

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

November 28, 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	<i>De kho na nyid rin po che snang ba</i> . Tōhoku no. 1889. sDe dge bstan 'gyur, vol. Pi, fols. 203r3–204r5. Tr. by 'Gos Lhas btsas
TVA _D	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Tōh. 1890. sDe dge bsTan 'gyur, vol. 44 (rGyud 'grel, Pi), fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.
TVB _N	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Ōtani no. 4793. bsTan 'gyur gSer bris ma, vol. 84 (83 in BDRC outline(?)), (rGyud 'brel, Zhu), fols. 70v–85v. translator given.
TIB	Both Tibetan translations (differences, if any, indicated in a mini- aparatus)
<i>ac</i>	<i>ante correctionem</i>
<i>deest</i>	omitted in
<i>diag. conj.</i>	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
<i>conj.</i>	conjecture
<i>em.</i>	emendation [an emendation is made with a high degree of confidence, whereas a conjecture proposes a correction while acknowledging a greater possibility for alternatives]
fol./fols.	folio/folios
<i>pc</i>	<i>post correctionem</i>

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

2 Text

2.1 Maṅgalācaraṇa

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

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱ

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

ⁱ Scribal homage

ⁱⁱ Scribal homage

ⁱⁱⁱ cf. Tib.: dpe med ces bya ba la sogs pa smos te/ dpe med pa ni (ni] TVA_D; dang TVB_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

¹ [siddham] K; om E_{DH}

² nirupama° E_{DH} ; nirūpama° K

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

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

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

punaḥ kīdrśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādi-
yuktatvenopamātikrāntā⁶ rūpavajrāditārāparyantadaśadevīrūpā vidyāḥ parivā-
rakatvena⁷ yasya sa tathā. saha svābhārūpayā vidyayā⁸ vartata iti savidyāḥ. tri-
bhuvanasya tribhuvanavartino janasya yaddhitam āyatipathyaṃ⁹ buddhatvādi-
kam, saukhyaṃ tad āpātapathyaṃ¹⁰ cakravartitvādikam, tasya yā prāptiḥ¹¹ [K fol.
2v] sāksāt kriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā. aparinirvāṇadharmakatve-
nāpratiṣṭhitanirvāṇarūpatvenā¹² nyathātvalakṣaṇasya vikāsyābhāvād avikāraḥ.
evaṃviśiṣṭo bhagavāñ jayati.

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

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

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

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

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

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

⁸ vidyayā] K E_{DH}; rig pa ste/ shes rab TVA_D TVB_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 (°rūpapṛāptyā°)

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

¹⁴ °ṭṭṣṇāḥ] E_{DH} (°ṭṭṣṇās); ṭṭṣṇā K

¹⁵ vikāśā] *corr.*; vikāśā K E_{DH}

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

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

nakāyākāraśūnyena¹⁸ sarvākāraparārthasam̐patteḥ kartum aśakyatvād iti.

2.2 prayojanādyabhidhānam

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

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ pariḡrhyate, ca-
turthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃ-
kulai[E_{DH} p. 133]r vyākulaḥ saptabhir bhedaḥ prakārair atītānāgatavartamā-
nācārya¹⁹ gatopadeśarāśisasaṃgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratītya-
rtham 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 ātmātmiyagrahatimiropahatabuddhi-
nayanāḥ. tattvam idam iti sādhyam idam²¹ iti ca tattvasya sādhyasya yat²² sva-
rūpaṃ tasya yā vittīḥ pratītiḥ. tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

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

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

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

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

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

²² yat] E_{DH} (*em.*); tat K

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

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

2.4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁵ vedāntavādyabhimataṃ sādhyam āha—ānandarūpam ityādi.

