

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

February 12, 2025

Some Conventions/Policies

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

Sigla and Abbreviations

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

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

Text

1 maṅgalācaraṇa

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

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

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱⁱ

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

ⁱ Scribal homage

ⁱⁱ This verse is in Mālinī metre.

ⁱⁱⁱ Scribal homage

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

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

¹ [siddham] K; om E_{DH}

² nirupama° E_{DH}; nirūpama° K

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

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

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

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

^{vi} We need not necessarily read a compound for *āyatipathyam*, treating instead *āyati* as a locative of *āyat*. The expression appears as a gloss for *hita* in several Buddhists texts, such as in Vilāsavajra's *Mantrārthāvalokinī*: *mahyam hitam maddhitam hitam āyatipathyam āgāmapariṇā-matvāt* (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. ihasu-khāpekṣayā tat kṛtaṁ nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatiduḥkha* in a verse attributed to Naradatta in the *Subhāṣitaratnaśoḥa*: *muṇḍāpriyād āyatiduḥkhadāyino vasantam utsārya vijṛmbhitaśriyaḥ | na kaḥ khalāt tāpitamitramaṇḍalād upaiti pāpam tapavāsarād iva ||* 'Who does not become miserable because of a rogue who, like a hot day, is hated by widows (? *muṇḍā*) (the hot day being hated by bald men), who leads to future pain, whose wealth expands after he expels those living with him (like the hot day manifests its richness having dismissed the spring), and who annoys his circle of friends (like on a hot day the orb of the sun is heated) (cf. INGALLS 1965: 553).

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

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

⁶ paricāra-katvena] *em.*; sapari((c))āra-katvena K; saparivāra-katvena E_{DH}

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

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

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

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

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

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

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

2 prayojanādi

śrīmantranītigatacārucaturthaseka-
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |

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

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

¹² °trṣṇāḥ] EDH (°trṣṇās); trṣṇā K

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

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

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

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

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

3 tīrthikānāṃ tattvaṃ sādhyam ca

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

^{ix} This verse is in Vasantatilaka.

^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 *nam par bkab pa* ('covered') doesn't yield much sense, but it could be a mistake for *nam par bkang ba* ('filled'), which is perfectly fitting and synonymous with TVA_D's *nam 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 bsdu pa'i mdun gyi dbye bas yongs su dkrugs pa ni | nam par dkrugs pas nam pa thams cad la nam par khyab pa ste | des bsgrub par bya ba dkrugs pa'o* || The text is dubious but reflects a Sanskrit text along the following lines: *nānopadeśetyādi. atītānāgatavartamānācāryopadeśarāśisaṃgrāhakaiḥ saptabhir bhedaḥ saṃkulair vyākulaiḥ sarvatravipūrṇaiḥ taiḥ sādhyasaṃkulaiḥ*.

^{xi} This verse is in Indravajra.

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

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

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

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

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

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

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

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

nanu tattvasādhyayor upādeyatvenaika rūpatvāt tattvasya sādhyasya ceti katham²⁶ bhedenā nirdeśa iti cet. asad etat. tattvaṃ hy upādeyatve 'pi²⁷ sukhaduḥkhopekṣādisakalapratibhāsasaṃdohavyāpakam. sādhyam cānabhimataparihāreṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprañibhir avaśyam evāsādhyavyāvṛtṭyā sādhyatvenābhimatam ity adoṣaḥ.

4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁸ vedāntavādyabhimataṃ sādhyam āha—ānandarūpaṃ ityādi.

ānandarūpaṃ svaivid aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam²⁹ |
saśrāvakāḥ³⁰ khaḍgajināś ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpaṃ iti sadāsukhamayatvāt. svaivid iti jyotirūpatvena³¹ svayaṃ prakāśamānatvāt.³² aprakampyaṃ iti nityatayā³³ kampayitum aśakyatvāt. śāntam³⁴ iti kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmāyante.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇānakalpā ekacāriṇo vargacāriṇāś³⁵ ca pratyekabuddhāś te sādhyam icchanti. kīdrśam? rūpādyupadher virāmam rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānāṃ upadhīnāṃ skandhānāṃ vi-

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

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

²⁵ yat] E_{DH} (*em.*); tat K

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

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

²⁸ tāvad] K E_{DH} TVA_D (re zhig); *no reflex in* TVB_G

²⁹ śāntam] *corr.*; śāntam K E_{DH}; *no reflex in* TIB

³⁰ saśrāvakāḥ] *em.*; saśrāvakā K E_{DH}

³¹ jyotirūpatvena] K; jyotirūpatvena E_{DH}

³² prakāśamānatvāt] E_{DH} (*em.*); prakāśamānat K

³³ nityatayā] E_{DH}; anityatayā K TIB (mi rtag pa nyid kyis)

³⁴ śāntam] *corr.*; śāntam K E_{DH}

³⁵ vargacāriṇāś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇāś E_{DH}

rāmaṃ vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrā-vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi nirvāṇe³⁶ nirupadhiśeṣam eva nirvāṇaṃ sã[K fol. 3v]kṣātkartavyatvena sādhyam pratipannāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīm pāramitānayavādināṃ abhimataṃ³⁷ caturvidhaṃ sādhyam āha—ākāraśūnyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitaṃ³⁸ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||

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

5.1 pāramitānaye prathamam sādhyam

ākārair nilapītasukhaduḥkhādibhiḥ citrarūpaiḥ śūnyaṃ nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.³⁹ karuṇā duḥkhād⁴⁰ duḥkha-hetor vā sakalajagadabhyuddharaṇakāmatā.^{41, xii} saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nilapītādicitrākāraśūnyaṃ nirābhāsaṃ⁴² nira-

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

³⁶ nirvāṇe] E_{DH}; nirvāṇa° K

³⁷ abhimataṃ] E_{DH}; abhimata K

³⁸ bhūṣitaṃ] E_{DH}; bhuṣitaṃ K

³⁹ svasaṃvedanaikavedyam] E_{DH} (*em.*) (°vedyaṃ); svasaṃvedyanaikavedyaṃ K

⁴⁰ karuṇā duḥkhād] K; karuṇāduḥkhā° E_{DH}

⁴¹ abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E_{DH}

⁴² nirābhāsaṃ] *em.*; nirābhāsa K E_{DH}

ñjanam^{xiii} gaganopamam svaccham sakalajagadarthakāri^{xiv} mahākaruṇāyuktaṃ
pratyātmavedyaṃ pāramitopadeśaśabdābhidheyaṃ sādhyam iti pāramitānaye pra-
thamaṃ sādhyam.

