskyed; BCDFHJKNQRT skye.
25 a pa 'i; bc pa'\(i\); eA pa'\(i\); BCDFHJKNQRT ba'\(i\).
26 c phyir.
1 aebCDFHJKNQRT srid; bc srid; A sred; T sris.
2 bc ba'\(i\) (omit the tshég).
3 b phyir.
4 A skies.
5 bc ba'\(o\) (omit the tshég).
6 F omits the second /.
7 a smyïnd; b smyïn; ce smyin; ABCDFHJKNQRT smïn.
8 bc ba'\(i\).
9 bc omit phyir.
10 ab rga ba 'o; c rga shï 'o; eABCDFHJKNQRT rga ba'\(o\); F rga'\(o\).
11 b omits the second /.
12 bc pa'\(i\) (omit the tshég).
13 b phyir.
14 A 'chïs.
15 bc ba'\(o\) (omit the tshég).
16 N byad.
17 bc pa'\(i\) (omit the tshég).
18 b phyir.
phyir /¹ smre² sngags 'dond³ pa 'o⁴ // lus la gnod pa 'o⁵
phyir⁶ /a sngal⁷ bsngal⁸ ba 'o⁹ //⁰ sems¹¹ la¹² gnod pa 'o¹³
phyir¹⁴ /a yid myi bde¹⁵ <a 61a> bde¹⁶ ba 'o¹⁷ //¹⁸ nyon mongs
phyir¹⁹ // a 'khrug²¹ pa 'o²² //

19 abceBCDFHJKNQ ngan to; ART ngan no; L ngano.
20 A gi.

¹a smre ba 'i phyir /; b smre ba'i phyir; c smras pa'i
phyir; d smra ba'i phyir; A omits; BCFHJKNQRT smre ba'i
phyir; L smre ba'i.

2L omits smre.
3bc 'don.
4c ba'o.
5bc pa'i (omit the tsheg).
6b phyir.
7B sngals with three dots over the final sa indicating it
is an error.
8c bsngal'd.
9a ba 'o; be lo; c pa'o; ABCDFHJKNQRT ba'o.
10c omits //.
11A adds can.
12c la'.
13bc pa'i (omit the tsheg).
14b phyir.
15J bdi.
16a repeats bde; bcABCDFHJKNQRT omit the second bde.
17a ba 'o; bcABCDFHJKNQRT ba'o; J pa'o.
18J omits the second //.
19bc pa'i (omit the tsheg).
gzhan yang de¹ kho na mi¹ rto gs shing /² log par shes te³
mi¹ shes pa ni¹ ma rig⁴ pa 'o⁵ //
de litar ma rig⁶ pa yod⁷ na /⁸ du⁹ byed rnam gsum⁹ <L 249b> mgon¹⁰ bar¹¹ 'grub ste /¹² bsod nams su¹³ <B 160b> nye bar¹⁴ 'gro ba dang /¹⁵ bsod nams ma yin bar¹⁶ nye bar 'gro ba dang /¹⁷ mi¹ g.yo bar nye bar mi¹¹ 'gro ba 'o¹⁹ //¹²

b phyir.
c 'khrugs.
R 'di.
de.
abceA /; BCDFHJKLMQRT omit.
rigs.
Ra pa 'o; bc pa'o.
rigs.
yods with the sa crossed out (three dot method).
B adds shes with dots over it indicating a mistake.
acABCDHFJKLMQR rnam gsum; b rnam s su; e rnam sum; T rnam pa gsum.
A omits mgon.
abceJT bar; A omits; BCDFHKLQR par.
//.
abBCDHJKLMQRT nams su; ceAL namsu; F nams.
be omit nye bar.
//.
abceJLT bar; ABCDFHJKLMQTR par.
na for /.
mi¹; b /; ceABCDHFJKLMQRT omit.
DUNHUANG: ... shes pa⁸ nyid du 'gyur⁹ te /¹⁰ 'di dag ni ma rig¹¹ pa 'i¹² rkyen gyis¹³ 'du byed rnams shes¹⁴ bya 'o¹⁵ //

Here, where 'du byed (saṃskāra) and rnam par shes pa (vijñāna) are explained, there is a divergence between the Dunhuang texts and the later classical editions. First the Dunhuang account is presented followed by that of the classical editions.

8 c omits pa.
9 c gyur.
10 c //.
11c rigs.
12bc pa'i.
13 a gyis; b kyas; c kyis /; e kyis.
14 c zhes.
15bc bya'o.
bsod nams ma yin bar¹ nye bar 'gro ba 'i² 'du byed rnams /³ las⁴ /⁴ bsod nams ma yin bar nye bar 'gro ba 'i⁵ rnam par shes pa⁶ nyid du 'gyur te /⁷ 'di⁸ ni⁹ <b thā-a> 'du byed kyi rkyen gyis¹⁰ <e 26b> rnam par shes pa zhes bya 'o¹¹ // myi g.yo bar nye bar¹² 'gro ba 'i¹³ 'du byed rnams las /¹⁴ myi g.yo bar nyer bar ma¹⁵ 'gro ba'i rnam par shes pa¹⁶ nyid du 'gyur¹⁷ te /¹⁸ 'di ni rnam par shes pa 'i¹⁹ rkyen gyis²⁰ mying²¹ dang

¹ e ba'i.
²bc ba'i.
³c la.
⁴c omits ./.
⁵bc ba'i.
⁶e pa'i.
⁷c //.
⁸b adds dag.
⁹b ni.
¹⁰ab gyis; c kyis; e kyis.
¹¹b bya'o.
¹²c omits nye bar.
¹³bc ba'i.
¹⁴c omits las ./.
¹⁵bce omit ma.
¹⁶e pa written below the line.
¹⁷c gyur.
¹⁸c //.
¹⁹bc pa'i.
²⁰a gyis s; b kyis; c gyis; e gyis.
gzugs shes bya 'o //

CLASSICAL EDITIONS: ... shes pa nyid du 'gyur ba dang\(^1\) / bsod <J 137a> nams\(^2\) ma yin par\(^3\) nye bar\(^4\) 'gro <C 139b> ba'i 'du byed rnams las\(^5\) bsod nams ma yin par\(^6\) nye bar\(^7\) 'gro ba'i rnam par shes pa nyid du 'gyur ba dang\(^8\) / mi g.yo bar\(^9\) nye bar\(^10\) <F 193a> 'gro\(^11\) ba'i 'du <H 187b> byed rnams las\(^12\) mi g.yo bar nye bar\(^13\) 'gro ba'i rnam par shes pa <N 198b> nyid du 'gyur ba\(^14\) 'di ni\(^15\) 'du byed kyi rkyen gyis\(^16\) rnam par shes pa zhes bya'o //

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\(^{21}\)c mying.

\(^1\)ABCDFHJKNQ ba dang; LRT omit ba dang.

\(^2\)A namsu.

\(^3\)JLT bar.

\(^4\)T omits nye bar.

\(^5\)A adds /.

\(^6\)ABCDFHKNQ par; J bar; LRT ba.

\(^7\)A omits nye bar.

\(^8\)ABCDFHJKNQ ba dang; LRT omit ba dang.

\(^9\)A ba'i.

\(^10\)F bar with ra written below the line (end of line).

\(^11\)N 'bro.

\(^12\)LT add /.

\(^13\)T omits nye bar.

\(^14\)ABCDFHJKNQ ba; LR te /; T 'te / with the 'a chung crossed out.

\(^15\)A adds /.

\(^16\)A gyi.
rnam par shes pa dang¹ lhan cig skyes pa² phung po³ gzugs can ma yin pa⁴ bzhi dang /⁵ gzugs gang yin pa⁶ de⁷ ni <A 319a> rnam par shes pa'i⁸ rkyen gyis ming dang gzugs shes⁹ bya'o //¹⁰

[COLLATION OF DUNHUANG WITH CLASSICAL EDITIONS RESUMES]

mying dang gzugs rnam par 'pheld¹¹ pas¹² skye mched drug g'i¹³ sgo nas¹⁴ /¹⁵ bya ba byed pa rnams 'byung ste /¹⁶ de¹⁷ ni¹⁸ mying¹⁹ dang gzugs kyid rkyen gyis²⁰ skye mched²¹ drug

¹BFKQ add //.
²A pa'i.
³A adds //.
⁴ACDFHKNQ pa: B par with three dots over ra indicating it is an error; J ba.
⁵BFKQ omit //.
⁶LRT omit rnam par shes pa dang lhan cig skyes pa phung po gzugs can ma yin pa bzhi dang / gzugs gang yin pa.
⁷LRT 'di.
⁸F pa'i with subscribed 'a chung (end of line).
⁹ABCFJKQT shes; DHLNR zhes.
¹⁰J omits the second //.
¹¹bc 'phel.
¹²a pas; bceBCDFHJKNQR bas; AT bas /; L ba /.
¹³e gyis.
¹⁴N zhes.
¹⁵aeLT /; bcABCDFHJKNQR omit.
¹⁶c //.
¹⁷LRT 'di.
¹⁸aeBCDFHKLNQRT ni; bc ni; A ltar.
bya'o skye mched drug po dag las reg pee'

Tshogs drug 'byung ste de ni skye mched drug gi rkyen gyis reg ba zhes bya'o'

jì lta bur reg pa 'byung ba de lta 'bur

c mying.

gyis with sa below the line; bc kyis; e kyis; A gyi:

A tshor ba for skye mched.

Zhes.

bc bya'o (omit the tsheg).

J omits the second /.

KQ mche da (a misplaced tsheg).

abceRT las; ABCDFHJKLMQ la.

aLRT ; bceABCDHJKLMQ omit.

pee' (pa, greng bu, greng bu, 'a chung); bc pa'i;

eABCDFHJKLMQRT pa'.

'gyur.

cA .

BFKLQRT 'di.

gi; bc kyis; eCDHJLNRT gi; ABFKQ gis.

ba; bceABCDHJKLMQRT pa.

bc bya'o (omit the tsheg).

ji; c ci; e ci; ABCDFHJKLMQRT ji.

T ltar (T with the ra crossed out).

CA bu.

bas.

A A ; bceBCDFHJKLMQRT omit.

CHJN ltar.
tshor ba 'byung ste\(^1\) /\(^2\) de n\(^3\) reg\(^4\) pa 'i\(^5\) rkyen\(^6\) gyis\(^7\) tshor\(^8\) ba zhes bya 'o\(^9\) //\(^10\)

  tshor ba 'i\(^11\) bye brag <KQ 128a> de dag\(^12\) myong ba dang /\(^13\) mgon bar\(^14\) dga' ba dang / lhag par zhen\(^15\) pa dang\(^16\) /\(^17\) lhag par\(^18\) zhen\(^19\) nas /\(^20\) 'dug pa de n\(^21\) tshor ba 'i\(^22\) rkyen

\(^{20}\)a 'bur; beBCDFHJKLNQRT bur; cA bu.

\(^1\)T te.
\(^2\)\(c \text{ //.}\)
\(^3\)b ni.
\(^4\)T rig.
\(^5\)bc pa'i (omit the tsheg).
\(^6\)b omits rkyen.
\(^7\)a gyis; b kyis; c omits; eABCDFHJKLNQR gyis; T gyi.
\(^8\)L chos.
\(^9\)bc bya'o (omit the tsheg).
\(^10\)J omits the second //.
\(^11\)bc ba'i (omit the tsheg).
\(^12\)b omits dag.
\(^13\)cBFKQ omit //.
\(^14\)abceJLT bar; ABCDFHJKNQR par.
\(^15\)c zhan.
\(^16\)ALRT omit lhag par zhen pa dang.
\(^17\)bALRT omit //; c //.
\(^18\)A pa'i.
\(^19\)cA zhan.
\(^20\)a //; beABCDFHJKLNQRT omit; c //.
\(^21\)b adds //.
gyis\(^1\) sred\(^2\) pa zhes bya 'o\(^3\) /\(^4\) myong ba dang\(^5\) mgon bar\(^6\) dga,\(^7\) ba dang /\(^8\) lhag par zhen\(^9\) nas /\(^a\) 'dug\(^10\) pa las\(^11\) bdag sdug pa \(^1\) '‡\(^12\) ngo bo dang / bde\(^13\) ba \(^i\)\(^14\) ngo bo\(^15\) dang /\(^16\) 'bral\(^17\) <B 161a> bar ma gyur\(^18\) c\(^g\) /\(^19\) snyam du yongs su\(^20\)

\(^{22}\) bc ba'\(^i\) (omit the tsheg).
\(^1\) bc kyis.
\(^2\) L srid.
\(^3\) c bya'o (omits the tsheg).
\(^4\) J omits the second /\.
\(^5\) AbA dang; ceBCDFHJKLNQRT dang /\.
\(^6\) abceJLT bar; ABCDFHJKNQR par.
\(^7\) A omits dga'.
\(^8\) AcLRT /; beBCDFHJKNQ / lhag par zhen pa <e 27a> dang /; A lhag par zhan pa dang /;\.
\(^9\) cA zhan.
\(^10\) c 'dus.
\(^11\) LRT add /\.
\(^12\) a pa 'i; b pa'\(^i\); c pa; eABCDFHJKLNQRT pa'i.
\(^13\) B de.
\(^14\) bc ba'\(^i\) (omit the tsheg).
\(^15\) A adds nyid.
\(^16\) abeT /; c /; ABCDFHJKLNQR omit. T repeats bde ba'\(^i\) ngo bo dang.
\(^17\) abeACFHJKNQ 'bral; cDLRT bral; B 'bral.
\(^18\) a gyur; beABCDFHJKLNQRT gyur; c 'gyur.
\(^19\) ab /; ceABCDFHJKLNQRT omit.
\(^20\) cAL yongsu; e yongssu (no tsheg).
myi gtong bar\(^1\) phyi r zhing\(^2\) smon\(^3\) pa\(^4\) 'di ni\(^5\) / sred pa 'i\(^7\) rkyen gyis\(^8\) <b tha-b> lend\(^9\) pa\(^10\) zhes bya 'o\(^11\) //\(^12\) <a \(61b\)> de ltar <F 193b> smon cing\(^13\) yang\(^14\) <L 250a> srid\(^15\) pa skyed\(^16\) pa 'i\(^17\) las\(^18\) lus\(^19\) dang /\(^20\) ngag dang /\(^21\) yid gyis\(^22\)

\(^1\) AT ba'i.
\(^2\) a zhing written below the line.
\(^3\) bc smon.
\(^4\) c ba.
\(^5\) A na.
\(^6\) aLRT /; bceABCDFHJKNQ omit.
\(^7\) a pa 'i; bc pa'i; eACDFHJKLNQRT pa'i; B pa.
\(^8\) a gyis; b kyis / (end of page); c kyis; e kyis; A gyi; BCDFHJKLNQRT gyis.
\(^9\) bc len.
\(^10\) c ba.
\(^11\) bc bya'o (omit the tsheg).
\(^12\) J omits the second /.
\(^13\) ab cing; c zhing; eACDHJLNRT cing; BFKQ zhing.
\(^14\) c omits yang.
\(^15\) c srid.
\(^16\) abceCDJLRT skyed; AHN bskyed; BFKQ skyes.
\(^17\) bc pa'i (omit the tsheg).
\(^18\) LNRT add /.
\(^19\) c adds pa.
\(^20\) c //; ABFKLQT omit /.
\(^21\) bBFKLQT omit /.
\(^22\) ab gyis; c kyi; eACDFHJKLNQRT kyis; B kyis kyis with
kun nas slong\(^1\) ba de ni\(^2\) /\ lend\(^4\) pa '.stroke\(^5\) rkyen gyis\(^6\) <T 252b> srid\(^7\) pa zhes bya 'stroke\(^8\) /\ las de <c 8; H 188a; N 199a; R 290a> las\(^9\) skyes pa 'stroke\(^10\) phung po lnga\(^11\) rnam\(^12\) pa 'stroke\(^13\) gang yin ba\(^14\) de ni\(^15\) /\ srid\(^17\) pa 'stroke\(^18\) rkyen gyis\(^19\) skye ba zhes bya 'stroke\(^20\) /\ skyes nas mgon du\(^22\) grub\(^23\) pa 'stroke\(^24\) phung po rnam

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dots over the second kyis indicating it is an error.

\(^1\) A stong.
\(^2\) b ni.
\(^3\) abLRT /; ceABCDFHKKNQ omit.
\(^4\) bc len.
\(^5\) a pa 'stroke; b pa'\stroke; c ba'\stroke; eABCDFHKLNQRT pa'i.
\(^6\) ab gyis; c kyis; e kyis; A kyi; BCDFHKLNQRT gyis.
\(^7\) c srid.
\(^8\) bc bya'o (omit the tsheg).
\(^9\) A la.
\(^10\) bc pa'\stroke (omit the tsheg).
\(^11\) cT omit lnga.
\(^12\) aLRT grub; bceABCDFHKKNQ 'grub.
\(^13\) abcABDFHKKNQRT pa; eL ba; C is illegible.
\(^14\) abceJT ba; ABCDFHKLNQR pa.
\(^15\) bc ni.
\(^16\) aA /; bceBCDFHKLNQRT omit.
\(^17\) c srid.
\(^18\) bc pa'\stroke (omit the tsheg).
\(^19\) ab gyis; c kyis; e kyis; ABCDFHKLNQRT gyis.
\(^20\) bc bya'o (omit the tsheg).
\(^21\) J omits the second /.
kyi 'phel(1) pa(2) yongs su(3) smyi(4) nd pa dang / 'jig(5) par 'gyur(6) pa(7) de <C 140a> ni / skye ba 'i(8) rkyen gyis(10) rga shi zhes bya 'o(11) //

del tar rten cing 'bred(13) par(14) 'byung ba 'i(15) yan lag(16)

22A par.
23abcelRT grub; ABCDFHJKNQ 'grub.
24bc pa'i (omit the tsheg).
1bc 'phel.
2a pa; bceABCDFHJKNQR ba: T bar.
3cL yongsu.
4bc smyiin.
5c 'jigs.
6c gyur.
7a pa; bcdABCDFHJKNQRT ba.
8aAR /; bcdBCDFHJKNQT omit.
9bc ba'i (omit the tsheg).
10a gyis; bc kyis: eBCDFHJKNQRT gyis: A gyi.
11c bya'o (omits the tsheg).
12J omits the second /.
13bc 'brel.
14ABCKQ bar.
15bc ba'i (omit the tsheg).
16e erased a ga before lag.
bcu gnyis po 'd¡$ ni /2 rgyu gzhan$ dang /a gzhan las <J 137b> byung$ ba /5 rkyen gzhan dang$ gzhan las <A 319b> byung$ ba$ / rtag pa ma yin$ /9 myi$10 rtag$11 pa ma yin$12 /13 <e 27b; D 121a> 'dus$14 byas$15 ma yin$16 'dus$17 ma byas ma yin$18 /19 rgyu myed pa ma yin$ / rkyen myed pa ma yin$20 myong ba po$21

\begin{itemize}
\item[1] abce 'd¡; ABCDFHJKLNQRT 'di dag.
\item[2] aALRT /: bceBCDFHJKNQ omit.
\item[3] A bzhan.
\item[4] ce 'byung.
\item[5] c omits /.
\item[6] bc add /.
\item[7] e 'byung.
\item[8] T omits ba.
\item[9] BFKLQT omit /.
\item[10] c myi.
\item[12] T adds no.
\item[13] c omits /.
\item[14] L 'du.
\item[15] c omits byas.
\item[16] BFKQ omit /.
\item[17] L 'du.
\item[18] c yin.
\item[19] c //.
\item[20] c //.
\item[21] abcR ba po; e omits; ABCDFHJKNQT ba; L bo.
\end{itemize}
yod pa¹ ma² yin / zad pa '³chos ma yin / 'jig⁵ pa '⁶chos
ma yin⁷ / 'gog⁹ pa '¹⁰chos ma yin te¹¹ / thog ma¹³myed
pa 'i¹⁴dus nas¹⁵ / zhugs pa¹⁷rgyun ma chad par klung¹⁸ gi
rgyun bzhin du¹⁹rjes su²⁰zhugs pa 'o²¹ //²²

1e adds po.
2b ma written below the line.
3b pa'i (omits the tsheg).
4c //.
5c 'jigs.
6bc pa'i (omit the tsheg); e pa'i with pa at the end of
one line and 'i at the beginning of the next line (no tsheg).
7b 'jig pa'i chos ma yin is written below the line.
8b omits /; c //.
9R 'gag.
10bc pa'i (omit the tsheg).
11A omits te.
12c //.
13a ma written below the line.
14bc pa'i (omit the tsheg).
15bA na.
16abCLT /; eABCDEFGHIJKLMNOPQRSTUVWXYZ omit.
17ace pa; bABCDEFGHIJKLMNOPQRSTUVWXYZKLNQT pa /.
18BFKQ rlung; J is illegible.
19abeABCDEFGHIJKLMNOPQRSTUVWXYZDHFJKNQ zhugs pa rgyun ma chad par klung gi
rgyun bzhin du [FKQ omit du] (see just above for other
variants); LRT klung gi rgyun bzhin du / rgyun ma chad par [L
omits /].
20cAL rjesu; e rjesu (no tsheg).
21ae pa 'o (a pa is illegible); bABCDEFGHIJKLMNOPQRSTUVWXYZDHFJKNQRT pa'o.
rten cing 'breld¹ par² <d begins> 'byung ba ¹³ yan lag bcu gnyis po⁴ 'di⁵ ni⁶ rgyu gzhan dang⁷ gzhan las byung⁸ ba⁹ /¹⁰ rkyen gzhan dang gzhan las byung¹¹ ba¹² /¹³ rtag pa ma yin¹⁴ /¹⁵ <b da-a> myi rtag pa ma yin /¹⁶ 'dus byas ma yin¹⁷ /¹⁸ 'dus ma byas ma yin /¹⁹ rgyu myed pa ma yin /²⁰ rkyen myed

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²² J omits the second /. 
¹b 'brel. 
²ACKQ bar. 
³bc ba'i (omit the tsheg); d is illegible. 
⁴abcdeBCDFHJLNQR po; A pa; T bo. 
⁵abcde 'di dag; ABCDFHJKNQT 'di dag. 
⁶abdeLT /; bABCDFHJKNQR omit. 
⁷c adds //. 
⁸ce 'byung. 
⁹b ba'. 
¹⁰c //. 
¹¹ce 'byung. 
¹²d ba'. Instead of rgyu gzhan dang gzhan las byung ba / rkyen gzhan dang gzhan las byung ba: L gcig gi rgyu gcig gi rkyen gcig; R gcig tu rgyu gcig / gcig gi rkyen gcig; T gcig gi rgyu gcig / gcig gi rkyen gcig. 
¹³cBKQT omit /; de //. 
¹⁴d adds ba dang. 
¹⁵c //. 
¹⁶c //. 
¹⁷d yin; A omits 'dus byas ma yin. 
¹⁸c //; A omits /. 
¹⁹cd //.
pa <F 194a> ma yin¹ /² myong ba po³ yod pa⁴ ma yin⁵ /⁶ zad pa
 'i⁷ chos ma yin⁸ /'jig⁹ pa 'i¹⁰ chos ma yin¹¹ /'gog pa 'i¹²
 chos ma yin¹³ te¹⁴ /¹⁵ thog ma myed pa 'i¹⁶ dus nas¹⁷ /¹⁸

2⁰c //.
1d yin.
2cd //.
3abcde po; ABCDFHJKLNQRT omit.
4e yod pa written below the line.
5d yid. Instead of rgyu myed pa ma yin / rkyen myed pa
 ma yin / myong ba po yod pa ma yin, LRT has myong ba yod pa
 ma yin / rgyu med pa ma yin / rgyu med pa las byung ba ma yin.
6c omits /.
7cd pa'i (omit the tsheg); d is illegible.
8d yin.
9c 'jigs; e 'zjig with za erased.
10bcd pa'i (omit the tsheg).
11d yin.
12bcd pa'i (omit the tsheg).
13d yin.
14cdA omit te.
15d //.
16bcd pa'i (omit the tsheg).
17A na.
18abcLT //; deABCDFHJKNQR omit.

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zhugs pa\(^1\) /\(^2\) <B 161b; H 188b; N 199b> rgyun ma chad par\(^3\)
klung\(^4\) g\(^5\) rgyun <e 28a> bzhin\(^6\) du\(^7\) rjes su\(^8\) zhung\(^9\) mod gyi\(^10\)
/\(^11\) 'on kyang\(^12\) yan lag bzhis po 'di\(^13\) dag\(^14\) ni\(^15\) /\(^16\) rten cing
'brel\(^17\) par\(^18\) <R 290b> 'byung ba 'i\(^19\) yan lag bcu gnyis\(^20\)
po\(^21\) de\(^22\) bsdu <XQ 128b> bar\(^23\) bya ba 'i\(^24\) rgyur\(^25\) 'gyur ro\(^26\)

\(^1\)b pa'.
\(^2\)cdA omit /.
\(^3\)d par is illegible; e erased a letter after par; A pa.
\(^4\)A rlung.
\(^5\)d gi.
\(^6\)d bzhin.

\(^7\)Instead of zhugs pa / rgyun ma chad par klung gi rgyun bzhin du: DRT klung gi rgyun bzhin du / [R omits /] rgyun ma chad par [T pas].
\(^8\)cAL rjesu; d omits rjes su.
\(^9\)A zhugg.
\(^10\)a gyi; bc kyi; deABCDFHJKLNQRT kyi.
\(^11\)ce /.
\(^12\)d adds /.
\(^13\)d de.
\(^14\)c omits dag.
\(^15\)c ni.
\(^16\)acLT /; bdeABCDFHJKRNQ omit.
\(^17\)b 'brel; d is illegible.
\(^18\)ACKQT bar.
\(^19\)bcd ba'i (omit the tsheg).
\(^20\)d gnyis.
\(^21\)c adds /./.
\[1\] <T 253a> bzhí gang zhe\(^2\) na /\(^3\) 'd实木 ta\(^4\) ste / ma ríg\(^5\) pa
dang\(^6\) <L 250b> sred pa dang /\(^7\) las\(^8\) dang\(^9\) rnam par shes pa
'o\(^10\) //\(^11\)
de litar\(^12\) rnam par shes pa\(^13\) ní /\(^a\) sa bon gyì\(^14\) rang
bzhín\(^15\) gyìs\(^16\) rgyu byed do\(^17\) // las\(^18\) ní zhin\(^19\) gi\(^20\) rang

\[22\] abce de; dABCDFHJKNQRT de dag.

\[23\] abceACDFHJLNRT bar; d bar bar; BKQ par.

\[24\] bcd ba'i (omit the tsheg).

\[25\] abdeBCDHJLNRT rgyur; c rgyun; A rgyu ru; F rgyu; KQ rgyu'i.

\[26\] e 'gyurro (no tsheg); L 'gyuro.

\[1\] J omits the second /.

\[2\] A zhes.

\[3\] eA omits /.

\[4\] e lta written below the line.

\[5\] c rīgs.

\[6\] aA dang; bcdeBCDFHJKNQRT dang /.

\[7\] A omits /.

\[8\] c lam.

\[9\] aLT dang; bcdeBCDFHJKNQR dang /; A omits.

\[10\] b pa'o (omits the tsheg); d is illegible.

\[11\] d omits // (damaged); J omits the second /.

\[12\] aclRT de litar; beABCDFHJKNQ de la; d omits (damaged).

\[13\] A pas.

\[14\] abc gyì; deBCDFHJKNQRT gyì; A kyi.

\[15\] A bzhí na (misplaced tsheg).

\[16\] a gyìs; b gyì; cBCDFHJKNQRT gyìs; d kyìs; eA gyì.
bzhiṅ¹ gyis² rgyu byed do³ / ma rig⁴ pa⁵ dang / sred pa⁷ ni / nyon mong pa¹ i⁸ rang bzhiṅ gyis⁹ rgyu¹⁰ byed do¹¹ / de la¹³ las¹⁴ dang¹⁵ nyon mong pa dag ni sa bon rnam par¹⁶ shes pa¹⁷ skyed do¹⁸ / de la¹⁹ las ni sa bon²⁰ rnam par

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17e byeddo (no tsheg); L byedo.
18c lam.
19b zhing.
20abc gi; deABCDEFGHKLNQR gi; T gis.
1d omits bzhiṅ (damaged).
2ac gyis; b gyi; d omits (damaged); eBCDFHJKLNQRT gyis; A gyi.
3e byeddo (no tsheg).
4c rigś.
5e erased ni after pa.
6acLRT /; bdeABCDEFGHJKNQ omit.
7A adds dang.
8bcd pa'ī (omit the tsheg); A omits pa'i.
9ad gyis; b gyi; cBCDFHJKLNQRT gyis; eA gyi.
10e erased da after rgyu.
11e byeddo (no tsheg); L byedo.
12d omits the second /.
13c la written below the line.
14d omits las (damaged).
15c adds /. 
16F par with ra written below the line (end of line).
17A par.
18abdABCDEFGHJKLNQRT skyed do; cA bskyed do; e bskyeddo (no
shes pee¹ zhing² gi³ bya ba byed do⁴ //⁵ sred <C 140b> pa⁶ ni sa bon⁷ rnam par shes pa⁸ rland⁹ par¹⁰ byed do¹¹ //¹² ma rig¹³ pa ni <A 320a> sa bon rnam par shes pa 'debs te¹⁴ /¹⁵ rkyen 'di¹⁶ dag myed na /¹⁷ sa bon rnam par shes pa <b da-b> mngon bar¹⁸ 'grub par myi 'gyur te¹⁹ /²⁰ <e 28b>

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tsheg) (ba written below the line); L skyedo.

¹⁹d omits la; T las with sa crossed out.

²⁰A omits bon.

¹a pee' (pa, greng bu, greng bu, and subscribed 'a chung); bcd pa'ü; eABCDFHJKLNQRT pa'ü.

²cd zhing.

³e gyi.

⁴e byeddo (no tsheg); L byedo.

⁵dN omit the second /.

⁶A pas.

⁷d omits sa bon; A adds kyi.

⁸A par.

⁹a rland; bcdeABCDFHJKQR rlan; LNT brlan.

¹⁰bceJT bar.

¹¹e byeddo (no tsheg); L byedo.

¹²de omit the second /.

¹³abd rig; c rigs; eABCDFHJKLNQRT rig; T rigs.

¹⁴c de.

¹⁵cA //.

¹⁶d 'di.

¹⁷ac /; bdeABCDFHJKLNQRT omit.

¹⁸abcdeJLT bar; ABCDFHKNQR par.
gis sa bon rnam par shes pa gdab bo snyam du mye sems so // sa bon rnam par shes pa yang 'di snyam du bdag ni rkyen 'di dag gis / bs'kyed do snyam du mye sems te 13 / 12

<188a>

'on <N 200a> kyang sa bon rnam par shes pa las gyi zhing la rten pa / sred pa 'i rlan gyis

20 c rigs.

21 T snyams.

a bdag gis; bc bdag gis; d bdag is with sa illegible; e bdag gyis.

2cA btab.

3abcdeADHJLNQRT bo; BFK po; C do.

4T snyams.

5d mye.

6e semsso (no tsheg); L semso.

7d yang with nga illegible.

8d adds gis then crosses it out; T bdag with the second ga crossed out.

9e ni below the line; A gi.

10e bs'kyedo (no tsheg); L bs'kyedo.

11d myi.

12ABCDFHJKLNQRT sems te; bc sems te; dA sems so; e semsto.

13cdeA //.

14A adds las.

15e erased a letter after par.

16c pa'i.

17a gyi; bc kyi; dT kyis; eABCDFHJKLNQR kyi.

18cd zing.
brland\(^1\) pa\(^2\) /\(^3\) <d 2> ma r¡g\(^4\) pa 'i\(^5\) lud\(^6\) ky¡s\(^7\) brand\(^8\) pa\(^9\) /\(^10\) skye ba na\(^11\) skye ba 'i\(^12\) gnas\(^13\) nying\(^14\) <D 121b> mtshams\(^15\) sbyor ba\(^16\) /\(^17\) ma 'i\(^18\) mngal\(^19\) de dang\(^20\) der\(^21\) <B 162a>
mying⁴ dang⁵ gzugs kyì myu⁶ gu mgon bar⁷ 'grub⁸ ste⁹ / R
291a> mying dang gzugs kyì myu⁶ gu de yang / bdag gis ma < e
29a> byas /¹⁰ gzhan gis¹¹ ma byas /¹² gnyis¹³ kas¹⁴ ma byas
/ <T 253b> dbang phyug gis¹⁵ ma byas / dus kyis¹⁶ ma¹⁷
bsgyurd¹⁸ / rang bzhin las¹⁹ ma byung /²⁰ byed pa la²¹ rag las

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18 a ma 'i; bd ma'i; ceABCDFHJKLNQRT ma'i; e ma 'i.
19 abcdEABCDFHJLNRT mngal; KQ mang la.
20 c adds //; d adds /.
21 A omits der; LT add /.
1 A omits ming.
2 eT add /; A omits dang.
3 abABCDFHJKLNQRT myu; ce myi; d myi.
4 abdeJLT bar; c omits; ABCDFHKNQR par.
5 A bsgrubs pa.
6 T te.
7 cd //.
8 c myi; e myiu (mya with gi gu and zhabs kyu).
9 abe /; cdABCDFHJKLNQRT omit.
10 A omits /.
11 d kyis.
12 dLT omit /.
13 bc gnyis.
14 abdeABCDFHJKLNQRT kas; c ka; A gas.
15 A gi.
16 ac kyis; b gis; deABCDFHJKLNQRT kyis; A kyi.
17 b ma written below the line.
18 a bsgyurd; bdeABCDFHJKLNQRT bsgyur; cA sgyur.
pa¹ ma yin / rgyu² myed pa las³ kyang⁴ ma skyes te /⁵ 'on kyang⁶ pha dang⁷ ma phrad⁸ pa⁹ dang / dus¹⁰ dang¹¹ idan ba¹² dang / rkyen¹³ <L 251a> gzhan¹⁴ yang tshogs¹⁵ na¹⁶ <b na-a> bdag po myed pa 'i¹⁷ chos¹⁸ bdag gi¹⁹ myed pa²⁰ /²¹ 'dzin pa²²

19 bLR la.
20 d //.
21 cA las.

1 abdBCDFHJKLNQRT rag las pa; c rag lus pa; e reg las pa; A omits.
2 e adds ma.
3 A la.
4 b omits kyang.
5 abABCFHJKLNQRT skyes te (a is illegible); c skyes de /
6 b adds /; A omits kyang.
7 A omits dang.
8 C bral.
9 c ba.
10 acdLRT dus; beABCDFHJKQN zla mtshan.
11 c adds ga.
12 abcdeJ ba; ABCDFHKLNQR pa; T ba ba with the second ba crossed out.
13 e erased some letter just before rkyen.
14 d omits gzhan.
15 abcdeALRT tshogs; BCDFHJKNQ 'tshogs.
16 aeBCFJKNQRT na; b na //; cdADHLQ na /.
17 a pa 'i; b pa; cd pa'i; eABCDFHJKLNQRT pa'i.
18 abdeBFKQ chos; CACDHJLNQRT chos /.
myed pa¹ nam mkha² dang³ mtshungs pa⁴ sgyu⁵ ma 'i⁷ mtshan nyid gyi⁸ rang bzhin⁹ dag la⁹ rgyu dang¹⁰ rkyen ma tshang¹¹ ba¹² myed pa 'i¹³ phyir¹⁴ skye ba 'i¹⁵ gnas nying¹⁶ mtshams¹⁷ sbyor ba¹⁸ ma 'i¹⁹ mngai²⁰ de dang²¹ der /²² myong

19 c omits gi; d gi.
20 A omits med pa.
2¹bcA omit /.
2²c ba; e pa (below the line).
1A omits pa.

2a nam mkha; be nam ka; c nam kha; d nam ka'; ABCDHJKNQR
nam mkha'; F nam mkha'; L namkha'; T namkhan where the final
na is actually a ma lacking its final downward stroke.

3 c adds /.
4d pa.
5c adds dang and omits /.
6abdBCDFHJKLNQRT sgyu; c sgyur; eA rgyu.
7a ma 'i; bd ma'i; c ba'i; eABCDFHJKLNQRT ma'i.

8ab mtshan nyid gyi⁸ rang bzhin; c mtshan nyid kyi⁰ rang
bzhin; d rang bzhin; eBCDFHJKNQ mtshan nyid kyi⁰ rang bzhin;
A mtshan nyid kyis⁰ rang bzhin; LRT rang bzhin gyi⁰ mtshan nyid.

9A adds /.
10c adds /.
11c tshangs.
1²c pa.
1³bcd pa'i (omit the tsheg).
1⁴abdeALRT /; cBCDFHJKNQ omit.
1⁵bcd ba'i (omit the tsheg).
1⁶abd nying; c nyid; eBFKNQ nyid; ACDHJLRT nying.
1⁷abdeBCDFHJKLNQRT mtshams; c 'tshams; A 'tsham.
ba dang\(^1\) ldan ba 'i\(^2\) /\(^3\) <a 62b> sa bon rnam par <KQ 129a> shes pa\(^4\) /\(^5\) myNG dang gzugs gyi\(^6\) myu\(^7\) gu <A 320b> mgon <F 195a> bar\(^8\) grub bo\(^9\) //\(^10\)  
'di lta ste /\(^11\) myig\(^12\) gi\(^13\) rnam par shes pa n\(^14\) /\(^a\) rgyu lngas\(^15\) 'byung\(^16\) ste //\(^17\) lnga gang zhe\(^18\) na / myig\(^19\) la  
\(^{18}\) abeA /; cdBCDFHJLNQRT omit.  
\(^{19}\) bcd ma'i (omit the tsheg).  
\(^{20}\) abcdeABCDFHJLNQRT mngal (Q is illegible); K mang la.  
\(^{21}\) c adds //; d adds /.
\(^{22}\) aLT /; bcdeABCDFHJKNQR omit.  
\(^{1}\) c adds /; A deng.  
\(^{2}\) a ba 'i; bc ba'i; deJT ba'i; ABCDFHJLNQR pa'i.  
\(^{3}\) ac /; bdeABCDFHJLNQRT omit.  
\(^{4}\) b pa'.  
\(^{5}\) adA /; bcdeBCDFHJLNQRT omit.  
\(^{6}\) ac gyi; b kyi; deABCDFHJLNQRT kyi.  
\(^{7}\) abABCDFHJLNQRT myu; c myi; de myi.  
\(^{8}\) abcdeCJLT bar; ABDFHKNQR par.  
\(^{9}\) abc grub bo; dCDHNRT 'grub bo; e 'grubbo (no tsheg); BFKQ 'grub pa; A bsgrub po; J 'grub po; L 'grubo.  
\(^{10}\) dBf omit the second /.
\(^{11}\) bceA omit /.
\(^{12}\) bc myig.  
\(^{13}\) cd gi.  
\(^{14}\) d na.  
\(^{15}\) adeABCDFHJLNQRT lngas; b lnga las; c lngar.  
\(^{16}\) cd byung; e adds 'a.
rtend\textsuperscript{1} pa\textsuperscript{2} da[ng]\textsuperscript{3} /\textsuperscript{4} \textless e 29b\textgreater  gzugs\textsuperscript{5} \textless C 141a\textgreater  dang /\textsuperscript{6} snang ba\textsuperscript{7} dang / nam ka\textsuperscript{8} dang\textsuperscript{9} /\textsuperscript{10} de skyed\textsuperscript{11} pa 'i\textsuperscript{12} yid\textsuperscript{13} la byed pa / la yang\textsuperscript{14} brten\textsuperscript{15} nas\textsuperscript{16} my\textsuperscript{g}\textsuperscript{17} gi\textsuperscript{18} rnam\textsuperscript{19} par shes\textsuperscript{20} pa

\textsuperscript{17}d omits /.
\textsuperscript{18}A \textit{zhes}.
\textsuperscript{19}abc \textit{myig}; de \textit{myig}; BCDFHJKLNQRT \textit{mig}; A \textit{mi'i}.
\textsuperscript{1a} \textit{rtend}; beNR \textit{brten}; c \textit{rnen}; dABCDFHKLQT \textit{rten}; J \textit{rte na} (misplaced \textit{tsheg}).
\textsuperscript{2c} ba.
\textsuperscript{3a} da with final \textit{nga} missing.
\textsuperscript{4d} //.
\textsuperscript{5}A adds la \textit{rten} pa.
\textsuperscript{6}LT omit /.
\textsuperscript{7}B pa.
\textsuperscript{8}abe \textit{nam ka}; c \textit{nam kha}; d omits; ALT \textit{namkha'}; BCDFHJKNQR \textit{nam mkha'}.  
\textsuperscript{9}d omits dang.
\textsuperscript{10}bdA omit /.
\textsuperscript{11}A \textit{skyid}.
\textsuperscript{12}a \textit{pa 'i}; be \textit{pa}; cd \textit{pa'}\textit{i}; ABCDFHJKLNQRT \textit{pa'\textit{i}}.
\textsuperscript{13}b \textit{yid}.
\textsuperscript{14}a \textit{pa} / la \textit{yang}; bcdeABCDFJKLQT \textit{pa} la \textit{yang}; HN \textit{pa} la'\textit{ang}; R \textit{pa'\textit{ang}}.
\textsuperscript{15}abdeCDHJLNRT \textit{brten}; cABFKQ \textit{rten}.
\textsuperscript{16}ALRT add /.
\textsuperscript{17}d \textit{myig}.
\textsuperscript{18}c \textit{gi}.
\textsuperscript{19}J \textit{rna ma} (misplaced \textit{tsheg}).
'byung ngo₁ // de la² myig ba³ nê myig⁴ gi⁵ <N 200b> rnam par
<H 189b> shes⁶ pa 'i⁷ rten gyi⁸ bya ba byed do⁹ //¹⁰ gzugs nê
myig¹¹ gi¹² rnam par¹³ shes pa 'i¹⁴ dmyigs¹⁵ pa 'i¹⁶ bya ba
byed do¹⁷ //¹⁸ snang ba nê /¹⁹ mgon¹⁹ ba 'i²⁰ bya ba byed do²¹

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20 a shes with sa below the line.

¹L 'byungo.

²d omits la.

³a ba; bcdeABCDHJKNQRT omit.

⁴b myig.

⁵ab gi; c gis; deABCDHJKNQRT gi.

⁶F omits pa 'byung ngo // de la mig ni mig gi rnam par
shes.

⁷a pa 'i; bcd pa'i; eABCDFHJKLNQ pa'i; RT pa.

⁸a gyi; b kyi; c kyis; dBCDFHJKLNQ gyi; e gyis; A kyi;
LRT pa'i.

⁹e byeddo (no tsheg); L byedo.

¹⁰d omits the second /.

¹¹acd myig; b myig; e dmyig; A ming; BCDFHJKLNQRT mig.

¹²A dang.

¹³F par with ra below the line (end of line).

¹⁴bcd pa'i (omit the tsheg).

¹⁵A omits dmiags.

¹⁶bcd pa'i (omit the tsheg); A omits pa'i.

¹⁷e byeddo (no tsheg); L byedo.

¹⁸d omits the second /.

¹⁹e mgon with ma ending one line and ngon beginning the
next.

²⁰ a ba 'i; bcd ba'i; eJLT ba'i; ABCDFHKNQR pa'i.
// nam ka² nĩ³ myi⁴ sgrīb⁵ pa 'i⁶ bya ba⁷ byed do⁸ // de skyed pa 'i¹⁰ yid¹¹ la byed pa nĩ /a bsam¹² ba'i¹³ bya¹⁴ ba byed do¹⁵ //¹⁶ rkyen de dag myed na¹⁷ myig¹⁸ gi¹⁹ rnam par shes pa 'byung bar myi 'gyur gyi²⁰ /²¹ nam²² nang gi skye²³

²¹e byedo (no tsheg); L byedo.

³d omits the second /.

'abde nam ka; c nam kha; ALT namkha'; BCDFHJKNQR nam mkha'.

³d ni.

⁴c myi.

⁵cd sgrīb.

⁶bcd pa'i (omit the tsheg).

⁷e ba below the line.

⁸e byedo (no tsheg); L byedo.

⁹L omits the second /.

¹⁰a de skyed pa 'i; bcd de skyed pa'i; e de skyed pa; ABCDFHJKNQ de dang 'byung ba; L de skyed ba'i; RT de skyed pa'i.

¹¹b yid.

¹²c bsam.

¹³abd ba'i (no tsheg); c pa'i; eJLT ba'i; A omits; BCDFHJKNQR pa'i.

¹⁴a has extra bya that may have been crossed out.

¹⁵L byedo.

¹⁶e omits the second /.

¹⁷cLT add /.

¹⁸d myig.

¹⁹c gi.

²⁰d kyi.
mched⁴⁹ myig⁴ ma tshang bar³ ma⁴ gyur⁵ la⁶ <R 291b> de bzhin⁷
du gzugs <J 138b> dang⁸ <B 162b> snang ba <b na-b> dang ⁄⁹
nam ka¹⁰ dang ⁄¹¹ de¹² skyed pa 'i¹³ yid¹⁴ la¹⁵ byed pa dag
kyang¹⁶ ⁄ ma¹⁷ tshang bar¹⁸ ma¹⁹ gyur²⁰ te ⁄²¹ thams cad 'dus

²¹c ⁄.

²²abcdeLRT nam; ABCDFHJKNQ gang gi tshe.

²³e skye below the line.

¹c ched.

²d myig.

³AB par.

⁴d adds 'a.

⁵d gyurd.

⁶cBFKQ omit ⁄.

⁷J bzhi na (misplaced tsheg).

⁸abALT dang; ceBCDFHJKNQR dang ⁄; d dang ⁄.

⁹b omits ⁄.

¹⁰abcd nam ka; e nam kha; AL namkha'; BCDFHJKQRT nam
mkha'.

¹¹BFKQ omit ⁄.

¹²a has an illegible mark following de.

¹³a de skyed pa 'i; be de skyed pa; cdLRT de skyed pa'i;
ABCDFHJKNQ de dang 'byung ba.

¹⁴b yid.

¹⁵c adds ⁄.

¹⁶abcdeLRT kyang; ABCDFHJKLNQ omit.

¹⁷A omits ma.

¹⁸c adds ⁄ (end of line).

¹⁹b ma written below the line; A omits ma.
pa de las /^1 myig^2 gi^3 <e 30a> rnam par shes pa ’byung bar
’gyur ro^4 //^5 de la^6 <T 254a> myig^7 na^6 ‘di^8 snyam du^9 bdag
gis^10 /^2 myig^11 gi^12 rnam par shes pa ’i^13 rten^14 gyi^15 bya
ba bya ’o^16 snyam du myi^17 sems so^18 //^19 <c 11> gzugs kyang

\[d ’gyur.d.\]
\[c //; d omits /\.
\[abcd //; eABCDFHJKNQRT omit.
\[bd myig; c dmyig. From this point until the end of page
\[b na-b>, the writing in b is sloppy and the reverse gi gu is
\[used less often than the classical gi gu.
\[g b gi.
\[abdABCDFHJKNQRT ’gyur ro; c gyur ro; e ’gyurro (no
tsheg); L ’gyuro.
\[d omits // (illegible).
\[a la is illegible.
\[a myig; bde myig; c dmyigi //; ABCDFHJKNQRT mig.
\[cd ’di.
\[e added gu and then erased it.
\[A gi.
\[ad myig; be myig; c dmyig: ABCDFHJKNQRT mig.
\[abd gi; ceABCDFHJKNQR gi; T gis.
\[a pa ’i; bd pa’i; ceABCDFHJKNQRT pa’i;
\[c rkyen; J rte na (misplaced tsheg).
\[a gyi; ba kyi; c gyis; d pa’i; e gys; BCDFHJKNQRT
\[gyi.
\[ace bya ’o; bABCDFHJKNQRT bya’o; d byed do.
\[bd myi.
\[abdABCDFHJKNQRT sems so; c sems stso; e semsso (no
tsheg); L semso.
'di1 snyam du bdag gis2 myig3 gi4 rnam par shes pa 'i5 dmyigs6 pa 'i7 bya ba bya 'o8 snyam du9 myi10 sms so11 // snang ba yang12 'di snyam du13 bdag gis'14 myig gi'15 rnam'16 par shes pa 'i17 mgon ba 'i18 bya ba'19 bya 'o20 // a snyam du myi21 sms

19 d omits the second //.

1bd 'di.

2ad bdag gis; bABCDEFJKNQRT bdag gis; c bdag gis /; e bdag gyis.

3bd myig.

4bc gi.

5bcd pa'i (omit the tsheg).

6bc dmyigs.

7a pa 'i; bdeABCDEFJKNQRT pa'i; c pa'i.

8ace bya 'o; bABCDEFJKNQRT bya'o; d bya'o //.

9c adds / (end of line often has shad).

10bcd myi.

11abdABCDEFJKNQRT sms so; c sms stso; e smsso (no tsheg); L semso.

12c adds //.

13J snya mdu (misplaced tsheg).

14a bdag gis; bABCDEFJKNQRT bdag gis; c bdag gi; d bdagis; e gdag gis.

15a myig gi; be myig gi; c dmyig; d myig gi; ABCDFHJKNQRT mig gi.

16T rnam.

17bcd pa'i (omit the tsheg).

18a ba 'i; bd ba'i; c bar; eJLT ba'i; ABCDFHKNQR pa'i.

19c adds // (end of line).

20acde bya 'o; bABCDEFJKNQRT bya'o.
so² /² nam ka yang³ 'd.ib² snyam du bdag gis⁵ myig⁶ gi⁷ <F
195b> rnam par⁸ shes pa⁹ bya ba bya 'o¹⁰ snyam du myi¹¹
sems¹² so¹³ /¹⁴ <L 251b> de skyed pa¹⁵ yid¹⁶ la byed pa¹⁷
yang¹⁸ 'd.i¹⁹ snyam²⁰ du <D 122a> bdag gis²¹ myig gi²² rnam par

²¹bd myi.

¹abdABCDFHJKNQRT sems so; c sems stso; e semsso (no
  tshug); L semso.

²d omits the second /.

³abde nam ka yang; c nam ka 'i kham kyang /; A namkha'
yang; BCDFHJKQQ nam mkha' yang; LT namkha'i kham kyang; R nam
mkha'i kham kyang.

⁴b 'di.

⁵ab gis; cBCDFHJKLNQRT gis; d gis /; A gi.

⁶a myig; cde myig; c dmyig; ABCDFHJKLNNRT mig.

⁷d gi.

⁸c adds / (end of line); J pa'i.

⁹a pa 'i; b pa'i myi sgrub pa'i; c pa'i myi sgrub pa'i;
d pa'i myi sgrub pa'i; e pa'i myi sgrub pa'i; A pa'i dmyi
sgrub pa'i; BCDFHJKLNNRT pa'i mi sgrub pa'i.

¹⁰acde bya 'o; bABCDFHJKLNNRT bya'o.

¹¹bc myi.

¹²c myi sems written below the line.

¹³abdeABCDFHJKNQRT sems so; c sems stso; L semso.

¹⁴d omits the second /.

¹⁵ac de skyed pa; b de skyed pa'i; delRT de skyed pa'i;
  ABCDFHJKNNQ de dang 'byung ba'i.

¹⁶b yid.

¹⁷abcdABCDFHJKLNNRT la byed pa; e la byed 'a pa la
   written below the line with some letters erased on the line.

¹⁸c adds shad.
shes pa 'dzin ba'i bya ba bya 'o snyam du myi'sems so
// myig gi's rnam <e 30b> par shes pa yang<321a> 'dzi
snyam du bdag nin rkyen 'dzi dag gi's bskyed do
snyam du <H 190a; N 201a> myi'sems ste//18 'on kyang
19b 'dzi.
20c adds shad (end of line).
21ad gi's; bceBCDFHJKNQRT gi's; A gi.
22ad myig gi'; b myigi; c dmyig gi'; e myig gi;
ABCDFHJKNQR mig gi'; T dmi's gi's.
1a pa 'zi; beABCDFHJKNQRT pa'i; c pa'i //; d pa'i.
2abc bsam ba'i; d bsam ba; eKLQT bsam ba'i; A omits; B
bsam pa'o; CDFHNR bsam pa'i; J bsa mba'i (misplaced tsheg).
3bd bya'o (omit the tsheg); A adds //.
4bc myi.
5abdBCDFHJKNQRT sems so; c sems stso; e semsso (no
tsheg); AL semsso.
6a myig gi'; bde myig gi'; c dmyig gi'; A migi; BCDFHJKNQRT
mig gi'.
7c adds a shad.
8b 'dzi.
9j snya ma (misplaced tsheg).
10e bdag below the line.
11ad ni'; beABCDFHJKNQRT ni'; c gi's.
12bcd 'dzi.
13c adds a shad; d gi's.
14cAL add //; L bskyedo.
15c adds / (end of line); J snya ma (misplaced tsheg).
16b myi.
17a sems ste; bcdBCDFHJKNQRT sems te; e semssto; A sems
rkyen 'di\(^1\) <b pa-a\(^2\) dag yod pa las /\(^3\) myig\(^4\) gi\(^5\) rnam par shes pa\(^6\) skye bar\(^7\) 'gyur ro\(^8\) // de bzhin\(^9\) du dbang\(^10\) po\(^11\) <a 63a> lhag ma rnam\(^12\) kyang\(^13\) ci\(^14\) rigs su\(^15\) bya 'o\(^16\) // de la chos\(^17\) gang\(^18\) yang\(^19\) 'jig\(^20\) rten\(^21\) <c 141b> 'di\(^22\)

so; L semso.

18 aALT //; bcdeBCDFHJKNQR //.
19c adds shad.
1b 'di.

2b's writing returns to normal with a preponderance of reverse gi gus.

3aALRT //; bcdeBCDFHJKNQ omit.

4c dmyig.

5cd gi.

6c adds //.

7abdeABCDFHJKLNQT skye ba; c skye ba // (end of line); R skyed par.

8e 'gyurro (no tsheg); L 'gyuro.

9d bzhin.

10c bdag.

11K bo.

12b rnam.

13abcdeBCDFHJKLNQT kyang; A la yang.

14d ji.

15eL rigsu.

16a bya 'o; bABCDFHJKNQT sbyar ro; c byagya 'o with the gya crossed out; d bya 'o; e sbyarro (no tsheg); I sbyor ro.

17b chos is illegible.

18c adds / (end of line).
nas¹ 'jig rten² pha rol du³ miš⁴ 'pho⁴ mod gyi⁵ /⁶ rgyu dang⁷ rkyen ma tshang ba⁸ myed pa⁹ phyir¹⁰ /¹¹ las kyi¹² 'bras bur¹³ mgon bar¹⁴ yang¹⁵ yod do¹⁶ /'di¹⁷ lta ste /¹⁸ dper na¹⁹ rab du²⁰ phyis²¹ pa²² <KQ 129b> mye long²³ <d 3> gi²⁴
c add /.
c 'jig.
rte na (misplaced tsheg).
'di.
acLT /; bdeABCDFHJKNQR omit.
d omits rten.
abdeBCDFJKQ du; cAHLNRT tu.
A pho.
agyi; bc kyi; deABCDFHJKNQRT kyi.
bBFKQ omit /.
H adds /.
apa.
apa 'i; bd pa'ì; ceABCDFHJKNQRT pa'i.
phyird.
acLRT /; b // (end of line); deABCDFHJKNQ omit.
cdeR bu.
acde bar; bJ ba; ACDFHKNQRT pa; B par; L omits.
d omits yang.
yoddo (no tsheg); L yodo.
d omits second /.
'di.
acCDHJNR /; bdeABFKLQT omit.
beAHLT add /.
dskyil¹ 'khor la /² bzhin⁶ gyi gzugs brnyan³ snang ba yang⁴ /⁵ bzhin⁶ mye long gi⁷ dkyil⁸ 'khor du ma 'phos mod kyi⁹ /¹⁰ rgyu dang¹¹ rkyen¹² ma tshang ba myed pa 'i¹³ phyir¹⁴ /¹⁵ bzhin¹⁶ du mgon bar yang¹⁷ yod <R 292a> do¹⁸ // de bzhin¹⁹ du 'dön²⁰

abde du; cABCDFHJKLNQRT tu.

c phyis.

bcd pa 'i (omit the tsheg).

d long is illegible.

cd gi.

dkyil; J da kyil (misplaced tsheg).

acA //; bdeBCDFHJKLNQRT omit.

brnyan with ba below the line; J brnya na (misplaced tsheg).

omit yang.

aeLT //; bcdABCDFHJKNQR omit.

cd bzhin.

b adds //; c gi.

dkyil.

dkyi.

dC //; A omits //.

H adds //.

rkye na (misplaced tsheg).

pa 'i; bcd pa 'i; eBCDFHJLNQRT pa 'i; A omits; J ba 'i.

phyir.

aLRT //; beABCDFHJKNQ omit; c / de (de below the line);

d de.

d bzhin.

bar yang; bceJ ba yang; ABCDFKQ pa yang; HN pa'ang;
nas kyang¹ su yang shê 'phos pa² myed <B 163a> la³ /⁴ gzhăn
du yang⁵ ma skyes te / rgyu dang⁶ rkyen rnams⁷ ma tshang ba
myed⁸ pa '⁹ phyîr¹⁰ /¹¹ <T 163a> las gyê¹² 'bras bur¹³ <e
31a> mgon bar 'grub bas so¹⁴ //
'dî lta ste /¹⁵ dper na¹⁶ zla ba 'î¹⁷ dkyil¹⁸ 'khor ni¹⁹

LT bar snang ba yang; R par snang ba'ang.

¹⁸e yoddo (no tsheg).
¹⁹d bzhiin.
²⁰c 'dî / (end of line) 'dî.
¹c adds /; A omits kyang.
²be add yang.
³A las.
⁴abcedALRT /; BCDFHJKNQ omit.
⁵c omits yang.
⁶cH add /.
⁷bcde omit rnams; F rnams with sa subscribed and
abbreviated.
⁸c adds / (end of line).
⁹bcd pa'î (omit the tsheg).
¹⁰bd phyîr.
¹¹abdeLRT /; c //; ABCDFHJKNQ omit.
¹²a gyî; bc kyî; deABCDFHJKLNQRT kyî.
¹³abALRT bur; cdeBCDFHJKNQ bu.
¹⁴a mgon bar 'grub bas so; bJLRT mgon ba yang yod do;
c mgon bar 'grub pa'o; d mgon bar 'grub pas so; e mgon ba
yang yoddo (no tsheg); A mgon par yod do; BCDHNQ mgon pa
yang yod do.
¹⁵beABFKLQT omit /.
¹⁶eHLT add /.
/\ dpag tshad¹ bzhi² khrì³ nyì⁴ stong⁵ nas 'gro ste / 'on kyang snod⁶ chung⁷ ngu⁸ chus⁹ gang¹⁰ bar¹¹ zla ba 'i¹² dkyil¹³ 'khor¹⁴ gyi¹⁵ gzugs brnyan¹⁶ snang ba yang /¹⁷ zla ba 'i¹⁸ dkyil¹⁹ 'khor ni²⁰ gnas de nas²¹ ma 'phos²² te²³ /²⁴ <J 139a>

¹⁷ bcd ba'i (omit the tsheg).

¹⁸ aeABCDFHKLNQRT dkyil; bcd dkyil; J da kyil (misplaced tsheg).

¹⁹ d ni.

¹b adds / (end of line).

²c bzhi.

³b khrì.

⁴ab nyì; cA nyi; deCDFHJKLNQRT nyis; B nyis ston with dots over ston indicating it is an error.

⁵c adds / and a crossed out 'a chung.

⁶T snong.

⁷J chu.

⁸A ngus.

⁹A omits chus.

¹⁰A bskang.

¹¹c adds // (end of line); T bas.

¹²bcd ba'i (omit the tsheg).

¹³aceABCDFHKLNQRT dkyil; bd dkyil; J da kyil.

¹⁴d omits 'khor.

¹⁵abd gyi; cBCDFHJKLNQRT gyi; eA kyi.

¹⁶e brnyan has ba below the line.

¹⁷abce //; dABCDFHJKLNQRT omit.

¹⁸bcd ba'i (omit the tsheg).

¹⁹bcd dkyil.
snod¹ chus² gang <F 196a> ba 'i³ nang du song ba yang myed mod⁴ gyi⁵ / rgyu dang⁷ rkyen⁸ <c 11> ma⁹ tshang ba¹⁰ <b pa- b> myed pa 'i¹¹ phyir / zla ba 'i¹³ dkyil¹⁴ 'khor du¹⁵ mgon ba¹⁶ yang¹⁷ yod do // de bzhin du 'dî¹⁸ nas¹⁹ kyang su yang

20 cd ni; A omits.
21 c adds / (end of line).
22 c 'pho.
23 c ste.
24 c //.

1ad snod; bceBCDFHJKNQRT snod chung ngu; A snod chung ngus.
2c omits chus; A adds yongsu.
3bcd ba'i (omit the tsheg).
4 e myod.
5a gyi; b kyî; cdeABCDFHJKNQRT kyi.
6bde add 'on kyang; c adds 'on kyang /.
7c dang written below the line; H adds /.
8c adds // (end of page).
9 A dang.
10b adds / (end of page); A bar.
11a pa 'i; b pa'ì; c ba'ì; deBCDFHJKNQRT pa'i; A pa'i pa'i (duplication).
12 abcdeLRT /; ABCDFHJKQ omit.
13bcd ba'i (omit the tsheg).
14b dkyîl.
15 d adds yang.
16abceJLRT ba; d bar; ABCDFHKNQ pa.
17 dA omit yang.
shī 'phos pa¹ myed² la³ /⁴ gzhan du⁵ yang⁶ ma⁷ skyes⁸ mod gyi⁹ /¹⁰ rgyu¹¹ <N 201b> dang¹² rkyen <H 190b> rnams¹³ ma tshang ba myed pa 'i¹⁴ phyir¹⁵ /¹⁶ las kyi 'bras bu¹⁷ mgon ba¹⁸ yang¹⁹ yod do //²⁰

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18 c 'di.
19 F nas has sa subscribed and abbreviated.
1 c omits pa.
2AB add pa; L mod.
3B omits la.
4abceLRT /; dABCDFHJKNQ omit.
5e u without da (below the line).
6abdeBCDFHJKLNQRT yang; c 'ang; A omits.
7b ma is scratched out.
8b adds pa myed; c bskyed.
9a gyi; bcd kyi; eABCDFHJKLNQRT kyi.
10c //.
11A las.
12H adds /.
13cd omit rnams.
14bcd pa'i (omit the tsheg).
15bd phyir.
16abELRT /; c //; dABCDFHJKNQ omit.
17abceBCFHJKNQ bu; d bu yang; ADLRT bur.
18abeJT ba; cd bar; ABCDFHKLNQR pa.
19d omits yang.
20aABCDHJNRT yod do //; bc yod ste /; d yod do /; e yoddo // (no tsheg); FKQ yod de /; L yodo //.
'di lta ste¹ dper na² mye ni³ /a rgyu dang⁴ rkyen⁵ ma tshang⁶ na myi⁷ 'bar gyi⁸ /₈ rgyu <L 252a> dang⁹ rkyen tshogs¹₀ <A 321b> pa las 'bar ro¹¹ // de bzhin du bdag po myed pa 'cstdint¹₂ chos¹³ bdag g¹⁴ myed pa¹⁵ /₁₆ 'dzin¹⁷ pa¹⁸ myed pa¹⁹ / nam mkha²⁰ dang²¹ mtshungs pa²² /₂³ sgyu²⁴ ma'iß mtshan nyid²⁵

¹a 'di lta ste; bc 'di lta ste / (bc at end of line); d omits; eBFKLQT 'di lta ste; ACDHJNR 'di lta ste /.

²eHLT add /.

³ade mye ni; bc mye ni; A me'i; BCDFHJKNQT me ni.

⁴H adds /.

⁵A adds rnam.

⁶B adds ba with dots over it indicating it is an error.

⁷ab na myi 'bar gyi; c na myi 'bar gyi; d myi 'bar gyi; e na myi 'bar gyi; A ba me 'bar ste (me is a mi with the hook to the gi gu scratched off); BFHJKNQT na mi 'bar gyi; C bar mi 'bar gyi; D na mi 'bar kyi.

⁸abcdeALRT /; BCDFHJKNQ omit.

⁹H adds /.

¹₀abcdALRT tshogs; eBCDFHJKNQ 'tshogs.

¹₁e 'barro (no tsheg); AL 'baro.

¹₂bcd pa'i (omit the tsheg).

¹₃adALRT chos; bcEBCDFHJKNQ chos / (c at end of line).

¹₄bomits gi; e adds ba.

¹₅b pa'.

¹₆d omits /.

¹₇bcd 'dzin.

¹₈L par.

¹₉b pa'.

²₀a nam mkha; be nam ka; c nam kha; d nam ka; ALT
nang bzhin dag la /3<e 31b> rgyu dang rkyen ma tshang ba myed pa phyir /3 skye ba 'i 10 gnas nying mtshams sbyor ba ma 'i mngal de dang der sa bon rnam par

namkha'; BCDFHJKNQR nam mkha'.

d adds /.

ab pa'; bceABCDFHJKLNQRT pa.

cd omit /.

eA rgyu.

B nyis.

ab gyi; cABCDFHJKLNQRT kyi; de omit.

d bzhin; e omits (there is also an erasure).

ac /; bdeABCDFHJKLNQRT omit.

H adds /; A omits dang.

acd rkyen; beABCDFHJKLNQRT rkyen rnam.

A pa.

bcd pa'i (omit the tseg).

b phyi.

abdeALRT /; c //; BCDFHJKNQ omit.

bcd ba'i (omit the tseg).

abcd nying; eBFKLNQR nyid; ACDHJT nying.

abeBCDFHJKLNQRT mtshams; c 'tshams; d is illegible; A 'tsham.

c ba'i.

ALRT /; bcdeABCDFHJKNQ omit.

bcd ma'i (omit the tseg).

K mang la (misplaced tseg); T mnga'.

CH add /.
shes pa¹ /² las dang³ nyon mongs pa⁴ rnama⁵ gis⁶ bskyed⁷ pa⁸ /⁹ mying¹⁰ dang¹¹ gzugs gyi¹² myu¹³ gu mgon bar¹⁴ 'grub¹⁵ ste¹⁶ /¹⁷ de¹⁸ ltar¹⁹ nang gi²⁰ rten cing²¹ 'breld²² par²³

18 A adds /.
1c pa'¹.
2aLRT /; bcdeABCDFHJKNQ omit.
3H adds /.
4F omits pa.
5d rnama.
6a gis; bcd kyis; eBCDFHJKLNQRT kyis; A kyi.
7A skyed.
8acdABCDFHJKLNQRT pa; b pa'¹; e pa'¹.
9aALRT /; bcdeBCDFHJKNQ omit.
10c myi.
11H adds /.
12a gyi; bcd kyi; eABCDFHJKLNQRT kyi.
13ce myi.
14abcdeJLT bar; ABCDFHKNQR par.
15abBCDFHJKNQ 'grub; cdLRT bsgrubs; eA sgrub.
16cdAT te.
17bc //.
18cd 'di.
19D adds na.
20d gi is illegible.
21d cing.
22ad 'breld; bcACDFHJKLNQRT 'rel; B 'bres.
byung ba rkyen dang <C 142a> 'brel<sup>1</sup> par<sup>2</sup> <a63b><sup>3</sup> blta 'o<sup>4</sup> //
de la nang gi rten cing 'brel<sup>5</sup> par<sup>6</sup> 'byung ba rnam pa<sup>7</sup>
lang<sup>8</sup> <R 292b> blta<sup>9</sup> ste /<sup>10</sup> lnga gang <D 122b> zhe na / rtag
par<sup>11</sup> ma yin ba<sup>12</sup> dang<sup>13</sup> / chad<sup>14</sup> par<sup>15</sup> ma yin ba<sup>16</sup> dang<sup>17</sup> /<sup>18</sup>
'pho bar<sup>19</sup> ma yin<sup>20</sup> ba<sup>21</sup> dang<sup>22</sup> / rgyu chung<sup>23</sup> ngu<sup>24</sup> las 'bras

<sup>23</sup>abcdeDFHJLNR par; ABCKQT bar.
<sup>1</sup>c 'brel.<n
<sup>2</sup>abcdeDFHJLT par; ABCKNQR bar.
<sup>3</sup>a added 'byung ba rkyen dang 'brel<sup>6</sup> par then scratched
it out.
<sup>4</sup>ad blta 'o; bcCDFJHLNRT blta'o; eA lta'o; BKQ blta ba'o.
<sup>5</sup>ac 'brel; bdeABCDFHKLNQT 'brel; J 'bral.
<sup>6</sup>abcdeBDFHJLNQR par (KQ are illegible); ACT bar.
<sup>7</sup>abcdeBCDFHJNQT rnam pa; A omits; L rnam par; K rnam ba.
<sup>8</sup>A lnga.
<sup>9</sup>abcdBCDFHJLNQRT blta; e lta; A 'di lta.
<sup>10</sup>c //.
<sup>11</sup>cA pa.
<sup>12</sup>abceJT ba; d omits; ABCDFHKLNQR pa.
<sup>13</sup>d omits dang.
<sup>14</sup>c char; B added sa then indicated it was an error (dot
method).
<sup>15</sup>cAL pa.
<sup>16</sup>abceJT ba; d omits; ABCDFHKLNQR pa.
<sup>17</sup>d omits dang.
<sup>18</sup>cL omit /.
<sup>19</sup>A ba.
<sup>20</sup>d yin.
bu¹ chen <T 255a> po² 'byung³ ba dang / de dang 'dra⁴ ba 'ə⁵ rgyud du 'o⁶ //
   jì⁸ ltar⁹ <b pha-a> rtag par¹⁰ ma¹¹ <B 163b> yin zhe¹² na / gang gi¹³ phyir¹⁴ tha¹⁵ ma¹⁶ 'chi ba 'ə¹⁷ phung po¹⁸

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1. abceJLT ba; d omits; ABCDFHKNQR pa.
2. d omits dang.
3. c chu.
5. d omits bu.
6. d added mgon bar then crossed it out.
7. e 'byung with nga below the line.
8. A 'dra'.
9. bcd ba'i (omit the tsheg).
10. e omits 'o.
11. deJ omit the second /: A omits //.
12. ab jì; c ci; dABCDFHJKLNQRT ji; e ci.
13. b adds / (end of page).
14. eA pa.
15. T omits ma.
17. abd gi: c gi's; eABCDFHJKLNQRT gi; T gis.
18. b phyir.
19. c mtha.
20. abcd ma; ABCDFHJKLNQRT ma'i.
21. a ba 'i; bd ba'i; c ba'i.
22. d adds /.
rnams kyang\textsuperscript{1} gzan la /\textsuperscript{2} skye ba'\textsuperscript{i} \textsuperscript{3} char <F 196b> gtogs\textsuperscript{4} pa\textsuperscript{5} 

rnams\textsuperscript{6} kyang gzan te /\textsuperscript{7} tha\textsuperscript{8} ma '\textsuperscript{9} 'chi\textsuperscript{10} ba 'i\textsuperscript{11} phung po 
gang yin ba\textsuperscript{12} de nyid\textsuperscript{13} skye ba 'i\textsuperscript{14} char gtogs\textsuperscript{15} pa\textsuperscript{16} rnams\textsuperscript{17} 

ma <KQ 130a> yin gyi\textsuperscript{18} /\textsuperscript{19} tha\textsuperscript{20} ma 'i\textsuperscript{21} 'chi\textsuperscript{22} ba'\textsuperscript{i}\textsuperscript{23} phung 

\textsuperscript{1} c adds /; e omits kyang. 
\textsuperscript{2} c omits /.
\textsuperscript{3} d ba'\textit{i}.
\textsuperscript{4} A btogs. 

\textsuperscript{5} abeABCDFHJKNQR pa; c omits; d pa'; LT pa'\textit{i}.
\textsuperscript{6} d rnama\textit{s}.
\textsuperscript{7} c //.
\textsuperscript{8} c 'tha.
\textsuperscript{9} a ma 'i; bcdeBCDFHJKNQ ma; ALRT ma'\textit{i}.
\textsuperscript{10} d 'chi.
\textsuperscript{11} a ba 'i; bd ba'\textit{i}; cABCDFHJKLNQRT ba'\textit{i}; e ba.
\textsuperscript{12} abcdeJLT ba; ABCDFHNQR pa.
\textsuperscript{13} bd nyid; LT add /.
\textsuperscript{14} a ba 'i; bc ba'\textit{i}; d ba 'i.
\textsuperscript{15} A btogs.
\textsuperscript{16} A pa'\textit{i}.

\textsuperscript{17} abceBCDFHJKLNQRT rnama\textit{s}; d rnama\textit{s}; e skye ba'\textit{i} char gtogs 

pa rnama (below the line), some words erased and char gtogs 

pa repeated on the line; A rnam pa.

\textsuperscript{18} abd gyi; ceBCDFHJKLNQR gyi; A kyi; T gyis.
\textsuperscript{19} cd omit /; A //.
\textsuperscript{20} c 'tha.
\textsuperscript{21} a ma 'i; bcdeBFKQ ma; ACDHJLNRT ma'\textit{i}.
\textsuperscript{22} d 'chi.
po rnas ki 'gag la / skye ba 'i char gtos pa 'i phung po rnas kyung 'byung bas de 'i phyir rtag par ma yin <N 202a> no //

tar chad par <H 191a> ma yin zhe na / tha ma 'i 'chi ba 'i phung po rnas sgnon 'gags pa las

cd ba'i.
eT 'gags.

abdeALRT /: cBCDFHJKNQ omit.
a ba 'i; bcd ba'i; eBCDFHJKLNQRT ba'i; A ba.
A btogs.

bcd pa'i (omit the tshug); e pa'i with 'i over pa, not beside it.

e phung po below the line.

d rnas.

cALRT add /: BFK ba'i.

d de'i (omits the tshug); BFK omit de'i; Q has squeezed in bas de'i where ba'i used to be.

Q phyur.

b pa.

yino.

abd ji; c ci; e ci; ABCDFHJKLNQRT ji.

c char.

A pa.

A zhes.

c omits /.

c 'tha.

ma 'i; bcd ma; ABCDFHJKLNQRT ma'i.

abc 'chi; d chi; eBCDFHJKLNQRT 'chi; A mchi.
skye ba 'i\(^1\) char gtogs\(^2\) pa 'i\(^3\) phung po rnam\(\text{s} \) 'byung ba\(^4\) ma yin\(^5\) ma 'gags\(^6\) pa las kyang\(^7\) ma yin\(^8\) gyi\(^9\) / tha\(^10\) ma 'i\(^11\) 'ch\(\text{i}\) ba 'i\(^12\) phung po rnam\(\text{s} \) kyang\(^13\) / a 'gags\(^14\) la / de nyid\(^15\) ky\(\text{i}\)\(^16\) tshe skye ba 'i\(^17\) char gtogs\(^18\) pa 'i\(^19\) phung po rnam\(\text{s} \) 

\(^{21}\) a ba 'i; b ba'i; cd ba'i; F ba'i with the gi gu over and the 'a chung under the ba (end of line).

\(^{22}\) c adds /.

\(^{23}\) abceBCDFHJKNQR 'gags; dAL 'gag; T 'grags.

\(^{24}\) aABCDHJKNQ las; bcdRT las /; L la /.

\(^{1}\) bcd ba'i (omit the tsheg).

\(^{2}\) A btogs.

\(^{3}\) a pa 'i; bc pa'i; d pa'i.

\(^{4}\) A adds rnam\(\text{s} \).

\(^{5}\) d omits /.

\(^{6}\) abceBCDFHJKLNQR 'gags; dA 'gag; T 'grags.

\(^{7}\) b adds / (end of line).

\(^{8}\) d yin.

\(^{9}\) aeBCDFHJKLNQRT gyi; bc gyi; dA kyi.

\(^{10}\) c 'tha'.

\(^{11}\) a ma 'i; bcde ma; ABCDFHJKLNQRT ma'i.

\(^{12}\) a ba 'i; b ba'i; cdeABCDFHJKLNQRT ba'i.

\(^{13}\) BCDFJKKNQ omit kyang.

\(^{14}\) beAL 'gag.

\(^{15}\) d nyid.

\(^{16}\) c kyi.

\(^{17}\) bcd ba'i (omit the tsheg).

\(^{18}\) A btogs.
srang mda'³ <J 139b> mthon dman bzhin 'byung bar 'gyur te / de 'phiyi phur chad par ma yin no // ji ltar 'pho bar ma yin <A 322a> zhe na / sems

bcd pa'i (omit the tsheg).

1ab /. cdeABCDFHJKLNQRT omit.

2B srad.

3ac mda'i; b mda' 'i; deABCDFHJKLNQRT mda'i.

4abcdABFKLT mthon (e ma without an 'a chung ends one line and then begins the next); CDHJNQR mtho (Q has space where na could be).

5CHJN dma'.

6a has a zhab kyu unattached to any letter; bcde add du; ABCDFHJKLNQRT omit.

7d byung.

8A pa.

9e 'gyur with an erased letter between 'gyu and ra.

10d de.

11c //; d omits.

12d de'i.

13b phyir.

14c char.

15cA pa.

16L yino.

17e omits the second /; T adds ji ltar rgyu chung ngu las (three dots over each of the words indicates this passage is an error).

18ab ji; c ci; deABCDFHJKLNQRT ji.

19A ba.

20A adds /.
can gyi\^1 ris\^2 myi\^3 'dra ba\^4 nas\^5 / ska\^7 ba\^8 mnyam <L 252b> ba\^9 skye\^10 bar\^11 skye\^11 ba\^12 mgon bar\^13 'grub pas\^14 / 15 de \^16 phyir\^17 'pho\^18 bar\^19 ma yin no\^20 // 21

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^1 A zhes.
^2 abc gyi; d kyi; eBCDFHJKLNQRT gyi; A ma.
^3 abdeBCDFHJKLNQRT ris; c rigs; AL rig.
^4 ab myi; cde myi; A ma; BCDHFJKLNQRT mi.
^5 abABCDFHJKLNQRT ba; ce bas; d bar.
^6 ce na.
^7 abcdeALRT /; dBCDFHJKNNQ omit.
^8 a ska'; bcdeABCDFPHJLNQRT skal; K skab.
^9 abcdeJT ba; ABCDFHKLNQR pa.
^10 a ba 'i; bcd ba'i; eJLT ba'i; ABCDFHKNQR pa'i (F has 'a chung below and gi gu above pa (end of line)).
^11 abcdeBCDFHJKLNQRT bar; A ba nas.
^12 T omits skye.
^13 abcdeJLT bar; ABCDFHKNQR par.
^14 abcdeA 'grub pas; BCFJKQ sgrub pas; DH sgrub pa; L bsgrubs pa; N sgrubs pas; R bsgrugs pas; T bsgrugs pa.
^15 ac /; bdeABCDFHJKLNQRT omit.
^16 d de'i.
^17 d phyir.
^18 A 'cho.
^19 ART ba.
^20 L yino.
^21 J omits second /.
ji¹ ltar rgyu chung ngu² las 'bras³ <e 32b> bu chen po
'byung zhe na /⁴ las chu ngu⁵ byas pa⁶ las⁷ 'bras bu chen
po'e⁸ rnam par smyin⁹ pa¹⁰ myong ste / de 'i¹¹ phyir¹² rgyu
chung¹³ ngu¹⁴ las¹⁵ <d 4> 'bras bu¹⁶ <b pha-b> chen po¹⁷ mgon
bar¹⁸ 'grub bo¹⁹ //

ji²⁰ ltar myong bar 'gyur ba 'i²¹ las byas pa²² de <R

¹c cf.
²abdeCDFJHKLNQRT chung ngu; c chungu; A chu ngu; B chung
du.
³e 'bras with sa below the line (end of page).
⁴c //.
⁵a chu ngu; bcdeCDFJHKLNQRT chung ngu; A chen po; B
chung du.
⁶dA ba.
⁷A la.
⁸a po'e with subscribed 'a chung; be po; cdABCDFJHKLNQRT
po'i.
⁹a smyin; bc smyin; de smyin; ABCDFJHKLNQRT smin.
¹⁰d omits pa.
¹¹d de' (omits the tsheg).
¹²bcd phyir.
¹³A chu.
¹⁴B du.
¹⁵c adds /.
¹⁶b adds // (end of page).
¹⁷d omits po.
¹⁸abcdeJLT bar; ABCDFHKNQR par.
¹⁹ABFKQ po.
²⁰abd ji; c cf; e ci; ABCDFHJKNQRT ji.
293a> ltar myong bar\(^1\) 'gyur\(^2\) <c 12> ba 'i\(^3\) /\ rnam par\(^4\) smyin\(^5\) pa\(^6\) myong bas\(^7\) de 'i\(^8\) phyir\(^9\) de dang 'dra ba 'i\(^10\) rgyud du 'o\(^11\) //12
btsun\(^13\) ba\(^14\) sha\(^15\) ri 'i\(^16\) bu\(^17\) rten cing\(^18\) 'breld\(^19\)

\(\text{21} \) bcd ba 'i (omit the tsheg).
\(\text{22} \) B ba.
\(\text{1} \) A omits bar.
\(\text{2} \) A omits 'gyur.
\(\text{3} \) bcd ba 'i (omit the tsheg).
\(\text{4} \) A adds shes.
\(\text{5} \) bcd smyin.
\(\text{6} \) c ba 'i.
\(\text{7} \) acdBDFHJN bas; b ba 'i; e ba 'i; AC ba; KQ pas; LRT bas /
\(\text{8} \) ac de 'i; be omit; d de 'i (omits the tsheg).
\(\text{9} \) b adds ./.
\(\text{10} \) a ba 'i; bc ba 'i; deABCDFHJKLNQRT ba 'i.
\(\text{11} \) ad du 'o; bc do; e du; ABCDFHJKLNQRT du 'o.
\(\text{12} \) CandrakIrTi's long 5S quote in Pp ends here.
\(\text{13} \) d btsan.
\(\text{14} \) abcdeJLT ba; ABCDFHKNQR pa.
\(\text{15} \) abdeA sha; c shi was changed to sha by crossing out the reverse gi gu; BCDFHJKLNQRT sha.
\(\text{16} \) ab ri 'i; c ri; d ri 'i with the 'i crossed out; eABCDFHJKLNQRT ri 'i (e has 'i above the line).
\(\text{17} \) dH add ./.
\(\text{18} \) d cing.
\(\text{19} \) b 'breld.
par¹ 'byung <T 255b> ba /² <F 197a> bcom ldan 'das gyis³ yang
dag par <C 142b> gsungs⁴ pa ste⁵ /⁶ gang⁷ la la zhig⁸ gis⁹ /¹⁰
yang dag pa 'i¹¹ shes rab gyis¹² /¹³ de itar yang dag¹⁴ <B
¹⁶4a> ji¹⁵ lta¹⁶ ba bzhin¹⁷ du¹⁸ <a 64a> rtag par rgyun du /³
srok¹⁹ myed²⁰ ba²¹ dang / srog dang bral ba dang /²² ji²³ lta

¹ abcdeDFHJLNR par; ABCKQT bar.
² aA /; be /; cdeBCDFHJKNQRT omit; L dang.
³ a gyis; b kyis; c kyis /; d gyis; eABCDFHJKLNQRT kyis.
⁴ a gsung.
⁵ acdLRT ste; b 'di; eABCDFHJKNQ 'di.
⁶ aeALRT /; bdeBCDFHJKNQ omit; cd /.
⁷ b adds gang zag.
⁸ d zhig.
⁹ b gis; d omits.
¹⁰ ac /; bdeABCDFHJKLNQRT omit.
¹¹ a pa 'i; b pa'i; cd par; eABCDFHJKLNQRT pa'i.
¹² a gyis; bc kyis; deABCDFHJKLNQRT kyis.
¹³ aclRT /; bdeABCDFHJKNQ omit.
¹⁴ a yang dag; bcdeBCDFHJKLNQRT yang dag pa; A yang dag
pa'i.
¹⁵ c cī.
¹⁶ c adds bu.
¹⁷ bc bzhin.
¹⁸ acdABCDFHJKNQ du; beLRT du /.
¹⁹ a srok; bcdeABCDFHJKLNQRT srog.
²⁰ N mad.
²¹ a ba; bcdeABCDFHJKLNQRT pa.
bu¹ nyid dang / ma nord² pa³ nyid⁴ dang / <N 202b> ma skyes pa⁵ dang / ma byung⁶ <H 191b> ba dang /⁷ ma byas pa dang / 'dus ma byas⁸ pa⁹ dang / <e ends> thogs¹⁰ pa¹¹ myed pa dang / dmyigs¹² pa¹³ myed pa dang / zhí ba dang /¹⁴ 'jigs¹⁵ pa¹⁶ myed pa dang / myi¹ 'phrogs pa dang / myi zad pa¹⁷ dang / rnam par zhí ba ma yin ba rang bzhin du mthong ba dang /¹⁸ myed pa

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22b omits /.  
23c ci.  
1c biu (ba with a zhabs kyu and gi gu).  
2bd nor.  
3abcdeJ pa; ABCDFHKLNRQT ba.  
4ac nyid; beABCDFHJKLNRQT omit; d nyid.  
5d adds nyid.  
6d 'byung.  
7d omits /.  
8b adds / (end of line).  
9L ba.  
10d thog.  
11d ma.  
12cd dmyigs.  
13F omits pa.  
14c omits /.  
15d 'jigs.  
16d pa'.  
17abcd myi zad pa; ABCDFHJKNQ zad pa med pa; LRT mi zad pa.  
18a rnam par zhí ba ma yin ba rang bzhin du mthong ba dang /; bcd rnam par zhí ba ma yin ba'i rang bzhin du mthong
dang /¹ gsog dang /² gsob³ dang /⁴ snying po myed pa dang / nad⁵ dang /⁶ <D 123a> 'bras⁷ dang / zug rnu gu dang / sdig⁸ pa dang /⁹ myā rtag¹⁰ pa dang / sdug¹¹ bsngal ba¹² dang / stong¹³ pa¹⁴ dang / bdag myed par¹⁵ yang dag par¹⁶ rjes su¹⁷ mthong ba de ni¹⁸ jī¹⁹ bdag²⁰ 'das pa 'i²¹ dus²² na²³ byung²⁴ ba zhīg

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¹ BFKQ omit ./  
² b omits ./  
³ cdFKQT gso ba (misplaced tsheg).  
⁴ d omits ./  
⁵ FKQ nas.  
⁶ a dang / is illegible; bBFKQ omit ./  
⁷ b adds / (end of line).  
⁸ bcd sdig..  
⁹ b omits ./  
¹⁰ KQ rtog.  
¹¹ d sdu.  
¹² c omits ba.  
¹³ A rtog.  
¹⁴ L ba.  
¹⁵ cA pa.  
¹⁶ A omits yang dag par.  
¹⁷ cL rjesu.  
¹⁸ bALRT add /; c ni.  
¹⁹ ad jī (a has jī below the line); b ci; cABCDFHJKLNQRT ci.
gam / 'on te bdag 'das pa '+i 1 dus na /a ma 2 byung 3 ba zhid 4 
/5 bdag 'das pa 'i 6 dus na 7 jir 8 gyurd 9 pa 10 zhid /11 <b ba-
a> bdag 12 <KQ 130b> 'das pa 'i 13 dus na jì 14 lta 15 bur
'gyurd 16 pa 17 zhig 18 snyam du 19 sngon gyi 20 mtha 21 la myi rtog

20 A ba dag (misplaced tshag).
21bcd pa'i (omit the tshag).
22d du.
23bCA add ./.
24abcdAL byung: BCDFHJKLNQRT 'byung.
1bcd pa'i (omit the tshag).
2BKQ mi; F omits.
3BFKQ 'byung.
4bcd zhig.
5BFKQ omit ./.
6cd pa'i (omit the tshag).
7A nas.
8a jir; bc cir; d jir; A rten cing yang; BCDFHJKLNQR cir.
9a gyurd; bBCDFHJKLNQR gyur; cdA 'gyur.
10cADHKQR ba.
11BFKQ omit ./; T omits bdag 'das pa'i dus na cir gyur pa
zhig ./.
12KQ ba dag (misplaced tshag).
13bcd pa'i (omit the tshag).
14ab jì; c ci; dABCDFHJKLNQRT ji.
15d ltu; L lta; T lta with three dots over the ra
indicating it is an error.
16a 'gyurd; bcdABCDFHJKLNQRT gyur.
17AKQ ba.

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<F 197b> snyam du phyi ma'1 mtha2 la3 myi4 rtog go /5 'di J 140a> ji6 zhig7 /8 'di9 ji10 lta bu zhig / ci zhig11 yod / cir12 'gyur13 /14 sems can 'di15 gang nas16 'ongs /17 'di nas shi 'phos nas gang du 'gro bar 'gyur18 zhes /19

19 c gyur.
20 ab / (b end of line); cABCDHJKNQRT omit /; d omits ma 'ongs pa 'i dus na / ji lta bu zhig du 'gyur /.

1a ma 'i; b ma'i; cABCDFHJKLNQRT ma'i; B ma'i ma'i.
2a mtha; bcdABCDFHJKLNQRT mtha'.
3abABCDFHJKLNQRT la; c la'; d las; R ma la.
4d myi.

5 ABCPNT omit the first /. Śāntideva's śis quotation of the SS ends here.

6 a ji; b ci; cABCDFHJKLNQR ci; d ji; T cig.
7bc zhig.
8dBFKLQT omit /.
9bA omit 'di.
10aABCDFHJKLNQRT ji; bd ji; c ci.
11b omits / ci zhig.
12aABCDFHJKLNQRT cir; bc cir; d jir; A ci.
13b gyur.
14c omits /.
15ab 'di; c 'di dag; dT 'di; ABCDFHJKLNQR 'di dag.
16c adds kyang; d nas is written below the line.
17AC /.
18a 'gyur is written below the line.
19aLRT /; bcdABCDFHJKNQ omit.
da¹ ltar byung ba la yang² myê rto³ go /\⁴
'jig rten na⁵ / dge sbyong⁷ dang / bram⁹ ze¹⁰ dag <N 203a> gî¹¹ lta bar song ba¹² tha dad pa gang¹³ dag yod pa¹⁴ 'dî lta ste /¹⁵ bdag <T 256a> du¹⁶ smra ba¹⁷ dang¹⁸ ldan ba 'am¹⁹ / <B 164b; H 192a>²⁰ srog du²¹ smra ba²² dang²³ ldan ba

¹abcdJT da; ABCDFHKLNQR de. Neither the Sanskrit nor the context agrees with "de" (that).
²d omits yang.
³KQT rtag.
⁴BCFKLNQT omit the first /.
⁵c omits na; A 'di.
⁶ac /; bdABCDFHJKLNQRT omit.
⁷A sbyod.
⁸acdA dang /; bLRT dang; BCDFHJKNQ ngam /.
⁹B bran.
¹⁰c omits ze.
¹¹d gi.
¹²b adds / (end of line).
¹³Q gad.
¹⁴H adds /; L omits pa; A adds de yang.
¹⁵c omits /.
¹⁶abcdA du; BCDFHJKLNQRT tu.
¹⁷d smra ba is illegible.
¹⁸c adds /.
¹⁹ab ba 'am; cd ba dang; ABFKLQ pa 'am; CDHNR pa'am; JT ba'am.
²⁰acdLRT /; bABCDFHJKNQ / sems can du <B 164b> smra ba dang <H 192a> ldan pa 'am [bJ ba 'am; CDHN pa'am] / (belief
'am\(^1\) / gang zag du\(^2\) smra ba dang \(\ldots\) / dge mtshan dang \(\ldots\) bkra shis su\(^5\) smra ba dang \(\ldots\) ldan ba\(^7\) dag kyang rung\(^8\) ste\(^9\) / lhapar \(<\text{C 143a}>\) g.yo ba\(^{11}\) dang / bra\(^{13}\) bar\(^{14}\) g.yo ba\(^{15}\) de dag de 'i\(^{16}\) tshe / na\(^{17}\) des\(^{18}\) spangs\(^{19}\) par\(^{20}\) in a being). Pp omits the Sanskrit for this phrase.

\(\text{abcd du; ABCDFHJKLNQRT tu.}\)

\(\text{abdA du; BCDFHJKLNQRT tu.}\)

\(\text{abcdJLT ba 'am (d has 'am written below a crossed out dang); ABFKQ pa 'am; CDHNR pa'am.}\)

\(\text{acd /; bABCDFHJKLNQRT omit.}\)

\(\text{c shisu; L shisu.}\)

\(\text{c adds /}.\)

\(\text{abcdJL ba; ABCDFHJKLNQRT pa.}\)

\(\text{d rungs.}\)

\(\text{d te.}\)

\(\text{cd /}.\)

\(\text{KQ pa.}\)

\(\text{abdA /; c /; BCDFHJKLNQRT omit.}\)

\(\text{b adds / (end of line); c bra\ld.}\)

\(\text{abcdBCDFHJKLNQRT bar; c par; A ba.}\)

\(\text{K pa.}\)

\(\text{a de 'i; bc de'\i; d de'i.}\)

\(\text{bc add /; LRT omit na.}\)
'gyur te / yongs su¹ shes nas² rtsa ba nas bcad de³ / ta la
⁴ mgo⁵ bzhin⁶ myi⁷ snang ba 'i⁸ rang <a 64b> bzhin du phyis⁹
myi¹⁰ skye¹¹ /¹² myi¹³ 'gag¹⁴ pa 'i¹⁴ chos can du 'gyur ro¹⁵ /
btsun ba¹⁶ shi¹⁷ ri 'i¹⁸ bu¹⁹ gang la la²⁰ chos la²¹ bzod

18 d omits des.
19A bcñg.
20A bnr.
¹abABCDFHJKNQRT yongs su; cL yongsu; d yos su.
²c adds /.
³abcdABCDFHKLNRQ de; J da; T te.
⁴cd la'i (omit the thseg).
⁵A adds bo bcad pa.
⁶ac bzhin; b bzhin du; d bzhin du; ABCDFHJKNQRT bzhin.
⁷cd myi.
⁸bcd ba'i (omit the thseg).
⁹ad rang bzhin du phyis; b rang bzhin du phyis; c rang
bzhin du phyis; A rang bzhin du phyi; BFK omit; CDHJLNQRT rang
bzhin du phyis (Q has inserted the phrase).
¹⁰cd myi.
¹¹B repeats mi skye.
¹²ab /; cdABCDFHJKNQRT omit.
¹³T 'gags.
¹⁴c pa'i (omits the thseg); d pa'i.
¹⁵L 'gyuro.
¹⁶abcdJT ba; ABCDFHKLNRQ pa.
¹⁷a shi; bcdnA sha; BCDFHJLNQRT sha.
¹⁸a ri 'i; b ri'i; c ri; d ri; ABCDFHJLNQRT ri'i.
¹⁹H adds /.
pa 'dī¹ lta bu dang² ldan te³⁄₄ <b ba-b> rten cing⁵ 'bred⁶ par⁷ 'byung ba⁸ /³ 'dī⁹ yang dag par khong¹⁰ du chud¹¹ na /¹² de la de¹³ bzhin¹⁴ gshegs pa¹⁵ dgra bcom¹⁶ ba¹⁷ yang dag par rdzogs pa '¹⁸ sangs rgyas¹⁹ rīg pa <c 13> dang²⁰ zhaps su²¹

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20 c adds zhig.

21 T kyi.

1 d 'di.

2 d omits dang.

3 AR ste.

4 d //.

5 d cing.

6 bd 'bred.

7 abcdFJLT par; ABCDHKNQR bar.

8 abdABFKLQRT ba; c omits ba; CDHN ba'ang; J ba 'ang.

9 abd 'dī; c 'dī ni; ABFKQ 'di; CDHJLNRT omit.

10 B khung.

11 B chung.

12 abcdLT /; ABCDFHJKNQR omit.

13 d omits de.

14 d bzhin.

15 CDHJNR add /; T omits pa.

16 B added ldan then put dots over it to indicate it is an error.

17 abcdJT ba; ABCDFJKNQRT pa; H pa /.

18 a pa 'i; bc pa'ī; d pa'i.

19 ACHJN add /.

20 ch add /.
ldan ba¹ /₂ bde bar gshegs pa³ /⁴ 'jig⁵ rtend⁶ mkhyend⁷ pa⁸ /⁹ skyes bu 'dul ba '⁴¹₀ kha¹¹ lo sgyur¹² ba¹³ /¹⁴ bla na myed pa¹⁵ /¹⁶ lha dang¹⁷ myi rnams¹⁸ kyi¹⁹ stond²⁰ pa²¹ /²² sangs

²¹abcdGHJKNQRT zhabz su; b zhab su; cAL zhabzu.

¹abcdJT ba; ABCDFHKNQRT pa.

²bcd omit /.

³T adds dang.

⁴abcdCHJLNT /; ABDFKQR omit.

⁵d 'jig.

⁶a rtend; bcdABCDFHJKNQRT rten; T rte.

⁷a mkhyend; b mkhyed; cdABCDFHJKNQRT mkhyen.

⁸c ba.

⁹d omits /.

¹⁰bcd, ba'i (omit the tsheg).

¹¹N kha kha.

¹²abcdAJLT sgyur; BCDFHKNQRT bsgyr.

¹³A ba'i.

¹⁴acABDHKQRT /; b // (end of line); dCDJN omit /.

¹⁵a pa'; bdABCDFHJKNQRT pa; c pa'i.

¹⁶cdABFKLQ omit /.

¹⁷T adds /.

¹⁸d rnams.

¹⁹acd kyì; b gyì; BFKQ kyis; ACDHJLNRT kyì.

²⁰ad stond; bcABCDFHJLNQRT ston; K stan.

²¹c ba.

²²bF omit /.
rgyas bcom ldan 'das gyis\(^1\) /\(^2\) yang dag par rdzogs pa 'i\(^3\) <\(\text{F} \ 198a\) sangs rgyas su\(^4\) 'gyur ro\(^5\) zhes /\(^6\) bla na myed <\(\text{A} \ 323a\) pa\(^7\) yang dag par\(^8\) rdzogs pa 'i\(^9\) byang chub\(^10\) du\(^11\) lung\(^12\) ston\(^13\) to // <\(\text{d} \ 5\)>
byang chub\(^14\) sems dpa' sems dpa\(^15\) chen <\(\text{R} \ 294a\) po\(^16\) byams pas de\(^17\) skad ces smras nas /\(^18\) tshe dang ldan ba\(^19\) sha

\(^1\)a gyis; bc kyis; dABCDFHJNKQT kyis.
\(^2\)a /; bcABCDFHJLNQRT omit; d //.
\(^3\)bcd pa'\(\i\) (omit the tsheg); F pa'i with the 'a chung below and the gi gu above the pa (end of line).
\(^4\)cAL rgyasu.
\(^5\)abcd BCDFHJKLNQRT 'gyur ro; A 'gyuro /; L 'gyuro.
\(^6\)ab /; cdABCDFHJLNQRT omit.
\(^7\)d pa'i.
\(^8\)B repeated par then dotted the second one to indicate it is an error.
\(^9\)bc pa'\(\i\) (omit the tsheg); d omits pa 'i.
\(^10\)cd cub.
\(^11\)abcd du; ABCDFHJLNQRT tu.
\(^12\)B long.
\(^13\)abcdA ston; BCDFHJLNQRT bstan.
\(^14\)cd cub.
\(^15\)a dpa; bcdABCDFHJLNQRT dpa'.
\(^16\)b adds / (end of line).
\(^17\)d 'di.
\(^18\)c //.
\(^19\)abcdJT ba; ABCDFHJLNQR pa.
ra dwa ti bu 'i bu^1 〈N 203b〉 dang^2 lha dang /^3 myi dang / lha ma yiṅ dang /^4 〈dr i zar^5 bcas^7 pa 'i jīg^8 〈D 123b〉 rten yi rang ste /^10 〈byang chub^12 sems 〈L 253b〉 dpa' sems^13 dpa' chen po byams^14 pas^15 bshad pa la /^a mgon bar^16 bstod do^17 // //^18

^1a sha ra dwa ti bu 'i bu; b sha ri'i bu; c sha ra dwa te 'i bu; d sha ri bu dwa ti bu (the first bu is crossed out); A sha ri bu; BCDFHJKNQ sha ri'i bu; L sha radwa ti'i bu; RT sha ra dwa ti'i bu.

^2a dang; bcdACDFHJKLNQRT dang /; B /.

^3bdA omit /.

^4CJ omit dang.

^5bd omit /.

^6c za.

^7d bca's.

^8bcd pa'i (omit the tsheg).

^9cd 'jig.

^10ab yi rang ste; c yi rangs ste; d yid rangste; A yid rang ste; BFKL yid range te; CDHJNQRT yi ranges te (Q has a space where the da in yid used to be).

^11b omits /; c //.

^12cd cub.

^13T omits sems.

^14b byamss.

^15c dpas /.

^16abcdJLT bar; ABCDFHKNQR par.

^17A bstodo.

^18a // //; b //////; c //; d /; ABCDFHJKLNQRT //.
// 1 'phags <H 192b> pa² sa³ lu⁴ ljang ba⁵ zhes bya ba theg pa chen po 'i⁶ mdo⁷ rdzogs soha⁸ // 9

// 10 ban de ye shes sdes bsgyur⁰ c⁶ Žh⑬ te / skad gear chad kyis kyang bcos nas /¹⁴ gtan la phab pa' // 15

1 abdL //; c // bod skad du; ABCDFHJKNQRT omit.
2 c adds /; d omits 'phags pa.
3 abcdABFK sa; CDHJLNQRT sã.
4 abcdLRT lu; A lus; BCDFHJKNQ lu'i.
5 aALT ba; bcdBCDFHJKNQR pa.
6 a po 'i; b po'ī; cABCDEFGJKNQRT po'i; d omits.
7 d omits zhes bya ba theg pa chen po 'i mdo; B adds //; K adds /.
8 aABFKQT rdzogs soha; bcdCDHJNR rdzogs so; L rdzogsoha.
9 a // //; b // //; c / :: /; d /; ABCDFHJKNQRT //; J // // //.
10 d omits the second /.
11 d bsgyur.
12 d cang.
13 d pa.
14 d omits /.
15 a // // //; d //; bcABCDEFGJKNQRT do not have translator colophons.

