

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

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Sigla and Abbreviations

TaRaA	Tattvaratnāvaloka
TaRaA-Vi	Tattvaratnāvalokavivaraṇa
E _{DH}	Dhīḥ vol. 21, pp. 129–149.
K	NAK 5–252 = NGMPP A 915/4
TM _D	<i>De kho na nyid rin po che snang ba</i> . Tōhoku no. 1889. sDe dge bstan 'gyur, vol. Pi, fols. 203r3–204r5. Tr. by 'Gos Lhas btsas
TVA _D	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Tōh. 1890. sDe dge bsTan 'gyur, vol. 44 (rGyud 'grel, Pi), fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.
TVB _G	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Ōtani no. 4793. bsTan 'gyur gSer bris ma, vol. 84 (83 in BDRC outline(?)), (rGyud 'brel, Zhu), fols. 70v–85v. translator given.
TIB	Both Tibetan translations (differences, if any, indicated in a mini- aparatus)
<i>ac</i>	<i>ante correctionem</i>
<i>deest</i>	omitted in
<i>diag. conj.</i>	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
<i>conj.</i>	conjecture
<i>em.</i>	emendation [an emendation is made with a high degree of confidence, whereas a conjecture proposes a correction while acknowledging a greater possibility for alternatives]
fol./fols.	folio/folios
<i>pc</i>	<i>post correctionem</i>

<i>r</i>	recto
<i>v</i>	verso
Σ_X	Reading shared in all witnesses but X
((kiṃcit))	Reading uncertain—either illegible or otherwise in doubt
<kiṃcit>	Reading cancelled
†kiṃcit†	Reading does not make sense to the editor and an adequate conjecture was not able to be chosen.
[kiṃcit]	Indication of a diagnostic conjecture
..	Damaged <i>akṣara</i> (one . per half <i>akṣara</i>)
...	Lacunae of an unknown quantity of <i>akṣaras</i>
°	Mark of abbreviation

Text

1 Maṅgalācaraṇa

[K fol. 1r] [siddhaṃ]¹ namaḥ śrīsadgurupādebhyaḥ |ⁱ
 anupamasukharūpī śrīnivāso 'nivāso
 nirupamadaśadevīrūpavidyaḥ² savidyaḥ |
 tribhuvanahitasaukhyaprāptikāro 'vikāro
 jayati kamalapāṇir yāvad āśāvikāśāḥ³ || 1 ||

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱ

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir avalokiteśvaro
 bhagavāñ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupamam ity atipraṇītātva-maha-
 ttvāsaṃsārasthāyitvalakṣaṇair⁴ dharmair yuktasyānyasyābhāvādⁱⁱⁱ upamārahitaṃ

ⁱ Scribal homage

ⁱⁱ Scribal homage

ⁱⁱⁱ cf. Tib.: dpe med ces bya ba la sogs pa smos te/ dpe med pa ni (ni] TVA_D; dang TVB_G) shin tu
 gya nom pa nyid dang/ rgya (rgya] TVA_D; deest in TVB_G) che ba nyid dang/ 'khor ba'i mtha'i bar

¹ [siddhaṃ] K; om̐ E_{DH}

² nirupama° E_{DH} ; nirūpama° K

³ āśāvikāśāḥ] *corr.*; āśāvikāśāḥ K E_{DH}

⁴ °saṃsārasthāyitva°] K; °saṃsārasthāyisva° E_{DH} (*note the two akṣaras, tva and sva, are very similar*)

sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kimviśiṣṭaḥ? śrīḥ pu-
ṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpi-
tvena⁵ sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdṛśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādi-
yuktatvenopamātikrāntā⁶ rūpavajrāditārāparyantadaśadevīrūpā vidyāḥ parivā-
rakatvena⁷ yasya sa tathā. saha svābhārūpayā vidyayā⁸ vartata iti savidyāḥ. tri-
bhuvanasya tribhuvanavartino janasya yaddhitam āyatipathyam⁹ buddhatvādi-
kam, saukhyam tad āpātapathyam¹⁰ cakravartitvādikam, tasya yā prāptiḥ¹¹ [K fol.
2v] sāksāt kriyā, tasyāḥ karaṇam kāro yasya sa tathā. aparinirvāṇadharmakatve-
nāpratiṣṭhitanirvāṇarūpatvenā¹² nyathātvalakṣaṇasya vikāsyābhāvād avikāraḥ.
evaṃviśiṣṭo bhagavāñ jayati.

kiyantaṃ kālam ity āha—yāvad āśāvikāśāḥ.¹³ āśā daśa diśo gaganasvarūpāḥ.
yadvā āśāḥ sarvasattvānāṃ bhavabhogaṭṛṣṇāḥ.¹⁴ tāsāṃ vikāśā¹⁵ avakāśāḥ prava-
rtanāni, prādurbhāvā iti yāvat. te yāvat¹⁶ tāvad bhagavāñ jayati, sarvaharihara-
hiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasampattiḥ kathitā. śrīnivāsa ity anena
tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśābenābhihitatvāt. tribhuvanahitasaukhyā-
prāptikāra ity anena parārthasampattir uktā. nirupamadaśadevīrūpavidyāḥ savi-
dya ity anena tadupāyaḥ,¹⁷ tathābhūtadaśadevīdvātrimśallakṣaṇāśītyanuvyañja-

du gnas pa'i mtshan nyid kyi chos dang ldan pa ste/ gzhan dag la de med pa'i phyir ro/ / (āha—
anumapetyādi. anupamam iti atipraṇītattvamahattvāsaṃsārasthāyitvalakṣaṇair yuktam, anyasya
tadabhāvād.)

⁵ dharmakāyarūpitvena] K E_{DH}; dharmakāyarūpatvena *possible em.* (cf. TVA_D TVB_G: chos kyi
sku'i ngo bo nyid kyis)

⁶ °opamātikrāntā] K E_{DH} TVB_G (dpe las 'das pa'o); dpe med pa ste/ dpe las 'das pa'i TVA_D (niru-
pamā upamātikrāntā)

⁷ parivāarakatvena] *em.*; saparivāarakatvena K; saparivāarakatvena E_{DH}

⁸ vidyayā] K E_{DH}; rig pa ste/ shes rab TVA_D TVB_G (vidyayā prajñayā)

⁹ āyatipathyam] *variant word division in* E_{DH}: āyati pathyam; *and in* K: āyati | pathyam

¹⁰ tad āpātapathyam] *conj.* (TVA_D: 'phral gyi phan pa); tad dāpayati pathyam K E_{DH}; de la bde ba
ni bde ba ste TVB_G

¹¹ prāptiḥ] K E_{DH}; thob pa ni rnyed pa ste TVA_D TVB_G

¹² °rūpatvenā°] K E_{DH}; ngo bo rnyed pas TVA_D; ngo bo brnyed pas TVB_G (°rūpaprapṛtyā°)

¹³ āśāvikāśāḥ] *corr.*; āśāvikāśāḥ E_{DH} K

¹⁴ °ṭṛṣṇāḥ] E_{DH} (°ṭṛṣṇās); ṭṛṣṇā K

¹⁵ vikāśā] *corr.*; vikāśā K E_{DH}

¹⁶ te yāvat] *em.*; tā yāvat K E_{DH}; deest in TIB

¹⁷ tathābhūta°] K E_{DH}; *no reflect in* TIB

nakāyākāraśūnyena¹⁸ sarvākāraparārthasam̐patteḥ kartum aśakyatvād iti.

2 prayojanādyabhidhānam

śrīmantranītigatacārucaturthaseka-
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |
nānopadeśagaṇasaṃkulasaptabhedais
teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ pariḡrhyate, ca-
turthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃ-
kulai[E_{DH} p. 133]r vyākulaḥ saptabhir bhedaḥ prakārair atītānāgatavartamā-
nācārya¹⁹ gatopadeśarāśisasaṃgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratitya-
rtham iti.

3 tīrthikānāṃ tattvasādhyayor prastāvaḥ

sambhrāntabodhā nikhilā hi tīrthyās
tattvasya sādhyasya ca rūpavittau |
tebhyaḥ prakṛṣṭaḥ kila tattvavettā
vedāntavādīti janapravādaḥ || 3 ||

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ tīrthikānāṃ
te tatho[K fol. 3r]ktāḥ.²⁰ sarva eva tīrthyā ātmātmiyagrahatimiropahatabuddhi-
nayanāḥ. tattvam idam iti sādhyam idam²¹ iti ca tattvasya sādhyasya yat²² sva-
rūpaṃ tasya yā vittiḥ pratītiḥ. tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaika-rūpatvāt tattvasya sādhyasya ceti ka-
thaṃ²³ bhedenā nirdeśa iti cet. asad etat. tattvaṃ hy upādeyatve 'pi²⁴ sukhaduḥ-
khopekṣādisakalapratibhāsasaṃdohavyāpakam. sādhyāṃ cānābhimataparihāre-
ṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprañibhir avaśyam evāsādhyavyā-
vṛttyā sādhyatvatvenābhimatam ity adoṣaḥ.

