

Tattvaratnāvaloka and Vivaraṇa

Vāgīśvarakīrti

February 10, 2025

Sigla and Abbreviations

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

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

Text

1 Maṅgalācaraṇa

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

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱ

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

ⁱ Scribal homage

ⁱⁱ Scribal homage

ⁱⁱⁱ Here one may wish to conjecture a reading such as, ‘*anupametyādi. anupamam ity ...*’ This

¹ [siddhaṃ] K; om E_{DH}

² nirupama° E_{DH} ; nirūpama° K

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

⁴ This verse is in Mālinī metre.

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

⁶ kiṃviśiṣṭaḥ? anupamam ity] K E_{DH}; khyad par ji lta bu zhig dang ldan zhe na | dpe med ces

hattvāsamsārasthāyitvalakṣaṇair⁷ dharmair yuktasyānyasyābhāvād upamārahitam sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpatvena^{8,iv} sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

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

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

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

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

The roughly parallel expression *āyatisukha* is evidently treated as a compound by Yaśomitra in his *Abhidharmakośavyākhyā*: *aiḥikasukhārtham apuṇyam iti. ihasukhāpekṣayā tat kṛtam nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aiḥikasukha*. Likewise, we can find a compounded form of *āyatiduḥkha* in a verse attributed to Naradatta in the *Subhāṣitaratnakōśa*: *muṇḍāpriyād āyatiduḥkhadāyino vasantam utsārya vijrmbhitaśriyaḥ | 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

bya ba la sogs pa smos te | dpe med pa ni TV_{AD}; *khyad par ji lta bu zhig dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa dang* TV_{BG}(*kiṃviśiṣṭa ity āha anumapam ityādi. anupamam*)

⁷ °samsārasthāyitva°] K; °samsārasthāyisva° E_{DH}

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

⁹ paricāraakatvena] *em.*; sapari((c))āraakatvena K; saparivāraakatvena E_{DH}

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

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

dikam, saukhyam tad āpātāpathyam¹² cakravartitvādikam, tasya yā prāptiḥ¹³ [K fol. 2v] sāksāt kriyā, tasyāḥ karaṇam karo yasya sa tathā.^{vi} aparinirvāṇadharma-
katvenāpratiṣṭhitanirvāṇarūpatvenā¹⁴ nyathātvalakṣaṇasya vikāśyābhāvād avi-
kāraḥ. evaṃviśiṣṭo bhagavān jayati.

kiyantaṃ kalam ity āha—yāvad āśāvikāśāḥ.¹⁵ āśā daśa diśo gaganasvarūpāḥ.
yadvā āśāḥ sarvasattvānām bhavabhogatrṣṇāḥ.¹⁶ tāsāṃ vikāśā¹⁷ avakāśāḥ prava-
rtanāni, prādurbhāvā iti yāvat. te yāvat¹⁸ tāvad bhagavān jayati, sarvaharihara-
hiraṇyagarbhādibhyaḥ prakṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasāṃpattīḥ kathitā. śrīnivāsa ity anena
tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśābenābhihitatvāt. tribhuvanahitasaukhyā-
prāptikāra ity anena parārthasāṃpattir uktā. nirupamadaśadevīrūpavidyaḥ savi-
dya ity anena tadupāyaḥ,¹⁹ tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañja-
nakāyākāraśūnyena²⁰ sarvākāraparārthasāṃpatteḥ kartum āśakyatvād iti.

friends (like on a hot day the orb of the sun is heated) (cf. INGALLS 1965: 553).

Assuming the conjecture in the following clause, ‘āpātāpathya’, here it seems most fitting to take
āyatipathya as a compound.

^{vi} It is notable that Vāgīśvakīrti evidently understands °*prāptikāra* as a *bahuvrīhi*, whereas other
commentators may prefer to treat it akin to *kumbhakāra* and therefore as an *upapadasamāsa* as
per *Aṣṭādhyāyī* 3.1.18. Given the latter understanding, the expected gloss for *prāptikāra* would be
prāptim karoti. Compounds ending in *kāra* are occasionally analysed as *ṣaṣṭhītatpuruṣas*: see, for
examples, Vijñāneśvara’s *Mitākṣarā* ad *Yājñavalkya-dharmaśāstra* 2.61 on *satyaṃkārakṛta*, here
referring roughly to a thing ‘acquired with a pledge’, i.e., acquired as earnest money: *karaṇam*
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.

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

¹² tad āpātāpathyam] *conj.* (TVA_D: ‘phral gyi phan pa); tad dāpayati pathyam K E_{DH}; de la bde ba
ni bde ba ste TVB_G

¹³ prāptiḥ] K E_{DH}; thob pa ni rnyed pa ste TVA_D TVB_G (prāptir lābhaḥ)

¹⁴ °rūpatvenā°] K E_{DH}; ngo bo rnyed pas TVA_D; ngo bo brnyed pas TVB_G (°rūpaprapṛtyā°)

¹⁵ āśāvikāśāḥ] *corr.*; āśāvikāśāḥ E_{DH} K

¹⁶ °trṣṇāḥ] E_{DH} (°trṣṇās); trṣṇā K

¹⁷ vikāśā] *corr.*; vikāśā K E_{DH}

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

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

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

2 prayoḥjanādyaḥhidhānam

śrīmantranītigatacārucaturthaseka-
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |
nānopadeśagaṇasaṃkulasaptabhedais
teṣāṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||

śrīmantranītiśabdena sāmānyayogatantravācakenāpi śrīsamājaḥ parigṛhyate, ca-
turtthārthakasyānyatrāsambhavāt. śeṣaṃ subodham. nānācāryopadeśagaṇasaṃ-
kulai[E_{DH} p. 133]r vyākulaiḥ saptabhir bhedaḥ prakāir atitānāgatavartamā-
nācārya²¹gatopadeśarāśisaṃgrāhakaiḥ. sphuṭāvagataye sukhena sphuṭapratītya-
rtham iti.

3 tīrthikānāṃ tattvasādhyaḥprastāvaḥ

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

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo yeṣāṃ tīrthikānāṃ
te tatho[K fol. 3r]ktāḥ.²² sarva eva tīrthyā ātmātmīyagrahatimiropahatabuddhi-
nayanāḥ. tattvam idam iti sādhyam idam²³ iti ca tattvasya sādhyasya yat²⁴ sva-
rūpaṃ tasya yā vittiḥ pratītiḥ. tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyaḥprastāvaḥ upādeyatvenaika-rūpatvāt tattvasya sādhyasya ceti ka-
thaṃ²⁵ bhedenā nirdeśa iti cet. asat etat. tattvaṃ hy upādeyatve 'pi²⁶ sukhaduḥ-
khoppekṣādisakalapratibhāsasaṃdohavyāpakam. sādhyam cānābhimataparihāre-
ṇecchālakṣaṇaṃ phalam upādeyatve 'pi sakalaprañibhir avāśyam evāsādhyaḥprastā-
vṛtṭyā sādhyatvenābhimatam ity adōṣaḥ.