F.A. Bischoff, Der Kanjur und seine Kolophone, (Bloomington: Selbstverlag Press, 1968) Band II, p. 465, says that the Indian teachers Jinamitra, Dānasīla, and Munivarma along with the Tibetan translator Ye-shes-sde had translated and corrected this sūtra.
Chapter 8
Kamalaśīla's
Śālistamba-ṭīkā

Transcription
and
Variorum
of the
Tibetan Translation

1The letter codes for the editions of the ŚT-K are:

Dunhuang manuscripts (none are complete texts):
w = PT 554
x = IOL 189
y = PT 553
z = PT 2105

Classical editions:
C = Co-ṇe
D = Derge
G = Golden Manuscript
N = Narthang
P = Peking

For the first half of the ŚT-K, the transcribed text is IOL 189 (= x), for the second half it is PT 2105 (= z).
'phags pa sa³ lu ljang pa⁴ rgya cher 'grel⁵ pa⁶ //⁷

'jam⁸ dpal gzhoo nur⁹ gyurd pa la phag 'tshal lo¹⁰ //

gang gis dngos po brten¹¹ 'byung bstan pa yis //
yang dag mchog dang mchog myin¹² bka' stsalā pa¹³ //¹⁴

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¹At the beginning of the text, CDGNP add:
G: // sā lu ljang pa'i mdo sde rgya cher bshad pa slob dpon
ka ma la shi las mdzad pa bzhugs // <G 213b> // rgya gar skad
du / ārya sā li stam bha sya ū kā / bod skad du.
NP: // // sā lu ljang pa'i mdo sde rgya cher bshad pa slob
dpon ka ma la shi las mdzad pa bzhugs so [N bzhugso] // //
rgya gar skad du / [N omits /] ārya sā li stam bha sya ū kā
/ bod skad du.

²CDGNP omit the second //.
³CDGNP sā.
⁴xyDG pa; CNP ba.
⁵'grel.d.
⁶xy pa'; CDGN pa; P ba.
⁷yCDGNP omit the second //.
⁸y adds 'phags pa before 'jam.
⁹x gzhoo nur; y gzhonur; CDGNP gzhun nur.
¹⁰x phag 'tshal lo; y phyag 'tsal lo; CDP 'phyag 'tshal lo; GN phyag 'tshallo.
¹¹CDGNP rten.
¹²x myin; y myin; CDGNP min.
¹³x pa'; yCDGN pa; P ba.
¹⁴NP omit the second //.
chos kyid gyal po de phyag 'tshal\(^1\) te //\(^2\)
sa\(^3\) lu ljang pa'i\(^4\) don ni ji\(^5\) nus bshad //\(^6\) <w begins>

mdo sde 'chad\(^7\) 'dod pas\(^8\) thog mar thams cad du\(^9\)  
[1] bsdu pa'i\(^10\) don dang /  
[2] dgos pa dang /\(^11\)  
[3] tshig gi don dang /\(^12\)  
[4] mtshams sbyar\(^13\) ba dang /  
[5] brgal\(^14\) pa'i\(^15\) lan  
brjod par bya'o //

---

\(^1\)y 'tsal.  

\(^2\)NP omit the second /.  

\(^3\)CDGNP sa.  

\(^4\)C ba'i.  

\(^5\)x ji; y ji; CDGNP ci.  

\(^6\)P omits //; this sloka is the rtsom par dam bca' (promise to compose).  

\(^7\)CDGN add par; P adds bar.  

\(^8\)y mdo sde 'chad 'dod pas is unclear.  

\(^9\)wxCDNP cad du; y chad du; G cadu.  

\(^10\)wxxy pa'i; CDGN pa'i; P ba'i.  

\(^11\)P omits /.  

\(^12\)w omits /.  

\(^13\)w sbyor.  

\(^14\)y brgal.  

\(^15\)CDGNP ba'i.
[1. bs dus pa'i don]

de la mdo sde 'dzi bs dus pa'i don n'i2 rnam3 pa bdun te

[1.1] gleng gzhì dang /
[1.2] gleng bslang ba dang /
[1.3] yongs su5 shes par6 bya ba'i dngos po dang /
[1.4] <D 146a> yongs su7 shes pa dang /
[1.5] yongs su8 shes pa'i <y 18a> 'bras bu dang /9
[1.6] de ji ltar yongs su10 shes par bya ba dang /
[1.7] mdo sde'11 dgos pa'o // <C 146a>

[1.1. gleng gzhì]

de la gleng gzhì12 ni13 mdo sde 'byung ba'i rgyu ste /
 de14 yang yang dag par15 sdud par16 byed pas17 bdag la yid

---

1 wCGN pa'i; xy pa'i; DP ba'i.
2 wCDGnP add /.
3 w rnam.
4 w '//' ; P omits /.
5 wGNY yongsu; xyCDP yongs su (y yongs is unclear).
6 wGNY yongsu.
7 wGNY yongsu.
8 wGNY yongsu.
9 w dang /is unclear.
10 wGNY yongsu.
11 w sde.
12 w gzhì.
13 wy ni.
14 y rgyu ste / de is unclear.
15 w bar.
ches par¹ bya ba'ì phyir² thams cad du³ smos so⁴ //

[1.2. gleng bslang ba]

| 16  | P bar.                           |
| 17  | wCDGN pas /; xy pas; P bas /.    |
| 1DP | bar.                             |
| 2wx | phyir; y phyär; CDGNP phyir /.   |
| 3wxCDNP | cad du; y chad du; G cadu. |
| 4wGN | smoso.                          |
| 5w  | ni.                              |
| 6wGN | pa'i; xy pa'ì; CDP ba'i.        |
| 7wGN | skabsu.                         |
| 8G  | par with ra below the line.     |
| 9w  | //; N omits /.                  |
| 10  | wy chad.                        |
| 11  | wy 'chal.                      |
| 12wCDGNP | bar.                           |
| 13w | phyir.                          |
| 14y | / de'i phyir tshig ma is unclear. |
| 15w | chal.                           |
| 16  | y par.                          |
| 17CDGNP | add /.                        |
| 18wy | chad du; xCDP cad du; GN cadu.  |
dang sbyar ba'o //

[1.3. yongs su shes par bya ba'ì dngos po]
yongs su¹ shes par² bya ba'ì dngos po³ gang zhe na /⁴
rtend⁵ cing⁶ 'brel par⁷ 'byung ba lugs su⁸ 'byung ba dang /
lugs su⁹ myi¹⁰ 'byung ba ste / <N 171b> de yang shes rab kyis
shes par¹¹ bya ba yin bas¹² yongs su¹³ shes par¹⁴ bya ba <G
214a> zhes bya ste / 'dis kun nas nyon mongs pa'ì de kho <P

¹wGN yongsu.
²P bar.
³w adds ni.
⁴w omits /. 
⁵wy rtend.
⁶y ching.
⁷CDNP bar.
⁸wGN lugsu.
⁹wGN lugsu.
¹⁰w myi.
¹¹C par is unclear.
¹²wx bas; y bas //: C bas /; D pas /; GNP pas.
¹³wGN yongsu.
¹⁴CN bar.
175a> na⁶⁰ nyon mongs pa² dang³ las dang⁴ tshe'⁵ mtshan nyid dang / rnam par byang ba'⁶ de kho na rten cing⁶ 'brel par⁷ 'byung ba lugs su⁸ myi 'byung ba'⁶ mtshan nyid⁹ kyang bstan to¹⁰ //

[1.4. yongs su shes pa]

lam¹¹ 'di¹² nyid kyis de kho na yongs su¹³ shes pas lam¹⁴ kyï¹⁵ rang <y 19a>¹⁶ bzhin kyï¹⁷ chos ni¹⁸ yongs su¹⁹ shes

¹wyCDGNP omit /.
²DP ba.
³w adds /.
⁴w adds /.
⁵w tshe'i.
⁶w ching; xCDGNP cing; y chîng.
⁷wCDGNP bar.
⁸wGN lugsu.
⁹w nyid.
¹⁰wx bstan to; y bstand to; C bstan na; DGP bstan no; N bstanô.
¹¹w lam.
¹²w 'di.
¹³wGN yongsu.
¹⁴w lam.
¹⁵wCDGNP gyi; x kyï; y gyï.
¹⁶<y 19ab> is missing.
¹⁷wCDGNP gyi.
¹⁸wy ni.
¹⁹wGN yongsu.
pa'o¹ //

[1.5. yongs su shes pa'i 'bras bu]
  yongs su² shes pa'³ i 'bras bu ni⁴ rnam pa gnyis te⁵ /
  bla na yod pa⁶ dang /⁷ bla na myed pa'o⁸ //⁹ de la bla na yod
  pa ni¹⁰ nyan thos rnams kyì¹¹ dge sbyong gi¹² 'bras bu bzhi
gang / mya ngan las 'das pa'o¹³ // bla na myed pa ni sangs
rgyas nyid de / de gnyis kyis ni <x 2a> blang¹⁴ bar bya ba'i
de¹⁵ kho na thabs dang bcas pa bstand to¹⁶ //

[1.6. de ji ltar yongs su shes par bya ba]
  ji ltar de yongs su¹⁷ shes par¹⁸ bya zhe na /¹⁹ don dam²⁰

¹ P ba'o.
² wGN yongsu.
³ wCDGN pa'i; x pa'ì; P ba'ì.
⁴ w ni.
⁵ w gnyiste.
⁶ P ba.
⁷ P omits /.
⁸ CP ba'o.
⁹ P omits the second /; G adds da la bla na mad pa' //.
¹⁰ w ni.
¹¹ w kyì.
¹² CDGNP gis.
¹³ P ba'o.
¹⁴ C slad. C's reading is an obvious mistake.
¹⁵ wX de; CDGNP yan lag.
¹⁶ w bstan pa'o; x bstand to; CDGNP bstan to.
¹⁷ wGN yongsu.
pa dang /1 kun rdzob du2 ste / de ni yongs su3 shes par bya ba'4 don to zhes /4 'phags pa dgongs pa nges5 par 'grel pa6 las gsungs so7 // de yang yongs su8 shes par bya ba'9 rang gi10 'bras bu rnam11 gnyis12 thob par13 bya ba'thabs bstan pa'1 phyir bshad do14 //

[1.7, mdo sde'i dgos pa]
dgos pa ni sgrib15 pa16 spang ba dang /17 myi gnas pa'1

18C bar.
19w omits /.
20w dam.
1CDGNP omit /.
2CDGNP tu.
3wGN yongsu.
4wCD omit /.
5w ngas.
6wGN pa; x pa'; CD ba.
7wGN gsungso. x notes: chos thams cad bden gnyis ky'i tshul du shes pas bya'o zhes.
8wGN yongsu.
9wx par bya ba'4; C ba'i; DGNP pa'i.
10w gis.
11w omits rnam.
12w omits gnyis.
13wxDG par; CP bar; N pang.
14w bshado.
15w bsgrib.
16p ba.
myang las 'da's lam du 'jug pa ste / myi gnas pa'i
myang las 'das lam ni mdor na byang cub sens dpa
rnams ky'i shes rab dang snying rje'o // <w ends> shes rab kyis ni 'khor bar myi ltung / snying rjes ni 'khor ba myi gtong <D 146b> zhiing mya ngan las 'das par myi ltung ba'i phyir te / byang cub sens dpa' rtan cing 'brel par 'byung ba la <G 214b> gnas pa <C 146b> shes rab kyis 'phel bar 'gyur ba dang / 'jug pa la rmongs pa'i sens can rnams la snying rje chen po 'byung ba'i phyir myi gnas pa'i mya ngan

17N omits ./.
1w myang.
2w 'das.
3w lam.
4wx pa'i; C ba'i; DGNP pa'i.
5w myang.
6w lam.
7w ni; x ni; CDGNP ni ./.
8GN add ./.
9w kyi.
10w briefly resumes at the end of the prologue.
11p ./.
12CDGNP bar.
13CDGNP add ./.
14p bar.
15CDP bar.
16xCDGP ba la; N bar.
17CDGNP add ./.
las 'das pa'ì lam la 'jug pa ni' /\ de'i <x 2b> dgos pa'o //
lam des kyang byang cub sems dpa' rlnams kyi sgrib pa gnyis
yang dag par bde blag tu spong bar 'gyur bas de yang de'i
dgos pa'o //

[2. dgos pa]
dgos <N 172a> pa brjod pa de yang nyan pa dag gus
par nyan <P 175b> pa dang / lend pa las stsoqs pa la gzud
pa'ì phyir te / dgos pa nì 'dir bsdu pa'ì don kyì nang
du 'dus pas log shig du ma bshad do //

1x pa ni' /; CDGP pa ni; N pa ni / (all squeezed
together).

2C das.
3CD spang.
4G dgos with sa subscribed and abbreviated.
5P ba'o.
6G dgos with sa subscribed and abbreviated.
7xCDG pa; N so // dgos pa; P ba. N is an obvious
mistake.
8N gnyan.
9C ba.
10C bar.
11C ba.
12G 'dir with ra barely visible.
13CDGNP gyi.
14xCDG pas; N pa (unclear); P bas.
15x log; CDGP logs; N la gs (space between la and gs).
16CDGNP tu.
17GN bshado.
[3-5. tshig gi don, mtshams sbyar ba, brgal pa’i lan]
  tshig gi don dang /¹ mtshams sbyar ba dang / brgal pa’i²
  lan brjod par³ bya ste / de dag thams cad ni gzhung dang ’og
  nas sbyar ro⁴ //

[1.1. gleng gzhi]
  de la ’di skad zhes⁵ bya ba ’dis ni⁶ /⁷ gsol ba⁸ btab
  nas yang dag par sdud par⁹ byed pas¹⁰ mdo sde’i don ’og nas
  ’byung ba mtha’ dag stond te /¹¹ skur pa¹² dang /¹³ sgro ’dogs
  pa¹⁴ spang pa’i¹⁵ phyir ro¹⁶ //

¹NP omit /.
²CDGNP ba’i.
³DP bar.
⁴GN sbyaro.
⁵CDGNP ces.
⁶x ni; CD ni; GNP na. GNP’s reading is a mistake.
⁷GNP omit /.
⁸G ba is tiny and written below the line.
⁹xCDG sdud par; N sdud bar; P sdus bar. P’s reading is a mistake.
¹⁰CD add /.
¹¹xCD te /; GNP to //. One does not expect the end of
a sentence here.
¹²C ba.
¹³CDGNP omit /.
¹⁴P ba.
¹⁵CDGNP ba’i.
¹⁶GN phyiro.
bdag gis thos pa' zhes bya ba 'di gnyis kyis ni /¹ bdag gis mgon sum du thos pa² dang / <y 20a> rto gs pa ma yin bar³ ston te / bdag nyid kyis⁴ thos kyä⁵ thos pa gcig nas gcig du⁶ brgyud pa las 'ongs pa ni ma yin no // thos su⁷ zad kyä rto gs pa ma yin te / sangs rgyas⁸ ma gto gs par⁹ gzh an¹⁰ kyis¹¹ 'di <x 3a> lta bu'¹ do n rto gs myä srid pa'¹ phyir ro¹² // de yid ces¹³ par bya ba'¹ rgyu yin te / gzh an du na myä srid pa'¹ don smras na yid ches par myä 'gyuro¹⁴ //
dus gcig¹⁵ na¹⁶ zhes bya ba¹¹ ni thos pa zhes bya ba gong ma dang sbyar¹⁸ te / <G 215a> dus ni dus sam¹⁹ 'khor

¹CDGNP omit /.
²P ba.
³CDGNP par.'
⁴xCD kyis; y kyä; GNP kyä. GNP are in error.
⁵xy thos kyä; CD omit; GNP thos kyä.
⁶CDGNP tu.
⁷GN thosu.
⁸G sang[s rgyas.
⁹N bar.
¹⁰y gzh an.
¹¹x kyis; y gyä; CDGNP gyä.
¹²GN phyir o.
¹³yCDGNP ches.
¹⁴xGN 'gyuro; yCDP 'gyur ro.
¹⁵xCDGN gcig; y gcig; P gcag.
¹⁶x na'; y na /; CDGNP na.
¹⁷CDGNP bas. The instrumental is inappropriate.
¹⁸G sbar.
'dus pa¹ ste / thams cad du /² thams cad³ na /⁴ mdo sde dkon mchog 'di lta bu dag shin du⁵ thos par dka' ba'³ phyir ro⁶ // yang na dus gcig⁷ na bcom ldan 'das bzhugs so⁸ zhes 'og du⁹ sbyar te /¹⁰ 'dis ni 'dul ba'³ bya ba mtha' yas pa'¹¹ phyir gzhan kyì¹² tshe na ni /¹³ bcom ldan 'das¹⁴ gzhon na bzhugs so¹⁵ zhes stond to // bcom ldan 'das¹⁶ shes¹⁷ bya ba ni bdud bzhì bcom ba¹⁸ dang / dbang phyug las stsogs pa'¹⁹ yon tan²⁰ dang ldan²¹

¹⁹ CDGNP omit /
¹ P ba.
²x cad du /; CDGP cad du; y chad du; N cadu.
³ y chad.
⁴ CDGNP omit /
⁵ CDGNP tu.
⁶ G phyiro.
⁷ y gchig.
⁸ GN bzhugs Olsen.
⁹ CDGNP tu.
¹⁰ y //.
¹¹ x pa'³; CDGN pa'³; P ba'³.
¹² x kyì; y gyì; CDGNP gyì.
¹³ y CDGNP omit /
¹⁴ y 'da's.
¹⁵ GN bzhugs Olsen.
¹⁶ y 'da's.
¹⁷ CDGNP zhes.
¹⁸ DGN pa.
¹⁹ x pa'³; CDGP pa'³; N ba'³.
ba'î¹ phyir ro² // <D 147a>
rgyal po'i khab <y 20b> ces bya ba nî grong khyer³ kyî⁴ bye brag gi⁵ mying ste / de na sgon rgyal po'i mying btags pa'î khang khyim dag la myî <C 147a> ma yin ba⁶ rnam's myî 'tshe bas⁷ / de dag la de skad btags <N 172b; P 176a> shes⁹ grag ste¹⁰ / de'î phyir grong khyer de la de skad ces bya'o // <x 3b> grong khyer de yang¹¹ grong khyer mtha' dag gi nang na gtsö bo yin¹² la / de bzhin du mdo sde 'di yang gsung rab mtha' dag¹³ la khyab par byed pas¹⁴ /¹⁵ gtsö bor bstan pa'î

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²⁰G yo[n ]tan with ta below the line.
²¹C ldar.
¹xy ba'î; C ba'i; DGNP pa'i.
²GN phyiro.
³C cher.
⁴x kyî; y gyî; CDGNP gyi.
⁵xy brag gi; CDGP brag gi; N brag'i.
⁶CDGNP pa.
⁷N bta't pa'i (subscribed 'a-chung) khang khyim (ma written below the line) dag la mi ma yin pa rnam's mi 'cher bas (sa written below the line); this phrase is squeezed in.
⁸CDGNP omit /.
⁹CDGNP zhes.
¹⁰xy grag ste; CDGNP grags te.
¹¹C khyer de la de skad ces bya'o // grong khyer de yang is unclear.
¹²y yin (no î).
¹³y has been corrected to have the reading mtha' dag.
¹⁴C bas.
¹⁵yCDGNP omit /.
phyir de nyid du bshad do
rgyal po'i khab
rgya chie ste
rgyal po'i khab kyi gang
na bzhugs gtol myed pas
de'i phyir
bya rgod
phung po'i ri'
la'
zhes bya ba smos to
bya rgod 'dra bar ri'i rtse mo
sdog sdog
'rug pas
bya rgod kyi
phung po'o
'gi gnyis brjod pa n'i
khyim na gnas pa dang
rab du
byung ba'i 'jig rten la phan gdags
par bstand
pa 'am
bdag dang gzhan ky'i
don phun sum tshogs
par bstand pa'i
phyir ro // bya rgod kyid phung po'i ri zhes bya ba 'dis ni /\nde ltar mdo sde 'di khong du chud par <G 215b> dka' bar ston \ntei\n\ny 21a> mtho six bar bstan7 passo8 // ri zhes bya ba 'dis
ni9 mu stegs can kyid10 rlung gis myid sgu11 pa12 ste / myid
g.yo bar bstand pas so13 //14
chen po15 zhes bya ba ni grangs dang mthu gnyis te / nyon
mongs pa16 bcom zhiing /17 phyir rgol bas myid phyed pa'i18

21CP bar.

xy pa'id; CDGN pa'i; P ba'i.

CDGNP omit /.

G 215b and 216b are in reverse order on the page.

stond.

N to.

N /.

mthong.

bsstan; y bstand; CDGN bstan.

passo (no tsheg); yD pas so; CP bas so; GN paso.

CDG add /.

kyid; y gyi; CDGN gyi; P gysis.

bsgul.

ba.

paso.

N omits the second /.

y adds /.

ba.

CDGNP omit /.

xy pa'i; CDGN pa'i; P ba'i.
phyir /¹

dge slong gi dge 'dun² zhes bya³ ste /⁴ 'dis ni <x 4a> mthu che ba bstand to //
grangs phal che bar bstand pa ni /⁵ stong nyis brgya⁶ lnga bcu⁷ zhes bya ba ste /⁸ de'i tshe na ni de snyed cig yod de /⁹ 'di ltar bcom ldan 'das kyis lteng rgyas 'od srung¹⁰ g.yog lnga brgya¹¹ dang / chu klung 'od srung¹² g.yog nyis brgya¹³ lnga bcu dang / ga ya 'od srung¹⁴ g.yog nyis brgya¹⁵ lnga bcu¹⁶ dang / 'phags pa sha ri¹⁷ bu dang / meu dgal¹⁷ kyé¹⁸ bu g.yog¹⁹ nyis brgya²⁰ lnga bcu²¹ dang /²² btuld²³ nas

¹x phyir /; y phyir /; CDGNP phyir ro //.
²y adds /.
³CDGNP add ba.
⁴CDGNP omit /.
⁵yCDGNP omit /.
⁶y brgya.
⁷xCDGNP bcu; y bcu'a /.
⁸p //.
⁹CDGNP omit /.
¹⁰CDGNP srungs.
¹¹y brgya'.
¹²CDGNP srungs.
¹³CDGNP srungs.
¹⁴y brgya.
¹⁵y bchu.
¹⁶xy sha ri; CDGNP shā ri'i.
¹⁷xy meu dgal; CD mauδ gal; GNP maudgal.
¹⁸x kyé; y gyé; CDGNP gyi.
/¹ thog mar rgyal po'i khab du² bzhugs so³ //
theq pa chen po'î mdo sde bshad pa la /⁴ jî⁵ phyir nyan
 thos rnames smos⁶ shing /⁷ gang gî phyir de gong du smos she
 na /⁸ yang dag par⁹ sodu par¹⁰ byed <P 176b> pas¹¹ bdag la
 yid ches par¹² <y 21b> bya bar bstand pa dang / nyan thos
 rnames kyang theq pa chen po la 'dzud¹³ par 'gyur bar bstand
 <D 147b> pa dang / 'khor <N 173a> kyî¹⁴ gtso bo rnames 'dul
 zhing sgo de nas / de'î¹⁵ 'khor theq pa chen po¹⁶ la <C 147b>

¹⁹ CDGNP add 'khor.

²⁰ y brgya.

²¹ y bchu.

²² x dang /; y dang; CDP omit; GN /.

²³ y btul.

¹ CDGNP omit /.

² CDGNP tu.

³ GN bzhugso.

⁴ CDGNP omit /.

⁵ CDGNP ci'i.

⁶ xyDGNP smos (y below the line); C smros.

⁷ y omits /

⁸ CDGNP omit the second /.

⁹ P bar.

¹⁰ D bar.

¹¹ P bas.

¹² P bar.

¹³ P 'jud. The tail is missing from the dza.

¹⁴ x kyî; y gyî; CDGNP gyi.

¹⁵ x / de'î; y de'î; CD de'î; GNP omit.
gzud pa¹ dang / rten cing 'brel par² 'byung ba la sgom³ ba⁴ ní thun mong bas de dag brjod pa⁵ rigs pa nyid do //
gong du ji⁶ phyir smos she na /⁷ de dag <x 4b> rang gi don lhur lend pas⁸ rtag par⁹ bcom ldan 'das¹⁰ kyì zham¹¹ 'bring byed par¹² bstand pa¹³ dang / rab du¹⁴ byung ba la gus par bya bar bstand <G 216a> pa¹⁵ phyir ro¹⁵ //
dge slong gi dge 'dun bas¹⁶ byang cub¹⁷ sems dpa' dag mang¹⁸ ba ní /¹⁹ theg pa chen po'¹ mdo sde bstand pa la /²⁰

16_C pa.
1N ba.
2xy par; CDGN ba; P is unclear.
3CD bsgom.
4CDGNP pa.
5CDGNP par.
6CDGNP ci'i.
7P omits /.
8CDGNP add /.
9CP bar.
10y 'da's.
11xy zham; CD zhabs; GNP zha.
12G bar.
13N ba.
14CDGNP du.
15N phyiro.
16xy bas; CD las; GNP pas.
17y chub.
18C mdo.
19CDGNP omit /.
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de dag gtso bo yin ba'í¹ phyir ro² // de dag ni byang cub du³
sems dpa' bas⁴ byang cub sems dpa''o⁵ //⁶

nyan thos rnams kyang rang gi byang cub la⁷ sems dpa'
yod pas de rnam par gcad⁸ pa'í phyir /⁹ sems dpa' chen po¹⁰
zhes bya ba smos te /¹¹ chen po rnam pa bdun dang ldan ba'í¹²
phyir /¹³ byang cub <y 22a> sems dpa' sems dpa' chen po dag
es bya'o //

[chen po rnam pa bdun]

[i] de la¹⁴ chos chen po ni de dag la shes rab kyī pha
rol du¹⁵ phyin pa¹⁶ stong phrag brgya pa¹⁷ las stsogs pa bstan

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²⁰YCDGNP omit /.
¹CDGNP pa'i.
²GP phyiro.
³x du; y omits; CDGNP tu.
⁴x dpa' bas (with subjoined 'a chung); y dpa's; CDGNP dpas.
⁵x dpa''o; y dpa' 'o; CDGNP pa'o.
⁶G omits the second /.
⁷x la below the line.
⁸CDGNP bcad. The Dunhuang texts have the future form,
CDGNP have the past form of the verb.
⁹YCDGNP omit /.
¹⁰CDGNP po'o.
¹¹Y //.
¹²CDGNP pa'i.
¹³y omits /.
¹⁴p pha.
¹⁵CDGNP tu.
pa ste /⁵¹ shin du⁵² rgya che ba'⁴ phyir ro³⁴ [ii] sems bskyed pa chen po ni bla na myed pa yang dag par⁵ rdzogs pa'⁴ byang cub du⁶ sems bskyed pa'⁴ phyir ro⁷ [iii] mos pa chen po ni chos zab cing rgya che ba de dag nyid la mos pa'⁴ phyir ro // [iv] bsam ba⁸ chen po ni sems <x 5a> can⁹ thams chadⁱ⁰ la phan ba¹¹ dang¹² bde ba bskyed¹³ par¹⁴ sems pa'⁴ phyir ro¹⁵ [v] tshogs chen po ni bsod nams dang ye shes kyì tshogs

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¹⁶N ba.
¹⁷N ba.
¹ y omits /.
²CDGNP tu.
³G phyiro.
⁴D omits the second /.
⁵N bar.
⁶xy du; CDGNP tu; P omits.
⁷GP phyiro.
⁸CDGNP pa.
⁹y chan.
¹⁰y chad.
¹¹CDGNP pa.
¹²CDGNP add /.
¹³GNP skyped.
¹⁴P bar.
¹⁵GN phyiro.
dpag du¹ myed pa¹ phyir ro² // [vi] dus chen po ni bskal³ pa grangs myed pa gsum kyis⁴ byang cub 'thob pa¹ phyir ro⁵ // [vi] yang dag par⁶ 'grub pa⁷ chen po ni³ bla na myed³ pa yang dag par rdzogs pa¹ byang cub¹⁰ yang dag par¹¹ 'grub <P 177a> pa¹ phyir ro¹² // <w resumes> bzhugs¹³ shes¹⁴ bya ba ni¹⁵ rnam pa gsum¹⁶ kyis¹⁷ bzhugs pa¹⁸ ste /¹⁹ spyod lam kyis²⁰ bzhugs pa²¹ dang /²² chos 'chad

¹CDGPN tu.
²G phyiro.
³y bskald.
⁴x kyis; y gyis; CDGPN gyis.
⁵N phyiro.
⁶N bar.
⁷N ba.
⁸CDGN add /.
⁹xy myed; CDGN med; P mad.
¹⁰y chub.
¹¹N bar.
¹²N phyiro.
¹³y adds /.
¹⁴CDGPN zhes.
¹⁵w ni /; xy ní; C na; DGNP ni.
¹⁶w gsum.
¹⁷wCDGPN gyis; x kyis; y gyis.
¹⁸N ba.
¹⁹w adds a second /.
²⁰wCDGPN gyis; x kyis; y gyis.
cing¹ bzhugs pa² dang /³ <y 22b> nang du yang dag 'chog⁴ pa⁵ tshangs pa⁶ dang /⁷ <G 216b> 'phags pa⁸ gnas pa'i mtshan nyid kyis⁹ bzhugs <N 173b> pa'o¹⁰ //¹¹ <w ends>¹² te¹³ zhes bya bas ni bzhugs par gyurd zin¹⁴ par bstan¹⁵
to //
gang gi tshe /¹⁶ gang zhig /¹⁷ gang¹⁸ na /¹⁹ gang dang²⁰

²¹N ba.
²²w adds a second /.
¹w ching; xCDGNP cing; y ching.
²N ba.
³w adds a second /.
⁴wyCDGNP 'jog; x 'chog.
⁵w pa dang //; x pa //; y pa' // //; CDGNP la.
⁶N ba.
⁷wCDGNP omit /.
⁸N ba.
⁹w gyis.
¹⁰N ba'o.
¹¹CDGNP omit //.
¹²w skips to the beginning of the introduction.
¹³x te; y te //; CDGNP omit.
¹⁴y zind.
¹⁵y bstand.
¹⁶CDGNP omit /.
¹⁷CDGNP omit /.
¹⁸CD omit gang.
¹⁹CDGNP omit /.
lhan gcig¹ bzhugs pa² de smos pas ni gleng gzhī bstan³ to /
/ /⁴ <w resumes>

[1.2 gleng bslang ba]

da⁵ ni <D 148a> de'⁶ tshe⁷ na⁸ zhes⁹ bya ba¹⁰ las
stogs¹¹ pas¹² gleng bslang¹³ ba bshad do¹⁴ // <w ends>
de'¹ tshe na zhes bya ba ni gang gi tshe na <C 148a> bcom
ldan 'das¹⁵ bzhugs <x 5b> pa'o //
chos rnam par gtan la dbab pa'¹⁶ phyir skye bo dag gang
du lhags nas nye bar 'gro ba de ni de'¹ i bgrod par bya ba'¹

20 GNP omit dang.
¹x gcig; y cig; CDGNP cig.
²N ba.
³y bstand.
⁴x / / / (with squiggles between the three /); y // //
(with a drawing between the two //); CD //; GNP // //.
⁵N de.
⁶w de'i.
⁷w tse.
⁸w omits na; y adds /.
⁹w zhes is written below the line.
¹⁰w adds ni.
¹¹w lastsogs.
¹²w pa.
¹³w bslangs.
¹⁴w pa'o.
¹⁵y 'da's.
¹⁶xy pa'¹; CDGP pa'¹; N ba'¹.
sa'o //¹

ga la ba zhes bya ba ni² phyogs gang na ba zhes bya ba
'i³ tha tsig go⁴ //⁵
yang dag pa'ì⁶ bṣgrub⁷ pa⁸ brjod pa'ì phyir⁹ mchog du¹⁰
dga' ba bskyed¹¹ pa'ì gtam gang yin ba¹² de ni¹³ dga' ba 'o
//¹⁴
byas nas¹⁵ shes¹⁶ bya ba ni mjug¹⁷ brtul pa'o¹⁸ // byang

¹D omits the second / (end of line).
²CDGN add ./.
³x ba 'i; y ba'i; CDGNP ba'i.
⁴x tsig go; y tshig go; CDGP tshig go; N tshigo.
⁵CGN omit the first ./.
⁶xy pa'ì; CDGP pa'i; N ba'i.
⁷CDGNP sgrub.
⁸N ba.
⁹y phyir (no 'i).
¹₀x du'; y du; CDGNP tu.
¹¹y skyped.
¹²CDGNP pa.
¹³CDGNP add kun.
¹⁴xy ba 'o //; CD bar; GNP bo.
¹⁵y adds ./.
¹⁶CDGNP zhes.
¹⁷G 'jug.
¹⁸xCG brtul pa'o; y brtuld pa'o; DNP brtul ba'o.
cub sems dpa'1 dang / rab du2 byung ba gnyis ka yang bla mar brjod pa'i3 phyir kun dga' ba'i4 gtam nyid byas ky'i4 gcig la gcig phyag las stso gs pa5 ni ma byas so6 // gcig la gcig phyag <y 23a>7 byed na ni ri mo8 ma yin ba9 dang / thug pa med par10 'gyur ro11 /12

'dus te zhes bya ba ni 'dus nas ha cang yang myl ring ba zhes bya ba'i13 tha tsi13 go //14

rdo leb la 'khod do //15 zhes bya ba ni de'i16 tshe rdo leb dang yang nye la /16 chos rnam par17 gtan la dbab pa la yang sems shin du18 'dun par19 de nyid du 'khod ky'i20 stan bzang

1x dpa' is below the line with subjoined 'a chung.
2CDGNP tu.
3xy pa'i; CDGNP pa'i; P ba'i.
4CDGNP add /.
5N ba.
6GN byaso.
7<y 23ab> is missing.
8x ri mo; CDGNP bla.
9CDGNP ba.
10N bar.
11GN 'gyuro.
12x /; CDGNP //.
13CDGNP tshig.
14GN omit the first /.
15CDGNP omit //.
16P //.
17CN bar.
18CDGNP tu.
po la¹ ma bsdad do² /³
  de nas shes⁴ bya ba ni de'¹ 'og du'o⁵ // 'phags pa⁶ sha
  ri⁷ <x 6a> bu ni shes rab dang ldan ba'¹ mchog yin la / byams
  <G 217a> pa yang byang cub la shin du⁹ nye ba ste / de bas na
  des de la dri bar spro'o //¹⁰ <P 177b>
  'dir zhes bya ba ni rgyal po'i khab bam /¹¹ tshig gi
  phrad do¹² //
  sa¹³ lu ljang pa'¹⁴ zhes bya ba ni sa lu'¹⁵ ljang bu'o
  //
  de la gzigs /¹⁶ pa¹⁷ ni phyi'i rten¹⁸ cing 'brel par¹⁹

---
¹⁹C bas.
¹⁰N //.
¹CDGNP add ni.
²GN bsdado.
³x /: CDGNP //.
⁴CDGNP zhes.
⁵x du'o; CDGP tu'o; N tu 'o.
⁶N ba.
⁷x sha ri; CDGNP shā ri'i.
⁸CDGNP pa'i.
⁹CDGNP tu.
¹₀XG spro'o //; CD spro'i //; NP sbro'o // is unclear.
¹¹CDGNP omit /.
¹²GN phrado.
¹³CDGNP sā.
¹⁴x pa' /: CDG pa; NP ba.
¹⁵x sa lu'¹: CDGNP sā lu.
¹⁶CDGNP omit /.
'byung ba dang /¹ nang gi gnyis² bye brag myed par bstan pa³ ste / gnyis ka yang⁴ btag myed pa dang /⁵ rgyu dang rkyen la⁶ ltos⁷ par 'dra ba⁸ phyir ro⁹ // de¹⁰ tshes na dge slong rnam³ chos de¹⁰ bshad pas¹¹ 'dul bas na de dag nyid la mdo 'di bshad do¹² //

jì'i¹³ phyir bcom ldan 'das cang myi gsun bar gyur /¹⁴ ce na //¹⁵ btag lta bus bcom ldan 'das kyi dgongs pa shes par

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¹⁷N ba.
¹⁸P rtan.
¹⁹CDNP bar.
¹C /.
²CDGNP add ka.
³N ba.
⁴CDGNP omit yang.
⁵P omits /.
⁶GNP las.
⁷GNP ltos.
⁸GN phyiro.
⁹CDGNP add la.
¹⁰C da.
¹¹P bas.
¹²N bshado.
¹³CDGNP ci'i.
¹⁴CDGNP omit /.
¹⁵CDGNP omit the second /.
myê nus mod kyê / 'on kyang brtags\(^1\) sthe\(^2\) \(<\text{N 174a}\> \text{ brjod na} / \text{ dge slong gang dag nged nì mgo smos pas go ba'ô} \(^3\) snyam du nga\(^4\) rgyal byed\(^5\) pa de dag gi\(^6\) nga rgyal spang ba dang / byang cub sms dpa' rnams shih \(<\text{D 148b}\> \text{ du} \(^7\) zab mo'i don gyi dgongs pa yang 'chad pas che} \(^8\) ba nyid brjod pa} \(^9\) dang / de tsam kyês\(^10\) bshad pa'i dgos \(<\text{C 148b}\> \text{ pa' \(\times 6b\> yongs su} \(^{11}\) rdzogs pa'i phyir ro} \(^{12}\) //

don cï zhes bya ba ni ldem por\(^{13}\) dgongs pa dang / dgongs pa gang zhes bya ba'i tha tsig go\(^{14}\) //\(^{15}\) bcom ldan 'das ni ldem por\(^{16}\) dgongs pa bzhi dang / dgongs pa bzhis chos\(^{17}\) bstand

\(^{1}\text{CD rtags.}\)
\(^{2}\text{x sthe; CD de; GNP te.}\)
\(^{3}\text{G adds //.}\)
\(^{4}\text{P da.}\)
\(^{5}\text{C byad.}\)
\(^{6}\text{x gi; CD gis; GNP gi.}\)
\(^{7}\text{CDGNP tu.}\)
\(^{8}\text{N tshe.}\)
\(^{9}\text{N ba.}\)
\(^{10}\text{CDGNP gyis.}\)
\(^{11}\text{GN yongsu.}\)
\(^{12}\text{N phyiro.}\)
\(^{13}\text{CDGP bor.}\)
\(^{14}\text{x tsig go; CDGP tshig go; N tshigo.}\)
\(^{15}\text{CGN omit the first //.}\)
\(^{16}\text{P bor.}\)
\(^{17}\text{G chos with sa below the line (end of line).}\)
te / gzhug pa la ldem por¹ dgongs pa dang / mtshan nyid la
ldem por² dgongs pa dang / gnyend po la³ ldem por⁴ dgongs pa
dang / bsgyur ba la ldem por⁵ dgongs pa dang / mnyam ba⁶ nyid
la dgongs pa dang / don gzhan <G 217b> la dgongs pa dang / dus
gzhan la dgongs pa dang / gang zag la dgongs pa ste / de rnams
kyi nang na 'dir gang la⁷ dgongs shes⁸ bya ba'ï tha tshig go⁹
//¹⁰

'di la 'gal <y 24a> ba¹¹ ji¹² zhig mthong na ldem por¹³
dgongs pa dang / dgongs pa rnams 'dré zhe na //¹⁴ 'di snyam
du sems te /¹⁵ ma rig pa¹⁶ las stso gs pa rgyu dang 'bras bur
gyurd pa / zag pa dang bcas pa'ï chos rnams ni <P 178a> rten

¹ P bor.
² P bor.
³ GNP omit la.
⁴ P por (or bor) is unclear.
⁵ P bor.
⁶ CDGPNP pa.
⁷ CDGPNP las.
⁸ CDGPNP zhes.
⁹ GN tshigo.
¹⁰ GNP omit the first /.
¹¹ G ba is tiny and below the line.
¹² x ji; y ji: CDGPNP ci.
¹³ P bor.
¹⁴ CDGPNP omit the second /.
¹⁵ P omits /.
¹⁶ N ba.
¹⁷ N ba.
cing 'brel¹ par² 'byung ba 'i³ sgrar gsungs⁴ /⁵ zag pa myed pa'i⁶ lam dang / 'dus ma byas pa⁶ /⁷ mya ngan las 'das⁸ pa⁹ ni chos kyi <x 7a> sgrar gsungs¹⁰ //¹¹ sangs rgyas su¹² byed pa zag pa myed pa nyid kyi chos ni sangs rgyas kyi sgrar gsungs te //¹³ de¹⁴ dag thams cad¹⁵ ni phan tshun rang bzhin tha dad na¹⁶ ji ltar myi 'dra ba'i⁰ rten cing 'brel par¹⁷ 'byung ba mthong bas chos mthong bar gyur //¹⁸ ji ltar myi 'dra ba'i⁰ chos mthong bas sangs rgyas mthong bar 'gyurd¹⁹ //²⁰

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¹ y 'breld.
² CDNP bar.
³ x ba 'i; y ba'i; CDGNP ba'i.
⁴ xyG omit; C ba; DNP pa.
⁵ y //.
⁶ yCDGNP pa.
⁷ CDGNP omit /.
⁸ y 'da's.
⁹ CDGNP add la.
¹⁰ CD add pa.
¹¹ CDGNP omit the second /.
¹² G rgyasu.
¹³ CDGNP omit the second /.
¹⁴ x de; y 'di; CDGNP 'di.
¹⁵ y chad.
¹⁶ y adds /.
¹⁷ CDNP bar.
¹⁸ x gyur //; y 'gyur //; CD 'gyur ro //; GP 'gyur; N 'gyur /.
¹⁹ y 'gyur.
de'ї phyir gzugs dang sgra las stsogs pa¹ mthong ba bzhin du
/² 'di yang tha dad par 'gyur ro³ snyam du bsams⁴ pa'o⁵ //
ji ste gzhan zhig la 'dir rten cing 'brel par⁶ 'byung ba
las stsogs par bzhed pa⁷ lta na ni de'ї tshe⁸ de dag jì lta
bu zhig du⁹ snyam nas //¹⁰ rten cing <N 174b> 'brel par¹¹
'byung ba ni gang /¹² chos ni gang / <y 24b> sangs rgyas ni
gang /¹³ zhes bya ba¹⁴ smos so¹⁵ // rten cing¹⁶ 'brel par¹⁷
'byung ba las stsogs pa gzhan du bzhed pa¹⁸ ni ma yin bas na

2⁰xy //; CDGNP te //.
1⁰N ba.
2⁰CDGNP omit //.
3²GN 'gyuro.
4³P bsam.
5⁴N ba'o.
6⁶CDN bar.
7⁷xy pa; CDGNP par; P bar.
8⁸xyGNP tshe; C tshed; D tshad.
9⁹y du below the line; CDGNP omit.
1⁰CDGNP omit the second //.
11¹⁰CDP bar.
12¹¹CDGNP omit //.
13¹²CDGNP omit //.
1⁴G adds la but dots over it indicate it is an error.
1⁵N smoso.
1⁶¹⁵y ching.
1⁷¹⁶CDNP bar.
1⁸¹⁸NP ba.
// 1 de'i phyir // 2 ci 3 ltar na rten cing 'brel par 4 'byung ba mthong bas // 5 chos dang 6 sangs rgyas mthong // 7 <G 218a> zhes dris so // <X 7b> gleng 9 bslangs ba bsahad <D 149a> zind to // 10

[1.9 yongs su shes par bya'i dngos po]

da ni 'phags pa 11 byams pas // 12 'di la bcom ldan 'das 13
/ 14 shes 15 bya ba las stso gs pa 16 / 17 bcom ldan 'das 18 kyis 19

1 xy bas na //; CD pas na; GP pas; N bas.
2 CDGNP omit the second //.
3 y ci; y Ji; CDGNP ji.
4 CDNP bar.
5 CDGNP omit //.
6 y adds //.
7 x //; y //; CDGNP omit.
8 GN driso.
9 p gled.
10 x // // with two vertical squiggles in the middle; y // // // // with a drawing of a lotus in the middle and the first, fourth, fifth, and eight shads in black and the rest in red; CDGNP //.
11 N ba.
12 CDGNP omit //.
13 y 'da's.
14 CDGNP omit //.
15 CDGNP zhes.
16 x pa; yCDGP pas; N pas.
17 CDGNP omit //.
18 y 'da's.
bka' rnam zlos te //\(^1\) rten cing 'brel par\(^2\) 'byung ba gang zhe na\(^3\) //\(^4\) zhes bya ba las <C 149a> stso gs pas yongs su\(^5\) shes par bya ba las stso gs pa'i\(^6\) don ston te //\(^6\) bcom ldan 'das\(^7\) kyi\(^8\) dgongs\(^9\) pa\(^10\) dang / ldem por\(^11\) dgongs pa yang 'chad do\(^12\) //

bcom ldan 'das\(^13\) //\(^14\) shes\(^15\) bya ba ni mchod pa'i\(^16\) tshig go\(^16\) //\(^17\)

chos kyi\(^17\) bdag po\(^18\) //\(^19\) zhes bya ba ni chos thams cad\(^20\)

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\(^{19}\) y kyi.

\(^{1}\) CDGNP omit the second //.

\(^{2}\) CDNP bar.

\(^{3}\) y na.

\(^{4}\) CDGNP omit //.

\(^{5}\) GN yongsu.

\(^{6}\) CDGNP omit the second //.

\(^{7}\) y 'da's.

\(^{8}\) xy kyi; CDGNP kyis.

\(^{9}\) P gdongs.

\(^{10}\) N ba.

\(^{11}\) P bor.

\(^{12}\) N 'chado.

\(^{13}\) y 'da's.

\(^{14}\) CDGNP omit //.

\(^{15}\) CDGNP zhes.

\(^{16}\) xyCDGP tshig go (y has no i); N tshigo.

\(^{17}\) x has a vertical squiggle between shads; CGN omit the first //.

\(^{18}\) N bo.
lagn brnyes pa ste / de yang bcom ldan 'das chos thams chad pa la mnga brnyes pas na / tshig 'di dag thams cad tshad mar <P 178b> bya bar yin no zhes bstand pa'i phyir gsungs <y 25a> so //
chos kyid dag por bsgrub pa'i phyir // thams cad mkhyend pa' / zhes gsungs te / gang gi phyir de thams cad mkhyen pa' de'i phyir chos kyid dag po ste // de

19 CDGNP omit //.
20 y chad.
16 la is tiny and under the line.
2 ba.
3 y bchom.
4 y 'das.
5 y chad.
6 CDGNP omit /.
7 yCDGNP ba.
8 y yino.
9 y bstan.
10 xy pa'i; CDGP pa'i; N ba'i.
11 GN gsungso.
12 xy pa'i; CDGP pa'i; N ba'i.
13 CDGNP omit //.
14 y thams cad mkhyend pa' / is too faint to read; CDGNP omit /.
15 CDGNP add bya ba.
16 y //.
17 y chad.
18 y mkhyend.
bas na de ni <x 8a> tshad ma'ö //
zhèś /² bya ba ni grags pa³ stond⁴ pa'o⁵ //
sus rten cing 'brel par⁶ 'byung ba //⁷ zhes bya ba ni grags pa⁸ yin te / de gang zhe na⁹ zhes bya ba'i tha tšig go¹⁰ //¹¹
gang 'dī¹² ma rig¹³ pa'i¹⁴ rkyen kyis¹⁵ 'du byed rnams //¹⁶ shes¹⁷ bya ba 'dis ni / gang¹⁸ ma rig pa las stsoṅs pa'i

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19 N ba.
20 yCDGNP omit the second ./.
1CDG omit //.
2CDGNP omit ./.
3N ba.
4 y ston.
5N ba'o.
6CDNP bar.
7CDGNP omit //.
8N ba.
9GN add ./.
10 x tšig go; y tshig go; CDP tshig go; GN tshigo.
11GN omit the first ./.
12 y gang 'dī is too faint to read.
13x rigs with sa erased; y rig; CDGNP rig.
14 xy pa'i; CDGP pa'i; N ba'i.
15CDGNP gyis.
16CDGNP omit //.
17CDGNP zhes.
18CDGNP omit / gang.
mthu nges pas¹ rgyu dang 'bras bu'i dngos po gdon myi za ba ste / de ní rten cing 'brel² par³ 'byung ba'o // rgyu dang 'bras bur gyurd pa⁴ de yang ma rig pa⁵ las stsogs pa⁶ las gud na myed de / gzan ma yin no⁷ zhes de ston to // ma rig pa⁸ las stsogs⁹ <G 218b> pa¹⁰ 'di dag gi mtshan nyid ni 'og nas 'chad pas bdag gis 'dir ma brjod do //

'ba' shig¹¹ ces bya ba ní bdag dang bdag gi dang bral ba'o //

sdug <N 175a> bsgnal kyü¹² phung po¹³ ces¹⁴ bya ba ní
dsug bsgnal mang pa'o¹⁵ //¹⁶
chen po¹⁷ zhes <y 25b> bya ba ní thog ma myed pa'o //
ma rig pa las stso gs pa¹ 'gag pa yang rten cing 'brel²
par³ 'byung ba zhes jê skad du bya //⁴
smras pa⁵ / 'dı ni nyes pa myed do //⁶ <x 8b> 'dir de
myed par dgag pa la⁷ ni /⁸ ma rig pa⁹ las stso gs pa dgag¹⁰
pa¹¹ zhes brjod par¹² byas pa ma yin kyi¹³ / sman bcud kyi
len¹⁴ zos pa¹⁵ bzhin du /¹⁶ lam goms par byas pa 'i stobs kyi's
¹⁷ ma rig pa dang myê 'thun ba'ix¹⁸ gnas 'byung <D 149b> ba¹⁹
//²⁰ gang rig²¹ pa skye ba de ni 'dir ma rig pa 'gag pa zhes

¹x pa below the line.
²y 'breld.
³CDP bar.
⁴xy //; CDGN //; P omits.
⁵xC pa; y pa'; DGN pa /; P ba /.
⁶xy myed do //; CDGP med de /; N mede /.
⁷xyCDG dgag pa la; N dgag ba la; P dag pa.
⁸CDGNP omit /.
⁹N ba.
¹⁰y 'gag.
¹¹xy pa; CD pa'o; GN pa'o //; P ba'o //.
¹²xyCDG par; N bar; P pa.
¹³X kyi; y gyê; CDGNP gyi.
¹⁴N lan.
¹⁵N ba.
¹⁶CDGNP omit /.
¹⁷CDGNP omit /, add gang.
¹⁸xy 'thun ba'ix; CDGNP mthun pa'i.
¹⁹yCDGNP ba.
²⁰x //; y //; CDGNP omit.
bya ste¹ / 'dir ram² 'dis ma yin bar³ gyur⁴ pa brjod par
byas pa⁵ ma rig pa las stsgs pa <C 149b> 'gag⁶ pa'i⁷ phyir
ro⁸ // de bas na⁹ gong nas gong du 'du byed las stsgs pa dang
¹⁰ / myi 'thun ba'¹¹ i gnas 'byung ba nyid 'dir 'du byed la
stsgs¹² pa 'gag par plta'o¹³ // gang dag 'khor bar¹⁴ 'jug pa
dang /¹⁵ <P 179a> ldog pa la rmongs pa de rnam rmongs pa de
dang /¹⁶ bra'l¹⁷ <y 26a> ba'i phyir lugs su¹⁸ 'byung ba dang
/ lugs su¹⁹ myi 'byung ba /²⁰ rnam pa²¹ gnyis kyis kun nas
²¹ xCD rig; y rig; GNP rigs.
¹xy bya ste; CDGPN te.
²CDGPN omit /.
³CDGPN par.
⁴y gyurd.
⁵xy byas pa /; CDGP 'dod pa; N 'dod ba.
⁶CDGPN dgag.
⁷N ba'i.
⁸GN phyiro.
⁹C ni.
¹⁰x dang /; yCDNP dang; G omits.
¹¹xy 'thun ba'i; CDGP mthun pa'i; N mthun ba'i.
¹²x la stsgs; y las stsgs.
¹³x plta'o; yCDGPN blta'o. x is in error.
¹⁴G 'khor bar with each final ra below the line.
¹⁵P omits /.
¹⁶yCDGPN omit /.
¹⁷yGNP dbral.
¹⁸GNP omit lugs su.
¹⁹GN lugsu.
nyon mongs pa dang / rnam par¹ byang ba'¹ phyogs² las brtsams
   te³ / rten cing 'brel⁴ par⁵ 'byung ba bstand to /⁶
   'di la dang po gsum ni 'phen pa¹ yang lag go⁷ /⁸ <x 9a>
mying dang⁹ gzugs dang skye mched drug dang / reg pa¹⁰ dang
   /¹¹ tshor ba rnam ni 'phangs¹² pa¹² <G 219a> yan lag go //¹³
sred pa dang /¹⁴ len pa dang /¹⁵ srid pa¹⁶ dag ni mgon bar¹⁷
sgrub¹⁸ pa¹² yan lag go¹⁹ //²⁰ skye ba ni mgon bar²¹

²⁰ YCDGNP omit /.
²¹ N ba.
¹ N bar.
²x erased pa after phyogs.
³x wrote brtsams te below some erasure.
⁴ y 'brel'd.
⁵ CD bar.
⁶ YCDGNP //.
⁷ N lago.
⁸ yD //.
⁹ y adds /.
¹⁰ N ba.
¹¹ CDGNP omit /.
¹² DP 'phags.
¹³ CGNP omit the first /.
¹⁴ CDGNP omit /.
¹⁵ CDGNP omit /.
¹⁶ xy pa; CDGP pa 'di; N ba 'di.
¹⁷ xy bar (x below the line); CDGNP par.
¹⁸ y bsgrub.
bsgrubs¹ pa'¹² yan lag go³ //⁴ rga shi ni nyes dmyigs kyi yan lag go⁵ //⁶ de la 'phen <z 1> pa'¹⁷ yan lag gis⁸ ni⁹ ring¹⁰ ba'¹¹ rgyu bstan¹² to // mngon bar¹³ bsgrub¹⁴ pa'i yan lag gis ni nye ba'¹⁵ rgyu bsthand¹⁶ to // de gnyis myed na¹⁷ skye ba¹⁸ 'grub par myi¹⁹ 'gyur te / de²⁰ bas na rnam pa gnyis su²¹

¹⁹ N lago.
²⁰ GNP omit the first /.
²¹ xy bar; CDNP par; G pa.
¹ xy bsgrubs; CDP sgrub; GN bsgrub.
² xy pa'; CDGP pa'i; N ba'i.
³ N lago.
⁴ CGN omit the first /.
⁵ N lago.
⁶ CGNP omit the first /.
⁷ z ba'¹.
⁸ yz gis.
⁹ yz ni.
¹⁰ C rang.
¹¹ z ba'i.
¹² x bstan; yCDGNP bstan; z bstad.
¹³ CDGNP par.
¹⁴ CD sgrub.
¹⁵ z ba'i.
¹⁶ yzCDGNP bstan.
¹⁷ z na'.
¹⁸ z omits ba.
¹⁹ yz myi.
bshad do // ma rig pa'i¹ rgyu las byung ba'i² las kyis rnam
par shes pa la bsgos³ pas /⁴ ma 'ongs pa na skye ba <N 175b>
'phangs par 'gyur ro⁵ // de nas sred⁶ pa dang len pa gnyis
kyis las de bskul pas⁷ skye ba mgon bar⁸ 'grub⁹ par 'gyur
te¹⁰ //¹¹ ‹y 26b› de bas na gang gis gang 'phen cing 'phangs
pa de yang /¹² gang gis grub pa de las nyes dmyigs su¹³ 'gyur
bas¹⁴ yan lag bcu gnyis kho¹⁵ nar bstan¹⁶ pa'i phyir yan lag
bcu gnyis¹⁷ nyid du gyurd te //¹⁸ ‹x 9b› myi¹⁹ nyung myi mang

20D skye ba 'grub par mi 'gyur te / de is unclear.

21G gnyisu.

1Z pa'i.

2Z ba'i.

3Z bsgom.

4CDGNP omit /.

5G 'gyuro.

6C srid.

7CDGNP bas.

8CDGNP par.

9Z bsgrub.

10Z the.

11CDGNP omit the second /.

12CDGNP omit /.

13x dmyigs su; y dmyigs su; z dmyigsu; CDP dmigs su; GN
dmigsu.

14xyz bas; CDGP bas /; N pas /.

15Z 'kho.

16xzCDGN bstan; y bstand; P bgtan.

17Z gnyis.
ngo // gzhan dag ni¹ snga ma dang bar ma dang /² phyi³ ma
rnams su⁴ gnyis dang bryad dang gnyis go rims⁵ bzhind⁶ te⁷
/⁸ de la rmongs pa rnam par bzlog pa'i⁹ phyir¹⁰ bstand¹¹ par
dum bu gsum¹² du¹³ rnam par 'jog pas yan lag rnam¹⁴ brjod do
//
kha cig na re /¹⁵ ma rig pa'i rgyu ma bstand¹⁶ pas 'khor
ba yang thog ma can du 'gyur la /¹⁷ ma rig¹⁸ pa¹⁹ yang rgyu²⁰

¹⁸ x //; yzCD /; GNP omit.
¹⁹ yz myi.
¹ yz ni.
² yzCDGNP omit /.
³ yz phyi.
⁴ zGN rnam su.
⁵ xzCD rims; y rims; GNP rim.
⁶ x bzhind; y bzhin; zCDGNP bzhin.
⁷ z the.
⁸ z //.
⁹ xCDGP pa'i; yz pa'i; N ba'i.
¹⁰ y phyir is written below the line.
¹¹ yz bstan.
¹² z gsum /.
¹³ P adds rnam.
¹⁴ CDGNP add rnam par.
¹⁵ CDGNP omit /.
¹⁶ yz bstan.
¹⁷ xyCD /; z //; GNP omit.
¹⁸ yz rig.
myed par\(^1\) <D 150a> 'gyur ro\(^2\) zhes zer ro\(^3\) // <P 179b>
  de yang myi\(^4\) rigs te / dì'i\(^5\) yang gzhan /\(^6\) de'i\(^7\) yang
  gzhan\(^8\) du brjod dgos pas /\(^9\) gang nas bzungs sthe\(^10\) skye ba'\(i\)\(^11\)
  <G 219b> rim pa\(^12\) bstand\(^13\) par brtsam //\(^14\) ma rig\(^15\) pa rgyu
  myed par yang <C 150a> myi 'gyur te\(^16\) / thog ma myed pa'\(i\) dus
  kyì rigs 'thun\(^17\) ba'\(i\)\(^18\) rkyen\(^19\) las de 'byung ba'\(i\) phyir ro\(^20\)

\(^1\)N ba.
\(^2\)y yang rgyu is unclear.
\(^3\)N zero.
\(^4\)yz myì.
\(^5\)x dì'i; y de'i; z de 'i; CDGNP de'i.
\(^6\)CDGNP omit /.
\(^7\)yz de'i.
\(^8\)z adds /.
\(^9\)CDGNP omit /.
\(^10\)x bzungs sthe; yz bzung ste; CDGNP bzung ste /.
\(^11\)z ba'\(i\).
\(^12\)N ba.
\(^13\)z bstan.
\(^14\)CDGNP omit the second /.
\(^15\)xzCDGN rig; y rig; P rim.
\(^16\)z the.
\(^17\)CDGNP mthun.
\(^18\)x ba'\(i\); yz ba'\(i\); CDGNP pa'\(i\).
\(^19\)z rkyend.
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tshul bzhin ma yin ba’i1 yid la byed pa las stso gs pa yang2 phyin3 ci4 <x 10a> log gi5 rnam par zhugs pas / ma rig7 pa’i rang bzhin kho na ste8 ’gal ba myed do9 // de lta bas na ’khor ba la thog ma yod par myi10 ’gyur te11 /12 dper na sa bon kyi13 rkyen las myu14 gu ’byung bar brjod pa’i15 sa bon la thog ma16 yod pa ’am / rgyu17 myed par18 myi19 ’gyur ba de

21 CDGNP omit /.  
22 xy dngos kyi; z dngos; CDGN dngos kyi; P omits.  
23 z ni.  
24 yz yin.  
1 xy ba’i; z ba; CDGNP pa.  
2 yCDGNP omit yang.  
3 yz phyin.  
4 yz ci.  
5 z gis.  
6 xy /; z //; CDGNP omit.  
7 yz rig.  
8 y adds /.  
9 xyz myed do; CDNP med do; G medo.  
10 yz myi.  
11 z the.  
12 z //.  
13 xz kyi; y gyi; CDGNP gyi.  
14 z myiu with the gi gu crossed out.  
15 y ba’i.  
16 CDGNP add yang.  
17 yzCDGNP rgyu.
bzhìnd¹ du /² 'dir³ yang glan⁴ kar myì 'gyur ro⁵ // gang gi
phyir yan lag bcu gnyis⁶ kho nar gyurd pa de ni /⁷ 'phen pa
dang /⁸ mgon bar⁹ sgrub¹⁰ pa'ï <N 176a> yan lag brjod-pas /¹¹
bdag gis¹² bshad pa nyid de¹³ /¹⁴ mang du myì¹⁵ dgos so¹⁶ //
yongs su¹⁷ shes par¹⁸ bya ba bshad zìnd¹⁹ to // ²⁰ <w

¹⁸CDGNP add yang.
¹⁹yz myì.
¹x bzhìnd; y bzhìn; zCDGNP bzhìn.
²CDGNP omit /.
³xGNP 'dir; y 'dir; zCD 'di.
⁴CDGNP klan.
⁵GN 'gyuro.
⁶yz gnyis.
⁷xy /; z /; CDGNP omit.
⁸P omits /.
⁹CDGNP par.
¹⁰CDGNP 'grub.
¹¹CDGNP omit /.
¹²yz gis.
¹³y nyide.
¹⁴yzCDGNP omit /.
¹⁵yz myì.
¹⁶xyCDP dgos so; z dgongs so; GN dgoso.
¹⁷zGN yongsu.
¹⁸C bar.
¹⁹z zìn.
²⁰x has a double vertical squiggle between the two sets
resumes>

[1.4 yongs su shes pa &
1.5a de'i 'bras bu bla na yod pa]
da na¹ yongs su² shes pa dang / de'³ i³ 'bras bu bla na⁴
yod pa⁵ bstan⁶ pa'i⁷ phyir ro⁸ //⁹ chos gang zhe na¹⁰ zhes
bya ba¹¹ gsungs <y 27b> so¹² // 'dir¹³ chos kyang rnam pa

of //; y has a picture of a flower between the two sets of //;
CDGNP omit the second set of //.
1¹ w ni.
2² zGN yongsu.
3³ w de'i.
4⁴ z added myed then crossed it out.
5⁵ w par.
6⁶ yz bstand.
7⁷ wz pa'i.
8⁸ w crosses out ro; yzCDGNP omit ro.
9⁹ CDGNP omit the second //.
10¹ y adds //.
11¹ w ba'i; xyCDGNP ba; z ba'i.
12¹² wxyCDP gsungs so; z gsus so; GN gsungso.
13¹³ w 'dis; xCDGNP 'dir; yz 'dir.
gnyis su¹ bshad de /² bsgrub³ pa'¹⁴ chos dang /⁵ 'bras
bu'¹⁶ chos so⁷ // bsgrub⁸ pa'¹ chos ni⁹ 'phags pa'¹⁰ lam¹¹
yan lag brgyad pa sthe¹² /¹³ de nyid¹⁴ 'dir yongs su¹⁵ shes
pa'o /////¹⁶
'dus byas¹⁷ dang¹⁸ 'dus ma byas kyi¹⁹ bye brag <G 220a>
gis²⁰ 'bras bu'²¹ chos kyang rnam <z 2> pa gnyis su'o²² //²³

¹w gnyis; xyCDP gnyis su; zGN gnyisu.
²wz bshad de //; xy bshad de //; CDP bshad do //; GN
bshado //.
³CDGNP sgrub.
⁴w pa'i.
⁵yCDGNP omit /.
⁶w bu'i.
⁷GN choso.
⁸w bsgrubs; xyz bsgrub; CDGNP sgrub.
⁹wz ni (z has it written below the line).
¹⁰w pa'i.
¹¹G phad (log da = final gs) pa'i (the 'a chung is
subscribed) lam.
¹²wyzCDGNP ste.
¹³w omits /.
¹⁴yz nyid.
¹⁵wzGN yongsu.
¹⁶wCDGNP //: x /////; yz ///////.
¹⁷z bya.
¹⁸wz add /.
¹⁹yz ky în.
²⁰yz gis.
de la 'dus byas ni¹ dge sbyong gi² 'bras bu bzhi³ ste /³ rnam par grol 〈x 10b〉 ba'⁴ lam kyī⁵ rang bzhind no⁶ // 'dus 〈P 180a〉 ma byas ni nyan mongs pa spang ba'⁷ mtshan nyid mya ngan las 'das⁸ pa'o // bstan⁹ bcos¹⁰ las ni¹¹ 'dus byas dang¹² 'dus ma byas kyi¹³ rang bzhin dge sbyong gi¹⁴ 'bras bur¹⁵ rnam par bzhag¹⁶ mod kyi¹⁷ /¹⁸ 'on kyang 〈D 150b〉 mya

2¹ wzCDGN bu'i; xy bu'; P bu.
2² wz gnyisu'o.
2³ N omits the second /.
1¹ wz ni.
2¹ wz bzhi.
3¹ w adds a second /.
4¹ w ba'i.
5¹ wzCDNP gyi; xz kyi; y gyi.
6¹ wzCDNP bzhin no; x bzhind no; y bzhin no; G bzhino.
7¹ w spangs ba'i; x spang ba'i; yz spangs pa'i; CDGN spangs pa'i.
8¹ wyz 'da's.
9¹ wy bstan.
10¹ w bchos has ba written below the lin; z added pa then crossed it out.
1¹ yz ni.
12¹ CDGNP add /.
13¹ w gyi; xCDGNP kyi; yz kyi.
1⁴ yz gi.
1⁵ CDGNP bu.
1⁶ CD gzhag.
1⁷ yz kyi.

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ngan las 'da's pa¹ log² shig³ du⁴ bshad pas /⁵ ba lang dang /⁶ glang zhes bya ba'ï⁷ tshul⁸ du 'dus byas nyid du⁹ gzung ngo¹⁰ // yang na yongs su¹¹ dag pa'i¹² de bzhin¹³ nyid¹⁴ gang yin ba¹⁵ 'dir¹⁶ <C 150b> mya ngan¹⁷ las 'da's par¹⁸ 'dod de

18w adds a second //.
1w 'da's pa is unclear.
2CDGNP logs.
3yz shig.
4CDGNP tu.
5wCDGNP omit: xy // z //.
6wCDGNP omit /.
7w ba'ï.
8w tsul.
9w du is written below the line.
10N gzungo.
11wzGN yongsu.
12yz pa'i.
13wz bzhin.
14CD omit.
15CDGNP pa.
16yz 'dir.
17w ngan is unclear.
18w added yod de //, then crossed it out.
\(^1\) de la nyon mongs pa myed pa'\(^2\) phyir ro\(^3\) // 'bras bu 'di' brjod pa ni\(^4\) nyan thos dang \(^5\) sangs <y 28a> rgyas rnams lam 'di\(^6\) nyid kyi\(^7\) gang zag dang \(^8\) chos la bdag myed pa'\(^i\) tshul du bsgoms na\(^10\) 'bras bu rnyed par 'gyur ro\(^11\) zhes <w ends> go rims\(^12\) bzhin\(^13\) du bstand pa'\(^i\) phyir ro\(^14\) // //\(^1\) de la de kho na\(^16\) ma nor pa'\(^i\) rang bzhin du rtog pa ni\(^18\) /\(^19\) yang dag pa'\(^i\) lta ba'\(^o\)\(^20\) //\(^2\)
de nyid la tshul¹ bzhin² rtog cing³ dpyod pa nî⁴ yang
dag pa'i⁵ rtog pa 'o //
de yang gzhun dag la ma nor pa'i⁶ rang bzhin⁷ du⁸ 'chad
cing⁹ brdzun las stogs pa'i⁴ nyes pa spangs pa'i⁴ tshig ni¹⁰
yang dag pa'i¹² <x 11a> ngag go //¹³
de nas srog gcod pa¹⁴ las stogs pa'i¹⁵ nyes pa spangs
shing¹⁶ lus kyê¹⁷ las yongs su¹⁸ dag pa ni¹⁹ /²⁰ yang dag <N

²¹ z omits //.
¹z tsul.
²xy bzhin ; zCDGNP bzhin du.
³y cing.
⁴y adds /.
⁵x pa 'o // ; yCDGNP pa'o // ; z pa'o / (all in red).
⁶CDGNP ba'i.
⁷z bzhin.
⁸CDGNP omit du.
⁹y cing.
¹⁰yz nî.
¹¹CDGNP omit /.
¹²yz pa'i.
¹³xyzDP go // (z in red); CGN go /.
¹⁴y pa'.
¹⁵yz pa'i.
¹⁶yz shing.
¹⁷z gyê.
¹⁸zGN yongsu.
¹⁹yz nî.
176b> pa'i las¹ kyê² mtha' 'o //³
de nas tshul 'chos pa⁴ dang⁵ gzhog slong⁶ las stsogs⁷ pa
log⁸ pas⁹ 'cho¹⁰ ba'i nyes pa spangs¹¹ <G 220b> shing¹² yongs
su¹³ dag pa'i lus dang /¹⁴ ngag gi¹⁵ las kun du¹⁶ spyod pa
ni¹⁷ /¹⁸ yang dag pa'i 'tsho ba'o //¹⁹
nyes pa lhag ma rnam²⁰ spangs ba'i²¹ phyir mgon bar²²

²⁰ z omits /.
¹P lam.
²z gyi.
³xP mtha’ 'o //; yCDGN mtha'o //; z mtha 'o / (z all in red).
⁴z pa below the line.
⁵CDGN add /.
⁶xyz gzhog slong; CD gzhogs slong; GNP gzhog slongs.
⁷G soɖ (log da = final gs).
⁸P logs.
⁹G pas with sa subscribed and abbreviated.
¹⁰yzCDGN 'tsho.
¹¹G spangs with final sa subscribed and abbreviated.
¹²yz shing.
¹³zGN yongsu.
¹⁴yCDGN omit /.
¹⁵yz gi.
¹⁶CDGN tu.
¹⁷yz ni.
¹⁸zCDGN omit /.
¹⁹xyCDGN ba'o //; z ba 'o / (in red); P ba'o.
²⁰N rnam's.
spro ba ni /^1 yang dag paṅ 4 rtsol ba'o //^2
de kho na de nyid\(^3\) myi\(^4\) brjed\(^5\) pa ni\(^6\) /^7 yang dag paṅ 4\(^8\)
dran ba'o //^9
gong nas <y 28b> gong du yon tan\(^10\) kyī\(^11\) khyad bar\(^12\)
rmams mngon bar\(^13\) bsgrub\(^14\) paṅ phyir rtag du\(^15\) mnyam bar\(^16\)
bzhag pa ni /^17 yang dag paṅ 4 ting nge\(^18\) 'dzind\(^19\) to //

---

\(^{21}\)x spangs baṅ 4 (final sa is written below the line): yz
spang baṅ 4; CDN spang baṅ 4; G spang paṅ 4; P spangs paṅ 4.

\(^{22}\)CDGNP par.
\(^{1}\)CDGNP omit /.

\(^{2}\)xCDGNP ba'o //; y ba 'o //; z ba'o / (all in red).

\(^{3}\)yz nyid.

\(^{4}\)yz myī.

\(^{5}\)GNP brjod. GNP is in error, obviously.

\(^{6}\)yz ni.

\(^{7}\)xCDGNP omit /.

\(^{8}\)z paṅ 4.

\(^{9}\)xCDGNP paṅ 4 //; y ba 'o //; z ba'o / (z all in red); CDGNP paṅ 4 //.

\(^{10}\)G yo[n ]tan (ta written below yo).

\(^{11}\)x kyī; yz gyī; CDGNP gyī.

\(^{12}\)CDGNP par.

\(^{13}\)CDGNP par.

\(^{14}\)CDGNP sgrub.

\(^{15}\)CDGNP tu.

\(^{16}\)CDGNP par.

\(^{17}\)xCDGNP omit /.

\(^{18}\)N tinge.
lam la snyoms par zhugs pa la /yang dag pa'i ngag las
<P 180b> stsogs pa ji ltar 'byung na /gang gis 'phags
pa'i lam yan lag brgyad par 'gyur zhe na //
'di la nyes pa myed de / 'jig rten las 'da's pa'i lam ky'i gnas skabs na /rnal 'byor pa de lta bu'i so so
rang gis rig pa'i de kho na myong ba /myong bar yang
'gyur zhing gnas 'gyur ba yang 'thob la /de nas langs

19 x dzind; y dzind; zCDGNP 'dzin.
1CDGNP omit ./
2yz pa'i.
3yz ji.
4z ltar with ra below the line.
5GNP omit ./
6yz gis.
7xyz pa'i; CD pa'i; GNP omit.
8CDGNP omit the second ./
9yz 'dī.
10p omits ./
11z 'jig.
12xz ky'i; y gyi; CDGNP gyi.
13CDGNP omit ./
14CDGNP so'i.
15x gis; yz gis; CDGNP gi.
16x pa'i; yz pa'i; CDGNP pa.
17CDGNP omit ./
18G yang with nga below the line (end of line).
19CDGNP omit ./

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pa'i tshe na /yang dag pa'i ngag las stogs pa/² la <x 11b>
'jug te /³ log pa'i ngag las stogs pa la myi 'jug go⁴ /⁵
debas na rgyu la 'bras bu⁶ btags te⁷ /⁸ yang dag pa'i⁹
lta ba las stogs pa yan lag rnam pa brgyad ni¹⁰ rnam par dag
pa'i rgyur 'gyur bas /¹¹ de¹² lam yan lag brgyad pa <D 151a>
zhes bya ste / de'i tshe na de¹³ tshig¹⁴ kyang¹⁵ myi¹⁶ smra
la / gos las stogs pa yang¹⁷ <z 3> myi tshol bas /¹⁸ de'i
gnas¹⁹ skabs na yan lag brgyad²⁰ myi²¹ 'byung ste / 'gal
²⁰xz la /; y la' /; CDGNP la.
¹CDGNP omit /.
²yz pa.
³x te /; y ste /; x ste /; CDGNP ste.
⁴G 'jugo.
⁵CN omit the first /.
⁶GNP bur.
⁷z btagste.
⁸CDGNP add de.
⁹N ba'i.
¹⁰z adds /.
¹¹CDGNP omit /.
¹²CDGNP add la.
¹³CDGNP omit de.
¹⁴CDGNP add gcig.
¹⁵z gyang.
¹⁶yz myi.
¹⁷z yang has nga below the line.
¹⁸zCDGNP omit /.
¹⁹G gnas has sa abbreviated and subscribed (end of line).
ba'i phyir ro / /

delang dag pa'i <C 151a> lta ba ni 3 <y 29a> yongsu gcod pa'i 5 yan lag ste / de ji 7 ltar myong ba'i 8 de kho na nges par 'dzin pa'i phyir ro / /
yang dag pa'i rtog pa ni 10 gzhan go bar byed <G 221a> pa'i yan lag ste / des ji ltar rtogs pa'i de kho na rnam par bzhag 11 nas tshig du 12 'dond 13 pa'i phyir ro 14 / /
yang dag pa'i ngag dang / 15 las 16 ky'i mtha' dang / 17

---

20 y brgyad is written below the line.
21 yz myi.
1 N pa'i.
2 G phyiro.
3 y ni'; z ni.
4 ZGN yongsu.
5 z pa'i.
6 CDGNP des.
7 z ci.
8 CDGNP ba.
9 GN phyiro.
10 z ni.
11 CDGNP gzhag.
12 CDGNP tu.
13 yz 'don.
14 GN phyiro.
15 P omits /.
16 z lam.
17 P omits /.
'tsho¹ ba ni gzhana yid ches par² byed³ pa'ï⁴ yan lag ste / de
dag go rims⁵ bzhin du rnal 'byor pa'ï⁶ <N 177a> lta ba dang
/ tshul⁷ khrims dang /⁸ yo byad bsnyungs pa⁹ rnam par dag par
gzhana dag yid ches par 'gyur te¹⁰ / 'dri¹¹ ba'ï lan legs par
ldon bas /¹² yang dag pa'ï ngag gis lta ba rnam par dag par
yid ches so¹³ // yang dag pa'ï¹⁴ las <x 12a> kyi mtha's¹⁵ bya
ba ma yin ba¹⁶ myi byed pas¹⁷ tshul¹⁸ khrims rnam par dag par
ro //¹⁹ yang dag pa'ï²⁰ 'tsho bas gos las stsogs pa²¹ chos

¹ z 'tshor with ra crossed out.
² C bar.
³ C byad.
⁴ z pa'ï.
⁵ GNP rim.
⁶ P ba'ï.
⁷ y tsul.
⁸ P omits /.
⁹ z pas.
¹⁰ z the.
¹¹ yz 'dri.
¹² xyz bas /; CDGNP par.
¹³ G cheso.
¹⁴ yz pa'ï.
¹⁵ xyz mtha's; zGN mthas; CDP mtha'.
¹⁶ CDGNP pa.
¹⁷ z adds //.
¹⁸ yz tsul.
¹⁹ xyzCD par ro //; GN paro //; P paro. x adds below the
line: par yid ches so.
bzhiṅ tshoṅ bas yo byad bsnyungs paṅ rnam par dag par roṅ //
'di dag niṅ go rimes ḍ bhzin duṅ ngag lus dang gnyiṅ gaṅ las kyi rang bhzin noṅ //
yang dag paṅ <P 181a> rtsol bas niṅ nyan thos dang //
byang cub sems dpaṅ gnyiṅ gaṅ niṅ nyon mongs paṅ sgrib pa
rnam par sbyong <y 29b> bas / sgrib pa rnam par sbyong
yan lag goṅ //
yang dag pa' i dran ba1 ni bying ba dang rgod pa nye ba' i
nyon mongs pa rnam par sbyong ba' i yan lag ste / dran ba2 nye
bar bzhag3 pas yang dag par mtshan ma rtogs pas4 /5 bying6 ba
dang rgod pa las stogs pa' i skabs myed pa' i phyir ro7 //
yang dag pa' i8 ting nge9 'dzin ni10 yon tan11 kyi12 khyad
bar13 mgon bar14 bsgrub15 pa la16 sgrib pa rnam par sbyong
ba' i yan lag ste17 des mgon bar18 shes pa las stogs pa yon
tan19 mgon bar20 sgrub pa' i phyir ro21 /// ///22

1 xyz ba; CDGNP pa; G pa' with dots over the 'a chung.
2 CDGNP pa.
3 CDGNP gzhag.
4 xyz rtogs pas; CDGN rtog pas; P rtogs pa.
5 yz omit /.
6 yz bying.
7 G phyiro.
8 z pa' i.
9 N tinge.
10 yz ni.
11 G yo[n jtan.
12 x kyi; yz gyi; CDGNP gyi.
13 CDGNP par.
14 CDGNP par.
15 CDGNP sgrub.
16 CDGNP omit /.
17 z //.
18 CDGNP par.
19 G yo[n jtan.
20 CDGNP par (G has ra written below pa).
[1.5b yongs su shes pa'i 'bras bu bla na med pa]
da¹ ni yongs su² shes pa'i 'bras <G 221b> bu bla na myed
pa ston³ te //⁴ sangs rgyas bcom ldan 'das⁵ gang zhe na ñ /⁶ <x
12b> zhes bya ba'i lan du //⁷ sus chos thams cad⁸ thugs su⁹
chud pa'i phyir //¹⁰ zhes bya ba gsungs te¹¹ //¹² gang gis¹³
dngos po rnams ma lus par rnam pa thams cad du¹⁴ phyin ci ma
<D 151b> log par /¹⁵ lag mthil¹⁶ du skyu ru¹⁷ ra'i 'bras bu

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2¹GN phyiro.

2²xy // (small picture of a flower) //: .zCDGNP //.

1³N de.

2²zGN yongsu.

3³yz stond.

4⁴xyz te //; CDGN te /; P to //.

5⁵yz 'da's.

6⁶CD omit /.

7⁷CDGNP omit //.

8⁸y chad.

9⁹GN thugsu.

1⁰xy //; CDP omit; GN /. z sus chos thams cad thugs su
chud pa'i phyir // is too faint to read.

1¹z gsungste.

1²zCDGNP omit the second /.

1³yz gis.

1⁴xCDNP cad du; yz chad du; G cadu.

1⁵CDGNP omit /.

1⁶z mthil.

1⁷yzCDGNP ru.
bzhag¹ pa bzhin du gzigs pa ste /² des dngos po rnams kyì don jì lta³ ba bzhin⁴ du thugs su⁵ chud pas na sangs rgyas shes⁶ bya bar sbyar ro⁷ // <C 151b>
gzigs⁸ shes⁹ bya ba ni lus dang myig yod na <y 30a> 'grub bo¹⁰ zhe na /¹¹ chos <N 177b> thams cad¹² ni myig gi¹³ yul du myi¹⁴ rung ste / yul so sor¹⁵ nges pa'i phyir //¹⁶
des de dag /¹⁷ ces bya ba gsungs te¹⁸ //¹⁹ des shes²⁰ bya

¹CD gzhag.
²z //.
³z ltar.
⁴z bzhin.
⁵zGN thugsu.
⁶CDGNP zhes.
⁷GN sbyaro.
⁸yz gzigs /.
⁹CDGNP zhes.
¹⁰GN po.
¹¹z //.
¹²yz chad.
¹³CDGNP omit gi.
¹⁴yz myi.
¹⁵xyzCDNP so sor; G soor.
¹⁶xz //; y ro //; CDGNP omit.
¹⁷zCDGNP omit /.
¹⁸z gsungste.
¹⁹zCDGNP omit the second /.
²⁰CDGNP zhes.
ba ni¹ sangs rgyas bcom ldan 'das so² // de dag ces³ bya ba
ni⁴ chos rnams so⁵ //

'phags pa'i⁶ shes rab kyi spyan /⁷ zhes pa⁸ ni⁹ zag pa
myed pa'i¹⁰ shes rab kyi¹¹ spyan kyis¹² gzigs¹³ kyi¹⁴ /¹⁵

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¹z adds /.  
²xCDBG 'das so; yz 'da's so; N 'daso.  
³z ches.  
⁴z ni.  
⁵xyzCDGP rnams so (G has final sa of rnam subscribed and abbreviated -- end of line); N rnamso.  
⁶yz pa'i.  
⁷x /; y //; CDGNP omit. z shes rab kyi spyan / is too faint to read.  
⁸xy pa; zCDGNP bya ba.  
⁹yz ni.  
¹₀yz pa'i.  
¹¹yz kyi.  
¹²x kyis; y gyis; z kyis; CDGNP gyis.  
¹³z gzugs.  
¹⁴yz kyi.  
¹⁵CDGNP omit /.
sha'i¹ myig² gis³ ni⁴ ma yin no⁵ zhes bya ba'⁶ tha tsig
go⁷ 'di⁸ na⁹ blu na myed pas na /¹¹ chos thams cad¹² yul
du rung ngo¹³ zhes¹⁴ dgongs pa'o //
chos kyि� sku¹⁵ /¹⁶ zhes bya ba ni¹⁷ rgyu bstan¹⁸ pa

¹yz sha'i.
²yz myig.
³yz gis.
⁴yz ni.
⁵GN yino.
⁶x ba'; yz ba'í; CDGNP ba'í.
⁷x tsig go; y tshig go; zCDP tshig go; GN tshigo.
⁸CGN omit the first /.
⁹yz 'di.
¹₀x na; y ni; zCDGNP ni.
¹¹CDGNP omit /.
¹²xC cad; yz chad; DGNP cad du.
¹³G rungo.
¹⁴y shes.
¹⁵yzCDGNP sku.
¹⁶CDGNP omit /.
¹⁷yz ni.
¹⁸x bstan; yz bstand; CDGNP bstan.
sthe¹ / sangs rgyas kyi² chos thams cad³ kyi⁴ rgyur gyur⁴ pa nö yongs su⁵ dag pa'i⁶ ye shes sam / yong su⁷ dag pa'i⁸ de<br>₁₀ x ₁₃a; P ₁₈₁b> bzhin nyid de⁹ /ˈsku ni¹¹ chos kyi sku'o //<br>₁₅ de yang bla na myed pa'i₁² shes <z ₄> rab kyi¹³ spyand¹⁴ kyi¹⁵<br>₂₀ rgyu'o₁₆ zhes bya bar₁₇ bstan¹₈ pa'i phyir smos so¹⁹ // chos<br>₂² kyi²₀ sku dang ldan bas₂¹ gzigs so₂₂ zhes ldan ba'i²₃ tshig²₄
ni¹ khong nas dbyung bar sbyar ro² //
byang cub³ byed pa⁴ ⁵ zhes bya ba⁶ ni⁷ byang cub⁸ rnam
pa gsum gdags pa¹ rgyu'o // <y 30b; G 22a>
slob pa dang myi⁹ slob pa¹ ¹⁰ ni¹¹ mtshon ba¹³ ste¹⁴
slob pa yang ma yin ¹⁵ myi slob pa yang ma yin ba¹⁶ yang
gzigs¹⁷ pa nyid do¹⁸ // des 'jig rten las 'das¹⁹ pa'i²⁰ slob

2² zGN gzigsō.
2³ CDGNP pa'i.
2⁴ y tshig (no reverse gi gu).
1¹ xCDGP ni; yz ni; N ni /.
2¹ N sbyaro.
3³ CDGNP chub.
4⁴ y pa'.
5⁵ zCDGNP omit /.
6⁶ xCDGNP bya ba; CDGNP pa.
7⁷ yz ni.
8⁸ CDGNP chub.
9⁹ yz myi.
1⁰ yz pa'.
1¹ x/ y: z //; CDGNP omit.
1² yz ni.
1³ yzCDGNP pa.
1⁴ z omits /.
1⁵ CDGNP omit /.
1⁶ CDGNP pa.
1⁷ yz gzigs; zCDGP gzigs; N gziḥ (log da = final gs).
1⁸ N nyido.
pa dang /¹ myi slob pa'i² chos rnam kyang gzig na /³ de⁴ ma yin ba⁵ gzan lta ji⁶ phyir myi gzig shes⁷ bstan⁸ pa'i⁹ phyir slob pa dang myi¹⁰ slob pa smos so¹¹ // //¹²

[1.6 de ji ltar yongs su shes par bya ba]
da ni bcom ldan 'das¹³ kyis¹⁴ gang¹⁵ la dgongs te¹⁶ /¹⁷ gsungs pa de bstan¹⁸ pa dang /¹⁹ de ji²⁰ ltar yongs su²¹

¹yz 'da's.
²yz pa'i.
¹yzCDGNP omit /.
³CDGNP omit /.
⁴p di.
⁵CDGNP pa.
⁶x ji; y ji; z ci; CDGNP ci'i.
⁷CDGNP zhes.
⁸x bsthand; y bstand; xCDGNP bstan.
⁹yz pa'i.
¹⁰yz myi.
¹¹G smoso.
¹²xy // (x adds two squiggles, y adds a flower) //; z //;
CDGNP //.
¹³yz 'da's.
¹⁴yz kyis.
¹⁵z grang (an obvious copyist's error).
¹⁶yzCDGNP te.
¹⁷yCD omit /.
¹⁸x bsthand; yz bstand; CDGNP bstan.
shes par bya ba bṣṭḥaṇḍ ¹ pa'i phyir // de la rten cing³ 'brel par⁴ 'byung ba mthong ba ji⁵ lta byu zhe na /⁶ zhes bya ba gsungs te⁷ // rten cing⁹ 'brel par¹⁰ 'byung ba ni¹¹ don dam pa dang /¹² kun rdzob kyi¹³ tshul gnyis su¹⁴ shes par bya ste / sgro 'dgos pa dang /¹⁵ skur pa'i¹⁶ mtha' span ba'i¹⁷ phyir ro¹⁸ // don dam pa'i tshul kho nar bsgoms¹⁹ na ni skur pa'i²⁰

¹⁹ CDGNP omit /.
²⁰ z ci.
²¹ zGN yongsu.
¹x bṣṭḥaṇḍ; yz bṣṭṇd; CDGNP bstan.
²zCDGNP omit the second /.
³yz cing.
⁴CD bar.
⁵yz ji.
⁶CDGNP omit /.
⁷z gsungste.
⁸zCDGNP omit the second /.
⁹yz cing.
¹⁰CN bar.
¹¹yz ni.
¹²CDGNP omit /.
¹³yz kyi.
¹⁴zGN gnyisu.
¹⁵CDGNP omit /.
¹⁶xyz pa'i; CD pa'i; GNP ba'i.
¹⁷xyz spang ba'i (future form); CDGNP spangs pa'i (past form).
¹⁸GN phyiro.
mthar ltung zhing chad par <x 13b> lta ba 'am / nyan thos kyi mya ngan las 'das¹ pa la gnas par 'gyur //² <D 152a> kun rdzob kyi tshul kho nar <N 178a> bsgoms na nī³ sgro 'dogs pa'i⁴ mthar ltung bas /⁵ gnyi⁶ ga'i⁷ tshul du bsgoms na⁷ mtha' gnyis spangs pas⁸ dbu ma'i⁹ <y 31a> lam la zhugs par⁹ 'gyur ro¹⁰ //

[don dam pa'i tshul]
de la ma <C 152a> rig pa las stsoqs pa sgyu ma dang /¹¹
gzugs brnyan las stsoqs pa¹² du¹³ bzhin rgyu rkyen¹⁴ la¹⁵ ltos pa yin mod kyi¹⁶ / dus gsum du yang gang ma skyes pa¹⁷ de nī¹⁸

¹⁹xyz nar bsgoms (past form); CD na bsgoms (past); GNP nar bsgom (future form).
²⁰xCDP pa'i; yz pa'i; GN ba'i.
¹yz 'da's.
²xyz //; CDGN //; P omits.
³yz nī.
⁴yz pa'i.
⁵CDGNP omit /.
⁶yz gnyi.
⁷G nas.
⁸C bas.
⁹z pa'i.
¹⁰GN 'gyuro.
¹¹zCDGNP omit /.
¹²z pa'.
¹³CDGNP omit du.
¹⁴z rkyend.
¹⁵GNP las.
¹⁶yz kyi.
'dir don dam pa'i tshul te // 2 de skad du\(^3\) myi skye ba'i\(^4\) chos ni\(^5\) bden kyi /\(^6\) chos gzhan ni brdzun no\(^7\) zhes\(^8\) gsungs so\(^9\) // de yang spros pa thams cad\(^10\) las 'das pa'i\(^11\) phyir sangs rgyas rnams kyi\(^12\) <P 182a> so so rang gis\(^13\) rig\(^14\) pa'o\(^15\) // brjod <G 222b> pa ni kun rdzob 'ba' shig\(^16\) du\(^17\) bcom ldan 'das\(^18\) kyis\(^19\) de ston te / de bstand pa'i\(^20\) phyir //\(^21\) 'di

\(^1\) xyCDGNP skyes pa; z skye ba.
\(^2\) yz ni.
\(^3\) z pa'i.
\(^4\) DGNP omit the second /.
\(^5\) C omits du.
\(^6\) x kyi /; y gyi /; z kyi /; CDGNP gyi.
\(^7\) x brdzund no; yzCDP brdzun no; GN brdzuno.
\(^8\) G zhes has sa subscribed and abbreviated.
\(^9\) GN gsungso.
\(^10\) z chad.
\(^11\) xCDGNP 'das pa'i; y 'd[as pa'i] (section in brackets is damaged); z 'da's pa'i.
\(^12\) z gyi.
\(^13\) yz gis.
\(^14\) yz rig.
\(^15\) C ba'o.
\(^16\) CDGNP zhig.
\(^17\) CDGNP tu.
\(^18\) yz 'da's.
\(^19\) yz kyis.
la¹ bcom ldan 'das² kyis³ shes⁴ bya ba gsungs te //⁵ 'di⁶ la zhes bya ba ni tshig gi phrad do⁷ //⁸

[Fifteen adjectives of ultimate dependent arising]
[1] dus thams cad du⁹ ji¹⁰ ltar skye ba myed pa'i¹¹ chos su¹² gsungs¹³ pa dang /¹⁴ ldan bas¹⁵ na /¹⁶ rtag pa'o¹⁷ //¹⁸

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²⁰yz pa'ì.
²¹CDGNP omit //.
¹CDGNP omit //.
²yz 'da's.
³x /; yz //; CDGNP omit.
⁴CDGNP zhes.
⁵yzCDGNP omit the second /.
⁶yz 'di.
⁷G phrado.
⁸z omits the second /.
⁹x yCDNP cad du; z chad du; G cadu.
¹⁰x ji; yz ji; CD 'di; GNP ci.
¹¹yz pa'ì.
¹²zGN chosu.
¹³G gsungs with final sa subscribed and abbreviated (end of line).
¹⁴yzCDGNP omit /.
¹⁵CDGNP pas.
¹⁶CDGNP omit /.
¹⁷xGPNP rtag pa'o (y has pa at the end of one line without a theseg and 'o beginning the next line); z rtag pa 'o; CD brtag pa'o. CD is an obvious mistake because "examination" or "imagination" simply makes no sense in this context.
'dis¹ ni dus gsum² yang don dam par ro gcig pas 'gyur ba myed
par bstan³ to //⁴
[2] gal te de lta na bdag du⁵ smra ba dang //⁶ <x 14a>
gnyis 'dra bar 'gyur bas /⁷ srog myed pa⁸ /⁹ zhes bya ba
gsungs te //¹⁰ rang gis¹¹ bdag gi¹² rang bzhin¹³ ma yin ba¹⁴
phyir <y 31b> te / 'tsho bas¹⁵ na bdag kho na la srog ces
gzhan dag gis¹⁶ brtags pa¹⁷ phyir ro¹⁷ //
[3] srog dang bral ba¹⁸ /¹⁹ zhes bya ba ni²⁰ de dang tha

¹⁸ z omits the second /.
¹yz 'dis.
²GNP add du. GNP are in error.
³z bstan.
⁴p omits the second /.
⁵CDGNP tu.
⁶yzCDGNP omit /.
⁷x /; yz //; CDGNP omit.
⁸xCD pa; yz pa'; GNP pas.
⁹CDGNP omit /.
¹⁰zCDGNP omit the second /.
¹¹yz gis.
¹²z gi.
¹³z bzhin.
¹⁴CDGNP pa'i.
¹⁵z bas has sa written below the line.
¹⁶yz gis.
¹⁷GN phyiro.
¹⁸y ba'.
¹⁹CDGNP omit /.
dad pa srog ces¹ brjod pa'i² bdag gis³ byind⁴ kyis⁵ ma brlabs⁶ pa'î phyir ro⁷ // ¹⁸ 'dis⁸ ni¹⁰ rtag pa bden¹¹ mod kyi¹² / de bdag dang bral¹³ bas¹⁴ bdag dang myi¹⁵ 'dra'o zhes bstand¹⁶ te / bdag myed pa kho na la rtag parpha <z 5> rol dag gis¹⁶ brtags pa'î phyir te /¹⁷ de bas na de bdag dang 'dra bar myi¹⁷ 'gyur bar dgongs¹⁸ pa'o //

2⁰yz ni.
1²z ches.
2²yz pa'i.
3³yz gis.
⁴x byind; y byin; z byin.
⁵x kyis; y kyis; z gis; CDGNP gyis.
6⁶brlabs has sa subscribed and abbreviated (end of line).
7⁷zGN phyiro.
8⁸z omits the second /. ⁸
9⁹yz 'dis.
1⁰yz ni.
1¹CDGNP yin.
1²xCDGN kyî; y kyî; z gyî; P gyi.
1³P bral is unclear.
1⁴yz add /. 
1⁵z bstan.
1⁶yz gis.
1⁷y adds /.
1⁸G dgongs has sa subscribed and abbreviated (end of line).
[4] rten cing¹ 'brel par² 'byung ba 'di³ don dam pa 'i⁴ tshul du bdag bzhin du rtag par yongs su⁵ <N 178b> btags pa ma yin bar⁶ bstan⁷ pa'i phyir //ji⁸ lta bu nyid¹⁰ //¹¹ ces bya ba gsungs te¹² //¹³ ma btags pa'o zhes bya ba'i tha tsi⁴ go¹⁴ //¹⁵

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¹yz cing.
²CDGP bar.
³z ni.
⁴x pa 'i; y pa'i; x pa'i.
⁵xCDGNP yongs su; y yongs su'; z yongsu.
⁶CDGNP par.
⁷z bstand.
⁸CDGNP omit the second //.
⁹yz ji.
¹⁰y nyid.
¹¹CDGNP omit //.
¹²z gsungste.
¹³xCDGNP omit the second //.
¹⁴x tsig go; y is damaged and the phrase is missing; zCDGP tshig go; N tshigo.
¹⁵yCGNP omit the first /(y is damaged).
[5] ji¹ ltar ma brtags shes² bya ba'¹ gtan tsigs³ bstan⁴ pa'¹ phyir //⁵ ma nor pa'⁶ /⁷ zhes bya ba gsungs so⁸ // de ni⁹ 'di ltar tshad mas ma nor pa¹⁰ bsgrubs¹¹ ste /¹² de'¹ phyir¹³ brtags pa ma yin ba 'o¹⁴ //¹⁵ 'dis¹⁶ ni¹⁷ de¹⁸ phyin ci¹⁹ ma log par grub par bstand²⁰ to //²¹ <G 223a>

¹yz ji.
²CDGNP zhes.
³x tsigs; y tshigs; zCDGNP tshigs.
⁴yzCDGNP bstan.
⁵xyz //; CDG omit; NP /.
⁶xy pa'; z pa; CDGNP ba.
⁷x /; yz //; CDGNP omit.
⁸zGN gsungso.
⁹yz ni.
¹⁰CDGNP bar.
¹¹z bsgrub.
¹²x ste /; yz pa ste /; CDGNP te /.
¹³y phyir.
¹⁴x ba 'o; yz ba'o; CDGNP pa'o.
¹⁵z omits the second /.
¹⁶yz 'dis.
¹⁷yz ni.
¹⁸xCDGNP de (x below the line); yz omit.
¹⁹x ci; y ji; z ci.
²⁰yz bstan.
²¹x adds a squiggle between the two /; z omits the second /.
[6] 'di <D 152b> skyes pa'i¹ phyir ji² ltar <x 14b> ma skyes pa'i³ tshul du rtag⁴ pa dang ldan snyam ba⁵ la //⁶ ma skyes pa⁶ /⁷ <C 152b> zhes bya ba <P 182b> gsungs te //⁹ <y 32a> don dam par na 'di la gang skyes pa'i¹⁰ rang bzhin¹¹ gang yang myed de¹² / dper na gzugs brnyan bzhin¹³ no /¹⁴ zhes dgongs pa'o // de skad du //¹⁵

rkyen rnams las ni¹⁶ gang 'byung¹⁷ de ma skyes //¹⁸

¹z pa'i.
²z ci.
³yz pa'i.
⁴xyzCD du rtag; GNP tu btags.
⁵CDGNP pa.
⁶CDGNP omit //.
⁷zCDGNP pa.
⁸x /; yz /; CDGNP omit.
⁹zCDGNP omit the second /.
¹⁰xCDGNP skyes pa'i; y skyes pa'i; z skye ba'i.
¹¹yz bzhin.
¹²N mede.
¹³yz bzhin.
¹⁴x /; yz /; CDGNP omit.
¹⁵xy /; zCDGN /; P omits.
¹⁶x ni; yz ni; CDGNP omit.
¹⁷xyz 'byung; CDGNP byung ba.
¹⁸CGNP omit the second /.
de nǐ ngo bo nyid kyis skye ba myed //¹

ces gsungs so² so //

[7] gal te³ da ltar ma skyes su⁴ zin kyang /⁵ sngon skyes pas na /⁶ byung⁷ ba dang /⁸ ldan no⁹ snyam ba¹⁰ la /¹¹ ma byung ba /¹² zhes bya ba gsungs te¹³ /¹⁴ sngon yang don dam par da ltar kyî¹⁵ dus bzhin du¹⁶ ma byung bar dgongs pa'o //

[8] gal te de rang gis byung ba myed pas ma skyes pa dang /¹⁷ ma byung ba dang¹⁸ ldan¹⁹ yang dbang phyug las stsogs

¹xyzD //; CN /; GP omit.
²xyzCD gsungs so; GN gsungso; P gsus so.
³CDGN add de.
⁴GN skyesu.
⁵zCDGNP omit /.
⁶zCDGNP omit /.
⁷z 'byung.
⁸yzCDGNP omit /.
⁹G ldano.
¹⁰CDGNP pa.
¹¹xyz //; CD /; GNP omit.
¹²x /; yz //; CDGNP omit.
¹³z the.
¹⁴CDGNP omit the second /.
¹⁵x kyî; y gyî; zCDGNP gyî.
¹⁶xCDGNP du (x below the line); yz omit.
¹⁷P omits /.
¹⁸GNP add /.
pa gzhan kyis¹ byas pa dang /² ldan ba³ ma yin nam snyam ba⁴ la⁵ /⁶ ma⁷ byas pa⁸ /⁹ zhes bya ba gsungs te /¹⁰ de'¹¹ rgyu rtag pa ci¹² yang myed de / rim¹³ dang rim ma yin bar¹⁴ don byed pa 'gal ba'¹ phyir ro¹⁵ /¹⁶ zhes dgongs pa'o¹⁷ // 'dis

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¹⁹CDGNP add pa.
¹x kyis; y gyis; zCDGNP gyis.
²CDGNP omit /.
³CDGNP pa.
⁴CDGNP pa.
⁵z la'.
⁶CDGNP omit //.
⁷G ma is quite small.
⁸yz pa'.
⁹x /; yz /; CDGNP omit.
¹⁰zCDGNP omit the second /.
¹¹yz de'¹.
¹²y ji.
¹³yz rim.
¹⁴CDGNP par.
¹⁵GN phyiro.
¹⁶yzCDGNP omit /.
¹⁷z pa 'o.
ni¹ rgyu myed pa dang /² myi 'thun ba'i³ rgyu bka' go //⁴ gal te dbang phyug las tsogs pas ma byas⁵ kyang 'di⁶ rgyu dang rkyen⁷ rnams 'dus pas⁸ byas pa'¹ phyir byas pa nyid do⁹ snyam ba¹⁰ la¹¹ //¹² <y 32b> 'dus ma byas pa¹³ /¹⁴ zhes¹⁵ gsungsthe¹⁶ //¹⁷ <x 15a> gang dag gis don dam par¹⁸ de byed pa'¹ rgyu dang /¹⁹ rkyen²⁰ kyang don dam par myed de / der

CDGCP omit ni.
CDGCP omit /.
CDGCP omit the first /.
CDGCP add pas.
yz 'dị.
z rkyend.
z adds /.
N nyido.
CDGCP pa.
zCDGCP la.
CDGCP omit //.
y pa'.
CDGCP omit /; yz //; CDGCP omit.
CDGCP add bya ba.
gsungsthe with nga below the line; yzCDGCP gsungs te.
CDGCP omit the second /.
CDGCP omit don dam par.
CDGCP omit /.
rkyend.
yang brtag cing brgal ba¹¹ 'thun ba'â² phyir ro³ // de dag kyang mgon bar⁴ 'du byed cing byed pa' ma yin te //⁵ chos thams cad⁶ g.yo ba myed pa'â phyir ro⁷ // gzhan las kyang <N 179a> ma yin te /⁸ mnyam ba'â⁹ dus sam /¹⁰ <G 223b> tha dad pa'â¹¹ dus na' /¹² dngos po rnams don dam par skye¹³ myê srid¹⁴ do //
[10] jê¹⁵ ste phyogs 'dû rten cing¹⁶ 'brel par¹⁷ 'byung ba skyes pa las stsogs pa'â chos dang ldan bar¹⁸ ma gyur¹⁹

¹¹x ba'; yz ba (z crossed out a final ra); CDGNP bar.
¹²xyz 'thun ba'â; CDGNP mthun pa'i.
¹³GN phyiro.
¹⁴CDGNP par.
¹⁵yCDGNP omit the second /.
¹⁶yz chad.
¹⁷G phyiro.
¹⁸z //.
¹⁹xy ba'â; z ba'â; CDGNP pa'i.
¹⁰NP omit /.
¹¹z pa'i.
¹²x na' /; yzCDGNP na.
¹³CDGNP add ba.
¹⁴y srid. For once y does not have a reverse gi gu.
¹⁵z ci.
¹⁶yz cing.
¹⁷CDP bar.
¹⁸CDGNP par.
¹⁹y gyurd.
kyang /¹ jì² ste na /³ phyogs gzhan du skye bar 'gyur⁴ ro⁵ //⁶ snyam ba⁷ la⁸ //⁹ thogs pa myed pa¹⁰ /¹¹ zhes bya ba gsungs te /¹² dngos po mtha'¹³ dag la stong pa nyid kyis¹⁴ khyab pa'¹⁵ phyir ro¹⁶ // de'i phyir skye ba myed pa 'dí ni thams cad¹⁷ du thogs pa myed do¹⁸ // 'dís ni¹⁹ <P 183a> thams cad²⁰ du 'gro ba bstan te / de²¹ skad du //²²

¹ z //.
² xy jì; z ci; CDGNP ci.
³yzCDGNP omit //.
⁴z 'gyur is unclear.
⁵GN 'gyuro.
⁶yzCDGNP omit //.
⁷CDGNP pa.
⁸y la'.
⁹CDGNP omit //.
¹⁰y pa'.
¹¹x /; yz //; CDGNP omit.
¹²y //.
¹³y mtha' has 'a below the line (end of line).
¹⁴z gyis.
¹⁵yz pa'i.
¹⁶GN phyiro.
¹⁷yz chad.
¹⁸GN medo.
¹⁹z ni.
²⁰yz chad.
²¹CDGNP ji.
rtag du₁ skye myed chos ni₂ de bzhin gshegs /³
chos <y 33a> rnams kun kyang⁴ bde⁵ bar gshegs dang /⁶'dra'/⁷ /⁸
zhes gsungs so⁹ //
[11] gal te de lta na¹⁰ ji¹¹ skad¹² <D 153a> gsungs pa'⁴
yon tan¹³ khyad bar¹⁴ can¹⁵ ldan bar¹⁶ rten cing 'brel¹⁷ par¹⁸

---

₂²xyz //; CDGN //; P omits.
¹CDGNP tu.
²yz ni.
³yzCGNP //.
⁴z gyang.
⁵z bden.
⁶x dang //; yzCD dang; GNP pa.
⁷CDGNP 'dra.
⁸xGN //; yCD //; zP omit.
⁹GN gsungso.
¹⁰CDGN add //.
¹¹z cf.
¹²x skad is below the line
¹³G yon (n) tan.
¹⁴CDGNP par.
¹⁵x can; yCDGNP can dang; z chan dang.
¹⁶CDGNP par.
¹⁷y 'brel.
¹⁸CD bar.

