

# Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

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## 1 Sigla and Abbreviations

TaRaA = Tattvaratnāvaloka

TaRaA-V = Tattvaratnāvalokavivaraṇa

E<sub>DH</sub> = Dhīḥ vol. 21, pp. 129–149.

K = NAK 5–252 = NGMPP A 915/4

TM<sub>D</sub>: *De kho na nyid rin po che snang ba*. Tōhoku no. 1889. sDe dge bstan 'gyur, vol. Pi, fols. 203r3–204r5. Tr. by 'Gos Lhas btsas

TVA<sub>D</sub>: *De kho na nyid rin po che snang ba'i rnam par bshad pa*. Tōhoku no. 1890. sDe dge bstan 'gyur, vol. Pi, fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.

TVB<sub>N</sub>: *De kho na nyid rin po che snang ba'i rnam par bshad pa*. Ōtani no. 4793. sNar thang bstan 'gyur. No translator given.

TIB: Both Tibetan translations (differences, if any, indicated in a mini-aparatus)

## 2 Text

### 2.1 Verse 1

#### 2.1.1 Root text

[K fol. 1r] [siddham]<sup>1</sup> namaḥ śrīsadgurupādebhyaḥ |<sup>i</sup>  
anupamasukharūpī śrīnivāso 'nivāso  
nirupamadaśadevīrūpavidyaḥ<sup>2</sup> savidyah |  
tribhuvanahitasaukhyaprāptikāro 'vikāro  
jayati kamalapāṇir yāvad āśāvikāśāḥ<sup>3</sup> || 1 ||

#### 2.1.2 Commentary

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.<sup>ii</sup>

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir avalokiteśvaro  
bhagavāñ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupamam ity atipraṇītattvamaha-  
ttvāsaṃsārasthāyitvalakṣaṇair<sup>4</sup> dharmair yuktasyānyasyābhāvād<sup>iii</sup> upamārahitaṃ  
sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ pu-  
ṇyajñānasambhāralakṣaṇā. tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpi-  
tvena<sup>5</sup> sarvagatatvāt [E<sub>DH</sub> p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

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<sup>i</sup> Scribal homage

<sup>ii</sup> Scribal homage

<sup>iii</sup> cf. Tib.: dpe med ces bya ba la sogs pa smos te/ dpe med pa ni (ni] TVA<sub>D</sub>; dang TVB<sub>N</sub>) shin tu  
gya nom pa nyid dang/ rgya (rgya] TVA<sub>D</sub>; deest in TVB<sub>N</sub>) che ba nyid dang/ 'khor ba'i mtha'i bar  
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.)

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<sup>1</sup> [siddham]] K; om E<sub>DH</sub>

<sup>2</sup> nirupama°] E<sub>DH</sub> ; nīrūpama° K

<sup>3</sup> āśāvikāśāḥ] *corr*; āśāvikāśāḥ K E<sub>DH</sub>

<sup>4</sup> °saṃsārasthāyitva°] K; °saṃsārasthāyisva° E<sub>DH</sub> (*note the two akṣaras, tva and sva, are very simi-  
lar*)

<sup>5</sup> dharmakāyarūpitvena] K E<sub>DH</sub>; dharmakāyarūpatvena *possible em.* (*cf.* TVA<sub>D</sub> TVB<sub>N</sub>: chos kyi  
sku'i ngo bo nyid kyis)

punaḥ kīdrśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādi-yuktatvenopamātikrāntā<sup>6</sup> rūpavajrāditārāparyantadaśadevīrūpā vidyāḥ parivā-rakatvena<sup>7</sup> yasya sa tathā. saha svābhārūpayā vidyayā<sup>8</sup> vartata iti savidyāḥ. tri-bhuvanasya tribhuvanavartino janasya yaddhitam āyatipathyam<sup>9</sup> buddhatvādi-kam, saukhyam tad āpātaphyam<sup>10</sup> cakravartitvādikam, tasya yā prāptiḥ<sup>11</sup> [K fol. 2v] sāksātkriyā, tasyāḥ karaṇam kāro yasya sa tathā. aparinirvāṇadharmakatve-nāpratiṣṭhitanirvāṇarūpatvenā<sup>12</sup> nyathātvalakṣaṇasya vikāsyābhāvād avikāraḥ. evaṃviśiṣṭo bhagavāñ jayati.

kiyantam kalam ity āha—yāvad āśāvikāśaḥ.<sup>13</sup> āśā daśa diśo gaganasvarūpāḥ. yadvā āśaḥ sarvasattvānām bhavabhogaṭṭṣṇāḥ.<sup>14</sup> tāsām vikāśā<sup>15</sup> avakāśaḥ prava-rtanāni, prādurbhāvā iti yāvat. te yāvat<sup>16</sup> 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, tathābhūta<sup>17</sup> daśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakāyākāraśūnyena<sup>18</sup> sarvākāraparārthasampatteḥ kartum aśakyatvād iti.

## 2.2 Verse 2

### 2.2.1 Root Text

śrīmantranītigatacārucaturthaseka-  
rūpam vidanti na hi ye sphuṭaśabdaśūnyam |

<sup>6</sup> °opamātikrāntā] K E<sub>DH</sub> TVB<sub>N</sub> (dpe las 'das pa'o) ; dpe med pa ste/ dpe las 'das pa'i TVA<sub>D</sub> (niru-pamā upamātikrāntā)

<sup>7</sup> parivāarakatvena] *em.*; saparivāarakatvena K; saparivāarakatvena E<sub>DH</sub>

<sup>8</sup> vidyayā] K E<sub>DH</sub>; rig pa ste/ shes rab TVA<sub>D</sub> TVB<sub>N</sub> (vidyayā prajñayā)

<sup>9</sup> āyatipathyam] *variant word division in* E<sub>DH</sub>: āyati pathyam; *and in* K: āyati | pathyam

<sup>10</sup> tad āpātaphyam] *conj.* (TVA<sub>D</sub>: 'phral gyi phan pa); tad dāpayati pathyam K E<sub>DH</sub>; de la bde ba ni bde ba ste TVB<sub>N</sub>

<sup>11</sup> prāptiḥ] K E<sub>DH</sub>; thob pa ni rnyed pa ste TVA<sub>D</sub> TVB<sub>N</sub>

<sup>12</sup> °rūpatvenā] K E<sub>DH</sub>; ngo bo rnyed pas TVA<sub>D</sub>; ngo bo brnyed pas TVB<sub>N</sub> (°rūpaprapṭyā°)

<sup>13</sup> āśāvikāśaḥ] *corr.*; āśāvikāśaḥ E<sub>DH</sub> K

<sup>14</sup> °ṭṭṣṇāḥ] E<sub>DH</sub> (°ṭṭṣṇās); ṭṭṣṇā K

<sup>15</sup> vikāśā] *corr.*; vikāśā K E<sub>DH</sub>

<sup>16</sup> te yāvat] *em.*; tā yāvat K E<sub>DH</sub>; deest *in* TIB

<sup>17</sup> tathābhūta°] K E<sub>DH</sub>; *no reflect in* TIB

<sup>18</sup> °kāyā°] K E<sub>DH</sub>; dam pa'i sku TIB (satkāya)

nānopadeśagaṇasaṃkulasaptabhedais  
teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||

### 2.2.2 Commentary

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ parigr̥hyate, ca-  
turthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃ-  
kulai[E<sub>DH</sub> p. 133]r vyākulaiḥ saptabhir bhedaḥ prakārair atītānāgatavartamā-  
nācārya<sup>19</sup>gatopadeśarāśisaṃgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratītya-  
rtham iti.

## 2.3 Verse 3

### 2.3.1 Root text

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

### 2.3.2 Commentary

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ tīrthikānāṃ  
te tatho[K fol. 3r]ktāḥ.<sup>20</sup> sarva eva tīrthyā ātmātmīyagrahatimiropahatabuddhi-  
nayanāḥ. tattvam idam iti sādhyam idam<sup>21</sup> iti ca tattvasya sādhyasya yat<sup>22</sup> sva-  
rūpaṃ tasya yā vittiḥ pratītiḥ tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaikarūpatvāt tattvasya sādhyasya ceti ka-  
thaṃ<sup>23</sup> bhedenā nirdeśaḥ iti cet. asad etat. tattvaṃ hy upādeyatvenāpi sukhaduḥ-  
khopekṣādisakalapratibhāsasaṃdohavyāpakam. sādhyam cānābhimataparihāre-  
ṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprañibhir avaśyam evāsādhyavyā-  
vṛttyā sādhyatvatvenābhimatam ity adoṣaḥ.

