Sanskrit manuscripts in China II

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Preface

The “Panel on Sanskrit Studies” took place from 3 to 4 August 2012 as part of the 2012 Beijing Seminar on Tibetan Studies. It was initiated and organized by the late Dr. Helmut Krasser, who conceived it as a continuation of the panel “Sanskrit Manuscripts in China: State and Prospects,” which was held at the 2008 Beijing Seminar on Tibetan Studies.

Almost all of the lectures delivered at the 2012 panel presented reports on and results of research based substantially on information derived from Sanskrit manuscripts preserved in the TAR, as do all of the articles published in this volume. While none of these articles is specifically dedicated to the preservation and safekeeping of the Sanskrit manuscripts in China, to their cataloging, their digitalization or the controlled dissemination of these images, nonetheless each of them implicitly stresses the high importance of these tasks and the need for carefully concerted international cooperation. They do this through their research results, which individually as well as together unmistakably testify to the exceptional significance and unique value of the Sanskrit manuscripts in China.

For various reasons, a number of noteworthy papers presented at the panel have not been published in this volume. We will therefore record them here:

Shoryu Katsura/Diwakar Acharya, Paramata sections of Jinendrabuddhi’s Pramāṇasamuccaya-Ṭīkā Chapter 3

Jowita Kramer, The Proofs of the “Store Mind” (ālayavijñāna, kun gzhi rnam par shes pa) in Sthiramati’s Pañcaskandhaka-vibhāṣā¹

¹ Cf. Jowita Kramer, “Some Remarks on the Proofs of the ‘Store Mind’ (Ālayavijñāna) and the Development of the Concept of Manas.” Forthcom-
Helmut Krasser prepared the panel with great care and enthusiasm. Even though he had been diagnosed with lung cancer and hospitalized for several weeks, he was determined to travel from Vienna to Beijing to participate in the event himself. But in the end, he had to give in to the advice of his doctors and so did not hear the presentations in person. His terrible disease could however not diminish his dedication to his academic work and especially to the “Sanskrit manuscripts in China” project. The editing and publication of this

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proceedings volume was of great importance to him. After the panel, he felt that his health was not yet good enough for such critical work, and so he postponed it, waiting until his condition improved, keeping the articles close to his heart and locked in his desk. Since he was aware that he might need considerable time to recover sufficiently, he agreed that short or preliminary versions of the contributions could be published in the journal *China Tibetology*, if the authors wish so. Helmut Krasser died March 30 2014.

Xuezhu Li, Beijing  Horst Lasic, Vienna
前言

“梵文研究小组”作为2012年8月3至4日在北京召开的国际藏学研讨会的一部分，系由已故赫尔穆特·卡喇萨（Helmut Krasser）博士发起和组织的，这也被认为是2008年北京国际藏学会“梵文写本在中国研究的现状和前景”小组的延续。

从本次研讨会论文集所收录的文章可知，在梵文小组会上所发表的论文几乎都是基于西藏自治区所保存的梵文写本的报告和研究成果。虽然这些文章均未提及中国梵文写本的保护和保存、写本的编目、数字化以及影像的可控传播，但是与会专家学者都非常重视并强调写本保护任务的重要性以及国际合作研究的必要性。通过他们所取得的那些单独以及共同完成的研究成果，完全可以证明中国梵文写本的特殊意义和独特价值。

由于各种原因，有些在小组会上发表的文章未能收入本论集中，但它们也应予关注，因此，我们有必要在这里作一记述：

桂绍隆（Shoryu Katsura）和迪瓦卡尔·阿恰里雅（Diwakar Acharya）：关于吉年陀罗菩提《集量论注释》第3章为他比量部分的校勘问题（Paramata sections of Jinendrabuddhi’s Pramāṇasamuccaya-Ṭīkā Chapter 3）。

尤维塔·克莱默（Jowita Kramer）：安慧《五蕴论广注》关于阿赖耶识的论证（The Proofs of the “Store Mind”（ālayavijñāna, kun gzhi rnam par shes pa） in Sthiramati’s Pañcaskandhakavibhāṣā1）。

李学竹：关于《阿毗达磨集论》摄颂的考察（Study on The opening uddāna of the Abhidharmasamuccaya）。


罗鸿：关于无畏藏护《中观花蕾》的初步报告（A Preliminary Report on Abhayākaragupta’s *Madhyamakamañjarī*）。

护山真也（Shinya Moriyama）：宝藏寂对伪中观论敌的批驳（Ratnākaraśānti’s critique against pseudo-Madhyamaka opponents ）。

乌利克•罗斯勒（Ulrike Roesler）：佛经如是说：早期噶当派文献引用佛教手稿时的自由与变化（As it is said in a Sutra: Freedom and Variation in Tibetan Quotations from the Buddhist Scriptures in Early Bka’ gdamgs pa Literature）。

初马•拉尼达什（Shobha Rani Dash）：贝叶经研究的探索：特别以印度奥里萨所保存的写本为例（Exploring Palm Leaf Manuscript Research: With a special reference to Odisha）。

叶少勇：西藏新发现的《六十如理论》残片及其他一些梵文写本的初步报告（A folio of the *Yuktiṣaṣṭikāvṛtti* and Some Other Sanskrit Manuscripts Newly Found in Tibet: A Preliminary Report）。

赫尔穆特•卡喇萨博士为了这次梵文小组会倾注了极大的精力和热情。尽管他被诊断患有肺癌需住院数周，但他还是决定从维也纳前往北京参加会议。可是，最后在医生的强烈建议下，他不得不放弃北京之行，所以没有听到大家的发言。然而，可怕的疾病并没有减弱他对学术工作的特别对“中国梵文”项目的奉献精神。他非常重视和关心本论文集的编辑和出版。会议结束后，他由于身体没有明显好转，无法胜任如此重要的工作，所以把这些文章暂时锁在办公桌里，也铭记在心中，期待病情好转后再继续

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完成。同时，他也意识到自己的健康可能需要相当长的一段时间恢复，因此建议，如果作者愿意，可将各自的论文或其简本交由《中国藏学》发表。尽管如此，赫尔穆特·卡喇萨博士还是于2014年3月30日不幸逝世，我们深感悲痛和惋惜。在此我们深切悼念和缅怀他对中国梵文写本研究事业所做出的贡献。

李学竹 北京                        霍斯特·拉斯科 维也纳
Rare manuscripts of works by Jitāri

Junjie Chu, Leipzig
Eli Franco, Leipzig

Part One: Introduction

An agreement between the China Tibetology Research Center, Beijing, and the Austrian Academy of Sciences gave Junjie Chu the opportunity of staying for more than one month each year from 2009 at the Center, where he was able to study photocopies of two Sanskrit manuscripts of works by Jitāri (hereafter ms. A and ms. B). We take great pleasure in presenting here some of the results of our work on these manuscripts, mainly on manuscript A. We hope to return to ms. B at a later stage; at the moment we are only able to make a number of preliminary remarks about it.

Manuscript A

Ms. A, written in the so-called Proto-Bengali script, was copied from an unknown source by three different scribes. The first hand begins on folio 1b and continues up to folio 69b3. At the end of

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1 We would like to express our gratitude to Prof. Dram Dul, Director of the China Tibetology Research Center, Beijing, for his full support, and to our colleagues at the Center Dr. Li Xue Zhu and Dr. Luo Hong for their kind cooperation and assistance. We also want to thank Prof. Ernst Steinkellner for his continuous encouragement and help, without which this project would not have been possible. We are very grateful to the German Research Council (DFG) for a substantial grant to fund the research project “Jitāri: A critical edition and historical-philosophical study on the basis of a new Sanskrit manuscript at the China Tibetology Research Center (Beijing)” (FR-2531/5-1). For further results of this project see Franco 2015 and Chu forthcoming.

this part (i.e., at 69b3), which is also the end of the treatise entitled *Bhāvikāraṇavāda*, there is a short colophon in which the name Jambhaladhara appears, presumably that of the owner or the commissioner of the manuscript: likhitam idaṃ jambhaladharasya. “This was written for Jambhaladhara.” Alternatively, one may consider Jambhaladhara to be the name of the scribe, even though we have been unable to find any other colophons in Sanskrit where the name of the scribe appears in the genitive case as it does here.

From folio 69b4 the manuscript continues in a different hand up to folio 77b3, after which a third hand begins and continues up to folio 112b, where the manuscript ends. The leaves are inscribed on both sides. In the part written in the first hand, each leaf contains six lines on each side, with approximately 60-65 akṣaras per line, while in the parts written in the second and the third hands, the number of lines per leaf varies from 4 to 7 (there are few leaves containing only 3 lines) with roughly 50-55 akṣaras per line. With the exception of a few folios (for example, folio 55b), the parts written by the first and second scribes (1b1-77b3) are generally quite clear and legible. In contrast, many passages in the third hand are illegible as the ink is often too faint to read. Two folios, 97b and 111a, are almost completely illegible.

Previous editions of works by Jitārī

As is well known, Jitārī (ca. 940-980 CE) was a renowned and influential Buddhist philosopher in the later period of the history of Indian Buddhist philosophy. Until now, however, a substantial part of his work has remained largely inaccessible and little known. So far only seven works by Jitārī are available in the original Sanskrit. These are:

2 Jitārī is also known as the author of several Tantric works. However, these works lie beyond the scope of our project.

3 Although a considerable number of the philosophical texts authored by Jitārī were brought to Tibet, few were included in the Tibetan canon. In the Tshad ma section of the bsTan ‘gyur, the following three works were included:
1. Jātinirākṛti
2. Hetutattvopadeśa
3. Anekāntavādanirāsa
4. Vedāprāmānyasiddhi
5. Sarvajñasiddhi

(1) Hetutattvopadeśa (=gTan tshigs kyi de kho na nyid bstan pa, DT 4261, authorship in the colophon: Jetāri). As mentioned below, this text also survives in the original Sanskrit and was published in Tucci 1956 (cf. his “Introduction”: 249-260).

(2) Dharmadharmiviniścaya (=Chos dang chos can gtan la dbab pa, DT 4262, authorship in the colophon: Jetāri). According to Iyengar (1952: viii), this text is extant in the original Sanskrit, and the manuscript has been examined by Rāhula Saṅkṛtyāyana. Kyuma 2003 offers an analysis of its contents.

(3) Bālāvatāratarka (=Byis pa ’jug pa’i rtog ge zhes bya ba, DT 4263, author: dGra las rgyal ba=Jetāri/Jetāri). This is a treatise on epistemology for beginners which follows Dharmakīrti’s Pramāṇaviniścaya and Nyāyabindu. It is divided into three chapters: Pratyakṣa, Svārthānumāna and Parārthānumāna. It is also clearly influenced by Dharmottara, but features some new ideas such as the division of non-cognition (anupalabdhi) into sixteen varieties. The entire text is critically edited in Shirasaki 1981: 32-52, supplemented by Sanskrit fragments from other post-Dharmakīrti authors of the Buddhist Pramāṇa tradition. In the introduction (Shirasaki 1981: 23-27) the author offers a brief discussion of the relationship between Jetāri and other authors of this tradition and concludes that “Jetāri, as a senior contemporary of Ratnakīrti and Durvekamiśra and a predecessor of Mokṣākaragupta and Vidyākaraśānti, may be placed between the middle of the tenth century and the beginning of the eleventh century.” (Shirasaki 1981: 26).

One text attributed to Jetāri is included in the Madhyamaka section of the bsTan’gyur: the Sugatamatavibhaṅga which consists of verses (kārikā) and auto-commentary (bhāṣya) (bDe bar gshogs pa gzhung rnam par ’byed pa’i tshig le’ur byas pa [DT 3899] and bDe bar gshogs pa gzhung rnam par ’byed pa’i bshad pa [TD 3990]). The work follows the pattern of Āryadeva’s Jñānasārasamuccaya, explaining the four Buddhist philosophical systems, namely, the Sarvāstivāda, Sautrāntika, Yogācāra and Madhyamaka. The fourth chapter on Madhyamaka was translated into Japanese in Shirasaki 1986.
6. Nairātmyasiddhi
7. *Īśvaravādimataparīkṣā

The first work of Jitārī listed above, the Jātinirākṛti (no. 1), was also the first to be edited. It was published by Tucci (1930: 54-58, with two lacunae) on the basis of a manuscript he discovered in Nepal. A second edition of the same treatise was prepared by Iyengar, using a manuscript found by Sāṅkṛtyāyana; this edition was published in 1952 with the title Vādasthāna (Iyengar 1952: 72-80, which also contains a lacuna). Finally, a third edition was published by Bühnemann (1985: 30-38, where the colophon is missing). These three editions demonstrate considerable variance in their readings, and our manuscript offers many others.

The Hetutattvopadeśa (no. 2) was first “restored” into Sanskrit from the Tibetan by Durgasharan Chattopadhyaya (Chattopadhyaya 1939). Subsequently the original Sanskrit text was edited and published by Tucci (1956: 261-274). Miyasaka (1964) compiled Sanskrit-Tibetan and Japanese indices for this treatise. As Tucci pointed out in his introduction, in this treatise Jitārī closely follows the Nyāyapraveśa of Saṅkarasvāmin. He starts with the introductory verse of the Nyāyapraveśa and then follows its content and structure very closely, with many sentences from the Nyāyapraveśa repeated verbatim. This shows that even as late as the 10th century Dignāga’s logic had not been completely superseded by that of Dharmakīrti.

The Anekāntavādanirāsa (no. 3) was edited and published in Iyengar 1952: 80-85. In the colophon, however, this treatise is called “Dīgambaramataparīkṣā.” In this text, Jitārī criticizes the Jaina doctrine that propounds a multiplicity of viewpoints with regard to reality (anekāntvavāda) and illustrates it with “the maxim of the blind men and the elephant” (andhagajanyāya). Shirasaki 1974 offers a brief analysis of the contents of the treatise. Tamaru 1978 also

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4 The title was suggested by Bühnemann; cf. below.
5 This is attested by both our manuscripts, text no. 19 in manuscript A and text no. 6 in manuscript B. Cf. below n. 18.
provides a brief analysis of Jitāri’s criticism of the Jaina position and a brief account of Jitāri’s dates and works.

The Vedāprāmāṇyasiddhi (no. 4) was published in Bühnemann 1985: 23-26. This treatise aims at criticizing orthodox Brahmanical accounts (Nyāya and Mīmāṃsā) of Vedic authority (prāmāṇya). It criticizes the epistemic validity of the Veda both as an authorless (akartṛka, apauruṣeya) scripture and as the teaching of a trustworthy person (āpta). The core of the treatise refutes the Mīmāṃsaka attempts to develop inferential relations other than identity of nature (tādātmya) and causation (tadutpatti). The text was analyzed and translated into French in Eltschinger 2003.

The Sarvajñasiddhi (no. 5) was edited in Bühnemann 1985: 27-28. The manuscript she used is incomplete; one folio is missing and thus the edition was supplemented by a quotation from RN 31,13-21.2. Our manuscript provides a complete version of this text, which consists of a formal proof (prayoga) that the Buddha is omniscient (sarvajña).

The Nairātmyasiddhi (no. 6) was edited in Bühnemann 1985: 29. This is a very short text, consisting of approximately one folio. It disproves the tenet that an everlasting Self (sthirātma) is connected with a living body (jīvaccharīra).

Finally, the *Īśvaravādimataparīkṣā (no. 7) was edited in Bühnemann 1985: 39-43. According to Bühnemann 1985: 19, the end of the text is missing and thus its title has not survived. Bühnemann suggests Īśvaravādimataparīkṣā as a tentative title for this work on the basis of similarities in structure with the Anekāntavādanirūsa (1985: 19). The final passage containing the title is available in our manuscript, where it is called Īśvaranirākaraṇa.6 In Shirasaki 1995

6 Bühnemann (1982: 20) assumes that Sāṅkṛityāyana’s manuscript contains one additional unidentified work. Thanks to our ms. A, it is now clear that this is the same work, namely, the Īśvaranirākaraṇa. Bühnemann’s *Īśvaravādimataparīkṣā (work 9) ends with tasyaiva pratibandhasiddher asiddher ity alam bahubhāṣitayā. tasmād avasthitam etat. akartṛkam idam; from the unidentified work 10, where only the end is legible: viśvakarmanirmitavaicitryam iti. kṛit ityam mahāpanḍitajitāripādānām.
the author offers an analysis and a Japanese translation of the text. The main topic of this treatise is the refutation of Nyāya-Vaiśeṣika theism.

Of the newly available manuscripts, ms. A offers us many more works, of which more than ten were hitherto completely unknown. Furthermore, it seems from the introductory verse that the above treatises were not originally independent works, but sections or chapters in a larger work, which we have tentatively called Vādasthānāni. Obviously these chapters, being independent in content from one another, also circulated singly and in various combinations.

The title of the work

At the beginning of the manuscript, after a salutation to the Buddha and a somewhat Tantric maṅgala-verse, Jitāri prefaces his work as follows:

Cf., however, our ms A 11b 2-3: 

\[
\begin{align*}
\text{tasyaiva pratibandhasya prasiddhe\} | \text{prapra-} \\
\text{siddher ity alam bahubhāṣit\{ā\}} | \text{tasmād avasthitam etat akartṛkam} \\
\text{idam viśvam karmma+nirmmitavai \{ | cittyram iti || || īśvaranirākaraṇaṃ} \\
\text{samāptam iti} || \\
\end{align*}
\]

7 namo buddhāya || 

\[
\begin{align*}
mugdhaṅgulikisalayāṅghrisuvārṇṇakumbha-
\text{vāntena kāntipayasā ghusrṇarunena |} \\
yo vandamānam abhiśiṅcati dharmanmarājye \\
jāgartu vo hitasukhāya sa mañjuvajrah ||
\end{align*}
\]

“May Mañjuvajra, who anoints the worshipper over the kingdom of dharma by means of the lovely saffron reddish water pouring from the golden jar [which are his] feet with shoots [in the form] of beautiful toes, be intent on your wellbeing and happiness.”

This verse also appears (with some variants) at the beginning of the Jātinirākrti published by Tucci (1930: 56,2-5), and by Bühnemann (1985: 30,4-7; Tucci’s different readings are noted and corrected in footnotes 2-4, ibid). Furthermore as Luo Hong has kindly pointed out to us, this verse is included in the Subhāṣitaratnakośa (Kosambi and Gokhale 1957: 6,9-12) and translated by Ingalls (1965: p. 67). We also thank Gudrun Bühnemann for discussing this verse with us.
suhṛdām\textsuperscript{8} anurodhena yathāśakti\textsuperscript{9} yathāsmṛti\textsuperscript{10} | hriyam vihāya likhyante vādasthānāni kānicit ||

“In compliance with the wish of friends, putting my shyness aside, some topics of debate [between Buddhists, Brahmins and Jainas] are written [here] according to my ability, according to my recollection\textsuperscript{11}.”

It would thus seem that \textit{Vādasthānāni} was the title of the collection as a whole. However, titles of philosophical works in Sanskrit do not usually appear in plural form, and the term might be used merely as a description of the content of the work, not as its title. Since there is no colophon at the end of the manuscript, no certainty on this matter can be arrived at. But for lack of anything better, we will use \textit{vādasthānāni} as the title of the work.

The table of contents

The cover page (folio 1a) of the manuscript lists in four columns the topics of the sections/chapters contained in the manuscript, constituting a sort of “table of contents,” probably written by a user of the manuscript. The list is similar, but not identical, to the titles of the works/chapters/sections that appear in the respective colophons. Unfortunately, the legibility is very poor, especially on the right-hand side of the page. The numeration is ours.

Column a

1. jātyādiniṣedha\textsuperscript{12}
2. sāmānyaniṣedha
3. īśvaranirākaraṇa
4. nairātmyasiddhi

\textsuperscript{8} Iyengar 1952: 72,2: \textit{buddhānām}.
\textsuperscript{9} Bühnemann 1985: 30,7: \textit{yathāmati}.
\textsuperscript{10} Iyengar 1952: 72,2: \textit{śrutismṛti}.
\textsuperscript{11} An alternative translation would be “according to the tradition.”
\textsuperscript{12} Next to the titles one finds leaf numbers. However, these are often illegible, and some of the legible ones do not match the exact folio number of the manuscript. We therefore do not mention them here.
5. *vedāprāmāṇya*
6. *vijñaptimātratāsiddhi*

**Column b**
7. *avayavinisedha*
8. *apohasiddhi*
9. *vyāpakānupalambha*
10. *brāhmaṇyanisedha*
11. *akṣanikavādavicāra*
12. *sarvvaṁvasiddhi*

**Column c**
13. *bhāvikaraṇavāda*
14. *śabdāprāmāṇya*
15. *śrutikartṛsiddhi*
16. *sāmagrībhaṅga*
17. *kṣaṇabhaṅgasiddhi*

**Column d**
18. *jātivāda*
19. ...
20. ...

**The colophons**

The titles in the “table of contents” correspond roughly to the titles of the works as they appear in the colophons. Needless to say, colophons cannot always be relied on to convey the original title of a work. In our case, it is clear that most if not all of them were not written by Jitāri himself, who appears in honorific forms such as *jitāripāda* and *mahāpaṇḍitaśrījitāripāda* (always in the plural), which he was unlikely to have used to refer to himself. We assume, therefore, that the colophons were added by later scribes. Jitāri does not seem to make any reference to a formal division of his work and this strengthens the assumption that we are indeed dealing here with a single composition. He does, however, regularly point out the
changes of subject matter by clearly introducing new topics.\textsuperscript{13} Whatever the case may be, the colophons provide the following titles:

1. \textit{Sāmānyanirākṛti} (1b1-5b6)  
2. \textit{Sāmānyanirākṛti}\textsuperscript{14} (6a1-8a5)  
3. \textit{Īśvaraniṅkaraṇa} (8a5-11b3)  
4. \textit{Nairātmyasiddhi} (11b3-12a3)  
5. \textit{Vedaprāmāṇyanirākṛti} (12a3-14b4)  
6. \textit{Vijñaptimātratāsasiddhi} (14b4-20a6)  
7. \textit{Avayavinirākaraṇa} (20a6-24b6)  
8. \textit{Apohasiddhi} (24b6-32b1)  
9. \textit{Kṣaṇabhaṅgaprakaraṇa} (32b1-46a1)  
10. \textit{Dvijātidūṣaṇa} (46a1-57b4)  
11. \textit{Kṣaṇabhaṅgasiddhi} (57b4-62b2)  
12. \textit{Śravajñasiddhi} (62b2-64a4)  
13. \textit{Bhāvikāraṇavāda} (64a4-69b3)  
14. \textit{Jātivāda}\textsuperscript{15} (69b3-70b3)  
15. \textit{Śrutikartṛsiddhi}\textsuperscript{16} (70b3-77b4)  
16. \textit{Śabdāprāmaṇya}\textsuperscript{17} (77b5-85b4)  
17. \textit{Sāmagrībhaṅga} (85b5-87b1)  
18. \textit{Kṣaṇabhaṅgasiddhi} (87bb1-93b4)

\textsuperscript{13} Cf. for instance 1b2: \textit{tatra dau tāvat jātivāda eva nirākriyate}. 8a5: \textit{idānīm śvaravādīmatam parīkṣyate}. 11b3: \textit{nairātmyam idānīm prasādhyate}. 14b4: \textit{idānīm bahirartha-vāda vyavadhīyate}.

\textsuperscript{14} As pointed out above, these two chapters, bearing identical titles, consist of two different refutations of the universal. The first chapter appears as \textit{jātiniṅkaraṇa} in Tucci 1930 and Büchnemann 1985: 30-38, and is published with the title \textit{vādasthāna} in Iyengar 1952: 72-80. A further work or chapter refuting the existence of universals appears in the manuscript as \textit{Jātivāda}; cf. no. 14.

\textsuperscript{15} Presumably the title is incomplete or defective; one would expect \textit{Jātivādanirākaraṇa} or something similar. Cf. the following titles.

\textsuperscript{16} This chapter refutes the Mīmāṃsā tenet of \textit{apauruṣeyatva}.

\textsuperscript{17} This chapter targets the Vedic word as a source of knowledge.
It is remarkable that Jitāri wrote several chapters or treatises on the same topic. Three of the above refute the existence of universals (1, 2, 14) and three prove momentariness (9, 11, 18). We have not yet been able to investigate the relationships between these portions of the text in detail, but it is clear that they consist in different arguments on the same topic. Thus, the three refutations of the universal are based on three well-known arguments that appear in Dharmakīrti’s writings: the universal is unreal because (1) it cannot be said to be different from or identical to the individual, (2) it is not perceived even though it is assumed to be perceptible (upaladhilakṣaṇaprāpta), (3) it is incapable of producing efficient action (arthakriyā). The two texts called Dvijātidūṣaṇa (10 and 20) are merely two different copies of the same text (the beginning of the text is missing in the second copy). Since they display the same scribal errors, they would seem to have been copied from the same source.

Immediately after the colophon of the the Dvijātidūṣaṇa (93b4-112b2), the last text in the above list, one reads granthapramāṇam 200 ||. This indication of the length of the treatise cannot refer to the work done by the last scribe alone or even to the last chapter, Dvijātidūṣaṇa, which contains about 250-300 ślokas.

The remaining part on 112b, consisting of less than six lines, is a new text. However, the legibility is very poor and we are unable to offer a complete transliteration. Nonetheless, enough of the

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18 As we mentioned at the beginning of this paper, folio 97b is almost completely illegible. Thus, this title is not really attested by the colophon of the text, for only the first two aksaras, i.e., diga, can be identified. However, the title appears clearly in ms B. As mentioned above, this text was published with the title Anekāntavādanirāsa in Iyengar 1952: 80-85.
blurred traces can be made out to identify the text as the beginning of *Apaśabdaniṇākṛti*, which is available as nr. 10 in manuscript B.

**Works in Manuscript B**

**Manuscript B contains the following works:**

1. *Sāmānyaniṇākṛti* (1b1-6b3)
2. *Sāmānyaniṇākṛti* (6b3-10a1)
3. *Nairātmyasiddhi* (10a1-10b3)
4. *Sarvajñasiddhi* (11b1-12b3)\(^{19}\)
5. *Kṣaṇabhaṅgasiddhi* (18a-22b)
6. *Digambaramataparīkṣā* (23a1-25b3)
7. *Śrutikartṛsiddhi* (26b1-31b3)
8. *Apohasiddhi* (32a1-40b3)
9. *Avayaviniṇākaraṇa* (41a1-46b1)
10. *Apaśabdaniṇākṛti* (47a1-48b5)
11. *Vijñaptimātratāsiddhi* (49a1-55b2)

All these texts are included in manuscript A.

Text nr. 5, *Kṣaṇabhaṅgasiddhi*, is identical with nr. 11 in ms. A, *Kṣaṇabhaṅgasiddhi*. However, in ms. B the beginning of the text is missing.

Text nr. 10, as mentioned above, is the same text as the last fragmentary text in ms. A. The title *Apaśabdaniṇākṛti* appears in the colophon at the end of the text (48b5).

Generally speaking, the legibility of ms. B is poorer than that of ms. A (especially in the first part, 1b- 69b3, written by the first scribe). Ms. B is written in rapid cursive style; in some cases the ink is too faint to read, and in other cases it is extremely blurred; thus, meaningful readings can sometimes only be obtained by consulting ms. A. However, in many cases the manuscript is in good condition and displays a beautiful fluent writing style; needless to say, it offers a valuable aid in determining the readings of ms. A.

\(^{19}\) Folios from 13 to 17 are missing. Folio 12 is photographed together with folios 18 and 19.
Concerning the differences between the texts in two manuscripts, the following should be noted:

1. Different words with similar meaning are used in two manuscripts, for instance, *avadya* in A27b2 and *avācyā* in B35a3, *aṃśena* in A31a1 and *aṅgena* in B39a2.

2. Different verb forms, such as the optative and the indicative, alternate; for example, *anurudhyeta* in A25a3 and *anurudhyate* in B32a4, *sambaddhyate* in A30b6 and *sambaddhyet(a)* in B38b5.

3. Some words are either added in one manuscript or omitted in the other, in most cases this concerns indeclinable particles such as *tāvat*, *tu*, *ca*, *api*, etc.

4. Ms B uses *daṇḍas* more frequently. In ms. A some *daṇḍas* have been added by a later scribe.

Conclusion

As observed above, the newly available manuscripts contain a number of hitherto unknown works. Even with regard to the texts that have already been edited and published they offer valuable new readings which can be used to improve upon older editions, especially as some of the published editions are incomplete. We are therefore confident that an edition of the *Vādasthānāni* will significantly improve our understanding of Jitāri’s work in particular and of tenth-century Buddhist philosophy in general.

In what follows we would like to present a diplomatic edition of the first two sections/chapters that deal with the refutation of universals. Variant readings from manuscript B have been noted, but we did not attempt to produce a critical edition.
Part Two: A Diplomatic Edition of *Jātinirākaraṇa* (1 and 2)

Editorial sigla and abbreviations

Editorial sigla

| . | avagraha |
| | daṇḍa |
| || double daṇḍa |
| ; | daṇḍa-like sign at the end of lines or before string-holes |
| * | virāma |
| ° | absence of virāma |
| ⊙ | string-hole |
| .. | illegible akṣara |
| . | illegible part of an akṣara |
| + | gap-filling sign in the manuscript equivalent to the size of one akṣara |
| x | empty space in the manuscript equivalent to the size of one akṣara |
| {{ }} | enclose akṣara(s) deleted by means of erasure |
| { } | enclose akṣara(s) deleted by means of the of deletion symbol (normally one or two small strokes written directly above akṣara) |
| [ ] | enclose barely legible aksaras whose reading is uncertain |

Sigla describing insertions in the manuscript

| ∨ | sign of insertion (kākapada) added at the top of the line |
1. Sāmānyanirākṛti (1b1-5b6)

1b

1. namo buddhāya\textsuperscript{20} || mugdhāṅgulīkisalayāṅghrisuvarṇṇakumbhāv ā[nt]jena [kā]ntipayasāghusārūṇena | yo vandamānam abhiṣīncati dharmmarājye jāgartu vo hitasukhāya sa mañjuvajrāḥ || suhṛdām anu

2. rodhena yathāsakti yathāsmṛti hriyam vihāya likhyante vādastha- nā⊙ni kānicit’|| tatrādau tāvat\textsuperscript{21} jātivāda eva nirākriyate [‹›] yad vastuno bhedābhедābhhyām abhidheyan na bhavati |

3. tat sarvam vastu na bhavati\textsuperscript{22} yathā vyomakamalaṃ na ca va- stuno bhedābhедābhhyām abhidheyan\textsuperscript{23} sāmānyam iti vyāpakānu- palpabdhīḥ | na tāvad\textsuperscript{24} ayam asiddha hetuḥ | na hi vyaktibhyo bhinnam abhinna;

4. +++m vā sāmānyamaṇ + śakyam abhidhātum\textsuperscript{25} ubhayathāpy asā- mānyasvabhā⊙vatāprasaṅgāt’ | tathā hi yadi tāvad vyaktibhyo

\textsuperscript{20} namo buddhāya : namo ratnatrayāya B

\textsuperscript{21} tatrādau tāvat : tatra tāvad ādau B

\textsuperscript{22} na bhavati : na bhavati | sa niḥsvabhāvaḥ | B

\textsuperscript{23} vyomakamalaṃ : vandhyāsutaḥ rūpādivyatirekāvyatirekābhhyāmān ca vyavasthāpanāyaśvabhāvan na bhavati B

\textsuperscript{24} tāvad om. B

\textsuperscript{25} | add. B
‘ṛthāntaram eva sāmānyam abhimaṇam vastu tadā kathaṃ tāḥ<..>ṛ26
sāmānyan nā

5. ma | yatṛ khalu yato rthāntaran na tat tasya sāmānyamṛ27 yathā gor
aśvah | aṛ thāntaraṇ ca gor ggotvam iti viruddhavyāptopalabdhiḥṛ28
nanu caṛ29 vyaktibhyo rthāntaraṇ caṛ30 [syāt]ṛ31 sāmānyaṃ tāsāṃ
viruddhanṛ32 na pa’Ι

6. śyāmah | na caitan mantavyam arthāntaraṇ ced arthāntarasya
sāmānyaṃ sarvvaṃ sarvvasya sāmānyaṃ syātṛ viśeṣābhāvaḥ<|> yad
dhi khalv ekam vastu anekatra samaveta<ṃ ta⟩ṛ37 tadiyaṃ sāmānyaṃ
goṣu cāśvo na samave

2a

1. ta iti katham asau gavāṃ sāmānyaṃ syād iti |ṛ33 kuto viśeṣābhāvaḥ |
tad ayam an[ai]kāntiko hetuḥ katham iṣṭasiddhayē paryavāpnuytṛ34 |
tad etad apiṛ35 bālapralā[pa]m anuharati | saṛ36 viśeṣo

2. buddhima{ā}tā vaktavyoṛ37 yaḥ sāmānyābhimaṇtapadārthamātra-
bhāvī Ṓ san na saṅkareṇa vyavasthām upasthāpayatiṛ38 | ayaṅ cāne-
kasamavāyaḥ saṃkhyāsāmyogakāryadravyādiṣv apy a[ṣṭī]

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26 kathaṃ tāḥ<..> : tāsāṃ kathaṃ B
27 | add. B
28 | add. B
29 ca om. B
30 ca om. B
31 | add. B
32 tāsāṃ viruddhan : ca syād iti na viruddhaṃ B
33 | om. B
34 iti add. B
35 api om. B
36 hi add. B
37 vaktavyo : prayoktavyo B
38 upasthāpayati : upādayet B
3. ti tāny api saṃkhyādimatām\(^{39}\) sāmānyāni syuḥ | atha manyethāḥ\(^{40}\) ○ saty apy anekārthasamavāye yad eva samānajñānābhidhānapravṛtti-nimittaṁ tad eva sāmānyaṁ nānyat | saś

4. mā+nānām hi bhāvaḥ\(^{41}\) sāmānyam bhavato smād abhidhānapratyayā○v iti bhāvaḥ | yad āhākṣapādaḥ samānajñānābhidhānaprasav[ā]tmikā jātir iti | etad api svapakriyā

5. mātradīpanam\(^{42}\) | tathā hy atra vikalpadvayam udayate | kin te bhe\(\)dāḥ svarūpeṇa samānāḥ svahetor utpannā yeṣu tat sāmānyaṁ tathāvidhodbhābhidhānavidhānapraṇa

6. m\(^{43}\) āhosvid asamānā eveti | tatra yadi te svata eva samānāḥ\(^{44}\) samāne jñānābhidhāne svayam\(^{45}\) eva pravarttayiṣyanti\(^{46}\) kin tatra sāmānyenārthāntareṇa | tathā ca tad asāmānyam eva

2b

1. va | tadbalena samānajñānābhidhānayor apravṛtteḥ | athāsamānā\(^{47}\) na tarhi teṣāṁ sāmānyam asti \(<\) samānānāṁ hi\(^{48}\) bhāvaḥ sāmānyam ity uktavān asi\(^{49}\) asamānānāṁ ca\(^{50}\) bhāvaḥ sāmānyam iti

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39 *samkhyādimatām* : *samkhyādibhedavatām* B
40 | *add.* B
41 | *add.* B
42 *svapakriyāmātradīpanam* : etad api prakriyamātrapradīpanam B
43 ○ābhidhānavidhānapraṇaṁ : ○ābhidhānaprasavanimittaṁ | B
44 *tatra add.* B
45 *svayam* : *svata* B
46 *janayinti add.* B
47 | *add.* B
48 *hi om.* B
49 | *add.* B
50 *ca om.* B
2. pruvāṇaḥ ślāghanīyaprajño devānāṃpriyāḥ svayam asamān-
svabhāvā api tenaiva {sā} samānās tā iti cet† | kin te kriyante53
kim nu v<vā>vyavasthyante tatra na tāvā† kriyante
3. teśāṃ svahetubhir eva kṛtavit| kṛtasya ca karaṇyogāt⊙abhū-
tapāṇdurbarhāvalakṣaṇatvāt karaṇasya | samānātmanā kriyanta iti
cet† | tan na | teśāṃ nispa××
4. natayaḥ kṛṇāḥ karmmatā nāsti katham te kri+yante nāma | syād
e⊙tat* yena dharmmirūpeṇa nispanṇā na tena karoteḥ karmmābhā-
vam anubhavanti | samānena punā rūpeṇa
5. nispanṇās tena kriyanta iti na kiñcid anupapannam* evaṃ
tarhi⊙ tad eva samānārūpamī sāmānyena kriyata iti syāt* tasya ca
tannispatīvā annispanṇasya kāraṇāntara
6. tah p{ā} aścād upajayarūnasya tadbhāvasvabhāvatā brahma-
ṇāpi na sakyā sadhay[i]tum | arthāntaram eva tad bhavatu na kiñcid
aniṣṭam āpadyata iti cet† sāmānyāntaram eva tarhi nityasāla
3a
1. mānyajanyam abhyupetaṃ syāt* tathā v<ca> bhedānām
asamānānān katham sāmānyam iti paryanuyoge tenāpi tat† vyatirik-
tasamānārūpakaṛanopag[ga]me saty aparāparakāryasāmānya

51 | add. B
52 eva add. B
53 kin te kriyante : tathā hi sati kim kriyante B
54 kim nu v<vā> vyavasthyante : thā vyavasthyante B
55 | add. B
56 tena om. B
57 atra add. B
58 | add. B
59 tannispatīv : bhāvaniṣpatīv B
60 tadbhāvasvabhāvatā : tatsvabhāvatā B
61 There are some unidentified insertions in the bottom margin of A.
62 nityasāmānyajanyam : nityasāmānyam B
63 tathā ca om. B
2. kalpanātmakam anavasthānam apratīv[a]nam āsajye|t | na ca bheda|mām asamānaṁ rūpaṁ pracīveta || nāpi dvitiyapakṣā- śryaṇaṁ śreyah | na hy anyena[ny]e samānaḥ pratī
def
3. yante tadvanto nāma pratīyevera bhūtavat kāntthe guṇenānyathā hi ⊙ yena kecid anyena ye kecana samānaḥ pratīyeverat pratiniyama- nibandhānābhāvāt° | ekenāneka
def
4. samāvāyinā anyenānye samānaḥ pratīyante tato nātiprasaṁga iti cet°{ || } vārttamet°</nakhalavaya> vadvitvādisaṁkhyānām apy ekatvā×nekasamāvāyi
def
5. tve na staḥ | yena tato 'vayavādayo na tathāvagamye\n\n6. katvānekasamāvāyābhyaśevasamānabhānātpratīyayaḥ etat° parikalpita[m] { || } tau cāvavyādīnām api yuṣmābhir abhyupetāv iti teṣām api tathā bhāvaḥ katham apā
def
3b
1. kriyeta° | asāmānyasvabhāvatvān na te samānaññābhidhāna-het\ntava° iti cet° | nanv asamānaññaśvabhānāhahetutvē| saty asāmāna- svabhāvatā°</tasyān ca satyā-m°> samānaññaśvabhānāhahetutvam° iti sphu
2. ṭam itaret{{ā}}arāśrayatvam| tathāhyekatvānekasamavāyābhyāṃ
sämā○nyābhimatabhāvavad ārabhya dravyāder api kin na sāmā-
nyarūpatetī| paryanuyoge samānābhidhānapratyāyāpratya
3. yatvād74 ity uttaram75 uktavān asi | tatas76 tad api samānapratitini-
mitta○tvam nimittasya samānatvāt* samānam avayavyāder77 api kin
na syād ity asamediye punah paryanuyoge saty asāmā
4. nyarūpatvād iti bruvānāḥ katham itaretarāśrayadosān muktim
ā|○sādayasi | etenaitad api pratyuktam | yad uktam uddyotakareṇa
na gavi gotvaṃ yena gotvayogātt* prāk* gaur evāsvāv i
5. ti vyarthaṅ gotve78 syāt* | api tu yadaiva vastu tadaiva gotvena
sambadhyā|○te79 gotvayogātt* prāg vastv eva nāsti | na cāvidyamā-
nanāt90 gaur ity agaur81 iti vā śakyaṃ vyapadesṭum82 iti | tathā hi
6. {{..}} yadaiva vastu tadaiva yadi gorūpaṃ tat svahetor evo83t-
pannaṃ kin tasyānyena gotvena | athāgorūpaṃ na tarhi tasyāsvāder

72 ekatvānekasamavāyābhyāṃ : ekatvādeḥ samānatvān nimittasya B
73 | add. B
74 ○ābhidhānapratyāyāpratyaatvād : ○ābhidhānapratyāyatvād B
75 uttaram om. B
76 tatas : tasmāt B
77 avayavyāder : avayavyādīnām B
78 gotve : gotvaṃ B
79 | add. B
80 vastu add. B
81 agaur : agaur vā gaur vā B
82 vyapadesṭum : abhidhātum B
83 evotpampaṇā : utpampaṇā B
eva gotvena saha sambandhaḥ⁸⁴ | na cāgor⁸⁵ bhāvo gotva+n nāma |⁸⁶ 
tasmān nā ||

4a

1. rthāntaram arthāntarasy{ā}a sāmānyam ity asāmānyarūpatāyā arthāntaratvaṃ vyāptaṃ sāmānyātmtāṃ⁸⁷ apahastayatīti kuto ’nekā-ntaḥ | abhinnam eva tarhi⁸⁸ sāmānyam astu⁸⁹ vyatiriktasāmānyani-<rā>-k{ā}araṇe⁹⁰ datta

2. sāhāyakaḥ sāṅkhya idānīṃ pratyavatiṣṭhate | sa evam vaktavyah | kim nu ⊙ vai bhavan⁹⁰ vyaktinām sāmānyasamjñākaraṇakāma⁹¹ āho-svid ātmātiśayapratipādanakāmah | ādye pakṣe nā

3. smākaṅ⁹² kiñcit⁹ [kṣa]⁹³yate⁹⁴ | na hi vayan nāmmi vivadāmahe⁹⁵ dvitiyo pi pa⊙kṣo mahatiṃ manorājyāsampadam āvedayati | tathā hy atrāpi⁹⁶ vikalpadvayam udayate | kim vyaktibhyaḥ sāmānyasyā

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⁸⁴ syāt add. B
⁸⁵ na cāgor : hy agor B
⁸⁶ | om. B
⁸⁷ sāmānyātmtām : sāmānyātmatām B
⁸⁸ tarhi om. B
⁸⁹ astu : astv iti | B
⁹⁰ vyatiriktasāmānyani-<rā>-k{ā}araṇe : o nirākārākaraṇād B
⁹¹ o kāma : o kāmaḥ | B
⁹² na add. B
⁹³ A sign that looks like a long ṭ seems to have been falsely placed on top of the akṣara below kṣa; we assume that kṣī was intended by the scribe.
⁹⁴ kṣayate : kṣīyate B
⁹⁵ | add. B
⁹⁶ atrāpi : atra B
4. bhedaḥ | vyakt{i}īnām vaśāmānyād abhedah | ādye vikalpe vyaktivad ane|katvam anityatvaṅ ca sāmānyasya syāt* | prayogo vyaktibhyo yad abhinnam tad anekam anityaṅ ca | yathā tāsām prātisvi

5. kamā rūpam | vyaktibhyāṣ cābhinnamḥ sāmānyam iti svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā visyāṉaḥ sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā
dvīpe svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā iva caī

6. tanyasyaikāntena bhedaprasāṅgāt | dvitiye smin punar vvikalpe sāmānyavad vyaktināṃ apy ekatvanityatve syātām | prayogaḥ | yat sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā
dvīpe svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā visyāṉaḥ sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā
dvīpe svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā visyāṉaḥ sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā
dvīpe svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā visyāṉaḥ sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā

dvīpe svabhāvahetuprasāṅgaḥ | nānaikāntikōhetuḥ | ekatvanityatvayoge sāmānyasya virudhadharmmādhyāsena vyaktibhyāḥ sukhdibhyā visyāṉaḥ sāmānyād abhinnan na tad anekan nānityaṃ yathā tasyaiva sāmā

4b

1. nyasyātmā | sāmānyād abhinnamḥ ca vyaktināṃ rūpam iti vyāpakavirūdhopalabdhiprasāṅgaḥ | na cānekāntah | sāmānyād abhinnam hi sāmānyam eva tac caikan nityaṅ ceti kathan tad abhinnam anekam ani

97 uta add. B
98 vā om. B
99 iti add. B
100 abhedaḥ om. B
101 anekam : bhinnam B
102 prātisvikāṃ : pratisvikāṃ B
103 | om. B
104 °yoge : °yogat B
105 dvitiye smin : aparasmin B
106 | om. B
107 | om. B
108 hi om. B
109 ceti : cet B
110 anekam : bhinnam B
2. tyañ ca nāma | evaṃ hi\textsuperscript{111} bruvāṇaḥ sāmānyam evānekaṃ anityaṇ ca brū⊙yāt* | tasya v<ca>v\textsuperscript{112} sākṣād\textsuperscript{113} ekatvanityatve pratiṣñāya punar upadeśāntaṃraṇa te eva prativahatīti kathan nonmattaḥ\textsuperscript{113}

3. | tasmād bhedābhedābhyaṃ avācyam sāmānyam\textsuperscript{114} iti siddham | na- nu cāyam\textsuperscript{115} a⊙naikāntiko hetuḥ | yady api\textsuperscript{116} bhedāv<bheda,#>bhyaṃ kevalāyābhyaṃ avācyam\textsuperscript{117} sāmānyan\textsuperscript{118} tathāpi nāvastu\textsuperscript{119} prakāra- ntarasyā[py u]bha

4. yātmatālakṣaṇasya sadbhavāt* | bhinnābhinnam eva hi sāmānyaṇ jaina[jai]⊙miniyāḥ pratiṣñāne | yad āhur ghāṭamaulisuvarṇṇārthī nāsotpādasthit[i]śv ayam śokapramadāmādhyasthyaṃ

5. jano yāti sahetukam || na sāmānyātmanodeti na vyetī vyakta⊙m anvayāt* | vyety uteti viśeṣena sahaikatrodāyādi sat || +yathā kalmā- śavarṇṇasya yatheṣṭaṃ varṇanigraha

6. Ḩ | citravād vastuno py evam bhedābhedāvadhāraṇa || yadā tu śabalam | vastu yugapat pratipadyate | tadā 'nyānanyabhedaḥ sarv- vam eva pralīyate || ekātmakam bhaved ekam iti neśvarabhāṣitaṃ |

5a

1. tathā hi ta{ ... }d upaitavyaṃ ya[d y]athaivopalahhyate iti || atra pratividyayate | bhedābhedaḥyor anyonyapratiprāṣedharupatvād ekavi- dher aparaprāṣedhānā\textsuperscript{120}ntarīyakatvāt* | katham anayor ekādhi ;

\textsuperscript{111} evaṃ hi : evaṇ ca B
\textsuperscript{112} sākṣād : sāmānyād B
\textsuperscript{113} pratiṣñāya punar upadeśāntaṃraṇa te eva prativahatīti kathan nonmattaḥ : punar api tadviparyayena sa punar vyapadeśāntaṃraṇa te eva prativaktīn sajjyaṭi B
\textsuperscript{114} avācyam sāmānyam : sāmānyam avācyam B
\textsuperscript{115} cāyam om. B
\textsuperscript{116} yady api : yady api hi sāmānyaṃ B
\textsuperscript{117} | add. B
\textsuperscript{118} sāmānyan om. B
\textsuperscript{119} nāvastu : vāstavapraṇkāra° B
\textsuperscript{120} aparaprāṣedhānā : aparaniṣedhānā° B
2. karaṇatvam\textsuperscript{121} unmattetaraḥ\textsuperscript{122} pratipadyeta\textsuperscript{123} | tathā hi tan nāma tasmād\textsuperscript{124} abhinnaṃ ◯ tad\textsuperscript{125} eva yat* \{\} bhinnaṅ ca tat tasmād yan na bhavati | ataś ca vyaktibhyāḥ sāmānyam bhinnam abhinnaṅ ceti bruvāṇo vyakta
3. yaḥ sāmānyan na ca vyaktayaḥ sāmānyam iti brūte | kathaṅ ca svasthaḥ ce ◯ tasy api tad etad āropayet* prayogaḥ yad yad eva na tad atad bhavati | yathọṣṇam vahnirūpaṃ nānuṣṇṇam vyaktaya eva [ca]
4. sāmānyam iti svabhāvaviruddhopalabdhiprasaṅgaḥ | ubhayathā pratī ◯ ter ubhayopagama iti cet | nanu pratītir apratītēr bbādhikā na tu mithyāpratītēḥ | vitathasyāpi {pra}
5. pratītidarśanāt* | anyathā hi\textsuperscript{126} pratītipathānusāriṇā bhavatā\textsuperscript{127} ◯ dvicandrādayo pi na ni{..}ₗ₢ hno[₄]ₗ₢ tavyāḥ | bādhakavaśan\textsuperscript{128} nihnū-yanta iti cet* | ihāpy etad anumānam asi

\textsuperscript{121} ekādhikaraṇatvam : ekādhikaraṇam B
\textsuperscript{122} unmattetaraḥ : anunmatteḥ B
\textsuperscript{123} pratipadyeta : pratipadyet B
\textsuperscript{124} tasmād : tato B
\textsuperscript{125} tad : yad B
\textsuperscript{126} hi om. B
\textsuperscript{127} bhavatā om. B
\textsuperscript{128} tu add. B
6. ddhyādidoṣatraya\textsuperscript{129} rahitaliṅga+jam bādhakaṅkin na paśyati devānām priyah | na samvido yuktibhir asti bādheti cet\textsuperscript{a} | nanu kim iyam rājājñā\textsuperscript{130} yenavicārya gṛhyeta | pratyakṣasvabhāvā

5b

1. samvit\textsuperscript{a} | tac ca jyeṣṭham\textsuperscript{131} pramāṇam\textsuperscript{132} ato na bādhya iti cet | kim punar anumānaṁ\textsuperscript{133} lakṣaṇopetam api\textsuperscript{134} bādhyate\textsuperscript{135} | evam iti cet\textsuperscript{a} | na tarhīdam\textsuperscript{136} anumānaṁ pramāṇaṁ syāt\textsuperscript{a} | lakṣaṇayukte hi\textsuperscript{137} bādhlāsamh ave\textsuperscript{138}

2. talalakṣaṇam eva dūṣitaṁ syād iti\textsuperscript{139} sarvvastrānāśvāsaḥ | athānu-mānaṁ bhāso bādhyate | pratyakṣābhāso pi kin na bādhyeta\textsuperscript{140} | bā-dhyatām adhyakṣābhās[a\{h\}] pratyakṣaiva punar iya\textsuperscript{141} samvittis ta

3. t katham bādhyata iti cet\textsuperscript{142} nanu ceyam api\textsuperscript{143} pratyakṣābhāsa-rūpaivānu|mānena bādhyamānatvāt\textsuperscript{a} | athādhyakṣam\textsuperscript{144} eva pratyakṣasya tadābhāsatāṁ bādhakatvāt sadhayati\textsuperscript{145} na tv anumānaṁ ity a

\textsuperscript{129} traya om. B
\textsuperscript{130} rājājñā : rājñām ājñā | B
\textsuperscript{131} jyeṣṭham : jyeṣṭaṁ B
\textsuperscript{132} | add. B
\textsuperscript{133} api add. B
\textsuperscript{134} api om. B
\textsuperscript{135} bādhyate : bādhyet B
\textsuperscript{136} tarhīdam : tarhi tad B
\textsuperscript{137} hi om. B
\textsuperscript{138} sarvvastra add. B
\textsuperscript{139} | add. B
\textsuperscript{140} bādhyeta : bādhyatāṁ B
\textsuperscript{141} iya : iyam B
\textsuperscript{142} | add. B
\textsuperscript{143} api om. B
\textsuperscript{144} athādhyakṣam : atha pratyakṣam B
\textsuperscript{145} | add. B
4. bhiniveśaḥ <\> 146 kathan tarhi jvālādiviṣayāyāḥ 147 pratyabhijñāyā
yāktyapekṣayā pratyakṣābhāsatā 148 vyavasthāpyate 149 ] na khalu
jvālādinām api kṣaṇikatvam adhyakṣam avadhārayati |

5. tasmād anumānam eva jvālādināṃ kṣaṇikatvam sādha, ya 150
bādhakam asyāōit{i}y akāma+kenāpi kumārilenābhypagantavyam 151 | na ca śakyaṃ vaktum sāmānyam eva kevala 152 tayā 153 viṣa
yīkriyata [i]ti ‹|› tathābhāve hi 154 tad evedaṃ +++jvālātvam iti 155
syān na tu saiveyaṃ jvāleti | tasmān na hetur anaikāntika 156 iti | alam
bahupralāpitayā || || sāmānyanirākṛt[ī]h] 157 ||+

2. Sāmānyanirākṛtī (6a1-8a5)

6a

1. yady atropalabdhilakṣaṇaprāptaṃ san nopalabhyate sa ta
trāṣa, dvyavahāraviṣayaḥ | yathā 158 turaṅgottamāṅge 159 śrīgaṇṭḥ 160

146 | om. B
147 jvālādiviṣayāyāḥ : jñānādiviṣayāyāḥ B
148 pratyakṣābhāsataḥ : prakṣābhāmatām B
149 vyavasthāpyate : vyavasthāpayet B
150 | add. B
151 kumārilenābhypagantavyam : abhyupaitavyaṃ B
152 kevala om. B
153 Above the yā in A there seems to be a kākapada, and the bottom mar-
gin contains an insertion with five akṣaras; a tentative reading might be:
pratyabhijñāyā. No equivalent in B.
154 tathābhāve hi : tathā ca sati B
155 evaṃ add. B
156 na hetur anaikāntika : nānaikāntiko hetur B
157 sāmānyanirākṛt[ī]h] : kṛtir iyaṃ mahopādyāyapanaṇḍitaśṛiṣṭijāripādānāṃ
iti || || B
158 yathā : tad yathā B
159 turaṅgottamāṅge : turaṅgamottamāṅge B
160 | add. B
व्याख्या

1. त्यलक्षणप्राप्तज्ञाति तत्र नात प्राप्तादेहि।
2. यम असिद्ध हेतु, तथाहि विशेषानसिद्धिः।
3. लक्षणकोषमाप्ति, विशेषानत्वात् तत्स्या स्वाध्याया वेद्यम नात प्राप्तादेहि।
4. ती नात प्राप्तम अत्यात्मन भवेत्।
5. इति अत्यापणापवधायमी, तु रंगो त्योऽवधायमी दृष्टव्यमी नात प्राप्तादेहि।
6. ti cet*\(^{170}\) na | yadi tatra ṍṣṭam katham anyatra ṛṣyam | āropitavād iti cet* | sāmānyam api tari tathaiva\(^{171}\) tadabhāvavādino ṛṣyam\(^{172}\) astu | darśanapūrṇvakatvād āropasya tasya ca\(^{173}\) tadabhāvā i

6b

1. na naivam iti cet* \(\langle\rangle\) darśanam vāropanimittām\(^{174}\) parābhypagamovā na viśeṣam paśyāmah\(^{175}\) | svatantre ca sādhane paropagamāpekṣaṅād ayuktam iti\(^{176}\) cet* | nanv atra nāsty eva paropagamāpekṣā\(^{177}\) na hi parānurodhe

2. na nopalabhyata iti \(\langle\rangle\) darśanam vāropanimittām\(^{174}\) parābhypagamovā na viśeṣam paśyāmah\(^{175}\) | svatantre ca sādhane paropagamāpekṣaṅād ayuktam iti\(^{176}\) cet* | nanv atra nāsty eva paropagamāpekṣā\(^{177}\) na hi parānurodhe

3. virodhinī iti cet* | nanv drṣyāṅupalabha[m] sarvvatrāvāstavam eva viśeṣaṅam\(^{179}\) āropitavāt tasya \(\langle\rangle\) na hi yo yatra nāṣṭītī sādhya eva paropagamāpekṣā iti\(^{176}\) bhavatu ko doṣaḥ | avāstav\{ā\} atā svātāntrya

4. ropitam anupalabhyamānām avāsārasi śṛṅgam asadvavahārāgocare całcṛati | tathā drṣyatāyīropitam anirūpyamāṅarūpam sāmānyam api | ato viśeṣaṅāsidhidvārakam asiddhatvam aï

\(^{170}\) add. B
\(^{171}\) tathaiva om. B
\(^{172}\) ṛṣyam om. B
\(^{173}\) ca om. B
\(^{174}\) vāropanimittām : vāropasya nimittām B
\(^{175}\) paśyāmah : utpaśyāmah B
\(^{176}\) āpekṣaṅād ayuktam iti : āpekṣā na yukteti B
\(^{177}\) add. B
\(^{178}\) parānurodha nopolabhyata iti ucyate : parānurodhān nāṣṭītī B
\(^{179}\) add. B
\(^{180}\) tasya om. B
\(^{181}\) tatra : tatrāṣya B
5. sya násaṅkate kaś[ci]d vipaścit* | višeṣyāsiddhyāpy asiddhir abuddhimatā|Om eva manasi niviṣate | tathā hi |182 upalabdhir asya sambhavantīndriyadhiyā183 vā bhaven184 manomanīṣayā vā | tatren-driyabu
6. ddhau spaṣṭatarasādhārānīlādyākārāyān nāparam anvai-nam ākāram ābhāsamanām laṅkṣayāmāḥ | tat katham indriyadhiyā tadīyagrahaṇam abhyupeyāt* || {yo},<trilocana}> py āha gām upala-bhya gavāśvam paśya na gāṃ sa

7a
1. rūpaṃn turaṅ{ {ā} }am asarūpan ni+rūpayati | tatra yaiva gavāṃ sārūpyapratītiḥ saiva sāmānyapratītiḥ | na hi sārūpyāt sāmānyam anyad eva yat tasya grahaṇe py agrhiṭaṃ syād iti | sārūpyamaty{e}ā hi vyaktaya v<....>T185 ucyante
2. | tadabhāve tv asarūpābhyaś tāsāṅ ko višeṣo yena tā eva sarūpā syuḥ || atra brūmaḥ | sarūpānām bhāvaḥ sārūpyaṃ sārūpyam api sarūpāṃ vyaktim antareṇa katham\^e |186 tataś ca yāvat sārūpyan na sidhya
3. ti tāvat sarūpā vyaktayo na sidhyanti <|187 yāvat sarūpaṃ na sidhyati tāvat sārū\(\textcircled{O}\)pyām api na sidhyati <|188 sphaṭam189 itaretāraśrayatvam sutarām avata ratati | atha manyase na sarūpavyaktisāpeksā sārūpyasi 4. ddhir yenaivam syāt* | api tu tad eva tāḥ sarūpayati <| sarūpayatīt[i] ko rtha[\{h\}] kim sa\(\textcircled{O}\)rūpavyavahārāgocarāḥ karoti kim vā sarūpā eva | tatra yadi sarūpavyavahārāgocarāḥ karoti tarhi tathā vya

182 | om. B
183 sambhava\^o : bhava\^o B
184 | add. B
185 The insertion is illegible. Ms. B has only sārūpya and ucyate (not ucyate-nite); between these words in A there are 6 or 7 blurred akṣaras.
186 | om. B
187 | om. B
188 sidhyati <| : sidhyatīti B
189 sphaṭam : sphaṭaram B
5. padiśyeran aparam | na punas tathā pratibhāseran | dvitiye tu pakse sa\(\textcircled{C}\) rūpāḥ sarūpayata piṣtam pistam syāt\(^*\) | asarūpās tu sarūpayataḥ pratiniyatahetvabhāvāt\(^{190}\) | sarvāsarūparupana\(^*\).