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'byung ba thams cad⁴ kyis⁵ de ltar¹³ <C 153a> jî'i⁴ phyir myî¹⁵ shes snyam ba⁶ la⁷ dmyigs pa myed pa¹⁸ /⁹ zhes bya ba gsungste¹⁰ /¹¹ gzung ba¹² dang 'dzin pa'i¹³ <z 6> rnam pas stong ba'i¹⁴ phyir ro¹⁵ // de bas na gzung ba¹⁶ dang 'dzin pa la mgon bar¹⁷ zhen¹⁸ ba'i¹⁹ shes pa rnam kyis²⁰ de shes par myî²¹ nus so²² // 'on kyang de dmyigs pa myed cing²³ spros pa

¹yz chad.
²xy kyis; z gyîs; CDGN kyis /; P kyis.
³z lta.
⁴x jî'i; y jî'i; z cî'i; CDGNP cî'i.
⁵yz myî.
⁶CDGNP pa.
⁷z /; yz //; CDGNP omit.
⁸xyz pa' (x has 'a below the line); CDGNP pa.
⁹x /; yz //; CDGNP omit.
¹⁰yzCDGNP gsungs te.
¹¹y //.
¹²GNP omit ba. This is an obvious mistake.
¹³xy pa'i; zCDGP pa'i; N ba'i.
¹⁴CDGNP pa'i.
¹⁵GN phyiro.
¹⁶z adds /.
¹⁷CDGNP par.
¹⁸y zhend.
¹⁹x ba'i; yz pa'i; CDGNP pa'i.
²⁰yz kyis.
²¹yz myî.
myed pa 'jig rten las 'das¹ pa'ič ye shes kyis² <x 15b> shes par bya ba ste / de yang chos gang yang mthong ba myed pa ni³ de kho na mthong ba'o zhes bya bar sbyar ro⁴  //  
\[12\] jì'i⁵ phyir yang 'di⁶ skad du⁷ gsungs pa'⁸ bzhin⁹ don dam pa'ič tshul du bsgom bar¹⁰ bya snyam ba¹¹ la¹² zhi ba'¹³ /¹⁴ zhes bya ba gsungs te¹⁵ //¹⁶ don dam pa'ič tshul du bsgoms¹⁷ na /¹⁸ gnod pa thams cad¹⁹ dang²⁰ bral bas zhi ba'o

---

22GN nuso.

23CD kyang. Replacing cing with kyang is unusual.

1yz 'da's.

2z gyis.

3yz ni.

4GN sbyaro.

5x jì'i; yz ci'ič; CDGNP ci'i.

6y adds jì; z adds ji.

7N skadu.

8x pa' ('a chung is subscribed); yzCDGNP pa.

9CDGNP add du.

10xz bsgom bar; y bsgom bar; CDGNP bsgom par.

11CDGNP pa.

12xzGNP /; y //; CD omit.

13xyz ba'; CDNP ba; G omits.

14x /; yz //; CDGNP omit.

15GNP ste.

16zCDGNP omit the second /.

17N bsgom.

18CDGNP omit ./.
// phyin ciⁱ log ni² kun nas nyon <G 224a> mongs pa³ mtha' dag gi⁴ <y 33b> rtsa ba yin bas⁴ /⁵ de'ì⁶ phyir de dom⁷ pa'ì tshul du bsgoms⁸ pa /⁹ kun nas nyon mongs pa mtha' dag nye bar zhī bar 'gyur gyis¹⁰ /¹¹ kun nas nyon mongs <N 179b> pa spong bar 'dod pa rnams¹² /¹³ gyis¹⁴ de ltar sgom¹⁵ shig ces¹⁶ dgongs pa'o // ji skad du //¹⁷

---

¹⁹ yz chad.

CDGNP omit dang.

¹yz ci.

²xCDBGP ni; yz ni; N bzhani.

³ y pa'.

⁴xyz bas; CDGNP pas na.

⁵xy /; z //; CDGNP omit.

⁶yz de'ì.

⁷x dom; yzCDGNP don dam.

⁸bsgom.

⁹x pa /; yz na /; CDGNP na. x does not read as well.

¹⁰xGPN gyis; yz gyis; CD gyi. CD is a mistake.

¹¹CDGNP omit /.

¹²G rnams has sa subscribed and abbreviated (end of line).

¹³yzCDGNP omit /.

¹⁴xz gyis; y kyis; CDGNP kyis.

¹⁵xyz sgom; CD sgoms; GNP bsgoms.

¹⁶z ches.

¹⁷xyz //; CDGNP //; P omits.
rtog pa rnam sys¹ 'jig rten don //
'jig rten bzhin du 'shes par bya'² //³
kun nas nyon mongs spong 'dod pas //⁴
dam pa'¹ don kyis⁵ btsal bar bya'⁶ //⁷

zhès⁸ bshad pa lta bu'o //
[13] gang la bdag myed /⁹ bdag gi¹⁰ myed /¹¹ gzun ba
myed /¹² 'dzin pa myed pa,¹³ de¹⁴ ni¹⁵ myong bar¹⁶ tha snyad¹⁷
btags¹⁸ pa thams cad¹⁹ las /²⁰ log pas²¹ shin du²² 'jigs²³ pa

¹yz kyis.
²yzCDGNP bya.
³z omits the second /.
⁴P omits //.
⁵x kyis; yz gyis; CDGNP gyis.
⁶yzCDGNP bya.
⁷xyzCD //; GN //; P omits.
⁸G zhes has sa subscribed and abbreviated (end of line).
⁹CDGNP omits /.
¹⁰z gi.
¹¹CDGNP //.
¹²xyz /; CD cing; GNP omit.
¹³yzCDGNP pa.
¹⁴CDGNP omit de.
¹⁵yz ni.
¹⁶CDGNP ba.
¹⁷z adds /.
¹⁸y bthags.
¹⁹yz chad.
skye\(^1\) ste //\(^2\) <x 16a> de'\(\ddot{i}\) phyir su zhig de de ltar\(^3\) bsgom bar\(^4\) spro\(^5\) snyam ba\(^6\) la\(^7\) //\(^8\) 'jigs pa myed pa\(^9\) /\(^10\) zhes bya ba gsungs te /\(^11\) 'di\(^{12}\) la 'jigs\(^{13}\) pa myed pa\(^\ddot{1}\) <P 183b> phyir ro // dngos po dang bdag du\(^{14}\) mgon bar\(^{15}\) zhend pa ni\(^{16}\) 'jigs pa thams cad\(^{17}\) kyi\(^{18}\) rtsa bar 'gyur kyi\(^{19}\) / 'di\(^{20}\) la don dam

\(^{20}\) yzCDGNP omit //.
\(^{21}\) z pals with the la crossed out.
\(^{22}\) CDNP tu.
\(^{23}\) z jigs with sa subscribed.
\(^{1}\) z omits skye.
\(^{2}\) yzCDGNP omit the second //.
\(^{3}\) z lta.
\(^{4}\) CDGP par.
\(^{5}\) x spro'; yCDGNP spro; z spro ba.
\(^{6}\) CDGNP pa.
\(^{7}\) yzCDGNP la.
\(^{8}\) CDGNP omit //.
\(^{9}\) zCDGNP pa.
\(^{10}\) x /; yz //; CDGNP omit.
\(^{11}\) y //.
\(^{12}\) yz 'di.
\(^{13}\) G jigs has sa subscribed and abbreviated.
\(^{14}\) CDGNP tu.
\(^{15}\) CDGNP par.
\(^{16}\) z ni.
\(^{17}\) z chad.
\(^{18}\) z gyi.
par mthong na dngos po thams cad la / mgon bar zhen pa ldog ste / de lta bas na <y 34a> 'di don dam pa tshul du bsgoms na 'jigs pa thams cad rtsa ba nas gcod par 'gyur kyis / de ltar sgoms shig pa'o // [14] rten cing 'brel pa 'byung ba 'di don dam pa tshul du mthong yang phyis myi dge ba grogs dang

19 x kyi; yz gyi; CD gyi; GNP gyis.
20 yz 'di.
1 CDGNP pa. CDGNP dropped the terminative.
2 z adds /.
3 yz chad.
4 yzCDGNP omit /.
5 CDGNP par.
6 yz zhend.
7 CDGNP omit lta.
8 yz 'di.
9 CDGNP omit /.
10 yz 'jigs.
11 yz chad.
12 y 'gyur is very faint.
13 x kyis; yz gyis; CD gyi; GNP gyis. CD are in error.
14 yz omit /.
15 yz sgom.
16 yz cing.
17 CDP bar.
18 CDGNP add na.
19 CDGNP omit /.

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<D 153b> phrad na tshul bzhin ma yin¹ ba'¹² yid la byed pa bsgoms³ pas /⁴ 'dod chags las stso gs pa kun <C 153b> nas nyon mongs pa rnams kyê rgyur gyur⁵ <G 224b> te /⁶ 'jigs pa dang bcas pa'¹ rgyur 'gyur ro⁷ snyam ba⁸ la //⁹ myê¹⁰ 'phrogs pa¹¹ /¹² zhes bya ba gsungs te //¹³ don dam pa mthong ba ni¹⁴ sus kyang bslu bar myê nus te¹⁵ / des na 'phrogs¹⁶ par myê 'gyur ro¹⁷ //

[15] gal te de¹⁸ kho na mthong ba la¹⁹ /²⁰ sus kyang²¹

²⁰yz phyis.
²¹z adds /.
¹yz yin.
²CDGNP pa.
³C bsgom.
⁴CDGNP omit /.
⁵yzCDGNP 'gyur.
⁶z //.
⁷GN 'gyuro.
⁸CDGNP pa.
⁹CDGNP omit //.
¹⁰z myê.
¹¹zCDGNP pa.
¹²x /; yz //; CDGNP omit.
¹³CDGNP omit the second /.
¹⁴z ni.
¹⁵z the.
¹⁶p 'phogs.
¹⁷G 'gyuro.
¹⁸x de is written below the line.
bslur¹ my⁴ <x 16b> zug du zin² kyang³ /⁴ yang bdag nyid phyin cī log la kun du⁵ spyod pas 'phrogs par 'gyur ro⁶ snyam ba⁷ la⁸ //⁹ rnam par zhi¹⁰ ba ma yin ba¹¹ rang bzhin du¹² //¹³ zhes bya ba gsungs te //¹⁴ rang bzhin gang la nyon mongs pa rnams¹⁵ gnyen pos¹⁶ zhi¹⁷ ba de la de skad ces¹⁸ bya ste /¹⁹

¹⁹yzCDGNP la.

²⁰CDGNP omit /.

²¹GNP omit sus kyang.

¹xyz bslur; CDGNP bslu bar.

²yz zin.

³z gyang.

⁴P omits /.

⁵CDGNP tu.

⁶GN 'gyuro.

⁷CDGNP pa.

⁸zCDGNP la.

⁹CDGNP omit the second /.

¹⁰yz zhi.

¹¹CDGNP pa'i.

¹²yzCDGNP du.

¹³CDGNP omit //.

¹⁴CDGNP omit the second /.

¹⁵z adds /; G rnams with sa subscribed and abbreviated (end of line).

¹⁶xyzCDGN gnyen pos; P gnyin.

¹⁷yz zhi.

¹⁸z ches.
rnam par zhī ba 'i\(^1\) rang bzhin gang la yod pa\(^2\) zhes <y 34b> tshig rnam par sbyar ro\(^3\) // gang <N 180a> nye bar zhi\(^4\) ba ma yin ba'i\(^5\) rang bzhin de ni\(^6\) /7 nye bar zhi ba ma yin ba'i\(^5\) rang bzhin te /\(^9\) de ni\(^10\) 'di skad du

'di la gnyen po'i\(^11\) stobs kyis\(^12\) phyin <z 7> cḥ log gi rang bzhin nye bar zhi\(^13\) bar bya ba myed de /\(^14\) rang bzhin kyis\(^15\) 'od gsal ba'i phyir te //\(^16\) chos kyis\(^17\) dbyings la\(^18\) phyin\(^19\) cḥ log gzod ma nyid nas ma skyes

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\(^1\)x ba' i; yz ba'i.  
\(^2\)y addes de.  
\(^3\)G sbyaro.  
\(^4\)yz zhi.  
\(^5\)CDGNP pa'i.  
\(^6\)yz ni.  
\(^7\)CDGNP omit /.  
\(^8\)CDGNP pa'i.  
\(^9\)z //.  
\(^10\)yz ni.  
\(^11\)yz po'i.  
\(^12\)z gyis.  
\(^13\)yz zhi.  
\(^14\)z //.  
\(^15\)x kyis; yz gyis; CDGNP gyis.  
\(^16\)CDGNP omit the second /.  
\(^17\)z gyis.  
\(^18\)CD las (from).
pa'o //¹

zhes bstănd² par 'gyur ro³ // de skad du⁴

chos gang yang so so'i⁵ skye bo rnams kyis⁶ bskyed pa
yang myed /⁷ sangs rgyas rnams kyis⁸ bka'g pa yang⁹ myed
ces¹⁰ gsungs so¹¹ // yang dag pa la yang dag par blta¹² ba
'ba' <P 184a> shig¹³ du zad de /¹⁴ 'di¹⁵ la gzhag¹⁶ par¹⁷ bya

¹yz phyin.
²yzCDGNP omit //.
³yz bstan.
⁴GN 'gyuro.
⁵G skadu.
⁶yz so'i.
⁷yz kyis.
⁸xyCDGNP /; z /; P omits.
⁹yz kyis.
¹₀z yang has nga subscribed (end of line).
¹¹GN gsungso.
¹²CD lta.
¹³x shig; yz shig; CDGNP zhig.
¹⁴z //.
¹⁵yz 'di.
¹⁶GNP bzhag. This is the past form of the verb; the future form is expected.
¹⁷N bar.
ba 'am /¹ bstsal² bar³ bya ba gang cung⁴ zad kyang myed do⁵ 
// de skad du 'phags pa'⁶ bden⁷ ba⁸ gnyis⁹ la 'jug pa las kyang /¹⁰

rmyi lam <x 17a> na sbrul kyis¹¹ zin¹² pa'i¹³ dug nye bar zhi ba bzhin du /¹⁴ nyon mongs pa yang nye bar¹⁵ zhi¹⁶ bar <G 225a> 'gyur ro¹⁷ /¹⁸

zhes gsungs so¹⁹ // de'i phyir de kho na goms par gyurd²⁰ na

¹CDGNP omit /.
²xyz bstsal; CD gsal; GNP bsal. CD are in error.
³N par.
⁴yz chung.
⁵G medo.
⁶x pa'; yz pa; CDGNP pa'i.
⁷P bdan.
⁸CDGNP pa.
⁹yz gnyis.
¹⁰CDGNP omit /.
¹¹x kyis; yz gyis; CDGNP gyis.
¹²yz zin.
¹³yz pa'i.
¹⁴CDGNP omit /.
¹⁵GNP omit yang nye bar.
¹⁶yz zhi.
¹⁷GN 'gyuro.
¹⁸yzCDGNP omit /.
¹⁹GN gsungso.
rang bzhin kyis¹ 'od gsal ba'²chos kyi³ dbyings <y 35a>
rtogs pas /⁴nor pa'⁵i sa bon myed pa'i⁶ phyir⁷ de kho na'i⁸
bdag nyid du gnas pas glo bur kyi⁹ nyon mongs pa 'byung ba'ißkabs myed do¹⁰ //

kha cig las ni¹¹ rnam par zhi¹² ba dang¹³ bcas pa'i¹⁴
rang bzhin zhes kyang 'byung ste / ma rig¹⁵ pa las stsogs pa
rang bzhin kyis¹⁶ gzod ma nas zhi ba'iß rang bzhin gang yin¹⁷
ba¹⁸ de ni¹⁹ rnam par zhi²⁰ ba dang²¹ bcas pa'o // rang

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²⁰CDGNP 'gyur.

¹x kyis; yz gyis; CDGNP gyis.

²N pa'i.

³yz kyi.

⁴CDGNP omit /.

⁵xyz pa'iß; CDGP ba'i; N pa'i.

⁶yz pa'iß.

⁷xz phyir; y phyir; CDP phyir ro /: GN phyiro //. The
slar bsdu ba in CD is superfluous.

⁸y na'iß; z na 'iß (extra tsheg).

⁹x kyiß; yz gyiß; CDGNP gyiß.

¹⁰N medo.

¹¹z adds /.

¹²yz zhi.

¹³z adds /.

¹⁴yz pa'iß.

¹⁵yz rig.

¹⁶x kyis; yz gyis; CDGNP gyis.

¹⁷yz yin.

¹⁸CDGNP pa.
bzhiṅ¹ kyis² <D 154a> rnam par zhi ba dang /³ lhan cig paś⁴ na⁵ rnam par zhi⁶ ba dang⁷ bcas⁸ pa'i⁹ rang bzhiṅ⁹ gang la yod pa zhes <C 154a> bya bar¹⁰ tshig rnam par sbyar ro¹¹ // //¹²
gang gis¹³ rnam pa 'di¹⁴ lta bu'i¹⁵ //¹⁶ rten cing¹⁷ 'brel¹⁸ par¹⁹ 'byung ba mthong ba des /²⁰ ji²¹ skad gsungs

¹yz ni.
²yz zhi.
³z adds /.
¹yz bzhiṅ.
²x kyis; yz gyis; CDGNP gyis.
³CDGNP omit /.
⁴G adds pa then crosses it out.
⁵z adds /.
⁶yz zhi.
⁷z adds /.
⁸y bchas.
⁹yz bzhiṅ.
¹⁰CDGNP ba'i.
¹¹N sbyarab.
¹²x // (two squiggles) //; yzCDGNP //.
¹³yz gis.
¹⁴yz 'di.
¹⁵yz bu'i.
¹⁶zCDGNP omit //.
¹⁷yz cing.
¹⁸y 'brel is too faint to read; z 'breld.
pa'i¹ bsgrub² pa'i³ chos dang³ 'bras bu'i chos mthong⁴ ste /
thams cad⁵ kyang don dam par ro gcig⁶ pa'i⁷ phyir ro⁷ / sangs
rgyas bcom ldan⁸ 'das⁹ kyang ji¹⁰ skad <N 190b> gsungs pa'i¹¹
don dam pa chos kyi¹² sku'i¹³ rang bzhin yin¹⁴ ba'i¹⁵ phyiro¹⁶
// <x 17b> de'i¹⁷ phyir sus ji¹⁸ skad gsungs pa'i¹⁹ //²⁰ chos

¹⁹ y is too faint to read; CD bar.
²⁰ ZCDGNP omit /; z does not have this phrase in red ink.
²¹ z ci.
¹ yz pa'i.
² CDGNP sgrub.
³ z adds /.
⁴ CDGN add ba.
⁵ yz chad.
⁶ yz gcig.
⁷ G phyiro.
⁸ z ldan.
⁹ yz 'da's.
¹⁰ z ci.
¹¹ yz pa'i.
¹² xy kyi; z gyi; CDGN kyi; P kyis.
¹³ yz sku'i.
¹⁴ z yin.
¹⁵ xy z ba'i (y ba is unclear); CDGN pa'i.
¹⁶ xN phyiro; y phyir ro; zCDGP phyir ro.
¹⁷ yz de'i.
¹⁸ z ci.
¹⁹ yz pa'i.
mthong ba des¹ sangs rgyas mthong ngo² zhes gsungs te³ /⁴
bcom ldan⁵ 'das⁶ kyis⁷ <y 35b> shes⁸ bya bar sbyar'ro⁹ /⁰
ji'i¹⁰ phyir des de ltar mthong snyam ba¹¹ la¹² /¹³ bcom
ldan¹⁴ 'das¹⁵ ky'i¹⁶ 'dir /¹⁷ 'phags pa'i chos mngon bar¹⁸
rtogs te /¹⁹ yang dag pa'i ye shes dang ldan bas²⁰ /²¹ shes²²

2⁰ CDGNP omit //.

¹ y mthong ba des has thong ba de very unclear.
²z adds //.
³z the.
⁴CDGNP omit the second //.
⁵z ldand.
⁶z 'da's.
⁷yz kyis.
⁸CDGNP zhes.
⁹GN sbyaro.
¹⁰x ji'i; y ji'i; z ci'i; CDGNP de ci'i. The addition of de is curious.
¹¹CDGNP pa.
¹²N omits la.
¹³x //; yz //; CDGNP omit.
¹⁴z ldand.
¹⁵yz 'da's.
¹⁶x ky'i; yz kyis; CDGNP kyis.
¹⁷CDGNP omit //.
¹⁸CDGNP par.
¹⁹CD omit //.
²⁰y is unclear; CDGNP pas.
gtan tshigs gsungs\(^1\) te //\(^2\) 'di\(^3\) ni\(^4\) 'dir\(^5\) mthong ba'\(^i\) gtan
tsigs so\(^6\) // sus ji\(^7\) skad gsungs pa'\(^i\) <G 225b> rten cing\(^9\)
'brel par\(^10\) 'byung ba khong du chud <P 184b> pa de\(^11\) ni\(^12\)
'phags pa'\(^i\) chos mgon bar rtogs pa ste / don dam pa'\(^i\) chos
khong du chud ces\(^13\) bya ba'\(^i\) tha tsig go\(^14\) //\(^15\) gang don dam
pa'\(^i\) chos khong du chud pa de ni\(^16\) yang dag pa'\(^i\) ye shes

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\(^{21}\)xz //; y /.(y shes dang ldan bas / is unclear): CDGNP
omit.

\(^{22}\)CDGNP zhes.

\(^1\)C msungs.

\(^2\)CDGNP omit the second /.

\(^3\)yz 'di.

\(^4\)yz ni.

\(^5\)yz 'dir.

\(^6\)x tsgs so; yCDP tshigs so; z tsgso; GN tshigso.

\(^7\)yz ji.

\(^8\)yz pa'\(^i\).

\(^9\)xCDGNP cing; y ching; z cing.

\(^10\)CDP bar.

\(^11\)P de is unclear.

\(^12\)yz ni; GNP add 'phags pa'\(^i\) chos khong du chud pa de ni.

\(^13\)z ches.

\(^14\)x tsg go; y tshig go; zCDGP tshig go; N tshigo.

\(^15\)CGNP omit the first /.

\(^16\)yz ni.
dang¹ ldan ba'o² /\ gang yang dag pa'i ye shes dang ldan
ba³ de ni⁴ mnyam ba⁵ nyid kyi⁶ ye shes la⁷ gnas pa'i phyir /⁸
rten cing⁹ 'brel par¹⁰ 'byung ba dang /¹¹ chos dang / sangs
rgyas rnams la tha dad du dmyigs pa myed do // de lta bas na
'phags pa'i chos mgon bar¹² rtogs na /¹³ yang dag pa'i ye
shes dang ldan ba'i¹⁴ phyir rnal 'byor pa des ji¹⁵ skad gsungs
pa'i¹⁶ rten cing¹⁷ 'brel par¹⁸ 'byung ba mthong na¹⁹ chos dang
sangs rgyas mthong ngo²⁰ zhes bcom <x 18a> ldan 'das²¹ kyis²²

¹ z /. 
² CDGNP pa'o.
³ CDGNP pa.
⁴ yz ni.
⁵ CDGNP pa.
⁶ z gyi.
⁷ CDGNP omit la.
⁸ yzCDGNP omit /. 
⁹ xCDGNP cing; y ching; z ching.
¹⁰ CDP bar.
¹¹ P omits /. 
¹² CDGNP par.
¹³ CDGNP omit /. 
¹⁴ CDGNP pa'i.
¹⁵ yz ji.
¹⁶ yz pa'i.
¹⁷ yz cing.
¹⁸ CDP bar.
¹⁹ z adds /. 
²⁰ z adds //.
gsungs so¹ // de'ön phyir mnyam pa² <z 8> la³ dgongs <y 36a>
pa dang / yongs su⁴ grub pa'ön mtshan nyid la ldem por dgongs
par bcom ldan 'das⁵ kyis⁶ gsungs pas⁷ // bcom ldan 'das⁹
kyi¹⁰ bka' la 'gal ba myed.par dgongs so¹¹ // //¹²

[kun rdzob kyi tshul]
gal te rten cing¹³ 'brel par¹⁴ 'byung ba¹⁵ 'di¹⁶ don dam
par rgyu dang rkyen¹⁷ rnams¹⁸ 'dus byas pa ma yin na /¹⁹

²¹y 'da's.
²²z gyis.
¹GN gsungso.
²yz ba.
³xy la; z ba la; CDGPN nyid la.
⁴zGN yongsu.
⁵yz 'da's.
⁶yz kyis.
⁷P bas.
⁸CDGPN omit the second /.
⁹yz 'da's.
¹⁰CDGPN kyis. In the end, the meaning is unaffected.
¹¹GN dgongso.
¹²x // (flower) //; y // (flower) //; zCDGPN //.
¹³yz cing.
¹⁴CD bar.
¹⁵y ba'.
¹⁶xCDGPN 'dī; y 'dī' /; z 'dī' /.
¹⁷z rkyend.
¹⁸CDGPN add kyis (by). CDGPN make better sense.
ji'1 phyir 'di2 rten cing 'brel pa3 'byung ba zhes bya snyam du gang4 sems <D 154b> pa la //5 de'i phyir kun rdzob kyis tshul6 du rten cing7 'brel pa8 'byung ba bsgom ba9 bstand10 pa'i phyir //11 ci'i phyir12 rten cing 'brel13 <C 154b> 'byung ba zhes bya14 //15 <N 181a> zhes bya ba16 gsungs te //17 'dir lan du //18 rgyu dang bcas rkyen19 dang bcas <G 226a> pa la

19 CDGNP omit /.
1 CDGNP ci'i.
2x 'di; y 'di; zCDGNP omit.
3CDP bar.
4CDGNP omit gang.
5CDGNP omit //.
6z tshul.
7yz cing.
8CD bar.
9CDGNP pa.
10yz bstan.
11CDGNP omit //.
12x ci'i phyir; y ji'i phyir; z ci'i phyir; CD omit; GNP ci'i phyir.
13x 'brel; y 'breld par; xGN 'brel par; CDP 'brel bar.
14yzCDGNP bya.
15xyzN //; G /; CDP omit.
16GNP omit bya ba.
17CDGNP omit the second /.
18CDGNP omit //.
19z rkyend.
bya’4 / 1 rgyu myed rkyen myed pa la ma yin te // 2 zhes bya ba gsungs te 3 // ‘di 4 snyam du sems te 5 don dam par ni rten cing 6 ‘brel 7 par 8 byung ba ‘di 9 ma skyes pa yin 10 mod kyi // 11 ‘on kyang kun rdzob du 12 sgyu 13 ma dang 14 gzugs brnyan lta bur rgyu dang 15 rkyen 16 sna tshogs so sor nges pa la bitos 17 pa tha snyad btags par yod pa nyid de // 18 de’4 <P 185a> phyir gsung 19 rab dang 20 ‘jig 21 rten du 22 <X 18b> rnam
par bzhag¹ pa mtha'² <y 36b> dag myi³ 'gal ba nyid⁴ do snyam mo⁵ // de lta mod kyi⁶ kun rdzob du⁷ ji⁸ ltar mu stegs can. rnams kyis⁹ 'di rgyu myed pa dang / myi 'thun ba'¹⁰ rgyu las stso gs pa'¹ mtshan nyid du¹¹ yongs su¹² brtags pa de ltar myed pas /¹² mu stegs can kyï¹³ lta ba ma lus par¹⁴ dgag¹⁵ pa'¹⁶ phyir¹⁶ /¹⁷ 'di¹⁸ la mtshan nyid rnam pa¹⁹ lnga rnam par

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¹yz 'jìg.
²yzCDGNP du.
³CDGNP gzhag.
⁴y mtha' has 'a chung subscribed (end of page).
⁵yz nyid.
⁶yGN snyamo.
⁷yz kyì.
⁸yCDGNP tu.
⁹yz jì.
¹⁰yGN kyìs.
¹¹xyz 'thun ba'ì; CDGNP mthun pa'ì.
¹²G nyidu.
¹³GN yongsu.
¹⁴CDGNP omit /.
¹⁵xz kyì; y gyì; CDGNP gyì.
¹⁶CDGNP pa (C is unclear).
¹⁷x dgag with final ga written below the line; y dag.
¹⁸z adds ro.
¹⁹xy //; z //; CDGNP omit.
²⁰yz 'di.
²¹x par with ra erased.
gzhag\(^{1}\) ste / [1] rgyu dang bcas pa las 'byung\(^{2}\) ba'i\(^{4}\) mtshan nyid dang / [2] myi\(^{3}\) rtag pa'i\(^{6}\) du ma'i\(^{8}\) rgyu las 'byung\(^{4}\) ba'i\(^{4}\) mtshan nyid dang / [3] bdag myed par 'byung\(^{5}\) ba'i\(^{6}\) mtshan nyid\(^{7}\) dang / [4] nus pa'i\(^{8}\) rkyen\(^{9}\) la[s 'byung ba'i]\(^{9}\) mtshan nyid dang / [5] byed pa myed pa'i\(^{10}\) rkyen las 'byung\(^{10}\) ba'i\(^{10}\) mtshan nyid do\(^{11}\) /\(^{12}\)

[1. rgyu dang bcas pa las 'byung ba'i\(^{9}\) mtshan nyid]
de la\(^{13}\) rgyu dang bcas rkyen\(^{14}\) dang bcas //\(^{15}\) shes\(^{16}\) bya

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\(^{1}\)GNP bzhag. For the spelling of bzhag or gzhag, CD agrees with GNP sometimes and other times with Dunhuang.

\(^{2}\)CDGNP byung.

\(^{3}\)x pa' (gi gu is erased); 'yz pa'i; CDGNP pa.

\(^{4}\)CDGNP byung.

\(^{5}\)This is the only case of 'byung in this list in which CDGNP agree with the Dunhuang spelling. Otherwise, CDGNP have byung.

\(^{6}\)yz ba'i.

\(^{7}\)yz nyid.

\(^{8}\)z rkyend.

\(^{9}\)x las 'byung ba'i has s 'byung ba erased and thus it is put in brackets; yz las 'byung ba'i; CDGNP las byung ba'i.

\(^{10}\)CDGNP byung.

\(^{11}\)G nyido.

\(^{12}\)z //./.

\(^{13}\)y adds ./.

\(^{14}\)z rkyend.

\(^{15}\)CDGNP omit //.

\(^{16}\)CDGNP zhes (G has sa subscribed and abbreviated).
bas 'diš1 ni2 mtshan nyid dang po ston3 te /4 'diš5 ni6 rgyu
myed par lta7 ba btsaid8 to //
rgyu dang bcas par gyur9 kyang /10 'bras bu myed pa'i
rkyen11 du ji ltar 'gyur /12 snyam ba13 la /14 mdor //15 zhes
bya ba gsungs te //16 'di17 gang gi18 rkyen19 yin ba20 de21.

1xCD 'diš; yz 'diš; GNP 'di.
2x ni; yz ni; CDGNP ni /.
3x stond; yz ston; CDGNP bstan.
4yCDGNP omit the second /.
5yz 'diš.
6yz ni.
7yz blta.
8xyz btsaid; CD btsal; GNP bsal.
9CDGNP gyur.
10CDGNP omit /.
11z rkyend.
12yzCDGNP omit /.
13CDGNP pa.
14CDGNP omit /.
15CDGNP omit /.
16CDGNP omit the second /.
17yz 'di.
18G ga.
19z rkyend.
20CDGNP pa.
21CDGNP de'i.
rkyen 'di zhes bya¹ sthe² / de¹ ḏngos po ni³ rkyen 'di nyid
do⁴ / // gang gis gang gi⁵ 'bras bu de nyid khong du chud par
byed pa de ni⁶ rkyen de'ič 'bras bu'o // <y 37a> de ni <G 226b>
'di skad du <x 19a> rkyen⁷ 'di yod na⁸ 'bras bu 'di⁹ 'byung
ngo¹⁰ zhes bstand¹¹ par 'gyur te / de tsam la rten cing¹²
'brel par¹³ 'byung ba'ič sgrar¹⁴ brjod par 'dod do // de la
sgra <N 181b> bsgrub pa ni ji¹⁵ dga'r¹⁶ zad de¹⁷ don du 'gal
ba myed do¹⁸ //
       jῑ'ič¹⁹ phyir 'di²⁰ rgyu dang /²¹ bcas par²² bshad snyam

¹CDGNP add ba.
²yzCDGNP ste.
³yz ni.
⁴N nyido.
⁵yz gi.
⁶yz ni.
⁷yz rkyend.
⁸y adds /.
⁹yz 'di.
¹⁰z adds /.
¹¹yz bstan.
¹²yz cing.
¹³CDP bar.
¹⁴N sgral.
¹⁵xz ji; y ji; CDGNP ci.
¹⁶CDGNP dgar.
¹⁷CDGNP add /.
¹⁸G medo; P don du 'gal ba med do is unclear.
¹⁹x jῑ'ič; y jῑ'ič; z ci 'ič; CD de ci'ič (C de is unclear);
ba de la //¹ byung yang rung /² zhes bya ba las stogs pa gsungs so³ //
chos nyid 'di //⁴ zhes bya ba ni rten cing 'brel par⁵ 'byung ba'i ChoChos nyid⁶ do //
chos gnas pa nyid //⁷ ces bya ba las stogs pa ni⁸ rnam grangs <D 155a> su⁹ gto gs pa ste /¹⁰ <z 9> kha cig¹¹ gang gis¹² don¹³ rtogs par 'gyur ba'i skye bo <P 185b> nye bar <C 155a> gnas pa mtha' dag la phan gdags pa'i phyir rnam grangs¹⁴ brjod do // gnas pa kho na gnas pa nyid de rnam¹⁵ par gnas¹⁶

GN nga ci'i; P da ci'i (da is unclear).

²⁰yz 'dī.
²¹yzCDGNP omit //.
²²P par is unclear.
¹xy ba de la //; z ba la //; CDNP pa la de la; G pa la.
²xyP //; z //; CDGNP omit.
³zGNS gsungso.
⁴CDGNP omit //.
⁵CD bar.
⁶z nyid.
⁷CDGNP omit //.
⁸yz ni.
⁹zGNS grangsu.
¹⁰y //.
¹¹yz cig.
¹²z gi.
¹³z adds //.
¹⁴xy grangs; z grang; CDP grangs su; GN grangsu.
¹⁵CDGNP gnas.
shes¹ bya bar zad do² //
nges³ par gyurd⁴ [pa⁵ nyid ⁄]⁶ ces bya ba ní myi 'gyur
ba kho na sthe⁷ / so sor³ nges pa'í rgyu la ltos⁹ pa dang /¹⁰
bcas¹¹ shes¹² bya ba'í¹³ tha tshig go¹⁴ //¹⁵
rten cing 'brel par¹⁶ 'byung bar 'thun ba¹⁷ //¹⁸ zhes bya

¹⁶CD add pa.
¹CDGNP zhies.
²x zad do is unclear; N zado.
³xyz nges; CDGNP chos nges.
⁴y gyur.
⁵CDGN ba.
⁶x pa nyid / of nges par gyurd pa nyid // has been erased
or damaged and therefore is in brackets; CDGNP omit //.
⁷x sthe; yzCD sté; GNP te.
⁸CDGNP so.
⁹GNP bltos.
¹⁰yzCDGNP omit /.
¹¹CDGNP add pa.
¹²CDGNP zhies.
¹³yz ba'í.
¹⁴N tshigo.
¹⁵CGNP omit the first /.
¹⁶CD bar.
¹⁷x 'thun ba; yz 'thun ba'; CDGNP mthun pa.
¹⁸CDGNP omit //.
ba `nê nam yang rgyu dang rkyen¹ la ma brten² par 'byung ba
gang yang myed de / rtag du³ rgyu dang <y 37b> rkyen la'⁴ <x
19b> ltos⁵ pa dang /⁶ bcas pa'o⁷ zhes bya ba'i⁸ tha tshig go
//⁸
de bzhin nyid⁹ ni¹⁰ de lta bu kho nar¹¹ bsgom ba'o¹² //
yang na de bzhin nyid khong du chud par 'gyur ba'i⁴ rgyu yin
ba'i⁴ phyir ro¹³ //
ma nor¹⁴ pa¹⁵ de bzhin nyid //¹⁶ ces bya ba¹⁷ ni¹⁸ log
pa nyid¹⁹ dgag pa'i²⁰ phyir ro²¹ //

¹z rkyen.
²z brten.
³CDGNP tu.
⁴yzCDGNP la.
⁵GNP ltos.
⁶yzCDGNP omit //.
⁷NP add //.
⁸xyzD //; CGN //; P omits.
⁹z adds //.
¹⁰yz ni.
¹¹CDGNP na.
¹²CDGNP pa'o.
¹³N phyiro.
¹⁴yz nörd.
¹⁵CDGNP ba.
¹⁶CDGNP omit //.
¹⁷xyzCD bya ba; GNP pa.
¹⁸yz ni.
¹⁹yz nyid.
gzhan ma yin ba¹ de bzhin nyid // ces bya ba nī gya gyu
spangs pa'ī³ phyir⁴ te // gal te dngos po la la⁶ rten⁷ cing⁸
'brel par 'byung⁹ ba¹⁰ ma yin¹¹ bar¹² gyurd na // de'ī tshe
gya gyur 'gyur ro¹⁴ // de nī myed de /¹⁵ dngos po thams cad¹⁶
rteng 'brel¹⁷ par¹⁸ 'byung ba'ī phyir ro²⁰ //

yz pa'ī.

ZCDGP phyir ro; yz phyir ro; N phyiro.

1CDGNP pa.

2CDGNP omit //.

3x spangs pa'ī; yz spang ba'ī; CGN spang pa'i; DP spang ba'i. x has the past form of the verb.

y phyir.

zCDGNP omit the second //.

x omits; yz zhig; CDGNP zhig.

y rten.

yz cing.

xyz par 'byung; CD bar 'byung; GNP omit.

10GN pa.

11z yind.

12CDGNP par.

13x //: yz //; CDGNP omit.

14GN 'gyuro.

15N omits //.

16yz chad.

17y 'breld.

18CD bar.

19GN phyiro.
yang dag pa nyid // 1 ces bya ba ni 2 tshad ma dang ldan
ba 3 ste 4 myi 5 slu ba'6 phyir ro 6 //
bden ba 7 kho na 8 9 zhes bya ba ni 10 'phags pa'11 bden
bar 11 gtogs pa'12 phyir ro 12 //
ma nor 13 pa 14 nyid 15 16 ces bya ba ni phyin ci 17 log
du 18 ma 19 brtags 20 pa'1 phyir ro 21 //
phyin ci¹ ma log pa nyid //² ces bya ba ni³ yang dag pa'⁴ ye shes kyì³ yul yin⁴ ba'⁵ phyir ro⁶ //  
yang⁷ na tshig snga ma snga ma dag phyi⁸ ma phyi mas bshad par sbyar ro⁹ // //¹⁰

[2. myì rtag pa du ma'ì rgyu las 'byung ba'ì mtshan nyid]  
gnyis kyì¹¹ phyir //¹² zhes bya ba las stsogs <x 20a> pas ni¹³ mtshan <N 182a> nyid gnyis pa bstand to¹⁴ // <y 38a>

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¹ z ci.
² CDGNP omit //.
³ z gyì.
⁴ yz yin.
⁵ CDGNP pa'i.
⁶ G phyiro.
⁷ G yang has nga below the line (end of line).
⁸ yz phyì.
⁹ N sbyarö.
¹⁰ xy /// (flower) ///; z /// ///; CDGNP ///.
¹¹ z gyì.
¹² CDGNP omit //.
¹³ yz ni.
¹⁴ x bstand to; y bstand tho; z stond to; CDGNP ston to.
'brel¹ pa² ni³ /⁴ de la rag lus nas 'byung ba ste /⁵
myi⁶ rtag pa du ma'⁷ rgyu bstan pa⁷ 'dis⁸ ni⁹ rtag pa gcig¹⁰
pu¹¹ zhes bya ba myi 'thun ba'¹² rgyu seld to //
'di¹³ la rgyu ni len pa'⁴ rgyu ste / thun¹⁴ mong ma yin
ba'¹⁵ phyir ro¹⁶ //
rkyen¹⁷ rnams ni¹⁸ lhan cig byed pa'⁴ <P 186a> rgyur¹⁹
'dod de²⁰ thun mong ba'²¹ phyir ro²² /// ///²³

¹yz 'brel.d.
²xyDGNP pa; z pa' /; C ba.
³yz ni (yz do not have ni in red ink).
⁴yzCDGNP omit /.
⁵y //.
⁶yz myi.
⁷z pa'.
⁸yz 'dis.
⁹yz ni.
¹⁰yz gcig.
¹¹xyCGN pu; z du; DP bu.
¹²xyz 'thun ba'í; CDGNP mthun pa'i.
¹³yz 'di.
¹⁴z 'thun.
¹⁵CDGNP pa'i.
¹⁶GN phyiro.
¹⁷z rkyend //.
¹⁸yz ni.
¹⁹z rgyu.
²⁰CDGNP add /.
[3. bdag myed par 'byung ba'i mtshan nyid]

mtshan nyid gsum pa'i¹ bstan² pa'i³ phyir //³ de yang phyi'i⁴ dang /⁵ nang gi⁶ dang⁷ rnam pa gnyis su⁸ blta'o⁹ //
zhes bya ba gsungs te //¹⁰ de yang zhes bya ba ni¹¹ rgyu dang
rkyen¹² dang 'breli³ pa'i¹⁴ rten cing 'breli par¹⁵ 'byung ba'o //
de la byis¹⁶ ba¹⁷ rnamgs nang gi skye mched <D 155b> rnam

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21D pa'i.

22G phyi'o.

23x ///// (flower) /////; y ///// (flower) /////; z ///// /////;
CDGNP /////.

¹yzCDGNP pa.

²yz bstand.

³xyz //; CDGN //; P omits.

⁴C phyi'a.

⁵CDGNP omit /.

⁶z gi.

⁷CDGNP omit dang.

⁸GN gnyisu.

⁹N blta'o.

¹⁰zCDGNP omit the second /.

¹¹z ni.

¹²xyCDGP rkyen; z rkyend; N skyen.

¹³xzCDGNP 'breli; y 'breld; C 'bral. C is missing a greg
bu.

¹⁴xyz pa'i; CD ba'i; GNP pa'i.

¹⁵CD bar.

¹⁶CD byas. CD are missing a gi gu.
la ni\textsuperscript{1} bdag du\textsuperscript{2} mgon bar\textsuperscript{3} zhend /\textsuperscript{4} phyi'\textsuperscript{i} rnam\textsuperscript{6} la ni\textsuperscript{7} bdag gir\textsuperscript{8} mgon bar\textsuperscript{9} zhen\textsuperscript{10} te / gnyi ga la yang\textsuperscript{11} mgon bar\textsuperscript{12} zhend\textsuperscript{13} pa spang ba'\textsuperscript{i} phyir /\textsuperscript{14} rten cing\textsuperscript{15} 'brel\textsuperscript{17} par\textsuperscript{18} 'byung ba rnam pa gnyis su\textsuperscript{19} bstand\textsuperscript{20} te / bdag myed pa dang\textsuperscript{21}

\textsuperscript{17}CDGP pa.
\textsuperscript{1}yz ni.
\textsuperscript{2}CDGNP tu.
\textsuperscript{3}CDGNP par.
\textsuperscript{4}yz //.
\textsuperscript{5}yz phyi'\textsuperscript{i}.
\textsuperscript{6}xyz rnam; CDGNP skye <C 155b> mched rnam.
\textsuperscript{7}yz ni.
\textsuperscript{8}yz gir.
\textsuperscript{9}CDGNP par.
\textsuperscript{10}yz zhend.
\textsuperscript{11}CDGNP omit yang.
\textsuperscript{12}CDGNP par.
\textsuperscript{13}z zhen.
\textsuperscript{14}xyz spang ba'\textsuperscript{i}; C spangs pa'\textsuperscript{i}; DGNP spang ba'\textsuperscript{i}.
\textsuperscript{15}zCDGNP omit /.
\textsuperscript{16}yz cing.
\textsuperscript{17}yz 'brel\textsuperscript{d}.
\textsuperscript{18}CD bar.
\textsuperscript{19}ZGN gnyisu.
\textsuperscript{20}z bstan.
\textsuperscript{21}ZCDGN add /.
<G 227b> rten cing¹ 'brel² par³ 'byung bar⁴ phyi⁵ nang mtshungs pa'ï phyir ro⁶ // bdag yod na ni⁷ phyi⁸ dang nang⁹ rten cing¹⁰ 'brel¹¹ par¹² myi¹³ rung ste // bdag byind¹⁴ kyis¹⁵ rlob par¹⁶ <x 20b> rtag du¹⁷ nye bar gnas pa dang / de'ï rang bzhin du gyur gud /¹⁸ de bzhin¹⁹ du rtag du²⁰ yod <y 38b> par 'gyur ro²¹ // //²²

¹yz cing.
²y 'brel.d.
³CD bar.
⁴CDGNP ba'i.
⁵yz phyì.
⁶GN phyiro.
⁷z na.
⁸yz phyì.
⁹CDGNP add gi.
¹⁰yz cing.
¹¹yz 'brel.d.
¹²xyz par; CD bar 'byung bar; GNP par 'byung bar.
¹³yz myì.
¹⁴z byin.
¹⁵x kyis; y kyïs; z gyïs; CDGNP gyis.
¹⁶CDGNP pa.
¹⁷CDGNP tu.
¹⁸CDGNP omit /.
¹⁹yz bzhin.
²⁰CDGNP tu.
²¹N 'gyuro.
[4. nus pa'i rkyen las 'byung ba'i mtshan nyid]
'di lta ste1 sa bon las myu gu2 zhes bya ba las stso gs
pas ni3 /4 phy15 rol ky6 rten cing7 'brel8 bar9 'byung ba'i10
mtshan nyid bzhis pa11 ston12 te /13 sa bon las stso gs pa so
sor nges pa'i rgyur brjod pa'i phyir ro14 // <z 10> rgyu 'di15
rjes su¹ 'gro ba dang /² ldog pa gnyis kyis³ nus pa⁴ bstand⁵ pa'i phyir ro⁶ // de'i phyir⁷ thams cad⁸ las thams cad skye bar myi⁹ 'gyur te /¹⁰ nus pa so sor nges pa'i phyir ro¹¹ zhès dgongs¹² pa'o // rtag pa la ni¹³ rjes su¹⁴ 'gro ba dang¹⁵ ldog pa myed pas /¹⁶ de'i phyir gang dag rtag pa nus pa myed pa¹⁷ las 'bras bu 'byung bar brjod pa de dag bstsald¹⁸ to¹⁹
[5. byed pa myed pa'ṭ rkyen las 'byung ba'ṭ mtshan nyid]
de la sa bon ni 'di¹² snyam du bdag gis³ myu gu <N 182b>
mgon bar⁴ bsgrub⁵ bo⁶ snyam du myi⁷ sems so⁷ //⁸ zhes bya ba
las stsogs pas⁹ ni mtshan nyid lnga pa stond to //
'on kyang /¹⁰ zhes bya ba las stsogs pas ni¹¹ dngos po
rnams kyi¹² rgyu yod kyi /¹³ byed pa myed par bstand par
'gyuro¹⁴ // <x 21a> byed pa rgyu yin na ni¹⁵ dngos po dang¹⁶
de 'brel¹⁷ pa myed par 'gyur te¹⁸ / phan ba¹⁹ myed pa'ṭ <P

¹xy /// (flower) ///; z /// //; CDGNP ///.
²yz 'di.
³yz gis.
⁴CDGNP par.
⁵GNP sgrub.
⁶CDGNP po.
⁷GN sems.
⁸CDGNP qmit ///.
⁹G pas has sa subscribed and abbreviated.
¹⁰xy /; z ///; CDGNP qmit.
¹¹zCDGNP ni; yz ni; G na. G is missing the gi gu.
¹²yz kyi.
¹³CDGNP qmit /.
¹⁴xN 'gyuro; yzCDGP 'gyur ro.
¹⁵CDGNP qmit ni.
¹⁶CDGNP qmit dang.
¹⁷yz 'brel."d.
¹⁸P omits te.
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tsam kyis¹ 'bras bu skyed² na nǐ /³ dngos pos kyang⁴ de bzhin du jī'i⁵ phyir mi⁶ skyed⁷ /⁸ ji⁹ ste byed pa gzhan kyis¹⁰ zhe na /¹¹ 'o na nī¹² byed pa¹³ thug¹⁴ pa myed par 'gyur ro¹⁵ / de bas na¹⁶ chos thams cad¹⁷ byed pa myed do¹⁸

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¹x kyis; yz gyis; CDGNP gyis.
²xyz skyed; CDGN bskyed; P bskyes.
³zCDGNP omit /.
⁴z gyang.
⁵x jī'i; y jī'i; z cī'i; CDGNP ci'i.
⁶yz mi⁷.
⁷CD bskyed.
⁸xyz /; CDGN /; P omits.
⁹z cī.
¹⁰x kyis; y gyis; zCDGNP gyis.
¹¹CDGNP omit the second /.
¹²yz nī.
¹³CDGNP add la.
¹⁴GN thugs.
¹⁵N 'gyuro.
¹⁶GNP omit na.
¹⁷yz chad.
¹⁸xyz myed do; CDP med do; G medo; N med.
zhes bya ba bcom ldan¹ 'das² kyî³ bka' de rigs so⁴ // des ni⁵ gang dag byed pa dang bcas pa'î rgyur 'dod pa de dag bstsald⁶ to // ⁷

[4. nus pa'î rkyen las 'byung ba'i mtshan nyid]

de la sa'î khamz ni sa bon <D 156a> rten⁸ pa'i⁹ bya ba byed do¹⁰ //¹¹ zhes bya ba las stsozs pas ni /¹² sa las stsozs pa'î¹³ sbyor ba <C 156a> bstand¹⁴ pas¹⁵ nus pa brjod pa'î phyir¹⁶ mtshan¹⁷ nyid bzhi pa ston¹⁸ to //¹⁹ 'di²⁰ la sa²¹

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¹ z ldand.
² yz 'da's.
³ xy kyî; z gyi; CD kyî; GNP kyis.
⁴ xCDP rigs so; yz rigs so; GN rigso.
⁵ yz ni.
⁶ xyz bstsald; CD btsal; GNP bsal.
⁷ x / (two squiggles) //; y /// (flower) ///; z /// ///; CDGNP //.
⁸ xy rten; z rtend; CDGNP brten.
⁹ yz pa'î.
¹⁰ N byedo.
¹¹ CDGNP omit //.
¹² zCDGNP omit /.
¹³ xy pa'î; z pa'î /; CDGP pa'i; N ba'i.
¹⁴ y bstan.
¹⁵ z pa'is ('a chung and gi gu are crossed out); N bas.
¹⁶ z adds /.
¹⁷ z mtshand.
¹⁸ xy pa stond; zCDGP pa ston; N bstan.
nyid sa'i khams te / kha dog dang dbyibs ky'i rang bzhin du blta'o / chu'i khams ni / gshes <x 21b> ba'i rang bzhin / mye'i khams ni / tsha ba'ì rang bzhin / rlung gi khams ni / g.yo ba'i rang bzhin te / de dag ni myu gu mngon bar 'grub par byed do / nam kha'i kham

19 x adds a squiggle between the two shad.
20 yz 'di.
21 xyzCDGP la sa; N las.
1 z sa'i.
2 yz add /.
3 xyz ky'i; CDGN ky'i; P gyi.
4 yz bzhin.
5 z chu'i.
6 yz nì.
7 CDGNP omit /.
8 xDGNP ba'i; yz ba'ì; C pa'i.
9 xyz //; CDGN //; P omits.
10 CDGNP omit /.
11 CDGNP omit the second /.
12 yz nì.
13 xz //; y //; CDGNP omit.
14 yz ba'ì.
15 z //.
16 CDGNP omit dag.
17 CDGNP par.
18 GN byedo.
19 x nam kha'i; y nam ka'i; z nam ka'i; CDGP nam mkha'i;
ni₁/² nang³ sbu bu⁴ steng reg bya myed pa ste / de yang snang ba dang⁵ mun pa'¹ rang bzhin⁶ <y 39b> du blta'o⁷ //⁸ dus⁹ kyang sa las stsogs pa'¹¹ gnas skabs kyi¹¹ bye brag gis¹² rab du¹³ phyé ba nyid dus kyi bye brag¹⁴ du¹⁵ dgongs pa'o //¹⁶

[5. byed pa myed pa'¹ rkyen las 'byung ba'¹ mtshan nyid]

N namkha'i.

¹yz ni.

²xy /; z //; CDGNP omit.

³CD add du.

⁴CDGNP gu.

⁵z adds /.

⁶yz bzhin.

⁷GNP lta'o.

⁸z adds a squiggle between the shad.

⁹xCDGNP omit; y adds /; z adds //.

¹⁰yz pa'¹.

¹¹z gyi.

¹²yz gis.

¹³CDGNP tu.

¹⁴y brag with bra below the line.

¹⁵CDGNP tu.

¹⁶x // (flower) //; y /// (flower) ///; zCDGNP //.
sa'¹ kham kyäng 'dê² snyam du bdag gis sa bon rten³
pa'⁴ bya ba bya'o snyam du myi sems so⁵ //⁶ zhes <N 183a>
bya ba las stsgs pas ni⁷ mtshan nyid lnga pa stond⁸ te //⁹
de ltar <G 228b> mtshan nyid rnam pa lnga bstand¹⁰ pas rjes
su¹¹ 'gro ba'i sgo nas mu stegs can kyi¹² lta¹³ ba btsald¹⁴
nas //¹⁵ ldog pa'¹ sgo nas btsal¹⁶ pa'¹ phyir //¹⁸ myu gu

¹z sa'i.
²z 'di.
³x rten; yz rtend; CDGNP brten.
⁴z pa'i.
⁵G semso.
⁶CDGNP omit //.
⁷yz ni.
⁸z ston.
⁹x adds a squiggle between the two shad; CDGNP omit the second //.
¹⁰z bstan.
¹¹GN rjesu.
¹²x kyi; y gyi; zCDGNP gyi.
¹³CD blta.
¹⁴xyz btsald; CD btsal; GNP bsal.
¹⁵xyz //; CD omit; GNP /.
¹⁶xyz btsald; CD btsal; GNP bsal.
¹⁷xy pa'¹; z pa'i; CDGNP ba'i.
¹⁸CDGNP omit the second //.
de yang /¹ zhes bya ba las stso gs ma <p 11> gsung so² //

[1dog pa]

bdag gis ma <p 187a> byas //³ shes⁴ bya ba ni⁵ gang dag
ngo bo nyid kho na rgyur smra ba de'i 'dod pa seld to // ngo
bo nyid ni⁶ yod pa dang⁷ myed pa las bdag nyid⁸ rgyur myi⁹
'thad de / don myed pa dang /⁹ mi nus pa'ï phyir ro¹⁰ //¹¹

gzhan kyis¹² ma byas //¹³ shes¹⁴ bya bas¹⁵ ni byed pa <x
22a> can gzhan gang gis¹⁶ kyang blo sngon du btang¹⁷ nas myi
byed pa'ï phyir te¹⁸ / ji¹⁹ skad bstan²⁰ pa'ï rigs²¹ pas chos

¹xz /; y //; CDGNP omit.
²GN gsungso.
³CDGNP omit //.
⁴CDGNP zhes.
⁵z ni.
⁶yz ni.
⁷zCDGNP add //.
⁸yz nyid.
⁹CDGNP omit //.
¹⁰G phyiro.
¹¹x adds a squiggle between the two shad.
¹²x kyis; y gyis; zCD gyis; GNP gyi. GNP are in error.
¹³CDGNP omit //.
¹⁴CDGNP zhes.
¹⁵CDGNP ba.
¹⁶yz gis.
¹⁷z btab. This is a simple spelling error.
¹⁸z the.
thams¹ cad² ni byed pa myed pa'³ phyir ro³ //
gnyis kas ma⁴ byas⁵ shes⁶ bya ba ni⁷ bdag dang gzhan
tyis⁸ ma byas pa'o //

dbang phyug gis ma byas //⁹ shes¹⁰ <y 40a> bya ba ni¹¹
dbang phyug du¹² smra ba'¹³ 'dod pa seld pa¹³ ste / dngos po
rnams kyi rgyu dbang phyug las stsogs¹⁴ pa rtag pa ni¹⁵ /¹⁶
res 'ga' 'byung bas¹⁷ na myi 'thad de / rgyu ma¹⁸ tshang ba

¹⁹yz 'dī.
²⁰y bstand.
²¹yz rigs.
¹G thams has sa subscribed and abbreviated.
²G chad.
³G phyiro.
⁴GNP omit ma.
⁵xz byas /; y byas //; CDP byas so; GN byaso.
⁶CDGNP zhes.
⁷yz ni.
⁸x kyis; y gyis; z gyis /; CDGNP gyis.
⁹CDGNP omit //.
¹⁰CDGNP zhes.
¹¹x ni; yz ni; CDGNP ni /.
¹²CDGNP tu.
¹³CDGNP ba.
¹⁴G soḏ.
¹⁵yz ni.
¹⁶CDGNP omit /.
¹⁷GNP omit bas.
myed pa'i\textsuperscript{1} phyir ro\textsuperscript{2} // rtag\textsuperscript{4} pa ni\textsuperscript{5} gzhan la stod\textsuperscript{6} pa myed\textsuperscript{7} de / gzhan kyis\textsuperscript{8} de la\textsuperscript{9} bstang\textsuperscript{10} myi' dgos pa'i phyir ro\textsuperscript{11} // rgyu dang rkyen de dag gi\textsuperscript{12} rgyu yang dbang phyug las stsogs\textsuperscript{13} pa\textsuperscript{14} yin na ni',\textsuperscript{15} ma tshang bar myi rung ba'i phyir ro // de'i phyir res 'ga' 'byung bas dbang phyug gis\textsuperscript{16} byas pa ma yin bar\textsuperscript{17} dgongs pa'o // dus kyis\textsuperscript{18} //\textsuperscript{19} kyang ma byas so\textsuperscript{20} //

\textsuperscript{18} yzCDGNP ma.

\textsuperscript{1} yz pa'i.

\textsuperscript{2} G phyiro.

\textsuperscript{3} N omits the second /.

\textsuperscript{4} N brtag.

\textsuperscript{5} yz ni.

\textsuperscript{6} x stod; yzCDGP sdod; N sdong.

\textsuperscript{7} P mad.

\textsuperscript{8} x kyis; yz gyis; CDGNP gyis.

\textsuperscript{9} y la'.

\textsuperscript{10} CDGNP bsdad (to depend). xyz's reading, bstang (to assist), makes better sense.

\textsuperscript{11} N phyiro.

\textsuperscript{12} yz gi.

\textsuperscript{13} G sod.

\textsuperscript{14} x pa'; yCDGNP pa; z pa de dag.

\textsuperscript{15} x ni'; yz ni; CDGNP ni.

\textsuperscript{16} yz gis; C gis has sa subscribed and abbreviated.

\textsuperscript{17} CDGNP par.

\textsuperscript{18} z gyis.

\textsuperscript{19} CDGNP omit /.
grangs can kyis\(^1\) brtags\(^2\) pa'\(^4\) //\(^3\) rang bzhin las ma byung ngo //

\(^4\) di\(^4\) dag thams cad\(^5\) kyis\(^6\) ni myi 'thun ba'\(^7\) rgyu bstsald\(^8\) to //\(^9\) tshig tha mas\(^10\) ni\(^11\) rgyu <C 156b; D 156b> myed pa seld te /\(^12\) rgyu myed na ni\(^13\) ltos\(^14\) pa myed pa'\(^4\) phyir <x 22b> res 'ga' 'byung ba yang myi\(^15\) <G 229a> 'thad do //

[ldog pa]

\(^{16}\) rten cing\(^16\) 'brel\(^17\) par\(^18\) 'byung ba'\(^19\) mtshan nyid rnam

\(^{20}\) xy byas so'; zCDP byas so; GN byaso.

\(^1\) xy kyis; y gyis; zCDGNP gyis.

\(^2\) xy brtags with sa below the line.

\(^3\) CDGNP omit //.

\(^4\) yz 'di'.

\(^5\) yz chad.

\(^6\) yz gyis.

\(^7\) xyz 'thun ba'\(^i\); CDGNP mthun pa'\(^i\).

\(^8\) CDGNP bsal. CD usually has btsal.

\(^9\) x / (squiggle) /.

\(^10\) xy tha mas; z mas; CDGNP thams cad. CDGNP make no sense in this context.

\(^11\) yz ni.

\(^12\) z //.

\(^13\) yz ni.

\(^14\) GNP bltos.

\(^15\) yz myi.

\(^16\) yz cing.

\(^17\) yz 'breld.
pa lnga po 'dis ni rtag par lta ba las stso gs pa bstsal to zhes bstand pa'i phyir // rnam pa lngar blsa ste // zhes bya ba gsungs <N 183b> te // rnam pa lnga zhes <y 40b> bya ba'i tha tshig go //

rgyu dang 'bras bu shin du thad pas // rtag pa' // gcig pu'i rang bzhin ma yin no // gzhan du na 'di ni 'bras bu'o // 'di ni rgyu'o zhes bye brag rnam par gzhag pa yang myed par 'gyur ro //

18 CD bar.
19 N pa'i.
yz ni.
2 x bstsal; yz bstsal: CDGNP bsal. Again CD does not have its normal bstsal.
3 CDGNP omit //.
4 xy //; ZNP /; CDG omit.
5 zCDGNP omit the second //.
6 GNP omit the first //.
7 CDGN tu.
8 xy //; Z /; CDGNP omit.
9 xyz rtag pa'; CDGNP rnam pa. CDGNP is an obvious error.
10 xy //; Z /; CDGNP omit.
yz pu'i.
12 z bzhin.
13 GN yino.
14 CDGNP //.
z ni.
16 z rgyu 'o.
17 GN 'gyuro.
'das¹ pa dang dus mnyam ba'ê² rgyu las³ kyang 'bras bu <P 187b> myi⁴ 'byung ste /⁵ da ltar las so⁶ // skad cig⁷ pa'ê phyir 'bras bu skye ba'ê⁸ dus na rgyu myi gnas pas⁹ dus mnyam bar¹⁰ myi¹¹ 'gyur ro¹² // des¹³ na rgyu dang 'bras bu'ê rgyun myi¹⁴ 'chad pas //¹⁵ chad par¹⁶ ma yin no¹⁷ // rgyu dang 'bras bu myi 'dra bas¹⁸ 'pho¹⁹ bar ma yin no // 'dis²⁰ nê²¹ gang dag²² rgyu'ê rang bzhin 'phos nas²³ 'bras
bur¹ 'byung bar 'dod pa de dag bstsal² to³ //
shing⁴ nya grod⁵ <x 22b ends>⁶ da'í⁷ sa bon las stsoqs
pa chung ngu las sdong po dang yal ga dang lo ma las stsoqs
pa che zhing mang du snang ba'î phyir /⁸ des sa bon chung ngu
las⁹ 'bras bu chen po mngon bar¹⁰ 'grub pas skyes bu byed pa
don myed pa ma yin bar¹¹ dgongs pa'o //
   sa bon ji lta bu btab pa de lta bu'î 'bras bu mngon bar¹²
   'grub /¹³ ces bya ba nî 'dî lta ste / <y 41a> 'bras sa¹⁴ lu'î
   sa bon¹⁵ las¹⁶ 'bras sâ¹⁷ lu'î 'bras bu nyid du¹⁸ 'gyur te /

2¹z ni.
2²xy dag; z dang; CDG NP dag gi.
2³z adds /.
¹CDG NP bu.
²xCD bstsal; yz btsald; GNP bsal.
³y tho.
⁴yz shing.
⁵xyz grod; CDG NP gro.
⁶Henceforth, z will be the text transcribed on the top
of the page. Variants from z will be listed in the footnotes,
though z will be cited first.
⁷z da'î; y da'î; CDG NP dha'î.
⁸CDG NP omit /.
⁹y adds /.
¹⁰CDG NP par.
¹¹CDG NP par.
¹²CDG NP par.
¹³z /; y /; CDG NP omit.
¹⁴CD sâ.
¹⁵y 'brasa bon (na below the line)('bra is designated as
gzhan du ma yin no //\(^1\) 'dis gyang\(^2\) 'bras bu <z 12> dang /\(^3\) sa
bon ma log pas na //\(^4\) skyes bu\(^5\) byed pa don yod par bstand <G
229b> tho\(^6\) // rgyu gnyis gyis\(^7\) na skyes bu\(^8\) byed pa don yod
pa ma yin te / mnyam\(^9\) ba 'am /\(^10\) 'bras bu chung ngu mngon
bar\(^11\) 'grub pa dang / 'bras bu log par\(^12\) 'grub pa'o\(^13\) // de'\(^4\)
phyir 'bras bu chen po\(^14\) dang / 'bras bu 'dra bar 'grub pas
/\(^15\) skyes bu byed pa don myed pa\(^16\) ma yin bar\(^17\) bstan\(^18\) pa yin

a mistake by having short lines written over the 'a chung and
bra).

\(^{16}\) y adds /.

\(^{17}\) CD sã.

\(^{18}\) x'y du; CDGNP 'byung bar.

\(^{1}\) p omits //.

\(^{2}\) yCDGNP kyang.

\(^{3}\) y omits /.

\(^{4}\) z //; y //; CDGNP omit.

\(^{5}\) CDGNP bu'i.

\(^{6}\) yCDGNP to.

\(^{7}\) z gyis; y kyis; CDGNP kyis.

\(^{8}\) CDGNP bu'i.

\(^{9}\) N mnyam.

\(^{10}\) z'y ba 'am /; CD pa'am; GNP pa 'am.

\(^{11}\) CDGNP par.

\(^{12}\) G par has ra below the line.

\(^{13}\) p ba'o.

\(^{14}\) G chen po with pa under na and na ro above na.

\(^{15}\) yCDGNP omit /.

\(^{16}\) CDGNP omit med pa.
nang gi rten cing 'brel d par byung ba yang gnyis kyi phyir zhes bya ba 'dis ni myi rtag pa du ma'i rgyu las byung ba'i mtshan nyid bstan to gang 'di ma rig pa'i rkyen kyis 'du byed rnams shes bya ba las stso gs pas ni nus pa'i rkyen las 'byung ba'i mtshan nyid bstan to

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17CDGNP par.
18y bstand.
1G yino.
2z // //; y // (flower) //; CDGN //; P //.
3CD bar.
4CDGNP omit //.
5G nyad.
6y bstand.
7y adds a flower between the shads.
8y rkyen.
9z kyis; y gyis; CDGNP gyis.
10G rnams has sa subscribed and abbreviated.
11z //; y //; CDGNP omit.
12CDGNP zhes.
13N bas.
14CDGNP byung.
15y bstand.
16y tho.
17y adds a flower between the shads.
de¹ la <N 184a> ma ríg pa yang 'dı snyam du bdag <C 157a> gis² <D 157a> 'du byed rnams mgon bar³ bsgrub bo⁴ snyam du myi sems so⁵ //⁵ zhes bya ba las stsogs pas⁷ ni byed pa myed pa'i⁸ rkyen las 'byung⁸ ba'i⁹ mtshan nyid bstan⁹ te //¹⁰ rkyend¹¹ <y 41b> rnams la yang de bzhin du¹² sbyar ro¹³ ///¹⁴ 'dus nas /¹⁵ <P 188a> shes¹⁶ bya bas¹⁷ ni rdul phra rab rnams phan tshun¹⁸ 'brel¹⁹ pa'i²⁰ phyir ro²¹ //

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¹z gde with ga crossed out.
²D gis is unclear.
³CDGNP par.
⁴zy bsgrub bo; CP grub bo; DGN grub po.
⁵GN semso.
⁶CDGNP omit //.
⁷CDGNP pa.
⁸CDGNP byung.
⁹y bstand.
¹⁰zy te //; C to //; DN to /; GP te /.
¹¹y rkyen.
¹²y omits du.
¹³G sbyaro.
¹⁴z ///; y // (flower) //; CDGNP ///.
¹⁵z /; y ///; CDGNP omit.
¹⁶CDGNP zhes.
¹⁷CDGNP ba.
¹⁸y tsun.
¹⁹y 'brel'd.
²⁰zy pa'i; CD ba'i; GNP pa'i.
'thungs pa\(^1\)/\(^2\) n\(\_\) ngoms pa'o //
zos pa\(^3\)/\(^4\) n\(\_\) bza\(^5\) ba'o //
'chos pa\(^6\) ni\(^7\) n\(\_\) bca' ba'o //
'dir yang sa las stso gs pa'i byed pa'i byed pa'i\(^9\) mtshan
nyid bstand tho\(^10\) //

rnam par shes pa'i\(^11\) kham\(s\)\(^11\) n\(\_\) bsdu bs\(\_\)\(^12\) kyang ngo //\(^13\)
'dir yang nang gi\(^14\) sbu bu\(^15\) dang\(^16\) snang ba dang\(^17\) mun
pa'i rang bzhin n\(\_\) nam ka'i\(^18\) kham\(s\)\(^19\) dgongs so\(^20\) //

\(^{21}\) GN phyiro.

\(^1\) y pa'.
\(^2\) CDGNP omit //.
\(^3\) CDGNP pa.
\(^4\) CDGNP omit //.
\(^5\) CDGNP bza'.
\(^6\) y pa'.
\(^7\) yCDGNP omit ni //.
\(^8\) P omits //.
\(^9\) z alone duplicated byed pa'i.
\(^10\) yCDGNP to.
\(^11\) y kham\(s\).
\(^12\) zy bsdu bas; CDGNP bsdu\(s\) pas.
\(^13\) P omits //.
\(^14\) zy gi'; CD gi'; GNP ni.
\(^15\) CDGNP gu.
\(^16\) CDGNP add //.
\(^17\) CDGNP add //.
\(^18\) zy nam ka'i; CDG nam mkha'i; NP namkha'i.
\(^19\) yCDP kham\(s\) su.
gang¹ myêng dang gzugs kyi² myi³ gu mgon bar⁴ 'grub⁵ par byed pa⁶ ni rnam par shes pa¹ khamso⁷ zhes bya bar⁸ sbyar ro⁹ //

de yang¹⁰ rnam par shes pa¹i tshogs lngar¹¹ /¹² bsdus pa¹ i rnam par shes pa <G 230a> gang yin ba¹³ dang //¹⁴ zag pa· dang bcas pa¹i yid gyi¹⁵ rnam par shes pa¹⁶ /¹⁷ mdung khyim

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²⁰GN dgongso.
¹CDGNP omit gang.
²zCD kyi; y kyê; GNP kyis.
³yCDGNP myu.
⁴CDGNP par.
⁵CDGNP sgrub.
⁶z pa¹; y pa¹ /; CDGNP pa.
⁷zG khamso; yCDNP kham so (N has final sa below the line at the end of the line).
⁸GNP ba.
⁹zyCDP sbyar ro; G sbyaro; N sbyar.
¹⁰y adds /.
¹¹y lngar with ra in black ink; N Ignas.
¹²CDGNP omit /.
¹³CDGNP pa.
¹⁴zy //; CDGN /; P omits.
¹⁵z yid gyê; y yêd kyê; CDGNP omit.
¹⁶CDGNP pa¹i.
¹⁷z /; y //; CDGNP omit.
ltar gcig du¹ bs dus la r nam par shes pa'i khams shes² sbyar te / skye ba'i rgyu yin ba'³ phyir ro⁴ //
  r nam par shes pa'i tshogs lnga ni zag pa dang bcas pa'⁵ ste / 'khrul pa myed pa'i phyir de ltar bye brag⁶ ma byaso⁷ /⁸ <y 42a>
  jii⁹ phyir sa las stsogs pa 'di snyam du bdag cag lus
gyi¹⁰ sra ba las stsogs pa mngon bar bsgrub¹¹ par bya'o snyam
du¹² myi sems snyam ba¹³ la¹⁴ /¹⁵ de la sa'i khams ni bdag

¹CDGNP tu.
²CDGNP zhes.
³CDGNP pa'i.
⁴GN phyiro.
⁵CDGNP pa.
⁶CDGNP add tu.
⁷yCDP byas so.
⁸yCDGNP /.
⁹z ji'i; y ci'i; CDGNP ci'i.
¹⁰z gyi; y kyi; CDGNP kyi.
¹¹z;y mngon bar bsgrub; CD sngon ma grub; GN mngon par 'grub; P mngon pa 'grub. zy are in the active voice, GNP are
in the passive, and CD is nonsense.

¹²CDGNP omit bya'o snyam du. The bya'o is inappropriate except as a causative, but the slar bsdu ba and mnyam du are
exacted.

¹³CDGNP pa.
¹⁴y la'.
¹⁵CDGNP omit the second /.
ma yin // 1 zhes bya ba las stsogs pa gsungso 2 // bdag las stsogs pa thams chad ni rnam grangs te // 3 grub pa'i mtha' tha dad pas brtags pa dag go // 4 nga dang nga'i zhes rlom sems pa ni / 5 bdag go // 6 de nyid 'gro ba de dang der 'byung bas na / 7 sems can no 8 // tshe'i mtha' i 9 bar du 'tsho bas na / 10 srog go 11 // 12 'byung bas na / 13 skye ba po 'o 14 // shed las byung bas na / 15 shed las skyes so 16 // shed kyê bu yin bas 17 // 18 shed bu'o / 19 de la <N 184b> sa'i khams 20 ni nga'i nga rgyal

1 CDGNP omit //.
2 yCDGP gsungs so.
3 yCDGNP omit the second /.
4 CGN omit the first /.
5 CDGNP omit /.
6 CGN omit the first /.
7 CDGNP omit /.
8 y has no in black; GN cano.
9 y mtha' 'i.
10 CDGNP omit /.
11 N srogo.
12 CGNP omit the first /.
13 CDGNP omit /.
14 CDGNP po'o.
15 CDGNP omit /.
16 GN skyeso.
17 CDGNP pas.
18 z //; y /: CDGNP na.
19 yCDGNP // (y has 'o / in black ink).
20 G khams has sa subscribed and abbreviated (end of
dang brai bas na¹ bdag ma yin no² // 'gro ba las stsoqs pa'i byed pa dang brai ba'i phyir³ sems can ma yin no // skad cig pa'i phyir⁴ srog ma yin no⁵ // bskyped <z 13> par bya ba⁶ skye ba'i <P 188b> byed pa dang brai ba'i phyir⁷ skye ba po⁸ ma yin no // las las skyes pa'i phyir⁹ shed las <y 42b> skyes¹⁰ ma yin no // skye ba'i¹¹ myed pas¹² shed bu ma yin no¹³ // bud med¹⁴ dang¹⁵ <C 157b; D 157b> skyes pa dang¹⁶ ma ning¹⁷ bdag nyid gyi¹⁸ bdag gzhan myed pas //¹⁹ bud myed²⁰

1. CDGNP omit /.
2. G yino.
3. y adds /.
4. CDGNP omit /.
5. N yino.
6. CDGNP ba'i.
7. z /; y //; CDGNP omit.
8. D bo.
9. CDGNP omit /.
10. y CDGNP add pa.
11. z skye ba'i; y skyped pa'i shed; CDGNP skyped pa'i shed.
12. CDGNP omit /.
13. GN yino.
14. zy med and not myed.
15. CDGNP omit /.
16. GNP add /.
17. y ma ning is written below the line.
18. z gyi; y ky'i; CDGNP kyi.
19. CDGNP omit //.
ma yin / skyes pa ma <G 230b> yin / ma ning ma yin te //
bud med^4 las stogs pa ni sa las stogs pa gnas pa'i bye brag^5
tsam^6 la brtags pa'i phyir ro^7 // nga ma yin^8 bdag ma yin^9
zhes bya ba ni bdag dang bdag gir^10 brtags pa dang bral ba'i
phyir ro^11 // gzhan su'i^12 yang ma yin //^13 zhes bya ba ni
dbang phyug las stogs pa bdag po myed pa'i phyir ro // de'i
phyirchos thams chad la bdag dang bdag gir^14 myed pas^15
byed^16 par ji ltar 'gyur zhes dgongs pa'o // //^17
sngar yongsu^18 shes par^19 bya ba'i dgos po'i rang bzhin

^20_y med.
^1_p omits /.
^2_N sa.
^3_CDGNP omit the second /.
^4_zy med.
^5_N bsg.
^6_N cam.
^7_N phyiro.
^8_y adds /.
^9_CDGNP omit /.
^10_z gir; y gir; CDGNP gis.
^11_GN phyiro.
^12_zy su'i; CD su'i; GNP su yi.
^13_CDGNP omit /.
^14_z bdag gir; y bdag gi; CDNP bdag gi; G bdagi.
^15_y adds /.
^16_N byed has da smudged.
^17_z // //; y // (flower) //; CDGNP //.
^18_yCDP yongs su.

[1. rang gi mtshan nyid]

gang khams drug po tha dad pa la /¹⁶ tha dad pa ma yin

¹⁹ GNP omit par.
¹ CDGNP omit /.
² CDGNP shes.
³ y adds //.
⁴ GNP omit ma.
⁵ CDGNP omit /.
⁶ z dris so has crossed out an 'a chung before dris; GN drisc.
⁷ y //.
⁸ p omits /.
⁹ GN tshigi.
¹⁰ yCDGNP add /.
¹¹ z lagi; y lag gi; CDGNP lag gi.
¹² N pa'i.
¹³ N //.
¹⁴ N nyido.
¹⁵ y // //.
¹⁶ CDGNP omit /.
'du shes pa de ní / gcig pur / 'du shes pa 'o / rdul phra rab / tha dad pa'i lus la gang gcig du 'dzind pa de ní / ril por 'du shes pa'o / skad cig so so gzhan du gyur kyang / gang dus gzhan na yang 'dug / par 'dzin pa de ní / rtag par 'du shes pa' 'o / ma byung ba las 'byung ba la gang yod pa nyid las skye bar 'dzind pa de ní / brtan / bar 'du shes pa' 'o / byung nas myed <N 185a>
par gyur¹ pa la² yang 'da's pa'ï dusu³ 'phos par⁴ 'dzin pa
gang yin ba⁵ de ni⁶ ther⁷ zug <G 231a> du⁸ 'du shes pa 'o⁹
// sduŋ bengal gsum dang ldan yang gang gcig du¹⁰ <P 189a>
sduŋ pa'ï ngo bor 'dzin¹¹ pa de ni¹² bde bar 'du shes pa
'œ¹³ // 'du shes de dag ni bdag las stsoqs par 'du shes pa'ï
rgyu yin bas¹⁴ de'i phyir sngar bstan¹⁵ to //
'dû lta bu las stsoqs pa myi shes pa rnam pa sna tshogs
//¹⁶ shes¹⁷ bya ba des ni bdag du¹⁸ lta ba las <y 43b> stsoqs

CDGP par.
z pa' 'o; y pa 'o; CDGNP pa'o.
GNP na.
y gyurdl.
CD las.
CDGP dus su.
CDGNP pas.
CDGNP pa.
CDGNP omit /.
D thdr.
CDGNP tu.
zy pa 'o; CDGNP pa'œ.
CDGNP tu.
y 'dzînd.
CDGNP omit /.
CDGNP pa'œ.
zy bas /; CDGNP pas.
y bstand.
CDGNP omit //.
CD zhes.
pa nyon mongs pa'i¹ tshogs thams chad kyang phyin c'i² log g'i³ rnam pa las byung ba'i⁴ phyir ma rig pa'i⁵ rang bzhin no //³ de'i⁶ phyogs gcig du⁷ gyurd pa⁸ ni 'dod chags las stsoogs pa 'o⁹ zhes de stan tho //⁷ 'dod chags dang⁸ zhe sdang dang⁹ gti¹⁰ mug gis bskyed¹¹ <C 158a> pa¹² <D 158a> phyir /¹¹ lus dang¹² ngag¹³ dang¹⁴ yid kyel las 'di nyid la /¹⁵ 'dod chags dang /¹⁶ zhe sdang dang¹⁷ gti¹⁸ mug ces gsungsste¹⁸ / btags pa'i⁴ phyir

¹⁸CDGNP tu.
¹N ba'i.
²y ji.
³zy no //; CDGNP te //.
⁴CDGNP tu.
⁵yCDGNP pa.
⁶z pa 'o; yCDGNP pa'o.
⁷z stan tho //; y ston to //; CDGP ston te //; N ston te //.
⁸CDGN add //.
⁹CDGNP add /.
¹⁰N bskyod.
¹¹CDGNP omit /.
¹²CDGNP add /.
¹³C dag.
¹⁴CDGN add /.
¹⁵CDGNP omit /.
¹⁶YC omit /.
¹⁷CDGN add /.
¹⁸yCDGNP gsungs te.
ro\(^1\) //

mgon bar\(^2\) chags pa dang bcas pa\(^3\) /\(^4\) zhes bya ba ni /\(^5\)
bu dang chung ma las\(^6\) stsogs pa 'dod pa'o //

'di lta bu las stsogs pa'\(^7\) //\(^8\) zhes bya ba ni gang dag
lus dang /\(^9\) sens 'khrug\(^10\) par 'gyur ba\(^11\) rgyal po'i zham
bring\(^12\) byed pa dang / tshong byed pa las stsogs pa'o // lhag
ma ni go sla bas /\(^13\) ma bshad do // //\(^14\)

[2. nges pa'\(^i\) tshig gi mtshan nyid]
de la mun <z 14> pa chen po'i phyir\(^15\) ma rig pa'o //\(^16\)
zhes bya ba las stsogs pas ni\(^17\) nges pa'\(^i\) tshig\(^18\) gi mtshan

\(^1\)G phyiro.
\(^2\)CDGNP par.
\(^3\)z pa; y pa'; CDGNP omit.
\(^4\)z /; y /; CDGNP omit.
\(^5\)yCDGNP omit /.
\(^6\)G omits la.
\(^7\)CDGNP pa.
\(^8\)z //; y /; CDGNP omit.
\(^9\)yCDGNP omit /.
\(^10\)CDGNP 'khrugs.
\(^11\)zy 'gyur ba; CDGNP gyur pa.
\(^12\)z zham 'bring; y zham 'bring; CDGNP zha 'bring.
\(^13\)yCDGNP omit /.
\(^14\)z // //; y // (flower) //; CDGNP //.
\(^15\)y phyir.
\(^16\)CDGNP omit //.
\(^17\)C na.
nyid ston\textsuperscript{1} to // de kho na myed pa bzhin du byed pas na ma rig pa'o //

mgon <y 44a> bar\textsuperscript{2} 'du byed pa'i phyir //\textsuperscript{3} zhes bya ba ni yang\textsuperscript{4} sred\textsuperscript{5} pa mgon bar\textsuperscript{6} 'du byed pa'i phyir\textsuperscript{7} //

rnam par rig pa'i phyir\textsuperscript{8} zhes\textsuperscript{9} bya ba ni rnam par shes par <G 231b> byed pa'i phyir ro\textsuperscript{10} //

rten\textsuperscript{11} pa'i phyir\textsuperscript{12} zhes bya ba ni sred\textsuperscript{13} pa'i dbang gis 'di la rnam par shes pa\textsuperscript{14} gzhoi\textsuperscript{15} ba dang /\textsuperscript{16} gzugsu\textsuperscript{17}

\textsuperscript{18}N tshi.
\textsuperscript{1}ZDGNP ston; y stond; C lhon.
\textsuperscript{2}CDGNP par.
\textsuperscript{3}Z //; y //; CDGNP omit.
\textsuperscript{4}G yang has nga below the line.
\textsuperscript{5}Z sred; y srid; CDGNP srid. z's sred (craving) is an obvious mistake.
\textsuperscript{6}CDGNP par (G ra is below the line).
\textsuperscript{7}Z phyir; y phyir ro; CDGP phyir ro; N phyiro.
\textsuperscript{8}Z //; y //; CDGNP omit.
\textsuperscript{9}G zhes has sa subscribed and abbreviated.
\textsuperscript{10}N phyiro.
\textsuperscript{11}Z rten pa'i phyir / (in black, crossed out, and followed by) rten; y rtend; CDGNP brten.
\textsuperscript{12}CDGNP omit /.
\textsuperscript{13}CDGNP srid.
\textsuperscript{14}y pa'.
\textsuperscript{15}CDGNP gshol.
\textsuperscript{16}C omits /.
\textsuperscript{17}yCDP gzugs su.
rung bas¹ na² go rims³ bzhin du myêng dang gzugs so⁴ // de'î phyir mdo sde las kyang /⁵ rnam par shes pa’î⁶ gnas⁷ <N 185b> bzhis <P 189b> gsungs pa⁸ te /⁹
gzugs¹⁰ la nye bar song ba’î rnam par shes pa dang /
tshor ba la nye bar¹¹ song ba dang / ’du shes la nye bar song ba dang / ’du byed la nye¹² bar song ba ste¹³ / rnam par shes pa nî skad chig¹⁴ kyang¹⁵ myê rtend¹⁶ par gnas pa myed do¹⁷

¹z bas has sa written below the line.
²y adds /.
³zCD rims; y rims; GNP rim.
⁴GN gzugso.
⁵P omits /.
⁶CDGNP pa.
⁷CDGNP add pa
⁸yCDGNP omit pa.
⁹y //.
¹⁰G gzugs has sa subscribed and abbreviated.
¹¹zyCDNP nye bar; G nyer.
¹²G nya.
¹³N sta.
¹⁴y cig.
¹⁵N gyang.
¹⁶CDGNP brten.
¹⁷G medo.
zhes gsungs ba'i\(^1\) phyir ro\(^2\) //

skye ba'i sgo'i\(^3\) phyir //\(^4\) zhes bya ba ni rnam par shes pa skye\(^5\) zhing 'phel bar byed pas skye mched de / skye mched drug 'dus pas /\(^6\) skye mched drug go\(^7\) /\(^8\)

reg pa'i phyir //\(^9\) zhes bya ba ni de'i stobs kyis yul dang dbang po dang /\(^10\) rnam par shes pa rnams phan tshun 'dus shing reg pa dang mtshungs pa'i phyir ro\(^11\) // <y 44b>

myong ba'i phyir //\(^12\) zhes bya ba ni 'dis\(^13\) sgon\(^14\) gyi las kyis 'bras bu tshor zhing myong bar byed pas na /\(^15\) tshor ba'o /\(^16\)

skom ba'i\(^17\) phyir //\(^18\) zhes bya ba ni des\(^19\) yang sred\(^20\)

\(^1\) z ba'i; y pa'i; CDGNP pa'i.
\(^2\) GN phyiro.
\(^3\) CDGNP omit sgo'i.
\(^4\) CDGNP omit //.
\(^5\) N skya.
\(^6\) CDGNP omit /.
\(^7\) N drugo.
\(^8\) yDP //.
\(^9\) CDGNP omit //.
\(^10\) yCDGNP omit /.
\(^11\) GN phyiro.
\(^12\) z //; y //; CDGNP omit.
\(^13\) G adds bya ba ni 'dis.
\(^14\) z sgon (the na ro has overwritten a gi gu).
\(^15\) CDGNP omit /.
\(^16\) yCDGNP //.
\(^17\) zy ba'i; C ba'i; DGNP pa'i.
pa las stsogs pa 'dod cing skom bas¹ /² sred pa'o //
nye bar len pa'¹ phyir /³ zhes bya ba ní yang srid pa
'dzin ching⁴ len pa ste / 'dod pa dang /⁵ lta ba dang / tshul
khrims dang /⁶ brtul⁷ zhugs dang / bdag du⁸ smra ba la mngon
bar⁹ zhend pa¹⁰ ní /¹¹ len pa'o //
yang srid pa skyed¹² pa'¹ phyir /¹³ zhes bya ba ní de
la¹⁴ skye ba¹⁵ 'byung <C 158b> bas na¹⁶ <D 158b> /¹⁷ srid pa'o

¹⁸ z //; y //; CDGNP omit.
¹⁹CD de.
²⁰CDGNP srid. zy's sred (craving) is an error.
¹CDGNP pas.
²CDGNP omit /.
³z //; y //; CDGNP omit.
⁴y cing.
⁵CDGNP omit /.
⁶p omits /.
⁷P brtul.
⁸CDGNP tu.
⁹CDGNP par.
¹⁰zy zhend pa; CDGP zhen pa; N shes.
¹¹CDGNP omit /.
¹²CD bskyed.
¹³z //; y //; CDGNP omit.
¹⁴y las with sa written below the line.
¹⁵CD skyes pa.
¹⁶C ni.
¹⁷zy / (y in black); CDGNP omit.
lhaṅ¹ ma rnams² <G 232a> ni brda³ phrad⁴ sla⁵ bas ma bshad do⁶ //⁷

gang zag la bdag myed pa log⁸ par khong⁹ du chud pa'i phyir /¹⁰ ma rig pa las stsogs pa'i mtshan nyid dang po bstan¹¹ to /¹²

[3. yan lag gi mtshams sbyor ba'i mtshan nyid]
da ni bdag myed pa gnyis ka¹³ log par khong du chud pa la /¹⁴ yan lag gi mtshams sbyor ba'i mtshan nyid //¹⁵ gzhan yang //¹⁶ zhes bya ba¹⁷ gsungste¹⁸ //¹⁹ gang gang²⁰ zag²¹

¹C lha.
²G rnams has sa subscribed and abbreviated (end of line).
³yCDGNP brda.
⁴CDGNP add par.
⁵N smra.
⁶GN bshado.
⁷y / (flower) /.
⁸N lag.
⁹N khod.
¹⁰CDGNP omit /.
¹¹zCDGN po bstan; y po bstand; P pos stan.
¹²y // (flower) //.
¹³z gnyis ka; y gnyi ga; CDGNP gnyi ga.
¹⁴CDGNP omit /.
¹⁵CDGNP omit //.
¹⁶CDGNP omit //.
¹⁷yCDGNP ba.
dang /¹ chos la bdag myed pa'¹ mtshan nyid kyitchensh de kho na myi
rtogs pa de nī /² ma rig pa'o //

de shes pa myed pa nyid nī ma yin mod gyi³ / <y 45a>
phyīn⁴ jī⁵ log gī tshul gyis shes pas na /⁶ myi shes pa'⁷ zhesh
brjod par 'dod de //⁸ log par shes pa' 'o //⁹ <P 190a> zhesh
rnam grangs gyis¹⁰ bstan¹¹ te¹² // des gzugs las stsogs pa'¹³
chos¹⁴ mgon <N 186a> bar¹⁵ zhend pa yang log par shes pa'i
rang bzhin yin bas¹⁶ na¹⁷ ma rig pa zhes gsungs pa yin no¹⁸

¹⁸ yCDGNP gsungs te.
¹⁹ CDGNP omit the second /.
²⁰ z gang; y gang is crossed out; CDGNP omit.
²¹ CDGNP add gang.
¹yCDGNP omit /.
² CDGNP omit /.
³ z gyi; y kyì; CDGNP kyì.
⁴ N phyir.
⁵ z jì; y cì; CDGNP ci.
⁶ yCDGNP omit /.
⁷ N ba.
⁸ CDGP omit the second /.
⁹ z pa' 'o //; yCDGNP pa'o.
¹⁰ z gyis; y kyis; CDGNP kyis.
¹¹ y bstand.
¹² zn te; yDGP to; C no.
¹³ y pa'¹ has pa written below the line.
¹⁴ CDGNP add la.
¹⁵ CDGNP par.
¹⁶ CDGNP pas (G has sa subscribed and abbreviated).
// skabs gzhan nas gyang¹ myi shes pa'¹ sgras de nyid brjod do /² <z 15> shes pa myed pa nyid ma yin bas /³ de'i phyir don 'dþ rnam grangs gzhan du stond⁴ to /// ///⁵
  yan lag gi⁶ mtshams sbyor ba⁷ bstan⁸ pa'¹ phyir /⁹ ma rig pa yod na //¹⁰ zhes bya ba gsungs te /¹¹ byis ba¹² dag bdag las stso gs par phyin c'i log du¹³ mgon bar¹⁴ zhend pas /¹⁵
tshe 'dþ la bde ba'¹ phyir bsod nams ma yin ba'¹⁶ las¹⁷ mang du byed /¹⁸ phyis bde ba'¹ phyir /¹⁹ bsod nams kyì las kyang

¹⁷C ni.
¹⁸N yino.
¹⁸CDGNP kyang. z is an obvious mistake.
²⁴CDGNP //.
³zy bas /; CDGNP pas.
⁴zy stond: C bstan; DGNP ston.
⁵z /// ///; y /// (flower) ///; CDGNP //.
⁶y gi'.
⁷CDGNP omit ba.
⁸y bstand.
⁹z /; y ///; CDGNP omit.
¹⁰CDGNP omit //.
¹¹y //.
¹²CDGNP pa.
¹³CDGNP tu.
¹⁴CDGNP par.
¹⁵CDGNP omit /.
¹⁶zy ba'í; CDGP pa'i; N ba'i.
¹⁷G las has sa subscribed and abbreviated (end of line).
¹⁸z /; y ///; CDGNP omit.
byed /¹ sdu g bsngal ba² yang myed /³ bde ba yang myed pa¹ phyir myi g.yo ba¹i las gyang⁴ byed pa ni⁵ ma ríg pa¹ rkyen kyis⁶ 'du byed rnams so⁷ //
bsod nams ma yin ba⁸ ni de⁹ gt¹ mug <G 233b> las byung bas na /¹⁰ ma <y 45b> ríg pa¹i rkyen las byung ba zhes bya ba¹¹ rigs na /¹² bsod nams dang /¹³ myi g.yo ba¹i 'du byed dag ni rtag du¹⁴ ma chags¹⁵ las stso gs pa¹i dge ba¹i rtsa ba las byung bas /¹⁶ ma ríg pa¹i rkyen las byung bar ji ltar rigs she na //¹⁷

¹⁹yCDGNP omit /.  
¹CDGNP omit the second /.  
²yCDGNP omit ba.  
³zy /; C pa; DGNP omit.  
⁴yCDGNP kyang. z is an obvious mistake.  
⁵z /; y //; CDGNP omit.  
⁶CDGNP gyis.  
⁷GN rnams.  
⁸CDGNP pa.  
⁹z de mu with mu crossed out; y de; CDGNP omit de.  
¹⁰zy na /; CDGNP ni.  
¹¹z ba; y ba¹; CDGNP bar.  
¹²CDGNP omit /.  
¹³CDGNP omit /.  
¹⁴CDGNP tu.  
¹⁵CDGNP add pa.  
¹⁶CDGNP omit /.  
¹⁷CDGNP omit the second /.  

