

NEW SANSKRIT-FRAGMENTS OF PRAMĀNAVINIŚCAYAḤ, FIRST CHAPTER

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TILMANN VETTER has published in 1966 an edition of the Tibetan translation together with the known Sanskrit-fragments and a German translation of Dharmakīrti's *Pramānaviniścayaḥ*, its first chapter on *pratyakṣam*¹. Only two years later the long and somewhat mysteriously delayed edition of Bhāsarvajña's *Nyāyabhūṣaṇam* has been welcomed².

We have known for a long time of the great importance of Bhāsarvajña's own commentary for the history of the older Nyāya from his short *Nyāyasāraḥ*, from several later commentaries already published³, from numerous references to and quotations from the *Nyāyabhūṣaṇam* in later Jinistic, Nyāya-Vaiśeṣika and Vedāntic philosophical texts and above all from a considerable number of quotations in polemical passages of Jñānaśrīmitra's and Ratnakīrti's works⁴. But the *Nyāyabhūṣaṇam* deserves interest not only for the philosophical qualities of its author and the very personal and to some extent "heterodox" character of his Nyāya-Vaiśeṣika⁵, it is also an inestimable mine of

¹ TILMANN VETTER, *Dharmakīrti's Pramānaviniścayaḥ*, 1. Kapitel: *Pratyakṣam*; *Einleitung, Text der tibetischen Übersetzung, Sanskrit-fragmente, deutsche Übersetzung*. Öst. Ak. Phil.-hist. Kl. 250/3, Wien 1966 (abbreviated PVin I).

I have used the abbreviations of VETTER's edition. Tib. refers to the Tibetan translation.

² Śrīmadācārya-Bhāsarvajña-praṇītasya *Nyāyasārasya svopajñam vyākhyānam Nyāyabhūṣaṇam*. SVĀMĪ YOGĪNDRĀNANDAḤ ... samp., *Ṣaḍdarśanaprakāśanagranthamālā* 1, Vārāṇasī 1968 (abbreviated NBhūṣ).

³ Vāsudeva's *Nyāyasārapadapañcikā* (ed. by V. ABHYANKAR and C. R. DEVADHAR, Poona 1922), *Aparārkadeva's Nyāyamuktāvalī*, *Ānandānubhavācārya's Nyāyakalānidhiḥ* (ed. S. SUBRAHMANYA SASTRI and V. SUBRAHMANYA SASTRI, Madras 1961 = Madras Gov. Or. Ser. 167).

⁴ Ed. by A. THAKUR, Patna 1959, 1957 = Tib. Skt. Works Ser. 5, 3.

⁵ Due to the fragmentary tradition we still do not know very much about the real width and possibilities of early Nyāya-thought. For practical

information for the earlier Nyāya and Vaiśeṣika as well as for rival philosophical schools⁶. Future research will certainly profit a great deal by taking notice of the numerous and sometimes extensive quotations from a respectable host of sources, only a part of which has been preserved. The following materials are only a limited example of the historical value of this text.

Within the Buddhist tradition of epistemology and logic Bhāsarvajña's main polemical targets are the theories of Dharmakīrti and Prajñākaragupta. He knows both philosophers especially well—he seems to have used even some other commentaries on Dharmakīrti's works too—and throughout his work he refers to their teachings whenever possible. Amongst the works of Dharmakīrti Bhāsarvajña quotes copiously from the *Pramāṇavārttikam* and the *Vādanyāyaḥ*, a fact which has already been noted by the editor. A few sentences from the *Hetubinduḥ* may not necessarily have been taken directly as they do not go beyond some widely known statements. What has not been seen by the editor is that quite a few of the verses he traces back to the *Pramāṇavārttikam* have not been quoted from that work but from the *Pramāṇavinīśayaḥ*. This can easily be shown in most cases as Bhāsarvajña makes extensive use of the *PVin* quoting its verses as well as prose-passages. It will be seen from the following collection of fragments that the extent of the quotations surpasses any reasonable expectation and thereby contributes enormously to improving the textual tradition of the *PVin*. I shall, however, restrict myself to the quotations from the first chapter, as they form a valuable supplement to VETTER's edition⁷.

