

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

February 14, 2025

Some Conventions/Policies

- Tibetan translations are included in the apparatus when they indicate variant Sanskrit readings.
- Sanskrit renderings suggested by Tibetan appear in brackets after the translation's siglum. These renderings are hypothetical and cannot be provided in all cases.
- When two Tibetan translations differ slightly, they are separated by a semicolon. Only the second translation includes a Sanskrit rendering.
- A Tibetan translation's siglum is included when it appears to support one of multiple Sanskrit readings, based on the editors' judgment.
- Tibetan is not included in the apparatus when it offers no clear support for or against a reading.
- When both Tibetan translations agree, they are given the siglum TIB.

Sigla and Abbreviations

TaRaA	Tattvaratnāvaloka
TaRaA-Vi	Tattvaratnāvalokavivaraṇa
E _{DH}	Dhīḥ vol. 21, pp. 129–149.
K	NAK 5–252 = NGMPP A 915/4

TM _D	<i>De kho na nyid rin po che snang ba</i> . Tōhoku no. 1889. sDe dge bstan 'gyur, vol. Pi, fols. 203r3–204r5. Tr. by 'Gos Lhas btsas
TVA _D	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Tōh. 1890. sDe dge bsTan 'gyur, vol. 44 (rGyud 'grel, Pi), fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.
TVB _G	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Ōtani no. 4793. bsTan 'gyur gSer bris ma, vol. 84 (83 in BDRC outline(?)), (rGyud 'brel, Zhu), fols. 70v–85v. translator given.
TIB	Both Tibetan translations (differences, if any, indicated in a mini-aparatus)
<i>ac</i>	<i>ante correctionem</i>
<i>deest</i>	omitted in
<i>diag. conj.</i>	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
<i>conj.</i>	conjecture
<i>em.</i>	emendation [an emendation is made with a high degree of confidence, whereas a conjecture proposes a correction while acknowledging a greater possibility for alternatives]
fol./fols.	folio/folios
<i>pc</i>	<i>post correctionem</i>
<i>r</i>	recto
<i>v</i>	verso
Σ _x	Reading shared in all witnesses but X
((kiṃcit))	Reading uncertain—either illegible or otherwise in doubt
<kiṃcit>	Reading cancelled
†kiṃcit†	Reading does not make sense to the editor and an adequate conjecture was not able to be chosen.
[kiṃcit]	Indication of a diagnostic conjecture
..	Damaged <i>akṣara</i> (one . per half <i>akṣara</i>)
...	Lacunae of an unknown quantity of <i>akṣaras</i>
°	Mark of abbreviation

Text

1 maṅgalācaraṇam

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

anupamasukharūpī śrīnivāso 'nivāso
nirupamadaśadevīrūpavidyaḥ² savidyah |
tribhuvanahitasaukhyaprāptikāro 'vikāro
jayati kamalapāṇir yāvad āśāvikāśaḥ || 1 ||ⁱⁱ

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱⁱ

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir avalokiteśvaro
bhagavān jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupamam ity^{3,iv} atipraṇītavama-
hattvāsamsārasthāyitvalakṣaṇair⁴ dharmair yuktasyānyasyābhāvād upamārahi-
taṃ sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ
puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarū-
patvena^{5,v} sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

ⁱ Scribal homage

ⁱⁱ This verse is in Mālinī metre.

ⁱⁱⁱ Scribal homage

^{iv} Here one may wish to conjecture a reading such as, *anumapetyādi. anupamam ity* ...This reading is partially suggested by TIB: *khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa ni (ni)* TVAD; *dang* TVBG). The corruption, if there is one, can be seen as a kind of haplography. The text nonetheless reads acceptably well with the transmitted reading (although perhaps less smoothly); thus we feel that while a conjecture is possible it is not strongly compelling.

^v The manuscript's *dharmakāyarūpitvena* is theoretically acceptable and nearly synonymous; however, *dharmakāyarūpatvena* is more expected, with forms in *°rūpatvena* being vastly more frequent in Classical Sanskrit. TIB's reading *chos kyi sku'i ngo bo nyid kyis* does not clearly confirm either variant, as *rūpin* in the root verse is also translated as *ngo bo*. We provisionally adopt *dharmakāyarūpatvena*, but cannot fully discount the transmitted reading.

¹ [siddhaṃ] K; om E_{DH}

² nirupama° E_{DH}; nirūpama° K

³ kiṃviśiṣṭaḥ? anupamam ity] K E_{DH}; *khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa ni* TVAD; *khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa dang* TVBG (kiṃviśiṣṭa ity āha anumapam ityādi. anupamam)

⁴ °samsārasthāyitva°] K; °samsārasthāyisva° E_{DH}

⁵ dharmakāyarūpatvena] *em.*; dharmakāyarūpitvena K E_{DH}

punaḥ kīdrśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādi-
yuktatvenopamātikrāntā rūpavajrādītārāparyantadaśadevīrūpā vidyāḥ paricāra-
katvena⁶ yasya sa tathā. saha svābhārūpayā vidyayā⁷ vartata iti savidyāḥ. tribhu-
vanasya tribhuvanavartino janasya yad dhitam āyatipathyam^{8,vi} buddhatvādi-
kam, saukhyam tadātve pathyam⁹ cakravartitvādikam,^{vii} tasya yā prāptiḥ¹⁰ [K fol.

^{vi} We need not necessarily read a compound for *āyatipathyam*, treating instead *āyati* as a locative of *āyat*. The expression appears as a gloss for *hita* in several Buddhists texts, such as in Vilāsavajra's *Mantrārthāvalokinī*: *mahyam hitam maddhitam hitam āyatipathyam āgāmapariṇāmatvāt* (p. 233). Similarly, Durvekamiśra writes in his *Hetubinduṭīkāloka*: *parasmai hitamāyati pathyam* (p. 212). In both cases, the construction is ambiguous, but in the latter case, the editors of Durvekamiśra's text have not taken it as a compound.

The word *āyatipathyā* is used less ambiguously in compound by Śākyarakṣita, quoted in the following note. Similarly, the roughly parallel expression *āyatisukha* is evidently treated as a compound by Yaśomitra in his *Abhidharmakośavyākhyā*: *aihikasukhārtham apuṇyam iti. ihasukhāpekṣayā tat kṛtaṁ nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatiduḥkha* in a verse attributed to Naradatta in the *Subhāṣitaratnaśoṣa*: *muṇḍāpriyād āyatiduḥkhadāyino vasantam utsārya vijṛmbhitaśriyaḥ | na kaḥ khalāt tāpitamitramaṇḍalād upaiti pāpam tapavāsarād iva ||* 'Who does not become miserable because of a rogue who, like a hot day, is hated by widows (? *muṇḍā*) (the hot day being hated by bald men), who leads to future pain, whose wealth expands after he expels those living with him (like the hot day manifests its richness having dismissed the spring), and who annoys his circle of friends (like on a hot day the orb of the sun is heated) (cf. INGALLS 1965: 553).

^{vii} The text is insecure here but perhaps not far from the author's intention. Where the manuscript reads *tad dāpayati pathyam* (word division unclear, *pa* and *ya* touching), we conjecture *tadātve pathyam*, following only partially the lead of TVA_D. The Tibetan translations read as follows: *gang la phan pa ni ma 'ongs pa'i phan pa ste | sangs rgyas nyid la sogs pa'o || de la bde ba ni 'phral gyi phan pa ste |* (TVA_D); *gang la phan pa ni ma 'ongs pa'i phan pa ste | sangs rgyas nyid la sogs pa dang | de la bde ba ni bde ba ste | 'khor lo bsgyur ba nyid la sogs pa'o ||* (TVB_G). It appears that TVB_G also transmits a corrupt reading. TVA_D suggests reading something that contrasts with *āyati pathyam*, for which *tadātve pathyam* fits. Another possibility is *āpātāpathyam*, but *tadātva* is more often used in contrast with *āyati*. See, for example, Śākyarakṣita's *Vṛttamālāstutivṛtti*: *prthagjanatve 'pi āyatipathyadarśinas tadātve ca niṣpāpāḥ* (p. 299); 'Although ordinary people, they see the future welfare and are without sin in the present moment.'

