Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

November 27, 2024

1 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	*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_D	*De kho na nyid rin po che snang ba'i rnam par bshad pa.* Tōh. 1890. sDe dge bsTan 'gyur, vol. 44 (rGyud 'grel, Pi), fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.
TVB_N	*De kho na nyid rin po che snang ba'i rnam par bshad pa.* 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)
ac	*ante correctionem*
deest	omitted in
diag. conj.	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
conj.	conjecture
em.	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
pc	*post correctionem*

r	recto
v	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 *akṣara* (one . per half *akṣara*)
...	Lacunae of an unknown quanity of *akṣara*s
°	Mark of abbreviation

2 Text

2.1 Maṅgalācaraṇa

[K fol. 1r] [siddhaṃ][1] namaḥ śrīsadgurupādebhyaḥ |[i]

anupamasukharūpī śrīnivāso 'nivāso
nirupamadaśadevīrūpavidyaḥ[2] savidyaḥ |
tribhuvanahitasaukhyaprāptikāro 'vikāro
jayati kamalapāṇir yāvad āśāvikāśāḥ[3] || 1 ||

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.[ii]

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir avalokiteśvaro bhagavāñ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupamam ity atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair[4] dharmair yuktasyānyasyābhāvād[iii] upamārahitaṃ

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[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$_N$) shin tu gya nom pa nyid dang/ rgya (rgya] TVA$_D$; deest in TVB$_N$) che ba nyid dang/ 'khor ba'i mtha'i bar

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[1] [siddhaṃ]] K; oṃ E$_{DH}$

[2] nirupama°] E$_{DH}$; nirūpama° K

[3] āśāvikāśāḥ] *corr.*; āśāvikāsāḥ 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 kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpitvena[5] sarvagatatvāt [E_DH p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdṛśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādiyuktatvenopamātikrāntā[6] rūpavajrāditārāparyantadaśadevīrūpā vidyāḥ parivārakatvena[7] yasya sa tathā. saha svābhārūpayā vidyayā[8] vartata iti savidyaḥ. tribhuvanasya tribhuvanavartino janasya yaddhitam āyatipathyaṃ[9] buddhatvādikam, saukhyaṃ tad āpātapathyaṃ[10] cakravartitvādikam, tasya yā prāptiḥ[11] [K fol. 2v] sākṣāt kriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā. aparinirvāṇadharmakatvenāpratiṣṭhitanirvāṇarūpatvenā[12]nyathātvalakṣaṇasya vikārasyābhāvād avikāraḥ. evaṃviśiṣṭo bhagavāñ jayati.

kiyantaṃ kālam ity āha—yāvad āśāvikāśāḥ.[13] āśā daśa diśo gaganasvarūpāḥ. yadvā āśāḥ sarvasattvānāṃ bhavabhogatṛṣṇāḥ.[14] tāsāṃ vikāśā[15] avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat[16] tāvad bhagavāñ jayati, sarvaharihara-hiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasaṃpattiḥ kathitā. śrīnivāsa ity anena tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśabenābhihitatvāt. tribhuvanahitasaukhyaprāptikāra ity anena parārthasaṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savidya ity anena tadupāyaḥ, [17]tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañja-

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 atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair yuktam, anyasya tadabhāvād.)

[5] dharmakāyarūpitvena] K E_DH; dharmakāyarūpatvena *possible em.* (*cf.* TVA_D TVB_N: chos kyi sku'i ngo bo nyid kyis)

[6] °opamātikrāntā] K E_DH TVB_N (dpe las 'das pa'o) ; dpe med pa ste/ dpe las 'das pa'i TVA_D (nirupamā upamātikrāntā)

[7] parivārakatvena] *em.*; saparivārakatvena K; saparivārakatvena E_DH

[8] vidyayā] K E_DH; rig pa ste/ shes rab TVA_D TVB_N (vidyayā prajñayā)

[9] āyatipathyaṃ] *variant word division in* E_DH: āyati pathyaṃ; *and in* K: āyati | pathyaṃ

[10] tad āpātapathyaṃ] *conj.* (TVA_D: 'phral gyi phan pa); tad dāpayati pathyaṃ K E_DH; de la bde ba ni bde ba ste TVB_N

[11] prāptiḥ] K E_DH; thob pa ni rnyed pa ste TVA_D TVB_N

[12] °rūpatvenā°] K E_DH; ngo bo rnyed pas TVA_D; ngo bo brnyed pas TVB_N (°rūpaprāptyā°)

[13] āśāvikāśāḥ] *corr.*; āśāvikāśāḥ E_DH K

[14] °tṛṣṇāḥ] E_DH (°tṛṣṇās); tṛṣṇā K

[15] vikāśā] *corr.*; vikāsā K E_DH

[16] te yāvat] *em.*; tā yāvat K E_DH; deest *in TIB*

[17] tathābhūta°] K E_DH; *no reflect in* TIB

nakāyākāraśūnyena[18] sarvākāraparārthasaṃpatteḥ kartum aśakyatvād iti.

2.2   prayojanādyabhidhānam

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

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ parigṛhyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃkulai[E_DH p. 133]r vyākulaiḥ saptabhir bhedaiḥ prakārair atītānāgatavartamānācārya[19]gatopadeśarāśisaṃgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratītyartham iti.

2.3   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 ātmātmīyagrahatimiropahatabuddhinayanāḥ. tattvam idam iti sādhyam idam[21] iti ca tattvasya sādhyasya yat[22] svarūpaṃ tasya yā vittiḥ pratītiḥ. tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaikarūpatvāt tattvasya sādhyasya ceti kathaṃ[23] bhedena nirdeśa iti cet. asad etat. tattvaṃ hy upādeyatve 'pi[24] sukhaduḥkhopekṣādisakalapratibhāsasaṃdohavyāpakam. sādhyaṃ cānabhimataparihāreṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprāṇibhir avaśyam evāsādhyavyāvṛttyā sādhayitavyatvenābhimatam ity adoṣaḥ.

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[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.*; sādhyaṃ 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

2.4   vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad[25] vedāntavādyabhimataṃ sādhyam āha—ānandarūpam ityādi.

