

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

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Sigla and Abbreviations

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

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

Text

1 Maṅgalācaraṇa

[K fol. 1r] [siddhaṃ]¹ namaḥ śrīsadgurupādebhyaḥ |ⁱ
 anupamasukharūpī śrīnivāso 'nivāso
 nirupamadaśadevīrūpavidyaḥ² savidyaḥ |
 tribhuvanahitasaukhyaprāptikāro 'vikāro
 jayati kamalapāṇir yāvad āśāvikāśāḥ³ || 1 ||⁴

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱ

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir avalokiteśvaro
 bhagavān⁵ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupamam ity^{6,iii} atipraṇītātva-

ⁱ Scribal homage

ⁱⁱ Scribal homage

ⁱⁱⁱ Here one may wish to conjecture a reading such as, *anumapetyādi. anupamam ity* ...This rea-

¹ [siddhaṃ]] K; om E_{DH}

² nirupama°] E_{DH}; nirūpama° K

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

⁴ This verse is in Mālinī metre.

⁵ avalokiteśvaro bhagavān jayatīti] K E_{DH} (bhagavān); bcom ldan 'das spyen ras gzigs dbang phyug ste (ste) TVB_G; la TVA_D) | de rgyal gyur cig ces TIB (avalokiteśvaro bhagavān | sa jayatīti)

⁶ 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 TVA_D; khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa dang TVB_G (kiṃviśiṣṭa ity āha anumapam ityādi. anupamam)

hattvāsaṃsārasthāyitvalakṣaṇair⁷ dharmair yuktasyānyasyābhāvād upamārahitam sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpatvena^{8,iv} sarvagatatvāt [E_{DH} p. 132] pratiniyatānivāsābhāvād anivāsaḥ.

punaḥ kīdrśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādi-yuktatvenopamātikrāntā rūpavajrādītārāparyantadaśadevīrūpā vidyāḥ paricāra-katvena⁹ yasya sa tathā. saha svābhārūpayā vidyayā¹⁰ vartata iti savidyāḥ. tribhuvanasya tribhuvanavartino janasya yad dhitam āyatipathyam^{11,v} buddhatvādi-

ding 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)* TVA_D; *dang* TVB_G). 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.

^{iv} 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.

^v 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 Buddhist texts, such as in Vilāsavajra's *Mantrārthāvalokinī*: *mahyaṃ hitaṃ maddhitaṃ hitaṃ āyatipathyam āgāmipariṇāmatvāt* (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 kṛtaṃ nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatiduhkha* in a verse attributed to Naradatta in the *Subhāṣitaratnakośa*: *muṇḍāpriyād āyatiduhkhadāyino vasantam utsārya vijrmbhitaśriyaḥ | na kaḥ khalāt tāpitamitramāṇḍalād upaiti pāpaṃ 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).

⁷ °saṃsārasthāyitva°] K; °saṃsārasthāyisva° E_{DH}

⁸ dharmakāyarūpatvena] *em.*; dharmakāyarūpitvena K E_{DH}

⁹ paricāra-katvena] *em.*; sapari(c)āra-katvena K; saparivāra-katvena E_{DH}

¹⁰ vidyayā] K E_{DH}; rig pa ste | shes rab TIB (vidyayā prajñayā)

¹¹ āyatipathyam] *variant word division in* E_{DH}: āyati pathyam; *and in* K: āyati | pathyam

kaṃ saukhyaṃ tadātve pathyaṃ¹² cakravartitvādikam,^{vi} tasya yā prāptiḥ¹³ [K fol. 2v] sāksātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.^{vii} aparinirvāṇadharmakā-
tvenāpratiṣṭhitanirvāṇarūpatvenā¹⁴ nyathātvalakṣaṇasya vikāraśābhāvād avikā-
raḥ. evaṃviśiṣṭo bhagavān jayati.

kiyantaṃ kālam ity āha—yāvad āśāvikāśāḥ.¹⁵ āśā daśa diśo gaganasvarūpāḥ.

^{vi} The text is insecure here but perhaps not far from the author's intention. Where the manuscript reads *tad dāpayati pathyaṃ* (word division unclear, *pa* and *ya* touching), we conjecture *tadātve pathyaṃ*, following only partially the lead of TVAD. 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 |* (TVAD); *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 ||* (TVBG). It appears that TVBG also transmits a corrupt reading. TVAD suggests reading something that contrasts with *āyati pathyaṃ*, for which *tadātve pathyaṃ* fits. Another possibility is *āpātathyaṃ*, 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 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.

^{vii} 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 satyaṃkārakṛt—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).

¹² saukhyaṃ tadātve pathyaṃ] *conj.*; tad dāpayati pathyaṃ K EDH (word division unclear); de la bde ba ni 'phral gyi phan pa TVAD; de la bde ba ni bde ba ste TVBG

¹³ prāptiḥ] K EDH; thob pa ni rnyed pa ste TVAD TVBG (prāptir lābhah)

¹⁴ 'rūpatvenā°] K EDH; ngo bo rnyed pas TVAD; ngo bo brnyed pas TVBG (°rūpaprāptyā°)

¹⁵ āśāvikāśāḥ] *corr.*; āśāvikāśāḥ EDH K

yadvā āśāḥ sarvasattvānāṃ bhavabhogaṭṭṣṇāḥ.¹⁶ tāsāṃ vikāśā¹⁷ avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat¹⁸ tāvad bhagavāñ jayati, sarvaharihara-hiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasāṃpattiḥ kathitā. śrīnivāsa ity anena tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśābenābhīhitatvāt. tribhuvanahitasaukhyapṛāptikāra ity anena parārthasāṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savidyā ity anena tadupāyaḥ,¹⁹ tathābhūtaśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakāyākāraśūnyena²⁰ sarvākāraparārthasāṃpatteḥ kartum aśakyatvād iti.

2 prajñānādyabhīdhānam

śrīmantranītigatacārucaturthasekarūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |
nānopadeśagaṇasamkulasaptabhedais
teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ pariḡṛhyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasamkulai[E_{DH} p. 133]r vyākulaḥ saptabhir bhedaḥ prakārair atītānāgatavartamānācārya²¹ gatopadeśarāśisamgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratītyartham iti.

