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- A. A. Kholodovich, "The Accusative case with substantives in Japanese".
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In the section of reviews and short notes, I. Krachkovsky, mentioning his intention to publish a translation of the Coran, independent of any traditional and theological interpretation, gives details of an earlier translation by D. N. Boguslavsky, a learned army general who spent much time in Turkey. The first Russian translation of the Coran was published about 1730, and there were many newer versions.

(Note.—It may be added that considerable extracts from Prof. I. Krachkovsky's book, mentioned above, "While studying Arabic Manuscripts", have been published in an Arabic translation in the November number of the Cairo monthly, *al-Kātib al-Miṣri*.)

THE TEXT OF THE ABHIDHARMAKOŚAKĀRIKĀ OF VASUBANDHU

By V. V. GOKHALE

INTRODUCTION

The present work, A Treasury of Buddhist Lore, written by one of the representative philosophers of the early Gupta age, has been the subject of deep and interesting research for the last 35 years. Stcherbatsky has described in his Introduction to the edition of the First Chapter of Yaśomitra's *Sphuṭārthā Abhidharmakośavyākhyā* [*Bibl. Bud.*, XXI, 1918] the plan, which some of the leading Buddhist scholars of Europe and Japan proposed in Dec. 1912, for carrying out the work of editing critically, translating into various languages, and taking a systematic review of the philosophy embodied in Vasubandhu's *Abhidharmakośa*, which was till then available mainly in its Chinese, Tibetan and Uighur versions, as well as that of editing the only available *Saṃskṛta* commentary of the work by Yaśomitra. Among the complete works, published by the sponsors of that scheme, none of whom unfortunately seems to be living today, the following deserve a special mention:—

- (1) O. Rosenberg: *Probleme der buddhistischen Philosophie* [Petrograd, 1918, translated into German by Mrs. Rosenberg, Heidelberg, 1924]—a brilliant contribution to the study of Buddhist philosophical thought, based especially on the traditional interpretations of the *Abhidharmakośa*, current in the Far East.
- (2) Louis de la Vallée Poussin (= LVP): *L'Abhidharmakośa de Vasubandhu*, Vols. I-VI [Paris, 1923-31], a testimony to the wide and accurate learning of the author, who has made an admirable attempt to reconstruct, on the basis of Chinese and Tibetan materials, almost the whole of the *Kārikā* text, of which the original is being published here.
- (3) U. Wogihara's scholarly edition of the *Sphuṭārthā Abhidharmakośavyākhyā* by Yaśomitra [= Yaś], Vols. I-II [Tokyo, 1932-36].

None of the scholars who have so far dealt with this remarkable treatise of Vasubandhu, however, had the advantage of basing their work actually on the *Saṃskṛta* text of either the *Kārikā* or the author's own *Bhāṣya*, both of which were taken to have been irrevocably lost to the civilized world, until the discovery of their MSS. in the Tibetan monastery of Ngor was announced by Rāhula Sāṃkrṭyāyana in 1935. I have to thank Mr. Y. A. Godbole, I.C.S., Adviser to H. E. Governor, Bihar, for his generous efforts in making the photographic negatives, containing the *Kārikā* text, available to me through the good offices of the Librarian of the Bombay University, Dr. P. M. Joshi.

This material consists of eight negatives taken on quarter plate films so as to include both sides of a total of 50 folios. A study of their photographic enlargements, however, has made it clear, that only 44 out of these 50 folios belong to the present MS. of the *Abhidharmakośakārikā*, with only one missing folio [i.e., No. 35, see note on VI, 52d below]. Two folios represent the opening pages of another manuscript of our text, written quite carefully only on one side of each folio, the other side being marked by various kinds of notes. The *Kārikā* text in these two folios covers nearly the first twenty-two and a half verses of the first chapter, and it shows no variations except in orthography. One folio belongs to a

MS. of the Abhidharmakośabhāṣya of Vasubandhu. It is marked No. 4 on the b side, on which the writing breaks off in the middle of the page, leaving the lower half blank. The text herein corresponds with the greater part of Vasubandhu's Bhāṣya on I. 43 [= LVP., Chap. I, pp. 86-91]. The remaining three folios, numbered as 47, 49 and 50, appear to belong to some Vinaya commentary, not located so far.

Without going into the detailed epigraphy of the principal MS. of 44 folios, edited here, it may be briefly observed, that the MS. shows two easily distinguishable handwritings. As many as 36 of the folios show a proper Nepalese straight handwriting with hooked tops, while the remaining 8 folios [viz. Nos. 3, 34, 36, 37, 40, 42, 44 and 45], besides the verse written on the title page [i.e., fol. 1a], have been written in an evidently proto-Bengali curved style. Both types belong to the same eastern variety of the Nāgarī alphabet (Bühler, Indische Palaeographie §26] and are comparable with Bendall's Cambridge MS. Add. 1691. 2, dated 1179 A.D. and the Brit. Mus. MS., No. 1439, dated 1286 A.D. [Bühler's Tafel VI, Cols. XI-XII]. The figure numerals, obtained in the pagination, may also be compared with those in the Cambridge MSS. Add. 1644 and Add. 1648, both belonging to the early thirteenth century A.D., so that the period between XII-XIII centuries A.D. may be fixed as approximately determining the date of our present MS. That the MS. must have been handled for a long time for various scholarly purposes can be surmised not only from the numerous marginal corrections made from time to time in different hands and the worn out appearance particularly of the stringholes [generally one in each folio, slightly towards the left of the centre] and of some of the pages [e.g., fol. 3a, 16b, 22b, 23a, 45b] which have become very faint and illegible, but also from some Tibetan notes, made in cursive handwriting in the margins of folios 11a and 15b, giving Tibetan translations of some of the Samskrta phrases occurring on the respective folio. Unfortunately, the writing on the last page of the MS. [45b], which is expected to contain some information concerning the scribe, the date and the provenance of this interesting MS., has become, at least in the photograph, completely effaced [—see the last note on the text below]. But the special method of interpunctuation adopted by the scribe in nearly the first two-third part of the MS., viz. in putting small single or double vertical bars just above the line to mark separate words or phrases, seems to testify to his own understanding of the subject as well as his desire to facilitate the reader's understanding of the text.

This brings us to the method of Roman transcription, adopted for the present edition of the text. I have mainly followed LVP's edition of the Fragments de la Kārikā [Vol. VI, pp. 1-14] in simplifying and regularizing the orthographical peculiarities, consisting in the doubling of the consonant following upon a conjunct *r*, the non-distinction between *v* and *b*, or *ś* and *s*, variations in respect of the para-savarna and anusvāra, etc. But I have thought it proper to provide a further facility to the reader by separating the different un-compounded words everywhere. In doing this, however, the resultant of a svarasamdhī between two separate words has been transferred to the beginning of the second word (excepting in the case of $a + a = ā$, which is included in the first word, followed by an avagraha in the second), and so far as the avagraha sign is concerned, it is used only for the following *a*, assimilated with the preceding vowel, either within or without a compound.

This unique MS. of the Abhidharmakośakārikā has the outstanding merit of deciding once for all the controversy regarding the exact character of its ninth chapter, called the Pudgalanirdeśa [which was supposed to be all in prose], as consisting of 13 verses, and also of determining the number of verses in the main body of the work [Chaps. I-VIII] as exactly 600 [see notes on V, 32 and VI, 13 below]. In the concluding verses of Chapter VIII, Vasubandhu gives us a glimpse of the Buddhist scholasticism of his age, torn more by internal dissensions than by external

criticisms. Was he perhaps referring to the perversions of the devastating dialectic of his eminent predecessors, Nāgārjuna and Āryadeva, when he complained [verse 41], that the true meaning of the Founder's teachings was being stifled by unprincipled and unbridled sophism? Was he challenging the loose practices in the samgha, which were gradually gaining recognition among the Buddhist moral philosophers, under the name of the Tantric liberty of thought, when he described people as roaming without guidance, carrying along with them their virtue-killing, uncontrollable dirt [verse 42]? In the demoralizing atmosphere around him Vasubandhu had set before himself the task of rallying the forces of true spiritual salvation, by giving a collective interpretation of the traditions of the Kashmirian Vaibhāṣikas, who had according to his knowledge preserved in an organized form the complete and authentic teachings of Śākyamuni [verse 40]. His Kośa thus claims to be a key to the knowledge of all that the oldest Buddhism represented in the field of thought and action, in ontology, psychology, cosmology, theory and practice of discipline, philosophy of action, mysticism, life of a superman.

This is not the place to discuss the legends that have grown around the composition of these concise and pregnant Kārikās, which were first published by the author without any exposition, and the storm of criticism they evoked from the camps of the Vaibhāṣikas, led by Saṃghabhadra, when Vasubandhu subsequently published his own Bhāṣya on them. [For a brief reference to one point of controversy, see my article: What is Avijñaptirūpa? NIA., Vol. I, i, 1938.] But, it has to be remembered, that while Vasubandhu tried to present an authoritative system of Buddhist thought on the basis of the well-developed doctrines of the Vaibhāṣikas, he never pretended to agree with them in all the views they held, particularly where such views seemed to him to run counter to the meaning of the Sūtras, supposed to have been delivered by the Founder himself. He would rather be a true Sautrāntika. He fully deserved the tribute, paid by Haribhadra to his talent for systematic and lucid expositions, as well as to his fine grasp of subtle metaphysical distinctions, of which he was very proud. [The reference is worth quoting here: bhāvā'bhāvavibhāgapakṣanipunajñānā'bhīmānonnataḥ / ācāryo Vasubandhu arthakathane prāptāspadaḥ paddhatau //—from Abhisamayā'lamkāralokā Prajñā-pāramitāvyaḥyā, ed. by U. Wogihara, Tokyo, 1932-34, p. 1, ll. 17-18.] But, he had also a gift for developing new and original formulations of his own philosophical conviction. In his Karmasiddhiprakaraṇa he develops his subject in full agreement with the Sautrāntika point of view [É. Lamotte: Le Traité de l'Acte de Vasubandhu, Introduction, Bruxelles, 1936]. In his Pañcaskandhaka he speaks of the Ālayavijñāna and the Tathatā [see further description in my article: The Pañcaskandhaka by Vasubandhu and its Commentary by Sthiramati, Ann. Bh. Inst., Vol. XVIII, 1937, p. 286]. In his Trisvabhāvanirdeśa, he summarizes the new dogmatism, concerning a three-fold world of cognition [LVP: Le petit traité de Vasubandhu-Nāgārjuna sur les trois natures, MCB., Vol. II, pp. 147-161]. He is known to have written logical treatises like the Vādaśāstra; and Viṃśikā and Triṃśikā on the Vijñaptimātratā system of philosophy mark him as an alert and receptive thinker, capable of establishing new lines of thought. It is not at all surprising, therefore, that after completing his śāstra in the first eight chapters of his work, Vasubandhu should have proceeded to supplement it with a ninth chapter, in which he could freely discuss the central conception of Buddhism, eventually the problem of the Self, the central pivot, around which turned the philosophical speculations and controversies among the non-Buddhists as well as some Buddhists like the Vātsīputriya spiritualists. He propounds in this chapter the essence of all Buddhist teaching [verse 11: buddhānām pravacanadharmatā] as consisting in the knowledge of the non-being, nirātmatā, which alone can enlighten the path leading to the gates of Deliverance [verse 12]. His last sentence is remarkable for its sharp irony and tone

of self-confidence. "Here I have cared to suggest", he means to say, "just the main line of reasoning for the benefit of those, who may be intelligent enough to grasp it. Let them remember, however, that this is just like injecting a little drop of poison, which is bound to spread quickly all through the body by its own potency."

I am glad to acknowledge the financial assistance and the Library facilities offered to me by the University of Bombay for carrying on the present investigation. To my distinguished friend, Prof. D. D. Kosambi, I can never be too grateful for the personal interest taken by him in the work and valuable suggestions given at every stage of its progress.

Poona,
August 17, 1946.

Abhidharmakośakārikā

I

* namo buddhāya

- yah sarvathā sarvathā'tndhakārah
samsārapaṅkāj jagad ujjahāra
tasmai namaskṛtya yathā'rthasāstre
śāstram pravakṣyāmy abhidharmakośam [1]
prajñā 'malā sā'nucarā 'bhidharmas
tatprāptaye yā 'pi ca yac ca śāstram
tasyā 'rthato 'smin samanupraveśāt
sa v āsrayo 'sy ety abhidharmakośah [2]
dharmānām pravacayam antareṇa nā 'sti
kleśānām yata upaśāntaye 'bhyupāyah
kleśais ca bhramati bhavā'rṇave 'tra lokas
taddhetor ata uditah kil aiśa śāstrā [3]
sāsraṇā'nāsravā dharmāḥ saṃskṛtā mārgavarjitāḥ
sāsraṇā āsraṇā teṣu yasmāt samanuserate [4]
anāsravā mārgasatyam trividham cā 'py asaṃskṛtam
ākāśam dvau nirodhau ca tatr ākāśam anāvṛtiḥ [5]
pratisaṃkhyānirodho yo viśamyogah prthak prthak
utpādā'tyantavighno 'nyo nirodho 'pratisaṃkhyayā [6]
te punaḥ saṃskṛtā dharmā rūpādiskandhapāṇcakam
ta evā 'dhvā kathāvastu saniḥsārāḥ savastukāḥ [7]
ye sāsraṇā upādānaskandhās te saraṇā api
duḥkham samudayo loko dṛṣṭisthānam bhavaś ca te [8]
rūpam pañcendriyāny arthāḥ pañcā 'vijñaptir eva ca
tadvijñānāśrayā rūpaprāsādāś cakṣurādayaḥ [9]
rūpam dvidhā viṃśatidhā śabdāś tv aṣṭavidho rasaḥ
śodhā caturvidho gandhaḥ sprṣyam ekādaśātmakam [10]
vikṣiptā'cittakasyā 'pi yo 'nubandhaḥ śubhā'śubhaḥ
mahābhūtāny upādāya sa hy avijñaptir ucyate [11]
bhūtāni prthivīdhātur aptejovāyudhātavaḥ
dhṛtyādikarmasamsiddhāḥ kharasnehoṣṇateranāḥ [12]
prthivī varṇasamsthānam ucyate lokasaṃjñayā
āpas tejaś ca vāyus tu dhātur eva tathā 'pi ca [13]