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakānīti.⁴³ tair bhūṣitam.
artham janānām prayojanaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.⁴⁴ dānā-
dīnām daśapāramitānām niṣyandaṃ tatprakarṣaprabhavatvena sadṛśaṃ phalam.
duḥkhasya pūrvam eva prahīnatvāt sākṣātkaraṇāvasthāyām^{45, xv} saukhyasyāpy a-
bhāvāt⁴⁶ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati
—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dā-
nādīpāramitābhyāsa[†] balenātmānam^{47†} samyaksambuddharūpaṃ sukhaduḥkhara-
hitatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sāna-
ndaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁸ sambhujiyamānam dharmadeśanādvā-
reṇopajīvyamānam.⁴⁹ kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānām⁵⁰ ago-
caratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujiyamā-

^{xiii} See also in *Amṛtakaṇika* and *Kāllotara mahātānta* for instances of the pair *nirābhāsaṃ nira-ñjanam*. One word is probably acceptable as a *viśeṣaṇasamāsa*.

^{xiv} 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

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

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

⁴³ °saṃjñakānīti] *conj.* (ISAACSON); °saṃjñakāni ceti K E_{DH}; mdzes pa'i mtshan sum cu rtsa gnyis zhes bya ste TIB

⁴⁴ tad arthakāri] K E_{DH}; de ni de'i don mdzad pa'o TIB (tad tadarthakāri)

⁴⁵ sākṣātkaraṇāvasthāyām] *conj.* (ISAACSON); sākṣātkṛtāvasthāyām E_{DH}; sākṣātkṛtāvasthāyām K

⁴⁶ abhāvāt] *em.* (ISAACSON); abhāvāt K E_{DH}

⁴⁷ °balenātmānam] K E_{DH}; stobs kyis bdag nyid TVA_D; stobs kyis byung ba TVB_G

⁴⁸ sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E_{DH}

⁴⁹ °opajīvyamānam] K E_{DH}; nye bar longs spyod par gyur pa'o TIB (°opabhujiyamānam)

⁵⁰ pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhūmi° E_{DH}

nam iti yāvat. etad uktaṃ bhavati—śuddhāvāso pari ghanavyūhasaṃjñake⁵¹ samyaksaṃbuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa⁵² sakalajagadarthasampādaḥ śrāvakaḥ pratyekabuddhanavabhūmiśvarair apy adṛśyaśariro daśabhūmiśvarair eva paraṃ bodhisattvair⁵³ dharmāśravaṇadvāreṇopabhujyamāna⁵⁴ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtiyam.

5.4 pāramitānaye caturthaṃ sādhyam

sampūrya dānādiguṇān aśeṣān
saṃbuddhakṛtyaṃ⁵⁵ sakalam ca kṛtvā |
yad bhūtakoteḥ karaṇaṃ ca sākṣāt
sādhyam tad apy asti nirodharūpam || 7 ||

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante 'bhyasyanta iti kṛtvā. tān sampūrya paripūrṇān⁵⁶ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{57, xvi} avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ śūnyatālakṣaṇāyāś citta-caittanirodhātmikāyā⁵⁸ yat sākṣāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

^{xvi} 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.

⁵¹ °saṃjñake] *em.*; °saṃjñako K; °saṃjñakaḥ E_{DH} (*em.*)

⁵² nirmāṇadvāreṇa] K E_{DH}; sprul pa'i sku'i sgo nas TIB (nirmāṇakāyadvāreṇa)

⁵³ paraṃ bodhisattvair] K E_{DH} (°sattvair); mchog tu gyur pa'i byang chub sems dpa' TIB (parama-bodhisattvair)

⁵⁴ bhujyamāna] *em.*; bhujyamānam K E_{DH}

⁵⁵ saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānāṃ ... avaśyakartavyaṃ kṛtsnaṃ); saṃbuddhya kṛtyaṃ K E_{DH}

⁵⁶ paripūrṇān] *em.*; paripūrṇaṃ K E_{DH}

⁵⁷ kṛtyaṃ sakalam] *conj.*; sakalam K E_{DH}

⁵⁸ citta-caitta°] E_{DH} (*em.*); citta-caitya° K

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭam saptavidhaṃ⁵⁹ sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi⁶⁰ janārthakāri⁶¹
duḥkhaiḥ sukhaiś caiva vimuktirūpam |
aśītyanuvyañjanabhūṣitāṅgam
apetakalpam pravadanti sādhyam || 8 ||

svābhāṅganām⁶² āśleṣitum śīlam svabhāvo yasya tat svābhāṅganāśleṣi.⁶³ [E_{DH} p. 136] apetakalpam vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham. ayam arthaḥ—samālingitasvābhāṅganāśleṣi jagadarthakāri^{64,xvii} dvātriṃśallakṣaṇavibhūṣitaśarīram⁶⁵ upekṣārūpam⁶⁶ prathamam sādhyam.

6.2 mantranaye dvitīyam sādhyam

svadevatākāraviśeṣaśūnyam
prāḡ eva sambhāvya sukham sphuṭam sat |
mahāsukhākhyam jagadarthakāri
cintāmaṇiprakhyam uvāca kaścit || 9 ||

^{xvii} 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*.

⁵⁹ saptavidhaṃ] E_{DH} (Tib: rnam pa bdun); caturtham K

⁶⁰ svābhāṅganāśleṣi E_{DH} (*corr.*); svābhāṅganāśleṣi K

⁶¹ janārthakāri] *conj.* (Tib: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E_{DH}

⁶² svābhāṅganām] E_{DH} (*corr.*); svābhāṅganām K

⁶³ svābhāṅganāśleṣi] *corr.*; svābhāṅganāśleṣi K E_{DH}

⁶⁴ °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)

⁶⁵ śarīram] E_{DH}; śarīra K

⁶⁶ 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)

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁷ sveṣṭadevatākāreṇa śūnyam, nirākāram iti yāvat. prāḡ eva prathamataram⁶⁸ upadeśānantaram eva⁶⁹ devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{70,xviii} sphu[K fol. 4v] ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisa-mānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākā-rarahitaṃ⁷¹ bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagada-rthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

6.3 mantranaye tṛtīyaṃ sādhyam

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

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sāksāt kṛtvāmukhikṛtya satarūpaṃ sukhai-kasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ⁷² phalaṃ sādhyam vyavasthitaṃ syāt.

