

Diplomatic Edition

Ms P

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Introduction

Given the importance of ms P for establishing the critical text of the PsP, a diplomatic edition of it is presented here.

When I began to prepare the diplomatic edition a number of years ago, I decided to deviate slightly from the symbols commonly used for diplomatic transcription and to introduce one or two more of my own invention.¹ One of the purposes for doing so was to provide the reader who is unfamiliar with the idiosyncrasies of old Nepalese script, and who therefore must rely on the transcription instead of the manuscript, with additional information about the *akṣaras* that are damaged or in damaged zones of the manuscript. I in particular chose to employ the symbol “+” as contrast for the symbol “.” (see below Editorial Signs) in order to distinguish parts of *akṣaras* physically no longer present (owing to the fact that the palm-leaf background is no longer present) from parts of *akṣaras* that are to some degree visible but have been rendered unidentifiable due to damage.

There are, of course, numerous *akṣaras* and parts of *akṣaras* in ms P that lack a piece of their base material and yet are to a degree still visible but nevertheless unidentifiable. A decision had to be made in each case whether the *akṣara* or its part should be recorded as non-existent (i.e., as “+” or “+”, respectively) or as damaged (i.e., “.” or “.”, respectively). Usually if only a small part of a stroke remained, for example, the foot of a vertical stroke that could not be identified as belonging to any *akṣara* in particular, and the rest of the *akṣara* had broken off or been eaten away, the *akṣara* was recorded

¹ These conventions have since been used for a number of critical and diplomatic editions produced by other scholars.

as missing. However, if the top hooks of a line of *akṣaras* remained after the entire bodies of the *akṣaras* had peeled off together with the upper layer of palm leaf, I often recorded these *akṣaras* as merely unidentifiable due to damage, because the hooks alone revealed enough information about the probability of the *akṣaras* beneath them to lead to the supposition that they quite possibly corresponded in number and perhaps even in identity to the *akṣaras* expected on the basis of the other manuscripts, but again did not supply enough detail for the surmised *akṣaras* to then be placed in round brackets (i.e., uncertain reading due to damage).

This implementation of conventions that differentiate between non-existent and unidentifiable parts of *akṣaras* informs the reader whether my indication of *akṣara* parts is based purely on the readings from the other PsP manuscripts or whether it is based on marks on the palm leaf. The small cross – “+” – was introduced primarily to deal with the many cases of damage above the line of writing where superscribed *r*, *anusvāra* and various vowel markers are expected. To illustrate the system with a simple hypothetical example, if the word *karma* would be attested in the other manuscripts but in ms P a piece of the palm leaf is missing above the line of writing, I transcribe the word as *ka +ma*,² therewith informing the reader 1) that the writing basis where the superscript *r* is expected is missing, 2) that I nevertheless do assume, based on the other manuscripts, an additional element for the *akṣara ma*, but 3) that this assumption, owing to the

² It would actually be transcribed *kṛ +mṛ*. The additional markers added to inherent *a* are explained in a following paragraph.

The conjunct *rm* is also attested without superscribed *r* in the manuscript's script and is written as *m* with a short horizontal stroke (described earlier as prescript *r*) attached to the left vertical stroke of *m*. For the example above, I assume only superscribed *r* but the transcription *kṛ +mṛ* could theoretically also cover an instance of a missing alternative prescribed *r*; however in the latter case it would have to be assumed that the palm leaf above *ma* is intact but lacking the expected *r* and exhibits a hole or tear just before *ma*. The alternative mode of forming *rm* with a prescript occurs much less often in the manuscript than the form superscript *r* plus *m* does, and as a rule I do not assume its presence in the damaged area before *m* if superscribed *r* is not present. Only if some sort of mark before the *ma* would be vaguely visible might I assume *rm* with prescribed *r*, and in such a case I would likely be inclined to base the transcription on the visible evidence and write [*r*]ma (i.e., pre-scribed *r* uncertain due to damage).

lack of a physical basis for the supposed *akṣara* part, could be wrong and the word may have lacked superscript *r*: given the possibility that in old Nepalese script *ā* can be indicated with a stroke above the line, the word may actually have been *kāma*. This method has the advantage of removing ambiguity from the dot (“.”) commonly used in diplomatic transcription to stand for both non-preserved (due to damage to the basis) and existent but unidentifiable *akṣara* parts. Readers of the diplomatic transcription alone are thus not burdened with the uncertainty engendered by the bi-functional “.”, that is, they are not left wondering if a mark over the *ma* was visible on the palm leaf but was too marred to be recorded even as a damaged and thus uncertain *r*—a possibility that could induce a reader to assume that the illegible ink-mark above *ma* might indeed be supportive of the reading *karma* attested in the other manuscripts—or wondering if the area of palm leaf where *r* would be expected had perhaps been eaten away by insects. In the first instance, there exists some solid evidence on which to base the assumption that the expected *akṣara*(-part) was originally present and legible; in the second, the physical basis for the evidence is completely missing. It goes without saying that a diplomatic transcription with its various symbols is unable to perfectly mirror all the details of a manuscript, but inclusion of the small cross in the group of signs represents an attempt to present a somewhat clearer picture of the manuscript and to avoid, as much as possible, misleading the reader with respect to the evidence.

It was especially important to introduce “+” as a convention in the present study because ms P is one of the most important extant manuscripts of the PsP. Should other manuscripts in P’s line come to light in the future, their preserved text may contribute to restoring some of the damaged readings in ms P; but until then, the diplomatic edition informs when and where I literally grasp at thin air and turn to and rely on the other manuscripts.

I also found it necessary to indicate, in cases of damage to the palm leaf above and below the main *akṣara* line, that my assumptions of *a* and *ā* within words are based on the other manuscripts and are not completely beyond the realm of conjecture. If inherent *a* is expected in a word, for example, after initial *k* in *kadācit*, but a portion of the

palm leaf above or below *k*, where other vowel markers could be written, is missing, *a* will appear with a small upright or inverted tack-like shape under it,³ i.e., as “*ḷ*” or “*ḷ̣*”, depending on whether the missing leaf is above or below. Similarly, if *ā* is expected in a word, for example after *d* in *kadācit*, and the usual *ā* marker does follow the consonant *d* but the leaf directly above it is missing, *ā* is presented as *ḷ* for the sake of indicating that the *akṣara* is assumed to be *dā* but may have (incorrectly) read *do* or *dau*.⁴ If, however, vowel strokes such as the vertical stroke for *i*, *o*, *ai*, *au* or *ī* or the *prṣṭhamātrā* before the consonant are written beside consonants where expected but the portion of the palm leaf containing the further necessary identifiers is missing, I record, depending on the extent of damage in the environs, the vowel as a single dot (i.e., “.”, indicating unidentifiability due to damage) or in round brackets (i.e., “()”, indicating uncertainty due to damage). In the latter case the lower tack-like shapes are never added to the vowel, since these are reserved for inherent *a* or *ā*, which are not lacking any parts and can be read as such regardless of upper or lower leaf loss; the ambiguity arises because the missing leaf may have contained superscript markers.

Whenever missing *akṣaras*, or the initial or final missing parts of *akṣaras* (the latter including inherent *a* in cases of post-consonant damage), or *akṣaras* which have experienced damage to the extent that even an uncertain (i.e., “()”) reading is impossible, are recorded, they are separated from other *akṣaras* by a space to make clear the extension of the *akṣara*; parts of single *akṣaras* are not separated from the rest of the *akṣara*. Thus the *akṣara kta* whose *t* is unidentifiable due to damage is written *k.a* and can remain part of a word, e.g., *yathok.am*, but an *akṣara* whose initial or final part, that is, a part bordering onto the next *akṣara* in the transcription, is missing or unidentifiable is separated, depending on the point of damage, from the previous or next *akṣara*; e.g., if *k* is damaged, then *yatho .tam* is transcribed. While this does not necessarily contribute to “easy

³ Unicode 031D (combining up tack below) and 031E (combining down tack below).

⁴ If damage, staining, etc., would occur immediately to the right of the first two consonants (on the level of the consonants), the transcription would usually read *k. d. cit*

reading” of the transcription, it does serve to convey at a glance the complete *akṣara* units in damaged areas and to minimize any confusion regarding the *akṣaras* to which the dots and crosses belong. The confusion this method aims to avoid tends otherwise to arise particularly for *akṣaras* with final *anusvāra* and *visarga*. Damaged *akṣaras* can be transcribed in various ways depending on the exact place(s) of damage, for example, the *akṣara ktyā* with damage rendering parts of it unidentifiable can appear as *.tyā*, *k.yā*, *.t.ā*, *.ty.*, but since *akṣara* “part” refers to an affected section of the *akṣara* in relation to the unaffected section, and not necessarily to a missing or damaged individual element of the *akṣara*, *ktyā* with damage to *t* and *y* will be recorded as *k.ā* (“.” here comprising all damaged parts between the two identifiable parts of the *akṣara*) and not as *k..ā* with two dots in the middle; and *ktyā* with damage to *y* and *ā* will be recorded as *kt.* (“.” here comprising all damaged parts after the still identifiable parts of the *akṣara* and including the damaged vowel marker) but not as *kt..* with two dots at the end (“..” stands exclusively for a full *akṣara* which is unidentifiable due to damage).

The separation from the next *akṣara* of *akṣaras* with loss of or damage to the *anusvāra* or *visarga* specifies that “+” or “.” denote the final element of the relevant *akṣara*, not a damaged first member of a consonant cluster belonging to the following *akṣara*. This method has been followed consistently throughout, and although having to read *eta .yuktam* for the obvious *etad yuktam* attested in all other manuscripts may prove somewhat irritating at first, the advantages of this mode of proceeding outweigh its awkwardness. With it, I can often show via the transcription alone what can be seen on the palm leaf; in the case of *etad yuktam*, the reader can see by way of *eta .yuktam* that a consonant cluster of which the initial portion has been damaged makes up the first part of the third *akṣara*. This is especially useful in cases of more extensive damage. If the words expected on the basis of the other manuscripts are *etad yuktam*, and the *ta* of the expected word *etad* as well as the *d* of the conjunct is so badly damaged that identification is impossible, *e .. .yuktam* will appear. However, should a slightly water-damaged ink-mark stand above the damaged *akṣara* thought to be, according to the other manuscripts, the *akṣara ta*, and should *y* stand alone as a full initial consonant, the transcription will

show *e .[ṃ]* *yuktam*, quickly revealing that the reading appears to have been *evaṃ yuktam*.

virāmas that are expected but missing on account of insect damage or breakage are recorded as “+”.

Stylized final *m* plus *virāma* has been recorded as *m**, i.e., has not been allotted a special sign.

Editorial Signs

- + indicates an *akṣara* that is physically missing due to breakage, fibre loss, or a hole in the palm leaf
- + indicates part of an *akṣara* that is physically missing due to breakage, fibre loss or a hole in the palm leaf
- .. indicates an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
- . indicates part of an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
- () enclose *akṣaras* or parts of *akṣaras* whose reading is uncertain due to damage
- /// indicates breakage
- ᳵ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *u* or *ū*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *below* the *akṣara*
- ᳶ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *ā*, *i*, *e*, *ai* or *o*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*⁵

⁵ “Above the *akṣara*” refers to the area in which the diagonal and curved strokes for marking the vowels could be written and does not include the area to the left of the *akṣara* where the *prṣṭhamātrā* stroke is written.

- ā indicates the vowel *ā* where *ā* is expected but where the reading *ā*—instead of *ī*, *o*, or *au*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*
- { } enclose an identifiable scribal deletion
- { { } } enclose a scribal deletion of which the identification is uncertain
- {{ { } }} enclose an unidentifiable scribal deletion. If not marked by a footnote, the deletion involves not more than the space for one *akṣara*
- ⋮ line-filler: either a vertical line with a short diagonal stroke right and downward from its centre (resembles a cancelled *daṇḍa*), or two short vertical lines stacked one above the other (resembles a broken *daṇḍa*)
- ◎ string-hole
- rectangular empty space between sections, viz. “columns”
- ’ *avagraha*
- * *virāma*

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[P 2r1] ātmabhāvonmajjanam | ucchittir ucchedaḥ prabandhavicchittir ity
arthaḥ | śāsvato nityaḥ sarvvakālasthāsnur ity a | □ rthaḥ | ekaś cāsāv
arthaś ce{|}ty akārtho ¹bhinnārtho na pṛthag ity arthaḥ | nānārtho
bhinnārtho pṛthag ity arthaḥ | āgatir āgamaḥ | □ ḥ | vipra-
krṣṭadeśāvasthitānām sannikṣṭadeśāgamana{h}²m* nirggatir nirgga-
maḥ sannikṣṭadeśāvasthitā |

[P 2r2] nām viprakṣṭadeśagamanam* | etir ggatyarthaḥ | pratiḥ prā-
ptyarthaḥ | upasarggavasena dhātvarthavipariṇāmāt* | □ uparggeṇa hi
dhātvartho balād anyatra nīyate | gaṅgāsālilamādhuryaṁ sāgareṇa
yathāmbhaseti pratītyaśabdātra lyabantaḥ □ prāptāv a{t}³pekṣāyām
varttate {|} samutpūrvvaḥ padīḥ prādurbhāvārtha iti samutpāda-
śabdaḥ prādu(r)bhā(v)e va (i)

[P 2r3] rttate | tataś ca hetupratyayāpekṣo bhāvānām utpādaḥ | pra-
tītyasamutpādārthaḥ | apare tu bruvate | i □ tir ggatir ggamanam
vināśaḥ itau sādharma ityāḥ | prati +(v)īpsārtha ity evan taddhitāntam

¹ The *avagraha* has been written over an erased *bha*.

² It is difficult to determine if the pale circle over °na is a watermark or an erased *anusvāra*. It appears that the scribe partially erased the *visarga* he had written and then added a small stroke under the upper circle of the *visarga* (over the lower circle) in order to indicate that the circle together with the stroke now stand for the stylized final *m* with *vigraha*.

