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A STUDY OF
THE BUDDHAPĀLITA-MŪLAMADHYAMAKA-VR.TTI

A Thesis Submitted for the Degree of
Doctor of Philosophy
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by
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This thesis is based on my own research
carried out from 1981 to 1984 in the
Australian National University

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ABSTRACT

This thesis is a study of the Buddhapālita-mūlamadhyamaka-vṛtti (BP). It aims at clarifying Buddhapālita's interpretation of the Mūlamadhyamaka-kārikā-s and his characteristic method of explanation in comparison with other commentators.

The present work is divided into two parts. After a brief Introduction (pp.ix-xxx), which outlines the BP and also discusses some of its main problems, the major portion of Part I is devoted to an annotated English translation (pp.1-285) of the Tibetan text of the BP. The Notes to English translation, which covers chapters one to sixteen, are collectively placed after p.219.

Two related problems have drawn my special interest: that is, the textual question of the Mūlamadhyamaka-kārikā-s cited in the commentaries, and the different interpretations of a kārikā amongst the commentators. In the Notes those instances are treated with considerable detail when necessary. The list of abbreviations and works, which are referred to in this thesis, follows the Notes (pp.286-292).

Part II contains the entire Tibetan text of the BP (pp.1-375) based upon the four canonical blockprints [PNDC] of bsTan hgyur. The fundamental principle of my critical edition is that the reading of sDe dge edition should be adopted in the text unless it is proved wrong. However, if another reading is preferable for one or more reasons, it is marked with an asterisk in the footnote. The English translation follows the preferred reading.

TO YUKIKO

ERRATA

page	line	Printed	Read
iii	3	clarifing	clarifying
v	12	superviser	supervisor
xv	17	3c	3b
xxvii	2	phyir6ḥkhor	phyir ḥkhor
33	9	that what	that which
37	2	in tha possession of	in the possession of
59	8	.	. Therefore, the Aggregates exist.
80	3	ṛthakṛthakbhāvaḥ	ṛthakṛthagbhāvaḥ
88		1.2.4.	1.2.3.4.
111	27	Application of	By reason of
236	39		does not make sense.
246	24	bhaviṣyati	bhaviṣyanti
278	20	deceptiva	deceptive
280	1	Cjapter	Chapter

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INTRODUCTION

0. This thesis is intended as an investigation of the Buddhapālita-mūlamadhyamakavṛtti (BP). Although, according to the colophon and a Tibetan tradition,¹ Buddhapālita (c. 470-540) wrote commentaries on a number of Mahāyāna treatises, BP is the only complete text extant. Therefore, in order to discuss his method of explaining the Mūlamadhyamakārikā (MK), his thought and his philosophical position in the history of the Mādhyamika school, we are at present given no choice but to examine BP.²

The importance of studying BP can briefly be explained from the following three points of view:

[1] For the study of MK itself, it goes without saying that we should consult all the commentaries extant in Sanskrit, Tibetan, or Chinese before giving definitive interpretations of each kārikā. Still more, since a good few differences have been found among the kārikā texts quoted in the commentaries, a careful inquiry into the reason for their different interpretations is an urgent need. In this respect not only the BP but also the texts of the Akutobhayā (ABh), Prajñāpradīpa (PP), and Prasannapadā (PSP) still demand further investigation.

[2] The BP marked a turning-point in the history of the Mādhyamika school. That is, Buddhapālita's prasaṅga-vākya³ and some of his interpretations of MK faced the criticism of Bhāvaviveka (c. 490-570).

1. See Text p. 375, ll. 12-13; A. Schiefner, Tāranātha's Geschichte des Buddhismus in Indien, p. 135, l. 30-p. 136, l. 2.

2. In the Catuhśatakārikā of Candrakīrti [D Ya 144b3-4] a verse is ascribed to Buddhapālita: "The master Buddhapālita has stated, 'Although you indeed see the world to be empty, you, wishing to remove the suffering of the world, have long been distressed; this is extremely wonderful.'"

3. For prasaṅgavākya and sāvakāśavacana, see Ejima, Chūganshisō, pp. 173-184.

Afterwards, in PSP Candrakīrti (c. -650-), discussing some of the main points in dispute, vindicated Buddhapālita's way of explanation with a methodological criticism of Bhāvaviveka.¹ It is generally accepted that this argument among the three commentators has, as a result, led to a split in the Mādhyamika school, i.e. Thal hgyur ba (Prāsaṅgika) and Raṅ rgyud pa (Svātantrika).²

[3] As will be discussed later, the BP is to some extent related to other commentaries, ABh, PP, PPT, and PSP. Whether it is criticism or vindication, quotation or incorporation, the relationship among the commentaries is an important task awaiting future research.

1. Before entering upon an analysis of the text, it is fitting to make a brief survey of modern studies dealing with BP. In chronological order these are the following:

- 1913-1914 Walleser, M.: Buddhapālita. Mūlamadhyamakavṛtti. Tibetische Übersetzung (Bibl. Buddh. XVI). [Chap.I-XII Text based on PN]
- 1932-1936 Ōtake, Sh.: "Chūron Butsugoshaku Wayaku", Mikkyōkenkyū 42, pp. 152-160; 45, pp. 82-90; 59, pp. 77-86. [Chap.I Jap.tr.]
- 1951 Datar, I.: "A Study of the First Chapter of Buddhapālita Mūlamadhyamakavṛtti", Royal Asiatic Society, Journal of Bombay Branch 26-2, pp. 129-139. [Chap.I Skt. restoration]
- 1954 Hirano, T.: "Muichū to Butsugochū no Idō nitsuite", IBK 3-1, pp. 236-238. [The author shows that the text of Chap. XXIII-XXVII is the same in both ABh and BP]
- 1968 Ejima, Y.: "Bhāvaviveka Kenkyū (4-3: Buddhapālita Hihan)", Tōyōbunka kenkyūjo Kiyō 54, pp. 32-40. [A study of Bhāvaviveka's criticism of Buddhapālita]

1 See Ejima, ibid., pp. 171-193; Tachikawa, "Kibyūronshōha", pp. 122-129.

2 See Seyfort Ruegg, Literature, pp. 58-59; Kajiyama, "Rekishī to Bunken", pp. 14-15.

- 1974 Tachikawa, M.: "A Study of Buddhapālita's Mūlamadhyamakavṛtti (1)",
Nagoyadaigaku Bungakubu Kenkyūrenshū 63, pp. 1-19. [Chap. II
(kā. 1-6) Text based on PND and Eng. tr.]
- 1980 Okuzumi, T.: "Buddhapālita Konponchūchūshakusho Daiisshō Wayaku",
Nishōgakushadaigaku Tōyōgakukenyūjoshūkan 10, pp. 139-166.
[Chap. I Jap. tr.]
- 1980 Kaneko, Y.: "Zōbun Butsugokonponchūronchū Shōyaku Yakuchū", Chūō-
gakujuitsukenkyūjo Kiyō 9, pp. 25-52. [Chap. XV Jap. tr.]
- 1980 Kajiyama, Y.: "Chūganha no Jūnishiengi Kaishaku", Bukkyōshisōshi 3,
pp. 91-146 (esp. pp. 120-121). [Chap. XXVI Jap. tr.]
- 1981 Lindtner, Chr.: "Buddhapālita on Emptiness", IJL 23, pp. 187-217
[Chap. XVIII Text based on PN and Eng. tr.]

In addition, since of Chap. XXIII-XXVII ABh and BP have almost the same text, the following studies of ABh should also be referred to:

- 1911 Walleser, M.: Die mittlere Lehre (Mādhyamikaśāstra) des Nāgārjuna nach der tibetischen Version übertragen, Heidelberg.
[German tr.]
- 1925 Ikeda, Ch.: Konponchūronsho Muiron Yakuchū (Tōyobunkoronsō 16),
Tokyo. [Jap. tr.]
- 1937 Teramoto, E.: Bon Kan Doku Taikō Chibettobun Wayaku. Ryūjuzō Chūron Muisho, Kyoto; repr. Tokyo, 1974. [Jap. tr.]

2. BP was rendered into Tibetan by the Indian scholar Jñānagarbha and the Tibetan translator Kluḥi rgyal mtshan - presumably at the beginning of the ninth century. Except for a few inadequate or careless translations which will be discussed later, their version as a whole is quite reliable.

2.1. For the critical edition of BP, four canonical blockprints [PNDC] of bsTan hgyur were consulted as primary sources:

Peking ed. [Tsa 178b3-317b1], reprinted from the original copy kept in the Otani University (The Tibetan Tripitaka, Peking Edition, The Tibetan Tripitaka Research Institute, Tokyo-Kyoto, 1957).

sNar than ed. [Tsa 169a6-310b3], printed from a microfilm kept in the Tōyō Bunko, the original copy of which is preserved in the Faculty of Letters, University of Tokyo. This printed copy was sent to me through the kindness of Mr. R. Uesugi, former Research Officer at the Section for Tibetan Studies in the Tōyō Bunko.

sDe dge ed. [Tsa 158b1-281a4], reproduced as a facsimile copy from the original blockprint preserved at the Faculty of Letters, University of Tokyo (sDe dge Tibetan Tripitaka bsTan hgyur, dBu ma 1, The World Sacred Text Publication Society, Tokyo, 1977).

Co ne ed. [Tsa 154b7-278a4], published in microfiche form by the Institute for Advanced Studies of World Religions, New York, 1974, vol. 17.

As is often found in these four editions, PN and DC regularly differ in transcribing the following words:

PN	DC	Skt. equivalent	E.g.
<u>la(s) bltos pa</u>	<u>la ltos pa</u>	(<u>apeksā</u>)	p.22,11.16-17
<u>bslu ba</u>	<u>slu ba</u>	(<u>moṣa, √muṣ</u>)	p.179,1.10
<u>rdzun pa</u>	<u>brdzun pa</u>	(<u>mrṣā</u>)	p.184,1.7
<u>sreg bžin pa</u>	<u>bsreg bžin pa</u>	(<u>dahyamāna</u>)	p.145,1.2
<u>lta bar bya</u>	<u>blta bar bya</u>	(<u>draṣṭavya</u>)	p.56, 1.7
<u>go rim</u>	<u>go rims</u>	(<u>anukrama, krama</u>)	p.357,11.9-10

Also, other characteristics to be noticed are as follows:

- (1) In DC la sogs (= ādi) is occasionally replaced by a rather old script la stsogs, e.g. p. 356, 1.21; p.363, 1.10.¹
- (2) PN have in several cases a wrong transcription sems dpah for sems pa (= citta), e.g. p. 44, 1.15; p.225, 11.3,4.
- (3) N frequently uses an abridged writing of two words such as hgyuro (hgyur ro); sñegso (sñegs so); brtagso (brtags so); gdagso (gdags so); paso (pas so); phyiro (phyir ro); byaso (byas so); byedo (byed do); hbyuño (hbyuñ ño); dmigso (dmigs so)²; tshigo (tshig go); yino (yin no); yodo (yod do); rigso (rigs so); gsuñso (gsuñs so); rjesu (rjes su); gñisu (gñis su); rnamsu (rnams su); byedam (byed dam)³. In p.301, 1.14, only C transcribes lugsal for lugs gsal. Since in my edition each abridged expression is transliterated as two divided words, i.e. hgyur ro instead of hgyuro, they are not mentioned in the footnotes.
- (4) In most cases DC do not count a right vertical line of go and ko as equivalent to chig śad:

PN	DC	E.g.
ལྷོ།	ལྷོ།།	P.179,1.7
ལྷོ།	ལྷོ།།	P.190,1.20

2.2. Since BP incorporated many explanations from ABh and also a number of sentences of BP were taken up into PPT, in such cases consultation of these two texts is an important help in establishing a critical edition of BP. For that reason the variant readings of ABh, PPT, or both of them are mentioned in footnotes if necessary. In addition, for editing the text of MK quoted in BP, other texts such as Prajñā-MK, PP, or PSP are also consulted as secondary sources.

1. The same difference is found between DC and PN in their Tibetan texts of the Ratnāvalī. See Hahn, Nāgārjuna's Ratnāvalī, p. 11.

2. P also uses this abridged writing dmigso in p.190, 1.1.

3. In p. 100, 1.17, P has also byedam.

2.3. The Skt. text of MK is extant only as embedded in PSP. From 1903 to 1913, L. de La Vallée Poussin published a monumental edition of PSP ("Bibl. Buddh. IV", St.-Pétersbourg) which has greatly facilitated not only the study of PSP but also our study of the Mādhyamika philosophy in general. This edition is based upon three manuscripts kept in Cambridge, Paris, and Calcutta. In 1977 and 1978 J.W. de Jong made an important contribution to the study of both MK and PSP with two related publications, i.e. Nāgārjuna Mūlamadhyamakakārikāh, The Adyar Library and Research Centre, Madras, 1977; and "Textcritical Notes on the Prasannapadā", IIJ 20, pp. 25-59, 217-252, 1978.¹ Both of them are based upon an excellent manuscript "R" which was originally photographed by G. Tucci and was sent to J.W. de Jong.² Through his emendations of LVP's edition or his confirmation of readings suggested by LVP, the textual situation of MK has reached a considerable height of perfection.

Besides manuscript R, the following five manuscripts were used in studying the textual problems of each kārikā.

- TD 250: Prasannapadā, paper, 249 leaves, kept in the Tokyo University Library, Catalogue³ No. 250.
- TD 251: Prasannapadā, paper, 241 leaves, kept in the Tokyo University Library, Catalogue No. 251.
- TD 252: Prasannapadā, paper, 303 leaves, kept in the Tokyo University Library, Catalogue No. 252.
- MBB-I: Prasannapadāmadhyamakavṛtti, paper, 231 leaves, published in microfiche form by the Institute for Advanced Studies of World Religions, New York, 1975.

1. Cf. Seyfort Rugg, Review, IIJ 22, pp. 247-249.

2. See de Jong, "Notes", p. 26.

3. S. Matsunami, A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library, Tokyo, 1965.

MBB-II: Prasannapadā nāma madhyamakavṛtti, paper, 142 leaves, published in microfiche form by the above Institute, New York, 1975.

[Not complete, = PSP pp. 1-377].¹

As far as the three manuscripts kept in the University of Tokyo are concerned, TD 250 and 252 reveal in many cases their close kinship and TD 251 is as a whole superior to both of them.

So far our textcritical study of MK has disclosed that at least nine more emendations should be added as follows:

Stanza	La Vallée Poussin	Emendations	References
I 12bcd	[<u>pratyayebhyaḥ pravartate</u>]/ [<u>apratyayebhyo 'pi kasmān</u> <u>nābhi</u>] <u>pravartate phalam</u> //	[<u>pratyayebhyaḥ</u>] <u>pravartate</u> / <u>phalam apratyayebhyo 'pi</u> <u>kasmān nābhipravartate</u> //	I n.41
II 13a	[<u>na pūrvaṃ</u>]	<u>prāg asti</u>	II n.26
VI 6d	<u>sahabhāvo yatas</u>	<u>sahabhāvas tatas</u>	VI n.15
XX 24a	<u>na sāmāgrīkṛtaṃ phalaṃ</u>	<u>tasmān na sāmāgrīkṛtaṃ</u>	VIII n.16
XXI 3c	<u>caivaṃ</u>	<u>caiva</u>	
XXII 3c	<u>so 'nātmety</u>	<u>sa nātmety</u>	
XXIV 3b	<u>catvāry āryaphalāni</u>	<u>catvāry api phalāni</u>	
XXIV 9d	<u>gambhīraṃ</u>	<u>gambhīre</u>	
XXVII 2b	<u>anyo</u>	<u>anye</u>	

There is, however, still a notable question as to the text of MK. In quite a few cases the present Skt. text of MK quoted in PSP does not agree with the Tibetan translation of MK found in ABh, BP, PP, and PPT. Since this problem must be treated by a thorough study of all the related texts, we shall at this stage confine ourselves to pointing out the following twenty two discrepancies:

1. See de Jong, "Notes", p. 26.

Stanza	<u>MK in PSP</u>	<u>MK in PP etc.</u>	References
I 14a	<u>pratyayāpratyayāḥ</u>	<u>pratyayo 'pratyayah</u>	I n.44
VI 2a	<u>rakte 'sati</u>	<u>rakte sati</u>	VI n.3
VII 17d	<u>utpadyate 'sati</u>	<u>utpadyate sati</u>	VII n.53
XVII 21a	<u>kasmān</u>	<u>yasmān</u>	
XVII 26d	<u>tattvataḥ</u>	<u>tatkṛtaḥ</u>	
XX 13a	<u>na jātasya</u>	<u>nājātasya</u>	
XX 14a	<u>nājātasya</u>	<u>na jātasya</u>	
XXI 2c	<u>vinaiva</u>	<u>vineva</u>	
XXI 3c	<u>caiva (LVP caivam)</u>	<u>ceva</u>	
XXI 5c	<u>caiva</u>	<u>ceva</u>	
XXI 12bcd	<u>bhāvo 'bhāvān na jāyate/</u> <u>nābhāvāj jāyate 'bhāvo</u> <u>'bhāvo bhāvān na jāyate //</u>	<u>'bhāvo bhāvān na jāyate/</u> <u>nābhāvāj jāyate bhāvo</u> <u>'bhāvo 'bhāvān na jāyate//</u>	
XXII labc	<u>skandhā na nānyah skandhebhyo</u> <u>nāsmīn skandhā na tesu saḥ/</u> <u>tathāgataḥ skandhavān na</u>	<u>kāyā na nānyah kāyebhyo</u> <u>nāsmīn kāyā na tesu saḥ/</u> <u>tathāgataḥ kāyavān na</u>	
XXIII 10c	<u>pratītya śubhaḥ</u>	<u>pratītyāśubhaḥ</u>	
XXIII 11c	<u>pratītyāśubhaḥ</u>	<u>pratītya śubhaḥ</u>	
XXIII 13bc	<u>nānityam vidyate śūnye</u> <u>kuto grāho viparyayah//</u>	<u>na nityam vidyate śūnye</u> <u>kuto grāho 'viparyayah//</u>	
XXIII 14	<u>anitye nityam ity evam</u> <u>yadi grāho viparyayah/</u> <u>anityam ity api grāhaḥ</u> <u>śūnye kim na viparyayah//</u>	<u>anitye 'nityam ity evam</u> <u>yadi grāho 'viparyayah/</u> <u>nānityam vidyate śūnye</u> <u>kuto grāho 'viparyayah//</u>	
XXIV 13c	<u>doṣaprasaṅgo nāsmākaḥ</u>	<u>doṣaprasaṅgenāsmākaḥ</u>	

Stanza	<u>MK</u> in <u>PSP</u>	<u>MK</u> in <u>PP</u> etc.
XXIV 36cd	<u>yat pratītyasamutpādaśūnyatām</u>	<u>yah pratītyasamutpādah śūnyatām</u>
XXV 3d	<u>ucyate</u>	<u>isyate</u>
XXV 13b	<u>katham</u>	<u>yadi</u>
XXV 14b	<u>katham</u>	<u>yadi</u>
XXVI 10ab	<u>samskāraṇ avidvān</u>	<u>samskāraṇ na vidvān</u>

2.4. Jñānagarbha and Kluhi rgyal mtshan translated not only BP but also Prajñā-MK, ABh, PP, and PPT. Prajñā-MK consisting of 449 śloka-s was, according to its colophon, first rendered by them and was later retranslated by the Indian scholar Hasumati of Kashmir and the Tibetan translator Ni ma grags (1055-) in conformity with the explanations of PSP.¹ This is the reason why the present Tibetan version of Prajñā-MK is almost the same as that of the kārikā texts cited in PSP, though a few traces of the original translation can still be found in the editions of Prajñā-MK.² The present text of Prajñā-MK is therefore of little use for dealing with textual problems relating to MK as quoted in ABh, BP, PP, and PPT.

A more serious problem lies in the fact that except for a few minor differences, Jñānagarbha and Kluhi rgyal mtshan always gave the same translation of MK embedded in ABh, BP, PP, and PPT even though these commentaries obviously differ in their interpretation of the kārikās. And more important, in most of such cases the translation reflects Bhāvaviveka's interpretation. In the following list, at the left side of the hyphen, are the commentaries whose interpretation agrees with the Tibetan translation of MK cited in them; however, this translation does not accord with the other commentaries on the right side of the hyphen.

1. See Prajñā-nāma-mūlamadhyamaka-kārikā, D Tsa 19a5-6.

2. The following translations, for instance, are the same as those of ABh etc., but not PSP. MK II 2b [DC] yataḥ - gaṅ gi; VII 3c [PN] anavasthā - thug pa med; VII 11c [PN] ihasthaḥ - hdi na hdug pa; XXVI 4c [PNDC] nāmarūpaṃ pratītya - miñ dañ gzugs brten nas; XXVI 8b [PNDC] bhavāt - srid pa las ni; XXVII 13d [PNDC] eṣā - de dag.

Stanza				References
I 8ab	<u>ABh</u> , <u>PP</u>	-	<u>BP</u>	I n.28
I 12	<u>PP</u>	-	<u>ABh</u> , <u>BP</u>	I n.41
II 4d	<u>PP</u>	-	<u>ABh</u> ; [<u>BP</u>]	II n.11
II 7ab	<u>PP</u>	-	<u>ABh</u> , <u>BP</u>	II n.15
VII 16ab	<u>ABh</u> , <u>PP</u>	-	<u>BP</u>	VII n.48
VII 17cd	<u>ABh</u> , <u>PP</u>	-	<u>BP</u>	VII n.53
VII 18cd	<u>PP</u>	-	<u>ABh</u> , <u>BP</u>	VII n.54
VII 28	<u>ABh</u> , <u>PP</u>	-	<u>BP</u>	VII n.76
XI 1ab	<u>ABh</u> , <u>PP</u>	-	<u>BP</u>	XI n.4
XXVII 5	<u>PP</u>	-	<u>ABh</u> , <u>BP</u>	
XXVII 17	<u>PP</u>	-	<u>ABh</u> , <u>BP</u>	

This fact leads us to the following conclusion concerning the chronological order of translation. Kluḥi rgyal mtshan etc. first rendered PP and PPT¹ along with Prajñā-MK, and subsequently ABh and BP without changing the translation of kārikā texts quoted in both of them. After more than two hundred and fifty years, Ñi ma grags etc. translated PSP, and Prajñā-MK was then retranslated in accordance with this commentary. [1 PP, PPT, Prajñā-MK1, 2 ABh, BP; 3. PSP, Prajñā-MK2].

2.5. The translation of Kluḥi rgyal mtshan etc. is, on the whole, no less reliable than that of Ñi ma grags etc. However, there is a slight diversity in their preference of terms as to rendering a few Skt. words used in MK:

Skt.	Kluḥi rgyal mtshan etc.	Ñi ma grags etc.	References
<u>svabhāva</u>	<u>ño bo ñid</u>	<u>rañ b'zin</u>	I n.9,38
<u>-maya</u>	<u>-las byuñ (ba)</u>	<u>-gi rañ b'zin</u>	I n.42

1. See Tr. I n.16.

Skt.	Kluhi rgyal mtshan etc.	Ñi ma grags etc.	References
<u>apradīpanahetuka</u>	<u>ḥbar byed med paḥi rgyu</u>	<u>ḥbar byed rgyu las</u>	
	<u>las byuñ (ba)</u>	<u>mi byuñ (ba)</u>	X n.5
<u>dadhibhāva</u>	<u>dños po źo</u>	<u>źoḥi dños po</u>	XIII n.12
<u>ṽipratiśiddha</u>	<u>dgag pa(r) mi mthun pa</u>	<u>ḥgal ba</u>	V n.8]

Also see I n.26; IX n.1.

2.6. The Tibetan text of BP contains several noteworthy words and expressions:

yoñ ni, yoñ: emphatic particle, "certainly, in any case", etc. These words should carefully be recognized since yoñ ni is easily mistaken as yod na or yod ni and yoñ as yod or yañ. See II n.46; Text p.218, n.6, p.289, n.1.

ko: ending particle for emphasis. In BP this word is only used in such expressions as: ci khyod....ḥam/ khyod.... ko//, e.g. Text XV p.198, 11.11-13, ci khyod rta la źon bźin ñid du rta ma mthoñ ñam/ khyod dños po rnam rten ciñ ḥbrel par ḥbyuñ ba źes kyañ smra la/ de dag gañ gi ño bo ñid med pa ñid kyañ ma mthoñ ko// "Do you not see the horse though you are riding on it? Although you say that "things are produced dependently", you do not see [indeed] their absence of own-nature." This unknown particle follows various verbs such as sgrub par byed ko (Text p.241, 1.5), brjod ko (p.39, 1.3), ston par byed ko (p.117, 1.8), mthoñ ko (p.159, 1.17, p.198, 1.13), rtsod ko (p.232, 1.14), rtsom ko (p.193, 1.23), rtsom par byed ko (p.101, 1.23), sun ḥbyin ko (p.100, 1.18), and sems ko (p. 190, 11.19-20). A few exceptional cases are the following: In the Text p.18, 1.12, DC have ḥdod do instead of ḥdod ko (= PN) though in the same chapter p.19, 1.6, ḥdod ko is used in the four editions. The same difference is also found on p.279, 1.8, i.e. DC has khoñ du ma chud do and PN

khon du ma chud ko. This may be ascribed to a later alteration by a copyist or a reviser in the course of the transmission of the Tibetan texts [DC]. Another exception is that in the same type of statement found in chapters II and XIII (p.41, 1.3, p.46, 1.16; p.179, 11.6-7), PNDC equally have rtog go for rtog ko, the reason for which is probably that the pronunciation of rtog ko is liable to be mistaken as rtog go.

(h)grub po, btab po, hthob po: Although, according to the so-called classical Tibetan grammar, these verbs require bo as an ending particle, po is quite often employed at the end of a sentence. This cannot simply be judged to be a clerical error. See, for instance, Text p.29,1.13, p.30,1.2; p.53,1.14; p.222,1.18.

so na: adverbial phrase, "as before", "in the same condition" etc. E.g.

so na gnas pa "to remain as before", so na hdug pa "to exist as before", and so na b'zag na "if placed as before". See X n.13.

gyi na(ho): "[It is] worthless", "[It is] nonsense" etc. See I n.22.

3. The main principle in editing the Tibetan text of BP is that the reading of D edition should be adopted in the text unless it is proved wrong. This principle aims at avoiding arbitrary or inconsistent usage of readings. Editing the text on this principle can also make clear the characteristics of each edition. As far as BP is concerned, D edition and N edition are, on the whole, almost equal in their reliability. However, the illegibility of N edition obliged us to use D edition as a basic text.

Criteria according to which a reading of D edition is judged correct or incorrect are the following: Whether or not it is [1] adequate in Tibetan, [2] suitable in the context, [3] conforming to the Skt. text of MK if it belongs to kārikā Tibetan, and [4] confirmed by comparison

with a similar sentence found in ABh or PPT. Therefore, if there are two readings both of which are equally justifiable, the reading of D edition should always be chosen, even though it is not consistently used in the same edition. E.g. khyod, khyed; gñi ga, gñis ka; brag cha, brag ca; de lta na, de ltar na; de lta yin na, de ltar yin na; de bas na, de lta bas na; de phyir (especially in a stanza), dehi phyir; gal te... hgyur na, gal te ... gyur na; gal te ... brtag na, gal te ... brtags na.

Another principle concerns preferable readings which our English translation follows. We often come across instances where, even though the reading of D edition cannot be regarded as wrong, the other variants are preferable from one or more points of view; that is, [1] extent of conformity to the context, [2] ordinary usage, and [3] comparison with other expressions in the same context. For instance, [1] in Text I, p.10,1.3, DC read te por bstan par byaho// "[It] should be explained properly", while PN have de dañ por bstan par byaho// "It should be explained first". Judging from the context, the variant reading of PN is preferable to the reading of DC though this reading itself is quite possible in Tibetan. Next, [2] Text II, p.32,1.23-p.33,1.2 may offer an example of the second case: de la gañ gi tshe hgro ba zes bya ba de hgro bahi bya ba dañ bral bas mi hthad pas dehi tshe bgom pa la hgro ba yod par ji ltar hthad par hgyur/ "Here, when 'there is going' is not possible because it is bereft of the action of going, then how could there be going on that which is being gone over?" As to the doubly underlined part, the variant reading of PN mi hthad pa is preferable in accordance with ordinary usage. For an example of the third criterion [3], see Text II p.86, n.1, p.91, n.5.

In these cases the reading of D edition is left in the text and we mark the other and preferable variant reading with an asterisk in the footnote.

4. BP is one of the six commentaries of MK extant in Sanskrit, Tibetan, and Chinese. The following list shows the position of Buddhapālita among the eight commentators which Avalokitavrata (c.-700-) enumerates in PPT.¹

Nāgārjuna (c.150-250) 0,1

Aryadeva (c.170-270)

Rāhulabhadra (c.200-300)

Piṅgala (c.300-350) 2

YOGĀCĀRA

Maitreya (c.350-430)

Asaṅga (c.395-470)

Vasubandhu (c.400-480)

Buddhapālita (c.470-540) 3

Devaśarman

MĀDHYAMIKA

Guṇaśrī

Bhāvaviveka (c.490-570) 4

Guṇamati (c.460-540)

Candrakīrti (c.-650-) 6

Sthiramati (c.510-570) 5

Avalokitavrata (c.-700-)

===== : Eight Commentators

- 0 Prajñā-nāma-mūlamadhyamaka-kārikā D No.3824, P No.5224
- 1 Mūlamadhyamaka-vṛtty-akutobhayā D No.3829, P No.5229
- 2 Zhōng-lùn 中論 T No.1824
- 3 Buddhapālita-mūlamadhyamaka-vṛtti D No.3842, P No.5242
- 4 Prajñāpradīpa-mūlamadhyamaka-vṛtti D No.3853, P No.5253; T No.1566
- 5 Dà-chéng-zhōng-guān-shì-lùn 大乘中觀釋論 T No.1567, 卍 26-1
- 6 Mūlamadhyamaka(Mūlamādhyaṃika)-vṛtti-prasannapadā La Vallée Poussin ed., 1903-1913 (Bibl.Buddh.IV); D No.3860, P No.5260.

1. PPT D Wa 73a4-5, 102a2-3, 153b2-3. The eight commentators are also referred to in the colophon of ABh [D Tsa 99a6-7].

4.1. In considering the relationship of BP to other commentaries, ABh is to be referred to in the first place. Concerning the chapters one to twenty-two, Buddhapālita sometimes incorporates a few sentences from ABh into BP and in other cases he enlarges the explanations of ABh before taking them up into BP. However, as far as the above chapters are concerned, the originality of BP is but little vitiated by such direct or enlarged incorporation. The characteristic method of his explanation, i.e. prasaṅga-vākya, is retained throughout the chapters; and more important, in several cases ABh and BP differ in their interpretation of a kārikā (see section 2.4.). The number of folios used for the twenty-two chapters in BP is, incidentally, almost twice as many as that of ABh.

On the other hand, the Tibetan texts of the remaining five chapters of both works are practically identical. Although this problem requires a further investigation of both texts, the following two points may be ascertained at this stage:

- 1 Concerning the last five chapters of BP, the original Skt. text must have been borrowed from or supplemented by that of ABh, but not otherwise.
- 2 In these five chapters Bhāvaviveka gives no criticism of Buddhapālita, and also in PPT of Avalokitavrata we cannot find any similar passages incorporated from BP or ABh. This fact may suggest that at the time of Bhāvaviveka the original Skt. text of the last five chapters of BP was already borrowed from or supplemented by that of ABh. However, whether this was done by Buddhapālita himself or by someone else in later times is still uncertain.

4.2. According to the subcommentary of Avalokitavrata [PPT], Bhāvaviveka criticized Buddhapālita more than twenty times in PP.¹ His criticism was directed both at Buddhapālita's method of explaining kārikā-s, i.e. sāvakāśavacana (glags yod paḥi tshig), and at the latter's interpretation and explanation of kārikā-s. In most cases his criticism follows a summarized or abridged quotation from BP.

4.3. The relationship of PPT to BP is of two kinds: Whenever Bhāvaviveka criticizes Buddhapālita without giving the two personal names, Avalokitavrata plays a role in identifying the two persons as Bhāvaviveka and Buddhapālita, and he explains minutely the point in dispute. PPT bears, however, another relation to BP. As is pointed out in the Notes, quite a few passages of BP were incorporated into PPT without any reference to the original source. A relationship of this kind between BP and PPT is noticeable in the chapters IV, V, VI, VII, VIII, IX, X, XI, XV, XVI, XVII, XVIII, XIX, XX, and XXI.

4.4. It was due to Candrakīrti, who vindicated Buddhapālita's method of explaining MK, that in later ages Buddhapālita was called the founder of Thal hgyur ba (Prāsaṅgika). Moreover, except for such cases where PSP has different texts of kārikā-s from those of ABh, BP, and PP, Candrakīrti mostly agrees with Buddhapālita if there is a discrepancy between BP and ABh or PP in their interpretation of a kārikā. In this respect a careful study of their mutual relationship will be an interesting topic for future research.

1. See Ejima, Chūganshisō, pp. 171-178.

5. Having come to the end of this Introduction, it may be helpful to give a brief sketch of the fundamental logic with which Buddhapālita expounds each kārikā, of some of the characteristic explanations found in his commentary, and of his authorities.

5.1. The fundamental rule of inference with which Buddhapālita builds up his argument is Modus tollens (MT): $p \supset q, \neg q, \therefore \neg p$. And if in this rule we substitute p by $\neg p$, it becomes the so-called reductio ad absurdum. There are three types of argument in BP, which have basically the same logical form.

- | | | |
|-----|---|------------------------|
| [1] | $1 \ p \supset (q \vee r)$ | |
| | $2 \ (q \supset x) \cdot (r \supset y)$ | |
| | $3 \ \neg x \cdot \neg y$ | |
| | $4 \ \neg q \cdot \neg r$ | 2,3, MT |
| | $5 \ \neg(q \vee r)$ | 4, de Morgan's theorem |
| | $6 \ \neg p$ | 1,5, MT |

The disjunction $(q \vee r)$ can be $(q \vee r \vee s)$ or $(q \vee r \vee s \vee t)$. E.g.

Text I p.14,11.15-23, p.15,11.2-4: hdi la skye baḥi bya ba ni rnam par
śes pa ma skyes pa ḥam skyes pa la ḥjug par ḥgyur graṅ na/ de la re źig
ma skyes pa la ni mi ḥjug ste/ gnas pa med paḥi phyir ro// hdi ltar skye
baḥi bya ba ni rnam par śes paḥi gnas la ḥjug gi// gnas med pa la mi
ḥjug pas rnam par śes pa ma skyes pa de yaṅ med pa yin la/ de med na
skye baḥi bya ba de la gnas pa yod par ga la ḥgyur/ rnam par śes pa
skyes pa la yaṅ skye baḥi bya ba mi ḥjug ste/ ciḥi phyir źe na/ rnam par
śes pa skyes zin paḥi phyir te/ hdi ltar skyes zin pa la ni yaṅ skye ba
med do// ...// skyes pa daṅ ma skyes pa gñis la skye baḥi bya ba mi
ḥjug par ni bstan zin pas deḥi phyir skye baḥi bya ba med do// =

"Here, the action of producing would operate either on consciousness which has not yet originated or on that which has originated. First, it does not operate on that which has not yet originated, because it

[= what has not yet originated] is not established. In fact, the action of producing might operate on consciousness which is established, but does not operate on that which is not established. Therefore, the consciousness which has not originated does not exist at all. And if it does not exist, how could the action of producing be established on it? [Next], the action of producing does not also operate on consciousness which has originated. Why? Because the consciousness has already originated. In fact, there is no origination once again for that which has already originated. ... It has already been explained that the action of producing does not operate on the two, what has and what has not originated. Consequently, there is no action of producing."

[2] 1 p] q

2 -q

3 -p

This type of argument is proved valid by the Modus tollens rule. E.g. Text V p.71,11.11-13: hdi ltar gal te nam mkhah źes bya ba cuñ źig yod par gyur na de bźi po de dag las gañ yañ ruñ ba źig tu hgyur grañ na/ bźi po de dag kyañ med pas dehi phyir nam mkhah yod pa ma yin no// = "If in fact anything called "Space" existed, it would be one of these four; however, these very four do not exist. In consequence, Space does not exist."

[3] 1 q] p

2 -p

3 -q

This third type of argument has often been taken as invalid because it is apparently against the rule of inference; however, it exactly observes the Modus tollens rule. We note that this argument cannot be symbolized as p] q, -p, ∴ -q. And if q is substituted by p, this argument is the same as the second type.

E.g. Text XI p.160,11.17-19: gal te dbus ñid yod par gyur na ni dbus yod pañi phyirḡkhor ba yañ yod par ḡgyur grañ na / deñi dbus ñid mi ḡthad pas de med pañi phyir ḡkhor ba yod par ga la ḡgyur/ = "Only if the very middle exists, transmigration may also exist as [its] middle exists; however, its middle is not possible. Because it [= its middle] does not exist, how will transmigration exist?"

5.2. Compared with other commentaries, a few distinctive explanations are to be noted in BP. The first characteristic is found in his introduction to several chapters. In the chapters II, III, VI, VII, and VIII Buddhapālita introduces a question as follows: E.g.

Text II p.31,11.2-4: smras pa/ khyed kyis skye ba med pañi rigs pa ḡdi rjes su rab tu bstan pas kho boñi yid stoñ pa ñid ñan pa la ño mtshar sñiñ po can du byas kyis/ ji ltar ḡjig rten gyi mñon sum gyi ḡgro ba dañ ḡoñ ba mi ḡthad pa de je smros śig// = "Question: Having explained the reasoning of non-origination, you have caused my mind to be filled with wonder at hearing [the teaching of] Emptiness (śūnyatā). Now, therefore, tell how neither going nor coming, which can be seen directly by the people, is possible."

In PP Bhāvaviveka criticized this introductory explanation. See Tr. II n.2.

Another characteristic which has already been shown under section 2.6. may be called a metaphorical criticism. To cite an example:

Text II p.41,11.2-3: bśad pa/ ci khyod bu ma btsas par ḡchi bañi mya ñan byed dam/ khyod soñ ba med par ma soñ ba la rtog go// = "Answer: Although you have not begotten a son, are you distressed about his death? You are imagining that which has not yet been gone over (agata), though that which has already been gone over does not exist (gata)."

These two kinds of characteristic explanation, incidentally, are not found after chapter twenty-two.

5.3. Apart from several brief quotations from sūtra-s Buddhapālita's main authorities are Nāgārjuna and Āryadeva. From Nāgārjuna he only uses MK to authorize his argument. From Āryadeva's Catuhśatakaśāstrakārikā (CSK) he quotes twenty-three verses. Five stanzas of them are, however, unidentified in the present text of CSK.

<u>CSK</u>	<u>BP</u> text
VIII 9	XVIII p.256,11.2-5
16	IV p.64,1.22-p.65,1.2
20	XVIII p.250,1.23-p.251,1.3
22	XVIII p.261,11.8-11
25	Intro. p.9,11.4-7
IX 18	XIV p.270,11.13-16
X 20	XVIII p.247,11.4-7
25	XVIII p.260,11.8-11
XI 17	VII p.87,11.8-11
23	VII p.87,11.12-15
24	VII p.87,11.16-19
XII 23	XVIII p.249,11.5-8
XIII 16	III p.51,11.15-18
XIV 13	I p.28,11.15-18
16	III p.52,11.16-19
25	Intro. p.3, 11.18-21
	XV p.203,11.18-21
	XVIII p.252,11.19-22
XV 5	XI p.161,11.3-6
XVI 23	XXII p.318,11.19-22
Unidentified	XVI p.212,11.17-20
	XX p.288,11.2-5
	XX p.289,11.9-12

XXII p.315,11.3-6

XXVII p.372,11.9-12

In chapter eighteen a verse is found from Rāhulabhadra's Prajñāpāramitā-stotra.¹ Another verse by the unknown Aryābhaya (?) is quoted in chapter eleven (see Tr. XI n.18).

6. To turn now to the presentation of the main body, we shall give some explanatory remarks with regard to the English translation, Notes, and the Tibetan text.

6.1. The English translation covers chapters one to sixteen (pp.1-219).

- 1 Each page contains the translation of one page of the Tibetan text.
- 2 Every five lines the number of lines is shown in the left-hand margin.
- 3 Every chapter is sectionalized according to the process of Buddhapālita's argument. For each section a brief title is added by me in square brackets.
- 4 The beginning of a paragraph is indicated by an indentation of five spaces.
- 5 The translation of the kārikā text is underlined and every line (abcd) of a stanza is indented by ten spaces. The dot on a line-symbol, for instance kā.lcd, shows an incomplete quotation of the corresponding line.
- 6 Probable Sanskrit equivalents to some of the key words in a chapter are added in parentheses.
- 7 Sanskrit, Tibetan, Chinese, and the title of a book are underlined.
- 8 Notes to the English translation are placed collectively after p.219.

1. See Lindtner, "Buddhapālita", p.216, n.94.

- 9 D and P editions are used for all other texts than BP. Locations are shown by the folio-number, obverse or reverse, and line-number of D edition.
- 10 Passages incorporated from ABh to BP and from BP to PP^T are indicated by three signs: =,], [. For instance, = ABh means that "this passage is exactly incorporated from ABh", and [ABh means that "this passage is incorporated from ABh with a few words supplemented".
- 6.2. Part II of this thesis contains the entire Tibetan text of BP critically edited in accordance with the principles explained under section 3. The second and fourth remarks to the English translation are also applicable here. Other explanatory remarks are the following:
- 1 Apart from the translation of the kārikā text quoted, the main body of the Tibetan text is not underlined.
 - 2 Within parentheses folio-number, obverse or reverse of the four editions is given. Only D edition is given a line-number in parentheses.
 - 3 In the footnotes the variant readings are found. As explained before, preferable readings which our English translation follows are marked with an asterisk.
 - 4 Except for the translation of the kārikā text, all references to ABh, PP^T and other Tibetan texts are made to the page and line number of the D edition and to the P edition if necessary.

ENGLISH TRANSLATION

Chapters I-XVI

In Sanskrit "Buddhapālita-mūlamadhyamakavṛtti", in Tibetan "dBu ma rtsa bahi h̄grel pa Buddhapālita".

Fascicle I.¹ I do homage to the three jewels. I do homage to Mañjuśrīkumārabhūta. I do homage to the master, honourable Nāgārjuna.
5 I do homage to the respectable Buddhapālita.²

[Introductory Verse]

[1. Introductory Verse]

Here, the master, wishing to teach the dependent-origination (pratītyasamutpāda), with his mind astonished to see the profundity of the
10 dependent-origination as it really is, with his eyes heavily shedding tears produced from faith, and with his hair bristling on his body,³ placed the joined palms of his hands upon his head, and uttering this verse which shows the ultimate reality (paramārtha) that the Tathāgata-s are the Dharma-body and placing himself as if in his presence, did homage preceded
15 by ^{the} reason⁴ to the Tathāgata, the highest preceptor:

The Perfect Buddha who has taught the dependent-origination,

The blissful, the quiescence of discursive thoughts,

Non-extinction, non-origination,

Non-cessation, non-eternity,

20 Non-coming, non-going,

Non-differentiated, non-identical,

I do homage to him,

The best of preachers.⁵

That is to say, I do homage to the Perfect Buddha, the best of preachers,
25 who, to the world which is wandering in the forest of discursive thoughts acknowledging God (Īśvara), Time (kāla), Atom (anu), Original-matter

(prakṛti), Own-nature (svabhāva) etc.,⁶ has taught this ultimate truth (paramārthasatya) called "the dependent-origination" which is supremely profound, [characterized by] non-extinction, non-origination, non-cessation, non-eternity, non-coming, non-going, non-differentiated, non-identical,

5. the quiescence of all discursive thoughts, and is the blissful straight path to the city of Nirvāṇa. Seeing that the Glorious One (Bhagavat), after having realized that all non-Buddhists, i.e. false teachers (parapravādin), are deceivers of the ignorant, has taught the dependent-origination to people who are like the groping blind, the master called [him]

10 the best of preachers. Non-extinction means that here is no extinction. It should be similarly constructed with regard to the other expressions, also.

This verse is like an original text (sūtra) and the rest of the treatise (śāstra) will give the explanation of it. That [explanation],

15 however, will be made in different ways, having regard to ~~[the opponent's]~~ adherence to the speech, but not in due succession.⁷

[2. Purpose of the MK]

If you ask what is the purpose of teaching the dependent-origination, the answer is: The master who had a compassionate nature, seeing that

20 sentient beings (sattva) were distressed by various pains and wishing to show [them] the exact state of things so that they may be released, undertook the teaching of the dependent-origination. Because it has been stated:

Those who see unreality are bound,

25 Those who see reality are released.

What is the exact state of things?

Answer: Absence of own-nature (niḥsvabhāvatva). The unwise one with his mental eye obscured by the darkness of ignorance, when he imagines own-nature for things, produces lust and hatred for them. When he eliminates
 5 the darkness of ignorance by the light of knowledge (jñānāloka), i.e. the dependent-origination, and sees the absence of own-nature of things with the eye of wisdom, neither lust nor hatred then arises in him for [those] insubstantial [things].

To cite an example: The idea having arisen that a reflected image of
 10 a woman is a [real] woman, someone produces attachment and fancies it with the thought of union with her. Once he understands the reality as it is, then the idea of a woman disappears, and getting rid of lust he feels great shame and blames his mind in which lust arose for that which is insubstantial. The Glorious One has also extensively spoken as follows. "Monks, don't
 15 look at the internal female organ in a woman. Monks, if a woman is present, don't look at the internal female organ." Therefore the master Āryadeva has stated, also:

Consciousness (viññāna) is the seed of existence (bhava)

Sense-objects are its range.

20 When one sees that sense-objects are devoid of self,

The seed of existence becomes extinct.⁸

Consequently, the master [Nāgārjuna] undertook this [= teaching of the dependent-origination]⁹ in order to show the very absence of own-nature of things.

Here is an objection: When the Tathāgata himself, omniscient, all-seeing, the exceedingly compassionate one, has already expounded and taught the dependent-origination here or there, in this way or that way, what is the purpose of explaining it over again?

5 Answer: Indeed, the Tathāgata himself has expounded and taught the dependent-origination. But as he expounded and taught [it] by the words "origination" etc. in accordance with conventional usage (lokavyavahāra), even now, some whose minds adhere to nothing but words, not understanding the deepest dependent-origination, think as follows. "Things certainly
10 exist, because [characteristics such as] origination, extinction, going, and coming are ascribed to them. To whatever exists we apply the ideas of eternity, cessation, identity, and difference; however, they [= the ideas] do not arise with regard to non-existent [entities] like a hare's horn etc." For the purpose of showing them the nature of the dependent-
15 origination, the master undertook this [= teaching of the dependent-origination] preceded by reasoning (yukti) and tradition (āgama).

Furthermore, exactly because the Tathāgata expounded and taught the dependent-origination, therefore it is proper that the master should explain [it]. Who is it that ought to explain what has been neither
20 expounded nor taught [by the Tathāgata]? In fact even worldly treatises (śāstra), expounded and taught by former masters, are now again explained by their pupils. Consequently, it is right of the master to explain [the dependent-origination].

[3. Eight Negations]

25 To this the question is: Why do you deny these eight, "extinction" etc.?

Is it not sufficient only to say "non-extinction, non-origination, non-cessation, non-eternity"?

Answer: Those who preach the own-nature of things teach the existence of things, generally by those eight words, "extinction" etc. that are given in accordance with conventional usage. Hence we make a denial of those very eight, "extinction" etc.

Similarly, whoever thinks of reality (tattva) or starts an argument does so by having recourse to the notions like "extinction" etc. in the following way. First of all, someone [Vaibhāṣika] says "All things having the properties of origination and extinction are momentary and arise continually."

"Both Original-matter (prakṛti) and Spirit (puruṣa)," others [Sāṃkhya] say, "are eternal." Others [Vaiśeṣika] say that the nine substances, Earth (prthvī) etc.,¹⁰ are eternal. Others [Jainism] also declare that the six substances such as Condition of movement (dharma), Condition of rest (adharma), Space (ākāśa), Time (kāla), Matter (pudgala), and Soul (jīva) are eternal.

Likewise they generally argue, saying that the two, soul and body, the two, fire and fire-wood, the two, cause and effect, the two, quality and the possessor of quality, and the two, part and whole, are identical, and different.

Someone [Sāṃkhya] says in the same way, "Those which have the [three] qualities (guna) and action, and the subtle body (liṅga) transmigrate."¹¹ Others [Vaiśeṣika?] say "The two, Atom and Psychic Organ (manas) do not move." "Both Soul and Matter," others [Jainism] declare, "have movement." It [= Soul] is also considered to go upwards (ūrdhvaṃ √gam), after being established.

Consequently, we deny the eight, "extinction" etc., in accordance with

[their] thinking of reality and starting an argument.

[4. Denial of "Non-extinction" before That of "Non-origination"]

Here is an objection: But now, why 'extinction' is denied first and 'origination' later?

5 If you think that it is proper for "non-origination" to be mentioned first, the answer is: That is not a censure. For what reason? Because there is, for experts in writing, a definite connection of the preceding and the following in composition; however, there is no definite [connection] for other people.

10 To this [the opponent] objects: Even thus, if origination exists there will be extinction; but if not there will be no [extinction]. Therefore "non-origination" must be mentioned first in due order.

Answer: Well, my friend, adduce an authoritative example for us stating that origination comes first and extinction afterwards.'

15

Objection: Everything is an example. In what manner? First of all it is just as they say:

This birth (jāti) is worthless, because if there is a birth, there exist such enemies

20 As ageing-and-death, disease, pain, killing, bondage and so on.

Answer: It is considered that death certainly precedes birth in which death is [inherent]. If it [= birth] were not preceded by death, it would follow that the transmigration (samsāra) has a beginning; this is not acceptable. Therefore, as the transmigration has neither beginning nor end, it is not possible to say "Birth is first and death subsequent, or death is first and birth subsequent." Later on it will also be stated:

If birth is anterior

And ageing-and-death posterior

There will be birth without ageing-and-death,

And one will also be born without having died.¹² [= XI 3]

Objection: But now there is another example:

5 If there is no birth full of danger,
then such a misfortune (anartha) does not arise.

For instance, a wind does not bring about a forest fire
if no trees grew [there].

Answer: What is, in this case, the difference [of the latter example
10 from the former one]?

Objection: This is the difference: Because there is, in this case,
no origination preceded by extinction. In fact there is no tree that was
extinguished in another place and originated in this place.

Answer: In this case too, it also originates only after a preceding
15 extinction of the seed. Therefore it originates after the preceding
extinction.

To this [the opponent] objects: That is not ^{comparable} ~~the same~~. Why? Because
one thing is really extinguished and another originates; in fact, when,
in this case, the seed is extinguished, the sprout originates. However,
20 when the sprout is extinguished the very sprout does not originate.
Consequently, that is not the same.

Answer: That is just the same. For what reason? Because even in the
case of the two, birth and death, the very one who indeed dies is not born.
If the very one who indeed died were born, then the fault of eternity would
25 result; [for instance], a celestial being (deva) would only become a
celestial being, and an animal (tiryāṅc) would only become an animal.

If that is the case, birth (jāti) and the course of life (gati) caused by action (karman) and defilement (kleśa) would be permanent (avyabhicārin). This is not acceptable. Hence it is not possible to say "The very one who indeed dies is born." Therefore, it is just the same.

- 5 Here [in the latter example] it is untenable to say "One thing is extinguished and another originates." If the two, seed and sprout, were really different, with regard to the two there would be no such expressions as "cause" and "effect"; however, the expressions exist. Therefore, the two are not different. Moreover, here [in this world], after having sown
- 10 the seed, speakers say "I have planted this tree. I have begotten this son."¹³ This tree is mine. This son is mine." There if the seed and tree, [the seed, i.e. semen,] and son were really different, those conventional expressions would be impossible; however, they are [in fact] possible. Consequently, the two, seed and sprout, cannot be said to be different.
- 15 Later on it will also be stated:

Depending upon the other, the one is different.

Without the other, the one is not different from the other.

If this is dependent upon that,

This cannot be different from that.¹⁴ [= XIV 5]

- 20 To this [the opponent] objects: Even thus, only if the seed is present it will become extinguished, but if not it will not [become extinguished]. So in this case too, the origination is first and the extinction subsequent.

Answer: In fact, with regard to the seed as well, there certainly exists a preceding extinction of the seed. For what reason? Because, as

the tree is not different from the sprout and the seed is not different from the tree either, the sprout originates after the preceding extinction of the seed and the seed also originates after the preceding extinction of the seed.¹⁵ Thus, the master Āryadeva has also stated:

5 For instance, though the end of seed is perceived,
 There is no beginning of it.
 Likewise, birth does not come to exist
 Without its cause.¹⁶

10 In consequence, because with regard to the two, origination and
 extinction, there is no fixed order of precedence and subsequence, to say
 "Why 'extinction' is denied first and 'origination' later?" is not a
 censure. Just in order to show that there is no fixed order of precedence
 and subsequence for the two, the master [Nāgārjuna] here first took up
 "extinction" and subsequently examined "origination".

[I Examination of Conditions (pratyaya)]

[1. Main Thesis: Non-Origination of Things]

Here is an objection: First of all, show [us] how the word "origination (utpāda)" is nothing but a conventional expression (vyavahāramātra).

5 Answer: It should be explained first.

In any place, no things whatsoever

Ever originate

From themselves, from others,

From both, or without cause.¹ [1]

10 Here [in this world] if some thing originated, the origination of the thing would be either from itself, from another, from both, or without cause; if examined, however, it is not possible in all ways. How? From themselves (svatah) means "from ~~oneself~~ (ātmanah)". There, first, ²⁻³⁻ things do not originate from their own selves, because their origination would certainly

15 be ^{purpose} ~~meaningless~~ and because origination would be endless.⁻² In fact, things that exist by their own selves have no use for origination once again. If, while existing, they originated again, there would be no time that they were not originating.⁻³ This is not acceptable. Therefore, first, things do not originate from themselves.

20 ⁴⁻[Things] do not originate from others either. For what reason? Because it would follow that all things originate from all things.⁻⁴ Nor do they originate from both, themselves and others, since it would result in both faults. ⁵⁻Nor yet do they originate without cause, because it would follow that all things always originate from all things⁻⁵ and because there

25 would be a fault that all efforts are purposeless. In this manner, as it is not possible for a thing to originate in all ways, so the word "origination"

is nothing but a conventional expression since there is no origination.

[2. No Origination from Conditions]

[2.1. Four Conditions]

Objection: We indeed admit these [three] statements: [1] "Things do
5 not originate from themselves. How, infact, would a sprout originate from
the same sprout?" [2] "When there is no origination from itself, the
origination from both, itself and another, is not tenable either, because
the one side has been vitiated." [3] "The view that [things] originate
without cause is absurd; hence it is also untenable."⁶

10 [However], we shall object to the determination and statement that
things do not at all originate from others.

There are four conditions:

Cause, object, the immediately preceding one,

And the predominant one.

15 There is no fifth condition.⁷ [2]

By saying there is no fifth (nāsti pañcamah), an [Ābhidhārmika] master⁸
defines that conditions other than these four, which are spoken of in
conventional usage, are all included in these four conditions too. In order
to show this, he [= an Ābhidhārmika master] taught that these four conditions
20 "cause" etc., are the conditions for the origination of things. Things
originate from these four conditions. Since things originate from these
four conditions which are other [than the things themselves], therefore it
is not sound to say that things do not at all originate from others.

[2.2. Critique of Four Conditions]

25 [2.2.1. General Discussion]

[2.2.1.1. Criticism of Otherness]

Answer: Only if those four conditions, "cause" etc., to which you
referred as others were other than the things, [then] things would indeed

originate from others; however, they [= the four conditions] cannot possibly be other [than the things]. How?

Own-nature of things

Does not exist in conditions, etc.

5 When there is no own-nature,

Other-nature does not exist.⁹ [3]

Here [in this world] existent things become other [entities] by their reciprocal dependence, just as in the following example: Gupta is other than Caitra, and Caitra also is other than Gupta. Things, a sprout etc., do not exist in the [same] state (avasthā) where [their] conditions, a seed etc., are present. Hence if conditions, "cause" etc., exist, there is no own-nature of things, a sprout etc. When they [= things] have no own-nature, how can "cause" etc. be other [than the things]? For that reason, it is not possible for the conditions, "cause" etc., to be other than things, a sprout etc. Therefore, exactly because there is no other-nature, to say "things originate from others" is not possible.

The reason for the saying etc. (ādi) of in conditions, etc. (pratyayādisu) is to include also the doctrines of others [= non-Buddhists].¹⁰ Hence it is shown that origination for things is not possible in the doctrines of others either.

To this [the opponent] objects: If conditions, form (rūpa) etc., are present, does consciousness (viññāna) not originate?

Answer: No. The origination of things will [now] be examined. If you consider that consciousness which has not yet originated originates from conditions which are other [than the consciousness], how can there be own-nature of the consciousness that has not yet originated? When there is

no own-nature, how could there be other-nature (parabhāva)? If other-nature does not exist, it [= consciousness] is the same as a sprout etc. [whose origination has already been denied].

Moreover, this is another meaning: Own-nature of things does not
 5 exist in conditions, nor in that which is other than conditions, nor yet in both. Why? Because it would result in a fault that the supposition of conditions for origination is meaningless. If in fact the own-nature of things were present in conditions, or in that which is other than conditions, or in both, what would be the use of origination for that which exists? It
 10 is meaningless to suppose that things which exist by their original nature (prakṛti) originate once again. What will also be the use of conditions for that which exists? That is, the supposition of conditions will be meaningless. Therefore,

Own-nature of things

15 Does not exist in conditions, etc. [= 3ab]

What does not exist in conditions, etc. has no own-nature. Because it [= own-nature] cannot be imagined apart from them.

When there is no own-nature,

Other-nature does not exist. [= 3cd]

20 If other-nature does not exist, who ever can say "things originate from others"?

[2.2.1.2. Criticism of Action for Origination]

¹¹To this [the opponent] objects: What is the use for us of saying "things originate from themselves or others, etc."? In fact, eye (cakṣus)
 25 etc.¹² are the conditions of action (kriyā) of producing consciousness. How is that? The action of producing is, in this case, [made up of]

producer, what originates [= what is produced] and production, and it operates mainly on consciousness. Consciousness is what originates. Eye etc. in fact generate the action of producing consciousness. Since they are the generators (niṣpādaka) [of the action], they are conditions.¹³

5 For instance, the action of cooking is [composed of] cook and what is cooked, and it mainly operates on boiled rice. Boiled rice corresponds to what is cooked, while a man, vessel, water, fire, oven and others each performing its own function are looked upon as the conditions which generate the action of cooking.¹⁴

10 To this the answer is:

There is no action which is possessed of conditions. [4a]

Here if the action is examined, it is not possible for you to say that because they generate the action of producing consciousness, eye etc. are the conditions of consciousness, and that the very [action] operates on
15 consciousness. Then how could eye etc. generate it [= the action]?

If you ask why, to that our answer is: Here, the action of producing would operate either on consciousness which has not yet originated or on that which has originated. First, it does not operate on that which has not yet originated, because it [= what has not yet originated] is not
20 established. In fact, the action of producing might operate on consciousness which is established, but does not operate on that which is not established. Therefore, the consciousness which has not originated does not exist at all. And if it does not exist, how could the action of producing be established on it? [Next], the action of producing does not also operate on
25 consciousness which has originated. Why? Because the consciousness has already originated. In fact, there is no origination once again for that which has already originated. In this case if one thinks that the action of producing exists in consciousness which is originating, this is not

proper either. For what reason? Because what is originating does not exist apart from what has and has not originated.¹⁵ It has already been explained that the action of producing does not operate on the two, what has and what has not originated. Consequently, there is no action of
 5 producing. The action of cooking should be thus rejected, also. Therefore, action possessed of conditions is not possible.⁻¹¹

If with regard to this one thinks that action exists without possessing conditions, the answer is:

Action without conditions does not exist. [4b]

10 There is, in fact, no action without conditions. If there were, all things would always originate from all things. In that case, all efforts would be purposeless. This is not acceptable. Consequently, action without conditions is also not possible.

To this [the opponent] objects: Conditions certainly exist. As they
 15 exist a thing is established. Since it is established [its] origination [too] is established.

Answer:

Those which possess no action are not conditions. [4c]

Those [entities] in which no action exists are not conditions. How?
 20 Eye etc. would be the conditions of consciousness because they generate the action of producing [consciousness]; however, it has been explained before that the action of producing is not possible. As it [= the action] does not exist, how will there be a generator of it? Since nothing is there that generates it, eye etc. cannot be the conditions of the action of
 25 producing [consciousness]. If they are not the conditions of the action of producing, how could they be "conditions"? Or if they were, all things would be conditions for all things. If so, all things would originate from

all things; however, it is not so. Therefore, those which possess no action are not conditions.

Objection: Why should I say "conditions possess no action"? In fact, conditions certainly possess action.

5 Answer:

Are they in possession of action or [not]?¹⁶ [4d]

It is connected with the statement "not (na)" [in pāda c], so [it means]: conditions are not in possession of action. It has certainly been explained before that there is no action possessed of conditions, nor does action
10 exist without conditions. In the absence of action, how can conditions be possessed of action? Then, because conditions not possessing action are not possible and because [conditions] in possession of action do not exist, therefore the supposition of conditions is only meaningless.

To this [the opponent] objects: What is gained by this useless
15 consideration as to whether conditions are in possession of action or are not in possession of action? Since in all ways things originate through the dependence upon these four conditions, "cause" etc., therefore they [= "cause" etc.] are the conditions of things.

Answer: Why do you beat the air with your fist? We made it clear
20 before that the action of producing certainly does not exist, and that because it does not exist conditions are impossible.¹⁷ How is it possible then to say that things originate through the dependence upon them?

Moreover,

as they say
Indeed those are called conditions,

25 Inasmuch as something originates by depending upon them.

[Then] as long as no thing originates,

How are they not non-conditions?¹⁸ [5]

If you imagine that those are conditions because something originates by depending upon them, why will you not imagine that they are not conditions as long as no thing originates? Or if you think that what was not a condition before will become a condition later, this is not possible. For what reason? Because it will follow that all things would become conditions of all things, therefore it is not acceptable. Or if you think even non-conditions will become conditions, related to something other, and therefore it will not follow that all things would become conditions of all things, in that case too it is just the same. If, related to something whatsoever, even a non-condition can become a very condition, then there will also exist [another] condition for that very condition, and it will be necessary to suppose similarly [another condition] for that [other condition]. There will also be the fault of endlessness. If, related to something other, it became a very condition, that [= something other] too would be related to another thing and this too would be related to [still] another thing; it will therefore follow that there is no end. This is also unacceptable. Consequently, conditions are not possible at all.

20 [2.2.1.3. Conditions for Existent and Non-existent Thing]

Furthermore,

A condition is proper neither for a non-existent

Nor for an existent thing.

If [a thing] does not exist, to what will the condition belong?

25 If it exists, what is the use of a condition?¹⁹ [6]

If, by reason of this relationship, i.e. "this originates depending upon that", you say this is the condition of that thing, the relationship: "this" and "that" will be considered as the condition either of a non-existent thing or of an existent one. However, it is not proper to say

that this is the condition of a non-existent thing and of an existent one.
How?

If [a thing] does not exist, to what will the condition belong?

If it exists, what is the use of a condition? [= 6cd]

5 If it is imagined as a condition for a non-existent thing, how can you answer the question: "To what will this condition belong?" In fact, it is not tenable to explain that threads are the conditions of non-existent cloth.

Objection: Since cloth is produced from threads, it is proper to explain that threads are the conditions of cloth, by reason of its later
10 production.

Answer: Do you wish to marry the mother of your [unborn] son with the wealth of the unborn son? We have already said that a condition for a non-existent thing is impossible. Although origination of things has been denied because of the impossibility of conditions,²⁰ yet you regard
15 conditions as established by reason of the future origination of a thing. When it is confirmed that if a thing without origination does not exist in any place, at any time, to what will the condition belong? [= 6c]²¹; then, how can a condition, for you, be established in relation to a thing that will originate later? Therefore it [= your objection] is worthless.²²

20 If with regard to this one thinks that it is a condition for that which exists, the answer is:

If it exists, what is the use of a condition? [= 6d]

A condition is not possible for an existent thing. What again is, in fact, the use of a condition for that which exists? It is untenable to explain
25 that threads are conditions for the established and existent cloth.

Objection: Though I do not say there is again the action of condition for that which has been produced, however, as they express in conventional

usage that threads are conditions of the existent cloth, threads must be the conditions of that [existent] cloth.

Answer: Do you intend to take your [unborn] son's wife, though you have not yet taken a wife? A condition is not possible for the origination
 5 of an existent thing. Though origination of things has been denied because of the impossibility of conditions, yet you wish to show conditions for the produced cloth. In that case, for the purpose of establishing the origination of things, it would be possible to say "Well, twist [fibers into a thread]!", and after that to say "This [thread] is a condition of
 10 that [produced cloth]". Consequently, this is also worthless.

[2.2.2. Criticism of Each Condition]

[2.2.2.1. Cause]

²³Here is an objection: Here [in this world] things (bhāva) are established by their characteristics (lakṣana). The characteristic of
 15 "cause (hetu)" has also been explained as "a cause is a producer (nirvartaka)". In consequence there exists a cause with its characteristic.²⁴

Answer:

When no dharma, existent, non-existent,

Or existent-and-non-existent is produced,

20 How is it possible that there is a cause which produces?

Thus it is untenable.²⁵ [7]

²⁶Here [in this world] if a dharma (element) were produced by a cause, what was produced would be existent, non-existent, or existent-and-non-existent. However, it is impossible in every way. Here, first, the
 25 existent is not produced, because it has originated already.²⁶ What is, in fact, the need of origination once again for the thing which has [already] originated? Or if even an existent thing originated again, there would be no time that it was not originating. This too is unacceptable. The teaching of "cause" is not possible either. In fact, what need does an

existent thing have of a cause? Thus, first, the existent is not produced.

Next, the non-existent is also not produced because it is non-existent. Or if even a non-existent thing originated, a hare's horn (śaśaviṣāna) would also originate. If you say that "a thing originates from a cause", it is not proper since no cause is possible. If, in fact, nothing is there, what would be a cause of what? Or, by doing what does a [so-called] cause become "cause"? In fact if in every way nothing exists, in this case how could there be such an explanation of the difference as "this is a cause" and "that is not"? Hence the non-existent is not produced either.

10 Now [thirdly], the existent-and-non-existent is also not produced. Because it is a contradiction that both the existent and the non-existent come forth at the same time, and because the previous [two] faults would result. Therefore the existent-and-non-existent is not also produced. For that reason, when, thus examined, it is in no way possible for a thing
15 to be produced, then

How is it possible that there is a cause which produces?

Thus it is untenable. [= 7cd]

Thus it is not tenable that there is a cause which produces.⁻²³

[2.2.2.2. Object]

20 Here is an objection: There exists an object (ārambana or ālambana). Because it is the objective basis upon which consciousness etc. rest.²⁷

Answer:

This dharma, though being certainly without an object,

Is explained [to be possessed of an object].²⁸ [8ab]

25 Here it should be supplemented by "to be possessed of an object (sārambanaḥ)".

²⁹This dharma (mental element), though being certainly without an object, is explained to be possessed of an object. You say, with your own idea, that this dharma, though being certainly without an object, is possessed of an object.⁻²⁹ In what manner? Here "to be possessed of an object" means

having an object (ārambanavat). An existent dharma will be possessed of an object, but that which does not exist will not. Before being possessed of an object, it [= an existent dharma] is without an object, therefore it is without an object. To cite an example: One who has wealth is one who is
 5 possessed of wealth (sadhana) and he is called a wealthy man (dhanika). Only if someone exists, he will be possessed of wealth; but if nobody exists, it is not so. Before being possessed of wealth, he is without wealth, therefore he is one who has no wealth.³⁰ Consequently, with your own imagination (vikalpa), you [falsely] imagine that this dharma, though being
 10 certainly without an object, is possessed of an object.

With regard to this we shall explain:

If, thus, a dharma is without an object,

How could there be an object?³¹ [8cd]

The word thus (atha) [indicates] an inquiry. How (kutah) shows the reason.³²
 15 Thus, if a dharma has been proved to be without an object, why do you imagine a meaningless object?

Objection: Just not understanding [our] doctrine (mata), you wrongly imagine [the meaning of sārambana]. We do not say that having an object is "being possessed of an object" just like "being possessed of wealth".
 20 What it means is this: When a dharma is produced, that primary source (nidāna) which produces it is its object. Therefore we explain it to be possessed of an object.

Answer: This is not possible. To this the answer is again:

If, thus, a dharma is without an object,

25 How could there be an object? [= 8cd]

Thus if a dharma is without an object, i.e. is not existent and is not established, how is it possible for an object to exist? It is not at all

established to say "the object of a dharma". How could there be an object for the non-established, non-existent [dharma]? In the absence of an object, how could a dharma be produced by an object? Consequently there exists no object, and also a dharma is without an object.

5 [2.2.2.3. The Immediately Preceding Condition]

Here is an objection: The immediately preceding extinction of one thing is the condition of the origination of another thing.³³ It is called "the immediately preceding (anantara) [condition]" and it exists.

Answer:

10 If dharma-s have not yet originated,
The extinction [of the immediately preceding dharma] is impossible.
Therefore the immediately preceding [condition] is not tenable.
And if it has been extinguished, what could be a condition?³⁴ [9]

Here the last two original sentences should be transposed as:

15 And if it has been extinguished, what could be a condition?
Therefore the immediately preceding [condition] is not tenable.

The word and (ca) should be seen here as referring to "what has not yet originated (anutpanna)".³⁵ It [= ca] refers to the word "what has not yet originated" and the construction is:

20 If it has been extinguished, what could be a condition?

What could be a condition for that which has not yet originated?

The two [pāda-s] were not put in due order for the purpose of composing a verse.

What you said, i.e. "the immediately preceding extinction of one thing
 25 is the condition of the origination of another thing", is not possible.

For what reason? Because

If dharma-s have not yet originated,

The extinction [of the immediately preceding dharma] is impossible.

And if it has been extinguished, what could be a condition? [= 9abd]

"Extinguished (niruddha)" means non-existing (abhāva). There if the seed
 5 has been extinguished before the origination of a sprout, what could be a
 condition for the origination of the sprout since the seed has been
 extinguished, i.e. does not exist? Moreover, what could be a condition for
 the extinction of the seed? How could the seed, which has been extinguished
 and does not exist, be a condition of the origination of a sprout? How
 10 could the extinction of the seed be a condition of a sprout which has not
 yet originated? Hence if one imagines that a sprout originates after the
 seed has been extinguished, the two [= the extinction of a seed and the
 origination of a sprout] would result without cause (ahetuka). The absence
 of cause is not acceptable.

15 Objection: If a seed becomes extinguished immediately after the
 origination of the sprout, in this case too, the immediately preceding
 [condition] is established. Because in fact the origination of the sprout
 immediately becomes the condition of the extinction of a seed.

 Answer: This is also impossible. Why? Even if it has originated,
 20 how could it be a condition? If a seed becomes extinguished after the
 sprout has originated and the action for the origination of the sprout
 has finished, what could be a condition of its extinction? And also what
 could be a condition of the origination of the sprout? Therefore in this
 case too, the two would result in the absence of cause as before.

25 Or if one thinks that because a sprout originates while the seed is
 being extinguished, therefore the fault of the absence of cause will not
 result, this is not tenable either. For what reason? [In that case],
 both extinction and origination exist, because [the seed] has not yet
 been extinguished and [the sprout] has already originated. If there are

two things, how could they be the immediately preceding conditions [for each other]? Even if one imagines that both origination and extinction [occur] at a time, the immediately preceding [condition] is also impossible because they exist at the same time. Consequently the immediately preceding
 5 [condition] is not tenable. Thus, because, examined in every way, the immediately preceding [condition] is impossible, therefore it is not possible to say that the immediately preceding condition exists.

Or, this is another meaning:³⁶ Here it has been proved before that things have not originated. For that reason, after establishing the
 10 non-origination of things, [the master] states:

If dharma-s have not yet originated,

[Their] extinction is not possible. [= 9ab]

If things have not yet originated and do not exist, [their] extinction will not be possible. How could those which do not exist be extinguished?

15 Therefore the immediately preceding [condition] is not tenable. [= 9

Thus, because the extinction of things is impossible, therefore the immediately preceding [condition] is not tenable.

Now, even if one imagines that [things originate and] become extinguished, the immediately preceding [condition] is untenable. How?

20 And if it has been extinguished, what could be a condition? [= 9d]

Even if it has originated, how could it be a condition [for the extinction of another thing]? The meaning of this [pāda] has been explained before.

[2.2.2.4. The Predominant Condition]

Here is an objection: The predominant [condition] (adhipatitā)
 25 certainly exists. The predominant is the state of predominant [condition]. That is in short, "If this exists, that arises; if this does not exist, that does not arise." "This" is the predominant [condition] of "that".³⁷

Answer:

As there is no real existence

Of things without own-nature,

The statement "if this exists, that arises"

Is not possible.³⁸ [10]

Here, the absence of own-nature of things has been pointed out before and
 5 it will also be extensively explained later. Therefore, having established
 this, [the master] stated "of things without own-nature". Thus, because
 a thing with real existence that was said to be "real existence of things
 without own-nature" is not possible, therefore a very thing whose existence
 enables us to say "if this exists (asmin sati)" does not exist. Here
 10 without the statement "if this exists", how is it possible to say "that
 arises (idam bhavati)"? If here the statement "if this exists, that arises"
 is impossible, what could be the predominant [condition] of what?
 Consequently, the predominant [condition] is not possible either.

[2.3. Conditions in Relation to Effects]

15 [2.3.1. No Existence of Effect in Conditions]

Here is an objection: It cannot be said indeed that "the states
 (bhava) of conditions are established in this way"; nevertheless, conditions
 certainly exist. For what reason? Because effects are produced from them.
 Here [in this world] effects, sprout etc., are seen to be produced from the
 20 conditions, seed etc. Therefore, seeing the production of effects from
 them, we know that these are the conditions of effects.

Answer:

The effect does certainly not exist

In conditions, singly or collectively.

25 How could something which was not in conditions

Be produced from conditions?³⁹ [11]

The word certainly (ca) means "ever (eva)". That is, it [= the effect] never exists in [its conditions] singly and never exists [in its conditions] collectively. If it is not at all possible for you to show the production of effect for the purpose of establishing a condition, how could a

5 condition be established? Why? Because the effect does not certainly exist in conditions, either singly or collectively. How could something which did not exist in conditions, singly or collectively, be produced from them? If no effect is produced, how could you establish a condition?

If with regard to this one thinks that the effect certainly exists in

10 conditions, even so, a condition is impossible. Because in fact what is existent has no need of a condition, and what has already been produced does not need producing once again.

Moreover, if the effect is present in conditions, ⁴⁰the effect of many conditions will exist in each condition either completely or partially.⁻⁴⁰

15 There if, first, it is imagined to exist completely in each [condition], the conditions [of the effect] cannot be many. Because of its [complete] existence in each [condition], it would follow that the effect was produced from each [condition] without depending [upon the other conditions]. Or, [secondly], if it is imagined that there exists a part of the effect in

20 [each] condition, even so, it would follow that [only] a part of the effect was produced from each [condition] without depending [upon the other conditions]. This is not acceptable either. Consequently, it is impossible for the effect to exist in conditions singly or collectively.

Or, if you think that though the effect does not exist in conditions

25 it is produced from conditions, and depending upon the production of effect conditions are established for us, to this we shall answer:

Or if it which does not exist [in conditions]

Can be produced from the conditions,

Why could the effect not be produced

Also from non-conditions?⁴¹ [12]

5 Here [in this world] a condition is distinguished from a non-condition by the existence of effect, however [as discussed in kā.11] the effect does not exist either in a condition or in a non-condition. If an effect, though not existing in them, were produced from conditions, why could it not be produced also from non-conditions? As, in fact, conditions and
10 non-conditions are equal in having no effect, it is merely your wish to say that an effect is produced from conditions, but not produced from non-conditions. Therefore it is not possible for an effect to be produced. If there is no production of effect, how could a condition be established?

[2.3.2. No Effect Made of Conditions]

15 Here is an objection: We do not say that an effect which exists or does not exist in conditions is produced from the conditions, but we say that an effect is the transformation of conditions (pratyayavikāra), it has the nature of conditions (pratyayātman), and it consists of conditions (pratyayamaya). Such being the case, cloth is the transformation of
20 threads, it has the nature of threads, and it consists of threads; threads are therefore the conditions of cloth.

Answer:

Granted that an effect consists of conditions,

Conditions do not consist of themselves.

25 How could the effect resulting from those

Which do not consist of themselves consist of conditions?⁴² [13]

Even if an effect is imagined to be the transformation of conditions, to have the nature of conditions, and to consist of conditions, the conditions

are not their own transformation, are not self-established (asvayamprasiddha) do not have their own nature, and do not consist of themselves; that is, they are without own-nature (niḥsvabhāva). Although one imagines that an effect consists of those conditions which are not their own

5 transformations, are not self-established, do not have their own nature, do not consist of themselves, and are without own-nature, how could it be understood to consist of conditions? If in fact threads are self-established they will also consist of themselves; then, it will be also possible that "cloth consists of threads". However, when threads are not [actually]

10 self-established, do not consist of themselves, and are without own-nature, that is, [when] they are the transformation of elementary matters (kāraṇa), have the nature of elementary matters, and are composed of elementary matters, then how could it be possible to say "cloth consists of threads"? The master Āryadeva has also stated:

15 Granted that cloth is produced from material,
 Material is also produced from others.
 How could the thing which was not self-produced
 Bring forth another thing?⁴³

As in this way conditions are not self-established, do not consist of

20 themselves, and are without own-nature,

Therefore, it does not consist of conditions. [14a]

[That is], an effect does not consist of conditions.

If with regard to this one thinks that an effect consists of non-conditions, the answer is:

There is no effect that consists of

Non-conditions. [14bċ]

When cloth cannot be composed of threads, then how is it possible to say "cloth consists of the grass", which is incompatible with common sense (lokaviruddha)? Consequently, there is also no effect that consists of non-conditions.

[2.3.3. No Existence of Conditions or Non-conditions]

Objection: Conditions certainly exist. For what reason? Because [the division of] condition and non-condition is regular (niyata). Here [in this world] the regularity of condition and non-condition is seen. Only grain-oil (taila) is produced from grain (dhānya), but not ghee (ghrta). From curd (dadhi) only ghee is produced, but not grain-oil. [However], neither is produced from sand (sikatā). Because in this way there exist such statements as "these are the conditions of this" and "these are not the conditions of this", therefore a condition is established.

Answer:

Since no effect exists,

How could there be non-conditions and conditions?⁴⁴ [14ċd]

Concerning the statement which you have made here as the reason of the regularity of condition and non-condition, i.e. that effects, grain etc. are produced or not produced, we have already explained before the impossibility of the production of an effect. Since the effect does not exist, how is it possible to say "these are not the conditions of this" and "these are the conditions of this"? Even if, related to an effect, they become the two [= conditions and non-conditions], the [very] effect does not exist at all; as no effect exists, how could there be conditions and non-conditions? Consequently, not only is an effect impossible but also neither conditions

nor non-conditions exist. As there exists no effect, conditions, or non-conditions, it is proved that the word "origination" is nothing but a conventional expression.

Chapter One entitled "Examination of Conditions".

[II Examination of What Has and Has Not Been Gone Over,
and What Is Being Gone Over]¹

[1. No Action of Going] [1.1. On Gata or Agata]

Question: ²Having explained the reasoning of non-origination, you have
5 caused my mind to be filled with wonder at hearing [the teaching of]
To begin with,
Emptiness (sūnyatā). Now, therefore, tell how neither going nor coming,
which can be seen directly by the people, is possible.⁻²

Answer:

There is no going, first, on that which has been gone over.

10 Nor is there going on that which has not yet been gone over.³ [1ab]

Here if there were going, it would have to exist either on that which has
been gone over or on that which has not yet been gone over. There is no
going, first, on that which has been gone over. Because the action of going
has already been finished. Nor is there going on that which has not yet
15 been gone over, for the action of going has not been commenced.

[1.2. Discussion of Gamyamānam Gamyate]

[1.2.1. Counterargument]

Objection: That is true. There is, indeed, no going on that which
has already been gone over or on that which has not yet been gone over.
20 However, there exists going on that which is being gone over.

Answer:

Apart from what has and has not been gone over,

What is being gone over is not known.⁴ [1cd]

Apart from what has already been gone over and what has not yet been gone
25 over, what can there be that is being gone over? It is not known. How?
Is not known (na gamyate) means, in fact, "is not perceived (na grhyate)",
i.e. "is not possible (nopapadyate)".⁵ Thus, since what is being gone over
is not perceived, i.e. not possible apart from what has and has not been gone
over, consequently, there is no going [on it] because it does not exist at all

Objection: There certainly exists that which is being gone over and on it [the action of] going exists. In what manner?

Where there is motion there is going.

The motion of a going person exists on that which is being gone over

5 And not on that which has or has not been gone over.

Therefore there is going on that which is being gone over.⁶ [2]

Because here you have shown as reason for the non-existence of going that the action of going has already been finished [on gata] and it has not yet been commenced [on agata], it will consequently be so that:

10 Where there is motion there is going. [= 2a]

The motion of a going person exists on that which is being gone over [= 2b]

[That is, on the point] where that motion can be seen. Of a going person (yatah) means "of a goer (gantuh)".⁷ Because in this way the motion exists on that which is being gone over, though it does not exist on that which has or has not been gone over; therefore, [since] where there is motion there is going, going exists on that which is being gone over for the [action of] going exists [on it].⁸

[1.2.2. Criticism of Gamyamānaṃ Gamyate]

[1.2.2.1. Gamikriyā in the Possession of Gamyamāna]

20 Answer:

How could there be going

For

~~On~~ that which is being gone over,

If what is being gone over is not possible

Without [the action of] going?⁹ [3]

25 Here you regard it as that which is being gone over because it is possessed of going, and you say that on it there is going. In that case, however, there is only one action of going. Since it is connected with "what is being gone over (gamyamāna)", it follows that "there is going (gamyate)", bereft of the action of going, will be without going (vigamana).¹⁰ This too is

impossible. How can there be, in fact, "there is going" without [the action of] going? Here, when "there is going" is not possible because it is bereft of the action of going, then how could there be going on that which is being gone over?

5 [1.2.2.2. Gamikriyā in the Possession of Gamyate]

Moreover, [the master] goes on:

If one holds that there is going on that which is being gone over,

For him it will follow

That what is being gone over is without going.

10 Because what is being gone over is [thus] understood.¹¹ [4]

If one, taking it in his mind that it is unsuitable because there would be that fault, thinks that there is going because that, i.e. [the verb] "there is going (gamyate)", is possessed of going, for him it will follow that, just like a village or a city, what is being gone over is without and bereft of going since he takes going as connected with that, i.e. "there is going". This is unacceptable either, because what is being gone over would necessarily be like [a village in the expression]: "A village is gone to (grāmo gamyate)."¹² Therefore, it is in no way possible to say that "there is going on that which is being gone over".

20 [1.2.2.3. Gamikriyā in the Possession of both Gamyamāna and Gamyat

Or if one, taking it that it is not suitable because there would be that fault, thinks that both "there is going" and "what is being gone over" are possessed of going, then there would be another fault like this: [The master] states:

25 If there is going on that which is being gone over,

There will necessarily be two goings:

One by which it is "that which is being gone over".

And the other which exists on it.¹³ [5]

If one imagines that there is going on that which is being gone over and is

possessed of going, there will necessarily be two goings: [One] going is that through possession of which it is "what is being gone over", and the going which they say exists on it is imagined as the second going. Since it is not acceptable that there are two goings, therefore this is not
 5 possible either.

There also is this other fault: [The master] states,

If two goings result,

There will also be two goers.

Because no going is possible

10 Without a goer.¹⁴ [6]

If two goings result, [then] there will necessarily be two goers, also. Why?

Because no going is possible

Without a goer. [= 6cd]

Because, only if a goer exists there will also be going, however, apart from
 15 a goer there is no going, therefore if two goings result there will also be two goers. This is also unacceptable.

For that reason, there is no going on that which is being gone over since in this way there would be many faults. Because going is not possible on that which has or has not been gone over, nor on that which is being gone
 20 over, consequently going does not exist at all.

[2. Criticism of Gantā Gacchati]

[2.1. Gantr in Relation to Gamana]

To this [the opponent] objects: Going is, it is true, not possible on that which has or has not been gone over, nor on that which is being gone
 25 over; but there certainly exists going in dependence on a goer because going is perceived in a goer.

Answer:

If no going is possible

Without a goer,¹⁵ [7ab]

It has been explained before [in kā. 6cd] that without a goer no going is possible. If no going is possible without a goer, what is the going that depends on a goer and enters into a goer?

Objection: We do not say that there is another going which enters into
5 a goer and is separated from a goer; however, we in fact say that there exists going through possession of which he is "a goer".

To this the answer is:

How can there be a goer

In the absence of going?¹⁶ [7cd]

10 If some going without any locus were established, either a goer or a non-goer would possess it; however, there exists no going that is separated [from a goer] and has no locus. Then in the absence of going which is separately established, how can there be, for you, a goer who exists through possession of going. Without a goer, of whom will there be
15 going? Consequently, there is no going.

[2.2. Analysis of Gacchati]

[2.2.1. Introductory Discussion]

Objection: What is the use of such a trick (prapañca)? Going is that in relation to which they say "he goes (gacchati)".

20 To this the answer is: Only if the saying "he goes" were established, then going would also be established; however, as it is not established, how can going be established? In what manner? Here if there were some going, he who went would be a goer or a non-goer. Now [the master] states:

A goer, first, does not go.

25 Nor does a non-goer go.

Apart from a goer and a non-goer,

What third entity goes?¹⁷ [8]

Therefore the saying "he goes" is not established. For what reason?

Because it is impossible.

[2.2.2. Impossibility of Gacchati]

5 [2.2.2.1. Gantā Gacchati]

[2.2.2.1.1. Gamikriyā in the Possession of Gacchati]

How?

First, how is it possible

That "a goer goes",

10 [When] without going

A goer is not at all possible?¹⁸ [9]

Here [in this world], when they say "a goer goes (gantā gacchati)", there is only one action of going. As it is connected with "goes (gacchati)", therefore it will follow that a goer (gantr) is without going, that is, he is a mere name (nāmamātraka) like "Gupta" and "Caitra". This is also unacceptable. Consequently, when without going a goer is not at all possible, how would it then be possible that "a goer goes"?

[2.2.2.1.2. Gamikriyā in the Possession of Gantr]

Moreover, [the master] states:

20 If one holds a view that "a goer goes",

For him it follows

That a goer is without going.

Because he refers going to a goer.¹⁹ [10]

If one, thinking that it is unsuitable since there would be that fault, holds a view that "a goer who possesses going goes",²⁰ for him it follows that a goer is without going because he takes the action of going as connected with a goer; it means, it follows that "goes" is without going because he refers going to a goer.⁻²⁰ This is not possible. How is it

possible for that, i.e. "goes", to have no going?

[2.2.2.1.3. Gamikriyā in the Possession of both Gantr and Gacchati

Or if one, thinking that it is unsuitable since there would be that fault, says that both "a goer" and "goes" possess going, there is also this
5 other fault:

[The master] states,

If a goer goes,

There will necessarily be two goings:

One by which he is known as "a goer"

10 And the other [going] which he, being a goer, goes.²¹ [11]

If one imagines that a goer who possesses going goes, [then] there will necessarily be two goings: The one going through possession of which he is known as "a goer", and ²²the other going in relation to which they say "he goes".²² It is not possible that two goings exist. If two goings result,
15 it will follow as before that there are also two goers. This too is unacceptable. Consequently, it is impossible that "a goer goes".

[2.2.2.2. Agantā Gacchati]

Next, a non-goer does not go either. When it is not possible that "a goer goes", then how will it be possible that a non-goer, bereft of
20 going, goes? Therefore, a non-goer does not go either.

[2.2.3. No One Goes]

Here if one thinks that a goer and non-goer goes, the answer is:

Apart from a goer and a non-goer,

What third entity goes? [= 8cd]

What is the third entity that, apart from a goer and a non-goer, can be said to go as both a goer and a non-goer? Therefore, since it does not exist,
5 a goer and non-goer does not go either.

As it is thus not possible to say that a goer, a non-goer, or a goer and non-goer goes, so the saying "he goes" is not established. In the absence of the saying "he goes", how could going be established?

To this [the opponent] objects: Even if it is impossible to say that
10 a goer, a non-goer, or a goer and non-goer goes, "he goes" is possible in such expressions as "Gupte goes" and "Caitra goes".

Answer: Nothing [new] is spoken by that. Have we not yet made it clear that with reference to Gupta, Gupta would go as a goer, a non-goer, or a goer and non-goer?²³ Hence this [objection] is worthless.

15 [3. Criticism of Gamikriyārambha]

[3.1. No Gamikriyā in Gatāgatagamyamāna]

Here is an objection: Going certainly exists. For what reason? Because the commencement of the action of going (gamikriyārambha) exists. Here even if we cannot say that there is going on that which has or has not been
20 gone over, nor on that which is being gone over, nevertheless, when from resting one goes, the action of going begins as soon as the action of resting has finished. Therefore, since the commencement of its action exists, there certainly exists going.

Answer: Is your mind obscured that you cannot recognize your own son under another name? You just state by means of this latter idea the same thing in different words.²⁴ The commencement which you imagined to exist would also be on that which has or has not been gone over, or on that which is being gone over. Here [the master] states for the same reason as explained before:

There is, first, no commencement of going
on that which has been gone over. [12a]

For what reason? Because the action of going has already been finished.

10 Nor is there any commencement of going
on that which has not yet been gone over. [12b]

Why? Because the action of going has not been commenced.

If there is no commencement [of going]
on that which is being gone over, [12c]

15 Why? Because what is being gone over does not exist, and because [if it existed] there would necessarily be two goings and there would necessarily be two goers, also. Then you must answer the following [question]:

Where could there be commencement of going?²⁵ [12d]

20 Consequently, there is no commencement of going. If its commencement does not exist, how could there be going?

[3.2. Criticism of Gatāgatagamyamāna in Relation to Gamikriyārambh

To this [the opponent] objects: Going certainly exists. For what reason? Because there exist what is being gone over, what has and has not been gone over. That is, because it possesses going it is, they say, "what is being gone over"; what has reached the end of going is, they say, "what has already been gone over"; and with reference to the action of going that has not yet gone, they say "what has not yet been gone over". Consequently, since what is being gone over, and what has and has not been gone over exist, going exists.

Answer: Are you standing up and moving about in the sky? When

Prior to the commencement of going, there is

No "what is being gone over" nor "what has been gone over"

On which going will be commenced. [13abc]

5 Here, when one is resting prior to his commencement of going, there is no "what is being gone over" nor "what has been gone over" on which going will be commenced. While there is no commencement of going, how could "what is being gone over" possess going? Without possession of going, how would there also be "what has reached the end of going"?

10 To this [the opponent] objects: There exists what has not yet been gone over. And on it going will be commenced.

Answer:

How could there be going on that which has not yet been gone over?²⁶ [13d]

15 Here "what has not yet been gone over" is that on which one is resting and has not yet moved. On it there is no commencement [of going]. When one moves, then the space (avakāśa) on which he moves is not "what has not yet been gone over". Then how could there be commencement of going on that which has not yet been gone over?

Examined as above,

20

When the commencement of going

Is not at all observed in all ways,

What are imagined as that which has already been gone over,

That which is being gone over,

and that which has not yet been gone over?²⁷ [14]

25 When, thus examined in all ways, the commencement of going is not at all observed, then what do you imagine as that which has already been gone over, that which is being gone over, and that which has not yet been gone over?

Objection: There certainly exists that which has not yet been gone over

Answer: Although you have not begotten a son, are you distressed about his death? You are imagining that which has not yet been gone over, though that which has already been gone over does not exist. What has not yet been gone over is in fact the antithesis (pratipakṣa) of that which has already been gone over. Then, if what has already been gone over does not exist at all, how can there be, for you, that which has not yet been gone over

[4. Criticism of Sthāna as Pratipakṣa of Gamana]

[4.1. Sthāna as Pratipakṣa of Gamana]

10 Objection: Even if that which has been gone over does not exist because its antithesis does not exist, nevertheless going is established. Why? Because its opposite (pratidvandvin) exists; that is, in fact the opposite of going, "rest (sthāna)", exists. Consequently, as its opposite exists, going certainly exists.

15 [4.2 Criticism of Sthāna]

[4.2.1. No One Is Resting]

Answer: Only if there were rest, going would also exist; however, since rest is not possible, how will there be going? Why? Here if there were rest, it would belong to a goer or a non-goer. There,

20 First, a goer is not resting.

Nor is a non-goer resting.

What third other than

A goer and a non-goer is resting?²⁸ [15]

Therefore, rest certainly does not exist. Why? Because it is not possible.

In what manner? The answer is:

First, how would it be possible

That "a goer is resting"?

A goer without going

Is not at all possible?²⁹ [16]

Here he becomes "a goer" through his possession of going; therefore, without going, he cannot be a goer at all. As it is said that rest is the cessation of going (gamananivrtti), the two opposites, going and rest, do
 5 not exist in one place at the same time. Therefore, first, how would it thus be possible that "a goer is resting"?

Next, a non-goer is not resting either. For what reason? Because he does not have going. Here as it is said that rest is the cessation of going, a non-goer must [already] be resting because he is bereft of going.
 10 What need would he have of a rest once again? If the one who is resting is imagined to rest once again, [then] there will necessarily be two rests and there will necessarily be two resting persons (sthātr), also. For that reason, a non-goer is not resting either.

If with regard to this one thinks that a goer and non-goer is resting,
 15 the answer is:

What third other than

A goer and a non-goer is resting? [= 15cd]

Who is the "goer and non-goer", the third other than a goer and a non-goer, that they imagine to be resting? Therefore, a goer and non-goer too is not
 20 resting because he does not exist at all.

[4.2.2. Gamananivrtti]

Moreover, if it is said that rest is the cessation of going, [as for] the cessation, one will cease from present, past, or future going.

One does not rest either from present,

25 Past, or future going.³⁰ [17ab]

One does not rest from present going. Why? In fact, it is "present going (gamyamāna)" because it possesses going, and "rest" is the cessation of going; hence the two opposites, rest and going, cannot exist in one place. Therefore, first, one does not cease from present going.³¹

5 Next, one does not rest either from past or future going. Why? Because they do not have going. In fact, if rest is the cessation of going, going does not exist in past going and future going; and without going, how would there be the cessation of going? If there is no cessation of going, how would there be rest? Consequently, one does not cease either
10 from past or future going.³²

[4.2.3. Parallel Aspects between Sthāna and Gamana]

Going, beginning, and ceasing [for "rest"]

Are the same as for "going".³³ [17cd]

³⁴⁻As it has been explained that a goer is not resting since the two, rest
15 and going, are opposites, just so a resting person is not going because the two, rest and going, are opposites. As we have explained that a non-goer is not resting since there would necessarily be two rests, just so a non-resting person (asthātr) is not going because there would necessarily be two goings. As it has been explained that a goer and non-goer is not
20 resting because he cannot exist, just so a resting and non-resting person is not going because he cannot exist.³⁴ Thus, first, rest for a goer and going for a resting person are the same.

Next, ³⁵⁻as we have explained that the commencement of going (gamanārambha) is not possible on that which has or has not been gone over,
25 nor on that which is being gone over, just so the beginning of rest (sthānapravṛtti) is not possible on that which has or has not been rested-on (sthita, asthita), nor on that which is being rested-on (sthīyamāna).
Therefore, the commencement of going and the beginning of rest are the same.³⁵

Thirdly, ³⁶⁻ as it has been explained that [as for] the cessation of going, one does not cease from past, future, or present going, just so, [as for] the cessation of rest (sthānanivṛtti), ³⁷ one does not go from that which has been rested-on because there is no going. ³⁸ One does not
 5 also go from that which has not yet been rested-on since there is no going. Nor does one go from that which is being rested-on, because the two, rest and going, are opposites. In consequence, the cessation of going and the cessation of rest are the same. ⁻³⁶

[5. Criticism of Identity and Difference between Gantr and Gamana]

10 [5.1. Impossibility of Identity and Difference]

To this [the opponent] objects: Even though we cannot say that going, the beginning [of going], and the cessation [of going] exist on that which has and has not been gone over, and which is being gone over, nor can we say that they exist in a goer, a non-goer, and another one, however, seeing
 15 him walk, they call Caitra a goer, therefore a goer and going exist.

Answer: It certainly is a confused statement (vyastapada) that "even though we cannot say". However the walking of Caitra, by seeing which they think that Caitra is a goer, would be identical with or different from Caitra. ³⁹ Here

20 It is not proper

That going and a goer are identical.

Nor is it proper

That going and a goer are different. ⁴⁰ [18]

[5.2. Argumentation]

25 How?

If going itself

Were a goer,

A doer and a deed also

Would necessarily be identical.⁴¹ [19]

If going itself were a goer, in that case, a doer and a deed also would necessarily be identical. This is not possible. How will a doer himself
5 be a deed?

Or if one, thinking that it is not proper as there would be that fault, says that the two, a doer and a deed, are different, to this we shall answer:

If a goer and going

Are imagined to be different,

10 Going would exist without a goer

And a goer would exist without going.⁴² [20]

If one, seeing the fault of the identity of the two, a doer and a deed, imagines that a goer and going are different, in that case, going which is without locus (nirāśraya) and separated from a goer would be established
15 by itself. And if going without locus were established by itself, a goer which is bereft of and unrelated to going would also be established by himself. However, neither of them is possible. How would there be going without a goer and a goer without going?

[5.3. Criticism of Kartr and Kriyā]

20 To this [the opponent] objects: Do you subdue only a murderer?⁴³ We do not regard the two, a doer and a deed, as different, because they are not separately established; nor do we regard them as identical, because a doer is separated [from his deed]. Therefore, even without the two, [identity and difference], both [a doer and a deed] are established.

25 Answer: We do not subdue only a murderer. However, do you, stretching

your hands and moving about out of breath, swim in the mirage-water
(marīcīkājāla)? With the idea of its existence, you settle yourself in a
viewpoint (pakṣa) which does not exist apart from identity and difference.

If they are not established

5 Either as an identical thing

Or as different things,

How could the two be established?⁴⁴ [21]

If the two, a doer and a deed, are not established as identical or as
different, now you must tell how the two are established in a way other than
10 these two [ways]. Consequently, this is only imagination.

[5.4. Additional Discussion]

To this [the opponent] object: How can you bustlingly tread out⁴⁵
this meaning which is directly seen in the world? In any case⁴⁶ going
is that without which he is called a non-goer, and in relation to which
15 he is called a goer. And [in this case] they call him a goer.

Answer: Do you, wishing for a son, live together with a eunuch? You
imagine a non-existent goer as a goer. In fact, only if that which is to be
gone over (gantavya) exists, it will be proper to imagine a goer; however,
when that which is to be gone over is not possible even if one imagines a
20 goer, then what is the use of this harmful imagination? How is that which
is to be gone over not possible? We have already explained that it [= that
which is to be gone over] is not that which has or has not been gone over,
and that which is being gone over is not known.⁴⁷ Only if he goes over them,
he may be a goer; however, he does not go over [them]. Therefore,
25 to imagine a goer is purposeless.

[6. Criticism of Gantā Gamanam (= Gatiṃ) Gacchati]

[6.1. Gantā Gamanam Gacchati]

Here is an objection: Because he is a goer, he certainly goes a going.⁴⁸

⁴⁹For instance, they say "Speakers speak sentences. [A doer] does a deed."⁴⁹

Answer: If the going of a goer is imagined, he will go either that going by which he is known as "a goer" or another [going]. Neither is,
5 however, possible. In what manner?

One does not go that going

By which he is known as "a goer".⁵⁰ [22ab]

A goer [= Caitra] does not go that going through possession of which Caitra is known as "a goer". For what reason?

10 Because prior to going he does not exist.

Someone goes to something.⁵¹ [22cd]

⁵²Because prior to going (gatipūrva) means "prior to the going by which he is known as 'a goer'" and prior to that [= going] a goer does not exist.⁵² Exactly because he possesses that [= going] he is called "a goer". Someone
15 goes to something, e.g. a village and a city, since it is separated [from him]; however, that going which he, being a goer, goes has no separation from the goer like a village and a city. In this manner, first, a goer does not go that going by which he is known as "a goer".

If with regard to this one thinks that he goes another [going], the
20 answer is:

One does not go a going

Other than that by which he is known as "a goer".⁵³ [23ab]

A goer does not also go a going other than that going through possession

of which Caitra is known as "a goer". Why?

Because there cannot be two goings

In a single goer.⁵⁴ [23cd]

55- Because in a single goer there cannot be two goings, one by which he is
5 known as "a goer" and the other going which he, being a goer, goes,
therefore a goer does not also go a going other than that [going].⁵⁵ Hence
the statement "[Speakers] speak sentences. [A doer] does a deed" has also
been refuted.⁵⁶

To this [the opponent] objects: Do a village and a city etc. which
10 are to be gone-to (gantavya) by a goer not exist?

Answer: This has already been refuted. In relation to a village and
a city, we have already considered whether going exists on that which he has
or has not gone over, or on that which he is going over toward a village.⁵⁷
Therefore, this [objection] is worthless.

15 [6.2. Criticism of Gati, Gantr, and Gantavya]

Moreover,

A real goer does not go

The three kinds of going.

An unreal one also does not go

20 The three kinds of going.⁵⁸ [24]

A real and unreal one also does not go

The three kinds of going.

Therefore, going, a goer,

And that which is to be gone do not exist.⁵⁹ [25]

A real goer (sadbhūto gantā) is a goer who possesses going; an unreal one (asadbhūta) is a goer who does not possess going; a real and unreal one (sadasadbhūta) is a goer who both does and does not possess going. Going (gamana) means that which is to be gone (gantavya).⁶⁰ Three kinds (5 triprakāra) are that which has already been gone (gata), that which has not yet been gone (agata), and that which is being gone (gamyamāna).⁶¹

Therefore, if thus examined with the intelligence conformable to the reality (samyaganusāribuddhi), a real goer does not go the three kinds of that which is to be gone. An unreal goer does not go the three kinds of 10 that which is to be gone, either. A real and unreal goer also does not go the three kinds of that which is to be gone. Consequently, going, a goer, and that which is to be gone do not exist.

[7. Conclusion]

Because the action of going is the most important (pradhāna) of all 15 actions (kriyā), we have examined [here] the action of going. As going is proved to be impossible, so in the same way all actions too are proved to be impossible.

Chapter Two entitled "Examination of What Has and Has Not Been Gone Over, and What Is Being Gone Over".

[III Examination of Sense-fields (āyatana)]¹

Buddhapālita-mūlamadhyamakavṛtti. Fascicle II.

[1. Introductory Objection]

Here [an opponent] says: Having shown the impossibility of going,
5 you have encouraged my mind to hear [the teaching of] Emptiness. Next,
therefore, you should explain something based on your own doctrine.

Answer: We shall do so.

Objection:

10 Visual, auditory, olfactory,
Gustatory, tactile, and mental organs
Are the six organs. Their range is
The object of vision and others.² [1]

These, the visual organ (darśana) etc., are taught to be the six organs
(indriya).³ Their range is, they teach, the six, form (rūpa) and others.
15 There it is taught to be "the visual organ" because it sees form,⁴ and the
remaining [organs] are also taught because they perceive their own objects.
If nothing exists, it is not possible to say "it is 'the visual organ' because
it sees form". In fact, how can that which does not exist see? Or if it
could see, a hare's horn (śaśaviṣāna) would heap up a tortoise's hair
20 (kacchapaloma); however, this is not possible. Consequently, sense-fields
exist.

[2. Argument]

[2.1. Criticism of Darśana]

[2.1.1. Darśanam Paśyati]

25 [2.1.1.1. Seeing Itself]

Answer: If it were possible to say "it is 'the visual organ' because
it sees form", [then] sense-fields would exist. It is, however, not
possible. For what reason? In fact,

The visual organ

Does not see itself at all.

How can something which does not see itself

See other things?⁵ [2]

5 ⁶Here [in this world] if the nature (svabhāva) of things is seen in themselves, because of containing it, it will also be perceived in the selves of others. To cite an example, if moisture (ārdra) is seen in water, it is also perceived in earth because it contains it. If heat (uṣṇa) is seen in fire, it is also perceived in water because it contains it. If
10 fragrance (sugandha) is seen in a blossom of the nutmeg tree (jātikusuma), it is also perceived in a dress because it contains it. But how can a quality (bhāva) which is not visible in its own self be observed in the selves of others? For instance, if in fact no bad smell (durgandha) is seen in a blossom of the nutmeg tree, it is not perceived in the dress either.
15 Hence, only if the visual organ sees itself, it will consequently be possible to say "it is 'the visual organ' because it sees form". The visual organ, however, does not see itself. Then how can something which does not see itself see other things? Therefore, it is not possible to say "it is 'the visual organ' because it sees form". The master Āryadeva has also state

20 If the nature of all things
 Is first visible in themselves,
 Why can an eye not be perceived
 By the very eye?⁷, -6

[2.1.1.2. Example of Fire]

25 [2.1.1.2.1. Fire and Fire-wood]

Objection: ⁸The visual organ etc. are established in the same way as fire. For instance, fire is that which burns (dāhaka), however, it burns other things and not itself. Just so, the visual organ is that which sees,

however, it only sees other things and not its own self.⁻⁸

Answer:

The example of fire

Is not adequate for establishing the visual organ. [3ab]

5 Not adequate (na paryāptah) means "not sufficient (nālam)" and "not possible (na śakyah)".⁹ ¹⁰ Although you gave the example of fire so that the visual organ might be established, it cannot establish the visual organ. For what reason? Here [in this world] fire-wood is, it is true, said to be burnt; however, because fire does not exist separately from fire-wood, fire
10 therefore only burns its own self and not other things.¹¹ Or if one considers that indeed they are not different, but fire-wood is what is to be burnt (dāhya) and fire is what burns [it], we too certainly say "fire-wood is what is to be burnt and fire is what burns [it]".

Moreover, another explanation of the reason should be given. The master
15 Āryadeva has also stated:

Fire burns only heat.

How can non-heat be burnt?

Therefore fire-wood [to be burnt by fire] does not exist.

Apart from it, fire does not exist either.¹²

20 Thus the example of fire is not adequate.⁻¹⁰

If with regard to this some one thinks that fire illuminates both its own and other selves, this is not adequate either. As fire illuminates both its own and other selves, so it must necessarily burn both its own and other selves. If one, however, says that it only burns other things and not its

own self, in that case too, how is it proper to say that "as fire burns other things and not its own self, just so the visual organ sees other things and not its own self"? Why is it not so again that "as fire illuminates both its own and other selves, just so the visual organ, if it is [really] the visual organ, sees both its own and other selves"? In this world, speakers say, "I myself see myself," and likewise they also say, "I myself recognize myself." Consequently, since these are words concerned with "its own self (svātman)", the example of fire is not adequate for establishing the visual organ.

10 [2.1.1.2.2. Application of the Previous Argument: MK II]

Moreover,

It has been refuted, together with the visual organ,

By [the examination of] what has and has not been gone over,

and what is being gone over.¹³ [3cd]

15 Together with the visual organ (sadarśanaḥ) means "along with the visual organ (saha darśanena)". What is it? It is the example of fire. It means that both the example and the visual organ have equally been refuted. By what have they been refuted? By [the examination of] what has and has not been gone over, and what is being gone over. In the examination of what has
20 and has not been gone over, and what is being gone over, we have explained that there is no [action of] going on what has already been gone over (gata), on what has not yet been gone over (agata), or on what is being gone over (gamyamāna). Just so, fire does not burn what has already been burnt (dagdha), what has not yet been burnt (adagdha), or what is being burnt
25 (dahyamāna). The visual organ also does not see what has already been seen (drṣta), what has not yet been seen (adrṣta), or what is being seen (drṣyamāna). Thus fire does not burn and the visual organ does not see

either, then what would be the example of what? Therefore, the example of fire is again not adequate for establishing the visual organ.

[2.1.1.3. Darśanakriyā]

[2.1.1.3.1. In the Possession of Both Darśana and Paśyati]

5 Moreover,

When it does not see anything

It is not the visual organ.

Then how can it be tenable

To say, "It is 'the visual organ' because it sees"?¹⁴ [4]

10 In fact, as to your statement that "it is 'the visual organ' because it sees form", by referring the conception of action (kriyāpratyaya) to the agent (kartr),¹⁵ it is "the visual organ" because it sees. Therefore, it is the visual organ only when it sees and is not so [i.e. the visual organ] when it does not see; then, how is it tenable to say "it is 'the visual organ' because it sees"?¹⁶

15 How would there be, in this case, the second action of seeing (darśanakriyā) by which one was properly said to see? Or if here, though not existing, the second action of seeing is imagined, even so, two seeings and two seers (draṣṭr) would also result. This is not acceptable. For that reason, it is not possible to say "it is 'the visual organ' because

20 it sees form".

[2.1.1.3.2. Darśanakriyā in the Possession of Darśana]

Or if one, thinking that it [= the above assumption] is unsuitable since the fault of two seeings would follow, says that as the visual organ itself is possessed of the action of seeing, it is "the visual organ"

25 because it sees, to this the answer is:

The visual organ does not see. [5a]

If one imagines that the visual organ certainly sees, this is also untenable. Because the [verb] "sees (paśyati)" has no action of seeing.

[2.1.1.3.3. Darśanakriyā in the Possession of Paśyati]

Next, if with regard to this one thinks that the very [verb] "sees" is possessed of the action of seeing since should there be that fault it would be unsuitable, to this the answer is:

5 Non-"visual organ" does not see either. [5b]

Even so, the visual organ without the action of seeing would be non-"visual organ" (adarśana). Here it is improper to say that non-"visual organ" sees. How in fact does non-"visual organ" see? Or if it does see, even the tip of a finger (aṅgulyagra) would see; however, it [= the latter] does not see.

10 Consequently to say "non-'visual organ' sees" is also untenable.

[2.1.2. Draṣṭā Darśanena Paśyati]

Objection: As the conception of action is to be referred to the instrument (karana) but not to the agent, it is "the visual organ" because one sees with it (paśyaty aneneti darśanam). If you ask who sees, it is

15 the seer (draṣṭr).¹⁷

Answer:

It is to be known that the seer is also explained

By [the above examination of] the visual organ.¹⁸ [5cd]

Here by [the verse]:

20 The visual organ

Does not see itself at all.

How can something which does not see itself

See other things?¹⁹ [= 2]

and others, the statement that the visual organ sees (darśanam paśyati)

25 has already been rejected. It is to be known that the seer also is indeed rejected by the very rejection of the visual organ. For what reason? Because here even a slightly different meaning is not spoken of [by the

opponent]; that is, abandoning the speech that the eye (cakṣus) is the seer, you merely say that the self (ātman) is the seer.²⁰ Here, whether the visual organ is taken as the seer or the self is taken as the seer, the reason for the rejection is just the same. And here is another fault:

5 If the seer sees with the visual organ, [then] there will necessarily be three seeings.

[2.1.3. Darśanena Draṣṭavyaṃ Paśyati]

Objection: What need do we have of such speech as "the visual organ sees" or "the seer sees"? The visual organ, with which one sees the

10 existent objects of seeing (draṣṭavya) such as pot (ghaṭa) and cloth (pata), certainly exists.

Answer: Are you blinded in a forest without a guide? You indeed regard as existent the objects of seeing and the visual organ apart from a seer.

15 The seer does not exist,

Whether or not seeing is set aside.

How can there be for you the objects of seeing

And the visual organ if the seer does not exist?²¹ [6]

Here, we have explained before that he is the seer if he sees and is not so

20 if he does not see.²² One is therefore "the seer" since he is [already] possessed of seeing, so it is not possible to say "the seer sees", because there is no second action of seeing. Thus, first, since he is not a seer if seeing is not set aside, there [strictly] is no seer.

Next, inasmuch as it has been explained that since he is bereft of the

25 action of seeing a non-seer does not see,²³ just so, there is no seer even if seeing is set aside.

Here if the seer, whether seeing is set aside or not, does not exist,

how can there be for you the objects of seeing and the visual organ? In fact they are the objects of seeing because they are seen by someone; however, [as examined above,] one by whom they are seen does not exist. If he does not exist, [then] who will see? How can they be the objects of seeing if they are not seen? That with which someone sees is his visual organ. One who sees, however, does not exist. If he does not exist, to whom will the visual organ belong? Consequently, neither the objects of seeing nor the visual organ is possible if the seer does not exist. For that reason, sense-fields do not exist.

10 [2.1.4. Vijñāna, Sparsā, Vedanā and Others]

Objection: Sense-fields certainly exist. For what reason? Because consciousness (vijñāna) exists. As a matter of fact, consciousness which perceives things exists, and because of its existence sense-fields also exist.

Answer:

15 Because the objects of seeing and the visual organ do not exist,
There do not exist four [factors]:
Consciousness and the others.
How will clinging etc. exist?²⁴ [7]

When it is explained that if the seer does not exist neither the objects of seeing nor the visual organ is possible,²⁵ then how will there be consciousness without locus? What will it in fact perceive apart from the objects of seeing? If the visual organ does not exist, how will there be consciousness without dependence [on it]? If there were, [even] the blind would have it [= consciousness]; however, they do not. Consequently, if the objects of seeing and the visual organ do not exist, consciousness without locus cannot exist. If consciousness does not exist, how will there be contact (sparsā)? Without contact, how will there be sensation (vedanā)? If sensation does not exist, how will there be craving (trsnā)? Also, how will there be clinging (upādāna), existence (bhava), rebirth (jāti), and

decay and death (jarāmarana)? Therefore, sense-fields do not exist at all.

Likewise the Glorious One has also stated: "Here the noble disciple contemplates in the following way: These past, present, and future forms that are to be perceived by the eye have no [characteristics such as] 5 eternity (nityatva), stability (dhruvatva), thusness (tathatā), unaltered thusness (ananyatathatā), or non-falseness (avitathatā). Nevertheless there exists illusion (māyā), something made of illusion, and something delusive for mind (cittamohaka); that is, only worthless things exist."

[2.2. Criticism of Śravaṇa and Others]

10 Objection: Although you have first denied the visual organ, the auditory organ (śravaṇa) and others have not yet been denied. Therefore, since the auditory organ etc. exist, things do exist.

Answer:

15 It should be known that by the [explanation of] visual organ, Auditory, olfactory, gustatory, tactile, and mental organs, And also the hearer, the objects of hearing and so on Have been explained.²⁶ [8]

One should know that those auditory organ etc. have certainly been explained. By what have they been explained? By the very visual organ. As the visual 20 organ, examined in all ways, is not possible, just so, the auditory organ etc. should be known [to be impossible]. As the seer is not possible, so in the same way the hearer (śrotr) etc. should be known [to be impossible]. Just as the objects of seeing is rejected, so the objects of hearing (śrotavya) etc. should be known [to be rejected]. In consequence, 25 sense-fields should also be known as proved to be empty.

Chapter Three entitled "Examination of Sense-fields".

[IV Examination of Aggregates (skandha)]¹

[1. Criticism of Matter (rūpa)]

[1.1. Matter and Great Elements (mahābhūta)]

[1.1.1. Impossibility of Matter and Great Elements]

5 Here is an objection: Here [in Buddhism] the five Aggregates, matter etc., have been taught. They are said to be suffering (dukkha), i.e. the noble truth (āryasatya) of "suffering". How could that which is a noble truth be non-existent?

Answer:

10 Matter is not perceived

Apart from its cause. [1ab]

Here the cause of matter is, they teach, the four great elements.² Matter is taught as their effect. Apart from the four great elements, however, there is no effect whatsoever to be called "matter" that is a different
15 entity from them. Consequently, matter is not possible.

Objection: Elements certainly exist. Here because of the existence of cause, its effect must also exist; hence matter too is ~~surely~~ ^{indeed} established.

Answer:

Apart from "matter",

20 The cause of matter is not seen either.³ [1cd]

Apart from matter, nothing is seen that is said to be the cause of matter. We have already said that matter is not possible. Since matter is thus impossible, the cause of matter is not possible either.

[1.1.2. Argument]

25 Objection: Here you reject the effect with the help of its cause and you also reject the cause with the help of its effect. In that case there certainly exists that thing with the help of which you reject the other.

If that exists, the other will also be established.

Answer: It cannot be said that the other exists. For what reason?

Because

If matter existed

5 Apart from its cause,

It would necessarily be without cause.

Nothing without cause exists in any place.⁴ [2]

If, though its cause being rejected, an effect existed, then it would be without cause. Nothing without cause can be found, or shown in any place.

10 Because all things would always result from all things and there would be a fault that every effort would in fact be purposeless.

In the same way,

If the cause of matter existed

Apart from the matter,

15 It would be a cause without any effect.

There is no cause without an effect.⁵ [3]

Even though its effect had been rejected, if there were a cause, the cause would necessarily be without any effect. There is, [however], no cause without an effect. Because such an expression as "this belongs to that" 20 would also be impossible and all things would necessarily be the causes of all things. Therefore, the cause of matter is not possible at all and matter is also impossible as effect.

[1.2. Cause of Existent and Non-Existent Matter]

Moreover,

When matter exists,

The cause of matter is not at all possible.

Also when matter does not exist,

The cause of matter is not at all possible either.⁶ [4]

5 Here [in this world] if something were supposed to be the cause of matter, it must refer either to existent matter or to non-existent matter. The cause of matter is, however, not possible for either of them. Here it is, first, not possible for existent [matter]. What need, in fact, would existent [matter] have of a cause? Or if an existent [matter] were once
10 again under the action of cause (kāraṇakriyā), there would be no time that it was not being acted on. This is not acceptable. Consequently, the cause of matter is not possible for existent matter. The cause of matter is also impossible for non-existent matter. Of what will it in fact be the cause, if there is no matter? Therefore the cause of matter is also not possible
15 for non-existent matter. This has already been explained, it is true, in the Examination of Condition (pratyaṃyā), i.e. "A condition is proper neither for a non-existent nor for an existent thing."⁷; however, here we have explained it once again as a topic.

[1.3. Matter without Cause]

20 Matter without cause is

Not, not possible at all.⁸ [5ab]

accidental

~~Sudden~~ (ākasmika) matter, whose cause cannot be shown, is not, not possible at all. For what reason? Because all things would always result and there would be a fault that all efforts were purposeless. Consequently, since
25 the view of causelessness (aḥetukapakṣa) is totally absurd, [the master] repeatedly asserted and stated, "Not, not possible at all."⁹

Therefore one should not form

Any discriminative judgement on "matter".¹⁰ [5cd]

Because, matter is not perceived apart from its cause, the cause of matter is not possible for either existent or non-existent matter, and also matter without cause is not, not possible at all,¹¹ therefore, it is not suitable
 5 that a man with innate wisdom like you, who wishes to understand the reality (tattva), should form any discriminative judgement on "matter". In fact, how would consideration be suitable for a non-established thing?

[1.4. Relationship between Cause and Effect]

Moreover,

10

It is not possible

That effect is identical with cause.

It is not possible

That effect is not identical with cause.¹² [6]

When cause and effect are examined, effect will be regarded either as
 15 identical or as non-identical with cause. Here with regard to the view that effect is identical with cause, matter is not at all possible as the effect of the elements (bhūta). Also with regard to the view that effect is not identical with cause, matter is not at all possible as the effect of the elements. How? Here [in Buddhism] the elements are taught to have
 20 solidity (kathina), liquidity (drava), heat (usna), and mobility (tarala) as their nature (svabhāva). These qualities (guna) of the elements cannot, however, be perceived in matter. We in fact perceive Earth (prthivī) as solid, Water (ap) as liquid, Fire (tejas) as hot, and Wind (vāyu) as mobile.¹
 Hence effect is thus neither identical nor non-identical with cause.
 25 Consequently, it is not possible at all to say, "Matter is the effect [of the elements]".

[2. Criticism of Sensation and Others]

For sensation, perception, mental force,

Mind, and also all things,

The argument-process is completely the same

As for matter itself.¹⁴ [7]

For the impossibility of these, sensation, perception, mental force, and
 5 consciousness, the argument-process is the same as for the impossibility of
 matter. ¹⁵⁻As matter does not exist apart from elements, just so, sensation
 does not exist apart from contact (sparśa) [between sense-organs and their
 objects]. As the cause of matter does not exist apart from matter, so in
 the same way contact does not exist apart from sensation.⁻¹⁵ Thus the
 10 Glorious One has also stated: "The sensation of pleasure (sukhavedanā)
 arises depending upon the contact which enjoys pleasure."

This should also be applied in the same way to the rest [i.e. perception
 mental force and others]. Therefore, to say "the Aggregates exist" is not
 at all possible. The Glorious One has also stated that this illusion (māyā)
 15 deceives foolish people (bāla).¹⁶ And likewise he has stated also:

Matter is like a mass of foam (phenapinda).

Sensation is like a bubble (budbuda).

Perception is like a mirage (marīci).

Mental forces are like [the stem of] a plantain tree (kadalī).

20 Consciousness is like an illusion.

Thus has spoken the relative of the sun (ādityabandhu) [= Buddha].¹

The argument-process of the impossibility of matter is the same not only
 as that of the impossibility of the Aggregates, but also as the
 argument-process of the impossibility of all dharma-s.

25 [3. Argument in Terms of Emptiness]

For the impossibility of all dharma-s, the argument-process is thus
 the same as for the impossibility of matter. Therefore,

When an argument is made in terms of Emptiness,

Someone may offer a refutation of it.

[However], all his [speech] is not a refutation

And must be identical with what is to be proved.¹⁸ [8]

¹⁹When he has been argued with, disputed with, and censured in terms of

5 Emptiness, someone may offer a refutation and speak in terms of non-emptiness.

[However], all this [speech] of his is not a refutation. For what reason?

Because it must be identical with what is to be proved (sādyasama). For

instance: After asserting that all things are empty of their own-nature, in order to show an example, we prove that cloth is empty of its own-nature.

10 Then someone may state, "Threads certainly exist." [However], this is identical with what is to be proved. Those very reasons, for which cloth is shown to be empty of its own-nature, also prove that threads are empty.²⁰ Consequently, the description that threads are not empty is identical with cloth which is to be proved.¹⁹

15 Likewise, even if people knowing the state of dharma-s think and say this: "the nature of good dharma-s is goodness (kuśala), and the rest²¹ should be defined in the same way", the good dharma-s also dependently originate²² and have therefore no own-nature. So this too is identical with what is to be proved. Because it is identical with what is to be

20 proved, it cannot be a refutation [of our argument in terms of Emptiness].

The master Āryadeva has also stated:

One who sees one thing [truly]

Is considered to see all.

What is the emptiness of one [thing],
That indeed is the emptiness of all.²³

When an explanation is given in terms of Emptiness,
Someone may offer a criticism.

5 [However], all his [speech] is not a criticism
And will be identical with what is to be proved.²⁴ [9]

²⁵When in terms of Emptiness an explanation is given that things have no own-nature, someone may offer a criticism and speak in terms of non-Emptiness. [However], all this [speech] of his is not a criticism since it is, just
10 like the previous [case in kā.8], identical with what is to be proved.²⁵
This has, it is true, the same meaning [as in kā.8]; however, we have explained it over again with another different situation. These two verses [= kā.8,9] should be taken as being [virtually] included in all chapters, for they have been established in all cases.

15 Chapter Four entitled "Examination of Aggregates".

[V Examination of Elements (dhātu)]¹

[1. Introductory Objection]

Here is an objection: Here [in Buddhism] the six elements, Earth etc., and their individual characteristics (lakṣaṇa) have also been taught.

5 The characteristic of Space (ākāśa) is therein taught to be non-obstruction (anāvaraṇa). If nothing existed it would be untenable to teach its characteristic. Therefore, Space exists. Just as Space exists, so the remaining elements also exist since they have their own characteristics.

[2. Argument]

10 [2.1. Criticism of Characteristics]

Answer: The characteristic of Space is not possible. For what reason?

Because

There is no Space at all

Prior to its characteristic. [1ab]

15 If anything whatsoever called "Space" existed prior to its characteristic, then it would also be tenable to teach its characteristic, i.e. "this is the characteristic of that Space"; however, Space does not exist prior to its characteristic. If Space does not exist, how is "the characteristic of Space" possible?

20 Or if one considers in such a manner as "Space exists prior to its characteristic", in that case,

If it existed prior to its characteristic,

It would necessarily be without a characteristic.² [1cd]

To this [the opponent] objects: There exists something without a
25 characteristic.

Answer:

No thing whatsoever exists anywhere

Without a characteristic. [2ab]

³The word ca [in pāda a] means "ever (eva)". Without a characteristic no thing whatsoever ever exists, nor has been taught in any doctrine.⁻³

Now, in that case, it is to be explained:

5 If a thing without a characteristic does not exist,
To what would the characteristic be applied?⁴ [2cd]

In fact,

A characteristic does not apply

To anything without a characteristic. [3ab]

10 ⁵Since no thing whatsoever thus exists without a characteristic, therefore when a thing without a characteristic does not exist, the characteristic cannot apply to the insubstantial thing (avastuka).⁻⁵

Or if one thinks that a characteristic applies to something with a characteristic, the answer is:

15 Nor to anything with a characteristic. [3b]

^{5-,6-}A characteristic cannot also apply to a thing with a characteristic, because it is needless.⁻⁵ What is the purpose of a characteristic once again for a thing which has already been established with its own characteristic? If such were the case, there would necessarily be endlessness. It [= the
20 thing] would never be without a characteristic and the characteristic would apply at all times [to it]. This is not acceptable. Consequently, a characteristic cannot apply to a thing with a characteristic either.

If with regard to this one thinks that it applies to something other than that which has or does not have a characteristic, the answer is:

It does not also apply to anything other than

That which has or does not have a characteristic.⁷ [3cd]

5 For what reason? Because it is impossible. If something has a characteristic it is not without a characteristic and if it is without a characteristic it does not have a characteristic. Hence "having a characteristic (salakṣana)" and "not having a characteristic (alakṣana)" are contradictory (vipratīṣiddha).⁸ For this reason, since it is certainly impossible,
10 a characteristic cannot also apply to another thing which both has and does not have a characteristic.^{9, -6}

[2.2. Criticism of the Object of Characterization]

When a characteristic does not apply,

The object of characterization is not possible. [4ab]

15 When a characteristic does not apply, the object of characterization is not possible either. Although you in fact explain that an element is established because it possesses its characteristic, that which possesses a characteristic is also impossible since a characteristic does not apply. Without that, by what can you establish the object of characterization?

20 Answer:

When the object of characterization is impossible,

A characteristic also cannot be.¹⁰ [4]

Here it becomes a characteristic through the dependence on the object of characterization. The object of characterization is, however, not possible
25 either. When the object of characterization does not exist, how would the characteristic be possible without basis?

Consequently, neither the object of characterization

Nor a characteristic exists. [5ab]

Because thus examined in all ways, a characteristic is not possible, therefore, the object of characterization does not exist. As the object of
5 characterization does not exist, so the characteristic of a non-existent thing whatsoever never exists either.

[2.3. Criticism of a Thing (bhāva)]

Objection: Indeed we cannot say that "This is the object of
characterization. This is a characteristic"; however, a thing exists
10 certainly.

Answer:

Nor exists a thing apart from

The object of characterization and a characteristic.¹¹ [5cd]

If a thing whatsoever exists, it will be identical either with the object
15 of characterization or with a characteristic; however, that which is neither the object of characterization nor a characteristic does not exist at all. Consequently, no thing whatsoever exists apart from the object of characterization and a characteristic.

[2.4. Criticism of Non-Existence (abhāva)]

20 Objection: A thing certainly exists. For what reason? Because the non-existence [of it] exists. Here your saying that there exists neither the object of characterization nor a characteristic has reference to a thing, hence a thing whatsoever of which one speaks as "non-existence" exists. Therefore, a thing certainly exists since its non-existence exists.

25 Answer: You stated it properly.¹² Only if its non-existence were to exist, a thing would also exist. As the non-existence, however, does not exist, how can there exist a thing? In what manner?

When no thing exists

Of what will there be the non-existence? [6ab]

It has been explained before that:

Nor exists a thing apart from

5 The object of characterization and a characteristic. [= 5cd]

13 So, when the very thing does not exist, of what do you suppose there is the non-existence? There might be in fact the non-existence of a thing; however, when the very thing does not exist, of what will there be the non-existence?¹³ Consequently, non-existence also does not exist because
10 there exists no thing.

[2.5. Criticism of the Inquirer]

Objection: First, one who, understanding these existence and non-existence [of a thing], examines existence and non-existence exists. Since he exists, existence and non-existence too are certainly established.

15 Answer:

Who is it of the nature opposed to existence and non-existence

That understands existence and non-existence?¹⁴ [6cd]

The nature opposed to (vidharmā) means the nature contrary to them (tadviparyayadharmā). Bhāvābhāvavidharmā means the nature opposed to
20 existence and non-existence (bhāvābhāvayor vidharmā). What is the nature opposed to existence and non-existence? It is that which is neither existent nor non-existent. Here if there is something, it will be either of the nature of existence or of the nature of non-existence; however, what is neither of the nature of existence nor of the nature of non-existence

does not exist at all. If that which is of the nature opposed to existence and non-existence does not exist, who is supposed to understand them, existence and non-existence? Consequently, one who understands existence and non-existence does also not exist.

5 [3. Conclusion]

[3.1. No Existence of Space]

Therefore, Space is neither existent,

Nor non-existent, nor the object of characterization,

Nor yet a characteristic. [7abc]

10 ¹⁵Examined in this way, there exists neither the object of characterization nor a characteristic; nor exists another thing apart from the object of characterization and a characteristic; nor yet exists non-existence when no thing exists. Therefore, Space is neither existent, nor non-existent, nor the object of characterization, nor yet a characteristic.¹⁵ ¹⁶If in
15 fact anything called "Space" existed, it would be one of these four; however, these very four do not exist. In consequence, Space does not exist.

[3.2. Application of the Same Argument to the Other Elements]

The other five elements too

Are the same [in argument] as Space.¹⁷ [7cd]

20 Ākāśasamāh means "the same as Space (ākāśena samāh)". Just as Space, when examined, is neither existent, nor non-existent, nor the object of characterization, nor yet a characteristic, that is, what is called "Space" is not something at all (akimcana), so in the same way those other five elements, Earth etc., are also neither existent, nor non-existent, nor the
25 object of characterization, nor yet a characteristic. There exists no thing whatsoever. Therefore, elements do not exist either.

[3.3. Negation of Existence and Non-Existence]

Objection: Here [in Buddhism] the teaching of Dharma were given by

the Glorious Buddha generally through the dependence on Aggregates (skandha),
 Realms (dhātu), and Sense-fields (āyatana). If Aggregates, Realms, and
 Sense-fields do not exist at all, will they [= the teaching of Dharma] not
 become meaningless? Or if it is not proper that they are meaningless,
 5 then how is it possible [to say that they do not exist]?

Answer: I do not say that Aggregates, Realms, and Sense-fields are
 non-existent, but deny the statement that they are existent. Both of them
 are great faults. Because it will also be stated later:

"It exists" is an adherence to eternity.

10 "It does not exist" is a view of cessation.

Therefore a wise man should not rely

On existence or non-existence.¹⁸ [= XV 10]

The Glorious One has also said, "Kātyāyana, this world abides in two places.
 That is, they generally abide in existence and non-existence."¹⁹

15 Consequently, I explain that because of their dependent-origination
 (pratītyasamutpāda), they [= Aggregates etc.] are free from the fault of
 existence and non-existence, do not cease and are not eternal; but I do not
 say that they are non-existent. Hence it is not meaningless for us to
 teach the Dharma through the dependence on Aggregates, Realms, and
 20 Sense-fields.

Those people of little intelligence

Who see existence and non-existence in things

Do not see

The blissful quiescence of appearance.²⁰ [8]

25 ²¹Those people of little intelligence, whose intellectual eyes are darkened
 because they, not understanding the deepest dependent-origination, perceive

existence and non-existence in things and see cessation and eternity, do not see the blissful Nirvāṇa, the quiescence of appearance.⁻²¹ Therefore, the teaching of Dharma through the dependence on Aggregates, Realms, and Sense-fields will be meaningless for those who do not see the reality as it is and whose mind delights in discursive thoughts (prapañca). Hence, as this is the ultimate reality (paramārtha), you should not fear it.

Objection: For what reason was the element "Space" examined first? Since in the teaching of elements the element "Earth" is first taught, it is proper to examine first the very element "Earth".

10 Answer: In virtue of the well-known meaning (prasiddhārtha) the unknown meaning should be established. The world generally believes that space is not something at all. For instance, by saying "all those phenomena are space (ākāśa) [i.e. vacuous]", speakers mean that all those are not something at all. Therefore, for the purpose of showing an example of the statement that the other five elements should also be said to be the same [in argument] as Space, we first explained the proof of the emptiness of Space.

Chapter Five entitled "Examination of Elements".

[VI Examination of Passion and The Impassioned One]¹

[1. Introductory Objection]

Here is an objection: Since you have explained the emptiness of
 Aggregates (skandha), Realms (dhātu), and Sense-fields (āyatana), I wish to
 5 hear [the teaching of] Emptiness. Therefore, now it is proper for you
 to examine "passion" and "the impassioned one".

Answer: We shall do so.

Objection: Here [in Buddhism] they teach everywhere "passion" and
 "the impassioned one", and the means to quiet the passion has also been
 10 taught. If it [= passion] does not exist, it is also improper to teach
 the means of quieting it. For instance, if one is not bitten by a snake,
 there is no action (kriyā) of spell (mantra) or medicine (oṣadhi).
 Consequently, passion and the impassioned one exist.

[2. Argument]

15 [2.1. Passion and The Impassioned One of Sequential Occurrence]

[2.1.1. Criticism of Passion]

Answer: Passion and the impassioned one cannot be. How?

Only if prior to his passion

The impassioned one were to exist without passion,

20 Passion would exist depending upon him.

Only if the impassioned one existed, there would be passion.² [1]

Only if prior to his passion any impassioned one were to exist without and
 other than passion, passion would exist depending upon him. For what reason?

Only if the impassioned one existed, there would be passion. [= 1d

25 Only if in fact the impassioned one existed, it would also be possible to
 say "This is the passion." If the impassioned one does not exist, of what
 will it be the passion? Because an insubstantial one (avastuka) cannot have
 any passion. Therefore, if the impassioned one does not exist, passion is
 not possible.

Objection: If the impassioned one exists, there is passion.

To this the answer is:

Also if the impassioned one exists,

How would there be passion?³ [2ab]

- 5 ⁴Also if, according to you, the impassioned one exists, how would there be passion? The [already] impassioned one has in fact no need of passion. If it does not excite, how will it be passion? Or if it is, nothing will be non-passion. This is not acceptable.⁻⁴ Therefore, if also the impassioned one exists, passion is not possible.

10 [2.1.2. Criticism of The Impassioned One]

Objection: The impassioned one exists certainly. Since he does not become so without passion, passion will also be established.

Answer:

For the impassioned one, the argument-process is the same,

- 15 Whether passion exists or not.⁵ [2cd]

If the impassioned one is supposed to exist, for the impassioned one, whether passion exists or not, the argument-process is the same as for the very impossibility of passion. In what manner?

Only if prior to the impassioned one

- 20 Passion were to exist without him,

The impassioned one would exist depending upon it.

Only if his passion existed, there would be an impassioned one.⁶

Only if prior to the impassioned one any passion were to exist without and other than the impassioned one, the impassioned one would exist depending

upon it. For what reason?

Only if his passion existed, there would be an impassioned one. Only if in fact his passion existed, it would also be possible to say, "This impassioned one was excited by that [passion]." If the passion does not exist, by what will he be excited? If he is not excited, how will he be an impassioned one? Or if he is, nobody will be non-impassioned. This is not acceptable. Therefore, if passion does not exist, an impassioned one is not possible.

If with regard to this one thinks that when his passion exists there is an impassioned one, the answer is:

Also if passion exists

How would there be an impassioned one?⁷

⁸Also if, according to you, passion exists, how would there be an impassioned one? If in fact passion exists, he will be excited [by it]; however, that impassioned one cannot be excited by this [unrelatedly existent] passion. If he is not excited [by this passion], how will he be the impassioned one? Or if he is, he will never be non-impassioned. This is not acceptable.⁻⁸

For passion, the argument-process is the same,

Whether the impassioned one exists or not.⁹

Consequently, if also passion exists, the impassioned one is not possible.

[2.2. Passion and The Impassioned One of Concomitant Occurrence]

[2.2.1. Fault of Mutual Independence]

Objection: There is no [order of] preceding and following between passion and the impassioned one. Because the two in fact arise concomitantly (saha).

Answer:

It is not tenable for passion and the impassioned one

To arise concomitantly. [3ab]

It is not possible for passion and the impassioned one to arise concomitantly. For what reason?

Because passion and the impassioned one
would be independent of each other.¹⁰ [3cd]

5 Because, if passion and the impassioned one were to arise concomitantly, passion and the impassioned one would be independent of each other. If so, such expressions as "This is his passion," "He is excited by this [passion]" would not be possible. Without these [expressions], neither passion nor the impassioned one is possible. Passion is, in fact, an exciter (rañjaka)
 10 and the impassioned one is what is to be excited (rañjanīya); however, they cannot have concomitantly arisen and be independent of each other. Therefore, it is also untenable for passion and the impassioned one to arise concomitantly.

[2.2.2. Identity and Difference]

15 Moreover, the passion and the impassioned one which you said "[arise] concomitantly" will be identical or different. Here,

There is no concomitance in identity. [4a]

If they are certainly identical, they cannot be concomitant. Why?

A thing cannot be concomitant with itself. [4b]

20 Here [in this world] "one single ox (eko gauḥ)" is only one and refers to a single ox. How, in this case, would the single ox be concomitant with the very single ox? Consequently, if they are identical they cannot be concomitant.

Objection: But if they are different, they will be concomitant.

25 Answer:

Or if they are different

How will they be concomitant?¹¹ [4cd]

Even if they are identical they cannot be concomitant; then, [still less], if they are different, how will they be concomitant? As "concomitance" is
 5 in fact a concept opposed (vipakṣa) to "difference", how will the two opposed concepts stand concomitantly on one and the same place? Therefore, also if they are different they cannot be concomitant.

Or if one considers that even though it is impossible there exists concomitance between passion and the impassioned one, to this we shall
 10 also give the following answer:

If there were concomitance in identity

Then there would be concomitance even without a companion.

If there were concomitance in difference

Then there would be concomitance even without a companion.¹² [5]

15 ¹³ If first, though being identical, passion and the impassioned one were concomitant, in that case they would be concomitant without a companion. In what manner? Here "one (eka)" refers to one single thing and then the oneness (ekatva) of "one ox" and "one horse" refers both to an ox and to a horse. Hence wherever oneness exists, there would necessarily be
 20 concomitance, and even without a companion there would necessarily be concomitance in one single ox or in one single horse. If such is the case, to regard it as concomitance would not make sense.⁻¹³

¹⁴ Or if, though being different, they were concomitant, in that case too, they would be concomitant without a companion. In what manner? Here

a horse is different from an ox and also an ox is different from a horse. Hence wherever difference exists, there would necessarily be concomitance and even without a companion there would necessarily be concomitance between a different ox and a different horse. If such is the case,
 5 to regard it as concomitance would not make sense either.⁻¹⁴

Objection: The difference does not exist in an ox, nor in a horse; but it exists in the concomitant existence (sahabhāva) of these two. So it is, just like sexual union (samgati), a joint result (sāmānyaphala) of these two. If difference were to exist separately, there would be two
 10 differences and they would exist in each thing without mutual dependence. This is not acceptable. Consequently, difference exists in the concomitant existence of two things.

Answer:

If there is concomitance in difference
 15 How will it be in passion and the impassioned one?
If their difference is established,
Then [you suppose that] these two are concomitant.¹⁵ [6]

Indeed difference might exist in two things. If concomitance is imagined to be in the difference existing in two things, in that case how will it be
 20 established in passion and the impassioned one? Also, when you thus suppose, these two [= passion and the impassioned one] will certainly be established as different things. Then you suppose that these two are concomitant because their difference is established.

If the difference between passion and the impassioned one
 25 Is established,

Why do you suppose

The concomitance of these two?¹⁶ [7]

The word -bhāvah [of prthakprthakbhāvah "difference"] is used in the sense of -tvam [= a suffix making a neuter abstract noun, nom. sg.].¹⁷ ¹⁸If you
 5 think that the difference¹⁹ of passion and the impassioned one is established, why do you suppose to no purpose the concomitance of these two which is opposed to difference?¹⁸ When their difference is established, even though supposed to be concomitant things, passion and the impassioned will not at all be removed or produced. What need in fact does the impassioned one have
 10 of passion? Therefore, even though you suppose them to be concomitant, the supposition of concomitance will be purposeless since the fault of difference certainly attaches to them. This is just like dashing water over a burned-up tree.

Do you postulate concomitance

15 Because difference is [otherwise] not established?

And do you once more postulate difference

For the purpose of establishing concomitance?²⁰ [8]

²¹Passion and the impassioned one are not established as [simply] different things because they will [then] be purposeless (niṣprayojana). Hence for
 20 the purpose of establishing it [= their difference], you postulate their concomitance. However, their concomitance is not established since the fault of identity attaches to it. So for the purpose of establishing it [= their concomitance], you postulate once more their difference. You are just like a badly clothed person (kucela) who, pained by a strong cold wind,
 25 draws [his hands and feet] in and once more stretches [them] out since the affliction is unbearable despite his drawing [them] in.²¹

Because difference is not established,

Concomitance is not established.

What difference exists

By reason of which you postulate concomitance?²² [9]

Here difference will be in each thing or in the concomitant existence of
 5 the two things. If passion and the impassioned one were different, it
 would be in no way possible to say, "This is the passion [of him]. He is
 excited by this [passion]." If difference is not established, concomitance
 cannot be established. Although you in fact postulate that if their
 difference exists there is concomitance of the two, the very difference is
 10 in no way established. If difference does not exist, how will there be
 concomitance for you? But now the difference, by the existence of which
 you postulate the concomitance of passion and the impassioned one, will
 exist in each thing or in the concomitant existence of the two. Or you may
 rather imagine another difference at your own pleasure (svacchanda). Tell
 15 what difference exists by reason of which you postulate the concomitance of
 passion and the impassioned one?

[3. Application of the Argument to All Dharma-s]

Thus passion is not established

Whether in concomitance with the impassioned one or not.

20 Just like passion, all dharma-s are not established

Whether concomitantly or not.²³ [10]

We have previously made the following statements beginning with:

Only if prior to his passion

The impassioned one were to exist without passion,

25 Passion would exist depending upon him.

Only if the impassioned one existed, there would be passion. [= 1]

In these ways passion is thus not established, whether in concomitance with the impassioned one or without the impassioned one. As passion is not established whether in concomitance with the impassioned one or without
5 the impassioned one, so in the same way all dharma-s too are not established, whether concomitantly with something or without anything.

Chapter Six entitled "Examination of Passion and The Impassioned One".

[VII Examination of Origination, Duration, and Destruction]¹

[1. General Discussion]

[1.1. Introductory Objection]

Here is an objection: Having made the examination of "passion (rāga)"
 5 and "the impassioned one (rakta)", you have encouraged my mind to hear
 [the teaching of] Emptiness. Now, therefore, you should examine the
 characteristics (lakṣaṇa) of the conditioned (samskrta).

Answer: We shall do so.

Here [the opponent] says: Here [in Buddhism] "origination (utpāda)",
 10 "duration (sthiti)", and "destruction (bhaṅga) are taught to be the
 universal characteristics (sāmānyalakṣaṇa) of the conditioned. Since it is
 untenable to teach the characteristics of a non-existent thing, the
 conditioned exists because its characteristics exist.

[1.2. Criticism of the Characteristics of The Conditioned]

15 [1.2.1. Application of the Previous Argument]

Answer: As the characteristics of the conditioned are not possible,
 how is it that the conditioned exists because its characteristics exist?
 If you ask why, it is because we have already denied them by the previous
 explanation as follows:

20 A characteristic does not apply to anything

Without a characteristic, nor to anything with it.² [= V 3ab]

[1.2.2. Are Characteristics Conditioned or Non-Conditioned?]

Moreover,

If origination is of the conditioned nature,

25 The three characteristics will attach to it.

Or if origination is not of the conditioned nature,

How could it be a characteristic of the conditioned?³ [1]

This [consequence] is also connected with the former thesis (pūrvapakṣa) as:

If origination is of the conditioned nature,

How could it be a characteristic of the conditioned? [= 1a,d]

The origination which is explained to be a characteristic of the conditioned is supposed to be of the conditioned nature or of the non-conditioned nature.

5 Here if one, first, suppose it to be of the conditioned nature, the three characteristics, i.e. the characteristics of origination, duration, and destruction will also attach to the very origination because it is of the conditioned nature. ⁴The attachment of the three characteristics [to it] means that it will gather the three characteristics.⁻⁴

10 Objection: The three characteristics also attach to it.

[Answer]:

How could it be a characteristic of the conditioned? [= 1d]

If the origination is again attached to by the characteristics of origination, duration, and destruction, the duration is again attached to by the
15 characteristics of origination, duration, and destruction, and the destruction is again attached to by the characteristics of origination, duration, and destruction, [then] there will be no distinction (viśeṣa) between the characteristics since they have the same characteristics. If there is no distinction, how could there be such statement as "This is duration" and
20 "This is destruction"?

Objection: It is not a fault. Although they have generally the characteristics of the conditioned, there can be, related to their distinctive characteristics, such statements as "This is a pot (ghaṭa)" and "This is cloth (paṭa)". Just so, in this case too, origination,
25 duration, and destruction can be established, being related to their distinctive characteristics. What are the distinctions? They are [respectively] that which causes origination (utpādaka), that which causes duration (sthāpaka), and that which causes destruction (vināśaka).

Answer: It is not possible. For what reason? Because in fact that

which causes the origination and establishment of a pot does not cause the origination of any other thing; that which causes the duration of a pot does not cause the duration of any other thing either; and that which causes the destruction of a pot does not also cause the destruction of any other thing.⁵

5 Objection: There is no fault because they cause [respectively] the origination, duration, and destruction of the very pot.

 Answer: But they cannot be the characteristics of a pot since they are agents (kāraka). Because, for instance, a father who causes the origination [of his son] is not the characteristic of his son, and the
10 location (ādhāra) [of a pot] and a hammer [to break the pot] are not the characteristics of the pot either.⁶ If, therefore, they are of the conditioned nature, origination and the others cannot be the characteristics of the conditioned.

 Or if origination is supposed to be of the non-conditioned nature,
15 to this the answer is again:

How could it be a characteristic of the conditioned? [= 1d]

If it is of the non-conditioned nature, how could it be a characteristic of the conditioned? It is a characteristic because it characterizes; however, that which is bereft of [the characteristics of the conditioned, i.e.]
20 origination, duration, and destruction, does not characterize itself. How can that which does not characterize itself characterize other things? If it can, Nirvāṇa which is of the non-conditioned nature will also necessarily be a characteristic of the conditioned. Hence this is not acceptable. Therefore, if they are of the non-conditioned nature, origination, duration,
25 and destruction cannot be the characteristics of the conditioned, either.

[1.2.3. Separation and Unity of Three Characteristics]

If the characteristics are moreover examined, origination, duration, and destruction will be the characteristics of the conditioned as separate things or an united thing. Here

Being separated, the three, origination etc., are not sufficient

For the action of characterizing the conditioned.

And if again they are united,

How could they be in the same place at the same time?⁷ [2]

- 5 The separated origination, duration, and destruction are not sufficient for the action of characterizing the conditioned. Not sufficient (nālam) means "not adequate" and "not possible".

[1.2.3.1. No Characteristic of Non-Existent Thing]

In what manner? Here, first, there is no origination, duration, and
 10 destruction of a thing that is neither established nor existent. Because origination, duration, and destruction are in fact dependent upon a thing; that is, they say "the origination of a pot", "the duration of a pot", and "the destruction of a pot". If, however, the pot is not established, of what will origination, duration, and destruction be the characteristics?
 15 Now "destruction (bhaṅga)" means disappearance and non-existence, and that on which it [= destruction] occurs does not exist at all. When it does not exist, of what origination, duration, and destruction will be the characteristics? Thus, first, origination, duration, and destruction, whether separated or united, are not the characteristics of a non-established
 20 and disappeared thing.

[1.2.3.2. No Characteristic of Existent Thing]

If with regard to this one thinks that they are the characteristics of an established and non-disappeared thing, it is not possible either. How? Here an existent thing called "pot" has no [more] origination because there
 25 is no origination again of an existent thing. Or if, though being existent, it were to originate, there would be no time that it was not originating. This is not acceptable. Consequently, there is no origination of an existent thing, and how can that which does not exist be a characteristic?

Objection: Duration certainly exists.

Answer: Duration too is not possible. For what reason? Because it is followed by destruction. The conditioned is in fact always followed by impermanence (anitya), and if it is always impermanent, how can it be durable, for the two, duration and destruction, are opposed [to each other]?

5 Because later on it will also be stated:

Duration is not possible

For a thing that will be extinguished.

It is not possible for whatever will not be extinguished

To be a thing.⁸ [= 23]

10 The master Āryadeva has also stated:

Without duration, where will there be a thing?

Because of its impermanence, where would be its duration?

If it were to endure in the beginning,

It would not become old.⁹

15 If there is always impermanence,

There never exists duration.

Or that which has been permanent

Will later be impermanent.¹⁰

If both impermanence and duration

20 Were to belong to a thing,

The impermanence would be rejected

Or the duration would be false.¹¹

Therefore, duration does not exist either. And how can that which does not exist be a characteristic of the conditioned?

25 Objection: But still destruction exists.

Answer: How can there be destruction without duration? Because, if a durable thing exists it will be destroyed; however, when there is no duration, how can there be destruction? We have also explained it already in the following way: "Destruction" means disappearance and non-existence, and that on which it [= destruction] occurs does not exist at all. When it does not exist, of what origination, duration, and destruction be the characteristics?¹² Therefore, destruction also cannot be a characteristic of the conditioned.

In consequence, separated origination, duration, and destruction thus cannot be the characteristics of the established conditioned-things. Since they are stated [in tradition] to occur simultaneously (saha), people knowing the state of Dharma (dharmāvasthā) say that origination, duration, and destruction occur simultaneously. For this reason too, being separated, they cannot be the characteristics.

[1.2.3.3. No United Characteristics]

Objection: Being united, they are the characteristics.

Answer:

And if again they are united,

How could they be in the same place at the same time? [= 2c̄d]

How could those united ones which are contradictory to one another and not separately characteristics be in the same thing at the same time? Because, when there is origination there exists neither duration nor destruction; when there is duration there exists neither origination nor destruction; and when there is destruction there exists neither origination nor duration. Consequently, origination, duration, and destruction, whether separated or united, cannot be the characteristics of the conditioned. Because its characteristics are not possible, the conditioned does not exist.

[1.2.4. Additional Discussion]

Objection: What is the purpose of such a mere self-refuting reply

(jāti)? That which is produced, endures, and is destroyed must certainly be the conditioned.

Answer: I do not make an effort for the purpose of a self-refuting reply; but I make an effort for the purpose of knowing reality (tattva).

5 Now tell what it is that is said to be produced.

Objection: A pot is produced.

Answer: First, think and tell properly in what state (avasthā) it comes to be called "a pot". Here it is not proper to call an unproduced thing (anutpanna) "a pot". Only a produced thing (utpanna) may be called
 10 "a pot" and the pot also possesses the three characteristics since it is of the conditioned nature. Then, however, how is it possible to say that origination is a characteristic of the pot? Because in fact what need does an existent thing have of its origination once again? What need does a characterized thing have of its characteristics once again?

15 Or if one thinks that a non-pot is produced and after being produced, it becomes "a pot", this too is untenable. Is the "non-pot which is produced" a straw-mat (kata)¹³ or a cloth (paṭa)? Or is the "non-pot" not "something" (akimcana)? Here if, first, a straw-mat or a cloth is produced, how could it, after being produced, become a pot? Or if the "non-pot" is not
 20 "something", how can that which is not "something" be produced? If it can, why can a hare's horn (śaśaviśāna) too not be produced? Therefore, that which is said to be produced is not possible. If that which is said to be produced does not here exist, how would it be possible to say "that which is produced is the conditioned"? How could that which was not produced
 25 endure and be destroyed? Consequently, origination, duration, and destruction are only conventional expression (lokavyavahāra).

[1.2.4. Fault of Conditioned or Non-Conditioned Characteristics]

Moreover,

If origination, duration, and destruction

Have other [i.e. same kinds of] characteristics

5 Of the conditioned, it is endless.

If not, they are not of the conditioned nature.¹⁴ [3]

Do those origination, duration, and destruction which are explained as the characteristics of the conditioned have other [i.e. same kinds of] characteristics of the conditioned or not? Here if, first, they have other
10 [i.e. same kinds of] characteristics of the conditioned, in that case it will necessarily be endless. Origination will have another origination, this another one, and this again another one; it will be without end. This is not acceptable.

Or if one, keeping it in mind that it is unsuitable because it would be
15 endless, thinks that they do not have other [i.e. same kinds of] characteristics of the conditioned, even so, they will be of the non-conditioned nature. We have already explained before that if they are of the non-conditioned nature, how could they be the characteristics of the conditioned?¹⁵

20 [2. Criticism of Three Characteristics]

[2.1. Origination]

[2.1.1. Primal Origination and The Origination of Origination]

[2.1.1.1. Explanation by the Opponent]

Buddhapālita-mūlamadhyamakavṛtti. Fascicle III.

25 **Objection:** Origination, duration, and destruction are of the conditioned nature; however, it is not so that it will necessarily be endless. In what manner?

The origination of origination

Produces only the primal origination.

And the primal origination

Produces the origination of origination.¹⁶ [4]

Here, when a dharma whatsoever originates from dharma-s, "consciousness (viññāna)" etc., it consists of the fifteen including itself¹⁷: There
 5 originate the dharma, origination of the dharma, duration of the dharma,
 destruction¹⁸ of the dharma, possession (samanvāgama)¹⁹ of the dharma,
 decay (jarā)²⁰ of the dharma, correct deliverance (samyagvimukti) of the
dharma if the dharma is white [i.e. good] or wrong deliverance (mithyāvimukti)
 of the dharma if the dharma is black [i.e. defiled]²¹, and also departure
 10 (nairyānikatā) of the dharma if the dharma depart or non-departure of the
dharma if the dharma does not depart. These [seven except the dharma itself]
 are first called [its] retinue (parivāra)²². Now also originate the
 origination of origination, the duration of duration, the destruction of
 destruction, the possession of possession, the decay of decay, the correct
 15 deliverance of correct deliverance or the wrong deliverance of wrong
 deliverance, and the departure of departure or the non-departure of
 non-departure. These [seven] are called the retinue of retinue. Thus, when
 a dharma originates, the fifteen including itself [1+7+7] originate.²³

In this case the primal origination produces, except itself, the
 20 above-mentioned fourteen including the dharma itself [1+6+7]. And the
 origination of origination produces only the primal origination.²⁴ Thus,
 because of their mutual production, it does not become endless. So in the
 same way, the primal duration makes the duration of duration durable and also
 the duration of duration makes the primal duration durable, and the primal
 25 destruction destroys the destruction of destruction and also the destruction
 of destruction destroys the primal destruction. Endlessness does not thus
 follow this case either.²⁵

[2.1.1.2. Refutation of the Opponent's Doctrine]

Answer:

If you think that the origination of origination

Produces the primal origination,

5 How do you think that this [origination of origination]

Which has not been produced by the primal one produces it?²⁶ [5]

²⁷If you think that the origination of origination produces the primal origination, how do you think that the origination of origination which has not been produced by the primal origination produces the primal origination?

10 Because itself has not yet been produced.²⁷

Objection: The origination of origination which has certainly been produced by the primal origination produces the primal origination, but one which has not yet been produced does not.

Answer:

15 If you think that this [origination of origination]

Which has been produced by the primal [origination]

produces the primal one,

How does the primal one which has not been produced

By this [origination of origination] produce it?²⁸ [6]

20 ²⁹If you think that the origination of origination which has been produced by the primal origination produces the primal origination, how does the primal origination which has not been produced by the origination of origination produce the origination of origination?²⁹ They are, in that case, of the dependence on each other, and those which depend on each other cannot be
25 recognized [as separate entities].

Objection: The [primal] origination which is being produced (utpadyamāna) certainly produces the origination of origination, but one which has not yet

been produced does not.

Answer:

This which is being produced

Might indeed produce that, as you think,

5 If this, unproduced,

Could produce that.³⁰ [7]

You think that the primal origination is being produced. If this whose self has not yet been produced could produce that other origination of origination, it might indeed produce the origination of origination. Or you think that
10 the origination of origination is being produced. If this whose self has not yet been produced could produce that other primal origination, it might indeed produce the primal origination. However, this is not possible. How could in fact a non-existent one whose self has not yet been produced produce other things? Therefore, this is a mere imagination (kalpanāmātra).

15 [2.1.2. Production of Itself or Others by the Origination]

[2.1.2.1. Example of Lamp-light (pradīpa)]

[2.1.2.1.1. Opponent's Objection with an Example]

Objection: Although it is not produced by others, the very origination produces both itself and others. In what manner?

20 As a lamp-light illuminates

Both itself and another entity,

So origination too produces

Both itself and another entity.³¹ [8]

³²⁻As a lamp-light illuminates itself and also illuminates other things such as
25 a pot and cloth, so origination too produces itself and also produces other things such as a pot and cloth.³²

[2.1.2.1.2. Criticism of the Example]

Answer: If a lamp-light illuminated both itself and another entity,

indeed origination would also, like a lamp-light, produce both itself and another entity. However, a lamp-light does not illuminates itself or another entity. For what reason? Because in fact

There is no darkness in a lamp-light

5 Or in the place where it is placed. [9ab]

Here what is dim is to be illuminated (prakāśya). And the dimness is owing to the covering of darkness (andhakāra). As there is no darkness in a lamp-light, hence there is no dimness in a lamp-light. It is also untenable to say that it [= a lamp-light] illuminates others. There is also no
10 darkness in other entities where the lamp-light is placed. Since there is no darkness, there is no dimness in them either. Now if there is no dimness in itself or in another entity, you must tell:

What could the lamp-light illuminate? [9c]

Objection:

15 It is an illuminator because it removes darkness.³³ [9d]

Here a lamp-light being produced is an illuminator because it removes and illuminates darkness. In this case that which removes darkness is the lamp-light which is said to illuminate both itself and another entity. Therefore, because it is stated that:

20 There is no darkness in a lamp-light

Or in the place where it is placed, [= 9ab]

there is no darkness in a lamp-light itself or in another entity, for a lamp-light being produced removes darkness. It is certainly an illuminator since there is no darkness [in itself or in another entity]. Thus a
25 lamp-light illuminates both itself and another entity, for it removes

darkness. It is tenable that just like a lamp-light, origination too produces both itself and another entity.

Answer: You must tell that a lamp-light being produced removes darkness.

- 5 How can a lamp-light being produced
 Remove darkness
 When the lamp-light does not come into contact
 With darkness?³⁴

When a lamp-light does not come into contact with darkness since a
 10 lamp-light and darkness cannot be in one place, how then can the lamp-light
 which, being produced, does not come into contact with darkness remove
 darkness?

- If a lamp-light, having no contact [with it],
 Were to remove darkness,
 15 Would be removed by this [lamp-light] placed here.³⁵ [11]

Or if a lamp-light, though having no contact [with it], were to remove
 darkness, in that case the darkness located in the whole world would also be
 removed by this [lamp-light] placed here. What difference would there be
 so that some [darkness] would be removed and others not, because [all]
 20 equally have no contact [with a lamp-light]?

Moreover,

- If a lamp-light illuminated
 Both itself and another entity,

Darkness too would undoubtedly cover

Both itself and another entity.³⁶ [12]

³⁷Here a lamp-light exists in opposition to darkness. Therefore, if a lamp-light illuminted both itself and another entity, darkness too would necessarily cover both itself and another entity. There is no doubt about that. However, darkness does not [in fact] cover both itself and another entity. If it did, the very darkness would not be perceived, just like another thing [covered with darkness]. If darkness would not be perceived, things would always be visible³⁷; however, things [covered with darkness] are never visible. Hence darkness does not cover both itself and another entity. If so, a lamp-light in opposition to darkness does not also illuminate both itself and another entity. So in this case it is untenable to say, "Just like a lamp-light, origination too produces both itself and another entity."³⁸

15 [2.1.2.2. No Production of Itself or Others]

[2.1.2.2.1. No Production of Itself]

Moreover, if origination produced itself, it would produce [itself], either being [itself] produced (utpanna) or unproduced (anutpanna).

Neither is however possible. How?

20 How could this origination,

Being unproduced, produce itself? [13ab]

Being unproduced and non-existent, how could this origination produce itself? And besides who ever could produce the self (ātman) of this unproduced and non-existent one? Or if a non-existent one too produced its non-existent self, a hare's horn would also produce itself; however, it does not do so. Consequently, an unproduced origination does not produce itself.

Here if one thinks that, produced, origination produces itself,
to this we shall answer:

Or if, produced, it produces [itself],

Having been produced, what will again be produced?³⁹ [13cd]

5 If origination has been produced, why do you make such an illogical statement
that, produced, origination produces itself? What need does that which is
already produced have of being produced once again? Thus, first,
origination does not produce itself.

[2.1.2.2.2. No Production of Others]

10 [2.1.2.2.2.1. Application of the Previous Argument: MK II 1]

It is not also possible to say that "origination produces another
thing". If origination in fact produced another thing, the other thing
to be produced by the origination will be produced either as that which
has been produced or as that which has not yet been produced, or as that is
15 being produced. Here

What has been produced, what has not yet been produced,

And what is being produced are not produced in any way. [14ab]

What has been produced (utpanna) cannot be produced in any way. What has
not yet been produced (anutpanna) is also not produced, nor is produced
20 what is being produced (utpadyamāna).

In what manner? The answer is:

This has been explained by [the examination of]

What has and has not been gone over,

and what is being gone over.⁴⁰ [14]

25 As it was said that there is no going on that which has been gone over since
the action of going has already passed away, just so what has been produced
is not produced either, for the action of production (utpattikriyā) has
already passed away. There is no action of production once again for that
which has been produced. Or if it were produced once again, there would be

no time that it was not being produced. This is not acceptable.
Consequently, what has been produced is not produced.

What has not yet been produced is not produced either. For what reason? Because it does not exist. With regard to that which has not yet
5 been produced, what would be there that was to be produced? Or if, though not existing, it were produced, a hare's horn would also be produced; however, it is [in fact] not produced. Therefore, what has not yet been produced is not produced either.

Next, what is being produced is also not produced. Because what is
10 being produced does not exist apart from what has and has not been produced, and because there would necessarily be two productions; that is, one by the association with which it is "what is being produced", and the other by the association with which it is said to be produced (utpadyate).⁴¹

Moreover, here "what is being produced" would be that thing some part
15 of which has been produced and another part of which has not yet been produced, or it would be that from which what has and has not been produced are different.⁴² If there that which is both what has and has not been produced [i.e. the former type] is produced by origination,⁴³ its part which has been produced is, first, not produced by the origination. And that
20 which has been produced is not what is being produced. Why? Because, if it has been produced, it is not what is being produced, and also because it is said that what is being produced is produced.

If the produced part had been produced without any origination, the rest [i.e. the unproduced part] of it too would certainly be produced in
25 that manner without any origination. Otherwise one should tell what difference exists in it, of which some part has been produced without any origination and of which another part is produced by origination.

Or if its part which has been produced is also produced by the very origination, in that case, what origination produces must be "what has not

yet been produced", but not "what is being produced".^{44,-43}

Moreover, its produced part is not produced by origination because it has already been produced. Hence it follows that the rest of it, which has not yet been produced, is produced by origination. And in this case the
5 statement that "what is being produced is produced" is vitiated (upahata).

⁴⁵Or if the produced part of it were also produced by origination once again, in that case it would be characterized by two originations; but [in fact] it is not. Nobody undertakes an action in order to produce once again a thing already produced. Therefore it is not produced once again.⁻⁴⁵ In
10 consequence, the unsound statement that "what is being produced is produced" has only been taken by the mind as sound (sāra), and it is worthless.

[2.1.2.2.2.2. Criticism of Utpadyamānam Utpadyate]

[2.1.2.2.2.2.1. Utpattiṃ Pratītyotpadyamānam]

Objection: The origination of a pot etc. is perceived and also actions
15 are seen to be undertaken for the purpose of a pot etc. Therefore, if there is origination, it should be said that what is being produced is produced depending upon and related to the origination.

Answer:

When it is not so that what is being produced
20 Comes out because origination exists,
How can it be said that what is being produced
Is [produced] depending upon origination?⁴⁶ [15]

When it is not so and not possible that what is being produced comes out because this origination exists, then how can it be said that what is being
25 produced is produced depending upon origination?⁴⁷

Objection: How is it not possible?

Answer: What, first, is being produced depending upon the origination of cloth?

[The opponent] says: The very cloth is being produced.

5 Answer: If it is cloth in the state of being produced as cloth, in that case what is the purpose of the origination, depending upon which what is just being produced is said to be produced? This is impossible because there would be no difference between the two, what has been produced and what is being produced.

10 Objection: In the first place cloth is that which has been produced. Depending upon the produced one, it is "what is being produced" so long as the action undertaken has not yet been finished.

Answer: That is correct (rju). [But then] how will the thing, which is not cloth when being produced, become cloth if it has been produced?
 15 Because in fact if one thing is being produced, it will not become another thing [after it has been produced]. Or if it does, [then] although a straw-mat (kata) is being produced it must become cloth; however, it does not become so. Therefore, [if what is being produced is not cloth] the produced one is not cloth either. If the cloth does not exist, depending
 20 upon whose origination, what becomes that which is being produced?