<sup>19</sup> °vartamānā°] E<sub>DH</sub>; °pravartamānā° K

<sup>20</sup> te tathoktāḥ]; K<sup>pc</sup>; te thoktāḥ K<sup>ac</sup>; tathoktāḥ E<sub>DH</sub>

<sup>21</sup> sādhyam idam] *em.*; sādhyam cedam K E<sub>DH</sub>

<sup>22</sup> yat] E<sub>DH</sub> (*em.*); tat K

<sup>23</sup> tattvasya sādhyasya ceti kathaṃ] E<sub>DH</sub> (*em.*); tat kathaṃ tattvasya sādhyasya ceti K

## 2.4 Verse 4

### 2.4.1 Root text

ānandarūpaṃ svavid aprakampyaṃ  
vedāntinaḥ sādhyam uṣanti śāntam<sup>24</sup> |  
saśrāvakāḥ<sup>25</sup> khadgajināś ca sādhyam  
icchanti rūpādyupadher virāmam || 4 ||

### 2.4.2 Commentary

tatra tāvad<sup>26</sup> vedāntavādyabhimataṃ sādhyam āha—ānandarūpaṃ ityādi. ānandarūpaṃ iti sadāsukhamayatvāt. svavid iti jyotirūpatvena<sup>27</sup> svayaṃ prakāśamānatvāt.<sup>28</sup> aprakampyaṃ iti nityatayā<sup>29</sup> kampayitum aśakyatvāt. śāntam<sup>30</sup> iti kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmaya-  
nte.

saha śrāvakair vartante ye khadgajināḥ khadgaviṣṇanakalpā ekacāriṇo varga-  
cāriṇāś<sup>31</sup> ca pratyekabuddhāś te sādhyam icchanti. kīdrśam? rūpādyupadher virā-  
maṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānām upadhīnāṃ skandhānāṃ vi-  
rāmaṃ vicchedam, nirodham iti yāvat. [E<sub>DH</sub> p. 134] etad uktaṃ bhavati—sarvaśrā-  
vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi nirvāṇe<sup>32</sup> ni-  
rupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyam pratipa-  
nnāḥ.

## 2.5 Verse 5 — pāramitānayavādināṃ caturvidhaṃ sādhyam

### 2.5.1 Root text

ākāraśūnyaṃ gaganendurūpaṃ  
pratyātmavedyaṃ karuṇārasaṃ ca |  
sallakṣaṇair bhūṣitam<sup>33</sup> arthakāri

<sup>24</sup> śāntam] *corr.*; sāntam K E<sub>DH</sub>; *no reflex in TIB*

<sup>25</sup> saśrāvakāḥ] *em.*; saśrāvakā K E<sub>DH</sub>

<sup>26</sup> tāvad] K E<sub>DH</sub> TVA<sub>D</sub> (re zhig); *no reflex in TVB<sub>N</sub>*

<sup>27</sup> jyotirūpatvena] K; jyotirūpatvena E<sub>DH</sub>

<sup>28</sup> prakāśamānatvāt] E<sub>DH</sub> (*em.*); prakāśamānāt K

<sup>29</sup> nityatayā] E<sub>DH</sub>; anityatayā K TIB (mi rtag pa nyid kyis)

<sup>30</sup> śāntam] *corr.*; sāntam K E<sub>DH</sub>

<sup>31</sup> vargacāriṇāś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇāś E<sub>DH</sub>

<sup>32</sup> nirvāṇe] E<sub>DH</sub>; nirvāṇa° K

<sup>33</sup> bhūṣitam] E<sub>DH</sub>; bhuṣitam K

## 2.5.2 Commentary

idānīm pāramitānayavādinām abhimataṃ<sup>34</sup> caturvidhaṃ sādhyam āha—ākāraśūnyam ityādi. ākārair nīlapītasukhaduḥkhādibhiḥ citrarūpaiḥ śūnyam nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.<sup>35</sup> karuṇā duḥkhād<sup>36</sup> duḥkhahetor vā sakalajagadabhyuddharaṇakāmatā.<sup>37,iv</sup> saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nīlapītādicitrākāraśūnyam nirābhāsaṃ<sup>38</sup> nirañjanaṃ<sup>v</sup> gaganopamaṃ svacchaṃ sakalajagadarthakāri<sup>vi</sup> mahākaruṇāyuktaṃ pratyātmavedyaṃ pāramitopadeśaśabdābhidheyaṃ sādhyam iti pāramitānaye prathamam sādhyam.

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakānīti.<sup>39</sup> tair bhūṣitam. arthaṃ janānāṃ prajñānaṃ kartum śīlaṃ svabhāvo yasya tad arthakāri.<sup>40</sup> dānādīnāṃ daśapāramitānāṃ niṣyandam tatprakarṣaprabhavatvena sadṛśaṃ phalam. duḥkhasya pūrvam eva prahīnatvāt sāksātkaṇāvasthāyām<sup>41,vii</sup> saukhyasyāpy abhāvād<sup>42</sup> upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ

<sup>iv</sup> This definition can be found in various older sources, such as the *Pramāṇavārttikavṛtti*. Possibly in the *Sāramañjarī*?

<sup>v</sup> See also in *Amṛtakaṇika* and *Kāllotara mahātāntra* for instances of the pair *nirābhāsaṃ nirañjanaṃ*. One word is probably acceptable as a *viśeṣaṇasamāsa*.

<sup>vi</sup> 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

<sup>vii</sup> ISAACSON (personal communication) proposes *sāksātkaṇāvasthāyām* or *sāksātkṛtyāvasthāyām* as potentially superior readings.

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

<sup>34</sup> abhimataṃ] E<sub>DH</sub>; abhimata K

<sup>35</sup> svasaṃvedanaikavedyam] E<sub>DH</sub> (*em.*) (°vedyam); svasaṃvedyanaikavedyam K

<sup>36</sup> karuṇā duḥkhād] K; karuṇāduḥkhā° E<sub>DH</sub>

<sup>37</sup> abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E<sub>DH</sub>

<sup>38</sup> nirābhāsaṃ] *em.*; nirābhāsa K E<sub>DH</sub>

<sup>39</sup> °saṃjñakānīti] *conj.* (ISAACSON); °saṃjñakāni ceti K E<sub>DH</sub>; mdzes pa'i mtshan sum cu rtsa gnyis zhes bya ste TIB

<sup>40</sup> tad arthakāri] K E<sub>DH</sub>; de ni de'i don mdzad pa'o TIB (tad tadarthakāri)

<sup>41</sup> sāksātkaṇāvasthāyām] *conj.* (ISAACSON); sāksātkṛtāvasthāyām E<sub>DH</sub>; sāksātkṛtāvasthāyām K

<sup>42</sup> abhāvāt] *em.* (ISAACSON); abhāvāt K E<sub>DH</sub>

bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadartha-kāri dānādīpāramitābhyāsa<sup>†</sup>balenātmānaṃ<sup>43†</sup>samyaksambuddharūpaṃ sukhaduḥ-kharahitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

## 2.6 Verse 6

### 2.6.1 Root text

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

### 2.6.2 Commentary

[E<sub>DH</sub> p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sānandam ca tat sallakṣaṇamaṇḍitāṅgaṃ ca<sup>44</sup> sambhujyamānaṃ dharmadeśanādvāreṇopajīvyamānaṃ.<sup>45</sup> kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām<sup>46</sup> agocaratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasamjñake<sup>47</sup> samyaksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa<sup>48</sup> sakalajagadarthasampādakāḥ śrāvakapratyekabuddhanavabhūmīśvarair apy adṛśyaśarīro daśabhūmīśvarair eva paraṃ bodhisattvair<sup>49</sup> dharmāśravaṇadvāreṇopabhujyamāna<sup>50</sup> āsaṃsāraṃ cakāsti tathaiva tat sādhyam iti tṛtīyam.

<sup>43</sup> °balenātmānaṃ] K E<sub>DH</sub>; stobs kyis bdag nyid TVA<sub>D</sub>; stobs kyis byung ba TVB<sub>N</sub>

<sup>44</sup> sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E<sub>DH</sub>

<sup>45</sup> °opajīvyamānaṃ] K E<sub>DH</sub>; nye bar longs spyod par gyur pa'o TIB (°opabhujyamānaṃ)

<sup>46</sup> pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhūmi° E<sub>DH</sub>

<sup>47</sup> °samjñake] *em.*; °samjñako K; °samjñakāḥ E<sub>DH</sub> (*em.*)

<sup>48</sup> nirmāṇadvāreṇa] K E<sub>DH</sub>; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvāreṇa)

<sup>49</sup> paraṃ bodhisattvair] K E<sub>DH</sub> (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

<sup>50</sup> bhujyamāna] *em.*; bhujyamānam K E<sub>DH</sub>

## 2.7 Verse 7

### 2.7.1 Root Text

sampūrya dānādiguṇān aśeṣān  
sambuddhakṛtyaṃ<sup>51</sup> sakalam ca kṛtvā |  
yad bhūtakoteḥ karaṇaṃ ca sākṣāt  
sādhyam tad apy asti nirodharūpam || 7 ||

### 2.7.2 Commentary

sampūryetyādi. dānādipāramitā eva guṇā guṇyante 'bhyasyanta iti kṛtvā. tāt  
sampūrya paripūrṇān<sup>52</sup> kṛtvā, yat sambuddhānāṃ kṛtyaṃ sakalam<sup>53, viii</sup> avaśya-  
kartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś citta-caittaniro-  
dhātmikāyā<sup>54</sup> yat sākṣātkaraṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ  
bruvate caturthaṃ sādhyam iti.

