



## Materials for the study of the *Paramārthasevā* by Puṇḍarīka<sup>1</sup>

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1. The *Paramārthasevā* is one of the most important and original works of the first phase of the Kālacakra system. It is a relatively short text of 343 stanzas (in *upajāti* metre), composed by Puṇḍarīka (10<sup>th</sup>–11<sup>th</sup> cent.) in quite a complex and refined Sanskrit, likely after his *magnum opus*, the *Laghukālacakratantraṭīkā Vimalaprabhā* (henceforth *Vimalaprabhā*).

We do not know exactly where and when the *Paramārthasevā* was written, but it may well have been composed in an area of northern India where the Islamic presence was already strong in the early decades of the eleventh century, during the period immediately following the initial diffusion of the system. The *terminus ante quem* is fixed by the quotation of stanza 208 in the *Sekoddeśaṭīkā* by Nāropā, who died around the year 1040.

Other verses of this work are quoted in the *Guṇabharaṇī* and in the *Amṛtakaṇīkā* by Raviśrījñāna (11<sup>th</sup>–12<sup>th</sup> cent.), in the anonymous *Subhāṣitasāṅgraha* and in the *Kriyāsamuccaya* by Jagaddarpaṇa (alias Darpaṇācārya). It is cited by Bu ston rin chen grub (1290–1364) and mentioned several times in the *Deb ther sñon po* by gZon nu dpal (1392–1481) and in later Tibetan literature. For a preliminary list of the stanzas quoted in the available Sanskrit sources, see 3.2 below.

Together with the *Vimalaprabhā*, of which the *editio princeps* was published between 1994 and 1996 at the Central Institute of

<sup>1</sup> We thank Kristen de Joseph for her help in revising the English text of this paper.

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Higher Tibetan Studies in Sarnath, the *Paramārthasevā* is the only other text by Puṇḍarīka that survives in its Sanskrit original. Later tradition attributes to him two other works that are extant only in Tibetan translation: the *Kālacakratantragarbhavṛtti* (Ōtani 4608), which is a short gloss on the *Śrīkālacakragarbhathantra* (Ōtani 6), and the *Āryamañjuśrīnāmasaṅgītiṭkā Vimalaprabhā* (Ōtani 2114). However, as John Newman has kindly pointed out to us, it is worth mentioning that Bu ston questions and mKhas grub rje (1385–1438) rejects the attribution of the latter work to Puṇḍarīka.

In the *Paramārthasevā*, Puṇḍarīka summarizes some of the Kālacakra teachings (for instance, it is worth mentioning his treatment of the ‘appearance of the families’ or ‘sets’ [*kulāgama*] in stt. 331–334), and develops some arguments which are not dealt with in other early Kālacakra texts. Particularly important are the references to other Indian traditions and to Islamic religious practices.

The laconicism of some passages, especially towards the end of the text, suggests that the author writes for other Buddhists, probably disciples, masters and perhaps also exponents of other Buddhist Tantric systems, who already knew the main Kālacakra teachings.

2. The first studies of the *Paramārthasevā* were carried out by Franz Kielhorn (1894), Watanabe Kaikyoku (1908, 1909) and Sakai Shinten (1960) on the basis of only six stanzas photographed from a single palm-leaf manuscript once kept in Gaoming Monastery on Mount Tiantai in the province of Zhejiang, China.<sup>2</sup> This manuscript is now preserved in Guoqing Monastery, in the same area, but unfortunately is not accessible to scholars. Only one side (a *recto* side?) of one leaf is on view to visitors in the small museum of the monastery. The leaf, which is partly damaged at the edges, contains stanzas 62c–69a. The codex is potentially important since, when we compare this visible portion of the text with the same part edited on the basis of

<sup>2</sup> This manuscript was photographed there three times: by A.O. Franke in 1894, by Heinrich Friedrich Hackmann between 1901 and 1903, and by Henri Maspero in 1914. Unfortunately, none of these pictures (even though most probably illegible and for the most part out of focus) has come down to us. For further information, see Sferra 2007a.

