

Tattvaratnāvaloka and its Vivaraṇa

Vāgīśvarakīrti

March 6, 2025

Some Conventions/Policies

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

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

Σ_X	Reading shared in all witnesses but X
((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]¹ namaḥ śrīsadgurupādebhyaḥ |ⁱ
 anupamasukharūpī śrīnivāso 'nivāso
 nirupamadaśadevīrūpavidyaḥ² savidyah |
 tribhuvanahitasaukhyaprāptikāro 'vikāro
 jayati kamalapāṇir yāvad āśāvikāśāḥ || 1 ||ⁱⁱⁱ

[K fol. 2r3] namaḥ samantakāyavākcittavajrāya.ⁱⁱⁱ

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

ⁱ Scribal homage

ⁱⁱ This verse is in Mālinī metre.

ⁱⁱⁱ Scribal homage

¹ [siddham]] K; om E_{DH}

² nirupama° E_{DH}; nirūpama° K

mam ity^{3,iv} atipraṇītatvamahattvāsaṃsārasthāyitvalakṣaṇair⁴ dharmair yuktasyānyasyābhāvād upamārahitam sukham eva rūpaṃ svabhāvo yasya sa tathoktaḥ. punar api kiṃviśiṣṭaḥ? śrīḥ puṇyajñānasambhāralakṣaṇā, tasyā nivāsa āśrayo yaḥ sa tathā. dharmakāyarūpatvena^{5,v} sarvagatatvāt [E_{DH} p. 132] pratiniyatanivāsābhāvād anivāsaḥ.

punaḥ kīdṛśaḥ? nirupamāḥ paramarūpayauvanaśṛṅgārādirasamahākaraṇādiyuktatvenopamātikrāntā rūpavajrādītārāparyantadaśadevīrūpā vidyāḥ paricāraakatvena⁶ yasya sa tathā. saha svābhārūpayā vidyayā⁷ vartata iti savidyāḥ. tribhuvanasya tribhuvanavartino janasya yad dhitam āyatipathyam^{8,vi} buddhatvādikaṃ, sau-

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

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

^{vi} We need not necessarily read a compound for *āyatipathyam*, treating instead *āyati* as a locative of *āyat*. The expression appears as a gloss for *hita* in several 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

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

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

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

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

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

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

khyam tadātve pathyam⁹ cakravartitvādikam,^{vii} tasya yā prāptiḥ¹⁰

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).

^{vii} The text is insecure here but perhaps not far from the author's intention. Where the manuscript reads *tad dāpayati pathyam* (word division unclear, *pa* and *ya* touching), we conjecture *tadātve pathyam*, following only partially the lead of TV_{AD}. 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 |* (TV_{AD}); *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 ||* (TV_{BG}). It appears that TV_{BG} also transmits a corrupt reading with *de la bde ba nit bde ba ste*. TV_{AD} 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.

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

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

[K fol. 2v] sāksātkriyā, tasyāḥ karaṇaṃ kāro yasya sa tathā.^{viii} apari-nirvāṇadharmakatvenāpratiṣṭhitanirvāṇarūpatvenā¹¹ nyathātvala-kṣaṇasya vikāśyābhāvād avikāraḥ. evaṃviśiṣṭo bhagavāṇ jayati.

kiyaṃtaṃ kālam ity āha—yāvad āśāvikaśāḥ. āśa daśa diśo ga-ganasvarūpāḥ. yadvā āśāḥ sarvasattvānāṃ bhavabhogaṭṭṣṇāḥ.¹² tā-sāṃ vikāśā avakāśāḥ pravartanāni, prādurbhāvā iti yāvat. te yāvat tāvad¹³ 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, ¹⁴tathābhūtaśadevīdvātriṃśallakṣaṇāśītyanuvyañjanakā-yākāraśūnyena¹⁵ sarvākāraparārthasāṃpatteḥ kartum āśakyatvād iti.

^{viii} It is notable that Vāgīśvarakīrti evidently understands °prāptikāra as a *bahuvrīhi*, whereas other commentators may prefer to treat it akin to *kumbhakāra* and therefore as an *upapadasamāsa* as per *Aṣṭādhyāyī* 2.2.19 (*upapadam 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 satyaṃkāraḥ—kāre satyāgādasya (Aṣṭādhyāyī 6.3.70) iti mum. satyaṃkāreṇa kṛtaṃ satyaṃkārakṛtam* (p. 275). We are unable to provide another example of a compound ending in *kāra* analysed as a *bahuvrīhi*, but we should also note that the compound *prāptikāra* is itself rare.

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

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

¹² °ṭṣṇāḥ] E_{DH} (°ṭṣṇās); ṭṣṇā K

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

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

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

2 prajoyanādi

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

śrīmantranītiśabdena¹⁶ sāmānyayogatantravācakenāpi śrīsamājah¹⁷
parigr̥hyate, caturthārthakasyānyatrāsambhavāt. śeṣaṃ subodham.
nānācāryopadeśagaṇasaṃkulai[E_{DH} p. 133]r vyākulaiḥ¹⁸ saptabhir
bhedaīḥ prakāraiḥ¹⁹ atītānāgatavartamānācārya²⁰ gatopadeśarāśīsaṃ-
grāhakaiḥ.^{21,x} sphuṭāvagataye sukhena sphuṭapratītyartham²² iti.

^{ix} This verse is in Vasantatilakā.

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

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

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

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

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

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

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

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

3 tīrthikānām tattvaṃ sādhyam ca

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

sambhrāntetyādi. sambhrānto vibhrānto bodhaḥ prajñāviśeṣo ye-
ṣaṃ tīrthikānām te tatho[K fol. 3r]ktāḥ.²³ sarva eva tīrthyā ātmā-
tmīyagrahatimiropahatabuddhinayanāḥ. tattvaṃ idam iti sādhyam
idam²⁴ iti ca tattvasya sādhyasya yat²⁵ svarūpam, tasya yā vittīḥ
pratītiḥ, tasyām bhrāntāḥ. śeṣaṃ subodham.

nanu tattvasādhyayor upādeyatvenaika rūpatvāt katham tattva-
sya sādhyasya ceti^{26,xii} bhedena nirdeśa iti cet. asad etat. tattvaṃ
hy upādeyatve 'pi²⁷ sukhaduḥkhopekṣādisakalapratibhāsasaṃdoha-
vyāpakam.²⁸ sādhyam cānabhimataparihāreṇecchālakṣaṇaṃ pha-
lam upādeyatve 'pi sakalapṛāṇibhir avaśyam evāsādhyavyāvṛtṭyā
sādhayitavyatvenābhimatam ity adoṣaḥ.

4 vedāntavādinām śrāvakapratyekabuddhānām ca sādhyāni

tatra tāvad²⁹ vedāntavādyabhimataṃ sādhyam āha—ānandarūpam
ityādi.

^{xi} This verse is in Indravajrā.

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

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

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

²⁵ yat] E_{DH} (*em.*); tat K

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

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

²⁸ 'vyāpakam] K ('kaṃ) E_{DH} TVB_G (khyab par byed pa yin la); shes bya tsam du
khyab par byed pa yin la TVA_D ('vyāpakam jñeyamātratvena)

²⁹ tāvad] K E_{DH} TVA_D (re zhig); *no reflex in* TVB_G

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

ānandarūpaṃ iti sadā sukhamayatvāt. svavid iti jyotirūpatvena³²
svayaṃ prakāśamānatvāt.³³ aprakampyaṃ iti nityatayā³⁴ kampayitum
śakyatvāt. śāntam³⁵ iti kleśopakleśasūnyatvena parikalpita-
tvāt. evaṃvidhaṃ sādhyam uṣanti kāmāyante.

saha śrāvakair vartante ye khaḍgajināḥ khaḍgaviṣṇakalpā e-
kacāriṇo vargacāriṇāś³⁶ ca pratyekabuddhās te sādhyam icchanti.
kīdṛśam? rūpādyupadher virāmaṃ rūpavedanāsaṃjñāsaṃskāravi-
jñānalakṣaṇānām upadhīnāṃ skandhānāṃ virāmaṃ vicchedam, ni-
rodham iti yāvat. [E_{DH} p. 134] etad uktaṃ bhavati—sarvaśrāvaka-
pratyekabuddhāḥ sopadhiśeṣanirupadhiśeṣabhedenā bhinne 'pi ni-
rvāṇe³⁷ nirupadhiśeṣam eva nirvāṇaṃ sā[K fol. 3v]kṣātkartavyatve-
na sādhyam pratipannāḥ.

5 pāramitānayavādināṃ caturvidhaṃ sādhyam

idānīm pāramitānayavādināṃ abhimataṃ³⁸ caturvidhaṃ sādhyam
āha—ākāraśūnyam ityādi.

ākāraśūnyaṃ gaganendurūpaṃ
pratyātmavedyaṃ karuṇārasaṃ ca |
sallakṣaṇair bhūṣitam³⁹ arthakāri

^{xiii} From the commentary it is clear that *svavid* is not in compound; thus, being an accusative form of a feminine noun, we expect *svavidam*. The form may be grammatically justifiable if it is treated as neuter adjective, akin to *vedavid*.

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

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

³² jyotirūpatvena] K; jyotirūpatvena E_{DH}

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

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

³⁵ śāntam] *corr.*; sāntam K E_{DH}

³⁶ vargacāriṇāś] K TV (tshogs kyī spyod pa); vanacāriṇāś E_{DH}

³⁷ nirvāṇe] E_{DH}; nirvāṇa° K

³⁸ abhimataṃ] E_{DH}; abhimata K

³⁹ bhūṣitam] E_{DH}; bhuṣitam K

dānādinīṣyandam apetasaukhyam || 5 ||

sānandasallakṣaṇamaṇḍitāṅgaṃ
sambhujyamānaṃ daśabhūmisamsthaiḥ |
sattvārthakāri pravadanti sādhyam
dānādiṣaṭpāramitānayasthāḥ || 6 ||^{xiv}

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.⁴⁰ karuṇā duḥkhād⁴¹ duḥkhahetor vā sakalajagadabhyu-
ddharaṇakāmatā.^{42, xv} saiva rasaḥ svabhāvo yasya tat tathoktam. e-
tad uktaṃ bhavati—nīlapītādicitrākāraśūnyaṃ nirābhāsaṃ⁴³ nira-
ñjanaṃ^{xvi} gaganopamaṃ svacchaṃ sakalajagadarthakāri^{xvii} mahā-
karuṇāyuktaṃ pratyātmavedyam pāramitopadeśaśabdābhidheyam
sādhyam iti pāramitānaye prathamam sādhyam.

^{xiv} These two verses are in Indravajrā.

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

^{xvi} One may instead wish to accept the manuscript reading *nirābhāsanirañjanaṃ*, which is understandable as a *viśeṣaṇasamāsa*. The combination of *nirābhāsaṃ 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)

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

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

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

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

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

5.2 pāramitānaye dvitīyaṃ sādhyam

śobhanāni ca tāni lakṣaṇāni ca dvātriṃśallakṣaṇasaṃjñakāni,^{44,xviii} tair bhūṣitam. arthaṃ janānāṃ prayojanaṃ kartuṃ śīlaṃ svabhāvo yasya tad arthakāri.⁴⁵ dānādīnāṃ daśapāramitānāṃ niṣyandaṃ^{xix} tatprakaraṣaprabhavatvena sadṛśaṃ phalaṃ.^{xx} duḥkhasya pūrvam eva prahīnatvāt, sāksātkaraṇāvasthāyāṃ^{46,xxi} saukhyasyāpy abhāvāt,⁴⁷ upekṣārūpatvenāpetasaukhyam apagatasaukhyam. etad uktaṃ bhavati—dvātriṃśallakṣaṇadharāśītyanuvyañjanavirājitaśarīraṃ sakalajagadarthakāri dānādīpāramitābhyāsa[†]balenātmānaṃ⁴⁸

^{xviii} The manuscript reading *ceti* after *dvātriṃśallakṣaṇasaṃjñakāni* appear superfluous. The commentary analyses *sallakṣaṇa* as a *karmadhāraya*, glossing *sat* with *śobhana*; *dvātriṃśallakṣaṇa* serves as a clarification of that, requiring no 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.

^{xix} Here *niṣyandaṃ* should be understood either as an accusative form (as it is in the verse) or (less likely) anomalously as a neuter noun.