I refrain from taking up into this collection a quantitatively ever increasing group of quotations in various philosophical texts that have not been mentioned in VETTER's edition because—as far as I can see—they do not bring any new Sanskrit text or variants. The fragments are given in their sequence within the *PVin*. Any wording that not only deviates from the Tibetan translation but must be considered as a product of Bhāsarvajña's intervention is not printed in italics. Bhāsarvajña usually quotes literally but sometimes he is inclined to make small changes or even free transformations without, however, shifting the sense. Omissions are marked by dots.

purposes we may, however, call those teachings „orthodox“ which are in line with the extant commentaries.

⁶ SvĀMI YOGĪNDRĀNANDA has given a first compilation of the sources referred to by Bhāsarvajña in his introduction pp. 7—20.

⁷ There are also quotations from the second chapter, which will be incorporated into an edition under preparation. There may be some from the third chapter too, but I have not yet traced any.

PVin I 32, 1—13 = NBhūṣ 381, 8—13:

*dvividha evārthaḥ pratyakṣaḥ parokṣaś ca. tatra yo jñānapratibhāsam
anvayavyatirekāv ātmano 'nukārayati, sa pratyakṣaḥ. tad asādhāraṇam
vasturūpaṃ svalakṣaṇam. anyas tu ...⁸ sākṣāt svabhāvopadhānasām-
artharahito 'yuktapratipattir eva. na cānyadarśane 'nyakalpanā yuktā,
atiprasaṅgāt. tasya nāntariyakatayā syāt. sa hi pratibaddhasvabhāvo
yathāvidhasiddhas tathāvidhasannidhānam sūcayati. sāmānyena ca sva-
sambandhino 'rthasya pratipattir anumānam iti dva eva pramāṇe, anyathā
pratipattyayogāt.*

PVin I 40, 2—5 = NBhūṣ 177, 4; 178, 3f.:

*pratyakṣam kalpanāpoḍham abhrāntam (v. 4a b |)
timirāśubhramaṇanauyānasamkṣobhādyanāhitavibhramam avikalpakam
jñānam pratyakṣam.*

PVin I 40, 6—8 = NBhūṣ 176, 19f.:

*abhilāpini | pratitih kalpanā (v. 4 | b c |)
abhilāpasamśargayogyapratibhāsā pratitih kalpanā.*

PVin I 40, 10—18 = NBhūṣ 178, 19—179, 1:

*arthasya sāmārthyena samudbhavāt || (v. 4 | c d)
...⁹ arthasāmārthyenotpadyamānam tadrūpaṃ evānukuryāt. na hy arthe
śabdāḥ santi tadātmano vā, yena tasmīn pratibhāsamāne ...¹⁰ pratibhā-
seran. na cāyam arthasamśparśi¹¹ samvedanadharmāḥ¹², artheṣu tanniyō-
janāt, tato 'rthānām apratitiprasaṅgāt. tasmād ayam upanipatya vijñānam
janayan ...¹³.*

PVin I 40, 20—42, 30 = NBhūṣ 179, 2—17

*nāpi tadbalenodiyamānam vijñānam arthāntaram anusartum yuktam¹⁴,
rasādijñānavat. sato 'pi tadātmana indriyāntarajñānotpattāv asāmārthyād
atiprasaṅgāc ca^{*} vikalpakam tu manovijñānam. artha¹⁵sannidhānāna-
pekṣam vikalpavāsanotthāpitam aniyatendriyārthagrāhi kutaścīd anubhava-
sambandhāt saha prthag vā grhṇīyāt. api ca*

*arthopayoge 'pi 'punaḥ smārtaṃ śabdānuyojanam |
akṣadhīr yady apekṣeta so 'rtho vyavahito bhavet || (v. 5)*

⁸ buddhau NVT, Tib.

⁹ tad dhy SVT.

¹⁰ te 'pi SVT.

¹¹ -sparśā- NBhūṣ.

¹² -dharmā NBhūṣ.

¹³ Bhāsarvajña concludes the sentence in his own words.

¹⁴ Tib. rjes su 'brañ ba ma yin te.