¹⁸ °kāyā°] K E_{DH}; dam pa'i sku TIB (satkāya)

¹⁹ °vartamānā°] E_{DH}; °pravartamānā° K

²⁰ te tathoktāḥ]; K^{pc}; te thoktāḥ K^{ac}; tathoktāḥ E_{DH}

²¹ sādhyam idam] *em.*; sādhyāṃ cedam K E_{DH}

²² yat] E_{DH} (*em.*); tat K

²³ tattvasya sādhyasya ceti kathaṃ] E_{DH} (*em.*); tat kathaṃ tatvasya sādhyasya ceti K

²⁴ upādeyatve 'pi] *conj.* (TIB: blang bar bya ba nyid yin); upādeyatvenāpi K E_{DH}

4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁵ vedāntavādyabhimataṃ sādhyam āha—ānandarūpam ityādi.

ānandarūpaṃ svavid aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam²⁶ |
saśrāvakāḥ²⁷ khaḍgajināś ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpam iti sadāsukhamayatvāt. svavid iti jyotirūpatvena²⁸ svayaṃ prakāśamānatvāt.²⁹ aprakampyaṃ iti nityatayā³⁰ kampayitum aśakyatvāt. śāntam³¹ iti kleśopakleśasūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmaya-
nte.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇanakalpā ekacāriṇo varga-
cāriṇāś³² ca pratyekabuddhāś te sādhyam icchanti. kīdrśam? rūpādyupadher virā-
maṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānāṃ upadhīnāṃ skandhānāṃ vi-
rāmaṃ vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrā-
vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedenā bhinne 'pi nirvāṇe³³ ni-
rupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyam pratipa-
nnāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idāniṃ pāramitānayavādināṃ abhimataṃ³⁴ caturvidhaṃ sādhyam āha—ākāraśū-
nyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |

²⁵ tāvad] K E_{DH} TVA_D (re zhig); *no reflex* in TVB_G

²⁶ śāntam] *corr.*; sāntam K E_{DH}; *no reflex* in TIB

²⁷ saśrāvakāḥ] *em.*; saśrāvakā K E_{DH}

²⁸ jyotirūpatvena] K; jyotirūpatvena E_{DH}

²⁹ prakāśamānatvāt] E_{DH} (*em.*); prakāśamānāt K

³⁰ nityatayā] E_{DH}; anityatayā K TIB (mi rtag pa nyid kyis)

³¹ śāntam] *corr.*; sāntam K E_{DH}

³² vargacāriṇāś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇāś E_{DH}

³³ nirvāṇe] E_{DH}; nirvāṇa° K

³⁴ abhimataṃ] E_{DH}; abhimata K

sallakṣaṇair bhūṣitam³⁵ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravadanti sādhyam
dānādiṣaṭpāramitānayaasthāḥ || 6 ||

5.1 pāramitānaye prathamā sādhyam

ākārair nīlapītasukhaduḥkhādibhiḥ citrarūpaiḥ śūnyaṃ nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.³⁶ karuṇā duḥkhād³⁷ duḥkhahetor vā sakalajagadabhyuddharaṇakāmatā.^{38,iv} saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nīlapītādicitrākāraśūnyaṃ nirābhāsaṃ³⁹ nirāñjanaṃ^v gaganopamaṃ svacchaṃ sakalajagadarthakāri^{vi} mahākaruṇāyuktaṃ pratyātmavedyaṃ pāramitopadeśaśabdābhidheyaṃ sādhyam iti pāramitānaye prathamāṃ sādhyam.

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakānīti.⁴⁰ tair bhūṣitam. arthaṃ janānāṃ prayojanaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.⁴¹ dānādīnāṃ daśapāramitānāṃ niṣyandaṃ tatprakarṣaprabhavatvena sadṛśaṃ phalam.

^{iv} This definition can be found in various older sources, such as the *Pramāṇavārttikavṛtti*. Possibly in the *Sāramañjarī*?

^v See also in *Amṛtakaṇika* and *Kāllotara mahātāntra* for instances of the pair *nirābhāsaṃ nirāñjanaṃ*. One word is probably acceptable as a *viśeṣaṇasamāsa*.

^{vi} sakalajagadarthakāri can also be read in compound with mahākaruṇā°. This is reflected in both Tibetan translations: 'gro ba ma lus pa'i don byed pa'i snying rje chen po

³⁵ bhūṣitam] E_{DH}; bhuṣitam K

³⁶ svasaṃvedanaikavedyam] E_{DH} (*em.*) (°vedyam); svasaṃvedyanaikavedyam K

³⁷ karuṇā duḥkhād] K; karuṇāduḥkhā° E_{DH}

³⁸ abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E_{DH}

³⁹ nirābhāsaṃ] *em.*; nirābhāsa K E_{DH}

⁴⁰ °saṃjñakānīti] *conj.* (ISAACSON); °saṃjñakāni ceti K E_{DH}; mdzes pa'i mtshan sum cu rtsa gnyis zhes bya ste TIB

⁴¹ tad arthakāri] K E_{DH}; de ni de'i don mdzad pa'o TIB (tad tadarthakāri)

duḥkhasya pūrvam eva prahīnatvāt sākṣātkaraṇāvasthāyām^{42, vii} saukhyasyāpy abhāvād⁴³ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati —dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dānādīpāramitābhyāsa[†]balenātmānam^{44†} samyaksambuddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sāk[K fol. 4r]nandam. sānandam ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁵ sambhujyamānam dharmadeśanādvāreṇopajīvyamānam.⁴⁶ kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām⁴⁷ agocaratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasamjñake⁴⁸ samyaksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁴⁹ sakalajagadarthasampādakaḥ śrāvakaḥ pratyekabuddhanavabhūmīśvarair apy adṛśyaśariro daśabhūmīśvarair eva paraṃ bodhisattvair⁵⁰ dharmāśravaṇadvāreṇopabhujyamāna⁵¹ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

^{vii} ISAACSON (personal communication) proposes *sākṣātkaraṇāvasthāyām* or *sākṣātkṛtyāvasthāyām* as potentially superior readings.

In support of the former, see *Samkṣīpābhīṣekavidhi: tadanantaram ekatathatāmatena tayaiva bhinnamate tv ānayā svasaṃviditajñānasākṣātkaraṇāvasthāyām pūrvoktagāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇim pratisthāpya |*

⁴² sākṣātkaraṇāvasthāyām] *conj.* (ISAACSON); sākṣātkṛtāvasthāyām E_{DH}; sākṣātkṛtāvasthāyām K

⁴³ abhāvāt] *em.* (ISAACSON); abhāvatvāt K E_{DH}

⁴⁴ °balenātmānam] K E_{DH}; stobs kyis bdag nyid TVA_D; stobs kyis byung ba TVB_G

⁴⁵ sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E_{DH}

⁴⁶ °opajīvyamānam] K E_{DH}; nye bar longs spyod par gyur pa'o TIB (°opabhujyamānam)

⁴⁷ pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhūmi° E_{DH}

⁴⁸ °samjñake] *em.*; °samjñako K; °samjñakaḥ E_{DH} (*em.*)

⁴⁹ nirmāṇadvāreṇa] K E_{DH}; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvāreṇa)

⁵⁰ paraṃ bodhisattvair] K E_{DH} (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

⁵¹ bhujyamāna] *em.*; bhujyamānam K E_{DH}

5.4 pāramitānaye caturthaṃ sādhyam

sampūrya dānādiguṇān aśeṣān
saṃbuddhakṛtyaṃ⁵² sakalam ca kṛtvā |
yad bhūtakoteḥ karaṇam ca sākṣāt
sādhyam tad apy asti nirodharūpam || 7 ||

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tām sampūrya paripūrṇān⁵³ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{54, viii} avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś cittacaittanirodhātmikāyā⁵⁵ yat sākṣāt karaṇam tad api sādhyam astiti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭam saptavidhaṃ⁵⁶ sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi⁵⁷ janārthakāri⁵⁸
duḥkhaiḥ sukhaiś caiva vimuktirūpam |
aśītyanuvyañjanabhūṣitāṅgam
apetakalpaṃ pravadanti sādhyam || 8 ||

^{viii} The manuscript reading of simply *sakalam* instead of *kṛtyaṃ sakalam* is asymmetrical given the following gloss, *avaśyakartavyaṃ kṛtsnaṃ*. Here Tib. reads simply *nges par mdzad par bya ba ma lus pa*, reflecting only the gloss and neither *sakalam* of the Sanskrit nor the conjecture *kṛtyaṃ sakalam*. It is also possible that *sakalam* is a mistaken scribal addition, but it's also possible that even if the Tibetan translators saw *kṛtyaṃ sakalam*, they chose not to render this because of the superfluous sounding result in Tibetan.