## 2.8 Verse 8

### 2.8.1 Root Text

svābhāṅganāśleṣi<sup>55</sup> janārthakāri<sup>56</sup>  
duḥkhaiḥ sukhaiś caiva vimuktirūpam |  
aśītyanuvyañjanabhūṣitāṅgam  
apetakalpaṃ pravadanti sādhyam || 8 ||

<sup>viii</sup> 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.

<sup>51</sup> sambuddhakṛtyaṃ] *em.* (cf. TaRaA-V: sambuddhānāṃ ... avaśyakartavyaṃ kṛtsnaṃ); sambuddhya kṛtyaṃ K E<sub>DH</sub>

<sup>52</sup> paripūrṇān] *em.*; paripūrṇaṃ K E<sub>DH</sub>

<sup>53</sup> kṛtyaṃ sakalam] *conj.*; sakalam K E<sub>DH</sub>

<sup>54</sup> citta-caitta°] E<sub>DH</sub> (*em.*); citta-caitya° K

<sup>55</sup> svābhāṅganāśleṣi E<sub>DH</sub> (*corr.*); svābhāṅgaṇāśleṣi K

<sup>56</sup> janārthakāri] *conj.* (Tib: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E<sub>DH</sub>



## 2.8.2 Commentary

idānīm mantranayopadiṣṭam saptavidham<sup>57</sup> sādhyam kathayitum āha—svābhāṅganetyādi. svābhāṅganām<sup>58</sup> āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.<sup>59</sup> [E<sub>DH</sub> p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri<sup>60,ix</sup> dvātriṃśallakṣaṇavibhūṣitaśarīram<sup>61</sup> upekṣārūpaṃ<sup>62</sup> prathamam sādhyam.

## 2.9 Verse 9

### 2.9.1 Root Text

svadevatākāraviśeṣaśūnyam  
prāg eva sambhāvya sukham sphuṭam sat |  
mahāsukhākhyam jagadarthakāri  
cintāmaṇiprakhyam uvāca kaścit || 9 ||

### 2.9.2 Commentary

svadevatetyādi. svadevatākāraviśeṣeṇa<sup>63</sup> sveṣṭadevatākāreṇa śūnyam, nirākāram iti yāvat. prāg eva prathamatarām<sup>64</sup> upadeśānantaram eva<sup>65</sup> devatākāranirape-

<sup>ix</sup> The compound °svābhāṅganāśleṣajagadarthakāri is strinckly speaking not impossible, and could 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*.

<sup>57</sup> saptavidham] E<sub>DH</sub> (Tib: rnam pa bdun); caturtham K

<sup>58</sup> svābhāṅganām] E<sub>DH</sub> (*corr.*); svābhāṅganām K

<sup>59</sup> svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi K E<sub>DH</sub>

<sup>60</sup> °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB<sub>N</sub>: nyid dang mtshungs pa'i lha mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K E<sub>DH</sub>; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don mdzad pa TVA<sub>D</sub> (°svābhāṅganāśleṣy aśeṣajagadarthakāri)

<sup>61</sup> śarīram] E<sub>DH</sub>; śarīra K

<sup>62</sup> upekṣārūpaṃ] K E<sub>DH</sub>; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs pa] TVA<sub>D</sub>; ju bzhugs pa TVB<sub>N</sub>) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpaṃ āsaṃsāra-sthāyi sāksātkriyāta iti)

<sup>63</sup> svadevatā°] Σ<sub>TVA<sub>D</sub></sub>; lha TVA<sub>D</sub> (devatā°)

<sup>64</sup> prathamatarām] K; prathamataro° E<sub>DH</sub>

<sup>65</sup> upadeśānantaram eva] E<sub>DH</sub> (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TIB (anantarokta°)

kṣaṃ sukhaṃ sambhāvya bhāvanayā sāksāt kṛtvā sphuṭaṃ<sup>66,x</sup> sphu[K fol. 4v] ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisa-mānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-rarahitaṃ<sup>67</sup> bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagada-rthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

## 2.10 Verse 10

### 2.10.1 Root Text

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

### 2.10.2 Commentary

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sāksāt kṛtvāmukhikṛtya sātārūpaṃ sukhai-kasvabhāvam, paścād devatākāraṃ parityajya sukhamātraphalaṃ sādhyam vya-vasthitaṃ syāt. nanu<sup>68</sup> sāksāt kṛtvāpi devatākāras tyaktavyaḥ. tarhi prathamam eva kasmād [E<sub>DH</sub> p. 137] vibhāvitaḥ. sukhamātram eva dvitīyasādhyavat kiṃ na vibhāvitaḥ?<sup>69</sup> kiṃ vṛthāprayāsenety<sup>70</sup> āha—śuddham ityādi. śuddhaṃ keva-laṃ devatākāravirahitaṃ sukhamātraṃ naiva sāksāt kartuṃ śakyate, ākārarahi-tasya sukhasyānupalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtīyam.<sup>71</sup> ayam arthaḥ<sup>72</sup>—devatākārasaṃvalitaṃ eva sukhaṃ vibhāvya sāksā-dbhūte devatākāraṃ tyaktvā sukhamātram eva sādhyam uktaguṇam.

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

<sup>66</sup> sphuṭaṃ] K; *deest in* E<sub>DH</sub>; ma gsal ba TIB

<sup>67</sup> °rahitam] Σ<sub>TVA<sub>D</sub></sub>; spangs te | bde ba 'ba' zhig tsam TVA<sub>D</sub> (°rahitam sukhamātraṃ)

<sup>68</sup> nanu] K E<sub>DH</sub>; gal te TVA<sub>D</sub> ([nanu] yadi); TVB<sub>N</sub>: *not clearly rendered*

<sup>69</sup> vibhāvitaḥ] E<sub>DH</sub> (*em.*); vibhāgato K

<sup>70</sup> vṛthāprayāsenety] E<sub>DH</sub>; vyathāprayāsenety K

<sup>71</sup> tṛtīyam] *em.* TVB<sub>N</sub> (gsum pa yin no); tṛtīyaḥ K E<sub>DH</sub>; bsgrub par bya ba gsum pa yin no TVA<sub>D</sub> (tṛtīyam sādhyam)

<sup>72</sup> arthaḥ] E<sub>DH</sub>; artha K

## 2.11 Verse 11

### 2.11.1 Root Text

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ  
nirupamasukhapūrṇaṃ<sup>73</sup> svābhayā saṃgataṃ ca |  
sphuradamitamunīndraiḥ<sup>74</sup> sarvasattvārthakāri  
pravadati punar anyath sādhyam ucchedaśūnyam || 11 ||

### 2.11.2 Commentary

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ<sup>75</sup> śarīraṃ yasya. lakṣaṇair dvātriṃśadbhir aśītibhiś cānuyāñjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ sthaulya<sup>76</sup> nairantaryā<sup>77</sup> saṃsāra<sup>78</sup> pravāhitvanirāsravatvādibhir upamābhāvād upamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ<sup>79</sup> saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.<sup>80</sup> ucchedeneti nirodhena śūnyam tucchaṃ riktam.<sup>81</sup>

etad uktaṃ bhavati—gaganamāyāmarīci<sup>82</sup> gandharvanagarodakacandraprati-  
bimbavapnopamaṃ<sup>83</sup> [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvara-  
hitam anādyantam aśeṣavastusaṃdohasvabhāvam<sup>84</sup> anābhāsaṃ nirañjanaṃ sa-  
rvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhā-  
vam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuyāñjanavirājitagātraṃ<sup>85</sup> para-

<sup>73</sup> nirupama°] E<sub>DH</sub>; nirupama° K

<sup>74</sup> munīndraiḥ] *em.*; munīndraḥ K E<sub>DH</sub>

<sup>75</sup> māyopamaṃ vicārāsahaṃ] K (*reading slightly unclear*); māyopamavicārasaha E<sub>DH</sub>

<sup>76</sup> sthaulya°] K E<sub>DH</sub>; rgya nam pa nyid dang | rgya che ba nyid dang TVA<sub>D</sub> (prañītatvasthaulya°); lhun che ba nyid dang | TVB<sub>N</sub> (sthaulya ?)

