SPHUṬÂRTHĀ

ABHIDHARMAKOŚAVYĀKHYĀ

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PROFESSOR OF SANSKRIT IN TAISHO COLLEGE

PART II

(IV—VIII KOŚASTHĀNAM)

TOKYO

7TH—11TH YEAR OF SHOWA (1932-1936)

THE PUBLISHING ASSOCIATION OF ABHIDHARMAKOŚAVYĀKHYĀ

IV

Karma-nirdeśa

(1) [Tib. 1ᵇ] tīrthakara-vipratipattyā samutpādita-saṃdehaḥ pṛcchati. *atha yad etad* iti vistaraḥ. tatra *sattva-vaicitryaṃ* dhātu-gati-yony-ādi-bhedena. *bhājana*[1]*-vaicitryaṃ* Meru-dvīp'ādi-bhedena. *vyāmiśra-kāriṇām* iti. kuśalâkuśala-karma-kāriṇāṃ. atha kasmāt teṣām āśrayā ramyā na bhavanti [Tib. 2ᵃ] bhogās tu ramyā iti. sati câivaṃ viṣayôpabhogaḥ saṃbhavati. [2]āśraya-ramyatve[2] hi kasya pratīkārasya[3] viṣayôpabhogaḥ syāt. *avyāmiśra-kāriṇām* iti. rūpâvacarāṇāṃ. kāmâvacarā api[4] devā avyāmiśrakāri-kalpā āśraya-viṣaya-ramyāḥ. ramyatā-hetu-karma-dvaya-kāritvāt.

*cetayitvā cê*ti. evaṃ cêdaṃ kariṣyāmîti. [Tib. 2ᵇ] *svabhāvataś ced vāk-karmâikam* iti. *vāg eva karmê*ti kṛtvā. itarayos tu na[5] karmatvaṃ. kāyena kāyasya vā[6] karma kāya-karma. evaṃ manas-karma. iti na svabhāvataḥ karma. *tribhiḥ kāraṇair* iti. āśrayataḥ svabhāvataḥ samutthānataś cêti. *trayāṇām* iti. kāya-vāṅ-manas-karmaṇām. āśrayataḥ kāya-karma. kāy'āśrayaṃ[7] karma kāya-karmêti. svabhāvato vāk-karma. vāg eva karmêti. samutthānato manas-karma. manaḥ-samutthitam iti kṛtvā.

(2ᶜᵈ–4) *gatir*[8] *ity apara* ìti. Vātsīputrīyāḥ. *ātma-lābho 'nantara-vināśī* 'ti. kṣaṇasyânantara [Tib. 3ᵃ] [9]-kṣaṇa iti nairuktena vidhinā ātma-lābho 'nantara-vināśī kṣaṇa-śabdenâbhidhīyate. atha vā kāla-paryantaḥ kṣaṇaḥ. svâvasthānaḥ. so 'syâstîti *kṣaṇikaḥ*. ata iṭhanāv iti[10] ṭhan[11]. *saṃskṛtasyâvaśyaṃ vyayād*[12] iti. utpatty-anantara-vināśi-rūpaṃ. citta-caittavat. *ākasmiko hi bhāvānāṃ vināśa* iti. akasmād-bhava *ākasmikaḥ* ahetuka ity arthaḥ. sādhanaṃ câtra. ahetuko vināśaḥ. abhāvatvāt. atyantâbhāvavat. *dṛṣṭo vai kāṣṭh'ādīnām* iti vistaraḥ [Tib. 3ᵇ] *ādi*-śab-

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[1] na-satva MSS. [2]....[2] °śrayâr° MSS.; lus dgaḥ dgaḥ-ltar ḥdug-pa ñid-du. [3] °kārāparasya NC, °kārāyasya T; gñen-po. [4] iti MSS.; kyaṅ. [5] om. MSS.; ma-yin. [6] vak MSS.; ḥam. [7] āś° MSS; lus-la rten-paḥi. [8] gutir NC, gutpar T; ḥgro-ba. [9] Sic MSS.; skad-cig-ma de ma-thag-tu ḥjig-pa = kṣaṇânantara-vināśī? [10] Pāṇini, 5, 2, 115. [11] Taddhita-suffix ika. [12] nyāyād MSS.; ḥjig-paḥi phyir-ro.

dena rūp'ādīnāṃ grahaṇaṃ. *dṛṣṭo 'gni-saṃyogād vināśa* iti. pratyakṣa-dvār'=āpatito dharma-svarūpa-viparyaya iti pratijñā-doṣaṃ darśayati. ata ev' āha. *na ca dṛṣṭād gariṣṭhaṃ pramāṇam* iti. na pratyakṣād gurutamaṃ pramāṇam astîty arthaḥ.

Ācāryaḥ pratyakṣâbhimānaṃ pareṣāṃ darśayann āha. *kathaṃ tāvad bhavān yāvan manyata* iti. na hi kāṣṭh'ādi-vināśo rūp'ādivat pratyakṣata upalabhyate. akṣaṇikavādinas ta āhuḥ. *teṣāṃ punar adarśanād* iti. *teṣāṃ* kāṣṭh'ādīnām *adarśanāt*. tad evaṃ anumānataḥ siddhiṃ darśayati. agni-saṃyoga-hetukaḥ kāṣṭh'ādi-vināśaḥ. tad-āpāte bhāvāt. yasyayad- āpāte bhāvaḥ. sa tad-dhetukaḥ. tad-yathā bīj'āpāte bhāvyo 'ṃkuraḥ. *saṃpradhāryaṃ tāvad etad* iti. naikāntikatām udbhāvayati. na hi yasy' [Tib. 4ª] āpāte yo vināśo bhavati. sa tad-dhetuka iti. *vāyu-saṃyoga*-pāte hi sati *pradīpasya vināśaḥ*. na ca sa vināśo vāyu-saṃyoga-kṛtaḥ. kṣaṇikatvâbhyupagamād dhi pradīpasy' ākasmiko vināśa iṣyate. sa hi utpanna-pradhvaṃsitatvāt *svayaṃ vinaṣṭaḥ* pradīpaḥ. vāyu-pratibandhād anyasyânutpattau na dṛśyate. na tena vināśa iti. tathā ghaṇṭā-śabda-kṣaṇika iṣyate. *pāṇi-saṃyoga*-pāte ca sati *ghaṇṭā-śabdasya vināśaḥ*. na sa tat-kṛtaḥ. kṣaṇikatvād dhi svayaṃ vinaṣṭo ghaṇṭā-śabdaḥ. tat-pratibandhatvād anyasyânutpattau na dṛśyate. na tena vināśa iti. *tasmād anumāna-sādhyo 'yam arthaḥ*. na pratyakṣa-siddha ity abhiprāyaḥ. tasmād anaikāntikam etat. yasya pāte yaḥ kaścid vināśaḥ. sa tat-kṛta iti. *kiṃ punar atrânumānam*[1] iti. *atrâ*hetuko vināśa ity etasminn arthe *kim anumānam* iti. *uktaṃ tāvad akāryatvād abhāvasyê*ti. ahetuko vināśaḥ. akāryatvāt. ākāśavat. akāryaś câsau. abhāva-svabhāvatvāt. [Tib. 4ᵇ] atyantâbhāvavat.

na kasyacid ahetor

iti. *na kasyacid* akasmād ity arthaḥ. *utpādavad* iti viparītôpamānaṃ. yathô=*tpāda* ātma-lābha-lakṣaṇaḥ sahetuka eva. nâhetukaḥ. [2]tad-vināśaḥ syāt.[2] na câivaṃ bhavati. katham ity āha. *kṣaṇikānāṃ ca buddhi-śabdârciṣāṃ*[3] *dṛṣṭa ākasmiko vināśaḥ*. tad evam anumān'āpatito dharma[4]-svarūpa-viparyayaḥ. ākasmikaḥ kāṣṭh'ādīnāṃ vināśaḥ. vināśa-svābhāvyāt. buddhy-ādi-vināśavad iti.

yas tu manyata iti Vaiśeṣikāḥ. *pūrvā buddhir uttarayā buddhyā* utpannayā *vināśyate*. anyā tu buddhiḥ pūrvayā buddhyā vināśyate. evaṃ *śabdo* 'pi vācyaḥ. āha. *na yuktam etat*. kasmāt. *buddhyor asamavadhānāt*. a-yugapad-bhāvād ity arthaḥ. na hy asantaṃ nāśyaṃ hetur vināśayatîti. katham gamyate buddhyor asamavadhānam iti. ata āha. *na hi saṃśaya-niścaya-jñānayor yukta-samavadhānam* iti

[1] anyatrân NC. ḥdi-la rjes-su dpag-pa. [2]....[2] ḥjig-pa yaṅ de daṅ ḥdra-bar ḥgyur-ba ṣig-na = tadvad vināśo 'pi syāt or the like. [3] śabdāt teṣāṃ MSS. sgra daṅ me-lce. [4] °rmaḥ MSS.; chos-kyi.

vistaraḥ. sva-saṃvedyam etat. yadā saṃśaya-jñānam. na tadā niścaya-jñānam. yadā niścaya-jñānaṃ. na tadā saṃśaya-jñānam iti. *evaṃ sukha-duḥkhayo rāga-dveṣayoś* câsamavadhānam iti yojyaṃ. yathā ca viruddhayor asamavadhānam. evam [Tib. 5ª] aviruddhayor api jñānayor asamavadhānaṃ bhavatîti. *yadā cê*ti vistaraḥ. athâpi samavadhānaṃ syād iti. tathā 'py *apaṭu*-buddhi-śabdau *paṭū* na *hiṃsyātāṃ*.[1] durbala-samāna-jātīyatvāt. na hi durbala-samāna-jātīyo[2] balavantaṃ hiṃsan dṛṣṭaḥ. asamānas tu durbalo 'pi hiṃsyāt.[3] tad-yathā udakaṃ tejaḥ.

yo 'py arciṣām avasthāna-hetv-abhāvād iti. *avasthāna-hetv-abhāvād* bhāvānāṃ *vināśa* iti. sthavira-Vasubandhu-prabhṛtibhir ayaṃ hetur uktaḥ. *sa câyuktaḥ. na hy abhāvaḥ kāraṇaṃ bhavitum arhatî*ti. *dharmâdharma-vaśād vê*ti Vaiśeṣikāḥ. taṃ pratyāha. *na câpy utpāda-vināśa-hetvor* iti. [4]utpāda-vināśa-hetvor adharmasya.[4] *kṣaṇa eva kṣaṇa* iti.[5] mukhye kṣaṇe. nâupacārike kṣaṇa ity arthaḥ. atha vā *kṣaṇa eva kṣaṇa* iti. kṣaṇe kṣaṇa evêty arthaḥ. *vṛtti-lābha-pratibandhau* vṛtti-lābho vṛtti-pratibandhaś ca *kṣaṇe-kṣaṇe bhavituṃ nârhataḥ*. katham kṛtvā. yasyârciṣaḥ utpattāv anugraho bhavati Caitrasya Maitrasya vā. tasya dharma [6]upalabdha-vṛttiḥ[6] tad utpādayatîty evam utpāda-hetuḥ. vināśa-hetur api. yadi tad-vināśas tasyânugrahaṃ karoti andhakārâvasthāyām. evam adharmo 'pi. yasyârcir-utpattāv apakāro bhavati. [Tib. 5ᵇ] tasyâdharmo labdha[7]-vṛttis tad utpādayati. vināśa-hetur api. yadi tad-vināśas tasyāpy apakāraṃ karoti andhakārâvasthāyām. iti tayor vṛtti-lābhād arciṣām utpattir bhavati. na ca vṛtti-lābhaṃ tayor apratibadhya tābhyām eva tasminn eva kṣaṇe teṣāṃ vināśa iti. kṣaṇe-kṣaṇe vṛtti-lābha-pratibandhau na dvayor yujyete. *śakyaś câiṣa kāraṇa-parikalpa* iti vistaraḥ. [8]dharmâdharma-vināśa iti kāraṇa-parikalpaḥ[8] *sarvatra saṃskṛte* dvy-aṇuk'ādau anityeṣu rūp'ādiṣu karmaṇi ca śakyate kartuṃ. ato na vaktavyam etat. agni-saṃyogāt kāṣṭh'ādīnāṃ vināśa ity evam-ādi. tataś ca sarva-saṃskṛtasya kṣaṇika-siddhiḥ. dharmâdharmayos tad-vināśa-kāraṇântarânapekṣatvād ity *alaṃ vivādena*.

*tata eva tādṛśād vê*ti. [9]yadi agni-saṃyogaḥ śyāmatāṃ ghaṭasya nivartya raktatāṃ janayati. sa eva raktatāṃ nivartya raktataratāṃ janayatîti[9] kalpyate.

[1] hi syātāṃ NC, hi sthānaṃ T; ḥjig-pa. [2] °yau MSS. [3] hi syāt MSS.; ḥjig-par ḥgyur-te. [4]....[4] sic MSS. Qu dharmâdharm°? de-la skye-ba daṅ ḥjig-paḥi rgyu chos daṅ chos ma-yin-pa-dag kyaṅ skad-cig ñid-la ḥjug-pa thob-pa daṅ. gegs byed-par ḥos-pa ma-yin-no ṣes bya-ba smos-te. skye-ba daṅ ḥjig-paḥi rgyu chos daṅ. skye-ba daṅ ḥjig-paḥi rgyu chos ma-yin-paḥo. [5] supplied from Tib. [6]....[6] °bdhi-durv° MSS.; ḥjug-pa rñed-pa. [7] °bdhi MSS. [8]....[8] chos daṅ chos ma-yin-pas ḥjig-go ṣes rgyu yoṅs-su brtag-pa ni. [9]....[9] agni-saṃyogaḥ syāmatāṃ paṭasya nivṛttya raktatāṃ nivarttya raktatāṃ janayatîti N, agni-saṃyogaḥ nivṛttya raktatāṃ janayati. sa eva yadi raktatāṃ nivṛttya raktatāṃ janayatîti C, nivṛtā raktatī janayati. sa eva yadi raktatāṃ nivarttya raktatāṃ janayatîti T; gal-te me daṅ ḥbrel-bas bum-paḥi sṅon-po ñid bzlog-nas dmar-po ñid bskyed-par byed-pa de kho-nas dmar-po ñid zlog-nas ches dmar-ba bskyed-par byed-do ṣes bya-ba.

hetur eva vināśakaḥ syāt. atha jvālānāṃ kṣaṇikatvād anyas tat-saṃyogo janako 'nyo 'pi vināśaka[1] iti kalpyate. hetv-aviśiṣṭo vināśakaḥ syāt. na ca yuktam iti sarvaṃ.[2] *jvālântareṣu ca tāvad dhetu-bhede 'pi parikalpanāṃ parikalpayeyuḥ* Vaiśeṣikāḥ. kṣaṇikatvāt jvālānām anyā janikāḥ. [Tib. 6ᵃ] anyā vināśikā iti. *kṣāra*-yāvad-*bhūmi-sambandhāt tu pāka-ja-viśeṣôtpattau kāṃ kalpanāṃ kalpayeyuḥ.* na hi teṣāṃ kṣār'ādayaḥ kṣaṇikāḥ. tatra hetur eva vināśakaḥ syāt. *yat tarhi āpa* iti vistaraḥ. yady agni-saṃyoge 'py āpo[3] na vināśyante. kathaṃ tarhy *āpaḥ kvāthyamānāḥ kṣīyanta* ity abhiprāyaḥ. *tejo-dhātur* iti. tad-avinirbhāga-saṃvardhanaṃ.[4] *yasya prabhāvād apāṃ saṃhātaḥ kṣāma-kṣāmo jāyata* iti. kāraṇa-viśeṣāt kārya-viśeṣa iti. kṣāma-kṣāmataro jāyate. *yāvad atikṣāmatāṃ gato* 'nte *na punaḥ saṃtānaṃ saṃtanoti.*[5] *kāryaṃ karoti* na tv abhāvaṃ karotîty arthaḥ. *bhaṃguratvād* iti vistaraḥ. bhaṃga-śīlatvāt *svayaṃ vinaśyanto* 'nyenâjanitā[6] vināśāḥ. *santa utpanna-mātrād* eka-kṣaṇa[7]-labdh'ātmāno bhavanto *vinaśyanti. tṛṇa-jvālāvad* iti. yathā tṛṇa-jvālāyāḥ kṣaṇikatve 'pi *deśântareṣu nirantarôtpattau gaty-abhimānaḥ.* tṛṇaṃ dahantîti. jvālā gacchantîti. tadvat. sādhanaṃ ca. avidyamāna-gatayo deśântare nirantaram utpadyamānā rūp'ādayo bhāvāḥ. kṣaṇikatvāt. tṛṇa-[Tib. 6ᵇ] jvālāvat. *saṃsthānaṃ kāya-vijñaptir* iti Vaibhāṣika-vacanaṃ.