- indriyā'rthās ta ev eṣṭā daśāyatanadhātavaḥ
vedanā 'nubhavaḥ saṃjñā nimittoḍgrahaṇātmikā [14]
caturbhyo 'nye tu saṃskāraskandha ete punaḥ trayāḥ
dharmāyatanadhātāvākyāḥ sahā 'vijñaptayasamskṛtaiḥ [15]
vijñānam prativijñaptir manaāyatanam ca tat
dhātavaḥ sapta ca matāḥ ṣaḍ vijñānāny atho manāḥ [16]
saṃjñā anantarā'titam vijñānam yad dhi tan manāḥ
ṣaṣṭhāśrayaprasiddhyartham dhātavo 'ṣṭādaśa smṛtāḥ [17]
sarvasaṃgraha ekena skandhen āyatanena ca
dhātunā ca svabhāvena parabhāvaviyogataḥ [18]
jātigocaravijñānasāmānyād ekadhātutā
dvitve 'pi cakṣurādinām śobhā'rtham tu dvayodbhavaḥ [19]
rāśyāyadvāragotrā'rthāḥ skandhāyatanadhātavaḥ
mohendriyarucitraidhāt tisaḥ skandhādiddeśanāḥ [20]
vivādamūlasaṃsārahetutvāt kramakāraṇāt
caittebhyo vedanāsaṃjñe prthak skandhau niveśitau [21]
skandheṣv asaṃskṛtam n oktam arthā'yogāt kramāḥ punaḥ
yathaudarikasaṃkleśabhājanādyarthadhātutaḥ [22]
prāk pañca vārtamānārthyād bhautikārthyāc catuṣṭayam
dūrāśutaravṛttyā 'nyad yathāsthānam kramo 'tha vā [23]
viśeṣaṇā'rtham prādhānyād bahudharmā'grasaṃgrahāt
ekam āyatanam rūpam ekam dharmākhyam ucyate [24]
tāni vān nāma v ety eṣāṃ rūpasamskārasaṃgrahaḥ
śāstrapramāṇa ity eke skandhādinām kath aikaśaḥ [25]
caritapratipakṣas tu dharmaskandho 'nuvarṇitah
tathā 'nye 'pi yathāyogam skandhāyatanadhātavaḥ [26]
pratipādyā yathokteṣu saṃpradhārya svalakṣaṇam
chidram ākāśadhātāvākyam ālokatamasī kila [27]
vijñānadhātur vijñānam sāsraṇam janmanīśrayaḥ
sanidarśanam eko 'tra rūpam sapratighā daśa [28]
rūpiṇo 'vyākṛtā aṣṭau ta evā 'rūpaśabdakāḥ
tridhā 'nye kāmādhātāvāpātāḥ sarve rūpe caturdaśa [29]
vinā gandharasaghrāṇajihvāvijñānadhātubhiḥ
ārūpyāptā manodharmamanovijñānadhātavaḥ [30]
sāsraṇā'nāsravā ete trayāḥ śeṣas tu sāsraṇāḥ
savitarkavicārā hi pañca vijñānadhātavaḥ [31]
antyaś trayas triprakārāḥ śeṣa ubhayavarjitāḥ
nirūpaṇā'nusmaraṇavikalpenā 'vikalpakāḥ [32]
tau prajñā mānāś viyagrā smṛtiḥ sarv aiva mānāś
sapta sālambanāś cittadhātavo 'rdham ca dharmataḥ [33]
navā 'nupāttās te cā 'ṣṭau śabdas cā 'nye nava dvidhā
sprāṣṭavyam dvididham śeṣa rūpiṇo nava bhautikāḥ [34]
dharmadhātvekaśeṣas ca saṃcitā daśa rūpiṇaḥ [35]
chinatti echidyate c aiva bāhyam dhātucatuṣṭayam
dahyate tulayaty evam vivādo dagdhṛtulyayoh [36]
vipākajaupacayikāḥ pañcā 'dhyātmam vipākajāḥ
na śabdo 'pratighā aṣṭau naiṣyandikavipākajāḥ [37]
tridhā 'nye dravyavān ekah kṣaṇikāḥ paścimās trayāḥ
cakṣurvijñānadhātvoḥ syāt prthag lābhah sahā 'pi ca [38]
dvādaś ādhyātmikā hitvā rūpādin dharmasaṃjñakāḥ
sabhāgas tatsabhāgāś ca śeṣa yo na svakarmakṛt [39]

daśa bhāvanayā heyāḥ pañca cā 'ntyās trayas tridhā
na dr̥ṣṭiheyam akliṣṭam na rūpam nā 'py aśaṣṭhajam
cakṣuś ca dharmadhātoś ca pradeśo dr̥ṣṭir aṣṭadhā
pañcavijñānasahajā dhīr na dr̥ṣṭir atiraṇāt
cakṣuḥ paśyati rūpāni sabhāgam na tadāśritam
vijñānam dr̥śyate rūpam na kilā 'ntaritam yataḥ
ubhābhyaṁ api cakṣurbhyaṁ paśyati vyaktadarśanāt
cakṣuśrotramano 'prāptaviśayam trayam anyathā
tribhir ghrāṇādibhis tulyaviśayagrahaṇam matam
caramasy āśrayo 'titaḥ pañcānām sahajaś ca taiḥ
tadvikāravikāritvād āśrayāś cakṣurādayaḥ
ato 'sādhāraṇatvāc ca vijñānam tair nirucyate
na kāyasyā 'dharam cakṣur ūrdhvaṁ rūpam na cakṣuṣaḥ
vijñānam cā 'sya rūpam tu kāyasy obhe ca sarvataḥ
tathā śrotram trayānām tu sarvam eva svabhūmikam
kāyavijñānam adharasvabhūmy anyatam manah
pañca bāhyā dvivijñeyā nityā dharmā asaṁskṛtāḥ
dharmārdham indriyam ye ca dvādaś ādhyaत्मikāḥ smṛtāḥ

dhātunirdeśo nāma prathamam kośasthānam

II

caturśv artheṣu pañcānām ādhipatyam dvayoḥ kila
caturṇām pañcakāṣṭhānām saṁkleśavyavadānayoḥ
svārthopalabdhyaḍhipatyāt sarvasya ca ṣaḍindriyam
strītvapumstvādhipatyāt tu kāyāt strīpuruṣendriye
nikāyasthitisaṁkleśavyavadānādhipatyataḥ
jīvitam vedanāḥ pañca śraddhādyāś c endriyam matāḥ
ājñāsyāmyākhyam ājñākhyam ājñātāvindriyam tathā
uttarottarasamprāptinirvāṇādyādhipatyataḥ
cittāśrayas tadvikalpaḥ sthitiḥ saṁkleśa eva ca
sambhāro vyavadānam ca yāvatā tāvad indriyam
pravṛtter āśrayotpattisthitipratyupabhogataḥ
caturdaśa tathā 'nyāni nivṛtter indriyāni vā
duḥkhendriyam asātā yā kāyikī vedanā sukham
sātā dhyāne tṛṭīye tu caitasī sā sukhendriyam
anyatra sā saumanasyam asātā caitasī punaḥ
daurmanasyam upekṣā tu madhy obhaya avikalpanāt
dṛgbhāvanā 'śaikṣapathe nava trīṇy amalāṁ trayam
rūpīni jīvitam duḥkhe sāsravāni dvidhā nava
vipāko jīvitam dvedhā dvādaśā 'ntyāṣṭakād rte
daurmanasyāc ca tat tv ekam savipākam daśa dvidhā
mano 'nyavittisraddhādīny aṣṭakam kuśalam dvidhā
daurmanasyam mano 'nyā ca vittis tredhā 'nyad ekadhā
kāmaṁptam amalāṁ hitvā rūpāptam strīpumindriye
duḥkhe ca hitv ārūpyāptam sukhe cā 'pohya rūpi ca
mano vittitrayam tredhā dviheyā durmanaskatā
nava bhāvanayā pañca tv aheyāny api na trayam
kāmeṣv ādau vipākau dve labhyete n opapādukaiḥ
taiḥ ṣaḍ vā sapta vā 'ṣṭau vā ṣaḍ rūpeṣv ekam uttare
nirodhayaty uparamann ārūpye jīvitam manah
upekṣāṁ c aiva rūpe 'ṣṭau kāme daśa navā 'ṣṭa vā

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kramamṛtyau tu catvāri śubhe sarvatra pañca ca
navāptir antyaphalayoḥ sapta 'ṣṭanavabhir dvayoḥ
ekādaśabhir arhattvam uktaṁ tv ekasya sambhavāt
upekṣājīvitamanoyukto 'vaśyam trayā 'nvitah
caturbhiḥ sukhakāyābhyām pañcabhis cakṣurādīmān
saumanasyi ca duḥkhi tu saptabhiḥ strīndriyādīmān
aṣṭabhir ekādaśabhis tv ājñājñātendriyānvitah
ājñāsyāmindriyopetas trayodaśabhir anvitah
sarvā 'lpair niḥśubho 'ṣṭabhir vinmanahkāyājīvitaiḥ
yukto bālas tath ārūpya upekṣā 'yurmanahśubhaiḥ
bahubhir yukta ekān na vimśatyā 'malavarjitaiḥ
dvilinga āryarāgy ekalingadvyamalavarjitaiḥ
kāme 'ṣṭadravyako 'śabdaḥ paramāṇur anindriyaḥ
kāyendriyī navadravyo daśadravyo 'parendriyaḥ
cittacaittāḥ sahā 'vaśyam sarvam saṁskṛtalakṣaṇaiḥ
prāptyā vā pañcadhā caittā mahābhūmyādibhedataḥ
vedanā cetanā samjñā chandaḥ sparśo matiḥ smṛtiḥ
manaskāro 'dhimokṣaś ca samādhiḥ sarvacetasi
śraddhā 'pramādaḥ praśrabdhir upekṣā hrīr apatrapā
mūladvayam ahimsā ca vīryam ca kuśale sadā
mohaḥ pramādaḥ kausidyam āśraddhyam styānam uddhavaḥ
kliṣṭe sad aivā 'kuśale tv āhrikyam anapatrapā
krodhopanāhasāthyersyāpradāsamrakṣamatsarāḥ
māyāmadavihimsāś ca parittakleśabhūmikāḥ
savitarkavicāratvāt kuśale kāmacetasi
dvāvimśatis caitasikāḥ kaukṛtyam adhikam kva cit
āvenike tv akuśale dr̥ṣṭiyukte ca vimśatiḥ
kleśaiś caturbhiḥ krodhādyaiḥ kaukṛtyen aikavimśatiḥ
nivṛte 'ṣṭadaśā 'nyatra dvādaśā 'vyākṛte matāḥ
middham sarvā 'virodhitvād yatra syād adhikam hi tat
kaukṛtyamiddhā 'kuśalāny ādye dhyāne na santy atah
dhyānāntare vitarkaś ca vicāraś cā 'py atah param
ahrīr agurutā 'vadye bhayā 'darsītvam atrapā
prema śraddhā gurutvam hrīś te punaḥ kāmarūpayoḥ
vitarkacārāv audāryasūkṣmate māna unnatiḥ
madaḥ svadharme raktasya paryādānam tu cetasaḥ
cittam mano 'tha vijñānam ekārtham cittacaitasāḥ
sāśrayāmbanākārāḥ samprayuktāś ca pañcadhā
viprayuktāś tu saṁskārāḥ prāptyaprāpti sabhāgatā
āsamjñikam samāpatti jīvitam lakṣaṇāni ca
nāmakāyādayaś c eti prāptir lābhaḥ samanvayaḥ
prāptyaprāpti svasamānapatitānām nirodhayoḥ
trāyadhvikānām trividhā śubhādinām śubhādikā
svadhātukā tadāptānām anāptānām caturvidhā
tridhā naśaikṣā 'śaikṣānām aheyānām dvidhā matā
avyākṛtāptiḥ sahajā 'bhijñānairmānikād rte
nivṛtasya ca rūpasya kāme rūpasya nā 'grajā
akliṣṭā 'vyākṛtā 'prāptiḥ sā 'titā 'jātayos tridhā
kāmaḍyāptā 'malānām ca mārgasyā 'prāptir iṣyate
prthagjanatvam tatprāptibhūsamācārād vihiyate
sabhāgatā sattvasāmyam āsamjñikam āsamjñiṣu
nirodhaś cittacaittānām vipākas te bhāthpalāḥ

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tathā 'samjñisamāpattir dhyāne 'ntye niḥśrticchayā
 śubh opapadyavedy aiva n āryasy aikādhvikā 'pyate
 nirodhākhyā tath aiv eyam viharārtham bhavā 'grajā
 śubhā dvivedyā 'niyatā c āryasy āpyā prayogataḥ
 bodhilabhyā muner na prāk catustrimśatksaṇāptitah
 kāmarūpāśraye t ūbhe nirodhākhyādito nṛṣu
 āyur jīvitam ādhāra uṣmavijñānāyor hi yaḥ
 lakṣaṇāni punar jātir jarā sthitir anityatā
 jātijātyādayas teṣāṃ te 'stadharmaikavṛttayaḥ
 janyasya janikā jātir na hetupratyayair vinā
 nāmākāyādayaḥ samjñānvākya 'kṣarasamuktayaḥ
 kāmarūpāptasattvākhyā niṣyandā 'vyākṛtās tathā
 sabhāgatā vipāko 'pi traidhātuky āptayo dvidhā
 lakṣaṇāni ca niṣyandāḥ samāpattiyasamanvayāḥ
 kāraṇam sahabhūś c aiva sabhāgaḥ samprayuktakaḥ
 sarvatrago vipākākhyāḥ śadvidho hetur iṣyate
 svato 'nye kāraṇam hetuḥ sahabhūr ye mithaḥ phalāḥ
 bhūtavac cittacittā 'nuvartilakṣaṇalakṣyavat
 caittā dvau samvarau teṣāṃ samvarau lakṣaṇāni ca
 cittā 'nuvartināḥ kālaphalādisubhātādibhiḥ
 sabhāgaḥ etuḥ sadṛśāḥ svanikāyabhuvo 'grajāḥ
 anyonyam navabhūmis tu mārgaḥ samaviśiṣṭayoḥ
 prayogajās tayoḥ eva śrutacintāmayādikāḥ
 samprayuktakahetus tu cittacittāḥ samāśrayāḥ
 sarvatragākhyāḥ kṛtānām svabhūmau pūrvasarvagāḥ
 vipākahetur aśubhāḥ kuśalās c aiva sāsravāḥ
 sarvatragāḥ sabhāgāḥ ca dvyaadvagau tryadvagāḥ trayāḥ
 saṃskṛtam savisaṃyogam phalam nā 'saṃskṛtasya te
 vipākaphalam antyasya pūrvasyā 'dhipatam phalam
 sabhāgasarvatragayor niṣyandāḥ pauraṣam dvayoḥ
 vipāko 'vyākṛto dharmāḥ sattvākhyo vyākṛtodbhavaḥ
 niṣyando hetusadrśo viśamyogaḥ kṣayo dhiyā
 yadbalāḥ jāyate yat tat phalam puruṣakārajam
 apūrvāḥ saṃskṛtasya aiva saṃskṛto 'dhipateḥ phalam
 vartamānāḥ phalam pañca grhṇanti dvau prayacchataḥ
 vartamānā 'bhyatītau dvāv eko 'titaḥ prayacchati
 kṛtā vipākajāḥ śeṣāḥ prathamāryā yathākramam
 vipākam sarvagam hitvā tau sabhāgam ca śeṣajāḥ
 cittacittāḥ tathā 'nye 'pi samprayuktakavarjitāḥ
 catvāraḥ pratyayā uktā hetvākhyāḥ pañca hetavaḥ
 cittacittā acaramā utpannāḥ samanantaraḥ
 ālambanam sarvadharmāḥ kāraṇākhyo 'dhipaḥ smṛtaḥ
 nirudhyamāne kāritraṃ dvau hetū kurutas trayāḥ
 jāyamāne tato 'nyau tu pratyayau tadviparyayāt
 caturbhiḥ cittacittā hi samāpattidvayam tribhiḥ
 dvābhyām anye tu jāyante n eśvarādeḥ kramādibhiḥ
 dvidhā bhūtāni taddhetur bhautikasya tu pañcadhā
 tridhā bhautikam anyonyam bhūtānām ekadh aiva tat
 kuśalā 'kuśalam kāme nivṛtā 'nivṛtam manāḥ
 rūpārūpyeśv akuśalād anyatrā 'nāsravam dvidhā
 kāme nava śubhāc cittāc cittaṇy aṣṭābhya eva tat
 daśabhyo 'kuśalam tasmāc catvāri nivṛtam tathā

pañcabhyo nivṛtam tasmāt sapta cittāny anantaram
 rūpe daś aikam ca śubhān navabhyas tad anantaram
 aṣṭābhyo nivṛtam tasmāt ṣaṭ tribhyo 'nivṛtam punaḥ
 tasmāt śad evam ārūpye tasya nitih śubhāt punaḥ
 nava cittāni tat ṣaṭkān nivṛtāt sapta tat tathā
 caturbhyāḥ śaikṣam asmāt tu pañcā 'śaikṣam tu pañcakāt
 tasmāc catvāri cittāni dvādaś aitāni viṃśatiḥ
 prāyogikopapattiyāptam śubham bhittvā triṣu dvidhā
 vipākajairyāpathikaśailpasthānikanairmitam
 caturdhā 'vyākṛtam kāme rūpe śilpavivarjitam
 kṛtā traidhātuke lābhāḥ śaṇṇam śaṇṇam dvayoḥ śubhe
 trayāṇām rūpaje śaikṣe caturṇām tasya śeṣite