6. prasaṅgah | athāsarūpā[śrā]ya\(^{191}\) kāśc[i]t svahetuparamparāyātār ūpaviṣeṣāh\(^{192}\) sarūpyante \(<\>) nanv idam eva tāsām sarūpyal[m] yad ataddhetujanyavyāvṛttena rūpeṇotpattiḥ | tasmāt svahetubalāyātasa-mā\[ā\]

7b

1. narūpāvyakta[\(\text{v}\)]\(\text{y}\)a eva param\(^{193}\) pratibhāsante | na punar āsām sāmānya iti kuto hetvasiddhiḥ | yo pi manyate\(^{194}\) d[ū]rāvasthiteṣu piṇḍesu višeṣagrahaṇe\(^{195}\) sāmānyam\(^{196}\) astiti\(^{197}\) so pi śocanīyamati\(^{198}\) maniśīnām\(^{199}\) yadi vi

2. śeṣāgраhaṇe pi sāmānyagrahaṇam iṣyate tadā taṭasthasāmānya-pratiḥ\(\text{Ο}\) bhāsaprasaṅgah na caitad asti\(^{200}\) kin tu vy\{ā\}\ akūnām eva ta-tra vaṅkānān nānādesavarttināṃ pratibhāso nubhūyate ava:

3. śyaṅ caitad eśtavyam\(^*\) | anyathā varṇṇasamsthānākārapratyayo\(^{201}\) na syāt\(^*\) | yadi\(^{202}\) višeṣā eva gṛhītas tarhi grahaṇānusārinā niścayena-pi višeṣavīśayeṇa bhavitavyam\(^*\) | bhavaty eva na hy a

\(^{190}\) pratiniyatahetvabhāvāt : pratiniyatābhāvāt B

\(^{191}\) athāsarūpā[śrā]ya : asārūpā 'pi B

\(^{192}\) Ms. B seems to read: svahetuparamparāyā āyatārūpaviṣeṣāḥ; however the text is blurred and does not allow a definitive reading.

\(^{193}\) param : paramparaṃ B

\(^{194}\) yo pi manyate om. B

\(^{195}\) pi add. B

\(^{196}\) sāmānyam : sāmānye grahaṇaṃ B

\(^{197}\) astiti : astīti yo manyate | B

\(^{198}\) śocanīyam° : śodhanīya° B

\(^{199}\) | add. B

\(^{200}\) | add. B

\(^{201}\) varṇṇasamsthānākārapratyayo : °ākārapratibhāso B

\(^{202}\) hi add. B
4. nyathā gāva imā iti pratītir ghaṭate | sāmānyaviṣayatve hi go| tvam e{ {x} } tad iti syāt* || nāpi manomatiḥ sāmānyapratibhāsinī | tathā hi-ndriyajñānānantarabhāvinī tāditara

5. tha203 sarvvaiva manomanīśā nilādiparimaṇḍalavastusamsthānān204 ābhāsa\O yati | na ca varṇṇasamsthānavat sāmānyam205 vyaktes tallaṅkṣaṇatvāt206 | na cānuvṛtt[i]vyāvṛtt[i] varṇṇātmike jātivyakti tāt*dvi

6. tīyapratibhāsapraṣaṅgāt207 | vyakter evāsau208 varṇṇādipratibhāsa iti cet* | ko ‘paras tarhi sāmānyasyānugatākāra iti cet’ | nanu varṇṇa-saṃsthāne virahayya kim aparam anugāmi gamyate |

8a

1. jātivyaktyoḥ samavāyabalād vibhāvitavibhāgayoh kṣīrodakayor iva parasparamśraneṇa pratipattir iti cet* | na [tari] sāmāyaviśeṣayor ekatarasyaipi svarūpaṇ-grhītan209 na ca svar[ū]

2. pāgrahaṇe tayor api grahaṇam iti nirālambanaiva sā tādṛṣī pradeśipattir iti sphuṭataram210 āveditam bhavatā nirā\la\mbanayā ca211 pratītyā vyavasthāpyamānaṃ sāmānyaṃ212 suvyāvasthāpita

203 tāditaraθa : tāditarā vā B
204 nilādiparimaṇḍalavastusamsthānān : nilaparimaṇḍalādi° B
205 | add. B
206 vyaktes tallaṅkṣaṇatvāt : vyaktes tu tallaṅkṣaṇam B
207 tāt’dvitīyapratibhāsapraṣaṅgāt : varṇṇādīvibhavapratibhāsapraṣaṅgaḥ B
208 evāsau : evam asau B
209 | add. B
210 sphuṭataram : parataram B
211 ca om. B
212 sāmānyaṃ om. B
3. m° | tasmād viśeṣyāsiddhyāpi nāyam asiddho hetuḥ | sapakṣe varttaṁ | tasmād viśeṣyāsiddhyāpi nāyam asiddho hetuḥ | sapakṣe varttaṁ

4. tve na° | drṣṭo nyapalambho vyāptaḥ | sa° | sann api tan na pravartayet° | sāmānyaśa° | tato vipakṣa° vyāpakaviruddhat°

5. to 'naikāntikah || sāmānyanirākṛtiris° | iyaṃ paṇḍitajitāripādā ||

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213 sāmānyaṃ : sāmānyaṃ suvyavasthāpyaṃ sāmānyaṃ B
214 'tha add. B
215 vaktavyam : mantavyaṃ B
216 hi add. B
217 sa om. B
218 hi add. B
219 tādāpekṣaḥ add. B
220 viśrāmyana : viśrāmyanas B
221 sāmānyanirākṛtiris° : kṛtiris B
222 iti add. B
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On the Sanskrit and Tibetan versions of the
Pramāṇaviniścaya

A look into the translator’s workshop of rNog Blo ldan šes rab

Pascale Hugon, Vienna

Introduction

The contribution of rNog Blo ldan šes rab (1059–1109) (hereafter: rNog Lo) to the developments of Buddhist scholarship in general at the beginning of the Later Diffusion of Buddhism in Tibet (phyi dar) is a highly significant one. In the field of epistemology in particular rNog Lo’s translations and commentarial works constituted the corner stones for the emergence of a leading tradition of Tibetan tshad ma at the monastery of gSaṅ phu Ne’u thog.²

Tibetan epistemologists in rNog Lo’s time and the generations that followed up to the thirteenth century used the Pramāṇaviniścaya (PVin) by Dharmakīrti (7th c. or 6th c. according to Krasser 2012) as

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1 The work on this paper has been generously supported by the Austrian Science Fund (FWF) in the context of the Project P23422-G15 “Early bKa’ gdam pa scholasticism.” Part of the material was gathered in the course of the FWF-Project P19862 “Philosophische und religiöse Literatur des Buddhismus.” This paper elaborates on the results presented at the Panel on Sanskrit Manuscripts at the Fifth Beijing International Seminar on Tibetan Studies held at the China Tibetology Research Center, Beijing, China, from August 1–5, 2012. Part I was the object of a pre-publication in the journal China Tibetology. I am grateful to the participants of the panel for their useful feedback. Thank you also to Katharine Apostle for reviewing my English.

2 On rNog Lo’s life and works see Kramer 2007.

their main source. The translation of this text preserved in the Tibetan canon was carried out by rNog Lo, Parahitabhadra and anonymous “others” while rNog Lo was residing in Kashmir between 1076 and 1093. The same team also translated the *Pramāṇaviniścayatīkā* by Dharmottara (8th c.) (PVinṬ). A concurrent translation of the PVin existed of which we find traces in the citations of the PVin in Jñānaśrībhadra’s commentary, which dates from the 11th c. The way the PVin is translated in these citations is very different from the canonical translation. According to a source this translation was, like the translation of Jñānaśrībhadra’s own commentary, the deed of Jñānaśrībhadra himself together with Khyuṃ po Chos kyi brtson ’grus. More research will be necessary to ascertain whether it had any impact.

rNog Lo’s Tibetan translation of the PVin and PVinṬ became the original by proxy for most Tibetan thinkers who did not rely on the Sanskrit version of the text. Modern scholars, for lack of an-

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3 Cf. van der Kuijp 1989.

4 This attribution is made in the colophon of the canonical versions (cf. Kramer 2007: 63 and 66). rNog Lo’s biography by Gro lung pa confirms this information (ibid., p. 103–104). The colophon groups the “others” with Parahitabhadra (*pañḍita gzan la phan pa bzaṅ po po la sogs pa dañ / bod kyi lo tsā ba blo ldan šes rab*), suggesting that they were members of the Kashmirian part of the translating team rather than Tibetan scholars or students. With no intention of downplaying the role Parahitabhadra and the anonymous “others” had in this task, I refer for simplicity’s sake to this translation as “rNog Lo’s translation” throughout the rest of the paper.

5 Van der Kuijp 1989: 19 gives this information based on the *Myaṅ yul stod smad bar gsum gyi no mtshar gtam gyi legs bṣad mkhas pa’i ’jug ŋogs*, a work questionably attributed to Tāranātha.

6 In this regard I examined in particular the commentary on the PVin by Chu mig pa, who was an abbot of gSaṅ phu in the 13th c. First referred to in van der Kuijp 1993: 295–296, this text has now been published in the *bKa’ gdam sgsuṅ ’bum*, vol. 87, 5–307. Chu mig pa indicates in the colophon of this work that he knew Jñānaśrībhadra’s commentary. My examination of Chu mig pa’s citations of the PVin is yet far from being exhaustive, but the passages I considered hint in the direction of rNog Lo’s translation rather than that used by Jñānaśrī.
other way, also relied on this Tibetan translation for the study of this fundamental source until the fortunate surfacing of Sanskrit manuscripts of these texts. The availability of the Sanskrit version of the PVin and PVinṬ now enables a detailed comparison with the Tibetan translation. While this comparison confirms the high quality of rÑog Lo’s translation, it also discloses a number of differences. As far as it could be assessed by the editors of the third chapter of the PVin, there are few cases that qualify as “major divergences” in the strong sense once transmission mistakes have been discarded. This speaks in favor of a careful preservation of Dharmakīrti’s text and of the translator’s competence. There remain, however, a number of variations and unexpected translations that deserve to be examined.

Part I of this paper focuses on preliminary methodological issues pertaining to the comparison of the Sanskrit and Tibetan versions. We must indeed first clearly determine what we are comparing before we can draw any conclusion on the work of the translator. In the first section, I review the extant material and show that the “ideal comparands” are not available to us. In the second section, I attempt to retrieve some of rÑog Lo’s original translation by relying on newly recovered Tibetan commentaries on the PVin. In Part II, I discuss the factors responsible for the differences between the Sanskrit and the Tibetan, highlighting among other things the significant input of the translator as an interpreter. I hope thereby to be able to bring to the fore additional aspects of the translating technique of the rÑog Lo, the “Great translator,” a topic for which Lasic already set some corner stones in his study of the Nyāyabinduṭīkā.7

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7 See Lasic 2006, which deals with fragments of the Nyāyabinduṭīkā translation preserved in Tabo Monastery, and Lasic 2007 on fragments of an old Nyāyabindu translation from Dunhuang. Lasic’s studies reveal in particular rÑog Lo’s priorities about the execution of a revisional work, since his translation of the Nyāyabinduṭīkā relied on an earlier translation by Dharmāloka. Lasic (2006: 76) shows that rÑog Lo’s main concerns were (1) to improve the technical terminology and (2) to better represent the structure of the Sanskrit text. In the case of the Nyāyabindu, Lasic (2007: 491) concludes that “we can without hesitation exclude that the canonical version is a new translation by Blo ldan śes rab.” He notes that the canoni-
Although my discussion concentrates on rNog Lo’s translation of the PVin and PVinṬ, I trust that the questions raised in both parts of the paper are similarly applicable to a broader corpus and can contribute to our understanding of commentarial techniques and issues linked with text transmission on a larger scale.

**Part I — Methodological considerations**

1. What are we comparing?

Ideally, a comparison of the original Sanskrit text and the Tibetan translation aimed at assessing the translator’s contribution should take as comparands (1) the Sanskrit text in the version as it was known to the translator and (2) the Tibetan text as it was established by the translator. In the present case (as for most texts in the context considered) this turns out to be problematic.

(1) The Sanskrit text

PVin

The Sanskrit material of the PVin currently at our disposal consists of two complete and three incomplete manuscripts, plus a folio from a sixth manuscript.\(^8\) Features of this material such as recognizable typical scribal mistakes, notably eye-skip errors, indicate that none of these manuscripts qualify as what I call a first-generation manuscript, that is, either an autograph by Dharmakīrti himself, or an exemplar of the work written down under Dharmakīrti’s dictation. The absence of a first-generation manuscript is not excessively problematic for our purpose. Indeed, it is likely that rNog Lo, who

\(^8\) On this material see Steinkellner’s introduction to the edition of PVin 1 and 2 and the introduction to the edition of PVin 3 by Hugon and Tomabechi.
lived several centuries after Dharmakīrti, did not have such material at his disposal either but, like us, had access to a later copy. Which version of the text did he rely on? How similar was it to the Sanskrit versions available to us?

The manuscripts of the PVin at our disposal suggest that the text was well preserved. Once scribal mistakes have been excluded, most of the remaining variants between them do not involve a significant change of meaning – the available Tibetan translation can in these cases indifferently reflect either one or the other Sanskrit reading. At the risk of anticipating our conclusions pertaining to the suitable comparand for the Tibetan version, we can observe an overall correspondence of the Tibetan translation preserved in the canon with the Sanskrit version of the text in these manuscripts. This indicates that rNgölo’s Sanskrit source was not exceedingly different. There are no notable additions, lacks or changes in the location of extended portions of text. The variations (to be investigated in Part II) are all local, usually restricted to a single word.

Could rNgölo’s source have been one of the manuscripts available to us? The Tibetan translation preserved in the canon does not side unilaterally with any of our five later-generation manuscripts taken individually. And among the variants, there are separative readings that hint at the translator’s reliance on a version of the text that is different from these five.⁹

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⁹ See Steinkellner’s introduction to PVin 1&2: xxxix and Tomabechi and Hugon’s introduction to PVin 3: xxxiv–xxxvi. Steinkellner (PVin 1&2: xxxix) notably mentions (i) a case in the first chapter where manuscripts ABC share the mistaken reading viśeṣajñānāviśeṣād (probably due to an eye-skip error), whereas the Tibetan (khyad par gyi šes pa daṅ khyad par can gyi šes pa khyad par med pa’i phyir) supports the correct reading viśeṣa ṣa ṇa jñānaviśeṣyajñānāviśeṣād, and (ii) the presence in the Tibetan of the phrase de daṅ bral ba’o, which cannot be interpreted as a gloss, whereas all the available manuscripts omit *tayā rahitam. Steinkellner’s discussion assumes the pertinence of the canonical version of the Tibetan translation as a comparand.
But we cannot simply assume that the Sanskrit comparand, rNog Lo’s source, is a later-generation copy different from ours. Indeed, we lack information not only on the sources, but also on the actual process of translation involved. We do not know whether rNog Lo and his team relied on one or several versions of the text, nor whether their source was written or memorized, or a combination of both. Further, we do not know what their “editorial policy” was: how did they proceed in the event of illegible portions, scribal or mnemonic corruptions, variants, etc.? What amount of emendations did they apply before proceeding to translate? Assuming that Parahitabhadra and rNog Lo were accomplished thinkers, a likely hypothesis would be that they made informed choices and corrected whatever material was at their disposal when they felt it was necessary. From this angle, even part of the separative readings mentioned above may be viewed as the product of expert editorial work based on faulty manuscripts.

**PVinṬ**

If we look for an ideal comparand for the PVinṬ, we meet with the same issues but this time on two levels:

First, we lack information about Dharmottara’s source and editorial policy when he composed his commentary. A single (incom-

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10 In the colophon of some translations revised by rNog Lo one finds mention of the use of exemplars of the text. For instance, the colophon of the *Aṣṭasāhasrikā Prajñāpāramitā* specifies that rNog Lo used exemplars of the text from Kashmir and Magadha that were ‘collected’ (*bsags*) (or maybe one should understand it as ‘collated’?) (*kha che’i dpe dañ yul dbus kyi dpe dum bsags nas gtan la phabs pa*) (Kramer 2007: 53–54). The *Nyāyabinduṭīkā* was revised based on an exemplar from Magadha (ibid., p. 66–67).

11 In particular Steinkellner’s (i) (see the note 9) and possibly the one mentioned by Hugon and Tomabechi (discussed in Part II.3 [5]). It is less likely in the case of Steinkellner’s (ii) that the translators would have emended the text without relying on an alternative Sanskrit version.

12 On this topic, see Freschi (2015), where the example of Dharmottara is discussed as an illustration of a problem that affects the broader context of
complete) manuscript of the PVinṬ is currently available, which bears the mark of being a copy (numerous scribal mistakes of all kinds attest to this). Comparing this version with the extant manuscripts of the PVin, we can see that Dharmottara includes words and expressions from the PVin in three different ways: (i) explicit quotations with a lexical mark (followed by iti); (ii) explicit quotations without a lexical mark (when explaining a word by giving a synonym; in such a case, the Tibetan has the mark te/ste/de); (iii) embedding words in his explanation.

The first type amounts to a verbatim citation of the source text. The same is true for the second type but only the root of the word is representative of the source text because it is often part of an expression or compound that is being explained. The third type is only recognizable when one refers to the source text. In this regard the Tibetan might be misleading due to its lack of certain nuances, thus an identical expression in the source text and in the commentary in Tibetan does not necessarily indicate that the Sanskrit versions of the PVin and PVinṬ have matching expressions.

Example

Source text: PVin\textsubscript{Skt} 1,2–3 (prose passage on PVin 3.1ab); PVin\textsubscript{T} D187a7–b1; P285a7–8\textsuperscript{14}

\textsuperscript{13} In this regard Steinkellner (1988: 106–107) points out the lack of precision that can follow from working with texts exclusively available in Tibetan.

\textsuperscript{14} “Inference for others is the statement of the triply characterized reason by [a proponent] wishing to generate in [the mind of] another, on the basis of a triply characterized reason, an understanding of that which possesses the reason, [an understanding] just like the understanding of that which possesses the reason which arose in his own [mind] on the basis of the triply characterized reason.” (Adapted from the translation of PSV in Tillemans 2000: 3–4)
yathaiva hi svayaṃ trirūpāl liṅgāl liṅgini jñānam utpannam, tathā paratra liṅgijñāṇotpipādayiṣayā trirūpaliṅgākhyaṇam parārtham anumānam

ji ltar raṅ ŋid tshul gsum pa’i rtags las rtags can la (P las) śes pa skyes pa kho na ltar gzano raṅ la rtags can gyi śes pa bskyed par ’dod pas tshul gsum pa’i rtags (P rtag) ston par byed pa ni gzano gyi don gyi rjes su dpag pa ste |

Dharmottara’s commentary: PVinT, Skt 1b4–6 (reading of the manuscript); PVinT, T D2a1–3; P2b1–3
I use the following marking:

 Explicit quotations with a mark
 Explicit quotations without a mark
 Embedded words from the PVin

yathaiva hiḥti |
yathaiva yenaivārthakrameṇa trirūpapāt trīṇi rūpāṇi yasya tasmāl liṅgini parokṣe ’rthe ātmano jñānam utpannam tathā tenaivarthakrameṇa para trava parasantāne liṅgino ’rthasya yaj jñānam tasyotpipādayiṣayā trirūpaliṅgasya yad ākhyānam prakāśanam tat parārtham anumānam

ji ltar raṅ ŋid ces smos te |
ji ltar te don gyi tshula gaṅ gis tshul gsum pa ste | tshul gsum gaṅ la yod pa’i rtags de las rtags can lkog tu gyur pa’i don la bdag ŋid śes pa bskyed pa de kho na ltar te | don gyi rim pa de ŋid kyis gzano la ste rgyud gzano dag la rtags can gyi don gyi śes pa gaṅ yin pa de bskyed par ’dod pas tshul gsum pa’i rtags ston par byed pa ste | gsal bar byed pa gaṅ yin pa de ni gzano gyi don gyi rjes su dpag pa yin no ||

Note the difference of translation: here don gyi tshul renders arthakrama but in the correlative one finds don gyi rim pa for arthakrama.

The examination of explicit quotations for the third chapter did not reveal significant differences with the text of the PVin based on our manuscripts. When the two complete manuscripts showed divergent readings, our manuscript of Dharmottara’s text supported each of them against the other in equivalent proportions.15 Dharmottara’s source thus did not appear to have sided unilaterally with one of the versions of the PVin at our disposal. It may be that Dharmottara had

15 See the introduction to the edition of PVin 3, p. xxxvii.
access to another version, or that he relied on several versions and chose from the variants on a case-to-case basis.

On the second level, we meet again with the question of the translators’ source when translating the PVinṬ. If rNog Lo’s team relied on a single manuscript, it was probably not the one at our disposal. Indeed we can point out several separative cases that are more conclusive than in the case of the PVin. Notably, the canonical versions of the PVinṬ (so far D and P have been consulted) lack a translation for phrases present in our Sanskrit exemplar.\(^\text{16}\) Since these phrases are sometimes quite long and such lacks are not rare, I would exclude the possibility that all these omissions are the result of scribal oversights. Conversely, there are sentences in Tibetan where our Sanskrit exemplar does not have any equivalent. Further study of the PVinṬ will show whether some of them could be glosses by rNog Lo himself or by a revisor, or notes by a reader included by a copyist. But there are cases that hint to the existence of an alternative Sanskrit source where these sentences are present.\(^\text{17}\) Other cases suggest another manuscript with a variant reading.\(^\text{18}\)

\(^{16}\) For example: _etad uktam bhavati na vayam brūma ekatvavyānekatam avaśyam evan tu brūmo nekatavyāptasya sambhave vyāpakasambhava esitavyo vyāpakābhāv[e] <vā> vyāpyābhāva iti_ (PVinṬ\textsubscript{Skt} 8a3–4); _so rthas tāsamarthyena vyāptas_ (PVinṬ\textsubscript{Skt} 17b2); _dvayoś ca bhajanīyatavīśeṣayoh pratīṣedhe_ (PVinṬ\textsubscript{Skt} 19a6); _asparśatasyāḥ hy anyayo vya(t)i rekasahāyah_ (PVinṬ\textsubscript{Skt} 103a3); the expressions _gamayan_ and _nānyathe ti_ in the Tibetan translation of the sentence _hetur vipaksvavāvrttim gamayan\(^\text{9}\) prakṛtasya sādhyasya gamako bhavati nānyatheti śeṣaiḥ paksadhammair ayam arthaḥ kathyate_ (PVinṬ\textsubscript{Skt} 71b5; PVinṬ\textsubscript{T} 75b45, P89a6–7: _phyogs kyi chos ′di rnams kyis ni mi mthun pa′i phyogs las ldog pa daṅ ldan pa′i gan tshigs ni skabs su bab pa′i bsgrub bya go bar byed pa yin no ′zes bya ba′i don ′di brjod pa yin no ||);

\(^{17}\) For instance, the phrase _de ltar ′gyur gyi_ _žes bya ba ni grub par ′gyur gyi'o ||_ (PVinṬ\textsubscript{T} 22a7; P25b7), which refers to _evam syāt_ in PVin\textsubscript{Skt} 174; or _gcig rnams par gcad pa niid gnas pa yin pa′i phyir māṇa bya niid go byed du ′gyur ro ||_ (PVinṬ\textsubscript{T} 71a5).

\(^{18}\) For instance, the translation _gal te de ltar yin na_ _žes bya ba ni the tshom med pa′i phyir ro ||_ (PVinṬ\textsubscript{T} 10a2; P11b7) for _yadi evam iti sandehena-bhidhānā[va]d iti_ (PVin\textsubscript{Skt} 9a6), which suggests that the translator read *sandehābhāvād.
But as in the case of the translation of the PVin, it is possible that the translators used several sources and chose from one or the other or adopted an emended version on a case-to-case basis. An additional question concerns their editorial policy when their version(s) of the PVinṬ presented a variant with their version(s) of the PVin.

(2) The Tibetan text

When modern scholars speak of rNog Lo’s Tibetan translation of the PVin or the PVinṬ, they usually refer to the version of these texts that was preserved in the canonical bsTan ’gyur collections of sNar thang, sDe dge, Co ne or Peking, or the compilation (dpe sdur ma) of these four recently published in Beijing (1994–2008: kruṅ go’i bod rig pa’i dpe skrun khai). Paul Harrison summarizes the constitution of the bsTan ’gyur collections as follows:19

The transmission of the bsTan ’gyur which was also compiled at the beginning of the fourteenth century at sNar thang has been considerably less complicated. To the best of my knowledge, there are five complete editions in existence, all of which apparently go back to Bu ston’s substantial revision of the Old sNar thang bsTan ’gyur at Zha lu in 1334. The woodblock prints made in Peking (1724) and sNar thang (1741–1742) are both based on the second enlarged copy of Bu ston’s edition made in 1688 at ’Phying ba sTag rtse by the regent Sangs rgyas rgya mtsho. This consisted of 224 volumes, and included over 200 texts translated or discovered since Bu ston’s time [...]. There is also a Golden Manuscript bsTan ’gyur, recently published in Beijing, which is possibly an offspring of the 1724 Peking print. On the other hand, the sDe dge woodblock edition of the bsTan ’gyur (1737–1744) was compiled using a number of manuscripts, some if not all of which were derived from the Zha lu edition [...], but it preserves an earlier stage in the development of the tradition: even though it was subsequently enlarged from 209 to 214 volumes, it contains far fewer

texts than the Peking or sNar thang prints. The Co ne edition (1753–1773) was based on the sDe dge; complete in 209 volumes, it lacks the later additions. To these must be added the two incomplete editions made at Urga or Ulan Bator (1937) and Wa ra (ca. 1945), both of which are also based on sDe dge.

All the canonical versions are the result of a complex process of text transmission, compilation and editorial work, and the earliest canonical collection was completed two and a half centuries after rǸog Lo’s translation. The canonical versions of the PVin and PVinṬ are thus not representative of a “first-generation translation,” that is, the Tibetan text as it was established by rǸog Lo in Kashmir, or even of the text established by rǸog Lo after subsequent revision of the initial translation.

Old individual manuscripts of the text might bring us a step closer to the original translation. But if they are copies, one must reckon with scribal mistakes, such as omissions or substitution of terms, mistakes that are not automatically identifiable as corruptions of the text being copied (in the way typos and dittos are). In addition, whether their colophon says so or not, these old versions may involve some editorial input and are thus not necessarily mere copies of the original translation.20

To summarize, our ideal Sanskrit comparand, the translator’s source, might not be a unique manuscript — and if it is, it is not available to us at present — but a kind of “critical edition” to which we do not have direct access. And our ideal Tibetan comparand is also not available to us; we only have access to later-generation material that does not result from a vertical transmission by way of

20 Van der Kuijp (1994: 1-3) describes, for instance, a 110-folio manuscript of the PVin in cursive script (dbu med) preserved at the Tibetan Library of the Cultural Palace of Nationalities in Beijing (catalogue no. 004780[1]). A postscript written below the colophon of this manuscript specifies that the text at hand is an edited version of rǸog Lo’s translation. Van der Kuijp identifies the editor — who is referred to as “sTag sde pa” in an inter-linear note — as the thirteenth-century sTag sde pa Seṅ ge rgyal mtshan (1212–1294).
successive copies of the first-generation translation. However there may be some hope of getting closer to rNgol Lo’s original version.

2. Attempting to retrieve the first-generation translation of the PVin

The surfacing of rNgol Lo’s commentarial work on the PVin, the Dka’ gnas, appears to offer a promising way to palliate, at least to a certain point, the lack of an integral first-generation exemplar of the translation. Indeed, as can be expected in a commentary, rNgol Lo frequently quotes words from the PVin in this work. It makes sense to surmise that he is citing the Tibetan version according to the translation that he himself produced. Other Tibetan commentaries on the PVin by authors linked to the monastery of gSaṅ phu (of which rNgol Lo was the second abbot) are also of interest in this regard, because it is quite likely that their authors knew rNgol Lo’s translation.

In order to assess the contribution this newly recovered material can make to retrieving rNgol Lo’s first-generation translation, I have collected all the explicit quotations of words from PVin 3 in rNgol Lo’s Dka’ gnas (a selective commentary on the PVin), Phya pa’s Od zer (an extensive commentary on the PVin) and bsDus don (a synoptic table of the PVin), and gTsaṅ nag pa’s bsDus pa (an extensive commentary on the PVin). I have then confronted them with the reading found in the D and P bsTan ‘gyur.

2.1 Words cited as “markers”

A first observation is that the majority of the explicit quotations from PVin 3 in these works have the specific function of being a “marker.” Namely, they point to a specific sentence or paragraph in the source text by way of indicating its first (sometimes also last) words. For example, this would amount to referring to §2 of the present paper by saying “[In the paragraph starting with the words] ‘The surfacing’.” If not indicated explicitly, the end of the passage that is pointed to can be understood implicitly in view of the content of the explanation or can be inferred by the quotation of the next marker, especially when the
commentary bears on the totality of the source text. In the dKa’ gnas, only parts of the PVin are explained. But Phya pa’s bsDus don carries out a full hierarchical organization of the PVin: the text is divided into more than 1200 portions (sometimes of the length of one sentence or less), and each of them is referred to by such a marker.\(^{21}\)

The use of quotations as markers has a negative and a positive consequence for our purpose:

The negative aspect is that the words cited in this way provide us with an extremely partial access to the original translation (only one expression per subdivision). Further, the words cited in this aim instantiate parts of the text that are in most cases far from being crucial. Indeed, countless paragraphs start with “then,” “therefore,” or “in this regard” (de nas, de’i phyir, de la...).

On a more optimistic note, these markers imply the existence of a specific version of the translation shared by the author of the commentary and his intended readership. Otherwise indeed a reader would not be able to figure out which division of the text is being explained — it would be like trying to locate a chapter in a book by referring to the page numbers in the table of contents of this book in a different edition. It is thus also likely that the author was careful to accurately reproduce the words cited. While the difference between “here” (’di la) and “there” (de la) might not matter much for the understanding of a passage, such a difference does matter when the expression is cited as a marker. This remark, however, holds true only for the very first word cited. In the (less frequent) case of longer expressions used as markers, the author of the commentary could afford to be less careful with the subsequent words because they are no longer decisive for identifying the passage being discussed.

A variation of markers given in different commentaries that discuss the same topic can be explained in various ways: commentators may have divided the root text in different ways\(^{22}\); they may have adopted the same divisions of the root text but relied on translations

\(^{21}\) On this text see Hugon 2009a and 2009b.

\(^{22}\) On this topic see Hugon 2009a: 65ff.
in which these particular words only vary; or they may have relied on completely different translations. Yet another possibility, which as we will see below is frequently met with, is that the variation may have been caused by a careless copyist.

2.2 Classification of variants

My comparative analysis of all the markers collected from the texts mentioned above has not revealed cases that indicate the use of a substantially dissimilar translation in which the whole syntax of the sentence would be different. There is an overall correspondence also in the way these authors divide the root text. The variants of markers and other citations of words of the PVin due to the translation can be classified in the following categories:

2.2.1 Variants due to corruption

Most variants can be identified as the result of a corrupt transmission of the text. Such mistakes are well known by scholars who rely on the canonical versions. The other texts considered here are all extant as single manuscripts with the exception of the dKa' gnas, for which there are two manuscripts and a modern edition based on one of them. All these texts bear the stigmata of the copying process. Copying mistakes also affect citations, including markers. For the latter I am more prone to attribute these mistakes to scribes and copyists than to postulate carelessness on the part of the author for the reason indicated in §2.1.

The devil's advocate may ask how, apart from grammatically or orthographically incorrect Tibetan expressions, one may safely classify a variant as a copying mistake and not as the result of a translation based on a different Sanskrit version. The hypothesis that the Sanskrit text of the PVin was well preserved in the course of its transmission, confidence in the competence of the translator together with a dose of good judgment and editorial expertise allows one to make such a decision with a safe degree of certainty in the majority of cases. Here are some examples:
(a) Faulty readings in the dKa’ gnas

There are numerous cases where a copying mistake affects only one of the two manuscripts while the other retains a correct reading.

| dKa’ gnas 380,4–5; Ms A 93a6 | rgyu las ’bras bu btags pa’i phyir ro |
| dKa’ gnas Ms B 104a3 | rgyu la ’bras bu btags pa’i phyir ro |
| The reading of Ms B is supported by PVinSkt 1,3–4 | kāraṇe kāryopacārāt |
| ’Od zer 143b7 | rgyu la ’bras bu btags pa’i phyir ro |
| PVinT D187b1; P285a8 | rgyu la ’bras bu btags (P brtags) pa’i phyir ro |
| The confusion of la and las is a frequent scribal mistake. |

| dKa’ gnas 437,12; Ms A 106b3 | don rnam par dgag par mi nus pa’i phyir ro |
| dKa’ gnas Ms B 118b3 | don rnam la dgag par mi nus pa’i phyir ro |
| The reading of Ms B is supported by PVinSkt 35,5 | ’rtheṣv aṣākyapratīṣedhatvād |
| ’Od zer 171a1 | don rnam la dgag par mi nus pa’i phyir ro |
| PVinT D198b4; P296b2 | don rnam la dgag par mi nus pa’i phyir ro |
| The mistake can be explained by a resemblance of the characters involved in cursive script. |

The modern edition itself is not exempt of copying mistakes. For instance:

<p>| dKa’ gnas 401,6 | de ni ji ltar |
| dKa’ gnas Ms A 98a5 | da ni ji ltar |
| The reading of Ms A is supported by PVinSkt 12,1 | katham idānīm aṣrūyamānāḥ |</p>
<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>dKa' gnas Ms B 108b7</td>
<td>da ni ji ltar</td>
</tr>
<tr>
<td>'Od zer 154a2</td>
<td>da ni ji ltar ma thos na</td>
</tr>
<tr>
<td>PVin_T D190b4; P288b3</td>
<td>da ni ji ltar ma thos na</td>
</tr>
</tbody>
</table>

(b) Faulty readings in the 'Od zer

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Od zer 187b1</td>
<td>de ni</td>
</tr>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin_Skt 82,10</td>
<td>tatra hi</td>
</tr>
<tr>
<td>dKa' gnas 491,13</td>
<td>de la ni</td>
</tr>
<tr>
<td>bsDus pa 198a5</td>
<td>de la ni</td>
</tr>
<tr>
<td>PVin_T D213a4, P319b7</td>
<td>de la ni</td>
</tr>
<tr>
<td>Omission of la, or copying mistake of der.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Od zer 186a7</td>
<td>'di gaṅ žig mi mthun phyogs su gtogs</td>
</tr>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin_Skt 78,1</td>
<td>kam punar atra bhavān vipakṣam pratyeti</td>
</tr>
<tr>
<td>bsDus pa 197b5</td>
<td>'dir</td>
</tr>
<tr>
<td>PVin_T D211b7; P309b2</td>
<td>'dir gaṅ žig mi mthun pa'i phyogs su gtogs</td>
</tr>
<tr>
<td>Copying mistake of 'dir.</td>
<td></td>
</tr>
</tbody>
</table>

(c) Faulty readings in the bsDus don

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bsDus don 12a4</td>
<td>de ci ni</td>
</tr>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin_Skt 102,6</td>
<td>tat kim idānīṃ pakṣo ’pi vipa- kṣah</td>
</tr>
<tr>
<td>'Od zer 191a5</td>
<td>de ci da ni phyogs kyaṅ</td>
</tr>
<tr>
<td>PVin_T D218b4; P316b5</td>
<td>de ci da ni phyogs kyaṅ</td>
</tr>
<tr>
<td>Omission of da.</td>
<td></td>
</tr>
</tbody>
</table>
On the Sanskrit and Tibetan versions of the *Pramāṇaviniścaya*

<table>
<thead>
<tr>
<th>bsDus don 12a4</th>
<th>gañ la skyon</th>
</tr>
</thead>
<tbody>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin\textsubscript{Skt} 102,8–9</td>
<td>na ca hetoḥ sambandhopadarśa-\n</td>
</tr>
<tr>
<td>'Od zer 191a8</td>
<td>gañ las skyon 'dir 'gyur ba</td>
</tr>
<tr>
<td>bsDus pa 202a8</td>
<td>gañ las</td>
</tr>
<tr>
<td>PVin\textsubscript{T} D218b5; P316b6–7</td>
<td>gañ las skyon 'dir 'gyur ba</td>
</tr>
</tbody>
</table>

Confusion of *la* and *las*.

(d) Faulty readings in the *bsDus pa*

<table>
<thead>
<tr>
<th>bsDus pa 206a4</th>
<th>dañ ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin\textsubscript{Skt} 123,11</td>
<td>kim idānīm nairātmyād</td>
</tr>
<tr>
<td>PVin\textsubscript{T} D225b5; P332b4</td>
<td>da ni bdag med pa las</td>
</tr>
</tbody>
</table>

Possibly confusion of a *tsheg* for a final –ṅ.

<table>
<thead>
<tr>
<th>bsDus pa 166b1</th>
<th>yid pa'ī</th>
</tr>
</thead>
<tbody>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin\textsubscript{Skt} 38</td>
<td>san khalv apy arthaḥ</td>
</tr>
<tr>
<td>PVin\textsubscript{T} D188a2; P286a2</td>
<td>yod pa'ī don ni</td>
</tr>
</tbody>
</table>

Here the scribal mistake can be explained by the occurrence of the expression *blo yid spyod las* earlier in the sentence in the *bsDus pa*.

<table>
<thead>
<tr>
<th>bsDus pa 201a2</th>
<th>de rañ yañ</th>
</tr>
</thead>
<tbody>
<tr>
<td>but</td>
<td></td>
</tr>
<tr>
<td>PVin\textsubscript{Skt} 92,10</td>
<td>tatrāpi hi</td>
</tr>
<tr>
<td>PVin\textsubscript{T} D215b7; P313b3</td>
<td>der yañ</td>
</tr>
</tbody>
</table>
The mistake can possibly be explained by a confusion of a tsheg with ra or -ṅ and the proximity of the expression gzan dag.

(e) Faulty readings in the canon

The availability of these earlier texts, together with that of the Sanskrit version, offers strong support to correcting faulty readings in the canon.

For example:

<table>
<thead>
<tr>
<th>PVinₜ D193a2; P291a2</th>
<th>de’i phyir chos ’ga’ źig kho na but</th>
</tr>
</thead>
<tbody>
<tr>
<td>PVinₜ 18,9</td>
<td>tasmāt kevala eva dharma</td>
</tr>
<tr>
<td>dKa’ gnas 480,21–481,1</td>
<td>rnam ņes ’de ’nīd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PVinₜ D209a3; P306b5</th>
<th>don de ni but</th>
</tr>
</thead>
<tbody>
<tr>
<td>PVinₜ 68,8</td>
<td>na ca sa evārthāḥ</td>
</tr>
<tr>
<td>dKa’ gnas 474,19</td>
<td>don de ñīd</td>
</tr>
<tr>
<td>bsDus don 11a3</td>
<td>don de ñīd</td>
</tr>
</tbody>
</table>

2.2.2 Minor variations

A number of other variations do not count as significant variants: they consist of fluctuations of orthography and the alternative use of the abbreviated or full form of some expressions, for instance rjes dpag/ rjes su dpag pa, gnod bya/gnod par bya ba, bsgrub bya/bsgrub par bya ba, etc. The variant rtog pa/rtogs pa is a borderline case. Indeed, in twelfth-century manuscripts the orthography for the Tibetan word that corresponds to vikalpa or kalpanā is also rtogs pa, whereas classical Tibetan distinguishes between rtog pa (equivalent to vikalpa,
2.2.3 Variants indicative of revisions

The overall correspondence of divisions of the source text, of the markers and other types of citations of the PVin in the various commentaries considered supports the hypothesis that their authors relied on the Tibetan translation prepared by rNog Lo (or on a version deriving from it) and followed to a large extent also rNog Lo’s analysis of the source text.

There is, however, a third category of variants that indicates that rNog Lo’s translation was modified over time and that these revisions, which remained isolated, occurred at an early stage. Below I list some cases that illustrate this process. Note that the line is often difficult to draw between intentional revision and corruption made by a scribe or even the author himself. Indeed we have no certitude that the authors concerned relied on a written version of the translation and consulted it whenever they cited the source text. If they did not proceed in such a way, the variants considered here can also be explained as the result of an inexact memory of the wording of the translation, to which the authors creatively palliated. In all the examples considered below, there is no reason to postulate that the variation is consecutive to access to a Sanskrit source containing a variant reading.

Examples

<table>
<thead>
<tr>
<th>[1] PVinSkt 9,5 (PVin 3.5) pakṣoktiḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>dKa’ gnas 378,21; Ms A 93a2; Ms B phyogs kyi ṅag 103b6</td>
</tr>
<tr>
<td>(citation of PVin 3.4–5)</td>
</tr>
<tr>
<td>’Od zer 151a9 phyogs tshig</td>
</tr>
<tr>
<td>(to be emended to phyogs kyi tshig for the sake of metrics)</td>
</tr>
<tr>
<td>PVinT D190a2; P288a1 phyogs kyi tshig</td>
</tr>
</tbody>
</table>
The translation *phyogs kyi tshig* appears to be influenced by the translation of *pakoṣavacana* as *phyogs kyi tshig* in the preceding sentences.

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**[2]**

PVinₜ 70,3 *avadhatte*

\[dKa' gnas 475,2; Ms A 115a2; Ms B \text{ lhur len pa 129a1} \]

PVinₜ D209b3; P307a5 \text{ lhur gñer ba}

PVinₜ T D99b1; P117b5 (no Skt. lhur gñer ba available)

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**[3]**

PVinₜ 18,10 *samudāyasya*

\[dKa' gnas 481,2; Ms A 116a7; Ms B \text{ tshogs pa 130b5} \]

'Od zer 157a6 \text{ spyi}

PVinₜ D193a2; P291a2 \text{ spyi}

PVinₜ T D25b4; P29b1 (PVinₜ Skt spyi 24a1 samudāyaḥ)

In the sentence that precedes the translation *spyi* for *samudāya* (in this context, the combination of subject and property to be proven) is also attested in 'Od zer 156b8 and in PVinₜ T D25b2; P29a7 (PVinₜ Skt 23b5).

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**[4]**

PVinₜ 66,6 *tattve*

\[dKa' gnas 471,10; Ms A 113a4; Ms B \text{ de ŋid la 127b8} \]

'Od zer 181a5 \text{ de ŋid la}

PVinₜ D208a7; P306a2 \text{ de ŋid du}

The translation *de ŋid la* appears to be inspired by Dharmottara’s interpretation of *tattve* as *padārthatatvasya* (PVinₜ Skt 90b4), translated *dniḥ po de ŋid la* (PVinₜ T D94b1; P112a1).
The choice of the ablative may have been influenced by the translation of the similar verse PV 1.7. This verse reads *hetunā samagrena* instead of *hetunā samarthena* but the Sanskrit instrumental is also translated with the ablative *rgyu tshogs pa las*.

In the preceding prose sentence *samarthena hetunā* is translated as *rgyu nus pas* in the canon, but as *rgyu nus pa las* in *'Od zer 187a2* and in the citation of the words of the PVin in PVinT₄ D113a7; P133a5 (PVinTₛkt 104b8–105a1).

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**Purely stylistic variation.**

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I postulated at the beginning of §2 that rnCog Lo was citing his own translation of the PVin in the *dKa’ gnas*. We may wonder, however,
whether he did not revise some of this translation while composing the *dKa’ gnas*. This is entirely possible. In view of the use of citations as a marker, one should in this case postulate that from this point onward the revised translation was circulating among his students. But did it fully replace a prior translation? Did rNog Lo revise his translation even after composing the *dKa’ gnas*? rNog Lo’s direct successors (whose works are not available to us) may have relied on the Kashmirian translation (either because it was the only one or because they chose to ignore the revisions) or on a revised translation that may be the one attested in the *dKa’ gnas*, or not. The question is even more complicated where later generations of commentators are concerned. Namely, we cannot establish which version of the translation they knew, but only which version of the translation they chose.

We can however draw some conclusions from the examples above. The readings of the citations of the PVin in the *dKa’ gnas* (with the exception of readings corrupted in the course of the transmission of the text), whether they are identical with the translation produced in Kashmir or a slightly modified version of the latter, are witnesses to rNog Lo’s first-generation translation. On the other hand, readings found in other early commentaries that postdate rNog Lo and in the canonical translation, unless confirmed by their occurrence in the *dKa’ gnas*, cannot be assumed to match the first-generation translation (even though they probably do in most cases). Revisions or involuntary modifications of the first-generation translation indeed took place in the course of the transmission of the PVin. Examples [1] and [3] suggest revisions that took place before or in Phya pa’s time, examples [4], [5] and [6] suggest revisions postdating Phya pa. The nature and apparent reasons for these changes vary: they can

23 Franco (1997: 287) notably interprets the variations between citations of verses of the PV in Sa skya Paṇḍita’s *Rigs gter* and in the translation preserved in the canon (for which Sa skya Paṇḍita is traditionally held responsible) by arguing that “while composing the Rigs gTer he was not only reading his own translation, but also consulting Dharmakīrti’s original again.”
be purely stylistic ([6]), terminological ([1], [2] and [3]) or reflect a different understanding of the sentence ([7]).

2.3. The translation of the PVinṬ

The PVin and the PVinṬ were translated by the same team, and their translation appears to have been carried out more or less simultaneously. The translation of the PVinṬ presupposes an established translation of the PVin. This can be observed in particular in the translation of passages of the PVinṬ in which Dharmottara cites words from the PVin as markers. In such cases, rNgog Lo does not translate the cited words themselves, but presents the first words of the relevant section in the Tibetan translation of the PVin.

For example:

Source text

<table>
<thead>
<tr>
<th>PVin_{Skt} 4,4</th>
<th>PVin{T, P286a5; D188a5</th>
</tr>
</thead>
<tbody>
<tr>
<td>yas tu paraparikalpitaḥ prasaṅgah</td>
<td>gzan gyis kun btags (P btags) pas thal ba bsgrub pa... gaṅ yin pa</td>
</tr>
</tbody>
</table>

Dharmottara’s commentary

<table>
<thead>
<tr>
<th>PVin_{Skt} 5b7</th>
<th>PVin{T, P7b2; D6b1</th>
</tr>
</thead>
<tbody>
<tr>
<td>yas tv iti...</td>
<td>gzan gyis žes smos so</td>
</tr>
</tbody>
</table>

Conversely, the translation of the PVin relies on an understanding of the text influenced by the PVinṬ, and its translation reflects the translation of the PVinṬ. A pertinent instance of this influence can be found when difficult terms of the PVin are rendered in the translation with a Tibetan word that actually corresponds to the translation of the synonym for the difficult term presented in the PVinṬ (see Part II for some examples).

This joint translation ensures a noticeable regularity in the respective Tibetan versions. Notably, words of the PVin quoted by

24 This line of inquiry could be extended by looking at other recently surfaced early commentaries on the PVin, such as the early-thirteenth-century commentary by Dar ma dkon mchog (cf. van der Kuijp 2003) and that by Chu mig pa (cf. n. 6 above).
Dharmottara (either as explicit or implicit quotations) and words embedded in his commentary are usually translated in the same way as they are in the translation of the PVin found in the canon (see, for example, the passage in §1 (1) PVinṬ, and examples [1] and [3] in §2.2.3).

Unfortunately, it is not possible to retrieve parts of the original translation of the PVinṬ in the way indicated for the PVin. Indeed, there are no early Tibetan commentaries on the PVinṬ itself, nor synaptic tables akin to Phya pa’s bsDus don on the PVin. rNog Lo himself more frequently resorts to paraphrase than citation when referring to Dharmottara’s interpretation in the dKa’ gnas. This prevents us from clarifying what happened in the text transmission of the translation of the PVinṬ. It is likely that it underwent revisions and modifications as well. But, in the case of citation of the PVin in the PVinṬ, were these carried out simultaneously when the translation of the PVin was modified? This question remains in suspense for now: Cases where the canonical reading of the PVinṬ concords with the canonical reading of the PVin but differs from earlier readings of the PVin (such as [1] and [3]) could suggest a simultaneous revision. But an alternative scenario could be that the first-generation translations of the PVinṬ had for some reason a different translation than in the PVin, and that the revision of the PVin consisted in adopting the translation found in the PVinṬ. But there are also cases where the translation of the PVinṬ agrees with citations of the PVin in early commentaries but differs from the canonical translation of the PVin (for instance [6] and the remark in [5]). This would indicate that both translations were initially identical and only the PVin was revised.25

25 There remains the possibility that both were revised in different ways, with the result that the revised translation of the PVinṬ corresponds to the original translation of the PVin. But I find this scenario unlikely.
3. Summary and conclusion of Part I: Establishing a methodology for a pertinent comparison

Reviewing the available material in the first section of Part I has raised a troublesome methodological issue pertaining to the comparison of the Sanskrit and Tibetan versions. Namely, we do not have at our disposal the “ideal comparands” consisting on the one hand of the Sanskrit version known to rNog Lo and on the other hand of the Tibetan translation as it was established by rNog Lo. As for the first, none of the extant manuscripts appear to be candidates for rNog Lo’s Sanskrit source. Further, we do not even know the nature of rNog Lo’s material — he might have had access to several manuscripts and/or oral versions — or which degree of editorial work he might have exercised in order to establish the Sanskrit version that was the source of his translation. As for the second, the available versions of the Tibetan translation are the result of a complex process of transmission that reveals the intrusion of scribal mistakes, but also of early punctual revisions. In the second section of Part I I have discussed the possibility of retrieving some of the lost original translation by relying on citations of words of the PVin in rNog Lo’s dKa’ gnas. This possibility exists but gives us access to a very limited portion of the text, and often to parts of the text that are not crucial to its understanding (e.g., beginnings of sentences such as “therefore,” “in this regard,” etc.).

This preliminary investigation directs the adoption of the following policy of comparison for the case studies to be carried out in Part II: for the Tibetan version, I will consider the reading of the canonical translation preserved in the Peking and sDe dge bsTan ’gyur. While doing so, one must keep in mind that, unless this reading is confirmed by a citation in the dKa’ gnas, it might not exactly match rNog Lo’s original translation. The conclusions pertaining to

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26 In Part II I take up selected cases from the third chapter of the PVin where one can detect a difference between the comparands the origin of which dates to the moment of the translation of the text rather than to the hazards of transmission. In this connexion, see also Sakai (2010: viii–xii), which deals with some examples from rNog Lo’s translation of PVinṬ 2.
the translation that I will ascribe to rṅog Lo might therefore have to be attributed instead to a later revisor. This Tibetan version will be compared to the Sanskrit readings of the available manuscripts but without assuming \textit{a priori} that these readings were the ones adopted by rṅog Lo as his source. Further, I take into account the potential editorial input of the translator by considering that “adoption as a source” can consist either in adopting as a source a reading extant in the material available to him or in adopting as a source an emended reading. This gives us the following options:

(1) A Sanskrit reading attested among our manuscripts was the one adopted by rṅog Lo as his source. This can be (1a) because he had access to a manuscript or oral version with this very reading or (1b) because he did not think any of the sources available to him were correct and adopted an emended version that turns out to match the reading of one or more of the extant manuscripts.

(2) rṅog Lo adopted as his source another Sanskrit reading than the ones in the extant manuscripts. This can be (2a) because he had access to a different manuscript reading or knew this variant from an oral version or (2b) because he did not think any of the sources available to him were correct and adopted an emended reading that turns out not to match any of the extant manuscripts.