The Tibetan translations also suggest that *hita* and *saukhya* are linked with relative and corelative pronouns: *gang la* and *de la*, or *yasya* and *tasya* in Sanskrit. This does not yield good sense. It is possible that *tadātve* was misread by the translator as a corelative pronoun, while it is also

⁶ paricārakatvena] *em.*; sapari((c))ārakatvena K; saparivārakatvena E_{DH}

⁷ vidyayā] K E_{DH}; rig pa ste | shes rab TIB (vidyayā prajñayā)

⁸ āyatipathyam] *variant word division in* E_{DH}: āyati pathyam; *and in* K: āyati | pathyam

⁹ saukhyam tadātve pathyam] *conj.*; tad dāpayati pathyam K E_{DH} (*word division unclear*); de la bde ba ni 'phral gyi phan pa TVA_D; de la bde ba ni bde ba ste TVB_G

¹⁰ prāptiḥ] K E_{DH}; thob pa ni rnyed pa ste TIB (prāptir lābhaḥ)

2v] sākṣātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.^{viii} aparinirvāṇadharmakā-
tvenāpratiṣṭhitanirvāṇarūpatvenā¹¹ nyathātvalakṣaṇasya vikāsyābhāvād avikā-
raḥ. evaṃviśiṣṭo bhagavāṇ jayati.

kiyantaṃ kalam ity āha—yāvad āśāvikaśāḥ. āśa daśa diśo gaganasvarūpāḥ.
yadvā āśāḥ sarvasattvānāṃ bhavabhogatrṣṇāḥ.¹² tāsāṃ vikāśā avakāśāḥ prava-
rtanāni, prādurbhāvā iti yāvat. te yāvat tāvad¹³ bhagavāṇ jayati, sarvaharihara-
hiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasāṃpattiḥ kathitā. śrīnivāsa ity anena
tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśabenābhihitatvāt. tribhuvanahitasaukhya-
prāptikāra ity anena parārthasāṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savi-
dya ity anena tadupāyaḥ,¹⁴ tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañja-
nakāyākāraśūnyena¹⁵ sarvākāraparārthasāṃpatteḥ kartum āśakyatvād iti.

2 prayojanādi

śrīmantranītigatacārucaturthaseka-
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |

possible that a second relative pronoun (*yat*) or a conjunction (*ca*) was found in the original text near *saukhyaṃ*. Here *hitasaukhya* within the larger compound is only really viable as a *dvandva*: Avalokiteśvara causes the attainment of (ultimate) welfare and (temporary) happiness for all beings. Given that, *tayor yā prāptiḥ* might be preferable to *tasya yā prāptiḥ*, but the singular is also probably acceptable in place of the dual.

^{viii} It is notable that Vāgīśvakīrti evidently understands *prāptikāra* as a *bahuvrīhi*, whereas other commentators may prefer to treat it akin to *kumbhakāra* and therefore as an *upapadasamāsa* as per *Aṣṭādhyāyī* 3.1.18. Given the latter understanding, the expected gloss for *prāptikāra* would be *prāptiṃ karoti*. Compounds ending in *kāra* are occasionally analysed as *ṣaṣṭhītatpuruṣas*: see, for examples, Vijñāneśvara's *Mitākṣarā* ad *Yājñavalkya-dharmaśāstra* 2.61 on *satyaṃkārakṛta*, here referring roughly to a thing 'acquired with a pledge', i.e., acquired as earnest money: *karaṇaṃ kāraḥ, bhāve ghaṇ. satyasya kāraḥ satyaṃkārakṛtā—kāre satyāgadasya (Aṣṭādhyāyī 6.3.70) iti mum. satyaṃkāreṇa kṛtaṃ satyaṃkārakṛtam* (p. 275). We are unable to provide another example of a compound ending in *kāra* analysed as a *bahuvrīhi*, but we should also note that the compound *prāptikāra* is itself rare.

TIB does not clearly reflect a *bahuvrīhi* analysis, nor does it very clearly point to another reading: *de dag sgrub par mdzad po gang yin pa de la de skad ces bya'o* (TVAD); *de dag gi rgyu mdzad pa gang yin pa de la de skad ces bya'o* (TVBG).

¹¹ °rūpatvenā°] K EDH; ngo bo rnyed pas TVAD; ngo bo brnyed pas TVBG (°rūpaprāptyā°)

¹² °trṣṇāḥ] EDH (°trṣṇās); trṣṇā K

¹³ te yāvat tāvad] *em.*; tā yāvat tāvad K EDH; de srid du TIB (tāvad)

¹⁴ tathābhūta°] K EDH TVBG (*de lta bu*); *no reflex in TVAD*

¹⁵ °kāyā°] K EDH; dam pa'i sku TIB (°satkāyā°)

nānopadeśagaṇasaṃkulasaptabhedais
teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||^{ix}

śrīmantranītiśabdena¹⁶ sāmānyayogatantravācakenāpi śrīsamājah¹⁷ parigr̥hyate,
caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃ-
kulai[E_{DH} p. 133]r vyākulaiḥ¹⁸ saptabhir bhedaiḥ prakārair¹⁹ atītānāgatavartamā-
nācārya²⁰ gatopadeśarāśisaṃgrāhakaiḥ.^{21,x} sphuṭāvagataye sukhena sphuṭapratī-
tyartham²² iti.

3 tīrthikānāṃ tattvaṃ sādhyam ca

sambhrāntabodhā nikhilā hi tīrthyās
tattvasya sādhyasya ca rūpavittau |
tebhyah prakṛṣṭaḥ kila tattvavettā
vedāntavādīti janapavādaḥ || 3 ||^{xi}

^{ix} This verse is in Vasantatilakā.

^x In this case TVB_G resembles closely the Sanskrit text transmitted in K, apart from the addition of a further gloss after *vyākula*. The reading *rnam par bkab pa* ('covered') doesn't yield much sense, but it could be a mistake for *rnam par bkang ba* ('filled'), which is perfectly fitting and synonymous with TVA_D's *rnam par khyab pa* (Negi records the latter as rendering *vipūrṇa* in some texts). One may wish to conjecture such a reading. TVA_D is significantly different here, even though most of the words of the transmitted Sanskrit text are still reflected: *du ma'i man ngag ces bya ba la sogs pa la | 'das pa dang ma 'ongs pa dang | da ltar gyi slob dpon du ma'i man ngag gi tshogs yang dag par bsdus pa'i mdun gyi dbye bas yongs su dkrugs pa ni | rnam par dkrugs pas rnam pa thams cad la rnam par khyab pa ste | des bsgrub par bya ba dkrugs pa'o* || The text is dubious but reflects a Sanskrit text along the following lines: *nānopadeśetyādi. atītānāgatavartamānācāryopadeśarāśisaṃgrāhakaiḥ saptabhir bhedaiḥ saṃkulair vyākulaiḥ sarvatravipūrṇaiḥ taiḥ sādhyasaṃkulaiḥ*.

^{xi} This verse is in Indravajrā.

¹⁶ śrīmantranītiśabdena] K E_{DH} TVB_G (dpal ldan sngags kyi gzhung lugs zhes bya ba'i sgras); dpal ldan sngags kyi gzhung lugs shes || zhes bya ba la sogs pa la | sngags kyi gzhung lugs zhes bya ba'i sgras ni | TVA_D (śrīmantranītigatetyādi. mantranītiśabdena)

¹⁷ śrīsamājah] K E_{DH}; shugs kyis dpal gsang ba 'dus pa TIB (sāmarthyāt śrīsamājah)

¹⁸ vyākulaiḥ] K E_{DH}; rnam par dkrugs pas rnam pa thams cad la rnam par khyab pa TVA_D; rnam par 'khrugs pa rnam par bkab pa ste TVB_G; vyākulair vipūrṇaiḥ *possible conj.* (see notes)

¹⁹ prakārair] K E_{DH}; *no reflex in TIB*

²⁰ °vartamānā°] E_{DH}; °pravartamānā° K

²¹ °gato°] K E_{DH} TVB_G (gtogs pa); *no reflex in TVA_D*

²² sukhena sphuṭapratītyartham] K E_{DH}; bde bar gnas par khong du chud par bya ba'i phyir TVA_D; bde bar gsal bar khong du chud par bya'o TVB_G

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ tīrthikānāṃ te tatho[K fol. 3r]ktāḥ.²³ sarva eva tīrthyā ātmātmīyagrahatimiropahatabuddhinayanāḥ. tattvaṃ idam iti sādhyam idam²⁴ iti ca tattvasya sādhyasya yat²⁵ svarūpaṃ tasya yā vittiḥ pratītiḥ, tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaikarūpatvāt kathaṃ tattvasya sādhyasya ceti^{26,xii} bhedenā nirdeśa iti cet. asad etat. tattvaṃ hy upādeyatve 'pi²⁷ sukhaduḥkhopekṣādisakalapratibhāsasam̐dohavyāpakam.²⁸ sādhyam cānabhimataparihāreṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprañibhir avaśyam evāsādhyavyāvṛtṭyā sādhayitavyatvenābhimatam ity adoṣaḥ.

4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁹ vedāntavādyabhimatam sādhyam āha—ānandarūpaṃ ityādi.