nanu yadi⁷³ sāksāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva ka-smād [E_{DH} p. 137] vibhāvitaḥ? sukhamātraṃ eva dvitīyasādhyavat kiṃ na vibhā-vitaṃ?⁷⁴ kiṃ vṛthāprayāsenety⁷⁵ āha—śuddham ityādi. śuddhaṃ kevalaṃ devatā-kāravirahitaṃ sukhamātraṃ naiva sāksāt kartuṃ śakyate, ākārarahitasya sukha-syānopalambhāt. tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtīyam.⁷⁶ a-

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

⁶⁷ svadevatā°] Σ_{TVA_D}; lha TVA_D (devatā°)

⁶⁸ prathamataram] K; prathamataro° E_{DH}

⁶⁹ upadeśānantaram eva] E_{DH} (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TIB (anantarokta°)

⁷⁰ sphuṭaṃ] K; *deest in* E_{DH}; ma gsal ba TIB

⁷¹ °rahitaṃ] Σ_{TVA_D}; spangs te | bde ba 'ba' zhiḡ tsam TVA_D (°rahitaṃ sukhamātraṃ)

⁷² sukhamātraṃ] *em.*; sukhamātra° K E_{DH}

⁷³ nanu yadi] *conj.*; nanu K E_{DH}; gal te TVA_D ([nanu] yadi); TVB_G: *not clearly rendered*

⁷⁴ vibhāvitaṃ] *em.*; vibhāvitaḥ E_{DH} (*em.*); vibhāgato K

⁷⁵ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

⁷⁶ tṛtīyam] *em.* TVB_G (gsum pa yin no); tṛtīyaḥ K E_{DH}; bsgrub par bya ba gsum pa yin no TVA_D (tṛtīyaṃ sādhyam)

yam arthaḥ⁷⁷—devatākārasaṃvalitam eva sukhaṃ vibhāvya, sākṣādbhūte deva-
tākāraṃ tyaktvā, sukhamātram eva sādhyam uktaguṇam.

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
nirupamasukhapūrṇaṃ⁷⁸ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁷⁹ sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ⁸⁰ śarīraṃ yasya. lakṣaṇair
dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ
sthaulya⁸¹ nairantaryā⁸² saṃsāra⁸³ pravāhitvanirāsravatvādibhir upamābhāvād u-
pamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ^{84,xix} saṃpūrṇaṃ. svābhayā
ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais
tathābhūtair eva sarvasattvārthakāri.⁸⁵ ucchedeneti nirodhena śūnyam tucchaṃ
riktam.⁸⁶

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁷ gandharvanagarodakacandraprati-
bimbavapnopamam⁸⁸ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvāra-

^{xix} See a similar expression in *Siddhaikavīrasādhana* (author unknown): *tato niḥsrtaraśmibhir
āpādatalād vālāgraparyāntaprāptaṃ bhāvvyate (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)*

⁷⁷ arthaḥ] E_{DH}; artha K

⁷⁸ nirupama°] E_{DH}; nirupama° K

⁷⁹ °munīndraiḥ] *em.*; °munīndraiḥ K E_{DH}

⁸⁰ māyopamaṃ vicārāsahaṃ] K (*reading slightly unclear*); māyopamavicārāsaha E_{DH}

⁸¹ sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (praṇītatvasthaulya°);
lhun che ba nyid dang | TVB_G (sthaulya°)

⁸² °nairantaryā°] E_{DH} (*em.*) (TIB: bar med pa nyid dang); °nairuttaryā° K

⁸³ °āsaṃsāra°] *em.*; °āsaṃsāraṃ E_{DH} K

⁸⁴ pūrṇaṃ romāgraparyantaṃ] *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ
masimāgrapayantaṃ K; pūrṇatām samāśrayantaṃ E_{DH}

⁸⁵ sarvasattvārtha°] K E_{DH} (TVB_G: sems can thams cad kyi don); sems can gyi don TVA_D (sattvā-
rtha°)

⁸⁶ tucchaṃ riktam] K; bhūsthaṃ riktam E_{DH}; spangs pa'o TIB (tucchaṃ / riktam)

⁸⁷ māyāmarīci°] K E_{DH} (TVB_G: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang
| smig rgyu dang | TVA_D (māyāmarīcīndrajāla° / māyendrajālamarīci°)

⁸⁸ °svapnopamam] E_{DH}; svapnāpayam K

hitam anādyantam aśeṣavastusaṃdohasvabhāvam⁸⁹ anābhāsam nirañjanam sarvopamātikrāntam paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhāvam, dvātrimśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitagātram⁹⁰ paramaśṛṅgārayauvanādyupetaṃ svābhāṅganālīṅgitāṅgaṃ rūpavajrādītārāparyanta-devīgaṇair anantaprabhedānimittarati⁹¹ svarūpaparamānandopabhogadvāreṇa^{xx} pratibimbavat [E_{DH} p. 138] sambhujyamānam karuṇāsaṃvalitodārarūpatayā sambhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprātihāryadvāreṇa⁹² nirmittānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃhārakāritvena⁹³ nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹⁴ svabhāvāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xxi} āsaṃsārasthitidharmaṃ⁹⁵ apratiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā nirodhaśūnyaṃ caturthaṃ⁹⁶ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṃ sātārūpaṃ
tyaktvopekṣājñānamātram⁹⁷ phalaṃ syāt |

^{xx} See parallels in *Samantabhadrasādhana* for *animittarati / mtshan ma med pa'i dga' ba.

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

^{xxi} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): tataḥ prajñopāyāmalasamādhisambhūtasatsukhāpūrṇam iva svadeham trailokya ca paśyet.

⁸⁹ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA_D TVB_G (anādyantāśeṣavastusvabhāvam)

⁹⁰ °gātram] K E_{DH}; no reflex in TIB

⁹¹ anantaprabhedānimittarati°] conj. (TVA_D: mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas); anantaprabhedānimittārati° KE_{DH}; mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas TVB_G

⁹² anekavidhaprātihārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekarḍdhiprātihārya°)

⁹³ °bodhisattva°] conj. (TVB_G: byang chub sems dpa'i); °bodhi° K E_{DH}; byang chub sems dpa' la sogs pa'i TVA_D (°bodhisattvādi°)

⁹⁴ °bodhicitta°] E_{DH}; °bodhicittā° K

⁹⁵ conj. (cf. Tib: chos can); dharmāṇām K E_{DH}

⁹⁶ caturthaṃ] E_{DH}; caturtha K

⁹⁷ tyaktvopekṣā°] K (E_{DH} incorrectly reports as tyajyo°) (see commentary); bhāvopekṣā° E_{DH} (em.); no reflex in TM_D

āsaṃsārasthāyi sattvārthakāri
cintā⁹⁸ratnaprakhyam⁹⁹ ekāntaśāntam || 12 ||

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt¹⁰⁰ tyaktvā, upekṣārūpaṃ yaj jñānaṃ tanmātraṃ^{xxii} sādhyam syāt. anyat sugamam.¹⁰¹ etad uktaṃ bhavati—maṇḍalacakrarūpaṃ sāksāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt pañcamam.