Whenever a difference between the Sanskrit and the Tibetan comparanda is examined, I will speak of the choice of translation as being “source-related” when option (2) applies because it relies on the existence or construction of an alternative source version as the basis of translation. When option (1) applies, I will speak by contrast of the difference as being “translator-” or “translation-related,” as it does not presuppose a different source text, but is only a matter of how the translator decided to render the given term in the target language.

To give a fictional example, if one finds the Tibetan expression śīṅ in a translation whereas the extant Sanskrit manuscripts read śīṃśapā, it is a source-related difference if the translator was not
actually translating the word śiṃśapā, but intended to translate the word *taru*; however, it is a translator-related difference if he was actually proposing that *śiṅ* should translate śiṃśapā in this context.

As can be foreseen, it will be difficult, and often impossible, to conclusively decide which of the two options applies in each case. My goal here will not be to offer a final explanation. Rather, I would like to highlight the often neglected role of the translator by showing that most cases for which the unexpected or diverging Tibetan version would, at first sight, appear to be source-related can be interpreted instead as translator-related insofar as a cogent explanation can be given for the choice of translation, even when this choice involves features such as the addition of words.

**Part II — Translation style and techniques: case studies**

It is obvious that the same text in a source language can give rise to a variety of translations in a target language, even when these translations aim at staying as literal as possible. Regarding the PVin, it suffices to compare rpañg Lo and Parahitabhadra’s translation with the portions cited in Jñānaśrībhadra’s commentary, which was translated by Jñānaśrībhadra himself and Khyuṅ po Chos kyi brtson ’grus, to realize the latitude involved in the translator’s choice. At what point can one say that the Tibetan “differs” from the Sanskrit? I examine below various phenomena that can be included under the heading of “difference.” In the first section I consider the specific rendering of terms or expressions where the Tibetan can be described as “unexpected.” That is, for instance, when the translator himself adopted another Tibetan translation for other occurrences of the same Sanskrit expression in the same text, when another translation for this expression is more frequent in other texts or when the pair of

27 Regarding Buddhist philosophical texts Seyfort Ruegg discusses the case of two different Tibetan versions of the same Sanskrit text, the *Prajñāpāramitāstotra*, in his 1992: 383–384. He points out differences that are stylistic, terminological, and differences involving interpretation (“religio-philosophical variations”). Other examples of multiple translations are mentioned on pp. 384–385.
comparands is not known to be attested in other texts at all, including cases where the Tibetan does not carry the same meaning as the Sanskrit term. I also consider in this context the alternative between a calque translation (which mirrors the Sanskrit expression) and a translation that favors meaning.

In section 2 I take up cases where the difference pertains to the syntax of a sentence. While a difference in syntax is expectable between two different languages, one can still point out cases where the syntax of the Tibetan does not reflect the structure of the Sanskrit sentence as well as cases where links between subsentences are made explicit in the Tibetan.

The third type of difference that I will examine (section 3) is the case where the Tibetan version contains one or more words that have no equivalent in the Sanskrit version.

Lastly (section 4), I address two cases where the Tibetan version lacks an expression present in the Sanskrit version.

In the passages cited below, the reading of the Tibetan passage in D and P is given without emendations. Words in italics are words from the PVin cited or re-used in commentaries, while expressions under discussion appear in bold print. For PVinT_skt I offer the diplomatic reading of the manuscript when it is available. {} contain words deleted in the manuscript, <> words added in the manuscript, () indicate unclear characters. My emendations are given in square brackets.

1. The rendering of terms and expressions

Various options often present themselves to a translator when translating isolated terms or expressions, insofar as the target language may offer a range of synonyms. For example, in one passage rNog Lo and Parahitabhadra translate the word pradīpaḥ (“lamp”) as sgron ma (PVinT_rD217b5; P315b4), while Jñānaśrī and Khyuṅ po translate it as mar me (Jñ D274b4). 28 Both qualify as “expect-

28 See also Part I, §2.2.3 for cases of terms of which the translation was changed in the course of the transmission of the translation of the PVin.
able” translations. Apart from synonyms another alternative that translators have, especially for complex expressions, compounds or derivatives, is to adopt a calque translation or to adopt a translation that conveys the same meaning but does not reflect the composition of the source expression. When opting for a translation in which the meaning rules over the structure, the translator’s choice may follow an established usage. But there are also cases where the attested translation is unexpected. In some cases the chosen Tibetan term approximates the meaning of the Sanskrit term; in other cases it conveys a different meaning. When dealing with such cases, I will debate whether a source-based explanation or a translator-based explanation can best explain the Tibetan reading.

[1] āveṣa — 'brel pa

rNog Lo translates the expression avasthāntarāveṣāt as gnas skabs gźan dañ 'brel pa'i phyir. The expression āveṣa (“joining,” “taking possession of”) is rare in Dharmakīrti’s writing. It occurs only one other time in PVSV 165,12 ad 1.312–313, where it is rendered by goms pa (“being familiar with”).

In the PVinṬ, Dharmottara uses the expression avasthāntareṇa samsargād “due to combination/union with another condition (avasthā),” translated as gnas skabs gźan dañ 'brel pa'i phyir.

One can think here of both a source-related explanation and a translator-related explanation. The former would be that both Dharmottara and rNog Lo had adopted avasthāntaraṁsaṁsargāt as their source text. The latter (more likely in my opinion) would be that they both had adopted the reading avasthāntarāveṣāt. Dharmottara

29 The Mahāvyutpatti prescribes mar me for dīpaḥ (6117), and sgrom ma to translate pradīpaḥ in various compounds.
30 PVSV Skt 165,11–13: teśām aviditārthaniyamānām atyakṣāveṣād avidvān eva doṣopaplayah kaścit tattvam vyācaṣṭe nāpara iti na nyāyyam. PVSV T D358b4–5; P525b5–6: lkog tu gyur pa goms (o) pa'i phyir nes pas bslad (P slad) ciṅ mi mkhas pa 'ga' zig don nes pa rigs pa med pa can de dag de kho na ŋid du 'chad par byed pa(o) yin la | gźan ni ma yin no žes bya bar rigs pa ma yin no ||
glossed āveśāt with saṃsargāt. As for rNog Lo, in the absence of a fixed translation for āveśa, he attempted to render the meaning of the whole expression by an approximating Tibetan term. The choice of term here could be directed by Dharmottara’s explanation or alternatively influenced by the translation of the related term *samāveśa* as ’brel pa in an earlier passage (PVinSkt 48,6–7).

| PVinSkt 94,4 | vastv ekam evāvasthāntarāveśād bhedadṛṣṭir iti cet |
| PVinT D216a7–b1; P314a5 | dños po gcig ñid gnas skabs gźan dañ ’brel pa’i phyir | tha dad par mṇon par yin no že na |
| “Objection: One conceives the distinction (between avasthā and avasthātā) because a unique entity can enter/be joined with another condition (avasthā).” |  |
| PVinT Skt 115a1 | avasthāntareṇa samsarggād bhedadṛṣṭir bha-vatī |
| PVinT Tib D126b2; P148a7 | gnas skabs gźan dañ ’brel pa’i phyir tha dad par mṇon pa yin |

| PVinSkt 48,6–7 | na hi sa eva brāhmanas tajjātiyogād abrāhmaṇa-ṇaś ca dharmāntarasaṃāveśā[1] loke pratīyate |
| PVinTib D203a6–7; P300b8 | de’i rigs dañ ldan pa’i phyir de ŋid bram ze yin la | chos gźan dañ ’brel pa’i phyir de ŋid bram ze ma yin pa yaṅ yin par ni ’jig rten na rtogs pa med do ‖ |
| “Indeed, it is not recognized in the world that the very same person would be both a Brahmin because he is linked (yoga) with the universal of this [i.e., of Brahmin-hood] and not a Brahmin because he is endowed by/joined with (samāveśa) another property [i.e., a property other than being a Brahmin].” |  |
| PVinT Skt 70b4 | abrāhmaṇaś ca brāhmanyād dharmāntareṇa samāveśā[2] |
| PVinT Tib D74b2; P87b8 | bram ze las chos gźan pa dañ ’brel ba’i phyir bram ze ma yin pa yaṅ yin no ņes... |
| Jñi D253b6 | chos gźan dañ ldan pa ni ser skyā’am maṅ du za ba’ām | riṅ ba ŋid dañ ņo ‖ |
On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya

[2] vicāra — tha sñad

The Tibetan translation of the PVin usually uses the term dpyod pa for the Sanskrit vicāra (“analysis, investigation”). On a single occasion, one finds instead the term tha sñad (“convention”), which usually translates vyavahāra. This version of PVinTib is attested in Chu mig pa’s commentary. Did rNog Lo adopt vyavahāra as his Sanskrit source? Or if he adopted vicāra, why did he choose the translation tha sñad? The notion of “convention” or “conventional practice” does not occur in this discussion of the PVin, which concerns the nature of the subject in a philosophical discussion, i.e., the context where one undertakes an investigation (vicāraprastāva). Let us consider Dharmottara’s commentary:

Dharmottara introduces Dharmakīrti’s sentence by a hypothetical objection, which asks why a certain type of subject would not be something to be investigated (avicāryam — rnam par dpyad par bya ba ma yin). Dharmakīrti’s sentence is the answer to this question. Dharmottara reformulates this sentence, embedding some words from the PVin and glossing others. His explanation is that a subject that is not established for both debaters does not support “a convention/conventional practice (vyavahāra) characterized by the acceptance of contradictory properties.” To illustrate this idea, Dharmottara gives as an example of what he terms a “convention/conventional practice based on a distinction” (bhedāśrayo vyavahārah — khyad par gyi rten can gyi tha sñad du ’gyur ba) the question of whether a given object is permanent or impermanent. It is clear that “convention/conventional practice based on a distinction” represents Dharmottara’s understanding of the expression “investigation based on a distinction” (viśeṣāśrayaṃ vicāram) in the PVin.31

Thus a translator-based explanation can be offered for the translation tha sñad by invoking the influence of the commentary: Dharmottara’s gloss was adopted to render Dharmakīrti’s original expression.

31 Note that Jñānaśrī proceeds to the same reformulation, as he rephrases dpyod pa’i gźir byed pa med as gźi tha sñad byed pa ni med de.
<table>
<thead>
<tr>
<th>Textual Content</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
</table>
| PVinSkt 24,10–11 |  | na hi tathoparacito \'prasiddharūpasāmānyo više-
|                 | šāṣrayam vicāram āśrayate | |
| PVinTib D194b7–195a1; |  | de ltar rab tu bkod pa'i \( \text{ño bo mtshuṅs par ma} \)
| P292b7 | | grub can dag ni khyad par gyi rten can (P add
| | | yin) gyi tha sñad kyi (D om. kyi) rten ma yin pa'i
| | | phyir ro ||
| “Indeed, what is thus [mentally] constructed, whose common nature is not established, does not support investigation/convention which has for its basis a particularity [i.e., a property].” |  |  |
| PVinṬSkt 32b2–4 |  | nanu ya\{še\}d evārthakāri ta{ya}d eva siddhānte
|                 | [em. siddāntena] viśiṣṭam kalpitam | |
|                 | tat katham avicā{da}ryam ity āha | na hīti
|                 | yasmāt tathā hi svecchayā upacarīto yo dharmy | aprasiddham anubhavenarūpasāmānyam ubhavor
|                 | vvādipratīvādinor yasya viśeṣa aśrayo yasya vyā-
|                 | vahārasya viruddhadharmābhyupalakṣaṇasya tan nāśrayate | |
| PVinṬ, D34b7–35a1 |  | gal te don byed pa gaṅ yin pa de ñid khyad par
|                 | can du grub pa'i mtha' brtags pa ma yin nam | |
|                 | de ci ltar rnam par dpyad par bya ba ma yin že na | de ltar žes smos so ||
|                 | gaṅ gi phyir chos can gaṅ žig raṅ gi 'dod pas ŋe
|                 | bar bkod pa'i rgol ba daṅ phyir rgol ba gni ga la | \( \text{ño bo mtshuṅs par ŋams su myoṅ bar ma grub pa} \)
|                 | gaṅ yod pa ni khyad par gyi rten gaṅ la yod pa'i
|                 | tha sñad' gal ba'īchos khas len pa'i mtshan ñid
|                 | can de'i rten ma yin pa'i phyir ro ||
| Jñ D242a5–7 |  | gal te raṅ gi mtshan ñid ma yin pa dag kyaṅ dgag
|                 | pa'i phyir | dpyod par byed pa ma yin nam že na |
|                 | de bžin du žes bya ba smos te | raṅ gi mtshan ñid
|                 | gni ga la grub pa'i gzi med pa de bžin du'o | rgol
|                 | ba daṅ phyir rgol la spyir grub pa'o || 'di'i raṅ bžin
|                 | ji lta bu žes dpyod pa'i gzi byed pa med de | gzi
|                 | ma grub pa'i phyir ro || de'i phyir gzi tha sñad
|                 | byed pa ni med de | spyir mthun pa'i tha sñad bya
|                 | bar mi nus pa'i phyir ro ||
|                 | de lta bas na brtags pa dag dgag par bya bar ni
|                 | rigs kyi rtags kyi gzi bya ba ni ma yin no || raṅ
|                 | ñid kyi sgras ni rtags kyi yul ston pa'i phyir ro ||
The translation of terms that occur in verses is often conditioned by the metric. However, the Tibetan language can make use of a variety of devices, notably to make up for missing syllables (the addition of a meaningless \( ni \) being a frequent one). In the case of the translation \( med \ na \ mi \ 'byuṅ \) for \( sambaddha \), the choice of translation goes beyond mere metrical concerns. The two terms are related in meaning but \( med \ na \ mi \ 'byuṅ \) is more specific: \( sambaddha \) expresses the idea of something related (it is usually translated as \( 'brel \ pa \)); \( med \ na \ mi \ 'byuṅ \), which literally means “non-occurrence in the absence of,” usually translates anantarīyakatā or avinābhāva, which is a type of relation where one relatum is a necessary condition for the other. A common English translation is “invariably related.”

The Tibetan version of verse PVin 3.13 in the canon is identical to the Tibetan version of PV 4.52. While the Sanskrit manuscripts of the PVin all have the reading sambaddhasyaiva bādhanam, the Sanskrit verse of the PV in the manuscript of the PV used by Saṅkṛtyāyana and in the verses integrated in Manorathānanandin’s commentary reads nāntarīyakabādhanam. But the PVA gives the verse in the form sambaddhasyaiva bādhanam, also translated with \( med \ na \ mi \ 'byuṅ \) in the canonical Tibetan version of the PVA. Sambaddhasyaiva bādhanam also appears in Prajñākaragupta’s gloss on this verse but is this time translated as \( 'brel \ pa \ ŋid \ kyis \).

It would appear that there were two variant versions of the Sanskrit verse in circulation but one unique Tibetan translation.

Dharmottara gives no evidence of having known a version with nāntarīyaka and does not use this notion in his commentary, where he merely rephrase sambaddha (“connected”) as sambandhi dharmaḥ (“the property that has a connection”). But in the Tibetan trans-
lation *sambaddhasya* is translated as 'brel pa'i chos, while *sambandhī dharmaḥ* is rendered with *med na mi 'byuṅ ba'i chos*.

The Tibetan version of Jñānaśrībhadra’s commentary also introduces the notion of “not arising without” when glossing the expression 'brel ba' (indicative of the Sanskrit reading *sambaddha*).

In the case of the PVinT, it is clearly the translator who introduces the notion of an “invariable connection,” which found its way also into the translation of the verse PVin 3.13. This choice of translation may be related to the translator’s knowledge of the alternative version of PV 4.52, or he might be re-using the translation of this verse. But it may also simply be a matter of expressing in the translation the interpretation of the type of “connection” intended by Dharmakīrti.

| PVin<sub>Skt</sub> 3.13ab (21,10) | tatrāpi sādhyadharmasya *sambaddhasya*iva bādhanam | parihāryaṃ |
| PVin<sub>Tib</sub> D193b7; P291b7 | der (P de) yān bsgrub bya'i chos daṅ ni || *med na mi 'byuṅ la* gnod ŋid || spāṅ par bya |

“In this case, too, [when one adopts a treatise] the invalidation of what is precisely linked/invariably related with the property to be proven is to be avoided.”32

| PVin<sub>T</sub> 28a5–6 | tatrapi [em.: tatrāpi] śāstraparigrahe sādhyadharmasya yah *sambandhī dharmmah kṣanikatvasya* nairātmyaṃ *sambaddhan* tasyaiva *sambaddhasya* yad bādhakat tat pariharttavyam |
| PVin<sub>T</sub> D30a7 | bstan bcos yoṅs su len pa *der yan* dper na skad cig ma ŋid daṅ bdag med pa 'brel pa ltar bsgrub bya'i chos daṅ | *med na mi 'byuṅ ba'i* chos gaṅ yin pa ste | *'brel pa'i* chos de la gnod pa gaṅ yin pa de ŋid spoṅ bar bya ba yin te |
| Jñ D204b1 | luṅ gis brtsad pa *de la yaṅ bsgrub bya'i* chos kyis ni 'brel bar 'gyur ba* ste | stoṅ pa ŋid kyi 'brel pa mi rtag pa daṅ sdug bsñal ba la sogs pa lta bu'i chos gaṅ med na | bsgrub par bya ba stoṅ pa ŋid mi *'byuṅ ba dag la gnod pa'i* lan gdab po ||
| PV<sub>Skt</sub> 4.52 | tatrāpi sādhyadharmasya nāntarīyaka bādhanam | parihāryaṃ |

On the Sanskrit and Tibetan versions of the *Pramāṇaviniścaya*

PVₜ 4.52  
\[\text{der yaṅ bsgrub bya'i chos daṅ ni } \|	ext{ med na mi 'byuṅ la gnod ņid } \|	ext{ span bar bya}\]

PVAₜ 505,16–19  
\[\text{tatrāpi sādhyadharmasya sambaddhasyaiva bādhanam } | \text{ parihāryam}\]
\[\text{tasmāt sādhyadharmasambaddhasyaiva bādhanam parihāryam}\]

PVAₜ D157a3–4  
\[\text{der yaṅ bsgrub bya'i chos daṅ ni } \|	ext{ med na mi 'byuṅ la gnod ņid } \|	ext{ span bar bya}\]
\[\text{de'i phyir bsgrub par bya ba'i chos daṅ 'brel pa ņid kyis gnod pa span bar bya ba'i...}\]

[4] *dravya* — *gsal ba*

The occurrence of the Tibetan *gsal ba* (“instance”) where our Sanskrit manuscripts unanimously read *dravya* (“substance”) — a Tibetan version known to Phya pa and Chu mig pa — strongly suggests a source-based explanation. Indeed, the expected Tibetan translation of *dravya* is *rdzas*, whereas *gsal ba* suggests in this context the Sanskrit *vyakti*. A citation of this passage in Prajñākaragupta’s commentary suggests a Sanskrit variant with *vyakti*, but if I understand Saṃkṛtyāyana’s editorial conventions correctly, this reading is the editor’s own emendation of the text for which he does not give any support. This emendation is not supported by the Tibetan translation of the PVA, which contains neither *gsal ba* nor *rdzas*. Other texts that cite this passage also lack the term *vyakti* or *dravya*.\(^3\) A translator-based explanation is also possible by invoking the influence of the commentary: Dharmottara seems to have known the reading *dravya* (the manuscript is particularly hard to decipher here and the reading *dravya* can at best be conjectured); the Tibetan translation reads *rdzas*, as expected. But in the course of the explanation of the long compound in which the term occurs the Tibetan translation reads *gsal ba daṅ 'brel ba'i raṅ bāṅ*. The Sanskrit here is illegible, leaving two options open: the PVinṬ reads *vyakti*, and Dharmottara’s gloss of *dravya as vyakti* has influenced the translation in the PVin, or the PVinṬ reads *dravya*, and the translator adopts the term *gsal*

\(^3\) See the edition of the PVin 3, p. 4, under f.
ba to express, like in the PVin₇, a specific understanding of the term in this context.

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
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<tbody>
<tr>
<td><strong>PV₇</strong> 4.4–5</td>
<td>deśakālāvasthāviśeṣaniyataika **dravyasam-**sargāvyavacchinnasvabhāvāntara-virahād</td>
</tr>
<tr>
<td><strong>PV₇</strong> D188a5–6; <strong>P</strong>286a5–6</td>
<td>yul daṅ dus daṅ gnas skabs kyi khyad par ŋes pa'i <strong>gsal ba</strong> gcig daṅ 'dres pas rnam par ma bcad pa raṅ bzin gźan gyis stoṅ pa'i phyir te</td>
</tr>
<tr>
<td><strong>PV₇</strong>, <strong>Skt</strong> 6a4–6</td>
<td>[mostly illegible]</td>
</tr>
<tr>
<td><strong>PV₇</strong> D6b7–7a2</td>
<td>yul daṅ dus daṅ gnas skabs de dag ŋid gźan las khyad par du gyur pas khyad par te</td>
</tr>
<tr>
<td><strong>PVA₅</strong>, <strong>Skt</strong> 476,1–2</td>
<td>deśakālāvasthāviśeṣaniyataika (<strong>vyakti</strong>) -samsarga(sic)vyavacchinnasvabhāvāntara-virahād</td>
</tr>
<tr>
<td><strong>PVA₅</strong> D131a4</td>
<td>yul daṅ dus daṅ gnas skabs kyi khyad par ŋes pa gcig daṅ 'dres pas rnam par ma bcad pa'i raṅ bzin gźan gyis stoṅ pa'i phyir žes bya ba</td>
</tr>
<tr>
<td><strong>'Od zer</strong> 149a7</td>
<td>bsgrub bya ni yul lasogs pa'i khyad par can gyi gsal ba gźan daṅ ldan pa ma yin te</td>
</tr>
</tbody>
</table>
In a discussion in the context of non-apprehension (anupalabdhī), Dharmakīrti explains that judgments of absence are based on a positive experience, the apprehension of something else. Answering an objection, he explains that this “apprehension” is not necessarily visual; it can also take the form of a feeling when someone determines the absence of a pot in a dark room: this person has the specific feeling of the internal contact of her own hands. The situation is described in the objection by the phrase yathā santa-mase hastasaṅcārena. The term saṅcāra is translated as byugs (D byug) pa; in the following sentence again, de ltar byugs pa’i renders tathāsaṅcārinah. The same Tibetan term is also used in the PVinṬ and in Jñānaśrībhadra’s citation of this passage of the PVin.

According to the Mahāvyutpatti (6114), the verb byug should be used to translate upalepana (“smearing, anointing”). Saṅcāra conveys instead the idea of “walking through.” For saṅcārya, the Mahāvyutpatti prescribes the verbs skyod (“to stir, agitate”) and spo ba (“to change place”). One finds this second option in the translation of several verses of the PV.\(^\text{34}\)

A source-based explanation would be that both Jñānaśrībhadra and rNog Lo adopted a variant reading for the Sanskrit that had the meaning of “anointing” (maybe arrived at via a graphic confusion with a form of the verb añj?). Another possibility is that they understood saṅcāra in the sense of the causative form of the verb, as meaning “to cause to come together, bring into contact” — in other

\(^{34}\) See PV 3.514 na syāt saṅcāro viṣayāntare — yul gzung la ni ’pho mi ’gyur; PV 3.519 saṅcārakāraṇābhāvād — ’pho ba’i rgyu ni med pa’i phyir; PV 3.520 viṣayāntarasanācāro — yul gzung la ni ’pho ’gyur na; PV 3.539 viṣayāntarasanācāre — gal te yul gzung ’pho ba na.
words, to clap or rub hands. In such a case, the adoption of \textit{byug pa} as a translation could be explained as an interpretative translation that associates the idea of rubbing hands with the application of an unguent. I keep the option open that the verb also has a meaning akin to \textit{sañcāra} which is not listed in usual dictionaries. Unfortunately, Indian and Tibetan commentators do not explain this example further.

\begin{table}[h]
\begin{tabular}{|l|l|}
\hline
\textbf{PVin}_{Skt} \text{60,11–61,1} & \textit{yathā santamase hastasañcāreṇa} \\
\textbf{PVin}_{T} \text{D206b6; P304b1} & \textit{dper na mun khuṅ du lag pa byugs (D byug) pa bźin no} \\
\textit{“like by fumbling (with)/rubbing hands in the darkness [there arises the thought “there is no pot, etc.” even though one does not see something void of a pot].”} \\
\hline
\textbf{PVinT}_{Skt} \text{86a2–3} & \textit{yathā santamase santate tamasi hastasamścā-renaśty abhāvapraṇitir ghaṭādināṃ [...] sam-}\\
 & \textit{carato hastasyāntara ātmīyo viśiṣṭaḥ | sparśa}\\
 & \textit{upalabhya} \\
\hline
\textbf{PVinT}_{T} \text{D89b5–6} & \textit{dper na mun khuṅ mun pa’ī smag tu lag pa byugs pas}\\
 & \textit{bum pa la sogs pa med par rtogs pa yod pa bźin no ņe na [...] byugs pa’ī lag pa’ī nañ}\\
 & \textit{gi bdag ņid kyi khyad par can gyi reg pa dmigs}\\
 & \textit{pas yin no ||} \\
\hline
\textbf{Jñ} \text{D257b4} & \textit{mun par lag pas byug pa na ņes bya ba ni mun}\\
 & \textit{pa’ī sa phyogs na bum pas ston pa myoṅ ba}\\
 & \textit{med de mi mthon ba’i phyr ro sñam du sms}\\
 & \textit{pa’o ||} \\
\hline
\end{tabular}
\end{table}

[6] \textit{niyataprāptiḥ} — gdon mi za bar ’gyur ba

The calque translation for the Sanskrit expression \textit{niyataprāptiḥ} (here a \textit{bahuvrihi} meaning lit. “whose obtaining is definite”) would be the Tibetan expression \textit{nes par ’thob pa}. This expression is found in the Tibetan translation of Jñānaśrībhadra’s commentary. rNōg Lo instead uses the expression \textit{gdon mi za bar ’gyur ba} (lit. “becoming without doubt”) for \textit{niyataprāptiḥ} in the PVin and \textit{de gdon mi za bar}
The rendering of prāptiḥ as ’gyur is justified because in this context the term does not have the literal meaning of obtaining something but expresses a consequence that is arrived at if something is accepted. The translation of prāptiḥ as thob pa or ’gyur ba is discussed by Franco in his studies of the various translations of the Pramāṇavārttika (Franco 2007): in verse PV 2.47, the older translation attested in Devendrabuddhi’s commentary renders prāpti with thob (in the expression grahaṇaprāpter), and this translation was later revised as ’gyur.

The rendering of niyata as gdon mi za bar is attested in the Mahāvyutpatti and is an acceptable alternative to ṅes pa as far as meaning is concerned. But one can note that elsewhere in PVin 3 rÑog Lo consistently uses ṅes pa whenever the expression niyata occurs in Sanskrit, whereas the Tibetan gdon mi za bar translates avasaṣyam (twice in P286b5, P294b7, etc.) and once asandigdho (P314a5). Similarly, elsewhere in the PVinṬ gdon mi za bar is used mainly to translate avasaṣyam. It is exceptionally used twice in PVinṬₚ (D70b3 and D70b5) for niyamena (PVinṬₙkt 67a2), an expression for which he uses ṅes pas/ṅes par elsewhere in the commentary.

We may suggest that a reason for rÑog Lo’s choice of gdon mi za bar over ṅes pa is a consequence of his choice of ’gyur to render prāpti. Indeed, the translation ṅes pa ’gyur would have been ambiguous, as it could be understood either in the sense of “certainly takes place” (which is what the Sanskrit intends) or in the sense of “becomes determined,” which might trigger other associations in a philosophical text.
The expected translation for the Sanskrit term *aṅga* (lit. “member”) is the Tibetan yan lag. A calque translation of the expression *aṅgāṅgitā* would have been *yan lag dañ yan lag can* (ṇid). Instead, rNog Lo renders the expression with the Tibetan *rtags dañ rtags can*. This is a calque translation of the Sanskrit *liṅgaliṅginoḥ* (“the logical reason and what has the logical reason”), attested to translate the latter in an earlier portion of PVin 3. The choice of a different translation appears here to have been influenced by the translation of *aṅgāṅgitā* as *rtags dañ rtags can* in the verse that directly follows (PVin 3 79). In turn, it is likely that the translation of the verse draws from the translation of the almost identical verse PV 4 186, in which *aṅgāṅgitā* is translated as *rtags dañ rtags can*. In both cases, the choice of translation may have been guided by metrical reasons.\(^{35}\) It reflects accurately the intention of the text, since the “member” under consideration is the logical reason (*liṅga*). Jñānaśrī explicates the equivalence in his commentary.

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\(^{35}\) See also the translation of PVin 3.27cd (=PV 4.92), which also uses *rtags* for *aṅgam* (translation attested in ’Od zer 166b7). The prose commentary (29,10) glosses *kāryāṅgam* with *kāryalakṣaṇam liṅgam*, also translated (as expected in this case) as *’bras bu’i mtshan ṇid can* gyi *rtags* (D196b2–3; P294b2).
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“Further, for someone who states a generic [property] as the logical reason after having posited something specific as the subject of the thesis, since these properties are different, it is not contradictory that they are ‘member’ and ‘what has this member’/logical reason and what has this logical reason.”

When conveying the same meaning, ṅes pa ṅid du (“in a determined way”) does not reflect the structure of the Sanskrit compound ekānta (eka-anta, lit. “one-ended”) like the calque mtha’ gcig does.

The rendering of ekānta by ṅes pa alone is frequent in Tibetan. It is illustrated, for instance, in the technical expression for inconclusive
logical reasons (anaikāntika — ma ṅes pa). Besides, ṅes pa also translates niyata and niyama (cf. [6]). Elsewhere in PVin and PVinṬ, rNog Lo adopts the translations gcig tu ṅes pa(r) for ekānta. This expression is a partial calque that conveys the meaning “certain/determined” while preserving the lexical equivalent of “eka” with “gcig tu.”

The rendering ṅes pa ṅid du is thus justified in view of the meaning of the text, as confirmed by Dharmottara’s commentary which glosses ekāntaḥ with niyataḥ.

Interestingly, in the translation of the PVinṬ one finds the Tibetan term mtha’ gcig as a gloss of the expression ṇes pa ṅid du cited from the PVin rather than the other way around. The same can be observed in a subsequent passage: ekānta⁹ in the expression ekāntasādhanatvam in PVin is rendered as ṇes par (translation already attested in the ’Od zer); in the PVinṬ, where this compound is explained as ekānte sādhanatvam and ekānta glossed with niścaya,

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³⁶ For instance, when citing a passage by Dignāga containing the expression ekāntavyāvrteḥ (PVinŚkt 46,3). This expression is translated gcig tu ṇes par (D pa) ldog pa’i phyir ro (PVinṬ D202b2; P300a2). This translation is adopted in ’Od zer 175b2. Dharmakīrti explains the expression ekāntavyāvrtyā (Tib. gcig tu ṇes pa ldog pas). In his commentary, Dharmottara explains ekānta as niścaya (PVinŚkt 66b7 ekāntaniścayasya vyārte abhāvāc ca). The Tibetan keeps to the translation gcig tu ṇes pa for ekānta and adopts gdon mi za bar for niścaya. See also PVinŚkt 5910: na cet, na kadācit kasyacit kiṅcid ity ekānta eṣaḥ, translated as ‘i ni gcig tu ṇes pa yin no (this translation is also adopted in PVinṬ).

³⁷ Dharmottara states the equivalence of ekānta and niścaya on other occasions. See, for instance, a subsequent passage of the PVinṬ where the expression ekāntaparigraha appears again: yadi siddhe hetāv ekāntaparigraho niścayākhyo nānyathā (PVinṬŚkt 10a1). This is translated: gal te gtan tshigs grub na ṇes par mtha’ gcig tu ’dzin par ’gyur gyi gzan du ni ma yin pas | (PVinṬ D10b). On one occasion, the Tibetan does not translate the equivalence made between the two expressions by Dharmottara: PVinṬŚkt 67b6, commenting on the expression ekāntenānaikāntikāḥ, says ekāntenā niścayanena. Instead of translating this, the Tibetan states ṇes pa kho na ma ṇes pa ṅid ni ma yin no || (PVinṬ D71b2).
the translation bears \( \text{ñes par} \) for the word cited from the PVin and \( \text{mtha’ gcig tu} \) for the gloss.\(^{38}\)

In both cases, a purely translator-related explanation can be offered to account for both the translations of the PVin and the PVin\( T \) along the following scenario: the translator first chose to translate \( \text{ekānta°} \) as \( \text{ñes pa ñid du/ñes par} \) in the PVin, possibly under the influence of Dharmottara’s commentary glossing \( \text{ekānta°} \) with \( \text{niyata/niścaya} \). Turning to translate the PVin\( T \), he had to retain \( \text{ñes pa ñid du/ñes par} \) to translate the expression cited from the PVin for coherence’s sake. This generates a difficulty in translating Dharmottara’s gloss because it would be tautological to have \( \text{ñes pa ñid du/ñes par} \) glossed with \( \text{ñes pa ñid du/ñes par} \). r\( \text{Ngog Lo} \) thus renders the gloss \( \text{niyata/niścaya} \) by resorting to the calque rendering of \( \text{ekānta} \), the Tibetan \( \text{mtha’ gcig} \), even though this expression is not usually attested as a translation of \( \text{niyata} \) or \( \text{niścaya} \).\(^{39}\)

\begin{center}

| PVin\(_{\text{Skt}}\) | 5,8 | ekānta parigrahe syād esa doṣaḥ |
| PVin\(_{T}\) | D\(188b4;\) P\(286b4-5\) | \( \text{ñes pa ñid du} \) yoṅs su ’dzin pa skyon ’dir ’gyur ba ’am |

“In the case that they would be taken as established [by the proponent], there would be this fault (due to his beliefs being different).”

'Od zer | 150a2 | \( \text{ñes pa ñid du} \) žes pa

PVin\(_{\text{T}}\) | D\(9b3\) | ekānto niyato bhāvas tasya parigrahe

| PVin\(_{\text{T}}\) | 9b1 | \( \text{ñes pa ñid du} \) žes bya ba ni mtha’ gcig gis dṅos po ste ... der yoṅs su ’dzin na ni |

\end{center}

\(^{38}\) Jñānaśīrbhadra has a different interpretation of the compound. He translates \( \text{ekānta} \) as \( \text{gcig} \) and glosses it as “perception.”

\(^{39}\) There are other examples of the same phenomenon. For instance r\( \text{Ngog Lo} \) translates the term \( \text{viraha} \) in the long compound \( \text{deśakālāvasthāvi-}
\text{šeṇaniyataikadravyasamsargāvayavacchinnasvabhāvāntaravirahād} \) (PVin\(_{\text{Skt}}\) 4,4–5) as \( \text{stoṅ pa} \) (PVin\(_{T}\) D\(188a5–6;\) P\(286a5–6\)). When it comes to translate Dharmottara’s gloss of \( \text{virahāḥ} \) as \( \text{sūnyatvam} \) (PVin\(_{T}\) 6a5), r\( \text{Ngog Lo} \) retains \( \text{stoṅ pa} \) for the former expression and uses \( \text{dben pa} \) for the latter (PVin\(_{T}\) D\(7a1\)).
gciṅ tu nes par gcig du ma la 'jug pa ñid du yoṅs su bzuṅ nas rtags ma grub pa'i skyon 'dir 'gyur gyi

| PVin-Skt 36,11–37,1 | nacapramāṇalakṣaṇavyatiriktō 'nyo'sti viśeṣah pratyakṣasya | ya ekāntasādhanatvam (vari-<br/>| | ant: ekāntam sādhanam) vyavasthāpayati |
| PVin_T D199a5–6; P297a3–4 | gaṅ žig nes par sgrub par byed par 'jog pa tshad ma'i mtshan ñid las tha dad pa'i khyad<br/>par ni yod pa ma yin te |

“And there is no characteristic for perception apart from the definition of valid cognition that would posit it to be an exclusive means of establishment.”

'Od zer 172b7 khyad par gzan mi ruṅ ba ni gaṅ žig nes par žes pa ste

PVin_T_Skt 53b6 sa ekānte niścaya [em. niścayam] sādhanatvam na vyavasthāpayati |

PVin_T T D56b4 de ni nes par žes bya ma mtha' gcig tu sgrub par byed pa ñid rnam par 'jog pa ma yin no ||

Jñ D248a2–3 gal te bye brag yod na ni bye brag des gcig ste mṅon sum grub par byed pa žes bya bar tshad mar rnam par gצag la |

[9] syāt — grub par 'gyur ba

For the Sanskrit syāt (“would be the case”), one finds in one passage the Tibetan grub par 'gyur ba (“would be established”), which suggests the Sanskrit *sidhyati or *siddhaṃ syāt.

Dharmottara uses sidhyati (Tib. 'grub par 'gyur ro) in his commentary; Jñānaśrī’s commentary uses the verb bsgrub pa but in neither case are these given as explicit citations of the source text.

This may invoke a source-based explanation, namely the adoption of the Sanskrit reading sidhyati, known also to Dharmottara and Jñānaśrībhadra. But a translator-based explanation may also be proposed, namely that the Tibetan of the PVin makes explicit the interpretation of the sentence proposed by Dharmottara.
On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya

PVin\textsubscript{Skt} 13,9–10 \begin{align*}
tato bāhyenārthenārthavattvam aniṣṭaṃ syāt | \end{align*}

PVin\textsubscript{T} D191a5; P289a6 \begin{align*}
de’i phyir phyi rol gyi don daṅ ldan pa ŋid mi ’dod pa \textbf{grub par ’gyur ba’am} | \end{align*}

“Therefore, the fact of having a meaning by means of an external object [and not by its own nature only], which is unintended [by the Aavyutpattivādin proponent], would be the case/would be established [through the same logical reason by the Vyutpattivādin].”

PVin\textsubscript{T, Skt} 16a5 \begin{align*}
anīṣṭam ayyutpattivādīnāḥ \textbf{sidhyati} | \end{align*}

PVin\textsubscript{T}, D17b3–4 \begin{align*}
bye brag tu bśad pa yin par smra ba mi ’dod pa \textbf{’grub par ’gyur ro} || \end{align*}

Jñ D234b4–5 \begin{align*}
’dir raṅ gi ņo bo tsam gyi don daṅ ldan par sgrub par ’dod la mam par dbye bas ni phyi rol gyi don gys don daṅ ldan par ’gyur ba’i phyir mi ’dod pa bsgrub pa’am | \end{align*}

[10] na — \textit{mi mtshuṅs}

This case is similar to the preceding one. In answer to an objection raised by Dharmakīrti that “it would be the same also elsewhere” (\textit{tad anyatrāpi samānam}, Tib. \textit{de ni gzan la yān} [P ’ang \textit{mtshuṅs so}], the opponent’s negative reply is introduced in the Sanskrit text by the words \textit{na, atra}... This was also probably the reading of the version known to Jñānaśrībhadra, as the Tibetan cites the PVin in the form \textit{ma yin te}. But in the Tibetan canonical translation we find \textit{mi mtshuṅs te ’dir}. This translation is attested as early as Phya pa’s commentary.

Here also, there is the option of a source-based variant, namely a version of the PVin with the reading \textit{*na sāmānam} or the option of a translator-based variant due to the influence of Dharmottara’s commentary, where the opponent’s reply is introduced with the expression \textit{na samānam} (translated as \textit{mi mtshuṅs te}). In this case, the first option is less likely, because the reply to the objection would be repeating a piece of information that was just given in the objection, a redundancy unlike Dharmakīrti’s synthetic style.

PVin\textsubscript{Skt} 20,1 \begin{align*}
na, atra... \end{align*}

PVin\textsubscript{T} D193a7; P291a8 \begin{align*}
\textbf{mi mtshuṅs} te ’dir \end{align*}
2. Syntactic variants

[1] Affirmative sentence — double negation

In the passage under consideration, Dharmakīrti deals with the opponent’s thesis that “the universal is ubiquitous (lit. “all-pervading”). The reason in favor of this thesis is that the universal is “simultaneously connected with its relata that are placed in all loci, like space.”

Dharmakīrti closes the discussion by expressing that the pervasion of this reason by the property to be proven is established. Stated positively in Sanskrit, this corresponds to the expression of the positive entailment (anvaya) of the logical reason: the reason “simultaneously connected” is established for “all-pervading.” The Tibetan translation has a double negation that introduces a subtle difference because it amounts to the statement of the negative entailment (vyatireka), namely the logical reason “simultaneously connected” is not established in the absence of the probandum (i.e., for what is not all-pervading).

Maybe the translator wanted to express such an interpretation (which in this case is not suggested by Dharmottara’s commentary). Alternatively, the Tibetan translation may perhaps be viewed as the result of an initial corruption of yin par into min par (these are likely to be confused in cursive script), followed by a correction of the faulty reading min par ’ grub po/ ma yin par ’ grub po through the addition of a second negation rather than through the removal of the superfluous negation.
On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya

PVin$_{Skt}$ 1299–10

\[
\text{tasmād bhinnadeśair yugapatsambandhah sarvavyāpini sidhyati}
\]

PVin$_{T}$ D227b4; P326b4–5

\[
de\text{'i phyir | yul tha dad pa dag dañ (P om. dañ) cig car 'brel pa ni thams cad du khyab pa ma yin par mi 'grub po ||}
\]

“The Therefore, the simultaneous relation with distinct loci is established for what pervades everything/is not established for what does not pervade everything.”

PVin$_{T}$ D170a6–7

\[
\text{gaṅ gi phyir de lta yin pa \textit{de'i phyir yul tha dad pa dag dañ cig car mñon par 'brel pa ni spyi'i yul thams cad khyab pa yin na grub bo ||}
\]

[2] Different structure

Dharmakīrti explains in a passage that in an inference the logical reason cannot be identical with the subject (for instance, one cannot prove that sound is impermanent because it is a sound). The argument in the Sanskrit version is that “the subject is not a [correct] logical reason because it is not established for both [debaters].” This also appears to have been the reading known to Jñānaśrībhadra, who explicates that “both” refers to the proponent and the opponent.

The Tibetan translation offers the explanation: “Therefore, the subject is not established as a logical reason for both.” This translation appears to have been influenced by Dharmottara’s commentary, not directly on this sentence of the PVin (Dharmottara does not comment on it) but on the part of verse PVin 3.78 that reads \textit{tenāsiddhah prakāśītaḥ}. Dharmottara explains this phrase as follows: “thus, what is posited as the subject is not established as a logical reason.”
PVin_{Skt} 3.78cd (100,5) sādhyāḥ sādhananatāṃ nītas tenāsiddhaḥ prakāśitaḥ ||

PVin_{T} D218a2; P316a1 bsgrub bya de ŋid sgrub byed du || bţag pa des na ma grub bstan ||

PVinT_{Skt} 120a4–5 asiddho hetutvenāyāṃ dharmmivyavadi-śtaḥ |

PVinT_{T} D133a3 chos can du bstan pa de ni gtan tshigs ņid du ma grub bo ||

[3] Introduction of explicit links

The Tibetan translation frequently makes explicit the link between different parts of the sentence. It may be rather neutral, like the addition of a coordinating conjunction such as la or źiṅ, or less neutral, for instance, by suggesting a causal relation. This is the case, for instance, in the translation of the sentence vyastaḥ pramānābhyaṃ nirākṛto viparyaye pramāṇavṛtter anāśrayaḥ pratipramāṇasya. This sentence glosses the preceding verse PVin 3.26cd in which the terms vyasta (“eliminated”) and anāśraya (“is not a ground”) occur. The verse, identical with PV 4.91, states that something that has already been excluded is not a proper ground for a reason, i.e., for the application of an inferential reasoning which applies only when there is a doubt.

In the prose sentence vyasta is explained as “opposed by [one of] the two valid cognitions” (pramānābhyaṃ nirākṛto), and hetor anāśrayaḥ is glossed as “not the basis for a counter valid cognition” (anāśrayaḥ pratipramāṇasya).

In the Tibetan translation — attested to be rNog Lo’s translation — the “opposition by one of the two valid cognitions” is given as a reason for the fact that that which is eliminated cannot be the basis for a counter valid cognition by the introduction of the particle pas. This is logically correct but not explicit in Dharmakīrti’s phrasing. Dharmakīrti explicitly states the reason for this fact in terms of “because a valid cognition applies to the opposite” (viparyaye pramāṇavṛtter). Dhammottara’s commentary also takes this part of the sentence to be the reason. According to him, the part “opposed by the two valid cognitions” helps remove the possibility of an antinomic reason.
On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya

PVinSkt 29,3–4
vyastah pramāṇābhyyam nirākṛto viparyaye pramāna-vṛtter anāśrayah pratipramāṇasya

PVinT_D196a7; P294a7
bsal (D gsal) ba ni tshad ma dag gis bzlog pa yin pas zla po'i tshad ma'i rten ma yin te |

bzlog pa la tshad ma žugs pa'i phyir ro ||

"What is eliminated, i.e., opposed by [one of] the two valid cognitions/because it is opposed by [one of] the two valid cognitions, is not a ground for an inverse valid cognition because a valid cognition applies to the opposite."

dKa' gnas 412,20–413,1
bsal pa ni | zla bo'i tshad ma'i rten ma yin te žes 'brel te | de'i gan tshigs bzlog pa la tshad ma žugs pa'i phyir žes bya ba'o || gan tshigs gūs pa 'di ni ma grub pa spoṅ ba ni | bsal ba ni tshad ma dag gis bzlog pa yin pas žes sbyar pa ste | des na bzlog pa la tshad mar žugs pa khas blaṅ no ||

d'i rtags bsgrub pa ni bzlog pa la tshad ma žugs pa'i phyir žes pa'o | [...] des na rtags 'jug pa'i yul ma yin par dam 'cha' ba na'ān de daṅ rtogs pa gcig pa'i zla bo'i tshad ma'i rten ma yin te žes gսūns pa yin no | [...] de sgrub pa'i rtags kyi rten ma yin pa ci ste že na bzlog pa la tshad ma žugs pa'i phyir ro žes pas de sgrub po | bzlog pa la tshad ma žugs pa'i tshul ni bsal pa ni žes bya

PVinT_Skt 39b3–5

PVinT_D42a1
gaṅ gi phyir gtan tshigs kyi rten ma yin par 'gyur la | bsal ba la ci'i phyir gtan tshigs ma brjod ce na | bśad pa | bsal ba ni zla bo'i tshad ma'i rten ma yin no ||

ci'i phyir rten ma yin že na | zla bo'i tshad mas bsgrub par bya ba las bzlog pa 'gal ba la tshad ma žugs pa'i phyir ro || gaṅ gi phyir 'gal ba la tshad ma žugs pa can de ni bsal pa yin te | mñan bya ma yin pa ŋid bźin no ||
3. Additions

In the critical apparatus to the edition of the PVin, cases such as the ones exemplified below have been qualified as “additions in the Tibetan version.” This is intended to cover all cases where the Tibetan version contains additional terms in comparison with the reading of the Sanskrit manuscripts and/or the critically adopted reading of the Sanskrit version. If a translator-based explanation can be provided, these terms are “added,” strictly speaking. But in the case of a source-based explanation, they simply reflect the reading of a variant Sanskrit source.

[1] *asato virahāt* — *med pa gzhan dañ bral bai phyir*

In the translation of the Sanskrit phrase *asato virahāt* (“because it is devoid of ‘inexistent’”) one finds an additional *gzhan* (lit. “other”). Jñānaśrībhadra cites this portion of the PVin without a similar equivalent (his translation of *asato viraha* is *med pas stoñ pa*).

Dharmottara’s commentary bears the Sanskrit expression *itarasmād asato* (Tib. *med pa gzhan*). In this context indeed, “inexistent” is an alternative to “existent.” This specification was made by Dharmakīrti in a previous passage. Here, in view of Dharmakīrti’s style, the specification in Dharmottara’s commentary is more likely to be a gloss than to reflect a different Sanskrit source for the PVin.

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40 Addition by way of intruding glosses can also be envisaged if there is no evidence that the addition was present in the original translation. In such a case one has to postulate that the manuscripts in which such glosses were integrated played a major role in the compilation of the canonical version.

41 PVin\_Skt 103,7-8: *tenetarāsadvirahena tvayopagatavād ity arthah*; PVin\_T, D219a2; P317a4: *des na med pa gzan dañ bral bar khyod kyis khas blais pa’i phyir ro žes bya bai don to | že na | “Thus the meaning is “because you accept that it is devoid of the alternative ‘inexistent’”.”
Consequently, one can posit a translation-based explanation for this addition in the translation by invoking the influence of the PVinT.

**PVin**

| PVinSkt 104,3 | tathāpīdam asiddham evāsato virahād iti | vyabhicāri và ||
| PVinT D219a6; P317a8–b1 | de lta na yaṅ med pa gźan daṅ bral ba'i phyir žes bya ba 'di ma grub pa ñid dam 'khrul par 'gyur ro ||

“Thus also [from the point of view of the opponent], this [logical reason] “devoid of inexistence/devoid of the alternative inexistence” is just un-established, or it is deviant.”

| PVinT Skt 123b2 | <ta>thāpīdam itaras(m)ād asato virahād iti |
| PVinT T D137a6 | de lta na yaṅ med pa gźan daṅ bral ba'i phyir ro žes bya ba 'di ma grub pa ñid do ||
| Jñ D277a7–b1 | de las grol bas 'di rtags su brjod na yaṅ rtags des bsgrub par bya ba med pa thams cad sel bar byed de de lta na yaṅ rtags 'di bsgrub bar bya ba med pas stoṅ pa žes bya bar 'gyur bas | de ñid bsgrub par bya ba yin pa'i phyir | rtags ma grub pa yin no || yaṅ na 'khrul pa can yin no žes bya ba ni... |

[2] dvasya — **gtan tshigs** gnyis po

In this example also the Tibetan translation (as already found in Phya pa's commentary) has an additional expression that qualifies a word of the sentence (“these two logical reasons”) like in Dharmottara's commentary, whereas our manuscripts and Jñānaśrībhadrā's commentary lack an equivalent. Here also, the addition of gtn tshigs in Tibetan is more likely to be an intruding gloss or a translation influenced by Dharmottara’s commentary.

| PVinSkt 46,6 | asya (variant: tasya) hi dvayasaikatra samuccayāt... |
| PVinT D202b4; P300a5 | **gtan tshigs** gñis po ’di gcig la (D las) bsdus pas ni... |

“Indeed, because of the grouping of these two/two logical reasons for one [too restricted property]...
Another passage involves a longer addition: while the Sanskrit reads *abhāvaniścaya* (“determination of absence”) the Tibetan specifies *bsgrub bya med pa las ldog par ्nes* (“determination of exclusion from [i.e., absence in] what is not a probandum/the absence of the probandum”).

In this context, Dharmakīrti’s terms for the notions of absence (*abhāva/vyāvṛtti*) and of non-, opposite of (*abhāval/-vyatireka*) vary. The translation also wavers and uses *med pa* and *ldog pa* interchangeably. We can see in Dharmottara’s commentary that the Tibetan *bsgrub bya med pa las ldog par ्nes* translates *sādhya vyatirekābhāvaniścayaḥ*. The specification is also likely to be a gloss, which echoes the gloss given for *ata eva*, namely “because the absence of the probandum is doubtful” (*sādhyābhāvasaṃdeḥat* — *bsgrub par bya ba med par the tshom za ba*).
[4] ∅ — bdag med pa med pas bdag yod par ’gyur bas

The following yet longer addition can be understood as an intruding gloss of \textit{yena} (Tib. \textit{gaṅ gis na}) which reflects the explanation in Dharmottara\textquotesingle s commentary. Indeed, the notion that \textquoteleft since there is no absence of soul, there would be a soul\textquoteright repeats the argument that appears in the preceding sentence in the PVin: \textquoteleft And thus, a soul is not established for living bodies from the non-absence of soul\textquoteright (\textit{tathāpi nānairātmyād ātmā jīvaccharīre sidhyati — de lta na yaṅ bdag med pa med pas gson po\textquoteleft i lus bdag daṅ bcas par mi ’grub po ||}).

\begin{tabular}{|l|l|}
\hline
PVin\textsubscript{Skt} & 1234–5 \hline
PVin\textsubscript{T} & D225b3–4; P324b2 \hline
\end{tabular}

\begin{tabular}{|p{0.6\textwidth}|}
\hline
“...by means of which it is not the case that one accepts that this absence of an exclusion amounts to existence \textit{insofar as the absence of non-soul would amount to the presence of a soul}\textquoteright.”
\end{tabular}

\begin{tabular}{|l|l|}
\hline
PVin\textsubscript{T} & D163a3 \hline
\end{tabular}

\begin{tabular}{|p{0.6\textwidth}|}
\hline
’di lta bdag med pa bdag ldog pa med pas bdag yod par ’gyur ba rig pa can ’di ldog pa ste [dnīs po med pa med par dnīs por ’dod po ni ma yin no ||
\end{tabular}

[5] saṃhata — ’dus pa \textit{ma yin}

I deal with this case under the category of \textquoteleft addition\textquoteright insofar as the difference between the expected and the attested reading amounts to the addition of the negative particle \textit{ma} in Tibetan. This case was pointed out in the introduction to the edition of PVin 3 as a separative case between the extant manuscripts that share the reading saṃhata and the Sanskrit source used by the translators; indeed, the translation \textit{’dus pa ma yin} suggests *asamhata, a reading supported by both Dharmottara\textquotesingle s and Jñānaśrībhadra\textquotesingle s commentaries.

Jñānaśrībhadra appears to have been aware of the two different readings. In such a case, it makes sense to postulate a source-based explanation for the translation. rNog Lo might have been aware of the reading asamhata or might have chosen it as the best reading in the same way the editors of PVin 3 did.
nanu samhatānāṃ (variant: saṃghātānāṃ) samhata° (editorial ementation: asaṃhatā°) paropakāɾanīyamābhāvād anākāntiket evety aviruddhaḥ

PVinₜ D222b1–2; P321a2–3
gal te 'dus pa rnams 'dus pa ma yin pa (D par) gźan la phan 'dogs par ſes pa med pa'i phyir ma ſes pa yin pas (D om. ma ſes pa ma yin pas) 'gal ba ma yin pa ma yin nam |

"Objection: Since for what is aggregated there is no determination of contributing to something else that is aggregated/not-aggregated, [the reason] is just inconclusive, therefore it is not contradictory."

PVinTₜ D151a2
'dus pa rnams 'dus pa la ma yin pa'i gźan gan yin pa de la phan 'dogs par byed pa ſnid du ma ſes pa'i phyir ro || de'i phyir 'gal ba ma yin no ||

Jñ D280b1–2
gal te 'dus pa rnams gźan 'dus pa ma yin pa la phan par ſes bya ba ni 'dus pas 'dus pa ma yin pa'i don byed pa'o ||

kha cig 'dus pa gźan rnams gźan 'dus pa la phan pa ſes 'don to ||

[6] pratiṣedhāt — de ma bkag pa'i phyir

This is another case where the Tibetan translation has a negation absent in the extant Sanskrit manuscripts. The translation, which also does not render the ca, indicates that the second ablative is taken as a reason for the first, namely: “it is not negated because it is not proper to negate what does not have an object.” The presence of the negation is here attested in rNog Lo’s dKa’ gnas and was also adopted by Phya pa. Both authors understand the argument to be about a verbal object posited as the subject when negating something, for instance, “Primordial Nature itself” (gtso bo ſnid) when saying “there is no Primordial Nature.” Their understanding is that in such a case there is no possible negation (ma bkag pa) because a negation requires a negandum and “Primordial Nature itself” cannot be one (it is “contradictory as a negandum”).

