Tattvaratnāvaloka
and its Vivaraṇa

Vāgīśvarakīrti

February 21, 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	*De kho na nyid rin po che snang ba.* Tōhoku no. 1889. sDe dge bstan 'gyur, vol. Pi, fols. 203r3–204r5. Tr. by 'Gos Lhas btsas
TVA_D	*De kho na nyid rin po che snang ba'i rnam par bshad pa.* Tōh. 1890. sDe dge bsTan 'gyur, vol. 44 (rGyud 'grel, Pi), fols. 204r5–214v4. Tr. by 'Gos Lhas btsas.
TVB_G	*De kho na nyid rin po che snang ba'i rnam par bshad pa.* 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)

ac	*ante correctionem*
deest	omitted in
diag. conj.	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
conj.	conjecture
em.	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
pc	*post correctionem*
r	recto
v	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 *akṣara* (one . per half *akṣara*)
...	Lacunae of an unknown quantity of *akṣara*s
°	Mark of abbreviation

Text

1 maṅgalācaraṇam

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

anupamasukharūpī śrīnivāso 'nivāso
nirupamadaśadevīrūpavidyaḥ[2] savidyaḥ |
tribhuvanahitasaukhyaprāptikāro 'vikāro
jayati kamalapāṇir yāvad āśāvikāśāḥ || 1 ||[ii]

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.[iii]

anupametyādi. kamalaṃ padmaṃ pāṇau yasya sa kamalapāṇir a-
valokiteśvaro bhagavāñ jayatīti sambandhaḥ. kiṃviśiṣṭaḥ? anupa-

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[i] Scribal homage

[ii] This verse is in Mālinī metre.

[iii] Scribal homage

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[1] [siddhaṃ]] K; oṃ E_{DH}

[2] nirupama°] E_{DH}; nirūpama° K

mam ity[3,iv] atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair[4] dharmair yuktasyānyasyābhāvād upamārahitaṃ sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpatvena[5,v] sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdṛśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaruṇādiyuktatvenopamātikrāntā rūpavajrāditārāparyantadaśadevīrūpā vidyāḥ paricārakatvena[6] yasya sa tathā. saha svābhārūpayā vidyayā[7] vartata iti savidyaḥ. tribhuvanasya tribhuvanavartino janasya yad dhitam āyatipathyaṃ[8,vi] buddhatvādikaṃ, sau-

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^{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*] TVA_{D}; *dang* TVB_{G}). The corruption, if there is one, can be seen as a kind of haplography. The text nonetheless reads acceptably well with the transmitted reading (although perhaps less smoothly); thus we feel that while a conjecture is possible it is not strongly compelling.

^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 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.

^{vi} We need not necessarily read a compound for *āyatipathyaṃ*, 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 *Nāmamantrārthāvalokinī*: *mahyaṃ hitaṃ maddhitaṃ hitam āyatipathyam āgāmipariṇāmatvāt* (p. 233). Similarly, Durvekamiśra writes in his *Hetubinduṭīkāloka*: *parasmai hitam āyati pathyaṃ* (p. 212). In

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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 TVA_{D}; khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa dang TVB_{G} (kiṃviśiṣṭa ity āha anupamam ityādi. anupamam)

⁴ °saṃsārasthāyitva°] K; °saṃsārasthāyisva° E_{DH}

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

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

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

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

khyaṃ tadātve pathyaṃ[9] cakravartitvādikam,[vii] tasya yā prāptiḥ[10]

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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 evidnetly treated as a compound by Yaśomitra in his *Abhidharmakośavyākhyā*: *aihikasukhārtham apuṇyam iti. ihasukhāpekṣayā tat kṛtaṃ nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatiduḥkha* in a verse attributed to Naradatta in the *Subhāṣitaratnakośa*: *muṇḍāpriyād āyatiduḥkhadāyino vasantam utsārya vijṛmbhitaśriyaḥ | na kaḥ khalāt tāpitamitramaṇḍalād upaiti pāpaṃ tapavāsarād iva ||* 'Who does not become miserable because of a rogue who, like a hot day, is hated by widows (? *muṇḍā*) (the hot day being hated by bald men), who leads to future pain, whose wealth expands after he expels those living with him (like the hot day manifests its richness having dismissed the spring), and who annoys his circle of friends (like on a hot day the orb of the sun is heated) (cf. **ingalls1965**).

[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 with *de la bde ba nit bde ba ste*. TVA$_D$ suggests reading something that contrasts with *āyatipathyaṃ*, for which *tadātve pathyaṃ* fits. Another possibility is *āpātapathyaṃ*, but *tadātva* is more often used in contrast with *āyati*. See, for example, Śākyarakṣita's *Vṛttamālāstutivṛtti*: *pṛthagjanatve 'pi āyatipathyadarśinas tadātve ca niṣpāpāḥ* (p. 299); 'Although ordinary people, they see the future welfare and are without sin in the present moment.'

The Tibetan translations also suggest that *hita* and *saukhya* are linked with relative and corelative pronouns: *gang la* and *de la*, or *yasya* and *tasya* in Sanskrit. This does not yield good sense. It is possible that *tadātve* was misread by the translator as a corelative pronoun, while it is also possible that a second relative pronoun (*yat*) or a conjunction (*ca*) was found in the original text near *saukhyaṃ*. Here *hitasaukhya* within the larger compound is only really viable as a *dvandva*: Avalokiteśvara causes the attainment of (ultimate) welfare and (temporary) happiness for all beings. Given that, *tayor yā prāptiḥ* might be preferable to *tasya yā prāptiḥ*, but the singular is also probably acceptable in place of the dual.

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[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)

[K fol. 2v] sākṣātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.[viii] aparinirvāṇadharmakatvenāpratiṣṭhitanirvāṇarūpatvenā[11]nyathātvalakṣaṇasya vikārasyābhāvād avikāraḥ. evaṃviśiṣṭo bhagavāñ jayati.

kiyantaṃ kālam ity āha—yāvad āśāvikāśāḥ. āśā daśa diśo gaganasvarūpāḥ. yadvā āśāḥ sarvasattvānāṃ bhavabhogatṛṣṇāḥ.[12] tāsāṃ vikāśā avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat tāvad[13] bhagavāñ jayati, sarvahariharahiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasaṃpattiḥ kathitā. śrīnivāsa ity anena tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśadbenābhihitatvāt. tribhuvanahitasaukhyaprāptikāra ity anena parārthasaṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savidya ity anena tadupāyaḥ, [14]tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakāyākāraśūnyena[15] sarvākāraparārthasaṃpatteḥ kartum aśakyatvād iti.

[viii] It is notable that Vāgīśvarakīrti 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* 2.2.19 (*upapadam atiṅ*). Given the latter understanding, the expected gloss for *prāptikāra* would be *prāptiṃ karoti*. Compounds ending in *kāra* are occasionally analysed as *ṣaṣṭhītatpuruṣa*s: 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 ghañ. satyasya kāraḥ satyaṃkāraḥ—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.

TV does not clearly reflect a *ṣaṣṭhībahuvrīhi* 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).

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[11] °rūpatvenā] K E_DH; ngo bo rnyed pas TVA_D; ngo bo brnyed pas TVB_G (°rūpa-prāptyā°)

[12] °tṛṣṇāḥ] E_DH (°tṛṣṇās); tṛṣṇā 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°)

2   prayojanādi

> śrīmantranītigatacārucaturthaseka-
> rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |
> nānopadeśagaṇasaṃkulasaptabhedais
> teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||[ix]

śrīmantranītiśabdena[16] sāmānyayogatantravācakenāpi śrīsamājaḥ[17] parigṛhyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃkulai[E_{DH} p. 133]r vyākulaiḥ[18] saptabhir bhedaiḥ prakārair[19] atītānāgatavartamānācārya[20]gatopadeśarāśisaṃgrāhakaiḥ.[21,x] sphuṭāvagataye sukhena sphuṭapratītyartham[22] iti.

[ix] This verse is in Vasantatilakā.

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

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[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] śrīsamājaḥ] K E_{DH}; shugs kyis dpal gsang ba 'dus pa TV (sāmarthyāt śrīsamājaḥ)

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

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

[20] °vartamānā°] E_{DH}; °pravartamāna° 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

3 tīrthikānāṃ tattvaṃ sādhyaṃ ca

> sambhrāntabodhā nikhilā hi tīrthyās
> tattvasya sādhyasya ca rūpavittau |
> tebhyaḥ prakṛṣṭaḥ kila tattvavettā
> vedāntavādīti janapravādaḥ || 3 ||[xi]

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo ye-
ṣāṃ tīrthikānāṃ te tatho[K fol. 3r]ktāḥ.[23] sarva eva tīrthyā ātmā-
tmīyagrahatimiropahatabuddhinayanāḥ. tattvam idam iti sādhyam
idam[24] iti ca tattvasya sādhyasya yat[25] svarūpam, tasya yā vittiḥ
pratītiḥ, tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaikarūpatvāt kathaṃ tattva-
sya sādhyasya ceti[26,xii] bhedena nirdeśa iti cet. asad etat. tattvaṃ
hy upādeyatve 'pi[27] sukhaduḥkhopekṣādisakalapratibhāsasaṃdoha-
vyāpakam.[28] sādhyaṃ cānabhimataparihāreṇecchālakṣaṇaṃ pha-
lam upādeyatve 'pi sakalaprāṇibhir avaśyam evāsādhyavyāvṛttyā
sādhayitavyatvenābhimatam ity adoṣaḥ.

4 vedāntavādināṃ śrāvakapratyekabuddhānāṃ ca sādhyāni

tatra tāvad[29] vedāntavādyabhimataṃ sādhyam āha—ānandarūpam
ityādi.

[xi] This verse is in Indravajrā.

[xii] E_DH misreads the manuscript as *tattvasya sādhyasya ceti* and supplies *kathaṃ*
after *ceti*. There is in fact a *kathaṃ* before *tattvasya* in the manuscript, but the *tat*
preceding that *kathaṃ* is evidently a corruption.

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[23] te tathoktāḥ] K^{pc}; te thoktāḥ K^{ac}; tathoktāḥ E_DH

[24] sādhyam idam] *em.*; sādhyaṃ cedam K E_DH

[25] yat] E_DH (*em.*); tat K

[26] kathaṃ tattvasya sādhyasya ceti] *em.*; tat kathaṃ tatvasya sādhyasya ceti K;
tattvasya sādhyasya ceti kathaṃ 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 (°vyāpakaṃ jñeyamātratvena)

[29] tāvad] K E_DH TVA_D (re zhig); *no reflex in* TVB_G

ānandarūpaṃ svavid[xiii] aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam[30] |
saśrāvakāḥ[31] khaḍgajināś ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpam iti sadā sukhamayatvāt. svavid iti jyotīrūpatvena[32] svayaṃ prakāśamānatvāt.[33] aprakampyam iti nityatayā[34] kampayitum aśakyatvāt. śāntam[35] iti kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmayante.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣāṇakalpā ekacāriṇo vargacāriṇaś[36] ca pratyekabudhās te sādhyam icchanti. kīdṛśam? rūpādyupadher virāmaṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānām upadhīnāṃ skandhānāṃ virāmaṃ vicchedam, nirodham iti yāvat. [E_DH p. 134] etad uktaṃ bhavati—sarvaśrāvakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi nirvāṇe[37] nirupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyaṃ pratipannāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīṃ pāramitānayavādinām abhimataṃ[38] caturvidhaṃ sādhyam āha—ākāraśūnyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitam[39] arthakāri

[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*.