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

^{xxi} ISAACSON (personal communication) proposes *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*: *tadanantaram ekatathatāmatena tayaiva bhinnamate tv ānaya svasaṃviditajñānasāksātkaraṇāvasthāyāṃ pūrvoktagāthayā adhyeṣitavate śiṣyāya tatpāṇau tasyāḥ pāṇim pratisthāpya* | (p. 417)

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

⁴⁵ *tad arthakāri*] K E_{DH} TVA_D (*de ni don mdzad pa'o*); *de ni de'i don mdzad pa'o* TVB_G (*tad tadarthakāri*)

⁴⁶ *sāksātkaraṇāvasthāyāṃ*] *conj.* (ISAACSON); *sāksātkṛtāvasthāyāṃ* E_{DH}; *sāksātkṛtāvasthāyāṃ* K

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

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

† samyaksambuddharūpaṃ sukhaduḥkharahitatvenopekṣārūpaṃ
dvitīyaṃ sādhyam.

5.3 pāramitānaye tṛtīyaṃ sādhyam

[E_{DH} p. 135] sānandetyādi. sahānandena vartata iti sā[K fol. 4r]na-
ndam. sānandaṃ ca tat sallakṣaṇamaṇḍitāṅgaṃ ca⁴⁹ sambhujyamā-
naṃ dharmadeśanādvāreṇopajīvyamānam.^{50,xxii} kaiḥ? daśabhūmī-
śvaraiḥ, pariśiṣṭabhūmisthitānām⁵¹ agocaratvāt. daśabhūmiprāptair
avalokiteśvaramaṇjuśrīprabhṛtibhir upabhujyamānam iti yāvat. e-
tad uktaṃ bhavati—śuddhāvāsopari ghanavyūhasaṃjñake⁵² samya-
ksambuddhabhuvane yathā bhagavān ānandarūpaḥ sambhogakā-
yātmā nirmāṇadvāreṇa⁵³ sakalajagadarthasaṃpādakāḥ śrāvakapra-
tyekabuddhanavabhūmīśvarair apy adṛśyaśarīro daśabhūmīśvarair
eva paraṃ bodhisattvair⁵⁴ dharmāśravaṇadvāreṇopabhujyamāna⁵⁵
āsaṃsāraṃ cakāsti, tathaiva tat sādhyam iti tṛtīyam.

5.4 pāramitānaye caturthaṃ sādhyam

saṃpūrya dānādiguṇān aśeṣān
saṃbuddhakṛtyaṃ⁵⁶ sakalaṃ ca kṛtvā |
yad bhūtakoteḥ karaṇaṃ ca sāksāt
sādhyam tad apy asti nirodharūpaṃ || 7 ||^{xxiii}

^{xxii} 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*.

^{xxiii} This verse is in Indravajrā metre.

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

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

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

⁵² °saṃjñake] *em.*; °saṃjñako K; °saṃjñakāḥ E_{DH} (*em.*)

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

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

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

⁵⁶ saṃbuddhakṛtyaṃ] *em.* (cf. TaRaA-V: saṃbuddhānām ... avaśyakartavyaṃ
kṛtsnam); saṃbuddhya kṛtyaṃ K E_{DH}

saṃpūryetyādi. dānādipāramitā eva guṇā, guṇyante^{xxiv} 'bhyasyanta iti kṛtvā. tān saṃpūrya paripūrṇān⁵⁷ kṛtvā, yat saṃbuddhānāṃ kṛtyaṃ sakalam^{58,xxv} avaśyakartavyaṃ kṛtsnaṃ tad api kṛtvā, bhūtakoteḥ sūnyatālakṣaṇāyās cittacaittanīrodhātmikāyā⁵⁹ yat sāksāt karaṇaṃ tad api sādhyam astiti pāramitānayasthā evaṃ bruvate caturthaṃ sādhyam iti.

6 mantranaye saptavidhaṃ sādhyam

6.1 mantranaye prathamam sādhyam

idāniṃ mantranayopadiṣṭaṃ saptavidhaṃ⁶⁰ sādhyam kathayitum āha—svābhāṅganetyādi.

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

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

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

^{xxvi} This verse is in Upajāti.

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

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

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

⁶⁰ saptavidhaṃ] E_{DH} (TM_D: rnam pa bdun); caturthaṃ K

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

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

svābhāṅganām⁶³ āśleṣitum śīlam svabhāvo yasya tat svābhāṅganā-
śleṣi.⁶⁴ [E_{DH} p. 136] apetakalpaṃ vyapagatakalpam, kalpanārahitam
iti yāvat. anyat subodham. ayam arthaḥ—samāliṅgitasvābhāṅganā-
śleṣi jagadarthakāri^{65,xxvii} dvātrimśallakṣaṇavibhūṣitaśarīram⁶⁶ upe-
kṣārūpaṃ^{67,xxviii} prathamam sādhyam.

6.2 mantranaye dvitīyaṃ sādhyam

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

svadevatetyādi. svadevatākāraviśeṣeṇa⁶⁸ sveṣṭadevatākāreṇa śū-
nyam, nirākāram iti yāvat. prāḡ eva prathamataram⁶⁹ upadeśāna-

^{xxvii} 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*.

^{xxviii} Something along the lines of *āsaṃsārasthāyi sākṣāt kriyata iti* may have dro-
pped out of the text here given TV, but there is no very compelling reason to
think that it did. The 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.

^{xxix} This verse is Viparītākhyānikī metre.

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

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

⁶⁵ °svābhāṅganāśleṣi jagadarthakāri] *conj.* (TVB_G: nyid dang mtshungs pa'i lha
mos 'khyud pa can 'gro ba'i don mdzad pa); °svābhāṅganāśleṣajagadarthakāri K
E_{DH}; nyid dang mtshungs pa'i lha mos 'khyud pa can | 'gro ba ma lus pa'i don
mdzad pa TVA_D (°svābhāṅganāśleṣy aśeṣajagadarthakāri)

⁶⁶ śarīram] E_{DH}; śarīra K

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

⁶⁸ svadevatā°] K E_{DH} TVB_G (rang lha'i); lha TVA_D (devatā°)

⁶⁹ prathamataram] K; prathamataro° E_{DH}

ntaram eva^{70,xxx} devatākāranirapekṣaṃ sukhaṃ sambhāvya, bhāvanayā sāksāt kṛtvā, sphuṭaṃ^{71,xxx} sphu[K fol. 4v]ṭikṛtaṃ san mahā-sukhasaṃjñakaṃ bhavati. tac ca jagadarthakāri cintāmaṇisamānārūpaṃ. etad uktaṃ bhavati—upadeśānantaram eva mantra mudrādevatākārarahitaṃ⁷² bhāvanayā sphuṭikṛtaṃ mahāsukhasaṃjñakaṃ cintāmaṇivaj jagadarthakāri⁷³ 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 ||^{xxxii}

kṛtvetyādi. svādhipaṃ sveṣṭadaivataṃ sāksāt kṛtvāmukhikṛtya sātārūpaṃ sukhaikasvabhāvam, paścād devatākāraṃ parityajya, sukhamātraṃ⁷⁴ phalaṃ sādhyam vyavasthitaṃ syāt.

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

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

^{xxx} 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.

^{xxxii} This verse is in Śālinī metre.

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

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

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

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

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

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

yasādhyavat kiṃ na vibhāvitam?⁷⁶ kiṃ vṛthāprayāsenety⁷⁷ āha—
śuddham ityādi. śuddham kevalam devatākāravirahitam sukhamā-
tram naiva sāksāt kartum śakyate, ākārahitasya sukhasyānupa-
lambhāt.⁷⁸ tasmāt tena kāraṇenākāro bhāvitaḥ svādhipasyeti tṛti-
yam.⁷⁹ ayam arthaḥ⁸⁰—devatākārasaṃvalitam eva sukham vibhā-
vya, sāksādbhūte devatākāram tyaktvā, sukhamātram eva sādhyam
uktaguṇam.^{xxxiii}

6.4 mantranaye caturthaṃ sādhyam

gagaṇasamaśarīraṃ lakṣaṇair bhūṣitāṅgaṃ
nirupamasukhapūrṇaṃ⁸¹ svābhayā saṃgataṃ ca |
sphuradāmitamunīndraiḥ⁸² sarvasattvārthakāri
pravadati punar anyāḥ sādhyam ucchedaśūnyaṃ || 11 ||^{xxxiv}

gagaṇetyādi. gagaṇasamaṃ māyopamaṃ vicārāsahaṃ⁸³ śarīraṃ ya-
sya. lakṣaṇair dvātriṃśadbhir⁸⁴ asītibhiś cānuvyañjanair maṇḍitāny
aṅgāni yasya. nirupamaiḥ sthaulya⁸⁵-nairantarya⁸⁶-āsamsārāpravā-

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

^{xxxiv} This verse is in Mālinī metre.

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

⁷⁷ vṛthāprayāsenety] E_{DH}; vyathāprayāsenety K

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

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

⁸⁰ arthaḥ] E_{DH}; artha K

⁸¹ nirupama°] E_{DH}; nirūpama° K

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

⁸³ māyopamaṃ vicārāsahaṃ] K (*slightly unclrear*); māyopamavicārāsaha E_{DH}

⁸⁴ lakṣaṇair dvātriṃśadbhir] K E_{DH}; mtshan gyi ste | mtshan sum cu rtsa gnyis
TVA_D; mtshan gyis te | mtshan sum cu rtsa gnyis TVB_G (lakṣaṇair [iti] dvātriṃ-
śadbhir lakṣaṇair)

⁸⁵ sthaulya°] K E_{DH}; rgya nom pa nyid dang | rgya che ba nyid dang TVA_D (praṇi-
tatvasthaulya°); lhun che ba nyid dang | TVB_G (sthaulya°)

⁸⁶ °nairantarya°] E_{DH} (*em.*) (TV: bar med pa nyid dang); °nairuttarya° K

hitva⁸⁷-nirāsravatvādibhir upamābhāvād upamātikrāntaiḥ sukhaiḥ
pūrṇaṃ romāgraparyantaṃ^{88,xxxv} saṃpūrṇaṃ.^{xxxvi} svābhayā ca ta-
thābhūtayā saṃgatāṃ samālīṅgitāṃ. sphuradbhir⁸⁹ anantanirmitair
munīndrais tathābhūtair eva sarvasattvārthakāri.⁹⁰ ucchedeneti ni-
rodhena śūnyaṃ tucchaṃ riktam.⁹¹

etad uktaṃ bhavati—gagana-māyā-marīci⁹²-gandharvanagara--
udakacandra-pratibimba-svapnopamam^{93,94} [K fol. 5r] ekānekabhā-
vābhāvagrāhyagrāhakasvabhāvarahitam anādyantam aśeṣavastu-
saṃdohasvabhāvam^{95,xxxvii} anābhāsaṃ nirañjanaṃ sarvopamātikrā-
ntaṃ paramasūkṣmātigambhīraprajñārūpatayā dharmakāyasvabhā-

^{xxxv} 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

^{xxxvi} TO CHECK: TVA_D appears to be defective here, with different readings in De-
rge Koyosan and Delhi. TVA_D: *ba spu'i rtse mo'i mthar thug par gyur pa'o ||* (*gyur pa'o ||*) Koyosan; *gyur ba'i Delhi* [MW23703]. TVB_G: *ba spu'i rtse mo'i mthar thug par yang dag par gang bar gyur pa'o ||*

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

⁸⁷ °āsaṃsārapravāhitva°] *em.*; °āsaṃsāraṃpravāhitva° E_{DH} K

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

⁸⁹ sphuradbhir] K E_{DH}; 'phro bar gyur pa de yang TVA_D (sphuradbhir tair api) (*other syntactic placement possible*); 'phro ba yang TVB_G (sphurdhbhair api)

⁹⁰ sarvasattvārtha°] K E_{DH} (TVB_G: sems can thams cad kyi don); sems can gyi don TVA_D (sattvārtha°)

⁹¹ tucchaṃ riktam] K; bhūsthaṃ riktam E_{DH}; spangs pa'o TV (tucchaṃ / riktam)

⁹² māyāmarīci°] K E_{DH} (TVB_G: sgyu ma dang | smig rgyu dang ||); sgyu ma dang | smig rgyu dang | smig rgyu dang | TVA_D (māyāmarīcīndrajāla° / māyendrajāla-marīci°)

⁹³ °svapnopamam] E_{DH}; svapnāpayam K

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

⁹⁵ anādyantam aśeṣavastusaṃdohasvabhāvam] K E_{DH}; *thog ma dang tha ma med pa'i ngos po ma lus pa'i rang bzhin* TV (anādyantāśeṣavastusvabhāvam)

vam, dvātrimśallakṣaṇavibhūṣitaśarīram aśītyanuvyañjanavirājita-
gātram⁹⁶ paramaśrīṅgārayauvanādyupetaṁ svābhāṅganālīṅgitāṅgaṁ
rūpavajrādītārāparyantadevīgaṇair anantaprabhedānimittarati⁹⁷ sva-
rūpaparamānandopabhogadvāreṇa^{xxxviii} pratibimbavat [E_{DH} p. 138]
sambhujyamānaṁ karuṇāsaṁvalitodārarūpatayā sambhogakāya-
rūpam, nānādhimuktivineyajanaparipācanārtham^{xxxix} anekavidha-
prātihāryadvāreṇa⁹⁸ nirmītānantakulāntarbhūtasambuddhabodhi-

^{xxxviii} 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_D suggests reading *rati*, while TVB_G has no reflex of the word but may be corrupt, given that it sounds rather incomplete. TVB_G is also missing a reflex of *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 sānantaprabhedānimittaratīḥ, tatsvarūpasya paramānandasyopabhogaḥ, taddvāreṇa*. Of the Tibetan translation, while TVA_D 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_D 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_G has the same readings, apart from the two suspected lacunae mentioned above.