4 vedāntavādināṃ śrāvakaḥpratyekabuddhānāṃ ca sādhyāni

tatra tāvad²⁷ vedāntavādyabhimatāṃ sādhyam āha—ānandarūpaṃ ityādi.

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

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

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

²⁴ yat] E_{DH} (*em.*); tat K

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

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

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

ānandarūpaṃ svavid aprakampyaṃ
vedāntinaḥ sādhyam uṣanti śāntam²⁸ |
saśrāvakāḥ²⁹ khaḍgajinās ca sādhyam
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpaṃ iti sadāsukhamayatvāt. svavid iti jyotirūpatvena³⁰ svayaṃ prakāśamānatvāt.³¹ aprakampyaṃ iti nityatayā³² kampayitum aśakyatvāt. śāntam³³ iti kleśopakleśaśūnyatvena parikalpitatvāt. evaṃvidhaṃ sādhyam uṣanti kāmaya-
nte.

saha śrāvakaḥ vartante ye khaḍgajināḥ khaḍgaviṣṇanakalpā ekacāriṇo varga-
cāriṇaś³⁴ ca pratyekabuddhāḥ te sādhyam icchanti. kīdrśam? rūpādyupadher virā-
maṃ rūpavedanāsaṃjñāsaṃskāravijñānalakṣaṇānāṃ upadhīnāṃ skandhānāṃ vi-
rāmaṃ vicchedam, nirodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrā-
vakapratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi nirvāṇe³⁵ ni-
rupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatvena sādhyam pratipa-
nnāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīṃ pāramitānayavādināṃ abhimataṃ³⁶ caturvidhaṃ sādhyam āha—ākāraśū-
nyaṃ ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitam³⁷ arthakāri
dānādiniṣyandam apetasaukhyam || 5 ||
sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravadanti sādhyam
dānādiṣaṭpāramitānayasthāḥ || 6 ||

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

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

³⁰ jyotirūpatvena] K; jyotirūpatvena E_{DH}

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

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

³³ śāntam] *corr.*; sāntam K E_{DH}

³⁴ vargacāriṇaś] K (*cf. Abhidharmakośabhāṣya*); vanacāriṇaś E_{DH}

³⁵ nirvāṇe] E_{DH}; nirvāṇa° K

³⁶ abhimataṃ] E_{DH}; abhimata K

³⁷ bhūṣitam] E_{DH}; bhuṣitam K

5.1 pāramitānaye prathamam sādhyam

ākārair nilapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyam nirākāram. ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rūpaṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaikavedyam.³⁸ karuṇā duḥkhād³⁹ duḥkha-hetor vā sakalajagadabhyuddharaṇakāmatā.^{40, vii} saiva rasaḥ svabhāvo yasya tat tathoktam. etad uktaṃ bhavati—nilapītādicitrākāraśūnyam nirābhāsaṃ⁴¹ nirañjanaṃ^{viii} gaganopamaṃ svacchaṃ sakalajagadarthakāri^{ix} mahākaruṇāyuktaṃ pratyātmavedyam pāramitopadeśasābdābhidheyaṃ sādhyam iti pāramitānaye prathamam sādhyam.

5.2 pāramitānaye dvitīyam sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakānīti.⁴² tair bhūṣitam. arthaṃ janānāṃ prayojanaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.⁴³ dānādīnāṃ daśapāramitānāṃ niṣyandaṃ tatprakarṣaprabhavatvena sadṛśaṃ phalam. duḥkhasya pūrvam eva prahīnatvāt sāksātkaraṇāvasthāyāṃ^{44, x} saukhyasyāpy abhāvād⁴⁵ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati

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

^{viii} See also in *Amṛtakaṇika* and *Kāllotara mahātantra* for instances of the pair *nirābhāsaṃ nirañjanaṃ*. One word is probably acceptable as a *viśeṣaṇasamāsa*.

^{ix} sakalajagadarthakāri can also be read in compound with mahākaruṇā°. This is reflected in both Tibetan translations: 'gro ba ma lus pa'i don byed pa'i snying rje chen po

^x ISAACSON (personal communication) proposes *sāksātkaraṇāvasthāyāṃ* or *sāksātkṛtyāvasthāyāṃ* as potentially superior readings.

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

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

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

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

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

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

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

⁴⁴ sāksātkaraṇāvasthāyāṃ] *conj.* (ISAACSON); sāksātkṛtāvasthāyāṃ E_{DH}; sāksātkṛtāvasthāyāṃ K

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

—dvātrimśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dā-
nādipāramitābhyāsa[†]balenātmānaṃ^{46†}samyaksaṃbuddharūpaṃ sukhaduḥkha-
ritatvenopekṣārūpaṃ dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]nandam. sāna-
ndaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁷ sambhujyamānaṃ dharmadeśanādvā-
reṇopajīvyamānaṃ.⁴⁸ kaiḥ? daśabhūmīśvaraiḥ, pariśiṣṭabhūmisthitānāṃ⁴⁹ ago-
caratvāt. daśabhūmiprāptair avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamā-
naṃ iti yāvat. etad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasaṃjñake⁵⁰ sa-
myaksaṃbuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakāyātmā ni-
rmāṇadvāreṇa⁵¹ sakalajagadarthasampādakaḥ śrāvakaḥ pratyekabuddhanavabhū-
mīśvarair apy adṛśyaśarīro daśabhūmīśvarair eva paraṃ bodhisattvair⁵² dharma-
śravaṇadvāreṇopabhujyamāna⁵³ āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtī-
yam.

5.4 pāramitānaye caturthaṃ sādhyam

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

sampūryetyādi. dānādipāramitā eva guṇā, guṇyante ’bhyasyanta iti kṛtvā. tān
sampūrya paripūrṇān⁵⁵ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{56,xi} avaśya-

^{xi} The manuscript reading of simply *sakalam* instead of *kṛtyaṃ sakalam* is asymmetrical given

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

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

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

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

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

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

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

⁵³ bhujyamāna] *em.*; bhujyamānaṃ K E_{DH}

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

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

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

kartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ sūnyatālakṣaṇāyāś cittacaittaniro-
dhātmikāyā⁵⁷ yat sāksāt karaṇaṃ tad api sādhyam astiti pāramitānayasthā evaṃ
bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭaṃ saptavidhaṃ⁵⁸ sādhyam kathayitum āha—svābhā-
ṅganetyādi.