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[30] śāntam] *corr.*; sāntam K E_DH; *no reflex in* TM_D

[31] saśrāvakāḥ] *em.*; saśrāvakā K E_DH

[32] jyotīrūpatvena] 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] bhūṣitam] E_DH; bhuṣitam K

dānādiniṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisaṃsthaiḥ |
sattvārthakāri pravadanti sādhyaṃ
dānādiṣaṭpāramitānayasthāḥ || 6 ||[xiv]

5.1 pāramitānaye prathamaṃ sādhyam

ākārair nīlapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyaṃ nirākāram.
ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rū-
paṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanai-
kavedyam.[40] karuṇā duḥkhād[41] duḥkhahetor vā sakalajagadabhyu-
ddharaṇakāmatā.[42,xv] saiva rasaḥ svabhāvo yasya tat tathoktam. e-
tad uktaṃ bhavati—nīlapītādicitrākāraśūnyaṃ nirābhāsaṃ[43] nira-
ñjanaṃ[xvi] gaganopamaṃ svacchaṃ sakalajagadarthakāri[xvii] mahā-
karuṇāyuktaṃ pratyātmavedyaṃ pāramitopadeśaśabdābhidheyaṃ
sādhyam iti pāramitānaye prathamaṃ sādhyam.

[xiv] These two verses are in Indravajrā.

[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 *Pramā-
ṇavārttikavṛtti*: *duḥkhād duḥkhahetoś ca samuddharaṇakāmatā karuṇā* (edition
reads *dukhā°*; p. 21).

[xvi] One may instead wish to accept the manuscript reading *nirābhāsaniranjanaṃ*,
which is understandable as a *viśeṣaṇasamāsa*. The combination of *nirābhāsaṃ
nirañjanam* occurrs in a verse from an untraced source cited in Raviśrījñāna's
Amṛtakaṇikā: *yat kāyaṃ sarvabuddhānāṃ nirābhāsaṃ nirañjanam | ajñātam a-
kṛtaṃ śuddham abhāvādivivarjitam ||* (p. 19)

[xvii] *sakalajagadarthakāri* can also be read in compound with *mahākaruṇā°*. This
is reflected in TV: *'gro ba ma lus pa'i don byed pa'i snying rje chen po.* Regardless,
the two are evidently closely related.

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[40] svasaṃvedanaikavedyam] E_{DH} (*em.*) (°vedyaṃ); svasaṃvedyanaikavedyaṃ K
[41] karuṇā duḥkhād] K; karuṇāduḥkhā° E_{DH}
[42] °abhyuddharaṇakāmatā] *em.*; °atyuddharaṇakāmatā K E_{DH}
[43] nirābhāsaṃ] *em.*; nirābhāsa° K E_{DH}

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakāni,[44,xviii]
tair bhūṣitam. arthaṃ janānāṃ prayojanaṃ kartuṃ śīlaṃ svabhāvo
yasya tad arthakāri.[45] dānādīnāṃ daśapāramitānāṃ niṣyandaṃ[xix]
tatprakarṣaprabhavatvena sadṛśaṃ phalam.[xx] duḥkhasya pūrvam
eva prahīṇatvāt, sākṣātkaraṇāvasthāyāṃ[46,xxi] saukhyasyāpy abhā-
vāt,[47] upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad u-
ktaṃ bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarī-
raṃ sakalajagadarthakāri dānādipāramitābhyāsa†balenātmānaṃ[48]

[xviii] The manuscript reading *ceti* after *dvātriṃśallakṣaṇasaṃjñakāni* appear super-
fluous. The commentary analyses *sallakṣaṇa* as a *karmadhāraya*, glossing *sat*
with *śobhana*; *dvātriṃśallakṣaṇa* serves as a clarification of that, requiring no fur-
ther 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 *mahāsukhasaṃ-
jñaka*. 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: *bhūtā-
rthabhāvanāprakarṣaparyantajaṃ yogijñānaṃ ceti*.

[xxi] Isaacson (personal communication) proposes *sākṣātkaraṇāvasthāyāṃ* or *sā-
kṣātkṛtyāvasthāyāṃ* as potentially supperior readings to the manuscript's *sākṣā-
tkṛtāvatāsthāyāṃ* or the previous edition's *sākṣātkṛtāvasthāyāṃ*.

In support of the former, see Vāgīśvarakīrti's *Saṃkṣiptābhiṣekavidhi: tadanan-
taram ekatathatāmatena tayaiva bhinnamate tv ānayā svasaṃviditajñānasākṣāt-
karaṇāvasthāyāṃ pūrvoktagāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇiṃ
pratisthāpya |* (p. 417)

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

[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$_{DH}$; sākṣāt-
kṛtāvatāsthāyāṃ 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$_G$

† samyaksaṃbuddharūpaṃ 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 ca[49] sambhujyamānaṃ dharmadeśanādvāreṇopajīvyamānam.[50,xxii] kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānāṃ[51] agocaratvāt. daśabhūmiprāptair avalokiteśvaramañjuśrīprabhṛtibhir upabhujyamānam iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasaṃjñake[52] samyaksaṃbuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā nirmāṇadvāreṇa[53] sakalajagadarthasaṃpādakaḥ śrāvakapratyekabuddhanavabhūmīśvarair apy adṛśyaśarīro daśabhūmīśvarair eva paraṃ bodhisattvair[54] dharmaśravaṇadvāreṇopabhujyamāna[55] āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

5.4   pāramitānaye caturthaṃ sādhyam

> saṃpūrya dānādiguṇān aśeṣān
> saṃbuddhakṛtyaṃ[56] sakalaṃ ca kṛtvā |
> yad bhūtakoṭeḥ karaṇaṃ ca sākṣāt
> sādhyaṃ tad apy asti nirodharūpam || 7 ||[xxiii]

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

xxiii This verse is in Indravajrā metre.

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49 sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E_DH

50 °opajīvyamānam] K E_DH; nye bar longs spyod par gyur pa'o TV (°opabhujyamānam)

51 pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhumi° E_DH

52 °saṃjñake] *em.*; °saṃjñako K; °saṃjñakaḥ E_DH (*em.*)

53 nirmāṇadvāreṇa] K E_DH; sprul pa'i sku'i sgo nas TV (nirmāṇakāyadvāreṇa)

54 paraṃ bodhisattvair] K (°satvair) E_DH; mchog tu gyur pa'i byang chub sems dpa' TV (paramabodhisattvair)

55 °bhujyamāna] *em.*; °bhujyamānam K E_DH

56 saṃbuddhakṛtyaṃ] *em.* (*cf.* TaRaA-V: saṃbuddhānāṃ … avaśyakartavyaṃ kṛtsnaṃ); saṃbuddhya kṛtyaṃ K E_DH

saṃpūryetyādi. dānādipāramitā eva guṇā, guṇyante[xxiv] 'bhyasya-
nta iti kṛtvā. tān saṃpūrya paripūrṇān[57] kṛtvā, yat saṃbuddhānāṃ
kṛtyaṃ sakalam[58,xxv] avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhū-
takoṭeḥ śūnyatālakṣaṇāyāś cittacaittanirodhātmikāyā[59] yat sākṣāt
karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate
caturthaṃ sādhyam iti.

6   mantranaye saptavidhaṃ sādhyam

6.1   mantranaye prathamaṃ sādhyam

idānīṃ mantranayopadiṣṭaṃ saptavidham[60] sādhyaṃ kathayitum
āha—svābhāṅganetyādi.

> svābhāṅganāśleṣi[61] janārthakāri[62]
> duḥkhaiḥ sukhaiś caiva vimuktirūpam |
> aśītyanuvyañjanabhūṣitāṅgam
> apetakalpaṃ pravadanti sādhyam || 8 ||[xxvi]

[xxiv] In the *Dhātupāṭha*, the tenth class verbal root √*guṇa* is said to express *āma-ntraṇa*. Here, however, this is a denominative verb with the sense of *āmreḍaṇa* (multiplication/repetition) formed from the noun *guṇa*.

[xxv] The manuscript's reading of simply *sakalaṃ* instead of *kṛtyaṃ sakalam* is a-symmetrical given the following gloss, *avaśyakartavyaṃ kṛtsnam*. 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 su-perfluous sounding result in Tibetan. We believe the manuscript's transmitted reading is improbable.

[xxvi] This verse is in Upajāti.

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[57] paripūrṇān] *em.*; paripūrṇaṃ K E$_{DH}$

[58] kṛtyaṃ sakalam] *conj.*; sakalam K E$_{DH}$; *no reflex in TV*

[59] cittacaitta°] E$_{DH}$ (*em.*); cittacaitya° K

[60] saptavidham] E$_{DH}$ (TM$_D$: rnam pa bdun); caturtham K

[61] svābhāṅganāśleṣi] E$_{DH}$ (*corr.*); svābhaṅgaṇāśleṣi 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$_{DH}$

svābhāṅganām[63] āśleṣituṃ śīlaṃ svabhāvo yasya tat svābhāṅganā-
śleṣi.[64] [E_DH p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam
iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganā-
śleṣi jagadarthakāri[65,xxvii] dvātriṃśallakṣaṇavibhūṣitaśarīram[66] upe-
kṣārūpaṃ[67,xxviii] prathamaṃ sādhyam.

6.2   mantranaye dvitīyaṃ sādhyam

svadevatākāraviśeṣaśūnyaṃ
prāg eva sambhāvya sukhaṃ sphuṭaṃ sat |
mahāsukhākhyaṃ jagadarthakāri
cintāmaṇiprakhyam uvāca kaścit || 9 ||[xxix]

svadevatetyādi. svadevatākāraviśeṣeṇa[68] sveṣṭadevatākāreṇa śū-
nyam, nirākāram iti yāvat. prāg eva prathamataram[69] upadeśāna-

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 sādhya 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

63 svābhāṅganām] E_DH (corr.); svābhāṅgaṇām K
64 svābhāṅganāśleṣi] corr.; svābhāṅgaṇāśleṣi K E_DH
65 °svābhāṅganāśleṣi jagadarthakāri] conj. (TVB_G: nyid dang mtshungs pa'i lha
mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K
E_DH; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don
mdzad pa TVA_D (°svābhāṅganāśleṣy 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 TVA_D; 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 E_DH TVB_G (rang lha'i); lha TVA_D (devatā°)
69 prathamataram] K; prathamataro° E_DH

ntaram eva[70,xxx] devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sākṣāt kṛtvā, sphuṭaṃ[71,xxxi] sphu[K fol. 4v]ṭīkṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākārarahitaṃ[72] bhāvanayā sphuṭīkṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagadarthakāri[73] māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

6.3 mantranaye tṛtīyaṃ sādhyam

> kṛtvā sākṣāt svādhipaṃ [K fol. 1v] sātarūpaṃ
> paścāt tyaktvā sātamātraṃ phalaṃ syāt |
> śuddhaṃ sākṣāc chakyate naiva kartuṃ
> tenākāro bhāvitaḥ svādhipasya || 10 ||[xxxii]

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sākṣāt kṛtvāmukhīkṛtya sātarūpaṃ sukhaikasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ[74] phalaṃ sādhyaṃ vyavasthitaṃ syāt.

nanu yadi[75] sākṣāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva kasmād [E_DH p. 137] vibhāvitaḥ? sukhamātram eva dvitī-

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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 *sphuṭīkṛtaṃ* to take an accusitve object, nor is a form such as *sphuṭīkṛtya* possible without larger changes to the text.

xxxii This verse is in Śālinī metre.

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[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] °rahitaṃ] K E_DH TVB_G (spangs ste); spangs te | bde ba 'ba' zhig tsam TVA_D (°rahitaṃ 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

yasādhyavat kiṃ na vibhāvitam?[76] kiṃ vṛthāprayāsenety[77] āha—
śuddham ityādi. śuddhaṃ kevalaṃ devatākāravirahitaṃ sukhamā-
traṃ naiva sākṣāt kartuṃ śakyate, ākārarahitasya sukhasyānupa-
lambhāt.[78] tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛtī-
yam.[79] ayam arthaḥ[80]—devatākārasaṃvalitam eva sukhaṃ vibhā-
vya, sākṣādbhūte devatākāraṃ tyaktvā, sukhamātram eva sādhyam
uktaguṇam.[xxxiii]

6.4 mantranaye caturthaṃ sādhyam

> gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
> nirupamasukhapūrṇaṃ[81] svābhayā saṃgataṃ ca |
> sphuradamitamunīndraiḥ[82] sarvasattvārthakāri
> pravadati punar anyaḥ sādhyam ucchedaśūnyam || 11 ||[xxxiv]

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ[83] śarīraṃ ya-
sya. lakṣaṇair dvātriṃśadbhir[84] aśītibhiś cānuvyañjanair maṇḍitāny
aṅgāni yasya. nirupamaiḥ sthaulya[85]-nairantarya[86]-āsaṃsārapravā-

[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 *sādhya* 'is taught to be a good quality', the Sanskrit suggests the
meaning 'which has the previously mentioned qualities'.
[xxxiv] This verse is in Mālinī metre.