indriyanirdeśo nāma dvitīyam kośasthānam

III

narakapretatīryaṇco manusyāḥ śad divaukasāḥ
 kāmādhātuh sa narakadvipabhedena viṃśatiḥ
 ūrdhvam saptadaśasthāno rūpadhātuh prthak prthak
 dhyānam tribhūmikam tatra caturtham tv aṣṭabhūmikam
 ārūpyadhātur asthāna upapattiyā caturvidhaḥ
 nikāyam jīvitam cā 'tra niśritā cittasamtatiḥ
 narakādisvanāmoktā gatayaḥ pañca teṣu tāḥ
 akṛtā 'vyākṛtā eva sattvākhyā nā 'ntarābhavaḥ
 nānātvakāyasamjñās ca nānākāyikasamjñināḥ
 viparyāyāc caikakāyasamjñās cā 'rūpiṇas trayāḥ
 vijñānasthitayaḥ sapta śeṣam tatparibhedavat
 bhavā 'grā 'samjñisattvās ca sattvāvāsā nava smṛtāḥ
 anicchāvasanān nā 'nye catasraḥ sthitayaḥ punaḥ
 catvāraḥ sāsravāḥ skandhāḥ svabhūmāv eva kevalam
 vijñānam na sthitiproktam catuṣkoṭi tu saṃgrāhe
 catasro yonayas tatra sattvānām aṇḍajādayaḥ
 caturdhā naratīryaṇco narakā upapādūkaḥ
 antarābhavadevās ca pretā api jarāyujāḥ
 mrtyūpapattibhavayor antarābhavat iha yaḥ
 gamyadeśā 'nupetatvān n opanno 'ntarābhavaḥ
 vrihisamptānasādharmyād avicchinnavadobhavaḥ
 pratibimbam asiddhatvād asāmyāc cā 'nidarśanam
 sah aikatra dvayā 'bhāvād asaṃtānād dvayodayāt
 kaṇthokteś cā 'sti gandharvāt pañcokter gatisūtrataḥ
 ekākṣepād asāv aisyatpūrvakālabhavākṛtiḥ
 sa punar maraṇāt pūrva upapattikṣaṇāt paraḥ
 sajātisuddhadvivā 'kṣidrīyaḥ karmarddhivegavān
 sakalā 'kṣo 'pratighavān anivartyaḥ sa gandhabhuk
 viparyastamatir yāti gatideśam riraṃsayā
 gandhasthānābhikāmo 'nya ūrdhvpādas tu narakāḥ
 samprajānan viśaty ekas tiṣṭhaty apy aparo 'paraḥ
 niṣkrāmaty api sarvāpi mūḍho 'nyo nityam aṇḍajāḥ
 garbhā 'vakraṇtayas tisaś cakravartivayambhuvām
 karmajñānobhayeśam vā viśadatvād yathākramam
 n ātmā 'sti skandhamātram tu kleśakarmā 'bhisamskṛtam
 antarābhavasamptatyā kuṣim eti pradīpavat

yathākṣepam kramād vṛddhaṃ saṃtānaḥ kleśakarmabhiḥ
 paralokaṃ punar yāt ity anādhibhavacakrakam [19]
 sa pratityasamutpādo dvādaśāṅgas trikaṇḍakāḥ [20]
 pūrvā'parāntayor dve dve madhye 'ṣṭau paripūriṇaḥ
 pūrvakleśadaśā 'vidyā saṃskārāḥ pūrvakarmanāḥ [21]
 saṃdhiskandhās tu vijñānaṃ nāmarūpam atah param
 prāk śaḍāyatanotpādāt tat pūrvam trikasaṃgamāt [22]
 sparsāḥ prāk sukhaduḥkḥādikāraṇajñānaśaktitāḥ
 vittih prāṇ maithunāt trṣṇā bhogamaithunarāgiṇaḥ [23]
 upādānaṃ tu bhogānāṃ prāptaye paridhāvataḥ
 sa bhaviṣyadbhavaphalam kurute karma tad bhavaḥ [24]
 pratisaṃdhiḥ punar jātir jarāmaraṇam āvidāḥ
 āvasthikāḥ kil eṣṭo 'yam prādhānyāt tv āṅgakirtanam [25]
 pūrvā'parāntamadhyeṣu saṃmohavinivṛttaye
 kleśās triṇi dvayam karma sapta vastu phalaṃ tathā [26]
 phalāhetvabhisamkṣepo dvayor madhyā'numānataḥ
 kleśāt kleśaḥ kriyā caiva tato vastu tataḥ punaḥ [27]
 vastu kleśās ca jāyante bhavā'ngānām ayaṃ nayaḥ
 hetur atra samutpādaḥ samutpannam phalam matam [28]
 vidyāvīpakṣo dharmo 'nyo 'vidyā 'mitrā'nṛtādivat
 saṃyojanādivacanāt kuprajñā cen na darsanāt [29]
 drṣṭes tatsaṃprayuktatvāt prajñopakleśadeśanāt
 nāma tv arūpiṇaḥ skandhāḥ sparsāḥ śat saṃnipātajāḥ [30]
 pañca pratighasaṃsparsāḥ śaṣṭho 'dhivacanābhayaḥ
 vidyā'vidyetasparsā amalakīṣṭaśeṣitāḥ [31]
 vyāpādā'nunayasparśau sukhavedyādayas trayāḥ
 tajjāḥ śaḍ vedanāḥ pañca kāyiki caitasī parā [32]
 punaś cā 'ṣṭādaśavidhā sā manopavicārataḥ
 kāme svāmbanāḥ sarve rūpī dvādaśagocaraḥ [33]
 trayāṇām uttaro dhyānadvaye dvādaśa kāmāḥ
 svo 'ṣṭālambanam ārūpyo dvayor dhyānadvaye tu śat [34]
 kāmāḥ saṃnām caturṇām sva ekasy ālambanam paraḥ
 catvāro 'rūpīsamante rūpagā eka ūrdhvagaḥ [35]
 eko maule svaviśayaḥ sarve 'ṣṭādaśa sāsravāḥ
 uktaṃ ca vakṣyate cā 'nyad atra tu kleśa īsyate [36]
 bijavan nāgavan mūlavṛkṣavat tuṣavat tathā
 tuṣitaṇḍulavat karma tath aiv auśadhipuṣpavat [37]
 siddhā'nnapānavad vastu tasmin bhavacatuṣṭaye
 upapattibhavaḥ kṣiṣṭaḥ sarvakleśaiḥ svāthūmikaiḥ [38]
 tridhā 'nye traya ārūpyeṣv āhāraśthitikaṃ jagat
 kavaḍikāra āhāraḥ kāme tryāyatanātmakāḥ [39]
 na rūpāyatanam tena svā'kṣamuktā'nanugrahāt
 sparsāsaṃcetanāvijñā āhārāḥ sāsravās trīṣu [40]
 manomayaḥ sambhavaīśi gandharvās cā 'ntarābhavaḥ
 nirvṛttīś c eha puṣṭyartham āśrayāśritayor dvayam [41]
 dvayam anyabhavākṣepanirvṛttyartham yathākramam
 chedasaṃdhānavairāgyahānicutyupapattayaḥ [42]
 manovijñāna ev eṣṭa upekṣāyām cyutodbhavau
 n aikā'grā'cittayor etau nirvāty avyākṛtadvaye [43]
 kramacyutau pādanābhīrdayeṣu manācyutih
 adhoṇṣuragā'jānām marmacchedas tv ābādhībhī [44]
 samyañmithyātvanīyatā āryānantaryakārīṇaḥ

tatra bhājanalokasya saṃniveśam uśanty adhaḥ
 lakṣaśoḍaśakodvedham asaṃkhyam vāyumaṇḍalam [45]
 apām ekādaśodvedham sahasrāṇi ca viṃśatiḥ
 aṣṭalakṣocchrayam paścāc cheṣam bhavati kāñcanam [46]
 tiryak triṇi sahasrāṇi sā'rdham śatacatuṣṭayam
 lakṣadvādaśakam caiva jalakāñcanamaṇḍalam [47]
 samantatas tu triguṇam tatra merur yugandharaḥ
 īśādhārāḥ khadirakāḥ sudarśanagiris tathā [48]
 aśvakarṇo vinatako nimindharagiris tataḥ
 dvīpā bahīś cakravāḍaḥ sapta haimāḥ sa āyasaḥ [49]
 catūratnamayo merur jale 'śītisaahasrake
 magna ūrdhvaṃ jalān merur bhūyo 'śītisaahasrakāḥ [50]
 ardhā'rdhahānir aṣṭāsu samocchrayaghaṇās ca te
 śītāḥ sapta 'ntarāṇy eṣām ādyā 'śītisaahasrikā [51]
 ābhyantaraḥ samudro 'sau triguṇaḥ sa tu pārśvataḥ
 ardhā'rdhenā'parāḥ śītāḥ ṣeṣam bāhyo mahodadhiḥ [52]
 lakṣatrayam sahasrāṇi viṃśatir dve ca tatra tu
 jambūdvīpo dvisāhasras tripārśvaḥ śakātākṛtiḥ [53]
 sā'rdhatrīyojanam tv ekam prāgvideho 'rdhacandravat
 pārśvatrayam tathā 'sy aikam sā'rdhatrīsatayojanam [54]
 godānīyaḥ sahasrāṇi sapta sā'rdhāni maṇḍalaḥ
 sā'rdhe dve madhyamasyā 'ṣṭau caturasrah kuruh samaḥ [55]
 dehā videhāḥ kuravaḥ kauravās cāmarā'varāḥ
 aṣṭau tadantaradvīpāḥ śāthā uttaramantriṇaḥ [56]
 ihottareṇa kiṭā'drinavakād dhimavāms tataḥ
 pañcāśadvistṛtāyāmam saro 'rvāg gandhamādanāt [57]
 adhaḥ sahasrair viṃśatyā tanmātro 'vicir asya hi
 tadūrdhvaṃ sapta narakāḥ sarve 'ṣṭau ṣoḍaśotsadāḥ [58]
 kukūlam kuṇapam cā 'tha kṣuramārgādikam nadi
 teṣām caturdisam śītā anye 'ṣṭāv arbudādayaḥ [59]
 ardhena meroś candrā'rkau pañcāśatsaikayojanau
 ardharātro 'stagamanam madhyā'hna udayaḥ sakṛt [60]
 prāvṛṇmāse dvitiye 'ntyanavamyām vardhate niśā
 hemantānām caturthe tu hiyate 'har viparyayāt [61]
 lavaśo rātryaharvṛddhī dakṣiṇottarage ravau
 svacchāyayā 'rkasāmīpyād vikalendusamikṣaṇam [62]
 pariśaṇḍās catasro 'sya daśasāhasrikā'ntarāḥ
 ṣoḍaśā 'ṣṭau sahasrāṇi catvāri dve ca nirgatāḥ [63]
 karoṭapānayas tāsu mālādhārāḥ sadāmadāḥ
 mahārājikadevās ca parvateṣv api saptasu [64]
 merumūrdhni trayastrimśāḥ sa cā 'śītisaahasradik
 vidikṣu kūṭās catvāra uśitā vajrapāṇibhiḥ [65]
 madhye sā'rdhadvisāhasrapārśvam adhyardhayojanam
 puram sudarśanam nāma haimam citratalam mṛdu [66]
 sā'rdhadvisatapārśvo 'tra vaijayanto bahiḥ punaḥ
 tac caitrarathapāruṣyamīśranandanabhūṣitam [67]
 viṃśatyantaritāny eṣām subhūmīni caturdisam
 pūrvottare pārijātaḥ sudharmā dakṣiṇā'vare [68]
 tata ūrdhvaṃ vimāneṣu devāḥ kāmabhujas tu śat
 dvandvā'liṅganapānyāptihasitekṣitamaithunāḥ [69]
 pañcavarṣopamo yāvad daśavarṣopamaḥ śīṣuḥ
 sambhavaty eṣu saṃpūrnāḥ savastrāś c aiva rūpiṇaḥ [70]

kāmapapattayas tisaḥ kāmādevāḥ samānuṣāḥ
 sukhopapattayas tiso navatridhyānabhūmayāḥ [71]
 sthānāt sthānād adho yāvat tāvad ūrdhvam tatas tataḥ [72]
 n ordhvam darśanam asty eṣām anyatra rddhiparāśrayāt [73]
 caturdvipakacandrā'rkamerukāmadivaukasām [74]
 brahmalokasahasraṃ ca sāhasrāś cūḍiko mataḥ [75]
 tatsahasraṃ dvisāhasro lokadhātus tu madhyamaḥ [76]
 tatsahasraṃ trisāhasraḥ samasamvartasambhavaḥ [77]
 jāmbūdvipāḥ pramāṇena catuḥsā'rdhatrīhastakāḥ [78]
 dviguṇottaravṛddhyā tu purvagodottarā'hvayāḥ [79]
 pādavṛddhyā tanur yāvat sā'rdhakrośo divaukasām [80]
 kāmīnām rūpiṇām tv ādau yojanā'rdham tataḥ param [81]
 ardha'rdhavṛddhir ūrdhvam tu paritābhebhya āśrayaḥ [82]
 dviguṇadviguṇo hitvā 'nabhrakebhya triyojanam [83]
 sahasraṃ āyuh kurūṣu dvayor ardha'rdhavarijitaḥ [84]
 ihā 'niyatam antye tu daśābdān ādito 'mitam [85]
 nṛnām varṣāṇi pañcāśad ahorātro divaukasām [86]
 kāmē 'dharāṇām ten āyuh pañca varṣaśatāni tu [87]
 dviguṇottaram ūrdhvānām ubhayaṃ rūpiṇām punaḥ [88]
 nā 'sty ahorātram āyus tu kalpaiḥ svāśrayasammitaiḥ [89]
 ārūpye viṃśatiḥ kalpasahasraṇy adhikā'dhikam [90]
 mahākālpaḥ paritābhāt prabhṛty ardham adhas tataḥ [91]
 kāmādevāyusā tulyā ahorātrā yathākramam [92]
 samjivādiṣu ṣaṭsv āyus tais teṣām kāmādevavat [93]
 ardham pratāpane 'vicāv antaḥkalpam param punaḥ [94]
 kalpam tiraścām pretānām māsā'hnā śatapañcakam [95]
 vāhād varṣaśaten aikatiloddhāraḥ ṣaṭyāyusāḥ [96]
 arbudā viṃśatiguṇaprativṛddhyusāḥ pare
 kuruvaryo 'ntarāmṛtyuḥ paramānvakṣarakṣaṇāḥ
 rūpanāmā'dhvaḥ paryantāḥ paramānur aṇus tathā
 lohā'pchaśavigochidrarajolikṣātadubdhavāḥ
 yavas tathā 'ṅguliparva jñeyam saptaguṇottaram
 caturviṃśatir aṅgulyo hasto hastacatuṣṭayam
 dhanuḥ pañca śatāny eṣām krośo 'raṇyam ca tan matam
 te 'ṣṭau yojanam ity āhur viṃśam kṣaṇaśatam punaḥ
 tatksaṇas te punaḥ ṣaṣṭir lavas triṃśadguṇottarāḥ
 trayo muhūrta'horātramāsā dvādaśamāsakaḥ
 samvatsaraḥ sonarātraḥ kalpo bahuvidhaḥ smṛtaḥ
 samvartakalpo narakā'sambhavād bhājanakṣayaḥ
 vivartakalpaḥ prāgvāyor yāvan narakasambhavaḥ
 antaḥkalpo 'mitād yāvad daśavarṣāyusas tataḥ
 utkarṣā apakarṣāś ca kalpā aṣṭādaśā 'pare
 utkarṣa ekas te 'śītisaharād yāvad āyusāḥ
 iti loko vivṛtto 'yam kalpāns tiṣṭhati viṃśatim
 vivartate 'tha samvṛtta āste samvartate samam
 te hy aśītir mahākālpas tadasamkhyatrayodbhavam
 buddhatvam apakarṣe tu śatād yāvat tadubdhavaḥ
 dvayor pratyekabuddhānām khaḍgaḥ kalpaśatānvayaḥ
 cakravartīsamutpattir nā 'dho 'śītisaharakāt
 suvarṇarūpyatāmṛtā'yaścakriṇas te 'dharakramāt
 ekadvitricaturdvipā na ca dvau saha buddhavat
 pratyudyānasvayāmyānakalahāstrajito 'vadhāḥ

deśasthottaptapūṇatvair lakṣaṇātiśayo muneḥ
 prāg āsan rūpivat sattvā rasarāgāt tataḥ śānāḥ [97]
 ālasyāt samnidhiṃ kṛtvā sāgrahaiḥ kṣetrapo bhṛtaḥ [98]
 tataḥ karmapathādhiḥyād apahrāse daśāyusāḥ [99]
 kalpasya śastrarogābhyām durbhikṣeṇa ca nīrgamaḥ
 divasān sapta māsāś ca varṣāṇi ca yathākramam [100]
 samvartanyaḥ punas tiso bhavanty agnyambuvāyubhiḥ
 dhyānatrayam dvitīyādi śīrṣam tāsām yathākramam [101]
 tadapakṣālasādharmyaṇ na caturthe 'sty anījanāt
 na nityam saha sattvena tadvimānodayaḥ vyayāt [102]
 sapta'gñinā 'dbhir ek aivam gate 'dbhiḥ saptake punaḥ
 tejasā saptakaḥ paścād vāyusamvartani tataḥ