svābhāṅganāśleṣi⁵⁹ janārthakāri⁶⁰
duḥkhaiḥ sukhaiś caiva vimuktirūpam |
aśītyanuvyañjanabhūṣitāṅgam
apetakalpaṃ pravadanti sādhyam || 8 ||

svābhāṅganām⁶¹ āśleṣitum śīlaṃ svabhāvo yasya tat svābhāṅganāśleṣi.⁶² [E_{DH} p.
136] apetakalpaṃ vyapagatakalpam, kalpanārahitam iti yāvat. anyat subodham.
ayam arthaḥ—samāliṅgitasvābhāṅganāśleṣi jagadarthakāri^{63, xii} dvātriṃśallakṣa-
ṇavibhūṣitaśarīram⁶⁴ upekṣārūpaṃ⁶⁵ prathamam sādhyam.

the following gloss, *avaśyakartavyaṃ kṛtsnaṃ*. Here Tib. reads simply *nges par mdzad par bya ba ma lus pa*, reflecting only the gloss and neither *sakalam* of the Sanskrit nor the conjecture *kṛtyam sakalam*. It is also possible that *sakalam* is a mistaken scribal addition, but it's also possible that even if the Tibetan translators saw *kṛtyam sakalam*, they chose not to render this because of the superfluous sounding result in Tibetan.

^{xii} The compound °*svābhāṅganāśleṣajagadarthakāri* is strinckly speaking not impossible, and could be read as a kind of instrumental *tatpuruṣa*, for example; however, given that this is a prose explanation of the verse, there is no need for the author to use such a compound and it seems mostly likely that the scribe left off the *ikāra*.

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

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

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

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

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

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

⁶³ °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB_G: nyid dang mtshungs pa'i lha mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K E_{DH}; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don mdzad pa TVA_D (°svābhāṅganāśleṣy aśeṣajagadarthakāri)

⁶⁴ śarīram] E_{DH}; śarīra K

⁶⁵ upekṣārūpaṃ] K E_{DH}; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs pa (ji srid bzhugs

6.2 mantranaye dvitīyaṃ sādhyam

svadevatākāraviśeṣasūnyaṃ
prāḡ eva sambhāvya sukhaṃ sphuṭaṃ sat |
mahāsukhākhyam jagadarthakāri
cintāmaṇiprakhyam uvāca kaścīt || 9 ||

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁶ sveṣṭadevatākāreṇa śūnyam, nirākāram iti yāvat. prāḡ eva prathamataram⁶⁷ upadeśānantaram eva⁶⁸ devatākāranirapekṣam sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{69, xiii} sphu[K fol. 4v] ṭikṛtaṃ san mahāsukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānarūpam. etad uktaṃ bhavati—upadeśānantaram eva mantramudrādevatākārarahitaṃ⁷⁰ bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagadarthakāri māyopamam āsaṃsārasthāyi dvitīyaṃ sādhyam.

6.3 mantranaye tṛtīyaṃ sādhyam

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

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

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

pa] TVAD; ju bzhugs pa TVBG) mngon du bya ba yin no zhe bya ba TIB (upekṣārūpaṃ āsaṃsārasthāyi sāksātkriyā ity)

⁶⁶ svadevatā°] ΣTVAD; lha TVAD (devatā°)

⁶⁷ prathamataram] K; prathamataro° EDH

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

⁶⁹ sphuṭaṃ] K; *deest in* EDH; ma gsal ba TIB

⁷⁰ °rahitaṃ] ΣTVAD; spangs te | bde ba 'ba' zhig tsam TVAD (°rahitaṃ sukhamātraṃ)

⁷¹ sukhamātraṃ] *em.*; sukhamātra° K EDH

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

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīram lakṣaṇair bhūṣitāṅgam
nirupamasukhapūrṇam⁷⁷ svābhayā saṃgataṃ ca |
sphuradamitamunīndraiḥ⁷⁸ sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsaham⁷⁹ śarīram yasya. lakṣaṇair
dvātriṃśadbhir aśītibhiś cānuvyañjanair maṇḍitāny aṅgāni yasya. nirupamaiḥ
sthaulya⁸⁰ nairantaryā⁸¹ saṃsāra⁸² pravāhitvanirāsravatvādibhir upamābhāvād u-
pamātikrāntaiḥ sukhaiḥ pūrṇam romāgraparyantaṃ^{83,xiv} saṃpūrṇam. svābhayā
ca tathābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir anantanirmitair munīndrais

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

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

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

⁷⁴ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

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

⁷⁶ arthaḥ] E_{DH}; artha K

⁷⁷ nirupama°] E_{DH}; nirupama° K

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

⁷⁹ māyopamaṃ vicārāsaham] K (*reading slightly unclear*); māyopamavicārāsaha E_{DH}

⁸⁰ sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (prañītatvasthaulya°); lhun che ba nyid dang | TVB_G (sthaulya°)

⁸¹ °nairantaryā°] E_{DH} (*em.*) (TIB: bar med pa nyid dang); °nairuttaryā° K

⁸² °āsaṃsāra°] *em.*; °āsaṃsāram E_{DH} K

⁸³ pūrṇam romāgraparyantaṃ] *conj.* (TIB: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇam masimāgraparyantaṃ K; pūrṇatām samāśrayantaṃ E_{DH}

tathābhūtair eva sarvasattvārthakāri.⁸⁴ ucchedeneti nirodhena śūnyam tucchaṃ riktam.⁸⁵

etad uktaṃ bhavati—gaganamāyāmarīci⁸⁶ gandharvanagarodakacandraprati-
bimbasvapnopamam⁸⁷ [K fol. 5r] ekānekabhāvābhāvagrāhyagrāhakasvabhāvara-
hitam anādyantam aśeṣavastusaṃdohasvabhāvam⁸⁸ anābhāsam nirañjanam sa-
rvopamātikrāntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhā-
vam, dvātriṃśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājitaḡātraṃ⁸⁹ para-
maśṛṅgārayauvanādyupetaṃ svābhāṅganālīṅgitāṅgaṃ rūpavajrādītārāparyanta-
devīgaṇair anantaprabhedānimittarati⁹⁰ svarūpaparamānandopabhogadvāreṇa^{xv}
pratibimbavat [E_{DH} p. 138] sambhujyamānaṃ karuṇāsaṃvalitodārarūpatayā sa-
mbhogakāyarūpam, nānādhimuktivineyajanaparipācanārtham anekavidhaprāti-
hāryadvāreṇa⁹¹ nirmitānantakulāntarbhūtasambuddhabodhisattvaspharaṇasaṃ-
hārakāritvena⁹² nirmāṇakāyātmakam, śūnyatākaruṇābhinnabodhicitta⁹³ svabhā-
vāmalaprajñopāyasamādhisambhūtasatsukhāpūrṇam^{xvi} āsaṃsārasthitidharmaṃ⁹⁴

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

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

^{xvi} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (Sāmā no. 183, p. 383): tataḡ prajñopāyāma-
lasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokya ca paśyet.