[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' zhig 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 (tṛtīyaṃ sādhyam)
[80] arthaḥ] E_{DH}; artha K
[81] nirupama°] E_{DH}; nirūpama° K
[82] °munīndraiḥ] *em.*; °munīndraḥ K E_{DH}
[83] māyopamaṃ vicārāsahaṃ] K (*slightly unclrear*); māyopamavicārasaha E_{DH}
[84] lakṣaṇair dvātriṃśadbhir] K E_{DH}; mtshan gyi ste | mtshan sum cu rtsa gnyis
TVA_D; mtshan gyis te | mtshan sum cu rtsa gnyis TVB_G (lakṣaṇair [iti] dvātriṃ-
śadbhir lakṣaṇair)
[85] 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°)
[86] °nairantarya°] E_{DH} (*em.*) (TV: bar med pa nyid dang); °nairuttaryā° K

hitva[87]-nirāsravatvādibhir upamābhāvād upamātikrāntaiḥ sukhaiḥ pūrṇaṃ romāgraparyantaṃ[88,xxxv] saṃpūrṇam.[xxxvi] svābhayā ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir[89] anantanirmitair munīndrais tathābhūtair eva sarvasattvārthakāri.[90] ucchedeneti nirodhena śūnyam tucchaṃ riktam.[91]

etad uktaṃ bhavati—gagana-māyā-marīci[92]-gandharvanagara-udakacandra-pratibimba-svapnopamam[93,94] [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastusaṃdohasvabhāvam[95,xxxvii] anābhāsaṃ nirañjanaṃ sarvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhā-

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[xxxv] This conjecture follows the Tibetan translation, with the reading in the K being difficult to account for. See, for instance, a similar expression in *Siddhaikavīrasādhana* (author unknown): *tato niḥṣṛtaraśmibhir ā pādatalād vālāgraparyāntaprāptaṃ bhāvyate* (*Sādhanamālā* no. 67, vol. 1, 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). ADD REFERENCE

[xxxvi] TO CHECK: TVA$_D$ appears to be defective here, with different readings in Derge Koyosan and Delhi. TVA$_D$: *ba spu'i rtse mo'i mthar thug par gyur pa'o ||* (*gyur pa'o ||*] Koyosan; *gyur ba'i* Delhi [MW23703]). TVB$_G$: *ba spu'i rtse mo'i mthar thug par yang dag par gang bar gyur pa'o ||*

[xxxvii] TV is perhaps ambiguous and may not reflect a different reading of the Sanskrit if *thog ma dang tha ma med pa'i* is understood to qualify *rang bzhin* instead of *dngos po*.

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[87] °āsaṃsārapravāhitva°] *em.*; °āsaṃsaraṃpravāhitva° E$_{DH}$ K

[88] pūrṇaṃ romāgraparyantaṃ] *conj.* (TV: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E$_{DH}$

[89] sphuradbhir] K E$_{DH}$; 'phro bar gyur pa de yang TVA$_D$ (sphuradbhir tair api) (*other syntactic placement possible*); 'phro ba yang TVB$_G$ (sphurdbhair api)

[90] sarvasattvārtha°] K E$_{DH}$ (TVB$_G$: sems can thams cad kyi don); sems can gyi don TVA$_D$ (sattvārtha°)

[91] tucchaṃ riktaṃ] K; bhūsthaṃ riktam E$_{DH}$; spangs pa'o TV (tucchaṃ / riktaṃ)

[92] 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°)

[93] °svapnopamam] E$_{DH}$; svapnāpayaṃ K

[94] TVA$_D$ adds an element to the list, perhaps *indrajāla* in Sanskrit. The reading has the advantage of form a list of eight, but this precise list is otherwise unattested as a list of eight illusions.

[95] anādyantam aśeṣavastusaṃdohasvabhāvam] K E$_{DH}$; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TV (anādyantāśeṣavastusvabhāvam)

vam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājita-
gātraṃ[96] paramaśṛṅgārayauvanādyupetaṃ svābhāṅganāliṅgitāṅgaṃ
rūpavajrāditārāparyantadevīgaṇair anantaprabhedānimittarati[97]sva-
rūpaparamānandopabhogadvāreṇa[xxxviii] pratibimbavat [E_DH p. 138]
sambhujyamānaṃ karuṇāsaṃvalitodārarūpatayā sambhogakāya-
rūpam, nānādhimuktivineyajanaparipācanārtham[xxxix] anekavidha-
prātihāryadvāreṇa[98] nirmitānantakulāntarbhūtasaṃbuddhabodhi-

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[xxxviii] The compound beginning *anantaprabheda°* is challenging to unpack and not
entirely secure in its reading. The K transmits the compound in a way that inclues
either the word *arati* or *ārati*, neither of which can reject *prima facia*. TVA_D sugge-
sts reading *rati*, while TVB_G has no reflex of the word but may be corrupt, given
that it sounds rather incomplete. TVB_G is also missing a reflex of *bheda*, altho-
ugh it does have one of *pra* from *prabheda*, also indicating corruption. The term
aniittarati or *mtshan ma med pa'i dga' ba* does occurr in Jñānapāda's *Samantabha-
drasādhana: animittarativiśuddheḥ samastadevīgaṇasvabhāvaṃ tat* | (122ab; reco-
nstructed in **szantosarcone2023**); *mtshan ma med pa'i dga' ba rnam dag pa | ma
lus lha mo'i tshogs kyi ngo bo nyid* || (Tōh. 1855 fol. 34r5; the translation in Tōh.
1856 by Smṛtijñānakīrti poses some problems and need not be dealt with here);
'Because of purification by signless pleasure, that [awareness] has as its nature
the group of all goddesses.' This parralel does lend support to reading *animittarati*,
but the context is technical and esoteric, so some caution is due.
As for the analysis of the compound, while various possibilities may be entertai-
ned, the main ambiguity is whether *anantaprabheda* qualifies *animittarati* or *pa-
ramānanda*. An analysis on the basis of the former could read: *anantāḥ prabhedāḥ
yasya sānantaprabhedānimittaratiḥ, tatsvarūpasya paramānandasyopabhogaḥ, ta-
ddvāreṇa*. Of the Tibetan translation, while TVA_D renders all words found in the
Sanskrit text as constitued in some form, it is hard to intrepret if one does not re-
move or modify various instrumental and genitive particles. From *rūpavajrā°* up
to *sambhujyamānaṃ*, 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 spyod pa'i sgo nas
| gzugs brnyan dang 'dra bas yang dag par longs spyod pa*. TVB_G has the same
readings, apart from the two suspected lacunae mentioned above.
[xxxix] E_DH misreports K as reading *paripāvanārtha*.

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[96] °gātraṃ] K E_DH; *no reflext in* TV
[97] 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
[98] anekavidhaprātihārya°] K E_DH; rdzu 'phrul dang cho 'phrul rnam pa du ma
TVA_D TVB_G (anekaṛddhiprātihārya°)

sattvaspharaṇasaṃhārakāritvena[99] nirmāṇakāyātmakam, śūnyatā-
karuṇābhinnabodhicitta[100]svabhāvāmalaprajñopāyasamādhisambhū-
tasatsukhāpūrṇam[xl] āsaṃsārasthitidharmaṃ[101] apratiṣṭhitanirvāṇa-
rūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā niro-
dhaśūnyaṃ caturthaṃ[102] sādhyam.

6.5 mantranaye pañcamaṃ sādhyam

> kṛtvā sākṣāt svādhipaṃ sātarūpaṃ
> tyaktvopekṣājñānamātraṃ[103] phalaṃ syāt |
> āsaṃsārasthāyi sattvārthakāri
> cintā[104]ratnaprakhyam[105] ekāntaśāntam || 12 ||[xli]

kṛtvetyādi. sākṣāt svādhipaṃ kṛtvā, paścāt[106] tyaktvā, upekṣārūpaṃ
yaj jñānaṃ tanmātraṃ sādhyaṃ syāt. anyat sugamam.[107] etad u-
ktaṃ bhavati—maṇḍalacakrarūpaṃ sākṣāt kṛtvā, paścāt tan niro-
dhya, upekṣājñānamātraṃ sādhyaṃ syāt pañcamam.

6.6 mantranaye ṣaṣṭhaṃ sādhyam

> kṛtvā sākṣān maṇḍalaṃ sātarūpaṃ
> paścāt tasya svecchayā nirvṛtiś[108,xlii] ca |

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xl See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ
prajñopāyāmalasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokya ca pa-
śyet.*

xli This verse is in Śālinī metre.

xlii For the intended meaning of *nirodha*, learned authors may prefer the word

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99 °bodhisattva°] *conj.* (TVB_G: byang chub sems dpa'i); °bodhi° K E_DH; byang chub
sems dpa' la sogs pa'i TVA_D (°bodhisattvādi°)

100 °bodhicitta°] E_DH; °bodhicittā° K

101 °dharmaṃ] *conj.* (TV: chos can); dharmāṇāṃ K E_DH

102 caturthaṃ] E_DH; caturtha K

103 tyaktvopekṣā°] K (E_DH *incorrectly reports as* tyajyo°) (TaRaa-Vi: tyaktvā, upe-
kṣārūpaṃ yaj jñānaṃ); bhāvopekṣā° E_DH (*em.*); no reflex in TM_D

104 cintā°] K^{pc} E_DH; cittā° K^{ac}

105 °prakhyam] E_DH; °prakhyaṃm K

106 paścāt] E_DH; paścāta K

107 sugamam] E_DH; sūgamaṃ K

108 nirvṛtiś] K; nirvṛtiṃ E_DH

sattvārthasyāpy asti abhāvo na vāsmin
prādurbhāvo nirvṛtād[109] asti yasmāt || 13 ||[xliii]

kṛtvetyādi. kṛtvā sākṣān maṇḍalaṃ sātasaṃvalitam,[110] tasya sve-
cchayā nirvṛtir nirodhaḥ.

nanu yadi sākṣāt kṛtvāpi paścāt svecchayā nirodhayita[K fol.
5v]vyam,[111] tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. ta-
syāś cābhāvāt sattvārthābhāvaḥ [E$_{DH}$ p. 139] syād ity āśaṅkyāha
—sattvārthasyāpy asti abhāvo na vetyādi. asmin pakṣe sattvārthā-
bhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sattvārthasya
prādurbhāvo 'sti.[xliv]

etenaitad evāha—sātasaṃpūrṇacakraṃ[xlv] sākṣāt kṛtvā, yāvad i-
ṣṭaṃ kālaṃ vyavasthāpya, paścāt tasya sarvathaiva pradīpavan ni-
rodhaṃ kṛtvā sthātavyam.[112,xlvi] yadā punaḥ sattvārthābhilāṣo bha-

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nirvṛtti (derived from *nir-√vṛt*) to *nirvṛti* (derived from *nir-√vṛ*), but here metre
prevents the former. There is in any case overlap between the two words and they
are not always strictly differentiated.

[xliii] This verse is in Śālinī metre.

[xliv] The syntax of 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$_D$)
However, *karuṇāsaṃvalita* naturally qualifies *cakra* and not *sattvārtha*.

[xlv] Here one may wish to emend to *sātasaṃpūrṇaṃ cakraṃ* to avoid the *karma-
dhāraya*, given that the author did not previously use a *karmadhāraya* when re-
ferring to this. Nevertheless, such a *karmadhāraya* is in any obvious way out of
the normal scope of Vāgīśvarakīrti's usage.

