

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

February 15, 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 of the commentary agree, they are given the siglum TV.

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.
TV	Both Tibetan translations of the commentary (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
((<i>kiṃcit</i>))	Reading uncertain—either illegible or otherwise in doubt
< <i>kiṃcit</i> >	Reading cancelled
† <i>kiṃcit</i> †	Reading does not make sense to the editor and an adequate conjecture was not able to be chosen.
[<i>kiṃcit</i>]	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] [siddham]¹ namaḥ śrīsadgurupādebhyaḥ |ⁱ

anupamasukharūpī śrīnivāso 'nivāso
nirupamadaśadevīrūpavidyaḥ² savidyaḥ |
tribhuvanahitasaukhyaprāptikāro 'vikāro
jayati kamalapāṇir yāvad āśāvikāśaḥ || 1 ||ⁱⁱⁱ

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱⁱ

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir a-
valokiteśvaro bhagavāñ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupa-
mam ity^{3,iv} atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair⁴ dha-
rmair yuktasyānyasyābhāvād upamārahitam sukham eva rūpaṃ sva-
bhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñāna-
sambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarū-

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 TV: *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.

¹ [siddham] K; om EDH

² nirupama° EDH; nirūpama° K

³ kiṃviśiṣṭaḥ? anupamam ity] K EDH; *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 °saṃsārasthāyitva° K; °saṃsārasthāyisva° EDH

patvena^{5,v} sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdrśaḥ? nirupamaḥ paramarūpayauvanaśṛṅgārādirasa-mahākaruṇādiyuktatvenopamātikrāntā rūpavajrādītārāparyantadaśadevīrūpā vidyāḥ paricāraakatvena⁶ yasya sa tathā. saha svābhārūpayā vidyayā⁷ vartata iti savidyāḥ. tribhuvanasya tribhuvanavartino janasya yad dhitam āyatipathyam^{8,vi} buddhatvādikam, saukhyam

^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. TV's reading *chos kyi sku'i ngo bo nyid kyi* 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.

^{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 Buddhist texts, such as in Vilāsavajra's *Mantrārthāvalokinī*: *mahyam hitam maddhitam hitam 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 *āyatipathya* 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 kṛtam nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatidukha* in a verse attributed to Naradatta in the *Subhāṣitaratnakośa*: *muṇḍāpriyād āyatidukhadāyino 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).

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

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

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

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

tadātve pathyaṃ⁹ cakravartitvādikam,^{vii} tasya yā prāptiḥ¹⁰ [K fol. 2v] sāksātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.^{viii} aparinirvā-

^{vii} 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 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 pathyaṃ*, for which *tadātve pathyaṃ* fits. Another possibility is *āpātapaṭhyaṃ*, but *tadātva* is more often used in contrast with *āyati*. See, for example, Śākyarakṣita's *Vṛttamālāstutivṛtti: prthagjanatve 'pi āyatipathyada-rśinas 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.

^{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 *ṣaṣṭhitatpuruṣas*: 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 satyāga-dasya (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.

TV 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* (TVA_D); *de dag gi rgyu mdzad pa gang yin pa de la de skad ces bya'o* (TVB_G).

⁹ *saukhyaṃ tadātve pathyaṃ*] *conj.*; *tad dāpayati pathyaṃ* 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* TV (*prāptir lābhaḥ*)

ṇadharmakatvenāpratiṣṭhitanirvāṇarūpatvenā¹¹ nyathātvalakṣaṇasya vikāraśyābhāvād avikārah. evaṃviśiṣṭo bhagavāñ jayati.

kiyantam kalam ity āha—yāvad āśāvikaśāḥ. āśa daśa diśo gaganasvarūpāḥ. yadvā āśāḥ sarvasattvānām bhavabhogaṭṭṣṇāḥ.¹² tā-sam vikāśā avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat tāvad¹³ bhagavāñ jayati, sarvahariharaḥiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasaṃpattīḥ kathitā. śrīnivāsa ity anena tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśabhenābhihitatvāt. tribhuvanahitasaukhyaprāptikāra ity anena parārthasaṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savidya ity anena tadupāyaḥ,¹⁴ tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakāyākārasūnyena¹⁵ sarvākāraparārthasaṃpatteḥ kartum āśakyatvād iti.

2 prajojanādi

śrīmantranītigatacārucaturthaseka-
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |
nānopadeśagaṇasaṃkulasaptabhedais
teṣaṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||^{ix}

śrīmantranītiśabdena¹⁶ sāmānyayogatantravācakenāpi śrīsamājah¹⁷ parigrhyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham.

^{ix} This verse is in Vasantatilakā.

¹¹ °rūpatvenā°] K E_{DH}; ngo bo rnyed pas TVA_D; ngo bo brnyed pas TVB_G (°rūpa-prāptyā°)

¹² °ṭṭṣṇāḥ] E_{DH} (°ṭṭṣṇās); ṭṭṣṇā K

¹³ te yāvat tāvad] *em.*; tā yāvat tāvad K E_{DH}; de srid du TV (tāvad)

¹⁴ tathābhūta°] K E_{DH} TVB_G (*de lta bu*); *no reflex* in TVA_D

¹⁵ °kāyā°] K E_{DH}; dam pa'i sku TV (°satkāyā°)

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 TV (sāmārthyāt śrīsamājah)

nānācāryopadeśagaṇasaṃkulai[E_{DH} p. 133]r vyākulaiḥ¹⁸ saptabhir
bhedaiḥ prakāraiḥ¹⁹ atītānāgatavartamānācārya²⁰ gatopadeśarāśisaṃgrāhakaiḥ.^{21,x}
sphuṭāvagataye sukhena sphuṭapratītyartham²² iti.

3 tīrthikānāṃ tattvaṃ sādhyam ca

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

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ
tīrthikānāṃ te tatho[K fol. 3r]ktāḥ.²³ sarva eva tīrthyā ātmātmīya-
grahatimiropahatabuddhinayanāḥ. tattvaṃ idam iti sādhyam idam²⁴

^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 bkaḥ 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 bsduḥ 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: *nānācāryopadeśarāśisaṃgrāhakaiḥ saptabhir bhedaiḥ saṃkulair vyākulaiḥ sarvatravīpūrṇaiḥ taiḥ sādhyasaṃkulaiḥ*.

^{xi} This verse is in *Indravajrā*.

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 bkaḥ pa ste* TVB_G; *vyākulair vipūrṇaiḥ possible conj. (see notes)*

¹⁹ *prakāraiḥ*] K E_{DH}; *no reflex in TV*

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

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

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

iti ca tattvasya sādhyasya yat²⁵ svarūpaṃ tasya yā vittiḥ pratītiḥ, ta-
syāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaika-rūpatvāt katham tattva-
sya sādhyasya ceti^{26, xii} bhedenā nirdeśa itī cet. asad etat. tattvaṃ
hy upādeyatve 'pi²⁷ sukhaduḥkhoppekṣādisakalapratibhāsaṃdoha-
vyāpakam.²⁸ sādhyam cānabhimataparīhāreṇecchālakṣaṇaṃ phalam
upādeyatve 'pi sakalaprañibhir avāśyam evāsādhyavyāvṛtṭyā sādha-
yitavyatvenābhimatam ity adoṣaḥ.

4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁹ vedāntavādyabhimatam sādhyam āha—ānandarūpaṃ
ityādi.

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

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

²⁵ yat] E_{DH} (*em.*); tat K

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

²⁷ upādeyatve 'pi] *conj.* (TV: 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 zhiḡ); *no reflex in* TVB_G

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

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

ānandarūpam iti sadāsukhamayatvāt. svavid iti jyotirūpatvena³² svayaṃ prakāśamānatvāt.³³ aprakampyam iti nityatayā³⁴ kampayitum aśakyatvāt. śāntam³⁵ iti kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmayingante.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇanakalpā e-kacāriṇo vargacāriṇaś³⁶ ca pratyekabuddhās te sādhyam icchanti. kiḍḍsaṃ? rūpādyupadher virāmaṃ rūpavedanāsaṃjñāsaṃskāravi-jñānalakṣaṇānām upadhīnāṃ skandhānāṃ virāmaṃ vicchedam, ni-rodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrāvaka-pratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedenā bhinne 'pi nirvāṇe³⁷ nirupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyam pratipannāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīm pāramitānayavādināṃ abhimataṃ³⁸ caturvidhaṃ sādhyam āha—ākāraśūnyam ityādi.

ākāraśūnyam gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitaṃ³⁹ arthakāri
dānādiṇiṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujaṃ mānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravādanti sādhyam
dānādiṣaṭpāramitānayasthāḥ || 6 ||^{xiv}

^{xiv} These two verses are in Indra vajrā.