<sup>77</sup> °nairantaryā°] E<sub>DH</sub> (*em.*); °nairuttaryā° K

<sup>78</sup> °saṃsāra°] *em.*; °saṃsāraṃ E<sub>DH</sub>

<sup>79</sup> *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa) ; pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E<sub>DH</sub>; TVA<sub>D</sub> (pūrṇaṃ romāgraparyantaṃ)

<sup>80</sup> sarvasattvārtha°] K E<sub>DH</sub> (TVB<sub>N</sub>: sems can thams cad kyi don); sems can gyi don TVA<sub>D</sub> (sattvārtha°)

<sup>81</sup> tucchaṃ riktam K; bhūsthaṃ riktam E<sub>DH</sub>; spangs pa'o TIB (tucchaṃ | riktam)

<sup>82</sup> māyāmarīci] K E<sub>DH</sub> (TVB<sub>N</sub>: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | TVA<sub>D</sub> (māyāmarīcīndrajāla | māyendrajālamārīci)

<sup>83</sup> °svapnopayam] E<sub>DH</sub>; svapnāpayam K

<sup>84</sup> anādyantam aśeṣavastusaṃdohasvabhāvam] K E<sub>DH</sub>; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA<sub>D</sub> TVB<sub>N</sub> (anādyantāśeṣavastusvabhāvam)

<sup>85</sup> °gātraṃ] K E<sub>DH</sub>; *deest* in TVA<sub>D</sub> and TVB<sub>N</sub>

maśṛṅgārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrāditārāparyanta-  
devīgaṇair anantaprabhedānimittarati<sup>86</sup> svarūpaparamānandopabhogadvāreṇa pra-  
tibimbavat [E<sub>DH</sub> p. 138] sambhuḥjyamānaṃ karuṇāsaṃvalitodārarūpatayā sambho-  
gakāyarūpaṃ, nānādhimuktivineyajanaparipācanārtham anekavidhaprātihārya-  
dvāreṇa<sup>87</sup> nirmitānantakulāntarbhūtasambuddhabodhispharaṇasaṃhārakāritvena  
nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta<sup>88</sup>svabhāvāmalaprajñopā-  
yasamādhisambhūtasatsukhāpūrṇam<sup>xi</sup> āsaṃsārasthitidharmaṃ<sup>89</sup> apratiṣṭhitani-  
rvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā nirodhaśūnyaṃ  
caturthaṃ<sup>90</sup> sādhyam.

## 2.12 Verse 12

### 2.12.1 Root Text

kṛtvā sāksāt svādhipaṃ sātārūpaṃ  
tyaktvopekṣājñānamātraṃ<sup>91</sup> phalaṃ syāt |  
āsaṃsārasthāyi sattvārthakāri  
cintā<sup>92</sup>ratnaprakhyam<sup>93</sup> ekāntaśāntam || 12 ||

### 2.12.2 Commentary

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt<sup>94</sup> tyaktvā, upekṣārūpaṃ yaj jñānaṃ  
tanmātraṃ sādhyam syāt. anyat sugamam.<sup>95</sup> etad uktaṃ bhavati—maṇḍalacakra-

<sup>xi</sup> See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyāmala-  
samādhisambhūtasatsukhāpūrṇam iva svadeham trailokya ca paśyēt.*

<sup>86</sup> °ānimittarati°] *conj.* (TVA<sub>D</sub>: mtshan ma med pa'i dga' ba'i); °ānimittārati° KE<sub>DH</sub>; mtshan ma  
med pa'i TVB<sub>N</sub>

<sup>87</sup> anekavidhaprātihārya°] K E<sub>DH</sub>; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA<sub>D</sub> TVB<sub>N</sub> (ane-  
kaṛddhiprātihārya°)

<sup>88</sup> °bodhicitta°] E<sub>DH</sub>; °bodhicittā° K

<sup>89</sup> *conj.* (cf. Tib: chos can) ; dharmāṇām K E<sub>DH</sub>

<sup>90</sup> caturthaṃ] E<sub>DH</sub>; caturtha K

<sup>91</sup> tyaktvopekṣā°] K (E<sub>DH</sub> reports as tyajyo°, but it cannot be; see commentary); bhāvopekṣā° E<sub>DH</sub>  
(*em.*); not reflected in TM<sub>D</sub>

<sup>92</sup> cintā°] K<sup>pc</sup> E<sub>DH</sub>; cittā° K<sup>ac</sup>

<sup>93</sup> °prakhyam] E<sub>DH</sub>; °prakhyamṃ K

<sup>94</sup> paścāt] E<sub>DH</sub>; paścāta K

<sup>95</sup> sugamam] E<sub>DH</sub>; sūgamam K

rūpaṃ sākṣāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt pa-  
ñcamam.

## 2.13 Verse 13

### 2.13.1 Root Text

kṛtvā sākṣān maṇḍalaṃ satarūpaṃ  
paścāt tasya svecchayā nirvṛtiś<sup>96</sup> ca|  
sattvārthasyāpy asty abhāvo na vāsmīn  
prādurbhāvo nirvṛtād<sup>97</sup> asti yasmāt || 13 ||

### 2.13.2 Commentary

kṛtvetyādi. kṛtvā sākṣān maṇḍalaṃ sātasaṃvalitam.<sup>98</sup> tasya svecchayā nirvṛtir ni-  
rodhaḥ. nanu yadi sākṣāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,<sup>99,xii</sup>  
tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhā-  
vaḥ [E<sub>DH</sub> p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi.  
asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sa-  
ttvārthasya prādurbhāvo 'sti.<sup>xiii</sup>

etenaitad evāha—sātasaṃpūrṇacakraṃ sākṣāt kṛtvā, yāvadiṣṭaṃ kālaṃ vya-  
vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodhaṃ kṛtvā sthātavyam. yadā  
punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādy sa-  
ttvārthaḥ kartavyaḥ. cakrāntarotpāde<sup>100</sup> 'pi ciraniruddhād<sup>101</sup> eva cakrād yathā-  
bhavyatayā<sup>102</sup> vineyānāṃ yathābhilaṣitaḥ prāptir bhavatīti ṣaṣṭham.

<sup>xii</sup> The word *nirodhayitavya* seems to only make sense if it qualifies *maṇḍala*, sharing the same agent as *kṛtvā*. The manuscript reading *nirodhayitavyaḥ*, therefore, is probably to be discarded.

<sup>xiii</sup> TIB suggests reading *karuṇāsaṃvalitasya*: 'gags pa'i 'khor lo las snying rje'i rang bzhin can sems can gyi don ('gags pa'i] TVB<sub>N</sub>; 'gog pa'i TVA<sub>D</sub>)

<sup>96</sup> nirvṛtiś] K; nirvṛtiṃ] E<sub>DH</sub>

<sup>97</sup> nirvṛtād] E<sub>DH</sub>; nirvṛtād K

<sup>98</sup> sātasaṃvalitam] *em.* (TIB: bde ba'i rang bzhin can); sātasaṃvalitam K E<sub>DH</sub>

<sup>99</sup> nirodhayitavyam] *conj.*; nirodhayitavyaḥ K E<sub>DH</sub>

<sup>100</sup> cakrāntarotpāde] E<sub>DH</sub>; cakrāntaropāde K

<sup>101</sup> ciraniruddhād] *em.* (TIB: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E<sub>DH</sub>

<sup>102</sup> yathābhavyatayā] *variant word division in* E<sub>DH</sub>: yathā bhavyatayā

## 2.14 Verse 14

### 2.14.1 Root Text

kṛtvā sphuṭaṃ rūpaṃ abhiṣṭaṃ eṣāṃ  
paścān nirodhaḥ<sup>103,xiv</sup> phalaṃ āha kaścit |  
abhinnarūpaś ca yato nirodho  
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

### 2.14.2 Commentary

kṛtvetyādi. ṣaṇṇāṃ pakṣāṇāṃ anyatamasya phalasya<sup>104</sup> sādhyatvād yad yad evābhiṣṭaṃ<sup>105</sup> tad<sup>106</sup> eva sākṣāt kṛtvā paścāt sarvathaiva pradīpavan nirodha uttara-kālaṃ sattvārthādisūnyaḥ sākṣāt kartavyaḥ.

nanu ṣaṭpakṣabhedenā ṣaḍ eva<sup>107</sup> nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ<sup>108</sup> rūpaṃ yasya sa tathā.<sup>109</sup> na hi nirodhāṇāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaika-rūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sākṣāt kṛtvā paścāt tasya santāno-cchedarūpo nirodha iti saptamaṃ sādhyam.