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

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

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

2.5 pāramitānayavādināṃ caturvidhaṃ sādhyam

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

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |

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

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

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

²⁸ jyotirūpatvena] K; jyotirūpatvena E_{DH}

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

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

³¹ śāntam] *corr.*; sāntam K E_{DH}

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

³³ nirvāṇe] E_{DH}; nirvāṇa° K

³⁴ abhimataṃ] E_{DH}; abhimata K

sallakṣaṇair bhūṣitam³⁵ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||

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

2.5.1 pāramitānaye prathamā sādhyam

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

2.5.2 pāramitānaye dvitīyaṃ sādhyam

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

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

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

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

³⁵ bhūṣitam] E_{DH}; bhuṣitam K

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

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

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

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

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

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

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

2.5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sānandam ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁵ sambhujiyamānam dharmadeśanādvāreṇopajīvyamānam.⁴⁶ kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām⁴⁷ agocaratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujiyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasamjñake⁴⁸ samyaksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁴⁹ sakalajagadarthasampādakaḥ śrāvakaḥ pratyekabuddhanavabhūmīśvarair apy adṛśyaśariro daśabhūmīśvarair eva paraṃ bodhisattvair⁵⁰ dharmāśravaṇadvāreṇopabhujiyamāna⁵¹ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

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

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

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

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

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

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

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

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

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

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

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

⁵¹ bhujiyamāna] *em.*; bhujiyamānam K E_{DH}

2.5.4 pāramitānaye tṛtīyaṃ sādhyam

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

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tām
sampūrya paripūrṇān⁵³ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{54, viii} avaśya-
kartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś citta-caittanīro-
dhātmikāyā⁵⁵ yat sākṣāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ
bruvate caturthaṃ sādhyam iti.

2.6 mantranaye saptavidhaṃ sādhyam

2.6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭaṃ saptavidhaṃ⁵⁶ sādhyam kathayitum āha—svābhā-
ṅganetyādi.

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

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

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

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

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

⁵⁵ citta-caitta°] E_{DH} (*em.*); citta-caitya° K

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

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

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

svābhāṅganām⁵⁹ āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.⁶⁰ [E_{DH} p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri^{61,ix} dvātriṃśallakṣaṇavibhūṣitaśarīram⁶² upekṣārūpaṃ⁶³ prathamam sādhyam.

2.6.2 mantranaye dvitīyaṃ sādhyam

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

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁴ sveṣṭadevatākāreṇa śūnyam, nirākāram iti yāvat. prāg eva prathamataram⁶⁵ upadeśānantaram eva⁶⁶ devatākāranirapekṣam sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{67,x} sphu[K fol. 4v] ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānarūpaṃ. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākārarahitaṃ⁶⁸ bhāvanayā sphuṭikṛtaṃ 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*.

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

⁶⁰ svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi 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 upekṣārūpaṃ] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs pa] TVA_D; ju bzhugs pa TVB_N) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpaṃ āsaṃsārasthāyi sāksātkriyā ita)

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

⁶⁵ prathamataram] K; prathamataro° E_{DH}

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

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

⁶⁸ °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] sātārūpaṃ
paścāt tyaktvā sātāmātraṃ phalaṃ syāt |
śuddhaṃ sākṣāc chakyate naiva kartuṃ
tenākāro bhāvitaḥ svādhipasya || 10 ||

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

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

2.6.4 mantranaye caturthaṃ sādhyam

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

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

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

⁷⁰ nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); TVB_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 vicārāsahaṃ] K (*reading slightly unclear*); māyopamavicārāsaha 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 romāgraparyantaṃ⁸¹ saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munindrais tathābhūtair eva sarvasattvārthakāri.⁸² ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸³

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁴ gandharvanagarodakacandraprati-
bimbavapnopamam⁸⁵ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāva-
rahitam anādyantam aśeṣavastusaṃdohasvabhāvam^{86,xi} anābhāsaṃ nirañjanaṃ
sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasva-
bhāvam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitagātraṃ⁸⁷ pa-
ramaśṛṅgārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrādītārāparya-
ntadevīgaṇair anantaprabhedānimittarati⁸⁸ svarūpaparamānandopabhogadvāreṇa
pratibimbavat [E_{DH} p. 138] sambhujiyamānaṃ karuṇāsaṃvalitodārarūpatayā sa-
mbhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-
hāryadvāreṇa⁸⁹ nirmittānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃ-
hārakāritvena⁹⁰ nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹¹ svabhā-
vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xii} āsaṃsārasthitidharmaṃ⁹²
apraṭiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā

^{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 paśyēt.*

⁸¹ *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ 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 (sattvārtha°)

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

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}; svapnāpayam K

⁸⁶ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA_D TVB_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 nram pa du ma TVA_D TVB_N (anekaṛddhiprātihārya°)

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); dharmāṇaṃ K E_{DH}

nirodhaśūnyaṃ caturthaṃ⁹³ sādhyam.

2.7 mantranaye pañcamam sādhyam

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

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

2.8 mantranaye ṣaṣṭhamam sādhyam

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

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

nanu yadi sāksāt 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.

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_p

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

⁹⁶ °prakhyam] E_{DH}; °prakhyamṃ K

⁹⁷ paścāt] E_{DH}; paścāta K

⁹⁸ sugamaṃ] E_{DH}; sūgamaṃ K

⁹⁹ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰⁰ nirvṛtād] E_{DH}; nivṛtād K

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

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

asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sa-
ttvārthasya prādurbhāvo 'sti.^{xiii}

etenaitad evāha—sātasampūrṇacakram sāksāt kṛtvā, yāvad iṣṭam kālam vya-
vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodham kṛtvā sthātavyam. yadā
punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādyā sa-
ttvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰³ 'pi ciraniruddhād¹⁰⁴ eva cakrād yathā-
bhavyatayā¹⁰⁵ vineyānām yathābhilaṣita-prāptir bhavatīti śaṣṭham.

2.9 mantranaye saptamaṃ sādhyam

kṛtvā sphuṭam rūpam abhiṣṭam eṣāṃ
paścān nirodhaḥ^{106, xiv} phalam āha kaścit |
abhinnarūpaś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. śaṇṇām pakṣāṇām anyatamasya phalasya¹⁰⁷ sādhyatvād yad yad evā-
bhiṣṭam¹⁰⁸ tad¹⁰⁹ eva sāksāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-
kālam sattvārthādisūnyaḥ sāksāt kartavyaḥ.

nanu śaṭpakṣabhedenā śaḍ eva¹¹⁰ nirodhāḥ syuḥ. tat katham eka eva ni-
rodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹¹ rūpam yasya sa tathā.¹¹² na hi ni-
rodhānām śaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaika-rūpatayā nirodhasya
samānatvāt. ayam arthaḥ—anyatamapakṣam sāksāt kṛtvā paścāt tasya santāno-
cchedarūpo 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 *√ah* and then read *nirodham*, construing it as
an accusative form; however, the agent of *√kr* and *√ah* would have to be the same. Rather, with
the reading *nirodhaḥ phalam*, we can avoid this problem and simply supply an *iti*.

¹⁰³ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

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

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

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

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

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

¹⁰⁹ tad] E_{DH}; sa K

¹¹⁰ śaḍ 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 uttaram bodhicittā-
svādas turyaṃ sekam¹¹³ āhāvaraṃ tat |
yasmāt¹¹⁴ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

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

2.10.2 caturthaseke vipratipattir dvitīyā

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

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rāmāḥ striyas tāsāṃ samāpattidvāreṇa¹¹⁸ ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

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 bodhicittasyāmṛtarūpasya 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 (sparṣadvāreṇa)

2.10.3 āgamasya arthavyākhyānam

atha caturtham tat punas tatheti^{119,xv} vyākhyāyate. caturtham iti¹²⁰ prajñājñānam ṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñānam tadrūpaṃ parāmṛśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra nirāsravaniruttarātyantasphītāvicchinnaṃprabandha¹²¹ pravāhitvalakṣaṇaḥ.¹²² tatheti tathāśabdena tādrśatvam abhidhiyate. tādrśatvaṃ ca yādrśyā prajñādiyuktyā¹²³ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāmagryā tathaiva cotpadyate nānyatheti tathāśabdārthaḥ.

