

# Tattvaratnāvaloka and its Vivaraṇa

Vāgīśvarakīrti

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## 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.

## Some Things to Check

- Consistency in TV in rendering *vijñāna* and *jñāna*.
- Consistency in TV in rendering *itis*.

## Sigla and Abbreviations

TaRaa	Tattvaratnāvaloka
TaRaa-Vi	Tattvaratnāvalokavivaraṇa
E <sub>DH</sub>	Dhīḥ vol. 21, pp. 129–149.
K	NAK 5–252 = NGMPP A 915/4
TM <sub>D</sub>	<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 <sub>D</sub>	<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 <sub>G</sub>	<i>De kho na nyid rin po che snang ba'i rnam par bshad pa</i> . Ōtani no. 4793. bsTan 'gyur gSer bris ma, vol. 84 (83 in BDRC outline(?)), (rGyud 'brel, Zhu), fols. 70v–85v. translator given.
TV	Both Tibetan translations of the commentary (differences, if any, indicated in a mini-aparatus)

<i>ac</i>	<i>ante correctionem</i>
<i>deest</i>	omitted in
<i>diag. conj.</i>	diagnostic conjecture [e.g. 'reconstructed' from Tibetan]
<i>conj.</i>	conjecture
<i>em.</i>	emendation [an emendation is made with a high degree of confidence, whereas a conjecture proposes a correction while acknowledging a greater possibility for alternatives]
fol./fols.	folio/folios
<i>pc</i>	<i>post correctionem</i>
<i>r</i>	recto
<i>v</i>	verso

$\Sigma_X$	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 maṅgalācaraṇam

[K fol. 1r] [siddham]<sup>1</sup> namaḥ śrīsadgurupādebhyaḥ |<sup>i</sup>  
 anupamasukharūpī śrīnivāso 'nivāso  
 nirupamadaśadevīrūpavidyaḥ<sup>2</sup> savidyah |  
 tribhuvanahitasaukhyaprāptikāro 'vikāro  
 jayati kamalapāṇir yāvad āśāvikāśāḥ || 1 ||<sup>iii</sup>

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.<sup>iii</sup>

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

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<sup>i</sup> Scribal homage

<sup>ii</sup> This verse is in Mālinī metre.

<sup>iii</sup> Scribal homage

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<sup>1</sup> [siddham]] K; om E<sub>DH</sub>

<sup>2</sup> nirupama° E<sub>DH</sub>; nirūpama° K

mam ity<sup>3,iv</sup> atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair<sup>4</sup> dharmair yuktasyānyasyābhāvād upamārahitam sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpatvena<sup>5,v</sup> sarvagatatvāt [E<sub>DH</sub> p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdṛśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaraṇādiyuktatvenopamātikrāntā rūpavajrādītārāparyantadaśadevīrūpā vidyāḥ paricāraakatvena<sup>6</sup> yasya sa tathā. saha svābhārūpayā vidyayā<sup>7</sup> vartata iti savidyāḥ. tribhuvanasya tribhuvanavartino janasya yad dhitam āyatipathyam<sup>8,vi</sup> buddhatvādikaṃ, sau-

<sup>iv</sup> 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 zhis dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa ni (ni)* TV<sub>AD</sub>; *dang* TV<sub>BG</sub>). 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.

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

<sup>vi</sup> We need not necessarily read a compound for *āyatipathyam*, treating instead *āyati* as a locative of *āyat*. The expression appears as a gloss for *hita* in several Buddhists texts, such as in Vilāsavajra's *Nāmamantrārthāvalokinī*: *mahyam hitam maddhitam hitam āyatipathyam āgāmipariṇāmatvāt* (p. 233). Similarly, Durvekamiśra writes in his *Hetubinduṭīkāloka*: *parasmai hitam āyati pathyam* (p. 212). In

<sup>3</sup> kiṃviśiṣṭaḥ? anupamam ity] K E<sub>DH</sub>; *khyad par ji lta bu zhis dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa ni* TV<sub>AD</sub>; *khyad par ji lta bu zhis dang ldan zhe na | dpe med ces bya ba la sogs pa smos te | dpe med pa dang* TV<sub>BG</sub> (kiṃviśiṣṭa ity āha anupamam ityādi. anupamam)

<sup>4</sup> °saṃsārasthāyitva°] K; °saṃsārasthāyisva° E<sub>DH</sub>

<sup>5</sup> dharmakāyarūpatvena] *em.*; dharmakāyarūpitvena K E<sub>DH</sub>

<sup>6</sup> paricāraakatvena] *em.*; sapari(c)āraakatvena K; saparivāraakatvena E<sub>DH</sub>

<sup>7</sup> vidyayā] K E<sub>DH</sub>; *rig pa ste | shes rab* TV (vidyayā prajñayā)

<sup>8</sup> āyatipathyam] *variant word division in* E<sub>DH</sub>: *āyati pathyam*; *and in* K: *āyati | pathyam*

khyam tadātve pathyam<sup>9</sup> cakravartitvādikam,<sup>vii</sup> tasya yā prāptiḥ<sup>10</sup>

both cases, the construction is ambiguous, but in the latter case, the editors of Durvekamiśra's text have not taken it as a compound.

The word *āyatipathya* is used less ambiguously in compound by Śākyarakṣita, quoted in the following note. Similarly, the roughly parallel expression *āyatisukha* is evidently treated as a compound by Yaśomitra in his *Abhidharmakośavyākhyā*: *aihikasukhārtham apuṇyam iti. ihasukhāpekṣayā tat kṛtaṃ nāyatisukhāpekṣayety arthaḥ* (vol. 1 p. 299). Note also the contrast made with *aihikasukha*. Likewise, we can find a compounded form of *āyatiduhkha* in a verse attributed to Naradatta in the *Subhāṣitaratnakośa*: *muṇḍāpriyād āyatiduhkhadāyino vasantam utsārya vijrmbhitaśriyaḥ | na kaḥ khalāt tāpitamitramanḍalād upaiti pāpaṃ tapavāsarād iva ||* 'Who does not become miserable because of a rogue who, like a hot day, is hated by widows (? *muṇḍā*) (the hot day being hated by bald men), who leads to future pain, whose wealth expands after he expels those living with him (like the hot day manifests its richness having dismissed the spring), and who annoys his circle of friends (like on a hot day the orb of the sun is heated) (cf. INGALLS 1965: 553).

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

The Tibetan translations also suggest that *hita* and *saukhya* are linked with relative and correlative 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 correlative 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.

<sup>9</sup> *saukhyaṃ tadātve pathyam*] *conj.*; *tad dāpayati pathyam* K EDH (word division unclear); *de la bde ba ni 'phral gyi phan pa* TVAD; *de la bde ba ni bde ba ste* TVBG

<sup>10</sup> *prāptiḥ*] K EDH; *thob pa ni rnyed pa ste* TV (*prāptir lābhaḥ*)

[K fol. 2v] sāksātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.<sup>viii</sup> apari-nirvāṇadharmakatvenāpratiṣṭhitanirvāṇarūpatvenā<sup>11</sup> nyathātvala-kṣaṇasya vikāśyābhāvād avikāraḥ. evaṃviśiṣṭo bhagavāṇ jayati.

kiyaṃtaṃ kālam ity āha—yāvad āśāvikaśāḥ. āśa daśa diśo ga-ganasvarūpāḥ. yadvā āśāḥ sarvasattvānāṃ bhavabhogatrṣṇāḥ.<sup>12</sup> tā-sāṃ vikāśā avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat tāvad<sup>13</sup> bhagavāṇ jayati, sarvahariharahiranyagarbhādibhyaḥ pra-kṛṣṭo bhavatīty arthaḥ.

atrānupamasukharūpīty anena svārthasāṃpattiḥ kathitā. śrīni-vāsa ity anena tadupāyaḥ, puṇyajñānasambhārayoḥ śrīśadbenābhi-hitatvāt. tribhuvanahitasaukhyaprāptikāra ity anena parārthasāṃ-pattir uktā. nirupamadaśadevīrūpavidyaḥ savidya ity anena tadu-pāyaḥ, <sup>14</sup>tathābhūtadaśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakā-yākāraśūnyena<sup>15</sup> sarvākāraparārthasāṃpatteḥ kartum āśakyatvād iti.

<sup>viii</sup> 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 atīṇ*). Given the latter understanding, the expected gloss for *prāptikāra* would be *prāptim karoti*. Compounds ending in *kāra* are occasionally analysed as *ṣaṣṭhītatpuruṣas*: see, for examples, Vijñāneśvara's *Mitākṣarā* ad *Yājñavalkya-dharmaśāstra* 2.61 on *satyaṃkārakṛta*, here referring roughly to a thing 'acquired with a pledge', i.e., acquired as earnest money: *karaṇaṃ kāraḥ, bhāve ghaṇ. satyasya kāraḥ satyaṃkārakṛtaḥ—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<sub>D</sub>); *de dag gi rgyu mdzad pa gang yin pa de la de skad ces bya'o* (TVB<sub>G</sub>).

<sup>11</sup> °rūpatvenā°] K E<sub>DH</sub>; ngo bo rnyed pas TVA<sub>D</sub>; ngo bo brnyed pas TVB<sub>G</sub> (°rūpa-prāptyā°)

<sup>12</sup> °trṣṇāḥ] E<sub>DH</sub> (°trṣṇās); trṣṇā K

<sup>13</sup> te yāvat tāvad] *em.*; tā yāvat tāvad K E<sub>DH</sub>; de srid du TV (tāvad)

<sup>14</sup> tathābhūta°] K E<sub>DH</sub> TVB<sub>G</sub> (*de lta bu*); *no reflex in* TVA<sub>D</sub>

<sup>15</sup> °kāyā°] K E<sub>DH</sub>; dam pa'i sku TV (°satkāyā°)

## 2 prajoyanādi

śrīmantranītigatacārucaturthaseka-  
rūpaṃ vidanti na hi ye sphuṭaśabdaśūnyam |  
nānopadeśagaṇasaṃkulasaptabhedais  
teṣaṃ sphuṭāvagataye kriyate prayatnaḥ || 2 ||<sup>ix</sup>

śrīmantranītiśabdena<sup>16</sup> sāmānyayogatantravācakenāpi śrīsamājah<sup>17</sup>  
parigr̥hyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham.  
nānācāryopadeśagaṇasaṃkulai[E<sub>DH</sub> p. 133]r vyākulaiḥ<sup>18</sup> saptabhir  
bhedaīḥ prakāraiḥ<sup>19</sup> atītānāgatavartamānācārya<sup>20</sup> gatopadeśarāśisaṃ-  
grāhakaiḥ.<sup>21,x</sup> sphuṭāvagataye sukhena sphuṭapratītyartham<sup>22</sup> iti.

<sup>ix</sup> This verse is in Vasantatilakā.

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

<sup>16</sup> śrīmantranītiśabdena] K E<sub>DH</sub> TVB<sub>G</sub> (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<sub>D</sub> (śrīmantranītigatetyādi. mantranītiśabdena)

<sup>17</sup> śrīsamājah] K E<sub>DH</sub>; shugs kyis dpal gsang ba 'dus pa TV (sāmarthyāt śrīsamājah)

<sup>18</sup> vyākulaiḥ] K E<sub>DH</sub>; nam par dkrugs pas nam pa thams cad la nam par khyab pa TVA<sub>D</sub>; nam par 'khrugs pa nam par bkab pa ste TVB<sub>G</sub>; vyākulair vipūrṇaiḥ possible conj. (see notes)

<sup>19</sup> prakāraiḥ] K E<sub>DH</sub>; no reflex in TV

<sup>20</sup> °vartamānā°] E<sub>DH</sub>; °pravartamānā° K

<sup>21</sup> °gato°] K E<sub>DH</sub> TVB<sub>G</sub> (gtogs pa); no reflex in TVA<sub>D</sub>

<sup>22</sup> sukhena sphuṭapratītyartham] K E<sub>DH</sub>; bde bar gnas par khong du chud par bya ba'i phyir TVA<sub>D</sub>; bde bar gsal bar khong du chud par bya'o TVB<sub>G</sub>



### 3 tīrthikānām tattvaṃ sādhyam ca

sambhrāntabodhā nikhilā hi tīrthyās  
tattvasya sādhyasya ca rūpavittau |  
tebhyaḥ prakṛṣṭaḥ kila tattvavettā  
vedāntavādīti janapavādaḥ || 3 ||<sup>xi</sup>

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo ye-  
ṣaṃ tīrthikānām te tatho[K fol. 3r]ktāḥ.<sup>23</sup> sarva eva tīrthyā ātmā-  
tmīyagrahatimiropahatabuddhinayanāḥ. tattvaṃ idam iti sādhyam  
idam<sup>24</sup> iti ca tattvasya sādhyasya yat<sup>25</sup> svarūpam, tasya yā vittīḥ  
pratītiḥ, tasyāṃ bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaika rūpatvāt katham tattva-  
sya sādhyasya ceti<sup>26,xii</sup> bhedenā nirdeśa iti cet. asad etat. tattvaṃ  
hy upādeyatve 'pi<sup>27</sup> sukhaduḥkhopekṣādisakalapratibhāsasaṃdoha-  
vyāpakam.<sup>28</sup> sādhyam cānabhimataparīhāreṇecchālakṣaṇaṃ pha-  
lam upādeyatve 'pi sakalaprañibhir avāśyam evāsādhyavyāvṛttyā  
sādhayitavyatvenābhimatam ity adoṣaḥ.

### 4 vedāntavādinām śrāvakapratyekabuddhānām ca sādhyāni

tatra tāvad<sup>29</sup> vedāntavādyabhimataṃ sādhyam āha—ānandarūpam  
ityādi.

<sup>xi</sup> This verse is in Indravajrā.

<sup>xii</sup> E<sub>DH</sub> misreads the manuscript as *tattvasya sādhyasya ceti* and supplies *katham* after *ceti*. There is in fact a *katham* before *tattvasya* in the manuscript, but the *tat* preceding that *katham* is evidently a corruption.

<sup>23</sup> te tathoktāḥ] K<sup>pc</sup>; te thoktāḥ K<sup>ac</sup>; tathoktāḥ E<sub>DH</sub>

<sup>24</sup> sādhyam idam] *em.*; sādhyam cedam K E<sub>DH</sub>

<sup>25</sup> yat] E<sub>DH</sub> (*em.*); tat K

<sup>26</sup> katham tattvasya sādhyasya ceti] *em.*; tat katham tattvasya sādhyasya ceti K;  
tattvasya sādhyasya ceti katham E<sub>DH</sub> (*em.*)

<sup>27</sup> upādeyatve 'pi] *conj.* (TV: blang bar bya ba nyid yin yang); upādeyatvenāpi K  
E<sub>DH</sub>

<sup>28</sup> 'vyāpakam] K ('kaṃ) E<sub>DH</sub> TVB<sub>G</sub> (khyab par byed pa yin la); shes bya tsam du  
khyab par byed pa yin la TVA<sub>D</sub> ('vyāpakam jñeyamātratvena)

<sup>29</sup> tāvad] K E<sub>DH</sub> TVA<sub>D</sub> (re zhig); *no reflex in* TVB<sub>G</sub>

ānandarūpaṃ svavid<sup>xiii</sup> aprakampyaṃ  
vedāntinaḥ sādhyam uṣanti śāntam<sup>30</sup> |  
saśrāvakāḥ<sup>31</sup> khaḍgajināś ca sādhyam  
icchanti rūpādyupadher virāmam || 4 ||

ānandarūpaṃ iti sadā sukhamayatvāt. svavid iti jyotirūpatvena<sup>32</sup>  
svayaṃ prakāśamānatvāt.<sup>33</sup> aprakampyaṃ iti nityatayā<sup>34</sup> kampayitum  
śakyatvāt. śāntam<sup>35</sup> iti kleśopakleśasūnyatvena parikalpita-  
tvāt. evaṃvidhaṃ sādhyam uṣanti kāmāyante.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇakalpā e-  
kacāriṇo vargacāriṇāś<sup>36</sup> ca pratyekabuddhās te sādhyam icchanti.  
kīḍṣam? rūpādyupadher virāmaṃ rūpavedanāsaṃjñāsaṃskāravi-  
jñānalakṣaṇānām upadhīnāṃ skandhānāṃ virāmaṃ vicchedam, ni-  
rodham iti yāvat. [E<sub>DH</sub> p. 134] etad uktaṃ bhavati—sarvaśrāvaka-  
pratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedena bhinne 'pi ni-  
rvāṇe<sup>37</sup> nirupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatve-  
na sādhyam pratipannāḥ.

## 5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīm pāramitānayavādināṃ abhimataṃ<sup>38</sup> caturvidhaṃ sādhyam  
āha—ākāraśūnyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ  
pratyātmavedyaṃ karuṇārasaṃ ca |  
sallakṣaṇair bhūṣitam<sup>39</sup> arthakāri

<sup>xiii</sup> 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*.