## 2.15 Verse 15

### 2.15.1 Root Text

prajñāñjñānād uttaraṃ bodhicittā-  
svādas turyaṃ sekam<sup>110</sup> āhāvaraṃ tat |  
yasmāt<sup>111</sup> sarvo bhāvanāsu prayāso  
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

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

<sup>103</sup> nirodhaḥ] *em.*; nirodha(ṃ) K (*this may be corrected to ḥ*); nirodhaṃ E<sub>DH</sub>

<sup>104</sup> anyatamasya phalasya] *conj.*; arthaphalasya K E<sub>DH</sub>; nang nas 'bras bu TIB

<sup>105</sup> phalasya sādhyatvād yad yad evābhiṣṭaṃ] K E<sub>DH</sub>; 'bras bu bsgrub bya gang kho na TVA<sub>D</sub> (phalaṃ yad eva); bsgrub bya gang kho na mngon par 'dod pa TVB<sub>N</sub> (phalaṃ yad evābhiṣṭaṃ);

<sup>106</sup> tad] E<sub>DH</sub>; sa K

<sup>107</sup> ṣaḍ eva] E<sub>DH</sub>; ṣatreva K

<sup>108</sup> abhinnaṃ] E<sub>DH</sub>; abhinna K

<sup>109</sup> sa tathā] *em.*; tat tathā K E<sub>DH</sub>

<sup>110</sup> sekam] E<sub>DH</sub>; seṣam K

<sup>111</sup> yasmāt] E<sub>DH</sub>; paścāt K

## 2.15.2 Commentary

[E<sub>DH</sub> p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ<sup>112</sup> yat bodhicittasyāmṛtarūpasya<sup>113</sup> rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścīt. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprayāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānala-kṣaṇas tathāgatokto<sup>114</sup> vyarthaḥ prāptaḥ. kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

## 2.16 Verse 16

### 2.16.1 Root Text

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

### 2.16.2 Commentary

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmlitā rāmāḥ striyas tā-sāṃ samāpattidvāreṇa<sup>115</sup> ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

atha caturthaṃ tat punas tatheti<sup>116,xv</sup> vyākhyāyate. caturtham iti<sup>117</sup> prajñājñānaṃ tṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñānaṃ tadrūpaṃ parāmṛśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cā-

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<sup>xv</sup> *Samājottara* 112c

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<sup>112</sup> prajñājñānopadeśād uttarakālaṃ] K E<sub>DH</sub>; 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<sub>D</sub> (prajñājñānetyādi. prajñā ca jñānaṃ prajñājñānaṃ sekaviśeṣaḥ. uttaram paścāt. kim?); TVB<sub>N</sub>

<sup>113</sup> bodhicittasyāmṛtarūpasya] *em.* (TVA<sub>D</sub>: byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpa-sya K E<sub>DH</sub>; sems te TVB<sub>N</sub> (cittasya)

<sup>114</sup> tathāgatokto] K; tathāgatoktau E<sub>DH</sub>

<sup>115</sup> samāpattidvāreṇa] E<sub>DH</sub>; rig pa'i sgo nas TVA<sub>D</sub>; reg pa'i sgo nas TVB<sub>N</sub> (sparṣadvāreṇa)

<sup>116</sup> punas tatheti] E<sub>DH</sub> (*em.*); punar iti K

<sup>117</sup> caturtham iti] K E<sub>DH</sub> TVA<sub>D</sub> (bzhi pa ni); deest *in* TVB<sub>N</sub>

tra nirāsravaniruttarātyantasphītāvicchinnaprabandha<sup>118</sup>pravāhitvalakṣaṇaḥ.<sup>119</sup> tatheti tathāśabdena tādrśatvam abhidhīyate. tādrśatvam ca yādrśyā prajñādi-yuktyā<sup>120</sup> sāmagryā yādrśam prajñājñānam utpannam paścād api tādrśyaiva sāmagyrā tathaiva cotpadyate, nānyatheti tathāśabdārthaḥ. atra ca lakṣyalakṣaṇa-bhāvenārtho boddhavyaḥ. lakṣyate 'neneti lakṣaṇam anubhūyamānam prajñā-jñānam, apratīyamānasya lakṣaṇatvāyogāt, nāgrhītaviśeṣaṇā [E<sub>DH</sub> p. 141] viśe-ṣyabuddhir iti nyāyāt. lakṣyate jñāyate pratipādyate 'neneti lakṣyam sāksāt kari-ṣyamānam caturtham.

atra caturtham nāstīty eke.<sup>xvi</sup> nanu caturtham ity etad asti tatpadam.<sup>121</sup> tat katham nāstīty ucyate. satyam, upadeśasamrakṣārtham sattvavyāmohanāya ca tṛtīyam eva caturthaśabde [K fol. 6v] noktaṁ bhagavatā. anyathā tat punar iti no-ktam syāt.<sup>xvii</sup>

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt prati-pādayiṣyamānatvāc ceti.<sup>xviii</sup> atra lakṣaṇam prajñājñānam pratītam eva sarvaiḥ. lakṣye<sup>122</sup> param vyāmohaḥ. tad vicāryate. lakṣyam hi bhavet,<sup>123</sup> artharūpaṁ vā syāt jñānarūpaṁ vā. na tāvad artharūpaṁ, arthasyaikasyābhāvāt, ekānekaviyo-gitvena pramāṇena tasya nirākṛtatvāt. mantranaye ca vijñānavādamadhyamaka-

<sup>xvi</sup> TVA<sub>D</sub> adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṁ tridhā bhedam asmin tanre prakalpitaṁ* |: 'dir 'ga' zhig | 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 |

<sup>xvii</sup> A portion seems to have dropped out from TVA<sub>D</sub>.

<sup>xviii</sup> 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).

<sup>118</sup> °niruttarātyantasphītāvicchinnaprabandha°] K E<sub>DH</sub>; shin tu rgyas pa nyid rgyun mi chad par TVB<sub>N</sub> (°ātyantasphītāvicchinnaprabandha°); niranantarātyantasphītāvicchinnaprabandha° E<sub>DH</sub> (em.); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par (°ātyantasphī-tāvicchinnaprabandhaniranantara)

<sup>119</sup> °lakṣaṇaḥ] E<sub>DH</sub>; °lakṣaṇam K

<sup>120</sup> °yuktyā] conj. (TIB: dang ldan pa'i); °yuktyā K E<sub>DH</sub>

<sup>121</sup> nanu caturtham ity etad asti tatpadam] K (nanu caturtham ity etad asti | tat padan) E<sub>DH</sub>; de ltar de bzhin bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TVA<sub>D</sub> (caturtham tat punas tatheti padam bhagavatā notkam vā); de lta na de ma yin pa gzhan de ltar de bzhin 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<sub>N</sub> (nanu yadi evam na syāt, tadā carutham tat punas tatheti padam bhagavatā notkam vā)

<sup>122</sup> lakṣye] E<sub>DH</sub> (em.); lakṣyā K

<sup>123</sup> lakṣyam hi bhavet] conj. (TIB: mtshon par bya ba yang srid na); lakṣyam hi bhagavat K E<sub>DH</sub> (°gavad)



matayor<sup>124</sup> eva pradhānatvād jñānarūpaṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvaitarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādinō bruvate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi<sup>125</sup> rūpeṇākārāḥ<sup>126</sup> pratibhāsante<sup>127</sup> pratyakṣataḥ.<sup>xix</sup> te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?<sup>xx</sup> satyam. pratibhāsanta evākārāḥ, param alikarūpeṇa. alikarūpatā caikānekaviyogitvena<sup>128</sup> pramāṇalakṣaṇena<sup>129</sup> prasiddhā. tasya ca pramāṇasvarūpasyānyatra<sup>130</sup> kathitātvaṃ neha<sup>131</sup> pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśyante.<sup>132</sup> bhrāntinivṛttau ca nirākāraṃ eva<sup>133</sup> śuddhasphaṭikasamkāśaṃ pāramārthikaṃ<sup>134</sup> siddhaṃ bhavati.<sup>135</sup> ataś citrādvaitarūpaṃ anekarūpaṃ ca sākāraṃ vijñānaṃ astīti vikalpadvayaṃ nirastaṃ bhavatīti.

nanu nirākāraṃ api vijñānaṃ upalabdihlakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata<sup>136</sup> i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānaṃ antaḥparisphuradrūpaṃ nirākāraṃ samvedyata eva. nilādyākārāḥ punar alikāḥ pratibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. tathā hi grāhyagrāhakabhāvādikam api satyaṃ [E<sub>DH</sub> p. 142] syāt. tataś ca sarveṣāṃ eva satyapratibhāsatvena muktiprasaṅgāt,<sup>137</sup> keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā cōktaṃ—

<sup>xix</sup> TIB phrases this sentence as a rhetorical question, as if the Sanskrit started *kiṃ na ....*

<sup>xx</sup> TVA<sub>D</sub>'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?'

<sup>124</sup> matayor] E<sub>DH</sub>; tamayor K

<sup>125</sup> °śakaṭādi°] E<sub>DH</sub> (*em.*); °prakaṭādi° K

<sup>126</sup> °ākārāḥ] *conj.*; ((cā))kārāḥ] K; vākārāḥ E<sub>DH</sub>

<sup>127</sup> pratibhāsante] E<sub>DH</sub>; pratibhāṣante K

<sup>128</sup> °viyogitvena] *conj.* °viyogitva° K E<sub>DH</sub>

<sup>129</sup> °pramāṇalakṣaṇena] K E<sub>DH</sub> (TVB<sub>N</sub>: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB<sub>N</sub> (°lakṣaṇena)

<sup>130</sup> pramāṇasvarūpasyā°] E<sub>DH</sub>; pramāṇa(((pe)))rūpasyā° K

<sup>131</sup> neha] E<sub>DH</sub>; eha K

<sup>132</sup> prakāśante] K (prakāśante) ; prakāśyante E<sub>DH</sub>

<sup>133</sup> nirākāraṃ eva] K E<sub>DH</sub> TVB<sub>N</sub> (rnam pa med pa kho na); rnam pa med pa de kho na TVB<sub>N</sub> (nirākāraṃ eva tad)