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de nyes pa myed do¹ // ma rig pa ni rnam pa gnyis te /
rgyu dang 'bras bu la rmongs pa'ì mtshan nyid dang / de kho
na la rmongs pa'ì mtshan nyid do // de la rgyu dang 'bras bu
la rmongs pa'ì rgyu las byung ba'ì 'du byed rnams ni bsod nams
ma yin ba² nyid du 'dod de³ //⁴ bsod nams dang myì g.yo ba nì
ma yin no⁵ // de dag nì de kho na'ì don la rmongs pa'ì rgyu
las 'byung⁶ bar⁷ 'dod de / bdag bde bar gyurd la /⁸ sdug
bsngal⁹ bar ma <D 159a> gyurd cig /¹⁰ <C 159a> ces mgon bar¹¹
zhend¹² nas /¹³ de mgon bar¹⁴ 'du byed pa'ì phyir ro¹⁵ // de
bas na rgyu dang 'bras bu la¹⁶ rmongs pa ma yin ba'ì¹⁷ rgyu

¹G medo.
²CDGNP pa.
³C do.
⁴yDGNP omit the second ./.
⁵GN yino.
⁶yCDGNP byung.
⁷C ba.
⁸CDGNP omit ./.
⁹z added ma then crossed it out.
¹⁰yCDGNP omit ./.
¹¹CDGNP par.
¹²y zhen.
¹³CDGNP omit ./.
¹⁴CDGNP par.
¹⁵G phyiro.
¹⁶CDGNP omit la.
¹⁷CDGNP pa'ì.
las byung\(^1\) \(<P\ 190b>\) yang de kho na'i\(^2\) don la rmongs pa'i\(^3\) mtshan nyid kyis\(^2\) ma rig \(<N\ 186b>\) pa'i\(^4\) rkyen\(^3\) las byung bas de 'gal ba myed do // de kho na'i\(^5\) don la rmongs pa'i\(^6\) rgyu las byung ba\(^7\) yang yod la / rgyu dang 'bras bu la rmongs pa\(^8\) ma yin ba\(^9\) mtshan \(<y\ 46a>\) nyid las dge\(^7\) ba'i\(^6\) rtsa ba 'byung ba yang yod pas myi 'gal te / de nyes pa myed do // de bas na de kho na la log par shes pa ni ma rig pa zhes bya'o //

'dod pa na spyod pa'i\(^10\) las rgyu'i\(^11\) dngos pos\(^8\) 'dod pa'i\(^12\) khamsu\(^9\) bsod nams kyis\(^10\) 'gro bar nye bar\(^11\) 'gro bar\(^12\) gang yin ba\(^13\) de dag ni ///\(^14\) bsod namsu\(^15\) nye bar 'gro ba'i\(^12\) 'du byed ///\(^16\) \(<G\ 233a>\) rnams so\(^17\) // bsod nams dang myi 'thun bas\(^18\) na

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\(^1\)y added ba then crossed it out.
\(^2\)CDGPNP kyis.
\(^3\)y rkyen.
\(^4\)G ba' with 'a chung crossed out.
\(^5\)y pa'.
\(^6\)CDGPNP pa'i.
\(^7\)y dge'.
\(^8\)CD po.
\(^9\)yCDP khams su.
\(^10\)CDGPNP kyis.
\(^11\)C ba.
\(^12\)CDGPNP ba.
\(^13\)CDGPNP pa.
\(^14\)CDGPNP omit //.
\(^15\)yCDP nams su.
\(^16\)yCDGPNP omit //.
\(^17\)GN rnamso.
bsod nams ma yin ba\(^2\) ste //\(^3\) de la gang ngan song\(^4\) du 'gro ba\(^i\) 'du byed gang yin ba\(^5\) de dag ni\(^6\) bsod nams\(^7\) ma yin bar\(^8\) nye bar 'gro ba\(^9\) rnam\(_{so}\) so\(^10\) // myi g.yo ba ni gzugs dang\(^11\) gzugs myed pa\(^j\) kham\(_{s}\) de dag gi rgyur 'gyur\(^12\) ba\(^i\)\(^13\) 'du byed rnam\(_{s}\) te //\(^14\) myi g.yo bar\(^15\) nye bar\(^16\) 'gro ba rnam\(_{so}\)\(^17\) // yang na bsod nams nyid du\(^18\) gyurd cing red pa\(^i\) 'du byed gang yin ba\(^19\) de dag ni bsod nams su\(^20\) nye bar 'gro ba ste / bsod

\(^{18}\) myi 'thun bas; CDGNP mthun pas.
\(^{1}\) CDGNP omit /.
\(^{2}\) CDGNP pa.
\(^{3}\) yCDGNP omit the second /.
\(^{4}\) P song is unclear.
\(^{5}\) CDGNP pa.
\(^{6}\) y adds /.
\(^{7}\) y rnam\(_{s}\).
\(^{8}\) CDGNP par.
\(^{9}\) y adds /.
\(^{10}\) GN rnam\(_{so}\).
\(^{11}\) CDGNP add /.
\(^{12}\) CDGNP gyur.
\(^{13}\) zN ba\(^i\); y ba\(^i\); CDGP pa\(^i\).
\(^{14}\) CDGNP omit the second /.
\(^{15}\) GNP ba.
\(^{16}\) N par.
\(^{17}\) z rnam\(_{so}\); yCDP rnam\(_{s}\) so; GN rnam\(_{so}\).
\(^{18}\) G nyidu.
\(^{19}\) CDGNP pa.
nams shes¹ bya ba'î tha tshig go² //³ gzhan yang de bzhin du khong du chud par bya'o //⁴
du byed kyê rkyend rkyend⁵ gyê⁶ rnam par shes pa gang zhe na zhês bya ba tshig gi lhag ma ste / de brjod par⁷ bya'o⁸ //⁹ <y 46b> bsod nams su¹⁰ nye bar 'gro ba'î 'du byed de¹¹ rnam las /¹² bsod nams las¹³ nye bar 'gro ba'î rnam par shes pa nyid du 'gyur /¹⁴ bsod nams ma yin bar¹⁵ nye bar 'gro ba'î 'du byed <z 16> rnam las /¹⁶ bsod nams¹⁷ ma yin ba'î¹⁸ nye

²⁰GN namsu.
¹CDGNP zhês.
²G tshigo.
³CGNP omit the first /.
⁴y / (two squiggles) /.
⁵z rkyend rkyend; yCDGNP rkyen.
⁶y kyê.
⁷G par (ra below the line); N bar.
⁸CDGNP bya ba'o.
⁹P omits //.
¹⁰GN namsu.
¹¹CDGNP omit de.
¹²CDGNP omit /.
¹³zy nams las; CDP nams su; GN namsu.
¹⁴zy //; CDGN //; P omits.
¹⁵zy bar; CDGP pa'î; N ba'î.
¹⁶z //; y //; CDGNP omit.
¹⁷y nams.
¹⁸CDGNP pa.
bar 'gro ba'i rnam par shes pa nyid du gyur¹ /² myi g.yo bar nye bar 'gro ba'i 'du byed rnams las /³ myi g.yo bar nye bar 'gro ba'i rnam par shes pa nyid du⁴ 'gyur /⁵ ba /⁶ 'di ni 'du byed gyi⁷ rkyen gyis⁸ rnam par shes pa zhes bya ste //⁹ de ni 'di <P 191a> skad du

gang gi phyir bsod nams las stsogs pa¹⁰ 'du byed rnam¹¹ gsum <N 187a> gyis yongsu¹² bsgoms¹³ pa'i rnam par shes pa¹⁴ bsod nams las stsogs pa'i 'gro ba gsum du rgyu'i dngos por ram / rnam par smyin pa'i 'bras <D 159b> bur

¹CD 'gyur.
²zCDGN /; y //; P omits.
³CDGNP omit /.
⁴N nyidu.
⁵yCDGNP omit /.
⁶z ba /; y ba' / (in black); CDGNP ba.
⁷z gyi; y kyi; CDGNP kyi.
⁸y kyi.
⁹CDGNP omit the second /.
¹⁰N ba.
¹¹zy rnam; CD rnam pa; GNP rnams.
¹²yCDP yongs su.
¹³z bsgoms; y bsgoms (ma is crossed out); CDGNP bsgos. z is a mistake.
¹⁴y adds /.
'gro ba de'i phyir 'du byed gyi¹ rkyen² gyis³ rnam
par shes <G 159b> pa <G 233b> zhes bya'o

zhes⁴ bstan⁵ par 'gyur ro⁶ //
'di ni rnam par shes pa'i rkyen gyis⁷ mying dang gzugs
<y 47a> shes⁸ bya'o //⁹ zhes bya ba ni gang gi phyir rnam par
smyin pa'i rnam par shes pa dang dus mnyam du mying dang¹⁰
gzugs kyis¹¹ rnam par smind pa mgon bar¹² 'grub ste / des
yongsu¹³ bzung¹⁴ bas¹⁵ 'phel bar 'gyur ba de'i phyir bsod nams
las stso gs pa'i 'du byed kyis yongsu¹⁶ bsgoms¹⁷ pa'i rnam par

¹z gyi; y kyis; CDGNP kyi.
²y rkyen.
³y kyis.
⁴zyGNP zhes bya'o zhes; CD zhes.
⁵y bstand.
⁶GN 'gyuro.
⁷y kyis.
⁸CDGNP zhes.
⁹CDGNP omit //.
¹⁰GNP omit dang.
¹¹z kyis; y kyis; CDGNP kyi. z is a mistake.
¹²CDGNP par.
¹³yCDP yongs su.
¹⁴CDGNP gzung.
¹⁵N adds /.
¹⁶yCDP yongs su.
¹⁷z bsgoms; y bsgoms (ma is crossed out); CDGNP bsgos.
z is a mistake.
shes pa'ì rgyu las byung¹ ba'ì phyir /² de'ì stobs kyis 'phel bar 'gyur bas /³ de dang dus mnyam du 'grub pa ni rnam⁴ par shes pa'ì rkyen gyeis⁵ mying dang gzugs so⁶ //

skye mched drug gi sgo nas /⁷ shes⁸ bya ba ni myig las stso gs pas mthong ba⁹ las stso gs pa'ì bya ba byed pa'ì õggs pa¹⁰ 'grub¹¹ pa'o //

reg pa'ì tshogs drug //¹² ces bya ba ni myig gi 'dus te reg pa nas /¹³ yid kyì 'dus te reg pa'ì bar du ste¹⁴ / de yang gsum 'dus nas skye'o //

la la ni sdug bsngal las stso gs па⁵ tshor ba skye ba'ì rgyu sems las byung ba'ì chos gzhan zhig¹⁶ zer te //¹⁷ gsum

¹CDGNP 'byung.
²CDGNP omit /.
³CDGNP omit /.
⁴N rnam.
⁵y kyis.
⁶GN gzugsö.
⁷Z /; y //; CDGNP omit.
⁸CDGNP zhes.
⁹C nga.
¹⁰N ba.
¹¹zy 'grub; CDNP grub; G grub grub.
¹²CDGNP omit //.
¹³CDGNP omit /.
¹⁴y ste'.
¹⁵G omits pa.
¹⁶yCDGNP add ces.
¹⁷yCDGNP omit the second /.

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'dus pa nyid las de¹ don gzhan ma yin no² //
ci³ lta bur /⁴ zhes bya ba ni ji ltar tshor ba'i⁵ rnam <y
47b> pa skye bar nus pa'i⁶ rgyu'i⁷ rang bzhin du nges pa'o //⁵
 tshor ba'i bye brag de dag myong ba dang / mgon bar⁶
dga' ba dang /⁷ lhag par zhen⁸ pa dang /⁹ lhag par zhend¹⁰ nas
'dug pa' //¹¹ zhes bya ba ni sred pa chung ngu dang / 'bring
dang¹² rab dang /¹³ rab gyi¹⁴ mchog du¹⁵ rab du¹⁶ dbye ba¹⁷

¹⁷D da.
²GN yino.
³z ci; y ji; CDGNP ji.
⁴z /; y //; CDGNP omit.
⁵y / (one squiggle) /.
⁶CDGNP par.
⁷P omits /.
⁸y zhend.
⁹P omits /.
¹⁰y zhen.
¹¹zy pa' //; CDGNP pa.
¹²yCDGN add /.
¹³P omits /.
¹⁴z gyi; y kyi; CDGNP kyi.
¹⁵zy du; CD omit; GNP tu.
¹⁶zy rab du; CDNP rab tu; G omits.
¹⁷zyCDGP dbye ba; N dbye'i.
ste / bzhi po¹ dag ni <P 191b> rnam grangsu² gtogs³ <G 234a> pa'o // yang na gang bde ba'ī tshor ba myong ba'ī dus na myong ba zhes bya'o // sdug bsngal myong ba'ī dus na /⁴ de nyid <N 187b> la yid kyī⁵ smond pa ni mgon bar⁶ dga' ba'o // sdug bsngal yang ma yin /⁷ bde ba yang ma yin ba'ī⁸ tshor ba ni ma 'ongs pa na lhag par zhend pa'o // da ltar de dang 'bral bar myī 'dod pa ni lhag par zhen⁹ nas 'dug pa'o //¹⁰ sdug¹¹ pa nyid /¹² sdug pa'ī ngo bo 'o //¹³ bde ba'ī ngo bo yang de bzhin no¹⁴ // sdug pa ni 'dod pa'o /¹⁵ bde ba ni 'thun ba'o¹⁶ //¹⁷ ma 'ongs pa na¹⁸ sdug pa'ī dngos po la smon¹⁹ pa'ī rnam

¹CDGNP add de.
²yCDP grangs su.
³ᵧ gsutogs has crossed out the su.
⁴CDGNP omit /.
⁵z kyī; y kyīs; CDGNP kyīs.
⁶CGNP par.
⁷CDGNP pa.
⁸CDGNP pa'ī.
⁹ᵧ zhen.
¹⁰zyDGNP 'dug pa'o //; C 'jug pa'o //.
¹¹p drug.
¹²CDGNP omit /.
¹³z bo 'o //; y bo 'o // ('o // in black); CDGNP bo.
¹⁴G bzhino.
¹⁵z /; yCDGN //; P omits.
¹⁶zy 'thun ba'o; CDGNP mthun pa'o.
¹⁷p omits //.
¹⁸CD ni.
pa ni /1 len pa'o /2
yang srid /3 pa skies /4 pa'i las kun nas slong ba' /5 /6 <z
17> zhes bya ba ni sad /7 par byed ces bya ba'i tha tshig go //8
'phel <D 160a> ba yongs su /9 smyin pa //10 <y 48a> zhes
bya ba ni 'phel ba yod pas /11 /12 gang phyis yongsu /13 smyin /14
pa ni /15 rga /16 ba'i mtshan nyid do // de las 'jig par 'gyur
ba ni 'chi ba'i mtshan nyido /17 /18

19 zCDGP smon; y smond; N sman.
1 CDGNP omit //.
2 z pa'o; y pa' 'o //; CDGNP pa'o //.
3 zy srid; CD srid; GNP sred (craving). GNP are in error.
4 CDGNP bskyed.
5 yCDGNP ba.
6 z //; y //; CDGNP omit.
7 C srid. C is an obvious mistake.
8 zyD //; CGN //; P omits.
9 GN yongsu.
10 CDGNP omit //.
11 N bas.
12 CDGNP omit //.
13 zGN yongsu; yCDP yongs <C 160a> su.
14 y smind.
15 yCDGNP omit //.
16 CDGNP dga' (interest). This is obviously wrong.
17 N nyido.
18 y // (flower) ////.
[4. mtha' gnyis dang bral ba'i mtshan nyid]

de ltar¹ zhes bya ba ní mjug pa² sdud pa ste³ mtha' gnyis
dang /⁴ bral ba'i mtshan nyid ston⁵ to //
rgyu gzhan dang gzhan las byung⁶ ba / rkyen gzhan dang
gzhan las byung ba⁷ //⁸ zhes bya ba ní rgyu 'thun ba'i⁹ rnam
pa dang /¹⁰ myi 'thun ba'i¹¹ rnam pa tha dad pa mang po'i
phyir ro¹² // des ní rtag pa dang¹³ gcig pu'¹⁴ 'am¹⁵ dbang
phyug las stsogs¹⁶ par¹⁷ rgyur sgro btags pa'i mtha' bstsal¹⁸
to //

¹y adds /.
²z mjug pa ste (ste is crossed out); yCDGN mjug; P 'jug.
³CDGNP add /.
⁴yCDGNP omit /.
⁵y stond.
⁶CDGNP 'byung.
⁷y ba'.
⁸CDGNP omit //.
⁹zy 'thun ba'i; CDGNP mthun pa'i.
¹⁰CDGNP omit /.
¹¹zy 'thun ba'i; CDGNP mthun pa'i.
¹²GN phyiro.
¹³zy dang; CGP 'am; DN 'am /.
¹⁴z pu'i; y pu'i; CP bu; DGN pu.
¹⁵yCDN add /.
¹⁶G sod.
¹⁷CDGNP pa.
¹⁸zCD bstsal; y bstald; GNP bsal.
rtag pa ma yin /\ zhes bya ba ni 'byung ba dang /\ 'jig pa'ï chos chan³ gyê phyir⁴ te //⁵ des ni bdag rtag pa las stsogs pa las gyurd ba'ï⁶ rang bzhin ma yin <G 234b> bas⁷ /
gang dag de ther zug du⁸ gnas pa'ï rtag par sgro 'dogs⁹ pa de dag btsalsal¹⁰ to //

myi rtag pa ma yin /¹¹ zhes bya ba ni rgyun kyï¹² rtag
pa nyîd kyï phyir rtag pa ste /¹³ des ni bdag rtag pa las
stsogs pa las gyurd pa ma yin <P 192a> yang¹⁴ 'di rtag pa dang
'gal ba yang ma yin no¹⁵ zhes dgongs <y 48b> pa'o //
'dus byas ma yin /¹⁶ zhes¹⁷ bya ba ni blo sgon du btang

¹CDGNP omit //.
²yCDGNP omit //.
³y can.
⁴y phyir.
⁵CDGNP omit the second //.
⁶zy pa'ï: CD pa'i; GNP ba'i.
⁷CDGNP pas.
⁸CDGNP tu.
⁹G 'dogs (sa subscribed and abbreviated); N ddogs.
¹⁰zy btsalsal; CD btsal; GNP bsal.
¹¹z //; y //; CDGNP omit.
¹²z kyî; y gyî; CDNP gyî; G gyis.
¹³y omits //.
¹⁴G yang has nga below the line (end of line).
¹⁵G yino.
¹⁶z //; y //; CDGNP omit.
¹⁷G zhes has sa subscribed and abbreviated.
ste / de sus kyang ma byas pa'i phyir ro\(^1\) /\(^2\)
\(\text{'dus ma byas ma yin /}^3\) zhes bya ba ní sgyu ma ltar so
sor nges pa'i rgyu dang\(^4\) rkyen\(^5\) dag tshogs pas byas pa'i
phyir ro\(^6\) //
\(\text{rgyu myed pa ma } \langle N \text{ 188a} \rangle \text{ yin}^7\) rkyen myed pa ma yin \(^8\)
zhes bya ba ní rgyu dang rkyen so sor nges pa la ltos\(^9\) pa'i
phyir ro\(^10\) //
\(\text{myong ba po}^{11}\) yod pa ma yin \(^{12}\) zhes bya ba ní byed pa\(^{13}\)
myed pa'i phyir ro\(^{14}\) //
\(\text{zad pa'i}^{15}\) zad pa'i chos ma yin \(^{16}\) zhes bya ba ní rang
gi rgyu dang 'thun ba'i\(^{17}\) 'bras bu 'byung ba dang / bdag gis

\(^{1}\)GN phyiro.
\(^{2}\)P omits //.
\(^{3}\)z /; y //; CDGNP omit.
\(^{4}\)y adds /.
\(^{5}\)y rkyen.
\(^{6}\)N phyiro.
\(^{7}\)GN add /.
\(^{8}\)z /; y //; CDGNP omit.
\(^{9}\)GNP bltos.
\(^{10}\)G phyiro.
\(^{11}\)y po is below the line.
\(^{12}\)z /; y //; CDGNP omit.
\(^{13}\)CDGNP add po.
\(^{14}\)GN phyiro.
\(^{15}\)yCDGNP omit zad pa'i /. z is in error.
\(^{16}\)z /; y //; CDGNP omit.
\(^{17}\)zy 'thun ba'i; CDGNP mthun pa'i.
'bri ba myed pa'î phyir ro^1 //
 'jig pa'î chos ma yin /^2 zhes bya ba nî^3 ji srid du^4
 rkyen^5 tshogs pa de srid du 'byung ba'î phyir ro^6 //
 'gog pa'î chos ma yin /^7 zhes^8 bya ba^9 nî^10 'thun ba'î^11
 rkyen^12 myed par^13 rang gis 'gog^14 pa ma yin ba'î^15 phyir
 ro^16 //
 thog ma myed pa'î dus nas zhugs pa^17 /^18 zhes bya ba nî^19
 thog ma gang yang myed pa'î phyir ro^20 // 'khos^21 ba la thog

^1GN phyiro.
^2z /; y //; CDGNP omit.
^3CDGNP add /. 
^4G sridu.
^5y rkyen.
^6G phyiro.
^7z /; y //; CDGNP omit.
^8G zhes has sa subscribed and abbreviated.
^9P omits ba.
^10z omits; y myî; CD / mi; GNP mi.
^11zy 'thun ba'î; CDGP mthun pa'î; N mthun ba'î.
^12y rkyen.
^13G par has ra below the line.
^14G gogs.
^15CDGNP pa'î.
^16N phyiro.
^17y pa'.
^18z /; y //; CDGNP omit.
^19CD add /.  
^20G phyiro.
ma yod par rtog na nī de bzhin du thams chad¹ kyang rgyu myed
pa can du 'gyur ba nyid do² //

rgyun ma chad /³ <y 49a> ces⁴ bya ba nī rgyun myê⁵ 'chad
pa ste / rgyu⁶ 'jig pa dang /⁷ dus⁸ mnyam <D 160b> du 'bras
bu 'byung ste /⁹ bar¹⁰ chad myed par <C 160b> 'byung <G 235a>
ba'i phyir ro¹¹ //

klung¹² gê rgyun bzhin du rjes su¹³ zhugs pa¹⁴ /¹⁵ zhes
bya ba nī¹⁶ mya ngan las 'da's pa'i rgya mtsho¹⁷ mtha' yin

¹¹z 'khos (sa is not clear); yCDGNP 'khor.
¹y cad.
²G nyido.
³z /; y //; CDGNP omit.
⁴GNP zhes.
⁵G ma.
⁶P rgyu has gy unclear.
⁷yCDGNP omit /.
⁸CD add nas.
⁹y omits /.
¹⁰p par.
¹¹N phyiro.
¹²CDGNP rlung.
¹³GN rjesu.
¹⁴y pa'.
¹⁵z /; y //; CDGNP omit.
¹⁶CDGNP add /.
¹⁷CDGNP mtsho'i.
ba'ĩ phyir ro¹ //

tshig de dag gis² ni /³ sgro⁴ btags pa dang /⁵ bskuryd⁶ pa⁷ dang /⁸ rtag pa dang /⁹ chad pa'ĩ mtha' bstsal¹⁰ te / cī rigsu¹¹ sbyar ro¹² //¹³

[5. rgyu bsdu ba'ĩ mtshan nyid]
gal te rgyun myĩ 'chad par 'jug pa yin na / de'ĩ tshe rgyu¹⁴ spangs pas /¹⁵ mya ngan las 'da's pa thob <P 192b> par

¹GN phyiro.
²N gi.
³yCDGNP omit ./.
⁴C sg-ra.
⁵zy dang /; CDGNP omit.
⁶CDGNP skur.
⁷CDN ba.
⁸CD omit ./.
⁹CDGNP omit ./.
¹⁰CDGNP sel.
¹¹zGN rigsu; y rīgs su; CDP rīgs su.
¹²G sbya-ro.
¹³y /// (flower) ///.
¹⁴yCDGNP add gang.
¹⁵yCDGNP omit ./.
'gyur¹ zhes gang dogs² pa de la //³ rgyu gang⁴ spangs te
⁵ mya ngan las 'da's pa thob par bya ba'i rgyu bsdu ba'i
⁶ mtshan nyid ston to //⁷ mod kyê 'on kyang /⁷ zhes bya ba las
⁸ stsogs pa'o / bsdu bar⁸ bya ba gang gis rang gi 'bras bu
⁹ mngon du 'grub par byed pa de ni bsdu⁹ bar bya ba'o¹⁰ //
d de la yan lag dang po ma rig pa dang¹¹ sred pa dang len¹²
¹³ pa ni <z 18> gnyi ga ya¹³ chags pa'i mtshan nyid yin bas¹₄
gcig du¹⁵ bsdu te /¹⁶ sred pa zhes bshad do¹⁷ // 'du byed
dang /¹₈ sred¹₉ pa ni las so²⁰ // rnam par <y 49b> shes pa ni

¹zy 'gyur; CD 'gyur ro; G 'gyuro; NP 'gyur ro //.
²zy dogs; CDGP 'dogs; N 'dod (retouched).
³CDGNP omit //.
⁴N gong.
⁵CDGP omit ./.
⁶z ston to //; y stond te //; CDGNP ston.
⁷zN /; Y //; CDGP omit.
⁸N par.
⁹CD bsru.
¹⁰zy bya ba'o; CDGNP bya'o.
¹¹y adds ./.
¹²y lend.
¹³yCDGNP yang.
¹⁴CDGNP pas.
¹⁵CDGNP tu.
¹⁶CDGNP omit ./.
¹⁷N bshado.
¹⁸CDGNP omit ./.
¹⁹z sred; y srid; CDGNP srid.
rnam par shes pa nyid do //

rnam par <N 188b> shes pa nā sa bon kyī¹ rang bzhīn kyis² rgyu byed do //³ zhesh bya ba nā nyon mongs pa dang /⁴ las⁵ kyī sa bon⁵ mgon bar⁷ 'dus byas pa de nyid yang srid pa'ì myu gu so sor nye bar len⁸ pa'ì rgyu yin ba'ì⁹ phyir ro¹⁰ //

las nā zhing gi rang bzhīn kyis¹¹ rgyu byed do /¹² zhesh bya ba nā¹³ de¹⁴ sa bon rnam par <x 32a>¹⁵ shes pa la mgon bar¹⁶ 'du byed pa'ì phyir ro¹⁷ //

---

¹⁰GN laso.
¹z kyī; y gyī; CDGNP gyi.
²z kyis; y gyis; CDGNP gyis.
³CDG omit //.
⁴CDGNP omit /.
⁵z las is unclear.
⁶z kyī sa bon; y kyis sa bon; CDGNP kyis.
⁷CDGNP par.
⁸y lend.
⁹CDGNP pa'i.
¹⁰N phyīro.
¹¹z kyis; y gyis; CDGNP gyis.
¹²z /; y //; CDGNP omit.
¹³CDGNP add /.
¹⁴yCDGNP des.
¹⁵x resumes here at <x 32a> until <x 33b>, after which the remaining portion of the text is missing.
¹⁶CDGNP par.
¹⁷N phyīro.
ma rig¹ pa dang sred pa ni² nyon mongs pa'i³ rang bzhin⁴ kyi⁵ rgyu byed do⁶ // zhes bya ba ni⁸ las kyi⁹ sa bon rnam par shes <G 235b> pa la mgon bar¹⁰ 'dus¹¹ byas kyang /¹² nyon mongs pa myed na /¹³ dgra bcom ba¹⁴ la sa bon rnam par shes pa myi¹⁵ 'byung ba'i phyir ro //

las dang nyon mongs pa dag ni sa bon rnam par shes pa

¹ x rig.
² xy ni.
³ x pa'i.
⁴ xy bzhin.
⁵ z kyi; x is too faint to read; y gyi; CDGNP gyis.
⁶ G byedo.
⁷ zy //; x gyis rgyu byed do // is too faint to read; CDGNP omit //.
⁸ x adds /.
⁹ z kyi; xCDGNP kyis; y kyis.
¹⁰ CDGNP par.
¹¹ xGNP 'du.
¹² CDGNP omit /.
¹³ xCDGNP omit /.
¹⁴ CDGNP pa.
¹⁵ x myi.
skyed do¹ /² zhes bya ba ni³ de dag myed na /⁴ yang srid⁵ pa'i⁶ myu gu mgon bar⁷ myi 'grub pa'i⁸ phyir ro⁹ //
 de la¹⁰ /¹¹ zhes bya ba las stso gs¹² pas ni¹³ las stso gs pa'i¹⁴ rjesu¹⁵ 'gro ba dang /¹⁶ ldog pa'i nus pa ston¹⁷ to¹⁸
 zhing gi¹⁹ bya ba byed /²⁰ ces bya ba ni²¹ des bskyed

¹ zYP skyed do; xCD bskyed do; GN skyedo.
² x /: x / (flower) /; y //; CDGNP omit.
³ x ni.
⁴ CDGNP omit /.
⁵ x srid.
⁶ x pa'i.
⁷ CDGNP par.
⁸ x pa'i.
⁹ GN phyiro.
¹⁰ xCDGNP la.
¹¹ x /; y //; xCDGNP omit.
¹² zy las stso gs; x lasto gs; CDGNP la so gs.
¹³ x omits; xy add /; CDGNP add las.
¹⁴ x pa'i.
¹⁵ xCDNP rjes su.
¹⁶ x //.
¹⁷ zCDGNP ston; x ston; y bston with ba crossed out.
¹⁸ x CDGNP add //.
¹⁹ x gi.
²⁰ zx /: y //; CDGNP omit.
²¹ G adds das bya ba ni.
pa'i¹ bag chags la gnas pa'i² sa bon rnam par shes pa <y 50a> byung ba'i³ phyir ro³ //

sred pa ni⁴ sa bon rnam par shes pa⁵ rlan⁶ par byed do⁷ // ma rig pa ni⁸ sa bon rnam par shes pa⁹ 'debs te /¹⁰ zhes bya ba ni¹¹ bdag la¹² chags pa dang /¹³ ldan bas¹⁴ /¹⁵ sdug bsgal¹⁶ dang¹⁷ bde ba 'dor zhing¹⁸ thob <D 161a> par <P 193a> 'dod pas /¹⁹ <C 161a> log pa'i¹ blo can²⁰ ngan pa'i²¹ gnas²²

1 x pa'i.
2 x pa'i.
3 GN phyiro.
4 x ni.
5 N ba.
6 GNP brlan.
7 zyCDNP byed do; x byed; G byedo.
8 x ni.
9 G pas with sa crossed out; N bas.
10 zP /; xy /; CDGN omit.
11 x adds /.
12 z la is below the line.
13 CDGNP omit /.
14 CDGNP pas.
15 xCDGNP omit /.
16 CDGNP add ba.
17 x adds /.
18 x bde ba 'dor zhing is below the line.
19 xCDGNP omit /.
20 CDGNP add dang.
<x.32b> su¹ 'dzin pa'¹ phyir ro² //
    de la las kyang 'di³ snyam du bdag gis⁴ sa bon rnam par
    shes pa'¹ zhing⁵ gi⁶ bya ba bya'o snyam du myi⁷ sems so⁸ //⁹
    zhes bya ba las¹⁰ stsogs pas ni¹¹ /¹² las stsogs¹³ pa byed
    pa¹⁴ myed par stond to //
    sa bon rnam par shes pa skye ba¹⁵ na¹⁶ /¹⁷ zhes bya ba
    ni 'debs pa¹⁸ na¹⁹ /²⁰ bar ma do'i²¹ srid²² pa'¹ rgyun gyis²³

₂¹xy pa'¹.
₂²x adds //.

₁z su; xyCDP yongs su; GN yongsu.

₂G phyiro.

₃x 'di.

₄x gis.

₅x zhing.

₆x gi.

₇x myi.

₈GN semso.

₉zy //; x // (flower) //; CDGNP omit.

₁₀x las has sa written below the line.

₁₁zCDGN ni; xy ni; P na.

₁₂xCDGNP omit /.

₁₃z las stsogs; x lastsogs; y las lastsogs; CDGNP las la
    sogs. zx have omitted las (karma).

₁₄y pa'.

₁₅x adds /.

₁₆CD ni.

₁₇zx //; y //; CDGNP omit.

₁₈N ba.
mar mye\(^1\) bzhin\(^2\) du ma\(^3\) mngal du 'gro \(^4\) zhes bya ba\(^5\) tha tshig\(^6\) go //\(^7\).

mying dang gzugs kyi\(^8\) myu gu de yang bdag gis\(^8\) <N 189a> ma byas \(^9\) shes\(^10\) bya ba las stogs pa\(^11\) n\(^12\) sngar bshad pa bzhin\(^13\) no //\(^14\)

bdag po myed pa //\(^15\) zhes bya ba n\(^1\) dbang phyugs\(^16\) las

\(^1\)GNP \(n\).  
\(^2\)CDGNP omit //.  
\(^3\)CD \(d\).  
\(^4\)y srid.  
\(^5\)x adds //.  
\(^6\)z myed with \(d\) crossed out.  
\(^7\)x bzhin.  
\(^8\)x ma\'.  
\(^9\)CDGNP omit \('d\).  
\(^10\)x ba\'.  
\(^11\)N tshi.  
\(^12\)zyD //; x // //; CGNP //.  
\(^13\)x gis.  
\(^14\)CDGNP omit //.  
\(^15\)xCDGNP zhes.  
\(^16\)x pas.  
\(^17\)x adds //.  
\(^18\)x bzhin.  
\(^19\)x // //.  
\(^20\)xCDGNP omit //.  
\(^21\)xyCDGNP phyug.
stsogs pa bdag po gang <G 236a> yang myed pa'i phyir ro
bdag gi myed pa^2 //^3 zhesh bya ba n\^4 bdag myed pa'i bdag
nyid pas^5 bdag\^6 ba <y 50b> myed do //
'dzin pa myed pa^7 //^8 zhesh bya ba n\/^9 bdag gang gis\^10
kyang\^11 byin\^12 kyis\^13 ma\^14 bslabs\^15 pa'i phyir ro\^16 // de dag
n\^17 gang\^18 zag la bdag myed par bstan\^18 pa'o\^19 //
nam ka^20 dang mtshungs pa^21 //^22 zhesh bya ba n\^23 rang

\^1 N phyiro.
\^2 y pa'.
\^3 xCDGNP omit //.
\^4 x ni.
\^5 G omits bdag nyid pas; P bas.
\^6 z bdag\^; xCDGNP bdag gi; y bdag gi.
\^7 x y pa'.
\^8 xCDGNP omit //.
\^9 x ni //.
\^10 x gis.
\^11 x adds //.
\^12 y by\^i\/nd.
\^13 z kyis; xCDGNP gyis; y kyis.
\^14 CD omit ma.
\^15 xyCDGNP brlabs.
\^16 GN phyiro.
\^17 G gang has nga below the line.
\^18 x xy bstand.
\^19 x to.
\^20 zxy nam ka; CDGP nam mkha'; N namkha'.
bzhi'n gyis¹ stong ba'i² phyir 'o³ //
   de lta⁴ na 'di⁵ rten cing 'brel⁶ par⁷ 'byung bar⁸ ji⁹
ltar rigs¹⁰ snyam ba¹¹ la¹² //¹³ <x 33a> sgyu ma'i mtshan
nyid¹⁴ gyi¹⁵ rang bzhi'n dag la¹⁶ //¹⁷ zhes bya ba gsungs te
¹⁸ dper na sgyu ma yang don dam pa¹⁹ rang bzhi'n²⁰ myed mod

²¹xCDGNP pa.
²²xCDGNP omit //.
²³z ni; xy ni; CDGNP ni //.
¹x gyis.
²z ba'i; xDGN pa'i; y pa'i; C pa'; P ba'i.
³z phyir 'o; xyCDGP phyir ro; N phyiro.
⁴xCDGNP ltar.
⁵x 'di.
⁶xy 'brel'd.
⁷CD bar.
⁸x adds //.
⁹x ji.
¹⁰x rig.
¹¹CDGNP pa.
¹²y la'.
¹³CDGNP omit the second //.
¹⁴x nyid.
¹⁵z gyi; xCDGNP kyi; y kyi.
¹⁶y la'.
¹⁷zy //; x //; CDGNP omit.
¹⁸y //.
¹⁹xyCDGNP par.
gyi¹ rgyu dang rkyen <z 19> ma tshang ba myed pa'i² phyir³
skye ba yod⁴ pa de bzhin du⁵ dngos po thams chad 'gal ba myed
do⁶ // des ni'chos thams chad la bdag myed pa'i⁷ mtshan nyid
de bstan⁸ to⁹ //

[las dang 'bras bu tha dad pa rnam pa bzhi dang 'thun ba'i dpe rnam pa bzhi]
gal te sa bon rnam par shes pa nyon mongs pa dang / las
gyi's¹⁰ mgon bar¹¹ 'dus byas pa¹² bdag po myed pa¹³ /¹⁴ bdag
myed pa /¹⁵ byed pa myed pas /¹⁶ mying dang gzugs ky'i¹⁷ myu

²⁰xy bzhin.

¹z gyi; x kyi /; y ky'i /; CDGNP kyi.
²xy pa'i.
³x adds //.
⁴C l od.
⁵x adds //.
⁶N medo.
⁷xy bstand.
⁸x tho.
⁹y / (flower) /.
¹⁰z gyi's; x kyi; y ky'i's; CDGNP kyis.
¹¹CDGNP par.
¹²x adds //.
¹³N ba.
¹⁴CDGNP omit /.
¹⁵CDGNP omit /.
¹⁶yCDGNP omit /.
¹⁷x g yi.
gu mgon bar¹ sgrub² du³ zin⁴ na ni⁵ /⁶ de'ì tshe⁷ thams chad
du gnas pas /⁸ tshe du⁹ ma yang cig bar¹⁰ mgon bar¹¹ 'grub
<P 193b> par¹² 'gyur¹³ te //¹⁴ de'ì¹⁵ phyir skyes nas myong
bar 'gyur ba las <y 51a> stsogs pa las tha dad pa 'thob¹⁶ par
myi¹⁷ 'gyur du 'dogs¹⁸ pa'ì phyir /¹⁹ byed pa myed cing²⁰ bdag
myed kyang /²¹ las dang 'bras bu tha dad pa rnam pa bzhi

¹CDGNP par.
²CDGNP 'grub.
³CDGNP tu.
⁴x zin.
⁵x ni.
⁶CDGNP omit /.
⁷x adds /; y adds de.
⁸CDGNP omit /.
⁹z deu with the greng bu crossed out.
¹⁰z cig bar; x cig char; y cig car; CDGNP cig car.
¹¹CDGNP par.
¹²N bar.
¹³x 'gyurd.
¹⁴CDGNP omit the second /.
¹⁵x de'ì.
¹⁶CDGNP thob.
¹⁷x myi.
¹⁸z 'dogsì with the gi gu crossed out; xyCDGNP dogs.
¹⁹CDGNP omit /.
²⁰x cing /.
²¹GNP omit /.
dang¹ 'thun ba'i ² dpe³ rnam pa⁴ bzhis⁵ stond te //⁶
de la myig⁷ gi rnam par shes pa'i⁸ dpes⁹ ni¹⁰ /¹¹ tshe
'di¹² la myong bar 'gyur ba'i las stond to //¹³ <G 236b> gzugs
brnyan¹⁴ gyi dpes ni¹⁵ skyes nas¹⁶ 'byung¹⁷ bar 'gyur ba ste¹⁸
¹⁹ <x 33b> de dang nye bar²⁰ phyir ro²¹ // zla ba'i dkyil

¹ x adds /.
² zxy 'thun ba'i; CDGNP mthun pa'i.
³ y dpe'.
⁴ N ba.
⁵ CDGNP bzhi.
⁶ CDGNP omit the second /.
⁷ x myig.
⁸ x has the sutra quote in black, not red ink.
⁹ N dpas.
¹⁰ z ni; xCDGNP ni; y ni'.
¹¹ xCDGNP omit /.
¹² x 'di.
¹³ x / (flower) /.
¹⁴ x has the quote in black.
¹⁵ x ni.
¹⁶ GNP na.
¹⁷ xyCDGNP myong.
¹⁸ zxy ba ste; CDGNP te.
¹⁹ zCDGNP /; x //; y omits.
²⁰ z bar; xy ba'i; CDGNP ba'i.
²¹ G phyirro.
'khor¹ dpes² ni³ lan grangs gzhan <D 161b; N 189b> na myong bar 'gyur ba ste / ring pos bskald⁴ kyang⁵ <C 161b> rgyu'ï⁶ dgos po nye bar snang ba'ï⁷ phyir ro⁸ // mye 'ï⁹ dpes¹⁰ ni¹¹ myong bar 'gyur ba¹² ma nges¹³ pa'ï las ston¹⁴ te¹⁵ /¹⁶ rkyend¹⁷ yod na 'bar gyï¹⁸ /¹⁹ gzhan du²⁰ na²¹ ni ma yin te

¹x has the quote in black ink.
²z dpes; xy gyï dpes; CDGNP gyi dpes.
³xy ni.
⁴x bskal.
⁵x adds /.
⁶x rgyu'i.
⁷x ba'i.
⁸G phyiro.
⁹z mye 'ï; xy mye'ï (x uses black ink); CDGNP me'i.
¹⁰zyCDGNP dpes; x dgos po.
¹¹xy ni.
¹²xCDGNP bar.
¹³C ngos.
¹⁴xy stond.
¹⁵CDGNP to.
¹⁶xyCDGNP /.
¹⁷zy rkyend; x rkyen; CDGNP rkyen de.
¹⁸x gyï.
¹⁹zy /: x //: CDGNP omit.
²⁰x omits du.
²¹CDGNP omit na.
/1* dus nges pa myed pa bstan² pa'o //
de dag thams chad³ kyis⁴ ni 'di⁵ skad du⁶ sa bon rnam
par shes pa⁷ las du mas mngon bar⁸ 'dus byas pa /⁹ byed pa
myed pa /¹⁰ bdag myed pa' /¹¹ rtag du¹² gnas mod gyi¹³ /¹⁴ las
gang dang gang gi' bag chags sad par byed pa /¹⁵ lhan chig¹⁶
byed pa' iz rgyu gnas par gyurd pa¹⁷ de na¹⁸ de'i bag <y 51b>

¹x //.
²xy bstand.
³x cad.
⁴x kyis.
⁵x 'di.
⁶x adds /; G skadu.
⁷xy add /.
⁸DGNP par.
⁹xCDBGNP omit /.
¹⁰DGNP omit /.
¹¹z pa' /; xy pa /; CDGNP pa.
¹²CDGNP tu.
¹³z gyi; xCDGNP kyi; y kyì.
¹⁴xP //.
¹⁵CDGNP omit /.
¹⁶z chig; x gchig with the first ga below the line; y
cig; CDGNP cig.
¹⁷x //.
¹⁸CDGNP ni.
chags sad par byed pa /\ las de dang de'I rnam par smyin^2 pa mgon bar^3 'grub bo // de'I phyir bdag po las stsogs^4 pa myed du zin kyang /^5 ring^6 ba dang /^7 nye ba las stsogs^8 pa'I^9 las tha dad par rung ste /^10 de nyes^11 myed do^12 zhes bstan^13 par 'gyur ro^14 /// ////15

[ldog pa]

rnam pa^16 lngar blta,^17 ///^18 zhes bya ba las stsogs^19

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^1 CDGNP omit /.
^2 z smyin; x smyind; y smyind.
^3 CDGNP par.
^4 x lastsogs.
^5 zyCDGN /; x //; P omits.
^6 x ring.
^7 xCDGNP omit /.
^8 x la stsogs.
^9 zy pa'I; xCDGP pa'I; N ba'I.
^10 CD omit /.
^11 xyCDGNP add pa.
^12 N medo.
^13 xy bstand.
^14 GN 'gyuro.
^15 z /// ///; x // (flower) ///; y / (flower) ///; CDGNP ///.
^16 x pa below the line.
^17 yCDGNP blta.
^18 xCDGNP omit //.
^19 x la stsogs.
pas¹ nî 'di² r ldog pa¹ sgo nas³ rtag pa la s tsgs⁴ par⁵ lta
ba seld⁶ tho⁷ /// ⁸ <x ends>
skye ba dang 'chî ba¹ srid pa nî rab du⁹ tha dad pas
myê rtag pa nyid do ///
sgyu ma skye ba ltar kun rdzob du¹⁰ 'chî ba¹ srid¹¹ pa
'gag¹² pa dang /¹³ dus mnyam du rab du¹⁴ ma chod par skye ba¹ srid
pa mgon bar¹⁵ 'grub ste /¹⁶ chad pa ma yin no¹⁷ /¹⁸ de
yang srang mda¹ dper¹⁹ ston²⁰ te //²¹ srang mda¹ thog <P

¹G pa.
²x 'dir.
³x adds /.
⁴x la tsgs.
⁵GNP pa.
⁶x stse ld.
⁷xyCDGNP to.
⁸x /// (squiggle) ///.
⁹CDGNP tu.
¹⁰CDGNP tu.
¹¹y srid. y usually has the reverse gi gu.
¹²CDGNP 'gags.
¹³y omits /.
¹⁴z rab du; y bar du; CD bar; GNP omit.
¹⁵zy mgon bar (y adds a second mgon bar and crossed it out); CDGNP mgon par.
¹⁶yCDGNP omit /.
¹⁷G yino.
¹⁸yCDGNP ///.
¹⁹z dper (in the example); yGNP dpes (by the example);
194a> ma¹ gcig dma² ba¹ i dus na³ gchig⁴ mtho bar 'gyur ba⁵ de bzhin du rgyu 'jig pa¹ i dus nyid na⁶ 'bras bu 'byung bas⁷ chad par myi 'gyur ro //
srang mda'³ i⁸ dpe⁹ 'dê yang kun rdzob du¹⁰ rgyu dang 'bras bu¹¹ dngos po la chad par lta ba yongsu¹¹ spang¹² ba¹³ phyir bstan gyi¹³ don dam par ni ma yin no¹⁴ /¹⁵ <y 52a> don.

CD dpe (the example).

2⁰ y stond.
2¹ CDGNP omit the second /.
2² y mda'.
1² zyCD thog ma (start); GNP mtho dman (height).
2 z dma¹ i with the gi gu crossed out.
3² CDGNP omit /.
4² y gcig.
5² yCDGNP omit /.
6² CDGNP add /.
7 G has <G 237a> twice: once as the bottom column of page 118 and again as the top column of page 120. <G 238a> is missing. The bottom column on page 119 is <G 238b>; <G 237b> is the top column of page 121.
8 z dmda'³ i (da is crossed out, da¹ is below the line); y mda¹ i; CDGNP mda¹ i.
9² y dpe'.
1⁰ CDGNP tu.
1¹ yCDP yongs su.
1² CD spangs.
1³ P omits /.
1⁴ N yino.
1⁵ YCDGNP //.


1. GNP omit par.
2. CDGNP ni.
3. z phyir; y phyś; CDGNP phyś.
4. G gzugs has sa subscribed and abbreviated.
5. CDGNP add mda'.
6. yCDGNP 'grub.
7. CDGNP pa.
8. CDGNP pa.
9. CDGNP mtho.
10. GN phyiro.
11. N omits the second /.
12. CDGNP par.
13. CDGP pa.
14. CDGNP add /.
15. y kyś.
16. CDGNP 'dra.
17. CDGNP omit /.
18. GN phyiro.
19. CDGNP omit bas.
20. z bu; y buś; CDGNP buś.
myi 'dra ba nas zhes bya ba nî myi las stsogs pa'î ris 'thun ba' nas lha las stsogs pa'î ris 'thun bar skye ba'o //
las chung ngu byas pa las zhes bya ba nî nyon mongs pa dang dad pa drag pos skad cig byas kyang myi dge ba <D 162a> las stsogs pa'i lam gyi mnar myed pa las stsogs par dus ring por myi 'dod pa dang <C 162a> 'dod pa'î rnam par smyin pa mngon bar 'grub pa'î phyir ro //

1GN bzhino.
2zy 'dra' ba nas; CDGNP 'dra bas na.
3z /; y //; CDGNP omit.
4y shes.
5y myi.
6C la is unclear.
7zy 'thun ba; CDGNP mthun pa.
8CDGNP omit /.
9zy 'thun bar; CDGNP mthun par.
10zy skye ba'î; CDGNP skye'î.
11CDGNP omit //.
12y shes.
13CDGNP add /.
14p ngad.
15yCDGNP las. z is in error.
16z gyî; y kyîs; CDGNP kyi.
17C omits /.
18y smyînd.
19CDGNP par.
jì ltar myong bar 'gyur ba¹ 1 las //² shes³ bya ba ni bde ba las stsogs pa myong bar 'gyur ba ste⁴ / las ci 'dra⁵ ba de 'dra ba⁶ nyid gyi⁷ 'bras bu 'byung bar stond te //⁸ <y 52b> sdu¹ bsgal ba dang /⁹ yid myi bde ba dang /¹⁰ ldan yang /¹¹ tshangs par spyod pa las stsogs pa¹² dge ba¹³ i las¹³ 'dod pa'i rnam par smind pa 'grub la / bde ba dang /¹⁴ yid bde ba dang ldan yang tshangs par myi spyod pa¹⁵ las stsogs pa /¹⁶ myi dge ba¹¹ i las las myi 'dod pa¹¹ i rnam par smind pa /¹⁷ mgon

2⁰N phyiro.
2¹yCDGNP //.
1z ba; y ba¹¹ i; CDGNP ba¹¹ i.
2⁰CDGNP omit //.
3⁰CDGNP zhès.
4⁰P sta.
5⁰y 'dra¹ .
6⁰CDGNP omit de 'dra ba.
7z gyi¹ ; y ky¹ ; CDGNP ky¹ .
8⁰CDGNP omit the second //.
9⁰CDGNP omit /.
1⁰yCDGNP omit /.
1¹CDGNP omit /.
1²CDGNP add la.
1³yCDGNP add las. z is in error by omitting las.
1⁴CDGNP add /.
1⁵N ba.
1⁶yCDGNP omit /.
1⁷yCDGNP omit /.

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bar1 <G 237b> 'grub pa'i phyir ro2 // <P 194b> de bas na nus pa nges pa'i phyir ji3 ltar myong bar 'gyur4 ba'i las nyid kyis /5 de ltar 'bras bu myong bar 'gyur te /6 'gal ba myed do7 // de la8 dgongs nas9 bcom10 ldan 'da's kyis mdo sde gzhan las /11

gang dag 'di skad ces /12 skyes bu gang zag 'di ji lta13 ji lta bur14 las byed cing stsoqs15 pa de lta de16

1CDGNP par (G ra is below the line).
2N phyiro.
3ZCD ji; y ji; GNP ci.
4CDGNP omit bar 'gyur.
5CDGNP omit /.
6y omits /.
7G medo.
8yCDGNP las.
9y adds /.
10y bcom.
11CDGNP omit /.
12yCDGNP omit /.
13G ltar with the ra crossed out.
14ZGP ji lta ji lta bur; y ji lta ji lta bur; CD ji lta bu; N ji lta [j]i [l]ta bur (the ja and la are not clear).
15GNP sogs.
16N da.
ltā bur rnam par smyin¹ pa² myong bar 'gyur ro zhes zer³ na //⁴ de ltā na ni tshangs par spyod pa'i gnas myed par 'gyur /⁵ te⁶ yang dag par sdug bsngal zad cing sdug bsngal mthar bya ba'ī skabs myi snang ngo⁷ //

gang dag 'di skad ces skyes bu gang zag 'di ji ltar myong bar 'gyur ba'ī las byed cing stsogs⁸ pa de ltar myong bar 'gyur <y 53a> ba'ī rnam par smyin⁹ pa¹⁰ 'di s¹¹ 'byung¹² <N 190b> bar 'gyur ro¹³ zhes¹⁴ zer na /¹⁵ de ltā na ni tshangs par¹⁶ spyod¹⁷ pa'i gnas kyang yod la /¹⁸ yang dag par sdug bsngal zad par 'gyur ba'ī skabs kyang

¹'y smyīnd.
²CDGNP add so sor.
³CDGNP omit bar 'gyur ro zhes zer.
⁴zy //; CDGNP ni.
⁵yCDGNP omit /
⁶yGNP add /.
⁷G snango.
⁸GNP sosgs.
⁹'y smyīnd.
¹⁰yCDGNP pa.
¹¹p 'dir.
¹²yCDGNP myong. z 'byung is less likely than myong.
¹³G 'gyuro.
¹⁴G zhes has sa subscribed and abbreviated (end of line).
¹⁵CDGNP omit /.
¹⁶N bar.
¹⁷C spyad.
¹⁸CDGNP omit /.
snang ngo

zhes gsungs te //¹ de yang las dang 'bras bu la bskur² te /
log par lta ba btsal³ bar⁴ bya ba'i phyir gsungs so⁵ // //⁶

[1.7. dgos pa]

gang la la zhig gis /⁷ zhes bya ba las stsogs pas nǐ mdo
sde 'i⁸ dgos⁹ pa¹⁰ stond to //
rtag par rgyun du¹¹ /¹² zhes bya ba nǐ dus thams chad
dang rgyun myi¹ 'chad par mthong ba'o //
srog myed pa /¹³ las stsogs pa¹⁴ nǐ sngar bshad pa bzhin
no //
myed pa¹⁵ /¹⁶ zhes bya ba nǐ¹⁷ rmyi¹⁸ lam bzhin du

¹CDGNP omit the second /.
²z bskur; y bskur; CDGNP skur.
³z btsal; y btsal; CDGNP bsal.
⁴y bar does not have a clear ba.
⁵G gsungso.
⁶z // //; y /// (big flower) ///; CDGNP //.
⁷z /; y //; CDGNP omit.
⁸z sde 'i; y sde'i; CDGNP sde'i.
⁹CDGNP dgongs. This variant is discussed in the
introduction.
¹⁰N ba.
¹¹N tu.
¹²CDGNP omit /.
¹³YCDGNP omit /.
¹⁴CDGNP pas. The instrumental is not needed.
¹⁵CDGNP pa.
brdzun ba'1 phyir2 ro //
gsog3 ces bya ba n1 nyam chung ba ste / sgyu ma ltar
brtags4 pa'i khur myi bzod pa'i5 phyir ro6 //
gsob7 ces bya ba ni smyig8 rgyu bzhin du sred9 pa'i10 yul
<G 238a>11 dngos po myed <z 21> pa'i phyir12 ro //
snying po myed pa13 zhes bya ba ni chu skyes kyi sdong
por14 <D 162b> ltar khong15 na snying por <C 162b> gyurd

16CDGNP omit /.
17zy ni; CD ni; GNP omit.
18y rmyi.
1CDGNP pa'i.
2y phyir.
3yCDGNP omit /.
4yCDGNP brtags.
5N ba'i.
6zyCDGP phyir ro; N phyiro.
7y adds /.
8y smyig. y usually has the reverse gi gu.
9CDGNP srid.
10N ba'i.
11<G 238a> is missing.
12y phyir.
13CDNP omit /.
14yCDNP po.
15z khong has nga below the line.
pa'i¹ rðzas myed pa'i⁴ phyir² ro //

nad³ ces bya ba ni chung⁴ <y 53b> zad tsam du bde ba myong yang⁵ 'gyur <P 195a> ba'i sðug bsngal nyid kyis sðug bsngal ba'i⁶ phyir ro⁶ //

'bras /⁷ shes⁸ bya ba ni sðug bsngal gyi sðug bsngal nyid kyis 'bras 1tar gnod pa'i⁹ phyir⁹ ro //

zug rngu /⁰ zhes bya ba ni dus thams chad¹¹ du 'du byed ky¹² sðug bsngal nyid¹³ dang /¹⁴ ldan bas¹⁵ /¹⁶ 'phags pa rnams kyis myi 'dod pa'i phyir ro¹⁷ //

sdig pa¹⁸ /¹⁹ zhes bya ba ni sdig par gyurd pas²⁰ spang

¹NP ba'i.
²y phyir.
³CDNP omit /.
⁴yCDNP cung.
⁵CDNP bar. The yang (even though) makes the meaning much clearer than does bar (while).
⁶zyCDP phyir ro; N phyiro.
⁷z /; y /; CDNP omit.
⁸CDNP zhes.
⁹y phyir.
¹⁰z /; y /; CDNP omit.
¹¹y cad.
¹²z kyì; y gyi; CDNP kyì.
¹³y nyid.
¹⁴yCDNP omit /.
¹⁵CDP pas.
¹⁶CDNP omit /.
¹⁷zyCDP phyir ro; N phyiro.
¹⁸CDNP pa.
bar bya ba'ì phyir ro₁ //
  myi rtag pa;₂ //³ zhes bya ba nì 'byung ba dang 'jig pa'ì
chos can gyì phyir ro⁴ //
  sdug bsgal ba //⁵ zhes bya ba nì myi 'thun ba'ì⁶ phyir
ro //
  stong ba⁷ //⁸ zhes bya ba nì bdag gi⁹ byin¹⁰ kyis¹¹ ma
brlabs pa'ì phyir ro¹² //
  bdag myed par¹³ //¹⁴ zhes bya ba nì bdag nyìd kyis bdag
ma yin ba'ì phyir ro //
  ci¹⁵ bdag 'da's¹⁶ pa'i dus na byung ba zhiq gam / 'on te

¹⁹z //; y //; CDNP omit.
²⁰NP bas.
¹NP phyiro.
²CDNP pa.
³CDNP omit //.
⁴NP phyiro.
⁵CDNP omit //.
⁶zy 'thun ba'ì; CDP mthun pa'i; N mthun ba'i.
⁷z ba; y pa'; CDNP pa.
⁸yCDNP omit //.
⁹z gi; y gis; CDNP gis. I prefer the instrumental.
¹⁰y byìnd.
¹¹CDNP gyis.
¹²NP phyiro.
¹³CDNP pa.
¹⁴z //; y //; CDNP omit.
¹⁵y ji.
¹⁶y 'das.
ma byung ba zhig //1 ces bya ba nī bdag yod par2 rmons pa3
ma yin ba4 ste / bdag las stso gs par 'gyur ba gang <N 191a>
yang myed pa dang / sngon yang rkyen 'dī dang5 'thun bar6 zad
pa'i phyir ro //
   jīr7 gyurd pa8 zhig9 //10 ces11 bya ba nī lha dang myīr
<y ends> ro //
   jī lta bur gyurd pa zhig /12 ces bya ba nī bde ba dang
sdug bsgal ba dang / tshe ring ba dang /13 tshe thung ba dang
/ myīng cī zhes bya ba dang / rus jīr14 'gyur15 ba16 dang /
kha dog jī lta bu dang /17 gang du gnas par gyurd pa <G 238b>

1CDNP omit /.
2N bar.
3N ba.
4CDP pa.
5N dar.
6zy 'thun bar; CDNP mthun par.
7CDNP cir.
8NP omit pa.
9z zhig; y zhig; CDNP cig.
10z //; y //; CDNP omit.
11CDNP add zhes.
12CDNP omit /.
13P omits /.
14CDNP cir.
15CDNP gyur.
16CD pa.
17C omits /.
las stso gs pa bdag gi gnas gyi bya brag la rmongs pa myed pa ste / de bzhin du phyi ma'i mtha' dang / yang sbyar ro / rgyu ma tshang ba myed pa las de ltar 'bras bu'i rnam par / skye ba dang / myi 'gal bas dbus' mtha' bstan to //
'di ji zhig // ces bya ba ni bdag gam bdag ma yin bar ro //
'di ji lta bu zhig // ces bya ba ni bdag de ji gzugs can nas / gzugs myed pa zhig snyam ba'o //
j'i zhig yod // ces bya ba ni legs par byed pa'i

1 CDGNP kyi.
2 N ba.
3 CDGNP omit /.
4 z sbyor ro (the first na ro has been crossed out); CDGP sbyar ro; N sbyaro.
5 CDGNP pa.
6 CDP omit /.
7 CDGNP add kyi.
8 z ji zhig; CDGNP ci.
9 CDGNP omit //.
10 CDGNP zhes.
11 CDGNP add gi. The reading with the gi, bdag gi (mine), is likely a mistake. T has the same comment without the gi.
12 z bar ro; CDGP par ro; N paro.
13 CDGNP omit /.
14 CDGNP nam. z nas (from) is a mistake.
15 CDGNP omit /.
16 CDGNP ci.
17 CDGNP pa'o.
18 CDGNP ci.
lam byed <P 195b> pa 'am / 'on te nyes par byed pa'i las byed pa zhes bya ba las stso gs pa'o //

jir 'gyur / zhes bya ba ni tshe 'di nas bdag tshe phyi ma la jir 'gyur / ji legs par byed pa'i las byed par 'gyur ram / nyes par byed / par 'gyur zhes bya ba las stso gs par dus gsum du yang bdag gi yul dang / gzhan gyi yul la rmongs <D 163a> par myi 'gyur ba'o //

thams chad kyang <C 163a> bdag myed pa dang / rten cing 'brel par 'byung ba dang / 'thun ba'ar bstan pa'i phyir

\[^{19}\text{CDGNP omit} /.\]
\[^{20}\text{N bar.}\]
\[^{1}\text{CDGNP las. z lam (path) is a mistake.}\]
\[^{2}\text{N ba.}\]
\[^{3}\text{z pa; CDGNP par 'gyur.}\]
\[^{4}\text{CDGNP cir.}\]
\[^{5}\text{CDGNP omit} /.\]
\[^{6}\text{GNP ces.}\]
\[^{7}\text{CDGNP cir.}\]
\[^{8}\text{P omits} /.\]
\[^{9}\text{CDGNP ci.}\]
\[^{10}\text{CDGNP add pa'i las byed.}\]
\[^{11}\text{z gi; CD gi; GNP gis. GNP's instrumental is a mistake.}\]
\[^{12}\text{C bar.}\]
\[^{13}\text{CDGP omit} /.\]
\[^{14}\text{D bar.}\]
\[^{15}\text{CDGNP omit} /.\]
\[^{16}\text{z 'thun ba'ar; CDGNP mthun par.}\]
// 1 sems can 'dī dag gang nas 'ongs // 2 shes 3 bya ba las stsoqs pa 4 gsungs te // 5 brda phrad par sla bas ma bshad do //

dge sbyong // 7 thams chad nī rab du // 8 'byung ba'o //
bram ze // 10 nī khyim pa ste // rīgs kyī bye brag ste // 12
'jig rten na grags pa'o // 13 //
lta bar // 14 song ba // 15 zhes bya ba nī lta ba'i rnam pa'o //

tha dad pa // 16 // 17 zhes bya ba nī so so ba'o // <N
191b>

1CDGNP omit the second //.
2CDGNP omit //.
3z shes; CD zhes; GNP ces.
4N ba.
5CDGNP omit //.
6N bshado.
7CDGNP omit //.
8CDGNP tu.
9CDGNP byung.
10z zer with ra crossed out.
11CDGNP omit //.
12z ste //; CDGNP tu (as).
13N ba'o.
14z bar has ra below the line.
15CDGNP omit //.
16CDGNP pa.
17CDGNP omit //.
18GNP pa'o.
bdag du¹ smra ba dang ldan ba² //³ zhes bya ba nì /⁴ bdag phung po las gzhán nam / gzhán ma yin zhes <G 239a> bya ba las stsogs pa'ì rtog pa⁵ dang /⁶ <Z 22> ldan ba⁷ dag ste / bdag nì ngar shes pa'ì yul yin bas /⁸ de'ì dbang gis dge sbyong⁹ dang bram ze¹⁰ dag phan mtshun¹¹ 'gyed do //
'tsho bas na¹² srog go //¹³
yang dang yang 'gro ba rnams su¹⁴ len pas na //¹⁵ gang zag go //¹⁶

¹CDGNP tu.
²CDGNP pa.
³CDGNP omit //.
⁴CDGNP omit /.
⁵N ba.
⁶CDGNP omit /.
⁷CDGNP pa.
⁸z bas /; CDGNP pas.
⁹CDGNP slong.
¹⁰G zer.
¹¹CDGNP tshun.
¹²CD ni.
¹³GN omit the first /.
¹⁴GN rnamsu.
¹⁵CDGNP omit //.
¹⁶GN omit the first /.
dge mtshan dang ldan ba\(^1\) /\(^2\) zhes bya ba n\(\bar{\iota}\) lde'\(\bar{u}\)\(^3\) dang / gtam rgyud dang /\(^4\) sgon byung ba dang / glu bro las stogs pas\(^5\) bdag dga' bar\(^6\) 'gyur bar grag ces mgon bar\(^7\) zhend pa'i phyir rol\(^8\) /\(^//\)

bkra shis su\(^9\) smra ba dang ldan ba\(^10\) /\(^11\) n\(\bar{\iota}\) rtsa dur\(^12\) ba dang\(^13\) 'gi'u wang\(^14\) las stogs pa bstend pa dang / zho dang / men thog\(^15\) dang / bum pa gang ba\(^16\) dang / nya dang /\(^17\) bram ze dang / khyu mchog las stogs pa mthong ba dang / skar ma dang / yud tsam dang / tshes grangs dang / <P 196a> sbyor\(^18\)

\(^1\)Z\(P\) ba; CD omit; GN pa.

\(^2\)CDGNP omit //.

\(^3\)Z lde'\(\bar{u}\) (riddle); CDGNP \(de\) lta bu (like that).

\(^4\)C omits //.

\(^5\)N bas.

\(^6\)G bar has ra below the line.

\(^7\)CDGNP par.

\(^8\)N phyiro.

\(^9\)GN shisu.

\(^10\)CDGP pa.

\(^11\)CDGNP omit //.

\(^12\)D d\(\bar{u}\)r.

\(^13\)CDGNP add //.

\(^14\)Z 'gi'u wang; CD gi wang; GNP 'gi'u wa\(\bar{m}\).

\(^15\)Z men thog; CDGNP me tog.

\(^16\)C ba is unclear.

\(^17\)CDGNP omit //.

\(^18\)DGNP add ba.
ba'1 bye brag gi bdag rnam par dag2 par 'gyur 'o3 // zhes nga rgyal byed pa ste / de dag lam ma yin ba4 la /5 lam du mgon bar6 zhend pa'i phyir7 //8 tshul khrims dang /9 brtul10 zhugs11 mchog du12 'dzin pa'i lta ba ste / bdag du13 'dzin pa ni rtsa ba'o //

lhag par g.yo ba dang bral bar g.yo ba //14 zhes bya ba15 n'i16 sms rgyas pa dang zhum bar17 gyurd pa ste / de dag ni lta bar song ba'i bye brag go //18 spangs par 'gyur19 //20 zhes21 bya ba ni kun du22 myi

1P pa'i.
2P ngag.
3z 'gyur 'o; CD 'gyur ro; GN 'gyuro; P 'gyur ro //.
4CDGNP pa.
5CDGNP omit /.
6CDGP par.
7z ro is crossed out.
8z //; DGN //; CP omit.
9CDGNP omit /.
10P brdul.
11C dang brtul zhugs is smudged and unclear.
12CDGNP tu.
13CDGNP tu.
14CDGNP omit //.
15C omits ba.
16CDGNP add /.
17CDGNP par.
18CGN omit the first /.
19CDGNP gyur. z 'gyur agrees with the sutra.
'byung ba'i phyir ro //
yongs su¹ shes nas //² shes³ bya ba nî bdag las stsogs
par nor pa'¹ yul bden ba⁵ ma yin bar⁶ shes pa'o //
rtsa ba⁷ nas bcad de⁸ //⁹ zhes bya ba nî 'phags pa'¹⁰
shes rab¹¹ kyis bdag chag¹² de gtand nas bstsal pa'¹³ <G
239b> phyir ro //
myi snang bar gyurd //¹⁴ ces bya ba nî res 'ga' yang sens
la snang <D 163b> bar myi 'gyur ba'i phyir ro¹⁵ //
phyis //¹⁶ shes¹⁷ bya ba nî tshe <C 163b> rabs gzhan na

⁰CDGNP omit //.
¹CDGNP ces.
²CDGNP tu.
¹GN yongsu.
³CDGNP omit //.
⁴CDGNP zhès.
⁵z pa'i; OP ba'i; DGN pa'i.
⁶CDGNP pa.
⁷CDGNP bar.
⁸CDGNP ba.
⁹P te.
¹⁰z //; CD omit; GNP //.
¹¹N ba'i.
¹²G omits rab.
¹³z bdag chag (us); CDGNP bag chags (trace).
¹⁴z bstsal pa'i; CDGNP bsal ba'i.
¹⁵CDGNP omit //.
¹⁶G phyiro.
¹⁷CDGNP omit //.
myi skye myi 'gag pa'17 yang 'da's pa'18 yang
chos can du 'gyur ro3 //4 zhes
bya ba ni5 <N 192a>6 rtsa ba nas bcad pa'7 phyir te7 skye
ba myed na 'gag8 myi srid pa'9 phyir ro10 //
de dag gis bdag du11 lta ba spangs pa'11 phyir /12 de'11
rtsa ba nyon mongs pa'13 dra ba14 thams chad btsald15 nas
//16 sgrib pa spangs pa de'16 'bras bu nye bar bstand to // myi
gnas pa'17 mya ngan pa'17 'da's pa' lam la 'jug pa18 yang

---

17 CDGNP zhes.
1z na 'o; CDGNP pa'o.
2N ba'i.
3GN 'gyuro.
4CDGNP omit //.
5CD add /.
6CDGNP add rtsa ba ni (the root).
7CDGNP omit /.
8CDGNP add pa.
9N ba'i.
10N phyiro.
11CDGNP tu.
12CDGNP omit /.
13CDGNP pa.
14CDGNP omit dra ba.
15CDGNP bsal.
16CDGNP omit //.
17CDGNP las. Normally this phrase has las, not pa'i.
18G pa' with the 'a chung crossed out; CDGNP add de.
de'i 'bras bu ste /\(1\) bla na myed pa yang dag par rdzogs pa'i\(1\) byang cu\(2\) lung stond /\(3\) ces bya bas /\(4\) ston te / lam de la gnas pa\(5\) nyid la lung stond pa'i\(4\) phyir ro\(6\) //
de skad ces smras nas /\(7\) shes\(8\) bya ba ni\(9\) yang dag par sdug\(9\) par byed pas /\(10\) tshig de bzlas\(11\) pas yid bstan du rung ba'i\(12\) lung nyid du ston to //
'phags pa sha ri 'i bu\(13\) las stso\(g\)s pa rjes su\(14\) yid\(15\) rang bas ni <P 196b> 'jig rten ma lus pas\(16\) /\(17\) 'di yongs su\(18\) gzung bar bstan to //

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\(1\) CDGNP omit the second //.
\(2\) CDGNP tu.
\(3\) CDGNP omit //.
\(4\) CDGNP omit //.
\(5\) CDGNP pa.
\(6\) GN phyiro.
\(7\) CDGNP omit //.
\(8\) CDGNP zhes.
\(9\) CDGNP sdud.
\(10\) CDGNP omit //.
\(11\) zGNP bzlas; C 'des; D 'das.
\(12\) G pa'i.
\(13\) z sha ri 'i bu; CDGP shā ri'i bu; N shā ra'i bu.
\(14\) N rjesu.
\(15\) CDGNP yi.
\(16\) C bas.
\(17\) CDGNP omit //.
\(18\) GN yongsu.
bdag gis mdo sde 'di'i\(^1\) <z 23> don //\(^2\)
ji\(^3\) nus 'di'\(^4\) 'drar\(^5\) rgyas bshad pa\(^6\) yi\(^7\) //\(^8\)
bsod nams gyis\(^9\) ni skye bo kun //\(^10\)
chos don zab mo rtogs 'jug shig\(^11\) //\(^12\)

'phags pa sa\(^13\) lu ljang pa'\(^14\) mdo sde\(^15\) rgya cher 'greld
pa ///\(^16\) slob dpon ka\(^17\) ma la shi\(^18\) las mdzad pa rdzogs
soha\(^19\) //\(^20\)

---

\(^1\)z 'di'i; CDGNP 'di yi.
\(^2\)P omits the second ./.
\(^3\)CDGNP ci.
\(^4\)CDGNP ci.
\(^5\)CDGNP 'dra.
\(^6\)P ba.
\(^7\)CDGNP omit yi. The yi is not needed and spoils the
number of syllables per line.
\(^8\)P omits the second ./.
\(^9\)CDGNP kyis.
\(^10\)P omits //.
\(^11\)CDGNP shog (the optative). z has the imperative,
which must be a mistake.
\(^12\)CDGNP omit the first ./.
\(^13\)CDGNP sa.
\(^14\)P ba'i.
\(^15\)GNP sde'i.
\(^16\)z ///; CD omit; GNP ./.
\(^17\)N ga.
\(^18\)z shi; C shi; DGNP shi.
\(^19\)CDGNP so.
// rgya gar gyi mkhan po su ren dra bo de dang // zhu chen gyi lo tsa pa ban de ye shes sdes bsgyur cing zhus te // gtan la phab pa' //

\[G^{20} // // //^1\]

\(^1\)CDGNP omit this 'gyur byang (translators' colophon).
Chapter 9
The Śalistambaka-kārikā

Transcription
and
Variorum
of the
Tibetan Translation

Including Quotations from the
Śalistambaka-ṭIka¹

¹The letter codes for the editions of the ŠK are:

C = Co-ne
D = Derge (sDe-dge) 3985
    Derge (sDe-dge) 4552 (Not Available)
G = Golden MS  dko[n mch]og rjes dran  NA  ngi  26a1-29b3
N1 = Narthang  mdo  NA  gi  203a7-206a5
N2 = Narthang  mdo  4274  ngi  20a5-22b7
P1 = Peking    byang chub lam sgron  5466  gi  213a1-216a7
P2 = Peking    dko[n mch]og rjes dran  5485  ngi  22a3-25a6
T = Tawang (rTa-dbang)

The transcribed text is D (= Derge 3985).

Abbreviations used with letter codes in the variorum of the ŠK are:

K = all editions (CD,GN2P2,N1P1,T) of the ŠK
T = Śalistambaka-ṭIka (all editions)
T- = the specified edition(s) (C, D, G, N, or P) of the T (for example, T-D = the Derge edition of the T)

The use of the shad by all the editions of the T is not recorded in the variorum edition. The variorum edition of the T must be consulted for such information.
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rdzogs pa'i sangs <N1 203b> rgyas thugs rje'i bdag /\nrab btud sa lu ljang pa yi /\ntshig le'ur byas pa bshad par bya // [1]8

thub pa rgyal po'i khab kyi ni /\nbya rgod ces pa'i ri bo la //
dge slong mang dang byang chub sms //
tshogs dang yang dag thabs cig bzhugs // [2]

of verse; P2 has a single shad after each line but a double shad only after these lines: 7c, 9d, 10d, 13c, 14a, 29d, 34d, 36d, 41a, 44d, 49d, 58d, 61b, 61d, 62b, 68b, 68c.

1T rdzogs sangs thugs rje'i bdag nyid de //. In each text except for T, the first shad is the spine of the letter "ga". This phenomenon occurs in 1b, 8a, 11c, 25d, and 41d.

2CDGN2P2, T rab btud; N1P1T btud de. The variants have essentially the same meaning because rab btud must be understood to include the particle de.

3GN2P2T sa. Spelling variant.

4N1, T-G ba. Normally the article pa follows ljang.

5GN2 have a single /.

6GN2P2 bcas (together [with]). Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

7CDGN1N2P1P2, T bshad par bya; T yang dag spyad ([I shall accomplish / perform]).

8This verse with bshad par bya is known in Tibetan as the rtsom pa dam bca', "the promise to compose [the treatise]."

9T po.

10N2 omits the second /.

11T-GNP bya'i. This variant has the same meaning as pa'i.

12N1N2P1 ma. This gives the reading "bhikṣunī."

13CDGN1N2P1P2, T-CD dang yang dag; T, T-GNP dag dang yang. I understand both readings to have the same meaning, the
sa¹ lu ljang pa la gzig nas //
rgyu dang rkyen las byung ba ste //²
rgyu dang³ rkyen skyes de bzhin du //
yan lag <N2 20b> bcu gnyis rim 'byung⁴ ba //⁵ [3]

gang giš⁶ rten 'brel zhes mthong ba //
chos⁷ dang sangs rgyas mthong ngo⁸ zhes //⁹
dge slong rnams la 'di gsungs nas //
'dren pa cang mi¹⁰ gsung bar bzhugs //¹¹ [4]

dge slong¹² sha¹³ ri'i bus thos nas //¹⁴

particle "dag" simply being put in a different place. Because
the Mv 6266 has "dang yang thabs cig" (*sārdham) and T-D, 24a,
has "byang chub sems tshogs dang yang" and omits "dag," the
"yang dag" (perfect) reading is most unlikely.

¹⁴CD,T-CD cig; GN1N2P1P2T,T-GNP gcig. Variant spelling.
¹GN2P2T sa. Spelling variant.
²N2 omits the second //.
³T de'i.
⁴G byung. Scribal error.
⁵N2 omits the second //.
⁶T-CD gi. The genitive is inappropriate here.
⁷P1 chos is illegible.
⁸K,T-CDNP sangs rgyas mthong ngo; T-G sang[s rg]yas
mthongo. T-G has used simple abbreviations.
⁹N1 omits the second //.
¹⁰N1 mi is illegible.
¹¹N1 omits the second //.
¹²N2 slang. Printing error.
¹³T sha.
byams pa'i drung du song nas ni //
byams pa deng¹ 'dir de bzhin gshegs //
'di gsungs² don rnams ma phye bar // [5] <T 280b>
cang mi gsung bar bzhugs gyur na³ //
de'i don ji ltar rtogs par bya //
rten cing 'brei dang⁴ chos gang yin //
sangs rgyas kyang ni gang zhig yin // [6]

ji ltar rtén⁵ <P2 22b> 'brei⁶ mthong⁷ ba⁸ ni //
chos dang sngs rgyas mthong ba yin //
bdag gi⁹ the tshom 'dir smos zhes¹⁰ //¹¹

¹⁴N2 omits the second //.
¹N2 dang. Printing error.
²N1P1 gsung (says). Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
³CDN1P1T, T-GNP na (when); GN2P2, T-CD nas (having). This is a unique reversal of the readings by the editions whereby CD in the kārikā agree with T-GNP and T-CD agree with GN2P2 of the kārikā; in this particular case, when translated into English, the meaning is essentially the same either way.
⁴N1 dang is illegible.
⁵T-GNP add cing.
⁶T-GNP add 'byung.
⁷N2 mthang. Printing error.
⁸T, T na (when) gives this translation of [7ab]:

How, when [one] sees dependent arising,
Is the Dharma and the Buddha seen?

⁹N1P1, T-GNP gis (by). The instrumental is inappropriate here.

¹⁰CD 'dir smos zhes; GN2P2 'di smros shig; N1P1T, T-CDNP 'di smros zhes; T-G 'di smos zhes. The '"dir" may also be translated "here." "Smros" and "smos" appear to be
shä¹ ri'i bu yis² ma pham smras // [7]
byams pa shin tu³ bsgom⁴ pa'i bdag /⁵
byams pas gtan la dbab pa smras //
yan lag bcu gnyis ma rig sogs //
'chi ba la thug go rims⁶ bzhin // [8]
de lta <D 18b> bas na sdug <P1 213b> bsngal gyi //
phung po 'ba' zhig 'byung bar 'gyur //
chos lam yan lag brgyad pa dang //
'bras bu mya ngan 'das⁷ pa'o // [9]
de ltar⁸ thams cad thugs⁹ chud phyir //
chos skyes sangs rgyas zhes bya ste //
de skad ces bya <G 27a> 'phags mthong bas //
gang gis mthong ba des mthong ngo // [10]

interchangeable. The "shig" makes explicit the imperative mood but loses the end-of-quote mark "zhes."

¹¹GN2P2 omit the first /.
¹T sha.
²CDGN1N2P1P2,Ť bu yis; T bu'is.
³CDGN1N2P1P2,Ť pa shin tu; T bshin.
⁴CDN1P1,Ť-CD bsgom; GN2P2T,Ť-GNP bsgoms. Variant spelling.
⁵N2 omits single /.
⁶CDT,Ť-CD rims; GN1N2P1P2,Ť-GNP rim. Variant spelling.
⁷T 'das with final sa subscribed and abbreviated at the end of a line.
⁸N1 ltar is illegible.
⁹P2 adds /. 

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gang zhig srog la sogš la bral ba  //
nyer zhi la thug bcas par ni //
rten 'breλ chos dang sangs rgyas dag //
dri med pa yi blos mthong ba // [11]

rten 'breλ zhes pa'i mtshan nyid ni //
rgyu bcas la sogš tshig dang ldan //
sangs rgyas byung rung ma byung rung //
chos nyid 'di ni gnas pa yin // [12]

phyi dang de bzhin nang gi ni //
rgyu dang rkyen ni rnam gnyis te //
phyi rol rgyu ni <N1 204a> sa bon sogš //
rkyen ni rnam pa drug tu bstan // [13]

sa bon myu gu sdong bu sogš //

---

1T laso (end of a line).
2N1 bas.
3N1 omits //.
4N2 bzhì (four). Printing error.
5T thugs.
6CDGN1N2P1P2 med pa yi; T, T ma med pa'i. The two readings have the same meaning.
7T lasogs.
8K tshig (word); T tshigs (joint). Spelling variant?
9T 'dug.
10T-GNP nang (inside). Printing error?
11K, T-CD ni rnam; T-GNP rnam pa. The two readings have the same meaning.
12T omits the second //.
ji ltar 'bras bu 'jug pa\(^1\) brjod\(^2\) //
ryyen ni sa la sogs pa ste //
dus la thug\(^3\) pa go rims\(^4\) bzhin // [14]

rten\(^5\) dang rlan\(^6\) dang smin\(^7\) pa dang //
'bru <C 19a> 'phel\(^8\) dang ni go 'byed\(^9\) dang //
'gyur ba dag ni de rnams kyi\(^10\) //
bya ba ji bzhin\(^11\) 'jug pa'o // [15]

ryyen rnams tshogs pa med na ni //
sa bon yod kyang myug sogs med //
sa bon med pa nyid yin na\(^12\) //
ryyen rnams yod kyang de dang 'dra // [16]

---

\(^1\)k pa; T par. The two readings can have the same meaning.

\(^2\)T bstan.

\(^3\)CDGP2,T thug (reach); N2 thugs (heart); N1P1 sogs (and so forth).

\(^4\)CDT,T-CD rims; GN1N2P1P2,T-GNP rim. Spelling variant.

\(^5\)T sdud.

\(^6\)GN1N2P1P2 brlan. Spelling variant.

\(^7\)GN2P2 sman. The gi gu has been lost.

\(^8\)CDGN1N2P1P2,T 'bru 'phel; T 'bu ba.

\(^9\)CDGN1N2P1P2,T go 'byed; T mi sgrib.

\(^10\)CDGN1N2P1P2 kyi (of); T ni; T-CGNP kyis (by); T-D kyas (printing error).

\(^11\)T ltar.

\(^12\)N1P1 la (when).
rgyu dang de¹ <T 281a> bzhin rkyen rnams ni //
ngar 'dzin la sog₂ bral ba³ ste //⁴
rgyu dang rkyen ni tshogs pa las //
las kyi 'bras bu chud za⁵ med // [17]

bdag las ma yan gzhan las min // <N2 21a>
gnyis dang byed po dus las⁶ min //⁷
de bzhin dbang <P2 23a> phyug sogs byas min //
rang bzhin las min rgyu⁸ med⁹ min //¹⁰ [18]

rgyu dang rkyen gyis¹¹ 'jug¹² pa yang¹³ //

¹N2 da. Printing error.
²CDGN2P1P2,T la sog; N1 la sog; T lasogs.
³T-N ba is illegible.
⁴N2 omits the second ./.
⁵CDGN2P2T,T chud za (barren); N1P1 chung zad (slight).
⁶CDN1P1,T las (from); GN2 kyis (by); P2 kyi (of). The T quotes this line on three different occasions. The first two times it has las (from), the third time kyis (by).
⁷T omits this line.
⁸N1 rgyun.
⁹P1 mad. Printing error.
¹⁰T, having omitted [18b], puts the following line, whose reading corresponds to [18d], in its place:

rgyu med rang bzhin las byung min //
([The effect] is not causeless nor from essential nature).

Thus, for T, [18] has only three lines: [18a, 18cd], and the order of [18c] and [18d] are the reverse of the other witnesses.

¹¹T ni.
¹²T sogs.
thog ma med pa'i¹ dus can snang //
rgyu lnga dag gis phyi rol gyi² //
rten cing <P1 214a> 'brel par³ 'byung bar⁴ bzhed⁵ // [19]

rtag⁶ par ma yin chad par min //
'pho bar⁷ ma⁸ yin rgyu chung las //
'bras bu chen po 'grub pa dang //
'dra bar⁹ rjes su¹⁰ 'gro phyir yang // [20]

myu gu sa bon ltar mi 'dod //
rgyu med myu gu skye pa'ang¹¹ med //¹²
'gag dang skye ba mgo¹³ mnyam <G 27b> ste //
srang mda'i mgo mjug⁴ mtho dman bzhin // [21]

de bzhin nang gi² rgyu dang³ ni // 
rgyen gyis⁴ rnam pa gnyis su⁵ bzhed //
'di'i⁶ rgyu dang po ma rig pa //⁷
tha ma 'chi yin go rims⁸ bzhin⁹ // [22]

yan lag bcu gnyis nyon mongs¹⁰ <D 19a> las //¹¹
skye bcas bdag nyid cha gsum ni //
rgyu dang rkyen las byung ba¹² ste //
byed pa¹³ la sogs rnam par¹⁴ spangs // [23]¹⁵

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scribal error, T-C a printing error.

¹T-GNP gzhug (a synonym of mjug).
²K gi; T gi 'ang; T gi'ang. See the translation.
³N2 dad. Printing error.
⁴K gyis; T gyi. See the translation.
⁵N2,T-N gnyisu.
⁶GN2P2 'di (it).
⁷N1 // is illegible.
⁸CDT,T-CD rims; GN1N2P1P2,T-GNP rim. Variant spelling.
⁹P1 bzhì (four). Printing error.
¹⁰T-P rmongs (delusion). Printing error.
¹¹G repeats this line.
¹²T-C pa. Normally, ba is the particle following byung.
¹³N1P1 po.
¹⁴N2 rnam [pa]r.
¹⁵T omits [23].
gal te dang po ma rig med //
tha ma 'chi¹ ba 'byung mi 'gyur //
de dag las² gzhans budag dang ni //
bdag gis³ zhes pa gang na'ang med // [24]
dang po ma rig⁴ byung na⁵ ni //
thma 'chi⁶ ba'ang snang bar 'gyur //
de ltar 'di ni nang gi rgyu //⁷
'di yi⁸ rkyen ni rnam pa drug // [25]

tha ma rnam⁹ shes thog ma sa¹⁰ //
nang gi rkyen du 'dod pa <N1 204b> yin //
sra dang rjes su¹¹ sdud pa dang //
smin dang dbug 'phel go 'byed¹² nyid // [26]

¹ T shi.
² T la.
³ CDGN2P2T gis; N1P1, T gi. See the translation.
⁴ T rim. Scribal error.
⁵ K na; T nas. According to T, [25ab] reads:
After the first, ignorance, has arisen,
also the last, death, will appear.
⁶ CDGN1N2P1P2 'chi; T, T shi. Both mean "death."
⁷ G adds / 'da ya rkyan na nang ga rgya, a scribal error.
⁸ CDGN1N2P2T, T 'di yi; P1 'di'i.
⁹ T-G rnam.
¹⁰ CDGN2P2T, T shes thog ma sa; N1P1 par shes thog mas.
See the translation.
¹¹ N2T, T-G rjesu.
¹² CDGN1N2P1P2, T 'phel go 'byed; T dang mi sgrib.
shes¹ dang gzugs kyi rjes 'jug pa //
  rnam shes lnga dang ldan pa dang //
  de na² nyon mongs can yid kyang //
  'di rnams nang gi rkyen yin no³ // [27]

khams rnams 'dus par gyur pa⁴ las //
  lus ni skye bar 'dod pa yin //
  de dag bdag dang bdag gi⁵ zhes //
  rnam rtog skye ba⁶ med par 'dod // [28]

  de dag yod na skye 'gyur te //
  de dag med na 'byung ba med⁷ //
  de rnams bdag sogs mi ldan la⁸ //
  gzhan yang su'i⁹ <T 281b> yang¹⁰ ma yin no¹¹ // [29] <C 19b>

¹T ming.  T commentary also has "ming."
²T ni.
³N2,T-N yino.
⁴N2P1 ba.  Normally, pa is the particle following gyur.
⁵T gis.  The T has gis in the commentary to the ṣloka.  See the note on the T's commentary to [28cd] for a different interpretation.
⁶GN2P2 bar.  The added terminative does not affect the meaning.
⁷T-N mad.  Printing error.
⁸CDN1P1T la (while); GN2P2,T pa (the word "while" is simply omitted).
⁹GN2P2 su.  Without the genitive, the line reads:
  [They] are not any other thing.
¹⁰T 'ang.
¹¹N2 yino.
gang gcig¹ ril sog 'du <P2 23b> shes² pa //
de ni ma rig srid gsum sgrigs³ //
mi shes pas ni⁴ 'dod chags dang //
zhe sdang gti mug mgon du byed // [30] <P1 214b>
de las 'du byed dngos po⁵ ni //
rnam par rig pa'i⁶ rnam shes 'byung //
rnam shes lhancig 'byung ba ni //
gzugs can <N2 21b> ma yin⁷ phung po bzhi // [31]

ming⁸ dang gzugs la brten nas⁹ ni //
dbhang po skye mcheds¹⁰ 'byung bar 'gyur // <G 28a>
yul dang dbhang po rnam par shes¹¹ //
'dus pa las ni reg pa¹² 'byung // [32]

¹T-GNP cig. Variant spelling.
²N1 shes is illegible.
³T-N sgrigs. Variant spelling or printer error.
⁴CDGN1N2P1P2 mi shes pas ni; T mi shes pas yul; T-CD mi
shes pa'i yul; T-G shes pa sa yul; T-NP shes pas yul. See the
translation.
⁵N1 la.
⁶GN2P2 pas (by). Thus [31b] reads:
By the representation object.
⁷CDGN1N2P1P2,T ma yin (is not); T yin pa'i (is).
⁸CDGN1P1T,T ming (name); GN2P2 shes (knowing). In the
context of ming dang gzugs (name-and-form) anywhere in the SK,
CDN1P1T use ming and GN2P2 use shes.
⁹CDGN1N2P1P2,T-CDGP brten nas; T rten nas; T-N brtenas.
¹⁰T ched.
¹¹T-GNP shig. Scribal error copied from the 'Phying-ba
sTag-rtses Tanjur.
¹²K,T-CDN reg pa (contact); T-G re pa (?); T-P re ba
reg 'byung¹ tshor bar shes bya ste //
de bzhin tshor byung srid pa'ö² //
sred 'phel nye bar len pa ste³ //
len pa⁴ las ni srid pa 'byung // [33]

srid⁵ las phung 'byung skye ba ste⁶ //
de bzhin skye las rgas pa'ö⁷ //
de bzhin rgas pa'i⁸ phung med pa //
de ni⁹ 'chi ba zhes brjod do¹⁰ // [34]

rmongs pa 'chi¹¹ las mya ngan te //

(hope).

¹ T byung.

CD byung srid pa'o; G 'byung sreg pa'o; N1N2P1P2 'byung sred pa'o; T byung sred pa'o; T las sred pa 'byung. See the translation. Of the SK readings, N1N2P1P2 and T make sense. However, the T's reading is easiest to understand. CD and G appear to be mistakes. In the T, after having listed several synonyms for sred, the correct reading, in the commentary to the śloka, T-CD repeat the mistake from the śloka by exchanging srid (bhava) for sred (tṛṣṇā).

³N1P1 dang (and).

⁴T-P pa is illegible.

⁵T adds pa.

⁶T-GNP skye. See the translation.

⁷CDGN1N2P1P2 rgas pa'o; T,T rga ba'o. Variant spelling.

⁸CDGN1N2P1P2 rgas pa'i; T,T rga ba'i. Variant spelling.

⁹T-GNP na. A scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

¹⁰T-G brjedo.

¹¹T has been "corrected" from rmongs pa 'chi las to rmongs pa'i cha las (from the aspect of the bewildered,
srid¹ dang bcas pa'i gzung ba nyid² //
mya ngan las ni³ brjod pa gang //
de⁴ ni smre sngags⁵ 'don⁶ zhes⁷ bya // [35]

smre⁸ sngags⁹ 'don pa las byung ba //
rnam par¹⁰ shes pa¹¹ tshogs lnga yi¹² //
sim pa ma yin sdug bsngal brjod //
lus kyi bde ba'i gegs byed pa'o¹³ // [36]

[sorrow]).

¹CD srid; GN1N2P1P2T sred. See the translation.
²T paraphrases this line:
srid pa dang [G adds /] bcas pa'i nang gi gzung ba ni.
³T-N ni is illegible.
⁴C da. Printing error.
⁵GN2P2 bsngags. Variant spelling.
⁶G 'den. Scribal error.
⁷GN1N2P1P2T ces (G sa is subscribed and abbreviated).
⁸T-G sme. Scribal error.
⁹GN2P2 bsngags (G has reverse da for gsa). Variant spelling.
¹⁰G,T-G rnam[ pa]r.
¹¹CDGN1N2P1P2 pa; T, T pa'i. The genitive is superfluous.
¹²CD, T yi; T pa'i; GN1N2P1P2 yis. With yis the verse translates:
The discomfort that arose from lamentation
Through the complex of five
Consciousnesses is called "suffering";
[It] forms an obstruction to physical comfort.
¹³CDGN1N2P1P2 gegs byed pa'o; T gags byed pa; T bgegs
pa'o. See the translation.
yid la byed pa'1 19b> sdug bsngal ni //
yid la nye bar gnod byed pa2 //
de yid3 mi bder4 shes5 bya ste //
gang gzhan nye ba'i6 nyon mongs rgyu // [37]

mun mgon shes7 dang ming gzugs8 ni //
skye mched reg myong9 skom10 pa'i phyir //
sred11 las len12 dang srid skye13 dang //
smi14 dang 'jig dang mya ngan phyir // [38]

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1 T pas (by means of [improper attentiveness]).
2 CDN1N2P1P2T, T byed pa; G pa byed. Both can have the same meaning.
3 CDN1N2P2, T-CDGN yid (mental); P1 yang (also); T, T-P yi (of).
4 N1N2 bdar. Printing error.
5 K shes; T zhes. Variant spelling.
6 N1P1 bar. Less preferred variant spelling.
7 CDN1N2P1P2 shes; T, T-CD ming; T-GNP min. See the translation.
8 CD ming gzugs; GN1N2P1P2T, T gzugs dang. See the translation.
9 CDN1N2P1P2 myong; T, T pa. See the translation.
10 T-N skom with ka illegible; T-P sgom (meditation).
11 T srid.
12 CDN1P1P2 len; N2 lan (printing error); T, T nye. See the translation.
13 CDN1P1 srid skye; GN2P2 srid skyed; T, T yang 'byung. See the translation.
14 T smrin. Scribal error or preservation of archaic orthography.
tshig sogṣ¹ lus la gnod pa dang //
semṣ² <N1 205a> yid mi bde'ī³ phyir dang⁴ ni //
nyon mongs phyir ni⁵ ming⁶ don mthun⁷ //
go rims⁸ bzhin du bstan pa yin // [39]

yang de kho na yongs⁹ ma shes //
ama rig la sogṣ go¹⁰ rims¹¹ bzhin //
snga ma snga ma las phyi¹² ma //
skye ba dag tu yang brjod do¹³ // [40]

yan lag bcu gnyis gsum 'jug pa // <P2 24a>

¹T tshogs (complex).
²N1 sems with the final sa subscribed and abbreviated
due to lack of space at the end of the line.
³CDGN1N2P1P2 bde'i; T,Ṭ bde. The genitive is preferred
but optional.
⁴N1P1 phyir. The duplication is a scribal error copied
from the 'Phying-ba sTag-rtse Tanjur.
⁵CDGN1N2P1P2 ni; T,Ṭ na (if). T,Ṭ's reading does not
make much sense.
⁶CDGN1N2P1,Ṭ-CDGP ming; P2 min (not); T mi (not); Ṭ-N
ming (term) with nga illegible.
⁷Ṭ 'thun. Variant spelling.
⁸CDT,Ṭ-CD rims; GN1N2P1P2,Ṭ-GNP rim. Variant spelling.
⁹N1P1 yong. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
¹⁰CDGN1N2P1P2,Ṭ la sogṣ go; T pa lasogs.
¹¹CDT,Ṭ-CD rims; GN1N2P1P2,Ṭ-GNP rim. Variant spelling.
¹²Ṭ phyir.
¹³CD brjod do; GN1N2P1P2T,Ṭ dag brjod. See the
translation.
'di ni rtag\(^1\) chad <T 282a> thog\(^2\) med skyed\(^3\) //
chu bo'i\(^4\) rgyun bzhin 'jug pa\(^5\) yis //
thog ma med pa'i dus can 'jug\(^6\) / [41]

'on kyang bzhin po 'di dag ni // <P1 215a>
rgyu ni sdud par byed pa ste //
ma rig sred\(^7\) las rnam par shes //
de dag go rims\(^8\) bzhin du bshad // [42]

rgyu las\(^9\) rnam shes sa bon te //
las ni zhiig du gsungs pa yin //
dang po sred pa nyon <G 28b> mongs pa'i //
dngos po\(^10\) rgyur\(^11\) ni yang dag bshad //\(^12\) [43]

\(^1\)GN2P2 brtag (being imagined).
\(^2\)CDGN2P2T chad thog (interruption [or] beginning); N1P1
chad rtog (interruption [or] conceptualization); T-CD chad
thogs (interruption [or] obstruction); T-GP chag thogs
(interruption [or] obstruction); T-N char thog (as part [or]
beginning).
\(^3\)CD skyed (producing); GN2P1P2T,T skye (arising).
\(^4\)T bo.
\(^5\)T-C ba. Printing error.
\(^6\)T-GNP 'dug (abides).
\(^7\)T-NP srid (existence). Printing error.
\(^8\)CDT,T-CD rims; GN1N2P1P2,T-GNP rim. Variant spelling.
\(^9\)CD,T-CD las (from); GN1N2P1P2T,T-GNP la (regarding).
\(^10\)CD dngos po; GN1N2P1P2T ngo bos. The ßS has rang bzhin
gyis and the T paraphrases but does not quote [43cd]. Still,
all three Tibetan versions have the same sense: the cause
that has the nature of defilement.
\(^11\)N1P1 sgyur (as illusion). Scribal error copied from
the 'Phying-ba stTag-rtse Tanjur.
\(^12\)T does not quote [43cd] but does quote the
las dang¹ nyon mongs rnam par shes //
sa bon nyid du rnam par gnas² //
las ni sa bon rnam shes kyi //
zhing gi bya ba yang byed do³ // [44]
sred pas⁴ rnam shes zhes bya yi⁵ //
sa bon <C 20a> de ma thag rlan⁶ <N2 22a> byed //
ma rig sa bon rnam par shes //
brlan⁷ pas⁸ bsten⁹ pa¹⁰ 'debs par byed // [45]

las dang sred¹¹ pa¹² ma rig pa //¹³

corresponding sûtra passages.

¹T-P omits dang. Printing error.

²CD rnam par gnas; GN1N2P1P2 nye bar gnas; T,T nyer gnas la. See the translation.

³N2,T-G byedo.

⁴T-GNP las ("from" or "karma").

⁵CDN1P1 rnam shes zhes bya yi (of "consciousness"); GN2P2T, T-CD rnam shes zhes bya ba'i (of "consciousness"); T-GNP rnam par shes bya ba'i (of what is to be known).

⁶CDT,T-CD rlan; GN1N2P1P2,T-GNP brlan. Variant spelling.

⁷CDN1N2P1P2,T brlan; G bryn'am ("borrowed" or "reflected": scribal error); T rlan (spelling variant).

⁸T,T-GNP pa. The instrumental ending has been dropped.

⁹T sten.

¹⁰GN2P2 pas. The instrumental ending has been added. The translation ignores the instrumental endings in this and the previous note because those endings do not make sense.

¹¹C srid (existence); DGN1N2P1P2T,T-CDGP sred (craving); T-N srad (printing error).

¹²K,T-G pa; T,T-CDN dang (and); T-P omits.
zhing dang brlan¹ dang 'debs byed rnams //
rnam par shes pa² 'di bya dang //
rnam shes bdag 'dis snyam pa med // [46]

'on kyang sa bon rnam par shes //
las dang nyon mongas gnas pa ni //
sa bon rnam par shes brjod³ //⁴ [47]⁵

ma rig lud⁶ kyis bran pa dang //
sred⁷ pa'i chu yis bsten⁸ na ni //
rgyu las ming⁹ dang gzugs kyi ni //
myu gu skye ba'ang¹⁰ snang bar 'gyur // [48]

rang gzhan¹¹ gnyis ka¹² la¹³ sogs¹⁴ pas //

¹¹N1 omits the second /.
¹T rlan. Spelling variant.
²CDN1P1 pa; GN2P2T, T la. See the translation.
³CDN1P1 par shes zhes brjod; GN2P2 par shes zhes rjod; T shes zhes brjod pa. These variant readings have essentially the same meaning.
⁴G omits the second shad.
⁵[47] has only three lines. T omits [47].
⁶T lus (body).
⁷N1P1 srid (existence).
⁸N1P1 brten (supported--nearly identical in meaning to bsten).
⁹CDN1P1T, T ming (name); GN2P2 shes (knowing).
¹⁰K, T- DGP ba'ang; T-CN ba 'ang.
¹¹CDT, T- G bzhin ([essential] nature); G bzhan (scribal error); N2P1P2, T- CDNFP gzhan (other).
¹²CDGN1N2P1P2, T gnyis ka; T gnyi ga.
ming¹ gzugs 'di dag 'byung yin² gyi³ // pha dang ma ni⁴ phrad pa dang // dus rnams mi 'gal nyid las so⁵ // [49]

myong ba cung⁶ zad 'brel ba⁷ ni // sa bon rnam par shes par⁸ brjod // ma yi⁹ mngal du rim¹⁰ bzhin 'phel // ming¹¹ gzugs myu gu skyed¹² par byed // [50]

rkyen rnams ma tshang¹³ med pa dang // rgyun¹⁴ rnams <D 20a> 'gal ba ma¹⁵ yin las //

¹³{T-N sa (earth).

¹⁴{T lasogs.

¹CDN1P1T,T ming (name); GN2P2 shes (knowing).

²CDN1P1 yin (is); GN2P2T,T min (is not). In this context, yin does not make sense.

³{T,T-GNP gyis (by). The genitive is preferable.

⁴CDN1P1T,T ni (particle indicating the topic); GN2P2 dang (and).

⁵N2T,T-N laso.

⁶{T chung.

⁷CDGN1P2T,T-CDP ba; N2P1,TGN pa. Variant spelling.

⁸N2 dang (and).

⁹CDN1P1,T ma yi; GN2P2T ma'i.

¹⁰{T rims.

¹¹GN2P2 shes (knowing).

¹²{T-P skyes (born).

¹³{T tshangs.

¹⁴CD rgyun (stream); GN1N2P1P2T,T rgyu (cause).
sgyu ma bdag med¹ 'dzin med par² //
skye ba yang ni yod ma³ yin //⁴ [51] <N1 205b>

mig gi⁵ rnam⁶ par shes pa yang⁷ //
rgyu lnga po yis 'byung ba⁸ ste //
mig⁹ dang gzugs dang de bzhin <P2 24b> snang¹⁰ //
nam mkha,¹¹ de skyed¹² yid¹³ la byed // [52]

lnga po ma tshang med pa las //¹⁴
mig gi <P1 215b> rnam par shes pa 'byung //
de dag <T 282b> bdag gis de bskyed cing //

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¹⁵N2 na (if).
¹T mi.
²N1 bar.
³CD ma (not); GN1N2P1P2T,T pa. CD's negative contradicts the sūtra and so must be an error.
⁴N1 omits //.
⁵T-GNP gis (by). Here the genitive is preferable.
⁶N1 mig gi rnam is illegible.
⁷T gang.
⁸T omits ba.
⁹T-GNP ming (name). Here there is confusion over "name-and-form" (ming dang gzugs) and "eye and form" (mig dang gzugs).
¹⁰N1P1 sna. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
¹¹GN1N2T,T-GN namkha'.
¹²T bskyed. Variant spelling.
¹³GN2P2 yin (is). Printing error.
¹⁴N1 omits //.
rnam rtog skye med ji lta bar // [53]

rna ba'i rnam shes la sog s kun //

\[1\] T-GNP [skye] mched ([sense]-base).

\[2\] CD

de dag bdag gis de bskyed cing // rnam rtog skye med ji lta bar //

([For] them, I will produce that and Thought does not arise. Similarly,);

GN2P2
de dag bdag dang bdag gis zhes // rnam rtog skye med ji lta bar // (G)

([For] them the thought[s] "I [was produced]" and "I [produced]" do not arise. Similarly,);

T
de dag la bdag bdag gi shes // rnam s rtog skye med ji lta bar //

(For them the thought[s] "I" and "mine" do not arise. Similarly,);

\[3\] N1P1, T-CD
de dag bdag gis de skyed ces // rnam rtog skye med ji lta bar //

([For] them the thought "I produce that" Does not arise. Similarly,);

\[4\] T-GNP
de dag la bdag de skyed ces // rnam rtog skye mched ji lta bar //

(For them the thought "I produce that"; Sense-base. Similarly,).