¹⁵ Tib. doñ gyi nus pa would be *arthabala-.

na hi samketakālabhāvinam abhilāpasāmānyam asmaratas tadyojanā sambhavati, śabdāntaravat. na cārthābhipātakṛte 'saty āntare vikāre śabdaviśeṣe smṛtir yuktā, tasyātatkr̥tatve tannāmā¹⁶grahaṇaprasaṅgāt. tat smṛtyā vyavadhānān nārthopayogo 'nantaravyāpārāphalaḥ syāt. tataś ca
yah prāg ajanako buddher upayogāviśeṣataḥ |
sa paścād api

syāt. ātmābhedenā sāmarthyāviśeṣān naikasyaikaatra kriyākriye sambhavataḥ.

tena syād arthāpāye 'pi netradhiḥ || (v. 6)

arthasya sāksād buddhāv anupayogāt smṛtiprabodhe copayuktatvān nāsyānupakāriṇo buddhir bhāvam apekṣeta. arthābhipātakṛte ca buddhi-
janmany abhilāpasamṛtyantarābhāvāt.

PVin I 44, 2—46, 20 = NBhūṣ 179, 19—180, 14:

viśeṣaṇam viśeṣyam ca sambandham laukikīm sthitim |

gr̥hītvā saṅkalasyaaitat tathā pratyeti nānyathā || (v. 7)

kimcīt kenacid viśiṣṭam gr̥hyamānam viśeṣaṇaviśeṣyatatsambandhaloka-
vyavasthāpratītau tatsaṅkalanena gr̥hyate daṇḍyā¹⁷divat. nānyathā,
arthasambandhābhīdhānavyavasthāparijñāne 'bhāvāt. jātiguṇakriyāvatām
etan na sambhavaty eva, rūpavivekasambandhāyor apratibhāsanena
ghaṭanāyogāt, kṣīrodakavad atadvedini. yatrāpi vivekapratipattir asti,
tasyāpi grahaṇam.

saṅketasamarāṇopāyam dr̥ṣṭasaṅkalanātmakam |

pūrvāparaparāmarśasūnye tac cākṣuṣe katham || (v. 8)

na hīdam iyato vyāpārāt kartum samartham, saṃnīhitaviśaya¹⁸bale-
notpanne 'vicāratkvāt, vicāratkve cendriyamanojñānāyor abhēdāpra-
saṅgāt. abhede cātītānāgatavastuprabhedagrahaṇāgrahaṇohānūhārthabhā-
vāpekṣānapekṣādīprasāṅgaḥ. manovijñānābhisamskṛtam indriyajñānam
pratyeti cet, na, yathoktāgrāhiṇas tathāpravṛtty¹⁹ayogāt, aviśaye
'pravṛtteḥ, jātyādisambandhātītaśabdavyavahārādīnām indriyajñānā²⁰-
viśayatvāt. tasmān nendriyajñānam arthasamyojanām kalpanām āviśati.

vikalpotthāpitā sā ca ni²¹vartetecchayā matiḥ |

nārthasamnidhim ikṣeta. (v. 9a—c)

api ceyam viśeṣaṇādivikalpotthāpitā satī pravṛttāpi samagrasāmagri
kasya punar²²icchayā nivarteta tadanyavikalpavat. śakyante hi kalpanāḥ

¹⁶ -nāma- NBhūṣ.

¹⁷ daṇḍā- NBhūṣ.

¹⁸ The variant of the pratika *yul ñe ba*^ci (Dh 65b6) thus is to be preferred to Tib. *yul gyi don ñe ba*^ci.

¹⁹ Tib. *rtogs pa* wrongly translates -*pratipatti*-.

²⁰ -jñāna- NBhūṣ.

²¹ na NBhūṣ.

²² *kasya punar* has no equivalent in Tib.

*pratisaṅkhyānena*²³ *nivārayitum, nendriyabuddhayaḥ. sāmāgrīsākalye vinivartya gobuddhim aśvam api kalpayato godarśanāt. nāpiyam artha-saṃnidhim iḥṣeta, na hi gavādivikalpo 'rthasaṃnidhāv eva bhavati.*

PVin I 60, 1—4: The definition of the *mānasam pratyakṣam* is freely rendered in NBhūṣ 101, 6f.:

svaviśayānantaraviśayasahakāriṇendriyajñānena ... janitam jñānam mānasam ... pratyakṣam.

PVin I 62, 7—10 = NBhūṣ 101, 7—102, 3:

sukhādīnām svasaṃvedanam || (v. 19d)

... sukhādigrahaṇam spaṣṭasaṃvedanapradarśanārtham. sarvajñānānām api svasaṃvedanam.