two other manuscripts kept in Kathmandu at the Kaiser Library (see below for bibliographical details), we notice that it transmits a few equally possible readings, as is shown by the following diplomatic transcription:

- (...) enclose partly broken *akṣaras* and *danḍas*  
 [...] enclose line numbers  
 {...} enclose *post correctionem* readings  
 (O) string-hole  
 .. broken *akṣara*  
 | hyphenation

[1] .. . . . . . . . . . . (|| asau) prabuddhas tava rakṣamāṇaṃ dadāti  
 kāyaṃ khagajambukebhyaḥ | evaṃ kalatraṃ svasutaṃ svabandhu-  
 mitraṃ ca nāthaṃ śaraṇāgataṃ ca || mṛtyupradatta jvalanā(d)i ..

[2] .. . . . . . . . . . . (kṣa)yitu(m) samarthā{ḥ} | tenaiṃ siddhā ṛṣayaḥ  
 surendrā nītāḥ kṣa(O)yaṃ yāvad anantusa(m)khyāḥ | svakarmma ko  
 vārayituṃ samartho jñānānalo yāvad adṛśyamāna(h |) aśā

[3] (śvataṃ sarvvam idaṃ) hy an(i)ṣṭaṃ jñānāmṛtaṃ śrīguruvaktram  
 iṣṭaṃ || etata dvayan duḥkhasu:(O)(kha)prasūti gṛhṇāsi kiṃ naiva  
 vicārayitvā|karosi yāvatsvaśarīrapūjāṃsaṃsāradurggabhramanasva

[4] bhāvāṃ || tāvad guroḥ kin na karosi tāṃ vai nirvāṇasaukhyāṃ  
 sakalaṃ pradātrī | (O) (da)tvā dhanāni svayam arjjitāni gṛhṇāsi nārīn  
 narakāgnidātrī || dadāsi tāṃ kiṃ na guro{ḥ} svamudrāṃ

[5] buddhāṅganāliṅgana{dā}payatrīṃ || divyāṅganāḥ puṇyavasād  
 bhavanti dhanāni dhānyāni manoramāni || pāpaprabhāvā  
 ciraśāñcitāni nāśaṃ prayānti pratirakṣitāni | tas(mād viśiṣṭā)

Fortunately, there is another complete manuscript of the *Paramārthasevā*. The original is preserved in Lhasa, while a photographic copy is retained in the library of the China Tibetology Research Center in Beijing (CTRC).<sup>3</sup> It is a relatively correct manuscript in 33 palm-leaves in ancient Nepalese handwriting.

<sup>3</sup> The fifth item in Box 46. The images of the manuscript are printed on ten B3 pages numbered from 26 to 35.

As far as we know at present, outside China, the *Paramārthasevā* is preserved only in three palm-leaf fragments kept in Kathmandu:

a) a relatively long fragment identified by John Newman: a manuscript in the National Archives of Kathmandu, which is kept under the title *Kālacakratantra* (MS No. 5-7235 = Nepal-German Manuscript Preservation Project [NGMPP] Mf. No. B 30/31) and which contains stanzas 5–42ab, 50–76ad;

b) a fragment identified by Harunaga Isaacson: a single leaf (folio 1 *verso*), partly damaged at the bottom, that contains approximately the first eight and a half stanzas of the work; this leaf has been included with another 20 leaves in a codex held by the Kaiser Library of Kathmandu, listed as MS 117 and microfilmed in NGMPP Reel C 13/5, which is labelled '*Pañcarakṣā* (Prakīrṇa)';

c) a fragment identified by Harunaga Isaacson: four folios (folios 3–6) containing stanzas 21c–69c of the text; these folios are held by the Kaiser Library of Kathmandu and have been grouped with another 57 folios from a different manuscript (of the *Kriyāsaṅgrahapañjikā*), catalogued as MS 163 and microfilmed in NGMPP Reel C 17/7; it is labelled generically 'Bauddha Tantra'.