[xlvi] It is possible that *kṛtvā sthātavyam* was missing from the original text or from
the version of it consulted by the Tibetan translators; alternatively, it is possible
that the translators simply didn't feel it was necessary to explicitly render. Here
the agent of *sthātavya* can be understood to be the unspecified *sādhaka* who is
also the agent of the gerunds earlier in the sentence. Although a genudive of the
causitive of √*sthā*, *sthātavya* here has no object that is specified apart from the
sādhaka himsef: i.e., he should make himself rest or establish himself in a state by
doing what is described. The construction is frequently used in the *Hevajratantra*,
such as in 2.3.44: *satataṃ devatāmūrtyā sthātavyaṃ yoginā yataḥ*; '… for the *yogin*
should always establish himself/remain with the form of the deity.'

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[109] nirvṛtād] E$_{DH}$; nivṛtād K

[110] sātasaṃvalitam] *em.* (TV: bde ba'i rang bzhin can); sātaṃ saṃvalitaṃ K E$_{DH}$

[111] nirodhayitavyam] *em.*; nirodhayitavyaḥ K E$_{DH}$

[112] nirodhaṃ kṛtvā sthātavyam] K E$_{DH}$; 'gog pa yin no TV (nirodham)

vati, tadā[113] niruddhād eva cakrāntaram utpādya sattvārthaḥ karta-
vyaḥ. cakrāntarotpāde[114] 'pi ciraniruddhād[115] eva cakrād yathābha-
vyatayā[116] vineyānāṃ yathābhilaṣitaprāptir bhavatīti ṣaṣṭham.[117]

6.7 mantranaye saptamaṃ sādhyam

> kṛtvā sphuṭaṃ rūpam abhīṣṭam eṣāṃ
> paścān nirodhaṃ[118,xlvii] phalam āha kaścit |
> abhinnarūpaś ca yato nirodho
> na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||[xlviii]

kṛtvetyādi. ṣaṇṇāṃ pakṣāṇām anyatamasya phalasya[119] sādhyatvād
yad yad evābhīṣṭaṃ[120] tad[121] eva sākṣāt kṛtvā, paścāt sarvathaiva
pradīpavan nirodha uttarakālaṃ sattvārthādiśūnyaḥ sākṣāt karta-
vyaḥ.

nanu ṣaṭpakṣabhedena ṣaḍ eva[122] nirodhāḥ syuḥ. tat katham eka
eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ[123] rūpaṃ ya-
sya sa tathā.[124] na hi nirodhānāṃ ṣaṭpakṣalakṣaṇabhede 'pi bhedo

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xlvii If *phala* is understood as the object of √*ah*, then the reading *nirodhaṃ* is an
acceptable reading, but the agent of *kṛtvā* has to be understood as separate from
that of √*ah*, perhaps depending on an implicit verbal form such as *sādhya*. Alte-
rnatively, one can supply an *iti* after *phalam* and understand the preceding as
direct speech, thus avoiding any confusion about the agents of *kṛtvā* and √*ah*.
xlviii This verse is in Rāmā metre.

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113 tadā] K E_DH TVB_G (de'i tshe); de'i TVA_D (tad° ?)
114 cakrāntarotpāde] E_DH; cakrāntaropāde K
115 ciraniruddhād] *em.* (TV: rin du 'gags pa'i); citaniruddhād K; cittaniruddhād
E_DH
116 yathābhavyatayā] *variant word division in* E_DH: yathā bhavyatayā
117 ṣaṣṭham] K (ṣaṣṭhaṃ) E_DH TVB_G (drug pa'o); bsgrub par bya ba drug pa'o TVA_D
(sādhyaṃ ṣaṣṭham)
118 nirodhaṃ] E_DH; nirodha(ṃ) K (*fort. corr.* ḥ); nirodhaḥ *possible em.*
119 anyatamasya phalasya] *conj.*; arthaphalasya K E_DH; nang nas 'bras bu TV
120 phalasya sādhyatvād yad yad evābhīṣṭaṃ] K E_DH; 'bras bu bsgrub bya gang kho
na TVA_D (phalaṃ sādhyaṃ yad eva); 'bras bu bsgrub bya gang kho na mngon par
'dod pa TVB_G (phalaṃ sādhyaṃ yad evābhīṣṭam);
121 tad] E_DH TVB_G (de); sad K; *no reflex in* TVA_D
122 ṣaḍ eva] E_DH; ṣatreva K
123 abhinnaṃ] E_DH; abhinna K
124 sa tathā] *em.*; tat tathā K E_DH

'sti, abhāvaikarūpatayā nirodhasya samānatvāt. ayam arthaḥ—anya-tamapakṣaṃ sākṣāt kṛtvā paścāt tasya santānocchedarūpo nirodha iti saptamaṃ sādhyam.

7 caturthaseke vipratipattayaḥ

7.1 caturthaseke vipratipattiḥ prathamā

> prajñājñānād uttaraṃ bodhicittā-
> svādas turyaṃ sekam[125] āhāvaraṃ tat |
> yasmāt[126] sarvo bhāvanāsu prayāso
> vyarthaḥ prāptas tatphalasya prasiddheḥ[127,xlix] || 15 ||[l]

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ[128,li] yat bodhicittasyāmṛtarūpasya[129] rasanayā grahaṇam, tat turyaṃ ca-turthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaraṃ hīnam, vinikṛṣṭam

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xlix TM_D's reading *rab tu mi rung phyir* is suprising, given the commentary, pre-sumably executed by the same tranlator, reads *rab tu grub pa nyid* [*kyi phyia*].

l This verse is in Śālinī metre.

li TV indicates that the text may have included a compound analaysis of *prajñā-jñāna*, but if so, it is unclear what kind of compound this analysis is signifies. If it is for a *karmadhāraya*, we would expect the TV to read as it does elsewhere for such analyses, with something like *shes rab kyang de nyid yin la* | *ye shes kang de nyid yin* (cf. the commentary on 5cd). The reading in TVB_G is probably corrupt after *phyis te*: *byang chub* appears to have been moved from the following clause with *bodhicitta* to this clause. Perhaps the text should read *phyis te rdzogs pa'i dus so* || *gang zhe na* |. Taken altogether, TV suggests the translator may have had a different reading here, but no compelling emendation is indicated.

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125 sekam] E_{DH}; seṣam K

126 yasmāt] E_{DH} (TV: gang phyir) (TaRaA-Vi: yasmāt); paścāt K

127 prasiddheḥ] K E_{DH}; rab tu mi rung phyir TM_D (aprasiddheḥ?)

128 prajñājñānopadeśād uttarakālaṃ] K E_{DH}; shes rab dang ye shes ni shes rab ye shes te | dbang bskur ba'i bye brag go || phyis ni 'das pa'i 'og tu'o || gang zhe na | TVA_D (prajñājñānetyādi. prajñā ca jñānaṃ prajñājñānaṃ sekaviśeṣaḥ. uttaram paścāt. kim iti); shes rab dang ye shes te | dbang bskur ba'i bye brag go || phyis te rdzogs pa'i dus kyi byang chub gang zhe na | TVB_G

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

iti yāvat. kasmād avaram? yasmāt sarvaprayāso mantramudrāde-
vatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāgato-
kto[130] vyarthaḥ prāptaḥ.[lii] kutaḥ? tatphalasya bhāvanāsādhyasya
phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt,[131] anya-
sya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

> prajñājñānād uttaraṃ prāptarāmā-
> svādas turyaṃ sekam āhādhamaṃ tat |
> yasmāt sarvo bhāvanādau prayatno
> buddhoddiṣṭo niṣphalaḥ saṃprasaktaḥ || 16 ||[liii]

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rā-
māḥ striyas tāsāṃ samāpattidvāreṇa[132] ya āsvādaḥ, tat turyaṃ se-
kam. tad apy adhamam. śeṣaṃ gatārtham.

[lii] TV reflects basically the same words as transmitted in K but with an understanding that may reflect a different underlying reading. Whereas the Sanskrit text as transmitted in K appears to suggest primarily one thing that would be *vyartha* on this position—namely, *sarvaprayāsa* taught by the *tathāgata*s that is characterised by repeated *anuṣṭhāna* directed at meditations on mantras and so forth. TV, on the other hand, seems to understand two items that would be *vyartha*: namely, *sarvaprayāsa* and *sgrub pa'i mtshan nyid*, probably *anuṣṭhānalakṣaṇa*: *gang gi phyir sngags dang phyag rgya dang | lha nyid la sogs pa'i rnam pa bsgom pa la yang dang yang du 'bad pa dang | gzhan yang de bzhin gshegs pas gsungs pa'i sgrub pa'i mtshan nyid don med pa thob par 'gyur ro||* 'Because it would follow that repeated effort in meditation … and, what's more (*gzhan yang*; Skt. *ca*?), what is characterised as practice taught by the *tathāgata*s would be useless'. This understanding is made more noteworthy by the manuscripts reading the dual *tathāgatoktau*, but may be just conicidental, given that the understnading reflected in TV is not very compelling on the level of overall sense.
[liii] This verse is in Śālinī metre.

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[130] tathāgatokto] E$_{DH}$; tathāgatoktau K
[131] prasiddhatvāt prāptatvāt] K E$_{DH}$ TVB$_G$ (grub pa nyid dang | thob pa nyid dang |); rab tu grub pa nyid dang | TVA$_D$ (prasiddhatvāt)
[132] samāpattidvāreṇa] E$_{DH}$; rig pa'i sgo nas TVA$_D$ (rig *fort. pro* reg); reg pa'i sgo nas TVB$_G$ (sparṣadvāreṇa)

7.3 āgamasya vyākhyānam

atha[133] caturthaṃ tat punas tatheti[134,liv] vyākhyāyate. caturtham iti[135] prajñājñānaṃ tṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñānaṃ tadrūpaṃ[136] parāmṛśyate.[lv] punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra[137] nirāsravaniruttarātyantasphītāvicchinnaprabandhapravāhitva[138]lakṣaṇaḥ.[139,lvi] tatheti tathāśabdena tādṛśatvam abhidhīyate. tādṛśatvaṃ ca yādṛśyā prajñādiyuktayā[140] sāmagryā yādṛśaṃ prajñājñānam utpannaṃ, paścād api tādṛśyaiva sāmagryā tathaiva cotpadyate, nānyatheti tathāśabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho[141,lvii] boddhavyaḥ. lakṣyate 'neneti lakṣaṇam anubhūyamānaṃ prajñājñānam, apratīyamāna-

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liv *Samājottara* 113f

lv The referent of *tat* in *tadrūpaṃ* is evidently *caturthaṃ*. TVB$_G$ essentially reflects the transmitted Sanskrit reading but *eva*, if it is rendered by *nyid*, is slightly out of place.

lvi E$_{DH}$ emends *niruttara* to *nirantara* stating that this reading is *bhoṭānusārī*, but the situation in TV is slightly more complex. The transmitted Sanskrit suggests reading a string of adjectives starting with *anāsrava* that qualify *pravāhitva*. Here reading *nirantara* and *avicchinaprabandha* would lead to redundancy. TV instead renders a series of abstract nouns before *pravāhitva*, with TVA$_D$ including something reflective of *nairantarya* (*bar ma chad pa nyid*). Both TVs lack a reflex of *niruttara*.

lvii For *lakṣyalakṣaṇabhāva*, TVA$_D$ reads *mtshon par bya ba'i don mtshan par byed*

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[133] atha] K E$_{DH}$ TVB$_G$ (de la); *no reflex in* TV

[134] punas tatheti] E$_{DH}$ (*em.*); punar iti K

[135] caturtham iti] K E$_{DH}$ TVA$_D$ (bzhi pa ni); *no reflex in* TVB$_G$

[136] tad eva prajñājñānaṃ tadrūpaṃ] K E$_{DH}$ TVB$_G$ (shes rab ye shes de nyid kyi ngo bo de); shes rab ye shes kyi ngo bo de TVA$_D$

[137] °ātra] E$_{DH}$; *no reflex in* TV

[138] °niruttarātyantasphītāvicchinnaprabandhapravāhitva°] K; °nirantarātyantasphītāvicchinnaprabandhapravāhitva° E$_{DH}$ (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par skye ba nyid kyi TVA$_D$ (°ātyantasphītatvanairantaryāvicchinnaprabandhapravāhitva°); shin tu rgyas pa nyid rgyun mi chad par skye ba nyid kyi TVB$_G$ (°ātyantasphītatvāvichinnaprabandhapravāhitva°)

[139] °lakṣaṇaḥ] E$_{DH}$; °lakṣaṇaṃ K

[140] °yuktayā] *conj.* (TV: dang ldan pa'i); °yuktyā K E$_{DH}$

[141] °ārtho] K E$_{DH}$ TVB$_G$ (don); *no reflex in* TVA$_D$

sya lakṣaṇatvāyogāt, nāgṛhītaviśeṣaṇā [E$_{DH}$ p. 141]viśeṣyabuddhir iti nyāyāt. lakṣyate jñāyate pratipādyate[142] 'neneti[143,lviii] lakṣyaṃ sākṣāt kariṣyamāṇaṃ caturtham.