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

2.10.4 caruthaseke vipratipattis ṛtīyā

atra caturtham nāstīty eke.^{xvi} nanu caturtham ity etad asti tatpadam.¹²⁴ tat ka-tham nāstīty ucyate. satyam, upadeśasaṃrakṣārthaṃ sattvavyāmohanāya ca ṛtīyam 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 bhedaṃ asmin tanre prakalpitam* | : 'dir 'ga' zhiḡ | dbang ni rnam pa gsum dag tu | rgyud 'di las ni rab tu grags || zhes gsungs pas na | bzhi pa ni yang dag pa ma yin no zhe na |

^{xvii} A portion seems to have dropped out from TVA_D.

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

¹²² 'lakṣaṇaḥ] E_{DH}; 'lakṣaṇam K

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

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

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

2.10.5 lakṣyasya vicāraṇam

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

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino
bruvate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi¹²⁸ rūpeṇākārāḥ¹²⁹ pratibhāsante¹³⁰
pratyakṣataḥ.^{xix} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xx}
satyam. pratibhāsanta evākārāḥ, param alīkarūpeṇa. alīkarūpatā caikānekaviyo-
gitvena¹³¹ pramāṇalakṣaṇena¹³² prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³³
kathitātvaṃ neha¹³⁴ pratanyate. alīkatvaprasiddhā ca māyāmayā ivākārā bhrānti-
rūpāḥ prakāśyante.¹³⁵ bhrāntinivṛtttau ca nirākāraṃ eva¹³⁶ śuddhasphaṭikasaṃ-

^{xviii} 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*).

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

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

¹²⁵ lakṣye] E_{DH} (*em.*); lakṣyā K

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

¹²⁷ matayor] E_{DH}; tamayor K

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

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

¹³⁰ pratibhāsante] E_{DH}; pratibhāśante 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 (prakāśante) ; prakāśyante E_{DH}

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

kāśaṃ pāramārthikaṃ¹³⁷ siddhaṃ bhavati.¹³⁸ ataś citrādvaitarūpaṃ anekarūpaṃ ca sākāraṃ vijñānaṃ astīti vikalpadvayaṃ nirastaṃ bhavatīti.

nanu nirākāraṃ api vijñānaṃ upalabdhilakṣaṇaprāptaṃ swapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata¹³⁹ i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānaṃ antaḥparisphuradrūpaṃ nirākāraṃ saṃvedyata eva. nīlādyākārāḥ punar alikāḥ pratibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. tathā hi grāhyagrāhakabhāvādikam api satyaṃ [E_{DH} p. 142] syāt. tataś ca sarveṣāṃ eva satyapratibhāsatvena muktprasāṅgāt,¹⁴⁰ keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā cōktaṃ—

draṣṭavyaṃ¹⁴¹ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxi}

tasmād akāmaṇāpi nīlādyākārāṇāṃ alikatvaṃ evaiṣṭavyaṃ. sukhādikam nirākāraṃ¹⁴² satyaṃ upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāraṃ eva vijñānaṃ¹⁴³ upalabhyate, sukhāder ākāra-svabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānaṃ swapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīti atrāpi kośapānaṃ¹⁴⁴ vinā anyan na¹⁴⁵ pramāṇam asti prasādhakam iti. tad asat,¹⁴⁶ abhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārarahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānīm eva svasaṃvedanapramāṇasiddhaṃ sakalapraṇābhṛtaṃ¹⁴⁷ astīti kateṃ nopalabdhīḥ? tad¹⁴⁸ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na kiñcid api pāramārthikaṃ vastutattvaṃ asti.¹⁴⁹ tat kathaṃ lakṣyasya svarūpaṃ

^{xxi} *Abhisamayālaṅkāra* 5.21; *Ratnagotravaiśyā* 154; *Pratītyasamutpādhādayakārikā* 7; etc.

