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Excerpts from the *Amṛtadhārā* by Śrībhānu: an unpublished commentary on the *Vajrāmṛtatantra* kept in the TAR*

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Introductory remarks

1. Until now, the author of the *Amṛtadhārā*, the most extensive commentary on the *Vajrāmṛtamahātantra*, has generally been known as Bhago, an unusual name that we find in the canonical Tibetan translation of the final colophon of the *Amṛtadhārā*¹ and that is also reported in the Ōtani and Tōhoku catalogues of the Tibetan canon.² A Buddhist master named Bhago, who is probably to be identified

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¹ *rdo rje bdud rtsi'i rgyud kyi rgyal po rgya cher 'grel pa bdud rtsi 'dzag pa źes bya ba dños grub thob pa'i slob dpon chen po bha gos mdzad pa rdzogs so || ||* (*Amṛtadhārā*-T, D fol. 104r₆).

² Ōta. No. 2523, Tōh. No. 1651.

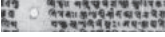
with the author of the *Amṛtadhārā*, is also mentioned by Tāranātha in chapter 31 of his *rGya gar chos 'byuñ*. Here, in connection with the Buddhist masters active during the reign of king Mahīpāla, around the turn of the millennium,³ Bhago is reported to be a disciple of *Amṛtaguhya (bDud rtsi gsañ ba) – in his turn a pupil of the Kashmiri *Gambhīravajra (Zab pa'i rdo rje) – and master of Vimalabhadrā.⁴ Tāranātha connects Bhago with the teaching and dissemination of the *Vajrāmṛtatantra* both in South and North India.⁵ How-

³ Mahīpāla is to be identified here with Mahīpāla I, who, according to Dragomir Dimitrov, ruled between *circa* 980 and 1028 (Dimitrov 2016: 750–756).

⁴ The name of this master is attested in the only currently known manuscript of his work, the *Vajrāmṛtapañjikā* (cf. Ōta. No 2521, Tōh. No. 1649), which was seen at Žva lu in 1936 by R. Sāñkrṭyāyana and described by him in 1937: 45. This manuscript is now kept in Lhasa (Nor bu gliñ ka Palace): No. 89 in Wang Sen's catalogue (2006, cf. Hu-von Hinüber 2006: 311). For a slightly revised transcription of the beginning and end of this manuscript, see Sferra 2017: 411–412.

⁵ *dus 'dir slob dpon bha go zes bya ba rdo rje bdud rtsi'i rgyud las grub pa thob pa žig byuñ ste | [...] de'i slob ma ni slob dpon bha go ste | [fol. 181v] de yañ ro lañs kyi dños grub grub | de la brten nas gter gyi bum pa bzañ po mañ po bsgrubs te | phyogs bži'i skye bo thams cad tshim par mdzad pa groñ khyer pra ya ka dañ ñe bar de bžin gšegs pa rigs lña'i lha khañ chen po dañ | lho phyogs ka rña țar rdo rje bdud rtsi'i lha khañ chen po yañ bžeñs śiñ pañđi ta dri med bzañ po la sogs pa mañ po la rgyud kyañ bsad do || slob dpon de rnams kyi drin las ma ga dhār yañ rgyud 'di lhag par dar bar gyur to zes grags so || (rGya gar chos 'byuñ, fols. 180r₄₋₅, 181r_{6-181v})* “In this period there lived a master called *Bhago, who attained perfection by means of the **Vajrāmṛtatantra*. [...] Master *Bhago was his [i.e. Amṛtaguhya's] disciple. He too [like his master's *guru* *Gambhīravajra] obtained power over a **vetāla* (**vetālasiddhi*).^A On the basis of this, he attained many auspicious treasure pots (**nidhibhadraghaṭa*). He pleased all the people in the four directions and erected a big temple of the Tathāgata of the five families near the city of *Prayāga, as well as a big temple of Vajrāmṛta in *Karṇāṭa, in the south. He also taught the [*Vajrāmṛta*]tantra to **pañđita* Vimalabhadrā and many others. It is known that, through these masters, this Tantra became extremely popular in *Magadha as well” (cf. also Chimpa and Chattopadhyaya 1970: 287, 288).

^A Note that the entire tenth chapter of the *Vajrāmṛtatantra* deals



ever, the name Bhago is most likely the result of a corruption of the Sanskrit Bhānu – the genitive *bhānoḥ* is attested in the final rubric of a Sanskrit manuscript of the *Amṛtadhārā* kept in the Tibetan Autonomous Region (in the Nor bu gliñ ka Palace, Lhasa): *kṛtir iyam ācāryaśrī*[34v₉]*bhānoḥ*. In 2014, the authorities of the CTRC kindly gave me permission to consult and transcribe a photographic copy of this manuscript preserved in Beijing at the CTRC library,⁶ with a view to a complete edition of the work for the STTAR series. This manuscript, the only one of this text now known to be extant, can be dated on paleographic grounds to the 12th century (cf. below). The correct name of this author was thus most likely Bhānu or, perhaps better, Śrībhānu. In addition, one could note that the name Bhānu is not completely absent from Tibetan sources – Dan Martin points out that in the *dkar chag* of the so-called *Black Hat Tanjur*, the author of the *rDo rje bdud rtsi'i rgyud kyi rgyal po rgya cher 'grel pa / bdud rtsi 'dzag pa* is spelled as Bha no.⁷

To the best of my knowledge, there are no hagiographies dedicated to Śrībhānu. In addition to the scant information given by Tāranātha, all that can currently be said about this author (his education, affiliation, teaching, etc.) must necessarily be deduced from the

with a *vetālasādhana* ritual (cf. Sferra 2017: 439–441).

⁶ In the list of the photographs kept in Beijing compiled by Sandhak, the *Amṛtadhārā*-MS is listed as the second item in Box 50/8/0385 (cf. Sandhak n.d.: 29). Cf. also Luo 1985: 48.

⁷ *rdo rje bdud rtsi'i rgyud kyi rgyal po rgya cher 'grel pa | bdud rsi 'dzag pa bha nos mdzad pa | la chiñs yon tan 'bar dan klog skya śes rab brtsegs kyi 'gyur | dpal gdan bži pa dan rdo rje bdud rtsi'i bskor rim par phybe ba'o ||* (*rJe rañ byuñ rdo rje'i thugs dam bstan 'gyur gyi dkar chag*, fol. 28r [= p. 469], lines 2–3). Probably misled by the spelling Bha no (instead of Bhā no/Bhā nu), Martin has expressed skepticism about the correctness of this name: “Here the author’s name is oddly spelled as Bha no” (Martin 2014, *sub voce* Bhago). As regards the *dkar chag* of the *Black Hat Tanjur*, Martin observes that “[u]nfortunately there is no special information about the composition of this catalog at the beginning or end of the text. It is little more than a listing of the contents of a Tanjur manuscript set made by or for the Third Karmapa.”

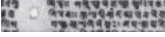
Amṛtadhārā, which is so far the only known work recorded in his name. Among other things, a study of which works are mentioned in the *Amṛtadhārā*, and of the quotations that occur in the text, provides some further evidence for the probable dating of the work and its author, and gives some hints also for his possible doctrinal affiliation.

Let us start by saying that the *Amṛtadhārā* contains citations and references to a relatively small group of texts. Among the earliest scriptural sources that are quoted by Śrībhānu, we find texts that may have been composed in the 7th and 8th centuries CE; the *Paramādyā* and the *Tattvasaṃgraha* (= *Sarvatathāgatattattvasaṃgraha*) are merely named,⁸ while there are proper quotations from the *Guhyakośa* (five prose passages),⁹ the *Guhyamañitilaka* (two *pādas* and one prose passage),¹⁰ the *Guhyasamāja* (a few words drawn from the prose pas-

⁸ *sarvantantreṣv iti paramādyasamājādiṣu mūlottaratantreṣu* (*Amṛtadhārā*-MS, fol. 3r7, ad 1.5ac); *tattvasaṃgrahādaḥ bāhyavajrakulinaḥ svarḥdayaṃ nivedayanti* (*Amṛtadhārā*-MS, fol. 14r7, ad 2.34ab).

⁹ *tathā cokaṭaṃ guhyakośe – guhyapate* (em. supported by *Amṛtadhārā*-T; guhyamme *Amṛtadhārā*-MS) *vajrapāṇe vajragandhārīṃ prāpya sattvārthaṃ kuru | vajrapāṇir api tāṃ dṛṣṭvā aho krodhety anayā sarvasattvārthaṃ kariṣyāmītyādi* (*Amṛtadhārā*-MS, fol. 2r6–7, ad 1.1; translated in metrical form in *Amṛtadhārā*-T, cf. D fol. 54v6–7); *tathā cokaṭaṃ guhyakośe – guhyam nāma vajrapāṇer ācāryam iti* (*Amṛtadhārā*-MS, fol. 3r5, ad 1.4); *uktaṃ ca guhyakośe – vajrapāṇe* (em.; vajrapāṇi *Amṛtadhārā*-MS) *strīṃ* (em.; strī *Amṛtadhārā*-MS) *śiṣyaṃ kṛtvā sarvaṃ etat kathanīyam iti* (*Amṛtadhārā*-MS, fol. 3r6–7, ad 1.5ac; translated in metrical form in *Amṛtadhārā*-T with no rendering of the word *vajrapāṇe*, cf. D fol. 56v1); *uktaṃ ca guhyakośe – vajrapāṇe yathā sthūlena śephena hatā nārī nānyaṃ patim icchati | tathā guhyayogabhāvanayā hatā devī nānyaṃ vajriṇam icchati* (*Amṛtadhārā*-MS, fol. 9r8–9, ad 2.3; translated in metrical form in *Amṛtadhārā*-T, cf. D fol. 65r5); *tathā cokaṭaṃ guhyakośe – yady uṣṇā sā nādī tadā krodharūpaṃ bhāvayed iti* (*Amṛtadhārā*-MS, fol. 31v3–4, ad 9.9; translated in metrical form in *Amṛtadhārā*-T, cf. D fol. 99r5).

¹⁰ *tathoktaṃ guhyamañitilake – yadi śītaṃ bhavati tadā niścalaṃ sthāpayet |* (*Amṛtadhārā*-MS, fol. 27r5–6, ad 7.12); *uktaṃ ca guhyamañitilake – padmamādhye maṇipramāṇavedhasphaṭikamaṇimuktāphalasa-dṛśam* (*Amṛtadhārā*-MS, fol. 27r9, ad 7.14).



sage after st. 17.75),¹¹ the *Samayasañcara* (two *pādas*)¹² and from the *Sarvabuddhasamāyogaḍākinījālasaṃvara*, here referred to simply as *Samvara* (six *pādas*).¹³ There are seven quotations that are not attributed to a specific text, but that are referred to simply as authoritative statements (*vacana*). Among these, one *pāda* (quoted a second time in abridged form) can be traced in the *Kṛṣṇayamāritantra*,¹⁴ but it is not certain that this tantra is the source from which Śrībhānu has drawn it. I was unable to trace the source of the other *vacana* quotations. Three might belong to a tantric scripture;¹⁵ two are drawn

¹¹ *tathā coktaṃ guhyasamāje – sarvatathāgatadayitāṃ kāmāyan | tuṣṇīm abhūd iti* (*Amṛtadhārā*-MS, fol. 4v₁, ad 1.11ab). The *Guhyasamāja* is also referred to at two other points in the commentary: ad st. 1.5ac (see above note 9) and ad st. 2.34ab: *tathā ca guhyasamāje yāvad dīpankaraprabhṛtibhir na deśitam tattvam* (*Amṛtadhārā*-MS, fol. 14r₆₋₇).

¹² *tathā coktaṃ samayasañcare – jñānamudrāsamāpattir yoga ity abhidhīyate |* (*Amṛtadhārā*-MS, fol. 11r₁, ad 2.13). Cf. *Samājottara* 33ab: *prajñopāyasamāpattir yoga ity abhidhīyate |*

¹³ *tathā coktaṃ saṃvare – atattvāśayayogānāṃ devatālambanaṃ prati | pratibimbamayo yogo niṣiktādiṣu jāyate ||* (*Amṛtadhārā*-MS, fol. 11r₃₋₄, ad 2.13cd; cf. *Sarvabuddhasamāyogaḍākinījālasaṃvara* 1.20–21ab [*anantatyāntayogānāṃ devatālambanaṃ prati | pratibimbamayo yogo niṣiktādiṣu jāyate || sa tattvāśayayogānāṃ devatālambanaṃ prati |*]; note that this stanza corresponds also to *Vajradākamahātantra* 1.6); *tathā coktaṃ saṃvare – sarvabhāvān [sic] bhavaty asau | iti* (*Amṛtadhārā*-MS, fol. 11r₈, ad 2.14cd; cf. *Sarvabuddhasamāyogaḍākinījālasaṃvara* 1.11d, 1.16d: *sarvabhāvāṃ bhavaty asau*, 5.12b: *sarvabhāvā bhavaty asau*, 6.79d, 6.82b: *sarvabhāvāṃ bhavaty asau*); *tathā coktaṃ saṃvare – paśavaḥ piṣṭakamayā iti |* (*Amṛtadhārā*-MS, fol. 24r₂, ad 6.12ab; *Sarvabuddhasamāyogaḍākinījālasaṃvara* 9.397a in Szántó's forthcoming edition). Szántó has kindly pointed out to me that this *pāda*, which is missing in the partial printed edition of the work, occurs on fol. 49v of the manuscript kept in Paris (see below References) and that the corresponding Tibetan translation is imprecise on this point (cf. sDe dge, bKa' 'gyur, *rgyud 'bum*, Vol. KA, Tōh. No. 366, fol. 184v: *bag zan las ni byas pa'i phyugs*).

¹⁴ *trimukhāḥ ṣaḍbhujāḥ sarvā iti vacanāt* (*Amṛtadhārā*-MS, fol. 5v₄, ad st. 1.19); *trimukhāḥ ṣaḍbhujāḥ iti vacanāt |* (*Amṛtadhārā*-MS, fol. 22v₉, ad 6.4); see *Kṛṣṇayamāritantra* 14.50c, 54a.

¹⁵ *divyagandham iti | vajriṇe kuṅkumam iti vacanād divyagandham*

from a *nāṭyaśāstra* text.¹⁶ A Buddhist tantric scripture could also be the source of four quotations introduced with the words *yad uktaṃ*, *tathā coktaṃ* or *uktaṃ ca*.¹⁷

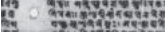
There are no references to or citations from the Buddhist *tripiṭaka*, Mahāyāna *sūtras* or other works of the Buddhist commentarial literature, nor mentions of their authors. Stanza 74 of the *Dohākośagīti* by Saraha is silently introduced without reference to its source or author.¹⁸

kuṅkumam (*Amṛtadhārā*-MS, fol. 5r₈, ad 1.17d. Péter-Dániel Szántó has pointed out to me that the source of this *pāda* could be *Sarvabuddhasamāyogaḍākinījālasaṃvara* 9.373, where we read *vajriṇaḥ kuṅkumam tathā*; see MS, fols. 43r-43v, sDe dge, fol. 180r: *rdo rje can la gur gum yin*); *akṣasūtravajraghaṇṭādharmaṃ sādhakam agrato likhed iti vacanāt* (*Amṛtadhārā*-MS, fol. 22v₃, ad 6.1); *devīparivṛtam <iti> vacanāt* (*Amṛtadhārā*-MS, fol. 30r₄, ad 8.7–8ab), cf. *Sāadhanamālā* 31: *aṣṭadevīparivṛtam evaṃbhūtaṃ padmanarteśvaralokanāthaṃ bhāvayet*.

