Editorial Policies

The verses are unnumbered in the manuscript copies. Verse numbers are supplied in the edition. The four pādas of each verse are lettered a, b, c and d for discussion in the apparatus and notes.

The prose of the commentary is not marked into sentences with daṇḍas in the manuscript copy. Daṇḍas are supplied in the edition.

All word breaks are supplied by the editor – the manuscript copies have none. I have not put word breaks into variant readings.

The manuscript folios are marked in boxes in the text ☐. f = folio, r = recto, v = verso.

While a stemma is given for each text, it has not been used mechanically to produce the edition.

Where no comment is made in the apparatus, all manuscripts agree with the version chosen for the edition.

The apparatus is a positive one. In each entry, the form chosen for the edition is followed by a lemma sign] after which come the sigla of the manuscripts that have that reading. After that, the variants are recorded, in each case followed by the sigla of the manuscripts that have that variant reading. Different variants are separated by a semicolon.

An apparatus of this positive sort might seem to suggest that there is always going to be a preferred reading. That is not always the case. At times, one reading is clearly much better than others; at other times, one reading may be only somewhat better; but at other times still, there may be nothing at all to choose between the readings. At first, I felt I should point the occasions on which I saw readings to have equal merit. But I have decided not to. They are very numerous and the knowledgeable reader will be able to decide for himself where such situations arise. The reader who is not equipped to make such a decision can trust that, in my judgment, any material after the lemma mark is at least no better than what precedes it.

When more than one variant is reported after the lemma, the variants will, wherever such an order can be discerned, be organised in order of decreasing merit.

While my primary aim is to approach an authorial version of the material, a second goal is to produce something that is easily read and used by modern scholars. It is

in the interests of the latter that I have standardised spelling and punctuation wherever doing so did not materially alter the character of the text.

Where a parallel passage is pertinent to the apparatus I shall include it.

Policies and markings in the edition and notes

A spot • separates different entries within a pāda.

em. marks small emendations to the text, the ones that seem very obvious and unlikely to be argued.

conj. marks larger emendations that slide into the zone of conjecture, ones more likely to provoke argument.

Holding that it is better to leave the text unrepaired than risk misleading, I will try to resist radical emendations, instead marking the beginning and end of suspicious passages for which no textus criticus has been arrived at with obeli ⸼ ⸼.

[–] marks a character that is missing and the absence of which is marked in the MS

[-] marks a character that is missing and the absence of which is not marked in the MS

[*] marks a character that is illegible or missing through folio damage

[?] marks a character that I cannot interpret

[[ ]] marks a character that a scribe has deleted from the MS

{} marks material inserted into the text from the margin

¨ where vowels follow one after another (an occurrence made the more common by Aiśa sandhi) I will, unless a word break intervenes, mark the second vowel with two superscript dots. For example, aü denotes simple vowel a followed by simple vowel u, not the diphthong au.

In the apparatus I shall note only what I regard to be variants of any possible importance. I shall not note small spelling differences where they do not seem to carry any importance. For example, I shall not note the following common occurrences: the gemination or degemination of consonants with semivowels, the exchanging of s and ś, or the swapping of one nasal for another or for an anusvāra

Policies and markings in the translation and notes

 [ ] marks a portion supplied in the English translation where it is not in the Sanskrit
( ) marks equivalents.

In the notes I will set down any comments I have to make about the edition or translation. I will aim for brevity, avoiding, for example, comment on how errors may have occurred through misreading, unless irresistible.

Terminology

Many technical terms are employed in the material treated here: terms for precise procedures, terms for closely defined architectural elements, and so forth. While the words are carefully chosen, the choice made is not always the same from text to text. For example, pīṭha, piṇḍikā / piṇḍī, vedī and jagatī are all terms used for the base for an image or temple.

I will guide the reader as best I can, using both Sanskrit and English equivalents.

In my translation I have left a great number of technical terms untranslated. When I could not find a close English equivalent for a term; when the term covered more than a simple English word or phrase could cover; or when I was unsure of the meaning of a term, I thought it best to leave it untranslated. The introduction will serve as an introductory guide to the terms generally adopted and the glossary will give a fuller reference guide.