³ *t* = stroke for *t* as initial *akṣara*-element.

ityaśabdam vyutpādyā prati prati i | □ tyānām vināsinām utpādaḥ |
 pratītyasamutpāda iti varṇṇayanti | teṣāṃ pra(tītyasa)mutpādam vo
 bhikṣa (i)

[P 2r4] vo deśayīṣyāmi | yaḥ pratītyasamutpādam paśyati sa dharmam
 paśyatīty evamādaḥ viṣaye vīpsārthasya sa ◎ mbhavāt* | samāsa-
 sambhavāc ca syāt* jyāyasī vyut(p)attiḥ | (i)ha tu .. kṣuḥ p+ṛatītya
 rūpāṇi cotpadyate cakṣurvijñānam ity eva | ◎ mādaḥ viṣaye sāksād
 aṅgīkṛtārthaviseṣe cakṣuḥ pratītyeti pratītyaśabda ekacakṣurindriya-
 he |

[P 2r5] tukāyām apy ekavijñānotpattāv abhīṣṭāyām kuto vīpsārthatā |
 prāptyārthas tv anaṅgīkṛtārthaviṣe □ ṣe { | } pi pratītyaśabde (sa) .. (v).
 +(i) + m(bh)ā(v)āḥ pratītya .. +utpāda (i) + + (ñ)+ī .. (t)ārthaviseṣe
 pi sambhavati ca □ kṣuḥ | pratītya cakṣuḥ prāpya cakṣur apekṣyati
 vyākhyā syāt* | taddhitānte cetya(śabd)e cakṣuḥ pratī(tya) |

[P 2r6] rūpāṇi cotpadyate cakṣurvijñānam ity atra pratītya-
 sabdasyāvyayatvābhāvāt samāsāsbdbhāvā(c ca) .(ibhakt)i □ śrutau
 satyāṃ cakṣuḥ (pratīty). + + + + + (ti) pāṭhaḥ (s)+ān na caita(d
 ev)⁴am ity āvyāyas(y)+ + + .. .tā(sya v)yutpattir i(ty u)p(e) □ yā | yas
 tu vīpsārthatvāt* pratyupasarggasya eteḥ prāptyarthatvāt* samutpāda-
 śabdasya ca sambha(vā)rtha(tvāt*) |

[P 2r7] +ā(ṃs) +ān+ p(r)ātyāyān+ p(r)atītyaśamutpādaḥ prāpya sambhava
 ity eke | prati prati vināśinā(m u) .(ā) □ daḥ pratītyasamutpāda (i) + +
 + + + + .. (kh)yā(n)am anū(dya) ṇam ā(bh)idha .e (ta)sya + + ..

⁴ The line under the *akṣara*-element *d* which causes it to look like *dy* is not an ink-stroke but rather a mark caused by worms.

.ān. (vādākauśalam). □ va tāvat sa .(bhā) .. (t). (|) kiṃ kāraṇaṃ | yo
(h)i prāptyar(tha)m pratītyaśabdaṃ vyācaṣṭe nāsau pratim vī-
(ps)ārtha(m) vyā)

[P 2v1] + .. (n)ạ̄ .(y)+ t+ prāptyā +thā+ k+ (n t)ạ̄ +h+ prāt+ prāptyartha(m
e)t+ (c)a gatyarthaṃ samuditañ ca pratītyaśabdaṃ prāptāv eva
varṇayati | ten(e) .. +(ī)+ + + + □ + ..ḥ pratītya sa(m)+ (tp)ạ̄(d)ạ̄ + + +
+ + + + + + .. (sa)mutpādaśabdena yadi ni(r)ạ̄vạ .. + + + + + (d)ạ̄
+(th)ạ̄parāma | □ +ṣo vivakṣi + + + + + + + + + + + + + + + +
+ + .. (tpāda) iti (vīpsā)sambandhaḥ

[P 2v2] kriyate | atha viśeṣaparāmarṣas tadā cakṣuḥ prāpya rūpāṇi ceti
na vīpsāyāḥ sambandha it(i |) + + + □ + + nuvādākau .. + + + + + + +
+ + + + (c). (kṣ).(h) pratītya rūpāṇi co(tp). + + + + + + + + (t).
.(obh)ạ̄yārthābhi □ sambandhā(s)ạ̄ +bhạ̄(vād iti)⁵ + + + + + + +
+ + + + + + + + + + ... (m). .. iti yu |

[P 2v3] ktya({|})nutpādānena pratijñāmātratvāt* | athāyam abhi .āyaḥ {|}
syād arūpitvād vijñānasya cakṣuṣā prāpti | □ +nnāsti rūpiṇạ̄(m)+ (v)ạ̄
tāt*(pr)ạ̄ (śa)nạ̄(d)+ t(y et)ạ̄ + + + + + + + + + + r(i) tyā p(i)
prāptyabhyupagamāt* prāpya □ śabdasya cāpe(kṣyaśa)bdaparyāya-
tvāt* prāpyārthasyaivācāryanāgārjunena pratītya(śa)bdasyā tāt tat
prāpya |

[P 2v4] yad utpannaṃ notpannan tat svabhāvata ity abhyupagamāt* |
dūṣaṇam api nopapadyata ity apare | yac cāpi sva © matam vyava-

⁵ It does not appear that what follows can be the *yad uktam* expected by LVP's edition. Only the lower parts of two *akṣaras* are visible; the first element of each, respectively, appears to be *v* and *t*. The vertical stroke between them suggests medial *ā* or medial *i*.

sthāpitam kin tarhy asmin* satī(d)am bhavati | (a) +(y)+ (tpād)+ + +
 (m) utpadyata itīdampratyayatārthaḥ | pratītyasamutpāḥ | © dārtha iti
 tad api nopapadyate pratītyasamutpādaśabdayoḥ pratyekam artha-
 viśeṣānabhidhānāt* | ta

[P 2v5] dvyutpādasya ca vivakṣitatvāt* | athāpi rūḍhiśabdam pra-
 tītyasamutpādaśabdam abhyupetyāraṇyetilakā □ divad evam ucyate
 tad api nopapannam avayavārthānugamasyaiva pratītyasamutpā-
 dasyācāryeṇa tat tat prāpya yad utpa{||}nnaṃ notpa □ nnaṃ tat*
 svabhāvata ity abhyupagamāt* | athāsmiṇa satīdam bhavati hrasve
 dīrgham yathā satīti { } }⁶khyāya

[P 2v6] mānena tu tad evābhyupagataṃ bhavati hrasvam pratītya
 hrasvam prāpya hrasvam apekṣya dīrgham bhavatīti | tataś ca yad eva
 □ dūṣyate tad evābhyupagamyate iti na yujyate ity alam prasaṅgena |
 tad evaṃ hetupratyayāpekṣam bhāvānām utpādam paridīpaḥ | □ yatā
 bhagavatā 'he({tu})tvekahetuviṣamahetusam̐bhūtatvaṃ svaparobha-
 yakṛtatvañ ca bhāvānām niṣiddham bhavati |

[P 2v7] tanniṣedhāc ca sāmvyūtanām padārthhānām yathāvasthitaṃ
 sāmvyūtaṃ svarūpam udbhāvitam bhavati | sa evedānīm sā □ mvṛtaḥ
 pratītyasamutpādaḥ svabhāvenānutpanna{||}tvād āryajñānāpekṣayā
 nāsmiṇ nirodho vidyate yāvan nāsmiṇ nirggamoḥ | □ vidyata ity
 annirodhādibhir aṣṭābhir viśeṣaṇair viśiṣyate | yathā ca nirodhādayo
 na santi pratī

⁶ The erased *akṣara* may have been *vyā*.

[P 3r1] tyasamutpādasya tathā sakalena śāstreṇa pratipādayiṣyati |
anantaviśeṣaṇasambhave pi⁷ pratītyasa | □ mutpādasyāṣṭānām evopā-
dānam eṣām prā⁸dhānyena vivādāṅgabhūta{|}tvāt* | yathāvasthita-
pratīsamutpādadarśane ca | □ saty āryāṇām abhidhānābhidheyādi-
lakṣaṇasya prapañcasya sarvathoparamāt* prapañcānām upasamā

[P 3r2] sminn iti sa eva pratītyasamutpādaḥ prapañcopaśama ity
u(c)yate | cittacaittānāṁ ca tasminn apravṛ □ ttau jñ ◎ ānājñeya-
vyavahārani(v)ṛtṭyā jātijarāmaraṇādiniravaśeṣopadravarahita{|}tvāc
chivaḥ | yathābhihitaviśeṣaṇa | □ sya pratītyasamutpādasya deśanā-
kriya{|}yā īpsitatamatvāt karmmaṇā nirdeśaḥ | anirodham anutpādam
a

[P 3r3] nucchedam aśāśvatam* | anekārtham a{|}nānārtham anāgamam
anirggamam* yaḥ pratītyasamutpādaṁ prapañco □ pasamaṁ śivan
deśayāmāsa sa(mbu)ddhas tam vanda iti | yathopavarṇṇitapratītya-
samutpādāvagamāc ca tathāgatasyaivaikasyā □ viparītārthavāditvaṁ
paśyan* sarvvaparapravādāṁś ca bālapralāpān ivāvētyāṭiva pra-
sādānugata ācāryo

[P 3r4] bhūyo bhagavantam viśeṣayati | vadatām varam iti | atra ca
nirodhasya pūrva pratiṣedha utpādanirodha | ◎ yoḥ paurvvāparya-
vyavasthāyāḥ siddhya(bhā)vaṁ dyottāyi .um (|) +i +i (|p)ūrvvañ
jātir yadi bhavej jarāmaraṇam untaram | {|} nirjja ◎ rāmaraṇā jātir
bhave jāyet{*}a{|} cāmṛta iti | tasmān nāyaṁ niyamo yat pūrvvam
utpādena bhavitavyam paścān vi |

⁷ The vertical stroke for medial *i* appears to have been written over an erased *ava-*
graha or *daṇḍa*.

⁸ There is an inkdrop or wormhole over *prā* which resembles an *anusvāra*.

gamābhāvāt* | tathā cōktaṃ āryadevena | sadasatsadasac ceti yasya pakṣo na vidyate | upālambhaś cireṇāpi tasya | □ vaktuṃ na śakyata iti | vigrahavyāvartanyāṃ cōktaṃ | yadi kācana pratijñā syān me tata eṣa me bhaved do

[P 3v6] ṣaḥ | nāsti ca me pratijñā tasmān naivāsti me doṣaḥ | yadi kiñcid upalabheyam pravarttayeyam nivarttaye | □ yaṃ vā | pratyakṣādibhir arthais tadabhāvān me 'nupālambha iti | yadā caivaṃ svatantrānumānānabhidhāyitvaṃ mādhyamikasya ta □ dā kuto nādhyātmikāny āyatanāni svata utpannānīti ({}) svatantrā pratijñā yasyāṃ sām̐khyāḥ pratyavasthapsya

[P 3v7] nte ko yam pratijñārthaḥ kiñ kāryātmakaḥ svata uta kāraṇātmaka iti | kiñ cātaḥ kāryātmakaś cet* si □ dhasādhanam* | kāraṇātmakaś ced viruddhārthatā | kāraṇātmānā vidyamānasyaiva sarvvasyotpattimata utpādād iti | kuto □ smākam vidyamānatvād iti hetur yasya viruddhārthatā syāt* | yasya siddhasādhanasya yasyāś ca viruddhā

[P 4r1] (rth)atāyāḥ pa(r)i(h)ārā(rtha.) (y)atna(ṃ) kaviṣyāmas tasmāt* paroktadoṣaprasaṅgād eva tatparihāra ācāryabuddha □ pālitenā na varṇṇanīyaḥ | athāpi syāt mādhyamikānāṃ pakṣahetudrṣṭāntānām asiddheḥ svatantrānumānānabhidhā | □ yitvāt svata utpattipratiṣedha-pratijñārthasādhanam mā bhūd ubhayasiddhena vā(num)ānena para-pratijñānī(rā) |

[P 4r2] karaṇam | parapratijñāyās tu svata evānumānavirodhacodanayā svata eva pakṣahetudrṣṭāntāpakṣālarahi | □ taiḥ pakṣādibhir bhavitavyāṃ | tataś ca tadanabhidhānāt taddoṣāparihārāc ca sa eva doṣa iti | ucyate | naitad evaṃ kiñ kāraṇam | □ yasmād yo hi yam artham

pratijānīte tena svaniścayavad anyeṣān niścay(o)tpādaneccha(y)ā
yayopapa ।

[P 4r3] tṭyā 'sāv a(r)tho 'dhigataḥ s(ai)vopapattiḥ parasmāy upa-
deṣṭavyā | tasmād eṣa tāvan nyāyo yat pareṇaiva □ svābhyupagama-
pratijñātārthasāadhanam upādeyaṃ | na cāyaṃ paraṃ prati hetu-
drṣṭāntāsambhavāt svapratijñāmātrasāratayaiva □ kevalaṃ svapra-
tījñānārthamātram upādatta iti | nirupapattikapakṣābhyupagamāt*
svātmānam evāyaṃ k(e)

[P 4r4] valaṃ viśamvādayan* na saknoti pareṣāṃ niścayaṃ ādhātum
iti || idam evāśya spaṣṭataraṃ dūṣaṇaṃ yaduta sva ! ◎ pratijñātārtha-
sādhanaśāmarthyam iti | kim ātrānumā(n)a(b)ādhod+(āv)ānatayā pra-
yojanam | athāpy avaśyaṃ svato numāna ◎ virodhadoṣa udbhāva-
nīyaḥ | so ({'})¹⁴py udbhāvita evācāryabuddhapālitenā | na svata
utpadyante bhāvās tadutpāda

[P 4r5] vaiya(r)thyād iti vacanāt* | atra hi svata ity anena svātmanā
vidyamānasya {|} parāmarśas tathā hy asya grahaṇa | □ kavākya-
syaitad vivaraṇ(ṇ). + + + + + .i .(i |)
anena ca vākyena sādhyasā | □ dhanadharmānugatasya {|} parapra-
siddhasya sādharṇmyadrṣṭāntasyopādānam* | tatra svātmanā vidya-
mānasye |

[P 4r6] ty anena hetuparāmarṣaḥ | utpādavaiya(rthyād) ity anena
sādhyadharmmaparāmarṣaḥ | tatra yathā ’nimibya(h) śa | □ b(d)aḥ +
+

¹⁴ The erased mark could also be a *daṇḍa*.