¹⁶ *bhāratyādayo bharate smṛtā iti vacanāt* (*Amṛtadhārā*-MS, fols. 25v₉–26r₁, ad 7.9); *yā vākpradhānā vīrādbhutarasapṛāyāḥ sā bhāratī | yatra vidūṣakanaṭīpāripārsāvīkāḥ sūtradhāreṇa sahālāpaṃ kurvate tad bhāratīrūpakam | amukaṃ nāma nāṭakaṃ nartayitavyam | kim akāraṇam rudyata ityādivacanāt* (*Amṛtadhārā*-MS, fol. 26r₁–2, ad 7.9). Similar words occur in the later *Rasārṇavasudhākara* 3.164ab, 166abc: *vidūṣakanaṭīpāripārsāvīkāḥ saha saṃlapan | [...] sūtradhāro yatra naṭīvidūṣakanaṭīdibhiḥ | saṃlapan [...] (ed. pp. 401–402).*

¹⁷ Cf. *yad uktaṃ – kuliśacumbanaṃ cumbite sati harṣitaḥ | pramudito bhūtvā prahasann iti* (*Amṛtadhārā*-MS, fol. 4v₈–9); *tathā coktaṃ – candra-prabhamahākāvyaḥ śarakuṭṭitake<.. ..> | pakāraṃ padmarāgas tu ekāraḥ kanakas tathā || vakāras candrakāntyābho varṇā varṇopadeśīkāḥ | ṇakāro vaśyasamjñas tu vakāraḥ puṣṭir ucyate || śyākāraḥ śāntījanako varṇāḥ karmābhīdhānakāḥ ||* (*Amṛtadhārā*-MS, fol. 19v₇–8); *tathā coktaṃ – guhyaṃ darśayed yas tu [sic] praṇamāmīti nirdīśed iti* (*Amṛtadhārā*-MS, fol. 25r₅–6; cf. the equally unmetrical line *guhyaṃ darśayed yā tu liṅgaṃ tasyāḥ pradarśayet* [*Cakrasaṃvaratantra* 21.6ab; *Sampuṭatantra* 4.4.5ab]); *uktaṃ ca – nrtyaṃ nrtyan juhuyād iti* (*Amṛtadhārā*-MS, fol. 27r₃).

¹⁸ *tathā coktam – jettium paīsai jalahiṃ jalu tettiūṃ samarasu hoi | dosagunāra citta ūa vaḍha paūivakkha na ko vi | iti |* (*Amṛtadhārā*-MS, fol. 12r₅, ad 2.18). On this quotation (here transcribed verbatim; for its edition and *chāyā*, see ed. Bhayani p. 27), see also Del Toso 2014: 549, n. 27.



We further note that the text lacks quotations from grammatical sources (even though *vaiyākaraṇa* terminology is occasionally used, e.g. in fols. 10_{v8}, 14_{r9}, 17_{v1}, 19_{v5}, 25_{r7}, 26_{v7}) or from lexicons. Sometimes technical terms are explained by means of citations from *nāṭyaśāstra* work(s) (fols. 18_{r9}–18_{v1}, 25_{v4}–26_{r2}, 26_{v8}–27_{r3}), *saṅgītaśāstra* work(s) (fol. 15_{r4} and 15_{r7}) or *kāmaśāstra* work(s) (fols. 7_{v4}–8_{r5}, 9_{r2}). In the commentary on 1.27–28, Śrībhānu quotes six stanzas from a *kāmaśāstra* that describe six postures of the *yogin* and the *yoginī* during sexual union (*bhramarāmreḍita*, *dolāvata*, *kurpara*, *sūcī*, *preṅkha* and *suprasārīta*). With slight variants, four of these stanzas occur also in the *Yogaratanmālā* by Kṛṣṇācārya *ad Hevajratantra* 2.11.¹⁹ Another stanza, quoted from a still untraced *kāmaśāstra ad 2.1* and occurring also in the *Trivajraratnāvalīmālikā* by Kelikuliśa,²⁰ is parallel to a verse of the later *Smaradīpikā* by Mīnanātha (14th–15th cent.).²¹ In connection with the description of the different styles of dancing, there are references to two plays of Harṣa, the *Nāgānanda* (fol. 26_{r2}) and the *Ratnāvalī* (fol. 26_{r7}).²²

¹⁹ The two stanzas that are not quoted in the *Yogaratanmālā* and that describe the *bhramarāmreḍita* posture and the *preṅkha* posture run respectively as follows: *meḍhropari samārūḍhā cakravad bhrāmāyeta kaṭim | karaṇaṃ bhrāmaṇaṃ hy etad bhramarāmreḍitaṃ matam ||* (*Amṛtadhārā*-MS, fol. 7_{v4}); *nāryā pādatalanyāso naranābhiniṃlataḥ | pādānte ca samutkṣepāt puṃsaḥ preṅkhaḥ prakīrtitaḥ ||* (*Amṛtadhārā*-MS, fol. 8_{r3}).

²⁰ I owe this reference to Harunaga Isaacson. In the manuscript of Kelikuliśa's *Trivajraratnāvalīmālikā*, this quote occurs on fol. 238_r.

²¹ *kūmaprṣṭhagajaskandhapadmatuṇḍasusaṃvṛtāḥ | nirlomasukhavi-stīrṇāḥ* (note that here the *akṣara* °su° could also be read °mu°; the reading °sukha° is supported by *Amṛtadhārā*-T [bde ba]) *ṣaḍ ete subhagā bhagāḥ ||* (*Amṛtadhārā*-MS, fol. 9_{r2}); *atha bhagalakṣaṇaprakaraṇam – kūmaprṣṭhā gajaskandhā padmanābhisaṃmā tathā | alomā mṛduvistīrṇā ṣaḍ ete subhagā bhagāḥ ||* (*Smaradīpikā* st. 57).

²² *atrodāharaṇaṃ nāgānande tv avaseyam* (*Amṛtadhārā*-MS, fol. 26_{r2}); *ratnāvalīnāṭikāyāṃ praṇayakupitā vāsavadattā pādapanādinā vatsarājena prasādītey evam udāharaṇam avaseyam* (*Amṛtadhārā*-MS, fol. 26_{r7}–8).

The text shows no influence of *Hevajatantra*'s practices and doctrines. As a matter of fact, we do not find reference to any Yoginītantras other than the *Vajrāmṛtatantra* itself (fols. 2v₂, 6v₅, 14r₈), which could thus qualify as one of the earliest texts belonging to this category. One of such three internal references is particularly significant: in the commentary *ad* 1.2, Śrībhānu cites two *pādas* (*sthūlapadmaṃ nirīkṣitvā mayā tattvaṃ prakāśitam* |) that are not present in the published Sanskrit fragment of the *mūla* text²³ and are not even represented in its canonical Tibetan translation.²⁴ This suggests that Śrībhānu had access to a version of the *Vajrāmṛtatantra* whose text was slightly different from that of the Sanskrit version available to the Tibetan translator Gyi jo zla ba'i 'od zer (10th to 11th cent.). Further confirmation of this fact is found in the commentary on the first chapter: between stanzas 1.27 and 1.28, Śrībhānu quotes and comments on some words and expressions that are not present in the Tibetan translation of the *mūla* text (i.e. *dolā*, *kurparim*, *atrāpi dolayet*) and that belong to a line, or perhaps even an entire stanza, that describes two postures of the *yogin* and the *yoginī* during sexual union, i.e. the Swing posture (*dolāvat*) and the Knee posture (*kurpara*).

Péter-Dániel Szántó has pointed out that a portion of the *Amṛtadhārā* has surprisingly been embedded in the *Sampuṭatantra* 7.4.²⁵ It is therefore certain that the *Amṛtadhārā* was written between the composition of the *Dohākośagīti*, which was likely produced in the 9th century,²⁶ and the composition of the *Sampuṭatantra*, a text that was already known at the beginning of the 11th century.²⁷ The absence of references to the *Hevajatantra* could move the *terminus ante quem* still further back, since the *Hevajatantra* is not attested

²³ See Sferra 2017.

²⁴ Ōta. No. 74, Tōh. No. 435.

²⁵ See Szántó 2016: 414–415. The portion imbedded in the *Sampuṭatantra* (MS ASB, fols. 67v₁–68r₄; MS RAS, fols. 73v₃–74v₂) corresponds, with some variants, to the commentary by Śrībhānu on *Vajrāmṛtatantra* 4.6–12 (*Amṛtadhārā*-MS, fols. 18v₃–19r₆).

²⁶ See Del Toso 2014: 549.

²⁷ See Szántó 2016: 403.

before the 10th century. This suggests that the *Amṛtadhārā* might have been composed between the 9th and the 10th centuries, most likely towards the end of the 10th century if, following Tāranātha, we believe that Śrībhānu was active during the reign of Mahīpāla I.

Śrībhānu never features debates with supporters of other points of view or with other interpreters of the *Vajrāmṛtatantra*. Sometimes his short *avataraṇikās* stress the connection between stanzas or between different *pādas* inside the stanzas, which are presented as the answers to questions that may have arisen in the mind of the reader while studying the text. The commentary is usually clear, but there are some stylistic oddities here and there. For instance, we note the preference for the slightly odd stock phrase *tad uktaṃ bhavati* (fols. 3r₈, 11v₂, 12r₅, 14v₁, 15r₈, 16v₅, 17r₃, 17r₇, 20v₉, 22r₅, 24r₆, 25v₅, 27r₃, 28v₇, 29r₄) over the more usual *etad uktaṃ bhavati*, which instead occurs only three times (fols. 3v₄, 7v₁, 9v₇); the form *tattvarājā* for the more common *tattvarājah* (*ad* 2.26ab, 7.16 and 7.19); and the preference for the unusual form *vakṣyamāṇaka* (fols. 3v₇ *ad* 1.6c, 4v₉ *ad* 1.13, 10r₂ *ad* 2.7, 14v₆ *ad* 3.1, 16v₅ *ad* 3.14, 29r₈ *ad* 8.1), which however is not rare in Buddhist texts²⁸ and can sometimes often be found in non-Buddhist works.²⁹

The reference to the *ālayavijñāna* and to the typical terminology of the Yogācāra (see below, excerpt No. 2), as well as a paraphrase of a famous passage that occurs in the *Daśabhūmikasūtra* in which the whole threefold sphere of existence is stated to be nothing but mental representation (see *Amṛtadhārā*-MS *ad* 2.15ab: *sarvaṃ ca traidhātukaṃ vijñaptimātram*, fol. 11v₁; *vijñaptimātram ca traidhātukam*, fol. 11v₂),³⁰ suggest that Śrībhānu adhered to the posi-

²⁸ See e.g. *Abhisamayālaṃkāralokā* p. 29, *Abhidharmakośavyākhyā* p. 26, *Hetubinduṭīkālokā* p. 253, *Pradīpoddyotana* pp. 54, 56, 59, 73, 77, 83, 87.

²⁹ See e.g. *Nyāyavārttika* p. 376 (*ad* 1.2.5), *Śivasamhitā* 5.53d.

³⁰ Cf. *Daśabhūmikasūtra* chapter 6: *cittamātram idaṃ yad idaṃ traidhātukam* (ed. p. 49). A similar expression occurs in many texts. Just to quote a few instances, see *Bhāvanākrama* I: *vijñaptimātram traidhātukam iti bhāvayan vijñānavādī bāhyārthanairātmīyam avatarati* (ed. pp. 22–23); *Tattvasaṃgrahapañjikā*, *avataraṇikā ad* 1965: *pratītyasamutpādaviśeṣa-*

tions of this tradition.³¹ The *Vajrāmṛtatantra* itself (in particular its second chapter) seems to be influenced by the Yogācāra, although obviously the philosophical component is not preponderant in this text.

2. The manuscript consists of 34 palm leaves, and is complete and undamaged. There is a single writing area, which as a rule contains 9 lines, each comprising 65 to 70 *akṣaras*, with a single string-hole placed slightly towards the left portion of the folio. The folios are numbered in the left margin of the *verso* sides. The writing, which shows the typical characteristics of medieval Nepalese and north-eastern Indian manuscripts, such as the gemination of consonants after superscript *r* and the degemination of *t* in the cluster *ttva*, is one of the variants of what has sometimes been called *kuṭilā* or Hooked Nepālākṣarā in modern secondary literature.³² In particular, the script of this manuscript shows a close resemblance to the writing of the manuscript of the *Bodhisattvabhūmi* photographed by Rāhula Sāṅkrṭyāyana and Giuseppe Tucci in *Žva lu Ri plug* in Tibet, respectively in 1938 and 1939,³³ and of the manuscript of the *Hevajratantrapiṇḍārthaṭikā* by Vajragarbha kept in the Kaiser Library of Kathmandu, which was produced in Vikramaśīla, likely around the end of the 12th century:³⁴ the vowels *e* and *o* are written

ṇasamarthanārtham idānīm vijñānavādīdam upakṣipati – tatra vijñaptimātram evedaṃ traidhātukaṃ [...]; Sādhanamālā 73: ādau tāvad raktābjapuñjapratimaṃ śrītherukarūpam ātmānaṃ niṣpādyā vijñaptimātraṃ ca traidhātukaṃ ākalayya [...] (ed. p. 146); and *Sākārasiddhi* by Jñānaśrīmitra: *tathā ca sūtram – vijñaptimātraṃ bho jinaputrā yad uta traidhātukaṃ iti* (ed. p. 367).

³¹ Cf. also the commentary *ad* 11.21d: *yogācārajñānaṃ samuccīyate ’sminn iti jñānasamuccayam* (*Amṛtadhārā*-MS, fol. 34v₂).

³² Cf., for instance, Sāṅkrṭyāyana 1935, 1937 and 1938, and the description of manuscripts in the online catalogue of the Sanskrit manuscripts kept in the Cambridge University Library: <http://cudl.lib.cam.ac.uk/collections/sanskrit/1>.

³³ Cf. Sāṅkrṭyāyana 1938: 145; Sferra 2008: 47.

³⁴ See in particular the copyist’s colophon: *śrīmadvikramaśīlamahāvihāre likhāpitaṃ* [2 broken *akṣaras*] *viśuddhirakṣitena svārthaṃ parārthaṃ ca* (*Hevajratantrapiṇḍārthaṭikā*, Kathmandu, Kaiser Library, MS 128 = NGMPP C14/6, fol. 59r₅₋₆).



only as *prṣṭhamātra*, while the short vowel *i* is regularly made just with a small arc above the syllable to which it is joined. The *visarga* resembles the Arabic numeral 8. In all three manuscripts, the *ductus* is inclined slightly to the right.³⁵ The copyist of the *Amṛtadhārā* is generally more regular and accurate, especially in comparison with the copyist of the *Hevajratantrapiṇḍārthaṭīkā*. The final nasal at the end of the period (before the *daṇḍa* or double *daṇḍa*) is typically represented as a small *m*; the final *t*, if followed by a *daṇḍa*, is usually written with its specific sign. The manuscript is not dated, but it is very probable that, like the manuscript of the *Hevajratantrapiṇḍārthaṭīkā*, this too was produced in the second half of the 12th century. The syllables that are supposed to be erased are marked with one or two small vertical strokes, which unfortunately are not always easily visible in the black and white photographic reproduction I was allowed to consult in Beijing. Difficulties in reading obtain especially at those points where the scribe has squeezed several syllables into a small space, writing each of them smaller, probably after a deletion. A direct examination of the manuscript would likely solve many doubts.

The text begins on fol. 1v (see below, excerpt No. 1). The *recto* side of folio 1 contains two lines in Tibetan in *dbu med* script (contracted syllables are underlined):

1. *rdo rje bdud rts'i 'grel pa 'dab ma 34 yod ||*
2. *rdo rje bdud rts'i rgyud kyi rgya cher 'grel pa bdud rts'i rgyun zes bya ba slob dpon dpal gyi ñi mas mdzad pa bžugs ||*

Above the words *dpal gyi ñi mas* of the second line, the syllables *śrī bhā nu* are written in *dbu med* script with slightly smaller characters.

The colophon and the final rubric of the work are as follows: *va-jrāmṛtamahātantrasyāmṛtadhārā nāma ṭīkā parisamāptā ||* (crossed-

³⁵ The script of these manuscripts resembles the writing of a manuscript of the **Saddharmaparīkathā*, photographed by both R. Sāṅkṛtyāyana (see Sāṅkṛtyāyana 1938: 160–162) and G. Tucci (see Sferra 2008: 48), the only notable difference being that the latter is not slanted.

vajra fleuron) || *kṛtir iyam ācāryaśrī*[34v₉]*bhānoḥ | asya granthasya pramāṇam anuṣṭupchandasā* (anuṣṭupchandasā em.] anuṣṭupacchandasā MS) *ślokaśatāni daśeti* || O ||

Two extra, unnumbered leaves are placed at the end of the manuscript, likely with a protective function. The first is written only on one side. There we find the following words on two lines: 1) *bhāna*; 2) *amṛtadhārāṭīkā* |. The second leaf contains two lines in Tibetan in *dbu med* script on one side (1. *gsar du bsabs pa la gcig źus*; 2. *dharma sta la bha dras bgyis te grub* || |³⁶) and three Sanskrit verses on the other side. The first verse, preceded by the *siddha* sign, is an *anuṣṭubh*, which can be found, with a few variants, in other sources, such as the *Garuḍapurāṇa* (1.115.27, 2.49.30) and the *Kulārṇavatantra* (1.31):³⁷

śataṃ jīvanam atyaalpam nidrā tatrārdhahārīṇī |
bālyarogajarāduḥkhair arddha<ṃ> tad api niṣphalam ||

The other two stanzas are written by a later and less accurate hand. The first of these stanzas, ending with the word *candramā*, is hardly legible and I was unable to identify its source. A visual examination of the original would certainly allow us to say more and perhaps even to transcribe the entire stanza. The last verse is an *āryāgīti* that corresponds to stanza 3.73 of the *Mṛtyuvañcanopadeśa* by Vāgīśvarakīrti (my insertions in angled brackets):

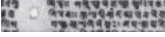
*ūrdhvādhobhyāṃ sampuṭayogaṃ yaḥ kurute satataṃ*³⁸ *hi<ta-*
yogaṃ|>
tasya suruṣṭo <'>py avihatatejā<ḥ> kiñcitkārī no yamarājā |<|>

3. The Tibetan translation made by *Tārapāla and Chiñs yon tan 'bar, and revised by Śī la ku dzha badzra (*sic*) and Glog skya śes

³⁶ This lines end with three syllables that I was unable to decipher.