GN2P2 make good sense and agree with the context. CD and T-GNP have serious errors. N1P1,T-CD are another good possibility but lack the idea "I was produced by them," which is a part of the context and which GN2P2 manage to include. T makes sense but is the only reading to have "mine."

\[5\] N1 rna ba'i is illegible.

CDGN1N2P1P2 rnam shes (consciousness); T,T dbang po (sense organ).

\[6\] T lasogs; T-N la sags (printing error).
skye ba'i rim pa 'di nyid yin //
rgyu dang rkyen ni¹ tshogs pa las //
byed po² la sogs³ bral ba dang // [54]

ngar 'dzin pa⁴ dang bral ba las //
skye ba yang ni snga ma bzhin //
de ltar rten cing 'brel 'byung ba'i //
rgyu can kun tu shes par bya // [55] <G 29a>

'jig rten 'di nas pha rol tu⁵ //
'gro ba'i chos 'ga' gang⁶ na'ang⁷ med //
'on kyang rgyu dang rkyen dag las //
las kyi 'bras bu⁸ mgon pa yin⁹ // [56]

ji ltar me long rab phyis la //
bzhin¹⁰ gyi gzugs brnyan dmigs pa¹¹ bzhin //

¹N1P1 gyi (of).
²T pa.
³T lasogs.
⁴K ngar 'dzin pa (grasping at "I"); T-CD nga 'dzin pa (grasping at "I"); T-GNP nga yir 'dzin (grasping at "mine").
⁵T,T-D du.
⁶T-P grang. Printing error.
⁷K,T-CD na'ang; T-G na yang; T,T-NP na 'ang. Variant spellings.
⁸K bu; T bur. Based on T's reading, the translation of [56d] would be:
   [There] is appearance as the result of karma.
⁹CDG1N2P1P2,T pa yin; T pa'i.
¹⁰GN2P2 gzhan (other).
¹¹N1 ba.
me long\(^1\) nang du gzugs\(^2\) brnyan yang\(^3\) //
'phos pa\(^4\) yod pa ma yin nyid // [57]

de dag phan tshun rtog med cing //
byed pa po dang las\(^5\) rnams spangs\(^6\) //
de bzhin skye bar\(^7\) snang ba ni //
sngon 'phel bya ba'i rim las so\(^8\) // [58]

ji ltar\(^9\) zla ba ring gnas pa //
chu snod chung ngu'i nang du ni //
snang ste 'phos pa\(^10\) ma <N2 22b> yin la\(^11\) //
bya ba dang ni las kyang yod // [59]

---

\(^1\)N2 le. Printing error.

\(^2\)T has the final sa subscribed and abbreviated owing to a lack of space at the end of the line.

\(^3\)N1 lang.

\(^4\)N1 ba.

\(^5\)T-C lam (path).

\(^6\)T-P spongs. Printing error.

\(^7\)CDN1P1 bar; GN2P2T.T ba. Both variants can have the same meaning.

\(^8\)CDGN1P1P2, T (2nd) rim las so; N2T rim laso; T (1st) rim pa las. The T repeats the sloka, hence the designations (1st) and (2nd) to distinguish the first and second occurrence. All the variants can have the same meaning.

\(^9\)CDGN1N2P1P2, T ji ltar; T de bzhin.

\(^10\)CDN1P1T pa; GN2P2,T-CDGN pa'ang; T-P pa 'ang. The 'ang is related to the kyang in the next line and need not be translated in this context.

\(^11\)K, T-CD yin la; T-G yino; T-NP yin no. T-GNP's readings bring the line to a full stop, which does not make good sense.
de bzhin 'di <C 20b> nas 'chi¹ 'pho ba //
'ga' med 'gro bar skye ba'ang² snang //³
rgyu rkyen ma tshang me ni 'bar //
rgyu rkyen tshang na me 'bar bzhin //⁴ [60]⁵

rgyu rkyen ma tshang med pa las⁶ //
phung po nying⁷ mtshams sbyor ba⁸ yod //⁹
phyi yi¹⁰ las dang bya ba rgyu //
de ni brtags¹¹ pa'i bdag nyid do¹² // [61]
de bzhin gzhan dbang nang gi ste //
rgnam shes lnga po 'byung ba'o //
brtags bya min phyir don dam ni //
yongs su¹³ grub par 'dod pa yin // [62]

¹¹N1 'chi is illegible.
¹²CDN1P1T ba'ang; GN2P2 ba. The 'ang emphasizes the connection with [59].
¹³T omits the second //.
⁴The T does not quote [60].
⁵T omits [60cd].
⁶CDN1P1 las (from); GN2P2 la ("when" or "and").
⁷P1 nyid. Variant spelling.
⁸P2 ba is illegible.
⁹N1 // is illegible. The T does not quote [61ab], and T omits them.
¹⁰CDGN2P1P2,T phyi yi; N1 is illegible; T phyi'i.
¹¹T-GNP rtogs (understanding).
¹²N2,T-GN nyido.
¹³N2T,T-GN yongsu.
rgyu dang rkyen dang ldan₁ skye ba //
nam² yang rnam gnyis shes³ par bya⁴ //
byed pa po la sogs⁵ pas⁶ dben //
gsob gsog stong sogs⁷ snying po med // [63]

de <P2 25a> ltar shes rab kyis mthong gang //⁸
ci cir⁹ ji¹⁰ ltar gang du cis //
snyam pa'i rtog smra sogs spangs pa¹¹ // <P1 216a>
chu zla'i gzugs brnyan <N1 206a> ji bzhin pa //¹² [64]¹³

de bzhin 'di nas 'chi 'pho ba //
'ga' med 'gro bar skye ba'ang¹⁴ snang //¹⁵ <D 20b>

¹N1P1 lhan (together).
²GN2P2 nang (inside).
³T zhes.
⁴P1 ba. Printing error.
⁵T lasogs.
⁶T-GNP (1st) pa. The second occurrence by T-GNP has pas.
⁷CDGN1N2P1P2,T stong sogs; T lasogs.
⁸T omits [64a].
⁹N1P1 phyir (because).
¹⁰K ji; T ci. T's reading is more archaic.
¹¹CDGN1N2,T pa: P1 is illegible; P2 ba; T la.
¹²The T does not quote [64d].
¹³T omits [64d].
¹⁴K skye ba'ang; T-CDGP skyes pa'ang; T-N skyes pa 'ang.
¹⁵[65ab] are identical with [60ab]. T omits [65ab] and replaces them with [67cd].
ji ltar bud shing dang 'brel na¹ //
me yi² rgyun³ ni 'jug 'gyur gyi // [65]

rgyu ni ma tshang gyur pa las //
me⁴ ni⁵ rjes su⁶ 'jug <T 283a> pa min⁷ //
de bzhin kun nas nyon mongs pa'i //
sa bon ye shes mes bsregs⁸ na //⁹ [66]

rgyu med phyir na 'bras med de¹⁰ //
bya ba dang ni las kyang med //¹¹
yon <G 29b> tan mtha' yas bsam mi khyab //¹²
zhi ba chos kyi rang bzhin sku //¹³ [67]

---
¹K, T (2nd) na; T-CN (1st) pa; T-DGP (1st) ba.
²CDGN1N2P1P2, T me yi; T me'i.
³T-GNP (2nd) rgyu (cause).
⁴T-N mi (person).
⁵K ni (particle indicating the topic); T-CD yi (of); T-GNP yis (by).
⁶N2T, T-GN rjesu.
⁷GN2P2 ni. This reading makes poor sense without the negative.
⁸N1 bsregs.
⁹The T does not quote [66cd] but does paraphrase it.
¹⁰G mede.
¹¹Here is expressed the point of view opposite to that found in [59d]; there the conventional view was expressed, here the ultimate view. The T paraphrases [67a], but does not quote or paraphrase [67b].
¹²[67c], besides being repeated in the T, is identical to [1a].
¹³T has [67cd] where [65ab] should be.
thog ma dbus dang mtha' bral ba /1/
rtogs2 nas3 sangs rgyas4 go 'phang 'thob5 //
gang gis de ltar de nyid bzod //
de ni lung bstan the tshom6 med // [68]
de skad byams bdag7 bdag nyid kyis //
shã8 ri'i bu la smras9 pa dang //
sã10 lu ljang pa dper11 mdzag pa //
de ni shã ri'i bus thos nas //12 [69]
snying po blangs te13 lha14 tshogs kyis15 //16

---

1P1 bral ba / is illegible.
2T rtog.
3T-GNP na ("if" or "when").
4T-G sang[s rgyas.
5T thob.
6T tsom.
7T dag.
8T sha.
9T-P smras (or smres) is illegible.
10GN2P2T sa. Variant spelling.
11CDGN1P1P2.T dper mdzag pa; N2 dpar mdzag pa (printing error); T bstan pa ni.
12CDGN1N2P1P2.T de ni shã ri'i bus thos nas //; T sha ri'i bu yis thos gyur nas //.
13GN2P2 nas (having).
14CDN1N2P1.T lha (god); GP2 lhag (to assemble); T bla (above).
15T-NP omit tshogs kyis.
rjes su¹ yi langs² mngon bstod nas //³
langs te song nas dga' sems kyis //
dge⁴ slong rnams la bshad pa yin // [70]  

'phags pa sā⁵ lu ljang pa'i mdo⁶ tshig le'ur byas pa⁷
'phags pa klu sgrub⁸ kyis mdzad pa rdzogs so //  //⁹

N1P1T add:

rgya gar gyi mkhan po dha rma shri bha drā¹⁰ dang //¹¹
zhus chen gyi lo tsā ba legs pa'i blo gros¹² dang / dznyā na
ku mā ras¹³ bsgyur / slad kyis dpal brtsegs rakṣi tas¹⁴ bcos¹⁵

⁶.Tx-G omits [70a].
¹N2T rjesu.
²CD langs; GN1N2P1P2T rang. Variant spelling.
³The T omits [70b].
⁴N1 dag.
⁵CDN1P1 sā; GN2P2T sa. Variant spelling.
⁶N1P1 omit mdo; T mdoʻi.
⁷CDN1P1 byas pa; GN2P2 bya ba; T byas pa / slob dpon.
GN2P2 copy a scribal error from the 'Phying-ba sTag-rtse
Tanjur.
⁸T grub.
⁹G adds another //.
¹⁰N1P1 dha rma shri bha drā; T dhar ma shri pra bha; T
dharma shri pra bhā.
¹¹P1 //; N1T /.
¹²N1P1 zhus chen gyi lo tsā ba legs pa'i blo gros; T lo
tsa ba ban de legs pa'i blo gros; T lo tsā ba [GNP omit ba]
bande legs pa'i blo gros.
¹³N1P1, T dznyā na ku mā ras; T gnya' na ku ma ras.
\[ \text{te}^1 \text{ gtan la phab pa'\text{o}}^2 // 

\[ ^{14}\text{N1P1 slad kyis dpal brtsegs rak\text{\=i} tas; T zhu chen gyi lo tsa ba ban de dpal brtsegs rag sha tas; T zhu [GNP zhus] chen gyi lo ts\=a ban de dpal brtsegs kyis.} \]

\[ ^{15}\text{P1 bcos; N1 bcas; T zhus.} \]

\[ ^{1}\text{N1 ta.} \]

\[ ^{2}\text{N1P1 pa'\text{o}; T ba.} \]
Chapter 10
The Śālistambaka-ṭīkā

Transcription
and
Variorum
of the
Tibetan Translation\(^1\)

\(^1\)The letter codes for the editions of the T are:

C = Co-ne
D = Derge
G = Golden Manuscript
N = Narthang
P = Peking

The T is Lalou 549 in the IHan kar ma Catalog, but no Dunhuang version has been found.

The transcribed text is D (= Derge 3986).
rgya gar skad du /
şraya3 shā li stamba ka ma ħa yā na4 sū tra ĭka5 /6

bod skad du /
'phags pa sa7 lu ljang pa8 zhes bya ba <N 23a>
theq pa chen po'i mdo'i rgya cher bshad pa /

'phags pa 'jam dpal gzhon nur gyur9 pa la
phyag 'tsal lo10 //11
de la12

yon tan mtha' yas <C 21a> bsam mi khyab //13 [1a]

1 GNP have the following title omitted by CD:
   //'phags pa sa lu ljang pa zhes bya ba'i mdo rgya cher
   bshad pa bzhugs so [GN omit so] //.

G has the title on folio 30a; the actual text starts on 30b.

2 G omits the second /.

3 P ā rya.

4 G omits na.

5 GNP ka.

6 P //.

7 N sa.

8 G ba.

9 G omits gyur.

10 N 'tshalo.

11 N omits the second /.

12 GNP omit /.

13 P omits the second /.
ces bya ba la sogpa la yon tan mtha' yas zhes bya ba ni /\nyon tan ni stobs dang / mi 'jigs pa dang / ma 'dres <P 25b>
pa la sogsp te / yon tan don du gnyer ba'i lha dang mi\n2 rnamsp kyis 'dri\n3 par bya ba dang / bsten par bya ba dang / goms par
bya ba dang / bsgom par bya ba dang / mgon du bya ba\n4 dang
/thob par bya ba'i phyir yon tan rnamsp so\n5 // de rnamsp ni yon
tan mang po yin / mtha' yas pa dang / bsam gyis mi khyab pa
yin pas zhes tshig bsdu ste / yon tan bsam gyis mi khyab pa
nyid ni nyan thos dang / rang sangs rgyas dang / so so'i skye
bo thams cad dang / rtog ge pa thams cad kyi tshogs\n6 dang sems
kyi yul las yang dag par 'das pa'i phyir ro // de'i phyir yon
tan mtha' yas shing bsam gyis mi khyab pa de rnamsp dang ldan
pa'o //
gang zhig ce na /\n7 smras <D 21a> pa /

rdzogs pa'i sangs rgyas thugs rje'i bdag / [1b]

ces bya ba smos te / yang dag par phyin ci ma log par sangs
rgyas pas rdzogs pa'i sangs rgyas te / chos thams cad mi rtag
pa dang / sdu bsgal ba dang\n6 stong pa dang / bdag med pa la
sogsp par chos dang gang lag la bdag med pa'i ngo bo nyid ji
lta ba bzhin du thugs su\n9 chud pa'i phyir sangs rgyas so\n10 //

---

1 GNP omit .
2 N ma.
3 P is illegible and has either 'bris (written!) or 'dri\n4 CD bya ba; GNP byas pa.
5 GN rnamso.
6 CD tshogs; GNP tshig. CD is a printing (?) error.
7 GNP omit .
8 CD dang; GNP dang ./
9 G thugsu.
yang na padma kha phye ba bzhin du blo rgyas pas sangs rgyas sam\(^1\) / sangs rgyas pa'i phyir na sangs rgyas te / 'gro ba mi\(^2\) shes pa'i gnyid kyis rab tu log pa'i nang na /\(^3\) skyes <G 31a> bu gnyid sangs pa bzhin du ji lta ba phyin ci ma log par yang dag pa'i ye shes shar ba brnyes pa'i phyir sangs rgyas zhes bya'o //

yang na skye bo\(^4\) mi mkhas pa rtogs par mdzad pa'i phyir\(^5\) sangs rgyas te / ji ltar bdag nyid gzhan la rag ma las par so so rang gis rig pa'i chos kyi de kho na rtogs pa de bzhin du log pa'i lam <P 26a> du 'khyams pa'i sems dang ldan pa /\(^6\) 'khor ba 'brog dgon par skye ba dang / rga <N 23b> ba dang / na ba dang / 'chi ba la sogs par gtses pa / lta ba rnam pa sna tshogs kyi nags tshang tshing du nyon mongs pa'i sbrul gdug pa'i 'jigs pas gang bar phan tshun yongs su\(^7\) 'khyams\(^8\) <C 21b> pa gzhan dag kyang yang dag pa'i lam du btsud de / thar pa'i grong khyer chen po bla na med par 'jug par mdzad pa'i phyir sangs rgyas zhes bya'o //

thugs rje'i bdag ces bya ba ni thugs rje'i rang bzhin te / nyon mongs pa dang / las dang / sngug bsgnal sel\(^9\) ba'i phyir

\(^{10}\)\(\text{N} \) rgyasos.

\(^1\)\(\text{N} \) omits sangs rgyas sam.

\(^2\)\(\text{N} \) ye.

\(^3\)\(\text{GNP} \) omit /.

\(^4\)\(\text{GNP} \) po.

\(^5\)\(\text{GNP} \) omit phyir. Scrbal error copied from the 'Phying-ba sTag-rtse Tanjur.

\(^6\)\(\text{GNP} \) omit /.

\(^7\)\(\text{G} \) yongsu.

\(^8\)\(\text{GNP} \) 'khyam.

\(^9\)\(\text{N} \) sal.
thugs rje'ö // gang la thugs rje bdag nyid de¹ // ngo bo nyid yod pa de ni thugs rje'i bdag nyid do // de ni rdzogs pa'i sangs rgyas yin la / thugs rje'i bdag nyid kyang yin pas rdzogs pa'i sangs rgyas thugs rje'i bdag nyid de² /³ de bas na sangs rgyas thugs rje'i bdag nyid de la'o //

rab btud sā lu ljang pa⁴ yi // [1c]

zhes bya ba smos te / rab btuḍ ces bya ba ni yang dag par mchod nas te / 'dud pa dang / gus pa dang / gzhol bas phyag 'tshal te'o //
phyag 'tshal te ci zhig bya zhe na / sā lu ljang pa'i⁵ zhes mdo'i bshad sbyar bstan bcos /⁶
tshig le'ur byas pa bshad par bya //⁷ [1d]

zhes bya ba smos so //
de la /⁸

yon tan mtha' yas <D 21b> bsam mi khyab //⁹ [1a] <G 31b>

ces bya ba 'dis ni rang gi don phun sum tshogs pa bstan to //

¹CD nyid de; GP nyid do; N nyido.
²GNP do.
³GNP //.
⁴C ba.
⁵C ba'i.
⁶P //.
⁷GNP omit //.
⁸GNP omit /.
⁹P omits the second /.
thugs rje'i bdag nyid ces bya ba 'dis ni / gzhan gyi don phun sum tshogs pa brjod do //

rdzogs sangs rgyas zhes bya ba ni sangs rgyas ni¹ rtogs pa'i don yin pa'i phyir thams cad mkhyen pa nyid do //

yon tan mtha' yas bsam mi khyab /² [1a]

ces bya ba 'dis ni 'dod chags la sogs <p 26b> pa dang bral ba nyid do //

nyon mongs pa dang / nye ba'i nyon mongs pa yon tan ma yin pa rnams ni / yon tan dang mi mthun pa'i phyir ro //

de bas na thams cad mkhyen pa³ / 'dod chags dang bral ba / rdzogs pa'i sangs rgyas de lta bu la btud de'o //

thugs rje'i bdag nyid ces bya ba ni / gang zhig thams cad mkhyen cing 'dod chags dang bral ba de⁴ ni⁵ slob dpon gyis⁶ dpe mkhyud dang bral pas⁷ gzhan dag la ji ltar rtogs pa'i chos ston te /⁸ 'dis ni gzhan la phan par mdzad pa'i phyir <n 24a> gzhan gyi don phun sum tshogs pa bstan to //

de ltar rang gi don dang gzhan gyi don phun sum tshogs pa dang ldan pa rdzogs pa'i sangs rgyas de la btud de'o⁹ //

¹G adds sangs rgyas na topped with dots indicating it is an error.
²GNP omit //.
³G ba.
⁴GNP de'i.
⁵N omits ni.
⁶GNP gyi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁷CGNP bas; D pas (printing error).
⁸P //.
⁹N btud'o.
de ltar\(^1\) na yang 'dod pa dang bcas pa'i tshig yin <C 22a>
pa'i phyir 'dod pa dang bcas pas ci zhig 'dod ces dris pa dang
/ smras pa /\^2 bshad par bya'o //
gang zhig bshad /\^3 smras pa / sā lu ljarg pa'i mdo dang
sbyar ba'i bstan bcos tshig le'ur byas pa'o //

bstan bcos brtsams pa la thog mar / 'brel pa dang / \^4 dgos
pa dang / brjod\(^5\) pa dang / brjod bar\(^6\) bya ba bzhi nges par
brjod par bya ba ma yin nam / de 'di la med pas 'di'i rtsom
pa ni mi rigs pa yin te / 'brel pa la sogs pa dang bral ba'i\(^7\)
phyir smyon pa'i tshig bzhi no zhe'o\(^8\) // \^9 <S 32a>
brtsam par mi bya'o zhes bya ba ni chos so\(^10\) //
bstan bcos zhes bya ba chos can no //
chos dang chos can spyi ni phyogs so\(^11\) //
'brel pa la sogs pa dang bral ba'i phyir zhes bya ba ni
gtan tshigs so\(^12\) //
go bar byed pas na gtan tshigs te / gtan tshigs kyi don

---
\(^1\)GNP lta. Scribal error copied from the 'Phying-ba sTag-
\(\text{rtse Tanjur.}\)
\(^2\)GNP omit /.
\(^3\)GNP omit /.
\(^4\)P omits /.
\(^5\)GNP rjod.
\(^6\)CGNP par: D bar (printing error).
\(^7\)CN pa'i.
\(^8\)CD no zhe'o; GNP zhe'o.
\(^9\)G omits the second /.
\(^10\)N choso.
\(^11\)N phyogso.
\(^12\)GN tshigso.
ni go bar byed pa yin pa'i phyir ro\(^1\) //
gang gi phyir 'brel pa la sogs pa dang bral ba'i phyir brtsam par <P 27a> mi bya'o //
smyon pa'i tshig\(^2\) bzhin no\(^3\) zhes bya ba ni dpe'o //
de skad du brgal ba la smras pa / 'brel pa la sogs pa
dang bral ba'i phyir <D 22a> zhes gang smras pa'i gtan tshigs
de ma\(^4\) grub par brjod pa'i phyir bshad pa 'di la 'brel pa la
sogs pa bzhin yod pa nyid do //
de yang gang zhe na / smras pa / sā\(^5\) lu ljang pa'i mdo
dang sbyar ba'i bstan bcos tshig le'ur byas pa bshad par bya
ba yin pas 'di la 'brel pa yod pa nyid de\(^6\) / sā lu ljang pa'i
mdo zhes bya ba ni mu stegs byed pa\(^7\) la sogs pa gzhan gyi
gzhung lugs kyi khyad par dag la mi dmigs pa'i phyir bstan
bcos 'di ni sags rgyas dang 'brel pa'o\(^8\) // de'i phyir gtan
tshigs kyi don ma grub pa nyid do\(^9\) //
'brel pa yod dang dgos pa yang med na med pa yin no\(^10\) //

\(^1\)G phyiro.
\(^2\)GNP omit tshig. Scribal error copied from the 'Phying-
ba stTag-rtse Tanjur.
\(^3\)N bzhino.
\(^4\)GNP la. Scribal error copied from the 'Phying-ba stTag-
rtse Tanjur.
\(^5\)P sa.
\(^6\)N nyide.
\(^7\)GNP omit pa.
\(^8\)G ba'o.
\(^9\)N nyido.
\(^10\)N yino.
de'i phyir bshad pa / 'dir¹ ni dgos pa ni /² rgyu dang
rkyen gyi don khong du chud pa'i phyir dang / gang zag la bdag
med <N 24b> pa dang / chos la bdag med pa dang / gzung ba dang
³ 'dzin pa med par rtogs pa'i phyir nyon mongs pa dang / shes
bya'i sgrib pa dang bral nas bla na med pa yang dag par rdzogs
pa'i sangs rgyas thob⁴ pas 'di la dgos pa yod <C 22b> pa nyid
do // de bas na dgos pa dang bcas pa'i phyir gsa⁵ ba la sogs
pa'i bstan bcos bzhin du <G 32b> brtsam⁶ par bya ba nyid do
// gang dang gang don dang bcas pa de dang de ni brtsam par
bya ba ste / dper na gso ba la sogs pa'i bstan bcos lta bu yin
pas⁷ dpe ma grub par bshad par 'gyur ro //

³ 'di'⁸ brjod pas sā lu ljang pa'i dpes nang dang phyi'i
rten cing 'brel par 'byung ba mtshungs pa nye bar sbyar bas
³ 'di brjod pas sā lu ljang pa zhes bya ba yang yod pa⁹ nyid
de¹⁰ /¹¹ de'i phyir yang don ma grub pa nyid do¹² //
brjod par bya ba zhes bya ba ni / rten cing <P 27b> 'brel

¹ GNP 'di.
² GNP omit /.
³ GNP omit /.
⁴ GNP 'thob.
⁵ CGNP gso; D gsa. D has a printing error.
⁶ GNP brtsams.
⁷ P pa'i.
⁸ GNP 'di.
⁹ GNP omit yang yod pa.
¹⁰ N nyide.
¹¹ N //.
¹² G nyido.
par\(^1\) 'byung ba'i yan lag bcu gnyis rkyen dang bcas pa so sor
go rims\(^2\) bzhin mtshan nyid rnam par 'jog par byed pas byed pa
po la sogs pa dang / rgyu med pa dang mi mthun pa'i rgyu dang
bral nas nyon mongs pa dang nye ba'i nyon mongs pa spangs pa'i
phyir yang dag pa'i ye shes skyes te / bla na med pa'i chos
sku thob pas 'di brjod par bya ba yang yod pa nyid de\(^3\) 'di'i
phyir yang gtan tshigs kyi don ma grub pa nyid do //
de bas na gso ba la sogs pa'i bstan bcos bzhin du bstan
bcos 'di 'brel pa la sogs pa dang ldan pa'i phyir\(^4\) brtsam par
bya ba nyid do\(^5\) //
brtsam <D 22b> par bya ba\(^6\) zhes bya ba ni chos so\(^7\) //\(^8\)
bstan bcos zhes bya ba ni chos can no //
chos dang chos can spyi\(^9\) ni phyogs so\(^10\) //
'di na\(^11\) chos yod pas chos can te\(^12\) gdugs can bzhin no\(^13\)

\(^{1}\) G bar.
\(^{2}\) GNP rim.
\(^{3}\) N nyide (illegible); P adds /.
\(^{4}\) CD dang ldan pa'i phyir; GNP dang phyir. GNP has a
scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^{5}\) N nyido.
\(^{6}\) GNP add nyid.
\(^{7}\) N choso.
\(^{8}\) P omits the second /.
\(^{9}\) GNP de.
\(^{10}\) N phyogso.
\(^{11}\) P ni.
\(^{12}\) N adds //; P adds /.
\(^{13}\) N bzhino.
gal te de lta na bstan bcos rtsom pa la phyag 'tshal bar¹ byed pa² don med de³ / dgos pa med pa'i phyir bya rog gi so brtag pa la sogs pa'i bstan bcos bzhin no zhes bya ba'i⁴ gtan tshigs 'di ni don ma grub pa nyid bstan par smras pa / bstan bcos rtsom⁵ pa la ston pa la mchod pa byas so⁶ //

gal te ci'i phyir zhe⁷ na / bstan bcos dang / de la gus pa skye ba'i rgyu yin <G 33a> pa'i <N 25a> phyir te / chos nyan pa gus pa skye ba rnams nyan pa dang⁸ sams⁹ pa dang / bsgom pa dag la gus par 'gyur gyi / gus pa ma skyes pa¹⁰ rnams ni ma yin pas gtan tshigs kyis¹¹ don ma grub pa nyid do //
yang na dam pa'i spyod pa'i srol bstan pa'i don du bstan bcos rtsom pa las¹² ston pa la mchod pa byed do¹³ // 'di ni <C 23a> skyes bu dam pa mkhas pa rnams kyi spyod pa yin te / nam zhig 'ga' zhig dgos pa rtsom pa la¹⁴ 'jug na dang por yid

¹GNP ba.
²N omits byed pa.
³G mede.
⁴CD bya ba'i; GNP pa'i (N pa in pa'i is illegible).
⁵GNP brtsams.
⁶P byaso.
⁷N zha.
⁸GNP add /.
⁹P sams.
¹⁰N par.
¹¹GNP kyis. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
¹²GNP la.
¹³N byedo.
¹⁴GNP add 'jug pa la.
du 'ong ba'i lha la phyag 'tshal te / dgos <P 28a> pa khyad
par dag la zhugs pa na 'dod pa'i don ring por mi thogs¹ par
'grub pas de'i phyir bstan bcos byed pa 'di yang dam pa'i
spyod pa'i srol de nyid kyi rjes su² 'brang ba na bstan bcos
rtsom pa la rang giston pa la yon tan brjod pa sngon du 'gro
ba'i phyag 'tshal ba byas nas / bstan bcos bshad par bya ba
la zhugs pas 'di la dgos pa yod pa nyid do //
smras pa /

bstan bcos rtsom³ pa ston pa la //⁴
phyag 'tshal byed pa 'bras med min //
ston pa dang ni bstan bcos la //
gus bskyed rgyu phyir gzhan du min //

de nas⁵ bstan bcos rtsom pas ston pa la mchod pa bya ba⁶
rnam par gnas pa nyid do⁷ // de'i phyir gzhan gyi⁸ bstan bcos
kyi⁹ thog mar phyag 'tshal bar byed par dgos pa med do¹⁰ zhes
gang smras / gtan tshigs de ma grub pa nyid du bstan par smras

¹N thags. Printing error.
²N rjesu.
³GNP brtams.
⁴CP omit the second / after each pāda in this śloka.
⁵CD de nas; GNP des na.
⁶GNP add 'di la.
⁷GN nyido.
⁸GNP gyis. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
⁹GNP kyis. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
¹⁰N medo.
pa / bstan bcos rtsom¹ pa la phyag 'tshal bar byed pa ni /²
go ba la sogs pa'i bstan bcos bzhin du dgos pa dang bcas³ pa
nyid do⁴ // bya rog gi so brtag pa lta bu min no⁵ //
rang gi ston pa la phyag <G 33b> byas te / så lu ljang
pa'i mdo dang sbyar ba'i bstan bcos tshig le'ur byas pa <D
23a> behad par bya'o zhes smras na / de yang gang zhig ce na
/

thub pa rgyal po'i khab kyi ni /⁶ [2a]

zhes bya ba la sogs pa smos so⁷ //
rgyal po'i khab ni⁸ rgyal khab ste /⁹ rgyal po'i pho
brang zhes bya ba'i tha tshig go //¹⁰

bya rgod ces pa'i¹¹ ri bo la //¹² [2b]

¹GNP brtsam.
²GNP omit /.
³N bcas is illegible.
⁴N nyido.
⁵N mino.
⁶GNP omit /.
⁷CD smos so; G smraso; NP smras so.
⁸N ni is illegible.
⁹G //: N omits /.
¹⁰CGNP omit the second /.
¹¹GNP bya'i.
¹²NP omit the second /.
zhes bya ba ni bya rgod<sup>1</sup> phung po'i ri bo la'o //

de nyid kyi phyir<sup>2</sup> <N 25b> yang dag par sdud par byed<sup>3</sup>
pa'i mdo las / 'di skad bdag gis thos pa zhes bya ba smos so

su las thos she<sup>5</sup> na / de'i phyir srmas pa / bcom ldan
'das las so<sup>6</sup> //

dus gcig na zhes bya ba ni dus gcig na'o // <P 28b>
bcom ldan 'das zhes bya ba ni bcom pa dang ldan pa'i
phyir bcom ldan 'das so //

ci zhig bcom pa dang ldan zhe na / de'i phyir srmas pa
/bdud bzhi'o //<sup>7</sup> nyon mongs pa dang /<sup>8</sup> phung po dang /<sup>9</sup> lha'i
bu dang / 'chi bdag gi bdud ces grags pa'o //<sup>10</sup>

ji <C 23b> ltar bcom zhe na / srmas pa / gnyen po ye shes
brnyes<sup>11</sup> pa'i phyir te / mthong ba dang bsgom pa'i lam la 'jug
pa'i tshul gyis dran pa nye bar gzhag pa bzhi la sogs pa byang
chub kyi phyogs kyi chos sum cu rtsa bdun bsgom pa'i rim
gyis<sup>12</sup> / 'phags pa'i bden pa bzhi bsgom pa rnam par bsgom pa

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<sup>1</sup>P rgo. Printing error.
<sup>2</sup>N adds /.
<sup>3</sup>GNP omit par byed.
<sup>4</sup>GNP add su las thos zhes bya ba smos so [G smoso] //.
Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
<sup>5</sup>GNP zhe.
<sup>6</sup>N laso.
<sup>7</sup>P omits the second /.
<sup>8</sup>N omits /.
<sup>9</sup>P omits /.
<sup>10</sup>N omits the second /.
<sup>11</sup>N brnyes. Printing error.
<sup>12</sup>CD rim gyis: GNP rims kyis.
nyid kyis phung po'i de kho na nyid yongs su¹ shes pas mi rtag pa dang / sduŋ bṣengal pa² dang / stong pa dang / bdag med pa la sogs par phyin ci ma log pa'i ye shes dang ldan pa'i phyir gang zag dang chos la bdag med pa dang / gzung ba dang³ 'dzin pa med par rtog⁴ pa'i phyir⁵ dang / khams gsum pa 'di yang sems tsam kho na'o zhes bya bar rtogs⁶ pa'i phyir ⁄⁷ nyon mongs pa dang shes bya'i sgrīb pa dang bral ba'i sgo nas nyon mongs <G 34a> pa bcom mo⁸ ⁄
rtag pa dang / bde ba dang / gtsang ba dang / bdag dang bcas par phyin ci log pa bzhi la sogs pa dang bral ba ste⁹ ⁄ chos kyi sku bla na med pa dang ldan nas¹⁰ mi gnas pa'i mya ngan las 'das pa brnyes pa'i phyir phung po dang 'chi bdag gi bdud las rgyal lo ⁄
chos thams cad sgyu ma dang / smig rgyu dang / dri za'i grong khyer dang / sprul pa dang / gzugs brnyan dang / brag ca¹¹ dang / mgal me'i 'khor lo dang / rmi lam lta bur shin tu

¹N yongsu.
²CGNP ba. D pa is a printing error.
³G adds ⁄.
⁴CD rtog (printing error); GNP rtogs.
⁵G adds pa topped with marks indicating it is an error.
⁶CD bya bar rtogs; GN rtogs; P rtags (printing error).
⁷GNP omit ⁄.
⁸N bcomo.
⁹CD ba ste; GNP te.
¹⁰CGNP pas. D nas is a printing error.
¹¹GNP cha.
thugs su\(^1\) chud pa'i phyir kun nas nyom mongs pa'i kun gzhi\(^2\) rnam par shes pa'i <D 23b> bag chags kyi dri ma dang bral <P 29a> bas yang dag pa ma yin pa'i kun tu rtog pa yang dag par <N 26a> chad nas byams pa chen po la sog pa'i mda'\(^3\) 'phangs pas chu sring gyi rgyal mtshan can sde dang bcas pa la bsnun pa'i phyir lha'i bu'i bdud pham par mdzad de\(^4\) /\(^5\) de ltar bdud bzhi bcom pas na bcom ldan 'das so // yang smras pa /

bdud bzhi'i dgra ni bcom phyir dang //\(^6\)

srid pa gsum las byung ba dang //

byung 'gyur 'byung ba 'byung mkhyen cing //\(^7\)

srid par gnas 'di\(^8\) bcom ldan 'das //

bcom ldan 'das de lta bu ni rgyal po'i khab /\(^9\) bya rgod phung po'i ri la bzhugs so\(^10\) // 

ci'i phyir grong khyer de la rgyal po'i khab ces bya zhe na / smras pa / grong khyer de ni sngon\(^11\) rtswa mchog gi grong khyer zhes grags te / gang gi tshe grong khyer de la mi ma yin

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\(^1\)GN thugsu.

\(^2\)NP bzhi. Printing error.

\(^3\)G mda'i. Scribal error.

\(^4\)N mdzade.

\(^5\)N //.

\(^6\)P omits the second / in each pad of the šloka.

\(^7\)GP omit the second /.

\(^8\)GNP par.

\(^9\)GNP omit /.

\(^10\)N bzhugso.

\(^11\)GNP add gyi.
pa 'khrugs¹ pa rnam kyis yang <C 24a> dang yang me btang ba
de'i tshe rgyal pos rtogs nas bka"² btags pa / shes ldan grong
khyer pa dag / deng phyin chad gang gi³ khyim du sngar me shor
ba des bsil ba'i tshal gyi dur khrod chen por song la <G 34b>
khyim brtsigs te⁴ 'dug shig ces bsgo ba dang / de nas yang
las kyi rkyen gyi dbang gis⁵ dang por rgyal po'i pho brang du
me shor ro //
de nas rgyal pos blon po⁶ rnam la bos te bsgo ba / shes
ldan blon po⁷ dag shes par gyis shig / 'di ltar nga⁸ nyid kyis
de khrims su⁹ bcas pa las nga nyid 'da' bar byed pa gang yin
pa de ni nga la ma legs shing tshul¹⁰ ma yin pas shes ldan
blon po dag dang¹¹ la bsil ba'i tshal gyi dur khrod chen po'i
nang du rgyal po'i pho brang brtsigs shig dang der song nas¹²
'dug par bya'o // de nas rgyal po'i tshig tsam gyis thams cad
kyis de bzhin du byas so¹³ // de la thog mar ni rgyal pos¹⁴

¹GNP 'khrug.
²CD bka': GP bkar (P is illegible); N dkar.
³CD gi (printing error); GNP gis.
⁴GNP add /.
⁵CD rkyen gyi dbang gis: GNP rkyen gyis.
⁶P so. Printing error.
⁷G pe. Scribal error.
⁸GNP omit nga.
⁹N khrimsu.
¹⁰N chul. Printing error.
¹¹CGNP deng: D dang. D is a printing error.
¹²N adds /.
¹³G byaso.
¹⁴GNP po. Scribal error copied from the 'Phying-ba sTag-
der phyin te¹ gnas btab /² de nas ni gzhan dag gis³ btab <P 29b> pas rgyal po'³ i khab ces ming chags so⁴ //
de la rgyal po'³ i⁵ khab grong khyer chen po'³ i⁶ shar lho'³ i
mtshams na / bya rgod phung po zhes bya ba'³ i ri yod de /⁷ ri
gang gi⁸ spyi bo bya rgod kyi mgo <N 26b> 'dra ba de la bya
rgod phung po'³ i ri zhes bya'³ o //
yang na bdud sdig can gyis bya rgod kyi sha tshugs su⁹
mgon par sprul te¹⁰ bcom ldan 'das kyi¹¹ chos gos dbrog par
bya bar¹² brtsams pa las bcom ldan 'das kyi byin gyi¹³ brlabs
kyis ma nus nas de nyid du bo'r te chos <D 24a> gos de deng
sang du rdor gyur nas bzhi rim byas te chos gos lta bur 'dug

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rtse Tanjur.
¹GNP add /.
²GNP omit /.
³GNP gi. Scribal error copied from the 'Phying-ba sTag-
rtse Tanjur.
⁴N chagso.
⁵N po' (subjoined 'a chung but no gi gu). Printing
error.
⁶GNP po.
⁷NP //.
⁸GNP gis. Scribal error copied from the 'Phying-ba sTag-
rtse Tanjur.
⁹GN tshugsu.
¹⁰N ta. Printing error.
¹¹GNP kyis. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
¹²GNP ba.
¹³GNP gyis. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
go // 1 de nye 2 bar mtshon pa'i ri ni bya rgod phung po zhes bya ste / thub pa bya rgod phung po'i ri de la bzhugs so 3 // ci gcig pu 4 nyid dam zhe na / smras pa / ma yin te /

dge slong mang dang byang chub sms // 5 [2c]
tshogs dang yang dag thabs cig bzhugs 6 // [2d]

dge slong mang dang zhes bya ba ni dge slong stong nyis brgya lnga bcu'i dge slong gi <G 35a> dge 'dun chen po dang ngo //

byang chub sms 7 tshogs 8 dang yang zhes bya ba ni byang chub sms 9 dpa' sms dpa' chen po rab tu mang po dang thabs cig 10 tu'o //

bzhugs zhes bya ba ni bzhengs pa <G 24b> dang / 11 'chags 12 pa dang / bzhugs pa dang / gzims pa la so gs pa spyod lam rnam pa bzhis bzhugs pa'o //

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1GNP omit the first ./.
2N nya. Printing error.
3CD bzhugs so: GN zhugso; P zhugs so.
4GNP pa.
5P omits the second / in pādas [2cd].
6CD tshogs dang yang dag thabs cig bzhugs; GNP tshogs dag dang yang thabs gcig bzhugs. See SK translation.
7GNP add dpa'i.
8GNP add dag.
9G seems. Scribal error.
10GNP gcig.
11GNP omit ./.
12GP 'chag.
de su zhig ce na thub pa'o // thub pa ni /¹ sku dang
ghung dang / thugs thub pa dang ldan pa'i phyir te / sku dang
ghung dang thugs mi 'jug pas thub pa'o /²
ci la mi 'jug ce na / de'i phyir smras pa / sku dang /³
ghung dang / thugs nyes par spyod pa la mi 'jug ces bya ba'i
don ston⁴ to //
'di la thub pa yod pas thub pa ste⁵ / ldan pa'i don yin
pa'i phyir dbyug pa can bzhin no //
yang ci'i phyir <P 30a> gnas dang / dus dang / zhabs
'bring pa⁶ bstan zhe⁷ na / smras pa / 'khor los sgyur ba'i
rgyal po dang / chos mthun par bya'i phyir te / 'khor los
sgyur ba'i rgyal po rnams kyi kun tu spyod pa ni 'di yin par
grags te / gang gi tshe⁸ bram ze dang / khyim bdag rnams rjes
su⁹ 'dzin¹⁰ pa la sogs par byed pa de'i tshe 'dug pa'i gnas
grong dang¹¹ grong khyer la sogs pa gang du 'dug nas byed pa'i
gnas de¹² nges par rjod¹³ par byed do¹⁴ /¹⁵

¹ GNP omit /
² CGNP //: D /.
³ GNP omit /.
⁴ GNP omit ston.
⁵ N sta. Printing error.
⁶ CD zhabs 'bring pa; GNP shad ring ba.
⁷ GNP ce.
⁸ P adds /.
⁹ N rjesu.
¹⁰ GNP add par byed.
¹¹ GNP omit grong dang.
¹² GNP des.
¹³ GNP brjod.
¹⁴ CD byed do; G byede; NP byed de.
¹⁵
gnas gang du zhe na١/٢ che ge mo zhig na'o //
dbang nyid rab tu bstan pa'i phyir blon po la sogs pa
dang lhan cig go //٣ <N 27a>
dus zhes bya ba ni snga dro dang phyi dro'i dus so //
gang dag la zhe na / bram ze dang khyim bdag la sogs pa
la'o٤ //
de'i phyir bcom ldan 'das kyang bla na med pa'i chos kyi
rgyal po 'khor los sgyur ba'i phyir gnas dang / dus dang zhabs
'bring pa٥ la sogs <G 35b> pa brjod de / gang du zhe na /
rgyal po'i khab na'o //
dus gcig na٦ ni snga dro'i dus su'o //
gang dag dang thabs <D 24b> cig٧ ce na / dge slong stong
nyis brgya٨ lnga bcu'i dge slong dang / byang chub sems dpa'
rnams dang ngo //
gang dag la zha٩ na / dge slong rnams la'o //
ci zhig gsungs she١٠ na / sā lu ljang pa zhes bya ba'i
mdo 'o١١ //
yang smras pa /

١٥C //; DGNP //.
١GNP na'o.
٢GNP //.
٣G omits the first /.
٤G la'e. Scribal error.
٥CD zhabs 'bring ba [C pa]; GNP zham ring ba.
٦GNP omit na.
٧GNP gcig.
٨P rgya. Printing error.
٩CGNP zhe: D zha (printing error).
١٠GNP zhe.
١١CGNP mdo'o (omit the tsheg).
gang du gang dag thabs cig\textsuperscript{1} dang //\textsuperscript{2}
dus gang gang phyir gang la\textsuperscript{3} bstan //
de dag nyid ni bstan byas nas //
tha mar kun dga'\textsuperscript{4} ba yi sgra\textsuperscript{5} //

sä lu ljang pa la gzigs nas //\textsuperscript{6} [3a]

zhes bya ba la sogṣ pa la /

sä lu ljang pa la gzigs nas [3a]

ni gzigs te'o //

rgyu dang rkyen las byung ba ste //\textsuperscript{7} [3b]

zhes bya ba ni rgyu rkyen las skyes kyi 'di <P 30b> skyed\textsuperscript{8}
par byed pa <C 25a> dbang phyug la sogṣ pa gzhan ni 'ga' yang
med do zhes bya bar dgongs pa'ō //
yang smras pa /

sa bon la sogṣ ma gtogs par //\textsuperscript{9}

\textsuperscript{1}GNP gcig.
\textsuperscript{2}NP omit the second / (P also omits the second / in each
of the remaining pādas of this śloka).
\textsuperscript{3}CD gang la; GNP gsal ba.
\textsuperscript{4}P dka'. Printing error.
\textsuperscript{5}N sg[r]a (ra is illegible).
\textsuperscript{6}GNP omit the second /.
\textsuperscript{7}GNP omit the second /.
\textsuperscript{8}GNP bskyed.
\textsuperscript{9}N omits //; P omits the second / in the first, second,
gzhan gyi rgyu zhes mi bya ste //
dbang phyug sogs dang rgyu med pa //
mngon sum la sogs 'gal phyir ro\(^1\) //

sa bon las myu gu la sogs pa skyes kyi / dbang phyug dang /
gtso bo dang / rgyu dus la sogs pa ni rgyu ma yin te / mngon sum dang rjes su\(^2\) dpag pa dag gis mi dmigs pa nyid kyi phyir nam mkha'\(^3\) i utpa la\(^4\) bzhin no\(^5\) //

rgyu dang rkyen skyes de bzhin du //\(^6\) [3c]
yan lag bcu gnyis rim 'byung ba // [3d]

gang gi\(^7\) rten 'brel zhes mthong ba //\(^8\) [4a]

zhes smos te / rgyu dang rkyen dag gis bskyed pa'i chos rten cing 'brel par 'byung ba yan lag bcu gnyis dge slong ngam / dge slong ma'am\(^9\) / gzhan yang gang la las byed pa la sogs pa rgyu med pa dang / mi mthun pa'i rgyu dang bral bar mthong ba des /\(^10\)

\(^1\)GN phyiro.
\(^2\)N rjesu.
\(^3\)GN namkha'i.
\(^4\)CD utpa la; GNP utpala.
\(^5\)N na. Printing error.
\(^6\)P omits the second / in [3c] and [3d].
\(^7\)CD gi (printing error); GNP gis.
\(^8\)GP omit the second ./.
\(^9\)CNP ma 'am; D ma'am; G is illegible regarding the tsheg.
\(^10\)N omits ./.

and third pādas of this śloka.
chos dang sangs rgyas\(^1\) mthong ngo\(^2\) zhes /\(^3\) [4b]
dge slong rnams la 'di gsung nas /\(^4\) [4c]
'dren pa cang mi gsung bar bzhugs /\(^4\) [4d] <G 36a; N 27b>

'phags pa'i chos yan lag brgyad pa dang /\(^4\) 'bras bu'i
chos rtogs pa'i ngo bo nyid dang / mya ngan las 'das pa\(^5\) phung
po dang /\(^6\) bcas pa dang / phung po'i lhag ma med par brjod pa
yang ji lta ba bzhin du mthong ngo\(^7\) zhes bka' stsal pa\(^8\) nas
/ bcom ldan 'das cang mi gsung bar bzhugs so\(^9\) /\(^6\)
de'i tshe zhes bya ba la sogs pa ni dge slong shā ri'i
bu\(^10\) byang chub sens dpa' byams pa'i drung du phyin nas 'di
yongs su\(^11\) dris so\(^12\) /\(^6\)
'di\(^13\) gsungs nas zhes bya ba ni bcom ldan <P 31a> 'das
la\(^14\) shā ri'i bus <D 25a> gang thos pa dge slong rnams la\(^15\)

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\(^1\)G sangyas.
\(^2\)G mthongo.
\(^3\)P omits the second / in [4b], G in [4c], and GP in [4d].
\(^4\)GNP omit /. 
\(^5\)GN add /.
\(^6\)GNP omit /.
\(^7\)G nge. Scribal error.
\(^8\)CP ba.
\(^9\)N bzhugso.
\(^10\)G adds /.
\(^11\)N yongsu.
\(^12\)N driso.
\(^13\)N 'bi. Printing error.
\(^14\)GNP las (from). GNP make better sense.
gsungs nas te / bka' stsal nas so //
'dren pa zhes bya ba ni thabs rnam pa sna tshogs kyi¹
tshul gyis sms can rnam 'dren pa'i phyir 'dren pa'o //
cang mi gsung bar bzhugs zhes bya ba ni ting nge² 'dzin
la snyoms par zhung³ nas bzhugs zhes⁴ bya ba'i tha tshig go
//⁵
dge slong shā ri'i bus thos nas //⁶ [5a]

zes smos te / dge slong zhes bya ba ni nyon mongs pa bcom
pa'i phyir dge slong ngo //
shā ri'i bus thos nas zhes bya ba ni bcom ldan 'das las
thos nas so // <C 25b>
de nyid kyi phyir mdo las /⁷ de'i tshe tshe dang ldan pa
shā ri'i bu byang chub sms dpa' sms dpa'⁸ chen po byams pa
ga la ba zhes bya ba la sogs pa bstan to //

byams pa'i drung du song nas ni //⁹ [5b]

¹GNP las. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
²N kyis. Printing error.
³N tinge.
⁴GNP bzhugs.
⁵GNP ces.
⁶GNP omit the first //.
⁷GNP omit //.
⁸GNP omit sms dpa'. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁹GNP omit //.
zhes bya ba ni gang la byang chub sems dpa' byams pa nyin par rtag tu gnas pa ste / der phyin cing song nas so // gnyis ka yang rdo leb la 'khod do // de nas tshe dang ldan pa shā ri'i bus byang chub sems dpa' byams pa la 'di skad ces smras so ¹ //

byams pa deng 'dir de bzhin 'gshegs //² [5c]
'di gsungs don rnams ma phye bar // [5d]

cang mi gsung bar bzhugs gyur nas³ // [6a]
de'i don ji ltar rtogs par bya //⁴ [6b]

zhes bya ba smos so⁵ //

byams <G 36b> pa deng 'dir zhes bya ba brjod nas dge slong rnams la bcom ldan 'das kyis⁶ sā lu ljang pa'i dpes⁷ bstan⁸ pas⁹ gang gsungs pa byams pa bde bar gshegs pas bka' stsal pa'i mdo de'i don ci / bcom ldan 'das <N 28a> kyis kyang don rnam par ma phye la /¹⁰ thams cad mkhyen pa'i yul gyi don rnams kyang nyan thos dang rang <P 31b> sangs rgyas thams cad kyi yul las 'das pa'i phyir rten cing 'brel par 'byung ba ni

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¹G smraso.
²P omits the second / in [5cd] and [6a].
³GNP na.
⁴GNP omit the second /.
⁵G smoso.
⁶CN kyi. Printing error.
⁷GNP dpe.
⁸N bstan. Printing error
⁹GNP pa.
¹⁰N //.
gang / chos ni gang /\(^1\) sangs rgyas ni gang zhes bya ba la sogs pa 'dri' /\(\)
   'di nyid mdo byed pas\(^2\) / mdo dang sbyar ba\(^3\) smras la /

rten cing 'brel dang chos gang yin /\(^4\) [6c]
sangs rgyas kyang ni gang zhig yin /\(^5\) [6d]

zhes smos te / ji ltar yang rten cing 'brel par 'byung ba mthong na chos mthong ngo\(^6\) /\(^7\) chos mthong nas sangs rgyas mthong ngo\(^8\) zhes bya ba ni /\(^9\)

ji ltar rten\(^10\) 'brel\(^11\) mthong na ni /\(^12\) [7a]
chos dang sangs rgyas mthong ba yin / [7b]
bdag gi\(^13\) the tshom 'di smros\(^14\) zhes / [7c]

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\(^1\) GNP omit chos ni gang / . Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^2\) N pas is illegible.
\(^3\) C pa (printing error); D ba; GNP bar.
\(^4\) P omits the second /.
\(^5\) GNP omit /.
\(^6\) GNP omit ngo.
\(^7\) GNP omit the second /.
\(^8\) GNP omit ngo.
\(^9\) N omits /.
\(^10\) CD rten; GNP rten cing (N rten is illegible).
\(^11\) CD 'brel; GNP 'brel 'byung.
\(^12\) P omits the second / in each päda of this śloka.
\(^13\) GNP gis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^14\) s smos.
shā ri'i bu yis ma pham smras // [7d] <D 25b>

gnas brtan shā ri'i bus1 the tshom de skyes pas de'i phyir ma pham2 pa la smras so3 // ma pham pa zhes4 bya ba ni byams pa'o //
byams pa khyad par ji lta bu6 can zhig ce na /
byams pa shin tu bsgom7 pa'i bdag /8 [8a]
byams pas gtan la dbab pa smras //9 [8b]
byams pa'i ting nge10 'dzin dang ldan pas shin tu gnas pa'i phyir
byams pa shin tu bsgom11 pa'i bdag [8a]

nyid do12 //13

1 GNP bu. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
2 N phi. Printing error.
3 N smraso.
4 N zhe. Printing error.
5 G omits //.
7 GNP bsgoms.
8 N omits ./.
9 P omits the second ./.
10 N omits nge. Printing error.
11 GNP bsgoms.
12 N nyido.
13 N omits the second ./.
gtan la dbab pa¹ zhes bya ba ni nges pa'o //
smras <C 26a> zhes bya ba ni brjod pa'o //
gang la smras she² na / shâ ri'i bu la'o //
ci zhig smras she³ na / 'di la bcom ldan 'das zhes bya
ba la sogs pa smos so //

dge slong dag sus rten cing 'brel par 'byung ba zhes bya
ba la sogs <G 37a> pa la rten cing 'brel par 'byung ba gang
zhe na / 'di lta ste ma rig pa'i rkyen gyis 'du byed / 'du
byed kyi rkyen gyis rnam par shes pa / rnam par shes pa'i
rkyen gyis ming dang gzugs / ming dang gzugs kyi rkyen gyis
skye mched drug / skye mched drug gi rkyen⁴ gyis reg pa / reg
pa'i <P 32a> rkyen gyis tshor ba / tshor ba'i rkyen gyis sred
pa / sred pa'i rkyen gyis len pa / len pa'i rkyen gyis srid
pa / srid pa'i rkyen gyis skye ba / skye ba'i rkyen gyis rga
shi / rga shi'i rkyen gyis mya ngan dang / smre sngags 'don
pa dang / sdug <N 28b> bsngal ba dang / yid mi bde ba dang /
'khrug pa rnams 'byung ste / de ltar sdug bsngal gyi phung po
chen po 'di 'ba' zhig 'byung bar 'gyur ro⁵ zhes bya ba 'di ni
bcom ldan 'das kyi⁶ rten cing 'brel pa'o zhes gsungs so⁷ //
de la rten cing 'brel par 'byung⁸ ba zhes bya ba ni rgyu
dang bcas / rkyen dang bcas pa la bya'i /⁹ rgyu med pa dang

¹GNP omit pa.
²GNP zhe.
³P zhe. Printing error?
⁴N rkyon. Printing error.
⁵N 'gyuro; GNP add //.
⁶CD kyi (printing error); GNP kyis.
⁷GN gsungso.
⁸C bar 'byung; D par 'byung; GNP 'byung.
⁹GNP omit /.
rkyen med pa la ma yin pas de'i phyir rten cing 'brel par 'byung ba zhes bya'o //

yang ma rig pa la sogs pa srid pa'i yan lag 'di rnams 'byung ba'i go rims ni ji ltar rtogs par bya / mtshan nyid ni gang / las ni ci / gang zhig ni yin zhe na / smras pa / de la rten cing 'brel par 'byung ba ni gnyis kyi phyir 'byung bar rtogs par bya ste / gnyis gang zhe na / smras pa / rgyu dang 'brel pa dang / rkyen dang 'brel pa'o //

rten cing 'brel par 'byung ba de yang phyi nang gi tha dad pa'i phyir rnam pa gnyis su'7 rnam par bzhag go 8 / 9

ji lta zhe na / smras <D 26a> pa / sa bon las myu gu skye ba nas 10 'bras bu skye ba'i <G 37b> par 11 te / sa bon yod na myu gu skye ba dang 'bras bu skye ba'i phyir ro 12 / sa bon med na myu gu mi skye ba nas 13 'bras bu mi skye ba'i bar ro / sa bon kyang 'di snyam du bdag gis myu gu mngon par bsgrubs

1GNP omit /.

2This same section is quoted again in bam po two immediately following the quotation of [12b].

3GNP rim.

4N //.

5GNP omit /.

6N omits /.

7N gnyisu.

8N bzhago.

9GNP omit the second /.

10G dang. Scribal error.

11CGNP bar; D par (printing error).

12CD phyir ro; G bar re (scribal error); N baro; P bar ro.

13GNP omit /.
so\textsuperscript{1} snyam du mi sems so\textsuperscript{2} // myu gu yang 'di snyam du bdag ni sa bon gyis mgon par bsgrubs so\textsuperscript{3} snyam du mi sems \textless{}C 26b\textgreater{} pa nas / me tog \textless{}P 32b\textgreater{} kyang 'di snyam du 'bras bu mgon par sgrubs so\textsuperscript{4} snyam du mgon par mi sems so //\textsuperscript{5} 'bras bu yang 'di snyam du bdag gi\textsuperscript{6} myu gu me tog gis mgon par bsgrubs so\textsuperscript{7} so snyam du mi sems pa'i bar ro // 'on kyang sa bon yod na myu gu nas 'bras bu'i bar du skye\textsuperscript{8} par 'gyur te / de ltar phy'i rten cing 'brel par 'byung ba rkyen\textsuperscript{9} dang 'brel par blta bar bya'ö //\textsuperscript{10}

phyi rol gyi rten cing 'brel par\textsuperscript{11} 'byung ba rkyen dang 'brel par ji ltar blta zhe na / smras pa / khams drug 'dus pa'i phyir te / khams drug po dag gang zhe na / 'di lta ste\textsuperscript{12} sa la sogs pa dang / dus rnams te \textless{}N 29a\textgreater{} /\textsuperscript{13} de ltar phyi rol gyi rten cing 'brel par 'byung ba rkyen dang 'brel par blta

\textsuperscript{1}CD bsgrubs so; GNP sgrub bo.

\textsuperscript{2}N semso.

\textsuperscript{3}CD bsgrubs so; G sgrubso; NP 'sgrubs so.

\textsuperscript{4}CD bsgrubs so; G sgrubo; NP sgrub bo.

\textsuperscript{5}P omits the second ./.

\textsuperscript{6}CD gi (printing error): GNP gis.

\textsuperscript{7}CD bsgrubs so; GN sgrubso; P sgrubs so.

\textsuperscript{8}GNP skyes.

\textsuperscript{9}To be in accord with SS, the text should read "rgyu" (*hetu) instead of "rkyen" (*pratyaya). The next paragraph discusses the pratyaya, this one discusses the hetu.

\textsuperscript{10}CD //; GNP // sa bon sa la sogs pa la ci zhig phan par byed nas rgyu'i rkyen du 'dod ce na / sa.

\textsuperscript{11}G bar.

\textsuperscript{12}CD 'di lta ste; GNP 'di lta ste /.

\textsuperscript{13}GNP omit ./.
bar bya'o //

sa bon sa la sogs pa la ci zhig phan par byed nas rgyu'i rkyen du 'dod ce na / sa la sogs pa ni 'dzin pa la sogs pa dang / rlan pa dang / dro ba dang / 'bu¹ ba dang / mi sgrib pa dang / 'gyur ba'i bya ba go rims² bzhin du byed do³ // de dag med na mi 'gyur gyi⁴ /⁵ nam ma tshang ba med pa na /⁶ thams cad 'dus pa de las der 'gyur ro⁷ //

sa la sogs pa yang 'di snyam du bdag cag gis sa bon 'dzin pa la sogs pa bya'o snyam du mi sms so⁸ // sa bon yang 'di snyam du bdag la ni rkyen 'di rnam's kyis <G 38a> 'dzin pa la sogs pa'i bya bas phan btags so⁹ snyam du mi sms so¹⁰ // 'on kyang sa la sogs pa yod na sa bon la¹¹ myu gu la sogs pa 'byung bar 'gyur la / med na mi 'gyur¹² /¹³ de nyid kyi phyir mdo mzdad pas gsungs pa /

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¹CD 'bu; GNP yang 'bu.
²GNP rim.
³N byedo.
⁴GNP omit gyi.
⁵NP //.
⁶N //.
⁷N 'gyuro.
⁸N semso.
⁹GN btagso.
¹⁰N semso.
¹¹CD la (printing error); GNP las.
¹²CD 'gyur; GN 'gyuro; P 'gyur ro.
¹³GNP //.
yan lag bcu gnyis ma rig sogs //¹ [8c]
'chi ba la thug go rims² bzhin //³ [8d]

zhes bya ba la / srîd pa'i yan lag <p 33a> gang dag la ma rig
pa la sogs pa⁴ 'chi⁵ la thug pa yod pa de dag ni ma rig pa la
sogs pa 'chi ba la thug pa rnam so⁶ //

de lta bas na s觥 <D 26b> sngal gyi⁷ [9a]
phung po 'ba' zhig 'byung bar 'gyur⁸ [9b]

zhes bya ba de lta pas⁹ na zhes bya ba ni ma rig pa la sogs
pa rim gnyis 'byung ba'o //
s觥 s觥 gyi phung po zhes bya ba ni s觥 sngal gyi tshogs so¹⁰ //

'ba' zhig ces bya ba ni bdag dang bdag gi dang bral ba'o //

'byung bar 'gyur zhes bya ba ni skye bar 'gyur ba'o¹¹ //

¹P omits the second /.
²GNP rim.
³P omits //.
⁴GNP omit pa.
⁵GNP add ba.
⁶NG rnamso.
⁷CD gyi; GN gyi //; P gyi //.
⁸GNP add /.
⁹CGNP bas: D pas (printing error).
¹⁰GN tshogso.
¹¹N pa'o.
chos lam yan lag brgyad <C 271> pa dang //¹ [9c]
'bras bu mya ngan 'das pa'o //² [9d]

zhes smras te / chos ni rang gi mtshan nyid 'dzin pa'i phyir
chos so //

lam yan lag brgyad pa zhes bya ba ni log pa'i lta ba dang
/ log pa'i rtog pa dang / log pa'i ngag dang / log pa'i las
kyi mtha' dang / log pa'i 'tsho ba dang / log pa'i rtsol ba
dang / log pa'i dran pa dang / log pa'i ting nge³ 'dzin to //
de la log pa'i lta ba zhes bya ba ni log pa'i lta ba ste
/ lta ba lnga'o // 'jig⁴ tshogs dang / mtha' dang / lta ba
dang / tshul krim dang⁵ log pa <N 29b> zhes bya ba'o // 'di
thams cad kyang log par thos pa dang⁶ bsam pa la sogs pa zhugs
pa ste / de bas na lta ba ngan pa'i phyir log pa'i lam spyad
pas⁷ mi 'dod pa'i rnam par snin <G 38b> pa mngon par bsgrub⁸
pa'i phyir dang /⁹ rgyu dang / las dang / 'bras bu la skur pa
'debs pa dang / sgro 'dogs¹⁰ pa'i rnam par zhugs pa'i phyir
log¹¹ par lta ba dag¹² ces bya'o //

¹GNP omit the second ./.
²GP omit //.
³N tinge.
⁴N 'jigs. Printing error.
⁵GNP add ./.
⁶GNP add ./.
⁷G bas. Scribal error.
⁸GP bsgrubs.
⁹GNP omit ./.
¹⁰C sgro ba dogs (printing error); DGNP sgro 'dogs.'
¹¹N lag. Printing error.
¹²G bdag. Scribal error.
de dang mi mthun pa'i phyir yang dag pa'i lta ba lam gyi yan lag nyid du¹ rnam par bzhag go //² tshul bzhin la gnas pa'i yang dag pa'i thos pa dang / bsam³ pa la sogs pa'i dad pa sngon du 'gro bas rgyu dang / 'bras bu <P 33b> dang / bden pa dang / dkon mchog dang / las dang /⁴ 'bras bu la sogs pa⁵ yod par lta ba ni yang dag pa'i lta ba ste / yang dag pa'i lam la nye bar sbyor ba las 'dod pa'i 'bras bu mngon par bsgrub⁶ pa'i phyir dang / mi rtag pa dang / sdug bsgnal ba dang / stong pa dang / bdag med pa la sogs pa'i rnam par 'jug pa'i phyir yang dag pa'i lta ba zhes bya'o //

de la log pa'i⁷ rtag pa zhes bya ba ni⁸ rtag pa log pa'o // rtag pa zhes bya ba ni spyod yul dang / yul dang / dmigs pa⁹ zhes bya ba ni tha tshig go¹⁰ /¹¹ spyod yul zhes bya ba ni yul drug po gzugs dang sgra la <D 27a> sogs pa'o // log pa zhes bya ba ni phyin ci log ste / rtag pa dang / bde ba dang / gtsang ba dang / bdag gi rnam pa la sogs par¹² dmigs pas

¹N nyidu.

²GNP omit the first /.
³P bsams. Printing error.
⁴GNP omit /.
⁵GNP omit pa.
⁶GNP sgrub.
⁷GNP par.
⁸P na. Printing error.
⁹GNP pas. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹⁰N tshigo.
¹¹CGNP omit the first /.
¹²GNP pas. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
'dod chags dang / zhe <C 27b> sdang dang / gti mug rgyas par 'gyur ba'i phyir log par rtog pa'o //

de las bzlog pa ni yang dag pa'i rtog pa'o // yang dag pa zhes bya ba ni phyin ci ma log pa'o // rtog¹ pa² zhes bya ba ni bya ba dang / sems pa ste / 'di dang 'di bya'o zhes thog mar sems la bzhag nas lus dang / ngag dang / yid kyi spyod pa dge ba ma chags pa dang / zhe sdang med pa dang / gti mug med pa'i ngo bo mi rtag pa dang /³ <G 39a> sduigs bsgnal ba dang / stong pa dang /⁴ bdag med pa la sogs par tshul bzhin yid la byed pa'i sbyor ba gang yin <N 30a> pa ni yang dag pa'i lam gyi yan lag ces bya'o //

log pa'i ngag ces bya ba ni ngag ngan pa ste / bdag dang gzhan bslu ba'i rnam par zhugs pa'i ngag gang yin pa de ni log pa'i ngag go //⁵ 'dod chags dang / zhe sdang dang / gti mug dang / nga rgyal la sogs pa dang 'brel pa'i phyir bdag la bstod pa dang /⁶ <P 34a> gzhan la smod pa'i ngo bor zhugs' pa dang / ngag⁷ gi nyes pa rnam pa bzhi dang 'dres pa dang / yang dag pa dang / bden pa dang / de kho na nyid dang / chos thams cad spong⁸ bar byed pa dang / rgyal po dang /⁹ chom rkun dang

¹GNP rtogs. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

²N pas. Printing error.

³GNP add rtog pa zhes bya ba ni //. This phrase is out of place and thus a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁴GNP omit stong pa dang //. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁵GNP omit the first //.

⁶P omits //.

⁷GNP gang. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁸C spor (printing error); DGN spong; P sbong (printing error).
/ bud med dang / khyim pa dang / skye bo'i gtam gyi ngo bo dang / gsog dang don med pa mang po ni¹ 'phags pa'i skye bo thams cad kyis smad pa'i phyir log pa'i ngag ces bya'o //

de dang² mi mthun pa'i phyir bdag dang gzhan la mi bslu ba'i rnam pa can ma chags pa dang / zhe sdang med pa dang / gti mug med pa la sogs pa'i ngo bo ngag gi nyes pa rnam³ pa bzhi dang⁴ bral ba'i phyir bden pa dang yang dag pa dang de kho na nyid kyi rjes su⁵ 'brang ba bden pa bzhi'i rjes su⁶ mthun par byed pa⁷ dge ba'i chos thams cad sdud pa / phan pa dang yongs su⁸ bcad pa'i ngo bo nyid kyi phyir bdag la bstod pa dang / gzhan la smod pa spang ba⁹ / mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med pa la sogs pa'i rnam par zhugs pa'i phyir <D 27b> 'phags pa'i skye bo thams cad mi bslu bar byed pa¹⁰ ni yang dag pa'i lam gyi rjes su¹¹ 'jug pa'i phyir yang dag pa'i ngag <G 39b> ces bya'o //

log pa'i las kyi mtha' zhes bya ba ni phyin ci log gi las

⁹GNP omit /.
¹GNP omit ni.
²CDGP de dang; N 'dod (printing error).
³G rnam.
⁴P adds /.
⁵N rjesu.
⁶N rjesu.
⁷GNP add /.
⁸G yongsu.
⁹CD spang ba; GNP spangs pa.
¹⁰P ba.
¹¹N rjesu.
byed pa'o // las zhes bya ba ni lus dang / ngag dang¹ yid kyi² nyes bar³ spyod pa'i sa bon <C 28a> 'debs pa'i phyir dang / rnam par smin pa mi bzad⁴ pa'i 'bras bu mgon par sgrub⁵ pa'i rang bzhin mi dge ba'i las kyi mtha' byed pa'i phyir tsha sgo la sogs pa'i skyon dang⁶ 'dres pa'i zhing ngan pa la sa bon ngan <P 34b> pa btab pa bzhin / mi 'dod pa'i⁷ rnam par smin pa mgon par <N 29b> bsgrub⁸ pa'i phyir smad par bya ba'i las kyi mtha' ni log pa'i las kyi mtha' zhes bya'o // las la dga' ba dang /⁹ gnyid¹⁰ la dga' ba dang / smra ba¹¹ la dga' ba la sogs pa'i rang bzhin ni log ba'¹² las zhes bya ste / bdag dang gzhan la reg pa¹³ ma yin pa sdu gshung bar gnas pa'i rten gyi ngo po'o¹⁴ //¹⁵

¹GNP add /.
²GNP kyis. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
³CGNP par; D bar (printing error).
⁴C bzod. Printing error.
⁵GNP bsdgub.
⁶GNP nang. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
⁷N pa'a. Printing error.
⁸GNP sgrub.
⁹N //.
¹⁰N nyid. Printing error.
¹¹CD smra ba; GNP smras.
¹²CGNP pa'i; D ba'i (printing error).
¹³CNP reg ba (printing and scribal error); DG reg pa.
¹⁴CGNP bo'o; D po'o (printing error).
¹⁵G omits the second /.

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de dang mi mthun pa'i phyir yang dag pa'i las kyi mtha'o
// phyin ci ma log pa'i las byed pa'i phyir lus dang / ngag
dang / yid kyis legs par spyad\(^1\) pa'i sa bon 'debs pa'i phyir
dang / zhung gshin pa dang 'dra ba'i legs par byas pa'i las
kyi zhung\(^2\) 'dod pa'i rnam par smin pa mgon par sgrub pa'i
rnam par zhugs pa'i phyir dang / mi rtag pa dang / sdug bsngal
ba dang / stong pa dang / bdag med pa la sogs pa'i ngo bor
zhugs pa'i phyir dang / yang dag pa'i las kyi mtha' byed pa'i
phyir yang dag pa'i las kyi mtha' ste / yang dag pa'i lam gyi
rjes su\(^3\) 'brang\(^4\) ba'i phyir yang dag pa'i lam zhes bya'o //
log pa'i 'tsho ba zhes bya ba ni / phyin ci log gi 'tsho
ba ste / ngan g.yo dang /\(^5\) kha gsag\(^6\) dang / thob pas 'jal ba
dang / <G 40a> gzhogs slong gis\(^7\) 'jug cing mi phongs pa'i lus
dang /\(^8\) ngag gi la sogs pa'i nye bar 'tsho bas skyes pa dang
bud med la sogs pa'i mtshan ston pa dang / 'phong dang / rta
dang / snyan ngag\(^9\) dang / gso ba'i dpyad dang / grangs dang
/ khyim pa'i dpyad dang / gzhon nu'i dpyad dang / gya mtsho
mtshan gyi dpyad dang / lta's shes pa la sogs pa ste / bdag
dang gzhan slu\(^10\) ba'i ngo bor zhugs pa'i phyir tshul <D 28a>

\(^1\) GNP dpyad.
\(^2\) CD zhung; GNP zhung la.
\(^3\) GN rjesu.
\(^4\) GNP 'breng.
\(^5\) GNP omit /.
\(^6\) GNP bsags.
\(^7\) CD gzhogs slong gis; GNP bzhog slongs kyis.
\(^8\) GNP omit 'jug cing mi phongs pa'i lus dang /. Scribal
error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^9\) GNP dngag.
\(^10\) GNP bslu.
des chos gos dang psod¹ snyoms la sogs pa sgrub pa'i² rjes su³ 'jug pas <P 35a> gnas par byed pa ni log pa'i 'tsho ba zhes bya'o //

de dang mi mthun pa'i phyir yang dag pa'i 'tsho ba ni lam gyi yan lag ces bya'o //⁴ yang dag <C 28b> pa ni rig pa dang⁵ ma bral ba'i lus dang /⁶ ngag dang yid 'jug pas chos⁷ gos la sogs pa bsgrub pa ste / tshul des kun tu 'tsho ba ni yang dag pa'i 'tsho⁸ ba'i rjes su⁹ 'brang¹⁰ ba'i¹¹ phyir dang / bdag dang gzhan <N 31a> mi slu¹² ba'i ngo bo'i rnam pa'i phyir 'phags pa'i lam gyi rjes su¹³ 'jug pas yang dag pa'i 'tsho ba ni lam gyi yan lag nyid du rnam par gzhag go¹⁴ //¹⁵

log pa'i rtsol ba zhes bya ba ni rtsol ba ni rtsol ba ni rtsol ba'o

¹CGNP bsod; D psod (printing error).
²GNP pa.
³G rjesu.
⁴P omits the second /.
⁵CD dang: GNP dang 'dra ba. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁶GNP omit /.
⁷G ches. Scribal error.
⁸N cho. Printing error.
⁹N rjesu.
¹⁰GNP 'breng.
¹¹N pa'i. Printing error.
¹²GNP bslu.
¹³N rjesu.
¹⁴CD gzhag go; GP bzhag go; N bzhago.
¹⁵GNP omit the first /.
// log pa'i zhes bya ba ni phyin ci log pa ste / lus dang /\nngag dang / yid kyi rab tu spyod pa mi bden pa rnams kyis bdag
dang gzhan la gnod pa byed pa dang / g.yul la sogs pa shom pa
dang / pho nya la sogs par 'gro ba dang / spyod pa dang /
dbral ba dang / 'jog pa dang / 'degs pa dang / sel ba dang/
mi sel ba dang / sbyor ba'i tshul gyis skyed pa dang / zhing
dang / rig pa dang / tshong dang / rgyal srid la sogs pa
bdag dang pha rol la gnod par byed pa'i <G 40b> lus dang /
ngag dang / yid kyis 'jug pa rnam pa sna tshogs la rtsom pa
dang bya ba dang / brtson pa ni log pa'i rtsol ba zhes bya'o
//
de dang mi mthun par 'gyur ba'i phyir yang dag par rtsol
pa'o // yang dag par rtsol ba' ni lam gyi yan lag nyid du
rnam par bzhag ste / gang lus dang ngag dang yid kyi spyod pa
gcig tu dge ba bdag dang gzhan la phan 'dogs par zhugs pa

1 GNP omit /.
2 GNP 'deg.
3 GNP omit /.
4 GNP omit /.
5 GNP omit /.
7 GNP kyi.
8 GNP brtson. Scribal error copied from the 'Phying-ba
stags rotse Tanjur.
9 GNP add /.
10 GP ba'o.
11 N pa.
12 GNP add phan pa la. Scribal error copied from the
'Phying-ba stags rotse Tanjur.
dag gis 'phags pa'i lam gyi rjes su¹ 'brang ba de ni yang dag par rtsol ba'i phyir yang dag par rtsol ba ste² de ni lam <P 35b> gyi yan lag nyid du brjod do //

log pa'i dran pa zhes bya ba ni smad par bya ba dran pa ste / log pa'i dran pa'o // dran pa ni dran pa'o // 'di ni log pa yang yin la / dran pa yang yin pas log pa'i dran pa'o // dus gsum gyi yul la sngon dgod³ pa dang / dga' ba nyams su myong ba'i gzugs dang / sgra dang / dri dang /⁴ ro dang /⁵ reg pa la sogs pa rjes su⁶ dran zhing rjes su⁷ brjod pa dang / de la yang lhag par chags pa <D 28b> dang / rjes su⁸ chags pa dang / khong khro ba la sog pa⁹ kun tu ldang ba'i phyir bdag dang gzhan¹⁰ gnod par byed pa'i phyir dang / mi 'dod pa'i rnam par smin pa dang 'brel pa'i¹¹ phyir log <C 29a> pa'i mtshan ma yid la byed pa ni log pa'i dran pa'o //

de dang <N 31b> mi mthon pa'i phyir yang dag pa'i dran pa ni lam gyi yan lag¹² nyid du brjod do¹³ // yon tan rjes su

¹¹ N rjesu.
²¹ CD 'ba ste; GP bar 'dod pa; N bar 'dod pa ./.
³¹ GNP rgod.
⁴¹ GNP omit ./.
⁵¹ GNP omit ./.
⁶¹ GN rjesu.
⁷¹ R jresu.
⁸¹ N rjesu.
⁹¹ GNP pa'i.
¹⁰¹ GNP add la.
¹¹¹ NP ba'i.
¹²¹ CD yan lag; GNP yang dag pa. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹³¹ N brjodo.
dran pa sgon du btang nas sangs rgyas dang / chos dang /¹
dge 'dun dang / tshul khrims dang / gtong ba dang / lha la
sogs pa rjes su² dran pa ni yang dag pa'i dran pa ste / lam
gyi yan lag nyid du brjod do³ //

      ting nge 'dzin gyi bya ba la /⁴ ting nge⁵ 'dzin ni ting
nge⁶ 'dzin te / <G 41a> kun nas mnyam par 'jog cing 'dzin pa'i
phyir ting nge⁷ 'dzin to // 'di ni log pa yang yin la / ting
nge⁸ 'dzin yang yin pas log pa'i ting nge⁹ 'dzin to // log¹⁰
pa zhes bya ba ni phyin ci log ste¹¹ dbang phyug dang rang
bzhin dang / dus dang /¹² gtso bo dang / nang gi bdag la sogs
pa¹³ med pa de dag la dmigs pa sgon du btang ba'i sems 'phro
ba gang yin pa'o /¹⁴ yang na gzugs la sogs pa¹⁵ dang phyi rol
gyi dngos po mi rtag pa dang / sdu gsgnal ba dang / stong pa

¹GNP omit /.
²N rjesu.
³N brjodo.
⁴GNP omit ting nge 'dzin gyi bya ba la /. Scribal error
copied from the 'Phying-ba sTag-rtse Tanjur.
⁵GN tinge.
⁶N tinge.
⁷N tinge.
⁸N tinge.
⁹N tinge.
¹⁰G leg. Scribal error.
¹¹GNP add /.
¹²GNP omit /.
¹³GNP pa'i.
¹⁴CD pa'o //: GNP pa 'am /.
¹⁵GNP add nang (internal).
dang / bdag med pa la sogs pa'i rnam pa dag la rtag pa dang / bde ba dang / gtsang ba dang / bdag tu lta ba la sogs pa la <P 36a> lhag par² chags nas / de dag la dmigs pa sngon du btang ba'i sems 'phro ba gang yin pa ste /³ chags pa dang bcas pa sngon du btang ba'i sems gnas pa gang yin pa de ni log pa'i ting nge⁴ 'dzin zhes⁵ bya'o //

de dang 'gal bar sems gnas pa ni yang dag pa'i ting nge⁶ 'dzin zhes⁷ bya ste / phung po dang / khams dang / skye mched bdag dang⁸ bdag gi⁹ stong pa rnam ls mi rtag pa dang / sdug bsngal ba dang /⁴⁰ stong pa dang / bdag med pa'i rnam pa la sogs pa sngon du btang ba'i sems gnas pa ste / sems rtse gcig pa nyid ni yang dag pa'i ting nge¹¹ 'dzin zhes¹² bya'o // chos thams cad mnyam pa nyid du bsgrub¹³ pa'i phyir ting nge¹⁴

¹GNP omit dang /.

²CDGN lhag par; P læg bar (printing error).

³GNP add chags pa dang bcas pa sngon du btang ba'i sems 'phro ba gang yin pa ste /. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁴N tinge.

⁵GNP ces.

⁶N tinge.

⁷GNP ces.

⁸GNP add /.

⁹GNP gis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

¹⁰GNP omit /.

¹¹N tinge.

¹²GNP ces.

¹³GNP sgrub.

¹⁴N tinge.
'dzin to // sems rtse gcig pa nyid dang / dmigs pa gcig pa zhes bya ba'i tha tshig ste / yang dag pa'i ting nge¹ 'dzin de ni lam gyi yan lag nyid du brjod do //² de ltar gang <D 29a; G 41b> gis rten cing 'brel par³ 'byung ba mthong ba des chos mthong ngo // yang smras pa /

1ta sogs <N 32a> yan lag brgyad kyi stegs //⁴ rgyu ni bcu gnyis sngon 'gro ba //
gang mthong rnam dag bdag nyid <C 29b> des // chos kyi de nyid mthong bar 'gyur //

'bras bu zhes bya ba ni dge sbyong chul⁵ gyi 'bras bu'o // de thob pa⁶ ni mngon sum du byed pa ste / kun nas nyon mongs pa thams cad kyi kun gzhis rnam par shes pa sa bon bag chags kyi dri ma dang bral ba'i phyir gnas gyur pa dang ldan pa / yid kyi yul⁷ yon tan gyi nor bu bsam gyis mi khyab cing gzhal du med pas brgyan pa /⁸ rang gi gzhan la rag ma las pa'i bdag nyid can so so⁹ rang gi rig pa sems can thams cad kyi don rgyun mi 'chad¹⁰ par <P 36b> lhun gyis grub par mdzad pa'i

¹N tinge.
²P omits the second /.
³N bar.
⁴NP omit the second / in the first two pādas of this śloka; P omits the second / in the last two pādas also.
⁵CGNP tshul; D chul (printing error).
⁶GNP pas.
⁷CD yul (printing error); GNP lus.
⁸N //.
⁹GNP sor.
¹⁰GNP chad.
bdag nyid spros pa thams cad dang bral\(^1\) ba / zhi gnas dang lhag mthong zung du 'brel par\(^2\) ldan pa'i chos thams cad kyi de kho na nyid thugs su\(^3\) chud pa'i phyir nyon mongs pa dang / shes bya'i sgrig pa'i nags tshang tshing gi rtsa ba rnam par bsregs pa'i ngo bo nyid bla na med pa yang dag par rdzogs pa'i 'bras bu mi slob pa'i ye shes ni 'bras bu'i chos zhes bya'o

//

\(4\) sā lu ljang pa'i rgya cher bshad pa \(^5\)

bam po gnyis pa \(^6\)

\textit{mya ngan las 'das pa'o} zhes bya ba ni phung po'i lhag ma dang bcas pa dang / phung po lhag ma med pa'i ngo bo nyid mi\(^7\) gnas pa'i mya ngan las 'das pa zhes brjod pa \(^8\) rga ba med pa

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\(^1\)N bal. Printing error.

\(^2\)GP bar.

\(^3\)N thugsu.

\(^4\)GNP omit the second //.

\(^5\)GNP // //. The use of the \textit{shads} by GNP indicate they considered this line to be part of the first \textit{bam po}, not the beginning of the second \textit{bam po}.

\(^6\)GNP //.

\(^7\)P ma.

\(^8\)GNP omit //.
\[1 \text{ 'chi ba med pa} \text{ / }^2 \text{ gdung ba} \text{ / }^3 \text{ med pa} \text{ / }^4 \text{ brtan pa} \text{ / }^5 \text{ zhi ba} \text{ / rtag pa} \text{ / mi 'phrogs pa} \text{ / mi zad} \text{ <G 42a> pa'i bdag nyid thog} \text{ / ma dang} \text{ / bar dang} \text{ / tha ma dang bral ba} \text{ / gnyis med pa'i khams gsum dang bral ba} \text{ / lus dang} \text{ / ngag dang} \text{ / yid kyi las yang dag par 'das pa} \text{ / nor bu rin po che'i rgyal po'i} \text{ / gzugs sna tshogs pa dang 'dra bar yon tan nor bu'i 'od zer rnam pa sna tshogs kyis 'gro ba'i don rgyun mi 'chad par mdzad pa} \text{ / zhi ba chos kyi rang bzhin gyi skur gyur pa ni mya ngan las 'das par bzhed do} \text{ / }^8 \]

de ltar thams cad thugs chud phyir \text{ / }^9 \text{ [10a]}
chos skyes sangs rgyas zhes bya ste \text{ / }^10 \text{ [10b]}

de <N 32b> ltar de bzhin du kun nas nyon mongs pa dang / rnam par byang ba'i bdag nyid chos kun gyi chos de kho na nyid ji ltar gnas pa bzhin du 'thugs su \text{ / }^11 \text{ <D 29b> chud pa'i phyir sangs rgyas zhes bya'o} \text{ / }
chos skyes zhes bya ba ni chos dag las skyes pas na chos skyes te / chos kyis <C 30a> bskyed pa zhes bya ba'i tha tshig
go // ![1](image)

des skad ces bya 'phags mthong bas // ![2](image) [10c]
gang gis mthong ba <P 37a> des mthong ngo // ![3](image) [10d]

de skad ces bya ba ni sangs rgyas zhes des skad ces bya ba'i phyir bcom ldan 'das de lta bu'o //

'phags mthong bas zhes bya ba ni ye shes kyi mig gis te / 'phags zhes bya ba ni ![3](image) 'jig rten las 'das pa'o //
mthong ba zhes bya ba ni mig gis so ![4](image) //
gang gis mthong ba zhes bya ba ni sus rten cing 'brel par 'byung ba dang / chos la de ltar mthong ba ![5](image) des chos skyes te / chos kyis bsakyed pas sangs rgyas mthong ngo zhes bshad pa yin no //
de la 'dir rten cing 'brel par 'byung ba ji lta bur gsungs she na / sus rten cing 'brel par 'byung ba 'di zhes bya ba la <G 42b> sogs pa'o //

gang zhig srog la sogs bral ba // ![6](image) [11a]

zhes bya ba ni gang gis rten cing 'brel par 'byung ba 'di rtag tu srog la sogs pa dang bral ba ste / srog dang bral bar ro ![7](image) mthong ba ni rigs pa dang / rjes su dpag pa dag gis spyod ![8](image) pa

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1 GNP omit the first //.
2 P omits the second //.
3 GNP add tha tshig.
4 N giso.
5 GNP bas.
6 GF omit the second //.
7 GN add //; P adds //.
8 CD spyod (printing error); GNP dpyod.
dang / 'jal ba dang / rtog pa dang / nye bar rtog pa'o //
rtag tu srog med pa zhes bya ba ni srog med pa'o //
kun tu 'tsho ba gcer bu pa dag 'di ltar rtog ste / nang
dang phyi rol gyi dngos po 'di thams cad ni srog dang bcas
shing dbang po dang ldan no // dbang po dang ldan pa de bas
na sa gsum po 'di thams cad srog chags phra mo rnams kyis
gang ngo zhe'o // de nyid kyi phyir srog chags thams cad ni
srog chags za ste / srog chags gang dag srog chags mi za ba'i
srog chags de dag ni thar pa thob bo zhes zer ro //
de bas na de dgag pa'i phyir srog med pa dang / srog dang
bral ba zhes bya ba la sogs pa gsungs so //
srog med pa zhes bya ba ni srog med pa ste / <N 33a> srog
dang bral ba zhes bya ba'i tha tshig <P 37b> go //
rgyu dang rkyen las skye ba'i chos can gyi phyir te
rgyu ni sa bon la sogs pa'o // rkyen ni sa la sogs pa ste
/ de dag kyang phan tshun gcig la gcig rtog pa dang / yongs
su rtog pa dang / rnams par rtog pa dang bral ba'i phyir
rtswa dang shing <C 30b> dang rtsig pa dang chos 'dra

1 P omits the second //.
2 P omits the second //.
3 GNP kyi.
4 N gad. Printing error.
5 N zha'o.
6 CD srog chags gang dag srog chags; GNP srog chags.
7 G thobo.
8 GNP omit the first //.
9 GNP omit //.
10 GNP omit //.
11 N yongsu.
12 G rtsa.
ba g.yo ba med pa bya ba med pa'o / de bas na srog\(^1\) la <D 30a> sogs pa dang bral ba'i phyir srog med pa'o /  
phan tshun rgyu rkyen 'brel pa\(^2\) las skyes shing gcig la gcig kyang\(^3\) sems pa med la /\(^4\) bya ba dang\(^5\) las kyang snang ste / rgyu dang rkyen gyis rgyun 'di ni thog ma med pa nas zhugs pa yin no\(^6\) /  
ji ltar kun tu 'tsho ba <G 43a> gcer bu pa dag\(^7\) shing rnams ni sems dang bcas pa yin te / g.yo ba'i phyir dang /\(^8\) nyal ba'i phyir dang / bcad na\(^9\) skye ba'i phyir ro zhes tha snyad 'dogs pa lta bu\(^10\) ni ma yin te / phyi rol gyi dngos po rnams ni nyo ma dang zla ba'i reg pa'i dbang gis zhum pa\(^11\) dang / rgyas par rjes su\(^12\) dpag gi / de dag la nyal ba dang ldang ba lta ga la yod /\(^13\) rlung gis bskyod pa'i dbang gis

\(^1\) GNP add ./  
\(^2\) P ba.  
\(^3\) GNP omit kyang.  
\(^4\) GNP omit ./  
\(^5\) GNP add ./  
\(^6\) N yino.  
\(^7\) GNP add ./  
\(^8\) GNP omit ./  
\(^9\) GNP nas.  
\(^10\) P bur.  
\(^11\) CD zhum pa; GNP zhugs. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.  
\(^12\) N rjesu.  
\(^13\) P //.
shing gi¹ yal ga la sog s pa² 'gul bar³ rjes su⁴ dpag pas de dag la 'gro ba dang 'ong ba ga la dmigs te / don ma grub pa nyid do //

bcad na skye'o⁵ zhes bya ba 'di ni don ma grub pa nyid du bstan pa'i phyir smras pa / gal te de dag kyang sms dang bcas pa zhig yin na / ci'i phyir gcod pa'i gnas skabs na gang gis na srog gcod pa la sog s pa'i sdu g sngal myon bar mi 'gyur la / mi dga' ba la sog s pa'i spyod pa'am⁶ / gsol ba 'debs pa la sog s pa'am⁷ / de⁸ nas gzhan du 'gro' ba Cunningham mi byed / bcad na skye ba'i phyir sms dang bcas par khas len na gang dag bcad <P 38a> na mi skye bas de dag bzlog pa'i phyir sms med pa nyid du⁹ 'gyur ro¹⁰ //

sms dang bcas pa rnams kyi¹¹ yan lag dang nying lag la sog s pa bcad na mi¹² skye ba'i chos can yin pa'i phyir sms med pa nyid du thal bar 'gyur du 'ong bas de'i phyir de'i gtan tshigs kyi don ma grub pa nyid do //

¹N omits shing gi. Printing error.
²GNP add ./.
³NP par.
⁴GN rjesu.
⁵CD na skye'uo; GNP nas skyes so.
⁶CGP pa 'am.
⁷CGNP pa 'am.
⁸N da. Printing error.
⁹G nyidu.
¹⁰G 'gyuro.
¹¹GNP kyis. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
¹²N ma. Printing error.
de lta bas na <N 33b> srog med pa dang /¹ srog dang bral ba zhes bya ba 'di rnam par gnas so² //

ji lta bu nyid dang / ma nor ba zhes bya ba ni rgyu med pa dang ni mthun pa'i rgyu dang bral ba'i phyir ma nor ba'o //

ma skyes pa <G 43b>³ zhes bya ba ni bskyyed par bya ba dang / skyyed pa dang bral ba'i phyir ro⁴ //

ma byung ba⁵ zhes bya ba ni rtag pa dang⁶ chad pa dang bral ba'i phyir ro //

ma byas pa zhes bya ba ni byed pa <C 31a> po⁷ dang bral ba'i phyir te / nang gi byed pa'i skyes bu dang dbang phyug la sog pa 'jug pa'i 'du byed dang bral ba'i phyir ro // <D 30b>

thogs pa med pa zhes bya ba ni sgrib pa med pa'i rang bzhin yin pa'i phyir ro //

dmigs pa med pa zhes bya ba ni dmigs par bya ba dang dmigs pa dang bral ba'i phyir ro //

rnam par zhi ba'i rang bzhin zhes bya ba ni las dang nyon mongs pa dang bral ba'i phyir ro //

gcig tu zhi ba'i rang bzhin spros pa thams cad dang bral ba / rtag pa'i dra ba thams cad dral⁸ ba /⁹ rtag tu gnas pa

¹GNP add /.
²G gnasö.
³G adds pa. Scribal error.
⁴N phyiro.
⁵GNP na. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁶GNP add /.
⁷GNP add dang bya ba.
⁸CD dral (printing error); GNP dang bral.
⁹GNP omit /.
/ mi 'jigs pa / skye ba dang 'jig1 ba2 dang bral ba'o //
gang gis tshul 'di 'dra bar chos la yang mthong ba ste /

nyer zhi la thug bcas par ni //3 [11b]

zhes smos te / nyer zhi la thug ces bya ba ni nye bar zhi ba
tha mar bstan pa'i phyir nye bar zhi ba la thug pa'o //
gang gis chos la yang tshul 'di 'dra bar brtag4 pa dang
/ srog med pa la sogs pa'i rang bzhin du mthong ba ni / <P
38b>

rten 'brel chos dang sangs rgyas dag / [11c]
dri ma med pa'i blos mthong ba5 [11d]

ste6 des ni bla na med pa'i chos kyi skur sangs rgyas mthong
ngo zhes bcom ldan 'das kyis gsungs so7 //
des zhes bya ba ni gang gis mthong ba'o //
'phags pa'i chos mgon par rtags te zhes bya ba ni gang
dag sdig pa'i chos rnams las pha rol du8 ring9 ba de dag ni10

1P 'jigs. Printing error.
2CD ba (printing error): GNP pa.
3GNP omit //.
4Sutra rtag.
5P adds //.
6GNP omit //.
7N gsungso.
8GNP tu.
9GNP add song.
10N na. Printing error.
'phags pa'o // de dag gi chos ni 'phags pa'i chos te / yang
dag pa'i lta ba la sogs pa'o //

mgon par rtogs te zhes bya ba ni mgon du <G 44a> phyogs
par rtse gcig tu byas pa'i phyir dang / mgon sum du byas pa'i
phyir te / ting nge¹ 'dzin thob pa'i phyir zhes bya ba'i tha
<N 34a> tshig go //²

yang dag pa'i ye shes dang ldan pas zhes bya ba ni yang
dag pa'i phyin³ ci ma log par chos thams cad bdag med pa'i de
kho na nyid rtogs pa'i phyir ro⁴ //

bla na med pa'i zhes bya ba ni 'di'i gong na chos khyad
par can cung zad tsam yang med de / de bas na de ni bla na
med pa zhes bya'o //

chos kyi sku zhes⁵ bya ba ni chos sku nyid chos kyi sku
ste / mchig bu bzhin no //

sangs rgyas zhes⁶ bya ba ni chos thugs su⁷ chud pa'i
phyir ro⁸ //

de ltar na sus rten cing 'brel par 'byung <C 31b> ba
mthong ba des chos bla na med pa'i byang chub byed pa mi slob
pa'i ngo bo nyid mthong ngo⁹ //
sus 'phags pa'i ye shes kyi spyod yul gyi¹⁰ chos de / de

¹N tinge.
²GNP omit the first //.
³G phyir. Scribal error.
⁴G phyiro.
⁵N zhas. Printing error.
⁶N zhas. Printing error.
⁷GN thugsu.
⁸G phyiro.
⁹G mthongo.
¹⁰G gyis. Scribal error.
lta bu rang gi\(^1\) ji lta ba bzhin mgon par rtogs pas chos las skyes pa / \(<\text{D}\ 31\text{a}>\) chos kyi sprul pa /\(^2\) chos gzigs pa / sangs rgyas mthong ngo\(^3\) zhes bcom ldan 'das kyi gsungs so\(^4\) //

  rten cing 'brel par 'byung ba' \(i\) mtshan nyid kyi dbye ba
  rnam par bzhag par bya ba' \(i\) phyir /

  rten 'brel zhes pa' \(i\) mtshan nyid ni //\(^5\) [12\text{a}]

zhes bya ba smos so\(^6\) // \(<\text{P}\ 39\text{a}>\)

  ci' \(i\) phyir rten cing 'brel par 'byung ba zhes bya zhe na
  / de' \(i\) phyir smras pa /

rgyu bcas la sogs tshigs dang ldan // [12\text{b}]

rgyu dang bcas rkyen dang bcas pa la bya' \(i\) / rgyu med
rgyen med pa la ma yin te\(^7\) / bcom ldan 'das kyi rten cing
'brel par 'byung ba' \(i\) mtshan nyid\(^8\) mdor bka' stsal pa / rkyen
'di nyid kyi 'bras bu' \(o\)\(^9\) //

  de nyid kyi phyir\(^{10}\) smras pa / .

\(^{1}\)GP \(\text{gis}\.\)

\(^{2}\)GNP omit //.

\(^{3}\)G mthongo.

\(^{4}\)GN gsungso.

\(^{5}\)GNP omit //.

\(^{6}\)G smoso.

\(^{7}\)P de.

\(^{8}\)GNP omit nyid.