lokanirdeśo nāma tṛtīyam kośasthānam

IV

karmajaṃ lokavaicitryam cetanā tatkr̥tam ca tat
 cetanā mānaṣam karma taje vākkāyakarmaṇi [1]
 te tu vijñāptyavijñāpti kāyavijñāptir iṣyate
 samsthānam na gatiḥ yasmāt samskṛtam kṣaṇikam vyayāt [2]
 na kasyacid ahetor syād dhetuḥ syāc ca vināśakaḥ
 dvigrahyam syān na cā 'nau tad vāgvijñāptis tu vāgdhvaniḥ [3]
 trividhāmālarūpaktivṛddhyakurvathādhībhiḥ
 kṣaṇād ūrdhvam avijñāptiḥ kāmāptā'titabhūtajā [4]
 svāni bhūtāny upādāya kāyavākkarma sāsravam
 anāsravam yatra jāto 'vijñāptir anupāttikā [5]
 naiṣyandikī ca sattvākyā nīṣyandopāttabhūtajā
 samādhij aupacayikā'nupāttā'bhinnabhūtajā [6]
 nā 'vyākṛtā 'sty avijñāptis tridhā 'nyad aśubham punaḥ
 kāmē rūpe 'py avijñāptir vijñāptiḥ saviśārayoḥ [7]
 kāmē 'pi nivṛtā nā 'sti samutthānam asad yataḥ
 paramārthaśubho mokṣaḥ svato mūlahryapatrapā [8]
 samprayogeṇa tadyuktāḥ samutthānāt kriyādayaḥ
 viparyayeṇā 'kuśalam paramā'vyākṛte dhruve [9]
 samutthānam dvidhā hetutatksaṇotthānasamjñitam
 pravartakam tayoḥ ādyam dvitīyam anuvartakam [10]
 pravartakam dṛṣṭiheyam vijñānam ubhayaṃ punaḥ
 mānaṣam bhāvanāheyaṃ pañcakam tv anuvartakam [11]
 pravartake śubhātau hi syāt tridhā 'py anuvartakam
 tulyam muneḥ śubham vā 'rtham n obhayaṃ tu vipākajam [12]
 avijñāptis tridhā jñeyā samvarā'samvaretarā
 samvaraḥ prātimokṣākyo dhyānajo 'nāsravas tathā [13]
 aṣṭadhā prātimokṣākyo dravyatas tu caturvidhaḥ
 liṅgato nāmasamcārāt pṛthak te cā 'virodhinaḥ [14]
 pañcā'ṣṭadaśasarvebhyo varjyebhyo viratigrahāt
 upāsakopavāsasthaśramaṇoddeśabhikṣutā [15]
 śīlam sucaritam karma samvaraś c ocyate punaḥ
 ādye vijñāptyavijñāpti prātimokṣaḥ kriyāpathaḥ [16]
 prātimokṣā'nvitā cā 'ṣṭau dhyānājena tadanvitaḥ
 anāsraveṇ āryasattvā antyau cittā'nuvartinau [17]
 anāgamye prahāṇākyau tāv ānantaryamārgajau
 samprajñānasmr̥ti dve tu manaindriyasamvarau [18]

prātimokṣasthito nityam ātyāgāt vartamānaya
 aviññāptiā 'nvitah pūrvāt kṣaṇād ūrdhvam atītaya [19]
 tath aivā 'samvarastho 'pi dhyānasamvaravān sadā [20]
 atītā'jātay āryas tu prathame nā 'bhyatītaya [21]
 samāhitāryamārgasthau tau yuktāu vartamānaya [22]
 madhyasthasyā 'sti ced ādaumadhyayor dvandvikālayā [23]
 asaṃvarasthah śubhaya 'śubhaya saṃvare sthitah [24]
 aviññāptiā 'nvito yāvat prasādakleśavegavān [25]
 vijñāptiā tu yutāḥ sarve kurvāntām avyayā 'nvitāḥ [26]
 atītaya kṣaṇād ūrdhvam ātyāgān nā 'sty ajātaya [27]
 nivṛtā'nivṛtābhyām ca nā 'titābhyām samanvitah [28]
 asaṃvaro duṣcaritaṃ dauḥśīlyam karma tatpathah [29]
 vijñāpti aivā 'nvitah kurvan madhyastho mṛduccetanah [30]
 tyaktā'nutpannavijñāptir aviññāpti āryapudgalah [31]
 dhyānajo dhyānabhūmy aiva labhyate 'nāsravas tayā [32]
 āryaya prātimokṣākhyah paravijñāpanādibhiḥ [33]
 yāvajjīvam samādānam ahorātram ca saṃvṛteḥ [34]
 nā 'saṃvaro 'sty ahorātram na kil aivam sa grhyate [35]
 kālyam grāhyo 'nyato nīcāḥ sthiten oktā'nuvādinā [36]
 upavāsah samagrā'ngo nirbhūṣeṇ ānīśākṣayāt [37]
 śīlā'ngāny apramāda'ngam vrata'ngāni yathākramam [38]
 catvāry ekam tathā trīṇi smṛtināśo madaś ca taiḥ [39]
 anyasyā 'py upavāso 'sti śaraṇam tv agatasya na [40]
 upasakatvopagamāt saṃvṛd uktis tu bhikṣuvāt [41]
 sarve cet saṃvṛtā ekadeśakāryādayah katham [42]
 tatpālanāt kila proktā mṛdvāditvam yathā manah [43]
 buddhasaṃghakarān dharmān aśaikṣān ubhayānś ca sah [44]
 nirvāṇam c aiti śaraṇam yo yāti śaraṇatrayam
 mithyācārā'tigarhyatvāt saukaryād akriyāptitah
 yathā'bhyupagamam lābhaḥ saṃvarasya na saṃtateḥ
 mṛśāvādaprasaṃgāc ca sarvaśikṣā'bhyatikrame
 pratikṣepaṇasā'vadyān mādyād evā 'nyaguptaye
 sarvobhayebhyaḥ kāmāpto vartamānebhya āpyate
 maulebhyaḥ sarvakālebhya dhyānā'nāsravasamvarau
 saṃvaraḥ sarvasattvebhya vibhāśā tv aṅgakāraṇaiḥ
 asaṃvaras tu sarvebhyaḥ sarvā'ṅgebhya na kāraṇaiḥ
 asaṃvarasyā 'kriyayā lābho 'bhyupagamena vā
 śeṣā'vijñāptilābhas tu kṣetrādānādarehanāt
 pratimokṣadamatyāgaḥ śikṣānikṣepaṇāc cyuteḥ
 ubhayavyañjanotpatter mūlacchedān nīśā'tyayāt
 patanīyena c ety eke saddharmā'ntardhito 'pare
 dhanarṇavat tu kāsmīrair āpannasy eṣyate dvayam
 bhūmiśaṃcārahānibhyām dhyānāptam tyajyate śubham
 tath arūpyāptam āryam tu phalāptyuttaptihānibhiḥ
 asaṃvaraḥ saṃvarāptimṛtyudvivyañjanodayaiḥ
 vegādānakriyā'rthāyurmūlacchedaiś tu madhyamā
 kāmāptam kuśalā'rūpaṃ mūlacchedordhvajanmataḥ
 pratipakṣodayāt kṛtām arūpaṃ tu vihiyate
 nṛṇām asaṃvaro hitvā saṃdha paṇḍadvīdhākr̥tīn
 kurūnś ca saṃvaro 'py evam devānām ca nṛṇām trayah
 kāmārūpajadevānām dhyānajo 'nāsravaḥ punaḥ
 dhyānā'ntarā'saṃjñisattvavarjyānām apy arūpiṇām

kṣemā'kṣematarat karma kuśalā'kuśaletarat
 puṇyā'puṇyam aniñjyam ca sukhavedyādi ca trayam [45]
 kāmādhātau śubham karma puṇyam aniñjyam ūrdhvajam [46]
 tadbhūmiṣu yataḥ karma vipākam prati n eñjati [47]
 sukhavedyam śubham dhyānād ātrtiyād atah param [48]
 aduḥkhā'sukhavedyam tu duḥkhavedyam ihā 'śubham [49]
 adho 'pi madhyam asty eke dhyānā'ntaravipākataḥ [50]
 apūrvā'caramaḥ pākas trayānām c eṣyate yataḥ [51]
 svabhāvasaṃprayogābhyām ālambanavipākataḥ [52]
 saṃmukhibhāvataś c eti pañcadhā vedanīyatā [53]
 niyatā'niyatam tac ca niyatam trividham punaḥ [54]
 dṛṣṭadharmādivedyatvāt pañcadhā karma ke cana [55]
 catuskoṭikam ity anye nikāyākṣepaṇam tribhiḥ [56]
 sarvatra caturākṣepaḥ śubhasya narake tridhā [57]
 yadviraktaḥ sthīro bālas tatra n otpadyavedyakṛt [58]
 nā 'nyavedyakṛd apy āryah kāmā'gre vā 'sthīro 'pi na [59]
 dvāvimśatividham kāmāśv ākṣipaty antarālhavaḥ [60]
 dṛṣṭadharmaphalaṃ tac ca nikāyo hy eka eva sah [61]
 tivrakleśaprasādena mātṛghnena ca yat kṛtam [62]
 guṇakṣetre ca niyatam tat pitror ghātakam ca yat [63]
 dṛṣṭadharmaphalaṃ karma kṣetrāśayaviśeṣataḥ [64]
 tadbhūmyatyantavairāgyād vipāke niyatam hi yat [65]
 ye nirodhā'raṇāmaitridarśanā'rhatphalotthitāḥ [66]
 teṣu kārā'pakārasya phalaṃ sadyo 'nubhūyate [67]
 kuśalasyā 'vitarkasya karmaṇo vedanā matā [68]
 vipākaś caitasiky eva kāyiky evā 'śubhasya tu [69]
 cittakṣepo manaścitta sa ca karmavipākajah [70]
 bhayopaghātavaśamsyaśokaiś cā 'kurukāminām
 vaṅkadośakaśayoktiḥ śāthyaadvēṣajarāgaḥ
 kṛṣṇaśuklādibhedena punaḥ karma caturvidham
 aśubham rūpakāmāptam śubham c aiva yathākramam
 kṛṣṇaśuklobhayaṃ karma tatksayāya nīrāsravam
 dharmakṣāntiṣu vairāgye c ānantaryapathā'ṣṭake
 yā cetanā dvādaśadhā karma kṛṣṇakṣayāya tat
 navame cetanā yā sā kṛṣṇaśuklakṣayāya ca
 śuklasya dhyānavairāgyeṣv antyānantaryamārgajā
 anye narakavedyā'nyakāmavedyam dvayam viduḥ
 drgḡheyam kṛṣṇam anye 'nyat kṛṣṇaśuklam tu kāmajam
 aśaikṣam kāyavākkarma manaś c aiva yathākramam
 maunatrayam tridhā śaucaṃ sarvaṃ sucaritatrayam
 aśubham kāyakarmādi mataṃ duṣcaritaṃ trayam
 akarmā 'pi tv abhidhyādi manoduṣcaritaṃ tridhā
 viparyayāt sucaritaṃ tadaudārikasamgrahāt
 daśa karmapathā uktā yathāyogam śubhā'śubhāḥ
 aśubhāḥ ṣaḍ aviññāptir dvidh aikas te 'pi kurvataḥ
 dvidvidhāḥ sapta kuśalā aviññāptiḥ samādhijāḥ
 sāmantakās tu vijñāptir aviññāptir bhaven na vā
 viparyayaṇa pṛsthāni prayogas tu trimūlajāḥ
 tadanantarasambhūter abhidhyādyās trimūlajāḥ
 kuśalāḥ saprayogā'ntā alobhadveṣamohajāḥ
 vadhavyāpādapāruṣyaṇiṣṭhā dveṣaṇa lobhataḥ
 parastrigamanā'bhidhyā'dattādānasamāpanam

mithyādr̥ṣṭes tu mohena śeṣānām tribhir iṣyate
 sattvabhogāv adhiṣṭhānam nāmarūpaṃ ca nāma ca
 samam prāk ca mṛtasyā 'sti na maulo 'nyāśrayodayāt
 senādeś c aikakāryatvāt sarvakartṛvad asti sah
 prānā'tipātaḥ saṃcintya parasyā 'bhrāntimāraṇam
 adattādānam anyasvasvikriyā balacauryataḥ
 agamyāgamanam kāmamithyācāraś caturvidhaḥ
 anyasamjñoditam vākyam arthā 'bhijñe mṛśavacaḥ
 cakṣuśrotramanovijñānā'nubhūtaṃ tribhiś ca yat
 tad dr̥ṣṭasrutavijñātamataṃ c oktaṃ yathākramam
 paśūnyam kṣiṣṭacittasya vacanam parabhedane
 pāruṣyam apriyam sarvaṃ kṣiṣṭasambhinnalāpita
 ato 'nyat kṣiṣṭam ity anye lapanāgītanātyavat
 kuśāstravac cā 'bhidhyā tu parasvaviṣamasprhā
 vyāpādaḥ sattvavidveśo nā'stidr̥ṣṭiḥ śubhā'śubhe
 mithyādr̥ṣṭis trayo hy atra panthānaḥ sapta karma ca
 mūlacchedaś chedadr̥ṣṭyā kāmāptotpattilābhikah
 phalaheṭūpavādinā sarvayā kramaśo nṛṣu
 chinatti strī pumān dr̥ṣṭicaritaḥ so 'samanvayaḥ
 saṃdhiḥ kākṣā'stidr̥ṣṭeḥ syān n eh ānantaryakāriṇaḥ
 yugapad yāvad aṣṭābhir aśubhaiḥ saha vartate
 cetanā daśabhir yāvac chubhair n aikā'sṭapañcabhiḥ
 saṃbhinnālāpāpāruṣyavyāpādā narake dvidhā
 samanvāgamato 'bhidhyāmithyādr̥ṣṭi kurau trayāḥ
 saptamaḥ svayam apy atra kāme 'nyatra daśā'śubhāḥ
 śubhāḥ trayas tu sarvatra saṃmukhībhūtalābhataḥ
 ārupyā'samjñisattveṣu lābhataḥ sapta śeṣite
 saṃmukhībhāvataś cā 'pi hitvā sanarakān kurūn
 sarve 'dhipatiniṣyandavipākaphaladā matāḥ
 duḥkhanān mārānād ojonāsanāt trividham phalam
 lobhajam kāyavākkarma mithyājīvaḥ prthakkr̥taḥ
 duḥśodhatvāt pariṣkāralābhottham cen na sūtrataḥ
 prahānamārge samale saphalam karma pañcabhiḥ
 caturbhir amale 'nyac ca sāsravaṃ yac chubhā'śubham
 anāsravaṃ punaḥ śeṣam tribhir avyākṛtaṃ ca yat
 catvāri dve tathā trīni kuśalasya śubhā'dayaḥ
 aśubhasya śubhādyā dve trīni catvāry anukramam
 avyākṛtasya dve trīni trīni c aite śubhādayaḥ
 sarve 'titasya catvāri madhyamasyā 'py anāgatāḥ
 madhyamā dve ajātasya phalāni trīny anāgatāḥ
 svabhūmikasya catvāri trīni dve cā 'nyabhūmikāḥ
 śaikṣasya trīni śaikṣādyā aśaikṣasya tu karmaṇaḥ
 dharmāḥ śaikṣādikā ekam phalam trīny api ca dvayam
 tābhyām anyasya śaikṣādyā dve dve pañca phalāni ca
 trīni catvāri c aikam ca dr̥gghyasya tadādayaḥ
 te dve catvāry atha trīni bhāvanāheyakarmaṇaḥ
 apraheyasya te tv ekam dve catvāri yathākramam
 ayogavihitam kṣiṣṭam vidhibhraṣṭam ca ke cana
 ekam janm ākṣipaty ekam anekam paripūrakam
 n ākṣepike samāpatti acitte prāptayo na ca
 ānantaryāni karmāni tivrakleśo 'tha durgatiḥ
 kauravā'samjñisattvāś ca matam āvaranātrayam