³⁷ In the *Kulārṇavatantra*, we find the reading *nidrālasyaṃ tadardhakam* in the second *pāda*, according to the edition by Gunnar Carlstedt (1974: 33). Cf. also *Rudrayāmalam Uttaratantra* 1.175cd, 177ab; *Śāktānandatarāṅgiṇī* 1.96; and *Śrītattvacintāmaṇi* 1.17.

³⁸ *kurute satataṃ*] *satataṃ kurute* in *Mṛtyuvañcanopadeśa*.



rab brtsegs,³⁹ sometimes diverges from the Sanskrit text currently available to us, and we cannot exclude that the manuscript(s) used by the Tibetan translators and revisors contained readings that were at times substantially different (for instance, *ad* 2.12, where *ādānarūpam* is rendered with *rgya che ba'i gzugs* [= *ātatarūpam*, *udātarūpam*, etc., P fol. 77v₂, D fol. 67r₅]; *ad* 7.13, where *asyeti* is rendered as if it were *ity atra* [*śes pa 'dir*, P fol. 106v₃, D fol. 93r₁]). Some divergences, however, could simply depend on the translators' choices and interpretations, such as the tendency to render prose quotations or even summary sentences in metrical form, for instance in the commentary on the *vijahārapāda*, where the Sanskrit words *yadā sakalakleśavigatena bhagavatā cintāmaṇir ivācintyādvayasamādhijo dharmadeśanāmṛtavarṣaḥ pravarṣito jagati tasminn avicchinnadharmadeśanāsamādhānakāle* (fols. 1v₅₋₆) have been rendered as follows:

gañ žig ñon moṅs mtha' bral ba'i ||
bcom ldan yid bzün nor lta bu (lta bu D; bu lha P) ||
bsam gyis mi khyab gñis med pa ||
tiñ 'dzin skye ba'i chos ston pa ||
bdud rts'i char ni 'gro la 'bab ||
de ru rgyun mi chad (chad D; 'chad P) *pa ru* ||
chos mams ston pa mñam gžag dus || (P fol. 62r₂₋₃, D fol. 54r₁₋₂)

Excerpts

In the following passages, sandhi and orthography have been standardized. The punctuation, as well as the layout, reflects what seems

³⁹ The colophon of *Amṛtadhārā*-T runs as follows: *rgya gar gyi mkhan po tā ra pā la dan* | *bod kyi lo tsā* (D, tsa P) *ba la chiñs yon tan 'bar gyis bsgyur cin žus te gtan la phab pa* | *phyis pañdi ta śī la ku dzha badzra dan* | *klog skya śes rab brtsegs kyis bal* [P 119v] *yul du gtugs te gtan la phab po* (P, pa D) || || (P fols. 119r₈–119v₁, D fol. 104r₇). The retranslation of the name Śī la ku dzha badzra with Śīlaguhyavajra (e.g. Tōhoku Catalogue, p. 261) is quite doubtful, since one would not expect *guhya* to be corrupted to *ku dzha*.

to me the most plausible interpretation of the text. The stanzas of the *Vajrāmṛtatantra* that are enclosed between double square brackets ([[...]]) have been retranslated from the canonical Tibetan translation. No doubt other retranslations/solutions are also possible.⁴⁰ Their function is primarily to facilitate the reading of the commentary.

The sigla, symbols and abbreviations adopted here are the following:

- MS Photographs of a palm-leaf manuscript kept in Beijing in the library of the China Tibetology Research Centre (MS 50/8/0385 No. 2).
- MS_{CUL} Cambridge University Library MS Or.158.1. [The readings of this fragmentary manuscript are recorded only when they diverge with respect to the edition published in Sferra 2017, to which the reader is referred for a full critical apparatus. A digital reproduction of this manuscript is visible online at the website of the Cambridge University Library: <https://cudl.lib.cam.ac.uk/view/MS-OR-00158-00001/1>]
- T *rDo rje bdud rtsi'i rgyud kyi rgyal po chen po'i rgya cher 'grel pa* (= *Vajrāmṛtamahātantrarājaṭīkā*) by Śrībhānu, Tibetan translation by *Tārapāla and Chiñs yon tan 'bar, revised by Śī la ku dzha badzra and Klog (Glog in D) skya śes rab brtsegs, Ōta. 2523, P, bsTan 'gyur, rGyud 'grel, vol. YA, fols. 61v₂–119v₁; Tōh. 1651, D, bsTan 'gyur, vol. RA, fols. 53v₂–104r₇.
- T_m *rDo rje bdud rtsi'i rgyud* (= *Vajrāmṛtatantra*), Tibetan translation by Gyi jo zla ba'i 'od zer, Ōta. 74, P, bKa' 'gyur, rGyud, vol. CA, fols. 17r₃–28r₈; Tōh. 435, D, bKa' 'gyur, rGyud, vol. CA, fols. 16v₅–27r₆; sTog 401, bKa' 'gyur, rGyud, vol. ŃA, fols. 398v₃–413v₅.

⁴⁰ Unfortunately I was unable to consult the manuscript of the *Vajrāmṛtatantra* presently kept in the Nor bu gliñ ka Palace, which has been listed as No. 147 in Wang Sen's catalogue (2006; see Hu-von Hinüber 2006: 286, 320).



-] separates the accepted reading, emendations or conjectures from other readings
- ◇ separates the commentary on different lemmas within the same compound or series of words that are graphically connected
- [...] enclose the pagination of MS
- <...> enclose restored *akṣaras*
- {...} enclose *akṣaras* that should probably be erased
- | || , – punctuation marks
- / separates two different retranslations of the *mūla* text
- ^{ac} *ante correctionem*
- conj. conjecture
- deest* absent/omitted in
- em. emendation
- ^{pc} *post correctionem*
- r* *recto*
- v* *verso*
- $x \rightarrow y$ from x to y

Passage no. 1(Beginning and Commentary on stt. 1.1–3)⁴¹[1v₁] (*siddham*-sign) namo vajrasattvāya ||

guhyābjatejovarabindudhautam
 rāgāṃśusaṅgād aruṇendubhāsam |
 vajrāmṛtasyāṅghriyugam praṇamya
 ṭikāṃ pravakṣye kulīśāmṛtasya ||

asya tantrasyābhidheyo guhyamaṇḍalātmako bhagavā[1v₂]n vajrā-
 mṛtaḥ | tadvācakatvād idam tantram⁴² tadabhidhānam | ato 'bhi-
 dhānābhidheyayor vācyavācakalakṣaṇaḥ⁴³ sambandhaḥ | tadvineya-
 janāvarjanam prajojanam | nirvāṇāmṛtādīphalaprāptiḥ prajojana-
 prajojanam ity abhidhānābhidhe[1v₃]yasambandhaprajojanaprajoya-
 janaprajojanāny⁴⁴ avagantavyāni | idam ca tantram ekādaśanirde-
 śātmakam ity ādau guhyamaṇḍalakaraṇābhinayanirdeśasvabhāva-
 tāṃ bhagavataḥ saṅgītikartrī māmakī sthānādisampatkatha[1v₄]na-
 pūrvakam upakṣipanty āha – **evam mayetyādi**⁴⁵ |

**evam mayā śrutam ekasmin samaye bhagavān sarvatathā-
 gatakāyavākcittahṛdayavajrāmṛtaguhyapadmeṣu vijahāra** ||

evam ity ātantraparisamāptyarthasūcako⁴⁶ 'yam nipātaḥ | **mayeti**
 māmakyā sākṣān na parasmād āyātam | **śrutam** iti sānubhava-

⁴¹ The text and commentary of the first three stanzas of the *Amṛtadhārā* have been read during a workshop held in Procida (*The Manuscripta Buddhica Workshop & The Second Vikramaśīla Workshop Organized Jointly by the Manuscripta Buddhica Project and the Vikramaśīla Project, September 7-13, 2016, University of Naples “L’Orientale” Scuola di Procida per l’Alta Formazione*). I owe thanks to all the participants for their suggestions, in particular (in alphabetical order): Arlo Griffiths, Kengo Harimoto, Harunaga Isaacson, Shanshan Jia, Kazuo Kano, Kenichi Kuranishi, Tai-ken Kyuma, Gregory M. Seton, Péter-Dániel Szántó, Ryugen Tanemura.

⁴² *tantram* MS^{pc}] *tatrantram* MS^{ac}.

⁴³ °*lakṣaṇaḥ* MS^{pc}] °*lakṣaṇa*° MS^{ac}.

⁴⁴ °*prajojanaprajojanaprajojanāny* MS^{pc}] °*prajojanaprajojanāny* MS^{ac}.

⁴⁵ *evam mayetyādi* MS^{pc}] *evam ityādi* MS^{ac}.

⁴⁶ *evam ity ātantra*° MS^{pc}] *tantra*° MS^{ac}.

dharmaparyāyam⁴⁷ evaṃśa[1v₅]<bdena saṅkṣiptam adhigatam>⁴⁸ |
 kadā śrutam ity āha – **ekasminn** ityādi | **ekaśabdo** 'samādhāna-
 kālapratiṣedhakaḥ | tad uktam bhavati – yadā⁴⁹ sakalakleśavigatena
 bhagavatā cintāmaṇir ivācintyādvayasamādhijo dha[1v₆]rmaḍeśa-
 nāmṛtavarṣaḥ pravārṣito jagati tasminn avicchinnadharmadeśanā-
 samādhānakāla iti | kutaḥ śrutam ity āha – <**bhagavān** ityādi |>⁵⁰
bhagavān vijahārety atra sambandhaḥ | **bhagavata**⁵¹ eva deśakatve-
 na⁵² prastu[1v₇]tatvād bhagavataḥ sakāśād ity adhyāhāryam⁵³ | amṛta-
 yogaiśvaryād bhagavān | sarvāvaraṇapratipakṣānuttaraprajñā bhago
 'syeti⁵⁴ bhagavān | kutra sthito bhagavān idam āhety āha – **sarva-**
tathāgatetyādi | sarve ca te [1v₈] tathāgatās ceti **sarvatathāgatāḥ**
 kāyavajrādayaḥ | yathoktāmṛtopāyenāmṛtaḥ gatās **tathāgatāḥ** |
kāyavajro vairocanaḥ | **vāgvajro** 'mitābhaḥ | **cittavajro** 'kṣobhyaḥ |
 teṣāṃ **hṛdayam** paramānandajananam a[1v₉]nāhatam⁵⁵ | kāraṇa
 kāryopacārāt tasyaiva **vajrāmṛtā**bhidhānam | tad yeṣu guhyapadmeṣu
 sthitaḥ tāni guhyapadmāny abhipretāni | **guhyapadmānīti**⁵⁶ loca-
 nātārāpāṇḍarāhvānām dharmodayāni tridevyāsana[2r₁]yogapīṭha-

⁴⁷ *sānubhava*° MS] **svato* 'nubhava° T (*bdag nīd kyis nams su myon ba*, P fol. 62r₁, D fol. 54r₁); read *svānubhavato* ?

⁴⁸ *evaṃśabdena saṅkṣiptam adhigatam* conj. (the *akṣaras* enclosed between angled brackets are cancelled and unreadable in the reproductions of MS); see T: '*di skad kyī sgras bsdus par rtogs so* || (P fol. 62r₁, D fol. 54r₁).

⁴⁹ The words *yadā* → °*kāla* are rendered in metrical form in T (see above, Introductory Remarks § 3).

⁵⁰ The restored words are not represented in T.

⁵¹ *bhagavata* em.] *bhagavān* MS.

⁵² *deśakatvena* em.] *daiśakatvena* MS.

⁵³ *ity adhyāhāryam* em.] *ityādhyāhāryam* MS; **ityādy ādhyāhāryam* T (*žes pa la sogs pa śugs kyis go ba'o*, P fol. 62r₄, D fol. 54r₃).

⁵⁴ The syllables '*syeti* are partly unreadable in MS.

⁵⁵ *anāhatam* em.] *ānāhatam* MS.

⁵⁶ *abhipretāni* | *guhyapadmānīti* MS^{pc}] *abhipretānīti* MS^{ac}.

bhūtāni⁵⁷ | teṣu⁵⁸ vineyajanānugrahārtham ṛddhyā **vijahāra** |

yadi vā trikulābhedena **hr̥dayaniṣpannavajrāmṛto bhagavān** | sād-
dhāraṇadharmodayakūṭāgāramadhye trikoṇayogapīṭhopariguhya-
pa[2r₂]**dme** sahasradalakamalavaratake mrgarāja iva vane **vijahāra** |

vijahāreti vicitravajrāmṛtadeśanayā⁵⁹ māmakīmano hr̥tavān ity
arthah ||

kim ekākī bhagavān teṣu viharati na vety āha – **krīdate bhagavān**
ityādi |

krīdate bhagavān vajrī māmakyā sahitaḥ pure |
pr̥chate tatra sā devī rahasye tu vyavasthitā || 1 ||

krīdata i[2r₃]ti krīdā devībhiḥ sahanuttaravilāsaḥ | vajrāmṛto ni-
kaṭavartinīm māmakīm dṛṣṭvā tṛtīyaślokābhiprāyeṇa vajrāmṛ-
tatattvam asyām sthitam anayaiva sidhyata ity upasūcya tadde-
śanābhilāṣakrīdāvilāso [2r₄] māmakyā saha vilasatīty arthaḥ |
aiśvaryaḍiguṇayogād **bhagavān** | pañcasūcikaṃ⁶⁰ jñānavajram
asyeti **vajrī** vajrāmṛtaḥ | **māmakyeti** vajrakulādhipadevatā pra-
siddhā | svapādamūlikādūtībhiḥ⁶¹ [2r₅] parivṛtā | tayā saha | ane-
nāptopadeśasadbhāva udbhāvitaḥ⁶² | tadā kimartham bodhisattvā-
diparṣan nokteti vikalpe parihāraḥ – māmakyādimudrāsamyo-
gabhāvanayā yathābhūtattvopadeśānubhavaḥ [2r₆] kartuṃ śa-
kyate sādhayitum,⁶³ ataḥ parṣadrūpeṇa māmaky evopadarśitā na
bodhisattvādiparṣad iti vaktavyaḥ⁶⁴ | tathā coktaṃ guhyakośe –

⁵⁷ The syllables °sana° are partly unreadable in MS.

⁵⁸ teṣu MS^{pc}] the ante correctionem reading is unclear.

⁵⁹ °deśanayā em.] °deśanāyām MS; cf. T: *bstan pa'i*, P fol. 62v₃, *bstan pas*, D fol. 54v₂.

⁶⁰ °sūcikaṃ MS^{pc}] °sucikaṃ MS^{ac}.

⁶¹ °dūtībhiḥ MS^{pc}] °dūtībhiḥ MS^{ac}.

⁶² °sadbhāva udbhāvitaḥ MS^{pc}] °sadbhāvodbhāvitaḥ MS^{ac}.

⁶³ The infinitive *sādhayitum* could be a secondary addition; the Tibetan translation represents this word but suggests a different interpretation of the entire sentence (see next note).