3 tīrthikānāṃ tattvasādhyaḥ prastāvaḥ

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

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ tīrthikānāṃ te tatho[K fol. 3r]ktāḥ.²² sarva eva tīrthyā ātmātmīyagrahatimiropahatabuddhi-

¹⁶ °ṭṭṣṇāḥ] E_{DH} (°ṭṭṣṇās); ṭṭṣṇā K

¹⁷ vikāśā] *corr.*; vikāśā K E_{DH}

¹⁸ te yāvat] *em.*; tā yāvat K E_{DH}; *deest in TIB*

¹⁹ tathābhūta°] K E_{DH}; *no reflect in TIB*

²⁰ °kāyā°] K E_{DH}; *dam pa'i sku TIB (satkāya)*

²¹ °vartamānā°] E_{DH}; °pravartamānā° K

²² te tathoktāḥ]; K^{pc}; te thoktāḥ K^{ac}; tathoktāḥ E_{DH}

nayanāḥ. tattvam idam iti sādhyam idam²³ iti ca tattvasya sādhyasya yat²⁴ svarūpaṃ tasya yā vittīḥ pratītiḥ. tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaika rūpatvāt tattvasya sādhyasya ceti katham²⁵ bhedenā nirdeśa iti cet. asad etat. tattvaṃ hy upādeyatve 'pi²⁶ sukhaduḥkhopekṣādisakalapratibhāsasam̐dohavyāpakam. sādhyam cānabhimataparihāreṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalapraṇibhir avaśyam evāsādhyavyāvṛtṭyā sādhayitavyatvenābhimatam ity adōṣaḥ.

4 vedāntavādināṃ śrāvaka-pratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁷ vedāntavādyabhimataṃ sādhyam āha—ānandarūpaṃ ityādi.

ānandarūpaṃ svaivid aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam²⁸ |
saśrāvakāḥ²⁹ khaḍgajināś ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpaṃ iti sadāsukhamayatvāt. svaivid iti jyotirūpatvena³⁰ svayaṃ prakāśamānatvāt.³¹ aprakampyaṃ iti nityatayā³² kampayitum aśakyatvāt. śāntam³³ iti kleśopakṣaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmayaṇte.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇānakalpā ekacāriṇo vargacāriṇāś³⁴ ca pratyekabuddhāś te sādhyam icchanti. kīdrśam? rūpādyupadher virāmam rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānām upadhīnām skandhānām virāmam vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrāvaka-pratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedenā bhinne 'pi nirvāṇe³⁵ nirupadhiśeṣam eva nirvāṇaṃ sāk[fol. 3v]kṣātkartavyatvena sādhyam pratipannāḥ.

²³ sādhyam idam] *em.*; sādhyam cedam K E_{DH}

²⁴ yat] E_{DH} (*em.*); tat K

²⁵ tattvasya sādhyasya ceti katham] E_{DH} (*em.*); tat katham tattvasya sādhyasya ceti K

²⁶ upādeyatve 'pi] *conj.* (TIB: blang bar bya ba nyid yin); upādeyatvenāpi K E_{DH}

²⁷ tāvad] K E_{DH} TVA_D (re zhig); *no reflex in TVB_G*

²⁸ śāntam] *corr.*; sāntam K E_{DH}; *no reflex in TIB*

²⁹ saśrāvakāḥ] *em.*; saśrāvakā K E_{DH}

³⁰ jyotirūpatvena] K; jyotirūpatvena E_{DH}

³¹ prakāśamānatvāt] E_{DH} (*em.*); prakāśamānat K

³² nityatayā] E_{DH}; anityatayā K TIB (mi rtag pa nyid kyis)

³³ śāntam] *corr.*; sāntam K E_{DH}

³⁴ vargacāriṇāś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇāś E_{DH}

³⁵ nirvāṇe] E_{DH}; nirvāṇa° K

5 pāramitānayavādinām caturvidhaṃ sādhyam

idānīm pāramitānayavādinām abhimataṃ³⁶ caturvidhaṃ sādhyam āha—ākāraśūnyam ityādi.

ākāraśūnyam gaganendurūpaṃ
pratyātmavedyam karuṇārasaṃ ca |
sallakṣaṇair bhūṣitaṃ³⁷ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||
sānandasallakṣaṇamaṇḍitaṅgaṃ
sambhujyamānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravadanti sādhyam
dānādiṣṭapāramitānayasthāḥ || 6 ||

5.1 pāramitānaye prathamā sādhyam

ākārair nīlapītasukhaduḥkhādibhiḥ citrarūpaiḥ śūnyam nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.³⁸ karuṇā duḥkhād³⁹ duḥkhahetor vā sakalajagadabhyuddharaṇakāmatā.^{40, viii} saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nīlapītādicitrākāraśūnyam nirābhāsaṃ⁴¹ nirāñjanaṃ^{ix} gaganopamaṃ svacchaṃ sakalajagadarthakāri^x mahākaruṇāyuktaṃ pratyātmavedyam pāramitopadeśaśabdābhidheyaṃ sādhyam iti pāramitānaye prathamam sādhyam.

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

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

^x 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

³⁶ abhimataṃ] E_{DH}; abhimata K

³⁷ bhūṣitaṃ] E_{DH}; bhuṣitaṃ K

³⁸ svasaṃvedanaikavedyam] E_{DH} (*em.*) (°vedyam); svasaṃvedyanaikavedyam K

³⁹ karuṇā duḥkhād] K; karuṇāduḥkhā° E_{DH}

⁴⁰ abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E_{DH}

⁴¹ nirābhāsaṃ] *em.*; nirābhāsa K E_{DH}

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakānīti.⁴² tair bhūṣitam. arthaṃ janānāṃ prajñānaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.⁴³ dānā-dīnāṃ daśapāramitānāṃ niṣyandaṃ tatprakarṣaprabhavatvena sadṛśaṃ phalam. duḥkhasya pūrvam eva prahīnatvāt sākṣātkaraṇāvasthāyāṃ^{44,xi} saukhyasyāpya-bhāvād⁴⁵ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dā-nātipāramitābhyāsa[†]balenātmānaṃ^{46†}samyaksaṃbuddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sānandam ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁷ sambhujyamānaṃ dharmadeśanādvā-reṇopajīvyamānaṃ.⁴⁸ kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānāṃ⁴⁹ agocaratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasaṃjñake⁵⁰ samyaksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁵¹ sakalajagadarthasampādakāḥ śrāvakaḥ pratyekabuddhanavabhūmīśvarair apy adṛśyaśarīro daśabhūmīśvarair eva paraṃ bodhisattvair⁵² dharmā-

^{xi} ISAACSON (personal communication) proposes *sākṣātkaraṇāvasthāyāṃ* or *sākṣātkṛtyāvasthāyāṃ* as potentially superior readings.