Objection: Do you strike your mother because you are skilled in arms (śastrakuśala)? Exited at the dispute (vivāda), you refute the very principle (yukti) of dependent-origination.

Answer: That is not the principle of dependent-origination.
 25 According to the preachers of dependent-origination, a thing being produced does not exist, nor does its origination exist. The meaning of dependent-origination is this:

If this originates depending upon that,

This and that are quiescent of own-nature.⁴⁸ [16ab]

⁴⁹That upon which "[this] is depending (pratītya)" and this which "originates (bhavati)" are both quiescent of own-nature,⁴⁹ bereft of own-nature, and empty of own-nature.⁵⁰

5 Therefore, what is being produced

And origination are also quiescent [of own-nature].⁵¹ [16cd]

Because that upon which "[this] is depending" and this which "originates" are thus both quiescent of own-nature, bereft of own-nature, and empty of own-nature, therefore, according to the preachers of dependent-origination, 10 both what is being produced and origination are quiescent of own-nature, bereft of own-nature, and empty of own-nature. If those two are empty of own-nature, how will it be possible to say, "This which is being produced is produced depending upon that origination"?⁵²

[2.1.2.2.2.2.2. Utpadyate in Relation to Its Subject]

15 **Objection:** For the purpose of producing a thing, the action is undertaken depending upon the causes (hetu) and conditions (pratyaya) until it has been produced. Hence the action is not undertaken depending upon the very thing which originates, nor is it undertaken without basis. A thing originates depending upon those causes and conditions which are 20 possessed of action, and depending upon the origination of it, it will originate.

Answer: Do you collect sky-flowers (khapuspa)? You are undertaking the action with dependence upon the causes and conditions of non-existent cloth.

If an unproduced thing whatsoever

Exists somewhere,

It may originate; as such a thing does not exist,

What ever will originate?⁵³ [17]

5 If it can be so that prior to its origination an unproduced thing whatsoever exists in some place, hence it may be possible to point out the causes and conditions of that existent thing and also the action depending upon them [= the causes and conditions]. However, when an unproduced thing cannot be in any way, then to what will the causes and conditions belong as such a
10 thing bereft of origination does not exist? Depending upon what causes and conditions, is the action undertaken and what ever will be produced? Where will be the origination of that which is neither made nor produced? How will that which has no origination originate depending upon origination? Consequently, the view of the preachers of dependent-origination is that
15 both what is being produced and origination are quiescent [of own-nature].

[2.1.2.2.2.3. Utpāda Utpadyamānam Utpādayati]

Moreover,

If the origination produces

That which is being produced,

20 What is, in turn, the origination

Which produces that origination?⁵⁴ [18]

⁵⁵ If the origination produces another thing which is being produced, then, however, what is in turn the origination which produces the origination?

Here if one thinks that it is produced by another origination, to this
25 we shall answer:

If another origination produces it,

That will be endless. [19ab]

⁵⁶If another origination produces the origination which produces another thing that is being produced, in that case it will necessarily be endless.⁻⁵⁵

5 That [another origination] is also produced by another one, and this is also produced by another one. Because it will be without end, we cannot accept it.⁻⁵⁶

Or if one thinks that what produces another thing has certainly originated without [any other] origination, to this we shall answer:

10 Or if it has originated without origination,

All things will originate in the same way.⁵⁷ [19cd]

If that which produces another thing has originated without another [origination] that produces it, all things will also originate without another origination. And what need is there for this meaningless supposition
15 that "origination produces another thing"? Or the reason for the difference should be explained why origination alone can originate without another producer, but other things do not originate without another [producer]. Since it [= the explanation] is, however, not given at all, therefore, to say that "origination produces another thing which is being produced" is worthless

20 [2.1.2.2.2.4. Subject of Utpadyate]

Moreover, if here something were to originate, it would originate as the existent (sat) or the non-existent (asat). There,

It is untenable in the first place

That the existent and the non-existent originate. [20ab]

25 In the first place it is untenable for the existent to originate, because the supposition of origination is only meaningless. In fact, what need does the existent have once again of origination? It is also untenable for

the non-existent to originate. For what reason? Because it does not exist. What ever will originate here? Or if the non-existent were to originate, a hare's horn too would originate, and also faults (doṣa) would originate once more for those who have removed their faults. This is not acceptable.

5 Consequently, it is also untenable that the non-existent originates.

Here if one thinks that a thing both existent and non-existent originates, the answer is:

Nor that what is both existent and non-existent [originates]. [20c]

Nor is it tenable that what is both existent and non-existent originates.

10 If you ask why, the answer is:

It has certainly been explained before.⁵⁸ [20d]

It has been explained before, stating:

It is untenable in the first place

That the existent and the non-existent originate. [= 20ab]

15 What is both existent and non-existent refers to the two and these two have certainly been denied by the previous negation.

Or rather, we have already explained in the very first [chapter] why it is not tenable that the existent, the non-existent, and what is both existent and non-existent originate. If you ask where, it is in the

20 following statement:

When no dharma, existent, non-existent,

Or existent-and-non-existent is produced,

How is it possible that there is a cause which produces?

Thus it is untenable.⁵⁹ [= I 7]

25 Moreover,

It is not possible for a thing

Which is being extinguished to originate. [21ab]

Here since you say that a thing which is being produced is produced, extinction (nirodha) too belongs to a thing which is being produced. Why? Because a thing is possessed of the characteristic of destruction (bhaṅga).
 5 It is not possible for a thing which is being extinguished to originate. Because in fact there is origination for that which is being produced and is growing. However, it will be removed by destruction and what has been removed will not originate.

Or if one thinks that it is not extinguished at all in the state of
 10 being produced, to this we shall answer:

It is not possible for that which is not being extinguished

To be a thing.⁶⁰ [21cd]

If a thing, when being produced, is not extinguished, that which is being produced is not a thing at all. For what reason? Because it does not have
 15 the characteristic of a thing. Since in fact destruction is explained to be a characteristic of a thing, how would it be a thing without that? In that case it will be vitiated to say that "a thing which is being produced is produced", and it will also follow that a non-existent thing which is being produced is produced. Therefore, it is also not possible that "origination
 20 produces another thing".⁶¹

How would that be origination which produces neither itself nor another entity? In consequence, origination does not exist.

[2.2. Duration]

[2.2.1. Application of the Previous Argument]

25 Here is an objection: There exists duration (sthiti). And since it cannot belong to a thing which has not yet originated, origination must also be established.

Answer: Here if something were to endure, that which endured would be what has endured (sthita), what has not yet endured (asthita), or what is enduring (tiṣṭhamāna). There,

A thing which has endured is not made to endure.

5 A thing which has not yet endured is not made to endure.

What is enduring is also not made to endure.

A thing which has endured is, first, not made to endure. What need does that which has endured have once again of duration? There would necessarily be two durations; that is, one by the association with which it is "that
10 which has endured", and the other by the association with which "it is made to endure". In that case there would necessarily be two persons who endures (sthātr), also. This is not acceptable. A thing which has not yet endured is not made to endure, either. For what reason? Because the two, duration (sthiti) and what has not yet endured (asthita), are opposed [to each other].
15 What is enduring is also not made to endure. Why? Because what is enduring cannot be apart from what has and has not endured, and there would necessarily be two durations and also two persons who endure.⁶²

[2.2.2. By Reason of the Negation of Origination]

Moreover,

20 What is made to endure that has not been produced?⁶³ [22]

As, based upon the reasoning (yuktipūrvaka), we have already explained that origination does not exist at all, then what other thing, do you say, is made to endure that has not been produced?

[2.2.3. In View of the Characteristic of Extinction]

25 Moreover,

Duration is not possible

For a thing that is being extinguished.

Duration is not possible for a thing that is being extinguished. For what reason? Because the two, duration (sthiti) and extinction (nirodha) are opposed [to each other].

Here if one thinks that it is not extinguished at all in the state of
5 duration, to this we shall answer:

It is not possible for that which is not being extinguished
To be a thing.⁶⁴ [23]

That which is not extinguished in the state of duration is not a thing at
all in the state of duration. Why? Because it does not have the
10 characteristic of a thing. Since in fact destruction (bhaṅga) is explained
to be a characteristic of a thing, how would it be a thing without that?
If there is no thing, to what will the duration belong? Therefore, it is
also not possible for a thing to endure because it is certainly being
extinguished.

15 [2.2.4. In View of the Characteristic of Decay and Death]

Moreover,

When all things always have
The nature of decay and death,
What are the things
20 That endure without decay and death?⁶⁵ [24]

When it is to be admitted that since they are accompanied by impermanence
(anityatā), all things have the nature of decay and death because of the
very impermanence, then what are those things which endure without decay
and death, and depending upon which duration is said to exist? Consequently,
25 duration is not possible either.

[2.2.5. No Duration by Itself or Another Duration]

We shall answer that which they call "duration of duration (sthiteh
sthānah)":

It is untenable for duration to be made to endure

Either by itself or by another duration. [25ab]

It is not tenable for duration to be made to endure by another duration,
nor is tenable for duration to be made to endure by the same duration. How?

5 Just as origination is not produced

Either by itself or by another entity.⁶⁶ [25cd]

Just as it was stated that:

How could this origination,

Being unproduced, produce itself?

10 Or if, produced, it produces [itself],

Having been produced, what will again be produced?, [= 13]

so in the same way, duration which made itself endure would be that which
has not yet endured or that which has endured. Here, first, what has not
yet endured does not make itself endure. Why? Because it does not exist.

15 It is in fact not possible for that which has not yet endured to endure.

How can that which is non-existent make itself endure? Or if it does,
a hare's horn must also make itself endure; however, this cannot be accepted.

Therefore, duration which has not yet endured does not make itself endure.

Duration which has endured does not make itself endure, either. Why?

20 Because it has endured. What need does that which has endured have once

again of duration? Therefore, duration which has endured does not make

itself endure either. How can that which does not make [itself] endure be

duration? Thus duration is, first, not made to endure by the same duration.

67- How is it not tenable that the duration is made to endure by another duration? As it was stated that:

If another origination produces it,

That will be endless.

5 Or if it has originated without origination,

All things will originate in the same way., [= 19]

just so, duration would also be made to endure by another duration or without another duration. Here, first, duration is not made to endure by another duration. If duration were made to endure by another duration, 10 in that case it would necessarily be endless. That [= another duration] is also made to endure by another one, and this is also made to endure by another one. Because it will be without end, we cannot accept it. It is therefore untenable for duration to be made to endure by another duration.

Or if one thinks that the duration is made to endure without another 15 duration, to this we shall answer: As the duration, which makes another thing endure, endures without another duration, just so, all things will also endure without another duration. And what need is there for this meaningless supposition that "duration makes another thing endure"? Or the reason for the difference should be explained why duration alone can endure 20 without another duration, but other things do not endure without another duration. Since it [= the explanation] is, however, not given at all, therefore, duration is not made to endure by another duration. That which does not make [others] endure is not at all duration, hence duration does not exist either.⁻⁶⁷

[2.3. Extinction]

[2.3.1. Application of the Previous Argument]

[2.3.1.1. For the Same Reason as in MK II 1]

Here is an objection: Extinction (nirodha) exists. Since it cannot
5 belong to a thing which has not yet originated (anutpanna) and has not yet
endured (asthita), origination and duration must also be established.

Answer: If extinction were to exist, it would belong to a thing
which has been extinguished (niruddha), which has not yet been extinguished
(aniruddha), or which is being extinguished (nirudhyamāna). It is,
10 however, in no way possible. For what reason? Because in fact,

What has been extinguished is not extinguished.

What has not yet been extinguished is not extinguished, either.

Nor is [extinguished], in that manner, what is being extinguished.

Here what has been extinguished is, first, not extinguished. Why? Because
15 it does not exist. Of a non-existent thing, what is extinguished? What
has not yet been extinguished is not extinguished, either. Why? Because
the two, extinction and what has not yet been extinguished, are opposed
[to each other]. Nor is extinguished, in that manner, what is being
extinguished. In what manner? It is just as it was said that what is being
20 produced is not produced.⁶⁸ Hence, because apart from what has and has not
been extinguished what is being extinguished cannot be, and because there
would necessarily be two extinctions and also two things that were being
extinguished, what is being extinguished is not extinguished.

[2.3.1.2. Analysis of Nirudhyamāna]⁶⁹

25 ⁷⁰Moreover, here "what is being extinguished" would be that thing
some part of which has been extinguished and another part of which has not
yet been extinguished, or it would be that from which what has and has not
been extinguished are different.⁷¹ If there that which is both what has and
has not been extinguished [i.e. the former type] is extinguished by

extinction, its part which has been extinguished is, first, not extinguished by the extinction. And what has been extinguished is not what is being extinguished. Why? Because if it has been extinguished it is not what is being extinguished, and because it is also said that "what is being
5 extinguished is extinguished".

If the extinguished part had been extinguished without any extinction, the rest [i.e. the unextinguished part] of it too would certainly be extinguished in that manner without any extinction. Otherwise one should tell what difference exists in it, of which some part has been extinguished
10 without any extinction and of which another part is extinguished by extinction.

Or if its part which has been extinguished is also extinguished by the very extinction, in that case it must be "what has not yet been extinguished" that is extinguished by extinction, but not "what is being extinguished".

15 Moreover, its extinguished part is not extinguished by extinction because it has already been extinguished. Hence it follows that the rest of it, which has not yet been extinguished, is extinguished by extinction. And in this case the statement that "what is being extinguished is extinguished" is vitiated.

20 Or if the extinguished part of it were also extinguished by extinction once again, in that case it must contain a difference caused by the two extinctions; but [in fact] it does not. Nobody undertakes an action in order to extinguish once again the already extinguished thing. Therefore it is not extinguished once again.⁻⁷⁰ In consequence, though being unsound,
25 the statement that "what is being extinguished is extinguished" has only been taken as sound by the mind, and it is worthless.

[2.3.2. Application of the Previous Argument]

Moreover,

What is extinguished that has not been produced?⁷² [26]

As we have already explained before that no thing originates, then what other thing, do you say, is extinguished that has not been produced? Consequently, extinction does not exist either.

[2.3.3. In the Relation with Duration]

5 Furthermore, ⁷³⁻extinction might be supposed to belong to that which has been enduring (sthita) or to that which has not yet endured (asthita); however, it is proper for neither of them.

It is not possible for extinction

To belong to a thing that has been enduring. [27ab]

10 It is not possible for extinction in opposition to duration to belong to that which has produced the action of its duration, because it [= the thing] has been enduring. This is accepted (prasiddha) [in this world].

If one says that there is no fault since extinction belongs to that which has not yet endured,

15 It is also not possible for extinction

To belong to a thing that has not yet endured.⁷⁴ [27cd]

The meaning (abhiprāya) is that "Because it [= the thing] has not yet endured. For instance, one which has been extinguished."^{75, -73}

[2.3.4. From the Standpoint of Direct Perception]

20 **Objection:** That logic is meaningless with respect to direct perception (pratyakṣa) is universally accepted (lokaprasiddha). It is directly perceived even by a child that a thing which has not yet been extinguished and has been enduring will certainly be destroyed by some cause. Therefore, extinction certainly exists.

25 **Answer:** In that case, this should also be directly perceived by your mind (buddhi):

A state is not extinguished at all

By the very state.

One state is not extinguished at all

By another state.⁷⁶ [28]

When a thing is supposed to have reached a state, its state is not at all extinguished by the very state. Why? Because the state exists. Milk (ksīra) is, in fact, not extinguished by the very state of milk since the
 5 state of milk exists. One state is not extinguished by another state, either. Why? Because one [state] does not exist in another state. In fact, the state of milk is not extinguished in the state of curd (ḍadhi) since the state of milk does not exist in the state of curd. Or if it were to exist, both milk and curd would remain simultaneously, and also curd would
 10 be produced without cause. This is not acceptable. For that reason, it is to be understood that there exists no thing called "extinction" because the impossibility of extinction is also directly perceived by [our] mind.

[2.3.5. From the Standpoint of Non-Origination]

15 Objection: Extinction certainly exists. Why? Because it was admitted before. In fact, you said before, "It is not possible for a thing which is being extinguished to originate."⁷⁷ Therefore, the extinction exists, because you made a denial of origination which is caused by that. As a matter of fact, a non-existent thing cannot be a cause.

20 Answer: Do you put out the fire of a picture (citrāgni)? There being no origination, you ask for extinction.

When the origination of all dharma-s

Is not possible,

Then the extinction of all dharma-s

25 Is not possible.⁷⁸ [29]

When I say that the origination of all dharma-s is not possible, then do I not say that the extinction of all dharma-s is also not possible? How would

there be extinction of a non-produced and non-existent thing? Therefore, extinction is also explained to be impossible by the very negation of origination.

[2.3.6. In View of Existence and Non-Existence]

5 Moreover, if here in the first place extinction were to exist, it would be supposed to belong to an existent thing or to a non-existent thing. There,

The extinction of an existent thing

Is, first, not possible. [30ab]

10 First, the extinction of an existent and enduring thing is not possible.

For what reason? Because in fact,

Both existence and non-existence

Cannot be in a single place.⁷⁹ [30cd]

80 "Existence" is the being of an existent thing. "Non-existence" is the
15 non-being of an extinguished thing.⁻⁸⁰ How can there be both existence and non-existence, which are opposed to each other (parasparaviruddha), in a single place? For that reason, the extinction of an existent thing is not possible.

The extinction of a non-existent thing

20 Is not possible either. [31ab]

How?

Just as the second head

Is not cut off.⁸¹ [31cd]

There being no thing, what would be extinguished? Just as, for instance,
25 the non-existent second head cannot be cut off.

[2.3.7. No Extinction by Itself or Another Extinction]

We shall answer that which they call "extinction of extinction (nirodhasya nirodhah)":

It is untenable for extinction to be extinguished
Either by itself or by another extinction.⁸² [32ab]

Here if extinction were to exist in extinction, it would be extinguished by itself or by another entity; however, it is not tenable [for it] to be
 5 extinguished by either of them. How?

Just as origination is not produced
Either by itself or by another entity.⁸³ [32cd]

As it was stated that:

How could this origination,
 10 Being unproduced, produce itself?
Or if, produced, it produces [itself],
Having been produced, what will again be produced?, [= 13]

so in the same way, extinction which were to extinguish itself would be that which has not yet been extinguished or that which has been extinguished.

15 Here, if one considers that the unextinguished extinction extinguishes itself, how would it be possible? When that which has not yet been extinguished cannot be extinction, [then] how does the non-existent one extinguish that which is without self? Or if one considers that the extinguished extinction extinguishes itself, how would it also be possible?
 20 The extinguished one has no such self to be extinguished as will be extinguished once again. Thus, first, it is not possible for extinction to be extinguished by itself.

⁸⁴ Nor is it possible by another entity. As it was stated that:

If another origination produces it,

That will be endless.

Or if it has originated without origination

All things will originate in the same way., [= 19]

just so, extinction would also be extinguished by another extinction or
 5 without any other extinction. Here, if extinction were extinguished by
 another extinction, in that case it would necessarily be endless. That [=
 another extinction] is also extinguished by another one, and this too is
 extinguished by another one. Because it will be without end, we cannot
 accept it. Therefore, the duration of duration is not possible.

10 Or if one thinks that extinction is extinguished without any other
 extinction, to this we shall answer:

Or if it has been extinguished without extinction,

All things will be extinguished in the same way.⁸⁵

As the extinction is extinguished without any other extinction, just in the
 15 same way, all things will also be extinguished without any other extinction.
 And what need is there for that meaningless supposition that "extinction
 extinguishes another thing"? Or the reason for the difference should be
 explained why extinction alone can be extinguished without any other
 extinction, but other things are not extinguished without extinction.
 20 Since it [= the explanation] is, however, not given at all, it is therefore
 not possible for extinction to be extinguished by another extinction.⁻⁸⁴

[3. Conclusion]

[3.1. No Existence of the Conditioned or Non-Conditioned Thing]

Consequently, if examined as above, origination, duration, and
 25 destruction are in no way possible. Being impossible, how would they be
 the characteristics of the conditioned? Hence it is a mere imagination

to say, "Origination, duration, and destruction are the characteristics of the conditioned."

Objection: Even if these universal characteristics are improper, the conditioned things certainly exist by their own characteristics. For instance, an ox (go) exists by his characteristics, a dewlap (sāsnā), tail (lāṅgūla), hump (kakuda), claws (khura), and horns (viṣāna).

Answer: Did you proclaim that "that is right" without producing contradiction (vipratipatti)? Although there is no origination, duration, and destruction, you teach the characteristics of the conditioned.

10 Since origination, duration, and destruction
 are not established, the conditioned does not exist. [33ab]

In fact, only if origination, duration, and destruction are established, the conditioned may also be established; however, they are not established. If the conditioned does not exist since origination, duration, and
 15 destruction are not established, to what would characteristics belong? Because it has no characteristic, the conditioned is not possible.

Objection: It is not certain that things are established only by [their] characteristics; but things are also established by [their] contradictory things (pratipakṣa). The non-conditioned (asamskrta)
 20 contradictory to the conditioned exists, and because it exists, the conditioned too is certainly established.

Answer: Do you search for the sun by a lamp? You regard the conditioned as established by the non-conditioned.

Since the conditioned is not established,
 25 How will the non-conditioned be established?⁸⁶ [33cd]

If you think that [things] are established by [their] contradictory things,

now tell how you consider that the non-conditioned will be established by the establishment of the conditioned and the conditioned will be established by the non-conditioned, because the conditioned is the contradictory thing of the non-conditioned and we have already explained that it is not
5 established.

[3.2. Characteristics as Conventional Truth]

Objection: If, according to you, there is no origination, duration, or destruction, the conditioned must be non-existent; however, what about the following statement [by the Glorious One]?

10 Alas! A conditioned thing (samskāra) is impermanent.

It has the nature of origination and destruction.

Answer:

As a dream, an illusion,

And the city of Gandharva,

15 Just so, origination, duration,

And destruction were referred to.⁸⁷ [34]

⁸⁸Even though they are said to be produced, made to endure, and destroyed, a dream vision, an illusion to be made, and the city of Gandharva [i.e. an imaginary city] have no origination, duration, or destruction. Just so,
20 it is true that the Glorious One has stated the origination, duration, and destruction of the conditioned; but in fact, they have no [action such as] that which causes origination, that which causes duration, or that which causes destruction.^{89, -88}

Likewise,⁹⁰ the Glorious One has shown, as examples of the non-self
25 (anātman) of conditioned things, an illusion, the echo (pratiśrutkā), a reflected image (pratibimba), a mirage (marīci), a dream, a mass of foam (phena-pinda), a bubble (budbuda), and the stem of a plantain tree (kadalī-skandha). Although there is no thusness (tathatā) or non-falseness

(avitathatā) here, he has also stated, "These are discursive thoughts (prapañca). And these are false (mṛṣā)."⁹⁰ In the statement that all dharma-s are non-self, non-self means "without own-nature (asvabhāva)" because the word "self (ātman)" expresses own-nature (svabhāva).⁹⁰ Consequently, the expressions, "origination", "duration", and "destruction" of the conditioned, are established as conventional truth (saṃvrtisatya).

Chapter Seven entitled "Examination of Origination, Duration, and Destruction".

[VIII Examination of Doer and Deed]

[1. Introductory Objection]

Objection: Having made the examination of "origination, duration,
and destruction", you have directed my mind to hearing [the teaching of]
5 Emptiness. Now, therefore, you should examine a doer (kāraṅka) and a deed
(karman).

Answer: We shall do so just as in the seventh [chapter].

Objection: Here [in Buddhism] a good (kuśala) and an evil (akuśala)
deed, and their desirable (iṣṭa) and undesirable (aniṣṭa) effects (phala)
10 too are universally taught. The doer of a good and an evil deed is also
taught, and he is also taught to be the enjoyer (bhoktr) of its effect.
If a doer does not exist, his deed is not possible; and if there is no deed,
an effect is not possible either. Thus a doer and a deed exist, and because
they exist all things can also be established.

15 [2. Argument]

[2.1. Criticism of Three Homogeneous Types of Thesis]

[2.1.1. Real-Real Relationship between Doer and Deed]

Answer: If a doer did a deed, he who did would be real or unreal,
and the deed that was done would also be real or unreal.¹ Here

20 A real doer

Does not do a real deed.

An unreal doer

Does not do an unreal deed either.² [1]

A real doer does not do a real deed. An unreal doer does not also do an
25 unreal deed. For what reason? Because

A real [doer] has no action.

And the deed will be without a doer.

A real [deed] has no action.

And a doer will be without a deed.³ [2]

Here one becomes a doer only by possession of action because in fact only the one who does is a doer, but one who does not do is not. Therefore, 5 the doer possessed of action is called "a real doer". And for the real doer there is not another action with which he is said to do a deed. If there were, two actions would follow; however, one doer does not have two actions.

Moreover,

And a deed will be without a doer. [= 2b]

10 The deed, which is supposed to belong to a doer who does not do any other [deed than his own], will also be without a doer. For what reason? Because, only if a doer does a deed he will be the doer of the deed, and owing to the doer who does it the deed will be accompanied by a doer; however, if he is bereft of action, a doer does not do the deed. Hence 15 the deed will necessarily be without a doer.

Likewise, there is no action of a real deed. Here, again, it becomes a deed only by possession of action because in fact only that which is to be done (kartavya) is a deed, but that which is not to be done is not. Therefore, the deed possessed of action is called "a real deed". And for 20 the real deed there is not another action with which it is said to be done. If there were, two actions would follow; however, one deed does not have two actions.

Moreover,

And the doer will be without a deed. [= 2d]

The doer, who is supposed to exist for a deed that is not to be done, will also be without a deed. For what reason? Because, only if it is to be done by a doer it will be the deed of the doer, and owing to the deed to be done, 5 the doer will be accompanied by a deed; however, if it is bereft of action, the deed is not to be done by a doer. Therefore, the doer will necessarily be without a deed.

Consequently, because of the absence of action, the deed will necessarily be without a doer and also the doer will necessarily be without 10 a deed. Hence a real doer does not do a real deed.

[2.1.2. Unreal-Unreal Relationship]

[2.1.2.1. Impossibility of Unreal-Unreal Relationship]

An unreal doer does not do an unreal deed, either. In what manner?

If an unreal doer

15 Does an unreal deed,

The deed would be without a cause.

The doer would also be without a cause.⁴ [3]

"An unreal doer" and "an unreal deed" are those which are bereft of action. Here if an unreal doer bereft of action does an unreal deed bereft of 20 action, in that case doer and deed would necessarily be without a cause. For what reason? Because, in fact, a doer possessed of action can be a doer only if produced from a cause, and a deed can also be a deed [in the same manner]. Therefore, if a doer and a deed were supposed to be unreal, i.e. bereft of action, they would necessarily be without a cause.

Then no one would not be a doer and nothing would not be a deed. If so, it cannot be possible to say, "This is a doer. This is a deed. [But] this is not." If those [expressions] cannot be possible, it will also be impossible to say, "He is virtuous. He is not. He is vicious. He is not." If those are not possible, there will be a great fault of confusion⁵ [between virtue and vice]. Therefore, an unreal doer does not do an unreal deed.

[2.1.2.2. Fault of Non-Causality]

Furthermore,

10 Without a cause, neither an effect
 Nor an assistant-cause will be possible.⁶ [4ab]

Without a cause, no effect whatsoever will be possible. In the absence of a cause, how would an effect be possible? Or if it is possible, all things will causelessly (akasmāt) arise and all efforts will certainly be
 15 purposeless. This is not acceptable. Consequently, without a cause, no effect whatsoever will be possible.

Nor an assistant-cause will be possible [= 4b] means that without a cause, a condition (pratyaya) will also be impossible.⁷ How is that? A condition helps things which have arisen from causes; however, if there
 20 is no cause and it [= a thing] does not arise, what will conditions help? If they do not help, how will they be conditions? Therefore, without a cause, an effect will not be possible, nor will an assistant-cause be possible.

Without it [= an effect], neither an action,

An agent, nor an instrument is tenable.⁸ [4cd]

Without it means "if it does not exist".⁹ If the effect does not exist, neither an action, an agent, nor an instrument is tenable.¹⁰ In what manner? Here when what is to be cut (chettavya) is cut, a cutter (chettr) cuts it with a cutting instrument (chedana). In this case, if there exists what is to be cut, i.e. an effect, [then] the action of cutting (chidikriyā) and the agent of the action of cutting, i.e. a cutter, also exist. And the cutter cuts it with an instrument of cutting (chidikarana). [On the other hand], if what is to be cut, i.e. an effect, does not exist, how would there be the action of cutting with regard to that which is unsubstantial? If there is no action of cutting, where would there be its agent, i.e. a cutter? If no cutter exists, where would there be an instrument of cutting?

If an action and others are not tenable,

Neither right nor wrong exists.¹¹ [5ab]

If it follows that an action and others are not tenable, [then] also neither right nor wrong exists. For what reason? Because here right and wrong distinguished as actions of body, speech, and mind are considered as depending upon a doer and a deed. Therefore, if an action, an agent, or an instrument is not tenable, neither right nor wrong that depends upon them exists.

If neither right nor wrong exists,

There exists no effect arising from them.¹² [5cd]

Thus, if neither right nor wrong exists, there would necessarily be no effect arising from those right and wrong, either. Why? Because as grain (śasya) is produced from a seed and others, so an effect is considered as

being established by right and wrong. Since an action and others are not tenable, those right and wrong do not exist. As they do not exist, where would there be an effect arising from them?

If there is no effect,

5 A path to freedom and heaven is not possible. [6ab]

If there is necessarily no effect, a path (mārga) leading to heaven (svarga) and freedom (mokṣa) will not be possible either. For what reason? Heaven and emancipation (apavarga) are the effects of right, and a path is the means (upāya) to attain them. However, if those effects called "heaven" and
10 "emancipation" do not exist, what path will be the means to attain?

It also follows

That all actions are purposeless.¹³ [6cd]

It follows not only that a path to heaven and emancipation is not possible since no effect exists, but also that in this world actions such as
15 agriculture etc. are purposeless. People (loka) undertake this and that action for the purpose of an effect; however, if this and that effect are not possible and there is no effect, it follows that the performance of an action is purposeless because it results in nothing but exhaustion (klamathabhājana).

20 Consequently, if thus no cause exists there would necessarily be many and great faults; hence it is a very evil speech (apavāda) that "an unreal doer does an unreal deed".

[2.1.3. Both Real and Unreal - Both Real and Unreal Relationship]

Here if one thinks that a doer both real and unreal does a deed both
25 real and unreal, to this we shall answer:

A doer both real and unreal

Does not do it [= a deed] both real and unreal. [7ab]

A doer both real and unreal is one who both does and does not possess action. A deed both real and unreal is also that which does and does not
5 possess action. A doer both real and unreal does not do a deed both real and unreal. For what reason?

How could there be things both real and unreal,

Which are contradictory to each other, in one place?¹⁴ [7cd]

If such a doer and a deed exist, the doer may also do the deed; however,
10 how could there be things both real and unreal, which are contradictory to each other, in one place? Therefore, because it is not possible and the above-mentioned faults of these two will follow, a doer both real and unreal does not do a deed both real and unreal.

[2.2. Criticism of Six Heterogeneous Types of Thesis]

15 Thus, first, a doer and a deed are not possible by the three theses of homogeneity (samapaksa). A real doer does not do a real deed. An unreal doer does not do an unreal deed. And a doer both real and unreal does not do a deed both real and unreal. [Next], they are not possible by [the following six theses of] heterogeneity (viṣama), either.¹⁵ Because

20 As to a doer and a deed:

A real one does not do an unreal one.

An unreal one does not do a real one either. [8abc]

First, a real doer does not do an unreal doer. An unreal doer does not do a real deed. For what reason? Because

Here those faults would also follow.¹⁶ [8cd]

17 If a doer and a deed were supposed to be such, there would also be such faults here as explained before, i.e. a real doer has no action and a deed will be without a doer. A real deed has no action and a doer will be without a deed.¹⁸ And an unreal doer and deed will be without a cause.¹⁹ For that reason, a real doer does not do an unreal deed, nor does an unreal doer do a real deed.¹⁷

As to a doer and a deed:

A real one does not do an unreal one

10 Or one both real and unreal. [9abc]

A real doer does not do an unreal deed or one both real and unreal. Why?

For the reasons explained before.²⁰ [9d]

21 Because we have explained that "a real doer has no action, an unreal deed is without a cause, and how would there be deeds both real and unreal, which are contradictory to each other, in one place?"²¹

As to a doer and a deed:

An unreal one does not do a real one

Or one both real and unreal. [10abc]

An unreal doer does not do a real deed or one both real and unreal. For what reason?

For the reasons explained before.²² [10d]

²³Because we have explained that "an unreal doer is without action. A real deed has no action. And how would there be deeds both real and unreal, which are contradictory to each other, in one place?"²³

5 A doer both real and unreal

Does not do a real deed

Or an unreal one. [11abc]

A doer both real and unreal does not do a real deed or an unreal one. Why?

Here it should also be understood

10 For the reasons explained before.²⁴ [11cd]

²⁵It should be understood by the [previous] explanations that "How would there be doers both real and unreal, which are contradictory to each other, in one place? A real deed has no action. An unreal deed will be without action."²⁵

15 Thus a doer and a deed are not possible by the six theses of heterogeneity, either. A real [doer] does not do an unreal [deed]. An unreal one does not do a real one. A real one does not do an unreal one or one both real and unreal. An unreal one does not do a real one or one both real and unreal. One both real and unreal does not do a real one
20 or an unreal one. Therefore, it is in no way possible to say "This doer does that deed."

[3. Conclusion]

[3.1. Doer and Deed as Dependent Designation]

Objection: What need do I have of the statement: "This doer does

that deed or not"? A doer and a deed certainly exist.

Answer: Although you want seed-oil (taila), are you looking for a Tilaka tree? Pleased with the mere names (nāman) "doer" and "deed", you regard one who does not do anything whatsoever as a doer, and that which is not to be done as a deed. Since it is not possible for them to have other actions,²⁶ the supposition of their existence will certainly be purposeless. A person of such a nature (prakṛti) is not a doer and a thing of such a nature is not a deed either. Hence only what is true (satya) must be apprehended here.

10 Objection: If thus neither a doer nor a deed exists, are you not affected by all your explanations that say "there would necessarily be the fault of causelessness"?

Answer: No, I am not. I do not say that there is no doer and no deed, but I have rejected the supposition that they have a real and unreal action. 15 I regard a doer and a deed as dependent designation (upādāya prajñaptiḥ). How is that?

One is called "a doer" depending upon a deed.

A deed also makes sense

Depending upon the very doer. Apart from this

20 We find no basis of their establishment.²⁷ [12]

²⁸⁻ A doer is designated and named "a doer" depending upon a deed, relying upon a deed, and with reference to a deed. His deed also makes sense, and is designated and named "his deed" depending upon the very doer. Therefore, being related (sāpekṣa) [to each other], these two are so designated; 25 however, they are neither established nor non-established in their own-nature. Consequently, because thus these two are not considered to be existent (sat) or non-existent (asat), they are so designated according to

the middle way (madhyamā pratipat). Apart from the designation we find no other characteristic (lakṣana) of their establishment.⁻²⁸

[3.2. Application of the Argument to Other Things]

In the same way "clinging" should be understood. [13a]

5 ²⁹"Clinging (upādāna)" is seen to be a verbal notion (bhāva) [i.e. upā-/dā]. Where there is a verbal notion, there are many agents (kartr). Hence we should regard both an object of clinging (upādeya) and a clinger (upādātr) as included here.⁻²⁹ In this case, as one is designated "a doer" depending upon a deed, so in the same way one is also designated "a clinger" depending upon an object of clinging. As it is designated "a deed" depending upon the very doer, so in the same way it is also designated "an object of clinging" depending upon the very clinger. Apart from this [designation] we find no characteristic of the establishment of these two, either. How is that?

Because of the rejection of a deed and a doer. [13b_c]

15 Rejection (vyutsarga) means denial (pratiśedha). Because of (iti) means the reason.³⁰ Since we have rejected them, i.e. a doer and a deed, in many ways before, it should be understood by their rejection that any other characteristic of the establishment of a clinger and an object of clinging has also been rejected.

20 Here, as we have said that because there will necessarily be many faults, a real doer does not do a real deed, an unreal doer does not do an unreal deed, nor does a doer both real and unreal do a deed both real and unreal, so in the same way, concerning also a clinger, a real clinger does not cling to a real object of clinging, an unreal clinger does not cling to an unreal object of clinging, and a clinger both real and unreal does not
25 cling to an object of clinging both real and unreal, because there will

necessarily be many faults. They are to be similarly constructed according to the [six] theses of heterogeneity, too.

By [the examination of] a doer and a deed

One should understand the remaining things.³¹ [13cd]

- 5 One should understand that the remaining things are similar to "a doer and a deed". Because of its importance (pradhāna), and because of the meaning of the following [two chapters], we have referred separately to "clinging" [in kā.13a].³² Here the remaining are such things as cause and effect (kāranakārya), part and whole (avayavāvayavin), fire and fire-wood
- 10 (agnīndhana), quality and a possessor of quality, and characteristic and an object of characterization (lakṣanalakṣya).³³

In this case, a real cause does not produce a real effect. An unreal cause does not produce an unreal effect. A cause both real and unreal does not produce an effect both real and unreal. Those are to be constructed

15 similarly in all theses and the result of the above-mentioned faults should also be explained. ³⁴ A cause is called "real" if it produces an effect; another one than that is unreal. An effect is also called "real" if it is produced; another one than that is unreal.³⁴

In the same way we should also consider "part" and "whole" [and others].

20 A real part does not belong to a real whole. An unreal one does not belong to an unreal one. One both real and unreal does not also belong to one both real and unreal. A real fire too does not burn a real fire-wood. An unreal one does not burn an unreal one either. One both real and unreal

does not also burn one both real and unreal. A real quality too does not belong to a real possessor of quality. An unreal one does not belong to an unreal one. One both real and unreal does not also belong to one both real and unreal. A real characteristic too does not characterize a real
5 object of characterization. An unreal one does not characterize an unreal one. One both real and unreal does not also characterize one both real and unreal.

As one is designated "a doer" depending upon a deed and also "a deed" is designated depending upon the very doer, just so "an effect" is designated
10 depending upon a cause and also "a cause" is designated depending upon the very effect. "A whole" is designated depending upon a part and also "a part" is designated depending upon the very whole. "A fire" is designated depending upon a fire-wood and also "a fire-wood" is designated depending upon the very fire. One is designated "a possessor of quality" depending
15 upon a quality and also "a quality" is designated depending upon the very possessor of quality. And "an object of characterization" is designated depending upon a characteristic and also "a characteristic" is designated depending upon the very object of characterization. Thus, apart from their mutual designation, it is not possible for them to be established in any
20 other way.

Chapter Eighth entitled "Examination of Doer and Deed".

[IX Examination of Clinger and the Objects of Clinging]¹

Buddhapālita-mūlamadhyamakavṛtti. Fascicle IV.

[1. Criticism of Clinger prior to All the Objects of Clinging]

Objection: We shall object to your following statement:

5 In the same way "clinging (upādāna)" should be understood.

[= VIII 13a]

Some say that one, to whom

The visual and auditory organs etc., sensation etc.,

10 And also the related [dharma-s] belong,

Exists prior to them.² [1]

The visual and auditory organs etc. means the visual organ, the auditory organ and others.³ Some⁴ say that an entity (bhāva), for whom the visual and auditory organs etc. and sensation etc.⁵ are the objects of clinging, exists prior to those visual and auditory organs etc., and sensation etc. Why is that?

If no entity existed,

How would there be the visual organ etc. ?

Therefore, prior to them

20 The established entity exists.⁶ [2]

If no entity existed, how would the visual organs etc. be objects of clinging? Therefore, as this is not possible, the established entity, for whom the visual organ etc. are the objects of clinging, exists prior to them, the visual organ etc. If the clinger (upādātr) exists, the objects of clinging must also exist as related designations. To this what do you say?

Answer:

By what can the entity, who is established

Prior to the visual and auditory organs etc.

And sensation etc.,

5 Be designated?⁷ [3]

Here [in this world] an entity is designated as a seer (drastr), a hearer (śrotr), and a sener (vedaka) by his visual and auditory organs etc., and sensation etc. Then by what can the entity, whom you suppose to exist prior to the visual organ etc. and sensation etc., and for whom the visual
10 organ etc. are said to be the objects of clinging, be designated as "established and existent"?

Objection: He exists as settled by himself even without the visual organ etc.

Answer:

15 If he is established

Even without the visual organ etc.,

[Then] undoubtedly they will also exist

Even without him.⁸ [4]

⁹If one says that an entity exists as settled by himself and established
20 even without the visual organ etc., [then] undoubtedly they, the visual organ etc., will also exist as settled by themselves and established.⁻⁹

Objection: If the visual organ etc. too are established without him [= the entity], what wrong is there?

Answer: Everything will be wrong. For what reason? Because an entity having no visual organ etc. will be established without that which makes him manifest, and without him the visual organ etc. will also be established without one who makes them manifest. Because as to them,

5 Someone is made manifest by something.

Something is made manifest by someone. [5ab]

By some visual organ etc., some entity is made manifest as a seer, a hearer, and a senser. Is made manifest (ajyate) means "is made clear (prakatyate)", "is understood (grhyate)", and "is known (jñāyate)". By some entity
10 some visual organ etc. are also made manifest, i.e. "This is the visual organ. This is the auditory organ. This is the sensation." Thus, because an entity is made manifest by the visual organ etc., and also the visual organ etc. are made manifest by an entity, therefore

How can there be someone without something?

15 How can there be something without someone?¹⁰ [5cd]

If nothing, visual organ etc., exists, how can an entity be established without that which makes him manifest? Also if no entity exists, how can something, visual organ etc., be established without one who makes it manifest. Consequently, no established entity exists prior to something,
20 visual organ etc.

[2. Criticism of Clinger prior to Each Object of Clinging]

Objection:

Nobody exists

Prior to all [organs], visual organ etc. [6ab]

We do not say that some entity exists prior to all [organs], visual organ etc. However, because in fact some entity exists prior to each of [the organs], visual organ etc., therefore he

5 Is made manifest by the different [organs],
Visual organ etc. at different times.¹¹ [6cd]

Because he does not exist prior to all [organs], visual organ etc. but exists prior to each separate [faculty], visual organ etc., therefore he is made manifest as "a seer", "a hearer", and "a senser" by the different [organs],
 10 visual organ etc. at different times. Hence he is neither non-existent prior to the visual organ etc. nor not made manifest.

Answer: You have only demonstrated your feeble intelligence (laghumati) and talked nonsense.

If he does not exist

15 Prior to all [organs], visual organ etc.,
How can he exist
Prior to each [organ], visual organ etc.?¹² [7]

If he does not exist prior to all [organs], visual organ etc., it is certain that he does not exist prior to each [organ], visual organ etc. either.

20 Or if he exists prior to each [organ], it is apparent that he also exists prior to all [organs]. Or if he does not exist prior to the auditory organ etc. when he exists prior to the visual organ, how can he who does not exist prior to them [= the auditory organ etc.], while not existing prior to the auditory organ, exist without the visual organ and prior to the auditory

organ? Therefore, it is nonsense to say that "he exists prior to each [organ] and does not exist prior to all [organs]".

Moreover,

If he existed prior to each [organ],

5 He would be at once a seer,

A hearer, and a senser.

This cannot be so.¹³ [8]

¹⁴ If he existed prior to each [organ], visual organ etc., in that case he would be at once a seer, a hearer, and a senser. This cannot be so.⁻¹⁴

10 For what reason? Because,¹⁵ just as a person (puruṣa) goes to separate windows, so a self (ātman) would necessarily go to different organs (indriya). It is not acceptable that a self goes to different organs.⁻¹⁵

Or if one, thinking that it is unsuitable because a self would necessarily go to different organs, imagines that a seer, a hearer, and a
15 senser are different, to this we shall also answer:

If a seer, a hearer,

And a senser were different,

A hearer would exist when there was a seer

And there would also be many selves.¹⁶ [9]

20 If a seer, a hearer, and a senser were different, in that case a hearer and

a senser would also exist when there was a seer. In what manner? Because you accept them as existing prior to each [organ], visual organ etc., saying, "In my opinion a seer, a hearer, and a senser are different." If so, a plurality of selves would also result.

5 Or if, though they are different, a hearer and a senser do not exist when there is a seer, in that case both the impermanence and the plurality of selves would also result. This is not acceptable either.

Consequently, it cannot be justified to say that he [= an entity, a clinger] exists prior to each [organ], visual organ etc., and is made
10 manifest by the different [organs], visual organ etc.

[3. Criticism of Self prior to the Objects of Clinging]

Objection: A self certainly exists prior to the visual organ etc. For what reason? Here [in Buddhism] the six sense-fields (āyatana) are taught [to exist] by the condition [consisting] of name and form (nāmarūpa).
15 Since the "form (rūpa)" is [made up of] four universal elements (caturmahābhūta), therefore the six sense-fields arise from the condition [consisting] of the elements, and those elements are also the objects of the clinging for a self. Hence if a clinger to the elements, i.e. a self established and manifested by the elements, exists, the six sense-fields will
20 appear and sensation (vedanā) etc. will also appear in due course. For that reason it is possible to say "An established entity exists prior to the visual organ etc."

Answer:

He does not also exist

In the elements

From which the visual and auditory organs etc.,

And sensation etc. also appear.¹⁷ [10]

The entity that you imagine does also not exist in the elements from which
 5 the visual and auditory organs etc.¹⁸ and sensation etc. appear in due
 source. Why? Because he is a clinger to the elements. And prior to the
 elements, the clinger to the elements is not possible without that which
 makes him manifest. How will the one, who does not exist prior to the
 elements, be a clinger to the elements? Therefore, if he does not also
 10 exist in the elements, how will he exist prior to the visual organ etc.?

[4. Criticism of the Visual Organ etc.]

Objection: Whether he does or does not exist prior to the visual
 organ etc., in any case the visual organ etc. certainly exist. You have
 said before:

15 How can there be someone without something?

How can there be something without someone? [= 5cd]

Therefore, a visual organ etc. exist. Since nothing exists without someone,
 therefore an entity, to whom a visual organ etc. belong, also exists.

Answer: We have already refuted it by the following statement:

20 How can there be something without someone? [= 5d]

In what manner?

If he, to whom the visual and auditory organs etc.,

And sensation etc. belong,

Does not exist,

They do not exist either.¹⁹ [11]

We have already explained that an entity does not exist prior to a visual
 5 organ etc., and also we have already explained the statement: How can there
be something without someone? [= 5d]. Therefore, if the very one, who
 establishes a visual organ etc., and to whom the visual organ etc. belong,
 does not exist, how will the visual organ etc. be established and of whom
 will they be the visual organ etc.? Consequently, since no entity exists,
 10 no visual organ etc. exists either. And if no visual organ etc. exists,
 how, according to you, will there be an entity?

Objection: Are you absolutely certain that there is no entity?

Answer:

As to one who does not exist

15 Prior to, at the same time as, or after

The visual organ etc., such suppositions

As "He exists" and "He does not exist" are turned away.²⁰ [12]

Investigated in all ways, prior to the visual organ etc., at the same time
 as and concomitantly with the visual organ etc., and after the visual organ
 20 etc., one established by himself does not exist as "This is he." As to him,
 such suppositions designated as "he exists" and "he does not exist" by the
 visual organ etc., are turned away. Because his own self is not established,

how is it possible to say "He exists"? And because he is made manifest by the visual organ etc., how too is it possible to say "He does not exist"? Therefore, as to him such suppositions as "He exists" and "He does not exist" are not possible. In consequence, just as a doer and a deed,
 5 "clinger (upādātṛ)" too is only a designation; however, apart from this [designation] it is not possible to establish something.

Chapter Nine entitled "Examination of Clinger and the Objects of Clinging".

[X Examination of Fire and Fire-wood]¹

[1. Criticism of Identity]

Objection: A clinger (upādātr) and the objects of clinging (upādāna)² are established just like fire (agni) and fire-wood (indhana), but they are
5 not established like a doer (kāraka) and a deed (karman).

Answer: If fire and fire-wood were established, they [= a clinger and the objects of clinging] would also be established; however, when fire and fire-wood are not established just like a doer and a deed,³ then how will a clinger and the objects of clinging be established? If fire and
10 fire-wood were established by their own-nature, they would be established as identical with or different from [each other]. However, neither is possible. Why?

If fire-wood itself were fire,

Agent and object would be identical. [1ab]

15 If one first supposes that fire-wood itself is fire, in that case agent and object will necessarily be identical. Then it will not be possible to say "Fire is what burns [fire-wood] (dāhaka)."
Or if they could exist [separately] even though they were identical, it would also be possible to say "Fire is what burns [fire-wood]. Fire-wood is what is to be burnt
20 (dāhya)"; however, they cannot exist [separately if they are identical]. Therefore these two cannot be identical.

[2. Criticism of Difference]

[2.1. Fire without Fire-wood]

Then if one thinks that fire is different from fire-wood, to this
25 we shall answer:

If fire were different from fire-wood,

Fire would arise even without fire-wood.⁴ [1cd]

If fire were different from fire-wood, fire would arise even without and apart from fire-wood; however, fire does not arise without fire-wood. Therefore these two cannot be different, either.

[2.2. Causeless Fire and Purposeless Effort]

5 Moreover,

It would flame permanently

Uncaused by an inflamer.

An effort would be purposeless.

In that case it would also be without action [of burning].⁵ [2]

10 If fire were different from fire-wood, it would flame permanently because it was uncaused by an inflamer. The inflaming cause (pradīpanahetu) is a cause which inflames it. "Uncaused by an inflamer (apradīpanahetuka)" means that there is no inflaming cause, that is, fire would arise without an inflamer. An effort too would be purposeless. In that case fire would
15 also be without action [of burning]; that is, we could not also explain its action as saying "This, i.e. 'fire', is what burns [fire-wood]."

Objection: How is the statement that fire would be uncaused by an inflamer?

Answer:

20 Since it is unrelated to another thing,

It is uncaused by an inflamer. [3ab]

Because if fire is different from fire-wood it will necessarily arise even without fire-wood, therefore it is unrelated to another thing. If in fact

fire is related to fire-wood, it will have relation to another thing; however, as fire-wood does not exist in it, it is not related to another thing. Since it is unrelated to another thing, it will be uncaused by an inflamer. If it is uncaused by an inflamer, it will necessarily flame
 5 permanently. In fact if fire is related to an inflamer it must be extinguished in the absence of inflamer; however, since the very inflamer does not exist in it, it will necessarily flame permanently.

If it flames permanently,

An effort will be purposeless.⁶ [3cd]

10 ⁷If fire flames permanently, such efforts as producing and kindling will also be purposeless.⁻⁷ If so, it will also necessarily be without action [of burning]; however, because [in fact] such a thing is not possible, fire will also necessarily be non-existent.

[2.3. Criticism of Fire-wood as Being burnt]

15 Then if one thinks

That fire-wood is what is being burnt, [4ab]

Then ⁸if someone thinks that because fire-wood is what is filled (parigata) with fire and is being burnt (idhyamāna) by fire, therefore since, even though they are different, fire-wood is not non-existent in fire and it
 20 [= fire] is certainly possessed of fire-wood, here such faults as you explained in the consequence of the non-existence of fire-wood will not result,⁻⁸ to this we shall answer:

If it is only that,

By what will the fire-wood be burnt?⁹ [4cd]

25 If it [= fire-wood] is only that which is being burnt,¹⁰ and is not being

burnt by another thing which possesses it, [then] prior to the state of fire-wood, what is the other thing called "fire" with which it is filled and by which it is being burnt to be fire-wood? And in the state of being burnt, is the fire-wood itself fire? Or else, when you, thinking that fire
 5 is one thing and fire-wood is another, say that in the state of being burnt fire-wood is what is filled with fire and is being burnt by fire,¹¹ then how is it proper to say that "because fire-wood is what is filled with fire and is being burnt by fire, therefore fire-wood is not non-existent in fire"?¹²

10 Consequently, if they are different such faults will also result just as before.¹³

[2.4. Impossibility for Fire to Attain Fire-wood]

Moreover,

It [= fire], if different, will not attain [fire-wood];

15 Without attaining, it will not burn [fire-wood];

Without burning, it will not be extinguished;

Without extinction, it will remain with its own characteristics.¹⁴ [5

Fire, if different, will not attain fire-wood. Without attaining, it will not burn that. ¹⁵Or if, though without attaining, it burned [fire-wood],
 20 [then] remaining in one place it would burn the whole world. Therefore, as this, i.e. attaining [fire-wood], is impossible, it is not possible to explain that though different [from fire] it is fire-wood if it is being burnt. Without burning [fire-wood], it will not be extinguished. For what reason? Because, if fire-wood is burnt, it [= fire] must also be
 25 extinguished because of the exhaustion of fire-wood; but, how will it happen that what does not burn [fire-wood] is extinguished without a cause?¹⁵

Without extinction, it will remain with its own characteristics, unrelated to another thing, uncaused by an inflamer, flaming permanently, and fixed unchangeably. Or rather¹⁶ it is [in consequence] not different from fire-wood.

5 Objection: We shall object to your statement that fire, if different, will not attain fire-wood:

Even if fire is different from fire-wood,

It can attain fire-wood [6ab]

Even if fire is different from fire-wood, it can attain fire-wood. In what
10 manner?

Just as a woman attains a man

And a man [attains] a woman.¹⁷ [6cd]

Answer:

If fire and fire-wood

15 Were separated from each other,

Fire could indeed attain fire-wood

Though it was different from fire-wood.¹⁸ [7]

If, just as a man and a woman, fire and fire-wood were separated from each other, [then], as you think, fire could indeed attain fire-wood though it
20 was different from fire-wood, just as a woman attains a man and a man attains a woman. When, however, this thought is applied to the state of being burnt, then how will it be possible to say that fire attains fire-wood?¹⁹

[3. No Relationship apart from Identity or Difference]

Objection: Here [in this world] because it sure is tenable that these two are neither identical nor different, these two can easily be understood though they are not identical or different. Fire and fire-wood
5 are certainly established.

Answer: That is just ridiculous (hāsya).

If the two are not established

Neither as one thing

Nor as different things,

10 How could they be established?²⁰ [= II 21]

[4. Mutual Relation between Fire and Fire-wood]

Objection: They are mutually related; fire exists in relation to fire-wood and fire-wood exists in relation to fire.

Answer:

15 If fire exists in relation to fire-wood

And fire-wood in relation to fire,

Which is established first, in relation to which fire exists

Or in relation to which fire-wood exists?²¹ [8]

²² If fire exists in relation to fire-wood and also fire-wood exists in
20 relation to fire, which of the two is established first, in relation to which fire exists or in relation to which fire-wood exists? Here if one thinks that fire exists in relation to the fire-wood which has first been established, to this we shall answer:

If fire exists in relation to fire-wood,

25 The already established fire will be established. [9ab]

If fire exists in relation to the fire-wood which has first been established, in that case the already established fire will be established once again.⁻²² For what reason? Because, if fire has been established it must be in relation to fire-wood; however, if fire has not yet been established and
 5 does not exist, how will it be related to fire-wood? Therefore, according to you, will there be such nonsense that fire, which has been established by itself even without fire-wood and can be related [to others], will be established once again in relation to fire-wood?

Moreover,

10 Fire-wood will also be
 Without fire.²³ [9cd]

If that is so, fire-wood will also be without fire.²⁴ Because, if fire-wood has also been established it must be in relation to fire; however, if fire-wood has not yet been established and does not exist, how will it
 15 be related to fire? Therefore, do you imagine such nonsense that the very fire-wood too, which has necessarily been established by itself without fire, will be established once again in relation to fire? Consequently, these two cannot be established in their mutual relationship.

Also if one imagines that fire-wood will be established in relation
 20 to fire established before, [then] another fault will follow.²⁵

Objection: Why do you point out such a fault in what has not been said? When I said that they are established in their mutual relationship, then to what were these the answers, i.e. "Which of them is established first? If any one of them has first been established, their mutual
 25 relationship is not established"?

Answer: If one imagines them to be established in their mutual

relationship, in that case their mutual relationship cannot be established even though one does not accept any one [of the two] as established first. Why?

If one thing is established in relation [to another]

5

And the other thing to be related to

Is also established in relation to the very thing,

Which is established in relation to which?²⁶ [10]

²⁷If one thing to be established is established in relation to another thing and the other thing, which is to be related to so that the thing to be established may be established, is also established in relation to the very thing to be established, now you must tell which is established in relation to which that you accept as established.²⁷ To your range of ear have the words uttered by the mouth of a learned man not been known before that "those [things] are mutually related and those which are mutually related are not established"?²⁸ To take an example, if a boat is fastened to another boat, the other will not be the protection of the one. Thus, for what reason do you, putting aside your shame, praise and tell such a secret that they are established in their mutual relationship? Think properly first with a concentrated mind (samāhitamanas), and tell it.

20

If a thing, which is established in relation [to another],

Is not established, how can it be related? [11ab]

²⁹If a thing, which they say is established in relation to another thing, is not [really] established and does not exist, how can it be related [to another thing]? Also when it is not established and does not exist, how can it be related to [by other things]?²⁹

25

Or if you say an established one is related [to another], [11c]

³⁰Or if you think that only an established one is related to another; however, if not established it is not related, and something [else] is also related to the established one,⁻³⁰ to this we shall answer:

Its relationship is untenable.³¹ [11d]

5 Because it is purposeless, the relationship of an established and existent thing to another one, so that it may be established once again, is untenable. What need does an established and existent thing have of its relationship to another one? How can another [thing] also be related to the established and existent one?

10 Therefore, since the relationship of [things], established or unestablished, is not possible, fire and fire-wood cannot be established in their [mutual] relationship. The reason why the word "thing (bhāva)" is used for the subject (prastāva) of fire and fire-wood is that fire and fire-wood too are things. Later on it will also be stated:

15 Along with a pot, cloth and so on. [= 15d]

Therefore, "thing" is used [here] since this is the examination of all things.

Fire related to fire-wood does not exist.

Fire unrelated to fire-wood does not also exist.

Fire-wood related to fire does not exist.

20 Fire-wood unrelated to fire does not also exist.³² [12]

³³Consequently, if one thus examines the reality as it is in accordance with reasoning, fire related to fire-wood does not exist; because the relationship of fire and fire-wood, established or unestablished, is not possible. Fire unrelated to fire-wood does not also exist; because it
25 would necessarily be unrelated to another thing, uncaused by an inflamer, and flame permanently. Next, fire-wood related to fire does not exist either; because the relationship of fire and fire-wood, established or

non-established, is not possible. Fire-wood unrelated to fire does not also exist; because in fact how can it be fire-wood that is not being burnt without fire?³³ Or if it were, nothing would not be fire-wood. This is not acceptable. Therefore, fire-wood unrelated to fire does not exist either.

5 [5. Source of Fire]

Fire does not come from another thing.

Fire does not also exist in fire-wood. [13ab]

Fire does not come from another thing whatsoever. Why? Because, that [fire] which is imagined to come from another thing will be accompanied by
10 fire-wood or without fire-wood; however, in that case with reference to that [= fire-wood] the same consideration and the same consequence of fault will arise. It will therefore be purposeless to imagine [fire] as coming from another thing.³⁴ ³⁵Fire does not also exist in fire-wood. Why? Because it cannot be perceived [in the latter] and because an effort [such as kindling]
15 would be purposeless.³⁵ ³⁶Since neither manifestation ([abhi]vyakti) nor Greatness (mahatā) exists before, it will necessarily follow that an effect does not exist [in its cause] (asatkārya) before. If you say it is just like the sesame oil (taila) in sesame seeds (tila), this too is improper; because sesame seeds are ground (kuttita) and viscid (snigdha), but sesame oil is
20 perceived as something else.³⁶

[6. Application of the Previous Argument]

By [the examination of] what has and has not been gone over,
and what is being gone over,

25 Likewise, the remaining [statements] on fire-wood
have been explained.³⁷ [13cd]

³⁸It should also be understood that in these ways the remaining statements on fire-wood have likewise been explained. In what ways? That is, in the ways of [the examination of] what has and has not been gone over, and what is being gone over.³⁸ ³⁹Just as there is no going on that which has already

been gone over (gata) or on that which has not yet been gone over (agata), no
 is there going on that which is being gone over (gamyamāna), likewise there
 is no burning on fire-wood which has already been burnt (dagdha) or on that
 which has not yet been burnt (adagdha), nor is there burning on that which
 5 is being burnt (dahyamāna).⁴⁰ Just as there is no commencement of going on
 that which has already been gone over or on that which has not yet been gone
 over, nor is there commencement of going on that which is being gone over,
 likewise there is no commencement of burning on that which has already been
 burnt or on that which has not yet been burnt, nor is there commencement of
 10 burning on that which is being burnt.⁴¹ Just as it was stated that a goer
 (gantr) does not go, a non-goer (agantr) does not go, nor does a goer and
 non-goer go since he does not exist, likewise fire too, i.e. a burner
 (dagdhr), does not burn [fire-wood], a non-burner (adagdhr) does not burn,
 nor does a burner and non-burner burn since it does not exist.^{42,-39} In the
 15 same way the remaining [statements] should also be introduced.

[7. Conclusion]

[7.1. Negation of Fire and Fire-wood from Five Viewpoints]

Fire-wood itself is not fire;

Nor does fire exist in a place other than fire-wood;

20 Fire does not possess fire-wood;

Fire-wood is not in fire nor fire in fire-wood.⁴³ [14]

⁴⁴Fire-wood itself is, first, not fire because the fault of the identity of
 agent and object would follow. Nor does fire exist in a place other than
 fire-wood because the fault of the unrelatedness to another thing etc.
 25 would follow.⁻⁴⁴ Fire does not possess fire-wood either. Why? Because
 the suffix vat (possessing) [of indhanavat] must apply to the identity or
 difference of fire and fire-wood; however, both have already been negated
 by those [arguments].

Objection: That is not proper since it is perceived in the world.

In fact, it is perceived in the world that "This fire is possessed of fire-wood. That fire is without fire-wood."

Answer: Since this is the consideration of reality (tattva), what need is there of making such worldly statements as "he is possessed of a self"? Fire-wood does not exist in fire like a jujube (badara) in a pot (kaṭāhaka) and fire does not exist in fire-wood like a lotus (padma) in the water.⁴⁵ Why do they not exist [in each other]? Because there would be the fault of difference [between them].

[7.2. Application of the Argument to Other Subjects]

10 By [the examination of] fire and fire-wood,

The whole argument-process of a self and the objects of clinging

Is explained without exception

Along with a pot, cloth and so on.⁴⁶ [15]

⁴⁷It should be understood that by [the examination of] fire and fire-wood, 15 the whole argument-process of the impossibility of the identity, difference, and mutual relationship between a self (ātman) and the objects of clinging (upādāna) is explained without exception along with a pot, cloth and so on.⁻⁴⁷ That is, just as fire cannot be identical with or different from fire-wood, nor can it be established in their mutual relationship, so in the same way 20 a self cannot be identical with or different from the objects of clinging, nor can it be established in their mutual relationship.

Just as fire neither comes from another thing nor exists in fire-wood, so in the same way a self neither comes from another thing nor exists in the objects of clinging.

25 Just as fire-wood itself is not fire, nor does fire exist in a place other than fire-wood, fire does not possess fire-wood, fire-wood is not in fire, nor is fire in firewood, so in the same way the objects of clinging themselves are not a self, nor does a self exist in a place other than the

objects of clinging, a self does not possess the objects of clinging, the objects of clinging are not in a self, nor is there a self in the objects of clinging.

Just as there is no burning on fire-wood which has already been burnt
 5 or on that which has not yet been burnt, nor is there burning on that which is being burnt; and just as there is no commencement of burning on that which has already been burnt or on that which has not yet been burnt, nor is there commencement of burning on that which is being burnt; and just as it was stated that fire, i.e. a burner, does not burn [fire-wood], a non-burner
 10 does not burn, nor does a burner and non-burner does not burn since it does not exist, so in the same way a self clings neither to that which has already been clinged to (upāṭṭa) nor to that which has not yet been clinged to (anupāṭṭa), nor does a self cling to that which is being clinged to (upādadyamāna); so in the same way, there is no commencement of clinging by
 15 a self neither to that which has already been clinged to or to that which has not yet been clinged to, nor is there commencement of clinging to that which is being clinged to; and so in the same way, a self, i.e. a clinger (upādātr), does not cling, a non-clinger (anupādātr) does not cling, nor does a clinger and non-clinger cling since he does not exist.

20 ⁴⁸⁻Along with a pot, cloth and so on [= 15d] means that the argument-process of a self and the objects of clinging, which is explained by [the examination of] fire and fire-wood, is also explained along with a pot, cloth and so on, that is, the whole argument-process of a self and the objects of clinging, a pot, cloth and others is explained without exception.⁻⁴⁸

25 Here it should be understood that "a pot, cloth and so on" are such kinds of

things as cause and effect (kāranakārya), part and whole (avayavāvayavin), quality and the possessor of quality (gunagunin), and characteristic and the object of characterization (lakṣanalakṣya).

That is to say, clay itself is not a pot because there would be no fashioning an effect, i.e. a pot, from clay. A pot is not different from clay either, because what is not related to another thing would necessarily be permanent. Also they are not established in their mutual relationship because an established and an unestablished things cannot be related [with each other].

10 A leaf (pattra) itself is not a tree (vrkṣa) because the tree would necessarily be decayed when the leaf became withered (śīrṇa). A tree is not different from a leaf either, because what is not related to another thing would necessarily be permanent. Also they are not established in their mutual relationship, because an established and an unestablished things cannot be related [with each other].

15 Blueness (nīla) itself is not a leaf because it would necessarily be a non-leaf when its blueness faded. A leaf is not different from its blueness either, because the blueness would necessarily remain even though the leaf became withered. Also they are not established in their mutual relationship, because an established and an unestablished things cannot be related [with each other].

Characteristics themselves are not the object of characterization because an establisher (sādhana) and what is to be established (sādhya) are different, and because their numbers are different. The object of characterization is not different from its characteristics either, because a thing which is not to be characterized (alakṣya) is not established. Also they are not established in their mutual relationship, because an established and an unestablished things cannot be related [with each other].

Just as it was explained that fire does not come from another thing, fire does not also exist in fire-wood, fire-wood itself is not fire, fire does not exist in a place other than fire-wood, fire does not possess fire-wood, fire-wood is not in fire, nor is fire in fire-wood, so in the same way an effect does not come from another thing [than its cause], an effect does not also exist in its cause, a cause itself is not an effect, an effect does not exist in a place other than its cause, an effect does not possess its cause, causes are not in their effect, nor is an effect in its causes. Likewise, this should also be applied to all things respectively (yathāsambhavam).⁴⁹

Therefore, since in various ways a self and things thus cannot exist by their own-nature, those who have no thinking nature and fancy themselves learned (paṇḍitamānika), i.e.

Those who teach the co-existence and separatedness

Of a self and of things

I do not regard

As versed in the meaning of the teaching.⁵⁰ [16]

I do not regard them, who teach the co-existence and separatedness of a self, and the co-existence and separatedness of things, as versed in the meaning of the teaching.⁵¹ Satat (co-existing) means to co-exist with something, and the state (bhāva) of co-existing with something is the meaning of satattva (co-existence).⁵² The co-existence of a self is the state of a co-existing self. Also the co-existence of things is the state of co-existing things. A self or things are what co-exist with that by means of which they are designated "a self" or "things", that means, they are not separated [from the latter].⁵³

That is to say, those who teach that a self is that which co-exists with the very objects of clinging (upādāna) by means of which it is designated "a self", and is not alone (kevala), namely, that the self in the state of co-existing with the objects of clinging is co-existent with it; those who teach that a separated self, i.e. an established entity, exists prior to the visual organ etc.;⁵⁴ likewise, as for things too, those who teach that fire is that which co-exists with the very fire-wood by means of which it is designated "fire", and is not alone, namely, that the fire in the state of co-existing with fire-wood is co-existent with it; likewise, those who teach that a leaf, i.e. a possessor of qualities, can be a leaf only if it co-exists with the qualities, blueness etc., and cannot be alone; likewise, those who teach that a cloth, i.e. an effect, can also be an effect only if it co-exists with the causes, i.e. threads, and cannot be alone; likewise, those who teach that a body, i.e. a whole, can be a whole only if it co-exists with the parts, hands (hasta) etc., and cannot be alone; likewise, those who teach that an ox, i.e. an object of characterization, can be an object of characterization only if it co-exists with the characteristics, a horn (viṣāna) etc., and cannot be alone; likewise, those who teach things as separated, that is, fire is one thing and fire-wood is another; a leaf, i.e. a possessor of qualities, is one thing and its qualities, blueness etc., are others; a body, i.e. a whole, is one thing and its parts, hands etc., are others; an ox, i.e. an object of characterization is one thing and its characteristics, a horn etc., are

others; those I do not regard as versed in the meaning of the teaching.

For what reason? Because, the state of co-existing with something, which is called co-existence, must be the state of co-existing with an identical thing or a different thing; however, neither is possible since
 5 this has already been explained in the previous verses.⁵⁵ And it is because, since in the chapter [VI titled] "Examination of Passion (rāga) and The Impassioned One (rakta)" we also explained in detail that there is no concomitance if they are identical,⁵⁶ the negation of concomitance (sahabhāva) has been established.

10 Chapter Ten entitled "Examination of Fire and Firewood".

[XI Examination of Transmigration (samsāra)]¹

[1. Introductory Discussion]

Objection: A self (ātman) certainly exists. Why? Because transmigration exists. Here [in Buddhism] the Glorious One said:

5 For a fool who does not understand the true Dharma
Transmigration is long.²

Likewise, he also stated, "Therefore, monks, for the purpose of the extinction of transmigration you should exert yourself and you should learn in this manner."³ Hence transmigration, which he taught to be long and
10 for the purpose of the extinction of which he taught [the monks] to exert themselves, does exist. If it does not exist, how can it be long and be extinguished? Consequently, transmigration exists since it was said to be long and to be extinguished. If transmigration exists a transmigratory person (samsartr) too is discerned as existent. For what reason? Because
15 it is called "transmigration" since he comes repeatedly and goes there over and over again; and the person who comes repeatedly and goes is a self. For that reason a self certainly exists.

Answer: Do you see the honey (madhu), but not the precipice (prapāta)? Although you see the statement that transmigration is long and is to be
20 extinguished, why do you not see this other statement by the Glorious One?

Asked whether an anterior extremity is discerned,

The Great Sage answered, "No".

Transmigration is without beginning and end.

It has neither anteriority nor posteriority.⁴ [1]

25 The Glorious One, omniscient, all-seeing, the Great Sage, has stated, "Monks, transmigration is without beginning and end, and [its] anterior

extremity is not discerned."⁵ Therefore, since it was said to be without beginning and end, transmigration too, the Glorious One taught, is empty of its own-nature. Because in fact if a thing called "transmigration" were to exist, it would doubtlessly have both beginning and end. In fact how would
 5 an existent thing be without beginning and end ? Consequently, though he said in accordance with the conventional expression (lokavyavahāra) that transmigration is long and is to be extinguished, the Glorious One said in accordance with the teaching of the ultimate reality (paramārthadeśanā) as follows:

10 It has neither anteriority nor posteriority. [= 1d]

Therefore, because it was said to be without beginning and end, any thing called "transmigration" is not possible. If it does not exist, what sort of transmigratory person will be possible ?

Objection: Even though the beginning and end of transmigration has
 15 thus been negated, a middle (madhya) has not yet been negated. Since it [i.e. a middle of transmigration] exists, transmigration certainly exists. Because in fact how would there be a middle of a non-existent thing ? Therefore, as [its] middle exists transmigration certainly exists. Since transmigration exists a transmigratory person too certainly exists.

20 Answer: Only if the very middle exists, transmigration may also exist as [its] middle exists; however, its middle is not possible. Because it [= its middle] does not exist, how will transmigration exist ?

How would there be a middle of that

Which has neither beginning nor end ? [2ab]

25 ⁶⁻How would there be a middle of that which has no beginning and end ?

Because in fact, related to the beginning and end a middle will be establishe

however, it does not have the very beginning and end. Since it does not have them, how would there be its middle ?⁻⁶ The master Āryadeva has also said:

Prior to the origination [of a thing]

5 The beginning, middle, and end cannot be.

Apart from [other] two

How would each single one arise ?⁷

Therefore its order of anteriority

Posteriority, and simultaneity is not possible.⁸ [2cd]

10 Therefore, there cannot be its order (krama) of anteriority, posteriority, and simultaneity.

[2. Argument on the Order of Anteriority etc.]

[2.1. Birth prior to Ageing-and-Death]

9- Because thus transmigration has no beginning, middle, and end,
15 therefore here the birth and ageing-and-death of a transmigratory person too have no order of anteriority, posteriority, and simultaneity.⁻⁹

How is that ?

If birth is anterior

And ageing-and-death posterior,

There will be birth without ageing-and-death

20 And one will also be born without having died.¹⁰ [3]

11- If birth is anterior, and after that, ageing-and-death posteriorly arises, in that case the birth will be without ageing-and-death. If it is without ageing-and-death, from where will ageing-and-death come afterwards ? Or if they come, the ageing-and-death will necessarily be without basis. Even if
25 they reached it [i.e. the birth], they would be nothing to it because it has no ageing-and-death in its own nature.^{12, -11}

Moreover, one will also be born without having died.¹³⁻ Because in fact

if birth is imagined as anterior [to death], he will necessarily be born here without having died in another place before. In that case transmigration will have its beginning. This too is unacceptable. Consequently, it is not possible that birth is anterior and ageing-and-death posterior.⁻¹³

5 [2.2. Ageing-and-Death prior to Birth]

Or if one, thinking that it is not proper if there would be that fault, says that ageing-and-death is anterior and birth posterior, to this we shall answer:

If birth is posterior

10 And ageing-and-death anterior,

How would there be uncaused ageing-and-death

Of an unborn person ?¹⁴ [4]

If his ageing-and-death is anterior and birth posterior, in that case [his] baseless ageing-and-death will necessarily be without cause. This too is not acceptable. In fact how would there arise baseless and uncaused ageing-
15 -and-death of an unborn and non-existent person ? A born and existent person [alone] can be explained as aged and dead. Therefore, it is also not possible that birth is posterior and ageing-and-death anterior.

[2.3. Simultaneous Occurrence]

20 Objection: ¹⁵⁻They have no [order of] anteriority and posteriority.

He is born, just being accompanied by ageing-and-death.⁻¹⁵

Answer:

The simultaneity of

Birth and ageing-and-death is not proper. [5ab]

25 Birth and ageing-and-death cannot be simultaneous. If they were,

Just being born, he would die

And both would be without cause.¹⁶ [5cd]

¹⁷ If birth and ageing-and-death were simultaneous, in that case he, just being born, would die. This is also not acceptable. In fact how would there arise both origination and extinction as opposed [to each other] in one place at the same time ?

5 Moreover, both would be without cause.⁻¹⁷ If birth and ageing-and-death arise simultaneously, his birth would not be preceded by [his former] death and his birth would necessarily be anterior. If birth were anterior, it would necessarily be without cause. The master Āryābhaya (?) has also said:

If a body (kāya) originates from an action (karman)
 10 And an action does not exist apart from a body,
 Without having originated from a body before
 From what cause did an action originate ?¹⁸

Likewise, if they arise simultaneously, his ageing-and-death would be established by itself without relation to [his] birth, and the ageing-and-
 15 -death would necessarily be without basis and without cause. This too is unacceptable because there would necessarily be many faults. Consequently, birth and ageing-and-death cannot also be simultaneous.

Therefore, in the transmigration which you imagined here, the order of anteriority, posteriority, and simultaneity of birth and ageing-and-
 20 -death is thus not possible. If it [= the order] does not exist, what is the "self" that transmigrates without birth and ageing-and-death ?

[2.4. Conclusion]

Objection: Whether or not they have the order of anteriority, posteriority, and simultaneity, birth and ageing-and-death certainly exist
 25 in any case. Since they are also not without basis, they do belong to someone. And as a self is someone certainly existing, a self certainly exists.

Answer:

Why do you give a discursive-thought

To the birth and ageing-and-death

In which there cannot be the order

5 Of anteriority, posteriority, and simultaneity ?¹⁹ [6]

²⁰If, thus examined in accordance with reasoning, there cannot be and there does not exist the order of anteriority, posteriority, and simultaneity in birth and ageing-and-death, why do you give such a discursive-thought and statement, i.e. "This is birth. That is ageing-and-death" ?²⁰

10 If there were any birth or ageing-and-death, they would certainly be anterior, posterior, or simultaneous; however, the birth and ageing-and-death which they say exist have no order of anteriority, posteriority and simultaneity. Whoever will say so that is in the normal state ? Which sensible person will understand [that] ? Therefore, birth and ageing-and-
15 death are not possible. Without them how can there be a self ? For that reason you must renounce the assertion of a self as opposed to reasoning.

[3. Application of the Argument to Other Subjects]

Cause and effect,

Characteristics and the objects of characterization,

20 Sensation and a senser,

And whatever things exist.²¹ [7]

²²As the order of anteriority, posteriority, and simultaneity is, if examined, not possible for birth and ageing-and-death, just so the order of anteriority, posteriority, and simultaneity is also not possible for
25 cause and effect, characteristics and the objects of characterization,

sensation and a senser, and all other things whatsoever that are imagined to exist such as the released one (vimukta), Nirvāṇa, knowledge (jñāna), objects of knowledge (jñeya), instruments of valid knowledge (pramāṇa), and objects of valid knowledge (prameya).⁻²²

5 In what manner ? Firstly, if effect is anterior and cause posterior, in that case effect will be without cause. If effect exists, what need will there be for [its] cause once again ? And the supposition of cause will necessarily be purposeless. Or if cause is anterior and effect posterior, cause will also be without effect. This too is not possible.

10 In fact, without effect how will it be cause ? If it were, in that case nothing would be non-cause, either. Or if cause and effect are simultaneous, in that case too, there will be the same fault. That is, the two will be without cause, and without any relation to effect cause will be established by itself and without any relation to cause effect

15 will also be established by itself. This too is impossible.

Likewise, if characteristics are anterior and the objects of characterization posterior, in that case too, of what will they be the characteristics if the objects of characterization have not yet originated? They are called "characteristics" because they characterize; however, the

20 very objects of characterization which are to be characterized by them have not yet originated and do not exist. Without these [objects] how will they that do not characterize be characteristics ? Or if also the objects of characterization are anterior and characteristics posterior, in that case too, the objects of characterization will necessarily be without

25 characteristics. This is also impossible. In fact, how will there be a thing without characteristics ? If there were, a hare's horn etc. would also exist. And the supposition of characteristics will be purposeless.

Because they establish the objects of characterization they are regarded as characteristics; however, if the objects of characterization have been established though they do not have the characteristics, what need will they have of characteristics once again ? Or if also characteristics and
 5 the objects of characterization are simultaneous, in that case too, there will be the same fault. That is, both will be without cause and without any relation to characteristics the objects of characterization will also be established by themselves. This too is not possible.

Likewise, if a senser is anterior and sensation posterior, in that
 10 case too, of what will he be a senser when [his] sensation does not exist and has not yet originated ? As he senses he is a senser; however, the very sensation has not yet originated. Without it what will he sense ? If he does not sense, how will he be a senser ? Or if he were, all people would also be sensors without meeting with all pleasure (sukha) and
 15 suffering (duhkha). This is also not possible. Or if also sensation is anterior and a senser posterior, in that case too, he will sense without sensing. This too is impossible because in fact, how will he sense without sensing ? If he did, no one would be bereft of sensation in any place at any time. This is not acceptable either. Or if also sensation and a
 20 senser are imagined to be simultaneous, in that case too, there will be the same fault. That is, both will be without cause, and without any relation to sensation, i.e., without sensing, a senser will be established by himself and without any relation to a senser, i.e., no one sensing, sensation too will be established by itself. This is also not possible.

25 Likewise, if Nirvāṇa is anterior to the released one (vimukta), the

defiled one (samkliṣṭa) will also enter into Nirvāṇa. If so, no one will not enter into Nirvāṇa. This too is not possible. Or if Nirvāṇa is posterior to the released one, he will be released even without obtaining Nirvāṇa. And in that case all people without obtaining Nirvāṇa will be
 5 released, and also Nirvāṇa will be purposeless after they have been released. Nirvāṇa is said to be what has not originated and has not arisen; however, if it did not arise before and arose later, it would be similar to what has originated. This is not acceptable either. Or if also both the released one and Nirvāṇa are simultaneous, in that case too, there will
 10 be the same fault. That is, both will be without cause, and without any relation to Nirvāṇa the released one will be established by himself and without any relation to the released one Nirvāṇa will also be established by itself. This too is not possible.

Also knowledge and the objects of knowledge, and the instruments of
 15 valid knowledge and the objects of valid knowledge etc. should be investigated in the same way.

Not only transmigration

Does not have anterior extremity,

But also all things

20 Do not have anterior extremity.²³ [8]

²⁴⁻Because if we thus examine the reality as it is, the order of anteriority, posteriority, and simultaneity is not possible for all things, therefore not only transmigration does not have anterior extremity, but also all that

they regard as things do not have anterior extremity. So the appearance of a thing is established just like an illusion (māyā), a mirage (marīci), the city of Gandharva, and a reflected image (pratibimbha).⁻²⁴

Chapter Eleven entitled "Examination of Transmigration".

[XII Examination of Suffering (duḥkha)]¹Buddhapālita-mūlamadhyamakavṛtti. Fascicle V.

[1. Introductory Discussion]

Objection: A self (ātman) certainly exists. Why? Because
 5 suffering exists. Here [in this world] it is known to all that the
 origination of a body and organs is suffering. The Glorious One has
 also stated, "In brief, the five aggregates of the objects of clinging
 (pañcopādānaskandha)² are suffering." Therefore suffering exists. Since
 suffering cannot exist without basis, someone to whom the suffering
 10 belongs also exists. And the one to whom the suffering belongs is a
 self. In consequence a self certainly exists.³

Answer: Only if suffering is possible a self will also exist; however,
 since suffering is not possible how will there be a self? In what manner

Some regard suffering as produced by itself,
 15 As produced by another, as produced by both [itself and another],
Or as arising from no cause.
It cannot [however] be a product.⁴ [1]

Here some of the assertors of suffering regard suffering as produced by
 itself. Some regard suffering as produced by another. Some regard
 20 suffering as produced by [both] itself and another. And some regard
 suffering as arising just suddenly from no cause. Thus, according to those
 who assert suffering to be produced by itself, by another, or by both,
 the suffering will necessarily be a product (kārya) of itself, another,
 or both [itself and another] since it is produced by itself, by another,
 or by both. It cannot [however] be a product. [= 1d] It is not proper

for the suffering to be their product. For what reason ? If suffering is produced by itself, that [suffering] which will be produced must be existent or non-existent. Here if, first, one imagines that existent suffering is produced by itself, it is untenable. In fact how does
 5 existent suffering need to be produced once again ? Or if it is produced, it is not existent. The existent suffering which is produced by itself has arisen from no cause or it has also been produced by itself; however, in that case, it will necessarily be without termination (anavasthā). This is not acceptable. Or if one imagines that non-existent suffering is
 10 produced by itself, how will a non-existent thing itself produce itself ? Or if it were to produce, a hare's horn too would produce itself. Thus it is, first, not tenable that suffering is produced by itself. If suffering is not produced and non-existent, how will there be "another" [thing] ? Because of the very non-existence of another [thing] it is
 15 untenable that suffering is produced by another [thing]. By this we have also explained that to be produced by itself and by another is certainly untenable.

[2. Main Argument]

[2.1. Production of Suffering by Itself]

20 Moreover,

If it were produced by itself,

It would therefore not arise dependently.

Because [in fact] depending upon these aggregates

Those aggregates arise.⁵ [2]

25 ⁶If suffering were produced by itself, in that case it would not arise dependently; however, it arises only dependently. Because depending upon these present aggregates those future aggregates will arise,⁻⁶ and the

Glorious One has also stated that name-and-form (nāmarūpa) exists through the condition of consciousness (viññāna). If suffering were produced by itself, suffering would not arise in virtue of its cause (hetu) and condition (pratyaya). ⁶Therefore, it is untenable that suffering is
5 produced by itself.⁻⁶

[2.2. Production of Suffering by Another Thing]

Objection: That is so. Suffering is not produced by itself, for suffering is, in fact, produced by another. ⁷How? Because depending upon these other aggregates those aggregates arise.⁻⁷

10 Answer: Suffering is not at all produced by another. For what reason?

Only if these are other than those

And those are other than these,

Suffering will be produced by another

15 Since those are produced by these others.⁸ [3]

⁹Only if these present aggregates are other than those future aggregates and those future aggregates are also other than these present aggregates, in that case since those other future aggregates are produced by these other present aggregates,¹⁰ suffering will be produced by another⁻⁹; however,
20 these are not other than those and those are not other than these either. Without otherness, how can suffering be produced by another? Here if you wonder how they are not other [than each other], with regard to this it will later be stated:

If this is dependent upon that,

25 This cannot be different from that. [= XIV 5cd]¹¹

Therefore, suffering cannot also be produced by another [thing].

[2.3. Production of Suffering by One's Own or Another Person]

[2.3.1. By One's Own Person]

Objection: ¹²We do not say that because suffering is produced by
 5 the very suffering, suffering is produced by itself. We do not also say
 that because suffering is produced from its cause and condition, suffering
 is produced by another. We do [however] say that suffering is, first,
 self-produced because suffering is produced by one's own person (svapudgala).
 And we also say that suffering is produced by another because suffering is
 10 produced by another person (parapudgala).⁻¹²

Answer:

If suffering is produced by one's own person,

Without suffering

What is the person

15 Who himself produces suffering ?¹³ [4]

If you say that the suffering of the aggregates¹⁴ is produced by one's
 own person, now you must tell what is the person who himself, without
 suffering, produces the suffering because he has, according to you, no
 suffering of the aggregates, i.e. he does not have what makes him manifest ?
 20 In fact, the isolated person without suffering of the aggregates, i.e.
 without that which makes him manifest (avyañjana) does not have even a
 designation (prajñapti). Then how will he produce suffering ? Therefore,
 it is also untenable that suffering is produced by one's own person.

[2.3.2. Production of Suffering by Another Person]

25 We shall also answer your statement that suffering is produced by
 another person.

If suffering arises from another person,

Without suffering how can there be that [person]

To whom the suffering is given,

After being produced by the other [person] ?¹⁵ [5]

If the suffering of the aggregates is produced by another person and it is, after being produced by him, given to one [person], now you must tell how
 5 can there be that isolated one without suffering and bereft of suffering, i.e. without that which makes him manifest to whom it is given, after being produced by the other [person].¹⁶ In fact, if he does not have even a designation, the isolated one without the objects of clinging¹⁷ will be without that which makes him manifest, and though being other [than the
 10 isolated one], how will he [= the other one] produce the suffering ? If the isolated one without the objects of clinging is not possible in any way, how will there be another who produces his suffering, by reason of which you shamelessly say that suffering is produced by another ?¹⁸

Moreover,

15 Since it is not established as self-produced,

How will suffering be produced by another ? [6ab]

Here only if it is established that suffering is self-produced, therefore it will also be established that suffering is produced by another; however, that suffering is self-produced is not established. Now since suffering
 20 is not established as self-produced, how will suffering be produced by another. For what reason ?

[Because] the suffering which is produced by another

Must be self-produced for him.¹⁹ [6cd]

If the suffering which is produced by another [P2] must be self-produced
 25 for the very other [P2], it is not "produced by another". Or if it is not

self-produced for him [P2], how will it be "produced by another" for the other [P1] ? Therefore, it will result that that [suffering] which belongs to another [P1] is self-produced [for P2]. And it has already been explained that suffering cannot be self-produced. Consequently, because
 5 suffering is not established as self-produced, how will suffering be produced by another if there is no self-produced suffering ? What is the suffering which will be produced by another ? For that reason it is also untenable that suffering is produced by another person.

[2.3.3. Additional Discussion]

10 Objection: Do you without understanding the assertor's thought charge us with a fault by words to which you attached a meaning according to your own ideas ? We do not in fact say that suffering is self-produced or produced by another. However, because it is certainly produced by one's own person, therefore we say "it is produced by one's own person".
 15 Also, ²⁰⁻since the person is not different from the suffering, we successively (paryāyaśas) say "suffering is produced by itself" because suffering is produced by the very suffering. And also as the suffering itself is not a person, we successively say "suffering is produced by another".⁻²⁰

20 Answer: Do you water a tree with rotten roots ? Although an isolated person without the objects of clinging is not possible in any way, do you say that suffering is produced by one's own person ? If, in fact, some isolated person without the objects of clinging is established, hence it will also be tenable to say that suffering is produced by one's
 25 own person; however, an isolated person without the objects clinging is not at all tenable. Without him,

Suffering is, first, not self-produced. [7a]

If the isolated person without the objects of clinging does not exist, suffering is, first, not produced by one's own person because suffering is not self-produced.

5 We shall answer your statement that "Also since the person is not different from the suffering, we successively say 'suffering is produced by itself' because suffering is produced by the very suffering":

It is not produced by itself.²¹ [7b]

Thus suffering is not produced by the suffering itself. Why? Because
10 you have told that he is not different from the undergone suffering. Nothing is produced by that which is not different from the objects of clinging. The suffering of the objects of clinging might indeed be produced by him; however, because you said "he is not different from what is produced", it is therefore not produced by the isolated person without the objects
15 of clinging. Consequently, your statement that suffering is produced by the suffering itself is untenable.

We shall also answer your statement that "And also as the suffering itself is not a person, we successively say 'suffering is produced by another'":

20 If "another" is not self-produced,

How would suffering be "produced by another" ?²² [7cd]

If the person is not produced by himself and he himself is not established, that is, there is no isolated [person] without suffering, how would the suffering be "produced by another" since the other [person], whose own
25 self is not established, does not exist? If the objects of clinging have not originated and do not exist, how would the person be other [than it] even though he were to exist? Therefore, though we have refuted all

these things before, you, putting different meanings in different words, have said the same things once again.

[2.4. Production of Suffering by Both Itself and Another]

Objection: Even though it is untenable that suffering is produced
5 by itself and by another separately, suffering produced by both itself
and another jointly does exist.

Answer:

Only if it is produced by each,

Suffering will be produced by both. [8ab]

10 Only if there is [suffering] produced by each, that suffering which is
produced by both will also exist; however, we have already explained that
it is untenable that suffering is produced by each. If there is no
suffering produced by each, how could there be suffering produced by both ?
If both, itself and another, cannot exist as isolated ones without
15 suffering, then how will suffering be produced by both ? Therefore, it is
also not possible that suffering is produced by both itself and another.

[2.5. Production of Suffering without cause]

Objection: If suffering is not produced by each, not is it tenable
that it is produced by both, now in that case suffering arises from no
20 cause since it is not produced by itself, by another, and by both.

Answer:

Not produced by another, and not produced by itself,

How would there be suffering without cause ?²³ [8cd]

²⁴Produced by another (parakāra)" is that it is produced by another, that
25 means, another [entity] produces it. "Not produced by another (parakāra)"
is that another [entity] does not produce [it]. "Produced by itself

(svayamkāra)" is that it is produced by itself, that means, it produces it by itself. "Not produced by itself (asvayamkāra)" is that it does not produce [it] by itself. "Not produced by another, and not produced by itself (parākārāsvayamkāra)" is that another [entity] does not produce [it] and it does not produce [it] by itself.²⁴ Thus if it is not produced by another, [not is it produced by itself,]²⁵ how could there be suffering on a sudden (ākasmika) ? Or if there were, all things would always arise. In that case all efforts would be purposeless and there would also be a great fault of confusion (saṃkāryadoṣa).²⁶ This is not acceptable.

10 Therefore, it is not sound at all that suffering arises from no cause.

[2.6. Additional Discussion]

Objection: If suffering thus does not exist, how is the Glorious One's statement that "O Kāśyapa, suffering exists. I know suffering. I see [it]" ?

15 Answer: Who speaks that suffering does not exist ? Did I not say:

It would therefore not arise dependently. [= 2b]

Therefore, I say that suffering arises dependently; but I do not say that it is produced by itself, it is produced by another, it is produced by both, and it arises from no cause.

20 [3. Application of the Argument to Other Subjects]

Not only for suffering

The four kinds do not exist,

But also for external things

The four kinds do not exist.²⁷ [9]

25 We should not understand that only for the suffering of the aggregates the four kinds, i.e. "produced by itself", "produced by another", "produced

by both", and "arising from no cause", do not exist; but also for external things, form (rūpa) and others, the four kinds do not exist. How is that? Firstly, form itself is not produced by the very form. If form were to produce itself, it might produce either an existent one or a non-existent one. Here if form is, first, existent, how does it need to be produced
 5 once again ? Or if form is non-existent, how will a non-existent one itself produce itself ? If it produced [itself], the city of Gandharva [i.e. an imaginary city] too would build its own rampart (prākāra). If form is produced by itself, it is not possible to say that form arises
 10 dependently. This is also unacceptable.

[Secondly,] here if you think that it, i.e. suffering, is produced by elements (bhūta) which are other [than it], this too is improper. Why? Because form is not other than elements, the cause of form. With regard to this, it will later be stated:

15 If this is dependent upon that,
 This cannot be other than that. [= XIV 5cd]²⁸

That is, how will elements be other than form which is unproduced, unoriginated, and non-existent ? [Thirdly,] form is not also produced by both because it cannot be produced by each. [Fourthly,] form does
 20 not also arise from no cause. How will that which is not produced by another and is not produced by itself arise from no cause ? Because there would necessarily be many faults.

Likewise, we should regard it as established that for all things, sound (śabda) etc., the four kinds are not possible.

25 Chapter Twelve entitled "Examination of Suffering".

[XIII Examination of Reality (tattva)]¹

[1. Teaching - "The conditioned things are false"]

Objection: Suffering (duḥkha) exists and external things (bāhyabhāva) also exist. For the existent [suffering and things], all the four kinds [of production]² are not possible. Even without the four kinds, things are certainly established.

Answer: Do you think that an illusory elephant moves? You imagine things, which are not produced by means of the four kinds, to be existent in reality. Here we must consider the reality itself.

10 Objection: What is the reality here?

Answer:

"What has a deceptive nature is false,"

Stated the Glorious One.

All the conditioned things have a deceptive nature.

15 Therefore, they are false.³ [1]

With regard to this, the Glorious One stated in another sūtra, "What has a deceptive nature is false (mṛṣā). That is to say, monks, Nirvāṇa of non-deceptive nature is the supreme truth."⁴ He also stated the following verse:

20 Truth (satya) is one, and there is no second.

Also in another [sūtra] he, saying "The conditioned (saṃskṛta) has a deceptive nature. It has also the nature of destruction (pralopadharmā),"⁵ stated the deceptive nature of all the conditioned things (saṃskāra).

Consequently, all the conditioned things certainly have a deceptive
25 nature; therefore, all are certainly false. How can those which are false

be established? Your statement that things are established was only produced by your craving (tr̥ṣṇā).

[2. Discussion of Own-nature and Emptiness]

[2.1. Explanation of the falsehood — "falsehood = emptiness"]

5 Objection: If all the conditioned things are false, is it not vaguely stated that "all things, though being perceived, do not exist"?

Answer: That is not so.

If what has a deceptive nature were false,

What would then be deceived?

10 That statement by the Glorious One

Elucidates emptiness.⁶ [2]

If that which he stated has a deceptive nature were false [i.e. non-existent] now you must tell what would be deceived in that which has a deceptive nature and does not exist, because [according to you,] it [i.e. the
15 Glorious One's teaching] says that what has a deceptive nature is non-existent. In fact, in the non-existent what would be deceived? Or, if [something] were deceived, robbers (caura) would also attack the wealth of a Pāśupata [= a worshipper of Śiva Paśupati] and a Nirgrantha [= a naked
20 Jain].⁷ Therefore, by stating "It is false (mṛṣā)" he does not teach that things are non-existent.

Stating that what has a deceptive nature is false, the Glorious One, who has acquired "the knowledge of non-obstruction" (anāvaranajñāna) and release (vimukti), and sees the reality as it is, elucidates the emptiness of own-nature (svabhāvaśūnyatā) of things which is not understood by all
25 heretics (tīrthika) and is bereft of the fault of being and non-being.

[2.2. Counterargument — "Own-nature with alterability exists"]

Objection: The statement "It is false" is not given to elucidate the emptiness of own-nature of things; but the statement by the Glorious One means:

Things are without own-nature

Because they are seen to alter.⁸ [3ab]

The statement "It is false" does not elucidate that things have no own-nature; but it elucidates [the above fact] because things are seen
5 to alter, they are seen to change, and they are seen to have inconstant nature. If you ask how,

A thing without own-nature does not exist,

Because of the emptiness of things.⁹ [3cd]

As a thing without own-nature does not exist and the emptiness of things
10 has also been taught, therefore, we should understand that he stated "Things are without own-nature" because the nature of things is inconstant and they are seen to alter. This should certainly be understood in that manner.

Otherwise,

15 If there were no own-nature,

Of what would the alteration be? [4ab]

If things had no own-nature, of what would this alteration be? "Alteration (anyathābhāva)" means divergence (viparyaya) from own-nature. In this case if there is no own-nature, alteration will doubtlessly not exist either;
20 however, alteration does exist. Therefore, own-nature too certainly exists.

[2.3. Own-nature and Alteration]

[2.3.1. Own-nature Contradictory to Alteration]

Answer: We shall explain the following statement:

If there were own-nature,

Of what would the alteration be?¹⁰ [4cd]

If there were own-nature, how would there be alteration? If own-nature were to exist in things, how would alteration belong to the existent, 5 unchangeable, and permanent [own-nature] which is established by itself without any relation to others? Alteration is a change (vikāra) caused by the dependence upon others; but own-nature is not [dependent on others]. Therefore, alteration is not possible for own-nature.

[2.3.2. Criticism of Alteration]

10 Objection: If alteration is not possible for own-nature, then how would that which is other than own-nature alter?

Answer:

Alteration does not belong to a thing itself,

Nor does it belong to another thing. [5ab]

15 Alteration cannot belong to what is imagined as a "thing", nor can alteration belong to what is other than that.

For what reason?

Because a young man does not grow old

And because an old man too does not grow old.¹¹ [5cd]

20 In this [example], growing old is the "alteration". And because that, i.e. growing old, does not belong to one who has reached the state of a young man, nor does it belong to one who has reached the state of an old man, i.e. [he who is] other than a young man, therefore, alteration does not belong to a thing itself, nor does it belong to another thing.

If a young man grew old [while being] in the state of a young man, in that case both an old man and a young man would simultaneously stay in one place. This is not at all possible. In fact, how can the two opposites stay simultaneously in one place? Or if an old
 5 man grew old [while being] in the state of an old man, in that case too, the supposition of growing old would be meaningless; because in fact, what need does an old man have of growing old? If he, who has become old by ageing, were to grow old once again, with regard to this such a consideration would also follow that "What state is there for him?"

10 Objection: A thing itself does alter, and another thing does not. For instance, "curd" (dadhibhāva) is indeed the alteration of milk (ksīra).

Answer:

If a thing itself were to alter,
 15 Milk itself would be curd. [6ab]

If a thing itself were thought to alter, in that case, according to you, milk itself would necessarily be curd. Why? Because [the alteration] belongs to a thing itself, but not to another thing. You spoke of "curd" as being in the state of milk, hence milk itself would necessarily
 20 be curd.

Objection: We do not say that because "curd" belongs to milk, milk itself is curd.

Answer:

What other than milk
 25 Can be "curd"?¹² [6cd]

If you do not say that because "curd" belongs to milk, milk itself is curd, what other than milk can be "curd"? Do you say that curd itself can be "curd" and is curd itself, or do you say that water can be "curd" and water is curd? Therefore, neither a thing itself nor another thing
 5 can alter. Because neither a thing nor another thing can alter, there is consequently no "alteration".

For that reason, the statement "It is false" is given to elucidate the emptiness of own-nature of things, but not to teach an inconstant own-nature.

10 [2.4. Meaning of Emptiness]

[2.4.1. Emptiness and Non-Emptiness]

Objection: There certainly is emptiness in any case. And because without an antithesis (pratipakṣa) nothing can exist, there also is non-emptiness since there is emptiness.

15 Answer: Even if you suppose that a thing is established by its antithesis, emptiness is not possible. Why? Because there is no emptiness

Only if something non-empty existed,

Something empty would also exist.

[But] if nothing non-empty exists,

20 How will there be emptiness.¹³ [7]

Only if something non-empty were established, its antithesis, i.e. something empty, would also exist. However, when, examined in all ways, nothing non-empty can exist, then without non-emptiness how will there be emptiness? Now when there is no emptiness, how can its antithesis, i.e. non-emptiness,

be considered to exist?

[2.4.2. What Is Emptiness?]

Objection: We cannot at all accept what you say. Although you have said before:

5 That statement by the Glorious One
 Elucidates emptiness, [= 2cd]

now do you say:

Only if something non-empty existed,
 Something empty would also exist? [= 7ab]

10 Answer: Here, without anger, you must understand the reasoning (yukti)
 The Victorious Ones have stated emptiness
 To be the dismissal of all views.
 Those who have the views of emptiness
 They stated to be incurable.¹⁴ [8]

15 For the purpose of benefiting the people (jagat), the Victorious Ones
 (Jina), who see the reality as it is and have supreme compassion, stated
 that "emptiness" is the dismissal of all the sea-monsters (grāha) of all
 views (dr̥ṣṭi). And because they stated it to be the removal of all the
 sea-monsters of views, this removal of all the sea-monsters of views
 20 [i.e. emptiness] cannot be a thing (bhāva).

 For instance, when some people whose minds are confused (mūḍha) and
 who have produced the idea that the city of Gandharva is a [real] city,
 have been freed from confusion and see the reality as it is; the idea of
 a city is destroyed. Then, however, there is nothing to be called
 25 "destruction of the idea of a city"; namely, it is nothing but a freedom

from imagination (vikalpa) of the non-existent. Just in the same way, for the one who has destroyed the sea-monster, i.e. the view of a thing, and sees the reality as it is, what is called "emptiness" is not a thing called "emptiness".

5 Those who view emptiness as a thing because it exists separately from the mere expression "emptiness"¹⁵ have their mental eyes (matinayana) obscured by the great darkness (mahātamas) of ignorance (avidyā). The Victorious Ones, the great physicians (mahāvaidya), who examine the curable and the incurable, stated that they are not at all curable.

10 For what reason? If, to those who adhere to the thought that things do not exist by nature,¹⁶ we explain the word "emptiness" with reference to the own-nature of things: they are designated as "things" by this dependent-origination (pratītyasamutpāda), i.e. by means of their causes and conditions, and things do not exist by their own-nature, [then] the
15 adherence can be removed. However, for those who adhere to the thought that emptiness is a thing, the adherence cannot be removed by anyone else. To take an example, if we say, "There is nothing", one may say, "Give me the very nothing"; then how can we make him understand non-existence? For that reason, the Glorious One, who has the ten powers (daśabala) and
20 has great compassion (mahākaruṇā), also stated them to be incurable. For those who see emptiness too as empty and see the reality (tattva), emptiness is established.

Chapter Thirteen entitled "Examination of Reality"

[XIV Examination of Combination (samsarga)]¹.

[1. Impossibility of Combination]

Objection: Things (bhāva) are not empty of their own-nature, but things certainly have their own-nature. Why? Because [their] combination has been
 5 taught. Here [in Buddhism] the Glorious One has stated everywhere, "Contact (sparsā) is the combination of the three, form (rūpa), consciousness (viññāna), and eyes (cakṣus). It is also the same with sound (śabda), consciousness, and ears (śrotra) etc." Likewise, he has stated, "They are bound by the fetter (samyojana) of affection (anunaya), wrath (pratigha),
 10 and ignorance (avidyā)." If they have no own-nature, things cannot combine. In fact, how can things without own-nature combine? Therefore, things certainly have their own-nature.

Answer: Only if combination were possible for things, things would have their own-nature; however, since combination is not possible for
 15 things, how can there be own-nature? In what manner?

The objects of seeing, the visual organ,

And a seer:

These three do not mutually combine

Either in pairs or altogether.² [1]

20 ³The objects of seeing (draṣṭavya), the visual organ (darśana), and a seer (draṣṭr)⁴: these three do not mutually combine either in pairs or altogether. The objects of seeing and the visual organ do not combine, nor do the objects of seeing and a seer combine, nor do the visual organ and a seer combine; nor yet do the objects of seeing, the visual organ, and a seer combine.⁻³

In the same way, passion, the impassioned one,

And the objects of passion; and the remaining defilements

And the remaining sense-fields

Should also be examined in three ways.⁵ [2]

- 5 ⁶Just as the objects of seeing, the visual organ, and a seer, either in pairs or altogether, do not combine mutually and concomitantly; so in the same way, passion (rāga), the impassioned one (rakta), and the objects of passion (rañjanīya), either in pairs or altogether, do not combine mutually and concomitantly. That is, passion and the impassioned one do not combine,
- 10 nor do passion and the objects of passion combine, nor do the impassioned one and the objects of passion combine; nor yet do passion, the impassioned one, and the objects of passion combine. In the same way, the remaining defilements (kleśa), anger (dveṣa) etc., and the remaining sense-fields (āyatana), sound, ears, and hearer (śrotr) etc., either in pairs or
- 15 altogether, do not also combine mutually and concomitantly.⁻⁶

[2. Argumentation]

[2.1. Impossibility of Difference]

Objection: Why do they, the objects of seeing etc., not combine mutually and concomitantly?

- 20 Answer:

There is the action of one with the other;

However, because the difference among the objects of seeing etc.

Does not exist.

Therefore, they do not combine.⁷ [3]

- 25 Here if there were something called "combination", it should certainly arise through the concomitance of one and the other; however, because

difference is not proper for the objects of seeing etc. and there is no mutual difference between them, therefore they do not combine mutually and concomitantly.

Difference does not exist

5 Not only among the objects of seeing etc.,
But difference is impossible for anything
Combined with anything.⁸ [4]

⁹Mutual difference is impossible not only for them, the objects of seeing etc., but in fact difference is not possible for anything combined with
 10 anything. Without difference, anything cannot combine with anything concomitantly.⁻⁹

[2.2. Analysis of Difference]

Objection: As the difference among things is directly perceived, who can properly say that it does not exist?

15 Answer: I understand well that just because you perceive directly the difference of things, you do not therefore perceive the absence of difference among things. In fact, as the absence of difference among things cannot be perceived even with a divine eye (divyacakṣus), still less with a fleshy eye (māmsacakṣus) such as yours.

20 Depending upon the other, the one is different;

Without the other, it is not different from the other. [5ab]

¹⁰Depending upon something other than it, what is called "the one (anya)" is different; however, without the other (anya), the one is not different by itself.⁻¹⁰ Since the one is said to be different in relation to the other,
 25 and it is not different by itself, who can properly say that it [= difference]

is directly perceived?

Objection: Even so, there will not be absence of difference; that is, difference will be established.

Answer: That is so with an unlearned person, but not with a learned
5 one.

If this is dependent upon that,

This cannot be different from that.¹¹ [5cd]

In fact, is it not untenable to say that if this arises depending upon that, this is different from that? For what reason?

10 If the one were different from the other,

It would be so even without the other. [6ab]

If this depending upon that were different from that, this would certainly be different even without that. In that case, a pot (ghaṭa) would be different without any relation to a straw-mat (kaṭa); however, a pot cannot
15 be different without relation to a straw-mat. Therefore, a pot is not different from a straw-mat.

Objection: Even though it is not different from that [= the other], the one (anya) certainly exists.

Answer: Do you follow the one who drives you out?¹² You intend to
20 establish difference with a reason which denies difference. If this, which is "different" depending upon that, is not different from that, then do you think that this is different by its own self (svātman)?

Without the one different from the other,

It does not exist. Therefore, it does not exist.¹³ [6cd]

¹⁴Because, without the one different from something other, the other does not exist and it [= the one] is not different by itself. Therefore, it must be understood that the one [= a different thing] does not exist at all.¹⁴

5 Objection: Just because it is said that depending upon the other, the one is different, for that reason, is it not so that there is difference? Or if, though depending [upon the other], it is not different, how can they say "It is different"?

Answer: The dependent-origination (pratītyasamutpāda) has the nature
10 of this kind: Because, first, they say that depending upon the other it is different, therefore in accordance with the conventional usage (lokavyavahāra) they say "It is different". Because, if we examine the reality as it is,

Difference does not exist in a different thing,

Nor does it exist in a non-different thing. [7ab]

15 [That is,] because, as to saying that "a pot is different in relation to a straw-mat", difference does not exist in a pot since it [= a pot] is related to a straw-mat, it is dependent (adhīna) on a straw-mat, and it is not established by itself, [also] because difference contradictory to a non-different thing (ananya) does not also exist in an isolated thing called
20 "a non-different pot without relation to a straw-mat"; therefore, in accordance with the ultimate reality (paramārtha), they say that there is no difference. For that reason, the Glorious One has also taught [as an example] the stem of a plantain tree (kadalīskandha): that is, he has taught that the stem of a plantain tree is nothing at all because it is hollow and
25 its core (sāra) cannot be observed.

Objection: If a pot is thus not different, in that case the pot is certainly non-different. Because without a different thing there cannot be

a non-different thing, a different thing certainly exists.

Answer: Difference is not possible for the reason of its antithesis either. Why? Because non-difference is not possible. In fact, there may be non-difference in relation to difference; however, the very difference, 5 if examined, is not possible.

If difference does not exist,

Neither a different thing nor an identical one exists.¹⁵ [7cd]

Now is it not explained that if the very difference does not exist, its antithesis, a non-different and identical thing does not exist either, and 10 without a non-different thing, its antithesis, a different thing does not also exist?

Moreover,¹⁶ [the opponent] objects: It is not so that one is different in relation to the other, but it is so that "difference" is universal (sāmānya) and one becomes different by being in possession of it.

15 Answer: If it becomes different by being in possession of difference, is it not so that it is different only in relation to the other since it is not established by itself?

Objection: How does it [= a different thing] need to be related [to difference] once again since difference endures constantly in a 20 different thing?

[Constant Endurance of Difference]

Answer:

Difference does not exist in a different thing. [= 7a]

It is untenable to say "since difference endures constantly in a different 25 thing". Difference does not exist in a different thing. Why? Because,

Nor does it exist in a non-different thing. [= 7b]

Here [in this world] because a pot is not "different by its own self",

difference contradictory to non-difference does not exist in it [= a non-different pot]. If the difference were to endure constantly in a different thing, a pot would [in any case] be different by its own self and it would not become non-different. It is unacceptable that a pot is
 5 different by its own self. Thus, since it [= difference] does not exist in a pot, a non-different thing, therefore it does not also exist in a different thing. If it were to exist [in a thing], it would exist in all states [of the thing].¹⁷ Or if you think that when a pot is different in relation to a cloth (pata), then difference exists in the very pot; in that
 10 case, it is shown that difference does not endure constantly, because its nature (bhāva) [i.e. difference] exists in relation [to others]. Also because that it [= a different thing] exists as being established and searched for (mrgyamāna) in difference will be another proposition (pratiñā), this is not possible either, for it contradicts your own opinion (svamata).¹⁸

15 [Possession of Difference]

Moreover, if there are two things they may combine; and if there are not, they do not [combine]. Here if, first, a pot is not different by its own nature, how can it become a different thing by being in possession of difference? For instance, water, which is mixed with milk, does not become
 20 milk and milk does not also become water. Or if a pot is different by its own nature, how do we need to search for the possession of difference in a different thing?

Consequently, it is nonsense to say that it [= a thing] becomes different by being in possession of difference and to say that difference
 25 endures constantly in a different thing.

[Different Things]

Objection: Whether difference endures constantly or does not endure [constantly] in a different thing, that different object (artha) to which difference is considered to belong certainly exists.

Answer: Do you make an effort to gallop off by a grass-horse? You make an effort to establish a different thing by the non-existence of difference.

If difference does not exist,

5 Neither a different thing nor an identical one exists. [= 7cd]

If the nature (bhāva) of being a different thing, i.e. difference, does not exist, is it not definitely shown that neither a different thing nor an identical one exists? Or if it were a different thing even without the nature of being a different thing, one would be, according to you, a stupid person even without the nature of being a stupid person [= stupidity].
10 Or if this is not acceptable, then without the nature of being a different thing [= difference], it is not a different thing.

[3. Conclusion]

[3.1. Additional Discussion]

15 Therefore, if examined in this manner, difference is not at all possible for all things. Without difference, how will the objects of seeing etc. and passion etc. combine mutually and concomitantly? If there is no combination, how do you think the own-nature of things, which is reasoned by "combination", is possible?

20 Or if you, having a fancy (manoratha), think that those [which combine] are different and also identical, in that case too, combination is not possible at all. For what reason? Because

It does not combine with itself.

One does not combine with the other. [8ab]

25 Here, first, it does not combine with itself. Why? Because it is the only thing [that exists] and it cannot be an object (artha) of concomitance. Or if, even so, it did [combine with itself], nothing would not combine. This is not at all acceptable. Therefore, it cannot combine with itself.

Next, with regard to the case where it is said, "This is one and that is the other," combination is not possible either. For what reason? [It is] because they are different. Or if, though different, they combined, in that case no things would not combine [with each other]. This too is
 5 unacceptable. Therefore, if they are different, they cannot combine either.

Objection: The combination of both milk and water is an instance in which two different things become identical. Just in the same way, one combines with the other.

Answer: In that case too, it remains the same.¹⁹ When, first, milk
 10 and water are separated, then they do not combine. Why? Because they are separated. When they are identical, then they do not combine either. Why? Because they are identical.

Objection: When they are identical they combine.

Answer: Did I not explain that if, though identical, they were to
 15 combine, no things would not combine? Therefore, this [argument] is also not sound.

Objection: Different things do combine when they are combining.

Answer: In that case too, it remains the same. If a thing called
 "combining" exists, in that case too they cannot combine, because, by saying
 20 "This is one and that is the other," they are different. Or if "those which are combining" are spoken of as identical things, the word "combining" is not possible. If they are identical, how do they combine?

Objection: Combination exists in those things called "combining" the halves of which have already combined (samsrṣṭa).

Answer: In that case too, it is the same. First, if you suppose that "when their halves combine, all their selves (ātman) combine since their parts combine," they cannot combine because they are identical. Or if, though their parts combine, their selves are separated; how can they
 5 combine since they are separated? If some parts of them combine and other parts do not combine, their self will be two. Combination does not exist in their [parts] which have already combined, because they are identical. And combination does not also exist in their [parts] which have not yet combined, because they are different.

10 Objection: Even though those which are combining do not exist, it does not matter.²⁰ Those which have already combined (samsrsta) certainly exist. If those which have already combined exist, combination too is established because those which have already combined exist.

Answer: Alas! What a big bowl you are begging with! Where those
 15 which are combining are not possible and to start combining is not possible either, then those which have already combined are not at all possible. When it is said "They become identical", then as they are identical how can they be "those which have already combined"? Or if [you say] they are not identical though they have already combined, in that case too, they cannot
 20 be "those which have already combined" since they are different.

Objection: Even if those which have already combined do not exist, it does not matter. Those things which have been different before they become identical are "combiners (samsrstr)", and they certainly exist.

Answer: Do you envy an eunuch (pandaka)? Although there is no
 25 combination, you regard a combiner as existent. Here, it is a combiner caused by his combination (samsargahetuka), because it combines [with

others]; however, the very combination is not possible in any way. If it [= combination] does not exist, how can a combiner exist without combining?

[3.2. Conclusion]

Consequently, if we examine the reality as it is in accordance with
5 the reasoning,

That which is combining, that which has already combined,

And a combiner do not exist.²¹ [8cd]

If they do not exist, how do you think the own-nature of things, which is reasoned by the teaching of "combination", is possible?

10 Chapter Fourteen entitled "Examination of Combination".

[XV Examination of Existence and Non-Existence]¹

[1. Introductory Discussion]

[1.1. Definition of Own-nature]

Objection: If you, thinking that because the existence of a thing
 5 is not perceived these things have no own-nature, consider that "things
 are produced dependently" and also say that "things have no own-nature",
 how could things be produced and also have no own-nature? If the own-nature
 of things were not produced from their causes and conditions, what different
 from that would be produced? If [for instance] the own-nature of cloth
 10 were not produced from threads (lit. warps and wefts), would the very
 own-nature of threads be produced? Or if nothing were produced, how could
 you say that "it is produced"?

Answer: Do you not see the horse though you are riding on it?²
 Although you say that "things are produced dependently", you do not see their
 15 absence of own-nature. This can easily be understood even by unwise men.

The production of own-nature

From causes and conditions is not tenable. [1ab]

Here [in this verse] own-nature (svabhāva) is one's own nature (svo bhāvaḥ),³
 and it is untenable that what has its own nature is produced once again
 20 from causes and conditions. In fact, how can there be action once again
 for that which exists; if there is no action, what is the use of causes and
 conditions?

Or if it were produced from causes and conditions, in that case,

The own-nature which was produced

25 From causes and conditions would be a made-thing.⁴ [1cd]

This is not possible either.

Objection: ⁵Own-nature is certainly a made-thing (krtaka). For what reason? Because in fact the nature (bhāva) of cloth, which has not been produced before, is made later.⁵

Answer:

5 How would it be proper

That own-nature is a made-thing. [2ab]

How would it be proper that own-nature is a made-thing? ⁶As those [two] meanings (artha) are contradictory (vipratishedha),⁷ that is, if it is own-nature it is not a made-thing, and if it is a made-thing it is not
10 own-nature, therefore what prudent (sacetas) person would hold that it is both own-nature and a made-thing?⁶

Objection: What principle (yukti) do you think own-nature has?

Answer:

Own-nature is indeed non-made

15 And is not related to others.⁸ [2cd]

The principle of own-nature is that it is not established by action (kriyā), it is also not related to causes and conditions, and it exists in its own nature without changing. [By contrast], what is established by action and also is related to causes and conditions is dependent on others. So how
20 can that which is related to others be called "own-nature", since it is not established by its own self (svātman)?

[1.2. Other-nature (parabhāva)]

Objection: Other-nature, related to which it exists as a thing, certainly exists. When other-nature is established, own-nature will also
25 be established.

Answer: Even dependent on the antithesis (pratipakṣa), own-nature is not possible. Why? Because other-nature is not possible.

If own-nature does not exist,

How will there be other-nature? [3ab]

5 ⁹Only if own-nature were established, then its antithesis, other-nature, would also exist. If, however, own-nature is not possible and it does not exist, how will there be other-nature? Thus, if other-nature does not exist, how could there be its antithesis, own-nature?

Moreover, own-nature and other-nature are not at all different.⁹ For
10 what reason? Because

The own-nature of another thing

Is called "other-nature".¹⁰ [3cd]

¹¹Because that which is the own-nature of another thing is called "other-nature", therefore if the own-nature of another thing never exists,
15 by what would it [= other-nature] exist? For that reason, it is not possible that own-nature and other-nature are different. There is thus no antithesis because they are identical. Without its antithesis, how would it [= own-nature] be established depending on the antithesis?¹¹

[1.3. Existence of Things]

20 Objection: What need do we have of the statement that "the own-nature of things exists" or "it does not exist"? Certainly things (bhāva) exist.

Answer:

How could a thing exist

Apart from own-nature and other-nature?

Only if own-nature and other-nature exist,

A thing will be established.¹² [4]

¹³ If there is some thing, it will have own-nature or other-nature.

Therefore, only if own-nature and other-nature exist, a thing will be
 5 established. However, when neither own-nature nor other-nature exists,
 then apart from own-nature and other-nature how could there be a thing
 which cannot be expressed and is nothing else than neither own nor other?¹³

[1.4. Non-Existence]

Objection: In that case there is non-existence (abhāva) of things.

10 And since without relation [to a thing] there cannot be non-existence,
 a thing, of which there is non-existence, also exists.

Answer: Even so, a thing cannot be established. Why? because
 non-existence is not established. It has already been stated that:

How could a thing exist

15 Apart from own-nature and other-nature? [= 4ab]

Therefore,

If a thing is not established,

Non-existence is not established. [5ab]

Is it not definitely stated [by this verse] that if no "thing" is
 20 established, non-existence is not at all established? Why?

[Because] people call the alteration of a thing

"Non-existence".¹⁴ [5cd]

¹⁵In fact, people say that what is the alteration (anyathābhāva) of a thing is "non-existence"; however, the very thing does not exist. If it does not exist, of what would there be non-existence? Without non-existence, how do you say its antithesis, existence (bhāva) [of a thing], is possible?¹⁵

5 [2. Argumentation]

[2.1. Seeing the Reality]

Objection: Here [in Buddhism] it is stated that by seeing the reality one will be released. And tattva (reality) is tasya bhāvaḥ (the nature of that), namely, it means "the own-nature of a thing (bhāvasya svabhāvaḥ)". Here if the own-nature of a thing does not exist, then is it not impossible for you to see the reality? Without seeing the reality, how would release (mokṣa) be possible? Consequently, the view that things have no own-nature is not sound.

Answer: You should not misunderstand.

15 Those who view own-nature,

Other-nature, existence,

And non-existence do not see

The reality of the Buddha's teaching.¹⁶ [6]

Those who view in this way own-nature, other-nature, existence, and
20 non-existence do not thus see the reality of the Buddha's supremely profound teaching. We see exactly as it is the absence of the own-nature of things which is illuminated by the rising sun of the dependent-origination (pratītyasamutpāda). Therefore, release is also possible only for us because we see the reality.

[2.2. Criticism of Existence and Non-Existence]

[2.2.1. Tradition (āgama)]

If you ask why, the reason is:

In the Kātyāyanāvavāda[-sūtra]

5 The Glorious One who teaches

Both existence and non-existence

Denied both "it exists" and "it does not exist".¹⁷ [7]

¹⁸Because in the sūtra titled "Kātyāyanāvavāda", the Glorious One, who is
versed in the ultimate reality (paramārthatattva) and teaches both existence
10 and non-existence, denied both "it exists" and "it does not exist",
therefore those who view existence (astitva) and non-existence (nāstitva)
of things do not see the reality. Release is consequently not at all
possible for them; but it is [very well] possible for us who use words
without adhering to existence or non-existence.¹⁸ ¹⁹If to see existence
15 and non-existence were to see the reality, there would be no person who
does not see the reality. Therefore it is not to see the reality.

For that reason, the reality is the absence of the own-nature of things,
and only by seeing it one will be released.¹⁹ The master Āryadeva has also
stated:

20 Consciousness is the seed of existence (bhava).

Sense-objects are its range.

When one sees that sense-objects are devoid of self,

The seed of existence becomes extinct.²⁰

This should certainly be understood in this manner.

25 [2.2.2. Reasoning (yukti)]

[2.2.2.1. Criticism of Existence]

Otherwise,

If it were existent by its original nature

It would not become non-existent. [8ab]

21- If things were existent by their original nature (prakṛti), those which
are existent by their original nature would not afterwards become
5 non-existent.⁻²¹ For what reason? Because

The alteration of original nature

Is not at all possible.²² [8cd]

23- Original nature is, in fact, the antithesis of change (vikāra), therefore
original nature must be unchangeable and eternal; however, we [actually]
10 see the alteration of things. For that reason they cannot be existent by
their own-nature.⁻²³

[2.2.2.2. Criticism of Non-Existence]

To this [the opponent] objects: If, by seeing their non-existence,
you understand that things have no own-nature, [in that case] things have
15 certainly become non-existent.

Answer:

If there is no original nature

Of what will there be alteration?²⁴ [9ab]

When we said that things are not "existent by their original nature", then
20 if the existence of things has no original nature, to what will the very
alteration [i.e. non-existence] belong?

Objection: If things have no original nature though they are seen to
be non-existent, their non-existence is not possible. That is, a thing
of which there is non-existence has its original nature without any doubt.

Answer:

Or if there is original nature

How will alteration be proper?²⁵ [9cd]

Has it not been explained before that:

5 "The alteration of original nature

Is not at all possible. [= 8cd]

Original nature is, in fact, the antithesis of change, therefore, original nature must be unchangeable and eternal"?²⁶ Consequently, the non-existence of things is not possible either.

10 [2.2.3. Fault of the View of Existence and Non-Existence]

Here with regard to the view of things as existent and non-existent, another fault will also result:

"It exists" is an adherence to eternity

And "it does not exist" is a view of cessation.

15 Therefore, a wise man should not rely

On existence and non-existence.²⁷ [10]

With regard to the view of existence that "a thing exists", an adherence to eternity (śāśvatagrāha) will result; while with regard to the view of non-existence that "a thing does not exist", a view of cessation (uccheda-
20 darśana) will result. Both will therefore be evil (anartha) and harmful. Consequently, if one takes a view of existence and non-existence, a view of eternity and cessation will result, and it will also be evil and harmful. Therefore, a wise man who wishes to understand the reality and wishes to pass over the forest of transmigration (samsāarakāntāra) should not rely on
25 existence and non-existence.

Objection: When we take a view of existence and non-existence, how

will the fault of the view of eternity and cessation result?

Answer:

There is [a view of] eternity by saying that:

"Whatever exists by its own-nature does never not exist."

5

[A view of] cessation results from saying that:

"It does not now exist though it has existed before."²⁸ [11]

They say that whatever exists by its own-nature cannot afterwards be non-existent since original nature is unchangeable. Therefore, a view of eternity results from the view of existence. And a view of cessation
10 results from the view of the destruction of a thing as saying, "Although the thing has existed before, it does not now exist."

[3. Conclusion]

Thus, because the view of things as existent and non-existent will results in many faults, therefore to say that things have no own-nature is
15 to see the reality and is the middle way (madhyamā pratipat), and it only is the achievement of the ultimate reality (paramārtha).

Chapter Fifteen entitled "Examination of Existence and Non-Existence".

[XVI Examination of Bondage (bandha) and Release (mokṣa)]¹

[1. Criticism of Transmigration and Nirvāṇa]

[1.1. Transmigration]

Buddhapālita-mūlamadhyamakavṛtti. Fascicle VI.

5 Here is an objection: Without seeing existence (bhāva) and non-existence (abhāva), no one can then transmigrate, enter into Nirvāṇa, be bound, and be released. How would it [= not seeing existence and non-existence] be the reality (tattva)? [By contrast], if one sees existence and non-existence, all these are possible; therefore, to see
10 existence and non-existence is certainly to see the reality.

Answer: When one sees existence and non-existence, then all those are impossible. If you ask why, [the reason is]: Here when the preachers of existence (bhāvavādin) imagine [existent] things, what they imagine as existent will be the conditioned things (samskāra) or a sentient being
15 (sattva); however, when they are imagined as existent, they will necessarily be permanent (nitya) or impermanent (anitya). Here,

If the conditioned things are said to transmigrate,

They, as permanent things, do not transmigrate.

As impermanent things, they do not transmigrate either.

20 This argument-process is ~~also~~ the same ~~as~~ for a sentient being^{also 2} [1

[Transmigration of the Conditioned Things]

Here if, first, one imagines the conditioned things to transmigrate, this is not possible. For what reason? Because

They, as permanent things, do not transmigrate.

25 As impermanent things, they do not transmigrate either. [= 1bc]

³First, the conditioned things, if permanent, do not transmigrate. Why?

Because permanent things are unchangeable (nirvikāra).³ ⁴Here [in Buddhism]

that which, in its seriate continuity, originates and becomes extinct here and there is said to transmigrate; then the conditioned things which are

permanent and unchangeable cannot have the nature of arising and passing away (udayavyayadharmin). Therefore, the conditioned things, if permanent, do not transmigrate.⁻⁴

[Next], the conditioned things, if impermanent, do not transmigrate either. In fact, the very conditioned things which have become extinct here will not once again originate in another place. For that reason, transmigration is not possible for those which have become absolutely extinct, therefore the conditioned things, if impermanent, do not transmigrate either. Thus, first, things named "the conditioned", permanent or impermanent, cannot transmigrate.

[Transmigration of a Sentient Being]

Here if one thinks that the conditioned things do not transmigrate, but a sentient being does transmigrate, to this we shall answer:

This argument-process is also the same as for a sentient being. [= 1

15 That argument-process (krama) in which we explained transmigration as impossible for the conditioned things is also the same for a sentient being. In fact, a sentient being who transmigrates must also be permanent or impermanent; therefore, in this case too, transmigration is not possible for a permanent [sentient being] because he is unchangeable, and transmigration also is not possible for an impermanent one because, without effort being required, he has become absolutely extinct.

To this [the opponent] objects: The argument-process is not the same as for a sentient being who transmigrates. Because in fact a sentient being should not be spoken of as identical with or different from aggregates, 25 sense-fields, and realms, and should not be spoken of as permanent or impermanent; therefore, a sentient being, free from the fault of permanence and impermanence, does transmigrate.⁵

Answer:

If a sentient being is said to transmigrate,
He, sought in five ways, does not exist
In aggregates, sense-fields, and realms.
Who then will transmigrate?⁶ [2]

- 5 If one thinks that a sentient being transmigrates, this is not at all possible. Why? Because he, sought in five ways,⁷ does not exist in aggregates, sense-fields, and realms. Sought in five ways, that non-existent sentient being which, just like an artificial deer, you imagined by your own wish (svecchā), is not perceived in aggregates, sense-fields, and
 10 realms. In what other way can we understand that which, sought in five ways, is not perceived to be existent? Therefore, he certainly does not exist. If he does not exist, you must state what will transmigrate.

Moreover,

- If one transmigrates from one object of clinging
 15 To [another] object of clinging, he will be without existence.
Without existence and without the object of clinging,
Who is he? To what will he transmigrate?⁸ [3]

- If one imagines that a sentient being transmigrates, in that case, while he transmigrates from one object of clinging (upādāna) to another object of
 20 clinging, he will be without existence (vibhava). For what reason? In fact, due to the object of clinging it is designated as "existence (bhava)";⁹ however, the object of clinging does not exist for him while he proceeds in the interval of the objects of clinging. By what will it then be designated as "existence"? For that reason, since he has no object of
 25 clinging, he will necessarily be without existence. Who is he that is without existence, without the object of clinging (anupādāna), without that which makes him manifest (avyañjana), and without designation (aprajñapti)? And to what object of clinging will he transmigrate?¹⁰ That is, when he

does not cling, the very object of clinging does not exist either.

Objection: Since he has an intermediate existence (āntarābhāvika), he is certainly possessed of the object of clinging. For that reason, because he, having certainly been possessed of the object of clinging,
5 clings to another existence, he will not be without existence [at any time].

Answer: It remains just as before that one who, abandoning this object of clinging, migrates to the object of clinging of the intermediate existence, and abandoning the object of clinging of the intermediate existence, migrates again to an object of clinging other than that, will
10 also, while in their intervals, be without existence and without the object of clinging. Therefore, a sentient being cannot transmigrate either.¹¹

[1.2. Nirvāṇa]

[1.2.1. Nirvāṇa of the Conditioned Things]

Next,

15 It is in no way possible

That the conditioned things enter into Nirvāṇa. [4ab]

It is in no way possible that the conditioned things enter into Nirvāṇa. Why? Because [in that case] they will necessarily be permanent or impermanent. Here, first, if one imagines the conditioned things as
20 permanent, for the permanent and unchangeable conditioned things what distinction will be made by attaining Nirvāṇa? Or if it is made, they will be impermanent because they are changeable. [Next], if the conditioned things are impermanent, in that case too, because they have the nature of destruction, to what will Nirvāṇa belong when they are extinct and
25 non-existent? Consequently, it is not possible that the conditioned things enter into Nirvāṇa.

[1.2.2. Nirvāṇa of a Sentient Being]

Here if one thinks that a sentient being enters into Nirvāṇa, to this the answer is:

It is also in no way possible

That a sentient being enters into Nirvāṇa.¹² [4cd]

It is also in no way possible that a sentient being enters into Nirvāṇa.

Why? Because [in that case] he will necessarily be permanent or impermanent.

5 Here, first, if a sentient being is permanent, for those who are permanent and unchangeable, there will be no use in attaining Nirvāṇa, and there will necessarily be many faults. Or [next] if a sentient being is impermanent, in that case too, for the impermanent one who, without effort being required, has become extinct, what need will there once again be of Nirvāṇa? And to
10 whom will Nirvāṇa belong?

Here if one thinks that it is possible for a sentient being, who cannot be spoken of as permanent or impermanent, to enter into Nirvāṇa,¹³ this is also improper. For what reason? What cannot be spoken of as permanent or impermanent is only possible for one who is possessed of the
15 object of clinging: but it is not possible for one who is without the object of clinging. If a sentient being without the object of clinging is to enter into Nirvāṇa, why can the isolated one without the object of clinging not be spoken of as permanent or impermanent? Here if one thinks that the one without the object of clinging cannot be spoken of as existent or
20 non-existent, to this we shall answer: With regard to him who cannot be spoken of as existent or non-existent, how can we say that "he will enter into Nirvāṇa"?

Objection: One who is without the object of clinging cannot be spoken of as existent or non-existent, just in the same way as, if one possessed of
25 the object of clinging exists, they [= he and the object of his clinging] cannot be spoken of as identical or different.

Answer: By what can he, who is without the object of clinging and does not have that which makes him manifest, be known as existent? Or if he exists, that which can make him known as existent must be his "object of clinging"; hence release is not at all possible for him who is possessed of
5 the object of clinging.

If with regard to this one thinks that when they say "one who is without the object of clinging cannot be spoken of as existent", then how is such a refutation proper that "by what can he be known as existent?", we shall answer: To be spoken is one thing, and to be known is another; for
10 that reason, we said "how can he be known?", but we did not say "how can he be spoken?" Since with regard to a non-existent hare's horn you do not have a consideration (cintā) whether it can be spoken or it cannot be spoken, therefore in order to avoid the fault of [misleading] speech, you, having understood in your mind as existent, probably say that "it cannot be spoken."
15 Or if, even in your mind, whether it is existent or non-existent is not certain, why do you say "he cannot be spoken?" It should honestly be said that "he cannot be known." The master Āryadeva has also stated:

In release, if a self exists he will be permanent.

If he does not exist he will be impermanent.

20 Although person (puruṣa) cannot be spoken,

He can certainly be known by a learned man.¹⁴

Consequently, a sentient being cannot at all enter into Nirvāṇa either.

[2. Criticism of Bondage and Release]

[2.1. Bondage and Release of the Conditioned Things]

25 The conditioned things which have the nature of

Origination and destruction are neither bound nor released. [5ab]

The conditioned things cannot be bound, nor can they be released. Why? Because in fact the conditioned things, which, having the nature of origination and destruction, originate in every single moment, become
 5 extinct spontaneously, and are not established, cannot at all either be bound or be released.

Objection: In the continuity (samtāna) of the conditioned things, there is bondage and release.

Answer: Only if there is a thing whatsoever called "the continuity of
 10 the conditioned things", it may, as you hold, be bound or released; however, as they call the causation (hetutva) of the origination and extinction of the conditioned things "continuity", [that is, "continuity" is not a thing], then in that case what will be bound and what will be released? Or if there were a thing [called] "continuity", even so, how would bondage and
 15 release be possible for it because it has the nature of origination and destruction, and because it is not established?

[2.2. Bondage and Release of a Sentient Being]

[2.2.1. General Discussion]

Here if one thinks that the conditioned things are neither bound nor
 20 released, but a sentient being is bound and released, to this we shall answer

A sentient being too is neither bound

Nor released, just as before.¹⁵ [5cd]

A sentient being too is neither bound nor released. If you ask how, it is just as before. Just as we explained before that bondage and release are
 25 not possible for a permanent sentient being, nor are they possible for an impermanent one, so in this case too, a sentient being, if permanent and unchangeable, can neither be bound nor be released. Or if he were bound and

released, he would be impermanent since he was changeable. [Next], an impermanent sentient being, who has the nature of extinction and is not established, cannot be bound or released either. In fact, for an extinguished and non-existent one what is there to be bound and released?

5 [2.2.2. Bondage of a Sentient Being]

[2.2.2.1. Criticism of Bondage]

To this [the opponent] objects: The objects of the clinging of a sentient being are called "bonds (bandhana)", while the absolute tranquility of the objects of clinging is called "release". And since a sentient being cannot be spoken of as permanent and impermanent, therefore for a sentient being free from the fault of permanence and impermanence bondage (bandha) and release are possible.¹⁶

Answer:

If the objects of clinging are bonds

15 One who possesses the objects of clinging is not bound. [6ab]

If the objects of clinging are bonds, in that case, first, a sentient being who possesses the objects of clinging is not bound. Why? Because he has already been bound. In fact, if he has already been bound how does he need to be bound once again?

20 Here if you think that only the one without the objects of clinging is bound, to this we shall answer:

Nor is the one without the objects of clinging bound. [6c]

If, also, he is without the objects of clinging, for him bonds are not possible. In fact, how would the one without the objects of clinging, who is not designated, is not given a name, and does not have that which makes him manifest, exist? How would he who does not exist be bound by the objects of clinging? Therefore, it is also not possible that a sentient being without the objects of clinging is bound by the objects of clinging. Then, you must now answer [the following question]:

In what state is he, a sentient being, bound?¹⁷ [6d]

[2.2.2.2. Criticism of the Objects of Clinging]

To this [the opponent] says: First, bonds, i.e. the objects of clinging, obviously exist. Because they bind they are called "bonds".¹⁸

5 Thus, since bonds exist, the one who is to be bound by them also exists.

Answer:

Only if prior to the one who is to be bound

Bonds exist, they will indeed bind.

They do not, however, exist. [7abc]

10 Only if, prior to the one who is to be bound, these bonds, the objects of clinging, exist, bonds, the objects of clinging, will indeed bind, as you hold; however, they do not exist prior to the one who is to be bound. In fact how would those, which have not yet been clinged to, be the objects of clinging? How would those bind which do not exist prior to the one who is
15 to be bound? Therefore, the objects of clinging are not bonds.

[2.2.2.3. Application of the Previous Argument]

The remaining [analysis] is explained

By [the examination of] what has and has not been gone over,

and what is being gone over.¹⁹ [7&d]

20 We should understand that the remaining [analysis] of the impossibility of bonds is explained by [the examination of] what has and has not been gone over, and what is being gone over. As going does not exist on that which has already been gone over, it does not exist on that which has not yet been gone over, nor does it exist on that which is being gone over, just so,
25 what has already been bound is not bound, what has not yet been bound is not bound, nor is bound what is being bound. As the commencement of going is not possible on that which has already been gone over, it is not possible on that which has not yet been gone over, nor is it possible on that which is being gone over, just so, the commencement of binding is not possible

for one who has already been bound, it is not possible for one who has not yet been bound, nor is it possible for one who is being bound.

[2.2.3. Release of a Sentient Being]

To this [the opponent] objects: Release is certainly the chief subject of
 5 the Glorious One's teaching; namely, in order that people (jagat) may be released, the Tathāgata appears in the world. Therefore, release certainly exists. Since release does not exist in the one who has not yet been bound (abaddha), bondage (bandha) too exists.²⁰

Answer: Only if release is possible, bondage will also exist; however,
 10 as release is not possible, how would bondage be possible? Why? Because

First, one who has been bound is not released. [8a]

Here, first, one who has been bound is not released. For what reason?
 In fact, how could one who has been bound and remains in the state of
 bondage be released? Or if one who has been bound were released, in that
 15 case, no one would not be released. For that reason, first, one who has been bound is not released.

Objection: One who has been bound and is free from bonds, he is released.

Answer: That is also the same; namely, being free from bonds is not
 20 possible for one who has been bound, exactly because he has been bound.

Objection: Then, being free from bonds is called "being released".

Answer:

One who has not yet been bound is not released either. [8b]

In fact, one who is free from bonds is the one who has not been bound.
 25 Since one who has not been bound is certainly released, what need would there be for him to be released once again? Therefore, one who has not

been bound is not released either.

Objection: One who has been bound is released. In fact it is generally recognised that one who has been bound will be released.

Answer: What you said, i.e. "it is universally accepted", is a proper
5 statement. Because it is in fact universally accepted, therefore it does not enter into the consideration of ultimate reality (paramārtha). Why? Because

If one who has been bound were being released;

Bondage and freedom would exist at the same time.²¹ [8cd]

If one who has been bound were released, in that case both bondage, i.e.
10 bonds through the possession of which one is called "bound (baddha)", and freedom, i.e. release through the possession of which one is called "released (mukta)" would necessarily exist at the same time. As the two, bondage and freedom opposed [to each other], cannot exist in one place, therefore it is absurd (asambaddha) that one who has been bound is released.

15 [3. Conclusion]

[3.1. Clinging]

Here is an objection: If release is thus not possible, will all this — the wish (manoratha) of those who are afraid of transmigration, i.e. "When will I enter into complete Nirvāṇa without clinging? When will complete
20 Nirvāṇa be mine?", the instruction (avavāda) for [their] attaining Nirvāṇa, and [their] excitement for the purpose of attaining Nirvāṇa — not be meaningless?

Answer: Without a [correct] means (anupāyena), striving (prārthana), teaching instructions, and exertion will undoubtedly meaningless. In fact,

how could the [following] thoughts be Nirvāṇa: "I, without clinging, will enter into Nirvāṇa. Nirvāṇa will be mine"? When²²

I enter into Nirvāṇa without clinging,

May Nirvāṇa be mine.

5

Those who thus hold

Do not well understand "clinging".²³ [9]

As here [in Buddhism] Nirvāṇa is stated to be the complete quiescence of clinging, the root (mūla) of all clings is I- and mine-consciousness (aḥammamakāra). Those who boast, saying "I will enter into complete
10 Nirvāṇa. May complete Nirvāṇa without clinging be mine", hold and firmly abide in I- and mine-consciousness. Therefore, their I- and mine-consciousness itself is clinging which is not well-understood. How would release be possible for one who has clinging? Who is the one that will enter into complete Nirvāṇa without clinging? To whom will complete
15 Nirvāṇa belong? All those are produced by his craving (trṣṇā) and ignorance (avidyā).

[3.2. Transmigration and Nirvāṇa]

To this [the opponent] objects: Transmigration and release certainly exist. Since they also belong to something and do not belong to nothing,
20 one who transmigrates and one who enters into Nirvāṇa also exists. For me that is sufficient.

Answer: Do you preserve an empty vessel? Although neither bondage

nor release is possible, you assert the existence of transmigration and Nirvāṇa.

Where there is no production of Nirvāṇa,

Nor a removal of transmigration,

5 What is transmigration?

And what is Nirvāṇa imagined to be?²⁴ [10]

In fact, where bound sentient beings and conditioned things do not remove and reject transmigration, that is, where they are neither ~~produced~~ ^{increased} nor ~~added to~~ ^{added to} entered in Nirvāṇa, what is "transmigration" imagined to be there? Also, 10 where nothing is removed and nothing is produced, what is the Nirvāṇa imagined to be?

Furthermore, this is another meaning: In fact, where, even though he continues exertion for the purpose of attaining Nirvāṇa, one is certainly free from unreal imagination (abhūtavikalpa) without removing and rejecting 15 transmigration and without producing and enhancing Nirvāṇa, what "transmigration" is imagined and what "Nirvāṇa" is imagined?

[3.3. Conclusion]

Consequently, since there will necessarily be a view of eternity and [a view of] cessation, transmigration, Nirvāṇa, bondage, and release are 20 not possible for those who see existence and non-existence. By contrast, "transmigration", "Nirvāṇa", "bondage", and "release" are established only for the preachers of dependent-origination (pratītyasamutpādvādin).²⁵

Chapter Sixteen entitled "Examination of Bondage and Release".

Notes to Introductory Verse

- 1 The Tib. tr. of BP comprises ten bam po (fascicle)-s. For the relationship between bam po and ślo-ka in Tib. texts, see M. Lalou, "Les textes bouddhiques au temps du roi Khri-sron-lde-bcan", Journal Asiatique, 1953, pp.313-315.
- 2 This last salutation seems to have been added by the Tib. translators, Jñānagarbha and Kluḥi rgyal mtshan. Such salutations to the authors themselves also appear in ABh, PP and PPT which were all translated by the same translators. Cf. ABh D Tsa 29b1-2, PP D Tsha 45b5, PPT D Wa 1b2.
- 3 Cf. AKBh p.274,1.22: romaharśāśrupātau = D Ku 226a1, spu ziñ zēs byed pa dan/ mchi ma hkrug ces byed pa.
- 4 rgyu sña na yod paḥi phyag bzes pa mdzad de/ (= hetupūrvakam praṇāman kṛtavān/). In Nāg.'s homage to the Perfect Buddha consisting of two kārikā-s, the principal clause: taṃ vande vadatām varam// represents the homage itself; on the other hand, the preceding subordinate clause: anirodham ...// yaḥ pratītyasamutpādam prapañcopaśamaṃ śivam deśayāmāsa sambuddhas indicates the reason why the Perfect Buddha who has taught the dependent-origination characterized by the eight negations is the best of preachers, and also indicates the reason for his homage to the Perfect Buddha. Cf. PP D Tsha 47b2-3, PPT D Wa 45a1-46a4, PSP p.4,11.2-3, p.12, 11.1-3.
- 5 MK Introductory Verse [PSP p.11,11.13-16]:
anirodham anutpādam anucchedam aśāśvatam/
anekārtham anānārtham anāgamam anirgamam//
yaḥ pratītyasamutpādam prapañcopaśamaṃ śivam/
deśayāmāsa sambuddhas taṃ vande vadatām varam//
- 6 Cf. PSP p.26,11.5-6: yathoktam sūtre/ sa cāyam bījahetuko 'ñkura(h)...
neśvarakālānuprakṛtisvabhāvasambhūta iti/; Yamaguchi, I p.37,n.4.
- 7 This paragraph shows Buddh.'s interpretation of the relationship between the first two kārikā-s representing the subject matter of the whole treatise and the rest of the kārikā-s contained in 27 chapters. Acc. to this interpretation the first two kārikā-s should not be regarded as belonging solely to the first chapter. Similar explanations are given by Bhāv. and Candr. Cf. PP D Tsha 48b1-2, PPT D Wa 59b2-6, PSP p.3,11.11-p.4,1.1.
- 8 CŚK XIV 25. Cf. Bhattacharya, pp.230-231.

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- 9 Cf. p.2,1.22 [Text p.2,1.20].
- 10 Earth, Water (āpas), Fire (tejas), Wind (vāyu), Space (ākāśa), Time (kāla), Direction (diś), Self (ātman), and Psychic Organ (manas).
- 11 Cf. Sāṃkhya-kārikā 10, 11, 40.
- 12 MK XI 3 [PSP p.221,11.9-10]. See p.273,n.10
- 13 bdag gis bu ḥdi bskyed de/. Here bu = hbras bu? Cf. Okuzumi, p.146.
- 14 MK XIV 5 [PSP p.252,11.6-7]. See p.280,n.11
- 15 \rightarrow seed A \rightarrow sprout A \rightarrow tree A \rightarrow seed B \rightarrow : In this linkage of a particular plant, the seed B is successively preceded by the tree A, the sprout A, and the seed A.
- 16 CSK VIII 25, quoted in PSP XI p.220,11.4-5:
yathā bījasya drṣto 'nto na cādis tasya vidyate/
tathā kāranavaikalyāḥ janmano 'pi na sambhavah//
 = PSP Tib. D Ḥa 75b6 [= CSK Tib., see Bhattacharya, p.29]:
ji ltar sa bon mthah mthoñ zin//
de la thog ma yod min ltar//
de bzin rgyu ni ma tshañ phyir//
skye bhañ ḥbyuñ bar mi ḥgyur ro//
- In BP the double-underlined part was read as drṣtānto (dpe) by an Indian copyist or a Tib. translator. This is obviously incorrect. Our translation follows the reading drṣto 'nto in PSP.

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- 1 MK I 1 [PSP p.12,11.13-14]:
na svato nāpi parato na dvābhyāṃ nāpy ahetutah/
utpannā jātu vidyante bhāvāḥ kva cana ke cana//
- 2 Quoted and criticized by Bhāv. in PP D Tsha 49a5-b1 [PPT D Wa 73a3-74b7]. For Bhāv.'s criticism of Buddh. in PP, see Mitsukawa, "Hannyatōrōn", pp.157-171; Ejima, Chūganshisō, pp.171-178.
- 3 Quoted in PSP p.14,11.1-3 with a slight change: ācāryaBuddhapālita tv āha/ na svata utpadyante bhāvāḥ/ tadutpādavaiyarthya/ atiprasaṅgadoṣāc ca/ na hi svātmanā vidyamānānām padārthānām punarutpāde prayojanam asti/ atha sann api jāyeta/ na kadā cin na jāyeta/ iti//. Cf. PSP p.14,n.1. Just after this quotation Candr. also quotes Bhāv.'s criticism of Buddh. and

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subsequently vindicates the latter, while critically examining Bhāv.'s argument [PSP p.14,1.4-p.36,1.2].

4 Quoted and criticized by Bhāv. in PP D Tsha 50a5-b1 [PPT D Wa 101b7-104a1], where the subject of the first sentence dños po rnam (bhāvāh) is given. Also quoted in PSP p.36,11.11-12 which contains the same subject, whereas the Skt. for cihi phyir ze na (= kasmāt) is omitted: ācārya-Buddhapālitas tu vyācakṣte/ na parata utpadyante bhāvāh/ sarvatah sarvasambhavaprasaṅgād iti*/. Candr.'s counterargument against Bhāv. follows this quotation [PSP p.36,1.13-p.37,1.5]. * See de Jong, "Notes" p.32.

5 Quoted and criticized by Bhāv. in PP D Tsha 53a5-7 [PPT D Wa 153a7-155b2] with the subject of the first sentence dños po rnam (bhāvāh). Also Candr. quotes this passage in PSP p.38,11.10-11 followed by his refutation against Bhāv., which gives the same subject: ācāryaBuddhapālitas tv āha/ ahetuto notpadyante bhāvāh sadā ca sarvataś ca sarvasambhavaprasaṅgād iti*/. * LVP prasaṅgāt; R, TD250, MBB-I,-II prasaṅgād iti; TD251,252 prasaṅgād(sic) iti; Tib. thal bar hgyur ro zes [hchad do//].

6 The text of this paragraph seems to be questionable. Acc. to the interpretations given by Bhāv. and Candr., the opponent should acknowledge the invalidity of the three theses that things originate from themselves, from both, themselves and others, or without cause, while he asserts that things certainly originate from conditions which are other than the things. So the translation follows such a syntactical reading as: ... zes bsad pa gañ yin pa dañ ... zes bya ba dañ ... [zes bya ba] de dag ni re zig khas len to// (= ... yad uktam ... iti ... [ity] etāni tāvad abhyupagacchāmah//). Cf. PSP p.76,11.1-4; PP D Tsha 53b4-5 [PPT D Wa 159a5-b5].

7 MK I 2 [PSP p.76,11.5-6; see de Jong "Notes" p.35]:
catvāraḥ pratyayā *hetur ārambanam* anantaram/
tathaivādhipateyaṃ ca pratyayo nāsti pañcamah//

* LVP hetuś cālambanam; R hetur ārambanam; TD250,251,252, MBB-I,-II hetu cārambanam(sic).

8 Here "a master (kaś cid ācāryah or eka ācāryāh)" refers to an Ābhidhārmika master. In ABh the opponents who assert the origination of things from four other conditions are called chos mñon pa [D par] ses pa dag (abhidharmajñāh). Likewise, Bhāv. and Candr. take the opponents as svayūthyāh (rañ gi sde pa dag) - those who belong to the same religious group i.e. Buddhism. Aval. gives an explanation of the word svayūthya in PPT D Wa

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156b1-2: rañ gi sde pa dag gis zes bya ba la/ rañ gi zes bya ba ni rañ gi phyogs la sde pa [D —] gañ dag yod pa de dag ni rañ gi zes byaḥo// sde zes bya ba ni tshoms dañ ris dañ tshogs zes bya ba dag dañ don gcig go// pa dag ces bya ba ni der gtogs pa dag ste/ ñan thos mdo sde pa dañ bye brag tu smra ba la sogs pa thams cad do//. Cf. PP D Tsha 53b1-2; PSP p.76,1.1.

9 MK I 3 [PSP p.78,11.1-2; see de Jong, "Notes" p.35]:

na hi svabhāvo bhāvānām pratyayādiṣu vidyate/
avidyamāne svabhāve parabhāvo na vidyate//

As the Tib. tr. of svabhāva in MK, Jñānagarbha and Kluṣi rgyal mtshan chiefly adopt ño bo ñid [33 cases out of 42] and occasionally use dños ñid [6/42], bdag gi dños [po] [2/42], and rañ bzin [1/42] for the following reasons. The word dños ñid is adopted in instances where only two syllables are used for translating svabhāva. When the term is used in contrast with parabhāva (gzan [gi] dños [po]), they employ the tr. bdag gi dños [po].

On the other hand, the word rañ bzin which in other verses of MK they use strictly as the equivalent of prakṛti [MK XV 8a,c, 9a,c; XVII 14d] is found in this kārikā as equivalent for svabhāva. We may attribute this to the fact that in ABh and PP the authors give the following terminological explanations: ABh D Tsa 38b1, rañ bzin zes bya ba ni/ rañ gi dños po ni rañ bzin te/ bdag ñid kyi dños po zes bya baḥi tha tshig go// (= svabhāva iti svo bhāvah svabhāvah/ ātmano bhāva ity arthah//); PP D Tsha 53b6, rañ bzin zes bya ba ni rañ gi bdag* ñid do// (= sva ātmā svabhāva iti//). * PPT ño bo (= bhāvah). Since in this kārikā two or three syllables are allotted for svabhāva in pāda a, the tr. ño bo ñid or dños ñid would seem to be adequate. However, neither of them is suitable for the terminological explanation given above, because it is not possible to extract from them an element corresponding to sva such as rañ [gi]. Cf. n.38.

By contrast, Ñi ma grags etc.*, the translators of PSP, prefer the word rañ bzin [34/42] to ño bo ñid [6/42] for rendering svabhāva. They also use bdag gi dños [po] in the same cases [2/42] as mentioned above for the same reason. But their usage of ño bo ñid does not appear to be based upon any other reason than a syllabic one, namely, ño bo ñid contains three syllables, and rañ bzin two syllables. For the Tib. tr. of svabhāva of MK quoted in PSP, see Saigusa and Kuga, "Chūron Bon-Kan-Zō Taisho Goi". * Translators: Mahāsumati and Ñi ma grags, Revisers: Kanakavarman and Ñi ma grags.

10 Cf. ABh D Tsa 33b2: sogs [D stsogs] la zes bya baḥi sgra smos pa ni/ gzan mu stegs can dag gis [D gi] rkyen bstan pa thams cad bsdus paḥi phyir

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ro//; PP D Tsha 53b6: sogs pa 'zes bya baḥi sgraḥi sbyor bas ni tshogs dañ dbañ phyug la sogs pa g'zan yañ bsduho//, PPT D Wa 160a1-2.

11 Bhāv. criticized this explanation, after summarily quoting its point. Cf. PP D Tsha 55a7-b4; PPT D Wa 169a7-171a7.

12 Cf. PP D Tsha 55a3-4: mig dañ/ gzugs dañ/ snañ ba dañ/ nam mkhaḥ dañ/ yid, la byed paḥi rkyen rnams; PSP p.79,11.1-2: caksūrūpādayaḥ.

13 Cf. PP D Tsha 55a3-4; PSP p.79,11.1-3.

14 Cf. PP D Tsha 55a4-5, PPT D Wa 167b6-168a2; PSP p.79,1.4.

15 Cf. MK II 1 [PSP p.92,11.7-8]. See p.232,n.3, p.233,n.4.

16 MK I 4 [PSP p.79,1.6]:

kriyā na pratyayavatī nāpratyayavatī kriyā/
pratyayā nākriyāvantaḥ kriyāvantaś ca santy uta//

Concerning the word uta in pāda d different interpretations are found in the commentaries. In PSP p.81,11.1-3, Candr. explains pāda d as follows:
pāda d// neti prakṛtenābhisambandhaḥ/ utaśabdo 'avadhāraṇe/ tatra kriyāyā abhāva uktah/ katham kriyāvattvaṃ pratyayānām iti// = D Ḥa 27b1, bya ba ldan yod hon te na// ma yin no 'zes skabs dañ sbyar ro// hon te naḥi sgra ni 'nes par gzun̄ baḥo//...//. Acc. to this interpretation, uta is here used as avadhāraṇa (emphasis, restriction) and pāda d is connected with the preceding negative na in pāda c. Therefore the translation of pāda d will be: "They are certainly [not] in possession of action". The Tib. tr. bya ba ldan yod hon te na// reflects Candr.'s interpretation, though the tr. hon te na as equivalent for uta might be questionable.

On the other hand, in PP D Tsha 56b2-5 Bhāv. takes pāda c and d as a double-negation and gives the following explanation: yañ na skye bar smra ba dag la dri bar bya ste/ hbras bu skye baḥi sñon rol na rkyen rnams bya ba dañ mi ldan pa ñid yin nam bya ba dañ ldan pa ñid yin de la gal te brtag pa sña ma ltar hdod na/ hdir bśad pa/ pāda c//...// hon te bya ba dañ ldan pa ñid yin no 'ze na/ hdir bśad pa/ pāda d// ma yin 'zes bya baḥi skabs yin no// hon te na 'zes bya baḥi sgra ni rnam par brtag paḥi don to// (= .../ pāda d// neti prakṛtah/ utetiśabdo vikalpārthah//). This passage shows that Bhāv. does not understand the word uta as avadhāraṇa, but as vikalpa (alternative). Then the translation of pāda c and d will be: "Conditions are neither without action nor in possession of action."

Moreover, just before the above quotation, Bhāv. gives another explanation of pāda c and d [PP D Tsha 56a1-5]. Although his basic understanding there

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seems to be of the same kind as Candr.'s, i.e. uta as avadhāraṇa, Aval. offers the following explanation of PP [PPT D Wa 174b4-5, the underlined = PP D Tsha 56a4]: bya *ba ldan nam* hon te na// (= pāda d) 'zes bya ba ni ci hbru la sogs pa de dag la bya ba dañ ldan pa yod pa yin nam hon te ma yin 'zes hdri bar bya ba yin no// ma yin 'zes bya baḥi skabs yin no 'zes bya ba ni de skad phar dris paḥi rjes la tshur lan [D len] gdab paḥi tshig yin te/ sñar/ bya dañ mi ldan rkyen ma yin// (= pāda c) 'zes gsuñs paḥi mjug na ma yin 'zes bya baḥi dgag pa smos paḥi skabs yin te/ bya ba dañ ldan pa yod pa yin nam hon te ma yin 'ze na/ ma yin 'zes bya baḥi rjes su sbyar te/ (= .../ kim kriyāvantaḥ santi uta na [vā]/ nety anusambandhaḥ//) hdir yañ rkyen rnam bya ba dañ ldan ma yin no 'zes bya bar hgrub po [D sgrub paḥo]//. * PPT PD ldan yod dam; PP PD ba ldan nam. = "Are they in possession of action or [not]? is a question addressed [to the opponent] as to whether those grain (dhānya) etc. are in possession of action or not. 'Not (na) is referred to (prakṛta)' is the answer that [Nāg.] gives here, after questioning the opponent as above. The reference is to the negative not stated at the end of the previous statement: Those which possess no action are not conditions. If it is asked whether they [= conditions] are in possession of action or not, [the answer] not should follow. It is also proved here that conditions are not in possession of action."

Thus Aval. takes pāda d itself as a double-question directed to the opponent. And the answer is not, i.e. the second alternative. The translation of pāda d will be therefore: Are they in possession of action or [not? They are not].

However, the question is whether or not Buddh. understands pāda d in the same way as Aval. He gives a short explanation of this pāda in BP [Text p.16, ll.6-8]: = pāda d// nety anena prakṛtenābhisambandhaḥ/ pratyayā na kriyāvantaś ca santi//. Here Buddh. emphasizes that pāda d should be connected with the negative na in pāda c. His interpretation of pāda d includes the subject pratyayāḥ as well as the negative na. Although Buddh. does not mention the word uta, his reading of this pāda appears to be identical with that of Candr. If so, the translation and the text as well are to be corrected in accordance with the above-mentioned Tib. tr. of PSP as follows: They are certainly [not] in possession of action (bya ba ldan yod hon te na [or ... yod pa kho naḥo; ... yod pa ñid do]//).

To sum up:

1. [BP, PP1], PSP: uta - avadhāraṇa
pratyayā nākriyāvantaḥ/ [na] kriyāvantaś ca santi uta//

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2. PP2, PPT2: uta - vikalpa
na pratyayākriyāvantaḥ kriyāvantaś ca santy uta//
3. PPT1, Tib. tr. of ABh, BP, PP and PPT: uta - vikalpa
pratyayā nākriyāvantaḥ/ [kiṃ] kriyāvantaś ca santi [na] uta, [na]//
- 17 See p.15,1.19-p.16,1.2.
- 18 MK I 5 [PSP p.81,11.9-10]:
utpadyate pratītyemān itīme pratyayāḥ kila/
yāvan notpadyata ime tāvan nāpratyayāḥ katham//
 Bhāv. and Aval. give a brief explanation of the word kila in pāda b. PPT D Wa 180a1-2: grag ces bya baḥi sgraḥi sbyor ba ni ḥdir slob dpon mi b'zes par ston pa yin no (= PP D Tsha 56b7) 'zes bya ba ni/ slob dpon klu sgrub kyi 'zal s'na nas 'ñid de ltar mi b'zed par ston paḥi sgra yin te/ grag ces bya ba dañ/ lo 'zes bya ba dañ/ ceḥo 'zes bya baḥi sgra ni g'zan gyi ḥdod pa r'ñed paḥi don yin paḥi phyir ro//. Cf. Yamaguchi, I p.125,n.1.
- 19 MK I 6 [PSP p.82,11.6,8]:
naivāsato naiva sataḥ pratyayo 'rthasya yujyate/
asataḥ pratyayāḥ kasya sataś ca pratyayena kim//
- 20 See p.16,11.19-22.
- 21 The subject of asataḥ (gen. absl.) is supplied in the commentary as follows [Text p.18,11.12-15]: = yadā kva cit kadā cid api bhāvasyānutpādasya/ asataḥ pratyayāḥ kasya// (= 6c) ity etad upasthitam tadā ...
- 22 de ni gyi naḥo = yat kiṃ cit tat; cf. PPT D Wa 86a3-4: de ni gyi naḥo (= PP D Tsha 57b7) 'zes bya ba ni de ni mdo mdzad pa la sun ḥbyin pa ci yañ ma yin no 'zes bya baḥi tha tshig go// (= yat kiṃ cit tad iti tan na kim cit sūtrakārasya dūṣaṇam ity arthaḥ//); PSP p.397,n.2.
- 23 Criticized by Bhāv. in PP D Tsha 59a4-5 [PPT D Wa 195a1-b1], with a brief summary of Buddh.'s argument.
- 24 Cf. PSP p.83,11.3-5.
- 25 MK I 7 [PSP p.83,11.7-8]:
na san nāsan na sadasan dharmo nirvartate yadā/
katham nirvartako hetur evaṃ sati hi yujyate//
- 26 = iha dharmo yo nirvartyeta hetunā sa san vāsan vā sadasan kaś cid nirvartyeta/ nopapadyate sarvathā// tatra tāvat san na nivartate/ utpannatvāt//. The Tib. yod pa ni sgrub par mi byed de/ might be restored as above, or alternatively as san na nirvartyate/. We may leave the literal

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equivalent (?) santaṃ na nirvartayati out of consideration, since yod pa ni must be in this case the subject of the sentence. Cf. ABh D Tsa 34a7-b1: hdi la ... graṇi na (= BP Text p.19,11.17-18)/ de la gaṇi gi tshe yod pa yaṇi sgrub par mi byed/ med pa yaṇi .../ yod med kyaṇi sgrub par mi byed pa dehi tshe ...//.

In PSP p.83,11.9-12, Candr. gives a similar explanation: ...// tatra san na nirvartate vidyamānatvāt/ asann apy avidyamānatvāt/ sadasann api ...//. Here the Tib. tr. of the double-underlined part: yod pa ni hgrub pa ma yin te [D Ḥa 28a5] deserves our notice. If the original Skt. san na nirvartate is one and the same in both BP and PSP, we might conclude that the different Tib. trs. reflect the different characteristics in the translators' renderings. If that is the case, the BP Tib. seems to have been given a bit freely in its context.

PSP Tib.: The existent does not come forth.

BP Tib.: [The producer] does not produce the existent.

The existent is not produced.

If, on the other hand, the original Skt. of the BP Tib. is another, i.e. san na nirvartyate "The existent is not produced", then we may have to presume a different text for MK — nirvartyate instead of nirvartate — in pāda b. Cf. Datar, p.136,1.15: san na nirvartate/. The same question applies to the text of MK VII 14, 22, and 26.

27 "Object (ārambana)" is of six different kinds, i.e. form (rūpa), sound (śabda), odour (gandha), taste (rasa), the touchable (spraṣṭavya), and the non-sensuous 64 elements (dharma). They are to be rested upon (ārambhya) and perceived (grāhya) by mental elements (cittacaittadharmā) — mind and its 46 phenomena. Cf. PSP p.84,1.3; PPT D Wa 195b4-5; AKBh p.54,1.3-p.62, 1.10, p.100,11.3-6.

28 MK I 8ab [PSP p.84,1.1; see de Jong, "Notes" p.35]:

anārambana* evāyam san dharma upadiśyate/

* LVP, TD250,251,252, MBB-I anālabana; MBB-II anālabana; R anārambana. ABh,PP and BP,PSP differ in their interpretation of upadiśyate. In ABh and PP the agent of the verb upadiśyate is taken as Bhagavat. Cf. ABh D Tsa 34b2-3; PPT D Wa 195b4-5: dmigs pa med pa yin paḥi chos mig gi rnam par śes pa la sogs pa blo la bžag pa hdi ni don dam par dmigs pa med pa kho nar bcom ldan ḥdas kyis ñe bar bstan to žes bya bar sbyar ro// = anārambanah san dharmah cakṣurvijñānādiko buddhau sthāpito 'yaṃ paramarthato 'nārambana eva bhagavatopadiśyata iti sambandhaḥ//. The Tib. tr. of pāda ab quoted in

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ABh, PP, and BP(!) corresponds with this interpretation.