⁶⁴ Cf. T: *ci'i phyir byañ chub sems dpa' la sogs pa'i 'khor ma gsuñs zes pa'i dogs pa bsal* (bsal D; gsal P) *ba'i phyir | mā ma kī la sogs pa'i phyag*



guhyapate⁶⁵ vajrapāṇe vajragandhārīm prāpya sattvārthaṃ [2r₇] ku-
ru | vajrapāṇir api tāṃ dṛṣṭvā aho krodhety anayā sarvasattvārthaṃ
karisyāmītyādi | **pura** ity anantarokte pradeśe | evaṃ sthānādikam
upodghāṭyedaṃ⁶⁶ amṛtākhyam tantram śrotukāmā bhagavato
dharma[2r₈]deśanārambhe satīdānīm⁶⁷ adhyeṣaṇām āha – **pṛchate**
 tatra sā devītyādi | **pṛchata** iti vakṣyamāṇakam upadeśam | **tatre-**
 ti prāsāde | **seti** māmakī | saddharmakrīḍārhatvād **devī** | **rahasye**
 tv ity anyabodhisa[2r₉]ttvādiveratāpagate⁶⁸ **sthitā** satī | **tuśabdaḥ**
satyarthe⁶⁹ | nirastasamastavāsanādoṣānuttarāmṛtam prāptam |
tadadhighamopāyadeśanābhilāṣaṃ vajriṇam avagamya pṛchatīty
abhiprāyaḥ ||

kiṃ pṛchatīty āha – **ukta**[2v₁] **m** ityādi |

uktaṃ deva tvayā pūrvam tantram vajrāmṛtam param |
 amṛtam sādhanopāyaṃ kathayasva mahāsukha || 2 ||

uktaṃ iti sūcitam | apratiṣṭhitanirvāṇe⁷⁰ divi bhavo **devaḥ** ⁷¹ | prāyaśo
bhartrviṣaye strīṇāṃ **devaśabdena** sānurāgālāpa ity anye | **tvayeti**
vajrāmṛtena | **pūrvam** iti prathamam iha sannihitāṃ māmakīm [2v₂]

rgya dan yañ dag par sbyor bar bsgoms pas ji lta bar (bar D; bur P) 'gyur
ba'o || *de kho na ñid kyi man ñag ñams su* [P 63r] *myoñ ba bsgrub par* (par
D; par 'khol P) '*dod pas dños su byed de* | *rdo rje 'khor gyi tshul du mā ma*
kī yañ ñe bar bstan gyi | *byañ chub sems dpa'i 'khor ni ma yin źes brjod*
pa'o || (P fols. 62v₇–63r₁, D fol. 54v₅–6).

⁶⁵ *guhyapate* em. supported by T (*gsañ bdag*, P fol. 63r₂, D fol. 54v₆) |
guhyamme MS.

⁶⁶ *upodghāṭyedaṃ* conj.] *upodghāṭyedānīm* MS; note however that T
supports the reading *idānīm* (*da ni*, P fol. 63r₃, D fol. 55r₁).

⁶⁷ *satīdānīm* MS] **satīha* / **saty atra* T ([...] '*dir*, P fol. 63r₄, D fol. 55r₁).

⁶⁸ °*devatāpagate* MS^{pc}] °*devāpagate* MS^{ac}.

⁶⁹ *satyarthe* MS (see also ad 2.1: **tuṣṭeti** *guhyamaṇḍalaśravaṇād eva*
harṣitā satī | **tuśabdaḥ satyarthe** |)] **satyārthe* em. supported by T (*bden*
pa'i don to, P fol. 63r₅, D fol. 55r₂–3).

⁷⁰ °*nirvāṇe* em.] °*nirvāṇo* MS.

⁷¹ *uktaṃ* → *devaḥ*] the Tibetan translation differs here: *gsuñs źes pa ni*
(*ni* D, *deest* in P) *mi gñas pa'i mya ñan las 'das pa bsduṣ pa'o* || *lha'i dños*
ni lha'o || (P fol. 63r₇, D fol. 55r₄).

dr̥ṣṭvety arthaḥ | prathamam paṛṣatsannihitām māmākīm⁷² dr̥ṣṭvā
vajrāmṛtena tantrārtha upasūcitas tṛtīyaślokābhīprāyeṇāvaganta-
vyaḥ | tathā ca vakṣyati –

sthūlapadmaṃ nirīkṣitvā mayā⁷³ tattvaṃ prakāśitam | (st. ?)

iti | yadvā [2v₃] dvādaśasāhasrikam **vajrāmṛtatantṛam pūrvam
uktam** | tad idānīm api saṅkṣepāt kathayeti⁷⁴ atkālāpekṣaḥ **pūrva-
śabdo**⁷⁵ draṣṭavya ity anye | kim uktam ity āha – **tantram** ityādi⁷⁶ |
vajrāmṛtasya hṛnmantramaṇḍalabhāvanādīsūca[2v₄]nāt tantraṇād vā
tantram | kiṃnāmety āha – **vajretyādi** | **vajrāmṛtākhyam** | sarva-
tantrotkr̥ṣṭatvāt **param** | **amṛtam** nirvāṇam | tasya **sādhanopāyaḥ**⁷⁷ |
sākṣātkaraṇārtham upāyo hetuḥ | taṃ⁷⁸ **kathayasveti** prakāśaya ||
[2v₅]

evam adhyeṣito bhagavān pūrvopasūcitam tantrārtham abhyupa-
gacchatīti darśayanty āha – ity āha **bhagavān** ityādi |

**ity āha bhagavān vajrī vajrāmṛtamahāsukhaḥ |
acintyam avyayaḥ sūkṣmam amogham ca nirindriyam |
param śāntam viśuddham tu vajrāmṛtam udāhṛtam || 3 ||**

itiśabdo 'dhyeṣaṇānantaram | āheti vadati | kim āhety āha – **aci-
ntyam** ityādi | **u**[2v₆]**dāhṛtam** ity atra sambandhaḥ | **acintyam** iti
cintāpagatasya dharmadhātoḥ kāraṇatvāc cintārahitam | vyayaḥ
kṣayotpādau⁷⁹ | na vyayo '**vyayaḥ**, anutpādānirodhadharmatāhetur

⁷² *māmākīm* MS^{pc}] *mādhamakīm* MS^{ac}.

⁷³ *mayā* em.] *mayādra* MS.

⁷⁴ *kathayeti* em.] *kathayati* MS; cf. T: *brjod par bya zes pa ste*, P fol. 63v₂, D fol. 55r₆.

⁷⁵ *pūrva*^o MS^{pc}] *purva*^o MS^{ac}.

⁷⁶ *tantram ityādi* MS] according to T, the entire second *pāda* is quoted here: *rdo rje bdud rtsi rgyud kyi mchog || ces pa las sogs pa'o* || (P fol. 63v₃, D fol. 55r₆₋₇).

⁷⁷ *opāyaḥ* em.] *opāyam* MS^{pc}; the *ante correctionem* reading is unreadable.

⁷⁸ *taṃ* em.] *tat* MS.

⁷⁹ *ayaḥ kṣayotpā*^o MS^{pc}] the *ante correctionem* reading is unreadable.



ity arthaḥ | rūpādiviṣayebhyo⁸⁰ vyāvṛtti[2v₇]kāraṇatvāt **sūkṣmaḥ**⁸¹ |
kecit sūkṣmaśabdenātmādayo bhāṇyante | teṣām abhāvasūcakatvāt
sūkṣmam ity vyācakṣate | mogham viphalam | na mogham **amogham**,
saphalam ity arthaḥ | **nirindriyam** iti kāyavākcaḥsurindriyādī[2v₈]-
nām⁸² indriyānām aṅgāḥ | dharmatattvahetutvān **nirindriyam** |
indriyaśabdena kāraṇam ity ucyate,⁸³ caḥsurādīndriyakāraṇa-
rahitatattvopasūcanān⁸⁴ **nirindriyam** ity apare | **param** utkrṣṭa-
tvāt | rāgādīdharmopāśamahe[2v₉]tutvāc **chāntam** | sarvāvaraṇapra-
hāṇakāraṇatvād **viśuddham** | **vajrāmṛtam** iti⁸⁵ vajram abhedyam
jñānaṃ yasminn amṛte nirvāṇe tat tathā | taddhetukatvād **vajrā-
mṛtam** | tad evāmbhūtaṃ mayodāhṛtaṃ prāk sūcitam eva | ane[3r₁]
na svābhūyupagamo me darśito bhagavateti ||

Passage no. 2

(Commentary on stt. 2.10–13ab)

prcchām visarjayitum āha – ity āhetyādi |

[[ity āha bhagavān vajrī vajrāmṛtamahāsukhaḥ |]]⁸⁶

itiśabdaḥ prcchāsamāptau⁸⁷ | āheti vakti | ko vaktīty āha – **bhagavān**
ityādi | **bhagavān** iti prajñānān | pañcasūcikaṃ jñānavajram
a[10v₂]syeti **vajrī** | vajram ivābhedyāmṛtanirvāṇasukhasaumanasya-
svabhāvatvād **vajrāmṛtamahāsukhaḥ** ||

kim āhety āha – śrṇu tattvenetyādi |

⁸⁰ rūpādiviṣayebhyo conj. (see T: *gzugs la sogs pa'i yul rnam las*, P fol. 63v₈, D fol. 55v₄)] rūpādiviṣaye MS.

⁸¹ sūkṣmaḥ em.] sūkṣmaṃ MS.

⁸² °vākcakṣu° MS^{ac}] °vākṣu° MS^{pc}.

⁸³ Read *indriyaśabdena kāraṇam ucyate* ? No rendering of *iti* is present in T: *dbañ po'i sgras ni byed par brjod do* || (P fol. 64r₂₋₃, D fol. 55v₅₋₆).

⁸⁴ °rahita° em.] °rahitaṃ MS.

⁸⁵ *iti* MS^{pc}] *ivi* MS^{ac}.

⁸⁶ T_m [P 18v₈, D 18r₁, sTog 401r₂]: *de nas bcom ldan rdo rje yis* || *rdo rje bdud rtsi* (P sTog; rtse D) *bde chen bśad* (P sTog; pad chan mśad D) ||

⁸⁷ °samāptau MS^{pc}] °samāpatau MS^{ac}.

[[māmakī śṛṇu tattvena jñānaṃ yogavibodhanam || 10 ||]]⁸⁸
 śṛṇv ity ākarṇaya | tattvenety avisamvādena⁸⁹ | kiṃ śṛṇv ity āha –
 jñānaṃ yat tva[10v₃]yā pṛṣṭam | kiṃviśiṣṭam⁹⁰ tad ity āha – **yoge-**
 tyādi | **yogo** devatāyogas tasya **vibodhanam** utpādanam | yadi vā
yogas tattvaviceṣṭam⁹¹ tasya **vibodhanam** arthaprakāśanam⁹² ||

[[atisūkṣmaṃ mahāgūḍhaṃ jñānajñeyasvarūpakam |
 evam etan mayoddiṣṭam⁹³ buddhabodhiprasādhakam || 11 ||]]⁹⁴
 atisūkṣmaṃ⁹⁵ iti nāḍīśuśirānandādirūpatvād durlakṣyam | tasya
 sū[10v₄]kṣmatattvam evāha⁹⁶ – **gūḍham** ityādi | **gūḍham** ity apra-
 kāśyam | **jñānaṃ** iti yogajñānasvabhāvam | **jñeyam** iti tasyaiva jñā-
 nasya yo viśayaḥ | **tatsvarūpam** ||

[[akṣayaṃ cāvyaṇītyam anādyādyavivarjitam |
 astitvanāstitvābhāvaṃ sendriyaṃ ca nirindriyam || 12 ||]]⁹⁷

⁸⁸ T_m [P 18v₈, D 18r₁, sTog 401r₂]: *ñon cig* (D sTog; gcig P) *de ñid mā ma kī* (D sTog; ma ma kī P) || *ye śes sbyor ba 'bigs* [sic] *byed pa* || As for the irregular vocative in *-ī* in the *Vajrāmṛtatantra*, see Sferra 2017: 416. See two instances below, stt. 11.6b, 11.8b.

⁸⁹ *avi*^o MS^{pc}] *savi*^o MS^{ac}.

⁹⁰ *°yā pṛṣṭham* | *kiṃviśiṣṭam* t^o MS^{pc} (*°yā pṛṣṭham kiṃviśiṣṭam* t^o)] the *ante correctionem* reading is unreadable.

⁹¹ *tattvaviceṣṭam* MS] **tattvaviśeṣaḥ* T (*de kho na ñid kyi khyad par*, P fol. 77r₅₋₆, D fol. 67r₂).

⁹² *vibodhanam arthaprakāśanam* MS^{pc}] *vibodhanam arthaṃ ca prakāśanam* MS^{ac}; T suggests the reading **vibodhanārthaṃ prakāśanam* (*rnam par rtogs par bya ba'i don du gsal bar byed pa'o*, P fol. 77r₆, D fol. 67r₂).

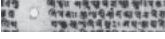
⁹³ Or, perhaps, *evam etan mayā proktaṃ* / *etat sarvaṃ mayoddiṣṭam* / *etat sarvaṃ mayākhyātaṃ* etc. Note however that no rendering of *evam* or *sarvaṃ* is present in the Tibetan translation of this *pāda* (see next note).

⁹⁴ T_m [P 18v_{8-19r₁}, D 18r₁₋₂, sTog 401r₂₋₃]: *śin tu phra ba gsañ chen po* || *ye śes śes* [P 19r] *bya ño bo ñid* || *de ni bdag gis bśad bya ste* || *sañs rgyas byañ chub rab bsgrub* (P D; sgrub sTog) *pa* ||

⁹⁵ *atisūkṣmaṃ* em. supported by T (*śin tu phra*, P fol. 77r₆, D fol. 67r₂)] *sūkṣmaṃ* MS.

⁹⁶ *evāha* MS^{pc}] *evañ cāha* MS^{ac}.

⁹⁷ T_m [P 19r₁₋₂, D 18r₂, sTog 401r₃₋₄]: *mi 'jigs zad med rtag pa ni* || *gdod*



vināśābhāvād **akṣayam** | nāpaneyam ataḥ kiñcid ity **avyayam** | [10v₅] nityapadārthasyābhāvasūcakatvād **anityam** | **anādyā**⁹⁸ ity anutpādaḥ | **ādya** ity utpādaḥ | tābhyāṃ **varjitam** rahitam | **astitvam** grāhyagrāhakābhiniveśatvam, abhūtaparikalpāvasthāyāṃ **nāstivam** | tayō[10v₆]r **abhāvatvam** pariniṣpannāvasthāyāṃ | cakṣurādipravṛttirūpendriyaiḥ saha vartata iti **sendriyam** ādānarūpam⁹⁹ | cakṣurādipravṛttivijñānanivṛtter¹⁰⁰ **nirindriyam**, suptasarpa ivālaya-vijñānakāram¹⁰¹ ||

a[10v₇]nenaitat kathayati – yat tvayā pṛṣṭo 'haṃ tad evambhūtam adṛśyam iti | ata evāha – **adṛśyam** ityādi |

[[**adṛśyam sarvabhūteṣu yogamārgena dṛśyate**]]]¹⁰²

keṣāṃ adṛśyam ity āha – **sarvabhūteṣv** ityādi | bhūtāḥ sattvāḥ | teṣāṃ **adṛśyam** | cakṣurādivijñānair apy asaṃve[10v₈]dyam, sūkṣmādigu-ṇātmakatvāt | śaṣṭhyarthe saptamī |

tat tattvaviceṣitam bahuvaktavyam, nālpēna granthena nirdeṣṭum pāryate | svalpaganthārthavistīrṇam idaṃ tantram abhipretam ity abhiprāyaḥ | yady api tad vilasitam ni[10v₉]rdeṣṭum aśakyam tathāpy upadeśamātreṇa kathayāmy eva | tad vistaragranthabhayāt samāseṇa nirdeṣṭum āha – **yogamārgenetyādi** | **yogeti** bodhicittabhāvanānāḍī-kṣīrapariniṣpannakāyavākēcitta[11r₁]vijñānābhedātmako¹⁰³ devatākāraḥ | tathā coktaṃ samayaśāncare –

ma med ciñ dañ po (em.; dbaṅ po P D sTog) *spaṅs* (P D; spoṅs sTog) || *yod ñid dañ ni med ñid kyañ* || *dbaṅ po dañ bcas dbaṅ po med* ||

⁹⁸ *anādyā* em.] *anādyam* MS.

⁹⁹ *ādānarūpam* MS] **ātararūpam*, **udāttarūpam*, etc. T (*rgya che ba'i gzugs*, P fol. 77v₂, D fol. 67r₅).