¹³⁷ pāramārthikaṃ] E_{DH} (*em.*); pārarthikaṃ K

¹³⁸ bhavati] K; bhavatīti E_{DH}

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

¹⁴⁰ muktprasāṅgāt] E_{DH} (*em.*); yuktiprasāṅgāt K

¹⁴¹ draṣṭavyaṃ] E_{DH}; draṣṭavya K

¹⁴² nirākāraṃ] K E_{DH}; rnam pa brdzun pa TIB (alikākāraṃ)

¹⁴³ sākāraṃ eva vijñānaṃ] *conj.* (TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānaṃ 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}; asat etat *possible conj.*

¹⁴⁷ °bhṛtaṃ] *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 'lika-
tāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmi-
rūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K
fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām¹⁵⁰ avyāhatā vyava-
sthā¹⁵¹ sidhyati.^{152,xxii} tathā cōktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xxiii}

iti.¹⁵³

nanu sarvaṃ eva vastujātaṃ alikarūpatayā niḥsāram. tadā kimarthaṃ maṇḍala-
cakrādibhāvanāprayāsaḥ¹⁵⁴ kriyate? asad etat,

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

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy
ahaṃ sukhī bhaveyaṃ mā¹⁵⁸ duḥkhy abhūvaṃ iti tṛṣṇā sakalapraṇabhṛtām asti.
yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt sauma-
nasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddha-
rmapāṭhamantrajāpāḍau pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-
prākṛtavikalpahānāya^{xxv} samyaksambodhilakṣaṇaprāptaye¹⁵⁹ ca prekṣāvatām a-
rthinām pravṛttir bhaviṣyatīti.

^{xxii} E_{DH} appears to understand the text as saying that both *bhāvanā* and *jagadarthakriyādīnām vyavasthā* are established. TIB suggests that it is *bhāvanā* which is the instrument by which the *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} *Kurukullākālpa* 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 cetah ||

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

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

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

¹⁵³ iti] E_{DH}; deest in K

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

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

¹⁵⁶ 'saty api] K; 'styopi E_{DH}

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

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 tu¹⁶¹ kṛtaiva sā saptabhir bhedaḥ?

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

ucyate.

2.10.6.1 prathamasya asāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthyaḥ¹⁶² yuktyabhāvāc¹⁶³
ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat phalaṃ¹⁶⁴ tad ava-
śyam eva bhavati. anyathā samagrasāmagrikam eva tan na bhavet. sāṅgātka-
rāṇavasthāyāṃ samagrasāmagrikam tad vartate. tad avaśyam tena¹⁶⁵ bhavitavyam.
sati ca bhavati^{166,xxvii} prathamasya hānir iti.

2.10.6.2 dvitīyasya asāratvam

śārīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁶⁷ na dvitīyasya sārātā. ta-
thā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K fol.
8r]ṇena samvalitarūpam eva sarvadopalabhyate.^{xxviii} tad eva sarvajānānām ka-

^{xxvi} The manuscript's reading *yadarthasvā'yam* seems like a plausible corruption of *yadarthas
tavā'yam*, 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 *evamsati 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*.

¹⁶⁰ yadarthas tavāyam] *conj.*; yadarthasvā'yam K; yadarthatvād ayam 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 (evamsati)

¹⁶⁷ °labdher] E_{DH}; °bdher K

manīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyo-
palabdheḥ sāṅgātkartum āśakyatvāc^{168,xxix} ca dvitīyasya kalpanāmātrateti.¹⁶⁹

2.10.6.3 tṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmbhūtasya tyaktum āśakyatvāt, saṃva-
litarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya¹⁷⁰ kalyā-
ṇabhāvaḥ.¹⁷¹ tathā hi sahopalambhena¹⁷² tādātmyasiddhāv ekasya parityāge 'pa-
rasyāvaśyaṃ parityāgo na vā kasyacid iti.