7.4 caruthaseke vipratipattis tṛtīyā

atra caturthaṃ[144] nāstīty eke.[lix] nanu caturtham ity etad asti tatpadam.[145,lx] tat kathaṃ nāstīty ucyate? satyam, upadeśasaṃrakṣārthaṃ[lxi] sattvavyāmohanāya ca tṛtīyam eva caturthaśabde[K fol.

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pa'i dngos po, which looks like a corruption for TVB$_G$'s *mtshon par bya ba dang* rather than anything indicative of a variant reading in the Sanskrit.

[lviii] By normal conventions the *anena* here would indicate that the word being glossed, *lakṣyaṃ* in this case, denotes the agent of verbal root. That is clearly not the case, so *anena*, if it is not a corruption (it is not reflected in TVA$_D$), must refer back to the *lakṣaṇa*.

[lix] TVA$_D$ adds near the beginning of this sentence *Samājottara* 113ab: *abhiṣekaṃ tridhā bhedam asmin tantre prakalpitam |.*

[lx] There is little doubt about the meaning of the text here, but its constitution is not very secure. Both Tibetan translation suggest that the whole of *Samājottara* missing 113f was cited. While TVA$_D$ offers a somewhat cleaner text, TVB$_G$ again may reflect something closer to K, with a pronoun immediately following *iti* and the word '*caturtha*' marked off by an *iti* on its own. Various proposals could be entertained for a smoother Sanskrit text, but what the K transmits can be understood: '[Objections]: But there exists (*asti*) a word (*pada*) for that (*tat*) [fourth initiation]—namely, this (*etat*): "'the fourth [is that again like that]"'.'

[lxi] After rendering *upadeśasaṃrakṣārthaṃ* (*man ngag bsrung bar bya ba'i phyir dang*), TVA$_D$ has apparently suffered from an eyeskip and resumes with its translation of *pratipādayiṣyamāṇatvāc ceti*.

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[142] pratipādyate] K E$_{DH}$; go bar bya zhing bsgrub par bya bas na TVA$_D$; khong du chud par byed bsgrub par byed pas na TVB$_G$ (pratīyate pratipādyate)

[143] 'neneti] K E$_{DH}$ TVB$_G$ ('dis); *no reflex in* TVA$_D$

[144] caturthaṃ] K E$_{DH}$ TVB$_G$ (bzhi pa ni); dbang ni rnam pa gsum dag tu | <lb n="6"/>gyud 'di las ni rab tu grags || zhes gsungs pas na | bzhi pa TVA$_D$ (abhiṣekaṃ tridhā bhedam asmin tantre prakalpitam | iti vacanāc caturthaṃ)

[145] 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$_D$ (nanu caturthaṃ tat punas tatheti padaṃ bhagavatoktam); 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 anyatra [? - de ma yin pa gzhan] caturthaṃ tat punas tathety asmin [? - der] caturtham iti padaṃ bhagavatoktam)

6v]noktaṃ bhagavatā. anyathā tat punar[146,lxii] iti noktaṃ syāt.

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipādi-tatvāt pratipādayiṣyamāṇatvāc ceti.[lxiii]

7.5   lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaiḥ. lakṣye[147] paraṃ vyāmohaḥ. tad vicāryate. lakṣyaṃ hi bhaved[148] artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad[149] artharūpam, arthasyaivābhāvāt,[150,lxiv] ekānekaviyogitvena pramāṇena tasya nirākṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor[151] eva pradhānatvād[lxv] jñānarū-

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[lxii] Here TVB_G quotes again the entire *pāda* of *Samājottara* 113f. This is an undesirable reading: It is specifically the words *tat punaḥ* that indicate the Buddha real intention of speaking of *caturtha*, not the entire *pāda*.

[lxiii] Tib. discusses two further *pakṣa*s here: that the fourth referred to in *Samājottara* 113f is the four *aṅga* of *sevā* and so forth; and what appears to be the idea that the fourth initiation consists in the third accompanied by its fruits (*'bras bu dang bcas pa*). Of these the first is rejected on account of its rendering cultivation meaningless, and the latter is rejected as *siddhasādhana*.

[lxiv] The K's reading *arthasyaikasya* is problematic. At face value, it would mean 'a single external object', whereas the argument is clearly concerning all external objects. Even if the meaning of *eka* were strained and taken in the sense of 'unitary', the following reason would become tautological. Emending *ekasya* to *eva* is also compelling based on the TV, which clearly renders the *eva* with *nyid*.

[lxv] TVA_D finishes the clause ending *pradhānatvāt* with a *rdzogs tshig*: *gtso bo nyid yin pa'i phyir ro*. This creates an incomplete sentence with the clause pointing neither forwards or backwards, since the clause ending in *nirākṛtatvāt* also ends with *phyir ro*. The translation may either be corrupt, or perhaps the translator was uncertain about how to construe the clause. Here the reason should probably point forward: although it does support the non-primary of external objects,

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[146] tat punar] K E_DH; TVA_D: *not available*; de ltar de bzhin bzhi pa yang TVB_G (caturthaṃ tat punas tathā)

[147] lakṣye] E_DH (*em.*) TV (mtshon par bya ba la); lakṣyā K

[148] lakṣyaṃ hi bhavet] *conj.* (TV: mtshon par bya ba yang srid na); lakṣyaṃ hi bhagavat K E_DH (°gavad)

[149] tāvad] K E_DH; *no reflex in* TV

[150] arthasyaivābhāvāt] *conj.* (TV: don nyid med pa'i phyir); arthasyaikasyābhāvāt K E_DH

[151] °matayor] E_DH TV ('dod gzhung); °tamayor K

paṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāram api citrādvaitarūpaṃ[lxvi] vā syād anekarūpaṃ vā syād iti vikalpāḥ.

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino bruvate. nanu nīlapītaśuklādighaṭapaṭaśakaṭādi[152]rūpeṇākārāḥ[153] pratibhāsante[154] pratyakṣataḥ. te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?[lxvii] satyam. pratibhāsanta evākārāḥ, param alīkarūpeṇa.[155] alīkarūpatā[156] caikānekaviyogitvena pramāṇalakṣaṇena[157] prasiddhā. tasya ca pramāṇasvarūpasyānyatra[158] kathitatvān, neha[159] pratanyate. alīkatvaprasiddhā ca māyāmayā ivākārā bhrāntirūpāḥ prakāśante.[160] bhrāntinivṛttau ca nirā-

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enough reasons have been given to support their general non-existence, and the primacy of awareness in the Vijñānavāda and Madhyamaka positions can be seen as a basis on which one might accept the *lakṣya* to be *jñāna*.

[lxvi] Here and at the end of the next paragraph, TV renders *citrādvaita* as *shes pa gnyis med*, as if reading *cittādvaita*. The more expected rendering is *sna tshogs gnyis med*.

[lxvii] TVB$_G$ presents this argument differently than what is transmitted in Sanskrit but maintains lotical flow: *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., *ākāra*s] also do not exist, the nature of cognition too cannot exist. So how can cognition not have *ākāra*s?' TVA$_D$'s forumulation is unclear: *don de dag la med pa'i phyir shes pa'i ngo bo nyid yin na | de ji ltar rnam pa dang bcas pa ma yin zhe na |*

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[152] °śakaṭādi°] E$_{DH}$ (*em.*) TV (shing rta); °prakaṭādi° K

[153] °ākārāḥ] *conj.*; ((cā))kārāḥ K; vākārāḥ E$_{DH}$

[154] pratibhāsante] E$_{DH}$; pratibhāṣante K

[155] alīkarūpeṇa] K E$_{DH}$ TVB$_G$ (brdzun pa'i ngo bor); brdzun pa yin no TVA$_D$ (alīka)

[156] alīkarūpatā] K TVB$_G$ (brdzun pa'i ngo bo nyid); brdzun pa nyid TVA$_D$ (alīkatā)

[157] °viyogitvena pramāṇalakṣaṇena] *em.*; °viyogitvapramāṇalakṣaṇena K E$_{DH}$; dang bral ba'i mtshan nyid kyis TVA$_D$ (°viyogalakṣaṇena); dang bral ba'i tshad ma'i mtshan nyid kyis TVB$_G$ (°viyogapramāṇalakṣaṇena)

[158] pramāṇasvarūpasyā°] E$_{DH}$; pramāṇa((pe))rūpasyā° K

[159] neha] E$_{DH}$; eha K

[160] prakāśante] K (prakāsante); prakāśyante E$_{DH}$

kāram eva[161] śuddhasphaṭikasaṃkāśaṃ pāramārthikaṃ[162] siddhaṃ
bhavati.[163] ataś citrādvaitarūpam anekarūpam ca sākāraṃ vijñānam
astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2   nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi
nopalabhyate. tat kathaṃ tad asti paramārthata[164] i[K fol. 7r]ty u-
cyate? ucyate.[165,lxviii] sukhākāraṃ vijñānam [166]antaḥparisphuradrū-
paṃ nirākāraṃ saṃvedyata eva.[lxix] nīlādyākārāḥ punar alīkāḥ pra-
tibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. ta-
thā hi grāhyagrāhakabhāvādikam api satyaṃ [E_DH p. 142] syāt. ta-
taś ca sarveṣām eva satyapratibhāsatvena muktiprasaṅgaḥ,[167] keṣā-
ñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt.[lxx] tathā
coktam—

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lxviii (TO EXPAND AND REORGANISE) Here *'on te* in TVB_G isn't a strong reflex
of *ucyate*, but like *ucyate* it does explicitly mark a change in *pakṣa*. The *ucyate*
ending the previous sentence may be suspect. A similar formulation was used in
the previous paragraph: *tat kathaṃ nāstīty ucyate*? There TV reads: *ji ltar med
ce na* | (TVB_G); *de ci ltar med ces brjod* | (TVB_G). Here, for *tat kathaṃ tad asti pa-
ramārthata ity ucyate*, TV reads: *de ji ltar na don dam par grub par yod pa zhes
bya zhe na* (TVA_D); *de ji ltar na don dam par yod par grub pa zhes bya* | (TVB_G).
From this it is difficult to draw firm conclusions, but *ces brjod* and *zhes bya* pro-
bably more strongly point towards *ity ucyate* rather than simply *iti*. Again TVA_D
demonstrates more simplified language.

lxix TV changes the subject of the sentence from *vijñāna* to the *ākāra*s of *vijñāna*.
TVA_D is likely corrupt or wrong edited with *shes pa rnams ni* in place of TVB_G's
shes pa'i nang na.

lxx Both Tibetan translation exhibit various degrees of corruption and/or confu-
sion here: *cung zhig kyang log pa'i rnam par ngo bo ni snang ba'i phyir ro* ‖ (TVA_D)
cung zhig dang log pa'i rnam par 'khrul pa'i ngo bo mi snang ba'i phyir ro ‖ (TVA_D).