[P 4v3] | ghaṭādikam iti vādiśabdena niravaśeṣotpitsupadārthasaṅgrahasya vivakṣitatvāt* | anaikāntikatā □ pi pa(ṭ)ādibhir naiva sambhavati | .. + (v). (y)ḥ + + +¹⁸ .. gaṃārga. .. + + (vy). .. (r). (k)t+ḥ (p)ḥ-dārthāḥ svata utpattivādinā ta □ ta eva na svata utpadyante svātmanā vidyamānatvāt* puruṣavad itīdam udāharaṇam udāhāryam* | yady a

[P 4v4] pi cābhivyaaktivādinā utpādapraṭiṣedho na bādhakas tathāpy abhivya{i¹⁹}ktāv utpādaśabdam nipātya pūrvvaṃ paścā ' | © c cānupalabdhypalabdhisādhara(m)myiṇṇotpādaśabdenābhivyaakt(e)r evābhidhānād ayaṃ praṭiṣedho nābādhakaḥ | katham punar ayaṃ a ' | © rtho yathoktacarcām vinaive{|}tthaṃ vicārānabhidhānāl labhyata iti cet tad ucyate | arthavākyāni hy etāni mahā

[P 4v5] rthāni yathoditam arthaṃ saṃgr̥hya pravṛttāni ca vyākhyāyamānāni yathoktam arthātmānam praśūyanta iti nātra □ kiñcid anupāntaṃ sambhavyate {|} prasaṅgaviparītena cārthena parasy(ai)va sambandho nāsmākaṃ svapratijñāyā abhāvāt* | tataś ca □ siddhāntavirodhāsambhavaḥ | parasya ca yāvad bahavo doṣāḥ prasaṅgaviparītapatyā²⁰ apadyante tāvad asmā

[P 4v6] bhir abhīṣyata eveti | kuto nu khalv aviparītācāryanāgārjunamatānusāriṇa ācāryabuddhapāli ' | □ tasya sāvakaśa{|}vacanābhidhāyitvaṃ yato 'sya paro 'vakāśaṃ labhate | niḥsvabhāvabhāvavādinā ca

¹⁸ The *akṣaras* which follow are on a piece of palm leaf which has broken off at this point and which has been photographed as part of the upper middle column of P 3v (see preceding footnote). The *akṣaras* on this misplaced piece are: .. gaṃārga. ..

¹⁹ The vertical stroke has a short curved stroke attached to upper end; it appears that the scribe wrote *vyakti* and then erased the *i* marker.

²⁰ The blur/damage above *ta* makes it impossible to know if an *ā* marker is added to *ta*.

sasvabhāvabhāva | □ vādinaḥ prasaṅga āpādyamāne kutaḥ prasaṅga-
viparītārthaprasaṅgitā | na hi śabdā dāṇḍapāśikā

[P 4v7] iva vaktāram asvatantrayanti kin tarhi sa{|}tyām śaktau vaktur
vivakṣām anuvīdhīyante tataś ca parapratiññāpratiṣe □ dha{|}mātra-
phalātvaṭ* {|}|prasaṅgāpādanasya nāsti prasaṅgaviparītārthāpattiḥ |
tathā cācāryo bhūyasā prasaṅgāpattimukhe □ naiva parapakṣam
nirākaroti sma | nākāśam vidyate kiñcit* pūrvam ākāśalakṣaṇāt* |
alakṣaṇam*

[P 5r1] prasajyeta syāt pūrvam yadi lakṣaṇāt* | rūpakāraṇanirmuktaṁ na
rūpam upalabhyate | ahetukaṁ na cāsty artha □ ḥ kaścid ahetukaḥ
kvacid iti | tathā bhāvas tāvan na nirvāṇam jarāmaraṇalakṣaṇam | pra-
sajyetāsti bhāvo hi na jarāmaraṇam vi | □ ne{|}tyādinā a{r}²¹thārtha-
vākyatvād ācāryavākyānām mahārthatve saty a{|}nekaprayogahetu-
tvam parikal(pye)

[P 5r2] ta²² | ācāryabuddhapālitavākyāny api kim iti na tathaiva pari-
kalpyante²³ | atha syād vṛttikārāṇām e □ ṣa nyāyo yat prayogavākya-
vistarābhīdhānaḥ kartavyam ity etad api nāsti | vigrahavyāvartanyām

²¹ The erased stroke may not be superscript *r*. It is equally possible that the scribe first wrote *athapi*^o for *athārtha*^o, and then, upon noticing his error, erased the curved stroke of *i* but left its vertical stroke to stand for *ā*, drew a diagonal line through *pa* to change this *akṣara* to *tha*, and added to it superscript *r*. This second possibility would explain the unusually formed *th* in the *akṣara rtha*.

²² The *ta* is smaller than regular *tas*, the size of *t* to which *virāma* is added. The scribe either forgot to write an intended *virāma* or realized one was not required after he wrote *ta*.

²³ The scribe seems to have written *te* for *n**te*; it appears that he noticed his error and added a *ta* to the lower right side of the *akṣara*, leaving the short left curve of *t* of the original *te* to stand for *n*.

vṛttiṁ kurvvatāpy ācā' | □ ryeṇa prayogavākyaṇabhidhānāt* | api
cātmanas tarkaśāstrātikauśalamātram ācikhyāsor aṅgī'

[P 5r3] kṛtamadhyamakadarśanasyāpi yat svatantraprayogavākyaḥ
dhānam tad atitarām anekadoṣasamudāyāspa □ dam asya tārki-
kasyopalakṣyate | kathaṁ kṛtvā tatra yat tāvad etad uktam prayoga-
vākya tv etad bhavati | na paramārthata ādhyātmi' | □ kāny āyatanāni
svata utpannāni vidyamānatvāt* | caitanyavad iti kimartham punar
atra paramārthata i

[P 5r4] ti viśeṣaṇam upādīyate | lokasaṁvṛtyābhyupe²⁴tasyotpā-
dasyāpratiśidhyamānatvāt pratiṣedhe ◎ cābhyu({t})²⁵petabādhāpra-
saṅgād iti cet* | naitad yuk+ṇam saṁvṛtyāpi svata utpattyanā-
bhyupagamāt* | yathoktaṁ sūtre sa vāyam bīja' | ◎ hetuko 'ṅkura
utpadyamāno na svayaṁkṛto na parakṛto nobhayakṛto nāpy ahetu-
samutpanno neśvarakālā

[P 5r5] ṇuprakṛtisvabhāvasambhūta iti | tathā bījasya sato yathāṅkuro na
ca yo bīju sa caiva aṅkuro na ca anyu □ ta(t)o na c(ai)va tad evam
a(n)ucchedam aśā + tḥ dhā + + +(i) + hāpi (vakṣya)ti (|) .. .ī(ty)ḥ ya(d).
(d). vati na hi tāvat tad eva tat* | na cā □ nyad api tat tasmāt
nācchinnaṁ nāpi śāsvatam iti | paramatāpekṣam viśeṣaṇam iti cet(*)
tad ayuktaṁ sam(vṛ)tyā

[P 5r6] pi tadīyavyavasthānabhyupagamāt* | satyadvayāviparīta-
darśanaparibhraṣṭā eva hi tīrthikā yāvad+ (bh)ḥ | □ yathā .i .iṣidhyante

²⁴ The lower part of the stroke for *t* as the initial *akṣara*-element of a conjunct has been erased and the upper part left to stand as medial *e*.

²⁵ *t* = *t* as initial *akṣara*-element.

kāṣyāpi śabdānityatā+ pratijānāna | □ sya yadi kāryaḥ śabdo gr̥hyata
sa parato 'siddhaḥ | athābhivya .yaḥ sa svato 'siddhaḥ | eva+
yathāśambhavam

[P 5v4] vināśo pi yadi sahetukaḥ | sa bauddhasya svato 'siddhaḥ | atha
nirahetukaḥ | sa parato 'siddha iti | ta | ☉ smād yathātra dharmā-
dharmisāmānya(m)ātram evam i(hā)pi dharmimātra{|}m utsr̥ṣṭaviśe-
ṣaṇaḥ grahīṣyata iti cen na caitad evam | yasmā ☉ d yadaivotpāda-
pratiśedho tra sādya dharmo bhipretas tadaiva dharmiṇas tadādhā-
rasya viparyāsamātrāsādi

[P 5v5] tātmabhāvasya pracyutiḥ svayam evānenāṅgīkṛtā | bhinnau hi
viparyāsāviparyāsau | tad yathā viparyā □ senāsatsattvena gr̥hyate
tairikeneva keśādi tadā kutaḥ sadbhūtapadārthaleśasyāpy upa-
labdhiḥ | yadā cāviparyā □ sād abhūtaṁ nādhyāropyate vitairi-
keneva keśādi tadā kuto 'sadbhūtapadārthaleśasyāpy upa(ā |)

[P 5v6] bdhir yena tadānīm samvṛtiḥ syāt* | ata evoktam ācāryapādaiḥ |
yadi kiñcid upalabheyam pravarttayeyaṁ ni □ varttayeyaṁ vā |
pratyakṣādibhir arthais tadabhāvān me 'nupalambha iti | yataś caivam
bhinnau viparyāsāviparyāsāv ato vi □ duṣām a({sya}) viparyāsāva-
sthāyām viparītasyāsambhavāt* kutaḥ sāmṛtaṁ cakṣur yasya
dhar(m)i(tvam syād) iti

[P 5v7] na vyāvartate 'siddhādhāraḥ pakṣa{|}doṣa āśrayāsiddho vā
hetudoṣa ity aparihāra evāyaṁ | nidarśa | □ nasyāpi nāsti śāmyaṁ |
tatra hi śabdasāmānyam anityatvasāmānyam cāviva kṣitaviśeṣaṁ
dvayor api samvidyate | na □ tv evaṁ cakṣuḥ sāmānyam śūnyatā
'śūnyatāvādibhyaṁ samvṛtyāṅgīkṛtan nāpi paramār(th)ata iti (nāst).

[P 6r1] nidarśanasāmyaṃ | yaś cāyam asiddhādhāraḥ pakṣa-
doṣodbhāvane vidhir eṣa eva satvād ity asya hetor asiddhārthaḥ |
todbhāvane yojyaḥ | itthañ caitad eva yat svayam apy anenāyam
yathokto 'rtho byupagatas tārīkikena kathaṃ kṛtvā | santy evādhyātmī-
kā | yatanotpādakā he{ } }tvādayaḥ | tathā tathāgatena nirdeśāt* | yad
dhi yathā tathāgatena ni(r)diṣṭaṃ tat ta(thā) | ta(dyath)a

[P 6r2] śāntaṃ nirvvāṇaṃ iti | asya paropakṣiptasya sādhanasyedaṃ
dūṣaṇaṃ abhihitam anena | ko hi bhavatām abhipre({t}) | to tra
hetvarthaḥ | samvṛtyā tathā tathāgatena nirdeśād uta paramārthataḥ |
samvṛtyā cet* svato hetor asiddhārthatā | paramā | rthataś cet* | na
san nāsan na sadaśaddharmo nirvarttate yadā | sadaśadubhayātmaka-
kāryapratyayatvanirākaḥ |

[P 6r3] raṇāt tadā kathan nirvattatako hetur evaṃ sati hi yujyate |
naivāsau nivarttako hetur iti vākyārthaḥ | tataś caḥ | paramārthato
nirvatyanirvarttak. (t)vāsiddher asiddhārthatā viruddhārthatā vā hetor
iti | yataś caiva svayam evāmunā nyāye | na hetor asiddhir aṅgīkṛtā
'nena tasmāt* sarvveṣv evānumāneṣu vastudharmopanyastahetuke-
(ṣu) svata eva he

[P 6r4] tvādīnām asiddhatvāt sarvvāṇy eva sādhanāni vyāhanyante |
tadyathā na paramārthataḥ parebhyas tatpratyaḥ | ☉ yebhya ādhyātmī-
kāyatanañjanm. paratvāt* | tadyathā ghaṭasya | atha vā na pare para-
mārthena vivakṣitāś cakṣurādyādhyā ☉ tmikāyatananirvarttakāḥ
pratyaḥ ity ityānte paratvāt* tadyathā tantvādaya ity | paratvādiḥ |

[P 6r5] kam atra svata evāsiddham* | yathā cānye utpannā evādhyātmikā
bhāvās tadviśayaviśiṣṭavyavahārakara | nād ity a(sy)a pāṇbhīhitasya

.e (si) + r+ +(ām) udvibhāvayiṣu .. + .. (k)+ṃ | atha samāhitasya
yo(g)inaḥ prajñā □ cakṣuṣā bhāvayāthātmyam (pa)śyata utpāda-
gatyādayaḥ santi paramār(tha)ta iti sādhyate tadā tadviṣayaviśi

[P 6r6] ṣṭavyavahāraṇahetor asiddhārthatā | gater apy utpādapra-
ṣedhād eva niṣedhād iti | evaṃ svakṛta ! □ (sā) + +(e) + + + + + + +
+ + + + + + (v)ād iti | a(dhv)āt(va) + + + + + + (s)vato 'siddhā-
r(th)atā yojyā | na pa ! (r)amārthatāḥ śabhāgam cakṣuḥ paśyati
cakṣurindriyatvāt* | tadyathā tat*sabhāgam* | ta(th)ā (kṣu)ḥ
p.ekṣyate !