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trīṣu dvīpeṣv anantaryam saṃdhādīnām tu n eṣyate
 alpopakārā'lajjitvāc cheṣe gaṭiṣu pañcasu
 saṃghabhedaś tv aśāmagrīsvabhāvo viprayuktakaḥ
 akṣiṣṭā'vyākṛto dharmāḥ saṃghas tena samanvitaḥ
 tadavadyam mṛśavādas tena bhetā samanvitaḥ
 avicau pacyate kalpam adhikair adhikā rujaḥ
 bhikṣur dr̥kcarito vṛtti bhinatty anyatra bālīśān
 śāstrmārgā'ntarakānto bhinnō na vivasaty asau
 cakrabhedā sa ca mato jambūdvīpe navādibhiḥ
 karmabhedaś trīṣu dvīpeṣv aṣṭābhir adhikāś ca sah
 ādāv ante 'rbudāt pūrvam yugāc c oparate munau
 simāyām cā 'py abaddhāyām cakrabhedo na jāyate
 upakāriguṇakṣetranirākṛtīvipādanāt
 vyañjanā'ntarite 'pi syān mātā yacchoṇitodbhavaḥ
 buddhe na tādanecchasya prahārān n ordhvam arhati
 n ānantaryaprayuktasya vairāgyaphalasambhavaḥ
 saṃghabhedaś mṛśavādo mahā'vadyatamo mataḥ
 bhavā'gracetanā loka mahāphalataṃ śubhe
 dūṣaṇam mātur arhantya niyatisthasya māraṇam
 bodhisattvasya śaikṣasya saṃghāyadvārahārikā
 ānantaryasabhāgāni pañcamam stūpabhedaṇam
 kṣāntyanāgāmitā'rhattvaprapṛtau karmā'tivighnakṛt
 bodhisattvaḥ kuto yāvad yato lakṣaṇakarmakṛt
 sugatiḥ kulajo 'dhyakṣaḥ pumān jātismaro 'nivṛt
 jambūdvīpe pumān eva saṃmukham buddhacetaṇaḥ
 cintāmayam kalpaśate śeṣa ākṣipate hi tat
 ekaikam puṇyaśatajam asaṃkhyeyatrayā'ntajāḥ
 vipaśyī dīpakṛd ratnaśikhī śākyamuniḥ purā
 sarvatra sarvaṃ dadataḥ kāruṇyād dānapūraṇam
 āṅgacchede 'py akopāt tu rāgiṇaḥ kṣāntīśilayoh
 tiṣyastotreṇa vīryasya dhisamādhyor anantaram
 puṇyam kriyā 'tha tadvastu trayam karmapathā yathā
 diyate yena tad dānam pūjā'nugrahaśāyā
 kāyavākkarma sotthānam mahābhogyaphalam ca tat
 svaparā'rthobhaya'rthāya nobhaya'rthāya diyate
 tadviśeṣaḥ punar dātṛvastukṣetraviśeṣataḥ
 dātā viśiṣṭaḥ śraddhādyaiḥ satkṛtyādi dadāty atah
 satkārodāraruoitākālā'nācchidyālābhita
 varṇādisampadā vastu surūpatvam yaśasvitā
 priyatā sukumārartusukhasparsā'ngatā tataḥ
 gatiduhkhopākāritvaguṇaiḥ kṣetram viśiṣyate
 agryam muktasya muktāya bodhisattvasya cā 'ṣṭamam
 mātāpitṛglānadharmakathikebhyo 'ntyajanmane
 bodhisattvāya cā 'meyā anāryebhyo 'pi dakṣiṇāḥ
 prṣṭham kṣetram adhiṣṭhānam prayogaś cetan āśayaḥ
 eṣām mṛdvadhimātravāt karmamṛdvadhimātratā
 saṃcetanasaṃāptibhyām niḥkaukr̥tyavipakṣataḥ
 parivāravipākāc ca karmopacitam ucyate
 caitye tyāgā'nvayam puṇyam maitryādivad agrhṇati
 kukṣetre 'p iṣṭaphalatā phalabījaviṇyayāt
 dauḥśīlyam aśubham rūpaṃ śīlam tadvirātir dvidhā
 pratikṣiptāc ca buddhena viśuddham tu caturguṇam

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dauṣīlyataddhetvahaṭam tadvipakṣasamāśritam
samāhitam tu kuśalam bhāvanā cittavāsanāt
svargāya śīlam prādhānyād viśamyoḡāya bhāvanā
caturṇām brāhmapuṇyatvaṃ kalpaṃ svargeṣu modanāt
dharmaḍānaṃ yathābhūtaṃ sūtrādyakliṣṭadeśanā
puṇyanirvāṇanirvedhabhāgiyaṃ kuśalam tridhā
yogapravartitaṃ karma sasamutthāpakaṃ tridhā
lipimudre saḡaṇanam kāvyam saṃkhyā yathākramam
sā'vadyā nivṛtā hināḡ kliṣṭā dharmāḡ śubhā'malāḡ
praṇitāḡ saṃskṛtaśubhāḡ sevyā mokṣas tv anuttaraḡ

karmanirdeśo nāma caturtham kośasthānam

V

mūlam bhavasyā 'nuśayāḡ ṣaḍ rāgaḡ pratighas tathā
māno 'vidyā ca drṣṭis ca vicikitsā ca teṣu naḡ
ṣaḍ rāgabhedāḡ sapta okṭā bhavarāḡo dvidhātujāḡ
antarmukhatvāt tanmokṣasamjñāvyāvṛttaye kṛtāḡ
drṣṭayaḡ pañca satkāyamithyā'ntagrāhadrṣṭayaḡ
drṣṭiśīlavrataparāmarśāv iti punar daśa
daś aite sapta sapta 'ṣṭau tridvidrṣṭivivarjitāḡ
yathākramam prahiyante kāme duḡkhādirāśanaiḡ
catvāro bhāvanāheyās ta evā 'pratighāḡ punaḡ
rūpadhātau tath ārūpya ity ṣṭānavatir matāḡ
bhavā'grajāḡ kṣāntivādhyā drḡgheyā eva ṣeṣajāḡ
drḡgbhāvanābhīyam akṣāntivādhyā bhāvanay aiva tu
ātmātmiyadhruvochedanā'stihiṇā'gradrṣṭayaḡ
ahetvamārge taddrṣṭir etās tāḡ pañca drṣṭayaḡ
īśvarādiṣu nityātmaviparyāsāt pravartate
kāraṇā'bhiniveśo 'to duḡkhadrḡgheya eva saḡ
drṣṭitrayād viparyāsacatuṣkam viparitataḡ
nitiranāt samāropāt samjñācette tu tadvaśāt
sapta mānā nava vidhās tribhyo drḡgbhāvanākṣayāḡ
vadhādirvāyavasthānam heyam bhāvanayā tathā
vibhaveccā na c āryasya sambhavānti vidhādayaḡ
nā 'smitādrṣṭipustatvāt kaukrtyam nā 'pi cā 'śubham
sarvatragā duḡkhahetudrḡgheyā drṣṭayas tathā
dvimatih saha tābhīś ca yā 'vidyā āvenikī ca yā
nav ordhvāmbanā eṣām drṣṭidvayavivarjitāḡ
prāptivarjyāḡ sahabhuvo ye 'py ebhis te 'pi sarvagāḡ
mithyādrḡgvimati tābhīyam yuktā 'vidyā 'tha kevalā
nirodhamārgadrḡgheyāḡ ṣaḍ anāsravagocarāḡ
svabhūmyuparamo mārgaḡ ṣaḍbhūminavabhūmikāḡ
tadgocarāṇām viśayo mārgo hy anyonyahetukāḡ
na rāgas tasya varjyavān na dveṣo 'napakārataḡ
na māno na parāmarśau śāntaśuddhyagrabhāvataḡ
sarvatragā anuśayāḡ sakalām anuśerate
svabhūmim ālambanataḡ svaṇikāyam asarvagāḡ
nā 'nāsravordhvaviśayā asvikārād vipakṣataḡ
yena yaḡ samprayuktas tu sa tasmin samprayogataḡ
ūrdhvam avyākṛtāḡ sarve kāme satkāyadarśanam
antagrāhaḡ saḡ ābhīyam ca mohāḡ ṣeṣās tv ihā 'śubhāḡ

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kāme 'kuśalamūlāni rāgapratighamūḍhayāḡ
trīny avyākṛtamūlāni trṣṇā 'vidyā matīś ca sā
dvaidhordhvavṛtter nā 'to 'nyau catvāry ev eti bāhyakāḡ
trṣṇādrḡgmānamohās te dhyāyitritvād avidyayā
ekāṃsato vyākaraṇam vibhajya paripṛcchya ca
sthāpyam ca maraṇotpattivīṣṭātmā'nyatādivat
rāgapratighamānaiḡ syād atitapratyupasthitaiḡ
yatr oṭpannā'prahīnās te tasmin vastuni samyutaḡ
sarvartā 'nāḡatair ebhir mānasaiḡ sā'dhivke paraiḡ
ajaiḡ sarvatra ṣeṣais tu sarvaiḡ sarvatra samyutaḡ
sarvakālā'sti uktitvād dvayāt sadviśayāt phalāt
tadastivādāt sarvā'stivādā īṣṭās caturvidhāḡ
te bhāvalakṣaṇā'vasthā'nyathā'nyathikasamjñitāḡ
trṭiyāḡ śobhano 'dhvānaḡ kāritreṇa vyavasthitāḡ
kim vighnakṛt katham nā 'nyad adhvā'yogas tathā mataḡ
ajātanastatā kena gambhīrā jātu dharmatā
prahīne duḡkhadrḡgheya samyuktaḡ ṣeṣasarvagaiḡ
prakprahīne prakāraiś ca ṣeṣais tadviśayair malaiḡ
duḡkhahetudrḡgabhyāsapraheyāḡ kāmādhātujāḡ
svakatrāyākarūpāptā'malaviññānagocarāḡ
svakā'dharatrayordhvaikā'malānām rūpadhātujāḡ
ārūpyajās tridhātvpāptatrayā'nāsravagocarāḡ
nirodhamārgadrḡgheyāḡ sarve svā'dhikagocarāḡ
anāsravās tridhātvantyatrayā'nāsravagocarāḡ
duḡkhahetudrḡgabhyāsaheyā dhātutraye 'malāḡ
pañcā'ṣṭadaśaviññānadaśaviññānagocarāḡ
dvidhā sā'nuśayam kliṣṭam akliṣṭam anuśayakaiḡ
mohāt kāṅkṣā tato mithyādrṣṭih satkāyadrk tataḡ
tato 'ntagrahaṇam tasmāc chilā'marśas tato drśaḡ
rāgaḡ svadrṣṭau mānaś ca dveṣo 'nyatr ety anukramaḡ
aprahīnād anuśayād viśayāt pratyupasthitāt
ayoniśomanaskārāt kleśāḡ sampūrnakāraṇaḡ
kāme saparyavasthānāḡ kleśāḡ kāmāsravā vinā
mohenā 'nuśayā eva rūpārūpye bhavāsravaḡ
avyākṛtā'ntarmukhā hi te samāhitabhūmikāḡ
ata ekikṛtā mūlam avidyā ety āsravaḡ pṛthak
tath aughayogād drṣṭinām pṛthagbhāvas tu pāṭavāt
n āsraveṣv asaḡāyānām na kilā 'syā 'nukūlatā
yathoktā eva sā'vidyā dvidhā drṣṭivivecanāt
upādānāny avidyā tu grāhikā n eti miśritā
anavo 'nugatās c aite dvidhā cā 'py anuśerate
anubadhnanti yasmāc ca tasmād anuśayā matāḡ
āsayanty āsravanty ete haranti śleṣayanty atha
upaḡṇhanti c ety eṣām āsravādi niruktayaḡ
samyojanādibhedena punas te pañcadh oditāḡ
dravyāmarśanasāmānyād drṣṭi samyojanā'ntaram
ekāntā'kuśalam yasmāt svatantram c obhayaṃ yataḡ
īrṣyāmātsaryam eṣ ūktaṃ pṛthak samyojanadvayam
pañcadhā 'varabhāgiyam dvābhīyam kāmā'natikramaḡ
tribhis tu punarāvṛttir mukhamūlagrahāt trayam
agantukā matā mārgavibhramo mārgasamśayaḡ
ity antarāyā mokṣasya gamane 'tas trideśanā

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pañcadh aiv ordhva bhāgiyam dvau rāgau rūpyarūpijau
 auddhatyamānamohās ca vidvāsād bandhanatrayam
 ye 'py anye caitasāḥ klišṭhāḥ saṃskāraskandhasamjñitāḥ
 kleśebhyas te 'py upakleśās te tu na kleśasamjñitāḥ
 āhrikyam anapatrāpyam irṣyā mātsaryam uddhavaḥ
 kaukrtyam styānamiddham ca paryavasthānam aṣṭadhā
 krodhamrakṣau ca rāgotthā āhrikyauddhatyamatsarāḥ
 mrakṣe vivādo 'vidyātāḥ styānamiddhā'napatrapāḥ
 kaukrtyam vicikitsāḥ krodhersye pratighā'nvaye
 anye ca ṣaṭ kleśamalā māyā sāthyam madas tathā
 pradāsa upanāhas ca viḥimsā c eti rāgajau
 māyamadau pratighaje upanāhaviḥimsane
 drṣṭyāmarśāt pradāśas tu sāthyam drṣṭisamutthitam
 tatr āhrikyā'napatrāpyastyānamiddhoddhavā dvidhā
 tadanye bhāvanāheyāḥ svatantrās ca tathā malāḥ
 kāme 'śubhās trayo dve vā pareṇā 'vyākṛtās tataḥ
 māyā sāthyam ca kāmādyadhyanayor brahmavañcanāt
 styānauddhatyamadā dhātutraye 'nye kāmādhātujāḥ
 samānamiddhā drggheyā manovijñānabhūmikāḥ
 upakleśāḥ svatantrās ca ṣaḍvijñānāśrayāḥ pare
 sukhābhyaṃ samprayukto hi rāgo dveṣo viparyayāt
 mohāḥ sarvair asadṛṣṭir manoduhkhasukhena tu
 daurmanasyena kāṅksā 'nye saumanasyena kāmajāḥ
 sarve 'py upekṣayā svaiḥ svair yathābhūmy ūrdhva bhūmikāḥ
 daurmanasyena kaukrtyam irṣyā krodho viḥimsanam
 upanāhaḥ pradāśas ca mātsaryam tu viparyayāt
 māyā sāthyam atho mrakṣo middham c obhayathā madāḥ
 sukhābhyaṃ sarvag opekṣā catvāry anyāni pañcabhiḥ
 kāme nivarāṇāny ekavipakṣāḥārakṛtyataḥ
 dvyekatāpañcatāskandhavighātavicikitsanāt
 ālambanaparijñānāt tadālambanasamkṣayāt
 ālambanaprahāṇāc ca pratipakṣodayāt kṣayaḥ
 prahāṇādhāradūratvadūṣanākhyas caturvidhaḥ
 pratipakṣaḥ prahātavyaḥ kleśa ālambanān mataḥ
 vallakṣanyād vipakṣatvād deśavicchedakālataḥ
 bhūtaśilapradeśā' dhvadvayānām iva dūrata
 sakṛt kṣayo viṣamya galābhas tv eṣāṃ punaḥ punaḥ
 pratipakṣodayaphalaprāptindriyavivṛddhiṣu
 pariñā nava kāmādyaprakāradvayasamkṣayaḥ
 ekā dvayor kṣayo dve te tath ordhvaṃ tisra eva tāḥ
 anyā avarabhāgiyarūpasarvāsra vaksayāḥ
 tisraḥ pariñāḥ ṣaṭ kṣāntiphalaṃ jñānasya śeṣitāḥ
 anāgamyaphalaṃ sarvā dhyānānām pañca vā 'tha vā
 aṣṭau sāmantakasy aikā maulārūpyatrayasya ca
 āryamārgasya sarvā dve laukikasyā 'nvayasya ca
 dharmajñānasya tistras tu ṣaṭ tatpakṣasya pañca ca
 anāsravaviyogāpter bhavā'gravikalikṛteḥ
 hetudvayasamudghātāt pariñā dhātvatikramāt
 n aikayā pañcabhir yāvād darśanasthaḥ samanvitāḥ
 bhāvanāsthāḥ punaḥ ṣaḍbhir ekayā vā dvayena vā
 tāsāṃ saṃkalanam dhātuvairāgyaphalalābhataḥ
 ekām dve pañca ṣaṭ kaś cij jahāty āpnoti pañca na
 anuṣayanirdeśo nāma pañcamam kośasthānam