\(^{9}\)This quotation appears earlier in \(\text{bam po one}\.\)

\(^{10}\)GNP omit phyir. Scribal error copied from the 'Phying-
  ba stTag-rtse Tanjur.
sangs rgyas byung rung ma byung rung //¹ [12c]
chos nyid 'di ni gnas pa yin //² [12d]

gang <G 44b> gi phyir rgyu dang rkyen dag gis rgyun mi
'chad cing / rgyu dang 'bras bu rgyun ma chad par gcig nas
gcig tu 'jug gi / 'di la rgyu med pa'am³ / mi mthun pa'i
rgyu'am⁴ / 'jug par byed pa'am⁵ / ldog par byed pa 'ga' yang
med pa de nyid kyi phyir de bzhin gshegs pa rnams byung yang
rung / ma byung yang rung / chos nyid dang / chos gnas pa nyid
dang / chos nges <N 34b> par gyur ba⁶ 'di ni⁷ ye 'dug pa'o
zhes gsungs so⁸ //

gal te rkyen dang 'bral pa'i⁹ rgyu gcig pu¹⁰ nyid kyis
dngos po rnams skye¹¹ zhing gnas pa'o // gal te rkyen kyang
rgyu la mi bltos par 'ga' zhir skye¹² nus par gyur na ni gnas
pa dang mi gnas pa zhes bya ba'i de brjod pa'i rigs na 'di dag
skye ba 'bras bu 'byung ba yang¹³ rgyu med par ma yin /¹⁴

¹GNP omit the second //.
²NGN omits the second //.
³CGNP pa 'am.
⁴CGNP rgyu 'am.
⁵CGP pa 'am.
⁶GNP pa.
⁷GNP add //.
⁸GN gsungso.
⁹CD bral pa'i: GN 'brel pa'i; P 'brel ba'i. GNP have a
scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹⁰GNP pa.
¹¹CD skye: GN skyas (scribal and printing error): P
skyes.
¹²GNP skyes.
¹³GNP add //.
rkyen med par med yin pas de bzhin gshegs pa rnams byung yang rung ma byung yang rung / chos nyid dang chos gnas pa nyid 'di ni yi¹ nas 'jug² pa ste / 'di lta ste³ rten cing 'brel par 'byung ba'i chos rkyen 'di nyid kyi 'bras bu'o zhes bcom ldan 'das kyis rten cing 'brel par 'byung ba mdor bka' stsal to //
chos nyid ni 'dir rgyu dang rkyen gyi chos nyid gang yin pa'o //
chos gnas pa zhes bya ba ni chud mi za ba'i chos nyid do // <C 32a>
chos nges par <P 39b> gyur pa⁴ nyid ces bya ba ni rkyen nyid 'di pa'i go rim⁵ nges pa ste / rgyu dang rkyen rim pa bzhin pa'o //⁶
rten cing 'brel par 'byung ba mthun pa zhes bya ba ni rgyu med par rkyen rnams mi 'jug la / <D 31b> rkyen rnams med par yang rgyu 'jug pa med pa nyid kyi phan tshun tshogs na 'jug par 'gyur ro⁷ //
gzhan ma yin pa de bzhin nyid ces bya ba ni gzhan nyid <G 45a> dang bral ba'i phyir ro⁸ //
yang dag pa nyid ces bya ba ni slu⁹ bar mi byed pa'i phyir ro //

¹⁴GNP omit /.
¹CGNP ye: D yi (retouching error).
²GNP 'dug. The sūtra quotation above also has 'dug.
³CD lta ste; GP ltar te; N ltar.
⁴P ba.
⁵GNP rim.
⁶G omits //.
⁷GN 'gyuro.
⁸GN phyiro.
⁹GNP bslu.
bden pa kho na zhes bya ba ni bden pa dang mthun pa'i phyir ro /\n 1 2
*de kho na nyid* 3 ces bya ba ni don dang ldan pa'i phyir ro /\n 4
ma nor ba nyid ces bya ba ni phyin ci log rnam pa bzhi
dang bral ba'i phyir ro /\nphyin ci ma log pa nyid ces bya ba ni rjes su 5 mthun pa'i
phyir ro 6 /\n'di ltar yang rten cing 'brel par 'byung ba 'di zhes bya
ba la sogs pa ni rgyu dang rkyen rnam pa gnyis yin pas rgyu
rgyen gnyis kyi phyir rten cing 'brel par 'byung ba'i go rims
 7
khas blang bar bya'o /\n gnyis gang zhe 8 na / gsungs pa / rgyu dang 'brel ba dang
/ rgyen dang 'brel pa'i 9 phyir de yang <N 35a> phyi dang nang
gi bye brag gis rnam pa bzhir khas blang dgos pas /

phyi dang 10 de bzhin nang gi ni /\n 11 11 [13a]
rgyu dang rkyen ni rnam 12 gnyis te / [13b]

---

1G phyiro.
2N omits the second /.
3No such quotation in SS, therefore the asterisks.
4G phyiro.
5GN rjesu.
6G phyiro.
7GNP rim.
8N zha. Printing error.
9P ba'i.
10GNP nang.
11GNP omit the second / in [13ab].
12CD ni rnam; GNP rnam pa.
zhes bya ba smos so¹ //
    de ltar nang dang phyi rol gyi bye brag gis tha dad pa'i
rgyu dang rkyen rnams kyi mtshan nyid kyi dbye ba ji lta bu
zhe na /

phyi rol rgyu ni sa bon sogs //² [13c]

zhes bya ba smos so³ //
    de la phyi rol gyi rten cing 'brel par 'byung ba rgyu
dang bcas pa gang zhe na /⁴ zhes brjod nas 'di lta ste / sa
bon las myu gu / myu gu las 'dab ma / 'dab ma las sdong bu /
sdong bu las sbu gu / sbu gu las nying po //⁵ snying po las
me tog / me tog las 'bras bu zhes bya ba <P 40a> gsungs so⁶ //

rkyen ni rnam pa drug tu bstan //⁷ [13d]

zhes bya ba ni skabs yin pa'i phyir phyi rol gyi rten cing
'brel par 'byung ba'i zhes bya bar sbyar te / rnam pa drug
ces bya ba ni sa la sogs pa rnam pa drug go⁸ //⁹

---
¹G smosog.
²GNP omit //.
³G smosog.
⁴GNP omit //.
⁵GNP omit the second //. A double shad is not needed here.
⁶G gsungsgo.
⁷GNP omit the second //.
⁸G drugo.
⁹GNP omit the second //.
de nyid kyi phyir smras pa /

sa bon myu gu sdong bu sogs // [14a] <C 32b>
ji ltar 'bras bu <G 45b> 'jug par brjod //¹ [14b]

sa bon yod na myu gu dang sdong bu la sogs pa 'bras bu
la thug² pa rnams 'byung gi³ sa bon med na myu gu dang sdong
bu la sogs pa 'bras bu la thug pa rnams 'byung ba med do⁴ //
de las sa bon yang 'di snyam du bdag gis myu gu la sogs
pa mngon par bsgrubs so⁵ snyam du mi sems so // myu gu la sogs
pa yang 'di snyam du bdag⁶ ni sa bon la sogs pas mngon par
bsgrubs so⁷ snyam du mi <D 32a> sems so⁸ // me tog kyang 'di
snyam du bdag gis 'bras bu mngon par bsgrubs so⁹ snyam du mi
sems pa'i bar du ste / 'bras bu yang 'di snyam du bdag ni me
tog gis mngon par bsgrubs so¹⁰ snyam du mi sems mod / 'on
kyang sa bon yod na myu gu la sogs pa nas 'bras bu la sogs
par¹¹ 'byung bar 'gyur gyi / med na mi 'gyur te / de ltar phyi
rol gyi rten cing 'brel par¹² 'byung ba rgyu dang 'brel par

¹P omits the second /.
²N thugs. Printing error.
³GNP add /.
⁴G medo.
⁵CD bsgrubs so; G sgrubo; NP sgrub bo.
⁶GNP add cag.
⁷CD bsgrubs so; G bsgrubo; NP bsgrub bo.
⁸G semso.
⁹CD bsgrubs so; G sgrubo; NP sgrub bo.
¹⁰CD bsgrubs so; GP sgrubs; N sgrub.
¹¹GNP pa.
¹²G ra of par written below the line.
blta bar bya' o //

rkyen ni sa la sogs pa ste //¹ [14c]
dus <N 35b> la thug pa go rims² bzhin // [14d]

de nyid kyi phyi rol gyi rten cing 'brel par 'byung ba
rkyen dang 'brel pa ji ltar blta zhe na zhes bya ba gsungs
so³ //

phyi rol gyi rten cing 'brel par 'byung ba rkyen dang
'brel pa⁴ rnam pa⁵ dur blta bar bya zhe na⁶ gsungs pa / khams
drug 'dus pa'i phyir ro⁷ //
drug po gang dag ce na / sa dang /⁸ chu dang /⁹ me dang
/¹⁰ rlung dang / nam mkha',¹¹ dang / dus <P 40b> rnam go
rims¹² bzhin 'dus pa las phyi rol gyi rten cing 'brel par
'byung ba zhes bya ba'i rkyen nyid du go rims¹³ bzhin te / go

¹GNP omit the second / in [14cd]: GNP add dus la thug pa
ste /.

²CD rims: GNP rim.

³G gsungso.

⁴GP ba.

⁵P ba.

⁶GNP add /.

⁷G phyiro.

⁸GNP omit /.

⁹GNP omit /.

¹⁰GNP omit /.

¹¹GN namkha'.

¹²GNP rim.

¹³GNP rim.
rims\(^1\) ji lta ba bzhin du shes par bya'o //\(^2\)
rgyu dang rkyen 'di rnams las gang gis las gang yin zhe
na / de'i phyir smras pa /

rten dang rlan dang smin pa dang //\(^3\) [15a]
'bru 'phel dang ni <G 46a> go 'byed dang // [15b]
'gyur ba dag ni de rnams kyas\(^4\) //\(^5\) [15c]
bya ba ji bzhin 'jug pa'o //\(^6\) [15d]

de la sa'i khams ni sa bon rten pa'i bya ba byed do\(^7\) zhes
bya ba ni sa bon myu gu bskyed par mgon du phyogs par rten
pas sra ba nyid ces bya'o //
chu'i khams ni rlan par byed do\(^8\) zhes bya ba ni mnyan\(^9\)
par byed do\(^10\) zhes bshad pa yin no\(^11\) //
*me'i khams ni smin par byed do*\(^12\) zhes bya ba ni yongs
su\(^13\) <C 33a> rgyas pa'i gnas skabs nye bar skyed pa na\(^14\) /\(^15\)

---
\(^1\) GNP rim.
\(^2\) N omits //.
\(^3\) GNP omit the second / in [15ab].
\(^4\) CGNP kyis: D kyas (printing error).
\(^5\) GP omit the second /.
\(^6\) C omits the second /.
\(^7\) G byedo.
\(^8\) G byedo.
\(^9\) GNP gnyen.
\(^10\) GN byedo.
\(^11\) G yino.
\(^12\) G byedo. SS has sa bon yongs su dro bar byed do whereas this Ţikā has smin par byed do.
\(^13\) G yongsu.
phan tshun reg pas dro ba nyid ni yongs su¹ smin pa zhes bya'o //
rlung gi khams ni 'bu bar byed do² zhes bya ba ni 'phel
bar byed pa'i phyir te / rang³ gi gnas skabs nas byung ste
phyi rol du khyer pa'i⁵ phyir /⁶ rlung gi khams ni sa bon
'bu bar byed 'phel bar byed ces bya'o //
nam mkha'i⁷ khams ni sa bon dang⁸ myu gu la sog pa la
mi sgrib pa'i bya ba byed⁹ ces bya ba ni / nam mkha'i¹⁰ khams
ni gegs mi byed pa nyid kyis mthun par 'jug pa'i phyir sa bon
dang myu gu la sog pa la mi sgrib pa'i bya ba byed ces <D
32b> bya'o //
dus ni sa bon 'gyur ba'i bya ba byed do zhes bya ba ni
dus kyang rnam pa thams cad yongs su¹¹ bsgrubs¹² pas dus ji

¹⁴ GNP nas.
¹⁵ GNP omit /.
¹⁶ G yongsu.
²⁵ G byedo.
³³ GNP rjiang. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
⁴ GNP omit /.
⁵ CGNP ba'i; D pa'i. D has a retracing error.
⁶ N //.
⁷ G namkha'i.
⁸ GNP add /.
⁹ CD byed; GN byedo; P byed do.
¹⁰ GN namkha'i.
¹¹ GN yongsu.
¹² GNP sgrub.

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lta ba bzhin du 'gyur bar byed pa na sa bon¹ 'gyur ba'i bya ba byed do² zhes bya'o //

thams cad kyang ma tshang ba med na 'byung gi³ / <N 36a>
ma tshang na 'byung ba med do //
de nyid kyi phyir smras pa /

rkyen rnams tshogs pa med na <P 41a> ni //⁴ [16a]
sa bon yod kyang myug sogs med // [16b]
sa bon med pa nyid yin na //⁵ [16c]
rkyen rnams yod kyang de dang 'dra // [16d]

de nyid kyi phyir gsungs pa / thams cad 'dus la sa bon 'gags⁶ pa na de las mngon par 'grub par 'gyur ro⁷ //

rgyu dang <G 46b> de bzhin rkyen rnams ni //⁸ [17a]
ngar 'dzin la sogs bral ba⁹ ste // [17b]
rgyu dang rkyen ni tshogs pa las // [17c]
las kyi 'bras bu chud za med // [17d]

de la sa'i khams kyang 'di snyam du bdag gis sdug¹⁰

¹GNP omit sa bon.
²GP byedo.
³CDGP gi; N ba medo (in a distorted form; printing error).
⁴P omits the second / in each pada of this śloka
⁵G also omits the second ./
⁶GNP 'gag.
⁷G 'gyuro.
⁸P omits the second / in [17acd] but not in [17b].
⁹N ba is illegible.
¹⁰GNP sdud. T's readings seem strange because ŠS and ŠT-
ba'i₁ bya ba bya'o snyam du mi sms so² // de bzhin du chu dang /³ me dang /⁴ rlung dang /⁵ nam mkha'⁶ dang /⁷ dus rnams kyang 'di snyam du mi sms te / ngar 'dzin pa dang / nga yir 'dzin pa med pa'i phyir ro⁸ //

las kyi 'bras bur gdags pa chud za ba yang med de / thams cad du rgyu dang⁹ rkyen rnams ma tshang ba med pa las zhes bya ba khong du chud par bya'o //

myu gu de yang zhes bya ba ni sa bon gyi rgyu can gyi myu gu la sogs pa de skyes pa na¹⁰ /

bdag las ma yin gzhan las min //¹¹ [18a]
gnyis dang byed po dus las min // [18b]
de bzhin dbang phyug sogs byas min // [18c]
rang bzhin las min rgyu med min // [18d]

zhes smos so //¹²

K have rten, not sdu or sdu.

¹CGNP pa'i; D ba'i. D has a retracing error.

²GN smsco.

³GNP omit /.

⁴GNP omit /.

⁵GNP omit /.

⁶GN namkha'.

⁷GNP omit /.

⁸G phyiro.

⁹GNP add /.

¹⁰GNP nas.

¹¹P omits the second / in each pada of this śloka.

¹²P omits the second /.
bdag las zhes bya ba ni dngos po rnams rgyu dang rkyen
dag med par bdag <C 33b> nyid las skye ba'o // ngo bo nyid du
smra ba rnams 'di ltar rtog ces grag ste /

dngos po rnams kyi ngo bo nyid //¹
'di² ni dus rtag gnas pa ste //³
'di la 'ga' yang skye ba med //
'ga' yang 'gag par mi 'gyur ro⁴ //

rma bya'i 'dab ma bkra ba dang //⁵
padma la sogs rab dmar dang //⁶
tsher ma rno la sogs pa gang //
su zhig gis ni sngon byas smos⁷ //

de bas na de'i gzhung lugs dgag pa'i phyir smras pa /⁸ dngos
po rnams rang las skye bar rung ba ma yin te / snga⁹ nyid nas

¹ P omits the second / in pādas one, two, and three.
² CDGN 'di; P di 'di (printing error).
³ N also omits the second /.
⁴ G 'gyuro.
⁵ GP omit the second /; P omits the second / in each pāda
of this śloka.
⁶ G also omits the second /.
⁷ GN smros.
⁸ N //.
⁹ GNP add mo.
gnas pa'i phyir ro¹ //² <P 41b>

skye ba dang ldan par khas <N 36b> len na ni rgyu dang
rkyen nyid khas blangs par 'gyur ro³ // de bas na <D 33a>
dngos po rnama rang gi ngo bo las skye bar⁴ rung ba <G 47a>
ma yin te / skye ba dang ldan pa'i phyir bum pa la sogs pa
bzhin no //

gang gi ltar na dngos po rnama rtag⁵ tu gnas pa de'i ltar
na skye ba dang / bya ba dang / las dang / gnas pa dang / 'jig
pa yang mi rung ba zhig na / skye ba dang /⁶ bya ba dang / las
dang / gnas pa dang / 'jig pa yang mgon sum du snang ngo //
de bas na nyes pa 'dir thal bar 'gyur du 'ong bas bdag las min
zhes smos⁷ te / dngos po rnama rang las skye na rtag tu skye
bar thal bar 'gyur ba'i phyir ro⁸ //
nam mkha'⁹ lta bur cung zad kyang gang du yang nam¹⁰ yang
skye ba'am¹¹ 'gag par mi 'gyur ro¹² zhe na /¹³ smras pa /
mgon sum dang 'gal ba'i phyir te / 'di ltar dngos po rnama
rgyu dang rkyen las skye bar ni snang ngo\(^1\) // de ltar na re zhig dngos po rnam rang gi ngo bo las mi skye'o \(^2\)

[2. gzhan las]

.gzhan las zhes bya ba ni bdag las so //
.gzhan bskyed\(^3\) par byed pa dang / 'jig par byed pa'i bdag yod do zhes grag ste\(^4\) / phyi dang nang gi dngos po thams cad ni bdag gi\(^5\) yon tan yin la\(^6\) / bdag ni nang gi byed pa'i\(^7\) skyes bur yod de / de yod na 'gro ba dang / g.yo ba dang / rtog\(^9\) pa dang / sel ba dang / rlom sms dang / bya ba dang /\(^10\) las dang / de nyid dang gzhan nyid du yang 'jug go\(^11\)
//\(^12\)

mig la sogs pa ni\(^13\) bdag gi yon tan yin\(^14\) te / gzhan gyi don yin pa'i phyir /\(^15\) mal cha la sogs pa'i yan lag bzhin no\(^16\)

\(^{1}\)G snango.
\(^{2}\)G omits //.
\(^{3}\)G skyes.
\(^{4}\)CD grag ste: GNP grags te.
\(^{5}\)P gis. Printing error.
\(^{6}\)P omits la. Printing error.
\(^{7}\)P ba'i.
\(^{8}\)GNP omit ./.
\(^{9}\)CDP rtog: G rtogs (scribal error); N rtag (printing error).
\(^{10}\)GNP omit the second ./.
\(^{11}\)G 'jugo.
\(^{12}\)GNP omit the first ./.
\(^{13}\)GNP omit ni.
\(^{14}\)G omits yin. Scribal error.
\(^{15}\)GNP omit ./.
zhes bya ba la / gzhan zhes bya ba'i sgras ni bdag gi¹ yin
par brjod do² /³

mig la sogs pa ni de'i <C 34a> yon tan yin pas⁴ de'i don
ni gzhan gyi don te / <P 42a> dper na mal cha la sogs pa gzhan
du⁵ nye bar sbyor ba la gzhan <G 47b> gyi don zhes bya ba lta
bu'o /⁶

gzhan gyi don yin pa'i phyir zhes bya ba'i gtan tshigs
'di ni mal cha'i dpe dang mi sbyor te / 'dus pa yin pa'i phyir
ro⁷ /

bdag ni 'dus pa ma yin pa'i <N 37a> rang gi ngo bo yin
na / ji ltar na bdag 'dus pa ma yin zhing bdag lus med pa la
mal cha⁸ la sogs pa'i yan lag 'dus pa'i rang gi ngo bos⁹ phan
'dogs'¹⁰ par rung / de bas na gtan tshigs kyi don ma grub pa
de / 'dus pa ma yin pa gzhan gyi don sgrub par byed pas mal
cha'i dbye bas mal cha'i dpe¹¹ 'dus <D 33b> pa gzhan gyi don
kho na bsgrubs¹² pa yin no¹³ // bdag 'dus pa yin pas rgyu dang

¹⁶CD bzhin no; GNP gzhan. GNP have a scribal error
copied from the 'Phying-ba sTag-rtse Tanjur.

¹GNP omit gi.

²G brjodo.

³P omits the second /.

⁴CD pas; GNP na /.

⁵P tu.

⁶N the first / is very faint.

⁷GN phyiro.

⁸D cha is illegible.

⁹P bo. Printing error.

¹⁰N 'dog.

¹¹CDNP mal cha'i dpe; G mal cha (running out of space at
the end of the line).

¹²C bsgrubs (gra is illegible); D bsgrubs; GNP sgrub.
rkyen las skye ba thob pa la nga dang nga'i zhes rlong pa'i
rnam pa'¹ 'jug pa'i phyir sems kho na la bdag ces bya'i / 'di
la nang gi byed pa'i skyes bu rus sbral gyi spu'i² rang bzhin
dang 'dra ba rigs pa dang rjes su³ dpag pa dang bral ba ni
'ga' yang med do zhes bstan pa'i phyir bcom lhan⁴ 'das kyis
phyi dang nang gi dngos po ni gzhon las skye ba⁵ rung ba ma
yin pa gsungs so⁶ //

[3. gnyis dang]
gal te de ltar dngos po rnam bsgag las⁷ kyang skye bar
mi 'gyur / gzhon las kyang ma yin / 'o na dngos po rnam pa⁸
gnyis las skye bar⁹ 'gyur ro¹⁰ snyam na de'i phyir¹¹ de'i
gzhung lugs dpag pa'i phyir smras pa /¹²

gnyis dang byed po dus las min //¹³ [18b]

¹³N na. Printing error.
¹CD rlong pa'i rnam pa; GNP rlong pa.
²C spal gyi spu'i; DGN sbral gyi spu'i; P sbral gyi sбу'i.
³GN rjesu.
⁴P omits ldan. Printing error.
⁵CD skye ba; GNP skyes pa.
⁶GN gsungso.
⁷GNP add ma yin.
⁸CD rnam pa (printing error); GNP rnam pa.
⁹CD skye bar; GNP skyes par.
¹⁰GN 'gyuro.
¹¹GNP omit de'i phyir.
¹²GNP omit /.
¹³GNP omit //.
zhes bya ba smos te / bdag dang gzhan las ma yin no

gzhan dag ni bdag dang gzhan 'brel pa las / dngos po
rnams skye bar rtogs te / de'i phyir gnyis nyid du brjod pa
de lta na'ang / bdag las ma dmigs pa'i phyir dang / <G 48a>
gzhan las min pa'i phyir gnyis las min <P 42b> zhes smos te
/ rgyu dang rkyen ma gtogs pa bdag dang gzhan med do zhes
bcom ldan 'das kyis gsungs so //

[4. byed po]

gal te gnyis phrad kyang skye ba dang 'jig par mi 'dod
na 'o na byed po gzh an dbang gis skye ba dang 'jig par 'gyur
ro zhes kha cig zer te mu stegs byed gzhan dag <C 34b> byed
pa po zhes bya ba thog ma'i byed po po rtag pa rgyun mi
chad pa khyab pa'i bdag 'ga' zhig yod de / des phyi

1 G yino.
2 GNP add gzhan las kyang ma yin no [G yino] //.
3 GP ba.
4 G medo.
5 N bcom.
6 GN gsungso.
7 P adds /.
8 GNP add /.
9 GNP pa.
10 G 'gyuro.
11 GNP add /.
12 GNP repeat zhes bya ba thog ma'i byed pa po. Scribal
error copied from the 'Phying-ba sTag-rtse Tanjur.
13 P rgyu. Printing error.
14 GNP 'chad.
dang nang 'di thams cad skyed cing 'jig par byed do¹ zhes rto gs <N 37b> so² //
de bas na de'i gzhung lugs dgag pa'i phyir smras pa /³
dngos po rnams skye ba dang / gnas pa dang / 'jig pa nyid ni byed pa po⁴ la rag las pa ma yin no⁵ //
'o na ci zhe na / rgyu dang rkyen 'brel pa las dngos po rnams 'jug par snang ngo⁶ //
byed pa po ni nam mkha'⁷ bzhin 'gyur ba med pa'i phyir de la rag ma las te /⁸ skye ba dang⁹ / gnas pa dang / 'jig pa nyid du rung ba ma yin no¹⁰ //
gal te ci'i phyir zhe na / byed pa po 'gyur ba med pa /
byed pa med pa nam mkha'¹¹ bdag nyid la ni bya ba dang / las cung zad kyang med do¹² //
dngos po skye ba dang ldan pa rnams la rgyu dang rkyen

¹³ GNP add ./.
¹⁶ N da. Printing error.
¹⁷ G das. Scribal error.
¹GN byedo.
¹² G rtogso.
³P omits ./.
⁴N pa. Printing error.
⁵G yino.
⁶GN snango.
⁷GN namkha'.
⁸GN omit ./.
⁹N dang is illegible.
¹⁰G yino.
¹¹GN namkha'i.
¹²GN medo.
la rag las te / 'jug pa nyid kyi rim par 'byung bar snang ngo
// <D 34a>
   gang gi ltar na byed pa po la rag las te 'jug pa de'i
   ltar na dngos po rnams kyi skye ba dang / gnas pa dang / 'jig
   pa nyid rtag tu nye bar 'gyur ro
   // byed pa po rtag pa'i phyir cig car dngos po rnams skye
   ba dang / gnas pa dang / 'jig par 'gyur ba'am / yang na 'ga'
   yang skye ba dang / <G 48b> gnsa pa dang / 'jig par mi 'gyur
   ro / rtag pa'i phyir gang la'ang cung zad kyang skye
   ba'am / 'jig par mi byed do
   // dngos po rgyu dang rkyen la rag las te 'jug pa rnams kho
   na la byed pa po dang / <P 43a> bya ba dang / rgyu dang 'bras
   bu skye ba 'dra ba'i rim pa 'byung ba dmigs kyi / skye
   ba med pa nam mkha'i utpa la la sogs pa ni skye ba dang gnsa

\footnote{1}{C snang nga; DP snang ngo; G snango; N snang.}
\footnote{2}{N pa. Printing error.}
\footnote{3}{P omits kyi. Printing error.}
\footnote{4}{GN 'gyuro.}
\footnote{5}{GPN omit phyir. Scribal error copied from the 'Phying-
   ba sTag-rtse Tanjur.}
\footnote{6}{GPN char.}
\footnote{7}{CGP ba 'am; DN ba'am}
\footnote{8}{GN 'gyuro.}
\footnote{9}{GPN rdog. Scribal error copied from the 'Phying-ba
   sTag-rtse Tanjur.}
\footnote{10}{CGP ba 'am; D ba'am; N ba dang.}
\footnote{11}{G byedo.}
\footnote{12}{P adds /.}
\footnote{13}{CD ba; GP bos; N pos.}
\footnote{14}{GN namkha'i.}
pa dang 'jig pa rung ba ma yin no

rgyu 'gyur ba med pa las phan tshun rag las te / 'jug par bya ba dang ldan pa rnams kyi skye ba nges pa ni rung ba ma yin te /

rtag pa'i dngos po las skyes pa //
mirtag rung ba ma yin nyid //
rgyu las 'gyur ba med pa'i phyir //
yang na 'dra ba kho nar byed //

rgyu dang 'bras bu tha dad na //
m 'gyur bar ni ji ltar 'gyur //
rgyu la 'gyur ba yang yod pa'i phyir
de mi 'dra ba'i phyogs nyams so //

bya ba dang mi ldan pa mo gsham gyi bu'i bdag nyid rnams la ni 'ga' yang bya ba dang las <C 35a> nges par rung ba ma yin pas bcom ldan 'das chos rnams la mi <N 38a> bslu

---

1G yino.
2GPN kyis.
3GP omit the second /; P omits the second / in each pada of this sloka.
4N also omits the second /.
5P omits the second / in this sloka's first two padas.
6CDP omit; G adds /; N adds //.
7N 'dra is illegible.
8GN nyamso.
9N bdag is illegible.
10GPN omit nyid.
11GPN omit pas.
bas dngos po rnams skye ba'i bya ba byed pa po la rag las pa
ma yin gyi / 'on kyang rgyu dang rkyen 'dus pa yod na dngos¹
po rnams skye ba dang / 'jig pa dag rung ngo zhes gsungs so²

[5. dbang phyug]
gal te de ltar³ na 'di la dngos po rnams skye ba dang /
gnas pa dang / gzhan du 'gyur ba la sogs pa khas blang bar
bya ste /

dngos rnams skye dang gnas pa yi⁴ //⁵
rgyu ni dbang phyug yin rig⁶ bya //
gzhan dag de ltar log rtogs shing //⁷
ji ltar ma yin de ltar brjod //

gzhan dag ni sems can dang / snod kyi 'jig rten skye ba
dang / gnas <G 49a> pa dang / 'jig pa dag ni dbang phyug gis
byas shing 'jig par⁸ rtogs te / dbang phyug de'i sems kyi⁹
dbang gis lus dang / sa gsum dang / byed pa la sogs¹⁰ pa
'byung bar 'gyur ro¹¹ zhes grag go //¹²

¹G dnges. Scribal error.
²GN gsungso.
³GP lta.
⁴N yis.
⁵P omits the second / in each pāda of this śloka.
⁶G rigs.
⁷N also omits the second ./.
⁸GNP pa.
⁹P gyi.
¹⁰N sags. Printing error.
¹¹G 'gyuro.
gzhan dag ni de nyid kyi\textsuperscript{1} sems bskyed pa tsam gyis sems can dmyal ba dang /\textsuperscript{2} yi <D 34b> dags dang / dud 'gro dang / lha dang mi la sogs pa dang / rims <P 43b> dang /\textsuperscript{3} dug dang / nad dang / bud med\textsuperscript{4} dang / skyes pa dang / ma ning dang / gzugs bzang ba dang / gzugs mi sdu gpa dang / chom rkun pa dang / g.yon can dang / rkun ma dang / byi po\textsuperscript{5} byed pa dang / srog gcod pa dang / brdzun du smra ba dang / chang 'thung ba dang / rgyal\textsuperscript{6} po la 'jug pa dang / mtha' 'khob dang / ri khrod pa dang / g.yung po dang / snying rje med pa dang / gtum po dang / tshig rtsub po smra ba dang / bram ze gsod pa dang / pha ma gsod pa dang / ba lang gsod pa dang / gshed ma la sogs pa dang / gnod sbyin\textsuperscript{7} dang / srin po dang / mkha' 'gro ma la sogs pa dang / gzhan gsod par byed pa thams cad dang / bde ba dang\textsuperscript{8} sdu g bsgal la sogs pa dang / mtho ris dang / byang grol de thams cad sems bskyed pa tsam gyis phyung ngo\textsuperscript{9} zhes zer ro\textsuperscript{10} //

dbang phyug byed pa por smra ba shes rab shin tu gzhon\textsuperscript{11}

\begin{itemize}
\item[\textsuperscript{1}] GNP omit \textit{de nyid kyi}.
\item[\textsuperscript{2}] GNP omit /.
\item[\textsuperscript{3}] G omit \textit{rims dang} /.
\item[\textsuperscript{4}] G omits /.
\item[\textsuperscript{5}] G omits \textit{rims dang} /.
\item[\textsuperscript{6}] Scribal error.
\item[\textsuperscript{7}] C \textit{mad}. Printing error.
\item[\textsuperscript{8}] NP \textit{bo}.
\item[\textsuperscript{9}] GN \textit{rgyan}. Scribal and printing error.
\item[\textsuperscript{10}] CP \textit{sbyin} (\textit{ba} is illegible).
\item[\textsuperscript{11}] GPN add /.
\item[\textsuperscript{12}] G \textit{phyungo}.
\item[\textsuperscript{13}] G \textit{zero}.
\item[\textsuperscript{14}] CD \textit{gzhon} (printing error); GNP \textit{zhan}.
\end{itemize}
pa nyid dang / song ba'i rjes su¹ 'gro ba nyid kyis <N 38b>
rigs pa'i <G 38b> khyad par dang bral² ba³ de la gus shing
gzhol bas snga phyi 'gal ba⁴ byis pa gzhon nu gdol pa⁵ bzhin
du don⁶ ji lta ba nyid ma yin pa / mgon sum la soqs pa dang⁷
'gal ba / sbyin pa dang / dul ba dang /⁸ yang dag par sdom⁹
pa dang / 'dod pa dang mi 'dod pa'i <G 49b> 'bras bu dang /
legs par byas pa dang / nyes par¹⁰ byas pa'i las¹¹ dang /
bgrød par bya ba dang / bgrød par bya ba ma yin pa dang / bza'
ba dang / mi bza' ba dang / mtho ris dang / byang grol la soqs
pa'i 'bras bu dang 'gal ba / rigs pa dang / lung la soqs pa
dang 'gal ba /¹² tshig tsam phyogs su¹³ byas nas rang gi¹⁴ mi
shes¹⁵ pa'i ling tog gis mig bsgribs pas¹⁶ nus pa med pa'i

¹GN rjesu.
²N 'bral.
³N ba written below the line.
⁴GNP bas.
⁵C ba.
⁶G den. Scribal error.
⁷GNP omit dang.
⁸GNP omit /.
⁹N sdam. Printing error.
¹⁰N pa.
¹¹N has the sa in las written below the la.
¹²N omits / but has a space before the next word.
¹³GN phyogsu.
¹⁴GNP gis.
¹⁵P shis. Printing error.
¹⁶P bas.
phyir phyugs su¹ gyur pa rnams ni phyugs² pas kyang ches phyugs <P 44a> te³ mi mgon pa mo gsham gyi bu'i rang bzhin phyugs bdag la brten te /

'gro ba skye zhing⁴ gnas pa dang //⁵
'jig pa'i rgyu ni dbang phyug na //
de yi skye zhing gnas pa dang //⁶
'jig pa'i rgyu yang⁷ brjod dgos so⁸ //

skye ba dang / gnas pa rgyu dang bcas pa nyid du las⁹ len na ni rtag par smra ba¹⁰ nyams par 'gyur baes¹¹ smra ba btang te¹² / phyin ci log tu bsgrub¹³ pa'i phyir dbang phyug rgyu ma yin pa nyid kho nar grub <D 35a> par 'gyur ro¹⁴ //
'dod pa tsam gyis skyes na ni / 'gro ba thams cad cig car

¹GN phyugsu.
²G phyug. Scribal error.
³N //.
⁴CD skye zhing; GNP skyes shing.
⁵P omits the second / in the first three pādas.
⁶G also omits the second ./
⁷N dang.
⁸G dgoso.
⁹CGNP khas; D las (retouching error).
¹⁰GNP smras pa.
¹¹P pas.
¹²P te.
¹³GNP bsgrubs.
¹⁴G 'gyuro.
skye ba dang / gnas pa dang / 'jig par 'gyur ro
//

de'i phyir yang ma grub pa'i don nyid yin te / thams cad
rtag tu skye bar thal bar 'gyur ba'i phyir ro
//

dsug bsngal ba dang / ngan pa dang /4 zhe 'gras pa dang
/ mi gtsang ba dang / byas pa mi gzo ba la sogs pa 'byin pa
ni dgos pa khyad par med pa'i phyir yang ma grub pa'i don nyid
yin te / de'i 'byin6 pa'i ngal ba 'bras bu med do
//
dgos pa med pa la ni rtog pa sngon du gtong ba8 rnams
'jug pa med de9 dgos <G 50a> pas ma khyab pa'i phyir ro10
//
de dag dgos pa dang ldan pa la log na rtog pa sngon du
gtong ba11 rnams kyi 'jug pa de yang ldog pas ma grub <N 39a>
pa'i don nyid yin no12 //

rgyu dang rkyen ni tshang ba na13 //14

\[1\] 'gyuro.
\[2\] GN phyiro.
\[3\] GNP song.
\[4\] //.
\[5\] P bgras. Printing error.
\[6\] C bbyin. Printing error.
\[7\] G medo.
\[8\] N pa.
\[9\] P //.
\[10\] G phyiro.
\[11\] N pa.
\[12\] G yino.
\[13\] P ni. Printing error.
\[14\] P omits the second //.
rim gyis skye dang 'jig pa dang ¹ /²
mngon sum du ni snang³ ba ste /³
ma tshang na yang skye ba med /⁴

sems can <C 36a> dang snod kyi 'jig rten gyi bde ba
dang⁵ sdug bsgal la sogs pa skye zhung gnas pa dang / 'jig
pa ni rim pa kho nas dmigs te / de'i phyir dbang phyug rgyu
ma yin no /

dngos po 'ga' yang skye ba dang / gnas pa dang / 'jig par
mi rung ste / mngon sum dang⁶ 'gal⁷ ba de'i phyir yang⁸ ma
grub pa'i don nyid yin no⁹ //
mngon sum las brling ba'i¹⁰ tshad ma <P 44b> gzhan yang
yod pa ma yin no¹¹ zhes smra ba¹² thams cad la grags so¹³ //

g cig pu don byed yod min zhung //¹⁴

¹P dag. Printing error.
²P omits the first /.
³P nang. Printing error.
⁴P omits the second /.
⁵P adds /.
⁶G du. Scribal error.
⁷N 'ga la (misplaced tsheg).
⁸P lang. Printing error.
⁹G yino.
¹⁰GNP pa'i.
¹¹G yino.
¹²GNP smras pa.
¹³GN grags pa.
¹⁴P omits the second / in each pada of this śloka.
brtse\(^1\) dang rab gdung\(^2\) med pa la //
yon tan zab mo nyid dang ni //
ltā spyod sems pa sogs mi rigs //

gcig pu\(^3\) bya ba dang ldan pa dang mi ldan pa la yon tan
zab mo nyid dam gzugs la sogs pa dmigs pa'i sems pa nyid mi
rung bas\(^4\) de ni mi mthun no //

rgyu ni kun na\(^5\) yod min\(^6\) na //
ji lta bur na rkyen nyid yin //
rgyu min nyid ni byed med phyir //
ji ltar dbang phyug che dbang byed //

dngos rnams byed po dbang phyug che //
de yang byed por mi 'dod na //
pha med par ni bu 'byung ba //
de ni 'dod dang mthong ba med\(^8\) //

rigs pa smra rnams rgyu dang ni //
rgyu mthun 'dra\(^9\) ba nyid du 'dod //

\(^1\)CD brtse; GN rtse; P rtsi.
\(^2\)CD gdung; GN dpung; P dbyang.
\(^3\)P bu.
\(^4\)N pas.
\(^5\)GNP nas.
\(^6\)GNP yin.
\(^7\)P omits the second / in each and all of the immediately
following pādas except where noted.
\(^8\)C mad. Printing error.
\(^9\)GNP dra.
rtag¹ las 'bras bu rtag rigs te //
mi rtag las kyang mi rtag nyid //

sā² lu'i sa bon las 'bras bu //
las kyi <G 50b> myu gu skye ba³ mthong /⁴
de bzhin dbang phyug che rtag ni //
dngos po <D 35b> rnams ni rtag tu 'byung //

ji ltar me yis thams cad sreg /⁵
de bzhin gal te dbang phyug 'dod //
ne⁶ yi rgyu ni me gzhan la //
dbang phyug la ni rgyu yod min //

rim gyis 'jug pas me rgyun las⁷ //
thams cad sreg pa yang⁸ <N 39b> 'dod na //
dbang phyug la⁹ ni 'gyur med pas¹⁰ //
me dang 'dra bar rung ma yin //

de ltar na¹¹ dbang phyug byed pa po nyid du khas len pa

¹CD rtag; GP rtog; N rto gs.
²G sa.
³GNP ma.
⁴All editions have only one ./.
⁵All editions have only one ./.
⁶GNP me; D ne (printing error).
⁷GNP la.
⁸N yang (nga written below the ya).
⁹N la is illegible.
¹⁰N bas.
¹¹GNP ni.
la nyes pa mang¹ du yod pas / bcom ldan 'das kyis dngos po
rnams skye ba dbang phyug gis byas par mi rung ngo zhes gsungs
so² //

[6. dus]
gzhan dag ni thams cad dus kyis bsgyur bar 'dod do // de
dag ni 'di skad smras te /

dngos rnams skye zhing gnas pa ni //³
dus kyis sgyur⁴ bar⁵ byed pa ste //
dngos⁶ rnams skye dang gnas pa yang //
dus kyis sgyur bar⁷ byed pa nyid //⁶ <P 45a>

de la 'di <C 36b> skad brjod de / 'di la dus zhes bya ba
ci yin / rtag pa'am⁹ / mi rtag pa'am¹⁰ / pho'am¹¹ / mo'am¹²
/ ma ning gi rang bzhin nam / lha'am¹³ / sha za'am¹⁴ / lus can

¹N meng. Printing error.
²G gsungso.
³P omits the second / in each pāda of this śloka.
⁴GNP bsgyur.
⁵N par.
⁶G dnges. Scribal error.
⁷CD sgyur bar; GNP sdud par.
⁸N omits //.
⁹CGNP ba 'am.
¹⁰CGNP ba 'am.
¹¹CGNP pho 'am (P pho is illegible).
¹²CGNP mo 'am.
¹³CGNP lha 'am.
nam / lus can ma yin pa'am / bya ba dang bcas pa'am / bya ba med pa dang ldan pa zhig /

gal te de rtag bya ba las //
de la rag las rung ma yin //
cig car^5 skye bar 'gyur de yang //
'gal ba'i phyir ni mi 'dod do //^6

mi rtag nyid na dus min gyi //
rgyu dang rkyen ni 'brel phyir ro^7 //^8
gal te skyes pa bud med dang //
ma ning sogs yin ci smra 'gal //

lus can lus med bya ba sogs //
yin na phan tshun 'gal ba nyid^9 //
rtag pa nyid na^10 mi 'gyur phyir //
bya dang las ni 'gal bar 'gyur //

---

^1 CGNP za 'am.
^2 CGNP pa 'am.
^3 CD bya ba dang bcas pa'am [C pa 'am] /; GNP omit.
^4 GP omit the second /; P omits the second / in all the immediately following pādas except where noted.
^5 G car with ra written below ca.
^6 P //.
^7 G phyiro.
^8 P //.
^9 GNP yin.
^10 N ni. Printing error.
de ltar na dus su smra ba rnams dus kyi dbang gis dngos po <G 51a> rnams skye ba dang / gnas pa dang / 'jig par khas len pa yang rung ba ma yin pas de yang bzang po ma yin pa nyid do1 //

nyi ma dang / zla ba dang / skar ma dang / dus tshigs dang /2 lo la sogs pa dang / phyi nang gi dngos po rnams song ba dang / 'gro bar 'gyur ba'i ngo bo'i phyir dus zhes bya bas de'i phyir3 dngos po rnams skye ba dang / gnas pa dang / 'jig pa ni4 / dus kyi bsgyur bar5 mi rung ngo //

[7. rang bzhin]

gzhan yang rang bzhin du smra ba6 dag ni nang dang phyi rol gyi dngos po thams cad rang bzhin las 'byung bar 'dod de / dngos po rnams kyi7 rang bzhin <N 40a> kho nar zad kyi8 / dngos po 'ga'i skyed9 par byed10 pa'am11 / 'jig <D 36a> bar12 byed pa'i rgyu ni 'ga' yang med de /13 sra ba dang / gsher ba

---

1G nyido,
2GNP omit /.  
3GNP omit dus zhes bya bas de'i phyir.  
4P na. Printing error.  
5N par.  
6CD smra ba; GN smras pa; P smras ba.  
7GNP omit rnams kyi.  
8GNP kyis.  
9GNP bskyed.  
10GNP omit par byed.  
11CGNP pa 'am.  
12CGNP par. D has a printing error.  
13CD de /; GP do //; N do /.
dang / dro ba dang / yang¹ ba nyid dang / 'jam pa dang / rno ba'i rang bzhin nyid dang / mngar ba dang / skyur ba dang / lan tshwa dang / kha ba dang / sems can ma yin pa'i dbye ba² nyid de /

lha mi dud 'gro la sogs dang //
rgyal po bram ze rigs ngan sogs // <P 45b>
legs par byas dang nyes byas dang //
bde sdu gtag tu gnas pa nyid //
de ltar rang bzhin yid gnyis kyis //

sems 'khrul pa de la 'di skad ces brjod par bya ste /

rang bzhin la ni 'gyur mthong bas //
mngon sum la sogs 'gal phyir ro³ //
gang la 'gyur ba yod pa de⁴ //
'gyur ba med pa ji ltar 'gyur //

gsal ba du ma tha dad la //
skye ba dang ni 'jig pa snang //
skye dang 'jig dang 'brel na ni //
mi <C 37a> 'gyur bar ni ji ltar 'gyur //

rang bzhin 'gyur ba med pa'i phyir //
skyes bu la sogs don <G 51b> med na //
rigs dang rgyal po zhir sogs la //
de dag gi⁵ yang 'bras bu snang //

¹N yang is illegible.
²N pa.
³GN phyiro.
⁴G dang. Scribal error.
⁵GNP gis.
rang bzhin¹ 'gyur bar ni /²
rtag par smras pa³ nyams⁴ par 'gyur //
de lta bas na rgyu rkyen du //
smra ba rnam syi lam 'di rigs //

de ltar na rang bzhin du smra ba yang phan tshun 'gal ba
nyid pas dngos po rnam syi skye ba⁵ dang /⁶ gnas pa dang /
'jig pa ni rang bzhin las 'byung⁷ bar mi rung ngo zhes gsungs
so⁸ //

[8. rgyu med pa]
'o na dngos po rnam syi skye ba dang / gnas pa dang /
'jig⁹ pa rgyu med pa can du 'gyur te / gzhan rgyu med pa can
du smra ba¹⁰ rnam syi rgyu med pa kho nar dngos po rnam skye ba
dang 'gag par rtog go¹¹ //¹²

¹GNP add 'gyur bar.
²GNP //.
³CD smras pa; GNP smra ba.
⁴N nyam. Printing error.
⁵CDGP skye ba; N skyed (printing error).
⁶N omits /.
⁷GNP byung.
⁸GN gsungso.
⁹P 'jigs. Printing error.
¹⁰CD smra ba; GNP smras pa.
¹¹GN rtogo.
¹²GNP omit the first /.
rgyu med par smra ba\(^1\) khas len na rgyu nges pa med pa'i phyir byas pa chud za ba dang / ma byas pa dang phrad\(^2\) pa dang\(^3\) thug pa med par yang 'gyur la / legs par byas pa dang / nyes par byas pa la sogs pa dang / <N 40b> pha\(^4\) dang / bu dang / bram ze dang / rgyal rigs dang / rje'u rigs dang / dmangs\(^5\) rigs dang / khyi sha can la sogs pa dang / gtsang ba dang\(^6\) mi gtsang ba dang / bgrod par bya ba dang / bgrod par bya ba ma yin pa dang / bza' ba dang / mi bza' ba dang / lha dang / sha za la sogs pa dang / sbyin pa dang / <P 46a> dul ba dang / yang dag par sdom pa dang / bzlas brjod dang / <D 36b> dka' thub dang /\(^7\) smyung ba dang / nges pa dang / mchod sbyin shes pa dang / mi shes pa la sogs pa'i rgyu nges pa med pa'i phyir phan\(^8\) tshun bye brag nges par rnam par bzhag par yang mi 'gyur ro\(^9\) //
de bas na nyes par thal bar 'gyur du 'ong bas rgyu med <G 52a> par smra ba\(^10\) yang 'jig rten la sogs pa dang 'gal ba'i phyir ma grub pa nyid do //
gang\(^11\) gzhan gtso bo dang / rdul phra rab la sogs pa dang

\(^1\)CD smra bar; GNP smras par.
\(^2\)CDG phrad; N prad; P phad. NP have printing errors.
\(^3\)GNP add /.
\(^4\)N pa. Printing error.
\(^5\)GNP dmang.
\(^6\)GNP add /.
\(^7\)GNP omit dang /.
\(^8\)P ban. Printing error.
\(^9\)CDP 'gyur ro; G 'gyuro; N 'gyur ra (printing error).
\(^10\)GNP smras pa.
\(^11\)N omits the second /.
\(^12\)G gang with nga written below ga.
/ rgyu med pa dang mi mthun pa'i rgyur smra bas smra\(^1\) ba la sogs pa de dag kyang 'di nyid kyis dgag par bya'o // de'i phyir /

bdag las ma yin gzhan las min //\(^2\) [18a]
gnyis dang byed po dus\(^3\) kyis min // [18b]
de bzhin dbang phyug sogs byas min //\(^4\) [18c]
rang bzhin las min rgyu med min // [18d]

zhes gsungs so\(^5\) //\(^6\)

rgyu dang rkyen gyis 'jug pa yang //\(^7\) [19a]
thog ma med pa'i\(^8\) dus can snang // [19b]

zhes bya ba ni thog ma med pa'i dus nas spros\(^9\) pa'i bag chags kyi\(^10\) sa bon rgyun mi\(^11\) 'chad par chu bo'i rgyun 'bab pa bzhin rjes su\(^12\) 'jug pas /

---
\(^1\)C sgra. Printing error.
\(^2\)P omits the second / in each pada of this śloka.
\(^3\)N das. Printing error.
\(^4\)N also omits the second /
\(^5\)N omits so.
\(^6\)N omits the second /
\(^7\)NP omit the second / in [19ab].
\(^8\)CD ma med pa'i; GP med pa yi; N mad pa yi.
\(^9\)CD spros; GP sros; N sras (printing error). GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^10\)P kyis. Printing error.
\(^11\)P min. Printing error.
\(^12\)GN rjesu.
rgyu dang rkyen gyis 'jug pa yang /
thog ma med pa'i dus can snang // [19a]

zhes bya ba smos so // [19b]
de nyid kyi phyir mdo las / 'on kyang / sa dang / chu
dang / me dang / rlung dang / nam mkha' / dus kyi khams
rnam 'dus nas sa bon 'gags pa na myu gu mngon par 'gyur
ro / zhes gsungs te / 'on kyang zhes bya ba ni med pa las
byung ba dang / bdag dang / gzan dang / gnyis ka dang / dbang phyug la sog pa dang bral ba'i sa bon dang sa la sog
pa'i tshogs pa nyid las myu gu la <N 41a> sog pa skye bar
'gyur ro / zhes bya'o //

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1 GNP omit the second //.
2 CD //; GNP ba.
3 CDP smos so; G smoso; N smros so.
4 G omits the second //.
5 GNP omit /.
6 GN namkha'.
7 GF omit /.
8 GNP 'gag.
9 CD mngon par; GNP sngon por. GNP have a scribal error
copied from the 'Phying-ba sTag-rtse Tanjur.
10 GN 'gyuro.
11 GNP omit /.
12 N sog. Printing error.
13 GNP omit pa'i tshogs.
14 G 'gyuro.
rgyu lnga dag gis phyi rol gyi // [19c]
rten cing 'brel par¹ 'byung ba bzhed² //³ [19d]

ces bya ba la / rgyu lnga dag gis zhes bya ba ni rgyu lnga po
dag gis so⁴ //
phyi rol <P 46b> gyi zhes bya ba ni sa bon la sogs pa'o⁵
//
rten cing 'brel par 'byung ba zhes bya ba ni rten cing
'brel par⁶ ro //

rtag par ma yin chad par min // [20a]
'pho bar⁷ ma yin rgyu chung las // [20b]
'bras bu chen po 'grub pa dang // [20c]
'dra ba'i rjes su⁸ 'gro phyir yang //⁹ [20d]

zhes <G 52b> bya ba smos te / rtag par ma yin zhes bya ba ni
/ gang gi phyir sa bon yang gzhan nyid la myu gu yang gzhan
nyid de¹⁰ /¹¹ myu gu gang yin pa de nyid kyang sa bon ma yin

¹G bar.
²CD bzhed; GNP bzhin.
³GNP omit //.
⁴G giso.
⁵C ba'o; D pa'o; GNP pa'i 'o.
⁶P bar.
⁷N par.
⁸GN rjesu.
⁹P omits the second //.
¹⁰G nyide.
¹¹N //.
la /1 sa bon nyid kyang myu gu <D 37a> ma yin la /2 sa bon ma 'gags pa na yang myu gu mi 'byung3 la /4 'gags na yang ma yin gyi / 'on kyang sa bon yang 'gags la / myu gu yang skye ste / de'i phyir rtag par ma yin no //

   chad par ma yin zhes bya ba ni sa bon sngar 'gags pa las kyang myu gu mi skye la / ma 'gags pa las kyang ma yin gyi /5 'on kyang sa bon yang 'gags la / de nyid kyi tshe myu gu yang 'byung bar 'gyur te /7 de bas na chad par ma yin no //

   'pho bar ma yin zhes bya ba na ni sa bon dang myu gu mi 'dra ba kho na ste8 / de'i 'pho bar ma yin no9 //

   rgyu chung ngu las zhes bya ba ni sa bon chung ngu btab pa las so // 'bras bu chen po 'grub pa zhes bya ba ni10 rgyu chung ngu de las 'bras bu mang po mgon par 'grub pa ste / chung ngu las11 'bras bu chen po mgon par 'grub pas de'i phyir rgyu chung ngu las 'bras bu12 chen13 <C 38a> po 'byung

1N //.
2N //.
3P 'gyur.
4N //.
5GNP omit /.
6GNP omit yang.
7N /.
8C sta. Printing error.
9N yino.
10C na. Printing error.
11CD chung ngu las: GNP 'dra bar.
12P du.
13C chan. Printing error.
ngo\textsuperscript{1} //

'\textit{dra} bar rjes su\textsuperscript{2} 'gro phyir yang /\textsuperscript{3} [20d]

zhes bya ba ni sa bon ji lta bu btab pa de lta bu\textsuperscript{4} kho na'i 'bras bu mgon par 'grub pas de'i phyir de dang 'dra ba'i rgyud du\textsuperscript{5} ste / 'dra bar 'bras bu mgon par 'grub pa'i phyir ro //

sa bon myu gu tha dad phyir //\textsuperscript{6}
sa bon rtag pa nyid ma yin //

chad par mi 'gyur gang gi phyir //
sa bon yod na myu gu ste // <N 41b>
sa bon 'dra ba 'grub pa'i phyir //
de dang mi 'dra yang mi 'dod //

myu gu 'bras bu la sogs pa //
myu gu <P 47a> 'pho yang yod ma yin //

sa bon chung rab cig\textsuperscript{7} yod na //
sa bon nyid las 'byung 'gyur te //\textsuperscript{8} <G 53a>

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\textsuperscript{1}G 'byungo.
\textsuperscript{2}GN rjesu.
\textsuperscript{3}N omits /.
\textsuperscript{4}GNP omit btab pa de lta bu.
\textsuperscript{5}G rgyudu.
\textsuperscript{6}P omits the second / in the immediately following pādas except where noted.
\textsuperscript{7}GNP gcig.
\textsuperscript{8}G also omits the second /.
de bas rgyu ni chung ngu las //
'bras bu chen po skye¹ phyir ro² //³

sa bon sā lu⁴ sogs btab la⁵ //
'bras bu khre rgod la sogs min //

de nyid kyi phyir /

myu gu sa bon ltar mi 'dod //⁶ [21a]
rgyu med myu gu skye ba'ang med // [21b]
'gag dang skye ba mgo⁷ mnyam ste //⁸ [21c]
srang mda'i mgo njug⁹ mtho dman bzhin //¹⁰ [21d]

zhes bya ba smos te / de ltar na phyi rol gyi rten cing¹¹
'brel par 'byung ba kun brtags pa'i bdag nyid kyis ma bsags
par blta¹² bar bya'o //

¹ P skyi. Printing error.
² G phyiro.
³ P //.
⁴ P la. Printing error.
⁵ GNP las.
⁶ P omits the second / in each pāda of this śloka.
⁷ G mge. Printing error.
⁸ G also omits the second //.
⁹ GNP gzhus.
¹⁰ GNP also omit the second //.
¹¹ P omits cing.
¹² P has a tsheg between the ba and lta of blta and no
apparent tsheg between par and blta.
de bzhin nang gi’ang rgyu dang ni //¹ [22a]
rgyen gyi rnam pa gnyis su² bzhed //³ [22b]

de bzhin nang gi zhes bya ba ni / phyi rol gyi rten cing 'brel par 'byung ba bzhin du rgyu dang rgyen rnam pa⁴ gnyis dang 'brel pa'i phyir tha dad pa rnam pa gnyis su⁵ <D 37b>
rtogs par bya'o //
rgyu dang rgyen gyi rnam pa gnyis su⁶ zhes bya ba ni nang gi rten cing 'brel par 'byung ba rgyu dang 'brel pa dang / rgyen dang 'brel pa las rnam pa gnyis su⁷ khong du chud par bya'o //
bzhed ces bya ba ni⁸ mgon⁹ par bzhed pa dang¹⁰ dgongs pa dang / mgon du bzhed pa zhes¹¹ bya ba'i tha tshig go¹² //¹³
de la nang gi rten cing 'brel pa‘ byung ba¹⁴ rgyu dang

¹ GP omit the second ./.
² N gnyisu.
³ P omits the second ./.
⁴ GNP omit rnam pa.
⁵ GN gnyisu.
⁶ GN gnyisu.
⁷ N gnyisu.
⁸ GNP omit ni.
⁹ N mngen. Printing error.
¹⁰ GNP add ./.
¹¹ GNP omit pa zhes.
¹² G tshigo.
¹³ CGNP omit the first ./.
¹⁴ GNP add dang.
'brel pa ji ltar rtogs par bya zhe na / smras pa /\(^1\)

\(\text{\textquoteleft di'i\textquoteright }\) rgyu dang po ma rig pa /\(^2\) \([\text{22c}\] thra ma \textquoteleft chi yin go rims\(^3\) bzhin /\(^4\) \([22d]\]

de la thog mar ma rig pa bstan pa'i phyir dang por ma rig pa'o /\(^5\)

\text{thra ma \textquoteleft chi ba'i yan lag bstan pa'i phyir thra ma \textquoteleft chi ba'o /\(^6\)

de dag gi bar gang yin pa de dag ni dbus su \textquoteleft dod de\(^6\) /\(^7\) de nyid kyig phyir <C 38b> mdo las / ma rig pa'i rkyen gyis \textquoteleft du byed rnams\(^8\) \textquoteleft du byed kyir rkyen gyis rnam par shes pa / rnam par shes pa'i rkyen kyis ming dang gzugs / <G 35b> ming dang gzugs kyir rkyen gyis skye mched drug / skyed mched drug gi\(^9\) rkyen gyis reg pa / reg pa'i <N 42a> rkyen gyis tshor ba / <P 47b> tshor ba'i rkyen gyis sred pa / sred pa'i rkyen gyis len pa / len pa'i rkyen gyis srid pa / srid pa'i rkyen gyis skye ba / skye ba'i\(^10\) rkyen gyis rga shi dang / mya ngan dang /\(^11\) smre sngags \textquoteleft don pa dang / sdug bsgal ba dang / yid me bde

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\(^1\)GNP omit /.

\(^2\)CD //; GN /; P omits.

\(^3\)GNP rim.

\(^4\)GNP omit //.

\(^5\)N omits the second /.

\(^6\)GNP do.

\(^7\)GP /.

\(^8\)G omits /.

\(^9\)GNP gis.

\(^10\)G repeats ba'i.

\(^11\)GNP omit /
ba dang / 'khrug pa rnams 'byung ste / de ltar na¹ sdug bsngal
gyi phyung po chen po 'ba' zhig po 'di 'byung bar 'gyur ro²
zhes gsungs so³
//

yan lag bcu gnyis nyon mongs⁴ las //⁵ [23a]
skye bcas bdag nyid cha gsum ni // [23b]
rgyu dang rkyen las byung ba⁶ ste // [23c]
byed pa la sogs rnam par spangs // [23d]

nyon mongs pa dang / las dang skye ba gzhan dbang gi⁷
bdag nyid 'di yang cha gsum gyis rnam par bzhag ste /⁸ nyon
mongs pa'i gzhan gyi dbang gi ngo bo nyid dang las kyi gzhan
gyi dbang gi ngo bo nyid dang / skye ba'i gzhan gyi dbang gi
ngo bo nyid kyis so⁹ //¹⁰
de la nyon mongs pa'i gzhan gyi dbang gi ngo bo nyid ni
yan lag gsum ste / ma rig pa dang / sred pa dang / len pa
rnams so¹¹ //
las kyi gzhan gi dbang gi ngo bo nyid ni yan lag gnyis

¹GNP omit na.
²GN 'gyuro.
³N gsungso.
⁴P rmongs.
⁵P omits the second / in each pada of this šloka.
⁶C pa.
⁷GNP gis.
⁸GNP omit ./.
⁹G kyiso.
¹⁰N omits the second ./.
¹¹G rnamso.
te /¹ 'du byed dang srid pa dag go² //³

skyê ba⁴ gzhan gyi dbang gi mtshan nyid ni yan lag lhag
ma bdun te / rnam par shes pa dang / ming dang gzugs dang /
skyê mched drug dang / reg pa dang / tshor ba⁵ dang / skye ba
dang / rga shi rnams so⁶ //

yang⁷ zhes <D 38a> bya ba'i sgras ni bsdu bar⁸ bya bar
blta⁹ ste / mya ngan dang / smre sngags 'don pa dang / yid mi
bde ba dang / 'khrug¹⁰ pa la <G 54a> sogs pa dang / sdug pa
dang bral ba dang / mi sdug pa dang phrad pa dang / 'dod pas
phongs pa la sogs pa bsdu'o //¹¹
de ltar rten cing 'brel par 'byung ba yan lag bcu gnyis
pa 'di ni ngo bo nyid gsum du rig par bya'o //¹²
de yang byed pa po la sogs pa dang¹³ ngo bo nyid kyis
bral bar shes par bya'o //

---
¹CD te /: GNP so //.
²GN ge. Scribal and printing errors..
³CGNP omit the first //.
⁴GNP ba'i.
⁵pa.
⁶G rnamso.
⁷The word "yang" is not used in SS or SK at this point.
¹ used the word "yang" in the paragraph immediately following
[23] and now explains its meaning.
⁸CD bsdu bar; GNP bs dus par.
⁹GNP blta.
¹⁰P 'khrugs. Printing error.
¹¹N // //.
¹²G omits the second //.
¹³GNP add //.
//¹ sā lu ljāng pa'i mdo'i rgya cher <N 42b> bshad pa /²
   bam po <C 39a> gsum pa /³

gal te dang po ma <P 48a> rig med //⁴ [24a]
tha ma 'chi ba 'byung mi 'gyur //⁵ [24b]

zhes bya ba la /

gal te dang po ma rig pa med [24a]

ces bya ba ni /⁶ gal te ma rig pa med par gyur na / 'du byed
rnams mi 'byung ba nyid do // de bzhin du gal te rga ba dang
'chi ba'i bar du med par gyur na mya ngan la sogs par 'jug par
mi 'gyur ro³ //

deg dag las gzhan bdag dang ni /⁸ [24c]
bdag gi zhes pa gang na'ang med //⁹ [24d]

ces bya ba ni / de la ma rig pa yang 'di snyam du bdag gis¹⁰

¹GNP omit the second /.
²GNP // //.
³CGNP //.
⁴P omits the second /.
⁵GNP omit the second /.
⁶GNP omit /.
⁷G 'gyuro.
⁸CGN //
⁹GNP omit the second /.
¹⁰P gis with sa attached to the tail of gi.
'du byed la sogs pa mgon par bsgrubs so\(^1\) snyam du mi sems pa nas rga shi'i bar du yang 'di snyam du bdag gis mya ngan la sogs pa mgon par bsgrubs so\(^2\) snyam du mi sems so //\(^3\) 'du byed la sogs pa yang 'di snyam du bdag cag ni ma rig pa la sogs pas mgon par bsgrubs so\(^4\) snyam du mi sems pa nas rga shi yang 'di snyam du bdag cag ni skye ba la sogs pas mgon par bsgrubs so\(^5\) snyam du mi sems\(^6\) pa'i bar du'o //

dang po ma rig byung nas ni //\(^7\) [25a]
tha ma shi ba'ang snang bar 'gyur //\(^8\) [25b]

zhes bya ba ni ma rig pa yod pa las <G 54b> 'du byed la sogs pa mgon par 'grub cing 'byung bar 'gyur bas na rga shi yod pa las mya ngan dang smre sngags 'don pa la sogs pa'i bar mgon par 'grub cing 'byung bar 'gyur ro\(^9\) //

de ltar 'di ni nang gi rgyu //\(^10\) [25c]

zhes bya ba ni de ltar na nang gi rten cing 'brel par 'byung

\(^1\)CD bsgrubs so; G bsgrubo; NP bsgrab bo.
\(^2\)CD bsgrubs so; G sgrubo; NP sgrub bo.
\(^3\)N ///.
\(^4\)GN bsgrubs so.
\(^5\)GN bsgrubs so.
\(^6\)P sems with final sa attached below ma.
\(^7\)P omits the second //.
\(^8\)GNP omit the second //.
\(^9\)GN 'gyuro.
\(^10\)GNP omit the second //.
'di yi rkyen ni rnam pa drug / [25d]

'di'i zhes bya ba ni nang gi'o //  

rkyen zhes bya ba ni tshogs pa'o //  

rnam pa drug ces bya ba ni rnam pa drug go //  

tha ma rnam 6 shes thog ma sa //  

nang gi rkyen du 'dod pa yin // [26b]

rnam par shes pa tha mar yongs su 8 bstan pa'i <D 38b> phyir tha ma rnam shes so 9 // thog ma ni sa zhes bya'o //  

de nyid kyi phyir mdo las / khams drug 'dus pa ste / <N 43a> sa dang / 10 chu dang / 11 me 12 dang / rlung dang / 13 nam

1 GNP ba.

2 G adds before nang: nang ga rtan cang 'bral par ja ltar blta'a //. The dots over the phrase indicate it is an error.

3 GNP omit 'byung ba rkyen dang 'brel par. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

4 N omits the second ./.

5 CGNP omit the first ./.

6 G rnam.

7 P omits the second / in [26ab].

8 GN yongsu.

9 N sheso.

10 GNP omit ./.

11 GNP omit ./.

12 G ma. Printing error.
<P 48b> mkha'i dang / rnam par shes pa la sogs pa ni nang gi
ten cing 'brel par 'byung ba rkyen dang 'brel par blta'o
zhes <C 39b> gsungs so //

sra dang rjes su sdud pa dang // [26c]
smin dang dbugs 'phel go 'byed nyid // [26d]

ces bya ba ni de la nang gi sa'i khams gang zhe na / gang lus
dang 'brel pa sra ba dang / rtsub pa dang / hrud hrud po
dang / mkhrang bar gyur pa / skra dang / spu dang / sen mo
dang / so dang / rdul dang / dri ma dang / phags pa dang
/ sha dang / chu rgyus dang / rus pa dang / de lta bu la sogs
pa gzhans yang lus 'di la gang cung zad ci yod pa de thams
cad gcig tu bsdu' te sa'i khams zhes bya'o //

1GN omits /.  
2P bar is illegible.  
3G adds /.  
4GN gsungso.  
5G rjesu.  
6G omits //; NP omit the second /.  
7P omits the second /.  
8GNP add /.  
9N ba.  
10C par.  
11G da. Scribal error.  
12GNP pags: D phags (printing error); G is illegible.  
13GNP add de. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
rjes su¹ sdud pa zhes bya ba ni sdud pa dang 'brel pa <G 55a> dang / mnyen² pa dang / 'khyud pa dang / gong bur byed pa dang / gsher ba nyid dang / 'di lta ste / mchi ma dang / rngul dang / mchil ma dang /³ snabs dang / zhag dang / rkang dang / khu chu dang / gcin dang / phyi sa dang / khrag dang / chu ser dang / klad pa dang / pho ba dang / long ka⁴ la sogs pa dang / gzhan yang lus 'di la de lta bu'i gsher ba'i rang bzhin yod pa ni chu'i khamz zhes bya'o //

smin pa zhes bya ba ni smin par byed pa ste⁵ / smin pa dang / tshos⁶ pa dang / smin 'gyur dang / dro ba dang / me dang / gdung ba⁷ dang / tsha ba dang / lham pa dang / gang lus 'di'i nang na zos pa dang / 'thungs pa dang / 'chos pa rnams legs par bde bar 'jug par⁸ byed pa gzhan yang gang cung zad ci yang rung ste / de lta bu de thams cad ni me'i khamz zhes bya'o //

dbugs zhes bya ba ni rlung gi khamz te / dbugs ni dbugs 'byung ba dang / dbugs rngub pa dang / tshig dang /⁹ smra ba dang / 'gro ba dang / 'ong ba dang / zhum pa dang¹⁰ 'phel ba zhes bya ba ni / lus ni rgyas pa dang / skye'd pa dang / g.yo

¹GN rjesu.
²P mnyes. Printing error.
³CD mchi ma dang / rngul dang / mchil ma dang /; GNP mchil ma dang / rngul dang /.
⁴GNP kha. Alternate spelling.
⁵CD byed pa ste; GP byed de; N byede.
⁶P tshes. Printing error.
⁷N pa.
⁸CD 'jug par (printing error); GNP 'ju bar.
⁹GNP omit /.
¹⁰GNP add /.
ba dang / 'gul¹ ba² dang / ldeg³ <N 43b> pa dang / rgyas par
gyur pa dang / 'phel ba dang / cham pa dang / lud pa dang /⁴
<P 49a> skyigs bu dang / sprid⁵ pa dang / stod kyi rlung dang
/ smad kyi rlung dang⁶ gzhan yang lus 'di'i nang na gang cung
zad de lta bu yod pa de thams cad gcig tu pa sdus⁷ te <D 39a>
rlung gi khams zhes bya'o //
go 'byed ces bya ba ni sgrib⁸ pa med pas go 'byed pa'o
// sgrib⁹ pa ni thogs pa <G 55b> dang bcas pa dang /¹⁰ sgrib¹¹
pa dang bcas pa'o // sbu gu¹² dang / sbubs dang / gseng <C
40a> dang / bu ga ste / kha'i bu ga dang / rna ba'i bu ga dang
/ sna'i bu ga dang /¹³ mig gi bu ga la sogs pa lus kyi nang
gi sbubs 'di ni nam mkha'i¹⁴ khams zhes bya'o //

¹N 'gul with ga illegible.
²C pa.
³C inegg (printing erroa0; DGP ldeg; N ldag (printing
error).
⁴P omits /.
⁵CDGP sprid (printing and scribal errors); N sbrid.
⁶GNP add /.
⁷CGNP bsdus; D pa sdus (retouching error).
⁸GNP sgribs.
⁹GNP sgribs.
¹⁰N //.
¹¹GNP sgribs.
¹²GNP bu.
¹³P omits /.
¹⁴GN namkha'i.
shes dang gzugs kyi rjes 'jug pa //¹ [27a]
rmam shes lnga dang ldan pa dang // [27b]
de na nyon mongs can yid kyang // [27c]
'di rnam par shes na'i khamz zhes bya'o // [27d]

del ming gi rjes su³ 'jug pa dang / gzugs kyi rjes su⁴ 'jug pa ni nang gi rnam par shes na'i khamz zhes bya'o //

rmam shes lnga dang ldan pa dang //⁵ [27b]

zhes bya ba ni rnam par shes na'i tshogs gang yin pa'o //

del na nyon mongs can yid kyang //⁶ [27c]

zhes bya ba ni nyon mongs can gyi yid de / del dag dang 'byung ba chen po bzhid gcig tu bs dus nas mdung khyim gyi tshul du meng⁷ dang gzugs zhes bya'o //⁸
del ming zhes bya ba gzugs can ma yin pa'i phung po bzhid po tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes na zhes bya ba dang / gzugs zhes bya ba pha ma'i khu chu dang / khrag las byung⁹ ba srid pa bar ma'i phung po la

¹GP omit the second / in [27ab]; P omits it in [27c].
²N yino.
³GN rjesu.
⁴G rjesu.
⁵GNP omit //.
⁶GNP omit //.
⁷CGNP ming; D meng (printing error).
⁸P omits the second /.
⁹N gyur.
brten nas dang por ming dang\(^1\) gzugs mgon\(^2\) par 'grub pa gang yin pa de dang / yid kyi rnam par shes pa zag pa dang bcas pa bsgrigs la lung du ma bstana'i nga bo bdag tu rmongs pa la sogs pa nyon mongs pa bzhi'i\(^3\) bdag nyid de\(^4\) / bdag tu rmongs pa dang / bdag tu nga rgyal ba\(^6\) dang / bdag la lta ba dang / bdag la chags pa zhes bya ba nyon mongs pa bzhi po <N 44a> 'di rnam\(^8\) <G 56a> dang ladan pa\(^7\) <P 49b> nyon mongs pa can gyi yid\(^8\) ces bya ba gcig tu bs dus pa la ming dang gzugs zhes bya'o //

kham's rnam 'dus par gyur pa las //\(^9\) [28a]
lus ni skye bar 'dod pa yin //\(^10\) [28b]

zhes bya ba ni / bshad ma thag pa'i kham\(^11\) drug go\(^12\) //\(^13\)
'dus par gyur pa las zhes bya ba ni ma tshang ba med pa las so //
lus zhes bya ba ni 'byung ba dang\(^14\) 'byung ba las\(^15\) gyur

\(^1\) GNP add /.
\(^2\) P mngan. Printing error.
\(^3\) GPN bzhi.
\(^4\) G nyide.
\(^5\) N //.
\(^6\) GPN omit ba.
\(^7\) P ba.
\(^8\) GPN add la.
\(^9\) P omits the second /.
\(^10\) GNP omit the second /.
\(^11\) P kham's with sa attached below to ma.
\(^12\) G drugo.
\(^13\) CGPNP omit the first /.
\(^14\) G adds /.
\(^15\) GPN adds /.
pa 'dus pa'i gong bu'o //
 .skye ba zhes bya ba na¹ byung bar ro //
'dod ces bya ba ni rjes su² dpag pa ste / 'di la byed pa
po la sogs pa ni med do³ snyam du bsams pa'o //

dé dag bdag dang bdag gi zhes // [28c]
rnam rtog skye ba med par 'dod // [28d] <C 40b>

ces bya ba ni bdag cag⁴ gis 'di dag bskyped <D 39b> do snyam
pa dang / de rnams kyis bdag cag bskyled do⁵ snyam du de rnams
gcig la gcig rtog pa mi skye'o //

dé dag yod na skye 'gyur te // [29a]
dé dag med na 'byung ba med⁶ // [29b]

rkyen rnams med na lus skye bar mi rung gi / gang gi
tshe⁷ nang gi rkyen sa⁸ la sogs pa /⁹ ma tshang ba med pa de'i
tshe 'dus pa las¹⁰ lus skye bar 'gyur la / ma tshang na lus

---
¹⁵N las with the sa written below the la.
¹CD na (printing error): GNP ni.
²GN rjesu.
³G medo.
⁴P omits cag. Printing error.
⁵G bskyrodo.
⁶N mad. Printing error.
⁷GNP omit tshe. Scribal error copied from the 'Phying-
ba sTag-rtse Tanjur.
⁸GNP omit sa. Possible scribal error copied from the
'Phying-ba sTag-rtse Tanjur.
⁹GNP omit /.
¹⁰G la. Scribal error.
skye bar mi 'gyur ro

de rnams bdag sogs mi ldan pa // [29c]
gzhan yang su'i yang ma yin no // [29d]

de la sa'i khams ni bdag ma yin te / nga dang nga'i
snyam pa'i rlom sems pa dang bral ba'i phyir ro //
sems can ma yin pa ni sems dang / yid dang / rnam par
shes pa dang bral ba'i phyir ro //
srog ma yin pa ni g.yo ba med pa'i phyir ro //
skye ba po ma yin pa ni bskyed par bya ba dang / skyped
pa po dang bral ba'i phyir ro //
shed las skyes pa ma <G 56b> yin pa ni / shed dang bral
ba'i phyir ro //
shed bu ma yin pa ni nang na 'dug pa'i shed bu lta bu
med pa'i phyir ro //

1GN 'gyuro.
2CD nga'i; GNP nga yi.
3G phyiro.
4GNP omit dang. Scribal error copied from the 'Phying-
ba stTag-rtse Tanjur.
5GN phyiro.
6CD srog ma yin; GNP srog med.
7N omits the second /.
8GNP add /.
9G phyiro.
10N ba'a. Printing error.
11G phyiro.
12G phyiro.
13GP omit the second /.
bud med ma yin / skyes pa ma yin / ma ning ma yin pa nang gi bud med dang / skyes pa dang / ma ning gi bdag nyid med pa'i phyir ro\(^1\) /\(^2\)

nga dang bdag\(^3\) ma yin <N 44b> zhes bya ba ni /\(^4\) bdag dang bdag gir rlom pa dang bral ba'i phyir ro\(^5\) /\(^6\) <P 50a>

gzhan yang su'i\(^6\) yang ma yin no zhes bya ba ni\(^7\) dbang phyug la sogs pa'i byed pa po dang / bya ba dang las dang bral ba'i phyir ro\(^8\) /

de bzhin du chu dang / me dang /\(^9\) rlung dang /\(^10\) nam mkha'\(^{11}\) dang /\(^12\) rnam par shes pa'i khams kyang bdag ma yin /\(^13\) sems can\(^{14}\) ma yin / srog ma yin / skye ba po ma yin / shed las skyes pa ma yin / bud med ma yin / skyes pa ma yin / ma ning ma yin / nga ma yin / bdag ma yin te / dbang phyug la

\(^1\)G phyiro.
\(^2\)G omits the second ./.
\(^3\)GNP add med. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^4\)GNP omit ./.
\(^5\)G phyiro.
\(^6\)N su'a. Printing error.
\(^7\)GNP add ./
\(^8\)G phyiro.
\(^9\)GNP omit ./.
\(^10\)GNP omit ./.
\(^11\)GN namkha'.
\(^12\)N omits ./.
\(^13\)P //.
\(^14\)GNP omit can. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
sogs pa gzhan yang su'i yang ma yin no\(^1\) zhess shes par bya'o //

\[30a\]

gang gcig\(^2\) ril sogs 'du shes pa // \[30b\]
de ni ma rig srid gsum sgrib\(^4\) //

de la ma rig pa gang zhe na / smras pa / srid gsum sgrib pa zhess bya'o // srid pa gsum ni srid gsum ste /\(^5\) 'dod pa'i srid pa dang / gzugs kyi srid pa dang / gzugs med pa'i srid pa'o // de dag kyang sens can dang / snod kyi 'jig rten gyi tha snyad kyis\(^6\) rnam pa gnyis su\(^7\) gzhag go\(^8\) // \[C 41a\] yang khams dang / 'gro ba dang / skye gnas kyi bye brag\(^10\) gis ni rig\(^11\) pa gsum\(^12\) du gzhag\(^13\) go //

ji ltar zhe na / smras pa / de la 'dod <D 40a> pa'i khams

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\(^1\) G yino.

\(^2\) GNP cig.

\(^3\) P omits the second / in [30ab].

\(^4\) N sgribs.

\(^5\) C //; DN //; GP omit.

\(^6\) GNP add /.

\(^7\) GN gnyisu.

\(^8\) CD gzhag go; G bzhago; NP bzhag go.

\(^9\) CGNP omit the first /.

\(^10\) CDGN bye brag; P bya breg (printing error).

\(^11\) CD rig (printing error); GNP rnam.

\(^12\) G gsum.

\(^13\) GNP bzhag.

\(^14\) CGNP omit the first /.
gnas ris¹ sum cu rtsa drug gi rnam par rig pa snang ba thun mong² dang thun mong ma yin pa'i ngo bo nyid la ril po gcig par rtog cing 'du shes pas 'dzin pa'i phyir ma rig <G 57a> pa zhes brjod do //

de la gnas sum cu rtsa drug ni tsha ba'i rang bzhin gyi dmyal ba chen po³ brgyad dang / grang ba'i rang bzhin gyi dmyal ba chen po brgyad de / yang sos dang / thig nag dang / bsdus⁴ 'jom⁵ dang / ngu 'bod dang / ngu 'bod chen po dang / tsha ba dang / rab tu tsha ba dang / mnar med pa zhes bya ba tsha ba'i dmyal ba brgyad dang / a chu zer ba dang / kyi hud zer ba dang / so tham tham pa dang / chu bur can dang / chu bur rdol⁶ ba⁷ dang / padma ltar gas pa dang / padma chen po ltar gas pa dang / utpal⁸ ltar gyes pa zhes bya <N 45a> ba'i grang ba'i⁹ rang bzhin yin pa'i phyir grang ba'i dmyal ba brgyad dang / nyi¹⁰ tshe ba dang / nye 'khor ba dang / <P 50b> yi dags rnam s kyi gnas dang / dud 'gro rnam s kyi gnas dang / lha ma yin¹¹ rnam s kyi gnas dang / gling bzhig dang / bar gyi gling brgyad do //

¹GNP rigs.
²NP mongs. Printing error.
³CDNP chen po; G chenco.
⁴CD bsdus; GP sdud; N sdung (printing error).
⁵GNP 'joms.
⁶GNP brdol.
⁷GN pa.
⁸GNP utpa la.
⁹GNP omit grang ba'i. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹⁰G nye. Scribal error.
¹¹P yin is illegible.
de la yi dags rnams kyi gnas ni mya ngam dang / 'brog
dgon pa na'o // de las gzhan du gyes pa ni grong dang / grong
khyer dang / grong rdal dang / dur grod¹ dang / ri dang /
'brog dang / ri 'or dang / gling dang / chu klung dang / rlung
dang /² mtsho dang / lteng³ ka dang / rdzing dang / khron pa⁴
dang / skyed mos tshal dang / gnas dang / lha khang dang / ma
mo'i khyim dang / klu'i gnas dang /⁵ mya ngam dang / mtshe'u
dang / shing dang / khang stong dang / lam po che dang / klung
gi drung⁶ dang / dgon pa'i gnas dang / g.yang sa dang / zam
pa dang / gzings kyi gnas dang / srang dang / lam po che dang /
tshong khang dang / bzhi mdo dang / sum mdo dang / mu stegs⁷
<G 57b> bsod nams byed⁸ pa'i gnas dang / chu 'dus la sogs par
gnas bcas te /⁹ rang gi las kyi dbang gis rnam par rig pa
snang ba rnam par rtog pa las byung ba rnams gang mi shes pa
'di ni ma rig pa zhes bya'o //

dud 'gro'i gnas ni rgya mtsho chen po'i nang <C 41b> na'o
// skye ba'i gnas ni bzhi ste / sgo nga las skye ba dang /
mngal nas¹⁰ skye ba dang / drod gsher las skye ba dang / rdzus
te skye ba'i skye gnas kyi bye brag gis dud 'gro'i 'gro ba sna

¹CD grod (printing error); GNP khro.

²GNP omit rlung dang /. Probable scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

³P lteng. Printing error.

⁴G ba.

⁵GNP add lteng ka dang /. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁶C ra in drung is illegible.

⁷G stegs with sa attached below to the ga.

⁸C byad. Printing error.

⁹GNP omit /.

¹⁰GNP las.
tshogs kyi <D 40b>1 rnam par rig pa'i rnam par2 snang ba rnam par rtog pa'i bag chags kyis bsgos3 pa'i rgyud4 can te5 de las gzhan du gyes pa ni bong6 bu dang / phag pa dang / spre'u dang / glang po che dang / rnga mo dang / rta dang / ri dags dang / ma he dang / ba lang dang / ba men dang / 'bri dang / khyi dang / wa dang / ne'u le dang / <N 45b> byi ba dang / seng ge7 dang / stag dang / dred dang / dom dang / spyang ki8 dang / byi la dang / nya dang / rus9 sbal dang / chu srin dang / chu srin byis pa gsod10 dang / <P 51a> sbrul dang / grog sbur dang / sdom dang / phyel leb dang / sreg pa dang / grog ma dang / srin bu dang / grog mkhar11 dang / skyin gor dang / shig dang / 'bu dang / chu na gnas pa dang / ne tso dang / ri12 skogs dang / khus byug dang / rma cha dang / ngang pa dang / khrung khrung dang / chu skyar dang / khwa dang / bya rgyod

1GNP add rnam par rig [N rigs] pa'i rnam pa sna tshogs kyi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
2GNP pa.
3GNP bsgom. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
4GNP rgyu. Scribal and printing error.
5N //.
6N bung. Printing error.
7CDG seng ge; NP sengge.
8GNP gi.
9GNP ru.
10GNP add pa.
11N mkhar with ra written below kha.
12G re. Scribal error.
dang / 'ug pa dang / shang shang te'u dang / 'dab\(^1\) bzangs la sogs pa gnas ma nges pa'i 'gro bas rang gi las kyi bag chags gzhan gyi dbang giis rnam par snang ba'i rnam pa <G 58a> la gnas bcas pa gang mi shes pa 'di yang ma rig pa zhes bya'o //

lha ma yin rnam s kyi gnas bzhi ni ri rab kyi bang\(^2\) rim bzhi'i nang na'o // de nas gzhan du gyes\(^3\) pas gnas bcas pa / ri dang / 'brog dang / tshal dang / skyed mos tshal dang / klung dang / grong la sogs pa\(^4\) rang gi las kyi dbang las\(^5\) rnam par rig pa\(^6\) snang ba rnam par rtag\(^7\) pa las byung ba'i gnas gzhan dag gang mi shes pa 'di yang ma rig pa zhes bya'o //

sems can dmyal ba rang gi las kyi dbang dang\(^8\) mthun pa'i rnam par rtog pa las byung ba rnam s kyi ni /\(^9\) mtsho chen po ma dros pa nas dpag tshad nyi khri'i 'og na snod kyi rnam par rig pa'i rang bzhin rtsa bar gyur pa'i gnas gzhan mngon par 'grub bo // de las gzhan du nyi\(^10\) tshe ba'i sems can dmyal ba la sogs pa'i snod kyi rnam par rtog pa las byung ba'i ri dang\(^11\) 'brog dang / mya ngam dang / ri sul dang / g.yang sa dang / chu <C 42a> 'gram la sogs pa'i gnas mngon par grub pa

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\(^1\) GNP mdab.
\(^2\) C pang. Printing error.
\(^3\) GNP byis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^4\) P omits pa.
\(^5\) GNP add kyi.
\(^6\) GNP pa'i.
\(^7\) CD rtag (printing error): GNP rtog.
\(^8\) GNP omit dang.
\(^9\) GNP omit ni /.
\(^10\) G nye. Scribal error.
\(^11\) GNP add /.

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gang mi shes pa 'di yang ma rig pa zhes bya'o //
gling bzhi ni shar gyi lus 'phags dang / lho'i 'dzam bu'i gling dang / nub kyi ba lang spyod dang / byang gi sgra mi snyan no //
bar gyi gling brgyad ces bya ba <D 41a> ni / shar gyi lus 'phags kyī 'khor <N 46a> lus dang / lus <P 51b> 'phags dang / lho'i 'dzam bu'i gling gi 'khor g.yo ldan dang / lam mchog 'gro dang / nub kyi <P 51b> ba lang spyod kyī 'khor rnga yab dang / rnga yab gzhan dang / byang gyi gling <G 58b> dang nye ba'i gling de dag rab tu dbye bas ni rnam pa mang por tha dad de / rang gi rnam par shes pa'i snang ba rnam par rtog pa'i dbang gis byung ba spros pa sna tshogs pa'i bag chags kyis bgsos pa de lta bu mi shes pa gang yin pa 'di yang ma rig pa zhes bya'o //
lha drug gi sems can gyi snod kyī rnam pa'i rnam par rig pa snang ba'i bye brag thun mong dang thun mong ma yin pa'i ngo bo ma lus pa la gong bur 'dzin pa'i rtog pa'i dbang gis

1CD 'dzam bu'i; GNP 'dzambu'i.
2N 'khor with ra written below kho.
3CD 'dzam bu'i; GNP 'dzambu'i.
4P gyi.
5GNP omit gyi.
6GNP omit ni.
7GNP pa.
8GNP bgos. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
9P mi. Printing error.
10GNP add ./
11N rtag. Printing error.
byung ba rnams gang mi shes pa 'di yang ma rig pa¹ zhes bya'o²

//

de la lha'i ris³ drug ces bya ba ni rgyal chen ris bzhi
dang / sum cu rtsa gsum dang / 'thab bral dang / dga' ldan
dang / 'phrul dga' dang / gzhan 'phrul dbang byed do⁴ //
gzhan yang gang rig sngags 'chang grub pa dang / drang
srong dang / nam mkha'⁵ lding dang / dri za dang / mi'am⁶ ci
dang / lto 'phye chen po dang / klu dang / gnod sbyin la sogs
pa dang / rgyu skar dang / gza' dang / skar ma dang / zla ba
dang / nyi ma 'khor dang bcas pa la gzhal med khang dang bcas
te /⁷ skye ba dang 'jig pa dang⁸ rang gi las kyi dbang gis
rnam par⁹ rig pa'i rnam par¹⁰ snang ba rnam par¹¹ rtog¹² pa'i
bag chags kyi rjes su¹³ song ba rnam¹⁴ dang / sgo nga las
skyes pa¹⁵ dang / mngal nas skyes pa¹⁶ dang / drod gsher las

¹N par. Printing error.
²N bya'a. Printing error.
³GNP rigs.
⁴G byedo.
⁵GN namkha'.
⁶CGNP mi 'am; D mi'am.
⁷N omits /.
⁸GNP omit dang.
⁹CDGP rnam par; N rnам[-pa]r.
¹⁰GNP omit rnam par.
¹¹CDGP rnam par; N rnам[-pa]r.
¹²P rtag. Printing error.
¹³GN rjesu.
¹⁴N rnameling.
¹⁵CD skyes pa; GNP skye ba.
skyes pa¹ dang / rdzus te² skye ba'i skye gnas kyi bye brag gis du 'gro'i 'gro ba sna tshogs kyi rnam par rig pa'i rnam par snang ba rnam par rtog pa'i bag chags kyis bsgos <C 42b> pa'i rgyun can bong bu dang / phag dang / spre'u dang / glang po che dang / rnga mo dang / rta dang / ri dags <G 59a> dang / ma he dang / ba glang³ dang / ba men dang / 'bri dang / <N 46b; P 52a> khyi dang / wa dang / ne'u le dang / byi ba dang / seng ge⁴ dang / stag dang / dred⁵ dang / dom dang / spyang ki dang / byi la dang / nya dang / rus⁶ sbal dang / chu sрин dang / chu sрин byis pa gso² dang / sbur dang / glog sbur dang / sdom dang / phyé ma leb⁸ <D 41b> dang / sdig pa dang / glog mo dang / srin bu dang / glog⁹ mkhar dang / skyin gor¹⁰ dang / shig dang / 'bu dang / chu na gnas pa dang / ne tso dang / ri skegs dang / khu byug dang / rma bya dang / ngang pa dang / khrung khrung dang / chu skyar dang / khwa dang / bya rgod dang / 'ug pa dang / shang shang te'u dang / 'das¹¹ bzangs la sogs pa gnas ma nges pa'i 'gro bas rang gi las kyi

¹⁶CD skyes pa; GNP skye ba.
¹CD skyes pa; GNP skye ba.
²CDNP rdzus te; G rdzuste.
³N glad. Printing error.
⁴CDGP seng ge; N senggte.
⁵C drod. Printing error.
⁶P ru.
⁷GNP add pa.
⁸N lab. Printing error.
⁹N grag. Printing error.
¹⁰CDGP skyin gor; N skyar ger (printing error).
¹¹GNP mdab.
bag chags gzhans gyi dbang gis¹ rnam par rig pa snang ba'i² rnam pa la gnas bcas te / de ltar na 'gro ba skye gnas tha dad pa du ma'i³ bye brag gis tha dad pa'i sems can dang snod kyi 'jig rten zhes grags pa thun mong dang / thun mong ma yin pa'i bye brag la sogs⁴ pa ril por 'dzin pa las byung ba gcig tu bsdus nas 'dod pa'i khamz zhes bya'o // yang smras ba⁵ /

khamz 'gro skye gnas bye brag gis //⁶ 'dod srid⁷ rnam ba⁸ sum cu drug /
lha drug mi ni bcu gnyis dang //
dmyal ba bcu drug dud 'gro dang //
yi dags lha ma yin du bcas //⁹
de lta bu'i rnam pa¹⁰ rtog pa sna tshogs kyi bag chags las byung ba gang mi shes pa¹¹ /¹² yongs su¹³ mi chod pa /

¹N gas. Printing error.
²P ba. Printing error.
³P ma 'i.
⁴GNP rtog. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁵CGNP pa; D ba (printing error).
⁶GNP omit the second / in pādas one, three, and four.
⁷P sring. Printing error.
⁸CD ba (printing error); GNP pa.
⁹P omits the second /.
¹⁰GNP par.
¹¹N pa written below the line.
¹²N omits /.
¹³GN yongsu.
bsgribs pa¹ mi gsal ba /² khong du ma chud pa /³ yongs su⁴ mi
shes pa⁵ mun pa mun nag dang / sngon gyi mtha' dang / phyi
ma¹'i mtha' dang / dbus dang / <G 59b> rgyu dang / las dang /
'bras bu⁶ dang / bden pa dang / dkon mchog dang / sdug bsngal
dang / kun 'byung⁷ dang / 'gog⁸ pa dang / lam mi shes pa gang
yin pa de ma rig⁹ ba¹⁰ ste /¹¹ khamgs gsum gyi sgrib pa zhes
bya'o¹² //

de nyid kyi phyir mdo las /¹³ khamgs drug po 'di dag nyid
la gang gcig pur 'du shes pa dang / ril por <P 52b> 'du shes¹⁴
<N 47a> pa dang / rtag par 'du shes pa dang / brtan par 'du
shes pa dang /¹⁵ ther zug tu 'du shes pa dang / bde bar 'du
<C 43a> shes pa dang / bdag tu 'du shes pa dang / sms can du
'du shes pa dang / srog tu 'du shes pa dang / skyes bur 'du

¹GP add ./
²N omits ./
³GNP omit ./
⁴GN yongsu.
⁵GNP add ./
⁶G omits bu. Scribal error.
⁷P adds ba.
⁸N 'gag. Printing error.
⁹N rag. Printing error.
¹⁰CGNP pa; D ba (printing error).
¹¹GNP omit ./
¹²N bya'o with na ro illegible.
¹³GNP omit ./
¹⁴P shes is illegible.
¹⁵CDGNP omit brtan par 'du shes pa dang ./
shes pa dang /¹ gang zag tu 'du shes pa dang / shed las skyes su² 'du shes pa dang / shed bur 'du shes pa dang / nga zhes bya ba dang / bdag gi zhes bya bar³ 'du shes pa ste /⁴ 'di lta bu la sogs pa mi shes pa sna tshogs pa 'di ni ma rig pa zhes bya'o zhes⁵ bstan to //

de la sa'i khams ni rdzas brgyad yin pa'i phyir gcig pur 'du shes pa mi rung ngo⁶ //

rdul phra mo <D 42a> rnams ni phan tshun bsags pa'i bdag nyid ma yin pa'i phyir ril por 'dzin par mi rung ngo //⁷

rgyu rkyen 'brel par 'jug pa'i phyir rtag par 'du shes par mi rung ngo //

yun ring du mi gnas pa'i phyir ther⁸ zug tu 'du shes pa med do⁹ //

skyes ma thag tu 'jig pa'i phyir brtan par 'du shes pa med do¹⁰ //

'du byed dang¹¹ 'gyur ba'i bs dug bsngal dang ldan pa'i phyir bde bar 'du shes pa med do¹² //

¹N omits /.
²G skyesu.
³GNP ba.
⁴N omits /.
⁵GNP omit bya'o zhes.
⁶N rungo.
⁷P omits the second /.
⁸N thar. Printing error.
⁹G medo.
¹⁰G medo.
¹¹GNP add /.
¹²GN medo.
mi gtsang ba'i¹ rdzas rnam pa² sum cu rtsa drug 'dus pa'i phyir gtsang bar³ 'du shes pa med do⁴ /
'byung ba dang / 'byung ba las gyur pa'i⁵ rdzas du⁶ ma yin pa'i phyir bdag tu 'du shes pa <G 60a> med do //
sems dang sems las byung ba'i⁷ byin gyis brlabs pa'i phyir sems can du 'du shes pa med do //
bya ba med pa'i phyir srog tu 'du shes pa med do⁸ /
yang 'gro ba dang⁹ 'dong ba dang bral ba'i phyir gang zag tu 'du shes pa med do //
nga dang nga yir rlom sems dang bral ba'i phyir shed las skyes¹⁰ dang / shed bur 'du shes pa med do¹¹ //
nga zhes bya ba dang / bdag gi zhes bya ba la sogs pa dang bral ba'i¹² phyir shes las¹³ skyes la sogs par¹⁴ 'du shes pa mi rigs so¹⁵ //

¹N pa'i.
²G ba.
³N par.
⁴G medo.
⁵P ba'i.
⁶N du written below ma.
⁷GNP bas.
⁸G medo.
⁹GNP add /.
¹⁰C skye ba; D skyes; GNP omit.
¹¹G medo.
¹²N pa'i.
¹³CDGN shed las; P shes yas (printing error).
¹⁴GNP pa.
¹⁵G rigso.
de ltar na khams drug po mi rtag <N 47b> pa la sogs pa'i rang gi ngo bo de dag mi shes pa gang yin pa <P 53a> 'di ni ma rig pa zhes bya'o // de la ma rig pa zhes bya ba ni rig pa ma yin pas¹ ma rig pa'o //² rig pa med pa ni ma yin te / med pa ni ci yang ma yin no // ma rig pa rig pa las gzhan du rig pa gzhan nyid yin no³ //⁴ de bas na med pa dgag pa yang ma yin / gzhan <G 43b> nyid kyang ma yin no // 'o na ci zhe na / 'gal ba yin te / ma rig pa ni rig pa ma yin pa / rig pa'i chos dang 'gal ba ma rig pa zhes bya'o //

gzhan 'phrul dbang byed kyi lha de'i⁵ gong yan chad gnas bcu bdun gyi rnam pa'i⁶ rnam par rig pa snang ba ni gzugs kyi khams so⁷ // de 'byung ba ni sms can dang / snod kyi 'jig rten gyi ngo bo thun mong dang thun mong ma yin pa'i bye brag rnam par rtog pa'i dbang gis byung ngo //
gnas dag ni bsam gtan bzhig bsom⁸ pa rnam pa gsum dang ldan pas tshangs ris⁹ la sogs pa bcu gnyis dang / bsam gtan bzhig pa spel <G 60b> mar¹⁰ bsom pa dang ldan pas / gnas gtsang ma'i gnas lnga'o //
de la dang po ni¹¹ tshangs ris¹² dang / tshangs pa'i¹³

¹GNP pa. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
²N omits the first /.
³G yino.
⁴G adds da bas na mad pa dgag pa yang ma yan //.
⁵GNP de.
⁶G omits rnam pa'i. Scribal error.
⁷G khamso.
⁸N bsomgs.
⁹GNP rigs.
¹⁰GNP bar.
¹¹GNP omit ni.
mdun na 'don dang / tshangs pa chen po'o / / <D 42b>
gnyis pa ni 'od chung dang / tshad med 'od dang / 'od
gsal lo / /
gsum pa ni dge chung dang / tshad med dge dang / dge
gryas so² / /
bzhi pa ni sprin med dang / bsod nams skyes dang /³ 'bras
bu che'o / /
gnas gtsang ma'¹i⁴ ni⁵ mi che ba dang / mi gdrug ba dang
/ shin tu mthong dang / gya nom snang dang / 'og min no / /
bsam gtan bzhi'i sa rtog pa dang bcas pa dang / rtog pa
med pa dang / bde ba dang / btang⁶ snyoms dang /⁷ mtshungs
par ldan pa dang / bsam gtan khyad par can dang / mi lcogs pa
med pa'i sa 'di dag gang mi shes pa dang / ma mthong ba dang
/ mgon par ma rtogs pa 'di yang ma rig pa zhes bya'o / / <G
48a>
gang yang ming tsam gyi 'du shes snang ba'i⁸ rnam pa'i⁹
rnam par rig pa'i rnam par rtog pa las byung ba gzugs <P 53b>

¹² GNP add pa.
¹³ GNP pa.
¹ GNP omit 'od. Scribal error copied from the 'Phying-
ba sTag-rtse Tanjur.
² GNP rgyaso.
³ GNP omit /.
⁴ CD ma'¹i; GNP ma yí.
⁵ G omits ni.
⁶ P gtang. Printing error.
⁷ GNP omit /.
⁸ N pa'i.
⁹ CD rnam pa'i (printing error?); GNP omit.
med pa'i snyoms par 'jug pa bzhi po nam mkha'¹ dang / rnam shes dang² ci yang med pa dang / 'du shes med 'du shes³ med min skye mchod⁴ rnamgs gang mi shes pa dang / mngon par ma rtogs pa⁵ dang /⁶ ma mthong ba 'di yang ma rig pa zhes bya'o //

de nyid kyi phyir / bcom ldan 'das kyis /

bsam gzhi dang mi lcogs med //⁷
khyad par can gyi sa rnam dang //
gzugs med snyoms par 'jug pa yi //
'du shes tha dad bzhi rnam dang //
rnam dag rnamgs kyi sa bzhi⁸ dang //⁹
sa bcu bstan pa'i bdag nyid rnamgs //
dbang phyug chen <G 61a> po thob <G 44a> pa'i gnas //
de ni khams gsun ma gtogs pa //</n
rang sems rnal 'byor rnal 'byor dbang //</nrnam par dag pa 'byung ba'i sa //</n
ye shes ting nge¹⁰ 'dzin dang gzugs //<n

¹N namkha'.

²GNP add /. 

³N shes with abbreviated subscribed sa.

⁴GNP add kyis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁵GNP pa'i. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁶GNP add ma rtogs pa dang /. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁷P omits the second / in this and all the immediately following pādas.

⁸GP gzhi. Scribal and printing error.

⁹N omits the second /.

¹⁰N tinge.
dbang dang so sor rig pa¹ can //²
zhes gsungs te / de la yang gang nyon mongs pa can ma yin pa'i
mi shes pa dang / ma mthong ba dang / mgon par ma rtogs pa
dang / khong du ma chud³ pa begom pa'i⁴ lam gyi ye shes skye
ba la gregs byed pa de yang ma rig pa⁵ zhes bya'o //

de lta bas na ma rig pa'i mun pa'i rab rib kyi ling thog
gis mig⁶ bsgribs pa'i phyir /⁷ yul rnams la gzugs dang / sgra
dang / dri dang / ro dang / reg bya dang / chos kyi rnam pa'i
rnam par rig pa / phyin ci log gi rnam par rtog pa'i bag chags
snang ba nyid kyis rtag pa dang / bdag dang /⁸ bde ba dang /
gtsang ba la sogs par phyin ci <D 43a> log pas 'dod chags dang
/ zhe sdang dang⁹ gti mug rgyas pa'i phyir¹⁰ 'dod chags skyes
pa'i las kyang mgon par 'du byed do¹¹ //
'dod pa la gregs byed pa dang ldan pa'i phyir /¹² zhe

¹P pas.
²G also omits the second //; N omits //.
³CD ma chud; GNP chud ma. GNP have a scribal error
copied from the 'Phying-ba sTag-rtse Tanjur.
⁴GNP pa.
⁵G po. Printing error.
⁶C omits mig. Printing error.
⁷GNP omit //.
⁸GNP omit //.
⁹GNP add //.
¹⁰GNP omit phyir. Scribal error copied from the 'Phying-
ba sTag-rtse Tanjur.
¹¹GN byedo.
¹²N //.
sdang las skyes pa'i las kyang mgon par 'du byed do¹ // <N 48b>
lam ma yin pa la lam du 'du shes pa dang² ma dag pa la
dag par 'du shes pa dang / grol ba ma yin pa³ la grol bar⁴
'du shes pa'i phyir gti mug las skyes pa yang⁵ mgon <P 54a>
par 'du byed do⁶ //
de gnyis las⁷ bzlog pa nyid kyis mi⁸ g.yo ba'i las kyang
mgon par 'du byed do⁹ //
ryyen de dang / gzhi des ma rig par chags¹⁰ <G 61b> pa
dang /¹¹ zhe sdang dang /¹² gti mug dang /¹³ nga rgyal dang
/ lta ba dang / the tshom dang / phrag dog dang / ser sna'i
rjes su¹⁴ song ba'i phyir lus kyi las mi dge ba bdag dang
shes¹⁵ pa yongs su¹⁶ bskyab pa'i ched du srog gcod pa dang /

¹G byedo.
²GNP add /.
³N pa written below preceding yin.
⁴N par.
⁵GNP las.
⁶G byedo.
⁷N las with the sa abbreviated and subscribed.
⁸GNP omit mi. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
⁹G byedo.
¹⁰G chags with the sa abbreviated and subscribed.
¹¹GNP omit /.
¹²G omits dang /. Scribal error.
¹³P omits gti mug dang /. Printing error.
¹⁴GNP omit su. Scribal error copied from the 'Phying-
ba stTag-rtse Tanjur.
¹⁵GNP bshes. Scribal error copied from the 'Phying-ba
ma byin par len pa dang / 'dod pas log par g.yem pa¹ dang / 
myos pa'i rgyu chang 'thung pa² gzhan du mi 'dod pa'i rnam par 
smin pa mngon par 'grub pa yang mngon par 'du byed do³ // 
ngag gi brdzun dang / phra ma dang / tshig rtsub po dang 
/ don med par smras pa mi 'dod pa'i rnam par smin pa mngon par 
'grub pa yang mngon par 'du byed do⁴ // 
yid kyi <C 44b> las brnab sems dang / gnod sems dang / 
log par lta ba dang mtshungs⁵ par ldan pa⁶ yang mngon par 'du 
byed do //⁷ 
lus dang / ngag dang / yid kyis nyes⁸ par spyod pa'i⁹ 
chos yang dag par blangs¹⁰ pa'i rgyus sems can dmyal ba dang 
/ yi dags¹¹ dang / dud 'gro dang / lha dang / mi dang / lha

sTag-rtse Tanjur.

