

JNRC

JOURNAL OF THE NEPAL RESEARCH CENTRE

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VOL. XII 2001

Franz Steiner Verlag GmbH Wiesbaden

Rs. 500/-

For a New Edition of the *Mahāyānasūtrālamkāra*

KAMALESWAR BHATTACHARYA

to eager readers like

the *Tamil* trans-

mprimerie Nationale.

andit Durgāprasād and
ī Panśikar. Bombay:

Bṛhatkathā." Indo-

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Sylvain Lévi's edition of the *Mahāyānasūtrālamkāra*, 1907, has remained up to now the standard edition. S. Bagchi's edition of 1970¹ is based on it, and, as the editor himself states, it "refrains from laying pretensions to advancement upon it."² It should, however, be said to the credit of the learned editor that his edition contains some important corrections and, especially, that he has been able to detect the misprints (not recorded in Lévi's notes to his translation, 1911, or in G. Nagao's corrections³) such as VI, 2c: *taditas* for *tūditas*, which was emended to *tadgatas* by E. Leumann⁴!

The circumstances in which Lévi made his epoch-making discovery of this text and in which he brought out his edition may not be so well known today. They are, therefore, recounted here in his own words:

C'est par l'effet d'une confusion de titre que j'ai mis la main sur ce texte. Un peu avant de partir pour l'Inde, j'avais eu l'occasion d'étudier et de signaler à l'attention des indianistes un recueil important de contes bouddhiques, le *Sūtrālamkāra*, d'Açvaghoṣa, conservé dans une traduction chinoise. Dès mon arrivée au Népal, en janvier 1898, je me mis en quête de l'original sanscrit. Hodgson, dans sa Liste des Ouvrages Bouddhiques en sanscrit connus de fait ou de nom au Népal (*Sketch of Buddhism*, publié en 1828; réimprimé dans les *Essays on the Languages, Literature, and Religion of Nepal and Tibet*, London, 1874: p. 37), mentionne (n° 29) le *Mahāyāna Sūtrālamkāra*; l'espoir de le retrouver n'était donc pas complètement interdit. Bientôt, en effet, le Pandit Kulamāna, de Patan, qui s'était intéressé à mes recherches, m'annonçait qu'un de ses amis possédait un manuscrit de l'ouvrage; il refusait toutefois de s'en dessaisir. Je finis par en obtenir la communication; il ne s'agissait pas du *Sūtrālamkāra* d'Açvaghoṣa, mais bien du *Mahāyāna Sūtrālamkāra* d'Asaṅga. Au lieu d'un recueil de contes édifiants, c'était un exposé scolaire des doctrinaires mahāyānistes sur le Bodhisattva, au point de vue de l'école des Yogācāras. Il n'entre pas dans mon propos de marquer ici l'intérêt de ce texte, ni de signaler les problèmes qu'il pose ou qu'il résout. Je compte traiter en détail ces questions dans l'Introduction à la traduction que je publierai prochainement; c'est dans le même fascicule que je donnerai aussi l'index des termes techniques dont l'ouvrage foisonne, et les éclaircissements que je pourrai en fournir. Ici, je ne me suis préoccupé que d'établir le texte.

¹*Mahāyāna-Sūtrālamkāra of Asaṅga*, edited by S. Bagchi, Buddhist Sanskrit Texts 13 (Darbhanga: Mithila Institute, 1970).

²*Ibid.*, 21.

³G. M. Nagao, *Index to the Mahāyāna-Sūtrālamkāra* (Tokyo: 1958-61).

⁴S. Schayer, "Die Erlösungslehren der Yogācāra's nach dem *Sūtrālamkāra* des Asaṅga," *Zeitschrift für Indologie und Iranistik* 2 (1923): 117, n. 2.

La besogne, à dire vrai, n'était pas si facile. Je ne disposais que de la copie exécutée, sous ma surveillance, par le Pandit Kulamāna, reproduction fidèle d'un original assez bon dans l'ensemble, mais parsemé de menues fautes dues principalement à la confusion de lettres analogues dans la devanāgarī du Népal. . .⁵

To the best of my knowledge, Lévi did not bring to Paris any other document on the *Mahāyānasūtrālaṁkāra* than the copy just mentioned; and, contrary to belief, this copy was perhaps not so "faithful." For instance, at IX, 23 a-b, in the copy we read

śūnyatāyām viśuddhāya nairātmyātmāgalābhataḥ (Pl. 1),

which Lévi edited as:

śūnyatāyām viśuddhāyām nairātmyān mārgalābhataḥ.