eka-diṅ-mukha

iti. ekā diṅ mukham asyêti *eka-diṅ-mukhaṃ.* tasmin. *bhūyasi* bahutare. [8]*evaṃ sarvam* iti. ūrdhvâlka-diṅ-mukhe bhūyasi utpanna unnatam iti prajñapyate. adho bhūyasy avanatam iti. eṣā dik.[8] *tad-yathā alātam* iti. *na dravya-sat saṃsthānaṃ.* [9]varṇa-grahaṇāt pakṣa-grahaṇatvāt.[9] alāta-cakravad iti. atha vā na dravyaṃ saṃsthānam. [10]anya-rūpa-grahaṇāt pakṣa-grahaṇatvāt.[10] dhānya-rāśivad iti. *dvābhyām asaya grahaṇaṃ prāpnuyād* ity ukte Vaibhāṣiko brūyāt. na dīrghatv'ādeḥ kāyêndriyeṇa grahaṇaṃ. kiṃ tarhi. spraṣṭavyâvayaveṣv eva. tathā saṃniviṣṭeṣu dīrgh'ādi-grahaṇaṃ bhavati. ato na dvābhyām asya grahaṇaṃ prāpnotîty ata idam ucyate. *yathā vā spraṣṭavya* iti vistaraḥ. ko 'rthaḥ. *yathā*

[1] °nāśa MSS.; ḥjig-par byed-pa. [2] sarva MSS; thams-cad brjod-do. [3] ayo MSS.; chus. [4] saṃvartanaṃ MSS.; ḥphel-bar byed-do. [5] saṃtata iti N, saṃtato iti CT: rgyun chags-pa. [6] °nitā MSS. [7] lakṣaṇa MSS.; skad-cig. [8]....[8] ekaṃ sarvam ity urddheka-diṅ-mukhe bhūyasi utpannenam iti prajñapyate. adho bhūyasy avanatam ity eṣā dikṣu N, ekaṃ sarvam ity ūrdhvaka-diṅ-mukha-bhūyasi (the remaining same as N) C, ekaṃ sarvam ity urddhe-diṅ-mukhe bhūyasi (the remaining same as C) T; thams-cad kyaṅ de daṅ ḥdraḥo ṣes bya-ba ni phyogs-kyi sgo gyen-du phal-che-ba-la ni mthon-po ṣes ḥdogs-la. thur-du phal-che-ba-la ni dmaḥ-ba ṣes bya-ste. ḥdi ni phyogs yin-no. [9]....[9] kha-dog ḥdsin-pa-la ltos-paḥi phyir = varṇa-grahaṇâpekṣaṇāt. [10]....[10] gzugs ḥdsin-pa-la brtos-paḥi phyir = rūpa-grahaṇâpakṣaṇāt.

spraṣṭavye dīrgha-hrasv'*ādi-grahaṇaṃ.* na ca spraṣṭavy'āyatana-saṃgṛhītaṃ saṃsthānaṃ. *tathā varṇe 'pi* saṃbhāvyatāṃ dīrgh'ādi-grahaṇaṃ. na ca rūp'āyatana-saṃgṛhītaṃ saṃsthānam. arthântarabhūtaṃ syād ity arthaḥ. punar Vaibhāṣika āha. *smṛti-mātraṃ tatra* iti vistaraḥ. *smṛti-mātraṃ tatra* saṃsthāne. [1]*sparśa-sāhacaryāt* ślakṣṇatv'ādibhiḥ sparśaiḥ saha-cara-bhāvāt.[1] [Tib. 7ᵃ] *na tu sākṣād-grahaṇaṃ* dīrgh'ādi-saṃsthānasya. *yathā 'gni-rūpaṃ dṛṣṭvā*[2] *tasyâgner uṣṇatāyāṃ smṛtir bhavati.* sāhacaryāt. *puṣpasya ca* caṃpakasya ca *gandhaṃ ghrātvā tadvarṇe 'pi* [3]*smṛtiḥ. sāhacaryāt.*[3] āha. *yuktam atrê*ti vistaraḥ. *yuktam atrâgnāv avyabhicārāt* uṣṇatāyāś ca varṇasya[4] ca. *anyenânya-smaraṇam* agni-rūpeṇôṣṇatāyāḥ. puṣpa-gandhena ca tad-varṇasya. *na tu kiṃcid* iti vistaraḥ. *na tu kiṃcit spraṣṭavyaṃ* ślakṣṇatv'ādi *kvacid* iti saṃsthāne dīrgh'ādau *niyataṃ.* yato 'tra saṃsthāne spraṣṭavyaṃ spṛṣṭvā samaraṇaṃ niyamena syāt. yatra hy agni-rūpaṃ. tatra tad-uṣṇatayā bhavitavyaṃ. yatra ca campaka-gandhaḥ. tatra tad-rūpeṇa bhavitavyaṃ. na tu yatra ślakṣṇatvaṃ karkaśatvaṃ vā tatra dīrghatvena hrasvatvena[5] vā bhavitavyaṃ. *tasmād* tad-uṣṇatā[6]-rūpayor *niyamena yujyate* saṃsthāne[7] tu niyamena[8] smaraṇaṃ na prāpnoti. *tathā 'saty api sāhacarya-niyame* spraṣṭavya-saṃsthānayoḥ *saṃsthāne smaraṇaṃ niyamena syāt. varṇe 'pi syāt* smaraṇaṃ niyamenêti vartate. tad evaṃ spraṣṭavyaṃ spṛṣṭvā smared ity arthaḥ. *athâniyamena* varṇa-smaraṇaṃ bhavati *varṇavad vā saṃsthāne 'py aniyamena syāt.* dīrghe hrasvam iti. hrasve dīrgham iti. kiṃkāraṇaṃ. varṇe hy aniyamena smaraṇaṃ bhavati spraṣṭavyāt. kadācid rakte pītam iti[9] pīte [Tib. 7ᵇ] raktam iti. *na câivaṃ bhavati.* katham evaṃ na bhavati. yathā varṇe saṃsmaraṇaṃ na niyamena bhavati. tathā saṃsthāne 'py aniyamenêti. kiṃ tarhi. varṇe smaraṇaṃ na niyamena bhavati. saṃsthāne punar niyamenêty [10]ayuktam asya saṃsthānasya spraṣṭavyāt smaraṇaṃ.[10] kathaṃ tarhi dīrgha-buddhir hrasva-buddhir vā bhavati. uktam etat. eka-diṅ-mukhe bhūyasi varṇe vā spraṣṭavye vā gṛhyamāṇe dīrgha-vikalpa-buddhir alpīyasi hrasva-vikalpa-buddhir ity evam-ādy avagantavyaṃ. *citrântareṇa vê*ti vistaraḥ. *citrântareṇa vā 'neka*-varṇa-*saṃsthāne* bahubhiḥ prakārair dṛśyamānenâ*neka-saṃsthānaṃ dṛśyate* dīrgh'ādi. *ato* 'neka-

[1]....[1] sāhacaryāt ślakṣṇatv'ādibhiḥ sparśe sahacaratāvad bhavati N,—same as N....sahacarabhāvad bhavati C,—same as N....sahacarabhāvan bhavati T; reg-bya daṅ lhan-cig spyod-paḥi phyir-te ḥjam-pa ñid-la sogs-paḥi reg-bya daṅ lhan-cig spyod-par ḥgyur-baḥi phyir. [2] dṛṣṭā MSS.; mthoṅ-nas. [3]....[3] smṛti-sāhacaryā MSS.; lhan-cig spyod-paḥi phyir....dran-pa ḥbyuṅ-ba. [4] rūpasya MSS; kha-dog. [5] om. MSS. thuṅ-ba ñid. [6] om. MSS.; tsha-ba ñid. [7] °nena tu MSS.; dbyibs ni. [8] °me MSS.; gdon mi-za-bar. [9] iti vistaraḥ MSS.; 'vistaraḥ' deest in Tib. [10]....[10] ayuktam ity asya yuktam asya saṃsthānasya spraṣṭavyāsmaraṇaṃ MSS.; reg-bya-las dbyibs ḥdi dran-par ni rigs-pa ma yin-no.

saṃsthāna-darśanād *bahūnāṃ saṃsthānānām eka-deśaṃ prāpnuyāt.* yatrâîva dīrghatvaṃ. tatrâîva hrasv'ādi-grahaṇāt. *tac câyuktaṃ varṇavat.* yathā hi varṇaḥ sapratighatvād eka-deśo na bhavati. tathā saṃsthānam apîti. tathā ca sati *dravyato 'sti*[1] *saṃsthānam* iti sâpakṣālaḥ pakṣo bhavati. dharmi[2]-viśeṣa-viparyayāt. *na câṇau*[3] *tad* iti. yathā nīl'ādi-rūpaṃ aṣṭa-dravyak'ādāv aṇau vidyate. *na câîvam aṇau* saṃsthānaṃ dīrgh'ādi *vidyate.* kathaṃ punar gamyate. saṃsthānaṃ paramâṇau nâstîti. dīrgha-saṃsthāne[4] 'pacīyamāne dīrgha-buddhy-abhāvāt. dīrghaṃ hi daṇḍam upalabhya tasminn evâpacīyamāne dīrgha-buddhir na nivartet.[5] na hi nīl'ādi-dravyam upalabhyâpacīyamāne tasmin pīta-buddhir bhavati. dīrgha-dravye tv apacīyamāne hrasva-buddhir bhavati. na dīrgha-buddhiḥ. na ca yuktaṃ vaktuṃ. tad eva saṃsthānaṃ dīrgh'ādi-hrasv'ādi-buddhiṃ janayatîti. [Tib. 8ª] *tasmād bahuṣv evê*ti sarvaṃ. *atha matam* iti vistaraḥ. *saṃsthāna-paramâṇava eva tathā saṃniviṣṭā* eka-diṅ-mukh'ādi-krameṇa *dīrgh'ādi-saṃjñā bhavanti.* na hy [6]a-tat[6]-svabhāvāḥ tathā saṃniviṣṭhāḥ samānās tāṃ saṃjñām upalabdhum arhatîty abhiprāyaḥ. *na ca saṃsthānâvayavānāṃ varṇ'ādivat svabhāvaḥ siddha* iti. varṇâvayavāḥ prasiddha-svabhāvāḥ. pratyavayavaṃ nīl'ādi-tvato grahaṇāt. na câîvaṃ saṃsthāna-paramâṇavaḥ pratyavayavaṃ dīrgh'āditvato gṛhyante. tasmān na prasiddha-svabhāvāḥ. yadi tu nâîva te dīrgh'ādi-svabhāvāḥ. saṃniveśa-viśeṣāt tu dīrgh'ādi-buddhi-hetavo bhavanti. varṇ'ādi-paramâṇava eva saṃniveśa-viśeṣā dīrgh'ādi-buddhi-hetavo bhavantîti kiṃ nêṣyate. *yat tarhi varṇatvâbhinna* iti. yadi varṇa-saṃniveśa-mātraṃ saṃsthānaṃ syāt. varṇâbhede saṃsthāna-bhedo na syāt. *mṛd-bhājanānāṃ* kuṇḍ'ādīnām [7]an-arthântara-bhāvāt.[7] *nanu côktam* iti vistaraḥ. yathā [8]*saṃniviṣṭa-varṇe*[8] *dīrgh'ādi-saṃjñā prajñapyate. eka-diṅ-mukhe ca varṇa* iti vistareṇa. *yathā ca pipīlik'ādīnām* iti vistaraḥ. yathā ca pipīlik'ādaya [Tib. 8ᵇ] eka-rūpā bhavanti. teṣāṃ ca *paṃktir* ity asmin deśe 'nyādṛśy anyasminn anyādṛśī. evaṃ *cakr'ādīnāṃ bheda* ity evam-ādi. *tathā* varṇâbhede 'pi *saṃsthāna*-bhedaḥ syāt. *yat tarhi tamasî*ti vistaraḥ. *yat tarhi tamasi varṇam apaśyaṃtaḥ sthāṇu*-puruṣa-hasty-*ādīnāṃ*[9] *dīrgha*-hrasvatva-parimaṇḍal'*ādīni paśyanti.* tat katham iti vākya-śeṣaḥ. yadi tarhi varṇāj jāty-antaraṃ saṃsthānaṃ na syāt. yathā varṇaṃ nīlaṃ pītam iti vā na paśyanti. tathā saṃsthānam api dīrghaṃ hrasvam iti na paśyeyuḥ. paśyanti ca kadācit. ato *jāty-antaraṃ saṃsthānam* iti. *paṃkti-senā-parikalpavad* iti. yathā tamasy[10] a-vyaktaṃ pakṣiṇaḥ pipīlikā vā dṛṣṭvā dīrghā paṃktir[1] iti parikalpayaṃti. yathā vā tamasy eva hasty-ādīn avyaktaṃ dṛṣṭvā parimaṇḍala iyaṃ senā vyavasthitêti parikalpayanti. tadvat. *veviditaṃ*[2] *câîtad evam* iti. yathêdānīm uktam asaty api jāty-antare saṃsthāne varṇam eva te tatrâvyaktaṃ dṛṣṭvā dīrgh'ādi-parikalpaṃ kurvanti. *yat kadācid* iti vistaraḥ. *anirdhāryamāṇa-paricchedam* iti. anirdhāryamāṇa-saṃsthānaṃ *saṃghāta-mātram avyaktam* alakṣyamāṇa-nīlatv'ādikaṃ *dṛśyate.* na ca varṇa-saṃsthāna-vyatiriktaṃ rūp'āyatanam astîti. yathā nânyatkiṃcid dravyaṃ [Tib. 9ª] kalpyate. tadvat saṃsthānam api na varṇa-vyatiriktaṃ kalpayitavyaṃ.

tatra bhavanta iti. te bhavanta ity arthaḥ. itarābhyo 'pi dṛśyanta iti[3] vacanāt. *kathaṃ kāya-karma prajñāpayantî*ti. prajñapti-sattvāt kāya-karmâyoga iti manyamānaḥ pṛcchati. *kāyâdhiṣṭhānam* iti. kāy'ālambanam ity arthaḥ. yasya hi kāyaḥ pravartyaḥ. *tat* kāyâdhiṣṭhānaṃ *karma.* ten' āha. *yā cetanā kāyasya tatra-tatra praṇetrī*[4] 'ti. *yathāyogaṃ veditavye* iti. vāg-adhiṣṭhānaṃ karma vāk-karma. manas-karma tu manasaḥ karma. manasā[5] vā saṃprayuktaṃ karma manas-karma. tena *yathāyogam* ity uktaṃ. *vijñapty-abhāvād* iti vistaraḥ. yadi vijñaptir na syāt. *avijñaptir*[6] *api kāmâvacarī na syāt.* vijñapty-adhīnā hi kāmâvacary avijñaptir na cittânuparivartinī 'ti. sā câîvaṃ nâstîti. *mahānto doṣā anuṣajyante.* samvarâsamvarâbhāva-doṣaḥ saptaupadhika-puṇya-kriyā-vastu-[7]puṇya-vṛddhy-abhāva[7]-doṣa ity evam ādayo 'nuṣaṃgāḥ. *anuṣaṃgāṇāṃ punaḥ pratyanuṣaṃgā* iti. tat-parihārā bhaviṣyantîti arthaḥ. *kāya-karma-saṃśabditād* iti. kāyâdhiṣṭhānād ity arthaḥ. *samāhitâvijñaptivad* iti. yathā samāhitâvijñaptiś [Tib. 9ᵇ] cittânuparivartinī. evaṃ prātimokṣa-samvar'ādi-lakṣaṇā 'py avijñaptiḥ syāt. Sautrāntikā āhuḥ. *nâvaṃ bhaviṣyati. na* cittânuparivartinī *bhaviṣyati. cetanā-viśeṣeṇâ*samāhitena *tad-ākṣepa-viśeṣād* asamāhitāyā avijñapter ākṣepād ity arthaḥ. *sā 'pi ca vijñaptir* bhavadīyā *satī* vidyamānā avijñapter ākṣepe *utpādana-cetanāyā balaṃ* sāmarthyaṃ *nibhālayate* apekṣate. kasmāt. *jaḍatvād*[8] apaṭutvāc cetanābalam antareṇa tām avijñaptiṃ janayituṃ na śaknoti. na hy asatyāṃ samādāna-cetanāyāṃ yadṛcchôtpannā vijñaptir avijñaptiṃ janayati.

vāg-vijñaptis tv

iti. *tu*-śabdo viśeṣaṇena. yathā kāya-vijñaptiḥ saṃsthā'nātmikā na tathā vāg-vijñaptiḥ. kiṃ tarhi. *vāg*[9]*-ātmako dhvanir* varṇ'ātmakaḥ śabda ity arthaḥ.

[1] pi MSS.; yod. [2] dharma MSS.; chos-can. [3] cā'su NC, cāsau T; rdul-la. [4] saṃghāte NC. dbyibs. [5]....[5] na vivar° NC. Simply ldog-go. [6]....[6] etat NC. [7]....[7] an-arthântarâbh° MSS.; don tha-dad-pa med-paḥi phyir. [8]....[8] kṛtvā varṇe MSS.; gnas-par ḥgyur-baḥi kha-dog-la. [9] °nām iti MSS.; in Tib. deest iti. [10] tasy MSS.; mun-khuṅ-na.