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

⁴² °saṃjñakānīti] *conj.* (ISAACSON); °saṃjñakāni ceti K E_{DH}; mdzes pa'i mtshan sum cu rtsa gnyis zhes bya ste TIB

⁴³ tad arthakāri] K E_{DH}; de ni de'i don mdzad pa'o TIB (tad tadarthakāri)

⁴⁴ sākṣātkaraṇāvasthāyāṃ] *conj.* (ISAACSON); sākṣātkṛtāvasthāyāṃ E_{DH}; sākṣātkṛtāvasthāyāṃ K

⁴⁵ abhāvāt] *em.* (ISAACSON); abhāvatvāt K E_{DH}

⁴⁶ °balenātmānaṃ] K E_{DH}; stobs kyis bdag nyid TVAD; stobs kyis byung ba TVBG

⁴⁷ sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E_{DH}

⁴⁸ °opajīvyamānaṃ] K E_{DH}; nye bar longs spyod par gyur pa'o TIB (°opabhujyamānaṃ)

⁴⁹ pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhumi° E_{DH}

⁵⁰ °saṃjñake] *em.*; °saṃjñako K; °saṃjñakāḥ E_{DH} (*em.*)

⁵¹ nirmāṇadvāreṇa] K E_{DH}; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvāreṇa)

⁵² paraṃ bodhisattvair] K E_{DH} (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

śravaṇadvāreṇopabhuḥyamāna⁵³ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

5.4 pāramitānaye caturthaṃ sādhyam

sampūrya dānādiguṇān aśeṣān
saṃbuddhakṛtyaṃ⁵⁴ sakalam ca kṛtvā |
yad bhūtakoteḥ karaṇaṃ ca sākṣāt
sādhyam tad apy asti nirodharūpam || 7 ||

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tān sampūrya paripūrṇān⁵⁵ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{56,xii} avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś cittacaittanirodhātmikāyā⁵⁷ yat sākṣāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamaṃ sādhyam

idānīm mantranayopadiṣṭaṃ saptavidhaṃ⁵⁸ sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi⁵⁹ janārthakāri⁶⁰
duḥkhaiḥ sukhaiś caiva vimuktirūpam |

^{xii} 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.

⁵³ bhuḥyamāna] *em.*; bhuḥyamānam K E_{DH}

⁵⁴ saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānāṃ ... avaśyakartavyaṃ kṛtsnaṃ); saṃbuddhya kṛtyaṃ K E_{DH}

⁵⁵ paripūrṇān] *em.*; paripūrṇaṃ K E_{DH}

⁵⁶ kṛtyaṃ sakalam] *conj.*; sakalam K E_{DH}

⁵⁷ cittacaitta°] E_{DH} (*em.*); cittacaitya° K

⁵⁸ saptavidhaṃ] E_{DH} (Tib: rnam pa bdun); caturthaṃ K

⁵⁹ svābhāṅganāśleṣi E_{DH} (*corr.*); svābhāṅgaṇāśleṣi K

⁶⁰ janārthakāri] *conj.* (Tib: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E_{DH}

aśītyanuvyañjanabhūṣitāṅgam
apetakalpam pravadanti sādhyam || 8 ||

svābhāṅganām⁶¹ āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.⁶² [E_{DH} p. 136] apetakalpam vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri^{63, xiii} dvātriṃśallakṣa-
ṇavibhūṣitaśarīram⁶⁴ upekṣārūpam⁶⁵ prathamam sādhyam.

6.2 mantranaye dvitīyam sādhyam

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

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁶ sveṣṭadevatākāreṇa sūnyam, nirākāram
iti yāvat. prāg eva prathamatarām⁶⁷ upadeśānantaram eva⁶⁸ devatākāranirape-
kṣam sukham sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭam^{69, xiv} sphu[K fol. 4v]

^{xiii} 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*.

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

⁶¹ svābhāṅganām] E_{DH} (*corr.*); svābhāṅganām K

⁶² svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi K E_{DH}

⁶³ °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 aśeṣajagadarthakāri)

⁶⁴ śarīram] E_{DH}; śarīra K

⁶⁵ upekṣārūpam] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs pa] TVA_D; ju bzhugs pa TVB_G) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpam āsaṃsāra-sthāyi sāksātkriyāta iti)

⁶⁶ svadevatā°] Σ_{TVA_D}; lha TVA_D (devatā°)

⁶⁷ prathamatarām] K; prathamataro° E_{DH}

⁶⁸ upadeśānantaram eva] E_{DH} (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TIB (anantarokta°)

⁶⁹ sphuṭam] K; *deest in* E_{DH}; ma gsal ba TIB

ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisa-
mānarūpaṃ. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-
rarahitaṃ⁷⁰ bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagada-
rthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

6.3 mantranaye tṛtīyaṃ sādhyam

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

kṛtvetyādi. svādhipaṃ sveṣṭadaivatam sāksāt kṛtvāmukhikṛtya sātārūpaṃ sukhai-
kasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ⁷¹ phalaṃ sādhyam
vyavasthitaṃ syāt.

nanu yadi⁷² sāksāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva ka-
smād [E_{DH} p. 137] vibhāvitaḥ? sukhamātraṃ eva dvitīyasādhyavat kiṃ na vibhā-
vitaṃ?⁷³ kiṃ vṛthāprayāsenety⁷⁴ āha—śuddham ityādi. śuddham kevalam devatā-
kāravirahitaṃ sukhamātraṃ naiva sāksāt kartuṃ śakyate, ākārarahitasya sukha-
syānupalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtīyam.⁷⁵ a-
yam arthaḥ⁷⁶—devatākārasaṃvalitaṃ eva sukhaṃ vibhāvya, sāksādbhūte deva-
tākāraṃ tyaktvā, sukhamātraṃ eva sādhyam uktaguṇam.