⁵² saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānāṃ ... avaśyakartavyaṃ kṛtsnaṃ); saṃbuddhya kṛtyaṃ K E_{DH}

⁵³ paripūrṇān] *em.*; paripūrṇam K E_{DH}

⁵⁴ kṛtyaṃ sakalam] *conj.*; sakalam K E_{DH}

⁵⁵ cittacaitta°] E_{DH} (*em.*); cittacaitya° K

⁵⁶ saptavidhaṃ] E_{DH} (Tib: rnam pa bdun); caturthaṃ K

⁵⁷ svābhāṅganāśleṣi E_{DH} (*corr.*); svābhāṅgañśleṣi K

⁵⁸ janārthakāri] *conj.* (Tib: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E_{DH}

svābhāṅganām⁵⁹ āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.⁶⁰ [E_{DH} p. 136] apetakalpaṃ vyapagatakalpaṃ, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri^{61,ix} dvātriṃśallakṣa-
ṇavibhūṣitaśarīram⁶² upekṣārūpaṃ⁶³ prathamam sādhyam.

6.2 mantranaye dvitīyaṃ sādhyam

svadevatākāraviśeṣaśūnyaṃ
prāg eva sambhāvya sukhaṃ sphuṭaṃ sat |
mahāsukhākhyam jagadarthakāri
cintāmaṇiprakhyam uvāca kaścit || 9 ||

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁴ sveṣṭadevatākāreṇa śūnyam, nirākāram
iti yāvat. prāg eva prathamataram⁶⁵ upadeśānantaram eva⁶⁶ devatākāranirape-
kṣam sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{67,x} sphu[K fol. 4v]
ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇi-
mānarūpaṃ. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-
rarahitaṃ⁶⁸ bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagada-
rthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

^{ix} The compound °svābhāṅganāśleṣajagadarthakāri is strinckly speaking not impossible, and co-
uld be read as a kind of instrumental *tatpuruṣa*, for example; however, given that this is a prose
explanation of the verse, there is no need for the author to use such a compound and it seems
mostly likely that the scribe left off the *ikāra*.

^x The understanding reflected in TIB, namely *asphuṭaṃ* instead of *sphuṭaṃ*, is an alternative word
division and also yields sense. It seems more likely, however, that the author is glossing *sphuṭaṃ*.

⁵⁹ svābhāṅganām] E_{DH} (*corr.*); svābhāṅganām K

⁶⁰ svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi K E_{DH}

⁶¹ °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB_G: nyid dang mtshungs pa'i lha mos 'khyud pa
can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K E_{DH}; nyid dang mtshungs pa'i
lha mos 'khyud pa can | 'gro ba ma lus pa'i don mdzad pa TVA_D (°svābhāṅganāśleṣy aśeṣajaga-
darthakāri)

⁶² śarīram] E_{DH}; śarīra K

⁶³ upekṣārūpaṃ] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs
pa] TVA_D; ju bzhugs pa TVB_G) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpaṃ āsaṃsāra-
sthāyi sāksātkriyā ita)

⁶⁴ svadevatā°] Σ_{TVA_D}; lha TVA_D (devatā°)

⁶⁵ prathamataram] K; prathamataro° E_{DH}

⁶⁶ upadeśānantaram eva] E_{DH} (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TIB (anantarokta°)

⁶⁷ sphuṭaṃ] K; *deest in* E_{DH}; ma gsal ba TIB

⁶⁸ °rahitam] Σ_{TVA_D}; spangs te | bde ba 'ba' zhig tsam TVA_D (°rahitam sukhamātram)

6.3 mantranaye tṛtīyaṃ sādhyam

kṛtvā sākṣāt svādhipaṃ [K fol. 1v] sātārūpaṃ
paścāt tyaktvā sātāmātraṃ phalaṃ syāt |
śuddhaṃ sākṣāc chakyate naiva kartuṃ
tenākāro bhāvitaḥ svādhipasya || 10 ||

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sākṣāt kṛtvāmukhikṛtya sātārūpaṃ sukhai-
kasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ⁶⁹ phalaṃ sādhyam
vyavasthitaṃ syāt.

nanu yadi⁷⁰ sākṣāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva ka-
smād [E_{DH} p. 137] vibhāvitaḥ? sukhamātraṃ eva dvitīyasādhyavat kiṃ na vibhā-
vitam?⁷¹ kiṃ vṛthāprayāsenety⁷² āha—śuddham ityādi. śuddhaṃ kevalaṃ devatā-
kāravirahitaṃ sukhamātraṃ naiva sākṣāt kartuṃ śakyate, ākārarahitasya sukha-
syānupalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtīyam.⁷³ a-
yam arthaḥ⁷⁴—devatākārasamvalitaṃ eva sukhaṃ vibhāvya, sākṣādbhūte deva-
tākāraṃ tyaktvā, sukhamātraṃ eva sādhyam uktaguṇam.

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
nirupamasukhapūrṇaṃ⁷⁵ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁷⁶ sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ⁷⁷ śarīraṃ yasya. lakṣaṇair
dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamair
sthaulya⁷⁸ nairantaryā⁷⁹ saṃsāra⁸⁰ pravāhitvanirāsravatvādibhir upamābhāvād u-

⁶⁹ sukhamātraṃ] *em.*; sukhamātra° K E_{DH}

⁷⁰ nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); TVB_G: *not clearly rendered*

⁷¹ vibhāvitam] *em.*; vibhāvitaḥ E_{DH} (*em.*); vibhāgato K

⁷² vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

⁷³ tṛtīyam] *em.* TVB_G (gsum pa yin no); tṛtīyaḥ K E_{DH}; bsgrub par bya ba gsum pa yin no TVA_D
(tṛtīyaṃ sādhyam)

⁷⁴ arthaḥ] E_{DH}; artha K

⁷⁵ nirupama°] E_{DH}; nirupama° K

⁷⁶ °munīndraiḥ] *em.*; °munīndraḥ K E_{DH}

⁷⁷ māyopamaṃ vicārāsahaṃ] K (*reading slightly unclear*); māyopamavicārāsaha E_{DH}

⁷⁸ sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (praṇītatvasthaulya°);
lhun che ba nyid dang | TVB_G (sthaulya°)

⁷⁹ °nairantaryā°] E_{DH} (*em.*) (TIB: bar med pa nyid dang); °nairuttaryā° K

⁸⁰ °saṃsāra°] *em.*; °saṃsāraṃ E_{DH} K

pamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ^{81,xi} saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.⁸² ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸³

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁴ gandharvanagarodakacandraprati-bimbavapnopamam⁸⁵ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastusaṃdohasvabhāvam⁸⁶ anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhāvam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitaḡātraṃ⁸⁷ paramaśrīḡārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrādītārāparyanta-devīgaṇair anantaprabhedānimittarati⁸⁸ svarūpaparamānandopabhogadvāreṇa^{xii} pratibimbavat [E_{DH} p. 138] sambhujiyamānaṃ karuṇāsaṃvalitodārarūpatayā sambhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-hāryadvāreṇa⁸⁹ nirmitānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃ-

^{xi} See a similar expression in *Siddhaikavīrasādhana* (author unknown): *tato niḡsrtaraśmibhir āpādatalād vālāgraparyāntaprāptaṃ bhāvyate* (*Sādhanaṃālā* no. 67, p. 67); *de las byung ba'i 'od zer gyis rkang pa'i mthil nas skra'i rtse mo'i mthar thug pa khyab par bsgoms te* (Tōh. 3461 fol. 116r)

^{xii} See parallels in *Samantabhadrasādhana* for *animittarati / mtshan ma med pa'i dga' ba.

From *rūpavajrā*° up to °dvāreṇa, TVA_D reads : *gzugs rdo rje la sogs pa nas | sgrol ma'i mthar thug pa'i lha mo'i tshogs kyis mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas mchog tu dga' ba la nye bar longs skyod pa'i sgo nas*. TVB_G reads: *gzugs rdo rje la sogs pa nas sgrol ma'i mthar thug pa'i lha mo'i tshogs kyis mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas mchog tu dga' ba la nye bar longs spyod pa'i sgo nas*.