[1] °rgha-p° N. [2] vevadittham MSS.; gdon-mi-za-bar... śes-par bya-ste. [3] Paṇini, 5, 3, 14. [4] °ṇetī N, paśyetī C; ḥjug-par byed-pa. [5] °so NC. [6] ajñ° MSS.; rnam-par rig-byed ma-yin-pa. [7]....[7] puṇyāvṛddhyābhāva MSS.; bsod-nams ḥphel-ba med-pa. [8] jaratvād MSS.; blun-paḥi phyir. [9] vāc CN.

avijñaptiḥ pūrvam evôktê ti.

te tu vijñapty-avijñapti

ity[1] uktaṃ. tatra vijñaptir uktā avijñaptir vaktavyā. sā ca pūrvam evôktā.

vikṣiptâcittakasyêti[2]

vacanāt. *sā 'pi dravyato nâsti sā 'py* avijñaptir *dravyato nâsti*. na kevalā vijñaptir ity *api*-śabdaḥ. *abhyupetyâkaraṇa-mātratvād* [Tib. 10[a]] iti. imaṃ divasaṃ upādāya prāṇātipāt'ādibhyaḥ prativiramāmîty abhyupetya. tasmāt pareṇa teṣām akaraṇa-mātram avijñaptir ity evaṃ dravyato nâstîti *Sautrāntikāḥ*. *teṣāṃ câtītānāṃ mahābhūtānāṃ*. na hy atītānāṃ pratyutpanna-svabhāvo 'sti. paṃcame ca kośa-sthāna etad darśayiṣyata iti. katham avidyamānāny asyā āśraya ity ato na dravyato 'sti. *rūpa-lakṣaṇâbhāvāc ca*. rūpyata iti rūpa-lakṣaṇaṃ. tac câsyā apratighatvān nâsti. tasmān na dravyato 'sti.

(5[ab]) *trividhê* ti

vistaraḥ. *trividhaṃ* ca tad *amalaṃ* ca trividhâmala-*rūpaṃ*. tasyôktiḥ. akurvataḥ panthā [3]*akurvat-pathaḥ*.[3] pareṇa kārayataḥ svayam akurvataḥ karma ity arthaḥ. *trividhâmala-rūpôktiś* ca *vṛddhiś* câkurvat[4]*-pathaś* c' *ādir* eṣāṃ. tānîmāni

trividhâmala-rūpôkti-vṛddhy-akurvat-path'ādīni.

ādi-śabdena dharmo bhikṣo ity atrārūpī 'ty avacanaṃ. āryâṣṭâṃga-vacanaṃ. prātimokṣa-samvara-setu-vacanaṃ ca gṛhyate. *rūpasya rūpa-saṃgraha* iti. rūpasya rūpeṇâiva saṃgraho bhavati. nânyair vedan'ādibhiḥ. *asti rūpaṃ sanidarśanaṃ*[5] *sapratighaṃ*. yac cakṣur-vijñāna-vijñeyaṃ rūpam. [Tib. 10[b]] *asty anidarśanaṃ sapratighaṃ*. yāni cakṣur-ādīni. tat punar nava [6]rūpy-āyatanāni.[6] *asti rūpam anidarśanam apratighaṃ*. [7]yan mano-vijñāna[7]-vijñeyaṃ avijñapti-rūpaṃ dharm'āyatana-saṃgṛhītaṃ. *nâ-vijñaptiṃ*[8] *virahayyê* ti vistaraḥ. avijñaptiṃ muktvā *nâsti rūpam anidarśanam apratighaṃ* yad Rūpasaṃgraha-sūtra uktaṃ. *nâpy anāsravam asti rūpam* avijñapti-virahayyêti vartate. na hi mārga-satya-samāpannasya kāya-vāg-vijñapti-rūpaṃ yujyate. *saptabhir aupadhikair* iti. upadhir ārāma-vihār'ādiḥ. tatra-bhavam *aupadhikaṃ*. tasyôpadher abhāvān *niraupadhikaṃ*. *satatam* abhīkṣṇaṃ. *samitaṃ* [9]nirantaraṃ. atra[9] sūtraṃ.[10] bhagavān Kauśāṃbyāṃ viharati sma. Ghoṣir'ārāme. ath' āyuṣmān Mahācundo

[1] Kārikā IV, 2[ab]. [2] Kārikā I, 11[a]. [3]....[3] °rvata-p° MSS.; ma-byas-lam. [4] °rvata MSS. [5] saṃn° MSS.; bstan-du yod. [6]....[6] rūpāṇy āyat° MSS.; gzugs-can-gyi skye-mched. [7]....[7] yatnato vijñāna MSS.; yid-kyi rnam-par śes....gaṅ. [8] na ca vijñ° MSS.; rnam-par rig-byed-pa ma-yin-pa ma. [9]....[9] niraṃtaratamaḥ MSS.; bar-chad med-paḥo. ḥdir. [10] 中阿含第二 (民五 9[b]).

yena Bhagavāṃs tenôpasaṃkrāntaḥ. upasaṃkramya Bhagavataḥ pādau śirasā vanditvā ekânte 'sthāt. ekânte sthita āyuṣmān Mahācundo Bhagavantam etad avocat. labhyaṃ bhadanta aupadhikaṃ puṇya-kriyā-vastu prajñapayituṃ mahāphalaṃ[1] mahā'nuśaṃsaṃ mahā-dyutikaṃ mahā-vaistārikaṃ. labhyaṃ Cundêti Bhagavāṃs tasyâvocat. saptêmāni Cund' *aupadhikāni puṇya-kriyā-vastūni* mahāphalāni yāvan mahā-vaistārikāṇi. [Tib. 11[a]] yaiḥ *samanvāgatasya* śrāddhasya kulaputrasya vā kuladuhitur vā *carato vā tiṣṭhato vā svapato vā jāgrato vā satatasamitam abhivardhata eva puṇyam upajāyata eva puṇyaṃ*. katamāni sapta. iha Cunda śrāddhaḥ kulaputro vā kuladuhitā vā cāturdiśāya bhikṣu-saṃghāy' ārāmaṃ pratipādayati. idaṃ Cunda prathamam aupadhikaṃ puṇya-kriyā-vastu mahāphalaṃ yāvan mahā-vaistārikaṃ. yena samanvāgatasya kulaputrasya vā vistareṇa yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasminn ev' ārāme vihāraṃ pratiṣṭhāpayati. idaṃ dvitīyam aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasminn eva vihāre śayan'āsanaṃ prayacchati. tad-yathā mañcaṃ pīṭhaṃ bṛṣīṃ[2] koccavaṃ[3] bimbôpadhānaṃ caturaśrakaṃ dadāti. idaṃ Cunda tṛtīyam aupadhikaṃ puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro kuladuhitā vā tasminn eva vihāre [4]dhruva-bhikṣāṃ[4] prajñāpayaty anukūla-yajñām. idaṃ Cunda caturtham aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā āgantukāya gamikāya vā dānaṃ dadāti. idaṃ Cunda paṃcamam aupadhikaṃ [Tib. 11[b]] puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā glānāya glānôpasthāyakāya vā dānaṃ dadāti. idaṃ ṣaṣṭham aupadhikaṃ puṇya-kriyā-vastu pūrvavat. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā yās tā bhavanti śītalikā vā vaddalikā vā [5]vātalikā vā[5] varṣalikā vā. tad-rūpāsu śītalikāsu yāvad varṣalikāsu bhaktāni vā tarpaṇāni vā yavāgū-pānāni vā tāni saṃghāyâbhinirhṛtyânuprayacchati. idam āryā asmākam anārdra-gātrāḥ anabhivṛṣṭa-cīvarāḥ paribhujya sukhaṃ sparśaṃ viharaṃtu. idaṃ ca Cunda saptamam aupadhikaṃ puṇya-kriyā-vastu mahā-phalaṃ. yāvad upajāyata eva puṇyam. ebhiḥ saptabhir aupadhikaiḥ puṇya-kriyā-vastubhiḥ samanvāgatasya śrāddhasya kulaputrasya vā kuladuhitur vā na labhyaṃ puṇyasya pramāṇam udgrahītuṃ. etāvat puṇyaṃ vā puṇya-phalaṃ vā[6] puṇya-vipākaṃ vā. api tu bahutvāt puṇyasya mahā-puṇya-skaṃdha iti saṃ-

[1] balaṃ MSS.; ḥbras-bu. [2] vṛṇî N, pṛṇi C; sñas. [3] °ccava MSS.; la-ba. [4]....[4] vruvabh° MSS.; ḥtsho-ba nar-mar. [5]....[5] om. N. [6] MSS. add here again puṇyaṃ vā, but deest Tib.

khyāṃ gacchatîty evam-ādi. dvir apy āyuṣmān Mahācundo Bhagavantam etad avocat. labhyaṃ bhadanta *niraupadhikaṃ* puṇya-kriyā-vastu prajñapayituṃ mahā-phalaṃ yāvan mahā-vaistārikaṃ. labhyaṃ Cundêti Bhagavāṃs tasyâvocat. sap-têmāni Cunda [Tib. 12ᵃ] niraupadhikāni puṇya-kriyā-vastūni. yaiḥ samanvāga-tasya śrāddhasya kulaputrasya vā kuladuhitur vā carato vā tiṣṭhato vā vistareṇa yāvad upajāyata eva puṇyam. katamāni sapta. iha Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti tathāgataṃ vā tathāgata-śrāvakaṃ vā amukaṃ grāma-kṣetram upaniśritya viharatîti. śrutvā ca punar adhigacchati prīti-prāmodyam udāraṃ kuśalaṃ naiṣkramôpasaṃhitaṃ. idaṃ Cunda prathamaṃ niraupadhi-kaṃ puṇya-kriyā-vastu pūrvavat. yāvad upajāyata eva puṇyaṃ. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti Tathāgataṃ vā Tathā-gata-śrāvakaṃ vā udyuktam āgamanāya.[1] śrutvā ca punar adhigacchatîti pūr-vavat. idaṃ Cunda dvitīyaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti tam eva Tathāgataṃ vā Tathā-gata-śrāvakaṃ vā adhvāna-mārga-pratipannaṃ tad eva grāma-kṣetram anuprāptaṃ. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda tṛtīyaṃ niraupadhikaṃ puṇya-kriyā-vastu. yāvad upajāyata eva puṇyaṃ. [Tib. 12ᵇ] punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā śṛṇoti Tathāgataṃ vā Tathāgata-śrāvakaṃ vā tad eva grāma-kṣetram anuprāptaṃ. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda caturthaṃ niraupadhikaṃ puṇya-kriyā-vastu pūrvavat. yavad upa-jāyata eva puṇyaṃ. punar aparaṃ śrāddhaḥ kulaputro vā kuladuhitā vā tam eva Tathāgataṃ vā Tathāgata-śrāvakaṃ vā darśanāyôpasaṃkrāmati. dṛṣṭvā ca punaḥ adhigacchatîti pūrvavat. idaṃ Cunda pañcamaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ Cunda śrāddhaḥ kulaputro vā kuladuhitā vā tasyâiva Tathā-gatasya vā Tathāgata-śrāvakasya vā antikād dharmaṃ śṛṇoti. śrutvā ca punar adhigacchatîti pūrvavat. idaṃ Cunda ṣaṣṭhaṃ niraupadhikaṃ puṇya-kriyā-vastu. punar aparaṃ śrāddhaḥ kulaputro vā kuladuhitā vā tasyâiva Tathāgatasya vā Tathā-gata-śrāvakasya vā antikād dharmaṃ śṛṇoti. śrutvā ca buddha-śaraṇaṃ gacchati dharma-śaraṇaṃ gacchati saṃgha-śaraṇaṃ gacchati. śikṣā-padāni ca pratigṛhṇāti. idaṃ Cunda saptamaṃ niraupadhikaṃ puṇya-kriyā-vastu mahā-phalam iti pūr-vavat. bahu-grantha-bhayān na sarvaṃ likhitaṃ. *na hy ājñāpana-*[2]*vijñapteḥ karma-patha upayujyate.*[2] tasya prāṇâtipāt'ādi-*karmaṇo 'kṛtatvāt.* syān mataṃ. kṛte tasmin karmaṇi tad-[Tib. 13ᵃ] ājñāpana-vijñapteḥ karma-patho bhaviṣyatîti. atra idam ucyate. *kṛte 'pi ca tasyāḥ svabhāvâviśeṣād* iti. pareṇa kṛte 'pi tasmin

[1] anāg° CN. tshur gśegs-pa. [2]....[2] °jñaptiḥ karma-pathôp° CN.

karmaṇi [1]tasyā ājñāpana[1]-vijñapter na kaścit svabhāva-viśeṣo 'sti. yena tadānīṃ karma-pathaḥ syāt. tasmāt pūrvavat. tasyāḥ svabhāvâviśeṣāt. yathâiva pūrvavat karma-patho na[2] vyavasthāpyate. tathâiva paścād ity ato 'stîty abhyupagantavyā yā 'sau tadānīm utpadyate karma-patha-saṃgṛhītêti. *ekādaśabhir āyatanair asaṃ-gṛhītam* iti. dharm'āyatana-varjyaiḥ. *vāk-karmânt'ājīvānām ayogād* iti. vijña-pti-svabhāvānām evâsaṃbhavād[4] ity arthaḥ. *yat tarhîdam uktam* iti vistaraḥ. ko 'syâbhisaṃbandhaḥ. yadi vā mataṃ. yady avijñaptir na syād aṣṭâṃgo 'yaṃ mārgo na syāt. tatra vijñapty-ayogāt.[4] tasmād asty avijñaptir iti. *yat tarhîdam uktam* iti vistareṇôktvā yāvat *samyak-samādhir*[5] iti kim artham evam ucyate. *pūrvam eva câsyê*ti sarvaṃ. mārgasya samāpatti-kālāt pūrvam ity arthaḥ. vij-ñapti-rūpās ta uktā ity abhiprāyaḥ. Vaibhāṣikāḥ pariharanti. *laukika-mārga-vairāgyam* iti vistaraḥ. laukika-mārga-vairāgyâvasthāyāṃ vāg-ādi-svabhāvaṃ [Tib. 13ᵇ] vijñāpti-rūpam. etad *abhisaṃdhāyâitad uktaṃ.* na tu mārga-kāle tat-saṃ-gṛhītaṃ vāg-ādy-avijñapti-rūpaṃ nâstîti.

samādhi-viṣaya-rūpam iti. samādher ālambanam asthi-saṃkal'ādi. *deśâvaraṇād apratigham* iti. yad rūpaṃ deśam āvṛṇoti. tat pratigham. viparyayād apratigham iti siddham. *katham idānīṃ tad rūpam* iti. yadi na rūpayituṃ śak-yata ity abhiprāyaḥ. *etad avijñaptau samānaṃ.* avijñaptir api vā deśaṃ n' āvṛ-ṇotîti tulyam. *anāsrave samādhau anāsravam* iti. mārgaṃ saṃmukhī-kurvāṇo *Yog'ācāras* tad-rūpam āśayaṃ c' āśrayaṃ ca pratilabhate. yat samyag-dṛṣṭivad anāsravaṃ śīlaṃ pratilabhate. yasmin sati prakṛti-śīlatāyāṃ saṃtiṣṭhate. atha vā. anāsrave 'pi samādhau tad evaṃvidhaṃ rūpaṃ ta ācāryā icchanti. *arhato yad rūpaṃ bāhyaṃ cêty apara* iti. apara ācāryā varṇayanti. arhato yad rūpaṃ cakṣur-āyatan'ādi. bāhyaṃ ca kāṣṭha-kuḍy'ādi. tad anāsravaṃ rūpaṃ. kutaḥ. *āsravāṇām aniśrayatvāt.* na hy arhat-sāṃtānikaṃ rūpaṃ bāhyaṃ c' āsravāṇāṃ kleśānāṃ niśraya iti. *yady evaṃ* yat tarhy aviśeṣeṇa *sūtra uktaṃ s'āsravā dhar-māḥ katame. yāvad eva cakṣur yāvad eva rūpāṇî*ti [Tib. 14ᵃ] vistaraḥ. *tat* punar *āsravāṇām apratipakṣatvāt s'āsravam uktaṃ.* citta-caitta-viśeṣā hi āsrava-prati-pakṣa iti. *paryāyeṇa tarhî*ti vistaraḥ. *tad evâr*hato *rūpaṃ* bāhyaṃ c' āsravāṇām apratipakṣatvāt *s'āsravam* āsravāṇām aniśrayatvād[6] *anāsravam* iti. *tathā ca lakṣaṇa-saṃkaraḥ syād* iti doṣaḥ. *yāni rūpāṇî*ti. *yāni rūpāṇy* āyatanānîty arthaḥ. vis-tareṇa yāvad ye dharmāḥ *s'āsravāḥ sôpādānīyāś cetaḥ-khila-mrakṣa-vastv* iti vacanāt. [7]santy anāsravāṇi[7] rūp'āyatanānîti. tāni punaḥ katamāni s'āsravāṇi sôpādānīyāni.