<sup>30</sup> śāntam] *corr.*; sāntam K E<sub>DH</sub>; *no reflex in* TM<sub>D</sub>

<sup>31</sup> saśrāvakāḥ] *em.*; saśrāvakā K E<sub>DH</sub>

<sup>32</sup> jyotirūpatvena] K; jyotirūpatvena E<sub>DH</sub>

<sup>33</sup> prakāśamānatvāt] E<sub>DH</sub> (*em.*); prakāśamānat K

<sup>34</sup> nityatayā] E<sub>DH</sub>; anityatayā K TV (mi rtag pa nyid kyis)

<sup>35</sup> śāntam] *corr.*; sāntam K E<sub>DH</sub>

<sup>36</sup> vargacāriṇāś] K TV (tshogs kyī spyod pa); vanacāriṇāś E<sub>DH</sub>

<sup>37</sup> nirvāṇe] E<sub>DH</sub>; nirvāṇa° K

<sup>38</sup> abhimataṃ] E<sub>DH</sub>; abhimata K

<sup>39</sup> bhūṣitam] E<sub>DH</sub>; bhuṣitam K

dānādinīṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ  
sambhujyamānaṃ daśabhūmisamsthaiḥ |  
sattvārthakāri pravadanti sādhyam  
dānādiṣaṭpāramitānayasthāḥ || 6 ||<sup>xiv</sup>

### 5.1 pāramitānaye prathamam sādhyam

ākārair nīlapītasukhaduḥkhādibhiś citrarūpaiḥ śūnyaṃ nirākāram.  
ata eva gaganasyeva nirākāratvenendor iva prabhāsvaratvena rū-  
paṃ svabhāvo yasya tat tathā. pratyātmavedyam iti svasaṃvedanaik-  
avedyam.<sup>40</sup> karuṇā duḥkhād<sup>41</sup> duḥkhahetor vā sakalajagadabhyu-  
ddharaṇakāmatā.<sup>42, xv</sup> saiva rasaḥ svabhāvo yasya tat tathoktam. e-  
tad uktaṃ bhavati—nīlapītādicitrākāraśūnyaṃ nirābhāsaṃ<sup>43</sup> nira-  
ñjanaṃ<sup>xvi</sup> gaganopamaṃ svacchaṃ sakalajagadarthakāri<sup>xvii</sup> mahā-  
karuṇāyuktaṃ pratyātmavedyam pāramitopadeśaśabdābhidheyam  
sādhyam iti pāramitānaye prathamam sādhyam.

<sup>xiv</sup> These two verses are in Indravajrā.

<sup>xv</sup> An alternative to °*abhyuddharaṇakāmatā* is to read °*samuddharaṇakāmatā*. This definition of *karuṇā*, in various forms, is well known in Buddhist texts. See, for instance, Durvekamiśra's *Hetubinduṭīkāloka*: ... *duḥkhāt duḥkhahetor vā samuddharaṇakāmatā nāma yā karuṇā* ... (p. 234); or Manorathānandin's *Pramāṇavārttikavṛtti*: *duḥkhād duḥkhahetoś ca samuddharaṇakāmatā karuṇā* (edition reads *dukhā*°; p. 21).

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

<sup>xvii</sup> *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.

<sup>40</sup> svasaṃvedanaikavedyam] E<sub>DH</sub> (*em.*) (°vedyam); svasaṃvedyanaikavedyam K

<sup>41</sup> karuṇā duḥkhād] K; karuṇāduḥkhā° E<sub>DH</sub>

<sup>42</sup> °*abhyuddharaṇakāmatā*] *em.*; °*atyuddharaṇakāmatā* K E<sub>DH</sub>

<sup>43</sup> nirābhāsaṃ] *em.*; nirābhāsa° K E<sub>DH</sub>

## 5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakāni,<sup>44,xviii</sup> tair bhūṣitam. arthaṃ janānāṃ prayojanaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.<sup>45</sup> dānādīnāṃ daśapāramitānāṃ niṣyandaṃ<sup>xix</sup> tatprakaraṣaprabhavatvena sadṛśaṃ phalam.<sup>xx</sup> duḥkhasya pūrvam eva prahīnatvāt, sāksātkaraṇāvasthāyāṃ<sup>46,xxi</sup> saukhyasyāpy abhāvāt,<sup>47</sup> upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dānādīpāramitābhyāsa<sup>†</sup>balenātmānaṃ<sup>48</sup>

<sup>xviii</sup> The manuscript reading *ceti* after *dvātriṃśallakṣaṇasaṃjñakāni* appear superfluous. The commentary analyses *sallakṣaṇa* as a *karmadhāraya*, glossing *sat* with *śobhana*; *dvātriṃśallakṣaṇa* serves as a clarification of that, requiring no further conjunction. Likewise, the words *iti* and *saṃjñaka* together are redundant. In TV, the *zhes bya* following the phrase may either render *iti* or *saṃjñaka*—we find this rendering for the latter in the commentary on verse 9 for *mahāsukhasaṃjñaka*. We cannot fully discount that Vāgīśvarakīrti wrote the transmitted reading, nor can we give a clear explanation for the corruption, if it is one. Nonetheless, given that this appears to be genuine redundancy rather than simply a stylistic oddity, we provisionally conjecture a slightly smoother reading.

<sup>xix</sup> Here *niṣyandaṃ* should be understood either as an accusative form (as it is in the verse) or (less likely) anomalously as a neuter noun.

<sup>xx</sup> cf. *Abhidharmakośa* 2.57c: *niṣyando hetusadrśaḥ*. Vāgīśvarakīrti perhaps also alludes to Dharmakīrti's definition of yogic perception in *Nyāyabindu* 11: *bhūtārthabhāvanāprakarṣaparyantaṃ yogijñānaṃ ceti*.

<sup>xxi</sup> ISAACSON (personal communication) proposes *sāksātkaraṇāvasthāyāṃ* or *sāksātkṛtyāvasthāyāṃ* as potentially superior readings to the manuscript's *sāksātkṛtāvasthāyāṃ* or the previous edition's *sāksātkṛtāvasthāyāṃ*.

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

<sup>44</sup> dvātriṃśallakṣaṇasaṃjñakāni] *conj.*; dvātriṃśallakṣaṇasaṃjñakāni ceti K E<sub>DH</sub>; mdzes pa'i mtshan sum cu rtse gnyis zhes bya ste TV (dvātriṃśatsallakṣaṇānīti / dvātriṃśatsallakṣaṇasaṃjñakāni)

<sup>45</sup> tad arthakāri] K E<sub>DH</sub> TVA<sub>D</sub> (de ni don mdzad pa'o); de ni de'i don mdzad pa'o TVB<sub>G</sub> (tad tadarthakāri)

<sup>46</sup> sāksātkaraṇāvasthāyāṃ] *conj.* (ISAACSON); sāksātkṛtāvasthāyāṃ E<sub>DH</sub>; sāksātkṛtāvasthāyāṃ K

<sup>47</sup> abhāvāt] *em.* (ISAACSON); abhāvatvāt K E<sub>DH</sub>

<sup>48</sup> balenātmānaṃ] K E<sub>DH</sub>; stobs kyis bdag nyid TVA<sub>D</sub>; stobs kyis byung ba TVB<sub>G</sub>

† samyaksambuddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ  
dvitīyaṃ sādhyam.

### 5.3 pāramitānaye tṛtīyaṃ sādhyam

[E<sub>DH</sub> p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]na-  
ndam. sānandaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca<sup>49</sup> sambhujyamā-  
naṃ dharmadeśanādvāreṇopajīvyamānaṃ.<sup>50,xxii</sup> kaiḥ? daśabhūmī-  
śvaraiḥ, pariśiṣṭabhūmisthitānāṃ<sup>51</sup> agocaratvāt. daśabhūmiprāptair  
avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānaṃ iti yāvat. e-  
tad uktaṃ bhavati—śuddhāvāso pari ghanavyūhasaṃjñake<sup>52</sup> samya-  
ksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakā-  
yātmā nirmāṇadvāreṇa<sup>53</sup> sakalajagadarthasaṃpādakāḥ śrāvakapra-  
tyekabuddhanavabhūmīśvarair apy adṛśyaśarīro daśabhūmīśvarair  
eva paraṃ bodhisattvair<sup>54</sup> dharmāśravaṇadvāreṇopabhujyamāna<sup>55</sup>  
āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

### 5.4 pāramitānaye caturthaṃ sādhyam

saṃpūrya dānādiguṇān aśeṣān  
saṃbuddhakṛtyaṃ<sup>56</sup> sakalaṃ ca kṛtvā |  
yad bhūtakoteḥ karaṇaṃ ca sāksāt  
sādhyam tad apy asti nirodharūpaṃ || 7 ||<sup>xxiii</sup>

<sup>xxii</sup> For *opajīvyamāna* we might expect *nye bar 'tsho ba* in Tibetan. Below *upabhu-  
jyamāna* is translated as *longs spyod par bya ba* and then *nye bar longs spyod par  
bya ba*.

<sup>xxiii</sup> This verse is in Indravajrā metre.

<sup>49</sup> sallakṣaṇamaṇḍitāṅgaṃ ca] *em.* (ISAACSON); sallakṣaṇamaṇḍitāṅgaṃ K E<sub>DH</sub>

<sup>50</sup> °opajīvyamānaṃ] K E<sub>DH</sub>; nye bar longs spyod par gyur pa'o TV (°opabhujya-  
mānaṃ)

<sup>51</sup> pariśiṣṭabhūmi°] *corr.*; pariśiṣṭa bhumi° E<sub>DH</sub>

<sup>52</sup> °saṃjñake] *em.*; °saṃjñako K; °saṃjñakāḥ E<sub>DH</sub> (*em.*)

<sup>53</sup> nirmāṇadvāreṇa] K E<sub>DH</sub>; sprul pa'i sku'i sgo nas TV (nirmāṇakāyadvāreṇa)

<sup>54</sup> paraṃ bodhisattvair] K (°satvair) E<sub>DH</sub>; mchog tu gyur pa'i byang chub sems  
dpa' TV (paramabodhisattvair)

<sup>55</sup> °bhujyamāna] *em.*; °bhujyamānaṃ K E<sub>DH</sub>

<sup>56</sup> saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānāṃ ... avaśyakartavyaṃ  
kṛtsnaṃ); saṃbuddhya kṛtyaṃ K E<sub>DH</sub>

saṃpūryetyādi. dānādipāramitā eva guṇā, guṇyante<sup>xxiv</sup> 'bhyasyanta iti kṛtvā. tān saṃpūrya paripūrṇān<sup>57</sup> kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam<sup>58,xxv</sup> avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ sūnyatālakṣaṇāyās cittacaittanīrodhātmikāyā<sup>59</sup> yat sāksāt karaṇaṃ tad api sādhyam astīti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

## 6 mantranaye saptavidhaṃ sādhyam

### 6.1 mantranaye prathamam sādhyam

idānīm mantranayopadiṣṭaṃ saptavidhaṃ<sup>60</sup> sādhyam kathayitum āha—svābhāṅganetyādi.

svābhāṅganāśleṣi<sup>61</sup> janārthakāri<sup>62</sup>  
 duḥkhaiḥ sukhaiś caiva vimuktirūpam |  
 aśīyanuvyañjanabhūṣitāṅgam  
 apetakalpaṃ pravadanti sādhyam || 8 ||<sup>xxvi</sup>

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

<sup>xxv</sup> The manuscript's reading of simply *sakalam* instead of *kṛtyaṃ sakalam* is asymmetrical given the following gloss, *avaśyakartavyaṃ kṛtsnaṃ*. Here TV reads simply *nges par mdzad par bya ba ma lus pa*, reflecting only the gloss and neither *sakalam* of K nor the conjecture *kṛtyaṃ sakalam*. It is also possible that *sakalam* is a mistaken scribal addition, but it's also possible that even if the Tibetan translators saw *kṛtyaṃ sakalam*, they chose not to render this because of the superfluous sounding result in Tibetan. We believe the manuscript's transmitted reading is improbable.

<sup>xxvi</sup> This verse is in Upajāti.

<sup>57</sup> paripūrṇān] *em.*; paripūrṇaṃ K E<sub>DH</sub>

<sup>58</sup> kṛtyaṃ sakalam] *conj.*; sakalam K E<sub>DH</sub>; *no reflex in TV*

<sup>59</sup> cittacaitta°] E<sub>DH</sub> (*em.*); cittacaitya° K

<sup>60</sup> saptavidhaṃ] E<sub>DH</sub> (TM<sub>D</sub>: rnam pa bdun); caturthaṃ K

<sup>61</sup> svābhāṅganāśleṣi] E<sub>DH</sub> (*corr.*); svābhāṅgaṇāśleṣi K

<sup>62</sup> janārthakāri] *conj.* (TM<sub>D</sub>: 'gro ba yi don mdzad; TaRaA-V: jagadarthakāri); ta..rthakāri K (*akṣara uncertain, perhaps gna or mva*); tadarthakāri E<sub>DH</sub>

svābhāṅganām<sup>63</sup> āśleṣitum śīlam svabhāvo yasya tat svābhāṅganā-  
śleṣi.<sup>64</sup> [E<sub>DH</sub> p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam  
iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganā-  
śleṣi jagadarthakāri<sup>65,xxvii</sup> dvātrimśallakṣaṇavibhūṣitaśarīram<sup>66</sup> upe-  
kṣārūpaṃ<sup>67,xxviii</sup> prathamam sādhyam.

## 6.2 mantranaye dvitīyaṃ sādhyam

svadevatākāraviśeṣaśūnyaṃ  
prāḡ eva sambhāvya sukhaṃ sphuṭaṃ sat |  
mahāsukhākhyam jagadarthakāri  
cintāmaṇiprakhyam uvāca kaścit || 9 ||<sup>xxix</sup>

svadevatetyādi. svadevatākāraviśeṣeṇa<sup>68</sup> sveṣṭadevatākāreṇa śū-  
nyam, nirākāram iti yāvat. prāḡ eva prathamataram<sup>69</sup> upadeśāna-

<sup>xxvii</sup> The compound °svābhāṅganāśleṣajagadarthakāri is strictly speaking not im-  
possible, 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*.

<sup>xxviii</sup> 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 additional words are relevant, given that it is a pertinent  
feature of the first *sādhyā* that it remains active for as long as *saṃsāra* continues  
to exist. We can be reasonably sure that TV reflects *āsaṃsārasthāyi* with *'khor*  
*ba ji srid du bzhugs pa*, as this is the Tibetan rendering of this word in the next  
section.

<sup>xxix</sup> This verse is Viparītākhyānikī metre.

<sup>63</sup> svābhāṅganām] E<sub>DH</sub> (*corr.*); svābhāṅgaṇām K

<sup>64</sup> svābhāṅganāśleṣi] *corr.*; svābhāṅgaṇāśleṣi K E<sub>DH</sub>

<sup>65</sup> °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB<sub>G</sub>: nyid dang mtshungs pa'i lha  
mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K  
E<sub>DH</sub>; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don  
mdzad pa TVA<sub>D</sub> (°svābhāṅganāśleṣy aśeṣajagadarthakāri)

<sup>66</sup> śarīram] E<sub>DH</sub>; śarīra K

<sup>67</sup> upekṣārūpaṃ] K E<sub>DH</sub>; btang snyoms kyi ngo bo du 'khor ba ji srid du bzhugs  
pa mngon du bya ba yin no zhe bya ba TVA<sub>D</sub>; btang snyoms kyi ngo bo nyid du  
'khor ba ji bzhugs pa mngon sum du bya ba yin zhes bya ba TVB<sub>G</sub> (upekṣārūpaṃ  
āsaṃsārasthāyi sākṣāt kriyata iti)

<sup>68</sup> svadevatā°] K E<sub>DH</sub> TVB<sub>G</sub> (rang lha'i); lha TVA<sub>D</sub> (devatā°)

<sup>69</sup> prathamataram] K; prathamataro° E<sub>DH</sub>

ntaram eva<sup>70,xxx</sup> devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ<sup>71,xxx</sup> sphu[K fol. 4v]ṭikṛtaṃ san mahā-sukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānārūpaṃ. etad uktaṃ bhavati—upadeśānantaram eva mantra mudrādevatākārahitam<sup>72</sup> bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagadarthakāri<sup>73</sup> 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 ||<sup>xxxii</sup>

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sāksāt kṛtvāmukhikṛtya sātārūpaṃ sukhaikasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ<sup>74</sup> phalaṃ sādhyam vyavasthitaṃ syāt.

nanu yadi<sup>75</sup> sāksāt kṛtvāpi devatākāras tyaktavyaḥ, tarhi prathamam eva kasmād [E<sub>DH</sub> p. 137] vibhāvitaḥ? sukhamātram eva dvitī-

<sup>xxx</sup> 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.

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

<sup>xxxii</sup> This verse is in Śālinī metre.