PVin I 72, 26—74, 4 = NBhūṣ 171, 12—16:

*bhāvanābalataḥ*²⁴ *spaṣṭam bhayādāv iva bhāṣate* |

*yaj jñānam avisaṃvādi tat pramāṇam*²⁵ *akalpakam* || (v. 28)

*yoginām api praśrutamayena jñānenārthān grhītvā yukticintāmayena vyavasthāpya bhāvayatām tanniṣpattau yat spaṣṭāvabhāsi jñānam tat pratyakṣam. tac cāvisaṃvāditvāt pramāṇam, spaṣṭābhatvād avikalpakam, bhayādāv iva*²⁶.

PVin I 74, 24f. (v. 32ab) = NBhūṣ 178, 6²⁷.

PVin I 76, 26—78, 9 = NBhūṣ 177, 5f.; 8—11; 12; 13:

*naiva dvicandrādibhrāntir indriyajā ity eke. tan na, indriya*²⁸ *bhāvābhāvā-nurodhasya tattvaprayojakatvāt*²⁹ *tasyehāpi tulyatvāt; indriyavikāre ca vikārāt, tannibandhanatvāc cāśrayasthiteḥ; sarpādibhrāntivan mano-bhrānter akṣavikṛtāv api nivṛttiprasaṅgāt, tathākṣavikāranivṛtāv apy*

²³ so sor brtgs pas Tib. and NVV: *prasaṅkhyānena* NBhūṣ.

²⁴ -valata- NBhūṣ.

²⁵ Tib. *mñon sum* would be **pratyakṣam*, but the explanatory prose would suggest *pramāṇam* too. Moreover the attribute *akalpakam* would make sense with *pramāṇam* but be tautological with *pratyakṣam*.

²⁶ The Tibetan translation differs from *yat spaṣṭāvabhāsi* in construction, although not in content. I cannot decide whether Bhāsarvajña's or the translation's construction should be preferred. The more lucid unfolding of the thought in Bhāsarvajña's version may be a reason for considering it as being closer to the original.

²⁷ The verse has been quoted from PVin, for Bhāsarvajña continues with the words *tathānyatrāpy uktam* and then starts quoting from the *Pramāṇavārttikam*.

²⁸ *indriya-* may be preferred to Tib. *dbaṅ po las byuṅ ba la*.

²⁹ Tib. has a paraphrased translation.

anivṛttiprasaṅgāt. tasmād indriyajam apy etad bhrānter³⁰ apratyakṣam. ata eva . . . vikalpavargāt pṛthak³¹ timiropalakṣitam viplavam pratyakṣābhāsam āha.

PVin I 78, 16—80, 17 = NBhūṣ 46, 15—47, 12:

arthena ghaṭayaty enām na hi muktivārtharūpatām |

tasmāt prameyādhigateḥ pramāṇam meyarūpatā || (v. 34)

na hi kriyāyāḥ sādhanam ity eva sarvaṃ sarvasyāḥ sādhanam, kin tu yā yataḥ prasiddhim upayāti. tatrānubhavamātrena saḍṛśātmano jñānasya sarvatra karmaṇi tenātmanā bhavitavyam, yenāsyedam iti pratikarma vibhajyate. anātmabhūtaś cāsyendriyārthasannikarṣādiṣu, hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy abhinātmano na³² bhēdena niyāmakāḥ, kriyānibandhatvāt karaṇatvasya, tadaviśeṣe tasyā api viśeṣāsiddheḥ³³ sato 'pi vā viśeṣasya³⁴ tadanaṅgatayākāraṇatvāt³⁵. tasmād yato 'syātma-bhedād asyeyam adhigatir ity ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ceyam arthaghaṭanā arthasārūpyād anyato jñānasya sambhavati. na hi paṭumandatādibhiḥ³⁶ svabhedair bhedakam apindriyādy arthenaitad³⁷ ghaṭayati, tatra pratyāsattinibandhanābhāvāt. asty anubhava viśeṣo 'rthakṛto yata iyaṃ pratitir na sārūpyād³⁸ iti cet, atha kim idāniṃ sato 'pi rūpaṃ na nirdiśyate. nedam idantayā śakyam vyapadeṣtum. anirūpitenāyam ātmanā bhāvān vyavasthāpayatīdam asyedam neti suvyavasthitā bhāvāḥ³⁹.

tasmāt prameyādhigateḥ sādhanam meyarūpatā | (v. 35a b)

PVin I 80, 18—27 (vv. 35 cd—37) = NBhūṣ 49, 15—19⁴⁰.