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161 nirākāram eva] K E_DH TVB_G (rnam pa med pa kho na); rnam pa med pa de
kho na TVA_D (nirākāram eva tad)

162 pāramārthikaṃ] E_DH (*em.*); pārarthikaṃ K

163 bhavati] K; bhavatīti E_DH

164 paramārthata] *em.*; paramārtham K E_DH

165 ucyate] K E_DH TVB_G ('on te); *no reflex in* TVA_D

166 antaḥ°] K E_DH TVB_G (nang na); rnams ni TVA_D (*probably corruption*)

167 muktiprasaṅgaḥ] *em.* (TV: grol ba nyid du thal bar 'gyur te); yuktiprasaṅgāt
K; muktiprasaṅgāt E_DH (*em.*)

드라ṣṭavyaṃ[168] bhūtato bhūtaṃ bhūtadarśī vimucyate |[lxxi]

tasmād akāmakenāpi nīlādyākārāṇām alīkatvam evaiṣṭavyam. su-
khādikaṃ nirākāraṃ[169] satyam upalabhyate. tat kathaṃ nopala-
bhyata iti.

nanu sukhādyākāram sākāram eva vijñānam[170,lxxii] upalabhyate,
sukhāder ākārasvabhāvatvāt. na ca sukhādyākāraśūnyaṃ jñānaṃ[171]
svapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv u-
palabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ[172] vinā anyan
na[173] pramāṇam asti prasādhakam iti.[174] tad asat,[175] abhiprāyāpa-
rijñānāt, sukhādyākārasyaiva[176] nīlādyākārarahitasya vijñānasya

There is a possibility that *log pa'i rnam pa* reflects *mithyākāra* instead of *mithyā-
pratibhāsa*.

[lxxi] *Abhisamayālaṅkāra* 5.21; *Ratnagotravighāga* 154; *Pratītyasamputpādahṛdaya-
kārikā* 7; etc.

[lxxii] The word *sākāram* appears to have been omitted from the text transmitted
in K. It is supported by the Tibetan translations and can be inferred by the re-
ason *sukhāder ākārasvabhāvatvā*, and the response to this objection later in the
paragraph.

TV may reflect also the inclusion of an *api* somehwere in this sentence given
the particle *yang* (e.g., *sukhādyākāram api*). Here again TVB_G as altered the argu-
ment slightly: *bde ba la sogs pa'i rnam pa yang rnam pa dang bcas pa'i shes pa
kho na la dmigs pa yin te* |; 'Forms such as pleasure too are perceived with only
a cognition that has forms.' TVA_D is closer to the Sanskrit syntax: *bde ba la sogs
pa'i rnam pa'i shes pa yang rnam pa dang bcas pa kho na la dmigs pa kho na yin
te* |; 'Cognition too that has the forms of pleausre and the like are only perceived
to be none other than [cognitions] with forms.'

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[168] draṣṭavyaṃ] E_DH; draṣṭavya K

[169] nirākāraṃ] K E_DH; rnam pa TVA_D (ākāraṃ); rnam pa brdzun pa TVB_G (alīkā-
kāraṃ)

[170] sākāram eva vijñānam] *conj.*; eva vijñānam K E_DH; shes pa yang rnam pa dang
bcas pa kho na TVA_D; rnam pa dang bcas pa'i kho na shes pa TVA_D (api sākāram
eva jñānam)

[171] jñānaṃ] K E_DH; rnam par shes pa TV (vijñānaṃ)

[172] kośapānaṃ] K (kosapānaṃ); śapathollaṅghanaṃ E_DH (*em.*)

[173] anyan na] E_DH; anyatra K

[174] iti] K E_DH TVA_D (zhe na); *no reflex in* TVB_G

[175] tad asat] *conj.* (TV: de ni bden pa ma yin te); tad K E_DH; asad etat *possible conj.*

[176] sukhādyākārasyaiva] K E_DH; bde ba la sogs pa nyid TVA_D; bde la sogs pa nyid
TVB_G (sukhāder eva)

nirākāratveneṣṭatvāt.[177] tac cedānīm eva svasaṃvedanapramāṇasi-
ddhaṃ sakalaprāṇabhṛtām astīti kathaṃ nopalabdhiḥ?

7.5.3   madhyamakamatasya samarthanam

nanu tad[178] apy ekānekasvabhāvaviyogād alīkam eva bhrāntimā-
tram, ekānekasvabhāvarahitatvasya[179] sākāranirākāravijñānavyā-
pitvāt.[180]

    nanv anena nyāyena sakalasākāranirākāravijñānasyā[181]līkatva-
prasādhanān na kiñcid api pāramārthikaṃ vastutattvam asti.[182,183]
tat kathaṃ lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa
doṣaḥ, madhyamakamate pramāṇato 'līkatāsiddhāv api [184]māyopa-
mapratibhāsamātrasyaikānekasvabhāvarahitasya   dharmirūpasyā-
pratiṣedhāt. tatraiva cālīke pratibhāsamātre lakṣyalakṣaṇasaṃsā-
ranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyā-
dīnām[185] avyāhatā vyavasthā[186] sidhyati.[187,lxxiii] tathā coktam—

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lxxiii E$_{DH}$ appears to understand the text as saying that both *bhāvanā* and *saka-
lajagadarthakriyādīnāṃ vyavasthā* are established. TV renders *bhāvanā* in the
third case, suggesting it may have been seen outside of the compound or seen
within the compound but understood as having a *tṛtīya* relationship with *saka-
lajagadarthakriyā*. We understand a compound beginning with *lakṣyalakṣaṇa* up
to *sakalajagadarthakriyādīnām* providing a list of that for which the *vyāvasthā* is

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177 nirākāratveneṣṭatvāt] K E$_{DH}$ TVB$_G$ (rnam pa med pa nyid du 'dod pa nyid kyi
phyir); med pa nyid du 'dod pa'i phyir TVA$_D$

178 nanu tad K E$_{DH}$; tat *possible conj.*

179 °rahitatvasya] *em.* (TV: dang bral ba nyid kyis); °rahitasya K E$_{DH}$

180 °vijñāna°] K E$_{DH}$; shes pa TV (jñāna)

181 °vijñānasyā°] K E$_{DH}$; shes pa TV (°jñānasyā°)

182 asti] *conj.*; astīti K E$_{DH}$ (astīti?); *no reflext in* TV)

183 The *iti* following *asti* in the K is superfluous with *tat* starting the next sentence
in the sense of *tasmāt*, continuing the objection.

184 māyopamapratibhāsamātrasyai°] K E$_{DH}$; snang ba tsam dang sgyu ma lta bu
TVA$_D$ (māyopamasya pratibhāsamātrasya cai°); snang ba sgyu ma lta bu ma TVB$_G$
(māyopamapratibhāsasyai°)

185 °bhāvanā°] K; °bhāvanā E$_{DH}$ (variant word division); bsgoms pas TV (bhāva-
nayā)

186 vyavasthā] K; vyavasthā ca E$_{DH}$ (*em.*)

187 sidhyati] *conj.* (TV: grub pa yin no); sidhyatīti K E$_{DH}$

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādha-
yet |[lxxiv]

iti.[188]

nanu sarvam eva vastujātam alīkarūpatayā niḥsāram, tadā kima-
rthaṃ maṇḍalacakrādibhāvanāprayāsaḥ[189] kriyate? asad etat,

mithyādhyāropahānārtham[190] yatno 'saty api[191] [E$_{DH}$ p.
143] bhoktari |[192,lxxv]

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ
nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā[193] duḥkhy abhūvam iti
tṛṣṇā sakalaprāṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśu-
bhasvapnayoḥ śubhasvapnadarśanāt saumanasyam, aśubhasvapna-
darśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭha-
mantrajāpādau pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhā-
diprākṛtavikalpahānāya[lxxvi] samyaksaṃbodhilakṣaṇaprāptaye[194] ca
prekṣāvatām arthinām pravṛttir bhaviṣyatīti.

still established in the Madhyamaka system.

Here too the K seems to transmit a superfluous *iti*, here following *sidhyati*.

[lxxiv] *Kurukullākalpa* 3.16cd

[lxxv] *Pramāṇavārttika*, Pramāṇasiddhi 192cd. Verse 192 is frequently cited in Bu-
ddhist and non-Buddhist texts alike and is transmitted with the readings *bho-
ktari* and *moktari* in the final *pāda*, with the latter better represented in the core
witnesses of and texts releated to the *Pramāṇavārttika* (for some references see
pecchia2015).

[lxxvi] 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 sākṣādavagamyate cetaḥ ||

[188] iti] E$_{DH}$; deest *in* K

[189] maṇḍala°] K E$_{DH}$; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

[190] mithyādhyāropahānārtham] *em.*; mithyādhyāropaṇārtham K E$_{DH}$

[191] 'saty api] K; 'styopi E$_{DH}$

[192] moktari] *em.* (TVA$_D$: grol byed; TVB$_G$grol ba po) ; bhoktarī° K (*the letter* no *is
added abhove* bho); muktaye E$_{DH}$ (*em.*)

[193] mā] E$_{DH}$ (*em.*); deest *in* K

[194] °lakṣaṇaprāptaye] K E$_{DH}$; mtshan nyid kyi 'bras bu thob par bya ba'i phyir
TVA$_D$; mtshan nyid 'bras bu thob par bya ba'i phyir TVB$_G$ (°lakṣaṇaphalaprā-
ptaye)

8   saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tv ayam[195],[lxxvii] ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā,[196],[lxxviii] kva gateti na jñāyate.[197]

na tu[198] kṛtaiva sā saptabhir bhedaiḥ?

satyam, kintu guḍagorasanyāyena.[199],[200] tathā hi na jñāyate, kiṃ tat sāram asāraṃ veti.

[lxxvii] An alternative conjecture for whethere K reads *yadarthasvā'yam* could be *yadarthas tavāyam*, but we see no reflex of a *tava* in the Tibetan translations: *rtsom pa 'di'i don gang yin pa* (TVA_D); *gal te gang gi don du* (*bzhi pa bshad pa'i bshad pa'i dus*) *'di brtsams pa'i* (TVB_G).

[lxxviii] TV may suggest a different reading (which cannot easily be guessed at), or it may simply elaborate on what is found in the Sanskrit text: *de yang gtam gzhan du thal bas brjod pa'i phyir | gang du song ba mi shes so zhe na |*; 'And (*yang*) because you have spoken (*brjod pa*) by moving on to (*thal bas*) other topics (*gtam gzhan*), where that (*de*) [main topic] has gone is not known.'

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[195] yadarthas tv ayam] *conj.*; yadarthasvā'yaṃ K; yadarthatvād ayaṃ E_DH

[196] vimisṛtā] K E_DH; gtam gzhan du thal bas brjod pa'i phyir TV

[197] jñāyate] K E_DH; shes so zhe na TV (jñāyata iti [cet])

[198] na tu] *conj.*; nanu K E_DH

[199] guḍagorasanyāyena] K E_DH TVB_G (bu ram dang dar ba'i tshul gyis); bu ram dang mngar ba nyid kyi tshul gyis TVA_D

[200] cf. verse 267 of Pramāṇasiddhi chapter in Prajñākaragupta's *Pramāṇavārttikabhāṣya*: ⟨arthānarthakriyāśakto guḍagorasakārakaḥ |⟩ sarvajño 'pi na sevyatvaṃ prayāty anupakārataḥ ||; 'Because he is not helpful, a creator of [a mixture of] *guḍa* and *gorasa*, capable of doing both harm and good, does not becomes an object of service/devotion, even if he is omniscient' (ed-s p. 37). On this Yamāri comments: *bu ram dar ba byed pa po || zhes gsungs te | 'di rigs pa dang mi rigs pa 'dres pa la grags pa yin no ||*, '... this is known as "mixing what is appropriate and not appropriate"' (Tōh. 4226 fol. 12v6–7). Sāṃkṛtyāyana records a marginal note in his manuscript on the term: '*lohita* (?) *guḍakārakaḥ, guḍagomayakāraka ity apekṣyate.*'

The author of the *Vādarahasya* uses the term as well: *atadrūpaparāvṛttanīlākārātanmātragrahaṇam iti vyavasthāyāṃ nāpi viṣayasārūpyaṃ,* (*tadabhāvān*) *kā hi paramārthasadalīkarūpayoḥ samānarūpatā nāmetyādi guḍagorasayor ekatākaraṇaṃ kvopayuktam | bādhakapratyayād dhi tadalīkatvaṃ kiṃ prāgāropya cintā kriyate śeṣaś ca doṣo 'bhimānasyaiva cintyatvādityādir ajatapratītiparāmarśād gataḥ |* (p. 73–74); 'In the system where there is grasping to more than just a blue form that excludes what is not of that nature, there is not even similarity to the object (because of its absence [?]). For what indeed could be the so-called simila-

ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthyād[201] yu-
ktyabhāvāc[202] ca prathamasya niḥsāratā. tathā hi samagrasāmagrī-
kaṃ yat[203] tad avaśyam eva bhavati. anyathā samagrasāmagrīkam
eva tan[204] na bhavet. sākṣātkaraṇāvasthāyāṃ samagrasāmagrīkaṃ
tad vartate. tad avaśyaṃ tena[205] bhavitavyam. sati ca bhavet[206] pra-
thamasya hānir iti.