ānandarūpaṃ svavid^{xiii} aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam³⁰ |
saśrāvakāḥ³¹ khaḍgajināś ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpaṃ iti sadāsukhamayatvāt. svavid iti jyotirūpatvena³² svayaṃ prakāśamānatvāt.³³ aprakampyaṃ iti nityatayā³⁴ kampayitum aśakyatvāt. śāntam³⁵ iti

^{xii} E_{DH} misreads the manuscript as *tattvasya sādhyasya ceti* and supplies *kathaṃ* after *ceti*. There is in fact a *kathaṃ* before *tattvasya* in the manuscript, but the *tat* preceding that *kathaṃ* is evidently a corruption.

^{xiii} From the commentary it is clear that *svavid* is not in compound; thus, being an accusative form of a feminine noun, we expect *svavidam*. The form may be grammatically justifiable if it is treated as neuter adjective, akin to *vedavid*.

²³ te tathoktāḥ] K^{pc}; te thoktāḥ K^{ac}; tathoktāḥ E_{DH}

²⁴ sādhyam idam] *em.*; sādhyam cedam K E_{DH}

²⁵ yat] E_{DH} (*em.*); tat K

²⁶ kathaṃ tattvasya sādhyasya ceti] *em.*; tat kathaṃ tattvasya sādhyasya ceti K; tattvasya sādhyasya ceti kathaṃ E_{DH} (*em.*)

²⁷ upādeyatve 'pi] *conj.* (TIB: blang bar bya ba nyid yin yang); upādeyatvenāpi K E_{DH}

²⁸ °vyāpakam] K (°kaṃ) E_{DH} TVB_G (khyab par byed pa yin la); shes bya tsam du khyab par byed pa yin la TVA_D (°vyāpakam jñeyamātratvena)

²⁹ tāvad] K E_{DH} TVA_D (re zhig); *no reflex in* TVB_G

³⁰ śāntam] *corr.*; sāntam K E_{DH}; *no reflex in* TIB

³¹ saśrāvakāḥ] *em.*; saśrāvakā K E_{DH}

³² jyotirūpatvena] K; jyotirūpatvena E_{DH}

³³ prakāśamānatvāt] E_{DH} (*em.*); prakāśamānāt K

³⁴ nityatayā] E_{DH}; anityatayā K TIB (mi rtag pa nyid kyis)

³⁵ śāntam] *corr.*; sāntam K E_{DH}

kleśopakleśasūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmaya-
nte.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇānakalpā ekacāriṇo varga-
cāriṇaś³⁶ ca pratyekabuddhās te sādhyam icchanti. kīdrśam? rūpādyupadher virā-
maṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānām upadhīnāṃ skandhānām vi-
rāmaṃ vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrā-
vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedenā bhinne ’pi nirvāṇe³⁷ ni-
rupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyam pratipa-
nnāḥ.

5 pāramitānayavādinām caturvidhaṃ sādhyam

idāniṃ pāramitānayavādinām abhimataṃ³⁸ caturvidhaṃ sādhyam āha—ākāraśū-
nyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitaṃ³⁹ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||
sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravadanti sādhyam
dānādiṣaṭpāramitānayasthāḥ || 6 ||^{xiv}

5.1 pāramitānaye pratham sādhyam

ākārair nilapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyaṃ nirākāram. ata eva gaga-
nasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat ta-
thā. pratyātmavedyam iti svasaṃvedanaikavedyam.⁴⁰ karuṇā duḥkhād⁴¹ duḥkha-

^{xiv} These two verses are in Indravajrā.

³⁶ varga-cāriṇaś] K TIB (tshogs kyi spyod pa) ; vanacāriṇaś E_{DH}

³⁷ nirvāṇe] E_{DH}; nirvāṇa° K

³⁸ abhimataṃ] E_{DH}; abhimata K

³⁹ bhūṣitaṃ] E_{DH}; bhuṣita K

⁴⁰ svasaṃvedanaikavedyam] E_{DH} (*em.*) (°vedyam); svasaṃvedyanaikavedyam K

⁴¹ karuṇā duḥkhād] K; karuṇāduḥkhā° E_{DH}

hetor vā sakalajagadabhyuddharaṇakāmatā.^{42,xv} saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṁ bhavati—nilapītādicitrākāraśūnyaṁ nirābhāsaṁ⁴³ nirañjanam^{xvi} gaganopamaṁ svacchaṁ sakalajagadarthakāri^{xvii} mahākaruṇāyuktaṁ pratyātmavedyaṁ pāramitopadeśaśabdābhidheyaṁ sādhyam iti pāramitānaye prathamam sādhyam.

5.2 pāramitānaye dvitīyaṁ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṁśallakṣaṇasaṁjñakāni,^{44,xviii} tair bhūṣitam. arthaṁ janānāṁ prayojanaṁ kartuṁ śilaṁ svabhāvo yasya tad arthakāri.⁴⁵ dānādīnāṁ daśapāramitānāṁ niṣyandaṁ^{xix} tatprakaraṣaprabhavatvena sadṛśam

^{xv} An alternative to °abhyuddharaṇakāmatā is to read °samuddharaṇakāmatā. This definition of *karuṇā*, in various forms, is well known in Buddhist texts. See, for instance, Durvekamiśra's *He-tubinduṭīkāloka*: ... *duḥkhāt duḥkhahetor vā samuddharaṇakāmatā nāma yā karuṇā* ... (p. 234); or Manorathānandin's *Pramāṇavārttikavṛtti*: *duḥkhād duḥkhahetośca samuddharaṇakāmatā karuṇā* (edition reads *dukhā*°; p. 21).

^{xvi} One may instead wish to accept the manuscript reading *nirābhāsanirañjanam*, which is understandable as a *viśeṣaṇasamāsa*. The combination of *nirābhāsaṁ nirañjanam* occurs in a verse from an untraced source cited in Raviśrījñāna's *Amṛtakaṇikā*: *yat kāyaṁ sarvabuddhānāṁ nirābhāsaṁ nirañjanam | ajñātam akṛtaṁ śuddham abhāvādivivarjitam ||* (p. 19)

^{xvii} *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. Regardless, the two are evidently closely related.

^{xviii} The manuscript reading *ceti* after *dvātriṁśallakṣaṇasaṁjñakāni* appear superfluous. The commentary analyses *sallakṣaṇa* as a *karmadhāraya*, glossing *sat* with *śobhana*; *dvātriṁśallakṣaṇa* serves as a further clarification, requiring no further conjunction. Likewise, the words *iti* and *saṁjñaka* together are redundant. We cannot fully discount that Vāgīśvarakīrti wrote the transmitted reading, nor can we give a clear explanation for the corruption, if it is one. Nonetheless, given that this appears to be genuine redundancy rather than simply a stylistic oddity, we provisionally conjecture a slightly smoother reading.

^{xix} Here *niṣyandaṁ* should be understood either as an accusative form (as it is in the verse) or (less likely) anomalously as a neuter noun.

⁴² °abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E_{DH}

⁴³ nirābhāsaṁ] *em.*; nirābhāsa° K E_{DH}

⁴⁴ dvātriṁśallakṣaṇasaṁjñakāni] *conj.*; dvātriṁśallakṣaṇasaṁjñakāni ceti K E_{DH}; mdzes pa'i mtshan sum cu rtsa gnyis zhes bya ste TIB (dvātriṁśatsallakṣaṇāniti)

⁴⁵ tad arthakāri] K E_{DH} TVA_D (de ni don mdzad pa'o); de ni de'i don mdzad pa'o TVB_G (tad tadarthakāri)

phalam.^{xx} duḥkhasya pūrvam eva prahīnatvāt sākṣātkaraṇāvasthāyām^{46,xxi} saukhyasyāpy abhāvād⁴⁷ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dānādīpāramitābhyāsa[†] balenātmānam^{48†} samyaksambuddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sāk[K fol. 4r]nandam. sānandam ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁹ sambhujyamānam dharmadeśanādvāreṇ opajīvyamānam.^{50,xxii} kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām⁵¹ agocaratvāt. daśabhūmiprāptair avalokiteśvaramañjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasamjñake⁵² samyaksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁵³ sakalajagadarthasampādakāḥ śrāvakapratyekabuddhanavabhūmīśvarair apy adṛśyaśariro daśabhūmīśvarair eva param bodhisattvair⁵⁴ dharmāśravaṇadvāreṇopabhujyamāna⁵⁵ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

^{xx} cf. *Abhidharmakośa* 2.57c: *niṣyando hetusadrśaḥ*. Vāgīśvarakīrti perhaps also alludes to Dharmakīrti's definition of yogic perception in *Nyāyabindu* 11: *bhūtārthabhāvanāprakarṣaparyanta-jaṃ yogijñānaṃ ceti*.