<sup>134</sup> pāramārthikaṃ] E<sub>DH</sub> (*em.*); pārarthikaṃ K

<sup>135</sup> bhavati] K; bhavatīti E<sub>DH</sub>

<sup>136</sup> paramārthata] *em.*; paramārtham K E<sub>DH</sub>

<sup>137</sup> muktiprasaṅgāt] E<sub>DH</sub> (*em.*); yuktiprasaṅgāt K

draṣṭavyam<sup>138</sup> bhūtato bhūtaṃ bhūtadarśi vimucyate |<sup>xxi</sup>

tasmād akāmakenāpi nīlādyākārāṇām alikatvam evaiṣṭavyam. sukhādikaṃ nirākāraṃ<sup>139</sup> satyam upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāraṃ eva vijñānam<sup>140</sup> upalabhyate, sukhāder ākāra-svabhāvatvāt. na ca sukhādyākāraśūnyaṃ jñānaṃ svapne 'pi samvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ<sup>141</sup> vinā anyan na<sup>142</sup> pramāṇam asti prasādhakam iti. tad asat,<sup>143</sup> abhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānim eva svasamvedanapramāṇasiddhaṃ sakalapraṇa-bhṛtam<sup>144</sup> astīti kateam nopalabdhīḥ? tad<sup>145</sup> apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na kiñcid api pāramārthikaṃ vastutattvam asti.<sup>146</sup> tat kathaṃ lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasamsāranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām<sup>147</sup> avyāhatā vyavasthā<sup>148</sup> sidhyati.<sup>149,xxii</sup> tathā cōktam—

<sup>xxi</sup> *Abhisamayālaṅkāra* 5.21; *Ratnagotravīghāba* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

<sup>xxii</sup> E<sub>DH</sub> 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 *vyāvasthā* 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.

<sup>138</sup> draṣṭavyam] E<sub>DH</sub>; draṣṭavya K

<sup>139</sup> nirākāraṃ] K E<sub>DH</sub>; rnam pa brdzun pa TIB (alikākāraṃ)

<sup>140</sup> sākāraṃ eva vijñānam] conj.(TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānam K E<sub>DH</sub>

<sup>141</sup> kośapānaṃ] K (kosapānaṃ); śapathollaṅghanam E<sub>DH</sub> (em.)

<sup>142</sup> anyan na] E<sub>DH</sub>; anyatra K

<sup>143</sup> tad asat] conj. (TIB: de ni bden pa ma yin te); tad K E<sub>DH</sub>; asat etat possible conj.

<sup>144</sup> °bhṛtam] em.; °bhṛtām K E<sub>DH</sub>

<sup>145</sup> tad] conj.; nanu tad K E<sub>DH</sub>

<sup>146</sup> asti] conj.; astīti K E<sub>DH</sub> (astīti?) (iti has no reflex in TIB)

<sup>147</sup> °bhāvanā°] K; °bhāvanā E<sub>DH</sub> (variant word division); bsgoms pas TIB (bhāvanayā)

<sup>148</sup> vyavasthā] K; vyavasthā ca E<sub>DH</sub> (em.)

<sup>149</sup> sidhyati] conj.; sidhyatīti K E<sub>DH</sub> (no reflex of iti in TIB)

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |<sup>xxiii</sup>

iti.<sup>150</sup>

nanu sarvam eva vastujātam alikarūpatayā niḥsāram. tadā kimarthaṃ maṇḍala-  
cakrādibhāvanāprayāsaḥ<sup>151</sup> kriyate? asad etat,

mithyādhyāropahānārthaṃ<sup>152</sup> yatno 'saty api<sup>153</sup> [E<sub>DH</sub> p. 143] bho-  
ktari |<sup>154,xxiv</sup>

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy  
ahaṃ sukhī bhaveyaṃ mā<sup>155</sup> duḥkhy abhūvam iti tṛṣṇā sakalapraṇabhṛtām asti.  
yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt sauma-  
nasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddha-  
rmapāthamantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-  
prākṛtavikalpahānāya<sup>xxv</sup> samyaksaṃbodhilakṣaṇaprāptaye<sup>156</sup> ca prekṣāvatām a-  
rthināṃ pravṛttir bhaviṣyati.

nanu yadarthas tavāyam<sup>157,xxvi</sup> ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi  
lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

na tu<sup>158</sup> kṛtaiva sā saptabhir bhedaib?

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

<sup>xxiii</sup> *Kurukullākalpa* 3.16cd

<sup>xxiv</sup> *Pramāṇavārttika*, Pramāṇasiddhi 193cd.

<sup>xxv</sup> 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 sāksāda-  
vagamyate cetaḥ ||

<sup>xxvi</sup> The manuscript's reading *yadarthasvā'yam* seems like a plausible corruption of *yadarthas  
tavā'yam*, but Tibetan shows no reflex of *tava*. TVA<sub>D</sub> reads: *rtsom pa 'di'i don gang yin pa*. TVB<sub>N</sub>  
reads: *gal te gang gi don du (bzhi pa bshad pa'i bshad pa'i dus) 'di brtsams pa'i*.

<sup>150</sup> iti] E<sub>DH</sub>; deest in K

<sup>151</sup> maṇḍala°] E<sub>DH</sub>; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

<sup>152</sup> mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E<sub>DH</sub>

<sup>153</sup> 'saty api] K; 'styopi E<sub>DH</sub>

<sup>154</sup> bhoktari] K (bhoktari°) (*the letter no is added abhove bho*); muktaye E<sub>DH</sub> (*em.*)

<sup>155</sup> mā] E<sub>DH</sub> (*em.*); deest in K

<sup>156</sup> lakṣaṇaprāptaye] K E<sub>DH</sub>; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TVA<sub>D</sub> (lakṣaṇapha-  
laprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TVB<sub>N</sub> (lakṣaṇaphalaprāptaye)

<sup>157</sup> yadarthas tavāyam] *conj.*; yadarthasvā'yam K; yadarthatvād ayam E<sub>DH</sub>

<sup>158</sup> na tu] *conj.*; nanu K E<sub>DH</sub>

ucyate. mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthya<sup>159</sup> yu-  
ktyabhāvāc<sup>160</sup> ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat pha-  
lam<sup>161</sup> tad avaśyam eva bhavati. anyathā samagrasāmagrikam eva tan na bhavet.  
sākṣātkaraṇāvasthāyām samagrasāmagrikam tad vartate. tad avaśyam tena<sup>162</sup>  
bhavitavyam. sati ca bhavati<sup>163,xxvii</sup> prathamasya hānir iti.

śarīrādyākārasūnyasya kevalasātarūpasyānupalabdher<sup>164</sup> na dvitīyasya sārātā.  
tathā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K  
fol. 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.<sup>xxviii</sup> tad eva sarvajanānām  
kamanīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalita-  
syopalabdheḥ sākṣātkartum aśakyatvāc<sup>165,xxix</sup> ca dvitīyasya kalpanāmātrateti.<sup>166</sup>

nirupadravabhūtārthasvabhāvatvena sātmbhūtasya tyaktum aśakyatvāt, saṃ-  
valitarūpasya [E<sub>DH</sub> p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya<sup>167</sup> ka-  
lyānabhāvaḥ.<sup>168</sup> tathā hi sahopalambhena<sup>169</sup> tādātmyasiddhāv ekasya parityāge  
'parasyāvaśyam parityāgo na vā kasyacid iti. prapañcatvena bahuprayāsatvād

<sup>xxvii</sup> 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.

<sup>xxviii</sup> TVA<sub>D</sub> lacks a reflex of *sarvadā*, whereas TVB<sub>N</sub> lacks a reflex of *eva*.

<sup>xxix</sup> TIB suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyānupalabdheḥ sākṣātkartum aśakyatvāc 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.

<sup>159</sup> samāpatti°] K E<sub>DH</sub> TVB<sub>N</sub> (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVA<sub>D</sub> (devatāyogasamāpatti°)

<sup>160</sup> yuktyabhāvāc] E<sub>DH</sub>; yuktābhāvāc K

<sup>161</sup> yat phalam] *conj.* (TIB: 'bras bu gang yin pa); yat KE<sub>DH</sub>

<sup>162</sup> tena K E<sub>DH</sub> TVB<sub>N</sub> (de); de'i 'bras bu TVA<sub>D</sub> (tena phalena)

<sup>163</sup> *conj.*; bhavane na K E<sub>DH</sub>; de ltar gyur pas dang po nyams pa yin no TVA<sub>D</sub>; de ltar gyur pa dang po nyams pa yin no TVB<sub>N</sub> (evaṃsati )

<sup>164</sup> °labdher] E<sub>DH</sub>; °bdher K

<sup>165</sup> aśakyatvāc] E<sub>DH</sub> (*em.*); aśakyatāc K

<sup>166</sup> kalpanāmātrateti] E<sub>DH</sub> (*em.*); kalpanātrateti K

<sup>167</sup> tṛtīyasya] *conj.*; tṛtīya K; tṛtīyaḥ E<sub>DH</sub>

<sup>168</sup> ] *conj.* (Tib: dge ba [ma] yin); kalyānibhāvaḥ K<sup>pc</sup>; kalyānibhāvaḥ K<sup>ac</sup>; dge ba ma yin [na] ka-lyānabhāvaḥ