³² jyotirūpatvena] K; jyotirūpatvena E_{DH}

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

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

³⁵ śāntam] *corr.*; sāntam K E_{DH}

³⁶ vargacāriṇaś] K TV (tshogs kyi spyod pa) ; vanacāriṇaś E_{DH}

³⁷ nirvāṇe] E_{DH}; nirvāṇa° K

³⁸ abhimataṃ] E_{DH}; abhimata K

³⁹ bhūṣitaṃ] E_{DH}; bhuṣitaṃ K

5.1 pāramitānaye prathamam sādhyam

ākārair nīlapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyaṃ nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.⁴⁰ karuṇā duḥkhād⁴¹ duḥkhahetor vā sakalajagadabhyuddharaṇakāmatā.^{42,xv} saiva rasaḥ svabhāvo yasya tat tathoktam. e tad uktaṃ bhavati—nīlapītādicitrākārasūnyaṃ nirābhāsaṃ⁴³ nirañjanaṃ^{xvi} gaganopamaṃ svacchaṃ sakalajagadarthakāri^{xvii} mahākaruṇāyuktaṃ pratyātmavedyaṃ pāramitopadeśasābdābhidheyaṃ sādhyam iti pāramitānaye prathamam sādhyam.

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakāni,^{44,xviii} tair bhūṣitam. arthaṃ janānāṃ prajñānaṃ kartuṃ śīlaṃ svabhāvo

^{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 *Hetubinduṭīkāloka*: ... *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 *nirābhāsanirañjanaṃ*, which is understandable as a *viśeṣaṇasamāsa*. The combination of *nirābhāsaṃ nirañjanaṃ* occurs in a verse from an untraced source cited in Raviśrījñāna's *Amṛtakaṇikā*: *yat kāyaṃ sarvabuddhānāṃ nirābhāsaṃ nirañjanaṃ | ajñātam akṛtaṃ 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 *dvātriṃśallakṣaṇasaṃjñakāni* appear superfluous. The commentary analyses *sallakṣaṇa* as a *karmadhāraya*, glossing *sat* with *śobhana*; *dvātriṃśallakṣaṇa* serves as a clarification of that, requiring no fu-

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

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

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

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

⁴⁴ dvātriṃśallakṣaṇasaṃjñakāni] *conj.*; dvātriṃśallakṣaṇasaṃjñakāni ceti K E_{DH}; mdzes pa'i mtshan sum cu rtse gnyis zhes bya ste TV (dvātriṃśatsallakṣaṇānīti / dvātriṃśatsallakṣaṇasaṃjñakāni)

yasya tad arthakāri.⁴⁵ dānādīnāṃ daśapāramitānāṃ niṣyandaṃ^{xix}
 tatprakarṣaprabhavatvena sadṛśaṃ phalam.^{xx} duḥkhasya pūrvam eva
 prahīnatvāt sākṣātkaraṇāvasthāyāṃ^{46,xxi} saukhyasyāpy abhāvād⁴⁷
 upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bha-
 vati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakala-
 jagadarthakāri dānādīpāramitābhyāsa[†] balenātmānaṃ^{48†} samyaksam-
 buddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam.
 sānandaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁹ sambhujyamānaṃ dha-

rther conjunction. Likewise, the words *iti* and *saṃjñaka* together are redundant. In TV, the *zhes bya* following the phrase may either render *iti* or *saṃjñaka*—we find this rendering for the latter in the commentary on verse 9 for *mahāsukhasaṃjñaka*. 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 *niṣyandaṃ* should be understood either as an accusative form (as it is in the verse) or (less likely) anomalously as a neuter noun.

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

^{xxi} ISAACSON (personal communication) proposes *sākṣātkaraṇāvasthāyāṃ* or *sākṣātkṛtyāvasthāyāṃ* as potentially superior readings to the manuscript's *sākṣātkṛtāvatāsthāyāṃ* or the previous edition's *sākṣātkṛtāvasthāyāṃ*.

In support of the former, see Vāgīśvarakīrti's *Samkṣiptābhiṣekavidhi*: *tadanantaram ekatathatāmatena tayaiva bhinnamate tv ānayā svasaṃviditajñānasākṣātkaraṇāvasthāyāṃ pūrvoktagāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇim pratisthāpya* | (p. 417)

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)

⁴⁶ sākṣātkaraṇāvasthāyāṃ] conj. (ISAACSON); sākṣātkṛtāvasthāyāṃ E_{DH}; sākṣātkṛtāvatāsthāyāṃ K

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

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

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

rmadeśanādvāreṇopajīvyamānam.^{50,xxii} kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām⁵¹ agocaratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṁ bhavati—śuddhāvāsopari ghanavyūhasaṁjñake⁵² samyaksaṁbuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁵³ sakalajagadarthasaṁpādakāḥ śrāvakapratyekabuddhanavabhūmīśvarair apy adṛśyaśāriro daśabhūmīśvarair eva paraṁ bodhisattvair⁵⁴ dharmāśravaṇadvāreṇopabhujyamāna⁵⁵ āsaṁsāraṁ cakāsti, tathaiva tat sādhyam iti tṛtiyam.

5.4 pāramitānaye caturthaṁ sādhyam

saṁpūrya dānādiguṇān aśeṣān
saṁbuddhakṛtyaṁ⁵⁶ sakalaṁ ca kṛtvā |
yad bhūtakoteḥ karaṇaṁ ca sākṣāt
sādhyam tad apy asti nirodharūpam || 7 ||^{xxiii}

saṁpūryetyādi. dānādipāramitā eva guṇā, guṇyante^{xxiv} 'bhyasyanta iti kṛtvā. tān saṁpūrya paripūrṇān⁵⁷ kṛtvā, yat saṁbuddhānāṁ kṛtyaṁ

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

^{xxiii} This verse is in *Indravajrā* metre.

^{xxiv} In the *Dhātupāṭha*, the tenth class verbal root $\sqrt{\text{guṇa}}$ is said to express *āmantrāṇa*. Here, however, this is a denominative verb with the sense of *āmreḍaṇa* (multiplication/repetition) formed from the noun *guṇa*.

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

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

⁵² °saṁjñake] *em.*; °saṁjñako K; °saṁjñakāḥ E_{DH} (*em.*)

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

⁵⁴ paraṁ bodhisattvair] K E_{DH} (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TV (paramabodhisattvair)

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

⁵⁶ saṁbuddhakṛtyaṁ] *em.* (cf. TaRaA-V: saṁbuddhānāṁ ... avāśyakartavyaṁ kṛtsnaṁ); saṁbuddhya kṛtyaṁ K E_{DH}

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

sakalam^{58,xxv} avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś cittacaittanīrodhātmikāyā⁵⁹ yat sākṣāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭaṃ saptavidhaṃ⁶⁰ sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi⁶¹ janārthakāri⁶²
duḥkhaiḥ sukhaiś caiva vimuktirūpam |
aśītyanuvyañjanabhūṣitāṅgam
apetakalpaṃ pravadanti sādhyam || 8 ||^{xxvi}

svābhāṅganām⁶³ āśleṣitum śīlaṃ svabhāvo yasya tat svābhāṅganāśleṣi.⁶⁴ [E_{DH} p. 136] apetakalpaṃ vyapagatakalpaṃ, kalpanārahitam

^{xxv} The manuscript's reading of simply *sakalam* instead of *kṛtyaṃ sakalam* is asymmetrical given the following gloss, *avaśyakartavyaṃ kṛtsnaṃ*. Here TV reads simply *nges par mdzad par bya ba ma lus pa*, reflecting only the gloss and neither *sakalam* of the K 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. We believe the manuscript's transmitted reading is improbable.

^{xxvi} This verse is in Upajāti.

⁵⁸ *kṛtyaṃ sakalam*] *conj.*; sakalam K E_{DH}; *no reflex in TV*

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

⁶⁰ *saptavidhaṃ*] E_{DH} (TV *rnam pa bdun*); *caturthaṃ* K

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

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

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

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

iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganā-
śleṣi jagadarthakāri^{65,xxvii} dvātriṃśallakṣaṇavibhūṣitaśarīram⁶⁶ upe-
kṣārūpaṃ^{67,xxviii} prathamam sādhyam.

6.2 mantranaye dvitīyaṃ sādhyam

svadevatākāraviśeṣasūnyaṃ
prāg eva sambhāvya sukhaṃ sphuṭaṃ sat |
mahāsukhākhyam jagadarthakāri
cintāmaṇiprakhyam uvāca kaścit || 9 ||^{xxix}

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁸ sveṣṭadevatākāreṇa sūnyam,
nirākāram iti yāvat. prāg eva prathamataram⁶⁹ upadeśānantaram

^{xxvii} The compound °svābhāṅganāśleṣajagadarthakāri is strinckly speaking not i-
mpossible, and could perhaps be interpreted as an instrumental *tatpuruṣa*; howe-
ver, 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 more likely that the scribe left off
the *ikāra*.