8.2 dvitīyasyāsāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher[207] na dvitī-
yasya sāratā. tathā hi pramāṇaniścitaṃ prekṣavatā bhāvanīyam, na
yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvado-
palabhyate.[208] tad eva sarvajanānāṃ kamanīyatayā pratibhāsate. ta-

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rity between what is ultimately real and what is unreal? Given this and similar
[arguments], how is the unification of *guḍa* and *gorasa* useful?' The context here
appears to be a refutation of the view that conceptual cognitions include both a
universal and a real object.

Although it is evidently not a widely reference '*nyāya*', the general idea seems
to be that these two substances represent the appropriate and the inappropriate
(or the useful and the useless), and that they should not be mixed. Precisely what
substances, then, *guḍa* and *gomaya* refer to are then difficult to determine, as
molasses and milk seem like a harmless combination.

[201] samāpatti°] K E$_{DH}$ TVB$_G$ (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par
'jug pa'i TVA$_D$ (devatāyogasamāpatti°)

[202] yuktyabhāvāc] E$_{DH}$; yuktābhāvāc K

[203] yat] K E$_{DH}$; 'bras bu gang yin pa TV (yat phalaṃ)

[204] samagrasāmagrīkam eva tan] K E$_{DH}$ TVB$_G$ (tshogs pa dang tshogs can nyid du
de); de'i tshogs pa TVA$_D$ (tasya sāmagrī)

[205] tena K E$_{DH}$ TVB$_G$ (de); de'i 'bras bu TVA$_D$ (tena phalena)

[206] sati ca bhavet] *conj.*; sati ca bhavane na K E$_{DH}$; de ltar gyur pas TVA$_D$; de ltar
gyur pa TVB$_G$ (evaṃsati)

[207] °labdher] E$_{DH}$; °bdher K

[208] saṃvalitarūpam eva sarvado°] K E$_{DH}$; grub pa kho na TVA$_D$ (siddham eva);
grub pa'i ngo bo thams cad du TVB$_G$ (siddharūpaṃ sarvado°)

smāt kevalasya rucyabhāvāc[209] [210]cakrākārasaṃvalitasyānupalabdheḥ[211] sākṣāt kartum aśakyatvāc[212,lxxix] ca dvitīyasya kalpanāmātrateti.[213]

8.3 tṛtīyasyāsāratvam

nirupadravabhūtārthasvabhāvatvena sātmībhūtasya tyaktum aśakyatvāt, saṃvalitarūpasya [E$_{DH}$ p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya kalyāṇabhāvaḥ.[214,lxxx] tathā hi sahopalambhena[215] tādātmyasiddhāv ekasya parityāge ’parasyāvaśyaṃ parityāgaḥ, na vā kasyacid iti.

[lxxix] TV suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyānupalabdheḥ sākṣāt kartum aśakyatvāt.* The addition of *anupalabdheḥ* after *kevalasya* renders the flow of logic less smooth and makes *sākṣāt kartum aśakyatvāc* superfluous. TV also adds the reason *’bad pa mtshung pa’i phyir* (‘becaue the effort is equal’), which is a fitting argument: although according to this system only bliss is meditated on and achieved, this actually requires the same amount of effort as the systems that include deity forms.

[lxxx] Where we conjecture *na tṛtīyasya kalyāṇabhāvaḥ*, TV reads: *gsum pa dge ba ma yin te.* The *kalyāṇatā* in the following paragraph is rendered with *legs pa.* There too an abstract noun with another noun in the genitive case is not reflected, but such syntax would in any case be less natural in Tibetan. The reading of (either a silent emendation or a misreading of the manuscript), *na tṛtīyaḥ kalpanābhavaḥ*, gives some sense (‘the third is not without conceptual construction’) but it is missing a masculine headword. There are indeed be other options to emend the K’s reading, such as *na tṛtīyasya kalyāṇatā* or perhaps *na tṛtīyasya kalpanābhāvam.* Note that *kalyāṇatā* in the following paragraph was also copied in K with a dental *na.*

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[209] rucyabhāvāc] K E$_{DH}$; mi dmigs pa’i phyir dang | ’dod par bya ba ma yin pa’i phyir dang | TVA$_D$; ma dmigs pa’i phyir dang | ’dod pa med pa’i phyir dang | TVB$_G$ (anupalabdhe rucyābhāvāc)

[210] cakrākārasaṃvalita°] K E$_{DH}$; ’khor lo’i rang bzhin TVA$_D$ (cakrasvarūpa°); ’khor lo’i rnam pa’i rang bzhin TVB$_G$ (cakrākārasvarūpa°)

[211] °syānupalabdheḥ] *em.* (TVA$_D$: mi dmigs pa’i phyir dang) (TVB$_G$: ma dmigs pa’i phyir); °syaupalabdheḥ K; °syopalabdheḥ E$_{DH}$

[212] aśakyatvāc] E$_{DH}$ (*em.*); aśakyatāc K; mi nus ba’i phyir dang | ’bad pa nyid mtshungs pa’i phyir TV (aśakyatvād yatnasyaiva tulyatvāc)

[213] kalpanāmātrateti] E$_{DH}$ (*em.*); kalpanātrateti K

[214] na tṛtīyasya kalyāṇabhāvaḥ] *conj.*; na tṛtīyakalyanībhāvaḥ K^{pc}; na tṛtīyakalyānībhāvaḥ K^{ac}; na tṛtīyaḥ kalpanābhāvaḥ E$_{DH}$

[215] sahopalambhena] E$_{DH}$; saholaṃbhena K

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayā-
paramārtharūpatayā ca na tṛtīyāntapakṣasya[216] kalyāṇateti.[217] atra
kecid yuktiṃ varṇayanti.[lxxxi] prapañcarūpatvābhāve[218] 'pi sūkṣma-
sya bindvādeḥ punaḥ punar bhāvanayā sākṣātkaraṇaṃ yāvat, pra-
yāsas tāvat sarvatraiva bhāvyavastuni sambhavati.[lxxxii] tad atra yadi
prayāsabhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthā-
yāṃ ko viśeṣaḥ?[219] nanu[220] aprapañcaṃ śīghram eva sthirībhavatīty
ayaṃ viśeṣaḥ.[lxxxiii] yatraivālambane[221] cittaṃ punaḥ punaḥ preryate

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[lxxxi] TVA_D renders this sentence differently: *de la 'ga' zhig las rigs pa cung zhig
cig brjod par mi bya ste* | It is possible that the sentence is corrupt (especially the
las after *'ga' zhig*). How to interpret it in the overal structure of the text is not
obvious.

[lxxxii] TV differs somewhat substantially in the second part of this sentence: *de srid
du 'bad pas yang dang yang du bsgoms pa'i phyir dang | thams cad du bsgom par
bya ba dngos po nyid du yod la* | (TVA_D); *de srid du 'bad pas yang dang yang du
bsgom pa'i phyir thams cad du bsgom par bya ba'i dngos po yod do* || (TVB_G). Of
these, the intention behind TVA_D is hard to discern, but TVB_G can be translated:
'For that long, because one repeated meditates with effort, the object of medita-
tion remains.' Here the meaning is not compelling and indicates corruption or
mistranslation.

[lxxxiii] The sequence of the argumentation is off in K, with *iti cet* and *nanu* being
added to two sentences that represent the *siddhāntin*'s speech. Here the current
siddhāntin (probably equal to the author himself) is arguing against the criticism
just expressed about the fourth *sādhya*.
On can consider using the word *atha* instead of *nanu* at the beginning of the sen-
tence *nanu aprapañcaṃ śrīghram eva*, and one can also consider ending it with
iti cet, which may have accidentally been moved to the preceding sentence, and
which may have a reflex in TVB_G with *zhe na*. The flow of argumentation is some-
what less clear and certain in TVA_D, which ends *'di khyad par yin te*. And *iti cet*

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[216] tṛtīyāntapakṣasya] *em.* (TVA_D: gsum pa'i tha' ma'i phyogs) (TVB_G: gsum pa'i
mtha' ma'i phyogs); tṛtīyāntaḥ | pakṣasya K; tṛtīyapakṣasya E_DH

[217] kalyāṇateti] E_DH; kalyānateti K

[218] prapañcarūpatvābhāve] K E_DH; spros pa'i ngo bo nyid du gyur TV (prapañca-
rūpatve)

[219] ko viśeṣaḥ] *em.* (TV: khyad par ci zhig yod |); ko viśeṣa iti cet K E_DH

[220] nanu] *conj.* (TV: 'on te); deest *in* K *and* E_DH

[221] yatraivālambane] *conj.* (*no reflect of nanu in* TV); nanu yatraivālambane K E_DH

nirantaraṃ[222] dīrghakālaṃ ca tatraiva sthirībhavatīty āgamaḥ. yuktiś cātrāsti.[223] tathā coktam—

> tasmād bhūtam abhūtaṃ vā yad yad evābhibhāvyate |
> bhāvanābalaniṣpattau[lxxxiv] tat sphuṭākalpadhīphalam[224] ||[lxxxv]

punaś coktam—

> aho kusīdatvam aho vimūḍhatā
> aho janasyāsya sadarthavakratā |
> svacittamātrapratibaddhabuddhatā[225]
> adūravartiny api yan na sevyate ||[226]

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāvi-śeṣe vastuni sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣamārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpam apy aprapañcād [E_DH p. 145] bhāvyamānam[227] aduṣṭaṃ bhavatīti cet, na tv ayaṃ māyākā-rānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt prapañcam aprapañcaṃ vā yad eva rocate pramāṇasaṃga-tam itarad vā, tad evālasyaṃ vihāya mahāpuruṣārthibhir bhāvayi-tavyam[228] ity alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitagurubhir eva jñātavyaḥ.

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here is not strictly necessary, but what follows is certainly a response, attempting to show that a lack of *prapañca* does not in fact more quickly lead to stability. This is clear from the conclusion, *tasmān nāyaṃ viśeṣaḥ.*

[lxxxiv] 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.*

[lxxxv] *Pramāṇavārttika*, Pratyakṣapramāṇa 285

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[222] nirantaraṃ] E_DH (*em.*) TV (rgyun mi 'chad par); niruttaraṃ K

[223] °īty āgamaḥ. yuktiś cātrāsti] K (°ity āgamaḥ |) E_DH TVB_G (zhes bya ba ni lung yin no || 'di la rigs pa yang yod de |); zhes bya ba ni lung yin no || 'di la rigs pa yang yod de | (°iti yuktiḥ. āgamaś cātrāsti)

[224] kalpadhīphalam] *em.*; kalpadhīḥ phalam K E_DH

[225] °pratibaddha°] *conj.* (TV; 'brel pa); °pratibuddha° K E_DH

[226] Untraced. Also cited in *Saptāṅga* fol. 202r7. The verse is in Vaṃśastha metre.

[227] aprapañcād bhāvyamānam] E_DH; aprapañcā bhāvyamāṇam

[228] bhāvayitavyam] E_DH; bhaviyitavyam K

8.5 pañcamasyāsāratvam

tṛtīyapakṣoktadoṣatvān[229] nīrasatvena[230] prayojanābhāvān mantra-
nayakramābhāvāc ca na pañcamaḥ parikṣīṇadoṣaḥ.

nanu sākṣātkaraṇāt pūrvaṃ mantranayaprayogo 'sti. tat ka-
thaṃ tasyābhāvaḥ? satyam, sākṣātphalāvasthā sādhyā. tasyāṃ ca
nāsty asau kramaḥ. †sākṣātparityāge[lxxxvi]† ca na prayojanam utpa-
śyāma iti.