<sup>70</sup> upadeśānantaram eva] E<sub>DH</sub> (*em.*); upadeśāntaram eva K; bshad ma thag pa'i TV

<sup>71</sup> sphuṭaṃ] K; *deest in* E<sub>DH</sub>; ma gsal ba TV

<sup>72</sup> °rahitam] K E<sub>DH</sub> TVB<sub>G</sub> (spangs ste); spangs te | bde ba 'ba' zhiḡ tsam TVA<sub>D</sub> (°rahitam sukhamātra°)

<sup>73</sup> jagadarthakāri] K E<sub>DH</sub> TVB<sub>G</sub> ('gro ba'i don mdzad pa); 'gro ba ma lus pa'i don mdzad pa TVA<sub>D</sub> (aśeṣajagadarthakāri)

<sup>74</sup> sukhamātraṃ] *em.*; sukhamātra° K E<sub>DH</sub>

<sup>75</sup> nanu yadi] *conj.*; nanu K E<sub>DH</sub>; gal te TVA<sub>D</sub> ([nanu] yadi); *no clear reflex* TVB<sub>G</sub>



yasādhyavat kiṃ na vibhāvitam?<sup>76</sup> kiṃ vṛthāprayāsenety<sup>77</sup> āha—  
śuddham ityādi. śuddham kevalam devatākāravirahitam sukhamā-  
tram naiva sāksāt kartum śakyate, ākārahitasya sukhasyānupa-  
lambhāt.<sup>78</sup> tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛti-  
yam.<sup>79</sup> ayam arthaḥ<sup>80</sup>—devatākārasaṃvalitam eva sukham vibhā-  
vya, sāksādbhūte devatākāram tyaktvā, sukhamātram eva sādhyam  
uktaguṇam.<sup>xxxiii</sup>

#### 6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīram lakṣaṇair bhūṣitāṅgam  
nirupamasukhapūrṇam<sup>81</sup> svābhayā saṃgataṃ ca |  
sphuradāmitamunīndraiḥ<sup>82</sup> sarvasattvārthakāri  
pravadati punar anyāḥ sādhyam ucchedaśūnyam || 11 ||<sup>xxxiv</sup>

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsaham<sup>83</sup> śarīram ya-  
sya. lakṣaṇair dvātriṃśadbhir<sup>84</sup> asītibhiś cānuyyañjanair maṇḍitāny  
aṅgāni yasya. nirupamaiḥ sthaulya<sup>85</sup>-nairantarya<sup>86</sup>-āsamsārāpravā-

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

<sup>xxxiv</sup> This verse is in Mālinī metre.

<sup>76</sup> vibhāvitam] *em.*; vibhāvitaḥ E<sub>DH</sub> (*em.*); vibhāgato K

<sup>77</sup> vṛthāprayāsenety] E<sub>DH</sub>; vyathāprayāsenety K

<sup>78</sup> sukhasyā°] K E<sub>DH</sub> TVB<sub>G</sub> (bde ba); bde ba 'ba' zhiḡ TVA<sub>D</sub> (kevalasukhasyā°)

<sup>79</sup> °eti tṛtīyam] *em.* TVB<sub>G</sub> (zhes bya ba gsum pa yin no); °eti tṛtīyaḥ K E<sub>DH</sub>; ste  
bsgrub par bya ba gsum pa yin no TVA<sub>D</sub> (tṛtīyaṃ sādhyam)

<sup>80</sup> arthaḥ] E<sub>DH</sub>; artha K

<sup>81</sup> nirupama°] E<sub>DH</sub>; nirūpama° K

<sup>82</sup> °munīndraiḥ] *em.*; °munīndraḥ K E<sub>DH</sub>

<sup>83</sup> māyopamaṃ vicārāsaham] K (*slightly unclear*); māyopamavicārasaha E<sub>DH</sub>

<sup>84</sup> lakṣaṇair dvātriṃśadbhir] K E<sub>DH</sub>; mtshan gyi ste | mtshan sum cu rtsa gnyis  
TVA<sub>D</sub>; mtshan gyis te | mtshan sum cu rtsa gnyis TVB<sub>G</sub> (lakṣaṇair [iti] dvātriṃ-  
śadbhir lakṣaṇair)

<sup>85</sup> sthaulya°] K E<sub>DH</sub>; rgya nom pa nyid dang | rgya che ba nyid dang TVA<sub>D</sub> (praṇi-  
tatvasthaulya°); lhun che ba nyid dang | TVB<sub>G</sub> (sthaulya°)

<sup>86</sup> °nairantarya°] E<sub>DH</sub> (*em.*) (TV: bar med pa nyid dang); °nairuttarya° K

hitva<sup>87</sup>-nirāsravatvādibhir upamābhāvād upamātikrāntaiḥ sukhaiḥ  
pūrṇaṃ romāgraparyantaṃ<sup>88,xxxv</sup> saṃpūrṇaṃ.<sup>xxxvi</sup> svābhayā ca ta-  
thābhūtayā saṃgataṃ samāliṅgitam. sphuradbhir<sup>89</sup> anantanirmitair  
munīndrais tathābhūtair eva sarvasattvārthakāri.<sup>90</sup> ucchedeneti ni-  
rodhena śūnyaṃ tucchaṃ riktam.<sup>91</sup>

etad uktaṃ bhavati—gagana-māyā-marīci<sup>92</sup>-gandharvanagara--  
udakacandra-pratibimba-svapnopamam<sup>93,94</sup> [K fol. 5r] ekānekabhā-  
vābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastu-  
saṃdohasvabhāvam<sup>95,xxxvii</sup> anābhāsaṃ nirañjanaṃ sarvopamātikrā-  
ntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhā-

<sup>xxxv</sup> This conjecture follows the Tibetan translation, with the reading in K being difficult to account for. See, for instance, a similar expression in *Siddhaikavīrasādhana* (author unknown): *tato niḥsṛtaraśmibhir ā pādatalād vālāgraparyāntapṛptaṃ bhāvyaṭe* (*Sādhanaṃālā* 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

<sup>xxxvi</sup> TO CHECK: TVA<sub>D</sub> appears to be defective here, with different readings in De-  
rge Koyosan and Delhi. TVA<sub>D</sub>: *ba spu'i rtse mo'i mthar thug par gyur pa'o ||* (*gyur pa'o ||*) Koyosan; *gyur ba'i Delhi* [MW23703]. TVB<sub>G</sub>: *ba spu'i rtse mo'i mthar thug par yang dag par gang bar gyur pa'o ||*

<sup>xxxvii</sup> TV is perhaps ambiguous and may not reflect a different reading of the Sa-  
nskrit if *thog ma dang tha ma med pa'i* is understood to qualify *rang bzhin* instead  
of *ngos po*.

<sup>87</sup> °āsaṃsārapravāhitva°] *em.*; °āsaṃsāraṃpravāhitva° E<sub>DH</sub> K

<sup>88</sup> pūrṇaṃ romāgraparyantaṃ] *conj.* (TV: gang ba ni | ba spu rtse mo'i mthar thug pa); pūrṇaṃ masimāgrapayantaṃ K; pūrṇatāṃ samāśrayantaṃ E<sub>DH</sub>

<sup>89</sup> sphuradbhir] K E<sub>DH</sub>; 'phro bar gyur pa de yang TVA<sub>D</sub> (sphuradbhir tair api) (*other syntactic placement possible*); 'phro ba yang TVB<sub>G</sub> (sphurdhbhair api)

<sup>90</sup> sarvasattvārtha°] K E<sub>DH</sub> (TVB<sub>G</sub>: sems can thams cad kyi don); sems can gyi don TVA<sub>D</sub> (sattvārtha°)

<sup>91</sup> tucchaṃ riktam] K; bhūsthaṃ riktam E<sub>DH</sub>; spangs pa'o TV (tucchaṃ / riktam)

<sup>92</sup> māyāmarīci°] K E<sub>DH</sub> (TVB<sub>G</sub>: sgyu ma dang | smig rgyu dang ||); sgyu ma dang | smig rgyu dang | smig rgyu dang | TVA<sub>D</sub> (māyāmarīcīndrajāla° / māyendrajāla-marīci°)

<sup>93</sup> °svapnopamam] E<sub>DH</sub>; svapnāpayam K

<sup>94</sup> TVA<sub>D</sub> 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.

<sup>95</sup> anādyantam aśeṣavastusaṃdohasvabhāvam] K E<sub>DH</sub>; *thog ma dang tha ma med pa'i ngos po ma lus pa'i rang bzhin* TV (anādyantāśeṣavastusvabhāvam)

vam, dvātrimśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājita-  
gātram<sup>96</sup> paramaśrṅgārayauvanādyupetaṁ svābhāṅganālingitāṅgaṁ  
rūpavajrādītārāparyantadevīgaṇair anantaprabhedānimittarati<sup>97</sup> sva-  
rūpaparamānandopabhogadvāreṇa<sup>xxxviii</sup> pratibimbavat [E<sub>DH</sub> p. 138]  
sambhujyamānaṁ karuṇāsaṁvalitodārarūpatayā sambhogakāya-  
rūpam, nānādhimuktivineyajanaparipācanārtham<sup>xxxix</sup> anekavidha-  
prātihāryadvāreṇa<sup>98</sup> nirmītānantakulāntarbhūtasambuddhabodhi-

<sup>xxxviii</sup> The compound beginning *anantaprabheda*° is challenging to unpack and not entirely secure in its reading. K transmits the compound in a way that includes either the word *arati* or *ārati*, neither of which can reject *prima facie*. TVA<sub>D</sub> suggests reading *rati*, while TVB<sub>G</sub> has no reflex of the word but may be corrupt, given that it sounds rather incomplete. TVB<sub>G</sub> is also missing a reflex of *bhedā*, although it does have one of *pra* from *prabheda*, also indicating corruption. The term *animittarati* or *mtshan ma med pa'i dga' ba* does occur in Jñānapāda's *Samantabhadrasādhana: animittarativiśuddheḥ samastadevīgaṇasvabhāvaṁ tat* | (122ab; reconstructed in SACCONI and SZÁNTÓ 2023: 261); *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 parallel 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 entertained, the main ambiguity is whether *anantaprabheda* qualifies *animittarati* or *paramānanda*. An analysis on the basis of the former could read: *anantāḥ prabhedāḥ yasya sānantaprabhedānimittaratih, tatsvarūpasya paramānandasyopabhogah, taddvāreṇa*. Of the Tibetan translation, while TVA<sub>D</sub> renders all words found in the Sanskrit text as constituted in some form, it is hard to interpret if one does not remove or modify various instrumental and genitive particles. From *rūpavajrā*° up to *sambhujyamānaṁ*, TVA<sub>D</sub> reads: *gzugs rdo rje la sogs pa nas* | *sgrol ma'i mthar thug pa'i lha mo'i tshogs kyi 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<sub>G</sub> has the same readings, apart from the two suspected lacunae mentioned above.

<sup>xxxix</sup> E<sub>DH</sub> misreports K as reading *paripāvanārtha*.

<sup>96</sup> °gātram] K E<sub>DH</sub>; no reflex in TV

<sup>97</sup> anantaprabhedānimittarati°] conj. (TVA<sub>D</sub>: *mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas*); anantaprabhedānimittarati°] K E<sub>DH</sub>; *mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas* TVB<sub>G</sub>

<sup>98</sup> anekavidhaprātihārya°] K E<sub>DH</sub>; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA<sub>D</sub> TVB<sub>G</sub> (anekaṛddhiprātihārya°)

sattvaspharaṇasamhāraṁkāritvena<sup>99</sup> nirmāṇakāyātmakam, śūnyatā-  
karuṇābhinnabodhicitta<sup>100</sup> svabhāvāmalaprajñopāyasamādhisambhū-  
tasatsukhāpūrṇam<sup>xl</sup> āsaṁsārasthitidharmam<sup>101</sup> apratiṣṭhitanirvāṇa-  
rūpaṁ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā niro-  
dhaśūnyaṁ caturthaṁ<sup>102</sup> sādhyam.

## 6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṁ sātārūpaṁ  
tyaktvopekṣājñānamātraṁ<sup>103</sup> phalaṁ syāt |  
āsaṁsārasthāyi sattvārthakāri  
cintā<sup>104</sup> ratnaprakhyam<sup>105</sup> ekāntaśāntam || 12 ||<sup>xli</sup>

kṛtvetyādi. sāksāt svādhipaṁ kṛtvā, paścāt<sup>106</sup> tyaktvā, upekṣārūpaṁ  
yaj jñānaṁ tanmātraṁ sādhyam syāt. anyat sugamam.<sup>107</sup> etad u-  
ktaṁ bhavati—maṇḍalacakrarūpaṁ sāksāt kṛtvā, paścāt tan niro-  
dha, upekṣājñānamātraṁ sādhyam syāt pañcamam.

## 6.6 mantranaye ṣaṣṭhaṁ sādhyam

kṛtvā sāksān maṇḍalaṁ sātārūpaṁ  
paścāt tasya svecchayā nirvṛtiś<sup>108,xlii</sup> ca |

<sup>xl</sup> See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyāmalasamādhisambhūtasatsukhāpūrṇam iva svadehaṁ trailokyaṁ ca paśyēt.*

<sup>xli</sup> This verse is in Śālinī metre.

<sup>xlii</sup> Here the intended meaning, as stated in the commentary, is ‘cesation’. In the

<sup>99</sup> °bodhisattva°] *conj.* (TVB<sub>G</sub>: byang chub sems dpa’i); °bodhi° K E<sub>DH</sub>; byang chub sems dpa’ la sog pa’i TVA<sub>D</sub> (°bodhisattvādi°)

<sup>100</sup> °bodhicitta°] E<sub>DH</sub>; °bodhicittā° K

<sup>101</sup> °dharmam] *conj.* (TV: chos can); °dharmāṇām K E<sub>DH</sub>

<sup>102</sup> caturthaṁ] E<sub>DH</sub>; caturtha K

<sup>103</sup> tyaktvopekṣā°] K (E<sub>DH</sub> *incorrectly reports as tyajyo°*) (TaRaa-Vi: tyaktvā, upekṣārūpaṁ yaj jñānaṁ); bhāvopekṣā° E<sub>DH</sub> (*em.*); no reflex in TM<sub>D</sub> CHECK

<sup>104</sup> cintā°] K<sup>pc</sup> E<sub>DH</sub>; cittā° K<sup>ac</sup>

<sup>105</sup> °prakhyam] E<sub>DH</sub>; °prakhyam K

<sup>106</sup> paścāt] E<sub>DH</sub>; paścāta K

<sup>107</sup> sugamam] E<sub>DH</sub>; sūgamaṁ K

<sup>108</sup> nirvṛtiś] K; nirvṛtiṁ E<sub>DH</sub>

sattvārthasyāpy asty abhāvo na vāsmīn  
prādurbhāvo nirvṛtād<sup>109</sup> asti yasmāt || 13 ||<sup>xliii</sup>

kṛtvetyādi. kṛtvā sāksān maṇḍalaṃ sātasaṃvalitam,<sup>110</sup> tasya sve-  
cchayā nirvṛtir nirodhaḥ.

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

etenaitad evāha—sātasaṃpūrṇacakraṃ<sup>xlv</sup> sāksāt kṛtvā, yāvad i-  
ṣṭaṃ kālaṃ vyavasthāpya, paścāt tasya sarvathaiva pradīpavan ni-  
rodhaṃ kṛtvā sthātavyam.<sup>112, xlv</sup> yadā punaḥ sattvārthābhilāṣo bha-

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lengthy discussion of this position the author later uses the more expected term,  
'nirvṛtti', which is not metrically viable here.

<sup>xliii</sup> This verse is in Śālinī metre.

<sup>xliv</sup> 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<sub>G</sub>; 'gog pa'i TVA<sub>D</sub>)  
However, *karuṇāsaṃvalita* naturally qualifies *cakra* and not *sattvārtha*.

<sup>xlv</sup> 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 refe-  
rring to this (e.g., *maṇḍalaṃ sātasaṃvalitam*). Nevertheless, such a *karmadhāraya*  
is not in any obvious way out of the normal scope of Vāgīśvarakīrti's usage.

<sup>xlvi</sup> 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. The  
agent of *sthātavya* can be understood to be the unspecified *sādhaka* who is al-  
so the agent of the gerunds earlier in the sentence. Although a genitive of the  
causative of *√sthā*, *sthātavya* here has no object that is specified apart from the  
*sādhaka* himself: 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 *Hevajra-*  
*tantra*, such as in 2.3.44: *satataṃ devatāmūṛtyā sthātavyaṃ yoginā yataḥ*; '... for  
the *yogin* should always establish himself/remain with the form of the deity.'