^{xxi} ISAACSON (personal communication) proposes *sākṣātkaraṇāvasthāyām* or *sākṣātkṛtyāvasthāyām* as potentially superior readings to the manuscript's *sākṣātkṛtāvasthāyām* or the previous edition's *sākṣātkṛtāvasthāyām*.

In support of the former, see Vāgīśvarakīrti's *Samkṣiptābhīṣekavidhi: tadanantaram ekata-thatāmatena tayaiva bhinnamate tv ānayā svasaṃviditajñānasākṣātkaraṇāvasthāyām pūrvokta-gāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇiṃ pratisthāpya* | (p. 417)

^{xxii} For *opajīvyamāna* we might expect *nye bar 'tsho ba* in Tibetan. Below *upabhujyamāna* is translated as *longs spyod par bya ba* and then *nye bar longs spyod par bya ba*.

⁴⁶ sākṣātkaraṇāvasthāyām] *conj.* (ISAACSON); sākṣātkṛtāvasthāyām E_{DH}; sākṣātkṛtāvasthāyām K

⁴⁷ abhāvāt] *em.* (ISAACSON); abhāvatvāt K E_{DH}

⁴⁸ °balenātmānam] K E_{DH}; stobs kyis bdag nyid TVA_D; stobs kyis byung ba TVB_G

⁴⁹ sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E_{DH}

⁵⁰ °opajīvyamānam] K E_{DH}; nye bar longs spyod par gyur pa'o TIB (°opabhujyamānam)

⁵¹ pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhūmi° E_{DH}

⁵² °samjñake] *em.*; °samjñako K; °samjñakāḥ E_{DH} (*em.*)

⁵³ nirmāṇadvāreṇa] K E_{DH}; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvāreṇa)

⁵⁴ param bodhisattvair] K E_{DH} (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

⁵⁵ °bhujyamāna] *em.*; °bhujyamānam K E_{DH}

5.4 pāramitānaye caturthaṃ sādhyam

sampūrya dānādiguṇān aśeṣān
saṃbuddhakṛtyaṃ⁵⁶ sakalam ca kṛtvā |
yad bhūtakoteḥ karaṇam ca sākṣāt
sādhyam tad apy asti nirodharūpam || 7 ||

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tām sampūrya paripūrṇān⁵⁷ kṛtvā, yat saṃbuddhānām kṛtyaṃ sakalam^{58,xxiii} avaśyakartavyaṃ kṛtsnam tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś cittacaittanirodhātmikāyā⁵⁹ yat sākṣāt karaṇam tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭam saptavidhaṃ⁶⁰ sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi⁶¹ janārthakāri⁶²
duḥkhaiḥ sukhaiś caiva vimuktirūpam |
aśītyanuvyañjanabhūṣitāṅgam
apetakalpaṃ pravadanti sādhyam || 8 ||

^{xxiii} The manuscript reading of simply *sakalam* instead of *kṛtyaṃ sakalam* is asymmetrical given the following gloss, *avaśyakartavyaṃ kṛtsnam*. 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.

⁵⁶ saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānām ... avaśyakartavyaṃ kṛtsnam); saṃbuddhya kṛtyaṃ K E_{DH}

⁵⁷ paripūrṇān] *em.*; paripūrṇam K E_{DH}

⁵⁸ kṛtyaṃ sakalam] *conj.*; sakalam K E_{DH}

⁵⁹ cittacaitta°] E_{DH} (*em.*); cittacaitya° K

⁶⁰ saptavidhaṃ] E_{DH} (Tib: rnam pa bdun); caturthaṃ K

⁶¹ svābhāṅganāśleṣi E_{DH} (*corr.*); svābhāṅgañāśleṣi K

⁶² janārthakāri] *conj.* (Tib: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E_{DH}

svābhāṅganām⁶³ āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.⁶⁴ [E_{DH} p. 136] apetakalpam vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samālingitasvābhāṅganāśleṣi jagadarthakāri^{65,xxiv} dvātrimśallakṣa-
ṇavibhūṣitaśarīram⁶⁶ upekṣārūpaṃ⁶⁷ prathamam sādhyam.

6.2 mantranaye dvitīyaṃ sādhyam

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

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁸ sveṣṭadevatākāreṇa śūnyam, nirākāram
iti yāvat. prāḡ eva prathamataram⁶⁹ upadeśānantaram eva⁷⁰ devatākāranirape-
kṣam sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{71,xxv} sphu[K fol. 4v]
ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇi-
mānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-
rarahitaṃ⁷² bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagada-
rthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

^{xxiv} 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*.

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

⁶³ svābhāṅganām] E_{DH} (*corr.*); svābhāṅganām K

⁶⁴ svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi K E_{DH}

⁶⁵ °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB_G: nyid dang mtshungs pa'i lha mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K E_{DH}; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don mdzad pa TVA_D (°svābhāṅganāśleṣy aśeṣajaga-
darthakāri)

⁶⁶ śarīram] E_{DH}; śarīra K

⁶⁷ upekṣārūpaṃ] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs pa] TVA_D; ju bzhugs pa TVB_G) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpaṃ āsaṃsāra-
sthāyi sāksātkriyā ita)

⁶⁸ svadevatā°] Σ_{TVA_D}; lha TVA_D (devatā°)

⁶⁹ prathamataram] K; prathamataro° E_{DH}

⁷⁰ upadeśānantaram eva] E_{DH} (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TIB (anantarokta°)

⁷¹ sphuṭaṃ] K; *deest in* E_{DH}; ma gsal ba TIB

⁷² °rahitam] Σ_{TVA_D}; spangs te | bde ba 'ba' zhig tsam TVA_D (°rahitam sukhamātram)

6.3 mantranaye ṛtīyaṃ 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, sukhamātraṃ⁷³ phalaṃ sādhyam
vyavasthitaṃ syāt.

nanu yadi⁷⁴ sākṣāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva ka-
smād [E_{DH} p. 137] vibhāvitaḥ? sukhamātraṃ eva dvitīyasādhyavat kiṃ na vibhā-
vitam?⁷⁵ kiṃ vṛthāprayāsenety⁷⁶ āha—śuddham ityādi. śuddhaṃ kevalaṃ devatā-
kāravirahitaṃ sukhamātraṃ naiva sākṣāt kartuṃ śakyate, ākārarahitasya sukha-
syānupalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti ṛtīyam.⁷⁷ a-
yam arthaḥ⁷⁸—devatākārasamvalitaṃ eva sukhaṃ vibhāvya, sākṣādbhūte deva-
tākāraṃ tyaktvā, sukhamātraṃ eva sādhyam uktaguṇam.

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
nirupamasukhapūrṇaṃ⁷⁹ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁸⁰ sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ⁸¹ śarīraṃ yasya. lakṣaṇair
dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ
sthaulya⁸² nairantaryā⁸³ saṃsāra⁸⁴ pravāhitvanirāsravatvādibhir upamābhāvād u-

⁷³ sukhamātraṃ] *em.*; sukhamātra° K E_{DH}

⁷⁴ nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); TVB_G: *not clearly rendered*

⁷⁵ vibhāvitam] *em.*; vibhāvitaḥ E_{DH} (*em.*); vibhāgato K

⁷⁶ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

⁷⁷ ṛtīyam] *em.* TVB_G (gsum pa yin no); ṛtīyaḥ K E_{DH}; bsgrub par bya ba gsum pa yin no TVA_D
(ṛtīyaṃ sādhyam)

⁷⁸ arthaḥ] E_{DH}; artha K

⁷⁹ nirupama°] E_{DH}; nirupama° K

⁸⁰ °munīndraiḥ] *em.*; °munīndraḥ K E_{DH}

⁸¹ māyopamaṃ vicārāsahaṃ] K (*reading slightly unclear*); māyopamavicārāsaha E_{DH}

⁸² sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (praṇītatvasthaulya°);
lhun che ba nyid dang | TVB_G (sthaulya°)

⁸³ °nairantaryā°] E_{DH} (*em.*) (TIB: bar med pa nyid dang); °nairuttaryā° K

⁸⁴ °saṃsāra°] *em.*; °saṃsāraṃ E_{DH} K

pamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ^{85,xxvi} saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.⁸⁶ ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸⁷

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁸ gandharvanagarodakacandraprati-bimbavapnopamam⁸⁹ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastusaṃdohasvabhāvam⁹⁰ anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhāvam, dvātrimśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitaḡātraṃ⁹¹ paramaśrīḡārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrādītārāparyanta-devīgaṇair anantaprabhedānimittarati⁹² svarūpaparamānandopabhogadvāreṇa^{xxvii} pratibimbavat [E_{DH} p. 138] sambhujiyamānaṃ karuṇāsaṃvalitodārarūpatayā sambhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-hāryadvāreṇa⁹³ nirmittānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃ-