⁸¹ pūrṇaṃ romāgraparyantaṃ] *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E_{DH}

⁸² sarvasattvārtha°] K E_{DH} (TVB_G: sems can thams cad kyi don); sems can gyi don TVA_D (sattvārtha°)

⁸³ tucchaṃ riktam] K; bhūsthaṃ riktam E_{DH}; spangs pa'o TIB (tucchaṃ / riktam)

⁸⁴ māyāmarīci°] K E_{DH} (TVB_G: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | TVA_D (māyāmarīcīndrajāla° / māyendrajālamārīci°)

⁸⁵ °svapnopamam] E_{DH}; svapnāpayam K

⁸⁶ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA_D TVB_G (anādyantāśeṣavastusvabhāvam)

⁸⁷ °gātraṃ] K E_{DH}; *no reflex* in TIB

⁸⁸ anantaprabhedānimittarati°] *conj.* (TVA_D: mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas); anantaprabhedānimittārati° KE_{DH}; mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas TVB_G

⁸⁹ anekavidhaprāti-hārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekaviddhiprāti-hārya°)

hārakāritvena⁹⁰ nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹¹svabhā-
vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xiii} āsaṃsārasthitidharmaṃ⁹²
apraṭiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā
nirodhaśūnyaṃ caturthaṃ⁹³ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sākṣāt svādhipaṃ sātārūpaṃ
tyaktvopekṣājñānamātraṃ⁹⁴ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā⁹⁵ratnaprakhyam⁹⁶ ekāntaśāntam || 12 ||

kṛtvetyādi. sākṣāt svādhipaṃ kṛtvā, paścāt⁹⁷ tyaktvā, upekṣārūpaṃ yaj jñānaṃ
tanmātraṃ sādhyam syāt. anyat sugamaṃ.⁹⁸ etad uktaṃ bhavati—maṇḍalacakra-
rūpaṃ sākṣāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt pa-
ñcamam.

6.6 mantranaye ṣaṣṭhamam sādhyam

kṛtvā sākṣān maṇḍalaṃ sātārūpaṃ
paścāt tasya svecchayā nirvṛtiś⁹⁹ ca|
sattvārthasyāpy asty abhāvo na vāsmīn
prādurbhāvo nirvṛtād¹⁰⁰ asti yasmāt || 13 ||

^{xiii} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyāma-
lasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokya ca paśyēt.*

⁹⁰ °bodhisattva°] *conj.* (TVB_Gbyang chub sems dpa'i); °bodhi° K E_{DH}; byang chub sems dpa' la sogs
pa'i TVA_D (°bodhisattvādi°)

⁹¹ °bodhicitta°] E_{DH}; °bodhicittā° K

⁹² *conj.* (cf. Tib: chos can); dharmāṇām K E_{DH}

⁹³ caturthaṃ] E_{DH}; caturtha K

⁹⁴ tyaktvopekṣā°] K (E_{DH} reports as tyajyo°, but it cannot be; see commentary); bhāvopekṣā° E_{DH}
(*em.*); not reflected in TM_D

⁹⁵ cintā°] K^{pc} E_{DH}; cittā° K^{ac}

⁹⁶ °prakhyam] E_{DH}; °prakhyamṃ K

⁹⁷ paścāt] E_{DH}; paścāta K

⁹⁸ sugamaṃ] E_{DH}; sūgamaṃ K

⁹⁹ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰⁰ nirvṛtād] E_{DH}; nivṛtād K

kṛtvetyādi. kṛtvā sākṣān maṇḍalaṃ sātasaṃvalitam.¹⁰¹ tasya svecchayā nirvṛtir nirodhaḥ.

nanu yadi sākṣāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰² tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhāvaḥ [E_{DH} p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi. asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya prādurbhāvo 'sti.^{xiv}

etenaitad evāha—sātasaṃpūrṇacakram sākṣāt kṛtvā, yāvad iṣṭaṃ kālaṃ vya-vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodhaṃ kṛtvā sthātavyam. yadā punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādyā sattvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰³ 'pi ciraniruddhād¹⁰⁴ eva cakrād yathābhavyatayā¹⁰⁵ vineyānāṃ yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.

6.7 mantranaye saptamaṃ sādhyam

kṛtvā sphuṭaṃ rūpaṃ abhiṣṭaṃ eṣāṃ
paścān nirodhaḥ^{106,xv} phalaṃ āha kaścit |
abhinnarūpaś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. ṣaṇṇāṃ pakṣāṇāṃ anyatamasya phalasya¹⁰⁷ sādhyatvād yad yad evābhiṣṭaṃ¹⁰⁸ tad¹⁰⁹ eva sākṣāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-kālaṃ sattvārthādisūnyaḥ sākṣāt kartavyaḥ.

^{xiv} TIB suggests reading *karuṇāsaṃvalitasya*: 'gags pa'i 'khor lo las snying rje'i rang bzhin can sems can gyi don ('gags pa'i] TVB_G; 'gog pa'i TVA_D)

^{xv} It is possible to take *phala* as the direct object of *√ah* and then read *nirodhaṃ*, construing it as an accusative form; however, the agent of *√kr* and *√ah* would have to be the same. Rather, with the reading *nirodhaḥ phalaṃ*, we can avoid this problem and simply supply an *iti*.

¹⁰¹ sātasaṃvalitam] *em.* (TIB: bde ba'i rang bzhin can); sātāṃ saṃvalitam K E_{DH}

¹⁰² nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹⁰³ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

¹⁰⁴ ciraniruddhād] *em.* (TIB: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹⁰⁵ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

¹⁰⁶ nirodhaḥ] *em.*; nirodha(m) K (*this may be corrected to h*); nirodhaṃ E_{DH}

¹⁰⁷ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TIB

¹⁰⁸ phalasya sādhyatvād yad yad evābhiṣṭaṃ] K E_{DH}; 'bras bu bsgrub bya gang kho na TVA_D (phalaṃ yad eva); bsgrub bya gang kho na mngon par 'dod pa TVB_G (phalaṃ yad evābhiṣṭaṃ);

¹⁰⁹ tad] E_{DH}; sa K

nanu ṣaṭpakṣabhedena ṣaḍ eva¹¹⁰ nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinneyādi. abhinnaṃ¹¹¹ rūpaṃ yasya sa tathā.¹¹² na hi nirodhānāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaikarūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sāksāt kṛtvā paścāt tasya santānochedarūpo nirodha iti saptamaṃ sādhyam.

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam¹¹³ āhāvaraṃ tat |
yasmāt¹¹⁴ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹¹⁵ yat bodhicittasyāmṛtarūpasya¹¹⁶ rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprāyāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānala-kṣaṇas tathāgatokto¹¹⁷ vyarthaḥ prāptaḥ. kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

prajñājñānād uttaraṃ prāptarāmā-
svādas turyaṃ sekam āhādhamam tat |
yasmāt sarvo bhāvanādaḥ prayatno
buddhoddiṣṭo niṣphalaḥ saṃprasaktaḥ || 16 ||

¹¹⁰ ṣaḍ eva] E_{DH}; ṣatreva K

¹¹¹ abhinnaṃ] E_{DH}; abhinna K

¹¹² sa tathā] *em.*; tat tathā K E_{DH}

¹¹³ sekam] E_{DH}; seṣam K

¹¹⁴ yasmāt] E_{DH}; paścāt K

¹¹⁵ prajñājñānopadeśād uttarakālaṃ] K E_{DH}; shes rab dang ye shes ni shes rab ye shes te | dbang bskur ba'i bye brag go || phyis ni 'das pa'i 'og tu'o || gang zhe na | TVA_D (prajñājñānetyādi. prajñā ca jñānaṃ prajñājñānaṃ sekaviśeṣaḥ. uttaraṃ paścāt. kim?); TVB_G

¹¹⁶ bodhicittasyāmṛtarūpasya] *em.* (TVA_D: byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpa-sya K E_{DH}; sems te TVB_G (cittasya)

¹¹⁷ tathāgatokto] K; tathāgatoktau E_{DH}

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmlitā rāmāḥ striyas tā-
sāṃ samāpattidvāreṇa¹¹⁸ ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ
gatārtham.