6.6 mantranaye ṣaṣṭhamam sādhyam

kṛtvā sāksān maṇḍalaṃ sātārūpaṃ
paścāt tasya svecchayā nirvṛtiś¹⁰² ca|
sattvārthasyāpy asty abhāvo na vāsmiṃ
prādurbhāvo nirvṛtād¹⁰³ asti yasmāt || 13 ||

kṛtvetyādi. kṛtvā sāksān maṇḍalaṃ sātasaṃvalitam,¹⁰⁴ tasya svecchayā nirvṛtir nirodhaḥ.

nanu yadi sāksāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰⁵ tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhāvaḥ [E_{DH} p. 139] syād ity āsaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi. asmiṃ pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya prādurbhāvo 'sti.^{xxiii}

etenaitad evāha—sātasampūrṇacakraṃ sāksāt kṛtvā, yāvad iṣṭaṃ kālaṃ vyavasthāpya, paścāt tasya sarvathaiva pradīpavan nirodhaṃ kṛtvā sthātavyam. yadā punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādyā sattvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰⁶ 'pi ciraniruddhād¹⁰⁷ eva cakrād yathābhavyatayā¹⁰⁸ vineyānāṃ yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.

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

^{xxiii} 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)

⁹⁸ cintā°] K^{pc} E_{DH}; cittā° K^{ac}

⁹⁹ °prakhyam] E_{DH}; °prakhyamṃ K

¹⁰⁰ paścāt] E_{DH}; paścāta K

¹⁰¹ sugamam] E_{DH}; sūgamam K

¹⁰² nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰³ nirvṛtād] E_{DH}; nivṛtād K

¹⁰⁴ sātasaṃvalitam] *em.* (TIB: bde ba'i rang bzhin can); sātaṃ saṃvalitam K E_{DH}

¹⁰⁵ nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹⁰⁶ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

¹⁰⁷ ciraniruddhād] *em.* (TIB: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹⁰⁸ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

6.7 mantranaye saptamaṃ sādhyam

kṛtvā sphuṭaṃ rūpaṃ abhiṣṭaṃ eṣāṃ
paścān nirodhaḥ^{109,xxiv} phalaṃ āha kaścit |
abhinnarūpaś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||

kṛtvetyādi. ṣaṇṇāṃ pakṣāṇāṃ anyatamasya phalasya¹¹⁰ sādhyatvād yad yad evābhiṣṭaṃ¹¹¹ tad¹¹² eva sāksāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-kālaṃ sattvārthādisūnyaḥ sāksāt kartavyaḥ.

nanu ṣaṭpakṣabhedena ṣaḍ eva¹¹³ nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹⁴ rūpaṃ yasya sa tathā.¹¹⁵ na hi nirodhānāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaika-rūpatayā nirodhasya samānatvāt. ayam arthaḥ—anyatamapakṣaṃ sāksāt kṛtvā paścāt tasya santāno-cchedarūpo nirodha iti saptamaṃ sādhyam.

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaraṃ bodhicittā-
svādas turyaṃ sekam¹¹⁶ āhāvaraṃ tat |
yasmāt¹¹⁷ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ || 15 ||

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

¹⁰⁹ nirodhaḥ] *em.*; nirodha(ṃ) K (*this may be corrected to h*); nirodhaṃ E_{DH}

¹¹⁰ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TIB

¹¹¹ 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);

¹¹² tad] E_{DH}; sad K

¹¹³ ṣaḍ eva] E_{DH}; ṣatreva K

¹¹⁴ abhinnaṃ] E_{DH}; abhinna K

¹¹⁵ sa tathā] *em.*; tat tathā K E_{DH}

¹¹⁶ sekam] E_{DH}; seṣam K

¹¹⁷ yasmāt] E_{DH}; paścāt K

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹¹⁸ yat bodhicittasyāmṛtarūpasya¹¹⁹ rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścīt. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvapravayāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāgatokto¹²⁰ vyarthaḥ prāptaḥ.^{xxv} kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

prajñājñānād uttaraṃ prāptarāmāsvādas turyaṃ sekam āhādhamam tat |
yasmāt sarvo bhāvanādao prayatno
buddhoddiṣṭo niṣphalaḥ saṃprasaktaḥ || 16 ||

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmlitā rāmāḥ striyas tāsam samāpattidvāreṇa¹²¹ ya āsvādaḥ, tat turyaṃ sekam. tad apy adhamam. śeṣaṃ gatārtham.

7.3 āgamasya arthavyākhyānam

atha caturthaṃ tat punas tatheti^{122,xxvi} vyākhyāyate. caturtham iti¹²³ prajñājñānam ṭṭīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñā-

^{xxv} 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 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*'.

^{xxvi} *Samājottara* 112c

¹¹⁸ 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 | TVAD (prajñājñānetyādi. prajñā ca jñānam prajñājñānam 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 | TVBG (*text may have suffered from corruption after phyis*)

¹¹⁹ bodhicittasyāmṛtarūpasya] *em.* (TVAD; byang chub kyi sems te); saṃ bodhicittasyāmṛtarūpasya K E_{DH}; sems te TVBG (cittasya)

¹²⁰ tathāgatokto] K; tathāgatoktau E_{DH}

¹²¹ samāpattidvāreṇa] E_{DH}; rig pa'i sgo nas TVAD; reg pa'i sgo nas TVBG (sparṣadvāreṇa)

¹²² punas tatheti] E_{DH} (*em.*); punar iti K

¹²³ caturtham iti] K E_{DH} TVAD (bzhi pa ni); deest in TVBG

nam tadrūpaṃ parāmrśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra nirāsravaniruttarātyantasphītāvicchinnaprabandha¹²⁴ pravāhitvalakṣaṇaḥ.¹²⁵ tatheti tathāśabdena tādrśatvam abhidhīyate. tādrśatvaṃ ca yādrśyā prajñādiyuktyā¹²⁶ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāmagryā tathaiva cotpadyate nānyatheti tathāśabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho boddhavyaḥ. lakṣyate 'neneti lakṣaṇam anubhūyamānaṃ prajñājñānam, apratīyamānasya lakṣaṇatvāyogāt, 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.^{xxvii} nanu caturtham ity etad asti tatpadam.¹²⁷ tat katham nāstīty ucyate? satyam, upadeśasaṃrakṣārthaṃ sattvavyāmohanāya ca tṛtīyam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar iti noktaṃ syāt.^{xxviii}

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt pratipādayiṣyamānatvāc ceti.^{xxix}

^{xxvii} TVA_D adds near the beginning of this sentence *Samājottara* 112ab *abhiṣekaṃ tridhā bhedaṃ asmin tantrē 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 |

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

^{xxix} 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*).