^{xxxix} E_{DH} misreports K as reading *paripāvanārtha*.

⁹⁶ °gātram] K E_{DH}; no reflex in TV

⁹⁷ anantaprabhedānimittarati°] conj. (TVA_D: *mtshan ma med pa'i dga' ba'i rang gi ngo bo'i rab tu dbye ba dpag tu med pas*); anantaprabhedānimittarati°] K E_{DH}; *mtshan ma med pa'i rang gi ngo bo'i rab tu dpag tu med pas* TVB_G

⁹⁸ anekavidhaprātihārya°] K E_{DH}; rdzu 'phrul dang cho 'phrul rnam pa du ma TVA_D TVB_G (anekaṛddhiprātihārya°)

sattvaspharaṇasamhārakāritvena⁹⁹ nirmāṇakāyātmakam, śūnyatā-
karuṇābhinnabodhicitta¹⁰⁰ svabhāvāmalaprajñopāyasamādhisambhū-
tasatsukhāpūrṇam^{xl} āsaṃsārasthitidharmam¹⁰¹ apratiṣṭhitanirvāṇa-
rūpaṃ nirmalanivātaniścalapradīpaśikhāprabandhanityatayā niro-
dhaśūnyaṃ caturthaṃ¹⁰² sādhyam.

6.5 mantranaye pañcamam sādhyam

kṛtvā sāksāt svādhipaṃ satarūpaṃ
tyaktvopekṣājñānamātraṃ¹⁰³ phalaṃ syāt |
āsaṃsārasthāyi sattvārthakāri
cintā¹⁰⁴ ratnaprakhyam¹⁰⁵ ekāntaśāntam || 12 ||^{xli}

kṛtvetyādi. sāksāt svādhipaṃ kṛtvā, paścāt¹⁰⁶ tyaktvā, upekṣārūpaṃ
yaj jñānaṃ tanmātraṃ sādhyam syāt. anyat sugamam.¹⁰⁷ etad u-
ktaṃ bhavati—maṇḍalacakrarūpaṃ sāksāt kṛtvā, paścāt tan niro-
dha, upekṣājñānamātraṃ sādhyam syāt pañcamam.

6.6 mantranaye ṣaṣṭhaṃ sādhyam

kṛtvā sāksān maṇḍalaṃ satarūpaṃ
paścāt tasya svecchayā nirvṛtiś^{108,xlii} ca |

^{xl} See Sahajavilāsa, *Svādhiṣṭhānakurukullāsādhana* (SāMā no. 183, p. 383): *tataḥ prajñopāyāmalasamādhisambhūtasatsukhāpūrṇam iva svadehaṃ trailokyam ca paśyēt.*

^{xli} This verse is in Śālinī metre.

^{xlii} Here the intended meaning, as stated in the commentary, is ‘cesation’. In the

⁹⁹ °bodhisattva°] *conj.* (TVB_G: byang chub sems dpa’i); °bodhi° K E_{DH}; byang chub sems dpa’ la sogṣ pa’i TVA_D (°bodhisattvādi°)

¹⁰⁰ °bodhicitta°] E_{DH}; °bodhicittā° K

¹⁰¹ °dharmam] *conj.* (TV: chos can); °dharmāṇām K E_{DH}

¹⁰² caturthaṃ] E_{DH}; caturtha K

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

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

¹⁰⁵ °prakhyam] E_{DH}; °prakhyamṃ K

¹⁰⁶ paścāt] E_{DH}; paścāta K

¹⁰⁷ sugamam] E_{DH}; sūgamaṃ K

¹⁰⁸ nirvṛtiś] K; nirvṛtiṃ E_{DH}

sattvārthasyāpy asty abhāvo na vāsmīn
prādurbhāvo nirvṛtād¹⁰⁹ asti yasmāt || 13 ||^{xliii}

kṛtvetyādi. kṛtvā sāksān maṇḍalaṃ sātasaṃvalitam,¹¹⁰ tasya sve-
cchayā nirvṛtir nirodhaḥ.

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

etenaitad evāha—sātasaṃpūrṇacakraṃ^{xlv} sāksāt kṛtvā, yāvad i-
ṣṭaṃ kālaṃ vyavasthāpya, paścāt tasya sarvathaiva pradīpavan ni-
rodhaṃ kṛtvā sthātavyam.^{112, xlii} yadā punaḥ sattvārthābhilāṣo bha-

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

^{xliii} This verse is in Śālinī metre.

^{xliv} The syntax of TV suggests reading *karuṇāsaṃvalitasya*: 'gags pa'i 'khor lo las
snying rje'i rang bzhin can sems can gyi don ('gags pa'i] TVB_G; 'gog pa'i TVA_D)
However, *karuṇāsaṃvalita* naturally qualifies *cakra* and not *sattvārtha*.

^{xlv} Here one may wish to emend to *sātasaṃpūrṇaṃ cakraṃ* to avoid the *karma-*
dhāraya, given that the author did not previously use a *karmadhāraya* when 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.

^{xlii} 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.'

¹⁰⁹ nirvṛtād] E_{DH}; nirvṛtād K

¹¹⁰ sātasaṃvalitam] *em.* (TV: bde ba'i rang bzhin can); sātasaṃvalitam K E_{DH}

¹¹¹ nirodhayitavyam] *em.*; nirodhayitavyaḥ K E_{DH}

¹¹² nirodhaṃ kṛtvā sthātavyam] K E_{DH}; 'gog pa yin no TV (nirodhaḥ)

vati, tadā¹¹³ niruddhād eva cākṛāntaram utpādyā sattvārthaḥ kartavyaḥ. cākṛāntarotpāde¹¹⁴ 'pi ciraniruddhād¹¹⁵ eva cākṛād yathābhavyatayā¹¹⁶ vineyānām yathābhilaṣitaḥ prāptir bhavatīti śaṣṭham.¹¹⁷

6.7 mantranaye saptamaṃ sādhyam

kṛtvā sphuṭam rūpam abhiṣṭam eṣām
paścān nirodham^{118, xlvii} phalam āha kaścit |
abhinnarūpaś ca yato nirodho
na pakṣabhede 'pi tato 'sti bhedaḥ || 14 ||^{xlvi}

kṛtvetyādi. śaṇṇām pakṣānām anyatamasya phalasya¹¹⁹ sādhyatvād yad yad evābhiṣṭam¹²⁰ tad¹²¹ eva sāksāt kṛtvā, paścāt sarvathaiva pradīpavan nirodha uttarakālam sattvārthādīśūnyaḥ sāksāt kartavyaḥ.

nanu śatpakṣabhedenā śaḍ eva¹²² nirodhāḥ syuḥ. tat katham eka eva nirodha ity āśaṅkyāha—abhinnetyādi. abhinnaṃ¹²³ rūpam ya-sya sa tathā.¹²⁴ na hi nirodhānām śatpakṣalakṣaṇabhede 'pi bhedo

^{xlvi} 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 turyaṃ sekam āhāvaram tat* |

^{xlvi} This verse is in Rāmā metre.

¹¹³ tadā] K E_{DH} TVB_G (de'i tshe); de'i TVA_D (tad° ?)

¹¹⁴ cākṛāntarotpāde] E_{DH}; cākṛāntaropāde K

¹¹⁵ ciraniruddhād] *em.* (TV: ring du 'gags pa'i); citaniruddhād K; cittaniruddhād E_{DH}

¹¹⁶ yathābhavyatayā] *variant word division in* E_{DH}: yathā bhavyatayā

¹¹⁷ śaṣṭham] K (śaṣṭham) E_{DH} TVB_G (drug pa'o); bsgrub par bya ba drug pa'o TVA_D (sādhyam śaṣṭham)

¹¹⁸ nirodhaḥ] *em.*; nirodha(m) K (*fort. corr.* ḥ); nirodham E_{DH}

¹¹⁹ anyatamasya phalasya] *conj.*; arthaphalasya K E_{DH}; nang nas 'bras bu TV

¹²⁰ phalasya sādhyatvād yad yad evābhiṣṭam] K E_{DH}; 'bras bu bsgrub bya gang kho na TVA_D (phalam sādhyam yad eva); 'bras bu bsgrub bya gang kho na mngon par 'dod pa TVB_G (phalam sādhyam yad evābhiṣṭam)

¹²¹ tad] E_{DH} TVB_G (de); sad K; *no reflex in* TVA_D

¹²² śaḍ eva] E_{DH}; śatreva K

¹²³ abhinnaṃ] E_{DH}; abhinna K

¹²⁴ sa tathā] *em.*; tat tathā K E_{DH}

'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 sekam¹²⁵ āhāvaraṃ tat |
yasmāt¹²⁶ sarvo bhāvanāsu prayāso
vyarthaḥ prāptas tatphalasya prasiddheḥ^{127,xlix} || 15 ||^l

[E_{DH} p. 140] prajñājñānetyādi. prajñājñānopadeśād uttarakālaṃ^{128,li}
yat bodhicittasyāmṛtarūpasya¹²⁹ rasanayā grahaṇam, tat turyaṃ ca-
turthaṃ [K fol. 6r] sekam āha kaścīt. tac cāvaraṃ hīnam, viniḥṣṭam

^{xlix} TM_D'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*]

^l This verse is in Śālinī metre.

^{li} 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_G is probably corrupt after *phyis te: byang chub* appears to have been moved from the following clause with *bodhicitta* to this clause. Perhaps the text should read *phyis te rdzogs pa'i dus so || gang zhe na |*. Taken altogether, TV suggests the translator may have had a different reading here, but no compelling emendation is indicated.

¹²⁵ sekam] E_{DH}; seṣam K

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

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

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

¹²⁹ bodhicittasyāmṛtarūpasya] *em.* (TVA_D: byang chub kyi sems te bdud rtsi'i ngo bo); saṃ bodhicittasyāmṛtarūpasya K E_{DH}; sems te bdud rtsi'i ngo bo TVB_G (cittasya)

iti yāvat. kasmād avaram? yasmāt sarvaprayāso mantramudrādevatādyākārabhāvanāsu punaḥ punar anuṣṭhānalakṣaṇas tathāgato-
kto¹³⁰ vyarthaḥ prāptaḥ.^{lii} kutaḥ? tatphalasya bhāvanāsādhyasya
phalasya bodhicittāsvādakāla eva prasiddhatvāt prāptatvāt,¹³¹ anya-
sya viśiṣṭasya phalasyābhāvād iti yāvat.

7.2 caturthaseke vipratipattir dvitīyā

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

prajñetyādi. prajñājñānād uttarakālaṃ yāḥ prāptā yathāmilitā rā-
māḥ striyas tāsāṃ samāpattidvāreṇa¹³² ya āsvādaḥ, tat turyaṃ se-
kam. tad apy adhamam. śeṣaṃ gatārtham.

^{lii} TV reflects basically the same words as transmitted in K but with an understanding that may reflect a different underlying reading. Whereas the Sanskrit text as transmitted in K appears to suggest primarily one thing that would be *vyartha* on this position—namely, *sarvaprayāsa* taught by the *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.

^{liii} This verse is in Śālinī metre.