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<sup>109</sup> nirvṛtād] E<sub>DH</sub>; nirvṛtād K

<sup>110</sup> sātasaṃvalitam] *em.* (TV: bde ba'i rang bzhin can); sātāṃ saṃvalitam K E<sub>DH</sub>

<sup>111</sup> nirodhayitavyam] *em.*; nirodhayitavyaḥ K E<sub>DH</sub>

<sup>112</sup> nirodhaṃ kṛtvā sthātavyam] K E<sub>DH</sub>; 'gog pa yin no TV (nirodhaḥ)

vati, tadā<sup>113</sup> niruddhād eva cākṛāntaram utpādyā sattvārthaḥ kartavyaḥ. cākṛāntarotpāde<sup>114</sup> 'pi ciraniruddhād<sup>115</sup> eva cākṛād yathābhavyatayā<sup>116</sup> vineyānām yathābhilaṣitaḥ prāptir bhavatīti śaṣṭham.<sup>117</sup>

## 6.7 mantranaye saptamaṁ sādhyam

kṛtvā sphuṭam rūpam abhiṣṭam eṣām  
 paścān nirodham<sup>118, xlvii</sup> phalam āha kaścit |  
 abhinnarūpaś ca yato nirodho  
 na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||<sup>xlvi</sup>

kṛtvetyādi. śaṇṇām pakṣānām anyatamasya phalasya<sup>119</sup> sādhyatvād yad yad evābhiṣṭam<sup>120</sup> tad<sup>121</sup> eva sāksāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttarakālam sattvārthādīśūnyaḥ sāksāt kartavyaḥ.

nanu śatpakṣabhedenā śaḍ eva<sup>122</sup> nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṁ<sup>123</sup> rūpam ya-sya sa tathā.<sup>124</sup> na hi nirodhānām śatpakṣalakṣaṇabhede 'pi bhedo

<sup>xlvi</sup> Both readings—*nirodhaḥ* and *nirodham*—are possible, but the former is supported by the following two verses, which have a similar structure in the second *pāda* with a nominative form preceding *āha*: °*svādas turyaṁ sekam āhāvaram tat* |

<sup>xlvi</sup> This verse is in Rāmā metre.

<sup>113</sup> tadā] K E<sub>DH</sub> TVB<sub>G</sub> (de'i tshe); de'i TVA<sub>D</sub> (tad° ?)

<sup>114</sup> cākṛāntarotpāde] E<sub>DH</sub>; cākṛāntaropāde K

<sup>115</sup> ciraniruddhād] *em.* (TV: ring du 'gags pa'i); citaniruddhād K; cittaniruddhād E<sub>DH</sub>

<sup>116</sup> yathābhavyatayā] *variant word division in* E<sub>DH</sub>: yathā bhavyatayā

<sup>117</sup> śaṣṭham] K (śaṣṭham) E<sub>DH</sub> TVB<sub>G</sub> (drug pa'o); bsgrub par bya ba drug pa'o TVA<sub>D</sub> (sādhyam śaṣṭham)

<sup>118</sup> nirodhaḥ] *em.*; nirodha(m) K (*fort. corr.* ḥ); nirodham E<sub>DH</sub>

<sup>119</sup> anyatamasya phalasya] *conj.*; arthaphalasya K E<sub>DH</sub>; nang nas 'bras bu TV

<sup>120</sup> phalasya sādhyatvād yad yad evābhiṣṭam] K E<sub>DH</sub>; 'bras bu bsgrub bya gang kho na TVA<sub>D</sub> (phalam sādhyam yad eva); 'bras bu bsgrub bya gang kho na mngon par 'dod pa TVB<sub>G</sub> (phalam sādhyam yad evābhiṣṭam)

<sup>121</sup> tad] E<sub>DH</sub> TVB<sub>G</sub> (de); sad K; *no reflex in* TVA<sub>D</sub>

<sup>122</sup> śaḍ eva] E<sub>DH</sub>; śatreva K

<sup>123</sup> abhinnaṁ] E<sub>DH</sub>; abhinna K

<sup>124</sup> sa tathā] *em.*; tat tathā K E<sub>DH</sub>

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

## 7 caturthaseke vipratipattayaḥ

### 7.1 caturthaseke vipratipattiḥ prathamā

prajñājñānād uttaram bodhicittā-  
svādas turyaṃ sekam<sup>125</sup> āhāvaram tat |  
yasmāt<sup>126</sup> sarvo bhāvanāsu prayāso  
vyarthaḥ prāptas tatphalasya prasiddheḥ<sup>127,xlix</sup> || 15 ||<sup>l</sup>

[E<sub>DH</sub> p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālam<sup>128,li</sup>  
yat bodhicittasyāmṛtarūpasya<sup>129</sup> rasanayā grahaṇam, tat turyaṃ ca-  
turthaṃ [K fol. 6r] sekam āha kaścit. tac cāvaram hīnam, viniḥṣṭam

<sup>xlix</sup> TM<sub>D</sub>'s reading *rab tu mi rung phyir* is surprising, given that the commentary,  
presumably executed by the same translator, reads *rab tu grub pa nyid* [*kyi phyir*]

<sup>l</sup> This verse is in Śālinī metre.

<sup>li</sup> TV indicates that the text may have included a compound analysis of *prajñā-jñāna*, but if so, it is unclear what kind of compound this analysis 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 kyang de nyid yin* (cf. the commentary on 5cd). The reading in TVB<sub>G</sub> 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.

<sup>125</sup> sekam] E<sub>DH</sub>; seṣam K

<sup>126</sup> yasmāt] E<sub>DH</sub> (TV: gang phyir) (TaRaA-Vi: yasmāt); paścāt K

<sup>127</sup> prasiddheḥ] K E<sub>DH</sub>; rab tu mi rung phyir TM<sub>D</sub> (aprasiddheḥ?)

<sup>128</sup> prajñājñānopadeśād uttarakālam] K E<sub>DH</sub>; 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<sub>D</sub> (prajñājñānetyādi. prajñā ca jñānam prajñājñānam sekaviśeṣaḥ. uttaram paścāt. kim iti); shes rab dang ye shes te | dbang bskur ba'i bye brag go || phyis te rdzogs pa'i dus kyi byang chub gang zhe na | TVB<sub>G</sub>

<sup>129</sup> bodhicittasyāmṛtarūpasya] *em.* (TVA<sub>D</sub>: byang chub kyi sems te bdud rtsi'i ngo bo); sam bodhicittasyāmṛtarūpasya K E<sub>DH</sub>; sems te bdud rtsi'i ngo bo TVB<sub>G</sub> (cittasya)

iti yāvat. kasmād avaram? yasmāt sarvaprayāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāgato-  
kto<sup>130</sup> vyarthaḥ prāptaḥ.<sup>lii</sup> kutaḥ? tatphalasya bhāvanāsādhyasya  
phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt,<sup>131</sup> anya-  
sya viśiṣṭasya phalasyābhāvād iti yāvat.

## 7.2 caturthaseke vipratipattir dvitīyā

prajñājñānād uttaraṃ prāptarāmā-  
svādas turyaṃ sekam āhādhamam tat |  
yasmāt sarvo bhāvanātau prayatno  
buddhoddīṣṭo niṣphalaḥ samprasaktaḥ || 16 ||<sup>liii</sup>

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmlitā rā-  
māḥ striyas tāsāṃ samāpattidvāreṇa<sup>132</sup> ya āsvādaḥ, tat turyaṃ se-  
kam. tad apy adhamam. śeṣaṃ gatārtham.

<sup>lii</sup> 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 *tathāgatas* 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 *tathāgatas* would be useless'. This understanding is made more noteworthy by the manuscripts reading the dual *tathāgatoktau*, but that may be just coincidental given the understanding reflected in TV is not very compelling on the level of overall sense.

<sup>liii</sup> This verse is in Śālinī metre.

<sup>130</sup> *tathāgatokto*] E<sub>DH</sub>; *tathāgatoktau* K

<sup>131</sup> *prasiddhatvāt prāptatvāt*] K E<sub>DH</sub> TVB<sub>G</sub> (*grub pa nyid dang | thob pa nyid dang* ||); *rab tu grub pa nyid dang* | TVA<sub>D</sub> (*prasiddhatvāt*)

<sup>132</sup> *samāpattidvāreṇa*] E<sub>DH</sub>; *rig pa'i sgo nas* TVA<sub>D</sub> (*rig fort. pro reg*); *reg pa'i sgo nas* TVB<sub>G</sub> (*sparśadvāreṇa*)



### 7.3 āgamasya vyākhyānam

atha<sup>133</sup> caturtham tat punas tatheti<sup>134, liv</sup> vyākhyāyate. caturtham iti<sup>135</sup> prajñājñānam tṛtīyam apekṣya caturtham ity ucyate. tad iti ta-  
cchabdena tad eva prajñājñānam tadrūpaṃ<sup>136</sup> parāmṛśyate.<sup>lv</sup> punar  
iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra<sup>137</sup> nirāsravanirutta-  
rātyantasphītāvicchinna-prabandhapravāhitva<sup>138</sup> lakṣaṇaḥ.<sup>139, lvi</sup> ta-  
theti tathāśabdena tādr̥ṣatvam abhidhīyate. tādr̥ṣatvam ca yādr̥śyā  
prajñādiyuktayā<sup>140</sup> sāmagryā yādr̥śaṃ prajñājñānam utpannam, pa-  
ścād api tādr̥śyaiva sāmagryā tathaiva cotpadyate, nānyatheti tathā-  
śabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho<sup>141, lvii</sup> boddhavyaḥ. lakṣyate  
'neneti lakṣaṇam anubhūyamānam prajñājñānam, apratīyamāna-

<sup>liv</sup> *Samājottara* 113f

<sup>lv</sup> The referent of *tat* in *tadrūpaṃ* is evidently *caturtham*. TVB<sub>G</sub> essentially reflects the transmitted Sanskrit reading but *eva*, if it is rendered by *nyid*, is slightly out of place.

<sup>lvi</sup> E<sub>DH</sub> 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 *avicchinna-prabandha* would lead to redundancy. TV instead renders a series of abstract nouns before *pravāhitva*, with TVA<sub>D</sub> including something reflective of *nairantarya* (*bar ma chad pa nyid*). Both versions of TV lack a reflex of *niruttara*.

<sup>lvii</sup> For *lakṣyalakṣaṇabhāva*, TVA<sub>D</sub> reads *mtshon par bya ba'i don mtshan par byed*

<sup>133</sup> *atha*] K E<sub>DH</sub> TVB<sub>G</sub> (de la); *no reflex in TV*

<sup>134</sup> *punas tatheti*] E<sub>DH</sub> (*em.*); *punar iti* K

<sup>135</sup> *caturtham iti*] K E<sub>DH</sub> TVA<sub>D</sub> (bzhi pa ni); *no reflex in TVB<sub>G</sub>*

<sup>136</sup> *tad eva prajñājñānam tadrūpaṃ*] K E<sub>DH</sub> TVB<sub>G</sub> (shes rab ye shes de nyid kyi ngo bo de); shes rab ye shes kyi ngo bo de TVA<sub>D</sub>

<sup>137</sup> °ātra] E<sub>DH</sub>; *no reflex in TV*

<sup>138</sup> °niruttarātyantasphītāvicchinna-prabandhapravāhitva°] K; °nirantarātyanta-sphītāvicchinna-prabandhapravāhitva° E<sub>DH</sub> (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par skye ba nyid kyi TVA<sub>D</sub> (°ātya-ntasphītātvanairantaryāvicchinna-prabandhapravāhitva°); shin tu rgyas pa nyid rgyun mi chad par skye ba nyid kyi TVB<sub>G</sub> (°ātyantasphītātāvichinna-prabandha-pravāhitva°)

<sup>139</sup> °lakṣaṇaḥ] E<sub>DH</sub>; °lakṣaṇam K

<sup>140</sup> °yuktayā] *conj.* (TV: dang ldan pa'i); °yukyā K E<sub>DH</sub>

<sup>141</sup> °ārtho] K E<sub>DH</sub> TVB<sub>G</sub> (don); *no reflex in TVA<sub>D</sub>*

sya lakṣaṇatvāyogāt, nāgrhītavīśeṣaṇā [E<sub>DH</sub> p. 141] viśeṣyabuddhir  
iti nyāyāt. lakṣyate jñāyate pratipādyata<sup>142</sup> iti<sup>143,lviii</sup> lakṣyaṃ sāksāt  
karīṣyamāṇaṃ caturtham.

#### 7.4 caturthaseke vipratipattis tṛtīyā

atra caturtham<sup>144</sup> nāstīty eke.<sup>lix</sup> nanu caturtham ity etad asti ta-  
tṛpadam.<sup>145,lx</sup> tat katham nāstīty ucyate? satyam, upadeśasamrakṣā-

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

<sup>lviii</sup> Although K reads *aneneti*, and TVB<sub>G</sub> also reflects this with 'dis, by normal  
conventions the *anena* here would indicate that the word being glossed, *lakṣyaṃ*  
in this case, denotes the agent of action, and this is clearly not the case. While the  
pronoun can potentially refer back to *prajñājñāna*, it is also an easy scribal slip.  
The pronoun is not reflect in TVA<sub>D</sub>.

<sup>lix</sup> TVA<sub>D</sub> adds near the beginning of this sentence *Samājottara* 113ab: *abhiṣekaṃ*  
*tridhā bhedaṃ asmin tantre prakalpitaṃ* |.

<sup>lx</sup> 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 *Samājo-*  
*ttara* missing 113f was cited. While TVA<sub>D</sub> offers a somewhat cleaner text, TVB<sub>G</sub>  
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 K transmits can be u-  
nderstood: '[Objections]: But there exists (*asti*) a word (*pada*) for that (*tat*) [fourth  
initiation]—namely, this (*etat*): “the fourth [is that again like that]”’

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<sup>142</sup> pratipādyate] K E<sub>DH</sub> (pratipādyate); go bar bya zhing bsgrub par bya bas na  
TVA<sub>D</sub>; khong du chud par byed bsgrub par byed pas na TVB<sub>G</sub> (pratīyate pratipā-  
dyata)

<sup>143</sup> iti] *conj.*; aneneti K E<sub>DH</sub>

<sup>144</sup> caturtham] K E<sub>DH</sub> TVB<sub>G</sub> (bzhi pa ni); dbang ni rnam pa gsum dag tu | gyud 'di  
las ni rab tu grags || zhes gsungs pas na | bzhi pa TVA<sub>D</sub> (abhiṣekaṃ tridhā bhedaṃ  
asmin tantre prakalpitaṃ | iti vacanāc caturtham)

<sup>145</sup> nanu caturtham ity etad asti tatṛpadam] K (nanu caturtham ity etad asti | tat  
padam) E<sub>DH</sub>; de ltar de bzhin bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyis  
gsungs pa yod pa ma yin nam | TVA<sub>D</sub> (nanu caturtham 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<sub>G</sub> (nanu anyatra [? - de ma yin pa gzhan] caturtham tat punas tathety  
asmin [? - der] caturtham iti padaṃ bhagavatoktam)

rthaṃ<sup>lxi</sup> sattvavyāmohanāya ca tṛtīyam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar<sup>146, lxii</sup> iti noktaṃ syāt.

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt pratipādayiṣyamāṇatvāc ceti.<sup>lxiii</sup>

## 7.5 lakṣyasya vicāraṇam

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

<sup>lxi</sup> After rendering *upadeśasaṃrakṣārthaṃ* (*man ngag bsrung bar bya ba'i phyir dang*), TVAD has apparently suffered from an eyeskip and resumes with its translation of *pratipādayiṣyamāṇatvāc ceti*.

<sup>lxii</sup> Here TVBG quotes again the entire *pāda* of *Samājottara* 113f. This is an undesirable reading: It is specifically the words *tat punaḥ* that indicate the Buddha's real intention of speaking of *caturtha*, not the entire *pāda*.

<sup>lxiii</sup> Tib. discusses two further *pakṣas* 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*.

<sup>lxiv</sup> 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 reflects an *eva* with *nyid*.

<sup>lxv</sup> TVAD 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 ne-

<sup>146</sup> *tat punar*] K EDH; TVAD: *not available*; de ltar de bzhin bzhi pa yang TVBG (*caturthaṃ tat punas tathā*)

<sup>147</sup> *lakṣye*] EDH (*em.*) TV (*mtshon par bya ba la*); *lakṣyā* K

<sup>148</sup> *lakṣyaṃ hi bhavad*] *conj.* (ISAACSON) (TV: *mtshon par bya ba yang srid na*); *lakṣyaṃ hi bhagavat* K EDH ('*gavad*)

<sup>149</sup> *tāvad*] K EDH; *no reflex in TV*

<sup>150</sup> *arthasyaivābhāvāt*] *conj.* (TV: *don nyid med pa'i phyir*); *arthasyaikasyābhāvāt* K EDH

<sup>151</sup> '*matayor*] EDH TV ('*dod gzhung*); '*tamayor* K

paṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvaitarūpaṃ<sup>lxvi</sup> vā syād anekarūpaṃ vā syād iti vikalpāḥ.

### 7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino bruvate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi<sup>152</sup>rūpeṇākārāḥ<sup>153</sup> pratibhāsante<sup>154</sup> pratyakṣataḥ. te cārthasyābhāvād jñānarūpā eva. tat katham sākāraṃ nāstīti?<sup>lxvii</sup> satyam. pratibhāsanta evākārāḥ, param alīkarūpeṇa.<sup>155</sup> alīkarūpatā<sup>156</sup> caikānekaviyogitvena pramāṇalakṣaṇena<sup>157</sup> prasiddhā. tasya ca pramāṇasvarūpasyānya-

ither forwards nor backwards, since the clause ending in *nirākṛtatvāt* also ends with *phyir ro*. The translation may 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-primacy of external objects, 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 the *lakṣya* could be accepted as *jñāna*.