7.3 āgamasya arthavyākhyānam

atha caturtham tat punas tatheti^{119, xvi} vyākhyāyate. caturtham iti¹²⁰ prajñājñā-
naṃ tṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñā-
naṃ tadrūpaṃ parāmrśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cā-
tra nirāsravaniruttarātyantasphītāvicchinnaṃprabandha¹²¹ pravāhitvalakṣaṇaḥ.¹²²
tatheti tathāśabdena tādrśatvaṃ abhidhiyate. tādrśatvaṃ ca yādrśyā prajñādiyu-
ktyā¹²³ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāma-
gryā tathaiva cotpadyate nānyatheti tathāśabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho boddhavyaḥ. lakṣyate 'neneti lakṣaṇam a-
nubhūyamānaṃ prajñājñānam, apratīyamānasya lakṣaṇatvāyogāt, nāgrhītavīśe-
ṣaṇā[E_{DH} p. 141]viśeṣyabuddhir iti nyāyāt. lakṣyate jñāyate pratipādyate 'neneti
lakṣyaṃ sākṣāt kariṣyamānaṃ caturtham.

7.4 caruthaseke vipratipattis tṛtīyā

atra caturtham nāstīty eke.^{xvii} nanu caturtham ity etad asti tatpadam.¹²⁴ tat ka-
thaṃ nāstīty ucyate? satyam, upadeśasaṃrakṣārthaṃ sattvavyāmohanāya ca tṛtī-

^{xvi} *Samājottara* 112c

^{xvii} TV_{AD} adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṃ tridhā bhedaṃ asmin tanre prakalpitam* |: 'dir 'ga' zhiḡ | dbang ni rnam pa gsum dag tu | rgyud 'di las ni rab tu grags || zhes gsungs pas na | bzhi pa ni yang dag pa ma yin no zhe na |

¹¹⁸ samāpattidvāreṇa] E_{DH}; rig pa'i sgo nas TV_{AD}; reg pa'i sgo nas TVB_G (sparṣadvāreṇa)

¹¹⁹ punas tatheti] E_{DH} (*em.*); punar iti K

¹²⁰ caturtham iti] K E_{DH} TV_{AD} (bzhi pa ni); deest in TVB_G

¹²¹ °niruttarātyantasphītāvicchinnaṃprabandha°] K E_{DH}; shin tu rgyas pa nyid rgyun mi chad par TVB_G (°ātyantasphītāvicchinnaṃprabandha°); nirantarātyantasphītāvicchinnaṃprabandha° E_{DH} (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par (°ātyantasphī-
tāvicchinnaṃprabandhanirantara)

¹²² °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹²³ °yuktayā] *conj.* (TIB: dang ldan pa'i); °yuktyā K E_{DH}

¹²⁴ nanu caturtham ity etad asti tatpadam] K (nanu caturtham ity etad asti | tat padan) E_{DH}; de ltar de bzhi bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TV_{AD} (caturtham tat punas tatheti padaṃ bhagavatā notkaṃ vā); de lta na de ma yin pa gzhan de ltar de bzhi bzhi pa yang zhes bya ba der bzhi pa zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TVB_G (nanu yadi evaṃ na syāt, tadā caruthaṃ tat punas tatheti padaṃ bhagavatā notkaṃ vā)

yam eva caturthaśabde [K fol. 6v] noktaṃ bhagavatā. anyathā tat punar iti noktaṃ syāt.^{xviii}

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt prati-
pādayiṣyamāṇatvāc ceti.^{xix}

7.5 lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye¹²⁵ paraṃ vyāmohaḥ.
tad vicāryate. lakṣyaṃ hi bhaved¹²⁶ artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad
artharūpaṃ, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirā-
kṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹²⁷ eva pradhānatvād
jñānarūpaṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvai-
tarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādinō bru-
vate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi¹²⁸ rūpeṇākārāḥ¹²⁹ pratibhāsante¹³⁰ pra-
tyakṣataḥ.^{xx} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xxi} sa-
tyam. pratibhāsanta evākārāḥ, paraṃ alikarūpeṇa. alikarūpatā caikānekaviyogi-
tvena¹³¹ pramāṇalakṣaṇena¹³² prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³³

^{xviii} A portion seems to have dropped out from TVAD.

^{xix} Tib. discusses two further *pakṣas* here: that the fourth referred to in the *Samājottara* is the four *aṅga* of *sevā* and so forth; and what appears to be the idea that the four initiation consists in the third accompanied by its fruits (*'bras bu dang bcas pa*).

^{xx} TIB phrases this sentence as a rhetorical question, as if the Sanskrit started *kiṃ na*

^{xxi} TVAD's expression of the argument runs differently: *don (rnam pa) de dag kyang med pa'i phyir shes pa'i ngo bo nyid kyang med yin na | de ji ltar rnam pa dang bcas pa ma yin zhe na* | 'Because those objects [i.e., *ākāras*] also do not exist, the nature of cognition too cannot exist. So how can cognition not have *ākāras*?'

¹²⁵ lakṣye] E_{DH} (*em.*); lakṣyā K

¹²⁶ lakṣyaṃ hi bhavet] *conj.* (TIB: mtshon par bya ba yang srid na); lakṣyaṃ hi bhagavat K E_{DH} (*°gavad*)

¹²⁷ matayor] E_{DH}; tamayor K

¹²⁸ °śakaṭādi°] E_{DH} (*em.*); °prakaṭādi° K

¹²⁹ °ākārāḥ] *conj.*; ((cā))kārāḥ] K; vākārāḥ E_{DH}

¹³⁰ pratibhāsante] E_{DH}; pratibhāsante K

¹³¹ °viyogitvena] *conj.* °viyogitva° K E_{DH}

¹³² °pramāṇalakṣaṇena] K E_{DH} (TVB_G: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_G (*°lakṣaṇena*)

¹³³ pramāṇasvarūpasyā°] E_{DH}; pramāṇa(((pe)))rūpasyā° K

kathitatvān neha¹³⁴ pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrānti-rūpāḥ prakāśante.¹³⁵ bhrāntinivṛttau ca nirākāram eva¹³⁶ śuddhasphaṭikasamkāśam pāramārthikam¹³⁷ siddham bhavati.¹³⁸ ataś citrādvaitarūpam anekarūpam ca sākāram vijñānam astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptam svapne 'pi nopalabhyate. tat katham tad asti paramārthata¹³⁹ i[K fol. 7r]ty ucyate? ucyate. sukhākāram vijñānam antaḥparisphuradrūpam nirākāram samvedyata eva. nīlādyākārāḥ punar alikāḥ pratibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. tathā hi grāhyagrāhakabhāvādikam api satyam [E_{DH} p. 142] syāt. tataś ca sarveṣāṃ eva satyapratibhāsatvena muktiprasaṅgaḥ,¹⁴⁰ keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā cōktam—

draṣṭavyam¹⁴¹ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxii}

tasmād akāmakenāpi nīlādyākārāṇām alikatvam evaiṣṭavyam. sukhādikam nirākāram¹⁴² satyam upalabhyate. tat katham nopalabhyata iti.

nanu sukhādyākāram sākāram eva vijñānam¹⁴³ upalabhyate, sukhāder ākāra-svabhāvatvāt. na ca sukhādyākārasūnyam jñānam svapne 'pi samvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānam¹⁴⁴ vinā anyan na¹⁴⁵ pramāṇam asti prasādhakam iti. tad asat,¹⁴⁶ a-

^{xxii} *Abhisamayālaṅkāra* 5.21; *Ratnagotravīghāba* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

¹³⁴ neha] E_{DH}; eha K

¹³⁵ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹³⁶ nirākāram eva] K E_{DH} TVB_G (rnam pa med pa kho na); rnam pa med pa de kho na TVB_G (nirākāram eva tad)

¹³⁷ pāramārthikam] E_{DH} (*em.*); pārarthikam K

¹³⁸ bhavati] K; bhavatīti E_{DH}

¹³⁹ paramārthata] *em.*; paramārtham K E_{DH}

¹⁴⁰ muktiprasaṅgaḥ] *conj.*; yuktiprasaṅgāt K; muktiprasaṅgāt E_{DH} (*em.*)

¹⁴¹ draṣṭavyam] E_{DH}; draṣṭavya K

¹⁴² nirākāram] K E_{DH}; rnam pa brdzun pa TIB (alikākāram)

¹⁴³ sākāram eva vijñānam] *conj.* (TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānam K E_{DH}

¹⁴⁴ kośapānam] K (kosapānam); śapathollaṅghanam E_{DH} (*em.*)

¹⁴⁵ anyan na] E_{DH}; anyatra K

¹⁴⁶ tad asat] *conj.* (TIB: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

bhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārahitasya vijñānasya nirā-
kāratveneṣṭatvāt. tac cedānim eva svasaṃvedanapramāṇasiddham sakalapraṇa-
bhṛtam¹⁴⁷ astīti katham nopalabdhiḥ?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁴⁸ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekāneka-
svabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na
kiñcid api pāramārthikam vastutattvam asti.¹⁴⁹ tat katham lakṣyasya svarūpaṃ
pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'lika-
tāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmi-
rūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K
fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām¹⁵⁰ avyāhatā vyava-
sthā¹⁵¹ sidhyati.^{152,xxiii} tathā cuktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xxiv}

iti.¹⁵³

nanu sarvam eva vastujātam alikarūpatayā niḥsāram. tadā kimarthaṃ ma-
ṇḍalacakrādibhāvanāprayāsaḥ¹⁵⁴ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁵⁵ yatno 'saty api¹⁵⁶ [E_{DH} p. 143] bho-
ktari |^{157,xxv}

^{xxiii} E_{DH} appears to understand the text as saying that both *bhāvanā* and *jagadarthakriyādīnām vyavasthā* are established. TIB suggests that it is *bhāvanā* which is the instrument by which the *vyavasthā* is established. The manuscript reading suggests taking 'bhāvanā in compound with the following word—i.e., in the Madhyamaka system, although mere appearance is false, the framework of everything starting with *lakṣyalakṣaṇa* is established.