On the other hand, acc. to BP and PSP [p.84,1.3-p.85,1.2], the connection of upadiśyate is: [bhavadbhiḥ sārāmbana] upadiśyate. Our translation follows therefore Buddh.'s comment upon pāda ab, but not the Tib. tr. of pāda ab in BP. The Tib. tr. should have been chos ḥdi ni dmigs pa med pa// yin pa kho nar ñe bar bstan// or the like.

Candr., incidentally, examines ārambana in a logical form of dilemma. He explains pāda ab, while taking into account two possibilities, i.e. the dharma is existent (vidyamāna) or not:

1. ayam san [vidyamāno] dharmo 'nārambana eva,
[bhavadbhiḥ sārāmbana] upadiśyate/
2. ayam [avidyamāno] dharmo 'nārambanaḥ san eva,
[bhavadbhiḥ sārāmbana] upadiśyate/

The Tib. tr. of pāda ab in PSP p.84,1.1: yod paḥi chos ḥdi dmigs pa ni// med pa kho nar ñe bar bstan// [D Ḥa 28a7] reflects the first interpretation, while the second reading of pāda ab is adequately conveyed in the Tib. tr. of it in the following quotation [PSP p.84,11.9-10]: chos ḥdi dmigs pa med par(sic, pa?) ni// yin pa kho nar ñe bar bstan// [D Ha 28b4].

29 The text is questionable. It should rather be: dmigs pa med pa kho na yin paḥi chos ḥdi la dmigs pa dañ bcas par ñe bar bstan to// dmigs pa med pa kho na yin paḥi chos ḥdi la khyod kyis rañ gi blos dmigs pa dañ bcas pa źes brjod do// (= anārambana evāyam san dharmah sārāmbana upadiśyate/ anārambana evāyam san dharmah sārāmbana ity ucyate bhavadbhiḥ svabuddheh/)? See Text p.21,11.7-8.

30 Cf. PP D Tsha 59b1-2: dmigs pa gañ gis skye ba na/ der snañ ba skye baḥi phyir dmigs pa dañ bcas pa źes byaḥi/ nor can bzin du dus gcig kho nar ḥbrel paḥi phyir ni ma yin no// = "If [a visual consciousness etc.] is caused by an object, in that case, it is said to be with an object because there occurs an image [of the object], but not because they are connected simultaneously, like a man with wealth." Bhāv. seems to have implicitly criticized Buddh.'s illustration, though Aval. did not mention it.

31 MK I 8cd [PSP p.84,1.2; see de Jong, "Notes" p.35]:

athānārambane dharme kuta ārambanam punaḥ//

In the Zhōng-lùn kā.8 and 9 are interchanged in accordance with the order of the four conditions set out in kā.5 (= kā.3 in ABh, kā.2 in BP, PP, and PSP) where the order is likewise different from that of ABh and others.

It also corresponds to the order of the four conditions explained in AK II

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61cd, 62, and AKBh p.98,1.3-p.100,1.18: hetu, samanantara, ālambana, and adhipati. This difference might be ascribed to the alteration of Kumārajīva, not to the different originals.

32 Cf. PSP p.85,1.4: athaśabdah praśne kuta iti hetau/ = D Ḥa 28b5-6, ci stehi sgra ni dri baho// ga la hgyur źes bya ba ni gtan tshigs so//.

33 Cf. PP D Tsha 60a5 [PPT D Wa 200a4-5], PSP p.86,1.4; AKBh p.98,1.10-p.100,1.18.

34 MK I 9 [PSP p.85,11.8-9]:

anutpanneṣu dharmeṣu nirodho nopapadyate/
nānantaram ato yuktaṃ niruddhe pratyayaś ca kaḥ//

35 Cf. PSP p.86,1.9: caśabdo 'nutpannaśabdāpekṣah/ = D Ḥa 29a5. Bhāv., on the other hand, gives a different interpretation of ca: kyañ(sic) źes bya baḥi sgra ni de ma thag paḥi rkyen ma yin pa dañ/ spyiḥi rkyen kyañ ma yin no źes dgag pa bsdu baḥi phyir ro// [PP D Tsha 60a7], while criticizing Buddh.'s reading of pāda d [60b2-6; PPT D Wa 201b4-203a5].

36 Cf. PSP p.86,11.10-16.

37 Cf. PSP p.87,1.1: iha yasmin sati yad bhavati tat tasyādhipateyam ity adhipatipratyayalakṣanam/ = D Ḥa 29b1. Lindtner, "Buddhapālita" p.216,n.88.

38 MK I 10 [PSP p.86,11.18-19]:

bhāvānāṃ niḥsvabhāvānāṃ na sattā vidyate yataḥ/
satīdam asmin bhavatīty etan naivopapadyate//

The Tib. tr. rañ bźin med [pa] for niḥsvabhāva is exceptionally used here by Jñānagarbha and Kluḥi rgyal mtshan, the reason for which seems to be the same as in kā.3 (see n.9). Cf. PP D Tsha 60b7: dños po rnamś rañ gi bdag ñid ma thob ciñ/ sgyu ma bźin du no bo ñid kyis stoñ pa deḥi phyir ḥdi ltar/ kā.10ab// (= bhāvānāṃ svātmāprāptah/ māyeva ca svabhāvena śūnyah tasmād dhi/ kā.10ab/). Asvabhāva and niḥsvabhāva[-tva] in MK were rendered as no bo ñid med [pa] [3/6], dños ñid med [pa] [2/6], and rañ bźin med [pa] [1/6] by them; and as rañ bźin med [pa] [4/6] and no bo ñid med [pa] [2/6] by Ñi ma grags etc. in PSP and Prajñā-MK Tib.

39 MK I 11 [PSP p.87,11.7-8]:

na ca vyastasamasteṣu pratyayeṣv asti tat phalam/
pratyayebhyaḥ katham tac ca bhaven na pratyayeṣu yat//

40 = anekapratyayānāṃ yat phalam tat pratyayeṣu pratyekaṃ paripūrnam syāt/ ekāṃśo vā syāt/. Here pratyayeṣu pratyekaṃ paripūrnam asti corresponds to

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vyasteṣu pratyayeṣv asti, while pratyayeṣu pratyekam ekāṃśo 'sti paraphrases samasteṣv asti.

41 MK I 12 [PSP p.87,1.13, p.88,1.2]:

*athāsad api tat tebhyah [pratyayebhyah] pravartate/
phalam apratyayebhyo 'pi kasmān nābhipravartate//*

* LVP athāsad api tat tebhyah [pratyayebhyah pravartate/ apratyayebhyo 'pi kasmān nābhi-] pravartate phalam//.

PSP p.87,1.13-p.88,1.4: MSS (see p.88,n.1), athāsad api tat tebhyah pravartate phalam* ity abhiprāyah syāt/ apratyayeṣv api nāsti phalam iti apratyayebhyo 'pi vīraṇādibhyah kasmān nābhipravartate paṭa iti.

* R / phalam; TD250,251,252, MBB-II // phalam; MBB-I phalam.

PSP Tib. D Ḥa 29b5-6: ci ste *hbras bu de med kyañ*// rkyen de dag las skye hgyur na//** zés bya bar bsams par gyur na ni/ rkyen ma yin pa dag la yañ//(sic) hbras bu yod pa ma yin pas//(sic) rkyen ma yin pa h̄jag ma dag las kyañ snam bu cihi phyir na skye bar mi hgyur/. * DC de ni med par yañ.

** PN wrongly insert two lines: // rkyen min las kyañ hbras bu ni// ci yi phyir na skye mi hgyur//

Prajñā-MK D Tsa 2a5: ci ste *hbras bu de med kyañ*// rkyen de dag las skye hgyur na// rkyen ma yin pa dag las kyañ// ci yi phyir na skye mi hgyur//

* DC de ni med par yañ.

Although the Tib. editions have shown copyists' confusion and LVP has wrongly edited the text, the doubly underlined part must be a quotation from MK. LVP's text does not meet the normal metrical requirement (see pāda c). Candr. has connected phalam at the beginning of pāda c with tat in pāda a, which PSP and Prajñā-MK Tib. PN have expressly reflected in their translation. And this is the reason that the Tib. equivalent hbras bu was placed in the first quater of kā.12 Tib. By contrast, Kluḥi rgyal mtshan etc. have translated phalam in the third quater in conformity with Bhāv.'s explanation [PP D Tsha 61b2-3]: dehi phyir bśad pa/ ji(sic) ste de ni med par yañ// rkyen de dag las skye hgyur na// (= pāda ab) ho na lta/ rkyen min las kyañ hbras bu ni// ci yi phyir na skye mi hgyur// (= pāda cd). However, as far as ABh and BP are concerned, their Tib. tr. of MK does not seem to agree with their comments on kā. 12 where phalam is referred to as the subject of pravartate, being connected with tat in pāda a. Cf. ABh D Tsa 34b7-35a1: kā.12// ci ste hbras bu de med par yañ rkyen rnam las skye bar sems na/ ho na da med par h̄dra ba rkyen ma yin pa dag las kyañ cihi phyir skye bar mi hgyur/.

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42 MK I 13 [PSP p.88,11.7-8]:

phalam ca pratyayamayam pratyayās cāsvayammayāh/
phalam asvamayebhyo yat tat pratyayamayam katham//

Kluḥi rgyal mtshan etc. and Ņi ma grags etc. differ in their translation of -maya, sva, and svayam. PSP Tib. D Ḥa 29b7-30a1: hbras bu rkyen gyi rañ bzin na*// rkyen rnams bdag gi rañ bzin min// bdag dños min las hbras bu gañ// de ni ji** ltar rkyen rañ bzin//. * DC ni. ** PNDC de; Prajñā-MK PNDC ji.

43 CŚK XIV 13, quoted in PSP p.89,11.2-4:

patah karanatah siddhih siddham karanam anyatah/
siddhir yasya svato nāsti tad anyaj janayet katham//

PSP Tib. D Ḥa 30a3-4:

snam bu rgyu las hgrub hgyur zin// rgyu yañ gzan las hgrub hgyur bas//
gañ zig rañ gi hgrub med pa// des gzan bskyed par ji ltar hgyur//

CŚK D Tsha 15b5-6:

bum pa rgyu las grub hgyur zin// rgyu ni gzan las grub hgyur na//
gañ la rañ las grub med pa// de yis gzan po ji ltar skyed//

CŚT D Ya 214b7: The same text as above, except bskyed for skyed in pāda d. Bhattacharya, p.210,n.1: "This kārikā is quoted in MV (= PSP) p.89 with the reading patah for ghatah. Evidently the change is(sic) made by one not knowing the context of the original work." As V. Bhattacharya points out, the reading ghatah is undoubtedly correct in the context of CŚK and CŚT (by Candr.). The problem is, however, both BP and PSP have the reading patah (snam bu) instead of ghatah (bum pa) and this is more suitable in their contexts than ghatah. Whether Buddh. used a Ms. of CŚK with the reading of patah or slightly changed the text on purpose is not certain. As to PSP Candr. may have quoted the verse at second hand from BP as well as the example of cloth (pata); otherwise this problem might cast a doubt over the authorship of PSP or CŚT. Cf. PSP p.88,1.10-p.89,1.4; CŚT D Ya 214b6-215a3.

44 MK I 14 [PSP p.89,11.5,7,8]:

tasmān na pratyayamayam nāpratyayamayam phalam/
samvidyate phalābhāvāt pratyayāpratyayāh kutah//

As is mentioned by Y. Kajiyama, Bhāv. seems to have read pāda d as: pratyayo 'pratyayah kutah "How could the non-condition be a condition?" ABh and BP, on the other hand, take this pāda in the same way as Candr.; therefore, they probably used the same text of MK. See Kajiyama, "Bhāvaviveka's Prajñāpradīpah", p.127. Cf. PSP p.89,1.15-p.90,1.1: kā.14cd// pratyayās

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Kluḥi rgyal mtshan etc. as above.

As for the verb gamyate, it is to be taken as transitive passive 3rd sg. of gam, not as impersonal. We cannot find any example where gamyate is used as impersonal in MK II nor in Chap. II of PSP and other commentaries. Cf. May, p.52,n.7-II. In MK II three grammatically different usages of gam are found: 1 Transitive passive, e.g. gamyamānaṃ gamyate [kā.1,4]; 2 Transitive active with cognate object, e.g. gantā gatiṃ (or gamaṇaṃ) gacchati [kā.22,24]; 3 Intransitive, e.g. gantā gacchati [kā.8,9,10,11].

4 MK II 1cd [PSP p.92,1.8]:

gatāgatavinirmuktaṃ gamyamānaṃ na gamyate// See n.5.

5 Cf. ABh D Tsa 35a7-b1: bgom pa la yañ ḥgro ba med de soñ ba dañ ma soñ ba dag ma gtogs par bgom pa med pañi phyir te/ (= gamyamāne 'pi nāsti gamaṇaṃ/ gatāgatavinirmuktaṃ hi nāsti gamyamānaṃ/); PP D Tsha 64a7: pāda cd// gzuñ du med do źes bya bañi tha tshig go// (= pāda cd// na grhyata ity arthah//); PSP p.93,11.7-8: yataś caivaṃ gamyamānaṃ na gamyate *[na] gamyata iti na prajñāyate* tasmān nāsti gamyamānaṃ/ * D Ḥa 31a6: śes par mi ḥgyur ba dañ rtogs par mi ḥgyur ba. Cf. May, p.54,11.3-4 and n.11.

As far as gamyamānaṃ na gamyate (= pāda d)* is concerned, ABh,BP,PP and PSP understand it in the same way, taking pāda cd as the reason of the negation of gamyamāne gamaṇaṃ. Acc. to their explanation, the proposition which the reason demonstrates is: gamyamāne nāsti gamaṇaṃ. Cf. ABh D Tsa 35a7-b1 (see above); BP Text p.31,11.19-21; PP D Tsha 64a6-b1; PSP p.93, 11.4-9. On the other hand, Zhōng-lùn and Dà-chéng-zhōng-guān-shì-lùn, taking pāda cd itself as a proposition, rendered it as: lí-yǐ-qù-wèi-qù qù-shí-yì-wú-qù 離已去未去 去時亦無去 = "Apart from what has and has not been gone over, there is also no going on that which is being gone over". Both interpretations are equally tenable from grammatical, logical, and contextual standpoints. * In MK II both gamyamāne gatiḥ (or gamaṇaṃ) [kā.2] and gamyamānasya gamaṇaṃ [kā.3-5] have the same meaning, i.e. "there is going on that which is being gone over". As to gamyamānaṃ gamyate [kā.1, 4], there are two different interpretations among the commentaries. One is the same as above, i.e. what is being gone over is being gone over (acc. to Skt.). See kā.1 in Zhōng-lùn and Dà-chéng-zhōng-guān-shì-lùn, and kā.4 in PSP. The other is found in kā.1,4 quoted in ABh,BP, and PP: what is being gone over is known [kā.1] or ... is understood [kā.4]. Cf. May, p.55,n.17; Hopkins, "Analysis", p.25,n.4.

6 MK II 2 [PSP p.93,11.17-18]:

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ceṣṭā yatra gatis tatra gamyamāne ca sā yatah/
na gate nāgate ceṣṭā gamyamāne gatis tatah//

Cf. PSP Tib D Ḥa 31b3-4: gañ na g'yo ba de na hgro// de yañ gañ phyir bgom la// g'yo ba soñ min ma soñ min// de phyir bgom la hgro ba yod//. See n.7,8

7 = yata iti gantur ity arthaḥ. Buddh. took yatah in pāda b as pres. ppl gen. sg. of /i, which was criticized by Bhāv. in PP D Tsha 64b3-4 for the following reasons: 1 dehi phyir zés bya baḥi sgrahi zla med paḥi phyir = "Because [in that case] there is no correlative of the word tatah." 2 bya baḥi g'zi hkhruḥ pa med paḥi phyir = "Because the locus of the action is definite (avyabhicārin) [i.e. it does not require such a qualification as 'of a going person (yatas)']:" 3 soñ ba dañ ma soñ baḥi hgro ba poḥi hgro ba dgag pa bstan paḥi phyir ro = "Because [in kā.1 Nāg.] has already explained the negation of the going of a goer on that which has and has not been gone over. Cf. Tachikawa, "A Study", pp.10-11, n.6; do., "Shōben", pp.17-18.

The problem lies, however, in the Tib. trs. of both ABh, BP, PP and PSP. First, ABh, BP, PP. Kluḥi rgyal mtshan etc. give the same tr. of kā.2 though there is a clear difference in their interpretation of yatah between BP and ABh, PP. The latter two take it as the correlative of tatah in pāda d. Cf. ABh D Tsa 35b1-2; PP D Tsha 64b1-4. Therefore the Tib. tr. of yatah in both ABh and PP should have been gañ phyir not gañ gi. In BP the word yatah is understood as "of a going person", so a correct tr. would have been hgro b'zin paḥi or the like. Although the reason why Kluḥi rgyal mtshan etc. gave such a tr. as gañ gi in ABh, BP, PP, and PPT is still uncertain, the following presumption may be possible. In PPT we can find an explanation about Buddh.'s reading of yatah: gañ gi zés bya baḥi sgra/ hgro ba po gañ gi zés bya bar sbyar te/ [D Wa 228a5] (= yata iti śabdo yato gantur iti sambadhyate, and g'yo ba de yañ hgro ba po gañ gi bgom paḥi lam la yod pa [228a4] (= sā ca ceṣṭāsti yato gantur gamyamāne 'dhvani). In these sentences Kluḥi rgyal mtshan etc. might have not understood Buddh.'s reading of yatah, having taken it as meaning yasya (= gañ gi). Or they may have rendered it as gañ gis*, which later Tib. copyists changed into gañ gi?
 * The reading gañ gis is found in the kā. text quoted in PP [D Tsha 64b1, P 77a4], whereas ABh, BP, and PPT have gañ gi.

Next, PSP Tib. Cf. PSP p.93,1.17-p.94,1.3: kā.2// tatra ceṣṭā caranoṭksepāniksepālakṣaṇā*/ yato vrajato gantur yatra deṣe ceṣṭā gatis tatraiva deṣe/ sā ca ceṣṭā na gate 'dhvani sambhavati nāpy agate kim tu gamyamāna eva/ tataś ca gamyamāne gatih/ = D Ḥa 31b3-5: kā.2// de la g'yo

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ba ni rkañ pa hdegs pa dañ hjog pañi mtshan ñid can no// gañ gi phyir hgro
bzin pañi hgro ba poñi g'yo ba yul gañ na yod pañi yul de ñid na hgro ba
yod pa yin la/ g'yo ba de yañ soñ bañi lam la yod pa ma yin zin/ ma soñ ba
la yañ ma yin te/ hon kyañ bgom pa kho na la yod pa yin no// deñi phyir
bgom pa kho na la hgro ba yod pa yin te/. * See de Jong, "Notes" p.36.

Ñi ma grags etc. read the word yatah as the correlative of tatah, hence they translated it as gañ gi phyir and gañ phyir in kā.2 Tib. (see n.6).

However, this does not seem to be correct. Candr. probably added the word vrajatah (pres. ppl. gen. sg. of $\sqrt{\text{vraj}}$) as a synonym of yatah, having taken the latter in the same way as Buddh. So the double-underlined part might be translated: "The [action of] going is certainly on the place where there is the motion of a goer who is going, i.e. walking." Then, Tsoñ kha pa's following apprehension will be justifiable: gañ gi zes pa sañs rgyas bskyañs
kyis hgro ba po la bsad de zla bañi dgoñs par yañ snañ no// [Rigs-pañi-rgya-
mtsho, P Ta 196a2] = "Buddhapālita explained yatah as gantuh, which appears to be also Candrakīrti's intention." Cf. Tachikawa, "A Study", p.11,n.6.

There still remains another problem. In the present BP text no explanation is given of the connection of yatah "of a going person" with other words in kā.2. Acc. to the above-mentioned PP and PPT yatah was understood [by Buddh. to qualify the gamyamāne in pāda b. Candr., on the other hand, read the word as qualifying ceṣṭā in pāda a, which Ñi ma grags etc. accurately reflected in their PSP Tib. This interpretation seems to be preferable to the former one. And if our conjecture in n.8 is right, Buddh.'s understanding must be the same as that of Candr.

8 = evam yataś ceṣṭā na gate nāpy agate kiṃ tv asti gamyamāne tataś ca
yatra ceṣṭā tatrāsti gatiḥ/ evaṃ gatisadbhāvād gamyamāne gatiḥ//. Here if the original Skt. of gañ gi phyir is yatah as above (see n.7), it might mean "of a going person". Another question is whether the text de ltar
hgro ba yod pas is correct or not. The context rather requires de ltar
g'yo ba yod pas (= evam ceṣṭāsadbhāvāt)? Cf. PPT D Wa 228a7 [to be corrected by P 266a7]. If these two inferences are right, the text might have been:
de ltar hgro bzin pañi g'yo ba ni soñ ba la med/ ma soñ ba la yañ med kyi
bgom pa la yod pa deñi phyir gañ na g'yo ba yod pa de na hgro ba yod de/ de
ltar g'yo ba yod pas bgom pa la hgro ba yod do// = "The motion of a going person thus exists on that which is being gone over, though it does not exist on that which has or has not been gone over. Therefore, there is going on that which is being gone over, since where there is motion there is going and the motion thus exists [on it]."

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9 MK II 3 [PSP p.94,11.6-7; see de Jong, "Notes" p.36]:

gamyamānasya gamanaṃ katham nāmapapatsyate/
gamyamānaṃ vigamaṇaṃ yadā naivopapadyate//

* LVP gamyamāne dvigamaṇaṃ; R, TD251, MBB-I gamyamānaṃ vigamaṇaṃ; TD250,252, MBB-II gamyamāna vigamaṇaṃ. Cf. PSP p.94,1.13 [Quotation of pāda cd]: LVP gamyamāne dvigamaṇaṃ; R, T250,251,252, MBB-I,-II gamyamānaṃ vigamaṇaṃ.

10 = Iha gamikriyāyogena gamyamānaṃ icchati bhavāms tac ca gamyata iti bravīti/ ekā cātra gamikriyā/ tasyā gamyamānaṃ ity atropayuktatvāt tataś ca gamyata ity ayaṃ gamikriyāviraḥitatvād vigamaṇaṃ prasajyate//. Cf. PSP P.94,1.8-p.95,1.3 = D Ḥa 31b7-32a4. Buddh. and Candr. here practically changed the reading gamyamānaṃ in pāda c into gamyate. See PSP p.94,11.13-14: pāda cd// gamyamānaṃ ity gamyata ity arthah/ — this is not an explanation but a change of the text! Such an alteration of kā.3 is not found in ABh, nor in PP. Acc. to Buddh. and Candr., in kā.3-6 the opponent's point: gamyamānaṃ gamyate is critically examined in connection with gamikriyā as follows. In the case of gamikriyā connected with 1 gamyamāna [kā.3], 2 gamyate [ka.4], 3 both gamyamāna and gamyate [kā.5,6]. Cf. Tachikawa, "A Study" pp.13-15,n.9; Saitō, "Chūronju Kaishaku no Idō", pp.83-84,n.4.

11 MK II 4 [PSP p.95,11.6-7]:

gamyamānasya gamanaṃ yasya tasya prasajyate/
rte gater gamyamānaṃ gamyamānaṃ hi gamyate//

As to pāda d, different interpretations are found in the commentaries. Cf. ABh D Tsa 35b4-5: gañ gi phyir bgom pa khoñ du chud pañi phyir te/ tshig hdi la mñon par zen pañi phyir ro//. PP D Tsha 65a5: gañ gi phyir bgom pa zes bya ba/ de la hgro bañi *bya ba* yoñs su ma rdzogs śiñ/ ma zugs par khoñ du chud ciñ ses par hgyur bañi phyir ro// * D byed pa. PSP p.95,11.10-11: hiśabdo [in pāda d] yasmādarthe/ yasmād gatirahitam eva gamyamānaṃ sat tasya vādino gamyate/ gamyata ity atra kriyopayogāt/ tasmād gatirahitaṃ gamyamānaṃ prasajyate//. Buddh. gives no explanation of pāda d. If his reading is the same as that of Candr., the translation will be: "Because there is going on that which is being gone over." Cf. PSP Tib. of pāda d: bgom la hgro ba yin phyir ro// [D Ḥa 32a5].

12 In the expression grāmo gamyate, grāma "a village" corresponds to a destination, but has no connection with gamikriyā in itself; whereas gamyamāna "a point being gone over" must originally be connected with and characterized by gamikriyā. Cf. BP Text p.47,11.15-17, p.48,11.12-14; PSP p.106,11.7-8. Tachikawa's translation "A village is traversing (groñ hgro)"

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- 13
- MK
- II 5 [
- PSP
- p.95,11.14-15]:

gamyamānasya gamanam prasaktam gamanadvayam/
yena tad gamyamānam ca yac cātra gamanam punah//

As for the word tad in pāda c, Bhāv. reads it as denoting gamyamāna: hgro ba gañ gis bgom pa de bgom pa zes bya bar hgyur ba daiñ/ (= yena gamanena gamyamānam tad gamyamānam iti bhavati ca) [PP D Tsha 65a7-b1]. On the other hand, in ABh and PSP tad was taken as the correlative of yena. Cf. ABh D Tsa 35b6: hgro ba gañ gis bgom pa zes brjod pa de daiñ ... (= yena gamanena gamyamānam ity ucyate tac ca ...); PSP p.96,1.1: yena gamanena yogād gamyamānavyapadeśam pratilabhate 'dhvā tad ekam gamanam/. Buddh. does not mention the word.

- 14
- MK
- II 6 [
- PSP
- p.96,11.5,7]:

dvau gantārau prasajyete prasakte gamanadvaye/
gantāram hi tiraskrtya gamanam nopapadyate//

- 15
- MK
- II 7ab [
- PSP
- p.97,1.6]:

gantāram cet tiraskrtya gamanam nopapadyate/

Our translation follows this Skt. text. The Tib. tr. of pāda ab is unsuitable for Buddh.'s interpretation (see Text p.35,1.1). As far as ABh, BP, and PSP are concerned, their Tib. tr. of pāda ab should have been: gal te hgro po med par ni// hgro ba hthad par mi hgyur na// or the like. Cf. kā.6cd Tib. Kluḥi rgyal mtshan etc. seem to have followed Bhāv.'s understanding of pāda ab [PP D Tsha 66a1-2]: hgro bahi gzi hgro ba po la brten nas gzi yod pahi phyir ro zes gtan tshigs brjod par gyur na de lta na/ kā.7ab// zes bya ba ma yin nam/ (= ... evam sati nanu/ kā.7ab// iti/). Ñi ma grags etc. might have carelessly followed the tr. of Kluḥi rgyal mtshan etc. Cf. May, p.60,n.37.

- 16
- MK
- II 7cd [
- PSP
- p.97,1.7]:

gamane 'sati gantātha kuta eva bhaviṣyati//

- 17
- MK
- II 8 [
- PSP
- p.97,11.14-15; see de Jong, "Notes" p.37]:

gantā na gacchati agantā naiva gacchati/
anyo gantur agantuś ca kas *trtīyo 'tha* gacchati//

* LVP trtīyo hi; R trtīyo 'tha; TD250,251,252, MBB-I,-II trtīyātha.

- 18
- MK
- II 9 [
- PSP
- p.98,11.8-9]:

gantā tāvad gacchatīti katham evopapatsyate/
gamanena vinā gantā yadā naivopapadyate//

Cf. PSP Tib. D Ḥa 33b1: gañ tshe hgro ba med par ni// hgro po hthad par mi

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hgyur na// re zig hgro po hgroho zes// ji ltar hthad pa ñid du hgyur//.
 The original text of pāda d in ABh, BP, and PP may probably be: kaḍā cin nopapadyate//. Cf. ABh D Tsa 36a6-7: kā.9//.../ cihi phyir ze na/ hgro ba med na hgro ba po nam yañ hthad par mi hgyur bañi phyir ro// (= kā.9//.../ kim kāranam/ gamanena vinā gantā kaḍā cin nopapadyate//); BP Text p.36, ll. 12-14: = tataś ca yadā gamanena vinā gantā kaḍā cin nopapadyate tadā gantā gacchatīti katham evopapatsyate/; PP D Tsha 67b6-7: kā.9ab//...// ji ltar mi hthad ce na/ de ston par byed pañi/ kā.9cd// (= kā.9ab//...// katham nopapadyate/ tam darsayatā/ kā.9cd//); PSP p.98, ll.11-12: gamanena vinā gantā 'gacchan ganteti yadā na sambhavati tadā gantā gacchatīti na yujyate/.
 Candr. appears to have changed the text, 1 to make it clearer that pāda cd corresponds to the reason in pāda ab, 2 in comparison with the text of kā.3, and 3 by taking into account Buddh.'s comment as stated above.

19 MK II 10 [PSP p.98, ll.16-17]:

pakṣo gantā gacchatīti yasya tasya prasajyate/
gamanena vinā gantā gantur gamanam icchatah//

In the Zhōng-lùn kā.10 and 11 are interchanged. Different interpretations are found on pāda c gamanena vinā gantā in the commentaries. 1 Buddh. and Candr. explained it by changing the word gantā for gacchati. Cf. BP Text p.36, l.22-p.37, l.2 (see n.20); PSP p.99, l.3: gacchatīty etasyārthe ganteti śabdo gamanena vinā gantety atra vākye//. 2 PP1 [D Tsha 68a1-3]. Because in the level of ultimate reality (paramārtha) the action of going is denied. 3 PP2 [D Tsha 68a3]. Because the action of going is only included in gacchati. This understanding is the same as that of Buddh. and Candr. on kā.9. 4 Zhōng-lùn [T vol.30, 4b18-20]: 離去法有去者。何以故。說去者用去法。是為先有去者後有去法。 = "A goer without going must exist. Why? Because, if one asserts that a goer uses the action of going, it follows that first there must be a goer and the action of going will later be present [on it]." In ABh the interpretation of pāda c is not clear.

20 = tasyāpi gamikriyāyā gantety atropayuktatvāt prasajyate gamanena vinā gantā/ gantur gamanam icchatah gamanena vinā gacchatīty etat prasajyata ity arthah//.

21 MK II 11 [PSP p.99, ll.5-6; see de Jong, "Notes" p.37]:

gamane dve prasajyete gantā yady uta gacchati/
ganteti *cājyate* yena gantā san yac ca gacchati//

* LVP cocyate; R, TD252 cājyate; TD250, 251, MBB-I vājyate; MBB-II vā yujyate.

22 = sa gamanam yad apeksya gacchatīti/. Cf. ABh D Tsa 36b2-3: hgro ba

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por gyur nas hgro ba gzan gañ gis dus phyis hgro bar hgyur baho// (= gantā san yena gamanena anyenottarakālam gacchati//); PP D Tsha 68a5: hgro ba por gyur nas hgro bañ hgro ba gañ yin pañ// (= gantā san gamanam yad gacchati//); PSP p.99,11.7-8: gantā bhavan yac ca gacchati yam ca gatikriyām karoti. In PP and PSP yac in pāda d is taken as the cognate object of gacchati. If we strictly follow Buddh.'s reading, the translation of kā.11d should be: And the other [going] is that [in relation] to which he, being a goer, goes.

23 Cf. p.35,1.18-p.36,1.3 [Text p.35,1.15-p.36,1.3].

24 Gamikriyārambha corresponds to the latter idea (uttarabuddhi), while the opponent's former idea (pūrvabuddhi), i.e. gamikriyā, has already been denied under kā.1-6 in relation to gatāgatagamamāna.

25 MK II 12 [PSP p.100,11.3-4; see de Jong, "Notes" p.37]:

gate nārabhyate gantum gantum nārabhyate 'gate/
nārabhyate gamyamāne gantum ārabhyate kuha// Cf. May, p.63,n.55.

26 MK II 13 [PSP p.100,11.11-12]:

prāg asti gamanārambhād gamyamānaṃ na vā gatam/
yatrārabhyeta gamanam agate gamanam kutah//

* MSS, TD250,251,252, MBB-I,-II agasti; R gasti; LVP [na pūrvam]. Agasti is most probably due to misreading of the letter prā as a.

27 MK II 14 [PSP p.101,11.9-10]:

gataṃ kiṃ gamyamānaṃ kim agataṃ kiṃ vikalpyate/
aḍṣyamāna ārambhe gamanasyaiva sarvathā//

28 MK II 15 [PSP p.101,11.17-18]:

gantā na tiṣṭhati tāvad agantā naiva tiṣṭhati/
anyo gantur agantuś ca kas trtiyo 'tha tiṣṭhati//

29 MK II 16 [PSP p.102,11.7-8]:

gantā tāvat tiṣṭhatīti katham evopapatsyate/
gamanena vinā gantā yadā naivopapadyate//

Cf. PSP Tib. D Ḥa 35a4: gañ tshe hgro ba med par ni// hgro po hthad par mi hgyur na// re zig hgro po sdod de zes// ji ltar hthad pa ñid du hgyur//.

The Skt. text of pāda d in ABh, BP, and PP might be: kadā cin nopapadyate//.

Cf. n.18; ABh D Tsa 37a4; PP D Tsha 69b4-5.

30 MK II 17ab [PSP p.102,1.14]:

na tiṣṭhati gamyamānān na gatān nāgatād api/

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Two points are to be noticed. First, in their comments on pāda ab, Buddh. and Candr. changed the reading tiṣṭhati to nivartate. Cf. n.31,32; PSP p.102,11.14-16: pāda ab// tatra gantā gatād adhvano na nivartate gatyabhāvāt agatād api gatyabhāvād eva/ gamyamānād api na nivartate tadanupalabdher gamikriyābhāvāc ca/ tasmān na gatinivṛttih//. PSP Tib. used the same tr. ldog pa for tiṣṭhati as well as for nivartate. Although it reflects Candr.'s reading as above, ldog pa is obviously unsuitable for tiṣṭhati. This must be ascribed to the translators, not to a different text. Cf. PSP p.102,n.3, p.104,n.1.

Next, tiṣṭhati gamyamānāt, (gatāt, or agatāt). Though Candr. interprets them as three parts of a path (adhvan) which one goes over, i.e. a path which has been gone over, which is being gone over, and which has not yet been gone over, gatāgatagamyamāna may probably be taken here as three temporal aspects of gamana itself corresponding to the cognate object of gam (transitive). Tiṣṭhati gamyamānāt = "One rests from going that is being done, i.e. present going." Tiṣṭhati gatāt = "One rests from past going." Tiṣṭhaty agatāt = "One rests from future going." 1 In BP, PP, and PSP, sthāna is defined as gamananivṛtti, so gamanān nivartate equals tiṣṭhati or sthānam ārabhate. Cf. PSP p.102,11.11-12: iha gater nivartamānaḥ sthitim ārabhate/ = "Here in this world, having just ceased from going, one begins to rest." 2 If gatāgatagamyamāna means here the locus of going, tiṣṭhati gamyamānāt, (gatāt, or agatāt) will not make sense. Cf. ka.24,25.

31 = na tiṣṭhati gamyamānāt/ kiṃ kāraṇam/... tataś ca tāvaṇ na nivartate gamyamānāt//. Cf. n.30.

32 = idanīm na tiṣṭhati gatān nāgatād api/ kiṃ kāraṇam/.../ tasmān na nivartate gatān nāgatād api//. Cf. n.30.

33 MK II 17cd [PSP p.103,1.5; see de Jong, "Notes" p.38]:

gamaṇaṃ sampravṛttiś ca nivṛttiś ca gateḥ samā//

Buddh., Bhāv., and Candr. gave similar interpretations of pāda cd. That is, gamana [= pratipakṣa of sthāna], sthānasampravṛtti, and sthānanivṛtti can be denied in the same way as the negation of sthāna [= pratipakṣa of gamana], gamanārambha, and gamananivṛtti. Cf. PP D Tsha 70a3-5; PSP p.103,1.5-p.104,1.7: pāda cd// atra hi yad gamaṇaṃ sthitisiddhaye varṇitaṃ tad gatyā samaṃ gatidūṣaṇena tulyam ity arthah/...//.

34 = PPT D Wa 257a7-b2.

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35 = PPT D Wa 257b3-4.

36 = PPT D Wa 257b4-6.

37 sthānanivṛtti = gamana; gamananivṛtti = sthāna. Cf. n.30,33.

38 = yatra sthitaḥ tasmān na gacchati/ gamanābhāvāt/. We would have expected a symmetrical statement corresponding to the explanation of gamananivṛtti (see under 4.2.2.): na nivartate sthitāt/ sthānābhāvāt/ = "One does not cease from past rest, because there is no [actual] rest there." Cf. PSP p.104,11.1-7.

39 The translation is based upon the following reading: gañ mthoñ nas cai-tra hgro ba po źes bya bar sems pa cai-traḥi gom pa ḥdor *ba [gañ yin pa]* de dañ cai-tra gcig pa ñid dañ gzan pa ñid du ḥgyur grañ na/. * Text ba gañ yin pa/ gom pa ḥdor ba.

40 MK II 18 [PSP p.104,11.10-11]:

yad* eva gamanaṃ gantā sa eveti na yujyate/
anya eva punar gantā gater iti na yujyate//

* LVP yad; R, TD250,251,252, MBB-I,-II tad. Yad is preferable. Cf. n.41.

41 MK II 19 [PSP p.104,11.13-14]:

yad* eva gamanaṃ gantā sa eva hi bhaved yadi/
ekībhāvaḥ prasaḥyeta kartuḥ karmana eva ca//

* LVP yad; R, TD250,251,252, MBB-I,-II tad. Cf. PSP p.104,1.17: ato yad eva gamanaṃ sa eva ganteti na yujyate//.

42 MK II 20 [PSP p.105,11.2-3]:

anya eva punar gantā gater yadi vikalpyate/
gamanaṃ syād rte gantur gantā syād gamanād rte//

43 = kiṃ bhavan mārakam eva vaśe sthāpayasi/? gSoḍ pa po (māraka) is presumably used as an simile of one who would cause the impossibility of doer and deed by asserting the identity and difference between them.

44 MK II 21 [PSP p.105,11.7-8]:

ekībhāvena vā siddhir nānābhāvena vā yayoh/
na vidyate tayoh siddhiḥ katham nu khalu vidyate//

Buddh. here takes yayos, tayos as consisting of kartr and karman in general; whereas Bhāv. and Candr. explain as referring to gantr and gamana. Cf. PP D Tsha 72b4-5; PSP p.105,11.6-11.

45 gab gab kyis gnon pa. gab gab is merely an onomatopoeia without any

Notes to Chapter II

relation to gab pa "to hide"? Cf. Dic. tib.-lat.-fr., p.146: gab gab byed "cahote (to jolt)", gab gab hgro "aller au trot (to go at a trot)".

46 Though it is liable to be miscopied or misread as yod ni or yod na, yoñ ni is an adverbial phrase of emphasis. Cf. PSP p.169, ll.4-6 = D Ḥa 57b2-3; Stein, "Les deux vocabulaires", pp.160-161.

47 = tac ca na gatam nāpy agatam gamyamānam ca na gamyata iti pratipāditam//. Here tan (= gantavyam) na gatam is equivalent to gatam na gamyate. Cf. kā.1. As to gantavya in BP, it is used in the following three senses: 1 Locus of $\sqrt{\text{gam}}$, cf. kā.1 - gatam gamyate. 2 Designation of $\sqrt{\text{gam}}$ - grāmo gamyate; grāmam gacchati. Cf. n.12. 3 Object of $\sqrt{\text{gam}}$ - gantā gatiṃ gacchati. Cf. n.48.

48 Concerning the translation of gantā gatiṃ (or gamanam) gacchati, we render it here as "A goer goes a going" so that the original structure may be clearer: $\sqrt{\text{gam}}$ + Cognate object. Although Buddh. gave no direct explanation of the sentence, he probably read it as "A goer performs [the action of] going" in the same way as Candr. Cf. PSP p.106, ll.1-2: yayā gatyā devadatto gantety abhivyajyate/ sa gantā sams tā[m tā]van na gacchati na prāpnoti yadi vā na karotīty arthah/ = D Ḥa 36b5, hgro ba gañ gis lha sbyin hgro ba po zēs bya bar mñon par gsal ba de ni hgro ba por gyur pa de hgro ba ma yin te/ yin par mi hgyur baham/ byed pa ma yin no zēs bya bañi don to//

49 Cf. PSP p.105, ll.12-13: yathā vaktā vācam bhāṣate kartā kriyām karotīti prasiddham evam

50 MK II 22ab [PSP p.105, l.15; see de Jong, "Notes" p.38]:

gatyā yayājyate* gantā gatiṃ tam sa na gacchati/

* LVP yayocyate; R yayājyate; TD250,251,252, MBB-I,-II yayojyate. Cf. n.53.

51 MK II 22cd [PSP p.106, ll.3,6]:

yasmān na gatipūrvo 'sti kaś cit kiṃ cid dhi gacchati//

Buddh., Bhāv., and Candr. took na gatipūrvo 'sti as na gater pūrvaṃ gantāsti, i.e. -pūrvas (nom. sg.) as adverbial usage. Cf. n.52; PP D Tsha 73a6-7; PSP p.106, l.4.

52 = yasmād yayā gatyā gantety ajyate tasyā gateḥ pūrvo gatipūrvah tasyās ca pūrvaṃ gantā nāsti//. This explanation was criticized by Bhāv. in PP D Tsha 73b7-74a1 for the reason that such a point had already been discussed [under kā.9]. Aval. directly quotes this passage in PPT D Wa 279b4.

53 MK II 23ab [PSP p.106, l.12]:

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gatyā yayājyate* gantā tato 'nyām sa na gacchati/

* LVP yayocyate; R TD250,251,252, MBB-II yayājyate; MBB-I yayāmjyante(sic). Cf. n.50.

54 MK II 23cd [PSP p.106,1.12]:

gatī dve nopapadyate yasmād eke pragacchati//

Eke is used as loc. sg. (see May, p.72,n.95) and eke pragacchati means "when one is going" or "in one who is going"; whereas the Tib. tr. reads pragacchati in the same sense as gantari.

55 Quoted and criticized by Bhāv. in PP D Tsha 74a6-b2.

56 Cf. PSP p.107,11.3-4: etena vaktā vācam bhāṣate kartā kriyām karotīti pratyuktam//

57 Se kā.1-6.

58 MK II 24 [PSP p.107,11.6-7]:

sadbhūto gamanam gantā triprakāram na gacchati/

nāsadbhūto 'pi gamanam triprakāram sa gacchati//

59 MK II 25 [PSP p.107,11.8,15]:

gamanam [sada]*sadbhūtaḥ triprakāram na gacchati/

tasmād gatiś ca gantā ca gantavyam ca na vidyate//

* R, TD250,251,252, MBB-I,-II —.

60 Gamana corresponds to the cognate object of gam in the sentence: gantā gamanam gacchati. See n.48.

61 Buddh. and Bhāv. followed the interpretation in ABh, i.e. triprakāra as gatāgatagamamāna, while Candr. took it as sadbhūta, asadbhūta, and sadasadbhūta. Cf. ABh D Tsa 37b7-38a1; PP D Tsha 74b7; PSP p.107,11.11-12.

Notes to Chapter III

1 Different titles are found among the commentaries.

1. ABh, BP, PP: skye mched brtag pa (= āyatana-parīkṣā).

2-I PSP: caksurādīndriya-parīkṣā. -II PSP Tib., Prajñā-MK: dbaṅ po brtag pa (= indriya-parīkṣā). -III Zhōng-lùn: Guān-liù-qíng 觀六情 (= ṣaḍindriya-parīkṣā); PP Chin., Dà-chéng-zhōng-guān-shì-lùn: Guān-liù-gēn 觀六根 (= do.).

2 MK III 1 [PSP p.113,11.5-6]:

darśanam śravaṇam ghrāṇam rasanam sparśanam manah/

Notes to Chapter III

indriyāni śaḍ eteṣāṃ draṣṭavyādīni gocarah//

3 = darśanādīny etāni śaḍ indriyānīty upadiśyate/. In MK III darśana is used in the meaning of "visual organ", i.e. "eye (cakṣus)", except in kā.6ab where darśana means darśana-kriyā "action of seeing".

4 = rūpaṃ paśyatīti darśanam ity upadiśyate/.

5 MK III 2 [PSP p.113,11.10-11]:

svam ātmānaṃ darśanaṃ hi tat tam eva na paśyati/
na paśyati yad ātmānaṃ kathaṃ draṅsyati tat parān//

The Tib. tr. of pāda ab in PSP: lta de rañ gi bdag ñid ni// de la lta ba ma yin ñid// exactly corresponds to the above Skt; whereas ABh, BP, and PP have a questionable tr. of pāda ab: lta ba rañ gi bdag ñid na// de ni de la mi lta ñid// = "If the visual organ is itself, it does not see it [= itself] at all." (= sva ātmā ced darśanaṃ hi .../ or svātmani darśane sati .../?). Cf. PP D Tsha 76a3: pāda ab//...// rañ gi bdag ñid na źes bya ba ni/ rañ gi ño bo ñid yin naho/. The translation follows PSP Tib. in accordance with Buddh.'s comments on pāda ab. PP Tib. is different from ABh, BP as well as PSP in its tr. of pāda c: gañ tshe bdag la mi lta ba// (= na paśyati yadātmanam). Whether or not Bhāv. himself read it as yadātmanam instead of yad ātmānaṃ is not confirmed by his explanation of kā.2 [PP D Tsha 76b2-79a1].

6 Quoted [PP D Tsha 78a7-b4] and criticized [78b5-7] by Bhāv. He also introduced another criticism of Buddh.'s argument by some other Buddhist [78b4-5].

7 CSK XIII 16 [see Bhattacharya, p.188]:

svabhāvaḥ sarvabhāvānāṃ pūrvam ātmani drśyate/
grahaṇaṃ cakṣuṣaḥ kena cakṣuṣaiva na jāyate//

8 Quoted by Bhāv. in PP D Tsha 79b2-3. See n.11.

9 Cf. ABh D Tsa 38a7-b1; PSP p.114,1.7.

10 Quoted by Aval. in PPT D Ža 21a6-b2.

11 Criticized by Bhāv. in PP D Tsha 79b3-4.

12 CSK XIV 16 [see Bhattacharya, p.212]:

agnir eva bhavaty uṣṇam anuṣṇam dahyate kathaṃ/
nāsti tenendhanaṃ nāma tad rte 'gnir na vidyate//

Cf. CSK Tib. D Tsha 15b7:

Notes to Chapter III

tsha ba me ñid du hgyur te// tsha ba min pa ji ltar bsreg//
des na bud śiñ źes bya ba// yod min de med me yod min//

This Tib. tr. agrees with the above Skt. text; whereas, acc. to BP and PPT the pāda a of CŚK Ms. quoted in BP was presumably agnir eva dahaty uṣṇam.

13 MK III 3 [PSP p.114,11.6,9]:

na paryāpto 'gnidrṣtānto darśanasya prasiddhaye/
sadarśanaḥ sa pratyukto gamyamānagatāgataih//

14 MK III 4 [PSP p.115,11.5-6]:

nāpaśyamānaḥ bhavati yadā kiṃ cana darśanam/
darśanam paśyatīty evaṃ katham etat tu yujyate//

As to darśanam paśyatīty of pāda c, there is a difference in reading between BP, PSP and [ABh], PP. Buddh. and Candr. took it as paśyatīti darśanam iti "that it is 'the visual organ' because it sees"; while Bhāv. read it literally as "that the visual organ sees". The Tib. tr. ABh, BP, and PP reflects the latter's interpretation. See n.16; PSP p.115,11.8-10; PP D Tsha 79b7-80a1; PPT D Śa 22a5-7; May, p.80,n.140. The pāda c Tib. in BP and PSP should, therefore, have been: lta byed lta bas yin źes byar// or the like. Cf. PSP p.115,1.9 = D Ḥa 39a4.

15 Acc. to Buddh. the connection of darśana in kā.4 and 5 is:

kā.4,5ab: darśanam (= caksurindriyaṃ, kartā, draṣṭā) paśyati.

ka.5cd: draṣṭā (= ātmā, kartā) darśanena (= caksusā, karanena) paśyati.

Cf. n.17; PP D Tsha 79b5; PPT D Śa 21b3-5.

16 = tadā paśyatīti darśanam ity uktam etat katham yujyate/.

17 Cf. n.15; PP D Tsha 80b4-5; PPT D Śa 24b7-25b1; PSP p.17,11.2-4.

18 MK III 5 [PSP p.115,1.13, p.117,1.5; see de Jong, "Notes" p.39]:

paśyati darśanam naiva naiva paśyaty adarśanam/
vyākhyāto darśanenaiva draṣṭā cāpy avagamyatām//

19 See n.5.

20 That is, whether draṣṭā refers to eyes or a person, the expression draṣṭā paśyati is just the same and is to be rejected by the same reasoning as before.

21 MK III 6 [PSP p.117,1.16, p.118,1.4; see de Jong, "Notes" p.39]:

draṣṭā nāsty atiraskrtya [tiraskrtya]* ca darśanam/
draṣṭavyaṃ darśanam caiva draṣṭary asati te kutah//

* MSS, R, TD250,251,252, MBB-I,-II —. See PSP p.600.

Notes to Chapter III

- 22 Cf. Text p.54,1.10. Here darśana is changed for draṣṭr.
- 23 Cf. Text p.55,11.5-9. Adarśana is here changed for adraṣṭr.
- 24 MK III 7 [PSP p.119,11.3-4,11]:
draṣṭavyadarśanābhāvād vijñānādicatuṣṭayam/
nāstīty upādānādīni bhaviṣyati punaḥ katham//
- 25 Cf. Text p.57,11.6-7.
- 26 MK III 8 [PSP p.120,11.1-2]:
vyākhyātaṃ śravaṇaṃ ghrāṇaṃ rasaṇaṃ sparśanaṃ manah/
darśanenaiva jānīyāc chrotrśrotavyakādi ca//

Notes to Chapter IV

- 1 ABh, BP, PP as well as PSP have the same title: phuñ po brtag pa = PSP skandha-parīkṣā; whereas Zhōng-lùn and PP Chin.: Guān-wū-yīn 觀五陰 (= pañcaskandha-parīkṣā), and Dà-chéng-zhōng-guān-shì-lùn: Guān-wū-yùn 觀五德 (= do.). For skandha, see AKBh p.4,1.23-p.12,1.3; Stcherbatsky, Conception pp.6-7; May, p.88,n.178.
- 2 For the term mahābhūta (= bhūta), its meaning, nature, and action, see AKBh p.8,11.11-25; May, p.88,n.184.
- 3 MK IV 1 [PSP p.123,11.6-7]:
rūpakāraṇanirmuktaṃ na rūpaṃ upalabhyate/
rūpenāpi na nirmuktaṃ drśyate rūpakāraṇam//
- 4 MK IV 2 [PSP p.123,11.12-13]:
rūpakāraṇanirmukte rūpe rūpaṃ prasajyate/
āhetukaṃ na cāsty arthaḥ kaś cid āhetukaḥ kva cit//
- 5 MK IV 3 [PSP p.124,11.5,8,12]:
rūpena tu vinirmuktaṃ yadi syād rūpakāraṇam/
akāryakaṃ kāraṇam syād nāsty akāryaṃ ca kāraṇam//
- 6 MK IV 4 [PSP p.124,11.15-16]:
rūpe saty eva rūpasya kāraṇam nopapadyate/
rūpe 'saty eva rūpasya kāraṇam nopapadyate//
- 7 Cf. MK I 6 and Buddh.'s comment on it [Text p.17,1.17-p.18,1.22].
- 8 MK IV 5ab [PSP p.125,1.5]:
niṣkāraṇaṃ punā rūpaṃ naiva naivopapadyate/

Notes to Chapter IV

- 9 This explains the reason for the repetition of naiva, emphasizing the negation, in pāda b. Cf. PSP p.125,11.7-8.
- 10 MK IV 5cd [PSP p.125,11.9,11]:
tasmād rūpagatān kāms' cin na vikalpān vikalpayet//
- 11 Cf. Respectively kā.1ab,2; 4; 5ab, with Buddh.'s comments on them.
- 12 MK IV 6 [PSP p.125,11.16-17; see de Jong, "Notes" p.40]:
na kāranasya sadrśam kāryam ity upapadyate/
na kāranasyāsadrśam kāryam ity upapadyate//
- * Found in R; MSS, TD250,251,252, MBB-I,-II —.
- 13 This example shows the impossibility of the former view that effect is identical with cause. Buddh., however, gives here no example by which the latter view can be negated. Cf. PSP p.126,11.1-10.
- 14 MK IV 7 [PSP p.126,11.13-14]:
vedanācittasamjñānām saṃskārānām ca sarvaśah/
sarveśām eva bhāvānām rūpenaiva samah kramah//
- 15 = PPT D Ža 55b1.
- 16 sgyu ma hdi ni byis pa hrid pah// (= māyeyam bālollāpinī). Cf. SN III p.143,1.6: māyāyam bālālāpinī, which was quoted in PSP p.41,1.7: māyeyam bālālāpinī. The original -lāpinī was mistaken as -ullāpinī by the Tib. translators, or Skt. lāpin (= Pāli) has the same meaning "deceiving" as ullāpin? Cf. Mvy. 7312: bālollopanam = Tib. byis pa hrid pa; Edgerton, BHSD pp.148-149, ullāpana, ullāpin, ullopana s.v.
- 17 SN III p.142,11.24-26, also quoted in PSP p.41,11.9-11, p.549,11.2-4. See PSP p.41,n.8; de Jong, "Notes" p.32. For phena-piṇḍa "a mass of foam" — dbu ba rdoṣ pa "the bursting of foam", cf. Mvy. 2835.
- 18 MK IV 8 [PSP p.127,11.3-4]:
vigrahe yah parihāram krte śūnyatayā vadet/
sarvam tasyāparihrtam samam sādhyena jāyate//
- 19] PPT D Ža 57a6-b3.
- 20 Since they are produced from fibres, the very threads must also be taken as empty of their own-nature. Cf. MK I 13 and Buddh.'s comment on it [Text p.27,1.13-p.28,1.17].
- 21 akuśaladharmā "bad elements" and avyākrtadharmā "elements that cannot be explained to be either good or bad"?

Notes to Chapter IV

- 22 They can be called "good dharma-s (elements)" only through the comparison with the so-called "bad dharma-s".
- 23 CŚK VIII 16 [Quoted in PSP p.128,11.3-4; cf. Bhattacharya, pp.18-19]:
bhāvasyaikasya yo draṣṭā draṣṭā sarvasya sa smrtah/
ekasya śūnyatā yaiva saiva sarvasya śūnyatā//
- Also quoted in PP D Tsha 88b5.
- 24 MK IV 9 [PSP p.127,11.16-17]:
vyākhyāne ya upālabham krte śūnyatayā vadet/
sarvaṃ tasyānupalabdham samaṃ sādhyena jāyate//
- 25] PPT D Za 58b6-7.

Notes to Chapter V

- 1 ABh, BP, PP, and PSP have the same title for this chapter, i.e. dhātu-parīkṣā = khams brtag pa; while Zhōng-lùn has Guān-liù-zhōng 觀六種, and PP Chin. and Dà-chéng-zhōng-guān-shì-lùn: Guān-liù-jiè 觀六界.
- 2 MK V 1 [PSP p.129,11.6-7]:
nākāśaṃ vidyate kiṃ cit pūrvam ākāśalakṣaṇāt/
alakṣaṇam prasajyeta syāt pūrvam yadi lakṣaṇāt//
- 3 = ceti śabda evety arthah/ alakṣaṇo bhāvo na kaś cid eva samvidyate/
nāpy upadiśyate mate kasmimś cit//. Although in the Tib. tr. of kā.2ab we cannot find any equivalent of ca, the word yañ in the beginning of Buddh.'s comments should probably be taken as referring to ca. Buddh. seems to have interpreted na kaś cic ca in pāda a as na kaś cid eva.
- 4 MK V 2 [PSP p.129,1.15, p.130,1.3]:
alakṣaṇo na kaś cic ca bhāvaḥ samvidyate kva cit/
asaty alakṣaṇe bhāve kramatām kuha lakṣaṇam//
- 5 Quoted and criticized by Bhāv. in PP D Tsha 91b3-5.
- 6 Almost the same comments are found in PSP p.130,1.10-p.131,1.3.
- 7 MK V 3 [PSP p.130,11.7-8]:
nālakṣaṇe lakṣaṇasya pravṛttir na salakṣaṇe/
salakṣaṇālakṣaṇābhyām nāpy anyatra pravartate//
- 8 A similar sentence is found in PSP p.131,1.2: ataḥ salakṣaṇaś
cāsalakṣaṇaś ceti vipraṭiśiddham etat/ = D Ḥa 44a7, dehi phyir mtshan űid
dañ bcas pa yañ yin la/ mtshan űid med pa yañ yin no źes bya ba hdi ni

Notes to Chapter V

hgal ba yin no/. Here the doubly underlined part is to be noted. The same term vipratiṣiddha was probably translated into hgag par mi mthun pa by Kluḥi rgyal mtshan etc.

9 As to mtshan ñid dañ bcas pa dañ mtshan ñid med pa g'zan la yañ mtshan ñid hjug par mi hthad do//, two interpretations may be possible: 1 = sālakṣane cālakṣane cāpy anyasmin lakṣanasya pravṛttir nopapadyate//. In this case the Tib. text does not so clear as mtshan ñid dañ bcas pa yañ yin la mtshan ñid med pa yañ yin pa g'zan pa la yañ mtshan ñid hjug par mi hthad do//. Cf. PSP p.131,1.3 = D Ḥa 44b1. 2 = salakṣanālakṣanābhyām anyatrāpi lakṣanasya pravṛttir nopapadyate//. If this is the case, the Tib. text should slightly be changed to mtshan ñid dañ bcas pa dañ mtshan ñid med pa dag las g'zan la yañ mtshan ñid hjug par mi hthad do//. Cf. Text p.68,11. 1-2. Our translation follows the former reading.

10 MK V 4 [PSP p.131,11.6,10]:

lakṣanāsampravṛttau ca na laṣkyam upapadyate/
lakṣyasyānupapattau ca lakṣanasyāpy asambhavah//

11 MK V 5 [PSP p.131,1.16, p.132,1.1]:

tasmān na vidyate lakṣyam lakṣanam naiva vidyate/
lakṣyalakṣananirmukto naiva bhāvo 'pi vidyate//

12 Here the opponent's argument is explained by the following hypothetical syllogism: p] q, p, q. [p: Non-existence (abhāva) is existent, q: A thing (bhāva) is existent]. To this Buddh., accepting the same major hypothetical premise, presents another minor categorical premise "A thing is not existent", which leads to another conclusion "Non-existence is not existent": p] q, -q, -p. Cf. Text p.217,1.5.

13 = PPT D Ža 79a7-b1.

14 MK V 6 [PSP p.132,11.5,17; see de Jong, "Notes" p.41]:

avidyamāne bhāve ca kasyābhāvo bhaviṣyati/
bhāvābhāvavidharmā ca *bhāvābhāvāv avaiti kaḥ*//

* LVP bhāvābhāvam avaiti kaḥ; MSS bhāvābhāvacca vetti kaḥ (see PSP p.132,n.4); TD250,251,252, MBB-I,-II bhāvābhāvāś ca avaiti kaḥ; R bhāvābhāvān avaiti kaḥ.

15] PPT D Za 82a7-b2.

16 = PPT D Za 82b2-3.

17 MK V 7 [PSP p.134,11.6-7,9; see de Jong, "Notes" p.42]:

tasmān na bhāvo nābhāvo na lakṣyam nāpi lakṣanam/

Notes to Chapter V

ākāśam ākāśasamā dhātavaḥ pañca *ye 'pare*//

* LVP, R, TD250,251,252, MBB-I,-II ye pare.

18 MK XV 10 [PSP p.272,1.14, P.273,1.3]:

astīti śāśvatagrāho nāstīty ucchedadarśanam/
tasmād astitvanāstitve nāśrīyeta vicakṣanaḥ//

19 Cf. PSP p.269,11.7-8.

20 MK V 8 [PSP p.135,11.1-2]:

astitvaṃ ye tu paśyanti nāstitvaṃ cālpabuddhayaḥ/
bhāvānāṃ te na paśyanti draṣṭavyopāśamaṃ śivam//

21] PPT D Āa 87b5-6.

Notes to Chapter VI

1 ABh, BP, PP: ḥdod chags dañ chags pa brtag pa = PSP rāgarakta-parīksā.
Zhōng-lùn, PP Chin.: Guān-rǎn-rǎn-zhě 觀染染者. Dà-chéng-zhōng-guān-shì-
lùn: Guān-rǎn-fǎ-rǎn-zhě 觀染法染者.

2 MK VI 1 [PSP p.138,11.4-5]:

rāgād yadi bhavet pūrvam rakto rāgatiraskṛtaḥ/
tam pratītya bhaved rāgo rakte rāgo bhavet sati//

As to kā.1 a difference is found in interpretation among BP, PP, and PSP.
Buddh. reads this verse as showing the fault of the non-existence of the
impassioned one (rakta) prior to his passion (rāga). For the readings of kā.1
by Bhāv. and Candr., see PP D Tsha 96a2-6 [PPT D Āa 92b7-94b5] and PSP p.138,
11.1-9.

3 MK VI 2ab [PSP p.138,1.16]:

rakte 'sati punā rāgaḥ kuta eva bhaviṣyati/.

* ABh, BP, and PP must have rakte sati. Cf. The Tib. tr. of pāda ab in PSP:
chags pa yod par ma gyur naḥaṅ// ḥdod chags yod par ga la hgyur//. Candr.
seems to have intentionally changed the kā.2 text, taking its contextual
relation with kā.1 into consideration. See Yamaguchi, "Chūronge" p.8.

4 = PPT D Āa 95b4-5.

5 MK VI 2cd [PSP p.139,1.1]:

sati vāsati vā rāge rakte 'py eṣa samah kramah//.

6 = raktād yadi bhavet pūrvam rāgo raktatiraskṛtaḥ/
tam pratītya bhaved rakto rāge rakto bhavet sati//.

Notes to Chapter VI

Cf. kā.1; PSP p.139,1.4.

7 = rāge sati punā raktah kuta eva bhaviṣyati/. Cf. kā.2ab; PSP p.139, 1.6, rāge 'sati ...//.

8 = PPT D Ža 101a6-7.

9 = sati vāsati vā rakte rāge 'py eṣa samah kramah//. Cf. kā.2cd.

Although it is also found in ABh [D Tsa 42a4] and PP [D Tsha 97a6] as well as BP, this verse which is, with an interchange of rakta and rāga, derived from kā.2cd does not seem necessary in the context.

10 MK VI 3 [PSP p.139,11.11,13]:

sahaiva punar udbhūtir na yuktā rāgaraktayoḥ/
bharetām rāgaraktau hi nirapekṣau parasparam//.

11 MK VI 4 [PSP p.139,1.16, 1.140,11.2,5]:

naikatve sahabhāvo 'sti na tenaiva hi tat saha/
prthaktve sahabhāvo 'tha kuta eva bhaviṣyati//.

12 MK VI 5 [PSP p.140,11.8,9]:

ekatve sahabhāvaś cet syāt sahāyam vināpi sah/
prthaktve sahabhāvaś cet syāt sahāyam vināpi sah//.

13 Quoted and criticized by Bhāv. in PP D Tsha 98b1-3 [PPT D Ža 107b6-108a8].

14 Quoted and criticized by Bhāv. in PP D Tsha 98b5-7 [PPT D Ža 108b5-109a3].

15 MK VI 6 [PSP p.140,11.13-14]:

prthaktve sahabhāvaś ca yadi kim rāgaraktayoḥ/
siddhah prthakprthagbhāvah *sahabhāvas tatas* tayoh//

* LVP sahabhāvo yatas; MSS (see PSP p.140,n.3), R, TD250,251,252, MBB-I,-II sahabhāvas tatas. Candr. changed tatas to yatas in his commentary [PSP p.141,11.1-2], leaving the MK text as it was, i.e. tatas. His interpretation of this verse is as follows:

If there is concomitance in difference

How will the difference

Of passion and the impassioned one be established

By which they can be concomitant?

By contrast, ABh, BP, and PP all read tatas both in the commentaries and in the MK text. Hence not only in ABh etc. but also in PSP, the text of kā.6cd itself must be sahabhāvas tatas tayoh// which is confirmed by both the Mss.

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and the Tib. tr. of PSP.

16 MK VI 7 [PSP p.141,11.6,8]:

siddhah prthakprthagbhāvo yadi vā rāgaraktayoh/
sahabhāvaṃ kim artham tu parikalpayase tayoh//.

17 = bhāva iti śabdāḥ tvam ity arthah//. Since the Tib. ñid, which is more common equivalent of -tva than kho na, has already been used here as the translation of -bhāva, Kluḥi rgyal mtshan etc. probably adopted the Tib. kho na for Skt. -tva. Cf. tattva = de kho na, de kho na ñid, or de ñid.

18 = PPT D Śa 109b2-3.

19 As the Tib. tr. of (prthag-, prthakprthag-, saha-)bhāva, Kluḥi rgyal mtshan etc. use ñid in most cases of this chapter; however, only in the comment on kā.7, in kā.9 and the comment on it, they employ dños po for bhāva, the reason of which is uncertain. It seems untenable that bhāva is used there in the sense of "a thing" unlike in other instances of this chapter (see n.17). Nor is likely that in the comment on kā.7 or 9 the original Skt. of dños po is not bhāva but vastu, padārtha or others. So we keep throughout this chapter the words "difference" and "concomitance" as the translation of prthagbhāva (or prthakprthagbhāva) and sahabhāva.

20 MK VI 8 [PSP p.141,11.11,15]:

prthag na sidhyatīty evaṃ sahabhāvaṃ vikāṅkṣasi/
sahabhāvaprasiddhyartham prthaktvaṃ bhūya icchasi//.

21 = PPT D Śa 110a3-4.

22 MK VI 9 [PSP p.142,11.1-2]:

prthagbhāvāprasiddheś ca sahabhāvo na sidhyati/
katamasmin prthagbhāve sahabhāvaṃ satīcchasi//.

23 MK VI 10 [PSP p.142,11.7,10]:

evaṃ raktena rāgasya siddhir na saha nāsaha/
rāgavat sarvadharmānāṃ siddhir na saha nāsaha//.

Notes to Chapter VII

1 Amongst the commentaries there is a slight difference in the titles of this chapter. ABh, BP, PP: skye ba dañ gnas pa dañ ḥjig pa brtag pa (= utpādasthitibhaṅga-parīkṣā). PSP: sanskṛta-parīkṣā = PSP Tib. ḥdus byas brtag pa. Zhōng-lùn: Guān-sān-xiàng 觀三相 (= trilakṣaṇa-parīkṣā). PP Chin.:

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Guān-yōu-wèi-xiàng 觀有為相 (= samskrtalakṣana-parīkṣā). Dà-chéng-zhōng-guān-shì-lùn: Guān-yōu-wèi 觀有為 (= samskrta-parīkṣā).

2 MK V 3ab [PSP p.130,1.7]. See p.248, n.7.

3 MK VII 1 [PSP p.145,1.11, p.146,1.3]:

yadi samskrta utpādas tatra yuktā trilakṣanī/
athāsamskrta utpādaḥ katham samskrtalakṣanam//

4 = PP D Tsha 100b7-101a1.

5 That is, the universality of each characteristic will necessarily be negated.

6 These three respectively cause the origination (utpādaka), duration (sthāpaka), and destruction (vināśaka) of an object, but they are not the characteristics of the object itself. Cf. PP D Tsha 101a4-6 [PPT D Āa 115a3-b1].

7 MK VII 2 [PSP p.146,11.7-8]:

utpādādyās trayo vyastā nālam lakṣanakarmani/
samskrtasya samastāḥ syur ekatra katham ekadā//

8 MK VII 23, see n.64. Here the word nirudhyamāna is rendered differently, as hgag par hgyur ba instead of hgag bzin pa.

9 CŚK XI 17 [Cf. Bhattacharya, p.123]. The pāda b and cd respectively explain why there is no duration.

10 CŚK XI 23 [Cf. Bhattacharya, p.131]. Candr. took pāda cd as the opponent's counterargument; whereas, acc. to Aval., it is Āryadeva's refutation against the opponent who maintains the doctrine of permanence. Cf. CŚT D Ya 182a2-5; PPT D Za 117a7-b1.

11 CŚK XI 24 [Cf. Bhattacharya, p.132]. These three verses of CŚK were also quoted in PP D Tsha 101b6-102a1.

12 See p.86,11.15-18 [Text p.86,11.10-12].

13 For kaṭa - re lde, cf. PSP p.89,1.11: na cāsati phale patakataḥkhye =
D Ḥa 30a6 snam bu dañ re lde źes bya bahi hbras bu med na ni.

14 MK VII 3 [PSP p.147,11.9-10]:

utpādashitibhaṅgānām anyat samskrtalakṣanam/
asti ced anavasthaivaṃ nāsti cet te na samskrtaḥ//

15 See p.85,11.14-25 [Text p.85,11.8-18]:

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16 MK VII 4 [PSP p.149,11.4-5]:

utpādotpāda utpādo mūlotpādasya kevalam/
utpādotpādam utpādo maulo janayate punah//

17 de bdag ñid dañ bco lña ste/ [... skye ste/] = sa ātmanāpañcadaśama [utpadyate/.../] "It [originates] being itself the fifteenth", i.e. "It [originates] together with other fourteen [dharmā-s]." The above Tib. tr. seems misleading*; however, it might mean "It consists of the fifteen including itself." * See PSP p.148,n.3; Yamaguchi, FI p.69.

Cf. PSP p.148,1.3: *ātmanā pañcadaśa utpadyante*/ = D Ḥa 50a3 bdag ñid dañ bco lña skye bar hgyur te/. * R, TD250,252 ātmanāpañcadaśa utpadyate/, TD251 ātmanāpañcadaśa utpadyante/; the original text must have been: atmanāpañcadaśama utpadyate/. See AKBh p.76,11.17-18: ātmanā navamo (read atmanānavamo) hi dharma utpadyate/ sārđham lakṣaṇānulakṣaṇair aṣṭabhih/.

18 Candr. uses anityatā (mi rtag pa ñid) instead of bhaṅga (h̄jig pa).

19 samanvāgama is a kind of prāpti "acquisition" which consists of lābha "obtaining" and samavāgama "possession". Cf. AKBh p.62,1.17: dvidhā hi prāptir aprāptavihīnasya ca lābhah pratilabdhenā ca samanvāgamah/.

20 Cf. PP D Tsha 103a3: gnas pa las gzan du gyur pa ñid (= sthiter anyathātvam).

21 In PSP p.148,1.4, śubha (dge ba) and kliṣṭa (ñon moñs pa can) are used instead of dkar po (= śukla) and nag po (= kṛṣṇa).

22 Cf. PSP p.148,1.6.

23 dharmātman _____ 1

dharmotpāda _____

- .. -sthiti
- .. -bhaṅga
- .. -samanvāgama
- .. -jarā
- .. -samyagvimukti, -mithyāvimukti
- .. -nairyāṅikatā, -anairyāṅikatā _____

7

utpādotpāda _____

sthitisthiti

- ..
- ..
- ..

7

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nairyānikatānairyānikatā, anairyānikatānairyānikatā]

Cf. PPT D Śa 121a3-4.

24 Cf. ABh D Tsa 44a7-b1.

25 Acc. to Bhāv. this doctrine is ascribed to the Vātsīputrīyaka; however, Candr. attributes it to the Sāṃmitīya. Cf. ABh D Tsa 43b7-44b3; PP D Tsha 103a2-7; PSP p.148,1.1-p.149,1.10. May, p.111,n.279.

26 MK VII 5 [PSP p.150,11.2-3]:

utpādotpāda utpādo mūlotpādasya te yadi/
maulenājanitas tam te sa katham janayiṣyati//

27 = ABh D Tsa 44b4.

28 MK VII 6 [PSP p.150,11.7-8]:

sa te maulena janito maulam janayate yadi/
maulah sa tenājanitas tam utpādayate katham//

29 = ABh D Tsa 44b5-6.

30 MK VII 7 [PSP p.150,11.15-16]:

ayam utpadyamānas te kāmam utpādayed imam/
yadīmam utpādayitum ajātaḥ śaknuyād ayam//

This verse is not found in the Zhōng-lùn; instead, two verses unknown to the other commentators are quoted [or created] there.

31 MK VII 8 [PSP p.151,11.6-7; see de Jong, "Notes" p.44]:

pradīpah svaparātmanāu samprakāśayate yathā/
utpādaḥ svaparātmanāv ubhāv utpādayet tathā//

32 = PPT D Śa 123b4-5.

33 MK VII 9 [PSP p.151,11.11-12; see de Jong, "Notes" p.44]:

pradīpe nāndhakāro 'sti yatra cāsau pratiṣṭhitah/
kiṃ prakāśayate dīpah prakāśo hi tamovadhah//

34 MK VII 10 [PSP p.152,11.10-11]:

katham utpadyamānena pradīpena tamo hatam/
notpadyamāno hi tamah pradīpah prāpnute yadā//

35 MK VII 11 [PSP p.153,11.1-2]:

aprāpyaiva pradīpena yadi nihataṃ tamah/
ihasthaḥ sarvalokasthaṃ sa tamo nihaniṣyati//

36 MK VII 12 [PSP p.154,11.8-9]:

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pradīpaḥ svaparātmānau samprakāśayate yadi/
tamo 'pi svaparātmānau chādayiṣyaty asaṁśayam//

37] PPT D Ā 127b6-7.

38 See p.93,11.18-26 [Text p.93,11.12-21].

39 MK VII 13 [PSP p.157,11.7-8]:

anutpanno 'yam utpādaḥ svātmanam janayet katham/
athotpanno janayate jāte kim janyate punah//

40 MK VII 14 [PSP p.157,11.13-14; see de Jong, "Notes" p.44]:

notpadyamānam notpannam nānutpannam katham cana/
utpadyate tad ākhyātam gamyamānagatāgataih//

41 See MK II 5 and Buddh.'s comment on it [p.33,1.21-p.34,1.5]; also see Buddh.'s comment on MK VII 22_{abc} [p.106,11.7-11].

42 The latter alternative is not explained in the following passage since it has already been denied by the previous explanation [11.9-13].

43 = PPT D Ā 129b4-6.

44 That is, if the produced part too were produced once again it would originally be an unproduced part, and because in this case the so-called "what is being produced (utpadyamāna)" would consist of two unproduced parts it must necessarily be called "what has not yet been produced (anutpanna)".

45] PPT D Ā 129b6-130a1.

46 MK VII 15 [PSP p.158,11.15-16]:

utpadyamānam utpattāv idam na kramate yadā/
katham utpadyamānam tu pratītyotpattim ucyate//

47 = yadāsyām utpattau satyām idam utpadyamānam kramata ity (or bhavatīty) etad nāsti na ca sambhavati, tadā katham utpattim pratītyotpadyamānam utpadyata ity ucyate/. Cf. PSP p.158,11.12-13.

48 MK VII 16_{ab} [PSP p.159,1.17]:

pratītya yad yad bhavati tat tac chāntam svabhāvataḥ/

ABh, PP and BP, PSP differ in interpreting kā.16ab though their Tib. trs. are the same and reflect the reading of ABh and PP. Acc. to ABh [D Tsa 47b1-2] and PP [D Tsha 106b7], this verse means "whatever originates dependently is quiescent of own-nature". On the other hand, Buddh. and Candr. read this verse as yad (acc. sg.) pratītya yad (nom. sg.) bhavati .../. See n.50; PSP p.159,11.15-16, p.160,11.6-7. Therefore, kā.16ab Tib. in both BP and

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PSP should have been: gañ la rten ciñ gañ hbyuñ ba// de dañ de dños ñid kyis (or rañ bzin kyis) zi// or the like. Our translation follows this reading. Cf. MK XVIII 10ab [PSP p.375,1.10].

49 = PPT D Ža 131b3. Although Aval. probably incorporated this explanation from BP, it cannot be justified because Bhav.'s interpretation of kā.16ab is different from Buddh.'s. See n.48.

50 = yat pratītyeti yad bhavatīti tat tac cobhayam śāntam svabhāvataḥ svabhāvarahitaṃ svabhāvaśūnyam/. Cf. PSP p.160,11.6-7.

51 MK VII 16cd [PSP p.160,1.9]:

tasmād utpadyamānaṃ ca śāntam utpattir eva ca//

52 = imām utpattiṃ pratītyedam utpadyamānam utpadyata iti. Cf. p.99, 11.14-17 [Text p.99,11.12-15].

53 MK VII 17 [PSP p.160,11.16-17]:

yadi kaś cid anutpanno bhāvaḥ samvidyate kva cit/

utpadyeta sa kiṃ tasmin bhāva utpadyate 'sati//

Cf. PSP Tib. pāda cd: de ni skye hgyur dños po de// med na ci žig skye bar hgyur// [D Ḥa 54b4-5]. There must be a difference in the text and interpretation of pāda cd between ABh,PP and BP,PSP. ABh [D Tsa 47b3] and PP [D Tsha 107b2-3] read it as: utpadyeta sa kiṃ tasmin bhāva utpadyate sati/, or utpadyeta sa kiṃ tasmin bhāve notpadyate sati//. Although the latter exactly corresponds to their Tib. tr.: de ni cihi phyir der skye hgyur// yod na skye bar mi hgyur ro// "How would it originate here? If existing it will not originate", the former seems more likely to be their original text. In this case the word kiṃ governs both pāda-s; however, since these two pāda-s are separately explained in PP, Kluḥi rgyal mtshan etc. probably added the negative mi to their translation of pāda d so as to make its meaning clear. On the other hand, the present pāda cd text agrees with Buddh. and Candr.'s comments on it (see p.102,11.5-15; PSP p.161,11.1-2), and in this respect the careful rendering of pāda cd by Ñi ma grags etc. is acceptable. Our translation follows PSP Tib. but not BP [= ABh,PP] Tib. text.

54 MK VII 18 [PSP p.161,11.12-13]:

utpadyamānam utpādo yadi cotpādayaty ayam/

utpādayet tam utpādam utpādaḥ katamaḥ punaḥ//

There must be a difference in the text and interpretation of pāda d between PP and ABh,BP,PSP. Acc. to Bhāv.'s comment on it*, the pāda cd text might probably be: utpādaḥ sa utpāda utpādaḥ katamaḥ punaḥ// "The origination

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would be a producer. [Then] what would be an origination?" * PP D Tsha 108a2-3: pāda ab//... skyed par byed na/ ho na des na/ skye ba de ni skyed byed pa// (= pāda c) yin te skyed par byed pa ni skye ba ma yin te/ skyed par byed pa [D pa po] yin paḥi phyir/ dper na pha buḥi skye ba ma yin pa bzin no// de lta na/ pāda d// skye ba la skye baḥi no bo ñid med do zes bya baḥi tha tshig go//. On the other hand, the present pāda cd text accords with ABh, BP as well as PSP though the pāda c Tib. in ABh and BP is not so suitable as skye ba de ni skyed byed paḥi// or skye ba de skyed byed pa yi//. See p.102, 11.22-23 [Text 11.20-21]; ABh D Tsa 47b5; PSP p.161, 1.14-p.162, 1.1.

55 [ABh D Tsa 47b5-6.

56] PPT D Za 136b6.

57 MK VII 19 [PSP p.162, 11.3, 7; see de Jong, "Notes" p.45]:

anya utpādayaty enam yady utpādo 'navasthitih/
athānutpāda utpannaḥ sarvam utpadyatām* tathā//

* LVP utpadyate; R, TD250, 251, 252 utpadyatām.

58 MK VII 20 [PSP p.162, 11.10-11; see de Jong, "Notes" p.45]:

sataś ca tāvad utpattir asataś ca na yujyate/
na sataś cāsataś ceti pūrvam evopapāditam//

59 See I n.25.

60 MK VII 21 [PSP p.163, 11.6-7]:

nirudhyamānasyotpattir na bhāvasyopapadyate/
yaś cānirudhyamānas tu sa bhāvo nopapadyate// pāda cd = kā.23cd.

61 See p.97, 11.11-12.

62 In comparison with the parallel discussions of utpadyamāna [p.98, 1.14-p.99, 1.11] and nirudhyamāna [p.110, 1.25-p.111, 1.26] we expect here a similar analysis of tiṣṭhamāna. It is interesting to note that Aval. makes such an analysis in PPT D Za 139b1-6.

63 MK VII 22 [PSP p.164, 11.1-2; see de Jong, "Notes" p.45]:

*nāsthitas tiṣṭhate bhāvaḥ sthito bhāvo na tiṣṭhati/
na tiṣṭhate tiṣṭhamānaḥ ko 'nutpannaś ca tiṣṭhati//*

* MSS, TD250, 251, 252, MBB-I, -II —.

64 MK VII 23 [PSP p.164, 11.11-12]:

sthitir nirudhyamānasya na bhāvasyopapadyate/
yaś cānirudhyamānas tu sa bhāvo nopapadyate// pāda cd = kā.21cd.

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- 65 MK VII 24 [PSP p.165,11.3-4]:
jarāmarañadhameṣu sarvabhāvesu sarvadā/
tiṣṭhanti katame bhāvā ye jarāmarañam vinā//
- 66 MK VII 25 [PSP p.165,11.9-10]:
sthityānyayā sthiteḥ sthānaṃ tayaiva ca na yujyate/
utpādasya yathotpādo nātmanā na parātmanā// pāda cd = kā.32cd.
- 67 Cf. p.102,1.24-p.103,1.19; p.115,1.23-p.116,1.21.
- 68 Cf. p.98,11.9-13.
- 69 Cf. p.98,1.14-p.99,1.11.
- 70] PPT D Ā 143a1-7.
- 71 Buddh. gives no explanation of the latter alternative in the following passage because it has already been denied by his previous argument; that is, apart from what has and has not been extinguished, what is being extinguished is not possible. See 11.18-23.
- 72 MK VII 26 [PSP p.167,11.9-10; see de Jong, "Notes" pp.45-46]:
nirudhyate nāniruddhaṃ na niruddhaṃ nirudhyate/
tathā nirudhyamānaṃ ca kim ajātaṃ nirudhyate//
- * MSS, TD250,251,252, MBB-I,-II —.
- 73 = PP D Tsha 110a7-b2 [Cf. PPT D Za 143a3-6].
- 74 MK VII 27 [PSP p.168,11.7,9]:
sthitasya tāvad bhāvasya nirodho nopapadyate/
nāsthitasyāpi bhāvasya nirodha upapadyate//
- 75 This kind of explanation by adding a reason (hetu) and an example (dr̥stānta) to a proposition (pratijñā) expressed in Nāg.'s stanza is quite common in PP, but not in BP. See n.73.
- 76 MK VII 28 [PSP p.169,11.1-2]:
tayaivāvasthayāvasthā na hi saiva nirudhyate/
anyayāvasthayāvasthā na cānyaiva nirudhyate//
- Cf. PSP Tib. D Ḥa 57a8-b1: gnas skabs de yis gnas skabs ni// de ñid ḥgag pa ñid mi ḥgyur// gnas skabs g'zan gyis gnas skabs ni// g'zan yañ ḥgag pa ñid mi ḥgyur//. ABh,PP and BP,PSP seem to differ in the text and interpretation of this verse. Kā.28 Tib. by Kluḥi rgyal mtshan etc., which agrees with the explanations in ABh and PP, might be restored as tayaivāvasthayā sthānaṃ na tayaiva nirudhyate/ anyayāvasthayā sthānaṃ nānyayaiva nirudhyate//.

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Cf. ABh D Tsa 49a5-7; PP D Tsha 110b2-5 [PPT D Ža 143b6-144b1]. On the other hand, Buddh. and Candr.'s explanations conform to the present Skt. text though BP Tib. gives the same rendering of this verse as ABh and PP. Our translation follows the above Skt. text. Cf. p.113,11.2-14; PSP p.169, 11.3-7.

77 See kā.21ab [p.104,1.26-p.105,1.1; Text p.104,1.23-p.105,1.1].

78 MK VII 29 [PSP p.169,11.11,13]:

yadaiva sarvadharmānām utpādo nopapadyate/
tadaivam sarvadharmānām nirodho nopapadyate//

79 MK VII 30 [PSP p.169,1.16, p.170,1.2]:

sataś ca tāvad bhāvasya nirodho nopapadyate/
ekatve na hi bhāvaś ca nābhāvaś copapadyate//

80 = yat sato bhāvasyāstitvam bhāvah/ yan niruddhasya bhāvasya nāstitvam abhāvah/.

81 MK VII 31 [PSP p.170,11.11,14]:

asato 'pi na bhāvasya nirodha upapadyate/
na dvitīyasya śirasaś chedanam vidyate yathā//

82 MK VII 32ab [PSP p.171,1.6]:

na svātmanā nirodho 'sti nirodho na parātmanā/

Cf. PSP Tib. D Ḥa 58a7: hgag pa rañ gi bdag ñid kyis// yod min hgag pa g'zan gyis min//. The pāda ab Tib. by Kluḥi rgyal mtshan etc. is questionable. Although it might literally be restored as nirrodhenānyena nirodhasya nirodhañ tenaiva ca na yujyate/, the metrical problem would remain insoluble. The reason why they gave such an untenable translation of pāda ab may presumably be that since the structure of kā.32 parallels that of kā.25 and especially the pāda cd text of both verses is one and the same, they rather mechanically rendered kā.32ab by changing the word gnas pa in kā.25ab Tib. for hgag pa. If we follow the above Skt. text, the translation will be: "There is no extinction by itself or by another entity." See n.66,83.

83 MK VII 32cd [PSP p.171,1.8]:

utpādasya yathotpādo nātmanā na parātmanā// = kā.25cd.

84 Cf. p.102,1.24-p.103,1.19 [Text p.102,1.22-p.103,1.17].

85 Cf. kā.19cd [p.103,11.10-11; Text p.103,11.9-10].

86 MK VII 33 [PSP p.176,11.3,8]:

utpādasthitibhaṅgānām asiddher nāsti saṃskṛtam/

Notes to Chapter VII

samskr̥tasyāprasiddhau ca katham̐ setsyaty asamskr̥tam//

87 MK VII 34 [PSP p.177,11.4-5]:

yathā māyā yathā svapno gandharvanagaram̐ yathā/
tathotpādas tathā sthānam̐ tathā bhaṅga udāhrtam//

88 = PPT D Za 150b2-3.

89 Cf. p.84,11.26-28.

90 Quoted and criticized by Bhāv. in PP D Tsha 113a6-b1 [PPT D Za 154a2-b7]

91 Cf. p.89,11.25-26.

Notes to Chapter VIII

1 "Real (sadbhūta)" means possessing an action (kriyāyukta), while "unreal (asadbhūta)" means being bereft of an action (kriyārahita). See Buddh.'s comments on kā.2 and 3. Cf. MK II 24,25; PP D Tsha 114b5-6; PSP p.181,11.1-2.

2 MK VIII 1 [PSP p.180,11.10-11]:

sadbhūtaḥ kārakah̐ karma sadbhūtam̐ na karoty ayam/
kārako nāpy asadbhūtaḥ karmāsadbhūtam̐ īhate//

3 MK VIII 2 [PSP p.181,11.4,13]:

sadbhūtasya kriyā nāsti karma ca syād akartrkam/
sadbhūtasya kriyā nāsti kartā ca syād akarmakah//

4 MK VIII 3 [PSP p.182,11.3-4]:

karoti yady asadbhūto 'sadbhūtam̐ karma kārakah/
ahetukam̐ bhavet karma kartā cāhetuko bhavet//

The pāda c text of BP (= ahetukam̐ prasajyate karma) was probably changed by a Tib. copyist or an editor, which is obviously incorrect.

5 ḥchol baḥi ñes pa = saṅkāryadoṣa. Cf. Mvy. 5344: saṅkāryam - ḥdres pa ḥam ḥchol ba; PSP p.376,1.9, satkāryavādadoṣaḥ, but its Tib. ḥchol baḥi skyon [D Ha 121a7] suggests saṅkāryadoṣaḥ. See XII n.26.

6 MK VIII 4ab [PSP p.182,1.8]:

hetāv asati kāryam̐ ca kāraṇam̐ ca na vidyate/

= "Without a cause, neither an effect nor an assistant-cause exists."

Another similar example of the Tib. equivalent for na vidyate is found in MK XXIII 11d: ḥthad ma yin - naiva vidyate.

Notes to Chapter VIII

7 Here Buddh. reads kāraṇa in the sense of pratyaya. Cf. May, p.146,n.42.

8 MK VIII 4cd [PSP p.182,1.15]:

tadabhāve kriyā kartā karanam ca na vidyate//

= "Without it, there exists neither an action, an agent, nor an instrument."
In MK XXI 5cd of ABh, BP, and PP, na ... vidyate is also rendered as mi rigs (= na yujyate).

9 = tadabhāva iti tasyābhāve/.

10 As to tad in tadabhāve, Buddh. and Bhāv. read it as an effect (kārya); whereas, acc. to Candr., tad refers to both an effect and an assistant-cause (kāraṇa): i.e., tadabhāve = tayor abhāve. Cf. PP D Tsha 116a4, pāda cd// hbras bu de med na ...; PSP p.183,1.1, tadabhāve kāryakāraṇābhāve.

11 MK VIII 5ab [PSP p.183,1.6]:

dharmādharmau na vidyete kriyādīnām asaṃbhave/
mi rigs na - asaṃbhave.

12 MK VIII 5cd [PSP p.183,1.13]:

dharme cāsaty adharṃe ca phalaṃ tajjāṃ na vidyate//

13 MK VIII 6 [PSP p.183,11.16-17, p.184,1.8]:

phale 'sati na mokṣāya na svargāyopapadyate/
mārgaḥ sarvakriyānāṃ ca nairarthakyaṃ prasajyate//

14 MK VIII 7 [PSP p.185,11.5,8]:

kāraḥ sadasadbhūtaḥ sadasat kurute na tat/
parasparaviruddhaṃ hi sac cāsac caikataḥ kutah//

15 R(Real)-U(Unreal), U-R, R-RU, U-RU, RU-R, and RU-U. Cf. p.128.11.15-20.

16 MK VIII 8 [PSP p.185,11.12-13,16]:

satā ca kriyate nāsan nāsatā kriyate ca sat/
kartrā [karma]* prasajyante doṣās tatra ta eva hi//

* LVP sarve. PSP Tib. D Ḥa 62b6-7,7 = Prajñā-MK D Tsa 6a4: byed pa por ni gyur pa yis// ma gyur las ni mi byed de// ma gyur pas kyañ gyur mi byed// hdir yañ skyon der thal bar hgyur//. PSP p.185,11.12-16:

satā ca kriyate nāsan nāsatā kriyate ca sat/
kartrā/**

satā sadbhūtena tāvat kartrā kriyāyuktenāsadbhūtam asad akriyāyuktam
karma na kriyate/ yasmāt/**

sarve prasajyante doṣās tatra ta eva hi// [8]

** These danda-s are not found in R, TD250,251,252, MBB-I,-II.

Notes to Chapter VIII

The problem is that all Tib. texts of MK in the commentaries as well as in Prajñā-MK have the word las, equivalent of karma (nom. sg.), whereas no Tib. tr. is given there for sarve. Taking into consideration the content of this verse, its parallel construction with kā.9,10, and the Tib. trs., the word karma just after kartrā in pāda c must have been wrongly omitted by an Indian copyist of PSP in later time. As to sarve in PSP, this word was probably supplemented by Candr. to qualify the word doṣās in pāda d though LVP read it as a part of the kārikā. It seems quite possible that Ñi ma grags etc. overlooked the word sarve (= thams cad) because if they tried to incorporate it into the translation, the last quarter of MK Tib. in PSP would require more than seven syllables [i.e. hdir yañ skyon de dag thams cad du thal bar hgyur//] just like MK XX 24a* in PSP.

* PSP p.406,11.14-15: tasmāt/ na sāmagrīkṛtaṃ phalam/; R tasmān na sāmagrīkṛtaṃ phalam/; TD250,251,252 tasmān na sāmagrīkṛtaṃ phalam// //; MBB-I tasmā na sāmagrīkṛtaṃ phalam// //. PSP Tib. D Ḥa 133a1: dehi phyir tshogs pas byas paḥi hbras bu med do//; Prajñā-MK XX 24a: de phyir tshogs pas byas pa med//. The text of kā.24a must be: tasmān na sāmagrīkṛtaṃ. The word phalam was supplemented by Candr. in accordance with the text of pāda b (= nāsāmagrīkṛtaṃ phalam/). This is confirmed by the above Prajñā-MK Tib. Ñi ma grags etc. did not give a seven-syllabled translation of pāda a in their PSP Tib. because they incorporated the Tib. tr. of phalam in it.

17] PPT D Ḥa 168a1-3.

18 Cf. kā.2.

19 Cf. kā.3.

20 MK VIII 9 [PSP p.186,11.10-11]:
nāsadbhūtam na sadbhūtaḥ sadasadbhūtam eva vā/
karoti kāraḥ karma pūrvoktair eva hetubhiḥ//

21 = PPT D Ḥa 168b2-3. Cf. kā.2, 3abc, 7cd.

22 MK VIII 10 [PSP p.187,11.2-3]:
nāsadbhūto 'pi sadbhūtaṃ sadasadbhūtam eva vā/
karoti kāraḥ karma pūrvoktair eva hetubhiḥ//

23 = PPT D Ḥa 169a2-3. Cf. kā.3, 2cd, 7.

24 MK VIII 11 [PSP p.187,11.12-13]:
karoti sadasadbhūto na san nāsac ca kāraḥ/
karma [tatra]* vijānīyāt pūrvoktair eva hetubhiḥ//

Notes to Chapter VIII

* LVP tat tu (see PSP p.187,n.8,9); R, MBB-II kartu; TD250 karntum; TD251, MBB-I kantu; TD252 ka(m)rttu. PSP Tib. PNDC hdi yañ; Prajñā-MK PN hdir yañ DC hdi yañ; ABh, BP, PP PNDC hdir yañ.

In ABh and PP the word hdir yañ is used once again: ABh D Tsa 51a2-3, ka.11//.../ cihi phyir ze na/ hdir yañ gtan tshigs goñ du bstan pa dag gis skyon der thal bar hgyur bahi phyir ro//; PP D Tsha 117b5-7, kā.11// hdir yañ dam bcas pa la khyad par yod pa hbañ zig tu zad kyil/ sbyor bahi yañ lag lhag ma dag ni rgyas par sña ma bzin no//.

Although neither tatra nor tat tu is found in PSP Mss., tatra seems preferable not only for ABh, PP but also for BP and PSP. The equivalent hdir yañ for tatra is also found in kā.8d Tib. of ABh, BP, PP, and PSP. See n.16.

25 = PPT D Ža 169b2-3. Cf. kā.7, 2cd. 3abc.

26 Other actions (parakriyā) means the actions belonging to other doers or deeds which are not real, unreal, or both real and unreal.

27 MK VIII 12 [PSP p.189,11.4-5]:

pratītya kārahā karma tam pratītya kārahā/
karma pravartate nānyat paśyāmaḥ siddhikāraṇam//

= "A doer makes sense depending upon a deed. A deed makes sense depending upon the doer."

28 = PPT D Ža 170a2-3.

29] PP D Tsha 118a2-3 [PPT D Ža 170b1-3].

30 Cf. PSP p.189,1.16-p.190,1.1.

31 MK VIII 13 [PSP p.189,11.11-12]:

evaṃ vidyād upādānaṃ vyutsargād iti karmanah/
kartuś ca karmakartrbhyāṃ śeṣān bhāvān vibhāvayet//

32 Cf. PSP p.190,11.10-12.

33 Cf. PP D Tsha 118b5; PSP p.190,11.5-7.

34] PPT D Za 171b2-3.

Notes to Chapter IX

1 The following titles are found in the commentaries. ABh, BP, PP: ñe bar len pa po dañ ñe bar blañ ba brtag pa (= upādātrupādāna-parīkṣā). PSP:

Notes to Chapter IX

pūrvaparīkṣā; PSP Tib. D Ḥa 68b2: sña rol na gnas pa brtag pa (= pūrva-vyavasthita-parīkṣā). Cf. May, p.158,n.484. Zhōng-lùn; Guān-běn-zhù 觀本住. PP Chin.: Guān-qǔ-zhǔ 觀取者. Dà-chéng-zhōng-guān-shì-lùn: Guān-xiān-fèn-wèi 觀先分位.

In this chapter the Tib. translators rendered upādāna as ñe bar blañ ba instead of its usual equivalent ñe bar len pa. This can be accepted since throughout this chapter upādāna is used in the same sense as upādeya. Cf. PSP p.189,11.14-15, p.212,1.18, p.576,1.10 (upadīyata ity upādānam karma.). In PSP, incidentally, Ñi ma grags etc. preferred ñe bar len pa to ñe bar blañ ba for the translation of upādāna even if it was used in the above sense. For the usage of upādāna in MK and PSP, see May, p.154,n.467; Takasaki, "Upādāna", pp.39-51.

2 MK IX 1 [PSP p.192,11.5-6]:

darśanaśravanādīni vedanādīni cāpy atha/

bhavanti yasya prāg ebhyaḥ so 'stīty eke vadanty uta//

As to the last three words in pāda b, Bhāv. gives the following explanations in PP D Tsha 124a4-5: dañ źes bya baḥi sgra ni kun bsdu baḥi don to// yañ źes bya baḥi sgra ni yid ches* paḥi don to// dbañ byas pa źes bya baḥi sgra ni dbañ du byas pa la hjug paḥi don to// = ceti śabdaḥ saṃgrahārthah/ apīti śabda āptārthah/ adhīti (or atheti?) śabdo 'dhikṛtapravṛttyarthah//. * PP PD ces; PPT PD ches. Cf. kā.10ab, 11ab; PPT D Śa 192b6-193a1; ABh D Tsa 51a7-b1. Walleser, p.56; May, p.382,n.2.

3 In this chapter darśana, śravaṇa, ghrāṇa, rasana, sparśana, and manas mean the six sense-fields (ṣaḍāyatana), i.e. the six organs (ṣaḍindriya). See p.138,11.12-22. Cf. MK III 1; PSP p.192,1.7; PPT D Śa 192b2-3. May, p.158,n.486.

4 Bhāv. understood this eke as referring to the Vātsīputrīyāḥ (gnas maḥi buḥi sde pa dag); whereas Candr. took it as referring to the Sāṃmitīyāḥ (mañ pos bkur ba pa). PP D Tsha 124a6; PSP p.192,1.8 = D Ḥa 63a5. Cf. Yamaguchi, II pp.152-153,n.4; May, p.111,n.278.

5 vedanādīni = 46 mental elements (caittadharma). Cf. PSP p.192,1.7; PPT D Śa 192b4-6. May, p.158,n.486.

6 MK IX 2 [PSP p.192,11.9-10]:

katham hy avidyamānasya darśanādi bhaviṣyati/

bhāvasya tasmāt prāg ebhyaḥ so 'sti bhāvo vyavasthitah//

Pāda abc = "How will the visual organ etc. belong to a non-existent entity?"

Notes to Chapter IX

- 7 MK IX 3 [PSP p.193,11.3-4]:
darśanaśravanādibhyo vedanādibhya eva ca/
yaḥ prāg vyavasthito bhāvah kena praññapyate 'tha saḥ//
- 8 MK IX 4 [PSP p.193,11.9-10]:
vināpi darśanādīni yadi cāsau vyavasthitah/
amūny api bhaviṣyanti vinā tena na saṁśayah//
- 9 = PPT D Śa 197b3-4.
- 10 MK IX 5 [PSP p.194,11.1-2; see de Jong, "Notes" p.49]:
ajyate kena cit kaś cit kiṁ cit kena cid ajyate/
kutaḥ kiṁ cid vinā kaś cit kiṁ cit kaṁ cid vinā kutaḥ//
- 11 MK IX 6 [PSP p.194,11.12,14]:
sarvebhyo darśanādibhyaḥ kaś cit pūrvo na vidyate/
ajyate darśanādīnām anyena punar anyadā//
- In the Zhōng-lùn this verse is taken as Nāg.'s argument.
- 12 MK IX 7 [PSP p.195,11.3,5]:
sarvebhyo darśanādibhyo yadi pūrvo na vidyate/
ekaikasmāt katham pūrvo darśanādeḥ sa vidyate//
- Acc. to the Zhōng-lùn this verse shows the opponent's counterargument.
- 13 MK IX 8 [PSP p.195,11.13,15,19]:
draṣṭā sa eva sa śrotā sa eva yadi vedakaḥ/
ekaikasmād bhavet pūrvam evam caitan na yujyate//
- 14 = ABh D Tsa 52a5.
- 15 Quoted and criticized by Bhāv. in PP D Tsha 127a3-6. Also in PSP p.196,11.3-7, Candr. quoted both Buddh.'s explanation and Bhāv.'s criticism of it, while vindicating the former's view.
- 16 MK IX 9 [PSP p.196,1.9, p.197,1.1]:
draṣṭānya eva śrotānyo vedako 'nyaḥ punar yadi/
sati syād draṣṭari śrotā bahutvam cātmanām bhavet//
- 17 MK IX 10 [PSP p.197,11.10-11]:
daśanaśravanādīni vedanādīni cāpy atha/
bhavanti yebhyas teṣv eṣa bhūteṣv api na vidyate//
- 18 Although the Tib. text interprets this line as a quotation of pāda a, this is not necessary.
- 19 MK IX 11 [PSP p.198,11.9-10]:

Notes to Chapter IX

darśanaśravanādīni vedanādīni cāpy atha/
na vidyate ced yasya sa na vidyata imāny api//

20 MK IX 12 [PSP p.199,11.6-7]:

prāk ca yo darśanādibhyaḥ sāmpratam cordhvam eva ca/
na vidyate 'sti nāstīti nivṛttās tatra kalpanāh//

Notes to Chapter X

1 The following titles are found in the commentaries. ABh, BP, PP, and PSP Tib.: me dan bud śiñ brtag pa = PSP agnīndhana-parīkṣā. Zhōng-lùn: Guān-rán-kě-rán 觀燃可燃. PP Chin. and Dà-chéng-zhōng-guān-shì-lùn: Guān-xīn-huǒ 觀薪火.

2 Since in this chapter upādāna is also used in the same sense as upādeya "what is to be clinged to", i.e. "the object of clinging", the Tib. tr. ñe bar blañ ba is suitable. See IX n.1.

3 Cf. MK VIII 13cd and Buddh.'s comment on it [p.131,1.3-p.132,1.7].

4 MK X 1 [PSP p.202,11.11-12]:

yad indhanam sa ced agnir ekatvam kartrkarmanoh/
anyaś ced indhanād agnir indhanād apy rte bhavet//

5 MK X 2 [PSP p.203,11.7-8; see de Jong, "Notes" p.50]:

nityapradīpta eva syād apradīpanahetukah/
punarārambhavaiyarthyam evam cākarmakah sati//

Pāda b Tib. of ABh, BP, PP: hbar byed med pañi rgyu las byuñ// "Produced from a cause which does not inflame", i.e. "Caused by no inflamer". However, as is shown in Buddh.'s comment on this verse, his interpretation of apradīpanahetukah is the same as that of Candr. (see PSP p.203,11.14-16): a-pradīpanahetukah, not apradīpana-hetukah. Ñi ma grags etc. carefully reflected Candr.'s interpretation in their PSP Tib. Our translation of apradīpanahetukah follows their rendering: hbar byed rgyu las mi hbyuñ zīñ// (= pāda b). For ārambha = rtsom pa, see Schayer, "Feuer und Brennstoff", p.30, n.8.

6 MK X 3 [PSP p.203,11.12-13]:

paratra nirapekṣatvād apradīpanahetukah/
punarārambhavaiyarthyam nityadīptah prasaḥyate//

7] PPT D Ĵa 212b3-4. Cf. ABh D Tsa 53a6. Walleser, p.61, n.1.

Notes to Chapter X

8] PPT D Ža 231b6-7. Cf. PP D Tsha 131a6-7; PSP p.204,1.15.

9 MK X 4 [PSP p.204,11.13-14; see de Jong, "Notes" p.50]:

tatraitat syād idhyamānam indhanam bhavatīti cet/
kenedhyatām indhanam tat tāvanmātram idam yadā//

* LVP, TD250,251,252, MBB-I,-II tatraitasmād; R tatraitat syād.

10 Cf. PSP p.205,1.4: tāvanmātram idam yadā (= pāda d) idhyamānamātram idam yadety arthah/.

11 See p.144,11.17-20.

12 It is because the opponent's argument is based upon the premise that fire and fire-wood are different.

13 The adverbial phrase so na means "as before", "in the same condition" etc.; for instance, so na gnas pa "to remain as before" [cf. Zàng-wén-cí-dian p.914], so na hdug pa "to exist as before" [= tadavastha, cf. PSP p.329, 11.15-16, p.424,1.2], so na b'zag na "if placed as before" [cf. PPT D Wa 103a6, 155a3,4].

14 MK X 5 [PSP p.205,11.9-10]:

anyo na prāpsyate 'prāpto na dhakṣyaty adahan punah/
na nirvāsyaty anirvāṇaḥ sthāsyate vā svaliṅgavān//

Pāda d Tib. in PSP: rañ rtags dañ yañ ldan par gnas// [D Ḥa 70a2-3].

15] PPT D Ža 219b2-4.

16 yañ na ni (= yadi vā) seems here to show Buddh.'s interpretation of vā in kā.5d. In PSP p.205,11.14-16 Candr. gives three explanations of vā: that is, avadhāraṇa "restriction" [vā = eva], vikalpa "alternative" [vā = yadi vā], and samuccaya "conjunction" [vā = ca]. For the second interpretation, vikalpa, he explains as follows: yadi vā nāsty anyatvam agner indhanād iti/ = yañ na bud śiñ las me g'zan du gyur pa ñid med do zes [D Ḥa 70a5] "Or rather there is no difference of fire from fire-wood." The word vā was, incidentally, rendered as yañ in PSP Tib. unlike ABh etc. where Kluḥi rgyal mtshan etc. gave no equivalent of vā. See n.14.

17 MK X 6 [PSP p.206,11.1-2]:

anya evendhanād agnir indhanam prāpnuyād yadi/
strī samprāpnoti puruṣam puruṣaś ca striyam yathā//

PSP Tib. D Ḥa 70a7-b1: ji ltar bud med skyes pa dañ// skyes paññ bud med phrad pa b'zin// gal te śiñ las me g'zan na// śiñ dañ phrad par ruñ bar hgyur//
Candr. reads this verse as Nāg.'s argument but not as the opponent's. Ñi ma

Notes to Chapter X

grags etc. carefully followed his interpretation in their above translation. Cf. PSP p.205,1.19-p.206,1.4.

18 MK X 7 [PSP p.206,11.5-6]:

anya evendhanād agnir indhanam kāmam āpnuyāt/
agnīndhane yadi syātām anyonyena tiraskrte//

19 Because, as was discussed under kā.4, there is no difference between fire and fire-wood if the latter equals what is being burnt.

20 See II n.44.

21 MK X 8 [PSP p.207,11.1-2]:

yadīndhanam apeksyāgnir apeksyāgnim yadīndhanam/
katarat pūrvaniṣpannam yad apeksyāgnir indhanam//

22 = ABh D Tsa 54a2-4.

23 MK X 9 [PSP p.207,11.11,19]:

yadīndhanam apeksyāgnir agneh siddhasya sādhanam/
evam satīndhanam cāpi bhaviṣyati niragnikam//

Cf. PSP p.207,11.18-19: api ca/ yadīndhanam apeksyāgnir bhavatīti parikalpyate/ kā.9cd// = D Ḥa 71a4-5, gʼzan yañ gal te bud śiñ la brten nas mer hgyur ro źes rtog na/ de lta yin na/ kā.9cd//. ABh D Tsa 54a4 = BP Text p.148,11.7-10: yañ gʼzan yañ/ kā.9cd// de lta na bud śiñ la yañ me med par hgyur ba yin no//. PP D Tsha 134a6: de ltar rtog pa la/ kā.9cd// bud śiñ de śnar me la ma ltos par yañ bud śiñ ñid du grub pañi phyir ro źes bya bar dgoñs so//.

Evam sati is not translated in ABh,BP,PP, nor in PSP Tib.; on the other hand, indhanam of the same pāda is unusually rendered as bud par bya bañi śiñ la "wood to be set on fire" which is nearly an etymological explanation of bud śiñ la. However, it seems needless to suppose a different MK text upon which the commentaries might have relied. So far as PSP Tib. is concerned, de lta yin na/ bud par bya bañi śiñ la yañ// must be as a whole the translation of pāda c, i.e. evam satīndhanam cāpi. The present MK text quoted in PSP is also confirmed by the above explanation of ABh and BP. Then the problem is why the Tib. translators did not place the words de lta yin na or de lta na in the third quater of kā.9 Tib. but gave an unnecessarily long equivalent of indhanam. The reason may be found in PP. The original text of above sentence de ltar rtog pa la/ bud par bya bañi śiñ la yañ//...// is probably evam parikalpate satīndhanam cāpi ...//, and the word parikalpate must be supplemented by Bhāv. ["it being thus" → "it

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being thus imagined"]. Since, like other similar cases*, it is impossible here to keep a seven-syllabled translation of pāda c, the equivalent of evam parikalpite sati was placed just before pāda c Tib. in which indhānam was consequently given an unusual six-syllabled translation. Ñi ma grags etc., though they should have changed it for de lta yin na śiñ la yañ// or the like, presumably followed this rendering. * See VIII n.15.

24 = ABh D Tsa 54a4 (= evam satīndhanam api niragnikaṃ bhaviṣyati/).

25 Cf. PSP p.207, ll.7-8.

26 MK X 10 [PSP p.208, ll.7-8]:

yo 'pekṣya sidhyate bhāvas tam evāpekṣya sidhyati/
yadi yo 'pekṣitavyaḥ sa sidhyatām kam apekṣya kaḥ//

27 [ABh D Tsa 54a6-7;] PPT D Āa 226a1-2.

28 Or, "Has it not been known before to your range of ear that these words spoken by the mouth of a learned man are mutually related and those which mutually related are not established?". Cf. ŚSV D Tsa 114b1-2 [on ŚSK 29].

29 = ABh D Tsa 54b1.

30] PPT D Āa 226b7-227a1.

31 MK X 11 [PSP p.209, ll.1-2]:

yo 'pekṣya sidhyate bhāvaḥ so 'siddho 'pekṣate katham/
athāpy apekṣate siddhas tv apekṣāsyā na yujyate//

32 MK X 12 [PSP p.209, ll.7,9,12]:

apekṣyendhanam agnir na nānapekṣyāgnir indhanam/
apekṣyendhanam agnim na nānapekṣyāgnim indhanam//

33 [ABh D Tsa 54b3-5.

34 Because in this case fire comes from fire-wood but not from other things

35 Quoted and criticized by Bhāv. in PP D Tsha 135a7-b1 [PPT D Za 229b3-230a4].

36 Buddh. refutes here satkāryavāda — the doctrine of the actual existence of an effect in its cause — of the Sāṃkhya. Cf. Sāṃkhya-kārikā 7-9; PSP p.210, l.8-p.211, l.3.

37 MK X 13 [PSP p.210, l.3, p.211, l.7]:

āgacchaty anyato nāgnir indhane 'gnir na vidyate/

Notes to Chapter X

atrendhane śeṣam uktaṃ gamyamānagatāgataih//

R, TD250,251,252, MBB-I,-II have also the reading atrendhane in pāda c. There must be a difference in their pāda c text between ABh,BP,PP and PSP. ABh, BP, and PP probably read pāda c as tathendhane śeṣam uktaṃ but not as above. This is confirmed by their comments on this verse as well as their MK Tib.: de bzin śiñ gi lhag ma ni//. On the other hand, judging from his comment on pāda cd [PSP p.211,11.8-9 = D Ḥa 72b6-7], Candr.'s reading must be atrendhane "concerning this fire-wood". This textual difference may depend on Candr.'s intentional modification. Ñi ma grags etc. should have changed the translation of pāda c in accordance with the MK text embedded in PSP.

38 = ABh D Tsa 54b6-7, PPT D Ža 230a7.

39 [ABh D Tsa 54b7-55a2.

40 = tathā dagdham indhanaṃ na dahyate/...// "Likewise, fire-wood which has already been burnt is not being burnt." Cf. PSP p.211,11.10-11.

41 = tathā dagdhe nārabhyate dagdhum/...//. Cf. MK II 12.

42 Cf. MK II 8-11.

43 MK X 14 [PSP p.211,11.14-15]:

indhanaṃ punar agnir na nāgnir anyatra cendhanāt/
nāgnir indhanavān nāgnāv indhanāni na teṣu sah//

44 = ABh D Tsa 55a3-4.

45 These two examples are also found in PP D Tsha 135b5-6.

46 MK X 15 [PSP p.212,11.16-17, p.213,1.14]:

agnīndhanābhyāṃ vyākhyāta ātmopādānayoḥ kramah/
sarvo niravaśeṣeṇa sārđham ghaṭapatādibhih//

47 = ABh D Tsa 55a5-6, PPT D Ža 231b3-4.

48 = PPT D Ža 231b4-5.

49 That is, the other untouched subject such as "part and whole", "quality and a possessor of quality", and "characteristic and an object of characterization" should also be explained in the same way.

50 MK X 16 [PSP p.214,11.7-8]:

ātmanaś ca satattvam ye bhāvānām ca prthak prthak/
nirdiśanti na tān manye śāsanasyārthakovidān//

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- 51 = ABh D Tsa 55a6-7.
- 52 = satad iti saha tena/ satato bhāvah satattvam/. Cf. PSP p.214,11.9-10
- 53 Cf. PSP p.214,11.11-12.
- 54 Cf. Chapter IX.
- 55 See kā.1-7.
- 56 See VI kā.4-9.

Notes to Chapter XI

1 The following titles are found in the commentaries. ABh, BP, PP: hkhora ba brtag pa (= saṃsāra-parīkṣā). PSP: pūrvāparakoṭi-parīkṣā = PSP Tib. D Ḥa 78a1, sñon dañ phyi mthah brtag pa "Examination of Anterior and Posterior Extremity". Zhōng-lùn: Guān-bēn-jì 觀本際 "Exam. of Original Extremity". PP Chin. and Dà-chéng-zhōng-guān-shì-lùn: Guān-shēng-sǐ 觀生死 "Exam. of Birth and Death".

2 Also quoted in PP [D Tsha 138b3] preceded by another prose sentence: dge sloñ dag hkhora ba thog ma dañ tha ma med de "Monks, transmigration is without beginning and end."

3 Also quoted in PP D Tsha 138b4: dge sloñ dag// de lta bas na khyed kyis hkhora ba zad par bya bañi phyir nan tan *byaño zes* de ltar bslab par byaño zes. [* P bya zin; PPT PD byaño zes]. = "Therefore, monks, you should learn that you should exert yourself for the purpose of the extinction of transmigration." The text of PP seems preferable to that of BP. Cf. PSP P.219,1.10: tasmāt tarhi saṃsāraṣayāya pratipatsyāmaha ity evaṃ vo bhikṣavaḥ śikṣitavyam iti// = D Ḥa 75 b3: dge sloñ dag de lta bas na/ hkhora ba zad par bya bañi phyir nan tan du byaño sñam du de ltar khyed kyis bslab par byaño zes bya ba.

4 MK XI 1 [PSP p.219,11.2-3]:

pūrvā prajñāyate kotir nety uvāca mahāmuniḥ/
samsāro 'navarāgro hi nāsyādir nāpi paścimam//

There seems to be a difference in their interpretation of pāda ab between ABh, PP and BP, PSP. Judging from his comment on it Buddh. probably understands the whole pāda ab text as referring to the Great Sage's teaching, and not as a dialogue. Pāda ab Tib. of BP [and PSP] should accordingly have been: sñon gyi mthah mi mñon no zes// thub pa chen pos bkah stsal to//

Notes to Chapter XI

or the like. "The Great Sage has stated that an anterior extremity is not discerned." See May, p.170,n.540.

The present pāda ab Tib. in the translation by Kluḥi rgyal mtshan etc., which Ñi ma grags etc. carelessly followed in their PSP Tib., was presumably made to accord with Bhāv.'s explanation of kā.1: de sun dbyuñ bar ḥdod pañi mu stegs can dag gis/ bcom ldan ḥdas la ji ltar hkhori bañi/ kā.1// [PP D Tsha 139a1-2] (= tad dūṣayitum icchadbhiḥ tīrthikaiḥ bhagavantam prṣte katham saṃsārasya/kā.1//). The word prṣte was incorporated in pāda a Tib. as ñus tshe? Cf. ABh D Tsa 55b1-2.

5 Cf. PSP p.218,11.4-6; May, p.170,n.536; Yamaguchi, II pp.209-210,n.2.

6] PPT D Ža 252b3-4.

7 CŚK XV 5 [Cf. Bhattacharya, pp.237-238]. Acc. to Candr. [CST D Ya 223a3-5], pāda cd shows the refutation of an argument that each one of the three characteristics of the conditioned (samskrta) appears in different times.

8 MK XI 2 [PSP p.220,1.15, p.221,1.7]:

naivāgram nāvaram yasya tasya madhyam kuto bhavet/
tasmān nātropapadyante pūrvāparasahakramāh//

9] PPT D Ža 252b2-253a1.

10 MK XI 3 [PSP p.221,11.9-10]:

pūrvam jātir yadi bhavej jarāmaranam uttaram/
nirjarāmaranā jātir bhavej jāyeta cāmrtah//

11] PPT D Ža 253a7-b2.

12 Cf. PPT D Ža 253a7-b2: ci ste hoñs su zin na yañ skye ba de la rga śi ci yañ byar med de/ "Or, even if they came, birth would have nothing to be done by the ageing-and-death."

13] PPT D Ža 253b2-3.

14 MK XI 4 [PSP p.222,11.11-12]:

paścāj jātir yadi bhavej jarāmaranam āditah/
ahetukam ajātasya syāj jarāmaranam katham//

15 = ABh D Tsa 55b6.

16 MK XI 5 [PSP p.223,11.7-8; see de Jong, "Notes" p.53]:

na *jarāmaranam caiva* jātiś ca saha yujyate/
mriyeta jāyamānaś ca syāc cāhetukatobhayoh//

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* MSS (see PSP p.223,n.3), R, TD250,251,252 jarāmaranam caiva; LVP jarāmaranenaiva.

17 = PPT D Ā 254a6-7.

18 Also quoted in PPT D Ā 254b1. The author of this verse, Āryābhaya?, is unknown. Pāda ab seems to refer to the theory of the non-duality [and simultaneity] of action and body.

19 MK XI 6 [PSP p.224,11.6-7]:

yatra na prabhavanty ete pūrvāparasahakramāh/
prapañcayanti tām jātim taj jarāmaranam ca kim//

20 = PPT D Ā 254b7-255a1; [ABh D Tsa 55a2.

21 MK XI 7 [PSP p.224,11.13-14]:

kāryam ca kāranam caiva lakṣyam lakṣanam eva ca/
vedanā vadakaś caiva santy arthā ye ca ke cana//

22 = ABh D Tsa 56a3-5;] PPT D Ā 255a3-4.

23 MK XI 8 [PSP p.224,11.15-16]:

purvā na vidyate kotih samsārasya na kevalam/
sarveṣām api bhāvānām pūrvā kotī na vidyate//

24 = ABh D Tsa 56a5-6, PPT D Ā 255a6-7.

Notes to Chapter XII

1 This title is common to all the commentaries except PSP Tib. and Prajñā-MK. ABh, BP, PP: sdug bsñal brtag pa. PSP: duḥkha-parīkṣā. Zhōng-lùn, PP Chin., and Dà-chéng-zhōng-guān-shì-lùn: Guān-kū 觀苦 . PSP Tib. = Prajñā-MK: bdag gis byas pa dan gzan gyis byas pa brtag pa (= svayamkṛtaparakṛta-parīkṣā).

2 For the compound upādāna-skandha, which literally means as a karmadhāraya cpd. "the aggregates of the objects of clinging", the following dogmatic explanation is found in AKBh [p.5,11.11-13]: tatra upadānāni kleśāh/ tatsambhūtatvād upadānaskandhāh/ trnatusāgnivat/ tadvidheyatvād vā rājapurūṣavat/ upadānāni vā tebhyaḥ sambhavantīti upadānaskandhāh puṣpaphalavrksavat/. See n.17. Cf. de Jong, Cinq Chapitres, p.3,n.9; May, p.88,n.178.

3 Cf. PSP p.227,11.4-5.

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4 MK XII 1 [PSP p.227,11.8-9]:
svayaṃ kṛtaṃ parakṛtaṃ dvābhyāṃ kṛtaṃ ahetukam/
duḥkham ity eka icchanti tac ca kāryaṃ na yujyate//

5 MK XII 2 [PSP p.228,11.1-2]:
svayaṃ kṛtaṃ yadi bhavet pratītya na tato bhavet/
skandhān imān amī skandhāḥ sambhavanti pratītya hi//

6 = ABh D Tsa 56b3-4.

7 = ABh D Tsa 56b4-5.

8 MK XII 3 [PSP p.229,11.2-3]:
yady amībhya ime 'nye syur ebhyo vāmī pare yadi/
bhavet parakṛtaṃ duḥkham parair ebhir amī kṛtāḥ//

For ime and amī, the Tib. renderings in ABh, BP, PP and PSP are inconsistent. Our translation of pāda d follows the above Skt. text, and not BP text:
de dag gis hdi byas pas// "Since these are produced by those others". Cf. n.8

9 = ABh D Tsa 56b5-6.

10 de lta na da ltar gyi phuṅ po g'zan de dag gis ma hoṅs paḥi phuṅ po
g'zan hdi dag byas pas. De and hdi should probably be interchanged in
accordance with the previous sentence and kā.3 Skt. text. Our translation
follows this reading. See. n.8.

11 = MK XIV 5cd. See XIV n.11.

12 = ABh D Tsa 56b7-57a1.

13 MK XII 4 [PSP p.230,11.9-10]:
svapudgalakṛtaṃ duḥkham yadi duḥkham punar vinā/
svapudgalaḥ sa katamo yena duḥkham svayaṃ kṛtam//

14 phuṅ po sdug bsñal (skandhaduḥkha?). Cf. PP D Tsha 145a1: phuṅ po
lñahi mtshan ñid kyi sdug bsñal; PSP p.230,1.11: duḥkham pañcopādānaskandha-
lakṣaṇaṃ "suffering with the characteristics of the five aggregates of the
objects of clinging".

15 MK XII 5 [PSP p.231,11.6-7; see de Jong, "Notes" p.54]:
parapudgalajaṃ duḥkham yadi yasmai pradīyate/
parena kṛtvā tad duḥkham sa duḥkhena vinā kutaḥ//

Not only Kluḥi rgyal mtshan etc. but Ñi ma grags etc. rendered kutaḥ as ci
(ji?) ltar ruṅ. In Candr.'s comment on this verse, they also gave the same
equivalent of kutas [PSP p.231,1.10]: ji ltar ruṅ bar hgyur/ [D Ḥa 79a6-7].

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It seems therefore needless to suppose a different MK text, i.e. katham instead of kutah, in ABh, BP, PP. Cf. n.22; Lindtner, Nagarjuniana, p.26, n.79

16 For the one [P1] and the other person [P2], Aval. and Candr. give the following interpretations. Aval.: [P1] da ltar gyi gañ zag (vartamāna-pudgala), [P2] sñon gyi gañ zag (pūrvapudgala). Candr.: [P1] devapudgala, [P2] manuṣyapudgala. Cf. PPT D 7a 269b1; PSP p.231, 11.9-11.

17 = anupādāna. Here upādāna has the same meaning as (pañca-) upādāna-skandha. Cf. n.2; PSP p.212, 1.18: kā.15abc// tatropādīyata ity upādānaṃ pañcopādānaskandhāh// = de la ñe bar blañ bar bya bas na/ ñe bar len pa ste ñe bar len pañi phuñ po lñaḥo// [D 7a 73b1]; MK XXVII 8; Takasaki, "Upādāna" pp.41-42.

18 Another kārikā absent in ABh, BP, PP is found in PSP, Zhōng-lùn, and Dà-chéng-zhōng-guān-shì-lùn.

19 MK XII 6 [PSP p.232, 11.3-4]:

svayaṃ kṛtasyāprasiddher duḥkhaṃ parakṛtaṃ kutah/
paro hi duḥkhaṃ yat kuryāt tat tasya syāt svayaṃ kṛtam//

20 = ABh D Tsa 57b1-2.

21 MK XII 7ab [PSP p.232, 1.10]:

na tāvat svakṛtaṃ na hi tenaiva tat kṛtam/

ABh, PSP and BP, PP differ in their interpretation of pāda b. Acc. to ABh [D Tsa 57b2] and PSP [p.232, 11.12-13], pāda b gives a reason for the statement in pāda a. On the other hand, Buddh. and Bhāv. take these two pāda-s as different propositions; that is, pāda a examines the case in which pudgala, different from suffering, produces suffering, and pāda b the case in which pudgala identical with suffering produces suffering.

22 MK XII 7cd [PSP p.232, 1.11]:

paro nātmakṛtāś cet syād duḥkhaṃ parakṛtaṃ katham//

For katham in pāda d, not only ABh, BP, PP, but PSP Tib. = Prajñā-MK renders it as ga la hgyur. However, Ñi ma grags etc. give a normal translation, ji ltar hgyur [D 7a 79b7], to the same word used in Candr.'s comment in this verse [PSP p.233, 1.1]. Though it seems probable, it is still uncertain whether ABh, BP, PP have a different kārikā text, i.e. kutah instead of katham. Cf. n.15; Lindtner, Nagarjuniana, p.26, n.79.

23 MK XII 8 [PSP p.233, 11.4, 9; see de Jong, "Notes" p.54]:

syād ubhābhyāṃ kṛtaṃ duḥkhaṃ syād ekaikakṛtaṃ yadi/

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parākārāsvayamkāram duhkham āhetukam* kutah//

* LVP ahetukam; R, TD250,251,252 āhetukam.

24 In PP D Tsha 146b5-6, Bhāv. took up this explanation with little change. Cf. PPT D Ža 275a2-3.

25 de ltar gzan gyis kyañ ma byas na. The context rather requires: de ltar gzan gyis kyañ ma byas bdag gis kyañ ma byas na?

26 See VIII n.5.

27 MK XII 9 [PSP p.233,11.15,17]:

na kevalam hi dukhasya caturvidhyam na vidyate/
bāhyānām api bhāvānām caturvidhyam na vidyate//

28 See XIV n.11.

Notes to Chapter XIII

1 Two different titles are found in the commentaries. 1 ABh, BP, PP: de kho na ñid brtag pa (= tattva-parīkṣā). 2 PSP samskāra-parīkṣā = PSP Tib., hdu byed brtag pa; Zhōng-lùn, PP Chin., and Dà-chéng-zhōng-guān-shì-lùn: Guān-xíng 觀行.

2 Caturvidhya — four kinds of the production of a thing, i.e. production by itself, by another [entity], by both, and without cause. Cf. XII kā.9 and Buddh.'s comment on it.

3 MK XIII 1 [PSP p.237,11.9-10]:

tan mṛṣā moṣadharmā yad bhagavān ity abhāṣata/
sarve ca moṣadharmāṇaḥ saṃskārās tena te mṛṣā//

For mṛṣā(-)moṣadharmā, see PTS Dic., BHS, s.v.; Takasaki, Ratnagotravibhāga p.182,n.19. The Tib. tr. chos gañ slu ba (PSP Tib. chos gañ žig slu ba) seems unsuitable for moṣadharmā yad. Slu bañi chos can gañ yin pa or the like? Cf. PSP p.237,1.11 = D Ḥa 81a2. Our translation follows this interpretation of moṣadharmā as Bahuvrīhi cpd.

4 Cf. ABh D Tsa 58a3; PP D Tsha 147b6; PSP p.41,11.4-5, p.237,11.11-12.

5 Cf. PP D Tsha 147b6-7; PSP p.238,1.1.

6 MK XIII 2 [PSP p.238,1.13, p.239,1.7]:

tan mṛṣā moṣadharmā yad yadi kiṃ tatra muṣyate/
etat tūktam bhagavatā śūnyatāparidīpakam//

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ABh, BP, PP and PSP differ in their interpretations of pāda ab. Acc. to ABh, BP, and PP, pāda ab conveys Nāg.'s criticism of the opponent's understanding of mṛṣā [mṛṣā = abhāva] by reductio ad absurdum. By contrast, Candr. takes pāda ab as showing Nāg.'s reply to the opponent's objection that the teaching referred to in kā.1 must lead to the denial of existence. In PSP p.239, 11.1-2, Candr. paraphrases pāda ab as: yadāsmābhis *tan mṛṣā moṣadharmakam* ity uktam tadā kiṃ tatra muṣyate/ kiṃ tatrābhāvo bhavati/ = D Ḥa 81a7-b1, gañ gi tshe kho bo cag gis [D gi] slu ba can gañ yin pa de ni brdzun paḥo źes bśad pa dehi tshe de la ci źig slu ste/ de la ci źig dños po med par ḥgyur//. * sic = R, TD250, 251, 252; tan mṛṣā yan moṣadharmakam? "When we say that 'what has deceptive nature is false', then 'what in this case is deceived?', i.e. what becomes non-existent?" Cf. Saito, "Chūronju Kaishaku no Idō", pp.71-74.

The word moṣadharmā and muṣyate may be understood in the following senses: 1 [√muṣ] a. moṣadharmā - "stealing nature, robber-like nature", muṣyate - "is stolen, is robbed"; b. moṣadharmā - "distracting nature, enrapturing nature", muṣyate - "is distracted, is enraptured". 2 ["False" Sktism of Pāli moṣa: guṇa form of musā (= Skt. mṛṣā)] moṣadharmā - "deceptiva nature", muṣyate - "is deceived". In PP D Tsha 147b4, Bhāv. explains moṣa as follows: slu ba źes bya ba ni dran pa la sogs pa don dam paḥi yul can dag rab tu slu baḥi rgyu yin paḥi phyir ro// "The reason why it is called 'deceptive (moṣa)' is that it is a cause of the distraction (pramoṣakāraṇa?) of mindfulness (smṛti) etc. which has the ultimate reality (paramārtha) as its object." For the meaning and etymological problem of moṣa, see Schayer, Ausgewählte Kapitel, pp.26-27, n.20; Saito, "Chūronju Kaishaku no Idō", p.85, n.13. kiṃ tatra muṣyate - "What would then be deceived?" Here kiṃ refers to "mindfulness" etc. as explained by Bhāv. (?).

7 That means, robbers would be deceived by the non-existent wealth of a Nirgrantha and a Pāsupata, and they would mistakenly attack it.

8 MK XIII 3ab [PSP p.240, 1.3]:

bhāvānām niḥsvabhāvatvam anyathābhāvadarśanāt/

In ABh, BP, PP, and PSP, kā.3 was understood as showing the opponent's argument. They interpret the word niḥsvabhāvatva in different ways: ABh [D Tsa 58a7], gañ zag ño bo ñid med pa (= pudgalaniḥsvabhāva); BP [Text p.181, 1.6], PP [D Tsha 149a6], ñes par mi gnas paḥi ño bo ñid (= anavasthitasvabhāva); PSP p.240, 11.1-2, niḥsvabhāvatvam svabhāvasyānavasthāyitvam vināśitvam. Cf. Saito, op.cit., pp.74-78.

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- 9 MK XIII 3cd [PSP p.240,1.8; see de Jong, "Notes" p.55]:
nāsvabhāvaś ca bhāvo 'sti bhāvanām śūnyatā yatah//
 Judging from his comment, Buddh. probably interprets yatah as governing pāda cd on the whole to give a reason for pāda ab.
- 10 MK XIII 4 [PSP p.241,11.2,6]:
kasya syād anyathābhāvaḥ svabhāvaś cen na vidyate/
kasya syād anyathābhāvaḥ svabhāvo yadi vidyate//
- 11 MK XIII 5 [PSP p.241,11.15-16]:
tasyaiva nānyathābhāvo nāpy anyasyaiva yujyate/
yuvā na jīryate yasmād yasmāj jīrno na jīryate//
- 12 MK XIII 6 [PSP p.242,11.10,13]:
tasya ced anyathābhāvaḥ kṣīram eva bhaved dadhi/
kṣīrād anyasya *kasyātha* dadhibhāvo bhaviṣyati//
 * LVP kasya cid; MSS, TD250,251,252 kasyārtha; R kasyārtham. See Lindtner, Nagarjuniana, p.26,n.79. Dadhibhāva — dños po źo; cf. PSP Tib. źoḥi dnos po.
- 13 MK XIII 7 [PSP p.245,11.11-12; see de Jong, "Notes" p.55]:
yady aśūnyam bhavet kiṃ cit syāc chūnyam api kiṃ cana/
na kiṃ cid asty aśūnyam ca kutah śūnyam bhaviṣyati//
- 14 MK XIII 8 [PSP p.247,11.1-2]:
śūnyatā sarvadrstīnām proktā nihsaranam jinaih/
yeśām tu śūnyatādrstis tān asādhyān babhāṣire//
- 15 They hold a view that though words themselves are not things, all their referents should exist as things; therefore, emptiness which is referred to by the word "emptiness" does exist as a thing.
- 16 rañ gi no bo ñid kyis = svarūpeṇa? Here Buddh. refers to the people who have the view of non-existence (abhāvadrṣṭi), i.e. the view that all things are non-existent.

Notes to Chapter XIV

- 1 All the commentaries have the same title. ABh,BP,PP: phrad pa brtag pa. PSP: samsarga-parīkṣā = PSP Tib. phrad pa brtag pa. Zhōng-lùn, PP Chin., and Dà-chéng-zhōng-guān-shì-lùn: Guān-he 觀合.
- 2 MK XIV 1 [PSP p.250,11.9-10]:

Notes to Chapter XIV

draṣṭavyaṃ darśanaṃ draṣṭā trīṇy etāni dviśo dviśah/
sarvaśāś ca na saṃsargam anyonyena vrajanty uta//

3 = ABh D Tsa 59a6-7.

4 Cf. ABh D Tsa 59a6: blta bar bya ba ni dbaṅ poḥi don to// lta ba ni
dbaṅ poḥo// lta ba po ni bdag go//; PSP p.250,1.11: tatra draṣṭavyaṃ rūpam
darśanaṃ cakṣur draṣṭā vijñānam/.

5 MK XIV 2 [PSP p.251,11.2,5]:

evam rāgaś ca raktaś ca rañjanīyaṃ ca drśyatām/
traidhena śeṣāḥ kleśāś ca śeṣāny āyatanāni ca//

Rañjanīyaṃ — chags par ḥgyur (ba); cf. PSP Tib. chags par bya ba.

6 [ABh D Tsa 59b1-4.

7 MK XIV 3 [PSP p.251,11.9-10]:

anyenānyasya saṃsargas tac cānyatvaṃ na vidyate/
draṣṭavyaprabhrtīnām yan na saṃsargam vrajanty atah//

8 MK XIV 4 [PSP p.252,11.1-2]:

na ca kevalam anyatvaṃ draṣṭavyāder na vidyate/
kasya cit kena cit sārddham nānyatvaṃ upapadyate//

9 = ABh D Tsa 59b6-7.

10 [ABh D Tsa 60a1.

11 MK XIV 5 [PSP p.252,11.6-7]:

anyad anyat pratītyānyan nānyad anyad rte 'nyatah/
yat pratītya ca yat tasmāt tad anyan nopapadyate//

Cf. PSP Tib. pāda b: g'zan med par g'zan g'zan mi ḥgyur // which carefully reflects Candr's interpretation, i.e. rte 'nyato nānyad anyat/ "Without the other, one is not a different thing". See PSP p.252,11.8-9.

12 ci khyod skrod par byed pa ſid kyi rjes su ḥgro ḥam/ (= kim tvam
niṣkarṣiṇam evāveṣi/?). The meaning is obscure in the context. For
niṣkarṣaṇa — skrod pa, see Mvy. 8436.

13 MK XIV 6 [PSP p.252,11.1-2]:

yady anyad anyad anyasmād anyasmād apy rte bhavet/
tad anyad anyad anyasmād rte nāsti ca nāsty atah//

Cf. PSP Tib.: gal te g'zan ni g'zan las g'zan// de tshe g'zan med par g'zan
ḥgyur// g'zan med par ni g'zan ḥgyur ba// yod min de yi phyir na med//.

PSP Tib. suggests tadānyad instead of tad anyad in pāda c, though, judging

Notes to Chapter XIV

from his comment on this verse, Candr.'s reading must be tad anyad. Candr. interprets these two words as connected with pāda ab. See PSP p.253,11.4-6.

14 [ABh D Tsa 60a4.

15 MK XIV 7 [PSP p.254,1.9, p.255,1.5]:

nānyasmin vidyate 'nyatvam ananyasmin na vidyate/
avidyamāne cānyatve nāsty anyad vā tad eva vā//

16 Here Buddh. gives another explanation of kā.7.

17 Because, acc. to the opponent's definition, difference should exist constantly, and it cannot inconstantly exist.

18 Because the opponent has asserted that difference exists in a different thing.

19 de la yañ de ñid gnas bzin te/ (= tatrāpi tad eva sthīyamānam/?).

Cf. Text p.195,1.16, p.196,1.1: de la yañ de ñid yod do; p.216,1.17: de la yañ de ñid de ...

20 phrad bzin pa med kyañ sla ste/. Cf. Text p.304,1.17: de chad par hgyur kyañ sla ho//; ABh D Tsa 80b5 = PP D Tsha 208a3: chad par gyur na gyur kyañ bla ste.

21 MK XIV 8 [PSP p.255ml.12, p.256,1.10]:

na tena tasya samsargo nānyenānyasya yujyate/
samsrjyamānam samsrṣtam samsrṣtā ca na vidyate//

Na ... yujyate — mi hgyur, cf. MK XIII 5b.

Notes to Chapter XV

1 Different titles are found in the commentaries. ABh, BP, PP: dños po dañ dños po med pa brtag pa (= bhāvābhāva-parīkṣā). PSP: svabhāva-parīkṣā = PSP Tib.: rañ bzin brtag pa. Zhōng-lùn and PP Chin.: Guān-yōu-wú 觀有無 . Dà-chéng-zhōng-guān-shì-lùn: Guān-xìng 觀性 .

In this chapter the usage of bhāva is to be noted: 1 sva-, para-bhāva — "own-, other-nature (or -existence); 2-1 bhāva (bhāvāh) — "a thing (things)"; 2-2 bhāva as opposed to abhāva — "existence [of a thing]" .

2 Cf. MK XXIV 15.

3 Cf. PP D Tsha 313b6-7; PSP p.260,11.4-5.

4 MK XV 1 [PSP p.259.11.9,13]:

Notes to Chapter XV

na sambhavaḥ svabhāvasya yuktaḥ pratyayahetubhiḥ/
hetupratyayasambhūtaḥ svabhāvaḥ kṛtako bhavet//

5] PPT D Ža 316a3-4.

6 = PPT D Ža 316a5.

7 For dgag pa(r) mi mthun pa = vipraṭiṣiddha, see V n.8.

8 MK XV 2 [PSP p.260,1.3, p.262,1.11]:

svabhāvaḥ kṛtako nāma bhaviṣyati punaḥ katham/
akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca//

9] PPT D Ža 318b2-3.

10 MK XV 3 [PSP p.265,1.17, p.266,1.1]:

kutaḥ svabhāvasyābhāve parabhāvo bhaviṣyati/
svabhāvaḥ parabhāvasya parabhāvo hi kathyate//

11 = PPT D Ža 318b5-7.

12 MK XV 4 [PSP p.266,11.9-10; see de Jong, "Notes" p.58]:

svabhāvaḥ parabhāvābhyām rte bhāvaḥ kutaḥ punaḥ/
svabhāve parabhāve ca* sati bhāvo hi sidhyati//

* LVP vā; R, TD250,250 ca; TD251 va(sic). The reading ca, which is confirmed by both Skt. Mss. and Tib. tr., is doubtlessly correct even from a logical standpoint. Cf. Bugault, "Logic and Dialectics", pp.72-73,n.66.

13 = PPT D Za 319a6-7.

14 MK XV 5 [PSP p.267,11.1-2]:

bhāvasya ced aprasiddhir abhāvo naiva sidhyati/
bhāvasya hy anyathābhāvam abhāvaḥ bruvate janāḥ//

15] PPT D Ža 320a4-5.

16 MK XV 6 [PSP p.267,11.8-9]:

svabhāvaḥ parabhāvaḥ ca bhāvaḥ cābhāvaḥ eva ca/
ye paśyanti na paśyanti te tattvaḥ buddhaśāsane//

17 MK XV 7 [PSP p.269,11.5-6]:

kātyāyanāvavāde cāstī[ti] nāstīti cobhayaḥ/
praṭiṣiddhaḥ bhagavatā bhāvābhāvavibhāvinā//

Ńi ma grags etc. rendered vibhāvinā in pāda d as mkhyen pas [PSP Tib. D Ḥa 91a2] which carefully reflected Candr.'s interpretation: PSP p.270,11.3-5, kimviśiṣṭena bhagavatā/ bhāvābhāvavibhāvinā/.../ yathāvasthitabhāvābhāvāvi-
parītasvabhāvaparījñānād bhāvābhāvavibhāvīti bhagavān evocyate/. Cf. MK

Notes to Chapter XV

VIII 13d: vibhāvayet — śes par bya in all the commentaries.

18] PPT D Ža 321a4-6.

19 = PPT D Ža 322a1-2.

20 CŚK XIV 25 [Cf. Bhattacharya, pp.230-231].

21 = PPT D Ža 322a4-5.

22 MK XV 8 [PSP p.271,11.4,7]:

yady astitvaṃ prakṛtyā syān na bhaved asya nāstitā/
prakṛter anyathābhāvo na hi jatūpapadyate//

23 = PPT D Ža 322b1-2.

24 MK XV 9ab [PSP p.271,1.15; see de Jong, "Notes" p.58]:

prakṛtau kasya *vāsatyām* anyathātvam bhaviṣyati//

* LVP cāsatyām; MSS (see PSP p.271,n.7), R, TD250,251,252, vāsatyām.

Unlike the other commentators, Candr. takes this hemistich as the opponent's argument. See Nakamura, "Kaishaku no Sōi", pp.72-73; Saito, "Chūronju Kaishaku no Idō", pp.78-81.

25 MK XV 9cd [PSP p.272,1.5; see de Jong, "Notes" p.58]:

prakṛtau kasya vā* satyām anyathātvam bhaviṣyati//

* LVP ca; R, TD250,251,252 vā. Cf. n.24.

26 See p.204,11.6-9.

27 MK XV 10 [PSP p.272,1.14, p.273,1.3]:

astīti śāśvatagrāho nāstīty ucchedadarśanam/
tasmād astitvanāstitve nāśrīyeta vicakṣanaḥ//

28 MK XV 11 [PSP p.273,11.5-6]:

asti yad dhi svabhāvena na tan nāstīti śāśvatam/
nāstīdānīm abhūt pūrvam ity ucchedaḥ prasajyate//

Notes to Chapter XVI

1 Bciñs pa dañ thar pa brtag pa [ABh, BP, PP, PSP Tib.] = Bandha*mokṣaparīkṣā [PSP]. Zhōng-lùn, PP Chin., Dà-chéng-zhōng-guān-shì-lùn: Guān-fù-jie 觀縛解.

*Compared with the colophon [PSP p.301,1.5], LVP's title Bandhana- [p.280, 1.2] is not correct.

2 MK XVI 1 [PSP p.280,11.9-10]:

samskārah samsaranti cen na nityāḥ samsaranti te/

Notes to Chapter XVI

samsaranti ca nānityāḥ sattve 'py eṣa samah kramah//

3 = PPT D Ža 330b6-7.

4 = PPT D Ža 331a4.

5 This thought may probably be ascribed to the Vātsīputrīya. Cf. PP D Tsha 164b7-165a1 [PPT D Za 1B1-2a1].

6 MK XVI 2 [PSP p.284,11.2-3]:

puḍgalah saṃsarati cet skandhāyatanadhātsu/
pañcadhā mrgyamāno 'sau nāsti kaḥ saṃsariṣyati//

7 = pañcadhā mrgyamānah. Five ways: 1 A is identical with B; 2 A is different from B; 3 A possesses B; 4 A exists in B; 5 B exists in A. Cf. Yamaguchi, II pp.198-199,n.1.

8 MK XVI 3 [PSP p.284,11.14-15]:

upādānād upādānaṃ saṃsaran vibhavo bhavet/
vibhavaś cānupādānaḥ kaḥ sa kiṃ saṃsariṣyati//

9 Cf. PPT D Za 2b5-6: ñe bar len pa (upādāna) dañ/ srid pa (bhava) dañ/
phuñ po (skandha) dañ/ hgro ba (gati) źes bya ba dag ni rnam grañs te/;
PSP p.285,11.6-7: bhavaḥ pañcopādānaskandhāh/.

10 In PSP p.286,11.1-4 [= D Ḥa 95b7-96a3], Candr. explains the word kiṃ of pāda d (= kaḥ sa kiṃ saṃsariṣyati//) in two meanings, i.e. ci źig tu "to what (acc. sg.)" and ji ltar "how (ind.)". Buddh.'s interpretation agrees with the former.

11 Buddh.'s explanation here was criticised by Bhāv. in PP D Tsha 165a5-7 [PPT D Za 3a3-b1].

12 MK XVI 4 [PSP p.288,11.1-2]:

saṃskārānāṃ na nirvānaṃ katham cid upapadyate/
sattvasyāpi na nirvānaṃ katham cid upapadyate//

13 This explanation probably refers to the Vātsīputrīya. Cf. PP D Tsha 166a2 [PPT D Za 5b2-5].

14 Not found in CŚK. In PP D Tsha 166a6-7 [PPT D Za 6b3-6], on the contrary, the same verse is quoted as a citation of the Vātsīputrīya in support of their argument.

15 MK XVI 5 [PSP p.290,11.5-6]:

na badhyante na mucyanta udayavyayadhamiṇah/

Notes to Chapter XVI

samskārah pūrvavat sattvo badhyate na na mucyate//

16 This objection may probably be ascribed to the Vātsīputrīya. Cf. PP D Tsha 167b1-3 [PPT D Za 10a2-5].

17 MK XVI 6 [PSP p.290,11.17-18]:

bandhanam ced upādānam sopādāno na badhyate/
badhyate nānupādānaḥ kimavastho 'tha badhyate//

18 = tena badhyata iti bandhanam iti//.

19 MK XVI 7 [PSP p.291,11.9-10, p.292,1.1]:

badhnīyād bandhanam kāmaṁ bandhyāt pūrvam bhaved yadi/
na cāsti tac cheṣam uktaṁ gamyamānagatāgataih//

20 Cf. PSP p.293,1.1 = D Ḥa 98b4.

21 MK XVI 8 [PSP p.293,11.4-5]:

baddho na mucyate tāvad abaddho naiva mucyate/
syātām baddhe mucyamāne yugapad bandhamokṣane//

22 The original Skt. of gañ gi tshe must either be yadā or kadā. If the latter is the case, our translation will be:

When

Will I enter into Nirvāna without clinging?

And [when] will Nirvāna be mine?

23 MK XVI 9 [PSP p.295,11.4-5]:

nirvāsyāmy anupādāno nirvānam me bhaviṣyati/
iti yeṣām grahas teṣām upādānamahāgrahaḥ//

ABh, BP, PP and PSP probably differ in their texts of pāda d. The former suggests upādānam asugraham//?

24 MK XVI 10 [PSP p.299,11.2-3]:

na nirvānasamāropo na saṁsārāpakarṣanam/
yatra kaṣ tatra saṁsāro nirvānam kim vikalpyate//

25 Cf. PSP p.368,1.7.

ABBREVIATIONS AND WORKS CITED

- a = pāda a (the first quarter of a stanza).
- ABh = Mūlamadhyamaka-vṛtty-akutobhaya of Nāgārjuna, D No.3829, P No.5229.
- absl. = absolute.
- acc. = accusative.
- acc. to = according to.
- AK = Abhidharmakośa-kārikā of Vasubandhu. See AKBh.
- AKBh = Abhidharmakośa-bhāṣya of Vasubandhu, edited by P. Pradhan, Patna, 1967
- Aval. = Avalokitavrata.
- b = pāda b (the second quarter of a stanza).
- Bhāv. = Bhāvaviveka.
- Bhattacharya, V. The Catuḥśataka of Āryadeva, Calcutta, 1931.
- BHSD = Buddhist Hybrid Sanskrit Dictionary. See Edgerton, F.
- Bibl.Buddh. = Bibliotheca Buddhica.
- BP = Buddhapālita-mūlamadhyamaka-vṛtti of Buddhapālita, D No.3842, P No.5242
- Buddh. = Buddhapālita.
- Bugault, G. "Logic and Dialectics in the Madhyamakakārikās", Journal of Indian Philosophy 11, 1983, pp.7-76.
- C = Co ne edition. See Introduction (section 2.1.).
- Candr. = Candrakīrti.
- cf. = confer (compare).
- Chap. = Chapter.
- Chin. = Chinese.
- cpd. = compound.
- CŚK = Catuḥśataka-śāstra-kārikā of Āryadeva, D No.3846, P No.5246.
- CŚT = Bodhisattva-yogācāra-catuḥśataka-tīkā of Candrakīrti, D No. 3865, P No. 5266.
- D = sDe dge edition. See Introduction (section 2.1.).

d = pāda d (the fourth quarter of a stanza).

Dà-chéng-zhōng-guān-shì-lùn = 大乘中觀釋論, T No.1567, 冊 26-1.

Datar, I. "A Study of the First Chapter of Buddhapālita Mūlamadhyamakavṛtti"

Royal Asiatic Society, Journal of Bombay Branch 26-2, 1951, pp.129-139.

de Jong, J. W. Cinq Chapitres de la Prasannapadā, Paris, 1949.

—————. Nāgārjuna Mūlamadhyamakakārikāh, Madras, 1977.

—————. "Textcritical Notes on the Prasannapadā", IIJ 20, 1978,
pp.25-59, 217-252.

Dic. tib.-lat.-fr. = Dictionnaire tibétain-latin-français, par la
Missionnaires Catholique du Tibet, Hongkong, 1899.

ed. = edition.

Edgerton, F. Buddhist Hybrid Sanskrit Dictionary, New Haven, 1953.

e.g. = for example.

Ejima, Y. "Bhāvaviveka Kenkyū — Kūshōronshō no Ronri o Chūshin toshite",
Tōkyōdaigaku Tōyōbunkakenkyūjo Kiyō 51, 1967, pp.39-177; 54, 1968,
pp.275-296.

Ejima, Y. Chūganshisō no Tenkai, Tokyo, 1980.

Eng. = English.

esp. = especially.

gen. = genitive.

Hahn, M. Nāgārjuna's Ratnāvalī (Indica et Tibetica 1), Bonn, 1982.

Hirano, T. "Muichū to Butsugochū no Idō nitsuite", IBK 3-1, 1954, pp.236-238

Hopkins, P. J. Analysis of Going and Coming, Dharamsala, 1974.

IBK = Indogaku Bukkyōgaku Kenkyū

IIJ = Indo-Iranian Journal

Ikeda, Ch. Konponchūronsho Muiron Yakuchū (Tōyōbunkoronsō 16), Tokyo, 1925.

ind. = indeclinable.

Jap. = Japanese.

kā. = kārikā

- Kajiyama, Y. "Bhāvaviveka's Prajñāpradīpah", WZKS 8, 1964, pp.100-128.
- . "Chūganha no Jūnishiengi Kaishaku", Bukkyōshisōshi 3, Kyoto, 1980, pp.91-146.
- . "Chūganshisō no Rekishi to Bunken", Kōza Daijōbukkyō 7 (Chūganshisō), Tokyo, 1982, pp.1-83.
- Kaneko, Y. "Zōbun Butsugo-konponchūronchū Shōyaku Yakuchū", Chūōgaku-jutsu-kenkyūjo Kiyō 9, 1980, pp.25-52.
- Lalou, M. "Les textes bouddhiques au temps du roi Khri-sroñ-lde-bcan", Journal Asiatique, 1953, pp.
- Lindtner, Chr. "Buddhapālita on Emptiness", IJ 23, 1981, pp.187-217.
- . Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna, Copenhagen, 1982.
- loc. = locative.
- LVP = La Vallée Poussin, L de. See PSP.
- May, J. Candrakīrti, Prasannapadā Madhyamakavṛtti, Paris, 1959.
- Matsunami, S. A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library, Tokyo, 1965.
- MBB-I = The Prasannapadā manuscript published in microfiche form by the Institute for Advanced Studies of World Religions, New York, 1975, No.62
- MBB-II = The Prasannapadā manuscript published in microfiche form by the Institute for Advanced Studies of World Religions, New York, 1975, No.11'
- Mitsukawa, T. "Hannyatōron niokeru Shōben no Butsugosetsu Hihan", Ryūkoku-daigaku Ronshū Nos.389/390, 1969, pp.157-171.
- MK = Mūlamadhyamaka-kārikā of Nāgārjuna. See PSP.
- Ms(s). = Manuscript(s).
- MSS = The three manuscripts of the Prasannapadā (Paris, Cambridge, and Calcutta) used by L. de la Vallée Poussin.
- Mvy. = Mahāvvyutpatti, edited by R. Sakaki, Kyoto, 1916, repr. Tokyo, 1962.
- N = sNar than edition. See Introduction (section 2.1.).

Nāg. = Nāgārjuna.

Nakamura, H. "Chūron-shochūshaku niokeru Kaishaku no Sōi", Bukkyōkenkyū-ronshū, Tokyo, 1975, pp.65-79.

No(s). = Number(s).

nom. = nominative.

Okuzumi, T. "Buddhapālita Konponchū-chūshakusho Daiishō Wayaku", Nishōgakushadaigaku Tōyōgakukenyūjoshūkan 10, 1980, pp.139-166.

op.cit. = opero citato (in the work cited).

Otake, Sh. "Chūron Butsugoshaku Wayaku", Mikkyōkenkyū 42, 1931, pp.152-160; 45, 1932, pp.82-90; 59, 1936, pp.77-86.

P = Peking edition. See Introduction (section 2.1.).

p(p). = page(s).

PP = Prajñāpradīpa-mūlamadhyamaka-vṛtti of Bhāvaviveka, D No.3853, P No.5253.

PP Chin. = The Chinese translation of the Prajñāpradīpa (般若燈論), T No.1566.

PPT = Prajñāpradīpa-tīkā of Avalokitavrata, D No.3859, P No.5259.

Prajñā-MK = Prajñā-nāma-mūlamadhyamaka-kārikā of Nāgārjuna, D No.3824, P No.5224.

pres. ppl. = present participle.

PSP = Mūlamadhyamaka(Mūlamādhyamika)-vṛtti-prasannapadā of Candrakīrti:

La Vallee Poussin, L. de. Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti (Bibl.Buddh.IV) St.-Petersbourg, 1903-1913.

PSP Tib. = Mūlamadhyamaka(Mūlamādhyamika)-vṛtti-prasannapadā of Candrakīrti, D No.3860, P No.5260.

PTS Dic. = Pāli Text Society's Pāli-English Dictionary, London, 1921-1925.

R = The Prasannapadā manuscript photographed by G. Tucci. See Introduction (section 2.3.).

repr. = reprinted.

- Rigs-paḥi-rgya-mtsho = dBu ma rtsa baḥi tshig leḥur byas pa śes rab ces bya baḥi rnam par bśad "Rigs paḥi rgya mtsho" of Tsoṅ kha pa, P No.6153.
- Saigusa, M. and Kuga, J. "Chūron Bon-Kan-Zō Taishō Goi", Daijōbukkyō no Seiritsushiteki Kenkyū, Tokyo, 1954, Appendix.
- Saito, A. "Chūronju Kaishaku no Idō o megutte", Bukkyōgaku 14, 1982, pp.65-88.
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- sg. = singular.
- Skt. = Sanskrit.
- SN = Samyutta-nikāya.
- SSK = Śūnyatāsaptati-kārikā of Nāgārjuna, D No.3827, P No.5227.
- SSV = Śūnyatāsaptati-vṛtti of Candrakīrti, D No.3867, P No.5268.
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- s.v. = sub voce (under the word).
- T = Taishō Shinshū Daizōkyō, edited by J. Takakusu and K. Watanabe, Tokyo, 1924-1929.