PVin I 84, 18—86, 9 = NBhūṣ 104, 8—16⁴¹.

³⁰ Tib. *ekhrul pa 'di ni dbaṅ po las skyes kyaṅ* would be equivalent to **indriyajāpy sā bhrāntir* . . . , but NBhūṣ has the lectio difficilior.

³¹ Tib. *rnam par bcad* has no equivalent in Sanskrit.

³² No equivalent for Tib. *śes pa*.

³³ -*siddhe* NBhūṣ, but cf. 48, 19.

³⁴ *viśeṣasya* has no equivalent in Tib. and is very probably a gloss.

³⁵ Tib. *de'ci byed pa ma yin pa'ci phyir*.

³⁶ *paṭumandāḥśādibhiḥ* NBhūṣ 47, 8; but cf. 48, 26 and Tib.

³⁷ Tib. *de ltar* would be **evam*.

³⁸ Tib. *don dan 'dra ba las* would be **arthasārūpyāt*.

³⁹ *bhāvāḥ* without equivalent in Tib., where the sentence is a bit shortened.

⁴⁰ These verses too are apparently quoted from PVin, not from PV, for they are the immediate continuation of the quotation above.

⁴¹ For the discovery of this fragment I am much obliged to Dr. OTTO GROHMA who thereby aroused my curiosity to search for other fragments. He has also called my attention to the parallel passages of the Nyāyavārtika-

na tīvad eko 'vayavi⁴², tathā sati tasya⁴³ pāṇyādi⁴⁴ kampe sarvakampa-prāpteh, akampe vā calācalayoḥ prthaksiddhiprasaṅgāt, vastrodakavat. ekasya cāvarāṇe sarvasyāvarāṇaprasaṅgāt, abhedāt. na vā kasyacid āvarāṇam ity avikalam dṛśyeta. avayavasyāvarāṇam nāvayavina iti cet⁴⁵, ardhāvarāṇe 'py anāvṛtatvāt prāg ivāsyā darśanaprasaṅgaḥ. avayavadarśanadvāreṇa taddarśanād adṛṣṭāvayavasya tasyāpratipattir iti cet, na, sarvathāpratipattiprasaṅgāt⁴⁶. sarvāvayavānām⁴⁷ draṣṭum aśakyatvāt, . . .⁴⁸. katipayāvayavadarśane tu⁴⁹ avayavi⁵⁰darśane tadvad⁵¹ alpā⁵². vayavadarśane 'pi sthūlopalambhaprasaṅgaḥ⁵³. rakte caikasminn avayave

tātparyatikā (Calcutta Sanskrit Series XVIII, Calcutta 1936. Abbreviated NVTT). These parallel passages of the NVTT are interwoven in a *pūrvapakṣaḥ* (NVTT 473, 23—474, 21), that sets out with a formal proof against NVTT). ~~These parallel passages of the NVTT are interwoven in a *pūrvapakṣaḥ* (NVTT 473, 23—474, 21), that sets out with a formal proof against~~ the existence of complex reals and in developing the argument uses the three reasons of Dharmakīrti as given in the PVin. It would be natural to think of Dharmottara's Tīkā as the source of this *pūrvapakṣaḥ*, but the relevant passage (Peking edition, Tshad-ma, Dse, f. 167a2ff.) shows a different text. Vācaspati may, however, have changed and shortened the text to give just the gist of the argument. I cannot decide this question, but the few sentences and words from the PVin interspersed in this text are of great help in correcting the fragment as presented by Bhāsarvajña.

⁴² Tib. *yul rags pa* would be **sthūlavaiṣayam* and there is no Sanskrit equivalent for Tib. *snañ ba yañ*.

⁴³ No Tib. equivalent for *tathā sati tasya*. The whole introductory part seems to be slightly changed by Bhāsarvajña.

⁴⁴ No Sanskrit equivalent for Tib. *gcig* (*-eka-).

⁴⁵ *iti cet* NVTT 474, 12 und Tib. (*že na*): *ity abhyupagame 'pi* NBhūṣ.