^{xxiv} *Kurukullākālpa* 3.16cd

^{xxv} *Pramāṇavārttika*, Pramāṇasiddhi 193cd.

¹⁴⁷ °bhṛtam] *em.*; °bhṛtām K E_{DH}

¹⁴⁸ nanu tad K E_{DH}; tat *possible conj.*

¹⁴⁹ asti] *conj.*; astīti K E_{DH} (astīti?) (*iti* has no reflex in TIB)

¹⁵⁰ °bhāvanā] K; °bhāvanā E_{DH} (variant word division); bsgoms pas TIB (bhāvanayā)

¹⁵¹ vyavasthā] K; vyavasthā ca E_{DH} (*em.*)

¹⁵² sidhyati] *conj.*; sidhyatīti K E_{DH} (*no reflex of iti* in TIB)

¹⁵³ iti] E_{DH}; deest *in* K

¹⁵⁴ maṇḍala°] E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁵⁵ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E_{DH}

¹⁵⁶ 'saty api] K; 'styopi E_{DH}

¹⁵⁷ bhoktari] K (bhoktari°) (*the letter no is added abhove bho*); muktaye E_{DH} (*em.*)

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā¹⁵⁸ duḥkhy abhūvam iti tṛṣṇā sakalapraṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt saumanasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭhamantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-prākṛtavikalpahānāya^{xxvi} samyaksambodhilaṅkāṣaṇaprāptaye¹⁵⁹ ca prekṣāvatām arthināṃ pravṛttir bhaviṣyati.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tavāyam^{160,xxvii} ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

na tu¹⁶¹ kṛtaiva sā saptabhir bhedaib?

satyam, kintu guḍagorasanyāyena. tathā hi na jñāyate, kiṃ tat sāram asāram veti.

ucyate.

8.1 prathamasya asāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthiā¹⁶² yuktyabhāvāc¹⁶³ ca prathamasya niḥsāratā. tathā hi samagrasāmagrīkaṃ yat phalaṃ¹⁶⁴ tad avāśyam eva bhavati. anyathā samagrasāmagrīkaṃ eva tan na bhavet. sākṣātkaraṇāvasthāyāṃ samagrasāmagrīkaṃ tad vartate. tad avāśyaṃ tena¹⁶⁵ bhavitavyam.

^{xxvi} cf. *Samantabhadrasādhana* (as quoted in Kamalanātha's *Ratnāvalī* ad HeTa 2.2.45, fol. 16r6): prākṛtavikalpavṛttair aparaṃ na hi kiñcad asti bhavaduḥkham | tasya viruddhaṃ caitat sākṣādvagamyate cetaḥ ||

^{xxvii} The manuscript's reading *yadarthasvā'yaṃ* seems like a plausible corruption of *yadarthas tavā'yaṃ*, but Tibetan shows no reflex of *tava*. TVAD reads: *rtsom pa 'di'i don gang yin pa*. TVBG reads: *gal te gang gi don du (bzhi pa bshad pa'i bshad pa'i dus) 'di brtsams pa'i*.

¹⁵⁸ mā] E_{DH} (*em.*); deest in K

¹⁵⁹ lakṣaṇaprāptaye] K E_{DH}; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TVAD (lakṣaṇaphalaprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TVBG (lakṣaṇaphalaprāptaye)

¹⁶⁰ yadarthas tavāyam] *conj.*; yadarthasvā'yaṃ K; yadarthatvād ayaṃ E_{DH}

¹⁶¹ na tu] *conj.*; nanu K E_{DH}

¹⁶² samāpatti°] K E_{DH} TVBG (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVAD (devatāyogasamāpatti°)

¹⁶³ yuktyabhāvāc] E_{DH}; yuktābhāvāc K

¹⁶⁴ yat phalaṃ] *conj.* (TIB: 'bras bu gang yin pa); yat KE_{DH}

¹⁶⁵ tena K E_{DH} TVBG (de); de'i 'bras bu TVAD (tena phalena)

sati ca bhavati^{166,xxviii} prathamasya hānir iti.

8.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁶⁷ na dvitīyasya sārātā. tathā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.^{xxix} tad eva sarvajanānāṃ kamanīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyopapalabdheḥ sāksāt kartum āśakyatvāc^{168,xxx} ca dvitīyasya kalpanāmātrateti.¹⁶⁹

8.3 tṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmiabhūtasya tyaktum āśakyatvāt, saṃvalitarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya¹⁷⁰ kalyāṇabhāvaḥ.¹⁷¹ tathā hi sahopalambhena¹⁷² tādātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgo na vā kasyacid iti.

^{xxviii} TIB could be rendered as something like *evaṃsati ca prathamasya hānir iti*. Indeed this seems to be the sense, but the manuscript reading of *bhavane na* or *bhavanena* is hard to account for.

^{xxix} TV_{AD} lacks a reflex of *sarvadā*, whereas TV_{BG} lacks a reflex of *eva*.

^{xxx} TIB suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyānupalabdheḥ sāksātkartum āśakyatvāc ca*. The addition of *anupalabdheḥ* after *kevalasya* renders the flow of argument's logic less smooth. The addition of the same word after *cakrākārasaṃvalitasya* does not change the argument in its overall sense. Note that the Tibetan *'khor lo'i rang bzhin* could instead imply the reading *cakrasvabhāva* or something similar, but it may simply be a free rendering of *cakrākārasaṃvalita*.

TIB also adds the reason *'bad pa mtshung pa'i phyir* ('because the effort is equal'). The purport of this is unclear.

¹⁶⁶ *conj.*; bhavane na K E_{DH}; de ltar gyur pas dang po nyams pa yin no TV_{AD}; de ltar gyur pa dang po nyams pa yin no TV_{BG} (evaṃsati)

¹⁶⁷ °labdher] E_{DH}; °bdher K

¹⁶⁸ āśakyatvāc] E_{DH} (*em.*); āśakyatāc K

¹⁶⁹ kalpanāmātrateti] E_{DH} (*em.*); kalpanātrateti K

¹⁷⁰ tṛtīyasya] *conj.*; tṛtīya K; tṛtīyaḥ E_{DH}

¹⁷¹] *conj.* (Tib: dge ba [ma] yin); kalyāṇībhāvaḥ K^{pc}; kalyāṇībhāvaḥ K^{ac}; dge ba ma yin [na] *kalyāṇabhāvaḥ*

¹⁷² sahopalambhena] E_{DH}; saholambhena K

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsātvād vicārāsahatvena bhrāntirūpatayāparamārtharūpatayā ca na ṛtīyāntapakṣasya¹⁷³ kalyāṇateti.¹⁷⁴ atra kecid yuktiṃ varṇayanti.^{xxxī} prapañcarūpatvābhāve¹⁷⁵ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-kṣātkaraṇam yāvat prayāsaś tāvāt sarvatraiva bhāvyavastuni sambhavati. tad atra yadi prayāsabhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyām ko viśeṣaḥ¹⁷⁶? nanu¹⁷⁷ aprapañcam śīghram eva sthiribhavatīty ayaṃ viśeṣaḥ. yatraivā-lambane¹⁷⁸ cittam punaḥ punaḥ preryate nirantaram¹⁷⁹ dīrghakālam ca tatraiva sthiribhavatīty āgamaḥ. yuktiś cātrāsti. tathā cōktam—

tasmād bhūtam abhūtam vā yad yad evābhībhāvyate |
bhāvanābalaniṣpattau^{xxxīī} tat sphuṭākālpadhīphalam¹⁸⁰ ||^{xxxīīī}

punaś cōktam—

aho kusīdatvam aho vimūḍhatā
aho janasyāśya sadarthavakratā |
svacittamātrapratibaddhabuddhatā¹⁸¹
adūravartiny api yan na sevyate ||¹⁸²

^{xxxī} TVAD renders this sentence differently: *de la 'ga' zhig las rigs pa cung zhig cig brjod par mi bya ste* |

^{xxxīī} The reading *bhāvanābalaniṣpattau* is supported by the Tibetan translation and occurs in other sources (*bsgom pa'i stobs ni rdzogs pa na*). Another more mainstream reading for this *pāda* is *bhāvanāpariniṣpattau*.