⁸⁴ sarvasattvārtha°] K E_{DH} (TVB_G: sems can thams cad kyi don); sems can gyi don TVA_D (sattvārtha°)

⁸⁵ tucchaṃ riktam] K; bhūsthaṃ riktam E_{DH}; spangs pa'o TIB (tucchaṃ / riktam)

⁸⁶ māyāmarīci°] K E_{DH} (TVB_G: sgyu ma dang | smig rgyu dang |); sgyu ma dang | smig rgyu dang | TVA_D (māyāmarīcīndrajāla° / mājendrajālamārīci°)

⁸⁷ °svapnopamam] E_{DH}; svapnāpayam K

⁸⁸ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; thog ma dang tha ma med pa'i dngos po ma lus pa'i rang bzhin TVA_D TVB_G (anādyantāśeṣavastusvabhāvam)

⁸⁹ °gātraṃ] K E_{DH}; no reflex in TIB

⁹⁰ 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

⁹¹ anekavidhaprātihārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekaṛddhiprātihārya°)

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

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

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

apraṭiṣṭhitanirvāṇarūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā
nirodhaśūnyaṃ caturthaṃ⁹⁵ sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṃ sātārūpaṃ
tyaktvopekṣājñānamātraṃ⁹⁶ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā⁹⁷ratnaprakhyam⁹⁸ ekāntaśāntam || 12 ||

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt⁹⁹ tyaktvā, upekṣārūpaṃ yaj jñānam
tanmātraṃ^{xvii} sādhyam syāt. anyat sugamam.¹⁰⁰ etad uktaṃ bhavati—maṇḍalaca-
krarūpaṃ sāksāt kṛtvā, paścāt tan nirodhya, upekṣājñānamātraṃ sādhyam syāt
pañcamam.

6.6 mantranaye ṣaṣṭhamam sādhyam

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

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

nanu yadi sāksāt kṛtvāpi paścāt svecchayā nirodhayita[K fol. 5v]vyam,¹⁰⁴
tadā karuṇāyā anekakālābhyastāyā abhāvaḥ syāt. tasyāś cābhāvāt sattvārthābhā-
vaḥ [E_{DH} p. 139] syād ity āśaṅkyāha—sattvārthasyāpy asty abhāvo na vetyādi.

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

⁹⁵ caturthaṃ] E_{DH}; caturtha K

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

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

⁹⁸ °prakhyam] E_{DH}; °prakhyam K

⁹⁹ paścāt] E_{DH}; paścāta K

¹⁰⁰ sugamam] E_{DH}; sūgamam K

¹⁰¹ nirvṛtiś] K; nirvṛtiṃ] E_{DH}

¹⁰² nirvṛtād] E_{DH}; nirvṛtād K

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

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

asmin pakṣe sattvārthābhāvo nāsti, yasmān nirvṛtāc cakrāt karuṇāsaṃvalitāt sa-
ttvārthasya prādurbhāvo 'sti.^{xviii}

etenaitad evāha—sātasampūrṇacakram sākṣāt kṛtvā, yāvad iṣṭam kālam vya-
vasthāpya, paścāt tasya sarvathaiva pradīpavan nirodham kṛtvā sthātavyam. yadā
punaḥ sattvārthābhilāṣo bhavati, tadā niruddhād eva cakrāntaram utpādy sa-
ttvārthaḥ kartavyaḥ. cakrāntarotpāde¹⁰⁵ 'pi ciraniruddhād¹⁰⁶ eva cakrād yathā-
bhavyatayā¹⁰⁷ vineyānām yathābhilaṣitaprāptir bhavatīti śaṣṭham.

6.7 mantranaye saptamaṃ sādhyam

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

kṛtvetyādi. śaṇṇām pakṣānām anyatamasya phalasya¹⁰⁹ sādhyatvād yad yad evā-
bhiṣṭam¹¹⁰ tad¹¹¹ eva sākṣāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttara-
kālam sattvārthādiśūnyaḥ sākṣāt kartavyaḥ.

nanu śaṭpakṣabhedenā śaḍ eva¹¹² nirodhāḥ syuḥ. tat katham eka eva niro-
dha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹¹³ rūpam yasya sa tathā.¹¹⁴ na hi ni-
rodhānām śaṭpakṣalakṣaṇabhede 'pi bhedo 'sti, abhāvaikarūpatayā nirodhasya
samānatvāt. ayam arthaḥ—anyatamapakṣam sākṣāt kṛtvā paścāt tasya santāno-
cchedarūpo nirodha iti saptamaṃ sādhyam.

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

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

¹⁰⁵ cakrāntarotpāde] E_{DH}; cakrāntaropāde K

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

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

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

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

¹¹⁰ phalasya sādhyatvād yad yad evābhiṣṭam] K E_{DH}; 'bras bu bsgrub bya gang kho na TVA_D
(phalam yad eva); bsgrub bya gang kho na mngon par 'dod pa TVB_G (phalam yad evābhiṣṭam);

¹¹¹ tad] E_{DH}; sad K

¹¹² śaḍ eva] E_{DH}; ṣatreva K

¹¹³ abhinnaṃ] E_{DH}; abhinna K

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

7 caturthe 'bhiṣekase vipratipattiḥ

7.1 caturthaseke vipratipattiḥ prathamā

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

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ¹¹⁷ yat bodhicittasyāmṛtarūpasya¹¹⁸ rasanayā grahaṇam, tat turyaṃ caturthaṃ [K fol. 6r] sekam āha kaścīt. tac cāvaraṃ hīnam, vinikṛṣṭam iti yāvat. kasmād avaram? yasmāt sarvaprāyāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānala-kṣaṇas tathāgatokto¹¹⁹ vyarthaḥ prāptaḥ.^{xx} kutaḥ? tatphalasya bhāvanāsādhyasya phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt, anyasya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

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

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

¹¹⁵ sekam] E_{DH}; seṣam K

¹¹⁶ yasmāt] E_{DH}; paścāt K

¹¹⁷ prajñājñānopadeśād uttarakālaṃ] K E_{DH}; shes rab dang ye shes ni shes rab ye shes te | dbang bskur ba'i bye brag go || phyis ni 'das pa'i 'og tu'o || gang zhe na | TVA_D (prajñājñānetyādi. prajñā ca jñānaṃ prajñājñānaṃ sekaviśeṣaḥ. uttaram paścāt. kim iti); shes rab dang ye shes te | dbang bskur ba'i bye brag go || phyis te rdzogs pa'i dus kyi byang chub gang zhe na | TVB_G (*text may have suffered from corruption after phyis*)

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

¹¹⁹ tathāgatokto] K; tathāgatoktau E_{DH}

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

7.3 āgamasya arthavyākhyānam

atha caturtham tat punas tatheti^{121,xxi} vyākhyāyate. caturtham iti¹²² prajñājñānam ṛtīyam apekṣya caturtham ity ucyate. tad iti tacchabdena tad eva prajñājñānam tadrūpaṃ parāmrśyate. punar iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra nirāsravaniruttarātyantasphītāvicchinnaḥ¹²³ pravāhitvalakṣaṇaḥ.¹²⁴ tatheti tathāśabdena tādrśatvaṃ abhidhiyate. tādrśatvaṃ ca yādrśyā prajñādiyuktyā¹²⁵ sāmagryā yādrśaṃ prajñājñānam utpannam, paścād api tādrśyaiva sāmagryā tathaiva cotpadyate nānyatheti tathāśabdārthaḥ.