And this reading has been adopted by Bagchi.

But the correct reading in b is evidently

. . . *nairātmyātmāgralābhataḥ*, .

as suggested also by Nagao, on the basis of the Tibetan and Sthiramati.

Lévi spared no pains to correct his text, printing errors included. His personal copy of his edition—to which I have been fortunate enough to have access—is replete with corrections. At the end of the book he filled every blank space, patiently listing the corrections. But all this invaluable material, written in colour pencil, is becoming hazier and hazier over the years. An attempt should be made to save it, before it is too late. But, above all, a new

⁵[It was as the result of a confusion over titles that I got my hands on this text. A little before leaving for India I had the occasion to study, and to draw the attention of Indologists to, an important collection of Buddhist tales, the *Sūtrālaṁkāra* of Aśvaghoṣa, preserved in a Chinese translation. From the moment of my arrival in Nepal, in January 1898, I engaged in a search for the original Sanskrit. Hodgson, in his List of Buddhist Works in Sanskrit known by fact or by name in Nepal (*Sketch of Buddhism*, published in 1828; reprinted in *Essays on the Languages, Literature, and Religion of Nepal and Tibet*, London, 1874; p. 37), mentions (no. 29) the *Mahāyāna Sūtrālaṁkāra*; hopes of recovering it were thus not completely ungrounded. Pandit Kulamāna of Patan, who had taken an interest in my research, was soon announcing to me that one of his friends owned a manuscript of the work; the latter, however, refused to part with it. In the end I received the information that it was not the *Sūtrālaṁkāra* of Aśvaghoṣa but the *Mahāyāna Sūtrālaṁkāra* of Asaṅga. Instead of being a collection of edifying tales, it was a scholastic treatise dealing with *Mahāyāna* doctrines on the Bodhisattva, from the point of view of the Yogācāra school. It is not my purpose here to point out the interest this text affords, nor to indicate the problems it poses or that it resolves. I intend to consider these questions in the Introduction to the translation I shall be publishing shortly; in the same fascicle I shall also provide an index of technical terms the work abounds in, along with explanations I have been able to furnish of them. Here I am merely concerned with establishing the text.

The task, to tell the truth, was not so easy. I had at my disposal only the copy made under my supervision by Pandit Kulamāna—a faithful reproduction of, on the whole, a fairly good original, but one scattered with minor mistakes due principally to the confusion in similar-looking letters in the Devanāgarī of Nepal. . . .] *Asaṅga, Mahāyāna-Sūtrālaṁkāra, exposé de la doctrine du Grand Véhicule selon le système Yogācāra*, édité et traduit d'après un manuscrit rapporté du Népal par Sylvain Lévi, I (Paris: 1907), i-ii.

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edition of this important text, on the basis of original manuscripts, is called for. It is possible that the manuscript of Pandit Kulamāna, which Lévi was not allowed to use directly, is still available and has even been microfilmed by the Nepal Research Centre!

Sylvain Lévi's Emendations to His Edition of the *Mahāyānasūtrālamkāra*⁶

Page/verse/line	Corrigenda	Emendations
p.2,v.6a	anartham̄	anargham̄
p.3,l.2	anartha°	anargha°
1.4	°ty atra	°ty ete
v.7,1.8	bhāva	bhāve
p.4,v.9,l.9	°yānam ava	°yānam eva
p.6,l.2	kāraṇatvena	°natve ca
v.15,1.3	[mārgasyānugamāc ca]	mārgasya / anugamāc ca
p.8,v.20d	pratighāvatīva	pratighāvṛtī ca
p.9,v.3b	kauśalya°	kauśala°
v.3c	[saṃsaraṇe 'py eka°]	saṃṣṭiśāntyeka°
v.12d	mahārtha °	mahārya°
p.13,v.12,l.2	cotsāhāḥ	cākhedāḥ
v.13d	read bhavati sumūlam udagragotram etat according to the Tibetan or sumūlavad agra°	
p.13,IV.1,1.1	pratipakṣotsa°	pratipattyutsa°
p.14 v.3-6,1.4	tajjñānaparyeṣṭyālambanāt	tajjñānaparyeṣṭyālambanāḥ according to the Tibetan
p.15,l.3	[kuśalamūlād vātītапuṣṭitāḥ]	kuśalamūlād vā tadgotrapuṣṭitāḥ the Tibetan
1.4	iva	eva
p.16,v.15d	°parocchrāyah	°paro jñeyah
v.19b	vetesaga[prabhavaḥ]	cetasaprabhavaḥ
p.17,1.5	shift the daṇḍa in front of anutpa° and place after lābhe	
p.17,1.9	'kṣagatā°	'kṣayatā°
p.17 v.21,l.3	svato 'bhiprā°	sūtrābhi°
p.20,v.4-5,1.4	read avavādah / cittasthitih / prajñāvimuktih /	
1.5	read guṇaiḥ samudāgamah /	
p.22,v.2d	tadita°	tūditas ta°
v.11,l.2	subhūta	subhūtam̄
1.3	nadam̄	nedam̄