^{xxviii} Something along the lines of *āsaṃsārasthāyi sākṣāt kriyata iti* may have dro-
pped out of the text here given TV, but there is no very compelling reason to think
that it did. The addition words certainly relevant, given that it is a pertinent fea-
ture of the first *sādhyā* that it remains active for as long as *saṃsāra* continues to
exist. We can be reasonably sure that TV reflects *āsaṃsārasthāyi* with 'khor ba ji
srid du bzhugs pa, as this is the Tibetan rendering of this word in the next section.

^{xxix} The metre of this verse is Viparītākhyānikī

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 TV_{AD} (°svābhāṅganāśleṣy aśeṣajagadarthakāri)

⁶⁶ śarīram] E_{DH}; śarīra K

⁶⁷ upekṣārūpaṃ] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs
pa mngon du bya ba yin no zhe bya ba TV_{AD}; btang snyoms kyi ngo bo nyid du
'khor ba ji bzhugs pa mngon sum du bya ba yin zhes bya ba TVB_G (upekṣārūpaṃ
āsaṃsārasthāyi sākṣāt kriyata iti)

⁶⁸ svadevatā°] K TVB_G (rang lha'i); lha TV_{AD} (devatā°)

⁶⁹ prathamataram] K; prathamataro° E_{DH}

eva^{70,xxx} devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sā-
kṣāt kṛtvā, sphuṭaṃ^{71,xxxi} sphu[K fol. 4v]ṭikṛtaṃ san mahāsukha-
saṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānarūpaṃ.
etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-
rarahitaṃ⁷² bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintā-
maṇivaj jagadarthakāri⁷³ māyopamam āsaṃsārasthāyi dvitīyaṃ sā-
dhyam.

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 ||^{xxxii}

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sāksāt kṛtvāmukhīkṛtya sātā-
rūpaṃ sukhaikasvabhāvam, paścād devatākāraṃ parityajya, sukha-
mātraṃ⁷⁴ phalaṃ sādhyam vyavasthitaṃ syāt.

nanu yadi⁷⁵ sāksāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi pratha-
mam eva kasmād [E_{DH} p. 137] vibhāvitaḥ? sukhamātram eva dvi-

^{xxx} Normally *bshad ma thag pa* in Tibetan has the sense of *anantarokta*, but here the translator probably did intend it to render *upadeśānantaram eva* as we find the same rendering later in the paragraph.

^{xxxi} The understanding offered by TV, which reflects *asphuṭaṃ* instead of *sphuṭaṃ*, appears to indicate a misunderstanding on the translator's part, confusing the word division of *kṛtvā sphuṭaṃ*. It is not possible for *sphuṭikṛtaṃ* to take an accusative object, nor is a form such as *sphuṭikṛtya* possible without larger changes to the text.

^{xxxii} This verse is in Śālinī metre.

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

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

⁷² °rahitam] K E_{DH} TVB_G (spangs ste); spangs te | bde ba 'ba' zhiḡ tsam TVA_D (°rahitam sukhamātra°)

⁷³ jagadarthakāri] K E_{DH} TVB_G ('gro ba'i don mdzad pa); 'gro ba ma lus pa'i don mdzad pa TVA_D (sakalajagadarthakāri)

⁷⁴ sukhamātraṃ] *em.*; sukhamātra° K E_{DH}

⁷⁵ nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); *no clear reflex* TVB_G

tīyasādhyavat kiṃ na vibhāvitam?⁷⁶ kiṃ vṛthāprayāsenety⁷⁷ āha—
śuddham ityādi. śuddham kevalam devatākāravirahitam sukhamā-
tram naiva sākṣāt kartum śakyate, ākārahitasya sukhasyānupa-
lambhāt.⁷⁸ tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛti-
yam.⁷⁹ ayam arthaḥ⁸⁰—devatākārasamvalitam eva sukham vibhāvya,
sākṣādbhūte devatākāram tyaktvā, sukhamātram eva sādhyam ukta-
guṇam.^{xxxiii}

6.4 mantranaye caturtham sādhyam

gagaṇasamaśarīram lakṣaṇair bhūṣitāṅgam
nirupamasukhapūrṇam⁸¹ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁸² sarvasattvārthakāri
pravadati punar anyath sādhyam ucchedaśūnyam || 11 ||

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsaham⁸³ śarīram ya-
sya. lakṣaṇair dvātriṃśadbhir aśitibhiś cānuvyañjanair maṇḍitāny
aṅgāni yasya. nirupamaiḥ sthaulya⁸⁴ nairantaryā⁸⁵ saṃsāra⁸⁶ pravāhitvanirāsravatv

^{xxxiii} Here TV reads *yon tan du 'chad do* whereas K transmits the reading *uktagu-
ṇam*. It is difficult to say if the Tibetan rendering represents a different underlying
Sanskrit reading, but it does convey a different sense. Whereas the Tibetan seems
to say that the *sādhyā* 'is taught to be a good quality', the Sanskrit suggests the
meaning 'which has the previously mentioned qualities'.

⁷⁶ vibhāvitam] *em.*; vibhāvitaḥ E_{DH} (*em.*); vibhāgato K

⁷⁷ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

⁷⁸ sukhasyā°] K E_{DH} TVB_G (bde ba); bde ba 'ba' zhiḡ TVA_D (kevalasukhasyā°)

⁷⁹ °eti tṛtīyam] *em.* TVB_G (zhes bya ba gsum pa yin no); °eti tṛtīyaḥ K E_{DH}; ste
bsgrub par bya ba gsum pa yin no TVA_D (tṛtīyam sādhyam)

⁸⁰ arthaḥ] E_{DH}; artha K

⁸¹ nirupama°] E_{DH}; nirupama° K

⁸² °munīndraiḥ] *em.*; °munīndraḥ K E_{DH}

⁸³ māyopamaṃ vicārāsaham] K (*reading slightly unclear*); māyopamavicārāsaha
E_{DH}

⁸⁴ sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (praṇī-
tatvasthaulya°); lhun che ba nyid dang | TVB_G (sthaulya°)

⁸⁵ °nairantaryā°] E_{DH} (*em.*) (TV: bar med pa nyid dang); °nairuttaryā° K

⁸⁶ °āsaṃsāra°] *em.*; °āsaṃsāram E_{DH} K

upamābhāvād upamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ^{87,xxxiv}
saṃpūrṇaṃ. svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphu-
radbhir anantanirmitair munīndrais tathābhūtaiḥ eva sarvasattvā-
rthakāri.⁸⁸ ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸⁹

etad uktaṃ bhavati—gaganamāyāmarīci⁹⁰ gandharvanagarodaka-
candrapratibimbaspvapnopamam⁹¹ [K fol. 5r] ekānekabhāvābhāva-
grāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastusaṃdohasva-
bhāvam⁹² anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasū-
kṣmātigambhīraprajñārūpatayā dharmakāyasvabhāvam, dvātriṃśa-
llakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājita-gātraṃ⁹³ para-
śṛṅgarayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ rūpavajrādītā-
rāparyantadevīgaṇair anantaprabhedānimittarati⁹⁴ svarūpaparamānandopabhogadvā-

^{xxxiv} See a similar expression in *Siddhaikavīrasādhana* (author unknown): *tato niḥśtaraśmibhir āpādatalād vālāgraparyāntaprāptaṃ bhāvyaṭe* (*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)

^{xxxv} 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 pas mchog tu dga' ba la nye bar longs skyod pa'i sgo nas*. TVBG 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*.