All these fragments, which together with citations in other works contain about one-fourth of the text, have been studied and published by Francesco Sferra (2007a, 2007b, 2008).

A new phase in the study of the *Paramārthasevā* started in October 2010, when an agreement was signed between the Institute of Religion Study of the CTRC and Sferra for a collaborative research project aimed at editing the whole text of the work on the basis of the complete Sanskrit manuscript preserved in the Tibetan Autonomous Region. The projected outcome of the research will consist of a detailed introduction, a complete critical edition of the Sanskrit text on the basis of all the extant manuscripts kept in Nepal and China, a critical edition of the Tibetan translation done by the Kāśmīrian Somanātha (Zla ba'i mgon po) in the second half of the 11<sup>th</sup> century and an annotated English translation. The work, which is being carried out by Luo Hong and Sferra, will be submitted for publication



in the STTAR Series within a larger cooperation program for the publication of Sanskrit Tantric Texts between the CTCRC, the Universität Hamburg (Asien-Afrika-Institut) and the University of Naples “L’Orientale”.

3. Here follow some materials for the study of *Paramārthasevā*. These include the presentation of five passages from the still-unpublished portion of the text (3.1) and a table of the stanzas that we have so far been able to identify in other Sanskrit works (3.2).

### 3.1 Excerpts

Sigla, abbreviations and symbols used:

- B Beijing, Library of the CTCRC, reproductions of the Sanskrit MS kept in Box 46, item 5
- K<sup>N</sup> Kathmandu, National Archives, MS No. 5-7235 (= Nepal-German Manuscript Preservation Project Mf. No. B 30/31)
- T Tibetan translation of the *Paramārthasevā* (see below, *Bibliographical References: dPal don dam pa'i bsñen pa*)
- corr. correction
- em. emendation
- ac* *ante correctionem*
- pc* *post correctionem*
- ] separates the accepted reading from the variant(s)
- <...> enclose restored *akṣaras* or numbers
- [...] enclose the pagination (the subscript numbers indicate the line change)



3.1.1 The fourteen *mūlāpattis*. For a similar list, see e.g. the work *Mūlāpattayaḥ* by Maitreyaṅātha (a.k.a. Advayaṅvakra), a new edition of which was published by Klaus-Dieter Mathes (2015).

caturdaśānuttaratāntragītā

āpattayaḥ siddhiharāḥ samūlāḥ | [B 9r3]

anantakalpāni vinaṣṭasaukhyāḥ [KN 11r, etc. missing]

siktasya śiṣyasya kumārgagasya || 81 ||

**81a** *caturdaśānuttara*° K<sup>N</sup> ] *caturdaśāny uttara*° B **81b** °*harāḥ* K<sup>N</sup> ] °*havā* B

āpattir ekā gurucittakhedād

ājñāparityāgavaśād dviṭīyā | [B 9r4]