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- Tib. = Tibetan.
- tr. = translation.
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PART II

TIBETAN TEXT



(D Tsa 158b1-) (C Tsa 154b7-) (P Tsa 178b3-) (N Tsa 169a6-)

// // ¹ rgya gar skad du/(C 155a) buddha-pā-li-ta-mū-la-ma-dhya-ma-
ka-vṛtti/ bod skad du/ dbu ma rtsa baḥi ḥgrel pa buddha-pā-li-ta/²

bam po dañ po/³ dkon mchog gsum la phyag ḥtshal lo// ḥjam dpal g'zon
nur gyur pa la phyag ḥtshal lo// slob dpon (2) ḥphags pa klu sgrub (N 169b)
5 la phyag ḥtshal lo// slob dpon btsun pa buddha-pā-li-ta la phyag ḥtshal lo//

ḥdi ltar slob dpon rten ciñ ḥbrel par ḥbyuñ ba rjes su ston par b'zed
pas/ rten ciñ ḥbrel par ḥbyuñ baḥi zab mo ñid yañ dag pa ji lta ba b'zin du
gzigs pas ño mtshar du gyur paḥi (3) thugs dañ ldan pa/ dad pa las byuñ baḥi
mchi ma dkrug⁴ ces⁵ mdzad paḥi spyang mñah ba/ skuḥi spu ziñ 'zes mdzad pa
10 dañ ldan pas thal mo sbyar ba dbur b'zag ste/ de b'zin g'segs pa rnams ni chos
kyi skuḥo 'zes don dam pa ston paḥi tshigs su bead pa ḥdi brjod pas mdun du⁶
ḥdug (4) pa dañ ḥdra bar b'zag nas/ de b'zin g'segs pa bla ma dam pa la/⁷

gañ gis rten ciñ ḥbrel par ḥbyuñ//

ḥgag pa med pa skye med pa//

15 chad pa med pa rtag med pa//

hoñ ba med pa ḥgro med pa//

tha dad don min don gcig min//

spros pa ñer 'zi 'zi bstan pa//

rdzogs (5) paḥi sañs rgyas smra rnams kyi//

20 dam pa de la phyag ḥtshal lo//

'zes rgyu sña na yod paḥi phyag b'zes pa mdzad de/ gañ gis dbañ phyug dañ dus
dañ rdul phran dañ rañ b'zin dañ ño bo ñid la sogs (P 179a) par smra ba spros
pa thibs por ḥkhyams paḥi ḥjig rten la/ rten ciñ ḥbrel par (6) ḥbyuñ ba 'zes

1 PN // // ḥgrel pa buddha-pā-li-ta slob dpon sañs rgyas bskyañs kyis
mdzad pa bzugs so// // 2 PN // // 3 PN// 4 PN khrug
5 PN ches 6 PN na 7 PN//

bya ba don dam paḥi bden pa mchog tu zab pa/ ḥgag pa med pa skye ba med pa/
chad pa med pa rtag pa med pa/ ḥoñ ba med pa ḥgro ba med pa don tha dad¹ ma
yin pa/ don gcig² ma yin pa/ spros pa thams cad ñe bar źi ba mya ñan las
ḥdas paḥi groñ khyer du ḥgro (7) ba/ źi ba lam drañ po ḥdi bstan pa/ yañ
5 dag par rdzogs paḥi sañs rgyas smra ba rnams kyi dam pa de la phyag ḥtshal
lo//³ źes bya ba yin no// bcom ldan ḥdas kyis phyi rol pa phas kyi rgol ba
thams cad byis pa bslu⁴ ba ḥdra bar thugs su chud nas ḥgro ba loñ⁵ ba lag
nom byed pa lta bu (D 159a1) la rten ciñ ḥbrel par ḥbyuñ ba bstan par slob
dpon gyis yañ dag (N 170a) par gzigs pas smra ba rnams (C 155b) kyi dam pa
10 źes gsuñs so// ḥgag pa med pa źes bya ba ni ḥdi la ḥgag pa yod pa ma yin
paḥo// tshig⁶ lhag ma rnams la yañ de bźin du sbyar bar byaḥo//

tshigs (2) su bcad pa de ni mdo lta bu ste/ bstan beos lhag mas de rnam
par bśad pa byed par ḥgyur ro// de yañ brjod pa la mñon par źen paḥi dbañ
gis⁷ sgo de dañ des byed par ḥgyur gyi go rims⁸ ji lta ba bźin du ni mi
15 byed do//

ci ste rten ciñ ḥbrel par ḥbyuñ ba rjes su bstan pa la dgos pa ci (3)
yod ce na/ bśad pa/ slob dpon thugs rjeḥi bdag ñid can gyis⁹ sems can rnams
sdug bsñal sna tshogs kyis ñen par gzigs nas de dag rnam par grol bar bya
baḥi phyir dños po rnams kyi yañ dag pa ji lta ba ñid rab tu bstan par bźed
20 pas rten ciñ ḥbrel par ḥbyuñ ba rjes su bstan pa (4) brtsams te//¹⁰

yañ dag ma yin mthoñ ba ḥchiñ//

yañ dag mthoñ ba rnam par grol//

źes gsuñs paḥi phyir ro¹¹//

1 PN dad pa*

2 PN gcig pa*

3 PN —

4 DC bla

5 C yoñ

6 PN tshig gi

7 PN gi

8 PN rim

9 PN gyi

10 PN — ; /?*

11 P —

dños po rnams kyi yañ dag pa ji lta ba bzin¹ ñid gañ yin/

bśad pa/ ño bo ñid med pa ñid de/ mi mkhas pa gti mug gi (P 179b) mun
 pas blo gros kyi mig bsgribs (5) pa ni dños po rnams la ño bo ñid du rnam
 par rtog² na de dag la ðdod chags dañ ze sdañ dag skyed³ par byed do// gañ
 5 gi tshe rten ciñ ðbrel par ðbyuñ ba ses pañi snañ bas gti mug gi mun pa bsal
 ciñ/ ses rab kyi mig gis dños po rnams kyi ño bo ñid med pa ñid mthoñ ba
 deñi tshe (6) na gnas med pa la deñi ðdod chags dañ ze sdañ dag mi skyeho//

ðdi lta ste dper na la la žig gzugs brñan gyi bud med la bud med do sñam
 pañi blo gros skyes nas kun tu ðdod chags skyed⁴ de de⁵ dañ ðbrel pañi yid
 10 kyis de la rnam par rtog par byed do// gañ gi tshe yañ dag pa ji lta ba bzin
 du (7) rtogs pa deñi tshe na bud med kyi blo gros med par gyur ciñ ðdod
 chags dañ bral nas (N 170b) śin tu ño tsha ba skyes te/ rañ gi⁶ sems gnas
 med pa la ðdod chags skye ba la ðphya ba de dañ ðdra ste de ltar bcom ldan
 ðdas kyis kyañ dge sloñ dag bud med la nañ gi bud med kyi dbañ po yañ dag
 15 par (D 159b1) rjes su mi mthoñ ste/ dge sloñ dag gal te bud med yin na nañ
 gi bud med kyi dbañ po yañ dag par rjes su mi mthoñ ño// zes rgya cher bkañ
 stsal to// deñi phyir slob dpon ðphags pa lhas kyañ/

srid pañi sa bon rnam (C 156a) ses te//

yul rnams de yi spyod yul lo//

20 yul (2) la bdag med mthoñ na ni//

srid pañi sa bon ðgag⁷ par ðgyur//

zes gsuñs so// de lta bas na slob dpon gyis dños po rnams kyi ño bo ñid med
 pa ñid rab tu bstan pañi phyir ðdi ⁸brtsam mō⁸//

1 PN — 2 PN rtog pa* 3 PN bskyed 4 PN bskyed 5 PN —
 6 DC bzin gyi 7 PN ðgags 8 PN brtsams so* ; cf. p.4,1.15

ħdir smras pa/ gañ gi tshe de b'zin g'segs pa thams cad mkhyen pa thams
 cad g'zigs (3) pa thugs rje chen po mñah ba ñid kyis rten ciñ ħbrel par
 ħbyuñ ba de dañ der de lta de ltar b'sad ciñ rab tu bstan zin na/ yañ de
 rjes su rab tu bstan pa la dgos pa ci yod/¹

5 b'sad pa/ de b'zin g'segs pa ñid kyis rten ciñ ħbrel par ħbyuñ ba b'sad
 ciñ rab tu bstan (P 180a) pa bden mod kyis/(4) ħon kyañ ħjig rten gyi tha
 sñad kyis dbañ gis skye ba la sogs pañi brjod pa dag gis b'sad ciñ rab tu
 bstan pas/ de la da² ltar ñid kyañ brjod pa tsam la mñon par zen pañi blo
 can kha cig rten ciñ ħbrel par ħbyuñ ba mchog tu zab pa ma rtogs pa na/ dños
 10 po rnams ni yod pa kho na yin (5) te/ gañ gi phyir de dag gi skye ba dañ
 ħgag pa dañ ħgro ba dañ ħoñ ba dag brjod pañi phyir ro// gañ zig³ yod pa la⁴
 rtag pa dañ chad pa dañ de ñid dañ g'zan ñid du sems pa dag byed kyis/ ri boñ
 gi rwa la sogs pa med pa dag la de dag mi ħbyuñ ño sñam du sems pa de dag la
 rten ciñ ħbrel (6) par ħbyuñ bañi ño bo ñid rab tu bstan pañi phyir slob
 15 dpon gyis rigs pa dañ luñ sñon du btañ ba ħdi brtsams (N 171a) so//

g'zan yañ gañ kho nañi phyir de b'zin g'segs pas rten ciñ ħbrel par ħbyuñ
 ba b'sad ciñ rab tu bstan pa de kho nañi phyir slob dpon gyis rjes su rab tu
 bstan par ħthad kyis/(7) ma b'sad ciñ rab tu ma bstan par rjes su rab tu ston
 par ħos pa de gañ zig yin/ ħdi ltar ħjig rten pañi bstan bcos dag kyañ sñon
 20 gyi slob dpon rnams kyis b'sad ciñ rab tu bstan pas da ltar ñid kyañ de rnams
 kyis slob ma dag rjes su smra bar byed do// deñi phyir slob dpon gyis (D 160a1)
 rjes su rab tu bstan par rigs so//

ħdir smras pa/ ciñi phyir ħgag pa la sogs pa brgyad po de dag ħgog par

1 P//

2 PN de

3 PN g'zi

4 PNDC las ; cf. 11.12-13

byed/ hgag pa med pa skye med pa//¹ chad pa med pa rtag med pa//² zés bya
ba de tsam zig byas pas mi chog gam/

bśad pa/(C 156b) dños poñi ño bo ñid (2) smra ba dag phal cher tha
sñad kyi dbañ gis bstan pa hgag pa la sogs pa brjod pa brgyad po de dag gis
5 dños po yod pa ñid du ston par byed pas deñi phyir hgag pa la sogs pa
brgyad po de dag ñid dgag pa mdzad (P 180b) do//

de bzin du de kho na sems par byed pa³ham / hgyed pa rtsom par byed pa
gañ dag (3) ci yañ ruñ ba de dag kyañ hgag pa la sogs pañi don de dag la
brten nas sems pa dañ rtsom⁴ par byed de/ hdi lta ste/ re zig kha cig na re
10 dños po thams cad ni skye ba dañ hgag pañi chos can skad cig ma ste rgyun
gyis rgyun du hbyuñ ño// zés zer ro//

gzan dag na re ⁵rañ bzin dañ skyes bu gñis rtag ces zer ro// gzan dag
na re⁵ sa la sogs pa (4) rdzas dgu po dag rtag ces zer ro// yañ gzan dag ni
chos dañ chos ma yin pa dañ/ ⁶nam mkhañ⁶ dañ/ dus dañ gañ zag dañ srog ces
15 bya ba rdzas drug po dag rtag ces brjod do//

de bzin du phal cher srog dañ lus gñis/ me dañ bud śiñ gñis/ rgyu dañ
hbras bu (5) gñis/ yon tan dañ yon⁷ can gñis/(N 171b) yan lag dañ yan lag
can gñis ni de ñid dañ gzan ñid ces⁸ hgyed par byed do//

de bzin du kha cig na re yon tan bya ba dañ ldan pa rnam dañ rtags⁹
20 hkhoro¹⁰ zés zer ro// gzan dag na re rdul phran dañ yid gñis ni mi hgroho
zés zer ro// (6) gzan dag ni srog dañ gañ zag gñis hgro ba dañ ldan no¹¹ zés
brjod do// grub nas goñ¹² du hgro bar yañ hdod do//

deñi phyir de kho na sems pa¹³ dañ hgyed pa rtsom pañi dbañ gis hgag

1 PN/ 2 N/ 3 PN pa ham 4 PN brtsom 5 DC —
6 DC gañ zag nam mkhañ 7 PNDC yon ; yon tan?, cf. p.131, 11.8-9: yon tan
dañ yon tan can dañ/ 8 DC ces bya ba 9 DC rtag 10 DC lo
11 DC — 12 DC gañ 13 PN dpañ

pa la sogs pa brgyad po dgag par mdzad do//

ħdir smras pa/ ĥo na ciħi phyir ĥgag pa sñar bkag (7) la¹/ skye ba
phyis bkag/²

skye ba med pa sñar brjod par bya baħi rigs³ sñam na/ bśad pa/ de ni
5 klan kar mi ruñ ste/⁴ ciħi phyir źe na/ yi ge la mkhas pa rnams la⁵ ni bsdu
ba la sbyor ba ltag ĥog ñes pa yod kyi/ gźan la ni ñes pa med paħi phyir ro//

ħdir smras pa/ de lta na yañ (D 160b1) skye ba yod na ĥgag par ĥgyur
gyi med na mi ĥgyur bas⁶ go rims⁷ bźin du sñar skye ba med pa źes brjod
par bya ba kho nar ĥgyur ro//

10 bśad pa/ grogs po (P 181a) ĥdi ltar skye ba sña la ĥgag pa ĥpħyihō//
źes bya bar gañ gis⁸ kho bo cag yid ches par ĥgyur baħi dpe ĥgaħ źig je
(C 157a) gyis śig⁹

(2) smras pa¹⁰ thams cad kyañ dpe yin te/ ji ltar¹¹ źe na/ re źig

skye ĥdi don med gañ phyir skye ba yod na rga śi dañ//¹²

15 nad dañ sdug bsñal bsad¹³ dañ¹⁴ bciñs la¹⁴ sogs paħi dgra dag yod//¹
ces bya ba bźin no//

bśad pa/ gañ la ĥchi ba yod paħi¹⁶ skye ba gañ yin pa de la¹⁷ yañ ĥchi
ba (3) sñon du ĥgro ba kho na yin pa sñam/ gal te de ĥchi ba sñon du ĥgro
ba ma yin na ni ĥkhor ba la thog ma yod par thal bar ĥgyur bas/ de yañ mi
20 ĥdod de/ deħi phyir ĥkhor ba la thog ma dañ tha ma med paħi phyir skye ba
sña la ĥchi ba ĥpħyi¹⁸ ba ĥam¹⁸ ĥchi ba sña la skye ba ĥpħyihō źes bya bar
brjod (4) par mi nus so// ĥog nas kyañ/¹⁹

gal te skye ba sña gyur la//

1 DC pa	2 PNC//	3 PN rig pa	4 DC//	5 DC —	6 DC ba
7 PN rim	8 C ges	9 PN śig//*	10 PNDC pa ; pa/?*		
11 PN lta	12 PN/	13 PN gsad	14 P bciñs, N bciñ la	15 PN/	
16 PN —	17 PNDC la ; —?*, cf. 11.18-19		18 P baham	19 DC//	

rga sí hphyi ba yin na ni//¹

(N 172a) rga sí med par skye ba dañ//²

ma sí bar yañ skye bar hgyur//³ [= XI 3]

zes hbyuñ nõ//

5 smras pa⁴ ho na/

gal te hjigs⁵ mañ skye ba med na don med de mi hbyuñ//⁶

síñ skyes med na nags me⁷ rluñ gis (5) skyel bar mi hgyur bzin//⁸

zes bya ba hdi⁹ ni dpe gzan yin nõ//

bśad pa/ hdi la khyad par ci yod/

10 smras pa/ khyad par ni hdi yin te/ gañ gi phyir hdi la hgag pa sñon du
hgro bañi skye ba med ¹⁰do//⁻¹⁰ hdi ltar síñ ljon pa gzan du hgags la hdir
skyes pa med pañi phyir ro//

(6) bśad pa/ hdi la yañ sa bon hgag pa sñon du hgro ba las skye bas¹¹
de yañ hgag pa sñon du hgro ba kho na las skye ba yin nõ//

15 hdir smras pa/ de ni mi hdra ste/ ciñi phyir ze na/ gzan kho na hgags¹²
la gzan kho na skye bañi phyir te/ hdi ltar hdi la sa bon hgags¹³ la myu gu
skyeñi myu gu (7) ñid hgags¹⁴ la myu gu ñid mi skye bas deñi phyir de ni mi
hdraho//

20 bśad pa/ de ni hdra ba kho na ste/ ciñi phyir ze na/ hdi ltar skye ba
dañ hchi ba gñis kyañ gañ kho na sí ba de ñid skye ba ma yin pañi phyir te/¹⁵
(P 181b) gal te gañ kho na hchi ba de ñid skye bar hgyur na ni de lta¹⁶ na
rtag pañi skyon du thal bar (D 161a1) hgyur te/ lha gañ yin pa de yañ lha
kho nar hgyur la/ dud hgro gañ yin pa de yañ dud hgro kho nar hgyur ro//¹⁷

1 PN/ 2 PN/ 3 PN/ 4 PNDC pa ; pa/?* 5 DC hjig
6 PN/ 7 DC med 8 PN — 9 DC hdis 10 PN de/ 11 PN bas/
12 PN hgag 13 PN hgag 14 PN hgag 15 P// 16 PN ltar
17 N/

de lta yin na las dañ ñon moñs pas byas pañi skye ba dañ ḡgro ba ḡkhrul pa
 med par ḡgyur bas de yañ mi ḡdod ¹de/⁻¹ ²des nā⁻² gañ kho na ḡchi ba de ñid
 skye (2) bar ḡgyur ro// zēs bya ba de brjod par mi nus pas deñi phyir
 (C 157b) ³de nī⁻³ ḡdra ba kho naḡo//

5 ḡdi la ḡzān kho na ḡgag// ḡzān kho na skyeḡo zēs pa gañ yin pa de yañ
 mi rigs te/ gal te sa bon dañ myu gu ḡñis ḡzān ñid yin par gyur na de ḡñis
 la rgyu dañ ḡbras buñi tha sñad kyañ med par (3) ḡgyur ba zīg na tha sñad
 yod pas deñi phyir de ḡñis ḡzān ñid ma yin no// ḡzān yañ ḡdi na smra ba po
 dag (N 172b) sa bon btab nas bdag gis síñ ljon pa ḡdi btsugs/⁴ bdag gis bu
 10 ḡdi bskyed de/ síñ ljon pa ḡdi ni bdag giḡo//⁵ bu ḡdi ni bdag giḡo zēs zer
 ro// de la gal te sa bon dañ (4) síñ ljon pa dañ bu dag ḡzān ñid yin par gyur
 na ḡjig rten gyi tha sñad de dag mi srid par ḡgyur ba zīg na srid pas deñi
 phyir sa bon dañ myu gu ḡñis ḡzān ñid du brjod par mi nus te/ ḡog nas kyañ/

ḡzān ni ḡzān la⁶ brten te ḡzān//

15 ḡzān med ḡzān las ḡzān mi ḡgyur//

(5) gañ la⁷ brten⁸ te gañ yin pa//

de ni de las ḡzān mi ḡthad//⁹ [= XIV 5]

ces ḡbyuñ ño//¹⁰

ḡdir smras pa/ de lta na yañ sa bon yod pa ñid yin na ḡgag par ḡgyur
 20 gyis¹¹ med na mi ḡgyur bas ḡdir¹² yañ skye ba sña la ḡgag pa ḡphyi bar ḡgyur
 ro//

bśad pa/ ḡdi ltar sa bon de la yañ (6) sa bon ḡgag pa sñon du ḡgro ba
 ñid yod de/¹³ ciñi phyir zē na/ ḡdi ltar myu gu las kyañ síñ ljon pa ḡzān

1 PN do// 2 DC de nas 3 PNDC deñi ; cf. p.7,11.17-18 4 PN —
 5 PN — 6 PNDC las ; cf. p.189,1.19 7 PNDC las ; cf. p.190,1.5
 8 PN rten 9 PN — 10 PN — 11 PNDC gyis ; gyi?*

12 DC ḡdi 13 P —

ma yin la śiñ ljon pa las kyañ sa bon gzan ma yin pañi phyir sa bon ḡgag pa
 sñon du ḡgro ba las myu gu skye la/ sa bon (P 182a) yañ sa bon ḡgag pa sñon
 du ḡgro ba las skye (7) ste/ de ltar slob dpon ḡphags pa lhas kyañ/¹

sa bon dpe ni ji lta bar//²

5 de la thog ma yod ma yin//

de ltar rgyu dañ mi ldan las//

skye bañañ srid par mi ḡgyur ro//

zes gsuñs so//

deñi phyir skye ba dañ ḡgag pa gñis la sña phyiñi rnam par bzag³ pa
 10 med pas ciñi phyir (D 161b1) ḡgag pa sñar bkag la skye ba phyis bkag ces bya
 ba de klan kar mi ruñ ño// de gñis la⁴ sña phyiñi⁵ rnam par bzag pa med pa
 de ñid rab tu bstan pañi phyir slob dpon gyis ḡdir ḡgag pa sñar gzuiñ ba mdzad
 la skye ba phyis brtags so//

1 DC//

2 P/

3 P g'zag

4 P —

5 PN phyis

[I rkyen brtag pa]

ħdir smras pa/ re źig ji ltar skye bar brjod (2) pa tha sñad tsam¹ yin
pa de ltar rab tu (C 158a) ston cig//

bśad pa² te³ por bstan par byaħo//

bdag las ma yin gźan las min//

5 gñis las ma yin rgyu med min//

dños po gañ dag gañ na (N 173a) yañ//

skye ba nam yañ yod ma yin// [1]

ħdi la gal te dnös po ħgaħ źig skye bar gyur na/⁴ dnös (3) po deħi skye ba
de bdag las sam/ gźan las sam/ bdag dañ gźan gñis las sam/ rgyu med pa las
10 ħgyur grañ na/⁵ brtags na⁶ rnam pa thams cad las mi ħthad do// ji ltar źe
na/ bdag las źes bya ba ni bdag ñid las źes bya baħi tha tshig go// de la re
źig (4) dnös po rnams bdag gi bdag ñid las⁷ skye ba med de/ de dag gi skye
ba don med pa ñid du ħgyur baħi phyrir dañ/ skye ba thug pa med par ħgyur
baħi phyrir ro// ħdi ltar dnös po bdag gi bdag ñid du yod pa rnams la yañ
15 skye ba dgos pa med do// gal te yod kyañ yañ⁸ skye na (5) nam yañ⁹ mi skye
bar mi ħgyur bas de yañ mi ħdod de/ deħi phyrir re źig dnös po rnams bdag
las¹⁰ skye ba med do//

gźan las kyañ skye ba med ¹¹de/-¹¹ ciħi phyrir źe na/ thams cad las
thams cad skye bar thal bar ħgyur baħi phyrir ro// bdag dañ gźan gñis las
20 kyañ skye ba med (6) de/ gñi gaħi (P 182b) skyon du thal bar ħgyur baħi phyrir
ro¹²// rgyu med pa las kyañ skye ba med de/ rtag tu thams cad las thams cad
skye bar thal bar ħgyur baħi phyrir dañ/ rtsom pa thams cad don med pa ñid
kyi skyon du ħgyur baħi phyrir ro// de¹³ ltar gañ gi phyrir dnös po skye ba

1 D cam 2 PNDC pa ; pa/?* 3 PN de dañ* 4 P// 5 PN//
6 DC nas 7 PN la 8 N — 9 P — 10 PN la 11 PN do//
12 P — 13 P da

rnam pa ¹thams cad¹ du mi (7) ḥthad pas² deḥi phyir skye ba med pas skye
bar brjod pa ni tha sñad tsam yin no//

smras pa/ dños po rnams bdag las skye ba med de/ ḥdi ltar myu gu de ñid
³myu gu de ñid³ las ji ltar skye zes bśad pa gañ yin pa dañ/ bdag las skye
5 ba med na bdag dañ gźan gñis las⁴ skye ba de yañ mi rigs te/(D 162a1) phyogs
gcig ñams paḥi phyir ro zes bya ba dañ/ ḥdi ltar rgyu med pa las skyeḥo zes
bya baḥi phyogs de ni tha chad yin pas ⁵de dag ni re źig khas mi len to⁵//

dños po rnams gźan las skye ba med pa kho naḥo// zes bya ba de ñes par
gzun⁶ ste (N 173b) bśad pa gañ yin (2) pa de la smra bar bya ste/
10 rkyen rnams⁷ (C 158b) bźi ste rgyu dañ ni//
dmigs pa dañ ni de ma thag//
bdag po yañ ni de bźin te//
rkyen lña pa ni yod ma yin// [2]

lña pa yod pa⁸ ma yin zes bya bas ni slob dpon kha cig gis rkyen bźi po ḥdi
15 las gźan gañ dag tha sñad du brjod pa de dag⁹ thams cad (3) kyañ rkyen bźi
po ḥdi dag tu ḥdus so// zes ñes par ḥdzin par byed do// de rab tu bstan paḥi
phyir rgyu la sogs pa rkyen bźi po de dag dños po rnams skyed paḥi rkyen du
bstan te/ rkyen bźi po de dag las dños po rnams skye bar ḥgyur ro// gañ gi
phyir rkyen bźi po gźan du (4) gyur pa de dag las dños po rnams skye bar
20 ḥgyur ba deḥi phyir dños po rnams gźan las skye ba med pa kho naḥo// zes bya
ba de bzañ po ma yin no//

bśad pa/ gal te khyod kyis rgyu la sogs pa rkyen bźi po gañ dag gźan
yin par tha sñad btags pa de dag dños po rnams (5) las gźan yin par gyur na

1 N thid 2 PN paḥi 3 PDC — 4 PN la 5 PNDC de dag ni re źig l
mi len to ; de yañ mi rigs so zes bya ba de dag ni re źig khas len to* or
the like? See Tr. p.11, n.6 6 PN bzun 7 PN rnam 8 PN —
9 PN —

ni dños po rnams g'zan las skye bar yañ hgyur ba zig na/(P 183a) de dag ni
g'zan yin par mi hthad do// ji ltar ze na/

dños po rnams kyi rañ bzin ni//

rkyen la sogs la yod ma yin//

5 bdag gi dños po yod min na//

g'zan gyi dños po yod ma yin//¹ [3]

(6) hdi la dños po yod pa rnams gcig la² gcig ltos³ nas g'zan ñid du hgyur ba
ni dper na cai-tra las gub-ta⁴ g'zan du hgyur la/ gub-ta⁵ las kyañ cai-tra
g'zan du hgyur ba lta bu yin na/ gnas skabs gañ na sa bon la sogs rkyen rnams
10 yod pañi gnas skabs de na myu gu la (7) sogs pa dños po rnams yod⁶ pa ma yin
te/ deñi phyir rgyu la sogs pa rkyen rnams yod pa na myu gu la sogs pa dños
po rnams kyi rañ bzin yod pa ma yin no// de rnams kyi bdag gi dños po yod pa
ma yin na rgyu la sogs pa dag ji ltar g'zan du hgyur/⁷ de lta bas na rgyu la
sogs (D 162b1) po rkyen rnams myu gu la sogs pa dños po rnams las g'zan ñid
15 yin par mi hthad do// deñi phyir g'zan gyi dños po med pa kho nañi phyir

(N 174a) dños po rnams g'zan las skyeho// zes bya ba de hthad pa ma yin no//

rkyen la sogs la/ zes bya ⁸⁻ba ⁻⁸la sogs pa smos pa ni g'zan gyi gzuñ (2)

lugs kyañ ñes par gzuñ bañi phyir te/ des na g'zan gyi gzuñ lugs dag la yañ
dños po rnams⁹ skye ba (C 159a) mi hthad par rab tu bstan pa yin no//

20 hdir smras pa/ gzugs la sogs pa rkyen rnams yod na rnam par ses pa skye
ba ma yin nam¹⁰

bśad pa/ ma yin te dños po (3) rnams kyi skye ba hdi brtag¹¹ par byaño//
khyod¹² rnam par ses pa ma skyes pa rkyen g'zan du gyur pa dag las skye bar

1 D/ 2 N las 3 PN bltos 4 PN gupta 5 PN gubta

6 N skyed 7 PN ro// 8 PN bañi 9 C rnams ga 10 PN nam/*

11 P rtags, N brtags 12 C khyed

hdod na/ rnam par śes pa ma skyes pa la bdag gi dños po ga la yod/ bdag gi
dños po med na gźan gyi dños po yañ ga la yod/¹ gźan gyi dños (4) po med na
de myu gu la sogs pa dañ mtshuis pa yin no//

yañ na hdi ni don gźan yin te/ dños po (P 183b) rnams kyi rañ² bźin ni
5 rkyen rnams la yañ yod pa ma yin/ rkyen rnams las gźan pa la yod pa ma yin/
gñi ga la yañ yod pa ma yin no// cihi phyir źe na/ skye bañi rkyen du (5)
brtag³ pa don med pa ñid kyi skyon du hgyur bañi phyir te/ hdi ltar gal te
dños po rnams kyi rañ bźin rkyen rnams ⁴la hañ⁻⁴ rkyen rnams las gźan pa ⁵la
hañ⁻⁵/ gñi ga la yod par gyur na/ yod pa la skye ba ci źig bya ste/ dños po
10 rañ bźin gyis yod pa rnams la yañ skye bar brtag⁶ (6) pa don med pa ñid du
hgyur ro// yod pa la rkyen rnams kyis kyañ ci źig bya ste/ rkyen du brtag⁷
pa yañ don med pa ñid du hgyur ro// de lta bas na//⁸

dños po rnams kyi rañ bźin ni//⁹

rkyen la sogs la yod ma yin//¹⁰

15 gañ rkyen la sogs pa la yod pa ma yin pa de ni bdag gi dños (7) po yod pa
ma yin pa ste/ de dag las gźan du yoñs su brtag¹¹ tu med pañi phyir ro//

bdag gi dños po yod min na//

gźan gyi dños po yod ma yin//

gźan gyi¹² dños po med na su źig (N 174b) dños po rnams gźan las ¹³skye bañ⁻¹
20 źes smra bar rigs/

hdir smras pa/¹⁴ dños po rnams (D 163a1) bdag dañ gźan la sogs pa las
skyeño źes bya ba hdis kho bo cag la ci bya ste/ hdi ltar mig la sogs pa ni
rnam par śes pa skye bañi¹⁵ bya bañi rkyen yin no// de yañ ji ltar źe na/

1 P// 2 P dañ 3 PN brtags 4 PN laham 5 N laham
6 PN brtags 7 PN brtags 8 PN — 9 PN/ 10 PN/ 11 PN rtag
12 PN gyis 13 PN skyeño 14 PN / ci 15 DC bar

5 h̄di la skye baḥi bya ba ni skyed¹ pa dañ skye ba dañ ḥbyuñ ba ste gtso cher
 rnam par (2) śes pa la ḥjug go// rnam par śes pa ni skye ba yin no// ḥdi
 ltar (C 159b) mig la sogs pa ni rnam par śes pa skye baḥi bya ba de sgrub
 par byed pa yin te/ sgrub par byed pa yin paḥi phyir rkyen yin no// dper na
 5 btso² baḥi bya ba ni ḥtshed³ pa dañ btshed⁴ pa ste gtso cher ḥbras chan la
 ḥjug (3) ciñ/ ḥbras chan ni btso⁵ ba yin la/ mi dañ snod dañ chu dañ me dañ
 thab la sogs pa rañ rañ gi bya ba byed pa dag ni btso⁶ baḥi bya ba de sgrub
 par byed paḥi rkyen dag yin par mthon̄ (P 184a) ba b̄zin no//

ḥdir b̄sad pa/

10 bya ba rkyen dañ ldan ma yin//⁷

h̄di la khyed na re mig la sogs pa ni (4) rnam par śes pa skye baḥi bya ba
 sgrub⁸ par byed pa yin paḥi phyir rnam par śes paḥi rkyen yin la/⁹ de ñid
 kyañ rnam par śes pa la ḥjug go źes zer ba ni bya ba brtags na mi ḥthad pas
 mig la sogs pa dag de sgrub par byed pa yin par ga la ḥgyur/
 15 gal te ji ltar źe na/ deḥi (5) phyir b̄sad pa¹⁰ h̄di la skye baḥi bya ba
 ni rnam par śes pa ma skyes¹¹ pa ḥam⁻¹¹ skyes pa la ḥjug par ḥgyur grañ¹² na/
 de la re źig ma skyes pa la ni mi ḥjug ste/ gnas pa¹³ med paḥi phyir ro//
 h̄di ltar skye baḥi bya ba ni rnam par śes paḥi gnas la ḥjug gi//¹⁴ gnas med
 pa la mi ḥjug pas (6) rnam par śes pa ma skyes pa de yañ med pa yin la/ de
 20 med na skye baḥi bya ba de la gnas pa yod par ga la ḥgyur/ rnam par śes pa
 skyes pa la yañ skye baḥi bya ba mi ḥjug ste/ ciḥi phyir źe na/ rnam par śes
 pa skyes¹⁵ zin paḥi (N 175a) phyir te/ h̄di ltar skyes zin pa la ni yañ skye
 ba (7) med do// de la h̄di sñam du rnam par śes pa skye b̄zin pa la skye baḥi

1 PN bskyed 2 P gtso 3 C ḥtshod 4 C gtsod 5 P gtso
 6 P gtso, N indistinct 7 DC/ 8 PN bsgrub 9 P//
 10 PNDC pa ; pa/?* 11 P paḥam 12 DC grañ 13 PN — 14 PNDC// ;
 /?* 15 PN skye

bya ba yod par sems na/ de yañ mi ruñ ste/ cihi phyir ze na/ skyes pa dañ
 ma skyes pa ma gtogs par skye bzin pa med pañi phyir ro// ¹skyes pa⁻¹ dañ ma
 skyes pa gñis la skye bañi bya ba mi hjug par ni bstan (D 163b1) zin pas²
 deñi phyir skye bañi bya ba med do// hdis btso bañi bya ba yañ bsal te/ de
 5 lta bas na bya ba rkyen dañ ldan pa mi hthad do//

de la hdi sñam du rkyen dañ mi ldan pañi bya ba yod par sems na/ bsad
 pa/

rkyen dañ mi ldan bya ba med//³

hdi ltar rkyen dañ mi ldan pañi (2) bya ba med do// gal te yod par gyur na
 10 rtag tu thams cad las thams cad skye bar hgyur ro// de lta⁴ yin na rtsom pa
 thams cad don med pa fid du hgyur bas de yañ mi hdod de/ deñi phyir rkyen
 dañ mi ldan pañi bya ba yañ⁵ mi hthad do//

(C 160a) hdir smras pa/ re zig rkyen (3) rnams ni (P 184b) yod ⁶do//⁻⁶
 de dag yod pas dños po⁷ hgrub po⁸// de grub pas skye ba hgrub po⁹//
 15 bsad pa/

bya ba mi ldan rkyen ma yin//

gañ dag la bya ba med pa de dag ni rkyen ma yin no// ji ltar ze na/ mig la
 sogs pa ni skye bañi bya ba sgrub¹⁰ par byed pas rnam par ses (4) pañi rkyen
 du hgyur na/ skye bañi bya ba de mi hthad par ni snar rab tu bstan zin to//
 20 de med pañi phyir de sgrub par byed pa yod par ga la hgyur/¹¹ de sgrub par
 byed pa med pañi phyir mig la sogs pa skye bañi¹² bya bañi rkyen ma yin no//
 skye bañi¹³ bya bañi rkyen ma yin na ji ltar rkyen du hgyur/(5) ci ste
 hgyur na ni thams cad kyañ thams cad kyi rkyen du hgyur ro// de lta yin na

1 PNDC skye ba 2 PN pas/ 3 P/ 4 C ltar 5 PN —
 6 PN de/ 7 P dños 8 PN bo* 9 PN bo* 10 PN bsgrub
 11 P — 12 DC bar 13 DC bar

thams cad las thams cad skye bar hgyur ba zig na/ de ltar yañ mi hgyur te/
dehi phyir¹ bya ba dañ mi ldan pa rnams rkyen ma yin no//

smras pa/ ci kho bo rkyen rnams bya ba dañ mi ldan no zes smra ham/(6)
hdi (N 175b) ltar rkyen rnams ni bya ba dañ ldan pa kho na yin no//

5 bsad pa/

bya ba ldan nam hon te na//² [4]

ma yin zes bya bañi skabs de dañ sbyar te rkyen rnams bya ba dañ ldan pa ma
yin no// bya ba rkyen dañ ldan pa ma yin pa dañ rkyen dañ mi ldan pa med pa
de ni snar rab tu bstan pa kho na yin no// bya ba (7) med na ji ltar rkyen
10 rnams bya ba dañ ldan par hgyur/³ de ltar na⁴ gañ gi⁵ phyir bya ba dañ mi
ldan pañi rkyen kyañ mi hthad la/ bya ba dañ ldan pa yañ med pas dehi phyir
rkyen du rnam par brtag⁶ pa ni don med pa ñid do//

hdir smras pa/ ci⁷ rkyen rnams bya ba dañ mi ldan no ze ham/ bya ba dañ
(D 164a1) ldan no zes bya ba mi dgos pa bsam pa hdis ci bya/ gañ gi phyir
15 rnam pa thams cad du rgyu la sogs pañi⁸ rkyen bzi po de dag la⁹ brten nas
dños po rnams skye bas dehi phyir de dag dños poñi rkyen yin no//

bsad pa/ ci khyod nam mkhañ la khu tshur dag gis (2) brdeg gam/ gañ gi
tshe skye bañi bya ba med pa kho na ste¹⁰ de med pañi phyir rkyen rnams
(P 185a) mi hthad do zes snar bstan pañi tshe de dag la brten nas dños po
20 rnams ¹¹skyeño⁻¹¹ zes bya ba de ji ltar smra bar hthad/

yañ gzan yañ/

hdi dag la brten skye bas na//

(C 160b) de¹² phyir hdi dag rkyen zes¹³ grags¹⁴//

1 PN — 2 DC — 3 P// 4 PN — 5 P — 6 PN rtag
7 DC ciñi 8 PN pa ; cf. p.11, l.22 9 PN las 10 PN te
11 PN skye ba 12 PN dehi 13 PN ces 14 PN grag* ; cf. ABh, PP
grag

(3) ji srid mi skye de srid du//

hdi dag rkyen min ji ltar min// [5]

gal te hdi dag la¹ brten nas skye bas rkyen yin no 'zes de ltar rtog na/² ji
srid du mi skye ba de srid du rkyen ma yin no 'zes bya bar yañ cihi phyir mi
5 brtag// ci ste snar rkyen du ma gyur pa phyis rkyen du hgyur bar sems na/
de yañ (4) mi hthad de/ cihi phyir 'ze na/ thams cad kyi rkyen du ³thams cad³
thal bar hgyur bañi phyir de yañ mi hdod do// ci ste rkyen ma yin pa dag
kyañ g'zan hgañ zig la ltos⁴ nas rkyen du hgyur te/⁵ des na thams cad kyi
rkyen⁶ du thams cad thal bar mi hgyur bar sems na/ de la yañ de⁷ ñid (5)
10 do// gañ yañ ruñ ba la ltos⁸ nas rkyen ma yin pa yañ rkyen ñid du hgyur na/
rkyen (N 176a) ñid de la yañ rkyen yod par hgyur zin/ de la yañ de ltar bsam
dgos so// thug pa med pañi skyon⁹ du yañ hgyur te^{10/11} gal te g'zan yañ g'zan
hgañ zig la ltos¹² nas rkyen ñid¹³ du hgyur (6) na/ de yañ g'zan la ltos¹⁴ la
de yañ g'zan la ltos¹⁵ pas¹⁶ thug pa med par thal bar hgyur bas de yañ mi
15 hdod do// deñi phyir rkyen rnam mi hthad pa kho naño//

yañ g'zan yañ/

med dam yod pañi don la yañ//

rkyen ni ruñ ba ma yin no¹⁷//

med na gañ gi rkyen du hgyur//

20

(7) yod na rkyen gyis ci zig bya// [6]

hdi la¹⁸ brten¹⁹ nas hdi skyeho 'zes pañi²⁰ hbrel pa hdis don hdiñi rkyen
hdiho 'zes zer na/ hdiho hdiho 'zes bya bañi hbrel pa de yañ don med ²¹pañam⁻²¹
yod pañi rkyen ñid du brtag grañ na/ don med pa dañ yod pañi rkyen hdiho 'zes

1 PN las 2 N — 3 DC — 4 PN bltos 5 N// 6 PN rten
7 PN hdi 8 PN bltos 9 PN rkyen 10 NDC to 11 C//
12 PN bltos 13 PN — 14 PN bltos 15 PN bltos 16 C pas//
17 PN te* ; cf. ABh, PP te 18 PN las 19 PN rten
20 PN bya bañi* ; cf. l.22 21 PNC pa ñam

bya bar mi ruñ ño//(D 164b1) ji ltar 'ze na/

med na gañ gi rkyen du hgyur//

yod na rkyen gyis ci 'zig bya//

dños po med pañi rkyen du brtags¹ na (P 185b) rkyen hdi gañ gi 'zes zer ba la
5 ji skad brjod par bya/ hdi ltar snam bu med pañi rkyen rgyu spun dag yin no
'zes bstan par mi² rigs so//

smras pa/ rgyu spun (2) dag las snam bu hbyuñ bas phyis³ hbyuñ bañi
tshul gyis rgyu spun dag snam buñi rkyen yin par bstan du ruñ ño//

bśad pa/ ci khyod bu ma byuñ⁴ bañi nor gyis buñi ma⁵ kha⁶ drañ bar⁶
10 h̄dod dam/ dños po med pañi rkyen mi h̄thad do 'zes smras te/ rkyen mi h̄thad
pas dños po skye ba (3) bkag b'zin du khyod ma hoñs pañi dños po skye bas
rkyen ñid bsgrub⁷ par h̄dod do⁸// gañ gi tshe gañ du dus la lar yañ/⁹ dños
po skye ba med pa la/¹⁰

med na gañ gi¹¹ rkyen du hgyur//¹²

15 'zes (C 161a) bya ba hdi ñe bar gnas pa deñi tshe dños po phyis¹³ skye bar
hgyur ba de la ltos¹⁴ nas khyed¹⁵ kyi rkyen hgrub par (4) hgyur ba gañ¹⁶ la
yod/¹⁷ de lta bas na de ni gyi naño//

de la hdi sñam du yod pañi rkyen du hgyur sems na/ bśad pa/

yod na rkyen gyis ci 'zig bya//¹⁸

20 (N 176b) dños po yod pa la rkyen mi h̄thad do// h̄di ltar yod pa la yañ rkyen
gyis ci 'zig bya ste/ snam bu grub ciñ yod pañi rkyen rgyu (5) spun dag yin
no// 'zes bstan par mi rigs so//

smras pa/¹⁹ kho bo skyes pa la yañ²⁰ rkyen gyi bya ba yod do 'zes mi smra

1 PN brtag 2 PN — 3 PN h̄phyis 4 DC h̄byuñ 5 PN ma h̄di
6 DC drañs par 7 PN sgrub 8 PN ko 9 PN — 10 DC//
11 PN gis 12 PN — 13 PN h̄phyis 14 PN bltos 15 N khyod
16 PN ga* 17 P// 18 PN/ 19 PN — 20 PN —

ste ḥon kyañ snam bu yod paḥi rkyen rgyu spun yin par tha¹ sñad ḥdogs par
byed pas² snam bu³ deḥi rkyen rgyu spun dag yin no//

bśad pa/ ci khyod rañ gi chuñ ma ma (6) blañs par buḥi chuñ ma blañ
bar sems sam/ dños po yod pa skye baḥi rkyen mi ḥthad⁴ de rkyen mi ḥthad⁴
5 pas dños po skye ba bkag bźin du khyod snam bu skyes paḥi rkyen ston par
byed ḥdod ko// ḥo na ni dños po skye ba sgrub paḥi phyir je sgrims śig dañ
deḥi ḥog tu ḥdiḥi rkyen ḥdiḥo// źes bya ba de (7) ḥthad par ḥgyur ro// de
lta bas na de yañ gyi naḥo//

ḥdir smras pa/ ḥdi la dños po rnams ni mtshan ñid las⁵ ḥgrub la/ rgyu
10 ni sgrub par byed paḥo// źes rgyuḥi mtshan ñid kyañ bstan pas de ltar
mtshan ñid yod paḥi rgyu (P 186a) yod⁶ do//⁻⁶

bśad pa/

gañ tshe chos ni yod pa⁷ dañ//⁸

(D 165a1) med dañ yod med mi⁹ ḥgrub pa⁹//

15 ji ltar sgrub byed rgyu źes bya//

de ltar yin na mi rigs so// [7]

ḥdi la chos gañ rgyus sgrub par gyur na de yod pa ḥam med pa ḥam yod med
cig sgrub par ḥgyur grañ na/ rnam pa thams cad mi ḥthad do//

de la re źig yod (2) pa ni sgrub par mi byed de/ skyes zin paḥi phyir
20 ro// ḥdi ltar skyes pa la yañ skye bas ci bya ste¹⁰/ ci ste yod kyañ yañ
skye na¹¹ ni nam yañ¹² mi skye bar¹² mi ḥgyur bas de yañ mi ḥdod do//
rgyur bstan du yañ mi ḥthad de/¹³ ḥdi ltar yod pa la rgyus ci bya/¹⁴ ḥdi¹⁵
ltar re źig yod pa ni (3) sgrub par mi byed do//

1 PN — 2 PN pa 3 PN buḥi 4 DC — ; cf. p.18, 11.10-11
5 DC la 6 NDC de/ 7 P — 8 PN/ 9 DC ḥgrub pas ; cf. ABh
ḥgrub pa; PP P sgrub pa*, D bsgrub pa 10 PN — 11 DC ba ; cf. p.20,
11.1-2 12 P — 13 PN// 14 PN// 15 PN de*

da ni med pa yañ sgrub par mi byed de med pañi phyir ro// ci ste med
 kyañ ¹skye na⁻¹ ni ri boñ gi rwa yañ skye bar ḡgyur ro// gal te dños po ni
 rgyu las skyeḡo ze na/ mi ruñ ste/ rgyu mi ḡthad pañi phyir ro// ḡdi ltar
 dños po med na gañ gi rgyur (N 177a) ci ḡgyur/² yañ na ci zig (4) byas na
 5 rgyuñi rgyu ñid du ḡgyur/³ ḡdi ltar thams cad du dños (C 161b) po med na⁴/
 de la ḡdi ni rgyuḡo// ḡdi ni ma yin no zes bye brag bstan pa de yod par ga
 la ḡgyur/ de lta bas na med pa yañ sgrub par mi byed do//

da ni yod med kyañ sgrub par mi byed de/ yod pa dañ med pa (5) ḡñis
 lhan cig ḡbyuñ ba ḡgal bañi phyir dañ/ skyon sña⁵ mar thal bar ḡgyur bañi
 10 phyir ro⁶// de ltar na yod med kyañ sgrub par mi byed do// deñi phyir de
 ltar brtags na gañ gi tshe dños po grub pa ji ltar yañ mi ḡthad pa deñi tshe/⁷

ji ltar sgrub byed rgyu zes bya//

de ltar yin (6) na mi rigs so//

de ltar yin na sgrub par byed pa⁸ rgyu zes bya ba de mi rigs so//

15 ḡdir smras pa/ dmigs pa ni yod de/ rnam par ses pa la sogs pañi gnas su
 gyur pañi phyir ro//

bśad pa/

yin pañi chos ḡdi⁹ dmigs pa ni//

med pa kho nar ñe bar bstan//

20 ḡdi (7) la dmigs pa dañ bcas par zes bya bañi¹⁰ tshig gi lhag maḡo// yin pañi
 chos ḡdi dmigs pa ¹¹kho na las⁻¹¹ dmigs pa (P 186b) dañ bcas par ñe bar bstan
 to// yin pañi chos ḡdi dmigs pa med pa kho na las¹² khyod kyis rañ gi blos¹³
 dmigs pa dañ bcas pa zes brjod do// ji lta¹⁴ ze¹⁵ (D 165b1) na ḡdi la dmigs

1 PN rkyen 2 C// 3 PN// 4 DC — 5 P sñar 6 P —
 7 P// 8 DC — 9 PNDC ni ; cf. 11.21,22 10 PN ba
 11 PNDC kho na las ; med pa kho na la?*, cf. 1.22, p.21,1.7
 12 PNDC las ; la?*, cf. p.21,1.7 13 DC blo 14 PN ltar*
 15 C zes

pa dañ bcas pa 'zes bya ba ni dmigs pa yod pa 'zes bya bañi tha tshig go//
 chos yod pa ni dmigs pa dañ bcas par hgyur gyi med pa ni mi hgyur ro//
 dmigs pa dañ bcas pañi sñon rol na dmigs pa med pas de ni dmigs pa med pa
 yin no// hdi lta ste/(2) dper na nor yod pa ni nor dañ bcas pa ste nor can
 5 'zes byaño// hgañ zig yod na nor dañ bcas par hgyur gyi/ med na mi hgyur ro//
 nor dañ bcas pañi sñon rol na nor med pas de ni nor med pa yin pa bzin no//
 deñi phyir dmigs pa med pa kho na yin pañi chos hdi la khyed rañ gi rnam (3)
 par rtog pas dmigs pa dañ bcas par rtog par byed do//

de (N 177b) la kho bos bsad par bya ste/

10 de ltar chos ni dmigs med na//

dmigs pa yod par ga la hgyur// [8]

de ltar 'zes bya bañi sgra ni dri baño// ga la hgyur 'zes bya ba¹ gtan tshigs
 bstan pa ste/ de ltar chos (4) dmigs pa med par grub² na ciñi phyir don med
 pañi dmigs pa la rtog par byed/³

15 smras pa/ khyod ñid gzuñ lugs khoñ du ma⁴ chud pa kho nas log par rtog
 gi//⁵ kho bo ni dmigs pa yod pa ni dmigs (C 162a) pa dañ bcas pa ste nor dañ
 bcas pa bzin no 'zes mi smraño// deñi don ni (5) hdi yin te chos grub pa ni⁶
 gzi gañ gis sgrub par byed pa de ni deñi dmigs pa yin te/ des na de dmigs pa
 dañ bcas pa 'zes ñe bar ston to//

20 bsad pa/ de mi hthad de/ de la yañ bsad par byaño//

de ltar chos ni dmigs med na//

dmigs pa yod par ga la hgyur//

(6) de ltar chos dmigs pa med de yod pa ma yin zin mion par ma grub na dmigs

1 PN ba ni*

2 P hgrub

3 P//

4 P —

5 PNDC// ; /?*

6 PN na*

pa yod par ḥthad par ga la ḥgyur/ chos kyi dmigs pa 'zes bya ba de yañ mñon
 par ma grub pa (P 187a) kho naḥo// mñon par ma grub ciñ med pa de la dmigs
 pa yod par ga la ḥgyur/ dmigs (7) pa med na ji ltar dmigs pas chos sgrub par
 byed/ deḥi phyir dmigs pa yañ yod pa ma yin la/ chos kyañ dmigs pa dañ bcas
 5 pa ma yin pa kho naḥo//

ḥdir smras pa/ dños po g'zan ḥgags ma thag pa¹ ni dños po g'zan skye baḥi
 rkyen yin no// de ni de ma² thag pa 'zes bya ba (D 166a1) ste de yod do//
 bśad pa/

chos rnams skyes pa ma yin na//
 10 ḥgag pa ḥthad par mi ḥgyur ro//
de phyir de ma thag mi rigs//
ḥgags na rkyen yañ gañ 'zig yin// [9]

de la r'tsa ba ḥog ma gñis//

ḥgags na rkyen yañ³ gañ 'zig yin//
 15 de phyir de ma thag mi (2) rigs//⁴

'zes bsnor bar blta bar byaḥo// yañ⁵ 'zes bya baḥi sgra ni ḥdir ma skyes pa la
 ltos⁶ par blta⁷ bar byaḥo// (N 178a) de yañ ma skyes paḥi sgra la⁸ ltos⁹ nas/¹⁰

ḥgags na rkyen yañ¹¹ gañ 'zig yin//¹²
 ma skyes paḥi rkyen gañ 'zig yin//¹³

20 'zes bya bar sbyar ro// de gñis ni tshigs su bcaḍ pa (3) sbyar baḥi phyir go
 rims¹⁴ b'zin ma byas so//

dños po g'zan ḥgag¹⁵ ma thag pa ni dños po g'zan skye baḥi rkyen yin no
 'zes smras pa gañ yin pa de mi ḥthad do// ciḥi phyir 'ze na/ ḥdi ltar/¹⁶

1 PN pa de 2 P — 3 PN kyañ 4 PN — 5 DC —, PN kyañ ; cf.
 1.12 6 PN bltos 7 PN lta 8 PN las 9 PN bltos 10 PN —
 11 PN kyañ 12 PN/ 13 PN — 14 PN rim 15 PN ḥgags* ; cf. 1.6
 16 P —

chos rnams skyes pa ma yin na//¹

hgag² pa hthad par mi hgyur ro//

hgags na rkyen (4) yañ³ gañ zig yin//

hgags⁴ pa zes bya ba ni med pa ste/⁵ de la gal te myu gu skye bañi sñon rol
 5 du sa bon hgags⁶ par hgyur na ni sa bon hgags te med na myu gu skye bar hgyur
 ba gañ yin pa deñi rkyen yañ⁷ gañ zig yin/ yañ na sa bon hgag pañi rkyen yañ⁸
 gañ zig yin/ sa bon (5) hgags te med pa yañ ji ltar myu gu skye bañi rkyen
 du (C 162b) hgyur/ myu gu ma skyes pañi rkyen du sa bon hgag pa ji ltar
 hgyur/ de lta bas na sa bon hgags nas myu gu skye bar rtog na de gñi⁹ ga
 10 rgyu med par thal bar hgyur te/ rgyu med par ni mi hdod do//

smras pa/ gal te myu gu skyes ma (6) thag (P 187b) tu sa bon hgag par
 hgyur na/ de lta na yañ de ma thag hgrub ste¹⁰/ hdi ltar myu gu skyes ma
 thag tu sa bon hgag pañi rkyen du hgyur bañi phyir ro//

bśad pa/ de yañ mi hthad de/ ciñi phyir ze na/ skyes nañañ rkyen du ji
 15 ltar hgyur¹¹ te/ gal te myu gu¹² skyes śiñ¹² myu gu skye bañi bya ba mthar
 (7) thug pañi tshe sa bon hgag par hgyur na hgag pa deñi rkyen yañ¹³ gañ zig
 yin par hgyur/ myu gu skye bañi rkyen yañ¹⁴ gañ zig yin par hgyur te/ deñi
 phyir de lta na yañ de gñi ga sña ma bzin du rgyu med par thal bar hgyur ro//

ci ste sa bon hgag bzin pa na myu gu skye bas des na rgyu med (D 166b1)
 20 pañi skyon¹⁵ du¹⁶ mi hgyur bar sems na/ de yañ mi rigs te/ ciñi phyir ze na/
 gañ hgag pa dañ gañ skye ba de¹⁷ gñi ga yañ yod pa¹⁸ (N 178b) yin te/ ma
 hgags¹⁹ pañi phyir dañ/ skyes zin pañi phyir ro// dños po gñis yod na/²⁰ de
 ma thag pañi rkyen ñid du ji ltar hgyur/²¹ skye ba dañ hgag pa (2) gñis dus

1 PN/	2 PN hgags	3 PN kyañ	4 DC hgag	5 PN//	6 DC hgag
7 PN kyañ	8 PN kyañ	9 PN gñis	10 P te	11 PN —	
12 DC skye zin	13 PN kyañ	14 PN kyañ	15 DC rkyen	16 PN tu	
17 C da	18 DC pa ma	19 DC hgag	20 PN —	21 P —	

gcig tu rtog na yañ de ma thag pa mi ḥthad de/ dus mñam pañi phyir ro// deñi
 phyir de ma thag mi rigs/ de ltar gañ gi phyir rnam pa thams cad du brtags¹
 na de ma thag pa mi ḥthad ²de/-² deñi phyir de ma thag pañi rkyen yod do zes
 smras pa gañ yin pa de mi ḥthad do//

- 5 (3) yañ na ḥdi ni don g'zan yin te/ ḥdi la dños po rnams ma skyes pa zes
 bya ba de ni sñar bsgrubs zin te/ deñi phyir dños po rnams³ skye ba med pa
 de grub par byas nas⁴ bśad pa/

chos rnams skyes pa ma yin na//⁵

ḥgag pa ḥthad par mi ḥgyur ro//

- 10 dños po rnams skyes pa ma (4) yin zin med na ḥgag pa ḥthad par mi ḥgyur te/
 med pa la ci zig ḥgag par ḥgyur/

de phyir de ma thag mi rigs//

de ltar gañ gi phyir dños po ḥgag pa ñid mi ḥthad pa deñi phyir de ma thag
 pa mi rigs so//

- 15 de⁶ ni ḥgag par rtog na yañ de ma thag pa mi rigs te/ ji ltar ze na/

(5) ḥgags na rkyen yañ⁷ gañ zig yin//⁸

skyes nañañ rkyen du ji ltar ḥgyur te/ deñi don ni sñar rnam (P 188a) par
 bśad zin te//

ḥdir smras pa/ bdag po ñid ni yod do// bdag (C 163a) poñi dños po ni

- 20 bdag po ñid de/ de yañ mdor bsdu na gañ yod na gañ ḥbyuñ ba dañ/ gañ med na
 gañ mi ḥbyuñ (6) ba de ni deñi bdag po ñid do//

bśad pa/

dños po rañ b'zin med rnams kyi//⁹

1 P rtags

2 PN do//

3 PN —

4 DC nas//

5 PN/

6 PN da*

7 PN kyañ

8 DC/

9 P/

yod pa gañ phyir yod min na//
hdi yod pas na¹ hdi hbyuñ zes//
bya ba de ni hthad ma yin//² [10]

hdi la dños po rnams kyi rañ bzin med pa ñid ni snar yañ kun tu bstan ciñ
 5 phyis³ kyañ rgya cher ston (7) to// dehi phyir de rab tu grub par byas nas
dños po rañ bzin med pa rnams kyi⁴ zes bya ba gsuñs so// de ltar gañ gi phyir
dños po rañ bzin med pa rnams kyi⁵ yod pa zes bya ba (N 179a) yod pañi dños
 po mi hthad pa dehi phyir gañ yod na hdi yod pas zes brjod par nus pañi dños
 (D 167a1) po de ñid med do// hdi yod pas zes bya ba hdi la med na hdi hbyuñ
 10 zes bya ba de hthad par ga la hgyur/⁶ hdi yod pas hdi hbyuñ zes bya ba hdi
 la mi hthad na gañ gi bdag po ñid du ji⁷ zig hgyur/ dehi phyir bdag po ñid
 kyañ mi hthad do//

hdir (2) smras pa/ rkyen gyi dños po rnams hdi ltar sgrub⁸ par byed do
 zes bya ba de smra bar mi nus mod kyi/ hon kyañ rkyen rnams ni yod pa kho na
 15 yin no// ciñi phyir ze na/ de dag las hbras bu skye bañi phyir te/ hdi na sa
 bon la sogs pa rkyen rnams las myu gu la sogs pa hbras bu skye bar (3) mthoñ
 ste/ dehi phyir de dag las hbras bu skye bar mthoñ nas hbras buñi rkyen ni
 hdi dag go zes bya bar ses so//

bśad pa/

20 rkyen rnams so so hdus pa la⁹//
hbras bu de ni med pa ñid//
rkyen rnams la ni gañ med pa//
de ni rkyen las ji ltar skye// [11]

1 PN ni 2 DC/ 3 PN hphyis 4 PNDC kyis ; cf. p.24,1.23
 5 DC kyis ; cf. p.24,1.23 6 N// 7 PNDC ji ; ci?*, cf. p.20,1.4
 8 P bsgrub, DC grub 9 PNDC las ; cf. p.26,11.1,2,5,6

ñid ces bya bañi sgra ni kho na źes (4) bya bañi don to// so so ba dag la
yañ med pa kho na yin la/¹ ħdus pa dag la yañ med pa kho naño źes byaño//
khyod kyis rkyen rab tu bsgrub pañi (P 188b) phyir ħbras bu skye bar bstan
pa gañ yin pa de ñid mi ħthad na/ rkyen ħgrub par ga la ħgyur² ji ltar źe na/
5 gañ gi phyir rkyen rnams (5) so so ba dañ ħdus pa la ħbras bu de med pa ñid
yin pañi phyir te/ rkyen rnams so so ba dañ ħdus pa la med pa ñid gañ yin pa
de ji ltar de dag las skye bar ħgyur/ ħbras bu skye ba med na khyod kyi³
rkyen ħgrub par ga la ħgyur/
de la ħdi sñam du rkyen rnams la⁴ ħbras bu yod (6) pa kho nar sems
10 (C 163b) na/ de lta⁵ na yañ rkyen ħthad pa ma yin te/ ħdi ltar yod pa la
rkyen gyis bya ba med de skyes zin pa yañ skyed⁶ mi dgos pañi phyir ro//
yañ gźan yañ gal te rkyen rnams la ħbras bu de yod par gyur na/ rkyen
du (N 179b) mañi ħbras bu gañ yin pa de rkyen re re la yoñs su (7) rdzogs
par yod ⁷pañam⁷/ cha śas cig⁸ yod par ħgyur grañ na/ de la re źig gal te re
15 re la yoñs su rdzogs par yod par brtags⁹ na ni rkyen du mar mi ħgyur te/ re
re la yañ yod pañi phyir mi ltos¹⁰ par re re las kyañ ħbras bu skye bar thal
bar ħgyur ro// ci ste rkyen rnams la (D 167b1) ħbras buñi cha śas¹¹ yod par
brtags¹² na ni/ de lta na yañ mi ltos¹³ par re re las ħbras buñi cha śas
skye bar thal bar ħgyur bas¹⁴ de yañ mi ħdod de/ deñi phyir rkyen rnams so
20 so ba dañ ħdus pa la ħbras bu de yod par mi ħthad do//
ci ste rkyen rnams la ħbras bu med kyañ rkyen rnams (2) las skye ste/
ħbras bu skye ba la¹⁵ ltos¹⁶ nas kho boñi rkyen rab tu ħgrub po¹⁷ sñam du
sams na/ de la bśad par bya ste/

1 PN// 2 PN ħgyur/* 3 DC kyis 4 DC las 5 PN ltar
6 PN bskyed 7 PNC pa hañ 8 PN gcig 9 PN brtag 10 PN bltos
11 PN śas śig 12 P rtag, N brtag 13 PN bltos 14 PN bar
15 PN las 16 PN bltos 17 P bo*

ci ste de ni med par yañ//

rkyen de dag las skye hgyur na//

rkyen min las kyañ hbras bu ni//

cihi phyir¹ na skye mi hgyur// [12]

- 5 hdi la hbras bu yod pa las rkyen dañ rkyen (3) ma yin pañi bye brag tu hgyur na/² hbras bu de yañ rkyen dañ rkyen ma yin pa dag la med do// de dag la med bzin du gal te rkyen rnams las hbras bu skye na ni rkyen ma yin pa rnams las (P 189a) kyañ cihi phyir mi³ skye ste/ hdi ltar rkyen dañ rkyen ma yin pa rnams la hbras bu med par mtshuñs (4) pa las/ rkyen rnams las ni hbras bu
- 10 skye la rkyen ma yin pa rnams las ni mi skye ba zes bya ba de ni yid la bsams⁴ pa tsam du zad do// dehi phyir hbras bu skye ba mi hthad de/⁵ hbras bu skye ba med na rkyen hgrub par ga la hgyur/⁶

- hdir smras pa/ rkyen rnams la hbras bu yod pa dañ (5) med pa⁷ rkyen rnams las skyeho// zes ni mi⁸⁻ smrahi/⁻⁸ hbras bu ni rkyen rnams las gyur pa⁹
- 15 rkyen gyi bdag ñid rkyen las byuñ ba yin no// zes smraho//¹⁰ de lta yin na¹¹ snam bu ni rgyu spun las gyur pa rgyu spun gyi bdag ñid¹²⁻ rgyu spun⁻¹² las byuñ ba yin pas/ rgyu spun (N 180a) dag ni snam buñi rkyen yin no//

(6) bsad pa/

hbras bu rkyen las byuñ yin na¹³//

- 20 rkyen rnams rañ las byuñ ma yin//

(C 164a) rañ byuñ min las¹⁴ hbras bu gañ//

de ni ji ltar rkyen las byuñ// [13]

hbras bu rkyen las gyur pa rkyen gyi bdag ñid rkyen¹⁵ las byuñ ba¹⁶ yin par

1 DC phyir ze ; cf. 1.8

2 P//

3 C me

4 PN bsam

5 P//

6 PN —

7 DC pañi

8 N smrahi//, DC smraho//

9 DC pañi ; cf. 1.23

10 P/

11 DC ni

12 PNDC — ; cf. 1.15, p.28,11.2,4,10

13 DC no

14 PN pas

15 PNDC — ; cf. 1.15, p.28,11.2,4,10

16 DC ba ma

brtags¹ na/ rkyen de rnams ni rañ las gyur pa ma (7) yin/ rañ ñid rab tu
 grub pa ma yin/ rañ gi² bdag ñid ma yin/ rañ las byuñ ba ma yin te ño bo ñid
 med pa yin no// rkyen rañ las gyur pa ma yin pa/³ rañ ñid rab tu grub pa ma
 yin pa/⁴ rañ gi bdag ñid ma yin pa/⁵ rañ las byuñ ba ma yin pa ño bo ñid med
 5 pa de dag (D 168a1) las ḥbras bu byuñ bar rtog na ji ltar rkyen las byuñ bar
 ñe bar brtag⁶/ ḥdi ltar gal te rgyu spun dag rañ ñid rab tu grub na ni rañ
 las byuñ bar yañ ḥgyur bas/ des na snam bu rgyu spun dag las byuñ ba zés bya
 ba de yañ ḥthad par ḥgyur ba zíg na/ gañ gi (2) tshe rgyu spun⁷ dag rañ ñid
 rab tu ma grub pa rañ las byuñ ba ma yin pa ño bo ñid med pa ste⁸/ rgyu dag⁹
 10 las gyur pa rgyu ¹⁰dag gi⁻¹⁰ bdag ñid rgyu las byuñ ba yin pa deḥi tshe/ snam
 bu rgyu spun dag las byuñ ño// zés bya ba de ji ltar ḥthad par ḥgyur/¹¹
 (P 189b) slob dpon ḥphags pa lhas kyañ/¹²

snam bu (3) rgyu las grub yin na//
 rgyu yañ gzan las grub pa yin//
 15 gañ la rañ las grub med pa//¹³
¹⁴de yis⁻¹⁴ gzan ni ji ltar bskyed¹⁵//¹⁶

ces gsuñs so//

de ltar gañ gi phyir rkyen rnams rañ ñid rab tu ma grub rañ las byuñ ba
 ma yin zín ño bo ñid med pa/
 20 deḥi¹⁷ phyir rkyen las¹⁸ byuñ¹⁹ ma yin//²⁰

(4) ḥbras bu rkyen las byuñ ba ma yin no//

de la ḥdi sñam du ḥbras bu rkyen ma yin pa las²¹ byuñ bar sems na/²²
 bśad pa/

1 PN brtag 2 DC ñid 3 PN// 4 PN// 5 PN//
 6 DC brtags na 7 DC — 8 DC de 9 PN thags 10 PN thags kyi
 11 PN// 12 DC// 13 P/ 14 PN deḥi 15 PN bskyed de
 16 PN/ 17 PN de 18 DC — 19 P byuñ ba 20 DC/
 21 PN la 22 P//

rkyen min las byuñ hbras bu ni//

yod min/

gañ gi tshe snam bu rgyu spun las byuñ bar mi hthad pa dehi tshe snam bu rtsi
 rkyañ¹ las byuñ no// zes bya ba hjig rten (5) dañ hgal ba hdi ji ltar hthad
 5 par (N 180b) hgyur/ dehi phyir hbras bu rkyen ma yin pa las byuñ ba yañ med
 do//

smras pa/ rkyen rnams ni yod pa kho na yin te/ cihi phyir ze na/ rkyen
 dañ rkyen ma yin pa nes pañi phyir ro// hdi na rkyen dañ rkyen ma yin pa nes
 pa mthoñ ste/ hbru dag (6) las hbru mar kho na hbyuñ gi mar mi hbyuñ no// zo
 10 las ni mar kho na hbyuñ gi hbru mar mi hbyuñ no// bye ma dag las ni de
 (C 164b) gñi ga mi hbyuñ no// hdi² ltar gañ gi phyir hdi dag ni hdihi rkyen
 yin no// hdi dag ni hdihi rkyen ma yin no zes bya ba de yod pas dehi phyir
 rkyen hgrub (7) po³//

bśad pa/

15

hbras bu med pas na//⁴

rkyen min rkyen du ga la hgyur//⁵ [14]

hdi la khyod kyis hbru mar la sogs pa hbras bu hbyuñ ba dañ/ mi hbyuñ ba rkyer
 dañ rkyen ma yin par nes pañi rgyur smras pa ni hbras bu skye ba mi hthad do
 zes snar bstan zin te/ hbras bu de med na (D 168b1) hdi dag ni hdihi rkyen ma
 20 yin no// hdi dag ni hdihi rkyen yin no// zes bya ba de hthad par ga la hgyur/
 hbras bu la⁶ ltos⁷ nas de gñis su hgyur na⁸ hbras bu de yañ med do// hbras bu
 med pas na rkyen ma yin pa dañ rkyen du ga la hgyur/ de lta bas na hbras bu
 yañ mi (2) hthad la rkyen dañ rkyen ma yin pa dag kyañ med do// hbras bu

1 PN skyañ
 7 PN bltos

2 PN de*
 8 PN du ni

3 P bo*

4 PN/

5 P/

6 PN las

(P 190a) dañ rkyen dañ rkyen ma yin pa dag med pas skye bar brjod pa ni tha
sñad tsam du grub po¹// rkyen brtag pa zes bya ba ste rab tu byed pa dañ
poḥo// //

[II soñ ba dañ ma soñ ba dañ bgom pa brtag pa]

smras pa/ khyed¹ kyis skye ba med pañi rigs pa hdi rjes su rab tu bstan
pas (3) kho boñi yid stoñ pa ñid ñan pa la ño mtshar sñiñ po can du byas
kyis/ ji ltar hñig rten gyi² mñon sum gyi hñgro ba dañ hoñ ba mi hñthad pa de³
je smros síg//

5 bśad pa/

re zíg soñ la hñgro med de//⁴

ma soñ ba lahañ hñgro ba med//

hdi la gal te hñgro ba zíg yod par gyur na/⁵ de soñ (4) ba la ham/ ma soñ ba
la yod par hñgyur grañ na/ de la re zíg soñ ba la ni hñgro ba med do//(N 181a)
10 hñgro bañi bya ba hñdas zin pañi phyir ro// ma soñ ba la yañ hñgro ba med de/
hñgro bañi bya ba ma brtsams pañi phyir ro//

smras pa/ de ni de bzin te/ soñ ba dañ ma soñ ba la hñgro ba (5) med mod
kyi/ hoñ kyañ bgom pa la hñgro ba yod do//

bśad pa/

15

soñ dañ ma soñ ma gtogs par//

bgom pa ses par mi hñgyur ro//⁶ [1]

soñ ba dañ ma soñ ba ma gtogs par bgom pa ci⁷ zíg yod ⁸de/⁻⁸ ses par mi hñgyur
ro// ji ltar ze na/ hdi ltar/ ses par mi (6) hñgyur ro// zes bya ba ni/ gzuñ
du med ⁹pas te⁻⁹ mi hñthad do zes bya bañi tha tshig go// de ltar gañ gi phyir
20 soñ ba dañ ma soñ ba ma gtogs par bgom pa gzuñ du med pa kho na ste¹⁰ mi
hñthad pa (C 165a) deñi phyir med pa kho na yin pas hñgro ba med do//
smras pa/ bgom pa¹¹ kho na yin te/ de la (7) hñgro ba yod do// ji ltar
ze na/

1 PN khyod, C khyad

2 DC gyis

3 P —

4 P/

5 P —

6 D/

7 PN ji

8 DC do//

9 N pas de ; pa ste?*, cf. 11.20-21

10 PN te

11 PNDC pa ; pa yod pa?*

gañ na g'yo ba de na ḡgro//

de yañ gañ gi bgom pa la//

g'yo ba soñ min ma soñ min//

de phyir bgom la ḡgro ba yod//¹ [2]

- 5 ḡdi la khyod kyi² ḡgro ba med pañi gtan tshigs su ḡgro bañi bya ba ḡdas zin pa dañ ma brtsams pa bstan pa deñi phyir/³

gañ (D 169a1) na g'yo ba de na ḡgro//

zés bya ba ḡdi ḡbyuñ bar ḡgyur te/

de yañ gañ gi bgom pa la⁴

- 10 g'yo (P 190b) ba de⁵ dmigs pa naḡo//⁶ gañ gi zés bya ba ni ḡgro ba poñi zés bya bañi tha tshig go// de ltar gañ gi phyir g'yo ba ni soñ ba la⁷ med/ ma soñ ba la yañ med kyi bgom pa la (2) yod pa deñi phyir gañ na g'yo ba yod pa de na ḡgro ba yod do// de ltar ḡgro ba yod pas bgom pa la ḡgro ba yod do// bśad pa/

- 15 bgom la ḡgro ba yod par ni//

ji lta⁸ bur na ḡthad par ḡgyur//⁹

gañ tshe ḡgro ba med pa yi//¹⁰

bgom pa ḡthad pa med phyir ro// [3]

- ḡdi¹¹ la khyod ḡgro ba (3) dañ ldan pas bgom par ḡdod la¹² de la ḡgro ba yod do zés zer na ḡdi la ḡgro bañi bya ba ni gcig tu zad la/ de ni bgom pa zés (N 181b) bya ba de la ñe bar sbyar bas deñi phyir ḡgro ba zés bya ba de ni ḡgro bañi bya ba dañ bral bas ḡgro ba med par thal bar ḡgyur ro// de yañ mi ḡthad de/(4) ḡdi ltar ḡgro ba med par ji ltar ḡgro bar ḡgyur/ de la gañ gi

1 DC/

2 PNDC kyi ; kyis?*

3 PDC//

4 PNDC — ; //?*

5 PN —

6 N/ 7 PN la yañ*

8 PN ltar

9 DC/

10 DC/

11 PN de

12 PN la/

tshe ḡgro ba ́zes bya ba de ḡgro baḡi bya ba daḡ bral bas mi ḡthad pas¹ deḡi
tshe bgom pa la ḡgro ba yod par ji ltar ḡthad par ḡgyur/

yaḡ ǵzan yaḡ/ b́sad pa/

gaḡ gi bgom la ḡgro yod pa//²

5 de yi³ bgom la⁴ (5) ḡgro med par//

thal bar ḡgyur te⁵ gaḡ gi phyir⁶//

bgom pa khoḡ du chud phyir ro// [4]

gaḡ gi blo la skyon der gyur na mi ruḡ ḡo sḡam pas ḡgro ba⁷ ́zes bya ba de
ḡgro ba daḡ ldan pas ḡgro bar sems pa deḡi yaḡ ḡgro ba ḡgro ba ́zes bya ba de
10 la ḡe bar sbyar ba byas pas bgom pa ni ḡgro ba med pa ḡgro (6) ba daḡ bral
ba groḡ daḡ groḡ khyer lta bur thal bar ḡgyur te/ dper na groḡ ḡgro ́zes bya
ba de b́zin du bgom pa yaḡ thal bar ḡgyur bas de yaḡ mi ḡdod de/ deḡi phyir
bgom pa la ḡgro ba yod do// ́zes bya ba de ji ltar yaḡ (C 165b) mi ḡthad do//

ci ste skyon der gyur na mi ruḡ ḡo sḡam pas ḡgro⁸ (7) ́zes bya ba de daḡ
15 bgom pa ́zes bya ba de gḡis ka⁹ yaḡ ḡgro ba daḡ ldan par sems na/ de la
skyon ḡdi yod de/¹⁰ b́sad pa/

bgom la ḡgro ba yod na ni//

ḡgro ba gḡis su thal¹¹ (P 191a) ḡgyur te//

gaḡ gis bgom pa de daḡ ni//

20 de la ḡgro ba gaḡ yin paḡo// [5]

bgom pa ḡgro ba daḡ ldan (D 169b1) pa la ḡgro bar brtags¹² na/ ḡgro ba gḡis
su thal bar ḡgyur te/ ḡgro ba daḡ ldan pas bgom pa ́zes ¹³bya ba¹³ ḡgyur ba
daḡ/ de la ḡgro ba ́zes bya baḡi ḡgro ba gḡis par brtag paḡo// ḡgro ba gḡis su

1 PN pa* 2 P/ 3 PN deḡi 4 PN pa 5 PN de 6 PN phyir ro
7 PN — 8 PNDC ḡgro ; ḡgro ba? cf. p.32,1.21, p.33,11.1,8,9
9 PN gḡi ga 10 P// 11 PN thal bar 12 PN brtag
13 P byaḡaḡ

ni mi hdod pas dehi phyir de yañ mi hthad do//

de la skyon gzan (2) hdi yañ yod ¹do//⁻¹ bsad pa/

hgro ba gñis su thal hgyur² na//

hgro ba po yañ gñis su hgyur//

5 gañ phyir hgro po med par ni//

hgro ba hthad par mi hgyur (N 182a) phyir// [6]

hgro ba gñis su thal bar hgyur³ na hgro ba po yañ gñis su thal bar hgyur te/
cihi phyir ze na/

gañ (3) phyir hgro po med par ni//

10 hgro ba hthad par mi hgyur phyir//

gañ gi phyir hgro ba po yod na hgro ba yañ yod kyil⁴ hgro ba po spañs na hgro
ba med pa dehi phyir hgro ba gñis su thal bar hgyur⁵ na hgro ba po yañ gñis
su thal bar hgyur bas de yañ mi hdod ⁶de/⁻⁶

dehi phyir de ltar (4) skyon du ma yod pas bgom pa la hgro ba med pa
15 ñid do// gañ gi phyir soñ ba dañ ma soñ ba dañ bgom pa la⁷ hgro ba mi hthad
pa dehi phyir hgro ba med pa kho naño//

hdir smras pa/ soñ ba dañ ma soñ ba dañ bgom pa la hgro ba mi hthad du
zin kyañ/ hgro ba po la brten (5) pañi hgro ba yod pa ñid de/⁸ hdi ltar hgro
ba po la hgro ba dmigs pañi phyir ro//

20 bsad pa/

gal te hgro po med gyur na//

hgro ba hthad par mi hgyur te//⁹

hgro po med par gyur na hgro ba hthad par mi hgyur bar ni snar bstan zin to//

1 PN de/*, C de// ; cf. p.33,1.16

2 PN gyur

3 PN gyur

4 N//

5 PN gyur

6 P do//

7 PN pa

8 P//

9 C/

gal te ḡgro ba po med par gyur na (6) ḡgro ba ḡthad par mi ḡgyur na gañ ḡgro
ba po la brten¹ ciñ ḡgro ba po la ḡjug paḡi ḡgro ba de gañ yin/

smras pa/ gañ ḡgro ba po la ḡjug paḡi ḡgro ba gźan ḡgro ba po las tha
dad du gyur pa yod do źes ni mi ²⁻smraḡi/⁻² ḡdi ltar ḡgro ba gañ dañ (P 191b)

5 ldan pas ḡgro ba po źes bya bar ḡgyur ba de (7) yod do źes smraḡo//
ḡdir bśad pa/

(C 166a) ḡgro ba med na ḡgro ba po//

yod pa ñid du ga la ḡgyur//³ [7]

gal te rten cuñ zad kyañ med paḡi ḡgro ba źig rab tu grub par gyur na ni de
10 dañ ḡgro ba po ḡam/ ḡgro ba po ma yin pa ldan par yañ ḡgyur grañ na/ tha dad
par gyur pa rten med paḡi (D 170a1) ḡgro ba ni ḡgaḡ yañ med de/⁴ des na tha
dad par grub paḡi ḡgro ba med par khyod kyi⁵ ḡgro ba⁶ ldan pas ḡgro ba por
ḡgyur ba yod pa ñid du ga la ḡgyur⁷ ḡgro ba po (N 182b) med na yañ su yi
ḡgro bar ḡgyur te/ de bas na ḡgro ba med do//

15 smras pa/ spros pa ḡdis ci bya/ gañ (2) la ltos⁸ nas ḡgroḡo// źes bya
ba de ḡgro ba yin no//

ḡdir bśad pa/ gal te ⁹⁻ḡgroḡo⁻⁹ źes bya ba de ñid rab tu grub par gyur na
ni des na ḡgro ba yañ rab tu ḡgrub par ḡgyur grañ na/ de rab tu mi ḡgrub pas
ḡgro ba rab tu ḡgrub par ga la ḡgyur/ ji ltar źe na/ ḡdi la ḡgro ba źig yod

20 na (3) ḡgro ba po ḡam/ ḡgro ba po ma yin pa ḡgro grañ na/ ḡdir bśad pa/

re źig ḡgro po mi ḡgro ste//¹⁰

ḡgro ba po min ḡgro ba¹¹ min//

ḡgro po ḡgro po min las gźan//

1 PN rten 2 DC smraḡo// 3 DC/ 4 C// 5 DC kyiś
6 PNDC ba ; ba dañ?* 7 PN ḡgyur/* 8 PN bltos
9 DC ḡgro po ; cf. 1.15 10 PN/ 11 DC po

gsum pa gañ zig hgro bar hgyur// [8]

de bas na hgroho zes bya ba ñid mi hgrub po¹// cihi phyir ze na/ mi hthad
pañi phyir ro//

ji ltar ze (4) na/

5

re zig hgro po hgroho zes//

ji ltar hthad pa ñid du hgyur//

hgro ba med na hgro ba po//

nam yañ hthad par mi hgyur ro// [9]

hdi la hgro ba po hgroho//² zes bya ba la/ hgro bañi bya ba gcig pu zig yod
10 pa de ni hgroho³ zes bya ba de la ñe bar sbyar bas des na hgro ba po ni hgro
ba (5) dañ bral te/ ⁴gub-ta⁻⁴ dañ cai-tra bzin du miñ tsam du gyur par thal
bar hgyur bas de yañ mi hdod do// dehi phyir⁵ gañ gi tshe hgro ba med na
hgro ba po nam yañ hthad par mi hgyur ba dehi tshe hgro ba po hgroho zes bya
ba de ji ltar hthad pa ñid du hgyur/

15

yañ gzan yañ bsad pa/

gañ gi (6) phyogs la hgro ba po//

hgro ba (P 192a) de la hgro med pañi//

hgro po yin par thal hgyur te//

hgro po hgro bar hdod phyir ro// [10]

20 gañ gi phyogs la skyon der gyur na mi ruñ ño sñam pas hgro ba po hgro ba dañ
ldan pas ⁶hgroho⁻⁶ sñam pa de la yañ hgro ba po zes bya ba de la hgro bañi
bya ba ñe bar (7) sbyar ba byas pas hgro ba med pañi hgro ba po yin par thal
bar hgyur ba ste/(C 166b) hgro ba po⁷ hgro bar hdod pañi phyir hgro ba med

1 PNDC po ; bo?

2 PN —

3 DC hgro

4 PN gupta

5 DC tshe

6 DC hgro po, P hgro ho

7 PN po hgro ba po

par ḡroḡo ́es bya ba der thal bar ḡyur ro//(N 183a) ́es bya baḡi tha tshig
go// de ni mi ḡthad de/ ḡroḡo ́es bya ba de/ ḡro ba med par ji ltar ḡyur
1_{ro//}⁻¹

ci ste (D 170b1) skyon der gyur na mi ruḡi ḡo sḡam pas ḡro ba po ́es
5 bya ba daḡi/ 2_{ḡroḡo}⁻² ́es 3_{bya} bā⁻³ de ḡḡi ga yaḡi ḡro ba daḡi ldan no ́e na/
de la yaḡi skyon ḡdi yod de/

bśad pa/

gal te ḡro po ḡro ḡyur⁴ na//

ḡro ba ḡḡis su thal ḡyur te//

10 gaḡi ḡis ḡro por mḡon pa daḡi//⁵

ḡro por (2) gyur nas gaḡi ḡro baḡo// [11]

ḡro ba po ḡro ba daḡi ldan pa la ḡro bar brtags⁶ na ḡro ba⁷ ḡḡis su thal
bar ḡyur te/ ḡro ba gaḡi daḡi⁸ ldan pas ḡro ba po ́es bya bar mḡon pa daḡi/
de ḡro ba gaḡi la ltos⁹ nas ḡroḡo ́es bya bar ḡyur baḡo// ḡro ba ḡḡis su
15 ni mi ḡthad¹⁰ de/ ḡro ba (3) ḡḡis su thal bar gyur na sḡa ma b́zin du ḡro
ba po yaḡi ḡḡis su thal bar ḡyur bas de yaḡi mi¹¹ ḡdod de de lta bas ḡro ba
po ḡroḡo ́es bya ba de mi ḡthad do//

da ni ḡro ba po ma yin pa yaḡi mi ḡro ste/ gaḡi gi tshe ḡro ba po
12_{ḡroḡo}⁻¹² ́es bya ba de mi ḡthad pa de¹³ tshe ḡro ba po ma yin pa ḡro (4)
20 ba daḡi bral baḡaḡi ḡro baḡo// ́es bya ba de ji ltar ḡthad pa ḡid du ḡyur/
de lta bas na ḡro ba po ma yin pa yaḡi mi ḡroḡo//

de la ḡdi sḡam du ḡro ba po yin pa daḡi ḡro ba po ma yin pa ḡro bar
sems na/ bśad pa/

1 PN/* 2 DC ḡro ba po 3 PN pa 4 PN gyur 5 PN/
6 PN brtag 7 P — 8 DC dag 9 PN bltos 10 PN ḡdod 11 P —
12 DC ḡro po 13 PN deḡi*

hgro po hgro po min las g'zan//

gsum pa¹ gañ zig (5) hgro bar hgyur//

hgro ba po dañ hgro ba po ma yin pa las g'zan pa gsum pa/ hgro ba po yin pa
dañ hgro ba po ma yin pa² gañ hgroho zes bya (P 192b) bar hthad pa zig gañ
5 zig yin/³ de lta⁴ bas na med pa⁵ kho nañi phyir hgro ba po⁶ yin pa dañ hgro
ba po ma yin pa yañ mi hgroho//

de ltar gañ (6) gi phyir hgro ba po dañ/ hgro ba po ma yin pa dañ/
hgro ba po yin pa dañ/ hgro ba po ma yin pa hgroho// zes bya ba de mi hthad
pa deñi phyir/⁷ hgroho zes (N 183b) bya ba de rab tu mi hgrub bo// hgroho
10 zes bya ba de med na hgro ba rab tu hgrub par ga la hgyur/

hdir smras pa/ hgro ba po (7) dañ/ ⁸hgro ba po ma yin pa dañ/⁻⁸ hgro
ba po yin pa dañ/ hgro ba po ma yin pa hgroho//(C 167a) zes bya ba mi hthad
du zin kyañ/ ⁹gub-ta⁻⁹ hgroho// cai-tra hgroho zes bya ba de la hgroho zes
bya ba hthad do//

15 b'sad pa/ des ni ci yañ smras pa ma yin te/ ¹⁰gub-ta⁻¹⁰ la brten na ci
¹¹gub-ta⁻¹¹ hgro ¹²ba po⁻¹² gyur nas hgro ham/(D 171a1) hon te hgro ba po ma
yin pa¹³ hgro ham/ hon te hgro ba po yin pa dañ/¹⁴ hgro ba po ma yin pa zig
hgro zes bya ba hdi gsal¹⁵ ba ma byas sam/ de lta bas na hdi ni gyi naño//

hdir smras pa/ hgro ba ni yod pa kho naño// ciñi phyir ze na/ hgro bañi
20 bya ba rtsom pa (2) yod pañi phyir ro// hdi la soñ ba dañ ma soñ ba dañ
bgom¹⁶ pa la hgro ba¹⁷ yod do// zes bya ba de brjod par mi nus su zin kyañ/
gañ gi tshe sdod pa las hgro ba deñi tshe na sdod pañi ¹⁸bya ba⁻¹⁸ h'das ma
thag tu hgro bañi bya ba hjug par hgyur bas ¹⁹de lta bas⁻¹⁹ na bya ba rtsom

1 DC po ; cf. p.36, l.1

6 DC po ma

11 PN gupta

16 C dgom

7 PN —*

12 P bor

17 P ba po

2 C pa/

8 DC —

13 DC —

18 DC byas pa

3 PN —

9 PN gupta/

14 N —

19 P —

4 PN —

10 PN gupta/

15 PN bsal

5 DC pañi

pa yod pas ḡgro ba ¹yod pā⁻¹ (3) kho naḡo//

bśad pa/ ci khyod miñ gźan du bsgyur bas sems rmoñs nas rañ gi bu ño
mi śes sam/ khyod don de ñid la blo phyi mas brjod pa gźan gyis brjod ²ko//⁻²
ḡgro baḡi bya ba rtsom pa yod par yoñs su brtag pa gañ yin pa de yañ soñ ba
5 ḡam ma soñ ba ḡam/ bgom pa la yod (4) grañ na/ de la gtan tshigs sñar bstan
pa dag ñid kyis bśad pa/

soñ la ḡgro baḡi rtsom med de^{3//4}

ciḡi phyir źe na/ ḡgro baḡi bya ba ḡdas zin paḡi phyir ro//⁵

ma soñ ba⁶ laḡañ⁶ ḡgro rtsom med//⁷

10 (P 193a) ciḡi phyir źe na/ ḡgro baḡi bya ba⁸ ma brtsams paḡi phyir ro//

bgom la rtsom⁹ pa yod (5) min na//¹⁰

ciḡi phyir źe na/ bgom pa med paḡi phyir dañ/ ḡgro ba gñis su thal bar ḡgyur
baḡi phyir dañ/ ḡgro ba po gñis su thal bar ḡgyur baḡi phyir ro//

gañ (N 184a) du ḡgro ba rtsom par byed// [12]

15 ces bya baḡi lan de da smros śig/¹¹ de lta bas na¹² ḡgro baḡi rtsom pa med
do// rtsom (6) pa med na ḡgro ba yod par ga la ḡgyur/¹³

ḡdir smras pa/ ḡgro ba ni yod pa kho naḡo// ciḡi phyir źe na/ bgom pa
dañ soñ ba dañ ma soñ ba yod paḡi phyir te/¹⁴ gañ gi phyir ḡgro ba dañ ldan
paḡi phyir bgom pa źes bya ba yin la/ ḡgro ba mthar phyin pa ni soñ ba źes
20 bya ba yin/ ḡgro (7) baḡi bya ba ma soñ ba la ltos¹⁵ nas ma soñ ba źes bya
ba yin pas na de lta bas na bgom pa dañ soñ ba dañ/ ma soñ ba yod paḡi
(C 167b) phyir ḡgro ba yod do//

bśad pa/ ci khyed nam mkhaḡ ḡdi la ldañ bar bskyod dam/ gañ gi tshe/¹⁶

1 P ḡgro ba 2 DC ko, P go// 3 C da 4 PNC/ 5 P/
6 D la ḡañ 7 PN/ 8 PN baḡi 9 PN brtsom 10 P/ 11 P —,
NC// 12 PN — 13 PN// 14 PN — 15 PN bltos 16 NDC//

hgro ba rtsom pañi sna rol na//

gañ du hgro ba rtsom hgyur ba//

(D 171b1) bgom pa med ciñ soñ ba med//

ñdi la hgro ba rtsom pañi sna rol sdod par gyur pa na gañ du hgro ba rtsom
 5 par hgyur bañi bgom pa yañ med ciñ/¹ soñ ba yañ med do// hgro ba rtsom pa
 med na bgom pa hgro ba dañ ldan par ga la hgyur/ hgro ba dañ ldan pa med na
 hgro ba mthar phyin (2) pa yod par yañ ga la hgyur/

ñdir smras pa/ ma soñ ba ni yod de/² der hgro ba rtsom par hgyur ro//
 bsad pa/

10 ma soñ³ hgro ba ga⁴ la yod// [13]

ñdi la sdod ciñ mi bskyod⁵ pa gañ yin pa de⁶ ni ma soñ ba ste/ de la ni
 rtsom pa med do// gañ gi tshe skyod par byed pa deñi tshe na ni go skabs (3)
 gañ du skyod par byed pa de ma soñ ba ma yin no// deñi tshe ma soñ bañi go
 skabs gañ yin pa de la ni bskyod⁷ pa med do⁸// de lta bas na ma soñ ba la
 15 hgro bañi rtsom pa gañ⁹ la yod//¹⁰

de ltar brtags na/

hgro rtsom (P 193b) rnam pa thams cad du//

snañ ba med pa ñid yin na//

soñ ba ci zig bgom pa (4) ci//

20 ma soñ ci zes rnam par brtag// [14]

gañ gi tshe de ltar rnam pa thams cad kyis rnam par brtag¹¹ pa na hgro bañi
 rtsom pa snañ ba med pa ñid yin pa deñi tshe khyod kyi (N 184b) soñ ba yañ
 ci/ bgom pa yañ ci/ ma soñ ba de yañ ci/ zes rnam par brtag//

1 P// 2 P// 3 PN soñ ba 4 PN gañ 5 PN skyod 6 PN —
 7 PN skyod 8 N de 9 PN ga* 10 N/* 11 PN brtags* ; cf. 1.16

smras pa/ re zig ma soñ ba ni yod do//

(5) bsad pa/ ci khyod bu ma btsas par hchi bañi mya ñan byed dam/ khyod
soñ ba med par ma soñ ba la rtog go// hdi ltar soñ bañi gñen po ni ma soñ
ba¹ yin na/² de la gal te soñ ba ñid med na khyod kyi ma soñ ba yod par ga
5 la hgyur/

smras pa/ gal te gñen po med pas soñ³ ba (6) med na ⁴ho na/⁻⁴ hgro ba⁵
hgrub po⁶// ciñi phyir ze na/ mi mthun pa⁷ yod pañi phyir te/ hdi ltar hgro
bañi mi mthun pa sdod pa yod ⁸de/⁻⁸ de⁹ bas na mi mthun pa yod pañi phyir
hgro ba yod pa kho naño//

10 bsad pa¹⁰/ gal te sdod pa yod na ni hgro ba yañ¹¹ yod par hgyur grañ na/
sdod pa mi (7) hthad pas hgro ba yod par ga la hgyur/ ji ltar¹² ze na/ hdi
la gal te sdod pa yod par gyur na/ hgro ba poñi ham/ hgro ba po ma yin pañi
yin (C 168a) grañ na/ de la/

re zig hgro po mi sdod de¹³//

15 hgro ba po min sdod pa min//

hgro po hgro po min las gzan//

gsum pa gañ (D 172a1) zig sdod par hgyur//¹⁴ [15]

de lta bas na sdod pa ni med pa kho naño// ciñi phyir ze na/ mi hthad pañi
phyir ro//

20 ji ltar ze na/ bsad pa/

re zig hgro po sdod do zes//¹⁵

ji ltar hthad pa ñid du hgyur//

hgro ba med na hgro ba po//

1 PN bar 2 P// 3 PNDC soñ ; ma soñ? 4 P ho na// ; / ho na?
5 PN ba hgro ba 6 P bo* 7 DC pañi 8 PN do// 9 P de lta,
N da lta 10 PN pa las 11 N — 12 PN lta 13 N do
14 DC/ 15 PN/

nam yañ hthad par mi hgyur ro// [16]

(2) hdi la hgro ba dañ ldan pas hgro ba por hgyur bas hgro ba med na/ hgro
 ba por mi hthad pa ñid do// hgro ba log pa ni sdod pa zes bya ba na hgro ba
 dañ sdod pa mi mthun pa de gñis gcig na lhan cig hdug pa med do// dehi
 5 phyir de ltar (P 194a) re zig hgro ba po sdod do zes bya ba de ji ltar
 hthad pa ñid (3) du hgyur/

da¹ ni hgro ba po ma yin pa yañ mi sdod ²de/-² cihi phyir ze na/ hgro
 ba med pañi phyir ro// hdi la hgro ba log (N 185a) pa ni sdod pa zes bya ba
 na hgro ba po ma yin pa ni hgro ba dañ bral bañi phyir sdod pa ñid yin pas
 10 de la yañ sdod pas ci zig bya/ sdod pa de la yañ sdod par brtag na/ sdod (4)
 pa gñis su thal bar hgyur ba dañ/ sdod pa po yañ gñis su thal bar hgyur bas
 dehi phyir hgro ba po ma yin pa yañ mi sdod do//

de la hdi sñam du hgro ba po yin pa dañ/ hgro ba po ma yin pa sdod par
 sems na/ bsad pa/

15 hgro po hgro po min las gzan//³
gsum pa gañ zig (5) sdod par hgyur//⁴

hgro ba⁵ po dañ hgro ba po ma yin pa las gzan pa gsum pa hgro ba po yin pa
 dañ/ hgro ba po ma yin pa gañ sdod do zes bya bar brtags pa de gañ zig yin/
 de lta bas na med pa kho nañi phyir hgro ba po yin pa dañ/ hgro ba po ma yin
 20 pa yañ mi sdod do//

yañ gzan yañ/(6) hgro ba log pa ni sdod pa zes bya na⁶/ ldog pa de yañ
 bgom pa las sam/ soñ ba las sam ma soñ ba las ldog par hgyur grañ na/ de la/

bgom las sdod⁷ par mi hgyur te//⁸

soñ dañ ma soñ las kyañ min//⁹

1 DC de 2 P do// 3 P/ 4 DC/ 5 DC — 6 DC ba
 7 DC ldog ; cf. p.43,1.1 8 DC/ 9 DC/

bgom pa las sdod par¹ mi hgyur te/² cihi phyir ze na/ hdi ltar hgro ba (7)
 dan ldan paḥi phyir bgom pa yin la/ hgro ba log pa ni sdod pa yin pas sdod
 pa dan hgro ba mi mthun pa de gñis gcig³ na mi srid pas deḥi phyir re zig
 bgom pa las ldog par mi hgyur ⁴ro//⁻⁴

- 5 (C.168b) da⁵ ni soṅ ba dan ma soṅ ba las kyaṅ sdod par mi hgyur te/⁶
 cihi phyir ze na/ hgro ba med paḥi phyir (D 172b1) ro// hdi ltar hgro ba log
 pa ni sdod pa yin na⁷/ hgro ba ni soṅ ba dan ma soṅ ba la⁸ med de/ hgro ba
 med na hgro ba (P 194b) ldog⁹ pa ga¹⁰ la yod/ hgro ba ldog¹¹ pa med na sdod
 pa ga la yod/¹² de lta bas na soṅ ba dan ma soṅ ba las kyaṅ ldog par mi
 10 hgyur ro//

hgro ba dan ni hjug pa dan/¹³

(2) ldog pa yaṅ ni hgro dan mtshuṅs//¹⁴ [17]

- ji ltar hgro ba po mi sdod de/¹⁵ sdod pa dan/(N 185b) hgro ba gñis mi mthun
 paḥi phyir ro// zes bsad pa de bzin du sdod pa po yaṅ mi hgro ste/ sdod pa
 15 dan hgro ba gñis mi mthun paḥi phyir ro// ji ltar hgro ba po ma yin pa mi
 sdod de/¹⁶ sdod pa gñis (3) su thal bar hgyur baḥi phyir ro zes bsad¹⁷ pa de
 bzin du sdod pa po ma yin pa yaṅ mi hgro ste/ hgro ba gñis su thal bar hgyur
 baḥi phyir ro// ji ltar hgro ba po yin pa dan/¹⁸ hgro ba po ma yin pa mi sdod
 de¹⁹/ mi srid paḥi phyir ro zes bsad²⁰ pa de bzin du sdod pa po yin pa (4)
 20 dan/ sdod pa po ma yin pa yaṅ mi hgro ste/ mi srid paḥi phyir ro// de ltar
 re zig hgro ba poḥi sdod pa dan/ sdod pa poḥi hgro ba mtshuṅs pa yin no//

da ni ji ltar hgro baḥi rtsom pa soṅ ba dan/ ma soṅ ba dan/ bgom pa la
 mi ḥthad do zes bsad pa de bzin du sdod paḥi hjug pa yaṅ (5) bsdad pa dan ma
 bsdad pa dan/ sdod pa la mi ḥthad de/ de ltar na hgro baḥi rtsom pa dan sdod

1 DC pa 2 N// 3 DC cig ; cf. p.42,1.4 4 DC te/ 5 DC de
 6 C — 7 PN la 8 N pa 9 P log 10 PN —
 11 PNDC ldog ; cf. p.42,11.3,8,21, p.43,11.2,6,7 12 N//
 13 PNDC/ ; //?* 14 DC/ 15 N// 16 P// 17 P sad
 18 PN — ; DC / ji ltar 19 N do 20 P sad

paḥi ḥjug pa mtshuñs pa yin no// da ni ji ltar ḥgro baḥi ldog pa soñ ba dañ/
 ma soñ ba dañ/ bgom pa las ldog par mi ḥgyur¹ zes bsad pa de bzin du sdod
 paḥi ldog pa yañ gañ (6) du bsdad pa de nas mi ḥgro ste/ ḥgro ba med paḥi
 phyir ro// gañ du ma bsdad pa de nas kyañ mi ḥgro ste/ ḥgro ba med paḥi
 5 phyir ro// gañ du sdod² pa de nas kyañ mi ḥgro ste/ sdod pa dañ ḥgro ba gñis
 mi mthun paḥi phyir ro// de ltar na ḥgro baḥi ldog pa dañ/ sdod paḥi ldog pa
 mtshuñs pa (7) yin no//

ḥdir smras pa/ ḥgro ba dañ ḥjug pa dañ/ ldog pa soñ ba dañ ma soñ ba
 dañ/ bgom pa la yod do ze ḥam ḥgro ba po dañ/(P 195a) ḥgro ba po ma yin pa
 10 dañ/ de las gzan pa la yod do zes bya ba de³ brjod par mi nus su zin kyañ/
 cai-traḥi gom⁴ pa ḥdor ba mthoñ nas/(C 169a) cai-traḥi ḥgro (D 173a1) ba po
 zes bya bar ḥgyur bas deḥi phyir ḥgro ba po dañ ḥgro ba yod do//

bsad pa/ re zig (N 186a) brjod par mi nus su⁵ zin kyañ zes bya ba de ni
 phoñs paḥi tshig yin no// ḥon kyañ gañ⁶ mthoñ nas cai-tra ḥgro ba po zes bya
 15 bar sems pa⁷ cai-traḥi gom pa ḥdor ba gañ yin pa de⁸/ gom (2) pa ḥdor⁹ ba de
 dañ cai-tra gcig pa ñid dam gzan pa ñid du ḥgyur grañ na/ de la/

ḥgro ba de dañ ḥgro ba po//

de ñid ces kyañ byar mi ruñ//¹⁰

ḥgro ba dañ ni ḥgro ba po//

20 gzan ñid ces kyañ byar mi ruñ//¹¹ [18]

ji ltar ze na/¹²

gal te ḥgro ba gañ yin pa//

de ñid ḥgro po yin gyur na//

1 P ḥgyur ro//, N ḥgyur ro*

2 N sdad, DC bsdad

3 DC la

4 PN bgom

5 C so

6 PN —

7 PN dpaḥ

8 DC ḥdor

9 N ḥdar

10 N/

11 N/

12 N —

byed pa po dañ las ñid (3) kyañ/¹

gcig pa ñid du thal bar hgyur// [19]

gal te hgro ba gañ yin pa de ñid hgro ba po yin par gyur na/ de lta na byed
 pa po dañ bya ba yañ gcig pa ñid du thal bar hgyur ro// de ni mi hthad
 5 ²do//⁻² byed pa po gañ yin pa de ñid bya ba yin par ji ltar hgyur/

ci ste skyon der gyur na mi ruñ (4) ño// sñam pas byed pa po dañ bya ba
 gñis gzan pa ñid yin no ze na/ de la bsad par bya ste/

gal te hgro dañ hgro ba po//

gzan pa ñid du rnam brtags³ na//⁴

10

hgro po med pañi hgro ba dañ//

hgro ba med pañi hgro por hgyur// [20]

gal te byed pa po dañ/ bya ba gñis gcig (5) pa ñid kyi skyon mthoñ bas hgro
 ba po dañ/ hgro ba gzan pa ñid du rnam par brtags⁵ na/ de lta na hgro ba po
 las tha dad par gyur pañi hgro ba gzi med pa rañ las rab tu grub par hgyur
 15 ba dañ/ hgro⁶ ba gzi med pa rañ las rab tu grub par gyur na hgro ba po yañ
 hgro ba dañ bral (6) ba mi ltos⁷ pa rañ las rab tu grub par (P 195b) hgyur
 ba zig na/ de gñis gañ⁸ yañ mi hthad de⁹ hgro ba po med par hgro ba dañ/
 hgro ba med par hgro ba por ji ltar hgyur/

hdir smras pa/ ci khyed¹⁰ gsod pa po ñid la dbañ hdzugs¹¹ sam/ kho bo
 20 ni byed pa po dañ bya ba gñis tha dad par¹² (7) grub pa med pañi phyir/
 gzan pa ñid du yañ mi hdod la/ byed pa po tha dad pañi (N 186b) phyir gcig
 pa ñid du yañ mi hdod pas deñi phyir de gñi ga med par yañ de gñis grub po¹³//

bsad pa/ kho bo ni gsod pa po ñid la dbañ mi hdzugs kyi/ khyod ñid lag

1 PNDC/ ; //?*

2 D do/, PN de/

3 PN brtag

4 P/

5 PN brtag

6 C hgra

7 PN bltos

8 PN gar

9 PN de/

10 PN khyod

11 C hjugs

12 DC par hgyur

13 PN bo*

pa brkyañ ste tshegs (D 173b1) chen por g'yob ciñ khoñ pa dbugs (C 169b)
 kyis brdzañs¹ bzin du smig rgyuñi chu la rkyal bar byed dam/ khyod de ñid
 dañ gzan ma gtogs pa med pañi phyogs la yod pañi blos gnas par byed ko²//

gañ dag dños po gcig pa dañ//³

5 dños po gzan pa ñid du ni//

grub par gyur pa yod min na⁴//

(2) de gñis grub pa ji ltar yod// [21]

gal te byed pa po dañ bya ba gñis gcig pa ñid dañ gzan pa ñid du grub pa
 med na⁵ de gñis ma gtogs par rnam pa gzan gañ gis de gñis grub pa yod pa de
 10 je smros sig// de lta bas na de ni brtags pa tsam du zad do//

ħdir smras pa/ ħjig rten⁶ mñon sum gyi (3) don ħdi gab gab kyis gn⁷
 par ji ltar nus/ yon⁸ ni gañ med pas ħgro ba po ma yin no// zes bya ba dañ/
 gañ la ltos⁹ nas ħdi ħgro ba po yin no zes bya ba de ni ħgro ba yin la/ de
 yañ ħgro ba¹⁰ po zes byaħo//

15 bśad pa/ ci khyod bu ħdod la ma niñ la spyod dam/ khyod ħgro ba po med
 (4) pa la ħgro ba por rtog go// ħdi ltar bgrod par bya ba zig yod na ni ħgro
 ba por brtag tu yañ ruñ grañ na/ gañ gi tshe ħgro ba por¹¹ brtags kyañ bgrod
 par bya ba mi ħthad pa deñi tshe ci yañ mi phan pa yoñs su brtags pa ħdis ci
 zig bya/ bgrod par bya ba ji ltar (P 196a) mi ħthad ce¹² na/ de (5) ni soñ
 20 ba yañ ma yin ma soñ ba yañ ma yin la/ bgom pa ni ses par mi ħgyur ro zes
 bstan zin to// de dag tsam du de ħgro bas ħgro ba po yin grañ na/ de ni mi
 ħgro bas deñi phyir ħgro ba por brtags pa ni don med pa yin no//

ħdir smras pa/ ħgro ba po yin pas ħgro ba ñid (6) ħgro ste/ dper na

1 P rdzañs, N rdzañ 2 P go 3 P/
 6 PN rten gyi* 7 PN gnⁿ 8 PC yod 4 PN pa 5 DC —
 11 PN po 12 P ca 9 PN bltos 10 P —

smra ba¹ po dag na re tshig smraho// bya ba byed do zes (N 187a) zer ba bzin
no//

bśad pa/ hgro ba pohi hgro ba la brtag na yañ hgro ba gañ gis de² hgro
ba por mñon pañi hgro ba de ñid dam/ de las gzan pa zig hgro grañ na/ gñi ga
5 yañ mi ³hthad do³// ji ltar ze na/

hgro ba (7) gañ gis⁴ hgro por mñon//

hgro ba de ni de hgro min//⁵

hgro ba gañ dañ ldan na/⁶ cai-tra hgro ba po zes bya bar mñon pañi hgro ba
de ni hgro ba po de hgro bar byed pa ma yin no// cihi phyir ze na/

10 gañ phyir hgro bañi sña rol med//

gañ zig gañ du hgro bar hgyur// [22]

gañ gi phyir hgro ba (D 174a1) gañ gis (C 170a) hgro ba po zes bya bar mñon
pañi hgro ba dehi⁷ sña rol ni hgro bañi sña rol te dehi sña rol na hgro ba
po med do// de dañ ldan pa kho nañi phyir hgro ba po zes brjod pa yin te/

15 gañ zig gañ du dper na groñ⁸ dañ groñ khyer lta bu tha dad par gyur pas hgro
bar hgyur ba (2) yin na hgro ba por gyur nas gañ hgro bar hgyur bañi hgro ba
de ni hgro ba po las groñ dañ groñ khyer lta bur tha dad par gyur pa med do//
de ltar re zig hgro ba gañ gis hgro ba po zes bya bar mñon pañi hgro ba de
ni hgro ba po hgro bar byed pa ma yin no//

20 de la hdi sñam du de las gzan pa (3) zig hgro bar sems na/ bśad pa/

hgro ba gañ gis hgro por mñon//

de las gzan pa de hgro min//

hgro ba gañ dañ ldan na cai-tra hgro ba po zes bya bar mñon pa de las gzan

1 DC —
6 PN —

2 DC dehi
7 DC hdi

3 DC mthoñ ño
8 D grañ

4 DC gi

5 DC/

pañi ḡgro ba yañ (P 196b) ḡgro ba po de ḡgro bar byed pa ma yin no// ciñi
phyir ze na/

gañ phyir ḡgro (4) po gcig pu la//

ḡgro ba gñis su mi ḡthad do// [23]

- 5 gañ gi phyir ḡgro ba po gcig pu¹ la gañ gis² ḡgro ba po zes bya bar mñon pa
dañ ḡgro por gyur nas gañ ḡgro bar ḡgyur bañi ḡgro ba gñis mi ḡthad pa deñi
phyir de las gzan pañi ḡgro ba yañ ḡgro ba po ḡgro bar byed pa ma yin no//
(5) des na tshig smraḡo// bya ba byed do zes bya ba yañ lan btab (N 187b) pa
yin no//
- 10 ḡdir smras pa/ ḡgro ba poñi bgrod par bya ba groñ dañ groñ khyer la sogs
pa yod pa ma yin nam³/
bśad pa/ de la ni lan btab zin te⁴/ groñ dañ groñ khyer la brten nas/
ci de groñ du soñ ba la ḡgro ba yod dam ma soñ (6) ba la ḡgro ba yod dam bgom
pa la ḡgro ba yod ces bsams zin pas deñi phyir de ni gyi naḡo//
- 15 yañ gzan yañ/
ḡgro po yin par gyur pa ni//
ḡgro rnam gsum du ḡgro mi byed//
de ma yin par gyur pa⁻⁵ yañ//
ḡgro rnam gsum du ḡgro mi byed// [24]
- 20 yin dañ ma yin gyur pa (7) yañ//
ḡgro rnam gsum du ḡgro mi byed//
de phyir ḡgro dañ ḡgro po dañ//
bgrod par bya bañai yod ma yin// [25]

1 P po, N bu 2 DC gi 3 P na 4 N to
5 DC ma yin par ni gyur de ; cf. p.49,1.2

5 hgro ba¹ po yin par gyur pa zés bya ba ni hgro ba² po gañ hgro ba dañ ldan
 paḥo// de ma yin par gyur pa yañ zés bya ba ni hgro ba po gañ hgro ba dañ
 bral baḥo// yin pa (D 174b1) dañ ma yin (C 170b) par gyur pa yañ zés bya ba
 ni hgro ba po gañ hgro ba dañ ldan pa yañ yin la hgro ba dañ bral ba yañ yin
 5 paḥo// hgro zés bya ba ni bgrod par bya baḥi tha tshig go// rnam gsum du zés
 bya ba ni soñ ba dañ ma soñ ba dañ bgom par ro//

deḥi phyir de³ ltar yañ dag paḥi rjes (2) su ḥbrañ baḥi blos yoñs su
 brtags na/ hgro ba po yin pa⁴ par gyur pa⁻⁴ ni bgrod par bya ba rnam pa gsum du
hgro bar mi byed la/⁵ hgro ba po ma yin par gyur pa yañ bgrod par bya ba rnam
 10 pa gsum du hgro (P 197a) bar mi byed ciñ/ hgro ba po yin pa dañ ma yin par
 gyur pa yañ bgrod par bya (3) ba rnam pa gsum du hgro bar mi byed pa deḥi
 phyir hgro ba dañ hgro ba po dañ bgrod par bya ba med do//

bya ba rnams kyi nañ na hgro baḥi bya ba gtso bo yin pas/ hgro baḥi bya
 ba yoñs su brtags te/ ji ltar hgro ba mi ḥthad par rab tu sgrub⁶ pa de bzin
 15 du bya ba thams cad kyañ mi (4) ḥthad par grub po⁷// soñ ba dañ ma soñ ba
 dañ bgom pa brtag pa zés bya ba ste rab tu byed pa gñis paḥo// //

1 PN —* 2 PN — 3 N da 4 N pa ḥgyur ba 5 PN —
 6 PN sgrubs ; bsgrubs?* 7 PC bo*, N indistinct

[III skye mched brtag pa]

dbu ma rtsa baḥi ḥgrel pa ¹bu-dha-pā-li-tā¹/ bam po gñis pa/
 ḥdir smras pa/ khyed² kyis ḥgro ba mi ḥthad pa de rjes su rab tu bstan
 pas kho boḥi yid stoñ pa ñid ñan (5) pa la spro bar byas kyis/ deḥi phyir da
 ni rañ gi gzuñ³ lugs la brten pa chuñ⁴ źig rjes su rab tu bstan paḥi rigs so//
 5 bśad pa/ de ltar byaḥo//
 smras pa/

lta dañ ñan dañ snom pa dañ//

myoñ⁵ bar byed dañ reg byed yid//

dbañ po drug po de dag gi//

10 spyod yul blta bar bya (6) la sogs// [1]

lta ba la sogs pa de dag ni dbañ po drug tu bstan la/ de dag gi spyod yul ni
 gzugs la sogs pa drug po dag ñid yin par bstan to// de la gzugs la lta bar
 byed pas lta bar bstan la/⁶ lhag ma rnams kyañ rañ rañ gi yul ḥdzin par byed
 pas bstan to// dños (7) po med na gzugs la lta bar byed pas lta ba źes brjod
 15 par mi ḥthad⁷ do// ḥdi ltar med pas ji ltar lta bar ḥgyur/ ci ste lta na ni
 ri boñ gi rwas kyañ rus sbal gyi spu sogs par ḥgyur ba źig⁸ na de ni mi
 ḥthad pas deḥi phyir skye mched⁹ rnams yod do//

bśad pa/ gal te gzugs la (D 175a1) lta bar (C 171a) byed pas ltaḥo źes
 bya ba de ḥthad na ni/ skye mched rnams yod par¹⁰ ḥgyur ba źig na de ni mi¹¹
 20 ḥthad do// ciḥi phyir źe na/ ḥdi ltar/

lta ba¹² rañ gi bdag ñid na//

de ni de la mi lta ñid//

gañ źig (P 197b) bdag la mi lta ba//

1 P bu-da-pā-la-ta, N bu-da-pā-li-ta 2 PN khyod 3 N bzuñ
 4 PN cuñ 5 PN myañ 6 P// 7 P mthad 8 N źib 9 N mchad
 10 D ba, C pa 11 DC — 12 DC de

de g'zan¹ dag la ji ltar lta// [2]

- hdi la (2) dños po rnams kyi ño bo ñid ni rañ gi bdag ñid la mthoñ na de dañ
ldan pas g'zan gyi bdag ñid la yañ dmigs par hgyur te/ dper na chu la rlan
mthoñ na de dañ ldan pas/ sa la yañ dmigs pa dañ/ me la tsha ba mthoñ na de
5 dañ ldan pas² chu la yañ dmigs pa dañ/ sna mañi me (3) tog la dri z'im pa ñid
mthoñ na de dañ ldan pas³ gos la yañ dmigs pa lta bu yin na dños po gañ rañ
gi bdag ñid la mi snañ ba de g'zan gyi bdag ñid la ji ltar dmigs par hgyur te/
hdi ltar (N 188b) sna mañi me tog la dri ña ba ñid ma mthoñ na gos la yañ
dmigs par mi hgyur ba lta buho//(4) deñi phyir gal te lta ba rañ gi bdag ñid
10 la lta bar byed na ni des na gzugs la lta bar byed pas lta baño z'es bya ba
de hthad par hgyur ba z'ig na lta ba ni rañ gi bdag ñid la lta bar mi byed
do// da⁴ gañ rañ gi bdag ñid la lta bar mi byed pa de g'zan dag la ji ltar
lta bar byed de/ des (5) na gzugs la lta bar byed pas lta baño// z'es bya ba
de mi hthad do// slob dpon hphags pa lhas kyañ/⁵
- 15 dños po kun gyi rañ b'zin ni//
thog mar bdag la snañ gyur na//
mig ñid la yañ mig gis ni//
ci yi phyir na hdzin mi hgyur//
z'es gsuñs so//
- 20 smras pa/(6) me b'zin du lta ba la sogs pa hgrub⁶ ste/ dper na me ni sreg
par byed pa yin yañ g'zan dag sreg par byed pa yin gyi/ rañ gi bdag ñid sreg
par byed pa ni ma yin no// de b'zin du lta ba yañ lta bar byed pa yin yañ
g'zan dag la lta bar byed pa ñid yin gyi rañ gi bdag ñid (7) la lta bar byed

1 P b'zan 2 PN pas/ 3 PN pas/
P[94b3] da, PPT D[za 17a7] P[19b5] da

4 DC de ; cf. PP D[Tsha 78b2] —,
5 DC// 6 P hgab

pa ni ma yin no//

bśad pa/

lta ba rab tu bsgrub¹ paḥi phyir//

me yi dpes² ni nus ma yin//

- 5 nus ma yin³ źes bya ba ni mi chog pa dañ/ mi nus so źes bya baḥi tha tshig ste/⁴ khyod kyis (P 198a) lta ba rab tu bsgrub paḥi phyir meḥi dpe byas pa gañ yin pa des ni lta ba rab tu bsgrub⁵ (D 175b1)(C 171b) par mi nus so// ciḥi phyir źe na/ ḥdi la bud śiñ bsreg go źes bya mod kyī/ bud śiñ las me gud na med paḥi phyir te/ de bas na me ni rañ gi bdag ñid sreg par byed pa
- 10 ñid yin gyi gźan dag sreg par byed pa ni ma yin no// ci ste gźan pa ñid ma yin du zin kyañ bud śiñ (2) ni bsreg⁶ par bya baḥo// me ni sreg par byed paḥo źes rtog na/⁷ kho bos kyañ bud śiñ ni sreg par byed paḥo// me ni bsreg par bya baḥo// źes smra la rag go//

yañ na khyad par gyi gtan tshigs bstan (N 189a) pa brjod dgos so// slob

- 15 dpon ḥphags pa lhas kyañ/

mes ni (3) tsha ba ñid bsreg ste//⁸

tsha ba ma⁹ yin ji ltar bsreg//

des na bud śiñ źes bya med//

de ma gtogs par me yañ med//¹⁰

- 20 ces gsuñs so// de lta bas na meḥi dpes nus pa ma yin no//

ḥdi la kha cig me ni rañ gźan gyi bdag ñid dag snañ bar byed do sñam du sems pa (4) des kyañ nus pa ma yin te/ me ni ji ltar rañ dañ gźan gyi bdag ñid dag snañ bar byed pa de bźin du rañ gźan gyi bdag ñid dag sreg par yañ¹¹

1 PN sgrub 2 DC dpe ; cf. p.53,l.11

5 C sgrub

6 PN sreg

7 PN//

8 PNC/

3 P yin/

4 PN//

9 PNDC la ; cf. Skt.

pāda b: anuṣṅgaṃ dahyate katham/

10 PN/

11 PN —

byed paḥi rigs so// ḥon kyañ g'zan dag sreg par byed pa ñid yin gyi rañ gi
 bdag ñid sreg par byed pa ni ma yin no 'ze na/ de ltar (5) na yañ mes ji ltar
 g'zan dag sreg¹ par byed kyi/ rañ gi bdag ñid sreg par mi byed pa de b'zin du
 lta ba yañ g'zan dag la lta bar byed kyi/ rañ gi bdag ñid la lta bar mi byed
 5 do² 'zes bya ba de ji ltar³ ruñ ste/ me ji ltar rañ dañ g'zan gyi bdag ñid dag
 snañ bar byed pa de b'zin du (6) lta ba yañ ni gal te lta ba yin na/⁴ rañ dañ
 g'zan gyi bdag ñid dag la lta bar byed do//⁵ 'zes bya ba de lta bur yañ ciḥi
 phyir mi ḥgyur/ bdag ñid bdag ñid la ltaḥo 'zes (P 198b) kyañ zer la/ de b'zin
 du ḥjig rten na smra ba po dag bdag ñid kyi bdag ñid ḥdzin to 'zes kyañ zer
 10 bas/⁶(7) deḥi phyir rañ gi bdag ñid la ḥjug paḥi tshig gis na/ lta ba rab tu
 bsgrub paḥi phyir meḥi dpes nus pa ma yin no//

yañ g'zan yañ/

soñ dañ ma soñ bgom pa yis//

de ni ltar bcas lan btab po⁷// [3]

15 ltar bcas 'zes bya ba ni lta ba dañ bcas paḥo// gañ 'ze na/ meḥi (D 176a1) dpe⁸
 ste/ dpe dañ lta ba de (C 172a) gñi ga mtshuñs par lan btab zin to 'zes bya
 baḥi tha tshig go// gañ gis lan btab ce na/ soñ ba dañ/ ma soñ ba dañ/ bgom
 pa dag gis te/ ji ltar soñ ba dañ/ ma soñ ba dañ/ ⁹bgom pa⁻⁹ brtag par soñ ba
 la yañ ḥgro (2) ba med/(N 189b) ma soñ ba la yañ med/ bgom pa la yañ ḥgro ba
 20 med do// 'zes b'sad pa de b'zin du mes kyañ bsregs pa yañ sreg¹⁰ par mi byed¹¹/
 ma bsregs pa yañ sreg par mi byed/ ¹²bsreg pa yañ sreg par mi byed la/⁻¹² lta
 ba yañ bltas pa la yañ lta bar mi byed/ ma bltas pa la yañ lta bar mi byed/
 lta ba la yañ lta (3) bar mi byed do// de ltar me yañ sreg par mi byed la/

1 D seg 2 PN do// 3 PN lta 4 PN — 5 N/ 6 P//
 7 P bo* 8 P dpe da, N dpe de 9 C bgoms 10 P sregs
 11 C bye na 12 DC —, P bsreg pa yañ sreg par mi byed la//

lta ba yañ lta bar mi byed na ci źig gañ gi dper hgyur/ dehi phyir yañ lta
ba rab tu bsgrub pañi phyir mehi dpes nus pa ma yin no//

yañ gzan yañ/

gañ tshe cuñ zad mi lta ba//

5

lta bar byed pa ma yin no//

lta bas (4) lta bar byed ces byar¹//

de ni ji ltar rigs par hgyur// [4]

hdi ltar khyod kyis gzugs la lta bar byed pas lta baño źes smras pa ni byed
pa po la bya bañi rkyen brjod nas lta bar byed pas lta ba yin no// dehi
10 phyir lta ba ñid na lta ba yin gyi mi lta ba na² ma yin no// dehi phyir gañ
gi tshe (5) na lta ba ñid na lta ba yin gyi mi lta ba³ na ma yin pa dehi tshe
lta bar byed pas lta baño źes bya ba de smra ba ji ltar rigs⁴ par hgyur te/
hdi la gañ gis lta bar byed do// źes bya ba de rigs par hgyur ba lta bañi
bya ba gñis pa de ga (P 199a) la yod/ ci ste hdi la lta bañi bya ba gñis pa
15 med bzin (6) du yañ rab tu rtog na/ de lta⁵ na yañ lta ba gñis su thal ba
dañ/ lta ba po yañ gñis su thal bar hgyur bas de ni mi hdod do// de lta bas
na gzugs la lta bar byed pas lta baño// źes bya ba de mi hthad do//

ci ste lta⁶ bañi bya ba gñis su thal bar hgyur bañi (7) skyon der gyur
na mi ruñ no//⁷ sñam nas lta ba ñid lta bañi bya ba dañ ldan pañi phyir lta
20 bar byed pas lta baño že na/ de la bsad pa/

lta ba lta ñid ma yin te//

lta ba lta bar byed pa ñid do// źes de ltar rtog na de yañ⁸ rigs pa ma yin
te⁹ lta bar byed do//(N 190a) źes bya ba de la (D 176b1) lta bañi bya ba med

1 PN bya, C phyir

2 DC ni ; cf. 1.11

3 PN —

4 PN rig

5 DC lta bas

6 PNDC thal

7 C/

8 PNDC yañ mi

9 PN te/*

paḥi phyir ro//

de¹ de la (C 172b) ḥdi sñam du skyon der gyur na mi ruñ bas lta bar byed
do// zés bya ba de ñid lta baḥi bya ba dañ² ldan par sems na/ de la³ bśad pa/

lta ba min pa mi lta ñid//

5 de lta na yañ lta baḥi bya ba dañ bral baḥi lta ba ni lta ba ma yin par
ḥgyur ro// de la lta (2) ba ma yin pa⁴ lta bar byed do// zés byar ni mi ruñ
ste/ ḥdi ltar lta ba ma yin pa ji ltar lta bar ḥgyur/⁵ ci ste lta na ni sor
moḥi rtse mo yañ lta bar ḥgyur ba źig na mi lta ste/ de lta bas na lta ba ma
yin pa lta bar byed do zés bya ba de yañ mi ruñ no//

10 smras pa/ bya baḥi (3) rkyen ḥdi ni byed pa la brjod pa yin gyi byed pa
po la ma yin pas/⁶ ḥdis lta bar byed pas lta ba ste/ gañ źig lta bar byed ce
na/ lta ba poḥo//

bśad pa/

lta ba ñid kyis lta ba poḥaḥi//⁷

15 rnam par bśad par śes par bya//⁸ [5]

ḥdi la/

lta ba rañ gi bdag ñid na⁹//

de ni de (4) la mi lta ñid//

gañ źig bdag la mi lta ba¹⁰//

20 de gźan dag la ji ltar lta¹¹// [=2]

zés bya ba la sogś pa dag gis lta bas lta bar byed do zés bya ba de bsal zin
te/ lta ba¹² bsal ba de ñid kyis lta ba po yañ bsal ba ñid du śes par byaḥo//
ciḥi phyir ze na/ ḥdir don (5) gźan cuñ zad ma smras ¹³⁻pa ste^{-13/} mig lta ba

1 PNDC de ; da?* 2 P — 3 DC lta 4 DC pa ji ltar 5 PN//
6 P// 7 N/ 8 P ba, N — 9 DC ni 10 PNDC bar ; cf. p.50,1.23
11 PN blta 12 DC bas 13 PN te

po ñid yin no źes bya ba btañ ste (P 199b) bdag lta ba po yin no źes smras
 pa ħbaĥ źig tu zad paĥi phyir ro// de la lta ba la lta ba por rtog gam bdag
 la lta ba por rtog kyañ ruñ ste bsal baĥi gtan tshigs dag ni mtshuñs so//
 ħdir skyon (6) gźan ħdi yañ yod de/ lta ba pos lta bas lta bar byed na lta
 5 ba gsum du thal bar ħgyur ro//

smras pa/ lta bas lta bar byed źe¹ ħam lta ba pos lta bar byed do źes
 bya ba ħdis kho bo la ci bya/ ²yoiñ nī² blta³ bar bya ba bum pa dañ snam bu
 la sogs pa dag yod pa la gañ gis lta bar (7) byed paĥi lta ba de ni yod do//⁴

bśad pa/(N 190b) ci khyod sa mkhan med par ħbrog dgon par ħthom mam/
 10 khyod lta ba po med par blta⁵ bar bya ba dañ lta ba yod par ħdod ko//

ma spañs lta po yod min te//

lta ba spañs par gyur kyañ no//

lta po med na ⁶khyod kyi nī⁶//

⁷blta bya lta ba⁷ (D 177a1) ga la yod// [6]

15 ħdi la (C 173a) lta ba ñid na lta ba po yin gyi mi lta na ma yin no// źes
 sñar bstan pa des na lta ba dañ ldan paĥi phyir lta ba po yin pas lta ba po
 lta bar byed do// źes bya ba de mi ħthad do// lta baĥi bya ba gñis pa⁸ med
 paĥi phyir ro// de ltar re źig lta ba ma (2) spañs na lta ba po ma yin pas
 lta ba po med do//

20 da ni lta ba po ma yin pa yañ lta bar mi byed pa ñid de/⁹ lta baĥi bya
 ba dañ bral baĥi phyir ro źes bstan pa de bźin du lta ba spañs par gyur na
 yañ lta ba po med do//

de la lta ba spañs kyañ ruñ ma spañs¹⁰ kyañ ruñ ste¹¹ lta ba po med na

1 PN źes 2 PC yod ni, N yoiñ [or, yod] na 3 PN lta 4 D/
 5 PN lta 6 DC blta bya dañ ; cf. p.57, l.1, ABh, PP khyod kyi ni
 7 PN lta ba lta ba, DC lta ba de dag ; cf. p.57, l.1, ABh, PP blta bya lta ba
 8 DC la 9 PN — 10 PN spañ 11 P ste/

khyod kyi blta¹ (3) bar bya ba dañ lta ba yod par ga la ḡgyur/ ḡdi ltar gañ
gis lta bar byed pas blta² bar bya ba yin na gañ gis lta bar byed pa³ de ni
med do// de med na gañ gis lta bar ḡgyur/ mi lta na blta⁴ bar bya bar ji
ltar ḡgyur/ ḡgaḡ źig gis gañ gis lta bar byed pa de ni deḡi lta ba yin (4)
5 na gañ gis lta bar byed pa de ni med do// de med na gañ gi⁵ lta bar ḡgyur te/
de lta bas na lta ba po med na blta⁶ bar bya ba dañ lta ba mi ḡthad pa
(P 200a) ñid do// deḡi phyir skye mched rnams yod pa ma yin no//
smras pa/ skye mched rnams ni yod pa ñid yin te/ ciḡi phyir źe na/ rnam
par (5) śes pa yod paḡi phyir ro// ḡdi ltar rnam par śes pa dños po rnams
10 dmigs par byed pa ni yod do// de yod paḡi phyir skye mched rnams kyañ yod do//
bśad pa/
blta⁷ bya lta ba med paḡi phyir//⁸
rnam par śes la sogs pa bźi//
yod min ñe bar len la sogs//
15 (6) ji lta bur na yod par ḡgyur// [7]
gañ gi tshe lta ba po med na blta⁹ bar bya ba dañ lta ba mi ḡthad do// źes
bśad pa¹⁰ deḡi tshe gnas med par rnam par śes pa ji ltar yod par ḡgyur te/
ḡdi ltar blta¹¹ bar bya ba las gźan ci źig rnam par śes par ḡgyur/ lta ba med
(N 191a) na rnam par śes (7) pa ltos¹² pa med par ji ltar yod par ḡgyur/ ci
20 ste ḡgyur na ni loñ ba la yod par ḡgyur ba źig na mi ḡgyur ro// de lta bas
na blta¹³ bar bya ba dañ lta ba med na gnas med par rnam par śes pa yod par
mi ḡthad do// rnam par śes pa med na reg pa ga la yod//¹⁴ reg pa med na
tshor (D 177b1)(C 173b) ba ga la yod//¹⁵ tshor ba med na sreg pa ga la yod//¹⁶

1 PN lta	2 PN lta	3 DC pas	4 PN lta	5 DC gis	6 PN lta
7 PN lta	8 P/	9 PN lta	10 P pa/	11 PN lta	12 PN bltos
13 PN lta	14 PN/*	15 PNDC// ; /?		16 PN/*	

de b'zin du ñe bar len pa dañ srid pa dañ/ skye ba dañ rga sí dag kyañ yod
par ga la hgyur te/ de bas na skye mched rnams ni yod pa ñid ma yin no//

de skad du/ bcom ldan h'das kyis kyañ/ de la hphags pa (2) ñan thos ni
mig gi¹ rnam par ses par bya bañi gzugs gañ dag h'das pa dañ/ ma hoñs pa dañ
5 da ltar byuñ ba h'di dag la rtag pa ñid dam brtan pa ñid dam/ de b'zin ñid
dam g'zan ma yin pa de b'zin ñid dam ma nor ba de b'zin ñid ni h'gañ yañ med kyi
sgyu ma de ni yod do// sgyu mar (3) byas pa de ni yod do// sems rmoñs par
byed pa de ni yod de/ de ni gyi na 'zig yod do// sñam du de ltar so sor rtag
par byed do// 'zes gsuñs so//

10 smras pa/ khyod kyis re 'zig² lta ba ni bkag na ñan pa la sogs (P 200b)
pa ni ma bkag pas³ des na ñan pa la sogs pa yod pañi phyir (4) dños po
rnams yod do//

b'sad pa/

15 lta bas ñan dañ snom pa dañ//⁴
myoñ⁵ bar byed dañ reg byed yid//
ñan pa po dañ mñan la sogs//
rnam par b'sad par ses par bya// [8]

ñan pa la sogs pa de dag ni rnam par b'sad pa⁶ ñid du ses par byaño// gañ gis
rnam (5) par b'sad ce na/⁷ lta ba ñid kyis te/ ji ltar lta ba rnam pa thams
20 cad du brtags na mi h'thad pa de b'zin du ñan pa la sogs pa dag kyañ ses par
byaño// ji ltar lta ba po mi h'thad pa de b'zin du ñan pa po la sogs pa dag
kyañ ses par byaño// ji ltar blta⁸ bar bya ba bsal ba de b'zin du (6) mñan
par bya ba la sogs pa dag kyañ ses (N 191b) par byaño// de lta bas na skye
mched rnams kyañ stoñ pa ñid du grub par ses par byaño// skye mched brtag
25 pa 'zes bya ba ste rab tu byed pa gsum paño// //

1 FNDC gi ; gis?*

4 P/ 5 PN myañ

2 N indistinct ; Walleser: N 'zig da

6 PN par 7 PN// 8 PN lta

3 PN pa

[IV phuñ po brtag pa]

ħdir smras pa/ ħdi la gzugs la sogs pa ¹phuñ pō¹ lña po dag bstan to//
 de dag (7) sdug bsñal lo źes gsuñs te/² sdug bsñal ħphags paħi bden par
 gsuñs so// ħphags paħi bden pa gañ yin pa de ni med par ji ltar ħgyur te/
 5 de bas na phuñ po rnams ni yod do//

bśad pa/

gzugs kyi rgyu ni ma gtogs par//

gzugs ni dmigs par mi ħgyur (D 178a1) ro//

(C 174a) ħdi la³ ħbyuñ ba chen po bźi po dag ni gzugs kyi rgyur bstan/ gzugs
 10 ni de dag gi ħbras bur bstan na/⁴ ħbyuñ ba chen po bźi po dag ma gtogs par
 ħbyuñ ba chen po bźi po de dag las don gźan du gyur pa gzugs źes bya bar
 ħbras bu ni ci (2) yañ med de/⁵ de lta bas na gzugs ni mi ħthad do//

smras pa/ re źig ħbyuñ ba dag ni yod de/ de la rgyu yod paħi phyr ħbras
 bu yañ yod pas⁶ gzugs kyañ rab tu grub pa ñid do//

15 bśad pa/

gzugs źes bya ba ma gtogs par//

gzugs kyi rgyu yañ mi snañ ño// [1]

gzugs (3) ma gtogs par (P 201a) yañ ħdi ni gzugs kyi rgyuħo// źes bya ba mi
 snañ ba ñid do// gzugs ni mi ħthad par smras zin te/ de ltar gzugs mi ħthad
 20 paħi phyr gzugs kyi rgyu yañ mi ħthad do//

smras pa//⁷ ħdi la khyod rgyu la brten nas ħbras bu sel bar byed ciñ/
 ħbras bu la (4) brten nas rgyu sel bar byed pas de la gañ la brten nas gźan
 źig sel bar byed pa de ni re źig yod do// de yod na gźan yañ rab tu ħgrub par

1 P buñ pe 2 DC// 3 PN ltar 4 P// 5 P// 6 PN pas na
 7 PN/*

ḡgyur ro//

bśad pa/ gźan yod pa űid do// źes brjod par mi nus so// ciḡi phyir źe
na/ ḡdi ltar/

gzugs kyi rgyu (5) ni ma gtogs par//

5 gzugs na gzugs ni rgyu med par//

thal bar ḡgyur te don gañ yañ//

rgyu med pa ni gañ naḡaḡ med//¹ [2]

gal te rgyu bsal² kyañ ḡbras bu yod na ni deḡi (N 192a) tshe rgyu med pa can
du ḡgyur te/ don gañ yañ rgyu med pa can ni/ ma mthoñ źin gañ du yañ ma
10 bstan te/(6) rtag tu thams cad las thams cad ḡbyuñ bar thal bar ḡgyur baḡi
phyir dañ/ rtsom pa thams cad don med pa űid kyi³ skyon du ḡgyur baḡi phyir
ro//

de bźin du/

gal te gzugs ni ma gtogs par//⁴

15 gzugs kyi rgyu źig yod na ni//⁵

ḡbras bu med paḡi rgyur ḡgyur te//⁶

ḡbras bu med (7) paḡi rgyu med do// [3]

gal te ḡbras bu bsal kyañ rgyu yod na ni rgyu de ḡbras bu med pa can du thal
bar ḡgyur ro// ḡbras bu med pa can gyi rgyu ni med de/ ḡdi ni ḡdiḡi ḡo źes
20 bya baḡi tha sñad kyañ mi ḡthad paḡi phyir dañ/ thams cad kyi rgyu thams cad
yin par thal bar ḡgyur baḡi phyir te/ de lta bas (D 178b1)(C 174b) na gzugs
kyi rgyu dag kyañ mi ḡthad pa űid yin la/ gzugs kyañ ḡbras bur mi ḡthad do//
yañ gźan yañ/

1 DC/

2 DC bas ; cf. 1.18

3 D gyi

4 N/

5 P/

6 PN/

gzugs yod na yañ gzugs kyi ni//

rgyu yañ hthad par mi hgyur ñid//

gzugs med na yañ gzugs kyi ni//

rgyu yañ hthad par mi hgyur ñid// [4]

- 5 hdi la gzugs kyi (2) rgyu ci¹ zig brtags² na gzugs yod pa la brtag gam/ hon
te gzugs (P 201b) med pa la brtag grañ na/ gzugs yod pa la ni gzugs kyi rgyu
mi hthad de/ med pa la yañ mi hthad do// de la re zig yod pa la³ ni mi hthad
de/⁴ hdi ltar yod pa la⁵ rgyus ci zig bya/ ci ste yod pa la yañ rgyuñi (3)
bya ba yod par hgyur na ni nam yañ mi bya bar mi hgyur ro// de yañ mi hdod
10 de/ de lta bas na gzugs yod pa la gzugs kyi rgyu mi hthad do// gzugs med pa
la yañ gzugs kyi rgyu mi hthad de/ hdi ltar gzugs med na de gañ gi rgyur
hgyur/ de lta bas na gzugs med pa la yañ gzugs (4) kyi rgyu mi hthad do// de
ni rkyen dgag par yañ med dam/ yod pañi don la yañ/ rkyen ni ruñ ba ma yin
te//⁶ zes rab tu bstan zin mod kyi/ yañ hdir⁷ yañ skabs su bab pas⁸ bstan to//
15 rgyu med pa yi gzugs (N 192b) dag ni//

hthad par mi ruñ ruñ⁹⁻ ma yin⁻⁹//

- rgyu ma bstan pa glo bur (5) gyi gzugs ni hthad par mi ruñ ba¹⁰ ñid de ruñ
ba ma yin pa ñid do// ciñi phyir ze na/ rtag tu thams cad hbyuñ bar thal bar
hgyur bañi phyir dañ/ rtsom pa thams cad don med pa ñid kyi skyon du hgyur
20 bañi phyir ro// de bas na rgyu med pa can gyi phyogs ni¹¹⁻ tha chad⁻¹¹ kho na
yin pañi phyir hthad par (6) mi ruñ ba ñid de ruñ ba ma yin pa ñid do// zes
yañ dañ yañ du ñes par bzui¹² ste bsad do//

de¹³ phyir gzugs kyi rnam par rtog//

1 PN —* 2 N brtag 3 DC — 4 PN// 5 PN la yañ*
6 PN — 7 DC hdi 8 PN par* 9 DC min ñid ; cf. ABh,PP ma yin
10 N bar 11 DC thams cad 12 PN gzuñ 13 PN deñi

hgaḥ yañ rnam par brtag mi bya// [5]

gañ gi phyir gzugs kyi rgyu ma gtogs par gzugs dmigs par mi ḥgyur ba dañ/¹
 gzugs yod pa (7) dañ med pa la yañ gzugs kyi rgyu mi ḥthad pa dañ/ rgyu med
 paḥi gzugs ni ḥthad par mi ruñ ba ñid de ruñ ba ma yin pa ñid yin pa deḥi
 5 phyir khyod lta bu mkhas paḥi rañ b'zin can de kho na rtogs par ḥdod pas
 gzugs kyi rnam par rtog pa hgaḥ yañ rnam par brtag par mi bya bar rigs
 (D 179a1) te/ ḥdi ltar gnas med pa la (C 175a) bsam pa ji ltar rigs par ḥgyur/²
 yañ g'zan yañ/

ḥbras bu rgyu dañ ḥdra ba 'zes//³ (P 202a)

10 bya ba ḥthad pa ma yin te//⁴

ḥbras bu rgyu dañ mi ḥdra 'zes//

bya baḥañ ḥthad pa ma yin no// [6]

ḥbras bu dañ rgyur brtags⁵ na/⁶ ḥbras bu rgyu dañ (2) ḥdra baḥam⁷/ mi ḥdra
 bar brtag grañ na/ de la ḥbras bu rgyu dañ ḥdra ba 'zes bya baḥi⁸ phyogs de
 15 la ni gzugs ḥbyuñ ba rnams kyi ḥbras bur mi ḥthad pa ñid do// ḥbras bu rgyu
 dañ mi ḥdra ba 'zes bya baḥi phyogs de la yañ gzugs ḥbyuñ ba rnams kyi ḥbras
 bur mi ḥthad pa ñid do// ji (3) ltar 'ze na/ ḥdi la ḥbyuñ ba rnams ni sra ba
 dañ/ g'ser ba dañ/ tsha ba dañ g'yo baḥi ño bo ñid du bstan na ḥbyuñ baḥi yon
 tan de dag ni gzugs la dmigs su med de/ ḥdi ltar sa ni sra ba ñid/ chu ni
 20 g'ser ba ñid/ me ni tsha ba ñid/ rluñ ni g'yo ba ñid du dmigs pas deḥi phyir
 de (4) ltar ḥbras bu rgyu dañ ḥdra (N 193a) ba yañ med la/ rgyu dañ mi ḥdra
 ba yañ med pa deḥi phyir gzugs ḥbras buḥo// 'zes bya bar mi ḥthad pa ñid do//
tshor dañ⁹ ḥdu 'ses ḥdu byed dañ//

1 P// 2 PN// 3 DC —

7 PNC ba ḥam

8 DC ba ni

4 DC/

5 PN brtag

9 N ba dañ, DC ba ; cf. ABh,PP,PSP dañ

6 PDC//

sems dañ dños po thams cad kyañ//

rnam pa dag ni thams cad du//

gzugs ñid kyis ni rim pa (5) mtshuñs// [7]

- tshor ba dañ/ ḥdu śes dañ/ ḥdu byed dañ/ rnam par śes pa de dag kyañ gzugs
 5 mi ḥthad pa ñid kyis mi ḥthad par rim pa mtshuñs te¹/ ji ltar ḥbyuñ ba ma
 gtogs par gzugs med pa de bźin du reg pa ma gtogs par tshor ba med la/ ji
 ltar gzugs (6) ma gtogs par gzugs kyis rgyu med pa de bźin du tshor ba ma
 gtogs par yañ reg pa med de/ de ltar bcom ldan ḥdas kyis kyañ/ bde ba myoñ
 bar ḥgyur baḥi reg pa la brten nas bde baḥi tshor ba skyeḥo źes gsuñs so//
 10 lhag ma rnams la yañ de bźin du sbyar bar (7) bya ste de lta bas na
 phuñ po rnams yod do źes bya ba de mi ḥthad pa ñid do// bcom ldan ḥdas kyis
 kyañ sgyu ma ḥdi ni byis pa ḥdrid paḥo// źes gsuñs so//² de ltar yañ/
 gzugs ni dbu ba (P 202b) rdos pa ḥdra//
 tshor ba chu bur dag dañ mtshuñs//
 15 ḥdu śes smig rgyu ḥdra ba ste//
 ḥdu (D 179b1) byed rnams (C 175b) ni chu śiñ bźin//
 rnam śes sgyu ma lta bu źes//
 ñi maḥi gñen gyis bkaḥ stsal to//
 źes kyañ gsuñs so//
 20 phuñ po rnams ñi tshe gzugs mi ḥthad ³⁻pa ñid kyis mi ḥthad³ par rim pa
 mtshuñs par ma zad kyis/ chos thams cad kyañ gzugs mi ḥthad (2) pa ñid kyis
 mi ḥthad par rim pa mtshuñs so//
 de ltar gañ gi phyir chos thams cad gzugs mi ḥthad pa ñid kyis mi ḥthad
 par rim pa mtshuñs pa deḥi phyir/
 25 stoñ pa ñid kyis brtsad byas tshe//

1 PN ste

2 D/

3 PN —

gañ 'zig lan hdebs smra byed pa//

de yi¹ thams cad lan btab min//(3)

bsgrub par bya dañ mtshuñs par hgyur// [8]

- stoñ pa ñid kyis brtsad² ciñ (N 193b) hgyed³ pa brtsams te yoñs su gleñ bañi
 5 tshe gañ 'zig stoñ pa ñid ma yin pas lan hdebs síñ smra bar byed pa deñi⁴
 de dag thams cad ni lan btab pa ma yin no// ciñi phyir 'ze na/ bsgrub par bya
 ba dañ (4) mtshuñs par hgyur bañi phyir te⁵/ ñdi lta ste dper na dños po
 thams cad ño bo ñid stoñ paño// 'zes dam bcas nas⁶ dpe bstan pañi phyir snam
 bu ño bo ñid stoñ par sgrub par byed pañi tshe gañ 'zig re 'zig rgyu spun dag
 10 ni yod do 'zes zer bañi de ni bsgrub par bya ba dañ mtshuñs pa yin (5) te/
 gtan tshigs gañ dag ñid kyis snam bu ño bo ñid stoñ par bstan pa de dag ñid
 rgyu spun dag stoñ pa ñid du rab tu sgrub⁷ par byed pa yañ yin pas deñi
 phyir rgyu spun dag stoñ pa ñid ma yin par ston pa ni bsgrub par bya ba snam
 bu dañ mtshuñs pa yin no//
- 15 de b'zin du (6) skye bo chos kyis gnas skabs 'ses pa dag dge bañi chos
 rnams kyis⁸ ño bo ñid ni dge baño⁹ sñam pa dañ/ lhag ma rnams kyañ de b'zin du
 rnam par ñes so sñam du sems síñ de dag la sogs pa smra na dge bañi chos
 rnams kyañ rten ciñ hñrel bar¹⁰ hbyuñ ba yin pañi phyir ño bo ñid (7) med pas
 na de yañ bsgrub par bya ba dañ mtshuñs pa yin te/ bsgrub par (P 203a) bya
 20 ba dañ mtshuñs pañi phyir lan btab pa ma yin no// slob dpon hñhags pa lhas
 kyañ/

dños po gcig la gañ lta ba//¹¹

de ni kun lañañ lta bar ñdod//

1 DC yis 2 PN btsad 3 P hgyid 4 DC deñi tshe 5 DC dañ ;
 cf. PPT D['za 57a7] P[65a3] te 6 DC na ; cf. PPT D['za 57b1] P[65a4] nas
 7 PN bsgrub 8 PN kyis 9 N baño// 10 P par* 11 P/

gcig gi ston̄ ñid gañ yin pa//

de ñid (D 180a1)(C 176a) kun gyi ston̄ pa ñid//¹

ces gsuñs so//

ston̄ pa ñid kyis bśad byas tshe//

5 gañ źig skyon ħdogs smra byed pa//

de yi² thams cad skyon btags min//

bsgrub par ³bya dañ³ mtshuñs par hgyur// [9]

ston̄ pa ñid kyis⁴ dños po ño bo ñid med pa ñid du (2) rnam par bśad pañi tshe

gañ źig ston̄ pa ñid ma yin pas skyon ħdogs śiñ smra bar byed pa deñi de dag

10 (N 194a) thams cad kyañ sña ma kho na bźin du bsgrub par bya ba dañ mtshuñs

pañi phyir skyon btags pa ma yin te/ de ni don gcig pa kho na yin mod kyil

gnas skabs gźan (3) gyi bye brag gis yañ bstan to// tshigs su bcad pa ħdi

gñis ni rab tu byed pa thams cad kyil khoñs su gtogs par blta⁵ bar bya ste/

thams cad du grub pañi phyir ro// phuñ po brtag pa źes bya ba ste rab tu

15 byed pa bźi paño// //

1 N/

2 DC yis

3 C byad pa

4 DC kyil

5 PN lta

[V kham s brtag pa]

ħdir¹ smras pa/ ħdi ²la sa⁻² (4) la sogs pa kham s drug po dag kyañ
 bstan/ de dag gi so soħi mtshan ñid kyañ bstan to// de la nam mkhaħi mtshan
 ñid ni mi sgrib paħo// źes bstan te/ dños po med na ni mtshan ñid bstan par
 5 mi rigs pas de lta bas na mtshan ñid yod paħi phyir nam (5) mkhaħ yod do//
 ji ltar nam mkhaħ yod pa de bźin du kham s lha g ma rnams kyañ rañ gi mtshan
 ñid yod paħi phyir yod do//

bśad pa/ nam mkhaħi mtshan ñid ni mi ħthad do// ciħi phyir źe na/ ħdi
 ltar/

10 nam mkhaħi mtshan ñid sña rol na//³

nam mkhaħ (6) cuñ zad yod ma yin//

gal te nam mkhaħi mtshan ñid kyi sña rol na nam mkhaħ⁴ źes bya ba cuñ zad
 cig yod na ni de la nam mkhaħ ħdiħi mtshan ñid ni ħdi yin no źes mtshan ñid
 bstan pa yañ rigs pa źig na⁵ nam (P 203b) mkhaħi mtshan ñid kyi sña rol na
 15 nam mkhaħ med do// nam mkhaħ (7) med na nam mkhaħi mtshan ñid ces bya ba de
 ji ltar ħthad par ħgyur/

ci ste nam mkhaħi mtshan ñid kyi sña rol na nam mkhaħ yod do źes de
 ltar rtog na/ de lta na/

gal te mtshan las sña gyur na//⁶

20 mtshan ñid med par thal bar ħgyur//⁷ [1]

ħdir smras pa/(D 180b1)(C 176b) mtshan ñid med pa yod do//⁸

bśad pa/

mtshan ñid med paħi dños po ni//

1 PN — 2 PN las, DC — 3 P/ 4 PN mkhaħi 5 PN —
 6 DC/ 7 DC/ 8 DC // źes

ḡgaḡ yañ gañ na yod ma yin//

yañ ¹zes bya baḡi sgra ni ñid ces bya baḡi don te/ mtshan ñid med paḡi dños
po ni ḡgaḡ yañ yod pa ma yin pa ñid de/ ḡzuñ lugs gañ du yañ (2)(N 194b) ma
bstan to//

5 ḡo na da/

mtshan ñid med paḡi dños med na//

mtshan ñid gañ du ḡjug par ḡgyur// [2]

de bstan par rigs so// ḡdi ltar/

mtshan ñid med la mtshan ñid ni//

10 mi ḡjug

de ltar gañ gi phyir mtshan ñid med paḡi dños po ḡgaḡ yañ yod pa ma (3) yin
pa deḡi phyir mtshan ñid med paḡi dños po med na¹ ḡzi med pa la mtshan ñid
ḡjug par mi ḡthad do//

ḡo na mtshan ñid dañ bcas paḡi dños po la mtshan ñid ḡjug par ḡgyur ro²

15 sñam na/ bśad pa/

mtshan ñid bcas la min//³

mtshan ñid dañ bcas paḡi dños (4) po la yañ mtshan ñid ḡjug par mi ḡthad de/
dgos pa med paḡi phyir ro// dños po rañ gi mtshan ñid dañ bcas par⁴ rab tu
grub pa la yañ mtshan ñid kyis ci ¹zig bya/ de lta na thug pa med par thal

20 bar ḡgyur te/ de nam yañ mtshan ñid dañ bcas pa ma yin (5) par mi ḡgyur ¹ziñ/
rtag tu mtshan ñid ḡjug par thal bar ḡgyur ro// de yañ mi ḡdod de/ de lta
bas na mtshan ñid dañ bcas paḡi dños po la yañ mtshan ñid ḡjug par mi ḡthad
do//

1 DC na de 2 P ro// 3 DC/ 4 PN pa

de la ḥdi sñam du mtshan ñid dañ bcas pa dañ mtshan ñid med pa dag las
 (6) gźan pa la ḥjug par sems na/ bśad pa/

mtshan bcas (P 204a) mtshan ñid med pa las//

gźan lahañ ḥjug par mi ḥgyur ro// [3]

5 ciḥi phyir źe na/ mi srid paḥi phyir te/ gal te mtshan ñid dañ bcas na ni
 mtshan ñid med pa ma yin la/ ci ste mtshan ñid med (7) na ni mtshan ñid dañ
 bcas pa ma yin pas deḥi phyir mtshan ñid dañ bcas pa dañ mtshan ñid med pa
 źes bya ba de ni dgag par mi mthun pa yin te/ de lta bas na mi srid pa kho
 naḥi phyir mtshan ñid dañ bcas pa dañ mtshan ñid med pa gźan la yañ mtshan
 10 ñid ḥjug (D 181a1) par mi ḥthad do//

(C 177a) mtshan ñid ḥjug pa ma yin na//

mtshan gźi ḥthad par mi ḥgyur ro//

mtshan (N 195a) ñid ḥjug pa ma yin na mtshan ñid kyi gźi yañ ḥthad par mi
 ḥgyur te/ ḥdi ltar khyod kyis mtshan ñid dañ ldan pa las khams rab tu ḥgrub
 15 (2) par bstan na mtshan ñid dañ ldan pa de yañ mtshan ñid mi ḥjug paḥi phyir
 mi ḥthad do// de med na khyod kyi mtshan ñid kyi gźi gañ gis ḥgrub par ḥthad/
 smras pa/¹ re źig mtshan ñid ni yod de/ mtshan ñid yod pas mtshan ñid
 kyi gźi yañ rab tu ḥgrub par (3) ḥgyur ro//
 bśad pa/

20 mtshan gźi ḥthad pa ma yin na//²

mtshan ñid kyañ ni yod ma yin// [4]

ḥdi la mtshan ñid kyi gźi la brten nas mtshan ñid du ḥgyur na mtshan ñid kyi
 gźi de yañ mi ḥthad do// mtshan ñid kyi gźi med na gźi med paḥi mtshan ñid

1 DC / de ; / or / da?

2 PN/

ji ltar (4) ḥthad/ de lta bas na mtshan ñid kyañ yod pa ma yin pa ñid do//

de¹ phyir mtshan g'zi yod min te//

mtshan ñid yod pa ñid ma yin//

de ltar gañ gi phyir rnam pa thams cad du brtags na mtshan ñid ḥjug par mi
5 ḥthad pa deḥi phyir mtshan ñid kyi g'zi yod pa ma yin no//(5) gañ gi phyir
mtshan ñid kyi g'zi yod pa ma yin pa deḥi phyir gañ 'zig med paḥi mtshan ñid
kyañ yod pa ñid ma yin no//

smras pa/ ḥdi ni mtshan ñid kyi g'ziḥo// ḥdi ni mtshan ñid do// 'zes bya
ba de brjod par mi nus mod kyi/ ḥon kyañ re (P 204b) 'zig dños po ni yod do//

10 bśad (6) pa/

mtshan g'zi mtshan ñid ma gtogs paḥi//

dños po yañ² ni yod ma yin// [5]

gal te dños po ḥgaḥ 'zig yod par ḥgyur³ na mtshan ñid kyi ⁴g'zi ḥam⁻⁴ mtshan
ñid gcig tu ḥgyur grañ na/ gañ mtshan ñid kyi g'zi yañ ma yin la mtshan ñid
15 kyañ ma yin pa de ni (7) yod pa ñid ma yin pa deḥi phyir mtshan ⁵ñid kyi⁻⁵
g'zi dañ mtshan ñid ma gtogs paḥi dños po ḥgaḥ yañ yod pa ñid ma yin no//

smras pa/ dños po ni yod pa ñid de/ ciḥi phyir 'ze na/ dños po med pa
yod (N 195b) paḥi phyir ro// ḥdi la khyod na re mtshan ñid kyi g'zi (D 181b1)
dañ mtshan (C 177b) ñid dag med do 'zes zer ba de ni dños po ⁶la ltoś⁻⁶ pa yin
20 te/ deḥi phyir gañ gi dños po med do 'zes brjod paḥi dños po de ni ḥgaḥ 'zig
yod pas de lta bas na dños po med pa yod paḥi phyir dños po yod pa ñid do//

bśad pa⁷ legs par brjod do// gal te (2) dños po med pa yod na ni dños
po yañ yod par ḥgyur ba 'zig na/ dños po med pa yod pa ma yin pas dños po yod

1 PN deḥi 2 P gañ 3 PN gyur 4 PN g'ziḥam 5 PN —
6 PN las bltos 7 PNDC pa ; pa/?

- par ga la hgyur/ ji ltar ze na/
dños po yod pa ma yin na//
dños med gañ gi yin par hgyur//
sñar/
- 5 mtshan gzi mtshan ñid ma (3) gtogs pañi//¹
dños po yañ ni yod ma yin//² [= 5cd]
zes bstan pas dños po de³ yod pa ma yin na khyod kyi dños po med pa de gañ
gi yin par brtag// hdi ltar dños poñi dños po med par hgyur grañ na/ dños po
de yañ yod pa ma yin na dños po med pa de gañ gi yin (4) par hgyur/ de lta
10 bas na dños po med pañi phyir dños po med pa yañ med do//
smras pa/ gañ gis⁴ dños po dañ dños po med pa de dag ses par byed ciñ
dños po dañ dños po med pa dag rtog par byed pa de ni re zig yod do// de yod
pas dños po dañ dños po med (5) pa dag kyañ rab tu hgrub pa ñid do//
bsad pa/
- 15 dños dañ dños med mi mthun chos//
gañ gis dños dañ dños med ses//⁵ [6]
(P 205a) mi mthun pañi chos ni de dag gi⁶ bzlog pañi chos te/ dños po dañ
dños po med pa dag gi mi mthun pañi chos ni dños po dañ dños (6) po med
pañi⁷ mi mthun pañi chos so// dños po dañ dños po med pa dag gi mi mthun
20 pañi chos gañ yin ze na/ dños po yañ ma yin la dños po med pa yañ ma yin
paño// de la gal te hgañ zig yod par hgyur⁸ na dños poñi chos sam/ dños po
med pañi (7)(N 196a) chos sig⁹ tu hgyur grañ na/ gañ dños poñi chos kyañ ma
yin la dños po med pañi chos kyañ ma yin pa de ni yod pa ñid ma yin no//

1 PN — 2 PN/ 3 PN — 4 PNDC gi 5 PN/ 6 DC mi
7 DC pa 8 PN gyur 9 DC sin

dños po dañ dnös po med pa dag¹ dañ mi mthun pañi chos de med na gañ gis²
 dnös po dañ dnös po med pa de dag 'ses par brtag// de lta (D 182a1) bas na
 dnös po dañ dnös po med par³ (C 178a) 'ses pa yañ med 'do//

de phyir nam mkhañ dnös po min//

5

dnös med ma yin mtshan g'zi min//

mtshan ñid ma yin//

de ltar gañ gi phyir brtags na mtshan ñid kyi g'zi dañ mtshan ñid dag med ciñ/
 (2) mtshan ñid kyi g'zi dañ mtshan ñid dag ma gtogs pañi dnös po g'zan yañ med
 do// dnös po med na dnös po med pa yañ med pa deñi phyir nam mkhañ ni dnös
 10 po yañ ma yin dnös po med pa yañ ma yin/⁴ mtshan ñid kyi g'zi yañ ma yin
 mtshan ñid kyañ ma yin no//(3) ðdi ltar gal te nam mkhañ 'zes bya ba cuñ 'zig
 yod par gyur na de b'zi po de dag las gañ yañ ruñ ba 'zig⁵ tu ðgyur grañ na/
 b'zi po de dag kyañ med pas deñi phyir nam mkhañ yod pa ma yin no//

khams lña po//

15

g'zan gañ dag kyañ nam mkhañ mtshuñs// [7]

nam mkhañ (4) mtshuñs 'zes bya ba ni/⁶ nam mkhañ dañ mtshuñs pa ste/ ji ltar
 nam mkhañ brtags na dnös po yañ ma yin/ dnös po med pa yañ ma yin/ mtshan
 ñid kyi g'zi yañ ma yin mtshan ñid kyañ ma yin te/ nam mkhañ 'zes bya ba ni⁷
 ci yañ ma yin pa de b'zin du (5) sa la (P 205b) sogs pa khams lña po⁸ g'zan
 20 dag gañ yin pa de dag kyañ dnös po yañ ma yin/ dnös po med pa yañ ma yin/
 mtshan ñid kyi g'zi yañ ma yin/ mtshan ñid kyañ ma yin te/ dnös po ðgañ yañ
 yod pa ma yin pas deñi phyir khams rñams kyañ yod (6) pa ma yin no//
 smras pa//⁹ ðdi la sañs rgyas bcom ldan ðdas rñams kyis¹⁰ chos bstan pa

1 PN — 2 PN gi 3 PN pa* 4 PN — 5 PN 'sig 6 PDC//
 7 PN — 8 PN pa 9 PN/* 10 PN kyi

dag ni phal cher phuñ po dañ khams (N 196b) dañ skye mched dag la brten pa yin na de la gal te phuñ po dañ khams dañ skye mched dag med pa ñid yin pa¹ de dag don med pa ñid du mi hgyur (7) ram² de dag don med pa ñid du mi rigs na de ci lta bu źig//

5 bśad pa/ kho bos phuñ po dañ khams dañ skye mched dag med pa ñid du mi smrañi/ de dag yod pa ñid du smra ba sel bar byed do// de gñi ga yañ skyon du che ste/ hdi ltar hog nas kyañ/

yod ces bya (D 182b1) ba rtag par hdzin//³

med ces bya ba chad par lta//⁴

10 de phyir yod dañ med pa la//⁵

mkhas pas gnas par mi byaño// [= XV 10]

zes hbyuñ no// bcom ldan hđas kyis kyañ (C 178b) ⁶kā-tyā-nā⁻⁶ hñig rten hdi ni gñis la gnas te/ phal cher yod pa ñid dañ/ med pa ñid la (2) gnas so zes bkañ stsal to// deñi phyir kho bo ni rten ciñ hñrel par⁷ hbyuñ bas yod pa ñid dañ med pa ñid kyi skyon dañ bral ba chad pa ma yin⁸ rtag pa ma yin pa rjes su rab tu ston gyi⁹ med pa ñid du mi smraño// de lta bas na kho bo cag la phuñ po dañ/ khams dañ skye mched dag (3) la brten pañi chos ston pa dag don med pa ñid du mi hgyur ro//

blo chuñ gañ dag dños rñams la//

20 yod pa ñid dañ med ñid du//

lta ba de¹⁰ ni blta¹¹ bya ba//

ñe bar źi ba źi mi mthon// [8]

blo chuñ nu gañ dag rten ciñ hñrel par¹² hbyuñ ba mchog tu zab pa ma rtogs¹³

1 PNDC pa ; na?*

2 PN ram/*

3 PN/

4 PN/

5 PN/

6 PN kā-tyā-na ; cf. p.203,n.1,3, p.258,1.9

7 N bar

8 PN yin pa

9 DC pa 10 PN des* ; cf. p.73,11.2-3

11 PN lta

12 PC bar

13 PN gtogs

pa na (4) dños po rnams la yod pa ñid dañ/ med pa ñid du rjes su lta ba chad
 pa dañ rtag par lta bas blo gros kyi mig bsgribs¹ (P 206a) pa de dag gis ni
 mya ñan las ḥdas pa lta² bar bya ba ñe bar źi źiñ źi ba mi mthoñ ño// deḥi
 phyir yañ dag pa ji lta ba bźin du ma mthoñ ba spros pa la (5) mñon par dgaḥ
 5 baḥi yid dañ ldan pa de dag gi phuñ po dañ khams dañ skye mched dag la brten
 paḥi chos ston pa dag ni don med pa ñid du ḥgyur ro// de lta bas na ḥdi ni
 don dam pa yin gyis ma ḥjigs śig//

smras pa/ ciḥi phyir nam (N 197a) mkhaḥi khams gañ yin pa de dañ (6)
 por brtags/ khams bstan pa la dañ por saḥi khams ³bstan pas saḥi khams⁻³
 10 ñid dañ por⁴ brtag par bya baḥi rigs so//

bśad pa/ grags paḥi don gyis ma grags paḥi don rab tu bsgrub par bya
 ste/⁵ ḥjig rten ni phal cher nam mkhaḥ la ci yañ ma yin par (7) mos te/ ḥdi
 ltar smra ba po dag na re spros pa de dag thams cad ni nam mkhaḥo// źes zer
 bas de dag thams cad ni⁶ ci yañ ma yin no/⁷ źes bya bar ⁸bsam mo⁻⁸// deḥi
 15 phyir khams lhag ma lña po dag kyañ nam mkhaḥ dañ mtshuñs par brjod par
 byaḥo źes bya baḥi dpe bstan (D 183a1) paḥi phyir nam mkhaḥ stoñ pa ñid du
 grub pa dañ por bstan to// khams brtag pa źes bya ba ste rab tu byed pa
 lña paḥo// //

1 PN sgribs 2 PN blta 3 PN — 4 DC po 5 C —
 6 PN — 7 PNC//* 8 PN bsams so

[VI ʘdod chags dañ chags pa brtag pa]

- ʘdir¹ smras pa/ khyod kyis phuñ po dañ khams dañ skye mched dag (C 179a)
 gi stoñ pa ñid rjes su rab tu bstan pas kho bo stoñ pa ñid ñan (2) ʘdod par
 gyur gyis/ dehi phyir da² ni ʘdod chags dañ chags pa brtag³ par bya bañi
 5 rigs so//
 bsad pa⁴ de ltar byaño//
 smras pa/ ʘdi la de dañ der ʘdod chags dañ chags pa ⁵span̄s pa⁵ bstan/
 ʘdod chags ñe bar zi bar bya bañi phyir rigs⁶ pa yañ bstan to//(3) med na ni
 ñe bar zi bar bya bañi rigs pa yañ⁷ bstan pañi mi rigs te/ ʘdi ltar sbrul
 10 gyis ma zin na gsañ sñags dañ sman gyi bya ba med do// de lta bas na ʘdod
 chags dañ chags pa dag ni yod do//
 bsad pa/ ʘdod chags dañ chags pa dag ni mi srid do// ji ltar ze (4) na/⁸
gal te ʘdod chags sña rol na//
ʘdod chags med (P 206b) pañi chags yod na//
 15 de la brten nas ʘdod chags yod//
chags yod ʘdod chags yod par ʘgyur// [1]
 gal te ʘdod chags kyis sña rol na chags pa ʘdod chags med pa ʘdod chags las
 gzan du gyur (5) pa ʘgañ zig yod na ni de la brten nas ʘdod chags yod par
 ʘgyur ro// cihi phyir ze na/
 20 chags (N 197b) yod ʘdod chags yod par ʘgyur//
 ʘdi ltar chags pa yod na ʘdod chags kyañ ʘdiño zes ʘthad par ʘgyur ro//
 chags pa med na de suhi ʘdod chags su (6) ʘgyur te/ ʘdi ltar gzi med pa la
 ʘdod chags mi ʘthad pas dehi phyir chags pa med na ʘdod chags mi ʘthad do//

1 PN —
 6 PN rig

2 C de
 7 PN —

3 P brtags
 8 D//

4 PNDC pa ; pa/?*

5 PN yañ*

smras pa/ chags pa yod na ḥdod chags yod do//

ḥdir bśad pa/

chags pa yod par gyur na yañ//

ḥdod chags yod par ga la ḥgyur//

- 5 (7) khyod kyi chags pa yod par gyur na yañ/ ḥdod chags yod pa ñid du ga la ḥgyur te/ ḥdi ltar chags pa la ḥdod chags kyi bya ba ci yañ med do// chags par mi byed na ni ji ltar ḥdod chags yin par ḥgyur/ ci ste ḥgyur na ni gañ yañ ḥdod chags ma yin pa ñid (D 183b1) du mi ḥgyur bas de ni mi ḥdod de/ deḥi phyir chags pa yod par gyur¹ na yañ ḥdod chags mi ḥthad do//
- 10 smras pa/ re źig chags pa ni yod de/ de yañ ḥdod chags med na mi ḥbyuñ bas ḥdod chags kyañ rab tu grub pa ñid do//
- bśad pa/
- chags pa ²la (2) yañ² ḥdod chags ni//
- yod dam med kyañ rim pa mtshuis// [2]
- 15 chags pa yod par ³yoñs brtags na//⁻³ ḥdod chags (C 179b) yod dam med kyañ ruñ ste chags pa la yañ ḥdod chags mi ḥthad pa de ñid dañ rim pa mtshuis so// ji ltar źe na/
- gal te chags paḥi sña rol na//
- (3) chags med ḥdod chags yod na ni//
- 20 de la brten nas chags pa yod//
- ḥdod chags yod na chags yod ḥgyur//
- gal te chags paḥi sña rol na ḥdod chags chags pa med pa chags pa las gźan du ⁴ḥgyur bā⁻⁴ ḥgaḥ źig (P 207a) yod na ni/⁵ de la brten nas chags pa yod (4)

1 PN ḥgyur 2 PN laḥañ 3 PN yoñs brtag na// ; yoñs su brtags na/?
4 PNDC ḥgyur ba ; gyur pa?*, cf. p.74,1.18 5 PN —

par ḡgyur ro// ciḡi phyir źe na/

ḡdod chags yod na chags yod ḡgyur//

ḡdi ltar ḡdod chags ¹yod nā⁻¹ chags pa yañ ḡdis ḡdi chags so źes ḡthad par
ḡgyur ro// ḡdod chags med na gañ gis de chags par ḡgyur²/(N 198a) ma chags
5 pa³ na ni ji ltar chags (5) par ḡgyur/ ci ste ḡgyur na ni gañ yañ chags pa
ma yin pa ñid du mi ḡgyur bas de ni mi ḡdod de/⁴ deḡi phyir ḡdod chags med
na chags pa mi ḡthad do//

de la ḡdi sñam du ḡdod chags yod na chags pa yod par sems na/ bśad pa/

ḡdod chags yod (6) par gyur na yañ//⁵

10 chags pa yod par ga la ḡgyur//

khyod kyī ḡdod chags yod par⁶ gyur⁷ na yañ⁸ chags pa ⁹yod pa⁻⁹ ñid du ga la
ḡgyur te/ ḡdi ltar gal te ḡdod chags yod na chags par ḡgyur na/ chags pa¹⁰
de ḡdod chags des chags par gyur pa ma yin (7) no// chags pa ma yin na ni ji
ltar chags par ḡgyur/ ci ste ḡgyur na ni nam yañ chags pa ma yin pa ñid du
15 mi ḡgyur bas de ni mi ḡdod de/¹¹

ḡdod chags la yañ chags pa ni//

yod dam med kyañ rim pa mtshuñs//

deḡi phyir ḡdod chags yod par gyur na yañ (D 184a1) chags pa mi ḡthad do//

smras pa/ ḡdod chags dañ chags pa gñis la sña phyi med de/ ḡdi ltar de
20 gñis ni lhan cig ñid du skye ba yin no//

bśad pa/

ḡdod chags dañ ni chags pa dag//

lhan cig ñid du skye mi rigs//

1 P — 2 P gyur 3 PN — 4 N// 5 P/ 6 P pa
7 PN ḡgyur 8 P — 9 P —, DC med pa 10 DC pa med 11 DC//

hdod chags (2) dañ chags pa dag lhan cig ñid du skye bar mi hthad do// cihi
phyir ze na/

hdi ltar hdod chags chags pa dag//

phan tshun ltos¹ pa med par hgyur// [3]

- 5 hdi ltar gal te/² hdod chags dañ chags pa dag lhan cig ñid du skye bar gyur
na hdod chags dañ chags (3) pa dag phan tshun ltos³ pa med par hgyur ro// de
ltar gyur na hdihi hdod chags ni hdiho// hdis ni hdi (C 180a) chags so⁴ zes
bya ba de dag mi hthad do// de dag med na hdod chags mi hthad pa ñid (P 207b)
la chags pa yañ mi hthad pa ñid de/ hdi ltar hdod chags ni (4) chags par
10 byed pa yin la chags pa ni chags par bya ba yin na lhan cig ñid du skyes pa
phan tshun ltos⁵ med pa dag (N 198b) la de dag mi hthad pas dehi phyir hdod
chags dañ chags pa dag lhan cig ñid du skye bar yañ mi rigs so//

- yañ gzan yañ/ khyod na re gañ dag lhan cig ñid du⁶ (5) zes zer bañi
hdod chags dañ/ chags pa de dag gcig pa ñid dam tha dad pa ñid du hgyur gran
15 na/ de la/

gcig ñid lhan cig ñid med de//

re zig gcig pa ñid yin na lhan cig ñid mi hthad do//⁷ cihi phyir ze na/⁻⁷

de ñid de dañ lhan cig min//

- hdi na ba lañ (6) gcig pu zes pa⁸ ni gcig pa ñid de ba lañ gcig la snegs so//
20 de la ba lañ gcig pu de ñid ba lañ gcig pu de ñid dañ/ ji ltar lhan cig tu
hgyur te/ dehi phyir gcig pu⁹ ñid yin na lhan cig ñid mi hthad do//
smras pa/ ho na tha dad pa ñid yin na lhan (7) cig ñid du hgyur ro//
bsad pa/