<sup>lxvi</sup> 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*.

<sup>lxvii</sup> TVB<sub>G</sub> presents this argument differently than what is transmitted in Sanskrit but maintains logical 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., *ākāras*] also do not exist, the nature of cognition too cannot exist. So how can cognition not have *ākāras*?' TVA<sub>D</sub>'s formulation 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 |*

<sup>152</sup> °śakaṭādi°] E<sub>DH</sub> (*em.*) TV (*shing rta*); °prakaṭādi° K

<sup>153</sup> °ākārāḥ] *conj.*; ((cā)kārāḥ K; vākārāḥ E<sub>DH</sub>

<sup>154</sup> pratibhāsante] E<sub>DH</sub>; pratibhāsante K

<sup>155</sup> alīkarūpeṇa] K E<sub>DH</sub> TVB<sub>G</sub> (*brdzun pa'i ngo bor*); *brdzun pa yin no* TVA<sub>D</sub> (*alīkam*)

<sup>156</sup> alīkarūpatā] K E<sub>DH</sub> TVB<sub>G</sub> (*brdzun pa'i ngo bo nyid*); *brdzun pa nyid* TVA<sub>D</sub> (*alīkatā*)

<sup>157</sup> °viyogitvena pramāṇalakṣaṇena] *em.*; °viyogitvapramāṇalakṣaṇena K E<sub>DH</sub>; *dang bral ba'i mtshan nyid kyis* TVA<sub>D</sub> (°viyogalakṣaṇena); *dang bral ba'i tshad ma'i mtshan nyid kyis* TVB<sub>G</sub> (°viyogapramāṇalakṣaṇena)

tra<sup>158</sup> kathitatvāt, neha<sup>159</sup> pratanyate. alikatvaprasiddhā ca māyā-  
mayā ivākārā bhrāntirūpāḥ prakāśante.<sup>160</sup> bhrāntinivṛttau ca nirā-  
kāram eva<sup>161</sup> śuddhasphaṭikasamkāśam pāramārthikam<sup>162</sup> siddham  
bhavati.<sup>163</sup> ataś citrādvaitarūpam anekarūpam ca sākāram vijñānam  
astīti vikalpadvayam nirastam bhavatīti.

## 7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptam svapne 'pi  
nopalabhyate. tat katham tad asti paramārthata<sup>164</sup> i[K fol. 7r]ty u-  
cyate? ucyate.<sup>165, lxviii</sup> sukhākāram vijñānam<sup>166</sup> antaḥparisphuradrū-  
pam nirākāram samvedyata eva.<sup>lxix</sup> nīlādyākārāḥ punar alikāḥ pra-  
tibhāśante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. ta-  
thā hi grāhyagrāhakabhāvādikam api satyam [E<sub>DH</sub> p. 142] syāt. ta-  
taś ca sarveṣāṃ eva satyapratibhāśatvena muktiprasaṅgaḥ,<sup>167</sup> keṣā-

<sup>lxviii</sup> (TO EXPAND AND REORGANISE) Here 'on te in TVB<sub>G</sub> 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 katham nāstīty ucyate? There TV reads: ji ltar med ce  
na | (TVB<sub>G</sub>); de ci ltar med ces brjod | (TVB<sub>G</sub>). Here, for tat katham tad asti para-  
mārthata ity ucyate, TV reads: de ji ltar na don dam par grub par yod pa zhes bya  
zhe na (TVA<sub>D</sub>); de ji ltar na don dam par yod par grub pa zhes bya | (TVB<sub>G</sub>). From  
this it is difficult to draw firm conclusions, but ces brjod and zhes bya probably  
more strongly point towards ity ucyate rather than simply iti.

<sup>lxix</sup> TV changes the subject of the sentence from vijñāna to the ākāras of vijñāna.  
TVA<sub>D</sub> is likely corrupt with shes pa rnams ni in place of TVB<sub>G</sub>'s shes pa'i nang na.

<sup>158</sup> pramāṇasvarūpasyā°] E<sub>DH</sub>; pramāṇa((pe))rūpasyā° K

<sup>159</sup> neha] E<sub>DH</sub>; eha K

<sup>160</sup> prakāśante] K (prakāśante); prakāśyante E<sub>DH</sub>

<sup>161</sup> nirākāram eva] K E<sub>DH</sub> TVB<sub>G</sub> (rnam pa med pa kho na); rnam pa med pa de  
kho na TVA<sub>D</sub> (nirākāram eva tad)

<sup>162</sup> pāramārthikam] E<sub>DH</sub> (em.); pārarthikam K

<sup>163</sup> bhavati] K; bhavatīti E<sub>DH</sub>

<sup>164</sup> paramārthata] em.; paramārtham K E<sub>DH</sub>

<sup>165</sup> ucyate] K E<sub>DH</sub> TVB<sub>G</sub> ('on te); no reflex in TVA<sub>D</sub>

<sup>166</sup> antaḥ°] K E<sub>DH</sub> TVB<sub>G</sub> (nang na); rnams ni TVA<sub>D</sub> (probably corruption)

<sup>167</sup> muktiprasaṅgaḥ] em. (TV: grol ba nyid du thal bar 'gyur te); yuktiprasaṅgāt  
K; muktiprasaṅgāt E<sub>DH</sub> (em.)

ñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt.<sup>lxx</sup> tathā cōktaṃ—

draṣṭavyaṃ<sup>168</sup> bhūtato bhūtaṃ bhūtadarśi vimucyate<sup>|lxxi</sup>

tasmād akāmakēnāpi nīlādyākārāṇām alikātvam evaiṣṭavyaṃ. sukhādikaṃ nirākāraṃ<sup>169</sup> satyaṃ upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāraṃ eva vijñānaṃ<sup>170,lxxii</sup> upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākāraśūnyaṃ jñānaṃ<sup>171</sup> svapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhi-lakṣaṇa-prāptir bhavatīty atrāpi kośapānaṃ<sup>172</sup> vinā anyan

<sup>lxx</sup> Both Tibetan translation exhibit various degrees of corruption and/or confusion here: *cung zhig kyang log pa'i rnam par ngo bo ni snang ba'i phyir ro ||* (TVA<sub>D</sub>) *cung zhig dang log pa'i rnam par 'khrul pa'i ngo bo mi snang ba'i phyir ro ||* (TVA<sub>D</sub>). There is a possibility that *log pa'i rnam pa* reflects *mithyākāra* instead of *mithyāpratibhāsa*.

<sup>lxxi</sup> *Abhisamayālaṅkāra* 5.21; *Ratnagotravīghāga* 154; *Pratītyasamputpādahṛdaya-kārikā* 7; etc.

<sup>lxxii</sup> The word *sākāraṃ* appears to have been omitted from the text transmitted in K. It is supported by the Tibetan translations and can be inferred by the reason *sukhāder ākārasvabhāvatvā*, and the response to this objection later in the paragraph.

TV may reflect also the inclusion of an *api* somewhere in this sentence given the particle *yang* (e.g., *sukhādyākāraṃ api*). Here again TVB<sub>G</sub> as altered the argument 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<sub>D</sub> 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 pleasure and the like are only perceived to be none other than [cognitions] with forms.'

<sup>168</sup> draṣṭavyaṃ] E<sub>DH</sub>; draṣṭavya K

<sup>169</sup> nirākāraṃ] K E<sub>DH</sub>; rnam pa TVA<sub>D</sub> (ākāraṃ); rnam pa brdzun pa TVB<sub>G</sub> (alikākāraṃ)

<sup>170</sup> sākāraṃ eva vijñānaṃ] *conj.*; eva vijñānaṃ K E<sub>DH</sub>; shes pa yang rnam pa dang bcas pa kho na TVA<sub>D</sub>; rnam pa dang bcas pa'i kho na shes pa TVA<sub>D</sub> (api sākāraṃ eva jñānaṃ)

<sup>171</sup> jñānaṃ] K E<sub>DH</sub>; rnam par shes pa TV (vijñānaṃ)

<sup>172</sup> kośapānaṃ] K (kosapānaṃ); śāpathollaṅghanaṃ E<sub>DH</sub> (*em.*)

na<sup>173</sup> pramāṇam asti prasādhakam iti.<sup>174</sup> tad asat,<sup>175</sup> abhiprāyāpa-  
rijñānāt, sukhādyākārasyaiva<sup>176</sup> nīlādyākārahitasya vijñānasya  
nirākāratveneṣṭatvāt.<sup>177</sup> tac cedānīm eva svasaṃvedanapramāṇasi-  
ddhaṃ sakalapraṇabhṛtām astīti kathaṃ nopalabdhiḥ?

### 7.5.3 madhyamakamatasya samarthanam

nanu tad<sup>178</sup> apy ekānekasvabhāvaviyogād alīkam eva bhrāntimā-  
tram, ekānekasvabhāvarahitatvasya<sup>179</sup> sākāranirākāravijñānavyā-  
pitvāt.<sup>180</sup>

nanv anena nyāyena sakalasākāranirākāravijñānasyā<sup>181</sup> likatva-  
prasāadhanān na kiñcid api pāramārthikaṃ vastutattvam asti.<sup>182, lxxiii</sup>  
tat kathaṃ lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa  
doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api<sup>183</sup> māyopa-  
mapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyā-  
pratiśedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsā-  
ranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyā-

<sup>lxxiii</sup> The *iti* following *asti* in K is superfluous with *tat* starting the next sentence in the sense of *tasmāt*, continuing the objection.

<sup>173</sup> anyan na] E<sub>DH</sub>; anyatra K

<sup>174</sup> iti] K E<sub>DH</sub> TVA<sub>D</sub> (zhe na); *no reflex* in TVB<sub>G</sub>

<sup>175</sup> tad asat] *conj.* (TV: de ni bden pa ma yin te); tad K E<sub>DH</sub>; asat etat *possible conj.*

<sup>176</sup> sukhādyākārasyaiva] K E<sub>DH</sub>; bde ba la sogs pa nyid TVA<sub>D</sub>; bde la sogs pa nyid TVB<sub>G</sub> (sukhāder eva)

<sup>177</sup> nirākāratveneṣṭatvāt] K E<sub>DH</sub> TVB<sub>G</sub> (rnam pa med pa nyid du 'dod pa nyid kyi phyir); med pa nyid du 'dod pa'i phyir TVA<sub>D</sub>

<sup>178</sup> nanu tad K E<sub>DH</sub>; *tat possible conj.*

<sup>179</sup> 'rahitatvasya] *em.* (TV: dang bral ba nyid kyi); 'rahitasya K E<sub>DH</sub>

<sup>180</sup> 'vijñāna°] K E<sub>DH</sub>; shes pa TV (jñāna)

<sup>181</sup> 'vijñānasyā°] K E<sub>DH</sub>; shes pa TV ('jñānasyā°)

<sup>182</sup> asti] *conj.*; astīti K E<sub>DH</sub> (astīti?); *no reflex* in TV

<sup>183</sup> māyopamapratibhāsamātrasyai°] K E<sub>DH</sub>; snang ba tsaṃ dang sgyu ma lta bu TVA<sub>D</sub> (māyopamasya pratibhāsamātrasya cai°); snang ba sgyu ma lta bu TVB<sub>G</sub> (māyopamapratibhāsayai°)

dinām<sup>184</sup> avyāhatā vyavasthā<sup>185</sup> sidhyati.<sup>186, lxxiv</sup> tathā coktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādha-  
yet |<sup>lxxv</sup>

iti.<sup>187</sup>

nanu sarvam eva vastujātam alikarūpatayā niḥsāram, tadā kima-  
rthaṃ maṇḍalacakrādibhāvanāprayāsaḥ<sup>188</sup> kriyate? asad etat,

mithyādhyāropahānārthaṃ<sup>189</sup> yatno 'saty api<sup>190</sup> [E<sub>DH</sub> p.  
143] moktari |<sup>191, lxxvi</sup>

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ  
nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā<sup>192</sup> duḥkhy abhūvam iti

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<sup>lxxiv</sup> E<sub>DH</sub> appears to understand the text as saying that both *bhāvanā* and *saka-  
lajagadarthakriyādinām 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 *ṭṛtīya* relationship with *saka-  
lajagadarthakriyā*. We understand a compound beginning with *lakṣyalakṣaṇa* up  
to *sakalajagadarthakriyādinām* providing a list of that for which the *vyāvasthā* is  
still established in the Madhyamaka system.

Again K seems to transmit a superfluous *iti*, here following *sidhyati*.

<sup>lxxv</sup> *Kurukullākālpa* 3.16cd

<sup>lxxvi</sup> *Pramāṇavārttika*, *Pramāṇasiddhi* 192cd. Verse 192 is frequently cited in Bu-  
ddhist and non-Buddhist texts alike and is transmitted with the readings *bhoktari*  
and *moktari* in the final *pāda*, with the latter better represented in the core witne-  
sses of and texts related to the *Pramāṇavārttika* (for some references see PECCHIA  
2015: 168).

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<sup>184</sup> °bhāvanā°] K; °bhāvanā E<sub>DH</sub> (variant word division); bsgoms pas TV (bhāva-  
nayā)

<sup>185</sup> vyavasthā] K; vyavasthā ca E<sub>DH</sub> (*em.*)

<sup>186</sup> sidhyati] *conj.* (TV: grub pa yin no); sidhyatīti K E<sub>DH</sub>

<sup>187</sup> iti] E<sub>DH</sub>; deest in K

<sup>188</sup> maṇḍala°] K E<sub>DH</sub>; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

<sup>189</sup> mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E<sub>DH</sub>

<sup>190</sup> 'saty api] K; 'styopi E<sub>DH</sub>

<sup>191</sup> moktari] *em.* (TVA<sub>D</sub>: grol byed; TVB<sub>G</sub>grol ba po); bhoktarī° K (*the letter no is  
added abhove bho*); muktaye E<sub>DH</sub> (*em.*)

<sup>192</sup> mā] E<sub>DH</sub> (*em.*); deest in K



trṣṇā sakalapraṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśu-  
bhasvapnayoh śubhasvapnadarśanāt saumanasyam, aśubhasvapna-  
darśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭha-  
mantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhā-  
diprākṛtavikalpahānāya<sup>lxxvii</sup> samyaksaṃbodhilakṣaṇaprāptaye<sup>193</sup> ca  
prekṣāvatām arthinām pravṛttir bhaviṣyatīti.

## 8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

nanu yadarthas tv ayam<sup>194, lxxviii</sup> ārambhaḥ so 'rthaḥ pralayaṃ gataḥ.  
tathā hi lakṣyalakṣaṇacintātra prastutā. sā ca vismr̥tā,<sup>195, lxxix</sup> kva ga-  
teti na jñāyate.<sup>196</sup>

nanu kṛtaiva sā saptabhir bhedaḥ?

satyam, kintu guḍagorasanyāyena.<sup>197, 198</sup> tathā hi na jñāyate, kiṃ  
tat sāram asāraṃ veti.

<sup>lxxvii</sup> cf. *Samantabhadrasādhana* 158 (as quoted in Kamalanātha's *Ratnāvalī* ad HeTa 2.2.45, fol. 16r6): *prākṛtavikalpavṛttair aparaṃ na hi kiñcid asti bhavaduḥ-  
kham | tasya viruddhaṃ caitat sākṣād avagamyate cetaḥ ||*

<sup>lxxviii</sup> An alternative conjecture for where K reads *yadarthasvā'yam* could be *ya-  
dardhas tavāyam*, but we see no reflex of a *tava* in the Tibetan translations: *rtsom  
pa 'di'i don gang yin pa* (TVA<sub>D</sub>); *gal te gang gi don du (bzhi pa bshad pa'i bshad  
pa'i dus) 'di brtsams pa'i* (TVB<sub>G</sub>).

<sup>lxxix</sup> 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 gtaṃ 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 (*gtaṃ  
gzhan*), where that (*de*) [main topic] has gone is not known.'

<sup>193</sup> 'lakṣaṇaprāptaye] K E<sub>DH</sub>; mtshan nyid kyi 'bras bu thob par bya ba'i phyir  
TVA<sub>D</sub>; mtshan nyid 'bras bu thob par bya ba'i phyir TVB<sub>G</sub> ('lakṣaṇaphalaprā-  
ptaye)

<sup>194</sup> yadarthas tv ayam] *conj.*; yadarthasvā'yam K; yadardhatvād ayam E<sub>DH</sub>

<sup>195</sup> vimisr̥tā] K E<sub>DH</sub>; gtaṃ gzhan du thal bas brjod pa'i phyir TV

<sup>196</sup> jñāyate] K E<sub>DH</sub>; shes so zhe na TV (jñāyata iti [cet])

<sup>197</sup> guḍagorasanyāyena] K E<sub>DH</sub> TVB<sub>G</sub> (bu ram dang dar ba'i tshul gyis); bu ram  
dang mngar ba nyid kyi tshul gyis TVA<sub>D</sub>

<sup>198</sup> cf. verse 267 of *Pramāṇasiddhi* chapter in Prajñākāragupta's *Pramāṇavārttika-  
bhāṣya*: *arthānarthakriyāśakto guḍagorasakārakah | sarvajño 'pi na sevayatvaṃ  
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 o-

ucyate.