> ānandarūpaṃ svavid aprakampyaṃ
> vedāntinaḥ sādhyam uṣanti śāntam[26] |
> saśrāvakāḥ[27] khaḍgajināś ca sādhyam
> icchanti rūpādyupadher virāmam || 4 ||

ānandarūpam iti sadāsukhamayatvāt. svavid iti jyotīrūpatvena[28] svayaṃ prakā-
śamānatvāt.[29] aprakampyam iti nityatayā[30] kampayitum aśakyatvāt. śāntam[31] iti
kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmaya-
nte.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣāṇakalpā ekacāriṇo varga-
cāriṇaś[32] ca pratyekabuddhās te sādhyam icchanti. kīdṛśam? rūpādyupadher virā-
maṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānām upadhīnāṃ skandhānāṃ vi-
rāmaṃ vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrā-
vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi nirvāṇe[33] ni-
rupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyaṃ pratipa-
nnāḥ.

2.5   pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīṃ pāramitānayavādinām abhimataṃ[34] caturvidhaṃ sādhyam āha—ākāraśū-
nyam ityādi.

> ākāraśūnyaṃ gaganendurūpaṃ
> pratyātmavedyaṃ karuṇārasaṃ ca |

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[25] tāvad] K E_{DH} TVA$_D$ (re zhig); *no reflex in* TVB$_N$

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

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

[28] jyotīrūpatvena] 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] vargacāriṇaś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇaś E_{DH}

[33] nirvāṇe] E_{DH}; nirvāṇa° K

[34] abhimataṃ] E_{DH}; abhimata K

sallakṣaṇair bhūṣitam[35] arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisaṃsthaiḥ |
sattvārthakāri pravadanti sādhyaṃ
dānādiṣaṭpāramitānayasthāḥ || 6 ||

2.5.1 pāramitānaye prathaṃ sādhyam

ākārair nīlapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyaṃ nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.[36] karuṇā duḥkhād[37] duḥkhahetor vā sakalajagadabhyuddharaṇakāmatā.[38,iv] saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nīlapītādicitrākāraśūnyaṃ nirābhāsaṃ[39] nirañjanaṃ[v] gaganopamaṃ svacchaṃ sakalajagadarthakāri[vi] mahākaruṇāyuktaṃ pratyātmavedyaṃ pāramitopadeśaśabdābhidheyaṃ sādhyam iti pāramitānaye prathamaṃ sādhyam.

2.5.2 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 mahātantra* for instances of the pair *nirābhāsaṃ nirañjanaṃ*. 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*

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[35] bhūṣitam] E_DH; bhuṣitam K

[36] svasaṃvedanaikavedyam] E_DH (*em.*) (°vedyaṃ); svasaṃvedyanaikavedyaṃ 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 prahīṇatvāt sākṣātkaraṇāvasthāyāṃ[42],[vii] saukhyasyāpy a-bhāvād[43] upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati —dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dā-nādipāramitābhyāsa†balenātmānaṃ[44]†samyaksaṃbuddharūpaṃ sukhaduḥkhara-hitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

2.5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_DH p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sāna-ndaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca[45] sambhujyamānaṃ dharmadeśanādvā-reṇopajīvyamānam.[46] kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām[47] ago-caratvāt. daśabhūmiprāptair avalokiteśvaramañjuśrīprabhṛtibhir upabhujyamā-nam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasaṃjñake[48] sa-myaksaṃbuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nir-māṇadvāreṇa[49] sakalajagadarthasampādakaḥ śrāvakapratyekabuddhanavabhū-mīśvarair apy adṛśyaśarīro daśabhūmīśvarair eva paraṃ bodhisattvair[50] dharma-śravaṇadvāreṇopabhujyamāna[51] āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtī-yam.

[vii] Isaacson (personal communication) proposes *sākṣātkaraṇāvasthāyāṃ* or *sākṣātkṛtyāvasthā-yāṃ* as potentially supperior readings.

In support of the former, see *Saṃkṣipābhiṣekavidhi*: *tadanantaram ekatathatāmatena tayaiva bhinnamate tv ānayā svasaṃviditajñānasākṣātkaraṇāvasthāyāṃ pūrvoktagāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇiṃ pratisthāpya |*

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[42] sākṣātkaraṇāvasthāyāṃ] *conj.* (Isaacson); sākṣātkṛtāvasthāyāṃ E_DH; sākṣātkṛtāvatāsthāyāṃ K

[43] abhāvāt] *em.* (Isaacson); abhāvatvāt K E_DH

[44] °balenātmānaṃ] K E_DH; stobs kyis bdag nyid TVA_D; stobs kyis byung ba TVB_N

[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 bhumi° E_DH

[48] °saṃjñake] *em.*; °saṃjñako K; °saṃjñakaḥ E_DH (*em.*)

[49] nirmāṇadvāreṇa] K E_DH; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvārena)

[50] paraṃ bodhisatvair] K E_DH (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

[51] bhujyamāna] *em.*; bhujyamānam K E_DH

2.5.4 pāramitānaye tṛtīyaṃ sādhyam

> saṃpūrya dānādiguṇān aśeṣān
> saṃbuddhakṛtyaṃ[52] sakalaṃ ca kṛtvā |
> yad bhūtakoṭeḥ karaṇaṃ ca sākṣāt
> sādhyaṃ tad apy asti nirodharūpam || 7 ||

saṃpūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tān saṃpūrya paripūrṇān[53] kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam[54,viii] avaśya-kartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoṭeḥ śūnyatālakṣaṇāyāś cittacaittaniro-dhātmikāyā[55] yat sākṣāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

2.6 mantranaye saptavidhaṃ sādhyam

2.6.1 mantranaye prathamaṃ sādhyam

idānīṃ mantranayopadiṣṭaṃ saptavidhaṃ[56] sādhyaṃ kathayitum āha—svābhā-ṅganetyādi.

> svābhāṅganāśleṣi[57] janārthakāri[58]
> duḥkhaiḥ sukhaiś caiva vimuktirūpam |
> aśītyanuvyañjanabhūṣitāṅgam
> apetakalpaṃ pravadanti sādhyam || 8 ||

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viii The manuscript reading of simply *sakalaṃ* 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.