Dharmottara does not comment on this phrase, which is also absent from the parallel passage in PVSV (105,15–19).
The Tibetan translation of Jñānaśrībhadra’s commentary supports the negation (but it glosses *tasya* as “doubt, etc.”), hinting to the existence of an alternative Sanskrit source, which might also have been known to rNog Lo.

| PVinSkt 67,6–7 | tadarthapratīṣedhe dharmivācino ’prayogād abhidhānasya | tasya pratiṣedhāt | nirviṣaya-sya ca pratiṣedhasyāyogāt |
| PVinT D208b4–5; P306a7 | don de dgag pa la chos can brjod pa’i tshig sbyar ba med pa’i phyir te | de ma bkag pa’i phyir yul med pa’i bkag pa mi ruṅ ba’i phyir ro že na |

“Opponent: Because when one negates this object [expressed by the word *pradhāna*] there is no application for the term expressing the subject, because it is *negated/not negated*, and/because it is not proper to negate what does not have an object.”

| dKa’ gnas 473,5–7 | ’o na de dgag byar ’gal bas dgag bya med la | des na yul med pa’i dgag pa mi ruṅ no žes brjod pa ni | de ma bkag pa’i phyir žes bya ba’o |
| 'Od zer 181b4–5 | ’o na de dgag byar ’gal bas dgag bya med la | des na yul myed pa’i dgag pa mi ruṅ no žes brjod pa ni | de ma bkag pa’i phyir žes bya ba’o |
| Jñ D261a5 | de bkag par mi ’gyur te žes bya ba ni the tshom la sogs pa dgag par mi ’gyur ba’o |

4. Omissions

There are much fewer pertinent cases of omission (understand: cases where the Tibetan does not have an equivalent for an expression present in our Sanskrit source) than of addition. Cases that lack a word that is essential to the understanding of the text are likely to have been caused by copying mistakes. In other cases, one can invoke two kinds of source-based explanation: the translator had a Sanskrit version lacking a word present in our exemplars or he considered a given word in his Sanskrit version to be an intruding gloss and eliminated it from his “critical” Sanskrit version. A translator-based explanation other than the translator’s carelessness is difficult to adduce for single terms. Note however that in the translation of
the PVinṬ there are several cases where full sentences are evidently intentionally omitted. They are, notably, grammatical explanations.

[1] sarva — ∅

One example of the omission of a single term is the omission in the canonical version of an equivalent for the Sanskrit term sarva (“all, every”) attested in all our Sanskrit manuscripts and in the version known to Jñānaśrībhadra, and mentioned by Dharmottara (although not as a citation of the PVin). In this case, the citation of the phrase of the PVin with the Tibetan expression thams cad reflecting the Sanskrit sarva is attested in Phya pa’s commentary. Chu mig pa does not cite a portion of the PVin with thams cad, but uses the expression in his gloss. Thus a likely explanation is that rNog Lo’s original translation also read gtan tshigs thams cad and the omission of thams cad in the canon is the consequence of a scribal and/or editorial mistake. Alternatively, one can postulate that Phya pa relied on an emended translation and that rNog Lo’s original translation lacked thams cad, in spite of the fact that the presence of this word, although not indispensable, provides a much better reading of the sentence.

| PVin_Skt 12,8–9 | tathā ca sarvo hetur viruddho dṛṣṭāntaś ca sādhyavikālaḥ syāt |
| PVin_T D190b7–191a1; P288b8 | de lta yin daṅ (P yin na dang) gtan tshigs ’gal ba daṅ dpe bsgrub (D sgrub) par bya bas (D byed pas) stoṅ par ’gyur te |
| “And in such a case, every logical reason would be contradictory and [every] example would lack the probandum.” | ‘Od zer 154b1–2 | de lta na byas pa daṅ rtsod byuṅ lasogs pa phyogs daṅ ldan yan bzlog pas khyab pas na gtan tshigs thams cad ’gal ba daṅ žes smos la | chos de dag dpe’ bum pa la myed pas dpe bsgrub byas stoṅ par ’gyur ste žes smos so |
On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya

rNam ŋes ṭi ka 86a6–7
‘dod na ‘dod pa de lta yin daṅ žes so || thal ba ni byas pa lasogs pa’i gtan tshigs žes so || dpe ni bum pa lasogs pa’i dpe thams cad do || [...] rtags ni rtags thams cad ‘gal ba yin pa daṅ dpe thams cad bsgrub bya’i chos kyis stoṅ ba de’i phyir žes so ||

PVinT₅ Skt 15a7
hetuḥ sarvyo vaśyaṃ [read: ’vaśyaṃ] kasyacid dharmasya viparyayena (vy)āptatvād viruddhaḥ syād drṣṭāntaḥ ca sarvah sādhyena vikalāh

PVinT₇ D16b3–4
gtan tshigs thams cad ‘gal bar ’gyur la | dpe thams cad kyaṅ bsgrub par bya bas stoṅ par ’gyur ro ||

Jñ D233b7
de ltar na gtag tshigs thams cad ‘gal žin žes bya ba bdag gis khyab par byed pa daṅ ‘gal ba ’dren pa’i phyir ro ||

[2] saivāvinābhāvaḥ — ∅

The canonical Tibetan translation lacks an equivalent for the phrase saivāvinābhāvaḥ present in all the extant manuscripts and supported by a gloss in Dharmottara’s commentary. It is possible that the translator relied on a Sanskrit version that lacked this phrase and that the support of the PVinT was not sufficient to lead to an emendation. But another possible explanation is, like in the preceding case, that the corresponding Tibetan passage was omitted in the course of the transmission of the translation due to an eye-skip error. Indeed, the translation may have been of the form *de ŋid me na mi ’byuṅ ba, thereby starting with the same syllables as the next sentence de ŋid kyis ni rjes su ’gro ba grub pa’i phyir.42

PVinSkt 1177

saivāvinābhāvaḥ |

PVin₇ D223b5; P322a8
∅

42 A similar explanation was proposed for the omission of the phrase lakṣaṇam/tallakṣaṇam sarva/sarvatra pratītivrodhanām (PVinSkt 38,8) in the Tibetan translation. See the discussion in the introduction to the edition of PVin 3, xxxv–vi.
“This [presence of breath in what has a soul which is not mixed with what does not have a soul] is precisely invariably related [with soul].”

PVinT₁ D155b2

bdag la srog la sogs pa'i gnas pa de 'dra ba ni

bdag *med na mi 'byun ba* yin no ∥

Conclusion

In continuity with earlier discussions by Seyfort Ruegg (1992) and Franco (1997), my comparative study of the Sanskrit and Tibetan versions of the PVin adduces further evidence against the myth of automated translation that leads one to consider the Tibetan version as a mirror copy of the Sanskrit. Some things get lost in translation, but things also get added. While the translator’s competence and precision may contribute to an overall impression that his translation is a mirror copy of the source, the present study highlights another aspect of the translator’s contribution, his input as an interpreter of the text being translated. This input can be reflected in the choice of the Sanskrit reading to be translated as well as in the choice of the translation, which may end up conveying a meaning.

43 Seyfort Ruegg points to this tendency in his article on the translation of Buddhist philosophical texts (1992: 382): “But has it not often been claimed that the Tibetan Lotsābas developed a special form of the Tibetan language in which they imitated and calqued the terminology, and very often even the syntax, of their Indian source-texts? And have we not sometimes heard it said that their translations differ radically for example from the majority of Chinese translations of Buddhist texts, and especially from the earlier Chinese translations using the method of ‘meaning-matching’ (ko-i) by being not only highly technical but also mechanical?”

44 Steinkellner 1988: 106–107 points in particular to the lack of precision that can follow from working with texts exclusively available in Tibetan. He recalls notably that one Tibetan term can be found to translate several original Sanskrit words, and that the Tibetan often does not differentiate meaningful morphological variations of a Sanskrit term (such as causative, abstract, etc.). In his 1980: 97 he states that “due to the schematic and concept-orientated simplified wording, these translations are paradoxically quite often ambiguous, lacking the conceptual colours of the corresponding Sanskrit expression in the originals.”
On this account, rNog Lo appears to have been influenced in particular by Dharmottara’s commentary on the PVin. Vetter (1966: 8) had already pointed out that the translation of some verses of the PVin is clearly directed by Dharmottara’s explanations. I have shown that this influence extended to the translation of the prose passages, directing the choice of terms and on occasion motivating the inclusion of additional expressions. The same mechanism is at play in rNog Lo’s translation of the PVinṬ. Since there is no Indian commentary on this work, we may hypothesize here that the corresponding influential role was played by the paṇḍits surrounding rNog Lo and contributing to the translation process.

The observation of this phenomenon in the case of rNog Lo suffices to demonstrate the importance of having access to the material in its original Sanskrit version for studying the thought of Dharmakīrti. In contrast, the Tibetan translation primes when studying the influence of Dharmakīrti’s text in Tibet, since it is the translated form of the text which includes a primary level of interpretation through the translator’s input that shapes the course of Tibetan epistemology.

Acknowledging the role of the translator allowed us to suggest a translation-based explanation for numerous cases where the Tibetan translation was observed to differ from an expected translation.

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45 The specificity of rNog Lo’s translation of the PVin demonstrates that he was not carrying out an automatized task, but relied on an in-depth understanding of the source text and attempted to transmit a readable form in Tibetan. The latitude he takes in translating the PVinṬ appears to be even greater, especially as far as the structure of long and complex sentences is concerned. Yet in an informal communication, my colleague Masamichi Sakai pointed out to me that that rNog Lo’s translation of the PVA displays a more rigid translation that matches the Sanskrit text very precisely. One can note also that grammatical explanations of Sanskrit expressions are translated in the PVA, whereas they are systematically left out of the Tibetan translation in PVinṬ 3 and often omitted in PVinṬ 2 (Sakai 2010: viii). Krasser (informal communication) emitted the hypothesis that this is due to the fact that the translation of the PVA had been carried out early in rNog Lo’s career, whereas the translation of the PVin and PVinṬ was the product of a more mature and independent scholar.
of the extant Sanskrit version as an alternative to a source-based explanation. Although both options remain possible in most cases, I would like to advocate a “principle of economy.” This principle would direct that we need not systematically postulate a ghost diverging version of the Sanskrit text, especially when a Tibetan reading can be explained by appealing to factors of influence that are clearly identifiable and there is no strong support for postulating a variant source.

Taking at face value translation-based explanations is not without consequences on editorial procedures. The Tibetan version — in particular when dealing with translators of rNgol Lo’s level — remains an invaluable tool when the Sanskrit text is corrupt or when dealing with a single manuscript that is damaged. But its relation to the Sanskrit version it was based on remains opaque when the latter is not available. The Tibetan version can thus suggest a Sanskrit reading — this “suggestion” can have more or less weight according to the translator’s method, parallel passages, etc. — but it is not the witness of a Sanskrit reading in the same degree that, for instance, a copy of a Sanskrit manuscript would be. We must therefore be careful as to the importance we are willing to give to the Tibetan translation for supporting reading choices and emendations in a critical edition of the Sanskrit version, and for reconstructing lacking portions in a Sanskrit text. The presence or absence of an expression in the Tibetan translation neither guarantees that the calque expression was present in the translator’s source, nor that it represents the better reading to be adopted in the critical edition of the Sanskrit text. The accuracy of the reconstruction of a Sanskrit passage can reach a high degree of probability when relying on identical or quasi-identical passages in Tibetan by the same translator, passages for which the Sanskrit version is available. Nevertheless even this method does not yield absolute certainty. As already mentioned, the same Tibetan translation may be adopted for slightly different Sanskrit expressions or phrases. Also, the possibility of intruding glosses and other marks of the translator’s input may not be identifiable when no Sanskrit version is available for comparison.
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On the Sanskrit and Tibetan versions of the Pramāṇaviniścaya


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Sanskrit verses from Candrakīrti’s *Triśaraṇasaptati* cited in the *Munimatālaṃkāra*¹

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The present paper presents newly available Sanskrit fragments (eleven and a half verses) from the *Triśaraṇasaptati* attributed to Candrakīrti.² These verses are found in the Sanskrit manuscript of Abhayākaragupta’s *Munimatālaṃkāra*.³

The *Triśaraṇasaptati* is a small verse work comprising 68 ślokas, the full text of which is preserved only in Tibetan translation. We find two versions (i.e. recensions) of the *Triśaraṇasaptati* in Tanjurs. Both versions are almost identical, having been translated by the same team of translators (Atiśa and Rin chen bzang po).

Sorensen translated the Tibetan text into English, and collected six verses (verses 12, 13, 33, 45, 46, 47) in Sanskrit found in the form of quotations in other works. Sorensen’s English translation is, for the most part, accurate as a translation from the Tibetan text. However, when compared with the Sanskrit original, we notice that

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² Sorensen (1986) claims that the work was written by Candrakīrti, i.e., the author of the *Prasannapadā*, *Madhyamakāvatāra*, etc. (Establishing authorship goes beyond the scope of the present paper).

³ For the details of its Sanskrit manuscript, see Li 2013 and Kano & Li 2012.
some renderings in the Tibetan translation are imprecise (see the “Philological remarks” below).

Quotations from the *Triśaraṇasaptati* have been found in two passages in the *Munimatālāṃkāra*: Passage A (Skt. Ms. 7v1-4; Tib. D 82a7-b3; verses 1, 34, 51, 54, 55, 67) in *Munimatālāṃkāra* chapter 1 (Bodhicittāloka Chapter) and Passage B (Skt. 132r1-3; Tib. D. 219a5-b1; 7-9ab, 22-23) in chapter 3 (Aṣṭābhisamayāloka Chapter). When we collate these eleven and a half verses with the six verses independently collected by Sorensen, the total comes to seventeen and half, amounting to about 38% of the whole text of the *Triśaraṇasaptati*.

**Passage A: verses 1, 34, 51, 54, 55, 67**

Isoda concisely summarizes the contents of the beginning of *Munimatālāṃkāra* chapter 1, which explains the ritual and practice of receiving *saṃvaras*:

If the *bodhisattvasamvara* will not arise without the *prātimokṣasamvara*, it should have been taught, in the *bodhisattvapiṭaka* or in a scripture that follows it, that this (i.e. *bodhisattvasamvara*) is rooted in it (i.e. *prātimokṣasamvara*) because its efficacy is certainly stated⁵ [by a statement] such as the Three Refuges are essence in Mahāyāna until one reaches awakening; Candrakīrti, who follows Noble Nāgārjuna’s doctrine, [teaches the following] in the *Triśaraṇasaptati*:

*Munimatālāṃkāra*, Ms. fol. 7v1-2: *yadi hi prātimokṣasamvaram antareṇa bodhisatvasamvaro nodayasyeta, tadā bodhisattvapiṭakādau tada(7v2)nuyāyini ca granthe tanmūlo 'yam abhy-adhāṣyata|prayojakam hy avaśyam abhidhīyate|yathā mahāyāne ābodhimitriratnasāranaṃ maṇḍaṃ|āryanāgārjunapādama-tanuśāricandrakīrttinā ca triśaraṇasaptatau.

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⁴ The verses in Passage A were identified by Isoda.

⁵ Or “its efficacy [should have] been certainly stated.”
The passage is followed by the quotation of *Triśaraṇasaptati* verses 1, 34, 51, 54, 55, 67. Especially in verses 51, 54 and 55 Candrakīrti claims the superiority of bodhisattvas to arhats and to noble ones of the Śrāvaka community. Verse 51 introduces Pūrvaśaila’s scripture which teaches that bodhisattvas are praised by arhats and included in the Jewel of Buddha. Verses 54 and 55 maintain that the teaching of the soteriological stages of śaikṣas taught in the Abhidharma corresponds to that of the ten bodhisattva-stages taught in the Vaipulyapiṭaka, inasmuch as they pertain to the noble path.

[Passage A: Diplomatic transcription]

Fol 7v2
"āryanāgārjunapādamatānusāricandrakīrttinā ca triśaraṇasaptatau upāsakas triśaranaṁ tanmūlaṁ samvarāštakam* | sam-buddhadharmmāsamghā hi śaraṇam muktikāṁśināṁ | (= v. 1) kāyadvaya munīndrasya nirvāṇaṁ pudga"

Fol 7v3
"lāṣṭakam | āyāti śaraṇaṁ bhaktyā yo yātiśaraṇatravanaṁ | (= v. 34) pūrvaśailāgame (')rhadbhir bodhisatvās tu vanditāḥ | ratnatra*yaṁ na te bāhyā buddhe 'ntarbhāvato matāḥ | (= v. 51) phalasthāpratipannānāṁ āryamārggaprabhāvītāḥ | bhūmay*ḥ saptaśaikśināṁ abhidharmeye yathoditāḥ | (= v. 54) evaṁ vaipulyapitake varṇāntā daśa bhūmamaḥ(!) | āryamārggā"

Fol 7v4
"tmikāḥ sarvās tāsvanāryaḥ katham bhavet* | (= v. 55) ākāśāpramitaikakaguṇāparyantasadguṇāḥ | bodhisatvāḥ sadā vandyāḥśaraṇaṁ cāpi dhīmatāṁ iti || (= v. 67)"

**Passage B: verses 7, 8, 9ab, 22, 23**

The other quotations are found in a passage towards the end of the third chapter, which explains *nirmāṇakāya*. This time, Abhayākaragupta does not refer to the title of the *Triśaraṇasaptati*, merely stating: *yad uktam ācāryacandrakīrtinā*. After verses 7, 8, 9ab, 22, 23, he fur-
ther quotes seven verses from Candragomin’s *Trikāyāvatāra* (Fols. 132v3-5; see Li 2015).

**Passage B: Diplomatic transcription**

**Fol. 132r1**

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yad uktam ācāryacandrakīrttinā | rūpakāyo hi buddhānāṃ
lakṣāṇavyaṅjanojvalaḥ | svādhimuktivaśād datte janānām
viṣvarūpatāṃ (= v. 7)
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**Fol. 132r2**

```
‖ ameyapuṇyasambhārasambhṛtaḥ sa jinātmajaiḥ | drśyate tena
kāyena dasabhūmipratiṣṭhitaiḥ ‖ (= v. 8) dharmaṃsaṃbhoga-
tahsoyambhujatejinānasūnubhiḥ | (= v. 9ab) svabhāva eva dhar-
rmmāṇāṃ sthitādhīrbuddha ucyate ‖ akaniṣṭhaṃvimāne tu
tatvasākṣātkriyeṣyate | (= v. 22) nirvikalpsaṣuddha ucyate
rūpakāyasyamudbhavāḥ | nirmaṇakāyāḥ sambo
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**Fol. 132r3**

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dhīṃ darśayanti mahītalā (= v. 23) iti |
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**Verses of the Triśaraṇasaptati available in Sanskrit**

In the following, we will present newly available verses quoted in the *Munimatālaṃkāra* (i.e. verses 1, 7, 8, 9ab, 22, 23, 34, 51, 54, 55, 67; marked in bold) together with verses that have been identified by Sorensen in other works (i.e. verses 12, 13, 33, 45, 46, 47; verses 12, 13 are identical with *Mūlamadhyakārikā* XV. 1-2; verses 33, 45, 46, 47 are quoted in Haribhadra’s *Ālokā*) and reorder them according to the original sequence. Furthermore, we can add verse 35 quoted in Mañjukīrti’s *Ādikarmāvatāra* (Ms. Gottingen Xc 14/50, fol. 13r, identified by Dr. Péter-Dániel Szántó).

**Triśaraṇasaptati**

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upāsakas triśaraṇāt tanmūlaṃ samvarāṣṭakam |
sambuddhadharmaṃsaṃghā hi śaraṇāṃ muktikāṃkṣinām ‖1‖
```
rūpakāyo hi buddhānāṃ lakṣaṇavyañjanoījvalah
svādhimuktivaśād datte janānāṃ viśvarūpataṁ
ameyapanuyasambhārasambhrtaḥ sa jinātmajāḥ
dṛṣṭyate tena kāyena dasabhūmipratiṣṭhitaiḥ
dharmasambhogataḥ so 'yaṃ bhujyate jinasūñubhīḥ
na sambhavah svabhāvasya yuktaḥ pratayaahetubhīḥ
hetupratayaasambhūtaḥ svabhāvah krtako bhavet
svabhāvah krtako nāma bhaviṣyati punah katham
akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca
svabhāva eva dharmānāṃ sthitādhīr buddha ucyate
akaniṣṭhavimāne tu tattvasākṣātkriyeṣyate
a: svabhāva ] Ms., abbhāva Tib (dngos med nyid la)
nirvikalpasya buddhasya rūpakāyasamudbhāvah
nirmāṇakāyāḥ sambodhiṃ darśayanti mahītale
buddhadharmau tathā saṁgho māraḳoṭīṣatai api
bhetum na śakyate yasmāt tasmāt saṁgho 'bhidhiyate
kāytrayam munīndrasya nirvāṇam pudgalāṣṭakam
āyati śaraṇaṃ bhaktyā yo yāti śaraṇatrayam
b: kāytrayam ] em. (sku gsum), kāyadvayaṃ Ms
upāsakapratijñena rakṣitam śaraṇatrayam
na kāryā anyātirtheṣu bhaktipujānamaskriyāḥ
b: rakṣitam ] em., rakṣita Ms, śaraṇatrayam ] em., śaraṇaṃ trayaṃ Ms.
labdhvā bodhidvayaṃ hy ete bhavād uttrastamānasāḥ
bhavanty āyuḥkṣayāt tuṣṭāḥ prāptanirvāṇasaṃjñinaḥ
na teṣām asti nirvāṇam kiṁtu janma bhavatrave
dhātau na vidyate teṣām te 'pi tiṣṭhante anāsrave
akliṣṭajñānahānāya paścād buddhāḥ prabodhitāḥ
sambhṛtya bodhisambhbārāṃs te 'pi syur lokanāyakaḥ
pūrvaśailāgame 'rhadbhir bodhisatvās tu vanditaḥ
ratnatrayān na te bāhyā buddhe 'ntarbhāvato matāḥ

6 Verse 35 is from Maṇjukīrti’s Ādikarmāvatāra (Göttingen Xc 14/50, 13r = D 3971, 242b4; Cf. Nagoya Takaoka Ka 51).
Translation

In the following translation we have endeavoured to reflect Sorensen’s translation as far as possible. Any serious, semantic differences between the Tibetan translation (= Sorensen’s translation) and the Sanskrit text will be discussed in the section headed “philological remarks” following the translation.

[1] [One becomes] a lay-disciple after [taking] refuge in the Three [jewels]; and the eight saṃvaras⁷ of lay-disciples and monks] are rooted in them (i.e. three refuges). Buddha, Dharma, and Saṅgha are the refuge for those seeking liberation (i.e., not monks).

[7] The form-body (i.e. saṃbhogakāya) of buddhas is splendid with its [32] major marks and [80] minor characteristics and displays his multiple forms on the basis of people’s own devotion.⁸

[8] By sons of the Victorious One who have entered into the Ten Stages, he (i.e. the Buddha) is seen qua this [form-]body as produced from an immeasurable collection of meritorious deeds.

[9ab] He (i.e. rūpakāya = saṃbhogakāya) is enjoyed by sons of the Victorious One on the basis of enjoyment of Dharma.

[12] It is not valid that own-being is produced from causes

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⁷ I.e. saṃvaras of bhikṣu, bhikṣunī, śikṣamānā, śramaṇera, śramaṇerī, upāsaka, upāsikā, and upavāsa.

⁸ Cf. MH 3.359.
and conditions; produced from causes and conditions, own-being would be constructed.

[13] How could own-being in any possible way be constructed? This is [not possible] because own-being is [by definition] unconstructed and independent of anything else.

[22] The wisdom located precisely in own-nature of phenomena is called Buddha. On the other hand, it is admitted that [the Buddha] directly perceives reality in the divine mansion of Akaniṣṭha.

[23] On the other hand, the Emanation-bodies (nirmāṇakāya) of buddha — who is free from conceptualization—produced from the form-body (i.e. sambhogakāya) display his perfect awakening [to trainees] on the earth.

[33] Since even a [host of a] billion Māra-devils are incapable of dividing Saṅgha, as well as Buddha and Dharma, therefore it is called Saṅgha [which means “union”].

[34] Whoever goes to the Three Refuges, takes refuge, with devotion, to the three bodies of the king of Munis (i.e. Buddha), Nirvāṇa (i.e. Dharma), and the eight kinds of people (i.e. Saṅgha).

[35] By one who has the vow as a lay-discipline, the Three Refuges are protected. To heretics, devotion, worship, and paying homage are not to be done.

[45] Having secured the twofold Enlightenment, [respectively, of Śrāvaka and Pratyekabuddha], these [Hīnayāna-candidates], whose minds are appalled at existence, remain satisfied having the thought that they attain Nirvāṇa after the expiration of [their] life.

[46] For them, however, there is no Nirvāṇa. [Although] [re]birth in the three spheres does not exist for them, they nevertheless sojourn in the state bereft of impurity.

[47] Subsequently, when urged by the Buddhas with the aim to eliminate the nescience bereft of passion-affliction (i.e., subtle traces of ignorance), they, too, may become World-guides,
[once] having accumulated the [two] equipments [conducive] to awakening.

[51] In the scripture of the Pūrvaśaila [tradition], on the other hand, it is maintained that bodhisattvas are praised by arhats and that they are not outside of the Three Jewels, for they are included in the [Jewel of] Buddha.

[54]-[55] Just as the seven stages of disciples consisting of the candidates and fruit-residents are taught in Abhidharma as produced from the paths of Noble Ones; likewise, the Ten [bodhisattva-]Stages are explained in the Vaipulyapiṭaka, and all [of these ten stages] are pertaining to the paths of Noble Ones. How [then] could there be an un-noble one in these [i.e. in the Ten Stages].

[67] One should always praise Bodhisattvas endowed with unlimited good virtues in which each quality is space-like and immeasurable, and [they are] refuge for the wise ones.

Philoalogical Remarks

1ab: upāsakas triśaraṇāt tanmūlaṃ samvarāṣṭakam
The Tibetan renders the line as: dge bsnyen gsum la skyabs ’gro ba || de ni sdom brgyad rtsa ba yin || (Sorensen: “A lay-disciple’s resort to the Three [Refuges] is rooted in the eight obligations”), and does not have the equivalent for the ablative case-ending of triśaraṇāt.

8d: daśabhūmipraṇīṭhitaiḥ
Instead of “abiding on the Ten [bodhisattva-]Stages,” Sorensen translates the phrase as: “abiding on the ten[th] stage[s]” (sa bcu la ni gnas).

22a: svabhāva eva dharmāṇāṃ
Instead of svabhāva eva (≈ Munimata-Tib, D219a7: chos rnams rang bzhin kho na la), the Tibetan version of the Triśaraṇasaptati has dngos med nyid la, *abhāva eva. From a semantic viewpoint, both readings are possible in the present context. The aksaras of vowel a and ligature sva sometimes appear very similar, and the confusion
might have arisen due to graphical similarity (rather than phonetic
error). It is, however, difficult to determine the original reading.

34a: **kāyatrayam**

Whereas the Sanskrit manuscript and the Tibetan translation of
the Munimata (D 82b7) reads: kāyadvayaṃ munīndrasya or thub pa’i dbang po’i **sku gnyis** dang, the Tibetan translation of the Triśaraṇasaptati has: thub dbang gi ni **sku gsum** dang. In view of
verse 24: thub dbang rnams kyi sku gsum ste || chos dang longs spyod rdzogs sprul pa, the reading *kāyatrayam* is preferable (although we
cannot completely exclude the possibility that kāyadvaya there
refers to rūpakāya and dharmakāya).

46bcd: **kiṃ tu janma bhavatraye dhātau na vidyate teṣāṃ te ’pi tiṣṭhanty anāsrave**

The word order is patently odd, for anāsrave qualifies dhātau, but
the verb vidyate is inserted in between. If we can re-order pāda c
“dhātau na vidyate teṣāṃ” into “teṣāṃ na vidyate dhātau,” the syn-
tax becomes smoother: **kiṃ tu janma bhavatraye teṣāṃ na vidyate**, dhātau te ’pi tiṣṭhanty anāsrave.

51a: **pūrvaśailāgame**

Sorensen adopts the reading **shā ri’i lung las** and translates: “In the
scripture (āgama) of the Śāri[putra].” However, the variant reading
shar ri’i lung las that was not adopted by Sorensen fits better with the
context (cf. verse 57b has shar gi ri pa’i [vs. nub kyi ri, *aparaśaila
in 57a]) and is supported by the Sanskrit. The erroneous transmis-
sion “shar > shā” was probably caused by a phonetic confusion.⁹

55b: **varṇitā**

The word varṇitā here means “explained,” and its Tibetan rendering
bsngags pa (Sorensen: “praise”) is imprecise.

55d: **tāsv anāryaḥ katham bhavet**

As for its Tibetan rendering in the Triśaraṇasaptati: de bas ’phags
min ji ltar ’gyur, Sorensen translates: “how (katham) then (ataḥ)
could [Mahāyāna-sūtras be denoted] un-Noble (anārya)!” In the

⁹ See also Skilling & Saerji 2013.
Sanskrit, however, the grammatical gender of *anāryaḥ* is masculine, and does not correlate with *mahāyānam* (neuter).

**Appendix: Verses of the Tibetan translation of the *Trīśaraṇasaptati*, as well as their counterparts in the Tibetan translation of the *Munimatālaṃkāra***

<table>
<thead>
<tr>
<th>Sorensen ed.</th>
<th>Munimata-tib (Derge)</th>
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</thead>
<tbody>
<tr>
<td>dge bsnyen gsum la skyabs 'gro ba</td>
<td></td>
</tr>
<tr>
<td>de ni sdom brgyad rtsa ba yin</td>
<td></td>
</tr>
<tr>
<td>sangs rgyas de'ichos dge 'dun ni</td>
<td></td>
</tr>
<tr>
<td>thar pa 'dod pa rnam s kyi skyabs</td>
<td></td>
</tr>
<tr>
<td>sangs rgyas kyi ni gzugs kyi sku</td>
<td></td>
</tr>
<tr>
<td>mtshan dang dpe byad dag gis 'bar</td>
<td></td>
</tr>
<tr>
<td>'gro ba rang gi mos pa yi</td>
<td></td>
</tr>
<tr>
<td>dbang gis sna tshogs skur 'dzin gang</td>
<td></td>
</tr>
<tr>
<td>bsod nams tshogs ni tshad med las</td>
<td></td>
</tr>
<tr>
<td>'khrungs pa de ni rgyal ba'i sras</td>
<td></td>
</tr>
<tr>
<td>sa bcu la ni gnas rnam s kyis</td>
<td></td>
</tr>
<tr>
<td>mthong bar gyur nasku de yis</td>
<td></td>
</tr>
<tr>
<td>chos kyi rdzogs longs spyod 'di ni</td>
<td></td>
</tr>
<tr>
<td>rgyal sras rnam s spyod pa yin</td>
<td></td>
</tr>
<tr>
<td>chos rnam s dngos med nyid la ni</td>
<td></td>
</tr>
<tr>
<td>blo gnas rgyas yin par bshad</td>
<td></td>
</tr>
<tr>
<td>'og min gzhal yas khang du ni</td>
<td></td>
</tr>
<tr>
<td>yang dag mgon sum yin par 'dod</td>
<td></td>
</tr>
<tr>
<td>sangs rgyas rto gs pa mna'ba'i</td>
<td></td>
</tr>
<tr>
<td>gzugs kyi skur ni yang dag 'byung</td>
<td></td>
</tr>
<tr>
<td>sprul pa'i skus ni sa steng du'ang</td>
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<tr>
<td>yang dag byang chu ston par mdzad</td>
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</tr>
<tr>
<td>thub dbang gi ni s ku gsum dang</td>
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</tr>
<tr>
<td>nya nag 'das dang gang zag brgyad</td>
<td></td>
</tr>
<tr>
<td>sdom brtson bcas ya mos pa yis</td>
<td></td>
</tr>
<tr>
<td>gang zhig gsum la skyabs 'gro ba</td>
<td></td>
</tr>
</tbody>
</table>
Candrakīrti’s *Triśaraṇasaptati* cited in the *Munimatālaṃkāra*

| shā ri’i lung las dgra bcom pas || shar ri’i lung las dgra bcom gyis ||
| byang chub sems dpa’ phyag byas byid || byang chub sems dpa’ phyag bya ste ||
| ’di dag dkon mchog gsum gzhani min || dkon mchog gsum las phyi rol min ||
| sangs rgyas khongs su gto gs par ’dod || sangs rgyas nang du ’dus par dgongs ||

| ’bras bu gnas dang zhugs pa ni ||
| ’phags pa’i lam gyi rabs phyed ba’i ||
| slob pa mams kyi sa bdun ni ||
| mgon pa’i chos las ji skad bshad ||

| shar ri’i lung las dgra bcom gyis ||
| byang chub sems dpa’ phyag bya ste ||
| dkon mchog gsum las phyi rol min ||
| sangs rgyas nang du ’dus par dgongs ||

| D82b2 ||
| ’bras bu la gnas zhugs pa yi ||
| slob pa bdun po rnam sryi ||
| ’phags pa’i lam las rab byung rnam sryi ||
| chos mgon pa’i sbrug ste bzhin ||

| mgon pa’i chos las ji skad bshad ||
| D82b3 ||
| ’bras bu la gnas zhugs pa yi ||
| slob pa bdun po rnam sryi ||
| ’phags pa’i lam las rab byung rnam sryi ||
| chos mgon pa’i sbrug ste bzhin ||

| de bzhi sde snod rgyas pa las ||
| sa bcu’i bsgangs pa brjod pa yin ||
| thams cad ’phags lam bdag nyid can ||
| de las ’phags ming ji ltar ’gyur ||

| D82b3 ||
| de bzhi sde snod rgyas pa las ||
| sa bcu’i bsgangs pa brjod pa yin ||
| thams cad ’phags lam bdag nyid can ||
| de las ’phags ming ji ltar ’gyur ||

| yon tan dam pa re re zhing ||
| mtha’ yas de ni mkha’ dang mnyam ||
| byang chubla sems rtag phyag ’tshal ||
| blo ldan byang chub la skyabs mchi ||

| yon tan dam pa re re zhing ||
| mtha’ yas de ni mkha’ dang mnyam ||
| byang chubla sems rtag phyag ’tshal ||
| blo ldan byang chub la skyabs mchi ||

| re re’i yon tan mthar thug pa ||
| nam mkha’i tshad kyi yon tan mchog ||
| byang chubla sems rtag phyag ’tshal ||
| blo ldan byang chub la skyabs mchi ||
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Skilling, Peter and Saerji

Sorensen, Per K.
The concept of ākāra in early Sāṅkhya epistemology

An evaluation of fragments

Birgit Kellner, Vienna

The question of whether a cognition possesses the form of its object stood at the centre of a long-standing controversy in classical Indian philosophy. In doxographical literature, schools of thought have accordingly become classified according to whether they subscribe to a “doctrine of form-possession” (sākāravāda) or its opposite, nirākāravāda. Within this context, the Nyāya, Vaiśeṣika and Mīmāṃsā schools are generally presented as maintaining that cognition does not take on the form of its object. The opposing view that cognition is form-possessing (sākārajñānavāda) is considered predominantly characteristic for the Sautrāntika and Yogācāra schools of thought, as represented in the works of Dignāga (ca. 480-540 CE), Dharmakīrti (ca. 600-660 CE)¹ and their followers.

Some have argued that the Sāṅkhya position is close to the Buddhist view. The Naiyāyika Bhāṭṭa Jayanta (840-900 CE), for example, criticizes the Sāṅkhya school because its view in this respect does not essentially differ from that of Buddhist thinkers.² Among modern-day authors, Erich Frauwallner remarked that when it came to explaining the cognition of objects, the Sāṅkhya school, like vari-

¹ Helmut Krasser, however, has proposed changing the dates of Dharmakīrti and also those of the Mīmāṃsaka Kumārila, to the mid-6th century (Krasser 2011), based on the argument that Bhāviveka knew both of them. The full consequences of this proposal, as well as its plausibility, remain to be determined.

² NM I 70,10: sākārajñānavādāc ca nātīvaiṣa viśiṣyate tvatpakṣaḥ; cf. Schmithausen 1968: 341, n. 29.

ous Buddhist schools, opted for the view that the psychic organs take
on the form of the object.³ Sāṅkhya initially taught that the puruṣa
takes on the form of the object. It was only later, in response to
criticism from other schools, that Sāṅkhya thinkers weakened their
position to claim that only the intellect (buddhi) takes on the object’s
form.⁴ Basing their arguments on an observed resemblance between
Buddhist and Sāṅkhya views on ākāra, some have gone so far as to
suggest that the Buddhists might have adopted the notion of ākāra
from the Sāṅkhya. Georges Dreyfus, for instance, speaks of “… the
concept of aspect (ākāra), a notion that seems to go back to the
Sāṃkhya but has been accepted by several other schools.”⁵

It is difficult to arrive at conclusions regarding Sāṅkhya episte-
mology from a historical perspective, since our evidence, especially
for the early period, is of a highly fragmentary nature. The oldest
known exposition of a framework of pramāṇas in Sāṅkhya is Vṛṣa-
agna’s/Vārṣaṅagya’s⁶ Saṣṭitantra, the “Manual of Sixty Principles,”
dated by Frauwallner to around 300 CE. The Saṣṭitantra, short ST,
is not preserved in its entirety, but quotations are found in later
Sāṅkhya literature as well as in the philosophical literature of other
schools. The positions of various commentators on the ST are also
reflected here and there, in some instances in the form of quotations
or otherwise recognizable textual fragments of an indeterminate re-
lationship to their lost sources. Clearly, the Saṣṭitantra was received
and critically discussed in a broader philosophical environment,

³ Frauwallner 1953: 395. The German expression translated here as “psy-
chic organs” is “Erkenntnisorgane.” Cf. also Sinha 1969: 2ff.
⁴ Frauwallner 1953: 396f.
⁵ Dreyfus 2007: 1000. Cf. also Dreyfus/Thompson 2007: 102, with greater
confidence: “a notion that goes back to the Sāṃkhya but has been accepted
by several other schools.”
⁶ Franco 1999: 563, n. 2, adopts the form Vārṣaganya as the name of the
author of the Saṣṭitantra, relying on arguments by Pūliniḥhari Chakravarti
(Chakravarti 1975: 135-138). This form is reconstructed as the basis of the
term Vārṣaganāḥ, used in the Yuktidīpikā for the followers of this thinker.
Frauwallner reconstructed Vṛṣaṅgaṇa from the same expression.
and several Śāṅkhya thinkers rose to the challenge and attempted to clarify the pithy sayings in the ŚT in the light of newly emerging problems and criticism voiced from within other schools.

What makes early Śāṅkhya epistemology hard to grasp is therefore not only the fragmentary state of its transmission, but also the apparent existence of different positions and interpretations – a territory that can be mapped only with great difficulty. The philological basis for this endeavour, at least, has improved considerably since Erich Frauwallner published his pioneering reconstruction of Śāṅkhya epistemology more than fifty years ago. Frauwallner’s main source for reconstructing Śāṅkhya theories of inference and perception was Jinendrabuddha’s (ca. 710-770 CE) commentary on Dignāga’s Pramāṇasamuccaya and -vṛtti (henceforth PS(V)), the Pramāṇasamuccayaṭīkā (henceforth PST). Both Dignāga and Jinendrabuddhi made use of the ŚT. Jinendrabuddhi also relates mutually incompatible interpretations of the ŚT in apparent quotations, and therefore must have availed himself of several commentaries. This becomes especially clear in some of the quoted passages where the views of earlier commentators are explicitly criticized. Frauwallner was able to use the PST only in the canonical Tibetan translation by Dpang lo tsā ba (1276-1342). As he himself readily admitted, this translation leaves many questions open. Hattori provided more detailed interpretations of many of the relevant passages in the PST in the copious annotation to his English translation of the chapter on perception from Dignāga’s Pramāṇasamuccayavṛtti, but was also only able to rely on Dpang lo tsā ba’s translation.

In 2005, a diplomatic and critical edition of the Sanskrit text of the PST’s chapter on perception, based on photocopies of a palm-leaf manuscript kept in Lhasa, was published jointly by the China Tibetology Research Centre and the Institute for the Cultural and

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8 Hattori 1968.
Intellectual History of Asia at the Austrian Academy of Sciences, inaugurating the series “Sanskrit Texts from the Tibetan Autonomous Region.” This publication now also places the study of early Sāṅkhya epistemology on a more solid textual basis, although, as we shall see, uncertainties remain that call for more comprehensive studies. Frauwallner’s second main source for Sāṅkhya theories on perception was the anonymous *Yuktidīpikā* (YD), a commentary on Īśvarakṛṣṇa’s *Sāṅkhya-kārikā*; probably composed between the end of the 7th and the beginning of the 8th century. Here, too, the philological situation has improved, as the YD is now available in a critical edition by Albrecht Wezler and Shujun Motegi (1998).⁹

As a first step towards a better founded understanding of Sāṅkhya epistemology in its historical context, Ernst Steinkellner published a brief presentation of the *Ṣaṣṭitantra*’s theory of perception.¹⁰ This brief survey was supplemented by a more extensive collection of fragments from the *Ṣaṣṭitintra* and of some of the commentaries that Jinendrabuddhi used,¹¹ in which Steinkellner also adumbrates a programme for the editions of a corpus of fragments from brahminical philosophical literature in the PST.¹² Steinkellner is currently

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⁹ For the dating of the YD, cf. Wezler/Motegi 1998: XXVIII. The YD quotes Dignāga’s *Pramāṇasamuccaya* yet does not know of Dharmakīrti and hence must have been written at a time when Dharmakīrti was not widely known, although the author appears to have known Kumārila. A quotation from the *Kāśikā-vṛtti*, datable to 680-700 CE, determines that the YD was written after Dharmakīrti’s lifetime. As for the relationship between the PST and YD, I have not yet been able to find any passages indicating that one of these works depended on the other. The YD does not seem to contain any of the ST commentary fragments preserved in the PST, although it does quote from the ST and relates positions of the followers of Vṛṣagaṇa/Vārṣagaṇya.

¹⁰ Steinkellner 1999a.

¹¹ Steinkellner 1999b. Steinkellner’s numbering of ST fragments in this article is adopted in the following.

¹² Kellner 2010, a study of Vaiśeṣika fragments from the PST on the theory of inference, may serve as one example for the rich harvest that these materials offer.
The concept of ākāra in early Sāṅkhya epistemology

completing this corpus, an invaluable and indispensible resource given how few philosophical works of this period have been preserved as a whole.¹³

Given the improved philological basis for studies in Sāṅkhya epistemology, it is timely to aim for a better understanding of the role of ākāra in Sāṅkhya accounts of the perceptual process. In its general structure, the Sāṅkhya analysis of the perceptual process owes its characteristic shape to the peculiar dualism of Sāṅkhya metaphysics. A plurality of unchanging, inactive and immaterial souls (puruṣa) is placed in opposition to primordial matter (prakṛti) and its various evolutionary products, which arise through a process of modification in the course of which material products become increasingly subtle. These material products constitute the external world, the sense organs as well as the psychic organism, referred to as the “inner sense” (antaḥkaraṇa). The psychic organism is subject to a variety of analyses that differ in their terminology – one finds especially citta, manas or buddhi – as well as in the number of factors that are thought to constitute it. Some Sāṅkhya thinkers assume the inner sense to be constituted by one entity, whereas others assume it to comprise three entities, the intellect (buddhi), the mental faculty (manas), and I-consciousness (ahaṅkāra), not all of which however are necessarily involved in every cognitive process.¹⁴ Sentience (caitanya), or rather consciousness as the foundation for knowledge, is exclusively a quality of the souls. Premised on this peculiar metaphysical dualism, Sāṅkhya epistemology has to account for individual and changing perceptual processes in such a way that these depend on the soul’s conscious nature and are impossible without it, for only the soul has the capacity of knowing. Yet these processes must not involve the soul in an active function, for the soul is fundamentally inactive, unchanging, and not part of caus-

¹³ Steinkellner has kindly made a preliminary version of his corpus available to me, for which I would like to express my gratitude. For the reader’s convenience, however, I shall refer to his publications whenever this is possible.

¹⁴ Schmithausen 1968: 331.
al processes. This background informs the discussion of Śāṅkhyā views on perception in the first chapter of PS(V) and PST, which contains the main materials pertinent to the topic of ākāraṃs.

The first part of Jinendrabuddhi’s presentation of Śāṅkhyā views in the commentary on PS(V) 1.25 is concerned with cooperation of the senses and the mental faculty (manas) in the perceptual process. This section, PST 1 136,4-138,14, is based on passages from ŚT commentaries that deal with the ŚT’s definition of perception, which follows immediately after the definition of inference placed at the very beginning of the work. Jinendrabuddhi begins the section with a quotation of the ŚT’s definition of perception. As is customary in the vārttika style in which the ŚT was apparently composed, the definition is given in a short nominal sentence followed by a more detailed explanation.

ŚT fragment 1 = PST 1 136,4-8:¹⁶ kim anumānam evaikaṃ pramāṇam? nety ucyate. śrotrādi vṛttiś ca pratyakṣam. pramāṇam iti śeṣah. śrotratvakaśurjihvāghṛāṇānāṃ manasādhiṣṭhitā vṛttiḥ śabdanāt śrūparśāriśaragandheṣu yathākramam grahaṇe vartamānā pratyakṣam pramāṇam.

“Is inference the only means of valid cognition? To this we say: no. Also the operation of [the sense of] hearing, etc., [i.e.] perception - [is] a means of valid cognition, [this] completes [the sentence]. The operation of the sense of hearing, of the bodily sense, of the visual, the gustatory and the olfactory senses, directed by the mental faculty [and] occurring when, respectively, sound, the tangible, colour, taste and smell, are apprehended, [i.e.] perception, is a means of valid cognition.”¹⁷

¹⁵ Steinkellner 1999a: 251, n. 16.

¹⁶ Sources other than PST for individual Śāṅkhyā fragments are not reported in the following unless they attest to substantive variants; cf. Steinkellner 1999b for further documentation concerning ŚT fragments.

¹⁷ A fragment in Simhasūri’s Nyāyāgamānusārinī reads pramāṇam prayākaṃ for the concluding prayākaṃ pramāṇam (Steinkellner 1999b: 669).
The underlined phrases *manasādhiṣṭhitā* and *grahaṇe vartamānā* are the main target for explanation in the fragments from ST commentaries that Jinendrabuddhi assembles in this section. The first two of these fragments are concerned with *manasādhiṣṭhitā*:

*STV*$_a$ fragment 1\(^{18}\) = PST 136,9-12: *manasetti* manovṛttyā. pra-kṛtivikārayor abhedopacārād evam uktam. *adhiṣṭhiteti* tena sahaikatra viṣaye pravrśttety arthaḥ. sahārtho ’trādhiṣṭhānārthaḥ. tad yathā rājapuruṣenādhiṣṭhitah pravrśtahsena saheti gamyate.

*STV*$_b$ fragment 1 = PST 136,13-137,14: *anye tv āhūḥ – manasādhiṣṭhiteti* manasā saṃviditā, yathoktam – bāhyesv artheśv indriyam vyavasāyaṃ kurute. tasmāms tv indriyavasāyaṃ mano 'nuvyavasāyaṃ kurutā\(^{19}\) iti. anena hi granthena indriyavrśttir eva bāhyaviṣayākārā manovṛttyā saṃvedyate, na tv indriyavrśtisahit-tayā bāhyo ’rtha iti pratipāditam. tasmād yā śrotārdiveśtv manovṛttyā grisyate, tā tayādhiṣṭhitetey uktā,\(^{20}\) vrśttir indriyāṇāṃ svāsayaṃnidhye tadākāreṇa parināmo jñeyah. sā punar dviprakārā sapratrayāy cāpratrayāy ca. pratrayāyā pauroṣeṣyo bodha ucyate caitanyarūpo viṣayānubhavasvabhāvah. etac cātmanāḥ svatrūpaṃ nānyasya kasyacit, acetanatvāt. tena pauroṣeṣeyena pratrayayena saha yā sampṛkta tadekarupatām ivāpānaṃ, sā sapratrayāyā. yathā taptāvasthāyāṃ ayogolakas tejāḥsamparkād atatsvabhāvo ’pi te- jāḥsvabhāvatām ivāpadyate, tathā vrśttir ananubhavārūpāpi caitanyasaṃsargāc caitanyarūpatām ivāpadyate. yā punar vrśttih pradipaprabhēva kevalaṃ viṣayaprakāśākā. na tu caitanyasaṃsarparkād āsāditaadṛūpeva, sapratrayetey ucyate. tatrāsapratrayavrśttivṛttaye grahaṇe vartamānēty āha. śabdāsparśarūparasagan-dhānām yathākramam ity anena svaviṣayavineśavacanān niyataviṣayatvam.

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18 The hypothetical titles *Ṣaṣṭitantra vṛtti a* and *b* (*STV*$_a$, *STV*$_b$) were proposed in Steinkellner 1999b; the distinction between these two commentaries goes back to Frauwallner 1958.

19 The underlined passage is ST fragment 2. Cf. also the closely related fragments 7-9 in Steinkellner 1999b: 671ff.

20 Frauwallner (1958: 111) indicates parallels in SK 33-34, and 30.
Instead of offering translations of these and other fragments from ŚT commentaries discussed in the following, I shall present my interpretation of the main issues at stake.\textsuperscript{21} According to the author of ŚTV\textsubscript{a}, the operation of the external senses – “senses” referring to the external senses excluding \textit{manas} – applies together with that of the mental faculty to the same external object, to the effect that the expression “directed by the mental faculty” means “together with the mental faculty.” This situation is compared to the use of the expression “[someone] entered directed by a king’s servant,” which conveys that the person in question entered a room accompanied by the servant. In the second commentary ŚTV\textsubscript{b}, on the other hand, the expression “directed by the mental faculty” is interpreted as “brought to awareness” (\textit{saṃvidita}) by the mental faculty. It is the operation of the senses, which has the form of the external object (\textit{bāhyaviṣayākārā}), that is brought to awareness by the mental faculty – and not, as assumed by the author of ŚTV\textsubscript{a}, the external object. The author of ŚTV\textsubscript{b} justifies his interpretation with a quotation from the ŚT, the work that, after all, both commentators regard as the main authority on these matters: the sense undertakes a determination (\textit{vyavasāya}) with respect to external objects, whereas the mental faculty undertakes a subsequent determination (\textit{anuvyavasāya}), which applies to the initial determination by the sense. The operations of senses and mental faculty therefore have different objects.\textsuperscript{22} The interpretation of ŚTV\textsubscript{b} could also have been criticized on the basis of ŚT fragment 13, which states that sense and mental faculty do not determine external objects together because if one assumes two faculties that fulfil the same purpose, they end up being ineffective.\textsuperscript{23}

\textsuperscript{21} For translations cf. Steinkellner’s forthcoming corpus.

\textsuperscript{22} Cf. also Oberhammer et al. 2006: 51f. A similar process is also indicated in \textit{Syādvādaratnākara} 233,10ff. (cited in Schmithausen 1968: 332, n. 12).

\textsuperscript{23} ŚT fragment 13: \textit{kim bāhyeṣv artheṣv indriyamanobhyām sahavyāvasāyaḥ? nety ucyate. kasmāt? naikārthakārinor indriyayor kalpane sāmarthyam}; the last sentence is ŚT fragment 18 (Steinkellner 1999b: 673f.).
The second part of the ŚTVₚ fragment²⁴ explains grahaṇe vartamānāḥ, “occurring when ... are apprehended.” Most importantly for our purposes, this part begins with defining the operation of the senses in general as their transformation into the form of their respective objects (colour, sound, etc.) when these are in proximity.²⁵ This view is also encountered in the Yuktidīpikā, where a vārttika states that apprehension (grahaṇa), identified as the operation of the senses, is their entering a state of being of the object’s form (tādrūpyāpatti), or having the object’s form; this state results from their contact with objects.²⁶

This operation is now said to be of two kinds. It may be “with understanding” (sapratyaya), that is, accompanied by the puruṣa’s innate sentience or consciousness, or “without understanding” (aprayatya).²⁷ When the inert senses are in contact (sampṛktā, saṃsarga)

²⁴ Frauwallner (1958: 102) does not commit to considering this second part as a fragment, but considers its views to be consistent with Vindhya-vāsin’s, whom he regards as the author of the second commentary (ŚTVₚ). In his forthcoming corpus Steinkellner considers the entire passage to be one continuous fragment; I follow Steinkellner’s assessment.

²⁵ Earlier in ŚTVₚ fragment 1, it is strictly speaking the operation of the sense which is said to have the form of the external object, and not the sense itself. But inasmuch as, according to PST 137,1, the “operation” of the sense consists in transforming into the object’s form, this can be interpreted as a condensed expression. Cf. also Frauwallner 1958: 108, and Schmithausen 1968: 332, n. 10, where this transition from “operation” to “sense” is tacitly made.

²⁶ YD 203,4f. ad SK 28ab: viṣayasamparkāt tādrūpyāpattir indriyavṛttit<r> grahaṇam, and YD 203,28f.: viṣayākāraparināmātmikā vṛttih, discussing the operation of the senses. Cf. further Kondo 2010: 1135.

²⁷ For this use of pratyaya, cf. also the quotation in YD 197,22, ascribed to vārṣaganāḥ: pradhānapravṛttir apratyayā puruṣenāparigṛhyamānā ādisarge vartate. On the other hand, in ST fragment 16 (Steinkellner 1999b: 674), the operation of a sense is said to be “with understanding” (pratyayavatī) when the mental faculty is connected with that sense that operates with respect to external objects of the present time: bāhyesv artheṣu sāmprate kāle kenacid indriyena yuktaṃ yadā mano bhavati, tadā pratyayavatī vṛttir indriyasya bhavati. This might suggest that what provides the sense with
with the soul’s consciousness, their operation presents itself as if conscious, just like a heated iron ball appears to have the nature of heat, although it is merely heated up through contact (samparka) with heat and does not have heat for its intrinsic nature. By contrast, an operation of the senses “without understanding” is comparable to the revealing or illuminating activity of light; it is not in contact with consciousness, and would be nothing more than a revealing of the object (viṣayaprakāśikā). According to this interpretation, Vṛṣagaṇa/Vārṣaganya used the expression “occurring when ... are apprehended” to exclude a function of the sense that is not accompanied by the soul’s consciousness from the definition of perception. “Apprehension” (grahaṇa) thus becomes semantically charged; through the particular interpretive move that is made here, it is identified with the sense’s operation “with understanding.” The author of the Yuktidīpikā also rejects the view that the senses operate like a lamp and merely reveal or illuminate their objects, and explicitly states that they operate by apprehending.28 Summarizing his own view, the Yuktidīpikākāra claims that a lamp, etc. is revealing, the sense, etc. is apprehending, and the inner sense (antaḥkaraṇa) is determining (vyavasāyaka).29 In perception, the senses do not just reveal objects, but apprehend them, and they do so only when accompanied by the puruṣa’s consciousness. The author of ṢTVb then goes on to explain śabdasparśarūparasagandhānāṃ yathākramam: this expression conveys that the individual senses are limited to specific types of objects.

After this long extract from (or paraphrase of) ṢTVb, Jinendra-buddhi presents an objection. Its point of departure is that the operation of the sense itself is the apprehension of the object; this can be regarded as a conclusion drawn from ṢTVb fragment 1, and is

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28 YD 202,19-203,1, ending with the conclusion tasmād yuktam etad grāhakam indriyaṃ na tu pradīpavat prakāśakam iti.
29 YD 203,12f.
The concept of ākāra in early Sāṅkhya epistemology also explicitly stated in the YD passage mentioned above. But if that is the case, what other “operation” would then exist that occurs when objects are being apprehended?  