⁶This list was compiled by Pandit Dibakar Acharya of the Nepal Research Centre on the basis of imperfect photocopies of S. Lévi's list, with certain changes in sequence and translations from the French. It was partly revised by the author of this note, with particular attention to the items which were not clear to the pandit. The list has been scanned onto computer by Peter Wyzlic of Bonn University. Neither the photocopies nor the scanning yields a result satisfactory for reproduction purposes, and it is for this reason that the list has been made. Plate 2 will provide the reader with an idea of what the original list looks like.

p.23,v.3-4,l.3	duḥkhasyāduḥkhito	duḥkhasya / duḥkhito
1.8	°paśyan na vidya°	°paśyann avidya°
v.6c & p.24,l.7	°viniśrita°	viniścata°
p.24,l.14	grāhyabhāve	grāhyābhāve
p.25,v.1,l.2	°jñāyām	°jñā yām
1.5	sapramedeṣu	saprabhedeṣu
p.26,v.5c	read mārālayākṣubdhavimāna°	
p.28,v.3,l.2	avettyaprabhāva°	°prasāda°
p.29,v.6,l.1	read °saṃkhyānanirodha	
p.30,v.12c-d	read tathāśraye 'smin dyayapakṣaśāntatām tathopabhogatva-suśāntipakvatām	
v.13,l.2	vāhya°	bāhya°
p.31,l.1	pācananā (?)	pācanā
p.31,v.16,l.3	anāgatena	tena
p.32,v.18c	upāyacittai°	°vit tai°
v.19,l.1	°khede vīrye°	°khedavī°
1.4	[graheṇeti yādr̥ṣena]	graheṇeti / yādr̥ṣena
p.33,v.22,l.5	[veditavyah yāva°]	veditavyah / yāva°
p.34,v.4-5,l.5	[deśanā dharma°]	deśanādharma°
v.6a	sarvadharmaḥ	sarvadharmāḥ
p.35,v.10,2	shift the daṇḍa from svārtha° to saddharma°	
p.36,v.13c-d	janamaghābhi°	janaṁ bhavābhi°
v.14a	śrayo	śraye
p.37,v.19b	prabhāva°	prabhāsa°
p.38,v.24c	tasmād baddha°	tasmrād buddha°
p.39,v.33,l.1	°prabhāsenā	prabhāsane
v.34,l.2	nāmābhājana°	nāmabhājana°
p.39,v.35ab	[°citrā vicitrā]	°citrāvicitratā
p.40,v.38c	pratyekabuddhebhyo manah	°ddhabhaumena
p.41,v.45c	[°nirvāṇam]	°nirvāṇe
v.45d	[acale]	amale
p.42,l.1	'saṃklaśa°	'saṃkleśa°
v.49d	pakvo vā ca	pakvo vā na ca
v.50c	read yad dhīrā diśi diśi according to the Tibetan	
v.49,l.3	vrajanapākam	°jan pā°
p.42,50a	kṛtvā caryām	kṛcchāvāpyām
p.43,l.1	tad anubhūya / mā°	/ tadanurūpamārga
v.51a	?? dharmāñ cakram	dharmañ cakram
v.52,l.1	daśayati	darśayati
p.44,v.55,l.2	°vṛddhim dhyānādhikatvāt (ms. dhyānadhi°)	°vṛddhim cānadhikatvāt
T	°viśaddhi°	°viśuddhi°
v.56,l.1	nirmāṇena	nirmāṇāni
p.45,v.60,l.1	tac chīṭah	tac chīṭah
v.62a	[°nirmāṇam sāmbhogikāḥ svātha°]	nirmāṇam / sāmbhogikāḥ svātha°
H		
v.63,l.1		