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

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

⁸⁵ pūrṇaṃ romāgraparyantaṃ] conj. (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E_{DH}

⁸⁶ sarvasattvārtha°] K E_{DH} (TVB_G: sems can thams cad kyī don); sems can gyī don TVA_D (sattvārtha°)

⁸⁷ tucchaṃ riktam] K; bhūsthaṃ riktam E_{DH}; spangs pa'o TIB (tucchaṃ / riktam)

⁸⁸ māyāmarīci°] K E_{DH} (TVB_G: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | TVA_D (māyāmarīcīndrajāla° / māyendrajālamārīci°)

⁸⁹ °svapnopamam] E_{DH}; svapnāpayam K

⁹⁰ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA_D TVB_G (anādyantāśeṣavastusvabhāvam)

⁹¹ °gātraṃ] K E_{DH}; no reflex in TIB

⁹² anantaprabhedānimittarati°] conj. (TVA_D: mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas); anantaprabhedānimittārati° KE_{DH}; mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas TVB_G

⁹³ anekavidhaprāti-hārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekaṛddhiprāti-hārya°)

hārakāritvena⁹⁴ nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹⁵svabhā-
vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xxviii} āsaṃsārasthitidharmaṃ⁹⁶
apraṭiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā
nirodhaśūnyaṃ caturthaṃ⁹⁷ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṃ sātārūpaṃ
tyaktvopekṣājñānamātraṃ⁹⁸ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā⁹⁹ratnaprakhyam¹⁰⁰ ekāntaśāntam || 12 ||

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt¹⁰¹ tyaktvā, upekṣārūpaṃ yaj jñānaṃ
tanmātraṃ^{xxix} sādhyam syāt. anyat sugamam.¹⁰² etad uktaṃ bhavati—maṇḍalaca-
krarūpaṃ sāksāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt
pañcamam.

6.6 mantranaye ṣaṣṭhamam sādhyam

kṛtvā sāksān maṇḍalaṃ sātārūpaṃ
paścāt tasya svecchayā nirvṛtiś¹⁰³ ca |
sattvārthasyāpy asty abhāvo na vāsmi
prādurbhāvo nirvṛtād¹⁰⁴ asti yasmāt || 13 ||

kṛtvetyādi. kṛtvā sāksān maṇḍalaṃ sātasaṃvalitam,¹⁰⁵ tasya svecchayā nirvṛtir

^{xxviii} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyā-
malasamādhisambhūtasatsukhāpūrṇam iva svadeham trailokya ca paśyet.*

^{xxix} tanmātraṃ] check: in compound or not

⁹⁴ °bodhisattva°] conj. (TVB_G: byang chub sems dpa'i); °bodhi° K E_{DH}; byang chub sems dpa' la
sogs pa'i TVA_D (°bodhisattvādi°)

⁹⁵ °bodhicitta°] E_{DH}; °bodhicittā° K

⁹⁶ conj. (cf. Tib: chos can); dharmāṇām K E_{DH}

⁹⁷ caturthaṃ] E_{DH}; caturtha K

⁹⁸ tyaktvopekṣā°] K (E_{DH} incorrectly reports as tyajyo°) (see commentary); bhāvopekṣā° E_{DH} (em.);
no reflex in TM_D

⁹⁹ cintā°] K^{pc} E_{DH}; cittā° K^{ac}

¹⁰⁰ °prakhyam] E_{DH}; °prakhyamṃ K

¹⁰¹ paścāt] E_{DH}; paścāta K

¹⁰² sugamam] E_{DH}; sūgamam K

¹⁰³ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰⁴ nirvṛtād] E_{DH}; nirvṛtād K

¹⁰⁵ sātasaṃvalitam] em. (TIB: bde ba'i rang bzhin can); sātam saṃvalitam K E_{DH}

nirodhaḥ.

nanu yadi sāṅśāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰⁶
tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhā-
vaḥ [E_{DH} p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi.
asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sa-
ttvārthasya prādurbhāvo 'sti.^{xxx}

etenaitad evāha—sātasampūrṇacakraṃ sāṅśāt kṛtvā, yāvad iṣṭaṃ kālāṃ vya-
vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodhaṃ kṛtvā sthātavyam. yadā
punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādy sa-
ttvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰⁷ 'pi ciraniruddhād¹⁰⁸ eva cakrād yathā-
bhavyatayā¹⁰⁹ vineyānāṃ yathābhilaṣitaprāptir bhavatīti śaṣṭham.

6.7 mantranaye saptamaṃ sādhyam

kṛtvā sphuṭaṃ rūpaṃ abhiṣṭaṃ eṣāṃ
paścān nirodhaḥ^{110,xxxi} phalaṃ āha kaścit |
abhinnarūpaś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. śaṅṇāṃ pakṣāṇāṃ anyatamasya phalasya¹¹¹ sādhyatvād yad yad evā-
bhiṣṭaṃ¹¹² tad¹¹³ eva sāṅśāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-
kālaṃ sattvārthādisūnyaḥ sāṅśāt kartavyaḥ.

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

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

¹⁰⁶ nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹⁰⁷ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

¹⁰⁸ ciraniruddhād] *em.*(TIB: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹⁰⁹ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

¹¹⁰ nirodhaḥ] *em.*; nirodha(ṃ) K (*this may be corrected to ḥ*); nirodhaṃ E_{DH}

¹¹¹ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TIB

¹¹² phalasya sādhyatvād yad yad evābhiṣṭaṃ] K E_{DH}; 'bras bu bsgrub bya gang kho na TVA_D
(phalaṃ yad eva); bsgrub bya gang kho na mngon par 'dod pa TVB_G (phalaṃ yad evābhiṣṭaṃ);

¹¹³ tad] E_{DH}; sad K

nanu śatpakṣabhedena śaḍ eva¹¹⁴ nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹⁵ rūpaṃ yasya sa tathā.¹¹⁶ na hi nirodhānāṃ śatpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaikarūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sākṣāt kṛtvā paścāt tasya santānochedarūpo nirodha iti saptamaṃ sādhyam.

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam¹¹⁷ āhāvaraṃ tat |
yasmāt¹¹⁸ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹¹⁹ yat bodhicittasyāmṛtarūpasya¹²⁰ rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścīt. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprāyāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānālākṣaṇas tathāgatokto¹²¹ vyarthaḥ prāptaḥ.^{xxxii} kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

^{xxxii} TIB reflects understanding two items that would be *vyartha*, perhaps suggesting another reading of the Sanskrit text: *gang gi phyir sngags dang phyag rgya dang | lha nyid la sogs pa'i rnam pa bsgom pa la yang dang yang du 'bad pa dang | gzhan yang de bzhin gshegs pas gsungs pa'i sgrub pa'i mtshan nyid don med pa thob par 'gyur ro* || 'Because it would follow that repeated effort in meditation ... and, what's more (gzhan yang; Skt. *ca?*), what is characterised as practice taught by the *tathāgatas*'.

¹¹⁴ śaḍ eva] E_{DH}; śatreva K

¹¹⁵ abhinnaṃ] E_{DH}; abhinna K

¹¹⁶ sa tathā] *em.*; tat tathā K E_{DH}

¹¹⁷ sekam] E_{DH}; seṣam K

¹¹⁸ yasmāt] E_{DH}; paścāt K

¹¹⁹ 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 iti); shes rab dang ye shes te | dbang bskur ba'i bye brag go || phyis te rdzogs pa'i dus kyi byang chub gang zhe na | TVB_G (*text may have suffered from corruption after phyis*)

¹²⁰ bodhicittasyāmṛtarūpasya] *em.* (TVA_D: byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpa-sya K E_{DH}; sems te TVB_G (cittasya)

¹²¹ tathāgatokto] K; tathāgatoktau E_{DH}

7.2 caturthaseke vipratipattir dvitīyā

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

prajñetyādi. prajñājñānād uttarakālam yāḥ prāptā yathāmlitā rāmāḥ striyas tā-
sām samāpattidvāreṇa¹²² ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ
gatārtham.

7.3 āgamasya arthavyākhyānam

atha caturtham tat punas tatheti^{123,xxxiii} vyākhyāyate. caturtham iti¹²⁴ prajñājñā-
nam ṛtīyam apeksya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñā-
nam tadrūpaṃ parāmrśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cā-
tra nirāsravaniruttarātyantasphītāvicchinnaḥ¹²⁵ pravāhitvalakṣaṇaḥ.¹²⁶
tatheti tathāśabdena tādrśatvam abhidhīyate. tādrśatvam ca yādrśyā prajñādiyu-
ktayā¹²⁷ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sā-
magryā tathaiva cotpadyate, nānyatheti tathāśabdārthaḥ.