¹³⁰ *tathāgatokto*] E_{DH}; *tathāgatoktau* K

¹³¹ *prasiddhatvāt prāptatvāt*] K E_{DH} TVB_G (*grub pa nyid dang | thob pa nyid dang* ||); *rab tu grub pa nyid dang* | TVA_D (*prasiddhatvāt*)

¹³² *samāpattidvāreṇa*] E_{DH}; *rig pa'i sgo nas* TVA_D (*rig fort. pro reg*); *reg pa'i sgo nas* TVB_G (*sparṣadvāreṇa*)

7.3 āgamasya vyākhyānam

atha¹³³ caturtham tat punas tatheti^{134, liv} vyākhyāyate. caturtham iti¹³⁵ prajñājñānam tṛtīyam apekṣya caturtham ity ucyate. tad iti ta-
cchabdena tad eva prajñājñānam tadrūpaṃ¹³⁶ parāmrśyate.^{lv} punar
iti punaḥśabdena tasmād viśeṣaḥ. viśeṣaś cātra¹³⁷ nirāsravanirutta-
rātyantasphītāvicchinna-prabandhapravāhitva¹³⁸ lakṣaṇaḥ.^{139, lvi} ta-
theti tathāśabdena tādrśatvam abhidhīyate. tādrśatvam ca yādrśyā
prajñādiyuktayā¹⁴⁰ sāmagryā yādrśaṃ prajñājñānam utpannam, pa-
ścād api tādrśyaiva sāmagryā tathaiva cotpadyate, nānyatheti tathā-
śabdārthaḥ.

atra ca lakṣyalakṣaṇabhāvenārtho^{141, lvii} boddhavyaḥ. lakṣyate
'neneti lakṣaṇam anubhūyamānam prajñājñānam, apratīyamāna-

^{liv} *Samājottara* 113f

^{lv} The referent of *tat* in *tadrūpaṃ* is evidently *caturtham*. TVB_G essentially reflects the transmitted Sanskrit reading but *eva*, if it is rendered by *nyid*, is slightly out of place.

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

^{lvii} For *lakṣyalakṣaṇabhāva*, TVA_D reads *mtshon par bya ba'i don mtshan par byed*

¹³³ *atha*] K E_{DH} TVB_G (de la); *no reflex in TV*

¹³⁴ *punas tatheti*] E_{DH} (*em.*); *punar iti* K

¹³⁵ *caturtham iti*] K E_{DH} TVA_D (bzhi pa ni); *no reflex in TVB_G*

¹³⁶ *tad eva prajñājñānam tadrūpaṃ*] K E_{DH} TVB_G (shes rab ye shes de nyid kyi ngo bo de); shes rab ye shes kyi ngo bo de TVA_D

¹³⁷ °ātra] E_{DH}; *no reflex in TV*

¹³⁸ °niruttarātyantasphītāvicchinna-prabandhapravāhitva°] K; °nirantarātyanta-sphītāvicchinna-prabandhapravāhitva° E_{DH} (*em.*); shin tu rgyas pa nyid dang | bar chad med pa nyid dang | rgyun mi 'chad par skye ba nyid kyi TVA_D (°ātya-ntasphītātvanairantaryāvicchinna-prabandhapravāhitva°); shin tu rgyas pa nyid rgyun mi chad par skye ba nyid kyi TVB_G (°ātyantasphītātāvichinna-prabandha-pravāhitva°)

¹³⁹ °lakṣaṇaḥ] E_{DH}; °lakṣaṇam K

¹⁴⁰ °yuktayā] *conj.* (TV: dang ldan pa'i); °yukyā K E_{DH}

¹⁴¹ °ārtho] K E_{DH} TVB_G (don); *no reflex in TVA_D*

sya lakṣaṇatvāyogāt, nāgrhītavīśeṣaṇā [E_{DH} p. 141] viśeṣyabuddhir
iti nyāyāt. lakṣyate jñāyate pratipādyata¹⁴² iti^{143,lviii} lakṣyaṃ sāksāt
karīṣyamāṇaṃ caturtham.

7.4 caturthaseke vipratipattis tṛtīyā

atra caturtham¹⁴⁴ nāstīty eke.^{lix} nanu caturtham ity etad asti ta-
tṛpadam.^{145,lx} tat katham nāstīty ucyate? satyam, upadeśasamrakṣā-

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

^{lviii} Although K reads *aneneti*, and TVB_G 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_D.

^{lix} TVA_D adds near the beginning of this sentence *Samājottara* 113ab: *abhiṣekaṃ*
tridhā bhedaṃ asmin tantre prakalpitaṃ |.

^{lx} There is little doubt about the meaning of the text here, but its constitution
is not very secure. Both Tibetan translation suggest that the whole of *Samājo-*
ttara missing 113f was cited. While TVA_D offers a somewhat cleaner text, TVB_G
again may reflect something closer to K, with a pronoun immediately following
iti and the word 'caturtha' marked off by an *iti* on its own. Various proposals
could be entertained for a smoother Sanskrit text, but what 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]”’

¹⁴² pratipādyate] K E_{DH} (pratipādyate); go bar bya zhing bsgrub par bya bas na
TVA_D; khong du chud par byed bsgrub par byed pas na TVB_G (pratīyate pratipā-
dyata)

¹⁴³ iti] *conj.*; aneneti K E_{DH}

¹⁴⁴ caturtham] K E_{DH} TVB_G (bzhi pa ni); dbang ni rnam pa gsum dag tu | gyud 'di
las ni rab tu grags || zhes gsungs pas na | bzhi pa TVA_D (abhiṣekaṃ tridhā bhedaṃ
asmin tantre prakalpitaṃ | iti vacanāc caturtham)

¹⁴⁵ nanu caturtham ity etad asti tatṛpadam] K (nanu caturtham ity etad asti | tat
padam) E_{DH}; de ltar de bzhi bzhi pa yang || zhes bya ba'i tshig bcom ldan 'das kyes
gsungs pa yod pa ma yin nam | TVA_D (nanu caturtham tat punas tatheti padaṃ
bhagavatoktam); de lta na de ma yin pa gzhan de ltar de bzhi bzhi pa yang zhes
bya ba der bzhi pa zhes bya ba'i tshig bcom ldan 'das kyes gsungs pa yod pa ma yin
nam | TVB_G (nanu anyatra [? - de ma yin pa gzhan] caturtham tat punas tatheti
asmin [? - der] caturtham iti padaṃ bhagavatoktam)

rthaṃ^{lxi} sattvavyāmohanāya ca tṛtīyam eva caturthaśabde[K fol. 6v]noktaṃ bhagavatā. anyathā tat punar^{146, lxii} iti noktaṃ syāt.

tad atyantāsaṃgatam, caturthasya pramāṇasiddhasya pratipāditatvāt pratipādayiṣyamāṇatvāc ceti.^{lxiii}

7.5 lakṣyasya vicāraṇam

atra lakṣaṇaṃ prajñājñānaṃ pratītam eva sarvaih. lakṣye¹⁴⁷ paraṃ vyāmohaḥ. tad vicāryate. lakṣyaṃ hi bhaved¹⁴⁸ artharūpaṃ vā syāt jñānarūpaṃ vā. na tāvad¹⁴⁹ artharūpaṃ, arthasyaivābhāvāt,^{150, lxiv} ekānekaviyogitvena pramāṇena tasya nirākṛtatvāt. mantranaye ca vijñānavādamadhyamakamatayor¹⁵¹ eva pradhānatvād^{lxv} jñānarū-

^{lxi} 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*.

^{lxii} 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*.

^{lxiii} 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*.

^{lxiv} 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*.

^{lxv} 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-

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

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

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

¹⁴⁹ *tāvad*] K EDH; *no reflex in TV*

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

¹⁵¹ *°matayor*] EDH TV ('*dod gzhung*); *°tamayor* K

paṃ vā syāt. jñānaṃ ca sākāraṃ vā nirākāraṃ vā. sākāraṃ api citrādvaitarūpaṃ^{lxvi} vā syād anekarūpaṃ vā syād iti vikalpāḥ.

7.5.1 sākārasya vijñānasya nirākaraṇam

tatra sākāravijñānaṃ sarvathaiva gagaṇakamalavan nāstīti nirākāravādino bruvate. nanu nilapītaśuklādighaṭapaṭaśakaṭādi¹⁵²rūpeṇākārāḥ¹⁵³ pratibhāsante¹⁵⁴ pratyakṣataḥ. te cārthasyābhāvād jñānarūpā eva. tat kathaṃ sākāraṃ nāstīti?^{lxvii} satyam. pratibhāsanta evākārāḥ, param alīkarūpeṇa.¹⁵⁵ alīkarūpatā¹⁵⁶ caikānekaviyogitvena pramāṇalakṣaṇena¹⁵⁷ 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*.

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

^{lxvii} TVB_G presents this argument differently than what is transmitted in Sanskrit but maintains 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_D'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 |*

¹⁵² °śakaṭādi°] E_{DH} (*em.*) TV (*shing rta*); °prakaṭādi° K

¹⁵³ °ākārāḥ] *conj.*; ((cā)kārāḥ K; vākārāḥ E_{DH}

¹⁵⁴ pratibhāsante] E_{DH}; pratibhāsante K

¹⁵⁵ alīkarūpeṇa] K E_{DH} TVB_G (*brdzun pa'i ngo bor*); *brdzun pa yin no* TVA_D (*alīkam*)

¹⁵⁶ alīkarūpatā] K E_{DH} TVB_G (*brdzun pa'i ngo bo nyid*); *brdzun pa nyid* TVA_D (*alīkatā*)

¹⁵⁷ °viyogitvena pramāṇalakṣaṇena] *em.*; °viyogitvapramāṇalakṣaṇena K E_{DH}; *dang bral ba'i mtshan nyid kyis* TVA_D (°viyogalakṣaṇena); *dang bral ba'i tshad ma'i mtshan nyid kyis* TVB_G (°viyogapramāṇalakṣaṇena)

tra¹⁵⁸ kathitatvāt, neha¹⁵⁹ pratanyate. alikatvaprasiddhā ca māyā-
mayā ivākārā bhrāntirūpāḥ prakāśante.¹⁶⁰ bhrāntinivṛttau ca nirā-
kāram eva¹⁶¹ śuddhasphaṭikasaṃkāśaṃ pāramārthikam¹⁶² siddham
bhavati.¹⁶³ ataś citrādvaitarūpam anekarūpaṃ ca sākāraṃ vijñānam
astīti vikalpadvayaṃ nirastaṃ bhavatīti.

7.5.2 nirākārasya vijñānasya samarthanam

nanu nirākāram api vijñānam upalabdhilakṣaṇaprāptaṃ svapne 'pi
nopalabhyate. tat katham tad asti paramārthata¹⁶⁴ i[K fol. 7r]ty u-
cyate? ucyate.^{165, lxviii} sukhākāram vijñānam¹⁶⁶ antaḥparisphuradrū-
paṃ nirākāram saṃvedyata eva.^{lxix} nīlādyākārāḥ punar alikāḥ pra-
tibhāśante. anyathā teṣāṃ satyatve sarva evākārāḥ satyāḥ syuḥ. ta-
thā hi grāhyagrāhakabhāvādikam api satyaṃ [E_{DH} p. 142] syāt. ta-
taś ca sarveṣāṃ eva satyapratibhāśatvena muktiprasaṅgaḥ,¹⁶⁷ keṣā-

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

^{lxix} TV changes the subject of the sentence from *vijñāna* to the *ākāras* of *vijñāna*. TVA_D is likely corrupt with *shes pa rnams ni* in place of TVB_G's *shes pa'i nang na*.

¹⁵⁸ pramāṇasvarūpasyā°] E_{DH}; pramāṇa((pe))rūpasyā° K

¹⁵⁹ neha] E_{DH}; eha K

¹⁶⁰ prakāśante] K (prakāśante); prakāśyante E_{DH}

¹⁶¹ nirākāram eva] K E_{DH} TVB_G (rnam pa med pa kho na); rnam pa med pa de kho na TVA_D (nirākāram eva tad)

¹⁶² pāramārthikam] E_{DH} (*em.*); pārarthikam K

¹⁶³ bhavati] K; bhavatīti E_{DH}

¹⁶⁴ paramārthata] *em.*; paramārtham K E_{DH}

¹⁶⁵ ucyate] K E_{DH} TVB_G ('on te); *no reflex* in TVA_D

¹⁶⁶ antaḥ°] K E_{DH} TVB_G (nang na); rnams ni TVA_D (*probably corruption*)

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

ñcid api mithyāpratibhāsasya bhrāntirūpasyāpratibhāsanāt.^{lxx} tathā cōktaṃ—

draṣṭavyaṃ¹⁶⁸ bhūtato bhūtaṃ bhūtadarśi vimucyate^{|lxxi}

tasmād akāmakēnāpi nīlādyākārāṇām alīkatvaṃ evaiṣṭavyaṃ. sukhādikaṃ nīrākāraṃ¹⁶⁹ satyaṃ upalabhyate. tat kathaṃ nopalabhyata iti.

nanu sukhādyākāraṃ sākāraṃ eva vijñānaṃ^{170,lxxii} upalabhyate, sukhāder ākārasvabhāvatvāt. na ca sukhādyākāraśūnyaṃ jñānaṃ¹⁷¹ svapne 'pi saṃvedyate. sakalabhrāntivigamād aṣṭamyāṃ bhūmāv upalabdhi-lakṣaṇaprāptir bhavatīty atrāpi kośapānaṃ¹⁷² vinā anyan

^{lxx} 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 ||* (TVAD) *cung zhig dang log pa'i rnam par 'khrul pa'i ngo bo mi snang ba'i phyir ro ||* (TVAD). There is a possibility that *log pa'i rnam pa* reflects *mithyākāra* instead of *mithyāpratibhāsa*.