[1]....[1] tasyājñ° CN. [2] om. CN. supplied from Tib. [3] eṣa saṃbh° MSS., ñid ni mi-srid-paḥi phyir. [4] yogād iti MSS.; med-paḥi phyir. [5] saṃbodhir MSS.; tiṅ-ṅe-ḥjin. [6] °śritatvāt N, °śriyatvāt C; rten ma-yin-paḥi phyir. [7]....[7] satyaṃ nāsr° C, satyannāś.° N.

pṛthagjana-rūpāṇi. āsravāṇāṃ niśrayatvāt tad-apratipakṣatvāc ca. katamāny anāsravāṇi. yāny arhato rūpāṇi bāhyāni ca. āsravāṇām aniśrayatvāt. *dharmatā hy eṣê*ti. dharmāṇām anādikālikā śaktiḥ. *guṇa-viśeṣād* iti. dhyānâpramāṇ'ādi-guṇa-viśeṣāt. *anugraha-viśeṣāc cê*ti. śarīrasya varṇa-bal'ādi-viśeṣāt. *tad-ālambanê*ti vistaraḥ. sapratigrāhakam ālambanam asyāḥ. sêyaṃ *tad-ālambanā* dāna-*cetanā*. [Tib. 14^{b}] tayā *paribhāvitāḥ*[1] *saṃtatayaḥ sūkṣmaṃ pariṇāma-viśeṣaṃ* phalôtpatti-nimitaṃ *prāpnuvanti*. *kathaṃ bhaviṣyatî*ti. bahutara-phalâbhiniṣpattaye kathaṃ bhaviṣyatîty abhiprāyaḥ. na hy atra dātṝṇāṃ dāyāḥ paribhujyante. yat-paribhogāt bhoktṝṇāṃ guṇa-viśeṣād anugraha-viśeṣāc cânya-manasām api dātṝṇām iti vistareṇa yāvat samarthā bhavaṃti. yāvad upajāyata eva puṇyam iti vā. *tad-ālambana-cetanā'bhyāsād* iti. Tathāgata-tac-chrāvak'ālambana-cetanā'bhyāsāt. saṃtatayaḥ sūkṣmaṃ pariṇāma-viśeṣaṃ prāpnuvanti. yen' āyatyāṃ bahutara-phalâbhiniṣpattaye samarthā bhavanti. caratas tiṣṭhato jāgrato yuktam evaṃ svapatas tu katham ity ata āha. *svapneṣv api tāś cetanā anuṣaṅgiṇyo bhavantî*ti. *avijñapti-vādinas tu* Vaibhāṣikasya *niraupadhike puṇya-kriyā-vastuni yatra vijñaptir nâsti*. kevalaṃ taṃ śrutvā 'dhigacchati prīti-prāmodyam udāraṃ kuśalaṃ. *tatra katham avijñaptiḥ syāt*. tasya śrotur vijñapti-samādhyor asaṃbhavāt. avijñaptir hi vijñapteḥ samādher vā saṃbhavet. *aupadhikeṣv apî*ti vistaraḥ. ārāma-[Tib. 15^{a}] dān'ādiṣv api. *tad-ālambana-cetanā'bhyāsāt*. pratigrāhaka ālambanam asyāś cetanāyā iti pūrvavat. āha. yady *aupadhikeṣv api* evam *abhīkṣṇaṃ tad-ālambana-cetanā-'bhyāsāt*. *yat tarhi sūtram* iti vistaraḥ. *apramāṇaṃ cetaḥ-samādhiṃ* iti. maitry-ādi-saṃprayuktaṃ. *cetanā-viśeṣa* iti. etad-ālambana-cetanasyâpi dāyakasyâpramāṇaḥ puṇyâbhiṣyando 'stîti darśayati. *kriyā-phala-parisamāptāv* iti. maula-karma-patha-prayogaḥ *kriyā*. maula-karma-pathaḥ *phalaṃ* tasya *parisamāptau*. *eṣa eva nyāya* iti. svayaṃ-prayogeṇa pareṣām upaghāta[2]-viśeṣāt kartuḥ sūkṣmaḥ saṃtati-pariṇāma-viśeṣo jāyata iti sarvam. *kārye kāraṇôpacārād* iti. *saṃtati-pariṇāma-viśeṣaḥ* [3]*karma-patho bhavatî*ti[3] [4]saṃtati-pariṇāma[4]-viśeṣaḥ *kāryaṃ*. karma-pathaḥ *kāraṇaṃ*. yo 'sau kāya-vācoḥ prayogaḥ. sa hi cetanā-lakṣaṇasya karmaṇaḥ panthā iti. tasmin kārye karma-patha iti *kāraṇôpacāraḥ*. *kāyika-vācikatvaṃ tu tasya* saṃtati-pariṇāma-viśeṣasya. *tat-kriyā-phalatvāt*. kāya-vāk-kriyāyāḥ phalatvād ity arthaḥ. *yathā avijñaptivādinām avijñaptir* [Tib. 15^{b}] iti. *yathā* Vaibhāṣikāṇām *avijñaptivādinām avijñaptiḥ* karma-patha ity ākhyāyate. kārye kāraṇôpacārāt. kāyika-vācikatvaṃ tu tat-kriyā-phalatvād iti. avij-

[1] bhāṣitāḥ MSS.; yoṅs-su bsgom-pa. [2] upayāta CN. gnod-pa. [3]....[3] °thād bh° MSS.; las-kyi lam yin-no ṣes bya-ba. [4]....[4] saṃtatiḥ p° MSS.; rgyud yons-su ḥgyur-ba.

ñaptir adravyam iti prakārântareṇa darśayan *Bhadanta āha*. *upātteṣu skandheṣv* iti vistaraḥ. sattva-saṃkhyāteṣu vartamāneṣu skandheṣu *tri-kālayā cetanayā prāṇâtipātâvadyena spṛśyate ghātaka* iti. katham tri-kālayêty āha. *haniṣyāmi hanmi hatam iti câsya yadā bhavatî*ti. tad evam atra cetanâiva karmêty uktaṃ bhavati. Ācāryo Bhadanta-mataṃ kenacid bhāgenâbhipretaṃ kenacid bhāgenânabhipretaṃ darśayann āha. *na tv iyatê*ti[1] vistaraḥ. yadi kaścid evaṃ prayojayet. man-mātaraṃ mārayêti. uccalite ca mārake tasyâivaṃ bhavet. hatā tena man-mātêti. tasya *hatâbhimānina ānantarya-karma syāt*. *na cêṣyate*. tasmāt svayaṃ ghnann iti Bhadantena viśeṣyaṃ vaktavyam. ata ev' āha. *svayaṃ tu ghnata* iti vistaraḥ. *etāvāṃś cetanā-samudācāra* iti. haniṣyāmi hanmi hatam iti. *yukta-rūpa* iti. yukta eva yukta-rūpa iti. svârthe [2]rūpa-pratyayaḥ.[2] nāmadheyavat. [Tib. 16^{a}] yathā nāmâiva nāmadheyam ity eke vyācakṣate.[3] praśasta-rūpo yukta-rūpaḥ. yuktaṃ vā rūpaṃ svabhāvo 'syêti yukta-rūpaḥ. *tathâivâsaṃjñāyamāna* iti. yathâivâvijñaptir duravabodhā. *tathâiva* saṃtati-pariṇāma-viśeṣo 'pîti. *cittânvaya-kāya-prayogeṇê*ti. citta-pūrvakeṇa kāya-prayogeṇêty arthaḥ. *tābhyāṃ pṛthag-bhūtam* iti. citta-kāyābhyāṃ pṛthag-bhūtaṃ. *yat-kṛta-prayoga-saṃbhūtê*ti. yena kṛto *yat-kṛtaḥ*. yat-kṛtāt prayogāt saṃbhūtā. *kriyā-parisamāptiḥ* karma-patha-parisamāptiḥ. *tasyâiva* citta-caittasya prayoktus *tan-nimittas* [4]tat-prayoga-nimittaḥ *saṃtati*[4]*-pariṇāmo bhavatîti*. *bhavati pariśeṣo* 'smākam iti vākya-śeṣaḥ. *citta-caitta-saṃtānāc c' āyatyāṃ phalôtpatteḥ*. nâvijñaptiḥ. kiṃ. bhavati pariśeṣa iti vartate. *vijñapty-abhāvād* ity evam-ādīni. samutthāpakasya dharmasyâbhāvāt samutthāpyasya dharmasyâbhāva ity arthaḥ. avijñaptir dravyato nâstîti[5] sādhitam etat. *ādi*-śabdenâbhyupetyâkaraṇa-mātratvāt. atītāni mahābhūtāny [Tib. 16^{b}] upādāya prajñapteḥ. teṣām avidyamānatv'ādi.[6] tad evâstu. *dharm'āyatana-paryāpannam* iti. [7]yad dhyāyināṃ[7] samādhi-viṣaya-rūpaṃ samādhi-prabhāvād utpadyata ity[8] *uktaṃ* tad dhy *anidarśanaṃ câpratighaṃ ca*. *aṃga tāvad ācakṣê*ti. aṃgâprātilomya iti[9] paṭhyate. hanta tāvad ācakṣêti. ehi tāvad ācakṣêty artha ity apare. *ato nimitta* iti vistaraḥ. yata evam. *ato nimitte* 'vijñaptau *naimittikôpacārāt*.[10] *samyag-vāg-ādy*-upacārāt. *avijñaptau tadā vyākriyate*. samyag-vāk-karmânt'ājīv'ākhyā kriyata ity arthaḥ. *āśayaṃ c' āśrayaṃ cê*ti. *āśayaḥ* prāṇâtipāt'ādy-akaraṇ'āśayaḥ. śraddh'ādy-āśayo vā. *āśraya* āśraya-parāvṛttiḥ.

[1] tvayateti N, tvayeti C; de tsam-gyis las-kyi lam yoṅs-su rdsogs-pa ma-yin-gyi ses. [2]....[2] rūpa-satyayaḥ MSS.; ṅo-boḥi rkyen yin-te. [3] Tib. inserts here: yaṅ-na=atha vā? [4]....[4] tat-prayogaḥ nimitta-saṃtati MSS.; sbyor-ba deḥi rgyu-can (? mtshan)-gyi rgyud. [5] See p. 352^{5}. [6] 論十三 6^{b5}. [7]....[7] tad-vyāpināṃ MSS.; bsam-gtan-pa-rnams-kyi....gaṅ yin-pa-ste. [8] 論十三 8^{a2}. [9] Pāṇini, 8, 1, 33. [10] nim° MSS.; rgyu-mtshan-can.

ato *nimitte* āśaye āsraye ca *naimittikôpacāraṃ*. samyag-vāg-ādy-upacāraṃ kṛtvā *'ṣṭau mārgâṃgāni vyavasthāpyanta* iti. *tad akriyā-mātram* iti. *mithyā-vāg-ādy-akriyā*-mātraṃ. katamat tad ity āha. *yad asāv* iti vistaraḥ. yady akriyā-mātram aṃgaṃ kathaṃ tad anāsravam[1] ity āha. *tac cânāsrava-mārga-saṃniśraya-lābhād anāsravam* iti. yady akriyā-mātram aṃgaṃ. tathā 'dravya-sat. katham aṣṭāv aṃgāni bhavantîty āha. *na hi sarvatrê*ti [Tib. 17ᵃ] vistaraḥ. *vidhi-pūrvam* iti. śīla-grahaṇa-*vidhi-pūrvaṃ*. *anya-citto na saṃvṛtaḥ syād iti cet*. yadi sā cetanā samvaraḥ. tasmāc cetanā-cittād *anya-citto na samvṛtaḥ syāt*. yathā cetanā yā kāya-vācau saṃvṛṇoti nâsau tadānīm astîti. *na tad-bhāvanayê*ti vistaraḥ. *nâ*tad evaṃ. *tad-bhāvanayā* citta-saṃtāna-*bhāvanayā kriyā-kāle* prāṇātipāt'ādi-citte pratyupasthite *smarataḥ* ahaṃ prāṇātipāt'ādibhyaḥ prativirata iti pratyupasthita-smṛteḥ. tat-pratyupasthānād yayā cetanayā kāya-vācau *saṃvṛṇoti*. tasyāḥ sammukhī-bhāvāt. *ity-artham eva*[2] *tasyāḥ samādānam* iti. katham. ayam akriyā-pratijñām anusmṛtya[3] dauḥśīlyaṃ na kuryād iti. *na kaścin muṣita-smṛtiḥ śikṣāṃ bhidyād* iti. yā 'sāv *avijñaptiḥ* setu-bhūtā *dauḥśīlyaṃ pratibadhnāti*. sā tadānīṃ vidyata iti.

(5ᶜᵈ) *na hi sâiva sāmagrī* 'ti vistaraḥ. *na sâiva* pṛthivī-dhātv-ādīnāṃ mahābhūtānāṃ vijñapty-āśrayāṇāṃ *sāmagrī sūkṣma-phalā* cânidarśanâpratighâvijñapti-phalatvāt *audārika-phalā ca* sanidarśana[4]-sapratigha-vijñapti-phalatvād *yujyate*. tasmād [Tib. 17ᵇ] anyāny eva mahābhūtāni upādāyâvijñaptir utpadyate.

(6ᵃᵇ) *yadātanī vijñaptir* iti vistaraḥ. yadā-bhavā vijñaptir *yadātanī vijñaptiḥ*. *evaṃ* tadātanāni mahābhūtāni. yat-kāla-saṃbhūtā *vijñaptiḥ kiṃ* tat-kāla-saṃbhūtāny eva *mahābhūtāny upādāyâvijñaptir*[5] *utpadyate*. *sarvam* iti. *sarvam upādāya-rūpaṃ* vijñaptir avijñaptir dhyānânāsrava-saṃgṛhītā cakṣuḥ-śrotra-rūpa-śabd'ādi câlvaṃ *samāna-kālāny eva mahābhūtāny upādāya vartate*. *prāyeṇê*ti grahaṇaṃ kiṃcit kāmâvacary-avijñapti-nirāsârthaṃ. ata ev'āha. *kiṃcid vartamānam anāgataṃ atītāni mahābhūtāny upādāyê*ti. *kiṃcid* upādāya-rūpaṃ *vartamānam atītāni mahābhūtāny upādāya vartate*. *kiṃcid anāgatam* upādāya-rūpam *atītāni mahābhūtāny upādāya vartate*. kiṃ punas tad upādāya-rūpaṃ yad evaṃ bhūtam iti darśayann āha.

*kṣaṇād ūrdhvaṃ avijñaptiḥ kām'āptā 'tīta-bhūtajê*ti.

kāmâvacara-samvar'ādi-grahaṇa-kāle avijñaptiḥ saha-jāni mahābhūtāny upādāyôtpadyate. evam anyā 'py *avijñaptis tāny* evôpādāyôtpadyate. yasmāt *tāny asyā āśrayârthena saṃbhavanti*. yathā 'nyeṣām upādāya-rūpāṇāṃ pratyutpannāni

[1] anāśrayam MSS.; zag-pa med-pa. [2] eva ca MSS. [3] °jñā saṃsm° MSS; rjes-su dran-nas. [4] °rśa MSS. [5] eva d° MSS.; rgyur byas-nas.

mahābhūtāny āśrayaḥ [Tib. 18ᵃ] evaṃ *tasyā* atītāny āśrayaḥ. *pravṛtty-anuvṛtti-kāraṇatvād yathākramam* iti. atītāni mahābhūtāni *pravṛtti-kāraṇatvāt* ākṣepa-kāraṇatvāt *āśrayârthena*[1] *bhavanti*. *pratyutpannāni śarīra-mahābhūtāny anuvṛtti-kāraṇatvād* adhiṣṭhāna-kāraṇatvāt *saṃniśrayârthena bhavanti*. *cakrasyêvê*ti vistaraḥ. yathā *cakrasya pāṇy*-āvedhaḥ. evam asyāḥ pravṛtti-kāraṇaṃ. yathā *bhūmi-pradeśaḥ*. evam anupravṛtti-kāraṇaṃ.

(6ᶜᵈ) kāla-niyamam uktvā bhūmi-niyamaṃ pṛcchati. *atha kutastyānî*ti vistaraḥ. *yāvac caturtha-dhyāna-bhūmikam* iti. ārūpyeṣu bhūta-bhautikānāṃ abhāvāt. *dhātv-apatitatvād* iti. anāsravasya kāya-vāk-karmaṇo dhātv-apratisaṃyuktatvāt. nâsti niyamata ity abhiprāyaḥ. anāsravāṇi tarhi mahābhūtāny upādāya kasmān na bhavatîty ata āha. *anāsravāṇāṃ ca mahābhūtānām abhāvād* iti. kiṃ punar asyā mahābhūtaiḥ kāryam[2] ity ata āha. *tad-balena côtpatter* iti. mahābhūta-*balena côtpatter* ity arthaḥ. atha citta-balenâiva tad-utpattiḥ kasmān na bhavati. anupādāya-rūpatva-prasaṃgāt.

(7, 8) *avijñaptir anaupāttikê*ti.[3]

amūrtatvāc citta-caittâdhiṣṭhāna-bhāvâyogāt.

*naiṣyandikī cê*ti.

[Tib. 18ᵇ] kuśalâkuśalatvāt na vipāka-jā
nâvyākṛtā 'sty avijñaptir
iti[4] vacanāt. vipāka-jasya câvyākṛtatvād
vipāko 'vyākṛto dharma
iti[5] vacanāt. n' aupacayikī upacayâbhāvāt. pāriśeṣyān naiṣyandikī.

sattv'ākhyā
sattva-saṃtāna-patitatvāt.