⁴⁶ *avayavadarśanadvāreṇāvayavidarśanam ity asmīnn api pakṣe sarvathāvayavino 'pratipattiprasaṅgaḥ* NBhūṣ. Here Bhāsarvajña seems to have made some transformations. The original sentence can be reconstructed with the help of NVTT 474, 15f. (*avayavadarśanadvāreṇāvayavidarśanād adṛṣṭāvayavasyāvayavino 'pratipattir iti cet, na.*) and Tib. (Tib. would be equivalent to **avayavadvāreṇa* in the beginning and gives as a reason for the answer additionally *tha datl pa med pas*).

⁴⁷ No Sanskrit equivalent for Tib. *kyañ* and *cig car*.

⁴⁸ In the NBhūṣ this sentence is a reason for the preceeding one. According to Tib. it is part of a new argument, whose main part (*thams cad kyi tshes 'di mi mthoñ bar thal lo*) would be without any equivalent in the NBhūṣ.

⁴⁹ Tib. *mthoñ ba na yañ* (Ergänzung nach Dh 168b1), *-darśane tu* NVTT 474, 19: *-darśanād* NBhūṣ.

⁵⁰ No Tib. equivalent for *avayavi*.

⁵¹ Tib. *de bñin du*: *yadvad* NBhūṣ.

⁵² Tib. *cuñ zad gcig, alpa* NVTT 474, 19: *atra* NBhūṣ.

⁵³ Tib. *rags pa mthoñ bar 'gyur ro, sthūlopalambhaprasaṅgaḥ* NVTT 474, 19: *tathābhūtasyaiva darśanaprasaṅgaḥ* NBhūṣ.

yady avayavi raktaḥ, tadānyāvayavastho 'pi rakta eva dṛśyeta. no cet, tadā sarvāvayavarāge 'py avayavy arakta evopalabhyeta⁵⁴.

PVin I 94, 17—25 = NBhūṣ 107, 7—108, 3

api ca

sahopalambhaniyamād abhedo nilataddhiyoḥ | (v. 55ab)
na hi bhinnāvabhāsīve 'py arthāntaram eva⁵⁵ rūpaṃ nilasyānubhavāt,
tayoḥ sahopalambhaniyamāt, dvicandrādivat. na hy anayor ekānupalambhe
'nyopalambho 'sti na caitat svabhāvabhede yuktam, pratibandhakāraṇā-
bhāvāt.

PVin I 96, 10—17 = NBhūṣ 108, 5—9

apratyakṣopalambhasya nārthadrṣṭiḥ prasidhyati || (v. 55cd)
na hi viśayasattayā viśayopalambhaḥ. kiṃ tarhi⁵⁶. tadupalambhasattayā.
sā cāprāmāṇiki na sattānibandhanāṃs tad⁵⁷vyavahārān anurūṇaddhi.
tadaprasiddhau viśayasyaṅpy aprasiddhir iti sadvyavahāro⁵⁸cchedaḥ syāt.
na hi⁵⁹ sad apy anupalabhyamānaṃ sad iti vyavahartuṃ śakyate⁵⁹.

PVin I 96, 23—98, 5 = NBhūṣ 108, 10—14

atha arthasaṃvedanam anyena saṃvedanena saṃvedyate, tad api
saṃvedanam asiddhasattākam asatkalpaṃ kathaṃ anyasya sādhaḥkaṃ
syāt. tatrāpi saṃvedanāntarānveṣaṇe 'navasthā syāt. tathā ca na
kasyacid arthasya siddhir iti⁶⁰ andhamūkaṃ jagat syāt. kvaciṇ niṣṭhā-
bhyupagame ca svayam ātmānaṃ viśayākāraṃ yugapad upalabhata iti
tadanye 'pi tathā bhavantu, viśeṣahetvabhāvāt. tat siddhaḥ sahopalambhaḥ.

⁵⁴ The last sentence has been rewritten by Bhāsarvajña.

⁵⁵ Cf. TBV 364, 13: evaṃ NBhūṣ.

⁵⁶ Tib. has . . . *gyi* / *'on kyañ*

⁵⁷ No Tib. equivalent for *tad*-.

⁵⁸ Tib. has only *thams cad*.

⁵⁹ Tib. *tha sñad mi dmigs pa'i phyir*.

⁶⁰ Bhāsarvajña has rewritten the first part of the fragment and even made some glosses in the first sentence with a view to making it more lucid.