After all, according to the definition, perception is an operation of the senses that occurs when objects are apprehended. But does the definition then not tautologically state that the apprehension of objects occurs when their apprehension occurs? The qualifier grahañe vartamānā is without purpose if the interpretation advanced in ŚTVb fragment 1 is adopted.

Three different interpretations of grahañe vartamānā are presented as responses to this problem, aiming to provide the contentious qualifier with purpose and meaning. Their style indicates that they too are fragments from ST commentaries:

Position 1 of “some” (kecit): “occurring when ... are apprehended” means “occurring when ... are fully apprehended.”

Position 2 of “others” (anye): “occurring when ... are apprehended” means “occurring only when ... are apprehended [not when concepts are formed].”

The edition of PSṬ 1 emends the text of the manuscript, dūrvājalavad, to ūrdhvākṣiptajalavad, on the basis of the Tibetan translation gyen du gtong ba’i chu lta bu. We follow the reading dūrvājalavad adopted in Steinkellner’s corpus and consider the Tibetan translation as an attempt to clarify the otherwise obscure example.
mānā pratyakṣaṃ pramāṇaṃ nānyathetī. yady api vikalpān 
’syāh sambhavo nāsti, tathāpi jaiminīyādibhir vikalpākān 
pratyakṣaṃ kalpitam. tadapekṣayā etad viśeṣaṇam. sarvaiva tu vṛttir grahaṇamātre vartate, na vikalpāna iti. grahaṇe varta- 
māneti tatsvabhāvety arthaḥ.

Position 3 of “others” (anye): “occurring when ... are apprehended” means “occurring when ... are apprehended [with understanding].”

PST 1 138,12-14: anye tv apratyayām eva vṛttiṃ pramāṇam icchānti, sapratyayām tu phalam. grahaṇe vartamānēti caivaṃ varṇayantī. grahaṇe phale kartavye grahaṇanimittaṃ pravṛtte- 
ty arthaḥ.

The first position of “some” (kecit), laconically remarked upon by 
Frauwallner as one where various things remain unclear,32 introduc-
es an operation of the sense that is “not fixed” (apratiṣṭhita) to its 
object and occurs in the space between sense and object, as when 
a whip has not yet hit its object, or when water is being poured 
on grass and has not yet touched it.33 By contrast, the “fixed” and 
“completed” (pariniṣpanna) operation of the sense consists in the 
transformation of the sense into the form of the object. The com-
pleted operation of the sense is “apprehension,” and this is what the 
qualifier grahaṇe vartamānā expresses. This interpretation suggests 
that the sense operates in different stages. While this may seem in-
tuitively plausible in cases where sense and object are separated by 
space, as, for example, in visual perception, it may seem counter-
intuitive in those cases where senses and object touch, such as in 
olfactory, gustatory or tactile perception. The proponent of this posi-
tion accordingly stresses that even in such cases there is first an op-
eration that is uncompleted, when the modification of the sense has 
just arisen immediately after the sense has come into contact with 
the object (viṣayasaṃyogānantaram vikriyopajāyamānā).

32 Frauwallner 1958: 103.

33 Literally: “like in [case of] slashing by a whip, or dūrvā-grass [and] 
water.”
The second position, attributed to “others,” interprets *grahaṇe vartamānā* against the background of the distinction between non-conceptual perception and conceptualization: the expression is intended to convey that the operation of the senses is limited to apprehension, and does not extend to conceptualization. This position therefore presupposes that perception is by definition non-conceptual. In this respect it is consistent with Vindhya vāsin’s definition of perception, for Vindhya vāsin is known to have added the qualifier “non-conceptualizing” (*avikalpikā*) to the ŚṬ’s definition of perception.34

Finally, the third position, ascribed to still “others,” interprets *grahaṇe vartamānā* in connection with the distinction between the means of valid cognition and its result. Here the operation of the senses without understanding is assigned the role of the means – referred to by *śrotrādīvṛttiḥ* in the definition. The operation with understanding, identified with apprehension, is its result, expressed with *grahaṇe vartamānā*. This implies that for these “others” an operation without understanding is in fact within the scope of the general definition of perception as a means of valid cognition, representing a stage in the perceptual process. Their position in this respect contradicts the account from ŚṬVb fragment 1, where the expression *grahaṇe vartamānā* was aimed at excluding an operation of the senses that is not accompanied by the soul’s consciousness from the definition altogether.

The following table summarizes the structure of the pertinent section as we have thus far determined it; passages containing material on the notion of ākāra are underlined.

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34 Cf. Oberhammer et al. 2006: 52.
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The concept of ākāra in early Sāṅkhya epistemology

PSṬ 1 138,4-11 Position 2 (anye); ŠT commentary fragment, consistent with Vindhyavāsin’s definition of perception as avikalpikā

PSṬ 1 138,12-14 Position 3 (anye); ŠT commentary fragment, older than ŠTVb.35

The section presents structural problems that cannot be resolved easily given that Jinendrabuddhi’s sources are not available to us.36 For this reason I also refrain from distinguishing individual types of fragments and proceed on the charitable assumption that Jinendrabuddhi presents Sāṅkhya views correctly as far as the main points are concerned.37 A satisfactory clarification of the situation would require a more comprehensive and in-depth study of Sāṅkhya fragments than we are able to offer at this time, as well as an inquiry into the possibly distinctive ways in which Jinendrabuddhi arranges the views of other schools and makes use of source materials in general. I shall therefore confine myself to stating the main problems in brief.

To begin with, as already suggested by Frauwallner, the section shows that Jinendrabuddhi knew more than two ŠT commentaries. But can some of the three fragments in the end be assigned to ŠTVa or ŠTVb, the two commentaries that were postulated as the source for the two alternate positions on manasādhiṣṭhitā at the beginning of the section? And can the author of any one of these commentaries be identified with a particular individual? Having determined

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35 The view expressed in this fragment is referred to in PSṬ 1 161,9, a ŠTVb fragment. It is also logically inconsistent with the position advanced in ŠTVb fragment 1.

36 For a preliminary discussion of some of the textual difficulties in this section cf. Frauwallner 1958: 102.

37 Steinkellner will offer a fine-grained typology of fragments in his corpus.
that the two first fragments belong to two different commentaries.\textsuperscript{38} Frauwallner assumed that Jinendrabuddhi used the same two works, and in the same sequence, also in the rest of the section. For this reason Frauwallner assigned the first position on *grahaṇe vartamānā* to *ṢTV* sub, and the second to *ṢTV* sb. Since the second position draws on Vindhyavāsin’s otherwise attested view that perception is non-conceptualizing (*avikalpikā*), Frauwallner regarded it as fairly probable that the author of the second commentary, our *ṢTV* sb, was Vindhya-vāsin; Steinkellner basically follows his assessment.\textsuperscript{39}

However, this line of reasoning is problematic. According to *ṢTV* sb fragment 1, the qualifier *grahaṇe vartamānā* excludes an operation of the senses without understanding from the definition of perception: that the operation of the senses occurs when sound, etc., is apprehended means that their operation is accompanied by the soul’s consciousness. In the following objection this interpretation is criticized because it makes the qualifier *grahaṇe vartamānā* redundant. Each of the three positions that Jinendrabuddhi presents in response to the objection then holds a different view on the function of this qualifier. Since the last position is criticized in a *ṢTV* sb fragment later in the text and must therefore be taken from a commentary that predates *ṢTV* sb, Jinendrabuddhi obviously does not present his materials in chronological sequence. The three positions were not necessarily formed in response to problems arising from *ṢTV* sb by virtue of their presentation after an objection to *ṢTV* sb. Rather, Jinendrabuddhi brings positions culled from ST commentaries into one conceptual space – and into dialogue with one another – regardless of the chronological sequence in which the commentaries were composed. But most importantly, the three views are not only different from one another, but also from the interpretation advanced in *ṢTV* sb fragment 1. If Frauwallner were correct, Vindhyavāsin would have assigned two different functions to the qualifier *grahaṇe

\textsuperscript{38} Note that Frauwallner does not consider the second part of *ṢTV* sb fragment 1 as part of the fragment, but nonetheless considers the views expressed in it as conforming to Vindhyavāsin’s.

\textsuperscript{39} Frauwallner 1958: 114; Steinkellner 1999b: 670.
the concept of ākāra in early Sāṅkhya epistemology

Vartamānā: it excludes the senses’ operation without understanding and it also excludes conceptualization. To begin with, this is not consistent with Frauwallner’s general assessment that these commentaries advance well-defined positions – an assessment which is supported by the characteristics of ŚTVₐ fragment 1 and ŚTVᵦ fragment 1. If Vindhyavāsin was the author of the commentary from which the second position on grahaṇe vartamānā was taken, he cannot have been the author of ŚTVᵦ, and vice versa. There appear to be only two ways to resolve this puzzling situation. First, the ŚT commentaries might not be globally committed to advancing only one single interpretation of the various qualifiers in the ŚT’s definition. Vindhyavāsin might have presented several alternative interpretations of grahaṇe vartamānā, and Jinendrabuddhi would then try to bring out contradictions between them. Alternatively, one could conclude that Jinendrabuddhi’s reliance on ŚT commentaries is less straightforward than has so far been assumed. Both approaches towards resolving the problems require more comprehensive studies of other fragments, including also those from the chapters on inference for oneself and inference for others. For the time being, the authorship of the different commentaries, the number of commentaries and their relationship remain open questions.

As puzzling as the situation may be when it comes to fragments and their distribution across an unknown number of commentaries, the materials examined above nevertheless provide new insights into the role of ākāras in early Sāṅkhya epistemology. The author of ŚTVᵦ holds the view that the senses transform into the form of the object; this is basically what is meant by their “operation” of apprehending the object. The author of the commentary from which the first of the three positions on grahaṇe vartamānā was taken also availed himself of this particular way of relating the senses to their objects. Corresponding views could also be found in various passages in the Yuktidīpikā. All this suggests that “taking on the form of the object,” or “transforming into the form of the object” was a

In addition to the fragments above cf. also PSṬ 1 140,1-6 (śabdākārapariṇatāḥ).
more widely accepted idiom among Sāṅkhya thinkers engaged in epistemological analysis, and predicated specifically on the external senses. As no mention of ākāra is made in any of the identified ŚT fragments, this idiom most probably gained acceptance, or was perhaps even invented, within ŚT commentaries.

In the fragments examined above, there is no indication that any other element of the cognitive apparatus, or even the soul, might take on the form of the object. This is significant considering Frauwallner’s sketch of the development of the Sāṅkhya view referred to at the beginning of this paper. Frauwallner views this development as one from a stronger claim (the soul takes on the form of the object) to a weaker one (only the “psychic organs” take on the form of the object), driven by criticism from other schools.⁴¹

As for the general cognitive process, the ŚT stipulates that the soul is conscious of the determinations undertaken by the senses, which are synthesized by the mental faculty, but the soul is not conscious of the mental determinations through the mediation of sensory determinations. This asymmetry is the basis for the metaphorical designation of the senses as “gates” (dvāra) and the mental faculty as the “gatekeeper” (dvārin).⁴² We can be fairly confident that the ŚT indeed had nothing more specific to say on how precisely senses and mental faculty cooperate, for Dignāga would hardly have passed on the opportunity to direct criticism against its views. Different ways of characterising the relationship between soul, psychic organism and senses must have been formulated in Sāṅkhya circles not soon after Dignāga (or in sources unknown to him). The author of the YD attributes the view to followers of Vṛṣagaṇa/Vārṣaganya that the puruṣa, when approached (āviṣṭa) by the intellect, imitates (anuyāti)

⁴¹ Frauwallner 1953: 396f.
the operation of the intellect which in turn occurs in conformity with that of the senses.\footnote{YD 171,12-14: tathā ca vārṣagāṇāḥ pathanti: buddhivṛttyāviṣṭo hi pratyayatvenānuvartamānāṁ anuyāti puruṣaḥ iti. Cf. also NM I 6907-09: sāṅkhyaś tu buddhivṛttiḥ pramāṇam iti pratipannāḥ / viṣayākāraparāniṃtendriyādivṛt-tyanupātinī buddhir eva puruṣam uparaṇjayantī pramāṇam / taduparaktō hi puruṣaḥ pratiniyataviṣayadraṣṭā sampadyate //}

What was this “imitation” thought to involve? In Bhāviveka’s Madhyamakahrdayakārikās and the Tarkajvālā, the Sāṅkhya opponent offers two different explications of how the soul imitates the operation of the intellect (buddhivṛtti); both are aware that the impression of a real change to the nature of the puruṣa must be avoided. According to the first explication, when the object is cognised by the mental faculty, a reflection (*pratibimba) of the object comes to appear in the soul, like a reflection of the moon is seen on still water that does not thereby undergo any change. The second explication invokes the notion of a “transformation” (*pariṇāma), again not in substantial terms, but comparable to a reflection in a mirror.\footnote{MHK 6.2 with TJ; Saitō 2011: 15, Qvarnström 2012: 399, He 2013: 418.}

Bhāviveka’s references to the “reflection” theory constitute the earliest currently known evidence for it.\footnote{Saitō 2011: 13. In TJ ad MHK 3.53 (Saitō 2011: 18) a “reflection” account is offered as the *siddhānta of the Sāṅkhya, but without reference to the concept of “imitation.” Cf. also Qvarnström 2012: 398f.}

But no mention of any ākāras is made on any level of the cognitive process.

What, then, is the evidence Frauwallner cites for his sketch? The YD passage just mentioned, according to which the soul “imitates” the operation of the intellect, is one of his sources. But the passage does not speak of any ākāras, and there seems to be no reason to assume any ākāra-possession as being implied.\footnote{See above n. 43. It appears that Frauwallner read YD buddhivṛttyāviṣṭo as buddhivṛttyāviṣiṣṭo, or tacitly emended the text, as he translates that the soul is not different from the intellect in its operation (1953: 396). If one assumes that the intellect operates by taking on the object’s form, then this translation might indeed suggest the same for the soul.} Only one other pas-
sage is cited: two stanzas from an unknown source, quoted in YD 171,15-18 and introduced by āha ca:

\[
\text{arthākāra ivābhāti yathā buddhis tathā pumān/}
\text{ābhāsamāno buddhyāto boddhā maṇivad ucyate} //
\]

\[
yathā yathā manovṛttiḥ puruṣo ’pi tathā tathā /
buddhirūpam avāpnoti cetanātvāt parāśrayam //
\]

“Like the intellect appears like having the form of the object, so the puruṣa appears, like a jewel, [and it does so] through [mediation of] the intellect. Therefore, it is called ‘knower.’ In the same way as the operation of the mental faculty, so also the puruṣa, because of [its] sentience, obtains (?) the character of the intellect, which is based on the other [i.e., prakṛti?].”

Frauwallner paraphrases the first sentence of the first stanza as “Ebenso wie das Erkennen in der Form des Gegenstandes erscheint, so auch die Seele.” Just like the intellect appears in the form of the object, so does the soul. This paraphrase fails to account for the particle iva, which is, however, rather conspicuous because idioms of the kind “appears like / as if ...” occupy a special place in Sāṅkhya epistemology. They tend to be used deliberately to reinforce the dualism of a conscious, passive soul and non-conscious, active matter in explaining the cognitive process. We have seen an example of this “as if”-pattern in ŚTV,-fragment 1: When the inert senses are in contact with the soul’s consciousness, their operation presents itself as if conscious, just like a heated iron ball appears to have the nature of heat, although it is merely heated up through contact with heat and does not have heat as its intrinsic nature. Further examples for this pattern can be readily adduced. Compare, for instance, Sāṅkhya-kārikā 20, according to which the intellect, when in contact with the conscious soul, becomes as if it had consciousness, and the indifferent soul, when associated with the qualities (guṇa) which are active agents, becomes as if it were an agent.47 The point in the first of the two stanzas cited in YD is then that while the soul appears as if

47 SK 20: tasmāt tatsamyogād acetanaṃ cetanāvad iva liṅgam / guṇakartṛtve ca tathā karteva bhavaty udāśīnāḥ //
having the form of the object, it does not really have that form, and thus can remain indifferent and unaffected by cognitive processes – and the same applies to the material cognitive apparatus, whose elements appear as if conscious (when they are in contact with the conscious soul), but are not really conscious.

Interpreted against this background, the first stanza states that the soul and the intellect appear as if having the form of the object, but in fact they do not. The simile of the jewel serves to illustrate this situation, if it is understood to convey that a transparent jewel appears as if it were coloured if a colour-bearing substance is placed right next to it – but it does not in fact change its colour. The transformation into the object’s form would then remain limited to the senses. The second stanza raises many questions, and the above translation is far from secure, but in any case it does not add any further details that would allow us to conclude that the soul or intellect take on the form of the object.

Frauwallner’s assertion consequently has little support in the very evidence that he adduced for it. It can be understood as an attempt to account for the situation that the “reflection” model seems to exist side by side with accounts that make use of a different vocabulary – including ākāras – for analyzing the perceptual process. And Frauwallner’s characteristic method of accounting for such situations is to connect them as stages in a dialectical historical development in which one theory is explained as a reaction against criticism directed at another: the reflection model forms in response to external criticism directed at the earlier Sāṅkhya view that the soul cognizes objects by taking on their form. Upon closer investigation the textual evidence rather indicates that early epistemological analyses in Sāṅkhya confined ākāra-possession more narrowly to the senses. In at least one passage, the intellect (buddhi) is also said to possess the object’s form. It is quite possible that early Sāṅkhya epistemol-

48 Frauwallner 1953: 395f.
49 This is indicated by YD 181,26f. buddhir upāttaviṣayendriyavṛttyupani-pātā tādṛpyaṃ pratipadyate (Schmithausen 1968: 333, n. 16). Here I take
ogy first attempted to solve more specific problems relating to the perceptual process with the help of ākāras, and only encountered problems (and criticism) in generalizing the proposed solutions of these specific problems to a more comprehensive theory, which then motivated the introduction of the “reflection” model.

Given our findings, is it plausible to presume, as Dreyfus has suggested, that Buddhist epistemologists adopted the concept of ākāra from the Sāṅkhya? It is evident that the idea of something taking on the form of the object in the perceptual process was not invented by Dignāga. Commentaries on the Śaṣṭitantra contain the view that the sense transforms into the form of the object, and a Sāṅkhya view attested in the YD also holds that the intellect takes on the form of the object. At this point, it is not clear whether this particular way of relating the senses to their objects is a fully worked out theoretical position; “taking on the form of the object” might at first just have been a convenient idiom for relating elements of the perceptual process to the perceived object. Moreover, since only passages were found where material products, evolutes of prakṛti, are said transform into the form of the object, this early Sāṅkhya notion of ākāra cannot be assimilated to the notion of a “mental image” that dominates later controversies.

It cannot be ruled out that Buddhist thinkers adopted the idiom from the Sāṅkhya that perceiving or apprehending an object means to take on the ākāra of that object, and that both parties were driven by the same basic attempt to account for how perceptual awareness – or elements involved in the perceptual process – relate to the object. But if this was merely a shared idiom, the claim that the concept of ākāra goes back to the Sāṅkhya is not a particularly substantial discovery in the history of philosophy, for it does after all not explain how a philosophically charged concept circulated and came to be adopted. It seems rather that the philosophical significance of ākāra-possession, culminating in the fundamental question of whether

tādrūpya to represent ākāra-possession.
cognition has ākāras or not, is a product of discussions that followed at a later stage.

Finally, a comparison of the early Sāṅkhya views on ākāra with their Buddhist counterparts reveals interesting differences as far as the conceptions of perception with which the ākāra-idiom comes to be connected are concerned. In the ninth chapter of the Abhidharmakośabhāṣya Vasubandhu presents the view that perceptual awareness takes on the form of the object as one of several possibilities for explaining how perceptual awareness is aware of its object which avoids attributing the activity of perceiving to it.\(^{50}\) As noted elsewhere, a direct line can be drawn from this account to Dignāga’s *Pramāṇasamuccayavṛtti* ad *Pramāṇasamuccaya* 1.8cd.\(^{51}\) Here Dignāga presents the view that sense-perception arises from an external object bearing that object’s form (ākāra) as a basically correct view of the perceptual process that is contrasted with the false conception that perception performs the activity (vyāpāra) of perceiving. Although Dignāga invests the idea of an object-ākāra with explanatory functions that are not found in the Abhidharma-kośabhāṣya,\(^{52}\) both Vasubandhu and Dignāga make use of ākāra-possession in strictly causal accounts that rule out any activity. In the Sāṅkhya views reflected in PSṬ 1, on the other hand, the senses transform into the form of the object, and this is precisely presented as an explication of their activity of apprehending.

\(^{50}\) AKBh 473,23-474,9, discussed in detail in Kellner 2014.

\(^{51}\) Kellner 2014.

\(^{52}\) Cf. again Kellner 2014.
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TJ *Tarkajvālā* (Bhāviveka). The text for the cited passages is edited in Saitō 2011 and He 2013.


PS(V) Pramāṇasamuccaya (PS) and -vṛtti (PSV) (Dignāga). Ernst Steinkellner: *Dignāga’s Pramāṇasamuccaya, Chapter 1. A hypothetical reconstruction with the help of the two Tibetan translations on the basis of the hitherto known Sanskrit fragments and the linguistic materials gained from Jinendrabuddhi’s Ţīkā*. Available online http://www.ikga.oead.ac.at/Mat/dignaga_PS_1.pdf, last accessed 21 July 2016.

MHK *Madhyamakahṛdayakārikā* (Bhāviveka). The text for the cited passages is edited in Saitō 2011 and He 2013.

YD *Yuktidīpikā* (anonymous). See Wezler/Motegi 1998.

ȘT *Ṣaṣṭitantra* (Vṛṣagaṇa/Vārṣaganya); fragments published in Steinkellner 1999b. The numbering of ŞT fragments follows Steinkellner 1999b.

ȘTV ă *Ṣaṣṭitantravṛtti a* (anonymous). Lost commentary on ŞT (cf. Steinkellner 1999b).

ȘTV ă *Ṣaṣṭitantravṛtti b* (anonymous). Lost commentary on ŞT (cf. Steinkellner 1999b).

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Dignāga and the Șașțitantra

Philological observations on a text criticized in the Pramāṇasamuccaya

Horst Lasic, Vienna

One of the more noticeable characteristics of Dignāga's Pramāṇasamuccaya is the blatant and rather outspoken way in which it deals with rival philosophical positions. As many titles of Dignāga's lost works indicate, this attitude might well have been a salient feature of the greater part of his philosophical work. And judging merely from the amount of space Dignāga devotes to refuting Sāṅkhya tenets in comparison to those of other schools, he may well have considered the followers of this school his most significant opponents in the area of epistemology, or at least those most worthy of a lengthy rebuff. In any case, the fact that Dignāga deals extensively with Sāṅkhya tenets makes the Pramāṇasamuccaya a promising starting point for investigations into the nature of the so-called classical Sāṅkhya.

In 1958, Frauwallner published a more than fifty-page study on the epistemology of the classical Sāṅkhya system. In the latter part of this study he presents a reconstructed piece of text as being part of Vṛṣagaṇa's Șașțitantra, the reconstruction consisting of passages

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1 I thank Dr. Luo Hong for valuable comments on an earlier version of this paper. I would also like to thank Katharine Apostle, Cynthia Peck-Kubaczek, and Sophie Francis Kidd, who improved the English of this paper at several states of its development.


3 Frauwallner 1958.

4 I am citing the name here as it is used by Frauwallner without intending to imply that this is the actual name of the author.
in Tibetan and Sanskrit.\(^5\) In the preceding part of the study, Frauwallner explains in detail how he assembled this text from the available materials. He started from a number of sentences\(^6\) that are quoted – and in one case alluded to – by Dignāga in the Sāṅkhya section of the Pramāṇasamuccaya’s second chapter. He found corresponding sentences embedded in a longer connected passage of text in Jinendrabuddhi’s commentary. From the fact that in the commentary these sentences occur exactly in the same sequence as in the Pramāṇasamuccaya, Frauwallner concluded that Dignāga composed his polemic against the Sāṅkhya in response to a particular text that he had in front of him, and that Jinendrabuddhi provides us with a longer piece of the same text. In the Pramāṇasamuccaya’s third chapter, Frauwallner discovered a passage that he found continued the Sāṅkhya discussion at exactly the point at which Dignāga left off in the second chapter. In this way, Frauwallner was able to identify a continuous Sāṅkhya portion of text dealing with inference. Following similar lines of argumentation and including further material discovered in Siṃhasūri’s commentary on the Dwādaśāranayacakra, Frauwallner reconstructed in spectacular fashion what he presents as a part of the Śaṣṭītantra.

Since then, this text has been used by scholars as a frame of reference to evaluate and allocate Sāṅkhya passages found mainly in the Pramāṇasamuccaya and the Pramāṇasamuccayaṭīkā.\(^7\) At the time of his work, Frauwallner had access to the Pramāṇasamuccaya and Jinendrabuddhi’s commentary only in their Tibetan translations. However, a Sanskrit manuscript of Jinendrabuddhi’s commentary has become available since his day, and thus rereading Frauwallner’s article seemed to me to be an instructional exercise and one that I personally felt had immense value. This is because I have been trying to reconstruct the Sanskrit text of chapter two

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\(^7\) Steinkellner 1999 and 2005, PSṬ 1.
of the *Pramāṇasamuccaya* and needed a frame of reference for the Sāṅkhya materials occurring there. The only candidate I was able to think of is the text constructed by Frauwallner.

Nonetheless, caution is called for. To a large extent, Frauwallner put together this part of the *Ṣaṭṭitantra* by relying mainly on his interpretation of the *Pramāṇasamuccaya* and Jinendrabuddhi’s commentary. If we take this piece of text as our frame of reference to evaluate corresponding passages in the *Pramāṇasamuccaya* and the *Pramāṇasamuccayaṭīkā*, it is clear that we are moving in a circle. As long as Frauwallner’s assessments are correct, there is no danger in doing so. But if he was mistaken, the case is, of course, different. Reinforcing doubtful or even incorrect assessments of particular passages can easily lead to assigning an incorrect value to related passages and obscuring possible hints of different layers of arguments and texts.

The epistemological section of the *Ṣaṭṭitantra* – as established by Frauwallner – has the following layout. (1) It starts with a general presentation of inference. This presentation includes a definition of inference, the depiction of the seven kinds of connections that can be used for inference, an extended version of the definition of inference, followed by an account of how an inference arises, and a description of how to cognize a logical mark with the necessary distinctness and accuracy. Next come the presentations (2) of perception and (3) of verbal testimony. The text then returns to the topic of inference by (4) discussing its sub-species up to direct and indirect proof. In connection with the elaboration on the verbal formulation of direct and indirect proof, five direct and indirect proofs regarding the existence of primordial matter are presented. Then the same scheme is applied for the remaining nine of the so-called ten main points.

With respect to the Sāṅkhya section in the second chapter of the *Pramāṇasamuccaya*, points one and four are of greater relevance. For technical reasons, I will mainly restrict the discussion here to point one.
In order to facilitate the discussion, I have provided you with the text of the section in question in appendix A. In preparing it, I have tried to follow Frauwallner’s proposal exactly, replacing however Tibetan text with the now available Sanskrit passages. In the few cases where the Sanskrit is not available, I have inserted retranslations. For ease of identification, these are italicized.

In appendix B you will see my attempted reconstruction of the beginning part of the Sāṅkhya section of Pramāṇasamuccaya chapter two.

Let us begin with the Śaṣṭitantra. The Sanskrit wording of the definition, namely “sambandhād ekasmāt pratyakṣāc cheṣasiddhir anumāṇam,” was already given by Frauwallner. If one were investigating the textual tradition of the Śaṣṭitantra, the quotation of the same passage in the Yuktidīpika, which lacks “pratyakṣāt,”\(^8\) would have to be taken into account, as well as Siṃhasūri’s consideration of the variant reading “sambaddhād” for “sambandhād.”\(^9\) For present purposes, whereby I am concentrating on the version of the text that Dignāga and Jindendrabuddhi might have used, the text as given here seems acceptable.

The next passage is a little trickier. Here Frauwallner presents a passage he extracted from Jinendrabuddhi’s commentary. The commentary reads:

\[
\text{'brel pa rnam pa bdun no źes pa | don rnam\ kyi 'brel pa ni rnam pa bdun ñid de | nor dañ bdag po’i dnos pos dañ || źes pa la sogs pa bšad 'grel du bšad pa’i phyir ro || PST, 117b6-7}
\]

Frauwallner explains that at this point Jinendrabuddhi quotes the beginning of a rather long sentence in order to justify Dignāga having said “’brel pa rnam pa bdun no (saptavidhah sambandhah, cf. PST 2 94,486a1),” notwithstanding the fact that this passage, according to Frauwallner’s assessment, is not taken from the Śaṣṭitantra. In line

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with this explanation, we might understand the present passage as follows:

[Dignāga said:] “The connection is of seven kinds.” [He is justified in saying this] because in the Bhāṣya the following is explained: “The connection of objects is exactly of seven kinds on account of the relation of property and property-owner or” and so forth.

Frauwallner identifies this explanatory passage with a passage quoted by Śiṃhasūri. In Jambūvijaya's edition this passage reads as follows:

\[
\text{sambaddhānāṃ bhāvānāṃ svāsvāmibhāvena vetyādinā sapta-}
\text{vidhena ... DNCV 240,12}
\]

Evidently under the impression that both texts were corrupt, Frauwallner emends both passages based on each other. At the beginning of what he considered to be the quoted passage in Jinendrabuddhi's commentary he inserts “'brel ba rnams kyi,” and in the passage quoted by Śiṃhasūri he inserts “sambandhaḥ saptavidha eva.” As a result we have an almost perfect correspondence between “sambaddhānāṃ bhāvānāṃ <sambandhaḥ saptavidha eva> svāsvāmibhāvena vā” and “<'brel pa rnams kyi> don rnams kyi 'brel pa ni rnam pa bdun ŋiid de | nor daṅ bdag po’i dños pos dan.”

Here I should mention that in the Sāṅkhya section Jinendrabuddhi refers several times to certain passages by using expressions such as sūtra, śāstra, or bhāṣya. Frauwallner argues that they actually all refer to the Šaṣṭitantra, the present case included. However, if, accordingly, the Šaṣṭitantra read something like “sambhandhaḥ saptavidha eva,” it is difficult to believe that Jinendrabuddhi felt the

12 Cf. Frauwallner 1958: 118. For practical reasons, I follow Frauwallner in treating the Šaṣṭitantra as a unitary text consisting of sūtra and bhāṣya passages. However, I do not intend to exclude the possibility that we might actually be dealing with a composite text that has two layers which might even have been composed by different authors.
need to justify Dignāga’s expression “saptavidhah sambandhah.” Nonetheless, if I understand Frauwallner correctly, it is exactly on account of this supposed need for justification that he considered Dignāga’s “saptavidhah sambandhah” as not being a quotation from the Ṣaṣṭitantra. And Frauwallner’s opinion that Jinendrabuddhi did not use any Sāṅkhya commentaries when explaining the Ṣaṣṭitantra passage under discussion might have been based on the same consideration. In any case, he does not give any other reasons to substantiate his claim.

If we now look at the Sanskrit version of the passage from Jinendrabuddhi under consideration, we see that it differs in an important point from what Frauwallner supposed:

\[\text{saptavidhah iti / saptavidhatvaṃ sambaddhānām arthānāṃ svasvāmibhāvena vetyādibhāṣyavacanāt PSṬ 2 94.4-5 (sambaddhānām em. : sambandhānām)}\]

We see that “rnāṃ pa bdun ŋid” translates “saptavidhatvam.” Thus, this passage does not support the insertion of “sambandhah saptavidhah eva.” Presumably, the text identified as the saying of a bhāṣya consists only in the phrase “sambaddhānām arthānāṃ svasvāmibhāvena vā,” and “saptavidhatvaṃ” is part of the framing statement. One could then understand:

[Dignāga said:] “The connection is of seven kinds.” The ‘being of seven kinds’ [can be understood] from the Bhāṣya’s utterance [which says] “Since the connected objects have the relation of property and property-owner or” and so forth.

Unfortunately, the expression “saptavidhatvam” (“being of seven kinds”) possesses a certain ambiguity. Is Jinendrabuddhi simply saying that one can understand from the bhāṣya that the relation has seven kinds, or that one can understand what these seven kinds are?

Accepting the second interpretation – whereby Jinendrabuddhi is understood as saying that this expression refers to the details of

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13 Frauwallner 1958: 121
14 The Tibetan translation, however, presupposes a different interpretation.
the seven kinds of connections – frees us from thinking that Jīnendrabuddhi is justifying Dignāga's having inserted something into the text. We may well assume that Dignāga did quote the expression “saptavidhāḥ sambandhaḥ” from the Šaṣṭitantra, but skipped the long enumeration and illustration of the seven kinds of connections, which may have followed immediately. Jīnendrabuddhi then refers his reader for more information to the passage skipped by Dignāga. If we accept this, we have removed the strongest argument against assuming that Jīnendrabuddhi inserted an excerpt from a commentary on the Šaṣṭitantra right at the beginning of the Sāṅkhya section. If we understand the expression “saptavidhāḥ sambandhaḥ” as being part of the Šaṣṭitantra, it can of course occur as pratīka in a commentary on it. The very next sentence in the Pramāṇasamuccayaṭīkā also supports this explanation:

\[
\text{sambaddhānām arthānām iti ca nirdeśāt sūtre karmasādhanaḥ} \\
\text{sambandhasabdo jñeyaḥ} \quad \text{PST 2 94.5-6 (sambaddhānām em. : sambandhānām)}
\]

As far as I can see, neither Dignāga nor Jīnendrabuddhi exploited this analysis of the word “sambandha” in their arguments against the Sāṅkhya position at this point in the discussion. Since I therefore see no special reason for Jīnendrabuddhi to introduce this analysis here, it seems quite reasonable to assume that he copied it, together with the preceding and following explanations, from a commentary on the Šaṣṭitantra.

If, however, we opt for the other interpretation, namely that the expression “saptavidhāḥ sambandhaḥ” is not from the Šaṣṭitantra, we have to assume that Jīnendrabuddhi is speaking at this point with his own voice, or – if we nonetheless believe that he was following a commentary on the Šaṣṭitantra – that he made substantial changes in order to adjust it to the wording of the Pramāṇasamuccaya. As a further consequence of this interpretation, we would have to explain how the passage being quoted from the so-called Bhāṣya is syntactically connected with its environment.
Taking a hint from the *Nyāyānusārini*, it is possible to understand that the group of seven expressions in the instrumental case qualifies the term *pratyakṣa* in the expression “*kaścid arthaḥ kasyacid indriyasya pratyakṣo bhavati*” (appendix A, passage no. 4). My admittedly clumsy rendering is as follows: “A certain object becomes perceptible to a certain sense faculty in terms of the related objects being property and property-owner, or in terms of being basic matter and transformation” and so on. The same grammatical construction appears again at a later point in the *Nyāyānusārini*:

\[\text{svasvāmi bhāvena vā prakṛtivikārabhāvena vā kāryakāraṇabhāvena vā nimmittanaimittikabhāvena vā mātrāmātrikabhāvena vā [sahacarībhāvena vā] vā dyaghātabhāvena vā kaścid arthaḥ kasyacid indriyasya pratyakṣo bhavatī]

If we assume for the *Ṣaṣṭitantra* a sentence that has been syntactically constructed as suggested by the two passages I have just referred to, passage no. 3 now no longer fits, and we would have to shift its position, or remove it entirely.

Let us now turn to Dignāga’s text. If we accept Frauwallner’s reconstruction of this section of the *Ṣaṣṭitantra*, we have also to assume that at the beginning of the Sāṅkhya section Dignāga is presenting a part of the *Ṣaṣṭitantra* with some modifications; more precisely that he has copied passage no. 1, which is the definition *sūtra*, condensed passage no. 2 to a minimal version, copied passage no. 3, which constitutes an extended and modified version of the definition, skipped passages nos. 4, 5, and 6, and copied again passage no. 7.

Now, I would like to draw your attention to *liṅgajñānaṃ tu … sarvam* of appendix B, passage no. 2. This portion of the text corresponds to passage no. 7 of the reconstructed *Ṣaṣṭitantra*. According to Frauwallner’s understanding, this passage means:

Sometimes the cognition of the logical mark is not ascertained or does not correspond to the object. For this reason, all later

\[\text{sambaddhānāṃ bhāvānāṃ svasvāmi bhāvena vetyādinā saptavidhena kaścid arthaḥ kasyacid indriyasya pratyakṣo bhavati DNCV 240,12}\]
effort is aimed at ascertaining it [i.e., the logical mark, HL] in its particularity. In fact, an object that is perceptible in a general way, but is not grasped in an ascertaining way, is cognized in its particularity on account of seeing its particularity.\textsuperscript{16} If, however, we follow Jinendrabuddhi’s explanation, we arrive at a completely different understanding of this passage. This paragraph is not discussing a cognizer’s epistemic endeavour to improve his insufficient perception of a logical mark. It is explaining that the author of the Ṣaṣṭitantra has written a certain paragraph in order to specify the expression “ekasmāt pratyakṣāt” in the definition of inference. Since perceptions are sometimes undetermined or even wrong, one must specify the perception involved in the production of inference in a way that excludes such unsuitable cases of perception. Accordingly, we can understand the passage under discussion as follows:

However, since [according to the Sāṅkhya understanding of perception] the cognition of a logical mark is sometimes not ascertained or does not correspond to the object, [the author] writes, in order to specify [the perception intended in the definition sūtra], the whole [section] below which goes: “One cognizes an object that one has perceived in a general way and also one that [one has perceived] without determination [later] in its particularity on account of seeing its particularity.”

Jinendrabuddhi points out that the expression “sarvam” (“whole”) indicates the remaining passage, which he then quotes.\textsuperscript{17} This passage can be found in appendix A as passage no. 8.

If we accept the proposed understanding of passage no. 7, Frauwallner’s assumption that Dignāga took this whole passage from the

\textsuperscript{16} “Manchmal ist die Erkenntnis des Merkmals nicht bestimmt oder entspricht nicht dem Gegenstand. Daher ist alle spätere Bemühung darauf gerichtet, es in seiner Besonderheit zu bestimmen. Ein Gegenstand, welcher dem Gemeinsamen nach sichtbar aber nicht bestimmt erfaßt ist, wird nämlich durch das Sehen einer Besonderheit in seiner Besonderheit erkannt.” (Frauwallner 1958: 127)

\textsuperscript{17} PST 2 96,12-97,2
Ṣaṣṭitantra seems less plausible. That the mediating voice, which explains the relevance of the quoted passage for the definition of inference, is the voice of the author of the Ṣaṣṭitantra himself seems rather unlikely. In order to maintain this assumption, we would have to believe that the author of the Ṣaṣṭitantra himself was aware of a flaw in his definition of inference and tried to fix it by referring to a passage that he was going to provide at a later point, rather than by improving the definition itself. Even if we allow that the author of the Ṣaṣṭitantra might have had his reasons for stating the definition as he did, knowing that this definition is not sufficient in itself, and that he choose to make up for any insufficiently determined points by subsequently adding clarifications, we are confronted with an odd situation. The author of the Ṣaṣṭitantra would then be presenting his definition of inference in passage no. 1, specifying in passage no. 2 the otherwise too broad meaning of the expression “pratyakṣāt” in the definition, be presenting a revised definition in passage no. 3, giving a description of the circumstances of the production of inferential knowledge in passages nos. 4 and 5, followed by an example in passage no. 6. Then he would be starting again, in passage no. 7, to make some necessary clarifications of one part of the definition. This, at least to my mind, seems rather implausible.

If, further, the quoted part of passage no. 7 (sāmānyataḥ khalv api ... pratipadyate) forms a single unit with passage no. 8, as indicated by Jinendrabuddhi, then this invites further considerations. Passage no. 8 mentions a perceived object that one is unsure whether it is a cow or a horse. This, however, is rather an unexpected example for an insufficiently determined logical mark. A case such as something perceived that one is unsure whether it is smoke or dust would seem more appropriate. The uncertainty of whether something is a cow or a horse, however, seems a perfect example of a perception

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18 One could, for instance, assume that this definition was already in circulation before the composition of the Ṣaṣṭitantra and that the author felt a commitment towards it.

19 Cf. note 17.

20 PST 2 96,5.
that is not sufficiently determined in general. I would therefore like to suggest that the entire section, consisting of the quotes in passages no. 7 and no. 8, originally belonged to the pratyakṣa section and was only secondarily brought into connection with the definition of inference.

A first guess as to who made this connection might be Dignāga. Dignāga’s first attack on the Sāṅkhya definition of inference (appendix B, from passage no. 3 to the end) concerns precisely that utterance embedded in passage no. 7. One could imagine that Dignāga was of the opinion – or pretended to be of the opinion – that in the present context, one must refer to the concerned utterance in order to save one part of the Sāṅkhya definition of being underdetermined, and this reference enabled his first attack. Dignāga’s main argument at this point is that perception, according to a teaching of the Sāṅkhya and even by the Ṣaṣṭitantra’s own definition, is incapable of having a generality or a particularity for its object, and therefore, if one must cognize a logical mark in the manner delineated in passage no. 7, it is unacceptable to refer to this kind of cognition by the phrase “ekasmāt pratyakṣat.”

Further on, in passage no. 5 of appendix B, we see an attempt to counter Dignāga’s argument. According to this counter-argument, the word “pratyakṣa” in the definition of inference actually refers to the result of a perception, namely the function of the mind (manovṛtti). Since this function of the mind, which is called “pratyakṣa” in the definition, is capable of having both generalities and particularities for its object, Dignāga’s criticism is not justified.

If we assume that this counter-argument was not invented by Dignāga as a hypothetical possibility, but was actually put forward by a Sāṅkhya proponent, we must also assume that the argument Dignāga made use of was already known to that Sāṅkhya proponent.

One possible scenario might be as follows: somebody in the exegetical tradition of the Ṣaṣṭitantra tried to make up for the already

21 Cf. PS 2.36c, SK 28ab (YD 201,11, 213,15) and YD 217,30.
22 Cf. YD 202,2–8.
mentioned lack of determination in the definition of inference by incorporating into his explanation a passage from the pratyakṣa section describing how an object that was initially perceived in an incorrect or undetermined form can later be perceived in a sufficiently determined form. Then, perhaps in order to counter external criticism, presumably another commentator explained the term “pratyakṣa” in the definition as referring to manovṛtti.

This would mean that in Dignāga’s opening of the Sāṅkhya section, we can distinguish at least two historical layers.

I would now like to draw your attention to passage no. 3 of appendix A. For the most part it looks like a normal commentarial rendering of the definition. Its decomposition of compounds and explanatory insertions do not present anything unexpected, with the exception, however, of one addition. Whereas the basic definition states that inference is the establishment of the rest, passage no. 3 states that inference is the cause of the establishment of the rest. It seems to me at least doubtful that the author of the basic definition would offer this addition without any other mention of a discussion of pramāṇa and pramāṇaphala. In the DNCV, there is a similar explanatory rendering of the basic definition of inference, here however without the addition of the word “cause” (hetu). I cannot think of any convincing reasons why Simhāsūri would have dropped the expression “hetu” if he had read it in the ŚaṣṭiTantra, nor can I think of a reason for Dignāga to insert it, if he had copied the explanatory rendering of the definition from the ŚaṣṭiTantra and the expression “hetu” were not there. One might try to understand this situation as indicating that Dignāga and Simhāsūri did not copy the definition from the ŚaṣṭiTantra itself, but from a pool of existing explanations of the definition. At this point, I would like to remind you that when reflecting on how to syntactically connect passage no. 2 (of appendix A) with its environment, one line of argumentation suggested removing passage no. 3.

I have to admit that several of the problems I have addressed here are far from being solved. Nevertheless, in conclusion I would like to state my impression that the text presented by Frauwallner as part of the ŚaṣṭiTantra

23 tasmād idānīm indriyapratyakṣaḥ cheṣasya apratyakṣasyārthasya yā sid-
dhir anumānaṃ tat DNCV 240,13.
is – at least with regard to the passage I have dealt with here – actually a compilation of two or even more texts.\textsuperscript{24}

### Abbreviations and bibliography

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Source</th>
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</thead>
<tbody>
<tr>
<td>K</td>
<td>Tibetan translation of Pramāṇasamuccaya(vṛtti) by Kanakavarman and Dad pa'i shes rab</td>
</tr>
<tr>
<td>PS(V)</td>
<td>Dignāga's Pramāṇasamuccaya(vṛtti)</td>
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</tbody>
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\textsuperscript{24} To my mind we should apply the following changes to the text presented in appendix A in order to get closer to what the Saṣṭitantra (cf. footnote 12) might have looked like: Insert \textit{tatra saptavidhah sambandhah} at the beginning of passage no. 2. Remove “<sambandhah saptavidha eva>.” Remove passage no. 3. Remove \textit{lingajñānaṃ … ārabhate} and “iti sarvam” of passage no. 7. Shift \textit{sāmānyataḥ … pratipadyata}” from passage no. 7 and the whole passage no. 8 to the pratyakṣa chapter.

Sāṅkhya-kārikā, cf. YD

Ṣaṣṭitantra

Steinkellner 1999


Steinkellner 2005

Ernst Steinkellner: Dignāga’s Pramāṇasamuccaya, Chapter 1. A hypothetical reconstruction of the Sanskrit text with the help of the two Tibetan translations on the basis of the hitherto known Sanskrit fragments and the linguistic materials gained from Jinendra buddhi’s Tīkā. 2005. http://ikga.oeaw.ac.at/Mat/dignaga_PS_1.pdf

Tibetan translation of Pramāṇasamuccaya(vṛtti) by Vasudhararaksita and Seṅge rgyal mtshan

Yuktidīpikā, the most significant commentary on the Sāṃkhyakārikā. Critically edited by Albrecht Wezler and Shujun Motegi, Vol. 1, Stuttgart 1998.
Appendix A: Reconstructed section of the Śaṣṭitantra, following Frauwallner 1958

(This compilation attempts to represent Frauwallner’s conception of the beginning of the Śaṣṭitantra’s chapter on inference. It is not the result of the discussion in this article, but was conceived as its starting point.)

\[ \text{avistareṇānumānaṃ vidyeta.} \]

(Passage 1:)

\[ \text{a b kim idam anumānaṃ nāma.} \]

(Passage 2:)

\[ \text{svasvāmibhāvena vā, rājabhṛtyavat pradhānapuruṣa-} \]

\[ \text{vac ca, prakṛtivikārabhāvena vā, dadhikṣiravat pradhānamahadā-} \]

\[ \text{divac ca, kāryakāranabhāvena vā, kathāṅgavat mārthān-} \]

\[ \text{tivac ca, mātrāmātrikabhāvena vā, sākhādvṛkṣavac ca, bādhya-} \]

\[ \text{bādhakabhāvena vā, viśeṣadarśanād viśeṣa pratipadyate.} \]

(Passage 3:)

\[ \text{teṣu yathāsambhavām sambandhād ekasmāt pratyak-} \]

\[ \text{śe ṣe ṣe ṣe ṣa pratipadyate, anumānam.} \]

(Passage 4:)

\[ \text{kaścid arthaḥ kasyacid indriyasya pratyakṣo bhavati.} \]

(Passage 5:)

\[ \text{tasmād idānīm indriyapratyakṣaḥ arthaḥ purastāt sam-} \]

\[ \text{ũhe kṛtasambhandhād buddhir aviśiṣṭasyārthasya śiṣṭitvāṃ pratipadyate.} \]

(Passage 6:)

\[ \text{tad yathā puro dhūmāgnyoḥ sambandhaṃ dṛṣṭvā dhū-} \]

\[ \text{ma dar śanād agner api sattvaṃ pratipadyate.} \]

(Passage 7:)

\[ \text{vviṅgajñānaṃ tu kiñcid aniścitaṃ api syād ayathār-} \]

\[ \text{thām ca iti viśeṣa pratipadyate} \]

\[ \text{tiśeṣa pratipadyate – gaur aśva iti ca.} \]

\[ \text{E} \]

\[ \text{Ci PST 2 94,1} \]

\[ \text{Ci PST 2 94,2} \]

\[ \text{Ci NV 53,6, DNCV 240,11, 685,18, 688,14-15, Cie YD 51,2} \]

\[ \text{Ci PST 2 94,1-2, 2 95,8, cf. DNCV 701,9} \]

\[ \text{Ci PST 2 96,7 (cor)} \]

\[ \text{Ci PST 2 96,3} \]

\[ \text{Ci DNV 240,12, PST 2 94,4-5} \]

\[ \text{Ci PST 2 94,7} \]

\[ \text{Ci PST 2 94,10-11} \]

\[ \text{Ci PST 2 95,1} \]

\[ \text{i Ci PST 2 95,1-2} \]

\[ \text{m Ci} \]
1 For a variant sambaddhād, see DNCV 240,10-11, 685,18-19 2 arthānāṃ PST: bhāvānāṃ DNCV
Appendix B: Reconstructed section of the Pramāṇasamuccaya (vṛtti), Chapter 2

a1sāṅkhyaṇām api—(Passage 1:) bc sambandhād dekasmāt c pratyakṣāc d cheṣasiddhir anumānam iti.1

2tatra 1 saptavidhah sambandhah. f

(Passage 2:) gh3 tena3 yathāsambahavam sambandhāh ekasmāt ‘pratyakṣāc cheṣasya japratyakṣasya arthasya4 sambandhino1 yaḥ siddhihetuh, anumānam tat.8 klīṅgajñānam tu kiñcid aniścitam api syād1 m at thām ca m iti3 višeṣaṇārtham uttaram ārabhate n— opṣāmānya-tah khalv api5 pratyakṣam cānnavadhāritam ca qp artham višeṣadar- 2 sa višeṣaṇa pratipadyata ro iti 1 sarvam. k

(Passage 3:) ēvaṇu ceṣyamāṇe u— ekasmāt pratyakṣād ity ayuktam. o ekasmāt. 6

(wsvārthaḥlocanamātratvāt (2.36c)

pratyakṣasya, w (Passage 4:) 2na hi śrotradivṛttār gavādīnām y sāmānyāṃ viśeṣo vā viṣayaḥ. y atha veṣyate, tena na sarvā śrotradivṛtthiṃ pratyakṣam, 2 āyathārthatvād iti 3 saiva viśeṣaṇa vaktavyā, 4 c yathā- nyatrac— avyabhicāri ityādi. (Passage 5:)

atha7atra7 pratyakṣaphalam pratyakṣam pratyakṣaphalam manovṛttiḥ pratyakṣam ucyate. tadviṣayasyāpi pratyakṣatvād adosa iti cet, (Passage 6:)

acaktır 1 evam sati manovṛttri api tadviṣayam eva pratyakṣam ucyeta. 1na hy anyaviṣayasya pramāna- syānyatra phalam iti 8 krag uktaṃ. k 1 na cānyasya viṣayasya pratyakṣaphadeśo yukta 9iti. 9

a1 Ci PST 2 94,1 • b Ce ST (Ci NV 53,6, YD 5,12 [om. pratyakṣāc]), DNCV 240,11 [sambaddhād], 685,18, 688,14-15) • c Ci PST 2 94,2-3 • d Ci PST 2 96,7 (cor.) • e Ci PST 2 96,3 • f Ce ST (Ci NV 53,15, PST 2 94,4) • g Ce commentary on ST • h Ci PST 2 95,8 • i cf. DNCV 240,13 • j Ci PST 2 96,1-2 • k Ce commentary on ST • l Ci PST 2 96,4 • m Ci PST 2 96,6 • n Ci PST 2 96,6-7 • o Ce ST (Ci PST 2 104,11-12) • p Ci PST 2 97,12, cf. PST 2 96,6-9 • q Ce PST 2 96,8, 9 • r Ci PST 2 96,9-11, 12 • s Ci PST 2 97,2 • t Ce PST 2 96,9-10 • u Ci PST 2 96,12, • v Ci PST 2 974, 98,11 • w Ce ST, cf. above, d • x cf. PST 2 98,3 • y Ci PST 2 976-7 • z Ci PST 2 9710 • a Ce e ST (cf. Steinkellner 1999, Fragment ST 1), cf. PST 2 9713 • b Ci PST 2 9711 • c Ce PST 2 9712-13 • d Ci PST 2 9713 • e Ce NS 1,4 • f Ci PST 2 98,11 • g Ce ST, cf. above, d • h cf. PST 2 98,13 • i Ci PST 2 98,13 • j cf.
PSṬ 2 98,12 • \(^1\) Ce PSV on 1.19d (cf. PSṬ 1 113,10-12) • \(^k\) cf. PSṬ 2 98,14-15 • \(^L\) Ci PST 2 98,15-16, PSṬ 2 99d

\(^1\) grañs can pa rnams ni re šig ... řes zer ro V, grañs can pa rnams ni ... řes zer ro K • \(^2\) de la V : de ltar K • \(^3\) tena PSṬ : de rnams nas V, de dag la K • \(^4\) n. e. K • \(^5\) n. e. T • \(^6\) or kutah or katham • \(^7\) n. e. V • \(^8\) or ity uktam • \(^9\) The assumption of “iti” at this point is based upon the facts that K subordinates “na cānyasya ... yuktaḥ” to “prāg uktam,” and in V “de nas” precedes the following “idam ca vaktavyam.”
The Dharmadhātustava found in TAR

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1. General remarks

Although the Dharmadhātustava (DDhS) has been ascribed to Nāgārjuna,¹ this attribution has been questioned by Tsukinowa (1934) and Seyfort Ruegg (1971: 453–54) and rejected by Lindtner (1982: 10).² Judging by its content, which shows significant influence from the tathāgatagarbha tradition, the author of the DDhS cannot be the same as that of the Madhyamakakārikā. Another possible indication for the non-authenticity of this work is the fact that we do not find any Indian commentaries on it.³ Nevertheless, great significance has been attached to the DDhS in the Indo-Tibetan Tantric tradition. Bhāviveka,⁴ Nāropā,⁵ Ratnākara-

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¹ It has been brought to our attention that Lobsang Dorjee (Sarnath) and Drasko Mitrikeski (Sydney) are also working on the Sanskrit text of the Dharmadhātustava.

² In addition to Seyfort Ruegg 1971, other works investigating the DDhS include: Tsukinowa 1933, 1934, Hayashima 1987, Brunnhölzl 2007 and Mochizuki 2008. However, since the Sanskrit text was regarded as lost, it has not been taken into account in any of the studies published to date.


⁴ A quotation is found in the Madhyamakaratnapradīpa; cf. Brunnhölzl 2007: 130. According to Seyfort Ruegg 1990 (59-71) and Krasser 2011 (231, n. 100), the author of this work is the second Bhāviveka, who lived after the sixth-century author of the Madhyamakahṛdayakārikā and the Prajñāpradīpamūlamadhyamakavṛtti. See the discussion on the authorship of the Madhyamakaratnapradīpa in Eckel 2008 (23-27).

⁵ In his Sekoddeśaṭīkā (Paramārthasaṃgraha, SUT), six stanzas (18–23) of the DDhS are cited, which provide the only other Sanskrit evidence for the

śānti, Dharmendra, Atiśa, etc., as well as a large number of Tibetan authors cite stanzas from the DDhS and clearly ascribe authority to it. Upon its introduction into Tibet, numerous commentaries were written on it by the local Tibetan masters, most of whom were Sakyapa or non-Gelugpa.