*niṣyandôpātta-bhūta-jê*ti.

naiṣyandikô*pātta*-mahā*bhūta-jā*. samutthāpaka-cittâpekṣatvād asamāhita-citta-vijñapty[6]-adhikārāc ca. na svapna-samādhy-ādy-aupacayika-mahābhūta-jā. ata eva ca na vipāka-ja-mahābhūta-jā.

*samādhi-jê*ti

vistaraḥ. s'āsravânāsrava-samādhi-jatvāt. [7]dhyānânāsrava-ja[7]-samvarâvijñaptiḥ samādhi-jêty ucyate. *anupāttāni ca mahābhūtāny upādāyê*ti. samāhita-citta-vaśena tatra śarīre cittânuvṛttivāt.[8] upāttāni hi mahābhūtāni nirodha-samā-

[1] °yāyena MSS.; rten-gyi don-du. [2] āryam MSS.; byar. [3] anutpatt° MSS.; ma-zin. [4] Kārikā IV, 9ᵃ. [5] Kārikā II, 58ᵃ. [6] cittâv° MSS.; sems-kyi rnam-par rig-byed. [7]. . . . dhyān'āsravava MSS.; bsam-gtan daṅ zag-pa med-paḥi sdom-paḥi. [8] citta-vṛtt° MSS.; sems-kyi rjes-su ḥjug-pa ḥbyuṅ-baḥi phyir.

patty-ādy-avasthāsu cittam antareṇâpi vartante. *yāvat saṃbhinnapralāpād* iti. *yāvac*-chabdenâdatt'ādānāt kāmamithy'ācārān [Tib. 19ª] mṛṣāvādāt paiśunyāt pāruṣyāt *saṃbhinnapralāpād* iti. *cittavat bhūtâbhedāt.* yathā tad-utpādakaṃ cittam abhinnam. evaṃ bhūtāny api tad-utpādakāny abhinnāny eva. na c' ādhārârthenâvijñapter mahābhūtāny āśrayaḥ. kiṃ tarhi. tat-pravartanârthena. tasmād

abhinna-bhū-jêti

vacanaṃ na virudhyati. *prātimokṣa-samvare tv anyânyānî*ti. acittânuparivartanīyatvāt.[1] *vijñaptis tu naiṣyandikī* 'ti. ākṣepa-vaśenânuvṛtteḥ. *upāttā tu kāyikī* 'ti. na vācikī 'ty arthaḥ. kāyikī hi kāya-mahābhūtâvinirbhāga-vartitvāt tad-āśraya-bhūtānām upāttā. na tu vācikī. tad-vinirbhāga-vartitvāt.

atra codayanti. śāstra-viruddham etad. evaṃ hy āha. yānîmāny upāsakasya pañca śikṣā-padāni. eṣāṃ katy upāttāni. katy anupāttāni. āha. sarvāṇy anupāttānîti.[2] avijñapti-lakṣaṇa-śikṣā-padâbhisaṃdhi-vacanād bāhulikatvād vā tathā-nirdeśasyêty adoṣaḥ.

punaḥ-prabandhād avaibhāṣikī 'yam [Tib. 19ᵇ] iti. eka-saṃsthānôtpattāv [3]itara-saṃsthānânivṛtteḥ.[3] *kathaṃ* vistareṇa yāvat *saṃsthāna-dvayaṃ sidhyatî*ti. anyonyâvakāśa-dānāt. *tan-mahābhūtair abhivyāpanād* iti. vijñapty-āśrayair *mahābhūtair* aṅgasyâ*bhivyāpanāt. anabhivyāpane ca punar* vijñapti-mahābhūtaiḥ *kathaṃ kṛtsnenâṃgena vijñāpayet.* na hi śakyate vaktuṃ. kāyâika-deśenâsau vijñāpayati. na sarva-kāyenêti. vijñapty-āśrayāṇi mahābhūtāni tad-aṃgaṃ na vyāpyâvatiṣṭhanta iti. *suṣiratvāt kāyasyâsti teṣām avakāśa* iti. abhivyāpane 'pi na mahīyasā 'ṅgena[4] bhavitavyaṃ. suṣiratvena kāyânupraveśāt. [5]pīnena tarhi guruṇā vā tenâṃgena na bhavitavyaṃ.[5] sūkṣmatvāt.

(9, 10ᵃᵇ) *dvividhaṃ trividhaṃ paṃcavidhaṃ côktam* iti.

cetanā tat-kṛtaṃ ca tad

iti[6] vacanāt. *dvividham uktaṃ.*

cetanā mānasaṃ karma taj-je vāk-kāya-karmaṇī

iti[7] vacanāt. *trividham uktaṃ.*

te tu vijñapty-avijñaptī

iti.[8] kāya-vāk-karmaṇo vijñapty-avijñaptitve bhedāt. cetan'ātmanaḥ karmaṇaś ca pañca-sattvāt pañcavidham uktaṃ.

nâvyākṛtā 'sty avijñaptir

[1] °vartanītvāt C. [2] 品類足論第十 (冬十 49ª⁵). [3]....[3] istara-saṃsthāna-niv° MSS.; dbyibs cig-śos ldog-pa med-paḥi phyir-ro. [4] magena MSS.; yan-lag. [5]....[5] pīne tarhi guruṇā vā tenâṃgena bhavitavyaṃ MSS.; ḥo-na ni yan-lag de mkhrigs-pa ḥam lci-bar ḥgyur-ro ṣes mi ḥgyurte. [6] Kārikā IV, 1ᵇ. [7] Kārikā IV, 1ᶜᵈ. [8] Kārikā IV, 2ᵇ.

iti. [Tib. 20ª] kuśalā 'kuśalâvâvijñaptir ity arthād uktaṃ bhavati. *balavat karmê*ti. avijñapti-lakṣaṇaṃ.

*kāme 'pî*ti.

api-śabdād iti-ca-śabdârthenâpi-śabdena *kāma* ity ākṛṣyate.

anāsravâvijñaptivad iti. yathā na ca tāvad anāsravāyā avijñapter[1] anāsravāṇi mahābhūtāni. atha ca punar yasyāṃ bhūmau jātas tām utpādayati. tad-bhūmikāni mahābhūtāny upādāyôtpadyate. evaṃ na ca tāvad ārūpyāṇi mahābhūtāni syuḥ. atha ca punar yasyāṃ bhūmau jāta ārūpyām utpādayati. tad-bhūmikāni mahābhūtāny upādāy' ārūpyâvacary avijñaptir bhaviṣyatîti. *na. tasyā dhātv-apatitatvād* iti. nêhâsāmyāt. yasmād avijñaptir anāsravā dhātv-apatitā kāma-rūp'ārūpyâvacarī 'ti. tṛṣṇābhir asvīkṛtatvāt tasyā dhātuto bhūmito vā nâiva sabhāgāni nâpi visabhāgāni mahābhūtāni bhavantîty ato yatra-jātas tatra-jāni mahābhūtāny upādāyôtpadyate. ārūpyâvacarī tv avijñaptir nârhati kāma-rūpâvacarāṇi visabhāgāni mahābhūtāny upādāya bhavituṃ. dhātu-patitatvād ity abhiprāyaḥ. *kiṃ ca.* [2]*sarva-rūpa-vaimukhyāc*[2] *c' ārūpya-samāpattir nâlaṃ*[3] *rūpôtpattaye.* rūpabhūmikā tv anāsravā samāpattir alaṃ [Tib. 20ᵇ] rūpôtpattaye 'vijñapty-utpattaye ity arthaḥ. kasmāt. sarva-rūpa-vaimukhyād ity abhiprāyaḥ. kathaṃ c' ārūpya-samāpatteḥ sarva-rūpaṃ vaimukhyam ity ato bravīti. [4]*vibhūta-rūpa-saṃjñatvād*[4] iti. vigata-rūpa-saṃjñatvād ity arthaḥ. *dauḥśīlya-pratipakṣeṇa śīlam* iti vistaraḥ. dauḥśīlyaṃ kāmâvacaram akuśala-samutthānatvāt. tasya rūpa-bhūmikaṃ śīlam avijñapti-lakṣaṇaṃ pratipakṣa iti yujyate. ārūpyâvacaram apy evaṃ[5] bhaviṣyatîti ced ata āha. *ārūpyāś ca kāma-dhātor* iti vistaraḥ. *ārūpyāḥ kāma-dhātoś catasṛbhir dūratābhir dūre.* dūratvāc c' ārūpya-saṃgṛhītaṃ śīlaṃ kāma-dhātu-pratipakṣe na kalpate. catasraś ca dūratā vyākhyātāḥ purastād[6] iti na punar vyākhyāyante. *pratipakṣa*-dūratā cātrôdāharaṇam.

vijñaptiḥ savicārayor

iti. *savicārayor* eva bhūmyor ity avadhāraṇârtha āraṃbhaḥ. vitarkya[7] vicārya vācaṃ bhāṣata iti[8] vitarka-vicāra-pūrvakatvāt kāya-vāk-karmaṇoḥ.

*kāme 'pi nivṛtā nâstî*ti.

na kevalam avicārāsu bhūmiṣv iti darśayati. brahma-loka evâstîty uktaṃ bhavati. *tata ūrdhvam* iti. brahma-lokād ūrdhvaṃ. *bāhya-mahābhūta-hetukam* iti. vāyu-[Tib. 21ª] prabhṛtīnāṃ *śabd'āyatanaṃ.* vijñapti-śabda-pratiṣedha-paraṃ etad vaca-

[1] °ptir MSS.; rnam-par rig-byed ma-yin-pa-la. [2]....[2] °py av° MSS.; gzugs thams-cad-la rgyab-kyi phyogs-paḥi phyir. [3] nātvaṃ MSS.; mi-nus. [4]....[4] °pâsaṃjñ° MSS.; gzugs-kyi ḥdu-śes daṅ bral-baḥi phyir-ro. [5] eva MSS.; de daṅ ḥdra-bar. [6] p. 240²⁹ et seq. 論第七 9ᵇ⁴. [7] °rka MSS.; brtags-śiṅ. [8] p. 139¹⁰. 論第四 12ª¹⁰.

naṃ. na tu bāhya-mahābhūta-hetukam eva.[1] pāṇy-ādy-aṅga-śabdo 'pi hi dvitīy'ādiṣu dhyāneṣu saṃbhavati. anyathā hi Śāstra-virodhaḥ syāt. tathā hi Śāstra uktaṃ. śabda-dhātunā kaḥ samanvāgataḥ. āha. kāma-rūpâvacaraḥ. ko 'samanvāgatah. āha. ārūpyâvacara iti.[2] na hi bāhyenâsattva[3]-saṃkhyātena samanvāgato yujyate.

prāpty-aprāptī sva-saṃtāna-patitānām

iti[4] vacanāt. asyâiva ca doṣa-parihārârtham *anye punar āhur* iti. *dvitīy'ādiṣv api dhyāneṣu vijñaptir astî*ti. kiṃ-bhūmikā. prathama-dhyāna-bhūmikā. Vaibhāṣika-pakṣa evâyaṃ. na pakṣântaraṃ.

kāyâkṣi-śrotra-vijñānaṃ vijñapty-utthāpakaṃ ca yat[5]

dvitīy'ādau tadā vyāptam akliṣṭâvyākṛtaṃ ca tad

iti siddhântāt. evaṃ tarhi dvitīy'ādi-dhyāna-bhūmikā bhavati pakṣântaraṃ. sā tu kiṃ vyākṛtā utâvyākṛtêty āha. *anivṛtâvyākṛtā. na tu kuśalā na kliṣṭê*ti. paraspara-saṃbhāṣaṇ'ādi-kurvatāṃ tatastyānām avyākṛtā vijñaptir bhavati. [Tib. 21[b]] *kiṃ-kāraṇaṃ* na kuśalā na kliṣṭā 'stîty āha. *na hi teṣûpapanna* iti vistaraḥ. *na hi* dvitīy'ādiṣu dhyāneṣûpapannaḥ *tathā-jātīyaṃ* kuśala-kliṣṭa-jātīyam *adho-bhūmikaṃ cittaṃ saṃmukhī-karoti*. yena cittena [6]kuśalāṃ kliṣṭāṃ vā[6] vijñaptiṃ samutthāpayet. kiṃ-kāraṇam iti āha. *nyūnatvāt prahīṇatvāc cê*ti. kuśalam adho-bhūmikaṃ *nyūnatvān* na saṃmukhī-karoti. *prahīṇatvāc cê*ti na kliṣṭam. arthād etad uktaṃ bhavati. avyākṛtam adho-bhūmikaṃ cittaṃ saṃmukhī-karoti. tena tāṃ samutthāpayatîti. etad uktaṃ bhavati. adho-bhūmikena cittenôrdhva-bhūmikā vijñaptir utthāpyata iti. tad evaṃ nêcchanti Vaibhāṣikāḥ. prathama-dhyānikâiva hi sā vijñaptiḥ[7] prathama-dhyāna-bhūmika-citta-samutthāpitatvāt. tasmād āha. *pūrvam eva tu varṇayantî*ti.

tac ca kāmadhātāv iti. *tac ca* bhāvanā-prahātavyaṃ *nivṛtâvyākṛtaṃ* cittaṃ *kāma-dhātau nâsti*. satkāyântagrāha-dṛṣṭi-saṃprayuktam eva hi kāma-dhātau nivṛtâvyākṛtaṃ cittam iṣyate. tena ca na vijñaptiḥ samutthāpyate. *antar-mukha-pravṛttatvāt*.

(10[cd], 11) *svabhāvata* ity ātmataḥ. *parama-kṣematvād* iti. akṣema-leśânubandhâbhāvāt. [Tib. 22[a]] yad dhi svabhāva-saṃprayoga-samutthānataḥ kuśalaṃ na tat parama-kṣemam ity uktaṃ bhavati. *asaṃprayuktānāṃ kuśalatvâbhāvād* iti. kuśala-mūl'ādibhir asaṃprayuktānāṃ caitt'ādīnāṃ kuśalatvâbhāvāt. tat-saṃprayoga-kuśalatva-siddhiḥ. *tair eva kuśala-mūl'ādi-saṃprayuktair* ity ādi-śabdena hry[8]-apatrāpyayor grahaṇaṃ. *auṣadhi-pānīya-saṃbhūta-kṣīravad* iti. [9]pīt'auṣadha-

[1] iti MSS.; kho-na. [2] 發智論 (秋五 26[a16].) [3] na s° MSS.; sems-can-du mi-ḥgraṅ-baḥi phyi-rol-gyi. [4] Kārikā II, 37[cd]. [5] yadā MSS.; gaṅ yin. [6]....[6] kuśalâkliṣṭa vā N, kuśala-kliṣṭa vā C; dge-ba ḥam ñon-moṅs-pa-can-gyi. [7] prajñ° MSS.; rnam-par rig-byed. [8] hy MSS.; ṅo-tsha śes-pa.

pānīyāyā gor[9] yat kṣīraṃ. tad auṣadha-pānīya-saṃbhūtaṃ. *prāptīnāṃ tv* iti vistaraḥ. *prāptīnāṃ* kuśalānāṃ *visabhāga-citta-samutthāpitānāṃ*. visabhāgaṃ cittaṃ kuśalād anyat. vicikitsayā kuśala-mūla-pratisaṃdhāne yāḥ kuśalānāṃ prāptayaḥ. tāsāṃ kuśalatvaṃ. na tāvat parinirvāṇavat paramârtha-kṣematvāt. nâpy alobh'ādivat svabhāvataḥ kuśalam a-tat-svabhāvatvāt. nâpi vedan'ādivat saṃprayogato viprayuktatvāt. nâpi samutthānatas tat-samutthāna-[Tib. 22[b]] cittasya kliṣṭatvāt. evaṃ punarbhava-pratisaṃdhāv api upapatti-pratilaṃbhika-kuśala-prāptayo vaktavyāḥ. *kathaṃ tāsāṃ kuśalatvam* iti vaktavyam etat. kartavyo 'tra yatna ity abhiprāyaḥ. atra pariharanti. kuśala-mūla-samutthāpanīyatvād anāgatâvasthāyām eva tāḥ kuśala-mūlā bhavanti. kliṣṭena cittena tat-prāpti-vibandho 'panīyate. na tat-kuśalatvaṃ āpadyata iti.