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52 saṃbuddhakṛtyaṃ] *em.* (*cf.* TaRaA-V: saṃbuddhānāṃ … avaśyakartavyaṃ kṛtsnaṃ); saṃbu-ddhya kṛtyaṃ K E$_{DH}$

53 paripūrṇān] *em.*; paripūrṇaṃ 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.*); svābhāṅgaṇaśleṣi K

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

svābhāṅganām[59] āśleṣituṃ śīlaṃ svabhāvo yasya tat svābhāṅganāśleṣi.[60] [E_{DH} p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri[61,ix] dvātriṃśallakṣaṇavibhūṣitaśarīram[62] upekṣārūpam[63] prathamaṃ sādhyam.

2.6.2   mantranaye dvitīyaṃ sādhyam

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

svadevatetyādi. svadevatākāraviśeṣeṇa[64] sveṣṭadevatākāreṇa śūnyam, nirākāram iti yāvat. prāg eva prathamataram[65] upadeśānantaram eva[66] devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sākṣāt kṛtvā, sphuṭaṃ[67,x] sphu[K fol. 4v] ṭīkṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākārarahitam[68] bhāvanayā sphuṭīkṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagadarthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

[ix] 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.

[x] 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.

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

[60] svābhāṅganāśleṣi] corr.; svābhāṅgaṇāśleṣi K E_{DH}

[61] °svābhāṅganāśleṣi jagadarthakāri] conj. (TVB_N: 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 aśeṣajagadarthakāri)

[62] śarīram] E_{DH}; śarīra K

[63] upekṣārūpam] 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_N) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpam āsaṃsārasthāyi sākṣātkriyata iti)

[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] °rahitaṃ] Σ_{TVA_D}; spangs te | bde ba 'ba' zhig tsam TVA_D (°rahitaṃ sukhamātraṃ)

2.6.3 mantranaye tṛtīyaṃ sādhyam

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

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sākṣāt kṛtvāmukhīkṛtya sātarūpaṃ sukhai-
kasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ[69] phalaṃ sādhyaṃ
vyavasthitaṃ syāt.

nanu yadi[70] sākṣāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva ka-
smād [E_DH p. 137] vibhāvitaḥ? sukhamātram eva dvitīyasādhyavat kiṃ na vibhā-
vitam?[71] kiṃ vṛthāprayāsenety[72] āha—śuddham ityādi. śuddhaṃ kevalaṃ devatā-
kāravirahitaṃ sukhamātraṃ naiva sākṣāt kartuṃ śakyate, ākārarahitasya sukha-
syānupalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtīyam.[73] a-
yam arthaḥ[74]—devatākārasaṃvalitam eva sukhaṃ vibhāvya, sākṣādbhūte deva-
tākāraṃ tyaktvā, sukhamātram eva sādhyam uktaguṇam.

2.6.4 mantranaye caturthaṃ sādhyam

> gaganasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
> nirupamasukhapūrṇaṃ[75] svābhayā saṃgataṃ ca |
> sphuradamitamunīndraiḥ[76] sarvasattvārthakāri
> pravadati punar anyaḥ sādhyam ucchedaśūnyam || 11 ||

gaganetyādi. gaganasamaṃ māyopamaṃ vicārāsaham[77] śarīraṃ yasya. lakṣaṇair
dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ
sthaulya[78]nairantaryā[79]saṃsāra[80]pravāhitvanirāsravatvādibhir upamābhāvād u-

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[69] sukhamātraṃ] *em.*; sukhamātra° K E_DH
[70] nanu yadi] *conj.*; nanu K E_DH; gal te TVA_D ([nanu] yadi); TVB_N: *not clearly rendered*
[71] vibhāvitam] *em.*; vibhāvitaḥ E_DH (*em.*); vibhāgato K
[72] vṛthāprayāsenety] E_DH; vyathāprayāsenety K
[73] tṛtīyam] *em.* TVB_N (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 vicārāsaham] K (*reading slightly unclrear*); māyopamavicārasaha E_DH
[78] sthaulya°] K E_DH; rgya nam pa nyid dang | rgya che ba nyid dang TVA_D (praṇītatvasthaulya°); lhun che ba nyid dang | TVB_N (sthaulya ?)
[79] °nairantaryā°] E_DH (*em.*); °nairuttaryā° K
[80] °āsaṃsāra°] *em.*; °āsaṃsāraṃ E_DH K

pamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ[81] saṃpūrṇam. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.[82] ucchedeneti nirodhena śūnyam tucchaṃ riktam.[83]

etad uktaṃ bhavati—gaganamāyāmarīci[84]gandharvanagarodakacandraprati-bimbasvapnopamam[85] [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāva-rahitam anādyantam aśeṣavastusaṃdohasvabhāvam[86,xi] anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasva-bhāvam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitagātraṃ[87] pa-ramaśṛṅgārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrāditārāparya-ntadevīgaṇair anantaprabhedānimittarati[88]svarūpaparamānandopabhogadvāreṇa pratibimbavat [E_DH p. 138] sambhujyamānaṃ karuṇāsaṃvalitodārarūpatayā sa-mbhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-hāryadvāreṇa[89] nirmitānantakulāntarbhūtasaṃbuddhabodhisattvaspharaṇasaṃ-hārakāritvena[90] nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta[91]svabhā-vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam[xii] āsaṃsārasthitidharmaṃ[92] apratiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā

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xi See parallels in *Samantabhadrasādhana* for *mtshan ma med pa'i dga' ba*

xii See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyāma-lasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokya ca paśyet.*

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81 *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E_DH; TVA_D (pūrṇaṃ romāgraparyantaṃ)

82 sarvasattvārtha°] K E_DH (TVB_N: sems can thams cad kyi don); sems can gyi don TVA_D (sattvā-rtha°)

83 tucchaṃ riktaṃ K; bhūsthaṃ riktam E_DH; spangs pa'o TIB (tucchaṃ | riktaṃ)

84 māyāmarīci] K E_DH (TVB_N: sgyu ma dang | smig rgyu dang |) ; sgyu ma dang | smig rgyu dang | smig rgyu dang | TVA_D (māyāmarīcīndrajāla | māyendrajālamarīci)

85 °svapnopayam] E_DH; svapnāpayaṃ 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_N (anādyantāśeṣavastusvabhāvam)

87 °gātraṃ] K E_DH; *deest* in TVA_D and TVB_N

88 °ānimittarati°] *conj.* (TVA_D: mtshan ma med pa'i dga' ba'i); °ānimittārati° KE_DH; mtshan ma med pa'i TVB_N

89 anekavidhaprātihārya°] K E_DH; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_N (ane-kaṛddhiprātihārya°)

90 °bodhisattva°] *conj.* (TVB_N byang 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) ; dharmāṇāṃ K E_DH

nirodhaśūnyaṃ caturthaṃ[93] sādhyam.