hito	p.46,v.66,1.1 1.5 p.47,v.70,1.1 v.72a [v.75,1.2 p.48,v.77,1.4 1.6 p.49,v.86a 1.1 1.3 p.50,v.2,1.1 p.51 v.4,1.1 1.4 p.52 v.9,1.2 v.10,1.3 p.53,v.14a 1.2 p.54,1.2 ?? p.55,1.3 ll.3-4 1.5 1.6 1.7 1.9 v.5,1.2 ?? p.57,1.2 1.16 p.59,1.2 v.15,1.1 v.18d p.60,v.23a and 1.2 p.61,v.25-26,1.1 1.2 v.27b v.27,1.4 v.29c v.29d p.63,v.32,1.1 v.33,1.3 p.63,v.35,1.1 p.64,v.39c p.65,v.40 comm. v.41,1.3 v.41,1.1-2 v.42a comm. 1.5	ta ca °ntarvyaye °kāleṣu jñāne saṃkhyātakṣetrataś ca buddhaḥ satvārtha° saṃsthānāyoga° itinirupama° saṃpattitah °mānahīnabodhi° yānālamba° add a daṇḍa after kauśidyam amanasikāra rājñām ślokāḥ mahogha° 'parinīya° 'vipratisārād avipratisāreṇa daṇḍakarmaṇah read samavaghātah śi° . . . paryāyeṇa anujñānāt vedā° [dharmoddānākaraiḥ] °pannābhāve dharmapratī° [saṃgha°] [tathatādyayam /] read nirvitarkasavicāra° vinirdhāvanā° bhinnatvāt yantra° patih °vādābha° °grāhyabhrāntito pratibimbam saṃ° bhāvābhāvaviśeṣataḥ lakṣaṇāḥ tasmā° ya nirmārā° bhāvāṅgād ālaya° shift the daṇḍa in front of bhāvanāmārgeṇa after the latter. read dharmāṇām / atas tatra cittam eva / tac ci° asamkalpa° prathama° °śaddha° parikalpitā nābhāvatā niṣpanda° tathā	te ca °ntardhāya °kāle sa[t]tvesu jñānam saṃkhātah kṣetrataś ca buddhaḥ / sa[t]tvārtha° saṃbhārāyoga° iti nirupama° saṃpattiḥ °mān arhati bodhi° yām ālamba° 'manasi° ājñā- °kah mahārya° °parihāriya° 'vipratisārādikrameṇa °karmaṇām ced ā° or baved ā° dharmoddānākāraiḥ °pattyabhāve dharmatāprati° saṃgham tathatā dyayam / vinirghāṭanā° bhinnatvāt °malla° yatih °vādānta° °grāhabhrāntito pratibimbasaṃ° bhāvābhāvāviśe° lakṣaṇā / tasmā° ye nirmānā° svabijād ā° shift the daṇḍa in front of bhāvanāmārgeṇa after the latter. asatkalpa° prathamas° °śuddha° °lpitānām bhāvatā niṣyanda° tayā
gatva-			
ena			
ga			
m			
nikatvāt			
sāmbhogikah			