¹²⁴ °niruttarātyantasphītāvicchinnaprabandha°] K; shin tu rgyas pa nyid rgyun mi chad par TVB_G (°ātyantasphītāvicchinnaprabandha°); nirantarātyantasphītāvicchinnaprabandha° E_{DH} (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par TVA_D (°ātyantasphītānirantarāvicchinnaprabandha°)

¹²⁵ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹²⁶ °yuktayā] *conj.* (TIB: dang ldan pa'i); °yuktyā K E_{DH}

¹²⁷ 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 notkaṃ vā)

7.5 lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye¹²⁸ paraṃ vyāmohaḥ. tad vicāryate. lakṣyaṃ hi bhaved¹²⁹ artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad artharūpaṃ, arthasyaikasyābhāvāt, ekānekaviyogitvena pramāṇena tasya nirākṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹³⁰ 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 nirākāravādinō bruvate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi¹³¹ rūpeṇākārāḥ¹³² pratibhāsante¹³³ pratyakṣataḥ.^{xxx} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xxxi} satyam. pratibhāsanta evākārāḥ, paraṃ alīkarūpeṇa. alīkarūpatā caikānekaviyogitvena¹³⁴ pramāṇalakṣaṇena¹³⁵ prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³⁶ kathitātvaṃ neha¹³⁷ pratanyate. alīkatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśante.¹³⁸ bhrāntinivṛttau ca nirākāraṃ eva¹³⁹ śuddhasphaṭikasamkāśaṃ pāramārthikaṃ¹⁴⁰ siddhaṃ bhavati.¹⁴¹ ataś citrādvaitarūpaṃ anekarūpaṃ ca

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

^{xxxi} 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?'

¹²⁸ lakṣye] E_{DH} (*em.*); lakṣyā K

¹²⁹ lakṣyaṃ hi bhavet] *conj.* (TIB: mtshon par bya ba yang srid na); lakṣyaṃ hi bhagavat K E_{DH} (°gavad)

¹³⁰ matayor] E_{DH}; tamayor K

¹³¹ °śakaṭādi°] E_{DH} (*em.*); °prakaṭādi° K

¹³² °ākārāḥ] *conj.*; ((cā))kārāḥ K; vākārāḥ E_{DH}

¹³³ pratibhāsante] E_{DH}; pratibhāśante K

¹³⁴ °viyogitvena] *conj.* °viyogitva° K E_{DH}

¹³⁵ °pramāṇalakṣaṇena] K E_{DH} (TVB_G: tshad ma'i mtshan nyid kyis); mtshan nyid kyis TVB_G (°lakṣaṇena)

¹³⁶ pramāṇasvarūpasyā°] E_{DH}; pramāṇa(((pe)))rūpasyā° K

¹³⁷ neha] E_{DH}; eha K

¹³⁸ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹³⁹ 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)

¹⁴⁰ pāramārthikaṃ] E_{DH} (*em.*); pārarthikaṃ K

¹⁴¹ bhavati] K; bhavatīti E_{DH}

sākāraṃ vijñānaṃ astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāraṃ api vijñānaṃ upalabdhilakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata¹⁴² i[K fol. 7r]ty ucyate? ucyate. sukhākāraṃ vijñānaṃ antaḥparisphuradrūpaṃ nirākāraṃ saṃvedyata eva. nīladyākārāḥ 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,¹⁴³ keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā cōktaṃ—

draṣṭavyaṃ¹⁴⁴ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxxii}

tasmād akāmakenāpi nīladyākārāṇāṃ alikatvam evaiṣṭavyam. sukhādikam nirākāraṃ¹⁴⁵ satyam upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāraṃ eva vijñānaṃ¹⁴⁶ upalabhyate, sukhāder ākāra-svabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānaṃ svapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ¹⁴⁷ vinā anyan na¹⁴⁸ pramāṇam asti prasādhakam iti. tad asat,¹⁴⁹ abhiprāyāparijñānāt, sukhādyākārasyaiva nīladyākārarahitasya vijñānasya nirākāratveneṣṭatvāt. tac cedānīm eva svasaṃvedanapramāṇasiddhaṃ sakalapraṇa-bhṛtaṃ¹⁵⁰ astīti kathaṃ nopalabdhīḥ?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁵¹ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekāneka-svabhāvarahitasya sākāranirākāravijñānavyāpītvāt.

^{xxxii} *Abhisamayālaṅkāra* 5.21; *Ratnagotravivhāra* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

¹⁴² paramārthata] *em.*; paramārtham K E_{DH}

¹⁴³ muktiprasaṅgaḥ] *conj.*; yuktiprasaṅgāt K; muktiprasaṅgāt E_{DH} (*em.*)

¹⁴⁴ draṣṭavyaṃ] E_{DH}; draṣṭavya K

¹⁴⁵ nirākāraṃ] K E_{DH}; rnam pa brdzun pa TIB (alikākāraṃ)

¹⁴⁶ sākāraṃ eva vijñānaṃ] *conj.* (TIB: rnam pa dang bcas pa'i kho na shes pa); eva vijñānaṃ K E_{DH}

¹⁴⁷ kośapānaṃ] K (kosapānaṃ); śapathollaṅghanaṃ E_{DH} (*em.*)

¹⁴⁸ anyan na] E_{DH}; anyatra K

¹⁴⁹ tad asat] *conj.* (TIB: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

¹⁵⁰ °bhṛtaṃ] *em.*; °bhṛtām K E_{DH}

¹⁵¹ nanu tad K E_{DH}; tat *possible conj.*

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na kiñcid api pāramārthikaṃ vastutattvam asti.¹⁵² tat kathaṃ lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām¹⁵³ avyāhatā vyavasthā¹⁵⁴ sidhyati.^{155,xxxiii} tathā cōktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xxxiv}

iti.¹⁵⁶

nanu sarvam eva vastujātaṃ alikarūpatayā niḥsāram. tadā kimarthaṃ maṇḍalacakrādibhāvanāprayāsaḥ¹⁵⁷ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁵⁸ yatno 'saty api¹⁵⁹ [E_{DH} p. 143] bhoktari |^{160,xxxv}

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā¹⁶¹ duḥkhy abhūvam iti tṛṣṇā sakalapraṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt saumanasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddhamapāṭhamantrajāpāḍau pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-

^{xxxiii} E_{DH} appears to understand the text as saying that both *bhāvanā* and *jagadarthakriyādīnām vyavasthā* are established. TIB suggests that it is *bhāvanā* which is the instrument by which the *vyāvasthā* is established. The manuscript reading suggests taking 'bhāvanā in compound with the following word—i.e., in the Madhyamaka system, although mere appearance is false, the framework of everything starting with *lakṣyalakṣaṇa* is established.