¹⁰⁰ *°nivṛtter* em.] *°nivṛttar* MS^{pc}; *°nivṛttir* MS^{ac}.

¹⁰¹ *ivālaya*^o MS^{pc}] *ivālayam* MS^{ac}.

¹⁰² T_m [P 19r₂, D 18r₂₋₃, sTog 401r₄]: *'byuñ ba kun tu ma mthoñ ba* || *sbyor ba lam gyis mthoñ ba'o* ||

¹⁰³ *°bhāvanānāḍīkṣīra*^o MS^{pc}] *°bhāvanāstrināḍīkṣīra*^o MS^{ac}; **°bhāvanādināḍīkṣīra*^o T (*bsgoms pa la sogs pa'i rtsa'i* [rtsa'i P; rtsi'i D] *'o ma*, P fol. 77v₇, D fol. 67v₂).

jñānamudrāsamāpattir yoga ity abhidhīyate |¹⁰⁴

tasya¹⁰⁵ **mārgo** bhāvanākramaḥ | tena **drśyate** pratibhāsate jñāyate sāksādbhavaṭīti yāvat¹⁰⁶ | [11r₂] kiṃ bahunoditena | yat tvayā tattvavilasitaṃ jñātum abhipretam tad **yogamārgena drśyata** ity uktam bhavati ||

Passage no. 3

(Commentary on stt. 7.13bcd–25ab)

tato bhagavān amṛtabhāvanāṃ kartum ārabdha ity āha¹⁰⁷ – **amṛtaṃ dhyānam** ityādi |

amṛtaṃ dhyānam ārabhet |¹⁰⁸

amṛtaṃ dhyānam iti sarvanāḍīr ekīkṛtya madāvahāṃ kṣīradhārāṃ sravantīṃ¹⁰⁹ bhāva[27r₇]yed ity arthaḥ ||

tato nāḍīkṣīrabindubhir anāhataṃ bhāvayed ity āha – **dhyāyata** ityādi |

dhyāyate paramaṃ tattvam amṛtaṃ bindurūpiṇam || 13 ||¹¹⁰

dhyāyata iti nāḍīkṣīrajam anāhataṃ āmukhīkaroti | tad eva darśayati – **paramaṃ** ityādinā | **paramaṃ** ity anuttaram | **tattva**[27r₈]**m** iti svasaṃvedanāvīparītam¹¹¹ | amṛtadravam iva binduḥ, akṣarākāra-

¹⁰⁴ Cf. *Samājottara* 33ab: *prajñopāyasamāpattir yoga ity abhidhīyate* |

¹⁰⁵ After *tasya* one *akṣara* that I was unable to decipher has been erased.

¹⁰⁶ *yāvat* MS^{pc}] *yāvatt* MS^{ac}.

¹⁰⁷ *kartum ārabdha ity āha* MS] **kartukāma etad artham āha* T (*byed par 'dod pas don 'di gsuñs pa*, P fol. 106r₈, D fol. 92v₆).

¹⁰⁸ Stanzas 13–15 are quoted, with slight differences (i.e. *sthito devaḥ* for *sthitaṃ devi*, in st. 15a, and *sthitaḥ* for *sthitam* in st. 15d), by Ratnākaraśānti in the *Guṇavatī*, p. 18. Cf. also Ōmi 2013: 140 [27]. Śrībhānu comments on the first *pāda* of stanza 13 (*tiṣṭhate niścalaṃ vidyā*) together with stanza 12, and for this reason it has been omitted here.

¹⁰⁹ *sravantīṃ* em.] *śravantīm* MS.

¹¹⁰ *Pāda* d occurs also in *Mahāmāyātantra* 1.21d.

¹¹¹ *svasaṃvedanāvīparītaṃ* MS^{pc}] *svasaṃvedanāvīnduparītaṃ* MS^{ac}.



rūpam asyety¹¹² **amṛtaṃ bindurūpiṇam**, hakāram ity arthaḥ ||

tattvam evam adhigamyā¹¹³ māmakyāḥ prakāśayed ity āha – **khamadhyā** ityādi |

khamadhye śāśisaṃkāśaṃ sūnyatattvam udāhṛtam |
akṣayam avyayaṃ sūkṣmaṃ vajrasattvam anāhatam || 14 ||

khamadhyā¹¹⁴ iti khaga[27r₉]mukhābhyantare padmavarataka-
maṇivedhadeśe | **śāśisaṃkāśaṃ**¹¹⁵ candradravasadrśam | uktaṃ ca
guhyamaṇitilake – padmamadhye maṇipramāṇavedhasphaṭika-
maṇimuktāphalasadṛśam¹¹⁶ iti | kalākalarahitabindurūpa[27v₁]tvāc¹¹⁷
chūnyam | paramānandāvīparītatvāt **tattvam** | **udāhṛtam** iti dvitīye
nirdeśe prakāśitam | tat santānaprabandhāvicchedād¹¹⁸ **akṣayam**¹¹⁹ |
sthīrālayarūpatvād¹²⁰ **avyayam** | nāḍīsūśīrālayatvāt¹²¹ **sūkṣmam**¹²² |

¹¹² Note that *asyeti* is rendered in T as if it were *ity atra* (*zes pa 'dir*, P fol. 106v₃, D, fol. 93r₁).

¹¹³ °ga° MS^{pc}] the *ante correctionem* reading is unclear (perhaps the copyist was starting to write the letter *m*).

¹¹⁴ *khamadhyā* conj. supported by T (*nam mkha'i dbus*, P fol. 106v₄, D fol. 93r₂)] *kham* MS.

¹¹⁵ śāśi° em. (cf. T: *zla ba*, P fol. 106v₅, D fol. 93r₂)] śīśīra° MS^{pc}; the *ante correctionem* reading is unclear.

¹¹⁶ This quotation has been rendered in metrical form in T, with some differences: *padma'i dbus su nor bu'i tshad || nor bu sel bz'in rig pa ste || zes gsuñs pa'i 'bras bu dan 'dra'o <||>* (P fol. 106v₅, D fol. 93r₂₋₃).

¹¹⁷ *kalākalarahitabindurūpatvāc* em. (cf. T: *cha dan cha min las grol ba'i thig le'i tshul nīd kyis*, P fol. 106v₅₋₆, D fol. 93r₃)] *kalākalarahitaṃ | bindurūpatvāt* MS; read *sakalākalarahitabindurūpatvāc* ?

¹¹⁸ °āvicchedād MS^{pc}] the *ante correctionem* reading is unclear; perhaps the copyist was starting to write the letter *kṣ*.

¹¹⁹ *akṣayam* MS^{pc} (*akṣayaṃ*)] *akṣaram* MS^{ac}.

¹²⁰ *sthīrālaya°* MS] **deśānānaya°* T (*bstan pa'i tshul*, P fol. 106v₆, D fol. 93r₄).

¹²¹ °sūśīrā° em.] °sūśīrā° MS.

¹²² Cf. comm. ad 2.8: [...] *nāḍīsūśīrānurūpatvād vā sūkṣmam | sadṛśāt sadṛśaṃ kāryam | santānāvicchedād akṣayam | grāhyagrāhakarāhitatvāt sūkṣmam | nāpaneyam atah kiñcit prakṣeptavyaṃ na kiñcanety avyayam |* (MS fol. 10r₄₋₅).

vajrāmṛta[27v₂]niṣpattihetutvād **vajrasattvam** | tālvoṣṭhapuṭādi-
yatnair¹²³ na hanyate noccāryata ity **anāhatam**, hakāram ity arthaḥ ||

kiṃ padme¹²⁴ tat sarvatra sthitam | nety āha – **nābhir** ityādi |

nābhimadhye sthitam devi karṇikāgūḍhagocare |

nābhir iti padmavarāṭakam, ratāgamakāle [27v₃] yatra pīḍanam, ta-
nmadhye | kasya sā nābhir ity āha – **karṇiketyādi** | **karṇikāgūḍha-**
gocaram padmam | tasya ṣaṣṭhīsthāne saptamī ||

tatra **sthitam** iti katham jñāyata ity āha – **sravata**¹²⁵ ityādi |

sravate śukrarūpeṇa bhagaliṅgāntare sthitam || 15 ||¹²⁶

bhagaliṅgasam̐yogāntare ma[27v₄]dhye samaratakāle viṣamarata-
kāle vā¹²⁷ **sravate**¹²⁸ retorūpeṇa sukhaṃ¹²⁹ **sravate**¹³⁰ | ratikāle sva-
sam̐vedanapratyakṣeṇaivopalabhyata¹³¹ ity upadiśaty anena ||

vajrapadmasam̐yogena¹³² vinā katham tad avagamyata [27v₅] iti
sakalaguṇasamudāyabhūtatvāl laukikaguṇasam̐jñayāpi tat katha-
yann āha – **sa evetyādi** |

¹²³ The word *puṭa* is not rendered in T: *rkan dan mchu la sogs pa'i rtsol bas* (P fol. 106v₇₋₈, D fol. 93r₄).

¹²⁴ The word *padme* is not rendered in T, where the entire *avataraṇikā* is translated as follows: *ci 'di rnam s thams cad du gnas sam žes pa la ma yin par gsuñs pa | lte ba* (P; lte ba'i D) *žes pa la sogs pa'o* || (P fol. 106v₈, D fol. 93r₅).

¹²⁵ *sravata* em.] *śravata* MS.

¹²⁶ St. 15 is also cited by Rāmapāla in the *Sekanirdeśapañjikā* (ad st. 22, ed. p. 185).

¹²⁷ *samaratakāle viṣamaratakāle vā* conj.] *samarataviṣamaratakāle vā* MS; **samaratamadhye* / **samaratāntare* T (*mñam par chags pa'i dbus su* [D; dbus P, sic for *dus su* ?], P fol. 107r₂, D fol. 93r₇).

¹²⁸ *sravate* em.] *śravate* MS.

¹²⁹ *sukhaṃ* em. (cf. T: *bde ba*, P fol. 107r₃, D fol. 93r₇)] *mukhaṃ* MS.

¹³⁰ *sravate* em.] *śravate* MS; read *dravate* ?

¹³¹ °*vedana*° MS^{pc}] °*vedanaṃ* MS^{ac}.

¹³² °*padmasamā*° MS^{pc}] the *ante correctionem* reading is unclear (perhaps the copyist was starting to write the *akṣara ya* or *pā*).



[[sa eva prāṇinām prāṇo vijñānaskandha āśraye |
buddhas tathā vajradharo¹³³ brahmāviṣṇumaheśvarāḥ || 16 ||]]¹³⁴

sa eveti tattvarājā | yadā pañcaskandhakarmasthānam āśrayate tadā
prāṇinām sattvānām prāṇo jīva [27v₆] iti maheśvaravādino manyante
| vijñānaskandhaśabdena pañcaskandhasamudāyo bhāṇyate¹³⁵ |
sāṃkhyadarśanam adhiḥṛtyāha – buddhetyādi | yadā prakṛti-
puruṣāntarajñas¹³⁶ tadā bhedāvabodhād buddhaḥ | yadā [27v₇]
ca sakalāśubhakarmopetaḥ¹³⁷ svarge dharmeṇa rājyaṃ kārayet
tadā vajradharaḥ śakreti prasiddhaḥ | brahmeti brahmavādinaḥ
śabdaṃ brahmarūpam ācakṣate | paramahaṃsavādino vaiṣṇavā
viṣṇuḥ paramahaṃsety¹³⁸ ācakṣate | [27v₈] maheśvaravādino nityo
maheśvareti rāraṭati¹³⁹ ||

aparā vyākhyā – brahmāviṣṇumaheśvarā ekamūrtayas trayo
devā ity¹⁴⁰ ekasvabhāvavādino manyante ||

lokāyatam adhiḥṛtyāha – pṛthivītyādi |

¹³³ Instead of a *bha-vipulā*, one possible *pathyā* retranslation could be *tathā vajradharo buddho*.

¹³⁴ T_m [P 24v₈, D 24r₂, sTog 409r₄]: 'di ni srog chags rnam kyī srog || rnam par śes pa'i phuṅ po rten (P D; brten sTog) || saṅs rgyas de b'zin rdo rje 'dzin || tshaṅs pa khyab 'jug dbaṅ phyug che || The first *pāda* also occurs in the *Hevajratāntra* (st. 2.2.10a in Snellgrove's ed.).

¹³⁵ °te MS^{pc}] the *ante correctionem* reading is unclear.

¹³⁶ °āntarajñas MS^{pc}] °ānantarajñas MS^{ac}.

¹³⁷ °śubhakarmope° MS^{pc}] the *ante correctionem* reading is unclear.

¹³⁸ °no vaiṣṇavā viṣṇuḥ para° MS^{pc}] the *ante correctionem* reading is unclear.

¹³⁹ rāraṭati em.] rāraṭanti MS.

¹⁴⁰ ity conj. Kenji Takahashi (see aslo T: *lha gsum ni gzugs gcig ces*, P fol. 107r₈, D fol. 93v₄)] *deest* in MS.

[[pṛthvī jalam tathā vahnir vāyur ākāśam eva ca |¹⁴¹
 sthāvaram jaṅgamaṃ viśvas tridhātukam aśeṣataḥ |
 tad ahaṃ dhyāyate tasya
 / tan mayā dhyāyate nityam]]¹⁴²

sarvasattvo[27v₉]pajīvyatvena sa ādhāra upakārāpakāranirvikāra-
 tvena¹⁴³ vā pṛthivī | sarvapadārthānām abhiṣyandisāmyenāpo¹⁴⁴
 jalam | sarvapadārthaparipākahetutvāt tejo vahnīḥ | sarvapadārthān
 pravartaya[28r₁]tīti vāyuh | prakṛtiprabhāsvaratvād avakāśadānatvāc
 cākāśam¹⁴⁵ | vṛkṣādidevatāsvabhāvatvāt sthāvaram | calādhiṣṭhātrtvāj
 jaṅgamaṃ pādacārī | viśvo brahmāgnidevatāviśeṣaḥ | kāmarūpā-
 rūpyasvabhāvā[28r₂]t tridhātukam | aśeṣata ity aśeṣaṃ prāpya |

kiṃ bahuvārṇitena | tad evaṃbhūtaṃ laukikalokottaram¹⁴⁶ hetu-
 phalamayaṃ tattvam, ahaṃ vajrāmṛtaḥ, dhyāyate dhyāyeyam
 te prakāśanāya, vidhināmukhīka[28r₃]romīty arthaḥ¹⁴⁷ | tasyeti
 karmaṇi ṣaṣṭhī ||

na kevalaṃ dhyāyeyam,¹⁴⁸ tasmād ahaṃ utpanna ity āha – tatpra-
 bhūtyādi |

¹⁴¹ A parallel for *pādas* ab can be found in the *Siddhasiddhāntapaddhati* 5.49ab, ed. p. 28. The *Amṛtadhārā* suggests that the *Vajrāmṛtatantra* contains an unmetrical first *pāda*: *pṛthivī jalam tathā vahnir*.

¹⁴² T_m [P 24v₈–25r₁, D 24r₂₋₃, sTog 409r₄₋₅]: *sa daṅ chu daṅ de* [P 25r] *bžin me* || *rļuṅ daṅ nam mkha' kho na yaṅ* || *g.yo daṅ mi g.yo sna tshogs pa'i* || *kham s gum la ni ma lus par* || *de ni bdag gis rtag tu b sam* || (*pāda* 17e is retranslated two times, the first in accord with the readings suggested by the commentary, the second in accord with T_m).

¹⁴³ *ādhāra upakārāpakāra*° em.] *ādhāropakārāpakāri*° MS.

¹⁴⁴ °*sāmyenāpo* MS^{pc}] °*sāmyenopo* MS^{ac}.

¹⁴⁵ Cf. T: *raṅ bžin gyis 'od gsal ba ṅid kyis daṅ* | *go skabs 'byed pas* (D, pas na P) *nam mkha'o* || (P fol. 107v₃, D, fol. 93v₆). Read *avakāśadānāc* ?

¹⁴⁶ *laukika*° em.] *laukeika*° MS.

¹⁴⁷ No trace of the pronoun *te* is present in T: *b sam gtan bya ba ni gsal bar bya ba'i phyir cho gas mñon du bya žes pa'i don to* || (P fol. 107v₅₋₆, D fol. 94r₁₋₂).

¹⁴⁸ *dhyāyeyam* MS (*dhyāyeyam*)] **dhyeyam* T (P fol. 107v₆, D fol. 94r₂).