^{xxxīīī} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁷³ ṛtīyāntapakṣasya] *em.* (TVAD: gsum pa'i tha' ma'i phyogs TVAD; TVBG: gsum pa'i mtha' ma'i phyogs); ṛtīyāntaḥ | pakṣasya K; ṛtīyapakṣasya EDH

¹⁷⁴ kalyāṇateti] EDH; kalyāṇateti K

¹⁷⁵ prapañcarūpatvābhāve] K EDH; spros pa'i ngo bo nyid du gyur TIB

¹⁷⁶ viśeṣaḥ] *conj.*; viśeṣa iti cet K EDH

¹⁷⁷ nanu] *conj.* (TIB: 'on te); deest in K and EDH

¹⁷⁸ yatraivālbane] *conj.* (*no reflect of nanu in TIB*); nanu yatraivālbane

¹⁷⁹ nirantaram] EDH (*em.*) TIB (rgyun mi 'chad par); niruttaram K

¹⁸⁰ kalpadhīphalam] *em.*; kalpadhī phalam K EDH

¹⁸¹ °pratibaddha°] *conj.* (TIB: 'brel pa); °pratibuddha° K EDH

¹⁸² Untraced. Also cited in **Saptāṅga* fol. 202r7.

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣamārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpam apy aprapañcād [E_{DH} p. 145] bhāvyamānam¹⁸³ aduṣṭaṃ bhavatīti cet, na tv ayaṃ māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā, tad evā-lasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁸⁴ ity alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

8.5 pañcamasya asāratvam

ṭṭīyapakṣoktaśatvān¹⁸⁵ nīrasatvena¹⁸⁶ prayojanābhāvān mantranayakramābhāvāc ca na pañcamāḥ parikṣīnadoṣaḥ.

nanu sākṣātkaraṇāt pūrvam mantranayaprayogo 'sti. tat katham tasyābhāvāḥ? satyam, sākṣātpthalāvasthā sādhyā. tasyāṃ ca nāsty asau kramāḥ. †sākṣātparityāge^{xxxiv}† ca na prayojanam utpaśyāma iti.

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁸⁷ aśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaraprabhedakalpanā¹⁸⁸ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-nivṛtīyā vyāpakanivṛtīyā¹⁸⁹ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya nivartakaṃ kāraṇam vyāpakaṃ vā icchākāle dṛśyate.^{xxxv}

^{xxxiv} Segment instead: kramāḥ sākṣāt. parityāge ?

^{xxxv} TIB lacks a reflex of *icchākāle dṛśyate*. Both translations add an extra sentence to this paragraph: *rang gi 'dod pas ('dos pas TVB_G; 'gog par TVB_G)'gog pa yang mi nus te mi mthun pa med pa'i phyir | sdug bsngal la sogs pa 'gog pa 'dod kyang sdug bsngal la sogs pa la 'jug pa mthong ba'i phyir ro ||*

¹⁸³ aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamānam

¹⁸⁴ bhāvayitavyam] E_{DH}; bhaviyitavyam K

¹⁸⁵ ṭṭīyapakṣoktaśatvān *conj.* (TVB_G: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); ṭṭīyapakṣe ktato K; ṭṭīyapakṣe kuto E_{DH}; *no reflex* in TVA_D

¹⁸⁶ nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

¹⁸⁷ nirvāyayitum] K; nirvāpayitum E_{DH}

¹⁸⁸ pañcāntara°] *em.* TIB (lga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_{DH}

¹⁸⁹ vyāpakanivṛtīyā] E_{DH}; vyāpakānivṛtīyā K

nanu śūnyataiva nivartikāsti. yathā dārusaṅghātaprajvalito¹⁹⁰ vahnir niḥśe-
 ṣam indhanaṃ bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-
 prajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā¹⁹¹ maṇḍalacakraṃ nivartayiṣyatīti cet.¹⁹²
 tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanaṃ kāraṇaṃ¹⁹³ vahnēḥ. kā-
 raṇasya indhanalakṣaṇasya nivṛttau¹⁹⁴ yuktaiva vahnīlakṣaṇasya kāryasya ni-
 vṛtīḥ. iha tu na śūnyatā kāraṇaṃ maṇḍalacakrasya. tat ka[K fol. 9r]thaṃ tanni-
 vṛttau nivṛtīḥ? na¹⁹⁵ ca śūnyatāyā nivṛttir asti.^{xxxvi}

nanu sā na¹⁹⁶ bhavatu kāraṇaṃ. śūnyatā vyāpakam tu bhaviṣyati. vyāpaka-
 sya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti
 cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattva-
 rūpā.¹⁹⁷ na ca tasyā nivṛtīḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātka-
 raṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛtīḥ syāt. na ca bhavati, samya-
 ksambuddhībhiḥyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā ca-
 kraññānasyānivṛttau¹⁹⁸ śūnyatājñānaṃ kena nivartanīyam. tena nivṛtīś ca viro-
 dhino 'bhāvāt kāraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na
 nivṛtīḥ,¹⁹⁹ nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakaṃ²⁰⁰ tad gurūpadeśato

^{xxxvi} The response the objection is considerably different in Tibetan. It states that while fire is regarded by mundane consensus as having a causal effect on fuel insofar as it transforms it, emptiness has no such effect on the *maṇḍalacakra*. It is also therefore not something that causes it to cease, nor is it known to itself cease of its own accord. Although the Sanskrit MS is very corrupt in this paragraph, it is difficult to see how the text it transmits corresponds to the Tibetan translation.

¹⁹⁰ dārusaṅghātaprajvalito] *conj.*; dārusaṃghāte prajvalito E_{DH}; dārusaṃghāt pravjalito K

¹⁹¹ sākṣāt kṛtvā] *conj.*; sākṣān K E_{DH}

¹⁹² TIB a fuller sentence here. TVB_G reads: *de ltar dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par byed la | bdag nyid kyang rang gi ngang gis ldog par 'gyur ro zhe na |* TVA_D appears to be slightly more corrupt, but suggests that same readings: *de dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par byed la | de yang rang gi ldog par 'gyur ro zhe na |*

¹⁹³ kāraṇaṃ] *conj.*; na kāraṇaṃ K E_{DH}

¹⁹⁴ kāryasya indhanalakṣaṇasya nivṛttau] *conj.*; kāryam indhanalakṣaṇanivṛttau

¹⁹⁵ na] *conj.*; athavā na] K E_{DH}

¹⁹⁶ na] E_{DH} (*em.*); deest in K

¹⁹⁷ tattvarūpā] E_{DH}; tatvarūpāḥ K

¹⁹⁸ ānivṛttau] K E_{DH}; log na TIB(nivṛttau)

¹⁹⁹ na nivṛtīḥ] *conj.* (TIB: ldog pa med do); nivṛtīḥ K E_{DH}

²⁰⁰ nivartakaṃ] *em.*; nivartikās K E_{DH}

jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktam²⁰¹ pramāṇato 'stīti yatkiñcid etat.^{xxxvii} pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapaḍārtha-vyāpinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁰² na ca nivṛtṭyā²⁰³ nīrasarūpayā prayojanam asti prekṣāvatām. tathā cōktam—

mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |
tair eva nanu paryāptam mokṣeṇārasikena kim ||^{xxxviii}

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁰⁴ gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc²⁰⁵ cakrāt sattvārtho bha-viṣyatīty apy asāram, ciranīrutasyāpi²⁰⁶ kukku[K fol. 9v]ṭasya kaṇṭhadhvanipra-saṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²⁰⁷ na sa-mbhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{xxxix}

nanu nirodhya maṇḍalacakram sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²⁰⁸ nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca nirodhya²⁰⁹ punar utpāde kiñcit prayojanam astīty alam atiprapañceneti.