*sarva-duḥkha-pravṛtty-ātmakatvenê*ti. sarvasya duḥkhasya pravṛttir ātmā svabhāvo 'syêti *sarva-duḥkha-pravṛtty-ātmakaḥ*. tad-bhāvena. *paramârthenâkṣemaḥ saṃsāraḥ*. *kāya-vāk-karma-jāty-ādi-prāptaya* iti. *kāya-vāk-karmāṇi* vijñapty-avijñapti-svabhāvāny asaṃvara-nâivasaṃvaranâsaṃvara-saṃgṛhītāni. *jāty-ādayo* jāti-jarā-sthity-anityatā-lakṣaṇâlakṣaṇa-svabhāvaḥ. *prāptayo* 'kuśalānāṃ. *vyādhy-apathyauṣadh'ādibhir upameyā* iti. *saṃsāro vyādhinô*pameyaḥ. vyādhi-saṃsāra ity arthaḥ. lobh'ādīny *apathyauṣadhenô*pameyāni. anya-saṃprayoga-samutthānâpekṣatvāt. tat-saṃprayuktā apathyauṣadhi-miśra-pānīyena. kāya-vāk-karma-jāty-ādi-[Tib. 23[a]] prāptayo 'pathyauṣadha-pānīya-saṃbhūta-kṣīreṇôpameyāḥ. *evaṃ tarhî*ti vistaraḥ. yadi paramârthenâkuśalaḥ saṃsāraḥ. *na kiṃcit s'āsravam avyākṛtaṃ bhaviṣyati kuśalaṃ vā. saṃsārâbhyantaratvāt* s'āsravasya. paramârthata evam uktam iti *abhyupagatam etat sarvaṃ* saṃsāra-paryāpannam akuśalam iti. *vipākaṃ tu pratî*ti vistaraḥ. *yad vipākaṃ prati na vyākriyate*. savipākam etad iti. *tad avyākṛtam ity ucyate*. tad uktaṃ bhavati. yat s'āsravaṃ. tad akuśalaṃ paramâkṣematvāt. vipākaṃ[1] praty avyākaraṇârthâvyākṛtam iti. kuśalam api. tathâivâkuśalam. *iṣṭa-vipāka*tvāt *kuśalam* ity avagantavyaṃ.

yadi samutthāna-vaśād iti vistaraḥ. cetanāyā eva kuśalâkuśalatvam ity anenâbhiprāyeṇa. *kāya-vāk-karmaṇaḥ kuśalâkuśalatvaṃ* vicārayati. *kiṃ na mahābhūtānām* iti. kuśalâkuśalatvaṃ. kuśalâkuśalena hi cittena kāya-vāk-karma tan-mahābhūtāni samutthāpyate. Vaibhāṣika āha. *karmaṇi hi kartur abhiprāyo na mahābhūteṣu* na mahābhūtāni kuryām iti. kiṃ tarhi. idaṃ karma kuryām iti. na karmavan mahābhūtānāṃ kuśalâkuśalatvam iti. [Tib. 23[b]] Ācārya āha.

[9]....[9] pītauṣadha-pānīyayo gor MSS.; sman daṅ sbyar-paḥi btuṅ-ba ḥthuṅs-paḥi ba-las byuṅ-baḥi. [1] kuśalaṃ MSS.; rnam-par smin-pa.

samāhitasya kartur avijñaptau nâsty abhiprāyaḥ. avijñaptiṃ kuryām iti. *na câsamāhitaṃ cittaṃ tasyāḥ samutthāpakam asti.* yad evam abhiprāyaṃ kuryāt. *visabhāgatvāt* visadṛśatvāt bhūmito 'samādhānād vā. *kathaṃ* tasyāḥ samāhitāyā *avijñapteḥ kuśalatvaṃ.* mahābhūtavat tasyāḥ kuśalatvaṃ na syād ity abhiprāyaḥ. *divyayor api vā cakṣuḥ-śrotrayoḥ kuśalatva-prasaṃga* iti. yady antareṇâpi tad-abhiprāyam avijñapteḥ kuśalam iti. atha vā ayam asyâbhisambandhaḥ. yadi visabhāgâsamāhita[1]-citta-vaśena tasyāḥ kuśalatvaṃ. divyayor api cakṣuḥ-śrotrayoḥ kuśalatva-prasaṃgaḥ. prayoga-kāle tad-abhiprāya-saṃbhavāt. na ca tayoḥ kuśalam asty avyākṛte śrotra-cakṣur-abhijñe

iti[2] vacanāt.

(12–14) *yad uktaṃ darśana-prahātavyaṃ cittaṃ vijñapter asamutthāpakam iti. darśana-prahātavyasyâṃtarmukha-pravṛttatvād* ity[3] evaṃ *bruvatāṃ kiṃ tarhi Bhagavatôktam* iti virudhyate. tad Bhagavatôktam iti vākyârthaḥ. kiṃ tad ity ucyate. *tato mithyā-dṛṣṭer* iti vistaraḥ. *kathaṃ mithyā-dṛṣṭer* darśana-prahātavyāyāḥ [Tib. 24ᵃ] *mithyā-vāk* vijñapti-svabhāvā *mithyā-karmântaś* ca tat-svabhāva evêty uktam iti.

hetu-tat-kṣaṇôtthāna-saṃjñitam

iti. hetûtthānaṃ ca tat-kṣaṇôtthānaṃ ca *hetu-tat-kṣaṇôtthānaṃ.* hetu-tat-kṣaṇôtthānam iti saṃjñitaṃ

hetu-tat-kṣaṇôtthāna-saṃjñitaṃ.

saṃjñitam

iti saṃjñī-kṛtaṃ. atha vā hetu-tat-kṣaṇôtthānaṃ saṃjñā 'syêti hetu-tat-kṣaṇôtthāna-saṃjñaṃ. hetu-tat-kṣaṇôtthāna-saṃjñī-kṛtaṃ

hetu-tat-kṣaṇôtthāna-saṃjñitaṃ.

hetu-samutthānam iti. samuttiṣṭhate 'nenêti *samutthānaṃ. hetuś* ca sa *samutthānaṃ* ca tat *hetu-samutthānaṃ. tat-kṣaṇa-samutthānam* iti. sa *kṣaṇaḥ* kriyā-kṣaṇaḥ. *tat-kṣaṇe samutthānaṃ tat-kṣaṇa-samutthānaṃ. tatrâiva kṣaṇe samutthāna-sadbhāvāt.* tatrâiva kriyā-kṣaṇe tat-kṣaṇa-samutthānasya bhāvād ity arthaḥ. *ākṣepakatvād* ity utpādakatvāt. *kim idānīm* iti vistaraḥ. *tasya* tat-kṣaṇa-samutthānasya *tasyāṃ* vijñapana-kriyāyāṃ *sāmarthyaṃ.* yena tadānīṃ [4]tad-*anuvartakam*[4] ity ucyate. *tena hî*ti vistaraḥ. *tena hi* tat-kṣaṇa-samutthānena *vinā asau* vijñaptir *mṛtasyêva na syād ākṣiptā satī* hetu-samutthānena janitā 'pi satī. tad-yathā. kaścid grāmaṃ gamiṣyāmîty ākṣipta-kriyā'ntarā mriyet. tasyânuvartaka-cittâbhā-

[1] °gaḥ s° MSS.; skal-ba mi-mñam-pa daṅ mñam-par bṣag-pa ma-yin-pa. [2] Kārikā VII, 50ᶜ. [3] 論十三 14ᵃ⁸, ⁹ [4]....[4] tad-antavartaka C, tad-aṃtavartaka N; deḥi rjes-su ḥzug-par byed-pa.

vād gamanaṃ na bhavati. tadvat. *acittakasya tarhî*ti [Tib. 24ᵇ] vistaraḥ. yadi tat-kṣaṇa-samutthānena vinā 'sau mṛtasyêva na syāt. nirodha-samāpatti-lābhinaḥ kasyacid upasaṃpādyamānasya kāya-vijñaptim ābadhnataḥ tat-kālôpasthita-nirodha-samāpattitvād *acittakasya saṃvarôtpattau* karmavācanā'vasāna-kālīnāyāṃ tat-saṃvarântargatā kāya-vijñaptiḥ *kathaṃ bhavati.* katham utpadyate tat-kṣaṇa-samutthānaṃ vinêty arthaḥ. evaṃ virodhite samādhy-aṃtaraḥ śrīyate. *sphuṭatarā tarhî*ti. tat-kṣaṇa-samutthānena *sacittakasya* vyaktatarā vijñaptir *bhavatîty etat tasya sāmarthyaṃ.*

pravartakaṃ dṛṣṭi-heyam

iti. *pravartakam* eva *dṛṣṭi-heyam* ity avadhāryate. kathaṃ punas tat pravartakam ity āha. *tat-samutthāpakayor vitarka-vicārayor nidāna-bhūtatvāt* hetu-bhūtatvāt. vijñapteḥ pravartakam iti. *na tv anuvartakam* iti vistaraḥ. yat tad *bahir-mukhaṃ cittam* anuvartakaṃ. tasya yo vijñapti-*kriyā-kālaḥ.* tasmiṃ *tad-abhāvāt.* tasya darśana-prahātavyasya pravartakasyâbhāvād ity arthaḥ. atas tan nânuvartakaṃ. ayaṃ cânyo doṣaḥ. *tat-samutthāpitaṃ ca rūpam* iti vistaraḥ. yadi *tad* anuvartakaṃ syād darśana-prahātavyaṃ. tena darśana-prahātavyena *samutthāpitaṃ* kāya-vāg-vijñapti-*rūpaṃ darśana-prahātavyaṃ syāt.* yathā bhāvanā-prahātavyena cittena samutthāpitaṃ [Tib. 25ᵃ] kāya-vāk-karma bhāvanā-prahātavyam iti. *kiṃ syād* iti codakaḥ. *abhidharmo bādhitaḥ syād* iti Vaibhāṣikaḥ.[1]

na dṛṣṭi-heyam akliṣṭaṃ na rūpam

iti[2] vacanāt. *kiṃ ca vidyā'vidyābhyāṃ* câvirodhāt. vidyayā darśana-mārgeṇa satkāya-dṛṣṭy-ādivat tasya rūpasyâ*virodhāt.* aprahāṇād ity arthaḥ. dṛṣṭa-satyānām api tat-samanvāgatatvān *nâsti rūpaṃ darśana-prahātavyaṃ. avidyayā câvirodhāt.* kiṃ câvidyayā 'pi rūpaṃ na virudhyate. na hi kliṣṭâkliṣṭa-rūpa-samudācārâvasthāyāṃ tat-prāpti-pravāhe vā saty avidyā na bhavati avidyāyāṃ ca[3] satyāṃ tan na bhavati. yathā anāsravo mārgo 'vidyayā virudhyate. pṛthagjanâvasthāyāṃ tad-anutpādāt. tad-utpāde v' āryâvasthāyāṃ kasyāścid avidyāyāḥ prahāṇāt. tad evam anāsravavad aprahātavyam api na bhavati. na ced aprahātavyaṃ. nâpi darśana-prahātavyaṃ. pāriśeṣyād bhāvanā[4]-prahātavyam iti siddhaṃ. itara āha. [Tib. 25ᵇ] *sādhya eṣa pakṣo* vidyayā rūpaṃ na virudhyata iti. yo hi darśana-prahātavyaṃ rūpam icchati. sa kathaṃ vidyayā rūpasyâvirodhaṃ grahīṣyati. Vaibhāṣika āha. *bhūtāny apî*ti vistaraḥ. yadi tad rūpaṃ darśana-prahātavya-citta-samutthāpitaṃ

[1] vibhāvikaḥ MSS.; bye-brag-tu smra-ba. [2] Kārikā I, 39ᶜᵈ. [3] vā MSS.; yaṅ. [4] abh° MSS.; sgom-pas.

darśana-prahātavyaṃ syāt. tad-āśraya-*bhūtāny api tarhi darśana-prahātavyāni syuḥ*. kasmāt. *samāna-cittôtthāpitatvāt*. yena hi darśana-prahātavyena cittena tad rūpaṃ samutthāpitaṃ. tenâiva tad-āśraya-bhūtāny apîti. na ca tāni tathā bhavitum arhanti. akliṣṭâvyākṛtatvāt. darśana-prahātavyānāṃ ca kliṣṭatvāt. itara āha. *nâivaṃ bhaviṣyati*. darśana-prahātavyāni syur iti. katham ity āha. *yathā na kuśalâkuśalāni bhavanti*. yathā yena cittena kuśalâkuśalena kuśalâkuśalaṃ rūpaṃ samutthāpitaṃ. tenâiva tad-āśraya-bhūtāni samutthāpitāni. tac ca kāya-vāk-karma-svabhāvaṃ rūpaṃ kuśalâkuśalaṃ. na tad-āśraya-bhūtānîti. tadvat. sa eva punaḥ parāvṛty' āha. *atha vā punar bhavaṃtu* darśana-prahātavyānîti. Vaibhāṣika āha. *nâivaṃ śakyaṃ bhavitum*. darśana-prahātavyānîti vākya-śeṣaḥ. *kasmāt*. akliṣṭasya [Tib. 26ᵃ] dharmasya *vidyā'vidyābhyām avirodhāt*. na hy akliṣṭo dharmaḥ anivṛtâvyākṛtaḥ kuśala-s'āsravaś ca vidyayā 'nāsraveṇa mārgeṇa virudhyate. yathā kliṣṭā dharmāḥ prāpti-cchedād virudhyaṃte. tad-ālambana-kleśa-prāpti-cchedāt tu virodho na pratiṣidhyate. nâpy avidyayā virudhyate. prāpti-cchedena tad-ālambana-kleśa-prahātavyena[1] ca. bhūtāni câkliṣṭāni. tatra yad uktam atha vā punar bhavaṃtv iti. tad ayuktaṃ. tad evam atra sādhanam uttiṣṭhate. na darśana-prahātavyāni kliṣṭa-rūp'āśraya-mahābhūtāni.[2] akliṣṭatvāt. akliṣṭa-citta-caitta-dharmavad iti. tad evaṃ Vaibhāṣikaḥ

pravartakaṃ dṛṣṭi-heyaṃ vijñānam

iti sa-codya-parihāraṃ pratiṣṭhāpya nigamayati. *ato hetu-samutthānam* iti vistaraḥ. *yad uktaṃ* mithyā-dṛṣṭer mithyā-saṃkalpo yāvat mithyā-karmânta iti. *tasya sūtrasya na virodho bhavatî*ti.

*pravartakaṃ cânuvartakaṃ cê*ti. antar-bahir-mukha-pravṛttatvāt.

paṃcakaṃ tv anuvartakam

ity avadhāraṇam *avikalpakatvāt*.

[Tib. 26ᵇ] *nôbhayam anāsravam* iti. na pravartakaṃ. nâpy anuvartakaṃ. samāhitântar-mukha-pravṛttatvāt.

*amlāyamānê*ti. ahīyamānā. cānaṭ[3]-pratyayântaś câyaṃ śabdaḥ. *kuśalâikatānā* iti. kuśalâika-prabandhā ity arthaḥ. *Buddho bhagavān nāga* ity uktaḥ sūtre. kathaṃ. Tathāgata Udāyin sadevake loke samāraka iti vistareṇôktv' āha āgo na karoti kāyena vācā manasā. tasmān n'āga ity ucyate iti. āgo na karotîty aparādhaṃ na karotîty arthaḥ. *anicchayā 'syê*ti. *anicchayā 'sya* Buddhasya cittasyâvisaraṇād viṣayeṣv agamanād *evam uktaṃ*.

[1] spoṅ-baḥi tshul-gyis = prahātavya-nyāyena? [2] °tāna N, °tāś ca C; ḥbyuṅ-ba-rnams.
[3] cānaś denotes a kṛt-suf. māna.

caran samāhito n'āga

iti vistaraḥ. caturṣv īryāpatheṣu caraṃ carāmîti. yāvan niṣīdan niṣīdāmîty upasthita-smṛtitvān nitya-samāhitaḥ sa ucyate.

nirabhisaṃskāra-vāhitvād iti. abhāvo hi saṃskārasya prayatnasya *nirabhisaṃskāraṃ*. nirabhisaṃskāraṃ vahatîti *nirabhisaṃskāra-vāhī*. tad-bhāvaḥ. tasmād iti.

na vā sarvaṃ darśana-prahātavyaṃ pravartakam iti. syād etad evaṃ. yadi sarvaṃ darśana-prahātavyaṃ pravartakam iṣyeta. na tu sarvaṃ. *kiṃ tarhi*. mithyā-dṛṣṭy-ādikam eva pravartakaṃ vijñapter na satkāya-[Tib. 27ᵃ] dṛṣṭy-ādikam ity ata āha. *na vā sarvam iti viśeṣaṇaṃ vaktavyam* īdṛśaṃ pravartakam īdṛśaṃ nêti. *akuśalâvyākṛta-cittasyê*ti. upasaṃpādyamānasya kenacid yogenâ*kuśalâvyākṛta-cittasya*. *prātimokṣa*-samvara-*vijñaptir* aṃjaly-ādikā *kuśalā na prāpnoti*. tad-anuvartaka-cittam akuśalâvyākṛtam iti kṛtvā. *yathā pravartakam* iti vistaraḥ. yathā pravartakaṃ cittaṃ bhāvanā-prahātavyam. *tathā vijñaptir* vyavasthāpyate. *na tu yathā darśana-prahātavyaṃ* pravartakaṃ tathā vyavasthāpyate. kasmāt. *bhāvanā-heyenântaritatvāt*. yasmāt tat-pravartakaṃ darśana-prahātavyaṃ bhāvanā-heyena pravartakenântaritaṃ. kathaṃ kṛtvā. tad-yathā 'sty ātmêti mayā pareṣāṃ gamayitavyam iti pūrvam evâvadhārya tato vāk-samutpādakena cittena bahirmukha-pravṛttena bhāvanā-prahātavyena savitarkeṇa savicāreṇa vācaṃ bhāṣate. asty ātmêty evam-ādi. ato yathā pravartakam iti vistaraḥ. tad evam avaśyaṃ darśana-prahātavyasya pravartakasyânantaraṃ pravartakam eva bhāvanā-prahātavyaṃ kuśalam [Tib. 27ᵇ] akuśalam avyākṛtaṃ côtpadyate. tad-vaśāc ca vijñapteḥ kuśal'āditvam iti. *evaṃ tu vaktavyam* iti vistaraḥ. *evaṃ tu vaktavyam anya-vyavahitaṃ* bhāvanā-heya-vyavahitaṃ *hetu-samutthānaṃ saṃdhāyôktam* iti. paraṃparā-hetu-samutthānaṃ saṃdhāyêty arthaḥ.