2.7   mantranaye pañcamaṃ sādhyam

kṛtvā sākṣāt svādhipaṃ sātarūpaṃ
tyaktvopekṣājñānamātraṃ[94] phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā[95]ratnaprakhyam[96] ekāntaśāntam || 12 ||

kṛtvetyādi. sākṣāt svādhipaṃ kṛtvā, paścāt[97] tyaktvā, upekṣārūpaṃ yaj jñānaṃ tanmātraṃ sādhyaṃ syāt. anyat sugamam.[98] etad uktaṃ bhavati—maṇḍalacakra-rūpaṃ sākṣāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyaṃ syāt pañcamam.

2.8   mantranaye ṣaṣṭhamaṃ sādhyam

kṛtvā sākṣān maṇḍalaṃ sātarūpaṃ
paścāt tasya svecchayā nirvṛtiś[99] ca|
sattvārthasyāpy asty abhāvo na vāsmin
prādurbhāvo nirvṛtād[100] asti yasmāt || 13 ||

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 sattvārthābhā-vaḥ [E_DH p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi.

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[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; °prakhyaṃm 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

[101] sātasaṃvalitam] *em.* (TIB: bde ba'i rang bzhin can); sātaṃ saṃvalitaṃ K E_DH

[102] nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_DH

asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya prādurbhāvo 'sti.[xiii]

etenaitad evāha—sātasaṃpūrṇacakraṃ sākṣāt kṛtvā, yāvad iṣṭaṃ kālaṃ vyavasthāpya, paścāt tasya sarvathaiva pradīpavan nirodhaṃ kṛtvā sthātavyam. yadā punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādya sattvārthaḥ kartavyaḥ. cakrāntarotpāde[103] 'pi ciraniruddhād[104] eva cakrād yathābhavyatayā[105] vineyānāṃ yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.

2.9   mantranaye saptamaṃ sādhyam

> kṛtvā sphuṭaṃ rūpam abhīṣṭam eṣāṃ
> paścān nirodhaḥ[106,xiv] phalam āha kaścit |
> abhinnarūpaś ca yato nirodho
> na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. ṣaṇṇāṃ pakṣāṇām anyatamasya phalasya[107] sādhyatvād yad yad evābhiṣṭaṃ[108] tad[109] eva sākṣāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttarakālaṃ sattvārthādiśūnyaḥ sākṣāt kartavyaḥ.

nanu ṣaṭpakṣabhedena ṣaḍ eva[110] nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ[111] rūpaṃ yasya sa tathā.[112] na hi nirodhānāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaikarūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sākṣāt kṛtvā paścāt tasya santānocchedarūpo nirodha iti saptamaṃ sādhyam.

[xiii] TIB suggests reading *karuṇāsaṃvalitasya*: 'gags pa'i 'khor lo las snying rje'i rang bzhin can sems can gyi don ('gags pa'i] TVB_N; 'gog pa'i TVA_D)

[xiv] 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 $\sqrt{kṛ}$ 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*.

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[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(ṃ) K (*this may be corrected to* ḥ); nirodhaṃ E_DH

[107] anyatamasya phalasya] *conj.*; arthaphalaysa 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_N (phalaṃ yad evābhiṣṭaṃ);

[109] tad] E_DH; sa K

[110] ṣaḍ eva] E_DH; ṣatreva K

[111] abhinnaṃ] E_DH; abhinna K

[112] sa tathā] *em.*; tat tathā K E_DH

2.10 caturtho 'bhiṣekaḥ

2.10.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam[113] āhāvaraṃ tat |
yasmāt[114] sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

[E$_{DH}$ p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ[115] yat bodhicitta-syāmṛtarūpasya[116] rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprayāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāgatokto[117] vyarthaḥ prāptaḥ. kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

2.10.2 caturthaseke vipratipattiḥ dvitīyā

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

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rāmāḥ striyas tā-sāṃ samāpattidvāreṇa[118] ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

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[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. uttaram paścāt. kim?); TVB$_N$

[116] bodhicittasyāmṛtarūpasya] *em.* (TVA$_D$: byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpa-sya K E$_{DH}$; sems te TVB$_N$ (cittasya)

[117] tathāgatokto] K; tathāgatoktau E$_{DH}$

[118] samāpattidvāreṇa] E$_{DH}$; rig pa'i sgo nas TVA$_D$; reg pa'i sgo nas TVB$_N$ (sparśadvāreṇa)

2.10.3 āgamasya arthavyākhyānam

atha caturthaṃ tat punas tatheti[119],[xv] vyākhyāyate. caturtham iti[120] prajñājñā-
naṃ tṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñā-
naṃ tadrūpaṃ parāmṛśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cā-
tra nirāsravaniruttarātyantasphītāvicchinnaprabandha[121]pravāhitvalakṣaṇaḥ.[122]
tatheti tathāśabdena tādṛśatvam abhidhīyate. tādṛśatvaṃ ca yādṛśyā prajñādi-
yuktyā[123] sāmagryā yādṛśaṃ prajñājñānam utpannaṃ paścād api tādṛśyaiva sā-
magryā tathaiva cotpadyate, nānyatheti tathāśabdārthaḥ. atra ca lakṣyalakṣaṇa-
bhāvenārtho boddhavyaḥ. lakṣyate 'neneti lakṣaṇam anubhūyamānaṃ prajñā-
jñānam, apratīyamānasya lakṣaṇatvāyogāt, nāgṛhītaviśeṣaṇā [E$_{DH}$ p. 141] viśe-
ṣyabuddhir iti nyāyāt. lakṣyate jñāyate pratipādyate 'neneti lakṣyaṃ sākṣāt kari-
ṣyamāṇaṃ caturtham.

2.10.4 caruthaseke vipratipattiḥ tṛtīyā

atra caturthaṃ nāstīty eke.[xvi] nanu caturtham ity etad asti tatpadam.[124] tat ka-
thaṃ nāstīty ucyate. satyam, upadeśasaṃrakṣārtham sattvavyāmohanāya ca tṛtī-
yam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar iti noktaṃ
syāt.[xvii]

[xv] *Samājottara* 112c
[xvi] TVA$_D$ adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṃ tridhā bhedam*
asmin tantre prakalpitam |: *'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* |
[xvii] A portion seems to have dropped out from TVA$_D$.