## 8.1 prathamasyāsāratvam

mantranayavihitakramābhāvāt samāpattibhāvanāvaiyarthiād<sup>199</sup> yuktyabhāvāc<sup>200</sup> ca prathamasya niḥsāratā. tathā hi samagrasāmagrikam yat<sup>201</sup> tad avaśyam eva bhavati. anyathā samagrasāmagrikam eva tan<sup>202</sup> na bhavet. sāṅsātkaraṇāvasthāyām samagrasāmagrikam tad vartate. tad avaśyam tena<sup>203</sup> bhavitavyam. sati ca bhavet<sup>204</sup> pra-

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bject 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). Sāṃkrtyāyana records a marginal note in his manuscript on the term: ‘*lohita (?) guḍakārakah, guḍagomayakāraka ity apekṣyate.*’

The author of the *Vādarahasya* uses the term as well: *atadrūpaparāvṛttanīlākārātanmātragrahaṇam iti vyavasthāyām nāpi viśayasārūpyam, (tadabhāvān) kā hi paramārthasadalikarūpayoh samānarūpatā nāmetyādi guḍagorasayor ekatākarāṇam kvopayuktam | bādhakapratyayād dhi tadalikatvam kiṃ prāgāropya cintā kriyate śeṣaś ca doṣo ’bhimānasyaiva cintyatvādityādir ajatapatitiparāmarśād 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 similarity 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.

<sup>199</sup> samāpatti°] K E<sub>DH</sub> TVB<sub>G</sub> (snyom par ’jug pa); lha’i rnal ’byor gyi snyoms par ’jug pa’i TVA<sub>D</sub> (devatāyogasamāpatti°)

<sup>200</sup> yuktyabhāvāc] E<sub>DH</sub>; yuktābhāvāc K

<sup>201</sup> yat] K E<sub>DH</sub>; ’bras bu gang yin pa TV (yat phalam)

<sup>202</sup> samagrasāmagrikam eva tan] K E<sub>DH</sub> TVB<sub>G</sub> (tshogs pa dang tshogs can nyid du de); de’i tshogs pa TVA<sub>D</sub> (tasya sāmāgrī)

<sup>203</sup> tena] K E<sub>DH</sub> TVB<sub>G</sub> (de); de’i ’bras bu TVA<sub>D</sub> (tena phalena)

<sup>204</sup> sati ca bhavet] *conj.*; sati ca bhavane na K E<sub>DH</sub>; de ltar gyur pas TVA<sub>D</sub>; de ltar gyur pa TVB<sub>G</sub> (evam sati)

thamasya hānir iti.

## 8.2 dvitīyasyāsāratvam

śarirādyākāraśūnyasya kevalasātarūpasyānupalabdher<sup>205</sup> na dvitīyasya sārātā. tathā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvado-palabhyate.<sup>206</sup> tad eva sarvajanānāṃ kamanīyatayā pratibhāsate. ta-smāt kevalasya rucyabhāvāc<sup>207</sup> cakrākārasaṃvalitasyānupalabdheḥ<sup>209</sup> sāksāt kartum aśakyatvāc<sup>210, lxxx</sup> ca dvitīyasya kalpanāmātrateti.<sup>211</sup>

## 8.3 tṛtīyasyāsāratvam

nirupadravabhūtārthasvabhāvatvena sātmiabhūtasya tyaktum aśakyatvāt, saṃvalitarūpasya [E<sub>DH</sub> p. 144] bhedābhāvāt, prayojanābhāvāc ca na tṛtīyasya kalyāṇabhāvaḥ.<sup>212, lxxxi</sup> tathā hi sahopala-

<sup>lxxx</sup> TV suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvalitasyānupalabdheḥ sāksāt kartum aśakyatvāt*. The addition of *anupalabdheḥ* after *kevalasya* renders the flow of logic less smooth and makes *sāksāt kartum aśakyatvāt* superfluous. TV also adds the reason '*bad pa mtshung pa'i phyir*' ('because 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.

<sup>lxxxi</sup> Where we conjecture *na tṛtīyasya kalyāṇabhāvaḥ*, TV reads: *gsum pa dge*

<sup>205</sup> °labdher] E<sub>DH</sub>; °bdher K

<sup>206</sup> saṃvalitarūpam eva sarvado°] K E<sub>DH</sub>; grub pa kho na TVA<sub>D</sub> (siddham eva); grub pa'i ngo bo thams cad du TVB<sub>G</sub> (siddharūpaṃ sarvado°)

<sup>207</sup> rucyabhāvāc] K E<sub>DH</sub>; mi dmigs pa'i phyir dang | 'dod par bya ba ma yin pa'i phyir dang | TVA<sub>D</sub>; ma dmigs pa'i phyir dang | 'dod pa med pa'i phyir dang | TVB<sub>G</sub> (anupalabdhe rucyābhāvāc)

<sup>208</sup> cakrākārasaṃvalita°] K E<sub>DH</sub>; 'khor lo'i rang bzhin TVA<sub>D</sub> (cakrasvarūpa°); 'khor lo'i rnam pa'i rang bzhin TVB<sub>G</sub> (cakrākārasvarūpa°)

<sup>209</sup> °syānupalabdheḥ] *em.* (TVA<sub>D</sub>: mi dmigs pa'i phyir dang) (TVB<sub>G</sub>: ma dmigs pa'i phyir); °sya upalabdheḥ K; °syopalabdheḥ E<sub>DH</sub>

<sup>210</sup> aśakyatvāc] E<sub>DH</sub> (*em.*); aśakyatāc K; mi nus ba'i phyir dang | 'bad pa nyid mtshungs pa'i phyir TV (aśakyatvād yatnasyaiva tulyatvāc)

<sup>211</sup> kalpanāmātrateti] E<sub>DH</sub> (*em.*); kalpanātrateti K

<sup>212</sup> na tṛtīyasya kalyāṇabhāvaḥ] *conj.*; na tṛtīyakalyāṇibhāvaḥ K<sup>pc</sup>; na tṛtīyakalyāṇibhāvaḥ K<sup>ac</sup>; na tṛtīyaḥ kalpanābhāvaḥ E<sub>DH</sub>

mbhena<sup>213</sup> tādātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgaḥ, na vā kasyacid iti.

#### 8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayā-paramārtharūpatayā ca na tṛtīyāntapakṣasya<sup>214</sup> kalyāṇateti.<sup>215</sup> atra kecid yuktiṃ varṇayanti.<sup>lxxxii</sup> prapañcarūpatvābhāve<sup>216</sup> 'pi sūkṣma-sya bindvādeḥ punaḥ punar bhāvanayā sāksātkaraṇaṃ yāvat, prayāsaś tāvāt sarvatraiva bhāvvyavastuni sambhavati.<sup>lxxxiii</sup> tad atra yadi

*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 kalpanābhāvaḥ*, gives some sense ('the third is not without conceptual construction'), and for this we must supply a masculine headword such as *pakṣa*. There are other options to emend 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*.

<sup>lxxxii</sup> TVA<sub>D</sub> conveys a different meaning here: *de la 'ga' zhig las rigs pa cung zhig cig brjod par mi bya ste* | It is possible that this sentence is corrupt (especially the *las* after '*ga*' *zhig*).

<sup>lxxxiii</sup> TV differs substantially for the sentence beginning *prapañcarūpatvābhāve* in Sanskrit: *spros pa'i ngo bo nyid du gyur kyang | phra mo dang | thig le la sogs pa yang dang yang du bsgoms pa ni ji srid du mngon sum du gyur pa 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<sub>D</sub>); *spros pa'i ngo bo nyid du gyur kyang phra mo dang thig le la sogs pa yang dang yang du bsgom pa na | yang ji srid mngon sum du gyur pa 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<sub>G</sub>). Of these, the intention behind TVA<sub>D</sub> is hard to discern, but TVB<sub>G</sub> can be translated: 'Even though it has a manifold nature, so long as one directly experiences [the goal?] by repeatedly meditating on the subtle and the drop and so forth, for that long, because one repeated meditates with effort, the object of meditation remains.' The meaning is not particularly compelling and may indicate corruption and/or mistranslation.

<sup>213</sup> sahopalambhena] E<sub>DH</sub>; saholambhena K

<sup>214</sup> tṛtīyāntapakṣasya] *em.* (TVA<sub>D</sub>: gsum pa'i tha' ma'i phyogs) (TVB<sub>G</sub>: gsum pa'i mtha' ma'i phyogs); tṛtīyāntaḥ | pakṣasya K; tṛtīyapakṣasya E<sub>DH</sub>

<sup>215</sup> kalyāṇateti] E<sub>DH</sub>; kalyāṇateti K

<sup>216</sup> prapañcarūpatvābhāve] K E<sub>DH</sub>; spros pa'i ngo bo nyid du gyur TV (prapañcarūpatve)

prayāsabhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet. prapañcāprapañcayor bhāvanāvasthā-  
yām ko viśeṣaḥ?<sup>217</sup> nanv<sup>218</sup> aprapañcaṃ śīghram eva sthīribhavatīty  
ayaṃ viśeṣaḥ.<sup>lxxxiv</sup> yatraivālabane<sup>219</sup> cittam punaḥ punaḥ preryate  
nirantaram<sup>220</sup> dīrghakālam ca tatraiva sthīribhavatīty āgamo yuktis  
cātrāsti.<sup>221</sup> tathā cōktaṃ—

tasmād bhūtam abhūtaṃ vā yad yad evābhībhavyate |  
bhāvanābalanīṣpattau tat sphuṭākālpadhīphalam<sup>222</sup> ||<sup>lxxxv</sup>

punaś cōktaṃ—

aho kuśīdatvam aho vimūḍhatā  
aho janasyāsyā sadarthavakratā |

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<sup>lxxxiv</sup> The sequence of the argumentation appears to be off in K, with *iti cet* added to the sentence beginning *prapañcāprapañcayor* and *nanu* to the sentence beginning (in the edition) *yatraivālabane*. These two sentences represent the *śiddhāntin*'s point of view, which is clear from the conclusion of the paragraph, which reads *tasmān nāyam viśeṣaḥ*.

One can consider using the word *atha* instead of *nanu* in the sentence beginning *nanv aprapañcaṃ śīghram 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<sub>G</sub> with *zhe na*. The flow of argumentation is somewhat less clear and certain in TVA<sub>D</sub>, which ends the sentence with 'di khyad par yin te, as if continuing the point into the next sentence. Although *iti cet* is not strictly necessary here, what follows is certainly a response, attempting to show that a lack of *prapañca* does not in fact lead to stability more quickly.

<sup>lxxxv</sup> *Pramāṇavārttika*, Pratyakṣapramāṇa 285. The reading *bhāvanābalanīṣpattau* is supported by the Tibetan translation (*bsgom pa'i stobs ni rdzogs pa na*) and occurs in other sources. The more mainstream reading for this *pāda* is *bhāvanā-parinīṣpattau*.

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<sup>217</sup> ko viśeṣaḥ] *conj.* (TV: khyad par ci zhig yod |); ko viśeṣa iti cet K E<sub>DH</sub>

<sup>218</sup> nanv] *conj.* (TV: 'on te); deest in K and E<sub>DH</sub>

<sup>219</sup> yatraivālabane] *conj.* (no reflect of *nanu* in TV); nanu yatraivālabane K E<sub>DH</sub>

<sup>220</sup> nirantaram] E<sub>DH</sub> (*em.*) TV (rgyun mi 'chad par); niruttaram K

<sup>221</sup> 'ity āgamo yuktis cātrāsti] K E<sub>DH</sub> ('ity āgamaḥ |) E<sub>DH</sub> TVB<sub>G</sub> (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 | TVB<sub>G</sub> ('iti yuktiḥ. āgamaś cātrāsti)

<sup>222</sup> kalpadhīphalam] *em.*; kalpadhī phalam K E<sub>DH</sub>

svacittamātrapratibaddhabuddhatā<sup>223</sup>  
adūravartiny api yan na sevyate ||<sup>lxxxvi</sup>

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāvi-  
śaye vastuni<sup>224</sup> sambhavatīti na kiñcid api bhāvanīyaṃ syāt.<sup>lxxxvii</sup> [K  
fol. 8v] tataś ca sarvatraiva mokṣamārga bhāvanāyā<sup>225</sup> vaiyarthyaṃ  
syāt. māyopamākārānupraveśena bhrāntirūpaṃ apy<sup>226</sup> aprapañcam  
[E<sub>DH</sub> p. 145] bhāvyamānam<sup>227</sup> aduṣṭaṃ bhavatīti cet, na tv ayaṃ  
māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāva-  
kāśaḥ? tasmāt<sup>228</sup> prapañcam aprapañcam vā yad eva rocate pramā-  
ṇasaṃgatam itarad vā, tad evālasyaṃ vihāya mahāmudrārthibhir<sup>229</sup>  
bhāvayitavyam<sup>230</sup> ity alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

<sup>lxxxvi</sup> Untraced. Also cited in \**Saptāṅga* fol. 202r7. The verse is in Vaṃśastha metre.

<sup>lxxxvii</sup> This sentence is significantly different in TV: *spros pa la dmigs pa ni 'khrul pa'i ngo bo nyid kyis don dam pa ma yin pa nyid do zhe na | thams cad du bsgom pa'i yul gyis dngos po (mi)(sic for ni?) 'khrul pas cung zhig kyang bsgom par bya ba med par 'gyur la* | TV<sub>AD</sub>; *'khrul pa'i ngo bo nyid kyis don dam pa ma yin pa nyid do zhes na | thams cad du bsgom pa'i yul gyi dngos po ni | 'khrul pa yin pas cung zhig kyang bsgom par bya ba med par 'gyur la* | TV<sub>BG</sub>. Apart from other minor differences, TV<sub>AD</sub> adds *spros pa la dmigs pa ni* at the beginning of the sentence. The text could be rendered in Sanskrit as follows: (*prapañcālambanasya*) *bhrāntirūpatvenāpara-mārthatvam iti cet, sarvatraiva bhāvanāviśayānāṃ vastūnāṃ sambhrāntatvān na kiñcid api bhāvanīyaṃ syāt*.

<sup>223</sup> °pratibaddha°] *conj.* (TV: 'brel pa); °pratibuddha° K E<sub>DH</sub>

<sup>224</sup> bhāvanāviśaye vastuni] *conj.* (TV<sub>BG</sub>: bsgom pa'i yul gyi dngos po); bhāvanā-viśeṣe vastuni K E<sub>DH</sub>; bsgom pa'i yul gyis dngos po TV<sub>AD</sub>

<sup>225</sup> mokṣamārga bhāvanāyā] E<sub>DH</sub>; mokṣamārga bhāvanāyāṃ K; thar pa'i lam bsgom pa TV<sub>AD</sub>; thar pa'i lam bsgom pa la TV<sub>BG</sub> (mokṣamārgabhāvanāyā)

<sup>226</sup> bhrāntirūpaṃ apy] K E<sub>DH</sub> TV<sub>BG</sub> ('khrul pa'i ngo bo la yang); de ltar 'khrul yang TV<sub>AD</sub> (evaṃ bhrāntam apy)

<sup>227</sup> aprapañcam bhāvyamānam] K; aprapañcā bhāvyamānam K; aprapañcād bhāvyamānam E<sub>DH</sub>; spros pa med par bsgom par 'gyur ba TV<sub>AD</sub>; spros pa med pa'i sgom par 'gyur ba TV<sub>BG</sub>

<sup>228</sup> tasmāt] K E<sub>DH</sub>; de bas na don du gnyer bas TV (tasmād arthi)

<sup>229</sup> mahāmudrārthibhir] *conj.* (TV: phyag rgya chen po don du gnyer bas); mahā-puruṣārthibhir K E<sub>DH</sub>

<sup>230</sup> bhāvayitavyam] E<sub>DH</sub>; bhaviyitavyam K

## 8.5 pañcamasyāsāratvam

tr̥ṭiyapakṣoktadoṣatvān<sup>231</sup> nīrasatvena<sup>232</sup> prayojanābhāvān mantra-  
nayakanamābhāvāc ca<sup>lxxxviii</sup> na pañcamah parikṣīnadoṣah.

nanu sāksātkaraṇāt<sup>lxxxix</sup> pūrvam mantranayaprayogo 'sti. tat  
katham tasyābhāvaḥ? satyam, sāksātpthalāvasthā sādhyā. tasyām  
ca nāsty asau kramah sāksāt. parityāge<sup>233</sup> ca na prayojanam utpa-  
śyāma iti.<sup>xc</sup>

<sup>lxxxviii</sup> Both Tibetan translations lack a reflex of *nīrasatvena*, but there is otherwise reason to assume the word to be an interpolation. While TVB<sub>G</sub> otherwise agrees with K, TVA<sub>D</sub> suggests a different structure to the text here: *dgos pa la sogs pa gsum pa'i phyogs la bshad pa'i nyes pa dang | gsang sngags kyi tshul gyi rim pa med pa'i phyir; prayojanābhāvādītr̥ṭiyapakṣoktadoṣatvān mantranayakanamābhāvāc ca*. It is true that *prayojanābhāva* was an argument given against the third *pakṣa*. Here, however, if that argument is further qualified with *nīrasatvena*, its inclusion as a different reason is cogent—unlike the fifth *pakṣ*, the third includes bliss as an integral part of the *sādhyā*.