2.10.6.4 pañcamasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayāparamārtharū-
patayā ca na tṛtīyāntapakṣasya¹⁷³ kalyāṇateti.¹⁷⁴ atra kecid yuktiṃ varṇayanti.^{xxx}
prapañcarūpatvabhāve¹⁷⁵ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-
ṅgātkaraṇaṃ yāvat prayāsaś tāvāt sarvatraiva bhāvyavastuni sambhavati. tad a-
tra yadi prayāsaśbhayaṃ, na kiñcid api bhāvanīyaṃ prapañcarūpatvād iti cet, pra-
pañcāprapañcayor bhāvanāvasthāyāṃ ko viśeṣa iti cet, aprapañcaṃ śīghraṃ eva
sthirībhavatīty ayaṃ viśeṣaḥ.

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

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

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

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

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

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

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

¹⁷² sahopalambhena] E_{DH}; saholambhena K

¹⁷³ tṛtīyāntapakṣasya] *em.*; tṛtīyapakṣasya E_{DH}; tṛtīyāntaḥ | pakṣasya K; gsum pa'i tha' ma'i phyogs TVAD; gsum pa'i mtha' ma'i phyogs TVBN

¹⁷⁴ kalyāṇateti] E_{DH}; kalyāṇateti K

¹⁷⁵ prapañcarūpatvabhāve] *em.* (TIB spros pa'i ngo bo nyid du gyur); prapañcarūpatvabhāve K E_{DH}

nanu yatraivālabane cittam punaḥ punaḥ preryat nirantaram¹⁷⁶ dīrghakā-
lam ca tatraiva sthīribhavadīty āgamaḥ. yuktīś cātrāsti. tathā cōktam-

tasmād bhūtam abhūtam vā yad yad evābhibhāvyate |
bhāvanābalaniṣpattau^{xxxī} tat sphuṭākālpadhīphalam¹⁷⁷ ||^{xxxīī}

punaś cōktam—

aho kusīdatvam aho vimūḍhatā
aho janasyāsyā sadarthavakratā |
svacittamātrapratibaddhabuddhatā¹⁷⁸
adūravartiny api yan na sevyate ||¹⁷⁹

iti. tasmān nāyam viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sa-
mbhavatīti na kiñcid api bhāvanīyam syāt. [K fol. 8v] tataś ca sarvatraiva mokṣa-
mārge bhāvanāyā vaiyarthyaḥ syāt. māyopamākārānupraveśena bhrāntirūpam
apy aprapañcād [E_{DH} p. 145] bhāvyamānam¹⁸⁰ aduṣṭam bhavatīti cet, na tv a-
yam māyākārānupraveśaḥ prapañce 'pi samāna iti? tatrāpi ko doṣasyāvakāśaḥ?
tasmāt prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā,
tad evālasyaḥ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁸¹ ity alam atiprasa-
ṅgeneti. atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

2.10.6.5 pañcamasya asāratvam

ṭṭīyapakṣoktadoṣatvān¹⁸² nīrasatvena¹⁸³ prayojanābhāvān mantranayakramābhā-
vāc ca na pañcamaḥ parikṣīṇadoṣaḥ.

^{xxxī} 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*.

^{xxxīī} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁷⁶ nirantaram] E_{DH} (*em.*) TIB (rgyun mi 'chad par); niruttaram K

¹⁷⁷ kalpadhīphalam] *em.*; kalpadhī 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 bhāvyamānam

¹⁸¹ bhāvayitavyam] E_{DH}; bhaviyitavyam K

¹⁸² ṭṭīyapakṣoktadoṣatvān *conj.* (TVB_N: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); ṭṭī-
yapakṣe ktato K; ṭṭīyapakṣe kuto E_{DH}; *no reflex* in TVA_D