VI

- [46] kleśaprahāṇam ākhyātam satyadarśanabhāvanāt
 [47] dvividho bhāvanāmārgo darśanākhyas tv anāsravaḥ [1]
 [48] satyāny uktāni catvāri duḥkham samudayas tathā [2]
 [49] nirodho mārga ity eṣāṃ yathā 'bhisamayam kramāḥ
 [50] duḥkham triduhkhatāyogād yathāyogam aśeṣataḥ [3]
 [51] manāpā amanāpās ca tadanye c aiva sāsravaḥ [4]
 [52] yatra bhinne na tadbuddhir anyā 'pohe dhiyā ca tat
 [53] ghaṭā' mbuvat saṃvṛtisaṭ paramārthasad anyathā [5]
 [54] vṛttasthaḥ śrutacintāvan bhāvanāyam prayujyate
 [55] nāmobhayā'rthaviṣayāḥ śrutamayyādikā dhiyāḥ [6]
 [56] vyapakarṣadvayavato nā 'saṃtuṣṭamaheccayaḥ
 [57] labdhe bhūyāḥ sprhā 'tuṣṭir alabdheccā maheccatā [7]
 [58] viparyayāt tadvipakṣau tridhātvaṇtā'malau ca tau
 [59] alobha āryavaṃśās ca teṣāṃ tuṣṭyātmakās trayāḥ [8]
 [60] karmāntyena tribhir vṛttis trṣṇotpādavipakṣataḥ
 [61] mamā'haṅkāravastvicchātātālā'tyantaśāntaye [9]
 [62] tatrā 'vatāro 'śubhayā c ānāpānasmṛtena ca
 [63] adhirāgavitarkāṇām śāṅkalā sarvarāgiṇām [10]
 [64] āsamudrā'sthivistārasaṃkṣepād ādikarmikāḥ
 [65] pādā'sthna ākapālā'rdhatyāgāt kṛtajayaḥ smṛtaḥ [11]
 [66] atikrāntamanaskāro bhrūmadhye cittadhāraṇāt
 [67] alobho daśabhūḥ kāmadrśyālambā nrjā 'śubhā [12]
 [68] ānāpānasmṛtiḥ prajñā pañcabhūr vāyugocarā
 [69] kāmāśrayā na bāhyānām ṣaḍvidhā gaṇanādibhiḥ [13]
 [70] gaṇanā 'nugamaḥ sthānam lakṣaṇā 'tha vivartanā
 [71] pariśuddhiḥ ca ṣoḍh eyam ānāpānasmṛtir matā [14]
 [72] ānāpānu yataḥ kāyaḥ sattvākhyāḥ anupāttakau
 [73] naiṣyandikau nā 'vareṇa lakṣyete manasā ca tau
 [74] niṣpannaśamathaḥ kuryāt smṛtyupasthānabhāvanām [15]
 [75] kāyaviccittadharmānām dvilakṣaṇaparikṣanāt
 [76] prajñā śrutā'dimayy anye saṃsargālambanāt kramāḥ [16]
 [77] yathotpatti catuṣkam tu viparyāsavipakṣataḥ
 [78] sa dharmasmṛtyupasthāne samastālabane sthitaḥ
 [79] anityaduhkhatāḥ sūnyā'nātmataḥ tām vipaśyati [17]
 [80] tata uṣmagatotpattis tac catuḥsatyagocaram
 [81] ṣoḍaśākāram ūśabhyo mūrdhānas te 'pi tādrśāḥ [18]
 [82] ubhayākaraṇam dharmenā 'nyair api tu vardhanam
 [83] tebhyaḥ kṣāntir dvidhā tadvat kṣāntiyā dharmena vardhanam [19]
 [84] kāmāptaduhkhaviṣayā tv adhimātrā kṣaṇam ca sā
 [85] tathā 'gradharmāḥ sarve tu pañcaskandhā vin āptibhiḥ [20]
 [86] iti nirvedhabāgiyam caturdhā bhāvanāmayam
 [87] anāgamyā'ntaradhyānabhūmikam dve tv adho 'pi vā [21]
 [88] kāmāśrayāṇy agradharmān dvyaśrayān labhate 'nganā
 [89] bhūmityāgāt tyajaty āryas tāny anāryas tv mrtyunā [22]
 [90] ādye dve parihānyā ca maulais tatr aiva satyadrk
 [91] apūrvāptir viḥiṇeṣu hāni dve asamanvitiḥ [23]
 [92] mūrdhalābhī na mūlacchit kṣāntilābhy anapāyagaḥ
 [93] śiṣyagotrād vivartya dve buddhaḥ syāt trīṇy ap itaraḥ [24]
 [94] ābodheḥ sarvam ekatra dhyāne 'ntye śāstrīkhaḍgayoḥ
 [95] prāk tebhyo mokṣabhāgiyam kṣipram mokṣas tribhir bhavaiḥ [25]

śrutacintāmayam trīṇi karmāṇy ākṣipyate triṣu
laukikebhyo 'gradharmebhyo dharmakṣāntir anāsravā
kāmaduḥkhe tato 'tr aiva dharmajñānam tathā punaḥ
śeṣe duḥkhe 'nvayakṣāntijñāne satyatraye tathā
iti śoḍaśacitto 'yam satyā 'bhisamayasa tridhā
darśanāmbakāryākhyah so 'gradharmaikabhūmikaḥ
kṣāntijñānāny anantaryamuktimārgā yathākramam
adṛṣṭadṛṣṭer dṛmārgasa tatra pañcadaśa kṣaṇāḥ
mṛdutiḥspendriyau teṣu śraddhādharma 'nusāriṇau
ahinabhāvanāheyau phalādyapratipannakau
yāvāt pañcaprakāraghnau dvitiye 'rvāg navakṣayāt
kāmad viraktād ūrdhvaṃ vā trītiyapratipannakau
śoḍaśe tu phalasthau tau yatra yaḥ pratipannakaḥ
śraddhā 'dhimuktadṛṣṭyāptau mṛdutiḥspendriyau tadā
phale phalaviśiṣṭasya lābho mārgasya nā 'sty atah
nā 'prayukto viśeṣāya phalasthaḥ pratipannakaḥ
navaprakārā doṣā hi bhūmau bhūmau tathā guṇāḥ
mṛdumadhyā 'dhimātrāṇām punar mṛdvādhedatāḥ
akṣīnabhāvanāheyah phalasthaḥ saptakṛtparah
triciturvidhamuktas tu dvitrijanmā kulamkulah
āpañcamaparakāraghno dvitiyapratipannakaḥ
kṣīṇasaṣṭhaprakāras tu sakṛdāgāmy asau punaḥ
kṣīṇasaptā 'ṣṭadoṣā 'mśa ekajanm aikavīcikaḥ
trītiyapratipannaś ca so 'nāgāmi navakṣayāt
so 'ntarotpannasamskāra 'samskāraparinirvṛtiḥ
ūrdhvaṃsrotāś ca sa dhyāne vyavakīrṇe 'kaniṣṭhagaḥ
sa pluto 'rdhaplutaḥ sarvachyutaś ca 'nyo bhavā 'grajah
ārūpyagaś caturdhā 'nya iha nirvāpako 'parah
punas trīṇi trividhān kṛtvā navarūpopagāḥ smṛtāḥ
tadviśeṣaḥ punaḥ karmakleśendriyaviśeṣataḥ
ūrdhvaṃsrotur abhedena sapta sadgatayo matāḥ
sadasadvṛtṭyavṛtṭibhyām gatā 'pratyāgateś ca tāḥ
na parāvṛttajanm āryah kāme dhātvantaropagaḥ
sa c ordhvajaś ca n aivā 'kṣasamcāraparihāṇibhāk
ākīryate caturtham prāk sidhyati kṣaṇamīśraṇāt
upapattivihārā 'rtham kleśabhirutayā 'pi ca
tat pañcavidhyāt pañc aiva śuddhāvāsopapattayah
nīrodhalābhy anāgāmi kāyasākṣi punar mataḥ
ābhavā 'grā 'ṣṭabhāgākṣid arhattvapratipannakaḥ
navamasyā 'py anantaryapathe vajropamaś ca saḥ
tatksayāptyā kṣayajñānam āśaikṣo 'rhamn asau tadā
lokottareṇa vairāgyam bhavā 'grād anyato dvidhā
laukiken āryavairāgye viśamyoḡāptayo dvidhā
lokottareṇa c ety eke tyakte kleśā 'samanvayāt
bhavā 'grā 'rdhvimuktordhvajātavat tv asamanvayah
anāsraveṇa vairāgyam anāgamyena sarvataḥ
dhyānāt sāmāntakād vā 'ntyo muktimārgas tribhūjaye
n ordhvaṃ sāmāntakād āryair aṣṭābhiḥ svordhvabhūjah
vimuktyanantaryapathā laukikāḥ tu yathākramam
śāntādyudārādyākāra uttarā 'dharagocarāḥ
yady akopyah kṣayajñānād anutpādamatir na cet
kṣayajñānam āśaikṣi vā dṛṣṭiḥ sarvasya sā 'rhatāḥ

śrāmaṇyam amalō mārgaḥ saṃskṛtā 'saṃskṛtam phalam
ekā na navatis tāni muktimārgāḥ saha kṣa[ya]iḥ
catuḥphalavyavasthā tu pañcakāraṇasambhavāt
pūrvatyāgo 'nyamārgāptiḥ kṣayasamkalanam phale
jñānāṣṭakasya lābho 'tha śoḍaśākārabhāvanā
laukikāptam phalam miśrā 'nāsravapṛāptidhāraṇāt
brāhmaṇyam eva tad brahmacakram tu brahmavartanāt
dharmacakram tu dṛmārga āśugatvādyarādibhiḥ
kāme trayāptir antyasya triṣu n ordhvaṃ hi dṛkpathaḥ
asamvegād iha vidhā tatra niṣṭh eti c āgamāt
arhantaḥ saṇ matāś teṣāṃ pañca śraddhā 'dhimuktajāḥ
vimuktiḥ sāmāyiky eṣām akopyā 'kopyadharmanah
ato 'samayamuktāḥ so dṛṣṭipṛāptā 'nvayaś ca saḥ
tadgotrā āditaḥ ke cit ke cid uttāpanāgotāḥ
gotrāc caturṇām pañcānām phalād dhānir na pūrvakāt
śaikṣā 'nāryāś ca śadgotrā dṛmārgeṇa na saṃcaret
pṛāptā 'pṛāptopabhogebyah parihāṇis tridhā matā
antya śāstur akopyasya madhyā 'py anyasya tu tridhā
mriyate na phalabhraṣṭo na cā 'kāryam karoti saḥ
vimuktyānantaryamārgā navā 'kopye 'tisevanāt
ekaikaśo dṛṣṭilabdhe 'nāsravā nṛṣu vardhanam
āśaikṣo nava niśṛitya bhūmih śaikṣas tu śad yataḥ
saviśeṣam phalam tyaktvā phalam āpnoti vardhayan
dvau buddhau śrāvakāḥ sapta c aite navavidhendriyāḥ
prayogā 'kṣasamāpattivimuktyubhayataḥ kṛtāḥ
pudgalāḥ sapta śad v aita evam mārgatraye dviśaḥ
nīrodhalābhy ubhayato vimuktāḥ prajñay etarah
samāpattindriyaphalaḥ śaikṣasya paripūrṇatā
dvābhyām āśaikṣasya caturvidho mārgaḥ samāsataḥ
prayogā 'nantaryavimuktiviśeṣapathābhavayah
dhyāneṣu mārgaḥ pratipat sukhā duḥkhā 'nyabhūmiṣu
dhandhā 'bhijñā mandabuddheḥ kṣiprā 'bhijñ etarasya tu
kṣayā 'nutpādayor jñānam bodhis tadanulomyataḥ
saptatṛiṃśat tu tatpakṣā] nāmato dravyato daśa
śraddhā vīryam smṛtiḥ prajñā samādhiḥ prityupekṣaṇe
prasrabdhīśīlasamkalpāḥ prajñā hi smṛtyupasthitiḥ
vīryam samyakprahāṇākhyam rddhipādāḥ samādhayah
pradhānagrahaṇam sarve guṇāḥ prāyogikāś tu te
ādikarmikanirvedhabhāgiyeṣu prabhāvitāḥ
bhāvane darśane c aiva saptavargā yathākramam
anāsravāni bodhyaṅgamārgā 'ngāni dvidh etare
sakalāḥ prathame dhyāne 'nāgamyā pritivāritāḥ
dvitiye 'nyatra samkalpād dvayosa taddvayavarjitāḥ
dhyānā 'ntare ca śilā 'ngaiś tābhyām ca triṣu arūpiṣu
kāmadhātau bhavā 'gre ca bodhimārgā 'ngavarjitāḥ
trisatyadarśane śīladharma 'vetyaprasādayoh
lābho mārgā 'bhisamayā buddhatatsamghayor api
dharmaḥ satyatrayam bodhisattvapratyekabuddhayoh
mārgaś ca dravyatas tu dvau śraddhā śīlam ca nirmalāḥ
n okṭā vimuktiḥ śaikṣā 'ngam baddhatvāt sā punar dvidhā
asamskṛtā kleśahānam adhimuktis tu samskṛtā
sā 'ngam s aiva vimuktī dve jñānam bodhir yathoditā

vimucyate jāyamānam āsaikṣaṃ cittaṃ āvṛteḥ
nirudhyamāno mārgas tu prajāhāti tadāvṛtim
asamskṛt aiva dhātvākhyā virāgo rāgasamksayah
prahāṇadhātur anyeṣāṃ nirodha iti vastunaḥ
nirvidyate duḥkha hetuḥ śāntijñānair virajyate
sarvair jahāti yair evaṃ catuḥkoṭikasambhavaḥ

mārgaprahāṇanirdeśo nāma śaṣṭhaṃ kośasthānam

VII

nā 'malāḥ kṣāntayo jñānaṃ kṣayā'nutpādadhīr na dṛk
tadany obhayath āryā dhīr anyā jñānaṃ dṛśās ca śaṭ
sāsravā'nāsravaṃ jñānaṃ ādyam samvṛtisamjñakam
anāsravaṃ dvidhā dharmajñānaṃ anvayaṃ eva ca
sāmṛtaṃ sarvaviśayaṃ kāmāduḥkhā'digocaram
dharmākhyam anvayajñānaṃ t ūrdhva duḥkhādigocaram
te eva satyabhedena catvāry ete caturvidhe
anutpādakṣayajñāne te punaḥ prathamodite
duḥkha hetvanvayajñāne caturbhyah paracittavit
bhūmyakṣapudgalotkrāntaṃ naṣṭā'jātaṃ na vetti tat
na dharmā'nvayadhipakṣam anyonyam darsanakṣaṇau
śrāvako vetti khaḍgas trin sarvān buddho 'prayogataḥ
kṣayajñānaṃ hi satyeṣu pariñātādiniścayaḥ
na pariñeyam ityādir anutpādamatir matā
svabhāvapratipakṣābhyām ākārākāragocarāt
prayogakṛtakṛtyatva hetūpacayato daśa
dharmajñānaṃ nirodhe yan mārga vā bhāvanāpathe
tridhātupratipakṣas tat kāmādhātoḥ tu nā 'nvayaṃ
dharmajñānā'nvayajñānaṃ śoḍaśākāram anyathā
tathā ca sāmṛtaṃ svaiḥ svaiḥ satyākāraiś catuṣṭayam
tathā paramanojñānaṃ nirmalaṃ samalaṃ punaḥ
jñeyasvalakṣaṇākāram ekaikadravyagocaram
śeṣe caturdaśākāre śūnyā'nātmavivarjite
nā 'malāḥ śoḍaśabhyo 'nyas c ākāro 'nye 'sti śāstrataḥ
dravyataḥ śoḍaśākārāḥ prajñākāras tayā saha
ākārayanti sālambāḥ sarvaṃ ākāryate tu sat
tridh ādyam kuśalāny anyāny ādyam sarvāsu bhūmiṣu
dharmākhyam ṣaṭsu navasu tv anvayākhyam tath aiva śaṭ
dhyāneṣv anyamanojñānaṃ kāmārūpāśrayam ca tat
kāmaśrayam tu dharmākhyam anyat traidhātukāśrayam
smṛtyupasthānaṃ ekaṃ dhīr nirodhe paracittadhīḥ
trīṇi catvāri śeṣāṇi dharmadhigocaro nava
navā mārgā'nvayadhiyor duḥkha hetudhiyor dvayam
caturṇāṃ daśa n aikasya yojyā dharmāḥ punar daśa
traidhātukā'malā dharmā akṛtās ca dvidhā dvidhā
sāmṛtaṃ svakalāpā'nyad ekaṃ vidyād anātmataḥ
ekajñānā'nvito rāgi prathame 'nāsravakṣaṇe
dvitiye tribhir ūrdhvaṃ tu caturṣv ekaikavṛddhimān
yathotpannāni bhāvyante kṣāntijñānāni darsāne
anāgatāni tatr aiva sāmṛtaṃ cā 'nvayatrāye
ato 'bhisamayā'ntyākhyam tadanutpattidharmakam
svā'dhobhūmi nirodhe 'ntyam svasatyākārayātnikam