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

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¹²² samāpattidvāreṇa] E_{DH}; rig pa'i sgo nas TVA_D; reg pa'i sgo nas TVB_G (sparṣadvāreṇa)

¹²³ punas tatheti] E_{DH} (*em.*); punar iti K

¹²⁴ caturtham iti] K E_{DH} TVA_D (bzhi pa ni); deest in TVB_G

¹²⁵ °niruttarātyantasphītāvicchinnaḥ] K; shin tu rgyas pa nyid rgyun mi chad par TVB_G
(°ātyantasphītāvicchinnaḥ); nirantarātyantasphītāvicchinnaḥ E_{DH} (*em.*); shin
tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par TVA_D (°ātyantasphītāni-
rantarāvicchinnaḥ)

¹²⁶ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹²⁷ °yuktayā] *conj.* (TIB: dang ldan pa'i); °yuktyā K E_{DH}

7.4 caruthaseke vipratipattis tṛtīyā

atra caturtham nāstīty eke.^{xxxiv} nanu caturtham ity etad asti tatpadam.¹²⁸ tat ka-
tham nāstīty ucyate? satyam, upadeśasaṃrakṣārtham sattvavyāmohanāya ca tṛtī-
yam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar iti noktaṃ
syāt.^{xxxv}

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt prati-
pādayiṣyamānatvāc ceti.^{xxxvi}

7.5 lakṣyasya vicāraṇam

atra lakṣaṇam prajñājñānam pratītam eva sarvairḥ. lakṣye¹²⁹ param vyāmohaḥ.
tad vicāryate. lakṣyam hi bhaved¹³⁰ artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad
artharūpaṃ, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirā-
kṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹³¹ eva pradhānatvād
jñānarūpaṃ vā syāt. jñānam ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvai-
tarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

^{xxxiv} TVAD adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṃ tridhā bhedam
asmin tanre prakalpitaṃ* |: '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 |

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

^{xxxvi} 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).

¹²⁸ nanu caturtham ity etad asti tatpadam] K (nanu caturtham ity etad asti | tat padan) EDH; de
ltar de bzhin bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin
nam | TVAD (caturtham 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 | TVBG (nanu yadi evaṃ na syāt, tadā caturtham tat punas
tatheti padaṃ bhagavatā noktaṃ vā)

¹²⁹ lakṣye] EDH (*em.*); lakṣyā K

¹³⁰ lakṣyam hi bhavet] *conj.*(TIB: mtshon par bya ba yang srid na); lakṣyam hi bhagavat K EDH
(°gavad)

¹³¹ matayor] EDH; tamayor K

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādinō bruvate. nanu nīlapītaśuklādighaṭapaṭaśakaṭādi¹³² rūpeṇākārāḥ¹³³ pratibhāsante¹³⁴ pratyakṣataḥ.^{xxxvii} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xxxviii} satyam. pratibhāsanta evākārāḥ, param alikarūpeṇa. alikarūpatā caikānekaviyogitvena¹³⁵ pramāṇalakṣaṇena¹³⁶ prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³⁷ kathitātvaṃ neha¹³⁸ pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśante.¹³⁹ bhrāntinivṛttau ca nirākāram eva¹⁴⁰ śuddhasphaṭikasaṃkāśaṃ pāramārthikaṃ¹⁴¹ siddhaṃ bhavati.¹⁴² ataś citrādvaitarūpam anekarūpaṃ ca sākāraṃ vijñānam astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata¹⁴³ i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānam 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 muktprasāṅgaḥ,¹⁴⁴ keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā coktam—

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

^{xxxviii} 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., ākāras] also do not exist, the nature of cognition too cannot exist. So how can cognition not have ākāras?'

¹³² °śakaṭādi°] E_{DH} (*em.*); °prakaṭādi° K

¹³³ °ākārāḥ] *conj.*; ((cā))kārāḥ] K; vākārāḥ E_{DH}

¹³⁴ pratibhāsante] E_{DH}; pratibhāśante K

¹³⁵ °viyogitvena] *conj.* °viyogitva° K E_{DH}

¹³⁶ °pramāṇalakṣaṇena] K E_{DH} (TVB_G: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_G ('lakṣaṇena)

¹³⁷ pramāṇasvarūpasyā°] E_{DH}; pramāṇa(((pe)))rūpasyā° K

¹³⁸ neha] E_{DH}; eha K

¹³⁹ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹⁴⁰ nirākāram eva] K E_{DH} TVB_G (rnam pa med pa kho na); rnam pa med pa de kho na TVB_G (nirākāram eva tad)

¹⁴¹ pāramārthikaṃ] E_{DH} (*em.*); pārarthikaṃ K

¹⁴² bhavati] K; bhavatīti E_{DH}

¹⁴³ paramārthata] *em.*; paramārtham K E_{DH}

¹⁴⁴ muktprasāṅgaḥ] *conj.*; yuktprasāṅgāt K; muktprasāṅgāt E_{DH} (*em.*)

draṣṭavyam¹⁴⁵ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxxix}

tasmād akāmakenāpi nīlādyākārāṇām alikatvam evaiṣṭavyam. sukhādikaṃ nirākāram¹⁴⁶ satyam upalabhyate. tat katham nopalabhyata iti.

nanu sukhādyākāram sākāram eva vijñānam¹⁴⁷ upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānam svapne 'pi samvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdihlakṣaṇaprāptir bhavatīty atrāpi kośapānam¹⁴⁸ vinā anyan na¹⁴⁹ pramāṇam asti prasādhakam iti. tad asat,¹⁵⁰ abhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārarahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānim eva svasamvedanapramāṇasiddham sakalapraṇabhṛtam¹⁵¹ astīti katham nopalabdhīḥ?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁵² apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na kiñcid api pāramārthikam vastutattvam asti.¹⁵³ tat katham lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasamsāranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām¹⁵⁴ avyāhatā vyavasthā¹⁵⁵ sidhyati.^{156,xl} tathā cuktam—

^{xxxix} *Abhisamayālaṅkāra* 5.21; *Ratnagotraviṅghā* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

^{xl} 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

¹⁴⁵ draṣṭavyam] E_{DH}; draṣṭavya K

¹⁴⁶ nirākāram] K E_{DH}; rnam pa brdzun pa TIB (alikākāram)

¹⁴⁷ sākāram eva vijñānam] conj.(TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānam K E_{DH}

¹⁴⁸ kośapānam] K (kosapānam); śapathollaṅghanam E_{DH} (em.)

¹⁴⁹ anyan na] E_{DH}; anyatra K

¹⁵⁰ tad asat] conj. (TIB: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

¹⁵¹ 'bhṛtam] em.; 'bhṛtām K E_{DH}

¹⁵² nanu tad K E_{DH}; tat *possible conj.*

¹⁵³ asti] conj.; astīti K E_{DH} (astīti?) (*iti* has no reflex in TIB)

¹⁵⁴ 'bhāvanā] K; 'bhāvanā E_{DH} (variant word division); bsgoms pas TIB (bhāvanayā)

¹⁵⁵ vyavasthā] K; vyavasthā ca E_{DH} (em.)

¹⁵⁶ sidhyati] conj.; sidhyatīti K E_{DH} (*no reflex of iti* in TIB)

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xli}

iti.¹⁵⁷

nanu sarvaṃ eva vastujātaṃ alikarūpatayā niḥsāram. tadā kimarthaṃ ma-
ṇḍalacakrādibhāvanāprayāsaḥ¹⁵⁸ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁵⁹ yatno 'saty api¹⁶⁰ [E_{DH} p. 143] bho-
ktari |^{161,xlii}

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy
ahaṃ sukhī bhaveyaṃ mā¹⁶² duḥkhy abhūvaṃ iti tṛṣṇā sakalapraṇabhṛtām asti.
yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt sauma-
nasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddha-
rmapāṭhamantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-
prākṛtavikalpahānāya^{xliii} samyaksaṃbodhilakṣaṇaprāptaye¹⁶³ ca prekṣāvatām a-
rthināṃ pravṛttir bhaviṣyati.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇaṃ

nanu yadarthaḥ tavāyam^{164,xliv} ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi la-
kṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

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.