[P 6r7] rūpaṃ bhautika rūpavat | kharasvabhāvā na mahī bhūtatvāt*
tadyathā 'nila ityādiṣu hetvā(dy)a .i .(i) □ + + + + + + + + + + + +
+ + + + + + n+ik.ḥ | k+ (s)āttvā(c c)+ tā(n)yā(v)ā(n)* + dhyātmī-
kānyāya(t)a + ni svata □ .. .(padya) .. + (t). + (gh)ā + +(i) + + + +(p).
dy. ntām iti | ghaṭā .īnām api sādhy(ā)śamatvan nā(naikā)ntikate

[P 6v1] ti cen naitad evan tathānabhidhānāt* | nanu ca yathā parakīye
(m)āneṣu dūṣaṇam uktam evaṃ svānumāne(ṣ). ā(p)i (y)a □ + + + + +
+ + + + + + + + + + + + +(e)tvādidoṣaḥ prā .. + + + + + + (yo)r
doṣo na (t)+ (n)+ kaś codyo □ bhavātīti (|) .. r+ .. (t)ad dū(ṣ)ā + m
āyukta+ jāyata iti | ucyate na vyaṃ svatantram anumānaṃ
prayujjāmahe parapra

[P6v2] tijñāniṣedhaphalatvād asmad anumānānām tathā hi paraś cakṣuḥ
paśyātīti pratipannaḥ | sa tat*prasiddhenaivānu □ māne(n). (ni)
. (ā)kr(i) .. + + + + + + + + + + m icchasi parada(rś)ā + + + + + ..
. (ā)bhav(i)tvañ cāṅgīkṛtan tasmā ! □ d yatra yatra svātmādarśanan

tatra tatra paradarśanam api nāsti | tadyathā ghaṭe | asti ca cakṣuḥ
svātmādarśanan ta

[P 6v3] smāt paradarśanam apy asya naivāsti | tataś cādarśanaviruddha
nīlādiparadarśanam svaprasiddhenaivānumānena | □ virudhyata ity
etāvanmātrā + ... + (bh). vyā(t)ā iti | kuto 's. (tp)ākṣ+ ya-
thoktadoṣāvatāro yataḥ samānadoṣa □ tā syāt* | kim punar anyatara-
prasiddhenāpy anumānenāsty anumānabādhā | asti sā ca svapra-
siddhenaiva hetu

[P 6v4] nā na paraprasiddhena lokata eva dṛṣṭatvāt* | kadācid dhi loke
'rthipratyarthibhyāṃ pramāṇīkṛtasya sākṣiṇo ◎ vacanena jayo bha-
vati | parājay(o) vā | kadācit* svavacanenaiva paravacanena tu na jayo
nāpi parājayaḥ | yathā ca loke ta ◎ thā nyāye pi laukikasyaiva
vyavahārasya nyāyaśāstre prastutatvāt* | ata eva ca kaiścid uktaṃ na
parataḥ pra |

[P 6v5] siddhivasād anumānabādhā paraprasiddher eva nirācīkīrṣitatvād
iti | yas tu manyate ya eva tūbhayavini | □ ścitavācī sa sādhanam
dūṣaṇam vā ({nā})nyataraprasiddhasandigdhavācīti tenāpi laukikīm
vyavasthām anurudhyamānena yathokta | □ nyāyo 'bhyupeyaḥ | tathā
hi nobhayaprasiddhenaivāgamenāgamabādhā kin tarhi svapra-
siddhenāpi svārthā |

[P 6v6] numāne tu sarvvatra svaprasiddhir eva garīyasī nobhaya-
prasiddhiḥ | ata eva takalakṣaṇābhidhānam niḥprayoja □ naṃ | yathā-
svaprasiddhayopapattyā buddhais tadanabhijñāvineyajanānugrahād
ity alam prasaṅgena prakṛtam eva vyākhyāsyāmaḥ | pa □ rato pi

notpadyante bhāvā parābhāvād eva etac ca na hi svabhāvo bhāvānām
pratyayādiṣu vidyata i{|}ty atra pratipādayi

[P 6v7] śyati | tataś ca parābhāvād eva nāpi parata utpadyante | api ca
anyat* pratītya yadi nāma paro bhaviṣya □ j jāyeta²⁷ tarhi bahulaḥ
śikhino ndhakāraḥ | sarvvasya janma ca bhaved khaluḥ | sarvvataś ca
tulyam paratvam akhile ’janake pi yasmā | □ d ityādinā parata utpatti-
pratiśedho ’vaśeayaḥ | ācāryabuddhapālitā tu vyācaṣṭe | na parata
utpada |

[P 7r1] nte bhāvāḥ sarvvataḥ sarvvasambhavadprasaṅgād iti | a{|}-
trācāryabhāviveko dūṣaṇam āha | tad atra prasaṅgavākya tvāt* | □ sā-
dhyasādhana viparyayaṁ kṛtvā{t*} svata ubhayato ’hetuto vā
utpadyante bhāvāḥ | kutaścīt* kasyacid utpattir iti prākpakṣyaviro □
dha iti | anyathā sarvvataḥ sarvvasambhavadprasaṅgād ity asya sādha-
nadūṣaṇānantahpātīt vād asaṅgatārtham eta |

[P 7r2] d iti | etad apy asaṅgatārtham pūrvvam eva pratipāditatvāt* |
dūṣaṇāna²⁸ntahpātīt vā ca parapratijñātārthadūṣa | □ ṇeneti yat*
kiñcid etad iti na punar yatn{ā}a āsthīyate | dvābhyām api nopa-
jāyante bhāvā ubhayapakṣābhihitadoṣaprasaṅgāt* pra | □ tyekam
utpādāsāmarthyāc ca | vakṣyāti hi | syād ubhābhyām kṛtaṁ duḥkhaṁ
syād ekaikakṛtaṁ yadīti | ahetuto pi |

²⁷ There may be an erased(?) *virāma* under the *t*.

²⁸ In the upper margin above this compound the proofreader wrote the *akṣara na* and then the number ‘2’ (indicating the line for the “correction”); although both the *akṣara* and the number were erased once the text was changed, they are still vaguely visible. The *akṣaras* °*nānanta*° within the text are smaller and more tightly written than the surrounding *akṣaras*, indicating that °*nānta*° was erased so that the extra *akṣara na* could be included within the space available for re-writing.

[P 7r3] notpadyante | hetāv asati kāryaṇ ca kāraṇaṇ ca na vidyata
 ityādivakṣyamāṇadoṣaprasaṅgāt* | gr̥hyeta nai □ va ca jagad yadi
 hetuśūnyaṃ syād yadva(d) eva gaganotpalavarṇṇagandhād ityādidō-
 ṣaprasaṅgāc ca | ācāryabuddhapālitas tv āha | a ! □ hetuto notpadyante
 bhāvāḥ sadā ca sarvvataś ca sarvvasambhāprasāṅgād iti | atrāpy
 ācāryo bhāviveko dūṣaṇa

[P 7r4] m āha | atrāpi prasaṅgavākyatvād yadi viparītasya sādhyasādha-
 navyaktir vākyaṛtha iṣyate tadaitad uktam bhavati ◎ | hetuta
 utpadyante bhāvāḥ | kadāci(t) kutaścic* kasyaci .utpadya(n)t(e)
 cārambha{v}sadbhāvād iti seyaṃ vyākhyā na yuktā prāg uktadoṣa ◎
 d iti | tad etad ayuktaṃ pūrvvōditaparihārād ity apare | yac cāpīśva-
 rādīnām upasaṅgrahārthaḥ tad a{||}pi na !

[P 7r5] yuktaṃ īśvarā{||}dīnām svaparobhayapakṣeṣu yathā cābhyu-
 pagamam antarbhāvād iti | tasmāt prasādhitam etan nā ! □ sty utpāda
 iti | utpādāsam(bh). .(ā) + (s)i .o (')n+ +(p)ā(d)ādiv(i)śiṣṭaḥ pratīṭ.ṭ ..
 (m)+ tpāda iti | atrāha | yady evam anutpādādi ! □ viśiṣṭaḥ pratītya-
 samutpādo vyavasthāpito bhavadbhir yat tarhi bhagavatoktam |
 avidyāpratya{||}yāḥ saṃskārāḥ | a !

[P 7r6] vidyānirodhāt saṃskāranirodhaḥ | tathā anityā cata saṃskārā
 utpādavyayadharmināḥ | utpadya hi nirudhyante □ teṣām +yupā-
 (s)amāḥ (sukh)ā+ + + + + + + + + (y). duta catvāra (ā) + + + + +
 .. (m pā)(l)āyato hrīś cāpatrāpya □ ñ cetyādi | tathā paralokād ihāga-
 manam ihalokāc ca paralokagamanam ity evaṃ nirodhādiviśiṣṭaḥ pra

[P 7r7] tītyasamutpādo deśito bhagavatā sa kathan na virudhyata .. (ti |)
 eva hi nirodhādayaḥ pratītyasam+ (tp)ā □ + + + + + + + + + +

+ + + + + .. (ā)cāryeṇa ne(y)a(n)+ + + + (nt)+ + + ..
 (pa)darśanārtham* | tatra □ ya ete pratītyasamutpā(d). .. tpādāḍaya
 uktā na te vigatāvidyātaimirāṇaṃ sarvvajñānāṃ viṣaye |

[P 7v1] svabhāvāpekṣayā kin tarhy avidyātimiropahatamatinayanajñ+
 (nā)p+ kṣayā | tattvadarśanāpekṣayā tūktam bhagavātā □ (|) e .. .i +
 (kṣ)+ .(h) + + + + + + + + + + (s)arvvasaṃskārā .. + + moṣa-
 dharmmā .. + + + + + nās(ty a)tra tathatā □ vā | avitathatā vā mo(ṣa-
 dh)armmakam apy etat* | pralopadharmmakam apy etat* | mṛṣāpy
 etat* | mā({t})²⁹yeyam bālā

[P 7v2] lāpinīti | tathā {|} phenapiṇḍopamaṃ rūpaṃ vedanā bu-
 dbudopamā marīcisadrṣṭi saṃjñā saṃskārāḥ kadalīnibhā □ ḥ |
 māyopama{|}ñ ca vijñā .. m ukt+ + + + + .. + + + + r(m)ān a(ve)³⁰kṣa-
 māṇ(o) .i + + ... (y). (v)ān* divā vā yadi vā rātrau sa | □ mpra-
 jñān* prat(i)smṛ{i}³¹taḥ | pratividdheta³² padaṃ sāntaṃ saṃskā-
 ropasamaṃ śivam iti | nirātmatvāc ca dharmmāṇāṃ i

[P 7v3] tyādī | yasyaivan deśanābhiprāyānabhiññatayā sandehaḥ syāt* kā
 hy atra deśanā tatvārthā kā nu khalv ābhiprāyi ◎ kīti | yaś cāpi
 mandabuddhitayā ne .ā +thān d. śanā+ nītār(th)ām avaga(cch)ati ṭayor
 ubhayor api vineyajanayor ācāryo yu ◎ ktyāgamābhyāṃ śaṃśaya-
 mithyājñānayor apākaraṇārtham idam ārabdhavān* | tatra na svata
 ityādinā

²⁹ t = t as initial *akṣara*-element.

³⁰ vai?

³¹ The scribe wrote *smṛti*.

³² There may be a *virāma* under *t*.

[P 7v4] yuktir upavarṇṇitā | tan mṛṣā moṣadharmā yad bhagavān ity
 abhāṣata | sarvve ca moṣadharmāṇaḥ saṃskārās te | □ na te mṛṣā |
 pūrvvā prajñāyate koṭir nety uvāca mahāmuniḥ | sa+ sāro 'navarāgro
 hi nāsy ādir nāpi paścimam* | kātyāyanā | □ vavāde cāsti nāstīti
 cobhayam* | pratiṣiddham bhagavatā bhāvābhāvavibhāvinetyādinā
 āgamo varṇṇi

[P 7v5] taḥ | uktañ cāryākṣaya{i}³³ matisūtre katame sūtrāntā neyārthāḥ |
 ka{|}tame nītārthāḥ | ye sūtrāntā mārggāvatārā □ ya nirdiṣṭā ima
 ucyante neyārthāḥ | ye sūtrāntā phalāvatārāya nirdiṣṭā | ima ucyante
 nītārthāḥ | yāvad ye sūtū³⁴ antāḥ śūnya □ tānimittāpraṇihitānabhi-
 saṃskārājātānutpādābhāvaniḥsatvanirjjīvanīḥpudgalāsvāmikavi |

[P 7v6] mokṣamukhā nirddiṣṭās ta ucyante nītārthāḥ | iyam ucyate
 bhadanta śāradvatīputra nītārthasūtāntapraṭiśara □ ṇatā na neyārtha-
 praṭiśaraṇateti | tathā aṛyasamādhirājasūtre | nītārthasūtrāntaviśeṣa
 jānatī yathopadiṣṭā sugate | □ na śūnyatām* | yasmin* punaḥ {|}
 pudgala satva pūruṣo neyārthatā jānati śarvvadharmān iti | tasmā
 utpādā

[P 7v7] dideśanām mṛṣārthām pratipā{i}³⁵ dayitum pratītyasamutpā-
 dānupradarśanam āraccavān ācāryaḥ³⁶ | nanu cotpā | □ dādīnām
 abhāve sati yadi sarvvadharmāṇām mṛṣātvapratipādanārtham idam
 ārabdhavān ācāryaḥ | nanv evaṃ sati yan mṛṣā na tad astīti □ na santy

³³ The scribe wrote *mi*.

³⁴ *tr* mistakenly written as *tū*.

³⁵ The scribe wrote *di*.

³⁶ Both prescribed and superscribed *r* are attached to *y*.

akuśālāni karmmāṇi tadabhāvān na santi durggatayaḥ | na santi kuśālāni tada{ }bhāvān na santi su '

[P 8r1] gatayaḥ | sugatidurgatyasambhavāc ca nāsti saṃsāra iti sarvvārambhavaiyarthyaṃ eva syāt | ucyate | samvṛtisatyavyapekṣa □ yā laukikasyedaṃ satyābhinivesa{ }sya pratipakṣabhāvena mṛṣārtha{ }tā bhāvānāṃ pratipādyate 'smābhiḥ | naiva tv āryaḥ kṛtakāryāḥ³⁷ kiñci □ d upalambhante yan mṛṣā vā amṛṣā vā syād iti | api ca | yena hi sarvvadharmmāṇāṃ mṛṣātvaṃ parijñātāṃ kin tasya +

[P 8r2] rmāṇi santi saṃsāro vāsti na cāpy asau kasyacid dharma-syāstitvaṃ nāstitvaṃ³⁸ vopalabhate | yathoktam bhagavatāryaratna-kūṭasū³⁹ □ tre | cittaṃ hi kāśyapa parigaveṣyamāṇaṃ na labhyate | yan na labhyate tan nopalabhyate | yan nopalabhyate tan naivātīta nānāga □ tan na pratyutpannaṃ | yan naivātītaṃ nānā⁴⁰gataṃ na pratyutpannaṃ tasya nāsti svabhāvaḥ | yasya nāsti svabhāvas tasya

³⁷ An unidentifiable erased correction (*kṛtakāryāḥ*?) is written in the upper margin of the palm leaf above this compound. The words *naiva tv āryaḥ kṛtakāryāḥ* in the body of the text are smaller and more tightly written than the surrounding text, indicating that text was erased in order to fit in the correction.

³⁸ *āstitvaṃ nāstitvaṃ* has been written more tightly and smaller than the surrounding text, indicating that the original text was erased and then corrected at this point. There appears to be an unidentifiable erased proofreader's correction in the upper margin of the palm leaf directly above these words.