<sup>169</sup> sahopalambhena] E<sub>DH</sub>; saholambhena K

vicārāsahatvena bhrāntirūpatayāparamārtharūpatayā ca na ṛṭṭiyapakṣasya<sup>170</sup> kalyāṇateti.<sup>171</sup>

atra kecid yuktiṃ varṇayanti.<sup>xxx</sup> prapañcarūpatvabhāve<sup>172</sup> 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sākṣātkaraṇaṃ yāvat prayāsaś tāvāt sarvatraiva bhāvya vastuni sambhavati. tad atra yadi prayāsaś bhayaṃ, na kiñcid api bhāvanīyaṃ prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyāṃ ko viśeṣa iti cet, aprapañcaṃ śīghraṃ eva sthīrībhavatīty ayaṃ viśeṣaḥ.

nanu yatraivālabane cittam punaḥ punaḥ preryat nirantaram<sup>173</sup> dīrghakālaṃ ca tatraiva sthīrībhavatīty āgamaḥ. yuktiś cātrāsti. tathā cōktaṃ-

tasmād bhūtaṃ abhūtaṃ vā yad yad evābhībhavyate |  
bhāvanābalaniṣpattau<sup>xxx</sup> tat sphuṭākālpadhīphalam<sup>174</sup> ||<sup>xxxii</sup>

punaś cōktaṃ—

aho kusīdatvam aho vimūḍhatā  
aho janasyāśya sadarthavakratā |  
svacittamātrapratibaddhabuddhatā<sup>175</sup>  
adūravartiny api yaṃ na sevyaṃ ||<sup>176</sup>

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣamārgaḥ bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpaṃ

<sup>xxx</sup> TVAD renders this sentence differently: *de la 'ga' zhig las rigs pa cung zhig cig brjod par mi bya ste* |

<sup>xxx</sup> 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*.

<sup>xxxii</sup> *Pramāṇavārttika*, Pratyakṣapramāṇa 285

<sup>170</sup> ṛṭṭiyapakṣasya] E<sub>DH</sub>; ṛṭṭiyāntaḥ | pakṣasya K; gsum pa'i tha' ma'i phyogs TVAD; gsum pa'i mtha' ma'i phyogs TVB<sub>N</sub>

<sup>171</sup> kalyāṇateti] E<sub>DH</sub>; kalyāṇateti K

<sup>172</sup> prapañcarūpatvabhāve] *em.* (TIB spros pa'i ngo bo nyid du gyur); prapañcarūpatvābhāve K E<sub>DH</sub>

<sup>173</sup> nirantaram] E<sub>DH</sub> (*em.*) TIB (rgyun mi 'chad par); niruttaram K

<sup>174</sup> kalpadhīphalam] *em.*; kalpadhī phalam K E<sub>DH</sub>

<sup>175</sup> °pratibaddha°] *conj.* (TIB; 'brel pa); °pratibuddha° K E<sub>DH</sub>

<sup>176</sup> Untraced. Also cited in \**Saptāṅga* fol. 202r7.

apy aprapañcād [E<sub>DH</sub> p. 145] bhāvyamānam<sup>177</sup> aduṣṭaṃ bhavatīti cet, na tv a-  
yaṃ māyākārānupraveśaḥ prapañce 'pi samāna iti? tatrāpi ko doṣasyāvakāśaḥ?  
tasmāt prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā,  
tad evālasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam<sup>178</sup> ity alam atiprasa-  
ṅgeneti. atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

### Refuting the Fifth View

ṭṭīyapakṣoktadoṣatvān<sup>179</sup> nīrasatvena<sup>180</sup> prayojanābhāvān mantranayakramābhā-  
vā ca na pañcamāḥ parikṣīnadoṣaḥ.

nanu sākṣātkaraṇāt pūrvam mantranayaprayogo 'sti. tat katham tasyābhā-  
vaḥ? satyam, sākṣātpthalāvasthā sādhyā. tasyām ca nāsty asau kramāḥ. sākṣātpa-  
rityāge ca na prayojanam utpaśyāma iti.

### Refuting the Sixth View:

svecchayā nirvāyayitum<sup>181</sup> aśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na  
pañcāntaraprabhedakalpanā<sup>182</sup> kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-  
nivṛtṭyā vyāpakanivṛtṭyā<sup>183</sup> vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya ni-  
vartakaṃ kāraṇam vyāpakaṃ vā icchākāle dṛśyate.<sup>xxxiii</sup>

nanu śūnyataiva nivartikāsti. yathā dārusaṅghātaprajvalito<sup>184</sup> vahnir niḥśe-  
ṣam indhanam bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-  
prajvalitaḥ śūnyatājñānāgniḥ sākṣātkṛtvā<sup>185</sup> maṇḍalacakraṃ nivartayiṣyatīti cet.<sup>186</sup>

<sup>xxxiii</sup> TIB lacks a reflex of *icchākāle dṛśyate*. Both translations add an extra sentence to this para-  
graph: *rang gi 'dod pas ('dos pas TVB<sub>N</sub>; 'gog par TVB<sub>N</sub>)'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 ||*

<sup>177</sup> aprapañcād bhāvyamānam] E<sub>DH</sub>; aprapañcā bhāvyamānam

<sup>178</sup> bhāvayitavyam] E<sub>DH</sub>; bhaviyitavyam K

<sup>179</sup> ṭṭīyapakṣoktadoṣatvān *conj.* (TVB<sub>N</sub>: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); ṭṭī-  
yapakṣe ktato K; ṭṭīyapakṣe kuto E<sub>DH</sub>; *no reflex* in TVA<sub>D</sub>

<sup>180</sup> nīrasatvena] *conj.*; nīrasatvena te K E<sub>DH</sub>

<sup>181</sup> nirvāyayitum] K; nirvāpayitum E<sub>DH</sub>

<sup>182</sup> pañcāntara] *em.* TIB(lnga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E<sub>DH</sub>

<sup>183</sup> vyāpakanivṛtṭyā] E<sub>DH</sub>; vyāpakānivṛtṭyā K

<sup>184</sup> dārusaṅghātaprajvalito] *conj.*; dārusaṅghāte prajvalito E<sub>DH</sub>; dārusaṅghāt pravjalito K

<sup>185</sup> sākṣātkṛtvā] *conj.*; sākṣān K E<sub>DH</sub>

<sup>186</sup> TIB a fuller sentence here. TVB<sub>N</sub> 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<sub>D</sub> appears to be slightly  
more corrupt, but suggests that same readings: *de dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes*

tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam<sup>187</sup> vahneḥ. kāraṇasya indhanalakṣaṇasya nivṛttau<sup>188</sup> yuktaiva vahnalakṣaṇasya kāryasya nivṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]tham tannivṛttau nivṛttiḥ? na<sup>189</sup> ca śūnyatāyā nivṛttir asti.<sup>xxxiv</sup>

nanu sā na<sup>190</sup> bhavatu kāraṇam. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.<sup>191</sup> na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātkaraṇāt [E<sub>DH</sub> p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samyaksambuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt. kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā cakrajñānasyānivṛttau śūnyatājñānam kena nivartaniyam. tena nivṛttiś ca virodhino 'bhāvāt kārānavyāpakayoś cābhāvān nāsti tasmāc chūnyatājñānasya nivṛttiḥ. nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakās tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktaḥ<sup>192</sup> pramāṇato 'stīti. yatkiñcid etat. pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.<sup>193</sup> na ca nivṛtṭyā<sup>194</sup> nīrasarūpayā prayojanam asti prekṣavatām. tathā coktam—

mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |  
tair eva nanu paryāptaṃ mokṣeṇārasikena kim ||<sup>xxxv</sup>

<sup>xxxiv</sup> 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.

<sup>xxxv</sup> *Bodhicaryāvatāra* 8.108

*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 |*

<sup>187</sup> kārāṇam] *conj.*; na kārāṇam K E<sub>DH</sub>

<sup>188</sup> kāryasya indhanalakṣaṇasya nivṛttau] *conj.*; kāryam indhanalakṣaṇanivṛttau

<sup>189</sup> na] *conj.*; athavā na] K E<sub>DH</sub>

<sup>190</sup> na] E<sub>DH</sub> (*em.*); deest in K

<sup>191</sup> tattvarūpā] E<sub>DH</sub>; tatvarūpāḥ K

<sup>192</sup> vyatiriktaḥ] E<sub>DH</sub>; vyatiri((ktiḥ)) K (i in kti lacks a prṣṭhamātrā)

<sup>193</sup> nivṛttiḥ] K<sup>ac</sup>; nivṛttīḥ K<sup>pc</sup>

<sup>194</sup> nivṛtṭyā] E<sub>DH</sub> (*em.*); nivartyā K

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane<sup>195</sup> gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc<sup>196</sup> cakrāt sattvārtho bha-  
viṣyatīty apy asāram, ciranīrutasyāpi<sup>197</sup> kukku[K fol. 9v]ṭasya kaṇṭhadhvanipra-  
saṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.<sup>198</sup> na sa-  
mbhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nirūpatvāt  
tasya.<sup>xxxvi</sup>

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rtha-  
kriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat.  
yathā sattvārthakriyāyās tattvato<sup>199</sup> nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato  
nārthakriyāyāḥ sambhavaḥ. na ca nirodhya<sup>200</sup> punar utpāde kiñcit prayojanam  
astīty alam atiprapañceneti.