śoḍaśe śaṭ sarāgasya vitarāgasya sapta tu
sarāgabdhāvanāmārga tadūrdhvaṃ saptabhāvanā
saptabhūmijayā'bhijñā'kopyāptākīrṇabhāvite
ānantaryapathes ūrdhvamuktimārgā'ṣṭake 'pi ca
śaikṣottāpanamukte vā ṣaṭsaptajñānabhāvanā
ānantaryapathe ṣaṇṇāṃ bhavā'gravijaye tathā
navānāṃ tu kṣayajñāne 'kopyasya daśabhāvanā
tatsamcāre 'ntyamuktau ca proktā śeṣe 'stabhāvanā
yadvairāgyāya yallālhas tatra vā 'dhaś ca bhāvyate
sāsravās ca kṣayajñāne labdhapūrvam na bhāvyate
pratilambhaniṣevākhye śulhasamskṛtalbhāvane
pratipakṣavinirbhāvalbhāvane sāsravasya tu
aṣṭādaś āvenikās tu buddhadharmā balādayaḥ
sthānā'sthāne daśa jñānāny aṣṭau karmaphale nava
dhyānādyakṣā'dhimokṣeṣu dhātau ca pratipatsu tu
daśa vā sāmṛtijñānaṃ dvayoh śaṭ daśa vā kṣaye
prāñnivāsacyutotpādalabdhāneṣu ṣeṣitam
sarvabhūmiṣu kenā 'sya balam avyāhatam yataḥ
nārāyaṇam balaṃ kāye samdhiṣv anye daśā'dhikam
hastyādisaptakabalaṃ spraṣṭavyāyatanam ca tat
vaiśāradyam caturdhā tu yath ādyadaśame bale
dvitiye saptame c aiva smṛtiprajñātmakam trayam
mahākṛpā sāmṛtidhiḥ sambhārākāragocaraiḥ
samatvād ādhimātryāc ca nānākaraṇam aṣṭadhā
sambhāradharmakāyābhyām jagatāś cā 'rthacaryayā
samatā sarvabuddhānāṃ n āyurjātipramānataḥ
śiṣyasādhāraṇā anye dharmāḥ ke cit prthagjanaiḥ
araṇāpranidhijñānapratissamvidgūṇādayaḥ
sāmṛtijñānaṃ araṇā dhyāne 'ntyē 'kopyadharmanāḥ
nrjā'nutpannakāmāptasavastukleśagocarāḥ
tath aiva pranidhijñānaṃ sarvālabham tu tat tathā
dharmā'rthayor niruktau ca pratibhāne ca samvidāḥ
tisro nāmā'rthavāgijñānaṃ avivartyam yathākramam
caturthi yuktamuktā'bhilāpamārgavaśitvayoh
vānmārgālabhanā cā 'sau nava jñānāni sarvabhūḥ
daśa śaḍ vā 'rthasamvit sā sarvatrā 'nye tu sāmṛtaṃ
kāmadhyāneṣu dharme vid vāci prathamakāmāyoh
vikalābhir na tallābhi śaḍ ete prāntakoṭikāḥ
tat śaḍvidham dhyānam antyam sarvalbhūmyanulomitam
vṛddhikāśṭhāgataṃ tat tu buddhānyasya prayogajāḥ
vṛddhiśrotramanāḥ pūrvajanmacyutyudayaḥ kṣaye
jñānaṃ sāksātkriyā 'lhiñā śaḍvidhā muktimārgadhi
catasraḥ sāmṛtijñānaṃ cetasi jñānapañcakam
kṣayā'lhiñā balaṃ yadvat pañca dhyānacatuṣṭaye
svā'dholhūviśayā lālhyā ucitās tu virāgataḥ
trītiyā trīṇy upasthānāny ādyam śrotrarddhicakṣuṣi
avyākṛte śrotracakṣuralhiñe itarāḥ śulhāḥ
tisro vidyā avidyāyāḥ pūrvā'ntādaṃ nivartanāt
āsaikṣy antyā tadākhye dve tatsamānāsamudbhavāt
iṣṭe śaikṣasya n okte tu vidye sāvīdya samtateḥ
ādyā trītiyā śaṣṭhi ca prātibhāyāni śāsanam
agryam avyabhicāritvād dhiteṣṭaphalayojanāt

rddhiḥ samādhir gamanaṃ nirmāṇaṃ ca tato gatiḥ
śāstur manojavā 'nyeṣāṃ vāhiny apy ādhimokṣiki
kāmaptaṃ nirmitaṃ bāhyaṃ caturāyatanam dvidhā
rūpāptaṃ dve tu nirmāṇacittaś tāni caturdaśa
yathākramam dhyānapalāṃ dve yāvat pañca n ordhvajam
tallālho dhyānavac chuddhāt tat svataś ca tato 'pi te
svabhūmikenā nirmāṇam bhāṣaṇam tv adhareṇa ca
nirmātr aiva sahā 'śāstur adhiṣṭhāyā 'nyavartanāt
mṛtasyā 'py asty adhiṣṭhāṇam nā 'sthiraśyā 'pare tu na
ādāv ekam anekena jīṭyām tu viparyayāt
avyākṛtaṃ bhāvanājam trividham t upapattijam
iddhir mantraśadhādyaś ca karmajā c eti pañcadhā
divye śrotrā 'kṣiṇī rūpaprasādaḥ dhyānal hūmikau
salhāgā 'vikale nityam dūrasūksmādigocare
dvitrisahasrakā 'saṃkhyādrśo 'rhatkhaḍgadaiśikāḥ
anyad apy upapattiyāptaṃ taddrśyo nā 'ntarābhavaḥ
cetojñānaṃ tu tat tredhā tarkavidyākṛtaṃ ca yat
jānate nārakā ādau nṛṇāṃ n otpatillābhikam

jñānanirdeśo nāma saptamaṃ kośasthānam

VIII

dvidhā dhyānāni catvāri proktāś tadupapattayaḥ
samāpattiḥ śulhaikā 'gryaṃ pañcaskandhāś tu sānugam
vicārapritisukhavat pūrvapūrvā 'ngavarjitam
tath ārūpyāś catuḥskandhā adhol hūmivivekajāḥ
vilhūtarūpasamjñākhyāḥ saha sāmantakais trībhīḥ
n ārūpye rūpasadbhāvo rūpotpattis tu cittataḥ
ākāśānantyavijñānānantyākiñcanyasamjñakāḥ
tathāprayogaṃ māndyāt tu nasamjñānā 'pyasamjñakāḥ
iti maulam samāpattidravayam aṣṭavidham tridhā
sapt āsvādanavacchuddhā 'nāsravāny aṣṭamaṃ dvidhā
āsvādanāsamprayuktaṃ satṛṣṇam laukikam śul ham
śuddhakam tu tadāsvādyam lokottaram anāsravam
pañc ādye tarkacārau ca pritisaukhyasamādhayaḥ
prityādayaḥ prasādaś ca dvitiye 'ngacatuṣṭayaṃ
trītiye pañca t upekṣā smṛtiḥ prajñā sukham sthitiḥ
catvāry antye sukhā 'duḥkhoppekṣāsmṛtisamādhayaḥ
dravyato daśa c aikam ca prasrabdhīḥ sukham ādyayoh
śraddhā prasādaḥ pritis tu saumanasyam dvidh āgamāt
kliṣṭe tv asat pritisukham prasādaḥ sampradhīḥ smṛtiḥ
upekṣā smṛtiśuddhiś ca ke cit prasrat dhyupekṣaṇe
aṣṭā 'pakṣālamuktatvād āneṇjyam tu caturthakāḥ
vitarkacārau śvāsau ca sukhādi ca catuṣṭayaḥ
saumanasyasukhoppekṣā upekṣāsumanaskate
sukhoppekṣe upekṣā ca vido dhyānopapattiṣu
kāyā 'kṣiśrotravijñānaṃ vijñāptyutthāpakam ca yat
dvitīyādaḥ tad ādyāptaṃ akliṣṭā 'vyākṛtaṃ ca tat
atadvān labhate śuddham vairāgyeṇ opapattitaḥ
anāsravam tu vairāgyāt kliṣṭam hānyupapattitaḥ
trītiyād yāvad ūrdhvādho 'nāsravā 'nantaram śubham
utpadyate tathā śuddhāt kliṣṭam cā 'pi svabhūmikam

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kliṣṭāt svam śuddhakam kliṣṭam ekam cā 'dharasuddhakam
cyutau tu śuddhakāt kliṣṭam sarvaṃ kliṣṭāt tu n ottaram
caturdhā śuddhakam hānal hāgiyādi yathākramam
kleśotpattisvalhūmyūrdhvā 'nāsravā 'nugunaṃ hi tat
dve trīṇi c aikam ca hānal hāgādyanantaram
gatv āgama dvidhā bhūmir aṣṭau śliṣṭaikalāṅghitāḥ
vyutkrāntakasamāpattir visal hāgātṛtiyagā
svā 'dhobhūmyāśrayā eva dhyānārūpyā vṛthā 'varam
āryākīncanyasāmmukhyād bhavā 'gre tv āsravakṣayaḥ
satṛṣṇāḥ svalhāvālabhā dhyānam sadviśayaṃ śubham
na maulāḥ kuśalārūpyāḥ sāsravā 'dharagocaraḥ
anāsraveṇa hīyante kleśāḥ sāmantakena ca
aṣṭau sāmantakāny eṣāṃ śuddhā 'duḥkhā 'sukhāni hi
āryam c ādyam tridhā ke cid atarkam dhyānam antaram
tridhā 'duḥkhā 'sukham tac ca mahābrahmāphalaṃ ca tat
savitarkavicāro 'dhaḥ samādhīḥ parato 'dvayaḥ
animittāḥ samākāraiḥ śūnyatā 'nātmaśūnyataḥ
pravartate 'prāṇihitāḥ satyākāraiḥ atāḥ paraiḥ
śuddhā 'malā nirmalāś tu te vimokṣamukhatrayam
śūnyatāśūnyatādyākhyāś trayo 'parasamādhayaḥ
ālambete āśaikṣam dvau śūnyataś cā 'py anityataḥ
ānimittā 'nimittas tu śāntato 'saṃkhyayā kṣayam
sāsravā nṛṣv akopyasya saptasāmantavarjitāḥ
samādhīl hāvanā dhyānam śul ham ādyam sukhāya hi
darśanāyā 'kṣyāt hijñ eṣṭā dhīl hedāya prayogajāḥ
vajropamo 'ntye yo dhyāne sāsravakṣayaḥ hāvanā
apramāṇāni catvāri vyāpādādivipakṣataḥ
maitry adveśo 'pi karuṇā muditā sumanaskatā
upekṣā 'lobha ākāraḥ sukhitā duḥkhitā bata
modantām iti sattvāś ca kāmasattvāś tu gocaraḥ
dhyānāyor muditā 'nyāni ṣaṣṭu ke cit tu pañcasu
na taiḥ prahāṇam nṛṣv eva janyante tryanvito dhruvam
aṣṭau vimokṣāḥ prathamāv āśulhā dhyānāyor dvayoh
trītiyo 'ntye sa cā 'lobhāḥ śubhārūpyāḥ samāhitāḥ
nīrodhas tu samāpattiḥ sūksmasūksmād anantaram
svaśuddhakā 'dharāryeṇa vyutthānam cetasa tathā
kāmaptaḥ drśyaviśayaḥ prathamā ye tv arūpiṇaḥ
te 'nvayajñānapakṣordhvasvalhūduḥkhādigocaraḥ
abhibhāvāyatanāny aṣṭau dvayam ādyavimokṣavat
dve dvitīyavad anyāni punaḥ śulhavimokṣarat
daśa kṛtsnāny alobo 'ṣṭau dhyāne 'ntye gocaraḥ punaḥ
kāma dve śuddhakārūpye svacatuḥskandhagocare
nīrodha ukto vairāgyaprayogāpyam tu śeṣitam
tridhāt vāśrayam ārūpyasamjñam śeṣam manasyajam
hetukarmaphalād dhātvor ārūpyotpādanam dvayoh
dhyānānām rūpadhātā tu tābhyaṃ dharmatayā 'pi ca
saddharma dvividhaḥ śāstur āgamā 'dhigamātmakāḥ
dhātāras tasya vaktāraḥ pratipattāra eva ca
kāśmīravaibhāṣikanitisiddhāḥ
prāyo mayā 'yam kathito 'bhīdharmāḥ
yad durgrhitam tad ihā 'smadāgaḥ
saddharmanītau munayaḥ pramāṇam

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[39]

[40]

nimilite śāstari lokacakṣuṣi
 kṣayaṃ gate śākṣijane ca bhūyasā
 adṛṣṭatattvair niravagrahaiḥ kṛtaṃ
 kutārkikaiḥ śāsanam etad ākulam
 gate hi śāntim paramāṃ svayambhuvī
 svayambhuvāḥ śāsanadhr̥gvareṣu ca
 jagaty anāthe guṇaghātibhir malair
 nirākuṣaiḥ svairam ihā 'tra caryate
 iti kṛṇṭhagataprāṇaṃ viditvā śāsanam munēḥ
 balakālāṃ malānāṃ ca na pramādyam mumukṣubhiḥ
 samāpattinirdeśo nāma aṣṭamaṃ kośasthānam

IX

saṃtānena samarthatvād yathā 'gñiḥ sarvabhug mataḥ
 tathā sarvavid eṣṭavyo na sakṛtsarvavedanāt
 dṛṣṭidamṣṭrā'vabhedam ca bhramśam cā 'pekṣya karmaṇām
 deśayanti buddhā dharmam vyāghripotā'pahāravat
 ātmā'stitvaṃ hy upagato bhinnah syād dṛṣṭidamṣṭrayā
 bhramśam kuśalapotasya kuryād aprāpya samvṛtim
 asattvād bhagavān jivam tattvā'nyatvena nā 'vadat
 nā 'st ity api ca nā 'vocan mā bhūt prājñaptiko 'py asan
 yatra hi skandhasamptāne śubhā'śubhaphalā'stitā
 jivākhyā tatra sā na syāj jivānāstitvadeśanāt
 prājñaptimātram skandheṣu jīva ity api nā 'vadat
 abhavyaḥ śūnyatām bodddhum tadānīm tādr̥so janah
 tathā hy ātmā 'sti nā 'st itī pr̥ṣṭo vātsyena nā 'vadat
 āsrayā'pekṣayā 'siddhaḥ sati tv ast itī n āha kim
 sarvākāram kāraṇam ekasya mayūracandrakasyā 'pi
 nā 'sarvajñair jñeyam sarvajñabalaṃ hi taj jñānam
 yad guru yac c āsannaṃ yac cā 'bhyastaṃ kṛtaṃ ca yat pūrvam
 pūrvam pūrvam pūrvam vipacyate karma samsāre
 karma tadbhāvanā tasyā vṛttilābham tataḥ phalam
 niyamaṇa prajānāti buddhād anyo na sarvathā
 ity etām suvihitahetumārgasuddhām
 buddhānām pravacanadharmatām nīsamya
 andhānām vividhakudr̥ṣṭiceṣṭitānām
 tīrthyānām matam apavidhya yānty anadhāḥ
 imām hi nirvāṇapuraikavartinīm
 tathāgatādityavaco'msubhāsvatīm
 nirātmatām āryasahasravāhitām
 na mandacakṣur vivṛtām ap iksate
 iti dīnmatram ev edam upadiṣṭam sumedhasam
 vṛṇadeśo viśasy eva svasāmarthyavisarpiṇaḥ
 pudgalanirdeśo nāma navamaṃ kośasthānam
 abhidharmakośakārikā samāptā
 kṛtir vasubandhupādānām †

N.B.—References to the text, printed in bold type at the beginning of each note, give the number of chapter in Roman numerals, verse in Arabic figures and

foot in alphabets: a-b-c-d. In recording the variants, only the necessary part of the text is quoted, with the varying letters put in italics. Each reference is separated from the next one by a slanting bar. Abbreviations used are as follows:

- ms. = manuscript discovered by Rāhula Sāṃkṛtyāyana in the Ngor monastery in Tibet, complete except for one missing folio [no. 35], including verses 53–68 of chapter VI.
 L'A. = Fragments covering nearly 211 verses from the first four chapters of the work, published by Louis de la Vallée Poussin in L'Abhidharmakośa de Vasubandhu, Vol. VI [Paris, 1931].
 LVP. = Louis de la Vallée Poussin in L'Abhidharmakośa de Vasubandhu, Vols. I–VI [Paris, 1923–31], his Samskrta reconstructions of the text being shown in square brackets and other minor restorations also as italicised.
 Yaś. = Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra, ed. by Unrai Wogihara, Vols. I–II [Tokyo, 1932–36], pp. 1–723.

* Folio 1b of the MS. begins here with the text proper. On the a-side of this first folio, which is ordinarily reserved as a title-page, appears the following verse:

ayam tāvac chāstā jagati viditah kṣinavimātr
 yatis tattve vittaḥ[sic!] tribhava janasaṃjātakaruṇaḥ |
 guṇā'raṇye 'ganye carati bhavabhibhāṅgavigataḥ
 sa sambuddhau bodhau bhavaśamasukhe sāmyam agamat ||

In the blank space towards the right end of the page, a Tibetan note is written in the U-me script: mñon pa mdzod kyi rgya dpe, to indicate that the book is an 'Indian MS. of the Abhidharmakośa'.