2. Source materials

The source materials for this edition are a Sanskrit Ms found in Tibet, the Tibetan translation by Kṛṣṇa Paṇḍita and Nag tsho lo tsā ba Tshul khrims rgyal ba7 dated to the middle of the eleventh century, and three Chinese translations, the first undertaken by 不空金剛 (Amoghavajra) in about A.D. 765 (henceforth: Ch1),8 the second by 施護 (*Dānapāla or *Dānarakṣita) between A.D. 1015 and 1019 (henceforth: Ch2),9 and the third, the earliest translation but with a doubtful authority, by 室利末多 (*Śrīmadda) in A.D. 707.10

2.1. The Sanskrit manuscript

2.1.1. Description

The present work is based on two pages of black-and-white photocopies of a Ms whose original is kept in the Potala. They show, work; the other known quotations are in Tibetan. With the exception of one word in 18d and various scribal slips in the Sekoddheśaṭīkā Ms’s citations, the Sanskrit quotations match up almost perfectly with the corresponding verses of the DDhS. Cf. the edition of SUT in Carelli 1941: 66 and Sferra & Merzagora 2006: 188, and the quotation in Seyfort Ruegg 1971: 466, n. 82.

7 Cf. the colophon of T and Seyfort Ruegg 1971: 463 and n. 68.
9 He and two Indian monks headed a project to translate 大教王經 (*Sarvatathāgatatattvasaṃgrahasūtra), during the course of which this later Chinese version of the DDhS must have been made. Cf. Tsukinowa 1934: 419. It is worth remarking that all the translators of the three translations had a Tantric background.
10 Cf. § 2.3.
respectively, the *recto* and *verso* of eight folios as well as a numbering label. This label bears the following information in Chinese and Tibetan: “źwa lu, number 53, number of folios: 8.” This indicates that the Ms came from Žalu, TAR. From the label, these eight folios can be identified with a Ms listed in Luo Zhao’s catalogue, namely, the sixth text listed under the Ms “Potala, Tanjur, item no. 8.” Luo Zhao notes: “The Sūtras, *Pañcarakṣāhṛdayabījamantraḥ* (sic), etc., are in one bundle with a label, ‘Žalu, No. 53, eight folios’. Three folios deal with the *Pañcarakṣāhṛdayabījamantra*, measuring 30.5 by 4.3 cm, black ink, Dhārīkā script, 4-5 lines. The other five folios concern some kind of *stava*, without title, with its beginning and end, measuring 30.5 by 4.4 cm, black ink, Dhārīkā script, 5 lines.” The copy of this collective Ms is now kept in the CTRC’s library, Box Nr. 185, item 6.

In fact, it is nothing other than the DDhS that is found in the five folios of the unnamed *stava*, which are represented as the first five folios on each photocopy. Contrary to Luo Zhao’s assessment, the last folio of the work is missing. His comment, however, that the *Pañcarakṣāhṛdayabījamantra*, whose *rectos* and *versos* are also found on our copies, is contained in three folios, is correct, although he does not mention the additional material contained in them.

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12 It is possible that the seventh Ms listed under the same heading in Luo Zhao’s catalogue is the missing end of the DDhS, but in another form (different size, script, etc.). He states: “Some kind of *stava*, one folio, with a label ‘Žalu, No. 51, one folio’, palm leaf, measuring 26.1 by 4.6 cm, black ink, Gupta script, 6 lines.” If this folio indeed contains the end of the DDhS, it could be a remnant of an earlier copy, of which the preceding five-sixths of the text would have been replaced by the five folios listed as Žalu, No. 53.

13 In fact, in addition to the *Pañcarakṣāhṛdayabījamantra*, the three folios bear a colophon, other *mantras* and a series of verses used in everyday ritual. The preserved colophon indicates that these three folios were written during the joint reign of King Laksmiḵāmadeva and King Rudradeva over Nepal. According to Petech (1958: 35-39), this must have occurred between A.D. 1008 and 1018.
The five DDhS Ms folios are paginated with the numerals 1-5 in the left margins of the rectos. Each folio contains five lines, except for the left part of folio 4a, which has six lines. Each line contains from 51 to 57 akṣaras, with a few exceptions (50 akṣaras in 2b5, 58 in 4b4, 59 in 5a3, only 23 in 2a5, 20 in 4a6 and 37 in 5b5). Each folio has a string-hole in the left half, at about a third of the way into the folio. The hole is located in the third line in a vertical oblong space that interrupts the lines and is 3-4 akṣaras in width. The left edges of folios 3 and 4 have been damaged by insects or worms, but the text has not been overly affected. Judging from the photocopy, the quality of the original is only occasionally diminished by fading or blotting.

The Ms is written in old Nepālī script which, based on Bühler (1896: plate VI, column XV), Bendall (1992: plate IV, Add. 866, 1643 and 1684) and MacDonald (2005: ix-xxii), would appear to date to the eleventh century. It might be noted that certain akṣaras such as e, tha, dha, bha and gha, preserve their older forms (forms that started to disappear after the eleventh century), while others like kha, pha, la and śa, appear in more developed forms, i.e., those that would predominate in later centuries. Initial e (2a3) appears in its archaic closed form. For comparison with its developed form see MacDonald 2005; see e of Mss dated 857 (Add. 1049) and 1008 (Add. 866) as found in Bendall’s Table of Letters. tha (3a2) and dha (1a1), with respectively open tops, are almost the same except that tha has a middle horizontal line, and dha a pointed bottom. However, in rare cases tha (2a5) has a still more pointed bottom. bha (4b4) occurs in its older form, which lacks a curved stroke extending to the right beneath the left part of the akṣara, as seen in the developed form. gha (1a3) is in its older form; see the gha in Bühler’s plate VI, 18 and Bendall’s plate IV. kha (4b1) in our Ms represents a development of the older form. pha (1b4)

14 For the arguments for designating the script as Nepālī rather than Nevārī cf. Iain Sinclair’s explanation under: http://www.danielstender.com/granthinam/1373/#respond.

15 MacDonald 2005: xix ff. and n. 19.
is similar to the modern form. \(la\) (1a5) has a full right vertical stroke which it often lacks in other eleventh-century forms. \(^{16}\)\( śa\) (5b1) appears in a more developed form.\(^{17}\)

It should be noted that the other three folios which have been included with the Ms of the DDhS have been copied by a different scribe.\(^{18}\) However, the two Mss are almost in the same style, and can both be dated to the same period, namely the beginning of the eleventh century (see n. 12).\(^{19}\)

The orthography has the following characteristics: a) alternating use of \(s, ś, subnet3\), b) non-differentiation of \(v\) and \(b\), c) occasional alternation of \(kṣ\) and \(k\), and of \(ksy\) and \(ky\), d) reduction of the double consonant in \(ttva\) to \(t\), e) gemination of consonants after the semi-vowel \(r\), albeit not consistently, f) occasional alternation of \(n\) and \(ṇ\), \(t\) and \(th\) (3a3, \(prajānathah\) for \(prajānatah\)), g) lack of \(avagraha\), h) occasional alternation of \(ddh, dv\) and \(db\) (2b3, \(pratyātmayogītvād buddhāṇāṃ\) and 2b4, \(govīdvāṇāṃ\)).

Errors occur frequently due to the similarity of certain \(akṣaras\); for example, \(p\) and \(ś\) (1b3, \(ṣrabhāvyate\) for \(prabhāvyate\);\(^ {20}\) 2b1, \(strīṣumāntvām\) for \(strīpuṃstvāṃ\); 4a5, \(bodhiṣuṣṭir\) for \(bodhipuṣṭir\)); \(y\) and \(ś\) (5a2, \(durjaśānā\) for \(durjayānā\); 5a2, \(sudurjaśā\) for \(sudurjayā\)); and due to the random elision of \(anusvāra\), the overlooking of sev-

\(^{16}\) Cf. Bühler 1896: plate VI, 42.

\(^{17}\) According to Bendall (1992: xxv), this form is attested only in a Ms dated 1065. However, the DDhS Ms is probably earlier than this Ms; cf. n. 13.

\(^{18}\) Characteristics of this scribe that distinguish him from the one who copied the DDhS include a thicker end of the downward curve in \(ru, tha\) and \(dha\) sometimes written with closed tops (however less frequently than open tops), \(na\) and \(ra\) in a slightly more hooked style, etc.

\(^{19}\) On the basis of the paleographic analysis and the fact that the eight folios were bundled together, it cannot entirely be ruled out that the colophon (see n. 13) found on one of the three folios with the \(Pañcarakṣāhrdayaḥbījamantra\) was intended to belong to both the \(Pañcarakṣāhrdayaḥbījamantra\) and the DDhS.

\(^{20}\) Which is then corrected to \(prabhāsate\).
eral pādas (4b1, <69d-71a>\textsuperscript{21}), etc. The use of daṇḍa and double-daṇḍa is not always in accord with the metrical requirements. The places where insertions are to be made are marked in the text with upward- or downward-pointing kākapadas. The akṣaras to be inserted are found in the top or bottom margins of the Ms.

The language of the text is classical Sanskrit, with the exception of one single word, kaḍevare (3b4, <48a>) instead of kalevare,\textsuperscript{22} and one single form, jñānārcisaiḥ (5a1-2, <71c>) instead of jñānārcir-bhiḥ,\textsuperscript{23} which may be Middle Indic.\textsuperscript{24}

If we count the six pādas missing in the Ms (but found in all translations) from the end of f. 4a and the beginning of f. 4b, the Ms ends at the beginning of pāda 86c. As we know that T has a total of 101 verses and approximately eight stanzas occupy one side of the folios of our Sanskrit Ms, the last 15 verses and a possible colophon would have filled one more complete folio.

The metre of the text is anuṣṭubh with vipulās in 40c, 71c (nava-vipulā), 37c (bha-vipulā), 2a, 9c, 15a, 22c,\textsuperscript{25} 25c,\textsuperscript{26} 27a, 49a, 51a,\textsuperscript{27} 56c (ma-vipulā), 45c,\textsuperscript{28} 49c and 59a\textsuperscript{29} (ra-vipulā).\textsuperscript{30}

\textsuperscript{21} The stanza numbering of the Skt. text is given in angled brackets <>, that of T in square brackets [ ], of Ch1 in braces {} and of Ch2 in round brackets ( ).
\textsuperscript{22} Cf. BHSD: s.v. kaḍevara, CPD and EWAia: s.v. kaḷebara.
\textsuperscript{23} Cf. BHSG: § 16.36.
\textsuperscript{24} There is one other word, ārūpam (3a4, <40b>) instead of ārūpyam, which may be Buddhist Hybrid Sanskrit, cf. BHSD: s.v. ārūpa. Since ārūpya is an abstract form of arūpa, and the latter would cause the minimum change in the critical edition, here ārūpam in Ms. is emended into arūpam.
\textsuperscript{25} With an error in the 3\textsuperscript{rd} syllable.
\textsuperscript{26} With an error in the 4\textsuperscript{th} syllable.
\textsuperscript{27} With an error in the 3\textsuperscript{rd} syllable.
\textsuperscript{28} With an error in the 4\textsuperscript{th} syllable.
\textsuperscript{29} 49c, 59a both with nine syllables.
\textsuperscript{30} 64c, 79b has one extra syllable.
If some rhyming or near-rhyming was intended, it resulted in an awkward imitation of an *alamkāra*, i.e., *yamaka*, for example:

\[
\begin{align*}
\text{ya eva dhātuḥ samśāre} & \quad \text{śodhyamānaḥ sa eva tu} | \\
\text{śuddhaḥ sa eva nirvāṇe} & \quad \text{dharmanāyaḥ sa eva hi} \quad || \quad <2>
\end{align*}
\]

\[
\begin{align*}
\text{yathā hi kṣiraśaṃmśram} & \quad \text{sarpimāṇaṃ na dṛṣṭaye} | \\
\text{tathā hi klesaśaṃmśram} & \quad \text{dharmanāyaḥ na dṛṣṭaye} \quad || \quad <3>
\end{align*}
\]

\[
\begin{align*}
\text{yathā viśodhitāḥ kṣiraṃ ghrtaṇvyaṃ sunirmalauḥ} | \\
\text{tathā viśodhitāḥ klesaḥ dharmanāyaḥ sunirmalauḥ} \quad || \quad <4> \text{etc.}
\end{align*}
\]

2.1.2. Remarks on the text

As usual, there is more correspondence between the words, phrases and sentences of the Skt. and T than the Skt. and Ch. Nevertheless, there are quite a few cases in which one does find a correspondence between the Skt. and Ch that is not evident in T (normally in Ch1, see § 2.3). In some places there are words or phrases in Skt. which have no correspondence in the parallel texts, e.g., *cintayet* <61b> against *bsgrubs pa* [71b] and 可得 {60b}; *āśrayādhimuktānāṃ* <63c> against *theg mchog mos rnams la ’aṅ* [73c] and 勝解行 {62c}; *sarvadharmānāṃ* <78a> against *saṅs rgyas rnams kyi chos kyi* [88a] and 佛法 {77a}; *lakṣaṇā*<83b> against *ze’u ’bru can* [93b] and 臺 {82b}; *klesaś malinasattvānāṃ* <84c> against *ñon moṅs can gyi sams can gyis* [51c]31 and 煩惱攪擾心 {113c}; *ajñānadagdhānāṃ* <85c> against *mi šes pas bsgrigs pas* [52c] and 少福者 {114c}.32

Although within each stanza nearly every word has a parallel in T and Ch, the construction of the sentences in the translations sometimes takes on a new form, with, for example, shifts in case or number. This can be seen in the following examples:

\[
\text{ya eva dhātuḥ saṃsāre śodhyamānaḥ sa eva tu |}
\]

---

31 Strictly speaking.

32 In the last three examples listed here, the wording of each text is different.

33 This word is differently interpreted in either T or Ch 1.
śuddhaḥ sa eva nirvāṇe dharmakāyaḥ sa eva hi || <2>34

gañ ṣig ’khor ba’i rgyur gyur pa | de ŋid sbyaṅ ba byas pa las |
dag pa de ŋid mya ŋan ḍas | chos kyi sku yaṅ de ŋid do || [2]35

其性即生死 淨時亦復然
清净是涅槃 亦即是法身{2}36

and

buddho hi pariṇirvāti śucir nityaśubhālayaḥ |
kalpayanti dvayaṃ bālā advayaṃ yogināṃ padam || <55>37

gañ phyir saṅs rgyas mya ŋan ḍas | gtsaṅ ba rtag pa dge ba’i gzi |
gañ phyir gnis ni byis pas brtags | de yi gnis med mal ’byor gnas |
[65]38

是佛般涅槃 常恒淨無垢
愚夫二分別 無二瑜伽句{54}39

and

daśabhiś ca balair bālas tiṣṭhate bālacandravat |
kleśair malinasattvānāṃ na paśyati tathāgatam | <84>40

34 “That very element which is in samsāra, however, is being purified. Purified, it is in nirvāṇa, for it is nothing but the Dharmakāya.”

35 “When that which is the cause of samsāra has been purified, just that, pure, is nirvāṇa, and nothing but the Dharmakāya.” For dhātu in the meaning of hetu, cf. the passage from the Ratnagotravibhāgavyākhyā cited in Zimmermann 2002: 58ff.

36 “Its nature is samsāra, and when it is purified, it is also like that. When it is pure, it is nirvāṇa, and also the Dharmakāya indeed.” For dhātu explained as “nature”, cf. Schmithausen 1969: n. 116.

37 “For the Buddha enters pariṇirvāṇa, pure, with a fundamental basis that is permanent and good. The spiritually immature conceive duality. For yogins, there is [only] the non-dual abode.”

38 “Since the Buddha enters pariṇirvāṇa, [he] is pure, and [his] fundamental basis is permanent and good. Since the spiritually immature conceive duality, the yogin has his non-dual abode.”

39 “This pariṇirvāṇa of the Buddha is constantly pure and without stain. [For] the spiritually immature, [it is] the conceiving of duality, [but] the non-dual is the verse of the yogin.”

40 “On account of the ten powers the spiritually immature man stands like
If we compile an overview of the entire Skt. text, using T as a basis for its missing conclusion, the contents can be divided into several units. These are, briefly:

1) the relationship between gnosis (jñāna) and defilement (kleśa), <1–23>
2) emptiness, <24–37>
3) the true nature of the six senses and their objects, <38–45>
4) the need to relinquish the conception of
   a. self and <46-50>
   b. objects, <51-55> [61-65]
5) the path <56–63> [66-73]
6) a. introduction of the bhūmis of the bodhisattva, <64–67> [74–77]
   b. the ten bhūmis of the bodhisattva, <68-77> [78-87]
7) the Dharmakāya, <78–80> [88-90]
8) the Nirmāṇakāya for

the new moon. Because of the defilements of impure beings he does not see the tathāgata.”

41 “The spiritually immature are empowered by the ten powers, like the new moon. The being with defilements does not see the tathāgata.”

42 This pāda has no correspondence in the other texts. However it is clear that the object of this sentence, which is equivalent to the subject in Skt. and T, is plural as in T, as against the singular in Skt.

43 “One after the other, [he] appears before their eyes and tranquilly abides, like the moon reflecting on the water. [Since] defilements disturb the heart, [they] don’t see the tathāgata.”
This breakdown reveals the logical, thematic structure of the DDhS and its organic development (with the proviso that some verses may be insertions). The author commences by introducing the Dharmadhātu and elucidating how it is obscured by the defilements (kleśas); he then proceeds to explain selflessness (anātman) – of the Self, sense-objects, indeed of all things –, demonstrating that conceptuality obstructs and is not involved in awakening (bodhi). Subsequent to this, he expounds the components of the path to liberation, presents the bhūmis and finally describes Buddhahood and the Buddha.

It is interesting to note that in all versions the contents of the first half of the hymn, stanzas 1–50, apart from a few omissions, form a fixed and integral text. However, from stanza 51 onwards the order of the stanzas differs in Skt. and T, despite there being a word-for-word correspondence in the translations of the individual stanzas. Here, the order found in Ch1 and Ch2 is closer to the Skt., if one disregards a number of omissions. Stanzas <51–83> of the Skt. correspond to stanzas [61–93] of T. Stanzas <50–51> in the critical edition read as follows:

uktaṃ ca sūtravargeṣu viharaty ātmacintakaḥ |
prajñādīpavihāreṇa paramāṃśāntim āgataḥ || <50>
na bodher dūraṃ saṃjñī syān na sāsannaṃ ca saṃjñīnāḥ |
ṣaṃnāṃ hi viśayābhāso yathābhūtaṃ pariṃjñayā || <51>45

44 However, Atiśa’s Dharmadhātudarśanagīti quotes ca. 20 stanzas from the first 32 stanzas of the DDhS in a different order, which is difficult to explain. Cf. Seyfort Ruegg 1971: 471 and n. 119.
45 ‘And, it has been said in the group of sūtras: ‘He remains focused on the self. Through abiding in the lamp of wisdom, he has reached the supreme peace.’ One who is aware would not be far from [the state of] awakening;
The Dharmadhātustava found in TAR

These correspond to T [50 and 61], Ch1 {49–50}, Ch2 (49–50):

śes rab mar me la gnas nas | mchog tu zi bar gyur pa yis |
bdag la brtags pas gnas bya ze | mdo sde'i tshogs las gsun pa lags | [50]

byaṅ chub riṅ bar mi bsam ziṅ | ņe bar yaṅ ni bsam mi bya |
yul drug snaṅ ba med par ni | yaṅ dag ji bzin rig gyur pa'o | [61]

説於眾契經  住於自思惟
照以智慧燈  即得最勝寂  {49}
菩提不遠想  亦無隣近想
是六境影像  皆由如是知  {50}
煩惱籠迷執  世尊經所宣
智生感染滅  妄執勿相纏 (49)
去來執最勝  體空猶可思
菩提非妄執  正證亦知非 (50)

From Skt. stanza <84>, the order of the stanzas is once again no longer the same in the four texts under consideration. Stanzas <83–84> read as follows:

anekaratnapattrābhaṃ  lakṣaṇaṃ jvalakalpikam |
anekaiḥ padmakoṭībhiḥ  samantāt parivāritaḥ || <83>⁴⁶
daśabhiś ca balair bālas  tiṣṭhate bālacandravat |
kleśair malinasattvānāṃ na paśyati tathāgatam | <84>

These correspond to T [93, 51], Ch1 {82, 113} and Ch2 (75, 83).

‘dab ma rin chen du ma’i ‘od | ṭod par bya b'ai ze'u 'bru can |
pad ma bye ba du ma yis | rnam pa kun tu yoṅs su bskor | [93]
stobs bcu'i stobs kyi byis pa rams | byin brlabs zla ba tshes pa bzin |
ñon moṅs can gyi sms can gyis | de bzin gšegs pa mi mthoṅ ŋo | [51]

無量寶葉光  寶光明為臺
無量億蓮花  普遍為眷屬  {82}
彼彼人現化  安住如水月

nor would that [awakening] be in the proximity of the one who is aware. For with the knowledge that is in accord with reality there is [only] a false appearance of the objects of the six [sense faculties].”

⁴⁶ “(The seat) is characterized by the light of its many jewel petals, which is like fire. It is surrounded by many millions of lotuses on all sides.”
On the basis of this comparison of the stanzas it might be possible to conclude that these units, if in fact they were even recognized as units, were freely selected and combined with one another at the will of the compilers. Since the order and number of stanzas in the various texts is not identical, the meaning of the text varies correspondingly in the different versions.

Indisputably, since there are many variations between the Sanskrit and the DDhS translations due to their different transmission backgrounds, a comparison of sentences and contexts would be less fruitful than one confined to words and short phrases. Thus the critical apparatus operates solely with deviations from the Skt. of words and short phrases, viz., small units of words.

2.2. Tibetan translation

The following Tibetan translations of the DDhS have been used in the critical edition. The location in each canonical version is as follows:

Co ne (C): ka, fol. 72a7–76b4
sDe dge (D): ka, fol. 63b5–67b3
dGa’ ldan (Golden Ms Edition, G): ka, fol. 90b1–96a1
sNar thang (N): ka, fol. 70a3–74b3
Peking (Qianlong, P): ka, fol. 73a7–77a8

47 It is doubtful whether this stanza really corresponds to stanza 84 in the Skt. text, cf. Tsukinowa 1933: 532 and Hayashima 1987: 64.

Phug brag (F): la, fol. 384a3-389b7 (F¹); sa, fol. 343a6-348a7 (F²)

As mentioned above, Skt. and T correspond more closely than Skt. and Ch, although this is not consistently the case. There are also instances where the Skt. only corresponds to the Ch (see § 3.2), T corresponds only to Ch (see § 2.1.2), or T does not correspond to any other text (see § 2.1.2).

Seyfort Ruegg (1971: notes on pp. 464–471) points out many variant readings in D against the other editions. When compared with the Skt. text, these distinctive readings in D often seem more reliable, i.e., are closer to the Skt., than the reading shared by the remaining four editions, e.g.: saṅs rgyas ñid DF¹F² instead of sñiṅ po ŋid CGNP [15c] for buddhatvam <15c>; btags pa DF¹F² instead of btags pa CGNP [30b] for kalpyamāṇaṃ <30b>; btags pa DF¹F² instead of btags pa CGNP [30d] for kalpitam <30d>; chos kyi dbyiṅs kyi ŋo bo yin D instead of chos kyi dbyiṅs kyi ŋo bo yis CF¹F²GNP [41c] for dharmaḥātusvabhāvatā <41d>; mtho CF¹F² instead of mtho CGNP [46a] for drṣṭaṃ <46a>; bdag la btags pas gnas bya žes DF¹F² instead of bdag lartag par gnas bya žes CGNP [50c] for viharety ātmacintakaḥ <50b>; btags DF¹F² instead of btags GNP and gtags C [65c] for kalpayanti <55c>; and so on. But not all of the readings in D are correct, e.g.: dri ma CF¹GNP instead of ŋon...
moṇś D [21c] for malaṃ<21c>; \(^{57}\) zab pa la CF\(^1\)GNP instead of zad pa la D [83c] for \(^{58}\) gambhīrā <73c>; \(^{59}\) mi g.yo ba CGNP instead of mi g.yos pa D [85d] for akampyā <75d>; \(^{59}\) and so on.

As compared to the Skt. text, the second pāda of stanza [33] is missing in T. In CGNP, a pāda has been added between stanzas [91] and [92], perhaps in order to bring the total number of pādas into balance. This added pāda is merely a repetition of the third pāda of [92]. In D, this odd pāda is absent, although it also lacks the pāda of [33].\(^{60}\)\(^{61}\)

More noteworthy is the shift of a block of ten stanzas in T. As has been described above, the stanzas <51–83> of the Skt. text correspond to [61–93] of T, although from the beginning to stanza [50], T parallels the Skt. text stanza for stanza. The stanzas [51–60] correspond to <84–86c> (and presumably the following stanzas) of the Skt.\(^{62}\)

There are three hypotheses that might explain this variation:

1. The Tibetan translators revised the text during translation, finding their order more suitable with regard to the context than the original one. The stanzas [51–60] (which would correspond to <84–86c> in the Skt. text) are related to three kāyas of the Buddha. The first kāya, namely Dharmakāya, the Nirmāṇakāya for the Bodhisattvas, and the Buddha, which are involved with Buddhahood, are then consecutively described in [88–93] and [94–101], without the interruption as found in the Skt. While the insertion of the topic of the three kāyas of the Buddha between 3) “the true nature of the six

\(^{57}\) ma F\(^2\).

\(^{58}\) zab pa dañ F\(^2\); Ch1 甚深 {72c}.

\(^{59}\) g.yos ba F\(^1\); g.yogs ba F\(^2\).

\(^{60}\) This has been noted in Seyfort Ruegg (1971: 471 and n. 117) and Hayashima (1987: 44); Seyfort Ruegg, however, considers the proper position of the additional pāda to be stanza [99].

\(^{61}\) Here F\(^1\) and F\(^2\) follow D.

\(^{62}\) Due to the missing final folio of the Skt. text, it is not certain whether the Skt. would have corresponded to all ten stanzas of T.
senses” and 4) “the need to relinquish the conception” is not particularly logical, it seems reasonable to want to connect the two parts concerning the Dharmakāya, etc.

2. The translators jumped ten stanzas, namely <84-*93>, when reading their Skt. exemplar. Like the first pāda in <84>, daśabhiś ca balair bālas, the Sanskrit for the first pāda in [94], stobs bcu po yis yoṅs su gaṅ, quite possibly also began with daśabhīḥ and was followed closely by balaiḥ, which may have led to the eye skipping the ten stanzas. When discovered, the forgotten stanzas were inserted into the text at an earlier point, namely following stanza [50].

3. The Skt. exemplar used by the Tibetan translators presented the verse order as now found in T. However, since both Chinese translations confirm the stanza order of our Skt. text, their Skt. text may have had an error, i.e., the Tibetan translators had a Skt. Ms that already had the verses either inserted in the wrong place or written around the margins or on an extra folio. This would mean that it was one of the Skt. scribes whose eye skipped the stanzas, as described in the second hypothesis, and that the translators had to deal with the ten stanzas added by him afterwards.

Although there has still been no convincing evidence for a Sanskrit manuscript having been used during the redaction of D, it is nevertheless clear when comparing the alternative readings in the various editions, those in the redacted version of D seem closest to Skt.

2.3. Chinese translations

The earlier Chinese translation (Ch1) is found in Taishō 413, and the later (Ch2) in Taishō 1675. The title of Ch1 reads 百千頌大集

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63 stobs bcu’i stobs kyis byis pa rnams (T).
64 Ch2 has long been recognized as a Chinese translation of the DDhS; see, e.g., Seyfort Ruegg 1971: 463. In 1933, Tsukinowa discovered that Ch1 was an earlier Chinese translation, but not all scholars took note; it has been mentioned in Hayashima (1987) and Brunnhölzl (2007: 113). Like Tsukinowa(1933), Hayashima (1987) also provides a detailed comparison
經地藏菩薩請問法身讚 (*Kṣitigarbhaparipṛcchādharmakāyastava), “Hymn concerning Kṣitigarbha’s question on the Dharmakāya in the Mahāsannipāta which consists of [prose passages whose number of syllables equals] a hundred-thousand Ślokas”. Here, neither a relationship with the topic of the Dharmadhātu, nor the author Nāgārjuna is indicated. In the eighth century, this text was regarded as an appendix to the Mahāsannipātasūtra and was attributed to Kṣitigarbha.

Ch1 is a direct translation of the DDhS and in its entirety contains 125 four-pāda stanzas. While in the first 124 stanzas each pāda has five syllables, which is normally regarded as an apt reflection of the Skt. anuṣṭubh metre, each pāda in the final stanza has seven syllables, which might correspond to the Skt. triṣṭubh metre. Verses {1–82} match stanzas <1–83> of the Skt. text very well, except that stanza <20> in the latter has no equivalent in Ch1. Naturally there are here, too, a handful of variations in the wording. It seems that stanzas {83–90} of Ch1 would be equivalent to *94–101 of the Skt. text. Surprisingly, some of the same portion of the text that does not correspond in position to the Skt. and T (i.e., [51–60]) is again not in the expected position in Ch1. However, contrary to T, these stanzas (in this case five: {113–115 and 120, 122}) have been placed at the end, i.e., {113–115} correspond to <51–53>; {120} corresponds to T [54], and {122} to T [55]. Stanzas {91–121, 123–124} deal with the Nirmāṇakāya, which here can also be divided into two parts. The first twelve stanzas {91–112} describe the Nirmāṇakāya from the side of the Buddhas; the latter eleven {113-121, 123–124} describe the Nirmāṇakāya in the eyes of ordinary beings. In addition, 22 stanzas, {91-112}, reveal Tantric characteristics and have no parallel in of T, Ch1 and Ch2; however, Hayashima does not take advantage of this comparison or of the critical apparatus in the Taishō edition to improve certain readings in the main text of Ch1.

65 For the term 五言四句, see Taishō 2059, 415b and Mair & Mei 1991: 454.
66 Cf. notes 80-82.
67 Stanza {122} deals with the Rūpakāya, cf. the breakdown in §2.1.2.
the other three texts.\textsuperscript{68} The last stanza \{125\} describes the dissemination of this doctrine.

Ch2 bears the title 贊法界頌 (*Dharmadhātustava or Dharma-dhātustotra). It is a less satisfactory translation,\textsuperscript{69} and contains only 87 four-\textit{pāda} stanzas. It is clear that many stanzas of the Skt. text are missing, while at least nine stanzas\textsuperscript{70} have no correspondence in any other version and the correspondence of more than ten stanzas is unclear. Nonetheless, stanzas (1–75) can be recognized as a translation of stanzas <1–83> of the Skt. text, in the same order. Thus, up to verse (75) Ch2 corresponds to both Ch1 and the Skt. text. The next four stanzas, (76–79), may have corresponded to *94–101 of the Skt. text. Then follow the stanzas (80–86) on the Nirmāṇakāya and Sambhogakāya, which correspond to stanzas <84–86c> and possibly *86d–92 of the Skt. text. The concluding stanza deals with the dissemination of the work.

There is some vocabulary in the Skt. text that corresponds only to words found in Ch, e.g., 石藏 \{9c\} for \textit{pāṣāṇakośe} <9c> against \textit{rdo yin na} \[9c\]; 煩惱海 \{15b\} for \textit{kleśasāgare} <15b> against निं मो\\textit{न्स ग्ने} [15b]; 二形 (24b) for \textit{napumsakam} <24b> against \textit{skyes pa} [24b] and \textit{男} \{23b\}; 黑色亦無形 \{39b\} for \textit{arūpam anidarśanam} <40b> against ग्नू\\textit{ग्स सु मे\\textit{डे पाई डे}} [40b]; 觉 \{46c\} for \textit{bodhāya} <47c> against ग्गास \textit{पास} [47c]; 器 \{52b\} for \textit{bhājane} <53b> against लस \textit{टेर} [63b]; 稲芽 \{62a\}\textsuperscript{71} for \textit{sā\textit{ल्यांकुरादीनम्} टा} <63a> against सा लू टा सों टो गस [73a]; 得生 \{65d\} for \textit{jāyate} <66d> against \textit{rdzogs \textit{सि} ग्साल} [76d]\textsuperscript{72}; 常當於佛法 \{66b\} for \textit{buddhe dharme ca nityaśaḥ} <67b> against सान्स \textit{र्ग्यास}.

\textsuperscript{68} Cf. Tsukinowa 1933: 540ff. Tsukinowa therefore believed that this part must have been added even after the establishment of the common content of DDhS, and that Ch1’s entire text would stand after that of T and Ch2 in the transmission line, cf. ibid., p. 425ff.

\textsuperscript{69} On the quality of translations during the Song Dynasty see Sen 2002: 27-80.

\textsuperscript{70} Stanzas (3, 14, 28, 61, 74, 83, 84, 86, 87).

\textsuperscript{71} It is possible that the phrase 守護稻穀種芽莖必得生 (57ab) also corresponds to \{62a\}.

\textsuperscript{72} Probably 贊法身法身理無缺 (60cd) supports T.
In addition to these two Chinese translations, there exists another translation, whose authority is, however, doubtful. It is the second品 (parivarta) called 地藏菩薩讃歎法身觀行品 (*Kṣitigarbha-dharmakāyastavasamśkarāparīkṣāparivarta), “The Chapter of Investigation on Predispositions, in which Kṣitigarbha Bodhisattva praises the Dharmakāya”, in a sūtra called 示所犯者瑜伽法鏡經, “Sūtra of the Yogadharma Mirror, revealing those who offended (the Discipline)”, in Taishō 2896. Recorded in a Buddhist canon register from A.D. 730, it has already been acknowledged as an Apocrypha, and was therefore probably regarded as lost. This sūtra is only preserved in the form of a fragment found in Dunhuang, in which its first parivarta and most of the second parivarta is no longer available. According to its colophon, this sūtra was translated into Chinese by室利末多 (*Śrīmadda) in A.D. 707. If we can rely on this dating, then it seems possible that this parivarta may be neither an invention nor a re-composition based on Ch1, a Chinese translation which was finished more than 50 years later than this text, but in fact the earliest translation of the DDhS.

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73 Identified by Tsukinowa (1934: 46ff.).
74 In 開元釋教緯, “Register of the Buddhist [Canon] in the Kaiyuan Era”, cf. Taishō 2154, 627b29-c12. However, it is not definitively stated there that the second parivarta itself is either a rewriting of an old sūtra or an apocryphal one at all, cf. Tsukinowa 1934: 49.
75 On its preservation cf. Yabuki 1927: 23 (232).
76 Its content also appears to support this assumption, cf. below.
This second *parivarta* (henceforth: ChX) contains only 31 four-*pāda* stanzas, in which each *pāda* has seven syllables, together with a final paragraph in prose, although no indication of the original total number of stanzas77 has come down to us. Most of these stanzas correspond approximately to {90-125} of Ch1 in wording and order, while stanzas x+22-24 correspond to <84-86> in Skt. and [51-53] in T, and x+1 and x+29 to [101] and [54] in T too. Nevertheless, eight stanzas, {98-102} and {122-124}, have no correspondence in ChX, whereas three stanzas, x+2, 8, 14, have no match in any other texts.78

When we compare the stanzas with those of other texts, especially x+22-24 with {113-115} and <84-86>, as follows, we can see that ChX is a more paraphrastic and literary translation than Ch1.79

> 隨諸眾生示神變 猶如明月水中現
> 邪智生盲惡眾生 佛對面前而不現 x+22
> 譬如餓鬼臨大海 盡見海水皆枯竭
> 如是薄德惡眾生 口常說言無有佛 x+23
> 此等薄德有情類 諸佛如來不能救
> 譬如生盲無目人 明珠對前而不見 x+2480
> 彼彼人現化 安住如水月
> 煩惱攪擾心 不見於如來 {113}

77 “x+1”, “x+2” and so forth are used by the text edition in ChX for the numbering of these stanzas.

78 Further research is required to explain these variations.

79 Seven Chinese syllables for one *pāda* seems to be too many if we assume that the hymn section in the Skt. exemplar of ChX was also written in *anuṣṭubh* metre; cf. n. 65.

80 “He demonstrates his supernatural power according to [the respective merit of] each being, like the moon reflected on the water [surface]. For those evil beings who have deviant intelligence and are born blind, the Buddha stands before them, yet does not show himself. Like the ghosts in front of the ocean only see that it becomes dry everywhere, such evil beings, whose merit is inferior, often say ‘the Buddha doesn’t exist.’ All the *tathāgata* Buddhas cannot rescue such sentient beings, whose virtue is meager, like a man who is born blind without eyes and cannot see the bright pearl in front of him.”
We are therefore convinced that ChX represents an independent translation from a Skt. manuscript in the DDhS transmission lineage. Finally, according to ChX’s prose part, the whole hymn is placed in the mouth of Kṣitigarbha, whose name appears in the title of ChX and Ch1. Hence it is obvious that Nāgārjuna was not thought to be the author of the text before the middle of the eighth century.

3. Conclusion

Thus, we see that throughout the long textual transmission of the Dharmadhātustava, the main textual constituent was stanzas 1-83, with the insertion of the Nirmāṇa- and Sambhogakāya descriptions of T [51-60] constituting an anomaly. The presumed positioning of these, <84-86c> and *86d-93, in the Skt. text between the two parts

81 “Like the ghosts on the shore, who see that it becomes dry everywhere, such ones, whose merit is inferior, have the idea ‘the Buddha doesn’t exist’. For the sentient beings, whose merit is inferior, what will the tathāgata do? In the same way one puts the most supreme of jewels in the hand of a man who is born blind.”

82 “The pretas see the ocean but it becomes dry everywhere, just in the same way the ones who are burned by ignorance have the false conception that ‘the Buddha does not exist’. For the beings whose merit is little what will the Blessed One do? It is as if one puts the most supreme of jewels in the hand of a man who is born blind.” The translation for pāda c and d in <86> is based on T.
of the Dharmakāya description is also a special case, since in the other three versions, [94-101], {83-90} and (76-79), the description of the Dharmakāya is found as an integral section.

The core of this text already existed in the eighth century, albeit with a different title. It spread widely, as the sūtra was affiliated with Tantrism together with texts traditionally associated with Nāgārjuna. Only after the end of the eighth century, or even as late as the eleventh century, was the hymn ascribed to Nāgārjuna and given the title Dharmadhātustava. At this time it appears to have been shortened. Revisions occurred during its translation and transmission in the respective importing lands. The order in Ch2 is 1-6, 9 and 7-8, viz., the most ideal transmission in spite of its translation. The order in the second part of the Skt. text is not logical and has no echo in other versions. The order in T is 1-3, 7-8, 4-6 and 9, and might have been the same as in Ch2 if the translators/redactors had not misread the text.

**Abbreviations**

AAS  Austrian Academy of Sciences  
C  Co ne bsTan ’gyur: Electronic Edition from Tibetan Buddhist Resource Center (TBRC)  
cf.  confer  
Ch  Chinese or Chinese text  
Ch1  百千頌大集經地藏菩薩請問法身讚, Taishō 413  
Ch2  讚法界頌, Taishō 1675  
ChX  地藏菩薩讚歎法身観行品 in 示所犯者瑜伽法鏡經, Taishō 2896  
CTRC  China Tibetology Research Center  
D  sDe dge bsTan ’gyur: Electronic edition from the TBRC  
DDhS  *Dharmadhātustava*

F Phug brag bKa’gyur: Microfiche Edition made by Institute for Advanced Studies of World Religions.

F¹ the first appearance of the Tibetan translation of DDhS, i.e. *sūtra* no. 244, in F

F² the second appearance of the Tibetan translation of DDhS, i.e. *sūtra* no. 394, in F

G dGa’ldan bsTan’gyur, Golden Mss Edition: Electronic edition from the TBRC

Ms(s) manuscript(s)

N sNar thang bsTan’gyur: Electronic TBRC edition


Skt. Sanskrit or Sanskrit text

STTAR Sanskrit Texts from the Tibetan Autonomous Region

SUṬ Sekoddeśaṭīkā of Nāropā

T Tibetan or Tibetan text

TBRC Tibetan Buddhist Resource Center Library <www.tbrc.org>

Taishō *Taishō Shinshū Daizōkyō*, 100 Vols., Tokyo, 1924–.

TAR Tibetan Autonomous Region

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Appendix: Critical Edition of the Tibetan Translation

(C72a7, N70a3, P73a7) chos kyi dbyiṅs bstod pa ||
(D63b5, F384a3, F343a6, G90b1) rgya gar skad du | dharma dhātu (N70a4) sta-
va² | bod skad du | chos kyi dbyiṅs su bstod pa | (F384a4) ’phags
pa⁴ ’jam dpal (C72b1) gžon nur gyur pa la phyag ’tshal (D63b6, F343a7)
lo ||
gañ žig kun tu⁵ ma śes (P73a8) na ||
srid pa gsum du rnam ’khor ba⁶ ||
sems cen kun la ņes gnas (G90b2) pa’i⁷ ||
chos (F384a5) kyi⁸ dbyiṅs (N70a5) la phyag ’tshal lo⁹ || [1]
gañ žig ’khor ba’i (F343a8) Igyur gyur pa ||
de ņid sbyaṅ ba byas pa las ||
dag pa de ņid (C72b2) mya ņan ’das ||
(P73b1) chos kyi sku yaṅ¹⁰ de ņid do || [2]
(D63b6) ji¹¹ (F384a6) ltar ’o ma daṅ ’dres pas ||
mar gyi sñiṅ po mi snaṅ ba ||

¹ I was unable to use manuscript F in the critical edition of the Tibetan text in my monograph The Dharmadhātustava, A Critical Edition of the Sanskrit Text with the Tibetan and Chinese Translations, a Diplomatic Translation of the Manuscript and Notes. (STTAR 17) Beijing-Vienna: CTRC-AAS 2015, and so I have now taken this opportunity to present a new critical edition that takes F into account.

² om. DF¹F²G.

³ dharma dhātu stabaṃ D; dharma dha tu stotra CGNP; dharma dha du sta ba F¹F².

⁴ om. CF¹F²GNP.

⁵ du F².

⁶ la F¹F².

⁷ ba’i G.

⁸ kyi F².

⁹ ’tshal ’dud F¹F²GN.

¹⁰ ’aṅ F¹.

¹¹ dri F².
de bźin ñon moṅs (F²343b₁) dañ (G90b3, N70a6) ’dres pas₁² ||
chos kyi dbyiṅs kyaṅ mi mthoṅ Ṉo || [3]

(D63b⁷) ji ltar ’o ma rnams sbyaṅs pas ||
(F³⁸₄a⁷) mar gyi (P⁷₃b²) sniṅ po dri med ’gyur ||
de bźin ñon moṅs rnams₁³ sbyaṅ (C₇₂b³) bas ||
chos₁⁴ dbyiṅs šiṅ (F³⁴₃b₂) tu¹⁵ dri med ’gyur || [4]

(D₆₄a¹) ji¹⁶ ltar mar me bum naṅ gnas ||
(N⁷₀a⁷) cuṅ¹⁷ źig snaṅ¹⁸ (G₉₀b₄) bar (F³⁸₄a₈) mi ’gyur ba ||
de bźin ñon moṅs bum naṅ¹⁹ gnas ||
(P⁷₃b₃) chos kyi dbyiṅs kyaṅ²⁰ mi mthoṅ Ṉo || [5]

phyogs ni gaṅ dañ (F³⁴₃b₃) gaṅ dag nas ||
bum pa bu ga gtoṅ gyur pa²¹ ||
de dañ (C₇₂b⁴, F³⁸₄b₁) de yi²² phyogs ŋid nas ||
’od kyi raṅ bźin ’byuṅ (D₆₄a²) bar (N⁷₀b₁) ’gyur || [6]

gaṅ tshe tiṅ ’dzin rdo rje (G₉₀b₅) yis ||
(P⁷₃b₄) bum ba de ni bcag gyur pa ||
de tshe (F³⁴₃b₄) de ni nam²⁵ mkha’ yi ||
mthar thug²⁴ (F³⁸₄b₂) par²⁵ du snaṅ bar byed || [7]

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₁² ba F².
₁³ rnam F².
₁⁴ om. F².
₁⁵ du F².
₁⁶ ci F².
₁⁷ caṅ F².
₁⁸ om. F².
₁⁹ na C.
₂₀ om. F².
₂¹ pa’i F²F².
₂² de’i F³F².
₂₃ na GN.
₂₄ thugs F².
₂₅ bar F²F².
chos kyi dbyiṅs ni²⁶ skye ma²⁷ yin ||
nam yaṅ 'gag²⁸ par 'gyur ba med ||
dus rnams (C72b5) kun tu²⁹ ņon moṅs (N70b2) med ||
thag ma bar³⁰ (F³⁴³b³) mthar³¹ dri ma bral || [8]

(D64a3, F³⁸⁴b³, P73b³) ji ltar (G90b³) rin chen bai ḏū rya³² ||
dus rnams kun tu³³ 'od gsal yaṅ ||
rdo yi³⁴ naṅ na gnas gyur na ||
de³⁵ yi 'od ni gsal ma yin || [9]
de bźin ņon moṅs kyis bsgribs (F³⁴³b³) pa'ī ||
(F³⁸⁴b³) chos dbyiṅs śin tu³⁶ dri med pa'aṅ³⁷ ||
(C72b³, N70b³, P73b³) 'khor bar 'od ni gsal ma yin ||
mya ņan 'das³⁸ (G91a¹) na³⁹ 'od gsal (D64a⁴) 'gyur || [10]
khams yod na⁴⁰ ni las byas pas ||
sa le sbram (F³⁸⁴b³) dag mthoṅ bar (F³⁴³b³) 'gyur ||
khams med par ni las byas na'aṅ⁴¹ ||
ňon moṅs 'ba' žig (P73b³) bskyed⁴² par zad || [11]

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²⁶ na F².
²⁷ pa F².
²⁸ ’ga’ F².
²⁹ du F².
³⁰ par F².
³¹ mtha’ CNP; mtha’i G.
³² be du rya F².
³³ du F².
³⁴ ’i F¹.
³⁵ di P.
³⁶ du F¹F².
³⁷ pa F².
³⁸ ’od F².
³⁹ ni F².
⁴⁰ pa F¹.
⁴¹ na D.
⁴² skye’d CF¹F²GNP.
ji ltar\textsuperscript{43} (N70b4) sbun pas\textsuperscript{44} g.yogs gyur (C72b7) pas\textsuperscript{45} \|
(G91a2) so ba 'bras bu (F384b6) mi 'dod ltar \|
de bźin ŋon moṅs (F343b8) kyis g.yogs (D64a5) pas\textsuperscript{46} \|
de ni\textsuperscript{47} saṅs rgyas ņes mi brtag\textsuperscript{48} \| [12]
ji ltar sbun pa\textsuperscript{49} las grol na \|
(P73b8) 'bras ņid snaṅ bar 'gyur ba\textsuperscript{50} ltar \|
(P384b7) de bźin ŋon moṅs las (N70b5) grol na \|
chos kyi sku ņid (F344a1) rab tu (C73a1) gsal \| [13]
(G91a3) chu śiṅ śniṅ\textsuperscript{51} po med do ņes \| 'jig rten na ni dper byed kyaṅ \|
de yi 'bras bu śniṅ po (D64a6) ņid \|
(P384b8, P74a1) mṅar\textsuperscript{52} po za bar byed pa ltar \| [14]
śniṅ po (F344a2) med pa'i 'khor ba las \| ņon moṅs gzeb\textsuperscript{53} daṅ bral gyur na \|
de yi 'bras (C73a2, N70b6) bu sans rgyas\textsuperscript{54} ņid \|
lus\textsuperscript{55} can kun (G91a4) gyi (F385a1) bdud\textsuperscript{56} rtsir 'gyur\textsuperscript{57} \| [15]
de bźin sa bon (P74a2) thams cad las \|
rgyu daṅ 'dra\textsuperscript{58} ba'i (F344a3) 'bras bu 'byuṅ \|

\textsuperscript{43} ltan F\textsuperscript{1}.
\textsuperscript{44} mas F\textsuperscript{1}; bas F\textsuperscript{2}.
\textsuperscript{45} bas F\textsuperscript{1F2}.
\textsuperscript{46} bas F\textsuperscript{2}.
\textsuperscript{47} nas P.
\textsuperscript{48} rtag F\textsuperscript{2}.
\textsuperscript{49} ba F\textsuperscript{2}.
\textsuperscript{50} pa F\textsuperscript{1}.
\textsuperscript{51} dṅos F\textsuperscript{1}.
\textsuperscript{52} dṅar F\textsuperscript{1F2}.
\textsuperscript{53} gzeb F\textsuperscript{2}; gzib P.
\textsuperscript{54} śniṅ po CGNP.
\textsuperscript{55} las F\textsuperscript{2}.
\textsuperscript{56} bdū F\textsuperscript{2}.
\textsuperscript{57} gyur GP.
\textsuperscript{58} 'bra P.
sa bon\textsuperscript{59} med (D64a7) par 'bras yod par \par
\textit{(F385a2) Šes ldan gaṅ gis bsgrub par nus \par [16]}

sa bon gyur pa khams\textsuperscript{60} de ņid \par
\textit{(N70b7) chos rnams (C73a3) kun gyi\textsuperscript{61} rten du 'dod \par rim\textsuperscript{62} (G91a5, P74a3) gyis\textsuperscript{63} sbyaṅs par\textsuperscript{64} gyur pa las \par saṅs (F385a3) rgyas go 'phañ thob par\textsuperscript{65} 'gyur \par [17]}

\textbf{dri med ņi\textsuperscript{66} ma zla ba yaṅ ||}
\textit{sprin daṅ khug rna\textsuperscript{67} du ba\textsuperscript{68} daṅ \par sgra (D64b1) gcan gdoṅ daṅ rdul la sogs\textsuperscript{69} \par sgrib pa (F344a5) lņa\textsuperscript{70} yis bsgribs par\textsuperscript{71} 'gyur\textsuperscript{72} \par [18]}

\textit{(F385a4, N71a1, P74a4) de bźin 'od (C73a4) gsal ba yi sems ||
'dod (G91a6) daṅ gnod sems le lo daṅ \par rgod pa daṅ ni the tshom\textsuperscript{73} ste \par sgrib\textsuperscript{74} pa lņa yis bsgribs (F344a6) par 'gyur\textsuperscript{75} \par [19]}

\textbf{ji ltar me yis dag (F385a5) pa'i gos ||}

\textsuperscript{59} \textit{bor F2.}
\textsuperscript{60} \textit{khaps F2.}
\textsuperscript{61} \textit{gyis F2.}
\textsuperscript{62} \textit{rims F1; rigs F2.}
\textsuperscript{63} \textit{kyis F2.}
\textsuperscript{64} \textit{bar F1F2.}
\textsuperscript{65} \textit{'phañs 'thob bar F2.}
\textsuperscript{66} \textit{ņid F2.}
\textsuperscript{67} \textit{rnam F2.}
\textsuperscript{68} \textit{du ba khug rna CGNP.}
\textsuperscript{69} \textit{stsogs F1.}
\textsuperscript{70} \textit{khaps lia F2.}
\textsuperscript{71} \textit{bar F2.}
\textsuperscript{72} \textit{gyur DF1F2.}
\textsuperscript{73} \textit{tsom F2.}
\textsuperscript{74} \textit{bsgribs F1.}
\textsuperscript{75} \textit{gyur DF2.}
The Dharmadhātustava found in TAR
sna tshogs (D64b2) dri mas dri ma76 can || 
(P74a5) ji ltar me yi (N71a2) naṅ bcug na ||
dri ma tshig ’gyur77 gos (C73a5) min ltar || [20]
de bźin ’od78 (G91b1) gsal ba yi sems ||
(F344a7) ’dod chags la sogṣ79 (F385a6) dri ma can ||
ye śes me yis dri80 ma81 bsreg82 ||
de ņid ’od gsal ma yin no83 || [21]
stoṅ pa ņid ni ston pa’i mdo ||
(P74a6) rgyal bas84 (D64b3) ji85 sñed86 (N71a3) gsuṅs pa gaṅ87 ||
de dag kun gyis ņon moṅs (F385a7, F344a8) ldog ||
(C73a6) khams de ņams par (G91b2) byed ma yin || [22]
sa yi naṅ na gnas pa’i88 chu ||
dri ma med par gnas pa ltar ||
ņon moṅs naṅ na ye śes kyaṅ ||
(P74a7) de bźin dri ma med (F385a8) par gnas || [23]
(F344b1) chos (N71a4) dbyiṅs gaṅ phyir bdag ma (D64b4) yin ||
bud med ma yin skyes pa min ||
gzuṅ ba (C73a7) kun las rnam grol (G91b3, ba ||
ji ltar bdag ces brtag par bya || [24]
chags (F385b1) pa med pa’i (F344b2) chos kun89 la ||
(P74a8) bud med skyes pa dmigs ma yin90 ||
’dod chags kyis (N71a5) ldoṅs91 gdul92 bya’i phyir ||
bud med skyes pa žes93 rab bstan || [25]

(D64b5) mi rtag sdug bsṅal94 (C73b1, F385b2) stoṅ pa95 žes ||
bya ba gsum96 (F344b3, G91b4) pos sems sbyoṅ byed ||
mchog tu sems (P74b1) ni sbyoṅ97 byed pa’i98 ||
chos ni raṅ bźin med pa yin || [26]

ji ltar sbrum ma’i lto na (N71a6) bu ||
yod kyan mthoṅ (F385b3) ba ma yin pa99 ||
de bźin ŋon (F344b4) moṅs kyis g.yogs pa’i ||
chos kyi (C73b2) dbyiṅs kyan (D64b6) mthoṅ ma yin || [27]

(G91b5) bdag daṅ (P74b2) bdag gi100 rnam rtog daṅ ||
miṅ gi ’du101 ŋes rgyu mtshan (F385b4) gyis ||
rnam rtog b zi po ’byuṅ ba yaṅ ||
(F344b5) ’byuṅ (N71a7) daṅ ’byuṅ las gyur pas102 so103 || [28]
saṅs rgyas rnam s kyi smon lam104 yaṅ ||
snaṅ ba med ciṅ (C73b3) mtshan (P74b3) ńid med ||

90 min F2.
91 gduṅs CGNP; mdoṅs F1; ’doṅs F2.
92 ’dul F1F2.
93 žes DF1F2.
94 sṅal F2.
95 ba F2.
96 gsum F2.
97 sbyoṅ mi F2.
98 ba’i F2.
99 ba F2.
100 gis F2.
101 ’dus F2.
102 la F2.
103 sogs F2.
104 las F1; lan G.
The Dharmadhātustava found in TAR (F1385b5) so sor105 raṅ rig sbyor (G91b6) ldan106 ñid  ||
(D64b7) saṅs rgyas rtag pa’i (F344b6) chos ñid can  || [29]
ji107 ltar ri boṅ mgo108 bo’i109 rwa110  ||
brtags111 pa ñid de med pa ltar  ||
(N71b1) de bźin chos rnams (F385b6) thams cad kyaṅ  ||
brtags112 (P74b4) pa ñid de yod ma yin  || [30]
phra rab rdul gyi113 ņo bo yis  ||
(C73b4, F344b7) glaṅ gi rwa114 yaṅ yod115 ma yin  ||
(G92a1) ji ltar sṅon bźin phyis de bźin  ||
de (D65a1) la (F385b7) Ci źig brtag par bya  || [31]
brten nas ’byuṅ bar ’gyur ba daṅ  ||
(N71b2) brten nas ’gag (P74b5) par ’gyur bas na  ||
gcig (F344b8) kyaṅ yod pa ma yin no116  ||
byis pas117 ji118 ltar rtogs par byed  || [32]
(F385b6) ri boṅ (G92a2) ba laṅ rwa (C73b5) yi119 dpes  ||
xxxxxxxx  ||
ji ltar bde gśegs chos rnams ŋid  ||
dbu ma ŋid du sgrub (D65a2) par byed  || [33]
ji ltar (P74b6) ņi zla (F345a1) skar (N71b3) ma’i gzugs  ||

105 so F.G.
106 ltar F1.
107 ci F2.
108 ’go F1.
109 ’i F2.
110 rag F2.
111 btags CGNP.
112 btags CGNP.
113 gyis F3.
114 ra ba F2.
115 dmigs DF F2.
116 na F F2.
117 pa DF F2.
118 ci F2.
119 ra ba’i F2.
dag\textsuperscript{120} pa'i snod kyi\textsuperscript{121} chu naṅ du  ‖
\(\text{F386a1})\) gzugs brñan mthoṅ bar 'gyur ba ltar  ‖
mtshan ſid rdzogs pa'aṅ\textsuperscript{122} de daṅ (G92a3) 'dra  ‖ [34]

thog ma bar daṅ mthar (C73b6, \(\text{F345a2})\) dge ba  ‖
b slu\textsuperscript{123} ba med (F386a2) ciṅ brtan (P74b7) pa yi  ‖
gaṅ źig de ltar bdag med pa'aṅ\textsuperscript{124}  ‖
ji (N71b4) ltar bdag (D65a3) daṅ bdag gir brtag\textsuperscript{125}  ‖ [35]

ji ltar sos ka'i\textsuperscript{126} dus su chu  ‖
dro bo\textsuperscript{127} źes ni brjod par\textsuperscript{128} byed  ‖
de ſid\textsuperscript{129} (F386a3, \(\text{F345a3})\) graṅ ba'i dus su ni  ‖
graṅ ſo (G92a4) źes ni brjod pa yin  ‖ [36]

(P74b8) ſon moṅs dra bas (C73b7) g.yogs pa\textsuperscript{130} ſi\textsuperscript{131}  ‖
sems can Žes ni brjod par bya  ‖ [32]
de ſid (N71b5) ſon moṅs bral gyur na  ‖
(P386a4) saṅs rgyas Žes ni brjod (F345a4) par (D65a4) bya  ‖ [37]

mig daṅ gzugs la brten nas ni  ‖
dri ma med pa'i snaṅ pa\textsuperscript{133} 'byuṅ  ‖
(P75a1) skye (G92a5).med 'gag pa\textsuperscript{134} med ſiṇ las  ‖

\textsuperscript{120} daṅ F\textsuperscript{2}.