^{lxxi} *Abhisamayālaṅkāra* 5.21; *Ratnagotravīghāga* 154; *Pratītyasamputpādahṛdaya-kārikā* 7; etc.

^{lxxii} 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 TVBG 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.' TVAD 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.'

¹⁶⁸ draṣṭavyaṃ] E_{DH}; draṣṭavya K

¹⁶⁹ nīrākāraṃ] K E_{DH}; rnam pa TVAD (ākāraṃ); rnam pa brdzun pa TVBG (alīkā-kāraṃ)

¹⁷⁰ sākāraṃ eva vijñānaṃ] *conj.*; eva vijñānaṃ K E_{DH}; shes pa yang rnam pa dang bcas pa kho na TVAD; rnam pa dang bcas pa'i kho na shes pa TVAD (api sākāraṃ eva jñānaṃ)

¹⁷¹ jñānaṃ] K E_{DH}; rnam par shes pa TV (vijñānaṃ)

¹⁷² kośapānaṃ] K (kosapānaṃ); śāpathollaṅghanaṃ E_{DH} (*em.*)

na¹⁷³ pramāṇam asti prasādhakam iti.¹⁷⁴ tad asat,¹⁷⁵ abhiprāyāpa-
rijñānāt, sukhādyākārasyaiva¹⁷⁶ nīlādyākārahitasya vijñānasya
nirākāratveneṣṭatvāt.¹⁷⁷ tac cedānīm eva svasaṃvedanapramāṇasi-
ddhaṃ sakalapraṇabhṛtām astīti kathaṃ nopalabdhiḥ?

7.5.3 madhyamakamatasya samarthanam

nanu tad¹⁷⁸ apy ekānekasvabhāvaviyogād alīkam eva bhrāntimā-
tram, ekānekasvabhāvarahitatvasya¹⁷⁹ sākāranirākāravijñānavyā-
pitvāt.¹⁸⁰

nanv anena nyāyena sakalasākāranirākāravijñānasyā¹⁸¹ likatva-
prasādhanān na kiñcid api pāramārthikaṃ vastutattvam asti.^{182, lxxiii}
tat kathaṃ lakṣyasya svarūpaṃ pramāṇata upalakṣayitavyam? naiṣa
doṣaḥ, madhyamakamate pramāṇato 'likatāsiddhāv api¹⁸³ māyopa-
mapratibhāsamātrasyaikānekasvabhāvarahitasya dharmirūpasyā-
pratiśedhāt. tatraiva cālike pratibhāsamātre lakṣyalakṣaṇasaṃsā-
ranirvāṇa[K fol. 7v]maṇḍalacakrādibhāvanāsakalajagadarthakriyā-

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

¹⁷³ anyan na] E_{DH}; anyatra K

¹⁷⁴ iti] K E_{DH} TVA_D (zhe na); *no reflex* in TVB_G

¹⁷⁵ tad asat] *conj.* (TV: de ni bden pa ma yin te); tad K E_{DH}; asat etat *possible conj.*

¹⁷⁶ sukhādyākārasyaiva] K E_{DH}; bde ba la sogs pa nyid TVA_D; bde la sogs pa nyid TVB_G (sukhāder eva)

¹⁷⁷ nirākāratveneṣṭatvāt] K E_{DH} TVB_G (rnam pa med pa nyid du 'dod pa nyid kyi phyir); med pa nyid du 'dod pa'i phyir TVA_D

¹⁷⁸ nanu tad K E_{DH}; *tat possible conj.*

¹⁷⁹ 'rahitatvasya] *em.* (TV: dang bral ba nyid kyi); 'rahitasya K E_{DH}

¹⁸⁰ 'vijñāna°] K E_{DH}; shes pa TV (jñāna)

¹⁸¹ 'vijñānasyā°] K E_{DH}; shes pa TV ('jñānasyā°)

¹⁸² asti] *conj.*; astīti K E_{DH} (astīti?); *no reflex* in TV

¹⁸³ māyopamapratibhāsamātrasyai°] K E_{DH}; snang ba tsaṃ dang sgyu ma lta bu TVA_D (māyopamasya pratibhāsamātrasya cai°); snang ba sgyu ma lta bu TVB_G (māyopamapratibhāstasyai°)

dinām¹⁸⁴ avyāhatā vyavasthā¹⁸⁵ sidhyati.^{186, lxxiv} tathā cōktam—

buddhatvaṃ vajrasattvatvaṃ saṃvṛtyaiva prasādhā-
yet |^{lxxv}

iti.¹⁸⁷

nanu sarvam eva vastujātam alikarūpatayā niḥsāram, tadā kima-
rthaṃ maṇḍalacakrādibhāvanāprayāsaḥ¹⁸⁸ kriyate? asad etat,

mithyādhyāropahānārthaṃ¹⁸⁹ yatno 'saty api¹⁹⁰ [E_{DH} p.
143] mōktari |^{191, lxxvi}

iti vacanāt. yady api vicāryamāṇaṃ pāramārthikaṃ vasturūpaṃ
nāsti, tathāpy ahaṃ sukhī bhaveyaṃ mā¹⁹² duḥkhy abhūvam iti

^{lxxiv} E_{DH} 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*.

^{lxxv} *Kurukullākālpa* 3.16cd

^{lxxvi} *Pramāṇavārttika*, *Pramāṇasiddhi* 192cd. Verse 192 is frequently cited in Bu-
ddhist and non-Buddhist texts alike and is transmitted with the readings *bhōktari*
and *mōktari* 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).

¹⁸⁴ °bhāvanā°] K; °bhāvanā E_{DH} (variant word division); bsgoms pas TV (bhāva-
nayā)

¹⁸⁵ vyavasthā] K; vyavasthā ca E_{DH} (*em.*)

¹⁸⁶ sidhyati] *conj.* (TV: grub pa yin no); sidhyatīti K E_{DH}

¹⁸⁷ iti] E_{DH}; deest *in* K

¹⁸⁸ maṇḍala°] K E_{DH}; bri ba'i 'dkyil 'khor (lekhyamaṇḍala°)

¹⁸⁹ mithyādhyāropahānārthaṃ] *em.*; mithyādhyāropaṇārthaṃ K E_{DH}

¹⁹⁰ 'saty api] K; 'styopi E_{DH}

¹⁹¹ mōktari] *em.* (TVA_D: grol byed; TVB_Ggrol ba po); bhōktari° K (*the letter no is
added abhove bho*); muktaye E_{DH} (*em.*)

¹⁹² mā] E_{DH} (*em.*); deest *in* K

trṣṇā sakalaprāṇabhṛtām asti. yathā tulye 'pi mithyātve śubhāśu-
bhasvapnayoh śubhasvapnadarśanāt saumanasyam, aśubhasvapna-
darśanāc ca daurmanasyam, tadapanayanāya ca saddharmapāṭha-
mantrajāpādaḥ pravṛttir bhavati, tathā mithyātvāviśeṣe 'pi duḥkhā-
diprākṛtavikalpahānāya^{lxxvii} samyaksaṃbodhilakṣaṇaprāptaye¹⁹³ ca
prekṣāvatām arthinām pravṛttir bhaviṣyatīti.

8 saptavidheṣu sādhyeṣu sārāsāravicāraṇam

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

nanu kṛtaiva sā saptabhir bhedaḥ?

satyam, kintu guḍagorasanyāyena.^{197, 198} tathā hi na jñāyate, kiṃ
tat sāram asāraṃ veti.

^{lxxvii} 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 cetāḥ ||*

^{lxxviii} 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* (TV_{AD}); *gal te gang gi don du (bzhi pa bshad pa'i bshad
pa'i dus) 'di brtsams pa'i* (TV_{BG}).

^{lxxix} 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.'

¹⁹³ 'lakṣaṇaprāptaye] K E_{DH}; mtshan nyid kyi 'bras bu thob par bya ba'i phyir
TV_{AD}; mtshan nyid 'bras bu thob par bya ba'i phyir TV_{BG} ('lakṣaṇaphalaprā-
ptaye)

¹⁹⁴ yadarthas tv ayam] *conj.*; yadarthasvā'yam K; yadardhatvād ayam E_{DH}

¹⁹⁵ vimisr̥tā] K E_{DH}; gtaṃ gzhan du thal bas brjod pa'i phyir TV

¹⁹⁶ jñāyate] K E_{DH}; shes so zhe na TV (jñāyata iti [cet])

¹⁹⁷ guḍagorasanyāyena] K E_{DH} TV_{BG} (bu ram dang dar ba'i tshul gyis); bu ram
dang mngar ba nyid kyi tshul gyis TV_{AD}

¹⁹⁸ 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 samāpattibhāvanāvaiyarthya¹⁹⁹ yuktyabhāvāc²⁰⁰ ca prathamasya nihsāratā. tathā hi samagrasāmagrikam yat²⁰¹ tad avaśyam eva bhavati. anyathā samagrasāmagrikam eva tan²⁰² na bhavet. sāksātkaraṇāvasthāyām samagrasāmagrikam tad vartate. tad avaśyam tena²⁰³ bhavitavyam. sati ca bhavet²⁰⁴ pra-

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: 'lohitā (?) guḍakāraḥ, guḍagomayakāraka ity apekṣyate.'

The author of the *Vādarahasya* uses the term as well: *atadrūpaparāvṛttanīlākārātanmātragrahaṇam iti vyavasthāyām nāpi viśayasārūpyam, (tadabhāvān) kā hi paramārthasadalikarūpayoḥ samānarūpatā nāmetyādi guḍagorasayor ekatāka- raṇam kvopayuktam | bādhakapratyayād dhi tadalikatvam kiṃ prāgāropya cintā kriyate śeṣaś ca doṣo 'bhimānasyaiva cintyatvādityādir ajatapatitiparāmarśād ga- taḥ |* (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.

¹⁹⁹ samāpatti°] K E_{DH} TVB_G (snyom par 'jug pa); lha'i rnal 'byor gyi snyoms par 'jug pa'i TVA_D (devatāyogasamāpatti°)

²⁰⁰ yuktyabhāvāc] E_{DH}; yuktābhāvāc K

²⁰¹ yat] K E_{DH}; 'bras bu gang yin pa TV (yat phalam)

²⁰² samagrasāmagrikam eva tan] K E_{DH} TVB_G (tshogs pa dang tshogs can nyid du de); de'i tshogs pa TVA_D (tasya sāmāgrī)

²⁰³ tena] K E_{DH} TVB_G (de); de'i 'bras bu TVA_D (tena phalena)

²⁰⁴ sati ca bhavet] *conj.*; sati ca bhavane na K E_{DH}; de ltar gyur pas TVA_D; de ltar gyur pa TVB_G (evam sati)

thamasya hānir iti.

8.2 dvitīyasyāsāratvam

śarirādyākāraśūnyasya kevalasātarūpasyānupalabdher²⁰⁵ na dvitīyasya sārātā. tathā hi pramāṇaniścitaṃ prekṣāvātā bhāvanīyam, na yathākathañcit. pramā[K fol. 8r]ṇena saṃvalitarūpam eva sarvado-
palabhyate.²⁰⁶ tad eva sarvajananāṃ kamanīyatayā pratibhāsate. ta-
smāt kevalasya rucyabhāvāc^{207 208} cakrākārasaṃvalitasyānupalabdheḥ²⁰⁹
sākṣāt kartum aśakyatvāc^{210, lxxx} ca dvitīyasya kalpanāmātrateti.²¹¹

8.3 tṛtīyasyāsāratvam

nirupadravabhūtārthasvabhāvatvena sātmibhūtasya tyaktum aśa-
kya-
kyatvāt, saṃvalitarūpasya [E_{DH} p. 144] bhedābhāvāt, prayojanā-
bhāvāc ca na tṛtīyasya kalyāṇabhāvaḥ.^{212, lxxxi} tathā hi sahopala-

^{lxxx} TV suggests reading: *kevalasyānupalabdheḥ rucyabhāvāc cakrākārasaṃvali-
tasyānupalabdheḥ sākṣāt kartum aśakyatvāt*. The addition of *anupalabdheḥ* after
kevalasya renders the flow of logic less smooth and makes *sākṣāt kartum aśakya-
tvāc* 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.