⁸⁷ pūrṇaṃ romāgraparyantaṃ] conj. (TV: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ EDH

⁸⁸ sarvasattvārtha°] K EDH (TVBG: sems can thams cad kyi don); sems can gyi don TVAD (sattvārtha°)

⁸⁹ tucchaṃ riktam] K; bhūsthaṃ riktam EDH; spangs pa'o TV (tucchaṃ / riktam)

⁹⁰ māyāmarīci°] K EDH (TVBG: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | smig rgyu dang | TVAD (māyāmarīcīndrajāla° / māyendrajāla-marīci°)

⁹¹ °svapnopamam] EDH; svapnāpayam K

⁹² anādyantam aśeṣavastusaṃdohasvabhāvam] K EDH; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVAD TVBG (anādyantāśeṣavastusvabhāvam)

⁹³ °gātraṃ] K EDH; no reflex in TV

⁹⁴ anantaprabhedānimittarati°] conj. (TVAD: mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas); anantaprabhedānimittarati° 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 karuṇāsaṃvalitodāra-
rūpatayā sambhogakāyarūpaṃ, nānādhimuktivineyajanaparipācanā-
rtham anekavidhaprātihāryadvāreṇa⁹⁵ nirmitānantakulāntarbhūta-
saṃbuddhabodhisattvaspharaṇasaṃhārakāritvena⁹⁶ nirmāṇakāyātma-
kam, śūnyatākaruṇābhinnabodhicitta⁹⁷ svabhāvāmalaprajñopāyasa-
mādhisambhūtasatsukhāpūrṇam^{xxxvi} āsaṃsārasthitidharmaṃ⁹⁸ apra-
tiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandha-
nityatayā nirodhaśūnyaṃ caturthaṃ⁹⁹ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṃ satarūpaṃ
tyaktvopekṣājñānamātraṃ¹⁰⁰ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā¹⁰¹ ratnaprakhyam¹⁰² ekāntaśāntam || 12 ||

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt¹⁰³ tyaktvā, upekṣārūpaṃ
yaj jñānaṃ tanmātraṃ^{xxxvii} sādhyam syāt. anyat sugamaṃ.¹⁰⁴ etad
uktaṃ bhavati—maṇḍalacakrarūpaṃ sāksāt kṛtvā, paścāt tan niro-
dhya, upekṣājñānamātraṃ sādhyam syāt pañcamam.

^{xxxvi} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *ta-
taḥ prajñopāyāmalasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokya ca
paśyēt.*

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

⁹⁵ anekavidhaprātihārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma
TVA_D TVB_G (anekaṛddhiprātihārya°)

⁹⁶ °bodhisattva°] conj. (TVB_G: byang chub sems dpa'i); °bodhi° K E_{DH}; byang chub
sems dpa' la sogs pa'i TVA_D (°bodhisattvādi°)

⁹⁷ °bodhicitta°] E_{DH}; °bodhicittā° K

⁹⁸ conj. (cf. Tib: chos can); dharmāṇām K E_{DH}

⁹⁹ caturthaṃ] E_{DH}; caturtha K

¹⁰⁰ tyaktvopekṣā°] K (E_{DH} incorrectly reports as tyajyo°) (see commentary); bhāvo-
pekṣā° E_{DH} (em.); no reflex in TM_D

¹⁰¹ cintā°] K^{pc} E_{DH}; cittā° K^{ac}

¹⁰² °prakhyam] E_{DH}; °prakhyamṃ K

¹⁰³ paścāt] E_{DH}; paścāta K

¹⁰⁴ sugamaṃ] E_{DH}; sūgamaṃ K

6.6 mantranaye ṣaṣṭhamam sādhyam

kṛtvā sāksān maṇḍalam satarūpaṃ
 paścāt tasya svecchayā nirvṛtiś¹⁰⁵ ca |
 sattvārthasyāpy asty abhāvo na vāsmiṇ
 prādurbhāvo nirvṛtād¹⁰⁶ asti yasmāt || 13 ||

kṛtvetyādi. kṛtvā sāksān maṇḍalam sātasaṃvalitam,¹⁰⁷ tasya svecchayā
 nirvṛtir nirodhaḥ.

nanu yadi sāksāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰⁸
 tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyās cābhāvāt
 sattvārthābhāvaḥ [E_{DH} p. 139] syād ity āśaṅkyāha—sattvārthasyāpy
 asty abhāvo na vetyādi. asmiṇ pakṣe sattvārthābhāvo nāsti, yasmān
 nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya prādurbhāvo 'sti.^{xxxviii}

etenaitad evāha—sātasaṃpūrṇacakram sāksāt kṛtvā, yāvad iṣṭam
 kālam vyavasthāpya, paścāt tasya sarvathaiva pradīpavan nirodham
 kṛtvā sthātavyam. yadā punaḥ sattvārthābhilāṣo bhavati, tadā niru-
 ddhād eva cakrāntaram utpādyā sattvārthaḥ kartavyaḥ. cakrāntaro-
 tpāde¹⁰⁹ 'pi ciraniruddhād¹¹⁰ eva cakrād yathābhavyatayā¹¹¹ vineyā-
 nām yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.

6.7 mantranaye saptamam sādhyam

kṛtvā sphuṭam rūpaṃ abhiṣṭam eṣāṃ
 paścān nirodhaḥ^{112,xxxix} phalam āha kaścit |

^{xxxviii} TV 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)

^{xxxix} 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*.

¹⁰⁵ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰⁶ nirvṛtād] E_{DH}; nirvṛtād K

¹⁰⁷ sātasaṃvalitam] *em.* (TV: bde ba'i rang bzhin can); sātam saṃvalitam K E_{DH}

¹⁰⁸ nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹⁰⁹ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

¹¹⁰ ciraniruddhād] *em.* (TV: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹¹¹ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

¹¹² nirodhaḥ] *em.*; nirodha(ṃ) K (*this may be corrected to ḥ*); nirodham E_{DH}

abhinna rūpāś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. śaṅṇāṃ pakṣāṇāṃ anyatamasya phalasya¹¹³ sādhyatvād
yad yad evābhiṣṭaṃ¹¹⁴ tad¹¹⁵ eva sāksāt kṛtvā, paścāt sarvathaiva
pradīpavan nirodha uttarakālaṃ sattvārthādiśūnyaḥ sāksāt karta-
vyaḥ.

nanu śatpakṣabhedenā śaḍ eva¹¹⁶ nirodhāḥ syuḥ. tat katham eka
eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹⁷ rūpaṃ ya-
sya sa tathā.¹¹⁸ na hi nirodhānāṃ śatpakṣalakṣaṇabhede 'pi bhedo
'sti, abhāvaika rūpatayā nirodhasya samānatvāt. ayam arthaḥ—anya-
tamapakṣaṃ sāksāt kṛtvā paścāt tasya santānocchedarūpo nirodha
iti saptamaṃ sādhyam.

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam¹¹⁹ āhāvaraṃ tat |
yasmāt¹²⁰ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹²¹

¹¹³ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TV

¹¹⁴ phalasya sādhyatvād yad yad evābhiṣṭaṃ] K E_{DH}; 'bras bu bsgrub bya gang
kho na TV_{AD} (phalaṃ yad eva); bsgrub bya gang kho na mngon par 'dod pa TV_{BG}
(phalaṃ yad evābhiṣṭaṃ);

¹¹⁵ tad] E_{DH}; sad K

¹¹⁶ śaḍ eva] E_{DH}; ṣatreva K

¹¹⁷ abhinnaṃ] E_{DH}; abhinna K

¹¹⁸ sa tathā] *em.*; tat tathā K E_{DH}

¹¹⁹ sekam] E_{DH}; seṣam K

¹²⁰ yasmāt] E_{DH}; paścāt K

¹²¹ 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
| TV_{AD} (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 | TV_{BG} (*text may have suffered from
corruption after phyis*)

yat bodhicittasyāmṛtarūpasya¹²² rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaram hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprāyāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāगतो-
kto¹²³ vyarthaḥ prāptaḥ.^{xl} kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya vi-
śiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

prajñājñānād uttaraṃ prāptarāmā-
svādas turyaṃ sekam āhādhamam tat |
yasmāt sarvo bhāvanātau prayatno
buddhoddīṣṭo niṣphalaḥ samprasaktaḥ || 16 ||

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rāmāḥ striyas tāsāṃ samāpattidvāreṇa¹²⁴ ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

7.3 āgamasya arthavyākhyānam

atha caturthaṃ tat punas tatheti^{125, xli} vyākhyāyate. caturtham iti¹²⁶ prajñājñānaṃ tṛtīyam apekṣya caturtham ity ucyate. tad iti taccha-

^{xl} TV 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 bzhi 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*'.

^{xli} *Samājottara* 112c

¹²² bodhicittasyāmṛtarūpasya] *em.* (TVA_D: byang chub kyi sems te); sam bodhicittasyāmṛtarūpasya K E_{DH}; sems te TVB_G (cittasya)

¹²³ tathāगतो] K; tathāगतो] E_{DH}

¹²⁴ samāpattidvāreṇa] E_{DH}; rig pa'i sgo nas TVA_D; reg pa'i sgo nas TVB_G (sparṣa-dvāreṇa)

¹²⁵ punas tatheti] E_{DH} (*em.*); punar iti K

¹²⁶ caturtham iti] K E_{DH} TVA_D (bzhi pa ni); deest in TVB_G

bdena tad eva prajñājñānam tadrūpaṃ parāmrśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra nirāsravaniruttarātyanta-sphītāvicchinna-prabandha¹²⁷ pravāhitvalakṣaṇaḥ.¹²⁸ tatheti tathāśa-bdena tādrśatvaṃ abhidhīyate. tādrśatvaṃ ca yādrśyā prajñādiyuk-tayā¹²⁹ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāmagryā tathaiva cotpadyate, nānyatheti tathāśabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho boddhavyaḥ. lakṣyate 'neneti lakṣaṇam anubhūyamānaṃ prajñājñānam, apratīyamānasya lakṣa-ṇatvāyogāt, nāgrhītaviśeṣaṇā [E_{DH} p. 141] viśeṣyabuddhir iti nyāyāt. lakṣyate jñāyate pratipādyate 'neneti lakṣyaṃ sāksāt kariṣyamānaṃ caturtham.