### Refutation of the Seventh Position

ṣaṣṭhapakṣoktadoṣasandohasyāsaptame<sup>201</sup> 'pi bhāvān na piṣṭapeṣaṇaṃ<sup>202</sup> kriyate.  
nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ? asti vi-  
śeṣaḥ. pūrvāvasthāyāṃ niyatacakrākāratā, punaḥ svecchayā nirvṛtiḥ svecchotpā-  
danaṃ<sup>203</sup> ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa  
iti.<sup>204</sup>

<sup>xxxvi</sup> TVAD varies significantly for this paragraph.

<sup>195</sup> gagane] K EDH TVBN; *no reflex in TVAD*

<sup>196</sup> avasturūpāc] K EDH TVBN (dngos po med pa'i ngo bo); dngos po'i ngo bo TVAD (vasturūpāc)

<sup>197</sup> ciranīrutasyāpi] *conj.*; cirutasyāpi K; virutasyāpi EDH; yun rin por khyim bya shi ba TVAD;  
yun ring por long pa'i khyim bya shi ba TVBN (ciramṛtasyāpi)

<sup>198</sup> sambhavantīti cet] *conj.*; sambhavanti K EDH

<sup>199</sup> tattvato] K (tatvato) EDH; de las TIB (tato)

<sup>200</sup> nirodhya] EDH; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

<sup>201</sup> ṣaṣṭhapakṣoktadoṣasandohasyāsaptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi) TVAD; gyis TVBN) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃdāhasyāṣṭame K; ṣaṣṭhapakṣo-  
ktasaṃdohasyāṣṭame EDH

<sup>202</sup> piṣṭapeṣaṇaṃ] K<sup>ac</sup> EDH; piṣṭapre | ṣaṇaṃ K<sup>ac</sup>

<sup>203</sup> nirvṛtiḥ svecchotpādanaṃ] *conj.* (TVBN: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed  
par byed pa); svecchetpādanaṃ K; svecchotpādanaṃ EDH; yang dang yang du rang gi 'dod pas  
skyed par byed pa nyid TVAD

<sup>204</sup> K EDH; tha mi dad pa ma yin par bstan to TVAD; tha mi dad pa ma yin par bstan to TVBN



## 2.17 Verse 17

### 2.17.1 Root Text

dambholibījasrutidhautaśuddha-<sup>205</sup>  
pāthojabhūtāṅkurabhūtapuṣṭi<sup>206</sup> |  
turīyaśasyaṃ<sup>207</sup> paripākam eti<sup>208</sup>  
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

[E<sub>DH</sub> p. 147] dambholityādi. etat sadgurūpadeśato jñeyam.

## 2.18 Verse 18

### 2.18.1 Root Text

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

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hṛccandrasthaṃ binduṃ dedīpyamānaṃ tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti. candra iti hṛdisthaṃ kalārūpaṃ ardhaacandraṃ vā hṛtkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūṇāyāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendraḡneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikākacṣurghṛṇarasanāni<sup>209</sup> hastāṅgulībhiḥ pi-dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasaṃsūcakāni māhendraḡdimāṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

<sup>205</sup> °sruti°] *corr.*; śruti K E<sub>DH</sub>

<sup>206</sup> pāthoja°] E<sub>DH</sub> (*E<sub>DH</sub> reports the ms. as reading pāthojña, but this seems to be incorrect*); pāthauja° K

<sup>207</sup> turīyaśasyaṃ] E<sub>DH</sub>; tutīyaśasyaṃ K

<sup>208</sup> eti] E<sub>DH</sub> (*em.*); eta K

<sup>209</sup> mukhaśravaṇanāsikākacṣurghṛṇarasanāni] K E<sub>DH</sub>; kha dang | rna ba dang | sna dang | mig TVA<sub>D</sub> TVB<sub>N</sub>

vāyoh svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam<sup>210</sup> ānāpānā-dilakṣaṇam<sup>211</sup> ceti. etad<sup>212</sup> uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭam<sup>213</sup> vāyusva-rūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrikṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sākṣātkurvanti vāyuvādinah.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā adhaḥpralamba-mānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ<sup>214</sup> asti tattvam. sā ca [E<sub>DH</sub> p. 148] jihvāgreṇa sprīśyamānā nīrantarāmṛtaṃ sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśu-ṇḍikātattvam. ādisabdena hṛṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ<sup>215</sup> śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.<sup>xxxvii</sup>

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

## 2.19 Verse 19

### 2.19.1 Root Text

svapnendrajālpratibimbamāyā-  
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |

<sup>xxxvii</sup> TIB continues to describe this practice. TVA<sub>D</sub> 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<sub>N</sub> 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 bskor dang bcas ||*

<sup>210</sup> °recaka°] E<sub>DH</sub>; recakaṃ K

<sup>211</sup> ānāpānādilakṣaṇam] E<sub>DH</sub>; anāpānā° K

<sup>212</sup> etad] E<sub>DH</sub> (*em.*); tad K

<sup>213</sup> śaivasāṃkhyādi°] E<sub>DH</sub> (*em.*) TVB<sub>N</sub> (shi ba dang grangs can la sogs pas); saivasāṃkhyādi° K; grangs can la sogs pas TVA<sub>D</sub> (smākhyādi°)

<sup>214</sup> tadadhaḥ śivarūpaṃ] K E<sub>DH</sub> TVB<sub>N</sub> (de'i 'og na zhi ba'i ngo bo) ; sdiḡ pa'i rang bzhiḡ du yong pa TVA<sub>D</sub>

<sup>215</sup> hṛṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] K E<sub>DH</sub> TVB<sub>N</sub> (snying ka'i dbus kyi 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyi rang bzhiḡ); snying ga'i dbus kyi dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye shes kyi rang bzhiḡ (hṛṇmadhyaṣoḍaśanāḍikā-maṇḍalamadhyahūmsthajñānasvarūpaṃ)

anyaiś ca śabdair<sup>216</sup> upamābhidheyair  
naivāsti sādhyam kathitād ihānyat || 19 ||

### 2.19.2 Commentary

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

## 2.20 Verse 20

### 2.20.1 Root Text

gambhīraśūnyapratibhāsamātra<sup>217</sup>  
śāntāti<sup>218</sup> sūkṣmānabhilāpyaśabdaiḥ |  
nirlepanīrūpa<sup>219</sup> nirañjanādyair  
bhrāntir na kāryāparasādhyasattve || 20 ||

### 2.20.2 Commentary

[E<sub>DH</sub> p. 149] gambhīraśūnyam pratibhāsamātram śāntātisūkṣmam anabhilāpyam  
nirlepaṃ nīrūpaṃ<sup>220</sup> nirañjanādi.<sup>221</sup> ādiśabdāt śivam nirākāram niṣprapañcam a-  
nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhya-  
sattve, aparasya sādhyasya sattve sattāyām.<sup>222</sup> ebhiḥ sarvair eva param api kiñcit  
sādhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam e-  
bhiḥ sarvair abhidhīyata iti niścayaḥ.

<sup>216</sup> śabdair *em.* (cf. comm.); sarvair K E<sub>DH</sub>

<sup>217</sup> °mātra°] E<sub>DH</sub>; mātram K

<sup>218</sup> śāntāti] E<sub>DH</sub>; śāntādi K

<sup>219</sup> nirlepanīrūpa°] E<sub>DH</sub> (*em.*); nirlepanīpa K

<sup>220</sup> nīrūpaṃ] E<sub>DH</sub> (*em.*); nirupamaṃ K

<sup>221</sup> nirañjanādi] K; nirañjanaṃ E<sub>DH</sub>

<sup>222</sup> sattāyām] K; sattvāyā E<sub>DH</sub>

## 2.21 Conclusion

### 2.21.1 Root Text

akhilagagaṇagarbhavyāpisaptaprakāra-<sup>223</sup>  
grathitavacanarūpād yan mayāsādi puṇyam |  
anupamasukhavidyāsaktasaddehanirmij-  
jinajanitajanārthas tena loko 'yam astu ||  
tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-  
nām.

### 2.21.2 Commentary

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā  
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī<sup>224</sup> ||

vikacakumudatārākṣīrakundānukāri<sup>225</sup>  
pracitam api ca puṇyaṃ yan mayā granthito 'smāt |  
anupamasukhapūrṇaḥ svābhavidyopagūḍho  
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-  
pādānām.

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<sup>223</sup> °saptaprakāra°] E<sub>DH</sub>; °sarvaprakāra° K

<sup>224</sup> vimatināśinī] E<sub>DH</sub>; vimatināśani K

<sup>225</sup> vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri] E<sub>DH</sub>; vikare-  
ktāmudakṣīratārakundānukāri K