^{xli} *Kurukullākālpa* 3.16cd

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

^{xliii} 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 ||

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

¹⁵⁷ iti] E_{DH}; deest in K

¹⁵⁸ maṇḍala°] E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁵⁹ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropanārthaṃ K E_{DH}

¹⁶⁰ 'saty api] K; 'styopi E_{DH}

¹⁶¹ bhoktari] K (bhoktari°) (*the letter no is added abbove bho*); muktaye E_{DH} (*em.*)

¹⁶² mā] E_{DH} (*em.*); deest in K

¹⁶³ 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_G (lakṣaṇaphalaprāptaye)

¹⁶⁴ yadarthaḥ tavāyam] *conj.*; yadarthasvā'yam K; yadarthatvād ayaṃ E_{DH}

na tu¹⁶⁵ kṛtaiva sā saptabhir bhedaḥ?
 satyam, kintu guḍagorasanyāyena. tathā hi na jñāyate, kiṃ tat sāram asāraṃ
 veti.
 ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthya¹⁶⁶ yuktyabhāvāc¹⁶⁷
 ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat phalaṃ¹⁶⁸ tad ava-
 śyam eva bhavati. anyathā samagrasāmagrikam eva tan na bhavet. sākṣātkara-
 ṇāvasthāyāṃ samagrasāmagrikam tad vartate. tad avaśyaṃ tena¹⁶⁹ bhavitavyam.
 sati ca bhavati^{170,xlv} prathamasya hānir iti.

8.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁷¹ na dvitīyasya sāratā. ta-
 thā hi pramāṇaniścitaṃ prekṣāvatā bhāvanīyam, na yathākathañcit. pramā[K fol.
 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.^{xlvi} tad eva sarvajanānāṃ kama-
 nīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyopa-

^{xlv} 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.

^{xlvi} TVA_D lacks a reflex of *sarvadā*, whereas TVB_G lacks a reflect of *eva*.

¹⁶⁵ na tu] *conj.*; nanu K E_{DH}

¹⁶⁶ samāpatti°] K E_{DH} TVB_G (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVA_D (devatāyogasamāpatti°)

¹⁶⁷ yuktyabhāvāc] E_{DH}; yuktābhāvāc K

¹⁶⁸ yat phalaṃ] *conj.* (TIB: 'bras bu gang yin pa); yat KE_{DH}

¹⁶⁹ tena K E_{DH} TVB_G (de); de'i 'bras bu TVA_D (tena phalena)

¹⁷⁰ *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_G (evaṃsati)

¹⁷¹ °labdher] E_{DH}; °bdher K

labdheḥ sākṣāt kartum āśakyatvāc^{172, xlvii} ca dvitīyasya kalpanāmātrateti.¹⁷³

8.3 ṭṭīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmbhūtasya tyaktum āśakyatvāt, samvā-litarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na ṭṭīyasya¹⁷⁴ kalyā-ṇabhāvaḥ.¹⁷⁵ tathā hi sahopalambhena¹⁷⁶ tādātmyasiddhāv ekasya parityāge 'pa-rasyāvaśyaṃ parityāgo na vā kasyacid iti.

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayāparamārtharū-patayā ca na ṭṭīyāntapakṣasya¹⁷⁷ kalyāṇateti.¹⁷⁸ atra kecid yuktiṃ varṇayanti.^{xlvi} prapañcarūpatvābhāve¹⁷⁹ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-kṣātkaraṇaṃ yāvat prayāsaś tāvāt sarvatraiva bhāvyavastuni sambhavati. tad a-tra yadi prayāsbhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyāṃ ko viśe-ṣaḥ¹⁸⁰? nanu¹⁸¹ aprapañcaṃ śīghram eva sthiribhavatīty ayaṃ viśeṣaḥ. yatraivā-

^{xlvi} TIB suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyaṇupalabdheḥ sākṣātkartum 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.

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

¹⁷² āśakyatvāc] E_{DH} (*em.*); āśakyatāc K

¹⁷³ kalpanāmātrateti] E_{DH} (*em.*); kalpanātrateti K

¹⁷⁴ ṭṭīyasya] *conj.*; ṭṭīya K; ṭṭīyaḥ E_{DH}

¹⁷⁵] *conj.* (Tib: dge ba [ma] yin); kalyāṇabhāvaḥ K^{pc}; kalyāṇabhāvaḥ K^{ac}; dge ba ma yin [na] *ka-lyāṇabhāvaḥ*

¹⁷⁶ sahopalambhena] E_{DH}; saholambhena K

¹⁷⁷ ṭṭīyāntapakṣasya] *em.* (TVAD: gsum pa'i tha' ma'i phyogs TVAD; TVBG: gsum pa'i mtha' ma'i phyogs); ṭṭīyāntaḥ | pakṣasya K; ṭṭīyapakṣasya E_{DH}

¹⁷⁸ kalyāṇateti] E_{DH}; kalyāṇateti K

¹⁷⁹ prapañcarūpatvābhāve] K E_{DH}; spros pa'i ngo bo nyid du gyur TIB

¹⁸⁰ viśeṣaḥ] *conj.*; viśeṣa iti cet K E_{DH}

¹⁸¹ nanu] *conj.* (TIB: 'on te); deest *in* K and E_{DH}

lambane¹⁸² cittam punaḥ punaḥ preryate nirantaram¹⁸³ dīrghakālam ca tatraiva
sthirībhavatīty āgamaḥ. yuktiś cātrāsti. tathā cōktam—

tasmād bhūtam abhūtam vā yad yad evābhibhāvyate |
bhāvanābalaniṣpattau^{xlix} tat sphuṭākālpadhīphalam¹⁸⁴ ||¹

punaś cōktam—

aho kuśīdatvam aho vimūḍhatā
aho janasyāsyā sadarthavakratā |
svacittamātrapratibaddhabuddhatā¹⁸⁵
adūravartiny api yan na sevyate ||¹⁸⁶

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sam-
mbhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣa-
mārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpaṃ
apy aprapañcād [E_{DH} p. 145] bhāvyamānam¹⁸⁷ aduṣṭaṃ bhavatīti cet, na tv ayaṃ
māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt
prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā, tad evā-
lasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁸⁸ ity alam atiprasaṅgeneti.
atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

8.5 pañcamasya asāratvam

ṭṭīyapakṣoktadoṣatvān¹⁸⁹ nīrasatvena¹⁹⁰ prayojanābhāvān mantranayakramābhā-
vāc ca na pañcamāḥ parikṣiṇadoṣaḥ.

^{xlix} 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*.

¹ *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁸² yatraivāmbane] *conj.* (*no reflect of nanu in TIB*); nanu yatraivāmbane

¹⁸³ nirantaram] E_{DH} (*em.*) TIB (rgyun mi 'chad par); niruttaram K

¹⁸⁴ kalpadhīphalam] *em.*; kalpadhī phalam K E_{DH}

¹⁸⁵ °pratibaddha°] *conj.* (TIB; 'brel pa); °pratibuddha° K E_{DH}

¹⁸⁶ Untraced. Also cited in **Saptāṅga* fol. 202r7.

¹⁸⁷ aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamānam

¹⁸⁸ bhāvayitavyam] E_{DH}; bhaviyitavyam K

¹⁸⁹ ṭṭīyapakṣoktadoṣatvān] *conj.* (TVB_G: 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

¹⁹⁰ nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

nanu sākṣātkaraṇāt pūrvam mantranayaprayogo 'sti. tat katham tasyābhā-
vaḥ? satyam, sākṣātpthalāvasthā sādhyā. tasyām ca nāsty asau kramah. [†]sākṣā-
tparityāge^{li†} ca na prajoyanam utpaśyāma iti.

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁹¹ asakyatvāt, prajoyanābhāvāt, sattvārthābhāvāc ca na
pañcāntaraprabhedakalpanā¹⁹² kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-
nivṛtṭyā vyāpakanivṛtṭyā¹⁹³ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya ni-
vartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{lii}

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito¹⁹⁴ vahnir niḥse-
ṣam indhanam bhaṣmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-
prajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā¹⁹⁵ maṇḍalacakram nivartayiṣyatīti cet.¹⁹⁶
tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam¹⁹⁷ vahneḥ. kā-
raṇasya indhanalakṣaṇasya nivṛtttau¹⁹⁸ yuktaiva vahnīlakṣaṇasya kāryasya ni-
vṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]tham tanni-
vṛtttau nivṛttiḥ? na¹⁹⁹ ca śūnyatāyā nivṛttir asti.^{liii}

^{li} Segment instead: kramah sākṣāt. parityāge ?

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

^{liii} 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.