7.4 caruthaseke vipratipattis tṛtīyā

atra caturtham nāstīty eke.^{xlii} nanu caturtham ity etad asti tatpa-dam.¹³⁰ tat katham nāstīty ucyate? satyam, upadeśasaṃrakṣārtham sattvavyāmohanāya ca tṛtīyam eva caturthaśabde [K fol. 6v] noktaṃ bhagavatā. anyathā tat punar iti noktaṃ syāt.^{xliii}

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipādi-tatvāt pratipādayiṣyamāṇatvāc ceti.^{xliv}

^{xlii} TVA_D adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṃ tridhā bhedam asmin tantre prakalpitam* | : 'dir 'ga' zhig | dbang ni rnam pa gsum dag tu | rgyud 'di las ni rab tu grags || zhes gsungs pas na | bzhi pa ni yang dag pa ma yin no zhe na |

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

^{xliv} Tib. discusses two further *pakṣas* here: that the fourth referred to in the *Samā-*

¹²⁷ °niruttarātyantasphītāvicchinna-prabandha°] K; shin tu rgyas pa nyid rgyun mi chad par TVB_G (°ātyantasphītāvicchinna-prabandha°); nirantarātyantasphītāvicchinna-prabandha° E_{DH} (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par TVA_D (°ātyantasphītānirantarāvicchinna-prabandha°)

¹²⁸ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹²⁹ °yuktayā] *conj.* (TV: dang ldan pa'i); °yuktyā K E_{DH}

¹³⁰ nanu caturtham ity etad asti tatpadam] K (nanu caturtham ity etad asti | tat padan) E_{DH}; de ltar de bzhin bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TVA_D (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 | TVB_G (nanu yadi evaṃ na syāt, tadā caturtham tat punas tatheti padaṃ bhagavatā noktaṃ vā)

7.5 lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye¹³¹ param vyāmohaḥ. tad vicāryate. lakṣyaṃ hi bhaved¹³² artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad artharūpaṃ, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirākṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹³³ eva pradhānatvād jñānarūpaṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvaitarūpaṃ vā syād anekarūpaṃ vā syād iti vikalpāḥ.

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino bruvate. nanu nilapīṭaśuklādighaṭapaṭaśakaṭādi¹³⁴ rūpeṇākārāḥ¹³⁵ pratibhāsante¹³⁶ pratyakṣataḥ.^{xlv} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xlvi} satyam. pratibhāsanta evākārāḥ, param alikarūpeṇa. alikarūpatā caikānekaviyogitvena¹³⁷ pramāṇalakṣaṇena¹³⁸ prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³⁹ kathitvatvān

jottara 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*).

^{xlv} TV phrases this sentence as a rhetorical question, as if the Sanskrit started *kim na*

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

¹³¹ lakṣye] E_{DH} (*em.*); lakṣyā K

¹³² lakṣyaṃ hi bhaved] *conj.*(TV: mtshon par bya ba yang srid na); lakṣyaṃ hi bhagavat K E_{DH} (°gavad)

¹³³ matayor] E_{DH}; tamayor K

¹³⁴ °śakaṭādi°] E_{DH} (*em.*); °prakaṭādi° K

¹³⁵ °ākārāḥ] *conj.*; ((cā))kārāḥ] K; vākārāḥ E_{DH}

¹³⁶ pratibhāsante] E_{DH}; pratibhāṣante K

¹³⁷ °viyogitvena] *conj.* °viyogitva° K E_{DH}

¹³⁸ °pramāṇalakṣaṇena] K E_{DH} (TVB_G: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_G (°lakṣaṇena)

¹³⁹ pramāṇasvarūpasyā°] E_{DH}; pramāṇa(((pe)))rūpasyā° K

neha¹⁴⁰ pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśante.¹⁴¹ bhrāntinivṛttau ca nirākāram eva¹⁴² śuddhasphaṭikasamkāśaṃ pāramārthikaṃ¹⁴³ siddhaṃ bhavati.¹⁴⁴ ataś citrādvaitarūpaṃ anekarūpaṃ ca sākāraṃ vijñānam astīti vikalpadva-
yaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdihlakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata¹⁴⁵ 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 grāhya-grāhakabhāvādikam api satyaṃ [E_{DH} p. 142] syāt. tataś ca sarveṣāṃ eva satyapratibhāsatvena muktiprasaṅgaḥ,¹⁴⁶ keṣāñcid api mithyā-pratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā coktam—

draṣṭavyaṃ¹⁴⁷ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xlvi}

tasmād akāmakenāpi nīlādyākārāṇām alikatvam evaiṣṭavyam. sukhādikam nirākāraṃ¹⁴⁸ satyam upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāram sākāraṃ eva vijñānam¹⁴⁹ upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānam sva-

^{xlvi} *Abhisamayālaṅkāra* 5.21; *Ratnagotravaiśvābha* 154; *Pratītyasamputpādahṛdaya-kārikā* 7; etc.

¹⁴⁰ neha] E_{DH}; eha K

¹⁴¹ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹⁴² 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)

¹⁴³ pāramārthikaṃ] E_{DH} (*em.*); pārarthikaṃ K

¹⁴⁴ bhavati] K; bhavatīti E_{DH}

¹⁴⁵ paramārthata] *em.*; paramārtham K E_{DH}

¹⁴⁶ muktiprasaṅgaḥ] *conj.*; yuktiprasaṅgāt K; muktiprasaṅgāt E_{DH} (*em.*)

¹⁴⁷ draṣṭavyaṃ] E_{DH}; draṣṭavya K

¹⁴⁸ nirākāraṃ] K E_{DH}; rnam pa brdzun pa TV (alikākāraṃ)

¹⁴⁹ sākāraṃ eva vijñānam] *conj.*(TV: rnam pa dang bcas pa 'i kho na shes pa); eva vijñānam K E_{DH}

pne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyām bhūmāv upa-
labdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ¹⁵⁰ vinā anyan na¹⁵¹
pramāṇam asti prasādhakam iti. tad asat,¹⁵² abhiprāyāparijñānāt, su-
khādyākārasyaiva nīlādyākārahitasya vijñānasya nirākāratvene-
ṣṭatvāt. tac cedānīm eva svasaṃvedanapramāṇasiddhaṃ sakalapra-
ṇabhṛtam¹⁵³ astīti katham nopalabdhīh?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁵⁴ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram,
ekānekasvabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvapra-
sāadhanān na kiñcid api pāramārthikam vastutattvam asti.¹⁵⁵ tat ka-
tham lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa do-
ṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api māyopamapra-
tibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyāpratiṣedhāt.
tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K fol.
7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādinām¹⁵⁶ avyāhatā
vyavasthā¹⁵⁷ sidhyati.^{158, xlviii} tathā cuktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet

|^{xl ix}

^{xl viii} E_{DH} appears to understand the text as saying that both *bhāvanā* and *jagada-
rthakriyādinām vyavasthā* are established. TV suggests that it is *bhāvanā* which
is the instrument by which the *vyāvasthā* is established. The manuscript rea-
ding suggests taking °*bhāvanā* in compound with the following word—i.e., in the
Madhyamaka system, although mere appearance is false, the framework of eve-
rything starting with *lakṣyalakṣaṇa* is established.

^{xl ix} *Kurukullākālpa* 3.16cd

¹⁵⁰ kośapānaṃ] K (kosapānaṃ); śapathollaṅghanaṃ E_{DH} (em.)

¹⁵¹ anyan na] E_{DH}; anyatra K

¹⁵² tad asat] conj. (TV: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

¹⁵³ °bhṛtam] em.; °bhṛtām K E_{DH}

¹⁵⁴ nanu tad K E_{DH}; tat *possible conj.*

¹⁵⁵ asti] conj.; astīti K E_{DH} (astīti?) (*iti* has no reflex in TV)

¹⁵⁶ °bhāvanā] K; °bhāvanā E_{DH} (variant word division); bsgoms pas TV (bhāva-
nayā)

¹⁵⁷ vyavasthā] K; vyavasthā ca E_{DH} (em.)