\textsuperscript{121} kyil F\textsuperscript{2}.

\textsuperscript{122} pa F\textsuperscript{2}.

\textsuperscript{123} slu F\textsuperscript{2}.

\textsuperscript{124} la C F\textsuperscript{2} GNP.

\textsuperscript{125} rig brtan F\textsuperscript{1}.

\textsuperscript{126} so ga'i DF F\textsuperscript{2}.

\textsuperscript{127} 'o D, bos CP.

\textsuperscript{128} rjod bar F\textsuperscript{2}.

\textsuperscript{129} ſiṇ ba F\textsuperscript{2}.

\textsuperscript{130} ba F\textsuperscript{2}.

\textsuperscript{131} na CF F\textsuperscript{2} GNP.

\textsuperscript{132} sems Žes brjod par bya ba yin F\textsuperscript{1}.

\textsuperscript{133} ba F\textsuperscript{2}.

\textsuperscript{134} ba F\textsuperscript{2}. 
chos kyi dbyiṅs (F386a5) ni rab (C74a1) tu\textsuperscript{135} śes ⌊[38⌋

sgra daṅ rna ba la brten\textsuperscript{136} nas ⌊]

(N71b6) rnam par\textsuperscript{137} dag pa’i\textsuperscript{138} śes (F345a5) pa\textsuperscript{139} gsum ⌊]

mtshan ŋid med pa\textsuperscript{140} chos kyi dbyiṅs ⌊]

rtog daṅ (P75a2) bcas pas (D65a5) thos par (F386a6) ’gyur ⌊[39]

sna daṅ dri la brten\textsuperscript{141} nas snom\textsuperscript{142} ⌊]

(G92a6) de ni\textsuperscript{143} gzugs su med pa’i dpe\textsuperscript{144} ⌊]

(C74a2) de bžin sna yi\textsuperscript{145} rnam śes (F345a6) kyis ⌊]

chos kyi dbyiṅs (N71b7) la rtog par\textsuperscript{146} byed ⌊[40]

lce yi\textsuperscript{147} raṅ (F386a7) bžin stoṅ pa ŋid ⌊]

ro yi\textsuperscript{148} khams (P75a3) kyaṅ dben pa ste ⌊]

chos kyi dbyiṅs kyi ņo bo yin\textsuperscript{149} ⌊]

rnam par śes (D65a6) pa gnas med pa\textsuperscript{150} ⌊[41]

(F345a7) dag (G92b1) pa’i lus kyi\textsuperscript{151} ņo bo daṅ ⌊]

reg (C74a3, F386a8) bya’i rkyen gyi\textsuperscript{152} mtshan ŋid dag ⌊]
rkyen dag las ni (N72a1) grol gyur pa  ||
chos kyi dbyińs žes (P75a4) brjod par bya  || [42]
yid gtsor gyur pa’i153 chos rnams la  ||
rtog (F3345a8) daṅ brtag154 (F386b1) pa rnam spaṅs nas  ||
chos rnams raṅ bźin med pa (G92b2) ŋid  ||
(D65a7) chos kyi dbyińs su (C74a4) bsgom par bya  || [43]
mthoṅ (N72a2) daṅ thos daṅ bsnams155 pa156 daṅ  ||
(P75a5) myaṅs daṅ reg (F386b2) par gyur pa daṅ  ||
(F3345b1) chos rnams de ltar rnal ’byor pas  ||
šes nas mtshan ŋid rdzogs pa yin  || [44]
mig daṅ rna ba sna dag daṅ  ||
lice daṅ lus (G92b3) daṅ de (F386b3) bźin yid  ||
skye (C74a5) mched (D65b1) drug po rnam (N72a3) dag (P75a6) pa157  ||
‘di ŋid de ŋid (F3345b2) mtshan ŋid do  || [45]
sems ŋid rnam158 pa gņis su mthoṅ159  ||
ji ltar ’jig rten ’jig rten160 (F386b4) ’das  ||
bdag du161 ’dzin las ’khor ba ste  ||
so sor rig na de ŋid do  || [46]
’dod chags zad (F3345b3) pas (G92b4) mya ṇan (P75a7) ’das  ||
že (C74a6) sdaṅ gti mug zad pa162 (N72a4) daṅ  ||
de (F386b5) dag (D65b2) gags pas saṅs rgyas ŋid  ||
lus can kun gyi skyabs ŋid do  || [47]
šes daṅ mi šes pa dag las  ||

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153 ba’i F2.
154 brtog F1; rtags F2.
155 bsnoms C.
156 ba F1.
157 rnams ba F2.
158 rnams F2.
159 mtho CGNP.
160 om. F2.
161 tu F2.
162 ba F1.
The Dharmadhātustava found in TAR

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lūs 'di ṇid la\(^{163}\) thams cad de \(||\)
raṅ\(^{164}\) gi rnam par \(P^{75a8}\) rto\(^{164}\) pas bciṃs \(||\)
bdag ṇid \(G^{92b5}\) śes nas\(^{165}\) grol bar 'gyur \(||\) [48]

\(C^{74a7}\) byaṅ chub riṅ min \(N^{72a5}\) ṅe ba'arā\(^{166}\) min \(||\)
'gro min 'oṅ ba'arā\(^{167}\) ma yin žiṅ \(||\)
\(D^{65b3}\) ṇon moṅs gzeb \(F^{386b7}\) gyur \(F^{345b5}\) 'di\(^{168}\) ṇid la \(||\)
mthoṅ ba daṅ ni ma mthoṅ yin \(||\) [49]

\(P^{75b1}\) śes rab mar me la gnas nas \(||\)
mchog tu ži bar gyur\(^{169}\) pa yis \(||\)
\(G^{92b6}\) bdag la brtags pas\(^{170}\) gnas bya žes \(||\)
\(C^{74b1}, F^{386b8}\) indo \(N^{72a6}\) sde'i tshogs las \(F^{345b6}\) gsuṅs pa labs \(||\) [50]

stobs\(^{171}\) bcu'i stobs kyis byis\(^{172}\) pa rnam{s} \(||\)
\(D^{65b4}, P^{75b2}\) byin brlabs\(^{173}\) zla ba tshes pa bźin \(||\)
ṅon moṅs can gyi sms can gyis \(||\)
\(F^{387a1}\) de bźin gšegs pa mi mthoṅ no \(||\) [51]

\(F^{345b7}, G^{93a1}\) ji ltar yi dwags\(^{174}\) rnam{s} kyis ni \(||\)
rgya \(N^{72a7}\) mtsho bskams\(^{175}\) \(C^{74b2}\) par mthoṅ ba ltar \(||\)
de bźin \(P^{75b3}\) mi śes \(F^{387a2}\) pas bsregs\(^{176}\) pas \(||\)
saṅs rgyas rnam{s} ni med par brtags \(||\) [52]

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\(^{163}\) las CGNP.
\(^{164}\) rto\(^{s}\) F\(^{2}\).
\(^{165}\) na DF\(^{2}\).
\(^{166}\) ba DF\(^{1}\)F\(^{2}\).
\(^{167}\) ba DF\(^{2}\).
\(^{168}\) pa'i F\(^{1}\).
\(^{169}\) 'gyur F\(^{2}\).
\(^{170}\) rtag par CGNP.
\(^{171}\) stogs F\(^{2}\).
\(^{172}\) byin C; byas P.
\(^{173}\) rlabs D.
\(^{174}\) dags D; dag F\(^{2}\).
\(^{175}\) skams D.
\(^{176}\) bsgribs F\(^{1}\)F\(^{2}\).
dman (D65b5) pa\textsuperscript{177} bsod nams (F\textsuperscript{345b6}) dman pa la ||
bcom ldan 'das kyis (G93a2) ci bgyir mchis\textsuperscript{178} ||
ji ltai' (P\textsuperscript{387a3}) dmus loi lag pa\textsuperscript{179} ru ||
(N72b1, P75b4) rin chen mchog ni b'zag\textsuperscript{180} pa\textsuperscript{181} 'dra || [53]
(C\textsuperscript{74b3}) sems can bsod nams byas rnams la ||
'od kyis (F\textsuperscript{346a1}) gsal 'ziṅ dpa\textsuperscript{182} ldan pa'i ||
sum cu\textsuperscript{183} (F\textsuperscript{387a4}) rtsa gñis\textsuperscript{184} mtshan 'bar ba ||
(D\textsuperscript{65b6}) saṅs rgyas de yi\textsuperscript{185} mdun na (G93a3) gnas || [54]
mgon (P\textsuperscript{75b5}) po de yi\textsuperscript{186} gzugs kyi skus\textsuperscript{187} ||
bskal pa mañ por (N72b2) b'zugs (F\textsuperscript{346a2}) nas kyań\textsuperscript{188} ||
gdul bya rnams (F\textsuperscript{387a5}) ni 'dul\textsuperscript{189} (C\textsuperscript{74b4}) ba'i phyir ||
dbyiṅs ņid tha dad gyur pa lags || [55]
sems kyi yul ni des\textsuperscript{190} rtogs nas ||
der ni šes pa 'jug (P\textsuperscript{75b6}) par 'gyur\textsuperscript{191} ||
so sor rañ (D65b7, G93a6) rig rnams\textsuperscript{192} (F\textsuperscript{346a3}) dag na ||
(F\textsuperscript{387a6}) Sa rnams de yi\textsuperscript{193} bdag ņid gnas\textsuperscript{194} || [56]

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\textsuperscript{177} daṅ DF\textsuperscript{2}.\textsuperscript{F2}.
\textsuperscript{178} gyis mchos F\textsuperscript{2}.
\textsuperscript{179} ba F\textsuperscript{2}.
\textsuperscript{180} g'zag F\textsuperscript{1}.
\textsuperscript{181} ba F\textsuperscript{2}.
\textsuperscript{182} dban F\textsuperscript{1}.
\textsuperscript{183} bcu F\textsuperscript{2}.
\textsuperscript{184} om. F\textsuperscript{2}.
\textsuperscript{185} de'i F\textsuperscript{2}.
\textsuperscript{186} de'i F\textsuperscript{2}.
\textsuperscript{187} sku CGNP.
\textsuperscript{188} ni CGNP.
\textsuperscript{189} gdul F\textsuperscript{2}.
\textsuperscript{190} ņes F\textsuperscript{1}; nos F\textsuperscript{2}.
\textsuperscript{191} gyur D.
\textsuperscript{192} nam F\textsuperscript{2}; rnams P.
\textsuperscript{193} de'i F\textsuperscript{1}.
\textsuperscript{194} nas F\textsuperscript{2}. 
The Dharmadhātustava found in TAR
dbaṅ phyug (N72b3) chen po’i gnas mchog daṅ || 'og min ñid de (C74b5) rnam mdzes pa || šes pa gsum po gcig ñid du || (P75b7) ’dres par195 gyur la bdag (F387a7) Smra ‘o || [57]
(F346a4) byis pa’i naṅ na196 yoṅs197 mkhyen daṅ || (G93a5) ’phags pa’i naṅ na sna tshogs ñid || (D66a1) dbaṅ phyug chen po tshe dpag med || bskal (N72b4) pa’i198 tshe yi199 rgyu200 gaṅ yin || [58]
(C74b6) phyi rol (F387a8) sems can (P75b8) khams201 kyi yaṅ || dpag (F346a5) tu med pa’i bskal par202 ni || tshe203 yaṅ gaṅ gis bsruṅs gyur ciṅ || srog chags rnam204 gyi205 srog206 (G93a6) gnas pa’i || [59]
rgyu yaṅ207 mi zad pa (F387b1) de ñid || (D66a2) gaṅ gis ’bras bu mi zad (N72b5) gaṅ || (P76a1) snaṅ ba med pa’i208 (F346a6) bye brag gis || (C74b7) šes rab don du rab tu ’jug || [60]
byaṅ chub riṅ bar209 mi bsam źiṅ || ņe bar yaṅ ni bsam1 (F387b2) mi bya ||

195 bar F2.
196 nas F2.
197 kun CGNP.
198 pa CF2:GNP.
199 tshe’i F1F2.
200 rgyud F1F2.
201 mkhas CGNP.
202 pa F2.
203 che P.
204 kun CGNP.
205 kyi F1.
206 srogs F2.
207 ‘aṅ F1F2.
208 ba’i F2.
209 rab F2.
yul drug snaṅ ba med par ni\textsuperscript{210} ||
(G93b1) yaṅ dag ji\textsuperscript{211} bźin (P76a2) rig gyur pa’o\textsuperscript{212} || [61]
ji ltar\textsuperscript{213} ’o ma daṅ ’dras (N72b6) chu ||
snod gcig\textsuperscript{214} la\textsuperscript{215} ni (D66a3) gnas pa\textsuperscript{216} las ||
ñaṅ pa\textsuperscript{217} ’o ma ’thuṅ (C75a1) byed ciṅ ||
(F387b5) chu ni ma yin de bźin gnas || [62]
de bźin ŋon moṅs kyis g.yogs nas ||
ye śes (P76a3) lus ’dir (G93b2) gcig\textsuperscript{218} (F346a8) nas\textsuperscript{219} kyaṅ ||
ral ’byor pa yis ye śes len ||
(N72b7) mi śes pa ni ’dor (F387b4) bar byed || [63]
bdag daṅ bdag (C75a2) gi\textsuperscript{220} žes ’dzin pas ||
(D66a4) ji srid phyi rol rnam brtags pa\textsuperscript{221} ||
bdag med rnam pa gñis (F346b1, P76a4) mthoṅ na\textsuperscript{222} ||
srid pa’i sa bon ’gag par (G93b3) ’gyur || [64]
(F387b5) gaṅ phyir saṅs rgyas mya ŋan ’das ||
gtsaṅ ba (N73a1) rtag pa\textsuperscript{223} dge ba’i gźi\textsuperscript{224} ||
gaṅ\textsuperscript{225} phyir gñis ni byis pas (C75a3) brtags ||

\textsuperscript{210} na F\textsuperscript{1}.
\textsuperscript{211} ci F\textsuperscript{1}.
\textsuperscript{212} pa F\textsuperscript{1}.
\textsuperscript{213} cīg F\textsuperscript{F2}.
\textsuperscript{214} na D.
\textsuperscript{215} ba F\textsuperscript{2}.
\textsuperscript{216} pa D.
\textsuperscript{217} ci F\textsuperscript{1}; cīg F\textsuperscript{2}.
\textsuperscript{218} gnas F\textsuperscript{2}.
\textsuperscript{219} gis F\textsuperscript{2}.
\textsuperscript{220} brtags pa CGNP; rtags pa F\textsuperscript{1}F\textsuperscript{2}.
\textsuperscript{221} nas CGNP.
\textsuperscript{222} rtag pa] om. F\textsuperscript{2}.
\textsuperscript{223} żin F\textsuperscript{2}.
\textsuperscript{224} dag CGNP.
\textsuperscript{225} brtags GNP; gtags C.
de yi\textsuperscript{226} gñis med rnal (P76a5) 'byor gnas || [65]
(F346b2) dka' (F3387b6) spyod sna (D66a5) tshogs sbyin pa dañ ||
tshul khrims sems can don sdud\textsuperscript{227} dañ ||
sems (G93b4) can phan byed bzod pa ste ||
(N73a2) gsum po 'di yis\textsuperscript{228} kham srgyas 'gyur || [66]
chos rnam (F387b7, P76a6) kun la (F346b3) brtson (C75a4) 'grus dañ ||
bsam gtan la sems 'jug pa dañ ||
rtag tu sles rab brtan\textsuperscript{229} pa ste ||
'di yaj\textsuperscript{230} byañ chub (D66a6) rgyas byed yin || [67]
thsbs dañ (G93b5) bcas pa'i sles rab (F387b8) dañ ||
(N73a3) smon lam (F346b4, P76a7) rnam par sbyaṅs pa dañ ||
stobs la ņes gnas\textsuperscript{231} ye sles te ||
(C75a5) kham\textsuperscript{232} rgyas byed pa'i\textsuperscript{233} chos bzi po\textsuperscript{234} || [68]
byañ chub sems phyag mi bya žes ||
smra ba ņan\textsuperscript{235} (F388a1) pa\textsuperscript{236} smra ba ste ||
byañ chub sems (F346b5) dpa' ma byuṅ bar ||
(P75a8) chos (G93b6) kyi sku (D66a7) ni 'byuṃ (N73a4) ma yin || [69]
bur šiṅ sa bon la sdaṅ gaṅ ||
kha ra spyad par 'dod (F388a2) pa\textsuperscript{237} des\textsuperscript{238} ||
(C75a6) bur šiṅ sa bon med par (F346b6) ni ||

\textsuperscript{226} de'i F\textsuperscript{2}.
\textsuperscript{227} bsdud F\textsuperscript{2F}\textsuperscript{2}.
\textsuperscript{228} 'dis ni DF\textsuperscript{2F}\textsuperscript{2}.
\textsuperscript{229} bstan DF\textsuperscript{2}.
\textsuperscript{230} ni F\textsuperscript{2}.
\textsuperscript{231} des nas D.
\textsuperscript{232} saṅs F\textsuperscript{2}.
\textsuperscript{233} ba'i F\textsuperscript{2}.
\textsuperscript{234} 'o D; yi F\textsuperscript{1}.
\textsuperscript{235} na P.
\textsuperscript{236} bar F\textsuperscript{2}.
\textsuperscript{237} ba F\textsuperscript{1}.
\textsuperscript{238} de P.
kha ra\textsuperscript{239} 'byuṅ bar 'gyur ma yin || [70]
bur śiṅ sa bon gaṅ bsruṅs nas ||
(P76b1) ñe bar\textsuperscript{240} gnas śiṅ bsgrubs pa\textsuperscript{241} las ||
bu ram kha ra\textsuperscript{242} (F388a3, G94a1, N73a5) hwags\textsuperscript{243} rnams ni ||
de las 'byuṅ (D66b1) bar 'gyur ba (F346b7) ltar || [71]
byaṅ chub sems ni\textsuperscript{244} (C75a7) rab bsruṅs nas ||
ñe bar gnas śiṅ bsgrubs ba\textsuperscript{245} las ||
dgra bcom rkyen (P76b2) rtogs saṅs\textsuperscript{246} (F388a4) rgyas rnams ||
de las skye źiṅ 'byuṅ bar 'gyur || [72]
ji ltar (F346b6) sa\textsuperscript{247} (G94a2) lu'i (N73a6) sa bon sogs\textsuperscript{248} ||
źiṅ pas bsrun\textsuperscript{249} bar\textsuperscript{250} byed pa ltar ||
de bźin theg (C75b1) mchog mos\textsuperscript{251} rnams (D66b2) la'ăn\textsuperscript{252} ||
(F388a5) 'dren pa rnams kyis bsruṅ bar\textsuperscript{253} (P76b3) mdzad || [73]
ji ltar mar ņo'i\textsuperscript{254} bcu bźi la ||
(F347a1) zla ba cuṅ zad\textsuperscript{255} mthoṅ ba ltar ||
de bźin theg mchog mos (N73a7) rnams la'āṅ ||

\textsuperscript{239} kha ri F\textsuperscript{1}.
\textsuperscript{240} ñes par F\textsuperscript{2}.
\textsuperscript{241} bsruṅs ba F\textsuperscript{1}.
\textsuperscript{242} kha ra j khur F\textsuperscript{2}.
\textsuperscript{243} sa F\textsuperscript{1}.
\textsuperscript{244} 'di FF\textsuperscript{2}.
\textsuperscript{245} bsruṅs pa F\textsuperscript{1}.
\textsuperscript{246} ŋas F\textsuperscript{2}.
\textsuperscript{247} sa F\textsuperscript{2}.
\textsuperscript{248} stsogs F\textsuperscript{1}; lcogs F\textsuperscript{2}.
\textsuperscript{249} sruṅs C.
\textsuperscript{250} ba F\textsuperscript{1}.
\textsuperscript{251} rmos F\textsuperscript{2}.
\textsuperscript{252} la CGNP.
\textsuperscript{253} ba CGNP.
\textsuperscript{254} mar ņo'i] ņa'i F\textsuperscript{2}.
\textsuperscript{255} źig CGNP.
The Dharmadhātustava found in TAR

saña (G94a3) rgyas (F388a6) sku ni cuṅ zad\textsuperscript{256} mthon\textsuperscript{257} || [74]
ji ltar tshes pa'i zla ba la ||
skad cig (C75b2) skad (F347a2) cig (P76b4) rgyas par mthon ||
de bźin sa la\textsuperscript{258} żugs\textsuperscript{259} (D66b3) rnams kyaṅ ||
rim gyis rim gyis\textsuperscript{260} rgyas\textsuperscript{261} (F388a7) par mthon || [75]

ji ltar yar ņo'i bco\textsuperscript{262} lña la ||
(de bźin sa) (G94a4) yi\textsuperscript{263} mthar thug na ||
chos kyi sku (P76b5) yaṅ rdzogs šin gsal || [76]

(C75b3) saña (F388a8) rgyas chos daṅ dge 'dun la ||
rtag tu mos pa brtan po yis ||
sems (D66b4) de yaṅ dag bskyed byas nas ||
phyir mi ldog par\textsuperscript{264} yaṅ (F347a4) yaṅ (N73b2) 'byuṅ || [77]
nag po'i gzi ni (F388b1) yoṅs (P76b6) spanš nas ||
dkar (G94a5) po'i gzi ni rab bzuṅ bas ||
de tshe de ni ņes rtogs pa ||
(C75b4) dga' ba\textsuperscript{265} žes ni mṅon par brjod || [78]
'
dod chags la sosn sna tshogs (F388b2, F347a5) pa'i ||
dri mas rtag\textsuperscript{266} tu dri ma\textsuperscript{267} (D66b5) can ||
dri ma med par\textsuperscript{268} (P76b7) gaṅ dag pa ||
(N73b5) dri ma med ces brjod pa yin || [79]

\textsuperscript{256} žig F\textsuperscript{F2}.
\textsuperscript{257} saña CGNP.
\textsuperscript{258} sa la] las F\textsuperscript{2}.
\textsuperscript{259} žus F\textsuperscript{2}.
\textsuperscript{260} rim gyis] om. F\textsuperscript{2}.
\textsuperscript{261} 'phel DF\textsuperscript{F2}.
\textsuperscript{262} yar ņo'i bco] yaṅ de'i bcwo F\textsuperscript{2}.
\textsuperscript{263} yis F\textsuperscript{2}.
\textsuperscript{264} pa CF\textsuperscript{F2}GNP.
\textsuperscript{265} pa F\textsuperscript{1}.
\textsuperscript{266} rab F\textsuperscript{1}.
\textsuperscript{267} la F\textsuperscript{1}.
\textsuperscript{268} pas CFF\textsuperscript{F2}GNP.
ñon moṅs dra ba rab (G94a6) ’gags nas ||
dri med śes\textsuperscript{269} rab rab (F\textsuperscript{388b3}) gsal bas ||
tshad med pa (C75b5) yi mun pa (F\textsuperscript{347a6}) dag ||
.sel bar byed pas\textsuperscript{270} ’od byed pa’o\textsuperscript{271} || [80]
rtag tu dag (P\textsuperscript{76b8}) pa’i ’od kyis\textsuperscript{272} gsal ||
’du ’dzin kart par spaṅs pa yi ||
(D\textsuperscript{66b6}, N\textsuperscript{73b4}) ye (F\textsuperscript{388b4}) śes ’od kyis rab bskor bas ||
sa de ’od ’phro can du (G94b1) ’dod || [81]
rig\textsuperscript{273} dañ (F\textsuperscript{347a7}) Skyu rtsal bzo gnas kun ||
bsam\textsuperscript{274} gtan\textsuperscript{275} rnam\textsuperscript{276} pa sna (C75b6) tshogs (P\textsuperscript{77a1}) ŋid ||
ñon moṅs (F\textsuperscript{388b5}) ŋin tu sbyaṅ\textsuperscript{277} dka’ las ||
rnam par rgyal bas sbyaṅ\textsuperscript{278} dkar ’dod || [82]
byaṅ chub (N\textsuperscript{73b5}) rnam pa gsum po dañ ||
phun sum\textsuperscript{279} tshogs (D\textsuperscript{66b7}) kun bsdū ba dañ ||
skye dañ (G\textsuperscript{94b2}) ’jig pa (P\textsuperscript{77a2}) zab\textsuperscript{280} (F\textsuperscript{388b6}, F\textsuperscript{347a8}) pa la\textsuperscript{281} ||
sa de mṅon du gyur par\textsuperscript{282} ’dod || [83]
’khor lo’i bkod pas\textsuperscript{283} (C75b7) rnam kun tu\textsuperscript{284} ||

\textsuperscript{269} śe C.
\textsuperscript{270} bas F\textsuperscript{2}.
\textsuperscript{271} bas F\textsuperscript{2}.
\textsuperscript{272} kyī F\textsuperscript{2}.
\textsuperscript{273} rigs F\textsuperscript{2}.
\textsuperscript{274} bsams F\textsuperscript{2}.
\textsuperscript{275} tan F\textsuperscript{2}.
\textsuperscript{276} rnam F\textsuperscript{2}.
\textsuperscript{277} spyaṅ F\textsuperscript{2}.
\textsuperscript{278} dka’ las || rnam par rgyal bas sbyaṅ] om. F\textsuperscript{2}.
\textsuperscript{279} po dañ || phun sum] om. F\textsuperscript{2}.
\textsuperscript{280} zad D.
\textsuperscript{281} dañ F\textsuperscript{2}.
\textsuperscript{282} ’gyur bar D.
\textsuperscript{283} pa D.
\textsuperscript{284} du DF\textsuperscript{3}F\textsuperscript{2}.
The Dharmadhātustava found in TAR

'od kyi dra bas285 rtse ba daṅ ||
'khor ba'i mtsho yi286 'dam brgal287 bas ||

(N73b6) de la riṅ du soṅ žes (F388b7) bya || [84]

saṅs (F3347b1) rgyas kyis (F77a3) ņes 'di bzuṅ žiṅ ||
ye śes rgya (D67a1, G94b3) mtshor žugs pa daṅ ||
'bad med lhun gyis grub gyur pa288 ||
bdud kyi 'khor gyis mi g.yo289 (C76a1) ba'o290 || [85]

so so (F388b8) yaṅ dag rig kun la ||
(F3347b2) chos ston pa yi 'bel (N73b7) pa'i291 gtam ||
(P77a4) rnal 'byor pa292 de mthar son pas293 ||
sa de legs pa'i blo gros 'dod || [86]

ye (G94b4) šes (D67a2) raṅ bźin 'di yi294 sku ||
dri (F389a1) med nam295 mkha' daṅ mñam pa ||
(C76a2, F3347b3) saṅs rgyas rnams kyi 'dzin pa las ||
chos kyi sprin ni296 (P77a5) kun297 tu 'byuṅ || [87]

saṅs (N74a1) rgyas rnams kyi (F3389a2) chos kyi gnas ||
spyod pa'i 'bras bu yoṅs 'dzin pas298 ||
gnas ni yoṅsu GNF2 gyur' (F3347b4) pa300 (G94b5) de ||
chos kyi sku  žes brjod pa \(^{301}\) (D\(^{67}\)a\(^{3}\)) yin \| [88]

bag chags las grol \((C\(^{76}\)a\(^{3}\)) bsam \(^{302}\) (P\(^{77}\)a\(^{6}\)) mi khyab \(^{303}\) \|

\((F\(^{389}\)a\(^{3}\)) 'khor ba’i bag chags bsam du \((N\(^{74}\)a\(^{2}\)) yod \|

khyod ni kun tu \(^{304}\) bsam \(^{305}\) mi khyab \| gaṅ gis \((F\(^{347}\)b\(^{5}\)) khyod ni śes par \(^{306}\) nus \| [89]

ñag \(^{307}\) gi spyod yul kun las ’das ||

dbaṅ po \((G\(^{94}\)b\(^{6}\)) kun gyi \((F\(^{389}\)a\(^{4}\)) spyod yul min ||

\((P\(^{77}\)a\(^{7}\)) yid gyi\(^{308}\) śes pas rtogs bya ba ||

gaṅ yaṅ \((C\(^{76}\)a\(^{4}\), D\(^{67}\)a\(^{4}\)) ruṅ la phyag ’tshal bstod \| [90]

\((F\(^{347}\)b\(^{6}\)) rim gwis \((N\(^{74}\)a\(^{3}\)) ’jug pa’i lugs\(^{309}\) ṇid kyis ||

sans rgyas sras po grags\(^{310}\) (F\(^{389}\)a\(^{5}\)) chen rnams \|

chos kyi sprin gyi ye śes kyis ||

chos ṇid ston \((P\(^{77}\)a\(^{8}\)) pa mthoṅ \((G\(^{95}\)a\(^{1}\)) gyur nas || [91]\(^{311}\)

gaṅ tshe sems ni rab \((F\(^{347}\)b\(^{7}\)) bkrus \((C\(^{76}\)a\(^{5}\)) pas\(^{312}\) ||

’khor \((N\(^{74}\)a\(^{4}\)) ba’i gzeb las ’das gyur \((F\(^{389}\)a\(^{6}\)) nas\(^{313}\) ||

pad ma chen po’i\(^{314}\) raṅ \((D\(^{67}\)a\(^{5}\)) bźin gyi\(^{315}\) ||

stan\(^{316}\) la de ni rab gnas ’gyur || [92]

\(^{301}\) ma \(^{F2}\).

\(^{302}\) bsams \(^{F2}\).

\(^{303}\) bya \(^{F1}\).

\(^{304}\) du \(^{F2}\).

\(^{305}\) bsams \(^{F2}\).

\(^{306}\) rab \(^{F1}\).

\(^{307}\) gaṅ \(^{F1}\).

\(^{308}\) kyis \(^{F2}\).

\(^{309}\) lus \(^{F1}\).

\(^{310}\) grag \(^{F2}\).

\(^{311}\) CGNP has one more stanza: pad ma chen po’i raṅ bźin gwis |.

\(^{312}\) bas \(^{F2}\).

\(^{313}\) gyur GP.

\(^{314}\) po CN.

\(^{315}\) gyis \(^{F2}\).

\(^{316}\) bstān \(^{F2}\).
(P77b1) 'dab\textsuperscript{317} ma rin chen du ma’i 'od ||
'dod (G95a2) par\textsuperscript{318} bya ba’i (F\textsuperscript{347b8}) ze’u\textsuperscript{319} 'bru can ||
pad ma bye ba du ma yis\textsuperscript{320} ||
(F\textsuperscript{389a7}) rnam pa kun tu\textsuperscript{321} yoṅs su\textsuperscript{322} bskor || [93]
(C76a6) stobs (N\textsuperscript{74a5}) bcu po yis yoṅs su\textsuperscript{323} gaṅ ||
mi ’jigs pa yis gaṅ\textsuperscript{324} dag ņoms ||
(P\textsuperscript{77b2}) bsam mi khyab pa’i saṅs rgyas (D\textsuperscript{67a6}) chos ||
(F\textsuperscript{348a1}) spros med (F\textsuperscript{389a8}) rnams las ņams mi mña’ || [94]
(G95a3) legs par\textsuperscript{325} spyod\textsuperscript{326} pa’i las kun gyis ||
bsod nams ye šes rab bsags (N\textsuperscript{74a6}) pa’i ||
zla (C76a7) ba ņa\textsuperscript{327} la skar ma yis ||
(P\textsuperscript{77b3}) ’khor (F\textsuperscript{348a2}) du rnam pa\textsuperscript{328} (F\textsuperscript{389b1}) kun gyis bskor || [95]
saṅs rgyas phyag gi\textsuperscript{329} ņi ma der ||
dri med rin chen ’bar gyur des\textsuperscript{330} ||
sras kyi\textsuperscript{331} thu (D\textsuperscript{67a7}) bo\textsuperscript{332} dbaṅ bskur bas ||
dbaṅ (G95a4) bskur ba ni kun tu stsol\textsuperscript{333} || [96]

\textsuperscript{317} mdab F\textsuperscript{1}; ’an b a F\textsuperscript{2}.
\textsuperscript{318} bar F\textsuperscript{2}.
\textsuperscript{319} ze D; zem F\textsuperscript{2}.
\textsuperscript{320} yin F\textsuperscript{2}.
\textsuperscript{321} du F\textsuperscript{2}.
\textsuperscript{322} yoṅs F\textsuperscript{2}.
\textsuperscript{323} yoṅs F\textsuperscript{2}.
\textsuperscript{324} yaṅ CF\textsuperscript{F2}GNP.
\textsuperscript{325} bar F\textsuperscript{2}.
\textsuperscript{326} spyad F\textsuperscript{1}F\textsuperscript{2}.
\textsuperscript{327} ņi F\textsuperscript{2}.
\textsuperscript{328} ba F\textsuperscript{1}.
\textsuperscript{329} phyag gyis F\textsuperscript{2}; chagi N.
\textsuperscript{330} te DF\textsuperscript{2}F\textsuperscript{2}.
\textsuperscript{331} kyis F\textsuperscript{2}.
\textsuperscript{332} bor F\textsuperscript{1}; po F\textsuperscript{2}.
\textsuperscript{333} gsol F\textsuperscript{2}. 
rnal (F389a2) 'byor chen (F348a3) po334 der (N74a7) gnas (P77b4) nas ||
rmönş pas (C76b1) dman pa'i 'jig rten rnams ||
sdug bsñal gyis g.yeñš 'jigs pa la ||
lha yi335 spyan gyis gzigs gyur nas || [97]
(F389a3) de yi sku la336 'od zer rnams337 ||
'bhad pa med338 (F348a4) par339 'byuñ (D67b1) 'gyur (G95a5) te ||
(P77b5) rmoñş pa'i (N74b1) mun par340 žugs de yi341 ||
sgo rnams 'byed par mdzad pa yin || [98]
lhag (C76b2) bcas mya (F389a4) ñan 'das pa342 rnams ||
lhag med mya ñan 'das par343 'dod ||
'dir (F348a5) ni mya ñan 'das pa ŋid ||
dri ma med par sems (P77b6) gyur pa'o || [99]
sems can kun gyi ñhos med (G95a6, N74b2) pa'i ||
(F389a5) ño bo de (D67b2) yañ de'i spyod yul ||
de mthoñ byañ chub sems dbañ po344 ||
śin tu345 dri med chos (C76b3) kyi (F348a6) sku || [100]
dri ma346 med pa'i chos sku la ||
ye śes rgya mtsho gnas (P77b7) gyur nas ||
(F389a6) Sna tshogs nor bu ji bžin du ||
de las347 sems can don rnams (N74b3) mdzad || [101]

334 po‘i F2.
335 lh’ai F1F2.
336 las F1F2.
337 rnam F2.
338 om. F2.
339 ra C; bar F2.
340 bar F2.
341 pa de’i F1; yis F2.
342 ba F2.
343 pa F2.
344 dpa’o CGNP.
345 du F2.
346 om. F2.
347 de das CGNP
chos kyi dbyiṅs su (G95b1) bstod pa slob dpon ’phags pa klu sgrub (F:348a7) khyis (D67b3) mdzad pa rdzogs so || (F:389a7, P77b8) rgya gar gyi mkhan (C76b4) po kṛṣṇa paṇḍita panḍita dañ | lo tsā ba tshul khrims rgyal bas bsgyur ba’o ||

348 chen po D; om. F¹F².
349 gyis F².
350 om. C.
351 kṛṣṇa F¹F².
352 panbita F³.
353 lo tsā ba dge sloṅ F¹; lo tsā ba dge sloṅ GNP.
354 bsgyur ciṅ žus te gtan la phab pa F².
A Sanskrit manuscript of Sthiramati’s commentary to the *Abhidharmakośabhāṣya*

Kazunobu Matsuda, Kyoto

As participants in a cooperative research project between the China Tibetology Research Center and the Austrian Academy of Sciences, Dr. Nobuchiyo Odani, emeritus professor of Otani University, and I, together with other scholars in the Kyoto area, including professors Masaru Akimoto, Yoshifumi Honjo and Kazuo Kano, are currently working on a copy of a Sanskrit palm leaf manuscript of Sthiramati’s commentary on Vasubandhu’s *Abhidharmakośabhāṣya* entitled *Tattvārthā*. Our reading group has been studying this manuscript at Otani University once a week for about six years. On this occasion I would like to give a brief summary of the research that has been done on the manuscript we have been reading.

1. **Date of the manuscript**

In the *Luo Zhao Catalogue*, the *Tattvārthā* manuscript is the 34th manuscript in the Śāstra section of manuscripts held in the Potala Palace in Lhasa. The manuscript is not found in a single bundle but is made up of two bundles of palm leaf folios. One bundle consists of 58 folios, the other of 79 folios, making 137 folios in total. According to the catalogue, the manuscript is comparatively large, measuring 54.3 by 6.6 centimeters. The script is very similar to the so-called “Gilgit/Bāmiyān Type 2” script and is of the same type as the Siddham script that was transmitted to Japan. Judging from its script, it is certain that this manuscript was written in North India.

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between the 8th and 9th century. It thus can be considered one of the oldest Sanskrit manuscripts preserved in the Tibetan Autonomous Region.

One interesting detail about this manuscript is that two types of script are seemingly randomly used for the letter ‘ya’: Gupta Brāhmī script, in which the ‘ya’ is identical to that in Tibetan script, and Nāgarī script, in which the ‘ya’ is the same as in Devanāgarī script. We have often noticed individual words written in some cases with the Gupta Brāhmī ‘ya’ and in other cases with the Nāgarī ‘ya’. This suggests that the present manuscript was written during the period when the Gupta Brāhmī script was gradually being transformed into Nāgarī script.

2. Manuscript consisting of three bundles

Unfortunately, our manuscript does not contain the complete text of the Tattvārthā. We assume that the manuscript was originally divided into three bundles, which we have temporarily named ‘manuscript bundles A, B and C.’ Of these three bundles, only manuscript bundles A and C are preserved in the Potala Palace, which means that one third of the manuscript is missing. Bundle A covers pages 1 to 56 in Pradhan’s first edition of the Abhidharmakośabhāṣya,3 that is, from chapter one to the middle of chapter two, while Bundle C corresponds to pages 219 to 460 in Pradhan’s edition, i.e., the middle of chapter four to chapter eight. The commentary on the part on pages 57 to 218 in Pradhan’s edition is not extant. The colophons of chapters 1, 4, 5, 6, 7 and 8 as found in the two manuscript bundles are as follows:

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3 Pradhan 1967.
Chapter 1 (Dhātunirdeśa), Bundle A, 45v6-7 \(\text{ācāryabhadanta-sthiramatyuparacitāyāṃ prathamaṃ kośasthānaṃ samāptam}^*\) \|

<Colophons of chapters 2 and 3 missing>

Chapter 4 (Karmanirdeśa), Bundle C, 14r9 \(\text{ācāryasthiramatyuparacitāyāṃ tvārthāyāṃ vyākhyānataś caturthāṃ kośa-sthānaṃ samāptam} \|

Chapter 5 (Anuśayanirdeśa), Bundle C, 35r14 \(\text{ācāryabhadantasthiramatyuparacitāyāṃ tvārthāyāṃ kośāṭikāyā\{mā\}ṃ paṃcamaṃ kośasthānaṃ samāptam} \|

Chapter 6 (Mārgapudgalanirdeśa), Bundle C, 56v4 \(\text{ācāryabhadvantasthiramatyuparacitāyāṃ tvārthāyāṃ kośāṭākāyām} \langle\text{sic}\rangle \text{vyākhyānataḥ śaśṭhaṃ kośasthānaṃ samāptam} \|

Chapter 7 (Jñānanirdeśa), Bundle C, 69v2 \(\text{ācāryasthiramatyuparacitāyāṃ vyākhyānataḥ saptamaṃ kośasthānaṃ} \|

Chapter 8 (Samāpattinirdeśa), Bundle C, 79v12 \(\text{ācāryabhadantasthiramatikṛtāyāṃ kośāṭākāyāṃ} \langle\text{sic}\rangle \text{vyākhyānato 'ṣṭa-maṃ kośasthānaṃ samāptam} \text{ ca tvārthā nāma ko-śaṭikā} \|

The commentary ends with the colophon of the entire Tattvārthā, which follows directly after the colophon of chapter eight, showing that this manuscript, just as its Tibetan translation, never contained a commentary on chapter nine of the Abhidharmakośabhāṣya (Pudgalanirdeśa). Thus a later/closing part of the text has not been lost, but Sthiramati himself presumably did not comment on chapter nine.

3. Tibetan translation of the Tattvārthā

The Tibetan translation of the Tattvārthā was undertaken rather late, namely, according to its colophon, between the 15th and the 16th centuries.\(^4\) For this reason, in the Tibetan Tripitaka the Tattvārthā is not part of the Abhidharma section, but of the section containing miscel-

laneous works. Furthermore, according to the colophon the translation was based on a set of two manuscripts: a main manuscript and an incomplete supporting manuscript, which lacked a section from the middle of chapter two to the middle of chapter four. It is thus likely that the manuscript we have been working on is the one used by the translators as the supporting manuscript. As yet, the main manuscript has not been found.

Regarding other translations of the *Tattvārthā*, in addition to the Tibetan translation fragments of a Chinese translation have been found at Dunhuang\(^5\) and there exist some fragments of an Uyghur translation\(^6\) translated from a Chinese translation that is now lost. These fragments of Chinese and Uyghur translations, which are presumably from the beginning of the *Tattvārthā*, indicate that Sthiramati began his work with verses of homage and a long prologue. In the homage in the Uyghur translation it is stated that Sthiramati’s teacher was Guṇamati, but the name Guṇamati is not mentioned in the invocation of the Chinese translation from Dunhuang. It is worth noting that the homage in Yaśomitra’s commentary states that Guṇamati and Vasumitra wrote commentaries on the *Abhidharmakośabhāṣya*.\(^7\) However neither our Sanskrit manuscript nor the Tibetan translation contains any homage verses or a prologue written by Sthiramati. The commentary begins immediately – and in my view, rather abruptly – with the first verse of chapter one of the *Abhidharmakośa*. This prompts the question of why the Sanskrit manuscripts as well as their Tibetan translation begin the commentary in such an unusual way.

Another puzzling aspect is the many instances in the Tibetan translation in which the original Sanskrit sentences have been simply transliterated into Tibetan script. Was this due to the Tibetan

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\(^6\) Shōgaito 2008.

\(^7\) Woghihara 1932: 1.
translator being unable to translate these passages? There is no
doubt that the quality of the Tibetan translation is generally poor.
But admittedly the problematic parts of the Tibetan translation of-
ten correspond to very difficult or unclear Sanskrit sentences in our
manuscript, sentences that even modern scholars find difficult to un-
derstand. It is possible that these Sanskrit sentences were not cor-
rectly transcribed. But if two different manuscripts were used for
the translation, then why was it impossible to translate these difficult
sentences? Does this imply that the two Sanskrit manuscripts shared
these unclear and problematic sentences? In order to answer these
questions, I suggest the following steps having occurred in the trans-
mission of the Tattvārthā’s Sanskrit manuscript:

1. Manuscript X → first folio missing from manuscript X →
three-bundle manuscript (8th to 9th century C.E.) → loss of
bundle B → our manuscript (the supporting manuscript used
by the Tibetan translators)
2. Copy of three-bundle manuscript → main manuscript for
Tibetan translation (as yet undiscovered)

I propose that as the first step in this process, the first folio of Manu-
script X with the homage verses and the prologue was lost. Either
a manuscript in three bundles was then produced from Manuscript
X without the first folio, or the three-bundle manuscript itself was
Manuscript X. Subsequently a new copy was made from the three-
bundle manuscript and served as the main manuscript for the Tibet-
an translation. Bundle B was then lost from the three-bundle manu-
script and the remainder became the supporting manuscript for the
Tibetan translation. According to this scenario, the two manuscripts
used for the Tibetan translation would be genetically closely related
and both missing the homage verses and the prologue. Furthermore,
the problematic sentences that were merely transliterated in Tibetan
script may have already been corrupt at the Manuscript X stage.
Such an assumption might provide answers to all the above ques-
tions.

The Tibetan translation of the Tattvārthā contains many prob-
lems. In addition to the shortcomings of the original Sanskrit manu-
script, we have come across many cases of poorly translated passages that cast doubt on the abilities of the Tibetan translator. Here I would like to introduce two simple and even rather entertaining examples of erroneous translations, neither part of a complex Abhidharma discussion:

1. *yas tūragaprabhṛtīnāṃ* (Bundle A, 26v5), *gaṅ shig ḍḥod chags la sogs pa* (Peking ed., To 82a6).

The first example shows that the translator probably failed to understand the word *uraga* (snake) and translated it as ‘ḥdod chags,’ meaning *rāga.* In the case of the second example, the Tibetan translator probably understood *kasmād iti* in the Sanskrit manuscript as *karmādi* and translated it as ‘*las la sogs.*’ There are countless instances of other obvious mistakes perpetrated by the Tibetan translator. To date only this Tibetan translation with all its mistakes and problems has been available to the academic world. Now, however, the situation will change, given the existence of this original Sanskrit manuscript.

**4. Did Sthiramati write a commentary on Dignāga's Pramāṇasamuccaya?**

In conclusion, I would like to share an interesting piece of information gleaned from the manuscript of the *Tattvārthā* (Bundle A, 17v2-5):

apara āha | na rūpaprāsādātmakaṃ caṅṣurviṣṇāśrayatvān mano(v3)vad iti (|) atra tu Vaiśeṣikasya atajñasaṃvitvāpi caṅṣurviṣṇāśrayatvāsa prāptatvāt<sup>8</sup> tatttāddher iṣṭavighāta-krād viruddhāḥ (|) ataśa ca hetur asiddhāḥ (|) ca caṅṣurviṣṇāśrayatvā (|) ātajñasaṃvitvā (d) drśṭāntaś ca sādhanavikalaḥ (|) Kāpilasyāpy atriśūṇatvenāpi hetur vyāpta iṣṭavighāta-krād viruddhāḥ (|) manas tu na triguṇam iti *Pramāṇasamuccayopanibam—*

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<sup>8</sup> Read *vyāptatvat.*
This passage is found in the middle of the commentary to verse nine in chapter one of the *Abhidharmakośabhāṣya*, immediately after the opinions of the Vaiśeṣika and Sāṃkhya schools have been mentioned. The first underlined sentence reads: “It is to be known from the commentary (upanibandha) to the *Pramāṇasamuccaya* that *manas* does not have three guṇa (manas tu na triguṇam iti Pramāṇasamuccaya-upanibandhaḥ vijñeyaṃ).” This is followed by the sentence: “Because it is expounded in detail there (that is, in the *Pramāṇasamuccaya-upanibandha*), here it is not expounded out of concern that the text becomes [too] long.” A similar sentence is found in another commentary of Sthiramati, namely on verse 19 of Vasubandhu's *Triṃśikā Vijñaptimātratāsiddhi*. Here Sthiramati devotes a considerable number of sentences to demonstrating the existence of ālayavijñāna. However, the end of the *Triṃśikābhāṣya* reads vistaravicāras tu pañcaskandhaka-upanibandhād veditavyah: “For more detailed discussion/reflection, it should be known from the commentary to the *Pañcaskandhaka* (Pañcasknadhaka-upanibandha).” In other words, he refers the reader to one of his other commentaries for more details. Here too, the commentary is indicated by the word ‘upanibandha;’ the structure of the sentences is the same as that in the *Tattvārthā*. Thus it seems highly possible that Sthiramati is referring at this point in the *Tattvārthā* to a commentary he wrote on Dignāga’s *Pramāṇasamuccaya*, a commentary that is no longer extant.

9 Ms. evadanyat-.  
11 Kramer 2014.
Bibliography


Materials for the study of the Paramārthasevā by Puṇḍarīka

Francesco Sferra, Naples
Hong Luo, Beijing

1. The Paramārthasevā is one of the most important and original works of the first phase of the Kālacakra system. It is a relatively short text of 343 stanzas (in upajāti metre), composed by Puṇḍarīka (10th–11th cent.) in quite a complex and refined Sanskrit, likely after his magnum opus, the Laghukālacakrantrañṭikā Vimalaprabhā (henceforth Vimalaprabhā).

We do not know exactly where and when the Paramārthasevā was written, but it may well have been composed in an area of northern India where the Islamic presence was already strong in the early decades of the eleventh century, during the period immediately following the initial diffusion of the system. The terminus ante quem is fixed by the quotation of stanza 208 in the Sekoddeśaṭīkā by Nāropā, who died around the year 1040.

Other verses of this work are quoted in the Guṇabharaṇī and in the Amṛtakaṇikā by Raviśrījñāna (11th–12th cent.), in the anonymous Subhāṣitasaṅgraha and in the Kriyāsamuccaya by Jagaddarpaṇa (alias Darpaṇācārya). It is cited by Bu ston rin chen grub (1290–1364) and mentioned several times in the Deb ther sṇon po by gŽon nu dpal (1392–1481) and in later Tibetan literature. For a preliminary list of the stanzas quoted in the available Sanskrit sources, see 3.2 below.

Together with the Vimalaprabhā, of which the editio princeps was published between 1994 and 1996 at the Central Institute of

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1 We thank Kristen de Joseph for her help in revising the English text of this paper.
Higher Tibetan Studies in Sarnath, the *Paramārthasevā* is the only other text by Puṇḍarīka that survives in its Sanskrit original. Later tradition attributes to him two other works that are extant only in Tibetan translation: the *Kālacakrantantragrabhavṛtti* (Ōtani 4608), which is a short gloss on the *Śrīkālacakragarbhatantra* (Ōtani 6), and the *Āryamañjuśrīnāmasaṅgītiṭīkā Vimalaprabhā* (Ōtani 2114). However, as John Newman has kindly pointed out to us, it is worth mentioning that Bu ston questions and mKhas grub rje (1385–1438) rejects the attribution of the latter work to Puṇḍarīka.

In the *Paramārthasevā*, Puṇḍarīka summarizes some of the Kālacakra teachings (for instance, it is worth mentioning his treatment of the ‘appearance of the families’ or ‘sets’ [*kulāgama*] in stt. 331–334), and develops some arguments which are not dealt with in other early Kālacakra texts. Particularly important are the references to other Indian traditions and to Islamic religious practices.

The laconicism of some passages, especially towards the end of the text, suggests that the author writes for other Buddhists, probably disciples, masters and perhaps also exponents of other Buddhist Tantric systems, who already knew the main Kālacakra teachings.

2. The first studies of the *Paramārthasevā* were carried out by Franz Kielhorn (1894), Watanabe Kaikyoku (1908, 1909) and Sakai Shinten (1960) on the basis of only six stanzas photographed from a single palm-leaf manuscript once kept in Gaoming Monastery on Mount Tiantai in the province of Zhejiang, China. This manuscript is now preserved in Guoqing Monastery, in the same area, but unfortunately is not accessible to scholars. Only one side (a *recto* side?) of one leaf is on view to visitors in the small museum of the monastery. The leaf, which is partly damaged at the edges, contains stanzas 62c–69a. The codex is potentially important since, when we compare this visible portion of the text with the same part edited on the basis of

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2 This manuscript was photographed there three times: by A.O. Franke in 1894, by Heinrich Friedrich Hackmann between 1901 and 1903, and by Henri Maspero in 1914. Unfortunately, none of these pictures (even though most probably illegible and for the most part out of focus) has come down to us. For further information, see Sferra 2007a.
two other manuscripts kept in Kathmandu at the Kaiser Library (see below for bibliographical details), we notice that it transmits a few equally possible readings, as is shown by the following diplomatic transcription:

\[(...)\] enclose partly broken \textit{akṣaras} and \textit{daṇḍas}

\[[...]\] enclose line numbers

\{[...]\} enclose \textit{post correctionem} readings

\(\text{(O)}\) string-hole

\(\text{..}\) broken \textit{akṣara}

\(\{\}\) hyphenation

[1] [1\ldots ] (\text{\| asau}) prabuddhas tava rakṣamāṇaṁ dadāti
\[\text{kāyaṁ khagajambukebhyaḥ } \mid \text{ evaṁ kalatraṁ svasutam svabandhu-}
\[\text{mitraṅ ca nāthaṁ šaraṇāgataṁ ca } \| \text{ mṛtyupradatta jvalanā(ḍ)i } ..
\]

[2] [2\ldots ] (kṣa)yitu(m) samarthā{ḥ} \| \text{ tenaiva siddhā ṛṣayaḥ}
\[\text{surendrā nītāḥ kṣa(O)yaṁ yāvd anantusa(m)khyāḥ } \mid \text{ svakarma ko}
\[\text{vārayitum samartho jñānano yāvd adṛśamāna(h )} \text{ asā}
\]

[3] (śvataṁ sarvvaṁ idaṁ) hy an(i)ṣṭaṁ jñānamṛtaṁ śrīguruvaకtram
\[\text{iṣṭaṁ } \| \text{ etata dvayam duḥkhasul(O)(kha)prasūti gṛhnāsi kiṁ naiva}
\[\text{vicārayitvā} \mid \text{ karosi yāvat svaśarīrapūjaṁsāṃsārjñānādurggabhramanasva}
\]

[4] bhāvāṁ || tävad guroḥ kiṁ na karosi tāṁ vai nirvāṇasaukhyaṁ
\[\text{sakalam pradātrī } \| \text{ (O) (da)tvā dhanāni svayam arjjitāni gṛhnāsi nārīn}
\[\text{narakāgnidātrī } \| \text{ dadāsi tāṁ kiṁ na guro{ḥ} svamudrāṁ}
\]

[5] buddhāṅganāliṅgana{dā}payatīṁ || divyaṅganāḥ pūnyavasād
\[\text{bhavanti dhanāni dhānyāni manoramāṇi } \| \text{ pāpaprabhāvā}
\[\text{cirasanācitāni nāśaṁ prayānti pratirakṣitāni } \| \text{ tas(mād viśiṣṭā)}

Fortunately, there is another complete manuscript of the \textit{Paramārthasevā}. The original is preserved in Lhasa, while a photographic copy is retained in the library of the China Tibetology Research Center in Beijing (CTRC).\footnote{The fifth item in Box 46. The images of the manuscript are printed on ten B3 pages numbered from 26 to 35.} It is a relatively correct manuscript in 33 palm-leaves in ancient Nepalese handwriting.
As far as we know at present, outside China, the Paramārthasevā is preserved only in three palm-leaf fragments kept in Kathmandu:

a) a relatively long fragment identified by John Newman: a manuscript in the National Archives of Kathmandu, which is kept under the title Kālacakratantra (MS No. 5-7235 = Nepal-German Manuscript Preservation Project [NGMPP] Mf. No. B 30/31) and which contains stanzas 5–42ab, 50–76ad;

b) a fragment identified by Harunaga Isaacson: a single leaf (folio 1 verso), partly damaged at the bottom, that contains approximately the first eight and a half stanzas of the work; this leaf has been included with another 20 leaves in a codex held by the Kaiser Library of Kathmandu, listed as MS 117 and microfilmed in NGMPP Reel C 13/5, which is labelled ‘Pañcarakṣā (Prakīrṇa)’;

c) a fragment identified by Harunaga Isaacson: four folios (folios 3–6) containing stanzas 21c–69c of the text; these folios are held by the Kaiser Library of Kathmandu and have been grouped with another 57 folios from a different manuscript (of the Kriyāsaṅgrahapañjikā), catalogued as MS 163 and microfilmed in NGMPP Reel C 17/7; it is labelled generically ‘Bauddha Tantra’.