1 PN bltos 2 PN —* 3 PN bltos 4 PN so// 5 PN bltos pa
6 DC do 7 PN — 8 PN bya ba 9 PNDC pu ; pa?*, cf. 1.17

ci ste tha dad ñid yin na//

lhan cig ñid du ji ltar hgyur// [4]

gal te gcig pa ñid yin na yañ lhan cig ñid du mi hthad na tha dad pa ñid yin
na lhan cig ñid du ji ltar hgyur/ hdi ltar tha dad pa ñid kyi mi¹ mthun pañi
5 phyogs ni lhan (D 184b1) cig ñid yin na mi mthun pa de gñis gcig na ji ltar
lhan cig gnas par hgyur te/ deñi phyir tha dad pa ñid yin na yañ lhan cig²
ñid mi hthad do//

ci ste mi hthad pa bzin du yañ hdod chags dañ chags pa dag la lhan cig
ñid yod do// zes rtog na/ de la (2) yañ bsad par bya ste/

10

gal te gcig pu lhan cig na//

grog³ med par yañ der hgyur ro//

gal te tha dad lhan cig na//

grog med par yañ der hgyur ro// [5]

gal te re zig hdod chags dañ chags pa dag gcig⁴ pa ñid yin yañ lhan cig ñid
15 du hgyur na ni de (3) lta na grog med par yañ lhan cig ñid du hgyur ro// ji
ltar ze na/ hdi la gcig ni gcig pu la snegs te/ de na ba lañ gcig dañ rta
gcig ces bya bañi gcig (P 208a) ñid ni ba lañ la yañ snegs rta la (C 180b)
yañ snegs pas gañ dañ gañ na gcig pa ñid yod pa (N 199a) de dañ (4) de na
lhan cig ñid yod cin/⁵ ba lañ gcig pu ñid dañ/ rta gcig pu ñid la grog med
20 par yañ lhan cig ñid yod par thal bar hgyur te/ de lta na lhan cig ñid du
brtag pa don med par hgyur ro//

ci ste yañ tha dad pa ñid yin yañ/ lhan cig ñid du hgyur na ni de (5)
lta na yañ grog med par yañ lhan cig ñid du hgyur ro// ji ltar ze na/ hdi

1 P —

2 P gcig

3 N gregs

4 PN cig

5 P//

la ba lañ las kyañ rta tha dad la/ rta las kyañ ba lañ tha dad pas gañ dañ
gañ na tha dad pa ñid yod pa de dañ de na lhan cig ñid yod ciñ/ ba lañ tha
dad pa ñid dañ/¹ rta tha dad pa ñid la grogs (6) med par yañ lhan cig ñid
yod par thal bar hgyur te/ de lta na yañ lhan cig ñid du brtag² pa don med
5 par hgyur ro//

smras pa/ tha dad pa ñid ni ba lañ la yod pa yañ ma yin la/ rta la yod
pa yañ ma yin gyi/ de ³gñi gā⁻³ lhan cig byuñ ba la yod pas de ni (7) gñi ga
spyiñi hbras bu yin te⁴ phrad pa b'zin no// gal te tha dad pa ñid so so la
yod par gyur na ni tha dad pa ñid gñis su hgyur ba dañ/ dños po phan tshun
10 mi ltos⁵ par re re la yañ yod par hgyur bas don⁶ mi hdod de/ deñi phyir tha
dad pa ñid ni gñi ga lhan cig byuñ ba (D 185a1) la yod do//

bśad pa/

gal te tha dad lhan cig na//

hdod chags chags la⁷ ci zig yin//

15 tha dad ñid du grub gyur na//

des na de gñis lhan cig hgyur// [6]

tha dad pa ñid gñi ga la yod par ni hdod la rag go// gal te tha dad pa ñid
gñi ga (2) la yod pa la lhan cig ñid du rtog na⁸ de ltar⁹ na hdod chags dañ
chags pa dag la ci zig rab tu bsgrub pa yin/ gañ gi tshe de ltar yañ rtog na
20 de gñis tha dad pa ñid du grub pa kho nar hgyur ro// des na tha dad pa ñid
du rab tu grub pañi phyir de gñis lhan cig ñid du¹⁰ rtog par (3) hgyur ro//

gal te hdod chags (P 208b) chags pa dag//

tha dad ñid du grub hgyur¹¹ (N 199b) na//¹²

1 PN — 2 PN rtag 3 PN gñis yañ 4 PN te/ 5 PN bltos
6 PNDC don ; de ni?*, see Walleser, p.84,n.1 7 DC pa ; cf. 1.19
8 PN na/ 9 PN lta 10 P — 11 PN gyur*, cf. 1.15 12 N/

de gñis lhan cig ñid du ni//

ci yi phyir na yoñs su rtog// [7]

ñid du ¹zes bya bañi sgra ni kho nar ²zes bya bañi don to// gal te ñdi sñam du
 ñdod chags dañ chags pa dag tha dad pañi dños por (4) grub pa ñid du sems
 5 na/ de gñis la lhan cig gi dños po tha dad pañi dños po dañ mi mthun pa
 (C 181a) don¹ med par ciñi phyir yoñs su rtog par byed gañ gi tshe tha dad
 pañi dños por grub na lhan cig gi dños por brtags su zin kyañ/² ñdod chags
 dañ chags pa dag ldog par ñgyur (5) ³bañam³/ ñjug par ñgyur ba cuñ zad tsam
 yañ⁴ med do// ñdi ltar chags pa la ñdod chags kyis yañ ci ⁵zig byar yod de/
 10 de lta⁵ bas na lhan cig gi dños por brtags su zin kyañ tha dad pa ñid kyi
 skyon chags pa kho nañi phyir lhan cig gi dños por brtag⁶ pa don med (6) par
 ñgyur te/ tshig zin pa la chus ñdebs pa bñin no//

tha dad grub par ma gyur pas//

de phyir lhan cig ñdod byed dam//

15 lhan cig rab tu bsgrub pañi phyir//

tha dad ñid du yañ ñdod dam// [8]

ñdod chags dañ chags pa dag tha dad pa ñid du ni dgos pa med pañi phyir (7)
 grub par ma gyur pas de rab tu bsgrub pañi phyir lhan cig ñid du ñdod par
 byed la/ lhan cig ñid du yañ gcig pa ñid kyi skyon chags pañi phyir ma grub
 20 pas de rab tu bsgrub pañi phyir yañ tha dad pa ñid du yañ ñdod par byed pa
 khyod ni gos ñan pa lhags⁷ pa chen pos ñen pa ⁸bskums (D 185b1) na⁸ bskums
 pa yañ brnags⁹ mi bzod pas yañ rkyoñ¹⁰ bar byed pa dañ ¹¹ñdra baño¹¹//

tha dad dños po ma grub pas//

1 PNDC de ni ; PPT D[¹Ja 109b3] P[121a6] don, cf. p.79,n.6 2 PN —
 3 PNC ba ñam 4 PN kyañ 5 PN — 6 PN brtags 7 PN lhag
 8 PNDC bskums nas ; cf. PPT D[110a4] —, P[121b8] bskum nas
 9 PN gnags 10 DC skyoñ ; cf. PPT D[110a4] P[121b8] rkyoñ
 11 PN ñdraho

lhan cig dños po hgrub¹ mi hgyur//

tha dad dños po gañ zig la//

lhan cig dños por hdod par byed// [9]

- hdi la so so la tha dad pañi dños po yod (2) dam de gñis lhan cig hbyuñ ba
 5 la yod grañ na/ hdod chags dañ chags pa tha dad du gyur pa dag la ni² hdi ni
 hdod chags so// hdi ni hdis chags so zes bya ba de lta bu rnam (P 209a) pa
 thams cad du (N 200a) mi srid do//³ tha dad pañi dños por rab tu grub pa med
 na lhan (3) cig gi dños po hgrub par mi hgyur ro// hdi ltar khyod ni tha dad
 pañi dños po yod na de gñis kyi lhan cig gi dños po yod par hdod na/ tha dad
 10 pañi dños po de yañ rnam pa thams cad du mi hgrub po^{4//5} tha dad pañi dños
 po med na khyod kyi lhan cig gi dños po yod (4) par ga la hgyur/⁶ ho na tha
 dad pañi dños po gañ zig yod na hdod chags dañ chags pa dag lhan cig gi dños
 por hdod pa ci re re la yod dam/ hon te gñi ga lhan cig (C 181b) byuñ ba la
 yod dam hon te khyod kyis rañ dgar tha dad pañi dños po gzan zig brtags⁷
 15 kyañ ruñ ste/(5) tha dad pa gañ yod na hdod chags dañ chags pa dag lhan cig
 gi⁸ dños por hdod pa de smros sig//

de ltar hdod chags chags pa dañ⁹//

lhan cig lhan cig min mi hgrub//

hdod chags bzin du chos rnam kun//

- 20 lhan cig lhan cig min mi hgrub// [10]

gal te (6) hdod chags sna rol na//

hdod chags med pañi chags yod na//

de la brten nas hdod chags yod//

1 PN grub 2 C ni/ 3 N/ 4 PN bo* 5 N/ 6 P//
 7 P rtags 8 C — 9 PNDC dag ; cf. p.82,1.3.

chags yod hdod chags yod par hgyur// [=1]

zes bya ba la sogs pa gañ dag snar hdas pañi rnam pa de dag gis de ltar
 hdod chags rnams chags pa (7) dañ lhan cig gam chags pa med par yañ hgrub pa
 med do// ji ltar hdod chags chags pa dañ lhan cig gam chags pa med pa¹ yañ
 5 hgrub pa med pa de bzin du chos thams cad kyañ hgañ zig dañ lhan cig gam
 hgañ yañ med par yañ hgrub pa med do// hdod (D 186a1) chags dañ chags pa
 brtag pa zes bya ste rab tu byed pa drug paño// //

1 PNDC pa ; par?*, cf. ll.3,6

[VII skye ba dañ gnas pa dañ h̄jig pa brtag pa]

h̄dir smras pa/ khyod kyis h̄dod chags dañ chags pa brtag pa de¹ byas pas
kho bohi yid stoñ pa ñid ñan pa la spro bar byas kyis²/ dehi phyir da³ ni
h̄dus byas (2) kyi mtshan ñid brtag (N 200b) par bya bañi rigs so//

5 bśad (P 209b) pa/ de ltar byaño//

h̄dir smras pa/ h̄di la skye ba dañ/ gnas pa dañ h̄jig⁴ pa dag h̄dus byas
kyi spyiñi mtshan ñid du bstan te/ med pa la ni mtshan ñid bstan par mi rigs
pas mtshan ñid yod pañi phyir (3) h̄dus byas yod do//

bśad pa/ h̄dus byas kyi mtshan ñid mi h̄thad pas de yod pañi phyir h̄dus
10 byas yod par ga la h̄gyur/⁵ gal te ji ltar ze na/ snar/⁶

mtshan ñid med la mtshan ñid ni//

mi h̄jug mtshan ñid bcas la min// [= V 3ab]

zes bstan pas bkag zin (4) pañi phyir ro//

yañ gzan yañ/

15 gal te skye ba h̄dus byas na//

de la mtshan ñid gsum ldan h̄gyur//

ci ste skye ba h̄dus ma byas//

ji ltar h̄dus byas mtshan ñid yin// [1]

zes bya ba h̄di ni/⁷

20 gal te skye ba h̄dus byas na⁸//

ji ltar h̄dus byas mtshan ñid yin//

zes phyogs (5) goñ ma dañ yañ sbyar ro// skye ba h̄dus byas kyi mtshan ñid⁹
bstan pa gañ yin pa de yañ h̄dus byas sam h̄dus (C 182a) ma byas sig tu brtag

1 D da
7 P//

2 DC kyi
8 PN nas

3 DC de

4 PN h̄jigs

5 PN//

6 PN —

9 PNDC ñid ; ñid du?*, cf. 11.6-7

grañ na/ de la re zig ḥdus byas su yoñs su rtog na/ skye ba de yañ skye ba
 dañ gnas pa dañ ḥjig paḥi mtshan ñid kyis mtshan ñid gsum (6) dañ ldan par
 ḥgyur te/ ḥdus byas yin paḥi phyir ro//¹ mtshan ñid gsum dañ ldan par ḥgyur
 ba ni/² mtshan ñid gsum po dag tshogs par ḥgyur baḥo//

5 smras pa/ de yañ mtshan ñid gsum dañ ldan no//³

ji ltar ḥdus byas mtshan ñid yin/⁴

gal te skye ba (7) yañ skye ba dañ gnas pa dañ ḥjig paḥi mtshan ñid dañ ldan/
 gnas pa yañ skye ba dañ gnas pa dañ ḥjig paḥi mtshan ñid dañ ldan/ ḥjig pa
 yañ skye ba dañ gnas pa dañ ḥjig paḥi mtshan ñid dañ ldan na mtshan ñid
 10 mtshuñs paḥi phyir⁵ mtshan ñid rnams la khyad par med⁶ par ḥgyur ro//(D 186b1)
 khyad par med na ḥdi ni skye baḥo//⁷ ḥdi ni gnas paḥo// ḥdi ni ḥjig paḥo//
 zes bya ba de dag yod par ga la ḥgyur/⁸(P 210a)

smras pa/ de ni ñes par mi ḥgyur (N 201a) te/ ji ltar spyir ḥdus byas
 kyis mtshan ñid yin du zin kyañ khyad par gyi mtshan ñid la ltos⁹ nas ḥdi ni
 15 bum paḥo//(2) ḥdi ni snam buḥo// zes bya ba de dag yod pa de bzin du ḥdir
 yañ khyad par gyi mtshan ñid la ltos¹⁰ nas skye ba dañ gnas pa dañ ḥjig pa
 dag rab tu ḥgrub par ḥgyur ro// khyad par de gañ ze na/ skyed par byed pa
 dañ/ gnas par byed pa dañ/ ḥjig par byed pa dag go//

(3) bsad pa/ de ni mi ḥthad ¹¹do//⁻¹¹ ciḥi phyir ze na/ ḥdi ltar bum pa
 20 skyed par byed pa dañ/ mñon par ḥgrub par byed pa gañ yin pa des ni gzan ci
 yañ skyed par mi byed la/¹² bum pa gnas par byed pas kyañ gzan ci yañ gnas
 par mi byed ciñ/ bum pa ḥjig par (4) byed pas kyañ gzan ci yañ ḥjig par mi
 byed paḥi phyir ro//

1 D/ 2 PN// 3 PNDC// ; // bsad pa/? 4 PNDC/ ; //?*, cf. p.83,
 1.21, p.85,1.10 5 PN phyir/ 6 PNDC yod 7 PN — 8 P//
 9 PN bltos 10 P ltes, N bltos 11 PN de/, D do/ 12 P//

smras pa/ de dag gis¹ bum pa ñid skye ba dañ gnas pa dañ/ ñjig par byed
pas ñes pa med do//

bśad pa/ ño na ni de dag bum pañi mtshan ñid ma yin te/ byed pa po yin
pañi phyir ro// ñdi lta bu (5) skyed par byed pañi pha buñi mtshan ñid ma
5 yin la gzi dañ tho ba yañ bum pañi mtshan ñid ma yin (C 182b) pañi phyir
te/² de lta bas na skye ba la sogs pa dag ñdus byas yin na ñdus byas kyi
mtshan ñid du mi ñthad do//

ci ste skye ba ñdus ma byas su yoñs su rtog na de la yañ bśad par bya
ste/

10 (6) ji³ ltar ñdus byas mtshan ñid yin//

ñdus ma byas yin na⁴ ji ltar ñdus byas kyi mtshan ñid du ñgyur te/⁵ ñdis
mtshon par byed pas mtshan ñid yin na gañ skye ba dañ gnas pa dañ ñjig pa
dañ bral⁶ ba des ni rañ ñid la yañ mtshon⁷ par mi byed do// gañ rañ ñid la
mtshon⁸ par mi byed (7) pa des gzan ji ltar mtshon par byed/ ci ste byed na
15 ni mya ñan las ñdas pa ñdus ma byas kyañ ñdus byas kyi mtshan ñid yin par
thal bar ñgyur bas (N 201b) de (P 210b) ni mi ñdod de/ de lta bas na skye ba
dañ gnas pa dañ ñjig pa dag ñdus ma byas yin na yañ ñdus byas kyi mtshan ñid
du mi ñthad (D 187a1) ñdo//⁹

mtshan ñid du brtags¹⁰ na yañ skye ba dañ/ gnas pa dañ/ ñjig pa dag so
20 so¹¹ bañam¹¹/ ñdus pa zig ñdus byas kyi mtshan ñid du ñgyur grañ na/ de la

skye sogs gsum po so so yis//

ñdus byas mtshan ñid bya¹² bar ni//

nus min ñdus pa (2) yin na yañ//

1 PN gi 2 N// 3 PNDC ñdi ; cf. p.83,1.18 4 P ni 5 P —
6 PN ñbral 7 DC mtshan ; cf. 11.12,14 8 DC mtshan
9 D de//, C de/ 10 PN brtag 11 NC ba ñam 12 PNDC ñdra ; cf.
p.86,11.2-3

gcig la dus gcig ji ltar ruñ// [2]

skye ba dañ gnas pa dañ/ ḥjig pa dag re ¹re la yañ¹ ḥdus byas kyi mtshan ñid
bya bar mi nus te/ nus min zes bya ba ni mi chog pa dañ/² mi nus so zes bya
baḥi tha tshig go//

5 ji ltar ze na/ ḥdi la re zig dños po mñion par (3) ma grub ciñ/ med pa
la ni skye ba dañ gnas pa dañ ḥjig pa dag mi ḥthad do// ḥdi ltar skye ba
dañ³ gnas pa dañ ḥjig pa dag ni dños po la brten pa yin te/ bum paḥi skye ba
dañ/⁴ bum paḥi gnas pa dañ bum paḥi ḥjig pa zes bya ba yin na bum pa de mñion
par ma grub na/(4) skye ba dañ gnas pa dañ ḥjig pa dag gañ gi mtshan ñid du
10 ḥgyur/ da⁵ ni ḥjig pa zes bya ba ni zig pa dañ med pa ste/ de gañ la yod pa
de ni med pa ñid do// de med na skye ba dañ gnas pa dañ ḥjig pa dag gañ gi
mtshan ñid du ḥgyur te/ de ltar re zig skye ba dañ gnas pa dañ (5) ḥjig pa
dag so ⁶soḥam⁶/ ḥdus pa yañ dños po mñion par ma grub pa dañ/ zig paḥi mtshan
ñid ma yin no//

15 de la ḥdi sñam (C 183a) du de dag dños po mñion par grub pa dañ ma zig
paḥi mtshan ñid yin par sems na/ de yañ mi ḥthad de/ ji ltar ze na/ ḥdi la
bum pa zes bya baḥi (6) dños po yod pa la ni skye ba med de/ ḥdi ltar yod pa
la yañ skye baḥi bya ba med do// ci ste yod kyañ skye bar gyur na ni nam yañ
mi skye bar mi ḥgyur bas (N 202a) de ni mi ḥdod do// de lta bas na yod pa la
20 skye (P 211a) ba med de/ med pa gañ yin pa de ji ltar mtshan ñid du ḥgyur/
smras pa/ re zig gnas pa (7) ni yod do//

bśad pa/ gnas pa yañ mi ḥthad de/ ciḥi phyir ze na/ ḥjig pa dañ rjes su
ḥbrel paḥi phyir ro// ḥdi ltar ḥdus byas ni mi rtag⁷ pa dañ khor zug tu rjes

1 PN res ni* ; cf. p.85,1.21
6 PNC so ḥam

2 PN —

3 C —

4 P//

5 DC de

7 DC rtog

- su ḥbrel pas khor zug tu mi rtag na ji ltar gnas par ḥgyur te/ gnas pa dañ
ḥjig pa gñis (D 187b1) ḥgal baḥi phyir ro// ḥdi ltar ḥog nas kyañ/
dños po ḥgag par ḥgyur na ni//¹
gnas par ḥthad pa ma yin no//
5 gañ yañ ḥgag par mi ḥgyur ba//
de ni dños por² mi ḥthad do//
zés ḥbyuñ no// slob dpon ḥphags pa lhas kyañ/
gnas med dños po ga la yod//
(2) mi rtag pas na gañ³ la gnas//
10 gal te dañ por⁴ gnas gyur na//
tha mar rñiñs par mi ḥgyur ro//
gal te khor zug mi rtag yod//
khor zug gnas par mi ḥgyur ro//
yañ na rtag par gyur pa las//
15 phyis na mi rtag par yañ ḥgyur//
gal te dños po mi rtag dañ//
lhan cig (3) gnas pa yod gyur na//
mi rtag log par ḥgyur ⁵baḥam⁻⁵//
yañ na gnas pa brdzun par ḥgyur//
20 zés gsuñs so// de lta bas na gnas pa yañ med de/ med pa⁶ gañ yin pa⁷ ji ltar
ḥdus byas kyi mtshan ñid du ḥgyur/
smras pa/ ḥo na ḥjig pa yod do//
bśad pa/ gnas pa (4) med par ḥjig pa ga la yod de/ ḥdi ltar dños po

1 PN/ 2 DC po ; cf. p.107,1.6 3 PN ga* 4 PNDC po ; cf.
PP P[Tsha 124a7] D[101b7] por, CŚK P[Tsha 14a3] po, D[12b7] por
5 PNC ba ḥam 6 DC na ; cf. p.86,1.20 7 PNDC pa ; pa de?, cf. p.86,
1.20

gnas pa yod na ḥjig par ḥgyur gyi gnas pa med na ḥjig par ga la ḥgyur/¹ de
 yañ ḥjig pa źes bya ba ni źig pa dañ med pa ste de gañ la yod pa de ni med
 pa ñid do// de med na skye ba dañ gnas pa dañ ḥjig pa dag gañ gi (5) mtshan
 ñid du ḥgyur źes bstan zin pas deḥi phyir ḥjig pa yañ ḥdus byas kyi mtshan
 5 ñid du mi ḥthad do//

deḥi phyir de ltar skye ba dañ² (N 202b) gnas pa dañ/(C 183b) ḥjig pa
 dag so so ba yañ ḥdus byas mñon par (P 211b) grub paḥi mtshan ñid du mi
 ḥthad do// lhan cig tu skyeḥo źes gsuñs (6) paḥi phyir chos kyi gnas skabs
 śes pa dag skye ba dañ gnas pa dañ ḥjig pa dag lhan cig tu skyeḥo źes brjod
 10 pas deḥi phyir yañ so so ba dag mtshan ñid du mi ḥthad do//

smras pa/ ḥdus pa dag ni mtshan ñid yin no//³

bśad pa/

ḥdus pa yin⁴ na yañ/⁵

gcig la dus (7) gcig ji ltar ruñ//⁶

15 so so ba gañ dag mtshan ñid ma yin pa de dag ḥdus pa phan tshun ḥgal ba dag
 ḥdus byas kyi⁷ dños po gcig la dus gcig tu ji ltar ruñ/ ḥdi ltar gañ gi tshe
 na skye ba deḥi tshe na gnas pa dañ ḥjig pa med la/⁸ gañ gi tshe gnas pa
 deḥi tshe na skye ba dañ ḥjig (D 188a1) pa med ciñ/ gañ gi tshe ḥjig pa deḥi
 tshe na yañ skye ba dañ gnas pa med pa deḥi phyir skye ba dañ gnas pa dañ
 20 ḥjig pa so so ba dañ ḥdus pa dag kyañ ḥdus byas kyi mtshan ñid du mi ḥthad
 do// mtshan ñid mi ḥthad paḥi phyir ḥdus byas yod pa ma yin no//

smras (2) pa/ ltag chod de lta bu ḥbaḥ źig gis ci bya/ yoñ ni gañ⁹ skye
 ba dañ/¹⁰ gnas pa dañ/ ḥjig pa de ḥdus byas yin no//

1 P// 2 PN dañ/ 3 P/ 4 N min 5 PNDC/ ; //? 6 DC/
 7 C kyis 8 P// 9 DC gañ gi ; cf. p.89,1.20 10 N//

bśad pa/ kho bo ltag chod kyī phyir mi rtsom gyis¹ kho bo ni de kho na
śes par bya baḥi phyir rtsom mo// skye ba źes bya ba de gañ yin pa² smros
śig//

(3) smras pa/ bum pa skyeḥo//

5 bśad pa/ re źig gnas skabs gañ la bum pa źes bya bar ḥgyur ba legs par
soms la smros śig// de la gañ gi tshe ma skyes pa la ni bum pa źes byar yañ
mi ruñ ste/ skyes pa ñid la bum pa źes bya bar ḥgyur źiñ bum pa yañ ḥdus
byas yin (4) paḥi phyir mtshan ñid gsum dañ ldan pa ñid yin pa deḥi tshe
skye ba bum paḥi mtshan ñid yin no// źes bya ba de ji ltar ḥthad//³ ḥdi⁴
10 ltar yod pa la yañ skye bas ci bya/⁵ mtshan ñid dañ ldan (N 203a) pa la yañ
mtshan ñid kyis ci bya/

ci ste bum pa ma yin pa⁶ skye źiñ skyes zin nas bum (P 212a) par ḥgyur
ro sñam na/ de⁷ yañ (5) rigs pa ma yin te/ bum pa ma yin pa skye źiñ źes bya
ba de re ⁸ldeḥam⁸/ snam ⁹buḥam⁹/ ḥon te bum pa ma yin pa źes bya ba ci yañ
15 med pa źig gam ci yin/ de la re źig gal te re ¹⁰ldeḥam¹⁰/ snam bu źig skye
na ni de skyes zin nas ji¹¹ (C 184a) ltar bum par ḥgyur/ ci ste bum pa ma
yin pa (6) źes bya ba ¹²ciḥañ¹² med pa źig yin na ni ci yañ med pa gañ yin
pa de ji ltar skye ci ste skye na ni ri boñ gi rwa yañ ciḥi phyir mi skye/
deḥi phyir skye ba źes bya ba de mi ḥthad do// skye ba źes bya ba de ḥdi la
20 med na gañ skye ba de ḥdus byas yin no// źes bya ba de ji ltar ḥthad par
ḥgyur/ gañ skye ba med (7) pa de¹³ ji ltar gnas pa dañ ḥjig par ḥgyur/¹⁴
de lta¹⁵ na skye ba dañ gnas pa dañ ḥjig pa źes bya ba dag ni/ ḥjig rten gyi
tha sñad kho nar zad do//

1 PNDC gyis ; gyi?* 2 PN pa je* 3 N/* 4 DC ji 5 N//
6 P — 7 P da 8 PN lde ḥam 9 PNC bu ḥam 10 PNC lde ḥam
11 C de 12 PC ci ḥañ 13 DC — 14 P// 15 PN lta bas*

yañ g'zan yañ/

skye dañ gnas dañ h'jig rnams la//

hdus byas mtshan ñid g'zan 'zig ni//

gal te yod na thug pa med//

5 med na de (D 188b1) dag hdus byas min// [3]

skye ba dañ/ gnas pa dañ/ h'jig pa gañ dag hdus byas kyi mtshan ñid du bstan
 pa de dag la hdus byas kyi mtshan ñid g'zan 'zig yod dam hon te med/ de la re
 'zig gal te de dag la¹ hdus byas kyi mtshan ñid g'zan 'zig yod na ni de lta na
 thug pa med (2) par thal bar h'gyur te/ skye ba la yañ skye ba yod la de la
 10 yañ g'zan 'zig yod ciñ de la yañ g'zan² yod de/ mthaḥ med par h'gyur bas de ni
 mi hdod do//

ci ste thug pa med par gyur na mi ruñ ño sñam pa³ de dag la hdus byas
 kyi mtshan ñid g'zan med par sems na/ de lta na yañ (3) de dag hdus byas ma
 yin par h'gyur te/ hdus byas ma yin na ji ltar hdus byas kyi mtshan ñid du
 15 h'gyur 'zes⁴/ sñar (N 203b) bstan zin to⁵-// //⁻⁵

⁶dbu ma rtsa baḥi h'grel pa bud-dha-pā-li-ta/⁻⁶ bam po gsum pa/

smras pa/ skye ba dañ gnas pa dañ h'jig pa dag hdus byas kyañ (4) yin
 la/ thug pa med par yañ thal bar mi (P 212b) h'gyur te/ ji ltar 'ze na/

skye baḥi skye bas rtsa ba yi//

20 skye ba h'baḥ 'zig skyed par byed//

rtsa baḥi skye bas skye ba yi//

skye baḥañ skyed par byed pa yin// [4]

h'di la rnam par 'ses pa la sogs pa chos rnams las chos gañ yañ ruñ ba 'zig (5)

1 DC las ; cf. l.7
 D['Za 120a2] P[133b1] nas
 6 PN —

2 PN g'zan 'zig
 4 DC 'ze na

3 PNDC pa ; nas?*, cf. PPT
 5 P // 7 //, N / 7

- skye ba na de bdag ñid dañ bco lña ste/ chos de dañ/ chos dehi skye ba dañ/
 chos dehi gnas pa dañ/ chos dehi hjig pa dañ/ chos dehi ldan pa dañ/ chos
 dehi rga ba dañ/ hdir gal te chos de dkar po yin (C 184b) na chos dehi¹ yañ
 dag pañi rnam par grol ²bañam⁻²/ ci ste chos de (6) nag po yin na chos dehi
 5 log pañi rnam par grol ba dañ/ de bzin du gal te chos de ñes par hbyuñ ba
 yin na chos dehi ñes par hbyuñ ba ñid dam/ ci ste chos de ñes par hbyuñ ba
 ma yin na chos dehi ñes par hbyuñ ba ma yin pa ñid skye ste/ de dag ni re
 zig hkhor ces byaño// da³ (7) ni skye bañi skye ba dañ/ gnas pañi gnas pa
 dañ/ hjig pañi hjig pa dañ/ ldan pañi ldan pa dañ/ rga bañi rga ba dañ/ yañ
 10 dag pañi rnam par grol bañi yañ dag pañi rnam par grol ⁴bañam⁻⁴/ log pañi
 rnam par grol bañi log pañi rnam par grol ba dañ/ ñes par hbyuñ (D 189a1)
 ba ñid kyi ñes par hbyuñ ba ñid dam/ ñes par hbyuñ ba ma yin pa ñid kyi ñes
 par hbyuñ ba ma yin pa ñid kyañ skye ste/ de dag ni hkhor gyi hkhor ces bya
 ste/ de ltar chos skye ba⁵ bdag ñid dañ bco lña skyeño//
 15 de la rtza bañi skye ba gañ yin pa des ni bdag ñid ma (2) gtogs par
 chos dehi bdag ñid dañ bcu bzi po ji skad bstan pa dag skyed par byed do//
 skye bañi skye bas ni rtza bañi skye ba de hbañ zig skyed par byed de/ de
 ltar gcig gis gcig skyed par byed pas thug pa med par mi hgyur ro//(N 204a)
 de bzin du rtza bañi gnas pas kyañ gnas pañi gnas (3) pa gnas par byed la/
 20 gnas pañi gnas pas kyañ rtza bañi gnas pa gnas par byed do// rtza bañi hjig
 (P 213a) pas kyañ hjig pañi hjig pa hjig par byed la/ hjig pañi hjig pas
 kyañ rtza bañi hjig pa hjig par byed pas de ltar na hdi la yañ thug pa med
 par ⁶thal bar⁻⁶ mi hgyur ro//

1 DC de ; cf. 1.4

2 PN ba ñam

3 DC de

4 PC ba ñam

5 PNDC ba ; ba na?*, cf.1.1

6 PN —

bśad (4) pa/

gal te khyod kyi skye baḥi skyes//¹

rtsa baḥi skye ba skyed byed na//²

khyod kyi rtsa bas ma skyed³ des//

5 de⁴ ni ji ltar skyed par byed⁵// [5]

gal te khyod kyi skye baḥi skye bas rtsa baḥi skye ba skyed par byed na khyod
kyi rtsa baḥi ⁶skye bas⁻⁶ ma ⁷bskyed paḥi skye baḥi⁻⁷ skye ba des rtsa baḥi
skye ba de ji ltar skyed par byed de/ rañ ñid (5) ma skyes paḥi phyir ro//

smras pa/ rtsa baḥi skye bas bskyed pa kho naḥi skye baḥi⁸ skye bas

10 rtsa baḥi skye ba skyed par byed kyi ma skyed⁹ pas mi byed do//

bśad pa/

gal te khyod kyi rtsa ba (C 185a) yis//

bskyed¹⁰ pa de yis rtsa skyed¹¹ na//

des ma skyed¹² paḥi rtsa ba des//

15 de ni ji ltar skyed par byed// [6]

gal te (6) khyod kyi rtsa baḥi skye bas bskyed paḥi skye baḥi skye ba des

rtsa baḥi skye ba de skyed par byed na skye baḥi skye ba des ma skyed¹³ paḥi

rtsa baḥi skye ba des skye baḥi skye ba de ji ltar skyed par byed/ de ltar

na de ni gcig la gcig brten pa yin te/ gcig la gcig brten¹⁴ pa dag ni rab tu

20 brtag¹⁵ tu mi ruñ ño//

smras pa/(7) skye ba ñid skye bzin pas skye baḥi skye ba skyed par byed

kyi ma skyes pas ni mi byed do//

bśad pa//¹⁶

1 PN/ 2 PN/ 3 PNDC skyed ; bskyed?*, cf. ABh, PP bskyed
4 PN des 5 C byad 6 DC skyed pas 7 PN skyed paḥi, DC skyes paḥi ;
cf. 11.9,16, ABh P[Tsa 53a2] D[44b4] bskyed paḥi skye baḥi 8 DC ba
9 PNDC skyed ; bskyed?*, cf. ABh P[53a3] D[44b4] bskyed 10 PN skyed
11 PN bskyed 12 PN bskyed* 13 PN bskyed* 14 P rten
15 DC rtag 16 PN/*

khyod kyi de ni skye b'zin pa//
ma skyes de yis gal te ni//¹
de ni skyed² par byed nus na//³
de skyed par ni hdod la rag// [7]

- 5 khyod kyi rtsa baḥi skye ba de skye b'zin pa rañ ñid ma skyes pa des gal te
 skye (D 189b1) baḥi skye ba g'zan de skyed par byed nus na ni skye baḥi skye
 ba de skyed⁴ par hdod la rag go// yañ na khyod kyi skye baḥi skye ba de skye
 b'zin pa rañ ñid ma skyes pa des gal te rtsa baḥi skye ba g'zan de skyed par
 byed nus na ni (N 204b) rtsa baḥi skye ba de skyed par byed⁵ la rag na mi
 10 nus te/ ḥdi ltar rañ ñid ma skyes śiñ med (2) pas g'zan ji ltar skyed⁶ par
 byed de/ deḥi phyir de ni rtog pa tsam du zad do//

smras pa/ skye ba g'zan gyis skyed par (P 213b) mi byed kyañ skye ba ñid
 kyis rañ dañ g'zan dag ⁷skyed par byed dō⁷// ji ltar ze na/

- ji ltar mar me rañ dañ g'zan//
 15 snañ bar byed pa de b'zin du//
skye ⁸baḥaṅ⁸ rañ dañ g'zan gyi (3) dños//
gñi ga skyed par byed pa yin// [8]

- ji ltar mar mes rañ gi bdag ñid kyañ snañ bar byed la bum pa dañ/ snam bu la
 sogs pa dños po g'zan dag kyañ snañ bar byed pa de b'zin du skye bas kyañ rañ
 20 gi bdag ñid kyañ skyed par byed la bum pa dañ snam bu la sogs pa dños po
 g'zan dag kyañ (4) skyed par byed do//

b'sad pa/ gal te mar mes rañ dañ g'zan gyi bdag ñid dag snañ bar byed na
 ni skye bas kyañ mar me b'zin du rañ dañ g'zan gyi bdag ñid dag skyed par byed

1 PN — 2 DC skyes 3 N/ 4 PN bskyed 5 ND byad
 6 P bskyed 7 DC bskyed par byaḥo ; cf. 1.21 8 P ba ḥañ

la rag na/ mar mes ni rañ dañ g'zan gyi bdag ñid dag snañ bar mi byed do//
cihi phyir ze na/ hdi ltar/

(5) mar me dañ ni gañ dag na//

de hdug pa na mun pa med//

5 hdi na gañ mi snañ ba de snañ bar bya ba yin (C 185b) la/ mun pas bsgribs¹
pas mi snañ ba ñid yin na mar me la ni mun pas² dehi phyir mar me la mi snañ
ba med do// g'zan dag snañ bar byed do zes gañ smras pa de yañ rigs³ pa ma
yin te/(6) mar me g'zan gyi⁴ bdag ñid dag la hdug⁵ pa de la⁶ yañ mun pa med
de/ mun pa med pañi phyir de dag la yañ mi snañ ba med do// ho na rañ dañ
10 g'zan gyi bdag ñid dag la mi snañ ba med na/

mar mes ci zig snañ bar byed//⁷

de smros sig//

smras pa/

mun pa sel⁸ bas snañ byed⁹ yin//¹⁰ [9]

15 hdi na mar (7) me skye b'zin pas mun pa sel ciñ snañ bar byed pas snañ bar
byed pa yin te/ de la mun pa sel bar byed pa gañ yin pa de mar me rañ dañ
g'zan gyi bdag ñid dag (N 205a) snañ bar byed pa yin no zes smras pa¹¹ dehi
phyir/

mar me dañ ni gañ dag na//

20 ¹²de hdug⁻¹² pa na mun pa med//¹³ [= 9ab]

ces gañ¹⁴ b'sad pas mar (D 190a1) me skye b'zin pas mun pa sel bañi phyir des
na mar me rañ dañ (P 214a) g'zan gyi bdag ñid dag la mun pa med ¹⁵do//⁻¹⁵ mun
pa med pañi phyir snañ bar byed pa ñid yin no// de ltar mun pa sel¹⁶ bar

1 PN sgrib 2 N pa ; pa med pas?*, cf. ABh[D Tsa45a4] PPT [D Ža124b1]
mar me la yañ mun pa med la, PSP p.151,1.13 3 C digs 4 DC —
5 PDC h'jug 6 DC — 7 DC/ 8 N sal 9 N byad 10 PDC/
11 PN pas* 12 DC hdu byed 13 P/ 14 DC kyañ 15 PN de/
16 P sal

byed paḥi phyir mar mes ni rañ dañ gźan gyi bdag ñid dag snañ bar byed do//
 (2) mar me ji lta ba de bźin du skye bas kyañ rañ dañ gźan gyi bdag ñid de¹
 dag skyed par byed do źes bya ba de rigs pa yin no//

bśad pa/ mar me skye bźin pas mun pa sel bar byed do// źes zer ba de
 5 smros śig//

ji ltar mar me skye bźin pas//

mun pa sel bar byed pa yin//

gañ tshe (3) mar me skye bźin pa//

mun pa dañ ni phrad pa med// [10]

10 gañ tshe mar me dañ mun pa dag gcig na² mi srid paḥi phyir mar me skye bźin
 pa mun pa dañ phrad pa med pa deḥi tshe³ ji ltar mar me skye bźin pa mun pa
 dañ ma phrad pa des mun pa sel bar byed//⁴

mar me phrad pa med par yañ//

gal te mun pa (4) sel byed na//

15 ḥjig rten kun na gnas paḥi mun//

ḥdi na ḥdug pa des sel⁵ ḥgyur// [11]

ci ste mar⁶ mes mā⁶ phrad pa ñid du yañ mun pa sel bar byed na ni de ltar na
 ḥjig rten kun na gnas paḥi mun pa dag kyañ mar me ḥdi na ḥdug pa des bsal
 bar ḥgyur te/ ma phrad par⁷ ḥdra ba las la la ni sel bar (5) byed la/ la la
 20 ni sel bar mi byed pa de la khyad par ci yod//⁸

(C 186a) yañ gźan yañ/

mar me rañ dañ gźan gyi dños//

gal te snañ bar byed gyur na//

1 PN —*
 6 DC me

2 DC ni
 7 D pa, C ba

3 DC phyir
 8 PNC/*

4 PN/*

5 PN bsal* ; cf. 11.18-19

mun pañ rañ dañ g'zan gyi dños//

sgrib par hgyur bar the tshom med// [12]

hdi na mar me ni mun pañi gñen por gnas pa yin pas des na gal te (6) mar mes
 rañ dañ g'zan gyi dños po¹ dag snañ bar byed par gyur na/² mun pas kyañ rañ
 5 dañ g'zan gyi dños po (N 205b) dag sgrib par thal bar hgyur ba hdi la the
 tshom med pa žig na mun pas ni rañ dañ g'zan gyi dños po dag sgrib par mi
 byed do// gal te sgrib par byed na ni g'zan bžin du (P 214b) mun pa ñid kyañ
 mi (7) dmigs par hgyur ro// mun pa mi dmigs na ni dños po rnams rtag tu snañ
 bar hgyur ba žig na/ dños po rnams rtag tu mi snañ bas deñi phyir mun pas ni
 10 rañ dañ g'zan gyi dños po dag sgrib par mi byed do// de lta yin na mun pañi
 gñen por mar mes kyañ rañ dañ g'zan gyi dños po dag snañ (D 190b1) bar mi
 byed pas de la mar me bžin du skye bas kyañ rañ dañ g'zan gyi bdag ñid dag
 kyañ³ skyed par byed do// žes gañ smras pa de rigs pa ma yin no//

yañ g'zan yañ/ gal te skye bas rañ gi bdag ñid skyed par byed na skyes
 15 pas sam/ ma skyes pa žig gis skyed par byed⁴ grañ na/(2) gñi gas kyañ mi
 hthad do// ji ltar že na/

skye ba hdi ni ma skyes pas//

rañ gi bdag ñid ji ltar skyed⁵//

skye ba hdi ma skyes śiñ med pas rañ gi bdag ñid ji ltar skyed par byed/
 20 yañ na hdi ma skyes śiñ med pañi bdag ñid su žig gis skyed par byed/ ci ste
 med pas kyañ bdag ñid med pa (3) skyed⁶ na ni ri boñ gi rwas kyañ bdag ñid
 skyed par byed pa žig na skyed par mi byed⁷ do//⁻⁷ de lta bas na skye ba ma
 skyes pas bdag ñid skyed⁸ par mi byed do//

1 P bor 2 P — 3 PN —* 4 DC skyed 5 N bskyed
 6 PN bskyed, DC skyes 7 PN de/, D do/ 8 P bskyed

de la ḥdi sñam du skye ba skyes pas bdag ñid skyed par sems na/ de la
bśad par bya ste/

ci ste skyes pas skyed byed na//

skyes na ci źig bskyed (4) du yod// [13]

5 gal te skye ba skyes pa ñid yin na skye ba skyes pas bdag ñid skyed par byed
do// źes bya ba ḥthad paḥi¹ don med pa ḥdi ciḥi phyir byed de/ skyes zin pa
la yañ skye bas ci bya/ de ltar na re źig² skye baś² bdag (C 186b) ñid skyed
par mi byed do//

10 de/³ ḥdi ltar gal te skye bas (N 206a) gźan skyed par byed na skye bas
bskyed par bya ba gźan de skyes⁴ paḥam⁻⁴ ma skyes⁵ paḥam⁻⁵/ skye bźin pa źig
skyed par byed grañ na/ de la/⁶

skyes dañ ma skyes skye bźin pa//

ji lta bur yañ skyed mi byed//

15 ⁷skyes pa⁻⁷ ni ji ltar yañ skyed par mi (P 215a) ḥthad (6) do// ma skyes pa
yañ skyed par mi byed la/ skye bźin pa yañ skyed par mi byed do//

ji ltar źe na/ bśad pa/

soñ dañ ma soñ bgom pa⁸ yis//

de dag rnam par bśad pa yin// [14]

20 ji ltar soñ ba la ḥgro ba med de/⁹ ḥgro baḥi bya ba ḥdas zin paḥi phyir ro//
źes bya ba de bźin du skyes (7) pa yañ skyed par mi byed de skye baḥi bya ba
ḥdas zin paḥi phyir ro// skyes pa la yañ skye baḥi bya ba med de/ ci ste yañ
skyed¹⁰ par ḥgyur na ni nam yañ mi skyed par mi ḥgyur bas de¹¹ ni mi ḥdod de/

1 PN pa 2 DC skyes pas 3 P// 4 P pa ḥam/, N paḥam/
5 PC pa ḥam 6 P — 7 D skye ba, C skye pa 8 PN ma
9 P// 10 DC skyes 11 PN deḥi

dehi phyir skyes pa skyed par mi byed do//

ma skyes pa yañ skyed par mi byed de/ cihi phyir ze na/¹ med (D 191a1)
 pañi phyir ro// ma skyes pa la gañ skyed² par hgyur ba ci zig yod/ ci ste
 med kyañ skyed³ par hgyur na ni ri boñ gi rwa yañ skyed⁴ par hgyur ba zig na
 5 skyed⁵ par mi hgyur te/ de lta bas na ma⁶ skyes pa yañ skyed par mi byed do//

da⁷ ni skye bzin pa yañ skyed par mi byed de/ skyes (2) pa dañ ma skyes
 pa ma gtogs par skye bzin pa med pañi phyir dañ/ skye ba gñis su thal bar
 hgyur bañi phyir te/ gañ dañ ldan pas skye bzin pa zes bya bar hgyur ba dañ/
 gañ dañ ldan pas skyed par byed ⁸do//⁻⁸ zes brjod ⁹paño//⁻⁹

10 yañ gzan yañ/ hdi la skye bzin pa zes bya ba (3) ni gañ gi cuñ zad ni
 skyes cuñ zad ni ma skyes ¹⁰pañam⁻¹⁰/ yañ na de las gzan pa skyes ¹¹pañam⁻¹¹/
 ma skyes pa zig yin gañ¹² na/¹³ de la gal te skyes pa dañ ma skyes pa de
 skye bas skyed par byed na re zig dehi gañ cuñ zad skyes¹⁴ pa de ni (N 206b)
 skye ba des bskyed pa ma yin la/ skyes pa de skye bzin pa¹⁵ ma yin te/(4)

15 cihi phyir ze na/ de skyes na skye bzin pa ma yin zin skye bzin pa skyed par
 byed do// zes kyañ brjod pañi phyir ro//

gal te cuñ zad skyes pa de skye ba med pa kho nar skyes na ni/¹⁶ dehi
 lhag ma (C 187a) yañ de bzin du skye ba med pa kho nar skye bar hgyur bar
 (P 215b) nes so// yañ na dehi gañ cuñ zad ni skye ba (5) med pa kho nar
 20 skyes la cuñ zad ni skye bas skyed par byed pa la khyad par ci yod pa brjod
 dgos so//

ci ste dehi gañ cuñ zad skyes pa de yañ skye ba kho nas bskyed na ni de
 lta¹⁷ na ma skyes pa skye bas skyed¹⁸ par¹⁹ byed kyi/ skye bzin pa skyed par

1 D// 2 PN bskyed 3 PN bskyed 4 PN bskyed 5 PN bskyed
 6 PNDC — ; cf. 1.2 7 DC de 8 P de/ 9 DC par/ 10 NC pa ñam
 11 NC pa ñam 12 DC gañ 13 PN// 14 DC skyed
 15 PNDC pa ; PPT P[Za 145a8] D[129b5] pa yañ* 16 PN —
 17 P la 18 PN bskyed 19 PN pa

byed pa ma yin no//

yañ gźan yañ/ dehi gañ cuñ zad skyes (6) pa de ni skye bas skyed par
 mi byed de/ skyes zin pañi phyir ro// des na dehi lhag ma ma skyes pa gañ
 źig yin pa de skye bas skyed par byed do// źes bya bar hgyur te/ de la
 5 skye bźin pa skyed par byed do¹ źes gañ² smras pa de ñams par gyur to//
 ci ste dehi gañ³ cuñ zad skyes pa de yañ⁴ yañ skye ba⁻⁴ skyed par byed
 (7) na ni de la skye ba gñis kyis byas pañi khyad par can du hgyur ba źig
 na mi hgyur te/ skyes zin pa de la ni yañ skyed⁵ pañi phyir bya ba hgañ
 yañ rtsom par mi byed pas dehi phyir de ni yañ skyed par mi byed do// de
 10 lta bas na skye bźin pa skyed par byed do// źes bya ba de ni sñiñ po med pa
 la blos sñiñ por (D 191b1) bzuñ bar zad de gyi naño//

smras pa/ bum pa la sogs pa⁶ skye ba⁻⁶ dag kyañ dmigs śiñ/ bum pa la
 sogs pañi don du bya ba dag la hjug pa yañ snañ bas dehi phyir skye ba yod
 na skye ba la brten ciñ skye ba la ltos⁷ nas skye bźin pa skyed⁸ do źes
 15 brjod par byaño//

bśad pa/

(2) gañ tshe skye ba yod pas ni//

skye bźin hdi hbyuñ med pañi tshe//

ji ltar skye la brten nas ni//

20 skye bźin źes ni brjod par bya// [15]

gañ (N 207a) gi tshe skye ba hdi yod pas skye⁹ bźin pa hdi hbyuñ ño źes bya
 ba de med ciñ mi srid pa dehi tshe ji ltar skye ba la brten nas skye bźin
 pa skyed¹⁰ do// źes (3) brjod par bya/

1 PN do// 2 PN — 3 DC — ; cf. p.111, 1.15 4 DC — ; cf. p.111,
 1.15, PPT P[źa 145b3] D[129b7] skye bas 5 PN bskyed
 6 PN skyes pa 7 PN bltos 8 PN bskyed 9 PN skyes
 10 PN bskyed

smras pa/ ji ltar mi srid pa^{1/2}

bśad pa/ re źig snam bu skye ba la brten nas ci źig skye bźin pa yin/
smras pa/ snam bu űid skye bźin pa yin no//

bśad pa/ gal te snam bu skye (P 216a) bźin pađi gnas skabs űid na snam
5 bu yin na/ de la skye ba la brten (4) nas skye bźin pa skyed³ do źes gaű
brjod pađi skye bas yaű ci bya/ de ni mi ħthad de/ skyes pa daű skye bźin
pa gűis la khyad par med pađi phyir ro// deđi phyir skye bźin pa snam bu
ma yin (C 187b) no//

smras pa/ re źig skyes pa ni snam bu yin te/ skyes pa de la brten nas
10 ji srid du brtag⁴ pađi (5) bya ba ma zin pa de srid du skye bźin pa yin no⁵//

bśad pa/ draű űo// gaű skye bźin pa na snam bu ma yin pa de skyes na
ji ltar snam bur ħgyur/ ħdi ltar gźan byed bźin pa na gźan du mi ħgyur ro//
ci ste ħgyur na ni re lde byed⁶ bźin⁷ pa na snam bur ħgyur ba źig na⁸ mi⁹
ħgyur bas deđi phyir (6) skyes pa yaű snam bu ma yin no// snam bu de¹⁰ med
15 na gaű gi skye ba la brten nas ci źig skye bźin par ħgyur/

smras pa/ ci khyod mtshon thabs la mkhas źes te ma űid la ħdebs par
byed dam/¹¹ khyod ħgyed pa la chags pas rten ciű ħbrel par ħbyuű bađi rigs
pa űid sun ħbyin ko//

bśad (7) pa/ de ni rten ciű ħbrel par ħbyuű bađi rigs pa ma yin te/
20 rten ciű ħbrel par¹² ħbyuű ba smra ba rnams la ni dűos po skye bźin pa yaű
yod pa ma yin la/ dűos po skye bźin pađi skye ba yaű yod pa ma yin no//
rten ciű ħbrel par ħbyuű bađi don ni ħdi yin te/

rten ciű ħbyuű ba (D 192a1) gaű yin pa//

1 PN —* 2 P// 3 PN bskyed 4 PN brtags* 5 N na 6 N byad
7 N bźed 8 P ni 9 P ma 10 PN — 11 P// 12 PN bar

de ni ño bo ñid kyis źi//

rten ciñ źes bya ba gañ yin pa dañ/ ħbyuñ ba źes (N 207b) bya ba gañ yin pa
 1⁻de dañ de⁻¹ gñi ga ño bo ñid kyis źi ba ño bo ñid dañ bral ba ño bo ñid²
 stoñ po yin no//

5 de phyir skye bźin ñid dañ ni//skye ba yañ ni źi ba ñid// [16]

de ltar gañ gi phyir rten (2) ciñ źes bya ba gañ yin pa dañ ħbyuñ ba źes
 bya ba gañ yin pa de dañ de gñi ga ño bo ñid kyis źi ba ño bo ñid dañ bral
 ba ño bo ñid stoñ pa/³ deħi phyir rten ciñ ħbrel par ħbyuñ ba smra ba rnams
 10 la skye bźin pa dañ skye ba gñi ga yañ ño bo (P 216b) ñid kyis źi ba⁴ ño bo
 ñid dañ⁵ bral ba ño bo ñid⁶ stoñ pa yin no//(3) de gñi ga ño bo ñid stoñ pa
 yin pa⁷ skye ba ħdi la brten nas skye bźin pa ħdi skyed⁸ do// źes bya ba de
 ji lta⁹ bur srid par ħgyur/

smras pa/ rgyu dañ rkyen rnams la brten nas ji srid na¹⁰ skyes par
 15 ħgyur ba de srid du dños po skyed¹¹ paħi phyir bya ba rtsom ste/ des na
 dños po gañ kho na skye ba (4) de ñid la brten nas bya ba rtsom par yañ mi
 byed la/ gźi med par yañ bya ba rtsom par mi byed pas bya ba dañ ldan paħi
 rgyu dañ rkyen de dag la brten nas dños po skye źiñ deħi skye ba de la
 brten (C 188a) nas skye bar ħgyur ro//

20 bśad pa/ gañ gi rgyu dañ rkyen dag la brten nas bya ba rtsom par byed/
 smras (5) pa/ snam¹²⁻ buħi ħo⁻¹²//

bśad pa/ ci khyod nam mkhaħi me tog sogs par byed dam/ khyod snam bu
 med paħi rgyu dañ rkyen dag la brten nas bya ba rtsom par byed ko//

1 DC dañ/ ; cf. 1.8, PPT P[źa 147b4] D[131b3] de dañ de
 2 PN ñid kyis 3 PN — 4 P — 5 PNDC kyis ; cf. 11.3,8
 6 PN ñid kyis 7 PNDC pa ; na?* 8 PN bskyed 9 P ltar
 10 PNDC na ; du? 11 PN bskyed 12 DC buħo

gal te dños po ma skyes pa//

hgañ zig gañ na yod gyur na//

de ni ci¹ phyir der skye hgyur//

yod na skye bar mi hgyur ro// [17]

- 5 (6) gal te skye bañi sña² rol na dños po ma skyes pa hgañ zig³ ga séd³ na yod par hgyur ba de lta bu srid na ni des na dños po yod pa deñi rgyu dañ rkyen dañ de la brten pañi bya ba dag kyañ tha sñad gdags su ruñ grañ na/ gañ gi tshe dños po ma skyes pa ji ltar yañ mi hñhad pa deñi tshe dños po skye ba dañ bral (7) ba de yod pa⁴ ma yin na gañ gi rgyu dañ (N 208a)
- 10 rkyen du hgyur/ rgyu dañ rkyen gañ zig la brten nas bya ba rtsom par byed ciñ gañ zig skyed⁵ par byed/ gañ rtsom par mi byed⁶ skyed par⁶ mi byed pa de la skye ba ga la yod//⁷ gañ la skye ba med pa de⁸ ji ltar skye ba la brten⁹ nas skye bar hgyur/ de lta bas na rten ciñ (D 192b1) hñbrel par hñbyuñ ba smra¹⁰ ba rnam kyī lta ba ni skye bñin pa dañ skye ba ži ba yin no//
- 15 yañ gžan yañ/

gal te skye ba de yis ni//

skye bñin pa ni skyed byed na//

skye ba de ni skyed (P 217a) byed pa//

skye ba yañ ni gañ zig yin// [18]

- 20 gal te skye¹¹ ba des skye bñin pa gžan pa¹² skyed par byed na/ ho na (2) da skye ba de skyed par byed pañi skye ba yañ gañ zig yin//¹³
- de la/¹⁴ hñdi sñam du de ni skye ba gžan zig gis skyed¹⁵ par sems na/ de la bñad par bya ste/

1 PN ciñi	2 PN sñon	3 PC gśed	4 DC pa de	5 PN bskyed
6 DC skye bar	7 PN/*	8 DC —	9 P rten	10 D sma
11 D skya	12 PN —	13 PNC/*	14 PN —*	15 PN bskyed

gal te skye ba g'zan zig gis//¹

de skyed² thug³⁻ pa med³ par hgyur//

gal te skye ba g'zan zig gis skye b'zin pa g'zan skyed par (3) byed⁴⁻ pa⁴⁻hi skye
ba de skyed par byed⁴⁻ na de lta na thug pa med par thal bar hgyur te/ de
5 yañ g'zan gyis⁵ skyed⁶ ciñ de yañ g'zan gyis skyed⁷ de mthañ med par hgyur
bas de ni mi h'dod do//

ci ste g'zan skyed⁸ pa ni⁹⁻ skye ba⁹⁻ med pa kho nar skyes so sñam na/ de
la b'sad par bya ste/

ci ste skye ba med skye¹⁰ na//

10 thams cad (4) de b'zin skye bar hgyur// [19]

ji ltar g'zan skyed par byed pa de skyed¹¹ pa g'zan med par skyes na ni thams
cad kyañ (C 188b) de b'zin du skye ba g'zan med par skye bar hgyur te/ ¹²⁻skye
ba¹²⁻ g'zan skyed par byed do// zes bya ba don med pa¹³hi rtog pa¹³ hdis ci
bya/ yañ na hdi ltar skye ba ñid ni (5) skyed¹⁴ pa g'zan med par skye la
15 dños po g'zan dag ni skyed¹⁵ pa g'zan med par mi skyeño// zes khyad par gyi
gtan tshigs bstan par bya dgos na de yañ mi byed ¹⁶⁻pas deñi phyir¹⁶⁻ skye
bas skye b'zin pa g'zan skyed¹⁷ do// zes bya ba de gyi naño//

yañ g'zan yañ/ hdi la¹⁸ dños po (N 208b) hgañ zig skye (6) bar hgyur na
de yod ¹⁹⁻pañam¹⁹⁻ med pa zig skye bar hgyur grañ na/ de la/

20 re zig yod dañ med pa yañ//

skye bar rigs pa ma yin no//

re zig yod pa ni skye bar²⁰ rigs pa ma yin te/ skye bar brtag pa don med pa
ñid yin pa^{hi} phyir ro// hdi ltar yod pa la yañ skye bas ci zig bya/ med (7)

1 P/ 2 PN bskyed 3 P — 4 PNDC — ; cf. p.102,11.20-21, ABh
P[Tsa 56b4] D[47b5] pa^{hi} skye ba de skyed par byed 5 PN gyi
6 PN bskyed 7 PN bskyed 8 PN bskyed 9 PN bskyed pa
10 PNDC skye ; ABh,PP skyes* 11 PN bskyed 12 PNDC skyes pas ;
cf. p.109,1.18, p.116,11.15-16 13 DC pa med pa 14 PN bskyed
15 PN bskyed 16 PN pa deñi, DC pas deñi 17 PN skyed par byed*
18 PN la gal te* 19 PNC pa ñam 20 PN ba

pa yañ skye bar rigs pa ma yin te/ cihi phyir 'ze na/ med pa ñid kyi phyir
 te/ de la ci 'zig skye bar hgyur/¹ ci ste med pa skye bar hgyur na ni ri bon
 gi rwa yañ skye bar hgyur la/ ñes pa zad pa rnams la yañ² ñes pa (P 217b)
 skye bar hgyur bas³ de ni mi hdod de/ de lta bas na med pa yañ skye bar
 5 (D 193a1) rigs pa ma yin no//

de la hdi sñam du yod med gcig skye bar sems na/ bśad pa/

yod med ñid kyañ ma yin te//⁴

yod med kyañ skye bar rigs⁵ pa ma yin no// gal te ji ltar 'ze na/ bśad pa/

goñ du bstan pa ñid yin no// [20]

10 de ni goñ du/

re 'zig yod dañ (2) med pa yañ//

skye bar rigs pa ma yin no⁶// [= 20ab]

'zes bstan pa yin te/ yod med ni gñis la sñegs pas de gñis ni dgag pa sña
 mas bkag pa ñid yin no//

15 yañ na yod pa dañ med pa dañ yod med dag ji ltar skye bar rigs pa ma
 yin pa de ni/⁷ dañ po kho nar⁸ bstan zin ⁹to//⁻⁹ gañ du (3) 'ze na/

gañ tshe chos ni yod pa dañ//¹⁰

med dañ yod med mi bsgrub pa//¹¹

ji ltar sgrub byed rgyu 'zes bya//

20 de lta¹² yin na mi rigs so// [= I 7]

'zes bya ba der ro//

yañ gzan yañ/

dños po hgag¹³ bzin ñid la ni//

1 N// 2 PN yañ yañ* 3 PN ba 4 PDC/ 5 PN rig 6 C na
 7 DC// 8 DC na 9 PN te/ 10 PN/ 11 P/ 12 PN ltar
 13 PN hgañ

skye ba h̄thad par mi h̄gyur ro//

h̄di la khyod kyis dños (4) po s̄kye b̄zin pa s̄kyed par byed do¹ z̄es smras pas
 dños po s̄kye b̄zin pa la h̄gag pa yañ yod par h̄gyur ro// cihi phyr z̄e na/
 dños po ni h̄jig pañi (C 189a) mtshan ñid can yin pañi phyr ro// dños po
 5 h̄gag b̄zin pa la ni² s̄kye ba h̄thad par mi h̄gyur te/ h̄di ltar s̄kye b̄zin pa
 mñon par (5) h̄phel ba la s̄kye ba yin la/ de yañ (N 209a) h̄jig pas³ zad par
 h̄gyur bas zad pa ni s̄kye bar mi h̄gyur bañi phyr ro//

ci ste s̄kye b̄zin pañi gnas skabs na h̄gag par mi h̄gyur ba ñid do sñam
 na/ de la b̄sad par bya ste/

10

gañ z̄ig h̄gag b̄zin ma yin pa//de ni dños por mi h̄thad do// [21]

(6) gal te dños po s̄kye b̄zin pa ñid na h̄gag par mi h̄gyur na⁴ s̄kye b̄zin pa
 ñid dños po ñid ma yin par h̄gyur te/ cihi phyr z̄e na/ dños poñi mtshan ñid
 med pañi phyr ro// h̄di ltar h̄jig pa ni dños poñi mtshan ñid du bstan pas
 15 de med na ji ltar dños po yin par h̄gyur/ de ltar yin na (7) dños po (P 218a)
 s̄kye b̄zin pa s̄kyed par byed do⁵ z̄es gañ smras pa de ñams pa dañ/ dños po
 med pa s̄kye b̄zin pa s̄kyed par byed do z̄es bya bar yañ thal bar h̄gyur te/ de
 lta bas na s̄kye bas ḡzan s̄kyed par byed do⁶ z̄es bya ba de yañ mi h̄thad do//
 gañ rañ gi bdag ñid kyañ s̄kyed par mi byed la/⁷(D 193b1) ḡzan gyi bdag
 20 ñid kyañ s̄kyed par mi byed pa de s̄kye ba yin par ji ltar h̄gyur te/ de lta
 bas na s̄kye ba ni yod pa ma yin no//

h̄dir smras pa/ gnas pa ni yod de/ de yañ dños po ma s̄kyes pa la mi
 h̄thad pas s̄kye ba yañ rab tu grub pa ñid do//

1 PN do//

2 D ni//, C ni/

3 DC pa

4 DC ba

5 PN do//

6 PN do//

7 D//

bśad pa/ ħdi la dños po gañ źig (2) gnas par ħgyur na de gnas pa gnas
sam/ ma gnas pa gnas sam/ gnas bźin pa gnas grañ na/ de la/

dños po gnas pa mi gnas te//¹

dños po ma² gnas gnas pa min//³

5 gnas bźin pa yañ mi gnas te//

re źig dños po gnas pa ni gnas par mi byed de⁴/(3) gnas pa la yañ gnas pas
ci bya// gnas pa gñis su thal bar ħgyur te/ gañ dañ ldan pas gnas⁵ pa źes
bya bar ħgyur ba dañ/ gañ dañ ldan pas gna⁵ par byed do⁶ źes bya bar ħgyur
baĥo// de ltar gyur na gnas pa po yañ gñis su thal bar ħgyur bas de ni mi
10 ĥdod do// dños po ma gnas pa yañ gnas par mi byed de/(4) ciĥi phyir źe na/
gnas pa dañ gnas (N 209b) pa ma yin pa gñis mi mthun paĥi phyir (C 189b)
ro// gnas bźin pa⁷ yañ gnas par mi byed de/ ciĥi phyir źe na/ gnas pa dañ
ma gnas pa ma gtogs par gnas bźin pa mi srid paĥi phyir dañ/ gnas pa gñis
su thal bar ħgyur ba dañ/ gnas pa po (5) yañ gñis su thal bar ħgyur baĥi
15 phyir ro//

yañ gźan yañ/

ma skyes gañ źig gnas par byed// [22]

gañ gi tshe rigs pa sñon du btoñ⁸ bas skye ba med pa ñid do⁹ źes bya ba¹⁰
bstan zin pa (P 218b) deĥi tshe ma skyes pa gźan gañ źig gnas par byed ces
20 bya¹¹/

yañ gźan yañ/

dños (6) po ĥgag bźin ñid la ni//

gnas pa ĥthad par mi ħgyur ro//

1 P/ 2 N mi 3 P/ 4 N do 5 DC —

6 PN do// 7 DC — 8 P gtañ, N btañ* 9 PN do//

10 PN ba de* 11 DC bya ba

gnas pa gnas pa g'zan dañ ni//

de ñid kyis (4) kyañ gnas mi rigs¹//

(C 190a) gnas pa ni gnas pa g'zan gyis kyañ gnas par byed pa² mi rigs pa ñid
yin la/ gnas pa de ñid gnas pa de ñid kyis kyañ gnas par byed par (P 219a)
5 mi rigs pa ñid do// ji ltar ze na/

ji ltar skye ba rañ dañ ni//

g'zan gyis bskyed pa ma yin ñid// [25]

ji skad du/

(5) skye ba hdi ni ma skyes pas//

10 rañ gi bdag ñid ji ltar bskyed//

ci ste skyes pas skyed byed na//

skyes³ na ci zig bskyed⁴ du yod// [= 13]

ces smras pa de b'zin du gnas pa yañ mi⁵ gnas pas rañ gi bdag ñid gnas par
byed dam/ gnas pas⁶ rañ gi bdag ñid gnas par byed grañ na/ de la (6) re zig
15 ma gnas pas ni rañ gi bdag ñid gnas par mi byed do// cihi phyir ze na/ med⁷
pañi phyir te/ hdi ltar ma gnas pa la ni gnas pa mi hthad do//⁸ gañ med⁹ pa
des rañ gi bdag ñid gañ zig ji ltar gnas par byed/ ci ste gnas par byed na ni
ri boñ gi rwas kyañ rañ gi bdag ñid (7) gnas par byed pa zig na de ni mi
hdod de/¹⁰ de lta bas na gnas pa ma gnas pas rañ gi bdag ñid gnas par mi
20 byed do// gnas pa gnas pas kyañ rañ gi bdag ñid gnas par mi byed de/ cihi
phyir ze na/ gnas pa ñid kyis phyir te/ gnas pa la yañ gnas pas ci zig bya//¹¹
de lta (D 194b1) bas na gnas pa gnas pas kyañ rañ gi bdag ñid gnas par mi
byed de/ gañ gnas par mi byed pa de gnas pa yin par ji ltar hgyur/ de ltar

1 P rigs so 2 PNDC pa ; par?, cf. 1.4 3 DC skye 4 DC skyed ;
cf. p.97,1.4 5 PN ma* 6 DC pa 7 C byed 8 PN —
9 C mad 10 C// 11 PN/*

re źig gnas pa de űid gnas pa de űid kyis gnas par mi byed do//

ji ltar gnas pa de¹ gnas pa gźan gyis gnas par byed par mi (2) rigs e
na/ ji skad du/

gal te skye ba gźan źig gis//²

5 de skyed³ thug pa med par hgyur//⁴

ci ste skye ba med skye⁵ na//

thams cad de (N 210b) bźin skye bar hgyur//⁶ [= 19]

es smras pa de bźin du/⁷ gnas pa yaű gnas pa gźan źig gis gnas par byed
dam/ gnas pa gźan med par (3) gnas par byed graű na/ de la re źig gnas pa
10 ni gnas pa gźan gyis gnas par mi byed do// gal te gnas pa gnas pa gźan
gyis gnas (P 219b) par byed na/⁸ de lta na thug pa med par thal (C 190b)
bar hgyur te/ de yaű gźan gyis⁹ gnas par byed ciű/ de yaű gźan gyis gnas
par byed (4) pa de mthaű med par hgyur bas de ni mi dod ¹⁰de/⁻¹⁰ de lta
bas na gnas pa ni gnas¹¹ pa gźan gyis gnas par mi rigs so//

15 ci ste gnas pa de gnas pa gźan med par gnas par byed do sűam na de la
bad par bya ste/ ji ltar gźan gnas par byed pa de gnas pa gźan med (5) par
gnas pa de bźin du thams cad kyaű gnas pa gźan med par gnas par hgyur te/
gnas pas gźan gnas par byed do¹² es bya ba don med paűi rtog pa dis ci
bya/ yaű na di ltar gnas pa űid ni gnas pa gźan med par gnas pa la dűos po
20 gźan dag ni gnas pa gźan (6) med par mi gnas so¹³ es khyad par gyi gtan
tshigs bstan par bya dgos na de yaű mi byed pas deűi phyir gnas pa ni gnas
pa gźan gyis gnas par mi byed do// gaű gnas par mi byed pa de ni gnas pa
űid kyaű ma yin pas deűi phyir gnas pa yaű yod pa ma yin no//

1 D da 2 PN — 3 PN bskyed 4 PN/ 5 PNDC skye ; See p.103,
n.10 6 PN/ 7 PN — 8 P// 9 P gyi 10 PN do//
11 DC gźan 12 PN do// 13 PN so//

ħdir smras (7) pa/ ħgag pa ni yod de/ de yañ dños po ma skyes pa dañ
mi gnas pa dag la mi ħthad pas skye ba dañ gnas pa dag kyañ rab tu grub pa
ñid do//

bśad pa//¹ gal te ħgag ²pa ²zīg² yod par gyur na/ de dños po ħgags³
5 ⁴paħam⁴/ ma ħgags⁵ ⁶paħam⁶/ ħgag bźin paħi yin (D 195a1) grañ na/ rnam pa
thams cad⁷ mi ħthad do// ciħi phyir źe na/ ħdi ltar/

ħgags⁸ pa ħgag par mi byed de//⁹

ma ħgags¹⁰ pa yañ ħgag mi byed//

ħgag bźin pa yañ de bźin min//

10 de la re zīg ħgags pa ni ħgag (N 211a) par mi byed de/ ciħi phyir źe na/(2)
med paħi phyir te/ med pa la ci zīg ħgag par ħgyur//¹¹ ma ħgags pa yañ ħgag
par mi byed de/ ciħi phyir źe na/ ħgag¹² pa dañ ma ħgags (P 220a) pa gñis
mi mthun paħi phyir ro// ħgag bźin pa yañ de bźin du ħgag par mi byed de/
ji ltar źe na/ ji skad du/ skye bźin pa (3) skyed par mi byed do¹³ źes
15 smras pa de bźin te/ des na ħgags¹⁴ pa dañ/ ma ħgags¹⁵ pa ma gtogs par
ħgag bźin pa¹⁶ mi srid (C 191a) paħi phyir dañ/ ħgag pa gñis su thal bar
ħgyur ba dañ/ ħgag bźin pa gñis su thal bar yañ ħgyur baħi phyir ħgag bźin
pa (4) ħgag par mi byed do//

yañ gźan yañ/ ħdi la ħgag bźin pa źes bya ba ni gañ gi cuñ zad ni ħgags
20 cuñ zad ni ma ħgags pa ħam/ yañ na de las¹⁷ gźan ħgags ¹⁸pa ¹⁸ħam¹⁸/ ma ħgags
pa zīg yin grañ na/ de la gal te ħgags pa dañ ma ħgags pa de ħgag (5) pas¹⁹
ħgog par byed na ni²⁰ re zīg deħi gañ²¹ cuñ zad ²²ħgags pa de ni²² ħgag pa
des ni²³ bkag pa ma yin la/ ħgags²⁴ pa de ħgag bźin pa²⁵ ma yin te/ ciħi

1 PNC/* 2 D pźin pa, C bźin pa 3 DC ħgag 4 PNC pa ħam
5 DC ħgag 6 PNC pa ħam 7 PNDC cad ; cad du?* 8 PN ħgag
9 PN/ 10 PN ħgag 11 PN/* 12 DC ħgags 13 PN do//
14 N ħgag 15 N ħgag 16 N pa ni 17 PNDC la ; cf. p.98,1.11,
PPT P[Ža 161a4] D[143a2] las 18 N paħam 19 DC pas de
20 PN — 21 DC — : cf. p.98,1.13 22 DC — ; cf. p.98,1.13
23 PN — 24 PNDC ħgag ; cf. 98,1.14, PPT P[161a5] D[143a3] ħgags
25 PN pa yañ* ; cf. PPT P[161a6] D[143a3] pa yañ

phyir ¹ zés na/ de ² hags na hag b³zin pa ma yin ⁴ zin hag b⁵zin pa hog par byed do¹ zés kyañ brjod pañi phyir ro//

gal te cuñ zad (6) hags pa de² hag pa med pa kho nar hags na ni deñi lhag ma yañ de b³zin du hag pa med pa kho nar hag par gyur bar nes
5 so// yañ na deñi gañ cuñ zad ni hag pa med pa kho nar hags la/ cuñ zad ni hag³ pas hag par byed pa la khyad par ci yod pa brjod dgos (7) so//

ci ste deñi gañ⁴ cuñ zad hags pa de yañ hag⁵ pa kho nas⁶ bkag na⁷ ni de lta na ma hags pa hag⁸ pas hag par byed kyi hag b³zin pa hag par byed pa ma yin no//

10 g³zan yañ/ deñi gañ⁹ cuñ zad hags pa de ni hag¹⁰ pas hag (N 211b) par mi byed de/ hags (D 195b1) zin pañi phyir ro//¹¹ des na/ deñi lhag ma ma hags pa gañ yin pa de hag¹² (P 220b) pas hag par byed do¹³ zés bya bar gyur te/ de la hag b³zin pa hag par byed do// zés gañ smras pa de ñams par gyur to//

15 ci ste deñi gañ cuñ zad hags ¹⁴ pa de yañ yañ hag¹⁴ pas hag¹⁵ par byed na ni de (2) la hag pa gñis kyis byas pañi khyad par can du gyur ba ¹⁶ zig na mi gyur te/ hags zin pa de la ni yañ hag par bya bañi phyir bya ba hag¹⁷ yañ rtsom par mi byed pas¹⁸ deñi phyir de ni yañ hag par mi byed do// de lta bas na hag b³zin pa hag par byed do¹⁹ zés bya ba de (3) yañ

20 sñiñ po med pa la blos sñiñ por bzuiñ bar zad de gyi naño//

yañ g³zan yañ/

ma skyes gañ zig hag par byed//²⁰ [26]

gañ gi tshe cuñ zad kyañ skye ba med do//²¹ (C 191b) zés bya ba de sñar

1 PN do// 2 PN des 3 DC hags ; cf. p.98,1.20 4 DC gañ du ; cf. p.98,1.22 5 PN hags 6 PNDC nar ; cf. p.98,1.22, PPT P[161a8] D[143a4] nas 7 PNDC pa ; cf. p.98,1.22, PPT P[161a8] D[143a4] na 8 PNDC hags ; cf. p.98,1.23, PPT P[168a1] hag pas om. D[143a4] hag 9 DC phyir ; cf. p.99,1.2 10 NDC hags ; cf. p.99,1.2 11 PN —, C/ 12 PNDC hags ; cf. p.99,1.4, PPT P[161b1] D[143a5] hag 13 PN do// 14 PN pa de yañ yañ hags, DC — ; cf. PPT P[161b2] D[143a6] pa de yañ/ yañ hag 15 PN hags 16 DC hag pa 17 P hag 18 DC par 19 PN do// 20 N/ 21 PN —

bstan zin pa dehi tshe¹ ma skyes pa gzan gan zig hgag par byed ces bya²/ de
lta bas na hgag (4) pa yan yod pa ma yin no//

yan gzan yan/ hgag pa ni gnas pa ham/ ma gnas pa la brtag gran na/ de
ni gñi ga la yan mi run ste/ de la/

5 re zig dnos po gnas pa la//

hgag pa hthad par mi hgyur ro//

gnas pañi bya ba skyes pa la gnas pa dan mi mthun pañi hgag (5) pa mi hthad
de/ gnas pañi phyir de ni grags pa yin no//

gal te mi gnas pa la hgag pa yod pas nes pa med do// ze na/

10 dnos po mi gnas pa la yan//

hgag pa³ hthad par mi hgyur ro// [27]

mi gnas pañi phyir dper na hgags pa⁴ bzin no⁵ zes bya bar⁶ (6) dgoñs so//

smras pa/ mñon sum la gtan tshigs kyi tshig⁷ don med pa de ni hjig

rten la grags pa yin te/ ji ltar dnos po ma hgags par gnas pa rgyu hgañ zig

15 kho nas hjig par hgyur ba de ni gzon nu yan chad kyi mñon sum du⁸ yin pas/
dehi phyir hgag⁹ pa ni yod pa kho (7) na yin no//

bsad (N 212a) pa/ de (P 221a) lta bas na/ hdi yan khyod kyi bloñi mñon¹⁰
sum du bya bañi rigs te/

gnas skabs de yis¹¹ gnas pa ni//

20 de yis hgag pa ñid mi hgyur//

gnas skabs gzan gyis gnas¹² skabs ni¹²//¹³

gzan gyis hgag pa ñid mi hgyur// [28]

dnos po gnas (D 196a1) skabs gan du hjug par¹⁴ brtag pa¹⁴ dehi gnas skabs

1 DC phyir 2 DC bya ba dan 3 DC pa mi 4 P — 5 PN no//
6 P ba 7 P tshigs 8 PN —* 9 PN hgags 10 C mñen
11 DC yi 12 PNDC skabs ni ; cf. ABh, PP pa yan* 13 P/
14 DC rtag par

de ni gnas skabs des ḡgag pa ñid du mi ḡgyur te/ ciḡi phyir źe na/ gnas
 skabs de yod paḡi phyir ro// ḡdi ltar ḡo maḡi gnas skabs ñid kyis ḡo ma
 ḡgag par mi ḡgyur te/ ḡo maḡi gnas skabs (2) yod paḡi phyir ro// gnas skabs
 ḡźan gyis kyañ gnas skabs ḡźan ḡgag pa ñid du mi ḡgyur te/ ciḡi phyir źe
 5 na/ ḡźan ni gnas skabs ḡźan na med paḡi phyir ro// ḡdi ltar źoḡi gnas skabs
 su ḡo maḡi gnas skabs ḡgag par mi ḡgyur te/ źoḡi gnas skabs na (3) ḡo maḡi
 gnas skabs med paḡi phyir ro// ci ste yod na ni/ ḡo ma dañ źo ḡñis lhan cig
 na gnas pa dañ/ źo rgyu med pa las ḡbyuñ bar yañ ḡgyur bas de ni mi ḡdod de/
 de lta (C 192a) bas na ḡgag pa mi ḡthad pa yañ bloḡi mñon sum yin paḡi
 10 phyir ḡgag pa źes bya ba ci yañ med pa de (4) ltar khoñ du chud par byaḡo//
 smras pa/ ḡgag pa ni yod pa kho na yin te/ ciḡi phyir źe na/ sñar khas
 blañs paḡi phyir te/ ḡdi ltar khyod kyis sñar dños po ḡgag bźin pa la skye
 ba mi ḡthad do¹ źes smras pa deḡi phyir ḡgag pa de yod de/ ḡañ gi rgyu las
 byuñ baḡi skye ba (5) dgag par byas paḡi phyir ro// ḡdi ltar med pa ni
 15 rgyur mi ḡthad do//

bśad pa/ ci khyod ri moḡi me gsod par byed dam/ khyod skye ba med pa
 la ḡgag pa ḡdod ko//

ḡañ tshe chos rnams thams cad kyis//

skye ba ḡthad par mi ḡgyur ba//²

20 de tshe chos rnams thams cad kyis//

(6) ḡgag pa ḡthad par mi ḡgyur ro³// [29].

(P 221b) ḡañ gi tshe kho bos dños po thams (N 212b) cad kyis skye ba mi
 ḡthad do⁴ źes smras pa deḡi tshe dños po thams cad kyis⁵ ḡgag pa yañ mi

1 PN do//

2 P/

3 P —

4 PN do//

5 PN kyis

ḥthad do¹ zes smras pa ma yin nam/ ḥdi ltar dños por skyes² śin med pa la
 ḥgag pa yod par ji ltar ḥgyur/ de lta (7) bas na skye ba bkag pa kho nas
 ḥgag pa mi ḥthad par yañ rab tu bstan³ pa yin no//

yañ gzan yañ/ ḥdi la gal te⁴ re zig ḥgag pa zig yod par gyur na/⁵ de
 5 dños po yod paḥam⁶/ med pa la brtag⁷ grañ na/ de la/

re zig dños po yod pa la//

ḥgag pa ḥthad par mi (D 196b1) ḥgyur ro//

re zig dños po yod pa gnas pa la ni ḥgag pa ḥthad par mi ḥgyur te/ ciḥi
 phyir ze na/ ḥdi ltar/

10 dños dañ dños po med pa dag//

gcig ñid na ni ḥthad pa med// [30]

dños po yod paḥi yod pa ñid gañ yin pa ni dños po yod paḥo// dños po ḥgags⁸
 paḥi (2) med pa ñid gañ yin pa ni⁹ dños po med pa ste/ dños po dañ dños po
 med pa phan tshun mi mthun pa de gñis ji ltar gcig pa ñid na¹⁰ ḥthad par

15 ḥgyur te/ de lta bas na/ dños po yod pa la ḥgag pa ḥthad par mi ḥgyur te/

dños po med par gyur pa laḥaṅ¹¹//

ḥgag (3) pa ḥthad par mi ḥgyur ro//

ji ltar ze na/

mgo gñis pa la ji ltar ni//

20 bcad du med pa de bzin no// [31]

med pa la ci zig ḥgag par ḥgyur te/ ḥdi ltar mgo gñis pa med par bcad par mi
 nus pa bzin no//

ḥgag paḥi (C 192b) ḥgag pa zes gañ smras pa de la bśad par (4) bya ste/

1 PN do// 2 PNDC skyes ; ma skyes?*, cf. p.96,1.19 3 DC bsten
 4 D ta 5 P// 6 PNC pa ḥam 7 P la rtag, DC brtag
 8 PN ḥgag 9 PN ni/ 10 DC ni 11 N la ḥaṅ

ḡgag pa ḡgag pa g'zan dañ ni//

de ñid kyis kyañ ḡgag mi rigs//

ḡdi la gal te ḡgag pa la ḡgag pa 'zig yod par gyur na de g'zan gyi bdag ñid
dam rañ gi¹ bdag ñid kyis ḡgag par ḡgyur grañ na/ gñi gas kyañ ḡgag par mi
5 rigs so// ji ltar 'ze na/

(5) ji ltar skye ba rañ dañ ni//

g'zan gyis bskyed pa ma yin b'zin// [32]

(N 213a) ji skad du/

skye ba ḡdi ni ma skyes pas//

10 (P 222a) rañ gi bdag ñid ji ltar skyed²//³

ci ste skyes⁴ pas skyed byed na//⁵

skyes na ci 'zig bskyed du yod// [= 13]

ces smras pa de b'zin du ḡgag pa yañ ma ḡgags⁶ pas rañ gi bdag ñid (6) ḡgag
par byed dam/⁷ ḡgags⁸ pas rañ gi bdag ñid⁹ ḡgag par byed grañ na/ de la gal
15 te ḡgag pa ma ḡgags¹⁰ pas rañ gi bdag ñid ḡgag par byed par¹¹ rtog na/ de
ji ltar ḡthad par ḡgyur te/ gañ gi tshe ma ḡgags¹² pa ni ḡgag pa ñid ma yin
pas med pas bdag ñid (7) med pa ji ltar ḡgag par byed/ ci ste ḡgag pa ḡgags
pas rañ gi bdag ñid ḡgag par byed par rtog na/ de yañ ji ltar ḡthad par
ḡgyur¹³ te/ ḡgags pa la gañ¹⁴ ḡgag par ḡgyur bañi rañ gi bdag ñid yañ ḡgag
20 par bya ba de ci yañ med¹⁵ do// de ltar re 'zig ḡgag (D 197a1) pa rañ gi
bdag ñid kyis ḡgag par byed par mi ḡthad do¹⁶//

g'zan gyi bdag ñid kyis kyañ mi ḡthad de/¹⁷ ji skad du/

gal te skye ba g'zan 'zig gis//

1 N gis 2 PN bskyed 3 P — 4 PN bskyed, DC skyed ; cf. p.97,1.3
5 P/ 6 P ḡgag 7 P// 8 P ḡgag 9 P ñid ḡgag ñid
10 P ḡgag 11 DC pa ; cf. 1.18 12 PN ḡgag 13 DC gyur ; cf. 1.16
14 DC gañ ḡgag pa 15 D mad 16 DC de 17 P//

de skyed¹ thug pa med par hgyur//

ci ste skye ba med skye² na//

thams cad de b'zin skye bar hgyur// [= 19]

zes smras (2) pa de b'zin du hgag pa yañ hgag pa g'zan zig gis hgag par byed
 5 dam/ hgag pa g'zan med par hgag par byed grañ na/ de la gal te hgag pa de
 hgag³ pa g'zan gyis hgag par byed na de lta na thug pa med par thal bar
 hgyur te/ de yañ g'zan gyis hgag par byed (3) ciñ de yañ g'zan gyis hgag par
 byed de mthañ med par hgyur bas de ni mi hdod ⁴de/⁻⁴ de lta bas na hgag
 pañi hgag pa mi hthad do//

10 ci ste hgag pa de hgag pa g'zan med par hgag go (C 193a) sñam na/⁵ de
 la b'sad par bya ste/⁶

ci ste hgag pa med hgags⁷ na//

thams (4) cad de b'zin hgag par hgyur//

ji ltar hgag pa de hgag pa g'zan med par hgags⁸ pa de b'zin du (N 213b) hdus
 15 byas thams cad kyañ hgag pa g'zan (P 222b) med par hgag par hgyur te/ hgag⁹
 pas g'zan hgag par byed do// zes bya ba don¹⁰ med pañi rtog pa hdis ci bya/
 yañ na (5) hdi ltar hgag pa ñid ni hgag pa g'zan med par hgag pa la dños po
 g'zan dag ni hgag pa med par mi hgag go// zes khyad par gyi gtan tshigs
 bstan par bya dgos na ¹¹de yañ⁻¹¹ mi byed pas deñi phyir hgag pa ni hgag pa
 20 g'zan gyis hgag par mi hthad do//

deñi phyir (6) de ltar brtags na skye ba dañ gnas pa dañ h'jig pa dag
 ji ltar yañ mi hthad ¹²de/⁻¹² mi hthad na ji ltar hdus byas kyi mtshan ñid
 du hgyur/¹³ de lta bas na/ skye ba dañ/ gnas pa dañ/ h'jig pa dag hdus byas

1 PN bskyed 2 PNDC skye ; See p.103,n.10 3 N dgag 4 PN do//
 5 C// 6 C// 7 PN hgag 8 PN hgag 9 DC hgags
 10 DC — ; cf. p. 103,1.13 11 DC — ; cf. p.103,1.16 12 PN do//
 13 C//

kyi mtshan ñid yin no// 'zes bya ba de ni rtog pa tsam du zad do//

(7) smras pa/ ḥdus byas kyi spyiḥi mtshan ñid de dag mi ruñ du zin
 kyañ rañ rañ gi mtshan ñid kho nas ḥdus byas yod de/⁰ dper na lkog 'sal dañ
 mjug ma dañ nog¹ dañ rmig pa dañ rwaḥi mtshan ñid kyi ba lañ yod pa lta
 5 buḥo//

bśad pa/ ci khyod la log rtog ma skyes par legs (D 197b1) so 'zes
 sgrogs sam/⁰ khyod skye ba dañ gnas pa dañ ḥjig pa med pa la ḥdus byas kyi
 mtshan ñid ston par byed ko//

skyes² dañ gnas dañ ḥjig pa dag//

10 ma grub phyr³ na ḥdus byas med//

ḥdi ltar ⁴skyes pa dag⁻⁴ dañ gnas pa dañ ḥjig pa dag⁵ rab tu grub na ni ḥdus
 byas kyañ (2) rab tu grub⁶ par ḥgyur grañ na/⁰ de dag rab tu mi ḥgrub pas
 skye ba dañ gnas pa dañ ḥjig pa dag ma grub paḥi phyr ḥdus byas med na gañ
 gi mtshan ñid du ḥgyur//⁷ mtshan ñid med paḥi phyr ḥdus byas mi ḥthad do//

15 smras pa/ dños po rnamts mtshan ñid kho na las rab tu (3) ḥgrub par ma
 ñes kyi/⁰ dños po rnamts ni gñen po las kyañ rab tu ḥgrub par ḥgyur bas ḥdus
 byas kyi gñen por ḥdus ma byas yod pas (C 193b) de yod paḥi phyr ḥdus
 (N 214a) byas kyañ rab tu ḥgrub⁸ pa ñid do//

(P 223a) bśad pa/ ci khyod sgron mas ñi ma tshol lam/ khyod ḥdus ma
 20 byas kyi (4) ḥdus byas ḥgrub par ḥdod ko//

ḥdus byas rab tu ma grub pas//

ḥdus ma byas ni ji ltar ḥgrub// [33]

gal te khyod gñen po las ḥgrub par sems na ḥdus ma byas kyi gñen po ḥdus

0 C// 1 DC rdog 2 PNDC skyes ; skye?*, cf. ABh,PP skye

3 DC par 4 PNDC skyes pa dag ; skye ba?*, cf. 11.7,13

6 PN ḥgrub 7 N/* 8 N grub

5 DC —

byas te/⁰ ma grub par bstan zin pas ji ltar ḥdus byas rab tu grub na ḥdus
 ma (5) byas rab tu grub¹ par ḥgyur ba dañ/⁰ ḥdus ma byas las² ḥdus byas rab
 tu ḥgrub par ḥdod pa gañ yin pa de je smros śig//

smras pa/ gal te khyod la skye ba dañ/⁰ gnas pa dañ³ ḥjig pa dag med
 5 pa yin na ni ḥdus byas yod pa ma yin par ḥgyur ba źig na/⁰

kye ma ḥdu byed (6) mi rtag ste//⁴

skye źin ḥjig paḥi chos can yin//

źes gsuñs pa de ji lta bu//⁵

bśad pa/

10 rmi lam ji bźin sgyu ma bźin//

dri zaḥi groñ khyer ji bźin du//

de bźin skye dañ de bźin gnas//

de bźin du ni ḥjig pa gsuñs// [34]

ji ltar rmi lam mthoñ ba dañ/⁶ sgyu ma byas pa dañ (7) dri zaḥi groñ khyer
 15 dag skyes pa dañ gnas pa dañ źig par brjod kyañ de dag la ⁷skyes pā⁷ dañ/
 gnas pa dañ źig pa ci yañ med pa de bźin du bcom ldan ḥdas kyis ḥdus byas
 kyi skye ba dañ gnas pa dañ ḥjig pa dag bkaḥ stsal mod kyi/⁰ ḥon kyañ de
 dag la skye bar byed pa dañ/⁰ gnas par (D 198a1) byed pa dañ/⁰ ḥjig par
 byed pa ci yañ med do//

20 de bźin du bcom ldan ḥdas kyis ḥdu byed rnamś bdag med paḥi dper sgyu
 ma dañ/⁸ brag cha⁹ dañ/⁰ gzugs brñan dañ/⁰ smig rgyu dañ/¹⁰ rmi lam dañ/¹¹
 dbu ba rdos pa dañ/⁰ chuḥi chu bur dañ/⁰ chu śiñ gi phuñ¹² po (2) dag bstan
 te/⁰ ḥdi la de bźin ñid dam ma nor ba de bźin ñid ni ḥgaḥ yañ med kyi/⁰ ḥdi

0 C// 1 PN ḥgrub 2 PN pas 3 PN dañ/ 4 PN/ 5 PN/*
 6 NC// 7 PN skye ba* 8 PN —, C// 9 PN ca 10 PN —, C//
 11 PN —, C// 12 DC sdoñ ; cf. PP P[Tsha 139a2] D[113a7] phuñ

dag ni spros pa yañ¹ yin/⁰ ḥdi dag ni brdzun² paḥañ³ yin no źes kyañ gsuñs
 so// chos thams cad bdag (N 214b) med do źes gsuñs pa la⁴ bdag med pa źes
 bya ba ni ño bo ñid med paḥi don te/⁰ bdag (3)(P 223b) ces bya baḥi sgra ni
 ño bo ñid kyi tshig yin paḥi (C 194a) phyir ro// de lta bas na ḥdus byas
 5 kyi skye ba dañ gnas pa dañ ḥjig paḥi tshig ni kun rdzob kyi bden par grub
 po⁵// skye ba dañ gnas pa dañ⁶ ḥjig pa brtag pa źes bya ba ste rab tu
 byed pa bdun paḥo// //

0 C// 1 DC yañ ma 2 PN rdzun 3 P pa ḥañ 4 DC dañ ; cf. PP
 P[Tsha 139a3] D[113b1] la 5 PN bo* 6 PN dañ/

[VIII byed pa po dañ las brtag pa]

smras pa/ khyod kyis skye ba dañ/ gnas pa (4) dañ/ h̄jig pa brtag pa de¹
 byas pas kho bohi yid ston̄ pa ñid ²ñan pā⁻² la h̄bab par byas kyis/³ dehi
 phyir da ni byed pa po dañ las brtag par bya bañi rigs so//

5 bśad pa/ h̄dun pa b̄zin byaño//

smras pa/ h̄di la thams cad du las dge ba dañ mi dge ba yañ bstan/ dehi
 h̄bras bu (5) yid du hoñ ba dañ/ mi hoñ ba yañ bstan/ de b̄zin du las dge ba
 dañ mi dge bañi byed pa po yañ bstan/ de ñid kyañ dehi h̄bras bu ⁴za bā⁻⁴ por
 bstan te/ byed pa po med na yañ las mi h̄thad la/ las med na yañ h̄bras bu mi
 10 h̄thad do// de ltar byed pa po dañ las yod pas de yod pañi phyir dños (6) po
 thams cad kyañ rab tu h̄grub par⁵ h̄thad do//

bśad pa/ gal te byed pa po zig las byed par gyur na de yin par ⁶gyur
 pañam⁻⁶/ ma yin par gyur pa zig byed par h̄gyur zin/ las kyañ yin par gyur
⁷pañam⁻⁷/ ma yin par gyur pa zig bya bar h̄gyur grañ na/ de la/

15 byed po yin par gyur pa de//

(7) las su gyur pa mi byed do//

byed po ma yin gyur pa yañ//

las su ma gyur mi byed do// [1]

byed pa po yin par gyur pa ni//⁸ las yin par gyur pa mi byed do// byed pa po
 20 ma yin par gyur pa yañ las ma yin par gyur pa mi byed do// cihi phyir ze na/
 h̄di ltar/⁹

yin par gyur la bya ba med//

las (D 198b1) kyañ byed po¹⁰ med par¹¹ h̄gyur//

1 PN des 2 N ñams 3 P// 4 P zab 5 DC pa 6 D h̄gyur baham,
 PNC h̄gyur ba ham ; cf. 11.13-14 7 PC pa ham 8 PNDC// ; / or —?*

9 PN — 10 NDC pa, P par ; cf. p.121,1.10 11 P —

yin¹ par gyur la² bya ba med//

byed pa po yañ las med hgyur// [2]

ḥdi la bya ba dañ ldan pa kho nas byed pa po yin par ḥgyur te/ ḥdi (N 215a)
ltar byed pa³ kho na ni byed pa po yin gyi/ mi byed pa ni ma yin paḥi

- 5 (P 224a) phyir ro// deḥi phyir byed pa po gañ bya ba dañ ldan pa de byed pa
po yin (2) par gyur pa zés bya ste/ byed pa po yin par gyur pa de la ni yañ
gañ gis las byed do// zés bya baḥi bya ba gzan med do// ci ste yod na ni bya
ba gñis su ḥgyur te/ byed pa po gcig la bya ba gñis ni med do//

(C 194b) yañ gzan yañ/

- 10 las kyañ byed po med par hgyur//

byed pa po gzan ci yañ mi (3) byed pa de la las yod par yoñs su brtag pa gañ
yin pa de la yañ byed pa po med par ḥgyur ro// ciḥi phyir zé na/ byed pa po
las byed na las deḥi byed pa por ḥgyur zini/ byed pa po byed pa des kyañ las
de byed pa po dañ bcas par ḥgyur ba yin na bya⁴ ba dañ bral na byed pa po

- 15 las de mi byed paḥi (4) phyir te/ de lta bas na las de byed pa po med par
thal bar ḥgyur ro//

de bzin du las yin par gyur pa la bya ba med de/ ḥdi la yañ bya ba dañ
ldan pa kho nas⁵ las yin par ḥgyur te/ ḥdi ltar bya ba kho na las yin gyi/
mi bya ba⁶ ma yin paḥi phyir ro// deḥi phyir las gañ bya ba dañ ldan pa de

- 20 las yin (5) par ⁷⁻gyur pa⁻⁷ zés bya ste/ las yin par gyur pa de la ni/⁸ gañ
gis bya ba yin no// zés bya baḥi bya ba gzan med do// ci ste yod na ni/ bya
ba gñis su ḥgyur te/ las gcig la bya ba gñis ni med do//

yañ gzan yañ/

1 D yan 2 PN las 3 PNDC pa po ; cf. PSP p.180,11.12-13 [= D Ḥa 61a1-2]
4 P bye 5 NDC na ; cf. 1.3 6 PN ba na 7 PNDC ḥgyur ; cf. 11.5-6

byed pa po yañ las med hgyur¹//²

- las mi bya ba de la byed pa po yod par (6) yoñs su brtag pa gañ yin pa de la
yañ las med par hgyur ro// cihi phyir ze na/ byed pa pohi bya ba yin na byed
pa po dehi las su hgyur zin/ las bya ba des kyañ byed pa po de las dañ bcas
5 par hgyur ba yin na bya ba dañ bral na las de byed pa pohi bya ba ma yin pañi
phyir te/ de lta bas na byed pa (7) po de las med par thal bar hgyur ro//
de ³lta bas³ na bya ba med pañi phyir las kyañ byed pa po med par
(N 215b) thal bar hgyur la/ byed pa po yañ las (P 224b) med par thal bar
hgyur bas byed pa po yin par gyur pa las yin ⁴par gyur⁻⁴ pa mi byed do//
10 byed pa po ma yin par gyur pa yañ las ma yin par gyur pa mi byed do//
(D 199a1) ji ltar ze na/

gal te byed por ma gyur pa//

las su ma gyur byed na ni//

las la rgyu ⁵med thal bar⁵ hgyur//

- 15 byed pa po yañ rgyu med hgyur// [3]

- byed pa po dañ las dag ma yin par gyur pa zes bya ba ni gañ dag bya ba dañ
bral ba dag go// de la gal te byed pa po ma yin par gyur (2) pa bya ba dañ
bral ba las ma yin par gyur pa bya ba dañ bral ba byed na⁵ byed pa po
(C 195a) dañ las⁶ rgyu med par thal bar hgyur ro// cihi phyir ze na/ hdi
20 ltar byed pa po bya ba dañ ldan pañi rgyu las byuñ ba byed pa po ñid yin
la/ las kyañ las ñid yin pañi phyir ro// de lta bas na byed pa po dañ las
dag (3) ma yin par gyur pa bya ba dañ bral bar⁷ yoñs su rtog na rgyu med pa
ñid du⁸ thal bar hgyur ro//

1 DC gyur
ABh,PP,PSP ni med par*
11.16,21

2 PN/

8 DC ba

3 PN ltar

9 PN —

4 DC —

6 PN na de lta na*

5 PNDC med thal bar ; cf.

7 PN las dag* ; cf.

de la ḡgaḡ yañ byed pa po ma yin par mi ḡgyur la gañ yañ¹ las ma yin
 par mi ḡgyur te/ de lta na ḡdi ni byed pa po yin no// ḡdi ni las yin no²⁻//
 ḡdi ni ma yin no//⁻² zes bya ba dag mi srid par ḡgyur ro// de dag mi srid
 (4) na ḡdi ni bsod nams byed pa yin no// ḡdi ni ma yin no// ḡdi ni sdig pa
 5 byed pa yin no// ḡdi ni ma yin no³ zes bya ba dag kyañ mi ḡthad par ḡgyur
 ro// de dag mi ḡthad na ḡchol baḡi ñes pa chen por ḡgyur bas deḡi⁴ byed pa
 po ma yin par gyur pa las ma yin par gyur pa mi byed do//

(5) yañ na/

rgyu med na ni ḡbras bu dañ//⁵

10

rgyu yañ ḡthad par mi ḡgyur ro//

rgyu med na ḡbras bu cuñ zad kyañ ḡthad par mi ḡgyur te/⁰ rgyu med pa la
 ḡbras bu ji ltar ḡthad par ḡgyur/⁰ ci ste ḡthad na ni glo bur du thams cad
 ḡbyuñ bar ḡgyur zín/⁰ rtsom pa thams cad don med pa ñid du yañ ḡgyur (6) bas
 de ni mi ḡdod de/⁰ de lta bas na rgyu med na ḡbras bu cuñ zad kyañ (P 225a)
 15 ḡthad par mi ḡgyur (N 216a) ro//

rgyu yañ ḡthad par mi ḡgyur ro// zes bya ba ni rgyu med na rkyen kyañ
 ḡthad par mi ḡgyur ro⁶ zes bya baḡi tha tshig go// de yañ ji ltar ze⁷ na/⁰
 dños po rgyu las byuñ ba rnams la rkyen kyañ phan ḡdogs par (7) byed pa yin
 na rgyu med ciñ de ñid mi ḡbyuñ na rkyen rnams kyis gañ la phan ḡdogs par
 20 ḡgyur ro// phan ḡdogs par mi byed na ni ji ltar rkyen rnams su ḡgyur/⁰ de lta
 bas na rgyu med na ḡbras bu yañ ḡthad par mi ḡgyur la/⁰ rgyu yañ ḡthad par
 mi ḡgyur ro//

de med na ni bya ba dañ//

0 C// 1 C — 2 DC — 3 PN no// 4 PNDC deḡi ; deḡi phyir?*

5 PN/ 6 PN ro// 7 DC ḡthad ce

byed pa po dañ byed (D 199b1) mi rigs// [4]

de med na ni ¹zes bya ba ni de med na ste/⁰ ḥbras bu de med na bya ba dañ byed
 pa po dañ/ byed pa dag kyañ mi rigs so// ji ltar ²že na/(C 195b) ḥdi na¹ gcad²
 par bya ba gcod pa na gcod pa pos gcad³ pas gcod par byed de/⁴ de la gcad⁵
 5 par bya ba ḥbras bu yod na gcad⁶ paḥi bya ba yod ciñ gcad⁷ (2) paḥi bya baḥi
 byed pa po gcod pa po yañ yod la/⁰ gcod pa po de yañ gcad⁸ paḥi byed pas
 gcod par byed ⁹de/-⁹ gcad¹⁰ par bya ba ḥbras bu med na g¹zi med pa la gcad¹¹
 paḥi bya ba ji ltar yod par ḥgyur/⁰ gcad¹² paḥi bya ba med na deḥi byed pa
 po gcod pa po yod par ga la ḥgyur/⁰ gcod pa po med na (3) gcad¹³ paḥi byed
 10 pa ga la yod//¹⁴

bya ba la sogs mi rigs na//

chos dañ chos min yod ma yin//

bya ba la sogs pa mi rigs par thal bar gyur na chos dañ chos ma yin pa dag
 kyañ yod pa ma yin no// ciḥi phyir ⁰že na/⁰ ḥdi la chos dañ chos ma yin pa
 15 lus dañ naḡ dañ yid kyi bya baḥi khyad par (4) can dag ni byed pa po dañ bya
 ba la brten par ḥdod paḥi phyir te/⁰ de lta bas na/⁰ bya ba dañ byed pa po
 dañ byed pa dag mi rigs na de dag la brten paḥi chos dañ chos ma yin pa dag
 yod pa ma yin no//

chos dañ chos min med na ni//

20 de las byuñ baḥi ḥbras bu med// [5]

de ltar (P 225b) chos dañ chos ma yin (5) pa dag med na (N 216b) chos dañ
 chos ma yin pa de dag las byuñ baḥi ḥbras bu yañ med par thal bar ḥgyur/⁰
 ciḥi phyir ⁰že na/⁰ sa bon la sogs pa las ¹⁵lo tog¹⁵ skye ba b¹zin du chos dañ

0 C// 1 PN la 2 PN bcad 3 PNC bcad 4 N —, C//
 5 PN bcad 6 PN bcad 7 PN bcad 8 PN bcad 9 P do//*, ND de//
 10 PN bcad 11 PN bcad 12 PN bcad 13 PN bcad 14 N/*
 15 PN log rtog

chos ma yin pa dag las ḥbras bu ḥgrub par ḥdod paḥi phyir ro// bya ba la
sogs pa mi rigs paḥi phyir (6) chos¹ dañ chos ma yin pa de dag med do// de
dag med pas de las byuñ baḥi ḥbras bu yod par ga la ḥgyur/²

ḥbras bu med na thar pa³ dañ//

5 mtho ris ḥgyur baḥi lam mi ḥthad//

ḥbras bu med par thal bar gyur⁴ na/⁰ mtho ris su ḥgyur ba dañ ⁵thar par⁻⁵
ḥgyur baḥi lam yañ (7) mi ḥthad par ḥgyur ro// ciḥi phyir ze na/⁰ mtho ris
dañ byañ grol dag ni chos kyī ḥbras bu yin la de dag ḥthob paḥi thabs ni lam
yin na mtho ris dañ byañ grol zes bya ba ḥbras bu de dag med na lam de gañ
10 gis⁶ ḥthob paḥi thabs su ḥgyur/⁰

bya ba dag ni thams cad kyañ//

don med ñid (D 200a1) du thal bar ḥgyur//⁷ [6]

ḥbras bu med (C 196a) pas mtho ris dañ byañ grol gyi lam mi ḥthad par thal
bar ḥgyur ba ḥbaḥ zig tu yañ ma zad kyī/⁰ ḥjig rten na zin las la sogs paḥi
15 bya ba gañ dag yin pa de dag kyañ don med pa ñid du thal bar ḥgyur te/⁰ ḥjig
rten ni ḥbras (2) buḥi don du bya ba de dañ de dag rtsom par byed pa yin na
ḥbras bu de dañ de dag mi ḥthad ciñ ḥbras bu med na bya ba sgrub pa dag dub
paḥi snod du zad pas don med pa ñid du thal bar ḥgyur ro//

deḥi phyir de ltar rgyu med na ñes pa mañ po dañ chen po dag tu thal bar
20 ḥgyur bas byed pa po ma yin (3) par ⁸⁻gyur pa⁻⁸ las ma yin par gyur pa byed do//
zes bya ba de ni sin tu tshig ñan pa yin no//

de la ḥdi sñam du byed pa po yin pa dañ ma yin par gyur pa las yin pa
dañ ma yin par gyur pa byed par sems na/⁰ de la bśad par bya ste/⁰

0 C// 1 DC ro// chos 2 PC// 3 PN ba 4 P ḥgyur
5 DC thal bar 6 PNDC gis ; —? 7 D/ 8 PN ḥgyur ba, DC ḥgyur bas

byed pa por gyur ma gyur pa//

gyur ma gyur de mi (P 226a) byed (4) de//

byed pa po yin pa dañ ma yin par gyur pa ni bya ba dañ ldan pa dañ (N 217a)
 bya ba dañ mi ldan paḥo// las yin pa dañ ma yin par gyur pa yañ bya ba dañ
 5 ldan pa dañ bya ba dañ mi ldan paḥo// byed pa po yin pa dañ ma yin par gyur
 pa las yin pa dañ ma yin par gyur pa mi byed do// ciḥi phyir 'ze na/

yin dañ (5) ma yin gyur pa ni//

phan tshun ḥgal bas ga la gcig¹// [7]

gal te byed pa po dañ las de lta bu dag srid par gyur na ni byed pa po de
 10 las de byed par yañ ḥgyur grañ na/⁰ yin pa dañ ma yin par gyur pa ni phan
 tshun ḥgal ba² yin pas gcig na yod par ga la ḥgyur te/⁰ de lta bas na mi
 srid paḥi phyir dañ/³ (6) gñi gaḥi skyon ji skad bstan par thal bar ḥgyur
 baḥi phyir byed pa po yin pa dañ/⁰ ma yin par gyur pa⁴ mi byed do//

de ltar re 'zig phyogs mthun pa gsum gyis byed pa po dañ las mi ḥthad
 15 de/ byed pa po yin par gyur pa las yin pas gyur pa mi byed pa dañ/⁰ byed pa
 po ma yin par gyur (7) pa las ma yin par gyur pa mi byed pa dañ/⁰ byed pa
 po yin pa dañ/⁰ ma yin par gyur pa⁵ las yin pa dañ/⁶ ma yin par gyur pa mi
 byed do// mi (C 196b) mthun pas kyañ mi ḥthad de/⁷ ḥdi ltar/⁰

byed pa po dañ las dag ni//

20 gyur pa ma gyur mi byed do//

ma gyur pa (D 200b1) yañ gyur mi byed⁸//

re 'zig byed pa po yin par gyur pa las⁹ ma yin par gyur pa mi byed do// byed
 pa po ma yin par¹⁰ gyur pa las yin par gyur pa mi byed do// ciḥi phyir 'ze na/⁰

0 C// 1 C cig 2 PN bar 3 PNC// 4 PNDC pa ; pa las yin pa dañ
 ma yin par gyur pa?*, cf. p.125,11.22-23 5 PN — 6 PN —
 7 DC// 8 PN byed de 9 DC las/ 10 PN —

hdi ltar/⁰

hdir yañ skyon der thal bar hgyur//¹ [8]

byed pa po dañ las rnam pa de lta bu dag tu² yoñs su rtog na hdir yañ gañ gi
 (2) phyir sñar bstan pañi skyon byed pa po yin par gyur pa la bya ba med pa
 5 dañ/⁰ las la byed pa po med pa dañ/ las yin par gyur pa la bya ba med pa dañ/⁰
 byed pa po las med pa dañ/⁰ byed pa po dañ las ma yin par gyur pa dag la
 rgyu med (P 226b) par hgyur ba deñi phyir³ byed pa po yin par gyur pa las ma
 yin par (3) gyur pa mi byed ⁴la/⁻⁴ byed pa po ma yin (N 217b) par gyur pa
 las yin par gyur pa mi byed do//

10 byed pa po dañ las dag ni//

gyur dañ bcas pa ma⁵ gyur dañ//⁶

gyur ma gyur pa mi byed de//

byed pa po yin par gyur pa las ma yin par gyur pa dañ yin pa dañ ma yin par
 gyur pa mi byed do// ciñi phyir ze na/

15 (4) gtan tshigs goñ du bstan phyir ro// [9]

byed pa po yin par gyur pa la bya ba med pa dañ/⁰ las ma yin par gyur pa la
 rgyu med pa dañ/⁰ las yin pa dañ ma yin par gyur pa phan tshun hgal bas ga⁷
 la gcig ces bstan pañi phyir ro//

byed pa po dañ las dag ni//

20 ma gyur pa ni gyur bcas dañ//⁸

(5) gyur ma gyur pa mi byed de//⁹

byed pa po ma yin par gyur pa las yin par gyur pa dañ/⁰ yin pa dañ ma yin
 par gyur pa mi byed do// ciñi phyir ze na/⁰

0 C// 1 PD/ 2 DC — ; cf. PPT D[Ža 168a1] P[191b2] tu 3 PN —
 4 PN do//, C la// 5 P — 6 P/ 7 PN gañ 8 P/ 9 C/

gtan tshigs goñ du bstan phyir ro// [10]

byed pa po ma yin par gyur pa la¹ rgyu med pa dañ^{2/0} las³ yin par gyur pa la
bya ba med pa dañ⁰ las (6) yin pa dañ ma yin par gyur pa phan tshun ḡgal
bas ga la gcig ces bstan pañi phyir ro//

5 byed pa por gyur ma gyur ni//
las su gyur dañ ma gyur pa//
mi byed/⁰

byed pa po yin pa dañ ma yin par gyur pa las yin par gyur pa dañ/(C 197a) ma
yin par gyur pa mi byed do// ciñi phyir 'ze na/

10 (7) hdir yañ gtan tshigs ni//

goñ du bstan pas 'ses par bya// [11]

byed pa po yin pa dañ ma yin par gyur pa⁴ phan tshun ḡgal bas ga la gcig ces
bya ba dañ⁰ las yin par gyur pa la bya ba med pa dañ⁰ las ma yin par gyur
pa la rgyu med par ḡgyur ro⁵ 'zes bstan (D 201a1) pa dag gis 'ses par byaḡo//

15 de ltar phyogs mi mthun pa drug gis kyañ byed pa po dañ las mi ḡthad de/⁰
yin par gyur pa ma yin par gyur pa⁶⁻ mi byed pa⁻⁶ dañ⁰ ma yin par gyur pa yin
par gyur pa mi byed pa (P 227a) dañ⁰ yin par gyur pa ma yin par gyur pa dañ⁰
yin pa dañ ma (2) yin par gyur pa mi byed pa dañ⁰ ma yin par gyur pas⁷ yin
par gyur (N 218a) pa dañ⁰ yin pa dañ ma yin par gyur pa mi byed pa dañ⁰ yin
20 pa dañ ma yin par gyur pa yin par gyur pa dañ⁰ ma yin par gyur pa mi byed
de/⁰ de lta bas na byed pa po ḡdi las ḡdi byed do 'zes bya ba de ji ltar (3)
yañ mi ḡthad do//

smras pa/⁰ byed pa po ḡdi las ḡdi byed do 'ze ḡam/⁰ mi byed do 'zes bya ba

0 C// 1 PNDC las ; cf. p.127,1.16, PPT D[169a2] la, P[192b7] las
2 DC byed ; cf. p.127,1.16, PPT D[169a2] P[192b7] dañ 3 PNDC las ma ;
cf. PPT D[169a2] P[192b7] las 4 PND pa las/, C pa las// ; cf. 1.3,
PPT D[169b2] P[193b2] pa 5 EN ro// 6 DC — 7 PNDC pas ; pa?*,
cf. 1.16

des kho bo la ci bya/⁰ 1⁻yoñ ni⁻¹ re źig byed pa po dañ las yod do//

bśad pa/⁰ ci khyod til mar ĥdod la dgon pañi 2⁻ti-la-kā⁻² tshol lam/

khyod byed pa po dañ las źes bya bañi miñ tsam (4) gyis dgah³ źiñ ci yañ mi
byed pa byed pa⁴ por ĥdod la mi bya ba las su ĥdod ko// bya ba gźan mi ĥthad

5 pas de dag yod par brtag pa don med par ĥgyur du ñes te/⁰ de lta buñi rañ
bźin can ni byed pa po yañ ma yin la de lta buñi rañ bźin can ni las kyañ ma
yin pas ĥdir gañ bden par (5) gyur pa de ñid gzuñ bar bya bañi rigs pa sñam/⁰

smras pa/ gal te de ltar byed pa po yañ med la/⁰ las kyañ med na khyod
kyis rgyu med pañi skyon du thal bar ĥgyur ro// źes gañ dag bstan pa de dag

10 thams cad khyod la rjes su ĥbrel bar mi ĥgyur ram/⁰

bśad pa/⁰ mi ĥgyur (6) te/⁰ kho bo ni byed pa po dañ las dag med pa ñid
du mi smrañi/⁵ kho bos de dag gi bya ba yin par gyur pa dañ/⁰ ma yin par

(C 197b) gyur pa yoñs su rtogs⁶ pa spañs pa de⁷ byas te/⁰ kho bo ni byed pa
po dañ las dag brten nas gdags par ĥdod de/⁰ de yañ ji ltar źe na/⁰

15 byed po las la brten byas (7) śiñ⁸//

las kyañ byed po de ñid la//⁰

brten nas ĥbyuñ ba ma gtogs par//⁹

ħgrub pañi rgyu ni ma mthoñ ño¹⁰// [12]

byed pa po ni las la brten ciñ las la gnas/⁰ las la ltos¹¹ nas byed pa po źes

20 gdags śiñ brjod do// deñi las kyañ byed pa po de ñid la brten nas ĥbyuñ¹² źiñ

deñi (P 227b) las (D 201b1) źes gdags śiñ brjod do// deñi phyir de gñis ni

ltos¹³ pa can du gdags pa yin gyi/⁰ ño bo ñid du grub pa (N 218b) dañ ma grub

pa med do// deñi phyir de ltar de gñis yod pa ñid dañ med pa ñid du khas ma

0 C// 1 DC yod pa ni ; see Introduction p.xix

2 PNC til-ka

3 C ĥgah

4 D —

5 PC//

6 PN rtog*

7 P des

8 PN źiñ

9 P/

10 N ba

11 PN bltos

12 PN byuñ

13 PN bltos

blañs pas dbu mañi lam du gdags pa yin no// gdags¹ pa de ma gtogs ²⁻par de⁻²

(2) gñis hgrub pañi mtshan ñid gzan ma mthoñ ño//

de bzin ñer len ses par bya//

ñer len zes bya ba ni dños por lta³ ste/⁰ gañ la dños po yod pa de la byed
 5 pa po du ma yod pas hdir ñe bar ⁴⁻blañs pa⁻⁴ dañ ñe bar len pa po gzuñ⁵ bar
 hdod par byaño// de la ji ltar⁶ byed pa po las⁷ la brten (3) nas gdags pa
 de bzin du/⁰ ñe bar len pa po yañ ñe bar blañ ba la brten nas gdags so// ji
 ltar las byed pa po de ñid la brten nas gdags pa de bzin du ñe bar blañ ba
 yañ ñe bar len pa po de ñid la brten nas gdags te/⁰ de gñis la yañ de ma
 10 gtogs par hgrub pañi (4) mtshan ñid ma mthoñ ño// de yañ/⁰ ji ltar ze na/⁰

las dañ byed⁸ po bsal phyir ro//

bsal zes⁹ bya ba ni bkag paño// phyir ro zes bya ba ni gtan tshigs kyi don
 te/⁰ byed pa po dañ las de dag snar rnam pa du mar bsal¹⁰ bar byas pas de
 dag bsal¹¹ ba kho nas ñe bar len pa po dañ ñe (5) bar blañ ba dag gi¹²
 15 hgrub pañi mtshan ñid gzan yañ bsal bar ses par byaño//

de la ji ltar byed pa po yin par gyur pa las yin par gyur pa mi byed la¹³
 /⁰ byed pa po ma yin par gyur pa las ma yin par gyur pa mi byed/⁰ byed pa po
 yin pa dañ ma yin par gyur pa las yin pa dañ ma yin (6) par gyur pa mi byed
 de/¹⁴ skyon du mar thal bar hgyur bañi phyir ro zes bya ba de bzin du (C 198a)
 20 ñe bar len pa po yañ ñe bar len pa po yin par gyur pa ñe bar blañ ba yin par
 gyur pa ñe bar len par mi byed/⁰ ñe bar len pa po ma yin par gyur pa ñe bar
 blañ ba ma yin ¹⁵⁻par gyur pa mi byed/ ñe bar len pa po yin pa dañ ma yin par
 gyur pa ñe bar blañ ba yin⁻¹⁵ pa dañ ma yin par gyur pa (P 228a) ñe bar (7)

0 C// 1 PN dgags 2 C pa hdi 3 P blta 4 PNDC blañs pa ;
 blañ ba?*, cf. 11.7,8, PP P[Tsha 144b6] D[118a2] blañ ba 5 PN bzui
 6 PN ltar/ 7 DC — 8 PN byed pa 9 PN ces 10 DC gsal
 11 DC gsal 12 DC gis 13 PN — 14 PC// 15 PNDC — ; cf.
 11.16-19

len par mi byed de/¹ skyon du mar thal bar ḡgyur baḡi phyir ro// phyogs mi
mthun pa dag la yañ de b'zin du (N 219a) sbyar ro//

byed pa po dañ las dag gis//

dños po lhag ma 'ses par bya// [13]

5 byed pa po las dag dañ dños po lhag ma rnams mtshuñs par 'ses par byaḡo// ñe
bar len pa (D 202a1) logs 'sig tu smos² pa ni gtso bo yin paḡi phyir dañ/ don
ḡog ma dag gi phyir te/⁰ de la dños po lhag ma rnams ni rgyu dañ ḡbras bu
dañ yan lag dañ yan lag can dañ/⁰ me dañ bud 'siñ dañ/⁰ yon tan dañ yon tan
can dañ/⁰ mtshan ñid dañ/⁰ mtshan ñid (2) kyi g'zi dañ/⁰ rnam pa de lta bu
10 ³dag go//

de la⁻³ rgyu yin par gyur pa ḡbras bu yin par gyur pa mi skyed^{4/0} rgyu
ma yin par gyur pa ḡbras bu ma yin par gyur pa mi skyed^{5/0} rgyu yin pa dañ/⁰
ma yin par gyur pa ḡbras bu yin pa dañ/⁰ ma yin par gyur pa mi skyed⁶ de/⁰
phyogs thams cad la yañ (3) de b'zin du sbyar bar bya 'ziñ/⁰ skyon du thal bar
15 ḡgyur ba ji skad smos⁷ pa dag kyañ bstan par byaḡo// rgyu yañ ḡbras bu skyed⁸
par byed pa na⁹ yin par ¹⁰gyur pa⁻¹⁰ 'zes byaḡo// de las g'zan pa ni ma yin par
gyur paḡo// ḡbras bu yañ skyed par bya ba na yin par gyur pa 'zes byaḡo// de
las g'zan (4) pa ni ma yin par ¹¹gyur paḡo⁻¹¹//

de b'zin du yan lag dañ yan lag can dag la yañ blta¹² bar bya ste/⁰ yan
20 lag yin par gyur pa yan lag can yin par gyur pa dag la mi ḡjug// ma yin par
gyur pa yañ ma yin par gyur pa dag la mi ḡjug// yin pa dañ ma yin par gyur
pa yañ yin (5) pa dañ ma yin par gyur pa dag la mi ḡjug go// me yin par gyur
pa¹³ yañ bud 'siñ yin par gyur pa mi sreg//¹⁴ ma yin par gyur pa yañ ma yin

0 C// 1 PC// 2 PN smros 3 PN go de la, DC dag go// de
4 PN bskyed 5 PN bskyed 6 PN bskyed 7 P smros 8 PN bskyed
9 N ma, C ni 10 PN ḡgyur ba 11 PN ḡgyur baḡo 12 PN lta
13 PN par 14 PN —

par gyur pa mi sreg/¹ yin pa dañ ma yin par gyur pa yañ yin pa dañ ma yin
 par gyur pa mi sreg go// yon tan yin par gyur pa yañ yon tan (6) can
 (C 198b) yin par gyur pa la mi hjug// ma yin par gyur pa (P 228b) yañ ma
 yin par gyur pa la mi hjug// yin pa dañ (N 219b) ma yin par gyur pa yañ yin
 5 pa dañ ma yin par gyur pa la mi hjug go// mtshan ñid yin par gyur pa yañ
 mtshan ñid kyi g'zi yin par gyur pa mtshon par mi byed/ ma yin (7) par gyur
 pa yañ ma yin par gyur pa mtshon par mi byed/⁰ yin pa dañ ma yin par gyur
 pa yañ yin pa dañ/⁰ ma yin par gyur pa mtshon par mi byed do//
 ji ltar byed pa po las la brten nas gdags la/⁰ las kyañ byed pa po²
 10 ñid la brten nas gdags pa de b'zin du hbras bu yañ rgyu (D 202b1) la brten
 nas gdags la/⁰ rgyu yañ hbras bu de ñid la brten nas gdags so// yan lag can
 yañ yan lag la brten nas gdags la/⁰ yan lag kyañ yan lag can de ñid la brten
 nas gdags so// me yañ bud síñ la brten nas gdags la/³ bud síñ yañ me de ñid
 la (2) brten nas gdags so// yon tan can yañ yon tan la brten nas gdags la/⁰
 15 yon tan yañ yon tan can de ñid la brten nas gdags so// mtshan ñid kyi g'zi
 yañ mtshan ñid la brten nas gdags la/⁴ mtshan ñid kyañ mtshan ñid kyi g'zi
 de ñid la brten nas gdags (3) so// de ltar de dag la ltos⁵ te gdags pa ma
 gtogs par rnam pa g'zan gañ gis kyañ de dag hgrub par mi hthad do// byed
 pa po dañ las brtag pa zes bya ba ste rab tu byed pa bryad paño// //

0 C// 1 PN —, C// 2 PNDC po ; po de?*, cf. 11.11,12,13,15,17
 3 DC// 4 NC// 5 PN bltos

[IX ñe bar len pa po dañ ñe bar blañ ba brtag pa]

¹dbu ma rtsa bañi ḡgrel pa bud-dha-pā-li-tā^{-1/2} bam po bzi pa/
smras pa/⁰

de (4) bzin ñer len ses par bya//³ [= VIII 13a]

5 zes gañ bsad pa de la smra bar bya ste/⁴

lta dañ ñan la sogs pa dañ//⁵

tshor sogs dañ yañ dbañ byas pa//

gañ gi yin pa de dag gi//

sña rol de yod kha cig smra// [1]

10 lta dañ ñan la sogs pa dañ// zes bya ba ni lta ba dañ ñan pa la sogs paḡo//

(5) lta ba dañ ñan pa la sogs pa dañ/⁰ tshor ba la sogs pa dag gañ gi ñe
bar blañ ba yin pañi dños po de lta ba dañ ñan pa la sogs pa (P 229a) dañ/⁰
tshor ba la sogs pa de dag gi sña rol na yod do zes kha (N 220a) cig de
skad ces smraḡo// de ciñi phyir ze na/⁶

15 (C 199a) dños po yod pa ma yin na//⁷

lta la (6) sogs pa ji ltar ḡgyur//

de phyir de dag sña rol na//

dños po gnas pa de yod do⁸// [2]

dños po yod pa ma yin na//⁹ lta ba la sogs pa dag ji ltar ñe bar blañ ba
20 yin par ḡgyur/⁰ deñi phyir mi ḡthad pas lta ba la sogs pa de dag gi sña rol
na lta ba la sogs pa dag gañ gi ñe bar blañ (7) ba yin pañi dños po gnas pa
de yod do// ñe bar len pa po de yod na ñe bar blañ ba yañ ltos¹⁰ pas gdags
su yod pa yin na de la khyod ci zer/⁰

0 C// 1 PN — 2 PN —, C// 3 PN/ 4 NC// 5 P/
6 N// 7 P/ 8 DC de 9 PN — 10 PN bltos

bśad pa/⁰

lta dañ ñan la sogs pa dañ//¹

tshor ba la sogs ñid kyi ni//

sña rol dños po gañ gnas pa//

5 de ni gañ gis² gdags (D 203a1) par bya// [3]

ħdi la lta ba dañ ñan pa la sogs pa dañ/⁰ tshor ba la sogs pa dag gis lta
 ba po³ dañ/ ñan pa po dañ/⁰ tshor ba po źes dños po gdags par bya ba yin na
 lta ba la sogs pa dañ/⁰ tshor ba la sogs pa dag gi sña rol na lta ba la
 sogs pa dag gañ gi (2) ñe bar blañ ba źes brjod paħi dños po yod do// źes
 10 brtag paħi dños po de ħdi ltar gnas te^{4/0} yod do źes gañ gis gdags par bya/⁰
 smras pa/⁰ de ni lta ba la sogs pa dag med par yañ rañ ñid kyis rab tu
 grub par yod do//

bśad pa/⁰

lta la sogs pa med par yañ//

15 gal (3) te de ni gnas gyur na//

de med par yañ de⁵ dag ni//

yod par ħgyur bar the tshom med// [4]

lta ba la sogs pa dag med par yañ gal te dños po de rañ ñid kyis rab tu
 grub ciñ gnas pa yod do// źes brjod na/⁰ dños po de med par yañ lta ba la
 20 sogs pa de dag rañ ñid kyis rab tu grub (4) ciñ gnas pa yod par ħgyur bar
 the tshom med do//

smras pa/⁰ lta ba la sogs pa dag kyañ de med par gnas par gyur na
 skyon ci yod//⁶

0 C//
6 PN/*

1 PN/

2 C gis dños

3 N pa

4 N ta

5 N da

bśad pa/⁰ thams cad skyon ñid (P 229b) du hgyur te/⁰ (N 220b) cihi
 phyr ze na/⁰ lta ba la sogs pa dag med pañi dños po gsal bar byed pa med
 par gnas¹ (5) par hgyur ba dañ/⁰ de med na lta ba la sogs pa dag kyañ gsal
 bar byed pa med par gnas par hgyur² bañi phyr ³ro//⁻³ gañ gi phyr de dag
 5 ni/⁴

ci yis gañ žig (C 199b) gsal bar byed//

gañ gis ci žig gsal bar byed//

lta ba la sogs pa ci žig po dag gis dños po gañ žig (6) lta ba po dañ ñan
 pa po dañ tshor ba po⁵ zes gsal bar byed de/⁰ gsal bar byed ces bya ba ni/⁶
 10 mñon par byed pa dañ/⁰ gzuñ bar byed pa dañ/⁰ ses par byed ces bya bañi tha
 tshig go// dños po gañ žig pos kyañ lta ba la sogs pa ci žig po dag hdi ni
 lta baño// hdi ni ñan paño//(7) hdi ni tshor baño// zes gsal bar byed do//
 de ltar gañ gi phyr lta ba la sogs pa dag gis dños po gsal bar byed la⁷/⁰
 dños pos kyañ lta ba la sogs pa dag gsal bar byed pa deñi phyr/⁸

15 ci med gañ žig ga la yod//

gañ med ci žig ga la yod// [5]

lta ba la sogs pa (D 203b1) ci žig po dag med na gsal bar byed⁹ pa med pañi
 dños po gañ žig po¹⁰ gnas par hgyur ba ga la yod/¹¹ dños po gañ žig po med
 na yañ gsal bar byed pa med pañi lta ba la sogs pa ci žig po dag gnas par
 20 hgyur ba ga la yod de/⁰ de lta bas na/⁰ lta ba la sogs (2) pa ci žig po dag
 gi sña rol na dños po gañ žig po gnas pa med do¹²//

smras pa/⁰

lta la sogs pa thams cad kyi//

0 C//

4 PC//

8 PC//

12 N de

1 PNDC gnas pa med ; cf. 1.4

5 DC po dag ; cf. p.136,1.10

9 N byad

10 DC po gnas pa ; cf. 11.19-20

2 P gyur

6 PNC//

3 P —

7 DC pa

11 PNC//

sña rol gañ zig yod pa min//

lta ba la sogs pa ci zig po thams cad kyi sña rol na dños po gañ zig po yod do// zes ni mi smrahi/⁰ hdi ltar¹ lta ba la sogs pa² (3) ci zig po dag re rehi sña rol na dños po gañ zig po yod pas dehi phyir de ni/⁰

5 lta la sogs pa gzan dag gis//³

gzan gyi tshe na gsal bar byed// [6]

gañ gi phyir de lta ba la sogs (N 221a) pa⁴ thams cad kyi sña rol na yod pa ma yin gyi/⁰ lta ba la sogs (P 230a) pa dag re rehi sña rol na yod pa (4) dehi phyir de ni lta ba la sogs pa gzan dan gzan gyis dus gzan gyi tshe na
10 lta ba po dan ñan pa po dan/⁰ tshor ba po zes gsal bar byed do// de lta bas na de ni lta ba la sogs pa dag gi sña rol na med pa yañ ma yin la/⁰ gsal bar byed pa med pa yañ ma yin no//

bśad pa/⁰ ran (5) gi blo gros yañ bar ston par zad de gyi na zig smras so//

15 lta la sogs pa thams cad kyi//

sña rol (C 200a) gal te yod min na//

lta la sogs pa re re yi//

sña rol de ni ji ltar yod// [7]

lta ba la sogs pa thams cad kyi sña rol na gal te yod pa ma yin na/⁵ lta ba
20 la sogs pa re rehi sña rol na (6) yañ de yod pa ma yin par ñes so// ci ste re rehi sña rol na yod na ni thams cad kyi sña rol na yañ de yod par gsal lo// ci ste⁶ de⁷ gañ gi tshe lta bañi sña rol na yod pa dehi tshe na ñan pa la sogs pa dag gi sña rol na med pa yin na de dag gi sña rol na med pa gañ

0 C// 1 DC — 2 DC pañi 3 P/ 4 P — 5 PN —
6 PN ste/ 7 PN —

yin pa de ji ltar ñan pañi (7) sña rol na med pa bzin du lta ba spañs te/⁰
 ñan pañi sña rol na yod par hgyur/⁰ de lta bas na re reñi sña rol na
 yod kyi/⁰ thams cad kyi sña rol na med do¹ zes bya ba de ni gyi naño//
 yañ gzan yañ/⁰

5 gal te re reñi sña rol na//
 lta po de ñid ñan po de//
 tshor ba po yañ de ñid hgyur//
 (D 204a1) de ni de ltar mi rigs so// [8]

gal te de lta ba la sogs pa re reñi sña rol na yod par gyur na de ²lta na⁻²
 10 lta ba po yañ de ñid yin la/⁰ ñan pa po yañ de ñid yin/⁰ tshor ba po yañ de
 ñid yin par hgyur te/⁰ de de ltar na mi rigs so// ciñi phyir ze na/⁰ skyes
 bu skar khuñ tha dad par (2) hgro ba bzin du bdag dbañ po gzan du hgro bar
 thal bar hgyur bañi phyir te/⁰ bdag ni dbañ po gzan gañ du hgro bar mi hdod
 do//

15 ci ste bdag dbañ po gzan du hgro bar thal (N 221b) ba der gyur na mi
 ruñ no sñam pas lta ba po yañ gzan ñid yin la/⁰ (P 230b) ñan pa po yañ gzan
 ñid yin//³ tshor ba po (3) yañ gzan ñid yin par rtog na/ de la yañ bsad par
 bya ste/⁰

20 gal te lta po gzan ñid la//⁴
 ñan pa po gzan tshor gzan na//
 lta poñi tshe na ñan po yod//
 bdag kyañ mañ po ñid du hgyur// [9]

gal te lta ba po yañ gzan ñid yin la/⁰ ñan pa po yañ gzan ñid yin/⁰ tshor

0 C// 1 PN do// 2 PNDC — ; cf. ABh P[Tsa 61b4] D[52a5], PP P[Tsha
 155b7] D[127a3] lta na 3 N/* ; cf. 1.23 4 P —

ba po yañ g'zan (4) ñid yin par gyur na de lta na lta ba poñi tshe na ñan pa
 po dañ tshor ba po yañ yod par ḡgyur te/⁰ ji ltar ze na/⁰ gañ gi phyir¹ lta
 ba la sogs pa re reñi sña rol na de dag yod par ḡdod pañi phyir ro// kho
 boñi lta ba po yañ g'zan ñid yin la/⁰ ñan pa po yañ g'zan ñid yin//² tshor ba
 5 po (C 200b) yañ g'zan (5) ñid yin no³ zes zer bas/⁴ de lta na bdag kyañ mañ
 po ñid du thal bar ḡgyur ro//

ci ste g'zan ñid kyañ yin la/⁵ lta ba poñi tshe na ñan pa po dañ/⁰
 tshor ba po med na de lta na yañ bdag mi rtag pa ñid dañ/⁰ bdag mañ po ñid
 du yañ thal bar ḡgyur bas de yañ mi ḡdod do//

10 de lta bas (6) na lta ba la sogs pa re reñi sña rol na yod pa dañ/⁰
 lta ba la sogs pa g'zan dañ g'zan gyis gsal bar byed do zes gañ smras pa de
 ni rigs pa ma yin no//

smras pa/⁰ lta ba⁶ la sogs pa dag gi sña rol na bdag yod pa ñid do//
 ciñi phyir ze na/⁰ ḡdi la miñ dan gzugs kyi rkyen gyis skye mched (7) drug
 15 ces gsuñs la/⁰ gzugs zes bya ba ni ḡbyuñ ba chen po b'zi po dag yin pas deñi
 phyir ḡbyuñ bañi rkyen gyis skye mched drug ḡbyuñ la/⁰ ḡbyuñ ba de dag kyañ
 bdag gi ñe bar blañ ba yin no// de lta bas na/⁷ ḡbyuñ ba ñe bar len pa po
 ḡbyuñ bas gsal bar byas pañi bdag gnas pa yod na skye (D 204b1) mched drug
 ḡbyuñ z'iñ rim gyis tshor ba la sogs pa dag kyañ ḡbyuñ bas des⁸ na lta ba la
 20 sogs pa dag gi sña rol na dños po gnas pa yod do⁹ zes bya ba de (N 222a)
 ḡthad do//

(P 231a) b'sad pa/⁰

lta dañ ñan la sogs pa dañ//¹⁰

0 C// 1 DC tshe 2 P/* 3 PN no// 4 PN — 5 PN —
 6 DC — 7 P — 8 N de 9 P do//, N da// 10 P/

tshor ba dag la sogs pa yañ//

gañ las hgyur bahi hbyuñ de (2) lahañ//

de ni yod pa ma yin no// [10]

- lta dañ ñan la sogs pa dañ// tshor ba la sogs pa dag rim gyis gañ dag las¹
 5 hgyur bahi hbyuñ ba de dag la yañ khyod kyis brtags pañi dños po de ni yod
 pa ma yin no// ciñi phyir ze na/⁰ hbyuñ ba ñe bar len pa po yin pañi phyir
 te/⁰ hbyuñ ba ñe bar (3) len pa po de yañ hbyuñ ba dag gi sña rol na gsal
 bar byed pa med pas mi hthad do// gañ hbyuñ ba dag gi sña rol na yod pa ma
 10 hbyuñ ba dag la yañ de yod pa ma yin na lta ba la sogs pa dag gi sña rol na
 yod (4) par ga la hgyur/⁰

smras pa/⁰ lta ba la sogs pa dag gi sña rol na de yod kyañ ruñ med
 kyañ ruñ ste/⁰ yon³ ni re zig lta ba la sogs pa dag ni yod de/⁰ khyod
 kyis⁴ sñar/⁵

- 15 ci med gañ zig ga⁶ la yod//

(C 201a) gañ med ci zig ga la yod// [= 5cd]

ces smras pas/⁰ deñi phyir lta ba la sogs pa (5) ci zig po dag yod do// gañ
 zig med na ci zig kyañ med pas deñi phyir lta ba la sogs pa ci zig po dag
 gañ gi yin pañi dños po gañ zig po de yañ yod do//

- 20 bśad pa/

gañ med ci zig ga la yod// [= 5d]

ces bya ba des deñi lan btab zin to// ji ltar ze na/⁰

lta dañ ñan la sogs pa (6) dañ//

0 C// 1 N las/ 2 PC// 3 PNC yod 4 PN kyi 5 PN —
 6 PN gañ

tshor ba dag la sogs pa yañ//¹

gañ gi yin pa gal te med//

de dag kyañ ni yod ma yin// [11]

lta ba la sogs pa ci źig po dag gi² sña rol na dños po gañ źig po med do³
 5 źes bya ba de ni sñar bstan zin to// gañ med ci źig ga la yod ces bya ba
 de yañ bstan zin te/⁰ dehi phyir (7) gal te lta ba la sogs pa ci źig po dag
 rab tu sgrub par byed ciñ lta ba la sogs pa dag gañ gi yin par hgyur ba gañ
 źig po de (N 222b) ñid med na/⁴ lta ba la sogs pa dag rab tu hgrub par ga
 la hgyur te/⁰ gañ gi lta ba la sogs par hgyur/⁰ de lta bas na dños po
 10 (P 231b) gañ źig po med pañi phyir/⁵ (D 205a1) lta ba la sogs pa ci źig po
 dag kyañ med la/⁰ lta ba la sogs pa ci źig po dag med na khyod kyi dños po
 gañ źig po⁶ yod par ga la hgyur/⁰

smras pa/⁰ ci khyod kyi dños po gañ źig po med pa⁷ de śin tu ñes pa⁸
 yin nam/⁰

15 bśad pa/⁰

gañ źig lta la sogs pa yi//

sña (2) rol da ltar phyi na med//

de la yod do med do źes//

rtog pa dag ni ldog par hgyur// [12]

20 gañ źig po lta ba la sogs pa dag gi sña⁹ rol dañ lta ba la sogs pa dag dañ/⁰
 da ltar lhan cig dañ/⁰ lta ba la sogs pa dag gi phyi dus rnam pa thams cad
 du btsal na/⁰ de hdiho źes rañ gis (3) rab tu grub pa med pa de la lta ba
 la sogs pa dag gis yod do ¹⁰⁻med do⁻¹⁰ źes gdags pañi rtog pa dag ldog par

0 C// 1 P/ 2 N pañi 3 P do// 4 PN — 5 PN —, C//
 6 DC — 7 PN po 8 PN par 9 N pha 10 P —

hgyur te/ re źig rañ ñid rab tu ma grub pañi phyir de¹ yod do źes ji² skad
 brjod par nus/⁰ lta ba la sogs pa dag gis³ gsal bar byed pañi phyir de med
 do źes kyañ ji skad brjod (4) par nus te/⁰ deñi phyir de (C 201b) la yod
 do⁴ med do źes rtog pa dag mi hthad⁵ do// de lta bas na byed pa po dañ las
 5 dag bźin du ñe bar len pa de yañ gdags par zad kyi/⁰ de ma gtogs par hgrub
 pa gźan mi hthad do// ñe bar len pa po dañ ñe bar blañ ba brtag pa źes
 bya ba ste rab tu byed (5) pa dgu paño// //

 0 C//

1 PN —

2 P ji ji

3 PN gi

4 PN do//

5 P mthad

[X me dañ bud síñ brtag pa]

smras pa/⁰ me dañ bud síñ dag b'zin du/ ñe bar len pa po dañ ñe bar
blañ ba dag rab tu hgrub kyi/¹ byed pa po dañ las dag b'zin du rab tu mi²
hgrub pa ni ma yin no//

5 b'sad pa/⁰ gal te me dañ³ bud síñ rab tu grub na ni de dag kyañ rab tu
hgrub par hgyur grañ na/⁰ (6) gañ gi tshe me dañ bud síñ dag byed pa po dañ
las dag kho na b'zin du rab tu mi hgrub pa dehi tshe ñe bar len pa po
(N 223a) dañ/⁰ ñe bar blañ ba dag ji ltar rab tu hgrub par hgyur/⁴ gal te
me dañ bud síñ dag ño bo ñid kyis rab tu grub par gyur na/⁰ gcig pa ñid dam
10 g'zan ñid du rab tu hgrub (7) par hgyur grañ na/⁰ gñi ga ltar yañ mi hthad
do// ji ltar ze na/⁰

gal te síñ⁵ de me yin na//

byed pa po dañ (P 232a) las gcig hgyur//

gal te re zig bud síñ gañ kho na yin pa de ñid me yin par rab tu rtog na/⁰
15 de lta na byed pa po dañ las gcig pa ñid du thal bar hgyur te/⁰ de la me ni
(D 205b1) sreg par byed paño⁶ zes bya ba dag mi srid par hgyur ro// ci ste
gcig pa ñid yin yañ de dag srid na ni me ni sreg par byed paño// bud síñ ni
bsreg⁷ par bya baño zes bya ba dag kyañ srid par hgyur ba zig na mi srid
pas de lta bas na de gñis gcig pa ñid du⁸ mi hthad do//

20 de la bud síñ (2) las me g'zan ñid yin par sems na/⁰ de la b'sad par bya
ste/⁰

gal te síñ las me g'zan na//⁹

síñ med par yañ hbyuñ bar hgyur// [1]

0 C// 1 PN —, C// 2 N ma 3 DC — 4 PC// 5 DC bud síñ
gañ 6 PN paño// 7 PN sreg 8 DC — ; cf. p.143,1.3
9 PN/

gal te bud síñ las me g'zan ñid yin par gyur na/⁰ bud síñ med ciñ bud síñ ma
 gtogs pa¹ kho nar yañ me² hbyuñ bar hgyur ba zig na/⁰ (3) bud síñ med par
 me mi³ hbyuñ bas de lta bas na de ñid⁴ g'zan ñid du yañ mi hthad do//
 yañ g'zan yañ/⁰

5 rtag tu hbar ba ñid du hgyur//
hbar byed med pañi rgyu las byuñ//
rtsom pa don med ñid du hgyur//
de ltar yin na las (C 202a) kyañ med// [2]

gal te bud síñ las me g'zan ñid yin par (4) gyur na rtag tu hbar ba⁵ ñid du
 10 hgyur te/⁰ hdi ltar hbar byed med pañi rgyu las byuñ bañi phyir ro// deñi
 hbar bar byed pañi rgyu gañ yin pa de ni hbar byed kyi rgyuho// hbar bar
 byed pañi rgyu med pa ni hbar byed med pañi rgyu las byuñ ba ste/⁰ hbar bar
 byed pa med pa kho nar me hbyuñ bar hgyur (5) ro⁶ zes bya bañi tha tshig
 go// rtsom pa don med pa ñid du yañ hgyur (N 223b) ro// de lta yin na las
 15 med pañi mer yañ hgyur te/⁰ me zes bya ba hdi ni sreg par byed paño zes bya
 ba de lta buñi las bstan du med par yañ hgyur ro//

smras pa/⁰ me hbar byed med pañi rgyu las byuñ bar (6) hgyur ro⁷ zes
 gañ bsad pa de ji lta bu/⁰
 bsad pa/⁰

20 g'zan la ltos⁸ pa med pañi phyir//
hbar byed med pañi rgyu las byuñ//

(P 232b) gañ gi phyir bud síñ las me g'zan ñid yin par gyur na bud síñ med
 par yañ hbyuñ bar thal bar hgyur ba deñi phyir g'zan la ltos⁹ pa med pa yin

0 C// 1 DC par 2 PN mi 3 DC — 4 PNDC ñid ; gñis?*, cf.
 p.142,1.19 5 DC na 6 PN ro// 7 PN ro// 8 PN bltos
 9 PN bltos

te/⁰ (7) ḥdi ltar me bud síñ la ltos¹ na ni gžan la ltos² pa dañ bcas par
gyur³ na de yañ de la bud síñ med pas gžan la ltos⁴ pa med pa yin la/⁰ gžan
la ltos⁵ pa med paḥi phyir ḥbar byed med paḥi rgyu las byuñ bar ḥgyur ro//
ḥbar byed med paḥi rgyu las byuñ bar gyur⁶ na rtag tu ḥbar ba ñid du
5 (D 206a1) thal bar ḥgyur te/⁰ ḥdi ltar me ḥbar byed la ltos⁷ na ni ḥbar
byed med na de ḥchi bar ḥgyur ba źig na/⁰ de la ḥbar byed de yañ med pas
rtag tu ḥbar ba ñid du yañ thal bar ḥgyur ro//

rtag tu ḥbar ba ñid yin na//

rtsom pa don med ñid du ḥgyur// [3]

10 me rtag tu ḥbar ba (2) ñid yin na ni dbyuñ⁸ ba dañ sbar⁹ ba la sogs pa
rtsom pa dag don med pa ñid duḥañ ḥgyur ro// de lta¹⁰ na las med par yañ
thal bar ḥgyur źiñ/⁰ rnam pa de lta bu ni¹¹ mi ḥthad pas¹² me med pa ñid du
yañ thal bar ḥgyur ro//

de la gal te ḥdi sñam du//

15 sreg bžin¹³ bud síñ yin sams na//

de la (3) gal te la las ḥdi sñam du gañ gi phyir mes khyab ciñ mes bsreg¹⁴
bžin pa bud síñ yin pa deḥi phyir gžan ñid yin yañ me la bud (C 202b) síñ
med pa ma yin gyi/¹⁵ bud síñ dañ bcas pa ñid yin pas de la bud síñ med par
thal bar gyur na¹⁶ skyon gañ dag bstan pa de dag tu mi ḥgyur bar (4) sams
20 na/⁰ de la bsad par bya ste/⁰

gañ tshe de tsam¹⁷ de yin na//

gañ gis bud síñ (N 224a) de sreg byed// [4]

gañ gi tshe bsreg¹⁸ bžin pa de tsam na¹⁹ de ñid yin źiñ gžan gañ dañ ldan

0 C// 1 PN bltos 2 PN bltos 3 PN ḥgyur* 4 PN bltos
5 PN bltos 6 PN ḥgyur 7 PN bltos 8 DC byuñ ; cf. PPT P[Ža 245b6]
D[212b4] dbyuñ 9 P sbañ, N spañ, D spar 10 N lta bas
11 N na 12 PN pa 13 PNDC síñ 14 PN sreg 15 P// 16 PN na/
17 PN rtsam 18 PN sreg 19 PNDC na ; ni or —?*

- pas kyañ bsreg bzin pa ma yin na bud síñ gi gnas skabs kyi sna rol na me
 zes bya ba gañ gis khyab ciñ gañ (5) gis¹ bsreg² bzin pa na bud síñ yin par
 hgyur ba gzan de gañ yin/⁰ bsreg³ bzin pañi gnas skabs ñid la yañ ci bud
 síñ gañ kho na yin pa de ñid me yin nam/⁰ hon te me yañ gzan la bud síñ
 5 kyañ (P 233a) gzan zes bsam pa hdi hbyuñ la/⁰ khyod kyis kyañ bsreg⁴ bzin
 pañi gnas (6) skabs ñid la mes khyab ciñ mes bsreg⁵ bzin pa bud síñ yin no
 zes smras pa deñi tshe gañ gi phyir mes khyab ciñ mes bsreg⁶ bzin pa bud
 síñ yin pa deñi phyir me la bud síñ med pa ma yin no⁷ zes bya ba de ji
 ltar⁸ smra ba rigs ⁹so//⁻⁹
- 10 de lta bas na gzan ñid yin na yañ skyon du thal bar hgyur ba (7) de
 dag so na gnas bzin no//
 yañ gzan yañ/⁰
- gzan na mi phrad phrad med na//
sreg par mi hgyur mi sreg na//
- 15 hchi bar mi hgyur ¹⁰mi hchi⁻¹⁰ na//
rañ gi rtags¹¹ dañ ldan par gnas// [5]
- me gzan yin na bud síñ dañ mi phrad par hgyur ro// phrad pa med na de sreg
 par mi hgyur ro// ci ste phrad pa (D 206b1) med kyañ sreg par hgyur na ni/¹²
 phyogs gcig na hdug pas hgro ba mthañ dag sreg par hgyur bas deñi phyir
 20 phrad pa de mi hthad pas gzan ñid yin yañ bsreg¹³ bzin pa na bud síñ yin
 no¹⁴ zes gañ smras pa de mi hthad do// mi sreg na hchi bar mi hgyur ro//
 ciñi phyir ze na/⁰ hdi ltar mes bud síñ (2) bsregs¹⁵ na ni bud síñ zad pas
 hchi bar yañ hgyur ba zig na/⁰ mi sreg pa la hchi ba rgyu med pa las byuñ ba

0 C// 1 PN gi 2 PN sreg 3 PN sreg 4 PN sreg 5 PN sreg
 6 PN sreg 7 PN no// 8 PN skad 9 PN/* 10 PN hchi ba
 11 PNDC brtags ; cf. p.146, l.2 12 PN — 13 PN sreg
 14 PN no// 15 PN sreg

ji ltar ḥbyuñ bar ḥgyur/¹ mi ḥchi na ni gźan la mi ltos² pa ḥbar byed med paḥi rgyu las byuñ ba rtag tu ḥbar ba dañ/³ rañ⁴ gi rtags⁵ dañ ldan pa ther zug tu gnas⁶ ñid (C 203a) du gnas par (3) ḥgyur ro// yañ na ni (N 224b) de bud síñ las gźan ma yin par ḥgyur ro//

5 smras pa/ me gźan yin na bud síñ dañ mi phrad par ḥgyur ro⁷ źes gañ bśad pa de la smra bar bya ste/

gal te síñ las me gźan yañ//⁸

síñ dañ phrad du ruñ bar ḥgyur//

gal te bud síñ las me gźan yin (4) na yañ⁹ bud síñ dañ phrad du ruñ bar

10 ḥgyur ro// ji ltar źe na/

ji ltar bud med skyes pa dañ//¹⁰

skyes¹¹ paḥañ¹¹ bud med phrad pa bźin// [6]

bśad pa/

gal te me dañ síñ dag ni//

15 gcig gis gcig (P 233b) ni bsal gyur na//

síñ las me gźan ñid yin yañ//

síñ dañ phrad par ḥdod la rag// [7]

gal (5) te me dañ bud síñ dag skyes pa dañ bud med dag bźin du gcig gis

gcig bsal¹² bar gyur na ni bud síñ las me gźan ñid yin yañ khyod kyi yid la

20 bsams¹³ pa bźin du/¹⁴ ji ltar bud med skyes pa dañ phrad pa dañ/ skyes pa

bud med dañ phrad pa bźin du bud síñ dañ phrad par yañ ḥdod la rag na (6)

gañ gi tshe bsreg¹⁵ bźin paḥi gnas skabs ñid la bsam pa ḥdi ḥbyuñ ba deḥi

tshe me dañ bud síñ phrad par ḥgyur ro¹⁶ źes bya ba de ḥthad par ga la

1 PC// 2 PN bltos 3 PN — 4 PNDC gañ ; cf. p.145,1.16

5 PN brtags 6 PN gnas pa 7 PN ro// 8 PN/ 9 P —

10 PN/ 11 P pa ḥañ 12 PN gsal 13 PN bsam 14 PN —

15 PN sreg 16 PN ro//

ḡgyur/¹

smras pa/ ḡdir de ḡñis ḡcig pa ḡñid kyañ ma yin la/ ḡzān ḡñid kyañ ma yin
pa ²gañ yin pa⁻² de ḡñid rigs pas de ḡñis ḡcig pa ḡñid dam/(7) ḡzān ḡñid du ma
ḡgyur kyañ ḡo³ sla ste/ re ḡzig me dañ bud síñ dag ni rab tu grub pa yin no//

5 bśad pa/ de ni bśad ḡad kho nar ḡgyur te/⁴

gañ dag dños po ḡcig pa dañ//⁵

dños po ḡzān pa ḡñid du ni//

grub par ḡgyur pa yod min pa//

de ḡñis grub pa ji ltar yod// [= II 21]

10 smras pa//⁶ phan (D 207a1) tshun ltos⁷ pa las bud síñ la ltos⁷ nas me⁸
yin la⁹/ me la ltos⁷ nas bud síñ yin no//

bśad pa/

gal te síñ ltos⁷ me yin la//¹⁰

gal te me ltos⁷ síñ yin na//

15 gañ la ltos⁷ pañi me dañ síñ//

dañ por grub pa ḡañ ḡzig yin// [8]

gal te bud síñ la ltos⁷ nas (2) me yin la/(C 203b) me la ltos⁷ nas kyañ
síñ¹¹ (N 225a) yin na^{12/13} ḡañ la ltos⁷ nas me yin par ḡgyur ba ḡam/ bud síñ
yin par ḡgyur ba de ḡñis las dañ por grub pa ḡañ yin/ de la ḡdi sñam du bud
20 síñ dañ por grub pa¹⁴ de la ltos⁷ nas me yin par sems na/ de la bśad par
bya ste/

gal te síñ (3) ltos⁷ me yin na//¹⁵

me grub pa la sgrub par ḡgyur//

1 PC// 2 DC — 3 PN — 4 DC// 5 PN/ 6 PN/*
7 PN bltos 8 PN mer 9 C — 10 P/ 11 PN bud síñ*
12 P na na 13 DC// 14 PNDC pa ; cf. ABh P[Tsa 63b6] D[54a3] la
15 PN/

gal te bud síñ dañ por grub ¹pa de la⁻¹ ltos² nas me yin par ḡgyur na de
 ltar³ na me grub zin pa la yañ sgrub par ḡgyur ba yin no//(P 234a) ciñi
 phyir ze na/ ḡdi ltar me grub na bud síñ la ltos² par ḡthad kyí/ me ma grub
 ciñ med na ji ltar bud síñ la (4) ltos² par byed ⁴do//⁻⁴ deñi phyir bud síñ
 5 med par yañ me⁵ rañ gis grub pa⁶ ltos² par nus pa la khyod yañ bud síñ la
 ltos² nas rab tu ḡgrub par ḡgyur ba don med pa yod dam/

yañ gzan yañ/

bud par bya bahi síñ la yañ//

me med par ni ḡgyur ba yin// [9]

10 de lta na bud síñ la yañ me (5) med par ḡgyur ba yin no// ḡdi ltar bud síñ
 yañ grub pa⁷ na me⁸ la ltos² par ḡthad kyí/ bud síñ ma grub ciñ med na ji
 ltar me la ltos² par byed ⁹do//⁻⁹ deñi phyir bud síñ de ñid kyañ me med par
 rañ gis rab tu grub par thal bar ḡgyur ba la khyod yañ me la ltos² nas rab
 tu ḡgrub pa don (6) med pa la rtog par byed dam/¹⁰ de lta bas na/ de gñis
 15 ni phan tshun ltos² te ḡgrub par mi ḡthad do//

de bzin du me snar grub pa la ltos² nas bud síñ ḡgrub par rtog na yañ
 skyon dañ ldan par ḡgyur ro//

smras pa/ ci ma smras pa la skyon de lta bu ḡdogs par¹¹ byed dam/ gañ
 gi tshe kho bos de dag (7) phan tshun ltos² te ḡgrub po¹² zes smras pa
 20 deñi tshe de dag la dañ por grub pa gañ yin zes bya ba dañ/ gal te de dag
 las gañ yañ ruñ ba dañ por grub par gyur na phan tshun ltos² pa ñid mi
 ḡgrub po¹³ zes bya ba de dag gañ gi lan yin/

bśad pa/ phan (N 225b) tshun ltos² te ḡgrub par rtog na gañ yañ ruñ

1 PNDC pa la de ; cf. p.147,1.20, ABh P[Tsa 63b7] D[54a4] la de la, PPT
 P[Ža 260b1] pa de la, D[224b4] la de la 2 PN bltos 3 PN lta
 4 PN de/ 5 N ma 6 PNDC pa ; cf. PPT P[260b2] D[224b5] par
 7 PN — 8 N ma 9 PNDC do// ; cf. PPT P[260b2] D[224b5] de/
 10 P// 11 P — 12 PNDC po ; bo? 13 P bo, N indistinct

ba dañ por hgrub (D 207b1) par mi hdod du zin kyañ de lta na phan tshun
ltos¹ pa hgrub par mi hthad do//(C 204a) ji ltar ze na/

gal te dños po gañ ltos¹ hgrub//

de ñid la yañ ltos¹ nas ni//

5 ltos¹ bya gañ yin de hgrub na//

gañ la ltos¹ nas gañ zig hgrub// [10]

gal te bsgrub² par bya bañi dños po gañ yin pa³ ni dños po gzan (2) la ltos¹
nas hgrub ciñ bsgrub par bya bañi dños po de ñid la yañ ltos¹ nas bsgrub⁴
par bya ba⁵ grub par bya bañi phyir ltos¹ par bya bañi (P 234b) dños po
10 gzan gañ yin pa de hgrub na/ ho na grub par hdod pa gañ la ltos¹ nas gañ
zig hgrub pa de smros sig// ci khyod kyi rna lam du skye bo mkhas pañi kha
nas (3) brjod pañi tshig⁶ de dag ni phan tshun ltos¹ pa dag yin la/ phan
tshun ltos¹ pa dag ni mi hgrub po zes bya ba de sñon⁷ chad ma grags sam/
dper na gru la ⁸⁻gru rton⁻⁸ pa gcig gi skyabs su gcig mi hgyur ba bzin no//
15 gañ gi phyir de lta yin na khyod no tsha bor te de dag phan tshun ltos¹ te
hgrub po zes gsañ (4) bstod de smra ham/ re zig mñam par gzag⁹ pañi yid
kyis legs par soms la de smros sig//

dños po ltos¹ hgrub gañ yin pa//¹⁰

de ma grub na ji ltar ltos¹//¹¹

20 dños po gañ dños po gzan la ltos¹ te hgrub po zes brjod pañi dños po de ma
grub ciñ/ med na ji ltar ltos¹ par byed//(5) de ma grub ciñ med pa la yañ
ji ltar ltos¹ par bya/

ci ste grub pa ltos¹ se na//¹²

1 PN bltos 2 PN sgrub 3 PNDC pa ; cf. ABh P[Tsa 64a2] pa,
D[54a6] pa de 4 PN sgrub 5 DC — 6 P chi ga 7 PN sñan
8 PN gru rton, DC bstod ; gru (b)rtod?* 9 PN bzag* 10 PN —
11 PN/ 12 PN/

ci ste yañ khyod grub pa ñid g'zan la ltos¹ kyi/ ma grub² pa la⁻² ni mi ltos¹
la grub pa la yañ ci zig ltos¹ par sems na/ de la b'sad par bya ste/

de ni ltos¹ par mi rigs so// [11]

dños po grub ciñ yod pa yañ grub (6) par bya bañi phyir g'zan la ltos¹ pa ni
5 don med pañi phyir mi rigs so// dños po grub ciñ yod pa la g'zan la³ ltos¹
pas ci bya/ grub ciñ yod pa la g'zan ltos¹ pas kyañ⁴ ji ltar hgyur/

de lta bas na grub pa dañ (N 226a) ma grub pa dag ltos¹ par mi hthad
pañi phyir me dañ bud síñ dag la ltos¹ te hgrub par (7) mi hthad do// me
dañ bud síñ gi skabs su dños poñi tshig smos pa ni me dañ (C 204b) bud síñ
10 dag kyañ dños po yin pañi phyir te/ hog nas kyañ⁵

bum snam la sogs lhan cig tu//⁶ [= 15c]

zes hbyuñ ño// deñi phyri hdi ni dños po thams cad brtag⁷ pa ñid yin pañi
phyir dños po zes smos so//

síñ la ltos¹ pañi (D 208a1) me med de//⁸

15 síñ la ma ltos¹ me yañ med//⁹

(P 235a) me la ltos¹ pañi síñ med de¹⁰//

me la ma ltos¹ síñ yañ med// [12]

deñi phyir de ltar rigs pa sñon du btañ ste yañ dag pa ji lta ba b'zin du
brtags na bud síñ la ltos¹ pañi me med de/ me dañ bud síñ grub pa dañ¹¹ ma
20 grub pa dag (2) ltos¹ par mi hthad pañi phyri ro// bud síñ la ma ltos¹ pañi
me yañ med de/¹² g'zan la ltos¹ pa med pa dañ/ hbar byed med pañi rgyu las
byuñ ba dañ/ rtag tu hbar bar thal bar hgyur bañi phyir ro// da ni me la
ltos¹ pañi bud síñ yañ med de/¹³ me dañ bud síñ grub pa dañ ma grub pa dag

1 PN bltos 2 PNDC pa la ; cf. PPT P[Áa 263a5] D[226b7] na* 3 P —
4 PNDC pas kyañ ; par yañ?*, cf. ABh D Tsa 54b2, de grub ciñ yod pa la g'zan
[D g'zan la] ltos par yañ mi rigs so// 5 PN — 6 PN —
7 PN rtag 8 P/ 9 P/ 10 P do 11 DC// 12 PN —
13 P//

ltos¹ (3) par mi ḥṭhad paḥi phyir ro// me la ma ltos¹ paḥi bud síñ yañ med
de/ ḥdi ltar me med ciñ bsreg² bzin pa ma yin pa bud síñ du ji ltar ḥgyur/³
ci ste ḥgyur na ni bud síñ ma yin par ḥgyur ba ci yañ med de/ de ni mi ḥdod
pas deḥi phyir me la ma ltos¹ paḥi bud síñ yañ med do//

5 me ni gzan las (4) mi hoñ ste//⁴

síñ lahañ me ni yod ma yin//

me ni gzan gañ las kyañ mi hoñ ste/ ciḥi phyir ze na/ ḥdi ltar de gzan las
hoñ bar rnam par brtag pa gañ yin pa de yañ bud síñ dañ bcas par ram/ bud
síñ med par hoñ⁵ grañ na/⁶ de lta na de la yañ bsam pa dañ skyon du thal ba
10 de dag (5) ñid du ḥgyur bas⁷ gzan las hoñ bar brtag pa don med par ḥgyur
ro//⁸ bud síñ (N 226b) la yañ me yod pa ma yin te/ ciḥi phyir ze na/ mi
dmigs paḥi phyir dañ/ rtsom pa don med pa ñid du ḥgyur baḥi phyir ro// gsal
ba dañ chen po ñid kyañ sña na med paḥi phyir ḥbras bu sña na med par thal
bar (6) ḥgyur ro// gal te til dag la til mar⁹ bzin no ze na/ de yañ mi ruñ
15 ste/ til ni brduñ ba dañ snum pa dag yin paḥi phyir dañ/ til mar¹⁰ ni gzan
du dmigs paḥi phyir ro//

soñ dañ ma soñ bgom¹¹ pa yis//

de bzin síñ la lhag ma bstan// [13]

rnam pa de dag gis de bzin du bud síñ la (7) yañ brjod pa lhag (P 235b) ma
20 dag bstan par khoñ (C 205a) du chud par byaḥo// rnam pa gañ gis se¹² na/¹³
soñ ba dañ ma soñ ba dañ bgom paḥi rnam pa dag gis te/¹⁴ ji ltar soñ ba la
ḥgro ba med pa dañ/ ma soñ ba la med pa dañ/ bgom pa la ḥgro ba med pa de
bzin du bud síñ bsregs pa la yañ sreg pa med/(D 208b1) ma bsregs pa la yañ