bhrātṛprakopāl lapane ṭṛṭīyā

maitṛparityāgavaśāc caturthī || 82 ||

śrībodhicittatyajane śarākhyā

siddhāntadoṣagrahaṅāc ca ṣaṣṭhī |

ama[B 9r5]ntriṅaḥ saṅkathanān nagākhyā

skandhapratikleśakṛd aṣṭamī syāt || 83 ||

**83a** *śrībodhicitta*° corr. based on T (*dpal ldan byān chub sems*) ] *tvābodhicitta*° B

saṃśuddhadharmam aruci<r> grahākhyā

suduṣṭamaitṛgrahaṅād diśākhyā |

saddharma[B 9v1]saṅkalpavaśād rudroktā

saṃśuddhasattvapratidūṣaṅe ṛkaḥ || 84 ||

**84a** °*dharmam* B (metrically incorrect) ] read °*dharme-m* (with the *m* hiatus filler)? ◇ *grahākhyā* Bpc T (*gza' zes bya*) ] *grahāsyā* Bac **84b** *suduṣṭa*° B ] \**saduṣṭa*° T (*gdug pa dan bcas*) ◇ °*grahaṅād diśākhyā* B (the consonants *d d* are not perfectly readable) **84c** *rudroktā* em. (*udr* is considered metrically short) ] *udrauktā* B **84d** °*pratidūṣaṅe ṛkaḥ* em. ] °*pratidūḥkhaṅe rkkāḥ* B

asevyamāne samaye ṛpy anaṅgā

strīṅām jugupsāsya caturdaśī syāt |

ā[B 9v2]śāparityāgam api prakṛtya

ārādhanīyo gurur iṣṭabuddhyā || 85 ||

**85a** *asevyamāne* corr. (T *bsten bar ma byas pa yis*) ] *āsevyamāne* B ◇ *anaṅgā* corr. (T *yaṅ lag med*) ] *anaṅgā* B (perhaps *anaṅgā*, but the *anusvāra* is not readable)

3.1.2 A son should not ask the father about his own marriage. The father knows the right moment. In the same way the disciples should

not ask the guru for the supreme initiations. He knows those who, among his pupils, are entitled for those initiations.

yathā svaputreṇa vivāhaheto<r>  
na prārthanīyaḥ svapitā kadācit |  
vidheyaputrasya guṇānvitasya [B 10v2]  
pitaiva jānāti vivāhakālam || 95 ||

95d *vivāhakālam* em. ] *vivāhakāhaṃ* B

śiṣyais tathā cottarasekahetor  
na prārthanīyo gurur ādareṇa |  
sa caiva jānāti viśuddhata[B 10v3]ttve  
yogyā na yogyā mama tatra śiṣyāḥ || 96 ||

96d *yogyā na yogyā* em. ] *yogyo na yogyo* B ◊ *mama* em. ] *sama* B

3.1.3 The distinction between the social classes according to the brāhmaṇical point of view. The following verses have also been quoted by Bu ston in his commentary on the *Vimalaprabhā* (*ad Laghukālacakratāntra* 2.167) and translated from Tibetan by Vesna Wallace (2004: 230).

vaktreṇa dharmam kila deśayanti  
teneha viprā mukhataḥ prabhūtāḥ |  
kurvanti yuddhā[B 23r2]ni nṛpā bhujābhyām  
tābhyām bhujābhyām api te prasūtāḥ || <233 ||>

233b *viprā Bpc* ] *viprāḥ Bac*

urvor balād vaiśyajanā vrajanti  
deśāntaram tena tataḥ prasūtāḥ |  
kurvanti sevām kila pāda[B 23r3]mūle  
tasmāc ca śūdrās caraṇaprasūtāḥ || <234 ||>

234c *sevām* em. ] *savām* B ◊ 234d *śūdrās* em. ] *sūdrās* B

anye tathāṣṭādaśa jātibhedā  
jātāḥ svakarmaprakṛtisvarūpāḥ |

3.1.4 Simplified depiction of the Tāyins' faith and behaviour. As Alexander Berzin has pointed out (2010: 191–192), in Kālacakra literature, the Tāyins have likely to be identified with 'the adherents of late tenth-century CE eastern Ismā'īlī Shi'a, as followed in the Kingdom of Multān' (see also Orofino 1997). They are presented here as believing that heaven can be reached by circumcision, as eating

at the end of the day and during the night and, moreover, as eating the flesh of animals that have been slaughtered and not of cattle that have died naturally by virtue of their own *karman*. According to them, there is no other way to Paradise. On the following stanzas, see also Newman 1998: 346, 365–366 and Berzin 2010: 194.