¹⁸³ nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

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

2.10.6.6 śaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁸⁴ asakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na
pañcāntaraprabhedakalpanā¹⁸⁵ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-
nivṛtityā vyāpakanivṛtityā¹⁸⁶ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya ni-
vartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{xxxiii}

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito¹⁸⁷ vahnir niḥse-
ṣam indhanam bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-
prajvalitaḥ śūnyatājñānāgniḥ sākṣātkṛtvā¹⁸⁸ maṇḍalacakram nivartayiṣyatīti cet.¹⁸⁹
tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam¹⁹⁰ vahneḥ. kā-
raṇasya indhanalakṣaṇasya nivṛtttau¹⁹¹ yuktaiva vahnīlakṣaṇasya kāryasya ni-
vṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]tham tanni-
vṛtttau nivṛttiḥ? na¹⁹² 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
corrupt in this paragraph, it is difficult to see how the text it transmits corresponds to the Tibetan
translation.

¹⁸⁴ nirvāyayitum] K; nirvāpayitum E_{DH}

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

¹⁸⁶ vyāpakanivṛtityā] E_{DH}; vyāpakānivṛtityā K

¹⁸⁷ dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāte prajvalito E_{DH}; dāruṣaṅghāt 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 kāraṇam] *conj.*; na kāraṇam K E_{DH}

¹⁹¹ kāryasya indhanalakṣaṇasya nivṛtttau] *conj.*; kāryam indhanalakṣaṇanivṛtttau

¹⁹² na] *conj.*; athavā na] K E_{DH}

nanu sã na¹⁹³ bhavatu kãraṇaṃ. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.¹⁹⁴ na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksaṃbodhisākṣātkaraṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samyaksaṃbuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt. kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattiyā cakrajñānasyānivṛttau śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca virodhino 'bhāvāt kāraṇavyāpakayoś 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 śūnyatāvyatiriktaḥ¹⁹⁵ pramāṇato 'stīti. yatkiñcid etat. pratikṣaṇānivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sã santānanivartikā. tasmān na svecchayā nivṛttiḥ.¹⁹⁶ na ca nivṛtityā¹⁹⁷ nīrasarūpayā prayojanam asti prekṣāvatām. tathā cōktaṃ—

mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |
tair eva nanu paryāptaṃ mokṣeṇārasikena kim ||^{xxxv}

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane¹⁹⁸ gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc¹⁹⁹ cakrāt sattvārtho bhaviṣyatīty apy asāram, ciranīrutasyāpi²⁰⁰ kukku[K fol. 9v]ṭasya kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²⁰¹ na sambhavantī, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{xxxvi}

^{xxxv} Bodhicaryāvatāra 8.108

^{xxxvi} TVA_D varies significantly for this paragraph.

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}; nivṛttiḥ K^{pc}

¹⁹⁷ nivṛtityā] E_{DH} (*em.*); nivartyā K

¹⁹⁸ gagane] K E_{DH} TVB_N; no reflex 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 (ciraṃṛtasyāpi)

²⁰¹ sambhavantīti cet] conj.; sambhavantī K E_{DH}

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²⁰² nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca nirodhya²⁰³ punar utpāde kiñcit prayojanam astity alam atiprapañceneti.

2.10.6.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasyāsaptame²⁰⁴ 'pi bhāvān na piṣṭapeṣaṇaṃ²⁰⁵ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyāṃ niyatacakrākārātā, punaḥ svecchayā nirvṛtiḥ svecchotpādanaṃ²⁰⁶ ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²⁰⁷

2.11 caturthasya sekasya svarūpam

dambholibījasrutidhautaśuddha-²⁰⁸
pāthojabhūtāṅkurabhūtapuṣṭi²⁰⁹ |
turiyāśasyaṃ²¹⁰ paripākam eti²¹¹
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