1 PN bltos 2 PN sreg 3 P// 4 PN/ 5 DC ro 6 DC//
7 PN ba de dag ñid du ḥgyur bas 8 N/ 9 DC bar 10 DC bar
11 C ba gom 12 PN ses 13 PN — 14 P//

- med bsreg¹ b'zin pa la yañ sreg pa med do// ji ltar soñ ba la ḡgro baḡi
 rtsom pa² med pa dañ/ ma soñ ba la med pa dañ/ bgom pa la ḡgro baḡi rtsom
 pa med pa de b'zin du bsregs pa la yañ sreg paḡi rtsom pa med/ ma bsregs pa
 la yañ med/³ bsreg⁴ b'zin pa la yañ sreg (2) paḡi rtsom pa med do// ji ltar
 5 ḡgro⁵ ba pō⁵ ḡgro bar mi byed pa dañ/ ḡgro ba po ma yin pa mi byed pa dañ/
 ḡgro ba po yin pa dañ/ ḡgro ba po ma yin pa⁶ ḡgro bar mi byed de/ med pa
 ñid kyi phyir ro⁷ zes bya ba de b'zin du me yañ sreg pa po yañ sreg par mi
 byed/ sreg pa po ma yin pa yañ mi byed/ sreg (3) pa po yin pa⁸ dañ/ sreg pa
 po ma yin pa⁸ yañ sreg par mi byed de/ med pa ñid kyi phyir/⁹ de b'zin du
 10 lhag ma rnams kyañ drañ bar byaḡo//

śiñ ñid me ni ma yin te//

śiñ las g'zan la me yañ med//

me ni śiñ dañ ldan ma yin//

me la śiñ med der de med// [14]

- 15 re žig bud śiñ gañ kho na yin pa de ñid me¹⁰ ma yin te/ byed pa (4) po dañ
 las dag gcig pa ñid kyi skyon du thal bar (N 227a) ḡgyur baḡi phyir ro//
 bud śiñ las g'zan la yañ me¹¹ med de/ g'zan la mi ltos¹² pa ñid la sogs paḡi
 skyon du thal bar ḡgyur baḡi phyir ro// me bud śiñ dañ ldan pa yañ ma yin
 te/ ciḡi phyir ze na/ ldan paḡi rkyen ḡdi me dañ bud śiñ dag gcig pa ñid (5)
 20 dam/¹³ g'zan ñid la yod grañ na/ de dag gis¹⁴ de gñi ga bsal zin paḡi phyir
 ro//

smras pa/ mi ruñ ste/ ḡjig rten na mthoñ baḡi phyir ro// ḡdi ltar de ni
 ḡjig rten na me ḡdi ni bud śiñ dañ ldan no// me ḡdi ni bud śiñ med (P 236a)

1 PN sreg 2 DC pa don 3 P// 4 PN sreg 5 P bar 6 DC par
 7 PN ro// 8 PNDC — ; cf. p.154,11.7-9 9 PN ro//* 10 P —
 11 DC — ; cf. 1.12 12 PN bltos 13 D// 14 PN gi

paḥo¹ źes bya bar mthon/²

bśad pa/ ḥdi ni de kho na bsam pa (6) yin pas ḥdi la ḥjig rten paḥi
brjod pa gañ la ḥdi ni bdag dañ (C 205b) ldan no³ źes kyañ zer ba dag gis
ci bya/⁴ me la bud síñ dag rdza ⁵bo na⁻⁵ rgya śug ltar yod pa yañ ma yin la/
5 bud síñ dag la me chu na ⁶pad-ma⁻⁶ dag ltar yod pa yañ ma yin te⁷/ ciḥi
phyir med ce na/ gźan ñid kyi skyon du ḥgyur baḥi phyir ro//

(7) me dañ síñ gis bdag dañ ni//

ñe bar blañ baḥi rim pa kün//

bum snam ⁸la sogs⁻⁸ lhan cig tu//

10 ma lus par ni rnam par bśad// [15]

me dañ bud síñ dag gis bdag dañ ñe bar blañ ba dag gi gcig pa ñid dañ/ gźan
ñid dañ phan tshun ltos⁹ par mi ḥthad paḥi rim pa thams cad bum pa dañ snam
(D 209a1) bu la sogs pa dag dañ lhan cig tu ma lus par¹⁰ rnam par bśad pa
khoñ du chud par bya ste/ ḥdi lta ste/ ji ltar me bud síñ dañ gcig pa ñid
15 kyañ ma yin gźan ñid du yañ mi ḥthad phan tshun ltos¹¹ te¹² grub pa yañ mi
ḥthad pa de bźin du bdag kyañ ñe bar blañ ba dañ gcig pa ñid (2) kyañ ma yin/
gźan ñid du yañ mi ḥthad/ phan tshun ltos¹³ te ḥgrub par yañ mi ḥthad do//

ji ltar me gźan las kyañ mi ḥoñ bud síñ la yañ yod pa ma yin pa de
bźin du bdag kyañ gźan las kyañ mi ḥoñ/ ñe (N 227b) bar blañ ba la yañ yod
20 pa ma yin no//

ji ltar bud síñ ñid kyañ me na yin/¹⁴ bud (3) síñ las gźan la yañ me
med/ me bud síñ dañ ldan pa yañ ma ¹⁵yin/⁻¹⁵ me la bud síñ dag yod pa yañ ma
yin/¹⁶ bud síñ dag la me yod pa yañ ma yin pa de bźin du ñe bar blañ ba dag

1 PN paḥo// 2 P// 3 PN no// 4 PN// 5 PN bon
6 PN padma 7 C ta 8 DC sogs dañ ; cf. ABh,PP la sogs
9 PN bltos 10 N pa 11 PN bltos 12 PN te/ 13 PN bltos
14 DC// 15 PN yin no// 16 P//

kyañ bdag ma yin/ ñe bar blañ ba las gźan la¹ yañ bdag med/ bdag ñe bar
blañ ba dañ ldan pa yañ ma yin/(4) bdag la ñe bar blañ ba dag yod pa yañ ma
yin/ ñe bar blañ ba dag la bdag yod pañañ ma yin no//

ji ltar mes bud śin bsregs pa la yañ sreg pa (P 236b) med ma bsregs²
5 pa la yañ med/ bsreg³ bźin pa la yañ sreg pa med pa dañ/ ji ltar mes bsregs⁴
pa la yañ sreg pañi rtsom pa med ma bsregs (5) pa la yañ med/ bsreg⁵ bźin
pa la yañ sreg pañi rtsom pa med pa dañ/ ji ltar mes⁶ sreg pa po yañ sreg
par mi byed/ sreg pa po ma yin pa yañ mi byed/(C 206a) sreg pa po yin pa
dañ/ sreg pa po ma yin pa yañ sreg par mi byed de/ med pa ñid kyi phyir ro
10 źes bya ba de bźin du bdag gis ñe bar (6) ⁷blañs pa⁷ la yañ ñe bar len pa
med/ ñe bar ma blañs pa la yañ med/ ñe bar len bźin pa la yañ ñe bar len⁸
pa med ciñ/⁹ de bźin du bdag gis ñe bar blañs pa la yañ ñe bar len pañi
rtsom pa med/ ñe bar ma blañs pa la yañ med/ ñe bar len bźin pa la yañ ñe
bar len pañi (7) rtsom pa med la/ de bźin du bdag¹⁰ ñe bar len pa po yañ ñe
15 bar len par mi byed/ ñe bar len pa po ma yin pa yañ mi byed/¹¹ ñe bar len
pa po yin pa dañ/ ñe bar len pa po ma yin pa yañ ñe bar len par mi byed
¹²de/⁻¹² med pa ñid kyi phyir ro//

bum snam la sogs pa lhan cig (D 209b1) tu źes bya ba ni/¹³ me dañ bud
śin dag gis bdag dañ ñe bar blañ ba dag gi rim pa gañ dag rnam par bśad pa
20 de dag bum pa dañ snam bu la sogs (N 228a) pa dag dañ yañ lhan cig tu rnam
par bśad de/ bdag dañ ñe bar blañ ba dag dañ bum pa dañ/ snam bu la sogs pa
dag gi rim pa thams cad ma lus (2) par rnam par bśad do¹⁴ źes bya bañi tha
tshig go// de la bum pa dañ snam bu la sogs pa dag ni/ rgyu dañ ħbras bur

1 PNDC pa ; cf. p.153, ll.21-22

2 P sreg, N bsreg

3 PN sreg

4 PN sreg, D bsreg

5 PN sreg

6 PNDC mes ; me?*, cf. n.10, p.152,

1.7

7 PDC blañ ba, N blañ ba ñe bar blañ ba

8 P lan

9 P//

10 DC bdag gis

11 P//

12 P do//

13 PN —

14 PN do//

gyur pa dañ/ yan lag dañ/ yan lag can du gyur pa dañ/ yon tan dañ/ yon tan
can du gyur pa dañ/ mtshan ñid dañ/ mtshan ñid kyi g'zir gyur pa rnam pa de
lta bu dag tu ses (3) par byaḥo//

ḥdi lta ste/ ḥjim pa ñid bum pa ma yin te/ ḥjim pas ḥbras bu bum pa
5 byed pa med (P 237a) par ḥgyur baḥi phyir ro// ḥjim pa las bum pa g'zan ñid
kyañ ma yin te/ g'zan la ltos¹ pa med pa rtag pa ñid du thal bar ḥgyur baḥi
phyir ro// de dag phan tshun ltos¹ par yañ mi ḥgrub ste²/ grub pa dañ ma (4)
grub pa dag ltos¹ par mi ḥthad paḥi phyir ro//

lo ma ñid śiñ ljon pa ma yin te/ lo ma lhags na śiñ ljon pa ḥjig par
10 thal bar ḥgyur baḥi phyir ro//(C 206b) lo ma las śiñ ljon pa g'zan ñid kyañ
ma yin te/ g'zan la ltos¹ pa med pa rtag pa ñid du thal bar ḥgyur baḥi phyir
ro// de dag³ phan tshun (5) ltos¹ par yañ mi ḥgrub ste/ grub pa dañ ma grub
pa dag⁴ ltos¹ par mi ḥthad paḥi phyir ro//

sñon po ñid lo ma ma yin te/ sñon po yal na lo ma ma⁵ yin par thal bar
15 ḥgyur baḥi phyir ro// sñon po las lo ma g'zan ñid kyañ ma yin te/ lo ma lhags
kyañ sñon po gnas par thal bar ḥgyur baḥi phyir (6) ro// de dag phan tshun
ltos¹ par yañ mi ḥgrub ste/ grub pa dañ ma grub pa dag ltos¹ par yañ⁶ mi
ḥthad paḥi phyir ro//

mtshan ñid mtshan ñid kyi g'zi ma yin te/ sgrub pa dañ bsgrub par bya ba
20 tha dad paḥi phyir dañ/ grañs tha dad paḥi phyir ro// mtshan ñid las mtshan
ñid kyi g'zi g'zan ñid kyañ (7) ma yin te/ dños po mtshon (N 228b) par bya ba
ma yin pa rab tu mi ḥgrub paḥi phyir ro// de dag phan tshun ltos¹ par yañ mi
ḥgrub ste/ grub pa dañ ma grub pa⁷ dag ltos¹ par mi ḥthad paḥi phyir ro//

1 PN bltos 2 P te 3 DC dag la 4 C dañ 5 PNDC —
6 PN —* ; cf. 11.8,13,23 7 PN —

- ji ltar me g'zan las mi hoñ ba dañ/ bud síñ la¹ yañ me yod pa ma yin pa
 dañ/ bud síñ ñid me ma yin pa (D 210a1) dañ/ bud síñ las g'zan la yañ me med
 pa dañ/ me bud síñ dañ ldan pa yañ ma yin pa dañ/ me la bud síñ dag med pa
 dañ/ bud síñ dag la me med par bstan pa de b'zin du hbras bu yañ g'zan las mi
 5 hoñ ba dañ/ rgyu la yañ hbras bu yod pa ma yin pa dañ/ rgyu ñid hbras (2)
 bu² ma yin pa dañ/ rgyu las g'zan la yañ hbras bu (P 237b) med pa dañ/ hbras
 bu rgyu dañ ldan pa ma yin pa dañ/ hbras bu la rgyu dag med pa dañ/ rgyu
 dag la hbras bu med paḥo// de b'zin du thams cad la yañ ji ltar³ srid pa b'zin
 du sbyar bar byaḥo//
- 10 deḥi phyir de ltar ño bo ñid kyis bdag dañ dños po (3) rnams rnam pa du
 mar mi hthad pa na rtog paḥi rañ b'zin can ma yin pa mkhas paḥi ña rgyal can/
gañ dag bdag dañ dños po rnams//
de bcas ñid dañ tha dad (C 207a) par//
ston pa de dag bstan don la//
- 15 mkhas so sñam du mi sems so// [16]
 gañ dag bdag⁴ de dañ bcas pa ñid dañ⁵ tha dad pa dañ/ dños po rnams (4) de
 dañ bcas pa ñid dañ/⁶ tha dad par ston pa de dag bstan paḥi don la mkhas pa
 yin par kho bo mi sems so//⁷ de bcas zes bya ba ni de dañ bcas paḥo// de dañ
 bcas paḥi dños po ni de dañ bcas pa ñid do// bdag de dañ bcas paḥi dños po
 20 ni bdag de dañ bcas pa ñid do// dños po (5) rnams de dañ bcas paḥi dños po
 8-⁸ yañ dños po⁸ rnams de dañ bcas pa ñid ⁹do//⁹ gañ gis bdag gam dños po
 rnams su gdags pa de dañ bcas pa ñid de ni bdag ñid dam dños po rnams yin
 te/ tha dad par gyur pa ma yin¹⁰ zes bya baḥi tha tshig go//

1 PNDC — ; cf. 1.5

5 PN — 6 PN —

2 D thu

7 C/

3 DC ltar ji

8 PN —

4 DC pa

9 C dañ/

10 PN yin//

hdi lta ste ñe bar blañ ba gañ gis bdag tu (6) gdags pañi ñe bar
 (N 229a) blañ ba de ñid dañ bcas pa de ni bdag ñid yin gyi/ hbañ žig ni ma
 yin te/ gañ dag bdag ñe bar blañ ba dañ bcas pañi dños po de de dañ bcas
 pa ñid du ston par byed pa dañ/ gañ dag bdag tha dad par gyur pa lta ba la
 5 sogs pa¹ dag gi sña rol na dños po hgañ žig gnas (7) pa yod do² žes ston
 par byed pa dañ/ de bžin du dños po rnams la yañ bud śiñ gañ gis mer gdags
 pañi bud śiñ de ñid dañ bcas pa de ni me ñid yin gyi/ hbañ žig ni ma yin
 te/ gañ dag me bud śiñ dañ bcas pañi dños po de de dañ bcas pa ñid du ston
 par byed pa dañ/ de bžin (D 210b1) du gañ dag yon tan can lo ma yañ³ yon
 10 tan sñon po la sogs pa de dag dañ bcas pa ñid na lo ma yin gyi/ hbañ žig
 (P 238a) ni ma yin no⁴ žes ston par byed pa dañ/ de bžin du gañ dag hbras
 bu snam bu yañ rgyu⁵ spun de dag dañ bcas pa ñid na hbras bu yin gyi/⁶ hbañ
 žig ni⁷ ma yin no⁸ žes ston par (2) byed pa dañ/ de bžin du gañ dag yan lag
 can lus kyañ yan lag lag pa la sogs pa de dag dañ bcas pa ñid na yan lag
 15 can yin gyi hbañ žig ni ma yin no⁹ žes ston par byed pa dañ/ de bžin du gañ
 dag mtshan ñid kyi gži ba (C 207b) lañ yañ mtshan ñid rwa la sogs pa de dag
 dañ bcas pa ñid na mtshan (3) ñid kyi gži yin gyi/ hbañ žig ni ma yin no¹⁰
 žes ston par byed pa dañ/ gañ dag dños po rnams tha dad pa ñid du ston te/
 me yañ gžan ñid la bud śiñ yañ gžan ñid yin/ yon tan can lo ma yañ gžan ñid
 20 la yon tan sñon po la sogs pa dag kyañ gžan ñid yin/ hbras bu snam bu (4)
 yañ gžan ñid la rgyu¹¹ spun dag kyañ gžan ñid yin/ yan lag can lus kyañ gžan
 ñid la yan lag lag pa la sogs pa dag kyañ gžan ñid yin/ mtshan ñid kyi gži
 ba lañ yañ gžan ñid la mtshan ñid rwa la sogs pa dag kyañ gžan ñid yin no

1 P — 2 PN do// 3 PN — 4 PN no// 5 PNDC rgyu ; rgyu rgyu?*
 6 PN — 7 PN — 8 PN no// 9 PN no// 10 PN no//
 11 PNDC rgyu ; rgyu rgyu?*

zes ston (N 229b) par byed pa de dag ni bstan paḥi (5) don la mkhas pa yin
no¹ sñam du kho bo mi sems so//

ciḥi phyir ze na/ de dañ bcas paḥi dños po ni de dañ bcas pa ñid do²
zes bya ba gañ yin pa de yañ gcig pa ñid dam gzan ñid dañ bcas paḥi dños po
5 zig yin grañ na/ gñi ga ltar yañ mi ḥthad de tshigs su bcaḍ pa goñ mar
bstan (6) zin paḥi phyir dañ/ ḥdod chags dañ chags pa brtag paḥi rab tu
byed par yañ gcig na lhan cig yod min te³ zes rgyas par bstan pas lhan cig
ñid dgag pa grub paḥi phyir ro// me dañ bud síñ brtag pa zes bya ba ste
rab tu byed pa bcu paḥo// //

1 PN no//

2 PN do//

3 PN te/

[XI ʁkhor ba brtag pa]

smras pa/ bdag ni yod pa kho na yin no//(7) cihi phyir ze na/ ʁkhor ba
yod paʁi phyir te/ ʁdi la bcom ldan ʁdas kyis/¹

dam chos (P 238b) rnam par mi ses paʁi//

5 byis pa la ni ʁkhor ba riñ//

zes gsuñs so// de bzin du dge sloñ dag de lta bas na khyod kyis² ʁkhor ba
zad par bya baʁi phyir nan tan bya zin de ltar bslab par byaʁo³ zes kyañ

(D 211a1) bkaʁ stsal to// dehi phyir/ gañ riñ bar bstan pa dañ/ gañ zad par

bya baʁi phyir nan tan bya ba⁴ bstan paʁi ʁkhor ba de yod do// med du zin na⁵

10 ji ltar⁶ riñ ba dañ zad par ʁgyur/⁷ de lta bas na/ riñ ba dañ zad par gsuñs
pas ʁkhor ba yod do// ʁkhor ba⁸ yod na ʁkhor (2) ba po yañ yod par mñon no//

cihi phyir ze na/ ʁoñs siñ ʁoñs siñ yañ dañ yañ der⁹ ʁgro bas na/ ʁkhor ba

zes bya baʁi phyir te/ gañ ʁoñs siñ ʁoñs siñ ʁgro ba de ni bdag yin no//

(C 208a) dehi phyir bdag ni yod pa kho na yin no//

15 bsad pa/ ci khyod kyis sbrañ rtsi mthoñ la g'yañ sa ma mthoñ (3) ñam/

khyod kyis ʁkhor ba riñ ba dañ zad par gsuñs pa mthoñ la/ gañ gi phyir bcom

ldan ʁdas kyis bkaʁ¹⁰ stsal pa¹¹ gzan ʁdi ma mthoñ ko//

sñon mthañ mñon nam zes zus tshe//¹²

thub pa chen pos min zes gsuñs//

20 (N 230a) ʁkhor ba thog ma tha med de//¹³

de la sñon med phyi ma med//¹⁴ [1]

bcom ldan ʁdas (4) thams cad mkhyen pa/ thams cad gzigs pa/ thub pa chen pos
dge sloñ dag ʁkhor ba la thog ma dañ tha ma med ¹⁵do//⁻¹⁵ sñon gyi mthañ mi

1 DC//	2 PN kyì	3 PN byaʁo//	4 PN baʁi ; bar?*	5 DC kyañ
6 DC lta	7 PC//	8 PN —	9 C dir	10 P bgaʁ
12 PN/	13 PN/	14 PN —	15 PN de/*, D do/	11 DC pa/

mñon no¹ zes bkaḥ stsal pas deḥi phyir thog ma dañ tha ma med par gsuñs pas
 bcom ldan ḥdas kyis ḥkhor ba yañ no bo ñid stoñ par bstan to// ḥdi ltar gal
 te ḥkhor (5) ba² zes bya ba dños po ḥgaḥ³ zig yod par gyur pa⁴ na de la thog
 ma yañ yod⁵/ tha ma yañ yod par ḥgyur bar⁶ the tshom med ⁷do//⁻⁷ ḥdi ltar
 5 dños po yod pa la thog ma med pa dañ tha ma med par ji ltar ḥgyur/ de lta
 bas na ḥjig rten gyi tha sñad kyi dbañ gis⁸ ḥkhor ba riñ ba dañ/ zad par
 gsuñs kyis/(6) bcom ldan ḥdas kyis don dam pa bstan paḥi⁹ dbañ gis ni/¹⁰
de la sñon med phyi ma med//¹¹

ces gsuñs so// de lta bas na thog (P 239a) ma dañ tha ma med par gsuñs pas
 10 ḥkhor ba zes bya ba dños po ḥgaḥ yañ mi ḥthad do// de med na ḥkhor ba po ji
 lta bu zig ḥthad par ḥgyur/¹²

smras pa/ de ltar ḥkhor (7) baḥi thog ma dañ tha ma bkag tu zin kyañ/
 dbus ma bkag pas de yod paḥi phyir¹³ ḥkhor ba yod pa kho na ste/ ḥdi ltar
 dños po med pa la dbus yod par ji ltar ḥgyur/ de lta bas na dbus yod paḥi
 15 phyir ḥkhor ba yod pa kho naḥo// ḥkhor ba yod paḥi phyir ḥkhor ba po yañ yod
 pa kho naḥo//

bśad pa/(D 211b1) gal te dbus ñid yod par gyur na ni dbus yod paḥi
 phyir ḥkhor ba yañ yod par ḥgyur grañ na/ deḥi dbus ñid mi ḥthad pas de med¹⁴
 paḥi phyir ḥkhor ba yod par ga la ḥgyur/

20 (C 208b) gañ la thog med tha med pa//

de la dbus ni ga la yod//

gañ la thog ma dañ tha ma med pa de la dbus yod par ji (2) ltar ḥgyur/ ḥdi
 ltar thog ma dañ tha ma¹⁵ la ltos¹⁶ nas dbus ḥgrub par ḥgyur ba yin na/ de

1 PN no// 2 PNDC ba pa ; cf. 1.10 3 N ḥbaḥ 4 PN —
 5 PN yod pa 6 N ba 7 P de//, N de/ 8 P gi 9 P —
 10 PN — 11 PN — 12 P// 13 PNDC — ; cf. 1.15
 14 PNDC yod 15 C ma med 16 PN bltos

la thog ma dañ tha (N 230b) ma de yañ med de/ de med pañi phyir deñi dbus
yod par ga la hgyur/ slob dpon hphags pa lhas kyañ/

thog ma dbus dañ tha ma rnams¹//²

skye bañi sña rol mi srid de//³

5 gñis gñis dag ni ma (3) gtogs par//⁴

re res rtsom par ji ltar hgyur//⁵

zes gsuñs so//

de phyir de la sña phyi dañ//

lhan cig rim pa mi hthad do// [2]

10 deñi phyir de la sña phyi dañ lhan cig gi go rims⁶ dag mi srid do//

de ltar gañ gi phyir hkhhor ba la thog ma dañ dbus dañ tha ma dag med pa

deñi phyir hdir⁷ hkhhor ba poñi skye (4) ba dañ rga sí dag la yañ sña phyi

lhan cig gi rim pa dag med do// de dag ji ltar ze na/

gal te skye ba sñar gyur la⁸//

15 rga sí hphyi ba yin na ni//

skye ba rga zi med pa dañ//⁹

ma sí bar yañ skye bar hgyur//¹⁰ [3]

gal te skye ba sña bar gyur la//¹¹ deñi hog tu physis¹² rga sí¹³ hbyuñ ba yin

na de lta (5) na skye ba de la rga sí med par hgyur ro// de la rga sí med

20 ¹⁴⁻par gyur⁻¹⁴ na physis rga sí ga las hoñ bar hgyur/ ci ste (P 239b) hoñ na ni

rga sí gzi med par thal bar hgyur ro// de dañ phrad du zin na yañ de la cir

yañ mi hgyur te/ ño bo ñid kyis rga sí med pañi phyir ro//

yañ gzan yañ/ ma sí ba¹⁵ yañ skye (6) bar hgyur te/ hdi ltar skye ba sña

1 DC med 2 PN/ 3 P/ 4 P/ 5 P/ 6 PN rim

7 PN — 8 PNDC pa ; cf. 1.18, ABh,PP la 9 PN/ 10 PN/

11 PN/* 12 PN hphyis 13 DC sí dag la yañ sña phyi 14 PN —

15 PNDC ba ; bar?*, cf. 1.17

bar brtags¹ na de sñar gźan du ma śi bar ħdir skye bar thal bar ħgyur ro//
 de lta na ħkhor ba thog ma dañ ldan par ħgyur te/ de yañ mi ħdod pas deħi
 phyir skye ba sña la rga śi ħphyi bar mi ħthad do//

ci ste skyon der² gyur na mi ruñ ño sñam pas rga śi sña ma kho na yin
 5 la/ skye (7) ba ħphyiħo źe na/ de la bśad par bya ste/

gal te skye ba ħphyi gyur la//

rga śi sña ba yin na ni//

skye ba med paħi rga śi ni//

rgyu med par ni ji ltar ħgyur// [4]

10 gal te deħi rga śi sña bar gyur la/ skye ba ħphyi bar gyur na de lta na gźi
 med paħi rga śi rgyu med par thal bar ħgyur bas de yañ mi ħdod do//(D 212a1)
 ħdi ltar ma skyes śiñ med paħi (N 231a) rga (C 209a) śi gźi³ med ciñ rgyu med
 par ji ltar ħbyuñ bar ħgyur/ skyes śiñ yod pa la rga śi bstan par rigs so//
 de lta bas na skye ba ħphyi la rga śi sña bar yañ mi ħthad do//

15 smras pa/ de dag la sña phyi med de/ de ni rga śi dañ rjes su ħbrel
 bźin pa (2) kho nar skyeħo//

bśad pa/

skye ba dañ ni rga śi dag//

lhan cig ruñ ba ma yin no//

20 skye ba dañ rga śi dag lhan cig ñid du ħgyur bar mi ħthad do// ci ste ħgyur
 na ni/

skye bźin pa na ħchi ħgyur źiñ//

gñi ga rgyu med can du ħgyur// [5]

gal te skye ba dañ rga śi dag lhan cig ñid du gyur na¹ de lta na skye (3)
 bzin pa ñid na/ ḥchi bar ḥgyur bas de yañ mi ḥthad de/ ḥdi ltar skye ba dañ
 ḥgag pa mi mthun pa gñis² gcig la dus gcig tu ji ltar ḥbyuñ bar ḥgyur/
 yañ gzan yañ/³ gñi ga rgyu med pa can du ḥgyur te/ gal te skye ba dañ
 5 rga śi dag lhan cig ñid du ḥbyuñ bar gyur na deḥi skye (4) ba ḥchi ba sñon
 du ḥgro ba ma yin ciñ/ deḥi skye ba sña bar thal bar ḥgyur ro// skye ba sña
 bar gyur na rgyu med pa can du (P 240a) thal bar ḥgyur te/ slob dpon ḥphags
 pa ḥjigs med kyis kyañ/
 gal te las las⁴ lus skye⁵ la//
 10 lus ma gtogs par las med na//⁶
 sñon lus las las ma skyes pa//⁷
 gañ (5) gi rgyus ni skyes par gyur//⁸
 zes⁹ gsuñs so// de ltar lhan cig tu skye na deḥi rga śi skye ba la mi ltos¹⁰
 par rañ las rab tu grub pa dañ/ rga śi gzi med pa dañ/ rgyu med pa can du
 15 thal bar ḥgyur bas de yañ mi ḥdod de/ skyon du mar thal bar ḥgyur baḥi phyir
 ro// de lta bas na/ skye ba dañ rga śi dag (6) lhan cig tu yañ mi ḥthad do//
 deḥi phyir de ltar ḥdir khyod kyis brtags paḥi ḥkhor ba la skye ba dañ
 rga śi dag gi sña phyi dañ lhan cig gi rim pa dag mi¹¹ srid¹² de/ de med na
 skye ba dañ rga śi med paḥi bdag ces (N 231b) bya ba gañ yañ ḥkhor bar ḥgyur
 20 ba¹³ de gañ yin/
 smras pa/ de dag la sña phyi dañ lhan cig gi¹⁴ rim (7) pa dag yod kyañ
 ruñ med kyañ ruñ ste/ ¹⁵yon ni¹⁵ skye ba dañ rga śi dag ni re zig yod do//
 de dag kyañ gzi med pa ma yin pas ḥgaḥ zig kho naḥi yin te/ ḥgaḥ zig yod pa

1 C na/ 2 PNDC gñis gñis ; cf. PPT D[2a 254a7] P[294b7] gñis
 3 P// 4 DC la 5 PNDC skye ; cf. PPT D[254b1] P[294b8] skyes
 6 PN/ 7 P/ 8 PN/ 9 PN ces 10 PN bltos 11 DC ni
 12 PN sred 13 N — 14 PN — 15 DC yod na

ñid de ni bdag yin pas bdag ni yod pa kho naḥo//

bśad pa/

gañ la sña phyi lhan cig gi//

rim pa de dag mi srid paḥi//

5 skye ba de dañ (D 212b1) rga śi (C 209b) de//¹

ci yi² phyir na spros par byed// [6]

de ltar rigs pa sñon du btañ ste brtags na skye ba ³⁻gañ ³dañ rga śi gañ la
sña phyi dañ lhan cig gi rim pa dag mi srid ciñ med pa de la khyod skye ba
ni de yin rga śi ni de yin⁴ źes ciḥi phyir spros par byed ciñ rjod⁵ par byed/
10 gal te skye ba ḥam/ rga śi ḥgaḥ źig yod (2) par gyur na de sña ba ḥam/ ḥphyi
ba ḥam/ lhan cig tu ḥgyur bar ñes na/ skye ba dañ rga śi yod do źes bya ba
de dag la sña phyi dañ lhan cig gi rim pa dag med pas⁶ rañ bźin du gnas pa
su źig de skad rjod⁷ par byed/ sems pa dañ bcas pa su źig ḥdzin par byed/ de
lta bas na skye ba dañ rga śi dag mi ḥthad (3) do// de med na bdag yod par
15 ji ltar ḥthad par (P 240b) ḥgyur deḥi phyir bdag tu smra bar rigs pa dañ
ḥgal ba de ⁸⁻thoñ ⁸śig⁸//

rgyu dañ ḥbras bu ñid dañ ni//⁹

mtshan ñid dañ ni mtshan gźi ñid//

tshor dañ tshor po ñid dañ ni//

20 don yod gañ dag ci yañ ruñ// [7]

ji ltar brtags na skye ba dañ/¹⁰ rga śi dag gi sña phyi (4) dañ lhan cig gi
rim pa dag mi ḥthad pa de bźin du rgyu dañ ḥbras bu dañ mtshan ñid dañ/¹¹
mtshan ñid kyi gźi dañ/ tshor ba dañ/¹² tshor ba po dañ/ don gźan gañ dag

1 P/ 2 PN ciḥi 3 P dañḥ N gañ na 4 PN yin/ 5 PN brjod
6 DC pa 7 PN brjod 8 PN mthoñ źig 9 PN/ 10 NDC//
11 DC// 12 PN —

ci yañ ruñ ba rnam par grol ba dañ/ mya ñan las ḥdas pa dañ/ ses pa dañ/ ses
bya dañ/ tshad ma dañ/(5) gzal bya la sogs pa yod par brtags pa de dag thams
cad la yañ sña phyi dañ lhan cig gi rim pa dag mi ḥthad do//

(N 232a) ji ltar ze na/ re zig gal te ḥbras bu sña bar gyur la/ rgyu
5 ḥphyi bar gyur¹ na² de lta na ḥbras bu rgyu med pa can du ḥgyur ro// ḥbras
bu yod na yañ rgyus ci bya ste rgyur (6) brtags pa don med pa ñid du yañ
thal bar ḥgyur ro// ci ste rgyu sña bar gyur la ḥbras bu ḥphyi bar gyur na³
yañ rgyu ḥbras bu med pa can du ḥgyur bas de yañ mi ḥthad de/ ḥdi ltar ḥbras
bu med na ji ltar rgyur ḥgyur/ ci ste ḥgyur na ni de lta na rgyu ma yin par
10 gañ yañ mi ḥgyur ro// ci ste rgyu dañ ḥbras (7) bu dag lhan cig tu gyur na
de lta na⁴ yañ skyon de ñid de/ gñi ga rgyu med pa can du ḥgyur ba dañ/⁵
ḥbras bu la mi ltos⁶ pa kho nar rañ las rab tu grub par ḥgyur bas⁷ de yañ mi
ḥthad do//

de bzin du gal te mtshan ñid sña bar gyur la/ mtshan ñid kyi gzi ḥphyi
15 bar gyur na de lta na yañ mtshan ñid (C 210a) kyi gzi (D 213a1) ma skyes na
de gañ gi mtshan ñid du ḥgyur/ ḥdis mtshon par byed pas mtshan ñid ces bya
na/⁸ ḥdis gañ mtshon par bya baḥi mtshan ñid kyi gzi de yañ ma skyes pas med
de/ de med na (P 241a) mtshon par mi byed pa de ci⁹ ltar mtshan ñid du ḥgyur/
ci ste yañ mtshan ñid kyi gzi sña bar gyur la (2) mtshan ñid ḥphyi bar gyur
20 na de lta na yañ mtshan ñid kyi gzi mtshan ñid med pa can du thal bar ḥgyur
bas de yañ mi ḥthad de/ ḥdi ltar mtshan ñid med paḥi dños po ji ltar yod par
ḥgyur/ ci ste ḥgyur na ni ri boñ gi rwa la sogs pa yañ yod par ḥgyur ro//
mtshan ñid du brtag pa don med pa (3) ñid du yañ ḥgyur te/ mtshan ñid kyi gzi

1 P ḥgyur / rgyu?* 2 PN na/ 3 PN na de lta na* 4 PN — 5 PNDC/ ;
6 PN bltos 7 PN ba dañ/[P//] ḥbras bu yañ rgyu la mi
bltos pa kho nar rañ las rab tu grub par ḥgyur bas*
8 PN — 9 PN ji*

rab tu sgrub pañi phyir mtshan ñid du ðdod pa yin na de la¹ gal te mtshan
 ñid de med pa ñid du yañ mtshan ñid kyi g'zi grub na de la yañ mtshan ñid
 kyis ci bya/² ci ste yañ³ mtshan ñid dañ mtshan ñid kyi g'zi dag lhan (N 232b)
 cig tu gyur na/ de lta na yañ skyon de ñid de (4) gñi ga rgyu med pa can ñid
 5 du ðgyur ba dañ/⁴ mtshan ñid kyi g'zi yañ mtshan ñid la mi ltos⁵ pa kho nar
 rañ las rab tu grub par ðgyur bas de yañ mi ðthad do//

de b'zin du gal te tshor ba po sña bar gyur la tshor ba ðphyi bar gyur
 na/ de lta na yañ tshor ba med ciñ ma skyes na de gañ gi (5) tshor ba por
 ðgyur/⁶ tshor bar byed pa na tshor ba po yin na tshor ba de ñid ni ma skyes
 10 te/ de med na des ci zig tshor bar byed⁷/ tshor bar mi byed na ni ji ltar
 tshor ba por ðgyur/ ci ste ðgyur na ni thams cad kyañ bde ba dañ sdug bsñal
 thams cad dañ ma phrad par tshor ba por ðgyur bas de yañ (6) mi ðthad do//
 ci ste yañ tshor ba sña bar gyur la tshor ba po ðphyi bar gyur na de lta na
 yañ tshor bar mi byed b'zin du tshor bar ðgyur bas de yañ mi ðthad de/ ðdi
 15 ltar tshor bar mi byed pa ji ltar tshor bar ðgyur/ ci ste ðgyur na ni gañ
 yañ gañ gi tshe gañ du yañ⁸ tshor ba dañ bral bar mi ðgyur bas de⁹ (7) yañ
 mi ðdod do// ci ste yañ tshor ba dañ tshor ba po dag lhan cig ñid du rtog na/
 de lta na yañ skyon de¹⁰ ñid de gñi ga (P 241b) rgyu med pa can du ðgyur ba
 dañ/ tshor ba po tshor ba la mi ltos¹¹ pa kho nar¹² tshor bar mi byed b'zin
 20 du rañ las rab tu grub par ðgyur ba dañ/ tshor ba yañ tshor ba po la mi
 ltos¹³ pa kho nar¹⁴ sus kyañ (D 213b1) tshor bar mi byed (C 210b) b'zin du
 rañ las rab tu grub par ðgyur bas de yañ mi ðthad do//¹⁵

de b'zin du gal te rnam par grol bas¹⁶ mya ñan las ðdas pa sña bar gyur

1 DC — 2 P// 3 PN yañ/ 4 PNDC/ ; / mtshan ñid mtshan ñid kyi g'zi
 la mi ltos pa kho nar rañ las rab tu grub par ðgyur ba dañ/?, cf. 11.19-20
 5 PN bltos 6 P// 7 DC byed pa 8 PN — 9 N da 10 N da
 11 PN bltos 12 DC na 13 PN bltos 14 PNDC na 15 D/
 16 DC bas de yañ mi ðthad ; cf. p.167,1.3

- na¹ kun nas ñon moñs pa dañ bcas pa yañ mya ñan las ḥdas par ḥgyur te/ de
 lta na su yañ mya ñan las ma ḥdas par mi (2) ḥgyur bas de yañ mi ḥthad ²do//⁻²
 ci ste rnam par grol bas mya ñan las ḥdas pa ḥphyi bar gyur na ni mya ñan
 las ḥdas pa ma thob pa ñid du yañ rnam par grol bar ḥgyur te/ de lta na yañ
 5 mya ñan (N 233a) las ḥdas pa ma thob pa thams cad rnam par grol bar ḥgyur
 zñi/ rnam par grol nas physis³ mya ñan las ḥdaḥ ba don (3) med pa ñid du yañ
 ḥgyur ro// mya ñan las ḥdas pa ni ma skyes pa ma byuñ ba zés bya na/ sñon ma
 byuñ la physis⁴ byuñ bar gyur na skye ba can dañ mtshuis par yañ ḥgyur bas de
 yañ mi ḥdod do// ci ste yañ rnam par grol ba dañ/ mya ñan las ḥdas pa gñis
 10 lhan cig ñid du yañ⁵ gyur na de lta na yañ skyon de ñid (4) de gñi ga rgyu
 med pa can ñid du ḥgyur ba dañ/ rnam par grol ba mya ñan las ḥdas pa la mi
 ltos⁶ pa kho nar⁷ rañ las rab tu grub par ḥgyur ba dañ/ mya ñan las ḥdas pa
 pa yañ rnam par grol ba la mi ltos⁸ pa kho nar rañ las rab tu grub par ḥgyur
 bas de yañ mi ḥthad do//
 15 de bzin du ses pa dañ/(5) ses bya dañ/ tshad ma dañ/ gzal bya ña sogs pa
 dag la yañ blta bar byaḥo//

ḥkhor ba ḥbaḥ zig sñon gyi mthaḥ//

yod ma yin⁹⁻ pa ma yin gyi⁹//

dños rnams thams cad ñid la yañ//

- 20 sñon gyi mthaḥ ni yod ma yin// [8]

gañ gi phyir de ltar yañ dag pa ji lta ba bzin du brtags na (6) dños po thams
 cad la sña phyi dañ/ lhan cig gi¹⁰ rim pa dag mi ḥthad pa deḥi (P 242a) phyir
 ḥkhor ba ḥbaḥ zig la sñon gyi mthaḥ yod pa ma yin par ma zad kyi/ dños por

1 PN na/ 2 PN de/ 3 PN ḥphysis 4 PN ḥphysis 5 PN —*
 6 PN bltos 7 N na 8 PN bltos 9 DC par ma zad kyi ; ABh,PP pa ma
 yin gyi 10 PN —

hdod pa thams cad la yañ sñon gyi mthaḥ yod pa ma yin pas dños por snañ ba
ni sgyu ma dañ/ smig rgyu dañ/ dri zaḥi (7) groñ khyer dañ/ gzugs brñan
b'zin du grub po¹//² ḥkhor ba brtag pa 'zes bya ba ste rab tu byed pa bcu
gcig paḥo// //

1 PNDC po 2 PN —

[XII sdug bsñal brtag pa]

¹dbu mañi rtsa bañi ḡrel pa bud-dha-pā-li-ta/⁻¹ bañ po lña pa/
 smras pa/ bdag ni yod pa kho na yin te/ ciñi phyir ze na/ sdug bsñal
 yod pañi phyir ro// (D 214a1) ḡdi na lus dañ dbañ po ḡbyuñ (C 211a) ba ni
 5 sdug bsñal yin no² zes bya bar thams cad kyis ses la/ (N 233b) bcom ldan
 ḡdas kyis kyañ/ mdor na ñe bar len pañi phuñ po lña sdug bsñal lo³ zes
 gsuñs pas deñi phyir sdug bsñal yod do// ḡzi med par sdug bsñal yod par mi
 rigs (2) pas sdug bsñal de gañ⁴ gi yin pa de ḡgaḡ zig kyañ yod de/ sdug
 bsñal de gañ⁵ gi yin pa de ni bdag yin pas deñi phyir bdag ni yod pa kho na
 10 yin no//

bśad pa/ gal te sdug bsñal ñid ḡthad na ni bdag kyañ yod pa zig na/
 sdug bsñal ñid mi ḡthad pas bdag yod par⁶ ga la (3) ḡgyur/ ji ltar ze na/
kha cig sdug bsñal bdag gis byas//
ḡzan gyis byas dañ ḡñi gas byas//
 15 rgyu med pa las byuñ bar ḡdod//
de ni bya bar mi ruñ ño// [1]

ḡdi la sdug bsñal du smra ba rnams la kha cig ni sdug bsñal bdag⁷ gis byas
 par ḡdod//⁸ kha cig ni sdug bsñal ḡzan gyis (4) byas par ḡdod//⁹ kha cig ni
 sdug bsñal bdag dañ ḡzan gyis byas par ḡdod//¹⁰ kha cig ni¹¹ sdug bsñal
 20 rgyu med pa las glo bur kho nar byuñ bar ḡdod ¹²do//⁻¹² de ltar sdug bsñal
 bdag dañ/¹³ ḡzan dañ/ ḡñi gas byas par smra ba rnams kyis sdug bsñal de ni
 bdag dañ/ ḡzan dañ/ ḡñi gas (5) byas pañi phyir bdag dañ ḡzan dañ ḡñi gañi
 bya ba yin par¹⁴ thal bar ḡgyur te/ de ni bya bar mi ruñ ño// sdug (P 242b)

1 PN — 2 PN no// 3 PN lo// 4 DC dag 5 DC dag 6 PN pas
 7 PN dag 8 PN/* 9 PN/* 10 N/* 11 PN — 12 PN de/
 13 P// 14 PN pas

bsñal de ni de dag gi bya ba yin par mi rigs so//

cihi phyir ¹ze na/ gal te sdug bsñal bdag ñid kyis byed par gyur na yod
 pa ham/ med pa ²zig byed par hgyur grañ na/ de la re zig (6) gal te sdug
 bsñal yod pa bdag ñid kyis byed do¹ zes rtog na/ de ni mi rigs te/ hdi ltar
 5 sdug bsñal yod pa yañ ci bya dgos//² ci ste byed na ni yod pa ma yin no//
 sdug bsñal yod pa bdag ñid kyis byed pa gañ yin pa de ni rgyu med pa las
 byuñ bar hgyur ba ham/ de yañ bdag ñid kyis byas (7) na/ de lta na thug pa
 med par ³thal bar³ hgyur bas (N 234a) de ni mi hdod do// ci ste sdug bsñal
 med pa bdag ñid kyis byed do⁴ zes bya bar rtog na/ ji ltar med pa bdag ñid
 10 kyis bdag ñid byed par hgyur/ ci ste byed na ni ri boñ gi rwas kyañ bdag
 ñid byed par hgyur ro//(D 214b1) de ltar re zig sdug (C 211b) bsñal bdag
 gis byas par mi rigs so// sdug bsñal ma byas síñ med pa la gzan yod par ga
 la hgyur te/ gzan med pa kho nañi phyir sdug bsñal gzan gyis byas par mi
 rigs so// hdi ñid kyis bdag dañ gzan gyis byas par mi rigs pa kho nar (2)
 15 yañ rnam par bsad pa yin no//

yañ gzan yañ/

gal te bdag gis byas gyur na//⁵

de phyir brten nas⁶ hbyuñ mi hgyur//

gañ phyir phuñ po hdi dag la//

20 brten nas phuñ po de dag hbyuñ// [2]

gal te sdug bsñal bdag gis byas par gyur na de ⁷lta na⁻⁷ brten nas hbyuñ bar
 mi hgyur ba (3) zig na/ brten nas kyañ hbyuñ ste/ gañ gi phyir da ltar gyi
 phuñ po hdi dag la brten nas ma hoñs pañi phuñ po de dag hbyuñ bar hgyur te/

1 PN do// 2 PN/*
 7 PN ltar na, C ltar

3 P —

4 PN do//

5 PN/

6 PN las

bcom ldan ḥdas kyis kyañ rnam par śes paḥi rkyen gyis miñ dañ gzugs źes
 gsuñs te/ sdug bsñal bdag gis byas par gyur na sdug bsñal rgyu (4) dañ
 rkyen gyi dbañ gis ḥbyuñ bar mi ḥgyur bas deḥi phyir sdug bsñal bdag gis
 byas par mi rigs so//

- 5 smras pa/ de de bźin te sdug (P 243a) bsñal bdag gis ma byas te/ ḥdi
 ltar sdug bsñal gźan gyis byas so// ji ltar źe na/ gañ gi phyir phuñ po
 gźan du gyur pa ḥdi dag la brten nas phuñ po de dag ḥbyuñ (5) baḥi phyir ro//
 bsad pa//¹ sdug bsñal gźan gyis byas pa ma yin pa ñid de/ ciḥi phyir
 źe na/

- 10 gal te de las ḥdi gźan źiñ//²
gal te ḥdi las de³ gźan na//
gźan de dag gis ḥdi byas pas//
sdug bsñal gźan gyis byas par ḥgyur//⁴ [3]

- gal te ma ḥoñs paḥi phuñ po de dag las da (6) ltar gyi phuñ po (N 234b) gañ
 15 dag yin pa ḥdi dag gźan yin par gyur ciñ da ltar gyi phuñ po ḥdi las kyañ
 ma ḥoñs paḥi phuñ po gañ dag yin pa de dag gźan yin par gyur na ni de lta
 na da ltar gyi phuñ po gźan de dag gis ma ḥoñs paḥi phuñ po gźan ḥdi dag
 byas pas sdug bsñal gźan gyis byas (7) par yañ ḥgyur ba źig na/ de dag las
 kyañ ḥdi dag gźan ma yin la/ ḥdi dag las kyañ de dag gźan ma yin ⁵no//⁻⁵
 20 gźan ñid med na ji ltar sdug bsñal gźan gyis byas par⁶ ḥthad/ de la ḥdi
 sñam du ji ltar de dag gźan ñid ma yin sñam na de⁷ ni ḥog nas/

gañ la⁸ brten (D 215a1)(C 212a) te gañ yin pa//
de ni de las gźan mi ḥthad// [= XIV 5cd]

1 PN/* 2 P/ 3 P — 4 DC/ 5 PN te/ 6 DC pas
 7 C da 8 PN las

ces ḥbyuñ bas deḥi phyir sdug bsñal gźan gyis byas par yañ mi ḥthad do//
 smras pa/ sdug bsñal ñid kyis sdug bsñal byas pas deḥi phyir sdug
 bsñal bdag gis byas so¹ źes kyañ mi ²smraḥo//⁻² sdug bsñal rgyu dañ (2)
 rkyen las byuñ bas deḥi phyir sdug bsñal gźan gyis byas so³ źes kyañ mi
 5 ⁴smraḥo//⁻⁴ sdug bsñal gañ zag bdag gis byas pas deḥi phyir re źig sdug
 bsñal bdag gis byas so⁵ źes kyañ smra la/⁶ sdug bsñal gañ zag gźan gyis
 byas pas deḥi phyir sdug bsñal gźan gyis byas so⁷ źes kyañ smraḥo//
 bśad pa/

gal te gañ zag bdag gis ni//
 10 sdug bsñal byas na gañ bdag⁸ gis//
sdug (P 243b) bsñal byas paḥi gañ zag ni//
sdug bsñal med pa de gañ⁹ yin// [4]

gal (4) te gañ zag bdag gis¹⁰ phuñ po sdug bsñal byas so¹¹ źes zer na¹²
 khyod kyi gañ phuñ po sdug bsñal med pa gsal bar byed¹³ pa med pas bdag gis
 15 phuñ po sdug bsñal de byas paḥi gañ zag sdug bsñal med pa de gañ yin pa de
 je¹⁴ smros śig// ḥdi ltar phuñ po sdug bsñal med pa gsal (5) bar byed pa
 med paḥi gañ zag ḥbaḥ źig pa gañ yin pa la gdags pa yañ med na des ji ltar
 sdug bsñal byed par (N 235a) ḥgyur te/ deḥi phyir gañ zag bdag gis sdug
 bsñal byas źes bya ba yañ mi rigs so//

20 gañ zag gźan gyis sdug bsñal byas so¹⁵ źes gañ smras pa de ¹⁶laḥaṅ¹⁶
 (6) bśad par bya ste/

gal te gañ zag gźan las ni//
sdug bsñal byuñ na gźan źig gis//

1 PN so// 2 DC smraḥi/ ; cf. ABh P[Tsa 67a1] D[56b7] smraḥo//
 3 PN so// 4 PN smraḥi/ ; cf. ABh P[67a1] D[56b7] smraḥo// 5 PN so//
 6 DC / sdug bsñal gañ zag bdag gis byas pas deḥi phyir/ re źig sdug bsñal
 bdag gis byas so źes (3) kyañ smra la/ 7 PN so// 8 PN dag
 9 DC dag 10 PN gi 11 PN so// 12 DC na// 13 N byad
 14 DC ji 15 PN so// 16 PNC la ḥaṅ

sdug bsñal de byas gañ sbyin de¹//

sdug bsñal med par ji ltar ruñ// [5]

gal te gañ zag gźan gyis phuñ po² sdug bsñal byas śiñ des de byas nas gźan
 la sbyin par byed na gźan gyis de (7) byas nas gañ la sbyin par bya ba de
 5 sdug bsñal med ciñ/ sdug bsñal dañ bral ba gsal bar byed pa med pa ħbaḥ źig
 par ji ltar ruñ bar ħgyur ba de je smros śig// ħdi ltar ñe bar len pa med
 pa ħbaḥ źig pa gañ la gdags pa (C 212b) yañ med na gsal bar byed pa med de
 gźan yin du (D 215b1) zin kyañ ji ltar sdug bsñal byed par ħgyur/ ñe bar
 len pa med pa ħbaḥ źig pa de ni/ rnam pa thams cad du mi srid pa yin na
 10 deḥi sdug bsñal byed pa gźan ga la yod na sdug bsñal gźan gyis byas so źes
 bag tsha ba med par smra/

yañ gźan yañ/

bdag gis byas par ma grub pas//

sdug bsñal (2) gźan gyis ga la byas//

15 ħdi la gal te sdug bsñal bdag gis byas so³ źes bya ba de rab tu grub par
 gyur na ni des na sdug bsñal gźan gyis byas so źes bya ba de yañ ħthad par
 ħgyur ba źig na/ sdug (P 244a) bsñal bdag gis byas so źes bya ba de ni rab
 tu ma grub ste/ da⁴ sdug bsñal bdag gis byas (3) par⁵ rab tu ma grub pas
 sdug bsñal gźan gyis byas par ga la ħgyur/ ciḥi phyir źe na/

20 gźan gyis sdug bsñal gañ byed pa//

de ni de yi bdag byas ħgyur// [6]

gal te gźan gyis sdug bsñal gañ byed pa de gźan deḥi bdag gis byas pa ñid
 du gyur na gźan gyis byas pa ma yin no//(4) ci ste de des⁶ bdag gis⁷ byas pa

1 PN te 2 DC po ħdi 3 PN so// 4 DC de 5 DC pas
 6 PNDC des ; deḥi?*, cf. p.174,1.1 7 PN gi

ma yin na ji ltar/ cig śos kyi de gźan gyis (N 235b) byas par ęgyur/ deęi
 phyir bdag gis byas pa de gźan gyi¹ thal bar ęgyur te/ sdug bsńal gźan²
 gyis byas par mi ęthad pa de ni bstan zin to// deęi phyir sdug bsńal bdag
 gis byas par rab tu ma grub (5) pas sdug bsńal bdag gis byas pa med na sdug
 5 bsńal gźan gyis³ byas par ga la ęgyur bas sdug bsńal gań gźan gyis byas par
 ęgyur ba gań yin/ deęi phyir gań zag gźan gyis sdug bsńal byas so źes bya
 bar yań mi rigs so//

smras pa/ ci khyod smra ba poęi bsam pa ma (6) rtogs par rań gi blo
 gros kyi rtogs⁴ pas sbyar baęi don la tshig gis skyon ędags par byed dam/
 10 ędi ltar kho bo ni sdug bsńal bdag gis byas so źe ęam/ gźan gyis byas so
 źes mi smraęi/ ędi ltar gań gi phyir re źig gań zag bdag gis de byas pas
 deęi phyir gań zag bdag (7) gis byas so źes ⁵⁻smra stę⁻⁵/ sdug bsńal de las
 gań zag de gźan ma yin pas sdug bsńal gyis sdug bsńal de byas paęi phyir
 rnam grańs las sdug bsńal bdag gis byas so źes kyań smra źiń/ sdug bsńal
 15 gań yin pa de ńid (C 213a) gań zag ma yin pas rnam grańs las sdug bsńal
 gźan gyis (D 216a1) byas so źes kyań smraęo//

bśad pa//⁶ ci khyod śiń ljon pa rtsa ba rul ba la chu ldugs par byed
 dam/ khyod gań zag ńe bar len pa med pa ębaę źig pa rnam pa (P 244b) thams
 cad du mi ęthad pa la sdug bsńal gań zag bdag gis byas so smra ęam/ ędi
 20 ltar gal te gań zag ńe bar (2) len pa med pa ębaę źig pa ęgaę⁷ źig rab tu
 grub par gyur na ni/ des na sdug bsńal gań zag bdag gis byas so źes de skad
 smra bar yań rigs par ęgyur ba źig na/ gań zag ńe bar len pa med pa ębaę
 źig pa ni ji ltar yań mi rigs so// de med na/

1 PN gyis 2 PNDC gźan ; bdag?*, cf. ABh D Tsa 57a6-b1
 4 PN rtog* 5 PN smras te 6 PN/* 7 P ębaę

3 PN gyi

re źig sdug bsńal (3) bdag byas min//

gań zag ńe bar len pa med pa ńbań źig pa de med na sdug bsńal (N 236a) bdag
gis byas pa ma yin pas re źig sdug bsńal gań zag bdag gis ma byas so//

sdug bsńal de las gań zag de gźan ma yin pas sdug bsńal gyis sdug
5 bsńal de byas pańi phyr rnam (4) grańs las sdug bsńal bdag gis byas so¹
źes kyań smrańo² źes gań smras pa de la bśad par bya ste/

de ńid kyis ni de ma byas//³

de lta na sdug bsńal de ńid kyis sdug bsńal de ma byas so// cińi phyr źe
na/ ńdi ltar zin pańi sdug bsńal las de gźan ma yin par brjod pańi (5)
10 phyr te/ ńe bar len pa las gźan ma yin par gyur pa ńdis ci yań ma byas te/
des ńe bar len pańi sdug bsńal de ńid byas grań na/ gań gi phyr byas pa las
de gźan ma yin no⁴ źes bya ba deńi phyr gań zag ńe bar len pa med pa ńbań⁵
źig pa des ni ma byas pas⁶ deńi phyr sdug bsńal (6) de ńid kyis sdug bsńal
de byas so⁷ źes gań smras pa de rigs pa ma yin no//

15 sdug bsńal gań yin pa de ńid gań zag ma yin pas rnam grańs las sdug
bsńal gźan gyis byas so⁸ źes gań smras pa de la yań bśad par bya ste⁹/

gal te gźan bdag ma byas na//

sdug bsńal gźan (7) byas ga la ńgyur// [7]

gal te gań zag de bdag ńid kyis ma byas śiń bdag ńid rab tu ma grub ste¹⁰/
20 sdug bsńal med pa ńbań źig pa yod pa ńid ma yin na rań gi bdag ńid rab tu
ma grub pa gźan du (P 245a) gyur pa de med pas sdug bsńal de gźan gyis byas
par ga (C 213b) la ńgyur/ ńe bar len pa de (D 216b1) ma skyes śiń/ med na
gań zag de yod du zin kyań gźan du ga la ńgyur/ de lta bas na de dag thams

1 PN so// 2 PN smrańo// 3 P/ 4 PN no// 5 N ńgań
6 P — 7 PN so// 8 PN so źes kyań smrańo* ; cf. p.174,11.14-16
9 C sta 10 PN te

cad snar lan btab zin pa la khyod tshig gzan gyis don gzan du bsams¹ sin de
dag nid yan smras par gyur to//

smras pa/ sdug bsnal bdag dan gzan so sos² byas par (N 236b) mi rigs
su zin (2) kyan/³ sdug bsnal bdag dan gzan nid⁴ gni ga hdus pas byas pa ni
5 yod do//

bsad pa/

gal te re res byas gyur na//

sdug bsnal gni gas byas par hgyur//

gal te re res byas pa yod par gyur na ni sdug bsnal gni gas byas pa de⁵ nid
10 kyan yod par hgyur ba zig na/ sdug (3) bsnal re res byas par mi rigs pa de
ni bstan zin te/ sdug bsnal re res byas pa med na sdug bsnal gni gas byas
pa⁶ hthad par ji ltar hgyur/ gan gi tshe bdag dan gzan gni ga sdug bsnal med
pa hbah zig par mi srid pa dehi tshe ji ltar de gnis⁷ kyis sdug bsnal byed
par hgyur te/(4) dehi phyir bdag dan⁸ gzan gni gas sdug bsnal byas so zes
15 bya ba yan mi hthad do//

smras pa/ gal te sdug bsnal re res kyan ma byas la gni gas byas par yan
mi rigs na/ ho na de lta na sdug bsnal bdag dan gzan dan gni gas ma byas pas
rgyu med pa las byun ba yin no//⁹

bsad pa/

20 (5) gzan gyis ma byas bdag ma byas¹⁰//¹¹

sdug bsnal rgyu med ga la hgyur// [8]

gzan gyis byas pa ni gzan gyis de byas pa ste/ gzan gyis de byed ces bya
bahi tha tshig go// gzan gyis ma byas pa ni gzan gyis mi byed pa^{ho}// bdag

1 PN bsam 2 DC so 3 DC// 4 PN — 5 PN — 6 DC pas
7 DC nid 8 PN dan/ 9 D/ 10 P byas bdag ma byas 11 P/

gis byas pa¹ ni bdag gis de byas pa ste² bdag gis de (6) byed ces bya bañi
 tha tshig go// bdag gis ma byas pa ni bdag gis mi byed paño// g'zan gyis ma
byas pa dañ bdag gis ma byas pa ni g'zan gyis mi byed pa dañ bdag gis mi
 byed paño// de ltar g'zan gyis kyañ ma byas na sdug (P 245b) bsñal glo bur
 5 bar ðthad par ga la ðgyur/³ ci ste (7) ðgyur na ni rtag tu thams cad ðbyuñ
 bar ðgyur ro// de lta yin na ni rtsom pa thams cad don med pa ñid dañ/⁴
 ðdres pañi skyon chen por yañ ðgyur bas de ni mi ðdod do// de bas na sdug
 bsñal rgyu med pa las byuñ ba 'zes bya ba (N 237a) de ni bzañ po ma yin pa
 ñid do//

10 smras pa/ gal te de ltar (D 217a1) sdug bsñal med na/ bcom (C 214a)
 ldan ðdas kyis ðod sruñs sdug bsñal yod de/⁵ ñas sdug bsñal 'ses so// mthoñ
 ño 'zes gsuñs pa⁶ ji lta bu/

b'sad pa/ sdug bsñal med do 'zes de skad ⁷du mā⁷ zer/ kho bos/

de phyir brten nas ðbyuñ mi ðgyur//⁸ [= 2b]

15 'zes ma smras (2) sam/ deñi phyir kho bo ni sdug bsñal brten nas ðbyuñ bar
 smrañi/⁹ bdag gis byas pa dañ/¹⁰ g'zan gyis byas pa dañ/ gñi gas byas pa dañ/
 rgyu med pa las byuñ ño¹¹ 'zes ni mi smraño//

sdug bsñal ðbah 'zig rnam pa b'zi//¹²

yod ma yin pa ma yin gyi//¹³

20 phyi rol dños po rnams la (3) yañ//

rnam pa b'zi po yod ma yin// [9]

phuñ po sdug bsñal ðbah 'zig la bdag gis byas pa dañ/ g'zan gyis byas pa dañ/
 gñi gas byas pa dañ/ rgyu med pa las byuñ ba rnam pa b'zi po dag yod pa ma

1 P —
 7 PN su*
 13 PN/

2 PN ste/
 8 PN/

3 N//
 9 P//

4 PN —
 10 PN —

5 PN —
 11 DC —

6 PN —
 12 PN —

- yin pa de ltar gzuñ bar mi byaḥi/¹ phyi rol gyi² dños po gzugs la (4) sogs pa rnams la yañ rnam pa bži po yod pa ma yin no// de yañ ji ltar že na/ re žig gzugs ñid kyis gzugs bdag ñid ma byas so//³ gal te gzugs kyis bdag ñid byed na yod pa ḥam/⁴ med pa žig byed grañ na/⁵ de la re žig gal te gzugs⁶ yod pa ñid yin na de la yañ bya ci (5) dgos/⁷ ci ste gzugs med na ni ji ltar med pa bdag⁸ ñid kyis bdag ñid byed par ḥgyur/ ci ste byed na ni dri zaḥi groñ khyer gyis kyañ rañ gi ra ba rtsig par byed par ḥgyur ro// gzugs bdag gis byas pa yin na/⁹ gzugs brten nas ḥbyuñ ño zes bya bar mi ḥthad pas de yañ mi ḥdod do//
- 10 (6) de la gzugs de ḥbyuñ ba gžan du (P 246a) gyur pa dag gis byas so sñam na/ de yañ mi ruñ ste/ ciḥi phyir že na/ gzugs kyi rgyu ḥbyuñ ba dag las gzugs gžan ñid ma yin paḥi phyir te/ de ni (N 237b) ḥog nas kyañ/
gañ la¹⁰ brten te gañ yin pa//
de ni de las gžan mi ḥthad// [= XIV 5cd]
- 15 zes (7) ḥbyuñ ste/ gzugs ma byas pa ma skyes pa med pa las ḥbyuñ¹¹ ba rnams ji ltar gžan du ḥgyur/ gzugs ni gñi gas byas pa yañ ma yin te/ re res byas par mi ḥthad paḥi phyir ro// gzugs rgyu med pa las byuñ ba yañ ma yin te/ gžan gyis ma byas pa dañ/ bdag gis (D 217b1) ma byas pa rgyu med pa las ji ltar ḥbyuñ bar ḥgyur te¹²/(C 214b) skyon du mar thal bar ḥgyur baḥi phyir
 20 ro//
- de bžin du sgra la sogs pa dños po thams cad la yañ rnam pa bži po dag mi ḥthad pas¹³ ḥgrub par blta¹⁴ bar byaḥo// sdug bsñal brtag pa zes bya ba ste rab tu byed pa bcu gñis (2) paḥo// //

1 NDC// 2 P gyis 3 P/ 4 P// 5 PN// 6 DC gzugs su
 7 PN// 8 DC dag 9 PN — 10 PN las 11 DC byuñ 12 C to
 13 PNDC pas ; par?* 14 PN lta

[XIII de kho na ñid brtag pa]

smras pa/ sdug bsñal yañ yod phyi rol gyi dños po rnams kyañ yod de/
de dag yod pa la rnam pa bñi po ðbañ źig mi ðthad do// rnam pa bñi po dag
med du zin kyañ re źig¹ dños po rnams ni rab tu grub po²//

5 bśad pa/ ci khyod sgyu mañi glañ po ches (3) ðgro bar ðdod dam/ khyod
rnam pa bñi po dag gis ma byas pañi dños po rnams yañ dag par yod par rtog
go// ðdir yañ dag pa gañ yin pa de ñid gzuñ par bya bañi rigs pa sñam/
smras pa/ ðdir yañ dag pa gañ yin/

bśad pa/

10 chos gañ slu³ ba de brdzun⁴ źes//

(4) bcom ldan ðdas kyis de skad gsuñs//⁵

ðdu byed thams cad slu³ bañi chos//

des na de dag brdzun⁴ pa yin// [1]

ðdi la bcom ldan ðdas kyis mdo sde gźan las chos gañ slu³ ba de ni brdzun⁴
15 paño// dge sloñ dag ðdi lta ste/ mi slu⁶ bañi chos mya ñan las ðdas pa de ni
bden pañi (5) mchog go⁷ źes gsuñs so// de bźin du⁸

bden pa gcig ste⁹ gñis pa med

ces tshigs su bcad pa yañ gsuñs so// de bźin du gźan (P 246b) nas kyañ ðdus
byas de ni slu³ bañi chos kyañ yin/ de ni rab (N 238a) tu ðjig pañi chos
20 kyañ yin no źes ðdu byed thams cad slu³ bañi ¹⁰⁻chos can⁻¹⁰ yin (6) par gsuñs
so//

deñi phyir ðdu byed thams cad slu³ bañi chos ñid des/¹¹ thams cad
brdzun⁴ pa ñid yin te/ gañ dag brdzun⁴ pa de dag ji ltar rab tu ðgrub par

1 P śig, DC źig// 2 P bo 3 PN bslu 4 PN rdzun 5 N/
6 P sla 7 PN go// 8 PN du/* 9 DC ste/ 10 C chog dran
11 PN —*

ḡgyur/ khyod kyis dños po rnams ni rab tu grub po źes gañ smras pa de ni
sred pas bskyod par zad do//

smras pa//¹ gal (7) te ḡdu byed thams cad brdzun² pa yin na ḡdzin bźin
du yañ dños po thams cad med do źes de dag mi gsal bar byas par mi ḡgyur ram/

5 bśad pa³ mi ḡgyur te/⁴

gal te slu⁵ chos gañ yin pa//

de brdzun² de la ci źig slu⁵//⁶

bcom ldan ḡdas kyis de gsuñs pa//

(D 218a1) stonñ űid yoñs su bstan pa yin// [2]

10 gal te slu⁵ baḡi chos źes gsuñs pa gañ yin pa de brdzun² pa yin na/⁷ (C 215a)

slu⁵ baḡi chos ni med pa űid do⁸ źes smra ba yin pas slu⁵ baḡi chos med pa

de la ci źig slu⁵ bar ḡgyur ba de je⁹ smros śig// ḡdi ltar med pa la ci (2)

źig slu⁵ bar ḡgyur/ ci ste slu⁵ bar ḡgyur na ni//¹⁰ phyugs bdag pa dañ gcer

bu paḡi nor la yañ chom rkun pa dag ḡtshe bar ḡgyur ro// de lta bas na

15 brdzun² pa źes gsuñs pas dños po rnams med par bstan pa ma yin no//

bcom ldan ḡdas sgrib pa mi mñah baḡi mkhyen (3) pa dañ rnam par thar

pa brñes pa yañ dag pa ji lta ba bźin du gzigs pas slu⁵ baḡi chos gañ yin

pa de ni brdzun² paḡo¹¹ źes bya ba de gsuñs pas ni dños po rnams kyis ño bo

ñid stonñ pa űid mu stegs byed thams cad kyis mi rtogs pa yod pa űid dañ med

20 pa űid kyis skyon dañ bral ba yoñs su¹² (4) bstan pa yin no//

smras pa/ brdzun² pa źes gsuñs pa ni/ dños po rnams kyis ño bo űid stonñ

pa űid yoñs su stonñ pa yin par ma gsuñs kyis¹³/ bcom ldan ḡdas kyis de skad

gsuñs pa ni/

1 PN/* 2 PN rdzun 3 PNDC pa ; pa/?* 4 DC// 5 PN bsllu
6 PN/ 7 PN — 8 PN do// 9 C ji 10 PN —* 11 PN paḡo//
12 P — 13 PN kyis

dños rnams ño bo ñid med de//

g'zan du hgyur ba¹ snañ phyir ro//

(N 238b) brdzun² pa zes (5) gsuñs pa ñid (P 247a) gañ yin pa des ni dños po
rnams la ño bo ñid med pa kho nar yoñs su bstan pa ma yin gyi/ de ni dños
5 po rnams g'zan du hgyur ba snañ bañi phyir dañ/ rnam par hgyur ba snañ bañi
phyir dañ/ ñes par mi gnas pañi ño bo ñid du snañ bañi phyir yoñs su bstan
pa yin (6) no// gal te ji ltar ze na/

ño bo ñid med dños med de//

gañ phyir dños rnams stoñ pa ñid// [3]

10 gañ gi phyir ño bo ñid med pañi dños po med la dños po rnams kyi stoñ pa
ñid kyañ bstan pa/³ deñi phyir dños po rnams kyi ño bo ñid ñes par mi gnas
pañi phyir dañ/ g'zan du hgyur (7) ba snañ bañi phyir/⁴ dños po rnams ño bo
ñid med pa ñid ces gsuñs par khoñ du chud par byaño// de ni ñes pa kho nar
de ltar khoñ du chud par ⁵byaño//⁻⁵

15 g'zan du na/⁶

gal te ño bo ñid med na//⁷

g'zan du hgyur ba gañ gi yin//⁸

gal te dños po rnams la ño bo ñid (D 218b1) med pa kho na yin na/⁹ g'zan du
hgyur ba de gañ gi yin par hgyur/¹⁰ (C 215b) g'zan du hgyur ba zes bya ba ni
20 ño bo ñid las bzlog pa yin na/¹¹ de la gal te ño bo ñid med pa kho na yin
na g'zan du hgyur ba yañ med par hgyur bar the tshom med pa zig na/¹² g'zan
du hgyur ba ni yod pas dehi (2) phyir ño bo ñid kyañ yod pa kho naño//

bśad pa/

1 P — 2 PN rdzun 3 PN — 4 PN — 5 PN byañi/
6 PN — 7 N/ 8 P/ 9 PN — 10 P// 11 PN —
12 PN —

gal te ño bo ñid yod¹ na//

g'zan du hgyur ba gañ gi yin// [4]

zes gañ smras pa de la b'sad par bya ste/ gal te ño bo ñid yod na// ji lta
 bur na g'zan du hgyur// gal te dños po rnams la ño bo ñid yod na/² g'zan la
 5 mi ltos³ par rañ las rab (3) tu grub pa rtag pa mi hgyur ba yod pa de la ji
 ltar g'zan du⁴ hgyur ba yod par hgyur te/ g'zan du hgyur ba ni g'zan la rag
 las pañi phyir hgyur ba yin gyi ño bo ñid ni ma yin pas/⁵ deñi phyir ño bo
 ñid la g'zan du hgyur ba mi hthad ⁶paño//⁻⁶

smras pa/ gal te ño bo ñid la g'zan (N 239a) du (4) hgyur ba mi hthad
 10 na/ ho na ño bo ñid las g'zan pa de ji ltar g'zan du hgyur/
 b'sad pa/

de ñid la ni g'zan (P 247b) hgyur med//

g'zan ñid la yañ yod ma yin//

dños por yoñs su brtag pa gañ yin pa de ñid la yañ g'zan du hgyur ba yod par
 15 mi hthad la/⁷ de las g'zan (5) pa ñid gañ yin pa de la yañ g'zan du hgyur ba
 yod par mi hthad do//

ciñi phyir ze na/

gañ phyir g'zon nu mi rga ste//

gañ phyir rgas ⁸pañ⁸ mi rgaño// [5]

20 hdi las g'zan du hgyur ba zes bya ba ni rga ba ste/ rga ba de yañ gañ gi
 phyir g'zon nuñi⁹ gnas skabs ñid la¹⁰ bab pa la (6) yañ med la/ g'zon nu las
 g'zan pa rgas pañi gnas skabs la bab pa la yañ med pas/¹¹ deñi phyir de ñid
 la yañ g'zan du hgyur ba med la g'zan ñid la yañ yod pa ma yin no// gal te

1 PN med 2 PN — 3 PN bltos 4 DC du yañ 5 PN —
 6 P do/, N do//* 7 PN — 8 PC pa hañ 9 nu lañ tshoñi
 10 DC du rga bar 11 PN —

g'zon nu g'zon nuhi gnas skabs ñid du rga bar hgyur na/¹ de lta na rgas pa
 dai g'zon pa (7) gñis gcig la lhan cig gnas par yañ² hgyur ro// de yañ mi
 hthad de/ hdi ltar mi mthun pa gñis gcig la lhan cig ji ltar gnas par hgyur/
 ci ste yañ rgas pa rgas pañi gnas skabs na rga bar hgyur na/³ de lta na yañ
 5 rga bar brtag pa don med par hgyur te/(D 219a1) hdi ltar rgas pa la rga bar
 bya bar⁴ ci dgos/⁵ rga ba gañ gis⁶ rgas pa de yañ rga bar hgyur na/⁷(C 216a)
 dehi de gnas skabs⁸ ji lta bur hgyur zes de la yañ bsam pa⁹ de ñid dai rjes
 su hbrel par hgyur ro//

smras pa/ de ñid g'zan du hgyur gyi (2) g'zan ni mi hgyur te/ dper na ho
 10 ma g'zan du gyur pañi dños po zo ñid yin pa lta buho//

bśad pa/

gal te de ñid g'zan hgyur na//

ho ma ñid ni zor hgyur ro//

gal te de ñid g'zan du hgyur bar sems na/ de ltar¹⁰ na khyod kyi ho ma ñid
 15 zo yin par thal bar (3) hgyur ro//(N 239b) cihi phyir ze na/ de ñid kyi yin
 gyi/ g'zan gyi ma yin pañi phyir te/ khyod kyis ho mañi gnas skabs ñid du
 gyur pa zoñi dños por brjod pas/¹¹ des na ho ma de ñid zo de ñid yin par
 thal bar hgyur ro//

smras pa/ ho ma ñid kyi dños po zo yin pas (4) ho ma ñid zo yin no zes
 20 ni mi smraho//

bśad pa/

(P 248a) ho ma las g'zan gañ gi ni//

dños po zo ni yin par hgyur¹²// [6]

1 PN — 2 PN —* 3 PN — 4 PN —* 5 P// 6 DC zig
 7 PN — 8 PN — 9 P pa/ 10 PN lta 11 PN —
 12 P hgyur ro

- gal te ho ma ñid kyi dños po zo yin pas ho ma ñid zo yin no¹ zes mi smra
na/ ho na ho ma las gzan gañ gi ²dños pō² zo yin par hgyur/ ci zo ñid kyi
dños po (5) zor hgyur zñi zo ñid yin nam/ hon te chuñi dños po zor hgyur
zñi chu zo yin no zes smra³/ de lta bas na de ñid dañ gzan yañ gzan du
5 hgyur bar mi hthad do// gañ gi phyr de ñid dañ/⁴ gzan yañ gzan du hgyur ba
mi hthad pa deñi phyr gzan du hgyur ba ñid yod pa ma (6) yin no//
deñi phyr brdzun⁵ pa zes gsuñs pa ni dños po rñams kyi ño bo ñid stoñ
pa ñid yoñs su ston par byed pa yin ⁶gyi/⁻⁶ ño bo ñid ñes par mi gnas pa
ston par byed pa ni⁷ ma yin no//
10 smras pa/ yañ⁸ re zig stoñ pa ñid ni yod de/ gñen po med pa⁹ cuñ zad
kyañ yod pa ma yin (7) pas stoñ pa ñid yod pañi phyr stoñ pa ñid ma yin pa
yañ yod par hgyur ro//
bśad pa/ gñen po las dños po rab tu¹⁰ hgrub par hdod na yañ stoñ pa
yin pa mi hthad de/ ciñi phyr ze na/ stoñ pa med pañi phyr ro//
15 gal te stoñ min cuñ zad yod//
stoñ ¹¹pañ¹¹ (D 219b1) cuñ zad yod par hgyur//
mi stoñ cuñ zad yod min na//
stoñ pañi yod par ga la hgyur// [7]
(C 216b) gal te mi stoñ pa cuñ zad cig¹² rab tu hgrub¹³ par gyur na ni/¹⁴
20 deñi gñen po stoñ pa yañ cuñ zad yod par hgyur ba zig na/¹⁵ gañ gi tshe
rnam pa thams cad du brtags na mi stoñ (2) pa cuñ zad kyañ yod par mi hthad
pa¹⁶ deñi tshe mi stoñ¹⁷ pa med na stoñ pa yod par ga la hgyur/¹⁸ da stoñ
pa yod pa ma yin na deñi gñen (N 240a) po stoñ pa ma yin pa yod par ji ltar

1 PN no// 2 PN — 3 DC smras 4 PN — 5 PN rdzun
6 PN gyis 7 PN na 8 PN yod ; yoñ?* 9 DC pas 10 DC tu yañ
11 PC pa ñañ 12 PN gcig 13 PN grub 14 PN — 15 PN —
16 PN par 17 DC gtoñ 18 PN —

brtag//

smras pa/ khyod gañ smra ba de ñid yañ mi ðdod de sñar/

bcom ldan ðdas kyis de (3) gsuñs pa//¹

ston² ñid yoñs su bstan pa yin//³ [= 2cd]

5 zés smras la/ da⁴ ni⁵

gal te ston min⁶ cui zad⁶ yod//

ston⁷ pañ⁷ cui zad yod par hgyur//⁸

zés⁹ smrañam⁹/

bśad pa/ ðdi la ma khro bar rigs pa¹⁰ zuñ sig¹⁰//

10 rgyal (P 248b) ba rnams kyis ston ñid ni//

lta kun ñes par hbyin (4) par gsuñs//

gañ dag ston pa ñid lta ba//

de dag bsgrub tu¹¹ med par gsuñs// [8]

rgyal ba yañ dag pa ji lta ba bzin du gzigs pa/¹² thugs rjeñi dam pa dañ

15 ldan pa rnams kyis ðgro ba rnams la phan gdags pañi phyir/¹³ ston pa ñid ces

bya ba ni¹⁴ lta ba kun gyi chu srin (5) ðdzin khri thams cad las ñes par

hbyin pa yin par gsuñs te/ de ni lta¹⁵ bañi¹⁵ chu srin ðdzin khri thams cad

bzlog par gsuñs pas/¹⁶ lta bañi chu srin ðdzin khri bzlog pa de¹⁷ ni dños

por mi ðthad¹⁸ ðo//¹⁸

20 dper na sems rmoñs pa ðgañ zig dri zañi¹⁹ groñ khyer la¹⁹ groñ khyer ro

sñam pañi blo gros (6) byuñ ba las kun tu rmoñs pa dañ bral nas yañ dag pa

ji lta ba bzin du mthoñ bañi tshe/²⁰ groñ khyer gyi blo log pa na groñ khyer

gyi blo log pa zés bya bañi dños po ðgañ yañ med de/ yod pa ma yin pa la

1 PN/ 2 C ston pa

7 P pa ðañ 8 PN/

12 PN — 13 PN —

17 P — 18 PN de/

3 P/ 4 DC de

9 P smra ðam 10 PN gzuñ zig

14 DC ni ston pa ñid 15 PN ba

19 P — 20 PN —

5 PN ni/* 6 DC —

11 PN du

16 PN —

rnam par rtog pa dañ bral ba ḥbaḥ źig tu zad pa/¹ de bźin du² yañ dag pa ji
lta ba bźin du (7) mthoñ ba dños por lta baḥi chu srin ḥdzin khri gañ yin
pa las log paḥi stoñ pa ñid ces bya ba de ni stoñ pa ñid ces bya ³baḥi³
dños po ḥgaḥ yañ med do//

5 gañ dag stoñ pa ñid ces brjod pa tsam ma⁴ gtogs paḥi phyir/⁵ stoñ pa
ñid la dños por lta ba de dag ni ma rig paḥi mun (D 220a1) pa chen pos blo
gros kyi mig bsgribs pas bsgrub tu⁶ ruñ ba dañ/⁷ bsgrub tu⁸ mi ruñ baḥi
dpyad pa sman pa chen po rgyal ba (C 217a) rnams kyi de dag ni bsgrub tu⁹
mi (N 240b) ruñ ba ñid yin no¹⁰ źes gsuñs so//

10 ciḥi phyir źe na/ gañ dag dños po rnams rañ gi ño bo ñid (2) kyi yod
pa¹¹ ma yin no¹² źes mñon par źen pa de dag la stoñ pa ñid ces brjod pa rten
ciñ ḥbrel par ḥbyuñ ba ḥdis rgyu dañ rkyen gyi¹³ dbañ gis¹⁴ dños por brtags¹⁵
pa yin gyi/¹⁶ dños po rnams ño bo ñid kyi yod pa ma yin no¹⁷ źes dños po
rnams kyi ño bo ñid du rab tu bstan pa na mñon (3)(P 249a) par źen pa de
15 bzlog par nus kyi/ gañ dag stoñ pa ñid la dños po ñid du mñon par źen pa de
dag la ni/¹⁸ gźan gañ gis kyañ mñon par źen pa de bzlog par mi nus te/ dper
na ci yañ med do¹⁹ źes smras pa na²⁰ ci yañ med pa de ñid byin²¹ cig ces zer
ba gañ yin pa de la (4) med pa ñid ḥdzin du gźug par ji ltar nus pa bźin te/
de lta bas na de dag²² ni rgyal ba stobs bcu dañ ldan par gyur pa/²³ thugs
20 rje chen po mñah bas kyañ bsgrub tu²⁴ mi ruñ ba ñid du gsuñs so// gañ dag
gis stoñ pa ñid kyañ stoñ par mthoñ ba de kho na mthoñ (5) ba de dag la ni
stoñ pa ñid du grub po// de kho na ñid brtag pa źes bya ba ste rab tu byed
pa bcu gsum paḥo// //

1 PN —	2 C tu	3 DC ba ; cf. p.185,1.23	4 P —	5 PN —
6 PN du	7 PN —	8 PN du	9 PN du	10 PN no//
12 PN no//	13 PN gyis	14 P gi	15 PN gdags	16 PN —
17 PN no//	18 PN —	19 PN do//	20 N ni	21 C phyin
22 DC bas	23 PN —	24 PN du		

[XIV phrad pa brtag pa]

smras pa/ dños po rnams ño bo ñid stoñ pa ñid ma yin gyi/ dños po
 rnams ño bo ñid yod pa kho na yin te/ ciñi phyir ze na/ phrad (6) pa bstan
 pañi phyir ro// ñdi la bcom ldan ñdas de dañ¹ der gzugs dañ rnam par ses pa
 5 dañ mig gsum phrad pa ni reg paño// sgra dañ/ rnam par ses pa dañ rna ba la
 sogs pa dag kyañ de bzin no² zes gsuñs so// de bzin du rjes su chags pa dañ/
 khoñ khro (7) ba dañ ma rig pañi kun tu sbyor ba dag gis kun tu sbyar to³
 zes gsuñs so// dños po rnams la ño bo ñid med na phrad par mi ñthad de/⁴
 ñdi ltar dños po ño bo ñid med pa rnams ji ltar phrad par ñgyur te/ de lta
 10 bas na dños po rnams ño bo ñid yod pa kho na yin no//

(D 220b1) bśad pa/ gal te dños po rnams kyi⁵ phrad (N 241a) pa ñid
 ñthad na ni/⁶ dños po (C 217b) rnams ño bo ñid yod par⁷ ñgyur ba zig na/
 dños po rnams kyi phrad pa ñid mi ñthad pas ño bo ñid yod par ga la ñgyur/
 ji ltar ze na/

15 blta bya lta ba lta ba po//
gsum (2) po de dag gñis gñis dañ//⁸
thams cad kyañ ni phan tshun du//
phrad par ñgyur ba yod ma yin// [1]

blta bar bya ba dañ/ lta ba dañ/ lta ba po gsum po (P 249b) de dag ni gñis
 20 dañ/ thams cad kyañ phan tshun du phrad par mi ñgyur te/ blta bar bya ba dañ
 (3) lta ba yañ phrad par mi ñgyur la/ blta bar bya ba dañ lta ba po yañ
 phrad par mi ñgyur/ lta⁹ ba dañ lta ba po yañ phrad par mi ñgyur/ blta bar
 bya ba dañ lta ba dañ lta ba po yañ phrad par mi ñgyur ro//

1 C dag 2 PN no//
 5 DC kyis ; cf. 1.13

3 P to//, N indistinct
 6 PN — 7 PN par yañ

4 DC//
 8 P/ 9 PN blta

de b'zin hdod chags chags pa dañ//

chags par hgyur¹ dañ ñon moñs (4) pa//

lhag ma rnams dañ skye mched kyi//²

lhag mañ rnam pa gsum gyis lta³// [2]

- 5 ji ltar blta bar bya ba dañ/ lta ba dañ/ lta ba po dag gñis gñis dañ⁴ thams
 cad⁴ phan tshun lhan cig tu phrad par mi hgyur ba de⁵ b'zin du hdod chags
 dañ chags pa dañ/⁶ chags par (5) hgyur ba dag kyañ gñis gñis dañ thams cad
 kyañ phan tshun lhan cig tu phrad par mi hgyur te/ hdod chags dañ chags pa
 yañ⁷ phrad par mi hgyur la/ hdod chags dañ chags par hgyur ba yañ phrad par
 10 mi hgyur/ chags pa dañ chags par hgyur ba yañ (6) phrad par mi hgyur/ hdod
 chags dañ chags pa dañ chags par hgyur ba yañ phrad par mi hgyur ro// de
 b'zin du ñon moñs pa lhag ma ze sdañ la sogs pa rnams dañ/ skye mched kyi
 lhag ma sgra dañ rna ba dañ/⁸ ñan pa po la sogs pa dag kyañ gñis gñis (7)
 dañ/ thams cad⁹ kyañ phan tshun lhan cig tu phrad par mi hgyur ro//
 15 smras pa/ ciñi (N 241b) phyir blta bar bya ba la sogs pa de dag phan
 tshun lhan cig phrad par mi hgyur/

bśad pa/

g'zan na¹⁰ g'zan dañ phrad gyur¹¹ na//¹²

gañ phyir blta bya la sogs la¹³//

- 20 g'zan de (D 221a1) yod pa ma yin pa//¹⁴

de phyir phrad par mi hgyur ro// [3]

hdi la gal te phrad pa zes bya ba hgañ zig yod par gyur na de ñes par g'zan
 dañ g'zan lhan cig las hgyur grañ (C 218a) na/ gañ gi phyir blta bar bya ba

1 PN hgyur ba 2 PN/ 3 PN blta 4 DC — ; cf. p.187, l.17
 5 PN — 6 PN — 7 DC dañ 8 PN — 9 DC cad dag
 10 DC ni ; cf. l.22 11 PN hgyur* ; cf. l.23 12 P/
 13 DC pa 14 P/

la sogs pa dag la g'zan de yod par mi rigs síñ/¹ de (P 250a) dag la phan (2)
tshun g'zan ñid yod pa ma yin ²⁻pa deñi² phyir phan tshun lhan cig phrad par
mi hgyur ro//

blta bya la sogs hbañ zig la//

5 g'zan ñid med par ma zad kyi//

gañ yañ gañ dañ lhan cig tu//

g'zan pa ñid du mi hthad do// [4]

blta bar bya ba la sogs pa de dag hbañ zig la phan tshun (3) g'zan ñid mi
hthad par ma zad kyi/³ hdi ltar dños po gañ yañ dños po gañ dañ lhan cig tu
10 g'zan ñid du mi hthad do// g'zan ñid med na gañ yañ gañ dañ yañ lhan cig
phrad par mi hthad do//

smras pa/ dños po rnams kyi g'zan ñid mñon sum du dmigs b'zin du med do
(4) zes su zig smra bar rigs/

b'sad pa/ khyod kyi gañ kho nañi phyir dños po rnams kyi g'zan ñid mñon
15 sum du dmigs pa de kho nañi phyir kho bos khyod kyi⁴ dños po rnams kyi g'zan
ñid⁵ ma dmigs par legs par khoñ du chud de/ hdi ltar dños po rnams kyi g'zan
ñid med pa ni (5) lhañi mig gis kyañ dmigs par mi nus na khyod lta buñi sañi
mig gis lta smos kyañ ci dgos/ ciñi phyir ze na/

g'zan ni g'zan la⁶ brten te g'zan//

20 g'zan med g'zan las g'zan mi hgyur//

g'zan zes bya ba gañ yin pa de ni de las g'zan pa hgañ zig la brten te g'zan
du (6) hgyur ba⁷ yin na/⁸ g'zan med na g'zan ni rañ las g'zan du mi hgyur ro//
g'zan gañ yin pa ni g'zan la ltos⁹ nas g'zan zes bya bañi rañ (N 242a) las g'zan

1 PN — 2 N pañi 3 P// 4 PN kyi 5 PNDC ñid ; ñid med pa?*

6 PN las

7 PNDC ba ma ; cf. ABh P[Tsa 70a8] D[60a1] ba

8 PN —

9 PN bltos

du mi ḥgyur bas de mñon sum du dmigs so¹ zes su žig smra bar rigs/

smras pa/ de lta na yañ gžan ñid med par mi ḥgyur te/²(7) gžan ñid rab
tu ḥgrub par ḥgyur ro//

bśad pa/ mi mkhas pa la ni de ltar ḥgyur gyi mkhas pa la ni mi ḥgyur te/
5 gañ la³ brten te gañ yin pa//
de ni de las gžan mi ḥthad// [5]

ḥdi ltar gañ la⁴ brten te gañ ḥbyuñ ba de de las gžan no⁵ zes de skad smra
(P 250b) bar mi rigs pa ma yin nam/(D 221b1)(C 218b) ciḥi phyir ze na/

gal te gžan ni gžan las gžan//
10 gžan med par yañ ruñ bar ḥgyur//

gal te gañ la brten nas gžan du ḥgyur ba de de las⁶ gžan yin par gyur na
ni/⁷ de med par yañ de gžan⁸ du ḥgyur ba ñid de/ de ltar na re lde la ma
ltos⁹ pa kho nar bum pa gžan ñid du (2) ḥgyur ba žig na/ re lde la ma ltos¹⁰
par bum pa gžan du yañ mi ḥgyur te/ de lta bas na re lde las bum pa gžan ma
15 yin no//

smras pa/ de las gžan du ma gyur du zin gyis kyañ re žig gžan ni yod
do//

bśad pa/ ci khyod skrod¹¹ par byed pa ñid kyi rjes su ḥgro ḥam/ khyod
(3) gžan ñid zlog par byed paḥi gtan tshigs kyis gžan ñid sgrub par sems
20 ko// gal te gañ la¹² brten te gžan//¹³ zes bya bar ḥgyur ba ¹⁴de las de¹⁴
gžan ma yin na/¹⁵ ḥo na ci de rañ gi bdag ñid kho na las gžan du ḥgyur bar
sems sam/

gžan las gžan paḥi gžan (4) pa de¹⁶//

1 PN so// 2 PN — 3 PN las 4 PN las 5 PN no//
6 N bas 7 PN — 8 P bžan 9 PN bltos 10 PN bltos
11 C skyod 12 PN las 13 PN —* 14 N na bdag
15 P// 16 DC ste

med na med pas de phyir med// [6]

gañ gi phyir gźan gañ las gźan pañi gźan pa de med na/¹ gźan ²⁻med pas⁻² rañ
ñid las gźan du mi hgyur bañi phyir gźan med pa kho nar śes par gyis śig//
smras pa/ gañ kho nañi phyir gźan ni gźan la³ brten te gźan du hgyur
5 (5) ro źes bya ba de kho nañi phyir gźan yod pa ma yin nam/ ci ste brten
nas kyañ gźan (N 242b) du yañ⁴ mi hgyur na gźan yin no źes ji skad du bya/
bśad pa/ rten ciñ h̄brel par h̄byuñ ba ni bdag ñid h̄di lta bu yin te/
gañ gi phyir re źig gźan la brten nas gźan źes bya ba deñi phyir (6) h̄jig
rten gyi tha sñad kyi dbañ gis⁵ gźan yin no źes smraho// gañ gi phyir yañ
10 dag pa ji lta ba bźin du brtags na/

gźan ñid gźan la yod ma yin//

gźan ma yin lahañ yod pa min//

gañ gi phyir re lde la ltos⁶ te bum pa gźan źes bya ba ni re lde la ltos⁷
pañi phyir dañ/ re lde la (7)(P 251a) rag lus pañi phyir dañ/ rañ las rab
15 tu ma grub pañi phyir bum pa la gźan ñid yod pa ma yin no// gañ gi⁸ phyir
re lde la mi ltos⁹ pa bum pa gźan ma yin pa źes bya ba h̄bañ źig la yañ/¹⁰
gźan ma yin pa dañ mi mthun pa gźan ñid med pa deñi phyir don dam pañi dbañ
(C 219a) gis¹¹ gźan med do¹² źes (D 222a1) smraho// deñi phyir bcom ldan
h̄das kyis kyañ chu śiñ gi phuñ po bstan te/ chu śiñ gi phuñ po ni khoñ stoñ
20 źiñ sñiñ po rtogs par mi hgyur bañi phyir/¹³ ci yañ med do źes kyañ bstan
to//

smras pa/ gal te ¹⁴⁻de lta⁻¹⁴ bum pa gźan ma yin na/¹⁵ de lta na bum pa
de ñid gźan (2) ma yin par hgyur te/ gźan med par gźan ma yin pa¹⁶ yañ med

1 PN —	2 N ñid las	3 PN las	4 PN —*	5 P gi	6 PN bltos
7 PN bltos	8 PN —	9 PN bltos	10 PN —	11 P gi	
12 PN do//	13 PN —	14 PN —	15 PN —	16 DC par	

pas g'zan yañ yod par hgyur ro//

bśad pa/ gñen po las kyañ g'zan ñid mi hthad do// ciñi phyir ze na/
g'zan ma yin pa mi hthad pañi phyir te/ hdi ltar g'zan la ltos¹ nas g'zan ma
yin par hgyur na g'zan (3) ñid de yañ brtags na mi hthad do//

5 g'zan ñid yod pa ma yin na²//

g'zan nam de ñid yod ma yin// [7]

da g'zan ñid de yod pa ma yin na deñi gñen po g'zan ma yin pa³ de ñid kyañ
med la/ g'zan ma yin pa med na deñi gñen po g'zan yañ⁴ med do⁵ zes de skad
bstan par mi hgyur ram/

10 g'zan (4) yañ smras pa/ g'zan la ltos⁶ nas g'zan du hgyur ba ma yin gyi/
g'zan ñid ces bya ba ni spyi yin te/ de dañ ldan pas g'zan du hgyur ro//

bśad pa/(N 243a) gal te g'zan ñid dañ ldan pas g'zan du hgyur na rañ las
rab tu ma grub pañi phyir/⁷ g'zan la ltos⁸ pa kho nas g'zan du (5) hgyur ba
ma yin nam/

15 smras pa/ g'zan ñid ni g'zan la ñes par gnas pa kho na yin pas de la yañ
ltos⁹ ci dgos¹⁰

bśad pa/

g'zan ñid g'zan la yod ma yin//¹¹ [= 7a]

g'zan ñid ni g'zan la¹² ñes par gnas pa kho na yin pas zes gañ smras pa/¹³ de
20 ni mi rigs te/ g'zan (6) ñid ni (P 251b) g'zan la med do// ciñi phyir ze na/
gañ gi phyir/

g'zan ma yin lahañ¹⁴ yod pa min//¹⁵ [= 7b]

hdi la bum pa ni rañ gi bdag ñid las g'zan ma yin pas de la¹⁶ g'zan ma yin pa

1 PN bltos 2 DC no 3 DC na 4 DC — 5 N do// 6 PN bltos
7 PN — 8 PN bltos 9 PN bltos 10 PN dgos/* 11 DC/
12 PNDC las ; cf. l.15 13 PN — 14 PN pa hañ 15 P/
16 PN la g'zan ma yin pas de la

ñid dañ mi mthun pañi gźan ñid yod pa ma yin no//¹ gal te gźan ñid de gźan
 la ñes par gnas (7) pa ñid du gyur na ni bum pa rañ gi bdag ñid las kyañ
 gźan ñid du ħgyur źiñ gźan ma yin par mi ħgyur te/ bum pa rañ gi bdag ñid
 las gźan ñid du gyur pa gañ yin pa de ni mi ħdod do// de ltar na gañ gi
 5 phyir bum pa gźan ma yin pa la med pa deñi phyir gźan la yañ yod pa ma yin
 (D 222b1) no// gal (C 219b) te yod par gyur na ni gnas skabs thams cad na
 yod par ħgyur ro// ci ste gañ gi tshe² bum pa snam bu la ltos³ nas⁴ gźan
 yin pa deñi tshe bum pa de la gźan ñid de yod par⁵ sems na/ de lta na gźan
 ñid ñes par mi gnas par bstan⁶ pa yin te/ deñi⁷ dños po ltos⁸ nas yod pañi
 10 phyir ro//(2) gźan ñid la bźag pa dañ/ ⁹btsal ba⁹ yod pa¹⁰ yañ dam bcas par
 yañ ħgyur bas de yañ mi ħthad de/ rañ gi gźuñ lugs dañ ħgal bañi phyir ro//
 yañ gźan yañ/ dños po gñis yod¹¹ na phrad par ħgyur gyi med ¹²pa nī¹²
 mi ħgyur bas de la gal te re¹³ źig bum¹⁴ pa ño bo ñid kyis (3) gźan ma yin
 pa¹⁵ de gźan¹⁶ ñid dañ ldan pas ji ltar gźan du ħgyur te/ ħo ma dañ ħdres
 15 pañi (N 243b) chu yañ ħo mar mi ħgyur la ħo ma yañ chur mi ħgyur ba bźin
 no// ci ste bum pa ño bo ñid kyis gźan yin na ni gźan la gźan ñid dañ ldan
 pa btsal ci dgos/
 de lta bas na de¹⁷ gźan ñid dañ (4) ldan pas gźan du ħgyur¹⁸ źes bya
 ba dañ/ gźan ñid gźan la ñes par gnas so źes bya ba de ni gyi naħo//
 20 smras pa/ gźan ñid gźan la ñes par gnas kyañ ruñ mi gnas kyañ ruñ ste/
 don gañ la gźan ñid du ħdod pañi gźan de ni re (P 252a) źig yod do//
 bśad pa/ ci (5) khyod ¹⁹ħjag rtas⁻¹⁹ rgyug par rtsom mam/²⁰ khyod gźan
 ñid med pas gźan bsgrub²¹ par rtsom ko//

1 PN // de la 2 DC phyir 3 PN bltos 4 DC na 5 DC pa
 6 DC bsten 7 DC deñi phyir 8 PN bltos 9 PN rtsal ba
 10 PN par 11 N yañ 12 PNDC pa ni ; na ni?* 13 P — 14 DC —
 15 P — ; na?* 16 P bźin 17 PN — 18 N ħgyur ba
 19 DC ħjig rten 20 DC// 21 PN sgrub

g'zan ñid yod pa ma yin na¹//

g'zan nam de ñid yod ma² yin// [= 7cd]

g'zan gyi dños po g'zan ñid yod pa ma yin na g'zan nam³ de ñid med⁴ do⁵ zes
 bstan pa kho na ma yin nam/ ci ste (6) g'zan gyi dños po med par yañ g'zan du
 5 hgyur na ni khyod la glen pañi dños po med par yañ glen par hgyur ro// ci
 ste de mi hdod na/ ho na ni g'zan gyi dños po med par g'zan du mi hgyur ro//
 deñi phyir de ltar brtags na dños po thams cad la g'zan ñid ji ltar yañ
 mi (7) hthad do// g'zan ñid med na blta bar bya ba la sogs pa dañ/ hdod
 chags la sogs pa dag ji ltar phan tshun lhan cig tu phrad par hgyur⁶/ phrad
 10 pa med na khyod kyi phrad pañi gtan tshigs las byuñ bañi dños poñi ño bo
 ñid hthad par ga la hgyur/

ci ste yañ khyod kyi (D 223a1) yid la bsam⁷ pas g'zan yañ yin la/ de ñid
 kyañ yin no sñam du (C 220a) sems na de lta na yañ phrad pa mi hthad pa ñid
 do// ciñi phyir ze na/ gañ gi phyir/

15 de ni de dañ phrad pa med//⁸

g'zan dañ g'zan yañ phrad mi hgyur//

de la re zig de ñid ni de dañ phrad par mi hthad de/⁹(2) ciñi phyir ze na/
 de tsam du zad pañi phyir dañ/ lhan cig gi don du mi hthad pañi phyir ro//
 ci ste de lta na yañ hgyur na ni ci yañ mi phrad par¹⁰ mi hgyur bas de yañ
 20 mi hdod de/ de lta bas (N 244a) na de ñid¹¹ dañ phrad par mi hthad do//

da¹² ni gañ la hdi ni g'zan no hdi yañ g'zan no zes bya ba de¹³ yod (3)
 pa de la yañ phrad par mi hthad do// ciñi phyir ze na/ g'zan ñid yin pa kho
 nañi phyir ro// ci ste g'zan ñid yin pa¹⁴ yañ phrad na ni de lta na ci yañ

1 PNDC no ; cf. p.192, 1.5

2 C pa

3 P —

4 P —

5 PN do//

6 DC gyur

7 PN bsams

8 P —

9 P//

10 PN pañi

11 PNDC ñid ; ñid ni de? , cf. 1.17

12 DC de

13 DC ste

14 PN —

mi phrad par mi ḡgyur bas de yañ mi ḡdod¹ de/ de lta bas na ḡzan ñid yin na
yañ phrad par (P 252b) mi ḡthad do//

smras pa/ ḡzan du gyur pa ḡñis gcig (4) tu ḡgyur ba ḡañ yin pa de ni/
dper na ḡo ma dañ chu ḡñis phrad pa de bzin du ḡzan dañ ḡzan yañ phrad par²
5 ḡgyur ro//

bśad pa/ de la yañ de ñid gnas bzin te/³ ḡañ gi tshe re zig ḡo ma dañ
chu tha dad par gyur na⁴ deḡi tshe na phrad pa med ⁵do//⁻⁵ ciḡi phyir ze na/
tha dad par gyur (5) pa ñid kyi phyir ro// ḡañ gi tshe gcig ñid du gyur pa
deḡi tshe na yañ/ phrad pa med de/ ciḡi phyir ze na/ gcig pa ñid kyi phyir
10 ro//

smras pa/ ḡañ gi tshe gcig⁶ ñid du gyur pa ñid phrad pa yin no//

bśad pa/ gal te gcig pa ñid yin yañ phrad par ḡgyur (6) na ni ci yañ
mi phrad par mi ḡgyur ro⁷ zes ma bśad dam/ de lta bas na de yañ bzañ po ma
yin no//

15 smras pa/⁸ ḡzan du gyur pa dag phrad bzin pa na⁹ phrad pa yin no//

bśad pa/ de la yañ de ñid gnas bzin te/ gal te phrad bzin pa zes bya
baḡi dños po (7) dag gcig¹⁰ yod par gyur na de la yañ ḡdi ni ḡzan no// ḡdi
yañ ḡzan no zes ḡzan yin paḡi phyir phrad par mi ḡthad do// ci ste phrad
bzin pa zes bya ba de gcig pa ñid du brjod pa yin na ni phrad bzin pa zes
20 bya baḡi tshig mi ḡthad do// gcig pa ñid ni¹¹ ji (D 223b1) lta phrad par
ḡgyur/

smras pa/ phyed phrad paḡi dños po¹² dag phrad bzin pa zes bya ba de
(C 220b) dag la phrad pa yod do//

1 DC ḡthad	2 DC par mi	3 DC//	4 PN pa	5 PN de/
6 PN gcig pa	7 PN ro//	8 D —	9 DC ni	10 FNDC gcig ; cig?*
11 PN na*	12 P —			

bśad pa/ de la yañ de ñid yod do// gal te re źig de dag phyed phrad pa
na phyogs gcig phrad pas bdag ñid thams cad phrad do¹ (N 244b) źes bya bar
(2) brtags na ni gcig pa ñid yin pañi phyir phrad par mi ðthad do// ci ste
phyogs gcig phrad kyañ bdag ñid tha dad pa ñid du ðgyur na ni tha dad pañi
5 phyir phrad par ga la ðgyur/ gal te de dag cuñ zad cig ni phrad cuñ zad²
cig ni ma phrad pa yin na ni bdag ñid gñis su ðgyur (3) te/ de dag gi phrad
pa gañ yin pa de la ni gcig pa ñid³ yin pañi phyir⁴ phrad pa med (P 253a)
5- pañi⁵ // de dag gi ma phrad pa gañ yin pa de la yañ gźan yin⁶ pañi phyir
phrad pa med do//

10 smras pa/ phrad bźin pa med kyañ sla ste/ re źig phrad pa gañ yin pa
de ni yod do// phrad pa yod na phrad pa (4) yod pas phrad pa yañ⁷ rab tu
grub po⁸ //

bśad pa/ kye ma re ba ko re che//⁹ gañ la phrad bźin pa yañ mi ðthad
de/ phrad par rtsom pa yañ mi ðthad pa de la phrad pa ðthad par ðgyur re
15 skan/ gañ gi tshe gcig tu ðgyur ro¹⁰ źes smras pa¹¹ deñi tshe gcig yin na
phrad par ga la ðgyur/¹² ci ste phrad kyañ gcig ma (5) yin na ni de lta na
yañ gźan ma¹³ yin pañi phyir ma¹³ phrad pa ñid ma yin no//

smras pa/ phrad pa med kyañ sla¹⁴ ste re źig gcig pa ñid kyi sña rol
na gźan du¹⁵ ðgyur bañi¹⁵ dños po gañ yin pa de ni phrad pa po ste re źig
20 yod do//

bśad pa/ ci khyod ma niñ la phrag dog za ðam/ khyod phrad pa med par
phrad pa (6) po yod pa¹⁶ ñid du ðdod ko// ðdi la phrad par byed pas phrad
pañi rgyu las byuñ ba ni phrad pa po yin na phrad pa de yañ rnam pa thams

1 PN do// 2 DC zad/ 3 PNDC ñid ma 4 PN — 5 PN do*
6 DC — 7 C mañ 8 PN bo 9 PN/ 10 PN ro// 11 P pa/
12 P// 13 PNDC ma ; —?* 14 PN bla 15 PNDC ðgyur bañi ;
gyur pañi? 16 C par

cad du mi ḥthad do// de med na phrad par byed pa med par¹ phrad pa po yod
par ji ltar ḥgyur/

deḥi phyir de ltar rigs pa sñon du btañ ste yañ dag pa ji lta ba bzin
du brtags na/

5 (7) phrad bzin pa dai phrad pa dai//²

phrad pa po yañ yod ma yin// [8]

de dag med na khyod kyi phrad pa bstan paḥi gtan tshigs las byuñ baḥi dños
poḥi ño bo ñid ḥgrub par ga la ḥgyur/ phrad pa brtag³ pa zes bya ba ste/
rab tu byed pa bcu bzi paḥo// //

1 DC pa 2 N/ 3 DC brtags

[XV dños po dañ dños po med pa brtag pa]

(N 245a) smras pa/ khyod dños po yod pa mi dmigs pañi phyir (C 221a)
 dños po ðdi dag ño bo ñid med pa yin par sems síñ/ dños po rnams rten ciñ
 ðbrel par ðbyuñ ba zes bya bar yañ ðdod¹ la² dños po rnams ño bo ñid med
 5 par yañ smra na/ ji ltar dños po byuñ ba yañ (2) yin la/ ño bo ñid med pa
 yañ yin par ðgyur/ gal te rgyu dañ rkyen rnams las dños (P 253b) po rnams
 kyi ño bo ñid kho na mi ðbyuñ na/³ de las gzan ci zig ðbyuñ bar ðgyur/⁴ gal
 te rgyu spun dag las snam buñi ño bo ñid kho na mi ðbyuñ na ci rgyu spun
 gyi ño bo ñid dag⁵ kho na ðbyuñ nam/(3) ci ste ci yañ mi ðbyuñ na ni ðbyuñ
 10 zes kyañ ji skad du⁶ brjod//⁷

bśad pa/ ci khyod rta la zon bzin ñid⁸ du rta ma mthoñ nam/ khyod dños
 po rnams rten ciñ ðbrel par ðbyuñ ba zes kyañ smra la/ de dag gañ gi ño bo
 ñid med pa ñid kyañ ma mthoñ ko// de ni re zig blo rtsiñ ba rnams kyis kyañ
 (4) bde blag tu ses par ðgyur te/

15 ño bo ñid ni rgyu rkyen las//

ðbyuñ bar rigs pa ma yin no//

ðdi la bdag gi dños po ni ño bo ñid ces bya ba⁹ ste/ bdag gi dños po yod pa
 ni yañ rgyu dañ rkyen rnams las ðbyuñ bar mi rigs te/ ðdi ltar yod pa la yañ
 bya ba ci yod bya ba med na (5) rgyu dañ rkyen rnams kyis ci bya/

20 ci ste de rgyu dañ rkyen rnams las ðbyuñ na/ de lta na/

rgyu dañ rkyen las byuñ ba yi¹⁰//

ño bo ñid ni byas par ðgyur// [1]

de yañ mi ðthad do//

1 DC yod 2 PN la/ 3 P// 4 PN ro// 5 N dañ 6 PN du/
 7 P/, N pa/ 8 PN — 9 PN — 10 PN yis

smras pa/ ño bo ñid ni byas pa kho na yin no// cihi phyir ze na/ hdi
ltar snam buhi dños po sñon ma byuñ ba (6) physis¹ byed pañi phyir ro//
bsad pa//²

ño bo ñid ni byas pa zes//

5 ji lta bur na³ ruñ bar hgyur//

ño bo ñid byas pa zes bya bar ji lta ruñ bar hgyur te/⁴ gañ gi tshe don de
dag dgag pa mi mthun pa yin te/ gal te ño bo ñid yin na ni byas pa ma yin
la⁵ ci ste byas pa (7) yin na ni/⁶ ño bo ñid (N 245b) ma yin pa dehi tshe
ño bo ñid kyañ yin la byas pa yañ yin no// zes sems dañ bcas pa su zig de

10 lta hdzin par hgyur//⁷

smras pa/ khyod ño bo ñid rigs pa gañ dañ ldan par sems//⁸

bsad pa/

ño bo ñid ni bcos⁹ min dañ//

gzan la ltos¹⁰ pa (C 221b) med pa yin// [2]

15 (D 224b1) gañ bya bas bsgrub par mi hgyur ba dañ/ rgyu dañ rkyen la yañ
ltos¹⁰ par ¹¹mi hgyur ba¹¹ rañ ñid kyi¹² ño bo ñid¹³ (P 254a) mi hgyur bar
hjug pa de ni ño bo ñid kyi¹⁴ rigs pa yin no// gañ ¹⁵bya bas¹⁵ bsgrub par
hgyur ba dañ rgyu dañ rkyen la yañ ltos¹⁰ par hgyur ba de ni gzan la rag las
pas¹⁶ gzan la ltos¹⁰ (2) pa rañ gi bdag ñid kyi rab tu ma grub pa yin pas

20 ño bo ñid ces bya bar ji lta hthad par hgyur//¹⁷

smras pa/ gañ la ltos¹⁰ nas de dños por hgyur bañi gzan gyi¹⁸ dños po
ni re zig yod do// gzan gyi dños po rab tu grub na/ ño bo ñid kyañ rab tu
hgrub par hgyur ro//

1 PN hphyis 2 PN/* 3 PN ni 4 DC // smras pa/ 5 PN la/*
6 DC// 7 PN/* 8 PN/* 9 PN bcom 10 PN bltos
11 PN ma gyur pa 12 P kyi 13 PN ñid kyi 14 DC kyi
15 DC byas pas ; cf. 1.15 16 PN pa* 17 PN/* 18 PN gyis

bśad (3) pa/ gñen po la brten nas kyañ ño bo ñid mi ðthad do// cihi
 phyir źe na/ gźan gyi dños po mi ðthad pañi phyir te/¹

ño bo ñid ni yod min na//

gźan gyi dños po ga la yod//

5 gal te ño bo ñid rab tu grub par gyur na ni des na deñi gñen po gźan gyi
 dños po yañ yod par ðgyur ba (4) źig na/² ño bo ñid mi ðthad de ño bo ñid
 yod pa ma yin na gźan gyi dños po ga la yod//³ de⁴ gźan gyi dños po med na
 deñi gñen po ño bo ñid ðthad par ga la ðgyur/⁵

yañ gźan yañ//⁶ ño bo ñid kyañ gźan la gźan gyi dños po yañ gźan ni ma
 10 yin te/ cihi phyir źe na/ ðdi ltar/⁷

(5) gźan gyi dños poñi ño bo ñid//

gźan gyi dños po yin źes brjod// [3]

ðdi ltar gźan gyi dños poñi ño bo ñid gañ yin pa de gźan gyi dños po źes
 brjod pa yin pas/⁸ deñi phyir gal te⁹ gźan gyi dños po deñi ño bo ñid med
 15 pa kho na yin na gañ gis de yod par ðgyur/ deñi (6) phyir ño bo ñid kyañ
 gźan la gźan gyi dños po yañ gźan źes (N 246a) bya bar mi ðthad do// de lta
 na gñen po ñid med de/ gcig pa ñid yin pañi phyir ro// gñen po med na ji
 ltar gñen po la brten nas ðgrub par ðgyur/¹⁰

smras pa/ dños poñi ño bo ñid yod do// med do// źes bya ba (7) ðdis/
 20 kho bo la ci byar¹¹ yod re źig dños po¹² yod do//

bśad pa/

ño bo ñid dañ gźan dños dag//

ma gtogs dños po ga la yod//

1 DC// 2 DC// 3 N/* 4 PNDC de ; cf. PPT P[Ža 370b8] D[318b3]
 de ltar* 5 N// 6 PN/* 7 C — 8 PN — 9 PN te/
 10 P// 11 PN bya 12 PN po ni*

ño bo ñid dañ (P 254b) g'zan dños dag//

yod na dños po¹ hgrub par hgyur// [4]

gal te dños po hgañ zig yod par hgyur² na/ ño bo ñid dam³ (D 225a1) g'zan
gyi dños po zig yin (C 222a) grañ ste/ dehi phyir ño bo ñid dañ g'zan gyi
5 dños po⁴ dag yod na dños po hgrub par hgyur na/ gañ gi tshe ño bo ñid kyañ
med la/ g'zan gyi dños po yañ med pa dehi tshe ño bo ñid dañ g'zan gyi dños
po dag ma gtogs pañi dños (2) po brjod par bya ba ma yin pa rañ dañ g'zan du
ma gyur pa hbañ zig pa de yod par ga la hgyur/

smras pa/ de lta na dños po rnams kyi dños po med pa yod de/ dños po
10 med pa yañ ma ltos⁵ par byed⁶ pas gañ gi⁷ dños po med par hgyur bañi dños
po yañ yod de/

bśad pa/(3) de lta na yañ dños po rab tu hgrub par mi hthad do// ciñi
phyir ze na/ dños po med pa⁸ rab tu ma grub pañi phyir te/

ño bo ñid dañ g'zan dños dag//

15 ma gtogs dños po ga la yod// [= 4ab]

ces smras zin to//

dehi phyir/

gal te dños po ma grub na//

dños med hgrub par mi hgyur (4) ro//

20 gal te dños po ñid hgañ yañ rab tu ma grub na dños po med pa hgrub par mi
hgyur ba ñid do zes smras pa ñid ma yin nam/ ciñi phyir ze na/

dños po g'zan du hgyur ba ni//

dños med yin par skye bo smra// [5]

1 PN por 2 PN gyur* 3 PN ma, DC dañ ; cf. PPT P[ža 371b7] D[319a6]
dam 4 PN — 5 PN bltos 6 PNDC byed ; med(= myed)?*
7 DC gi phyir 8 P —

ḥdi ltar dños po g'zan du ḥgyur ba gañ yin pa de dños (5) po med pa yin no//
 zes skye bo dag smra na/ dños po de yañ med de/ de med na dños po med pa
 (N 246b) de gañ gi yin par ḥgyur/ dños po med pa med¹ na khyod kyi deḥi
 gñen po dños po ḥthad par ga la ḥgyur/

- 5 smras pa/ ḥdi la de kho na mthoñ bas thar par² ḥgyur ro// zes bya zin/
 de (6) kho na zes bya ba yañ deḥi dños po ni de kho na ³ste/⁻³ dños poḥi ño
 bo ñid ces bya baḥi tha tshig go// de la gal te dños poḥi ño bo ñid med pa
 ñid yin na de lta na khyod la de kho na mthoñ ba mi ḥthad (P 255a) par mi
 ḥgyur ram/ de kho na mthoñ ba med na thar pa ḥthad par⁴ ji ltar ḥgyur/⁵ de
 10 lta bas na⁶ (7) dños po rnams ño bo ñid med pa zes bya bar lta ba de ni
 bzañ po ma yin no//

bśad pa/ log par ma ḥdzin cig//

gañ dag dños ñid g'zan dños dañ//⁷

dños dañ dños med ñid lta ba//

- 15 de dag sañs rgyas bstan pa la//

de ñid mthoñ ba ma yin no// [6]

- gañ dag de ltar (D 225b1)(C 222b) ño bo ñid dañ g'zan gyi dños po dañ dños po
 med pa ñid lta ba de dag ni ḥdi ltar yañ⁸ sañs rgyas kyi bstan pa mchog tu
 zab pa la de kho na mthoñ ba ma yin no// kho bo cag ni rten ciñ ḥbrel par
 20 ḥbyuñ baḥi ñi ma śar bas snañ bar ⁹gyur paḥi⁻⁹ dños po rnams kyi ño bo ñid
 med pa ñid yañ (2) dag pa ji lta ba bzin du mthoñ bas deḥi phyir kho bo cag
 ñid la de kho na mthoñ ba yod pas kho bo cag kho na la thar pa¹⁰ yañ ḥthad¹¹
 do//

1 DC — 2 N bar 3 PN te zes bya ba yañ deḥi dños po ni de kho na te/
 4 PN pa 5 P// 6 P — 7 P/ 8 PN — 9 PN ḥgyur baḥi
 10 N ba 11 P mthad

gal te de cihi phyir 'ze na/ hdi ltar/

bcom ldan dnos dan dnos med pa//

ston pas ¹kā-ta-ya-nā⁻¹ yi//

gdams 'nag las ni yod pa (3) dan//

5 med pa gñi gahañ dgag pa mdzad// [7]

gañ gi phyir bcom ldan h̄das don dam pañi de kho na la mkhas pa dnos po dan
 dnos po med pa² rab tu ston pas ³kā-ta-ya-nañi⁻³ gdams 'nag ces bya bañi mdo
 las yod pa 'zes bya ba dan med pa 'zes bya ba gñi ga yañ (4) dgag pa mdzad pa
 deñi phyir/ gañ dag dnos po rnams la yod pa ñid dan med pa ñid du rjes su
 10 lta ba de dag gis de kho na mi mthoñ bas de dag (N 247a) ñid la yañ thar pa⁴
 mi h̄thad do// kho bo cag yod pa ñid dan⁵ med pa ñid la mñon par 'zen pa med
 par tha sñad byed pa dag la ni mi h̄thad ⁶pā med⁻⁶ (5) do// gal te dnos po dan
 dnos po med par mthoñ ba de kho na mthoñ ba yin na ni de kho na⁷ ma mthoñ ba
 h̄gañ yañ med par h̄gyur bas de ni de⁸ kho na ⁹mthoñ bā⁻⁹ ma yin no//¹⁰
 15 de lta bas na dnos po rnams kyi ño bo ñid med pa ñid ni de kho na yin
 la de mthoñ ba kho nas thar bar¹¹ h̄gyur te/ slob dpon (6)(P 255b) h̄phags pa
 lhas kyañ/

srid pañi sa bon rnam 'ses te//

yul rnams de yi spyod yul lo//

20 yul la bdag med mthoñ na ni//

srid pañi sa bon h̄gag par h̄gyur//

'zes gsuñs so// de ni de¹² ltar ñes pa kho nar 'ses par byaño//

g'zan du ¹³na/-13

1 PN kā-tyā-ya-na 2 DC par 3 PN kā-tyā-ya-nañi 4 N ba
 5 DC — ; cf. 1.9 6 P — 7 DC na la 8 PNDC — ; cf. PPT
 P[Ĵa 375a5] D[322a2] de 9 DC — 10 P/ 11 PN par 12 P da
 13 PN —

gal te rañ b'zin (7) yod ñid na//

de ni med ñid mi hgyur ro//

gal te dños po rnams rañ b'zin gyis yod pa ñid yin par gyur na yod pa ñid
rañ b'zin gyis yod pa de ni phyis med pa ñid du mi hgyur ro//

5 cihi phyr ze na/ hdi ltar/

rañ b'zin g'zan du hgyur ba ni//

nam yañ hthad par mi (D 226a1) hgyur ro// [8]

hdi ltar hgyur bañi gñen po ni rañ (C 223a) b'zin yin pas deñi phyr rañ
b'zin ni mi hgyur ba¹ rtag pa yin pañi rigs na/ dños po rnams la ni g'zan du
10 hgyur ba snañ bas deñi phyr de dag la ño bo ñid kyis yod pa ñid mi hthad
do//

hdir smras pa/ gal te dños (2) po med par mthoñ ba las dños po rnams
kyi ño bo ñid yod pa ma yin par khoñ du chud pas na re zig dños po rnams
kyi dños po med par gyur pa yin no//

15 b'sad pa/

rañ b'zin yod pa ma yin na//

g'zan du hgyur ba gañ gi yin//

gañ gi tshe dños po rnams la yod pa ñid rañ (3) b'zin gyis med do zes smras
pa deñi tshe/² dños po rnams kyi yod pa ñid rañ b'zin (N 247b) yod pa ma yin
20 na g'zan du hgyur ba de ñid de gañ gi yin par hgyur/

smras pa/ gal te dños po rnams kyi dños po med pa snañ la rañ b'zin yañ
yod pa ma yin na dños po med pa mi hthad de (4) gañ gi dños po med par
hgyur bañi dños poñi rañ b'zin gdon mi za bar yod pa ñid do//

1 DC — 2 P//, N —

bśad pa/

rañ bźin yod pa yin na yañ//

gźan du hgyur ba¹ ji ltar ruñ// [9]

sñar yañ

5 rañ bźin gźan du hgyur ba ni//²

nam yañ hthad par mi hgyur ro// [= 8cd]

hdi ltar hgyur bañi gñen (5) po ni rañ bźin yin pas deñi phyir rañ (P 256a)

bźin ni mi hgyur bar rtag par hgyur bañi rigs na/ źes ma bśad dam/ deñi

phyir dños po rnams kyi med pa ñid kyañ mi hthad do//

10 dños po rnams la yod pa dañ med pa ñid du lta ba la skyon gźan hdir yañ

thal bar³ hgyur te/

yod ces (6) bya ba rtag par hdzin//⁴

med⁵ ces bya ba chad par lta//

de phyir yod dañ med pa la//

15 mkhas pas gnas par mi byaño// [10]

dños po yod do źes dños por lta ba de la ni rtag par hdzin par thal bar

hgyur la/ dños po med do źes med par lta ba de la ni chad par lta bar thal

bar (7) hgyur bas/ de⁶ gñi ga yañ don med pa dañ gnod par hgyur ba yin no//

deñi phyir yod pa dañ med pa ñid du lta na rtag pa dañ chad par lta bar thal

20 bar hgyur bas/ de yañ don med pa dañ gnod par hgyur bas/ deñi phyir mkhas pa

de kho na rtogs par hdod pa (C 223b) hkhor bañi dgon pa (D 226b1) las rgal⁷

bar hdod pas yod pa ñid dañ med pa ⁸ñid lā⁻⁸ gnas par mi byaño//

smras pa/ yod pa ñid dañ med pa ñid du lta na ji ltar rtag pa dañ chad

1 PN bar 2 DC/ 3 N par 4 P/ 5 P ched 6 N da
7 PN brgal 8 DC —

par lta baḥi skyon du thal bar ḥgyur/

bśad pa/

gañ źig ño bo ñid yod pa//

de ni med pa min¹ pas rtag//

5 sñon byuñ da ltar med ces pa//

des na (2) chad par thal bar ḥgyur//² [11]

ḥdi ltar gañ źig ño bo ñid kyis yod pa de ni phyis med pa ñid du mi ḥthad
 de/ rañ (N 248a) bźin ni mi ḥgyur bas deḥi phyir yod pa ñid du lta ba las
 rtag par lta bar ḥgyur ro// dños po de sñon du³ byuñ ba la⁴ da ltar med do
 10 źes dños po yod pa la ḥjig par lta ba des na chad par (3) lta bar ḥgyur ro//
 de ltar gañ gi phyir dños po rnams la yod pa ñid dañ med pa ñid du lta
 ba skyon du mar ḥgyur ba deḥi phyir dños po rnams ño bo ñid med pa źes bya
 ba de ni de⁵ kho na mthoñ ba ste dbu maḥi lam yin la de ñid don dam pa
 ḥgrub pa yin no// dños po dañ dños po med pa brtag pa (4) źes bya ba ste
 15 rab tu (P 256b) byed pa bco lña paḥo// //

1 PN yin

2 P/

3 PN —

4 N na

5 P —

[XVI bciñs pa dañ thar pa brtag pa]

¹dbu ma rtsa bañi ḡrel pa bud-dha-pā-li-ta/⁻¹ bam po drug pa/
 ḡdir smras pa/ dños po dañ dños po med par mthoñ ba med pa² gañ la
 ḡgaḡ yañ ḡkhor ba dañ mya ñan las ḡdas pa dañ bciñ ba dañ thar³ par⁴ mi
 5 ḡthad par⁵ de⁶ ji (5) ltar de kho na yin/ dños po dañ dños po med par mthoñ
 ba yod na/ de dag thams cad ḡthad pas dños po dañ dños po med par mthoñ ba
 ñid de kho na mthoñ ba yin no//

bśad pa/ gañ la dños po dañ dños po med par mthoñ⁷ ba de la de dag
 thams cad mi ḡthad do// gal te ji ltar (6) źe na/ ḡdi la dños por smra ba
 10 dag dños po dag tu yoñs su rtog pa na ḡdu byed rñams dañ sems can la dños
 por yoñs su rtog grañ na/⁸ de dag la⁹ dños por yoñs su rtog pa na rtag
 paḡam¹⁰/ mi rtag par thal bar ḡgyur ro// de la/¹¹

gal te ḡdu byed ḡkhor źe na//¹²

de dag rtag na (7) mi ḡkhor te//¹³

15 mi rtag na yañ ḡkhor mi ḡgyur//

sams can la yañ rim ḡdi mtshuñs// [1]

de la gal te re źig ḡdu byed rñams ḡkhor bar yoñs su rtog na de mi ḡthad
 14^{de/-14} ciḡi phyir źe na/ ḡdi ltar/

de dag rtag na mi¹⁵ ḡkhor te//¹⁶

20 mi rtag na yañ ḡkhor mi ḡgyur//

re źig ḡdu (D 227a1) byed rñams rtag na mi ḡkhor (C 224a) te/ ciḡi phyir źe
 na/ rtag pa dag ni mi ḡgyur bañi phyir ro// ḡdi (N 248b) la gañ rgyud kyi
 rgyun gyis de dañ der skye ba dañ ḡgag pa de ni ḡkhor ba źes bya ba¹⁷ na/

1 PN — 2 P par mthoñ ba med pa 3 PN thal 4 PNC bar
 5 PN pa* 6 P — 7 C mthañ 8 PN — 9 P pa 10 PN pa ḡam
 11 P — 12 PN/ 13 PN/ 14 C do// 15 P yañ 16 PN/
 17 PN —

ḥdu byed rtag pa mi ḥgyur ba rnams ni ḥbyuñ ba dañ ḥjig paḥi chos can ñid
du mi ḥthad¹ (2) pas/ deḥi phyir ḥdu byed rnams² rtag na mi ḥkhor ro//

ḥdu byed rnams mi rtag pa³ na yañ mi ḥkhor te/ ḥdi ltar ḥdi na ḥdu
byed gañ kho na dag ḥgag pa de dag kho na yañ gźan du mi skye bas/ deḥi
5 phyir gtan du ḥgags pa rnams la ḥkhor ba mi ḥthad pas deḥi phyir ḥdu byed
rnams (3) mi rtag na yañ mi ḥkhor te/ de ltar re źig ḥdu byed kyi miñ can
gyi dños (P 257a) po rtag pa dañ/⁴ mi rtag pa rnams ḥkhor bar mi ḥthad do//
de la ḥdi sñam du ḥdu byed rnams ni mi ḥkhor gyi sems can ni ḥkhor bar
sems na/ de la bśad par bya ste/

10 sems can la yañ rim ḥdi (4) mtshuñs// [= 1d]

ḥdu byed rnams laḥañ ḥkhor ba mi ḥthad par bstan paḥi rim pa gañ yin pa de
ñid sems can la yañ mtshuñs te/ ḥdi ltar sems can yañ rtag paḥam⁵ mi rtag
pa źig ḥkhor bar ḥgyur grañ na/⁶ deḥi phyir de la yañ rtag pa la ni ḥkhor ba
mi ḥthad de/ mi ḥgyur (5) baḥi phyir ro// mi rtag pa la yañ ḥkhor ba mi
15 ḥthad de bsgrim mi dgos par gtan du ḥgags paḥi phyir ro//

ḥdir smras pa/ rim pa de ni sems can ḥkhor ba la mtshuñs pa⁷ ma yin te/
ḥdi ltar sems can ni phuñ po dañ skye mched dañ khams rnams las de ñid dañ/⁸
gźan (6) ñid du brjod par bya ba ma yin źiñ rtag pa dañ mi rtag pa ñid du
yañ brjod par bya ba ma⁹ yin pas/ deḥi phyir sems can rtag pa dañ mi rtag
20 paḥi skyon dañ bral ba ḥkhor ro//

bśad pa/

gal te gañ zag ḥkhor źe na//

phuñ po skye mched khams rnams la//

1 P mthad 2 PDC rnams mi 3 PN —* 4 PN — 5 PNC pa ḥam
6 P// 7 PN pa la 8 PN — 9 PN —

de ni rnam pa lñas btsal na//

(7) med na gañ zig h̄khor bar h̄gyur// [2]

gal te h̄di ltar gañ zag h̄khor bar sems na/¹ de ni ches śin tu mi h̄thad
²de/⁻² cihi phyir ze na/ gañ gi phyir phuñ po dañ (N 249a) skye mched dañ
 5 khams la de rnam pa lñas btsal na med pañi phyir te/³ khyod kyi rañ dgas⁴
 gañ zag⁵ dños po⁻⁵ med pa⁶ ri (C 224b) dwags⁷ (D 227b1) bcos ma lta bu yoñs
 su brtags pa gañ yin pa de ni phuñ po dañ skye mched dañ khams⁸ la rnam pa
 lñas btsal na dmigs su med de/ gañ rnam pa lñas btsal na dmigs su med pa de
⁹rnam pa⁻⁹ gzan gañ gis yod par bzuñ ste/ deñi phyir de ni med pa kho na yin
 10 no// de med (2) na gañ zig h̄khor bar h̄gyur¹⁰ ba de smros śig//

yañ gzan yañ/

ñe bar len nas ñer¹¹ (P 257b) len par//

h̄khor na srid pa med par h̄gyur//

srid med ñe bar len med na//

15 de gañ ci zig h̄khor bar h̄gyur// [3]

gal te gañ zag h̄khor ro zes brtags¹² na/¹³ de lta na de ñe bar len pa (3)
 nas/¹⁴ ñe bar len pa gzan du h̄khor ba na srid pa med par h̄gyur ro// cihi
 phyir ze na/ h̄di ltar ñe bar len pañi dbañ gis srid par gdags pa yin na/
 deñi ñe bar len pa de yañ ñe bar len pañi bar skabs su h̄jug pa la de¹⁵ med
 20 na gañ gis srid par gdags par h̄gyur te/ deñi (4) phyir de la ñe bar len pa
 med pañi phyir/ srid pa med par thal bar h̄gyur ro// gañ srid pa med pa ñe
 bar len pa med pa gsal bar byed pa med pa tha sñad gdags pa med pa de gañ
 yin zin ñe bar len pa gañ du h̄khor bar h̄gyur te/ gañ gi tshe ma blañs pa la

1 P// 2 P do// 3 DC// 4 DC dgañ 5 DC dgos pa 6 PN par
 7 PN dags 8 PN khams rnams 9 DC rnams 10 PNDC h̄khor ; cf. 1,2,
 ABh D Tsa 62a7 de med na gañ zig h̄khor bar h̄gyur/ 11 PN ñe bar
 12 PN brtag 13 P// 14 C// 15 PN —*

ñe bar len pa ñid (5) kyañ med do//

smras pa/ de ni bar ma dohi srid pas ñe bar len pa dañ bcas pa kho na
yin pas/ dehi phyir ñe bar len pa dañ bcas pa kho nas srid pa gzan len pas
srid pa med par mi hgyur ro//

5 bśad pa/ gañ ñe bar len pa hdi bor nas bar ma dohi srid pañi ñe bar len
(6) par¹ hpho ba dañ bar ma dohi srid pañi ñe bar len pa yañ bor nas (N 249b)
de las gzan pañi ñe bar len² par hpho ba de la yañ dehi bar skabs na srid
pa med pa dañ/ ñe bar len pa med par hgyur ba de ñid so na gnas bzin pas/³
dehi phyir sems can yañ hkhor bar mi hthad do//

10 da ni/

(7) hdu byed mya ñan hdañ bar⁴ ni⁵//

ji lta bur yañ mi hthad do//

hdu byed rnams mya ñan las hdañ bar ni ji lta bur yañ mi hthad de/ cihi
phyir ze na/ rtag pa dañ mi rtag par thal bar hgyur bañi phyir ro// de la re
15 zig gal te hdu byed rnams rtag par yoñs su brtags⁶ na hdu byed⁷ (D 228a1)
rtag par mi hgyur ba rnams la mya ñan (C 225a) las hdas pa thob⁸ pas ci zig
khyad par du byed par hgyur/ ci ste byed na ni hgyur bañi phyir mi rtag par
hgyur ro//(P 258a) ci ste hdu byed rnams mi rtag na ni de lta na yañ hjig
pañi chos can yin pañi phyir hgags síñ med (2) pa rnams la mya ñan las hdañ
20 ba⁹ gañ gi yin par hgyur te/ de lta bas na hdu byed rnams mya ñan las hdañ
bar yañ¹⁰ mi hthad do//

de la hdi sñam du sems can mya ñan las hdaño sñam na/¹¹ de la bśad par
bya ste/

1 DC pas 2 C lan 3 P// 4 PN ba 5 PN na 6 PN brtag
7 DC byed rnams 8 hthob 9 DC bar 10 PN — 11 PN —

sems can mya ñan las ḥdah bar¹//

ji lta bur yañ ḥthad (3) mi ḥgyur// [4]

- sems can mya ñan las ḥdah bar yañ ji lta bur yañ ḥthad par mi ḥgyur te/
 ciḥi phyir ¹ze na/ rtag pa dañ mi rtag par thal bar ḥgyur ba ñid kyi phyir
 5 ro// de la re ²zig gal te sems can rtag par ḥgyur² na/ rtag par mi ḥgyur ba
 rnams la mya ñan las (4) ḥdas pa thob pas ci yañ byar med pa dañ/ skyon du
 mar thal bar yañ ḥgyur ro// ci ste sems can mi rtag par ḥgyur³ na/ de lta
 na yañ mi rtag pa bsgrim⁴ mi dgos par ḥgags pa la mya ñan las ḥdas pas yañ
 ci ⁵zig⁵ bya ⁶ziñ mya ñan las ḥdah ba gañ gi⁶ yin par ḥgyur/
 10 (5) de la ḥdi sñam du sems can rtag pa dañ mi rtag pa ñid du brjod par
 bya ba ma yin pa mya ñan las ⁷ḥdah bar⁻⁷ ḥthad par sems (N 250a) na de yañ mi
 ruñ ste/ ciḥi phyir ¹ze na/ rtag pa dañ mi rtag pa ñid du brjod par bya ba
 ma yin pa de ni ñe bar len pa dañ bcas pa ñid la ḥthad kyi ñe bar len pa
 med (6) pa la ni mi ḥthad do// sems can ñe bar len pa med pa mya ñan las
 15 ḥdah bar bya ba yin na ñe bar len pa med pa ḥbah ¹zig pa ciḥi phyir rtag pa
 dañ mi rtag pa ñid du brjod par bya ba ma yin par ḥgyur/ de la ḥdi sñam du
 ñe bar len pa med pa ni yod pa ñid dañ med pa ñid du brjod par (7) bya ba
 ma yin no sñam na⁸ de la bśad par bya ste/ gañ yod pa ñid dañ med pa ñid du
 brjod par bya ba ma yin pa de la ji ltar mya ñan las ḥdah^o ¹zes brjod par bya/
 20 smras pa/(P 258b) ñe bar len pa⁹ med pa gañ yin pa de yod pa ñid dañ
 med pa ñid du brjod par bya ba ma yin par (D 228b1) ḥgyur te/ ji ltar ñe
 bar len pa dañ bcas (C 225b) pa yod na de ñid dañ gzan ñid du brjod par bya
 ba ma yin pa bzin no//

1 PN bar yañ 2 PN gyur
 6 DC gis 7 DC ḥdas par

3 PN gyur
 8 PN na/

4 PN sgrim
 9 PN —

5 N ¹zas

bśad pa/ gañ ñe bar len pa med pa gsal bar byed pa med pa de la yod pa
ñid du gañ gis śes par bya/ ci ste yod na ni gañ gis de yod¹ ces² śes par
bya (2) ba de ñid dehi ñe bar len pa yin pas/ ñe bar len pa dañ bcas pa de
la ni thar ba³ mi hthad pa ñid do//

5 de la hdi sñam du gañ gi tshe ñe bar len pa med pa ni yod pa ñid du
brjod par bya ba ma yin no// źes pa dehi tshe gañ gis de yod par śes par
bya/ źes rgol ba de ji ltar ruñ sñam na/(3) bśad pa/ brjod par bya ba yañ
gźan la rnam par śes par bya ba yañ gźan yin pas dehi phyir ji ltar śes par
bya źes smras kyī/ ji skad brjod par bya źes ni ma smras te/ ri boñ gi rwa
10 med pa la ni khyod kyī brjod par bya ba dañ brjod⁴ par bya ba ma yin pañi
bsam pa med pas/⁵(4) dehi phyir blos de⁶ yod par bzuñ nas tshig gi skyon
span bañi phyir brjod par bya ba ma yin no źes (N 250b) smra grañ/ ci ste
khyod kyī blos kyañ de yod pa ñid dañ med pa ñid du ma ñes na ni/ ciñi
phyir brjod par bya ba ma yin no źes smra/ drañ po kho nar rnam par śes par
15 bya ba ma yin no// źes (5) brjod par bya bañi rigs te/ slob dpon hphags pa
lhas kyañ/

thar la gal te bdag yod rtag⁷//

gal te med na mi⁸ rtag hgyur//

skyes bu brjod par bya min yañ//

20 mkhas pas śes par bya min min//

źes gsuñs so// de lta bas na sems can yañ ji ltar yañ (6) mya ñan las hdañ
bar mi hthad do//

skye hjig chos can hdu byed rnams//

1 P yod pa 2 PN źes 3 PC pa* 4 P brjed 5 PN —
6 C te 7 PN brtag 8 P ma

mi hchiñ grol bar mi hgyur te/¹

5 hdu byed rnams ni hchiñ bar yañ mi hthad la thar pa² yañ mi hthad do// cihi
 phyir ze na/ hdi ltar hdu byed skye ba dañ hjig pañi chos can skad cig
 (P 259a) ma re re la skye zin ran gi (7) ñañ gis hgag pa ñes par mi gnas pa
 5 rnams ji ltar yañ hchiñ³ ba dañ thar par mi hthad pañi phyir ro//
 smras pa//⁴ hdu byed kyi⁵ rgyun la hchiñ ba dañ thar ba⁶ yod do//
 bsad pa/ gal te hdu byed kyi rgyun zes bya bañi dños po hgañ zig yod
 par gyur na ni khyod hdod pa ltar hchiñ ba (D 229a1) ham/ thar par yañ
 hgyur grañ na/ gañ gi tshe hdu byed (C 226a) skye ba dañ hgag pañi rgyu ñid
 10 la rgyun zes⁷ bya ba deñi tshe de la ci zig hchiñ zin ci zig thar par hgyur/
 ci ste rgyun gyi dños po zig yod par gyur na yañ/ de lta na yañ⁸ hdu byed
 yin pañi phyir dañ/ skye ba dañ hjig (2) pañi chos can yin pañi phyir dañ/
 ñes par mi gnas pañi phyir de la beñs pa dañ thar pa hthad par ga la hgyur/
 de la hdi sñam du hdu byed rnams ni hchiñ bar yañ mi hgyur thar par⁹
 15 yañ mi hgyur gyi/ sems can ni hchiñ ba dañ thar par¹⁰ hgyur ro sñam na/ de
 la bsad par bya (3) ste/

sña ma bzin du sems can yañ//¹¹

mi hchiñ grol bar mi hgyur ro// [5]

sems can yañ hchiñ bar mi (N 251a) hgyur/ thar par mi hgyur ro// gal te ji
 20 ltar ze na/ sña ma bzin du ste/ ji ltar sñar sems can rtag pa la yañ hkhor
 ba dañ mya ñan las hdañ ba mi hthad la/ mi rtag (4) pa la yañ mi hthad par
 bstan pa de bzin du hdir yañ sems can rtag par mi hgyur ba yin na yañ hchiñ
 ba mi hthad cin thar pa yañ mi hthad do// ci ste hchiñ ba dañ thar bar¹²

1 PNDC/ ; //?* 2 PNDC pa ; par?* 3 N hchi 4 PN/*
 5 DC — 6 PNC pa* 7 PN ces 8 PN yañ de 9 NC bar
 10 P bar 11 P — 12 N par

gyur na ni hgyur baḥi phyir mi rtag par hgyur ro// sems can mi rtag pa la
 h̄gog paḥi chos can nes (5) par mi gnas pa yañ bciñ ba dañ thar par byar mi
 nus te/ ḥdi ltar h̄gags¹ śiñ med pa la ci źig bciñ źiñ thar par² byar yod/³

ḥdir smras pa/ sems can gyi ñe bar len pa gañ yin pa de ni ḥchiñ ba
 5 źes bya la ñe bar len pa gtan du ñe bar źi ba gañ yin (P 259b) pa de ni
 thar (6) ba⁴ źes bya źiñ/ sems can yañ rtag pa dañ mi rtag pa ñid du brjod
 par bya ba ma yin pas deḥi phyir sems can rtag pa dañ mi rtag paḥi skyon
 dañ bral ba la bciñs pa dañ thar pa ḥthad do//

bśad pa/

10 gal te ñe bar len ḥchiñ na//

ñe bar len bcas ḥchiñ mi hgyur//⁵

gal te (7) ñe bar len pa ḥchiñ ba yin na de lta na re źig sems can ñe bar
 len pa dañ bcas pa ni ḥchiñ bar mi hgyur ro// ciḥi phyir źe na/ bciñs zin pa
 kho naḥi phyir te/ ḥdi ltar bciñs zin na yañ⁶ bciñ bar⁶ bya ci dgos/⁷

15 de la⁸ ḥdi sñam du ñe bar len pa med pa kho na ḥchiñ bar hgyur (D 229b1)
 (C 226b) ro sñam na/ de la bśad par bya ste/

ñe bar len med mi ḥchiñ ste/⁹

ñe bar len pa med na yañ de la ḥchiñ ba mi ḥthad de/ ḥdi ltar yañ¹⁰ ñe bar
 len pa med pa gañ gdags¹¹ su med pa tha sñad gdags su med pa gsal bar byed
 20 pa med pa de ji ltar yod par hgyur/¹² gañ med pa de (2) ji ltar ñe bar len
 pas ḥchiñ bar hgyur te/ deḥi phyir sems can ñe bar len pa med pa yañ ñe bar
 len pas ḥchiñ bar mi ḥthad do// ḥo na da (N 251b) khyod kyi sems can¹³

gnas skabs gañ źig ḥchiñ bar hgyur¹⁴ [6]

1 PN h̄gag 2 P bar 3 DC do// 4 P pa* 5 PN/ 6 PN bciñs par
 7 P// 8 DC yañ 9 PNDC/ ; //?* 10 PN —* 11 P dgags
 12 P — 13 PN can/ 14 PNDC h̄gyur ; h̄gyur//?*

ba de da¹ smros íig//

ħdir smras pa/ ĩe bar len pa ħchiń ba ni re íig (3) gsal bar yod de/
ħdis ħchiń bar byed pas na ħchiń ba íes byaħo// de ltar ħchiń ba yod paħi
phyir gań des bciń² bar bya ba yań yod pa kho na yin no//

5 bśad pa/

gal te bcińs paħi sńa rol na//

ħchiń ba yod na ħchiń la rag//

de yań med de/

gal te bcińs pa de (4) bas sńa rol na ĩe bar len pa ħchiń ba de yod par
10 gyur na ni khyod ħdod pa ltar ĩe bar len pa³ ħchiń bas ħchiń bar ħgyur la
rag na/ bcińs paħi sńa rol na de yań med de/ ħdi ltar ĩe bar ma blańs pa ji
ltar ĩe bar len pa yin par ħgyur/⁴ bcińs paħi sńa rol na med pa gań (5) yin
des ji ltar ħchiń bar ħgyur te/ de ⁵lta bas⁵ na ĩe (P 260a) bar len pa yań
ħchiń ba ma yin no//

15

lhag ma ni/⁶

soń dań ma soń bgom pas bstan//⁷ [7]

ħchiń ba mi ħthad paħi lhag ma gań dag yin pa de dag ni soń ba dań ma soń ba
dań bgom pa dag gis bstan par khoń du chud (6) par bya ste/ ji ltar soń ba
la ħgro ba med pa dań ma soń ba la yań med bgom pa la yań med pa de bńin du/
20 bcińs pa yań mi ħchiń ma bcińs pa yań mi ħchiń/ ħchiń bńin pa yań mi ħchiń
ńo// ji ltar soń ba la yań ħgro baħi rtsom pa mi ħthad ma soń ba la yań mi
ħthad (7) bgom pa la yań mi ħthad pa de bńin du/ bcińs pa la yań⁸ ħchiń baħi
rtsom pa mi ħthad ma bcińs pa la yań mi ħthad/⁹ ħchiń bńin pa la¹⁰ yań mi

1 C da/ 2 P ciń 3 DC pas 4 P// 5 P ltar sa
6 PNDC/ ; //?* 7 DC/ 8 DC — 9 P// 10 PN —

ḥthad do//

ḥdir smras pa/ re źig thar pa ni bcom ldan ḥdas kyis bstan paḥi dbań
 du byas pa ste ḥgro ba rnam par thar par¹ bya (D 230a1) baḥi phyir de
 (C 227a) bźin gśegs pa ḥjig rten du ḥbyuń bas/ deḥi phyir re źig thar pa ni
 5 yod do// ma bcińs pa la yań (N 252a) thar pa med pas bcińs pa yań yod pa
 kho na yin no//

bśad pa ²gal te/⁻² thar ba³ űid ḥthad na ni bcińs pa yań yod par ḥgyur
 grań na/(2) thar pa mi ḥthad pas bcińs pa ḥthad par ga la ḥgyur/ ji ltar źe
 na/ gań gi phyir/

10 re źig bcińs pa mi ḥgrol⁴ te//⁵

ḥdi la re źig bcińs pa gań yin pa de ni mi ḥgrol lo// ciḥi phyir źe na/ ḥdi
 ltar bcińs pa gań bcińs paḥi gnas űid la⁶ ḥdug pa de⁷ ji (3) ltar grol⁸ bar
 ḥthad par ḥgyur/ ci ste bcińs pa űid ḥgrol bar ḥgyur na ni de lta na ḥgaḥ
 yań ma grol bar mi ḥgyur bas de ni mi ḥdod ⁹de/⁻⁹ de lta bas na re źig

15 bcińs pa mi ḥgrol lo//

smras pa/ bcińs pa ḥchiń ba dań bral ba gań yin pa de grol ba yin no//
 bśad pa/ de (4) la yań de űid de bcińs pa la ni ḥchiń ba dań bral ba mi
 ḥthad de bcińs pa kho naḥi phyir ro//

smras pa/ ḥo na ḥchiń ba (P 260b) dań bral ba¹⁰ ni grol ba źes byaḥo//

20 bśad pa/

ma bcińs pa yań ḥgrol mi ḥgyur//¹¹

ḥdi ltar ḥchiń ba dań bral ba gań yin pa de ni ma bcińs pa kho na yin te/
 (5) gań ma bcińs pa de¹² ni grol ba űid yin pas de la yań grol bar ḥgyur bas

1 P bar, N indistinct

2 PNDC gal te/ ; / gal te?*

3 PNC pa*

4 PN grol

5 P/

6 PN na

7 C de/

8 PN ḥgrol

9 C do//

10 P ba de

11 N/

12 P —

ci bya ste/ de¹ bas na ma bciñs² pa yañ grol bar mi ḡgyur ro//

smras pa/ bciñs pa ni ḡgrol te ḡdi ltar bciñs³ pa grol bar ḡgyur ro//

zes bya ba de ni ḡjig rten na⁴ grags pa yin no//

bśad pa/(6) de⁵ ni ḡjig rten na⁶ grags pa yin no// zes gañ smras pa de
5 ni legs par smras pa yin te/ ḡdi ltar gañ gi phyir ḡjig rten na grags pa yin
pa deḡi phyir don dam pa bsam pa la ḡjug par mi ḡgyur ro// ji ltar ze na/
gañ gi phyir/

bciñs pa grol bzin yin gyur na//⁷

bciñs (7) dañ grol ba dus gcig ḡgyur// [8]

- 10 gal te bciñs pa ḡgrol bar ḡgyur na/ de ⁸lta na⁻⁸ ḡchiñ⁹ (N 252b) ba gañ dañ
ldan pas bciñs pa zes bya ba dañ thar pa gañ dañ ldan pas grol ba zes bya
baḡi bciñs pa dañ grol ba gñis dus gcig par ¹⁰thal bar⁻¹⁰ ḡgyur te/ bciñs pa
dañ grol ba mi (D 230b1) mthun (C 227b) pa gñis gcig la gnas par mi ḡthad
pas deḡi phyir bciñs pa grol¹¹ lo// zes bya ba de ni ḡbrel pa med pa yin no//
15 ḡdir smras pa/ gal te¹² de ltar thar pa ñid mi ḡthad pa yin na ḡkhor
bas ḡjigs pa rnams kyi yid¹³ la bsam pa nam zig na bdag ñe bar len pa med
par¹⁴ (2) yoñs su mya ñan las ḡdas par ḡgyur zig gu/¹⁵ nam zig na yoñs su
mya ñan las ḡdas pa bdag gir ḡgyur zig gu sñam pa gañ yin pa dañ/ mya ñan
las ḡdas pa thob paḡi gdams ñag¹⁶ gañ yin pa dañ/ mya ñan las ḡdas pa thob
20 par bya baḡi phyir yoñs su bskyod pa (3) gañ yin pa de dag thams cad don
med pa ñid du mi ḡgyur ram/

bśad pa/ thabs ma yin pas don du gñer ba dañ/ gdams ñag ston pa dañ
rtsom pa dag don med pa (P 261a) ñid du ḡgyur bar the tshom med de/ ḡdi ltar

1 PN de lta 2 N ciñs 3 P ciñs 4 PN — 5 C da 6 N —
7 P/ 8 DC ltar 9 N ḡchañ 10 C thar par 11 PN ḡgrol
12 N ta 13 PN yin, DC ma yin ; cf. ABh D Tsa 63b2-3 thar ba ni yod de
ḡkhor bas ḡjigs pa rnams la..... sñam du sems pa yod paḡi phyir ro//
14 PN par yañ 15 PN// 16 P ñags

bdag ñe bar len pa¹ med par yoñs su mya ñan las ḥdah̄ bar byaḥo sñam (4) pa
 dañ/ mya ñan las ḥdas pa bdag gir ḥgyur ro sñam du sems pa dag ji ltar mya
 ñan las ḥdas pa yin par ḥgyur/ gañ gi tshe/

bdag ni len med mya ñan ḥdah̄//

5

myañ ḥdas bdag gir gyur cig ces//

gañ dag ḥdzin pa de dag gi//

ñer len legs par zin ma yin// [9]

ḥdi la (5) ñe bar len pa gtan du ñe bar źi ba gañ yin pa de mya ñan las
 ḥdas pa źes bya na/ ñe bar len pa thams cad kyi rtsa ba ni bdag dañ bdag
 10 gir ḥdzin pa yin pas/ gañ dag bdag ñe bar len pa med par yoñs su mya ñan
 las ḥdah̄ bar byaḥo// ñe bar len pa med paḥi yoñs su mya ñan las (6) ḥdas pa
 bdag gir gyur cig sñam du rlom sems su byed pa de dag ni bdag dañ bdag
 (N 253a) gir ḥdzin pa yoñs su bzuañ ste ñes par gnas pa yin pas/ deḥi phyir
 de dag gi bdag dañ bdag gir ḥdzin pa de ñid ñe bar len pa legs par ma² zin
 15 pa yin no// ñe bar len pa dañ (7) bcas pa la thar ³pa ḥthad̄³ par ga la
 ḥgyur te/ ñe bar len pa med par yoñs su mya ñan las ḥdah̄ bar ḥgyur ba de
 gañ yin źiñ yoñs su mya ñan las ḥdah̄ ba gañ gi yin par ḥgyur te/ de dag
 thams cad ni deḥi sred⁴ pa dañ ma rig pas bskyed pa yin no//⁵

ḥdir smras pa/ re źig (D 231a1) ḥkhor ba dañ mya ñan (C 228a) las ḥdas
 20 pa dag ni yon̄⁶ yod pa yin te/ de dag kyañ ḥgaḥ źig kho naḥi⁷ yin gyi ci yañ
 med paḥi ma yin pas/ ḥkhor ba po dañ mya ñan las ḥdah̄ ba po yañ yod de⁸ kho
 bo la ni de tsam gyis chog go//

bśad pa/ ci khyod snod stoñ pa sruñ bar byed dam/(2) khyod bciñs pa dañ

1 PN par len pa 2 C mi 3 C — 4 DC srid 5 D/
 6 DC yañ 7 N na ni 8 C da

thar pa mi ḥthad pa dag la/ ḥkhor ba dañ mya ñan las ḥdaḥ ba yod par¹ ḥdod
ko//

gañ la mya ñan² ḥdas bskyed med//

ḥkhor ba bsal baḥañ yod min (P 261b) pa//³

5 de la ḥkhor ba ci źig yin//

mya ñan ḥdas paḥañ⁴ ci źig brtag// [10]

ḥdi ltar ḥkhor ba gañ la sems can dañ (3) ḥdu byed bciñs pa rnams ḥkhor ba
las bsal ciñ spañ bar⁵ bya ste/ mya ñan las ḥdaḥ ba la bskyed ciñ ḥdzud par
mi byed pa de la ḥkhor ba źes bya ba ci źig yin par brtag⁶// gañ las ḥgaḥ
10 yañ bsal ba ma byas la/ gañ la ḥgaḥ yañ bskyed pa ma byas pa de la mya ñan
las (4) ḥdas pa de⁷ yañ ci źig yin par brtag//

yañ na ḥdi ni don gźan yin te/ ḥdi ltar gañ la ḥkhor ba yoñs su zad par
bya baḥi phyir dañ mya ñan las ḥdas pa ḥgaḥ⁸ thob par bya baḥi phyir ḥbad pa
dañ ldan pas kyañ ḥkhor ba bsal źiñ spañ bar mi byed la/ mya ñan las ḥdas pa
15 yañ (5) bskyed ciñ ḥphel bar mi byed par⁹ yañ dag pa ma yin paḥi¹⁰ rnam par
rtog pa dañ (N 253b) bral ba ñid kho nar ḥgyur ba de la ḥkhor ba źes ci źig
rnam par brtag ciñ mya ñan las ḥdas pa źes kyañ ci źig rnam par brtag^{11/12}

de lta bas na dños po dañ dños po med par mthoñ ba dag¹³ ni rtag (6) pa
dañ chad par lta bar thal bar ḥgyur baḥi phyir de dag la ḥkhor ba dañ mya
20 ñan las ḥdas pa dañ bciñs pa dañ thar pa dag mi ḥthad kyi/ rten ciñ ḥbrel
par¹⁴ ḥbyuñ ba smra ba ñid la ni ḥkhor ba dañ mya ñan las ḥdas pa bciñs pa
dañ thar pa źes bya ba dag ḥgrub po// bciñs pa dañ thar pa brtag (7) pa
źes bya ba ste/ rab tu byed pa bcu drug paḥo// //

1 DC pa 2 P ñan las 3 P/ 4 P pa ḥañ 5 PN ba 6 P rtag
7 PN — 8 PN —* 9 DC pa 10 DC paḥi phyir 11 DC bśad
12 PN// 13 C dañ/ 14 C bar

[XVII las dañ ḥbras bu brtag pa]

ḥdir smras pa/ dños po dañ dños po med par lta na ḥkhor ba mi ḥthad de¹/
 rtag pa dañ chad paḥi skyon du thal bar ḥgyur baḥi phyir ro// zés gañ bsád
 pa de mi ruñ ste/ ciḥi phyir zé na/(C 228b) las dañ ḥbras bur ḥbrel paḥi
 5 phyir ²ro//⁻²(D 231b1) las gañ zé na/

bdag ñid legs par sdom pa dañ//

gżan la phan ḥdogs byams sems gañ//

de chos de ni ḥdi gżan du//³

ḥbras bu dag gi sa bon yin// [1]

- 10 bdag ñid legs par sdom pa ni//⁴ bdag (P 262a) ñid legs par sdom par byed
 paḥo// gżan la phan ḥdogs pa ni (2) gżan dag la phan ḥdogs par byed paḥo//
 byams pa ni mdzaḥ bsés la ḥbyuñ ba ste gcugs pa las byuñ⁵ ba zés bya baḥi
 tha tshig go// yañ na byams pa ni byams pa ñid de sems snum pa zés bya baḥi
 tha tshig ste/ de ni bdag gi don gyi rkyen yin no// bdag ñid legs par (3)
 15 sdom par byed pa dañ/ gżan la phan ḥdogs par byed pa dañ/ byams paḥi sems
 gañ yin pa de ni chos yin no// de ñid ḥbras bu dag gi sa bon te ḥdi dañ gżan
 dag tu ḥbras bu dag gi rgyu yin no//

- ḥdi ltar bcom ldan ḥdas kyis kyañ byams pa bsgoms pa⁶ na phan yon
 brgyad yod (4) de/ mi rnams dgaḥ bar ḥgyur ro// zés rgya cher bkaḥ stsal to//
 20 las rnam pa gsum car yañ chos kyi phyir ro// sems (N 254a) pa ni sa bon du
 bstan te lus dañ ñag gñis de la rag las paḥi phyir ro// ḥdi ltar bcom ldan
 ḥdas kyis kyañ/⁷

yid ni chos kyi sñon du ḥgro//

1 C da 2 PN dañ 3 PC/ 4 PNDC// ; / or —?*

6 PN —

7 PDC//

5 PN ḥbyuñ*

- 5 zes tshigs su (5) bcaḥ pa bkaḥ stsal to//
drañ sroñ mchog gis¹ las rnams ni//
sems pa dañ ni bsam par gsuñs//
las de dag gi bye brag ni//
 5 rnam pa du mar yoñs su bsgrags//² [2]
 drañ sroñ mchog sañs rgyas bcom ldan ḥdas kyis las rnams ni ḥdi ltar mdor
 bsdu ba las rnam pa gñis su (6) gsuñs te/³ sems pa sa bon du gyur pa dañ/
 bsam pa dus phyi ma la rtsom par byed pa gañ yin paḥo// las rnam pa gñis po
 de dag gi bye brag kyañ rnam pa du ma yod par bcom ldan ḥdas kyis de dañ der
 10 de ltar⁴ rnam pa mañ por yoñs su bsgrags śiñ bstan no//
de la las gañ (7) sems pa⁵ zes//
gsuñs pa⁶ de ni yid kyir ḥdod//⁷
bsam pa zes ni gañ gsuñs pa//
de ni lus dañ ñag gi yin// [3]
 15 de la las gañ sems pa zes gsuñs pa de ni yid kyī yin par ḥdod do// las gañ
 bsams pa zes gsuñs pa blos ḥdi (P 262b)(C 229a) byaḥo sñam du gsuñs (D 232a1)
 nas lus sam ñag gis⁸ byed pa de ni lus dañ ñag gi yin te gañ ma bsams par
 byas pa ni ma yin no//
ñag dañ bskyod dañ mi spoñ baḥi//
 20 rnam rig byed min zes bya gañ//
spoñ baḥi rnam rig byed min pa//
gzan dag kyañ ni de bzin ḥdod// [4]
loñs spyod las (2) byuñ bsod nams dañ//

1 DC gi
6 N par

2 DC/
7 P/

3 DC//
8 DC gi

4 PN lta de ltar

5 PN dpaḥ

bsod nams ma yin tshul de b'zin//

sems pa¹ dañ ni chos de bdun//

las su mñon par hdod pa yin// [5]

- de la ñag ces bya ba ni yi ge gsal² bar brjod paḥo// bskyod pa ni lus g'yo
 5 ba ste/ de gñi ga yañ las kyi dbañ du byas paḥi phyir las (3) kyi lam du
 gtogs pa ste/ ḥdir yañ las su bgrañ ba yin par gzuñ bar byaḥo//
mi spon³ baḥi rnam par rig byed ma yin pa zes bya ba ni mi dge baḥi las
 (N 254b) ḥdi⁴ zes bya ba lus sam ñag gis byaḥo⁵ sñam du mi dge baḥi sems yañ
 dag par blañs pa de tshun chad nas mi dge (4) ba de lus sam ñag gañ dag gis
 10 mi byed du zin kyañ mi dge baḥi sems yañ dag par ⁶blañs paḥi⁶ rgyu las byuñ
 ba kho naḥi mi dge ba dag skye bar ḥgyur ba gañ dag yin pa ste/ de dag ni mi
 spon³ baḥi rnam par rig byed ma yin pa zes bya baḥi miñ ḥthob po⁷// spon³ baḥi
 rnam par (5) rig byed ma yin pa gzan dag kyañ de b'zin du hdod de/ dge baḥi
 las ḥdi zes bya ba lus sam ñag gis byaḥo// sñam du dge baḥi sems yañ dag par
 15 blañs pa de tshun chad nas/ dge ba de lus ⁸— sam ñag gañ⁸ dag gis mi byed du
 zin kyañ dge⁹ baḥi sems yañ dag par blañs paḥi (6) rgyu las byuñ ba kho naḥi
 dge ba dag skye bar ḥgyur ba gañ dag yin pa ste/ de dag ni spon³ baḥi rnam
 par rig byed ma yin pa zes bya baḥi miñ ḥthob po¹⁰//
loñs spyod pa las byuñ baḥi bsod nams ni yoñs su loñs spyod paḥi rgyu
 20 las bsod nams¹¹ byuñ¹² ba ste/ rgyu las byuñ ba zes bya ba ni/ rjes (7) su
 ḥgro ba dañ rjes su ḥbrel ba¹³ dañ rgyun ḥphel ba ste (P 263a) bsod nams ñid
 do// loñs spyod pa las byuñ baḥi bsod nams ma yin pa yañ tshul de b'zin no//
sems pa zes bya ba ni sems mñon¹⁴ par ḥdu byed paḥo//

1 PN dpaḥ 2 PN bsal 3 DC spañ 4 P ḥdi/ 5 PN byaḥo//
 6 PN blañ baḥi 7 PNDC po ; bo? 8 PN — 9 N dga 10 P bo*
 11 PN nams de 12 PN ḥbyuñ 13 PN pa 14 mñan

de ltar las rnam pa du ma de dag kyañ ñag la sogs pañi chos rnam
 (D 232b1) su (C 229b) ḥdus pas de ñid kyi phyir ñag la sogs pa chos bdun po
 de dag ni las su mñon pa dañ las kyi miñ can dañ/ las kyi mtshan ñid dag tu
 ḥdod pa yin no// de ltar las rnam pa bdun po de dag ḥbras bu dañ ḥbrel pañi
 5 phyir ḥkhor ba yañ ḥthad la/ rtag pa dañ chad pañi skyon du yañ mi (2) ḥgyur
 ro//

bśad pa/ gal te las ñid rtag pa dañ chad pañi skyon du thal bar mi
 ḥgyur na ni de yañ skyon du mi ḥgyur ba źig na/ skyon du ni ḥgyur bas deñi
 phyir las rnam¹ ñid kyañ mi ḥthad la² las dañ ḥbras bur ḥbrel pa yañ (N 255a)
 10 mi ḥthad do// de ji ltar źe na/

gal te smin pañi dus bar du//³

gnas (3) na las de rtag par ḥgyur//

re źig gal te las smin pañi dus kyi bar du gnas pa⁴ de bźin du dus gźan du
 yañ gnas par ḥgyur bas rtag par ḥgyur te/ rtag pa⁵ mi ḥgyur ba⁵ de ji ltar
 15 rnam par smin par ḥgyur/

ci ste skyon der gyur na mi ruñ ño sñam nas las ni skad cig ma ste/ skad
 (4) cig mañi phyir ḥgags paḥo sñam na/ de la bśad par bya ste/

gal te ḥgags na ḥgags⁶ gyur pa//

ji ltar ḥbras bu bskyed par ḥgyur// [6]