³⁹ There is an unidentifiable correction in the upper margin directly above *ratnakūṭasū*, of which only the number '2' (indicating the line for the correction) is visible. *ratnakūṭasū* has been written tightly in the body of the text, indicating that the original text was erased and the correct text squeezed in.

⁴⁰ The *akṣara nā* and then the number '2' were written, and later erased, in the upper margin above this word; *nānā* is written tightly in the body of the text, indicating that the original *nā* was erased and *nānā* entered in its place.

[P 8r3] nāsty utpādaḥ | yasya nāsty utpādas tasya nāsti nirodhaḥ | iti
vistaraḥ | yas tu viparyāsānugamān mṛ □ śātvaṃ dharmānām
nāvagacchati | pratītyabhāvānām svabhāvam abhiniviśate sa dharmā-
śv idamśatyābhiniveśitayā 'bhinivi | ◎ ṣṭaḥ sat karmāṇy api karoti
saṃsāre pi saṃsa{|}rati viparyāsāvasthitatvāt* na bhavyo nirvāṇam
adhiga

[P 8r4] ntum* | kim punar mṛṣāsvabhāvā api padārthāḥ saṃkleśa-
vyavadānanibandhanam bhavanti | bhavanti tadyathā māyāyu | ◎
vatis tatsvabhāvānabhiḥjñānām tathāgatanirmita(ś)+opacitak(u)śala-
mūlānām* | uktaṃ hi dṛḍhādhyāśayaparipṛcchāsūtre | ◎ tadyathā
kulaputra māyākāranāṭake pratyupasthite {|} māyākāranirmitām
striyaṃ dṛṣṭvā kaścid rāga{|}pa |

[P 8r5] rītacetāḥ parṣacchāradyabhayenotthāyāsanād apakrāmet* | so
'pakramya iva striyam aśubhato manasi ku | □ ryād anityato
duḥkhatā(h) + + + + + + + (si) kuryād iti vi .t. + (l) (v)inay(e) ca
yantrakārakāritā yantrayuvatiḥ | □ sadbhūtayuvatiśūnyā sadbhūta-
yuvatirūpeṇa pratibhāsate | tasya {|} ca citrakarasya kāmarāgāspada-
bhūtā

[P 8r6] | tathā mṛṣāsvabhāvā api bhāvā bālānām saṃkleśavyaṣṭānā-
nibandhanam* | tathārya({tathārya})ratnakūṭasū | □ +e (l) + thā khā+
+ + + + + + + + + (i) bhagavato dha(rma) + + nām a(n)a(va) + +
+ + + + .. (m)ā(n)āny anadhimucya □ mānāni | utthāyāsa .(e)bhyaḥ
prakrāntāni | atha bhagavān yena mārgēṇa te bhikṣavo gacchanti sma
tasmin*

[P 8r7] rgge dvau bhikṣū nirmimīte sma | atha tāni pañca bhikṣu .. (ā)
 +(i) ++ tau dvau bhikṣū tenopa .aṃ .(ā)manti s(m)a | (u)pa □ + + + +
 + + + + + + + + + + .irmitakāv a(vo)çatā(ṃ) gamiṣyāv āv(ām).
 .. (ṇy)āyata(n)eṣu tatra⁴¹ □ dhyāṇaśakhaspa +śavi(hā) + r
 .i(h)ariṣyāvaḥ || yaṃ hi bhagavān* dharman deśayati tam āvāṃ
 nāvatarāvo nā !

[P 8v1] vagāhāvahe | nādhimucyāvahe | uttrasyāvaḥ saṃtras+(āv)aḥ
 (s)aṃ +rā(s)aṃ āpadyāvahe | atha tāni pa(ñc)+ + +u □ + + + + + + +
 + + + + + + + + + + (dh)arṃa(d)eśānāṃ nāvatarāmo nāva(g)ā-
 hāmahe nādhimucyāmahe | uttra ! □ syāmaḥ saṃtrasyāmaḥ⁴² sa(m)-
 trāsam + (p)adyāmāhe | tena vayam apy arāṇyāyataneṣu dhyāna-
 sukhasparśavihārai(r) vihariṣyā

[P 8v2] maḥ | nirmītakāv avocatām | tena hy āyuṣya(n)taḥ saṃgāsyām(o)
 na vivādiṣyāmaḥ | avivādaparamo hi śra □ + + + + + + + + + +
 + + + + .. (t). .. +(ocan)* (r)ā(g)adveṣamo(h)ānāṃ prahāṇāya vayam
 pratipannā □ ḥ | nirmītakāv avocatām kim punar āyuṣmatām |
 saṃvidyante rāgadveṣamohā yān* kṣayi⁴³ṣyathaḥ | tāny avoca

⁴¹ *tatra* is followed by four small circles, arranged as 2 rows of 2 each (= *i*?)

⁴² An erased correction has been written in the upper margin after the string-hole space. This correction appears to be composed of two corrections. The numeral '3' visible at the end of the first correction must relate it to the correction that has been made in line 3 (*kṣyatha* is vaguely visible in this erased marginal correction). Of the directly following, i.e., second, marginal correction, only *saṃtra* is visible, although the numeral '1' seems to have been written after this correction. *akṣaras* within the text of line 1 have obviously been erased and rewritten to include the second correction. The *akṣaras cyāmahe* | *uttra* ! □ *syāmaḥ saṃtrasyāma* are smaller (the *viśarga* is of normal size) and written more tightly than the following *akṣaras*, perhaps indicating that these *akṣaras* had to be erased to fit in the omitted word *saṃtrasyāmaḥ*.

⁴³ *pi*?

[P 8v3] n* | na te 'dhyātman na bahirdhā nobhayam antareṇopalabhyante
 nāpi te 'parikalpitā utpadyante | nirmitakāv a □ vocatā+ tena hy
 āyusyant(o) + + + + + yāṭa | yā(dā) cā .(u⁴⁴ṣ). n. + + (lp)a-
 yiṣ(y)ātha | na vikalpayi .yatha | tadā na raṃkṣyatha na vi □
 raṃkṣyatham*⁴⁵ na rakto na viraktaḥ yaś ca sa sānta ity ucyante |
 śīlam āyusmanto na saṃsarati na parinirvāti |

[P 8v4] samādhiprajñāvimuktivimuktijñānadarśanam āyusmanto na
 saṃsarati na parinirvāti | ebhiś cāyusma ◎ nto dharmair nirvāṇam
 śū(cy)ate | e(te) ca dha (r)mā śūn(y)āḥ prakṛtiviviktāḥ | prajahītaitām
 āyusmanta{|}ḥ saṃjñāṃ yaduta parinirvāṇa | ◎ m iti | mā ca
 saṃjñāyāḥ saṃjñā kārṣ(t)a | mā ca saṃjñāyāḥ saṃjñā parijñāsiṣṭa yo
 hi saṃjñāyāḥ saṃjñāṃ parijā

[P 8v5] nāti saṃjñāti saṃjñābandhanam evāsyā tad bhavati saṃjñā-
 vedayitanirodhasamāpattim āyusmantaḥ samā | □ padyadhvam* |
 saṃjñāvedayitanirodhasamāpattisamāpannasya {|} bhikṣor nāsty
 uttarikaraṇīyam iti vadāvaḥ | atha te □ śām pañcānām bhikṣuśa-
 tānāmm anupādāyāśravebhyaś cittāni vimuktā({})ny abhūvan* | tāni
 vimukta(c)i

[P 8v6] ttāni yena bhagavān tenopasaṃkrāntāni | upasaṃkramya
 bhagavataḥ pādau śīrobhir abhivandhyaikānte nya | □ śīdan* |
 athāyusmān* subhūtiś tā({})na bhikṣūn etad evāvocat* |

⁴⁴ (dā) cā .(u) are written tightly here, indicating that the text has been corrected. An unidentifiable erased correction appears to be written in the upper margin above the corrected *akṣaras*.

⁴⁵ An erased correction has been written in the upper margin after the string-hole space (see the note to 8v1); the *akṣaras* *kṣyatha* and the numeral '3' following the correction are visible. The *akṣaras* °yi .yatha | tadā na raṃkṣyatha na vi □ raṃkṣya-
 tham* have been written tightly to fit in the correction.

kutāyusmanto gatāḥ kuto vā āgatāḥ | te 'vocaṇ* | □ na kvacid gama-
nāya na kutaścid āgamanāya | bhadanta subhūte bhagavatā dharmo
deśita(h |) āha | ko nāmāyu(ṣma)

[P 8v7] tāṃ śāstā | āhur yo notpanno na parinirvāsyati | āha kathaṃ
yuṣmābhir ddharmaḥ śrutaḥ | āhur na bandhāya : □ na mokṣāya | āha
kena yūyaṃ vinītāḥ⁴⁶ | āhur yasya na kāyo na cittaṃ | āha kathaṃ
yūyaṃ prayuktāḥ | āhur nāvidyāpra □ hānāya na vidyotpādanāya | āha
kasya yūyaṃ śrāvakāḥ | āhur yena na prāptaṃ nābhisambuddham* |

[P 9r1] āha ke ({yā}) yuṣmākaṃ sabrahmacāriṇaḥ | āhur ye ({tr})
traidhātuke nopavicaranti | ā({a})ha ki⁴⁷yaccireṇāyu : □ śmantaḥ
parinirvāsyanti | āhur yadā tathāgatanirmitakāḥ parinirvāsyanti | āha
kṛtaṃ yuṣmābhiḥ karaṇīyaṃ | ā □ hur ahaṃkāramamakārapari-
jñānataḥ | āha kṣīṇā yuṣmākaṃ {{{} } } kleśāḥ | āhur atyantakṣayāt
sarvadharm(ā)

[P 9r2] ṇāṃ | āha dharṣito yuṣmābhir mārāḥ | āhuḥ skandhamārānu-
palambhāt* | āha paricarito yuṣmābhiḥ : □ śāstā | āhur na kāyena na
vācā na manasā | āha visodhitā yuṣmābhir dakṣiṇīyabhūmiḥ | āhur
agrāhato 'pratigrā : □ hataḥ | āha | uttīrṇor yuṣmābhiḥ sa{|}ṃsāraḥ |
āhur anucchedato {|}śāśvatataḥ | āha pratipan(n)ā (yu)

[P 9r3] śmābhir dakṣiṇīyā bhūmiḥ | āhuḥ sarvagrāhavimuktitaḥ | āha
kiṃgāmina āyusmantāḥ | āhuḥ yaṃgā : □ minas tathāgatanirmitāḥ | iti
hy āyusma{|}taḥ subhūteḥ paripṛcchatas teṣāṃ ca bhikṣūṇāṃ visarja-

⁴⁶ The *visarga* is inserted from below.

⁴⁷ *kiṇyac*? What appears to be an *anusvāra* could be a wormhole. All other *anusvāras* on folio 9r1 are written as open-centred circles. See, however, folio 9r3, the first section, where *kiṃ* is written exactly as it is here.

yatām | tasyām parṣadi a □ ṣṭānām bhikṣūsatānām anupādā-
yāśravebhyāś cittāni virmuktāni | dvātriṃśataś ca prāṇisahasrāḥ |

[P 9r4] nām virajo vigatamala(m) dha(r)meṣu dharmacakṣu viśu-
ddham* | ity evaṃ mṛṣāsvabhāvābhyān tathāgatanirmitābhyām* ◎
bhikṣubhyām pañcānām bhikṣuśat+ nām vya(v)adānaniban(dh)+ nam
kṛtam iti | uktañ cāryavajramāṇḍāyām dhāranyām | tadyathā mañju |
◎ śrīḥ kāṇḍaṇ ca pratītya mathanīñ ca pratītya puruṣasya
hastavyāyāmam pratītya dhūmaḥ prādurbhavati |

[P 9r5] agnir abhinirvartate | sa cāgnisantātpor na { | } kāṇḍasanniḥśrito
na araṇisanniśrito na puruṣaha □ stav(y)āyāmasanniśritāḥ + + + ..
(m)ā .. ī(r) ā .. dviparyāsamo(h)i .. (sy)ā p(u)ruṣapudgalasyotpadyate
rāgaparidāho □ dveṣaparidāho mohaparidāhaḥ | sa ca paridāho
nādhyātma na bahi(r)ddhā nobhayam antareṇa (sth)itāḥ |

[P 9r6] api tu mañjuśrīr yad ucyate moha { ā } iti tat* kena kā .. (ṇ)eno
.yate { { } } moha iti | atyantamukto mañju □ .. + + + + + .. + + + + + +
+ + + + + (ka) + (khā) .. ṇjuśr(ī)ḥ sarvadharmā idan dhāraṇīpadam |
āha | katham* □ bhagavann idan dhāraṇīpadam | āha | narakā
mañjuśrīr bālapṛthagjanair asadviparyāsaviṭhapitāḥ |

[P 9r7] svavikalpasambhūtāḥ | āha | kutra bhagavan narakāḥ
samāvṣaranti | bhagavān āha | ākāśasa + + □ (s). (kr).⁴⁸ + + + + + +
+ + + + + + + + + (vi)kā .. (s)ambhūtā narakā uta svabhāva-
sambhūtāḥ | āha | svavika | □ lpenaiva bhagavan* sarvab(āl)+
pṛthagjanā narakatiryagyoniyamalokaṃ samjānanti | te (c)āsatsamāro

⁴⁸ It is impossible to judge from the microfilm if what appear to be the *akṣaras sa* and *kra* have actually been written on this line or if they belong to a loose piece of palm leaf mistakenly set here during the photographing session.