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

7.4 caruthaseke vipratipattis ṛtīyā

atra caturtham nāstīty eke.^{xxii} nanu caturtham ity etad asti tatpadam.¹²⁶ tat ka-tham nāstīty ucyate? satyam, upadeśasaṃrakṣārtham sattvavyāmohanāya ca ṛtī-

^{xxi} *Samājottara* 112c

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

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

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

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

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

¹²⁴ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

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

¹²⁶ nanu caturtham ity etad asti tatpadam] K (nanu caturtham ity etad asti | tat padan) E_{DH}; de ltar de bzhi bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TV_{AD} (caturtham tat punas tatheti padaṃ bhagavatā notkaṃ vā); de lta na de ma yin pa gzhan de ltar de bzhi bzhi pa yang zhes bya ba der bzhi pa zhes bya ba'i tshig bcom ldan 'das kyis gsungs pa yod pa ma yin nam | TVB_G (nanu yadi evaṃ na syāt, tadā carutham tat punas tatheti padaṃ bhagavatā notkaṃ vā)

yam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar iti noktaṃ syāt.^{xxiii}

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt prati-
pādayiṣyamāṇatvāc ceti.^{xxiv}

7.5 lakṣyasya vicāraṇam

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

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādinō bru-
vate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi¹³⁰ rūpeṇākārāḥ¹³¹ pratibhāsante¹³² pra-
tyakṣataḥ.^{xxv} te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{xxvi}
satyam. pratibhāsanta evākārāḥ, paraṃ alikarūpeṇa. alikarūpatā caikānekaviyo-
gitvena¹³³ pramāṇalakṣaṇena¹³⁴ prasiddhā. tasya ca pramāṇasvarūpasyānyatra¹³⁵

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

^{xxiv} Tib. discusses two further *pakṣas* here: that the fourth referred to in the *Samājottara* is the four *aṅga* of *sevā* and so forth; and what appears to be the idea that the four initiation consists in the third accompanied by its fruits (*'bras bu dang bcas pa*).

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

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

¹²⁷ lakṣye] E_{DH} (*em.*); lakṣyā K

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

¹²⁹ matayor] E_{DH}; tamayor K

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

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

¹³² pratibhāsante] E_{DH}; pratibhāsante K

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

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

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

kathitatvān neha¹³⁶ pratanyate. alikatvaprasiddhā ca māyāmayā ivākārā bhrānti-rūpāḥ prakāśante.¹³⁷ bhrāntinivṛttau ca nirākāram eva¹³⁸ śuddhasphaṭikasamkāśaṃ pāramārthikaṃ¹³⁹ siddhaṃ bhavati.¹⁴⁰ ataś citrādvaitarūpam anekarūpam ca sākāram vijñānam astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi nopalabhyate. tat kathaṃ tad asti paramārthata¹⁴¹ i[K fol. 7r]ty ucyate? ucyate. sukhākāram vijñānam antaḥparisphuradrūpaṃ nirākāram samvedyata eva. nīlādyākārāḥ punar alikāḥ pratibhāsante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. tathā hi grāhyagrāhakabhāvādikam api satyaṃ [E_{DH} p. 142] syāt. tataś ca sarveṣāṃ eva satyapratibhāsatvena muktiprasaṅgaḥ,¹⁴² keṣāñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt. tathā coktam—

draṣṭavyaṃ¹⁴³ bhūtato bhūtaṃ bhūtadarśi vimucyate |^{xxvii}

tasmād akāmakenāpi nīlādyākārāṇāṃ alikatvam evaiṣṭavyam. sukhādikam nirākāram¹⁴⁴ satyam upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāram sākāram eva vijñānam¹⁴⁵ upalabhyate, sukhāder ākāra-svabhāvatvāt. na ca sukhādyākārasūnyaṃ jñānaṃ svapne 'pi samvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhilakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ¹⁴⁶ vinā anyan na¹⁴⁷ pramāṇam asti prasādhakam iti. tad asat,¹⁴⁸ a-

^{xxvii} *Abhisamayālaṅkāra* 5.21; *Ratnagotravīghāba* 154; *Pratītyasamputpādahṛdayakārikā* 7; etc.

¹³⁶ neha] E_{DH}; eha K

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

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

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

¹⁴⁰ bhavati] K; bhavatīti E_{DH}

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

¹⁴² muktiprasaṅgaḥ] *conj.*; yukti-prasaṅgāt K; muktiprasaṅgāt E_{DH} (*em.*)

¹⁴³ draṣṭavyaṃ] E_{DH}; draṣṭavya K

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

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

¹⁴⁶ kośapānaṃ] K (kosapānaṃ); śapathollaṅghanam E_{DH} (*em.*)

¹⁴⁷ anyan na] E_{DH}; anyatra K

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

bhiprāyāparijñānāt, sukhādyākārasyaiva nīlādyākārarahitasya vijñānasya nirā-
kāratveneṣṭatvāt. tac cedānim eva svasaṃvedanapramāṇasiddham sakalapraṇa-
bhṛtam¹⁴⁹ astīti katham nopalabdhiḥ?

7.5.3 Establishing the Madhyamaka position

nanu tad¹⁵⁰ apy ekānekasvabhāvaviyogād alikam eva bhrāntimātram, ekāneka-
svabhāvarahitasya sākāranirākāravijñānavyāpitvāt.

nanv anena nyāyena sakalasākāranirākāravijñānasyālikatvaprasāadhanān na
kiñcid api pāramārthikam vastutattvam asti.¹⁵¹ tat katham lakṣyasya svarūpaṃ
pramāṇata upalakṣayitavyam? naiṣa doṣaḥ, madhyamakamate pramāṇato 'lika-
tāsiddhāv api māyopamapratibhāsamātrasyaikānekasvabhāvarahitasya dharmi-
rūpasyāpratiṣedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsāranirvāṇa[K
fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyādīnām¹⁵² avyāhatā vyava-
sthā¹⁵³ sidhyati.^{154,xxviii} tathā coktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhayet |^{xxix}

iti.¹⁵⁵

nanu sarvam eva vastujātam alikarūpatayā niḥsāram. tadā kimarthaṃ ma-
ṇḍalacakrādibhāvanāprayāsaḥ¹⁵⁶ kriyate? asad etat,