20 gal te las skad cig mañi phyir ḥgags śiñ źig pa yin na des ji ltar ḥbras bu
 skyed⁷ par ḥgyur/ ci ste las med pas kyañ ḥbras (5) bu skyed par ḥgyur na ni
 śiñ pa-ṭaḥi me tog gis kyañ gos la dri bsuñ bsgo bar ḥgyur ba źig na med
 pañi phyir bsgo bar mi byed pas/ de lta na las ḥgags pa dag gis kyañ ḥbras bu

1 PN — 2 DC pa 3 D/, C — 4 PNDC pa ; na?*, cf. ABh D Tsa
 64b5-6 5 DC ni ḥthad pa 6 PN ḥgag 7 PNC bskyed

skyed¹ par mi hgyur ro// de lta bas na las rnams rtag pa dañ chad pañi skyon
 du thal bar hgyur bañi (6) phyir/ las rnams ñid kyañ mi hthad na/ las dañ
 hbras bur (P 263b) hbrel pa lta² hthad par ga la hgyur/

hdir smras pa/ las dañ hbras bur hbrel pa ni hthad pa kho na yin te/
 5 ciñi phyir ze na/ rgyud kyi rgyun la hbras bu hgrub pañi phyir te/ hdi lta
 ste dper na/

myu gu la sogs (7) rgyun gañ ni//

sa bon las ni mñon par hbyuñ//

de las hbras bu sa bon ni//

10 med na de yañ hbyuñ mi hgyur// [7]

gañ phyir sa bon las rgyun dañ//

rgyun las hbras bu hbyuñ hgyur źiñ//

sa bon hbras buñi sñon hgro ba//

de phyir chad min rtag ma yin// [8]

15 hdi la sa bon ni myu (D 233a1) guñi rgyun³ bskyed nas hğag go// myu gu la
 sogs pañi rgyun gañ (C 230a) yin pa de ni sa bon las mñon par hbyuñ źiñ/⁴
 rgyun de las hbras bu mñon par hbyuñ ño// sa (N 255b) bon med na myu gu la
 sogs pañi rgyun de yañ mñon par hbyuñ bar mi hgyur ro// gañ gi phyir sa bon
 (2) las rgyun mñon par hbyuñ la rgyun⁵ las⁶ hbras bu mñon par hbyuñ bar hgyur
 20 źiñ/ sa bon hbras buñi⁷ sñon⁸ du hgro ba deñi phyir chad pa dañ rtag pa ma
 yin te/ gañ gi phyir sa bon rnam pa thams cad du chad nas rgyun⁹ hbyuñ ba
 ma¹⁰ yin gyi rgyun¹¹ rjes su hğug pa deñi phyir chad pa ma yin la/ gañ gi (3)
 phyir sa bon hğag ciñ ñes par mi gnas pa deñi phyir rtag pa yañ ma yin no//

1 PN bskyed 2 DC ltar 3 DC rgyu ; cf. ABh D[Tsa 64b7] P[76a1] rgyun
 4 P// 5 PNDC rgyu ; cf. n.3, ABh D[65a1] P[76a2] rgyun 6 P la
 7 PN bu 8 PN mñon 9 DC rgyun du ; cf. ABh D[65a2] P[76a3] rgyun
 10 PN — 11 PNDC rgyun ; ABh D[65a2] rgyun gyis, P[76a3] rgyun gyi

de ji lta ba de b'zin du/¹

sems kyi rgyun² ni gañ yin pa//

sems pa³ las ni mion par hbyuñ//

de las hbras bu sems pa⁴ ni//

5 med na de yañ hbyuñ mi hgyur// [9]

gañ phyir sems pa las rgyun dañ//

rgyun las (4) hbras bu hbyuñ hgyur z'iñ//

las ni hbras buñi sñon hgro ba//

de phyir chad min rtag ma yin// [10]

10 sems kyi rgyun gañ yin pa de⁵ ni sems pa las su⁶ brjod pa gañ yin pa h'gag⁷
b'zin pa de las mion par hbyuñ z'iñ rgyun⁸ de las hbras bu mion par hbyuñ ño//
sems pa med na sems (5) kyi rgyun de⁹ yañ mion par hbyuñ bar mi hgyur ro//
gañ gi phyir sems (P 264a) pa las su brjod pa las sems kyi rgyun mion par
hbyuñ¹⁰ Ia/-¹⁰ sems kyi rgyun las hbras bu mion par hbyuñ bar hgyur z'iñ las
 15 ¹¹de nī¹¹ hbras buñi sñon du hgro ba deñi phyir chad pa dañ rtag pa ma yin
te/(6) gañ gi phyir sems pa h'gag¹² b'zin pa las sems kyi rgyun hbyuñ gi sems
pa rnam pa thams cad du h'gag par mi hgyur ba deñi phyir chad pa ma yin la/
gañ gi phyir sems pa h'gag ciñ ñes par mi gnas pa deñi phyir rtag pa yañ ma
yin no//

20 deñi phyir de ltar rgyun gyis¹³ hbras (7) bu h'grub pas na/ h'khor ba yañ
h'thad la rtag pa dañ chad pañi skyon du yañ thal bar mi hgyur ro//
yañ g'zan yañ/

chos sgrub pa yi thabs rnams ni//

1 DC// 2 PN rgyu 3 PN dpañ 4 PN dpañ 5 PN — 6 DC — ;
 cf. 1.13 7 PN h'gags 8 PNDC rgyu ; cf. ABh D[Tsa 65a4] P[76a6] rgyun
 9 DC de la ; cf. ABh D[65a5] P[76a6] de 10 N// 11 PN —
 12 PN h'gags 13 PN gyi

dkar pohi (N 256a) las¹ kyi lam bcu ste//

chos kyi hbras bu hdi gzan du//

hdod paḥi yon tan rnam (C 230b) lñaḥo// [11]

hdi la² (D 233b1) bcom ldan ḥdas kyis chos sgrub paḥi thabs ni dge ba bcuḥi
 5 las kyi lam rnams yin par bstan la/ deḥi hbras bu yañ hdi dañ gzan du hdod
 paḥi yon tan lña po dag yin par bstan to// de la gal te las rnams dañ hbras
 bur ḥbrel ba³ med par gyur na chos sgrub paḥi (2) thabs bstan par yañ mi
 ḥthad la/ chos kyi hbras bu bstan par yañ mi ḥthad pa zig na/ bcom ldan ḥdas
 kyis de gñi ga yañ bstan pas deḥi phyir las dañ hbras bur ḥbrel pa ni yod pa
 10 kho na yin no//

gzan dag gis smras pa/

gal te brtag⁴ pa der gyur na//⁵

ñes pa (3) chen po mañ por hgyur//

de lta bas na brtag⁶ pa de//⁷

15 hdir ni ḥthad pa ma yin no// [12]

gal te sa bon dañ myu guḥi rgyun ḥbrel ba⁸ bzin du las dañ hbras bur ḥbrel
 par hgyur ro// zes khyod kyis brtag⁹ pa de ltar gyur na/ de lta na ñes paḥi
 skyon chen po mañ du ḥbyuñ bar hgyur ro// de (4) la ji sñed cig kyañ smra
 bar nus mod kyi/¹⁰ dpe tsam zig brjod par bya ste/ hdi la sa bon ¹¹las sa
 20 bon⁻¹¹ (P 264b) dañ¹² rigs mthun paḥi myu guḥi rgyun ḥbyuñ bar hgyur bas/ de
 lta na śiñ a-mraḥi sa bon las a-mra ñid skyehi¹³ śiñ nim-pa mi skye la/ śiñ
¹⁴nim-paḥi⁻¹⁴ sa bon las kyañ ¹⁵nim-pa⁻¹⁵ ñid skyehi¹⁶ śiñ (5) a-mra mi skye
 ste/ deḥi phyir śiñ a-mra las kyañ/ a-mraḥi hbras bu ñid skye zin śiñ

1 DC phyogs 2 D indistinct, C dag 3 PNC pa 4 PNDC rtag ; cf.
 p.227,1.16 5 P/ 6 PNDC rtag ; cf. p.227,1.16 7 PN/
 8 C pa 9 PNDC rtag ; cf. p.227,1.16 10 N// 11 DC —
 12 PN dañ/ 13 PN skye yi 14 N nimpāḥi 15 N nimpa
 16 PN skye yi

¹nim-paḥī¹ ḥbras bu mi skye la/ śiñ ²nim-pā⁻² las kyañ ³nim-paḥī³ ḥbras bu
ñid skye źiñ/ śiñ a-mraḥi ḥbras bu mi skye bas de lta na sa bon dañ ḥdra baḥi
rgyun ḥbyuñ gi mi ḥdra ba mi ḥbyuñ (6) ño//

gal te sems kyi rgyun ḥbrel pa las ḥbras bu ḥbyuñ ba yañ de dañ ḥdra bar
5 ḥgyur na ni/ miḥi sems las kyañ miḥi rgyun kho na ḥbyuñ la/ lhaḥi sems las
(N 256b) kyañ lhaḥi rgyun kho na ḥbyuñ/ dud ḥgroḥi sems las kyañ dud ḥgroḥi
rgyun kho na ḥbyuñ bar ḥgyur ro// de ltar (7) gyur na ḥgro ba ḥkhrul⁴ pa med
pas rtsom pa thams cad don med pa ñid du ḥgyur te/ de la ñes paḥi skyon chen
po mañ du ḥbyuñ bar ḥgyur bas de ni mi ḥdod do//

10 dge ba dañ/ mi dge ba dañ/ bsgribs pa dañ ma bsgribs paḥi luñ du ma
bstan paḥi bye brag las sems sna tshogs (D 234a1) ñid du ḥgyur źiñ/ sems sna
tshogs (C 231a) ñid las rgyun sna tshogs ñid du ḥgyur/ rgyun sna tshogs ñid
las las sna tshogs ñid dañ/ las sna tshogs ñid las ḥgro ba dañ rigs dañ rus
dañ yul dañ lus dañ dbañ po dañ kha dog dañ dbyibs dañ (2) stobs dañ blo la
15 sogs pa tha daḍ par ḥgyur ba yin na/⁵ de yañ brtag⁶ pa ḥdis mi ḥthad pas/
deḥi phyir skyon chen po mañ po du mar thal bar ḥgyur bas brtag⁷ pa de ni
ḥdir ḥthad pa ma yin no//

ḥo na ji lta bur ḥthad ce na/

sañs rgyas rnams dañ rañ rgyal dañ//

20 ñan thos (3) rnams kyis gsuñs pa yi//

brtag⁸ pa gañ źig ḥdir ḥthad pa//

de ni rab tu brjod par (P 265a) bya// [13]

de yañ gañ źe na/

1 N nimpaḥi 2 N nimpa 3 N nimpaḥi 4 DC ḥkhrug ; cf. PPT D[Za 32b6]
P[38b6] ḥkhrul 5 N// 6 PNDC rtag ; cf. 1.16 7 DC rtag
8 DC rtag

ji ltar bu lon dpañ rgya ltar//

de ltar las dañ chud mi za//

ḥdi la las ni skad cig ma ste/ las skad cig ma deḥi chud mi za ba ¹zes bya ba
skad cig ma ma yin (4) paḥi chos skye ste/ bu lon ji lta ba de ltar ni las
5 blta bar bya la/ dpañ rgya ji lta ba de ltar ni chud mi za ba de blta bar
byaḥo//

de la¹ dper na bu lon gyi nor de spyad kyañ dpañ rgya yod pas nor bdag
deḥi nor chud mi za ²ziñ nor skyed² dañ bcas te ḥoñ bar ḥgyur ba de b³zin du/
las skad (5) cig ma ḥgags su zin kyañ/³ deḥi rgyu las byuñ ba chud mi zaḥi
10 chos skye ba de yod pas byed pa poḥi las kyi ḥbras bu chud mi za ⁴ziñ ḥoñ bar
ḥgyur ro// ji ltar nor bdag gis nor phyir bkug ste/ ḥbras bu spyad⁴ zin na
dpañ rgya yod kyañ (N 257a) yañ dañ yañ du nor ḥdaḥ bar mi nus pa (6) de
ltar/⁵ byed pa pos ḥbras bu myoñ zin na chud mi za bas kyañ yañ dañ yañ
ḥbras bu bskyed par⁶ mi nus ⁷te/-⁷

15 ⁸de ni⁸ khams las rnam pa b⁹zi//⁹

chud mi za baḥi chos de ni khams las rnam pa b¹⁰zir ḥgyur te/ ḥdod par¹⁰
gtogs pa dañ/ gzugs su gtogs pa dañ/ gzugs med (7) par gtogs pa dañ/ zag pa
med paḥo//

de yañ rañ b¹¹zin luñ ma bstan// [14]

20 de yañ rañ b¹²zin gyis dge ba dañ mi dge bar luñ du ma bstan pa yin no//

spon bas span ba ma yin te¹¹//¹²

bsgom pas span ba ñid kyañ yin//

de ni sdug bsñal dañ kun ḥbyuñ ba dañ ḥgog pa dañ lam (D 234b1)(C 231b) mthoñ

1 PN ltar 2 PN bskyed 3 P// 4 D sbyad, C skyad 5 P//
6 PN — 7 PN so//*, C ste/ 8 P deḥi 9 DC/ 10 DC pa
11 DC no ; cf. p.229,1.1 12 P/

bas spañ bar bya ba spoñ bas ¹spañ ba⁻¹ ma yin te/ de ni hbras bu gzan du
hpho ba na bsgom pas spañ bar bya ba² yin no//

de phyir chud mi za ba yis//

las kyì hbras bu bskyed par hgyur//³ [15]

5 de ltar gañ gi phyir de sdug bsñal la sogs pa mthoñ bas spañ bar bya ba⁴
spoñ (2) bas spañ ba ma yin pa deñi phyir hbras bu thob zin na yañ chud mi
za bas las (P 265b) rnams kyì hbras bu bskyed pa kho nar hgyur ro//

gal te spoñ bas spañ ba dañ//⁵

las hpho ba dañ mthun gyur na//

10 de la las hñig la sogs pañi//

skyon rnams su ni thal bar hgyur// [16]

(3) gal te de sdug bsñal la sogs pa mthoñ bas spañ bar bya ba spoñ ba⁶ dañ
las hpho ba dañ ris mthun pa yin par gyur na/ de lta⁷ na sdug bsñal la sogs
pa mthoñ bas spañ bar bya ba bzin nam⁸ las bzin du⁹ de yañ spoñ bar hgyur
15 bas/ de la¹⁰ las hñig pa la sogs (4) pañi skyon rnams su thal bar hgyur ro//

hdi ltar so soñi skye bos sdug bsñal la sogs pa mthoñ bas spañ bar bya
bañi phra rgyas dag spañs pa na¹¹ so soñi skye boñi las gzan gañ dag yin pa
de dag kyañ spañs par hgyur ro// gzan du na mthoñ (N 257b) ba¹² thob pa yañ
so soñi skye boñi las dañ ldan (5) par hgyur te/ mthoñ ba thob pa so soñi
20 skye boñi las dañ ldan par ¹³⁻gyur pa⁻¹³ gañ yin pa de ni mi hdod de^{14/} de la
da¹⁵ ni las de dag spañs su zin kyañ chud mi za bas las de dag gi rnam par
smin pa yoñs su bzun ste gnas pas deñi phyir mthoñ ba thob pa so soñi skye
boñi las dañ ldan pa (6) yañ ma yin la/ las rnams chud za ba de¹⁶ ñid du yañ

1 D sbañ ba, PN spañs pa 2 DC ba ma 3 P/ 4 DC ba dañ
5 P/ 6 PNDC ba ; bas spañ ba?*, cf. 11.5-6 7 P ltar 8 PN na
9 P — 10 DC — 11 C ni 12 PN na 13 PN hgyur ba
14 C do 15 PN de 16 PN —

mi ḡgyur te rnam par smin par yod paḡi phyir ro//

de lta bas na deḡi¹ sdug bsñal² la sogḡ pa mthoñ bas spañ bar bya ba
 spoñ ba³ dañ⁴ las bzin du spañ bar bya ba ma yin te/ ḡbras bu gzan du ḡphos
 na ni spoñ bar ḡgyur ro//(7) ḡdod par gtogs paḡi chud mi za ba ni/ ḡdod paḡi
 5 khams las yañ dag par ḡdas pas spoñ la/ gzugs dañ gzugs med par gtogs pa dag
 kyañ gzugs dañ gzugs med paḡi khams las yañ dag par ḡdas pas spoñ no//

khams mtshuñs⁵ las (D 235a1) ni cha (C 232a) mtshuñs⁵ dañ//

cha mi mtshuñs pa thams cad kyi//

de ni ñiñ mtshams⁶ sbyor baḡi tshe//

10 (P 266a) gcig pu kho na skye bar ḡgyur// [17]

khams mtshuñs paḡi⁷ las cha mtshuñs pa dañ cha mi mtshuñs pa⁸ thams cad kyi
 chud mi za ba deḡi⁹ tshe ḡdi la re re las skyes pa dag ni (2) ñiñ mtshams¹⁰
 sbyor baḡi tshe de dag thams cad ḡgag pa na yañ gcig pu kho na skye bar
 ḡgyur ro//

15 tshe ḡdi la ni las dañ las//

rnam pa gñis po thams cad kyi//

de ni tha dad skye ḡgyur zin//

rnam par smin kyañ gnas pa yin// [18]

tshe ḡdi la ni las dañ las so (3) so ba sems pa dañ bsams pa dañ¹¹ dge ba dañ
 20 mi dge ba rnam pa gñis po thams cad kyi chud mi za ba gañ yin pa de¹² ni tha
 dad par skye bar ḡgyur ro// rnam par smin na yañ gnas pa yin te/¹³ de ni las
 rnam par smin paḡi rgyus ḡgag pa ltar ñes pa ñid ma yin no// las (4) rnam
 par smin kyañ brgya la (N 258a) ji srid du ḡkhrugs par ma gyur pa de srid kyi

1 C daḡi 2 D pa sñal 3 PNDC ba ; bas spañ ba?*, cf. p.229,n.6
 4 DC — 5 P — 6 PN ḡtshams 7 PN pa yi 8 PN pa mañ po
 9 PNDC deḡi ; de?* 10 N ḡtshams 11 PN haḡ* ; cf. ABh D Tsa 66b2-3
 = PP D Tsha 174b6-7 12 C da 13 N//

- bar tu gnas te/ ḥkhrugs par gyur na ni ḥgag go¹ de gnas su zin kyañ yañ
ḥbras bu skyed² par ni mi nus te ñes par spyad zin³ pañi dpañ rgya bzin no//
de ni ḥbras bu ḥphos pa dañ//⁴
śi bar gyur (5) na ḥgag par ḥgyur//⁵
- 5 de yi rnam dbye zag med dañ//
zag dañ bcas par śes par bya// [19]
- las deñi chud mi za ba deñi ḥgag pa ni rnam pa gñis su ñes pa yin te/ ḥbras
bu ḥphos par gyur pa dañ/ śi bar gyur paño// de la ḥbras bu ḥphos par gyur
pa ni (6) bsgom pas spañ ba źes bstan pa yin no// śi bar gyur pa ni ḥgag pa
10 dag na ñiñ mtshams sbyor bañi tshe gcig pu kho na skye bar ḥgyur ro// źes
bstan pa yin no// deñi de yañ rnam par dbye na rnam pa gñis su śes par bya
ste/ zag pa med pa dañ zag pa dañ bcas (7) pañi las kyis bye brag gis so//
deñi phyir de ltar las rnams skad cig ma ñid yin yañ chud mi za bañi
chos kyis yoñs su ḥdzin (P 266b) pas⁶ ḥbras bu dañ ḥbrel par⁷ ḥgyur ro//
15 ḥbras bu dañ ḥbrel ba⁸ de yañ las kyis bye brag las ḥgro ba dañ rigs dañ/ rus
dañ yul dañ dus (D 235b1) tha dad pa dag (C 232b) tu lus dañ dbañ po dañ kha
dog dañ dbyibs dañ stobs dañ blo la sogs pa tha dad rnams kyis yul sna
tshogs kyis bde ba dañ/ sdug bsñal ñams su myoñ bar ḥgyur ro//
dehi phyir/
- 20 stoñ pa ñid dañ chad min dañ//
ḥkhor ba dañ ni rtag pa min//
las (2) rnams chud mi za bañi chos//
sañs rgyas kyis ni bstan pa yin//⁹ [20]

1 PNDC go ; go//? 2 PN bskyed 3 PNDC bzin ; cf. ABh D Tsa 66b4 =
PP D Tsha 174b7 ... ñes par spyad zin pañi dpañ rgya bzin no//
4 N/ 5 P/ 6 N par 7 P bar 8 PNC pa 9 P/

- de ltar gañ gi phyir las dañ ḥbras bur¹ ḥbrel pa de ḥgro bā² la sogs pa tha
 dad pas gnas skabs sna tshogs yin la/³ gnas skabs sna tshogs yin yañ de ñid
 dañ g'zan ñid du brjod par bya ba ma⁴ (3) yin pa deḥi phyir ño bo ñid ñes par
 mi gnas pa dañ brjod par bya ba ma yin pas/⁵ (N 258b) stoñ pa ñid kyañ ḥthad
 5 pa yin no// stoñ pa ñid yin yañ chad paḥi skyon du yañ thal bar mi ḥgyur ro//
 ḥkhor ba yañ ḥthad pa yin no// ḥkhor ba yod kyañ rtag paḥi skyon du yañ thal
 bar (4) mi ḥgyur ro// sañs rgyas bcom ldan ḥdas⁶ sems can rnams kyi⁷ las dañ
 rnam par smin pa mñon sum du gyur pas⁸ las rnams kyi chud mi za baḥi chos
 bstan pa gañ yin pa de yañ ḥthad pa yin no//
- 10 de lta bas na brtag⁹ pa de ñid ḥdir ḥthad kyi/ myu guḥi rgyun¹⁰ (5) las
 ḥbras bu ḥgrub pa b'zin du las kyi ḥbras bu ḥgrub par rtogs pa de ni mi ḥthad
 do//
- bśad pa/ ci khyod¹¹ dri zaḥi groñ khyer gyi ra ba ḥchos pas g'yen spyo
 ḥam/ khyod las mi ḥthad b'zin du las kyi ḥbras buḥi phyir rtsod ko// ḥdi ltar
 15 gal te khyed kyis las ño bo (6) ñid kyis¹² cuñ zad cig¹³ rab tu bsgrubs par
 gyur na ni des na las yod pa de rgyun ḥbrel pas¹⁴ sam chud mi za bas¹⁵ yoñs
 su bzuñ ba¹⁵ ḥbras bu dañ ḥbrel par bsam (P 267a) pa yañ rigs par ḥgyur
 grañ na/ gañ gi tshe las de ñid ño bo ñid kyis mi ḥthad pa deḥi tshe g'zi med
 paḥi bsam pa ḥdis ci zig (7) bya/¹⁶
- 20 smras pa/ las ji ltar mi ḥthad/
 bśad pa/ ḥdi ltar/
gañ phyir las ni skye med pa//
 gañ gi phyir las la skye ba med pa ñid yin pa deḥi phyir mi ḥthad de/ ḥdi

1 N bu 2 DC yod pa 3 P — 4 P — 5 PN — 6 PNDC ḥdas ;
 ḥdas kyis? 7 PN kyis 8 DC pa 9 PNDC rtag ; cf. ABh D Tsa 67a3
 = PP D Tsha 175a6 10 DC rgyu 11 PN khyed 12 PN kyi
 13 PN gcig 14 P bas 15 DC — ; cf. ABh D Tsa 67a4
 16 DC / deḥi phyir stoñ pa ñid dañ/

ltar ma skyes na ji ltar ḥthad par ḥgyur ¹ro//⁻¹

smras pa/ ciḥi phyir las skye ba med/

(D 236a1) bśad pa/

gañ phyir dños ñid med deḥi phyir//

5 gañ gi phyir las ño bo ñid med pa deḥi (C 233a) phyir skye ba med de/ ḥdi
ltar las kyī ño bo ñid yod na ni las kyī skye ba ḥdi yin no// źes skye ba
yañ ḥthad par ḥgyur na/ las kyī ño bo ñid med na ci źig skye bar ḥgyur/(2)
ci ste skye na yañ ño bo ñid du ni skye bar mi ḥgyur ro// gañ ño bo ñid du
skye bar mi ḥgyur ba de ni las ñid ma yin te/² las kyī ño bo ñid med paḥi
10 phyir ro// deḥi las mi ḥthad do//

smras pa/ las ni skye ba yod pa ñid do// ciḥi phyir źe na/ las rñams
chud mi za baḥi phyir te/ ḥdi ltar (3)(N 259a) bcom ldan ḥdas kyis kyañ las
rñams chud³ za ba med do// źes gsuñs pas/ gal te las la skye ba med na chud
mi za ba de gañ gi⁴ yin par ḥgyur/ de lta bas na las ni skye ba yod pa kho
15 na yin no//

bśad pa/ skye ba yod na chud mi za ba mi ḥthad de/

gañ phyir de ni ma skyes pa //⁵

(4) de phyir⁶ chud zar mi ḥgyur ro// [21]

bcom ldan ḥdas kyis gañ kho naḥi phyir las de ma skyes pa de kho naḥi phyir
20 chud za bar mi ḥgyur ro źes gsuñs so// gźan du skye⁷ na ji ltar chud mi za
bar ḥgyur/ ci ste ḥgyur na ni skyes pa yañ mi ḥchi bar ḥgyur ba źig na skyes
pa mi ḥchi bar ni mi (5) ḥgyur ro// de lta bas na las kyañ skyes nas chud mi
za bar mi ḥgyur ro//

1 PN/* 2 PN — 3 P chud mi 4 DC — 5 DC/
6 PNDC ni ; cf. 11.19-20, ABh, PP phyir 7 PNDC skye ; skyes?*, cf.
p.234, 1.3, ABh D Tsa 67b1 gzan du na skyes na ji ltar chud mi za bar ḥgyur/

smras pa/ gañ gi tshe kho bos las skad cig ma ñid yin pañi phyir ḡgags
kyañ chud mi za bañi chos kyis¹ ḡbras bu ḡgrub par ḡgyur ro// źes smras pa
deñi tshe/(P 267b) las skyes na ji² ltar chud mi za bar ḡgyur³ (6) źes bya
ba ḡdi gañ gi lan yin/

5 bśad pa/ de ni ḡdi ñid kyi lan yin te/ gal te khyod kyis⁴ las de skad
cig ma yin pañi phyir ḡgags na chud mi za ba de gañ gi yin te/ gźi med na
chud mi za bar⁵ mi ḡthad do// ḡdi ltar las kyi chud mi za ba yin na/ las de
yañ (7) ḡgags te med na/ de med pañi phyir chud mi za ba yañ med de/ de lta
bas na⁶ ḡgag pañi chud⁷ mi za ba źes bya ba de ni ḡgal lo//

10 smras pa/ las ḡgags na yañ rnam par smin pa chud mi za bas skyon med do//
bśad pa/ de yañ mi ḡthad do// ciñi phyir źe na/ ḡdi (D 236b1) la las
ḡdod pa dañ mi ḡdod pa dag gi ḡbras bu ḡdod pa dañ mi ḡdod pa dag byed pa
(C 233b) pos ḡthob pa ni rnam par smin pa źes bya ste/ de yañ tshe ḡdi ḡam
skyes paḡam⁸ lan grañs gźan la rkyen gyi bye brag de dag gis myoñ bar ḡgyur
15 ba yin na/ ma skyes pa rkyen la ltos⁹ pa (2) rkyen la rag las pa de chud mi
za bas ji ltar ḡdzin par byed¹⁰

ci ste (N 259b) de skyes pa ñid yin na ni des byed pa po la ḡbras bu
bde ba dañ sdug bsñal dag myoñ bar bya dgos te/ de lta yin na ni de la chud
mi za bas yañ byar ci yod/ ci ste skyes kyañ re źig des byed pa po la bde
20 ba dañ sdug bsñal (3) dag myoñ bar mi byed na ni gañ gis de skyes so// źes
bya bar śes par ḡgyur ba deñi skyes pañi mtshan ñid gañ yin/ gal te de
skyes kyañ byed pa po la bde ba dañ sdug bsñal dag myoñ bar mi byed na ni
phyis kyañ des de la ci yañ byed par mi ḡgyur źiñ/ phyis byed pa po la de

1 PN kyis 2 P ni 3 PN ḡgyur/ 4 PNDC kyis ; kyis?* 5 PN ba
6 PN — 7 C rgyud 8 PNC pa ḡam 9 PN bltos
10 PN byed/*

hbul¹ bar hgyur (4) ba yañ su zig yin par hgyur/

de lta bas na de kho nañi don rnam par ma ses nas chud mi za bañi tshig
 tsam la dños por mñon par ²zen par⁻² byas nas mañ po dañ sna tshogs pa dañ
 sñiñ po med pa de sñed cig smras so// hdi ltar las ni ño bo ñid med pa kho
 5 na yin te/ gañ gi phyir ño bo ñid med (5)(P 268a) pa deñi phyir ma skyes pa
 yin la/ gañ gi phyir ma skyes pa deñi phyir chud za bar mi hgyur te/ de ni
 de ltar ñes par blta bar byaño//

gzan du na/

gal te las la³ dños ñid yod//

10 rtag par hgyur bar the tshom med//

gal te las la ño bo ñid yod par hgyur⁴ na/ rtag par hgyur bar the tshom (6)
 med de/ hdi ltar rañ bzin ni mi hgyur bañi phyir gzan du hgyur bar mi hñhad
 do// deñi phyir/

las ni byas pa ma⁵ yin hgyur//⁶

15 rtag la bya ba med phyir ro// [22]

las rtag pa ñid yin⁷ na ma byas pa ñid du thal bar hgyur ro// ciñi phyir ze
 na/ rtag pa la bya ba med pañi phyir te/(7) hdi ltar rtag pa mi hgyur bañi
 chos can la ni yañ bya ba mi hñhad do// las ma byas pa rtag pañi hbras bur⁸
 ji ltar rnam par smin par hgyur te/ hdi ltar rtag pa la hgyur ba mi hñhad do//

20 ci ste las rtag pa mi hgyur ba yin yañ deñi rgyu las byuñ bañi hbras bu
 dañ phrad par (D 237a1) rtog na/ de lta na yañ/

ci ste las (C 234a) ni⁹ ma byas na//

ma byas pa dañ phrad hjigs hgyur//

1 P dbul 2 DC zí bar 3 P — 4 PN gyur 5 P — 6 PN/
 7 NDC min 8 PN bu 9 C zí

ci ste las ma byas pa yin yañ hbras bu (N 260a) skyed¹ par hgyur na/ de lta
na ma byas pa dañ phrad pas² hjigs par hgyur te/ hdi ltar de las mi dge ba
ma byas su zin kyañ de la (2) yod pa kho na yin pas des na hbras bu mi hdod
pa hoñ bar hgyur bas de la hjigs pa chen po hbyuñ bar hgyur ro//

5 gzan yañ/

tshañs spyod gnas pa ma yin pañ³//

de la skyon du thal bar hgyur// [23]

las ma byas pa yin na de la skyon chen po gzan hdir yañ thal bar (3) hgyur
te/ gañ gis tshañs par spyod pa ma yin pa ma byas kyañ yod pañi phyir hgañ
10 yañ tshañs par spyod⁴ pa la gnas par mi hthad pa dañ/ gañ gis tshañs par
spyod pa ma yin pa de ma spyad kyañ de la tshañs par spyod pa yod pa kho
nañi phyir yañ tshañs par (4) spyod⁵ pa la gnas pa don med par hgyur bas
deñi phyir yañ tshañs par spyod pa la gnas (P 268b) pa ma yin par thal bar
hgyur ro// de bzin du/

15 tha sñad thams cad ñid dañ yañ//⁶

hgal bar hgyur bar the tsom med//

de ltar las byas pa ma yin na hjig rten pa (5) hbras buñi don du tha sñad
rtsom par byed pa zin las dañ ño tshoñ dañ phyugs btsal⁷ ba dañ/ rgyal po la
brten pa la sogs pa dañ/ de bzin du⁸ rigs pa dañ/ bzo dañ/ sgyu rtsal goms
20 par byed pa dañ/ de dag gi luñ hbogs pa gañ dag yin pa de dag thams cad (6)
ñid dañ yañ hgal bar hgyur ro// ciñi phyir ze na/ byed pa dañ mi byed pa
dag la de dag gi hbras bu hoñ bar thal bar hgyur bañi phyir ro//

gzan yañ/

1 PN bskyed 2 PNDC pas ; pañi? , cf. ABh D Tsa 67b4, PPT D Za 42a6,
PSP p.325,1.3 = D Ha 107b3 3 PN pa hañ 4 DC spyod par spyod
5 C spyad 6 P/ 7 PN btsaḥ 8 PN —

bsod nams dañ ni sdig byed pañi//

rnam par dbye bañañ hñhad mi hgyur// [24]

las ma byas pa¹ yin na hñdi ni (7) bsod nams byed paño// hñdi ni sdig pa byed
paño// źes bya bañi rnam par dbye ba de dag kyañ hñhad pa ñid du mi hgyur
5 ro// ciñi phyir źe na/ dge ba dañ mi dge bañi las ma byas pa thams cad kyañ
yod par thal bar hgyur ba dañ/(N 260b) de dag gi hñbras bu yañ hñhob (D 237b1)
par thal bar hgyur bañi phyir ro//

yañ gźan yañ/

de yi rnam smin smin² par hgyur²//

10 (C 234b) yañ dañ yañ du rnam smin hgyur//

gal te gañ phyir las gnas pa//³

de⁴ phyir ño bo ñid yod phyir// [25]

gal te las de ño bo ñid yod pa yañ yin la hñbras bu skyed⁵ par hgyur (2) ba
yañ yin na/ de lta na deñi rnam par smin pa smin zin par gyur kyañ yañ dañ
15 yañ du rnam par smin par hgyur ro// ciñi phyir źe na/ gañ gi phyir las ñes
par gnas pa yin na deñi phyir ño bo ñid yod pas/ ji ltar de sñon ño bo ñid
ñes par gnas pa na/ hñbras bu bskyed (3) par gyur pa de bźin du/ da ltar yañ
ñes par gnas pas/ deñi phyir des da⁶ yañ hñdi na gźan du hñbras bu bskyed par
bya dgos so// yañ na ni ñes par gnas par hñdra yañ gañ gis sñon ni⁷ hñbras bu
20 bskyed par (P 269a) gyur pa la da⁸ ni yañ dañ yañ du skyed⁹ par mi byed do//
źes bya (4) bañi khyad par gyi gtan tshigs bstan par bya dgos so//

smras pa/ khyod ni las ño bo ñid yod pañi skyon yañ dag par sgrogs¹⁰ pa
hbañ źig byed par zad kyid/ hñdi ltar na las ño bo ñid med do// źes bya ba ni

1 PN pañi 2 PNDC par hgyur ; gyur pa?*, cf. l.14, ABh,PP gyur pa
3 P/ 4 P deñi 5 PN bskyed, D skyes, C skyas ; cf. p.236,l.1
6 DC na 7 C na 8 DC de 9 PN bskyed 10 DC rdzogs

cui zad kyañ mi ston na/ dehi phyir gal te gañ gis las de ño bo (5) ñid med
do zes kho bo yid ches par hgyur ba las ño bo ñid med¹ du ston pañi rigs pa
hgañ zig yod pa lta na de ston cig//²

bsad pa³ ñon cig//

- 5 las hdi ñon moñs bdag ñid na//
 ñon moñs de dag yañ dag min//
 gal te ñon moñs yañ dag min//
 las (6) ni de yis⁴ ji ltar byas// [26]

- las zes bya ba gañ yin pa hdi ni ñon moñs pañi rgyu las byuñ ba ste/ hdi
10 ltar ñon moñs pa can gyi sems dañ ldan pañi lus dañ ñag dañ yid kyis byed
pa ni las zes byaño// de lta na ñon moñs pañi rgyu las byuñ ba ñon moñs (7)
pañi rañ bzin can ñon moñs pañi bdag ñid can yin pas ño bo ñid kyis yod pa
ma yin no//

- ñon moñs de dag yañ dag min//⁵ zes bya⁶ ba ni⁶ las gañ gi bdag ñid yin
15 (N 261a) pañi ñon moñs pa de dag kyañ yañ dag par yod pa ma yin no// dehi
dños po (D 238a1) ni yañ dag pa ste ñon moñs pañi dnös po ñid du yod pa ma
yin pas ño bo ñid kyis yod pa ma yin no// zes bya bañi tha tshig ste/ hog
nas kyañ/

- gañ dag (C 235a) sdug dañ mi sdug pañi//
20 phyin ci log la rten⁷ hbyuñ ba//
de dag ño bo ñid las med//
de phyir ñon (2) moñs yañ dag med// [= XXIII 2]

ces hbyuñ bañi phyir ro//

1 PN med pa ñid 2 P — 3 PNDC pa ; pa/?* 4 DC yi 5 P/
6 DC bañi 7 PN brten

gal te las gañ gi bdag ñid yin pañi ñon moñs pa de dag yañ dag pa ma
 yin zĩn/ ño bo ñid kyis yod pa ma yin na/¹ ho na da las ci zig gi² bdag ñid
 du hgyur te/ gañ gi phyir las ni ñon moñs pañi rgyu las (3) byuñ ba yin la/
 ñon moñs (P 269b) pa rnams ni phyin ci log gi rgyu las byuñ ba yin pa deñi
 5 phyir las ³ño bo ñid med dō³ zes smraho//

smras pa/ las dañ ñon moñs pa dag ni ño bo ñid yod pa kho na yin te/
 ciñi phyir ze na/ de dag gi hbras bu ño bo ñid yod pa ñid yin (4) pañi phyir
 ro// hdi la las dañ ñon moñs pa dag ni lus rnams kyi rkyen du bstan la lus
 rnams ni ño bo ñid yod pa yin pas deñi phyir hbras bu ño bo ñid yod pa⁴ yin
 10 pañi phyir las dañ ñon moñs pa dag ño bo ñid yod pa kho na yin no//

bśad pa/

las dañ ñon (5) moñs pa dag ni//

lus rnams kyi ni rkyen du bstan//

gal te las dañ ñon moñs pa//

15 de stoñ lus la ji ltar brjod// [27]

hdi la khyod kyis⁵ las dañ ñon moñs pa dag ni lus rnams kyi rkyen du bstan
 la/⁶ zes smras pa/ hbras bu grub pas rgyu hgrub par hdod (6) la rgyu hgrub
 pañi rigs pa gzan ni cuñ zad kyañ mi ston te/ kho bo cag gis lus kyi rgyu
 las de dañ ñon moñs pa de dag rten ciñ hbreñ par⁷ hbyuñ bañi phyir/ ño bo
 20 ñid stoñ ño// zes bstan pas/ hbras bu ni rgyuñi yon tan gyi bdag ñid can du
 hdod par bya (7) ba yin pas deñi phyir gal te lus kyi rgyu las dañ ñon moñs
 pa dag (N 261b) ñid stoñ zĩn de dag stoñ na lus ño bo ñid yod do// zes bya
 ba de ji ltar brjod de/ lus ño bo ñid yod pa ñid do// zes bya bañi tshig de

1 DC//

2 PN —

3 DC dañ ñon moñs

4 PN pa nid* ; cf. 1.7

5 DC kyi

6 PN —

7 NC bar

ni gtsigs pa ma¹ yin pa ñid du ñes so//

smras pa/(D 238b1) las ni yod pa kho na yin te/ cihi phyir ze na/ las
gyi hbras bu la loñs spyod pañi za ba po yod pañi phyir ro// hdi la bcom
ldan hdas kyis de dañ de dag tu/

5 (C 235b) ma rig bsgribs pañi sems can dag//

sred pañi kun tu sbyor dañ ldan//²

zes kyañ gsuñs la/ gzan (2) yañ ci ste khyod rañ ñid kyis³ sdig pañi las hdi
byas na/ khyod rañ ñid kyis dehi rnam par smin pa ñams su myoñ bar bya dgos
so// zes kyañ (P 270a) gsuñs pa/ dehi phyir/

10 ma rig bsgribs pañi skye bo gañ//

sred ldan de ni za ba po//

ma rig pas bsgribs pañi (3) sems can sred pañi kun tu sbyor ba dañ ldan pa⁴
zes gañ gsuñs pa dañ/ khyod rañ ñid kyis dehi rnam par smin pa ñams su myoñ
bar bya dgos so⁵ zes gañ gsuñs pa de ni las kyi hbras bu la loñs spyod pañi

15 za ba po yin te/ dehi phyir re zig las kyi (4) hbras bu la loñs spyod pañi
za ba po hthad pas⁶ med pañi hbras bu yañ med la byed pa po med pañi las
kyañ mi hthad pas/ za ba po yod pañi phyir byed pa po dañ las dag kyañ rab
tu grub pa yin no//

de yañ byed las gzan min zin//

20 de ñid de yañ ma (5) yin no// [28]

da ni las kyi hbras bu la loñs spyad⁷ pañi za ba po de yañ las dehi byed pa
po las gzan ma yin te/ rañ gi rnam par smin pa ñams su myoñ bar hgyur ro//
zes gsuñs pañi phyir ro// gzan ma yin pa yañ ma yin te/ ñe bar len pa gzan

1 P — 2 P/ 3 PN kyi
7 P spyod* ; cf. ll.14-15

4 DC pa dañ

5 PN so//

6 PN pa

(6) yin pañi phyir ro// de lta na h̄khor ba yañ h̄thad la rtag pa dañ chad
pañi skyon du yañ thal bar mi h̄gyur ro//

bśad pa/ ci khyod rtsig rmañ ma bres par pu śu h̄dogs par byed dam/
khyod byed pa po dañ las dañ h̄bras bu dag rab tu ma grub bźin du las kyi

5 (7) h̄bras bu la loñs spyod (N 262a) pañi za ba po sgrub par byed ko// h̄di
ltar byed pa po dañ las dañ h̄bras bu dag ñid mi h̄thad na za ba po h̄thad par
ga la h̄gyur/ ji ltar źe na/

gañ gi phyir na las h̄di ni//

rkyen las byuñ ba ma yin źiñ//

10 rkyen min las byuñ (D 239a1) yod min pa//

de¹ phyir byed pa po yañ med//² [29]

gañ gi phyir rten ciñ h̄brel par h̄byuñ ba smra ba rnams la las h̄di źes bya
ba de rkyen las byuñ ño źes bya ba mi srid la/ rgyu med pa las byuñ bar
smra ba rnams la yañ (C 236a) las h̄di źes bya ba de rgyu med pa las (2)
15 byuñ ño// źes bya ba mi srid pa deñi phyir/ las ni re (P 270b) źig rkyen
las byuñ ba yañ yod pa ma yin źiñ/ rkyen ma yin pa las byuñ ba yañ yod pa
ma yin no// gañ gi phyir las yod pa ma yin pa deñi phyir las med pañi byed
pa po yañ med do//

gal te las (3) dañ byed med na//³

20 las skyes h̄bras bu ga la yod//⁴

ci ste h̄bras bu yod min na//

za ba po lta ga la yod// [30]

gal te brtags na las kyañ med la byed pa po yañ med de/ de dag med na las

1 PN deñi

2 D/

3 PN —

4 N/

- las skyes paḥi ḥbras bu lta yod par ga la ḥgyur/ ci ste (4) ḥgyur na ni las
las skyes paḥi ḥbras bu ma yin pa dañ/ rgyu med pa las byuñ baḥi ḥbras bur
ḥgyur bas de ni mi ḥdod de skyon du mar thal bar ḥgyur baḥi phyir ro// da
ci ste ḥbras bu med na za ba po yod par ga la ḥgyur te/ ḥdi ltar ḥbras buḥi
5 za ba por ḥgyur (5) ba yin na ḥbras bu de yañ mi ḥthad de¹/ de med na de
gañ gi za ba por ḥgyur/ de lta bas na byed pa po dañ las dañ ḥbras bu dañ
za ba po yod do// źes bya ba de ni ²slu baḥi² tshig tsam du zad do// byed
pa po dañ las dañ ḥbras bu dañ za ba po dag mi (6) ḥthad na/ ḥkhor ba ji
ltar ḥthad par ḥgyur//³
- 10 smras pa/ ci byed pa po dañ las dañ ḥbras bu dañ za ba po dañ ñon moñs
pa dag med do// źes bya ba de śin tu ñes pa yin nam/
bśad pa/ gañ la rten ciñ (N 262b) ḥbrel par ḥbyuñ ba de la yod do źe
ḥam/ med do (7) źes smra bar ga la rigs/⁴
smras pa/ da ḥdir dños po yod pa gañ yin/
- 15 bśad pa/ dños po yod pa ga la yin te/ dños po yod par ḥdzin pa bzlog
paḥi phyir dpe ⁵zuñ śig⁵//
ji ltar sprul pa ston byed pa//
rdzu ḥphrul phun sum tshogs pa yis//
sprul źiñ sprul paḥaṅ⁶ (D 239b1) gźan sprul byed//
20 sprul pa des kyañ gźan dag ltar// [31]
de bźin byed pos las gañ byas//
de yañ sprul paḥi rnam pa bźin//
dper na sprul pas (P 271a) sprul gźan źig//

1 N do 2 PN sluḥi ; cf. PPT D[Za 46a1] P[55a2] gluḥi
4 P// 5 PN gzuñ źig 6 C pa ḥaṅ

sprul pa mdzad pa de b'zin no// [32]

ñon moñs las dañ lus rnams dañ//

(C 236b) byed pa po dañ (2) hbras bu dag¹//

dri zañi groñ khyer lta bu dañ//

5 smig rgyu rmi lam hdra ba yin// [33]

deñi phyir de ltar sprul pa byed pa dañ/ sprul pa dañ/ dri zañi groñ khyer
dañ/ sgyu ma dañ/ smig rgyu dañ/ rmi lam lta buñi las dañ/ ñon moñs pa dañ
lus dañ byed pa po dañ hbras (3) bu dañ za ba po dag la/ yoñs su rtog pa
dañ ldan pa yañ dag par² smras pas³ yod do// ze ham med do zes ji ltar smra
10 bar nus te/ hdi ltar dños po dañ dños po med par rtog pa thams cad ni rtag
pa dañ chad pañi skyon dañ rjes su hbrel pa yin la/ rten (4) ciñ hbrel par
hbyuñ ba ni dños po dañ dños po med par lta ba dag las phyi rol du gyur pa
yin pas/⁴ deñi phyir rtag pa dañ chad par lta bañi skyon las rnam par grol
ba yin no//

15 de lta⁵ bas na kho bos⁶ dños po brten nas gdags pa yin no// zes sin
(5) tu nes par byas pa de gzuñ bar byaño// de lta na byed pa po dañ las dañ
hbras bu dañ za ba po dañ ñon moñs pa dañ lus bstan pa dag kyañ hthad la/
rtag pa dañ chad pañi skyon du yañ thal bar mi hgyur zin hkhor ba yañ hgrub
po⁷// las dañ hbras bu brtag (6) pa zes bya ba ste/ rab tu byed pa bcu
20 bdun paño// //

1 C dañ
7 PN bo

2 PN pa

3 DC pa

4 P//

5 PN —

6 PN bo

[XVIII bdag dañ chos brtag pa]

- ¹dbu ma rtsa bañi ḡrel pa bud-dha-pā-li-ta/⁻¹ bam po bdun pa/
 smras pa/ gal te dños po dañ (N 263a) dños po med par lta ba rtag² pa
 dañ chad pañi skyon du thal bar ḡyur bas de kho na ma yin na/ khyod kyid de
 5 kho na (7) gañ yin pa dañ ji ltar de kho na rtogs par ḡyur ba de smros síg//
 bśad pa/ dañ po brtsams³ tshun chad nas de kho na rab tu bstan par
 byas so// mdor na phyi dañ nañ la bdag med pa bdag gi med pa ñid du lta ba
 gañ yin pa de ni de kho nañi dam pa yin la/ de kho (D 240a1) nañi lta ba
 bsgoms⁴ pas ni de kho na rtogs par ḡyur ro//
 10 smras pa/(P 271b) ji ltar phyi dañ nañ la bdag med pa dañ/ bdag gi med
 pa ñid du lta bar ḡyur/⁵
 bśad pa/ ḡdi la de kho na mthoñ bar ḡdod pa yoñs su rtog pa dañ ldan
 pas (2) ḡdi ltar so sor yañ dag par brtag par bya ste/ bdag (C 237a) ces
 bya ba gañ yin pa de ci phuñ po rnams ñid dam/ ḡon te phuñ po rnams las⁶
 15 gźan źig yin⁷/ bdag de ni phuñ po rnams ñid dam/ phuñ po rnams las gźan źig
 tu ḡyur ba de tsam du zad de/ ḡdir (3) rnam pa gźan du smra ba gañ dag
 yin pa de dag thams cad kyañ gźan dañ gźan ma yin pa ñid du smra ba⁸ kho
 nar ḡdus te/ gñi⁹ ga ltar yañ mi ḡthad do// ciñi phyir źe na/
gal te phuñ po bdag yin na//
 20 skye dañ ḡjig pa can du ḡyur//
gal te phuñ po (4) rnams las gźan//
phuñ poñi mtshan ñid med par ḡyur// [1]
 re źig gal te phuñ po rnams ñid bdag ñid yin par gyur na/ de lta na skye ba

1 PN —
7 DC min

2 PN ltag
8 PN ba/

3 PN brtsam
9 P gñis

4 PN bsgom

5 P//

6 PN —

dañ h̄jig paḥi chos can du ḥgyur te/ phuñ po rnams skye ba dañ h̄jig paḥi
 chos can yin paḥi phyir ro// de la bdag (5) mañ po ñid du yañ tha1 bar
 ḥgyur la/ bdag tu smra ba don med pa ñid du yañ ḥgyur te/ bdag ces bya ba
 ni phuñ poḥi rnam grañs tsam du zad paḥi phyir ro// de lta bas na re źig
 5 phuñ po rnams ñid bdag yin no// źes bya ba mi ḥthad do//

ci ste yañ phuñ (6) po rnams las gźan yin par gyur na/ de lta na phuñ
 poḥi mtshan ñid ma yin par ḥgyur te/ phuñ po rnams (N 263b) ni skye ba dañ
 h̄jig paḥi mtshan ñid yin pas/ ¹de ba⁻¹ na bdag phuñ po rnams las gźan yin²
 paḥi phyir skye ba dañ h̄jig paḥi mtshan ñid ma yin par (7) ḥgyur ro//³ de
 10 lta bas na rtag par ḥgyur te/ bdag rtag pa yin na rtsom pa thams cad don
 med pa ñid du ḥgyur te/ ḥdi ltar rtag pa⁴ mi ḥgyur ba la ci źig byar yod/
 de lta na yañ bdag yod par rtog pa don med pa ñid du ḥgyur te/ de la cuñ
 zad kyañ ḥjug (D 240b1) paḥam⁵/ ldog⁶ par mi ḥgyur ro//(P 272a) de lta bas
 na bdag phuñ po rnams las gźan par yañ mi ḥthad do//

15 de de ltar blo gros ñes nas kyañ⁷ so sor⁸ yañ dag par rtog par byed de/
bdag ñid yod pa ma yin na//⁹
bdag gi yod par ga la ḥgyur//¹⁰

brtags (2) na gal te bdag ñid rnam pa thams cad du mi ḥthad na bdag gi yod
 (C 237b) par ga la ḥgyur/ ḥdi ltar bdag ces bya baḥi gañ yin pa de bdag¹¹ gi
 20 źes bya na/ bdag de yañ med de de med na deḥi ḥdi yin no¹² źes bya bar ji
 ltar ḥthad par ḥgyur/¹³ de lta bas na bdag (3) gi yañ¹⁴ mi ḥthad do//

de ltar phyi dañ nañ la bdag dañ bdag gir mi lta ba de ni de kho na
 mthoñ ba yin te/ de de sgom¹⁵ par byed ciñ brtan¹⁶ par byed do// de sgom¹⁷

1 PN des* ; cf. PPT P[Za 70a4] D[51b5] des 2 DC — 3 N/
 4 N par 5 P pa ḥam 6 D ldeg 7 PN yañ 8 DC so 9 PN/
 10 PN/ 11 PN dag 12 PN no// 13 PN// 14 PN miñ
 15 PN bsgom 16 PN bstan 17 PN bsgom

par byed ciñ brtan¹ par byed pa dehi bdag dañ bdag gir mñon par zen pa ñe
bar zi bar hgyur bas/

bdag dañ (4) bdag gi zi bañi phyir//

ñar hdzin ña yir hdzin med hgyur// [2]

5 de ltar bdag dañ bdag gir mñon par zen pa ñe bar zi bañi phyir de la ñar
hdzin pa dañ/ ña yir hdzin pa med par hgyur ro//

smras pa/ gañ gis de ltar yañ dag pa ji lta ba bzin du mthoñ ba² na
ñar hdzin pa dañ (5) ña yir hdzin pa med par hgyur ro// zes bya ba³ de ñid
bdag yin pas de yod pañi phyir bdag dañ bdag gi yañ ñes pa kho nar yod pa

10 yin no//

bśad pa/

ñar hdzin ña yir hdzin med gañ//

de yañ yod pa ma yin te//⁴

ñar hdzin ña yir hdzin med par//

15 (6) gañ gis mthoñ bas mi mthoñ ño// [3]

de ltar ñar hdzin pa med pa dañ/⁵(N 264a) ña yir hdzin pa med pa zes bya ba
gañ yin pa de yañ yod pa ma yin te/ de ni ñe bar len pa la brten⁶ nas gdags
pa yin par ston te/ hdi ltar bcom ldan hdas kyis kyañ tshe dañ ldan pa (7)
hdihi miñ ni hdi zes rus ni hdi zes bya zes bya ba gañ yin pa de ni ñe bar
20 len pa ma gtogs par gañ zag gi miñ dañ rus dag med do⁷ zes gsuñs so// de
lta bas na ñe bar len pañi dbañ (P 272b) kho nas brjod par zad kyil/ gañ ñar
hdzin pa med pa dañ ña yir (D 241a1) hdzin pa med par hgyur ba gzan de ni
hgañ yañ med do// ci ste yod na ni de yod na ji ltar ñar hdzin pa med pa

1 PN bstan 2 PN —* 3 DC ba ste/ ; cf. ABh P[Tsa 81b1] D[69b5] ba
4 P/ 5 DC// 6 PN rten 7 PN do//

dañ ña yir ḥdzin pa med par ḥgyur/ ci ste de dag yod kyañ ḥgyur na ni de
 lta na deḥi de dag log par lta ba kho nar ḥgyur gyi de kho na mthoñ ba ma
 (2) yin te/ slob dpon ḥphags pa lhas kyañ/

gal te bdag (C 238a) ces bya ba yod//

5 bdag med ces bya de mi rigs//¹

yañ na de ñid rtogs pa ḥam//

mya ñan ḥdaḥ ba ñes brdzun² ḥgyur//

zés gsuñs so// de lta bas na ñar ḥdzin pa med pa dañ/ ña yir ḥdzin pa med
 (3) par gañ gis mthoñ ba log par lta bas³ blo gros kyi mig ñams pa des ni

10 de kho na mi mthoñ ba ñid do//

nañ dañ phyi rol ñid dag la//

bdag dañ bdag gi zad gyur na//

ñe bar len pa ḥgag ḥgyur źin//

de zad pas na skye ba zad// [4]

15 da nañ dañ phyi rol ñid dag la deḥi (4) bdag ces bya ba dañ/ bdag gi zés bya
 bar de dag la log par ḥdzin pa zad par gyur na ñe bar len par⁴ byed pa gañ
 yin pa de med ciñ ñe bar blañ bar bya ba gañ yin pa de yañ med pas/ ñe bar
 len pa rnam pa bzi yañ ḥgag par ḥgyur źin/ ñe bar len pa ḥgags (5) pas srid
 pa ḥgag// srid pa ḥgags pas skye ba zad par ḥgyur ba de ni thar ba⁵ zés
 20 byaḥo// de ltar yañ dag pa ji lta ba bzin du mthoñ ba des de kho na rtogs
 pa yin la/ de kho na rtogs pas thar par (N 264b) ḥgyur ro//

las dañ ñon moñs zad pas thar//

las (6) dañ ñon moñs rnam rtog las//

1 P/ 2 PN rdzun 3 PNDC ba ; cf. ABh P[Tsa 81b3] D[69b7] bas
 4 PN pa 5 PN pa*

de dag spros las spros pa ni//

ston pa ñid kyis hgag par hgyur// [5]

hdi la las dañ ñon moñs pa dag ni skye bañi rgyu yin pañi phyir las dañ ñon
moñs pa zad pas thar pa¹ zes byaño// las dañ ñon moñs pa de dag kyañ yañ (7)
5 dag pa ma yin pañi (P 273a) rnam par rtog pa las byuñ ba yin gyi ño bo ñid
kyis yod pa ni ma yin no// ñon moñs pa ni tshul bzin ma yin par rnam par
rtog pa las byuñ ba yin te/ ji ltar yul gcig kho na la yañ la la ni chags
par hgyur/ la la ni sdañ bar hgyur/ la la ni (D 241b1) rmoñs par hgyur bas/²
deñi phyir ñon moñs pa rnams ni rnam par rtog pa las byuñ³ ño// ñon moñs pa
10 can gyi sems dañ ldan pañi⁴ lus dañ ñag dañ yid kyis mñon par hdu byed pa
dag ni las zes bya ste/ hdi ltar bcom ldan hdas kyis kyañ gañ (C 238b) zag
5-^{ma} rig⁻⁵ pa dañ (2) ldan pa hdi ni bsod nams las byuñ bañi mñon par hdu bya
ba dag kyañ mñon par hdu byed do// zes rgya cher bkañ stsal to// de lta bas
na las dañ ñon moñs pa dag ni yañ dag pa ma yin pañi rnam par rtog pañi
15 rgyu las byuñ ba yin no//

da yañ dag (3) pa ma yin pañi rnam par rtog pa de dag ni spros pa las
byuñ ba yin te hjig rten pañi spros pa las byuñ ño// hjig rten pañi rñed pa
dañ/⁶ ma rñed pa la sogs pañi chos rnams la hdi bden no sñam du mñon par
zen pañi blo can dag de dañ⁷ de la⁻⁷ rnam par rtog par byed pas (4) deñi
20 phyir rnam par rtog pa dag ni spros pa las byuñ ño//⁸

spros pa ni ston pa ñid kyis hgag par hgyur te⁹/ deñi rñed pa dañ ma
rñed pa la sogs pa hjig rten pañi spros pa ni ston pa ñid kyis hgag par
hgyur ro// dños poñi ño bo ñid ston pa ñid du rtogs pas¹⁰ hgags (5) te/¹¹

1 PC ba 2 PN// 3 P hbyuñ 4 C pas 5 DC mi rigs
6 P — 7 N des 8 N/ 9 PN — 10 DC par 11 N//

stoñ pa ñid rtogs nas ḡgag go//

de lta bas na stoñ pa ñid ni de kho na yin la stoñ pa ñid bsgoms¹ pa
kho nas ni de kho na rtogs par ḡgyur źin/(N 265a) de kho na rtogs pa ñid
ni thar pa źes bya ste/ slob dpon ḡphags pa lhas kyañ/²

5 mdor na chos ni mi ḡtshe ste//
mya (6) ñan ḡdas pa stoñ pa ñid//
ḡdi la de ḡñis ḡbaḡ źig ces//
de bźin ḡśegs pa rnams kyis (P 273b) gsuñs//
źes gsuñs so//

10 smras pa/ gal te de ltar bdag dañ bdag gi med na ji ltar sañs rgyas
bcom ldan ḡdas rnams kyis³ de dañ der bdag bstan pa (7) mdzad^{4/5}
bśad pa/ bdag med pa kho naḡo// źes bya ba de yañ mi smra ste/ ḡog nas
kyañ/

de ltar len las ḡzan ma yin//
15 de ni ñer len ñid kyañ min//
bdag ni ñe bar len med min//
med pa ñid duḡañ⁶ de ma ñes// [XXVII 8]

źes ḡbyuñ ño// ḡon kyañ sañs (D 242a1) rgyas bcom ldan ḡdas sems can rnams
kyi bsam pa dañ bag la ñal mkhyen pa la mkhas pa rnams kyis ḡdul bya rnams
20 kyi⁷ mñon par źen pa bzlog paḡi phyir/⁸

bdag go źes kyañ btags gyur ciñ//
bdag med ces kyañ bstan par (2) gyur//
sañs rgyas (C 239a) rnams kyis bdag dañ ni//

1 PN bsgom 2 P — 3 P kyi 4 PN mdzad pa 5 P//
6 DC du ḡañ 7 PN kyis 8 P//, N —

bdag med hgaḥ yañ med par bstan// [6]

de la gdul bya gañ dag la ḥjig rten ḥdi med do// ḥjig rten pha rol med do//
 sems can rdzus te skye ba med do sñam paḥi lta ba de lta bu byuñ bar gyur
 pa/ log par (3) ḥdzin pa la mñon par źen pas sems rmoñs pa/ ḥjig rten pha
 5 rol la mi ltos¹ pa/ ḥjig rten gyi tshul las ḥdaḥ bas mi ḥdzem pa/ sems can
 dmyal baḥi g'yañ sa chen po la mñon par phyogs pa de dag gi bdag med par
 lta ba bzlog paḥi phyir bdag go źes kyañ (4) btags so//

gdul bya gañ dag la las dge ba dañ mi dge ba rnams kyi byed pa po dañ
 de dag gi ḥbras bu ḥdod pa dañ mi ḥdod pa dag za ba gañ yin pa dañ/ gañ
 10 gi² bciñs pa dañ thar pa dag ston par byed paḥi bdag ces bya ba de ni hgaḥ
 źig yod do//(5) gźan du na bdag med na dedag thams cad don med pa ñid du
 ḥgyur ro sñam paḥi lta ba de lta bu byuñ bar gyur (N 265b) pa/ ḥkhor baḥi
 rgya mtsho chen por lhuñ ba/ ñar ḥdzin pa dañ ña yir ḥdzin paḥi chu srin
 ḥdzin khriś zin pa/ lta baḥi chu bos (P 274a) sems g'yeñs pa/³ srid paḥi
 15 bde (6) ba la chags pa de dag gi bdag tu lta ba bzlog paḥi phyir bdag med
 do// źes kyañ bstan to//

gdul ba bzañ po gañ dag dge baḥi⁴ tshogs yoñs su smin pa/ srid paḥi
 chu bo las brgal bar nus pa/ don dam paḥi gtaḥ⁵ gyi snod du gyur pa de dag
 la/ sañs (7) rgyas bcom ldan ḥdas don dam paḥi de kho na ston pa rnam par
 20 ḥdren pa chen po rnams kyis⁶ sgyu ma ḥdi ni byis pa ḥdrid⁷ pa ste/ ḥdi la
 bdag dañ bdag med pa hgaḥ yañ med do// źes ston te/ slob dpon ḥphags pa
 lhas kyañ/

med dañ yod dañ gñi ga (D 242b1) dañ//

1 PN bltos 2 DC gis 3 PN//
 ABh P[82a7] D[70b2] baḥi rtsa baḥi
 7 PN ḥbrid

4 PNDC baḥi ; baḥi rtsa baḥi?*, cf.
 5 P gtan 6 PN kyi

- gñi ga min paḥaṅ¹ ston mdzad de//
 nad kyi dbaṅ gis ñes par ni//
 sman ni ḥphrod par ḥgyur ba bzin//
 zes gsuṅs so//
- 5 yaṅ na ḥdi ni ²gzan te² de kho na mthoṅ ba la rgyab kyis phyogs pa/
 thams cad ses pa ma yin par thams cad mkhyen par (C 239b) mñon paḥi (2) ña
 rgyal can/ raṅ gi rtog geḥi rjes su ḥbraṅ³ ba⁴ bdag med na ḥdi dag thams
 cad mi ḥthad do// zes skrag pa kha cig gis bdag go zes kyaṅ btags⁵ so// de
 bzin du blo gros rnam par rmoṅs pa⁶ med pa dag⁷ gis ḥjig rten na phuṅ bar⁸
- 10 byed pa/ las daṅ ḥgro ba lkog (3) tu gyur pa gzan dag gis⁹ bdag med do zes
 kyaṅ bstan to// saṅs rgyas bcom ldan ḥdas sgrib pa med paḥi rnam par thar
 paḥi mkhyen pa brñes pa thams cad mkhyen pa thams cad gzigs pa rnams kyis
 ni/ ḥgro ba la phan gdags par bzed pas de gñi (4) ga yaṅ med do// zes ñes
 par gsal te/ dbu maḥi lam bdag daṅ bdag med pa ma yin pa ḥdi yod pas ḥdi
- 15 ḥbyuṅ la/ ḥdi med na ḥdi mi ḥbyuṅ ño// zes bya ba ñid bstan to//
 ḥdir smras pa/ spros pa ni stoṅ pa ñid kyis ḥgag par ḥgyur ro//(5)
 zes gaṅ smras pa de la rigs (P 274b) pa gaṅ yin/
 ḥdir (N 266a) bśad pa/
brjod par bya ba ldog ¹⁰⁻pa ste^{-10/11}
- 20 gaṅ gi phyir dños po rnams stoṅ par mthoṅ na/ brjod par bya ba ñid ldog
 par ḥgyur ba deḥi phyir spros pa ni stoṅ pa ñid kyis ḥgag par ḥgyur te/ ḥdi
 ltar brjod par bya ba (6) yod na de la brten nas spros pa yod par ḥgyur
 gyi/¹² brjod par bya ba med na gzi¹³ med paḥi spros pa ji ltar yod par

1 C pa ḥaṅ 2 PN gzan ste, DC gzan te ; don gzan te?*, cf. p.258, l.4
 3 P ḥbreṅ 4 PN ba/* 5 PN brtags 6 PN pa/ 7 PN bdag
 8 DC por 9 P gi 10 PNDC pa ste ; cf. ABh, PP pas te 11 PNDC/ ;
 //?*

12 D// 13 P bzi

ḡgyur/

smras pa/ deḡi brjod par bya ba ji ltar ldog par ḡgyur/

bśad pa/

sems kyi spyod yul ldog pas so//

5 sems kyi spyod¹ yul ni gzugs la (7) sogs pa yul rnams te/ gañ gi phyir
deḡi sems kyi spyod yul gzugs la sogs pa dag log par gyur pa deḡi phyir
brjod par bya ba ldog par ḡgyur te/ ḡdi ltar brjod par bya ba ni gzugs la
sogs pa dag yin na de ²dag med na⁻² ci źig brjod par bya/

smras pa/(D 243a1) deḡi sems kyi spyod yul gzugs la sogs pa dag ji

10 ltar ldog par ḡgyur/

bśad pa/

ma skyes pa dañ ma ḡgags pa//

chos ñid mya ñan ḡdas dañ mtshuñs// [7]

gañ gi phyir des yañ dag pa ji lta ba bźin du mthoñ ba na³ ma skyes pa dañ
15 ma ḡgags (2) paḡi chos ñid mya (C 240a) ñan las ḡdas pa dañ mtshuñs par
rab tu śes pa deḡi phyir deḡi sems kyi spyod yul ldog par ḡgyur ro// de
lta bas na spros pa ni stoñ pa ñid kyis ḡgag par ḡgyur te/ slob dpon ḡgags
pa lhas kyañ/

srid paḡi sa bon rnams śes te//

20 yul (3) rnams de yi spyod yul lo//

yul la bdag med mthoñ na ni//

srid paḡi sa bon ḡgag par ḡgyur//

źes gsuñs so//

1 PNDC — ; cf. 1.4, PP P[Tsha 233b2] D[187a4] spyod
2 DC lta na ni ; cf. PPT P[Za 98b6] D[82a4] dag med na

smras pa/ gañ h̄jig rten h̄di med do// h̄jig rten pha rol med do// sems
can rdzus¹ te skye ba med do// źes bya ba la sogs par (4) lta ba de dañ/
gañ dños po thams cad ma skyes pa dañ ma h̄gags pa źes bya bar lta ba de
gñis la khyad par ci yod/²

- 5 bśad pa/ de gñis la khyad par śin tu chen/ khyod ni (P 275a) stoñ pa
ñid kyi don (N 266b) rnam par mi śes nas de gñis h̄draho sñam du sems so//
h̄di (5) la so sor ma brtags par btañ sñoms byed pa gañ yin pa dañ/ so sor
brtags nas btañ sñoms byed pa gañ yin pa de gñis btañ sñoms byed par ni
h̄dra mod kyi so sor ma brtags par btañ sñoms byed pa ni ma rig pañi kun tu
10 sbyor ba dañ ldan par bstan la/ btañ snoms (6) byed pa cig śos ni sañs
rgyas bcom ldan h̄das rnams kyis kun tu bsten³ pa yin pas/ de gñis la khyad
par śin tu che ba de bźin du/ h̄di la yañ h̄jig rten h̄di med do źes bya ba
la sogs pa de⁴ ltar mthoñ ba ni ma rig pas kun tu rmoñs pañi sems dañ ldan
pa (7) yin gyi/ dños po thams cad⁵ no bo ñid⁵ kyis stoñ pañi phyir ma
15 skyes pa dañ ma h̄gags par mthoñ ba cig śos ni śes pa sñon du btañ ba yin
pas/ de gñis la khyad par śin tu cheho//

gźan yañ med pa de ñid ma mthoñ ba bźin du h̄jig rten h̄di med do//
(D 243b1) źes tshig h̄bañ źig brjod pa de la ni/ dper na dmus loñ phyogs h̄di
mi⁶ bdeho// źes brjod kyañ mig med pañi phyir mi mthoñ bas der h̄khrul pa
20 dañ/⁷ brdeg h̄chañ bar h̄gyur ba de bźin du/ de yañ h̄jig rten h̄di med do//
(C 240b) źes brjod kyañ śes pañi (2) mig med pañi phyir mi mthoñ bas/⁸
skyon de⁹ dag gis gos par h̄gyur ro//

gźan yañ dper na kha cig rtsod pa na don bden par h̄gyur ba kho na la

1 PN brdzus 2 P// 3 PNDC bsten ; cf. PPT P[Za 103b8] brten,
D[85b2] bstan 4 C da 5 PN — 6 PN —, DC la ; cf. PPT
P[104a2] D[85b3] mi 7 PN — 8 PN — 9 C da

che b'zi gñis ston par gyur la/¹ de na gcig ni don de mñon sum du mthoñ ba
 yin la² gñis pa ni don de mñon sum du mthoñ (3) bar gyur pa ma yin źiñ
 nor noham³ mdzañ nos gñer ba źig yin te/ de gñi⁴ ga yañ don de la smrar
 bcug pa na/ de la gcig gis don de ji ltar bden pa de ltar smras su zin
 5 kyañ don de mñon sum du yañ ma gyur pañi phyir brdzun⁵ du yañ hgyur la
 chos ma yin pa (P 275b) dañ mi sñan (4) pa dañ yañ ldan par hgyur ro// cig
 śos kyis ni don de smras pa na don de mñon sum du gyur pañi phyir bden par
 smra ba yañ yin la chos dañ sñan pa dag dañ yañ⁶ ldan (N 267a) par hgyur
 ba de b'zin du/⁷ dños po thams cad stoñ pa yin źiñ stoñ pañi phyir ma skyes
 10 pa dañ (5) ma hgags pa de yin du zin kyañ/ de gañ la mñon sum gyi⁸ śes pa
 yod pa de ñid legs pa dañ ldan ciñ⁹ bsnags pa¹⁰ yin gyi/ cig śos ni stoñ
 pa ñid mñon sum du ma gyur pañi phyir lta bañi skyon gyis kyañ gos la
 mkhas pa rnams kyis smad par yañ hgyur bas/¹¹ (6) deñi phyir de gñis¹² ni
 khyad par śin tu che ste/ slob dpon sgra gcan zin bzañ pos śes rab kyi pha
 15 rol tu phyin pa la bstod pa las kyañ/

khyod ñid mthoñ na hchiñ hgyur te//

ma mthoñ na yañ hchiñ bar hgyur//

khyod ñid mthoñ na¹³ grol hgyur te//

ma mthoñ na yañ grol (7) bar hgyur//

20 źes gsuñs so// de lta na hdi ni de kho na ñid¹⁴ śes pañi blo gros kyi mig
 dri ma med pa dañ ldan pañi yul yin gyi/ hdi ma rig pañi mun pa chen pos
 blo gros kyi mig bsgribs pa dañ ldan pañi yul ni ma yin no//

g'zan yañ khyod mkhas par rlom pa ñid (D 244a1) kyi¹⁵ blo sñon du btañ

1 P// 2 PN la/ 3 PNC no ham 4 PN gñis 5 PN rdzun
 6 PN — 7 P// 8 PN gyis 9 PN źiñ 10 PN — 11 P//
 12 PN ñid 13 C ba 14 PN — 15 PN kyis

ste lta ba sems par mtshuñs síñ kho bo la rgol bar byed kyi/ yod pa ñid
 dañ med pa ñid du smra ba rnams¹ la ni (C 241a) mi byed pa de la² yañ
 khyad par yod par bsad par bya ste/ ji ltar ze na/ yod pa dañ med pa ñid
 du brjod pa ni lta bañi dbañ gis (2) te/ kho bo ni dños po rnams ri boñ gi
 5 rwa bzin du med pa ñid du mthoñ la tshig gi skyon rnams³ yoñs su⁴ spañ
 bañi⁴ phyir yod pa ñid kyañ ma yin la med pa ñid kyañ ma yin no zes mi
 smrañi/ hdi ltar de dag rten ciñ hbrel par hbryuñ bañi phyir ji ltar yod pa
 ñid dañ/ med pa (3) ñid dag (P 276a) gzugs brñan dag bzin du mthoñ ba de
 ltar smra bas/ khyod ni nor bu do⁵ zan⁶ an-da-rñiñ⁶ gyi rin than⁷ du htshoñ
 10 ba na/ yid la bsams pa dañ mthun pañi hbras bu yañ ma thob la rañ gi blo
 yañ bar yañ bstan pa bzin du gyur to//

smras pa/ gal te de ltar dños po thams (4)(N 267b) cad mya ñan las
 hdas pa dañ mtshuñs pa yin na chos dañ chos ma yin pa dag la khyad par med
 pañi phyir rtsom pa thams cad don med pa ñid du mi hgyur ram/

15 bsad pa/ ci khyod yañ dag pa ji lta ba bzin du mthoñ ba la yañ rtsom
 pa yod par lta ham/⁸ gañ gi tshe^{9/10} sñar

brjod par (5) bya ba ldog pa ste//¹¹

sems kyi spyod yul ldog pas so// [= 7ab]

zes bstan zin pas/ deñi phyir¹² rnam par rmoñs pañi sems dañ ldan pa la
 20 rtsom pa yod kyi/ de kho na mthoñ ba la ni bya ba ci yañ med do// ji skad
 du bya ba byas so// hdi las gzan med do zes gsuñs pa dañ/(6) de bzin du
 gañ zag ma rig pa dañ ldan pa hdi ni bsod nams las byuñ bañi mñon par hdu
 bya ba dag kyañ mñon par hdu byed do// zes gsuñs pa lta buho// slob dpon

1 PN — 2 PN las 3 PN — 4 P spañs pañi 5 PN de
 6 PN anda-sñil 7 PN btañ 8 P// 9 PNDC tshe ; phyir?*

10 PN — 11 PN/ 12 PN —

hphags pa lhas kyañ/

kun med ci zig byar yod ces//¹

khyod ni hjigs pa skye bar hgyur//²

(7) gal te bya ba yod na ni//³

5 chos hdi ldog pa ma yin no//

zes gsuñs te/ de lta bas na/⁴

chos ñid mya ñan h̄das dañ mtshuñs//⁵ [= 7d]

zes pa hdi ni don dam pañi phyir gsuñs pa yin no//⁶

h̄jig rten gyi tha sñad⁷ kyi phyir/

10 thams cad yañ dag yañ dag min//⁸

(D 244b1) yañ dag yañ (C 241b) dag ma yin ñid//

h̄di ltar bcom ldan h̄das kyis kyañ gañ h̄jig rten la yod par grags pa de ña
yañ yod par smraho// gañ h̄jig rten la med par grags pa de ña yañ med par
smraho// zes gsuñs pas/ deñi phyir gañ gi tshe h̄jig rten gyi tha sñad bya
15 ba (2) deñi tshe na gañ h̄jig rten la yañ dag pa ñid du grags pa/ de bcom
ldan h̄das kyis kyañ yañ dag pa ñid do//⁹(P 276b) zes gsuñs so// gañ h̄jig
rten la yañ dag pa ñid ma yin par grags pa de bcom ldan h̄das kyis kyañ yañ
dag pa ma yin no// zes gsuñs so// gañ (3) h̄jig rten la¹⁰ yañ dag pa ñid
dañ/ yañ dag pa ñid ma yin pa ñid du grags pa de bcom ldan h̄das kyis kyañ
20 yañ dag pa ñid dañ/ yañ dag pa ñid ma yin (N 268a) pa ñid do// zes gsuñs
so//

h̄di lta ste dper na/ groñ mi gñis sig¹¹ bya ba h̄gañ¹² zig la groñ
khyer (4) du doñ ba na ltañ moñi phyir lha khañ du zugs nas ri mo lta bar

1 P/ 2 P/ 3 P/ 4 PN — 5 PN — 6 P/ 7 PN dad
8 DC/ 9 P/ 10 N pa 11 DC zig 12 C h̄bañ

brtsams pa dañ de na gcig gis smras pa/ lag na mduñ rtse gsum pa thogs pa
gañ yin pa ḥdi ni sred med kyi buḥo// lag na ḥkhor lo thogs pa gañ yin pa
ḥdi ni dbañ phyug chen poḥo¹// cig śos (5) kyis² smras pa khyod kyis log
par bzuñ ste/ lag na mduñ rtse gsum pa thogs pa ni³ dbañ phyug chen poḥo//
5 lag na ḥkhor lo thogs pa ni sred med kyi buḥo// źes de gñis rtsod pa na⁴
ñe ḥkhor na kun tu rgyu źig ḥdug paḥi gan du doñ ste phyag ḥtshal nas de
(6) la rañ rañ gi bsam pa smras pa dañ/ des gcig la ni khyod zer ba bden⁵
no// źes smras ⁶⁻pa dañ⁶/ cig śos la ni mi bden no// źes gañ⁷ smras na⁸/ de
la kun tu rgyu des ji ltar ḥdi na dbañ phyug chen po yañ ḥgaḥ yañ med la/
10 sred med kyi bu yañ med de⁹/ ḥdi dag ni rtsig pa (7) la brten¹⁰ paḥi ri mo
bris paḥo// źes bya ba de ltar śes mod kyi/ ḥjig rten gyi tha sñad kyi
dbañ gis ḥdi ni bden no// ¹¹⁻ḥdi ni mi bden no//⁻¹¹ źes smras pa la brdzun¹²
gyi tshig gi skyon can du ma gyur pa de bzin du¹³ bcom ldan ḥdas kyis kyañ
dños po rnamś no bo ñid stoñ par (C 242a) gzigs kyañ/(D 245a1) ḥjig rten
15 gyi tha sñad kyi¹⁴ dbañ gis ḥdi ni yañ dag pa ñid do// ḥdi ni yañ dag pa
ñid ma yin no// ḥdi ni yañ dag pa ñid dañ/¹⁵ yañ dag pa ñid ma yin no//
źes gsuñs so//

don dam par ni/

yañ dag min min yañ dag min//

20

de ni sañs rgyas rjes¹⁶ bstan paḥo// [8]

(2)(P 277a) dños po no bo ñid stoñ pa sgyu ma dañ/ rmi lam dañ/ smig rgyu
dañ/ gzugs brñan dañ/ brag cha¹⁷ lta bu dag la ji ltar yañ dag pa ñid dañ/
yañ dag pa ñid ma yin par brjod ¹⁸⁻do//⁻¹⁸ deḥi phyir de ni sañs rgyas bcom

1 D po ḥo 2 PN kyi 3 C na 4 PN na/ 5 C bdan 6 PN —
7 PN — 8 P pa 9 P da 10 PN rten 11 PN —
12 PN rdzun 13 PN du/ 14 C gyi 15 DC// 16 PN —
17 PN ca 18 PN de/

ldan ḥdas rnams kyi bstan pa yod pa dañ/¹ med pa ñid kyi skyon dañ bral (3)
 ba/ mu stegs byed thams cad dañ thun moñ ma yin pa don dam pa gsal (N 268b)
 bar byed pa yin no//

yañ na ḥdi ni don gźan te² kha cig na re thams cad yod pa ñid las
 5 skyeḥo// źes zer ro// gźan dag na re rgyu la ḥbras bu sña na med pa dag
 las skyeḥo// źes zer ro// kha cig na re (4) yod pa dañ med pa las skyeḥo//
 źes zer ro// sañs rgyas bcom ldan ḥdas rnams kyi bstan pa ni dños po rgyu
 dañ rkyen las gdags par zad kyi yod pa dañ med pa ni ma yin ³no//⁻³ de
 ltar yañ kā-tyā-ya-na ḥjig rten ḥdi ni gñis la gnas te/ phal cher yod pa
 10 ñid la gnas pa dañ/ med (5) pa ñid la⁴ gnas so// źes gsuñs so// de lta bas
 na sañs rgyas bcom ldan ḥdas rnams kyi ḥjig rten gyi tha sñad kyi dbañ
 gis kyañ de dañ de dag gsuñs pas/ deḥi phyir de kho na mthoñ bar ḥdod pa
 rnams kyi⁵ ḥjig rten gyi tha sñad kyi dbañ gis gsuñs pa dag la mñon par
 ma (6) źen par ⁶bya ste⁻⁶/ de kho na gañ yin pa de ñid gzuñ bar byaḥo//
 15 smras pa/ de kho naḥi mtshan ñid gañ yin/

bśad pa/

gźan las śes min źi ba dañ//

spros pa rnams kyi ma spros pa//

rnam rtog med don tha dad min//

20 de ni de ñid mtshan ñid do// [9]

gźan las śes min źes (7) bya ba ni/ ḥdi la gźan las śes pa med pa ste/ luñ
 med par bdag gi mñon sum du ḥgyur źiñ/ bdag ñid kyi mñon sum źes bya baḥi
 tha tshig go// źi ba⁷ źes bya ba ni ño bo ñid stoñ pa źes bya baḥi tha

1 PN —
 7 PN —

2 PN de

3 PN te/

4 N —

5 C gyis

6 PN byas te

- tshig go// spros pa (C 242b) rnams (P 277b) kyis ma spros pa//¹ zes bya ba
 ni h̄jig rten gyi (D 245b1) chos rnams dañ bral ba zes bya bañi tha tshig
 go// rnam par rtog pa med² pa zes bya ba ni h̄di zes bya ba dañ h̄diho³ zes
 rnam par ma brtags paḥo// don tha dad pa ma yin⁴ / zes bya ba ni h̄di yañ yin
 5 la/ h̄di yañ yin no// zes don dbyer med paḥo// de la gañ gi phyir (2) rnam
 par rtog⁵ pa med pa deñi phyir spros pa rnams kyis ma spros paḥo// gañ gi
 phyir h̄jig rten pañi chos rnams kyis ma spros pa deñi phyir zi baḥo//
 (N 269a) gañ gi phyir zi ba deñi phyir don tha dad pa ma yin pa ste/ deñi
 phyir de lta buñi rañ b̄zin ses pa rañ rig pa gzan las⁶ ses pa ma yin pa
 10 gañ yin (3) pa de ni de kho nañi mtshan ñid yin par ses par byaḥo//
 h̄di yañ de kho nañi mtshan ñid gzan yin te/
gañ la⁷ brten⁸ te gañ h̄byuñ⁹ ba//
de ni re zig de ñid min//
de las gzan paḥaṅ¹⁰ ma yin phyir//
 15 de¹¹ phyir chad min rtag ma yin// [10]
 h̄di ltar gañ la¹² brten te gañ byuñ ba de ni (4) re zig de ñid ma yin no//
 de las¹³ gzan paḥaṅ¹⁴ ma yin te/ gal te de de las gzan yin par gyur na de
 med par yañ h̄byuñ bar h̄gyur bañi rigs na/ mi h̄byuñ bas deñi phyir de las¹⁵
 gzan paḥaṅ¹⁶ ma yin no// dper na sa bon la¹⁷ brten te myu gu byuñ ba ni sa
 20 bon gañ kho na yin (5) pa de myu gu kho na ma yin¹⁸ la sa bon las gzan pa
 myu guñi no bo ñid med pañi phyir sa bon las myu gu¹⁹ gzan paḥaṅ ma yin pa
 b̄zin te²⁰ / de ltar gañ gi phyir gañ la²¹ brten²² te gañ byuñ ba de de ñid
 kyañ ma yin la de²³ las gzan paḥaṅ ma yin pa deñi²⁴ phyir chad pa yañ ma

1 PN — 2 C mad 3 PN h̄diho// 4 P yin la 5 C rtogs
 6 PN la 7 PN las 8 PN rten 9 PN byuñ* ; cf. 11.16,19,22
 10 P pa ḥaṅ 11 PN deñi 12 PN las 13 P las de las
 14 P pa ḥaṅ 15 PN la 16 P pa ḥaṅ 17 PN las 18 P yin pa
 19 P gu la 20 C ta 21 PN las 22 P rten 23 PN de de
 24 C h̄di

yin la (6) rtag pa yañ ma yin no// ħdi ltar sa bon ñid myu gu yin par gyur
 na/¹ sa bon rtag par ħgyur ro// gañ gi phyir sa bon ñid myu gu ma yin pa
 deħi phyir sa bon rtag pa ma yin no// gal te sa bon yañ g'zan ñid la myu gu
 yañ g'zan yin par gyur na de² lta na sa bon rnam pa (7) thams cad du rgyun
 5 (P 278a) chad pas chad par ħgyur ro// gañ gi phyir sa bon las³ myu gu g'zan
 ma yin pa deħi phyir sa bon chad pa ma yin te/ slob dpon ħphags pa lhas
 kyañ/⁴

gañ phyir dños po ħjug ħgyur ba//

des na chad par mi ħgyur ro//

10 gañ phyir dños po ldog po ldog ħgyur ba//

(C 243a)(D 246a1) des na rtag par mi ħgyur ro//

zes gsuis so// de lta bas na/ de yañ de ñid dañ g'zan ñid du brjod par bya
 ba ma yin paħi phyir/⁵ rtag pa (N 269b) yañ ma yin la chad pa yañ ma yin
 pas de kho naħi mtshan ñid yin no//

15 don gcig min don tha dad min//

chad pa ma (2) yin rtag min pa//

de ni sañs rgyas ħjig rten gyi//

mgon poħi⁶ bstan pa bdud rtsi yin// [11]

de ltar mtho ris dañ byañ grol gyi lam rnam par ħbyed pa don gcig pa⁷ ma
 20 yin pa⁸ don tha dad pa ma yin pa/ chad pa ma yin pa⁹ rtag pa⁻⁹ ma yin pa/
 gcig pa dañ tha dad pa (3) dañ chad pa dañ rtag paħi skyon las phyi rol du¹⁰
 gyur pa/ mchog tu zab pa/ don dam paħi de kho na gsal bar byed pa de ni¹¹
 ħjig rten dañ ħjig rten las ħdas paħi bde ba thob par bya baħi phyir/ sañs

1 P// 2 C da 3 DC la 4 PN// 5 P// 6 DC pos
 7 DC pa ñid ; cf. 1.15, PPT P[Za 112b8] D[92b7] pa 8 DC na
 9 P — 10 PNDC du ; tu? 11 PN ni/

rgyas bcom ldan ḥdas thams cad mkhyen pa thams cad (4) gzigs pa/ stobs
bcuḥi stobs dañ ldan pa/ rgyu med par byams pa rnams kyi¹ bstan pa bdud
rtsi yin te/ de bsgrub² par byaḥo//

ḥdi ltar der ḥugs pa rnams kyi bdag ñid kyi mñon sum du gyur pa
5 ḥphral kho na la ḥgrub par ḥgyur ro// gañ dag (5) tshogs ma byas pa ñid
kyis ḥphral la ma grub pa de dag la yañ tshe rabs gźan dag la ñes par
ḥgrub par ḥgyur te/ slob dpon ḥphags pa lhas kyañ/

de ñid śes pas ḥdi la ni//³

ḥdod chags bral ba ma thob kyañ//⁴

10 tshe rabs gźan la ḥbad med par//⁵

(6) ñes par thob ste⁶ las bźin no//

źes gsuñs so//

rdzogs sañs rgyas rnams ma byuñ źiñ//

ñan thos rnams ni zad gyur kyañ//

15 rañ sañs rgyas kyi ye śes ni//

bsten⁷ pa med las rab tu skye// [12]

ci ste yañ ḥdi la cuñ zad goms par byas pa (P 278b) rnams la (7) brgya⁸ la
rdzogs paḥi sañs rgyas rnams ma byuñ ñam/ ñan thos rnams zad par gyur te/
rkyen dañ mi ldan par gyur du zin na yañ/ de dag gi sñon goms paḥi rgyu las
20 byuñ ba rañ sañs rgyas kyi ye śes gźan las śes pa ma yin pa bsten⁹ pa med
pa tsam gyi¹⁰ rkyen (D 246b1) las rab tu skye bar ḥgyur ro// deḥi de ltar
bstan pa bdud rtsi ḥdi bsgrub¹¹ pa la ḥbras (N 270a) bu yod (C 243b) par
ḥgyur bas/ de lta bas na yoñs su rtog pa dañ ldan pa ḥkhor baḥi dgon pa

1 DC kyis ; cf. PPT P[Za 113a2] D[93a2] kyi

4 P/ 5 N/ 6 DC de 7 PN brten

10 DC gyis ; cf. ABh P[84a8] D[72b1] gyi

2 PN sgrub 3 PN/

8 PN rgya 9 PN brten

11 PN sgrub

spoñ bar ḥdod pa/ bdud rtsiḥi go ḥphañ thob par ḥdod pa rnams kyis ḥdi ñid
ḥbad pas bsgrub (2) par bya ste/ ḥdi kho na las don dam pa ñes par ḥgrub
po¹// bdag dañ chos brtag pa źes bya ba ste rab tu byed pa bco brgya
paḥo// //

1 P bo

[XIX dus brtag pa]

smras pa/ ḥdi la khyod kyis byed pa po las brtag paḥi źar la ḥońs pa
de gaḥi¹ rigs pa rjes² su bstan pas kho boḥi yid kyis sa (3) dag la dńos po
yod pa dań med par lta baḥi śiń brtan³ po chen po yun riń po nas rab tu
5 gnas paḥi rtsa ba yań legs par ḥgul gyis⁴/ deḥi phyir da yań kho bo la
phan gdags par ḥdod pas dus brtag par bya baḥi rigs so//

bśad pa⁵ legs so//

smras pa/⁶ ḥdi (4) la bcom ldan ḥdas kyis de dań der dus gsum bstan
pa mdzad de/ med na ni bstan par mi rigs pas dus gsum ni yod pa kho na yin
10 no//

bśad pa/ bcom ldan ḥdas kyis ḥjig rten gyi tha sńad kyis dbań gis⁷ dus
gsum bstan pa mdzad kyis/ de kho nar ni dus (5) gsum mi ḥthad do// de ji
ltar źe na/ ḥdi la re źig gal te ma ḥońs paḥi dus su gyur nas rim gyis da
ltar⁸ du ḥgyur źiń/ da ltar du gyur nas kyań rim gyir ḥdas par ḥgyur na⁹
15 ni/ de lta na dus gcig tu¹⁰ ḥgyur te/ dper na cai-tra groń du phyin na yań
cai-tra űid yin la (6) groń nas thal na yań cai-tra űid yin te/ de la ma
phyin pa dań/ phyin pa dań thal ba gsum űid du dbyer med pa bźin no// ci
ste yań ma ḥońs pa yań gźan űid la da ltar yań gźan ḥdas (P 279a) pa yań
gźan yin par gyur na ni/ de lta na yań gsum char¹¹ yań rtag pa űid du
20 ḥgyur (7) ro// rtag pa űid yin na dus su brtag pa don med pa űid du ḥgyur
te dgos pa med paḥi phyir ro//

yań gźan yań/ ḥdi la gal te dus (N 270b) źes bya ba dńos po ḥgaḥ źig
yod par gyur na/ de rań las sam/ ltos¹² nas rab tu ḥgrub par ḥgyur grań na/

1 PN khoḥi 2 D rdzes 3 P bstan 4 DC gyi 5 PNDC pa ; pa/?*
6 C — 7 P — 8 PN lta 9 PNDC ba ; cf. 11.17-19 10 N du
11 DC car 12 PN bltos

de la re ¹zig gal te dus (D 247a1) gsum du ltos¹ nas rab tu ḥgrub par sems
na/ de la bśad par bya ste/

da ltar byuñ (C 244a) dañ ma ḥoñs pa//²

gal te ḥdas la ltos¹ gyur na//

5 da ltar byuñ dañ ma ḥoñs pa//

ḥdas paḥi dus na³ yod par ḥgyur// [1]

da ltar byuñ ba dañ/ ma ḥoñs paḥi dus (2) dag gal te ḥdas paḥi dus la ltos¹
nas yod par gyur na/ de⁴ lta na da ltar⁵ ba dañ ma ḥoñs paḥi dus dag ḥdas
paḥi dus na yod par ḥgyur ro// ḥdas pa na yod par gyur na de gñis kyañ
10 ḥdas pa yin par ḥgyur ro// de lta na dus gcig kho nar ḥgyur ro// dus gcig
kho na (3) yin na ltos¹ pa mi ḥthad de ḥdi ltar de ñid de ñid la ji ltar
ltos¹ par ḥgyur/⁶ ltos¹ pa mi ḥthad paḥi phyir dus kyañ mi ḥthad pa kho na
yin no// ci ste ḥdas paḥi dus ⁷zig ciñ⁷ ḥgags te med pa kho na yin na ni/
de na ḥdi gñis ji ltar yod par ḥgyur/ ci ste ḥdas pa yañ yod pa (4) kho na
15 yin par sems na ni yod paḥi phyir da ltar yin par ḥgyur gyi⁸ ḥdas pa ma
yin pas de ni mi ḥdod do//

smras pa/ gañ gi tshe da ltar byuñ ba dañ ma ḥoñs pa dag ḥdas pa la
ltos¹ nas ḥgrub po⁹ zes smras pa deḥi tshe ji ltar de gñis ḥdas pa na yod
par ḥgyur/

20 bśad pa/ gañ gi (5) phyir de la ltos¹ nas ḥgrub po¹⁰ zes smras¹¹ pa
de kho naḥi phyir de gñis de na yod par thal bar ḥgyur ro// gzan du na/

da ltar byuñ dañ ma ḥoñs pa//

gal te de na med gyur na//

1 PN bltos 2 N/ 3 PN la 4 C da 5 PN lta, DC ltar ;
ltar byuñ?*, cf. PPT P[Za 122a1] D[100a7] ltar byuñ 6 P//
7 PN zigs siñ 8 PN gyis 9 P bo 10 PN bo 11 PN —

da ltar byuñ dañ ma hoñs pa//¹

ji ltar de la ltos² par hgyur// [2]

da ltar byuñ (P 279b) ba dañ ma hoñs pañi dus (6) dag gal te h̄das pañi dus
de na med par gyur na/ da ltar byuñ ba dañ ma hoñs pañi dus de na med pa
5 de dag ji ltar de la ltos² par h̄gyur te/³ h̄di ltar gsum char yañ tshogs
par gyur na ltos² par h̄thad (N 271a) pañi phyr ro// ci ste yañ de na⁴ yod
par gyur na ni de gñis yod pa (7) la yañ ltos² pas ci zig bya/ de lta bas
na re zig da⁵ ltar byuñ ba dañ ma hoñs pa dag h̄das pa la ltos² nas rab tu
h̄grub par mi h̄thad do//

10 de la h̄di sñam du⁶ da ltar byuñ ba dañ ma hoñs pa dag h̄das pa la mi
ltos² pa kho nar h̄grub⁷ par sems na/ de la b̄sād par bya ste/

h̄das (D 247b1) pa (C 244b) la ni ma ltos² par//

de gñis h̄grub pa yod ma yin//

h̄das pañi dus la ma ltos² par yañ da⁸ ltar byuñ ba dañ/⁹ ma hoñs pañi dus
15 de¹⁰ gñis rañ las rab tu h̄grub pa yod pa ma yin no//

de phyr da ltar byuñ ba dañ//

ma hoñs dus kyañ yod ma yin// [3]

de ltar gañ gi phyr da ltar byuñ ba (2) dañ ma hoñs pa gñis h̄das pañi dus
na yod pa ma yin pas ltos² par mi h̄thad la/¹¹ h̄das pa la ma ltos² par yañ
20 de gñis h̄grub pa yod pa ma yin pa deñi phyr da ltar byuñ ba dañ ma hoñs
pañi dus kyañ yod pa ma yin no//

rim pañi tshul ni h̄di ñid kyis¹²//

lhag ma gñis po bsnor (3) ba dañ//

1 P/ 2 PN bltos 3 P// 4 P lta 5 C de 6 PN du/
7 PN grub 8 D de 9 PN — 10 DC da 11 PN — 12 PN kyi

mchog dañ tha ma hbriñ la sogs//

gcig la sogs pahañ¹ ses par bya// [4]

rim pañi tshul hdi ñid kyis dus lhag ma gñis po bsnor² ba dañ/³ mchog dañ
tha ma dañ hbriñ dañ gcig la sogs pa dag kyañ ses par byaño//

5 da ltar byuñ ba dañ hdas pa dag gal (4) te ma hoñs pa la ltos⁴ nas yod
par gyur na⁵ de lta na de gñis kyañ ⁶de na⁶ yod par hgyur ro// de lta na da
ltar byuñ ba dañ hdas pa dag kyañ ma hoñs pa yin par hgyur te de na yod
pañi phyir ro⁷// de lta na dus gcig kho nar hgyur bas de la ltos⁴ par mi
hthad do// ltos⁴ pa med pañi (5) phyir de dag kyañ med do// ma hoñs pa ma
10 byuñ (P 280a) ba med pa kho na gañ yin pa de la yañ de gñis ji ltar yod par
hgyur/ ci ste ma hoñs pa yañ yod pa kho na yin na ni yod pañi phyir da ltar
ñid yin par (N 271b) hgyur gyi⁸ ma hoñs⁹ pa ma yin pas de yañ mi hdod do//
ci ste de gñis de na med par (6) gyur na ni de la ji ltar ltos⁴ par hgyur/
hon kyañ ltos⁴ par gyur¹⁰ na ni de lta na yod pañi phyir ltos⁴ par brtag pa
15 don med pa ñid du hgyur ro// ma hoñs pa la ma ltos⁴ par yañ de gñis hgrub
pa yod pa ma yin no//

de bzin du hdas pa dañ ma hoñs pa dag gal te da¹¹ ltar¹² la ltos⁴ nas
(7) yod par gyur na de lta na de gñis kyañ de na yod par hgyur ro// de¹³
lta na hdas pa dañ ma hoñs pa dag kyañ da ltar yin par hgyur te¹⁴ de na yod
20 pañi phyir ro// de lta na dus gcig kho nar ¹⁵hgyur bas¹⁵ de la¹⁶ ltos⁴ pa
mi hthad do// ltos⁴ pa med pañi (C 245a) phyir de dag kyañ med do// hdas pa
dañ (D 248a1) ma hoñs pa zig¹⁷ pañi phyir dañ ma byuñ bañi phyir med pa kho
na gañ dag yin pa de dag kyañ da ltar gyi dus na ji ltar yod par¹⁸ hgyur/

1 PN pa yañ 2 N bsor 3 P// 4 PN bltos 5 P na/ 6 DC —
7 N — 8 PN gyis 9 C hoñ 10 PN hgyur 11 C de 12 PN lta
13 C da 14 PN te/ 15 PN gyur pas 16 DC la de ; cf. 1.8
17 P zigs 18 P —

ci ste yañ yod pa yin na ni grub pañi phyir de gñis la yañ ltos¹ pas ci
 zīg² bya/ ma ltos¹ par yañ de gñis ḥgrub pa yod pa ma yin no//(2) de lta
 bas na ḥdas pa yañ yod pa ma yin la ma ḥoñs pa³ yañ yod pa ma yin ⁴no//⁻⁴
 da ltar yañ yod pa ma yin no//

5 mchog dañ tha ma dag kyañ gal te ḥbriñ la ltos¹ nas ni⁵ ḥgrub na/ de
 lta na mchog dañ tha ma dag kyañ⁶ ḥbriñ yod na yod par ḥgyur gyi rañ las
 ma yin no//(3) ci ste⁷ ḥbriñ med na ni ji ltar⁸ de la ltos¹ nas mchog dañ
 tha ma dag yod par ḥgyur/ ḥbriñ la ma ltos¹ par yañ de gñis ḥgrub pa yod
 pa ma yin no// de la ḥdi sñam du ḥbriñ yod na mchog dañ/ tha ma de dag yod
 10 par sems na de la bśad par bya ste/ gsum char yañ yod par (4) gyur na yañ
 ltos¹ ci dgos/⁹ ltos¹ pa (P 280b) med par yañ de dag las gañ yañ ruñ ba rañ
 las rab tu ḥgrub pa yod pa ma yin no// de lta bas na mchog dañ tha ma dañ¹⁰
 ḥbriñ dag ño bo ñid las yod pa ma yin no//

de bzin du mchog dañ ḥbriñ dag la¹¹ gal te tha ma la ltos¹ nas yod (5)
 15 par gyur tam/ ḥbriñ dañ tha ma dag gal te (N 272a) mchog la ltos¹ nas yod
 par gyur tam/ thog ma dañ mthaḥ¹² dag gal te dbus la ltos¹ nas sam/ thog ma
 dañ dbus dag gal te mthaḥ la ltos¹ nas sam/ mthaḥ dañ dbus dag gal te thog
 ma la ltos¹ nas sam/ thag (6) ñe ba gal te thag riñ ba la ltos¹ nas sam/
 thag riñ ba gal te thag ñe ba la ltos¹ nas sam/ de bzin du sñon¹³ dañ phyi
 20 ma dañ gcig pa ñid dañ tha dad pa ñid dañ/ de ñid dañ/ gzan ñid dañ/ ḥbras
 bu dañ/ rgyu dañ/ thuñ ñu dañ/¹⁴ riñ po dañ/ chuñ ñu ñid dañ/¹⁵(7) chen po
 ñid ¹⁶dañ/⁻¹⁶ bdag dañ bdag med pa dañ/ ḥdus byas dañ ḥdus ma byas dañ/
 gcig ¹⁷dañ gñis⁻¹⁷ dag gal te mañ po la ltos¹ nas sam/ gcig dañ mañ po dag

1 PN bltos	2 PN —	3 PNDC pa la	4 PN na	5 PN —
6 PN —	7 D sta	8 P ltar de ltar	9 PN —	10 PN —
11 PNDC la ; —?*		12 PNDC tha ma ; cf. ll.16-18		13 P sña ma
14 PN —	15 PN —	16 C dag	17 PN pa ñid	

gal te gñis la ltos¹ nas sam/ gñis dañ mañ po dag gal te gcig la² ltos¹
 nas sam³/ de dag la sogs pa gañ (D 248b1)(C 245b) cuiñ zad ltos¹ nas hgrub
 par hgyur/⁴ brjod pa de dag thams cad de⁵ dag la yod par hbyuñ⁶ bar hgyur
 te/ med na ltos¹ par mi hthad pañi phyir ro// de lta bas na de dag thams
 5 cad kyañ de kho nar rañ las rab tu hgrub pa yod pa ma yin no// hñig rten
 gyi tha sñad kyi dbañ gis (2) ni brjod par byaño//

smras pa/ ma ltos¹ par yañ de dag hgrub pa yod pa ma yin no⁷ zes gañ
 smras pa/⁸ de rigs pa ma yin te/ hdi na dus ni skad cig dañ thañ cig dañ
 yud tsam dañ/ mtshan mo dañ ñin mo dañ zla ba phyed dañ/ zla ba dañ dus
 10 tshigs dañ nur ba⁹ dañ lo la (3) sogs pa dag gi tshad dañ ldan par rab tu
 grub pas de la ltos¹ pas ci zig bya/

(P 281a) bśad pa/

mi gnas dus su hdzin mi byed//

gañ zig gzuñ¹⁰ bar bya bañi dus//¹¹

15 gnas pa yod pa ma yin pas//

ma bzuñ dus su ji ltar gdags// [5]

hdi la dños po ñes par gnas pa (4) rnam s ni/¹² tshad las gzuñ du ruñ ste/
 dper na síñ hdi ni mtho ba^{13/14}(N 272b) hdi ni chu riñ ño//¹⁵ hdi ni thuñ
 ño//¹⁶ glañ po che hdi ni cheño¹⁷ zes bya ba lta bu yin^{18- no//⁻¹⁸} dus la ni
 20 gañ gi tshad las gzuñ bar bya ba ril po ñes par gnas pa¹⁹ hgañ yañ yod pa
 ma yin no// hdi ltar yud tsam (5) yañ cuiñ zad hñas pañam²⁰ cuiñ zad ma hoñs
 pa la yud tsam zes gdags pa yin gyi yud tsam zes bya ba ril por ñes par
 gnas pa ni hgañ yañ yod pa ma yin na/ ñin mo la sogs pa dag lta smos²¹

1 PN bltos	2 N pa	3 DC —	4 PN —	5 D da	6 PN hgyur
7 PN no//	8 PN —	9 N po	10 PN zuñ	11 P/	12 P//
13 N bo	14 PN —	15 PN —	16 PN —	17 PN cheño//	
18 PN na/	19 PN par	20 PN pa ñam	21 P smros		

kyañ ci dgos/¹

de la ḥdi sñam du ḥdi na skad cig ñes par gnas pa (6) yod par sems na/
 de la bśad par bya ste/ skad cig ñes par gnas pa źes bya ba gañ yin pa de
 ni ḥdas pa yañ ma yin ma ḥoñs pa yañ ma yin te/ ciḥi phyir źe na/ ñes par
 5 gnas paḥi phyir ro//² ñes par³ gnas pa kho naḥi phyir de ni da⁴ ltar yañ
 ma yin te/ ḥjug paḥi phyir (7) da ltar źes brjod pa yin na/ gal te de ñes
 par gnas pa yin na de grub pa yin gyi ḥjug pa ma yin pas ḥjug pa ma yin pa
 ji ltar da ltar yin par ḥgyur/⁵ de lta bas na dus ñes par gnas pa yod pa ma
 yin pa ñid de/⁶ gañ yod pa ma yin pa de ji ltar gzuñ bar bya/⁷ gañ (D 249a1)
 10 gzuñ du med pa de dag skad (C 246a) cig dañ thañ cig dañ yud tsam la sogs
 pa dag tu ji ltar gdags/⁸ de lta bas na dus źes bya ba⁹ dños po ḥgaḥ yañ mi
 ḥthad do//

ḥdir smras pa/ dus ni yod pa kho na yin no// ciḥi phyir źe na/ rtags
 yod paḥi phyir te/ sña (2) ma dañ phyi ma dañ cig car dañ cig car ma yin
 15 pa dañ/ yun riñ po dañ myur ba źes bya ba dag ni dus kyī rtags yin pas de
 ltar rtags yod paḥi phyir dus¹⁰ yod do//

bśad pa/

gal te dus ni dños¹¹ (P 281b) brten na//¹²

gal te sña ma dañ phyi ma la sogs pa de dag dus kyī rtags yin na/ de lta
 20 na (3) dus ni dños po kho na la brten nas gdags pa yin gyi rañ las rab tu
 grub pa ma yin no//

smras pa/ ma yin te dus ni rañ kho na (N 273a) las rab tu grub po//
 dus źes bya ba ni sña ma dañ phyi ma la sogs pa dag gi¹³ rgyu yin te/ gañ

1 P// 2 D/ 3 DC par mi 4 PDC de 5 P// 6 P//
 7 P// 8 P// 9 DC ba la ; cf. p.271,1.21 10 PN dus kyañ
 11 PNDC sñon ; cf. 1.20 12 PN/ 13 PNDC ni

las de dag tu ḡgyur ba de ni dus yin no//

bśad pa/

dños (4) med dus ni ga la yod//

dños po ma gtogs par khyod kyi dus rañ las rab tu grub ciñ ñes par gnas pa
 5 ḡthad par ga la ḡgyur/ rgyu dus mi ḡgyur ba rtag pa ñes par gnas pa yin na/
 ḡbras bu tha dad par ji ltar ḡgyur/ gal te cai-tra sña mar gyur pa dañ/
 1-^{gub-tā} phyi mar gyur pa (5) dag la de rañ bźin tha mi dad par gnas na de
 gñis tha dad pa dag des ji ltar byas par ḡgyur/ cai-tra dañ 2-^{gub-tā} gñis
 rañ gis sña ma dañ phyi mar tha dad pa ma yin pa las dus sña phyi las sña
 10 ma dañ phyi ma ñid du gyur la/ dus de ñid ni tha dad pa ma yin na de gñis
 tha dad pa dus kyis ji ltar (6) byas par ḡgyur/ slob dpon ḡphags pa lhas
 kyañ/

ḡbras bu³ rgyu ni tha dad pas//

des na rtag⁴ pa yod ma yin//

15 yañ na gañ na rgyu yod pa//

de na ḡbras bu yod ma yin//

zes gsuis so// ci ste de gñis tha mi⁵ dad kyañ dus kyis⁶ tha dad pa⁷ yin
 na ni/ de lta na tha dad paḡi tshig med paḡi (7) phyir thams cad tha dad
 paḡam⁸/ thams cad tha dad pa ma yin par ḡgyur ro// de lta bas na dños po
 20 kho na la brten nas dus gdags par ḡthad kyi/ dños po ma gtogs par dus ñes
 par gnas pa gźan yod par mi ḡthad do//

smras pa/ dus ni dños po la (C 246b) brten nas gdags pa kho na

(D 249b1) yin te/ yud tsam źig ḡdug par gyur to// ñin gcig ḡdug go// zla ba

1 PN gupta

2 PN gupta

3 N bu ni

4 DC brtag

5 PN mi tha

6 DC kyī

7 DC pa ma

8 PNC pa ḡam

gcig ḥdug par ḥgyur ro źes bya bas deḥi phyir dus ni yod pa kho na yin no//

bśad pa/ gal te dños po ñid yod par gyur na ni/ dus dños (P 282a) po
la brten par yañ¹ ḥgyur grañ na/

dños po ḥgaḥ (2) yañ yod min na//

5 dus lta yod par ga la ḥgyur// [6]

dños po ḥgaḥ yañ mi ḥthad do// źes (N 273b) bya ba de ñid sñar rab tu
bsgrubs zin pas/ deḥi phyir gal te dus dños po la brten nas rab tu ḥgrub
par sems na dños po de ni ḥgaḥ yañ yod pa ma yin pas khyod kyidus² lta³
yod par (3) ga la ḥgyur/

10 smras pa/ gal te dus yod pa ma yin na de lta na khyad par med paḥi
phyir byas par gyur to// byed do byed par ḥgyur ro źes bya ba de dag la
sogs paḥi brjod pa dag mi ḥthad pa kho nar ḥgyur ba źig na ḥthad pa yañ yod
pas deḥi phyir dus ni yod pa kho na yin no//

bśad pa/ gañ gi (4) tshe sñar/

15 brjod par bya ba ldog⁴ pas te//⁵ [= XVIII 7a]

źes bstan pa deḥi tshe/ de dag la sogs pa brjod pa dag mi ḥthad do⁶ źes bya
ba de ni khyod kyis cuiñ zad cig smras su zad kyid/ de dag la sogs pa ḥbaḥ
źig tu ma zad de brjod pa thams cad kyañ mi ḥthad do// ḥjig rten gyi tha
sñad kyidbañ gis (5) ni de dag thams cad kyañ ḥthad de/ der⁷ yañ/

20 thams cad yañ dag yañ dag min// [= XVIII 8a]

źes bstan pa yin no// de lta bas na dus źes bya ba dños po ḥgaḥ yañ med par
śes par bya ste/ brten nas brtags⁸ par ni ḥgrub po⁹// dus brtag pa źes bya
ba ste rab tu byed pa bcu dgu paḥo// //

1 PN — 2 P dus da, N dua de 3 C ya 4 PN log
5 PN/ 6 PN do// 7 PN de 8 PN gdags 9 PN bo

[XX rgyu dañ hbras bu brtag pa]

smras pa/ dus ni yod pa kho na yin no// cihi phyir ze na/ dus dañ
 tshogs pa ñid las hbras bu hgrub pañi phyir te/ hdi na sa dañ sa bon dañ
 chu dag yod du zin kyañ/ myu gu hbyuñ bar mi hgyur gyi/¹ gañ gi tshe de dag
 5 dus tshigs dañ tshogs pa ñid du gyur pa deñi tshe na myu gu hbyuñ (7) bar
 hgyur bas de ltar gañ gi phyir dus dañ tshogs pa ñid med na myu gu hbyuñ
 bar mi hgyur la yod na hgyur ba deñi phyir dus ni yod pa kho na yin no//
 bsad pa/ gal te hbras bu skye ba ñid hthad par hgyur na ni hbras
 (P 282b) bu skye bas dus kyañ yod par hgyur grañ na/ hbras bu skye ba
 10 (D 250a1) ñid mi hthad pas hbras buñi rgyu (C 247a) can gyi dus yod par ga
 la hgyur/ hdi ltar gal te tshogs (N 274a) pa ñid las hbras bu skye bar
 hgyur² na/ hbras bu³ de tshogs pa ñid de⁴ la yod pañam⁵/ med pa las skye
 bar hgyur grañ na/ gñi ga las kyañ deñi skye ba mi hthad (2) do// ji ltar
 ze na/

15 gal te rgyu dañ rkyen rnams kyi//
tshogs pa ñid las skye hgyur⁶ na//
tshogs la hbras bu yod na ni//
ji ltar tshogs pa ñid las skye// [1]

tshogs⁷ pañi dños po ni tshogs pa ñid do// gal te rgyu dañ rkyen rnams kyi
 20 tshogs pa ñid las hbras bu skye bar gyur⁸ na/(3) tshogs pa ñid de la hbras
 bu de yod pa ñid yin na ni hbras bu yod pa de ji ltar tshogs pa ñid⁹ las
 skye bar hgyur/¹⁰ ci ste de yod kyañ yañ skye bar hgyur na ni de lta na
 deñi skye bar¹¹ brtag¹² pa don med pa ñid du hgyur te/ hdi ltar yod pa la

1 PN// 2 PN gyur 3 DC buñi 4 C da 5 PNC pa ñam
 6 PN gyur 7 D chogs 8 PN hgyur 9 PN ñid de*, cf. ABh P[Tsa 85b7]
 D[73b5], PPT P[Za 142b3] D[117a3] ñid de 10 P// 11 PN bar hgyur ;
 cf. PPT P[142b3] D[117a3] ba 12 DC rtag

yañ skye bas ci bya/ thug pa med par thal bar yañ (4) ḡgyur te/ ḡdi ltar
nam yañ mi skye bar mi ḡgyur baḡi phyir ro//

ci ste yañ ḡdi sñam du rgyu dañ rkyen rnams kyi tshogs pa ñid la ḡbras
bu med de rgyu dañ rkyen rnams kyi tshogs pa ñid la ḡbras bu med pa skye
5 bar ḡgyur bar sems na/ de la bśad par bya ste/

gal te rgyu dañ rkyen rnams kyi//¹

(5) tshogs pa ñid las skye gyur na//

tshogs la ḡbras bu med na ni//

ji ltar tshogs pa ñid las skye// [2]

10 gal te rgyu dañ rkyen rnams kyi tshogs pa ñid las ḡbras bu skye bar ḡgyur²
na/ tshogs pa ñid de la³ ḡbras bu de med pa ñid yin na ni ḡbras bu⁴ med pa⁻⁴
de ji ltar tshogs pa ñid de las (6) skye bar ḡgyur⁵/ ci ste med kyañ skye
bar ḡgyur na ni/⁶ de lta na de skyes na⁷ yañ med pa ñid du ḡgyur te/ skye
ba na med pa skyes na ji ltar yod par ḡgyur/ ḡdi ltar ba lañ⁸ skye ba ltar
15 mi ḡgyur ro//

yañ gźan yañ/

gal te rgyu dañ rkyen rnams kyi//

tshogs la ḡbras bu yod na ni//

tshogs⁹ la (7) gzuñ¹⁰ (P 283a) du yod rigs na//

20 tshogs pa ñid la gzuñ du med// [3]

gal te rgyu dañ rkyen rnams kyi tshogs pa ñid la (N 274b) ḡbras bu de yod
pa ñid yin par gyur¹¹ na¹² tshogs pa ñid de la¹³ ñes par gnas pa de síñ la
bya bźin du gzuñ du yod paḡi rigs na de la de yañ¹⁴ yod kyañ gzuñ du med

1 P/ 2 PN gyur 3 DC las 4 PN — 5 PNDC ḡgyur na ; cf. PPT
P[Za 143a6] D[117b4] ḡgyur 6 PN// 7 N pa 8 C yañ
9 N tshogs pa 10 N zuñ 11 P ḡgyur 12 PN na/ 13 DC las
14 PN —*

(C 247b) de/ gzuñ du med pa de ji ltar yod ces (D 250b1) bya/ de lta bas
na tshogs pa ñid la hbras bu yod par mi hthad do//

gal te rgyu dañ rkyen rnams kyi//

tshogs la hbras bu med na ni//

5

rgyu rnams dañ ni rkyen dag kyañ//

rgyu rkyen ma yin mtshuis par hgyur// [4]

gal te rgyu dañ rkyen rnams kyi tshogs pa ñid la hbras bu de med pa ñid (2)
yin par gyur na/ rgyu rnams dañ rkyen dag kyañ rgyu dañ rkyen ma yin pa
rnams dañ mtshuis par ¹hgyur/⁻¹ de lta² na thams cad las thams cad hbyuñ
10 bar hgyur bas de yañ mi hdod de/³ de lta bas na tshogs pa la hbras bu med
pañi skye ba mi hthad do//

smras pa/ ma yin te rgyu dañ rkyen (3) ñes pañi phyir ro// gal te
thams cad thams cad kyi rgyu dañ rkyen dag yin par gyur na ni/ de lta na
thams cad las thams cad hbyuñ bar hgyur ro⁴ zes smra bar rigs pa zig na/
15 thams cad thams cad kyi ⁵rgyu dañ⁵ rkyen dag ma yin te/ hdi ltar rgyu dañ
rkyen ñes pa dag (4) mthoñ ste/ nas kyi sa bon las kyañ nas kyi myu gu ñid
skyeñi^{6/7} hbras kyi myu gu mi skye la/ rgyu spun dag las kyañ snam bu ñid
hbyuñ gi//⁸ bum pa mi hbyuñ bas/ de ltar gañ gi phyir rgyu dañ rkyen ñes
pa deñi phyir thams cad las thams cad ⁹hbyuñ bar mi⁹ hgyur ro//

20 bsad pa/ mi ruñ (5) ste ñes pañi¹⁰ gtan tshigs ma bstan¹¹ pañi phyir
ro// khyod kyis hdi ltar rgyu dañ rkyen dag ñes so¹² zes bya bar ñes pañi
gtan tshigs ma bstan to// gal te med na ni de ñes¹³ pañi gtan tshigs med pa
ji ltar ruñ bar hgyur/(P 283b) de lta bas na ñes pañi gtan tshigs med pas

1 PN hgyur ro// 2 PN lta bas 3 C// 4 PN ro// 5 P —
6 C skyeño 7 P// 8 PNDC// ; /* 9 P mi hbyuñ bar 10 P —
11 P gstan 12 PN so// 13 DC ñes par gnas

rgyu (6) dañ rkyen dag rgyu dañ rkyen ma yin pa rnams dañ mtshuñs par thal
 bar hgyur ro// de ltar thams cad las tham cad hbyuñ na/(N 275a) nas kyi sa
 bon la yañ nas kyi myu gu yañ med la hbras kyi sa bon la yañ hbras kyi myu
 gu med de/ de la gñi¹ ga yañ med na nas kyi sa bon ni² nas kyi myu gu kho
 5 (7) nañi rgyu yin gyi/ hbras kyi myu guñi rgyu³ ma yin no⁴ zes nes par
 gyur pa hdi ci las gyur/ rgyu dañ rkyen rnams la hbras bu yod na ni hbras
 bu yod pas nes par gyur par yañ hthad na de yañ med de/ de med na nes pañi
 gtan tshigs med pa de⁵ ji ltar ruñ bar hgyur/ de lta bas na (D 251a1)(C 248a)
 nes pañi gtan tshigs med pas rgyu dañ rkyen⁶ dag rgyu dañ rkyen⁶ ma yin pa
 10 rnams dañ mtshuñs par thal bar hgyur ba ñid do//⁷

smras pa/ mñon sum la gtan tshigs kyi tshig gi don med⁸ de/-⁸ gañ gi
 tshe mñon sum ñid du nas kyi sa bon las nas kyi myu gu ñid skyeñi hbras (2)
 kyi myu gu mi skye ba deñi tshe gtan tshigs gzan btsal ci dgos/

bśad pa/ gañ nes par snañ ba de yañ rgyu dañ rkyen rnams la hbras bu
 15 yod na hthad kyi med⁹ na mi hthad pas/ deñi phyir med pa mi skyeño¹⁰ zes
 smraño// de lta bas na med pa skye bañi gtan tshigs gzan hgañ zig (3) bstan
 par bya dgos te/ des na gtan tshigs gzan des med pa skye bar¹¹ rab tu grub
 na nes par mthoñ bas thams cad las tham cad hbyuñ bar mi hgyur ba zig na/
 med pa skye bañi gtan tshigs¹² gzan yañ mi ston pas/ deñi phyir nes par
 20 mthoñ ba ni tshogs pa ñid la (4) hbras bu yod pa ston pa yin no//

smras pa/ hdi la rgyus hbras bu la rgyu byin nas hgags¹³ pas deñi
 phyir rgyus hbras bu hgrub par hgyur zñiñ rkyen rnams ni de la phan hdogs
 par byed pa yin pas/ de la tshogs pa ñid la hbras bu yod dam med ces bsam

1 P gñis 2 PN ni/
 7 D/ 8 PN do//
 12 DC tshigs med pas

3 PN — 4 PN no//
 9 C mad 10 PN skyeño//
 13 PN hgag

5 PN — 6 PN —
 11 PN ba

pa des ci bya/

bśad pa/

gal (5) te rgyus (P 284a) ni hbras bu la//

rgyu byin nas ni hgag hgyur na//

5 gañ byin pa dañ gañ hgags pañi//

rgyu yi bdag ñid gñis su hgyur// [5]

gal te (N 275b) rgyus hbras bu la rgyu byin nas hgag par hgyur na/ de lta
na gañ byin¹ pa dañ gañ hgags² pa des rgyuñi bdag² ñid gñis su hgyur ro//
rgyuñi (6) bdag ñid gñis su ni mi hthad de/³ hgags pa gañ yin pa de ni
10 bskyed pa ma yin pañi phyir ro// rgyu byin⁴ pa yañ mi hthad de/ hbras bu
yod pa dañ med pa la rgyu sbyin par mi hthad pañi phyir ro// hdi ltar
hbras bu yod pa la ni yañ rgyu byin⁵ pas ci bya/ med pa la ni su la sbyin
par bya/

(7) smras pa/ rgyus hbras bu rgyu byin nas hgag⁶ pa ma yin gyi/ hdi
15 ltar rgyu hgags ma thag tu hbras bu skyeho//

bśad pa/

gal te rgyus ni hbras bu la//⁷

rgyu ma byin par⁸ hgags gyur⁸ na//

(C 248b) rgyu hgags nas ni skyes pa yi//

20 hbras bu de ni rgyu med hgyur// [6]

gal te rgyus hbras (D 251b1) bu la rgyu ma byin par⁹ hgags par gyur⁹ na/
rgyu hgags śiñ zig nas skyes pañi hbras bu de rgyu med pa las byuñ bar mi
hgyur ram/ rgyu med pa las byuñ bar ni mi hdod de skyon du mar thal bar¹⁰

1 PN sbyin 2 P — 3 P// 4 PN sbyin 5 PN sbyin
6 P hgags 7 C/ 8 PN hgag hgyur*, cf. 1.4, ABh, PP hgag hgyur
9 PN hgag par hgyur*, cf. 1.7 10 P —

ḡgyur baḡi phyir ro//

smras pa/ ḡbras bu ni rgyu dañ tshogs pa dag¹ dañ lhan cig skye ste²
 mar me dañ (2) ḡod b'zin pa³/ deḡi phyir tshogs pa dañ ḡbras bu dus gcig
 kho nar ḡbyuñ z'ñ mar me dañ ḡod b'zin pas/ de la ci tshogs pa ñid la ḡbras
 5 bu yod dam/ med ces bsam pa de mi ḡthad do//

b'sad pa/

gal te tshogs dañ lhan cig tu//

ḡbras bu yañ ni skye ḡgyur⁴ na//⁵

skyed⁶ pa dañ (3) ni gañ bskyed pa//

10

dus gcig par ni thal⁷ bar ḡgyur// [7]

gal te tshogs pa dañ ḡbras bu lhan cig kho nar skye bar ḡgyur⁸ na/ de lta
 na skyed⁹ pa rgyu gañ yin pa dañ bskyed pa don gañ yin pa de dag dus gcig
 tu ḡbyuñ bar thal bar ḡgyur bas de yañ mi ḡthad de/ ḡdi ltar pha dañ bu dag
 dus (4) gcig tu ji ltar skye bar ḡgyur/ ci ste yañ skye bar ḡgyur na ni
 15 de¹⁰ la¹¹ ḡdi ni ḡdiḡi rgyuḡo//(P 284b) ḡdi ni ḡdiḡi ḡbras buḡo z'es rnam
 par g'zag pa ḡdi ji ltar¹² (N 276a) yod par ḡgyur/ de lta bas na tshogs pa
 ñid dañ ḡbras bu lhan cig tuḡañ¹³ mi¹⁴ ḡthad do//

smras pa/ ḡbras bu ni tshogs pa ñid (5) kyi s'na rol ñid na¹⁵ yod de¹⁵
 de ni¹⁶ phyis tshogs pa ñid skyes pas¹⁷ gsal bar byed de/ mar mes bum pa
 20 b'zin no//

b'sad pa/

gal te tshogs paḡi s'na rol na//

ḡbras bu skyes par gyur na ni//

1 P — 2 PN te 3 PN pas 4 PN gyur 5 PN/ 6 PN bskyed
 7 P thar 8 PN gyur 9 PN bskyed 10 D da 11 C yañ
 12 N ltar yañ 13 P tu ḡañ, D tuḡoñ, C tu ḡoñ 14 D ma
 15 PN yod do, DC yañ de ; cf. ABh P[Tsa 86b6] D[74b3] yod de/
 16 DC na 17 PN par

rgyu dañ rkyen rnams med pa yi//

hbras bu rgyu med hbyuñ bar hgyur// [8]

gal te hbras bu sña na yod (6) pa ñid yin la tshogs pa phyis¹ hbyuñ bar
 hgyur na/ de lta na rgyu dañ rkyen rnams med pa dañ rgyu dañ rkyen rnams
 5 ma gtogs pañi hbras bu rgyu med pa las byuñ bar hgyur ro// hbras bu
 skyes pa la yañ rgyu dañ rkyen tshogs pa la yañ skye bar brtags² pas ci
 bya/ hdi ltar hbras buñi don du rgyu (7) dañ rkyen tshogs par hdod na/
 hbras bu de yañ skyes zin pa ñid do// de lta bas na de yañ gyi naño//

smras pa/ rgyu yoñs su hgyur ba las hbras bur hgrub ste/ deñi phyir
 10 gnas skabs sña ma hgag pa las rgyu hgags na hbras bur hgyur ro// de lta na
 rgyu ma hgags par (D 252a1) yañ hbras bur (C 249a) mi hgyur la/³ hbras bu
 de⁴ rgyu med pa las byuñ bar yañ mi hgyur ro//

bśad pa/

gal te rgyu hgags hbras bu na//

15 rgyu ni kun tu hpho bar hgyur//

sñon skyes pa yi rgyu yañ ni//

yañ skye bar ni thal bar hgyur// [9]

gal te rgyuñi dños po sñar (2) hgags pa na gnas skabs gźan thob pa hbras bu
 zes bya na/ de lta na rgyu kun tu hpho bar hgyur gyi⁵ skye ba ma yin te/
 20 dper na bro gar mkhan gyis cha lugs gźan bor nas cha lugs gźan du źugs pa
 skye ba ma yin pa bźin no// ci ste yañ gnas skabs gźan du ⁶kun tū⁶ hpho ba
 (3) ñid skye ba yin na ni/ de lta na yañ sñon skyes pañi rgyu ñid kyañ skye
 bar thal bar hgyur ro// de lta na yañ (P 285a) dños (N 276b) po yoñs su

1 PN hphyis

2 PN brtag

3 C//

4 PN —

5 PN gyi/

6 PN —

ḡgyur baḡi chos can rnams ḡes par mi gnas paḡi phyir nam yaḡi mi skye bar
mi ḡgyur ro//

smras pa¹ gaḡi gi tshe rgyu ḡgags pa na ḡbras bur ḡgyur ro ḡes (4)
brjod pa deḡi tshe ciḡi phyir kun tu² ḡpho bar ḡgyur ba daḡi yaḡi skye bar
5 thal bar ḡgyur ro³ ḡes brjod/

bśad pa/ ci khyod lam du ḡugs bźin du lam ḡdri ḡam/ khyod dḡos po
yoḡis su ḡgyur ba ḡbras bu ḡes byaḡo⁴ ḡes zer bźin du raḡi gi tshig gi don
khoḡi du ma chud do⁵// deḡi phyir khyod (5) tshegs⁶ che bas chog gi ḡdug
śig daḡi/ da kho bo ḡid kyis khyod kyis bstan⁷ paḡi lta ba rgyu daḡi ḡbras
10 bur ḡbrel par rnam par rtog pa dag tu bstan par byas/⁸ khyod yid bsdus la
de dag ḡon cig//

ḡdi la gal te rgyus ḡbras bu skyed⁹ par gyur na ḡgags pas sam¹⁰ gnas
pas skyed par byed (6) graḡi/ ḡbras bu yaḡi skyes¹¹ pa ḡid dam¹² ma¹³ skyes
pa⁻¹³ skyed par byed graḡi na/ rnam pa thams cad kyaḡi mi ḡthad do// ji ltar
15 ḡe na/

ḡgags pa nub par gyur pa yis//

ḡbras bu skyes pa ji ltar skyed¹⁴//

ḡbras bu daḡi ni ḡbrel paḡi rgyu//

gnas pas kyaḡi ni ji ltar skyed¹⁵// [10]

20 gal te re ḡig rgyu (7) rnam pa thams cad du ḡgags pa nub par gyur¹⁶ pas
ḡbras bu skyes pa skyed¹⁷ par byed par rtog na/ de ni rigs pa ma yin te/
ḡdi ltar rgyu ḡgags pa nub par gyur pas ḡbras bu skyes pa yod pa ḡid ji
ltar skyed par byed/ rgyu med pa gaḡi gis skyed par byed par brtag pa de

1 PNDC pa ; pa/?* 2 PN tu rgyu 3 PN — 4 PN byaḡo//
5 PN ko 6 P tshigs 7 P bsten, N brten 8 PN//
9 PN bskyed 10 C sem 11 DC skyed 12 P ma 13 C —
14 PN bskyed 15 PN bskyed 16 P ḡgyur 17 PN skyes

yañ gañ yin/¹(D 252b1)(C 249b) skyes pa ñid yañ ci źig bskyed par bya
 dgos/² ci ste yañ ħdi sñam du ħbras bu dañ ħbrel pañi rgyu ħbras bu dañ
 ldan pa gnas pa ñid kyis ħbras bu skyed par byed par sems na/ de yañ mi
 ħthad de/ ħdi ltar rgyu gnas pas ħbras bu yod pa ñid ji ltar skyed par
 5 byed/ deñi phyir gañ gi tshe (2) ħbras bu skyes pa ñid dañ rgyur ħbrel pa
 yin gyi ma skyes pa dañ ni ma yin no// skyes pa la ni (N 277a) yañ bskyed³
 pañi (P 285b) rgyus ci bya/ de lta bas na deñañ⁴ mi ħthad paño⁵//

ci ste de⁶ ħbras ma⁷ ħbrel na//

ħbras bu gañ źig skyed par byed//

10 ci ste rgyu de ħbras bu dañ ma ħbrel ba⁸ ħbras bu dañ mi ldan pas⁹ (3)
 ħbras bu¹⁰ skyed¹¹ par¹² byed par¹² sems na/¹³ khyod kyis ħbras bu gañ źig
 rgyus skyed¹⁴ par byed pa de smros śig// gañ gi tshe ħbras bu ma skyes pañi
 phyir med pa la ħbras bu źes bya ba ñid kyañ med pa deñi tshe rgyus ħbras
 bu skyed¹⁵ par byed do¹⁶ źes bya ba de ji ltar ħthad par ħgyur/ ci ste yañ
 15 (4) med kyañ de la de¹⁷ skad ces¹⁷ skyed par byed pañi mthu ñid yod par
 gyur na ni¹⁸ des ri boñ gi rwa yañ bskyed par ħgyur bar the tshom med do//
 yañ¹⁹ gźan yañ/

rgyus ni mthoñ dañ ma mthoñ bar//

ħbras bu skyed par mi byed do// [11]

20 ħdi la gal te rgyus ħbras bu bskyed par gyur na mthoñ nas sam (5) ma mthoñ
 bar skyed²⁰ par ħgyur grañ na/ gñi ga ltar yañ mi ħthad do// ji ltar źe na/
 gal te re źig mthoñ nas²¹ skyed²² par ħgyur na/ de ltar²³ na skyes pa
 skyed par byed par ħgyur te/ ħdi ltar ma skyes pa ni mthoñ bar mi ħgyur la/

1 C — 2 P// 3 DC skyes ; cf. p.287,1.12 4 PN de yañ
 5 PN do 6 DC rgyu 7 DC mi ; cf. 1.10, ABh, PP ma 8 PN pa
 9 PN pas/ 10 DC bur ; cf. 1.3 11 PN bskyed 12 PN —
 13 C// 14 PN bskyed 15 PN bskyed 16 PN do// 17 PN —
 18 N na 19 P — 20 PN bskyed 21 DC bas 22 PN bskyed
 23 PN lta

skyes pa la ni yañ bskyed¹ par bya mi dgos so//(6) ci ste yañ rgyus ma
 mthoñ bar hbras bu skyed par byed par rtog na/ de lta na yañ rgyus gañ dañ
 gañ ma mthoñ ba de dañ de skyed² par hgyur ba zig na skyed par yañ mi byed
 de/ de lta bas na rgyus ma mthoñ bar yañ hbras bu skyed par mi byed do//
 5 yañ gzan yañ/ hdi la gal te rgyus³ hbras bu (7) bskyed par gyur na/⁴
 phrad⁵ nas skyed⁶ par hgyur grañ na/ hbras bu dañ rgyu dag phrad pa ni ji
 ltar yañ mi hthad do// ji ltar ze na/

hbras bu hdas pa rgyu hdas dañ//

ma skyes pa dañ skyes pa dañ//

10 lhan cig phrad par hgyur ba ni//

nam yañ yod pa ma yin no// [12]

hbras bu hdas pa ni rgyu (D 253a1) hdas pa dañ ma skyes pa dañ lhan (C 250a)
 cig phrad par hgyur ba nam yañ yod pa ma yin te/ hdas pa (N 277b) dañ ma
 hoñs⁷ (P 286a) pa dag gi hbras bu dañ rgyu dag med pañi phyir ro// hbras
 15 bu hdas pa dañ rgyu skyes pa yañ lhan cig phrad par hgyur ba nam yañ yod
 pa ma yin te/ hbras (2) bu med pañi phyir ro//

hbras bu ma skyes⁸ rgyu ma skyes//

hdas pa dañ ni skyes pa dañ//

lhan cig phrad par hgyur ba ni//

20 nam yañ yod pa ma yin no// [13]

hbras bu ma skyes pa ni rgyu ma skyes pa dañ hdas pa dañ lhan cig phrad par
 hgyur ba nam yañ yod pa ma yin te/ hdas pa dañ ma (3) hoñs pa dag gi hbras
 bu dañ rgyu dag med pañi phyir ro// hbras bu ma skyes pa dañ rgyu skyes pa

1 PN skyed

2 PN bskyed

3 PN rgyu

4 PN —

5 C grad

6 PN bskyed

7 C hoñ ma

8 N skyed

yañ lhan cig phrad par hgyur ba nam yañ yod pa ma yin te/ hbras bu med pañi
phyir ro//

hbras bu skyes pa rgyu skyes dañ//

ma skyes pa dañ hdas pa dañ//

5 lhan cig phrad par hgyur (4) ba ni//

nam yañ yod pa ma yin no// [14]

hbras bu skyes pa ni rgyu skyes pa dañ lhan cig phrad par hgyur ba nam yañ
yod pa ma yin te/ hdi ni hdiñi rgyuho hdi ni hdiñi hbras buho zes bya ba de
ltar rgyu dañ hbras bu dag tu mi hthad pañi phyir dañ/ de ltar gyur pa dag
10 la phrad pa yañ (5) mi hthad pañi phyir ro// hbras bu skyes pa dañ rgyu ma
skyes pa dañ hdas pa¹ yañ lhan cig phrad par hgyur ba nam yañ yod pa ma
yin te/ hdas pa dañ ma hoñs pa dag gi rgyu dag med pañi phyir ro//

phrad pa yod pa ma yin na//

rgyus ni hbras bu ji ltar skyed²//

15 deñi phyir de ltar (6) hbras bu hdas pa dañ ma hoñs pa dañ da ltar dañ³
rgyu hdas pa dañ ma hoñs pa dañ da ltar du lhan cig phrad par hgyur ba
rnam pa thams cad du yañ mi hthad na/ rgyus hbras bu skyed par byed do zes
bya ba ji ltar hthad par hgyur⁴/

phrad pa yod pa yin na yañ//

20 rgyus ni hbras bu ji ltar (7) skyed⁵// [15]

ci ste mi hthad⁶ bzin du yañ⁷ rgyu dañ hbras bu phrad⁸ par rtog na/ de lta
na yañ rgyu yod pa fid kyis hbras bu de ji ltar skyed⁹ par hgyur/ hdi ltar
yod pa la ni yañ bskyed par bya ba med de rgyuñi bya ba (N 278a) yañ med do//

1 PNDC pa dañ ; cf. ABh P[Tsa 87b8] D[75b4] pa 2 PN bskyed
3 PN yañ 4 DC hgyur na 5 PN bskyed 6 PN hthad du
7 PN yañ// 8 PN hphrad 9 P pskyed, N bskyed

yañ g'zan yañ/

gal (P 286b) te hbras bus stoñ pañi rgyus¹//

ji ltar (D 253b1)(C 250b) hbras bu² skyed par byed//

hdi la gal te rgyus hbras bu skyed par byed na/ de hbras buñi bdag ñid
 5 kyis stoñ pa ham/³ mi stoñ pas hbras bu de skyed par byed grañ na/ de la re
 zig gal te hbras buñi bdag ñid kyis stoñ pañi rgyus hbras bu skyed par
 byed par rtog na de ni⁴ ji ltar (2) yañ mi hthad do// ci ste hthad na ni
 bye mas kyañ til mar dañ/ chus kyañ mar skyed⁵ par hgyur ro// yañ na bye
 ma dañ til dag la yañ til mar med⁶ la/ chu dañ zo dag la yañ mar med par
 10 hdra na/ til ñid las til mar hbyuñ la/ bye ma las mi hbyuñ ba dañ/ zo ñid
 las mar (3) hbyuñ la/ chu las mi hbyuñ ba la khyad par ci yod/ de lta bas
 na hbras buñi bdag ñid kyis⁷ stoñ pañi rgyus hbras bu skyed par byed do⁸
 zes bya ba de mi hthad do//

de la hdi sñam du hbras buñi bdag ñid kyis⁹ mi stoñ pañi rgyus¹⁰ hbras
 15 bu skyed¹¹ par sems na/ de la bsad par bya ste/

(4) gal te hbras bu mi stoñ rgyus¹²//

ji ltar hbras bu skyed par byed// [16]

gal te hbras buñi bdag ñid kyis¹³ mi stoñ pañi rgyu ñid yin na/ des ji ltar
 hbras bu de skyed¹⁴ par hthad/ gañ gi tshe hbras bu yod pa ñid yin na de ño
 20 bo ñid kyis¹⁵ stoñ pa ma yin la^{16/17} skyes zin pa la ni yañ bskyed par (5)
 bya ba med de/ de lta bas na hbras buñi bdag ñid kyis mi stoñ pañi rgyus
 hbras bu skyed par byed do¹⁸ zes bya ba de yañ skye¹⁹ bo ño¹⁹ bzlog mi phod
 pas gzuñ bar bya ba yin no// //

1 PN rgyu 2 P — 3 PN — 4 DC ni de 5 PN bskyed 6 P me
 7 C gyis 8 PN do// 9 C gyis 10 PNDC — ; cf. ll.6,12,21-22
 11 PN bskyed 12 PN rgyu 13 C gyis 14 PN bskyed 15 PN kyi
 16 DC pa ; cf. PPT P[Za 166b4] D[136a7] la 17 P// 18 PN do//
 19 P ño bo

¹dbu mañi rtsa bañi h̄grel pa bud-dha-pā-li-ta/⁻¹ bam po brgyad pa/
 yañ gzan yañ/ h̄di la (6) rgyus h̄bras bu skyed² do³ zes bya ba gañ yin
 pa de yañ/⁴ ño bo ñid kyis mi stoñ pañam⁵ stoñ pa zig skye ba dañ h̄gag par
 h̄gyur grañ na/ de la kho bos bśad par bya ste/

5 h̄bras bu mi stoñ skye mi h̄gyur//
 mi stoñ h̄gag par mi h̄gyur ro//
 mi stoñ de ni ma h̄gags dañ//
 ma (7) skyes (N 278b) par yañ h̄gyur ba yin//⁶ [17]

(P 287a) h̄bras bu ño bo ñid kyis mi stoñ pa rañ gi bdag ñid kyis ñes par
 10 gnas pa gañ yin pa de ni skye bar mi h̄gyur h̄gag par yañ mi h̄gyur te/ ciñi
 phyr ze na/ rañ gi bdag ñid kyis⁷ ñes par gnas pañi phyr ro// h̄di ltar
 rañ bzin la ni h̄gyur ba mi h̄thad (D 254a1) pas/(C 251a) deñi phyr h̄bras bu
 de⁸ mi stoñ par yoñs su rtog na/ rtag pañi phyr khyod kyi de ni ma h̄gags
 pa dañ ma skyes par yañ h̄gyur ro// de lta bas na h̄bras bu mi stoñ pa ni
 15 skye bar mi h̄gyur zin h̄gag par yañ mi h̄gyur ro//

de la h̄di sñam du h̄bras bu stoñ pa skye ba dañ h̄gag par (2) h̄gyur bar
 sems na/ de la bśad par bya ste/

stoñ pa ji ltar skye h̄gyur zin//
 stoñ pa ji ltar h̄gag par h̄gyur//
 20 stoñ pa de yañ ma h̄gags dañ//
 ma skyes par⁹ yañ thal bar h̄gyur// [18]

h̄bras bu ño bo ñid kyis stoñ pa bdag ñid kyis¹⁰ rab tu ma grub pa gañ yin
 pa de¹¹ ji ltar skye bar (3) h̄gyur zin/ ji ltar h̄gag par h̄gyur/¹² ci ste

1 PN — 2 PN bskyed 3 PN do// 4 PN — 5 P pa ñam
 6 PN/ 7 C gyis 8 PN de ni 9 DC pa 10 C gyis
 11 DC des ; cf. 11.9-10 12 P//

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1 PN — 2 DC ste 3 PNDC ño bo ; ñios po?*, cf. 1.3 4 PN —*
 5 DC bur 6 PN rtog 7 P// 8 P — 9 P — 10 P skye ba
 11 C do 12 PN//

- bu dag ḥdi ni rgyuḥo// ḥdi ni ḥbras buḥo¹ (D 254b1) źes (C 251b) gźan ḥid
 du gyur na/ de lta na yañ rgyu dañ rgyu ma yin pa dag mtshuis par ḥgyur
 ro// ji ltar nas kyi myu gu las ḥbras kyi sa bon gźan yin pa de bźin du
 ḥbras kyi myu gu las kyañ nas kyi sa bon gźan yin na/² de la nas kyi sa
 5 bon ni nas kyi myu guḥi rgyu yin gyi ḥbras kyi sa bon (2) ni ma yin no³
 źes bya ba de ciḥi phyir de ltar ḥgyur/ de lta bas na rgyu dañ ḥbras bu
 dag gcig pa ḥid kyañ ma yin la gźan ḥid du yañ mi ḥthad do// gañ dag la
 gcig pa ḥid dañ gźan ḥid du grub pa yod pa ma yin pa de dag la grub pa med
 de/ de dag las gźan du ḥgrub pa⁴ mi (3) ḥthad paḥi phyir ro//
 10 yañ gźan yañ/ gal te rgyus ḥbras bu skyed par byed na de ño bo ḥid
 kyis yod par ⁵⁻gyur pa⁻⁵ źig skyed par byed dam/ med par gyur pa źig skyed
 par byed grañ na/ de la kho bos bśad par bya ste/
ḥbras bu ño bo ḥid yod na//
rgyus ni ci źig skyed⁶ par ḥgyur⁷//
 15 (4) ḥbras bu ño bo ḥid med na//⁸
rgyus ni ci źig bskyed par ḥgyur//⁹ [21]
 gal te ḥbras bu¹⁰ ño bo ḥid kyis¹¹ yod par gyur na ma byas kyañ rdzogs par
 yod pa ḥid yin pas de yod na/¹² rgyus de la gźan ci źig skyed¹³ par ḥgyur/
 ci ste de ḥid skyed par byed do¹⁴ źes rtog na de ni (N 279b) mi rigs te/
 20 skyes pa (5) la yañ skye baḥi bya ba med do// ci ste ḥbras bu de ño bo ḥid
 kyis¹⁵ med par gyur pa yin na de (P 288a) rgyus ji ltar skyed¹⁶ par ḥgyur/
 ci ste ḥbras bu ño bo ḥid kyis¹⁷ med kyañ rgyus bskyed par ḥgyur na ni/ śin
¹⁸⁻pa-ṭaḥi⁻¹⁸ me tog gis kyañ phreñ ba ḥchiñ bar¹⁹ the tshom med do// de lta

1 PN buḥo// 2 PN — 3 PN no// 4 DC la 5 PNDC ḥgyur ba ; cf.
 p.287,1.1 6 PN bskyed 7 DC byed ; cf. 1.18 8 PN/ 9 C/
 10 PN bu de 11 PN kyi 12 PN — 13 PN bskyed 14 PN do//
 15 PN kyi 16 PN bskyed 17 C gyis 18 PNDC ba-ṭaḥi ; cf. p.223,
 1.22 19 PN bar ḥgyur bar*

bas na ḥbras bu yod (6) par ¹gyur pa⁻¹ dañ ḥbras bu med par ²gyur pa⁻² yañ
rgyus bskyed par mi ḥthad do//

³skye ba yod³ pa ma yin na//

rgyu ñid ḥthad par mi ḥgyur ro//

5 rgyu gañ gis kyañ ḥbras bu skyed par mi byed na/ de rgyu ñid du ḥthad par
mi ḥgyur ro// ḥdi ltar skyed par byed pas⁴ rgyu źes bya ba⁵ na ci ste skyed
par byed (7) pa ma yin yañ rgyur ḥgyur na ni/ de lta na ḥgaḥ⁶ yañ rgyu ma
yin par mi ḥgyur bas thams cad rgyu ñid du ḥgyur ro⁷ źes bya ba⁸ gañ yin pa
de yañ mi ḥdod do// de lta bas na rgyu ñid ḥthad par mi ḥgyur ro//

10 rgyu ñid ḥthad pa yod min na//

ḥbras bu gañ gi yin par ḥgyur//⁹ [22]

gañ te ḥbras (D 255a1) bu bskyed paḥi rgyu ñid (C 252a) yod pa ma yin na/
rgyu med na ḥbras bu de gañ gi yin par ḥgyur/ ḥdi ltar rgyuḥi¹⁰ ¹¹ḥbras bu⁻¹¹
yin par ḥdod na de yañ med de/ de med na ḥbras bu źes bya bar mi ḥthad do//

15 ci ste ḥthad na ni pha med par yañ bu yod par ḥgyur bas de yañ mi ḥdod (2)
do// de lta bas na/¹² rgyu yod pa ma yin na ḥbras bu yod pa yañ¹³ ma yin no//

rgyu rnams dañ ni rkyen dag gi¹⁴//

tshogs pa gañ yin de yis ni//

bdag gis bdag ñid mi skyed¹⁵ na//

20 ḥbras bu ji ltar skyed par byed// [23]

rgyu dañ rkyen rnams kyi tshogs pa ḥbras bu skyed par byed pa¹⁶ źes (3) bya
bar brtag pa gañ yin pa des¹⁷ re źig bdag gis bdag ñid skyed par mi byed de/
ciḥi phyir źe na/ tshogs pa ni du ma yin par śes paḥi phyir te/ slob dpon

1 DC ḥgyur ba 2 DC ḥgyur ba 3 DC skyed par byed 4 DC paḥi
5 PN — 6 DC ḥgar 7 PN ro// 8 PN ba/ 9 PN/
10 N rgyu ni 11 PN — 12 PN — 13 PN — 14 PN gis
15 PN bskyed 16 PNDC pa ; cf. ABh P[Tsa 89a3] D[76b4] do*
17 N das

hphags pa lhas kyañ/

tshogs pa gcig¹ pu² ma yin te//³

de bzin dños po hgañ yañ med//⁴

gal te de (4) yañ de las gzan//⁵

5 de yañ gcig pu (N 280a) hgañ zig yod//⁶

ces gsuñs so// da tshogs pa gañ yin pa bdag ñid (P 288b) ma skyes pa bdag ñid rab tu ma grub pa des hbras bu ji ltar skyed par brtag// ci ste tshogs pa bdag ñid ma skyes pas kyañ hbras bu skyed par byed na ni ma⁷ ma⁸ skyes (5) pas kyañ bu⁸ skyed⁹ par mñon par hgyur ro//

10 de¹⁰ phyir tshogs pas byas pa dañ//

tshogs min byas pañi hbras bu med//

hbras bu yod pa ma yin na//

rkyen gyi tshogs pa ga la yod// [24]

de ltar gañ gi phyir tshogs pa de bdag ñid ma skyes śin rab tu ma grub pa
15 deñi phyir tshogs pas byas pañi hbras bu med do// de la (6) hdi sñam du
tshogs pa ma yin pas byas pañi hbras bu yod par sems na/ de la bsad par
bya ste/

tshogs min byas pañi hbras bu med//¹¹

gañ gi tshe tshogs pas byas pañi hbras bu ñid mi hthad pa deñi tshe¹²

20 tshogs pa ma yin pas byas pañi hbras bu rgyu med pa las byuñ ba ji ltar
hthad (7) par hgyur/ ci ste hgyur na ni pha dañ ma dag med par yañ bu skye
bar hgyur ba zig na skye bar¹³ yañ mi hgyur te/¹⁴ de lta bas na tshogs pa
ma yin pas¹⁵ byas pañi hbras bu yañ med do//

1 PN cig 2 P bu 3 PN/ 4 PN/ 5 PN/ 6 PN/ 7 PN —
8 P — 9 PN bskyed 10 PN deñi 11 P/ 12 PNDC — ; cf. ABh
P[Tsa 89a6] D[76b7] tshe 13 P — 14 P// 15 PN pas/

smras pa/ hjig rten pa dañ hgal ba sín tu mañ po zig bsad pa hdis ci
 bya/ ¹yoñ nī¹ re zig rgyu (C 252b) dañ (D 255b1) rkyen rnams kyi tshogs pa
 yod ²de de yod² pas hbras bu yañ yod³ par hgyur ro//

bsad pa/ ci khyod groñ stoñ du mkhar ldan hbebs sam/ khyod hbras bu
 5 yod pa ma yin na tshogs pa yod par hdod ko// hbras bu skyed⁴ pa ñid tshogs
 pa zes bya na hbras bu de ñid kyañ gañ gi tshe ji ltar yañ mi⁵ hthad pa
 dehi tshe (2) hbras bu yod pa ma yin na rkyen gyi⁶ tshogs pa yod par ga la
 hgyur/ slob dpon hphags pa lhas kyañ/

gañ phyir hjig rten ji sñed miñ//
 10 tshogs pa ñid la snañ hgyur ba//
 de phyir dños po yod min te//
 dños med tshogs pañañ yod ma yin//

zes gsuñs so// de lta bas na (3)(N 280b) hbras bu yod pa ma yin pañi phyir
 tshogs pa yañ yod pa ma yin pas/ de la dus dañ (P 289a) tshogs pa ñid kyi
 15 hbras bu hgrub pañi phyir dus ni yod pa kho na yin no zes gañ smras pa/⁷
 de mi hthad do//

smras pa/ gal te dus kyañ med rgyu dañ hbras bu dañ tshogs pa yañ med
 na gzan ci zig yod de/(4) de lta bas na de ni med par smra ba ñid yin no//

bsad pa/ ma yin te ji ltar khyod dus la sogs pa dag no bo ñid las yod
 20 par yoñs su rtog par byed pa de ltar mi hthad par zad kyi/ de dag brten
 nas gdags par ni hgrub po// rgyu dañ hbras bu brtag pa zes bya ba ste
 rab tu byed pa ñi sú (5) paño// //

1 DC yod na 2 P — 3 P yod pas hbras bu yañ yod 4 PN bskyed
 5 P — 6 PN gyis 7 PN —*

[XXI ʘbyuñ ba dañ ʘjig pa brtag pa]

smras pa/ dus la sogs pa dag ni yod pa kho na yin te/ ciʘi phyir ʘe
na/ gañ gi tshe gañ na ʘgaʘ ʘig ʘbyuñ ba dañ/ ʘjig pa dag dañ ldan paʘi
phyir ro// ʘdi ltar gal te dus la sogs pa dag med par ʘgyur¹ na/ ʘo na de
5 lta na khyad par med pas dus thams cad du (6) thams cad nas thams cad
kyañ/² ʘbyuñ ba dañ ʘjig pa dag tu ʘgyur ba ʘig na de ltar yañ mi ʘgyur
bas/ deʘi phyir dus la sogs pa dag ni yod pa kho na yin no//

bśad pa/ gal te ʘgaʘ ʘig la ʘbyuñ ba dañ ʘjig pa dag ñid yod par gyur
na ni/³ dus la sogs pa dag (7) kyañ yod par ʘgyur ba ʘig na/ gañ gi tshe/
10 ʘjig pa ʘbyuñ ba med par ram//
 lhan cig yod pa ñid ma yin//
 ʘbyuñ ba ʘjig pa med par ram//⁴
 lhan cig yod pa ñid ma yin//⁵ [1]

deʘi tshe gal te ʘbyuñ ba dañ ʘjig pa dag yod par gyur na/ phan tshun med
15 par ram lhan cig tu ʘgyur grañ (D 256a1) na/⁶ gañ gi tshe gñi ga ltar yañ
mi ʘthad pa deʘi (C 253a) tshe de dag gi rgyu can gyi dus la sogs pa dag ji
ltar yod par ʘgyur⁷/ de ji ltar ʘe na/ mi ʘthad paʘi phyir te/

ʘjig pa ʘbyuñ ba med par ni//
 ji lta⁸ bur na yod par ʘgyur//
20 ʘchi ba skye ba med pa ltar//
 ʘjig pa ʘbyuñ (N 281a) ba med par med// [2]

(2) ʘdi ltar ʘjig pa ʘbyuñ ba med par ji ltar yod par ʘgyur te/ gañ gi tshe
ʘgaʘ ʘig byuñ na ʘjig par ʘgyur gyi gʘi med par ʘjig par mi ʘgyur te/ dper

1 PN gyur 2 PN — 3 P// 4 N/ 5 P/ 6 P//
7 D gyur 8 PN ltar

na skye (P 289b) ba yod na ḥchi bar ḥgyur gyi ma skyes pa la ḥchi ba med
pa de b'zin du/ ḥbyuñ ba yod na ḥjig par ḥgyur gyi/ ḥbyuñ ba med par (3)
ḥjig par mi ḥgyur ro//

de la ḥdi sñam du ḥjig pa ni ḥbyuñ ba dañ lhan cig yod pa ñid yin gyi¹
5 ḥbyuñ ba med par ni ma yin par sems na/ de la b'sad par bya ste/

ḥjig pa ḥbyuñ dañ lhan cig tu//²

ji ltar yod pa ñid du ḥgyur//

ḥchi ba skye³ dañ dus gcig tu//

yod pa ñid (4) ni ma yin b'zin// [3]

10 ḥdi ltar ḥjig pa ḥbyuñ ba dañ lhan cig ji ltar yod par ḥgyur te/ gañ gi
tshe na⁴ don de gñis phan tshun mi mthun pa dag yin pa deḥi tshe de gñis
gcig⁵ la lhan cig yod par mi ḥthad de/ dper na ḥchi ba ni skye ba dañ phan
tshun mi mthun pa deḥi phyir dus gcig na yod pa (5) ñid ma yin pa de b'zin
du/ ḥjig pa yañ ḥbyuñ ba dañ mi mthun paḥi phyir lhan cig yod pa ñid ma
15 yin no//

smras pa/ gal te ḥjig pa ḥbyuñ⁶ ba med par yañ mi ḥthad la⁷ lhan cig
tu yañ mi ḥthad pas ḥjig pa med du zin kyañ/⁸ re z'ig ḥbyuñ ba ni yod de/
de yod paḥi phyir dus la sogs pa dag (6) kyañ yod do//

b'sad⁹ pa/

20 ḥbyuñ ba ḥjig pa med par ni//

ji ltar yod pa ñid du ḥgyur//

dños po rnams la mi rtag¹⁰ ñid//

nam yañ med pa ma yin no// [4]

1 C byi 2 PN/ 3 PN skye ba 4 PN —* 5 PN —
6 DC byuñ 7 C pa 8 N — 9 PN smras 10 PN brtag

5 hdi ltar hbyuñ ba hjig pa med par ji ltar yod pa ñid du hgyur te/ dños po
 rnams la mi rtag pa ñid nam yañ med pa ma yin pas/(7) hdi ltar hbyuñ ba
 hjig pa med par ji ltar yod pa ñid du hgyur/¹ gañ gi tshe dños po thams
 cad mi rtag pa ñid kyis mi rtag pa dañ rjes su hbrel pa dehi tshe dños po
 10 rnams la mi rtag pa ñid nam (N 281b) yañ med pa ma yin pa ñid do// hdi
 ltar gal te dños po skad cig tsam zig mi rtag pa (D 256b1) ñid dañ bral bar
 hgyur na ni de ltar (C 253b) na yun riñ du² bral bar hgyur te/ de ltar³ na
 yañ rtag pa ñid du thal bar hgyur bas de yañ mi hdod do// de lta bas na
 dños po rnams ni rtag tu mi rtag pa ñid dañ rjes su hbrel pas/⁴(P 290a)
 15 hbyuñ ba hjig pa med par yod pa ñid ma yin no//

de la hdi sñam du hbyuñ (2) ba ni hjig pa dañ lhan cig yod pa ñid yin
 gyi hjig pa med par ni ma yin par sems na/ de la bśad par bya ste/

hbyuñ ba hjig dañ lhan cig tu//

ji ltar yod pa ñid du hgyur//

15 skye ba hchi dañ dus gcig⁵ tu//

yod pa ñid du mi rigs bzin// [5]

hdi ltar hbyuñ ba⁶ hjig pa dañ lhan cig ji (3) ltar yod par hgyur te/ gañ
 gi tshe don de gñis phan tshun mi mthun pa dag yin pa dehi tshe de gñis
 gcig la lhan cig yod par⁷ mi hthad de/⁸ dper na skye ba ni hchi ba dañ phan
 20 tshun mi mthun pañi phyir dus gcig na yod pa ma yin pa de bzin du/ hbyuñ ba
 yañ hjig pa dañ mi mthun pañi phyir lhan cig (4) yod pa ma yin no//

dehi phyir de ltar yoñs su brtags na hbyuñ ba dañ hjig pa dag phan
 tshun med par ram/ phan tshun lhan cig tu hgrub par mi hthad pas/

1 P// 2 PN du yañ* 3 PN lta 4 P// 5 PN cig
 6 DC ba dañ ; cf. p.291,1.10 7 DC pa ; cf. p.291,1.12

8 P//

gañ dag phan tshun lhan cig gam//¹

phan tshun lhan cig ma yin par//

grub pa yod pa ma yin pa//²

de dag hgrub pa ji ltar (5) yod// [6]

5 ḥbyuñ ba dañ ḥjig pa gañ dag phan tshun lhan cig gam/ phan tshun lhan cig
 ma yin par grub pa yod pa ma yin pa de dag dañ³ rnam pa g'zan gañ gis ḥgrub
 pa yod par sems/ de lta bas na ḥbyuñ ba dañ ḥjig⁴ pa dag yod pa ma yin no//
 de dag med na dus la sogs pa dag yod (6) par ga la ḥgyur/

 smras pa/ gnas pa yod pas skyon med de/ ḥdi la ḥbyuñ ba dañ ḥjig pa
 10 dag gi bar na gnas pa yod de/(N 282a) gnas pa yod pas ḥbyuñ⁵ ba dañ ḥjig
 pa dag gañ yañ ruñ ba med par yañ yod pa ma yin la/ ḥbyuñ ba dañ ḥjig pa
 dag dus gcig tu yañ mi ḥgyur bas deḥi phyir (7) skyon med do//

 b'sad pa/ de yañ mi ḥthad de/ ciḥi phyir 'ze na/ dños po rnams ni mi
 rtag pa ñid dañ/ rjes su ḥbrel pa yin pas dños po ḥgaḥ yañ rañ gi gnas na
 15 skad cig tsam yañ mi sdod paḥi phyir ro// deḥi phyir/

zad la ḥbyuñ ba yod ma yin//⁶

 gañ gi phyir dños po rnams mi (D 257a1) rtag pa ñid dañ nam (P 290b) yañ
 ma bral⁷ te⁸ rtag tu mi rtag pa ñid dañ rjes (C 254a) su ḥbrel pa deḥi
 phyir dños po zad par ḥgyur ba la ḥbyuñ ba yod pa ma yin pa ñid de/ ḥbyuñ
 20 ba med na gnas pa yod par ga la ḥgyur/

 smras pa/ ḥbyuñ baḥi dus na zad par mi ḥgyur bas deḥi phyir ḥbyuñ ba
 yod (2) do// ḥbyuñ ba gnas par ḥgyur 'zin gnas pa phyis ḥjig par ḥgyur
 ro//

1 PN/ 2 P/ 3 PNDC dañ ; —?*, cf. ABh D Tsa 78a6 deḥi phyir de dag
 ḥgrub pa rnam pa g'zan ji ltar yod de.../, PP D Tsha 206a1-2

4 P ḥdzin, N ḥjin 5 PN byuñ 6 DC/ 7 DC ḥbrel 8 PN te/

bśad pa/

ma zad pa lahañ hbyuñ ba med//

gañ zad pañi mtshan ñid dañ bral ba de la yañ hbyuñ ba med de/ ciñi phyir
 ze na/ dños po ma yin pañi phyir ro// hdi ltar dños po ni zad pañi mtshan
 5 ñid can yin pas (3) deñi phyir gañ zad pañi mtshan ñid dañ bral ba de dños
 po ñid ma yin no// gañ dños po ma yin pa de¹ ji ltar hbyuñ bar hgyur te/ de
 la de² ltar hbyuñ bar hgyur ro³ zes bya bañi tha sñad kyañ med pas/ deñi
 phyir ma zad pa lahañ hbyuñ ba med do//

zad la hjig pa yod ma⁴ yin//

10 ma zad pa⁵ la (4) hañ⁵ hjig pa med// [7]

de ltar gañ gi phyir zad pa la hbyuñ ba mi hthad la hbyuñ ba med na⁶ gnas
 pa ñid kyañ med pa deñi phyir ma byuñ ba dañ mi⁷ gnas pañi⁸ zad pa la hjig
 pa yod pa ma yin la/ ma zad pa la yañ⁹ yod pa ma yin no//

hbyuñ ba dañ hjig pa gañ dag zad pa la yod pa ma yin la/ ma zad pa (5)
 15 la yañ yod pa ma (N 282b) yin pa de dag¹⁰ gzan gañ zig la yod par hgyur te/
 de lta bas na hbyuñ ba yañ yod pa ma yin la/ hjig pa yañ yod pa¹¹ ma yin no//

smras pa/ re zig dños po rnams ni yod de ma byuñ ba ni dños por mi
 hthad pas hbyuñ ba yañ rab tu grub pa ñid do// gañ la¹² hbyuñ¹³ ba yod (6)
 pa de la hjig pa yañ nes par yod pas hjig pa yañ rab tu grub pa ñid do//

20 bśad pa/ ci khyod síñ bi-du-lañi síñ tog dag hdod dam/ khyod hbyuñ ba
 dañ hjig pa dag yod pa ma yin par dños po yod par hdod ko// hbyuñ ba dañ
 hjig pa dag bsal bas dños po yañ (7) bsal ba ñid ma yin nam/ de ji ltar ze
 na/ gañ gi phyir/