^{lxxxi} Where we conjecture *na tṛtīyasya kalyāṇabhāvaḥ*, TV reads: *gsum pa dge*

²⁰⁵ °labdher] E_{DH}; °bdher K

²⁰⁶ saṃvalitarūpam eva sarvado°] K E_{DH}; grub pa kho na TVA_D (siddham eva);
grub pa'i ngo bo thams cad du TVB_G (siddharūpaṃ sarvado°)

²⁰⁷ rucyabhāvāc] K E_{DH}; mi dmigs pa'i phyir dang | 'dod par bya ba ma yin pa'i
phyir dang | TVA_D; ma dmigs pa'i phyir dang | 'dod pa med pa'i phyir dang | TVB_G
(anupalabdhe rucyābhāvāc)

²⁰⁸ cakrākārasaṃvalita°] K E_{DH}; 'khor lo'i rang bzhin TVA_D (cakrasvarūpa°); 'khor
lo'i rnam pa'i rang bzhin TVB_G (cakrākārasvarūpa°)

²⁰⁹ °syānupalabdheḥ] *em.* (TVA_D: mi dmigs pa'i phyir dang) (TVB_G: ma dmigs pa'i
phyir); °sya upalabdheḥ K; °syopalabdheḥ E_{DH}

²¹⁰ aśakyatvāc] E_{DH} (*em.*); aśakyatāc K; mi nus ba'i phyir dang | 'bad pa nyid
mtshungs pa'i phyir TV (aśakyatvād yatnasyaiva tulyatvāc)

²¹¹ kalpanāmātrateti] E_{DH} (*em.*); kalpanātrateti K

²¹² na tṛtīyasya kalyāṇabhāvaḥ] *conj.*; na tṛtīyakalyāṇibhāvaḥ K^{pc}; na tṛtīyakalyā-
nibhāvaḥ K^{ac}; na tṛtīyaḥ kalpanābhāvaḥ E_{DH}

mbhena²¹³ tādātmyasiddhāv ekasya parityāge 'parasyāvaśyaṃ parityāgaḥ, na vā kasyacid iti.

8.4 caturthasya sārāsāratvavicāraṇam

prapañcatvena bahuprayāsatvād vicārāsahatvena bhrāntirūpatayā-paramārtharūpatayā ca na tṛtīyāntapakṣasya²¹⁴ kalyāṇateti.²¹⁵ atra kecid yuktiṃ varṇayanti.^{lxxxii} prapañcarūpatvābhāve²¹⁶ 'pi sūkṣma-sya bindvādeḥ punaḥ punar bhāvanayā sāksātkaraṇaṃ yāvat, prayāsaś tāvāt sarvatraiva bhāvvyavastuni sambhavati.^{lxxxiii} 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*.

^{lxxxii} TVA_D 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*).

^{lxxxiii} 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_D); *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_G). Of these, the intention behind TVA_D is hard to discern, but TVB_G 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.

²¹³ sahopalambhena] E_{DH}; saholambhena K

²¹⁴ tṛtīyāntapakṣasya] *em.* (TVA_D: gsum pa'i tha' ma'i phyogs) (TVB_G: gsum pa'i mtha' ma'i phyogs); tṛtīyāntaḥ | pakṣasya K; tṛtīyapakṣasya E_{DH}

²¹⁵ kalyāṇateti] E_{DH}; kalyāṇateti K

²¹⁶ prapañcarūpatvābhāve] K E_{DH}; spros pa'i ngo bo nyid du gyur TV (prapañcarūpatve)

prayāsabhayam, na kiñcid api bhāvanīyam.

prapañcarūpatvād iti cet. prapañcāprapañcayor bhāvanāvasthā-
yām ko viśeṣaḥ?²¹⁷ nanv²¹⁸ aprapañcaṃ śīghram eva sthīrībhavatīty
ayaṃ viśeṣaḥ.^{lxxxiv} yatraivālabane²¹⁹ cittam punaḥ punaḥ preryate
nirantaram²²⁰ dīrghakālam ca tatraiva sthīrībhavatīty āgamo yuktis
cātrāsti.²²¹ tathā cōktaṃ—

tasmād bhūtam abhūtaṃ vā yad yad evābhībhavyate |
bhāvanābalanīṣpattau tat sphuṭākālpadhīphalam²²² ||^{lxxxv}

punaś cōktaṃ—

aho kuśīdatvam aho vimūḍhatā
aho janasyāsyā sadarthavakratā |

^{lxxxiv} 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_G with *zhe na*. The flow of argumentation is somewhat less clear and certain in TVA_D, 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.

^{lxxxv} *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*.

²¹⁷ ko viśeṣaḥ] conj. (TV: khyad par ci zhig yod |); ko viśeṣa iti cet K E_{DH}

²¹⁸ nanv] conj. (TV: 'on te); deest in K and E_{DH}

²¹⁹ yatraivālabane] conj. (no reflect of *nanu* in TV); nanu yatraivālabane K E_{DH}

²²⁰ nirantaram] E_{DH} (em.) TV (rgyun mi 'chad par); niruttaram K

²²¹ 'ity āgamo yuktis cātrāsti] K E_{DH} ('ity āgamaḥ |) E_{DH} TVB_G (zhes bya ba ni lung yin no || 'di la rigs pa yang yod de |); zhes bya ba ni lung yin no || 'di la rigs pa yang yod de | TVB_G ('ity yuktiḥ. āgamaś cātrāsti)

²²² kalpadhīphalam] em.; kalpadhī phalam K E_{DH}

svacittamātrapratibaddhabuddhatā²²³
adūravartiny api yan na sevyate ||^{lxxxvi}

iti. tasmān nāyaṃ viśeṣaḥ.

bhrāntirūpatvenāparamārthatvam api sarvatraiva bhāvanāvi-
śaye vastuni²²⁴ sambhavatīti na kiñcid api bhāvanīyaṃ syāt.^{lxxxvii} [K
fol. 8v] tataś ca sarvatraiva mokṣamārga bhāvanāyā²²⁵ vaiyarthyaṃ
syāt. māyopamākārānupraveśena bhrāntirūpaṃ apy²²⁶ aprapañcaṃ
[E_{DH} p. 145] bhāvyamānam²²⁷ aduṣṭaṃ bhavatīti cet. nanv²²⁸ ayaṃ
māyākārānupraveśaḥ prapañce 'pi samāna iti. tatrāpi ko doṣasyāva-
kāśaḥ? tasmāt²²⁹ prapañcaṃ aprapañcaṃ vā yad eva rocate pramā-
ṇasaṃgatam itarad vā, tad evālayaṃ vihāya mahāmudrārthibhir²³⁰
bhāvayitavyaṃ²³¹ ity alam atiprasaṅgeneti.

atra ca sāretaravibhāgaḥ paryupāsitaḥ gurubhir eva jñātavyaḥ.

^{lxxxvi} Untraced. Also cited in *Saptāṅga fol. 202r7. The verse is in Vaṃśastha metre.

^{lxxxvii} 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 (mī)(sic for ni?) 'khrul pas cung zhig kyang bsgom par bya ba med par 'gyur la* | TV_{AD}; *'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_{BG}. Apart from other minor differences, TV_{AD} 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 bhāvanāviśayāṇāṃ vastūnāṃ sambhrāntatvān na
kiñcid api bhāvanīyaṃ syāt.

²²³ °pratibaddha°] conj. (TV: 'brel pa); °pratibuddha° K E_{DH}

²²⁴ bhāvanāviśaye vastuni] conj. (TV_{BG}: bsgom pa'i yul gyi dngos po); bhāvanā-
viśeṣe vastuni K E_{DH}; bsgom pa'i yul gyis dngos po TV_{AD}

²²⁵ mokṣamārga bhāvanāyā] E_{DH}; mokṣamārga bhāvanāyāṃ K; thar pa'i lam
bsgom pa TV_{AD}; thar pa'i lam bsgom pa la TV_{BG} (mokṣamārgabhāvanāyā)

²²⁶ bhrāntirūpaṃ apy] K E_{DH} TV_{BG} ('khrul pa'i ngo bo la yang); de ltar 'khrul
yang TV_{AD} (evaṃ bhrāntam apy)

²²⁷ aprapañcaṃ bhāvyamānam] K; aprapañcā bhāvyamānam K; aprapañcā bhā-
vyamānam E_{DH}; spros pa med par bsgom par 'gyur ba TV_{AD}; spros pa med pa'i
sgom par 'gyur ba TV_{BG}

²²⁸ nanv] em. (ISAACSON); na tv K E_{DH}

²²⁹ tasmāt] K E_{DH}; de bas na don du gnyer bas TV (tasmād arthi)

²³⁰ mahāmudrārthibhir] conj. (TV: phyag rgya chen po don du gnyer bas); mahā-
puruṣārthibhir K E_{DH}

²³¹ bhāvayitavyaṃ] E_{DH}; bhaviyitavyaṃ K

8.5 pañcamasyāsāratvam

ṭṛṭiyapakṣoktadoṣān²³² nīrasatvena²³³ prayojanābhāvān mantrana-
yakramābhāvāc ca^{lxxxviii} na pañcamah parikṣiṇadoṣah.

nanu sāksātkaraṇāt^{lxxxix} pūrvam mantranayaprayogo 'sti. tat
katham tasyābhāvaḥ? satyam, sāksātpthalāvasthā sādhyā. tasyām
ca nāsty asau kramah sāksāt. parityāge²³⁴ ca na prayojanam utpa-
śyāma iti.^{xc}

^{lxxxviii} Both Tibetan translations lack a reflex of *nīrasatvena*, but there is otherwise reason to assume the word to be an interpolation. While TVB_G otherwise agrees with K, TVA_D 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; prayojanābhāvādīṭṛṭiyapakṣoktadoṣatvān mantranayakramābhāvāc 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 *pakṣa*, the third includes bliss as an integral part of the *sādhyā*.

^{lxxxix} 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').

^{xc} 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_D; *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_G.

The word *sāksāt* could be taken with *parityāge* as K and E_{DH} 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.

²³² ṭṛṭiyapakṣoktadoṣān] *conj.* (TVB_G: *gsum pa'i phyogs la bshad pa'i nyes pa yod pa dang*); ṭṛṭiyapakṣe ktato K; ṭṛṭiyapakṣe kuto E_{DH}; *gsum pa'i phyogs la bshad pa'i nyes pa* TVA_D (*see note* concerning TVA_D)

²³³ nīrasatvena] *conj.*; *nīrasatvena te* K E_{DH}; *no reflex* in TV

²³⁴ kramah sāksāt. parityāge] *variant word division* in K and E_{DH}: *kramah | sāksā-tparityāge*

8.6 ṣaṣṭhamasyāsāratvam

svecchayā nirvāpayitum²³⁵ āśakyatvāt, prayojanābhāvāt, sattvārthābhāvāc ca na pañcāntaprabhedakalpanā²³⁶ kalaṅkāśūnyā.^{xcī} tathā hi²³⁷ kasyacin nivṛttiḥ kāraṇanivṛtṭyā vyāpakanivṛtṭyā²³⁸ vā bhavati. na cātra sākṣāt kṛtamaṇḍalacakrasya nivartakam kāraṇam vyāpakam vā icchākāle dṛśyate.^{xcīi}

nanu śūnyataiva nivartikāsti. yathā dāruṣaṅghātaprajvalito^{239, xcīi} vahnir niḥśeṣam indhanaṃ bhaṣmīkṛtya paścāt svarasata eva nivartate, tathā maṇḍalacakraprajvalitaḥ śūnyatājñānāgniḥ sākṣāt kṛtam api²⁴⁰ maṇḍalacakram nivartayiṣyati cet.^{xcīv} tad asat, vi-

^{xcī} TV an alternative structure to the sentence: *lga pa'i mtha'i rab tu dbye ba rtog pa'i dri mas stong pa ma yin no ||* (no] TVA_D; te TVB_G); *na pañcāntaprabhedah kalpanākalaṅkāśūnyah*.

^{xcīi} TV lacks a reflex of *icchākāle dṛśyate*.

Both translations add an extra sentence to this paragraph: *rang gi 'dod pas ('dos pas TVB_G; 'gog par TVB_G) 'gog pa yang mi nus te mi mthun pa med pa'i phyir | sdug bsngal la sogs pa 'gog pa 'dod kyang sdug bsngal la sogs pa la 'jug pa mthong ba'i phyir ro ||* '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*.

^{xcīi} 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.