I.39c-d L'A. tatsabhāgo 'pi ṣeṣo / I.48 After the last word: kośasthānam in this chapter, ms. reads '49' in figure numerals, indicating the granthasamkhyā [?]. /

II.16a ms. kāmamṛtyau, cf. Yaś. I, p. 111, l. 31. / II.22c L'A. kāyendriyo / II.25c L'A. avihimsā / II.27b L'A. pramāda [for pradāsa] / II.30a ms. nirvṛtte, -d L'A. bhavet [for hi tat] / II.32d L'A. ubhayaṃ [for te punaḥ] / II.33a L'A. audhatya, although LVP. [audārya] / II.38d L'A. nairmāṇikāv / II.48c L'A. niṣyandaḥ / II.56a L'A. vipākāḥ phalam, Yaś. I, p. 221, l. 28 agrees with ms. / II.67b L'A. aṣṭabhya /

III.1a L'A. nāraka, cf. Yaś. I, p. 253, ll. 19ff. for its etymology / III.5c L'A. viparyaya / III.8a L'A. sthitiḥ proktam, Yaś. I, p. 264, l. 21 agrees with L'A. / III.12c L'A. gandharvaḥ / III.17b L'A. svayambhuvau / III.18b L'A. karmakleśā'bhi-

samskr̥tam / III.30c ms. saṃsparśaḥ / III.31d ms. sukhe vedyādayas / III.32b ms. parāḥ / III.34a L'A. ārupyaṃ / III.41a ms. nirvṛttiś / III.48c L'A. iṣādharaḥ, cf. variant in III.64b / III.53c-d L'A. jambudvīpo dvisāhasratriparsvāḥ / I.1.54a L'A. sārddham triyojanam / III.59a L'A. cāiva[sic!] / III.64b L'A. mālādharaḥ, cf. variant in III.48c / III.69d L'A. hasitekṣaṇa / III.75a L'A. jambudvipāḥ, see III.53c, ms. writes jambū-, jāmbū- with a long ū everywhere as in IV.109a, etc. /

III.78c L'A. ante / III.83b L'A. antaḥkalpaḥ punaḥ punaḥ, -c L'A. kalpas tiryāścām, -d L'A. māsāhaḥśatapañcakam / III.84d L'A. vṛddhyāyusaḥ / III.88b L'A. vimśatkaṣaṇaṣatam / III.90a L'A. nāraka, see note on III.1a / III.98a-b L'A. saṃgrahaṃ kṛtvā bhāgāda[i]ḥ, ms. agrees with Tibetan, quoted by LVP: bsogs h̥jog byas nas ni. ḥdzin beas rñams k̥yis / III.102 L'A. adds itī at the end. /

IV.1d ms. tajjam / IV.9a L'A. stops after samprayogena. / IV.48c ms. āpūrvā / IV.52d ms. naḥ / IV.97a For anantaryam see note on VI.29a below / IV.102d ms. cakrabhede / IV.112a LVP. [puṣya] for tiṣya / IV.120c LVP. [parivāravipākā], lost in ms. / IV.122a rūpam [after Yaś., p. 436, l. 33 and LVP.] lost in ms. / IV.123a ms. dauhśilyam /

V.1c ms. mādā / V.4d-5a LVP. [rśanaḥ // catvāro], lost in ms. / V.21b LVP. [aparāntakāḥ] for bāhyakāḥ / V.32 represents a summary of

the previous contents. After this verse our ms. repeats the first half of the foregoing verse 31, viz. *nīrodhamārgadṛgḡheyāḥ sarve svādhikagocarāḥ*, which I have omitted in this edition. LVP. does not include this one and a half verse of summary in the body of the kārikā-text. His numbering of the following verses till the end of the present chapter will therefore be found to be less by one. / V.62c ms. *pratihātavyaḥ* /

VI.13 This summarizing verse is not numbered by LVP., whose edition thus gives a total of 79 verses only in this chapter, instead of our 80. / VI.24c ms. *gotrānvivartye* [sic!] / VI.26b LVP. [nr̥ṣu] for *triṣu*, because Tibetan reads: *mi yi nañ las*, but Yaś. II, p. 541, l. 7: *manuṣyeṣv eva triṣu dvīpeṣu* / VI.29a For the grammatical form: *anantarya* [also in VI.45c and 50a], see Yaś. II, p. 545, ll. 9-10 / VI.31c Yaś. II, p. 550, ll. 28-31: *kāmād viraktād ūrdhvaṃ ceti vacanāt kāmād viraktāv iti vacanāt* / VI.38c-41a For a grammatical note on the form: *ūrdhvaṃ-srotāḥ* see Yaś. II, p. 560, ll. 5-11 / VI.43b ms. *riṣyatiḥ* [sic!] for *sidhyati*, after Tibetan and Chinese / VI.52d after *saha kṣa up to end of 68c*, one folio, viz. No. 35, is missing in ms. LVP.'s restoration of this lost portion has been revised here mainly to improve its metrical defects and printed in italics. / VI.55c LVP. [*brahmacakram*], an obvious misprint for *dharmacakram* / VI.57c LVP. *sāmayiki* [*tadvimuktiḥ*] / VI.58a LVP. [*asamayavimukto 'taḥ*] (?) / VI.58d LVP. [*ke cid uttāpanāt punaḥ*], cf. Yaś. II, p. 583, l. 30: *uttāpanāgato . .* / VI.59a LVP. [*caturṇām gotrāt pañcānām*] / VI.59c-d LVP. [*ṣaḍgotrā anāryasaikṣāḥ*] [*dārśanamārge nendriyaśaṃcārah*] / VI.61c LVP. [*vimuktyānantaryapathā*] / VI.62a LVP. [*ekaikas tu dṛṣṭiprāpte*] / VI.63d LVP. [*te sanavavidhendriyāḥ*] / VI.64b LVP. [*vimuktyubhayabhāvitāḥ*?], cf. Tibetan: *gnis kas byas paḥo* / VI.64d [*dvikam*] for '*dviṣaḥ*' / VI.66c-d LVP. [*saviṣeṣavimuktyānantaryaprayogasābhavayah*] / VI.68b LVP. [*bodhis tadānulomyataḥ*], cf. Yaś. II, p. 600, ll. 19-22 for: *tādanulomyataḥ* / VI.74b ms. *bodhimandā-ṅgavarjitāḥ*, cf. Yaś. II, p. 605, l. 2 / VI.79b ms. *virodho*, cf. Yaś. II, p. 608, l. 13 / VI.79c-80a [*dhātur . . . nirvidyate*], rendered invisible in the photograph of the ms. on account of an overlapping folio. /

VII.25d Yaś. II, p. 636, l. 11, however, agreeing with Tibetan: *bśad paḥi lhag la*, reads: *proktaśeṣe* / VII.53c ms. *ṛddhimantraṣadhādyāñ ca* / VII.55b ms. *dṛṣorarhan* /

VIII.33d-34a [*tataḥ* // *kāmāpta*], lost in ms. / VIII.35d-36a [*vat* // *daśa kr*], lost in ms. / VIII.42b-c *dhrgvare*, badly legible, [*jagaty anāthe*] lost in ms. / VIII.43ff. In the concluding title: [*aṣṭamaḥ kośasthā*], lost in ms. /

IX.1 cf. LVP. p. 255 / IX.2-7 cf. LVP., pp. 265-266 / IX.2c-d [*buddhā* (= *budhā*?) *dharmam vyā*], lost in ms. / IX.7c [*yā 'siddha*], lost in ms. / IX.8d ms. *sarvabalaṃ hi taj jñānam*, cf. Yaś. I, p. 5, l. 17 and II, p. 714, l. 33, also comp. LVP., p. 284 [chap. IX], p. 2 [chap. I] / IX.9 LVP., p. 297 / IX.10 LVP., p. 300 / IX.11-13 LVP., p. 301, -11b *buddhānām pravacanadharma*, lost in ms., -11d ms. *apadhyā for apavidhya* / IX.12b-c [*svatīm* // *nī*], lost in ms. / IX.13d [*marthyavi*], lost in ms. /

† Hereafter till the end of this side of the folio 45a, only the following portion in verse is legible: *balās tīrthyāḥ so 'py anirdiṣṭalākṣaṇaḥ* / -*prayoga-viruddhaś ca na c eṣṭānyaprasādhakah* // *sudūraṇaṣṭād dhi munindrasāsanāt nayanti ye tarkapathena dharmatām* / *tathā nirūpyatām yady upayātavikriyām* // *ātmabhāvasya bhogānām . . vṛtteḥ śubhasya ca* / *utsargāḥ sarvasattvebhyas tatra . . śuddhivardhanam* // *śikṣāsamuccayo-vivaraṇam*-. The reverse side of the folio, which might contain some information regarding the scribes and the date of the ms., is totally illegible in the photograph.

REVIEWS AND NOTICES OF BOOKS

Rasaratnapradīpikā of Allarāja. Edited with Introduction, Text, Notes and Appendices by Dr. R. N. DANDEKAR, Bharatiya Vidyā Bhavan, Bombay, 1945. Pp. 24+58. Rs.2-12-0.

In editing the *Rasaratnapradīpikā* of Allarāja (who is one of the few royal patrons and authors)—a work dealing with the *Rasa* theory in Sanskrit Rhetoric—Dr. R. N. Dandekar has laid the students of *Alaṅkāraśāstra* under deep gratitude. Glancing through the text of this brochure one is struck with the absence of originality in the subject-matter, in its treatment and the illustrative stanzas. Allarāja has profusely drawn upon the *Nāṭyaśāstra* of Bharata and the *Daśarūpaka* of Dhanañjaya for the treatment of the subject and has hardly consulted any standard work on *Alaṅkāraśāstra*. The aim of the author, as the editor himself points out in his Introduction, is to present a small hand-book, a mere compilation on the subject of *Rasa*, easily comprehensible by the *Bālas*. Advanced students of Sanskrit Rhetoric will hardly find anything new in the work of the royal patron and author. They cannot, however, afford to miss the critical Introduction to the work by the editor, wherein he gives a brief summary of the contents of the work chapter by chapter and cleverly sets forth the literary and the historical evidence to fix up the age of the author.

It is the Introduction, the text which is authentic because it is based upon four different manuscripts known so far, the three Appendices, mentioning the works and the authors quoted by Allarāja (App. I), stating the illustrative stanzas from the *Rasaratnapradīpikā* which are also found in Dhanika's commentary on Dhanañjaya's *Daśarūpaka*, the *Kāvya-prākāśa* of Mammata and the *Sāhityadarpaṇa* of Viśvanātha with the context given in rectangular brackets (App. II) and presenting an alphabetical index to the illustrative stanzas, that have made the edition of *Rasaratnapradīpikā* worthy of the attention of every student of Sanskrit Rhetoric.

H. R. K.

Education in India Today. By P. M. LIMAYE. (Deccan Education Society, Poona.) 1945. Pp. 140. Rs.2.

Prof. P. M. Limaye, one of the great band of selfless educationists of Poona, has given us a very readable account of the educational institutions of this country. The present survey was undertaken by him for the Deccan Education Society, Poona, and it must also be pointed out that it was made possible by a donation to the Society earmarked for this purpose. It is not often that such ventures are undertaken or encouraged in our country; and the donor, the D. E. Society and Prof. Limaye all deserve our congratulations in striking a new path in educational surveys, somewhat reminiscent of the work sponsored by the Nuffield Foundation.

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AN EMENDATION IN THE TEXT OF THE *ABHIDHARMAKOŚAKĀRIKĀ*,
IV, 74. (Published in this Journal, N.S. Vol. 22 (1946) p. 88, l. 9.)

By V. V. GOKHALE

This *kārikā* appears on folio 22b, which as has been pointed out in the Introduction on p. 74 (*ibid.*) is one of the pages of the MS. on which the writing has become very faint and illegible. The beginning of the *kārikā*, viz. *anyasamjñoditam vākyam* had therefore to be determined on the basis of L.V.P.'s reconstruction of the text, which has generally proved an efficient guide on similar occasions.

My learned friend, Muni Jambūvijaya, however, has kindly suggested in his letter (from Talegaon-Dhamdhare, dated 16-8-1948) a correction of this phrase on the basis of a quotation of the first-half of the *kārikā* by Siddhasena in his commentary called *Tattvārthasāstraṭīkā* on Umāsvāti's *Tattvārthādhigamasūtra*, VII, 9, which reads: अपरे तु मोहादयुक्तं मृषालक्षणं ब्रुवते । अन्यथासंज्ञिनो वाक्यमर्थभिज्ञे मृषावचः ।

यद्वचनं यमर्थं ब्रवीति तस्मिन्नन्यथासंज्ञी भवति चौरमचौरमिति, यं वाञ्छिकृत्य ब्रवीति स तस्य वाक्यस्यार्थभिज्ञो यदि भवति ततस्तद्वाक्यं मृषावादः etc. ॥ (ed. by H. R. Kapadia, Surat, 1930, Sheth Devachand Lalbhai Jain Pustakodhār Fund Series, No. 76, Part II, p. 75, ll. 15ff.).

I think, this settles the point satisfactorily and it would be proper to adopt the reading, viz. *anyathāsamjñīno* (instead of *anyasamjñoditam*), which besides allowing itself to be read as such into the faint photographic marks indicating the text of the MS. expresses the sense of the original in a correct form.

I am greatly indebted to the Muniji for having suggested this emendation.

FRAGMENTS FROM THE *ABHIDHARMASAMUCCAYA* OF ASAṂGA

By V. V. GOKHALE

In an article entitled *A rare manuscript of Asaṅga's Abhidharmasamuccaya*, submitted to the Harvard Journal of Asiatic Studies, I have described in brief the significance and the nature of the incomplete palm leaf manuscript, discovered by Rāhula Sāṃkrtyāyana in the Tibetan monastery of 'Ša. lu near Si. ga. rtse'. The following eight fragments (A to H) found therein comprise nearly two-fifths of the full text of the *Abhidharmasamuccaya* of Acārya Asaṅga, with whose advent the Buddhist philosophical thought appears to be entering into a compromise with the methods of mysticism, although its constructions are still based upon a deep and penetrating analysis of all mental phenomena and an enormous amount of such scriptural learning as is set forth, e.g. in the *Abhidharmakośa*, composed by his younger brother Vasubandhu.

For preparing the critical edition of these fragments the following sources, known so far, have been utilized:—

(1) Photographs of seventeen palm leaves, containing the Samskrta fragments of the *Abhidharmasamuccaya*, written in a script belonging, on palaeographical evidence, to the first half of the eleventh century A.D. See the list of MSS. published by Rāhula Sāṃkrtyāyana in *JBORS.*, Vol. XXXIII, pt. i, p. 48, title No. 312.

(2) Tibetan translation by Jinamitra, Śilendrabodhi, etc. of the full text of the *Abhidharmasamuccaya*, found in Mdo LVI, foll. 47a⁶–129b⁵ of the Narthang edition of the Tibetan Tanjur, belonging to the Adyar Library.

(3) Chinese translation by Hsüan Chuang of the full text of the *Abhidharmasamuccaya* (which, by the way, is slightly inflated as compared to Nos. 1-2 above), printed in Vol. XXXI, No. 1605, Pp. 663a¹–694b¹⁰ of the Taisho edition of the Chinese Buddhist Canon, belonging to the Bombay University Library.

(4) Photographs of a complete Samskrta MS. of the *Abhidharmasamuccaya-bhāṣya*, containing 149 folios, written in a script belonging approximately to the thirteenth century A.D. by the scribe Panditavaidya-śrī-Amaracandra. See *JBORS.*, Vol. XXI, pt. i, p. 35, title No. 86 in the list of MSS. discovered in the Tibetan monastery of Ngor by Rāhula Sāṃkrtyāyana.

(5) Tibetan translation by Jinamitra, Śilendrabodhi, etc., of No. 4 above, attributed here to Jinaputra (= Rājaputra Yaśomitra?), found in Mdo LVII, foll. 1a–135a of the Narthang Tanjur from Adyar.

(6) Chinese translation by Hsüan Chuang of the *Abhidharmasamuccayavyākhyā* of Sthiramati, printed in Vol. XXXI, No. 1606, Pp. 694b–774a of the Taisho edition from Bombay. The authorship of Sthiramati is of late authenticity. See No. 7 below.

(7) Tibetan translation by Jinamitra, later revised by the Tibetan Sanskritist Sūryadhvajāśribhadra, of the *Abhidharmasamuccayavyākhyā*, found in Mdo LVII, foll. 135a–349a of the Narthang Tanjur from Adyar. This is attributed again to Jinaputra (= Yaśomitra?), although it corresponds with No. 6 above, which is attributed to Sthiramati by the Chinese and which, unlike Yaśomitra's *Sphuṭārthā Abhidharmakośavyākhyā*, follows the method of quoting the basic text in full before commenting upon it.

Both the Tibetan and the Chinese translations of the *Abhidharmasamuccaya* (Nos. 2 and 3 above) proved to be of great use not only in fixing the interpunctuation

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