1 DC de la 2 PN hdi 3 PN ro// 4 P pa 5 PNC lahañ*
 6 PN nas 7 PN ma 8 DC pa hdi 9 DC — ; cf. 1.10
 10 PN — 11 PN pa yañ 12 DC las 13 DC byuñ

hbyuñ dañ h̄jig pa med par ni//¹

dños po yod pa ma yin no//

h̄di ltar gal te² (P 291a) dños po h̄gaḥ žig yod par gyur na de³ h̄byuñ baḥi
chos can nam/ h̄jig paḥi chos can žig yin grañ na/ gañ gi tshe h̄byuñ ba dañ
5 h̄jig pa dag (D 257b1) mi h̄thad pa yin pa deḥi tshe/ dños po yod do žes
(C 254b) bya ba de ji ltar h̄thad par h̄gyur/⁴

dños po yod pa ma yin par//

h̄byuñ dañ h̄jig pa yod⁵ ma yin// [8]

de ltar gañ gi phyr yoñs su brtags⁶ na dños po ñid mi h̄thad pa deḥi phyr
10 dños po yod pa ma yin par ḡzi med paḥi h̄byuñ⁷ ba dañ h̄jig pa dag (2) yod
pa ma yin pas/ de la dños po yod na h̄byuñ ba dañ h̄jig pa dag kyañ rab tu
grub pa ñid do⁸ žes gañ smras pa de rigs pa ma yin no//

yañ ḡzan yañ/ h̄di la gal te h̄byuñ ba dañ h̄jig pa dag yod par gyur na/
de dag dños po ño bo ñid stoñ pa ḥam mi stoñ pa la yod par h̄gyur grañ na/
15 de la/⁹

(3) stoñ la h̄byuñ dañ h̄jig pa dag//

h̄thad pa ñid ni ma yin no//

re žig dños po ño bo ñid stoñ pa la h̄byuñ ba dañ h̄jig pa dag yod par mi
h̄thad de/ ciḥi phyr že na/ yod pa ma yin paḥi phyr ro// h̄di ltar ño bo
20 (N 283a) ñid yod pa ma yin pa la de dag gañ gis yod par h̄gyur/¹⁰ ño bo ñid
yod pa ma yin (4) paḥi phyr gañ gi h̄diḥo¹¹ žes¹² tha sñad¹² gdags pa ñid
kyañ yod pa ma yin pa de la ci žig h̄byuñ ño žeḥam/ ci žig h̄jig go žes ji
skad du brjod par bya/ de lta bas na stoñ pa la h̄byuñ ba dañ h̄jig pa dag

1 C/ 2 C te/ 3 PN de h̄byuñ de 4 P// 5 PN yod pa
6 PN brtag 7 N byuñ 8 PN do// 9 C — 10 PN//
11 P h̄diḥo//, N h̄diḥo/ 12 PN —

ḥthad pa ñid ma yin no//

de la ḥdi sñam du dños po ño bo ñid mi stoñ pa la (5) ḥbyuñ ba dañ ḥjig pa dag yod par sems na/ de la bśad par bya ste/

mi stoñ pa ¹la ḥañ¹ ḥbyuñ ḥjig dag//

5 ḥthad pa ñid ni ma yin no// [9]

dños po rañ gi bdag ñid kyis yod par² ḥgyur ba med pa la ḥbyuñ ba³ dañ ḥjig pa dag yod par ḥthad pa ñid ma yin te⁴/ ḥdi ltar rañ bźin ni gźan du (6) mi ḥgyur baḥi phyir ro// de lta bas na mi stoñ pa la yañ ḥbyuñ ba dañ ḥjig pa dag ḥthad pa ñid ma yin no//

10 yañ gźan yañ/ ḥdi la gal te ḥbyuñ ba dañ (P 291b) ḥjig pa dag yod par gyur na/ gcig pa ñid dam gźan ñid du ḥgyur grañ na/ de la/

ḥbyuñ ba dañ ni⁵ ḥjig pa dag//

gcig pa ñid du (7) mi⁶ ḥthad do//

ḥbyuñ ba dañ ni ḥjig pa dag//

15 gźan ñid du yañ mi ḥthad do// [10]

re źig ḥbyuñ ba dañ ḥjig pa dag gcig pa ñid du mi ḥthad de/ ciḥi phyir źe na/ ḥdi ltar ḥbyuñ ba ni⁷ skye ba yin la ḥjig pa ni ⁸ḥgag pa⁻⁸ ste/ don tha dad paḥi phyir mi mthun pa de gñis ji ltar gcig pa ñid du (D 258a1) ḥgyur/ ḥbyuñ ba dañ ḥjig pa dag⁹ gźan ñid du yañ mi ḥthad de/ ciḥi phyir źe na/ 20 dños po thams cad ni (C 255a) zad paḥi bdag ñid can yin paḥi phyir te/ ḥdi ltar dños po ḥgaḥ yañ skad cig tsam yañ mi rtag pa ñid dañ bral ba med pa deḥi phyir dños po thams cad zad paḥi bdag (2) ñid can yin no// dños po ni ño bo ñid las gźan ñid du mi ḥthad pas ḥbyuñ ba dañ ḥjig pa dag gźan ñid du

1 PNC laḥañ* 2 PNDC par ; pa or pa rnam par?, cf. ABh D Tsa 79a7, PP D Tsha 206b4 3 PN — 4 D ta 5 P mi 6 P — 7 PN ni/
8 D ḥgaḥ pa, C ḥgaḥ ba 9 PN —

mi ḥthad do// de (N 283b) ltar gañ gi phyir ḥbyuñ ba dañ ḥjig pa dag gcig¹
 pa ñid dañ g'zan ñid du mi ḥthad paḥi phyir ḥbyuñ ba dañ/ ḥjig pa dag mi
 ḥthad pa ñid do//

ḥbyuñ ba dañ ni ḥjig pa (3) dag //

5 mthoñ ño sñam du khyod sems na//²

khyod ḥdi sñam du dños po rnams kyi ḥbyuñ ba dañ ḥjig pa dag mñon sum ñid
 du mthoñ bas de la ḥthad pa g'zan ci dgos sñam du sems naḥo// de ni rigs pa
 ma yin te/ ciḥi phyir ze na/ ḥdi ltar/³

ḥbyuñ ba dañ ni ḥjig pa dag//

10 gti mug ñid (4) kyis mthoñ ba yin// [11]

gti mug gis sems bsgribs pa mi mkhas pa dag ḥbyuñ ba dañ ḥjig pa dag mthoñ
 ño⁴ sñam du de ltar sems kyi ḥbyuñ ba dañ ḥjig pa dag mthoñ bar mi ḥthad
 do// ciḥi phyir ze na/ ḥdi ltar gal te ḥbyuñ ba dañ ḥjig pa dag yod par
 ḥgyur⁵ na dños po ḥam dños po med pa la (5) brten⁶ grañ na/ dños po dañ
 15 dños po med pa de dag ni yod pa ma yin te/ de dag med na g'zi med paḥi
 ḥbyuñ ba dañ/ ḥjig pa dag mthoñ bar ga la rigs/⁷

smras pa/ dños po dañ dños po med pa (P 292a) dag ji ltar yod pa ma
 yin/

bśad pa/ ḥdi la gal te dños po dañ dños po med pa dag yod par gyur (6)
 20 na/ de dag dños po las sam/⁸ dños po med pa las skye grañ na/ de la/

dños po dños las mi skye ste//⁹

dños med dños las mi skyeho//

dños po dños med¹⁰ mi skye ste//

1 PN cig 2 PNC/ 3 P — 4 PN — 5 PN gyur 6 PN rten
 7 C — 8 N// 9 PN/ 10 PNDC yod ; cf. p.299,1.1, ABh,PP med

dños med dños med mi skyeho// [12]

de la re ¹zig dños po dños po las skye ba med de/ hdi ltar bum pa ni hñim
 pa ñes par gnas pa las (7) mi skyeho// ci ste bum pa ni ¹ hñim pa bcos pa
 las skye bar sems na/ de ltar ² na yañ hñim pa bcos ³siñ hñags pa na/ bum pa
 5 skye bas dños po dños po las ³ skye ba ma yin te/ hdi ltar hñags ⁴siñ med pa
 ni dños po ma yin te/ dños po dañ dños po med pa dag don tha dad (C 255b)
 pañi phyir ro// ci ste (D 258b1) yañ hdi sñam du hñim pañi dños po ñid bum
 pa yin par sems na/(N 284a) de lta na yañ dños po dños po las skye ba ma
 yin te/ hñim pa las gzan pañi dños po gzan mi skye bañi phyir te ⁴/ hñim pa
 10 ñid bum par brjod pañi phyir ro// de la hdi sñam du ⁵siñ tog gi dños po ⁶siñ
 ljon pañi dños po las (2) skye bar sems na/ de yañ mi ruñ ste/ ciñi phyir
 ze na/ ⁵siñ tog las ⁵ siñ ljon pa gzan yin par mi hñhad pañi phyir ro// de
 ltar ⁶ re ⁷zig ⁷dños po ⁷dños po las ⁸ skye ba med do//
 dños po med pa yañ ⁹ dños po las ¹⁰ skye ba med de/ hdi ltar bum pa chag
 15 pa ni bum pa ñes par gnas pa las mi skye ste/(3) ñes par gnas pa la chag
 pa med pañi phyir ro// bum pa chag pa bum pañi dños po las kyañ mi skye
 ste/ chag ciñ med pa ni dños po med pañi phyir ro// de la hdi sñam du bum
 pa dños po med pa tho bañi dños po las skye bar sems na de ¹¹ yañ mi ruñ
 ste/ hdi ltar gal te dños po med pa tho ba las skye bar (4) hñgyur na bum
 20 pa med par yañ skye bar hñgyur ro// gal te dños po med pa skye na dños po
 med pa ñid du mi hñgyur te/ skye ba yod pañi phyir ro// skye ba ¹²zes bya ba
 (P 292b) ci yañ med na ni skyeho// ¹³zes bya ba de la su ¹³zig yid ches par
 rigs/¹² de lta bas na dños po med pa yañ dños po las skye ba med do ¹³//

1 PN —	2 PN lta	3 PN la	4 N ta	5 P las ³ siñ tog las
6 PN lta	7 PN —	8 PN la	9 P yañ dños po med pa yañ	
10 PN la	11 PN —	12 P//	13 P de	

(5) dños po yañ dños po med pa las skye ba med ¹de/-¹ ḥdi ltar bum pa
 ni ḥjim pa ḥgags² pa las mi skye ste/ ḥgags pa ni med paḥi phyir ro// ci
 ste dños po ḥgags síñ med pa las skye bar gyur na/ de lta na dños po skye
 ba rgyu med pa can du ḥgyur bas de mi ḥdod de/ dus thams cad du thams cad
 5 las (6) thams cad skye ba dañ rtsom pa thams cad don med pa ñid du ḥgyur
 baḥi phyir ro// de lta bas na dños po yañ dños po med pa las skye ba med
³de/-³

dños po med pa yañ dños po med pa las skye ba med do// ḥdi ltar dños
 po med (N 284b) pa bum paḥi dños po med pa las mi skye ste/ bum paḥi dños
 10 po med pa ni (7) bum pa log pa tsam ste/ ci yañ med paḥi phyir dañ bskyed
 par bya baḥi don ni ci źig⁴ yin paḥi phyir ro// ci ste ci yañ med pa ci yañ
 med pa las skye bar ḥgyur na ni de lta na ri boñ gi rwa yañ rtaḥi rwa las
 skye bar ḥgyur ro// ci ste (C 256a) dños po med pa ci źig yin na ni ci źig
 yin paḥi phyir dños po ñid (D 259a1) yin gyi dños po med pa ma yin no// de
 15 lta bas na dños po med pa yañ dños po⁵ med pa las skye ba med do//

yañ gźan yañ/ ḥdi ltar gal te dños po skye bar ḥgyur⁶ na de bdag las
 sam gźan las sam gñi ga las skye bar ḥgyur grañ na/ de la⁷

dños po bdag las mi skye ste//

(2) gźan las skye ba ñid ma yin//⁸

20 bdag dañ gźan las skye ba ni//

yod min ji ltar skye bar ḥgyur// [13]

re źig dños po ni bdag las skye ba med de/⁹ rañ gi bdag ñid kyis yod pa la
 ni yañ skye bar brtag pa don med pa ñid du ḥgyur baḥi phyir dañ/ thug pa

1 C do// 2 PN ḥgag 3 PNDC de/ ; do//?, cf. 1.15, p.298, 11.13, 23
 4 DC źig gañ ; cf. 11.13-14 5 D — 6 PN gyur 7 PN la/*
 8 P — 9 N//

med par thal baḥi skyon du ḥgyur baḥi (3) phyir ro// rañ gi bdag ñid kyis
 med pa la ni bdag las ¹zes bya baḥi tshig kyañ mi ḥthad paḥi phyir te/ de
 lta bas na dños po ni bdag las skye ba med do//

dños po ni g¹zan las kyañ skye ba med de/(P 293a) dños po ma skyes
 5 síñ med pa la² g²zan mi ḥthad paḥi phyir ro// ḥdi ltar ḥgaḥ zig yod na g²zan
 (4) yañ yod par ḥgyur na de yañ med de/ de med na g²zan yod par ga la ḥgyur/
 ci ste ḥgyur na ni de ñid dños po yin pas yod pa de la yañ skye bas³ ci
 bya ste/ skye bar brtags pa don med pa ñid du ḥgyur baḥi phyir ro// de lta
 bas na ma skyes pas g²zan med pa kho naḥi phyir/⁴ dños po ni ⁵g²zan las skye
 10 ba med do//

dños po ni⁵ bdag dañ g²zan (5) las kyañ skye ba med de/ ji skad bstan
 paḥi skyon gñi gar thal bar ḥgyur baḥi phyir ro// de lta bas na dños po ni
 (N 285a) gñi ga las kyañ skye ba med do//

dños po gañ bdag dañ ⁶g²zan dañ⁶ gñi ga las skye ba med pa ⁷de dag⁷
 15 g²zan gañ las skye bar sems/ de lta bas na dños po mi ḥthad do// dños (6)
 po yod pa ma yin na gañ gi dños po med par ḥgyur/ dños po dañ dños po med
 pa dag yod pa ma yin na g²zi med par ḥbyuñ ba dañ ḥjig pa dag ji ltar yod
 par ⁸gyur na⁸/

yañ g²zan yañ/

20 dños po yod par khas blañs na//
rtaḡ dañ chad par lta bar ni//
thal bar ḥgyur te dños de ni//
rtaḡ (7) dañ mi rtaḡ ḥgyur phyir ro// [14]

1 DC gnas 2 PNDC la ; cf. ABh P[Tsa 92b6] D[80a3] las* 3 DC bar
 4 PN — 5 DC — 6 C — 7 N deñ 8 PNDC gyur na ; ḥgyur?*

dños por¹ lta ba yod na skyon chen po gźan hdir yañ hgyur te/ gañ gi phyir
 dños po de yod par khas blañs na rtag pa dañ chad par lta bar thal bar
 hgyur ro// ji ltar ze na/ hdi ltar ²dños po⁻² de ni rtag ³pa dañ mi rtag⁻³
 pañi phyir te/ dños po gañ yin pa de yod par (C 256b) khas len na de
 5 (D 259b1) rtag pa ham/ mi rtag par hgyur te/ de las gźan du mi hthad pañi
 phyir ro// de la⁴ re zig gal te dños po de rtag na ni rtag pañi skyon du
 thal bar hgyur la/ hon te mi rtag na ni chad pañi skyon du thal bar hgyur
 bas de yañ mi hdod de skyon che bañi phyir ro//

smras pa/

10 dños po yod par khas blañs kyañ//

(2) chad par mi hgyur rtag mi hgyur//

hdi ltar dños po yod par khas blañs kyañ//⁵ rtag par lta bar thal bar yañ
 mi hgyur la/(P 293b) chad par lta bar thal bar yañ mi hgyur te/ khyod gźuñ
 lugs gsal bar mi ses pas de ltar sems par zad do// hdi ltar gal te dños po
 15 yod par⁶ khas blañs (3) na/ rtag pa dañ chad pañi skyon du thal bar hgyur
 na/ de lta na srid pa mi hthad par hgyur te/ ciñi phyir ze na/ rtag pa ni
 ñes par gnas pañi phyir dañ/ chad pa ni mi hjug pañi phyir ro// dños por
 lta ba yod na yañ srid pa hthad pas deñi phyir rtag pa dañ chad par lta
 bañi skyon du thal (N 285b) bar mi (4) hgyur ro//

20 de ji ltar ze na/

hbras bu rgyu yi hbyuñ hjig gi//

rgyun de srid pa yin phyir ro// [15]

hdi ltar hbras bu dañ rgyuñi hbyuñ ba dañ hjig pañi rgyun gañ yin pa de ni

1 DC po

2 DC yod pa

3 P —

4 DC ltar

5 PN/

6 C pas

srid pa yin te/ de la gañ gi phyir rgyu ḥjig par ḥgyur ba deḥi phyir rtag
 paḥi skyon du thal bar mi ḥgyur la/ gañ gi phyir rgyu ḥgag (5) bzin pa las
 ḥbras bu ḥbyuñ bar ḥgyur ba deḥi phyir chad paḥi skyon du thal bar mi ḥgyur
 te/ deḥi phyir de ltar dños po yod par khas blañs kyañ srid pa yod paḥi
 5 phyir rtag pa dañ chad paḥi skyon du thal bar mi ḥgyur ro//

bśad pa/

gal te ḥbras rgyuḥi¹ ḥbyuñ ḥjig gi//

rgyun de srid pa yin gyur na//

(6) ḥjig la² yañ skye med paḥi phyir//

10 rgyu ni chad par thal bar ḥgyur// [16]

gal te ḥbras bu dañ rgyuḥi ḥbyuñ ba dañ ḥjig paḥi rgyun gañ yin pa de srid
 pa yin par gyur na/ de lta na yañ khyod la chad pa kho nar thal bar ḥgyur
 te/ ciḥi phyir ze na/ ḥjig pa la yañ skye ba med paḥi phyir te/ ḥdi ltar
 rgyu ḥgags pa la (7) yañ skye ba med paḥi phyir ro// de ltar rgyu ḥgags pa
 15 la yañ skye ba med paḥi phyir/ rgyu chad pa kho nar thal bar ḥgyur ro//

smras pa/ mi ḥgyur te rgyu las³ ḥbras bu gzan ñid ma yin paḥi phyir
 ro// ḥdi ltar rgyu las ḥbras bu gzan ñid yin par mi ḥthad do// khyod kyiś
 kyañ/

(C 257a) gañ la⁴ brten te (D 260a1) gañ ḥbyuñ ba//

20 de ni re zig de ñid min//

de las gzan paḥaṅ ma yin phyir//

de phyir chad min rtag ma yin// [= XVIII 10]

zes smras pas/ des na rgyu las ḥbras bu gzan ñid ma yin paḥi phyir rgyu

1 PNDC buḥi ; cf. 1.11

2 C pa

3 DC lam

4 PN las

(P 294a) chad par mi hgyur ro//

bśad pa/ kho bos de skad smras¹ mod kyi khyod kyis dehi don² gyi de³

(2) kho na khoñ du ma chud de/ hdi ltar gal te dños po h̄gag ciñ dños po ñid
skye bar h̄gyur na/ de gñis de ñid dam gźan ñid du ji ltar mi h̄gyur/ h̄di

5 ltar gal te re źig rgyus rgyuñi gnas skabs spañs⁴ te h̄bras buñi gnas skabs
su h̄pho⁵ bar gyur na ni/⁶ de lta na de ñid rgyu (N 286a) yin te/ dehi gnas

(3) skabs gźan dañ gźan du gyur pa h̄bañ źig tu zad do// dper na bro gar
mkhan gyis cha lugs gźan spañs te/ cha lugs gźan len⁷ par byed pa de la cha
lugs tha dad pa ñid du h̄gyur ba h̄bañ źig tu zad kyi bro gar mkhan la tha

10 dad pa med⁸ de cha lugs tha dad par gyur kyañ/ de ñid bro gar (4) mkhan yin
pa de bzin du/ gnas skabs gźan du h̄phos su zin kyañ/ de ñid rgyu yin na ji
ltar de ñid yin par mi h̄gyur/

ci ste yañ h̄di sñam du rgyu ni gnas skabs gźan du mi h̄pho bar rgyu

h̄gag par h̄gyur te/ rgyu h̄gags pa na⁹ h̄bras bu skye bar h̄gyur bar sems na/

15 de lta na yañ gañ gi tshe (5) gźan h̄gags pa la gźan skyes pa dehi tshe ji
ltar gźan ñid du mi h̄gyur/¹⁰ kho bo cag la ni dños po¹¹ brten nas gdags pa

ño bo ñid stoñ pa sgyu ma dañ smig rgyu dañ gzugs brñan lta bu rñams la

dños po de gañ gir h̄gyur te¹² dños po de gañ las gźan du h̄gyur te de ñid

dañ gźan ñid du (6) h̄gyur ba med do// de lta bas na dños por lta ba yod na

20 rgyu h̄gags pa yañ skye ba med pañi phyir rgyun chad¹³ pa kho nar thal bar
h̄gyur ro//

yañ gźan yañ/

dños po ño bo ñid yod na//¹⁴

1 DC smra ; cf. p.302,1.23

2 DC rten

3 D da

4 P spañ

5 C h̄phe

6 P//

7 DC lan

8 DC med pa

9 C ni

10 C//

11 DC po la ; cf. PPT D Za 165b3

12 PN —

13 C chud

14 P/

dños med hgyur bar mi rigs so//

dños po ño bo ñid kyis yod na¹ ño bo ñid yod pa ni dños po med par hgyur
 (7) bar mi rigs te/ cihi phyir ze na/ ran bzin ni gzan du mi hgyur bañi
 phyir ro// dehi phyir dños por lta ba yod na rgyu yañ hgag par mi hthad la
 5 hbras bu yañ skye bar mi hthad de skye ba dañ hgag pa dag ni bkag par ²gyur
 pa⁻² yin pañi phyir/ de la rtag pa kho nañi (C 257b) skyon du thal bar hgyur
 ro//

yañ gzan (D 260b1)(P 294b) yañ/³

mya ñan hdas pañi dus na chad//

10 srid rgyun rab tu zi phyir ro// [17]

mya ñan las hdas pañi dus na dgra bcom pañi srid pañi rgyun rab tu (N 286b)
 zi bañi phyir chad pa kho nañi skyon du yañ thal bar hgyur ro//⁴ de lta bas
 na srid pañi rgyun de⁵ yod par rtog na yañ rtag pa dañ chad pa kho nañi
 skyon du thal bar hgyur ro//

15 (2) smras pa/⁶ re zig srid pañi rgyun ni rab tu grub po// mya ñan las
 hdas pañi dus na dgra bcom pañi srid pañi rgyun ldog pa ni kho bo cag la mi
 gnod pas mya ñan las hdas pañi dus na de chad par hgyur⁷ kyañ slaño⁸//

bśad pa/ khyod kyis⁹ srid pañi rgyun yod na rtag pa dañ chad pañi
 skyon du (3) thal bar mi hgyur ro¹⁰ zes gañ smras pa de ñid kyañ kho bos
 20 srid pañi rgyun yod kyañ rtag pa dañ chad pa kho nañi skyon du thal bar
 hgyur ro¹¹ zes rab tu bstan zin to// re zig srid pañi rgyun ni rab tu grub
 po¹² zes gañ smras pa de yañ rigs pa ma yin te/ srid pañi rgyun ni¹³ ji
 ltar yañ mi hthad pa kho naño// cihi (4) phyir ze na/ hdi ltar/

1 C na ño bo ñid kyis yod na 2 P hgyur ba 3 C — 4 P/
 5 PN — 6 PN — 7 PN gyur 8 PN blaño 9 DC kyi
 10 PN ro// 11 PN ro// 12 PN po// 13 PN ni/

tha ma ḡgags par gyur pa ni//

srid pa dañ por sbyod mi ḡgyur//

da ltar gyi¹ srid pañi mjug² gi sems ni srid pa tha maḡo// ma ḡoñs pañi
srid pañi sems skye bañi dañ po ni srid pa dañ poḡo// de la re žig srid pa
5 tha ma ḡgags pa ni srid pa dañ po dañ ñiñ mtshams sbyor ba med (5) de/
srid pa tha ma ḡgags pa yod pa ma yin pañi phyir ro// ḡdi ltar dños po
ḡgags śiñ med pa las ji ltar dños po skye bar ḡgyur/ ci ste srid pa tha ma
ḡgags kyañ srid pa dañ po skye bar ḡgyur na ni/ de lta na srid pa dañ po
rgyu med pa las ḡbyuñ³ bar ḡgyur bas/ de ni mi ḡdod de skyon du (6) mar
10 thal bar ḡgyur bañi phyir ro//

de la ḡdi sñam du srid pa tha ma ma ḡgags pa srid pa dañ⁴ po dañ⁴ ñiñ
mtshams sbyor bar⁵ sems na/ de la bśad par bya ste/

tha ma ḡgags par ma gyur pa//⁶

srid pa dañ por sbyor mi ḡgyur//⁷ [18]

15 srid pa tha ma ma ḡgags pa⁸ yañ srid pa dañ po (P 295a) dañ ñiñ mtshams (7)
sbyor ba med de/ ciñi phyir že na/ srid pa ḡñis su thal bar ḡgyur bañi
phyir dañ/ rgyu med pa las byuñ bañi (N 287a) skyon du thal bar ḡgyur bañi
phyir ro//

smras pa/ srid pa tha ma ḡgags pa dañ ma ḡgags pa srid pa dañ po dañ
20 ñiñ mtshams sbyor ba med mod kyi ḡon kyañ ḡgag⁹ bžin pa ñiñ mtshams
(D 261a1) sbyor (C 258a) ro//

bśad pa/

gal te tha ma ḡgag¹⁰ bžin pa//¹¹

1 PN gyis 2 PN ḡjug 3 PN byuñ 4 C — 5 PN bas 6 PN/
7 PN/ 8 PN pa dañ ma ḡgags pa 9 PN ḡgags 10 PN ḡgags
11 PN/

dañ por¹ skye bar hgyur² na ni//

hgag b'zin pa ni gcig hgyur zin//

skye b'zin pa yañ g'zan du hgyur// [19]

gal te srid pa tha ma hgag b'zin pa srid pa dañ po dañ ñiñ mtshams sbyor bar
 5 gyur na/ hgag b'zin pa ni phyed³ hgags pañi (2) phyir dañ/ skye b'zin pa yañ
 phyed skyes pañi phyir de gñis srid pa gñis su thal bañi⁴ skyon du hgyur
 te/ hgag b'zin pa dañ skye b'zin pa dag yod pañi phyir ro//

smras pa/ srid pa tha ma hgags pa dañ⁵ ma hgags pa dañ⁵ hgag b'zin pa
 srid pa dañ po dañ ñiñ mtshams sbyor ba med do⁶ zes bya ba des kho bo la ci
 10 bya/ yon⁷ (3) ni⁷ re zig srid pa dañ poñi skye ba ni yod de/ de yod pas
 srid pañi rgyun yañ hthad do//

⁸bsad pa/-⁸

gal te hgag b'zin skye b'zin dag//

lhan cig sbyor bañan yod min na//

15 phuñ po gañ la hchi hgyur ba//

der ni skye bañan hbyuñ bar hgyur// [20]

lhan cig sbyor bañan⁹ zes bya bañi hañ gi sgra ni (4) srid pa tha ma hgags
 pa dañ ma hgags pa yañ¹⁰ bsdu bañi don to// gal te srid pa tha ma hgag b'zin
 pa srid pa dañ po skye b'zin pa¹¹ dañ lhan cig ñiñ mtshams sbyor bañan yod
 20 pa ma yin zin srid pa tha ma hgags pa yañ srid pa dañ po dañ ñiñ mtshams
 sbyor ba yod pa ma yin la/ srid pa tha (5) ma ma¹² hgags pa yañ srid pa dañ
 po dañ ñiñ mtshams sbyor ba yod pa ma yin pa¹³ b'zin du/ srid pa dañ poñi
 skye ba ni yod do zes zer na/ de lta na/ phuñ po gañ dag kho na la hchi bar

1 DC po 2 PN gyur 3 P byed, N indistinct 4 P bañi skol bañi
 5 PNDC — ; cf. 11.17-23, PPT P[Za 201a1] D[165b5] ma hgags pa dañ
 6 PN do// 7 DC yod na 8 P — 9 PN bañan/ 10 PN dañ
 11 P pa srid pa dañ po skye b'zin pa 12 PNDC — ; cf. p.305,1.15
 13 PN —*

hgyur ba de dag kho na la skye ba yañ hbyuñ bar thal (P 295b) bar hgyur te/
 skye ba gzan mi hthad pañi phyir ro// de yañ mi hdod de de lta (6) bas na
 de¹ gsum ma gtogs (N 287b) par srid pa hbyuñ bar² mi hthad do//

de ltar dus gsum dag tu yañ//

5

srid pañi rgyun ni mi rigs na//

dus gsum dag tu gañ med pa//

de ni ji ltar srid pañi rgyun//³ [21]

deñi phyir de ltar yoñs su brtags na srid pa tha ma hgags pa dañ ma hgags
 pa dañ hgag bzin pa (7) srid pa dañ po dañ ñiñ mtshams sbyor bar mi hthad
 10 pañi phyir dus gsum dag tu yañ srid pañi rgyun mi rigs so//⁴ dus gsum dag
 tu srid pañi rgyun gañ med pa de da⁵ ji ltar srid pañi rgyun du hthad/⁶
 srid pañi rgyun yod pa ma yin na/ hbyuñ ba dañ hjig pa dag yod par ga la
 hgyur/ hbyuñ ba dañ (D 261b1)(C 258b) hjig pa dag yod pa ma yin na khyod
 kyi dus la sogs pa dag hgrub par ga la hgyur/ hbyuñ ba dañ hjig pa brtag⁷
 15 pa zes bya ba ste rab tu byed pa ñi su gcig paño// //

1 PN —
 7 N btag

2 PN ba

3 P/

4 PN —

5 DC dañ

6 N —

[XXII de b'zin g'segs pa brtag pa]

- smras pa/ srid paḥi rgyun ni yod pa kho na ste/ ciḥi phyir 'ze na/ de
 b'zin g'segs pa yod paḥi phyir ro// de b'zin (2) g'segs pa ni bcom ldan ḥdas
 dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas yod do// des bskal pa¹
- 5 grañs med pa dag gis byañ chub yañ dag par bsgrubs² te/ de ltar yañ mdo sde
 g'zan dag las deḥi tshe deḥi dus na ña bram zeḥi khyeḥu mig bzañ 'zes bya bar
 gyur to// deḥi tshe deḥi dus na ña (3) rgyal po ña las³ nu 'zes bya bar gyur
 to⁴ 'zes gsuñs te/ srid paḥi rgyun med na de mi ḥthad pas deḥi phyir srid
 paḥi rgyun ni yod pa kho naḥo//
- 10 b'sad pa/ gal te de b'zin g'segs pa ñid ḥthad na ni/⁵ srid paḥi rgyun yañ
 yod par ḥgyur grañ na/ de b'zin g'segs pa ñid mi ḥthad pas deḥi srid paḥi
 rgyun (4) yod par ga la ḥgyur/ ji ltar 'ze na/ ḥdi la gal te de b'zin g'segs
 pa 'zes bya ba ḥgaḥ 'zig yod par gyur na/ de phuñ po rnams ñid dam/ phuñ po
 rnams las g'zan 'zig yin grañ na/ de la/
- 15 sku min sku las g'zan ma yin//
de la sku med ⁶de der⁻⁶ med//
de b'zin g'segs pa (P 296a) sku ldan (5) min//
de b'zin g'segs pa gañ 'zig yin// [1]
- re 'zig phuñ po rnams ñid de b'zin g'segs (N 288a) pa ma yin te/ ciḥi phyir 'ze
 20 na/ phuñ po rnams ḥbyuñ ba dañ ḥjig paḥi chos can yin paḥi phyir de b'zin
 g'segs pa mi rtag pa ñid du thal bar ḥgyur baḥi phyir dañ/⁷ñe bar len pa po
 dañ/⁻⁷ñe bar len pa (6) dag gcig pa ñid du mi ḥthad paḥi phyir ro//
- phuñ po rnams las de b'zin g'segs pa g'zan pa⁸ phuñ po med paḥi chos logs

1 PD ba 2 N sgrubs 3 PN la 4 PN to// 5 PN —

6 PNDC de der ; der de?*, cf. ABh,PP der de 7 C — 8 P —

śig na yañ med de/ cihi phyir źe na/ phuñ po mi rtag pa rnams las chos mi
mthun pañi phyir rtag pa ñid du thal bar hgyur bañi phyir dañ/ gźan ñid yin
na (7) gzuñ¹ du yod par thal bar hgyur bañi phyir te/ gzuñ du yañ med pas
dehi phyir phuñ po rnams las de bźin gśegs pa gźan yañ ma yin no//

5 de bźin gśegs pa la phuñ po rnams gañs² la śiñ ljon pañi nags tshal³
bźin du med de/ cihi phyir źe na/ rten dañ brten pa gźan ma yin pañi
(D 262a1) phyir mi rtag pa ñid du thal bar hgyur bañi phyir ro//

phuñ po rnams (C 259a) la yañ de bźin gśegs pa śiñ ljon pañi nags
tshal na señ ge bźin du med de/ cihi phyir źe na/ skyon bstan ma thag pa
10 ñid du hgyur bañi phyir ro//

de bźin gśegs pa phuñ po rnams dañ śiñ ljon pañi⁴ sñiñ po dañ ldan pa
(2) bźin du ldan pa ma yin te/ cihi phyir źe na/ phuñ po rnams las gźan ma
yin pañi phyir mi rtag pa ñid kyi⁵ skyon du hgyur bañi phyir ro//

de ltar rnam pa lñas btsal na de bźin gśegs pa ñe bar len pa la mi
15 srid na/ khyod kyis gañ gis srid pañi rgyun yod par yoñs su brtags⁶ pañi de
bźin gśegs pa (3) de gañ źig yin pa smros śig//

smras pa/ ci kho bo phuñ po rnams ñid de bźin gśegs pañam⁷/ phuñ po
rnams las de bźin gśegs pa gźan no źes smrañam⁸/ cihi phyir khyod kho bo⁹
la rtag pañam¹⁰ mi rtag par thal bar hgyur bañi skyon hdogs par byed/ kho
20 bo ni phuñ po rnams (N 288b) la brten nas de (4) bźin gśegs pa gdags par
bya ba yin par smra bas/¹¹(P 296b) brten nas gdags¹² par bya ba ni¹³ ñe bar
len pa las de ñid dam gźan ñid du mi smraño// dehi phyir de ñid du brjod
par bya ba ma yin pañi phyir mi rtag pa ñid kyi skyon du mi hgyur la¹⁴ gźan

1 PN bzuiñ 2 PN gañ 3 C tsha la 4 N pa* 5 C gyi
6 PN brtag 7 NC pa ñam 8 PNC smra ñam 9 C ba 10 PC pa ñam
11 C// 12 N bdags 13 DC ni// 14 PN la/

ñid du brjod par bya ba ma yin paḥi phyir rtag pa ñid kyi skyon (5) du mi¹
ḥgyur ro//

bśad pa/ ci khyod legs par sbyar baḥi phyed kyis² gar byed dam/ khyod
brten nas de bźin gśegs pa gdags par yañ smra la/ de bźin gśegs pa ño bo
5 ñid las yañ ḥgrub par yañ hdod ko// ḥo na/

gal te sañs rgyas phuñ po la//

brten nas ño bo ñid las med//

(6) gal te sañs rgyas phuñ po rnams la brten³ nas gdags par bya ba⁴ yin na/
deḥi don ni sañs rgyas ño bo ñid las med pa ma yin nam/ ḥdi ltar ño bo ñid
10 las yod pa la ni yañ⁵ brten nas gdags pas ci bya ste/ deḥi ño bo ñid gañ
kho na yin pa de kho nas gdags par bya bar ḥgyur ro// gañ gi phyir (7) de
ño bo ñid med pa deḥi phyir ñe bar len pas gañ⁶ gdags par bya ba⁷ ste/ de
lta bas na de bźin gśegs pa ño bo ñid las yod pa ma yin no//

ño bo ñid las gañ med pa//

15 de gźan dños las ga la yod// [2]

de bźin gśegs pa gañ ño bo ñid las med pa de da⁸ (C 259b) gźan gañ las yod
par sems/⁹

(D 262b1) smras pa/ gźan gyi dños po las te/ de bźin gśegs pa ni ñe
bar len pa gźan du gyur pa¹⁰ la brten nas gdags par¹¹ bya ba yin pas deḥi
20 phyir de bźin gśegs pa gźan gyi dños po las yod do//

bśad pa/

gañ źig gźan gyi dños brten nas//

de bdag¹² ñid du mi ḥthad do//

1 C — 2 C gyis 3 N brtan 4 P ba ma 5 PN — 6 PN —*
7 PN —* 8 DC dag 9 PN —, DC na/ 10 DC — 11 D pa
12 PNDC dag ; cf. ABh,PP bdag

gañ zíg g'zan (2) gyi dños po la brten nas gdags par bya ba de ni bdag ñid
yod do zes brjod par mi hthad de/ cihi phyir ze na/ rañ las ma grub pañi
phyir ro//

gañ zíg bdag ñid med pa de//

5 ji ltar de b'zin g'segs par hgyur¹// [3]

de b'zin g'segs pa (N 289a) gañ zíg rañ gi bdag ñid med pa de ñid² ñe (3)
bar len pa g'zan du gyur pas gdags par bya na ji ltar de b'zin g'segs par
hgyur/(P 297a) gal te de rañ gi bdag ñid med par ñe bar len pa la brten nas
bdag ñid yod par hgyur na ni/ de lta na ñe bar len pa la brten te skyes par
10 hgyur bas de yañ mi hdod de/ mi rtag pa ñid la sogs pañi skyon (4) du thal
bar hgyur bañi phyir ro//

yañ g'zan yañ/

gal te ño bo ñid med na//

g'zan dños yod par ji ltar hgyur//³

15 ño bo ñid dañ g'zan dños dag//

ma gtogs de b'zin g'segs de gañ//⁴ [4]

gal te de b'zin g'segs pa ño bo ñid med de/ ño bo ñid yod pa ma yin na/⁵ g'zan
gyi⁶ dños po yod par ga (5) la hgyur/ hdi ltar gañ ño bo ñid las g'zan yin
⁷pa de g'zan⁷ gyi dños po zes bya na/ ño bo ñid med pa de gañ las g'zan gyi
20 dños por hgyur/ de lta bas na g'zan gyi⁸ dños po yañ yod pa ma yin pa ñid
do// ho na⁹ ño bo ñid dañ g'zan gyi dños po dag ma gtogs par de b'zin g'segs
pa de gañ¹⁰ (6) yin pa dañ gañ¹¹ gis gdags par bya ba de smros sig//

smras pa/ khyod brten nas gdags par bya bañi don rnam par mi ses par

1 P hgyur ro 2 PN da* ; cf. p.310,1.16

5 DC// 6 PN gyis 7 P — 8 PN gyis

10 PN gañ zíg 11 P —

3 P/ 4 P/
9 PN na da*

- mi rigs pa mañ po de sñed cig smra ste/ g'zan gyi tshig la co ḥdri ba tsam
 gyis ni de kho nañi don yoñs su 'ses par mi nus so// de b'zin g'segs pa rnams
 la brten (7) nas gdags par bya ba gañ yin pa de la ci de b'zin g'segs pa ño
 bo ñid las yod dam ḥon te g'zan gyi¹ dños po las yod ces bya bañi tshig
 5 deñi ²klan kar² mi ḥgyur ro//
 b'sad pa/ ḥjig rten na/³
 ḥdre yis bya ba gañ yin pa//⁴
 de ni byis pa dag byed do//
 'zes brjod pa de ni bden pa (D 263a1) kho na ste⁵/ kho bo ni brten nas
 10 gdags par bya bañi (C 260a) don rnam par mi 'ses pa yin la/⁶ khyod⁷ ni ma
 yin⁸ pa lta 'zig// khyod (N 289b) kyis gañ dag la de b'zin g'segs pa yod pa
 ñid du yoñs su brtags⁹ pañi phuñ po rnams ni ñe bar len pa ñid du mi ḥthad
 do// de ji ltar 'ze na/
 gal (2) te phuñ po ma brten par//
 15 de b'zin g'segs pa ḥgañ yod na//
 de ni da gdod rten¹⁰ ḥgyur (P 297b) 'ziñ//
 brten nas de las ḥgyur la rag// [5]
 gal te phuñ po rnams ñe bar len ¹¹pañi¹¹ sña rol na/ de b'zin g'segs pa 'zes
 bya ba ḥgañ 'zig yod ciñ/ de phuñ po rnams ñe bar len par ḥgyur na ni/¹² de
 20 lta na ni (3) de b'zin g'segs pa brten nas yod par ḥgyur la rag go// de yañ
 skyes par gyur la phuñ po rnams kyis de gsal ba tsam 'zig byed par ḥgyur du
 ni/
 phuñ po rnams la ma brten par//

1 PN gyis 2 C glan gar 3 P — 4 PN/ 5 PN te 6 PN —
 7 C khyod kyi 8 P yin la khyod ni ma yin 9 PN brtag
 10 PN brten 11 DC pa poñi 12 P//

de b'zin g'segs pa h'gañ yañ med//
gañ 'zig ma brten yod min pa//
des¹ ni ji ltar ñer² len h'gyur// [6]

(4) phuñ po rnams la ma brten par de b'zin g'segs pa h'gañ yañ mi h'thad de/
 5 gañ phuñ po rnams la ma brten par med na/³ med pa des ji ltar phuñ po rnams
 ñe bar len par h'gyur/
 smras pa/ g'zuñ lugs dañ h'gal ba de b'sad de ci ruñ/ h'di ltar bcom ldan
 h'das kyis h'khor ba la thog (5) ma dañ tha ma med do⁴ zes gsuñs pas/ de la
 ñe bar len pa po dañ ñe bar⁵ 6⁻blañs pa⁻⁶ dag s'ña phyi yod par h'thad par ga
 10 la h'gyur te/ de ni rtag tu ñe bar len pa dañ bcas pas gdags par bya ba yin
 no//

b'sad pa/ gal te h'khor ba la thog ma dañ tha ma med pas ñe bar len pa
 po dañ (6) ñe bar⁷ blañs pa⁻⁷ dag s'ña phyi yod par mi h'thad na ni/ de b'zin
 g'segs pa ni ñe bar len pa po yin la phuñ po rnams ni ñe bar blañ ba yin no
 15 zes bya ba h'di yañ mi h'thad pa ma yin nam/ ciñi phyir ze na/ h'di ltar/

ñe bar blañs pa ma yin pa//
ñe bar len par cis⁸ mi h'gyur//
ñe bar len (7) pa med pa yi//
de b'zin g'segs pa ci yañ med//⁹ [7]

20 h'di la ñe bar blañs pa yin pas ñe bar len pa zes bya la/¹⁰ ñe bar len par
 byed (N 290a) pas ñe bar len pa po zes bya bas/ deñi phyir ñe bar len pa
 pos ñe bar blañs pa ma yin pa ni ñe bar len pa ma yin la/ ñe bar¹¹ blañs
 pa⁻¹¹ ñe bar len par mi byed pa (D 263b1) yañ ñe bar len pa po ma yin no//¹²

1 PN de 2 P ñe bar 3 PN — 4 PN do// 5 P —
 6 PNDC blañs pa ; blañ ba?* 7 PN blañ ba* 8 PN cir 9 P/
 10 PN — 11 PN blañ ba* 12 C —

5 ḥkhor ba la thog ma dañ tha (C 260b) ma med na ḥdi ni ñe bar ¹blañs paḥo⁻¹//
 ḥdi ni ñe bar len par byed paḥo źes bya ba de mi ḥthad do// de ltar sña
 phyi med na khyod kyi phuñ po rnam s ji ltar (P 298a) ñe bar blañ ba yin pa
 dañ/ khyod kyi s yoñs su brtags paḥi de bźin gśegs pa de ji ltar ñe bar len
 5 (2) pa po yin pa de smros śig// de lta bas na sña phyi med na ñe bar len
 pa po yañ mi ḥthad pa ñid yin la/ ñe bar blañ ba yañ mi ḥthad pa ñid do//
 smras pa/ de ni ḥthad de/ ciḥi phyir źe na/ de ñid dañ gźan ñid du
 brjod par bya ba ma yin paḥi phyir te/ ñe bar len pa po dañ ñe bar blañ ba
 ni de ñid dañ gźan ñid du (3) mi brjod do// re źig de ñid du mi brjod de
 10 byed pa poḥi tshig tha dad paḥi phyir ro// gźan ñid du yañ mi brjod de² so
 sor ḥgrub pa med paḥi phyir ro// de lta bas na de gñi ga yañ yod de de ñid
 dañ gźan ñid du ni brjod par mi nus so//
 bśad pa/ ci khyod mdzaḥ bśes kyi blos dgra bo³ dpañ du len tam⁴/(4)
 khyod gañ kho nas ñe bar len pa po dañ ñe bar ⁵blañs pa⁻⁵ dag rab tu ḥgrub
 15 par mi ḥthad pa de kho nas de dag rab tu bsgrub paḥi phyir rtsom par byed
 ko// ḥdi ltar gal te ñe bar blañ ba dañ ñe bar len pa po źig yod par gyur
 na gcig pa ñid dam/ gźan ñid du ḥgyur bar the tshom med do// gañ dag (5)
 gcig pa ñid du yañ yod pa ma yin la gźan ñid du yañ yod pa ma yin pa de dag
 gźan du ji ltar yod par ḥgyur/ de lta bas na ñe bar ⁶blañ ba⁻⁶ yañ yod pa ma
 20 yin pa ñid la ñe bar len pa po yañ yod pa ma yin pa ñid do// tha sñad kyi
 dbañ gis⁷ ñe bar len pa po dañ ñe bar ⁸blañs pa⁻⁸ dag rjod⁹ (6) par byed na
 yañ de ñid kyañ ma yin ¹⁰pa gźan ñid (N 290b) kyañ ma yin⁻¹⁰ par brjod dgos
 te de ni ñes pa kho nar de ltar bltaḥo// gźan du na de bźin gśegs pa bdag

1 PN blañ baḥo*

2 DC dam

3 ND po

4 PN nam

5 PN blañ ba*

6 C blañs

7 PN gi

8 PN blañ ba*

9 PN brjod

10 P —

dañ ñe bar len pa bdag med pa dag ji ltar g'zan ñid du mi hgyur/ slob dpon
hphags pa lhas kyañ/¹

gañ phyir gzugs la bdag med pa//

(7) de phyir gzugs las bdag g'zan hgyur//

5 grañ dañ tsha ba tha dad ñid//

med ces brjod par mi ruñ b'zin//

zes gsuñs so//

ci ste yañ ñe bar len pa po zig yod par gyur na de lta na² yañ/

rnam pa lñas ni btsal³ byas na//⁴

10 gañ zig de (P 298b) ñid g'zan ñid du//

med pañi de b'zin g'segs pa de//

(D 264a1) ñe bar len pas ji ltar gdags// [8]

de b'zin g'segs pa (C 261a) gañ ñe bar len pa gañ⁵ gis gdags par bya ba de⁶

de ñid la rnam pa⁷ lñas btsal na de ñid dañ g'zan ñid du brjod par bya ba

15 ma yin pa ñe bar len pa la med na ji ltar de b'zin g'segs pa yod do zes

brjod par bya/ de lta bas na (2) brten nas gdags pa dañ yod pa⁸ ñid kyañ mi
hthad do//

smras pa/ ji srid du ñe bar len pa zes bya ba phuñ po lña po hdi/⁹
mñion¹⁰ du dmigs par hgyur ba de srid du ji ltar med par hgyur te/ deñi

20 phyir re zig ñe bar len pa ni yod do// kha lo sgyur ba med par síñ rta mi
hgro bas hdi la ñe bar len pa (3) po yañ yod par hgyur ro//

b'sad pa/ ci khyod chu bo s'ugs drag pos khyer ba na rtsa druñs phyuñ¹¹
la hjuham¹²/ khyod ñe bar blañs pas ñe bar len pa po rab tu bsgrub par

1 N// 2 PN — 3 C bca1 4 P/ 5 PN gañ dag 6 DC —
7 PN — 8 C par 9 PN —* 10 DC sñon ; cf. p.316,1.17
11 PN byuñ 12 PNC hju ham

hdod ko// gañ gi tshe/

gañ zig ñe bar blañ ba de//

de ni ño bo ñid las med//

ñe bar blañ ba gañ yod do sñam du (4) sems pa¹ de yañ² rten ciñ ħbrel par
5 ħbyuñ bañi phyir ño bo ñid med do//

smras pa/ de ni re zig yod de gal te bdag gi dños po las yod pa ma yin
yañ gzan gyi³ dños po las yod do//

bsad pa/

bdag gi dños las gañ med pa//⁴

10 de gzan⁵ dños las yod re skan// [9]

ñe bar len pa (5) gañ bdag⁶ gi dños po las med pa de gzan gyi⁷ (N 291a)
dños po las yod par ħgyur re skan⁸/ gañ gi tshe bdag gi dños po ħgañ zig
yod na⁹ gzan du ħgyur na⁹ ñe bar len pa ni bdag gi dños po las yod pa ma
yin pas/ deñi phyir de las gzan yañ yod pa ma yin¹⁰ pa ñid dō¹⁰// gzan med
15 na ji ltar gzan las yod par (6) ħgyur/ de lta bas na ñe bar len pa ni/
gzan gyi dños po las kyañ yod pa ma yin no//

mion sum du dmigs pa zes gañ smras pa de yañ rañ gi sems kun tu rmoñs
pañi skyon gyis sgyu ma dañ rmi lam mthoñ ba bzin du mthoñ ba yin gyi/ ħdi
la yañ dag par¹¹ cuñ zad kyañ med de/ ħdi bden no (P 299a) sñam du (7) mion
20 par zen pa de¹² spañ bañi¹² phyir/ bcom ldan ħdas kyis dbu ba rdos pa dañ
chuñi chu¹³ bur dañ smig rgyu dañ chu síñ gi phuñ po dañ sgyu mañi dpe dag
bkañ stsal ciñ/ sgyu ma ħdi ni byis pa ħdrid paño¹⁴ zes kyañ gsuñs te/ gañ
gi phyir de dag yod pa ma yin pa deñi phyir/

1 N dpañ 2 PN yañ/ 3 PN gyis 4 C/ 5 DC bzin 6 PN dag
7 PN gyis 8 PN skan te* ; cf. ABh P[Tsa 97a2] D[83b7] skan te
9 DC — 10 PN no 11 PN pa 12 PN spañs pañi 13 P chu chu
14 PN paño//

de ltar ñer blañ ñer len po¹//

rnam (D 264b1) pa kun gyis stoñ pa yin//²

stoñ (C 261b) pas de b'zin g'segs stoñ pa//

ji lta bur na h'dogs par h'gyur// [10]

- 5 de ltar gañ gi phyir ñe bar len pa ño bo ñid las kyañ yod pa ma yin la g'zan gyi dños po las kyañ yod pa ma yin pa dehi phyir ñe bar len pa stoñ pa yin no// gañ gi phyir ñe bar len pa po yañ (2) rnam pa kun gyis yoñs su brtags na ño bo ñid las kyañ yod pa ma yin la g'zan gyi dños po las kyañ yod pa ma yin pa dehi phyir ñe bar len pa po yañ stoñ pa yin no//
- 10 dehi phyir khyod dbu ba rdos pa dañ/³ chuñi chu bur dañ smig rgyu dañ chu síñ gi phuñ po dañ sgyu ma ltar sñiñ po med ciñ ño bo ñid (3) stoñ pañi ñe bar len pas/ sgyu mañi skyes bu dañ rmi lam dañ gzugs brñan dañ dri zañi groñ khyer ltar sñiñ po med ciñ ño bo ñid⁴ stoñ pañi de b'zin g'segs pa yod do⁵ zes ji ltar h'dogs par byed (N 291b) pa je smros sig//
- 15 de lta bas na re zig rañ gi phyogs la chags pa thoñ⁶ la ci gañ brten nas yod (4) par h'dogs pa dañ/ gañ brten nas yod pa ñid dañ med pa ñid spañs te dbu mar bsgrubs pa hdi yod pas hdi hbyuñ la/ hdi med pas hdi mi hbyuñ ño⁷ zes h'dogs par byed pa de gñis las gañ brten nas gdags par bya bañi don rnam par mi ses pa yin pa de⁸ soms sig// de lta bas (5) na brten
- 20 nas gdags par bya bañi don ni dños po gañ brten nas gdags par bya ba de ni rnam pa thams cad du ño bo ñid stoñ pañi phyir yod pa dañ med par brjod par bya ba ma yin pa de ñid yin te/ tha sñad kyi tshig la ni skyon med do//
smras pa/ gal te de ltar de (P 299b) dag thams cad stoñ ño⁹ zes kyañ

1 PN par
C tho ña

2 N/
7 P ño//, N ño/

3 PN —

4 PN —
8 N da

5 PN do//
9 PN ño//

6 PN mthoñ,

(6) brjod par¹ mi bya ba yin na ʰo na khyod bag tsha ba med par gsañ bstod
de/ ʰdi dag thams cad stoñ no źes smraḥam²/

bśad pa/ stoñ no³ źes brjod par mi bya ba yin na⁴ źes bya ba ni śin
tu ñuñ nu źig brjod pa yin te/

5 stoñ no źes kyañ mi brjod de//⁵
 mi stoñ źes kyañ mi bya źin//
 gñis (7) dañ gñis min mi bya ste//⁶
 gdags paḥi don du brjod par bya// [11]

stoñ no źes kyañ brjod par mi bya/⁷ mi stoñ no źes kyañ mi bya/⁸ stoñ pa
10 dañ mi stoñ pa dañ/ stoñ pa yañ ma yin mi stoñ pa yañ ma yin no⁹ źes kyañ
brjod par mi byaḥo// yañ dag pa ma yin paḥi kun¹⁰ tu rtog pa spañ baḥi
phyir dañ/(D 265a1) don dam paḥi de kho na gdags paḥi don du ni de dag
brjod par bya ste ʰog nas kyañ/

tha sñad la ni ma brten par//¹¹
15 dam (C 262a) paḥi don ni bstan mi nus//
 dam paḥi don la ma brten¹² par//
 mya ñan ʰdas pa ʰthob mi ʰgyur// [= XXIV 10]

źes ʰbyuñ no//¹³ slob dpon ʰphags pa lhas kyañ/¹⁴
 gal te (2) dños po rañ bźin yod//
20 stoñ mthoñ yon tan ci źig yod//
 rtog pas bciñs pa mthoñ bas na//
 ʰdir ni de ñid dgag par bya//¹⁵
źes gsuñs so//

1 C pas 2 PN smra ḥam 3 P no// 4 P — 5 N/ 6 N/
7 P// 8 PN// 9 PN no// 10 C gun 11 PN/ 12 PN rten
13 DC/ 14 PN// 15 P/

smras pa/ gal te de b'zin g'segs pa no bo ñid (N 292a) las kyañ yod pa
 ma yin la g'zan gyi dños po las kyañ yod pa ma yin ¹na/⁻¹(3) ciñi phyir
 rtag pa dañ mi rtag pa la sogs pa dañ/ mthaḥ dañ mthaḥ med pa la sogs par
 brjod par bya ba ma yin no² zes b'sad³/ de b'zin g'segs pa med pa ñid do//
 5 zes gsal ba kho nar brjod par bya bañi rigs pa sñam

b'sad pa/ de b'zin g'segs pa brten nas (4) gdags par bya ba gañ yin pa
 de/ yod do ze ḥam/ med do zes ji ltar brjod par rigs/ ḥdi ltar gal te de
 b'zin g'segs pa zig yod par gyur na/ ñe bar len pa med par⁴ yañ yod pa kho
 nar ḥgyur bañi rigs na/ ñe bar len pa med par ni yod pa ma yin no// gañ ñe
 10 bar len pa med ⁵par (5) nī⁵ yod pa ma yin pa de ji ltar yod do⁶ zes brjod
 par bya/ de b'zin g'segs pa gañ⁷ brten nas/⁸(P 300a) gdags par bya ba de ji
 ltar med do⁹ zes kyañ brjod par bya ste/ ḥdi ltar u-dum-bā-rañi¹⁰ med tog
 med pa ni gdags su med do//

de ltar gañ gi phyir¹¹ re zig de b'zin g'segs pa no bo ñid las (6) kyañ
 15 yod pa¹² ma yin la g'zan gyi dños po las kyañ yod pa ma yin pa deñi phyir
 b'sad pa/

rtag dañ mi rtag la sogs b'zi¹³//

zi ba ḥdi la ga la yod//

¹⁴mthaḥ dañ mthaḥ med la sogs b'zi//

20 zi ba ḥdi la ga la yod//⁻¹⁴ [12]

de b'zin g'segs pa no bo ñid stoñ pa no bo ñid zi ba gañ yin pa de (7) la
 rtag pa dañ mi rtag pa la sogs pa b'zi po/¹⁵ de b'zin g'segs pa rtag pa dañ/
 de b'zin g'segs pa mi rtag pa dañ/ de b'zin g'segs pa rtag kyañ rtag la/ mi

1 PNDC no// ; cf. ABh P[Tsa 97b5] D[84b1] na/ 2 PN no//
 3 P b'sad pa 4 DC pa 5 PN par, DC pa ni 6 PN do//
 7 DC gañ la 8 PN —* 9 PN do// 10 PN u-dumba-rañi 11 P —
 12 C sa 13 PN zi 14 P — 15 PNC//

rtag kyañ mi rtag pa dañ/ de b'zin g'segs pa rtag pa yañ ma yin mi rtag pa
yañ ma yin pa zes bya ba de dag h'thad (D 265b1) par ga la hgyur/ mthañ dañ
mthañ (C 262b) med pa la sogs pa b'zi po/¹ de b'zin g'segs pa mthañ yod pa
dañ/ de b'zin g'segs pa mthañ med pa dañ/ de b'zin g'segs (N 292b) pa mthañ yod
5 kyañ yod la/ mthañ med kyañ med pa dañ/ de b'zin g'segs pa mthañ yod pa yañ
ma yin² (2) mthañ med pa yañ ma yin pa³ zes bya ba de dag h'thad par ga la
hgyur te/ de b'zin g'segs pa zes bya ba no bo ñid dañ/ g'zan gyi dnos po dañ
bral ba gañ yin pa rtag pa dañ mi rtag pa la sogs pa de dag las gañ yañ ruñ
ba zig tu hgyur ba de gañ yin/ gañ gi phyir phuñ po rnams la brten nas (3)
10 gdags par bya ba yin pa deñi phyir de b'zin g'segs pa med do⁴ zes kyañ brjod
par mi bya ste/ hdi ltar gañ brten nas gdags par bya ba de/ ji ltar med
par hgyur/ hog nas kyañ/

de ltar len las g'zan ma yin//

de ni ñer len ñid kyañ min//

15 bdag ni ñe bar len med min//

med pa (4) ñid⁵ du hañ⁵ de ma ñes//⁶ [= XXVII 8]

zes hbyuñ no//

deñi phyir de ltar de b'zin g'segs pa yod pa ñid dañ med pa ñid kyi
phyogs dañ bral ba tshe hdi ñid la brten pa las de b'zin g'segs pa dmigs su
20 med pa la gti mug gis kun nas dkris pañi sems dañ (P 300b) ldan pa de kho
na mthoñ⁷ ba lkog tu gyur pa/(5)

gañ gis hdzin stug⁸ gzuñ gyur pa//⁹

de ni mya ñan hdas pa la//

1 PNC//

2 PN yin/

3 PN pa/

4 PN do//

5 PNC duñai*

6 PN/

7 C ma thoñ

8 PNDC sdug ; cf. p.321,1.3, ABh,PP stug

9 P/

de b'zin g'segs pa yod ce ham//

med ces rnam rtog rtog par byed// [13]

gañ gis ḥdzin pa stug po gzun̄ bar ḥgyur ba ḥdi ñid bden gyi g'zan ni don med
 paḥo¹ sñam du sems pa² de ni de b'zin g'segs pa mya ñan las ḥdas (6) pa la
 5 ḥdi lta ste/ de b'zin g'segs pa yod pa ñid do zeḥam³/ de b'zin g'segs pa med pa
 ñid do⁴ zes bya bar rnam par rtog pa la de ltar rnam par rtog par byed do//
 de b'zin g'segs pa mya ñan las⁵ ḥdas nas yod ce ham/ de b'zin g'segs pa mya ñan
 las ḥdas nas med ceḥam⁶/(7) de b'zin g'segs pa mya ñan las ḥdas nas yod kyañ
 yod la med kyañ med ceḥam⁷/ de b'zin g'segs pa mya ñan las ḥdas nas yod pa
 10 yañ ma (N 293a) yin med pa yañ ma yin⁸ zes bya ba de ltar rtog par byed do//

gañ dag bdag ñid che ba rten ciñ ḥbrel par ḥbyuñ ba ses paḥi sgron
 meḥi snañ (D 266a1)(C 263a) bas bloḥi mig la phan btags pa dañ/ dños po
 rnams yañ dag pa ji lta ba b'zin du mthoñ ba de dag la ni/

ño bo ñid kyis⁹ stoñ de la//

15 sañs rgyas mya ñan ḥdas nas ni//

yod do ze ham med do zes//

bsam pa ḥthad pa ñid mi ḥgyur// [14]

de b'zin g'segs pa ño bo ñid dañ g'zan (2) gyi dños pos stoñ pa sgyu ma dañ
 gzugs brñan dañ sprul pa lta bu mya ñan las ḥdas pa de la sañs rgyas bcom
 20 ldan ḥdas mya ñan las ḥdas nas yod do ze ham/ sañs rgyas bcom ldan ḥdas mya
 ñan las ḥdas nas med do zes bsam pa de dag ḥthad pa ñid du mi ḥgyur ro// de
 ltar yañ bcom (3) ldan ḥdas kyis dgaḥ bo khyod¹⁰ ḥdi ltar tshe ḥdi la de
 b'zin g'segs pa yañ dag par rjes su ma mthoñ na bde bar ḥgyur ro¹¹ zes gsuñs

1 P paḥo//, N paḥo/ 2 N dpaḥ 3 PN ze ham 4 PN do//
 5 PN — 6 PNC ce ham 7 PN ce ham 8 PN yin/ 9 PN kyi
 10 N khyad 11 PN ro//

paḥi phyir ro//

de b'zin g'ségs pa mya ñan las ḥdas nas yod do¹ 'ze ḥam/ de b'zin g'ségs pa mya ñan las ḥdas nas med do 'zes pa dag (P 301a) gis/

gañ dag sañs (4) rgyas spros ḥdas śiñ//

5 zad² pa med³ la spros byed pa//

spros pas ñams pa de kun gyis//

de b'zin g'ségs pa mthoñ mi ḥgyur// [15]

deḥi phyir de ltar gañ dag sañs rgyas bcom ldan ḥdas ḥjig rten paḥi spros pa thams cad las yañ dag par ḥdas śiñ zad pa med pa la/ yod pa dañ med pa
10 dañ rtag pa dañ (5) mi rtag pa la sogs paḥi spros pa rñams kyis spros par byed pa de dag thams cad ni spros pa de dag gis ye 'ses kyi mig ñams pas dmus loñ gis⁴ ñi ma b'zin du de b'zin g'ségs pa mthoñ bar mi ḥgyur te/ de b'zin g'ségs pa ḥjig rten las ḥdas paḥi chos la gnas pa la yod (6) pa la sogs pa ḥjig rten paḥi spros pa rñams (N 293b) kyis ji ltar lta bar nus/ zad pa med
15 pa 'zes bya ba ni ḥgro ba med paḥi don te/ ḥgro med gom pa gañ gis bkri/ 'zes gsuñs pa lta buḥo//

de lta bas na⁵ de b'zin g'ségs pa ni ño bo ñid med pa ñid yin pas de la srid paḥi rgyun ni yod pa kho na yin (7) te/ de b'zin g'ségs pa yod paḥi phyir ro⁶ 'zes gañ smras pa de rigs pa ma yin no// de la ḥjig rten ni rnam
20 pa gñis te/ sems can gyi ḥjig rten dañ ḥdu byed kyi ḥjig rten⁷ du ḥdod do// de la de b'zin g'ségs pa brtags pas ni sems can gyi ḥjig (C 263b) rten yañ brtags pa yin (D 266b1) la/ de b'zin g'ségs pa brtags pa ḥdi ñid kyis ḥdu byed kyi ḥjig rten yañ brtags par khoñ du chud par byaḥo// ciḥi phyir 'ze na/

1 PN do//
6 PN ro//

2 PN zag
7 D rtan

3 PN med pa

4 PN gi

5 PN na/

ḥdi ltar/

de b'zin g'segs paḥi¹ dños ñid gañ//²

de ni ḥgro ḥdiḥi ño bo ñid//

gañ gi phyir de b'zin g'segs paḥi ño bo ñid gañ yin pa de ni (2) ḥgro ba
5 ḥdiḥi ño bo ñid kyañ yin pa deḥi phyir de b'zin g'segs pa brtags pa ḥdi ñid
kyis ḥgro ba ḥdi dag kyañ brtags pa yin no//

smras pa/ de b'zin g'segs paḥi ño bo ñid gañ yin/

bśad pa/

de b'zin g'segs pa dños ñid med//

10 ḥgro ḥdi ño bo ñid med do// [16]

ji ltar ze na/ gañ (3) gi phyir de b'zin g'segs pa phuñ po rnamś la (P 301b)
brten nas gdags par bya ba yin gyi rañ las rab tu grub pa med pa deḥi phyir
ño bo ñid med do// ḥgro ba ḥdi dag kyañ de dañ de dag la brten³ nas gdags
par bya ba yin gyi ḥdi dag la rañ las rab tu grub⁴ pa cuñ zad kyañ med pas
15 deḥi phyir (4) ḥgro ba yañ de b'zin g'segs pa b'zin du ño bo ñid med do// ño
bo ñid med paḥi phyir ḥdi la yañ/⁵

rtaḡ dañ mi rtaḡ la sogs b'zi//

zi ba ḥdi la ga la yod//

mthaḡ dañ mthaḡ med la sogs b'zi//

20 zi ba ḥdi la ga la yod// [= 12]

ces bśad do//

smras pa/ de lta ma yin te/ ḥdus byas (5) ni gcig tu mi rtaḡ pa zes
(N 294a) brjod la/ de b'zin g'segs pa ni mi rtaḡ pa zes mi brjod pas de la/

1 DC pa ; cf. p.324,1.1

2 P/

3 PN rten

4 PN ḥgrub

5 PN//

de b'zin g'ségs pañi dños ñid gañ//¹

de ni hgro hdihi ño bo ñid//² [= 16ab]

ces bya bar ji ltar hthad/

b'sad pa/ de ni hog nas kyañ/

5 sañs rgyas rnamis kyis³ chos bstan pa//⁴

bden pa (6) gñis la yañ dag brten//

h'jig rten kun rdzob⁵ bden pa dañ//

dam pañi don gyi⁶ bden paño// [= XXIV 8]

- zes hbyuñ bas de la h'jig rten gyi⁷ kun rdzob⁸ kyis bden pa gañ gis bum pa
 10 yod do sab ma yod do zes brjod pa de ñid kyis bum pa chag go sab ma tshig⁹
 go¹⁰ zes de dag mi rtag par yañ brjod do//(7) gañ gi tshe de kho na¹¹ sab
 ma⁻¹¹ tsam pa deñi tshe ni bum pa dañ sab ma dag brten nas gdags par bya ba
 yin pas mi hthad na de dag chag pa dañ tshig pa lta hthad par ga la hgyur/
 g'zañ yañ de b'zin g'ségs pa yañ h'jig rten gyi kun rdzob¹² kyis dbañ gis
 15 de b'zin g'ségs pa bgres (D 267a1) so//(C 264a) de b'zin g'ségs pa mya ñan las
 h'das so// zes mi rtag par yañ brjod do// gañ gi tshe don dam par bsam pa
 deñi tshe ni de b'zin g'ségs pa ñid mi hthad na bgres pa dañ mys ñan las h'das
 pa dag lta hthad par ga la hgyur te/ deñi phyir de b'zin (2) g'ségs pañi ño
 bo ñid gañ yin pa de ni hgro ba hdihi ño bo ñid kyañ yin no// de lta bas na
 20 sems can gyi h'jig rten brtags pas hdu byed kyis h'jig rten yañ brtags par
 grub po// (P 302a) de b'zin g'ségs pa brtag pa zes bya ba ste rab tu byed
 pa ñi s'u gñis paño// //

1 PN/ 2 PN — 3 PN kyis 4 N/ 5 D rjob 6 PN gyis
 7 P kyis 8 D rjob 9 N chig 10 PN go// 11 PNDC sab ma ;
 bsam pa?*, cf. 11.16-17 12 D rjob

[XXIII phyin ci log brtag pa]

¹dbu maḥi rtsa baḥi (3) ḥgrel pa bud-dha-pā-li-ta/⁻¹ bam po dgu pa/
ḥdir smras pa/

ḥdod chags ze sdañ gti mug rnams//

kun tu rtog las ḥbyuñ bar gsuñs//

5 sdug dañ mi sdug phyin ci log//

brten pa ñid² las kun tu ḥbyuñ// [1]

ḥdi la ḥdod chags dañ ze sdañ dañ gti mug rnams ni kun tu rtog pa las ḥbyuñ
(4) bar mdo sde dag las (N 294b) rgya cher gsuñs te/ sdug pa dañ mi sdug paḥi
phyin ci log la brten pa ñid las kun tu ḥbyuñ bas/³ deḥi phyir ḥdod chags

10 dañ ze sdañ dañ gti mug rnams ni yod pa yin no//

ḥdir bśad pa/

gañ dag sdug dañ mi sdug paḥi//

phyin ci log la brten ḥbyuñ ba//

de dag (5) ño bo ñid las med//

15 de phyir ñon moñs yañ dag med// [2]

gañ dag da ltar sdug pa dañ mi sdug paḥi phyin ci log la brten nas kun tu
rtog pa las ḥbyuñ ba de dag ni ño bo ñid las med pas deḥi phyir ñon moñs pa
rnams yañ dag par yod pa ma yin no//

yañ gzin yañ/

20 bdag gi yod (6) ñid med ñid ni//

ji lta bur yañ ḥgrub pa med//⁴

de med ñon moñs rnams kyi ni//

yod ñid med ñid ji ltar ḥgrub// [3]

1 PN — 2 PNDC ḥdi ; cf. 1.9, ABh,PP ñid 3 P — 4 N/

bdag gi yod pa ñid dañ med pa ñid ni rnam pa gañ gis kyañ ji lta¹ bur yañ
 ḡgrub pa med do// bdag de med na ñon moñs pa rnams kyi yod pa ñid dañ med
 pa ñid ji (7) ltar ḡgrub par ḡgyur/ ciḡi phyir 'ze na/

ñon moñs de dag gañ gi yin//²

5 de yañ ḡgrub pa yod ma yin//

ñon moñs pa de dag ni ḡgaḡ³ 'zig gi yin te ñon moñs pa de dag⁴ gañ gi yin pa
 de yañ rnam pa thams cad du ḡgrub pa yod pa ma yin no//

gal te gañ med ci 'zig (D 267b1) yod//

ñon (C 264b) moñs cuñ zad yod ma yin//⁵ [4]

10 gal te⁶ ñon moñs pa de dag gañ gi yin pa de yañ ḡgrub pa yod pa ma yin na⁷/
 gañ med na ci 'zig yod de ñon moñs pa cuñ zad kyañ yod pa ma yin no//

ci ste gañ yañ med par ñon moñs pa rnams yod de de rnams ni suḡi⁸ yañ
 ma yin no⁹ sñam (2) na de la (P 302b) bśad par bya ste/

rañ lus lta b'zin ñon moñs rnams//

15 ñon moñs can la rnam lñar¹⁰ med//

rañ lus lta b'zin ñon moñs can//

ñon moñs pa la rnam lñar med// [5]

ji ltar rañ gi lus la lta ba phuñ po lña po dag la rnam pa lñar yod pa ma
 yin pa de b'zin du ñon moñs pa rnams kyañ (3) ñon moñs pa can gyi sems la
 20 rnam pa lñar (N 295a) yod pa ma ¹¹yin/⁻¹¹ ji ltar rañ gi lus la lta ba phuñ
 po lña po dag¹² rnam pa lñar yod pa ma yin pa de b'zin du ñon moñs pa can gyi
 sems kyañ ñon moñs pa rnams la rnam pa lñar yod pa ma yin no//

yañ g'zan yañ/

1 PN ltar 2 P/
 6 C he 7 C —
 11 PN yin no//*

3 P ḡgaḡ, N ḡga
 8 PN su yi 9 C —
 12 PNDC dag ; dag la?; cf.1.18

4 P dag ni 5 DC/
 10 P lña

sdug dañ mi sdug phyin ci log//

ño bo (4) ñid las yod min pa//

sdug dañ mi sdug phyin ci log//

brten¹ nas ñon moñs gañ dag yin// [6]

- 5 sdug pa dañ mi sdug pañi phyin ci log dag ño bo ñid las yod pa ma yin pa
deñi tshe/ sdug pa dañ mi sdug pañi phyin ci log dag ni yañ dag pa ma yin
no// gañ yañ dag pa ma yin pa de ni yod pa (5) ma yin te/ sdug pa dañ mi
sdug pañi phyin ci log de dag yod pa ma² yin na de dag la brten nas ñbyuñ
bañi ñon moñs pa de dag³ gañ dag³ yin te/ de dag gi rgyu⁴ can ñon moñs pa
10 rnams ji ltar yod par ñgyur/

smras pa/

gzugs sgra ro dañ reg pa⁵ dañ//⁶

dri dañ chos dag rnam drug ni//

gzi ste (6) ñdod chags ze sdañ dañ//

- 15 gti mug gir⁷ ni rnam⁸ par brtag⁹ // [7]

- gzugs dañ sgra dañ ro dañ reg pa dañ dri dañ chos dag rnam pa drug ni ñdod
chags dañ ze sdañ dañ gti mug gi gzi yin par rnam par¹⁰ brtags te¹⁰/ gzi de
dag yod na sdug pa dañ mi sdug pañi phyin ci log dag¹¹ kun tu (7) ñbyuñ bas
deñi phyir sdug pa dañ mi sdug pañi phyin ci log dag la brten nas ñdod chags
20 dañ ze sdañ dañ gti mug rnams ñbyuñ ño//

ñdir bsad pa/

gzugs sgra ro dañ reg pa dañ//¹²

dri dañ chos dag ñbah zig pa//

1 PN rten 2 P — 3 DC ma 4 P rgyun 5 PNDC bya ; cf. 1.16,
ABh,PP pa 6 N/ 7 DC gi 8 DC yin 9 DC brtags
10 PN brtag ste*, cf.1.15 11 N par 12 P/

dri zaḥi groñ khyer lta bu dañ//¹

smig rgyu rmi lam ḥdra ba yin// [8]

(D 268a1)(C 265a) sgyu maḥi skyes bu lta bu dañ//

gzugs brñan ḥdra ba de² dag la//

5 sdug pa (P 303a) dañ ni mi sdug pa//

ḥbyuñ bar yañ ni ga la ḥgyur// [9]

gzugs dañ/³ sgra dañ/⁴ ro dañ/⁵ reg pa dañ/⁶ dri dañ/⁷ chos dag ni ḥbaḥ zig
pa⁸ bral ba ci yañ med pa ma ḥdres pa ño bo nid med pa (2) ste/ dri zaḥi

groñ khyer lta bu dañ smig rgyu dañ rmi (N 295b) lam ḥdra ba yin pas/ sgyu
10 maḥi skyes⁹ bu lta bu dañ gzugs brñan dañ¹⁰ ḥdra ba de dag la sdug pa dañ mi
sdug pa ḥbyuñ bar¹¹ ga la ḥgyur/

yañ g'zan yañ/

gañ la brten nas¹²⁻ mi sdug pa⁻¹²//

mi sdug par ni gdags bya ba//

15 sdug pa mi¹³ ltos¹⁴ (3) yod min pas//

de phyir sdug pa ḥthad ma yin// [10]

gañ la brten nas mi sdug pa¹⁵ mi sdug par gdags par byaḥi¹⁶ sdug pa mi sdug
pa la ma ltos¹⁷ paḥi sña rol na yod pa ma yin pas deḥi phyir sdug pa ḥthad
pa ma yin no//

20 gañ la brten nas¹⁸⁻ sdug pa ni⁻¹⁸//

sdug pa zes ni gdags bya ba//

mi (4) sdug mi¹⁹ ltos²⁰ yod min pas//

de phyir mi sdug ḥthad ma yin// [11]

1 P/ 2 N da 3,4,5,6,7 PN — 8 PN — 9 PN skye 10 PN —
11 N ba 12 DC sdug pa zes 13 PN ma*, cf. 1.18 14 PN bltos
15 P pa ma yin// gañ la brten nas mi sdug pa 16 PNDC byaḥi ; bya baḥi?*,
cf. p.329, n.1 17 PN bltos 18 DC mi sdug pa 19 PN ma* ; cf.
p.329,1.2 20 PN bltos

gañ la brten nas sdug pa sdug par gdags par byaḥi¹ mi sdug pa sdug pa la
 ma ltos² paḥi sña rol na yod pa ma yin pas deḥi phyir mi sdug pa ḥthad pa ma
 yin no//

sdug pa yod pa ma yin na//

5 ḥdod chags ḥbyuñ (5) bar ga la ḥgyur//

mi sdug yod pa ma yin na//

zé sdañ ḥbyuñ bar ga la ḥgyur// [12]

sdug pa yod pa ma yin na ḥdod chags ḥbyuñ bar ga la ḥgyur zíñ/ mi sdug pa
 yod pa ma yin na³ zé sdañ ḥbyuñ bar ga la yañ ḥgyur/

10 ḥdir smras pa/

mdo sde las rtag pa la soggs pa phyin ci log (6) bzi yod par gsuñs pas de dag
 yod paḥi phyir phyin ci log tu gyur pa yañ yod do// de la gañ mi rtag pa la
 rtag pa zés ḥdzin pa de ni phyin ci log yin la/ gañ mi rtag pa la mi rtag pa
 zés bya bar ḥdzin pa de ni phyin ci log ma yin te/ lhag ma rnams la yañ de

15 bzin no⁴//

ḥdir (7) bśad pa/

gal te mi rtag rtag pa zés//

de ltar ḥdzin pa log yin na//

stoñ la rtag pa yod min pas//

20 ḥdzin pa ji ltar log ma yin// [13]

(P 303b) gal te mi rtag pa la rtag pa zés de ltar ḥdzin pa phyin ci log⁵ yin
 no⁶ sñam du sems na de la bśad par bya ste/ ño bo ñid stoñ (D 268b1) pa la⁷
 rtag pa⁸ cuñ zad kyañ yod (C 265b) pa ma yin pas de med na de ltar ḥdzin pa

1 PN bya baḥi* 2 PN bltos 3 P — 4 N na 5 DC log ma
 6 PN no// 7 DC la mi 8 P par, N indistinct

ji ltar phyin ci log ma yin par ḡgyur/(N 296a) lhag ma rnams la yañ de b'zin
no//

gal te mi rtag mi rtag ces//

de ltar ḡdzin pa log min pa//

5

stoñ la mi rtag yod min pas//

ḡdzin pa ji ltar log ma (2) yin// [14]

gal te mi rtag pa la mi rtag pa zes de ltar ḡdzin pa phyin ci log ma yin no
sñam du sems na/ de la b'sad par bya ste/ ño bo ñid stoñ pa la mi rtag pa cuñ
zad kyañ yod pa ma yin pas de med na de ltar ḡdzin pa ji ltar phyin ci log
10 ma yin par ḡgyur/ lhag ma rnams la (3) yañ de b'zin no//

gañ gis ḡdzin dañ ḡdzin gañ dañ//

ḡdzin pa po dañ gañ gzuñ ba//

thams cad ñe bar zi ba ste//

de phyr ḡdzin pa yod ma yin// [15]

15 gañ gis ḡdzin pa ni byed par gyur pas so// ḡdzin pa gañ yin pa ni dños por
gyur paḡo// ḡdzin pa po gañ yin pa¹ ni byed (4) pa por gyur paḡo// gañ gzuñ
ba ni las su gyur paḡo// de dag thams cad ñe bar zi ba ni² ño bo ñid las ñe
bar zi ba ste/ de dag ji lta ba de ltar soñ ba dañ ma soñ ba dañ bgom pa
brtag par³ rgyas par b'sad zin pas/ deḡi phyr ḡdzin pa yod pa ma yin no//

20

log paḡam⁴ yañ dag (5) ñid du ni//

ḡdzin pa yod pa ma yin na//

gañ la phyin ci log yod ciñ//

gañ la phyin ci ma log yod// [16]

1 P par

2 P —

3 DC pa

4 PC pa ḡam

log paḥam¹ yañ dag pa ñid du ḥdzin pa de² dag yod pa ma yin na gañ la phyin
ci log yod par ḥgyur źiñ gañ la phyin ci ma log pa yod par ḥgyur/

yañ gźan yañ/³

phyin (6) ci log tu gyur pa la//

5

phyin ci log dag mi srid do//

phyin ci log tu ma gyur lahañ//

phyin ci log dag mi srid do// [17]

phyin ci log tu ḥgyur bźin lahañ//

phyin ci log dag mi srid do//

10 phyin ci log tu gyur pa la phyin ci log dag mi srid ciñ/⁴ phyin ci log tu ma
gyur pa la (7) yañ mi srid/ phyin ci log tu ḥgyur bźin pa la yañ mi srid de/
ji ltar mi srid pa de ltar ni soñ ba dañ/⁵ ma soñ ba dañ (P 304a) bgom pa
brtag paḥi rab tu byed par rgyas (N 296b) par bstan pa bźin du khoñ du chud
par byaḥo//

15

gañ la phyin ci log srid pa//

bdag ñid kyis ni rnam par (D 269a1) dpyod//⁶ [18]

da gañ la phyin ci log dag srid pa bdag ñid kyis rnam par dpyod cig//

yañ gźan (C 266a) yañ/

phyin ci log⁷ rnams ma skyes na//

20

ji lta bur na yod par ḥgyur//

phyin ci log rnams skye med na//

phyin ci log can ga la yod// [19]

phyin ci log gañ (2) dag ño bo ñid las ma skyes pa de dag ji lta bur na yod

1 PNC pa ḥam
7 C log tu

2 N da

3 DC//

4 PN//

5 PN —

6 DC/

par ḡgyur/ da phyin ci log de rnams ño bo ñid las skye ba med na phyin ci
log can yod par ga la ḡgyur/¹

yañ gźan yañ/

gal te bdag dañ sdug pa dañ²//

5 rtag dañ bde ba yod na ni//

bdag śes sdug śes rtag śes dañ//

bde śes phyin ci log ma yin// [20]

gal te bdag dañ sdug pa dañ rtag pa dañ bde ba źes bya ba bźi po de dag yod
na ni de dag yod paḡi phyir/³(4) bdag⁴ tu śes pa dañ/ sdug par śes pa dañ/
10 rtag par śes pa dañ/⁵ bde bar śes pa de dag phyin ci log ma yin par ḡgyur ro//

de la ḡdi sñam du bdag dañ sdug pa dañ rtag pa dañ bde ba źe bya ba bźi
po de dag ni yod pa ma yin gyi bdag med pa la sogs pa bźi po dag ni yod (5)
de/⁶ de dag la phyin ci log tu ḡdzin pas phyin ci log dag kyañ yod par sems
na/ de la bśad par bya ste/

15 gal te bdag dañ sdug pa dañ//

rtag dañ bde ba med na ni//

bdag med mi sdug mi rtag dañ//

sdug bsñal yod pa ma yin no// [21]

gal te bdag dañ sdug (6) pa dañ rtag pa dañ bde ba źes bya ba bźi po de dag
20 med na ni/ de dag med paḡi phyir bdag med pa dañ mi sdug pa dañ mi rtag pa
dañ sdug bsñal źes bya ba bźi po dag kyañ yod pa ma yin te/⁷ ltos⁸ pa med
paḡi phyir ro// deḡi phyir rgyuḡi khyad par ḡdis kyañ phyin ci log rnams yod
(7) pa ma yin no//

1 DC / dños po bdag las mi skye ste// gźan las skye ba ñid ma yin// bdag dañ-
gźan las kyañ min na// phyin ci log can (3) ga la yod//

2 PDC dag, cf. 1.8

3 DC ro//

4 PNDC rtag, cf. 1.6

5 PN —

6 P//

7 PN —

8 PN bltos

de ltar phyin ci log hgags pas//

ma rig pa ni hgag par hgyur//

ma rig hgags par (P 304b)(N 297a) gyur na ni//

hdu byed la sogs hgag¹ par hgyur// [22]

- 5 de ltar lam hdis² phyin ci log rnams hgag la/ phyin ci log hgags pas ma rig pa hgag// ma rig (D 269b1) pa hgags pas hdu byed la sogs pañi don hgag par hgyur ro//

gal te la lahi (C 266b) ñon moñs pa//

gañ dag ño bo ñid yod na//

- 10 ji lta bur na spon bar hgyur//

yod pa su zig spon bar byed// [23]

gal te la lahi ñon moñs pa gañ dag ño bo ñid kyis yod cin yañ dag pa dañ (2) de kho na dañ bden pa yin na de dag ji ltar span³ bar hgyur/ yod pa su zig spon bar byed de spon bar mi hthad pañi phyir ro//

- 15 de la hdi sñam du ñon moñs pa rnams ni⁴ ño bo ñid kyis med pa ñid yin te/ ño bo ñid kyis med pa de dag spon bar byed do sñam du sems na/ de la bsad par (3) bya ste/

gal te la lahi ñon moñs pa//

gañ dag ño bo ñid med na//

- 20 ji lta bur na spon bar hgyur//

med pa su zig spon bar byed// [24]

gal te la lahi ñon moñs pa gañ dag ño bo ñid kyis med cin yañ dag pa⁵ dañ de kho na dañ bden pa ma yin na/ de dag ji ltar spon bar hgyur/⁶(4) med pa su

1 PN hgags

2 DC gyis, cf. ABh D[Tsa 88a1] P[101b1] hdis

3 PN spon*

4 PN —

5 DC pa de, cf. ABh D[88a4] P[101b5] pa

6 P//

zig spoñ bar byed de span¹ bar mi ḥthad paḥi phyir ro// phyin ci log
brtag pa zes bya ba ste rab tu byed pa ñi sú gsum paḥo// //

1 P spoñ*

[XXIV hphags paḥi bden pa brtag pa]

ḥdir smras pa/

- gal te ḥdi dag kun stoñ na//
ḥbyuñ ba med ciñ ḥjig pa med//
 5 hphags paḥi bden pa bḥi po rnams//
khyod la (5) med par thal bar ḥgyur// [1]
hphags paḥi bden pa bḥi med pas//
yoñs su śes dañ spañ ba dañ//
bsgom¹ dañ mñon du bya ba dag//
 10 ḥthad par ḥgyur ba ma yin no// [2]
de dag yod pa ma yin pas//
ḥbras bu bḥi yañ yod ma yin//
ḥbras bu med na ḥbras gnas med//
(6) ḥzugs pa dag kyañ yod ma yin// [3]
 15 gal te skyes bu gañ zag brgyad//
de dag med na dge ḥdun med//
hphags paḥi bden rnams med (N 297b) paḥi phyir//
dam paḥi (P 305a) chos kyañ yod ma yin// [4]
chos dañ² dge ḥdun yod min na//
 20 sañs rgyas ji ltar yod par ḥgyur//
de skad smras na (7) dkon³ paḥi mchog³//
gsum la gnod pa byed pa yin// [5]
 gal te ḥgro ba ḥdi dag kun stoñ na deḥi phyir ḥbyuñ ba med ciñ ḥjig pa med

1 PN sgom

2 DC dag

3 DC mchog ni ; cf. ABh,PP paḥi mchog

- do// de dag med pas hphags paḥi bden pa b'zi po rnams khyod¹ la med par thal
 bar hgyur ro// hphags paḥi bden pa b'zi med pas sdug (D 270a1) bsñal yoñs su
 śes pa dañ kun hbyuñ ba spañ ba dañ lam bsgom² pa dañ ḥgog pa mñon sum du
 bya ba dag ḥthad par (C 267a) hgyur ba ma yin no// sdug bsñal yoñs su śes
 5 pa dañ kun hbyuñ ba spañ ba dañ lam bsgom pa dañ ḥgog pa mñon sum du bya
 ba de dag yod pa ma yin (2) pas dge sbyoñ gi ḥbras bu b'zi yañ yod pa ma
 yin no// dge sbyoñ gi ḥbras bu med na/³ ḥbras bu la gnas pa dañ źugs pa
 skyes bu gañ zag brgyad po dag ⁴kyañ yod pa ma yin no// gal te skyes bu
 gañ zag brgyad po de dag⁻⁴ med na dge ḥdun med de/
 10 yañ g'zan yañ/ hphags paḥi (3) bden pa rnams med paḥi phyir dam paḥi
 chos kyañ yod pa ma yin no// ⁵dam paḥi⁻⁵ chos dañ dge ḥdun yod pa ma yin na
 sañs rgyas ji ltar yod par hgyur te/ de skad du stoñ pa ñid du smra na
 dkon mchog gsum la gnod pa byed pa yin no//
 yañ g'zan yañ/
 15 stoñ ñid ḥbras bu (4) yod pa dañ//
chos ma yin dañ chos ñid dañ//
ḥjig rten pa yi tha sñad ni//
kun la gnod pa byed pa yin// [6]
 stoñ pa ñid bzui⁶ na chos ma yin pa dañ chos ñid dañ de dag gis byas paḥi
 20 ḥbras bu yod pa dañ ḥjig rten paḥi tha sñad kun la yañ gnod pa byed pa yin
 pas de lta bas na (5) dños po thams cad stoñ pa ma yin no//
de la bśad pa khyod kyis ni//
stoñ ñid dgos dañ stoñ ñid dañ//

1 N khyed 2 P sgom 3 PN// 4 P — 5 PN —*, cf. p.335, l.19,
 ABh P[Tsa 102a6] D[88b3] — 6 P gsuñ, N gzuñ

stoñ ñid don ni¹ ma rtogs² pas//

de phyir de ltar gnod pa byed// [7]

khyod kyis ni stoñ pa ñid bstan pañi dgos pa gañ yin pa dañ/ stoñ pa ñid
kyi (N 298a) mtshan ñid gañ yin pa dañ stoñ (6) pa ñid kyis don gañ yin pa de
5 dag³ yañ dag pa ji lta ba bzin du ma rtogs⁴ pa deñi phyir de ltar gnod pa
byed do//

sañs rgyas rnam kyis⁵ chos (P 305b) bstan pa//

bden pa gñis la yañ dag brten//

ñjig rten kun rdzob⁶ bden pa⁻⁶ dañ//

10 dam pañi don gyi bden paño// [8]

gañ dag bden pa de (7) gñis kyis//

rnam dbye rnam par mi ses pa//

de dag sañs rgyas bstan pa ni//

zab moñi de ñid rnam mi ses// [9]

15 sañs rgyas bcom ldan ñdas rnam kyis⁷ chos bstan pa ni bden pa gñis po ñdi
dag la brten nas ñbyuñ ste/ ñjig rten pañi kun rdzob kyis bden pa ses bya ba
(D 270b1) ni chos rnam ño bo ñid stoñ pa dag la ñjig (C 267b) rten gyis
phyin ci log ma rtogs pas chos thams cad skye bar mthoñ ba⁸ gañ yin pa ste/
de ni de dag ñid la kun rdzob tu bden pa ñid yin pas kun rdzob kyis bden
20 paño// don dam pañi bden pa ni ñphags pa rnam kyis phyin ci log tu⁹ (2)
thugs su chud pas chos thams cad skye ba med par gzigs pa gañ yin pa ste de
ni de dag ñid la don dam par bden pa ñid yin pas don dam pañi bden paño//
de la gañ dag kun rdzob kyis bden pa dañ don dam pañi bden pa de gñis kyis

1 P — 2 PN gtogs 3 PN — 4 PN gtogs 5 PN kyis
6 P bdan pa, DC pa bden 7 PN kyis 8 N — 9 PN —

rnam par dbye ba¹ rnam par mi 'ses pa de dag ni sañs (3) rgyas kyi bstan pa
zab moñi de ñid rnam par mi 'ses pa yin no//

ñdi la ñdi sñam du smra bar ñdod pañi don ni chos thams cad skye ba
med pa 'zes bya bañi don dam pañi bden pa de ñid yin na/ tha sñad kyi bden
5 pa gñis pa ñdi ci dgos sñam du sems na/ de la bśad par bya ste/

tha sñad la ni (4) ma brten par//

dam pañi don ni bstan mi nus//

dam pañi don la ma brten par//

mya ñan ñdas pa thob mi ñgyur// [10]

10 gañ gi phyir tha sñad la ma brten par don dam pa bstan par mi nus pa dañ/
gañ gi phyir don dam pa la ma brten par mya ñan las ñdas pa ñthob par mi
ñgyur ba (5) deñi phyir (N 298b) bden pa ²gñis ka⁻² gdags dgos so//

ston pa ñid la lta ñes na//

'ses rab chuñ rñams phuñ bar byed//

15 ji ltar sbrul la bzuiñ³ ñes dañ//

rig sñags ñes par bsgrub pa bzin// [11]

don dam pa ston pa ñid la lta ñes⁴ na 'ses rab chuñ ñu dañ ldan pa phuñ bar
(P 306a) byed (6) ciñ de la gnod pa chen po ñbyuñ bar ñgyur te/⁵ ji ltar
dper na sbrul la bzuiñ ñes na phuñ bar byed ciñ de la ñchi ba la thug⁶ pañi
20 ñen chen po skyed par byed pa dañ/ ji ltar dper na rig sñags dañ gsañ
sñags bya ba dañ cho ga ñams pas bsgrubs⁷ ñes na phuñ bar byed ciñ de la
(7) srog gi mthar thug pañi ñen chen po skyed par byed pa de bzin no//

de phyir 'zan pas chos ñdi yi//

1 PN ba de ltar*, cf. ABh P[Tsa 102b6] D[89a3] ba de ltar 2 PN gñi ga
3 PN gzuiñ 4 PN ñes brtag ñes*, cf. ABh P[103a2] ñes brtag ñes,
D[89a6] ñes brtags ñes 5 DC// 6 P thub 7 PN bsgrub

gtiñ rtogs dkaḥ bar mkhyen gyur nas//

thub paḥi thugs ni chos bstan las//

rab tu log par gyur pa yin// [12]

rgyu de kho naḥi phyir śes rab źan pa rnams kyis chos ḥdiḥi (D 271a1) gtiñ
5 rtogs par dkaḥ ba (C 268a) ñid du mkhyen par gyur nas beom ldan ḥdas kyī
thugs chos bstan pa las¹ rab tu log par gyur pa yin no//

khyod ni ña la stoñ pa ñid//

skyon du thal bar ḥgyur ba yis//

spon bar byed pa gañ yin pa//

10 de ni stoñ la mi ḥthad do// [13]

khyod ña la (2) stoñ pa ñid skyon du thal bar ḥgyur bas ²⁻spon bar⁻² byed pa
gañ yin pa de ni ño bo ñid stoñ pa la mi ḥthad do//

yañ gźan yañ/

gañ la stoñ pa ñid ruñ ba//

15 de la thams cad ruñ bar ḥgyur//

gañ la stoñ ñid mi ruñ ba//

de la thams cad ³⁻mi ruñ³ ḥgyur// [14]

gañ la ño bo ñid stoñ pa ñid ruñ (3) ba de la ḥjig rten pa dañ ḥjig rten
las ḥdas pa thams cad ruñ bar ḥgyur ro// gañ la ño bo ñid stoñ pa ñid mi
20 ruñ ba de la ḥjig rten pa dañ ḥjig rten las ḥdas pa thams cad mi ruñ bar
ḥgyur ro//

khyod ñid rañ gi skyon rnams ni//

ña la yoñs su sgyur byed pa//

1 PN la 2 PN skyon par 3 DC ruñ mi ; cf. 11.20-21, ABh,PP ruñ mi

rta la mñion (4) par zón bzin du//

rta ñid brjed¹ par gyur pa bzin// [15]

khyod ñid rañ gi skyon rnams ña² la yoñs su sgyur³ bar byed pa ni rta la
mñion par zón bzin du rta de ñid brjed⁴ (N 299a) par ⁵⁻gyur pa⁻⁵ bzin no//

5 yañ gzan yañ/

gal te dños rnams dños ñid las//

yod par rjes su lta byed na//

de (5) lta yin na dños po rnams//

rgyu rkyen med par khyod ltaho// [16]

10 hbras bu dañ ni rgyu ñid dañ//

byed pa po dañ byed dañ bya//

(P 306b) skye ba dañ ni hgag pa dañ//

hbras bu la yañ gnod pa⁶ byed// [17]

gal te dños po rnams ño bo ñid las⁷ yod par rjes su lta bar byed na/ de lta
15 na khyod dños po rnams (6) rgyu dañ rkyen med par lta ba yin no// des na
hbras bu dañ rgyu ñid dañ byed pa po dañ byed pa dañ bya ba dañ skye ba dañ
hgag pa dañ hbras bu la yañ gnod pa byed pa yin no//

rten ciñ hbrel hbyuñ gañ yin pa//⁸

de ni stoñ pa ñid du bsad//⁹

16 de ni brten¹⁰ nas gdags pa ste//

de ñid (7) dbu mañi lam yin no// [18]

gañ phyir rten hbyuñ ma yin pañi//

chos hgah yod pa ma yin pa//

1 PN rjes 2 N de 3 PN bsgyur 4 P rjed 5 DC hgyur ba ;
cf. 1.2 6 PN par 7 DC la ; cf. 1.6 8 P/ 9 P/
10 PN rten

de phyir stoñ pa ma yin pañi//

chos hgañ yod pa ma yin no// [19]

kho bo ni rten ciñ hbrel par hbyuñ ba gañ¹ yin pa de ni stoñ pa ñid du
 hchad de²/ de ni brten nas gdags pa (C 268b) yin te/³(D 271b1) de ñid dbu
 5 mañi lam yin no// de la dños po hgañ zig yod pa ñid yin na/ de ni brten nas
 hbyuñ ba dañ brten nas gdags pa yin pas/ gañ gi phyir rten ciñ hbrel par
 hbyuñ ba ma yin pañi chos hgañ yañ yod pa ma yin pa deñi phyir stoñ pa ma
 yin pañi chos ni hgañ yañ (2) yod pa ma yin no//

gal te hdi kun mi stoñ na//

10 hbyuñ ba med ciñ hjig pa med//

hphags pañi bden pa bzi po rnams//

khyod la med par thal bar hgyur// [20]

gal te hgro ba hdi kun mi stoñ na deñi phyir hbyuñ ba med ciñ hjig pa med
 do// de dag med pañi phyir hphags pañi bden (3) pa bzi po rnams khyod la
 15 med par thal bar hgyur ro// gal te ji ltar⁴ ze na bsad pa/

rten ciñ hbrel hbyuñ ma yin na//

sdug bsñal yod par ga la hgyur//

mi rtag sdug bsñal gsuñs pa de//

ño bo ñid la⁵ yod (N 299b) ma yin// [21]

20 rten ciñ hbrel par hbyuñ ba ma yin na sdug bsñal yod (4) par mi hgyur te/⁶
 ciñi phyir ze na/ mdo sde dag las/ mi rtag pa ni sdug bsñal lo// zes gsuñs
 pa de ño bo ñid la⁷ yod pa ma yin pañi phyir ro//
 yañ gzan yañ/

1 P kañ 2 PN — 3 DC// 4 DC lta ; cf. ABh P[Tsa 103b8] D[90a3]
 ltar 5 PNDC las ; cf. ABh,PP la 6 DC// 7 PNDC las ;
 cf. ABh P[104a1] D[90a5] la

ño bo ñid las yod (P 307a) yin¹ na//

ci źig kun tu hbyuñ bar hgyur//

de phyir stoñ ñid gnod byed la//

kun hbyuñ (5) yod pa ma yin no// [22]

- 5 sdug bsñal de ño bo ñid las yod pa² yin na/³ ci źig kun tu hbyuñ bar hgyur te/ ño bo ñid las yod pañi phyir ro// gañ gi phyir de ltar yin pa deñi phyir stoñ pa ñid la gnod pa byed pa la kun hbyuñ yod pa ma yin no//

sdug bsñal ño bo ñid yod la//

hgog pa yod (6) pa ma yin no//

- 10 ño bo ñid ni yoñs gnas phyir//

hgog la gnod pa byed pa yin// [23]

sdug bsñal ño bo ñid kyis yod pa la hgog pa yod pa ma yin te mi hñig pañi phyir ro// des na ño bo ñid yoñs su gnas pañi phyir hgog pa la gnod pa byed pa yin no//

- 15 lam ni ño bo ñid (7) yod na//

bsgom pa hthad par mi hgyur ro//

ci ste lam de⁴ bsgom⁵ bya na//

khyod kyid ños ñid yod ma yin// [24]

- lam ño bo ñid yod par hñzin na bsgom pa hthad par mi hgyur te don med pa
20 ñid kyid phyir ro// hñdi ltar rtag pa gañ yin pa de la bsgom źiñ sgrub pañi thabs med pas deñi (D 272a1) phyir⁶ lam bsgom pa hthad par mi hgyur ro//
ci ste lam (C 269a) bsgom par bya ba yin na ni khyod kyid ño bo ñid yod pa
ma yin no//

1 PNDC min ; cf. 1.5, ABh yin, PP P yin, D min
P[Tsa 104a2] D[90a5] pa 3 PN — 4 PN dañ
6 PN —

2 DC pa ma ; cf. ABh
5 P bsgom par

yañ g'zan yañ/

gañ tshe sdug bsñal kun hbyuñ dañ//

hgog pa yod pa ma yin na//

lam gyis¹ sdug bsñal hgog pa ni//

5 gañ žig hthob par (2) hgyur bar hdod// [25]

gañ gi² tshe sdug bsñal dañ kun hbyuñ ba³ dañ hgog pañi chos gsum po dag
yod pa ma yin pa deñi tshe khyod kyi sdug bsñal hgog pa gañ žig lam gyis
hthob par hgyur bar hdod/⁴

yañ g'zan yañ/

10 gal te ño bo ñid kyis ni//

yoñs su śes pa ma yin na//

de (3)(N 300a) ni ji ltar yoñs śes hgyur//

dños ñid gnas śes ma yin nam// [26]

gal te sdug bsñal gañ ño bo ñid kyis yoñs su śes pa ma yin na/⁵ de ji ltar
15 yoñs su śes par bya bar nus te/ ño bo ñid kyis yoñs su ma śes pañi phyir
^{6-ro//}-⁶ khyod kyi ño bo ñid ni⁷ (P 307b) ñes par gnas (4) pa yin žes ma
yin nam/

de bžin du ni khyod ñid kyi//

spanñ dañ mñon sum bya ba dañ//

20 bsgom dañ hbras bu bži dag kyañ//

yoñs su śes bžin mi ruñ ño// [27]

de bžin du khyod ñid⁸ kyi⁹ kun hbyuñ ba spanñ ba dañ/¹⁰ hgog pa mñon sum du
bya ba dañ/ lam bsgom pa dañ hbras (5) bu bži po dag kyañ sdug bsñal yoñs

1 DC gyi ; cf. 11.7-8

2 P la

3 PN —

4 P//

5 P//

6 PN te/

7 PDC kyis, N kyi ; cf. ABh P[104b1] D[90b4] ni

8 PN —

9 DC kyis ; cf. 1.18

10 N//

su śes pa b'zin du mi ruñ ste/ kun ḥbyuñ ba ño bo ñid kyis/¹ ma spañs pa
 gañ yin pa de yañ spañ bar mi nus te/ ño bo ñid kyis ma spañs paḥi phyir
 ro// ḥgog pa ño bo ñid kyis mñon sum du ma byas pa gañ yin pa de yañ mñon
 sum² du bya bar mi (6) nus te/ ño bo ñid kyis mñon sum du ma byas paḥi
 5 phyir ro// lam ño bo ñid kyis ma bsgoms³ pa ñid⁴ gañ yin pa de yañ bsgoms⁵
 par mi nus te/ ño bo ñid kyis ma bsgoms⁶ paḥi phyir ro// de ltar na ḥphags
 paḥi bden pa b'zi po de dag yoñs su śes pa dañ⁷ spañs pa⁻⁷ dañ mñon sum (7)
 du bya ba dañ/ bsgom paḥi bya ba b'zi po dag kyañ mi ḥthad do//

yañ g'zan yañ/ ḥbras bu b'zi po rgyun tu źugs pa dañ/ lan cig⁸ phyir ḥoñ
 10 ba dañ/ phyir mi ḥoñ ba dañ/ dgra bcom pa dag kyañ bya ba b'zi po dag med
 pas mi ruñ ño//

yañ g'zan yañ/

ño bo ñid ni (D 272b1) yoñs ḥdzin pas//

(C 269b) ḥbras bu ño bo ñid kyis ni//

15 thob pa min pa gañ yin de//

ji ltar thob par nus par ḥgyur// [28]

ño bo ñid yoñs su ḥdzin pas ḥbras bu ño bo ñid kyis thob pa ma yin pa gañ
 yin pa de dag kyañ thob par mi nus par ḥgyur ro//

ḥbras bu med na ḥbras gnas med//

20 (2) źugs pa dag kyañ (N 300b) yod ma yin//

gal te skyes bu gañ zag brgyad//

de dag med na dge ḥdun med// [29]

dge sbyoñ⁹ gi ḥbras bu rnams med na ḥbras bu la gnas pa dañ/ źugs paḥi

1 PN —* 2 PN — 3 PN bsgom 4 PN —* ; cf. ABh P[Tsa 104b4]
 D[90b7] — 5 PN bsgom 6 PN bsgom 7 PN spañ ba
 8 PN gcig 9 PN sloñ

- skyes bu gañ zag brgyad po dag kyañ yod pa ma yin no// gal te skyes bu gañ
zag brgyad po de dag med na (3) dge ḥdun yañ med do//
yañ g'zan yañ/
- 5 hphags pañi bden rnams med pañi phyir//
 dam pañi chos kyañ yod ma (P 308a) yin//
 chos dañ dge ḥdun yod min na//
 sañs rgyas ji ltar yod par ḥgyur// [30]
 khyod kyis¹ sañs rgyas byañ chub la//
 ma brten par yañ thal bar ḥgyur//
- 10 (4) ²khyod kyis³ byañ chub sañs rgyas la//
 ma brten par yañ thal bar ḥgyur//⁻² [31]
 khyod kyi ño bo ñid kyis ni//
 sañs rgyas min pa gañ yin des//
 byañ chub byañ chub spyod pa la//
- 15 brtsal⁴ kyañ byañ chub ḥthob⁵ mi ḥgyur// [32]
 ḥgah yañ chos dañ chos min pa//
 nam yañ byed par mi ḥgyur te//
 (5) mi stoñ pa la ci zig bya//
 ño bo ñid la bya ba med// [33]
- 20 chos dañ chos min rgyus byuñ bañi//
 ḥbras bu khyod la yod ma yin//
 chos dañ chos min med par yañ//
 ḥbras bu khyod la yod par ḥgyur// [34]

1 PNDC kyis ; kyis?*

2 PN —

3 DC kyis ; kyis?*

4 D breal

5 PN thob

- chos dañ chos min rgyus byuñ bahi//
hbras bu gal te khyod la yod//
chos (6) dañ chos min las byuñ bahi//
hbras bu ci phyir stoñ ma yin// [35]
- 5 hjig rten pa yi tha sñad ni//
kun lahañ gnod pa byed pa yin//
rten ciñ hbrel hbyuñ gañ yin pahi//
stoñ pa ñid la gnod pa byed// [36]
bya ba ci yañ med hgyur źiñ//
- 10 bya ba rtsom pañañ med par hgyur//
stoñ (7) pa ñid la gnod byed na//
mi byed ¹pa yañ¹ byed por² hgyur// [37]
dños ñid yod nañañ³ hgro ba rnams//
gnas skabs sna tshogs bral hgyur źiñ//
- 15 ma skyes pa dañ ma hgags dañ//⁴
ther zug tu yañ gnas par hgyur// [38]
- ño bo ñid yod pa⁵ yin na hgro ba ma lus pa rnams (D 273a1) gnas skabs sna
tshogs dañ bral bar hgyur źiñ ma skyes pa dañ ma hgags pa (C 270a) dañ
ther zug tu gnas par yañ hgyur ro//
- 20 de⁶ lta bas na⁷ de lta ño bo ñid du smra ba yoñs su ħdzin na (N 301a)
ji skad bstan pañi skyon de dag thams cad du⁸ yañ⁹ thal bar hgyur ro//
yañ gźan (2) yañ/
gal te stoñ pa yod¹⁰ min na//

1 PN pañañ 2 DC par 3 PNDC nañañ ; cf. ABh,PP na* 4 PN/
5 PNDC pa ma ; cf. 1.13, ABh P[Tsa 105a5] D[91b1] pa 6 N da
7 DC nas 8 C tu 9 PN — 10 N yañ

ma thob thob par bya ba dañ//

sdug bsñal mthar byed las dañ ni//

ñon moñs thams cad spon¹ ba hañ¹ med// [39]

gal te nõ bo ñid kyis stoñ pa ñid ma yin na/² dehi phyir hjig rten pa dañ
 5 hjig rten las h̄das pañi khyad par ma thob pa thob par (3) bya ba gañ
 (P 308b) dag ji sñed yod pa de dag thams cad thob par bya ba yañ med par
 h̄gyur la/ sdug bsñal mthar byed pañi las kyañ med par h̄gyur z̄iñ/ ñon moñs
 pa thams cad spon¹ ba hañ¹ med par h̄gyur ro//

gañ gis rten ciñ h̄brel par³ h̄byuñ//

10 mthoñ ba des ni sdug bsñal (4) dañ//

kun h̄byuñ dañ ni h̄gog pa dañ//

lam ñid de dag mthoñ ba yin// [40]

gañ gis rten ciñ h̄brel par h̄byuñ ba mthoñ ba des chos b̄zi po sdug bsñal dañ
 kun h̄byuñ⁴ dañ h̄gog pa dañ/ lam ñid ces bya ba de dag mthoñ ba yin no//
 15 h̄phags pañi bden pa brtag pa z̄es bya (5) ba ste rab tu byed pa ñi s̄u b̄zi
 paño// //

1 PNC ba hañ*

2 P//

3 C bar

4 P h̄byuñ ba

[XXV mya ñan las ḥdas pa brtag pa]

ḥdir smras pa/

gal te ḥdi dag kun stoñ na//

ḥbyuñ ba med ciñ ḥjig pa med//

5 gañ źig spon¹ dañ ḥgag pa las//

mya ñan ḥdah bar ḥgyur bar ḥdod// [1]

gal te ḥgro ba ḥdi dag kun stoñ na de lta na ḥbyuñ ba med ciñ ḥjig pa med
do//(6) de dag med paḥi phyir gañ źig spon¹ ba dañ ḥgag pa las mya ñan las
2-ḥdah bar² ḥgyur bar ḥdod de/³ spon¹ ba dañ ḥgag⁴ pa mi ḥthad paḥi phyir

10 ro// deḥi phyir de lta ma yin no// stoñ pa ma yin na ni ñon moñs pa spon¹
ba dañ phuñ po ḥgag pa las mya ñan las 5-ḥdas pa⁵ thob par yañ (7) ḥgyur ro//

ḥdir bśad pa/

gal te ḥdi kun mi stoñ na//

ḥbyuñ ba med ciñ ḥjig pa med//

15 gañ źig spon¹ dañ ḥgag pa las//

mya ñan (N 301b) ḥdah bar ḥgyur bar ḥdod// [2]

gal te ḥgro ba ḥdi dag kun mi stoñ na/⁶ de lta na ḥbyuñ ba med ciñ ḥjig pa
med do// de dag med (D 273b1) paḥi phyir gañ źig spon¹ ba dañ ḥgag⁷ pa las
mya ñan las ḥdah bar ḥgyur (C 270b) bar ḥdod de/ spon¹ ba dañ ḥgag pa mi

20 ḥthad paḥi phyir ro// de lta bas na rim pa ḥdis mya ñan las ḥdas pa mi
ḥthad par khoñ du chud par byaḥo//

ḥo na ji lta bu źe na/

spañs pa med pa thob med pa//

1 PN spañ 2 DC ḥdas par ; cf. 1.6
5 PN ḥdah ba 6 PNC// 7 PN ḥgags

3 P//

4 PN ḥgags

chad pa (2) med pa rtag med pa//

hgag pa med pa skye¹ med pa//

de ni mya ñan hdas par hdod// [3]

dehi phyir mya ñan las hdas pañi mtshan ñid ni de lta bu yin par (P 309a)

5 gdags so//

yañ g'zan yañ/

mya ñan hdas pa dños po min//

rga síhi mtshan ñid thal bar hgyur//

rga sí hchi ba med pa yi//

10 (3) dños po² yod pa ma yin no// [4]

re zig³ mya ñan las hdas pa ni rnam pa thams cad du yañ dños po ma yin
⁴no//⁻⁴ gal te dños po yin par gyur na/⁵ rga síhi mtshan ñid can yin par
 thal bar hgyur ro// cihi phyir ze na/ rga sí med pañi dños po yod pa ma
 yin pañi phyir ro//

15 yañ g'zan (4) yañ/

gal te mya ñan hdas dños na//

mya ñan hdas pa hdus byas hgyur//

dños po hdus byas ma yin pa//

hgañ yañ ji ltar yod ma yin// [5]

20 gal te mya ñan las hdas pa dños po yin na dehi phyir mya ñan las hdas pa
 hdus byas su hgyur te/ cihi phyir ze na/(5) dños po hdus byas ma yin pa ni
 hgañ yañ ji ltar yañ yod pa ma yin pañi phyir ro//

yañ g'zan yañ/

1 PN skyes

2 N pa

3 PN sig

4 PN te/

5 PN//

gal te mya ñan ḥdas dños na//

ji ltar myañ ḥdas de brten min//

dños po brten pa ma yin pa//

ḥgaḥ yañ yod pa ma¹ yin no// [6]

5 gal te mya ñan las ḥdas pa dños po yin (6) par ḥdod na mya ñan las ḥdas pa
la brten pa ma yin no² źes gañ smras pa de mi ḥthad de/ ciḥi phyir źe na/
dños po brten pa ma yin pa (N 302a) ni ḥgaḥ yañ yod pa ma yin paḥi phyir te/
de lta bas na/ mya ñan las ḥdas pa ni dños po ma yin no//

ḥdir smras pa/ ḥo na mya ñan las ḥdas pa ni (7) dños po med pa yin no//

10 ḥdir bśad pa/

gal te mya ñan ḥdas dños min//

dños med ji ltar ruñ bar ḥgyur//

gal te mya ñan las ḥdas pa ji ltar yañ³ dños po yin par ma gyur pas na dños
po med pa⁴ ma yin te/ ciḥi phyir źe na/ dños po rab tu grub par gyur na/
15 dños (D 274a1) po med pa yañ rab tu ḥgrub par ḥgyur baḥi phyir ro//⁵⁻//
dbu maḥi rtsa baḥi ḥgrel (C 271a) pa bu-ddha-pā-li-ta//⁻⁵ bam po bcu
pa ste tha maḥo//⁶

yañ gźan yañ/

gan la mya ñan ḥdas dños yin⁷//

20 de la dños med yod ma yin// [7]

gañ la⁸ mya ñan las ḥdas pa (P 309b) dños (2) po yin par ḥdod pa de la dños
po med pa yod pa ma yin te/ ḥdi ltar gañ dños po yod pa de dños po med pa
źes bya bar mi rigs paḥi phyir te/ de lta bas na/ mya ñan las ḥdas pa ni

1 DC — ; cf. 1.7 2 PN no// 3 DC — ; cf. ABh P[Tsa 106a6]
D[92b1] yañ 4 PN pa yañ* ; cf. ABh P[106a6] D[92b1] pa yañ
5 PN — 6 PN // // 7 DC min ; cf. 1.21 8 PN las

dños po med pa yañ ma yin no//

yañ g'zan yañ/

gal te mya ñan ḥdas dños min¹//

ji (3) ltar myañ² ḥdas de brten min//

5 gañ zig brten³ pa ma yin pañi//

dños med yod pa ma yin no// [8]

gal te mya ñan las ḥdas pa dños po ⁴yod pa mā⁻⁴ yin par ḥdod na/ mya ñan las
ḥdas pa de brten pa ma yin no⁵ zes gañ smras pa de mi ḥthad ⁶dē/⁻⁶ ciñi

phyir ze na/ gañ brten pa (4) ma yin pañi dños po med pa ni ḥgañ yañ yod pa

10 ma yin pañi phyir te/ de lta bas na mya ñan las ḥdas pa ni dños po med pa
yañ ma yin no//

smras pa/ ḥo na mya ñan las ḥdas pa ji lta bu yin par brjod par bya/⁷

bśad pa/

ḥoñ ba dañ ni ḥgro bañi dños//

15 rten tam⁸ rgyur byas (5) gañ yin pa//

de ni brten⁹ min rgyur byas min//

mya ñan ḥdas pa yin par bstan// [9]

phyin (N 302b) ci log ma rtogs¹⁰ pas ḥoñ ba dañ ḥgro bañi dños po phuñ po
rnams rten tam¹¹ rgyur byas pa gañ yin pa de ñid phyin ci log rtog¹² pas

20 brten pa ma yin zin/ rgyur byas pa ma yin pas phuñ po (6) rnams mi ḥbyuñ
ba ni/¹³ mya ñan las ḥdas pa yin par bstan to//

yañ g'zan yañ/

ḥbyuñ ba dañ ni ḥjig pa dag//

1 PNDC min ; med?*, cf. ll.7, 10-11 2 P mya ñan 3 PN rten

4 PN med pa* ; cf. ABh P[Tsa 106b1] med pa, D[92b3] med pa ma

5 PN no// 6 C do// 7 P// 8 PN nam 9 PN rten

10 PN gtogs 11 PN nam 12 DC — ; cf. ABh P[106b4] D[92b6] rtogs

13 PN —

span̄ bar ston pas bdaḥ stsal to//

de phyir mya ṅan ḥdas pa ni//

dños min dños med min par rigs// [10]

bcom ldan ḥdas kyis ḥbyuñ ba dañ ḥjig (7) pa dag span̄ bar bkaḥ stsal pas
5 deḥi phyir mya ṅan las ḥdas pa ni dños po yañ ma yin dños po med pa yañ ma
yin par rigs so//

ḥdir smras pa/ ḥo na mya ṅan las ḥdas pa ni dños po dañ dños po med pa
gñi ga yin no//

ḥdir bśad pa/

10

gal te mya ṅan ḥdas pa ni//

dños (D 274b1) dañ dños med gñis (C 271b) yin na//

dños dañ dños po med pa dag//

thar par ḥgyur ba¹ de mi (P 310a) rigs// [11]

gal te mya ṅan las ḥdas pa dños po dañ dños po med pa gñi ga yin na/ de lta
15 na dños po dañ dños po med pa dag thar pa yin par ḥgyur bas de yañ mi rigs
te phan tshun ḥgal ba (2) gñis dus geig tu² mi srid paḥi phyir ro//

yañ gźan yañ/

gal te mya ṅan ḥdas pa ni//

dños dañ dños med gñis yin na//

20

mya ṅan ḥdas pa ma brten min//

de ni gñis la brten phyir ro// [12]

gal te mya ṅan las ḥdas pa dños po dañ dños po³ med pa gñis⁴ yin (3) na de
lta na mya ṅan las ḥdas pa ma brten pa ma yin par ḥgyur te/ mya ṅan las

1 PNDC ba ; cf. 1.15 2 PN du 3 PN — 4 PN gñi ga* ; cf. 1.14,
ABh P[Tsa 107a1] D[93a3] gñi ga

hdas pa de dños po dañ dños po med pa gñis la brten¹ pañi phyir ro// de ni
mi hdod pas deñi phyir mya ñan las hdas pa dños po dañ dños po med pa gñi
ga yin no zes bya ba de rigs pa ma yin no//

(4) yañ gzan yañ² hdiñi phyir rigs pa ma yin te/

5

gal te mya ñan hdas pa ni//

dños dañ dños med gñis yin na//

mya ñan hdas pa hdus ma byas//

dños dañ (N 303a) dños med hdus byas yin// [13]

mya ñan las hdas pa ni dños³ po dañ dños po med pa gñi ga yin par mi hthad
10 do//(5) ciñi phyir ze na/ mya ñan las hdas pa ni hdus ma byas yin la⁴ dños
po dañ dños po med pa gñis ni hdus byas yin⁵ pañi phyir ro// de lta bas na
rgyuñi khyad par hdis kyañ mya ñan las hdas pa ni dños po dañ dños po med
pa gñi ga yin par mi rigs so//

hdir smras pa/ mya ñan (6) las hdas pa ni dños po dañ dños po med pa
15 ⁶⁻gñi ga⁻⁶ yañ ma yin gyi gañ la de gñis yod pa de ni mya ñan las hdas pa yin
no//

hdir bsad pa/

gal te mya ñan hdas pa la//

dños dañ dños med gñis yod na//

20

de gñis gcig la yod min te//

snañ ba dañ ni mun (7) pa bzin// [14]

mya ñan las hdas pa la dños po dañ dños po med pa gñis yod par yañ mi hthad
de/⁷ ciñi phyir ze na/ phan tshun mi mthun pa de gñis yul gcig na dus gcig

1 D brtan 2 PN yañ/* 3 D dñas 4 N pa 5 DC — ; cf. 1.8,
ABh P[Tsa 107a4] D[93a5] yin 6 PN gñis ka 7 P//

tu lhan cig yod par mi rigs paḥi phyir te/ dper (P 310b) na snañ ba dañ mun
pa bzin pas de la gañ la dños po dañ (C 272a) dños (D 275a1) po med pa de
gñis yod pa de mya ñan las ḥdas pa yin no¹ zes gañ smras pa de mi rigs so//

ḥdir smras pa/ mya ñan las ḥdas pa ni dños po yañ ma yin/² dños po
5 med pa yañ ma yin no//

ḥdir bśad pa/

dños min dños po med min pa//

mya ñan ḥdas (2) par gañ ston pa//

dños po med dañ dños po dag//

10 grub na de ni ḥgrub par ḥgyur// [15]

khyod kyis³ mya ñan las ḥdas pa ni⁴ dños po yañ ma yin dños po med pa yañ
ma yin no⁵ zes gañ smras pa de mi ḥthad de/ ciḥi phyir ze na/ dños po yañ
ma yin dños po med pa yañ ma yin pa zes (3) bya bar gsal ba dañ/⁶ ḥdzin pa
dañ/⁷ rtsol baḥi blo gañ yin pa de ni dños po med pa dañ dños po dag grub

15 na de (N 303b) yañ ḥgrub par ḥgyur ba yin na/ dños po med pa dañ dños po
de dag ma grub pas deḥi phyir mya ñan las ḥdas pa dños po yañ ma yin dños
po med pa yañ ma yin no⁸ zes bya (4) ba de mi ḥthad do//

yañ gzan yañ/

gal te mya ñan ḥdas pa ni//

20 dños min dños po med min na//

dños min dños po med min zes//

gañ zig gis ni de mñon byed// [16]

gal te mya ñan las ḥdas pa dños po yañ ma yin dños po med pa yañ ma yin pa

1 PN no// 2 P// 3 PN kyī 4 PN ni// 5 PN no//
6 PN — 7 PN — 8 PN no//

yin na/ dños po (5) yañ ma yin/ dños po med pa yañ ma yin pa de¹ dag ni
 med de² de dag med pañi phyir mya ñan las ḥdas pa dños po yañ ma yin dños
 po med pa yañ ma yin³ zes gañ zig gis de mñon par byed ciñ mtshon par byed
 ḥdzin par byed ḥdogs par byed de/ de lta bas na mya ñan las ḥdas pa (6)
 5 dños po yañ ma yin dños po med pa yañ ma yin no⁴ zes bya ba de yañ mi rigs
 so//

ḥdiḥi phyir yañ mya ñan las ḥdas pa mi ḥthad de/ ji ltar ze na/

bcom ldan mya ñan ḥdas gyur nas//

yod par mi mñon de bzin du//

10

med do zeham⁵ gñi ga dañ//

gñis min zes bya mi (7) mñon no// [17]

bcom ldan bzugs par gyur na yañ//

yod par⁶ mi mñon de (P 311a) bzin du//

med do ze ḥam gñi ga dañ//

15

gñis min zes kyañ mi mñon no// [18]

gañ gi phyir bcom ldan ḥdas mya ñan las ḥdas sam bzugs par gyur kyañ ruñ
 ste/ yod do zeham⁷ med do zeham⁸/(D 275b1) yod kyañ yod la med kyañ med do⁹
 zeham/¹⁰ yod pa yañ (C 272b) ma yin/¹¹ med pa yañ ma yin no¹² zes bya bar
 mi mñon zin mtshon du med gzuñ du med gdags su med pa deḥi phyir mya ñan
 20 las ḥdas pa yañ gdags su med ¹³de/⁻¹³ de med na mya ñan las ḥdas pa gañ gi
 yin par ḥgyur/¹⁴ de lta bas na rnam (2) pa thams cad kyis kyañ mya ñan las
 ḥdas pa mi ḥthad do//

yañ gzan yañ

1 PNDC de ; cf. ABh P[Tsa 107b4] D[93b5] — 2 P de/ 3 PN yin/
 4 PN no// 5 PNC ze ḥam 6 DC pa ; cf. 1.9 7 PNC ze ḥam
 8 PNC ze ḥam 9 PN do// 10 PN — 11 PN// 12 PN no//
 13 P do// 14 P//

h̄khor ba mya ñan ¹h̄das pa las⁻¹//²

khyadⁱ par cuñ zad yod ma yin//

mya ñan (N 304a) h̄das pa h̄khor ba las//

khyad par cuñ zad yod ma yin// [19]

- 5 h̄di la phuñ poñi rgyun la brten nas h̄khor ba źes gdags na/ phuñ (3) po de
dag ni ño bo ñid kyis stoñ pañi phyir ji ltar gtan skye ba med pa dañ/
h̄gag pa med pañi chos can yin pa de ltar kho bos dañ po kho nar bstan zin
pas/ deñi phyir chos thams cad skye ba med pa dañ/ h̄gag pa med pa mñam pa
ñid kyis h̄khor ba ni mya ñan las h̄das pa las khyad par cuñ (4) zad kyañ
10 yod pa ma yin no// ji ltar h̄khor ba mya ñan las h̄das pa las khyad par cuñ
zad kyañ yod pa ma yin pa de bźin du mya ñan las h̄das pa yañ h̄khor ba las
khyad par cuñ zad kyañ yod pa ma yin no//

mya ñan h̄das mthah gañ yin pa//

de ni h̄khor bañi mthah yin te//

- 15 (5) de gñis khyad par cuñ zad ni//

śin tu phra bahañ³ yod ma yin// [20]

- mya ñan las h̄das pa dañ/⁴ h̄khor bañi yañ dag pañi mthah dañ/⁵ skye ba med
pañi mthah dañ/⁶ yañ dag pañi mthar thug pa gañ yin pa de dag ni dmigs su
med par mñam pa ñid kyis khyad par (6) śin tu phra ba cuñ zad kyañ yod pa
20 ma yin no//

h̄gags par gyur dañ mthah stsogs⁷ dañ//

rtag la sogs par lta ba dag//

(P 311b) mya ñan h̄das dañ phyi mthah dañ//

1 DC las h̄das pas ; cf. 1.9

2 P/

3 C ba hañ

4 PN//

5 PN —

6 PN —

7 PN sogs*

sñon gyi mthah la brten pa yin// [21]

de b'zin g'se'gs pa h'gags par gyur nas yod pa dañ med pa dañ/ yod (7) kyañ
 yod la med kyañ med pa dañ/¹ yod pa yañ ma yin med pa yañ ma yin² zes bya
 bar lta ba gañ dag yin pa dañ/ h'jig rten mthah yod pa dañ/ h'jig rten mthah
 5 med pa dañ/ mthah yod kyañ yod la mthah med kyañ med pa dañ/ mthah yod pa
 yañ ma yin mthah med pa yañ (D 276a1) ma yin³ zes bya bar lta ba gañ dag⁴
 yin pa dañ/ h'jig rten (C 273a) rtag pa dañ/ h'jig rten mi rtag pa dañ/ rtag
 kyañ rtag la/⁵ mi rtag kyañ (N 304b) mi rtag pa dañ/ rtag pa yañ ma yin mi
 rtag pa yañ ma ⁶yin no⁻⁶ zes bya bar lta ba gañ dag yin pa de dag ni go
 10 rims⁷ b'zin du mya ñan las (2) h'das pa dañ phyi mañi mthah dañ sñon gyi⁸
 mthah la brten pa yin no//

de la/

dños po thams cad stoñ pa la//mthah yod ci žig mthah med ci//15 mthah dañ mthah med ci žig yin//mthah min mthah med min pa ci// [22]de ñid ci žig g'zan ci yin//rtag pa ci (3) žig mi rtag ci⁹//rtag dañ mi rtag gñi ga ci//20 gñi ga min pañañ ci žig yin// [23]dmigs pa thams cad ñer ži žiñ¹⁰//spros pa ñer ži ¹¹zi bā⁻¹¹ ste//sañs rgyas kyis ni gañ du yañ//

1 P//

2 P yin//

3 PN yin/

4 PN —

5 PN —

6 PN yin/

7 PN rim

8 C kyi

9 C ciñ

10 PN ži ba

11 PN žiñ

su¹ la hañ¹ chos hgañ ma bstan to// [24]

mya ñan las h̄das pa² brtag³ pa z̄es bya ba ste rab tu (4) byed pa ñi sú
l̄ia paño// //

1 PN lahañ* 2 PN — 3 PN rtag

[XXVI srid paḥi yan lag bcu gñis brtag pa]

ḥdir smras pa/ khyod kyis¹ theg pa chen poḥi gzuñ lugs kyis don dam pa
la ḥjug pa ni bstan zin na/ da khyod kyis ñan thos kyis gzuñ lugs kyis² don
dam pa la ḥjug pa ston cig//

5 ḥdir bśad pa/

ma rig bsgribs pas yañ srid phyir//

ḥdu byed (5) rnam pa gsum po dag//

mñon par ḥdu byed gañ yin paḥi//

las de dag gis ḥgro bar ḥgro// [1]

10 ḥdu byed rkyen can rnam par śes//

ḥgro ba rnams su ḥjug par ḥgyur//

rnam par śes pa zugs gyur na//

miñ dañ gzugs (P 312a) ni chags par ḥgyur// [2]

miñ dañ gzugs ni chags (6) gyur na//

15 skye mched drug ni ḥbyuñ bar ḥgyur//

skye mched drug la brten nas ni//

de las reg pa ḥbyuñ bar ḥgyur//³ [3]

mig⁴ dañ gzugs dañ dran byed la⁵//

brten nas skye ba kho na yin//

20 de ltar miñ dañ gzugs brten nas//

rnam par śes pa skye bar ḥgyur// [4]

mig⁶ dañ gzugs (7) dañ rnam par śes//

gsum po ḥdus pa gañ yin pa//

1 PN kyis, D gyis 2 DC kyis ; cf. 1.2

5 PN las 6 PDC miñ

3 DC/

4 PNDC miñ

- de ni reg pa reg de las//
tshor ba kun tu hbyuñ bar hgyur// [5]
tshor bañi rkyen gyis¹ sred pa ste//
tshor bañi don la sred par (N 305a) hgyur//
5 sred par gyur na ñe bar len//
rnam pa bñi po ñer len hgyur// [6]
ñer (C 273b) len yod na (D 276b1) len pa poñi//
srid pa rab tu hbyuñ bar hgyur//
gal te ñe bar len med na//
10 grol bar hgyur te srid mi hgyur// [7]
srid pa de yañ phuñ po lña//
srid pa las ni skye ba hbyuñ//
rga śi dañ ni mya ñan dañ//
smre sñags hdon bcas sdug bsñal dañ// [8]
15 yid mi bde dañ hkhruḡ pa (2) rnams//
de dag skye las rab tu hbyuñ//
de ltar sdug bsñal phuñ po ni//
hbañ žig pa hdi hbyuñ bar hgyur// [9]
de² phyir mkhas rnams hkhor ba yi//
20 rtsa bañi hdu byed hdu mi byed//
de phyir mi mkhas byed pa yin//
mkhas min de ñid mthoñ phyir ro// [10]
ma rig hgags par gyur na (3) ni//

1 PN gyi

2 PN deñi

ḥdu byed rnams kyañ ḥbyuñ mi ḥgyur//

ma rig¹ ḥgag par ḥgyur ba ni//

śes pa de ñid bsgoms² pas so// [11]

de dañ de ni ḥgags gyur pas//

5 de dañ de ni mñon mi ḥbyuñ//

sdug bsñal phuñ po ḥbah źig pa//

de ni de ltar yañ dag ḥgag// [12]

byis pa ma rig pas bsgribs pas (4) yañ srid paḥi phyir sems can dmyal ba la
sogs pa ḥdu byed paḥi ḥdu byed rnam pa gsum po dag lus dañ ñag dañ yid dag
10 gis mñon par ḥdu byed do// las dge ba dañ mi dge ba ji ltar mñon par ḥdus
byas pa chen po dañ ḥbrin dañ chuñ ñu gañ dag yin pa de dag gis sems (5) can
dmyal ba la sog paḥi ḥgro ba rnams su ḥgroḥo//

de la ḥdu byed (P 312b) kyi³ rkyen can gyi⁴ rnam par śes pa⁵ ji ltar
ḥgro ba rnams su źugs par gyur pas miñ dañ gzugs chags par ḥgyur ro// miñ
15 dañ gzugs chags par gyur na miñ dañ gzugs chags pa las skye mched (6) drug
ḥbyuñ bar ḥgyur ro// skye mched drug la brten nas de las⁶ reg pa ḥbyuñ bar
ḥgyur te/ reg pa de skye baḥi rim pa ni ḥdi yin te/ mig⁷ dañ gzugs dañ yid
la byed pa la (N 305b) brten nas skye ba kho na yin te/ de ltar miñ dañ
gzugs la brten nas rnam par śes pa skye (7) bar ḥgyur źin/⁸ de ltar mig⁹ dañ
20 gzugs dañ rnam par śes pa gsum po ḥdus pa gañ yin pa de ni reg paḥo// reg
pa¹⁰ las tshor ba kun tu ḥbyuñ bar ḥgyur ro// tshor baḥi rkyen gyis sred pa
ste/¹¹ tshor baḥi don la sred par ḥgyur ro// sred par gyur na ñe bar len pa
rnam pa bźi (D 277a1) po dag ñe bar len par ḥgyur ro// (C 274a) ñe bar len pa

1 C rigs 2 PN bsgom 3 PC gyi 4 DC gyis 5 PN par
6 PN la 7 PNDC miñ ; cf. ABh D[95a4] P[109a7] mig 8 DC//
9 PNDC miñ ; cf. ABh D[95a4] P[109a8] mig 10 PNDC pa ; pa de?*, cf.
ABh D[95a5] P[109a8] pa de 11 PN//

yod na len pa poḥi srid pa rab tu ḥbyuñ bar ḥgyur te/ gal te ñe bar len pa
 med na des na grol bar ḥgyur te/ deḥi srid pa ḥbyuñ bar mi ḥgyur ba¹ zig na/
 gañ gi phyir ñe bar len pa dañ bcas pa deḥi phyir (2) srid pa ḥbyuñ bar
 ḥgyur te/ srid pa de yañ phuñ po lña yin par ses par byaḥo// srid pa las ni
 5 skye ba ḥbyuñ² ba yin no⁻²// skye ba las rga sí dañ mya ñan dañ smre sñags
 ḥdon pa dañ/ sdug bsñal ba dañ yid mi bde ba dañ/ ḥkhrug pa rnams ḥbyuñ ste/
 de ltar sdug bsñal gyi phuñ po (3) sdug bsñal gyi tshogs ḥbaḥ zig ma ḥdres
 pa ḥdi ḥbyuñ bar ḥgyur ro//

deḥi phyir mkhas pa rnams ni ḥkhor baḥi rtsa baḥi ḥdu byed rnams ḥdu mi
 10 byed do// deḥi phyir mi mkhas pa rnams ni ḥdu byed rnams kyi byed pa po yin
 gyi mkhas pa rnams ni ma yin te/ de ciḥi phyir ze na/ de (4) ñid mthoñ baḥi
 phyir³ te/⁻³ de la ma rig pa⁴ ḥgags par gyur na ḥdu byed rnams kyañ ḥbyuñ
 bar mi⁵ ḥgyur ro// ma⁶ rig pa ḥgag par ḥgyur ba ni yan lag bcu gñis ses pa
 de ñid bsgom pa goms par bya ba dañ/⁷(P 313a) brtan⁸ po ñid du⁹ byas pa⁻⁹
 15 so// srid paḥi yan lag de dañ de (5) ḥgags par gyur pas srid paḥi yan lag de
 dañ de mñon par mi ḥbyuñ ste/ de ltar sdug bsñal gyi phuñ po sdug bsñal gyi
 tshogs ḥbaḥ zig pa ma ḥdres pa de yañ dag par ḥgag ciñ gtan ḥgag par ḥgyur
 ro//

srid paḥi yan lag bcu gñis po de dag la ḥjug pa (N 306a) rgya cher¹⁰
 20 mdo sde dañ (6) chos mñon pa dag las khoñ du chud par byaḥo// mdor bsdus
 paḥi dbañ gis ḥdi laḥañ¹¹ brjod do// srid paḥi yan lag bcu gñis brtag pa
 zes bya ba ste/ rab tu byed pa ñi su rtsa drug paḥo// //

1 DC ba ḥgaḥ 2 PN ño* 3 PN ro//* 4 DC pa ma 5 PN —
 6 P mi 7 P// 8 PN bstan 9 PN bya bas* 10 PN cher ni*
 11 PN las ; cf. ABh PNDC las

[XXVII lta ba brtag pa]

- ħdir smras pa/ da khyod kyis ĩan thos kyi theg pa dañ mthun paħi mdo¹
sdeħi mthaħ la (7) brten nas lta baħi rnam pa rnams mi srid par ston cig//
ħdir bśad pa/
- 5 ħdas paħi dus na byuñ² źes dañ//³
 ma byuñ ħjig rten rtag sogs par//
 lta ba gañ yin de dag ni//
 sñon gyi mthaħ la brten pa yin// [1]
 ma ħoñs dus gźan ħbyuñ ħgyur dañ//
- 10 mi ħbyuñ ħjig rten (D 277b1)(C 274b) mthaħ stsogs⁴ par//
 lta ba gañ yin de dag ni//
 phyi maħi mthaħ la brten pa⁵ yin// [2]
- zag pa thams cad sdom paħi rnam grañs źes⁶ bya baħi mdo sde las gsuñs pa⁷
bdag sñon ħdas paħi dus na byuñ bar gyur ces bya ba dañ/ bdag sñon ħdas
15 paħi dus na byuñ bar ma gyur ces bya baħi rgyu ħdis ħjig (2) rten rtag pa
la sogs par lta ba gañ yin pa de dag ni sñon gyi mthaħ la brten pa yin no//
bdag ma ħoñs paħi dus gźan du ħbyuñ bar ħgyur źes bya ba dañ/ bdag ma ħoñs
paħi dus gźan du ħbyuñ bar mi ħgyur źes bya baħi rgyu ħdis ħjig rten mthaħ
yod pa la sogs par lta ba gañ yin pa (3) de dag ni phyi maħi mthaħ la brten
20 pa yin no//
- de dag ni mi ħthad⁸ de/ rigs⁹ pa gañ gis še¹⁰ na/ bśad par bya ste/
 ħdas paħi dus na byuñ gyur¹¹ ces//
 bya ba de ni mi ħthad do//

1 PN mdoħi 2 PN ħbyuñ 3 PN/ 4 PN sogs* 5 PN ma 6 PN źes
7 PN pa// 8 P mthad 9 PN rig 10 PN ze 11 C byur

- sñon tshe rnams su gañ byuñ ba//
de ñid ħdi ni ma yin (P 313b) no// [3]
de ñid bdag tu ħgyur sñam na//
ñe bar len pa (4) tha dad ħgyur//
5 ñe bar len pa ma gtogs par//
khyod kyi bdag ni gañ źig yin// [4]
ñe bar len pa ma gtogs pañi//¹
bdag yod ma yin byas pañi tshe//
ñe bar len ñid bdag (N 306b) yin na//
10 khyod kyi bdag ni med pa yin// [5]
ñe bar len ñid bdag ma yin//
de ni ħbyuñ dañ ħjig pa (5) yin//
ñe bar blañ ba ji lta bur//
ñe bar len po² yin par ħgyur// [6]
15 bdag ni ñe bar len pa las//
gźan du ħthad pa ñid ma yin//
gal te gźan na len med par//³
gzuñ yod rigs na gzuñ du med// [7]
de ltar len las⁴ gźan ma yin//
20 de ni ñer len ñid kyañ min//
bdag ni ñe bar (6) len med min//
med pa ñid⁵ du ħañ⁵ de ma ñes//⁶ [8]

bdag sñon ħdas pañi dus na byuñ bar gyur ces bya ba de ni mi ħthad do// ciñi

1 PN — 2 PN pa ; cf. ABh,PP pa
5 NC duñañ* 6 P —

3 C/

4 DC nas ; cf. 1.15

phyir \acute{z} e na/ sñon gyi tshe rabs su gañ byuñ bar gyur pa de ñid da ltar gyi
 bdag ðdi ma yin pañi phyir ro// de la ðdi sñam du gal te sñon gyi tshe
 rabs rnams su gañ byuñ bar (7) gyur pa de ñid da ltar gyi bdag ðdi yin par
 gyur na deñi phyir skyon cir ðgyur sñam du sems na de la bśad par bya ste/¹
 5 gal te sñon gyi tshe rabs rnams su gañ byuñ bar gyur pa de ñid da ltar gyi
 bdag ðdi yin par gyur na de lta na ñe bar len pa tha dad par mi ðgyur ba
 źig na ñe bar len pa tha dad par yañ (D 278a1) ðgyur la/ ñe bar len pa ma
 gtogs par bdag (C 275a) yod par yañ thal bar ðgyur ro// de la ñe bar len pa
 ma gtogs par² khyod kyī bdag de gañ źig yin par smra bar nus sam/ kho bos
 10 ni rnam pa thams cad du yañ mi ðthad par śes so// de la ðdi sñam du ñe bar
 (2) len pa ma gtogs pañi bdag yod pa ma yin no sñam du sems na ni/ deñi
 phyir ñe bar len pa ñid bdag yin par ðgyur bañam³/ yañ na khyod kyī bdag
 med pa yin no// ñe bar len pa ñid bdag yin no⁴ źes bya ba de yañ mi ðthad
 de/(P 314a) ciñi phyir \acute{z} e na/ ñe bar len pa de ni ðbyuñ ba dañ/(3) ðjig pa
 15 yin pas skye ba dañ ðgag par ðgyur bañi phyir ⁵ro//⁻⁵ de lta bu ni bdag gi
 mtshan ñid ma yin no// yañ gźan yañ/ ñe bar blañ ba gañ yin pa de ñid ji
 lta bur ñe bar len pa po yin par ðgyur ⁶te/⁻⁶ skyon du mar thal (N 307a)
 bar ðgyur ⁷bañi phyir⁻⁷ ro// de la ðdi sñam du ñe bar blañ ba las ñe bar len
 (4) pa po gźan yin par sems na/ de la bśad par bya ste/⁸ bdag ni ñe bar len
 20 pa las gźan du ðthad pa ñid ma yin no// ciñi phyir \acute{z} e na/ gal te gźan yin⁹
 na ñe bar len pa med par yañ mig la sogs pañi dbañ po rnams kyis gzuñ du
 yod pañi rigs na gzuñ du med pañi phyir ro// de lta na (5) bdag ñid ñe bar
 len pa las gźan yañ ma yin la/ de ni ñe bar len pa ñid kyañ ma yin/ ñe bar

1 P// 2 PNDC pa ; cf. p.364,1.5, ABh P[Tsa 110b3] D[96a5] par
 3 PNC ba ðam 4 PN no// 5 PN te/* ; cf. ABh P[110b5] D[96a7] te/
 6 P bañi phyir ro// 7 P — 8 P// 9 PN —

len pa med pa yañ ma yin/ ḡgaḡ yañ med pa ñid du ñes pa yañ ma yin no//
 deḡi phyir brtag¹ pa ḡdis bdag sñon ḡdas paḡi dus na byuñ bar gyur źes²
 bya ba de ni³ mi ḡthad do//

da ni/⁴

- 5 ḡdas paḡi dus (6) na ma byuñ źes//
 bya ba de yañ mi ḡthad do//
 sñon tshe rnams su gañ byuñ ba//
 de las ḡdi ḡzan ma yin no// [9]
 gal te ḡdi ni ḡzan gyur na//
- 10 de med par yañ ḡbyuñ bar ḡgyur//⁵
 de bźin du ni gnas ḡgyur źin//
 der ma śi bar skye bar ḡgyur//⁶ [10]
 chad dañ las rnams chud za dañ//
 ḡzan (7) gyis⁷ byas paḡi las rnams⁸ ni//
- 15 ḡzan gyis so sor myoñ ba dañ//
 de la sogs par thal bar ḡgyur// [11]
 ma byuñ ba las byuñ min te⁹//
 ḡdi la skyon du thal bar ḡgyur//
 bdag ni byas par ḡgyur ba dañ//
- 20 ḡbyuñ¹⁰ ba rgyu med can du ḡgyur// [12]

da ni bdag sñon ḡdas paḡi dus (C 275b) na byuñ bar (D 278b1) ma gyur ces
 bya ba de yañ mi ḡthad do// ciḡi phyir źe na/ sñon gyi tshe rabs rnams su
 gañ byuñ bar gyur pa de las ḡdi ḡzan ma yin paḡi phyir ro// gal te ḡdi

1 PNDC rtag ; cf. ABh P[Tsa 110b8] D[96b2] brtag 2 PN ces
 3 PN — 4 PN — 5 P/ 6 P/ 7 PN gyi 8 PN dañ
 9 PN ste 10 PN byuñ

- g'zan yin par gyur na dehi phyir de med par yañ hdi (P 314b) hbyuñ bar
 hgyur ro// yañ g'zan yañ/ sña ma de de b'zin du de na gnas par hgyur (2) zín
 hdi yañ der ma sí bar hdir skye bar hgyur ro// de lta na chad pa dañ las
 rnams chud za ba dañ g'zan gyis byas pañi las rnams g'zan gyis so sor myoñ
 5 ba dañ de la sogs pa skyon mañ po dag tu (N 307b) thal bar hgyur ro//
 yañ g'zan yañ/ de lta na bdag ma byuñ ba las byuñ¹ bar thal bar hgyur
 (3) te/ bdag ma byuñ ba las byuñ² ba ni ma yin pas/ dehi phyir hdi la yañ
 bdag byas par hgyur ba ³dañ/⁻³ hbyuñ ba rgyu med pa can du hgyur bañi
 skyon du thal bar hgyur bas de ni mi hdod do// dehi phyir brtag⁴ pa hdis
 10 bdag sñon h'das pañi dus na byuñ bar ma gyur⁵ ces bya ba de yañ mi h'thad do//
 (4) de ltar bdag byuñ bdag ma byuñ//
gñi ga gñi ga ma yin par//
h'das la lta ba gañ yin pa//
de dag h'thad pa ma yin no// [13]
- 15 de ltar yoñs su brtags na bdag sñon h'das pañi dus na byuñ bar gyur⁶ ces bya
 ba dañ/ bdag sñon h'das pañi dus na byuñ bar ma gyur ces bya ba dañ/ sñon
 (5) h'das pañi dus na byuñ bar gyur kyañ gyur la/ byuñ bar ma gyur kyañ ma
 gyur⁷ ces bya ba dañ/ sñon h'das pañi dus na byuñ bar gyur pa yañ ma yin/⁸
 byuñ bar ma gyur pa yañ ma yin no⁹ zes bya bar h'das pañi dus la lta ba gañ
 20 yin pa de dag h'thad pa ma yin no//
 da ni/
ma hoñs dus g'zan (6) hbyuñ hgyur dañ//
hbyuñ bar mi hgyur zes bya bar//

1 PN hbyuñ 2 PN hbyuñ 3 C dag 4 PNDC rtag ; cf. ABh P[Tsa 111a7]
 D[96b7] brtag 5 PN gyur/ 6 PN gyur/ 7 PN gyur/
 8 P// 9 PN no//

lta ba gañ yin de dag ni//¹

hdas pañi dus dañ mtshuñs pa yin// [14]

da ni bdag ma hoñs pañi dus gźan du hbyuñ bar hgyur źes bya ba dañ/² bdag
 ma hoñs pañi dus gźan du hbyuñ bar mi hgyur³ źes bya bar ma hoñs pañi dus
 5 la (7) lta ba gañ yin pa de dag ni hdas pañi dus dañ mtshuñs par bsam par
 bya ste/ hdas pañi dus las brtsams⁴ pañi skyon gañ dag yin pa de dag ñid
 hdir yañ bye brag tu źes par byaño//

⁵yañ gźan yañ/⁻⁵

gal te lha de mi de na//

10 de lta na ni rtag par hgyur//

lha ni ma skyes (P 315a) ñid hgyur te//

(C 276a) rtag (D 279a1) la skye ba med phyir ro// [15]

gal te lha de ñid mi de ñid du gyur na de lta na ni rtag par hgyur ro// yañ
 gźan yañ/ lha ma skyes pa ñid du yañ hgyur te/ ciñi phyir źe na/ rtag pa la
 15 skye ba med pañi phyir ro//(N 308a) gañ gi phyir lha gañ yin pa de ñid mi
 ma yin źiñ/ lha ma skyes pa ñid (2) kyañ ma yin pa deñi phyir rtag pa ma
 yin no//

gal te lha las mi gźan na//

de lta na ni mi rtag hgyur//

20 gal te lha mi gźan yin na⁶//

rgyud⁷ ni hthad par mi hgyur ro// [16]

gal te lha las mi gźan yin na de lta na ni mi⁸ rtag par hgyur ro// rgyud
 kyi gtan tshigs kyis lha las mi (3) gźan yin par mi hthad pas deñi phyir mi

1 N/ 2 P / yañ gźan yañ/ 3 PN hgyur/ 4 P rtsams
 5 P — 6 DC no 7 PN rgyu 8 P —

rtag pa ma yin no//

gal te phyogs gcig lha yin la//

phyogs gcig mi ni yin gyur na//

rtag dañ mi rtag hgyur bañi phyir//

5 de yañ rigs pa ma yin no// [17]

gal te phyogs gcig ni lha yin la phyogs gcig ni mi yin par gyur na de lta
(4) na rtag kyañ rtag la mi rtag kyañ mi rtag par hgyur ba zig na/ gañ gi
phyir de ltar bdag ñid gñis pa ñid mi rigs pa deñi phyir¹ rtag kyañ rtag la
mi rtag kyañ mi rtag pa ma yin no//

10 gal te rtag dañ mi rtag pa//²

gñi ga grub par gyur na ni//

rtag pa ma yin mi rtag min//

hgrub par hgyur ba (5) hdod la rag// [18]

gal te rtag pa dañ mi rtag pa zes bya ba de gñi ga rab tu grub par gyur na
15 ni/ deñi phyir rtag pa yañ ma yin mi rtag pa yañ ma yin pa zes bya ba de
yañ rab tu hgrub par hgyur ba hdod la rag na/ gañ gi phyir rtag pa dañ mi
rtag pa de gñi ga rab tu ma grub pa deñi phyir rtag pa (6) yañ ma yin mi
rtag pa yañ ma yin pa zes bya ba de yañ rab tu mi hgrub bo³//

gal te gañ zig gañ nas hoñs//

20 ci zig gañ du hgro hgyur na//

de⁴ phyir de la thog med pas//

rtag par gyur⁵ na de yañ med// [19]

gal te dños po gañ zig yul gañ nas hoñs síñ ci zig gcig tu gañ du hgro bar

1 P — 2 P/ 3 PNC po 4 PN deñi 5 PNDC gyur ; hgyur?*, cf.
p.370,11.1-2

ḡgyur (7) na ni (P 315b) deḡi phyir de la thog ma med pas rtag par ḡgyur
 ba źig na/ śes rab kyis btsal¹ na dños po gañ źig yul gañ nas ḡoñs (N 308b)
 śiñ/² ji³ źig gcig tu gañ du⁴ ḡgro bar ḡgyur ba de lta buḡi dños po ḡgaḡ
 yañ med pas deḡi phyir ⁵de lā⁵ thog ma med pa yañ med pas rtag pa ma yin
 5 (D 279b1)(C 276b) no//

gal te rtag pa ḡgaḡ med na//

mi rtag gañ źig yin par ḡgyur//

rtag pa dañ ni mi rtag dañ//

de ḡñis bsal⁶ bar gyur paḡo// [20]

10 gal te de ltar śes rab kyis brtags na dños po ⁷rtag pā⁻⁷ ḡgaḡ yañ med na mi
 rtag pa gañ źig yin par gyur^{8/9} rtag kyañ rtag la mi rtag ¹⁰kyañ mi (2)
 rtag⁻¹⁰ pa dañ/ rtag pa yañ ma yin mi rtag pa yañ ma yin pa yañ gañ źig yin
 par ḡgyur/ de lta bas na sñon gyi mthaḡ las brtsams paḡi rtag pa dañ mi
 rtag pa la sogs pa bźi po de dag mi ḡthad do//

15 da ni/ phyi maḡi mthaḡ las brtsams paḡi mthaḡ dañ mthaḡ med pa la sogs
 pa (3) bźi po de dag ji ltar mi ḡthad pa/¹¹ de ltar bśad par bya ste/ gal
 te ji ltar źe na/ bśad pa/

gal te ḡjig rten mthaḡ yod na//¹²

ḡjig rten pha rol ji ltar ḡgyur//

20 gal te ḡjig rten mthaḡ med na//

ḡjig rten pha rol ji ltar ḡgyur// [21]

ḡjig rten mthaḡ yod ces bya ba mi (4) ḡthad ¹³do//⁻¹³ ciḡi phyir źe na/ gal
 te ḡjig rten mthaḡ¹⁴ yod par gyur na/ deḡi phyir ḡjig rten pha rol yod par

1 DC brtsal 2 PN — 3 PNDC ji ; ci?* 4 PNDC — ; cf. ABh
 P[112a5] D[97b4] du 5 PN deḡi 6 PN gsal 7 PNDC — ; cf. ABh
 P[112a7] D[97b5] rtag pa 8 PNDC gyur ; ḡgyur?*, cf. 1.7, ABh P[112a7]
 D[97b5] ḡgyur 9 P// 10 P — 11 PN — 12 P/
 13 PN de/ 14 DC pha rol

mi hgyur baḥi phyir ro// ḥjig rten pha rol yañ yod pas deḥi phyir ḥjig
 rten mthaḥ yod ces bya ba mi ḥthad ¹do//⁻¹ ḥjig rten mthaḥ med ces bya ba
 yañ mi ḥthad ²do//⁻² ciḥi phyir ze (5) na/ gal te ḥjig rten mthaḥ med par
 gyur na deḥi phyir ḥjig rten pha rol med par hgyur baḥi phyir ro// ḥjig
 5 rten pha rol yañ yod pas deḥi phyir ḥjig rten mthaḥ med ces bya ba yañ³
 mi ḥthad do//

de gñis ciḥi phyir mi ḥthad ce na/ de la (6) bśad par bya ste/

gañ phyir phuñ po rnams kyi rgyun//

ḥdi⁴ ni mar meḥi⁵ ḥod dañ mtshuñs//

10 de⁶ phyir mthaḥ yod ñid dañ ni//

(P 316a) mthaḥ med ñid kyañ mi rigs so// [22]

gañ gi phyir phuñ po rnams kyi rgyun ḥdi ni mar meḥi ḥod dañ mtshuñs

(N 309a) par rgyu dañ rkyen gyi tshogs paḥi dbañ gis ḥbyuñ ba deḥi phyir

ḥjig (7) rten mthaḥ yod pa ñid dañ/⁷ mthaḥ med pa ñid ces bya ba yañ mi

15 rigs so// ciḥi phyir ⁸mi rigs se⁻⁸ na/ ⁹de la⁻⁹ bśad par bya ste/

gal te sña ma ḥjig hgyur zin//

phuñ po ḥdi la brten byas nas//

phuñ po de¹⁰ ni mi ḥbyuñ na//

des na ḥjig rten mthaḥ yod hgyur// [23]

20 gal te sña ma mi (D 280a1) ḥjig ciñ//

phuñ po ḥdi (C 277a) la brten¹¹ byas nas//

phuñ po de¹² ni mi ḥbyuñ na//

des na ḥjig rten mthaḥ med hgyur// [24]

1 P de//, N de/ 2 PN de/ 3 DC yañ yod pas deḥi phyir ḥjig rten
 mthaḥ med ces bya ba yañ 4 PN ḥdir 5 N maḥi 6 PN deḥi
 7 P// 8 PN ze 9 PN — 10 PNDC ḥdi ; cf. p.372,1.2
 11 P rten 12 DC ḥdi ; cf. p.372,1.5

gal te phuñ po sña ma rnams ðjig par ðgyur źiñ/ phuñ po ðdi dag la brten
 nas phuñ po gźan de dag mi ðbyuñ na ni des na ðjig rten mthağ yod par (2)
 ðgyur ba źig na gañ gi phyir de lta ma yin pa deđi phyir ðjig rten mthağ
 yod ces bya ba mi ðthad do// gal te phuñ po sña ma rnams mi ðjig ciñ phuñ
 5 po ðdi¹ dag la brten nas phuñ po phyi ma de dag mi ðbyuñ na ni des na ðjig
 rten mthağ med par ðgyur ba źig na/ gañ gi phyir de lta ma yin pa deđi
 phyir (3) ðjig rten mthağ med ²⁻pa źe⁻² bya ba yañ mi ðthad do// slob spon
 ðphags pa lhas kyañ/

ñan pa po dañ mñan bya dañ//³
 10 smra po ðbyuñ ba śin tu dkon//
 de phyir mdor na ðkhor ba ni//
 mthağ yod ma yin mthağ med min//
 źes gsuñs so//

da ni ðjig rten mthağ yod kyañ yod la⁴ mthağ⁵ med kyañ (4) med ces bya
 15 ba de yañ mi ðthad de/ ciđi phyir źe na/ bśad par bya ste/

gal te phyogs gcig mthağ yod la//

phyogs gcig mthağ ni med gyur na//

ðjig rten mthağ yod mthağ med ðgyur//

de yañ rigs pa ma yin no// [25]

20 gal te phyogs gcig mthağ yod par gyur la/⁶ phyogs gcig mthağ med par (5)
 gyur na ni deđi phyir ðjig rten mthağ yod kyañ yod la/⁷ mthağ med kyañ med
 par ðgyur ba źig na/ de lta na dños po bdag ñid gñis pa ñid du gyur ⁸⁻pas
 de⁻⁸ ni mi ðthad do//

1 DC ðdi ; cf. p.371,1.21

4 N la/

5 PN —

6 PN//

2 PN ces* ; cf. p.371,1.2

7 P//

3 P/

8 PN pas, DC pa de

(N 309b) ji lta (P 316b) bur na ñer len po//

phyogs gcig rnam par hjig hgyur la//

phyogs gcig rnam par hjig mi hgyur//

de ltar de ni mi (6) rigs so// [26]

5

ji lta bur na ñer blañ ba//

phyogs gcig rnam par hjig hgyur la//

phyogs gcig rnam par hjig mi hgyur//

de ltar de yañ mi ¹rigs so⁻¹// [27]

re źig ñe bar len pa po rigs pa gañ gis phyogs gcig rnam par hjig par hgyur
 10 la/ phyogs gcig rnam par hjig par mi (7) hgyur te/ rtag pa dañ mi rtag pa
 ñid med pañi phyir re źig de ltar de² ni³ mi rigs so// ñe bar blañ ba yañ
 rnam pa gañ gis phyogs gcig rnam par hjig par hgyur la/⁴ phyogs gcig rnam
 par hjig par mi hgyur te/ rtag pa dañ mi rtag pa ñid mi hthad pa kho nañi
 phyir de (D 280b1) ltar de⁵ yañ mi rigs (C 277b) so// de ltar gañ gi phyir
 15 dños po bdag ñid gñis pa ñid mi hthad pa deñi phyir hjig rten mthañ yod
 kyañ yod la mthañ med kyañ med ces bya ba mi hthad do//

da ni hjig rten mthañ yod pa yañ ma yin mthañ med pa yañ ma yin⁶ źes
 bya ba yañ mi hthad de/ ciñi phyir (2) źe na/ bśad par bya ste/

gal te mthañ yod mthañ med pa//

20

gñi ga grub par gyur na ni//

mthañ yod ma yin mthañ med min//

hgrub par hgyur ba hdod la rag// [28]

gal te mthañ yod pa dañ mthañ med pa źes bya ba de gñi ga rab tu grub par

1 P hgyur 2 PNDC — ; cf. ABh P[Tsa 113a7] D[98b3] de 3 PN —
 4 P// 5 PNDC — ; cf. ABh P[113a8] D[98b4] de 6 P yin//, NC yin/

gyur na ni dehi phyir mthaḥ yod pa yañ (3) ma yin mthaḥ med pa yañ ma yin¹
 zes bya ba ḥdi rab tu ḥgrub par ḥgyur bar yañ ḥdod la rag na gañ gi phyir
 mthaḥ yod pa dañ/² mthaḥ med pa zes bya ba de³ gñis rab tu ma grub pa dehi
 phyir mthaḥ yod pa yañ ma yin/ mthaḥ med pa yañ ma yin⁴ zes bya ba ḥdi yañ
 5 rab tu ma grub po//

(4) de lta bas na brtag⁵ pa ḥdis phyi maḥi mthaḥ las brtsams paḥi
 mthaḥ dañ mthaḥ med pa la sogs (N 310a) pa bzi mi ḥthad do//

yañ na dños po thams cad dag//

ston phyir rtag la sogs lta ba//

10 gañ du gañ la gañ dag ni//

cihi (P 317a) phyir kun du⁶ ḥbyuñ bar ḥgyur// [29]

yañ na dños po thams cad ston paḥi phyir//⁷(5) rtag pa la sogs par lta ba
 dag yul dañ dus gañ du dños po gañ la/ lta ba gañ dag//⁸ rgyu cihi phyir
 kun du⁹ ḥbyuñ bar ḥgyur//

15 gañ gis thugs brtse ñer bzui¹⁰ nas//

lta ba thams cad spañ baḥi phyir//

dam paḥi chos ni ston mdzad pa//

gau-ta-ma de la phyag ḥtshal lo// [30]

gañ gis thugs (6) brtse ba¹¹ ñe bar bzui nas lta ba thams cad spañ baḥi
 20 phyir/¹² dam paḥi chos bstan par¹³ mdzad pa sañs rgyas bcom ldan ḥdas śin
 tu rmad du byuñ ba bsam gyis mi khyab pa mtshuñs pa med pa gzal du med pa
 gduñ gau-ta-ma dañ gcig pa de la phyag ḥtshal lo// lta ba brtag pa zes
 bya ba ste rab tu byed pa ñi su (7) bdun pa ste tha maḥo// //

1 PN yin/ 2 PN — 3 N — 4 PN yin/ 5 PN brtags 6 PN tu*
 7 PNDC// ; —?*, cf. ABh P[Tsa 113b5] D[98b7] — 8 PNDC// ; —?*,
 cf. ABh P[113b5] D[99a1] — 9 PN tu* 10 PN gzuiñ
 11 PNDC bas ; cf. ABh P[113b6] D[99a1] ba 12 P// 13 PN pa

dbu ma rtsa baḥi tshig leḥur byas pa śes rab ces bya ba theg pa chen
 poḥi chos mñon pa rnam par gźag¹ pa don dam paḥi de kho na yañ dag par
 ston pa/ śes rab kyi pha rol tu phyin paḥi tshul gsal bar byed pa/ slob
 dpon bdag ñid chen po ḥphags pa klu (D 281a1) sgrub mi ḥphrogs (C 278a)
 5 paḥi mkhyen rab² dañ/ thugs rjer ldan pa de bźin gśegs paḥi theg pa bla na
 med paḥi tshul rab tu ḥbyed pa rab tu dgaḥ baḥi sa bsgrubs nas bde ba can
 gyi źiñ du gśegs pa ḥjig rten gyi khams dañ baḥi ḥod ces bya bar³ de bźin
 gśegs pa ye śes (2) ḥbyuñ gnas ḥod ces bya bar³ ḥgyur bas mdzad pa/ deḥi
 ḥgreḥ ba⁴ bu-ddha-pā-li-ta⁵ źes bya ba theg pa chen po ñes paḥi don ston
 10 pa/ lta ba ñan paḥi dri ma sel bar byed pa śes (N 310b) rab kyi pha rol tu
 phyin paḥi tshul gtan la ḥbebs pa/ don dam paḥi bden pa gsal⁶ bar byed pa/
 slob dpon btsun pa sañs (3) rgyas bskyañs ḥphags pa ḥjam dpal gyi bkaḥ grub
 pa bstan bcos du maḥi rnam par bśad pa mdzad pa/ theg pa chen po la yañ dag
 par źugs pa/ rig sñags ḥchañ grub paḥi gnas khyad par can du gśegs pas
 15 mdzad pa rdzogs so// //

(P 317b) rgya gar gyi mkhan po jñā-na-garbha dañ/⁷ źu chen gyi lo (4)
 tsa⁸ ba cog ro kluḥi rgyal mtshan gyis bsgyur ciñ źus te gtan la phab paḥo//

1 PN bźag 2 PN rabs 3 P — 4 PN pa/ 5 PN buddha-pā-li-ta/
 6 P bsal 7 DC// 8 PN tsa