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

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

^{xxix} *Kurukullākālpa* 3.16cd

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

¹⁴⁹ °bhṛtam] *em.*; °bhṛtām K E_{DH}

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

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

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

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

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

¹⁵⁵ iti] E_{DH}; deest *in* K

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

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

¹⁵⁸ 'saty api] K; 'styopi E_{DH}

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

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā¹⁶⁰ duḥkhy abhūvam iti tṛṣṇā sakalapraṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśubhasvapnayoḥ śubhasvapnadarśanāt saumanasyam aśubhasvapnadarśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭhamantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhādi-prākṛtavikalpahānāya^{xxx} samyaksambodhilakṣaṇaprāptaye¹⁶¹ ca prekṣāvatām arthināṃ pravṛttir bhaviṣyati.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tavāyam^{162,xxxii} ārambhaḥ so 'rthaḥ pralayaṃ gataḥ. tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismṛtā, kva gateti na jñāyate.

na tu¹⁶³ kṛtaiva sā saptabhir bhedaḥ?

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

ucyate.

8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthiād¹⁶⁴ yuktyabhāvāc¹⁶⁵ ca prathamasya niḥsāratā. tathā hi samagrasāmagrīkaṃ yat phalaṃ¹⁶⁶ tad avāśyam eva bhavati. anyathā samagrasāmagrīkaṃ eva tan na bhavet. sākṣātkaraṇāvasthāyāṃ samagrasāmagrīkaṃ tad vartate. tad avāśyaṃ tena¹⁶⁷ bhavitavyam.

^{xxx} 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 sākṣādvagamyate cetaḥ ||

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

¹⁶⁰ mā] E_{DH} (*em.*); deest in K

¹⁶¹ lakṣaṇaprāptaye] K E_{DH}; mtshan nyid kyi 'bras bu thob par bya ba'i phyir TVAD (lakṣaṇaphalaprāptaye); mtshan nyid 'bras bu thob par bya ba'i phyir TVBG (lakṣaṇaphalaprāptaye)

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

¹⁶³ na tu] *conj.*; nanu K E_{DH}

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

¹⁶⁵ yuktyabhāvāc] E_{DH}; yuktābhāvāc K

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

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

sati ca bhavati^{168,xxxiii} prathamasya hānir iti.

8.2 dvitīyasya asāratvam

śarīrādyākāraśūnyasya kevalasātarūpasyānupalabdher¹⁶⁹ na dvitīyasya sārātā. tathā hi pramāṇaniścitaṃ prekṣāvatā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvadopalabhyate.^{xxxiv} tad eva sarvajanānāṃ ka-manīyatayā pratibhāsate. tasmāt kevalasya rucyabhāvāc cakrākārasaṃvalitasyo-palabdheḥ sāksāt kartum āśakyatvāc^{170,xxxv} ca dvitīyasya kalpanāmātrateti.¹⁷¹

8.3 tṛtīyasya asāratvam

nirupadravabhūtārthasvabhāvatvena sātmiabhūtasya tyaktum āśakyatvāt, saṃvalitarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya¹⁷² kalyāṇabhāvaḥ.¹⁷³ tathā hi sahopalambhena¹⁷⁴ tādātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgo na vā kasyacid iti.

^{xxxiii} TIB could be rendered as something like *evaṃsati ca prathamasya hānir iti*. Indeed this seems to be the sense, but the manuscript reading of *bhavane na* or *bhavanena* is hard to account for.

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

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

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

¹⁶⁸ *conj.*; bhavane na K E_{DH}; de ltar gyur pas dang po nyams pa yin no TVA_D; de ltar gyur pa dang po nyams pa yin no TVB_G (evaṃsati)

¹⁶⁹ °labdher] E_{DH}; °bdher K

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

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

¹⁷² tṛtīyasya] *conj.*; tṛtīya K; tṛtīyaḥ E_{DH}

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

¹⁷⁴ sahopalambhena] E_{DH}; saholambhena K

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsātvād vicārāsahatvena bhrāntirūpatayāparamārtharūpatayā ca na ṛṭṭiyāntapakṣasya¹⁷⁵ kalyāṇateti.¹⁷⁶ atra kecid yuktiṃ varṇayanti.^{xxxvi} prapañcarūpatvābhāve¹⁷⁷ 'pi sūkṣmasya bindvādeḥ punaḥ punar bhāvanayā sā-kṣātkaraṇam yāvat prayāsaś tāvāt sarvatraiva bhāvyavastuni sambhavati. tad atra yadi prayāsabhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet, prapañcāprapañcayor bhāvanāvasthāyām ko viśeṣaḥ¹⁷⁸? nanu¹⁷⁹ aprapañcam śīghram eva sthiribhavatīty ayaṃ viśeṣaḥ. yatraivā-lambane¹⁸⁰ cittam punaḥ punaḥ preryate nirantaram¹⁸¹ dīrghakālam ca tatraiva sthiribhavatīty āgamaḥ. yuktiś cātrāsti. tathā coktam—

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

punaś coktam—

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

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

^{xxxvii} 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*.

^{xxxviii} *Pramāṇavārttika*, Pratyakṣapramāṇa 285

¹⁷⁵ ṛṭṭiyāntapakṣasya] *em.* (TVAD: gsum pa'i tha' ma'i phyogs TVAD; TVBG: gsum pa'i mtha' ma'i phyogs); ṛṭṭiyāntaḥ | pakṣasya K; ṛṭṭiyapakṣasya EDH

¹⁷⁶ kalyāṇateti] EDH; kalyāṇateti K

¹⁷⁷ prapañcarūpatvābhāve] K EDH; spros pa'i ngo bo nyid du gyur TIB

¹⁷⁸ viśeṣaḥ] *conj.*; viśeṣa iti cet K EDH

¹⁷⁹ nanu] *conj.* (TIB: 'on te); deest in K and EDH

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

¹⁸¹ nirantaram] EDH (*em.*) TIB (rgyun mi 'chad par); niruttaram K

¹⁸² kālpadhīphalam] *em.*; kālpadhī phalam K EDH

¹⁸³ °pratibaddha°] *conj.* (TIB: 'brel pa); °pratibuddha° K EDH

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

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāviśeṣe vastuṇi sambhavatīti na kiñcid api bhāvanīyaṃ syāt. [K fol. 8v] tataś ca sarvatraiva mokṣamārge bhāvanāyā vaiyarthyaṃ syāt. māyopamākārānupraveśena bhrāntirūpaṃ apy aprapañcād [E_{DH} p. 145] bhāvyamānam¹⁸⁵ aduṣṭaṃ bhavatīti cet, na tv ayaṃ māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāvakāśaḥ? tasmāt prapañcam aprapañcam vā yad eva rocate pramāṇasaṃgatam itarad vā, tad evā-lasyaṃ vihāya mahāpuruṣārthibhir bhāvayitavyam¹⁸⁶ ity alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

8.5 pañcamasya asāratvam

ṭṭīyapakṣoktadoṣatvān¹⁸⁷ nīrasatvena¹⁸⁸ prayojanābhāvān mantranayakramābhāvāc ca na pañcamāḥ parikṣīnadoṣaḥ.

nanu sākṣātkaraṇāt pūrvam mantranayaprayogo 'sti. tat katham tasyābhāvāḥ? satyam, sākṣātpthalāvasthā sādhyā. tasyāṃ ca nāsty asau kramāḥ. †sākṣātparityāge^{xxxix}† ca na prayojanam utpaśyāma iti.