[P 9v5] mittañ kalpayitvā tābhiḥ sārddham ramamāṇam ātmānam
 samjānanti ({nti}) tasya bālaprthagjanasyaivam bhavaty a | © ham
 puruṣa iyaṃ strī mamaiṣā strī | ṭaṣya t(e)na cchanda(rā)ga-
 pa(ry)avasthiteṇa cittena bhogaparyeṣṭau cittaṃ krāmati sa tato ni ©
 dānaṃ kalahavigrahavivādaṃ sañjanayati | tasya praduṣṭendriyasya
 vairāḥ sañjāyate | sa tena vipa |

[P 9v6] ryāsena kālagataḥ samāno bahūni kalpasahasrāṇi narakeṣu
 duḥkhāṃ vedanāṃ vedayamānam ātmā □ naṃ sañjānāti | tadyathā
 bhagavan* tasya puruṣasya mitrajñātisālohitā evam vadanti mā bhair
 mā bhair bho puruṣa su | □ pto hi tvam na tvam ito grhāt* kutaścitan
 nirggata iti | evam eva bhagavan* buddhā bhagavantaś cittavi

[P 9v7] paryāsaviparyastānāṃ satvānāṃ evaṃ dharmman deśayanti |
 nātra strī na puruṣo na satvo na jīvo na puru □ ṣo na pudgalo vitathā
 ime sarvvadharmā asanta ime sarvvadharmāḥ | viṭhapitā ime sarva-
 dharmāḥ | māyopamā ime sarvva | □ dharmāḥ | svapnopamā ime
 sarvvadharmāḥ | nirmmitopamā ime sarvvadharmāḥ | dakacandropa-
 mā ime

[P 9v8] sarvvadharmā iti vistaraḥ | ta imāṃ tathāgatasya dharmā-
 deśanāṃ śrutvā vigatarāgān* sarvvadharmān* pa □ śyanti | vigata-
 doṣān sarvvadharman* paśyanti | vigatamohān sarvvadharmān*
 paśyanti | asvabhāvān* | ānāvarena | □ n* te ākāśasthiteṇa cetasā
 kālaṃ kurvanti | te kālagatāḥ samānā nirūpaviṣeṣe nirvāṇadhā

[P 10r1] tau parinirvānti | evaṃ aham bhagavan narakān* paśyāmīti |
 uktaṃ cāryopālīparipṛcchāyāṃ bhaya darśita nairayikaṃ | □ me

satvasahasra samv⁵¹ejitu naike | na ca vidyati kaściha satvo yo cyutta
 gacchati ghoram apāyaṃ {|} na ca kāraka kārāṇa santī yehi kṛ □ tā
 asitomaravarśāḥ | kalpavaśena tu paśyati tatra kāyī pata⁵²tanti apāyī ta
 śaṣṭrāḥ | citramanora

[P 10r2] masamñjitaśreṣṭhā⁵³ | svarṇṇa{|}|vimāna jalanti manojñāḥ |
 teṣv api kāraka nāstiha kaścit te pi ca sthāpita kalpa | □ vaśena
 kalpavaśena ca kalpitu lokāḥ samjñagraheṇa vikalpitu bālāḥ | so tra
 graho 'graho 'sabhūto māyamarīcisamā hi vikalpā | □ iti | tad evam
 asvabhāvā bhāvāḥ svaviparyāsaṁvṛtāpātā bālānām samklesahetavo
 bhavanti saṁsāra iti |

[P 10r3] sthitaṃ | yathā ca mṛṣāsvabhāvānām padārthānām samkle-
 śavyavadānahetutvaṃ tathā madhyamakāvatārād vistareṇāva □
 śeyaṃ | atrāha | yadi svataḥ parata{ḥ} ubhayato 'hetutaś ca nāsti
 bhāvānām utpādas tat katham avidyāpratyaṣṭāḥ saṁskārā i □ ty uktam
 bhagavatā | ucyate | samvṛtir eṣā na tatvaṃ | kiṃ samvṛter vyavasthā
 na vaktavyā | idampratyaṣṭatāmātre

[P 10r4] ṇa samvṛteḥ siddhir abhyupagamyate | na tu pakṣacatuṣṭa-
 yābhyupagamena svabhāvavādaprasaṅgāt* | tasya | ◎ cāyuktatvāt* |
 idampratyaṣṭatāmātrābhyupagame hi sati hetuphalayor anyonyāpekṣa-
 tvān nāsti svābhāvīkī siddhi ◎ r iti nāsti sasvabhāvavādaḥ | ata

⁵¹ The *v* has been written over an erasure.

⁵² Three short vertical strokes are written over *ta*, apparently to indicate erasure.

⁵³ The *ṣt* here is strangely formed and an erasure precedes it. It looks as though the scribe first wrote *tt*, noticed his mistake, erased the initial curved stroke for *t* and shaped the top of the *akṣara* to appear as *ṣ* but forgot to change the lower *t* to *ṣ*.

evoktaṃ svayaṅ kṛtaṃ parākṛtaṃ dvābhyāṃ kṛtaṃ ahetukam* |
tākim*

[P 10r5] kair iṣya{||}te duḥkhaṃ tvayā tūktam pratītyajam iti | ihāpi
vakṣyati | pratītya kārakaṃ karma tam pratītya ca kā □ rakam |
karmma pravarttate nā(ny)+ + + + +i +i ṇa(m) i .i | (bh). + + + + ..
tā(v)ā(nm)ātram evoktan tatrāyaṃ dharmasaṅketo □ yadutāsmin*
satīdaṃ bhavati | asyotpādād idam utpadyate | yadutāvidyāpratya-
{||}yāḥ saṃskārapra

[P 10r6] tyayam vijñānam ityādi | atra kecit pa{i}⁵⁴re codayanti | anu-
tpannā bhāvā iti kim ayam* | pramāṇajo □ +i + + + +āpram(ā) + + + +
+ + + + + + (ṣy). + (t)adevam vā(kt)+ + + + + + +i +im .akṣaṇāni
kiṃviṣayā □ ṇi kiṃ svata {||} utpannāni kim parata {||} ubhayato
'hetuto veti | athāpramāṇajaḥ sa na (y)uktaḥ pramāṇa

[P 10r7] dhīnatvāt* prameyādhigamasya | anadhigato hy a(rtho) na vinā
pramāṇ(ai)r adhigantum śakya .. + + + + +ā □ + + + + + + + + + +
+ + + + + + + + + + ti na yuktā .. + + + + + + + + + + ti | yato vācāyaṃ
ni □ ścayo bhavato (')nutpannā ti bhaviṣya .i + + + + + + + + + +
+ + + .i yathā cāyam t(e) niśca !

[P 10v1] yo 'nutpannāḥ sarvvadharma itī tathaiva mamāpi sa +vva-
bhāvotpattir bhavi(ṣyati |) + + + + +i +i + + + + + + □ + + + + + + + + + +
+ + + + + + + + + + + + + + +ā(rambh). (v)+ (y). +(thy). (m e)veti
santy apratisi{i}d⁵⁵dhāḥ sarvabhāvā it{i}⁵⁶y ucyate □ + | yad(i)

⁵⁴ The scribe wrote *pari* and “corrected” to *pare*.

⁵⁵ The scribe wrote °*siddhi* and corrected to °*siddhāḥ*.

⁵⁶ A deletion mark is not visible; the palm leaf above *ti* is damaged.

kaśc(i)n n(i)ścay(o) nāmā + + + + (sa) pramā(ṇa)jo vā syād apramā-
(ṇa)jo vā na tv asti | kiṃ kāraṇaṃ | ihā

[P 10v2] niścayasambhave sati syāt tatpratipakṣyas tadapekṣo niścayaḥ |
yadā tv aṇiścaya eva tāvad asmākaṃ nāsti | □ ..⁵⁷ ku(t). (s t). +(v)+ +
+ + + + + + + + + + + + ..⁵⁸tvāt* | khara ..⁵⁹ ṇasya
hrasvad(ī)rghatāvat* | ya(dā) vain niścīya | □ (s.ā) ..⁶⁰(āv)as tadā
kasya prasiddhyartham* | pramāṇāni (pa)ri .. yiṣyāmaḥ | kuto vaiṣaṃ
saṃkhyā lakṣaṇaṃ vi |

[P 10v3] ṣayo bhaviṣyati svataḥ parataḥ | ubhyato vā samutpattir iti
sarvam etan na vaktavyam asmābhiḥ | yady evan ni □ ścayo nā(s)ti
(bh)ṇva(t)ṇ(h) + + + + + + + + + + + + +⁶¹m +(p). laḥhyate
bhavatā(m)⁶² + ... p(i) parato na dvābhyāṃ nāpy ahetuto □ bhāvā
bhavantīti | ucyate | niścitam ida(m) vākya lokasya svaprasiddha-
yevopapattyā nāryāṇaṃ | kiṃ khalv āryā |

[P 10v4] nām upapattir nāsti | kenaitad uktam asti vā nāsti⁶³ ceti |
paramārtho hy āryas tūṣṇībhāvas tataḥ kutas tatra prapañcasambhavo

⁵⁷ Part of the palm leaf has broken off and shifted to the right, with the result that more than two *akṣaras* appear to be missing here.

⁵⁸ The following section of palm leaf has broken off and been placed back where it belongs, but is upside down.

⁵⁹ The inverted piece ends here.

⁶⁰ The *akṣara* shapes suggest *syāsyā*; one of the *syās* may have been cancelled.

⁶¹ A second line of *akṣaras* written on the same inverted piece as mentioned above begins here.

⁶² The inverted piece ends.

⁶³ An unreadable correction has been written and then erased in the upper margin above *kenaitad uktam asti vā nāsti*. The *akṣaras* of *kenaitad uktam asti vā nāsti* are smaller and written more tightly than the surrounding *akṣaras*, indicating that this was the area of erasure and correction.

ya ◎ ta upapattir anupa{|}patti(r) vā syāt* | ya(di) hy ā +yā u .. pāttin
n. va .ṇṇayaṇti k. na khalv i{|}dān(īm) paramārtham lokam bodhayi-
ṣyanti | na kha : ◎ lv āryā lokasa{|}vyavahāreṇopapattim varṇayanti
kin tu lokata eva yā prasiddhopapattis tām parāvabodhārtham a :

[P 10v5] bhyupetya tayaiva lokam bodhayanti | yathaiva hi vi-
dya{|}mānām api śarīrāsucitām viparyāsānugatā rāgiṇo : □
nopalabhyante śubhākāraṇ cābhūtam adhyāropya parikliśyante |
teṣām vairāgyārthan tathāgatanirmmito devo vā śubhasaṃjñāyā prāk
pra □ cchāditān* kāyadoṣānupavarṇayet santy asmin* kāye keśā
ityādinā | te ca tasyāḥ śubhasaṃjñāyā vigamā

[P 10v6] d vairāgyam āsādayeyuḥ | evam ihāpy āryaiḥ sarvathāpy
anupalabhyamānātmakam bhāvānām avidyātimiropahata : □ mati-
nayanatayā viparītam svabhāvam adhyāropya kvacid ye kecid
viśeṣam atitarām parikliśyanti pṛthagjanāḥ | tān idānīm āryā : □ s
tatpraśiddhyaivopapattyā paribodhayanti | yathā vidyamānasya
ghaṭasya na mṛdādibhya utpāda ity abhyupeta

[P 10v7] m evam utpādānu pūrvvam vidyamānasya ghaṭasya vidya-
mānatvān nāsty utpāda ity avaśīyatām | yathā ca parabhūte{|}bhyo : □
jvālāṅgārādibhyo 'ṅkurasyotpattir nāstīty abhyupetaṃ evam
vivakṣitebhyo pi bījādibhyo nāstīty avaśīyatām | athāpi syād anu : □
bhava eṣo 'smākam iti | etad apy ayuktam* | yasmād anubhava eṣa
mṛṣā 'nubhavatvā{t}t taimirikadvicandrādyā :

[P 11r1] nnabhavavad iti | tataś cānubhavasāpi sādhyasamatvāt tena
pratyavasthānam na yuktam iti | tasmād anutpannā bhāvā i : □ ty
evam tāvad viparītasvarūpādhyāropapratipakṣeṇa prathamaprakara-

ṇārambhaḥ | idānīm kvacid yaḥ kaścid viśeṣo dhyāropita | □ s tadviśe-
 śāpākaraṇārthaṃ śeṣaprakaraṇārambhaḥ | gantrgantavyagamanādiko
 pi niravaśeṣo viśeṣo nāsti pratītya

[P 11r2] samutpādasyeti pratipādanārthaṃ | atha syād eṣa eva
 pramāṇaprameyavyavahāro laukiko 'smabhiḥ śāstreṇā | □ nuvarṇṇita
 iti | tadanuvarṇṇanasya tarhi phalaṃ vācyaṃ | kutārkikaiḥ sa nāsito
 viparītalakṣaṇābhidhānena tasyāsmābhiḥ □ samyaglakṣaṇam uktam
 iti ced etad apy ayuktam* | yadi hi kutārkikair viparītalakṣaṇa-
 praṇayanam kṛtaṃ na la

[P 11r3] kṣye vaiparītyaṃ lokasya syāt tadarthaṃ prayatnasāphalyaṃ
 syān na caitad evam iti vyartha evāyaṃ prayatna iti | api ca □ yadi
 pramāṇādhīnaḥ prameyādhigamas tāni pramāṇāni kena paricchi-
 dyanta ityādinā vighrahavyāvarttanyāṃ vihito doṣas tada □ parihārāt*
 samyaglakṣaṇadyotakatvam api nāsti | kiñ ca yadi svasāmānyalakṣa-
 ṇadvayānurodhena pramāṇadva

[P 11r4] yam uktam yasya tal lakṣaṇadvayaṃ kiṃ tal lakṣam asti | atha
 nāsti | yady asti tadā param prameyam astīti katham pramā | ◎
 ṇadvayaṃ* | atha nāsti lakṣyan tadā lakṣaṇam api nirāśrayaṃ nāstīti
 katham pramāṇadvayaṃ | vakṣyati hi | lakṣaṇāsampravṛttau ca na
 lakṣya | ◎ m upapadyate | lakṣyasyānupapattau ca lakṣaṇasyāpy
 asambhava iti | atha syān na lakṣyate 'neneti lakṣaṇam*

[P 11r5] kin tarhi kṛtyalyuṭor bahulam iti karmaṇi lyuṭaṃ kṛtvā lakṣyate
 tad iti lakṣaṇaṃ | evam api tenaiva tasya lakṣyamāṇa | □
 tvāsambhavād yena tal lakṣyate (t)ḥ .. karaṇa + kḥ(r)maḥ .. (r).(ā) .. + +
 + .. va doṣaḥ | atha syāt(*) jñānasya karaṇatvāt tasya ca svalakṣaṇa □

ṇāsiddham asambhavā □ (l la)kṣyābhāve nirāśṛa(y)+ + + + + + +
+ + + + + + + + + + (ḥ) | tathā cok.am āryaratnacū

[P 11v3] ḍaparipṛcchāyām | sa cittam samanupaśyan* cittadhārām
paryeṣate kutaścīt tasyautpattir iti {} tasyaivam bhavati āla □ mbane
sati citṭa+ sa(m)utpa .. + + + + + + .baṇam. .. + + + (th)a (y)a + + +
+ + + (d)+ vā citṭa. | yadi tāvad anyac (c)ālambanam anya □ c cittam
tadā dvicittatā bhaviṣyati | atha yad evālambanan tad e(v)a citṭan tat
kathaṇ c+ tt+ na citṭa+ saṃanupa(śy)ati | na ca cittam*

[P 11v4] cittam samanupaśyati | tadyathāpi nāma tayaivāsīdhārāyā
saivāsīdhārā na śakyate chettum | na tenaivāṅgulyagreṇa tad evāṅgu-
lya ◎ graṃ śakyate spraṣṭum | evam eva na ten(ai)va (c)itte .. tad eva
.. + + kyā+ draṣṭum | tasyaivam yonisah prayuktasya yā cittasyānavas-
sthātā ◎ nocchedaśāśvatatā na kūṣasthatā nāhetukī na pratyaya-
viruddhā na tato nānyato na saiva nānya tā. cittadhā !