¹⁶GN yongsu.
¹C pa is illegible.
²P ba.
³GN byedo.
⁴N byedo.
⁵N mtshungs with the sa abbreviated and subscribed.
⁶GNP omit pa.
⁷GNP omit do //.
⁸N nyas. Printing error.
⁹GNP add las kyi. The phrase las kyi seems superfluous.
¹⁰D blangs is illegible.
¹¹P dags (or dwags) is illegible.
ma yin rnams su¹ skye bar² 'gyur ro³ //
deyid kyi phyir⁴

mi shes pa'i yul⁵ 'dod chags dang⁶ [30c]
zhe sdang gti mug mgon du byed ⁷ [30d]

ces bya ba smos te / de la mi shes pas zhes bya ba ni ma rig⁸
pa'i rkyen gyis⁹ 'du byed kyi dngos po mgon par 'du byed pas
lhag par bsgom pa'i 'du byed kyi dngos po so¹⁰ sor rnam par¹¹
rig pa'i ngo bo'i rnam par shes pa mgon par 'grub bo¹² //
deyid kyi phyir¹³

de las 'du byed dngos po ni //¹⁴ [31a]

¹G rnamsu.
²CD skye bar; GNP skyes par.
³G 'gyuro.
⁴GP add /.
⁵CD mi shes pa'i yul; G shes pa sa yul; NP shes pas yul.
⁶GNP omit /.
⁷GNP omit the second /.
⁸P rigs. Printing error.
⁹D rkyen gyis is damaged.
¹⁰N sa.
¹¹GNP omit rnam par. Sclaral error copied from the
'Phying-ba sTag-rtse Tanjur.
¹²G 'grub po; DNP 'grub bo; G 'grubo.
¹³N //.
¹⁴P omits the second /.
rnam par rig pa'i rnam shes 'byung //\[31b\]
zhes bya ba smos te / de las zhes bya ba ni / <N 49a> 'du byed
la brten nas so // <G 62a>

dngos po ni rnam par rig pa'i zhes bya ba ni rnam par
rig par\(^2\) byed pas\(^3\) rnam par rig pa ste\(^4\) / rnam par shes pa la
<D 43b> las kyi bag chags 'jog pa zhes bya ba'i tha tshig go
///\(^5\)

rnam shes lhan cig 'byung ba ni ///\[31c\]
gzugs can ma yin phung po bzhi ///\[31d\]

zhes bya ba la ///\[8\] rnam shes lhan cig 'byung ba zhes bya ba ni
rnam par shes pa'i <P 54b> rgyu las 'byung ba'o //

gzugs can ma yin\(^9\) phung po bzhi ///\[10\] [31d]

zhes bya ba ni rnam par shes pa'i phung po bzhi ste ///\[11\] tshor

\(^1\)GNP omit the second //.
\(^2\)GNP omit par.
\(^3\)G omits rnam par rig par byed pas. Scribal error.
\(^4\)P sta. Printing error.
\(^5\)CGNP omit the first //.
\(^6\)P omits the second //.
\(^7\)GNP omit //.
\(^8\)GNP omit //.
\(^9\)GNP add pa'i.
\(^10\)GNP omit //.
\(^11\)P //.
ba dang / 'du shes dang / 'du byed dang /¹ rnam par shes pa
zhes bya ba rnam so² //

gzugs can ma yin zhes bya ba ni 'byung ba dang 'byung ba
las gyur pa bsags pa'i rnam pa dang bral ba'i phyir yin gyi
/ rtag pa ni³ ma yin no //
'o na ci zhe na⁴ / sems dang sems las byung ba'i ngo bo
dag yin no //
phung po nyid ni rdzas du ma'i bdag nyid yin pa'i phyir
ro⁵ //
gzugs ni kham bzhi po pha ma'i khu chu dang / khrag las
byung ba sa dang / chu dang /⁶ me dang /⁷ rlung gi kham ts te
/ de dag bs dus⁸ nas rnam par shes pa'i rkyen gyis ming dang
gzugs zhes bya'o //⁹

ming dang gzugs la brten nas¹⁰ ni //¹¹ [32a]
dbang po skye mched 'byung bar 'gyur // [32b]

¹GNP omit /.
²GN rnamso.
³GNP omit ni.
⁴CD zhe na; GNP zhes. GNP have a scribal error copied
from the 'Phying-ba stTag-rtse Tanjur.
⁵GN phyiro.
⁶GNP omit /.
⁷GNP omit /.
⁸CD bs dus; GN bsgos; P bsgom. GNP readings derive from
a scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
⁹P omits the second /.
¹⁰N brtenas.
¹¹GNP omit the second / in [32ab].
zhes bya ba ni / gang sngon\(^1\) dbang po la sred pa dang bcas pa'i bag chags ming dang\(^2\) <C 45a> gzugs la bzhag pa'i ming dang\(^3\) gzugs des rkyen byas nas mig la sogs pa'i dbang po drug mgon par 'grub pas dbang po skye mched drug\(^4\) 'byung bar 'gyur zhes bya'o //

  dbang po skye mched sgo drug ni rnam par shes pa drug gi\(^5\) rten du gyur pa ste /\(^6\) <G 62b> gzugs la sogs pa'i yul dmigs pa'i rnam par rig pa snang ba 'dzin pa'i rang gi ngo bo rnam sngon par bsgrubs\(^7\) pas bcom ldan 'das kyiis ming dang\(^8\) gzugs la brten pa'i dbang po rnam sngon skye mched drug go\(^9\) zhes gsungs so\(^10\) //

  yul dang dbang po rnam par shes\(^11\) /\(^12\) [32c]
  'dus pa las ni reg pa\(^13\) 'byung // [32d]

zhes bya ba ni dbang po skye mched drug po rkyen du <N 49b>

---

\(^1\) G sngen. Scribal error.
\(^2\) G adds /
\(^3\) GNP omit dang.
\(^4\) GNP omit drug.
\(^5\) GNP omit rnam par shes pa drug gi. Scribal error copied from the 'Phying-ba stAg-rtse Tanjur.
\(^6\) G omits /
\(^7\) GNP sgrub.
\(^8\) GNP add /
\(^9\) G drugo; N adds /
\(^10\) GN gsungso.
\(^11\) GNP shig.
\(^12\) GNP omit // in [32cd].
\(^13\) CDN reg pa; G re pa; P re ba.
byas nas yul la dbang po dang / rnam par shes pa 'dus pa'i phyir reg pa ste / dbang po dang rnam par shes pa dag gzugs la sogs pa'i yul rnam la reg pa lta bur bar ma chod¹ nyid du 'jug ste / 'di la reg pa ni 'ga' yang med do² // bsags pa ma yin pa rnam par shes pa lnga ni³ tshogs bsags pa yul dang /⁴ dbang po rnam dang lhan cig gcig tu 'gyur du <P 55a> 'ong bas reg pa lta bu yin gyi⁵ reg pa ni ma yin no⁶ <D 44a> zhes bya'o // de nyid kyi phyir bcom ldan 'das kyiis kyang / chos gsum 'dus pa ni reg pa'o zhes gsungs te / dmigs pa snang ba'i rnam par rig pa skye ba'o // de bzhin du reg pa'i ro myang ba la 'chums pa la / reg pa'i tshogs drug la brten te tshor⁷ ba'i tshogs drug skye'o // de nyid kyi phyir /

reg byung tshor bar shes bya ste //⁸ [33a]

żhes bya ba smos so⁹ //
tshor ba ni reg pas bskyed pa ste / reg pa'i rgyu las 'byung żhes bya ba'i tha tshig go //¹⁰

¹Although ma chod is what is expected, none of the editions clearly have a tseg between ma and chod.
²G medo.
³CD lnga ni; GNP lnga'i.
⁴G omits /; N //.
⁵GNP gyis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁶GNP yino.
⁷C chor. Printing error.
⁸GNP omit the second /.
⁹N smoso.
¹⁰CGNP omit the first /.

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de la tshor ba zhes bya ba ni des tshor bar byed pas na tshor ba ste / tshor ba ni myong ba'o // bde ba dang sdu
gsngal ba dang / bde ba yang ma yin / sdu <G 63a> bsgnal ba yang ma yin pa dang / yid bde ba dang / yid mi bde ba'i bye brag la tshor bar¹ snang ba'i rnam pa'i rnam par rig pa ² rnam par rtog pa'i dbang gis byung ba yul dang / dbang po dang rnam par shes pa gsum <C 45b> tshan drug gi bye brag gis tshor ba'i tshogs drug skye bas bcon ldan 'das kyis³ reg pa dang lhan cig skyes pa ni tshor ba'o zhes gsungs so⁴ //

debzhin du tshor ba'i ro myang ba cung⁵ zad la chags shing mgon par zhen pa'i bdag nyid ni tshor ba'i rgyu can gyi sred pa zhes bya ba sred pa skye ste / de nyid kyi phyir /⁶

debzhin tshor las sred pa 'byung //⁷ [33b]

zhes bya ba smos so⁸ //
sred pa zhes bya ba ni kham gsum pa'i 'dod chags te / chags pa dang / lhag par zhen pa dang / mgon par 'dod pa dang /⁹ zhen¹⁰ pa dang / mi 'bral bar 'dod pa dang / dga' ba dang

¹GNP ba.
²GNP omit rnam pa'i rnam par rig pa. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
³NGyis. Printing error.
⁴Ggsungsso.
⁵CDNP ba cung; G bcu (scribal error).
⁶GNP omit de nyid kyi phyir /. Possible scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁷GN omit the second /; P omits //.
⁸Gsmoso.
⁹GNP omit /.
¹⁰GNP zhes. Scribal error copied from the 'Phying-ba
/ sdug pa zhes <N 50a> bya¹ ba'i tha tshig go //²
de yang dbang po dang /³ yul dang / rnam par shes pa'i
bye brag gis sred pa'i tshogs drug tu rnam par gzhag⁴ ste /
sred⁵ par snang ba'i rnam pa can gyi rnam par rig pa'i dbang
gis byung ba'i sred pa'i tshogs drug skye bas bde bar gshegs
pas tshor ba la zhen⁶ pa ni srid⁷ pa'o zhes gsungs so⁸ //
de ltar lhag par zhen pa'i sred pa 'phel ba ni len pa'o
//
de nyid kyi phyir /
sred 'phel nye bar len pa ste // [33c]

zhes bya ba smos so⁹ //
sred pa ni chags <P 55b> pas kun nas 'khyud pa¹⁰ 'bral
bar mi 'dog pa rgyu'o //
dge ba dang¹¹ mi dge ba dang¹² lung du ma bstan¹³ pa la

sTag-rtse Tanjur.
¹N omits bya. Printing error.
²CGNP omit the first //.
³GNP omit //.
⁴CD gzhag; GNP bzhag pa.
⁵P srid (existence). Printing error.
⁶GNP zhes. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
⁷CD srid (printing error); GNP sred.
⁸GN gsungso.
⁹G smoso.
¹⁰N pas. Printing error.
¹¹GNP add //.
¹²GNP add //.
sogs pa ni len pa ste / nye bar len pa'i phyir nye bar len pa'o //

nye bar lnga pa'i len pa ni nye bar len pa'o //
rang gi las ji ltar <G 63b> blangs <D 44b> pa'i lam brgyags¹ kyi gzhan gyi dbang gis len pa las skyes pa yang srid pa zhes bya'o //
de nyid kyi phyir

len pa² las ni srid pa 'byung //³ [33d]

zhes bya ba smos so⁴ //
rang gi las kyi bag chags ji lta ba snang ba'i rnam pa can gyi rnam par rig pa rnam par rtog pa'i dbang gis⁵ byung yang⁶ ba srid pa mgon par bsgrub pa'i phyir srid pa zhes bya⁷ ste yang⁸ 'byung ba'i phyir ro⁹ // rang gi las ni bag chags ji lta ba'i dbang gis zhes bya ba ni dge ba dang mi g.yo ba'i las kyi bag chags kyi dbang gis zhes bya ba'i tha tshig go //¹⁰ de ltar na las kyi srid pa¹¹ ni rgyu

¹bsten. Printing error.
¹GNP rgyags.
²P pa is illegible.
³CD //; GNP ba.
⁴GN smoso.
⁵N gis with sa abbreviated and subscribed.
⁶GNP omit yang.
⁷GNP add ba.
⁸P yang with ya illegible.
⁹G phyiro.
¹⁰CGNP omit the first //.
¹¹P omits pa. Printing error.
yin no¹ //

srīd las phung 'byung skye ba ste² // [34a]

las kyi srīd pa'i rgyu de³ las phung po 'byung ba ni skye ba zhes bya'o //
del la phung po 'byung ba zhes bya ba <C 46a> ni phung po skye ba ste / kḥams dang skye mchod thob pa yang bsdu's te skye ba zhes brjod do //⁴
del la phung po zhes bya ba ni rdzas du ma bsags pa'i phyir spungs pa'i don ni phung po'i don⁵ to //
yang na mi rtag pa⁶ nyid kyis 'joms pa'i phyir te / skyes ma thag tu mi rtag pa nyid kyi srīn pos za bar byed / 'joms⁷ par <N 50b> byed / 'jig par byed ces bya ba'i tha tshig go //⁸
del ltar mgon par grub na skye ba'i rgyus skye ba'i rkyen gyis⁹ rga ba nyid 'grub bo //
del nyid kyi phyir /

de bzhin skye las rga ba'o // [34b]

¹G yino.
²GNP skye. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
³C da. Printing error.
⁴G adds da la phung pa zhas brjad da // (scribal error).
⁵P ton. Printing error.
⁶GNP omit pa.
⁷N 'joms with sa abbreviated and subscribed.
⁸CGNP omit the first /.
⁹CD gyis; GNP can gyi.
zhes bya ba smos te / skye ba'i rkyen gyis mgon par\(^1\) bsgrub pa'i phung po rnams rga ba ni rnyings\(^2\) pa nyid de / nyam chung bar byed pa dang / spyi gcer\(^3\) ba dang /\(^4\) mgo skya ba dang / gnyer mas gang ba dang / sgur ba dang / sgu\(^5\) ba dang / kyor kyor po dang / sgra ngar ngar <G 64a> po nyid dang / 'khar\(^6\) ba la brten pa dang / spyod pa mi gsal ba dang /\(^7\) dbang po nyams pa dang / dran pa nyams pa zhes bya ba de lta bu ni skye ba'i\(^8\) rkyen gyis mgon par <56a> bsgrub pa'i phung po rnams rang gi las kyi rnam pa can gyi rnam par rig pa snang ba rnam par rtog pa'i bag chags kyi dbang gis bskyed pa'i rnyings\(^9\) pa ni\(^10\) rga ba zhes bya'o //
de ltar\(^11\) rga bas rgas par gyur pa'i\(^12\) phung po gzan du 'gyur ba ni 'chi ba zhes bya'o //
de nyid kyi phyir smras pa /
de bzhin rga ba'i phung med pa //\(^13\) [34c]

\(^1\)N par with ra illegible.
\(^2\)GNP brnyings.
\(^3\)C car. Printing error.
\(^4\)N //.
\(^5\)GNP rgu.
\(^6\)GNP khar.
\(^7\)N //.
\(^8\)P ba'i is illegible.
\(^9\)GNP brnyings.
\(^10\)GN add //; P adds //.
\(^11\)P ltar with ra illegible.
\(^12\)CD gyur pa'i; GNP 'gyur ba'i.
\(^13\)P omits the second //.
de ni¹ 'chi ba zhes brjod do² // [34d]

de la rga ba zhes bya ba ni shig shig por³ gyur pa rga
ba'i rkyen gyis 'chi ba 'byung ngo⁴ //
de la 'chi ba zhes bya ba ni phung po gzhan du gyur pa
ste / 'chi ba dang / shi ba dang / dus byed pa dang / 'jig
rten <D 45a> pha rol du⁵ 'gro ba dang / 'pho ba dang / 'gro
ba dang / phung po gyes pa dang / phung po 'jig pa dang / tshe
zad pa dang / srog gi⁶ dbang po 'gags⁷ pa zhes bya ba de lta
bu la sosgs pa bsdu pa ni rga shi'c⁸ //
'chi bar snang ba'i⁹ rnam pa can gyi rnam par rig pa'i
rnam par rtog pa'i dbang gis byung ba / phung po 'jig pa 'chi
ba ste / gnas skabs tha ma nyal ba'i tha ma rnam par shes pa
'pho ba / drod yal ba / tshe dang bral ba /¹⁰ ris mthun¹¹ pa
'dor ba¹² / srid par 'pho ba'o //
gang yang rnam par shes pa tha ma'i gnas skabs na gnad
<C 46b> 'chad pa la sosgs pas bskyed pa rnam pa du mar

¹GNP na.
²G brjodo.
³N par. Printing error.
⁴G 'byungo.
⁵GNP tu.
⁶N srogi.
⁷N 'gags with final sa subscribed and abbreviated.
⁸P shi'o with gi gu illegible.
⁹N ba'a. Printing error.
¹⁰N omits /.
¹¹GNP 'thun.
¹²G pa. Scribal error.
bla ba dang / blang¹ ba dang / <N 51a> nyam chung ba dang / yongs su² rnyings³ pa dang / zhen⁴ pa dang / 'gag⁵ 'gag po <G 64b> dang / gdong mdog⁶ ngan pa dang / mgon med pa dang / rang gi las kyi rnam par rtog pa las byung ba'i gshin rje'i mi de dag gis phan tshun khrid pa'i rnam par snang ba'i rnam par rig pa dang / srog gi lhag ma cung zad tsam lus pa las dbugs brtsegs pa 'byung ba dang / mi dga' ba dang / 'gul ba dang / rkan⁷ yongs su⁸ bskams⁹ pa dang / sna zhom pa dang / rngul dang / brlan dang / dri¹⁰ ma dang / rang gi gcin dang / phyi sa dang / kha chu lus la chags shing gos pa dang / grogs med par mun nag chen po dang / g.yang sa dang / ri dang / bog ri dang / nags¹¹ <P 56b> tshal thibs po dang / khang stong dang / khyim dang / gzhal med khang dang / steng khyams dang / khang pa brtsegs pa dang / me 'obs dang / mtsho chen po dang / sog¹² ma'i phung por¹³ 'gro ba¹⁴ lta bu'i sems phyin ci log

¹GNP blang.
²N yongsu.
³GNP brnyings.
⁴CD zhen (printing error); GNP zhan.
⁵N 'gags. Printing error.
⁶P gdo(ng m)dog (the nga and ma are illegible).
⁷P rgan. Printing error.
⁸GN yongsu.
⁹GNP bskams.
¹⁰P di. Printing error.
¹¹P nags with sa abbreviated and subscribed.
¹²N sogs. Printing error.
¹³D [ma]i phung por is illegible.
¹⁴GNP ba'i.
tu gyur pa'i phung po gzhan len pa ni 'chi ba zhes bya'o //

rmongs pa 'chi las mya ngan te //¹ [35a]

zhes bya ba ni

srid pa dang² bcas pa'i nang gi gdung ba ni³ [35b]

mya ngan to //⁴

nang gi gdung ba⁵ zhes bya ba ni sems yongs su⁶ gdung ba'o //

mya ngan byed pa'i phyir mya ngan te / da⁷ ni bdag dga' ba'i dngos po dang / sduŋ pa'i dngos po dang bral bar 'gyur ro⁸ snyam du mi dga' zhing gdungs pas na mya ngan zhes bya'o //

las ji ltar 'phags⁹ pa'i rnam par snang ba'i rnam par rig pa mngon du gyur pa ni dga' ba dang / 'jigs pa dang / mi dga' ba'i rnam pas¹⁰ bskyed pa¹¹ gnad `<D 45b> 'chad pa'i sduŋ

¹GP omit the second /.  
²G adds /.  
³This line appears to be a paraphrase of [35b].  
⁴P omits the second /.  
⁵C pa; GNP add ni.  
⁶GN yongsu.  
⁷CD da (printing error); GNP de.  
⁸GN 'gyuro.  
⁹G 'phags with sa abbreviated and subscribed (end of line).  
¹⁰GNP pa.  
¹¹GNP add /.
bsngal dang / sems blong bar gyur pa'i mya ngan las gzhan du bslangs pa kye ma kyi¹ hud <G 65a> ci gang gis /² ji ltar /³ gang du skyabs su⁴ gshegs shing gzigs //⁵ 'dir 'gro'o // bdag ni⁶ song ngo⁷ //⁸ blangs so //⁹ brgyab bo¹⁰ /¹¹ shi'o /¹² zos so /¹³ <N 51b> zhi gō //¹⁴ rab tu zhi gō //¹⁵ kyi hud ma

¹GP kye. Scribal and printing errors.
²GNP omit /.
³GNP omit /.
⁴GN skyabsu.
⁵GNP omit the second /.
⁶P na. Printing error.
⁷CD song ngo; GNP so so. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁸N omits the second /.
⁹G omits the second /.
¹⁰GN po.
¹¹CGP //.
¹²C //.
¹³CN //.
¹⁴CGNP omit the first /.
¹⁵GNP omit the first /.
gcig¹ / kyi hud pa² gcig³ / phu⁴ nu po⁵ / che zhe⁶ bu / bu mo⁷ chung ma zhes rnam pa mang por⁸ bla ba phyin kyi⁹ log gi tshig sgros pas bsksyed pa'i rdol pa'i gdung ba ni smre¹⁰ sngags 'don pa'o //
de nyid kyi phyir /

mya ngan las ni¹¹ brjod pa gang //¹² [35c]
de ni smre sngags 'don zhes bya //¹³ [35d]

zhes bya <C 47a> ba smos so¹⁴ //

smre sngags 'don pa las byung ba //¹⁵ [36a]
rnam par shes pa'i tshogs lnga yi // [36b]
sim pa ma yin sdug bsngal brjod // [36c]

¹GPN cig.
²GPN pha.
³GPN cig.
⁴N su. Printing error.
⁵P bo.
⁶GPN omit /.
⁷GPN omit /.
⁸GPN bar.
⁹CD kyi (printing error); GPN ci.
¹⁰N smra. Printing error.
¹¹N ni is illegible.
¹²GP omit the second /.
¹³GPN omit the second /.
¹⁴CD smos so; G smras se; N smraso; P smras so.
¹⁵P omits the second / in [36ab].
lus kyi bde ba'i bgegs pa'o // [36d]

smre sngags 'don pa¹ las byung ba //² [36a]

zhes bya ba ni /³ smre sngags 'don pa las so //⁴

rnam par shes pa lnga'i tshogs dang ldan pa zhes bya ba
ni yid du 'ong ba'i gzugs dang / sgra dang / dri dang / ro
dang / reg bya'i rjes su⁵ dran pas nye bar bskyed pa / rnam
par shes <P 57a> pa'i tshogs lnga'i⁶ sdug bsngal nye bar gnod
par byed pa / sim pa ma yin pa nyams su⁷ myong ba / lus kyi
bde ba'i bgegs byed pa'i bdag nyid sdug bsngal⁸ gyi⁹ rnam pa
snang ba'i rnam par rig pa'i dbang gis byung ba ni sdug bsngal
zhes brjod do //

yid la byed pa'i sdug bsngal ni //¹⁰ [37a]
yid la nye bar gnod byed pa // [37b]
de yid¹¹ mi bder zhes bya ste // [37c]
gang gzhan nye ba'i nyon mongs rgyu // [37d]
yid kyis bde ba dang / sduṅ bṣngal rjes su¹ dran nas rgod pa dang / dga' ba dang / rtses pa dang / chas pa dang / 'phyar g.yeng² byas pa la sogs pa tshul bzhin ma yin pa³ yid la byed pa⁴ dang⁵ <G 65b> mtshungs par ldan pa yid kyi sduṅ bṣngal yid mi bde ba la sogs pa nye bar nyon mongs pa skye bas //⁶
gang gzhan nye ba'i nyon mongs rgyu //⁷ [37d]
zhes bya ba smos te⁸ / gang gzhan yang 'di lta bu la sogs pa nye ba'i nyon mongs pa de dag ni nyon mongs⁹ zhes kyang bya /¹⁰ 'khrug pa zhes kyang bya la / de la srid pa'i yan lag bcu gnyis 'di dag nyid kyi ming don dang mthun par bstan pa'i phyir //¹¹
mun mgon ming¹² dang gzugs dang ni //¹³ [38a] <N 52a>

¹GN rjesu.
²N g.yeng with nga subscribed (end of line).
³N omits pa. Printing error.
⁴GNP omit pa.
⁵G adds /.
⁶CGNP omit the second /.
⁷GP omit the second /.
⁸P to. Printing error.
⁹GNP add pa.
¹⁰GNP omit /.
¹¹CGNP omit the second /.
¹²GNP min. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹³GNP omit the second / in [38ab].

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skye mched reg pa <D 46a> skom¹ pa'i phyir // [38b]

zhes bya ba smos so² //
del a mun pa'i phyir ma rig pa'o //³ mgon zhes bya ba
ni mgon par 'du byed pa'i phyir 'du byed rnamgs so⁴ // gzhol
ba'i phyir ming ngo // gzugs kyi phyir gzugs so⁵ //

skye mched reg myong skom pa'i phyir [38b]

zhes bya ba ni skom pa'i phyir⁶ skye mched do // reg pa'i
phyir reg pa'o // myong ba'i phyir tshor ba'o // skom⁷ pa'i
phyir sred pa'o //

sred las nye dang yang 'byung dang //⁸ [38c]
smin dang 'jig dang mya ngan phyir // [38d]

nye bar len pa'i phyir len pa'o // yang srid pa skyed⁹
pa'i phyir srid <C 47b> pa'o // 'byung ba'i phyir skye ba'o
// smin pa'i phyir rga ba'o // 'jig pa'i phyir 'chi ba'o //
mya ngan byed pa'i phyir mya ngan to //

¹CDG skom; N skom with ka illegible: P sgom (printing
error).

²G smoso.

³G omits the second //.

⁴G rnamso.

⁵N gzugso.

⁶GNP omit zhes bya ba ni skom pa'i phyir.

⁷P sgom. Printing error.

⁸GP omit the second / in [38c]; P omits it in [38d].

⁹P bskyed.
tshig sogs lus la gnod pa dang //\(^1\) [39a]  
sems yid mi bde phyir dang ni //\(^2\) [39b]  
nyon mongs <P 57b> phyir na ming\(^3\) don mthun // [39c]  
go rims\(^4\) bzhin du bstan pa yin // [39d]  

\textit{tshig gis}\(^5\) smre ba'i phyir smre sngags 'don pa'o // lus la gnod pa'i phyir sdug bsgal lo\(^6\) // sems la gnod pa'i phyir yid mi bde ba'o // nyon mongs pa'i phyir nyon mongs pa'o\(^7\) //}  

\textit{yang de kho na ma shes pa} //\(^8\) [40a]  

zhes bya ba la sogs pa ni yang brtags pa'i don rab tu bstan pa'i phyir smras pa ste /  

\textit{yang de kho na yongs ma shes} //\(^9\) [40a]  
ma rig la sogs <G 66a> go rims\(^10\) bzhin // [40b]  
snga ma snga ma las phyi ma // [40c]  
skye ba dag tu yang dag brjod //\(^11\) [40d]  

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\(^1\) P omits the second / in each \textit{pāda} of this śloka.

\(^2\) G also omits the second /.

\(^3\) N \textit{ming} with \textit{nga} illegible.

\(^4\) GNP \textit{rim}.

\(^5\) GNP omit gis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

\(^6\) GN bsngalo.

\(^7\) Whereas ŚŚ has 'khrug pa'o, Ĥ has nyon mongs pa'o.

\(^8\) GNP omit the second /.

\(^9\) P omits the second / in each \textit{pāda} of this śloka.

\(^10\) GNP \textit{rim}.

\(^11\) C also omits the second /.
de kho na yongs mi shes zhes\(^1\) bya ba ni ma rtogs\(^2\) pa dang
log par rtogs pa ste / tshul bzhin ma yin pa yid la byed pa'i
rgyus mi shes pa ni ma rig pa'ø // ma rig pa yod na 'du byed
sna tshogs mgon par bsgrub ste / bsod nams su nye bar 'gro
ba dang / bsod nams ma yin par 'gro ba dang / mi g.yo bar nye
bar\(^3\) 'gro ba'ø // de la bsod nams su\(^4\) nye bar 'gro ba'i 'du
byed rnams las bsod nams su\(^5\) nye bar 'gro ba'i rnam par shes
pa nyid du 'gyur ro\(^6\) // bsod nams ma yin par nye bar 'gro ba'i
'du byed rnams las bsod nams <N 52b> ma yin par nye bar 'gro
ba'i rnam par shes pa nyid du 'gyur ro\(^7\) // mi g.yo bar nye bar
'gro ba'i 'du byed rnams las mi g.yo\(^8\) bar nye bar 'gro ba'i
rnam par shes pa nyid du 'gyur te / 'di ni rnam par shes pa'i
rkyen gyis ming dang\(^9\) gzugs zhes bya'ø // ming dang gzugs <D
46b> rnam par 'phel bas skye mched drug gi sgo nas bya ba byed
pa rnams 'byung ste / de ni ming dang gzugs kyi rkyen gyis
skye mched drug ces bya'ø // skye mched drug po las reg pa'i
tshogs drug 'byung ste / de ni skye mched drug gi rkyen gyis
reg pa zhes bya'ø // ji lta bur reg pa 'byung ba de lta bur
tshor ba 'byung ste / de ni reg pa'i rkyen gyis tshor ba zhes

\(^1\)G omits zhes. Scribal error.

\(^2\)CDGP ni ma rtogs; N rnam rtags (printing error).

\(^3\)G bar nye bar has been squeezed into a small space; both
ras are written below the line.

\(^4\)G namsu.

\(^5\)G namsu.

\(^6\)GN 'gyuro.

\(^7\)G 'gyuro.

\(^8\)P g.ye. Printing error.

\(^9\)N dang is illegible.
bya'o // tshor ba'i bye brag de dag myong ba dang /¹ mgon par dga' ba dang /² lhag par <C 48a>³ zhen nas <P 58a> 'dug pa de ni tshor ba'i rkyen gyis sred pa zhes bya'o // myong ba dang lhag par zhen pa las bdag sdug pa'i ngo bo dang / <G 66b> bde ba'i ngo ba dang bral bar ma⁴ gyur cig snyam du gang gi phyir zhirng smon pa 'di ni sred⁵ pa'i rkyen gyis len pa zhes bya'o //⁶ de ltar smon cing yang srid pa bskyed pa'i las lus dang / ngag dang / yid kyis kun nas slong ba de ni len pa'i rkyen gyis srid pa zhes bya'o // las de las skyes pa'i phung po rnams mgon par⁷ 'grub pa gang yin pa de ni srid pa'i rkyen gyis skye ba⁸ zhes bya'o // skyes nas mgon⁹ du grub pa'i phyir phung po rnams¹⁰ kyi 'phel ba yongs su¹¹ smin pa dang / 'jig par 'gyur ba de ni skye ba'i rkyen gyis rga shi zhes bya'o //

yan lag snga ma snga ma rnams ni phyi ma phyi ma skye ba rnams kyi rgyu nyid yin pas de dag ni phyi ma 'byung ba'i

¹⁰GNP omit /.

²GNP omit /. SS (abceBCDFHJKLNP) lhag par zhen pa dang /; SS (ALRT) and T omit.

³C ǹgi 48ab is missing because it has been mistakenly exchanged with di 48ab.

⁴N mi. Printing error.

⁵P srid. Printing error.

⁶C omits the second /.

⁷C bar.

⁸C skyes (printing error); DGNP skye ba.

⁹CD skyes nas mgon; GNP skye gnas sngon. GNP hava a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

¹⁰N rnams with sa abbreviated and subscribed.

¹¹GN yongsu.
phyir rkyen kho na ste / de ltar rten cing 'brel par¹ 'byung ba'i yan lag bcu gnyis po 'di ni rgyu gzhan dang gzhan las² byung ba'o //

yan lag bcu gnyis gsum 'jug pa // [41a]
'di ni rtag chad thogs³ med skye //⁴ [41b]
chu bo'i rgyun bzhin 'jug pa⁵ yis // [41c]
thog ma med pa'i dus can 'jug⁶ // [41d]

mi <N 53a> rtag pa ma yin pa de ni rgyun du⁷ gnas pa'i phyir ro⁸ //
'dus byas ma yin pa de ni 'du byed dang bral ba'i phyir ro⁹ //

*sems pa po yod pa ma yin¹⁰ pa de ni sems dang bral ba'i phyir ro¹¹ //
*rkyen las byung ba ma yin¹² pa ni rkyen dang bral ba'i

¹ P bar.
² P las with sa subscribed and abbreviated.
³ CD chad thogs; GP chag thogs; N char thog (printing error).
⁴ P omits the second / in [41bc].
⁵ C ba.
⁶ GNP 'dug.
⁷ GNP tu.
⁸ GN phyiro.
⁹ N phyiro.
¹⁰ SS does not have this phrase, thus the asterisks.
¹¹ G phyiro.
¹² SS does not have this phrase either, and thus the asterisks.
phyir ro$^1$
  zad pa'i chos ma yin pa ni bsags pa dang bral ba'i phyir ro$^2$
  'gog pa'i chos ma yin pa ni skye ba dang / gnas pa dang
  / 'jig pa dang bral ba'i phyir ro$^3$
  thog ma med pa'i dus nas zhugs pa ni dus kyi$^4$ mtshams
  yongs su$^5$ chad pa dang bral ba'i phyir ro$^6$
  klung gi$^7$ rgyun bzhin du rgyun 'byung bas rgyun ma <G
  67a> chad par 'jug pa'o /$^8$

  / 'phags <D 47a> pa sā lu ljang pa'i mdo /$^9$
    rgya cher bshad pa /$^{10}$
    bam po bzhi pa ste tha ma'o /

  rten cing 'brel par 'byung <P 58b> ba 'di chu bo'i rgyun
  bzhin du$^{11}$ rgyun mi 'chad par rjes su$^{12}$ 'jug mod kyi /

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$^1$G phyiro.
$^2$G phyiro.
$^3$G phyiro.
$^4$GNP kyis. Scribal error copied from the 'Phying-ba
  sTag-rtse Tanjur.
$^5$GN yongsu.
$^6$G phyiro.
$^7$P gis. Printing error.
$^8$N omits the second /.
$^9$GNP omit /.
$^{10}$GNP //.
$^{11}$GNP add rgyun tu.
$^{12}$GN rjesu.
'on kyang bzhi po 'di dag ni\(^1\) [42a]
rgyu ni sdu\(\langle\) C 48b\(\rangle\) byed pa ste /\(^2\) [42b]

yan lag bzhi ni yan lag bcu gnyis pa'i rten cing 'brel
pa zhes bya ba sdud par byed pa'i rgyur 'gyur ro\(^3\) //
de'i phyir bzhi gang zhe na\(^4\) zhes gsungs so\(^5\) //\(^6\)

ma rig sred\(^7\) las rnam par shes //\(^8\) [42c]
de dag go rims\(^9\) bzhin du bshad //\(^10\) [42d]

\textit{ma rig pa dang / sred pa dang /\(^{11}\) las dang / rnam par
shes pa zhes bya ba go rims\(^{12}\) bzhin no //

rgyu las\(^{13}\) rnam shes sa bon te //\(^{14}\) [43a]

\(^1\)CD ni; GN ni //; P ni /.
\(^2\)G //.
\(^3\)N 'gyuro.
\(^4\)N adds ./.
\(^5\)GN gsungso.
\(^6\)N omits the second ./.
\(^7\)NP srid. Printing error.
\(^8\)NP omit the second ./.
\(^9\)GNP rim.
\(^10\)P omits the second ./.
\(^11\)C pa dag with illegible pa; DGNP pa dang ./.
\(^12\)GNP rim.
\(^13\)GNP la.
\(^14\)P omits the second ./.
rnam par shes pa ni sa bon gyi rang bzhin gyi rgyu byed
do¹ //

las ni zhing du gsungs pa yin //² [43b]

las ni zhing gi rang bzhin gyi rgyu byed do³ zhes gsungs
so⁴ // ma rig pa dang / sred pa ni nyon mongs pa'i rang bzhin
gyi⁵ rgyu byed do⁶ //⁷

las dang⁸ nyon mongs rnam par shes //⁹ [44a]
sa bon nyid du nyer gnas la // [44b]

las dang nyon mongs pa dag ni sa bon rnam par shes pa
skyped¹⁰ par byed do¹¹ //¹² de la /¹³

¹N byedo.
²NP omit the second ./.
³G byedo.
⁴GN gsungs.
⁵GNP gyis. Scribal error copied from the 'Phying-ba
štAg-rtse Tanjur.
⁶G byedo.
⁷This sentence paraphrases [43cd], which is omitted.
⁸P omits dang. Printing error.
⁹P omits the second / in [44ab].
¹⁰GNP bskyped.
¹¹G byedo.
¹²P omits the second ./.
¹³GNP omit the second ./.
las ni sa bon rnam shes kyi //⁴ [44c]
zhing gi bya ba yang <N 53b> byed do² // [44d]

sred pas³ rnam shes zhes bya'i⁴ //⁵ [45a]
sa bon de ma thag rlan⁶ byed // [45b]
ma rig sa bon rnam par shes // [45c]
brlan pas⁷ bsten pa 'debs par byed // [45d]

las dang sred⁸ dang⁹ ma rig pa // [46a]
zhing dang brlan dang 'debs byed rnams // [46b]
rnam par shes <G 67b> la 'di bya dang // [46c]
rnam shes bdag 'dis snyam pa med // [46d]

de la las kyang 'di snyam du //¹⁰ mi sems sa¹¹ zhes bya
ba la sogs pa ni las kyang 'di snyam du /¹² bdag gis sa bon
rnam par shes pa'i zhing gi bya ba yang¹³ bya'o snyam du mi

¹GNP omit the second ./.
²G byedo.
³GNP las. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁴CD rnam shes zhes bya ba'i; GNP rnam par shes bya ba'i.
⁵P omits the second / in each pudo of [45-46].
⁶GNP brlan.
⁷GNP pa.
⁸N srad. Printing error.
⁹CDN dang; G pa; P omits.
¹⁰GNP omit //.
¹¹GN semso.
¹²GNP omit ./.
¹³GNP omit yang.
sem pa nyid do¹ // sred pa yang zhes bya ba la sogs pa ni 'di ltar sred pa yang 'di snyam du bdag gis sa bon rnam par shes pa brlan pa'i bya ba bya'o snyam du mi sems so // ma rig pa yang zhes bya ba la sogs pa ni² ma rig pa yang 'di snyam du bdag gis³ sa bon rnam par shes pa gdab bo⁴ snyam du mi sems⁵ so⁶ // rnam par shes pa yang zhes bya ba la sogs pa ni 'di snyam du bdag rkyen 'di dag gis bskyed <P 59a> do⁷ snyam du mi sems te /

'on kyang sa bon rnam par shes //⁸ [47a]
las dang nyon mongs gnas pa ni // [47b]
sa bon rnam shes zhes brjod pa // [47c]⁹

ma <D 47b> rig lud kyis bran pa dang // [48a]
sred pa'i chu yis bsten na ni // [48b]

ma rig lud ces bya ba ba ni¹⁰ lud dang 'dra bas lud¹¹ de

¹G nyido.
²GNP omit ma rig pa yang zhes bya ba la sogs pa ni. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
³GNP gi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁴CNP po. Printing error.
⁵N sems (final sa subscribed and abbreviated, end of line).
⁶G semso.
⁷G bskyedo.
⁸P omits the second / in each pāda of [47-48b].
⁹There is no pāda [47d] in ŠK.
¹⁰CD ni; GN ni //; P ni /.
¹¹G lung. Scribal error.
thams cad kyi rjes su\(^1\) <C 49a> 'gro ba'i phyir ro // lud kyis bran pa zhes bya ba ni lud kyis bkab pa'o //

sred pa'i chu yis bsten na ni //\(^2\) [48b]

zhes bya ba ni sred pa nyid chu'o // bsten na zhes bya ba nid rlan\(^3\) na'o //

rgyu las ming dang gzugs kyi ni //\(^4\) [48c]
myu gu skye ba'ang\(^5\) snang bar 'gyur //\(^6\) [48d]

zhes bya ba ni rgyu dang rkyen tshogs pa\(^7\) skye ba ni ming dang gzugs kyi myu gu mgon par 'grub par 'gyur ro\(^8\) // ming dang gzugs kyi myu gu dang\(^9\) yang zhes bya ba la sogs pa ni /

rang gzhan\(^10\) gnyis ka la\(^11\) sogs pas //\(^12\) [49a]
'ming gzugs 'di dag <G 68a> 'byung min gyi\(^13\) //\(^14\) [49b]

\(^1\)GN rjesu.
\(^2\)GNP omit the second //.
\(^3\)CGNP ni brlan; D nid rlan (retouching error).
\(^4\)P omits the second //.
\(^5\)CN ba 'ang; DGP ba'ang.
\(^6\)GP omit the second //.
\(^7\)P la. Printing error.
\(^8\)N 'gyuro.
\(^9\)CD dang (printing error); GNP de.
\(^10\)G bzhin. Scribal error.
\(^11\)N sa. Printing error.
\(^12\)GN //.
\(^13\)GNP gyes.
zung dang gzugs kyia myu gu 'di dag ni rang dang gzhan gnyis ka la sogs pas bskyed pa ma yin no2 // <N 54a>
o na ji lta bu yin zhe na /3 smras pa /

pha dang ma ni phrad pa dang //4 [49c]
dus rnams mi 'gal nyid las so5 // [49d]

pha dang ma ni phrad pa dang //6 [49c]

zhes bya ba la sogs pa ni pha dang7 ma kun tu chags par gyur pa dang / 'dus pa dang / ma rungs par8 gyur pa ste / bu 'chags par nus pa dang / dus dang ldan pa'o // nyi ma gsum 'das te khrag ngan pa dang bral ba de ni /9 bud med rnams kyi dus su brjod de / de'i tshe skyes pa dang yang phrad / khu ba dang khrag dang yang ldan /10 dri za bdag nyid kyang sms kyang11

14P omits the second /.

1GPN kyis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

2G yino.

3GPN omit /.

4NP omit the second /.

5N laso.

6GPN omit the second /.

7GPN omit dang.

8C rungs bar (printing error); D rungs par (printing error); GPN rung bar.

9GPN omit /.

10N //.

11CD sms kyang (printing error); GPN omit.
sems phyin ci log tu gyur te / pha dang ma'i bya ba la mos na
mngal du skye ba'i rim gyis nur nur po dang / mer mer po dang
/ nar nar po dang / gor gor po dang / rkang lag 'gyur ba'i
gnas skabs las 'das te¹ skye ba na / byis pa dang / gzhon nu
dang /² bar ma dang / dar la bab pa dang / rgyan po la sogs
pa'i gnas skabs bcur 'gyur ro³ //
de nyid kyi phyir yang smras <P 59b> pa //

myong ba cung zad 'brel ba⁴ ni //⁵ [50a]
sa bon rnam par shes par brjod // [50b]
ma yi mngal du rim bzhin 'phel // [50c]
mimg gzugs myu gu skyed⁶ par byed // [50d]

'on kyang pha de dang ma phrad pa dang / zla mtshan dang⁷
ldan pa dang /⁸ rkyen gzhon yang tshogs pa na ma'i mngal du
myong ba dang ldan pa'i sa bon rnam par shes pa ming dang
gzugs kyi myu gu mgon par 'grub bo //

rkyen rnams ma tshang <G 68b> med pa dang //⁹ [51a]
rgyu rnams 'gal ba ma yin las // [51b]
sgyu ma bdag med 'dzin med par // [51c]

¹GNP add /.
²GNP omit gzhon nu dang /. Scribal error copied from the
'Phying-ba sTag-rtse Tanjur.
³GN 'gyuro.
⁴GN pa.
⁵P omits the second / in each pada of [50].
⁶P skyes.
⁷GNP add /.
⁸GNP omit /.
⁹P omits the second / in each pada of [51].
skye ba yang ni yod pa <C 49b> yin // [51d] <D 48a>

deyid kyi phyir bdag po med pa'i chos /¹ bdag gi med pa dang / 'dzin pa med pa dang / sgyu ma'i mtshan nyid kyi rang bzhin² dag la rgyu dang rkyen ma tshang ba med pa'i phyir zhes gsungs so³ //

dag po med pa zhes bya ba ni nang gi byed pa'i skyes bu la sogs pa mi dmigs pa'i ngo bo⁴ yin mod kyi / de la mgon par zhen⁵ pas bskyed⁶ pa gang kun tu 'dzin pa'o //

chos zhes bya <N 54b> ba ni phung po dang / khams dang / skye mched kyi ngo bo nyid do //

bdag gi zhes bya ba ni bdag dang bdag gi dang bral ba'o //

'dzin pa med pa zhes bya ba ni dbang phyug la sogs pa yongs su⁷ 'dzin pa mi⁸ dmigs pa'i phyir ro //

sgyu ma'i mtshan nyid kyi rang bzhin dag la zhes⁹ bya ba ni ji ltar sgyu ma ni med pa yin yang tha snyad rnam pa sna tshogs sgrub par byed pa de bzhin du sgyu ma'i rang bzhin gyi¹⁰ chos thams cad la bya ba la sogs pa rnam pa sna tshogs

¹C omits /.

²N bzhin is illegible.

³GN gsungso.

⁴GNP add nyid.

⁵N zhan. Printing error.

⁶GNP skyed.

⁷GN yongsu.

⁸N ni. Printing error.

⁹N zhas. Printing error.

¹⁰GNP gyis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
dmigs par 'gyur ro¹ //
rgyu dang rkyen 'dus pa² ma gtogs par rgyu dang rkyen la
sogs pa'i chos cung zad kyang skye ba'am³ 'jig par mi 'gyur
te / ji ltar yang rgyu dang rkyen ma tshang ba'i phyir dngos
po rnams skye ba med pa de khong du chud par bya ba'i phyir
dper /

mig gi⁴ rnam par shes pa yang //⁵ [52a]
rgyu lnga po yis 'byung ba ste //⁶ [52b]

zhes bya ba smos te / 'di lta ste / mig gi rnam par shes pa
ni rgyu lngas 'byung ste / lnga gang zhe na zhes bya <P 60a>
ba la sogs <G 69a> pa ni /

mig⁷ dang gzugs dang de bzhin snang //⁸ [52c]
nam mkha'⁹ de bskyed yid la byed // [52d]

ces bya ba de nyid kyi phyir mig la¹⁰ brten pa dang / gzugs

¹GN 'gyuro.
²C omits pa. Printing error.
³CGNP ba 'am; D ba'am.
⁴GNP gis. Here the genitive is preferable.
⁵N omits //: P omits the second /.
⁶GNP omit the second /.
⁷GNP ming. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
⁸P omits the second / in pādas [52cd].
⁹GN namkha'.
¹⁰GNP omit la. Scribal error copied from the 'Phying-
ba stTag-rtse Tanjur.
dang / snang ba dang / nam mkha'\textsuperscript{1} dang / de bskyed pa yid la byed pa la yang zhes bya ba gsungs so\textsuperscript{2} //
de la mig ces bya ba ni gzugs blta bar bya ba la mig gi dbang po ma tshang ba med par 'gyur ba'o //
de nyid kyi phyir mig ni rnam par\textsuperscript{3} shes pa'i rten gyi bya ba byed do\textsuperscript{4} zhes gsungs so\textsuperscript{5} //
snang ba zhes bya ba ni zla ba dang / skar ma dang / me\textsuperscript{6} dang / sman dang / nor bu'i 'od rnams te\textsuperscript{7} mgon par bya ba la snang ba yang nye bar gnas par 'gyur ba'o // nam mkha'\textsuperscript{8} yang mi sgrib pa nyid kyiis ma tshang bar ma gyur pa'o // de bskyed\textsuperscript{9} pa la yid la byed pa yang bsam pa'i bya ba la ma tshang bar ma gyur pa'o //

ingga po ma tshang med pa las //\textsuperscript{10} [53a]
mig gi rnam par shes pa 'byung // [53b] \textless C 50a\textgreater

mig gi rnam par shes pa'i rkyen de \textlt D 48b\textgt dag las gang yang rung ba zhig med na yang \textlt N 55a\textgt mig gi rnam par shes pa 'byung bar mi 'gyur gyi yod na 'byung bar 'gyur ro\textsuperscript{11} //

\textsuperscript{1}GN namkha'.
\textsuperscript{2}N gsungso.
\textsuperscript{3}CDGP rnam par; N rnam[ pa]r.
\textsuperscript{4}G byedo.
\textsuperscript{5}GN gsungso.
\textsuperscript{6}P med. Printing error.
\textsuperscript{7}CD te (printing error); GNP de.
\textsuperscript{8}GN namkha'.
\textsuperscript{9}GNP skyed.
\textsuperscript{10}P omits the second / in pādas [53ab].
\textsuperscript{11}N 'gyuro.
de dag bdag gis¹ de skyed ces //² [53c]  
 rnam rtog skyed mched³ ji lta bar //⁴ [53d]  

zhes bya ba ni de la mig gi dbang po ni 'di snyam du mig gi rnam par shes pa'i⁵ rten gyi bya ba bya'o snyam du mi sens so⁶ // gzugs kyang 'di snyam du bdag gis mig gi rnam par shes pa'i dmigs pa'i bya ba bya'o snyam du mi sens so⁷ // snang ba yang 'di snyam du bdag gis⁸ mig gi rnam par shes pa'i mngon pa'i bya ba bya'o snyam du mi sens so // nam <G 69b> mkha'⁹ yang 'di snyam du bdag gis mig gi rnam par shes pa'i mi bsgrigs¹⁰ pa'bya ba bya'o snyam du mi sens so¹¹ // de skyed¹² pa'i yid la byed pa yang 'di snyam du bdag gis¹³ mig gi rnam par shes pa'i bsam pa'i bya ba bya'o snyam du mi sens so //

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¹CD bdag gis; GNP la bdag.
²CD de skyed ces //; GNP bdag gi zhes ./.
³GNP mched.
⁴GN omit the second //; P omits //.
⁵C par. Printing error.
⁶G semso.
⁷G semso.
⁸GNP gi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁹N namkha'.
¹⁰GNP sgrigs.
¹¹G semso.
¹²GNP bskyed.
¹³GNP gi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
mig gi rnam par shes pa yang 'di snyam du bdag ni¹ rkyen 'di
dag gis bskyed do² snyam du mi sems te / 'on <P 60b> kyang
rkyen 'di dag yod pa las mig gi rnam par shes pa skye bar
'gyur gyi med na mi 'gyur ba³ ltar /

rna ba'i dbang po la sog⁴ kun //⁵ [54a]
skye ba'i rim pa 'di nyid yin //⁶ [54b]

de bzhin du rna ba'i dbang po la sog⁵ pa yang rgyu lngas
skye ba'i rim pa khong du chud par bya'o //

rgyu dang rkyen ni tshogs pa las //⁷ [54c]
byed po la sog⁶ sogs bral ba dang // [54d]

nga 'dzin pa⁸ dang bral ba las // [55a]
skye ba yang ni snga ma bzhin // [55b]
de ltar rten cing 'brel 'byung ba'i // [55c]
rgyu can kun tu shes par bya // [55d]

de ltar te⁹ / rgyu dang rkyen gyi rim pa bshad pa ma thag pa'i

¹GNP gi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
²G bskyedo.
³N omits ba. Printing error.
⁴N sog (final sa subscribed and abbreviated at the end of the line). Printing error.
⁵P omits the second /.
⁶GP omit the second /.
⁷P omits the second / in each pada of [54c-55d].
⁸CD nga 'dzin pa; GNP nga yir 'dzin.
⁹CD ltar te; GNP lta ste.
rim pa de ltar chos thams cad kyi skye ba dang / gnas pa dang / 'jig pa rtogs\(^1\) par bya'o //

'jig rten 'di nas pha rol du\(^2\) //\(^3\) [56a]
'gro ba'i chos 'ga' gang\(^4\) na'ang\(^5\) med // [56b]
'on kyang rgyu dang rkyen dag las // [56c]
las kyi 'bras bur mngon pa yin // [56d]

de la chos zhes bya ba ni mig dang / rna ba dang /\(^6\) sna dang / lce dang / lus dang / yid la sogs pa'i chos dang / gzugs\(^7\) <N 55b> dang / sgra dang / dri dang / ro dang\(^8\) reg bya dang / chos la sogs pa dang / phung po dang / khams dang / skye mched dang / rten cing 'brel bar\(^9\)' byung ba la sogs pa'i chos so\(^10\) //

'di nas <G 70a> zhes <C 50b> bya ba ni / 'jig rten 'di nas 'jig rten\(^11\) pha rol lam / 'jig rten pha rol nas 'jig rten 'dir chos 'ga' yang mi 'pho ba'o //

gal <D 49a> te de ltar\(^12\) na rtag par smra ba'am\(^13\) /\(^14\)

\(^1\)GNP rtog. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^2\)CGNP tu.
\(^3\)P omits the second / in each pada of [56].
\(^4\)P grang. Printing error.
\(^5\)CD na'ang; G na yang; NP na 'ang.
\(^6\)P //.
\(^7\)N gzugs (sa subscribed and abbreviated--end of page).
\(^8\)CGNP add /.
\(^9\)CGN par.
\(^10\)N choso.
\(^11\)GNP omit 'jig rten.
\(^12\)P ltan. Printing error.
rgyu med pa dang mi mthun pa'i rgyur smra bar 'gyur du 'ong
ngo¹ zhe na / bka' stsal pa /² rgyu dang rkyen ma tshang ba
med pa'i phyir las kyi 'bras bur mgon pa yang yod do // de
la 'pho ba yang med³ la las kyi⁴ 'bras bu yang chud mi za bar⁵
mgon sum dang / rjes su⁶ dpag pa dang / yid ches pa'i lung
las rab tu grags pa'i dpe 'di dag gis shes par bya ste /

ji ltar me long rab phyis la //⁷ [57a]
bzhin gyi gzugs brnyan dmigs pa bzhin // [57b]
me long nang du gzugs brnyan yang // [57c]
'phos pa yod pa ma yin nyid // [57d]

de nyid kyi phyir gsungs pa / 'di lta ste / rab tu phyis
<P 61a> pa'i me long gi dkyil 'khor la bzhin gyi gzugs brnyan
snang ba yang bzhin me long gi dkyil 'khor nang du ma 'phos
mod kyi / rgyu dang rkyen ma tshang ba med pa'i phyir bzhin
du mgon pa yang yod do // de bzhin du 'ga' yang 'di nas shi
'phos pa yang med la / pha rol tu skyes pa yang med mod kyi
/⁸ rgyu dang rkyen ma tshang ba med pa'i phyir las kyi 'bras

¹³ CGNP ba 'am; D ba'am.
¹⁴ N omits /.
¹ GNP omit ngo.
² P omits /.
³ N mad. Printing error.
⁴ P gyi. Printing error.
⁵ GNP ba.
⁶ G rjesu.
⁷ NP omit the second /; P omits the second / in each pāda
of [57].
⁸ N //.
bur mngon pa yang yod do\(^{1}\) //

d\(\text{e dag phan tshun rtog med cing} \ //^{2} [58a]
byed pa po dang las\(^{3}\) rnam spangs\(^{4}\) // [58b]
de bzhin skye ba snang ba ni // [58c]
sngon 'phel bya ba'i rim pa las\(^{5}\) // [58d]

d\(\text{e dag ces bya ba ni / bzhin dang me long ngo} //
phan tshun zhes bya ba ni\(^{6}\) gcig la gcig go \ //^{7}
rtog med ces bya ba ni rnam par rtog pa med pa'o //\(^{8}\)

byed pa <G 70b> po dang las rnam spangs //\(^{9}\) [58b]

zhes bya ba ni \ //^{10} de la byed pa po dang las med do\(^{11}\) //
chad par mi 'gyur ram zhe na //\(^{12}\)

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\(^{1}\)N yodo.

\(^{2}\)P omits the second / in each p\(\text{ad}a\) of [58].

\(^{3}\)C lam (printing error); P las with sa subscribed and abbreviated (end of line).

\(^{4}\)P spongs. Printing error.

\(^{5}\)N las with sa subscribed and abbreviated (end of line).

\(^{6}\)CD ni; GP ni //; N ni //.

\(^{7}\)CGNP omit the first //.

\(^{8}\)P omits the second //.

\(^{9}\)P omits the second //.

\(^{10}\)N //.

\(^{11}\)G medo.

\(^{12}\)GNP omit the second //.
de bzhin skye ba snang ba ni //¹ [58c]

zhes smos so² //

ji <N 56a> ltar byed pa med pa'i bya ba dang las su 'gyur zhe na / smras pa /

sngon 'phel bya ba'i rim las so // [58d]

ji ltar zla ba ring gnas pa //³ [59a]
chu snod chung ngu'i nang du ni // [59b]

snang ste 'phos pa'ang⁴ ma yin la⁵ // [59c]
bya ba dang ni las kyang yod // [59d]

de nyid kyi phyir bka' stsal pa /⁶ dper na zla ba' i dkyil 'khor ni dpag tshad bzhi khri nyis⁷ stong na gnas te / 'on kyang snod⁸ chung ngu chus gang bar⁹ zla ba' i dkyil 'khor gyi gzugs brnyan snang yang¹⁰ zla ba' i dkyil 'khor ni gnas de na ma <C 51a> 'phos te / 'on kyang snod chung ngu¹¹ chus gang

¹GNP omit //.
²G smoso.
³P omits the second / in pādas [59acd].
⁴CDGN pa'ang; P pa 'ang.
⁵CD yin la; G yino; NP yin no.
⁶GNP omit //.
⁷GNP nyi.
⁸P sned. Printing error.
⁹N ba'i. Printing error.
¹⁰GNP omit yang. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹¹GNP omit ngu. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
ba'i nang du snang ste / rgyu dang rkyen ma tshang ba med pa'i phyir zla ba'i gzugs brnyan mngon pa yang <D 49b> yod do //

de bzhin du 'di nas su yang shi 'phos pa dang / ma skyes mod kyi rgyu dang rkyen rnams ma tshang ba med pa'i phyir las kyi 'bras bur mngon pa yang yod do¹ // yang dper na me ni rgyu ma tshang na mi 'bar gyi rgyu dang rkyen tshogs pa las 'bar ro // de bzhin du bdag po med pa'i chos 'dzin pa med pa phan tshun gyi rkyen can ma'i mtshan nyid <P 61b> kyi rang bzhin dag la rgyu dang rkyen ma tshang ba med pa'i phyir skye ba'i gnas nying mtshams² sbyor ba ma'i mngal de dang der sa bon rnam par shes pa las dang nyon mongs pa rnams kyis bskyed pa'i ming dang gzugs kyi myu gu mngon par 'grub po³ //

phyi yi las dang bya ba rgyu // [61c]
de ni btags⁴ pa'i bdag nyid do⁵ // [61d]

de la phyi'i⁶ rten cing 'brel par 'byung ba'i bya ba dang <G 71a> las su⁷ rnam par gzhag⁸ pa ni btags pa'i bdag nyid du shes par bya'o //

de bzhin gzhan dbang nang gi ste //⁹ [62a]

¹G yodo.
²GNP mtsham.
³GN bo.
⁴GNP rtags. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁵GN nyido.
⁶P phyir. Printing error.
⁷N lasu.
⁸GNP bzhag.
⁹P omits the second /. 
rnam shes lnga po 'byung ba'o // [62b]

de la gzhan gyi dbang gi rten cing 'brel par 'byung ba'i mtshan¹ nyid ni nang gi ste / dbang po lnga dang / yul gyi rnam par rig pa snang ba'i rnam pa can du rig par bya'o //

brtag bya min phyir don dam ni //² [62c]
yongs su³ grub par 'dod pa yin // [62d]

gang brtag pa dang gzhan gyi dbang gi bdag nyid kyi rnam pa'i rnam par rig pa snang <N 56b> ba'i rnam par dang bral ba la rnam par rtog⁴ pa med pa shin tu yongs su⁵ dag pa / chu'i khams dang / gser dang / nam mkha'⁶ lta bur yongs su⁷ dag pa / nyon mongs pa dang shes bya'i sgrib pa'i ngo bo yongs su⁸ dag pa / zla ba shar ba lta bur yon tan bsam⁹ gyis mi khyab pa /¹⁰ gzhal de med pa'i 'od zer snang ba'i bdag nyid can 'phos pa med pa / sms can thams 'cad kyi don lhun gyis grub par rgyun mi 'chad par mdzad pa / thog ma dang dbus dang¹¹ tha

¹N mtshan with na written below the line (end of line).
²P omits the second / in pādas [62cd].
³GN yongsu.
⁴N brtag. Printing error.
⁵GN yongsu.
⁶GN namkha'.
⁷GN yongsu.
⁸GN yongsu.
⁹G bsam.
¹⁰GNP omit /.
¹¹GNP add /.
ma dang bral ba / khams gsum las¹ yang dag par 'das pa / dri
ma dang bral ba / dri ma med pa / dri ma spangs pa'i ngo bo
//² so so rang gis rtog pa'i spyod yul gyi bdag nyid lus dang
/ ngag dang / yid kyi sa <C 51b> las yang dag par 'das pa /
so so rang gis rig pa / gzhan la rag ma las pa / gzugs sna
tshogs kyi nor bu rin po che'i rgyal po lta bu ste / bla na
med pa'i chos kyi sku zhes bya'o //

rgyu dang rkyen dang ldan skye ba //³ [63a]
nam yang rnam gnyis shes <P 62a> par bya⁴ [63b] <D 50a>
byed pa po la sogs pas⁵ dben // [63c]
gsog <G 71b> gsob stong sogs snying po med //⁶ [63d]

de nyid kyi phyir de la nang gi rten cing 'brel par
'byung ba rgyu lngar blta ste zhes bya ba gsungs so⁷ // gang⁸
zhe na / gsungs pa ⁄⁹ rtag par ma yin te / gang gi phyir tha
ma 'chi ba'i phung po rnam kyang¹⁰ gzhan la / skye ba'i char
gtogs pa rnam kyang gzhan te / tha ma 'chi ba'i phung po gang

¹P las with sa subscribed and abbreviated (end of line).
²GN omit the second //, which does seem superfluous.
³P omits the second //.
⁴D bya; CGN bya //; P bya //.
⁵GNP pa.
⁶P omits the second //.
⁷GN gsungso.
⁸G adds gang zha na / gsangs // (scribal error) before
gang.
⁹GNP omit //.
¹⁰GNP omit kyang. Scribal error copied from the 'Phying-
ba sTag-rtses Tanjur.
yin pa de nyid skye ba'i char gtogs pa^1 nams ma yin no^2 //
skyed par byed pa'i rgyu gang yin pa de nyid 'jig par byed pa
yin la / 'jig par byed pa'i rgyu gang yin pa de nyid kyang
skyed par byed pa yin par 'gyur du 'ong^3 bas tha ma 'chi ba'i
phung po nams kyang 'gags la /^4 skye ba'i char gtogs^5 pa'i
phung po nams kyang 'byung bas de'i phyir rtag par ma yin
no^6 //

tha ma 'chi ba'i phung po nams sngon 'gags pa las ma
yin zhes bya ba ni 'gags nas yun ring du lon pa las ma yin pa
/^7 skye ba'i char gtogs pa zhes bya ba ni skye <N 57a> ba'i
cha la brten pas na skye ba'i cha la^8 gttogs pa ste / phung po
nams 'byung bar 'gyur ba'o // tha ma 'chi ba ma 'gags pa kho
nar skye ba'i char^9 gttogs^10 pa'i phung po dag 'byung bar 'gyur
na mi rung bas bka' stsal pa / tha ma 'chi ba'i phung po nams
kyang 'gags^11 la /^12 de nyid kyi tshe skye ba'i char gttogs

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^1N adds /.
^2G yino.
^3P 'ong is illegible.
^4GNP omit /.
^5N gttogs has sa subscribed and abbreviated (end of line).
^6N yino.
^7CD pa /; GNP pa'o //.
^8CD cha la; GNP char.
^9GNP omit skye ba'i char. Scribal error copied from the
'Phying-ba sTag-rtse Tanjur.
^10GNP rttogs. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
^11GNP 'gag. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
^12P //.
pa'i phung po rnams srang mda'i mthon⁴ dman bzhin du 'byung bar 'gyur te /² de'i phyir chad par ma yin no //

sems can gyi ris mi 'dra ba nas skal pa mnyam pa'i skye bar skye ba gzhan mngon par 'grub pas de'i phyir <G 72a> 'pho bar ma yin no //

las chung ngu byas pas 'bras bu chen po'i rnam par smin pa³ myong ste / de'i phyir rgyu⁴ chung ngu las 'bras bu chen po mngon par 'grub bo⁵ //⁶

ji ltar myong bar 'gyur ba'i las bsags pa de lta bu myong bar 'gyur ba'i <C 52a> rnam par <P 62b> smin pa myong bas de'i phyir de dang 'dra ba'i rgyud du'o //

gang gis rten cing 'brel par 'byung ba 'di la yang dag pa'i shes rab kyis de ltar yang dag pa ji lta ba bzhin du / rtag par rgyun du⁷ srog med pa dang / ji lta bu nyid dang / ma nor ba nyid⁸ dang / ma skyes pa dang / ma byung ba dang / ma byas pa dang / 'dus ma byas pa dang / thogs⁹ pa med pa dang / dmigs¹⁰ pa med pa dang / zhi ba dang /¹¹ mi 'phrogs pa dang

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¹GNP mtho.
²G adds de'i phyir te /. Scribal error.
³N pa below the line.
⁴GNP omit rgyu. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁵C 'grub po; DGP 'grub bo; N 'grubo.
⁶GNP omit //.
⁷N tu.
⁸GNP omit nyid.
⁹G thogs has sa subscribed and abbreviated.
¹⁰G dmigs (gs is indicated by log (reverse) da).
¹¹G dang / has final nga and / below the line.
yang dag pa'i zhes bya ba ni phyin ci ma log pa'i 'o /
shes rab kyi5 zhes bya ba ni 'jig rten las 'das pa'i
shes rab kyi so6 //
yang dag pa ji lta ba bzhin du zhes bya ba ni de kho na
nyid ji lta bar ro /
rtag par rgyun du7 zhes bya ba ni dus thams cad du rgyun
mi8 'chad par ro //
srog med pa zhes bya ba <N 57b> ni srog dang byed pa la
sogs pa dang bral ba'i phyir srog med pa'o //
ma skyes pa zhes bya ba ni skye ba dang bral ba'i phyir
ro9 //
ma byung ba zhes bya ba ni <G 72b> gnas pa dang bral ba'i
phyir ro10 //

1 GNP omit /.
2 P bar.
3 N bar.
4 CD pa'i 'o; GNP pa'o.
5 GNP kyi. Scribal error copied from the 'Phying-ba sTag-
rtse Tanjur.
6 GN kyi so.
7 GNP tu.
8 CGNP omit /.
9 N phyiro.
10 GN phyiro.
ma byas pa zhes bya ba ni byed pa po med pa'i phyir ro¹

'dus ma byas pa zhes bya ba ni 'dus byas kyi mtshan nyid
dang bral ba'i phyir ro²

thogs pa med pa zhes bya ba ni sgrig pa dang bral ba'i
phyir ro³

dmigs pa med pa zhes bya ba ni dmigs par bya ba dang⁴
dmigs par byed pa dang bral ba'i phyir ro⁵

zhi ba zhis⁷ bya ba ni zhi ba nyid kyi phyir ro⁸

'jigs pa med pa zhes bya ba ni skye ba la sogs pa'i 'jigs
pa dang bral ba'i phyir ro⁹

mi 'phrogs¹⁰ pa zhes bya ba ni nyon mongs pa'i gzhan <p
63a> dbang dang bral ba'i phyir ro¹¹

mi zad pa zhes bya ba ni rtag tu rnam par gnas pa'i phyir
ro¹²

rmam par zhi ba ma yin zhes bya ba ni gcig tu zhi ba'i

¹GN phyiro.
²GN phyiro.
³GN phyiro.
⁴G omits dmigs par bya ba dang (scribal error); N adds /
⁵GN phyiro.
⁶GP omit //.
⁷CGNP zhes; D zhis (printing error).
⁸G phyiro.
⁹G phyiro.
¹⁰GNP 'phrog.
¹¹GN phyiro.
¹²G phyiro.
bgrod pa dang bral ba'i phyir ro\(^1\) //
med pa zhes bya ba ni phung po las gud na gzhan med pa'i phyir ro\(^2\) //
  gsog ces bya ba ni grol \(<C \, 52b>\) ba'i bdag\(^3\) lcags thur lta bu gcig pur\(^4\) med pa'i phyir ro\(^5\) //
  gsob ces bya ba ni nang na 'dus pa'i ngo bo\(^6\) bdag gi rdzas med pa'i phyir ro\(^7\) //
  snying po med pa zhes bya ba ni 'phro ba'i bdag nyid med pa'i phyir ro\(^8\) //
  nad ces bya ba ni nad kyi bdag nyid phung po las gud na med pa'i phyir ro //
  'bras zhes bya ba ni phung po las ma gtogs pa gnod par\(^9\)
byed pa gzhan med pa'i phyir ro\(^10\) //
  sdig pa zhes bya ba ni las dang nyon mongs pa las gud na gnod pa'i ngo bo gzhan med pa'i phyir ro\(^11\) //
  mi rtag pa zhes bya ba ni skyes ma thag tu 'jig pa ste

\(^1\)GN phyiro.
\(^2\)GN phyiro.
\(^3\)GNP omit bdag.
\(^4\)CD pur; G pu; N bu; P pu (or bu) is illegible.
\(^5\)G phyiro.
\(^6\)GNP bo'i.
\(^7\)G phyiro.
\(^8\)N phyiro.
\(^9\)G par with ra written below the line.
\(^10\)G phyiro.
\(^11\)G phyiro.
/ phung^1 po las <D 51a> gud na gzhan med pa'i phyir ro^2 //
   sdug bsngal zhes bya ba ni 'du byed dang 'gyur ba'i sdug
bsngal las gud na med pa'i phyir ro^3 //
   stong pa zhes bya <G 73a> ba ni brtags pa'ingo bo nyid
yang dag pa ma yin pa'i kun tu^4 rtog pa las gud na med pa'i
phyir ro^5 //
   bdag med pa zhes bya ba ni phung po las ma gtogs pa bdag
   gi rdzas med pa'i phyir ro^6 //

   byed pa po <N 58a> la sogs pas dben //^7 [63c]
   gsob gsog stong sogs snying po med // [63d]

de ltar shes rab kyis mthong gang // [64a]
   ci cir ci ltar gang du cis // [64b]
   snyam pa'i rtog smra sogs spangs pa // [64c]

   yon tan mtha' yas bsam mi khyab // [67c]
   zhi ba chos kyi rang bzhin sku // [67d]

   de bzhin nyid kyi phyir de ni //^8 sngon gyi mtha' la mi

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^1 P adds a second phung. Printing error.
^2 GN phyiro.
^3 GN phyiro.
^4 GNP omit tu.
^5 G phyiro.
^6 G phyiro.
^7 P omits the second / in [63c-64c] and [67c].
^8 P omits the second /.
rtog go¹ //² zhes gsungs te / ci bdag 'das pa'i dus na byung bar 'gyur ram snyam pa'i rmongs pa 'di la mi skye'o // ma rmongs pa la ye shes skye ba'i phyir bdag 'das pa'i dus na mi³ 'di lta bur 'gyur ram⁴ snyam pa la sogṣ⁵ <P 63b> pa dang / bdag lha'am⁶ / sha za'am⁷ / bde bar gnas pa'am⁸ / sdu gbsngal bar gnas pa cir 'gyur ram⁹ snyam pa'i rmongs pa med pa nyid do¹⁰ // bdag bde 'gro'am¹¹ / ngan 'gro¹²'am / yun ring ba'am¹³ / yun thung ba ji ltar 'gyur snyam pa'i rmongs pa yang med pa nyid do¹⁴ //

ma 'ongs pa'i mtha' la mi rtog ste / ci ma 'ongs pa'i dus na 'byung bar 'gyur ram snyam pa dang¹⁵ / 'on te 'byung bar mi 'gyur snyam pa'i rmongs pa yang 'di la med pa nyid do¹⁶

¹G rtogo.
²GNP omit //.
³GNP ming. Probable scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁴GNP omit ram.
⁵P sogṣ has the final sa subscribed and abbreviated.
⁶CGNP lha 'am; D lha'am.
⁷CGNP za 'am; D za'am.
⁸CGNP pa 'am; D pa'am.
⁹GNP omit ram.
¹⁰N nyido.
¹¹CGP 'gro 'am; DN 'gro'am.
¹²CGNP 'gro 'am; D 'gro'am.
¹³CGP ba 'am; D ba'am; N pa'am.
¹⁴GN nyido.
¹⁵GNP pa 'am.
¹⁶G nyido.
//1 ma 'ongs pa'i dus na cir 'gyur snyam pa ma 'ongs pa'i dus na lha'am //2/ sha za'am //3/ mi cir 'gyur snyam pa'i rmongs pa yang 'di la mi 'byung ba nyid do //4/ bde ba'am //5/ <C 53a> sbug bsgal ba'am //6/ gzung bsang ba'am //7/ gzung ngan //8/ pa ji ltar 'gyur snyam pa'i //9/ rmongs pa yang 'di la <G 73b> med do //10//11
nang la yang mi rtog go //12/ zhes bya ba ni nang la rmongs //13
par mi 'gyur ba ste // 'di ci zhig ces bya ba ni bdog //14/ gam bdog med snyam pa'o // 'di ji //15/ lta bu zhig ces bya ba ci gzung can nam //16/ 'on te gzung can ma yin pa zhig snyam pa'i rmongs pa yang 'di la mi 'byung ngo //17// ci zhig yod ces bya

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1 N omits //.

2 CGNP lha 'am; D lha'am.

3 CGNP za 'am; D za'am.

4 CDP nyid do; G nyido; N nyid (printing error).

5 CGNP ba 'am; D ba'am.

6 CGNP ba 'am; D ba'am.

7 CGNP ba 'am; D ba'am.

8 P ngam. Printing error.

9 P pa'a. Printing error.

10 GN medo.

11 G omits the second //.

12 CDP rtog go; G rtogo; N rtogs go (printing error).

13 GNP rtogs. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.

14 N bdog. Printing error.

15 GNP ci.

16 P //.

17 G 'byungo.
ba ni¹ legs² par byas pa'i las byas pa'am³ / nyes par byas pa⁴
las byas pa snyang pa'i rmongs pa⁵ yang 'di la mi skye'o // <D
51b> sems can 'di lha'i 'gro ba'am⁶ / mi'i 'gro ba gang nas
'ongs te⁷ 'di nas shi 'phos nas lha rnams sam mi rnams sam /
dmyal ba'am⁸ / yi dags dang / dud 'gro⁹ gang du¹⁰ 'gro bar
'gyur snyam pa'i rmongs pa <N 58b> yang 'di la mi 'byung ngo¹¹
//

'jig rten na dge sbyong¹² ngam / bram ze dag gi lta¹³ bar
gyur pa¹⁴ tha dad pa¹⁵ gang dag yod par 'gyur ba zhes bya ba¹⁶

¹GNP omit ni. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.

²P logs. Printing error.

³CNP pa 'am; DG pa'am.

⁴G pa'a. Scribal error.

⁵P adds /.

⁶CGNP ba 'am; D ba'am.

⁷GNP de. Scribal error copied from the 'Phying-ba stTag-
rtse Tanjur.

⁸C ba 'am; D ba'am; GNP ba dang.

⁹P dgro. Printing error.

¹⁰P da. Printing error.

¹¹N 'byungo.

¹²GNP slong. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.

¹³GNP bIta. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.

¹⁴P ba.

¹⁵GNP add gang dad pa. Scribal error copied from the
'Phying-ba stTag-rtse Tanjur.

¹⁶CD zhes bya ba; GNP las byas. GNP have a scribal error
la lta bar gyur pa zhes bya ba ni lta ba'i gnas so¹ //
tha dad pa zhes bya ba so so ba'o² //
'di lta ste zhes pa³ ni bstan pa'i phyir ro⁴ //
bdag tu smra <P 64a> ba dang ldan pa zhes bya ba ni phung
po las ma gtogs par bdag med de / ma dpyad par bdag dang bdag
gi zhes bya ba'i ngo bor bdag tu 'dzin pa dang ldan pa'i phyir
bdag tu smra ba dang ldan pa zhes gsungs te⁵ / phyin ci log
du⁶ 'dzin pas kun nas bslang ba'i⁷ phyir ro⁸ //
gang zag tu smra ba⁹ dang ldan pa zhes bya ba la sogs pa
ni yang 'gro ba'i phyir gang zag ces bya ba phung po las ma
gtogs pa gang 'jig rten 'di spangs nas¹⁰ 'jig rten pha rol
du¹¹ 'gro ba'am¹² / 'jig rten pha rol spangs nas¹³ 'jig rten
<G 74a> 'dir 'ongs pa yod pa ma yin pas 'dzin pa¹⁴ dang /¹⁵

copied from the 'Phying-ba sTag-rtse Tanjur.

¹GN gnsa.
²GNP pa'o.
³CD pa; GNP bya ba.
⁴G phyiro.
⁵N gsungssta. Printing error.
⁶CGNP tu.
⁷CD bslang ba'i; GNP bslangs pa'i.
⁸G phyiro.
⁹CD smra ba; GNP smras pa. GNP have a scribal error
copied from the 'Phying-ba sTag-rtse Tanjur.
¹⁰GN na. Scribal and printing error.
¹¹CGNP tu.
¹²CGNP ba 'am; D ba'am.
¹³N nas has sa subscribed and abbreviated (end of line).
¹⁴P pa is illegible.
ngan pa phyin ci log gi 'dzin¹ pa zhes gsungs so² //

dge mtshan dang bkra shis su ldan pa zhes bya ba la /
dge mtshan ni 'jig rten³ bzo'i gnas⁴ dang / rig pa'i gnas rnam
pa sna tshogs gang dag yin pa dga' ston dang⁵ / bag ma gtong
ba dang / bag ma <C 53b> len pa dang / 'thab mo⁶ dang / g.yul
dang / skyed moes tshal dang / chu klung dang / rgya mtsho dang
/ ri dang / tshal dang / 'phags pa'i gzhan de dang⁷ de dag tu
'gro ba dang / lta ba dang / 'pho ba dang / 'jug pa dang /
gnas pa'i rjes su⁸ dga' ba rtse⁹ ba'i bde¹⁰ ba myong ba'i gar
dang / glu dang / tshig tu smra ba dang / rgyug pa dang /
mchong ba¹¹ dang / char¹² dang / skyes pa dang / bud med dang
/ khye'u dang / bu mor 'gyed pa'i gtam dang / rtsod pa dang
/ lde'u brjod pa dang / glang po che dang¹³ / rta la sog.s pa
'thab pa dang / rtswa dūr ba¹⁴ dang / zho dang / gi'u wang¹⁵

¹⁵ GNP omit dang /.
¹CD 'dzin; GNP 'jig rten.
²GN gsungso.
³GNP add na.
⁴P gnas is illegible.
⁵P ston dang is illegible.
⁶N mo is illegible.
⁷GNP add /; P de dang is illegible.
⁸GN rjesu.
⁹GNP rtswa. Scribal error copied from the 'Phying-ba
stag-rtse Tanjur.
¹⁰P bde is illegible.
¹¹C mchod pa (printing error); DGNP mchong ba.
¹²CGP tshar.
¹³P che dang is illegible.
¹⁴CD rtswa dūr ba; GP rtswa dūrba pa; N rtswa dūr da
dang / zhiṅg¹ gzhol dang / tho ba dang / me tog dang / 'bras bu dang / bum pa dang / dung dang / nya la sogs pa dang / bram ze dang / khyu mchod dang / zla ba dang / ngyi ma dang / gza' dang / skar ma <D 52a> dang / rgyu skar dang / <N 59a> yud tsam dang / sbyor ba dang / byed pa la sogs pa ste² lta smkhan la sogs pa bdag nyid dang dag pa tshol ba dang / phyin ci log rnam pa du <P 64b> ma'i 'phyang thag³ la 'ju zhiṅg⁴ lam ma yin pa la lam du 'du shes pa dang / ma dag pa la dag par 'du shes pa dang / ma grol ba la grol bar 'du shes pas 'gro ba drug gi 'khor lOR zhugs pa'i blo gros can 'gro ba dang 'gro bar gyur pa rnam s ni 'khor ba kho na'i <G 74b> rjes su⁵ 'brang gi /⁶ mya ngan las 'das pa'i⁷ ni ma yin no zhes de dag⁸ yang dag pa'i shes rab kyis mthong ba na⁹ phyin ci log rnam pa bzhi dang bral ba'i phyir rtsa ba nas bcad de /¹⁰ de mi snang bar gyur cing spangs pa yin pas yongs su¹¹ shes nas rtsa ba nas

(printing error).

¹⁵CD gi'u wang; GN ghi waṃ; P ghe waṃ (printing error).

¹GNF zhi. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

²P ste is illegible.

³C theg. Printing error.

⁴CD zhiṅg; GP zhiṅg /; N ning / (printing error).

⁵GNF rjesu.

⁶GNF omit /.

⁷CD pa'i; GNF pa yi.

⁸GNF lta smkhan. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

⁹GP ni. Scribal and printing error.

¹⁰N //.

¹¹GNF yongsu.
bcd de / shing ta¹ la'i mgo bzhin mi snang ba'i rang bzhin
du² phyis mi skye mi 'gag pa'i chos su³ 'gyur ro⁴ zhes bya'o
//⁵
de nyid kyi phyir smras pa /⁶
de bzhin 'di nas 'chi 'pho ba //⁷ [65a]
'ga' med 'gro bar skyes pa'ang⁸ snang // [65b]
de nyid kyi phyir dpe brjod pa //⁹
ji ltar bud shing dang 'brel ba¹⁰ // [65c]
me yi rgyun ni 'jug 'gyur gyi // [65d]
rgyu ni ma tshang gyur pa las // [66a]
me¹¹ yi¹² rjes su¹³ 'jug pa min // [66b]

¹GNP tā.
²GP dus; N is illegible. Scribal error copied from the
'Phying-ba sTag-rtse Tanjur.
³GNchosu.
⁴GN 'gyuro.
⁵N omits the second /.
⁶G //.
⁷P omits the second / in each pāda of [65].
⁸CDGP pa'ang; N pa 'ang.
⁹P omits the second /.
¹⁰CN pa.
¹¹N mi. Printing error.
¹²GNP yis. See ŠK translation and notes.
¹³GN rjesu.
de bzhin zhes bya ba ni ji ltar zla ba'i gzugs thag ring po na gnas nas kyang chu'i\textsuperscript{1} snod chung ngu 'am / chu dang til mar gyi snod chen po dang / du ma dag tu yang snang ba zla ba'i gzugs 'phos pa'am\textsuperscript{2} / du ma nyid kyang med mod kyi / 'on kyang chu'i snod du\textsuperscript{3} ma dag tu snang ngo\textsuperscript{4} / de bzhin du 'di nas <C 54a> 'ga' yang shi 'phos\textsuperscript{6} pa yang\textsuperscript{7} med / song ba yang med / 'ong ba yang med / rgyu dang rkyen ma\textsuperscript{8} tshang ba med pa'i shi 'phos pa dang / song\textsuperscript{9} ba dang / 'ong ba dang\textsuperscript{10} snang ba de bzhin du chu snod dang 'dra ba sans can gyi rgyud 'gro ba'i gnas gzhon rnam pa du ma tha dad pas sans zla ba'i gzugs brnyan skye bar 'gyur ro\textsuperscript{11} /'

rgyu dang rkyen rnams ma tshang ba med pa'i phyir zhes bya ba ni dge ba dang / mi dge ba dang / mi g.yo ba la sogs pa'i rgyu ji ltar 'phangs pa der snang ba'i rnam pa can gyi rnam par rig pa 'byung <N 59b> ste / bdag dang <P 65a> bdag gi dang bral ba'i dngos po <G 74a> thams cad la rten cing 'brel par 'byung ba'i rim pa rtogs par bya'o //

\textsuperscript{1}CD chu'i; GNP chu yi.
\textsuperscript{2}CGNP pa 'am; D pa'am.
\textsuperscript{3}N snodu.
\textsuperscript{4}GN snango.
\textsuperscript{5}P omits the second /.
\textsuperscript{6}N 'phos has sa written below the line.
\textsuperscript{7}N yang has nga written below the line.
\textsuperscript{8}GNP omit ma. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\textsuperscript{9}N song is illegible.
\textsuperscript{10}GNP add /.
\textsuperscript{11}GN 'gyuro.
\textsuperscript{12}G omits //.
rgyun\(^1\) mi 'chad pa'i dpe brjod\(^2\) /

ji ltar bud shing dang 'brel na //\(^3\) [65c]
me yi rgyun\(^4\) ni 'jug 'gyur gyi // [65d]

las dang nyon mongs pas bsgos\(^5\) pa'i sems kyi rgyud me'i
rgyun dang 'dra ba'i <D 52b> bud shing ni las dang nyon mongs
pa kho na yin par brtag ste / ji ltar me dud\(^6\) shing rgyur byas
nas 'bar ba rgyun mi\(^7\) 'chad la / bud shing med na rgyun 'chad
par 'gyur ba de bzhin\(^8\) du 'dir yang las dang nyon mongs pa'i
bud shing bcad\(^9\) de / kun nas nyon mongs pa'i\(^10\) kun gzhi rnam
par shes pa'i sa bon gyi rgyun ye shes kyi me dang phrad pas
bsregs\(^11\) na\(^12\) rgyu 'gag\(^13\) pa'i phyir 'bras bu mi 'byung ngo\(^14\)

\(^1\)CD rgyun; GNP rgyu ni. GNP have a scribal error copied
from the 'Phying-ba sTag-rtse Tanjur.

\(^2\)GNP add pa, which is preferable.

\(^3\)P omits the second / in pādas [65cd].

\(^4\)GNP rgyu. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.

\(^5\)GNP bsgom. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.

\(^6\)CGNP bud; D dud (printing error).

\(^7\)CDGP rgyun mi; N rgyum ni (printing error).

\(^8\)de bzhin: the first two syllables of [66c].

\(^9\)GNP bshad. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.

\(^10\)kun nas nyon mongs pa'i: last five syllables of [66c].

\(^11\)GNP sregs.

\(^12\)sa bon gyi rgyun ye shes kyi me dang phrad pas bsregs
na is a paraphrase of [66d].

\(^13\)GNP 'gags.
de nyid kyi phyir bka' stsal pa / dge slong ngam bram ze
gang dag yod pa 'di lta ste' zhes bya ba ni 'di las phyi rol
pa rnams so' //

'jig rten na zhes bya ba ni 'jig rten 'jig cing 'jig cing
'gro ba'i don te' / 'jig pa'i phyir 'jig rten pas' zhig par
'gyur ba zhes bya ba'i tha tshig go' //

ltä bar gyur pa zhes bya ba ni' lta ba'^ dang mthong ba
ste phyin ci log gi bstan boos nyan pa dang' / sms pa la
sogs pa'i log pa'i shes pa 'byung ba'i phyir log pa'i shes
pa ni lta' ba zhes bya'o //

tha dad pa ni so so ba'o //

---

14 G 'byungo.

1G adds da nyad kya phyir 'bras ba ma 'byang nga //; P
omits the second //. rgyu 'gag pa'i phyir 'bras bu mi 'byung
ngo // is a paraphrase of [67a].

2This SS quotation is repeated here but this time even
CD have dge slong instead of dge sbyong as before; GNP add //.

3GN rnams.

4P de. Printing error.

5CDGN pas; P pa sa (misplaced tsheg).

6GNP omit the first /; G adds lta bar gyur pa zhes bya
ba'i tha tshig go / (scribal error).

7G adds blta ba'i gnas'o //; NP add blta ba'i gnas so //.

8GNP add zhes bya ba.

9P nyan pa dang is illegible.

10P sms pa is illegible.

11G sogs has sa subscribed and abbreviated (end of line).

12GNP pa.

13GNP blta.
'di lta ste /¹ bdag tu smra ba dang ldan pa zhes bya ba la sogṣ pa ni nye bar len pa'i phung po gzugs dang /² tshor ba dang / 'du shes dang /³ 'du <G 75b> byed dang / rnam par shes pa zhes bya ba⁴ bdag dang bdag gi dang bral ba dag la bdag nyid du yang dag lta ba'i shes rab nyon mongs pa <C 54b> can gang yin pa de ni⁵ lta ba zhes bya'o // 

¹jig tshogs dang /⁶ mtha' dang / lta ba dang / tshul khrims dang / brtul zhugs dang / log <P 65b> par lta ba sgon du 'gro ba'i shes rab ngan⁷ pa ma rig pa dang mtshungs par ldan pa'i phyir lta ba zhes⁸ bya ba <N 60a> de dang / ma rig pa sgon du 'gro ba'i 'dod chags dang / khong khro ba dang / nga rgyal dang / ma rig pa dang / lta ba dang / the tshom dang / nye ba'i nyon mongs pa mtshungs par ldan pa dang / lta ba⁹ ma yin pa'i mtshan nyid khams kyi rnam pa dang¹⁰ bye brag gi¹¹ thad pad pa ma gtogs nas / kun nas nyon mongs pa'i¹² kun gzhi rnam par shes pa la bag chags su¹³ gnas pa de'i rnam pa can

¹GPN omit ./
²GPN omit ./
³GP omit ./
⁴GPN add ./
⁵GPN add yang dag.
⁶GPN omit ./
⁷P ngam. Printing error.
⁸P zhis. Printing error.
⁹CD lta ba; GPN ldan pa. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
¹⁰GPN add ./
¹¹GPN gis.
¹²Is this kun nas nyon mongs pa'i part of [66c]?
¹³GN chagsu.
gyi rnam par shes pa snang ba gsos pa rnams thog ma nyid du¹
'jig rten las 'das pa'i lam la² bstan³ te / 'phags pa'i bden pa bzhí⁴ bsgom pa goms pa'i rim gyis⁵ sdug bsngal dang / kun 'byung dang / 'gog pa dang / lam mthong ba dang / bsgom pa dang / rnam par grol ba <D 53a> dang /⁶ khyad par dang / bar chad med pas spangs pa mngon du byas pa dang / gang yang byang chub kyi⁷ phyogs kyi⁸ chos sum cu rtsa⁹ bdun dang / dran pa¹⁰ nye bar gzhag¹¹ pa dang / yang dag par spong ba dang / rdzu 'phrul gyi rkang pa dang / dbang po dang / stobs dang / byang chub kyi yan lag dang / lam dang / rten cing 'brel par¹² 'byung ba dang / bsam gtan dang / gzugs med pa dang /¹³ tshad med pa dang / rjes su¹⁴ dran pa drug la sogs pa <G 76a> dang / chos dang /¹⁵ gang zag la bdag med pa dang / byang chub kyi

¹G nyidu.
²GPN omit la.
³CD bstan; GP bsten; N brten.
⁴P gzhi. Printing error.
⁵N gyi. Printing error.
⁶C omits /.
⁷P gyi. Printing error.
⁸G omits phyogs kyi. Scribal error.
⁹G rtsa is very condensed.
¹⁰N ba.
¹¹GPN bzhag.
¹²P bar.
¹³N omits /.
¹⁴GN rjesu.
¹⁵GPN omit /.
sems bsgom pa dang / ting nge¹ 'dzin dang / gzungs dang / dad pa dang /² brtson 'grus dang / ting nge³ 'dzin pa⁴ dang / shes rab dang / sa dang / dbang dang / mngon par shes pa dang / ye shes dang / pha rol tu phyin pa dang / rnam par gro l ba'i sgo dang / bzod pa bsgom pa la sogs pa'i rim gyis 'jig rten las 'das pa'i lam gyi rjes su⁵ 'gro bas / mos pas <P 66a> spyd pa la rab tu gnas shing nges par 'byung ba rab tu sbyor ba mngon sum du byas pa las⁶ dbang po dang / stobs dang / mi 'jigs pa dang / ma 'dres pa dang / so sor rig pa⁷ dang / dpe byad dang / skyes bu chen po'i mtshan dang / rdzu 'phrul gyi rkang pa la sogs pa bsgom pa yongs su⁸ rdzogs nas bla na <N 60b> med pa yang dag par rdzogs pa'i rjes su⁹ rtogs pa las zhi gnas dang / lhag <C 55a> mthong gi rjes su¹⁰ mthun pa mnyam pa nyid du gyur pa¹¹ /

yon tan mtha' yas bsam mi khyab // [67c]
zhī ba chos kyi rang bzhin sku //¹² [67d]

¹CDG ting nge; N tinge; P ding nge (printing error).
²N omits /.
³N tinge.
⁴N pa above the line.
⁵GN rjesu.
⁶GNP la.
⁷CDGP rig pa; N rigs (printing error).
⁸GN yongsu.
⁹GN rjesu.
¹⁰GN rjesu.
¹¹C ba.
¹²GNP add thob ste.
thog ma dbus dang mtha' bral ba // 1 [68a]
rtogs 2 nas 3 sangs rgyas 4 go 'phang thob // 5 [68b]

ces bya'o //
de la gzugs kyi phung po zhes 6 bya ba ni / gzugs su 7
snang ba'i rnam pa can gyi rnam par rig pa snang ba'i rnam par
rtog pa las byung ba rdzas du ma'i bdag nyid 'byung ba dang
/ 'byung ba las gyur pa'i gzugs kyi mtshan nyid spyi bcu gcig
bdag nyid bdag gi rdzas rnam pa lngar sgro 'dogs pas kun nas
bslang ba mig dang / rna ba la sogs pa dang / gzugs dang /
sgra la sogs pa dang / 'dod pa dang / gzugs dang / gzugs med
pa dang 8 mtshungs par <G 76b> ldan pa'i yang dag pa ma yin
pa'i kun tu rtog pa'i mtshan nyid phung po dang / khams dang
/ skye mched dang / dbang po dang / rnam par <D 53b> shes
pa'i 9 yul gyi bdag nyid dang / gzhan yang de lta bu'i gzugs
kyi mtshan nyid kyi chos ni gzugs kyi phung po zhes bya'o //
de la tshor ba'i phung po zhes bya ba ni bde ba dang /
bsdug bsgal dang / gnyis ka'i rnam par myong ba'i rnam pa can
gyi rnam par rig pa snang ba ste / yul dang / dbang po dang
/ rnam par shes pa dbye bas tshor ba'i tshogs drug go 10 // 11

1G omits bral ba // (scribal error); P omits the second //.

2G rtogs with sa subscribed and abbreviated.

3CD nas; GNP na.

4G sang[s rgyas (the brackets indicate what is omitted
in this bsdu yig).

5GNP omit //.

6G zhes with sa subscribed and abbreviated.

7GN gzugsu.

8GNP add //.

9GNP pa.