8.6 ṣaṣṭhamasya asāratvam

svecchayā nirvāyayitum¹⁸⁹ aśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaraprabhedakalpanā¹⁹⁰ kalaṅkāśūnyā. tathā hi kasyacin nivṛttiḥ kāraṇa-nivṛtṭyā vyāpakanivṛtṭyā¹⁹¹ vā bhavati. na cātra sākṣātkṛtamaṇḍalacakrasya nivartakaṃ kāraṇam vyāpakaṃ vā icchākāle dṛśyate.^{xl}

nanu śūnyataiva nivartikāsti. yathā dāruśaṅghātaprajvalito¹⁹² vahnir niḥśeṣam indhanaṃ bhasmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakra-

^{xxxix} Segment instead: kramāḥ sākṣāt. parityāge ?

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

¹⁸⁵ aprapañcād bhāvyamānam] E_{DH}; aprapañcā bhāvyamānam

¹⁸⁶ bhāvayitavyam] E_{DH}; bhaviyitavyam K

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

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

¹⁸⁹ nirvāyayitum] K; nirvāpayitum E_{DH}

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

¹⁹¹ vyāpakanivṛtṭyā] E_{DH}; vyāpakānivṛtṭyā K

¹⁹² dāruśaṅghātaprajvalito] *conj.*; dāruśaṅghāte prajvalito E_{DH}; dāruśaṅghāt pravjalito K

prajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā¹⁹³ maṇḍalacakram nivartayiṣyatīti cet.¹⁹⁴ tad asat, viṣamatvād dṛṣṭāntasya. tathā hi tatrendhanam kāraṇam¹⁹⁵ vahneḥ. kāraṇasya indhanalakṣaṇasya nivṛtta¹⁹⁶ yuktaiva vahnīlakṣaṇasya kāryasya nivṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]thaṁ tanni-
vṛtta¹⁹⁷ nivṛttiḥ? na¹⁹⁷ ca śūnyatāyā nivṛttir asti.^{xli}

nanu sā na¹⁹⁸ bhavatu kāraṇam. śūnyatā vyāpakam tu bhaviṣyati. vyāpakasya vṛkṣasya nivṛtta¹⁹⁹ śiṃśapātvasya vyāpyasya nivṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā sarvadā sarvajñeyamaṇḍalavyāpikā tattvarūpā.¹⁹⁹ na ca tasyā nivṛttiḥ kadācid apy asti. yadi syāt samyaksambodhisākṣātka-
raṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ syāt. na ca bhavati, samyaksambuddhībhyāpi katipayakālāvasthānasya svayam eva svīkṛtatvāt.

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñānotpattyā cakrajñānasyānivṛtta²⁰⁰ śūnyatājñānam kena nivartaniyam. tena nivṛttiś ca virodhino 'bhāvāt kāraṇavyāpakayoś cābhāvān nāsti. tasmāc chūnyatājñānasya na nivṛttiḥ,²⁰¹ nāpi maṇḍalacakrasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.

ko brūte śūnyatā nivartikā? kiṁ tarhi yan nivartakam²⁰² tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi na śūnyatāvyatiriktam²⁰³ pramāṇato

^{xli} The response the objection is considerably different in Tibetan. It states that while fire is regarded by mundane consensus as having a causal effect on fuel insofar as it transforms it, emptiness has no such effect on the *maṇḍalacakra*. It is also therefore not something that causes it to cease, nor is it known to itself cease of its own accord. Although the Sanskrit MS is very corrupt in this paragraph, it is difficult to see how the text it transmits corresponds to the Tibetan translation.

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

¹⁹⁴ TIB a fuller sentence here. TVB_G reads: *de ltar dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par byed la | bdag nyid kyang rang gi ngang gis ldog par 'gyur ro zhe na |* TVA_D appears to be slightly more corrupt, but suggests that same readings: *de dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes kyi me rab tu 'bar bas mngon sum du byas nas kyang | dkyil 'khor gyi 'khor lo ma lus par ldog par byed la | de yang rang gi ldog par 'gyur ro zhe na |*

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

¹⁹⁶ kāryasya indhanalakṣaṇasya nivṛtta¹⁹⁹ *conj.*; kāryam indhanalakṣaṇanivṛtta¹⁹⁹

¹⁹⁷ na] *conj.*; athavā na] K E_{DH}

¹⁹⁸ na] E_{DH} (*em.*); deest in K

¹⁹⁹ tattvarūpā] E_{DH}; tatvarūpāḥ K

²⁰⁰ ānivṛtta¹⁹⁹ K E_{DH}; log na TIB(nivṛtta¹⁹⁹)

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

²⁰² nivartakam] *em.*; nivartikā K E_{DH}

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

'stīti yatkiñcid etat.^{xlii} pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁰⁴ na ca nivṛtṭyā²⁰⁵ nīrasarūpayā prayojanam asti prekṣāvatām. tathā cōktam—

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

iti.

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁰⁶ gaganakamale vā kācid arthakriyā sambhavati. cīraniruddhād apy atītād avasturūpāc²⁰⁷ cakrāt sattvārtho bhaviṣyatīty apy asāram, cīranīrutasyāpi²⁰⁸ kukku[K fol. 9v]ṭasya kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²⁰⁹ na sambhavantī, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{xliv}

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

^{xlii} 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 ||

^{xliii} *Bodhicaryāvatāra* 8.108

^{xliv} TVA_D varies significantly for this paragraph.