[[**tatprabhūtas tvayā saha** || 17 ||]]¹⁴⁹

tasmāt prasūto vajrāmṛtatvena jāto 'haṃ **tvayā**¹⁵⁰ saṃyogabhāvanayā **saha**, nāḍīkṣī[28r₄]rabindubhir ity abhiprāyaḥ ||

na kevalam ahaṃ dhyāyeyam, brahmādayo 'pi mahābrahmatvādinīṣpattau vajrāmṛtapadaniṣpattaye vā dhyāyantīty āha¹⁵¹ – **brahmā viṣṇur** ityādi |

[[**brahmā viṣṇuś ca devendro**¹⁵² **bodhisattvās tathāgatāḥ** |
dhyāyanty uttaram evaite¹⁵³ **jñeyajñānātmakam prabhum**
|| 18 ||]]¹⁵⁴

bodhisattvā iti yauvarā[28r₅]jyābhiṣiktā maitreyādisadṛśās te 'pi vajrāmṛtapadāvāptaye vajrāmṛtatantravidhinā ghaṭante | **tathāgatā** vai-rocanādayo vajrāmṛtam deśayitum tad āmukhīkurvanti | **jñeyam**¹⁵⁵ iti bhūmipā[28r₆]ramitādikam | **jñānam** nirvikalpādvayākāram | **tadātmakam prabhum** ity adhipatiṃ bodhisattvā **dhyāyantīti** yojyam ||¹⁵⁶

¹⁴⁹ T_m [P 25r₁, D 24r₃, sTog 409r₅]: *de las bskyed de bdag dan khyod* ||

¹⁵⁰ *tvayā* conj. (cf. T: *khyod*, P fol. 107v₇, D fol. 94r₂)] *bhayā* MS (the *akṣara bha* is not completely clear and might be read as *ta*).

¹⁵¹ No equivalent of *vā* is present in T: *bdag ñid gcig pu bsam gtan bya ba ni ma yin te | tshañs pa la sogs pa yañ tshañs pa chen po la sogs par rdzogs nas rdo rje bdud rtsi'i go 'phañ du rdzogs par bsam gtan bya zes gsuñs pa* | (P fol. 107v₇₋₈, D fol. 94r₃).

¹⁵² Alternatively, trying to keep present the rendering of the word *sogs* in T_m (see below), the first *pāda* might be retranslated with a *bha-vipulā* as *brahmendraviṣṇuprabhṛtir*.

¹⁵³ Other retranslations, such as *dhyāyanti param evaite*, are of course also possible.

¹⁵⁴ T_m [P 25r₁₋₂, D 24r₃₋₄, sTog 409r₅₋₆]: *tshañs pa lha dbañ khyab 'jug sogs || byañ chub sems dpa' de bžin gšegs || śes bya śes pa'i bdag ñid gtso || de ñid dam pa de bsam mo* ||

¹⁵⁵ *jñeyam* MS^{pc}] after *jñeya* the copyist was starting to write the first part of the letter *t*.

¹⁵⁶ The Tibetan translation suggests a slightly different reading of the Sanskrit text: *śes pa* (D; *zes pa* P) *ni nram rtog med pa gñis su med pa'i nram pa'i bdag ñid do || gtso bo ni bdag po ste byañ chub sems dpa' bsam gtan bya zes sbyar ro* || (P fol. 108r₂₋₃, D fol. 94r₅) = ***jñānam** nirvi-

na kevalam brahmādayo dhyāyanti, tacchāsanapratipannā¹⁵⁷ api
tam devam dhyāyanti āha – [28r₇] **jāyata** ityādi |

**[[jāyate mriyate caiva līyate tatra sarvaśaḥ |
sa sṛṣṭim prati kartaikaḥ svayambhūm ekadaivatam || 19 ||]]**¹⁵⁸

sṛṣṭikāle prathamam īśvaro **jāyate** svayam utpadyata ity etadrūpeṇa
tadbhaktimantaḥ | **mriyata** iti kālavādino mṛtikālarūpeṇa¹⁵⁹ | **līyata**
iti saṃhārakāle | yo layo nirle[28r₈]pākāśasamas tasminn īśvaro
layam yātīty etadākāreṇa māheśvarāḥ | **sa**¹⁶⁰ iti¹⁶¹ tattvarājā | **sarvaśaḥ**
sarvayogavān | sakalajagatsṛṣṭim **prati kartā** svatantra iti trayī sṛṣṭi-
kartṛrūpaṃ bhāvaya[28r₉]ti¹⁶² | **svayambhūm** iti mahādevaḥ kila
saṃhārakāle layati¹⁶³ tirobhāvena tiṣṭhati, sargakāle¹⁶⁴ svayam eva¹⁶⁵
āvīrbhavaṭīti svayambhūh, tadrūpaṃ māheśvarāḥ | **ekadaivatam** iti
tam eva kecid arghanārīśvararū[28v₁]pam ||

[[sarvajñam sarvataḥ sarvam śāntam ca vyāpinam śivam ||]]¹⁶⁶

sarvam jānātīti **sarvajñah** | tam trayī bhāvayed iti | **sarvata** iti catuḥ-
ṣaṣṭipāṣaṇḍinām¹⁶⁷ liṅgam prāpya **sarvo** mahādevaḥ | tam ākāram

*kalpādvayākārātmakam | prabhūm adhipatiṃ bodhisattvā dhyāyanti
yojyam ||*

¹⁵⁷ *tacchāsana*° em.] *tatsāsana*° MS.

¹⁵⁸ T_m [P 25r₂₋₃, D 24r₄, sTog 409r₆₋₇]: *skye ba dan ni śi ba dan || thams
cad de la 'dus pa* (D sTog; ba P) *yin || skyed* (D sTog; bskyed P) *pa byed pa
po de gcig || ran bdag gyur pa lhan cig pa ||*

¹⁵⁹ *mṛti*° em. (cf. T: 'chi ba'i, P fol. 108r₄, D fol. 94r₇)] *mṛyateiḥ* MS^{pc};
mṛyatei MS^{ac}.

¹⁶⁰ *sa* MS^{pc}] *seta* MS^{ac}.

¹⁶¹ The words *sa iti* are not represented in T.

¹⁶² *bhāvayati* em.] *bhāvayanti* MS.

¹⁶³ *layati* MS^{pc}] *layaditi* MS^{ac}.

¹⁶⁴ *svargakāle* MS^{pc}] *svargakāla* MS^{ac}.

¹⁶⁵ *svayam eva* conj. based on T (*ran nīd*, P fol. 108r₇, D fol. 94v₁)]
svamādhayam MS.

¹⁶⁶ T_m [P 25r₃, D 24r₄, sTog 409r₇]: *thams cad mkhyen pa kun nas kun || ži
nas* (D sTog; gnas P) *ži ba khyab pa po ||*

¹⁶⁷ °*pāṣaṇḍinām* em.] °*pāṣaṇḍinām* MS.

pāṣaṇḍinaḥ¹⁶⁸ | **śivam** iti sakalāvasthāyām¹⁶⁹ umāmaheśvarau kecin māheśvarāḥ | [28v₂] **śāntam**¹⁷⁰ iti niṣkalaṃ trayī | bhagaliṅgarūpeṇa vyāptam teneti śaivam **vyāpinam** iti śaivāḥ¹⁷¹ ||

puruṣavādinam¹⁷² adhikṛtyāha – **pūrayed** ityādi |

[[pūrayet puruṣaḥ pūram ataḥ puruṣavādinah || 20 ||]]¹⁷³

pūram iti brahmāṇḍaparyantaṃ sraṣṭā pūrayatīti **puruṣaḥ** | **puruṣa**[28v₃]**vādinā**s tīrthikāḥ | ta evam āhur – ādipuruṣo 'sti yaḥ prajāṃ sṛjati saṃharatīti puruṣaḥ | **atas** te puruṣaṃ dhyāyanti¹⁷⁴ | sām̐khyaparikalpito¹⁷⁵ vā **puruṣaḥ** | puraṃ śārīraṃ śubhāśubha-karmaṇā pūrayatīti **puruṣo** vai[28v₄]ṣṇavaḥ¹⁷⁶ | indriyapuruṣo vijñānapuruṣo baudhhaikadeśāḥ santīti tṛṭiyā vyākhyā ||¹⁷⁷

[[dehe nivasanād dehī vyutpatter jñātum icchataḥ |
ātmanā budhyate devātmātas deva itīṣyate || 21 ||]]¹⁷⁸

¹⁶⁸ *pāṣaṇḍinaḥ* em.] *pāṣaṇḍinaḥ* MS.

¹⁶⁹ *sakalāvasthāyām* em.] *sakalāvasthām* MS.

¹⁷⁰ *śāntam* MS^{pc}] *śāntām* MS^{ac}.

¹⁷¹ The passage *śāntam* → *śaivāḥ* || is interpreted as a single sentence in T: *ḥi bar ḥes pa ni cha daṅ bral bar rig byed gsum bha ga daṅ rtags kyi tshul gyis thams cad du khyab ste khyab pa ni des te ḥi ba ṅid kyis so* || (P fol. 108v₁₋₂, D fol. 94v₃₋₄).

¹⁷² °*vādinam* MS^{pc}] °*vādinām* MS^{ac}.

¹⁷³ T_m [P 25r₃, D 24r₄₋₅, sTog 409r₇]: *ci phyir khaṅ pa de bkaṅ bas* || *de bas skyes bur bśad pa yin* ||

¹⁷⁴ *dhyāyanti* MS^{pc}] *dhyāyantīḥ* MS^{ac}.

¹⁷⁵ °*parikalpito* em.] °*parikalpeito* MS.

¹⁷⁶ *puruṣo vaiṣṇavaḥ* em.] *puruṣaṃ vaiṣṇavaṃ* MS.

¹⁷⁷ Cf. T: *dbaṅ po ni skyes bu daṅ rnam par ḥes pa skyes bur 'dod pa ni saṅs rgyas pa'i phyogs gcig la brten te bśad pa gsum* (P; gsuṅs D) *pa'o* || (P fol. 108v₄₋₅, D fol. 94v₆); read *vijñānapuruṣaś ceti* ?

¹⁷⁸ T_m [P 25r₃₋₄, D 24r₅, sTog 409r_{7-v1}]: *lus la gnas phyir lus can te* || [sTog 409v] *śed* (P D; ḥes sTog) *byed phyir na ḥes par 'dod* || *bdag la bdag gis rig pa'i lha* || *de phyir lha ḥes 'dod pa yin* ||; the retranslation of *pādas* b → d is highly tentative. The underlying idea should be that the *ātman* is known as *deva*, since it lives in the body (cf. *Yogaratnamālā*: [...] *saiva*

dehe nivasan **dehī** sakalāvasthaḥ, taṃ śaivaikadeśāḥ | dehe nivasatī-
ndriyādikaraṇair¹⁷⁹ nīlādikaṃ **budhyate** [28v₅] prativedyata ity **ātmā**
bodhako dīpavad¹⁸⁰ arthaṃ prakāśayatī¹⁸¹ śaivādvaitavādināḥ¹⁸² ||

haritantram adhikṛtyāha – **svayam** ityādi |

[[**svayaṃ vibudhyate devo**¹⁸³

viśanād viṣṇur ity āhur vācā vajradharo bhavet |]]¹⁸⁴

varṣāsu jalaśayane supto viṣṇuḥ | kārttikapūrṇamāsyāṃ **svayaṃ**
pra[28v₆]tibudhyate **vibudhyate** yasmād **devo** 'tas taṃ vaiṣṇavā
bhāvayanti | anekamāyayā sarvatra viśatī¹⁸⁵ **viṣṇuḥ**, ato māyārūpaṃ
haritantrayogināḥ | **vāg** bṛhaspatir devaguruḥ¹⁸⁶ | tadrūpeṇa gaṇakāḥ |
vajradharaḥ¹⁸⁷ [28v₇] śakro **bhavet**, ato devāḥ śakrarūpeṇa bhāva-
yantīti sarvatrāvaseyam ||

tad uktaṃ bhavati – vajrapadmasamāyogam antareṇa laukika-
guṇasamjñayāpi sarvaguṇamayam tad avagantavyam¹⁸⁸ iti ||

devatā | *dehe vasatīti kṛtvā*, p. 125).

¹⁷⁹ *nivasatīndriyādi°* conj.] *nivasann indriyādi°* MS^{ac} (the *post correctionem* reading is not fully clear; it might be *nivasandriyādi°* or *nivasanandriyādi°*, considering that only the upper part of the *akṣara nni* is cancelled with a stroke).

¹⁸⁰ *dīpavad* MS^{pc}] *dīpakavad* MS^{ac}.

¹⁸¹ *prakāśayatīti* em. (cf. T: *gsal bar byed ces pa ste* |, P fol. 108v₆, D fol. 94v₇)] *prakāśayatei* MS.

¹⁸² *śaivādvaitavādināḥ* MS^{pc}] *śaivādvaiyitavādināḥ* MS^{ac}.

¹⁸³ This *pāda* is not present in T_m.

¹⁸⁴ T_m [P 25r₄, D 24r₅, sTog 409v₁]: *'jug las khyab 'jug ces gsuñs te || ṅag gis rdo rje 'dzin du 'gyur* || Cf. also *Hevajratantra* 1.5.13b: *viśanād viṣṇur ucyate*.

¹⁸⁵ *viśatīti* em.] *viśatīti* MS.

¹⁸⁶ *devaguruḥ* MS] **jñānaṃ* T (*śes pa*, P fol. 108v₈, D fol. 95r₂).

¹⁸⁷ *vajradharaḥ* em.] *vajradhara* MS.

¹⁸⁸ These words have been rendered in metrical form in T: *rdo rje padma sbyor gyur pas* || *'jig rten pa yi yon tan yañ* || *yon tan kun gyi rañ bžin rnam* || *de ru rtogs par bya ba yin* || (P fol. 109r₁₋₂, D fol. 95r₃).



yad eva laukikalo[28_{v8}]kottaraguṇātmakeṣu tad aprakāśyam ity āha – **idam**¹⁸⁹ |

[[**idam guhyam anirdeśyaṃ gopaṇīyaṃ prayatnataḥ** || 22 ||]]¹⁹⁰
anantaram¹⁹¹ upadiṣṭaṃ keṣāṃ gopyam ity āha – **śaṭheṣv** ityādi |

[[**śaṭheṣu kāpaṭiṣu ca dhūrteṣu nāstikeṣu ca** |
samayadvīṣv akathyam vai]]¹⁹²

satkriyām abhyavagamyā¹⁹³ na sevayanta iti **śaṭhāḥ** | anadhimukti-
kopacārāt kuśalakapaṭe [28_{v9}] **kāpaṭinaḥ** | vañcakā **dhūrtāḥ**¹⁹⁴ |
nāstikā¹⁹⁵ iti mithyādrṣṭikāḥ | mantratantradūṣakāḥ **samayadvīṣaḥ** |
eṣāṃ **akathyam** ity ājñā ||

keṣāṃ prakāśayed ity āha – **gurubhaktetyādi** |¹⁹⁶

¹⁸⁹ Note that the Tibetan translation here presupposes a different text, **aparakāśyam ityādi* (*gsal mi bya zes pa la sogs pa'o*, P 109_{r2-3}, D fol. 95_{r4}), and could support the reading of the parallel quoted in the following note.

¹⁹⁰ T_m [P 25_{r4-5}, D 24_{r5-6}, sTog 409_{v1-2}]: *ston du med pa gsañ ba 'di || nan tan du ni gsañ bar bya ||* Among the many parallels of this line, see *Laghusaṃvaratantra* (*Herukābhīdhāna*) 26.8cd: *aparakāśyam idam guhyam gopaṇīyaṃ prayatnataḥ* | (the same line occurs in *Abhidhānottara* 3, *Mānabajra* *Bajrācārya* E 29260 = NGMPP E 1517/7, fol. 10_r). Other re-translations are of course possible; in particular, the last *pāda* could be as follows: *rakṣitavyam* / *rakṣaṇīyam* / *gopitavyam prayatnataḥ* etc.

¹⁹¹ *anantaram* MS^{pc}] *antantaram* MS^{ac}.

¹⁹² T_m [P 25_{r5}, D 24_{r6}, sTog 409_{v2}]: *skyon can min dan g.yo* (D; *g.yon* P sTog) *can min || dam tshig la ni mi ldan ba || chad par lta ba med pa la ||*

¹⁹³ *abhyavagamyā* MS^{pc}] *avabhyavagamyā* MS^{ac}.