(15ᵃᵇ) *avijñaptis tridhê*ti

vistaraḥ. trividhêty uddiśya.

*saṃvarâsaṃvarêtarê*ti

vivṛṇoti. saṃvaraś ca saḥ. asaṃvaraś ca saḥ. *saṃvarâsaṃvaraḥ*. saṃvarâsaṃvaraś ca saḥ. itarā ca sā.

*saṃvarâsaṃvarêtarê*ti

samāsaḥ.

(16) *pratiniyata-lakṣaṇatvād* iti. bhikṣu-saṃvarasyânyal lakṣaṇam evaṃ yāvad upavāsa-saṃvarasyânyal lakṣaṇaṃ. tathā hi vakṣyati.

paṃcâṣṭa-daśa-sarvebhyo varjyebhyo virati-grahāt

upāsakôpavāsa-stha-śramaṇôddeśa-bhikṣutêti.[1]

aṣṭavidhatve tu sāṃkarya-saṃbhavaḥ. *ya eva hi bhikṣu-samvaraḥ. sa eva bhikṣuṇī-samvara* ity evam-ādi. *śrāmaṇerī ca punaḥ śikṣamāṇā cê*ti. śrāmaṇerī parivṛtta-vyaṃjanā śrāmaṇero bhavati. śikṣamāṇā câpi parivṛtta-vyaṃjanā śrāmaṇera eva bhavati. kim evaṃ nêṣyate. parivṛtta-vyaṃjano bhikṣur bhikṣu-saṃvaraṃ ca tyajati. bhikṣuṇī-saṃvaraṃ ca pratilabhata ity ata āha. *na ca vyaṃjana-parivṛttāv* iti vistaraḥ. na bhikṣu-bhikṣuṇī-vyaṃjana-prādurbhāve *pūrva-saṃvara-tyāga-kāraṇam asti.*

[Tib. 28ª] prātimokṣa-dama-tyāgaḥ śikṣā-nikṣepaṇāc cyuteḥ
ubhaya-vyaṃjanôtpatter mūla-cchedān niśā'tyayād

ity[2] atra yat kāraṇam uktaṃ. *nâpy apūrva-saṃvara-pratilaṃbhe kāraṇam astî*ti vartate. yad uktaṃ

prātimokṣ'ākhyaḥ para-vijñāpan'ādibhir

iti.[3] ato vijñāyate na bhikṣu-saṃvarād anyo bhikṣuṇī-saṃvara iti. evaṃ śrāmaṇer'ādīnām api vaktavyaṃ. *tasmād abhinno* 'nanyaś *caturṇāṃ* bhikṣuṇī-śikṣamāṇā-śrāmaṇery-upāsikā-*saṃvarāṇāṃ tribhyo* bhikṣu-śrāmaṇerôpāsaka-saṃvarebhyaḥ *svabhāvaḥ.*

kiṃ te saṃvarā iti vistaraḥ. *yathā paṃca*-saṃkhyāyām anyāni paṃca prakṣipya paṃca-vṛddhi-yogād *daśa* bhavanti. paṃcadaśa-saṃkhyāyāṃ cânyāni paṃca prakṣipya *viṃśatir* bhavaṃti. *dīnāra-sateravac ca.* yathā pūrvako dīnāro dvitīyena saha satero bhavati. tathā hi loke eka-dīnāra-mūlyena dvitīyaṃ dīnāraṃ dīnāra-mūlyaṃ vā tena pūrvakeṇa dīnāra-mūlyena sahâdhikam apekṣya kaścid vaktā bhavet. dīnāra-satero mayā labdha iti. dīnāra-dvayaṃ mayā labdham ity arthaḥ. *kiṃ* evam eta[4] upāsaka-śrāmaṇera-bhikṣu-*saṃvarāḥ virati-vṛddhi-yogāt* prāṇâtipāt'ādi-viratiṣu tathâivâvasthitāsu punar nṛtya-gīta-viraty-ādīnām apūrvāṇāṃ[5] *viratīnāṃ* [Tib. 28ᵇ] *vṛddhi-yogād anyonya ucyaṃte.* anya upāsaka-saṃvarāc chrāmaṇera-saṃvaraḥ śrāmaṇera-saṃvarāc cânyo bhikṣu-saṃvara iti eka-deśa-viśeṣa-yogād anyonya-vyavasthêty arthaḥ. *āho svit pṛthag eva te sakalā upajāyante.* anyāḥ prāṇâtipāt'ādi-viratayaḥ upāsakasya. tato 'nyāḥ śrāmaṇerasya. tato 'nyāś ca bhikṣoḥ. ity ekasmiṃ bhikṣu-saṃtāne *tisraḥ prāṇâtipāt'ādi-viratayaḥ.* evam adatt'ādāna-viratayaḥ. ity evam-ādi. *evaṃ śeṣā* iti. nṛtya-gīta-viraty-ādayaḥ.

mada-pramādebhya iti. uccaśayan'ādi-madya-pān'ādibhyaḥ. *bahutarebhyaḥ*

[1] Kārikā IV, 17. [2] Kārikā IV, 39. [3] Kārikā IV, 27ᶜᵈ. [4] etad MSS.; ḥdi-dag.
[5] apūrvāsāṃ C, apūrvyasāṃ N; sñon-med-pa-dag.

prāṇâtipāt'ādīnāṃ nidānebhya iti. upāsakāc chrāmaṇero bahutarebhyaḥ prāṇâtipāt'ādi-nidānebhyo nivartate. tad-yathā vikāla[1]-bhojanaṃ prāṇâtipāta-nidānaṃ bhavet. tasmāc chrāmaṇero nivartate. nôpāsaka ity evam-ādi yojyaṃ. *evaṃ câsati. evaṃ ca* yadi na syād ity arthaḥ. *bhikṣu-saṃvaraṃ pratyācakṣāṇas* tyajaṃs[2] *trīn api* upāsaka-saṃvar'ādīn *vijahyāt. dvayor* upāsaka-śrāmaṇera-saṃvarayos *tatra* bhikṣu-saṃvare *'ntarbhāvāt.*

(17) *virati-samādānād* iti. vijñapty-avijñapti-viratir [Tib. 29ª] iti vakṣyati.

(18) *samāpādanād*[3] iti. pratisaṃsthāpanād ity arthaḥ. pāpa-karmaṇo hi sattveṣu *viṣamaṃ* saṃpravartate. *sā 'pi tu vijñapti-cittābhyāṃ kriyata* iti. *vijñaptyā* ca *kriyate* prātimokṣa-saṃvara-saṃgṛhītā avijñaptiś *cittena* ca *kriyate* dhyānânāsrava-saṃvara-saṃgṛhītā avijñaptiḥ. samādhinā *kriyata* ity arthaḥ. [4]*tad evaṃ kriyata iti kriyê*ti[4] karma-sādhanaṃ.

kriyā-hetutvād iti. kriyāyā hetutvāt. saṃvara-stho hi saṃvara-parirakṣaṇârthaṃ kriyāṃ vijñapti-lakṣaṇām ārabhate. *kriyā-phalatvāc cê*ti. vijñapti-lakṣaṇāyāḥ kriyāyāḥ phalatvād ity arthaḥ. samādhi-saṃbhūtā kathaṃ kriyā bhavati. samādhi-jāyāś cetanāyāḥ phalatvāt sā 'pi kriyā. prātimokṣa-saṃvarâdhikārād vā. na tatra cittāḥ.

evaṃ tāvad aviśeṣeṇa prātimokṣa-saṃvaraḥ saṃśabdyata iti. ādyo 'pi kṣaṇo dvitīy'ādayo 'pi ca kṣaṇāḥ prātimokṣa-saṃvara ity ucyate. prātimokṣa-svabhāvas tv ādya-kṣaṇa eva. tad-artham āha. *punaḥ ādye vijñapty-avijñaptī prātimokṣa ity ucyate. pāpasya tena pratimokṣaṇād* iti. prathamenâiva kṣaṇena pāpaṃ pratimokṣate. [Tib. 29ᵇ] *utsṛjyate* tyajata *ity arthaḥ.* pratimokṣa iti prāpte prātimokṣa iti vacanaṃ *svârthe vṛddhi-vidhānāt.* svârthe pratyaye kṛte vṛddhi-karaṇād ity arthaḥ. *vaikṛta-vaiśasa-vat.* yathā vikṛtam eva vaikṛtam. viśasam eva māraṇaṃ vaiśasaṃ. evaṃ pratimokṣa eva prātimokṣa iti. *prātimokṣa-saṃvara ity apî*ti. prātimokṣaś câsau saṃvaraś ca. *kāya-vācoḥ saṃvaraṇârtha* ity arthaḥ. *karma-patha ity apy ucyata* iti. maulaḥ karma-patha ity arthaḥ. *dvitīy'ādiṣu kṣaṇeṣu prātimokṣa-saṃvara eva.* prātimokṣa-jātīyaḥ prātimokṣād vā jātaḥ saṃvaraḥ prātimokṣa-saṃvaraḥ. *na prātimokṣaḥ.* yasmāt na tena pāpaṃ pratimokṣate. prathama-kṣaṇa eva pratimokṣitatvāt.

(19) *aṣṭāv eva nikāyā* ity avadhāraṇe pṛcchati. *kiṃ khalu bāhyakānām* iti vistaraḥ. *samādāna-śīlam* iti viśeṣaṇaṃ. śīla-dvaividhyāt. dvividhaṃ hi śīlaṃ. samādāna-śīlaṃ dharmatā-pratilaṃbhikaṃ ca. tatra samādāna-śīlaṃ yad gṛhyate.

[1] °kāra MSS.; dus ma-yin-pa. [2] °jana MSS.; bor-bas. [3] virati-samādānād MSS.; yaṅ-dag-par ḥjog-par byed-pa. [4]....[4] de ltar-na bya-ba yin ṣes bya-ba ni.

idaṃ cêdaṃ ca na kariṣyāmîti. dharmatā-pratilaṃbhikaṃ dhyāna-saṃvaro 'nāsrava-saṃvaraś ca. *bhava-saṃniśritatvād* iti. mokṣârthinām api teṣāṃ mithyā-dṛṣty-ādy-upahatatvāt. bhava-viśeṣa eva ca teṣāṃ keṣāṃcin mokṣa iti. bhava-saṃniśritam eva śīlaṃ. tato *'sti* teṣāṃ samādāna-*śīlaṃ*. *na prātimokṣa-saṃvara* iti. *sāmantakam apy atra dhyānaṃ kṛtvôcyata* iti. yasmāt sāmantake 'pi dhyāna-saṃvaro 'nāsrava-[Tib. 30ª] saṃvaraś cêṣyate. tasmād dhyāna-sāmantakam apy atra dhyāna-śabdenôcyata itîṣyate. *api*-śabdān maulam api gṛhyata eva. *sahabhū-hetāv ucyamāna* iti.

caittā dvau saṃvarau teṣām

ity[1] atra. *trayāṇām* iti. prātimokṣa-saṃvara-dhyāna-saṃvarânāsrava-saṃvarāṇāṃ. *anya-cittâcittakasyâpy anuvṛtter* iti.

*vikṣiptâcittakasyâpî*ti[2]

vacanāt.

(20ª[b]) *anāgamya*

iti grahaṇaṃ kāmâvacarasyâiva dauḥśīlyasya pratipakṣatvāt. *ānaṃtarya-mārgeṣv* iti. teṣāṃ prahāṇa-mārgatvāt. *tat-samutthāpakānām* iti. dauḥśīlya-samutthāpakānām. *ata evê*ti. yasmād anāgamy'ānantarya-mārgeṣv eva tad-vyavasthānaṃ. tasmāc *catuḥ-koṭikaṃ kriyate. prathamā koṭir anāgamy'ānantarya-mārga-varjyo dhyāna-saṃvaraḥ*. anāgamya-bhūmikeṣu vimukti-prayoga-viśeṣa-mārgeṣu maula-prathama-dhyān'ādiṣu v' ā caturthād dhyānād ānantarya-vimukti-prayoga-viśeṣa-mārgeṣu yo dhyāna-saṃvaraḥ. ayaṃ dhyāna-saṃvaro na prahāṇa-saṃvaraḥ. [Tib. 30ᵇ] tena dauḥśīlyasya tat-samutthāpakānāṃ ca kleśānām aprahāṇāt. *dvitīyā 'nāgamy'ānantarya-mārgeṣv anāsrava-saṃvaraḥ*. ayaṃ prahāṇa-saṃvaraḥ tenâiva[3] dauḥśīly'ādi-prahāṇāt. na dhyāna-saṃvaro 'nāsravatvāt. *tṛtīyā 'nāgamy'ānantarya-mārgeṣu s'āsrava-saṃvaraḥ* ayaṃ prahāṇa-saṃvaraś ca tena dauḥśīly'ādi-prahāṇāt. dhyāna-saṃvaraś ca s'āsrava-samādhi-jatvāt. *caturthī anāgamy'ānantarya-mārga-varjyo 'nāsrava-saṃvaraḥ*. ayaṃ na dhyāna-saṃvaro 'nāsravatvāt. nâpi prahāṇa-saṃvaras tena dauḥśīly'ādy-aprahāṇāt. sa punas tathâivânāgamya-bhūmikeṣu vimukti-prayoga-viśeṣa-mārgeṣu vistareṇa yo 'nāsrava-saṃvaraḥ. saṃvara-niyamenâivam uktam. anyathā 'py anye dharmā vaktavyāḥ syuḥ. *evaṃ syād anāsrava-saṃvaro na prahāṇa-saṃvara* iti *catuṣ-koṭikaṃ*. prathamā koṭir anāgamy'ānantarya-mārga-varjyo 'nāsrava-saṃvaraḥ.

(20ᶜᵈ) *manaḥ-saṃvaro 'pi smṛti-saṃprajñāna-svabhāvaḥ indriya-saṃvaro 'pi* smṛti-saṃprajñāna-svabhāva iti *dvi-svabhāva*-[Tib. 31ª] *jñāpanârthaṃ dvi*-grahaṇaṃ. dvi-vacana-nirdeśād eva hi dvitva-siddhiḥ. kathaṃ punar gamyate. etāv evaṃ-svabhāvād iti. Āgamāt. anyatarā kila devatā bhikṣuṃ viṣayeṣv indriyāṇi vicārayantam avocat. bhikṣo bhikṣo vraṇaṃ mā kārṣīd iti. bhikṣur āha. pidhāsyāmi devate. devat' āha. kuṃbha-mātraṃ bhikṣo vraṇaṃ kṛtvā kena pidhāsyasi. bhikṣur āha. smṛtyā devate pidhāsyāmi. saṃprajanyena cêti.

(21, 22) *sa yāvat tām avijñaptiṃ na tyajatî*ti. śikṣā-nikṣep'ādi.

*pūrvāt kṣaṇād ūrdhvam atītayê*ti.

prathame kṣaṇe *vartamānayâiva*[1] *samanvāgato bhavatî*ty uktaṃ bhavati.

*dhyāna-saṃvaravān sadā atītâjātayê*ti.

dhyāna-saṃvaravān kiṃ pṛthagjano 'th' āryaḥ. ubhaya ity āha. aviśeṣitatvāt. so *'tītânāgatayā avijñaptyā samanvāgataḥ*. kiṃ-lakṣaṇayā. dhyāna-saṃvarâdhikārād dhyāna-saṃvara-lakṣaṇayêti gamyate. *sa janmântara-tyaktam* iti. udāharaṇa-pradarśana-param etat. idaṃ-janma-tyaktam api hi gṛhyate.

*āryas tu prathame nâbhyatītayê*ti.