^{xxxiv} *Kurukullākalpa* 3.16cd

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

¹⁵² asti] *conj.*; astiti K E_{DH} (astiti?) (*iti* has no reflex in TIB)

¹⁵³ °bhāvanā°] K; °bhāvanā E_{DH} (variant word division); bsgoms pas TIB (bhāvanayā)

¹⁵⁴ vyavasthā] K; vyavasthā ca E_{DH} (*em.*)

¹⁵⁵ sidhyati] *conj.*; sidhyatiti K E_{DH} (*no reflex of iti* in TIB)

¹⁵⁶ iti] E_{DH}; deest in K

¹⁵⁷ maṇḍala°] E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁵⁸ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E_{DH}

¹⁵⁹ 'saty api] K; 'styopi E_{DH}

¹⁶⁰ bhoktari] K (bhoktari°) (*the letter no is added abhove bho*); muktaye E_{DH} (*em.*)

¹⁶¹ mā] E_{DH} (*em.*); deest in K

prākṛtavikalpahānāya^{xxxvi} samyaksambodhilakṣaṇaprāptaye¹⁶² ca prekṣāvatām arthinām pravṛttir bhaviṣyatiti.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tavāyam^{163,xxxvii} ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

na tu¹⁶⁴ kṛtaiva sā saptabhir bhedaib?

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

ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthiād¹⁶⁵ yuktyabhāvāc¹⁶⁶ ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat phalaṃ¹⁶⁷ tad avaśyam eva bhavati. anyathā samagrasāmagrikam eva tan na bhavet. sākṣātkaraṇāvasthāyām samagrasāmagrikam tad vartate. tad avaśyam tena¹⁶⁸ bhavitavyam. sati ca bhavati^{169,xxxviii} prathamasya hānir iti.

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

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

^{xxxviii} 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.

¹⁶² lakṣaṇaprāptaye] K EDH; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TVAD (lakṣaṇaphalaprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TVBG (lakṣaṇaphalaprāptaye)

¹⁶³ yadarthas tavāyam] conj.; yadarthasvā'yaṃ K; yadarthatvād ayaṃ EDH

¹⁶⁴ na tu] conj.; nanu K EDH

¹⁶⁵ samāpatti] K EDH TVBG (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVAD (devatāyogasamāpatti°)

¹⁶⁶ yuktyabhāvāc] EDH; yuktābhāvāc K

¹⁶⁷ yat phalaṃ] conj. (TIB: 'bras bu gang yin pa); yat K EDH

¹⁶⁸ tena K EDH TVBG (de); de'i 'bras bu TVAD (tena phalena)

¹⁶⁹ 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)

8.2 dvitīyasya asāratvam

śarīrādyākārasūnyasya kevalasātarūpasyānupalabdher¹⁷⁰ na dvitīyasya sārātā. tathā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.^{xxxix} tad eva sarvajanānām kamanīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyopapalabdheḥ sāksāt kartum aśakyatvāc^{171, xl} ca dvitīyasya kalpanāmātrateti.¹⁷²

8.3 tṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmiḥbhūtasya tyaktum aśakyatvāt, saṃvalitarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya¹⁷³ kalyāṇabhāvaḥ.¹⁷⁴ tathā hi sahopalambhena¹⁷⁵ tādātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgo na vā kasyacid iti.

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayāparamārtharūpatayā ca na tṛtīyāntapakṣasya¹⁷⁶ kalyāṇateti.¹⁷⁷ atra kecid yuktiṃ varṇayanti.^{xli} prapañcarūpatvābhāve¹⁷⁸ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-

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

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

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

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

¹⁷⁰ °labdher] E_{DH}; °bdher K

¹⁷¹ aśakyatvāc] E_{DH} (*em.*); aśakyatāc K

¹⁷² kalpanāmātrateti] E_{DH} (*em.*); kalpanātrateti K

¹⁷³ tṛtīyasya] *conj.*; tṛtīya K; tṛtīyaḥ E_{DH}

¹⁷⁴] *conj.* (Tib: dge ba [ma] yin); kalyāṇībhāvaḥ K^{pc}; kalyāṇībhāvaḥ K^{ac}; dge ba ma yin [na] *kalyāṇabhāvaḥ*

¹⁷⁵ sahopalambhena] E_{DH}; saholambhena K

¹⁷⁶ tṛtīyāntapakṣasya] *em.* (TVA_D: gsum pa'i tha' ma'i phyogs TVA_D; TVB_G: gsum pa'i mtha' ma'i phyogs); tṛtīyāntaḥ | pakṣasya K; tṛtīyapakṣasya E_{DH}

¹⁷⁷ kalyāṇateti] E_{DH}; kalyānateti K

¹⁷⁸ prapañcarūpatvābhāve] K E_{DH}; spros pa'i ngo bo nyid du gyur TIB

kṣātkaraṇaṃ yāvat prayāsaś tāvat sarvatraiva bhāvyavastuni sambhavati. tad atra yadi prayāsaśbhayaṃ, na kiñcid api bhāvanīyaṃ.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyāṃ ko viśeṣaḥ¹⁷⁹? nanu¹⁸⁰ aprapañcaṃ śīghraṃ eva sthīrībhavatīty ayaṃ viśeṣaḥ. yatraivālabane¹⁸¹ cittaṃ punaḥ punaḥ preryate niraṇṭaraṃ¹⁸² dīrghakālaṃ ca tatraiva sthīrībhavatīty āgamaḥ. yuktiś cātrāsti. tathā cōktaṃ—

tasmād bhūtaṃ abhūtaṃ vā yad yad evābhībhāvyate |
bhāvanābalaniṣpattau^{xlii} tat sphuṭākālpadhīphalaṃ¹⁸³ ||^{xliii}

punaś cōktaṃ—

aho kuśīdatvaṃ aho vimūḍhataḥ
aho janasyāśya sadarthavakratā |
svacittamātrapratibaddhabuddhataḥ¹⁸⁴
adūravartiny api yaṃ na sevyate ||¹⁸⁵

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvaṃ api sarvatraiva bhāvanāviśeṣe vastuni sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣamārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpaṃ apy aprapañcād [E_{DH} p. 145] bhāvyamānaṃ¹⁸⁶ aduṣṭaṃ bhavatīti cet, na tv ayaṃ māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt prapañcaṃ aprapañcaṃ vā yad eva rocate pramāṇasaṃgatam itarad vā, tad evālasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyaṃ¹⁸⁷ ity ālam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

^{xlii} 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*.