8.6 ṣaṣṭhamasyāsāratvam

svecchayā nirvāyayitum[231] aśakyatvāt, prayojanābhāvāt, sattvārthā-
bhāvāc ca na pañcāntaraprabhedakalpanā[232] kalaṅkāśūnyā. tathā hi
kasyacin nivṛttiḥ kāraṇanivṛttyā vyāpakanivṛttyā[233] vā bhavati. na
cātra sākṣātkṛtamaṇḍalacakrasya nivartakaṃ kāraṇaṃ vyāpakaṃ
vā icchākāle dṛśyate.[lxxxvii]

nanu śūnyataiva nivartikāsti. yathā dārusaṅghātaprajvalito[234]
vahnir niḥśeṣam indhanaṃ bhasmīkṛtya paścāt svarasata eva ni-
vartate, tathā maṇḍalacakraprajvalitaḥ śūnyatājñānāgniḥ sākṣāt
kṛtvā[235] maṇḍalacakraṃ nivartayiṣyatīti cet.[236] tad asat, viṣamatvād

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lxxxvi Segment instead: kramaḥ sākṣāt. parityāge ?

lxxxvii TV lacks a reflex of *icchākāle dṛśyate*. Both translations add an extra sente-
nce 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 ||*

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229 tṛtīyapakṣoktaṣatvān *conj.* (TVB_G: gsum pa'i phyogs la bshad pa'i nyes pa yod
pa dang); tṛtīyapakṣe ktato K; tṛtīyapakṣe kuto E_DH; *no reflex in* TVA_D

230 nīrasatvena] *conj.*; nīrasatvena te K E_DH

231 nirvāyayitum] K; nirvāpayitum E_DH

232 pañcāntara°] *em.* TV (lnga pa'i mtha'i rab tu dbye ba); prapañcāntara° K E_DH

233 vyāpakanivṛttyā] E_DH; vyāpakānivṛttyā K

234 dārusaṅghātaprajvalito] *conj.*; dārusaṃghāte prajvalito E_DH; dārusaṃghāt pra-
vjalito K

235 sākṣāt kṛtvā] *conj.*; sākṣān K E_DH

236 TV 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

dṛṣṭāntasya. tathā hi tatrendhanaṃ kāraṇaṃ[237] vahneḥ. kāraṇasya indhanalakṣaṇasya nivṛttau[238] yuktaiva vahnilakṣaṇasya kāryasya nivṛttiḥ. iha tu na śūnyatā kāraṇaṃ maṇḍalacakrasya. tat ka[K fol. 9r]thaṃ tannivṛttau nivṛttiḥ? na[239] ca śūnyatāyā nivṛttir asti.[lxxxviii]

nanu sā na[240] bhavatu kāraṇaṃ. śūnyatā vyāpakaṃ tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛttau śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.[241] na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksaṃbodhisākṣātkaraṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samyaksaṃbuddhībhūyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā cakrajñānasyānivṛttau[242] śūnyatājñānaṃ kena nivartanīyam. tena nivṛttiś ca virodhino 'bhāvāt kāraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na nivṛttiḥ,[243] nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṃ tarhi yan nivartakaṃ[244] tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvya-

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[lxxxviii] 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 corruprt in this paragraph, it is difficult to see how the text it transmits corresponds to the Tibetan translation.

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 |*

[237] kāraṇaṃ] *conj.*; na kāraṇaṃ K E_{DH}

[238] kāryasya indhanalakṣaṇasya nivṛttau] *conj.*; kāryam indhanalakṣaṇanivṛttau

[239] na] *conj.*; athavā na] K E_{DH}

[240] na] E_{DH} (*em.*); deest *in* K

[241] tattvarūpā] E_{DH}; tatvarūpāḥ K

[242] °ānivṛttau] K E_{DH}; log na TV (nivṛttau)

[243] na nivṛttiḥ] *conj.* (TV: ldog pa med do); nivṛttiḥ K E_{DH}

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

tiriktaṃ[245] pramāṇato 'stīti yatkiñcid etat.[lxxxix] pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.[246] na ca nivṛttyā[247] nīrasarūpayā prayojanam asti prekṣāvatām. tathā coktam—

> mucyamāneṣu sattveṣu ye te prāmodyasāgarāḥ |
> tair eva nanu paryāptaṃ mokṣeṇārasikena kim ||[xc]

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane[248] gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturūpāc[249] cakrāt sattvārtho bhaviṣyatīty apy asāram, ciranīrutasyāpi[250] kukku[K fol. 9v]ṭasya kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.[251] na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.[xci]

nanu nirodhya maṇḍalacakraṃ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpadyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato[252] nāsti prādurbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ. na ca

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[lxxxix] 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 ||

[xc] *Bodhicaryāvatāra* 8.108

[xci] TVA_D varies significantly for this paragraph.

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[245] śūnyatāvyatiriktaṃ] *conj.* vyatiri((ktiḥ)) K (i *in* kti *lacks a* pṛṣṭhamātrā); vyatiriktaḥ E_DH

[246] nivṛttiḥ] K^{ac}; nivṛrttiḥ K^{pc}

[247] nivṛttyā] E_DH (*em.*); nivartyā K

[248] gagane] K E_DH TVB_G; *no reflext in* TVA_D

[249] avasturūpāc] K E_DH TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

[250] 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)

[251] sambhavantīti cet] *conj.*; saṃbhavanti K E_DH

[252] tattvato] K (tatvato) E_DH; de las TV (tato)

nirodhya[253] punar utpāde kiñcit prayojanam astīty alam atiprapa-
ñceneti.

8.7 saptamasyāsāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame[254] 'pi bhāvān na piṣṭapeṣa-
ṇam[255] kriyate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ sa-
ptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyāṃ niyatacakrā-
kāratā, punaḥ svecchayā nirvṛtiḥ svecchotpādanam[256] ceti. saptame
punar etan nāsti. tato na samānatā. bhinnaś ca nirdiṣṭa iti.[257]

9 caturthasya sekasya svarūpam

> dambholibījasrutidhautaśuddha-[258]
> pāthojabhūtāṅkurabhūtapuṣṭi[259]|
> turīyaśasyaṃ[260] paripākam eti[261]
> sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

[E$_{DH}$ p. 147] dambholītyādi. etat sadgurūpadeśato jñeyam.

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

[254] ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TV: drug pa'i phyogs la bshad pa'i skyon gyi (gyi) TVA$_D$; gyis TVB$_G$) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃ-dāhasyāṣṭame K; ṣaṣṭhapakṣoktasaṃdohasyāṣṭame E$_{DH}$

[255] piṣṭapeṣaṇam] K^{ac} E$_{DH}$; piṣṭapre | ṣaṇaṃ K^{ac}

[256] nirvṛtiḥ svecchotpādanam] *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$_D$

[257] K E$_{DH}$; tha mi dad pa ma yin par bstan to TVA$_D$; tha mi dad pa ma yin par bstan to TVB$_G$

[258] °sruti°] *corr.*; śruti K E$_{DH}$

[259] pāthoja°] E$_{DH}$ (E$_{DH}$reports the ms. as reading pāthojña, *but this seems to be incorrect*); pāthauja° K

[260] turīyaśasyaṃ] E$_{DH}$; tutīyaśasyaṃ K

[261] eti] E$_{DH}$ (*em.*); eta K

10   aparāṇi mithyāsādhyāni mithyātattvāni ca

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

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyaṃ manyante. bindur iti hṛccandrasthaṃ binduṃ dedīpyamānaṃ tattvaṃ sādhyaṃ ceti kṛtvā kecid bhāvayanti. candra iti hṛdisthaṃ kalārūpam ardhacandraṃ vā hṛtkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūrṇā-yāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇa-māhendrāgneyalakṣaṇāni. etad uktam bhavati—mukhaśravaṇanāsikācakṣurghrāṇaras-hastāṅgulībhiḥ pidhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphu-ṭāvasthāyāṃ śubhāśubhani[K fol. 10r]mittasaṃsūcakāni māhendrā-dimaṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

vāyoḥ svarūpam iti pūrakakumbhakarecakapraśāntakalakṣaṇam[263] ānāpānādilakṣaṇam[264] ceti. etad[265] uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭaṃ[266] vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthirīkṛtyākā-śenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sākṣā-tkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā a-dhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śakti-rūpā. tadadhaḥ śivarūpam[267] asti tattvam. sā ca [E_DH p. 148] jihvā-greṇa spṛśyamānā nirantarāmṛtaṃ sravati. tena ca ghargharāmṛta-varṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśuṇḍikātattvam. ādiśabdena hṛnmadhyaṣoḍaśanāḍikācakramadhyasthajñāna-

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[262] mukhaśravaṇanāsikācakṣurghrāṇarasanāni] K E_DH; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

[263] °recaka°] E_DH; recakaṃ K

[264] ānāpānādilakṣaṇam] E_DH; anāpānā° K

[265] etad] E_DH (*em.*); tad K

[266] śaivasāṃkhyādi°] E_DH (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saiva-saṃkhyādi° K; grangs can la sogs pas TVA_D (sṃākhyādi°)

[267] tadadhaḥ śivarūpam] K E_DH TVB_G (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang bzhin du yong pa TVA_D

svarūpaṃ[268] śivarūpaṃ tattvaṃ bhāvayitavyam ityādīnāṃ parigra-
haḥ.[xcii]

    tatsarvaṃ tīrthikādibhis tattvarūpeṇābhimatam. atattvam iti
svayam evohanīyaṃ vicāraṇīyam iti yāvat.

11   upasaṃhāraḥ

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair[269] upamābhidheyair
naivāsti sādhyaṃ kathitād ihānyat || 19 ||

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

gambhīraśūnyapratibhāsamātra-[270]
śāntāti[271]sūkṣmānabhilāpyaśabdaiḥ |

[xcii] 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 ||*

[268] hṛnmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ] 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 hūṃ gnas pa ye
shes kyi rang bzhin (hṛnmadhyaṣoḍaśanāḍikāmaṇḍalamadhyahūṃsthajñānasva-
rūpaṃ)
[269] śabdair *em.* (cf. comm.); sarvair K E_DH
[270] °mātra°] E_DH; mātraṃ K
[271] śāntāti] E_DH; sāntādi K

nirlepanīrūpa[272]nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

[E$_{DH}$ p. 149] gambhīraśūnyaṃ pratibhāsamātraṃ śāntātisūkṣmam
anabhilāpyaṃ nirlepaṃ nīrūpam[273] nirañjanādi.[274] ādiśabdāt śivaṃ
nirākāraṃ niṣprapañcam anādyantanidhanam i[K fol. 10v]tyādiśabdair
bhrāntir na kartavyā. aparasādhyasattve, aparasya sādhyasya sattve
sattāyām.[275] ebhiḥ sarvair eva param api kiñcit sādhyaṃ kathitād
astīti bhrāntir na kartavyā. atha nātikathitam eva sādhyam ebhiḥ
sarvair abhidhīyata iti niścayaḥ.

12   pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra-[276]
grathitavacanarūpād yan mayāsādi puṇyam |
anupamasukhavidyāsaktasaddehanirmij-
jinajanitajanārthas tena loko 'yam astu ||

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgī-
śvarakīrtipādānām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī[277] ||

vikacakumudatārākṣīrakundānukāri[278]
pracitam api ca puṇyaṃ yan mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

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[272] nirlepanīrūpa°] E$_{DH}$ (*em.*); nirlepanīpa K

[273] nīrūpam] E$_{DH}$ (*em.*); nirupamaṃ K

[274] nirañjanādi] K; nirañjanaṃ E$_{DH}$

[275] sattāyām] K; sattvāyā E$_{DH}$

[276] °saptaprakāra°] E$_{DH}$; °sarvaprakāra° K

[277] vimatināśinī] E$_{DH}$; vimatināsanī K

[278] vikacakumudatārākṣīrakundānukāri *em.*; vikacakumudakṣīratārakundānu-
kāri] E$_{DH}$; vikarektāmudakṣīratārākundānukāri K

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavā-
gīśvarakīrtipādānām.

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