¹⁵⁸ sidhyati] conj.; sidhyatīti K E_{DH} (*no reflex of iti* in TV)

iti.¹⁵⁹

nanu sarvam eva vastujātam alikarūpatayā niḥsāram. tadā kimarthaṃ maṇḍalacakrādibhāvanāprayāsaḥ¹⁶⁰ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁶¹ yatno 'saty api¹⁶² [E_{DH} p. 143] bhoktari |^{163,1}

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā¹⁶⁴ duḥkhy abhūvam iti tṛṣṇā sakalapraṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt saumanasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭhamantrajāpādau pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādiprākṛtavikalpahānāya^{li} samyaksambodhilakṣaṇaprāptaye¹⁶⁵ ca prekṣāvatām arthināṃ pravṛttir bhaviṣyatīti.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tavāyam^{166,lii} ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

¹ *Pramāṇavārttika*, Pramāṇasiddhi 193cd.

^{li} 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 sāksāḍavagamyate cetaḥ ||

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

¹⁵⁹ iti] E_{DH}; deest in K

¹⁶⁰ maṇḍala°] E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁶¹ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E_{DH}

¹⁶² 'saty api] K; 'styopi E_{DH}

¹⁶³ bhoktari] K (bhoktarī°) (*the letter no is added abhove bho*); muktaye E_{DH} (*em.*)

¹⁶⁴ mā] E_{DH} (*em.*); deest in K

¹⁶⁵ lakṣaṇaprāptaye] K E_{DH}; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TV_D (lakṣaṇaphalaprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TV_B_G (lakṣaṇaphalaprāptaye)

¹⁶⁶ yadarthas tavāyam] *conj.*; yadarthasvā'yam K; yadarthatvād ayam E_{DH}

na tu¹⁶⁷ kṛtaiva sā saptabhir bhedaīḥ?
 satyam, kintu guḍagorasanyāyena. tathā hi na jñāyate, kiṃ tat
 sāram asāram veti.
 ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthīyād¹⁶⁸ yu-
 ktyabhāvāc¹⁶⁹ ca prathamasya niḥsāratā. tathā hi samagrasāmagrī-
 kaṃ yat phalaṃ¹⁷⁰ tad avaśyam eva bhavati. anyathā samagrasāma-
 grīkaṃ eva tan na bhavet. sāṅgātkaṇḍavasthāyāṃ samagrasāma-
 grīkaṃ tad vartate. tad avaśyaṃ tena¹⁷¹ bhavitavyam. sati ca bha-
 vati^{172,liii} prathamasya hānir iti.

8.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁷³ na dvitīya-
 sya sāratā. tathā hi pramāṇaniścitaṃ prekṣāvatā bhāvanīyam, na
 yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvado-
 palabhyate.^{liv} tad eva sarvajanānāṃ kamanīyatayā pratibhāsate. ta-
 smāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyopalabdheḥ sā-
 kṣāt kartum aśakyatvāc^{174,lv} ca dvitīyasya kalpanāmātrateti.¹⁷⁵

^{liii} TV 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.

^{liv} TVAD lacks a reflex of *sarvadā*, whereas TVBG lacks a reflex of *eva*.

^{lv} TV suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalita-*

¹⁶⁷ na tu] *conj.*; nanu K EDH

¹⁶⁸ samāpatti°] K EDH TVBG (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par
 'jug pa'i TVAD (devatāyogasamāpatti°)

¹⁶⁹ yuktyabhāvāc] EDH; yuktābhāvāc K

¹⁷⁰ yat phalaṃ] *conj.* (TV: 'bras bu gang yin pa); yat KE DH

¹⁷¹ tena K EDH TVBG (de); de'i 'bras bu TVAD (tena phalena)

¹⁷² *conj.*; bhavane na K EDH; de ltar gyur pas dang po nyams pa yin no TVAD; de
 ltar gyur pa dang po nyams pa yin no TVBG (evaṃsati)

¹⁷³ 'labdher] EDH; 'bdher K

¹⁷⁴ aśakyatvāc] EDH (*em.*); aśakyatāc K

¹⁷⁵ kalpanāmātrateti] EDH (*em.*); kalpanātrateti K

8.3 ṭṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmībhūtasya tyaktum aśakya-
tvāt, saṃvalitarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc
ca na ṭṛtīyasya¹⁷⁶ kalyāṇabhāvaḥ.¹⁷⁷ tathā hi sahopalambhena¹⁷⁸ tā-
dātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgo na vā
kasyacid iti.

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayā-
paramārtharūpatayā ca na ṭṛtīyāntapakṣasya¹⁷⁹ kalyāṇateti.¹⁸⁰ atra
kecid yuktiṃ varṇayanti.¹⁸¹ prapañcarūpatvābhāve¹⁸¹ 'pi sūkṣmasya
bindvādeḥ punaḥ punar bhāvanayā sākṣātkaraṇaṃ yāvat prayāsa-
tāvat sarvatraiva bhāvvyavastuni sambhavati. tad atra yadi prayāsa-
bhayaṃ, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthā-
yāṃ ko viśeṣaḥ¹⁸²? nanu¹⁸³ aprapañcaṃ śīghraṃ eva sthīrībhavatīty

syānupalabdheḥ sākṣātkartum aśakyatvāc ca. The addition of *anupalabdheḥ* after *kevalasya* renders the flow of argument's logic less smooth. The addition of the same word after *cakrākārasaṃvalitasya* does not change the argument in its overall sense. Note that the Tibetan 'khor lo'i rang bzhin could instead imply the reading *cakrasvabhāva* or something similar, but it may simply be a free rendering of *cakrākārasaṃvalita*.

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

¹⁸¹ TV_{AD} renders this sentence differently: *de la 'ga' zhig las rigs pa cung zhig cig brjod par mi bya ste* |

¹⁷⁶ ṭṛtīyasya] *conj.*; ṭṛtīya K; ṭṛtīyaḥ E_{DH}

¹⁷⁷] *conj.* (Tib: dge ba [ma] yin); kalyāṇabhāvaḥ K^{pc}; kalyāṇibhāvaḥ K^{ac}; dge ba ma yin [na] *kalyāṇabhāvaḥ*

¹⁷⁸ sahopalambhena] E_{DH}; sahopalambhena K

¹⁷⁹ ṭṛtīyāntapakṣasya] *em.* (TV_{AD}: gsum pa'i tha' ma'i phyogs TV_{AD}; TV_{BG}: gsum pa'i mtha' ma'i phyogs); ṭṛtīyāntaḥ | pakṣasya K; ṭṛtīyapakṣasya E_{DH}

¹⁸⁰ kalyāṇateti] E_{DH}; kalyāṇateti K

¹⁸¹ prapañcarūpatvābhāve] K E_{DH}; spros pa'i ngo bo nyid du gyur TV

¹⁸² viśeṣaḥ] *conj.*; viśeṣa iti cet K E_{DH}

¹⁸³ nanu] *conj.* (TV: 'on te); deest in K and E_{DH}

ayaṃ viśeṣaḥ. yatraivālabane¹⁸⁴ cittam punaḥ punaḥ preryate ni-
rantaram¹⁸⁵ dīrghakālam ca tatraiva sthīrībhavatīty āgamaḥ. yuktiś
cātrāsti. tathā cōktaṃ—

tasmād bhūtaṃ abhūtaṃ vā yad yad evābhībhāvyate |
bhāvanābalaniṣpattau^{lvii} tat sphuṭākālpadhīphalam¹⁸⁶ ||^{lviii}

punaś cōktaṃ—

aho kuśīdatvam aho vimūḍhatā
aho janasyāśya sadarthavakratā |
svacittamātrapratibaddhabuddhatā¹⁸⁷
adūravartiny api yan na sevyate ||¹⁸⁸

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe
vastuni sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] ta-
taś ca sarvatraiva mokṣamārga bhāvanāyā vaiyarthyaṃ syāt. māyo-
pamākārānupraveśena bhrāntirūpaṃ apy aprapañcād [E_{DH} p. 145]
bhāvyamānam¹⁸⁹ aduṣṭam bhavatīti cet, na tv ayaṃ māyākārānupa-
veśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt
prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad
vā, tad evāśyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁹⁰ ity
alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

^{lvii} The reading *bhāvanābalaniṣpattau* is supported by the Tibetan translation and occurs in other sources (*bsgom pa'i stobs ni rdzogs pa na*). Another more mai-
nstream reading for this *pāda* is *bhāvanāpariniṣpattau*.