[p.65,v.42a,1.5]	°parāvattih	°parāvṛttiḥ
p.67,v.48,1.3	aparaparyāyah	aparah paryāyah
p.67,v.50c	grāhavat tadābhāvāt	°t tadabhaṁvā°
p.67,v.50,1.5	nityasukhaśacyātto	°śucyātmā
p.68,1.3	°svabhāvatābhīr nihsvabhāvatayā	°svabhāvatādibhir nih°
v.52,1.5	unite tadanyathā and bhāvasya°	
v.53,ll.6-7	bodhisam̄bhāracaritād anātmāni baddhāśaya	°caritānām ātmāni buddhā°
p.69,1.1	tanā°	tenā°
p.70,v.59,1.4	agnidṛṣṭānte ca	°dr̄ṣṭāntena
p.71,1.1	[evam manasi°]	evammanasi°
p.72,v.63,1.3	daśanā°	deśanā°
p.72,v.64,1.4??	sāvañ ca	sārthaṁ ca
p.73,v.66d	°vedanād dvayoh	vedanā
p.73,penultimate line	°bhiniवartanāt	°nivartanā
p.73,last line	sthāpanāt	sthāpanā
	śarudibhyah	śakrādibhyah
p.74,v.69,1.1	pratyayakārā°	pratyupakārā°
1.6	satvāvaraṇā°	sa[t]tvāvaraṇā°
1.7	dānādibhir avadhyā°	°r avandhya°
p.74,v.70b	cetanāt	cetanā
p.74,v.71,1.1	put together prativarnikā and bhāvanāyām /	
v.72d	dhāraṇāt	dhāraṇā
p.74,penultimate line	yātvā	yām yām
last line	shift the daṇḍa in front of °yatā 'bhi° after dānādīnām	
p.75,v.73,1.1	°bhede	°prabhede
v.74-75,1.2	cittatva°	vibhutva°
v.76b	cārogyam	cārogye
p. 76,v.77,1.2	remove the daṇḍa after °nāha and place between °pāramitāyām	
and iha		
p.77,v.1,l.1	kṣayitvā	°yitvāt
p.78,v.5c	vijñeyam	vijñeyā
p.79,1.3	pratata'	pramitā
1.4	read °kūlā parimitāyāmakhedāt	
p.80,1.5	anantā	anelā
1.19	'bhīkṣṇabhaṅgura°	tīkṣṇabhaṅgura°
p.81,v.13,1.1	°prakāśanātā	°prakāśanāt
p.82 v.16-17,1.6	sānuśāṇse	°śāṁśam
fourth line from the bottom	sa sam̄kliṣṭā	susam̄kli°
p.83,1.1	satatābhi°	samatā°
1.6	put a daṇḍa before vaipulya°	
p.84,v.24a	sugati°	sumati°
1.3	°citta	°cittam
	vākyavineyā°	vākyam vineyā°
p.85,v.3,1.1	nairātmyabhāvam	nairātmyadvayam
p.86,v.9a-b	susam̄bhārā subhāvanaiva	susam̄stabdhā sūpāyā caiva

ir nih°

ni

jā°

im

en °pāramitāyām

üpāyā caiva

p.86,v.10,1.2	pratirūpadaśavāse	°deśavā°
p.87,v.11,1.4	sa ca	sā ca
v.12,1.1	sakleśa°	samkleśa°
v.12d	sam̄vid dhīmatām	sam̄dhīr dhīmatām
p.87,v.13,1.2	bhavatī°	bhavantī°
p.88,v.21d	satpathā	sarvathā
p.90,1.2	śodhaneṣu yuktah	°ne suyu°
p.90,v.2c	kalpa°	kalya°
v.2,1.1	r̄jjukaraṇa°	r̄jukaraṇa°
p.90,v.2,1.2	kalpa°	kalya°
p.91,1.10	śamalakṣagrahaṇa°	samalakṣaṇagra°
1.12	sārthatathā	°tayā
p.91 v.10a	śamaprāptam	sama°
p.92 v.12c	ramaye°	damaye°
v.15b	praśrabdhīm	praśuddhīm
v.20a	kṛtsnādau svalpa°	kṛtsnadauṣṭhulya°
p.93,1.1	śaddher iti	śuddher i°
p.93,v.24a	dharmałoka°	dharmałoka°
v.25c	read nikṣepah vi°	yaś ca tat pra°
p.96,11.4-5	yaś cittapra°	pracodya°
p.96,v.48a	acodya°	°mukhe
v.48b	°r dharmasukhe	°śane
p.98,v.4a	mahāśanād	°rmiṇah
p.98,v.5a	na karmiṇa	°yat�ām
p.99,1.3	nādāyat�ād	(omit the footnote)
	sanidānatayā	sanidānayā
v.3,1.3	dhyānaprajñābhyaśasa°	°jñābhyaṁ asamāhita°
1.4	yathākrama	yathākramam
v.4,1.1	bhogeṣv abhirati°	bhogeṣv anabhira°
v.5,1.1	dhyānaprajñāyām	°prajñābhyaṁ
1.3	tātparyasya	mātsaryasya
p.100,v.8,1.1	viśraya°	niśraya°
p.101,v.14a	paramātha°	paramārtha°
v.15d	paramātha°	paramārtha°
p.102,1.1	boghisa°	°dhi°
1.21	artho	arthī
1.30	śamboghau	°dhau
p.103,1.2	hatuh	hetuh
p.104,v.17-18,1.2	°bhaye	°bhayaṁ
v.18b	dānam eva	dānam evam
v.18c	śadāṅgaśama°	°ṅgam śa°
v.19a	°rbhotam	°rbhītam
p.105,1.1	remove the dandā between punah and śīla°	
v.21-22,1.3	°vyudāsātha	°vyudāsārtham
v.23-24,1.1	śamādhāna°	samā°
p.106 v.27b		