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
nirupamasukhapūrṇaṃ⁷⁷ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁷⁸ sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||

⁷⁰ °rahitaṃ] Σ_{TVA_D}; spangs te | bde ba 'ba' zhiḡ tsam TVA_D (°rahitaṃ sukhamātraṃ)

⁷¹ sukhamātraṃ] *em.*; sukhamātra° K E_{DH}

⁷² nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); TVB_G: *not clearly rendered*

⁷³ vibhāvitaṃ] *em.*; vibhāvitaḥ E_{DH} (*em.*); vibhāgato K

⁷⁴ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

⁷⁵ tṛtīyam] *em.* TVB_G (gsum pa yin no); tṛtīyaḥ K E_{DH}; bsgrub par bya ba gsum pa yin no TVA_D
(tṛtīyaṃ sādhyam)

⁷⁶ arthaḥ] E_{DH}; artha K

⁷⁷ nirupama°] E_{DH}; nirupama° K

⁷⁸ °munīndraiḥ] *em.*; °munīndraḥ K E_{DH}

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsaham⁷⁹ śarīraṃ yasya. lakṣaṇair dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ sthaulya⁸⁰ nairantaryā⁸¹ saṃsāra⁸² pravāhitvanirāsravatvādibhir upamābhāvād upamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ^{83,xv} saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samālīṅgitam. sphuradbhir anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.⁸⁴ ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸⁵

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁶ gandharvanagarodakacandraprati-bimbasvapnopamaṃ⁸⁷ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastusaṃdohasvabhāvam⁸⁸ anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhāvam, dvātriṃśallakṣaṇavibhūṣitaśarīraṃ aśītyanuvyañjanavirājitagātraṃ⁸⁹ paramaśrṅgārayauvanādyupetaṃ svābhāṅganālīṅgitāṅgaṃ rūpavajrādītārāparyanta-deviṅaṇair anantaprabhedānimittarati⁹⁰ svarūpaparamānandopabhogadvāreṇa^{xvi}

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

^{xvi} See parallels in *Samantabhadrasādhana* for *animittarati / mtshan ma med pa'i dga' ba. From *rūpavajrā*° up to °dvāreṇa, TVAD 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*

⁷⁹ māyopamaṃ vicārāsaham] K (reading slightly unclear); māyopamavicārāsaha EDH

⁸⁰ sthaulya°] K EDH; rgya nom pa nyid dang | rgya che ba nyid dang TVAD (prañītatvasthanauya°); lhun che ba nyid dang | TVBG (sthaulya°)

⁸¹ °nairantaryā°] EDH (em.) (TIB: bar med pa nyid dang); °nairuttaryā° K

⁸² °āsaṃsāra°] em.; °āsaṃsāraṃ EDH K

⁸³ pūrṇaṃ romāgraparyantaṃ] conj. (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ EDH

⁸⁴ sarvasattvārtha°] K EDH (TVBG: sems can thams cad kyi don); sems can gyi don TVAD (sattvārtha°)

⁸⁵ tucchaṃ riktam] K; bhūsthaṃ riktam EDH; spangs pa'o TIB (tucchaṃ / riktam)

⁸⁶ māyāmarīci°] K EDH (TVBG: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | TVAD (māyāmarīcīndrajāla° / māyendrajālamārīci°)

⁸⁷ °svapnopamaṃ] EDH; svapnāpayam K

⁸⁸ anādyantam aśeṣavastusaṃdohasvabhāvam] K EDH; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVAD TVBG (anādyantāśeṣavastusvabhāvam)

⁸⁹ °gātraṃ] K EDH; no reflex in TIB

⁹⁰ anantaprabhedānimittarati°] conj. (TVAD: 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 TVBG

pratibimbavat [E_{DH} p. 138] sambhujyamānaṃ karuṇāsaṃvalitodārarūpatayā sambhogakāyarūpaṃ, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-hāryadvāreṇa⁹¹ nirmitānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃhārakāritvena⁹² nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹³ svabhā-vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xvii} āsaṃsārasthitidharmaṃ⁹⁴ apratiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā nirodhaśūnyaṃ caturthaṃ⁹⁵ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sākṣāt svādhipaṃ sātārūpaṃ
tyaktvopekṣājñānamātraṃ⁹⁶ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā⁹⁷ ratnaprakhyam⁹⁸ ekāntaśāntam || 12 ||

kṛtvetyādi. sākṣāt svādhipaṃ kṛtvā, paścāt⁹⁹ tyaktvā, upekṣārūpaṃ yaj jñānaṃ tanmātraṃ^{xviii} sādhyam syāt. anyat sugamaṃ.¹⁰⁰ etad uktaṃ bhavati—maṇḍalakra-rūpaṃ sākṣāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt pañcamam.

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.*

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

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

⁹¹ anekavidhaprāti-hārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekaṛddhiprāti-hārya°)

⁹² °bodhisattva°] conj. (TVB_G: byang chub sems dpa'i); °bodhi° K E_{DH}; byang chub sems dpa' la sogs pa'i TVA_D (°bodhisattvādi°)

⁹³ °bodhicitta°] E_{DH}; °bodhicittā° K

⁹⁴ conj. (cf. Tib: chos can); dharmāṇām K E_{DH}

⁹⁵ caturthaṃ] E_{DH}; caturtha K

⁹⁶ tyaktvopekṣā°] K (E_{DH} incorrectly reports as tyajyo°) (see commentary); bhāvopekṣā° E_{DH} (em.); no reflex in TM_D

⁹⁷ cintā°] K^{pc} E_{DH}; cittā° K^{ac}

⁹⁸ °prakhyam] E_{DH}; °prakhyamṃ K

⁹⁹ paścāt] E_{DH}; paścāta K

¹⁰⁰ sugamaṃ] E_{DH}; sūgamaṃ K

6.6 mantranaye ṣaṣṭhamam sādhyam

kṛtvā sāksān maṇḍalam sātārūpaṃ
 paścāt tasya svecchayā nirvṛtiś¹⁰¹ ca |
 sattvārthasyāpy asty abhāvo na vāsmiṃ
 prādurbhāvo nirvṛtād¹⁰² asti yasmāt || 13 ||

kṛtvetyādi. kṛtvā sāksān maṇḍalam sātasaṃvalitam,¹⁰³ tasya svecchayā nirvṛtir nirodhaḥ.

nanu yadi sāksāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰⁴ tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhāvaḥ [E_{DH} p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi. asmiṃ pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya prādurbhāvo 'sti.^{xix}

etenaitad evāha—sātasaṃpūrṇacakram sāksāt kṛtvā, yāvad iṣṭam kālam vya-vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodham kṛtvā sthātavyam. yadā punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādyā sattvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰⁵ 'pi ciraniruddhād¹⁰⁶ eva cakrād yathābhavyatayā¹⁰⁷ vineyānām yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.

6.7 mantranaye saptamam sādhyam

kṛtvā sphuṭam rūpaṃ abhīṣṭam eṣāṃ
 paścān nirodhaḥ^{108,xx} phalam āha kaścit |
 abhinnarūpaś ca yato nirodho
 na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

^{xix} 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)

^{xx} 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*.