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[119] punas tatheti] E$_{DH}$ (*em.*); punar iti K
[120] caturtham iti] K E$_{DH}$ TVA$_D$ (bzhi pa ni); deest *in* TVB$_N$
[121] °niruttarātyantasphītāvicchinnaprabandha°] K E$_{DH}$; shin tu rgyas pa nyid rgyun mi chad
par TVB$_N$ (°ātyantasphītāvichinnaprabandha°); nirantarātyantasphītāvicchinnaprabandha° E$_{DH}$
(*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par (°ātyantasphī-
tāvicchinnaprabandhanirantara)
[122] °lakṣaṇaḥ] E$_{DH}$; °lakṣaṇaṃ 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 bzhin bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam
| TVA$_D$ (caturthaṃ tat punas tatheti padaṃ bhagavatā notkaṃ 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$_N$ (nanu yadi evaṃ na syāt, tadā caruthaṃ tat punas tatheti
padaṃ bhagavatā noktaṃ vā)

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tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt prati-pādayiṣyamāṇatvāc ceti.[xviii]

2.10.5 lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye[125] paraṃ vyāmohaḥ. tad vicāryate. lakṣyaṃ hi bhaved[126] artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad artharūpam, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirā-kṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor[127] eva pradhānatvād jñānarūpaṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāram api citrādvai-tarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino bruvate. nanu nīlapītaśuklādighaṭapaṭaśakaṭādi[128]rūpeṇākārāḥ[129] pratibhāsante[130] pratyakṣataḥ.[xix] te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?[xx] satyam. pratibhāsanta evākārāḥ, param alīkarūpeṇa. alīkarūpatā caikānekaviyo-gitvena[131] pramāṇalakṣaṇena[132] prasiddhā. tasya ca pramāṇasvarūpasyānyatra[133] kathitatvān neha[134] pratanyate. alīkatvaprasiddhā ca māyāmayā ivākārā bhrānti-rūpāḥ prakāśyante.[135] bhrāntinivṛttau ca nirākāram eva[136] śuddhasphaṭikasaṃ-

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[xviii] Tib. discusses two further *pakṣa*s 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*).

[xix] TIB phrases this sentence as a rhetorical question, as if the Sanskrit started *kiṃ na ….*

[xx] TVA_D'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., *ākāra*s] also do not exist, the nature of cognition too cannot exist. So how can cognition not have *ākāra*s?'

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[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; pratibhāṣante K

[131] °viyogitvena] *conj.* °viyogitva° K E_DH

[132] °pramāṇalakṣaṇena] K E_DH (TVB_N: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_N (°lakṣaṇena)

[133] pramāṇasvarūpasyā°] E_DH; pramāṇa(((pe)))rūpasyā° K

[134] neha] E_DH; eha K

[135] prakāśante] K (prakāsante) ; prakāśyante E_DH

[136] nirākāram eva] K E_DH TVB_N (rnam pa med pa kho na); rnam pa med pa de kho na TVB_N (nirākāram eva tad)

kāśaṃ pāramārthikaṃ[137] siddhaṃ bhavati.[138] ataś citrādvaitarūpam anekarūpaṃ ca sākāraṃ vijñānam astīti vikalpadvayaṃ nirastaṃ bhavatīti.

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata[139] i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānam antaḥparisphuradrūpaṃ nirākāraṃ saṃvedyata eva. nīlādyākārāḥ punar alīkāḥ pratibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. tathā hi grāhyagrāhakabhāvādikam api satyaṃ [E$_{DH}$ p. 142] syāt. tataś ca sarveṣām eva satyapratibhāsatvena muktiprasaṅgāt,[140] keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā coktam—

> draṣṭavyaṃ[141] bhūtato bhūtaṃ bhūtadarśī vimucyate |[xxi]

tasmād akāmakenāpi nīlādyākārāṇām alīkatvam evaiṣṭavyam. sukhādikaṃ nirākāraṃ[142] satyam upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāram eva vijñānam[143] upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākāraśūnyaṃ jñānaṃ svapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ[144] vinā anyan na[145] pramāṇam asti prasādhakam iti. tad asat,[146] abhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārarahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānīm eva svasaṃvedanapramāṇasiddhaṃ sakalaprāṇabhṛtam[147] astīti kateaṃ nopalabdhiḥ? tad[148] apy ekānekasvabhāvaviyogād alīkam eva bhrāntimātram, ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālīkatvaprasādhanān na kiñcid api pāramārthikaṃ vastutattvam asti.[149] tat kathaṃ lakṣyasya svarūpaṃ

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xxi *Abhisamayālaṅkāra* 5.21; *Ratnagotravighāba* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

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137 pāramārthikaṃ] E$_{DH}$ (*em.*); pārarthikaṃ K

138 bhavati] K; bhavatīti E$_{DH}$

139 paramārthata] *em.*; paramārtham K E$_{DH}$

140 muktiprasaṅgāt] E$_{DH}$ (*em.*); yuktiprasaṅgāt K

141 draṣṭavyaṃ] E$_{DH}$; draṣṭavya K

142 nirākāraṃ] K E$_{DH}$; rnam pa brdzun pa TIB (alīkākāraṃ)

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

144 kośapānaṃ] K (kosapānaṃ); śapathollaṅghanaṃ 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$_{DH}$; asad etat *possible conj.*

147 °bhṛtam] *em.*; °bhṛtām K E$_{DH}$

148 tad] *conj.*; nanu tad K E$_{DH}$

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

pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'līka-tāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmi-rūpasyāpratiṣedhāt. tatraiva cālīke pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām[150] avyāhatā vyava-sthā[151] sidhyati.[152],[xxii] tathā coktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |[xxiii]

iti.[153]

nanu sarvam eva vastujātam alīkarūpatayā niḥsāram. tadā kimarthaṃ maṇḍala-cakrādibhāvanāprayāsaḥ[154] kriyate? asad etat,

mithyādhyāropahānārtham[155] yatno 'saty api[156] [E_DH p. 143] bho-ktari |[157],[xxiv]

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā[158] duḥkhy abhūvam iti tṛṣṇā sakalaprāṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt sauma-nasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddha-rmapāṭhamantrajāpādau pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-prākṛtavikalpahānāya[xxv] samyaksaṃbodhilakṣaṇaprāptaye[159] ca prekṣāvatām a-rthināṃ pravṛttir bhaviṣyatīti.