[p.106,] v.27-28,1.5 1.6	°nuttara- unite prajñā and jīvakā°	°nuttaram
p.108,1.2 ??		
p.108 v.37,1.2	ekātmakam	eṣām ekam
p.109,v.41b 1.2	buddhaiḥ	buddheḥ
p.111,v.51b	yad ajñeyam	yad jñeyam
p.112,1.9	dīpair nunnam	dīpaiś channam?
	°śrayādiparasamayo	°paramatvato
	cāpadeśo	copadeśo
p.114,1.1 v.67-68,1.1 1.5	add karmabhedena after tatkāraṇabhedena read °prahāneṣu add dvayor akuśaladharmahānaye dvayoś ca 'ntasyāśraya°	tasyāśraya°
p.115,v.69,1.5	add svaparārthaprakaranatvāc ca	
p.116,1.1	yathā	yathāyogam
p.117,v.76c 1.3	abandhyah	avandhyah
v.79,1.1	[°bandhyo]	°vandhyo]
p.118 v.5,1.6 ??	°prayoga	°prayogam
	tathoktaiḥ	yatho°
p.119,v.10,1.2	prayogād u°	prājñatvād u°
p.120,last line	hatoḥ	hetoḥ
p.121,v.17,ll.3-4	read dharmālambanā anālambanāś ca	
p.122,1.3 v.21,1.3	read yā maitrīniṣyandena kāyakarmanā vākkarmaṇā shift the daṇḍa in front of śrāvakādinām after the latter.	
p.123,1.2 v.26,1.7	niṣpanda°	niṣyanda°
p.124,1.1 v.29-30,1.2 1.4	[duḥkhadaurmana°]	duḥkham daurmana°
v.31b	read [ity ete ca]	ity etena
p.125,1.1 v.37b	duḥkhābhūtā	duḥkhābhībhūtā
p.126,v.39-40,1.2 1.3	anyatīrthyāḥ / mokṣa°	°tīrthyamokṣa°
p.127,v.44,1.1	tāyaka°	tāpaka°(and delete the note)
p.128,v.51,1.4	[prati°]	'prati°
p.129,v.53,1.2	[duḥkhacaryā sa°]	duṣkaracaryāsaḥiṣṭutā
p.130,1.1 v.59,1.1	mūlavṛkṣā	mūlam ity uktā
	read tataś ca karuṇāto yad duḥkham u°	
	[°gha]	°ghe
	sukhābhavē	sukhānubhave
	vinā no	vinātmano
	yas tvā	yas tvām
	param anupahṛtya	param anapakṛtya
	[°vastu°]	°vasu°
	satkriyā cā°	satkriyayā cā°
	evam satkāra°	evam lābhasatkāra°
	°buddhānam / tadvihīna°	°buddhānam yānam / tad dhi hīnam
	leave two empty lines for a verse	
	mānah	mānaiḥ
	śrāddhātmānuṣa°	śrāddhāmānuṣa°