¹⁰¹ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰² nirvṛtād] E_{DH}; nirvṛtād K

¹⁰³ sātasaṃvalitam] *em.* (TIB: bde ba'i rang bzhin can); sātam saṃvalitam K E_{DH}

¹⁰⁴ nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹⁰⁵ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

¹⁰⁶ ciraniruddhād] *em.* (TIB: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹⁰⁷ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

¹⁰⁸ nirodhaḥ] *em.*; nirodha(m) K (*this may be corrected to h*); nirodham E_{DH}

kṛtvetyādi. ṣaṇṇaṃ pakṣāṇāṃ anyatamasya phalasya¹⁰⁹ sādhyatvād yad yad evābhiṣṭaṃ¹¹⁰ tad¹¹¹ eva sāksāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-kālaṃ sattvārthādiśūnyaḥ sāksāt kartavyaḥ.

nanu ṣaṭpakṣabhedenā ṣaḍ eva¹¹² nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹³ rūpaṃ yasya sa tathā.¹¹⁴ na hi nirodhānāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaikarūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sāksāt kṛtvā paścāt tasya santāno-chedarūpo nirodha iti saptamaṃ sādhyam.

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam¹¹⁵ āhāvaram tat |
yasmāt¹¹⁶ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹¹⁷ yat bodhicittasyāmṛtarūpasya¹¹⁸ rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaram hīnam, vinikṛṣṭaṃ iti yāvat. kasmād avaram? yasmāt sarvaprāyāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānala-

¹⁰⁹ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TIB

¹¹⁰ 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);

¹¹¹ tad] E_{DH}; sad K

¹¹² ṣaḍ eva] E_{DH}; ṣatreva K

¹¹³ abhinnaṃ] E_{DH}; abhinna K

¹¹⁴ sa tathā] *em.*; tat tathā K E_{DH}

¹¹⁵ sekam] E_{DH}; seṣam K

¹¹⁶ yasmāt] E_{DH}; paścāt K

¹¹⁷ 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*)

¹¹⁸ bodhicittasyāmṛtarūpasya] *em.* (TVA_D; byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpa-sya K E_{DH}; sems te TVB_G (cittasya)

kṣaṇas tathāgatokto¹¹⁹ vyarthaḥ prāptaḥ.^{xxi} kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

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

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rāmāḥ striyas tā-sāṃ samāpattidvāreṇa¹²⁰ ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

7.3 āgamasya arthavyākhyānam

atha caturthaṃ tat punas tatheti^{121,xxii} vyākhyāyate. caturtham iti¹²² prajñājñānam tṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñānam tadrūpaṃ parāmṛśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra nirāsravaniruttarātyantasphītāvicchinnaḥ prabandha¹²³ pravāhitvalakṣaṇaḥ.¹²⁴ tatheti tathāśabdena tādrśatvam abhidhiyate. tādrśatvaṃ ca yādrśyā prajñādiyuktyā¹²⁵ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāmagryā tathaiva cotpadyate nānyatheti tathāśabdārthaḥ.

^{xxi} 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*'.

^{xxii} *Samājottara* 112c

¹¹⁹ tathāgatokto] K; tathāgatoktau E_{DH}

¹²⁰ samāpattidvāreṇa] E_{DH}; rig pa'i sgo nas TVA_D; reg pa'i sgo nas TVB_G (sparṣadvāreṇa)

¹²¹ punas tatheti] E_{DH} (*em.*); punar iti K

¹²² caturtham iti] K E_{DH} TVA_D (bzhi pa ni); deest in TVB_G

¹²³ °niruttarātyantasphītāvicchinnaḥ prabandha°] K E_{DH}; shin tu rgyas pa nyid rgyun mi chad par TVB_G (°ātyantasphītāvicchinnaḥ prabandha°); nirantarātyantasphītāvicchinnaḥ prabandha° E_{DH} (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par (°ātyantasphītāvicchinnaḥ prabandhanirantara)

¹²⁴ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹²⁵ °yuktayā] *conj.* (TIB: dang ldan pa'i); °yuktyā K E_{DH}

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

7.4 caruthaseke vipratipattis tṛtīyā

atra caturtham nāstīty eke.^{xxiii} nanu caturtham ity etad asti tatpadam.¹²⁶ tat ka-
tham nāstīty ucyate? satyam, upadeśasaṃprakṣārtham sattvavyāmohanāya ca tṛtī-
yam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar iti noktaṃ
syāt.^{xxiv}

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

7.5 lakṣyasya vicāraṇam

atra lakṣaṇam prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye¹²⁷ paraṃ vyāmohaḥ.
tad vicāryate. lakṣyaṃ hi bhaved¹²⁸ artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad
artharūpaṃ, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirā-
kṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹²⁹ eva pradhānatvād
jñānarūpaṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvai-
tarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

^{xxiii} TVA_D 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 |

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

^{xxv} 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*).

¹²⁶ 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_G (nanu yadi evaṃ na syāt, tadā carutham tat punas tatheti
padaṃ bhagavatā noktaṃ vā)

¹²⁷ lakṣye] E_{DH} (*em.*); lakṣyā K

¹²⁸ lakṣyaṃ hi bhavet] *conj.*(TIB: mtshon par bya ba yang srid na); lakṣyaṃ hi bhagavat K E_{DH}
(°gavad)

¹²⁹ matayor] E_{DH}; tamayor K

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādinō bruvate. nanu nīlapīṭaśuklādighaṭapaṭaśakaṭādi¹³⁰ rūpeṇākārāḥ¹³¹ pratibhāsante¹³² pratyakṣataḥ.^{xxvi} te cārthasyābhāvād jñānarūpā eva. tat katham sākāraṃ nāstīti?^{xxvii} satyam. pratibhāsanta evākārāḥ, param alikarūpeṇa. alikarūpatā caikānekaviyogitvena¹³³ pramāṇalakṣaṇena¹³⁴ prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³⁵ kathitatvān neha¹³⁶ pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśante.¹³⁷ bhrāntinivṛttau ca nirākāraṃ eva¹³⁸ śuddhasphaṭikasamkāśaṃ pāramārthikaṃ¹³⁹ siddhaṃ bhavati.¹⁴⁰ ataś citrādvaitarūpam anekarūpaṃ ca sākāraṃ vijñānam astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāraṃ api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat katham tad asti paramārthata¹⁴¹ i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānam antaḥparisphuradrūpaṃ nirākāraṃ samvedyata 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 muktiprasaṅgaḥ,¹⁴² keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā coktam—

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

^{xxvii} 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?'