^{xxxvii} TVB_G: bla ma'i man ngag las kyang stong pa nyid kyis ldog par byed pa ma yin ldog pa'i tshad ma cung zhiḡ kyang yod pa ma yin pas. TVA_D: bla ma'i man ngag las kyang stong pa nyid dang | de ldog pa las ma gtogs pa'i ldog par byed pa'i tshad ma gzhan cung zad yod pa ma yin no ||

^{xxxviii} *Bodhicaryāvatāra* 8.108

^{xxxix} TVA_D varies significantly for this paragraph.

²⁰¹ śūnyatāvyatiriktam] *conj.* vyatiri((ktiḥ)) K (i in kti lacks a pṛṣṭhamātrā); vyatiriktāḥ E_{DH}

²⁰² nivṛttiḥ] K^{ac}; nivṛrttiḥ K^{pc}

²⁰³ nivṛtṭyā] E_{DH} (*em.*); nivartyā K

²⁰⁴ gagane] K E_{DH} TVB_G; *no reflex* in TVA_D

²⁰⁵ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

²⁰⁶ ciranīrutasyāpi] *conj.*; cirutasyāpi K; virutasyāpi E_{DH}; yun rin por khyim bya shi ba TVA_D; yun ring por long pa'i khyim bya shi ba TVB_G (ciraṃṛtasyāpi)

²⁰⁷ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²⁰⁸ tattvato] K (tatvato) E_{DH}; de las TIB (tato)

²⁰⁹ nirodhya] E_{DH}; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹⁰ 'pi bhāvān na piṣṭapeṣaṇaṃ²¹¹ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyāṃ niyatacakrākāratā, punaḥ svecchayā nirvṛtiḥ svecchotpādanaṃ²¹² ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²¹³

9 caturthasya sekasya svarūpam

dambholibījasrutidhauṭaśuddha-²¹⁴
pāthojabhūtāṅkurabhūtapuṣṭi²¹⁵ |
turīyaśasyaṃ²¹⁶ paripākam eti²¹⁷
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

[E_{DH} p. 147] dambholityādi. etat sadgurūpadeśato jñeyam.

10 aparaṃ mithyāsādhyam mithyātattvaṃ ca

pañcapradīpāmṛtabinducandra-
bhrūmadhyabindūdbhavamaṇḍalāni |
vāyoḥ svarūpaṃ galaśuṇḍikādyam
atattvarūpaṃ svayam ūhaniyam || 18 ||

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hrcca-ndrasthaṃ binduṃ dedīpyamānaṃ tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti.

²¹⁰ ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi) TVA_D; gyis TVB_G) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamāndohasyāṣṭame E_{DH}

²¹¹ piṣṭapeṣaṇaṃ] K^{ac} E_{DH}; piṣṭapre | ṣaṇaṃ K^{ac}

²¹² nirvṛtiḥ svecchotpādanaṃ] *conj.* (TVB_G: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed par byed pa); svecchetpādanaṃ K; svecchotpādanaṃ E_{DH}; yang dang yang du rang gi 'dod pas skyed par byed pa nyid TVA_D

²¹³ K E_{DH}; tha mi dad pa ma yin par bstan to TVA_D; tha mi dad pa ma yin par bstan to TVB_G

²¹⁴ °sruti°] *corr.*; śruti K E_{DH}

²¹⁵ pāthoja°] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

²¹⁶ turīyaśasyaṃ] E_{DH}; tutiyaśasyaṃ K

²¹⁷ eti] E_{DH} (*em.*); eta K

candra iti hr̥disthaṃ kalārūpaṃ ardhacandraṃ vā hr̥tkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūrṇāyāṃ binduṃ vi-bhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendrāgneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikākacakṣurghrāṇarasanāni²¹⁸ hastāṅgulibhiḥ pi-dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasaṃsūcakāni mātendrādimaṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaṃprasāntakalakṣaṇam²¹⁹ ānāpānādilakṣaṇam²²⁰ ceti. etad²²¹ uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭam²²² vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sāksātkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galaṇḍeṣe jihvāmūlopari hastiśuṇḍikākārā adhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ²²³ asti tattvam. sā ca [E_{DH} p. 148] jihvāgreṇa spr̥śyamānā nirantarāmṛtaṃ sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśuṇḍikātattvam. ādīśabdena hr̥nmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ²²⁴ śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.^{x1}

^{x1} TIB continues to describe this practice. TVA_D reads: *yang smras pa | bcu las drug lhag rtsa dang ldan pa'i 'khor lo yi || dkyil na gnas pa'i snying gar rnam par gnas pa'i bdag | des ni de yi khyad par lta bu'i grub pa ster || de ni mngon par mi g-yo ba yi yid dag gis || rnal 'byor pa yi sems de de ltar mngon par bsam || nub par gyur pa'i mgon po rgyal bar gyur de ni || nus pa dag gis de ni yongs su bskor dang bcas ||* TVB_G reads: *de yang smras pa | bcu las drug lhag rtsa dang ldan pa'i 'khor lo'i dkyil na gnas pa snying kar rnam par gnas pa'i bdag | des ni de'i khyad par lta bu yi grub pa ster | de ni mngon par mi g.yo ba'i yid dag gis || rnal 'byor pa yis de ltar mngon par bsam par bya || nus par gyur pa'i mgon po rgyal bar gyur || de ni nus pa dag gis de ni yongs su bskyor dang bcas ||*

²¹⁸ mukhaśravaṇanāsikākacakṣurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

²¹⁹ °recaka°] E_{DH}; recakaṃ K

²²⁰ ānāpānādilakṣaṇam] E_{DH}; anāpānā° K

²²¹ etad] E_{DH} (*em.*); tad K

²²² śaivasāṃkhyādi°] E_{DH} (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saivasāṃkhyādi° K; grangs can la sogs pas TVA_D (smākhyādi°)

²²³ tadadhaḥ śivarūpaṃ] K E_{DH} TVB_G (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang bzhin du yong pa TVA_D

²²⁴ hr̥nmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] K E_{DH} TVB_G (snying ka'i dbus kyi 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyi rang bzhin); snying ga'i dbus kyi dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye shes kyi rang bzhin (hr̥nmadhyāṣoḍaśanāḍikā-maṇḍalamadhyahūmsthajñānasvarūpaṃ)

tatsarvaṃ tīrthikādibhis tattvarūpeṇābhimatam. atattvam iti svayam evoha-
nīyaṃ vicāraṇīyaṃ iti yāvat.

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²²⁵ upamābhidheyair
naivāsti sādhyam kathitād ihānyat || 19 ||

svapnendrajāletyādi. svapnendrajālopamaṃ pratibimbamāyāmarīcigandharvana-
garodakacandropamam iti śabdair anyaiś ca gagaṇapratīśrutkaphenopamam i-
tyādiśabdair upamābhidheyair upamāvācakair naivāsti sādhyam kathitāt sādhyād
anyat. paraṃ kathita eva sādhye, ete śabdāḥ pravartanta iti svayam boddhavyam.

gambhīraśūnyapratibhāsamātra²²⁶
śāntāti²²⁷ sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²²⁸ nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

[E_{DH} p. 149] gambhīraśūnyam pratibhāsamātram śāntātīsūkṣmam anabhilāpyam
nirlepaṃ nīrūpaṃ²²⁹ nirañjanādi.²³⁰ ādiśabdāt śivaṃ nirākāram niṣprapañcam a-
nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhyas-
attve, aparasya sādhyasya sattve sattāyām.²³¹ ebhiḥ sarvair eva param api kiñcit
sādhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam e-
bhiḥ sarvair abhidhīyata iti niścayaḥ.

12 pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra²³²
grathitavacanarūpād yan mayāsādi puṇyam |

²²⁵ śabdair *em.* (cf. comm.); sarvair K E_{DH}

²²⁶ °mātra°] E_{DH}; mātram K

²²⁷ śāntāti] E_{DH}; śāntādi K

²²⁸ nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

²²⁹ nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²³⁰ nirañjanādi] K; nirañjanaṃ E_{DH}

²³¹ sattāyām] K; sattvāyā E_{DH}

²³² °saptaprakāra°] E_{DH}; °sarvaprakāra° K

anupamasukhavidyāsaktasaddehanirmij-
jinajanitajanārthas tena loko 'yam astu ||
tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-
nām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²³³ ||

vikacakumudatārākṣīrakundānukāri²³⁴
pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-
pādānām.

²³³ vimatināśinī] E_{DH}; vimatināsanī K

²³⁴ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārākundānukāri] E_{DH}; vikare-
ktāmudakṣīratārākundānukāri K