[xxii] E_DH appears to understand the text as saying that both *bhāvanā* and *jagadarthakriyādīnāṃ 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.

[xxiii] *Kurukullākalpa* 3.16cd

[xxiv] *Pramāṇavārttika*, Pramāṇasiddhi 193cd.

[xxv] 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 sākṣāda-vagamyate cetaḥ ||

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[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] mithyādhyāropahānārtham] *em.*; mithyādhyāropaṇārtham K E_DH

[156] 'saty api] K; 'styopi E_DH

[157] bhoktari] K (bhoktarī°) (*the letter* no *is added abhove* bho); muktaye E_DH (*em.*)

[158] mā] E_DH (*em.*); deest *in* K

[159] lakṣaṇaprāptaye] K E_DH; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TVA_D (lakṣaṇapha-laprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TVB_N (lakṣaṇaphalaprāptaye)

2.10.6 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tavāyam[160],[xxvi] ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi la-kṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

na tu[161] kṛtaiva sā saptabhir bhedaiḥ?

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

ucyate.

2.10.6.1 prathamasya asāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthyād[162] yuktyabhāvāc[163] ca prathamasya niḥsāratā. tathā hi samagrasāmagrīkaṃ yat phalaṃ[164] tad ava-śyam eva bhavati. anyathā samagrasāmagrīkam eva tan na bhavet. sākṣātkara-ṇāvasthāyāṃ samagrasāmagrīkaṃ tad vartate. tad avaśyaṃ tena[165] bhavitavyam. sati ca bhavati[166],[xxvii] prathamasya hānir iti.

2.10.6.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher[167] na dvitīyasya sāratā. ta-thā hi pramāṇaniścitaṃ prekṣāvatā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.[xxviii] tad eva sarvajanānāṃ ka-

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[xxvi] The manuscript's reading *yadarthasvā'yaṃ* seems like a plausible corruption of *yadarthas tavā'yaṃ*, but Tibetan shows no reflex of *tava*. TVA$_D$ reads: *rtsom pa 'di'i don gang yin pa.* TVB$_N$ reads: *gal te gang gi don du (bzhi pa bshad pa'i bshad pa'i dus) 'di brtsams pa'i.*

[xxvii] 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.

[xxviii] TVA$_D$ lacks a reflex of *sarvadā*, whereas TVB$_N$ lacks a reflect of *eva*.

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[160] yadarthas tavāyam] *conj.*; yadarthasvā'yaṃ K; yadarthatvād ayaṃ E$_{DH}$

[161] na tu] *conj.*; nanu K E$_{DH}$

[162] samāpatti°] K E$_{DH}$ TVB$_N$ (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVA$_D$ (devatāyogasamāpatti°)

[163] yuktyabhāvāc] E$_{DH}$; yuktābhāvāc K

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

[165] tena K E$_{DH}$ TVB$_N$ (de); de'i 'bras bu TVA$_D$ (tena phalena)

[166] *conj.*; bhavane na K E$_{DH}$; de ltar gyur pas dang po nyams pa yin no TVA$_D$; de ltar gyur pa dang po nyams pa yin no TVB$_N$ (evaṃsati)

[167] °labdher] E$_{DH}$; °bdher K

manīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyo-
palabdheḥ sākṣātkartum aśakyatvāc[168],[xxix] ca dvitīyasya kalpanāmātrateti.[169]

2.10.6.3   tṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmībhūtasya tyaktum aśakyatvāt, saṃva-
litarūpasya [E$_{DH}$ p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya[170] kalyā-
ṇabhāvaḥ.[171] tathā hi sahopalambhena[172] tādātmyasiddhāv ekasya parityāge 'pa-
rasyāvaśyaṃ parityāgo na vā kasyacid iti.

2.10.6.4   pañcamasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayāparamārtharū-
patayā ca na tṛtīyāntapakṣasya[173] kalyāṇateti.[174] atra kecid yuktiṃ varṇayanti.[xxx]
prapañcarūpatvabhāve[175] 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-
kṣātkaraṇaṃ yāvat prayāsas tāvat sarvatraiva bhāvyavastuni sambhavati. tad a-
tra yadi prayāsabhayam, na kiñcid api bhāvanīyaṃ prapañcarūpatvād iti cet, pra-
pañcāprapañcayor bhāvanāvasthāyāṃ ko viśeṣa iti cet, aprapañcaṃ śīghram eva
sthirībhavatīty ayaṃ viśeṣaḥ.

[xxix] 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* ('becaue the effort is equal'). The purport of this is unclear.
[xxx] TVA$_D$ renders this sentence differently: *de la 'ga' zhig las rigs pa cung zhig cig brjod par mi bya ste |*

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[168] aśakyatvāc] E$_{DH}$ (*em.*); aśakyatāc K
[169] kalpanāmātrateti] E$_{DH}$ (*em.*); kalpanātrateti K
[170] tṛtīyasya] *conj.*; tṛtīya K; tṛtīyaḥ E$_{DH}$
[171]] *conj.* (Tib: dge ba [ma] yin); kalyanībhāvaḥ K^{pc}; kalyānībhāvaḥ K^{ac}; dge ba ma yin [*na*] *ka-lyāṇabhāvaḥ*
[172] sahopalambhena] E$_{DH}$; saholaṃbhena K
[173] tṛtīyāntapakṣasya] *em.*; tṛtīyapakṣasya E$_{DH}$; tṛtīyāntaḥ | pakṣasya K; gsum pa'i tha' ma'i phyogs TVA$_D$; gsum pa'i mtha' ma'i phyogs TVB$_N$
[174] kalyāṇateti] E$_{DH}$; kalyānateti K
[175] prapañcarūpatvabhāve] *em.* (TIB spros pa'i ngo bo nyid du gyur); prapañcarūpatvābhāve K E$_{DH}$

nanu yatraivālambane cittaṃ punaḥ punaḥ preryat nirantaraṃ[176] dīrghakā-
laṃ ca tatraiva sthirībhavatīty āgamaḥ. yuktiś cātrāsti. tathā coktam-