¹⁹⁴ The letters *rt* are not very clear in the manuscript.

¹⁹⁵ *nāstikā* em.] *nāstike* MS.

¹⁹⁶ The words *eṣāṃ* → *gurubhaktetyādi* | are rendered as a single sentence in T: *'di rnam la gsal bar mi bya bar śes na gañ rnam la gsal bar bya zes pa la gsuñs pa | bla ma dag la gus zes pa la sogs pa ste* | (P fol. 109_{r4-5}, D fol. 95_{r5-6}).

[[gurubhakte vinītake || 23 ||
 īrṣyārāgavinirmukte praviṣṭe guhyamaṇḍalam |
 vajraśāsanaśiṣye ca vistīrṇaśroṇi deśayet |
 tathatām khyāpayet parām || 24 ||]]¹⁹⁷

sarvātmanā paryeṣṭikuśalo guru[29r₁]bhaktaḥ | śīlasamayasampa-
 nno vinītaḥ | guhyamaṇḍalapraviṣṭo 'bhiṣiktaś ca | vajraśāsana¹⁹⁸
 iha tanre siddhisādhane¹⁹⁹ pravṛttaḥ²⁰⁰ | ṣaṣṭhīvyatyayāt saptamī |
 eṣām khyāpayet kathayed iti niyamaḥ | vistīrṇā śroṇi[29r₂]ḥ kaṭir
 yasyāḥ sā tatheti sambodhane²⁰¹ ||

abhiṣekakramam āha – vidyāyuktam ityādi |

[[vidyāyuktābhiṣekaṃ taṃ tasyācāryō dadātu vai ||]]²⁰²

vidyā²⁰³ prāg uktā | caṇḍālādīmudrāsamyogena yo 'bhiṣekah sa vi-
 dyāyuktābhiṣekah | tam iti²⁰⁴ tasya śiṣyasya tam abhiṣe[29r₃]kaṃ
 dadyāt | paścād idam tattvam iti devatāyogaṃ mantrasahitaṃ pra-
 kāśayet | tam abhiṣekaṃ spaṣṭayann āha – ācāryetyādi | ācāryō yo
 'bhiṣiktaś tasya vajraṃ śiṣyo mudrā ca cumbayet | ācāryō [29r₄] 'pi

¹⁹⁷ T_m [P 25r₅₋₆, D 24r₆₋₇, sTog 409v₂₋₃]: *bla ma la chags 'dul ba can || phrag dog chags pa spon byed pa || dkyil 'khor la ni žugs pa dañ || rdo rje bstan pa'i slob ma dag || de la rgyas pa'i bstan pa 'di || de bžin ñid mchog bśad par bya ||*

¹⁹⁸ vajraśāsana em.] vajraśāsanam MS^{ac} (this is the reading presupposed by T_m, see previous note, and also by *Guṇabhadra's commentary: *rdo rje bstan pa'i slob ma dag | ces pa ni | rdo rje theg pa bstan pa'i slob ma ni yin pa |*, D fol. 47v₂); vajraśāadhanam MS^{pc}; *vajraśāadhanam T (*rdo rje'i sgrub thabs*, P fol. 109r₆, D fol. 95r₆).

¹⁹⁹ °sādhane em.] °sādhana° MS.

²⁰⁰ Alternatively one could correct the text to *vajraśāsanam iha tanre siddhisāadhanam, tatra/tasmin pravṛttaḥ*.

²⁰¹ sambo° em.] rusambo° MS^{pc}; the *ante correctionem* reading is unclear.

²⁰² T_m [P 25r₆, D 24r₇, sTog 409v₃]: *slob dpon rig ma dañ ldan nas || de la dbaṅ bskur sbyin par bya ||*

²⁰³ Before *vidyā* the copyist was starting to write the first part of the *akṣara dra*.

²⁰⁴ *tam iti* em.] *tad iti* MS; **vidyeti* T (*rig ma žes pa ni*, P fol. 109r₈, D fol. 95v₁).



mudrāyāḥ padmaṃ cumbayed²⁰⁵ amṛtāsvādanaṃ kuryāt | evam abhi-
 śikto bhaved atra | tad uktaṃ bhavati – yathāvad guhyamaṇḍalaṃ vi-
 likhya praviśyācāryaḥ samājābhiṣekapūjāstutyantaṃ vidhiṃ sampā-
 [29r₅]dya yathoktavidhinā śiṣyaṃ praveśya praṇāmapūjābhiṣekādi-
 karma²⁰⁶ nṛtyapūrvakaṃ sarvaṃ sampādayed iti ||

Passage no. 4

(Commentary on stt. 11.4–24)

tato bhagavān pṛcchānurūpaṃ kathayatīty āha – **tatas tv ityādi** |

tatas tu bhagavān vajrī vajrāmṛtamahāsukhaḥ |
hasamāna idaṃ vākyaṃ netram udghāṭya cābravīt || 4 ||

idaṃ i[33r₄]ti hṛdayasthitam | **netram udghāṭyeti** samādhitō
 vyutthāya ||

tad vākyaṃ āha – **pūrvam te kathitam ityādi** |

pūrvam te kathitaṃ tattvam amṛtaṃ śukrarūpiṇam |
svādayet sadā nityaṃ²⁰⁷ pañcāmṛtasamanvitam || 5 ||

pūrvam iti prathamānirdeśe²⁰⁸ | **te tava mayā kathitam** | kiṃ kathitam
 ity āha – **amṛtam** ityādi | **amṛtaṃ** dvī[33r₅]ndriyasamāpattijaṃ²⁰⁹
 śukraṇiṃmūtraraktamāmsasamanvitam āsvādayet pratidinaṃ bha-
 kṣayet | tena sidhyatīti bhāvaḥ | pañcāmṛtasamayo 'yaṃ cittavajra-
 svabhāvena sūcitaḥ ||

²⁰⁵ *cumbayed* MS^{pc}] *cumbayet* MS^{ac}.

²⁰⁶ *praṇāma*^o MS^{pc}] after the *akṣara pra* in MS there is a cancelled syl-
 lable that I was unable to decipher.

²⁰⁷ This *pāda* is unmetrical. Read *svādayet tu* ?

²⁰⁸ Cf. *Vajrāmṛtatantra* 1.6cd: **amṛtaṃ śukram ity uktaṃ tatprasūtaṃ jagatrayam** || (for the critical apparatus, see Sferra 2017: 429). Śrībhānu annotates this line with the following words: **amṛtaśabdena śukram | śukram** iti retobinduḥ, retobindur ivotpattikāraṇatvād vakṣyamāṇakaṃ hṛdayākṣaram | kvacit prakaraṇavaśād yathārutaṃ bodhicittam eva bhānyate | **tad** iti tasmād evaṃvidhād amṛtākṣarāt | **prasūtam** iti jātam | **jagatrayam** trikoṇarekhānvitam maṇḍalam ity arthaḥ || (*Amṛtadhārā*-MS, fol. 3v₆₋₈).

²⁰⁹ *dvīndriya*^o MS^{pc}] *dvīyendriya*^o MS^{ac}.

eṣāṃ dravyāṇāṃ prati pra[33r₆]ti phalam āha – **ekaikasyetyādi** |

ekaikasya tu mähātmyaṃ dravyāṇāṃ śṛṇu māmakī |
prathamam prāsayec chukraṃ jñānajñeyaprasādhakam || 6 ||
kāyavākcittasiddhyartham mahāraktam prasādhayet |

prathamam amṛtaṃ bhakṣayed ity anena samayāsvādanakrama upadarśitaḥ²¹⁰ | **jñānam** iti sarvajñajñānam | **jñeyam** iti bhūmi-pāramitādikaṃ jñātavyam | vāgvajrasvabhāve[33r₇]na samayam āha – **mahāraktam** ityādi | **mahāraktam** mānuṣaraktam | tat **kāya-vākcittasiddhyartham sādhayen** niṣpādayet svādayet ||

raktaviśeṣam āha – **kanyetyādi** |

kanyāyās tu sadā gṛhyaṃ yasyās tasyāḥ²¹¹ **priyāpi vā** || 7 ||
sarvakāryakaro hy eṣa mahāraktam tu māmakī |

kanyā trayodaśavarṣā | **tasyā raktam** | **yasyā**[33r₈]s **tasyā veti**²¹² brāhmaṇakṣatriyādivarapramadā | **tasyā raktam** svādayet | **sarvakāryāṇi** sādhayati ||

kāyavajrasvabhāvena²¹³ samayadravyam āha – **haṭhamṛtyu-vanetyādi** |

haṭhamṛtyuvanam prāpya mahāmāṃsam samāharet²¹⁴ || 8 ||
śūlam udbaddhakam vāpi raṇe vā yas tu ghātitaḥ |
bhakṣayed dṛḍhagambhīraḥ

haṭhena balena **mṛtyuprāptānāṃ vanam** [33r₉] śmaśānam | tat **prāpya mahāmāṃsam samāhared** gṛhṇīyāt²¹⁵ | śūlabhinno dbaddharāṇaghātitaṃ prasiddham²¹⁶ sarvam ādāya prati prati triṣkālam

²¹⁰ The syllable *u*^o is *post correctionem*; the *ante correctionem* reading is undecipherable.

²¹¹ *yasyās tasyāḥ* reading supported by the *Amṛtadhārā*] *yasya tasya* MS.

²¹² Read *yasyās tasyāḥ priyāpi veti* ? No rendering of the words *priyāpi* is present in T: *gañ yañ ruñ ba'i žes pa ni* (P fol. 116v₄, D fol. 101v₇).

²¹³ °*svabhāvena* em.] °*svabhāvatvena* MS T (*rañ bžin ñid kyis* [P, kyi D], P fol. 116v₅, D fol. 102r₁).

²¹⁴ *samāharet* em.] *tu āharet* MS.

²¹⁵ *gṛhṇīyāt* em.] *gṛhṇīyāt* MS.

²¹⁶ Cf. T: *gsal śiñ gis zug* (D, phug P) *pa dan* | *steñ du bcins nas dpyans*



bhakṣayet | **ḍṛḍhagambhīro** yogī | nirbhayatvād ḍṛḍhaḥ | nirvikalpatvā[33v₁]d gambhīraḥ²¹⁷ ||

eṣāṃ samayadravyāṇāṃ kramāt phalam āha – **āyurārogyavardhanam** ityādi |

āyurārogyavardhanam || 9 ||

kāmadaṃ saukhyadaṃ caiva buddhabodhiprasādhakam |
vajrasattvam ivāyuṣyaṃ sarvakāmaphalapradam || 10 ||

haṭhamṛtyubandhanam māṃsam āyurārogyavardhanam | sūlabhinnaṃ²¹⁸ **kāmapradaṃ sukhadaṃ ca** | udbaddhaṃ **buddhabodhiprasādhakam** | raṇaghā[33v₂]titaṃ vajrāmṛtāyurbalasiddhipradaṃ²¹⁹ ca ||

aparam api vāgvajrasambandhi samayadravyaṃ kathayitum āha – **vajrodakam** ityādi |

vajrodakaṃ puriṣaṃ tu ātmavidyā tu bhakṣayet |
sūkṣmacūrṇaṃ tataḥ²²⁰ **kṛtvā mahāraktena bhāvayet** || 11 ||
pratyūṣe²²¹ **tu sadā kāryaṃ pradoṣe madhyāhne tathaiva ca** |
triṣkālaṃ bhakṣayed yogī pibed vajrodakaṃ tataḥ || 12 ||

kasya²²² tad ity āha – **ātmavidyetyādi**²²³ | **ātmavidyetyi** svadharmapatnī sādhanē sthitopasthā[33v₃]yikā vā | asya samudāyārthaḥ – svavidyāyā vajrodakaṃ vairocanaṃ ca, samabhāgaṃ sūkṣmacūrṇīkṛtya **mahāraktena** paribhāvya caṅakapramāṇāṃ gulikāṃ **kṛtvā triṣkālaṃ**

(D, spyāṅs P) *pa daṅ* | *rma bsnun* (D, snun P) *pa rnamṣ ni grags pa'o* || (P fol. 116v₆, D fol. 102r₂). Perhaps *mahāmāṃsaṃ* or *māṃsaṃ* is to be understood.

²¹⁷ °*tvād gambhīraḥ* MS^{pc}] °*tvād gīmbhīraḥ* MS^{ac}.

²¹⁸ °*bhinnaṃ* em.] °*bhinna*° MS.

²¹⁹ °*pradaṃ* MS (°*pradaṅ*)] *°*phalapradaṃ* T ('*bras bu rab tu ster ba*, P fol. 117r₁, D fol. 102r₄).

²²⁰ *tataḥ* em.] *tu tataḥ* MSCUL (cf. Sferra 2017: 442).

²²¹ *pratyūṣe* em. (this orthography is more common and also occurs in *Vajrāmṛtatantra* 4.24b: MSCUL, cf. Sferra 2017: 431)] *pratyūṣe* MSCUL (cf. Sferra 2017: 442).

²²² *kasya* MS^{pc}] the *ante correctionem* reading is unclear.

²²³ Cf. T: *de gaṅ gi rig ma źes pa la sogs pa'o* || (P fol. 117r₂, D fol. 102r₅).

bhakṣayet | **tato vajrodakaculukam** [33v₄] **pibed** anupānam iti prati-
pakṣacāturdaśikam²²⁴ **triṣkālam** jñātavyam, na sarvadety upadeśaḥ ||
asya समयस्या phalam āha – **dine dina** ityādi |

dine dine tu māmakyā sādhyed yas tu sādhaḥ |
nirvyādhī tu bhavet kāyam jarārogavināśanam || 13 ||
saubhāgyam suvapustejo rājadvāre jayāvaham |
sarvakāmandadā hy eṣā {pra}varatattvaṃ tu prāpyate || 14 ||
sa yogī sa ca sarvajño vajrasattvaḥ |
rāgadveṣavinirmukto lobha-īrṣyāvivarjitaḥ²²⁵ |
sidhyate sādhanam²²⁶ **tasya vajrāmṛtamahāsukham** || 15 ||

dine dina iti²²⁷ karmakālābhiprāyikaṃ vacanam, na tu sarvadā jñe-
yam²²⁸ | **ya**[33v₅]**s tu sādhyed** iti niṣpādyā bhakṣayet tasyeme guṇā
nirdiṣṭāḥ – **ya** evam anuṣṭhātā **sa yogī** yogavān | **sa ca sarvajña** ity
ātmahitāhitajño **rāgā**didośarahitaś ca | sādhanē yaḥ praviṣṭas **tasya**
[33v₆] **vajrāmṛtaḥ sidhyati** sākṣādbhavati²²⁹ ||

asya vajrāmṛtatantrasya pramāṇam nirdeṣṭum āha – **idaṃ vajrā-**
mṛtatantram²³⁰ ityādi |

idaṃ vajrāmṛtaṃ tantraṃ bahvarthaṃ gūḍhavikramam |

²²⁴ *pratipakṣa*^o MS^{pc}] *pratipakṣam iti* MS^{ac}.

²²⁵ °*vivarjitaḥ* em.] *ca varjitaṃ* MS^{CUL} (cf. Sferra 2017: 442).

²²⁶ Should we read *sidhyati sādhanē*, although it is metrically poor?

²²⁷ *dine dina ityādi* | *dine dina iti* conj.] *dine dina iti* MS^{pc} T (see next note); *dine dine iti* MS^{ac}.

²²⁸ Cf. T: *dam tshig 'di'i 'bras bu gsuñs pa | ñi ma re re źes pa ni las kyi dus su dgoñs pa'i tshig yin gyi thams* [D 102v] *cad du ni ma yin par śes par bya'o* || (P fol. 117r₅, D fols. 102r₇–102v₁).

²²⁹ T punctuates this in a different way: *de yañ thams cad mkhyen źes pa ni bdag ñid la phan pa dañ mi phan pa śes pa'o* || *'dod chags la sogs pa'i skyon dañ bral ba dañ | sgrub thabs la gañ źig źugs pa des rdo rje bdud rtsi 'grub par 'gyur źiñ mñon sum du 'gyur ro* || (P fol. 117r_{6–7}, D fol. 102v_{1–2}).