?	p.134,v.10ab v.13a	niśpanda° hriyo	niṣyanda° hriyā
lvayoś ca	p.135,last line	read svārthataḥ / parārthataḥ / ta[t]tvārthataḥ	upamātrayenākampanam
	p.136,v.22,l.1	upamātrayam	sābhilāpasya
	p.138,v.32c and 1.3 1.3	sābhilāṣasya jñānasya / pratyā°	jñānasyāpratyā°
	p.139,v.36c	parijñānāc ca	parihārāc ca
	p.140,v.40d v.41,1.2	vīre	dhīre
	p.142,v.49,1.6	nimittasamudā°	nimittāsa[mudā]°
	p.143,v.55	read pradadhātīti / eṣām pradadhāti ca / tatra pragṛhṇātīti	prajñayā / pradadhātīti śamathena / samaprāptaś copekṣā°
	p.144,v.59,1.1 v.60,1.1	cātra [kāryam]	cāgram
	v.61d	°samutpādanāt	kāyam
	p.145,l.2 v.63,1.3	vikalpena	°samutpātanāt
utter.	v.64-65,1.2	add ca at the end of the line. [tenāprāpyaniṣṭhāyām adhiṣṭhānat]	vihāreṇa
nana°	p.146,v.68,1.2	[vyavasthānam paricchedaḥ]	tenāprāpya niṣṭhām avicchedat
i	p.148,l.1 1.2	yāvata	vyavasthānaparicchedaḥ
lete the note)	p.149,v.82-3,1.6 1.8	āyat�ām vābhi°	yāvat
hiṣṇutā	1.9	[samṛddhitā veditavyā]	cābhi°
	p.150,l.16 1.20	hetuta utpatṭih	samṛddhito veditavyam
	1.22	ādita iva°	utpatteḥ
	p.151,l.2 1.8	°payuktahetu°	evā°
	v.86c	kasyacid asthānam	°bhuktahetu°
tya	p.152,1.6	°palakavat	kasyacid avasthānam
cāra°	p.153,v.89-91,1.11	put daṇḍa after avadhāryate	°phalaka° °paṭṭaka°?
nam / tad dhi hīnam	p.154,1.22	hetutah /	hetuh /
	p.154,v.93 and	[nāma rūpa°]	nāmarūpa°
	p.156,l.3	[cayāyārtha°]	cayāyārtha°
	p.155,1.6 from the bottom	pratibimbānām	°bimbākhyānām (Tibetan; ms.)
	penultimate line	follow the original reading of the MS: °parivāsataḥ	°divat
	p.155,last line	na ca . . . samkleśo	'vācyah
		bhavitum	°bdho
		na caiṣa	°kleśo na tathā bhāso (not clear)
	p.157,1.7 1.18	aniṣṭam ca / naiva	sa caiṣa
	p.159,1.15	[tatpratyayo]	aniṣṭam ca naiva /
	p.160,1.2 ??	°r anūtpādyā	tatpratyayo vā
	XIX,v.2	[yathāpūrvam]	°nutpādyā
		[gataṁ]	yathā pūrvam
			matam

p.161,v.5-7,1.3	[°tyantam̄ ca pāramitāsu]	°tyantam̄ ca / pāramitāsu
p.162,v.10-11,1.3	[pañcabodhisatva°]	pañca bodhisatva°
v.12-13,1.5	°saṃvedanā	°saṃvedanāt
p.163,v.17a, read with the ms.		akheditvābhinnād api
v.21,1.1	insert °cāryah (after karmaṇā)	
p.165,1.1	°trāsayoge	°sahānau
v.28-29,1.1	vipāko	°pāke
v.32a	pravāraṇā	pratāraṇā
[v.32-33,1.1	pravāraṇā°	pratāraṇā°]
p.167,v.43c?	jñayam	jñeyam
p. 168,1.4	add viśuddhitathatām	kasmād yoniśo°
1.11	[kasmāt / yomiśo°]	hīnā
1.13	hīnām	°parijñāna°
v.47,1.5	°parihāra°	atra
p.169,v.49,1.2	yatra	°dhigamo 'nālambanī°
v.50,1.3	[°dhigamo nālambanī°]	yathā ta[t]tvam
1.6	[yathātattvam]	yathā svabhāva°
v.51,1.1	[yathāsvabhāva°]	°pāyayathā°
p.170 v.55,1.1	[°pāye yathā°]	loko 'rtho
v.57c	[lokārtho]	°cittasya
p.171,v.61-62,1.2	°sa[t]tvasya	praviṣṭasya
v.62d	°pratiṣṭhasya	darśanā
p.173,v.69a	darśanāt	dharmae 'rato dharmarataḥ
p.174,v.74a	[dharme rato 'dharmarataḥ]	paramāścaryah
p.175,1.2	paramāścaryah	°bodha°
p.176,v.6,II.1-2	°bodhi°	sukhādyāśayaḥ paratreṣṭa°
	[sukhādyāśayaḥ / paratreṣṭa°]	°chā / hitādhyā°
	[°chā hitādhyā°]	vṛttī[c]chā / nirvā°
p.177,v.8,1.5	[vṛtti[c]chā nirvā°]	uddānaślokah
p.178,1.6	trīṁśat ślokāḥ	°kṣaṇam
II.6-7	lakṣaṇām	bhūmiṣṭeva
v.17b	bhūmiṣṭhe ca	°kṣaṇā
p.180,1.9	'nuśikṣaṇe	praviṣṭa°
v.27-28,1.6	pratiṣṭhasya	°nupalambhasya
p.181,v.30,1.7	°nupalambhas tasya	°ratvam
p.182,v.35,1.1	sadāśubhakaratve	in front of tac co°
v.37a-b,1.1	shift the dāṇḍa in front of sa[t]tvā°	°bhaya-
p.183,v.38,1.1	°bhaya°	°paryanta°
v.41a	°sthālīya°	°sthānīya°
p.185,1.2	bhūmilābhe	°lābho
p.186,1.3	nānābhogān pranī°	nānābhogenāpranīdhāya
p.188,v.59,1.4	pariśaddhi	°śuddhi
	°lpāvaraṇamātrā°	°lpāvaramātrā°