<sup>lxxxix</sup> TV perhaps misinterprets *sāksātkaraṇāt pūrvam* rather than reflects a different reading with *sngar mngon du byas pa'i phyir* (*sngon* is corrupted to *sngon* in ) ('before, for the sake of direct experience').

<sup>xc</sup> Both TV translations treat this section quite differently and may or may not suggest different underlying readings: *bden te | bsgrub par bya ba 'bras bu mngon du gyur pa'i gnas skabs de yang rim pa 'di la med pa dang | mngon du gyur ba yongs su btang ba dang | dgos pa ma mthong ba'i phyir ro ||* TVA<sub>D</sub>; *bden te | bsgrub par bya ba 'bras bu mngon du gyur pa'i gnas skabs na de yang rim pa 'di la med pa dang | mngon sum du gyur pa yongs su btang ba la dgos pa yang ma mthong ba'i phyir ro ||* TVB<sub>G</sub>.

The word *sāksāt* could be taken with *parityāge* as K and E<sub>DH</sub> suggest, but the point is not so much that the *krama* is directly abandoned but that, according to this *pakṣa*, it is not directly present when the direct result is directly experienced. This Vāgīśvarakīrti sees as rendering the *sādhyā* pointless.

<sup>231</sup> tr̥ṭiyapakṣoktadoṣatvān] *conj.* (TVB<sub>G</sub>: *gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang*); tr̥ṭiyapakṣe ktato K; tr̥ṭiyapakṣe kuto E<sub>DH</sub>; *gsum pa'i phyogs la bshad pa'i nyes pa* TVA<sub>D</sub> (*see note concerning TVA<sub>D</sub>*)

<sup>232</sup> nīrasatvena] *conj.*; *nīrasatvena te* K E<sub>DH</sub>; *no reflex* in TV

<sup>233</sup> kramah sāksāt. parityāge] *variant word division in K and E<sub>DH</sub>*: *kramah | sāksā-tparityāge*

## 8.6 ṣaṣṭhamasyāsāratvam

svecchayā nirvāyayitum<sup>234</sup> āśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaraprabhedakalpanā<sup>235</sup> kalaṅkāśūnyā.<sup>xcī</sup> tathā hi<sup>236</sup> kasyacin nivṛttiḥ kāraṇanivṛtṭyā vyāpakanivṛtṭyā<sup>237</sup> vā bhavati. na cātra sākṣāt kṛtamaṇḍalacakrasya nivartakam kāraṇam vyāpakam vā icchākāle dṛśyate.<sup>xcīi</sup>

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito<sup>238, xcīi</sup> vahnir niḥśeṣam indhanaṃ bhaṣmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakraprajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtvā<sup>239</sup> maṇḍalacakram nivartayiṣyatīti cet.<sup>xciv</sup> tad asat, viṣamatvād

<sup>xcī</sup> TV an alternative structure to the sentence: *lṅga pa'i mtha'i rab tu dbye ba rtog pa'i dri mas stong pa ma yin no* || (no] TVA<sub>D</sub>; te TVB<sub>G</sub>); *na pañcāntaraprabhedah kalpanākalaṅkāśūnyah*.

<sup>xcīi</sup> TV lacks a reflex of *icchākāle dṛśyate*.

Both translations add an extra sentence to this paragraph: *rang gi 'dod pas ('dos pas TVB<sub>G</sub>; 'gog par TVB<sub>G</sub>) '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* || 'And it cannot be stoped by one's volition because [volition alone] is not discordant with it. For, although they may desire to stop suffering and the like, it is observed that people continue to engage in suffering'.

Given the Tibetan text, it is possible there is an omission between *vyāpakam vā* and *icchākāle*. The words *icchākāle dṛśyate* are strictly speaking not necessary in this sentence, but they are also not inappropriate: according to this position, it is *icchā* that is the occasion for the cessation of the *maṇḍala*.

<sup>xcīi</sup> Where K reads *dāruṣaṅghāt pravjalito* we conjecture the compound reading *dāruṣaṅghātaprajvalito* on the strength of *maṇḍalacakraprajvalitaḥ* below. TV renders both compounds somewhat freely and does not clearly help in deciding the matter.

<sup>xciv</sup> TV a fuller sentence here. TVB<sub>G</sub> 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*

<sup>234</sup> nirvāyayitum] K; nirvāpayitum E<sub>DH</sub>

<sup>235</sup> pañcāntara°] *em*. TV (lṅga pa'i mtha'i); prapañcāntara° K E<sub>DH</sub>

<sup>236</sup> tathā hi] K E<sub>DH</sub> TVB<sub>G</sub> ('di ltar); de la ji ltar bzlog mi nus she na | TVA<sub>D</sub> (tatra katham nirvāyayitum na śakyata iti cet)

<sup>237</sup> vyāpakanivṛtṭyā] E<sub>DH</sub>; vyāpakānivṛtṭyā K

<sup>238</sup> dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāt pravjalito K; dāruṣaṅghāte prajvalito E<sub>DH</sub>

<sup>239</sup> sākṣāt kṛtvā] *conj.*; sākṣān K E<sub>DH</sub>; mngon sum du byas nas kyang TV (sākṣāt kṛtvāpi)



dr̥ṣṭāntasya. tathā hi tatrendhanam kāraṇam<sup>240</sup> vahneḥ. kāraṇasye-  
ndhanalakṣaṇasya nivṛtta<sup>241</sup> yuktaiva vahnilakṣaṇasya kāryasya  
nivṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol.  
9r]tham tannivṛtta<sup>242</sup> nivṛttiḥ? na<sup>243</sup> ca śūnyatāyā nivṛttir asti.<sup>xcv</sup>

nanu sā na<sup>243</sup> bhavatu kāraṇam. śūnyatā vyāpakam tu bhavi-  
ṣyati. vyāpakasya vṛkṣasya nivṛtta<sup>242</sup> śiṃśapātvasya vyāpyasya ni-  
vṛttivan nivṛttir bhaviṣyatīti cet. etad apy asāram. tathā hi śūnyatā

'khor gyi 'khor lo ma lus par ldog par byed la | bdag nyid kyang rang gi ngang gis  
ldog par 'gyur ro zhe na | ... kṛtvāpy aśeṣamaṇḍalacakraṃ nivartyitvā svam api  
svarasato nivartate.

TVA<sub>D</sub> appears to be slightly more corrupt, but suggests roughly same text: *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 |*

<sup>xcv</sup> TV diverges significantly in this section: *'di ltar de la shing 'gyur bar byed pa'i  
rgyur gyur pa'i me ni shing 'gyur ba yang dag par skyed pa nyid kyi | shing 'gyur  
bar byed pa ni me yin no zhes 'jig rten pa rnams sems la | 'dir ni stong pa nyid ni  
dkyil 'khor gyi 'khor lo 'gyur bar byed pa'i rgyu ma yin na | de'i phyir de ldog par  
byed pa yin | stong pa nyid la rang gi ngang gis ldog go zhes kyang smra bar bya  
ba ma yin no ||.*

TVA<sub>D</sub> is again mostly the same text with a few more minor corruptions: *de la  
'di ltar shing 'gyur bar byed pa'i rgyur gyur pa'i me ni shing gi 'gyur ba yang dag  
par skyed pa nyid kyi shing 'gyur bar byed pa ni me yin no zhes 'jig rten pa rnams  
sems la 'dir na stong pa nyid kyi dkyil 'khor los sgyur bar byed pa'i rgyu ma yin na  
de'i phyir ldog par byed pa yin no || de ci'i phyir zhe na | stong pa nyid la rang gi  
ngang gis ldog go zhes kyang smra bar bya ba ma yin no ||.*

Although K is also quite corrupt in this paragraph, it is difficult to see how  
the text it transmits corresponds to the Tibetan translation. It is also not obvious  
what Sanskrit potentially lay behind this Tibetan translation. TVB<sub>G</sub> can be rende-  
red into English as follows: 'To explain, in [the example], fire, as the cause of  
transformation in wood, creates a transformation in wood, and by this common  
people believe that fire transforms wood. In this case, however, emptiness is not a  
cause for a transformation in the *maṇḍala*. Therefore, one cannot say that this [e-  
mptiness] is a cause of cessation, nor that emptiness will cease of its own accord.'

<sup>240</sup> kāraṇam] *conj.*; na kāraṇam K E<sub>DH</sub>

<sup>241</sup> kāryasyendhanalakṣaṇasya nivṛtta<sup>241</sup>] *conj.*; kāryam indhanalakṣaṇanivṛtta K  
E<sub>DH</sub>

<sup>242</sup> na] *conj.*; athavā na K E<sub>DH</sub>

<sup>243</sup> na] E<sub>DH</sub> (*em.*); deest in K

sarvadā<sup>244</sup> sarvajñeyamaṇḍalavyāpikā tattvarūpā.<sup>245</sup> na ca tasyā<sup>246</sup> nivṛttiḥ kadācid apy asti. yadi syāt<sup>247</sup> samyaksambodhisākṣātkara-  
ṇāt [E<sub>DH</sub> p. 146] pūrvam anantaram eva vā nivṛttiḥ<sup>248</sup> syāt. na ca  
bhavati, samyaksambuddhībhūyāpi katipayakālāvasthānasya sva-  
yam eva svikṛtatvāt.<sup>249</sup>

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñā-  
notpattyā cakrajñānasyānivṛttau<sup>250</sup> śūnyatājñānam kena nivartanī-  
yam? tena nivṛttiś ca virodhino 'bhāvāt kāraṇavyāpakayoś cābhā-  
vān nāsti. tasmāc chūnyatājñānasya na nivṛttiḥ,<sup>251</sup> nāpi maṇḍalaca-  
krasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.<sup>xvii</sup>

ko brūte śūnyatā nivartikā?<sup>xvii</sup> kiṃ tarhi yan nivartakam<sup>252</sup>  
tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi niva-  
rtakam<sup>253</sup> śūnyatāvyatiriktaṃ<sup>254</sup> pramāṇato 'stīti yatkiñcid etat.<sup>xviii</sup>

<sup>xvii</sup> TVB<sub>G</sub> reflects closely the Sanskrit text transmitted in K, but TVA<sub>D</sub> diverges significantly start from *tena nivṛttiś: de nyid kyis ldog pa ni 'gal ba'i phyir la | rgyu'am khyad par byed pa med pa de bas na stong pa nyid kyi ye shes la ldog pa med do || de bas na dkyil 'khor gyi 'khor lo yang stong pa nyid kyis ldog go zhes bya ba yang ma yin te |*. Given that the syntax and logic of the passage is far from clear, the translation has probably suffered corruption in a number of places (e.g., *khyad par* for *khyab pa* and possibly *'gal ba'i phyir* for *'gal ba med pa'i phyir*).

<sup>xviii</sup> Here again TVA<sub>D</sub> diverges from K significantly, and transmits a text that is not easily comprehensible: *stong pa nyid la ldog par byed pa yin pa | log pa dang stong pa nyid kyis ldog par byed pa yin no zhes su zhig smra |*

<sup>xviii</sup> TV does not reflect the Sanskrit of K for this sentence: *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*

<sup>244</sup> sarvadā] K E<sub>DH</sub> TVA<sub>D</sub> (sarvadā); no reflex in TVB<sub>G</sub>

<sup>245</sup> tattvarūpā] E<sub>DH</sub>; tatvarūpāḥ K

<sup>246</sup> tasyā] K E<sub>DH</sub>; no reflex in TV

<sup>247</sup> syāt] K E<sub>DH</sub> TVB<sub>G</sub>; ldog par 'gyur na TVA<sub>D</sub> (nivṛttiḥ syāt)

<sup>248</sup> nivṛttiḥ] K E<sub>DH</sub>; sangs rgyas bcom ldan 'das ldog par 'gyur na TV (bhagavataḥ buddhasya nivṛttiḥ)

<sup>249</sup> svikṛtatvāt] K E<sub>DH</sub>; zhal gyis bzhes pa'i phyir 'gyur ba yang ma yin no TV (na ca bhaviṣyati [?])

<sup>250</sup> °ānivṛttau] K E<sub>DH</sub>; log na TV (nivṛttau)

<sup>251</sup> na nivṛttiḥ] conj. (TV: ldog pa med do); nivṛttiḥ K E<sub>DH</sub>

<sup>252</sup> nivartakam] em.; nivartikās K E<sub>DH</sub>

<sup>253</sup> nivartakam] conj.; na K E<sub>DH</sub>

<sup>254</sup> °vyatiriktaṃ] conj.; vyatiri((ktiḥ)) K (i in kti lacks a prṣṭhamātrā); °vyatiriktaḥ E<sub>DH</sub>

pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapaḍārthavyāpinī. na sā  
santānanivartikā. tasmān na svecchayā nivṛttiḥ.<sup>255</sup> na ca nivṛtṭyā<sup>256</sup>  
nīrasarūpayā prayojanam asti prekṣāvatām.<sup>xcix</sup> tathā coktam—

mucyamāneṣu sattveṣu ye te<sup>c</sup> prāmodyasāgarāḥ |  
tair eva nānu paryāptaṃ mokṣeṇārasikena kim ||<sup>ci</sup>

iti.

sattvārtho 'pi nivṛtttau nāsti. na hi gagane<sup>257</sup> gaganakamale vā  
kācid arthakriyā sambhavati. ciraniruddhād apy atītād avasturū-  
pāc<sup>258</sup> cakrāt sattvārtho bhaviṣyatīty apy asāram, ciranīrutasyāpi

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*ma gzhan cung zad yod pa ma yin no ||* (TVA<sub>D</sub>); *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* (TVB<sub>G</sub>). Again TVA<sub>D</sub> appears corrupt and barely coherent.  
TVB<sub>G</sub> is more understandable (reading *stong pa nyid kyi* for *stong pa nyid kyis*):  
'From a guru's instruction there is not even the slightest means of knowledge  
for a terminating factor that is not a the terminating factor that is emptiness;  
therefore, ...'; *gurūpadeśato 'pi na kiñcit śūnyatānivartakavyatiriktam nivartakam  
pramāṇato 'sti*.

The overall meaning conveyed by TVB<sub>G</sub> is fitting for the context here, whereas K's  
reading doesn't seem to work. We can arrive at a similar meaning by conjecture  
*nivartakam* in place of *na*. It is possible that the Tibetan translators saw a similar  
reading but were unable to translate literally (or misunderstood) *iti yatkiñcid etat*.

<sup>xcix</sup> This sentence too appears differently in TVA<sub>D</sub>: *ldog pa'i snying po med pa la  
rtog pa dang ldan pa rnam kyis brtags pa dgos pa yod pa ma yin no ||*; 'There is no  
need for reflective people to examine insipid cessation.'

<sup>c</sup> The pronoun combination *ye te* can have the sense of "whatever there may  
be" (SPEIJER 1886: §287). In this case, Prajñākaramati in his *Bodhicaryāvatārapa-  
ñjikā* interprets them as conveying the sense of inexpressibility: *ye te iti teṣām  
eva anubhavasiddhatvād idaṃtaya kathayitum aśakyāḥ* (p. 341).

<sup>ci</sup> *Bodhicaryāvatāra* 8.108

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<sup>255</sup> nivṛttiḥ] K<sup>ac</sup> E<sub>DH</sub>; nivṛttiḥ K<sup>pc</sup>; brtag par [mi bya ste] TVA<sub>D</sub> (sic for ldog par  
[mi bya]?); no reflex in TVB<sub>G</sub>

<sup>256</sup> nivṛtṭyā] E<sub>DH</sub> (*em.*); nivartyā K

<sup>257</sup> gagane] K E<sub>DH</sub> TVB<sub>G</sub> (nam ka); no reflex in TVA<sub>D</sub>

<sup>258</sup> avasturūpāc] K E<sub>DH</sub> TVB<sub>G</sub> (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA<sub>D</sub>  
(vasturūpāc)

kukku[K fol. 9v]ṭasya<sup>259, cii</sup> kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.<sup>260</sup> na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.<sup>ciiii</sup>

nanu nirodhya maṇḍalacakramṇ sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpa-  
dyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato<sup>261</sup> nāsti prā-  
durbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ.<sup>civ</sup> na  
ca nirodhya<sup>262</sup> punar utpāde kiñcit prayojanam astīty alam atipra-  
pañceneti.