^{xcīv} TV provides a fuller sentence here. TVB_G reads: *de ltar dkyil 'khor gyi 'khor lo stong pa nyid kyi ye shes kyi me rab tu 'bar bas mngon sum du byas nas kyang*

²³⁵ nirvāpayitum] E_{DH}; nirvāyayitum K

²³⁶ pañcānta°] *em*. TV (lga pa'i mtha'i); prapañcāntara° K E_{DH}

²³⁷ tathā hi] K E_{DH} TVB_G ('di ltar); de la ji ltar bzlog mi nus she na | TVA_D (tatra katham nirvāyayitum na śakyata iti cet)

²³⁸ vyāpakanivṛtṭyā] E_{DH}; vyāpakānivṛtṭyā K

²³⁹ dāruṣaṅghātaprajvalito] *conj.*; dāruṣaṅghāt pravjalito K; dāruṣaṅghāte prajvalito E_{DH}

²⁴⁰ sākṣāt kṛtam api] *conj.*; sākṣān K E_{DH}; mngon sum du byas nas kyang TV (sākṣāt kṛtvāpi)

ṣamatvād dr̥ṣṭāntasya. tathā hi tatrendhanam kāraṇam²⁴¹ vahneḥ. kāraṇasyendhanalakṣaṇasya nivṛttau²⁴² yuktaiva vahnilakṣaṇasya kāryasya nivṛttiḥ. iha tu na śūnyatā kāraṇam maṇḍalacakrasya. tat ka[K fol. 9r]thaṃ tannivṛttau nivṛttiḥ? na²⁴³ ca śūnyatāyā nivṛttir asti.^{xcv}

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

TVA_D 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 |*

^{xcv} 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 mams 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 ||* (TVB_G)

TVA_D 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 mams 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 ||*

It seems *'gyur bar byed pa'i rgyu* may translate either *vikāra-kāraṇa* or simply *kāraṇa*. TVB_G can be roughly rendered in Sanskrit as follows: *tathā hi tatrendhana(vikāra)kāraṇabūṭasya vahner indhanavikārasamutpādanād indhanasya vikartā vahnir iti manyate lokāḥ. iha tu na śūnyatā (vikāraṇa)kāraṇam maṇḍalacakrasya. tatas tatnivartikā śūnyatā svarasata eva nivartata iti na vaktavyam*. In English the passage can be translated 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 [emptiness] is a cause of cessation, nor that emptiness will cease of its own accord.’

²⁴¹ kāraṇam] conj.; na kāraṇam K E_{DH}

²⁴² kāryasyendhanalakṣaṇasya nivṛttau] conj.; kāryam indhanalakṣaṇanivṛttau K E_{DH}

²⁴³ na] conj.; athavā na K E_{DH}

nanu sã na²⁴⁴ bhavatu kãraṇam. śūnyatā vyāpakam tu bhavi-
 syati. vyāpakasya vṛkṣasya nivṛttau śiṃṣapātvasya vyāpyasya ni-
 vṛttivan nivṛttir bhaviṣyati cet. etad apy asāram. tathā hi śūnyatā
 sarvadā²⁴⁵ sarvajñeyamaṇḍalavyāpikā tattvarūpā.²⁴⁶ na ca tasyā²⁴⁷
 nivṛttiḥ kadācid apy asti. yadi syāt²⁴⁸ samyaksambodhisākṣātkara-
 ṇāt [E_{DH} p. 146] pūrvam anantaram eva vā nivṛttiḥ²⁴⁹ syāt. na ca
 bhavati, samyaksambuddhibhūyāpi katipayakālāvasthānasya sva-
 yam eva svikṛtatvāt.²⁵⁰

kintu śūnyatāpi jñānarūpā, cakram api jñānarūpam. śūnyatājñā-
 notpattyā cakrajñānasyānivṛtttau²⁵¹ śūnyatājñānam kena nivartanī-
 yam? tena nivṛttiś ca virodhino 'bhāvāt kãraṇavyāpakayoś cābhā-
 vān nāsti. tasmāc chūnyatājñānasya na nivṛttiḥ,²⁵² nāpi maṇḍalaca-
 krasya śūnyatāto nivṛttir iti śūnyatā na nivartikā.^{x cvi}

ko brūte śūnyatā nivartikā?^{x cvii} kiṃ tarhi yan nivartakam²⁵³
 tad gurūpadeśato jñeyam ity apy asāram. gurūpadeśato 'pi niva-

^{x cvi} TVB_G reflects closely the Sanskrit text transmitted in K, but TVA_D 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 kyī 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*).

^{x cvii} Here again TVA_D 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* |

²⁴⁴ na] E_{DH} (*em.*); *deest in K*

²⁴⁵ sarvadā] K E_{DH} TVA_D (*sarvadā*); *no reflex in TVB_G*

²⁴⁶ tattvarūpā] E_{DH}; *tatvarūpāḥ K*

²⁴⁷ tasyā] K E_{DH}; *no reflex in TV*

²⁴⁸ syāt] K E_{DH} TVB_G; *ldog par 'gyur na TVA_D (nivṛttiḥ syāt)*

²⁴⁹ nivṛttiḥ] K E_{DH}; *sangs rgyas bcom ldan 'das ldog par 'gyur na TV (bhagavataḥ buddhasya nivṛttiḥ)*

²⁵⁰ svikṛtatvāt] K E_{DH}; *zhal gyis bzhes pa'i phyir 'gyur ba yang ma yin no TV (na ca bhaviṣyati [?])*

²⁵¹ °ānivṛtttau] K E_{DH}; *log na TV (nivṛttau)*

²⁵² na nivṛttiḥ] *conj.* (TV: *ldog pa med do*); *nivṛttiḥ K E_{DH}*

²⁵³ nivartakam] *em.*; *nivartikās K E_{DH}*

rtakam²⁵⁴ śūnyatāvyatiriktam²⁵⁵ pramāṇato 'stīti yatkiñcid etat.^{xcviii}
 pratikṣaṇanivṛttiś ca kṣaṇabhaṅgarūpā sarvapadārthavyāpinī. na sā
 santānanivartikā. tasmān na svecchayā nivṛttiḥ.²⁵⁶ na ca nivṛtityā²⁵⁷
 nīrasarūpayā prayojanam asti prekṣāvatām.^{xcix} tathā cōktaṃ—

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

iti.

^{xcviii} 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 ma gzhan cung zad yod pa ma yin no ||* (TV_{AD}); *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* (TV_{BG}). Again TV_{AD} appears corrupt and barely coherent. TV_{BG} 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 TV_{BG} 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*.

^{xcix} This sentence too appears differently in TV_{AD}: *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.'

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

^{ci} *Bodhicaryāvatāra* 8.108

²⁵⁴ *nivartakam*] *conj.*; na K _{EDH}

²⁵⁵ °vyatiriktam] *conj.*; vyatiri((ktiḥ)) K (i in kti lacks a prṣṭhamātrā); °vyatiriktah _{EDH}

²⁵⁶ nivṛttiḥ] K^{ac} _{EDH}; nivṛttiḥ K^{pc}; brtag par [mi bya ste] TV_{AD} (sic for ldog par [mi bya]?); no reflex in TV_{BG}

²⁵⁷ nivṛtityā] _{EDH} (*em.*); nivartyā K

sattvārtho 'pi nivṛttau nāsti. na hi gagane²⁵⁸ gaganakamale vā kācid arthakriyā sambhavati. ciraniruddhād apy atitād avasturūpāc²⁵⁹ cakrāt sattvārtho bhaviṣyatīty apy asāram, ciranīrutasyāpi kukku[K fol. 9v]ṭasya^{260, cii} kaṇṭhadhvaniprasaṅgāt.

nanu yogyadhiṣṭhānād gaganād apy arthakriyāḥ sambhavantīti cet.²⁶¹ na sambhavanti, yogyadhiṣṭhānād eva cittarūpād arthakriyā, na gaganāt, nīrūpatvāt tasya.^{ciiii}

nanu nirodhya maṇḍalacakram sattvārthakāle punar utpādyate. tato 'rthakriyā bhavati. tataḥ punar eva nirodhyate, punar evotpa-dyata iti cet. asad etat. yathā sattvārthakriyāyās tattvato²⁶² nāsti prā-durbhāvaḥ, tathā cakrasyāpi. tato nārthakriyāyāḥ sambhavaḥ.^{civ} na ca nirodhya²⁶³ punar utpāde kiñcit prayojanam astīty alam atipra-pañceneti.

cii 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.

ciiii TVA_D varies significantly for this paragraph and is again not readily under-standing: *rnal 'byor pa'i byin gyi rlabs kyis 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 ||*

civ 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 ||* (TVA_D); *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 ||* (TVB_G)

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.

²⁵⁸ gagane] K E_{DH} TVB_G (nam ka); *no reflex* in TVA_D

²⁵⁹ avasturūpāc] K E_{DH} TVB_G (dngos po med pa'i ngo bo); dngos po'i ngo bo TVA_D (vasturūpāc)

²⁶⁰ ciranīrutasyāpi kukkuṭasya] *conj.*; cirutasyāpi kukkuṭasya K; ciravirutasyāpi kukkuṭasya E_{DH}; yun rin por khyim bya shi ba TVA_D; yun ring por lon pa'i khyim bya shi ba TVB_G (ciramṛtasyāpi kukkuṭasya)

²⁶¹ sambhavantīti cet] *conj.*; sambhavanti K E_{DH}

²⁶² tattvato] K (tatvato) E_{DH}; de las TV (tato)

²⁶³ nirodhya] E_{DH}; niro((dhya)) K (*some kind of correction is made, but uncertain from what to what*); 'gogas pa las (*possibly nirodhāt*)

8.7 saptamasyāsāratvam

ṣaṣṭhapakṣoktadoṣasandohasya saptame²⁶⁴ 'pi bhāvān na piṣṭape-
ṣaṇam²⁶⁵ kriyate. nanu ṣaṣṭhena saptamasya samānatvāt katham
saptamasya tato viśeṣaḥ?²⁶⁶ asti viśeṣaḥ. pūrvāvasthāyām niyatāca-
krākārātā, punaḥ svecchayā nirodhaḥ svecchayotpādanam²⁶⁷ ca.^{268, cv}
saptame punar etan nāsti. tato na samānatā. bhinnas ca nirdiṣṭa iti.^{cv i}

9 caturthasya sekasya svarūpam

dambholibijasrutidhautaśuddha-²⁶⁹
pāthojabhūtāṅkurabhūtapuṣṭi²⁷⁰ |
turīyaśasyam²⁷¹ paripākam eti²⁷²
sphuṭam caturtham viduṣo 'pi gūḍham || 17 ||

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

^{cv} The reading of K, *punaḥ svecchayā svecchetpādanam*, suggests that a word dropped after *svecchayā*, and TVB_G supplies a fitting word ('gog / *nirodha*). Surprisingly TVA_D 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.

^{cv i} 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*.

²⁶⁴ ṣaṣṭhapakṣoktadoṣasandohasya saptame] *conj.* (TVB_G: drug pa'i phyogs la bshad pa'i skyon gyi tshogs bdun pa la) (TVA_D: *samd as* TVB_G, *with gyis for gyi*); ṣaṣṭhapakṣoktam samdāhasyāṣṭame K; ṣaṣṭhapakṣoktasamdohasyāṣṭame E_{DH}

²⁶⁵ piṣṭapeṣaṇam] K^{ac} E_{DH}; piṣṭapre | ṣaṇam K^{ac}

²⁶⁶ dsaptamasya tato viśeṣaḥ] K E_{DH} TVB_G (de las bdun pa khyad par ci yod); de la khyad par ci yod TVA_D (tatra ko viśeṣaḥ)

²⁶⁷ nirodhaḥ svecchayotpādanam] *conj.* (TVB_G: yang rang gi 'dod pas 'gog cing rang gi 'dod pas skyed par byed pa); svecchetpādanam K; svecchotpādanam E_{DH}; rang gi 'dod pas skyed par byed pa nyid TVA_D (svecchayotpādanam)

²⁶⁸ ca] *conj.*; ceti K E_{DH}

²⁶⁹ 'śruti] *corr.*; śruti K E_{DH}

²⁷⁰ pāthoja] E_{DH} (E_{DH} reports the ms. as reading pāthojña, but this seems to be incorrect); pāthauja° K

²⁷¹ turīyaśasyam] E_{DH} (turīyaśasyam); tutīyaśasyam K

²⁷² eti] E_{DH} (*em.*); eta K

10 aparāṇi mithyāsādhyāni mithyātattvāni ca

pañcapradīpāmṛtabinducandra-
bhrūmadhyabindūdbhavamaṇḍalāni |
vāyoh svarūpaṃ galaśuṇḍikādyam
atattvarūpaṃ svayam ūhanīyam || 18 ||^{cvi}

pañcapradīpetyādi. pañcapradīpaśabdena gokudahanalakṣaṇasya, amṛtaśabdena²⁷³ vimumāraśulakṣaṇasya satatānuṣṭhānam eva sādhyam manyante. bindur iti hṛccandrasthaṃ binduṃ dedīpyamānam tattvaṃ sādhyam ceti kṛtvā kecid bhāvayanti. candra iti hṛdisthaṃ kalārūpaṃ ardhaacandraṃ vā²⁷⁴ hṛtkamalasthaṃ kecid bhāvayanti.

bhrūmadhyabindūdbhavamaṇḍalānīti bhruvor madhya ūrṇāyāṃ binduṃ vibhāvya tadbindūdbhavāni maṇḍalāni vāyuvāruṇamāhendrāgneyalakṣaṇāni. etad uktaṃ bhavati—mukhaśravaṇacakṣurghrāṇarasanāni^{275, cviii} hastāṅgulībhiḥ pidhāya bhrūmadhyabindur draṣṭavyaḥ. tasya sphuṭāvasthāyāṃ śubhāśubhani[K fol. 10r]-mittasaṃsūcakāni māhendrādimaṇḍalāny upajāyante. taṃ ca binduṃ tattvam iti manyante.

vāyoh svarūpaṃ iti pūrakakumbhakarecakaprasāntakalakṣaṇam²⁷⁶ ānāpānādīlakṣaṇam²⁷⁷ ceti. etad²⁷⁸ uktaṃ bhavati—śaivasāṃkhyādinirḍiṣṭam²⁷⁹ vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā²⁸⁰

^{cvi} This verse is in Upajāti metre.