[P 11v5] rām cittalatām cittadharmmatām cittānavasthitatām ci-
ttāpradhāratām | cittādrīyatāṇ cittasvalakṣaṇatān tathā □ jānāti tathā
paśyati yathā tathatāṇ ca na virodhayati | tāṇ ca cittavivekatām tathā
prajānāti tathā paśyati | iyaṃ ku ! □ laputra citte cittānupaśyanā smṛ-
tyupasthānam iti | tad evaṃ nāsti svasamvittis tadabhāvāt* kiṃ kena
la !

[P 11v6] kṣyate | kiṇ ca bhedenā vā tal lakṣyaṇam lakṣyāt syād abhedena
vā | tatra yadi tāvan bhedenā tadā lakṣyād bhinnatvād alakṣaṇa □ val
lakṣaṇam api na tal lakṣaṇam* | lakṣaṇāc ca bhinnatvād alakṣyaval
lakṣyam api na lakṣyam* | tathā lakṣyād bhinnatvāl lakṣaṇasya lakṣa

□ ṇanirapekṣyaṃ lakṣyaṃ syāt tataś ca na tal lakṣyaṃ lakṣaṇa-
nirapekṣatvāt* khapuṣpavat* | athābhinne {||} lakṣya |

[P 11v7] lakṣaṇe tadā lakṣaṇā{||}d avyatiriktatvāl lakṣaṇasvātmavad
vihīyate lakṣyasya lakṣyatā | lakṣyāc cāvya □ tiriktatvāl lakṣya-
svātmaval lakṣaṇam api na kṣaṇasvabhāvam* | yathoktaṃ | lakṣyā
lakṣaṇam anyac cet*⁶⁶ syāt tal lakṣyam alakṣaṇam* □ | tayor abhāvo
'nanyarthe viṣpaṣṭaṃ kathitaṃ tvayeti | na ca vinā tattvonyatvena
lakṣya({kṣy})kṣaṇasiddhāv anyā

[P 12r1] gatiṃ asti | tathā ca vakṣyati | ekībhāvena vā siddhir nānābhāvena
vā yayoh | na vidyate tayoh siddhiḥ kathaṃ | □ na khalu vidyata iti |
athāvācyatayā siddhir bhaviṣyatīti cen naitad evaṃ | avācyatā hi nāma
parasparavibhāgaparijñā □ nābhāve sati bhavati | yatra ca
vibhāgaparijñānam nāsti tatredaṃ lakṣaṇam idaṃ lakṣyam iti
viśeṣataḥ paricchedā

[P 12r2] sambhave sati dvayor apy abhāva eveti | tasmād avācyatayāpi
nāsti siddhiḥ | api ca yadi vijñānam karaṇam vi □ śayasya paricchede
kaḥ karttā na karttāram⁶⁷ antareṇāsti karaṇādīnām sambhavas
chidikriyāyām iva | atha cittasya tatra katṛtvam parika □ lpyate tad
api na yuktaṃ yasmād arthamātradarśane cittasya vyāpāro 'rthaviśeṣe
caitasānām | tatrārthadrṣṭivi

⁶⁶ *l** is inserted from below.

⁶⁷ A *kākapada*, the correction *na ca karttā*, and then the number '2' have been written and subsequently erased in the upper margin above this word. An insertion mark has been written after *īā* in the word *karttāram* of the text. The *akṣaras paricchede kaḥ karttā na karttā* are written more tightly and smaller than the surrounding *akṣaras* to include the correction. It would appear that the scribe forgot to add *ca* in his corrected text.

[illegible]

[P 12v5] hakakuśalamūlopacayahetur yāvan na tatvādhigama iti |
bhavāms tv enāṃ samvṛtiparamārthasatyavibhāgadurvi □ dagdha-
buddhitayā kvacid upapattim avatāryānyāyato nāśayati | s(o) 'haṃ
saṃvṛtisatyavyavasthāvaicakṣaṇyāl laukika eva pakṣe sthi □ tvā
saṃvṛtyekadeśanirākaraṇopakṣiptopapatyantareṇa vinivarttayan* lo-
kavṛddha iva lokācarāt pa '

[P 12v6] {tya}⁶⁸ribhrasāmānaṃ bhavantam eva nivarttayāmi no tu
samvṛtim* | tasmād yadi laukiko vyavahāras tadāvaśyaṃ la □ kṣaṇa-
val lakṣyeṇāpi bhavitavyan tataś ca sa eva doṣaḥ | atha paramārthas
tadā lakṣyābhāval lakṣaṇadvayasyāpy utpattir nāstīti □ kutah
pramāṇadvayaṃ | atha śabdānāṃ evaṃ kriyākāraḥ sambandhapūrvī-
kā vyutpattir nāṅgīkriyate | tad idam a

[P 12v7] tikaṣṭhaṃ tair eva kriyākāraḥ sambandhapravṛttaiḥ śabdair
bhāva{ }n* vyavaharati śabdārthaṃ { } kriyākaraṇādikañ ca ne | □
cchatīti aho bateccchāmātraprati⁶⁹baddhapravṛttitā bhavataḥ | yadā
caivaṃ prameyadvayam avyavasthitan tadā sāmānyalakṣaṇavi | □
ṣaṣṭyāvenāgamāder nāpramāṇāntaratvam* | kiñ ca ghaṭaḥ pratyakṣa ity
evamādikasya laukikavyavahārasya

[P 13r1] saṃgrahād āryavyavahārābhyupagamāc cāvyāpitā lakṣaṇasyeti
na yuktam etat* | atha syād ghaṭopādānaṃ nīlādayaḥ | □ pratyakṣāḥ
pratyakṣapramāṇaparicchedātvāt tataś ca yathaiva kāraṇe kāryopacā-
raṃ kṛtvā buddhānāṃ sukham utpāda iti vyupadiśyate e □ vaṃ

⁶⁸ Two short strokes above the *akṣara* indicate the deletion.

⁶⁹ °*pratirbaddha*°?

pratyakṣanīlādinimittako pi ghaṭaḥ kārāṇe kāryopacāraṃ kṛtvā
pratyakṣa iti vyapadiśyate | naivamvi |

[P 13r2] dhe viṣaye upacāro yuktaḥ | utpādo hi loke sukhavyatireke-
ṇopalabdhaḥ sa ca saṃskṛtalakṣaṇasvabhāvatvād a | □ nekaduḥkha-
satahetutvād asukha eva sa sukha iti vyupadiśyamāno 'sambaddha
evety evamvidhe viṣaye yukta upacāraḥ (gh)āṭaḥ pratya □ kṣa ity atra
tu na hi ghaṭo nāma yo 'pratyakṣaḥ pṛthag upalabdho yasyopacārāt
pratyakṣatvaṃ syāt* | nīlādivyati

[P 13r3] riktasya ghaṭasyābhāvād aupacārikaṃ pratyakṣatvaṃ iti ced
evam api sutarām upacāro na yukta upacaryamā | □ ṇasyāśraya-
syābhāvāt* | na hi kharaviṣāṇṇe taikṣṇyam upacar(y)ate | api ca
lokavyavahārāṅgabhūto ghaṭo yadi nīlādi | □ vyatirikto nāstīti kṛtvā
tasyopacārikaṃ pratyakṣatvaṃ parikalpyate | nanv evaṃ sati pṛthi-
vyādivyatirekeṇa nī

[P 13r4] lādikam api nāstīti nīlāder aṣyaucārikaṃ pratyakṣatvaṃ
kalpyatām | yathoktaṃ rūpādivyatirekeṇa ya ☉ thā kumbho na
vidyate vāyvādivyatirekeṇa {} tathā rūpan na vidyata iti | tas.ād
evamādikasya lokavyavahārasya lakṣaṇe ☉ nāsaṃgrahād avyāpitaiva
lakṣaṇasyeti | tatvavidapekṣayā hi pratyakṣatvaṃ ghaṭādīnām
nīlādīnāñ ca neṣya |

[P 13r5] te | lokasaṃvṛtyā tv abhyupagantavyam eva pratyakṣatva(m)
ghaṭādīnām* | api cāparokṣārthavācivitvāt pratyakṣa | □ śabda-
syākṣ(ā)bhi(mu) .. (r).(h) pṛatigātam ākṣam aṣmi(n)+ i(t)i .. (tvā gh). +
+ + + + + + + + + (ty)ākṣatvaṃ siddham bhavati | ta □ t

[P 13v2] ṇalakṣaṇavivakṣayā kalpanāpoḍhamātrasya pratyakṣatvābhyu-
pagame sati sa⁷⁰vikalpakād iva tadviśeṣasyā □ bhimatatvād aśādhā +
+ + (r)ā(ne)na vyāpād+ ś(e) sa + + (kiñci)t pra + + + + .. (l)ā (l) +
+ + (p)+ +⁷¹ tantrāyāñ ca pramāṇa □ samkhyāpravṛttau prame-

⁷¹ The akṣara *ra* and part of another erased *akṣara* are covered by a palm-leaf fragment.

yākārānukāritāmātratayā ca samāsāditātmabhāvasattākayoḥ pramā-
ṇayo

[P 13v3] ḥ svarūpasya vyavasthāpanān nendriyeṇa vyapadeśaḥ kiñcid
upakarotīti sarvathā viśayeṇaiva vyapadeśo □ nyāyyaḥ | loke pratyak-
kṣaśabdasya prasiddhatvād vivakṣite 'rthe pratyartham iti vāprasi-
ddhatvād āśrayeṇai(va) vyutpattir āśrīyata i □ ti cet* | ucyate | asty
ayaṃ pratyakṣaśabdo lokaprasiddhaḥ sa tu yathā loke tathāsmābhir
ucyate eva yathā !

[P 13v4] sthitalaukikapadārthatiraskāreṇa tu tadvyutpāde kriyamāṇe
prasiddhaśabdatiraskāropi syāt tataś ca pra ◎ tyartham ity eva syāt* |
ekasya ca cakṣurvijñānasyai⁷²kaindriyakṣaṇāśrayasya pratyakṣatvam
na syād vīpsārthābhāvāt* | ekaikasya ca pra ◎ tyakṣatvābhāve bahū-
nām api na syāt* | kalpanāpoḍhasyaiva ca jñānasya pratyakṣatvābhyu-
pagamāt tena ca lokasya saṃ

[P 13v5] vyavahārābhāvāt* | laukikasya ca pramāṇaprameyasya vyā-
khyātum iṣṭatvād vyarthaiva pratyakṣapramāṇaka | □ lpanā saṃjāyate
| cakṣur vijñānasamaṅgī nīlaṃ jñāti no tu n(ī)lam iti cāgamasya
pratyakṣalakṣaṇābhidhānasyāprastuta | □ tvāt pañcānām indriyavijñā-
nānāṃ jaḍatvapratipādakatvāc ca nāgamād api kalpanāpoḍhasyaiva
vijñā

[P 13v6] nasya pratyakṣatvam iti na yuktam etat* | tasmāl loke yadi
lakṣyaṃ { { } } yadi vā lakṣaṇaṃ svasāmānyalakṣaṇa □ m vā sarvam
eva sāksād upalabhyamānatvād aparokṣam ataḥ | pratyakṣaṃ vyava-
sthāpyate | tadviśayeṇa jñānena saha | dvicandrādī □ nān tv ataimiri-

⁷² ye?

kajñānāpekṣayā 'pratyakṣatvam* | taimirikādyapekṣayā tu pratyatvam
evā parokṣaviṣa

[P 13v7] yan tu jñānaṃ sādhyāvyabhicāriliṅgotpannam anumānam* |
sākṣād atīndriyārthavivādām āptānāṃ yad vacanaṃ □ sa āgamaḥ |
sādrśyād ananubhūtārthādhigama upamānaṃ {ḥ} gaur iva gavaya iti
yathā | tad evaṃ pramāṇacatuṣṭayāl lokasyā □ rthādhigamo vyava-
sthāpyate tāni ca parasparapekṣayā sidhyanti | tasmāl laukikakṣam
evāstu yathādr̥ṣṭam i !

[P 14r1] ty alaṃ prasaṅgena prastutam eva vyākhyāsyāmaḥ⁷³ | laukika
eva darśane sthitvā buddhānām bhagavatān dharmadeśanā | et u ! □
pamābhi nidarśana vakṣye kin tu n{ā}a teṣ{ā}a samo iha kaścit* |
paṇḍitavijñājanā ////

[P 14r2] natimiraghnasya jñānalokasya te mane na ravir viṣaye bhūmiṃ
khadyotīm api vindatītyādi | atrāhu □ ḥ svayūthyāḥ | yad idam uktan
na svata utpadyante bhāvā iti tad yuktaṃ svata utpattivaaiy ////

[P 14r3] cyate nāpi parata iti tad ayuktaṃ yasmāt parabhūtā eva⁷⁴
bhagavatā bhāvānām utpādakā nirdiṣṭaḥ || ° || catvāraḥ □ pratyayā
hetur ārambaṇam anantaram* | tathaivādhipateya(nī ca)⁷⁵ pratyayo
nāsti pañcamah | tat+ḥ (n)ir .. ////

⁷³ A *syā*, with the numeral '1' beside it and a *kākapada* immediately below, has been written in and later erased from the upper margin above *vyākhyāsyāmaḥ*. The *akṣaras vyākhyāsyā* are written tightly in the text, indicating that the original text was erased at this point to allow for inclusion of the correction.