<sup>cii</sup> The conjecture *ciranīrutasyāpi* ('long-silent' or 'long-since mute') is paleo-  
graphically closer to K's *cirutasyāpi*, though TV's suggested *ciramṛtasya* ('long-  
dead') offers a less ambiguous example.

<sup>ciiii</sup> TVAD varies significantly for this paragraph and is again not readily under-  
standable: *rnal 'byor pa'i byin gyi rlabz kyiis nam mkha' las kyang dngos po'i ngo bo  
'das pa'i 'khor lo las sems can gyi don byed pa yin la | nam mkha' ni ma yin te | de'i  
ngo bo nyid ma yin pa'i phyir ro ||*

<sup>civ</sup> From *yathā sattvā°* to *sambhavaḥ*, TV is significantly different: *ji ltar sems can  
gyi don byed pa de las byung ba med pa de bzhin du don byed pa'i 'khor lo yang de  
la mi srid do ||* (TVAD); *ji ltar sems can gyi don byed pa de las 'byung ba med pa de  
bzhin du 'khor lo yang de las mi srid do ||* (TVBG)

It is likely that both translations reflect *tato* in place of *tattvato*, but it is unclear what this pronoun would refer to. The reading *tattvatas* can be understood in the sense that accomplishing the aims of beings does not manifest spontaneously from the nature of reality, nor does the *cakra*; hence, this position cannot explain how the *cakra* and hence *sattvārtha* are made to restart after cessation.

<sup>259</sup> *ciranīrutasyāpi kukkuṭasya] conj.; cirutasyāpi kukkuṭasya K; ciravirutasyāpi  
kukkuṭasya EDH; yun rin por khyim bya shi ba TVAD; yun ring por lon pa'i khyim  
bya shi ba TVBG (ciramṛtasyāpi kukkuṭasya)*

<sup>260</sup> *sambhavantīti cet] conj.; sambhavanti K EDH*

<sup>261</sup> *tattvato] K (tatvato) EDH; de las TV (tato)*

<sup>262</sup> *nirodhya] EDH; niro((dhya)) K (some kind of correction is made, but uncertain  
from what to what); 'gogas pa las (possibly nirodhāt)*

## 8.7 saptamasyāsāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame<sup>263</sup> 'pi bhāvān na piṣṭape-  
ṣaṇam<sup>264</sup> kriyate. nanu ṣaṣṭhena saptamasya samānatvāt katham  
saptamasya tato viśeṣaḥ?<sup>265</sup> asti viśeṣaḥ. pūrvāvasthāyām niyataca-  
krākārātā, punaḥ svecchayā nirodhaḥ svecchayotpādanam<sup>266</sup> ca.<sup>267, cv</sup>  
saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.<sup>cv i</sup>

## 9 caturthasya sekasya svarūpam

dambholibijasrutidhautaśuddha-<sup>268</sup>  
pāthojabhūtāṅkurabhūtapuṣṭi<sup>269</sup> |  
turīyaśasyam<sup>270</sup> paripākam eti<sup>271</sup>  
sphuṭam caturtham viduṣo 'pi gūḍham || 17 ||

[E<sub>DH</sub> p. 147] dambholityādi. etat sadgurūpadeśato jñeyam.

<sup>cv</sup> The reading of K, *punaḥ svecchayā svecchetpādanam*, suggests that a word dropped after *svecchayā*, and TVB<sub>G</sub> supplies a fitting word ('gog / *nirodha*). Surprisingly TVA<sub>D</sub> lacks a reflex of *svecchayā nirodhaḥ*, but without this the text does not sound complete: *yang dang yang du rang gi 'dod pas skyed par byed pa nyid yin la; punaḥ puunaḥ svecchayotpādanam*. This perhaps represents a reading that was an early corruption in the textual transmission.

<sup>cv i</sup> TV reflects an alternative but mistaken interpretation of the text's word division: *de bas na mtshungs pa dang tha mi dad pa ma yin par bstan to* ||; *tato na samānatābhinnas ca nirdiṣṭa iti*.

<sup>263</sup> ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TVB<sub>G</sub>: drug pa'i phyogs la bshad pa'i skyon gyi tshogs bdun pa la) (TVA<sub>D</sub>: *samd as* TVB<sub>G</sub>, *with gyis for gyi*); ṣaṣṭhapakṣoktam samdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamdohasyāṣṭame E<sub>DH</sub>

<sup>264</sup> piṣṭapeṣaṇam] K<sup>ac</sup> E<sub>DH</sub>; piṣṭapre | ṣaṇam K<sup>ac</sup>

<sup>265</sup> dsaptamasya tato viśeṣaḥ] K E<sub>DH</sub> TVB<sub>G</sub> (de las bdun pa khyad par ci yod); de la khyad par ci yod TVA<sub>D</sub> (tatra ko viśeṣaḥ)

<sup>266</sup> nirodhaḥ svecchayotpādanam] *conj.* (TVB<sub>G</sub>: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed par byed pa); svecchetpādanam K; svecchotpādanam E<sub>DH</sub>; rang gi 'dod pas skyed par byed pa nyid TVA<sub>D</sub> (svecchayotpādanam)

<sup>267</sup> ca] *conj.*; ceti K E<sub>DH</sub>

<sup>268</sup> 'śruti'] *corr.*; śruti K E<sub>DH</sub>

<sup>269</sup> pāthoja°] E<sub>DH</sub> (E<sub>DH</sub> reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

<sup>270</sup> turīyaśasyam] E<sub>DH</sub> (turīyaśasyam); tutīyaśasyam K

<sup>271</sup> eti] E<sub>DH</sub> (*em.*); eta K

## 10 aparāṇi mithyāsādhyāni mithyātattvāni ca

pañcapradīpāmṛtabinducandra-  
bhrūmadhyabindūdbhavamaṇḍalāni |  
vāyoh svarūpaṃ galaśuṇḍikādyam  
atattvarūpaṃ svayam ūhanīyam || 18 ||<sup>cvi</sup>

pañcapradīpetyādi. pañcapradipaśabdena gokudahanalakṣaṇasya, amṛtaśabdena<sup>272</sup> vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hṛccandrasthaṃ binduṃ dedīpyamānam tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti. candra iti hṛdisthaṃ kalārūpaṃ ardhaacandraṃ vā<sup>273</sup> hṛtkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhya ūṇāyāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendrāgneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇacakṣurghrāṇarasanāni<sup>274, cviii</sup> hastāṅgulībhiḥ pidhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]-mittasaṃsūcakāni māhendrādimaṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

vāyoh svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam<sup>275</sup> ānāpānādīlakṣaṇam<sup>276</sup> ceti. etad<sup>277</sup> uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭam<sup>278</sup> vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā<sup>279</sup>

<sup>cvi</sup> This verse is in Upajāti metre.

<sup>cviii</sup> It what elements should be included in this compound, given TV omits the tongue and K includes the nose twice. Provisionally we adopt a reading with only one instance of the nose.

<sup>272</sup> amṛtaśabdena] K E<sub>DH</sub>; bdud rtsi lnga'i sgra ni TV (pañcāmṛtaśabdena)

<sup>273</sup> kalārūpaṃ ardhaacandraṃ vā] K E<sub>DH</sub>; zla ba phyed pa'am | zla ba rgyas pas TVA<sub>D</sub> (ardhaacandraṃ pūrṇacandraṃ vā); zla ba'i bzhi dum bu'am zla ba phyed pa'am | zla ba rgyas pa TVB<sub>G</sub> (kalārūpaṃ ardhaacandraṃ pūrṇacandraṃ vā)

<sup>274</sup> mukhanāsikākacakṣurghrāṇarasanāni] *conj.*; mukhaśravaṇanāsikākacakṣurghrāṇarasanāni K E<sub>DH</sub>; kha dang | rna ba dang | sna dang | mig TVA<sub>D</sub> TVB<sub>G</sub>

<sup>275</sup> °recaka°] E<sub>DH</sub>; recakaṃ K

<sup>276</sup> ānāpānādi°] E<sub>DH</sub>; ānāpānādi° K

<sup>277</sup> etad] E<sub>DH</sub> (*em.*); tad K

<sup>278</sup> śaivasāṃkhyādi°] E<sub>DH</sub> (*em.*) TVB<sub>G</sub> (shi ba dang grangs can la sogs pas); saiva-sāṃkhyādi° K; grangs can la sogs pas TVA<sub>D</sub> (sāṃkhyādi°)

<sup>279</sup> nirodhabhāvanayā] K E<sub>DH</sub> ('gag pa'i sgom pa); bsgags pa las TVA<sub>D</sub> (nirodhena)

sthirikṛtyākāśa utplutya<sup>280</sup> gamanaṃ paraprapraveśaṃ yāvan mu-  
ktiṃ ca sāksāt kurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā<sup>281</sup>  
adhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śakti-  
rūpā. tadadhaḥ śivarūpaṃ<sup>282</sup> asti tattvam. sā ca [E<sub>DH</sub> p. 148] jihvā-  
greṇa sprīyamānā niranantarāmṛtaṃ sravati.<sup>cix</sup> tena ca ghargharā-  
mṛtavarṣaṇena santarpyamānaṃ ātmānaṃ<sup>283</sup> dhyāyād iti galaśuṇḍi-  
kāstivam. ādiśabdena hṛṇmadhyaṣoḍaśanāḍikācakramadhyastha-  
jñānasvarūpaṃ<sup>284</sup> śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ pa-  
rigrahaḥ.<sup>cx</sup>

tat sarvaṃ tīrthikādibhis tattvarūpeṇābhimatam atattvam iti  
svayam evohanīyaṃ vicāraṇīyam iti yāvat.

<sup>cix</sup> Like the English verb 'to flow', the Sanskrit  $\sqrt{sru}$  is ambitransitive, although  
appears to be intransitive in greater frequency.

<sup>cx</sup> TV continues to describe this practice. *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 ||* (TV<sub>AD</sub>).  
*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 ||* (TV<sub>BG</sub>)

<sup>280</sup> ākāśa utplutya] *conj.*; ākāśenotplutya K E<sub>DH</sub>

<sup>281</sup> hastiśuṇḍikākārā] K E<sub>DH</sub>; hastiśuṇḍākārā *possible em.*

<sup>282</sup> tadadhaḥ śivarūpaṃ] K E<sub>DH</sub> TV<sub>BG</sub> (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang  
bzhin du yong pa TV<sub>AD</sub>

<sup>283</sup> ātmānaṃ] K E<sub>DH</sub>; don dam pa'i bdag nyid TV (pāramārthikam ātmānaṃ)

<sup>284</sup> hṛṇmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ] K E<sub>DH</sub> TV<sub>BG</sub> (snying  
ka'i dbus kyī 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyī rang bzhin);  
snying ga'i dbus kyī dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye  
shes kyī rang bzhin (hṛṇmadhyaṣoḍaśanāḍikāmaṇḍalamadhyahūmsthajñānasva-  
rūpaṃ)

## 11 upasaṃhāraḥ

svapnendrajālapratibimbamāyā<sup>-cxi</sup>  
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |  
anyaiś ca śabdair<sup>285</sup> upamābhidheyair<sup>cxi</sup>  
naivāsti sādhyam kathitād ihānyat || 19 ||<sup>cxi</sup>

svapnendrajāletyādi. svapnendrajālopamam pratibimbamāyāmarī-  
cigandharvanagarodakacandropamam iti śabdaiḥ, anyaiś ca gaga-  
napratīśrutkaphenopamam<sup>286</sup> ityādiśabdair upamābhidheyair upa-  
māvācakair naivāsti sādhyam kathitāt sādhyād anyat. param iha  
kathita<sup>287, cxiv</sup> eva sādhyā ete śabdāḥ pravartanta iti svayam boddha-  
vyam.

gambhīraśūnyapratibhāsamātra<sup>-288</sup>  
śāntāti<sup>289</sup> sūkṣmānabhilāpyaśabdaiḥ |  
nirlepanīrūpa<sup>290</sup> nirañjanādyair  
bhrāntir na kāryāparasādhyasattve || 20 ||<sup>291</sup>

[E<sub>DH</sub> p. 149] gambhīraśūnyam pratibhāsamātram śāntātisūkṣmam

<sup>cxi</sup> Although not entirely certain, the commentary, by separating the first three words into a compound, may suggest reading *svapnendrajālaiḥ* instead of *svapnendrajāla°*.

<sup>cxi</sup> TV lacks a reflex of *upamā* in *upamābhidheyair* (*mngon par brjod pa yis*) as well as in the commentary when translating *upamābhidheyair upamāvācakair* (*mngon par brjod pa ni smra ba pos*).

<sup>cxi</sup> This verse is in Upajāti metre.

<sup>cxiv</sup> Strictly speaking the text is not incorrect as K reads without *iha*, but its absence here is striking given that it is found in the root text and that it is important in precisely conveying the intended meaning.

<sup>285</sup> śabdair] *em.* (TaRaA-Vi); sarvair K E<sub>DH</sub>

<sup>286</sup> gāgana°] *corr.*; gagaṇa° K E<sub>DH</sub>

<sup>287</sup> iha kathita] *conj.* (TV: 'dir bshad pa); kathita K E<sub>DH</sub>

<sup>288</sup> °mātra°] E<sub>DH</sub>; mātram K

<sup>289</sup> śāntāti°] E<sub>DH</sub>; sāntādi° K

<sup>290</sup> nirlepanīrūpa°] E<sub>DH</sub> (*em.*); nirlepanīpa K

<sup>291</sup> This verse is in Indravajrā



anabhilāpyaṃ nirlepaṃ nīrūpaṃ<sup>292</sup> nirañjanādi.<sup>293, cxv</sup> ādiśabdāt śi-  
vaṃ nirākāraṃ niṣprapañcam anādyantanidhanam i[K fol. 10v]tyā-  
diśabdair bhrāntir na kartavyāparasādhyasattva aparasya sādhyā-  
sya sattve sattāyām.<sup>294</sup> ebhiḥ sarvair<sup>295</sup> eva param api kiñcit sā-  
dhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva  
sādhyam ebhiḥ sarvair abhidhiyata iti niścayaḥ.

## 12 pariṇāmanā

akhilagaganagarbha<sup>296</sup>vyāpi<sup>cxvi</sup> saptaprakāra-<sup>297</sup>  
grathitavacanarūpād yan mayāsādi puṇyam |  
anupamasukhavidyāsaktasaddehanirmij-<sup>cxvii</sup>  
jinajanitajanārthas tena loko 'yam astu || 21 ||<sup>cxviii</sup>

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgī-  
śvarakīrtipādānām.

śṛisamāje parā yasya bhaktir niṣṭhā ca<sup>cxix</sup> nirmalā |  
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī<sup>298</sup> ||

<sup>cxv</sup> From *ghabhīra*° to *nirañjanādi* TV reproduces the root text.

<sup>cxvi</sup> One can either read °*gaganagarbhavyāpi* in compound with *saptaprakāra*° or as qualifying *puṇya*. It seems likely that the author intended this ambiguity.

<sup>cxvii</sup> It would appear that *nirmij* (or *nirmit*) is *metri causa* for *nirmimat*.

<sup>cxviii</sup> This verse is in Mālinī metre.

<sup>cxix</sup> Given the position of *ca*, it seems that we should take *niṣṭhā* as a substantive rather than an adjective qualifying *bhakti*. TV, somewhat unnaturally, reflects understanding *niṣṭhā* as an adjective meaning ‘perfected’ by rendering it *mthar phyin pa*.

<sup>292</sup> nīrūpaṃ] E<sub>DH</sub> (*em.*); nirupamaṃ K

<sup>293</sup> nirañjanādi] K; nirañjanaṃ E<sub>DH</sub>

<sup>294</sup> sattāyām] K; sattvāyā E<sub>DH</sub>

<sup>295</sup> sarvair] K E<sub>DH</sub>; sgra TV (śabdair)

<sup>296</sup> °gaganagarbha°] *corr.*; °gagaṇagarbha° K E<sub>DH</sub>

<sup>297</sup> °saptaprakāra°] E<sub>DH</sub>; °sarvaprakāra° K

<sup>298</sup> vimatināśinī] E<sub>DH</sub>; vimatināsanī K

vikacakumudatārākṣīrakundānukāri<sup>299, cxx</sup>  
pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |  
anupamasukhapūrṇaḥ svābhavidyopagūḍho  
bhavatu nikhilaloka tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavā-  
gīśvarakīrtipādānām.

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<sup>cxx</sup> The slight rearrangement of word order, from 'kṣīratārā° to 'tārākṣīra°, corrects the metre of the verse, which is Mālinī. Note, however, that TV perhaps reflects K's word order: 'o ma skar ma lta bu (TVA<sub>D</sub>); 'o ma lta bur skar ma lta bu'i (TVB<sub>G</sub>).

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<sup>299</sup> vikacakumudatārākṣīrakundānukāri] *em.*; vikacakumudakṣīratārakundānukāri E<sub>DH</sub>; vikarektāmudakṣīratārakundānukāri K

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