²³⁰ I interpret this *pratīka* (unmetrical in itself) as an explication of the way the *mūla* text (metrical, but not grammatically smooth) should be understood.



bahvartham²³¹ iti bahavo buddhadharmāḥ phalarūpeṇātroktā iti kṛtvā **bahvartham**, sūtra[33v₇]sthānīyatvād²³² vā²³³ **bahvartham** | **gūḍhavikramam** iti svalpaganthaparimāṇam²³⁴ ||

vajrāmṛtatantrapūrvakaṃ mantrayānam ity ākhyātum āha – **nikhilam** ityādi |

nikhilam vajrayānasya ato devī vinirgatam || 16 ||

nikhilam iti mūlottaratilakādikaṃ niravaśeṣam | **vajrayānam** ma[33v₈]ntrayānam | tad **ato nirgatam** | prathamābhisambuddhena bhagavatā deśitam idam | tataḥ prabhṛti sarvā²³⁵ mantradeśanāḥ pravṛttāḥ | tadartham **ato nirgatam** ity uktam | ye tv atra bāhyaguhyarahasyavidhayaḥ proktās te cānya[33v₉]tra²³⁶ ekadeśenopāttāḥ, tasmād **ato nirgatam**²³⁷ vajrayānam ity uktaṃ bhavati | dvitīyā vyākhyā | yasmād ādau svalpaganthābhyāsenā vistaraganthāvabodhā utpadyante tasmād **ato nirgatam** ity apare [34r₁] ||

na yatheṣṭam idaṃ prakāśitavyam ity āha – **kathitam** ityādi |

kathitaṃ te tu²³⁸ **sadbhāvam atirāgeṇa rāgitam** |

na mayā kasyacid ākhyātaṃ sthūlapadmā²³⁹ **tu māmakī** || 17 ||

²³¹ *bahvartham* MS (the letter *m* is hardly readable)] **bahv iti* T (<du> ma žes pa ni, P fol. 117r₈, D fol. 102v₃).

²³² *sūtrasthānīyatvād* em.] *sūtrasthānīyatvād* MS; **sukhasthānena* T (*bde ba'i gnas kyis* [D, kyī P], P fol. 117r₈, D fol. 102v₃).

²³³ *vā* conj. (cf. T: [...] *don mañ ba'am* [...] *don mañ ba'o* ||, P fol. 117r₈, D fol. 102v₃)] *deest* in MS.

²³⁴ *°parimāṇam* MS] **°pariṇāmam* T (*gyur pas*, P fol. 117v₁, D fol. 102v₃, cf. Negi 1993–2005: vol. 2, p. 521).

²³⁵ *sarvā* MS^{pc}] *sarvāḥ* MS^{ac}.

²³⁶ *te cānyatra* MS^{pc}] *te cānyetra* MS^{ac}; **te cānyatantra* (T: *de yañ rgyud gžan du*, P fol. 117v₃, D fol. 102v₅₋₆); read *ta anyatanreṣv* ?

²³⁷ *nirgataṃ* MS^{pc}] *nirgataḥ* MS^{ac}.

²³⁸ *te tu* conj. supported by T_m (*khyod la*, D fol. 27r₁)] *tatvan tu* MS^{CUL} (cf. Sferra 2017: 443).

²³⁹ *sthūlapadmā* em.] *sthūlapadmaṃ* MS^{CUL}. The same epithet occurs in *Vajrāmṛtatantra* 2.1, 2.6, 7.11 and 10.18 (*mūlapadmā* in 10.18 of MS^{CUL} [cf. Sferra 2017: 441] has to be corrected into *sthūlapadmā*); the ex-

tattvaṃ²⁴⁰ **sadbhāvaṃ** yogaviśvāsam | kīdrśam tad ity āha –
atirāgetyādi²⁴¹ | saṃyogabhāvanāyām **atyantābhiniveśa āsaktī**²⁴²
rāgaḥ | tena **rāgitam**²⁴³ yogānu[34r₂]kūlikṛtam | ata evāha – **na mayā**
kasyacid anyasyākhyātam iti ||

na kevalam adhikṛtair anyaiś ca pṛthagjanasaugatair ajñātam,
bhūmipraviṣṭair apy avijñātam ity āha – **idaṃ ca rahasyam** ityādi |

idaṃ rahasyaṃ paramaṃ rāmyaṃ sarvātmani sthitam |
bodhisattvair avijñātam arūpyaṃ²⁴⁴ **sūnyam akṣaram** || 18 ||

idaṃ i[34r₃]ty anantaram eva viśvastam²⁴⁵ | **rahasyam** ity advai-
tam²⁴⁶ | **paramaṃ** sarvotkṛṣṭam | **rāmyam** iti yogabhāvanāra-
mañādhiṣṭhānam | **sarvātmanīti** varāṅganābhagākāśe sukhasva-
bhāvena yat **sthitam**,²⁴⁷ bodhicittadravatvād **virū**[34r₄]**pam**,²⁴⁸
kalākalinirmuktatvāc²⁴⁹ **chūnyam**, **akṣaram** śukrābhedād anāha-
tam, tad **bodhisattvair**²⁵⁰ bhūmipraviṣṭair mantrādhikṛtair apy

planation of this *bahuvrīhi* is given in the *Amṛtadhārā ad 2.1*: **sthūlam**
gajaskandhākāraṃ padmaṃ bhagaṃ yasyāḥ sā tathā | *anena subhaga-*
tvam asyāḥ pradarsitam, MS fol. 9r₁₋₂.

²⁴⁰ *tattvaṃ* conj.] *tava* MS^{pc}; *tava* MS^{ac} (the *akṣara va* was simply writ-
ten in a less clear way; in both MS^{pc} and MS^{ac}, *tava* is followed by a small
blank space); **tattvena* T (*de kho na ñid kyis*, P fol. 117v₅, D fol. 102v₇).

²⁴¹ Cf. T: *de kho na ñid kyis bden pa'i rnal 'byor de yid ches* (P, śes D) *pas*
ji lta bu źes pa la | de gsuñs pa | śin tu chags pas źes [D 103r] *pa la sogs pa*
ste | (P fol. 117v₅₋₆, D fols. 102v_{7-103r1}).

²⁴² *āsaktī* MS^{pc}] *āsakti* MS^{ac}.

²⁴³ *rāgitaṃ* MS^{pc}] *rāgetaṃ* MS^{ac}.

²⁴⁴ Read *virūpaṃ* (see the commentary below) ?

²⁴⁵ *viśvastam* MS (*viśvastaṃ*)] **viśvāni/viśve* T (*sna tshogs pa rnam*s, P
fol. 117v₈, D fol. 103r₂).

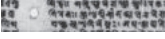
²⁴⁶ *advaitam* em.] *advayitaṃ* MS.

²⁴⁷ Cf. T: *thams cad bdag ñid ni lus thams cad do* || *nam mkha'i dkyil du*
bde ba'i rañ bźin gyis gañ źig gnas pa'o || (P fol. 118r₁₋₂, D fol. 103r₃₋₄).

²⁴⁸ *virūpaṃ* em. supported by T (*gzugs med pa*, P fol. 118r₂, D fol. 103r₄)]
irūpaṃ MS.

²⁴⁹ *vinirmukta*^o MS^{pc}] *vinirmuktaṃ* MS^{ac}.

²⁵⁰ *bodhisattvair* MS^{pc} (*bhodhisatvair*) T (*byañ chub sems dpa'*, P fol.



avijñātam²⁵¹ | tathābhūtavīśvāsavikalatvād bhūmipraviṣṭānām api dharmakṣamā[34r₅]m ājñāya deśanīyam iti bhāvaḥ ||

tasyaiva tantrasya paryāyasaṃjñām²⁵² āha – **etat tantraṃ** ityādi |

etat tantraṃ mahāvidye vajracūḍāmaṇiḥ smṛtam |

vajrās tathāgatāḥ | teṣāṃ cūḍāmaṇiḥ²⁵³ | ratnabhūtatvād **vajracūḍāmaṇiḥ** iti **smṛtam** | dvitīyā saṃjñeyaṃ dvyartha[34r₆]pratipādikā – sarvadevatābhiṣekamukūṭo maṇi²⁵⁴ ratnabhūto bhāvyaḥ | tilakabhūtam idaṃ tantraṃ vijñeyam, nottaraṃ na mūlatantram iti ca | maṇiśabdas tilake vartate mukūṭe ca ||

māmakyās ta[34r₇]ntradhāraṇapaṭhanānujñām²⁵⁵ dadātīty āha – **suguptaṃ dhārayed devītyādi** |

suguptaṃ²⁵⁶ **dhārayed devī pitāputrair na viśvaset** || 19 ||

yato vajracūḍāmaṇisaṃjñitam tasmāt **suguptaṃ**²⁵⁷ dhāraya granthato ṛthataś ca manasikuru | suguptatvam evāha – **pitetyādi** | sama[34r₈]yāpraviṣṭayoḥ pitāputrayor²⁵⁸ buddhabodhisattvayor api **na viśvaset** | āstāṃ tāvad upadeśaḥ | pustakam api na darśayen nāpi coccaiḥ paṭhed ity abhiprāyaḥ ||

118r₂₋₃, D fol. 103r₄)] *bodhicittasatvair* MS^{ac}.

²⁵¹ *avijñātam* MS^{pc} (*avijñātaṃ*)] the *ante correctionem* reading is undecipherable.

²⁵² °*saṃjñām* em.] °*saṃjñam* MS; this word is not rendered in T (*rgyud 'di ñid kyī nram graṅs gsuṅs pa rgyud 'di źes pa la sogs pa'o* ||, P fol. 118r₄, D fol. 103r₅₋₆).

²⁵³ °*maṇiḥ* MS^{pc} (these *akṣaras* are hardly readable) T (*gtsug gtor* [P, tor D] *gyi nor bu*, P fol. 118r₄₋₅, D fol. 103r₆)] the *ante correctionem* reading is undecipherable.

²⁵⁴ *maṇi* em.] *maṇi* MS.

²⁵⁵ *tantra*° em. (cf. T: *rgyud*, P fol. 118r₆, D fol. 103r₇)] *tentra*° MS.

²⁵⁶ *suguptaṃ* reading supported by the *Amṛtadhārā*] *guptaṃ tu* MS^{cul} (cf. Sferra 2017: 443).

²⁵⁷ *suguptaṃ* MS^{pc} (*suguptan*)] *suguptaṃn* MS^{ac}.

²⁵⁸ °*putrayor* MS^{pc}] °*putrayoḥ* MS^{ac}.

kasya punar viśvased ity āha – **atyantagu**[34r₉]**pta**²⁵⁹ ityādi |

atyantagupte vīre ca gurubhakte dṛḍhavrata |
deyaṃ tasya idaṃ tattvaṃ yad icched bodhim uttamam || 20 ||

gupto mantragopakaḥ | acapalo 'nuddhato **vīraḥ** | akhaṇḍasama-
yānuṣṭhito **dṛḍhavrataḥ** | ācāryaparyeṣṭikuśalo²⁶⁰ **gurubhaktaḥ**²⁶¹ ||
devyāḥ sādhanānujñāṃ dadātīty āha – **ida**[34v₁]**m** ityādi |

idaṃ vajrāmṛtaṃ tantraṃ sukhasādhyam sudurlabham |
sādhayet subhage saumyaṃ sāraṃ²⁶² **jñānasamuccayam || 21 ||**

sukhasādhyam iti duṣkaravratācaryābhāvāt **sukhasādhyam**, pañca-
kāmapabhogena sādhyam ity arthaḥ | **saumyam** ity avighnam | rūpādi-
viśayasamśkāraḥ saṅgārasārīkṛtabuddhaguṇapraroḥatvāt²⁶³ **sāraṃ** | [34v₂]
yogācārajñānaṃ samuccīyate 'sminn iti **jñānasamuccayam** ||

tantramāhātmyam āha – **vajrāmṛtamahātantre yo 'bhiṣiktas tu**
sādhaketyādi |

vajrāmṛtamahātantre yo 'bhiṣiktas tu sādhaḥ |
buddhāś ca bodhisattvāś ca taṃ vai sarvo 'bhivandati || 22 ||
namaskṛtvā tu triskālam ācāryaṃ subhagottamam |
tvam eva sarvasattvānāṃ saṃsāroddharaṇaṃ prabhuḥ || 23 ||

yo vajrāmṛtatantrābhiṣekavidhinābhiṣiktaḥ sarvācārya[34v₃]tāṃ
gataḥ sa tathāgatāir daśadigvyavasthitair²⁶⁴ āgatya vandyate na-

²⁵⁹ *atyanta*^o MS^{pc}] *atyanta i*^o MS^{ac}.

²⁶⁰ *ācārya*^o MS^{pc}] *ācāryayā*^o MS^{ac} ◇ before the *akṣara ṣṭi* the copyist was starting to write the first part of the *akṣara śa*.

²⁶¹ Cf. T: *g.yo sgyu med pa'i sri zu'i dga' bas bla ma la gus pa'o* || (P fol. 118v₂₋₃, D fol. 103v₄).

²⁶² *sāraṃ* em.] *sāra*^o MS^{scul} (cf. Sferra 2017: 443).

²⁶³ *rūpādi*^o em.] *rūpādidarśana*^o MS^{pc}, the *ante correctionem* reading is undecipherable; cf. T: *gzugs la sogs pa'i yul rnam sbyaṅs śiṅ bkug nas sñiṅ por byas te | saṅs rgyas kyi yon tan rab tu skyed pa ṅid kyiis* (P fol. 118v₄₋₅, D fol. 103v₅).

²⁶⁴ *daśa*^o MS^{pc}] *dagaśa*^o MS^{ac} ◇ ^o*vyavasthitair* MS^{pc}] ^o*vyavasthitaiḥ* MS^{ac}.



maskriyate²⁶⁵ | namaskṛtya²⁶⁶ caivaṃ vadanti²⁶⁷ – **tvam eva sarvasattvānāṃ saṃsāroddharaṇaṃ prabhur iti** ||

vajrāmṛtatantraṃ tadupadeśaṃ ca māmakyā[34v₄]ḥ²⁶⁸ samarpayatīty āha – **vajrāmṛtam** ityādi |

idam avocad²⁶⁹ **bhagavān vajrī vajrāmṛtamahāsukhaḥ** |
vajrāmṛtamahātantraṃ nikṣepaṃ kathitaṃ priye |
sūkṣmarūpaṃ tato vajri bhagākāṣe vyavasthitaṃ || 24 ||

nikṣepam iti mahānidhānam iva sthāpitam | na kevalaṃ tantraṃ samarpitam api tu²⁷⁰ hṛdayam api samarpitam ity āha – **sūkṣmam** ityādi | nāḍīśuṣīrānurūpatvā[34v₅]t **sūkṣmam**²⁷¹ | **vajrīti** vajrāmṛtahrdayam | **bhagākāṣe** yad **vyavasthitaṃ** tad hṛdayasaṃsthitam iti bhāvaḥ | ādau yathodghāṭitaṃ²⁷² tathaivopasaṃharaṭīti darśayaty anena | sarvanirdeśopasaṃhāram²⁷³ āha – [34v₆] **idam avocad** ityādi | **idam** ity ekādaśanirdeśaparyantam²⁷⁴ | amṛtayogaiśvaryād **bhagavān** ||

²⁶⁵ Cf. *Gurupañcāśikā* 2: *abhiṣekāgralabdho hi vajrācāryas tathāgataiḥ | daśadiglokadhātusthais trikālam etya vandyate* ||

²⁶⁶ *namaskṛtya* em.] *namaskṛtye* MS.

²⁶⁷ The *akṣara nti* is hardly readable.

²⁶⁸ *māmakyāḥ* MS^{pc}] *māmakyā* MS^{ac}.

²⁶⁹ *avocad* em.] *avod* MSCUL (cf. Sferra 2017: 443).

²⁷⁰ *samarpitam api tu* MS^{pc}] the *ante correctionem* reading is undecipherable.

²⁷¹ See also above *ad* 7.14.

²⁷² *yathod*^o em.] *yathothod*^o MS (note that *yathotho*^o is a *post correctionem* reading; the *ante correctionem* reading is undecipherable) ◇ *°ghāṭitaṃ* em.] *°ghāṭitaṃ* MS.

²⁷³ *°saṃhāram* MS^{pc}] the *ante correctionem* reading is undecipherable.

²⁷⁴ *°ty ekādaśanirdeśa*^o MS^{pc}] the *ante correctionem* reading is undecipherable.

General abbreviations

- CTRC China Tibetology Research Center.
 Ōta. Ōtani catalogue of the Tibetan canon.
 STTAR Sanskrit Texts from the Tibetan Autonomous Region.
 TAR Tibetan Autonomous Region.
 Tōh. See Tōhoku Tōh in the list of Secondary Sources below.

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