¹⁹¹ nirvāyayitum] K; nirvāpayitum E_{DH}

¹⁹² pañcāntara°] *em*. TIB (Inga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_{DH}

¹⁹³ vyāpakanivṛtṭyā] E_{DH}; vyāpakānivṛtṭyā K

¹⁹⁴ dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāte prajvalito E_{DH}; dāruṣaṅghāt pravjalito K

¹⁹⁵ sākṣāt kṛtvā] *conj.*; sākṣān K E_{DH}

¹⁹⁶ TIB a fuller sentence here. TVB_G reads: *de ltar dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes*
kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par
byed la | bdag nyid kyang rang gi ngang gis ldog par 'gyur ro zhe na | TVA_D appears to be slightly
more corrupt, but suggests that same readings: de dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes
kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par
byed la | de yang rang gi ldog par 'gyur ro zhe na |

¹⁹⁷ kāraṇam] *conj.*; na kāraṇam K E_{DH}

¹⁹⁸ kāryasya indhanalakṣaṇasya nivṛtttau] *conj.*; kāryam indhanalakṣaṇanivṛtttau

¹⁹⁹ na] *conj.*; athavā na] K E_{DH}

nanu sã na²⁰⁰ bhavatu kãraṇaṃ. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.²⁰¹ na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātka-
raṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samya-
ksambuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā ca-
krajñānasyānivṛttau²⁰² śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca viro-
dhino 'bhāvāt kãraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na
nivṛttiḥ,²⁰³ nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakaṃ²⁰⁴ tad gurūpadeśato
jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktaṃ²⁰⁵ pramāṇato
'stīti yatkiñcid etat.^{liv} pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyā-
pinī. na sã santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁰⁶ na ca nivṛttyā²⁰⁷
nīrasarūpayā prayojanam asti prekṣāvatām. tathā cōktaṃ—

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

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁰⁸ gaganakamale vā kācid artha-
kriyā sambhavati. ciraniruddhād apy atītād avasturūpāc²⁰⁹ cakrāt sattvārtho bha-
viṣyatīty apy asāram, ciranīrutasyāpi²¹⁰ kukku[K fol. 9v]ṭasya kaṇṭhadhvanipra-
saṅgāt.

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

^{lv} Bodhicaryāvatāra 8.108

²⁰⁰ na] E_{DH} (em.); deest in K

²⁰¹ tattvarūpā] E_{DH}; tatvarūpāḥ K

²⁰² °ānivṛttau] K E_{DH}; log na TIB(nivṛttau)

²⁰³ na nivṛttiḥ] conj. (TIB: ldog pa med do); nivṛttiḥ K E_{DH}

²⁰⁴ nivartakaṃ] em.; nivartikāś K E_{DH}

²⁰⁵ śūnyatāvyatiriktaṃ] conj. vyatiri((ktiḥ)) K (i in kti lacks a pṛṣṭhamātrā); vyatiriktaḥ E_{DH}

²⁰⁶ nivṛttiḥ] K^{ac}; nivṛttiḥ K^{pc}

²⁰⁷ nivṛttyā] E_{DH} (em.); nivartyā K

²⁰⁸ gagane] K E_{DH} TVB_G; no reflex in TVA_D

²⁰⁹ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

²¹⁰ ciranīrutasyāpi] conj.; cirutasyāpi K; virutasyāpi E_{DH}; yun rin por khyim bya shi ba TVA_D;
yun ring por long pa'i khyim bya shi ba TVB_G (ciraṃṛtasyāpi)

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²¹¹ na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{lvi}

nanu nirodhya maṇḍalacakramṁ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²¹² nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca nirodhya²¹³ punar utpāde kiñcit prayojanam astīty alam atiprapañceneti.

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹⁴ 'pi bhāvān na piṣṭapeṣaṇam²¹⁵ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt katham saptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyām niyatacakrākārātā, punaḥ svecchayā nirvṛtiḥ svecchotpādanam²¹⁶ ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²¹⁷

9 caturthasya sekasya svarūpam

dambholibījasrutidhautaśuddha-²¹⁸
pāthojabhūtāṅkurabhūtapuṣṭi²¹⁹ |

^{lvi} TVA_D varies significantly for this paragraph.

²¹¹ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²¹² tattvato] K (tatvato) E_{DH}; de las TIB (tato)

²¹³ nirodhya] E_{DH}; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

²¹⁴ ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi] TVA_D; gyis TVB_G) tshogs bdun pa la); ṣaṣṭhapakṣoktam saṁdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamāndohasyāṣṭame E_{DH}

²¹⁵ piṣṭapeṣaṇam] K^{ac} E_{DH}; piṣṭapre | ṣaṇam K^{ac}

²¹⁶ nirvṛtiḥ svecchotpādanam] *conj.* (TVB_G: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed par byed pa); svecchetpādanam K; svecchotpādanam E_{DH}; yang dang yang du rang gi 'dod pas skyed par byed pa nyid TVA_D

²¹⁷ K E_{DH}; tha mi dad pa ma yin par bstan to TVA_D; tha mi dad pa ma yin par bstan to TVB_G

²¹⁸ °sruti°] *corr.*; śruti K E_{DH}

²¹⁹ pāthoja°] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

turiyaśasyaṃ²²⁰ paripākam eti²²¹
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

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

10 aparaṃ mithyāsādhyam mithyātattvaṃ ca

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

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hrcca-ndrasthaṃ binduṃ dedīpyamānaṃ tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti. candra iti hr̥disthaṃ kalārūpaṃ ardha-candraṃ vā hr̥tkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūṇāyāṃ binduṃ vi-bhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendraḡneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikākacakṣurghrāṇarasanāni²²² hastāṅgulībhiḥ pi-dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasam̐sūcakāni māhendraḡdimāṇḍalāny upajāyante. taṃ ca binduṃ ta-ttvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam²²³ ānāpānā-dilakṣaṇam²²⁴ ceti. etad²²⁵ uktaṃ bhavati—śaivasam̐khyādinirdiṣṭam²²⁶ vāyusva-rūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sāksātkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastīśuṇḍikākārā adhaḥpralamba-mānā upajihvāsam̐jñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ²²⁷

²²⁰ turiyaśasyaṃ] E_{DH}; tutiyaśasyaṃ K

²²¹ eti] E_{DH} (*em.*); eta K

²²² mukhaśravaṇanāsikākacakṣurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

²²³ °recaka°] E_{DH}; recakaṃ K

²²⁴ ānāpānādīlakṣaṇam] E_{DH}; anāpānā° K

²²⁵ etad] E_{DH} (*em.*); tad K

²²⁶ śaivasam̐khyādi°] E_{DH} (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saivasam̐khyādi° K; grangs can la sogs pas TVA_D (sm̐khyādi°)

²²⁷ tadadhaḥ śivarūpaṃ] K E_{DH} TVB_G (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang bzhi du yong pa TVA_D

asti tattvam. sã ca [E_{DH} p. 148] jihvãgreṇa spr̥śyamānā nirantarāmṛtaṃ sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśu-ṇḍikātattvam. ādiśabdena hr̥ṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ²²⁸ śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.^{lvii}

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

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²²⁹ 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 svayaṃ boddhavyam.

gambhīraśūnyapratibhāsamātra-²³⁰
śāntāti²³¹ sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²³² nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

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

²²⁸ hr̥ṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] K E_{DH} TVB_G (snying ka'i dbus kyi 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyi rang bzhin); snying ga'i dbus kyi dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye shes kyi rang bzhin (hr̥ṇmadhyaṣoḍaśanāḍikā-maṇḍalamadhyahūmsthajñānasvarūpaṃ)

²²⁹ śabdair *em.* (cf. comm.); sarvair K E_{DH}

²³⁰ °mātra°] E_{DH}; mātraṃ K

²³¹ śāntāti] E_{DH}; śāntādi K

²³² nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

[E_{DH} p. 149] gambhīrasūnyaṃ pratibhāsamātraṃ śāntātisūkṣmaṃ anabhilāpyaṃ nirlepaṃ nīrūpaṃ²³³ nirañjanādi.²³⁴ ādiśabdāt śivaṃ nirākāraṃ niṣprapañcam a-nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhyasattve, aparasya sādhyasya sattve sattāyām.²³⁵ ebhiḥ sarvair eva param api kiñcit sādhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam ebhiḥ sarvair abhidhīyata iti niścayaḥ.

12 pariṇāmanā

akhilagaṇagarbhaveyāpisaptaprakāra-²³⁶

grathitavacanarūpād yaṃ mayāsādi puṇyaṃ |

anupamasukhavidyāsaktasaddahanirmij-

jinajanitajanārthas tena loka 'yaṃ astu ||

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādānām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā

tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²³⁷ ||

vikacakumudatārākṣīrakundānukāri²³⁸

pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |

anupamasukhapūrṇaḥ svābhavidyopagūḍho

bhavatu nikhilalokaḥ tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrtipādānām.

²³³ nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²³⁴ nirañjanādi] K; nirañjanaṃ E_{DH}

²³⁵ sattāyām] K; sattvāyā E_{DH}

²³⁶ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²³⁷ vimatināśinī] E_{DH}; vimatināsanī K

²³⁸ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri] E_{DH}; vikarekāmudakṣīratārakundānukāri K

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