¹³⁰ °śakaṭādi°] E_{DH} (em.); °prakaṭādi° K

¹³¹ °ākārāḥ] conj.; ((cā))kārāḥ K; vākārāḥ E_{DH}

¹³² pratibhāsante] E_{DH}; pratibhāśante K

¹³³ °viyogitvena] conj. °viyogitva° K E_{DH}

¹³⁴ °pramāṇalakṣaṇena] K E_{DH} (TVB_G: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_G ('lakṣaṇena)

¹³⁵ pramāṇasvarūpasyā°] E_{DH}; pramāṇa(((pe)))rūpasyā° K

¹³⁶ neha] E_{DH}; eha K

¹³⁷ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹³⁸ nirākāraṃ eva] K E_{DH} TVB_G (rnam pa med pa kho na); rnam pa med pa de kho na TVB_G (nirākāraṃ eva tad)

¹³⁹ pāramārthikaṃ] E_{DH} (em.); pārarthikaṃ K

¹⁴⁰ bhavati] K; bhavatīti E_{DH}

¹⁴¹ paramārthata] em.; paramārtham K E_{DH}

¹⁴² muktiprasaṅgaḥ] conj.; yuktiprasaṅgāt K; muktiprasaṅgāt E_{DH} (em.)

draṣṭavyam¹⁴³ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxviii}

tasmād akāmakenāpi nīlādyākārāṇām alikatvam evaiṣṭavyam. sukhādikaṃ nirākāram¹⁴⁴ satyam upalabhyate. tat katham nopalabhyata iti.

nanu sukhādyākāram sākāram eva vijñānam¹⁴⁵ upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānam svapne 'pi samvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdihlakṣaṇaprāptir bhavatīty atrāpi kośapānam¹⁴⁶ vinā anyan na¹⁴⁷ pramāṇam asti prasādhakam iti. tad asat,¹⁴⁸ abhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārarahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānim eva svasamvedanapramāṇasiddham sakalapraṇabhṛtam¹⁴⁹ astīti katham nopalabdhīḥ?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁵⁰ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na kiñcid api pāramārthikam vastutattvam asti.¹⁵¹ tat katham lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K fol. 7v]maṇḍalacakraḍibhāvanāsakalajagadarthakriyādīnām¹⁵² avyāhatā vyavasthā¹⁵³ sidhyati.^{154,xxix} tathā cōktam—

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

^{xxix} 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

¹⁴³ draṣṭavyam] E_{DH}; draṣṭavya K

¹⁴⁴ nirākāram] K E_{DH}; rnam pa brdzun pa TIB (alikākāram)

¹⁴⁵ sākāram eva vijñānam] conj.(TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānam K E_{DH}

¹⁴⁶ kośapānam] K (kosapānam); śapathollaṅghanam E_{DH} (em.)

¹⁴⁷ anyan na] E_{DH}; anyatra K

¹⁴⁸ tad asat] conj. (TIB: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

¹⁴⁹ °bhṛtam] em.; °bhṛtām K E_{DH}

¹⁵⁰ nanu tad K E_{DH}; tat *possible conj.*

¹⁵¹ asti] conj.; astīti K E_{DH} (astīti?) (iti has no reflex in TIB)

¹⁵² °bhāvanā] K; °bhāvanā E_{DH} (variant word division); bsgoms pas TIB (bhāvanayā)

¹⁵³ vyavasthā] K; vyavasthā ca E_{DH} (em.)

¹⁵⁴ sidhyati] conj.; sidhyatīti K E_{DH} (no reflex of iti in TIB)

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xxx}

iti.¹⁵⁵

nanu sarvaṃ eva vastujātaṃ alikarūpatayā niḥsāram. tadā kimarthaṃ ma-
ṇḍalacakrādibhāvanāprayāsaḥ¹⁵⁶ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁵⁷ yatno 'saty api¹⁵⁸ [E_{DH} p. 143] bho-
ktari |^{159,xxx}

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy
ahaṃ sukhī bhaveyaṃ mā¹⁶⁰ duḥkhy abhūvaṃ iti tṛṣṇā sakalapṛāṇabhṛtām asti.
yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt sauma-
nasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddha-
rmapāṭhamantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-
prākṛtavikalpahānāya^{xxxii} samyaksambodhilakṣaṇaprāptaye¹⁶¹ ca prekṣāvatām a-
rthināṃ pravṛttir bhaviṣyatīti.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthaḥ tavāyam^{162,xxxiii} 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.

^{xxx} *Kurukullākālpa* 3.16cd

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

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

^{xxxiii} The manuscript's reading *yadarthasvā'yaṃ* seems like a plausible corruption of *yadarthaḥ
tavā'yaṃ*, 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*.

¹⁵⁵ iti] E_{DH}; deest in K

¹⁵⁶ maṇḍala°] E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁵⁷ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropanārthaṃ K E_{DH}

¹⁵⁸ 'saty api] K; 'styopi E_{DH}

¹⁵⁹ bhoktari] K (bhoktari°) (*the letter no is added abhove bho*); muktaye E_{DH} (*em.*)

¹⁶⁰ mā] E_{DH} (*em.*); deest in K

¹⁶¹ 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)

¹⁶² yadarthaḥ tavāyam] *conj.*; yadarthasvā'yaṃ K; yadarthatvād ayaṃ E_{DH}

na tu¹⁶³ kṛtaiva sā saptabhir bhedaḥ?
 satyam, kintu guḍagorasanyāyena. tathā hi na jñāyate, kiṃ tat sāram asāraṃ
 veti.
 ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthya¹⁶⁴ yuktyabhāvāc¹⁶⁵
 ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat phalaṃ¹⁶⁶ tad ava-
 śyam eva bhavati. anyathā samagrasāmagrikam eva tan na bhavet. sākṣātkara-
 ṇāvasthāyāṃ samagrasāmagrikam tad vartate. tad avaśyam tena¹⁶⁷ bhavitavyam.
 sati ca bhavati^{168,xxxiv} prathamasya hānir iti.

8.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁶⁹ na dvitīyasya sāratā. ta-
 thā hi pramāṇaniścitaṃ prekṣāvatā bhāvanīyam, na yathākathañcit. pramā[K fol.
 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.^{xxxv} tad eva sarvajānānāṃ kama-
 nīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyopa-

^{xxxiv} 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.

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

¹⁶³ na tu] *conj.*; nanu K E_{DH}

¹⁶⁴ samāpatti°] K E_{DH} TVB_G (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVA_D (devatāyogasamāpatti°)

¹⁶⁵ yuktyabhāvāc] E_{DH}; yuktābhāvāc K

¹⁶⁶ yat phalaṃ] *conj.* (TIB: 'bras bu gang yin pa); yat KE_{DH}

¹⁶⁷ tena K E_{DH} TVB_G (de); de'i 'bras bu TVA_D (tena phalena)

¹⁶⁸ *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)

¹⁶⁹ °labdher] E_{DH}; °bdher K

labdheḥ sāḁṣāt kartum āśakyatvāc^{170,xxxvi} ca dvitīyasya kalpanāmātrateti.¹⁷¹

8.3 ṭṭīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmbhūtasya tyaktum āśakyatvāt, samvā-litarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na ṭṭīyasya¹⁷² kalyā-ṇabhāvaḥ.¹⁷³ tathā hi sahopalambhena¹⁷⁴ tādātmyasiddhāv ekasya parityāge 'pa-rasyāvaśyaṃ parityāgo na vā kasyacid iti.