^{lviii} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁸⁴ yatraivālabane] *conj.* (no reflect of *nanu* in TV); *nanu* yatraivālabane

¹⁸⁵ nirantaram] E_{DH} (*em.*) TV (rgyun mi 'chad par); niruttaram K

¹⁸⁶ kalpadhīphalam] *em.*; kalpadhīḥ phalam K E_{DH}

¹⁸⁷ °pratibaddha°] *conj.* (TV; 'brel pa); °pratibuddha° K E_{DH}

¹⁸⁸ Untraced. Also cited in **Saptāṅga* fol. 202r7.

¹⁸⁹ aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamānam

¹⁹⁰ bhāvayitavyam] E_{DH}; bhaviyitavyam K

8.5 pañcamasya asāratvam

ṭṛṭiyapakṣoktaśatvān¹⁹¹ nīrasatvena¹⁹² prayojanābhāvān mantra-nayakramābhāvāc ca na pañcamah parikṣiṇadoṣaḥ.

nanu sākṣātkaraṇāt pūrvam mantranayaprayogo 'sti. tat katham tasyābhāvah? satyam, sākṣātpthalāvasthā sādhyā. tasyām ca nāsty a-sau kramah. †sākṣātparityāge^{lix†} ca na prayojanam utpaśyāma iti.

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁹³ aśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaraprabhedakalpanā¹⁹⁴ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇanivṛtṭyā vyāpakanivṛtṭyā¹⁹⁵ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya nivartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{lx}

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito¹⁹⁶ vahnir niḥśeṣam indhanam bhasmikṛtya paścāt svarasata eva nivar-tate, tathā maṇḍalacakraprajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā¹⁹⁷ maṇḍalacakram nivartayiṣyatīti cet.¹⁹⁸ tad asat, viṣamatvād dṛṣṭā-

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

^{lx} TV lacks a reflex of *icchākāle dṛśyate*. Both translations add an extra sentence to this paragraph: *rang gi 'dod pas ('dos pas TVBG; 'gog par TVBG)'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 ||*

¹⁹¹ ṭṛṭiyapakṣoktaśatvān *conj.* (TVBG: gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang); ṭṛṭiyapakṣe ktato K; ṭṛṭiyapakṣe kuto E_{DH}; *no reflex* in TVAD

¹⁹² nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

¹⁹³ nirvāyayitum] K; nirvāpayitum E_{DH}

¹⁹⁴ pañcāntara°] *em.* TV (lga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_{DH}

¹⁹⁵ vyāpakanivṛtṭyā] E_{DH}; vyāpakānivṛtṭyā K

¹⁹⁶ dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāte prajvalito E_{DH}; dāruṣaṅghāt prajvalito K

¹⁹⁷ sākṣāt kṛtvā] *conj.*; sākṣān K E_{DH}

¹⁹⁸ TV a fuller sentence here. TVBG 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 |* TVAD 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*

ntasya. tathā hi tatrendhanam kāraṇam¹⁹⁹ vahneh. kāraṇasya indhanalakṣaṇasya nivṛttau²⁰⁰ yuktaiva vahnalakṣaṇasya kāryasya nivṛtṭiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]tham tannivṛttau nivṛtṭiḥ? na²⁰¹ ca śūnyatāyā nivṛttir asti.^{lxi}

nanu sā na²⁰² bhavatu kāraṇam. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.²⁰³ na ca tasyā nivṛtṭiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātkaraṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛtṭiḥ syāt. na ca bhavati, samyaksambuddhībhūyāpi katipayakālāvasthānasya svayam eva svikṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā cakrajñānasyānivṛttau²⁰⁴ śūnyatājñānam kena nivartanīyam. tena nivṛtṭiś ca virodhino 'bhāvāt kāraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na nivṛtṭiḥ,²⁰⁵ nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakam²⁰⁶ tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvya-

^{lxi} 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.

'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 |

¹⁹⁹ kāraṇam] conj.; na kāraṇam K E_{DH}

²⁰⁰ kāryasya indhanalakṣaṇasya nivṛttau] conj.; kāryam indhanalakṣaṇanivṛttau

²⁰¹ na] conj.; athavā na] K E_{DH}

²⁰² na] E_{DH} (em.); deest in K

²⁰³ tattvarūpā] E_{DH}; tatvarūpāḥ K

²⁰⁴ °anivṛttau] K E_{DH}; log na TV(nivṛttau)

²⁰⁵ na nivṛtṭiḥ] conj. (TV: ldog pa med do); nivṛtṭiḥ K E_{DH}

²⁰⁶ nivartakam] em.; nivartikās K E_{DH}

tiriktaṃ²⁰⁷ pramāṇato 'stīti yatkiñcid etat.^{lxii} pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā santānanivartikā. ta-smān na svecchayā nivṛttiḥ.²⁰⁸ na ca nivṛtṭyā²⁰⁹ nīrasarūpayā prayo-
janam asti prekṣāvatām. tathā cōktaṃ—

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

iti.

sattvārtho 'pi nivṛtttau nāsti. na hi gagane²¹⁰ gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc²¹¹ cakrāt sattvārtho bhaviṣyatīty apy asāram, ciranīrutasyāpi²¹² kukku[K fol. 9v]tasya kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²¹³ na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{lxiv}

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpa-
dyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²¹⁴ nāsti prā-
durbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca

^{lxii} 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 ||

^{lxiii} *Bodhicaryāvatāra* 8.108

^{lxiv} TVA_D varies significantly for this paragraph.

²⁰⁷ śūnyatāvyatiriktaṃ] *conj.* vyatiri((ktiḥ)) K (i in kti lacks a prṣṭhamātrā); vyati-
riktaḥ E_{DH}

²⁰⁸ nivṛttiḥ] K^{ac}; nivṛttiḥ K^{pc}

²⁰⁹ nivṛtṭyā] E_{DH} (*em.*); nivartyā K

²¹⁰ gagane] K E_{DH} TVB_G; *no reflex* in TVA_D

²¹¹ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D
(vasturūpāc)

²¹² 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 (ciramṛtasyāpi)

²¹³ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²¹⁴ tattvato] K (tatvato) E_{DH}; de las TV (tato)

nirodhya²¹⁵ punar utpāde kiñcit prayojanam astīty alam atiprapa-
ñceneti.

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹⁶ 'pi bhāvān na piṣṭapeṣa-
ṇam²¹⁷ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt katham sa-
ptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyām niyatacakrā-
kāratā, punaḥ svecchayā nirvṛtiḥ svecchotpādanam²¹⁸ ceti. saptame
punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²¹⁹

9 caturthasya sekasya svarūpam

dambholibījasrutidhautaśuddha-²²⁰
pāthojabhūtāṅkurabhūtapuṣṭi²²¹ |
turīyaśasyam²²² paripākam eti²²³
sphuṭam caturtham viduṣo 'pi gūḍham || 17 ||

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

²¹⁵ nirodhya] E_{DH}; niro((dhyā)) K (some kind of correction is made, but uncertain from what to what); 'gogas pa las (possibly nirodhāt)

²¹⁶ ṣaṣṭhapakṣoktadoṣasandohasya saptame] conj. (TV: drug pa'i phyogs la bshad pa'i skyon gyi (gyi) TVA_D; gyis TVB_G) tshogs bdun pa la); ṣaṣṭhapakṣoktam sam-
dāhasyāṣṭame K; ṣaṣṭhapakṣoktasamdhohasyāṣṭame E_{DH}

²¹⁷ piṣṭapeṣaṇam] K^{ac} E_{DH}; piṣṭapre | ṣaṇam K^{ac}

²¹⁸ 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

²¹⁹ 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

²²⁰ °sruti°] corr.; śruti K E_{DH}

²²¹ pāthoja°] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incor-
rect); pāthauja° K

²²² turīyaśasyam] E_{DH}; tutīyaśasyam K

²²³ eti] E_{DH} (em.); eta K

10 aparaṃ mithyāsādhyam mithyātattvaṃ ca

pañcapradīpāmṛtabinducandra-
bhrūmadhyabindūdbhavamāṇḍalāni |
vāyoh svarūpaṃ galaśuṇḍikādyam
atattvarūpaṃ svayam ūhanīyam || 18 ||

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, a-
mṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam
manyante. bindur iti hṛccandrastham binduṃ dedīpyamānam tattvaṃ
sādhyam ceti kṛtvā kecd bhāvayanti. candra iti hṛdistham kalārū-
pam ardha-candraṃ vā hṛtkamalastham kecd bhāvayanti.

bhrūmadhyabindūdbhavamāṇḍalānīti bhruvor madhye ūrṇāyām
binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhe-
ndrāgneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikākacakṣurghrāṇarasanāni
hastāṅgulībhiḥ pidhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphu-
ṭāvasthāyām śubhāśubhani[K fol. 10r]mittasamsūcakāni mähendrā-
dimaṇḍalāny upajāyante. taṃ ca binduṃ tattvaṃ iti manyante.