^{cvi} 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.

²⁷³ amṛtaśabdena] K E_{DH}; bdud rtsi lnga'i sgra ni TV (pañcāmṛtaśabdena)

²⁷⁴ kalārūpaṃ ardhaacandraṃ vā] K E_{DH}; zla ba phyed pa'am | zla ba rgyas pas TVA_D (ardhaacandraṃ pūrṇacandraṃ vā); zla ba'i bzhi dum bu'am zla ba phyed pa'am | zla ba rgyas pa TVB_G (kalārūpaṃ ardhaacandraṃ pūrṇacandraṃ vā)

²⁷⁵ mukhanāsikākacakṣurghrāṇarasanāni] *conj.*; mukhaśravaṇanāsikākacakṣurghrāṇarasanāni K E_{DH}; kha dang | rna ba dang | sna dang | mig TVA_D TVB_G

²⁷⁶ °recaka°] E_{DH}; recakaṃ K

²⁷⁷ ānāpānādi°] E_{DH}; ānāpānādi° K

²⁷⁸ etad] E_{DH} (*em.*); tad K

²⁷⁹ śaivasāṃkhyādi°] E_{DH} (*em.*) TVB_G (shi ba dang grangs can la sogs pas); saiva-sāṃkhyādi° K; grangs can la sogs pas TVA_D (sāṃkhyādi°)

²⁸⁰ nirodhabhāvanayā] K E_{DH} ('gag pa'i sgom pa); bsgags pa las TVA_D (nirodhena)

sthirikṛtyākāśa utplutya²⁸¹ gamanaṃ parapurapraveśaṃ yāvan mu-
ktiṃ ca sāksāt kurvanti vāyuvādinaḥ.

galaśuṇḍiketi. galapradeśe jihvāmūlopari hastiśuṇḍikākārā²⁸²
adhaḥpralambamānā upajihvāsaṃjñikā galaśuṇḍikāsti. sā ca śakti-
rūpā. tadadhaḥ śivarūpaṃ²⁸³ asti tattvam. sā ca [E_{DH} p. 148] jihvā-
greṇa sprīyamānā niranantarāmṛtaṃ sravati.^{cix} tena ca ghargharā-
mṛtavarṣaṇena santarpyamānaṃ ātmānaṃ²⁸⁴ dhyāyād iti galaśuṇḍi-
kāstivam. ādiśabdena hṛṇmadhyaṣoḍaśanāḍikācakramadhyastha-
jñānasvarūpaṃ²⁸⁵ śivarūpaṃ tattvaṃ bhāvayitavyam ityādināṃ pa-
rigrahaḥ.^{cx}

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

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

^{cx} 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_{AD}).
*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_{BG})

²⁸¹ ākāśa utplutya] *conj.*; ākāśenotplutya K E_{DH}

²⁸² hastiśuṇḍikākārā] K E_{DH}; hastiśuṇḍākārā *possible em.*

²⁸³ tadadhaḥ śivarūpaṃ] K E_{DH} TV_{BG} (de'i 'og na zhi ba'i ngo bo); sdig pa'i rang
bzhin du yong pa TV_{AD}

²⁸⁴ ātmānaṃ] K E_{DH}; don dam pa'i bdag nyid TV (pāramārthikam ātmānaṃ)

²⁸⁵ hṛṇmadhyaṣoḍaśanāḍikācakramadhyasthajñānasvarūpaṃ] K E_{DH} TV_{BG} (snying
ka'i dbus kyi 'khor lo rtsibs bcu drug pa'i dbus na gnas pa ye shes kyi rang bzhin);
snying ga'i dbus kyi dkyil 'khor rtsibs bcu drug pa'i dbus na hūm gnas pa ye
shes kyi rang bzhin (hṛṇmadhyaṣoḍaśanāḍikāmaṇḍalamadhyahūmsthajñānasva-
rūpaṃ)

11 upasaṃhāraḥ

svapnendrajālapratibimbamāyā-^{cxī}
marīcigandharvapurāmbu[K fol. 2r]candraiḥ |
anyaiś ca śabdair-²⁸⁶ upamābhidheyair^{cxii}
naivāsti sādhyam kathitād ihānyat || 19 ||^{cxiii}

svapnendrajāletyādi. svapnendrajālopamam pratibimbamāyāmarī-
cigandharvanagarodakacandropamam iti śabdaiḥ, anyaiś ca gaga-
napratīśrutkaphenopamam²⁸⁷ ityādiśabdair upamābhidheyair upa-
māvācakair naivāsti sādhyam kathitāt sādhyād anyat. param iha
kathita^{288, cxiv} eva sādhyā ete śabdāḥ pravartanta iti svayam boddha-
vyam.

gambhīraśūnyapratibhāsamātra-²⁸⁹
śāntāti²⁹⁰ sūkṣmānabhilāpyaśabdaiḥ |
nirlepanīrūpa²⁹¹ nirañjanādyair
bhrāntir na kāryāparasādhyasattve || 20 ||²⁹²

[E_{DH} p. 149] gambhīraśūnyam pratibhāsamātram śāntātisūkṣmam

^{cxī} Although not entirely certain, the commentary, by separating the first three words into a compound, may suggest reading *svapnendrajālaiḥ* instead of *svapnendrajāla°*.

^{cxii} 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*).

^{cxiii} This verse is in Upajāti metre.

^{cxiv} 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.

²⁸⁶ śabdair] *em.* (TaRaA-Vi); sarvair K E_{DH}

²⁸⁷ gagana°] *corr.*; gagaṇa° K E_{DH}

²⁸⁸ iha kathita] *conj.* (TV: 'dir bshad pa); kathita K E_{DH}

²⁸⁹ °mātra°] E_{DH}; mātram K

²⁹⁰ śāntāti°] E_{DH}; sāntādi° K

²⁹¹ nirlepanīrūpa°] E_{DH} (*em.*); nirlepanīpa K

²⁹² This verse is in Indravajrā

anabhilāpyaṃ nirlepaṃ nīrūpaṃ²⁹³ nirañjanādi.^{294, cxv} ādiśabdāt śi-
vaṃ nirākāraṃ niṣprapañcam anādyantanidhanam i[K fol. 10v]tyā-
diśabdair bhrāntir na kartavyāparasādhyaśattva aparasya sādhyā-
sya śattve śattāyām.²⁹⁵ ebhiḥ sarvair²⁹⁶ eva param api kiñcit sā-
dhyam kathitād astīti bhrāntir na kartavyā. atha nātikathitam eva
sādhyam ebhiḥ sarvair abhidhiyata iti niścayaḥ.

12 pariṇāmanā

akhilagaganagarbha²⁹⁷ vyāpi^{cxvi} saptaprakāra-²⁹⁸
grathitavacanarūpād yan mayāsādi puṇyam |
anupamasukhavidyāsaktasāddehanirmij-^{cxvii}
jinajanitajanārthas tena loko 'yam astu || 21 ||^{cxviii}

tattvaratnāvalokaḥ samāptaḥ. kṛtir iyaṃ paṇḍitavāgī-
śvarakīrtipādānām.

śrīsamāje parā yasya bhaktir niṣṭhā ca^{cxix} nirmalā |
tasya vāgīśvarasyeyaṃ kṛtir vimatināśinī²⁹⁹ ||

^{cxv} From *ghabhīra*° to *nirañjanādi* TV reproduces the root text.

^{cxvi} One can either read °*gaganagarbhavyāpi* in compound with *saptaprakāra*° or as qualifying *puṇya*. It seems likely that the author intended this ambiguity.

^{cxvii} It would appear that *nirmij* (or *nirmit*) is *metri causa* for *nirmimat*.

^{cxviii} This verse is in Mālinī metre.

^{cxix} 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*.

²⁹³ nīrūpaṃ] E_{DH} (*em.*); nirupamaṃ K

²⁹⁴ nirañjanādi] K; nirañjanaṃ E_{DH}

²⁹⁵ śattāyām] K; śattvāyā E_{DH}

²⁹⁶ sarvair] K E_{DH}; sgra TV (śabdair)

²⁹⁷ °gaganagarbha°] *corr.*; °gagaṇagarbha° K E_{DH}

²⁹⁸ °saptaprakāra°] E_{DH}; °sarvaprakāra° K

²⁹⁹ vimatināśinī] E_{DH}; vimatināsanī K

vikacakumudatārākṣīrakundānukāri^{300, cxx}
pracitam api ca puṇyaṃ yaṃ mayā granthito 'smāt |
anupamasukhapūrṇaḥ svābhavidyopagūḍho
bhavatu nikhilaloka tena vāgīśvaraśrīḥ ||

tattvaratnāvalokavivaraṇaṃ samāptam. kṛtir iyaṃ paṇḍitācāryavā-
gīśvarakīrtipādānām.

References

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

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

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

Nyāyabindu by Dharmakīrti. F. I. ŠČERBATSKOJ. 1918. *Nyāyabindu: Buddijskij učebnik logiki sočinenie Dharmakīrti i tolkovanie na nego Nyāyabinduṭīkā sočinenie Dharmottara, sanskritskij tekst izdal s vvedeniem i priměčanijami*. Bibliotheca Buddhica 7. St. Petersburg: Izda-

^{cxx} 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_D); 'o ma lta bur skar ma lta bu'i (TVB_G).

³⁰⁰ vikacakumudatārākṣīrakundānukāri] *em.*; vikacakumudakṣīratārakundānukāri E_{DH}; vikarektāmudakṣīratārakundānukāri K

nie Rossijskoj Akademii Nauk

Pramāṇavārttikavṛtti by Manorathānandin. Sāṃkr̥tyāyana ed.

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

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

Vṛttamālāvivṛti by Śākyarakṣita. Hahn ed.

Samkṣiptābhiṣekavidhi by Vāgīśvarakīrti. M. SAKURAI. 1996. *Indo mikkyō girei kenkyū: Kōki Indo mikkyō no kanjō shidai [XXXXXXXXXX]: XXXXXXXXXXXXX, A study on Indian Buddhist tantric ritual: Late Indian Buddhist tantric initiation sequence]*. Kyoto: Hōzōkansakurai1996)

Subhāṣitaratnaśoṣa compiled by Vidyākara. D. D. KOSAMBI and V. V. GOKHALE, eds. 1957. *The Subhāṣitaratnaśoṣa Compiled by Vidyākara*. Cambridge Massachusetts: Harvard University Press

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

Secondary Sources

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

- LAL, Banarsi, ed. 1994. *Āryamañjuśrīnāmasaṃgīti with Amṛtakaṇikā-ṭippaṇī by Bhikṣu Raviśrījñāna and Amṛtakaṇikodyota-nibandha of Vibhūticandra*. Biblioteca Indo-Tibetica XXX. Sarnath: Central Institute of Higher Tibetan Studies.
- PECCHIA, Cristina. 2015. *Dharmakīrti on the cessation of suffering : a critical edition with translation and comments of Manorathanandin's Vṛtti and Vibhūticandra's glosses on Pramāṇavārttika II.190-216*. Vol. 47. Brill's Indological library. Leiden: Brill.
- SACCONE, Margherita Serena, and Péter-Dániel SZÁNTÓ. 2023. *Tantra and Pramāṇa: A Study of the Sāramañjarī*. Series Minor XCVIII. Napels: UniorPress.
- SAKURAI, M. 1996. *Indo mikkyō girei kenkyū: Kōki Indo mikkyō no kanjō shidai [XXXXXXXXXX: XXXXXXXXXXXXXXXX, A study on Indian Buddhist tantric ritual: Late Indian Buddhist tantric initiation sequence]*. Kyoto: Hōzōkan.
- SPEIJER, Jacob Samual. 1886. *Sanskrit Syntax*. Leiden: E. J. Brill.