> tasmād bhūtam abhūtaṃ vā yad yad evābhibhāvyate |
> bhāvanābalaniṣpattau[xxxi] tat sphuṭākalpadhīphalam[177] ||[xxxii]

punaś coktam—

> aho kusīdatvam aho vimūḍhatā
> aho janasyāsya sadarthavakratā |
> svacittamātrapratibaddhabuddhatā[178]
> adūravartiny api yan na sevyate ||[179]

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sa-
mbhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣa-
mārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpam
apy aprapañcād [E_{DH} p. 145] bhāvyamānam[180] aduṣṭaṃ bhavatīti cet, na tv a-
yaṃ māyākārānupraveśaḥ prapañce 'pi samāna iti? tatrāpi ko doṣasyāvakāśaḥ?
tasmāt prapañcam aprapañcaṃ vā yad eva rocate pramāṇasaṃgatam itarad vā,
tad evālasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam[181] ity alam atiprasa-
ṅgeneti. atra ca sāretaravibhāgaḥ paryupāsitagurubhir eva jñātavyaḥ.

2.10.6.5 pañcamasya asāratvam

tṛtīyapakṣoktadoṣatvān[182] nīrasatvena[183] prayojanābhāvān mantranayakramābhā-
vāc ca na pañcamaḥ parikṣīṇadoṣaḥ.

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xxxi 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*.
xxxii *Pramāṇavārttika*, Pratyakṣapramāṇa 285

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[176] nirantaraṃ] E_{DH} (*em.*) TIB (rgyun mi 'chad par); niruttaraṃ K
[177] kalpadhīphalam] *em.*; kalpadhīḥ phalam K E_{DH}
[178] °pratibaddha°] *conj.* (TIB; 'brel pa); °pratibuddha° K E_{DH}
[179] Untraced. Also cited in *Saptāṅga* fol. 202r7.
[180] aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamāṇam
[181] bhāvayitavyam] E_{DH}; bhaviyitavyam K
[182] tṛtīyapakṣoktaṣatvān *conj.* (TVB_N: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); tṛtī-
yapakṣe ktato K; tṛtīyapakṣe kuto E_{DH}; *no reflex* in TVA_D
[183] nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

nanu sākṣātkaraṇāt pūrvaṃ mantranayaprayogo 'sti. tat kathaṃ tasyābhā-vaḥ? satyam, sākṣātphalāvasthā sādhyā. tasyāṃ ca nāsty asau kramaḥ. sākṣātpa-rityāge ca na prayojanam utpaśyāma iti.

2.10.6.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum[184] aśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaraprabhedakalpanā[185] kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-nivṛttyā vyāpakanivṛttyā[186] vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya ni-vartakaṃ kāraṇaṃ vyāpakaṃ vā icchākāle dṛśyate.[xxxiii]

nanu śūnyataiva nivartikāsti. yathā dārusaṅghātaprajvalito[187] vahnir niḥśe-ṣam indhanaṃ bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-prajvalitaḥ śūnyatājñānāgniḥ sākṣātkṛtvā[188] maṇḍalacakraṃ nivartayiṣyatīti cet.[189] tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanaṃ kāraṇaṃ[190] vahneḥ. kā-raṇasya indhanalakṣaṇasya nivṛttau[191] yuktaiva vahnilakṣaṇasya kāryasya ni-vṛttiḥ. iha tu na śūnyatā kāraṇaṃ maṇḍalacakrasya. tat ka[K fol. 9r]thaṃ tanni-vṛttau nivṛttiḥ? na[192] ca śūnyatāyā nivṛttir asti.[xxxiv]

[xxxiii] TIB lacks a reflex of *icchākāle dṛśyate*. Both translations add an extra sentence to this para-graph: *rang gi 'dod pas ('dos pas TVB_N; 'gog par TVB_N)'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 ||*

[xxxiv] 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 corruprt in this paragraph, it is difficult to see how the text it transmits corresponds to the Tibetan translation.

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[184] nirvāyayitum] K; nirvāpayitum E_{DH}

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

[186] vyāpakanivṛttyā] E_{DH}; vyāpakānivṛttyā K

[187] dārusaṃghātaprajvalito] *conj.*; dārusaṃghāte prajvalito E_{DH} ; dārusaṃghāt pravjalito K

[188] sākṣātkṛtvā] *conj.*; sākṣān K E_{DH}

[189] TIB a fuller sentence here. TVB_N 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 |*

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

[191] kāryasya indhanalakṣaṇasya nivṛttau] *conj.*; kāryam indhanalakṣaṇanivṛttau

[192] na] *conj.*; athavā na] K E_{DH}

nanu sā na[193] bhavatu kāraṇam. śūnyatā vyāpakaṃ tu bhaviṣyati. vyāpaka-sya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattva-rūpā.[194] na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksaṃbodhisākṣāt-karaṇāt [E$_{DH}$ p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, sa-myaksaṃbuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt. kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā cakrajñāna-syānivṛttau śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca virodhino 'bhā-vāt kāraṇavyāpakayoś cābhāvān nāsti tasmāc chūnyatājñānasya nivṛttiḥ. nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakās tad gurūpadeśato jñe-yam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktaḥ[195] pramāṇato 'stīti. yatkiñcid etat. pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.[196] na ca nivvṛttyā[197] nīrasarū-payā prayojanam asti prekṣāvatām. tathā coktam—

> mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |
> tair eva nanu paryāptaṃ mokṣeṇārasikena kim ||[xxxv]

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane[198] gaganakamale vā kācid artha-kriyā sambhavati. ciraniruddhād apy atītād avasturūpāc[199] cakrāt sattvārtho bha-viṣyatīty apy asāram, ciranīrutasyāpi[200] kukku[K fol. 9v]tasya kaṇṭhadhvanipra-saṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.[201] na sa-mbhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.[xxxvi]

[xxxv] *Bodhicaryāvatāra* 8.108
[xxxvi] TVA$_D$ varies significantly for this paragraph.