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

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; ṣaṣṭhapakṣoktasamḍohasyāṣṭame 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 turiyāśasyaṃ] E_{DH}; tutīyāśasyaṃ 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 sādhyam manyante. bindur iti hr̥ccandrasthamaṃ binduṃ dedīpyamānam tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti. candra iti hr̥distham kalārūpaṃ ardhaacandraṃ vā hr̥tkamalastham kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūṇāyāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendraḡneyalakṣaṇāni. etad uktam bhavati—mukhaśravaṇanāsikākacāsurghrāṇarasanāni²¹² hastāṅgulībhiḥ pīdhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasamsūcakāni māhendraḡdimāṇḍalāny upajāyante. tam ca binduṃ tattvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaḡprasaṅtakalakṣaṇam²¹³ ānāpānādīlakṣaṇam²¹⁴ ceti. etad²¹⁵ uktam bhavati—śaivasāṃkhyādinirdiṣṭam²¹⁶ vāyusvarūpaṃ jñātvā tam vāyuṃ nirodhabhāvanayā sthīrikṛtyākāśenotplutya gamanam parapurapraveśam yāvan muktiṃ ca sāksātkurvanti vāyuvādinah.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastīśuṇḍikākārā adhaḡpralambamānā upajihvāsamjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḡ śivarūpaṃ²¹⁷ asti tattvam. sā ca [E_{DH} p. 148] jihvāgreṇa spr̥śyamānā nīrantarāmṛtam sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānam dhyāyād iti galaśuṇḍikātattvam. ādīśabdena hr̥ṇmadhyaṣoḡḡśanāḡdikākacramadhyasthajñānasvarūpaṃ²¹⁸ śivarūpaṃ tattvaṃ bhāvayitavyam ityādinām parigrahaḡ.^{xxxvii}

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

²¹² mukhaśravaṇanāsikākacāsurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_N

²¹³ °recaka°] E_{DH}; recakaṃ K

²¹⁴ ānāpānādīlakṣaṇam] 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); saivasāṃkhyādi° K; grangs can la sogs pas TVA_D (smākhyādi°)

²¹⁷ tadadhaḡ śivarūpaṃ] K E_{DH} TVB_N (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang bzhi du yong pa TVA_D

²¹⁸ hr̥ṇmadhyaṣoḡḡśanāḡdikākacramadhyasthajñānasvarūpaṃ] 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 bzhi); snying ga'i dbus kyi dkyil

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

2.13 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²¹⁹ upamābhidheyair
naivāsti sādhyam kathitād ihānyat || 19 ||

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

gambhīrasūnyapratibhāsamātra²²⁰
śāntāti²²¹sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²²²nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

[E_{DH} p. 149] gambhīrasūnyam pratibhāsamātram śāntātisūkṣmam anabhilāpyam
nirlepaṃ nīrūpaṃ²²³ nirañjanādi.²²⁴ ādiśabdāt śivam nirākāram niṣprapañcam a-
nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhyas-
attve, aparasya sādhyasya sattve sattāyām.²²⁵ ebhiḥ sarvair eva param api kiñcit

*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 hūm gnas pa ye shes kyi rang bzhin (hṛṇmadhyaṣoḍaśanāḍikā-
maṇḍalamadhyahūmsthajñānasvarūpaṃ)

²¹⁹ śabdair *em.* (cf. comm.); sarvair K E_{DH}

²²⁰ °mātra°] E_{DH}; mātram K

²²¹ śāntāti] E_{DH}; śāntādi K

²²² nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

²²³ nīrūpaṃ] 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

akhilagagaṇagarbhavyāpisaptaprakāra²²⁶

grathitavacanarūpād yaṃ mayāsādi puṇyam |
anupamasukhavidyāsaktasaddahanirmij-
jinajanitajanārthas tena loka 'yam astu ||

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-
nām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²²⁷ ||

vikacakumudatārākṣīrakundānukāri²²⁸

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

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-
pādānām.

²²⁶ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²²⁷ vimatināśinī] E_{DH}; vimatināśani K

²²⁸ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārākundānukāri] E_{DH}; vikare-
ktāmudakṣīratārākundānukāri K