四

Plate 1

38, v. 3, 1, 2 संवेद्यप्रभाव लो 'अस्ति' ३५, ६, १ अवश्यकतारीढ़

39, v. 12, ८ इन तथा भजे ५ स्थिन दूषप्रहरण न तो तथोपप्रयोग सम्भव करता है। युडानिन पठन्ती

31, v. 16, १, ३ एवं ५ शान्तिगत शब्दों के लिए १ तो ३, ४, ५ आवश्यक हैं। पाठन

34, v. 4-5, ६, ५ ज्ञान अम देशजाधर्म

35, v. 10, २ त्रासुराद्वारा १ इन शब्दों के सहृदय

36, v. 13, १-२ जनस्थानिपि जनन पवनिपि

v. 14, २ अथवे अचे

37, v. 19, २ उपाक घटास

38, v. 24, १ रामायण नामधारन

35, ६ विचारादित्तन ५८, ३५० उपर्युक्त व्याख्या इति त्रैवेदः

42, v. ५०, ० अद्वैत दिवि दिवि ५८, ३५१-३५२, ३५३ इति विद्वान् अद्वैत

v. ५१ गुलाम पर्याय कुञ्जप्राप्ताः

43, १, १ लक्ष्मीमुखा लो १ तद्गुरुपर्याप्ति ५१, ३५४ असमर्पिताः लो इति

५५, १३-१६ अस्यवचात् शिव यज्ञादेवा शून्यादेवा अनोऽहम्

v. १६ अपर्महृताकां ग्राम ५२, ३५५ अनोऽहम्

६३, v. ३५, १, २ धर्माणो अस्तस्त्र नित्येव १ तत्त्वः

६२, v. ६४, १, ४ शापक्ष शार्थ इ ६३, ६० अनुष्टुप्पाद्याद्य ऋष्टपत्रः

७३, १०८१ अस्त्रतयां निर्विना ७३, v. ६६, १ वेदग्रन् दक्षी लो विद्वा

v. ११, १२ न्यायगत् न्यायन् ७४, ३५६ वेदरात्रे वेदन

v. ११, १२ हर्षित्वा विकृत धारणे धारणा

७७, १, ४, ६ कून्ता एविष्विताम् विष्वान् ७७, १२ वाला यो या

८६, v. १०, १, २ प्रतिकृपद्वालो देवाका

८७, v. १३, १, २ अवरी अवरी ९०, १, १ शोषनेत् तुक्त लो न गुण

९०, v. १२, १२ कृष्णवृक्ष कृष्णाः ९१, v. १० एविष्वान् तयः

९२, १५, १ प्रश्निष्वान् प्रश्नुदि

९३, १, २ राष्ट्रेत्वा शुद्धि

v. १५, १ धर्मलोक धर्मलिक नित्येव विष्विताम् विष्विताम्

९८, v. ५ अनुष्टुप् शोने ९६, ५, ५ अपत्तु लो विष्विताम्

१०१, v. १६, १ अपश्चिव विश्व

१०२, १२ विजित विजित १०३, १ त्वं त्वं त्वं १०६, १२ विष्विताम्

१०३, v. १९, १ विष्वान् विष्वान् १०४, १, १ विष्विताम्

१०६, v. २४, १० तुक्त तुक्त १०८, १, २ विष्विताम् ११८, ५, ६ विष्विताम्

१०८, v. ३२, १२ एविष्वान् एविष्वान् ११३, १, १ विष्विताम्

१८६, v. ६३, १ इति इति १८४, १, १ विष्विताम्

१८५, १, १ पूर्वाद् तु तु १८५, १, १ विष्विताम्

१८६, १, १ विष्वान् तु तु १८०, १, १ विष्विताम्

१८७, १, १ विष्विताम् ८, १ विष्विताम्