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[193] na] E$_{DH}$ (*em.*); deest *in* K
[194] tattvarūpā] E$_{DH}$; tatvarūpāḥ K
[195] vyatiriktaḥ] E$_{DH}$; vyatiri((ktiḥ)) K (i *in* kti *lacks a* pṛṣṭhamātrā)
[196] nivṛttiḥ] K^{ac}; nivṛrttiḥ K^{pc}
[197] nivvṛttyā] E$_{DH}$ (*em.*); nivartyā K
[198] gagane] K E$_{DH}$ TVB$_N$; *no reflext in* TVA$_D$
[199] avasturūpāc] K E$_{DH}$ TVB$_N$ (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA$_D$ (vasturūpāc)
[200] 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$_N$ (ciramṛtasyāpi)
[201] sambhavantīti cet] *conj.*; saṃbhavanti K E$_{DH}$

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rtha-kriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato[202] nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca nirodhya[203] punar utpāde kiñcit prayojanam astīty alam atiprapañceneti.

2.10.6.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasyāsaptame[204] 'pi bhāvān na piṣṭapeṣaṇam[205] kriyate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ? asti vi-śeṣaḥ. pūrvāvasthāyāṃ niyatacakrākāratā, punaḥ svecchayā nirvṛtiḥ svecchotpā-danaṃ[206] ceti. saptame punar etan nāsti. tato na samānatā. bhinnaś ca nirdiṣṭa iti.[207]

2.11 caturthasya sekasya svarūpam

dambholibījasrutidhautaśuddha-[208]
pāthojabhūtāṅkurabhūtapuṣṭi[209]|
turīyaśasyaṃ[210] paripākam eti[211]
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

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

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

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

[204] ṣaṣṭhapakṣoktadoṣasandohasyāsaptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi] TVA_D; gyis TVB_N) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃdāhasyāṣṭame K; ṣaṣṭhapakṣo-ktasaṃdohasyāṣṭame E_{DH}

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

[206] nirvṛtiḥ svecchotpādanaṃ] *conj.* (TVB_N: 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

[207] K E_{DH}; tha mi dad pa ma yin par bstan to TVA_D; tha mi dad pa ma yin par bstan to TVB_N

[208] °sruti°] *corr.*; śruti K E_{DH}

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

[210] turīyaśasyaṃ] E_{DH}; tutīyaśasyaṃ K

[211] eti] E_{DH} (*em.*); eta K

2.12   aparaṃ mithyāsādhyaṃ tattvaṃ ca

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

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

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūrṇāyāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendrāgneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikācakṣurghrāṇarasanāni[212] hastāṅgulībhiḥ pidhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasaṃsūcakāni māhendrādimaṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

vāyoḥ svarūpam iti pūrakakumbhakarecakapraśāntakalakṣaṇam[213] ānāpānādilakṣaṇaṃ[214] ceti. etad[215] uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭaṃ[216] vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthirīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sākṣātkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā adhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpam[217] asti tattvam. sā ca [E_DH p. 148] jihvāgreṇa spṛśyamānā nirantarāmṛtaṃ sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśuṇḍikātattvam. ādiśabdena hṛnmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ[218] śivarūpaṃ tattvaṃ bhāvayitavyam ityādīnāṃ parigrahaḥ.[xxxvii]

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xxxvii TIB continues to describe this practice. TVA_D reads: *yang smras pa | bcu las drug lhag rtsa*

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212 mukhaśravaṇanāsikācakṣurghrāṇarasanāni] K E_DH; kha dang | rna ba dang | sna dang | mig TVA_D TVB_N

213 °recaka°] E_DH; recakaṃ K

214 ānāpānādilakṣaṇaṃ] E_DH; anāpānā° K

215 etad] E_DH (*em.*); tad K

216 śaivasāṃkhyādi°] E_DH (*em.*) TVB_N (shi ba dang grangs can la sogs pas); saivasaṃkhyādi° K; grangs can la sogs pas TVA_D (sṃākhyādi°)

217 tadadhaḥ śivarūpam] K E_DH TVB_N (de'i 'og na zhi ba'i ngo bo) ; sdig pa'i rang bzhin du yong pa TVA_D

218 hṛnmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ] K E_DH TVB_N (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

tatsarvaṃ tīrthikādibhis tattvarūpeṇābhimatam. atattvam iti svayam evohanīyaṃ vicāraṇīyam iti yāvat.

2.13 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair[219] upamābhidheyair
naivāsti sādhyaṃ kathitād ihānyat || 19 ||

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

gambhīraśūnyapratibhāsamātra-[220]
śāntāti[221]sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa[222]nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

[E$_{DH}$ p. 149] gambhīraśūnyaṃ pratibhāsamātraṃ śāntātisūkṣmam anabhilāpyaṃ
nirlepaṃ nīrūpam[223] nirañjanādi.[224] ādiśabdāt śivaṃ nirākāraṃ niṣprapañcam a-
nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhya-
sattve, aparasya sādhyasya sattve sattāyām.[225] ebhiḥ sarvair eva param api kiñcit

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*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$_N$ 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 ||*

'khor rtsibs bcu drug pa'i dbus na hūṃ gnas pa ye shes kyi rang bzhin (hṛnmadhyaṣoḍaśanāḍikā-
maṇḍalamadhyahūṃsthajñānasvarūpaṃ)

[219] śabdair *em.* (cf. comm.); sarvair K E$_{DH}$

[220] °mātra°] E$_{DH}$; mātraṃ K

[221] śāntāti] E$_{DH}$; sāntādi K

[222] nirlepanīrūpa°] E$_{DH}$ (*em.*) ; nirlepanīpa K

[223] nīrūpam] E$_{DH}$ (*em.*); nirupamaṃ K

[224] nirañjanādi] K; nirañjanaṃ E$_{DH}$

[225] sattāyām] K; sattvāyā E$_{DH}$

sādhyaṃ kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam e-
bhiḥ sarvair abhidhīyata iti niścayaḥ.

2.14 pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra-[226]
grathitavacanarūpād yan mayāsādi puṇyam |
anupamasukhavidyāsaktasaddehanirmij-
jinajanitajanārthas tena loko 'yam astu ||

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-
nām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī[227] ||

vikacakumudatārākṣīrakundānukāri[228]
pracitam api ca puṇyaṃ yan mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-
pādānām.

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[226] °saptaprakāra°] E$_{DH}$; °sarvaprakāra° K
[227] vimatināśinī] E$_{DH}$; vimatināsanī K
[228] vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri] E$_{DH}$; vikare-
ktāmudakṣīratārākundānukāri K