10GN drugo.
khams kyi rnam pa dang bye brag gi dbye bas ni nyon mongs pa
dang / nye ba'i nyon <P 66b> mongs pa dang¹ mtshungs par ldan
pa'i phyir rab tu dbye ba mtha' yas te / bde ba dang / sdup
bsngal dang / yid bde ba dang / yid mi bde ba btang snyoms²
dang ldan pa'i phyir bdag gi³ rdzas rnam pa drug nyid yang dag
pa ma yin pa'i kun tu rtog pa rnam par rtog⁴ pa'i⁵ kun gzhi
rnam par⁶ shes⁷ pa'i bag chags dang 'brel pas⁸ 'dod chags dang
⁹ zhe¹⁰ sdang dang / gti mug la sog pa khams gsum pa'i rnam
par rtog pa'i dbang gis byung ba rdzas su¹¹ ma bsdu's pa'i
phyir tshor ba'i phung po zhes bya'o //¹² <N 61a>

'du shes ni phra ba dang / rags pa dang / chen por gyur
pa la sog pa mtshan mar¹³ 'dzin pa snga ba'i rnam pa can gyi

¹¹ CGNP omit the first /.
¹² GNP add /.
² G snyoms with ms condensed and illegible.
³ GNP gis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁴ GNP omit pa rnam par rtog. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
⁵ G pa'i with the gi gu and 'a chung over and under the pa, respectively, instead of following the pa.
⁶ G rnam[ pa]r (a bsdu yig).
⁷ G shes with sa subscribed and abbreviated.
⁸ GP bas.
⁹ GNP omit /.
¹⁰ P zhes. Printing error.
¹¹ GNP rdzasu.
¹² N omits // (end of page); P omits the second /.
¹³ CD pa mtshan mar; GNP par. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
rnam par rig pa' i dbang gis byung ba sngon¹
dgod² pa dang / dga' ba dang / rtse s pa la³ sogs pa⁴ rjes su⁵
dran zhing skyes pa dang⁶ bud med la sogs <C 55b> pa' i mtshan
ma'i khyad par 'dzin pa'i bdag nyid de /⁷ yul dang / dbang po
dang / rnam par shes pa' i dbye bas 'du shes kyi tshogs drug
go //⁸ 'dod chags dang /⁹ zhe sdbang <G 77a> dang / gti mug
dang¹⁰ 'brel pa'i¹¹ phyir khams kyi rnam pa dang / bye brag
gi dbye bas ni rab 'byam mtha' yas te / kun nas nyon mongs
pa'i kun gzhi'i rnam par shes pa' i bag chags dang 'brel pa'i¹²
phyir bdag tu rmons pa la sogs pa dang ldan¹³ pa' i bdag nyid
ni 'du shes zhes bya'o //

'du byed¹⁴ ni mtshungs pa ldan pa dang / ldan pa ma yin
pa dang / gdags pa dang / 'dus byas dang / 'dus ma byas su

¹GNP ston. Scribal error copied from the 'Phying-ba
²sTag-rtse Tanjur.
³GNP rgod.
⁴G omits la. Scribal error.
⁵GNP pa'i.
⁶GN rjesu.
⁷GNP add /.
⁸CD de /; GNP do //.
⁹GNP omit the first /.
¹⁰GNP omit /.
¹¹GN add /.
¹²NP ba'i.
¹³P ba'i.
¹⁴GNP omit pa dang ldan.
¹⁵GNP shes. Scribal error copied from the 'Phying-ba
²sTag-rtse Tanjur.
snang ba'i¹ rnam pa can gyi rnam par rig pa rnam par rtog pa'i dbang gis byung ba rnam so² // sngon 'phangs³ pa'i kun gzhi rnam par shes pa las yod pa'i bag chags kyi dbye bas ni khams kyi rnam pa dang / bye brag gi⁴ rab 'byam⁵ mtha' <P 67a> yas dang ldan pa'i⁶ 'du byed kyi rdzas⁷ du ma <D 54a> bsdus pa'i phyir 'du byed kyi⁸ phung po zhes bya'o //

de la rnam par shes pa'i phung po ni rnam pa brgyad de / yul dang / dbang po dang / rnam par shes pa'i bye brag tu snang ba'i rnam pa can gyi rnam par⁹ rig pa rnam par rtog pa'i dbang gis¹⁰ byung ba kun gzhi rnam par shes pa'i bag chags dang 'brel pa'i¹¹ phyir khams kyi rnam pa dang / bye brag gi dbye bas rab 'byam¹² mtha' yas ni rnam par shes pa'i phung po zhes bya'o //

de dag nyid kyang khams dang / skye mched dang / zag pa dang bcas pa dang / 'dus byas dang / kun nas nyon mongs pa la sogs pa'i rnam grangs kyi dbye bas rang gi¹³ mtshan nyid dang

¹G adds rnam pa cag gya. Scribal error.
²G rnamso.
³GNP 'phags. Scribal error copied from the 'Phying-ba stTag-rtse Tanjur.
⁴GNP gis.
⁵GNP 'byams.
⁶GNP pas.
⁷GNP rjes.
⁸GNP omit kyi.
⁹P bar.
¹⁰N gi. Printing error.
¹¹GNP ba'i.
¹²GNP 'byams.
¹³P gis. Printing error.
'brel bas¹ bs dus te / phung po dang /² khams dang / <G 77b> skye mchéd rnams zhes <N 61b> bya'o // de ltar na kun nas nyon mongs pa'i kun gzhi rnun par shes pa'i sa bon dang 'brel pa yang dag pa ma yin pa'i kun tu rtog pas kun nas bslangs ba³ khams gsum par s long ba'i⁴ sems dang /⁵ sems las byung ba de dag ni⁶ 'khor ba⁷ zhes bya'o //⁸

'on kyang de la thag ma nyid du byed pa po la sogs pa dang bral ba gsog gso b snying po med pa zhes bya bar rig⁹ nas bden pa bzhis bsgoms pa lugs dang mthun bar¹⁰ 'jug pas gtan la phab ste / 'jig rten las 'das pa'i ye shes kyi <C 56a> me byung nas¹¹ ma rig pa'i mun pa la sogs pa dang bral te rgyu dang rkyen gyi don gyi de kho na nyid¹² yongs su¹³ shes pa las zhi ba chos kyi skur¹⁴ r togs so¹⁵ //

¹C pas; D bas (retouched); GNP omit.
²GNP omit /.
³C bslangs pa; D bslangs ba (ba retouched); GNP b slang ba.
⁴CD s long ba'i; GNP blang ba.
⁵GNP omit /.
⁶GNP gi. Scribal error copied from the 'Phying-ba stAg-rtse Tanjur.
⁷GNP add ni. Scribal error copied from the 'Phying-ba stAg-rtse Tanjur.
⁸P omits // due to the border line obscuring it.
⁹P rig with ra illegible.
¹⁰CGNP par; D bar (retouched).
¹¹GNP na.
¹²GNP add yang (G has nga below the line).
¹³GN yongsu.
¹⁴GNP sku.
de'i phyir sdlg bsngal dang / kun 'byung ba dang / 'gog⁰
pa dang / lam mthong ba dang / sgom pa'i lam gyi² go³ rims⁴
zhes bya ste / de la sdlg bsngal gyi bden pa la mi rtag pa
dang / sdlg bsngal <P 67b> ba dang / stong pa dang / bdag med
par yang dag par rjes su⁵ mthong ba'i shes pa dang / bzod pa
dang / grol ba dang / spong ba⁶ dang / khyad par dang / bar
chad med pa'i shes pas sdlg bsngal de mgon par rtogs nas nyon
mongs pa'i kun gzhi rnam par shes pa'i bag chags yang dag par
bcom ste / gang zag dang chos la bdag med par rtogs nas⁷ khams
gsum par snang ba yang dag pa ma yin pa'i kun tu rtog pa las
byung ba'i⁸ sems tsam pa 'di la sgyu ma dang / smig rgyu dang
⁹ dri za'i grong khyer dang / mgal me'i¹⁰ 'khor lo dang /
brag ca¹¹ <G 78a> dang / chu zla dang /¹² gzugs brnyan bzhin
du rnam par bsgoms¹³ na /¹⁴ phung po la sogs pa <D 54b> dang

¹⁵ CD rtogs so; GN rtogso; P rtags so (printing error).
¹G 'gong (tail of final ga is lost in border line). Scribal error.
²GNP gyis. Scribal error copied from the 'Phying-ba
stTag-rtse Tanjur.
³P ro. Printing error.
⁴GNP rim.
⁵GN rjesu.
⁶N pa.
⁷P rnas. Printing error.
⁸GNP ba.
⁹N omits /.
¹⁰P ma'i. Printing error.
¹¹GNP cha.
¹²P omits /.
¹³GNP bsgom.
/ kham dang / skye mched du gzung ba dang / 'dzin pa dang
bral nas chos la bdag med pa mnyam pa nyid la zhugs te / rang
gi sems nyid gzod ma nas ma skyes pa' o zhes stong pa'i ye shes
la zhugs nas chos thams cad ngo bo nyid med pa'i ye shes
snying kyi rje'i rtsa ba can byang chub kyi sems kyi rgyur
gyur pa thabs sna tshogs dang / bsod nams dang / <N 62a> ye
shes kyi tshogs bsags nas pha rol tu phyin pa bcu'i rgyu dag
gis sa bcu'i rten can ye shes bcu'i dmigs pa dbang bcu'i
'bras bu can yon tan bsam gyis mi khyab cing mtha' yas pa'i
(byung gnas zhi ba chos kyi sku rtogs so //
de bzhin du kun 'byung gi bden pa la kun 'byung' dang
/ rgyu dang / rab tu skye ba dang / rkyen du bar chad med pa
dang / rnam par grol ba dang / spong ba dang / khyad par dang
/ mthong ba dang / bsgom pa lugs dang / lugs dang <P 68a> mi mthun pa'i rnam pas kun nas nyon
mongs pa'i kun gzhi rnam par shes pa'i bag chags kyi dri ma

14 CDGP na ; N nas (printing error).
1 GNP add /.
2 CD kyi (printing error); GNP omit kyi.
3 G omits /.
4 GNP add /.
5 GN rtogso.
6 GNP add /.
7 GNP add ba.
8 N bsgom.
9 N lugs with sa subscribed and abbreviated.
10 N dang with nga below the line.
11 N lugs with sa subscribed and abbreviated.
12 N mongs has sa subscribed and abbreviated (end of line).
dang bral nas\(^1\) zhi <C 56b> ba chos kyi sku la 'jug go\(^2\) / /\(^3\) gog pa'i bden pa la yang 'gog pa dang /\(^4\) zhi ba dang / gya nom pa dang / nges par 'byung ba\(^5\) bar chad med pa dang / rnam par grol ba dang / spong ba dang / khyad par dang / mthong ba dang / bsgom pa'i lam gyi rim gyis\(^6\) kun nas nyon mongs pa'i kun gzh'i rnam par shes pa'i bag <G 78b> chags yang dag par bcom pas bar chad med pa dang / spong ba dang / rnam par grol ba dang / khyad par bsgoms pa las\(^7\) gang zag dang\(^8\) chos la bdag med par rtogs te zhi ba'i\(^9\) chos kyi sku 'thob bo\(^{10}\) / /

rgyu dang rkyen dang bral ba las lam gyi bden pa la yang lam dang / rig\(^{11}\) pa dang / sgrub pa dang / nges par 'byin par yang dag par mthong na 'di ltar mthong ba dang / bsgom\(^{12}\) pa dang / bar chad med pa dang / spong ba dang / rnam par grol ba dang / khyad par gyi lam\(^{13}\) dang mthun par kun gzh'i rnam

\(^1\)GNP bas.
\(^2\)G 'jugo.
\(^3\)CGNP omit the first /.
\(^4\)GNP omit /.
\(^5\)GNP bar.
\(^6\)CD rim gyis; GNP rims kyi.
\(^7\)N las has sa subscribed and abbreviated (end of line).
\(^8\)GNP add /.
\(^9\)GNP ba.
\(^{10}\)C 'thob po (printing error); DNP 'thob bo; G 'thobo.
\(^{11}\)CD rig (printing error); GNP rigs.
\(^{12}\)GNP add nges par sgrub pa dang /. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
\(^{13}\)GNP sgom.
\(^{14}\)G omits /.
par shes pa la yod pa'i bag chags yang dag par bcom nas / gang zag dang chos la bdag med pa'i mnyam pa nyid rtogs¹ pa las sku gsum gyi rten zhi ba chos kyi sku yon tan bsam gyis mi khyab cing gzhal du med pa'i tshogs can thog ma dang /² bar dang / tha ma dang bral ba don thams cad rgyun mi 'chad par lhun gyis grub par mdzad pa'i <D 55a> bdag nyid bla na med <N 62b> pa dang / thams cad mkhyen pa nyid thob bo³ // yang smras pa /

gang gis de ltar de nyid bzod /⁴ [68c]
de ni lung bstan the tshom med // [68d]

gang gis de ltar bshad ma <P 68b> thag pa'i rten cing 'brel par 'byung ba gang zag dang chos la bdag med pa'i de nyid bzod cing 'dod pa de ni gang zag dang⁵ chos la bdag med par bzod pa dang ldan pa'i phyir bla na med pa yang dag par rdzogs pa'i byang chub tu lung bstan pa dang 'dra bar blta bar bya zhung shes par bya ba'i tha tshig go⁶ /⁷
de nyid kyi phyir mdo las / btsun pa shā ri'i bu rigs kyi bu'am⁸ rigs⁹ kyi bu mo gang la lachos la bzod pa 'di lta

¹GNP rtog. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.
²GNP omit /.
³G thob po (printing error); DNP thob bo; G thobo.
⁴P omits the second /.
⁵GNP add /.
⁶G tshigo.
⁷CGNP omit the first /.
⁸CGP bu 'am; DN bu'am.
⁹N rigs has sa subscribed and abbreviated (end of line).
<G 79a> bu dang ldan na / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyis bla na med pa yang dag par rdzogs pa'i byang chub tu lung bstan to\textsuperscript{1} zhes gsungs <C 57a> so\textsuperscript{2} //

de skad byams bdag bdag nyid kyis //\textsuperscript{3} [69a]
shā ri'i bu la smras\textsuperscript{4} pa dang //\textsuperscript{5} [69b]

de skad du shā ri'i bus byang chub sms dpa' byams pa la dris pa dang / byang chub sms dpa' byams pas kyang / sæ lu ljang pa dper mdzad pa'i mdo 'di rgya cher rnam par phy e nas bshad pa dang / byang chub sms dpa' byams pas bshad pa /

sā lu ljang pa dper mdzad pa //\textsuperscript{6} [69c]
de ni shā ri'i bus thos nas //\textsuperscript{7} [69d]

zhes bya ba ni sæ lu ljang pa dper mdzad pa'o //

snying po blangs te lha tshogs kyis //\textsuperscript{8} [70a]

zhes bya ba la //\textsuperscript{9} snying po blangs te zhes bya ba ni / chos

\textsuperscript{1}N adds //.
\textsuperscript{2}G gsungso.
\textsuperscript{3}GP omit the second //.
\textsuperscript{4}P smras (or smres) is illegible.
\textsuperscript{5}GNP omit the second / and add de skad /. Scribal error copied from the 'Phying-ba sTag-rtses Tanjur.
\textsuperscript{6}P omits the second //.
\textsuperscript{7}GNP omit //.
\textsuperscript{8}GNP omit tshogs kyis //. Scribal error copied from the 'Phying-ba sTag-rtses Tanjur.
\textsuperscript{9}G omits snying po blangs te lha tshogs kyis // zhes bya
kyi don de kho na nyid rtogs pa'i phyir snying po bzung¹ ba'ô
//² lha tshogs kyis zhes bya ba ni /³ lha dang /⁴ klu dang /
gnod sbyin dang / dri za la sogs pa dang bcas pa'o //

[rjes su yi rangs mgon bstod nas // [70b] is missing.]

rjes su⁵ yi rangs⁶ zhes bya ba ni rjes su⁷ yi rangs te'ô⁸
// mgon⁹ bstod nas¹⁰ zhes bya ba ni / khyod kyis ji skad
bshad pa de kho na ltar yin gyi /¹¹ gzhan du ma yin no¹² zhes
nges par bzung zhing nges¹³ par¹⁴ bskyed nas so¹⁵ //

langs te song nas dga' sems kyis // [70c]

_______________________________________________________________________

ba la /.  Scribal error.

¹GNP gzung.

²G omits the second /.  

³GNP omit /.  

⁴GNP omit /.  

⁵GN rjesu.

⁶GNP rang.

⁷GNP rjesu.

⁸CD rangs te'o; GNP rang ste'o.

⁹GNP add par.

¹⁰G adds /.  

¹¹GNP omit /.  

¹²CD yin no; G yino /; N yin no /; P yin no //.

¹³N nges has sa subscribed and abbreviated.

¹⁴N pa. Printing error.

¹⁵GN naso.

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dge slong rnams la bshad pa yin // [70d]

de nyid kyi phyir mdo las / de <P 69a> nas tshe dang ldan pa shā ri'i bu byang chub sems dpa' byams pas bshad pa la mngon par dga' nas / stan <N 63a> las langs te song ngo\(^1\) zhes gsungs so\(^2\) //

byang chub sems dpa' sems dpa' chen po byams pas de skad ces smras\(^3\) pa ni / byang chub sems dpa'\(^4\) byams pas de skad ces shā ri'i bu la <D 55b> smras pa'o // <G 79b>

yi rangs\(^5\) pa ni shā ri'i bus de thos nas yid dga' ste / sems mgu zhes bya ba'i tha tshig go\(^6\) //

song nas dge slong rnams la mdo sde zab cing rgya che ba rmad du byung ba ji ltar thos pa bzhin sems can thams cad la phan pa'i phyir bshad pa yin no //

sā lu ljang pa'i mdo sde yi //\(^8\)

rgya cher bshad pa rab bzang po //

ȭman blo srap tu rtongs bya'i phyir //

brgya phrag bco gnyis kho nar byas //

\(^1\) G songo. This quotation of ŠS does not conform very well to the text as preserved in Tibetan.

\(^2\) GN gsungso.

\(^3\) P smras (or smres) is illegible.

\(^4\) GNP add sems dpa' chen po.

\(^5\) CD yi rangs; GNP yid rang.

\(^6\) GN tshigo.

\(^7\) CGNP omit the first ./.

\(^8\) P omits the second / in the first, third, and fourth pādas of this šloka.
sā lu ljāng pa'i\(^1\) rgya cher bshad pa / slob dpon chen
po\(^2\) klu sgrub kyis mdzad pa rdzogs so\(^3\) // //

rgya gar gyi mkhan po dharma shṛi pra bhā dang / lo tsā
ba\(^4\) bandé legs pa'i blo gros dang / dznyā na ku mā\(^5\) ras bsgyur
/ zhu\(^6\) chen gyi lo tsā ba bandé dpal brtsegs kyis zhus nas
gtan <C 57b> la phab pa //

---

\(^1\)GNP pa.
\(^2\)GNP omit chen po.
\(^3\)G rdzogso.
\(^4\)GNP omit ba. Scribal error copied from the 'Phying-ba
sTag-rtse Tanjur.
\(^5\)N ku mā are illegible except for the zhab s kyu and 'a
chung.
\(^6\)GNP zhus.
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Dharmasaṃgīti-nāma-mahāyāna-sūtra. See Chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo.


Kumārila Bhaṭṭa. Ślokavārttika of Śrī Kumārila Bhaṭṭa with the Commentary Nyāyaratnakara of Śrī Pārth[a]sār[aj]thi


Śālistamba-nāma-mahāyāna-sūtra. See Sā lu ljang pa zhes bya ba theg pa chen po'i mdo.


Saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra. See Kun rdzob dang don dam pa'i bden pa bstan pa zhes bya ba theg pa chen po'i mdo.


Sarvabuddhaviṣayāvatāra-jñānalokālāmkāra-nāma-mahāyāna-sūtra.
See *Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan zhes bya ba theg pa chen po'i mdo.*


Tibetan

Āryadeva. *Cha shas kyi yan lag ces bya ba'i rab tu byed pa* (Hastavāla-nāma-prakaraṇa): Derge 3844 tsa 282b3-282b7; Peking 5244 tsa 319a5-319b3.

--------. *Cha shas kyi yan lag ces bya ba'i rab tu byed pa'i 'grel pa* (Hastavāla-nāma-prakaraṇa-vṛtti): Derge 3845 tsa 282b7-284a7; Peking 5245 tsa 319b3-321a8.

--------. *Lag pa'i tshad kyi 'grel pa* (Hastavāla-vṛtti): Derge 3849 tsha 22b6-24a7; Peking 5249 tsha 24b6-26b4.

--------. *Rab tu byed pa lag pa'i tshad kyi tshig le'ur byas pa* (Hastavāla-prakaraṇa-kārikā): Derge 3848 tsha 22b1-22b5; Peking 5248 tsha 24a8-24b5.

Asaṅga. *Chos mgon pa kun las btus pa* (Abhidharma-samuccaya): Derge 4049 ri 44b1-120a7; Peking 5550 li 51a2-141b2.

[Asaṅga]. *Shes rab kyi pha rol tu phyin pa rdo rje gcod pa bshad pa'i bshad sbyar gyi tshig le'ur byas pa*
(Vajracchedikāyāḥ praṇāpāramitāśā vyākhyaśnopanibhandha
na-kārikā): Peking 5864 nyo 1b1-5b1.

[Bhavya?]. Dbu ma rin po che'i sgron ma zhes bya ba
(Madhyaṃaka-ratnapradipa-nāma): Derge 3854 tsha 259b3-
289a7; Peking 5254 tsha 326a6-356a8.

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mdzod. [Comp. by] He Wenxuan and Dou Cunqi. Xining:

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Byang chub sems dpal sde snod ces bya ba theg pa chen po'i
mdo (Bodhisattvapiṭaka-nāma-mahāyāna-sūtra): Derge 56
kha-ga 255b1-(ga)205b1; Peking 760 (12) dzi-'i 281b3-
('i)234a2.

Chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo
(Dharmasamgiti-nāma-mahāyāna-sūtra): Derge 238 zha 1b1-
99b7; Peking 909 wu 1-107b5.

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55b7; Peking 774 ngu 1-60b.

Don rnam par nges pa zhes bya ba'i chos kyi rnam grangs
(Artha-viniścaya-nāma-dharmaparyāya): Derge 317 sa
170b4-188a7; Peking 983 shu 180b3-197b6.

Haribhadra. Shes rab kyi pha rol tu phyin pa brgyad stong
pa'i bshad pa mgon par rtogs pa'i rgyan gyi snang ba
zhes bya ba (Aṣṭasāhasrikā-praṇāpāramitā-vyākhyāna-
abhisamayālaṃkārikā-nāma): Derge 3791 cha 1b-341a7;
Peking 5189 cha 1-426a7.

Kamalaśīla. De kho na nyid bsdus pa'i dka' 'grel (Tattva-
saṃgraha-paṇḍjikā): Derge 4267 ze 133b1-363a7 and 'e 1b-
331a7; Peking 5765.

--------- rNam par mi rtog par 'jug pa'i gzungs kyi rgya
cher ’grel pa (Avikalpa-praveśa-dhāraṇī-ṭīkā): Derge 4000 ji 123a5-145b5; Peking 5501 ji 146b6-174b1.

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Dunhuang manuscripts: IOL 189; PT 553, 554, 2105;
Blockprint editions: Co-ne 3968 ji 145b5-163b4; Derge 4001 ji 145b2-163b2; Narthang 4291 ji 171a2-192a5;
Peking 5502 ji 174b1-196b2;
Classical manuscript: Golden Manuscript ji 213a1-239b6.

----------. Shes rab kyi pha rol tu phyan pa bdun brgya pa
rgya cher bshad pa (Saptaśatikā-prajñāpāramitā-ṭīkā):
Derge 3815 ma 89a7-178a5; Peking 5215 ma 105a6-209b5.

----------. Shes rab kyi pha rol tu phyan pa rdo rje gcod
pa'i rgya cher 'grel pa (Prajñāpāramitā-vajracchedikā-
ṭīkā): Derge 3817 ma 204a1-267a7; Peking 5216 ma 209b5-
285b5.

Kun rdzob dang don dam pa'i bden pa bstan pa zhes bya ba theg
pa chen po'i mdo (Sāṃvṛti-paramārtha-satya-nirdeśa-nāma-
mahāyāṇa-sūtra): Derge 179 ma 244b4-266b7; Peking 846
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[Nāgārjuna?] rTen cing 'brel par 'byung ba'i snying po'i rnam
par bshad pa (Pratītyasamutpāda-hṛdaya-vyākhyāna): Derge
3837 tsa 146b7-149a3 (= 4554 182b1-184a5); Peking 5237
tsa 166a7-168b4.

[---------?] rTen cing 'brel par 'byung ba'i snying po'i
tshig le'ur byas pa (Pratītyasamutpāda-hṛdaya-kārikā-
nāma): Derge 3836 tsa 146b2-146b7; Peking 5236 tsa 165b8-166a6.

[--------?] Sā lu ljang pa zhes bya ba theg pa chen po'i mdo'i rgya cher bshad pa (Śālistambaka-mahāyāna-sūtra-ṭīkā): Co-ne 3952 nga 20b7-57b1; Derge 3986 nga 20b4-55b3; Narthang 4275 nga 22b7-63a3; Peking 5486 nga 25a6-69a6; Golden Manuscript nga 30a-79b3.

[--------?] Sā lu ljang pa'i tshig le'ur byas pa (Śālistambaka-kārikā): Co-ne 3951 nga 18a7-20b6; Derge 3985 nga 18a3-20b4 and 4552, 179b3-182a3; Narthang NA gi 203a7-206a5 and 4274 nga 20a5-22b7; Peking 5466 gi 213a1-216a7 and 5485 nga 22a3-25a6; Golden Manuscript nga 25a1-29b3; Tawang NA tsha 280a4-283a5.


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Dunhuang manuscripts: IOL 180(2); PT 115, 549, 550, 551, 552;

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Appendix
Sanskrit Quotations from the Śālistamba-sūtra

1. Av, 451-452:
   evam mayā śrūtam ity ādi / bhagavān rājagṛhe viharati
gṛdhrukūte parvate mahatā [452] bhikṣuṣaṅghena sārdham ardha-
trayodaśabhir bhikṣuṣataiḥ sambahulaiś ca bodhisattvair iti /

2. Av, 452:
   Ṣāyuṣmān ṣāriputro maitreyaṁ bodhisattvam etad avocat /
   śālistambam avalokya bhikṣubhyaḥ sūtram idam uktam--yo
   bhikṣavaḥ pratītyasamutpādam paśyati sa dharmaṁ paśyati, yo
dharmaṁ paśyati sa buddhaṁ paśyati, ity uktvā bhagavāṁs tūṣṇīm
   babhūva / tad asya bhagavatā bhāṣitasya sūtrasya ko 'rthah ?
   pratītyasamutpādaḥ katamaḥ ? dharmaḥ katamaḥ ? buddhaḥ katamaḥ?
   kathām ca pratītyasamutpādaṁ paśyan dharmaṁ paśyatītī ādi /

Vv, 74:
   uktam hi bhagavatā yo hi bhikṣavaḥ pratītyasamutpādam
   paśyati sa dharmaṁ paśyatītī /

3. Av, 452:
   tatra pratītyasamutpādo nāma yad idam avidyety ādi /

Bp, 186:
   evam ukte maitreyo bodhisattvo mahāsattva Ṣāyuṣmantam
   śāriputram etad avocat--yad uktam bhagavatā dharmasvāminā
   sarvajñena--yo bhikṣavaḥ pratītyasamutpādam paśyati, sa
   dharmaṁ paśyati / yo dharmaṁ paśyati, sa buddhaṁ paśyati /
tatra katamaḥ pratītyasamutpādo nāma ? yad idam--avidyā-
   pratyayāḥ saṁskārāḥ / saṁskārapratyayāṁ vijnānam / vijnāna-
   pratyayāṁ nāmartāpam / nāmartāpapratyayāṁ śaḍāyatanam / śaḍ-
   āyatanapratyayāḥ sparṣāḥ / sparṣapratyayā vedaṇā / vedaṇā-
   pratyayā trṣṇā / trṣṇāpratyayam upādānam / upādānapratyayo
4. Bp, 186:

ya imaṃ pratītyasamutpādaṃ satatasamitaṃ nirjīvaṃ yathāvad aviparītam ajātam abhūtam asaṃskṛtam apratīgham anālambanaṃ śivam abhayam ahāryam avyupaśamasvabhāvaṃ paśyati, sa dharmaṃ paśyati / yas tu evam satatasamitaṃ yāvad avyupaśamasvabhāvaṃ dharmaṃ paśyati, so'uttaraṃ dharmaśarīraṃ buddhaṃ paśyati / peyālaṃ /.

Bp, 269:

tatra kathāṃ pratītyasamutpādaṃ paśyati ? ihoktaṃ bhagavatā—ya imaṃ pratītyasamutpādaṃ satatasamitaṃ nirjīvaṃ yathāvad aviparītam ajīvaṃ ajātam abhūtam akṛtam asaṃskṛtam apratīgham anālambanaṃ śivam abhayam anāhāryam avyayaṃ avyupaśamasvabhāvaṃ paśyati, sa dharmaṃ paśyati / yas tu evam satatasamitaṃ nirjīvaṃ—ity ādi pūrvavat yāvat—avyupaśamasvabhāvaṃ paśyati, so'uttaraḥ dharmaśarīraṃ buddhaṃ paśyati / [āryadharmābhisamaye samyaṃgaḥ ādād upanayenaiva ?] / [Edition's brackets; I presume this bracketed phrase is missing in the Sanskrit and therefore was added by the editor].

5. Bp, 269, and Mās, 108:

pratītyasamutpāda iti kasmād ucyate ? sahetuḥ sapratyayo naḥetuko nāpratyaya ity ucyate / peyālaṃ /.

Av. 452:

utpāḍād vā tathāgatānām anutpāḍād vā tathāgatānām

1Mās omits peyālaṃ /.
sthitaiveyaṁ dharmatā dharmasthitī dharmaniyāmatā tathatā
avatathatā ananyatatathatā bhūtatā satyatā tattvam aviparītata
aviparyastatety evam ādi bhagavan maitreya vacanam

Bhāmatī, 265:
pratītyasamutpādalakṣaṇam uktaṁ buddhena idam pratyaya-
phalam iti / utpādād vā tathāgatānāṁ anutpādād vā sthitaiśā
dharmāṁ dharmatā / dharmisthitatā dharmaniyāmakatā pratītya-
samutpādānulomateti /.

6. Bp, 269, and Mśs, 108:
atha ca punar ayaṁ pratītyasamutpādo dvābhyaṁ kāraṇābhyaṁ
upadyate / katamābhyaṁ dvābhyaṁ kāraṇābhyaṁ upadyate ? hetū-
'panibandhataḥ pratītyayopanibandhataḥ ca / 2 so'pi dvividho
draṣṭavyaḥ—bāhyaḥ cādhyātmikaḥ ca /.

Bhāmatī, 265:
atha punar ayaṁ pratītyasamutpādo dvābhyaṁ kāraṇābhyaṁ
bhavati hetūpanibandhataḥ pratītyayopanibandhataḥ ca / sa punar
dividhah—bāhyaḥ ādhyātmikaḥ ca /.

7. Bp, 269, and Mśs, 108:
tatra bāhyasya pratītyasamutpādasya hetūpanibandhataḥ
katamaḥ ? yad idam bījād aṅkuraḥ, aṅkurāt pattram, patrāt
kāṇḍam, kāṇḍan nālam, 3 nālād gaṇḍah, 4 gaṇḍād garbham, 5 garbhāc

1 The Av concludes by saying that the Bhagavan spoke to Maitreya, but in the Tibetan versions of the SS, Maitreya is speaking to Śāriputra.

2 Mśs pratītyayopanibandhataḥ cetī.

3 Mśs kāṇḍan nāḍam.

4 Mśs naḍād gaṇḍah.

5 Mśs daṇḍād garbham.
chūkāḥ, śūkāt puṣpam, puṣpāt phalam iti / asati bīje'ṅkuro¹ na bhavati, yāvad asati² puṣpe phalaṃ na bhavati / sati tu bīje aṅkurasyābhinirvṛttir bhavati³ / ⁴.

Bhāmatī, 265:

tatra bāhyasya pratītyasamutpādasya hetūpanibandhaḥ / yad idaṃ bījād aṅkuro'ṅkurāt pattraṃ patrāt kāṇḍāṃ kāṇḍāṃ nālo nālād garbhā garbhaṃ chūkāḥ śūkāt puṣpam puṣpāt phalam iti / asati bīje'ṅkuro na bhavati, yāvad asati puṣpe phalam na bhavati / sati tu bīje'ṅkuro bhavati, yāvat puṣpe sati phalam iti /.

8. Bp, 269, and Mśs, 108:

tatra⁵ bījasya niyam bhavati--aham aṅkurām abhinir-
vartayāmīti⁶ / aṅkurasyāpi niyam bhavati--aham bījenābhini-
vartita iti / evam yāvat sati⁷ puṣpasya niyam bhavati--
ahāmaṃ phalam abhinirvartayāmīti,⁸ phalasyāpi niyam bhavati

---

¹Mśs bīje aṅkuro.
²Bp yāvad asati; Mśs evam yāvat asati.
³Bp aṅkurasyābhinirvṛttir bhavati; Mśs aṅkurasya abhinirvṛttir bhavati.
⁴Mśs adds evam yāvat sati ca puṣpe phalasyābhinirvṛttir bhavati /.
⁵Mśs adds ca punar.
⁶Mśs aham aṅkurām nirvartayāmīti and then adds etena nirohatvam /.
⁷Mśs omits sati.
⁸Mśs adds /.

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aḥam puṣpeṇāḥbhinirvartitam iti\(^1\) / atha punar bīje\(^2\) sati\(^3\) aṅkurasyābhinirvṛttir bhavati prādurbhāvaḥ \(^4\) evaṃ yāvat puṣpe sati phalasyābhinirvṛttir bhavati prādurbhāvaḥ \(^5\) / evaṃ \(^6\) bāhyasya pratītyasamutpādasya hetūpanibandho draṣṭavyaḥ //.

Bhāmatī, 265:

tatra bījasya naivaṃ bhavati jñānam aham aṅkurāṃ nirvartayāmīti / aṅkurasyāpi naivaṃ bhavati jñānam aham bījena nirvartita iti / evaṃ yāvat puṣpaṣya naivaṃ bhavati, aham phalaṃ nirvartāmīti / evaṃ phalasyāpi naivaṃ bhavaty aham puṣpeṇāḥbhinirvartitam iti / tasmād asaty api Caitanye bīja- 'dīnām asaty api cānyasmin adhiṣṭhātari kāryakāraṇabhāvana- niyamo dhṛyate / ukto hetūpanibandhaḥ //.

9. Bh. 269-270, and Mās, 109:

katham\(^7\) bāhyasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ ? saṇṇām dhātūnāṃ samavāyāt \(^8\) katamesaṃ saṇṇām dhātūnāṃ samavāyāt ? yad idaṃ prthivyaptejovāyvakāśṛtu- samavāyāt \(^9\) bāhyasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ / tatra prthivīdhātur bījasya samdhāraṇakṛtyaṃ

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\(^1\)Mās puṣpeṇāḥbhinirvartita iti.

\(^2\)Mās omits punar in punar bīje.

\(^3\)Mās adds ca kāraṇabhoṭe.

\(^4\)Mās aṅkurasyābhinirvṛttih prādurbhāvo bhavati.

\(^5\)Mās phalasyābhinirvṛttih prādurbhāvo bhavati.

\(^6\)Mās adds ca.

\(^7\)Mās punah katham.

\(^8\)Mās adds svabhāvadharāṇād dhātuḥ //, then adds in a footnote that this "may be a marginal gloss."

\(^9\)Bh ākāśṛtu has a full formed r following the ś without any break; Mās prthivyaptejovāyvakāśadhātusamanvāyād.
karoti /¹ abdhātur bijaṁ snehayati / tejodhātur bijaṁ pari-
pācayati / vāyudhātur bijaṁ abhinirharati / ṣakṣadhātur bijasyānāvaraṇakṛtyam karoti / ṛtur api bijasya pariṇāma-
kṛtyam² karoti / asatsu esu³ pratyayeṣu bijād ankurasyābhini-
rivrṛttir na bhavati / yadā bāhyaś ca prthivīdhātur avikalo bhavati, evam apejavāvākāśṛtudhātavaś ca avikala⁴ bhavanti, tadā⁵ sarveśāṁ [270] samavāyāt⁶ bije nirudhyamēne ankurasyā-
'bhinirivrṛttir bhavati /.

Bhāmatī, 265:

pratyayopanibandhaḥ pratyāsamutpādasyocyate—pratayo hetūnāṁ samavāyaḥ / hetum hetum pratayayen te hetvantarāṇīti, teṣām ayam ānānāṁ bhūvah pratrayāvah samavāya iti yāvat / yathā śaṇḍāṁ dhātunāṁ samavāyād bijaheturaṅkuro jāyate, tatra prthivīdhātur bijasya saṅgrahakṛtyaṁ karoti, yato'ṅkuro kaṭino bhavati, abdhātur bijaṁ paripācayati, vāyudhātur bijaṁ abhinirharati, yato'ṅkuro bijān nirgacchati, ākāśadhātur bijasyānāvaraṇakṛtyaṁ karoti, ṛtur api bijasyapariṇāmaṁ karoti, tad eteṣāṁ avikalānāṁ dhātunāṁ samavāye bije rohay tāṅkuro jāyate nānyathā /.

10. Bp, 270, and Mśs, 109:

tatra prthivīdhātor naivaṁ bhavati—ahaṁ bijasya sam-

¹Mśs omits this / as well as the next four.
²Mśs pariṇāmakṛtyaṁ.
³Mśs omit esu.
⁴Mśs evam apejavāvākāśṛtudhātavaś cāvikalā.
⁵Mśs tatas teṣāṁ in place of tadā.
⁶Mśs samavāyād.
dhāraṇākṛtyaṁ\(^1\) karomi\(^2\)ī / evaṁ yāvad ṛtor api naivaṁ bhavati-
-ahāṁ bijasya pariṇāmanākṛtyaṁ karomi\(^3\)ī / aṅkurasyāpi naivaṁ
bhavati--ahāṁ ebhiḥ prayayair janita iti / atha punah satsu\(^4\)
eteṣu\(^5\) bīje niruddhyamāne aṅkurasyābhinirvṛttir bhavati / sa
cāyam aṅkuro na svayamēkṛto na parakṛto nobhayakṛto neśvaranir-
mīto na kālapariṇāmīto na práktisambhūto na caikakāraṇā-
'dhīno\(^6\) nāpy ahetusamutpānnaḥ\(^7\) / práthivyaptejovāyvākāśṛtu-
samavayāt bīje\(^8\) niruddhyamāne aṅkurasyābhinirvṛttir bhavati /
evaṁ bāhyasya pratītyasamutpādasya prayayopanibandho
draśṭavyaḥ //.

Bhāmatī, 265:

tatra práthivydhātor naivaṁ bhavaty aham bijasya saṅgraha-
kṛtyaṁ karomi, yāvad ṛtor naivaṁ bhavaty aham bijasya
pariṇāmaṁ karomi, aṅkurasyāpi naivaṁ bhavaty aham ebhiḥ
prayayair nirvartita iti //.

11. Bp, 270, and Mśs, 109:

tatra bāhyāḥ pratītyasamutpādaḥ pañcābhiḥ kāraṇair
draśṭavyaḥ / katamaiḥ pañcābhiḥ ? na śāsvatato nocchedato na
saṁkrāntītaḥ parīttahetuto vipulaphalābhiniṁvṛttītaḥ tat-
sadṛśāntuprabandhataś ceti / katham na śāsvata iti ? yasmād
anyoʾṅkuroʾnyad bijam, na ca yad eva bijam sa evāṅkuraḥ / atha

\(^1\)Mśs dhāraṇākṛtyaṁ.
\(^2\)Mśs karomi iti.
\(^3\)Mśs karomi iti.
\(^4\)Mśs addś prayayeṣu.
\(^5\)Mśs teṣu.
\(^6\)Bp na caikakāraṇādhīno; Mśs nākāraṇādhīno.
\(^7\)Mśs nāpy ahetusamutpānnaḥ ca.
\(^8\)Mśs práthivyaptejovāyvākāśadhātusamavāyaḍ bīje.

12. Bp, 560:

 evaṃ ādhyātmiko'pi pratītyasamutpādo dvābhyaṃ eva kāraṇā-bhyāṃ utpadyate / katamābhyaṃ dvābhyaṃ / hetuṭanibandhataḥ

¹Mśs atha ca.
²Mśs punar.
³Mśs //.
⁴Mśs punar nocchedataḥ.
⁵Mśs adda //.
⁶Mśs //.
⁷Bp iti / ato: Mśs ity ato.
⁸Mśs //.
⁹Mśs parīttat bijaṃ upyate (vyāptītvāt—sic avyā° ?).
¹⁰Bp vipulaphalānyabhinirvartayatīti / atah: Mśs vipulāṃ phalam abhinirvartayati, ity atah.
¹¹Mśs //.
¹²Mśs phalam abhinirvartayati, ity atah.
¹³Mśs omits iti //.
pratyayopanibandhataś ca /.

Bhāmati, 266:

tathādhyātmikaḥ pratītyasamutpādo dvābhyaṁ kāraṇābhyaṁ
bhavati hetūpanibandhataḥ pratyayopanibandhataś ca /.

13. Mśs, 110, Pp, 560-561, and Śis, 220:

tatrādhyātmikasya¹ pratītyasamutpādasya hetūpanibandhataḥ
katamaḥ ?² yad idam avidyāpratyayāḥ saṃskārā³ yāvaj jāti-
pratyayam jarāmaranaṃ iti⁴ / avidyā cern nābhaviṣyat, naiva⁵
saṃskārāḥ prajñāsyanta⁶ / evaṃ yāvad yadi jātir nābhaviṣyat,
na jarāmaranaṃ prajñāsyata⁷ / atha⁸ satyāṃ avidyāyāṃ saṃ-
skārāṇāṃ abhinirvṛttir bhavati⁹ / evaṃ yāvaj jātyāṃ satyāṃ¹⁰

¹Mśs tatra punaḥ cādhyātmikasya; Pp and Śis tatrādhyātmikasya.
²Mśs and Śis katamaḥ ?; Pp katamo /.
³Mśs saṃskārāḥ; Pp saṃskārāḥ / saṃskārapratyayāṁ
vijñānam / vijñānapratyayāṁ nāmarūpaṁ / nāmarūparatrayayāṁ
saṃjñayatanaṁ / saṃjñayatanapratyayāḥ sparśāḥ / sparśapratyayā
vedanaḥ / vedanāpratrayāṁ triṣṇā / triṣṇāpratrayāṁ upādānaṁ /
upādānapratrayayo bhavo / bhavapratrayā jātiḥ / jātipratrayā
ejarāmaranaśocakariparivedavuhkhadaurmanasypāyasāḥ saṃbhavanti /
evam asya kevalasya mahato duḥkhasandhasya samudayo bhavati /
Śis saṃskārāḥ.
⁴Pp omits yāvaj jātipratrayāṃ jarāmaranaṃ iti.
⁵Mśs cern nābhaviṣyat, naivaṃ; Pp and Bendall's Śis cern
nābhaviṣyan naiva; Śis cern nābhaviṣyat, naiva.
⁶Mśs and Pp prajñāsyante.
⁷Mśs yāvad yadi jātir nābhaviṣyat (skandhānāṁ pañcānāṁ
prādhāvahā jātir iti), tatra jarāmaranaṁ na prajñāsyate; Pp
yāvaj jātiś cern nābhaviṣyaj jarāmaranaṁ na prajñāsyate; Śis
yāvad yadi jātir nābhaviṣyat, na jarāmaranaṃ prajñāsyata. Mśs
has a marginal gloss in parenthesis.
⁸Mśs adds ca; Pp adds vā.
⁹Mśs saṃskārāṇāṃ abhinirvṛttir bhavatiṭi.
jarā马拉ṇasyābhīnirvṛttir bhavati /\(^1\) tatra avidyāyā /\(^2\) naivaṁ bhavati -- /\(^3\) ahaṁ saṁskārān abhinirvartayāmīti / saṁskārānām api naivaṁ bhavati -- /\(^5\) vayam avidyāyābhīnirvṛttā /\(^6\) iti / evaṁ yāvaj jātyā /\(^7\) naivaṁ bhavati -- /\(^8\) ahaṁ jarā马拉ṇaṁ abhinirvartayāmīti / jarā马拉ṇasyā api naivaṁ bhavati -- ahaṁ jātyā nirvṛttā iti /\(^10\) atha ca satyām avidyāyām saṁskārānām abhinirvṛttir bhavati prādurbhāvaḥ /\(^11\) evaṁ yāvaj jātyām /\(^12\) satyām jarā马拉ṇasyābhīnirvṛttir bhavati prādurbhāvaḥ /\(^13\) / evaṁ ādhyātmi-kasya pratītyasamutpādasya hetuपनिबंधो draṣṭavyaḥ //.

10. Pp has satyām in brackets.

1. Mās omits evaṁ yāvaj jātyām satyām jarā马拉ṇasyābhīnirvṛttir bhavati /; Pp //.

2. Mās tatrāvidyāyā; Pp atrāvidyāyā; Šis tatra avidyāyā.

3. Pp //.

4. Mās punaḥ sarvasaṁskārānām apy evaṁ na; Pp saṁskārānām api naivaṁ; Šis saṁskārānām apy evaṁ na.

5. Pp //.

6. Mās vayam avidyāyā abhinirvartitā; Pp vayam avidyāyā-[bhī]nirvartitā; Šis vayam avidyāyābhīnirvṛttā.

7. Mās yāvaj jāteḥ (skandha-prādurbhāvasya); Pp yāvaj jāteḥ api; Šis yāvaj jātyā. Mās has added a marginal note in parentheses.

8. Pp //.

9. Mās and Šis bhavati -- ahaṁ; Pp bhavaty ahaṁ.

10. Mās jātyābhīnirvartita iti /; Pp jātyā[bhī]nirvartitam iti //; Šis jātyā nirvṛttā iti //.

11. Mās prādurbhāva eva.; Pp and Šis prādurbhāvaḥ //.

12. Mās yāvat jātyām; Pp and Šis yāvaj jātyām.

13. Mās jarā马拉ṇasyābhīnirvṛttih prādurbhāvo bhavati; Pp and Šis jarā马拉ণasyābhīnirvṛttir bhavati prādurbhāvaḥ.
Bhāmatī, 266:

tatrasya hetūpanibandho—yad idam avidyāpratyayāḥ saṃ-
skārā yāvaj jātipratyayām jāraṃaraṇādīti / avidyā cen nābha-
vișyan naivaṃ saṃskāraṃ ajanīṣyanta / evaṃ yāvaj jātiḥ, jātiṣ
cen nābhaviṣyan naivaṃ jāraṃaraṇādaya udapattyanta / tatrā-
'vidyāyā naivaṃ bhavaty aham saṃskārān abhinirvartayāmīti / saṃskārāṇām api naivaṃ bhavati vayam avidyāyā nirvartīta iti / evaṃ yāvaj jātyā api naivaṃ bhavaty aham jāraṃaraṇādy abhi-
nirvartayāmīti / jāraṃaraṇādīnām api naivaṃ bhavati vayaṃ
jātyādibhir nirvartīta iti / atha ca satvā avidyādīśu svayam
acetaneṣu cetanāntarān adhīṣṭhiteṣv api saṃskārādīnām utpattiḥ
bijādiṣv iva satvā acetaneṣu cetanāntarān adhīṣṭhiteṣv api
āṅkūrādīnām / idam pratiyā prāpyad utpadyata ity etāva
mātrasya dṛṣṭatvāc cetanādhiśṭhānasyānupaladbheḥ soyam
ādhyātmikasya pratiyāsamutpādasya hetūpanibandhaḥ /.

14. Mśs, 110-11, Pp, 561-62, and Śis, 120-21:

catham ādhyātmikasya pratiyāsamutpādasya pratyayopani-
bandho draṣṭavya iti ?" [ṣaṇḍhāṃ dhatūnāṃ samavayāt / katameśām
ṣaṇḍhāṃ dhatūnāṃ samavayāt ?]" yad idam prthivyaptejovāyvākāśa-
vijñānaḥdhatūnāṃ samavayād ādhyātmikasya pratiyāsamutpādasya
pratyayopanibandho draṣṭavyah // 4 tatrādhyātmikasya pratiyā-
samutpādasya prthivyādhātuḥ katama iti ? 5 yo'yaḥ 6 kāyaṣya

1Mśs adds punaḥ before katham ādhyātmikasya.

2Pp /.

3Mśs has this bracketed section in the footnotes; Pp has
the same text but not in brackets and it has a daṇḍa in place
of a question mark; Śis has this section in brackets.

4Mśs /.

5Mśs and Śis katama iti ?; Pp katamo /.

6Mśs and Śis yo'yaḥ; Pp yaḥ.
sāṃśleṣataḥ 1 kāthinabhāvaṁ abhinirvartayati, 2 ayam ucyate prthividhātuḥ / 3 yaḥ 4 kāyasyānuparigrahakṛtyaṁ 5 karoti, 6 ayam ucyatebdhātuḥ / 7 yaḥ 8 kāyasyāsītapītabhakṣitaṁ 9 paripāca-
yati, 10 ayam ucyate tejodhātuḥ / 11 yaḥ kāyasyāsvāsapraśvāsakṛtyaṁ 12 karoti, ayam ucyate 13 vāyudhātuḥ / 14 yaḥ kāyasyāntaḥ-
sauṣīryabhāvaṁ abhinirvartayati, 15 ayam ucyate 16 Ākāśadhātuḥ

1 Mās sāṃśleṣataḥ with the marginal gloss samparkāt; Pp sāṃśleṣāt; Śis sāṃśleṣataḥ.

2 Mās has abhinirvarta 6 and Gokhale says this is almost invariably the case; Pp has a daṇḍa, not a comma.

3 Mās //.

4 Mās adds punah.

5 Mās kāyasya parigrahakṛtyaṁ with the marginal gloss svīkārasyaṃcayakṛtyaṁ; Pp and Śis kāyasyānuparigrahakṛtyaṁ.

6 Pp has a daṇḍa, not a comma.

7 Mās ayam ucyate abdhātuḥ //; Pp and Śis ayam ucyate-
‘bdhātuḥ //.

8 Mās yaś ca punah; Pp and Śis yaḥ.

9 Mās kāyasya aśītaṁ pītaṁ bhakṣitaṁ; Pp and Śis kāyasya-
‘śītapītabhakṣitaṁ.

10 Pp has a daṇḍa, not a comma.

11 Mās //.

12 Mās and Pp kāyasya āśvāsapraśvāsakṛtyaṁ (Mās adds the marginal gloss vāyor ākārṣaṇam āśvāsaḥ etat kṛtyaṁ); Śis kāyasyāśvāsapraśvāsakṛtyaṁ.

13 Mās and Śis karoti, ayam ucyate; Pp karoty ayam ucyate.

14 Mās //.

15 Pp kāyasyāntaḥsauṣīryabhāvaṁ abhinirvartayati /.

16 Pp ayam ucyata.
1 [Śis 121] yo nāmarūpam abhinirvartayati2 naḍakālapayogena3 pañcavijñānakāyasamprayuktam4 sāsravaṃ ca5 manovijñānam, 6 ayam ucyate7 vijñānadhātuḥ /8 asatsu pratyayesu9 kāyasyotpattir na10 bhavati / yadā ādhyātmikāṁ11 prthividhātur avika-[Pp 562]-lo bhavati,12 evam aptejovāyvākāśavijñānakānadhātavās caivikalā13 bhavanti,14 tataḥ15 sarveśāṁ samavāyāt kāyasyotpattir bhavati /16 tatra prthividhātor naivaṃ bhavati -- aham17

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1 Mās //.

2 Pp's original mss. reading, nāmarūpam kula nivartayati, was corrected by L. de La Vallée Poussin to nāmarūpam abhinirvartayati. He also suggests the reading rūpāhkuram.

3 Mās's original mss. reading, naḍakālapayogena, was corrected to naḍakālapayogena; Pp adds //.

4 Mās caksurāḍipaścavidhavijñānakāya (vijñānasamūha -- marginal gloss) samyuktam; Pp pañcavijñānakāyasamyuktam; Śis pañcavijñānakāyasampryuktam.

5 Mās adds the marginal gloss sāvāraṇaṃ and omits ca.

6 Pp has a danda, not a comma.

7 Pp adds bhikṣavo.

8 Mās and Pp //.

9 Mās and Śis asatsu pratyayesu; Pp tatrasatām eṣāṃ pratyayānām.

10 Pp's original mss. reading, kāyasyopapattir na, was corrected by L. de La Vallée Poussin to kāyasyotpattir na.

11 Mās cādhyātmikāḥ; Pp tv ādhyātmikāḥ.

12 Pp has a danda, not a comma.

13 Pp omitted ākāśa in the mss.

14 Pp has a danda, not a comma.

15 Mās tatas teṣāṃ.

16 Pp //.

17 Mās and Śis bhavati -- aham; Pp bhavaty aham. This
kāyasya kaṭhinabhāvam abhinirvartayāmīti\(^1\) / [Mśs 111] abdhātora
naivām bhavati -- aham kāyasyānuparigrahakṛtyaṃ\(^2\) karomīti /
tejodhātora naivām bhavati -- aham kāyasyāśitapītakhādītaṃ\(^3\)
paripācayāmīti / vāyudhātora naivām bhavati -- aham kāyasyā-
śvāsapraśvāsakṛtyaṃ karomīti / Ṛkāśadhātora naivām bhavati --
aham kāyasyāntahāṃsaṃśāryaṃ karomīti\(^4\) / \(^5\) vījānadhātora naivām
[bhavati -- aham kāyam abhinirvartayāmīti\(^6\) / kāyasyāpri
naivāṃ\(^7\) bhavati -- aham ebhiḥ pratyayair janita\(^8\) iti / \(^9\) atha ca
satsv eṣu pratyayēṣu kāyasyotpattir bhavati\(^10\) / \(^11\).

\(^1\)Mśs caṭhinatvam abhinirvartayāmīti.
\(^2\)Mśs omits kṛtya; Pp omits pari.
\(^3\)Mśs kāyasyā aśitapītakhādītaṃ; Pp and Śis kāyasyāśita-
pītakhādītaṃ.
\(^4\)Mśs kāyasyāntahāṃsaṃśāryabhāvam abhinirvartayāmīti; Pp
kāyasyāntahāṃsaṃśāryaṃ abhinirvartayāmīti; Śis kāyasyāntah-
āṃsaṃśāryaṃ karomīti.
\(^5\)Pp adds ṛtora api naivāṃ bhavate aham kāyasya pariṃāmanā-
kṛtyaṃ karomītī /

\(^6\)Mśs kāyam abhinirvartayāmīti; Pp kāya[sya nāmarūpa]m-
abhinirvartayāmīti (the brackets indicate that sya nāmarūpa
was omitted from the manuscript and are a suggested addition
by L. de La Vallée Poussin).
\(^7\)Śis omits the entire section in brackets.
\(^8\)Mśs pratyayaviśeṣaṃ janita.
\(^9\)Mśs //.

\(^10\)Mśs atha ca satsv eṣu pratyayēṣu kāyasyotpattir bhavati;
Pp atha ca punah satām esāṃ pratyayānāṃ samavāyāt
kāyasyotpattir bhavati (L. de La Vallée Poussin corrected the
mśs.'s kāyasyotpattir to kāyasyotpattir); Śis atha ca
satsvēṣu pratyayēṣu kāyasyotpattir bhavati.
\(^11\)Mśs //.
Bhāmatī, 266:
atha pratyopanibandhaḥ--prthivyaptejovāyākāśavijñānadhītunām samavāyād bhavati kāyaḥ / tatra kāyasya prthivyādhūḥ kāthinyāṃ nirvartayati, abdhātuḥ snehayati kāyam, tejodhātuḥ kāsyaśītapīte paripācayati, vāyudhātuḥ kāsyasa śvāsādi karoti, ākāśadhātuḥ kāsyāntāḥ suṣirabhāvaṃ karoti / yas tu nāmarūpānkarum abhinirvartayati paścavijñānakārya-
samyuktam sāsraṇam ca manovijñānam so'yaṃ ucyate vijñānadāhuḥ / yadā hy ādhyātmikāḥ prthivyādīdhātave bhavanty avikalās tadā sarveśāṃ samavāyād bhavati kāsyaotpattiḥ / tatra prthivyādi-
dhītunām naivāṃ bhavati vayaṃ kāsyasa kāthinyādi nirvartayāma iti, kāsyaśāpi naivāṃ bhavati jñānam aham ebhiḥ pratyayair abhinirvartita iti / atha ca prthivyādīdhātubhyo'cetanebhyaś cetanāntarān adhiṣṭhitēbhyāṅkurasyeva kāsyaotpattiḥ, so'yaṃ prātityyasamutpādo dṛṣṭatvān nānyathayitavyaḥ /.

15. Mās, 111, Pp, 562, and Śis, 121:
tatra prthivyādīdhātur nātmā na sattvo¹ na jīvo na jantar na manujo na mānavo na strī na pumān na² napumāsakam,³ na cāham, na⁴ mama, na cāpy anyasya⁵ kasyacit /⁶ evam abdhātuṣ tejodhātur vāyudhātur ākāśadhātur⁷ vijñānadātur⁸ na sattvo na jīvo na jantar na manujo na mānavo na strī na pumān na

¹Mās mukto na buddho; Pp and Śis sattvo.
²Mās puruṣo na; Pp and Śis pumān na.
³Mās and Pp napumāsakam and omit this comma and the next.
⁴Mās adds ca.
⁵Mās nāpy anyasya; Pp cānyasya; Śis na cāpy anyasya.
⁶Mās omits the remainder of the paragraph, though Gokhale has added most of it in brackets based on L. de La Vallée Poussin's reconstruction.
⁷Pp adds rtudhātur.
⁸Pp adds nātmā.
napūṃsakaṃ na cāhaṃ na mama na cāpy anyasya¹ kasyacit //².

16. Bp, 186, Mśs, 111, Pp, 562–63, and Śis, 121:

tatra avidyā³ katamā ?⁴ yā esv eva śāntu dhātuṣv⁵ ekasaṃjñā⁶ pindaṃsaṃjñā nityasaṃjñā dhruvasaṃjñā śāvatasamjñā sukham-
asaṃjñā atmasaṃjñā⁷ sattvajīvantumanujāmanasaṃjñā⁸ aham-
kāramamaṃkarasaṃjñā /⁹ evam ādi vividham ajñānam¹⁰ /¹¹ iyam
ucyatevidyeti¹² /¹³ evam avidyāyāṃ satyāṃ viṣayēsu rāgadesa-
mohāḥ pravartante / tatra ye rāgadesaṃmohāḥ viṣayēsu, amī¹⁴

¹PP cānyasya.
²PP //.
³Bp and Śis tatra avidyā; Mśs and Pp tatrāvidyā.
⁴PP //.
⁵Bp eteṣām eva śaṅnāṃ dhātunām yā; Mśs yā esv eva
śaṭṭhaṇāṣu; Pp yaiṣām eva śaṅnāṃ dhātunām; Śis yā esv eva
shaṭṭsu dhātuṣv.
⁶PP aikyaṃsaṃjñā.
⁷Mśs omits atmaṃsaṃjñā; Pp has atmaṃsaṃjñā in brackets
indicating that the mss. omitted it.
⁸Bp sattvaṃsaṃjñā jīvaṃsaṃjñā jantuṃsaṃjñā manujaṃsaṃjñā
mānavasaṃjñā; Mśs. sattvaṃjīvantuposapuruṣapudgalamanu-
jaṃvasaṃjñā; Pp sattvaṃsaṃjñā jīvapudgalamanujamāna[-563]-
saṃjñā; Śis sattvaṃjīvantumanujāmanavaṃsaṃjñā.
⁹Mśs has a comma, not a danda.
¹⁰Mśs vividhavijñānam was corrected to vividham ajñānam
by Gokhale.
¹¹Bp and Mśs have a comma, not a danda; Pp omits //.
¹²Bp iyam ucyate’vidyā; Mśs iyam ucyate avidyeti; Pp and
Śis iyam ucyate’vidyeti. For Pp, from evam ādi to ’vidyeti
is all joined together.
¹³PP //.
¹⁴Bp, Mśs, and Śis viṣayēsu, amī; Pp viṣayēsv amī.
ucyante¹ saṃskāra iti² /³ vastuprativijnāptīr vijñānam⁴ / vijñānasahajāścatvārro'rūpina upādānaskandhāḥ, tan nāma[rūpam], catvāri ca mahābhūtāni copādāya upādāya rūpam aikadhyam abhisamkṣipyā tan nāmarūpam / nāmarūpasamāṃśīrītīṃ indriyāṇi śaḍāyatanam⁵ / trayāṃ dharmāṇāṃ saṃnipātaḥ sparśāḥ⁶ / sparśānuḥbhavaṇā⁷ vedanā / vedanādhyavasaṇāṃ trṣṇā⁸ / trṣṇā-vaipulyam upādānām⁹ / upādānanirjātaṃ punarbhavavajanaṃ karma bhavaḥ / taddhetuka¹⁰ skandhāprādurbhavo jātiḥ /¹¹ skandhaparipāko¹² jara¹³ / skandhavināsō¹⁴ maraṇam¹⁵ / mriyamāṇasya

¹ Bp avidyāpratyayāḥ; Mās and Śis ucyante; Pp omits.
² Bp and Pp ity ucyante; Mās and Śis iti.
³ Mās //.
⁴ Bp, Pp, and Śis vastuprativijnāptīr vijñānam; Mās vastuprājñāptī (marginal gloss indriyavijñānācetanā) vijñānam.
⁵ Bp catvāri mahābhūtāni copādāya rūpam aikadhyarūpam / vijñānasahajāś catvāro'rūpina upādānaskandhāḥ nāma, tan nāmarūpam / nāmarūpasamāṃśīrītīṃ indriyāṇi śaḍāyatanam /;
Mās vijñānasahajāścatvāra upādānaskandhāḥ, tan nāmarūpam / nāmarūpasamāṃśīrītīṃ indriyāṇi śaḍāyatanam /;
Pp vijñānasahabhūvāsa catvāraḥ skandhā rūpina upādānākhyātanāṃ nāma rūpam / nāmarūpasamāṃśīrītīṃ indriyāṇi śaḍāyatanam /;
Śis vijñānasahajāścatvāro'rūpina upādānaskandhāḥ, tan nāma-[rūpam], catvāri ca mahābhūtāni copādāya upādāya rūpam aikadhyam abhisamkṣipyā tan nāmarūpam / nāmarūpasamāṃśīrītīṃ indriyāṇi śaḍāyatanam / [the brackets must mean the editors addition].
⁶ Mās has the marginal gloss viṣayendriyavijñānasamnipāta ity arthaḥ.
⁷ Bp, Mās, and Pp sparśānuḥbhavo.
⁸ Mās adds the marginal gloss adhyavasānam kāḥkṣā sukhaḍy-anubhavaḥ.
⁹ Pp upādānām.
¹⁰ Bp, Mās, and Pp bhavahetukaḥ.
¹¹ Bp adds jātyabhinirvṛttanāṃ; Pp adds jātasya.
¹² Bp skandhānāṃ paripāko; Mās, Pp, and Śis
mūḍhasya₁ sābhīṣv āṅgasyāntardāhah₂ śokah / lālapyanám³ paridevah⁴ / pañcavijñānasamprayuktam asātānubbhavanam⁵ duḥkham⁶ / manasikārāsamprayuktam⁷ mānasam duḥkham⁸ daurmanasyam / ye cānye⁹ evam ādaya¹⁰ upakleśas ta upāyāsāḥ // peyālam //¹¹.

Bhāmati, 266-267:

skandhaparipāko.

₁³Mūs adds the marginal gloss skandhajīrtatety arthaḥ.

₁⁴Bp and Mūs skandhavināso; Pp jīrtasya skandhasya vināso; Śis skandhānāṁ vināso.

₁⁵Pp marañāṁ.

₁¹Bp and Pp sammūḍhasya.

₂Bp sābhīṣv āṅgasya antardāhah; Mūs, Pp, and Śis sābhīṣv āṅgasyāntardāhah.

₃Bp śokothalapanām; Mūs śokenālapanām; Pp śokotham āḷāpanām.

₄Mūs paridevanām.

₅Bp pañcavijñānasamprayuktaḥ āgḥatānubbhavanām; Mūs cakṣurādiapipañcavijñānakāyasyaṁṣyuktaḥ asātānusayanaṁ duḥkha-paścāttāpaṁ; Pp pañcavijñānakāyasyaṁṣyuktaḥ asātam anubbhavanām; Śis pañcavijñānasamprayuktaḥ asātānubbhavanām.

₆Mūs duḥkha[m].

₇Bp duḥkhāmanasikārāsamprayuktam; Mūs and Śis manasikārā-samprayuktam; Pp manasaṁ saṁyuktaṁ.

₈Mūs duḥkha[m].

₉Mūs and Pp cāpyanye.

₁⁰Bp evam ādaya; Mūs evam ādayah.

₁¹Bp upakleśaḥ, ime upāyāsā ity ucyante //; Mūs kleśāḥ, upakleśā upāyāsāḥ (marginal gloss manovikalpañjatamāyāśāthya-dainyakāmaragādayaste sarve / peyālam) //; Pp upakleśas ta upāyāsā iti //; Śis upakleśas ta upāyāsāḥ // peyālam //.


17. Bp, 286-287, and Pp, 564:

tatra mahändhakärärthenaḥvidyā1 / abhisamśkårārthena  sąm-
skārāḥ / vijñāpanārthena2 vijñānam3 / anyo'nyopastambhaṇā-
'ṛthena4 nāmarūpaṃ5 / ayadvāṛṛthena  śaḍśāyatanam6 / sparsa-

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1Bp mahändhakärärthenaḥvidyā; Pp mohändhakärärthena-
'vidyā. Pp is a printing error that L. de La Vallée Poussin
corrected to mahändhakāra°.

2Bp vijñāpanārthena.

3Bp vijñānam.

4Bp mananārthena.

5Bp nāmarūpaṃ.
nārthena sparṣaḥ / anubhavanārthena vedanā / paritarṣaṇārthena
trṣṇā / upādānārthenopādānam\(^1\) / punarbhavārthena\(^2\) bhavaḥ /
janmanārthena\(^3\) jātiḥ / paripākārthena\(^4\) jarā / vināsārthena
marāṇam\(^5\) / śocanārthena śokaḥ / paridevanārthena\(^6\) paridevaḥ /
kāyaparipīḍanārthena\(^7\) duḥkham\(^8\) / cittasampiṇīdānārthena
daurnāsyaṃ\(^9\) / upakleśārthena\(^10\) upāyāsāḥ //.

18. Bp, 225, Mās, 111, Pp, 564, and Śis, 121:
punar aparāṃ\(^11\) tattve'pratipattiḥ\(^12\) mithyāpratipattiḥ\(^13\)

\(^6\)BP śādāyatanam.
\(^1\)Bp upādānārthena upādānam; Pp upādānārthenopādānam.
\(^2\)Bp punarbhavajananārthena.
\(^3\)Bp skandhaprādurēbhāvērthena; Pp janmanārthena according
to the mss., but L. de La Vallée Poussin's edition has janmā-
'rthena; L. de La Vallée Poussin says Bp has the correct
reading.
\(^4\)Bp skandhaparipākārthena.
\(^5\)Bp marāṇam.
\(^6\)Bp vacanaparidevanārthena.
\(^7\)Bp kāyasampiṇīdānārthena.
\(^8\)Bp duḥkham.
\(^9\)Bp daurnāsyaṃ.
\(^10\)L. de La Vallée Poussin says the Bp reading of
upakleśa-na\(^8\) is more correct. However, Bp has the same
reading as Pp!
\(^11\)Bp and Śis punar aparāṃ; Mās punar aparāṃ--; Pp atha
va.
\(^12\)Bp and Pp tattve'pratipattiḥ; Mās and Śis tattve'prati-
pattiḥ.
\(^13\)Bp, Mās, and Pp mithyāpratipattiḥ; Śis
mithyāpratipattiḥ.
ajñānam avidyā².

19. Bp, 225, Mss, 111, Pp, 564, and Śis, 121:
evam avidyāyām satyām trividhāḥ saṃskārāḥ³ abhinirvar
tante⁴ puṇyopaga⁵ apuṇyopaga⁶ āniñjyopagaṣ ca⁷ /⁸ ima⁹
ucyante'vidyāpratyayāḥ¹⁰ saṃskāra¹¹ iti¹² /¹³.

20. Bp, 225, Mss, 111-12, Pp, 564, and Śis, 121:
puṇyopagānāṁ¹⁴ saṃskāraṇāṁ puṇyopagam eva vijñānam
bhavati /¹⁵ apuṇyopagānāṁ saṃskāraṇāṁ apuṇyopagam eva vijñānam

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¹Bp, 171, punar aparame--tattve'pratipattiḥ mithyāpratipat
tih ajñānam avidyā / iti /. Mss has the marginal gloss
saṃvṛtiparamārthhayor vibhāgajñānam ajñānam.
²Pp //.
³Bp, Mss, and Pp saṃskāra.
⁴Pp adds /.
⁵Bp puṇyopagaḥ,.
⁶Bp apuṇyopagaḥ.
⁷Bp āniñjyopagaṣca; Mss anīñjyopagaṣ ceti; Pp āneñjyopa
gāḥ.
⁸Mss omits /; Pp //.
⁹Bp ime; Mss saṃbhāvyante; Pp omits.
¹⁰Bp ucyante avidyāpratyayāḥ; Mss avidyāpratyayāḥ; Pp
omits; Śis ucyante'vidyāpratyayāḥ.
¹¹Pp omits saṃskāra.
¹²Pp omits iti.
¹³Pp omits /. This entire second phrase is omitted in
the Tibetan texts of SS except for DHLRT.
¹⁴Pp adds tatra before puṇyopagānām.
¹⁵Bp and Mss have a comma, not a danḍa.
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[Mśs 112] bhavati /\(^1\) ānīṅjyopagānā /\(^2\) saṃskārāṇām ānīṅjyopagam /\(^3\) eva vijñānam bhavati / idam ucyate saṃskāraprātyayaṃ /\(^4\) vijñānam iti /\(^5\).


22. Bp, 225, Mśs, 112, Pp, 564-65, and Śīś, 121: nāmarūpavivṛddhyā [Pp 565] śaḍbhīr āyatanadvāraḥ kṛtyakriyāḥ /\(^7\) pravartante /\(^8\) tan nāmarūpaprātyayaṃ śaḍāyatanam ity ucyate /\(^9\) /\(^10\) śaḍbhīya āyatanebhāyaḥ /\(^11\) sat sparśakāyaḥ /\(^12\)

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\(^1\) Bp and Mśs have a comma, not a daṇḍa.

\(^2\) Bp ānīṅjyopagānā; Mśs ānīṅjyopagānā; Pp āneśjyopagānām.

\(^3\) Bp ānīṅjyopagam; Mśs and Śīś ānīṅjyopagam; Pp āneśjyopagam.

\(^4\) Pp omits saṃskāraprātyayaṃ.

\(^5\) Bp and Śīś vijñānam iti //; Mśs vijñānam iti //; Pp has vijñānam in brackets.

\(^6\) Bp tad eva vijñānaprātyayaṃ nāmarūpam //;

Mśs tad evaṃ vijñānaprātyayaṃ nāmarūpam //;

Pp vijñānaprātyayaṃ nāmarūpam iti vedaṇādayo'rūpiṇāṃ cattāraḥ [L. de La Vallée Poussin corrected the text to catvāraḥ] skandhās tatra tatra bhave nāmayantīti nāma / saha rūpaskandhena ca nāma rūpaṃ ceti nāmarūpam ucyate //;

Śīś evaṃ nāmarūpam //.

None of the Sanskrit quotations agrees with the Tibetan.

\(^7\) Mśs kṛtyakriyā[h].

\(^8\) Bp and Mśs each has a comma, not a daṇḍa; Pp adds prajñāyante after pravartante and before the daṇḍa.

\(^9\) Bp and Mśs śaḍāyatanam ucyate.

\(^10\) Mśs //.
pravartante /\(^1\) ayaṁ śādāyatanapratyayaḥ sparṣa ity\(^2\) ucyate /\(^3\).

23. Bp, 225, Mśs, 112, Pp, 565, and Śis, 121:
yaj jātīyaḥ sparśo bhavati,\(^4\) taj jātīyaḥ vedanā pravartate
\(^5\) iyaṁ\(^6\) sparśapratyayaḥ vedanety ucyate\(^7\) /\(^8\).

24. Bp, 225, Mśs, 112, Pp, 565, and Śis, 121:
yas tāṁ vedayati\(^9\) viśeṣeṇāsvādayati,\(^10\) abhinandati\(^11\)
adhyavasyati\(^12\) adhititṝṣṭhati,\(^13\) sā vedanāpratyayaḥ tṝṣneti
ucyate /\(^14\) Īsvādaṁabhīnanandaṁbhīnasānam\(^15\) -- mā\(^16\) me\(^17\) priya-

\(^1\)Bp, Mśs, and Śis śādābhya śāyatenabhyaḥ; Pp śādābhyaś cā-
 'yatanabhyaḥ.

\(^2\)Mśs has a comma, not a daṇḍa.

\(^3\)Mśs omits iti.

\(^4\)Bp and Pp omit the comma.

\(^5\)Mśs has a comma, not a daṇḍa.

\(^6\)Bp, Mśs, and Śis iyaṁ; Pp iyaṁ ucyate bhikṣavaḥ.

\(^7\)Bp and Śis vedanety ucyate; Mśs vedanā ucyate; Pp vedaneti.

\(^8\)Mśs and Pp //.

\(^9\)Bp adds a comma; Mśs vedanāṁ with the marginal gloss
vedayati; Pp vedanāṁ.

\(^10\)Mśs and Pp omit the comma.

\(^11\)Bp abhinandayati,..

\(^12\)Bp adds a comma; Mśs adhyavasa(sya ?)ti with the
marginal gloss kāṅkṣati; Pp adds adhyavasāye, which L. de La
Vallée Poussin has corrected to adhyavasāya.

\(^13\)Pp tiṣṭhati //.

\(^14\)Mśs and Pp //.
rūpasātarūpair viyogo\(^1\) bhavatv iti aparityāgo bhūyo bhūyaś ca\(^2\) prārthanā,\(^3\) idam trṣṇāpratyayam upādānam ity ucyate\(^4\) /\(^5\).


\[\text{evām}^6 \] [Śis 122] prārthayamānaḥ punarbhavajanakaṁ karma samutthāpayati kāyena vācā manasaḥ\(^7\) /\(^8\) ayam\(^9\) upādānapratyayo bhava ity ucyate /\(^10\) yā\(^11\) karma nirjātāṁ skandhānāṁ abhi-

\[\text{15} \] Bp āsvadanaḥ, abhinandanāḥ, adhyavasāyasthānam,; Mśs āsvādanābhinandanāṁ adhyavasāyasthānam,; Pp āsvādanābhinandanaṁ adhyavasānasthānāṁ—(L de La Vallée Poussin has corrected sthānāṁ to sthānād in the notes and in his corrections on p. 608, he reads ‘adhyavasānādhyavasāyasthānād’; Śis āsvādanābhinandanaṁ adhyavasānāṁ—).

\[\text{16} \] Bp places mā before bhavatv iti; Mśs na; Pp places mā before bhū[ṭ].

\[\text{17} \] Bp and Pp āṭma-.

\[\text{1Bp} \] and Śis priyārūpasātarūpair viyogo; Mśs priyārūpasāta-rūpair pañcabhiḥ kāmagunair viyogo; Pp priyā[ṛupal]sātarūpair-viyogo (the rūpa in brackets must be an addition by L. de La Vallée Poussin).

\[\text{2} \] Bp and Śis bhavatv iti aparityāgo bhūyo bhūyaś ca;

Mśs bhavatu aparityāgaḥ, bhūyobhūyaś ca;
Pp bhūn nityam aparityāgo bhaved iti yaivaṁ.

\[\text{3} \] Pp omits the comma.

\[\text{4} \] Bp, Mśs, and Śis idam trṣṇāpratyayam upādānam ity ucyate; Pp idam ucyate bhikṣavah trṣṇāpratyayam upādānam.

\[\text{5} \] Mśs and Pp //.

\[\text{6} \] Pp precedes evām with yatra vastunī satṛṣṇas tasya vastuno ’rjanāya viṭṭhapānaiyopādānam upādattē tatra tatra prārthayate /.

\[\text{7} \] Pp adds ca.

\[\text{8} \] Bp has a comma, not a daṇḍa; Mśs has a comma, not a daṇḍa, and reverses vācā manasaḥ.

\[\text{9} \] Bp, Mśs, and Pp sa.

\[\text{10} \] Mśs and Pp //.
[Pp 566]-nirvṛttīḥ\(^1\)\(^2\) sā bhavapratyayā jātir ity ucyate /\(^3\) yo\(^4\) jātyābhinirvṛttanām\(^5\) skandhānām upacayaparipākād vināśo\(^6\) bhavati,\(^7\) tad idaṃ jātipratyayam jārāmaraṇam ucyate\(^8\) / // pe //\(^9\).

26. Pp, 566, and Śis, 122:
evam ayaṃ dvādaśāṅgah pratītyasamutpadō'nyonyahetuko'-nyonyapratyayato\(^1\)\(^0\) naivānityo na nityo na saṃskṛto nāsaṃskṛto\(^1\)\(^1\) na vedayitā\(^1\)\(^2\) na kṣayadharmo\(^1\)\(^3\) na nirodhadharmo\(^1\)\(^4\) na

\(^1\)Bp and Pp tat; Mās yat.
\(^2\)Bp pañcasanskandhānām abhinirvṛttiryā; Pp skandhānām abhinirvṛttiryā.
\(^3\)Mās and Pp //.
\(^4\)Bp yā (yo); Pp omits yo.
\(^5\)Pp jātyābhinirvṛttanām.
\(^6\)Pp skandhānām upanayanaparipākādvīnāśo (L. de La Vallée Poussin corrected upanayana to upacayana).
\(^7\)Pp has a daṇḍa, not a comma.
\(^8\)Bp, Mās, and Pp jārāmaraṇam ity ucyate.
\(^9\)Bp / peyālam /; Mās has this marginal gloss (peyālam, tatra avidvādiṣu śokaparidevaduḥkhadaurmanasyopāyāsāḥ peyālārthena nīdirśitāḥ) //; Pp //; Śis // // pe //.
\(^10\)Pp nyonyapratyayo; Śis nyonyapratyayato.
\(^11\)Pp adds [nāhetuko nāpratyayo], which must be L. de La Vallée Poussin's addition.
\(^12\)Pp adds nāvedayitā na pratītyasamutpanno nāpratītyasamutpanno.
\(^13\)Pp adds nākṣayadharmo na virāgadharmo nāvināśadharma and L. de La Vallée Poussin has replaced virāga with vināśa.
\(^14\)Pp adds nānirodadharmo.
virāgadharmaḥ\(^1\) anādikālapravṛtto'nudbhinno'nupravartate\(^2\) nadisrotavat \(^3\).

27. Pp, 566, and Śis, 122:
\(4\) atha ca / imāny asya\(^5\) dvādāśāṅgasya pratītyasamutpādasya catvāri aṅgāni\(^6\) samghāta kriyaḥai hetutvena pravartante / kata-
māni catvāri ?\(^7\) yad uta avidyā\(^8\) tṛṣṇā karma viśnānam ca /.

28. Bp, 225, Mās, 112, Pp, 566, and Śis, 122:
tatra viśnānam bijasvabhāvatvena hetuḥ / karma kṣetra-
svabhāvatvena hetuḥ / avidyā tṛṣṇā ca klesasvabhāvena\(^9\) hetuḥ / karmakleśā viśnānaḍījam samjanayanti\(^10\) / tatra karma viśnānaḍījasya kṣetrajanyaṁ karoti /\(^11\) tṛṣṇā viśnānaḍījam snehayati /\(^12\) avidyā viśnānaḍījam avakirati /\(^13\) [asatām esām\(^14\)]

\(\text{1}^{\text{PP omits na virāgadharmaḥ.}}\)

\(\text{2}^{\text{PP 'nādikālapravṛtto'nucchinno'nupravartate; Śis anādi-
kālapravṛtto'nudbhinno'nupravartate. Pp's 'nucchinno is much preferred to Śis's 'nudbhinno.}}\)

\(\text{3}^{\text{PP //.}}\)

\(\text{4}^{\text{PP adds yady apy ayam [dvādāśāṅgas] pratītyasamutpādo-
nucchinno'nupravartate nadisrotavat //.}}\)

\(\text{5}^{\text{PP cemāny asya; Śis ca / imāny asya.}}\)

\(\text{6}^{\text{PP catvāry aṅgāni; Śis catvāri aṅgāni.}}\)

\(\text{7}^{\text{PP //.}}\)

\(\text{8}^{\text{PP yad uta avidyā; Śis yad uta avidyā.}}\)

\(\text{9}^{\text{BP, Mās, and PP klesasvabhāvatvena.}}\)

\(\text{10}^{\text{Mās and PP janayanti.}}\)

\(\text{11}^{\text{Mās has a comma, not a danda.}}\)

\(\text{12}^{\text{Mās has a comma, not a danda.}}\)

\(\text{13}^{\text{PP //.}}\)

\(\text{14}^{\text{BP and Śīs asatām esām; Mās satām esām; PP asatām}}\)
pratyayāṇāṁ bijasyābhiniṁśtir naḥ bhavati]².

29. Bp, 225-26, Mśs, 112, Pp, 566, and Śis, 122:

tatra karmaṇo³ naivaṁ bhavati /⁴ aham vijnānabijasya
kṣetrakāryaṁ karomī⁵ / [Bp 226] tṛṣṇāyaḥ api naivaṁ bhavati
/⁶ aham⁷ vijnānasya⁸ sneyakāryaṁ karomīti⁹ / avidyāyaḥ api
naivaṁ bhavati /¹⁰ aham vijnānabijam avakāśitaṁ / vijnāna-
bijasya api naivaṁ bhavati /¹¹ aham ebhiḥ pratyayair janitam
iti¹² /¹³.

30. Bp, 226, Mśs, 112-13, Pp, 566-67, and Śis, 122:

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teṣām.

¹Bp vijnānabijasyābhiniṁśtir naḥ; Mśs vijnānabijasya
abhinirvṛttir; Pp [vijnāna]bijasyābhiniṁśtir naḥ; Śis
bijasyā'-bhiniṁśtir naḥ.

²Bp, Mśs, and Pp omit the brackets.

³Bp karmāṇām.

⁴Bp, Mśs, and Śis have --, not a daṇḍa.

⁵Bp karomī.

⁶Bp and Mśs have --, not a daṇḍa.

⁷Śis omits vijnānabijasya kṣetrakāryaṁ karomīti / tṛṣṇāya
api naivaṁ bhavati / aham.

⁸Bp, Mśs, and Śis vijnānabījaṁ.

⁹Bp, Mśs, and Śis snehayāmīti; Pp sneyakāryaṁ karomīti.

¹⁰Bp, Mśs, and Śis have --, not a daṇḍa.

¹¹Bp, Mśs, and Śis have --, not a daṇḍa.

¹²Bp and Pp pratyayair janitam iti; Mśs pratyayai(prati-
tyotpada) r janita iti with the marginal gloss in parentheses;
Śis pratyayair janita iti.

¹³Mśs //.
api tu¹ vijjñānabīje² karmakṣetrapratiśṭhite³ trśnā-
snehābhiṣyandite'vidyāvakīrṇe⁴ tatra tatropapattyāyatana-
saṃdhau⁵ mātūḥ kukuṣau⁶ virohati,⁷ nāmarūpāṅkurasyābhini-
vṛttir bhavati⁸ / sa ca¹⁰ nāmarūpāṅkuro na svayaṃkṛto na
parakṛto nobhayakṛto neśvarādinirmito¹¹ na kālapanīṃmito¹²
na caikakāraṇādhīno¹³ nāpy ahetusamutpannah / atha ca mātā-
pitṛsaṃyogād ṛtusamavāyād anyeṣām¹⁴ ca pratyayāṇāṃ samavāyād
āsvādānupraviddhāṃ¹⁵ [Mās 113] vijjñānabījaṃ¹⁶ mātūḥ kukuṣau

¹Bp, Mās, Śis api tu; Pp atha ca.
²Bp, Mās, and Pp vijjñānabījaṃ.
³Bp, Mās, and Pp karmakṣetrapratiśṭhitam.
⁴Bp trśnāsneḥābhīṣyanditam a vidyāvakīrṇaṃ;
Mās trśnāsneḥābhīṣyanditam a vidyāvakīrṇaṃ;
Pp trśnāsneḥābhīṣyanditam a vidyāyā [567] sv vakīrṇaṃ;
Śis trśnāsneḥābhīṣyandite'vidyāvakīrṇe.
⁵Pp tatra tatropapattyāyatana pratisaṃdhau.
⁶Bp and Mās omit tatra tatropapattyāyatana saṃdhau mātūḥ
kukuṣau.
⁷Mās has daṇḍa, not a comma.
⁸Mās has in the mss. margin pratisamdhimūpādāya yāvat
ṣaḍāyatanāṃ na syat / atrāntarīyaṃ nāmarūpam /.
⁹Mās //.
¹⁰Mās cāsa.
¹¹Bp and Mās neśvaranirmito.
¹²Mās adds na prakteṣitamābhūto.
¹³Bp and Śis na caikakāraṇādhīno; Mās nākāraṇādhīno.
¹⁴Bp and Śis mātāpitṛsaṃyogād ṛtusamavāyād anyeṣāṃ; Mās
mātāpitṛsaṃyogāt ṛtusamavāyād anyeṣāṃ.
¹⁵Bp samavāyād āsvādānuprabaddhaṃ; Mās samavāyād
āsvādāt prabuddhaṃ.
¹⁶Bp adds tatra tatropapattyāyatana pratisaṃdhau; Mās
nāmarūpāṅkurabījam abhinirvartati\(^1\) / asvāmikesu\(^2\) dharmeṣu\(^4\) amaneṣu aparigraheṣu apratyarthikeṣu ākāśasameṣu māyālakṣaṇaḥsvabhāvēṣu\(^5\) hetupratyayānām avaikalyāt /\(^6\).

31. Mśs, 113, Pp, 567-68, and Śis, 122:

tad yatha\(^7\) pañcabiḥ kāraṇaiś ca kṣurviṣuṭāṇam upadhyate / katamaiḥ pañcabiḥ / ca ca pratītya rūpam ca alokaṁ ca ākāśam\(^11\) tajjaṁ ca manasikāraṁ pratītyotpadyate\(^13\) ca kṣurviṣuṭāṇam / tatra kṣurviṣuṭāṇasya kṣurāśrayakṛtyaṁ karoti / ca rūpam āraṃbaṅakṛtyaṁ\(^15\) karoti / aloko'vabhāsakṛtyaṁ

tatra tatropapattyā.

\(^1\)BP and Mśs nāmarūpāṅkuram abhinirvartayati.

\(^2\)BP omits /; Mśs has a comma, not a daṇḍa.

\(^3\)Mśs has the marginal gloss (dharmanairātmyena).

\(^4\)Mśs adharmeṣu with the marginal gloss (pudgalanairātmyena).

\(^5\)Mśs māyālambanasvabhāvēṣu..

\(^6\)BP adds ṣeyālam /; Mśs has the marginal gloss (seyālam, ṣeyālaśabdena śāvaṣeṣam nirdīṣati) //.

\(^7\)Mśs adds --.

\(^8\)Pp has a daṇḍa, not a question mark, and adds yad uta.

\(^9\)Pp caṅṣaḥ.

\(^10\)Mśs and Śis ca alokaṁ; Pp caḷokam.

\(^11\)Mśs and Śis ca ākāśam; Pp caṅkāśam.

\(^12\)Mśs ca tajjamanasikāraṁ ca; Pp [ca] tajjamanisasikāraṁ ca; Śis tajjaṁ ca manasikāraṁ.

\(^13\)Mśs pratītya upadhyate; Pp and Śis pratītyotpadyate.

\(^14\)Mśs has a comma, not a daṇḍa.

\(^15\)Mśs and Pp rūpam ālambaṅakṛtyaṁ; Śis rūpam āraṃbaṅaṅkṛtyaṁ.
karoti /\*1ākāsam anāvaraṇakṛtyaṁ karoti /\*2 tajjamanasikāraḥ samanvāharaṇakṛtyaṁ\*3 karoti /\*4 atsas eva\*5 pratayesyā cakṣur-vijñānāṁ notypadate /\* yada\*7 cakṣur ādhyātmikāṃ sāyatanam avikalā bhavati,\*8 evaṃ rūpālokākāśatajjanamāsikārāś ca avikalā\*9 bhavanti,\*10 tataḥ sarvasamavāyāc cakṣurvijñānasyotpattir bhavati\*11 /\*12 tatra\*13 cakṣuṣo naivam bhavati--ahaṃ\*14 cakṣurvijñānasyāśrayakṛtyaṁ\*15 karomīti /\*16 rūpasyāpi naivam bhavati--ahaṃ\*17 cakṣurvijñānasyārāmaṇaṇaṇaṁ\*18 karomīti /\*16Mūs has a comma, not a daṇḍa.

\*1Mūs has a comma, not a daṇḍa.

\*2Mūs has a comma, not a daṇḍa.

\*3Mūs and Pp samanvāharaṇakṛtyaṁ; Āśis samanvāharaṇakṛtyaṁ.

\*4Pp //.

\*5Mūs asatsu; Pp asatāṁ eṣāṁ; Āśis asatsu eṣu.

\*6Pp pratayānāṁ.

\*7Pp adds tu.

\*8Pp has a daṇḍa, not a comma.

\*9Mūs and Pp rūpālokākāśatajjanamāsikārāś cāvikalā; Āśis rūpālokākāśatajjanamāsikārāś ca avikalā.

\*10Pp has a daṇḍa, not a comma.

\*11Mūs sarveṣām samavāyāc cakṣurvijñānasyotpattir bhavati; Pp sarveṣām samavāyāc cakṣurvijñānām utpadate; Āśis sarvasamavāyāc cakṣurvijñānasyotpattir bhavati.

\*12Pp //.

\*13Mūs tatrāpi.

\*14Mūs and Āśis bhavati--ahaṃ; Pp bhavaty ahaṃ.

\*15Mūs cakṣurvijñānasya āśrayakṛtyaṁ; Pp and Āśis cakṣur-vijñānasyāśrayakṛtyaṁ.

\*16Pp adds evaṃ.

\*17Mūs bhavati--ahaṃ; Pp bhavaty ahaṃ; Āśis bhavati--aha.


älokasyäpi naivam bhavati--aham avabhäsakṛtyam\(^1\) karomīti / 
äkāsasyäpi naivam bhavati--aham\(^2\) caksurviññānasyānāvaraṇa-
kṛtyam\(^3\) karomīti / tajjamanastikārasyāpi naivam bhavati--aham\(^4\) 
[PP 568] caksurviññānasya samanvāhārakṛtyam\(^5\) karomīti / 
caksurviññānasyāpi naivam bhavati--aham ebhih\(^6\) pratyayair 
janita iti\(^7\) /\(^8\) aha ca punah\(^9\) satsv esu\(^10\) pratyaysu\(^11\) caksur-
viññānasyotpattir bhavati prādurbhāvaḥ\(^12\) /\(^13\) evaṃ sēṣāṃm 
indriyāṇāṃ yathāyogyam\(^14\) kartavyam\(^15\) //.

\(^{1}\) Mās caksurviññānasya avalambaṇakṛtyam; PP caksurviññā-
nasyālambaṇakṛtyam; Śīs caksurviññānasyāralambaṇakṛtyam.

\(^{2}\) Mās bhavati--aham caksurviññānasya avabhäsakṛtyam;
PP bhavyaḥ aham caksurviññānasyāvabhäsakṛtyam;
Śīs bhavati--aham avabhäsakṛtyam.

\(^{3}\) Mās caksurviññānasya anāvaraṇakṛtyam; PP and Śīs caksur-
viññānasyānāvaraṇaṅkṛtyam.

\(^{4}\) Mās and Śīs bhavati--aham; PP bhavyaḥ aham.

\(^{5}\) Mās and PP samanvāharaṅkṛtyam; Śīs samanvāhārakṛtyam.

\(^{6}\) Mās and Śīs bhavati--aham ebhih; PP bhavyaḥ aham ebhih.

\(^{7}\) Mās pratyaya samavāyair janita iti; PP pratyayaḥ janita iti;
Śīs pratyayaḥ janta iti.

\(^{8}\) PP //.

\(^{9}\) Mās and PP omit punah.

\(^{10}\) Mās satśu; PP satm esām; Śīs satśv esu.

\(^{11}\) PP pratyayāṇāṃ.

\(^{12}\) Mās caksurviññānasyotpattih prādurbhāvo bhavati;
PP samavāyāṃ caksurviññānasyotpattir bhavati;
Śīs caksurviññānasyotpattir bhavati prādurbhāvaḥ.

\(^{13}\) PP //.

\(^{14}\) Mās and PP yathāyogaṃ.

\(^{15}\) PP karaṇīyaṃ.
32. Bp, 226, Mśs, 113, Pp, 568, and Śis, 122:

tatra na\(^1\) kaścid dharmo'śmāl lokāt paralokām\(^2\) samkrāma-
ti /\(^3\) asti ca karmaphalaprativijñaptir hetupratyayānām avaik-
alyāt\(^4\) //\(^5\) tad yathā bhikṣavaḥ supariśuddha ādarśmaṇḍale
mukhapratibimbakām dṛṣyate / na ca tatrādarśmaṇḍale mukhaṃ
samkrāmati / asti ca mukhaprativijñaptir hetupratyayānām avaik-
alyāt // evam asmāl lokān na kaścīc cyuto nāpy anyatropa-
pannahḥ / asti ca karmaphalapra[tivi]jñaptir hetupratyayānām
avaikalyāt //.

33. Pp, 568:

tad yathā bhikṣavaḥ candramañḍalāṃ catvāriṃśadyojanaśatam
Urdhvāṃ vrajati / atha ca punah parītte 'py udakabhājane
candraśya pratibimbam dṛṣyate / na ca tasmāt sthānād Urdhvāṃ
nabhasaś cyutam parītta udakasya bhājane samkrāntam bhavati
/ asti ca candramañḍalaprativijñaptir hetupratyayānām avaikal-
yāt / evam asmāl lokān na kaścīc cyuto / nāpy anyatropanahh
/ asti ca karmaphalaprativijñaptir hetupratyayānām avaikalyāt
//.

\(^1\) Bp na tatra; Mśs tatra pratītyasamutpāde na; Pp and Śis
tatra na.

\(^2\) Bp kaścid dharmo'śmāl lokāt paralokām;
Mśs kaścid dharmo asmāl lokāt paralokām;
Pp kaścid dharmo'śmāl lokāt paralokām;
Śis kaścid dharmo'śmāl lokāt parām lokām.

\(^3\) Mśs has a comma, not a danda, and adds the marginal
gloss (iti śāśvatānisedhāḥ),.

\(^4\) Bp asti ca karmaphalam, asti ca vijñaptiḥ, hetupratyay-
ānām avaikalyāt; Mśs and Pp asti ca karmaphalaprativijñaptir
hetupratyayānām avaikalyāt; Śis asti ca karmaphalaprativijñap-
tiḥ, hetupratyayānām avaikalyāt.

\(^5\) Bp / peyālam /; Mśs adds the marginal gloss / (peyālam)
/; Pp //; Śis /; Bp, Mśs, and Śis omit the remainder of this
passage.
34. Bp, 226, Mśs, 113, Pp, 567, and Śis, 122-23:
yathā agnir upādānavaikalyān na¹ jvalati,² evam eva³
karmakleśajanitam vijñānabījam [Śis 123] tatra tatropapattāy-
'yatanapratisāmdhau⁴ mātuḥ kukṣau nāmarūpāṅkuram abhinir-
vartayati,⁵ asvāmi keśu dharmeṣu amameṣu aparigraheṣu⁶ apraty-
arthikeṣu⁷ ākāśasameṣu⁸ māyālakṣaṇasvabhāveṣu,⁹ hetupratya-
yānāṃ avaikalyāt¹⁰ //.

35. Bp, 226, Mśs, 114, Pp, 569–70, and Śis, 123:
tatrādhyātmikāḥ¹¹ pratītyasamutpādaḥ pāṇcabhiḥ karaṇair
draḍḍavyaḥ / katamaiḥ pāṇcabhiḥ ?¹² na śāsvatato¹³ noccheda-

¹Bp, Mśs, and Śis yathā agnir upādānavaikalyān na; Pp tad
yathāgnir upādānapratyaye sati.

²Bp amd Mśs add upādānavaikalyāc ca jvalati,; Pp has a
danḍa, not a comma, and adds upādānavaikalyān na jvalati /.

³Pp adds bhikṣavaḥ.

⁴Bp and Śis tatra tatropapattāyatanapratisāmdhau; Mśs
tatra tatropapattāy āyatanapratisāmdhau; Pp tatra tatropa-
pattāyatanapratisāmdhau.

⁵Bp omits the comma; Pp has a danḍa, not a comma.

⁶Bp and Śis dharmeṣu amameṣu aparigraheṣu; Mśs adharmeṣu
amameṣu aparigraheṣu; Pp dharmeṣv aparigraheṣu.

⁷Pp omits apratyarthikeṣu.

⁸Pp omits ākāśasameṣu.

⁹Bp māyālakṣaṇasvabhāveṣu; Mśs māyālambanasvabhāveṣu,;
Pp māyālakṣaṇasvabhāveṣv amameṣu kṛtrimeṣu; Śis māyālakṣaṇa-
svabhāveṣu,.

¹⁰Bp adds / evam ādhyātmikasya pratītyasamutpādaya
pratyayopanibandho draḍḍavyaḥ; Mśs adds / evam ādhyātmikasya
pratītyasamutpādaya pratyayopanibandho draḍḍavyaḥ.

¹¹Bp and Mśs tatra ādhyātmikāḥ; Pp and Śis
tatrādhyātmikāḥ.

¹²Mśs adds yad uta; Pp has a danḍa, not a question mark.
to na samkrāntītah parīttahetuto vipulaphalābhinirvṛttitah
tat sadṛśānuprabandhataś ceti /
kathāṁ na śāśvatataḥ? yasmād anye māraṇāntikāḥ skandhā
anya aupapattyamśikāḥ / na tu ya eva māraṇāntikāḥ skandhās
ta evaupapattyamśikāḥ skandhāḥ / api tu māraṇāntikāś ca
skandhāś nirudhyamānā aupapattyamśikāḥ skandhās ca
prādurbhavanti / ato na śāśvatataḥ / /
kathāṁ nocchedataḥ na ca niruddheṣu skandheṣu

13 Bp and Mās śāśvatataḥ,
1 Bp and Mās nocchedataḥ,
2 Bp and Mās add a comma.
3 Bp and Mās parīttahetuto vipulaphalābhinirvṛttitah,
Pp parīttahetuvipulaphalābhinirvṛttitah; Sis parīttahetuto vipulaphalābhinirvṛttitah.
4 Pp /.
5 Bp and Mās skandhāḥ,
6 Bp and Mās anye.
7 Bp and Mās add skandhāḥ prādurbhavanti; Pp adds skandhāḥ.
8 Bp skandhāḥ, ta eva aupapattyamśikāḥ; Pp skandhās ta evaupapattyamśikāḥ; Sis skandhās ta evaupapattyamśikāḥ.
9 Bp omits; Mās skandhāḥ; Pp / api tu māraṇāntikāś skandhā nirudhyante / tasmīn eva ca samaya aupapattyamśikāḥ skandhās; Sis skandhāḥ / api tu māraṇāntikāś ca skandhāḥ nirudhyamānā aupapattyamśikāḥ skandhās ca.
10 Bp, Pp, and Sis prādurbhavanti; Mās prādurbhavantī na.
11 Mās hetur na.
12 Pp omits the second /.
13 Bp and Sis kathāṁ nocchedataḥ; Mās punar nocchedataḥ; Pp [kathāṁ nocchedataḥ].
14 Pp has a danda, not a question mark.
aupapattyāṃśikāh skandhāh prādurbhavanti, nāpy aniruddheṣu / api tu māraṇāntikāś ca¹ skandhā nirudhyante,² aupapattyāṃśikāś ca³ prādurbhavanti /⁴ tulādaṇḍonnāmāvanāmavat⁵ / ato nocchedataḥ /⁶

[kathāṁ na saṃkrāntitaḥ⁷ ?]⁸ visadṛṣṭat sattvanikāyād /⁹ visabhāgāḥ skandhā⁹ jātyantare'bhinirvartante /¹⁰ ato na saṃkrāntitaḥ /¹¹

[kathāṁ parītahetuto vipulaphalābhinirvṛttitaḥ ?]¹² parīttam karma kriyate,¹³ vipulāḥ phalavipāko'nubhūyate¹⁴ /¹⁵

¹⁵Bp, Mās, and Pp purvaniruddheṣu māraṇāntikesu; Śis niruddheṣu.

¹Bp māraṇāntikāḥ.

²Bp adds tasminneva ca samaye; Pp adds tasminneva samaye.

³Bp and Pp aupapattyāṃśikāh skandhāh; Mās aupapattikāḥ skandhāḥ punarbhavanti; Śis aupapattyāṃśikāḥ ca.

⁴Bp and Mās have a comma, not a ṃāṇḍa; Pp omits.

⁵Pp tulādaṇḍonnāmāvanāmavac candrabimba-pratibimbavat.

⁶Bp omits the second /.

⁷Bp, Pp, and Śis saṃkrāntitaḥ; Mās saṃkrāntita iti.

⁸Bp, Mās, and Pp omit the brackets.

⁹Bp visadṛṣṭat sattvanikāyād visabhāgāḥ skandhā; Mās visadṛṣṭat sattvanikāyāt visabhāgāḥ skandhā; Pp visadṛṣṭah sattvanikāyāḥ sabhāgatāyām satyām (corrected by L. de La Vallée Poussin to read sabhāgatāyāṃ jātyāṃ); Śis visadṛṣṭat sattvanikāyād visabhāgāḥ skandhā.

¹⁰Bp and Śis jātyantare'bhinirvartante /; Mās jātyantareśv abhinirvartante; Pp jātim abhinirvartayanti /.

¹¹Bp omits the second /.

¹²Bp, Mās, and Pp omit the brackets; Pp has a ṃāṇḍa, not a question mark.

¹³Pp omits the comma.
ataḥ pariṭṭhetuto vipulaphalābhīnirvṛttitaḥ //

[kathām tat sadṛśānuprabandhataḥ ?] yathā vedanīyam [Pp 570] karma kriyate, tathā vedanīyo vipulako'nuḥūyate / atas tat sadṛśānuprabandhataḥ ceti //.

36. Mśs, 114, Pp, 593–94, and Śis, 123:
yah kaścid bhadanta śāriputra imaṃ pratītyasamutpādaṁ bhagavatā samyakprāṇītam evam yathābhūtām samyakprajñayā satataḥ satasamitam ajiṭam nirūpāṁ yathāvad aviparītam ajātam abhūtām akṛṭam asaṃskṛtam apratīgham anāvaraṇam śivaṃ

Bp and Mśs vipulaphalāvipulako'nuḥūyate; Pp and Śis vipulabhī phalāvipulako'nuḥūyate.

Bp and Śis /; Mśs has a comma, not a daṇḍa; Pp //.

Bp omits the second /.

Bp, Mśs, and Pp omit the brackets; Pp has a daṇḍa, not a question mark.

PP omits the comma.

Bp has a comma, not a daṇḍa.

Mśs has a comma, not a daṇḍa.

Bp atas tat sadṛśānuprabandhataḥ / evam ādhyaṭmikāḥ pratītyasamutpādaḥ pañcabhiḥ [kāranaḥ--ākāraḥ] draṣṭavyāḥ // iti vistarāḥ; Mśs and Śis atas tat sadṛśānuprabandhataḥ ceti; Pp atas tat sadṛśānu[pra]bandhataḥ ceti vistarāḥ.

Bp ya.

Mśs kaścid bhadanta śāradvātīputra; Pp omits; Śis kaścid bhadanta śāriputra.

Bp pratītyasamutpādaṁ evam.

Mśs adds tathāgatena; Pp omits bhagavatā.

Mśs samyakprāṇītam; Pp omits samyakprāṇītam evam.

Mśs satatasamitam ajiṭam; Pp, Śis satatasamitam ajiṭam.

Mśs yathāvad a[viparītam ajātam abhūtām akṛṭam asaṃskṛtam apratīgham anāvaraṇam; Pp yathāvad aviparītam ajātam abhūtā[m akṛṭam asaṃskṛtam apratīgham anāvaraṇam; Śis
abhayaṁ mahārtham avayayam avyupaśamam asvabhāvaṁ paśyati,
asatyatas tucchato riktato 'sārato 'ghato 'nityato duḥkhataḥ
śunyato 'nātmataḥ ca samanupaśyati, sa na pūrvantaṁ pratisarataṁ --
kim aham abhūvam atīte 'dhvani, āhosvin nābhūvam
atīte 'dhvani, ko nv aham abhūvam atīte 'dhvani / aparaṁ
vā punar na pratisarataṁ -- kim nu bhaviṣyāmy anagate
'dhvani, āhosvin na bhaviṣyāmy anagate 'dhvani, ko nu

yathāvad aviparītām ajātām abhūtam akṛtām asamśkrītām
apratigham anāvaraṇaṁ.

1 Mās śivam abhayaṁ āhāryam avayayam avyupaśamasvabhāvaṁ; Pp śivam abhayaṁ āhāryam avayayam avyupaśamasvabhāvaṁ (the mss. has anchārya = āhārya); Śis śivam abhayaṁ mahārtham avayayam avyupaśamam asvabhāvaṁ.

2 Pp has a danda, not a comma.

3 Mās asatyato 'saktataḥ asārato rogato gandataḥ sālyato
'nityato; Pp asatas tucchato rktato 'sārato rogato gandataḥ
sālyato 'ghato 'nityato; Śis asatyatas tucchato riktato
'sārato 'ghato 'nityato.

4 Mās and Pp śunyato 'nātmataḥ; Śis śunyato 'nātmataḥ ca.

5 Pp omits samanupaśyati, and has /.

6 Pp has /, not --.

7 Mās kim aham abhūvam atīte 'dhvani; Pp kim nv aham
abhūvam atīte 'dhvani; Śis kim aham abhūvam atīte 'dhvani.

8 Pp has a danda, not a comma.

9 Pp adds kathām nv aham abhūvam atīte 'dhvani /.

10 Pp has a danda, not --.

11 Pp nv aham.

12 Mās bhaviṣyāmy aham anagate 'dhvani; Pp omits the comma.

13 Mās bhaviṣyāmy aham anagate 'dhvani; Pp has a danda, not a comma.

14 Mās nv aham.
bhaviṣyāṁīti¹ ² pratyupannaṁ vā punar na pratisarati —³ kim svid idam⁴ kathaṁ svid idam⁵ ke santaḥ ke bhaviṣyāma⁶ iti⁷ //.

37. Pp, 594:
yāny ekehāṁ śramaṇabrāhmaṇaṁ pṛthagloke dṛṣṭīghatāṁī bhaviṣyanti / tad yathā ātmavādapratisamīyuktāṁ jīvavādapratisamīyuktāṁ kautukamānga.pratīsamīyuktāṁ / tāny asya tasmin samaye prahīṁśi bhavanti pariṁśāṁī samucchinnamūlāṁī tālamastakavād anābhāsagata[n] āyatyāṁ anutpādānirodha-dharmāṇī //.

38. Pp, 594:
atha khalv āyusmān sāriputro maitreyasya bodhisattvāsyā mahāsattvāsyā bhāṣitam abhinandya[ānupra]modyotthāyāsanāt [prakṛtaṁ] prakṛntāṁ te ca bhikṣava iti //.

¹Māś and Śis bhaviṣyāṁīti; Pp bhaviṣyāmy anāgate 'dhvani.
²Pp adds kathaṁ nu bhaviṣyāmy anāgate 'dhvani //.
³Pp has a daṇḍa, not --.
⁴Māś and Pp kim nu idaṁ.; Śis kim svid idaṁ.
⁵Māś and Śis svid idaṁ.; Pp nu idaṁ.
⁶Pp bhaviṣyāmaṁ.
⁷Māś and Śis iti; Pp /[594] ayaṁ sattvaḥ kuta āgataḥ / sa itaś cyutaḥ kutra gamiṣyatīti.
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