²⁰⁴ nivṛttiḥ] K^{ac}; nivṛttiḥ K^{pc}

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

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

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

²⁰⁸ cīranīrutasyāpi] *conj.*; cīrutasyāpi 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 (cīramṛtasyāpi)

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

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

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

8.7 saptamasya asāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²¹² 'pi bhāvān na piṣṭapeṣaṇaṃ²¹³ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt kathaṃ saptamasya tato viśeṣaḥ? asti viśeṣaḥ. pūrvāvasthāyāṃ niyatacakrākāratā, punaḥ svecchayā nirvṛtiḥ svecchetpādanaṃ²¹⁴ ceti. saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.²¹⁵

9 caturthasya sekasya svarūpam

dambholibījasrutidhauṭaśuddha-²¹⁶
pāthojabhūtāṅkurabhūtapuṣṭi²¹⁷ |
turīyaśasyaṃ²¹⁸ paripākam eti²¹⁹
sphuṭaṃ caturthaṃ viduṣo 'pi gūḍham || 17 ||

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

10 aparaṃ mithyāsādhyam mithyātattvaṃ ca

pañcapradīpāmṛtabinducandra-
bhrūmadhyabindūdbhavamāṇḍalāni |
vāyoḥ svarūpaṃ galaśuṇḍikādyam
atattvarūpaṃ svayam ūhaniyam || 18 ||

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hrcca-ndrasthaṃ binduṃ dedīpyamānaṃ tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti.

²¹² ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TIB: drug pa'i phyogs la bshad pa'i skyon gyi (gyi) TVA_D; gyis TVB_G) tshogs bdun pa la); ṣaṣṭhapakṣoktaṃ saṃdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamāndohasyāṣṭame E_{DH}

²¹³ piṣṭapeṣaṇaṃ] K^{ac} E_{DH}; piṣṭapre | ṣaṇaṃ K^{ac}

²¹⁴ nirvṛtiḥ svecchetpādanaṃ] *conj.* (TVB_G: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed par byed pa); svecchetpādanaṃ K; svecchetpādanaṃ E_{DH}; yang dang yang du rang gi 'dod pas skyed par byed pa nyid TVA_D

²¹⁵ K E_{DH}; tha mi dad pa ma yin par bstan to TVA_D; tha mi dad pa ma yin par bstan to TVB_G

²¹⁶ °sruti°] *corr.*; śruti K E_{DH}

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

²¹⁸ turīyaśasyaṃ] E_{DH}; tutiyaśasyaṃ K

²¹⁹ eti] E_{DH} (*em.*); eta K

candra iti hr̥disthaṃ kalārūpaṃ ardhacandraṃ vā hr̥tkamalasthaṃ kecid bhāva-
yanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhye ūrṇāyāṃ binduṃ vi-
bhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendrāgneyalakṣaṇāni. etad
uktaṃ bhavati—mukhaśravaṇanāsikākacakṣurghrāṇarasanāni²²⁰ hastāṅgulibhiḥ pi-
dhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K
fol. 10r]mittasaṃsūcakāni māhendrādimaṇḍalāny upajāyante. taṃ ca binduṃ ta-
ttvam iti manyante.

vāyoḥ svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam²²¹ ānāpānā-
dilakṣaṇam²²² ceti. etad²²³ uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭam²²⁴ vāyusva-
rūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthīrikṛtyākāśenotplutya gamanaṃ
parapurapraveśaṃ yāvan muktiṃ ca sāksātkurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galaṇḍeṣe jihvāmūlopari hastiśuṇḍikākārā adhaḥpralamba-
mānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śaktirūpā. tadadhaḥ śivarūpaṃ²²⁵
asti tattvam. sā ca [E_{DH} p. 148] jihvāgreṇa spr̥śyamānā nirantarāmṛtaṃ sravati.
tena ca ghargharāmṛtavarṣaṇena santarpyamānam ātmānaṃ dhyāyād iti galaśu-
ṇḍikātattvam. ādīśabdena hr̥nmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarū-
paṃ²²⁶ śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ parigrahaḥ.^{xlv}

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

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

²²¹ °recaka°] E_{DH}; recakaṃ K

²²² ānāpānādilakṣaṇam] E_{DH}; anāpānā° K

²²³ etad] E_{DH} (*em.*); tad K

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

²²⁵ tadadhaḥ śivarūpaṃ] K E_{DH} TVB_G (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang bzhin du yong pa TVA_D

²²⁶ hr̥nmadhyāṣoḍaśanāḍikākakramadhyasthajñānasvarūpaṃ] K E_{DH} TVB_G (snying ka'i dbus kyi 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyi rang bzhin); snying ga'i dbus kyi dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye shes kyi rang bzhin (hr̥nmadhyāṣoḍaśanāḍikā-maṇḍalamadhyahūmsthajñānasvarūpaṃ)

tatsarvaṃ tīrthikādibhis tattvarūpeṇābhimatam. atattvam iti svayam evoha-
nīyaṃ vicāraṇīyaṃ iti yāvat.

11 upasaṃhāra

svapnendrajālapratibimbamāyā-
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair²²⁷ upamābhidheyair
naivāsti sādhyam kathitād ihānyat || 19 ||

svapnendrajāletyādi. svapnendrajālopamaṃ pratibimbamāyāmarīcigandharvana-
garodakacandropamam iti śabdair anyaiś ca gagaṇapratīśrutkaphenopamam i-
tyādiśabdair upamābhidheyair upamāvācakair naivāsti sādhyam kathitāt sādhyād
anyat. paraṃ kathita eva sādhye, ete śabdāḥ pravartanta iti svayam boddhavyam.

gambhīraśūnyapratibhāsamātra²²⁸
śāntāti²²⁹ sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²³⁰ nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||

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

12 pariṇāmanā

akhilagagaṇagarbhavyāpisaptaprakāra²³⁴
grathitavacanarūpād yan mayāsādi puṇyam |

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

²²⁸ °mātra°] E_{DH}; mātraṃ K

²²⁹ śāntāti] E_{DH}; śāntādi K

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

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

²³² nirañjanādi] K; nirañjanaṃ E_{DH}

²³³ sattāyām] K; sattvāyā E_{DH}

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

anupamasukhavidyāsaktasaddehanirmij-
jinajanitajanārthas tena loko 'yam astu ||
tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgīśvarakīrtipādā-
nām.

śrīsamāje parā yasya bhaktir niṣṭhā ca nirmalā
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²³⁵ ||

vikacakumudatārākṣīrakundānukāri²³⁶
pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilalokas tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavāgīśvarakīrti-
pādānām.

References

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

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

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

Subhāṣitaratnakośa compiled by Vidyākara. **kosambigokhale1957**

²³⁵ vimatināśinī] E_{DH}; vimatināsanī K

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

Hetubinduṭīkāloka by Durvekamiśra. Sukhlalji SANGHAVI and Muni Shri JINAVI-JAYAJI, eds. 1949. *Hetubinduṭīkā of Bhaṭṭa Arcaṭa with the Sub-Commentary Entitled Āloka of Durveka Miśra*. Baroda: Oriental Institute

Secondary Sources

INGALLS, Daniel H. H. 1965. *An Anthology of Sanskrit Court Poetry: Vidyākara's "Subhāṣitaratnaḥ" Vol. 44*. Harvard Oriental Series. Cambridge, Massachusetts: Harvard University Press.