anye punaḥ svargasukhasya hetoś  
 cchinnanti liṅgāgragataṃ svacarma |  
 divāvasāne niśi bhojanaṃ ca  
 kurvanti bhogaṃ khalu [B 29v4] tāyinaś ca || 304 ||

**304b** *liṅgāgragataṃ* em. ] *liṅgāgra*(space for one *akṣara*)*taṃ* B ◇ *svacarma* em. ] *svacarman* B **304c** *divāvasāne* em. ] *divāvasāne* B **304d** *tāyinaś* em. ] *yāyinaś* B

svakarmanā mṛtyugataṃ paśūnām  
 māṃsaṃ na teṣām upabhuñjanīyam |  
 bhojyaṃ tu tatprāṇavadhaṃ prakṛtya  
 na cānyā svargasya gatir narāṇām || 305 [B 29v5] ||

**305d** *cānyā* em. ] *cānya* B

3.1.5 Parallelism between the four *vyūhas* of Vāsudeva and the four *vajras* (delusion, passion, arrogance and envy). It is worth noting here that in Vaiṣṇava sources, the list of the *vyūhas* is usually Vāsudeva, Saṃkaraśaṇa, Pradyumna and Aniruddha. Nārāyaṇa is either one of the epithets of the Absolute or one of the *vyūhāntaras* stemming from Vāsudeva.

saṃkarṣaṇo durjayamohavajra<ḥ>  
 pradyumnaśuddha<ḥ> khalu rāgavajraḥ |  
 nārāyaṇo yaḥ sa ca mānava[B 31r3]jro  
 mahāniruddhaḥ punar īrṣyavajraḥ || <319 ||>

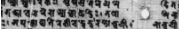
**319d** *īrṣyavajraḥ* em. ] *īṣavajraḥ* B



3.2 Table of the quoted stanzas<sup>4</sup>

Stanzas	Source
20–21	<i>Guṇabharanī</i> , p. 87
30c	<i>Kriyāsamuccaya</i> , p. 76
33b	<i>Kriyāsamuccaya</i> , p. 76
33d	<i>Kriyāsamuccaya</i> , p. 76
34a	<i>Kriyāsamuccaya</i> , p. 76
50	<i>Subhāṣitasan̄graha</i> , part I, p. 383
111	<i>Amṛtakaṇikā</i> , p. 95
154	<i>Kriyāsamuccaya</i> , p. 74
162	<i>Subhāṣitasan̄graha</i> , part II, p. 26
163	<i>Guṇabharanī</i> , p. 85; <i>Subhāṣitasan̄graha</i> , part II, p. 26. This stanza has also been imbedded in the <i>Yogāmbaramahātantra</i> (cf. Szántó 2012: 95)
165	<i>Subhāṣitasan̄graha</i> , part II, p. 26
169	<i>Kriyāsamuccaya</i> , p. 72
178	<i>Amṛtakaṇikā</i> , p. 2 (the first <i>pāda</i> is quoted again on p. 49 and in <i>Guṇabharanī</i> , pp. 110–111)
179	<i>Guṇabharanī</i> , p. 85
185	<i>Subhāṣitasan̄graha</i> , part II, p. 26
203	<i>Subhāṣitasan̄graha</i> , part II, p. 26

<sup>4</sup> For the convenience of the reader, in this paper we chose to adopt the numbering of the verses found in B, the only complete manuscript of the work. Note, however, that this numbering does not have an absolute value: in fact, there are cases in which, between two verses that are indicated by consecutive numbers, there is a verse that is not numbered at all (for example, between st. 112 and st. 113; in our edition, this intermediate verse has been designated with the number 112B); there are also opposite cases in which, between two numbered stanzas, there is a group of unnumbered verses, the quantity of which is smaller than would be expected (e.g. between st. 132 and st. 145, there are only five verses).



- 204 *Subhāṣitasanġraha*, part II, pp. 26–27  
 208 *Sekoddeśaṭīkā*, p. 181

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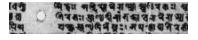
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