All these fragments, which together with citations in other works contain about one-fourth of the text, have been studied and published by Francesco Sferra (2007a, 2007b, 2008).

A new phase in the study of the Paramārthasevā started in October 2010, when an agreement was signed between the Institute of Religion Study of the CTRC and Sferra for a collaborative research project aimed at editing the whole text of the work on the basis of the complete Sanskrit manuscript preserved in the Tibetan Autonomous Region. The projected outcome of the research will consist of a detailed introduction, a complete critical edition of the Sanskrit text on the basis of all the extant manuscripts kept in Nepal and China, a critical edition of the Tibetan translation done by the Kāśmīrīan Somanātha (Zla ba’i mgon po) in the second half of the 11th century and an annotated English translation. The work, which is being carried out by Luo Hong and Sferra, will be submitted for publication
in the STTAR Series within a larger cooperation program for the publication of Sanskrit Tantric Texts between the CTRC, the Universität Hamburg (Asien-Afrika-Institut) and the University of Naples “L’Orientale”.

3. Here follow some materials for the study of Paramārthasevā. These include the presentation of five passages from the still-unpublished portion of the text (3.1) and a table of the stanzas that we have so far been able to identify in other Sanskrit works (3.2).

3.1 Excerpts

Sigla, abbreviations and symbols used:

B  Beijing, Library of the CTRC, reproductions of the Sanskrit MS kept in Box 46, item 5
K  Kathmandu, National Archives, MS No. 5-7235 (= Nepal-German Manuscript Preservation Project Mf. No. B 30/31)
T  Tibetan translation of the Paramārthasevā (see below, Bibliographical References: dPal don dam pa'i bsñen pa)

corr. correction
em. emendation
ac ante correctionem
pc post correctionem
] separates the accepted reading from the variant(s)
<...> enclose restored akṣaras or numbers
[...] enclose the pagination (the subscript numbers indicate the line change)
3.1.1 The fourteen *mūlāpatti*. For a similar list, see e.g. the work *Mūlāpattayaḥ* by Maitreyanātha (a.k.a. Advayavajra), a new edition of which was published by Klaus-Dieter Mathes (2015).

\[
\text{caturdāśānuttaratantragītā}
\]
\[
\text{āpattayah siddhiharāḥ samūlāḥ | [B 9r3]}
\]
\[
\text{anantasakalpāni vinaṣṭasaṅkhyaḥ [KN 11r, etc. missing]}
\]
\[
\text{siktsasya Śiṣyasya Kumārgaṇasya || 81 ||}
\]
\[
\text{81a caturdāśānuttara° K°} \text{caturdāśāny uttara° B 81b°harāḥ K°} °\text{havā B}
\]
\[
\text{āpattir ekā guruchittakhedād}
\]
\[
\text{ājñāparītyāgavaśād dvitīyā | [B 9r4]}
\]
\[
\text{bhrātrāprakopāl lapane tṛtiyā}
\]
\[
\text{maitrīparītyāgavaśāc caturṭhī || 82 ||}
\]
\[
\text{śrībodhicittatayājane śārakhyā}
\]
\[
\text{siddhāntadosagrahamānac ca śaṣṭhī |}
\]
\[
\text{ama[B 9r5]ntrīṇaḥ sankathanān nagākhya}
\]
\[
\text{skandhapratikleśakṛd aṣṭamāḥ syāt || 83 ||}
\]
\[
\text{83a śrībodhicitta° corr. based on T (dpal ldan byaṅ chub sems) ṇvābodhicitta° B}
\]
\[
\text{saṃsuddhadharmam aruciṛ> grahākhya}
\]
\[
\text{suduṣṭamaitrīgraḥanād diśākhya |}
\]
\[
\text{saddharma[B 9v1]saṅkalpaśād rudroktā}
\]
\[
\text{saṃsuddhasattvapratidūṣane ṛkaḥ || 84 ||}
\]
\[
\text{84a °dharmam B (metrically incorrect) } \text{read °dharme-m (with the m hiatus filler)? ◊ grahākhya T (gza’ žes bya) } \text{grahāṣya B 84b}
\]
\[
\text{suduṣṭa° B } \text{*suduṣṭa° T (gdug pa daṅ bcas) ◊ ° grahamād diśākhya B}
\]
\[
\text{(the consonants d d are not perfectly readable) 84c rudroktā em. (uḍr}
\]
\[
\text{is considered metrically short) ṇudrauktā B 84d °pratidūṣane ṛkaḥ em.}
\]
\[
\text{°pratidukhkhaṇe ṛkāḥ B}
\]
\[
\text{asevyamāne samaye ṭy anaṅgā}
\]
\[
\text{strīṇaṃ jugupsāsyā caturdāśi syāt |}
\]
\[
\text{ā[B 9v2]sāparityāgam api prakṛtya}
\]
\[
\text{ārādhanīyo gurur iṣṭabuddhyā || 85 ||}
\]
\[
\text{85a asevyamāne corr. (T bsten bar ma byas pa yis) } \text{āsevyamāne B ◊}
\]
\[
\text{anaṅgā corr. (T yaṅ lag med) ṇanagā B (perhaps anaṅgā, but the anusvāra}
\]
\[
\text{is not readable)}
\]

3.1.2 A son should not ask the father about his own marriage. The father knows the right moment. In the same way the disciples should
not ask the guru for the supreme initiations. He knows those who, among his pupils, are entitled for those initiations.

\[
yathā svapuṭreṇā vivāhaheto<\r>
na prārthanīyaḥ svapitā kadācit |
vidheypoṭrasya guṇānvitasya [B 10v2]
pitaiva jānāti vivāhakālam || 95 ||
\]

\[
95d vivāhakālam em. ] vivāhakāhaṃ B
\]

\[
śisyais tathā cottle sekahe{
na prārthanīyo guru ādareṇa |
sa caiva jānāti viśuddhāta[B 10v3]ttve
yogyā na yogyā mama tatra śisyāḥ || 96 ||
\]

\[
96d yogyā na yogyā em. ] yogyo na yogyo B \diamond mama em. ] sama B
\]

3.1.3 The distinction between the social classes according to the brāhmaṇical point of view. The following verses have also been quoted by Bu ston in his commentary on the Vimalaprabhā (ad Laghukālacakra[ntra 2.167) and translated from Tibetan by Vesna Wallace (2004: 230).

\[
vaktreṇa dharman kila deśayanti
tenēha viprā mukhataḥ prabhūtaḥ |
kurvanti yuddha[B 23r2]ni nṛpā bhujābhyām
tābhyaṃ bhujābhyām api te prasūtaḥ || <233 ||>
\]

\[
233b viprā Bpc ] viprāh Bac
\]

\[
urvor balād vaiśyajanā vrajanti
desāntaram tena tataḥ prasūtaḥ |
kurvanti sevām kila pāda[B 23r3]mūle
tasmāc ca śūdrās caraṇaprasūtaḥ || <234 ||>
\]

\[
234c sevām em. ] savām B \diamond 234d śūdrās em. ] sūdrās B
\]

\[
anye tathāṣṭādaśa jātibhedā
ejāṭaḥ svakarmapraaktisvarūpāḥ |
\]

3.1.4 Simplified depiction of the Tāyins’ faith and behaviour. As Alexander Berzin has pointed out (2010: 191–192), in Kālacakra literature, the Tāyins have likely to be identified with ‘the adherents of late tenth-century CE eastern Ismā‘īlī Shi’a, as followed in the Kingdom of Multān’ (see also Orofino 1997). They are presented here as believing that heaven can reached by circumcision, as eating
at the end of the day and during the night and, moreover, as eating
the flesh of animals that have been slaughtered and not of cattle that
have died naturally by virtue of their own karman. According to
them, there is no other way to Paradise. On the following stanzas,

anye punaḥ svargasukhasya hetoś
cchinnanti liṅgāgratam svacarma |
divāvasāne niśi bhojanaṃ ca

kurvanti bhogaṃ khalu [B 29v4] táyinaś ca || 304 ||

svakarmanā mṛtyugatam paśūnāṃ
māṃsaṃ na teśām upabhuñjānīyam |
bhoyam tu tatprāṇavadham prakṛtya
na cānya svargasya gatir narāṇām || 305 [B 29v5] ||

3.1.5 Parallelism between the four vyūhas of Vāsudeva and the
four vajras (delusion, passion, arrogance and envy). It is worth not-
ing here that in Vaiṣṇava sources, the list of the vyūhas is usually
Vāsudeva, Saṃkaraṣaṇa, Pradyumna and Aniruddha. Nārāyaṇa is
either one of the epithets of the Absolute or one of the vyūhāntaras
stemming from Vāsudeva.

saṃkaraṣaṇo durjayamohavajraḥ<ḥ>
pradyumnaśuddhaḥ<ḥ> khalu rāgavajraḥ |
nārāyaṇo yaḥ sa ca māṇava[B 31r3]jro
mahāniruddhaḥ punar īrṣyavajraḥ || <319 ||>

319d īrṣyavajraḥ em. ] īrṣyavajraḥ B
3.2 Table of the quoted stanzas

<table>
<thead>
<tr>
<th>Stanzas</th>
<th>Source</th>
</tr>
</thead>
<tbody>
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<td>20–21</td>
<td><em>Guṇabharaṇī</em>, p. 87</td>
</tr>
<tr>
<td>30c</td>
<td><em>Kriyāsamuccaya</em>, p. 76</td>
</tr>
<tr>
<td>33b</td>
<td><em>Kriyāsamuccaya</em>, p. 76</td>
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<tr>
<td>33d</td>
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</tr>
<tr>
<td>34a</td>
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<td>50</td>
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<td>111</td>
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</tr>
<tr>
<td>162</td>
<td><em>Subhāṣitasaṅgraha</em>, part II, p. 26</td>
</tr>
<tr>
<td>163</td>
<td><em>Guṇabharaṇī</em>, p. 85; <em>Subhāṣitasaṅgraha</em>, part II, p. 26. This stanza has also been imbedded in the <em>Yogāmbaramahātantra</em> (cf. Szántó 2012: 95)</td>
</tr>
<tr>
<td>165</td>
<td><em>Subhāṣitasaṅgraha</em>, part II, p. 26</td>
</tr>
<tr>
<td>169</td>
<td><em>Kriyāsamuccaya</em>, p. 72</td>
</tr>
<tr>
<td>178</td>
<td><em>Amṛtakaṇikā</em>, p. 2 (the first <em>pāda</em> is quoted again on p. 49 and in <em>Guṇabharaṇī</em>, pp. 110–111)</td>
</tr>
<tr>
<td>179</td>
<td><em>Guṇabharaṇī</em>, p. 85</td>
</tr>
<tr>
<td>185</td>
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</tr>
<tr>
<td>203</td>
<td><em>Subhāṣitasaṅgraha</em>, part II, p. 26</td>
</tr>
</tbody>
</table>

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4 For the convenience of the reader, in this paper we chose to adopt the numbering of the verses found in B, the only complete manuscript of the work. Note, however, that this numbering does not have an absolute value: in fact, there are cases in which, between two verses that are indicated by consecutive numbers, there is a verse that is not numbered at all (for example, between st. 112 and st. 113; in our edition, this intermediate verse has been designated with the number 112B); there are also opposite cases in which, between two numbered stanzas, there is a group of unnumbered verses, the quantity of which is smaller than would be expected (e.g. between st. 132 and st. 145, there are only five verses).
204 Subhāṣitasaṅgraha, part II, pp. 26–27
208 Sekoddeśaṭīkā, p. 181

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Wallace, Vesna A.
Watanabe Kaikyoku
Further folios from the set of miscellaneous texts in Śāradā script on palm leaves from Zha lu Ri phug

A preliminary report based on photographs preserved in the CTRC, CEL and IsIAO

Shaoyong Ye, Beijing
Xuezhu Li, Beijing
Kazuo Kano, Koyasan

Introduction

The present report gives an overview of further findings from the set of miscellaneous texts on Śāradā palm leaves from Zha lu Ri phug. The palm-leaf set was first reported by Kano Kazuo (2008), who made use of nine folios in two photographic images (Sferra Cat. MT 42 II/1 & 2) preserved at the Istituto Italiano per l’Africa e l’Oriente (IsIAO) in Rome with the help of Francesco Sferra. We knew on the basis of catalogue descriptions that there are further folio images from the same set preserved in other institutes, viz. the China Tibetology Research Center (中国藏学研究中心, CTRC) and the China Ethnic Library (中国民族图书馆, CEL). In other words, the photographic images of the set have been scattered and separately preserved in the three institutes. Ye Shaoyong and Li Xuezhu have independently focused on these materials in their research.

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1 A previous version of this article was published in China Tibetology 20, 2013, pp. 30-47. Thanks are due to Mr. Diego Loukota who took the trouble of checking our English.
2 See Ye 2012 and Li 2011.
It was during a lunch break on 2 August 2012 at the 5th Beijing International Seminar on Tibetan Studies at CTRC that we, the authors of this paper (Ye, Li, Kano), became aware of the fact that we were studying folios from one and the same collection. We quickly decided to collaborate by pooling all our findings and sharing all related materials (in respect of the CTRC material we shared the transcription prepared by Li). After collecting the folios together, we realized that the set comprises a total of 87 folios, of which 46 folios are found in the CTRC images (Sang De Cat. No. 100, [3], [5] = Luo Cat., 136ff., No. 44, [3], [5]) and 41 in the CEL images (Wang Cat. Nos. 10, 15, 16, 17). The nine leaves in the IsIAO images as reported by Kano (2008) overlap with those in the CEL (Wang Cat. Nos. 10, 16). These folios contain more than fifteen works, most of which are, unfortunately, incomplete. The remaining folios have yet to be found. There are also folios yet to be identified among those that are already available. In the present report we shall provide a preliminary survey of the Śāradā folios and an update on the report by Kano (2008) in terms of providing further identification.

**Manuscript descriptions by Luo Zhao – Palm-leaf images from the CTRC**

The folio images in the CTRC are photographs of manuscripts preserved in the Potala Palace. The 46 Śāradā palm leaves in question correspond to the following items listed in Luo Cat. under No. 44 of śāstras preserved at the Potala (1st class, p. 133ff.):

44. 《阿毗达磨毗婆沙灯论光明疏》等八种以上论典合为一函，共185叶。外系布条上写“036号”。分述如下：

[...]

（三）《经庄严论》（Sūtrālāṃkara [sic]，藏文为 mdo sde’i rgyan |）片断。共34叶，不完整，残缺较多，叶码较凌乱，来不及细加整理，其中有 parijayaparipākādhikāro-bhavama 品。贝叶长53.9厘米，宽5.2厘米，每面墨书梵文7-8行，字体介于“悉昙”与“达利迦”体之间。在第30叶上写有藏文：bal dpe | 可知这部贝叶经是在尼泊尔写成，
由尼泊尔取回西藏的。

（五）未见题目之论典一种，共13叶（其中有一叶仅存半叶），不完整，残缺很多，叶码凌乱。贝叶长54.5厘米，宽5.3厘米，每面墨书梵文9-11行，字极小，字体介于“悉昙”与“达利迦”体之间。文字内容属于某一种《般若经》的注释，也可能杂有密宗论典的经叶。扉叶上写满梵、藏文题记，其藏文题记中有如下颂词：

dpyal ston gdung rabs gser gyi ’phreng ba la |
rim par byon pa’i mkhas grub ded dpon gyis |
rgya gar kha spu can gyi pusta ka |
ngo mtshar rnam mang spungs pa’i lhun po che |
nyid yin bla ma’i drin gyis bdag nyid la |
’di dag ji bzhin klog pa’i skal bzang ldan |

这些藏文题记的字体，近似明朝时期的手写藏文。以上题记表明，这些贝叶可能原属十一世纪的杰（dpyal）译师。但是，扉叶的形制与其他贝叶稍有不同，此扉叶与其他贝叶是否同属一书，待考。

On the basis of the corresponding images from the CTRC we can point out the following: (a) Regarding the chapter title “parijayapa ripākādhikāro bhavama” reported by Luo Zhao above, we can read the title as sūtrālāṃkāraparicaye paripākādhiḥkāro navamaḥ; (b) The cover folio has a four-line note: the first line is written in Rañjanā script in a rough hand, while the second to fourth lines are written in Tibetan dbu med script, which Luo Zhao has transcribed in part. The full text might be as follows (partially illegible in the image):

(line 2) dpyal ston gdung rabs gser gyi ’phreng ba la ||
im par byon pa’i mkhas grub ded dpon gyis ||
rgya gar kha spu can gyi pusta kāṇ ||
ngo mtshar rnam mang spungs pa’i lhun po che ||
rigs min rigs su bs dus (or brdus) pa’i g.yon can la ||
(line 3) rang [srid] ’chol par [’gyur] ba’i [skyon?/ sprin]
These verses identify the former possessor of the manuscript as a member of the dPyal clan – a probable candidate is dPyal Chos kyi bzang po (?-1217/29), a translation collaborator of Śākyaśrībhadra. Sang De’s catalogue (No. 100, [3], [5]) merely copies the above-quoted descriptions of Luo Cat and provides no further information.

**Sāṅkṛtyāyana’s autograph memos on palm leaves**

As far as the 41 Śāradā palm leaves in CEL and IsIAO images are concerned, we find the following memos by a modern hand in some of the leaf margins:

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3 Further research on this passage will be presented in our forthcoming paper.

4 van der Kuijp (2009: 5, n. 13) briefly mentions the cover page: “Of no uncertain interest is of course that Ta la'i lo ma'i bstan bcos, 74, no 100 (5), lists a palm leaf manuscript of another Dpyal family history titled Dpyal ston gdung rabs gser gyi ’phreng ba!” [Ta la'i lo ma'i bstan bcos = Sang De Cat.]
While looking for the label number “XI.6” in Rāhula Sāṅkṛtyāyana’s catalogue (1935: 31), we came across the following item:

XI.6, (No. 44): Sūtrālaṃkāra(vi)bhaṅga, Śāradā, 20½ x 2½, Incomplete (Zha lu Ri phug)

[Footnote:] Owner of this book was the Indian paṇḍita Maṇikaśrījñāna, a contemporary of Bu-ston (1290-1364 A.D.).

Not only the reference numbers “XI.6” but also the size and the script correspond to those of our folios. According to Sāṅkṛtyāyana, this was found at Zha lu Ri phug, and thus we can confirm that our folios in the IsI&AO/CEL images derive from the Zha lu Ri phug collection. The title Sūtrālaṃkāra(vi)bhaṅga in Sāṅkṛtyāyana’s catalogue is probably a mistake arising from a misreading of the chapter colophon of the Sūtrālaṃkāraparicaya, which actually reads “sūtrālaṃkāraparicayye bodhyadhikāro daśamaḥ.”

Sāṅkṛtyāyana states that this manuscript was in possession of the “Indian paṇḍita Maṇikaśrījñāna”, probably on the basis of a memo in the manuscript that we were unable to find. This “Maṇikaśrījñāna” might also be the Tibetan translator ’Bri gung Lo tsā ba Nor bu dpal bzang po (1299-1273?, or 1289-1363), who is often called by the same name. The latter studied under Bu ston, and had links with the Zha lu monastery.

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Sāṅkṛtyāyana’s assistant dGe ’dun chos ’phel (1902-1951) also lists Sanskrit manuscripts in Zha lu Ri phug, and this bundle, XI.6, probably corresponds to the item mdo sde rgyan ma tshang ba (“Sūtrālaṃkāra, incomplete”).

Whereas the CEL/IsIAO images contain a number of folios with Sāṅkṛtyāyana’s memos, those of the CTRC have no memos at all. This might indicate that folios in the CTRC images were not available to Sāṅkṛtyāyana for some reason, e.g., they were preserved in a place he was unable to get permission to enter, such as the Potala Palace.

Palm-leaf images from the CEL and IsIAO

The Śāradā palm leaves from the CEL/IsIAO images were also briefly described by Wang Cat. as four items:

10. Bodhisattvasamvaravimśakāvṛtti 菩萨律仪二十论注（有藏译本）（第十号改入大乘论部）1-3 不全 Śāntirakṣita [sic] 寂护（八世纪人）

15. Mahāyānasūtṛālaṃkāra 大庄严经论（有汉藏译本）1-18（残）Maitryanātha [sic] 弥勒护

16. Mahāyānasūtṛālaṃkārapiṇḍārtha 大乘经庄严总义 1-6 残

17. 梵文经残叶（内仍有经庄严散叶，待查）

The three Śāradā palm leaves in Wang Cat. No. 10 were all photographed by Tucci. Among these one (fol. 1) belongs to the Bodhisattvasamvaravimśikā while the other two are from different works. Of the latter, one is from the Sūtrālāmktāraparicaya (fol. 2? = MT 42 II/01-7, 02-8), and the other (MT 42 II/02-9) is described by Kano (2008) as deriving from “an unknown text on gotra quoting Abhisamayālāmktāra I.39 and Abhidharmasūtra.”

Eighteen Śāradā palm leaves are recorded in Wang Cat. No. 15 under the title of Mahāyānasūtṛālaṃkāra. Now we know that only seven of these belong to the Sūtrālāmktāraparicaya. Of the other eleven folios, two belong to the Madhyamakāloka, three to the

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6 dGe ’dun chos ’phel 1939-40: 22.
Mahāyānottaratantraparicaya, one to the Śūtrālāṃkārādhikārasaṃgati and another to a text called Nāmasaṅgītivṛtti, while four have yet to be identified.

The six Śāradā palm leaves in Wang Cat. No. 16 were all photographed by Tucci. Only two of these belong to the Mahāyānasūtrālāṃkārapaṇḍārtha. Of the other four folios, three (MT 42 II/01-1, 2, 4, 02-1, 2, 4) are from an unidentified āyurvedic text (Kano 2008), and one (MT 42 II/01-5, 02-5) is entitled Pratibandhasiddhiparicaya (identified by Kano 2008). Now we have discovered two more folios in the CEL images (Wang Cat. No. 17) which probably belong to the same āyurvedic text. Furthermore, there are also Śāradā leaves from a certain pramāṇa text. Ascertaining whether or not they belong to the Pratibandhasiddhiparicaya requires further investigation.

Wang Cat. No. 17 contains 61 miscellaneous folios, including fourteen Śāradā palm leaves of the same size, in which fragments from a Madhyamakāloka commentary, the Śūtrālāṃkāraparicaya, the Mahāyānottaratantraparicaya, and the aforementioned Nāmasaṅgītivṛtti are found. There are also a number of folios written in other scripts. Among these, three folios of the Mūlamoḍhyamakakārīka, eleven of Buddhapālita’s commentary, and one folio of Candrakīrti’s Yuktiṣṭāṭikāvṛtti have been identified and edited by Ye (2007, 2008, 2011, 2013), and two folios from the Viniścayasaṃgrahāṇī and one folio of an unknown commentary on it have also been reported by Ye (2012).
Date of the manuscripts

Śāradā, a local script of Kashmir and its surroundings, is normally written on birch bark, since palm leaf is scarce in that northern region for climatic reasons. In this regard, our folios are exceptional, in that they are written on palm leaves. The folios were likely written by a Kashmiri scribe in an area outside Kashmir where palm leaves were readily available.

We have not found a scribal colophon that gives the year of writing. Since the script, size, and format of the folios are more or less homogeneous, we do not believe there is a large temporal gap between them, even though they were written by more than one individual.

The terminus post quem of the leaves is known on the basis of the date of composition of the youngest datable works contained in the set – if we assume that they were written at approximately the same pe-

7 The definition of “Śāradā script” is sometimes subjective. B. K. Kaul Deambi (1982: 24ff.) divides the development of this script into three periods: 8-10th, 11-13th and 14-16th centuries. Some scholars refer to the script of the first period as “Siddhamāṭrkā,” “Gilgit/Bahmiyan type II” and “proto-Śāradā,” etc., which has caused considerable confusion (Cf. Sander 2007: 127ff.). Jean Philippe Vogel (1911: 47) divides the Śāradā script into two periods, 9-13th and 13-17th centuries, naming them “(proper) Śāradā” and “Devāśeṣa” respectively. Lore Sander (1968: 166) amends these two terms to “alter und moderner Typus der Śāradā.” The paleographical features of the script on our leaves indicate that it falls into the second period of Deambi’s periodization.

8 As described by Luo Cat., the Tibetan note bal dpe on a folio among our Śāradā set might suggest that Nepal is one of the possible locations where these folios were written. The note bal dpe is found in CTRC image 100, 47, which is the blank side of folio 20 (the last folio?) of an unidentified text (Luo Zhao has mistaken the folio number 20 for 30). On the other hand, the note bal dpe probably added by a later Tibetan hand suggests merely that the manuscript is from Nepal and does not necessarily specify the place where it was originally written. Yet another possibility is that our folios were written in Kashmir on imported palm leaves, as in the case of the ancient palm leaves (2nd to 6th centuries) found in the Bamiyan area where palm trees also do not grow.
period: the *Śūtrālamkārapiṇḍārtha* and *Śūtrālamkārādhikārasaṃgati*, respectively, by Sajjana and his son Mahājana, who were active in Kashmir around the second half of the 11th century to the first half of the 12th century and played important roles in transmitting the tradition of Maitreya's treatises, especially the *Ratnagotravibhāga*, to Tibet.\(^9\) Given its script, authors and contents, the set of leaves is highly likely to be connected with this Kashmiri *paṇḍita* family.

The *terminus ante quem* is known from the date of the former possessor of the leaves, who is probably, according to the Tibetan verses written on the cover folio, dPyal Chos kyi bzang po (?-1217/29). Accordingly, a tentative dating of the folios can be made to around the 12th to the 13th centuries.

**Contents of the manuscripts**

As seen above, this set of Śāradā leaves contains more than fifteen works. As a first issue in a series of studies, the present report gives an overview of nine works in forty-one folios, which account for just under half of the total number of folios. A number of works already introduced by Kano (2008) are also included here together with updated remarks.

<table>
<thead>
<tr>
<th>Title</th>
<th>Title(s)</th>
<th>fol(s.)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Śāntaraksita's</td>
<td><em>Bodhisattvasamvaraviṃśikāvṛtti</em></td>
<td>1, 2</td>
<td>2</td>
</tr>
<tr>
<td>2. Amṛtākara's</td>
<td><em>Catuhṣṭavasamāsārtha</em></td>
<td>(1)</td>
<td>1</td>
</tr>
<tr>
<td>3. A Madhyamakāloka commentary</td>
<td></td>
<td>1, 2, 3, (4), (5)</td>
<td>5</td>
</tr>
<tr>
<td>4. <em>Śūtrālaṃkāraparicaya</em></td>
<td></td>
<td>2?, (3?), (4?), 5, 7, 8, 9, 10, 11, 12, 14, x</td>
<td>12</td>
</tr>
<tr>
<td>5. Sajjana's</td>
<td><em>Śūtrālaṃkārapiṇḍārtha</em></td>
<td>1, 4</td>
<td>2</td>
</tr>
</tbody>
</table>

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\(^9\) For more details, see Kano 2006: 29ff.
6. Mahājana’s  
Śūtrālaṃkārādhikārasaṃgati
7. Mahāyānottaratrantraparicaya
8. A Nāmasaṅgītivṛtti
9. Excerpts from the  
Ajātaśatrukaukṛtyavinodanā

<table>
<thead>
<tr>
<th>work</th>
<th>sigla</th>
<th>folios</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Mahājana’s Śūtrālaṃkārādhikārasaṃgati</td>
<td>(1) (compl.)</td>
<td>1</td>
</tr>
<tr>
<td>7. Mahāyānottaratrantraparicaya</td>
<td>1, 3?,(4?), (5?), x, y, 6</td>
<td>11</td>
</tr>
<tr>
<td>8. A Nāmasaṅgītivṛtti</td>
<td>(2), (3), (4), (5), (6)</td>
<td>5</td>
</tr>
<tr>
<td>9. Excerpts from the Ajātaśatrukaukṛtyavinodanā</td>
<td>2, 3</td>
<td>2</td>
</tr>
</tbody>
</table>

Normal numeral = CTRC  Bold numeral = CEL  Underlined numeral = IsIAO  
Numeral in parentheses = Folio number not attested on the folio  
x, y, z = Folio number unknown

We will survey each work below using the following sigla:

CTRC (Plate No. ) = Plate numbers labeled below plates in item No. 100 (each plate contains 5 leaves)  
CEL (No. ) = Numbers found in Wang Cat.  
IsIAO (MT 42 II) = Sferra Cat., pp. 46, 74.

1. Śāntarakṣita’s Bodhisattvasaṃvaraviṃśikāvṛtti (2 folio)

The Śāradā leaves contain the first two folios of Śāntarakṣita’s commentary on Candragomin’s Bodhisattvasaṃvaraviṃśikā. Hitherto this work has been available only in Tibetan translation, and the mūla text of Candragomin has yet to be found. The two folios contain the commentaries on the first 9 verses (c. 30-40% of the entire text):

Fol. (1) = CEL (No. 10), IsIAO (MT 42 II/02-7) [Comm. ad verses 1-2]  
Fol. 2 = CTRC (Plate No. 30/31, 1st leaf) [Comm. ad verses 3-9a]

Kano (2008) identified the first folio in the photographic image from the IsIAO and restored verses 1 and 2 quoted there. Another image of the same folio (fol. 1) is available in the CEL. With the help of the CEL image, we can now restore the opening verse of the commentator Śāntarakṣita, which is illegible in the IsIAO image:
Furthermore, the CEL image contains the recto side of the folio (cover page) that was unavailable in the IsIAO image, i.e., not photographed by Tucci. This cover page bears the title of the work:

(line 1) XI.6. bodhisattvasaṃvaraviṃśikāṭīkā (in modern Devanāgarī)
(line 2) bodhisatvasaṃvaraviṃśakāṭīkāśrīśānti(!)rakṣitakṛtā | (in old Bengali script)
(line 3) .. . ō̹kā | (upside down)

“XI.6” in the first line is obviously the catalogue number written by Sāṅkṛtyāyana (see above), whereas the script of the second and third lines is much older.

The second folio contained in the CTRC image has verses 3-9a and their commentary. We can now restore all the Bodhisattvasaṃvaraviṃśikā verses 1-9a in their original language.11

2. Amṛtākara’s Catuḥstavasamāsārtha (1 fol.)

Tucci (1956: 233-246) published an edition of the Sanskrit text of Amṛtākara’s Catuḥstavasamāsārtha on the basis of a Śāradā palm-

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10 Cf. Śāntarakṣita’s Saṃvaraviṃśakārvṛtti, D 4082, fol. 67a6-7: sdom pa ma lus rgya mtsho yi || mthar phyin ’jam pa’i gsung mnga’ la || phyag ’tshal nas ni sdom pa’i mchog || ngyi shu pa ni gsal bar dgrol ||.

11 Among them, verses 4-7 are available in the form of a citation in the Sanskrit manuscript of the Munimatālamkāra (see Li 2012).
leaf folio from Ngör monastery.\textsuperscript{12} According to Tucci, the work originally consisted of two folios, and the first folio that includes the \textit{Lokātītastava} commentary (i.e. the first of the four \textit{stavas}) is missing. This missing first folio turned out to be present in our Śāradā leaves.

Fol. 1 = CTRC (Plate No. 30/31, 5th leaf). [ad \textit{Lokātītastava 1-28} and ad the beginning of \textit{Niraupamyastava}]

Fol. 2 = Only the transcription by Tucci is known. Although Tucci does not report the size of the palm leaf, the first leaf of CTRC and Tucci’s second leaf obviously derive from the same set in terms of the number of lines,\textsuperscript{13} the script, and contextual coherence between the two leaves:

\begin{itemize}
  \item \textbf{1v11 (CTRC):} \textit{iti prathamasya samāsārthaḥ} || (ad \textit{Lokātītastava})
  \item \textbf{2v1 (Tucci):} \textit{iti dvitīyasya samāsārthaḥ} || (ad \textit{Niraupamyastava})
  \item \textbf{2v6 (Tucci):} \textit{iti tṛtīyasya samāsārthaḥ} || (ad \textit{Acintyastava})
  \item \textbf{2v9 (Tucci):} \textit{iti caturthasya samāsārthaḥ} || (ad \textit{Paramārthastava})
  \item \textbf{2v9 (Tucci):} \textit{catuḥstavasamāsārthaḥ paṇḍitāmṛtākarasyeti} || ||
\end{itemize}

Tucci (1956: 196) states that the folio is from Ngör monastery and included in a set of Śāradā palm-leaf folios which

\textsuperscript{12} See Tucci 1956: 195-196 “The Sanskrit text which is here published is found in a manuscript in śāradā characters probably of the VIII-IX [sic] century (very similar to those of the Gilgit ms. of the Bhaisajyagu ruvaidūryaprabhāsasūtra) preserved in the Ngör monastery which contains also the Pāramitārthasaṃkṣepa [...] of Diṃnāga and a fragment of the Catuḥstavasamāsā of Amṛtākara.”; \textit{ibid.} 235 “In the monastery of Ngör I found in the same fragmentary palm-leaf manuscript containing the Mahāyānaviṃśikā a work which in the colophon is said to be the Catuḥstavasamāsārtha.” Sakai (1959) provides a Japanese translation of the \textit{Catuḥstavasamāsārtha}.

\textsuperscript{13} He reports the number of lines (10 lines in \textit{recto} and 9 lines in \textit{verso}). The palm leaf used by Tucci does not seem to be listed in Sferra Cat.
also contains Nāgārjuna’s *Mahāyānaviṃśikā* and Dignāga’s *Prajñāpāramitāpiṇḍārtha*. However, Tucci’s description does not accord with that of Sāṅkṛtyāyana, because Sāṅkṛtyāyana relates that the Śāradā palm leaf of the *Mahāyānaviṃśikā* was preserved at Zha lu Ri phug. This prompts the following question: where were the leaves preserved originally?

Of course, it is possible that the leaves recorded by Tucci belong not to our set but to a different one. However, it is more logical to assume that Tucci’s folios and those we are presently discussing originally belonged to the same set and were moved from Zha lu Ri phug to Ngor after Sāṅkṛtyāyana’s visit to Zha lu Ri phug. (Yet another possibility is that Tucci’s description confuses Ngor and Zha lu Ri phug.)

3. A *Madhyamakāloka* commentary (4 fols.)

These folios are from a hitherto unknown commentary on Kamalaśīla’s *Madhyamakāloka*. Though fragmentary, they provide us for the first time with part of the Sanskrit original of the *Madhyamakāloka*. Neither the title nor the name of the author appears on the leaves so far available:

Fol. 1 = CEL (No. 17)
Fol. 2 = CEL (No. 17)
Fol. 3 = CTRC (Plate No. 32/33, 2nd leaf)
Fol. (4) = CEL (No. 15)
Fol. (5) = CEL (No. 15)

The text from folio 1r1 up to the upper half of folio 4v contains selected passages extracted from various sūtras. The initial and final sentences of each sūtra quotation parallel sūtra passages cited in Kamalaśīla’s *Madhyamakāloka*. It is for this reason that we consider these folios to be part of (or an appendix to?) a *Madhyamakāloka*

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14 Sāṅkṛtyāyana 1935: 31, No. 40 (Zha lu Ri phug) “*Mahāyānaviṃśikā*, Nāgārjuna, Śāradā, 20⅔ × 2⅓ inches” (c. 52.5 × 6 cm).
15 See, for instance, Tsukamoto *et al.* 1989: 151.
commentary. From folio 4v5 onward, the commentator’s own text starts, corresponding to the beginning of the *uttarapakṣa*:

\[\text{oṁ namaḥ yat tāvad uktam āgamato na tāvat sarvadharmānaiḥ svābhāvyam śakyam kaiścid anabhyaupagatatvāḥ }\]

\[\text{ṣastra yādi nāmāhōpuruṣikayā keścin [sic for kaiścin?] na o grōta āgamo neyatā vicakṣaṇair apy agrāhyo (')bhuyadayaniḥ śreyasasampatphalatvāḥ svayaṃ tadanusalpanāśāmarthye vā lankāvatārādau bhagavatā vyākṛtaśyāryanāgārjunasya sūktam in nānugamyate [...] 16}\

4. *Sūtrālaṃkāraparicaya* (12 fols.)

The title of an “unknown Mahāyānasūtrālaṃkāra commentary” reported by Kano (2008) was identified as “Sūtrālaṃkāraparicaya” with the aid of further folios from the same work contained in the CTRC and CEL images:

Fol. 2? = IsIAO (MT 42 II/01-7, 02-8) = CEL (No. 10) [MSA I.8-9, 11-13]

16 Cf. *dBu ma snang ba*, D Tōh. No. 3887, *dBu ma*, Sa 147b5-148b1; Ichigo 1993: 108. *de lta bas na ’di la lan gdab* (147b6) *par bya ste | de la re zhig lung gi sgo nas ni chos thams cad ngo bo nyid med par sgrub nus pa ma yin te | de su yang khas mi len pa’i phyir ro zhes bya ba la sogs pa smras pa gang yin pa de la brjod par bya’o | [...] (b7) *de la kha cig nga rgyal gyis sam | [...] (148a2) bcom ldan ’das kyi gsung rab rin po che thog ma dang tha ma dang bar du dge ba la mi brten du zin kyang ci de tsam gyis mkhas pa rang dang gzhan la phan pa skyed par byed pa’i thabs thob pa legs par rtog pa la mkhas pa rnams kyang rten par mi byed dam | [...] (a4) mkhas pa mngon par mtho ba dang | nges par legs pa’i ’bras bu ’dod pa phun sum tshogs pa ma lus par bsgrub pa la g.go ba rnams kyis de yongs su spangs (a5) nas | gsung rab rin po che gcig tu dge ba gang yin pa de la brtun par bya ba kho na’o zhes bya ba’i phyogs yin na ni | [...] (a6) gal te bdag nyid de la brtun mi nus su chug na’ang | ’on kyang’phags pa Klu sgrub kyi zhal snga nas | rigs pa’i sgron ma’i tshogs rnams pa du mas ’di gsal rab tu brjod na de’i stobs kyis kyang ci’i (a7) phyir khas mi len | de nyid kyi phyir slob dpon de ni bcom ldan ’das kyis de ston pa’i phyir dang | sa dang po thob pa’i phyir ’phags pa Lang kar gshegs pa la sogs pa las lung bstan to | gal te ’dis ’di log par ston par ’gyur na ni bcom ldan ’das kyis de ltar lung (b1) ston par yang mi ’gyur ro |
Fol. (3?) = CEL (No. 15) [MSA II.9-11]  
Fol. (4?) = CEL (No. 17) [MSA II.11-12]  
Fol. 5 = CTRC (Plate No. 30/31, 2nd leaf) [MSA III.1-13]  
Fol. 7 = CEL (No. 15) [MSA IV.5-11]  
Fol. 8 = CEL (No. 15) [MSA IV.12-26]  
Fol. 9 = CEL (No. 15) [MSA IV.26-VI.2]  
Fol. 10 = CEL (No. 15) [MSA VI.3-VII.4]  
Fol. 11 = CEL (No. 15) [MSA VII.5-10]  
Fol. 12 = CTRC (Plate No. 32/33, 5th leaf) [MSA VIII.1-12]  
Fol. 14 = CTRC (Plate No. 34/35, 1st leaf) [MSA VIII.19-IX.10]  
Fol. x = CEL (No. 15) [MSA IX.78, 82-86]  

The manuscript might have been a draft made by the author himself, given that on many folios there are numerous alterations, erasures and insertions, and that the text on some leaves has been only partially written, then discarded and recomposed on the following pages. The title of the work is confirmed by the chapter colophons:

(4?)v8: sūtrālaṃkāraparicaye śaraṇagamanādhiṃkāraparicayasya [ṭṛ]tīyaḥ || ||  
9r2: sūtrālaṃkāraparicaye cittotpādā(r3)dhiṃkāraḥ pañcamaḥ || ° ||  
9v6: sūtrālaṃkāraparicaye pratipattyadhikāras ṣaṣṭhaḥ || ° ||  
10v5: sūtrālaṃkāraparicaye tattvādhiṃkāras saptamaḥ || ° ||  
11v10: sūtrālaṃkāraparicaye prabhāvādhiṃkāro (’ṣṭamaḥ || ||  
14r9: sūtrālaṃkāraparicaye paripākādhiṃkāro navamaḥ || ° ||  
xv4: sūtrālaṃkāraparicaye bodhyadhikāro daśamaḥ || ||  

It is notable that the numbers of chapters are different from those in the editio princeps of the Mahāyānasūtrālaṃkāra edited by Sylvain Lévi (1907) that is based on copies of a Nepalese manuscript (NGMPP Reel No. A114/1) written in Nepal in Saṃvat 798 (A.D. 1677 or 1678). The author of the Sūtrālaṃkāraparicaya has evidently divided chapter one (as in Lévi’s edition) into two: I.1-6 and I.7-20. This division is, however, traceable to the uddāna verse of MSA X.1ab (ādiḥ siddhiḥ śaraṇaṃ gotraṃ citte tathaiva cotpādaḥ), the
Chinese translation (T. No. 1604), the Tibetan translation (D Tōh. No. 4020), and the commentary attributed to Sthiramati (D Tōh. No. 3034).  

The style of the Sūtrālāṃkāraparicaya is similar to that of the Mahāyānottaratantrparicaya in that it quotes verses of the mūla text in full. Thanks to this stylistic idiosyncracy, more than one hundred verses have been preserved in our leaves, and it is possible to suggest emendations to a number of verses in former editions and recover the verses that were missing in the manuscripts Lévi used. For instance, Lévi's edition has a lengthy lacuna in MSA Chapter 2 Śaranagamanādhikāra (= Chapter 3 in the Paricaya), in which only verses 1-3 and 12 were preserved, with verses 4-11 missing. Now we can recover verses 9-11 from the Paricaya:

MSA II.9 (fol. [3?]r6)

\[\text{mahāpuṇyaskandhaṃ tribhuvanagurutvaṃ bhavasukhaṃ} \]
\[\text{mahāduḥkhaskandhapraśamam api buddhyuttamasukhaṃ} | \]
\[\text{mahādharmaskandhaṃ pravaradhruvakāyaṃ śubhacayaṃ} \]
\[\text{nivṛttiṃ vāsāyā bhavacāśamavimokṣaṃ ca labhate} \]
\[\text{Śikhariṇī metre}\]

MSA II.10 (fol. [3?]r8-9)

\[\text{śubhaudāryād dhīmān abhibhavati sa śrāvakagaṇaṃ} \]
\[\text{mahārthatvānantyāt satatasamitaṃ cākṣayatayā} | \]
\[\text{śubhaṃ laukyālaukyan tad api paripākaprakara(r9)raṇaṃ} \]
\[\text{vibhutvenāvāptan tad upadhiśame cākṣayam api} \]
\[\text{Śikhariṇī metre}\]

MSA II.11 (fol. [3?]v1, [4?]r1)

\[\text{tadbhāvaprārthanāto ('bhuyapaśamanam idan tanmatam ca kṛpātas} \]
\[\text{sarvākārajñatāto hitasukhakaranaṃ duṣkareṣv apy akhedah} | \]
\[\text{niryāne sarvayānai pratiśaranagaṇeṇninvitataṃ ca nityam} \]
\[\text{saṃketād dharmatātas sarṇaṇagamanatā dhīmatām uttamāsau} \]
\[\text{Sragdharā metre}\]

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5. Sajjana’s Sūtrālaṃkārapīṇḍārtha (2 fols.)

Two folios from Sajjana’s Sūtrālaṃkārapīṇḍārtha were known to be included in the images held in the IsIAO (Kano 2008), and the same two folios are found in the CEL image.

Fol. 1 = IsIAO (MT 42 II/01-3, 02-3) = CEL (No. 16)
Fol. 4 = IsIAO (MT 42 II/01-6, 02-6) = CEL (No. 16)

The title of this verse text, an “essential meaning” (pīṇḍārtha) of the Mahāyānasūtrālaṃkāra, is known from the colophon: sūtrālaṃkārapīṇḍārthah || kṛtiś śrīmatsajjanapādānām ||. Sajjana was active in Kashmir and helped rNgog Blo ldan shes rab (ca. 1059-1109) to translate the Ratnagotravibhāga into Tibetan at some point between 1076 and 1092, which gives us a rough date for him. Sajjana’s other extant works are the Mahāyānottaratantrasāstropadeśa, also photographed by Tucci, and the Putralekha, which is available only in Tibetan translation.

In the two opening verses, Sajjana, as in the Sūtrālaṃkāraparicaya, divides Chapter 1 of Lévi’s edition into two: *ādyadhikāra (I.1-6) and *siddhyadhikāra (I.7-20):

ādis siddhiś śaraṇaṃ gotraṃ sabodhayē20 cittam
prasthānaṃ tattvārthah prabhāvapākau tathā bodhiḥ ||
(Upagīti metre)
dharmādhimuktiparyeṣṭidesanāpratipattayaḥ
yathāvad avavādaś ca sopāyaṃ karma ca tridhā ||
(Anuṣṭubh metre)

18 This Śūtrālaṃkārapīṇḍārtha should be distinguished from Jñānaśrī’s Śūtrālaṃkārapīṇḍārtha, another namesake.
19 For the life of Sajjana and bibliographical information on the Mahāyānottaratantrasāstropadeśa and the Putralekha, see Kano 2006. Kano is currently preparing a critical edition and annotated English translation of the Mahāyānottaratantrasāstropadeśa.
20 Read saṃbodhayē?
6. Mahājana’s *Sūtrālaṃkārādhikārasaṃgati* (1 fol.)

This very short work contained in only one folio is a hitherto unknown text providing a concise summary of chapters of the *Sūtrālaṃkāra*.  

Fol. (1) (compl.) = CEL (No. 15)

The colophon runs (1v7): *sūtrālaṃkārādhikārasaṃgatis samāpt[ā] kṛtih paṇḍitaśrīmahājanasy[e]ti || ||* The *Putralekha* (Sajjana’s letter addressed to his son Mahājana) documents Mahājana as a son of Sajjana and as the author of the *Prajñāpāramitāhṛdayārthaparijñāna* (D Tōh. No. 3822). He also worked as a translator in Tibet, probably in the mNga’ ris region.

7. *Mahāyānottaratantraraparicaya* (11 fols.)

In our set of palm leaves we found eleven folios from a manuscript of a hitherto unknown commentary on verses of the *Ratnagotravibhāga*.

Fol. 1 = CTRC (Plate No. 34/35, 3rd leaf) [RGV I.1-2]
Fol. 3? = CEL (No. 17) [RGV I.3-?]
Fol. (4?) = CTRC (Plate No. 28/29, 5th leaf) [RGV I.4]
Fol. (5?) = CTRC (Plate No. 34/35, 2nd leaf) [RGV I.5-9?]
Fol. x = CEL (No. 15) [RGV I.10?-I.12]
Fol. y = CTRC (Plate No. 32/33, 1st leaf) [RGV I.12-19?]
Fol. 6 = CTRC (Plate No. 30/31, 4th leaf) [RGV I.23-28?]
Fol. 7 = CTRC (Plate No. 30/31, 3rd leaf) [RGV I.28-29]
Fol. 9 = CEL (No. 15) [RGV I.37?-47]
Fol. 14 = CEL (No. 17) [RGV I.79-97]
Fol. z = CEL (No. 15) [RGV I.134?-152]

Since the colophon is missing, the title of the work is unknown, but we can assume it to be *Mahāyānottaratantraraparicaya*, as indicated by the abbreviation “mahā pari” that appears on the left-hand

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21 Our identification of these folios and their contents is tentative. More time is needed for precise identification due to the inferior photographic quality of the images.
margins of the leaves. This assumption is also supported through analogy with similar titles, such as Sutrālāmkāraparicaya and Pratibandhasidhiparicaya, included in the same set. The name of the author of this commentary has yet to be discovered.

8. A Nāmasaṅgītivṛtti (5 fols.)

Five folios are from a manuscript of a commentary on the Nāmasaṅgīti.22

Fol. (2) = CEL (No. 17-3, 010A/B) [ad Nāmasaṅgīti vv. 4-25] ≈ D, 2535, fol. 3a3-5b4.
Fol. (3) = CEL (No. 17-3, 005A/B) [ad Nāmasaṅgīti vv. 26-38] ≈ D, fol. 5b4-8b4.
Fol. (4) = CEL (No. 17-3, 004A/B) [ad Nāmasaṅgīti vv. 39-53] ≈ D, fol. 8b4-11b1.
Fol. (5) = CEL (No. 17-3, 009A/B) [ad Nāmasaṅgīti vv. 54-70] ≈ D, fol. 11b1-14a2.
Fol. (6) = CEL (No. 15, 008A/B) [r: ad Nāmasaṅgīti vv. 70-74; v: ad Nāmasaṅgīti vv. 86-94] 14a2-7 (vv. 86-94 do not correspond well with D 2535.)

This commentary is very close to the Nāmasaṅgītivṛtti (D Tōh. No. 2535) by Zla ba bzang po grags pa’i dpal.23

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22 We have merely checked the beginning and end of each folio, comparing them with Tib. D Tōh 2535. The location table presented here needs further research to establish the details.

23 Cf. the colophon of D Tōh. No. 2535 (fol. 27a4: slob dpon chen po zla ba bzang po grags pa’i dpal gwis mdzad pa rdzogs so || ||). The same colophon refers to his transmission lineage. See ibid. fol. 27a3-4: jam dpal sangs rgyas ye shes dang || padma yan lag med pa dang || sseg pa bzad pa’i rdo rje dang || gsung gi myu gu mgin gsum dang || aindra po dhi legs gsungs dang ||chos skyong dang ni dpal sbas dang || ye shes bshes gnyen ye shes grags ||tri bi dra ma chos dbang po || skal ldan dbang phyug zla bzang dpal ||’di skad brgyud pa’i rim pa las || bdag gis’ grel pa’ di brtsams pas ||’jam dpal go ’phang thob par shog ||
was translated by Mahājana and 'Phags pa shes rab,\textsuperscript{24} and Mahājana is the author of the \textit{Sūtra-āṃkārādhikārasaṃgati} that is contained in our set.

9. Excerpts from the \textit{Ajātaśatrukaukṛtyavinodanā} (2 fols.)

Regarding an early Mahāyāna sūtra, the \textit{Ajātaśatrukaukṛtyavinodanā}, we know of three extant Chinese translations: the first by Lokakṣema (支婁迦讖: T. No. 626) made in the late second century, the second by Dharmarakṣa (竺法護: T. No. 627) from the late third century, and a third by Fatian (法天: T. No. 628) from the tenth century;\textsuperscript{25} there is also a Tibetan translation (D Tōh No. 216) from the ninth century. This sūtra has been frequently quoted and referred to by Indian authors, whose works are, however, only available in translation (Miyazaki 2012: 15-25). Recently, Sanskrit fragments of this sūtra (comprising 14 items) in North-Western Gupta script stemming from Afghanistan and dating to before the fifth century CE have been found in the Schøyen Collection.\textsuperscript{26} Now two of our Śāradā leaves have turned out to contain long passages from the \textit{Ajātaśatrukaukṛtyavinodanā}:

- Fol. 2 = CTRC (Plate no. 28/29, 3rd leaf) [≈ T. vol. 15, 394a23-398a26]
- Fol. 3 = CTRC (Plate no. 28/29, 4th leaf) [≈ T. vol. 15, 398a26-403a23]\textsuperscript{27}

Although our text is a kind of selection of excerpts or summary of the sūtra, it fills a number of gaps in the Sanskrit text available from the fragments in the Schøyen Collection.

\textsuperscript{24} D Tōh. No. 2535, fol. 27a5: \texttt{rgya gar gyi mkhan po pandita chen po śrī mahādzana dang | sgra bsgyur gyi lo tsā ba chen po dge slong ’phags pa shes rab kyis bsgyur cing gtan la phab pāo ||}

\textsuperscript{25} Harrison & Hartmann 2000, Miyazaki 2012: 50.


\textsuperscript{27} This corresponds to Chap. III-XIa according to the chapter division by Miyazaki (2012: 34-35).
Conclusion

In the present report we have given a rough survey of an important set of Śāradā leaves. The leaves were most probably written by scribes belonging to the circle of a Kashmiri pāṇḍita family that included Sajjana and Mahājana. These materials are significant not only because they provide us with an idea of the circulation of scriptures in Kashmir around the 12th century, but also because they contain hitherto unavailable Sanskrit originals of rare works, albeit in a mostly fragmentary state. We are preparing diplomatic transcriptions and critical editions of each work, and trying to identify the as yet unidentified works in the set (see Post Script).

Symbols Used in the Transliteration

( ) restored akṣara(s)
[] akṣara(s) whose reading(s) is(are) uncertain
<> omitted (part of) akṣara(s) without gap in the manuscript
+ one lost akṣara
.. one illegible akṣara
. illegible part of an akṣara
(‘) avagraha (not used in the original ms.)
○ string hole
_hex upadhmānīya
_h jihvāmūlīya
Abbreviations

CEL  China Ethnic Library  中国民族图书馆
CTRC  China Tibetology Research Center  中国藏学研究中心
IsIAO  Istituto Italiano per l'Africa e l'Oriente, Roma
Sang De Cat.  Sang De  桑德. 中国藏学研究中心收藏的梵文贝叶经（缩微胶卷）目录  [Catalogue of the Sanskrit Manuscripts (Microfilms) Preserved at the China Tibetology Research Center]. 1987.
MSA  Lévi 1907
NGMPP  Nepal-German Manuscript Preservation Project


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Post Script

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