^{xliii} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁷⁹ viśeṣaḥ] *conj.*; viśeṣa iti cet K E_{DH}

¹⁸⁰ nanu] *conj.* (TIB: 'on te); deest in K and E_{DH}

¹⁸¹ yatraivālabane] *conj.* (no reflect of *nanu* in TIB); nanu yatraivālabane

¹⁸² niraṇṭaraṃ] E_{DH} (*em.*) TIB (rgyun mi 'chad par); niruttaraṃ K

¹⁸³ kalpadhīphalaṃ] *em.*; kalpadhī phalaṃ K E_{DH}

¹⁸⁴ °pratibaddha°] *conj.* (TIB; 'brel pa); °pratibuddha° K E_{DH}

¹⁸⁵ Untraced. Also cited in **Saptāṅga* fol. 202r7.

¹⁸⁶ aprapañcād bhāvyamānaṃ] E_{DH}; aprapañcā bhāvyamānaṃ

¹⁸⁷ bhāvayitavyaṃ] E_{DH}; bhaviyitavyaṃ K

8.5 pañcamasya asāratvam

ṭṭīyapakṣoktadoṣatvān¹⁸⁸ nīrasatvena¹⁸⁹ prayojanābhāvān mantranayakramābhāvā ca na pañcamah parikṣīnadoṣah.

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

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁹⁰ aśakyatvāt, prayojanābhāvāt, sattvārthābhāvā ca na pañcāntaraprabhedakalpanā¹⁹¹ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-nivṛtṭyā vyāpakānivrṛtṭyā¹⁹² vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya nivartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{xlv}

nanu śūnyataiva nivartikāsti. yathā dārusaṅghātaprajvalito¹⁹³ vahnir niḥśeṣam indhanam bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakraprajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā¹⁹⁴ maṇḍalacakram nivartayiṣyatīti cet.¹⁹⁵ tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam¹⁹⁶ vahnēḥ. kāraṇasya indhanalakṣaṇasya nivṛtttau¹⁹⁷ yuktaiva vahnīlakṣaṇasya kāryasya ni-

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

^{xlv} 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 ||*

¹⁸⁸ 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

¹⁸⁹ nīrasatvena] *conj.*; nīrasatvena te K E_{DH}

¹⁹⁰ nirvāyayitum] K; nirvāpayitum E_{DH}

¹⁹¹ pañcāntara°] *em.* TIB (lga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_{DH}

¹⁹² vyāpakānivrṛtṭyā] E_{DH}; vyāpakānivrṛtṭyā K

¹⁹³ dārusaṅghātaprajvalito] *conj.*; dārusaṅghāte prajvalito E_{DH}; dārusaṅghāt pravjalito K

¹⁹⁴ sākṣāt kṛtvā] *conj.*; sākṣān K E_{DH}

¹⁹⁵ 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 |*

¹⁹⁶ kāraṇam] *conj.*; na kāraṇam K E_{DH}

¹⁹⁷ kāryasya indhanalakṣaṇasya nivṛtttau] *conj.*; kāryam indhanalakṣaṇanivrṛtttau

vṛttiḥ. iha tu na śūnyatā kāraṇaṃ maṇḍalacakrasya. tat ka[K fol. 9r]thaṃ tanni-
vṛtttau nivṛttiḥ? na¹⁹⁸ ca śūnyatāyā nivṛttir asti.^{xlvi}

nanu sā na¹⁹⁹ bhavatu kāraṇaṃ. śūnyatā vyāpakam tu bhaviṣyati. vyāpaka-
sya vṛkṣasya nivṛtttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyati
cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattva-
rūpā.²⁰⁰ na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātka-
raṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samya-
ksambuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā ca-
krajñānasyānivṛtttau²⁰¹ śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca viro-
dhino 'bhāvāt kāraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na
nivṛttiḥ,²⁰² nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakaṃ²⁰³ tad gurūpadeśato
jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktaṃ²⁰⁴ pramāṇato
'stīti yatkiñcid etat.^{xlvi} pratikṣaṇānivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyā-
pinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁰⁵ na ca nivṛtṭyā²⁰⁶
nīrasarūpayā prayojanam asti prekṣāvatām. tathā coktam—

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

^{xlvi} 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.

^{xlvi} 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 zhig 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 ||

^{xlvi} *Bodhicaryāvatāra* 8.108

¹⁹⁸ na] *conj.*; athavā na] K E_{DH}

¹⁹⁹ na] E_{DH} (*em.*); deest in K

²⁰⁰ tattvarūpā] E_{DH}; tatvarūpāḥ K

²⁰¹ °ānivṛtttau] K E_{DH}; log na TIB(nivṛtttau)

²⁰² na nivṛttiḥ] *conj.* (TIB: ldog pa med do); nivṛttiḥ K E_{DH}

²⁰³ nivartakaṃ] *em.*; nivartikās K E_{DH}

²⁰⁴ śūnyatāvyatiriktaṃ] *conj.* vyatiri((ktiḥ)) K (i in kti lacks a *prṣṭhamātrā*); vyatiriktaḥ E_{DH}

²⁰⁵ nivṛttiḥ] K^{ac}; nivṛttiḥ K^{pc}

²⁰⁶ nivṛtṭyā] E_{DH} (*em.*); nivartyā K

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁰⁷ gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc²⁰⁸ cakrāt sattvārtho bha-
viṣyatīty apy asāram, ciranīrutasyāpi²⁰⁹ kukku[K fol. 9v]ṭasya kaṇṭhadhvanipra-
saṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²¹⁰ na sa-
mbhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nirūpatvāt
tasya.^{xlix}

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rtha-
kriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat.
yathā sattvārthakriyāyās tattvato²¹¹ nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato
nārthakriyāyāḥ sambhavaḥ. na ca nirodhya²¹² punar utpāde kiñcit prayojanam
astīty alam atiprapañceneti.

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹³ 'pi bhāvān na piṣṭapeṣaṇaṃ²¹⁴ kri-
yate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ?
asti viśeṣaḥ. pūrvāvasthāyām niyatacakrākārātā, punaḥ svecchayā nirvṛtiḥ sve-
cchotpādanaṃ²¹⁵ ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca
nirdiṣṭa iti.²¹⁶

^{xlix} TVA_D varies significantly for this paragraph.