⁷⁴ *evaṃ?*

⁷⁵ In the upper margin the correction *teya* and then the line-indicating numeral '3' have been written and subsequently erased. The *akṣaras vādhipateya(nī ca)* of the text have been written more tightly and smaller than the surrounding *akṣaras*,

[P 14r4] tasyārambaṇapratyayaḥ | kāraṇasyānantaro nirodhaḥ {||}
 kāryasyotpattipratyayas tadyathā bījasyānantaro niro © dho⁷⁶ aṅkura-
 syotpādapratyayaḥ | yasmin sati yad bhavati tat tasyādhipateyam i ////

[P 14r5] dhārayanti pratyayo nāsti pañcama iti | tasmād ebhyaḥ para-
 bhūtebhyo bhāvānām utpattir asti parata u | □ tpattir iti | atrocyāte |
 naivā hi .. (vānā) .. + + +e(bhyaḥ) pratyā .. + ////

[P 14r6] (teṣ)+ pratyayeṣu samasteṣu vyasteṣu vyastasamasteṣu hetu-
 pratyayasāmagryām anyatra vā kvacid bhāvānām kā □ ryā(ṇā) ////

[P 14r7] + + + bhavanam bhāva utpādaḥ | parebhya utpādaḥ pa .. (bhā)
 .(h |) .. nā vidyāte tasmād aya+ k(t)am eṭa(t p.) .. ////

[P 14v1] +u +t+ (yoḥ) parasparāpekṣam paratvam na caivam bījāṅku-
 ra{||}yor yaugapadyam | tasmād avidyamāne {.}svabhāve kṛ +yā □ ////

[P 14v2] g evopavarṇṇitaḥ | tad evam pratyayebhya utpādavādinī praṣi-
 ddhe kriyāta utpādavādī manyate na cakṣuḥ | □ rūpāḍa(ya)ḥ .. t+ + + +
 + + + + + + + .. nāja(ni) + .. ////

[P 14v3] cyate || ° || kriyā na pratyayavatī | yadi kriyā kācit syāt* sā
 cakṣurādibhiḥ pratyayaiḥ pratyayava □ tī vijñānam janayet* | na tv
 asti katham kṛtvā | iḥ kriy(e)yam i(ṣ)yamāṇā ////

indicating that the original text must have been erased and rewritten to include the correction.

⁷⁶ *dho* is written in the space to the left of the beginning of the line. It is formed in an unusual way and has likely been written by a second hand (possibly, but not necessarily, the proofreader's).

[P 14v4] rttrā vinā janir iyaṃ na ca yuktarūpetyādivacanāt* jāyamāne pi
bhāve kriyā na sambhavati jātājāta ! ☉ vyatirekeṇa jāyamānābhāvāt* |
yathoktam* | jāyamānorddhajātātvaḥ jā(ya) ////

[P 14v5] vāha | kriyā na pratyayavatīti viśeṣaṇaṃ nāsti na viśeṣyam
ityādinā pratipāditam etan madhyama ! □ kāvatāre | na hi vandhyāpu-
tro gomān ity ucyate | yady evam apratyayavatī tarhi bh ////

[P 14v6] n(t)+ mayah paṭo na yukta iti vīraṇamayo 'byupagamyate |
tasmāt kriyā na bhāvajanikā | atrāha ! □ yady evaṃ kriyāyā asambha-
vaḥ pratyayās tarhi janakā bhaviṣyanti bhāvānām iti ////

[P 14v7] + + + +⁷⁷ iti | ucyate | kriyāvantaś ca santy uta neti
prakṛtenābhisambandhaḥ | utaśabdo 'trāvadhāra ! □ ṇe | tatra kriyāyā
abhāva uktaḥ | kathaṃ kriyāvatvaṃ pratyayānām iti | yathā ca +(i) ////

[P 15r1] dhānam arthaśūnyaṃ atrāha | kin na etena kriyāvantaḥ pratyayā
ityādivicāreṇa yasmāc cakṣurādīn* ({ni}) □ pratītya pratyayān*
vijñānādayo bhāvā jāyante tasmāc cakṣurādīnāṃ pratyayatvaṃ
tebhyaś cotpādo vijñānādīnām iti | eta □ d apy ayuktam ity āha ||
utpadyate pratītyemān itīme pratyayāḥ⁷⁸ kila { } | yāvan notpadyata
ime tāvan nāpratya !

[P 15r2] yāḥ kathaṃ | yadī cakṣurādīn(*) pratyayān* pratītya vijñānam
utpadyata ity asyeme pratyayā ucyante | nanu yāva ! □ t tad vijñā-
nākhyam kāryam notpadyate tāvad ime cakṣurādayaḥ kathan
nāpratyaḥ | apratyayā evety abhiprāyaḥ | na cāpratyaiebhya u □

⁷⁷ The first four *akṣaras* are covered by a piece of palm leaf that has curled back over them.

⁷⁸ The *visarga* is written above the main line.

tpattiḥ sikatābhyas tailasya atha matam pūrvam apratyayāḥ santaḥ
kincid anyam pratyayam apekṣya pratyayatvam prati

[P 15r3] padyanta iti | etad apy ayuktaṁ yat tat pratyayāntaram
apratyayasya pratyayatvena kalpyate tad api pratyayatve sa □ ty asya
pratyayo bhavatīti tatrāpy eṣaiva cinteti na yuktaṁ etat* | kiñ ceheme
cakṣurādayo vijñānasya pratyayāḥ kalpyamā □ nāḥ sato vā 'sya
kalpyerann asato vā sarvvathā ca na yujyata ity āha || ° || naivāsato
naiva sataḥ pratyā

[P 15r4] yo 'rthasya yujyate | kasmād ity āha | asataḥ pratyayaḥ kasya
sataś ca pratyayena kim* | asato hy arthasyāvi © dyamānasya katham
pratyayaḥ syāt* | bhaviṣyatā vyapadeśo bhaviṣyatīti cen naivam* |
bhaviṣyatā ced vyapadeśa iṣṭaḥ śaktim vi | © nā nāsti hi bhāvitā
'syetyādinoktadoṣatvāt* | sato pi vidyamānasya labdhaja{ }nmano
niṣphalaiva pra |

[P 15r5] tyayakalpanā | evam samastānām pratyayānām ({ }) kāryotpā-
danāsāmarthyenāpratyayatvam udbhāvyātaḥ param vyastā □ nām
apratyayatvam pratipādyate | atrāha | yady apy evam pratyayānām
asambhavas tathāpy asty eva lakṣaṇ(o)padeśāt pratyayaprasi | □
ddhiḥ | tatra nirvarttako hetur iti lakṣaṇam ucyate hetupratyayasya na
cāvidyamānasya lakṣaṇopadeśo |

[P 15r6] yukto vandhyāsutasyeveṭi | ucyate | syād dhetupratyayo yadi
tasya lakṣaṇam syāt* || ° || yasmāt* | na san nā □ san na sadasan
dharmo +ir+ār(tt)ā⁷⁹te yadā | katham +ir+ār(tta)(k)o (he)tu evam sṭi .i
+ + + (l) + + +i(r)+ + + (utp)ādako yadi nirvartyo □ dharmo nirvarteta

⁷⁹ *tya?*

[P 15v4] śabdaḥ praśne ({ḥ}) kuta iti hetau tenāyam arthaḥ | athaivam
 anārambaṇe dharme 'saty avidyamāne bhūyaḥ kuta āra ! ◎ mbaṇam*
 | ārambaṇakābhāvād ārambaṇasyāpy abhāva ity abhiprāyaḥ | kathan
 tarhi sārambaṇās cittacaittāḥ | sāmvyṭtam e ◎ tal lakṣaṇam na pāra-
 mārthikam ity adoṣaḥ | idānīm samanantarapratyayaniṣedhārtham āha
 || ° || anu !

[P 15v5] tpanneṣu dharmeṣu nirodho nopapadyate | nānantaram ato
 yuktam niruddhe pratyayaś ca kaḥ | tatra paścime ! □ ślokasyārdhe
 pādavyatyayo draṣṭavyaḥ | caśabdaś ca bhinnakrame niruddhe ceti |
 tenaivam pāṭhaḥ | niruddhe ca pratyayaḥ kaḥ | nānanta □ ram ato
 yuktam iti | śloka-bandhārthan tv evam uktam* | tatra kāra-
 ṇasyānantaro nirodhaḥ kāryasyotpādapra

[P 15v6] tyayaḥ samantarapratyayalakṣaṇam | atra vicāryate | anutpa-
 nneṣu dharmeṣu kāryabhuteṣv aṅkurādiṣu ni ! □ rodho nopapadyate
 kāraṇasya bījādeḥ | yadaitad evam tadā kāraṇasya nirodhābhāvād
 aṅkurasya kaḥ samanantarapratya □ yaḥ | athānutpanne pi kārye
 bījanirodha iṣyate | evam sati niruddhe bīje 'bhāvībhūte 'ṅkurasya ka

[P 15v7] ḥ pratyayaḥ ko vā bījanirodhasya pratyaya iti | ubhayam etad
 ahetukam ity āha | niruddhe ca kaḥ pratyaya ! □ ya iti | caśabdo
 'nutpannaśabdāpekṣaḥ | tenānutpanne cāṅkura bījādīnām nirodha
 iṣyamāṇe py ubhayam etad ahetukam āpa □ dyata iti nānantaram ato
 yuktam* | atha vā na svato nāpi parata ityādinotpādo niṣiddhas tam
 abhisa !

[P 16r1] ndhāyāha | anutpanneṣu dharmeṣu nirodho nopapadyate
 nānantaram ato yuktam iti | api ca niruddhe pratyayaś ca □ ka ity atra

pūrvvakam eva vyākhyānaṃ | idānīm adhipatipratyayasvarūpa-
niṣedhārtham āha || ° || bhāvānāṃ niḥsvabhāvāḥ | □ nāṃ na sattā
vidyate yataḥ | satīdam asmin bhavatīty etan naivopapadyate | iha
yasmin sati yad bhavati tat tasyā

[P 16r2] dhipateyam ity adhipatipratyayalakṣaṇam* | bhāvānāṃ ca
pratītyasamutpanna{||}tvāt* svabhāvābhāve kutas tad yaḥ | □ sminn iti
kāraṇatvena vyapadiśyate | kutas tad yad idam iti kāryatvena | tasmān
nāsti lakṣaṇato pi pratyayasiddhiḥ | atrā □ ha | tantvādibhyaḥ
paṭādikam upalabhya paṭādes tantvādayaḥ pratyayā iti | ucyate |
paṭādīphalapraṇṇāḥ |

[P 16r3] ttir eva svarūpato nāsti kutaḥ pratyayānāṃ pratyayatvaṃ
setsyati | yathā ca paṭādīphalapraṇṇāḥ asatīḥ | ◎ ti tathā pratipādayann
āha || ° || na ca vyastamasasteṣu pratyayeṣv asti tat phalam* |
pratyayebhyaḥ kathan tac ca bhaven na pratyaye □ ṣu yat* | tatra
vyasteṣu tantuturi{||}vematasaśālākādiṣu pratyekam paṭo nāsti
tatrānupalabhyamānatvāt* |

[P 16r4] kāraṇabahutvāt* kāryabahutvaprasaṅgāt* | samuditeṣv api
tantvādiṣu nāsti paṭaḥ pratyekam avayaveṣv aḥ | □ vidyamānatvāt* |
ekasya kāryasya khaṇḍaśa utpattiprasaṅgāt* | tasmāt phalābhāvān na
santi pratyayāḥ svabhāvata iti || ◎ || athāsad api ta{||}n tebhyaḥ
pratyayebhyaḥ pravarttate | phalam ity abhiprāyaḥ syāt* | pratyayeṣv
api nāsti pha

[P 16r5] lam iti | apratyayebhyo pi vīraṇādibhyaḥ kasmān nābhi-
pravarttate paṭa iti nāsti phalapraṇṇāḥ svaḥ | □ rūpataḥ | atrāha | yady

[P 16v2] me 'sya pratyayā ime 'pratyayā iti syāt* | tac ca vicārya-
 māṇa(m) nāstīti phalābhāvāt* pratyayāpratyayāḥ □ kutāḥ | pratyayāś
 cāpratyayāś ceti (sa)māsaḥ | + + + +t+ bhāvānā+ svābhāvataḥ
 samutpatti .iti || ° || yathoktam ārya : □ ratnākarasūtre | śūnyavidya na
 hi vi .. (t)e .. +i + +(t)a .ī(kṣi) (ś)ḥ .u(n)asya (v)ā padam* | ya .. (vi) .. +i
 + + .. (t)ah (kv)aci :

[P 16v3] t* so na jātu parahetu bheṣyati | yasya naiva hi sabhāvubhā
 labhyate{ḥ |} so 'svabhāvu parapratyayaḥ katham | asvabhā : □ vu
 paru kiṃ janīṣyati eṣa hetu sugatena deśitaḥ | sa +(v)ḥ dharmma acalā
 dṛḍha sthitā nirvikāra nirupadravāḥ śivāḥ | antarīkṣa □ pathatulya
 jānakā atra muhyati jagam ajānakam | śailaparvvata yathā akampiyā
 eva dha +ma + + + + (yāḥ) :

[P 16v4] sadā | no cyavanti na pi copapadyayū eva dharmata jinena
 deśita | ityādi | tathā yo na pi jāyati no cupa © padyī na cyavate na pi
 jīryati dharmah | tañ jinu deśayati narasiṃhas tatra niveśayi
 satvaśatāni | yasya svabhāvu na vidyati : © kaścin no parabhāvatu
 kenaci labdhaḥ | nāntarato pi na bāhir ato vā labhyati tatra niveśayi
 nā(th)ḥ | śānta :

[P 16v5] ga{ { } }tī kathitā sugatena no ca gatī upalabhyati kāñcit* | tatra
 ca vyāharasī gatimukto muktaka mocayasī □ bahusatvān iti vistaraḥ
 || ° || ācāryacandrakīrttipādo paracitāyām prasannapadāyām madhya-
 kavṛttau pratyayaparīkṣā nā □ ma prathamam prakaraṇam || ❀