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayāparamārtharū-patayā ca na ṭṭīyāntapakṣasya¹⁷⁵ kalyāṇateti.¹⁷⁶ atra kecid yuktiṃ varṇayanti.^{xxxvii} prapañcarūpatvābhāve¹⁷⁷ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-ḁṣātkaṇaṇam yāvat prayāsa tāvat sarvatraiva bhāvyavastuni sambhavati. tad a-tra yadi prayāsbhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyāṃ ko viśe-ṣaḥ¹⁷⁸? nanu¹⁷⁹ aprapañcam śīghram eva sthiribhavatīty ayaṃ viśeṣaḥ. yatraivā-

^{xxxvi} TIB suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyanupalabdheḥ sāḁṣātkartum 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.

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

¹⁷⁰ āśakyatvāc] E_{DH} (*em.*); āśakyatāc K

¹⁷¹ kalpanāmātrateti] E_{DH} (*em.*); kalpanātrateti K

¹⁷² ṭṭīyasya] *conj.*; ṭṭīya K; ṭṭīyaḥ E_{DH}

¹⁷³] *conj.* (Tib: dge ba [ma] yin); kalyāṇabhāvaḥ K^{pc}; kalyāṇabhāvaḥ K^{ac}; dge ba ma yin [na] *kalyāṇabhāvaḥ*

¹⁷⁴ sahopalambhena] E_{DH}; saholambhena K

¹⁷⁵ 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}

¹⁷⁶ kalyāṇateti] E_{DH}; kalyāṇateti K

¹⁷⁷ prapañcarūpatvābhāve] K E_{DH}; spros pa'i ngo bo nyid du gyur TIB

¹⁷⁸ viśeṣaḥ] *conj.*; viśeṣa iti cet K E_{DH}

¹⁷⁹ nanu] *conj.* (TIB: 'on te); deest *in* K and E_{DH}

lambane¹⁸⁰ cittam punaḥ punaḥ preryate nirantaram¹⁸¹ dīrghakālam ca tatraiva
sthīrībhavatīty āgamaḥ. yuktiś cātrāsti. tathā cōktam—

tasmād bhūtam abhūtam vā yad yad evābhibhāvyate |
bhāvanābalaniṣpattau^{xxxviii} tat sphuṭākālpadhīphalam¹⁸² ||^{xxxix}

punaś cōktam—

aho kuśīdatvam aho vimūḍhatā
aho janasyāśya sadarthavakratā |
svacittamātrapratibaddhabuddhatā¹⁸³
adūravartiny api yan na sevyaḥ ||¹⁸⁴

iti. tasmān nāyam viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuni sam-
bhavatīti na kiñcid api bhāvanīyam syāt. [K fol. 8v] tataś ca sarvatraiva mokṣa-
mārge bhāvanāyā vaiyarthyaḥ syāt. māyopamākārānupraveśena bhrāntirūpaḥ
apy aprapañcād [E_{DH} p. 145] bhāvyamānam¹⁸⁵ aduṣṭam bhavatīti cet, na tv ayam
māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt
prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā, tad evā-
lasyaḥ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁸⁶ ity alam atiprasaṅgeneti.
atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

8.5 pañcamasya asāratvam

ṭṭīyapakṣoktadoṣatvān¹⁸⁷ nīrasatvena¹⁸⁸ prayojanābhāvān mantranayakramābhā-
vāc ca na pañcamāḥ parikṣīṇadoṣaḥ.

^{xxxviii} 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*.

^{xxxix} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁸⁰ yatraivāmbane] *conj.* (no reflect of *nanu* in TIB); nanu yatraivāmbane

¹⁸¹ nirantaram] E_{DH} (*em.*) TIB (rgyun mi 'chad par); niruttaram K

¹⁸² kalpadhīphalam] *em.*; kalpadhī phalam K E_{DH}

¹⁸³ °pratibaddha°] *conj.* (TIB; 'brel pa); °pratibuddha° K E_{DH}

¹⁸⁴ Untraced. Also cited in **Saptāṅga* fol. 202r7.

¹⁸⁵ aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamānam

¹⁸⁶ bhāvayitavyam] E_{DH}; bhaviyitavyam K

¹⁸⁷ ṭṭīyapakṣoktadoṣatvān] *conj.* (TVB_G: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); ṭṭīyapakṣe ktato K; ṭṭīyapakṣe kuto E_{DH}; no reflex in TVA_D

¹⁸⁸ nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

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

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁸⁹ asakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na
pañcāntaraprabhedakalpanā¹⁹⁰ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-
nivṛtṭyā vyāpakanivṛtṭyā¹⁹¹ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya ni-
vartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{xli}

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito¹⁹² vahnir niḥse-
ṣam indhanam bhaṣmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-
prajvalitaḥ śūnyatājñānāgñiḥ sākṣāt kṛtvā¹⁹³ maṇḍalacakram nivartayiṣyatīti cet.¹⁹⁴
tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam¹⁹⁵ vahneḥ. kā-
raṇasya indhanalakṣaṇasya nivṛtttau¹⁹⁶ yuktaiva vahnīlakṣaṇasya kāryasya ni-
vṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]tham tanni-
vṛtttau nivṛttiḥ? na¹⁹⁷ ca śūnyatāyā nivṛttir asti.^{xlii}

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

^{xli} 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 ||

^{xlii} 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.