²⁰⁷ gagane] K E_{DH} TVB_G; *no reflex in* TVA_D

²⁰⁸ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

²⁰⁹ 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)

²¹⁰ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²¹¹ tattvato] K (tatvato) E_{DH}; de las TIB (tato)

²¹² nirodhya] E_{DH}; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

²¹³ ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi] TVA_D; gyis TVB_G) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃdāhasyāṣṭame K; ṣaṣṭhapakṣo-
ktasaṃdohasyāṣṭame E_{DH}

²¹⁴ piṣṭapeṣaṇaṃ] K^{ac} E_{DH}; piṣṭapre | ṣaṇaṃ K^{ac}

²¹⁵ nirvṛtiḥ svecchotpādanaṃ] *conj.* (TVB_G: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed
par byed pa); svecchetpādanaṃ K; svecchotpādanaṃ E_{DH}; yang dang yang du rang gi 'dod pas
skyed par byed pa nyid TVA_D

²¹⁶ 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

9 caturthasya sekasya svarūpam

dambholibījasrutidhautaśuddha²¹⁷
pāthojabhūtāṅkurabhūtapuṣṭi²¹⁸ |
turīyaśasyaṃ²¹⁹ paripākam eti²²⁰
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

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

10 aparaṃ mithyāsādhyam mithyātattvaṃ ca

pañcapradīpāmṛtabinducandra-
bhrūmadhyabindūdbhavamāṇḍalāni |
vāyoḥ svarūpaṃ galaśuṇḍikādyam
atattvarūpaṃ svayam ūhaniyam || 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.

bhrūmadhyabindūdbhavamāṇḍalānīti bhruvor madhye ūṇāyāṃ binduṃ vi-bhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendraḡneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇanāsikācakṣurghrāṇarasanāni²²¹ hastāṅgulībhiḥ pi-dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasam̐sūcakāni māhendraḡdimāṇḍalāny upajāyante. taṃ ca binduṃ ta-ttvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam²²² ānāpānā-dilakṣaṇam²²³ ceti. etad²²⁴ uktaṃ bhavati—śaivasam̐khyādinirdiṣṭam²²⁵ vāyusva-

²¹⁷ °sruti°] corr.; śruti K E_{DH}

²¹⁸ pāthoja°] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

²¹⁹ turīyaśasyaṃ] E_{DH}; tutīyaśasyaṃ K

²²⁰ eti] E_{DH} (em.); eta K

²²¹ mukhaśravaṇanāsikācakṣurghrāṇarasanāni] K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

²²² °recaka°] E_{DH}; recakaṃ K

²²³ ānāpānādilakṣaṇam] E_{DH}; anāpānā° K

²²⁴ etad] E_{DH} (em.); tad K

²²⁵ śaivasam̐khyādi°] E_{DH} (em.) TVB_G (shi ba dang grangs can la sogs pas); saivasam̐khyādi° K; grangs can la sogs pas TVA_D (smākhyādi°)

rūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sāṅgāt kurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā adhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ²²⁶ asti tattvam. sā ca [E_{DH} p. 148] jihvāgreṇa sprīyamānā nīrantarāmṛtaṃ sravati. tena ca ghargharāmṛtavarṣaṇena santarpyamānaṃ ātmānaṃ dhyāyād iti galaśuṇḍikātattvam. ādisabdena hṛnmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ²²⁷ śivarūpaṃ tattvaṃ bhāvayitavyaṃ ityādināṃ parigrahaḥ.¹

tatsarvaṃ tīrthikādibhis tattvarūpeṇābhīmatam. atattvam iti svayaṃ evohānīyaṃ vicāraṇīyaṃ iti yāvat.

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcīgandharvapūrāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²²⁸ upamābhidheyair
naivāsti sādhyam kathitād ihānyat || 19 ||

svapnendrajāletyādi. svapnendrajālopaṃ pratibimbamāyāmarīcīgandharvanagarodakacandropamam iti śabdair anyaiś ca gagaṇapratīśrutkaphenopamam ityādisabdair upamābhidheyair upamāvācakair naivāsti sādhyam kathitāt sādhyād anyat. paraṃ kathita eva sādhye, ete śabdāḥ pravartanta iti svayaṃ boddhavyam.

¹ 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 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

²²⁷ hṛnmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] 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 (hṛnmadhyāṣoḍaśanāḍikāmaṇḍalamadhyahūmsthajñānasvarūpaṃ)

²²⁸ śabdair *em.* (cf. comm.); sarvair K E_{DH}

gambhīraśūnyapratibhāsamātra-²²⁹
 śāntāti²³⁰ sūkṣmānabhilāpyaśabdaiḥ |
 nirlepanīrūpa²³¹ nirañjanādyair
 bhrāntir na kāryāparasādhya-sattve || 20 ||

[E_{DH} p. 149] gambhīraśūnyam pratibhāsamātram śāntātisūkṣmam anabhilāpyam nirlepaṃ nīrūpaṃ²³² nirañjanādi.²³³ ādiśabdāt śivam nirākāram niṣprapañcam anādyantanidhanam i[K fol. 10v]tyādiśabdair bhrāntir na kartavyā. aparasādhya-sattve, aparasya sādhyasya sattve sattāyām.²³⁴ ebhiḥ sarvair eva param api kiñcit sādhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam ebhiḥ sarvair abhidhīyata iti niścayaḥ.

12 pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra-²³⁵
 grathitavacanarūpād yan mayāsādi puṇyam |
 anupamasukhavidyāsaktasāddehanirmij-
 jinajanitajanārthas tena loko 'yam astu ||
 tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-
 nām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
 tasya vāgīśvarasyeyam kṛtir vimatināśinī²³⁶ ||

vikacakumudatārākṣīrakundānukāri²³⁷
 pracitam api ca puṇyam yan mayā granthito 'smāt |
 anupamasukhapūrṇaḥ svābhavidyopagūḍho

²²⁹ °mātra°] E_{DH}; mātram K

²³⁰ śāntāti] E_{DH}; śāntādi K

²³¹ nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

²³² nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²³³ nirañjanādi] K; nirañjanaṃ E_{DH}

²³⁴ sattāyām] K; sattvāyā E_{DH}

²³⁵ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²³⁶ vimatināśinī] E_{DH}; vimatināsanī K

²³⁷ vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānukāri] E_{DH}; vikare-
 ktāmudakṣīratārakundānukāri K

bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-
pādānām.

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