vāyoh svarūpaṃ iti pūrakakumbhakarecakapraśāntakalakṣaṇam²²⁵
ānāpānādīlakṣaṇam²²⁶ ceti. etad²²⁷ uktaṃ bhavati—śaivasāmkyādīnirdiṣṭam²²⁸
vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrīkṛtyākā-
śenotplutya gamanam parapurapraveśam yāvan muktiṃ ca sāksā-
tkurvanti vāyuvādinah.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastīśuṇḍikākārā adhaḥ-
pralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. ta-
dadhaḥ śivarūpaṃ²²⁹ asti tattvaṃ. sā ca [E_{DH} p. 148] jihvāgreṇa sprīśya-
mānā nirantarāmṛtaṃ sravati. tena ca ghargharāmṛtavaraṇena sa-
ntarpyamānam ātmānaṃ dhyāyād iti galaśuṇḍikātattvaṃ. ādiśabdena

²²⁴ mukhaśravaṇanāsikākacakṣurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang |
sna dang | mig TVA_D TVB_G

²²⁵ °recaka°] E_{DH}; recakaṃ K

²²⁶ ānāpānādīlakṣaṇam] E_{DH}; anāpānā° K

²²⁷ etad] E_{DH} (*em.*); tad K

²²⁸ śaivasāmkyādī°] E_{DH} (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saiva-
sāmkyādī° K; grangs can la sogs pas TVA_D (sṃākhyādī°)

²²⁹ tadadhaḥ śivarūpaṃ] K E_{DH} TVB_G (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang
bzhin du yong pa TVA_D

hṛṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ²³⁰ śivarū-
paṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.^{lxv}

tatsarvaṃ tīrthikādibhis tattvarūpeṇābhimatam. atattvam iti sva-
yam evohaniyaṃ vicāraṇīyam iti yāvat.

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²³¹ upamābhidheyair
naivāsti sādhyam kathitād ihānyat || 19 ||

svapnendrajāletyādi. svapnendrajālopamaṃ pratibimbamāyāmarīci-
gandharvanagarodakacandropamam iti śabdair anyaiś ca gagaṇa-
pratiśrutkaphenopamam ityādiśabdair upamābhidheyair upamāvā-
cakair naivāsti sādhyam kathitāt sādhyād anyat. paraṃ kathita eva
sādhye, ete śabdāḥ pravartanta iti svayaṃ boddhavyam.

gambhīraśūnyapratibhāsamātra-²³²
śāntāti²³³sūkṣmānabhilāpyaśabdaiḥ |

^{lxv} TV 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 ||*

²³⁰ hṛṇmadhyaṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] 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 (hṛṇmadhyaṣoḍaśanāḍikāmaṇḍalamadhyahūmsthajñānasvarūpaṃ)

²³¹ śabdair *em.* (cf. comm.); sarvair K E_{DH}

²³² °mātra°] E_{DH}; mātraṃ K

²³³ śāntāti] E_{DH}; sāntādi K

nirlepanīrūpa²³⁴nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

[E_{DH} p. 149] gambhīraśūnyaṃ pratibhāsamātraṃ śāntātisūkṣmam
anabhilāpyaṃ nirlepaṃ nīrūpaṃ²³⁵ nirañjanādi.²³⁶ ādiśabdāt śivaṃ
nirākāraṃ niṣprapañcam anādyantanidhanam i[K fol. 10v]tyādiśabdair
bhrāntir na kartavyā. aparasādhyasattve, aparasya sādhyasya sattve
sattāyām.²³⁷ ebhiḥ sarvair eva param api kiñcit sādhyam kathitād
astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam ebhiḥ
sarvair abhidhiyata iti niścayaḥ.

12 pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra-²³⁸
grathitavacanarūpād yan mayāsādi puṇyam |
anupamasukhavidyāsaktasaddahanirmij-
jinajanitajanārthas tena loko 'yam astu ||
tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgī-
śvarakīrtipādānām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²³⁹ ||

vikacakumudatārākṣīrakundānukāri²⁴⁰
pracitam api ca puṇyam yan mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

²³⁴ nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

²³⁵ nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²³⁶ nirañjanādi] K; nirañjanaṃ E_{DH}

²³⁷ sattāyām] K; sattvāyā E_{DH}

²³⁸ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²³⁹ vimatināśinī] E_{DH}; vimatināsanī K

²⁴⁰ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri]
E_{DH}; vikarektāmudakṣīratārakundānukāri K

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavā-
gīśvarakīrtipādānām.

References

Abhidharmakośa by Vasubandhu. P. PRADHAN, ed. 1975. *Abhidharmakośabhāṣyam of Vasubandhu*. Tibetan Sanskrit Works Series VIII. Patna

Abhidharmakośavyākhyā by Yośamitra. Wogihara UNRAI, ed. n.d. *Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra*. 2 vols. Tokyo: The Publishing Association of the Abhidharmakośavyākhyā

Amṛtakaṇikā by Raviśrījñāna. Banarsi LAL, ed. 1994. *Āryamañjuśrī-nāmasaṃgīti with Amṛtakaṇikā-ṭippaṇī by Bhikṣu Raviśrījñāna and Amṛtakaṇikodyota-nibandha of Vibhūticandra*. Biblioteca Indo-Tibetica XXX. Sarnath: Central Institute of Higher Tibetan Studies

Nyāyabindu by Dharmakīrti. F. I. ŠČERBATSKOJ. 1918. *Nyāyabindu: Buddijskij učebnik logiki sočinenie Dharmakīrti i tolkovanie na nego Nyāyabinduṭikā sočinenie Dharmottara, sanskritskij tekst izdal s vvedeniem i priměčanijami*. Bibliotheca Buddhica 7. St. Petersburg: Izdanie Rossijskoj Akademii Nauk

Pramāṇavārttikavṛtti by Manorathānandin. Sāṃkṛtyāyana ed.

Mantrārthāvalokinī by Vilāsavajra. A. TRIBE. 2016. *Tantric Buddhist Practice in India: Vilāsavajra's Commentary on the Mañjuśrīnāmasaṃgīti*. Routledge Studies in Tantric Traditions. Taylor & Francis

Mitākṣarā of Vijñāneśvara. Narayan Ram ACHARYA, ed. 1949. *Yājñavalkya-smṛti of Yogīśvara Yājñavalkya with the Commentary Mitākṣara of Vijñāneśvara, Notes, Varient [sic!] Readings etc*. Bombay: Nirnaya Sagar Press

- Vṛttamālāvivṛti* by Śākyarakṣita. Hahn ed.
- Samkṣiptābhiṣekavidhi* by Vāgīśvarakīrti. M. SAKURAI. 1996. *Indo mikkyō girei kenkyū: Kōki Indo mikkyō no kanjō shidai* [XXXXXXXXXX: XXXXXXXXXXXXXXXX, *A study on Indian Buddhist tantric ritual: Late Indian Buddhist tantric initiation sequence*]. Kyoto: Hōzōkansakurai1996)
- Subhāṣitaratnaśo* compiled by Vidyākara. D. D. KOSAMBI and V. V. GOKHALE, eds. 1957. *The Subhāṣitaratnaśo Compiled by Vidyākara*. Cambridge Massachusetts: Harvard University Press
- Hetubinduṭīkāloka* by Durvekamiśra. Sukhlalji SANGHAVI and Muni Shri JINAVIJAYAJI, eds. 1949. *Hetubinduṭīkā of Bhaṭṭa Arcaṭa with the Sub-Commentary Entitled Āloka of Durveka Miśra*. Baroda: Oriental Institute

Secondary Sources

- INGALLS, Daniel H. H. 1965. *An Anthology of Sanskrit Court Poetry: Vidyākara's "Subhāṣitaratnaśo"*. Vol. 44. Harvard Oriental Series. Cambridge, Massachusetts: Harvard University Press.
- LAL, Banarsi, ed. 1994. *Āryamañjuśrīnāmasaṃgīti with Amṛtakaṇikā-ṭippaṇī by Bhikṣu Raviśrījñāna and Amṛtakaṇikodyota-nibandha of Vibhūticandra*. Biblioteca Indo-Tibetica XXX. Sarnath: Central Institute of Higher Tibetan Studies.
- SAKURAI, M. 1996. *Indo mikkyō girei kenkyū: Kōki Indo mikkyō no kanjō shidai* [XXXXXXXXXX: XXXXXXXXXXXXXXXX, *A study on Indian Buddhist tantric ritual: Late Indian Buddhist tantric initiation sequence*]. Kyoto: Hōzōkan.