¹⁸⁹ nirvāyayitum] K; nirvāpayitum E_{DH}

¹⁹⁰ pañcāntara°] *em*. TIB (Inga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_{DH}

¹⁹¹ vyāpakanivṛtṭyā] E_{DH}; vyāpakānivṛtṭyā K

¹⁹² dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāte prajvalito E_{DH}; dāruṣaṅghāt pravjalito K

¹⁹³ sākṣāt kṛtvā] *conj.*; sākṣān K E_{DH}

¹⁹⁴ 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 |

¹⁹⁵ kāraṇam] *conj.*; na kāraṇam K E_{DH}

¹⁹⁶ kāryasya indhanalakṣaṇasya nivṛtttau] *conj.*; kāryam indhanalakṣaṇanivṛtttau

¹⁹⁷ na] *conj.*; athavā na] K E_{DH}

nanu sã na¹⁹⁸ bhavatu kãraṇaṃ. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.¹⁹⁹ na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātka-
raṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samyak-
sambuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā ca-
krajñānasyānivṛttau²⁰⁰ śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca viro-
dhino 'bhāvāt kãraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na
nivṛttiḥ,²⁰¹ nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakaṃ²⁰² tad gurūpadeśato
jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktaṃ²⁰³ pramāṇato
'stīti yatkiñcid etat.^{xliii} pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyā-
pinī. na sã santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁰⁴ na ca nivṛtityā²⁰⁵
nīrasarūpayā prayojanam asti prekṣāvatām. tathā cōktaṃ—

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

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁰⁶ gaganakamale vā kācid artha-
kriyā sambhavati. ciraniruddhād apy atītād avasturūpāc²⁰⁷ cakrāt sattvārtho bha-
viṣyatīty apy asāram, ciranīrutasyāpi²⁰⁸ kukku[K fol. 9v]ṭasya kaṇṭhadhvanipra-
saṅgāt.

^{xliii} 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

||

^{xliv} *Bodhicaryāvatāra* 8.108

¹⁹⁸ na] E_{DH} (*em.*); deest in K

¹⁹⁹ tattvarūpā] E_{DH}; tatvarūpāḥ K

²⁰⁰ °ānivṛttau] K E_{DH}; log na TIB(nivṛttau)

²⁰¹ na nivṛttiḥ] *conj.* (TIB: ldog pa med do); nivṛttiḥ K E_{DH}

²⁰² nivartakaṃ] *em.*; nivartikās K E_{DH}

²⁰³ śūnyatāvyatiriktaṃ] *conj.* vyatiri((ktiḥ)) K (i in kti lacks a pṛṣṭhamātrā); vyatiriktaḥ E_{DH}

²⁰⁴ nivṛttiḥ] K^{ac}; nivṛttiḥ K^{pc}

²⁰⁵ nivṛtityā] E_{DH} (*em.*); nivartyā K

²⁰⁶ gagane] K E_{DH} TVB_G; no reflex in TVA_D

²⁰⁷ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

²⁰⁸ 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.²⁰⁹ na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{xlvi}

nanu nirodhya maṇḍalacakramṁ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²¹⁰ nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca nirodhya²¹¹ punar utpāde kiñcit prayojanam astīty alam atiprapañceneti.

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹² 'pi bhāvān na piṣṭapeṣaṇam²¹³ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt katham saptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyām niyatacakrākārātā, punaḥ svecchayā nirvṛtiḥ svecchotpādanam²¹⁴ ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²¹⁵

9 caturthasya sekasya svarūpam

dambholibījasrutidhauṭasuddha-²¹⁶
pāthojabhūtāṅkurabhūtapuṣṭi²¹⁷|

^{xlvi} TVA_D varies significantly for this paragraph.

²⁰⁹ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²¹⁰ tattvato] K (tatvato) E_{DH}; de las TIB (tato)

²¹¹ nirodhya] E_{DH}; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

²¹² 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 samdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamandohasyāṣṭame E_{DH}

²¹³ piṣṭapeṣaṇam] K^{ac} E_{DH}; piṣṭapre | ṣaṇam K^{ac}

²¹⁴ 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

²¹⁵ 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

²¹⁶ °sruti°] *corr.*; śruti K E_{DH}

²¹⁷ pāthoja°] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

turiyaśasyaṃ²¹⁸ paripākam eti²¹⁹
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—mukhaśravaṇanāsikākacakṣurghrāṇarasanāni²²⁰ hastāṅgulībhiḥ pi-dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasam̐sūcakāni māhendraḡdimāṇḍalāny upajāyante. taṃ ca binduṃ ta-ttvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam²²¹ ānāpānā-dilakṣaṇam²²² ceti. etad²²³ uktaṃ bhavati—śaivasam̐khyādinirdiṣṭam²²⁴ vāyusva-rūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sāḡṣātkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastīśuṇḍikākārā adhaḥpralamba-mānā upajihvāsam̐jñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ²²⁵

²¹⁸ turiyaśasyaṃ] E_{DH}; tutiyaśasyaṃ K

²¹⁹ eti] E_{DH} (*em.*); eta K

²²⁰ mukhaśravaṇanāsikākacakṣurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

²²¹ °recaka°] E_{DH}; recakaṃ K

²²² ānāpānādīlakṣaṇam] E_{DH}; anāpānā° K

²²³ etad] E_{DH} (*em.*); tad K

²²⁴ śaivasam̐khyādi°] E_{DH} (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saivasam̐khyādi° K; grangs can la sogs pas TVA_D (sm̐khyādi°)

²²⁵ 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 hṛṇmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ²²⁶ śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.^{xlvi}

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

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²²⁷ 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-²²⁸
śāntāti²²⁹ sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²³⁰ nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

^{xlvi} 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 ||*

²²⁶ hṛṇmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ] 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 (hṛṇmadhyaṣoḍaśanāḍikā-maṇḍalamadhyahūmsthajñānasvarūpaṃ)

²²⁷ śabdair *em.* (cf. comm.); sarvair K E_{DH}

²²⁸ °mātra°] E_{DH}; mātraṃ K

²²⁹ śāntāti] E_{DH}; śāntādi K

²³⁰ nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

[E_{DH} p. 149] gambhīraśūnyaṃ pratibhāsamātraṃ śāntātisūkṣmaṃ anabhilāpyaṃ nirlepaṃ nīrūpaṃ²³¹ nirañjanādi.²³² ādiśabdāt śivaṃ nirākāraṃ niṣprapañcam a-nādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhyasattve, aparasya sādhyasya sattve sattāyām.²³³ ebhiḥ sarvair eva param api kiñcit sādhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam ebhiḥ sarvair abhidhīyata iti niścayaḥ.

12 pariṇāmanā

akhilagaṇagarbhaveyāpisaptaprakāra-²³⁴

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 vimatināśinī²³⁵ ||

vikacakumudatārākṣīrakundānukāri²³⁶

pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |

anupamasukhapūrṇaḥ svābhavidyopagūḍho

bhavatu nikhilalokaḥ tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrtipādānām.

²³¹ nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²³² nirañjanādi] K; nirañjanaṃ E_{DH}

²³³ sattāyām] K; sattvāyā E_{DH}

²³⁴ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²³⁵ vimatināśinī] E_{DH}; vimatināsanī K

²³⁶ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri] E_{DH}; vikarekāmudakṣīratārakundānukāri K

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