āryaḥ sadā 'tītâjātayā avijñaptyā [Tib. 31ᵇ] samanvāgataḥ. kiṃ-lakṣaṇayā. anāsravayā. āryâdhikārāt. ata ev' āha. *ārya-pudgalo 'py evam anāsravayê*ti. *ayaṃ tu viśeṣa* iti. *tu*-śabdârthaṃ darśayati. sa ca bhinna-kramaḥ. *prathame tu kṣaṇe* duḥkha-dharma-jñāna-kṣānti-kṣaṇe *nâbhyatītayā* avijñaptyā *samanvāgata* ity arthaḥ. kasmāt. anādimati saṃsāre *mārgasya pūrvam anutpāditatvāt*. nanu ca phala-prāpti-kāla indriya-saṃcāra-kāle 'pi vā pūrva-mārga-tyāge nâivâtītayā avijñaptyā samanvāgama iṣyate. evaṃ tarhi sa câpi phala-mārgasya prathama-kṣaṇo bhavati. tatra nâtītayā 'vijñaptyā samanvāgato bhavati. phala-mārgasya pūrvam anutpāditatvād iti vyākhyātavyaṃ. ācārya-Vasumitras tv asya codyasya parihāram āha. anāsrava-saṃvaro 'tra prakṛtaḥ. sa ca duḥkha-dharma-jñāna-kṣānti-kāla eva labdhaḥ. atas tena prathame kṣaṇe nâtītena samanvāgato dvitīy'ādiṣv atītânāgatenêti. ūrdhvaṃ tu yo mārgântara-lābhaḥ. tatrânāsrava-saṃvara-sādṛśyam astîti na tad ucyata iti. tad iha sādṛśyam astîti na budhyāmahe. kiṃ s'āsrava-saṃvaro 'stîty apekṣyêdam ucyate. āho svid anāsravo 'stîti. yadi s'āsravo 'stîty abhiprīyate. [Tib. 32ª] duḥkha-dharma-jñāna-kṣānti-kāle 'pi so 'stîti nâtītayā samanvāgata iti pratiṣedhânupapattiḥ. atha phala-prāpti-kāle 'tītânāsrava-saṃvaro 'stîty abhiprīyate. vihīnaḥ sa katham astîti śakyaṃ vaktum iti cintyo 'syâbhiprāyaḥ.

samāhit'ārya-mārga-sthāv

iti. *samāhita-mārga-sthaś* ca laukika-*samāhita-mārga-sthaḥ ārya-mārga-sthaś* ca

[1] Kārikā II, 52ª. [2] Kārikā I, 11ª. [3] tathâiva MSS.; des.

[1] °nâiva MSS.; da-ltar-gyi kho-na.

samāhit'ārya-mārga-sthau.

dhyānânāsrava-saṃvarânvitāv ity arthaḥ. atra c' ārya-mārgâbhirūḍha ārya-mārga-stho veditavyo nau-stha-nāyena. tad-yathā yo nāvam abhirūḍhaḥ. sa nau-sthaḥ. evaṃ ya ārya-mārgam abhirūḍhaḥ samāpannaḥ. sa ārya-mārga-sthaḥ. anyathā hy ārya-mārga-samanvito 'py ārya-mārga-stha iti kṛtvā. prakṛti-stho 'py āryo *vartamānayā* anāsravayā *avijñaptyā samanvāgata* iti prāpnoti. anyaḥ punar evaṃ-prasaṃgaṃ pariharan vyācaṣṭe. ekaśeṣo[1] 'tra kriyate. samāhitaś ca samāhit'ārya-mārgaś ca mārgau samāhit'ārya-mārgau. tayoḥ sthitau

samāhit'ārya-mārga-sthau.

tau yathākramaṃ vartamānayā dhyāna-saṃvarâ*vijñaptyā* 'nāsrava-[Tib. 32^{b}] saṃvarâ*vijñaptyā ca samanvāgatau. na tu vyutthitau.* na tu tan-mārga-vyutthitau tayā vartamānayā samanvāgatau. tasyāś cittânuparivartanīyatvāt. evaṃ vyākhyāyate. yac coditam ācārya-Saṃghabhadreṇa.[2] katham avijñapteḥ pratyutpannatā ārya-mārga-stha-vacanād eva gamyate. tat-samāpanna evâyaṃ. na punas tat-samanvāgama-vacana-prasaṃga iti cet. na. dhyānâdhikārāt. tatrâvijñapty-abhāvāc ca.

(23^{ab}) *yo nâivasaṃvaraṇâsaṃvare sthitas sa madhya-stha* iti. *yo* na bhikṣv-ādiḥ. na ca kaivart'ādiḥ. *sa madhya-sthaḥ. dauḥśīlya-śīlâṃś'ādi-saṃgṛhītê*ti. *dauḥśīlyaṃ* prāṇâtipāt'ādi. *śīlâṃgaṃ* prāṇâtipāta-viraty-ādi. yan nasaṃvaraṇâsaṃvara-saṃgṛhītam. *ādi*-śabdena [3]stūpa-vandanā-khaṭa-capeṭ'ādi[3]-kriyā'vijñaptir gṛhyate.

(23^{cd}, 24^{ab}) asaṃvara-saṃvara-sthau pudgalāv akuśala-kuśala-dharma-pratiṣṭhitāv ity anayor viparyayam asaṃbhāvayan pṛcchati. *kim asaṃvara-stha* iti vistaraḥ. *tau yāvad anuvartete* iti.

prasāda-kleśa-vegau.

*anyeṣv atītayā 'pî*ti. dvitīya-kṣaṇ'ādiṣu *atītayā.*

(24^{cd}, 25^{ab}) *kṣaṇād ūrdhvam ā tyāgād* [Tib. 33^{a}] iti. yo yasyās tyāgas tasmād *ā tyāgāt* tayā *'tītayā vijñaptyā samanvāgataḥ.* katham. saṃvara-lakṣaṇāyās tāvad vijñaptes tyāgaḥ śikṣā-nikṣep'ādibhiḥ. tasmād ā tyāgād anayā 'tītayā vijñaptyā samanvāgataḥ. asaṃvara-lakṣaṇāyāḥ saṃvara-samādān'ādibhis tyāgaḥ. tasmād ā tyāgād anayā samanvāgataḥ. nâivasaṃvaranâsaṃvara-lakṣaṇāyāḥ prasāda-kleśa-vega-cched'ādibhis tyāgaḥ. tasmād ā tyāgād anayā samanvāgata iti. yo hi saṃvar'ādy-avijñapti-samanvāgataḥ. so 'vaśyaṃ maula-karma-patha-svabhāvayā *kṣaṇād ūrdhvam* atītayā 'vijñaptyā samanvāgataḥ. *anāgatayā tu vijñaptyā na kaścit*

[1] eka-meṣo C, eka-ṣo N; gcig lhag-mar. [2] 順正理論 (冬四 79^{a} 14.) [3]....[3] stūpa-vandanaḥ khaṭa-capeṭ'ādi-kriyā-vijñapty-ādi gṛhyate C, stūpa-vandanaḥ khaḥ hasta-tādan'ādi-kriyā capeṭ'ādi-kriyātā-vijñapty-ādi gṛhyate N; mchod-rten-la phyag ḥtshal-ba dan. lcags (? lcag) dbyug dan thal-lcags (? lcag)-la sogs-pa bsduḥo.

samanvāgata iti. cittânuparivartanīyatvāt.[1] *cittasyâpî*ti. *cittasyâpi tarhi nivṛtâvyākṛtasya mā bhūt* prāptiḥ. anubandhinī mā bhūd ity arthaḥ. kasmād ity āha. *jaḍā hi vijñaptir* anālambanatvāt. *para-taṃtrā ca* citta-para-tantratvāt. *na câivaṃ cittam* iti. *na* jaḍaṃ. na para-taṃtraṃ cêty arthaḥ. kasmāt. tad-viparyayāt *sā durbalena* nivṛtâvyākṛtena *cittenôtthāpitā durbalatarā bhavatî*ti.

(25^{cd}) *maula-saṃgṛhītatvād* [Tib. 33^{b}] iti. cetanāyāḥ tad-arthatvāt.

(26) *vijñaptyâîvânvitaḥ kurvan madhya-stho mṛdu-cetana*

iti. *madhya-stha*-grahaṇaṃ saṃvarâsaṃvara-stha-nirāsârthaṃ. saṃvarâsaṃvara-sthā hi vijñapty-avijñaptibhyām avaśyaṃ samanvāgatāḥ. *mṛdu-cetana*-grahaṇaṃ tīvra-cetana-nirāsârthaṃ. tīvra-cetanā hi vijñaptiṃ kurvann avijñaptiṃ samutthāpayet. *prāg evâvyākṛtam* iti. mṛdvyā cetanayā *prāg evâvyākṛtaṃ* kurvan. yatra hi mṛdvyā cetanayā kuśalam akuśalaṃ vā kurvan nâivasaṃvaranâsaṃvare sthito vijñaptyâîva samanvāgato bhavati. avijñapter anutpādāt. prāg evâvyākṛtaṃ kurvan sutarāṃ vijñaptyâîvâsau samanvāgato nâvijñaptyā. avijñapty-utpād'āśaṃkāyā abhāvāt. *anyatrê*ti vistaraḥ. *anyatra* saptabhya *aupadhikebhyaḥ puṇya-kriyā-vastubhyaḥ. karma-pathebhyaś ca* prāṇâtipāt'ādibhyaḥ. tatra hy avyākṛtam api kurvann avijñaptyā samanvāgato bhavati. satata-samitaṃ carato vā tiṣṭhato vā vistareṇa yāvad upajāyata eva puṇyam iti sūtre vacanāt. prāṇâtipāt'ādīṃś ca karma-pathāṃ mṛdu-[2]cetanayā 'pi kurvan[2] avijñaptyā samanvāgato bhavati. [Tib. 34^{a}] *yen' ārya-pudgalenê*ti vistaraḥ. *parivṛtta-janman' ārya-pudgalena yadā na tāvad vijñaptaṃ bhavati.* kalal'ādy-avasthāyām ārūpyôpapattau ca. *vijñaptaṃ vā punar vihīnam* avyākṛta-[3]cittôtthāpita-vijñapti-vihīnāc ca.[3] na hi tasyāḥ prāptir anubandhinī bhavati. kṛta-stūp'ādikasya vā. tad-vastu-cchedāt. sa hi tadānīm avijñaptim api parityajati prāg eva vijñaptim iti. āsv avasthāsu janmântara-parivṛttāv ārya-pudgalo 'nāsravayâîvâvijñaptyā janmântara-labdhayā samanvāgato na vijñaptyā. nanu ca pṛthagjanasyâpy ayaṃ vidhiḥ saṃbhavati. saṃbhavati. anāvaśyakatvāt tu pṛthagjano nôktaḥ. yo hi dhyāna-lābhī parivṛtta-janmântaraḥ rūpa-dhātāv [4]akṛta-vijñaptiḥ kṛta-vijñapti-vihīno vā.[4] sa eva tathā saṃbhavati nânya iti. kāmâvacara-sattvâbhisaṃdhi-vacanād vā. atha vā udāharaṇa-rūpa ārya-pudgala uktas tena pṛthagjano 'pi tathā grahītavyaḥ. ata eva

vijñaptyâîvânvitaḥ kurvan madhya-stho mṛdu-cetana

[1] cittânuparivartanītvāt C, ciṃtā'nuparivartanītvāt N; see p. 372^{11}. [2]....[2] cetan'ādi kurvann MSS.; sems....byed-pa yaṅ. [3]....[3] °tthāpitâv° MSS.; bslaṅ-baḥi rnam-par ñams-na yaṅ (sic). [4]....[4] akṣata-vijñaptir na tāvat kṛta-vijñaptiḥ kṛta-vijñaptir avijñaptir vā C, akṣata-vijñaptir na yāvat kṛta-vijñaptiḥ kṛta-vijñaptir avijñaptir vā N; rnam-par rig-byed ma-byas-pa ḥum. ranam-par rig-byed byas-nas rnam-par rig-byed med-par gyur-pa.

ity atrôkto 'nyatr' aupadhika-puṇya-kriyā-vastu-karma-pathebhya iti. sâvaśeṣam etad vacanam iti kṛtvā. evaṃ dve koṭī sūtrite prathama-dvitīye [Tib. 34ᵇ] tṛtīya-caturthyau tu yojye. tṛtīyā saṃvarâsaṃvara-madhya-sthās tīvrayā cetanayā kuśalam akuśalaṃ vā kurvantaḥ. caturthī yena janmântara-parivṛttau pṛthagjanena[1] na tāvad vijñaptaṃ bhavati. vijñaptaṃ vā vihīnam iti.

(27) *sahabhūtatvād* iti. yasmād dhyāna-cittena saha bhavati dhyāna-saṃvaraḥ. *paro vijñāpayatî* ti pratyāpayati. *pudgalād anya* iti. śrāmaṇera-śrāmaṇery-upāsakôpāsikôpavāsa-saṃvarāḥ. *niyāmâvakrāntyā* ārya-mārgâvatāraṇena. *paṃcakānām* Ājñātakauṇḍiny'ādīnāṃ. *ehi-bhikṣukayê* ti ehi bhikṣo cara brahma-caryam iti Bhagavato vacane. ehîti côktaḥ Sugatena tāyinā muṇḍaś ca kāṣāya-dharo babhūvêti. *Śāstur abhyupagamān Mahākāśyapasyê* ti. Mahākāśyapaḥ kila yāṃ-yāṃ devatā[2]-pratimāṃ vandate. sā-sā sphuṭati. tasya mahā'nubhāvāt. sa Bhagavantam upasaṃkramya na vandate. mā 'sya rūpa-vināśo bhūd iti. tam abhiprāyaṃ viditvā Bhagavāṃś codayati sma. vandasva Kāśyapa Tathāgatam iti. tena Bhagavān vanditaḥ. tataḥ sa Bhagavato rūpam avikopitaṃ[3] dṛṣṭvā ayaṃ me śāstêti sa Bhagavantam abhyupagatād [Tib. 35ᵃ] asyôpasaṃpad iti. *praśn'ārādhanena Sodāyina* iti. Sodāyinā praśna-visarjanena Bhagavān ārādhitas ten' ārādhanena tasyôpasaṃpat. *guru-dharmâbhyupagamenê* ti. aṣṭau guru-dharmāḥ.[4] bhikṣor antikād bhikṣuṇīnām upasaṃpat bhikṣuṇī-bhāvaḥ. [5]anvardhamāsam avavādo[5] grāhyo bhikṣor antikāt. abhikṣuke āvāse varṣā nôpagantavyā. pravāraṇāyāṃ[6] ubhaya-saṃghas tribhiḥ sthānaiḥ pravārayitavyaḥ. na codayitavyo bhikṣur āpattim āpannaḥ n' ākroṣṭavyaḥ. guru-dharm'āpattau mānāpyam ardhamāsaṃ caritavyaṃ. varṣa-śatôpasaṃpannayā 'pi bhikṣuṇyā tat-kṣaṇôpasaṃpanno bhikṣur vandyaḥ. na ca bhikṣuṇyā kvacid bhikṣuś codayitavyaḥ. ity evam-ādayaḥ. eṣām abhyupagamena tasyā upasaṃpat. *dūtena Dharmadinnāyā* iti. tayā kilântaḥpura-gatayâiva pravrajyā'rthaṃ Buddhāya dūtaḥ preṣita iti. *vinaya-dhara-pañcamenê* ti. catvāro bhikṣavaḥ saṃghaḥ. tatra jñapti-vācakena paṃcamenôpasaṃpādyate *pratyantikeṣu* janapadeṣu. *madhyameṣu tu janapadeṣu daśamena* jñapti-vācakenôpasaṃpādyate. *ṣaṣṭi-bhadra-varga-pūgô* [Tib. 35ᵇ] *pasaṃpāditānām* iti. bhadro varga eṣām iti. *bhadra-vargāṇāṃ ṣaṣṭiḥ* kulaputrāḥ. teṣāṃ *pūgena* samūhenôpasaṃpāditānāṃ. *śaraṇa-gamana-traivācikena* Buddha-śaraṇaṃ gacchāma iti trir-vacanenôpasaṃpat. *teṣāṃ nâvaśyaṃ vijñapty-adhīna* iti. teṣāṃ vinaya-dharāṇām idaṃ mataṃ. *nâvaśyaṃ vijñapty-adhīnaḥ prātimokṣa-saṃvara*

[1] °jane MSS. [2] °tāṃ MSS.; lhaḥi. [3] adhik° MSS; ma ḥgyur-bar. [4] See 根本說一切有部毘奈耶雜事 (寒二 43ᵇ 4 et seq.), The Vinaya-piṭakam vol. II, p. 255. [5]....[5] aṃtardharmāsam avadhādo MSS.; zla-ba phyed ciṅ....gdags-nag. [6] pradhār° MSS.; dgag-dbyeḥi tshe.

iti. Buddha-prabhṛtīnām a-vijñapti-dhīnatvāt. atha vā *teṣām* iti yeṣāṃ vijñaptir nâsty upasaṃpat-kriyāyāṃ.

(28ᵃᵇ) *saṃvṛter*

iti saṃvarasya. kālo nityaḥ padârtho 'stîty eke. tad-āśaṃkayā pṛcchati. *kālo nāma ka eṣa dharma* iti. kāla ity asyâbhidhānasya kim abhidheyam ity arthaḥ. *saṃskāra-paridīpanâdhivacanam etad* iti. saṃskārāṇām atītânāgata-pratyutpannānām abhidyotakaṃ nāmêti. tad-yathā 'tītaḥ kālo yāvat pratyutpanna iti traiyadhvikāḥ saṃskārā eva gamyaṃte. *tena ca tatrâprayogād* iti. *tena* visabhāgen' āśrayeṇa *tatra* samādāne *aprayogāt. asmaraṇāc ca* ten' āśrayeṇa tat-samādānaṃ na smarati. Vaibhāṣika āha. *kutas tv etad evaṃ tarkyate.* yathā 'nantaram uktaṃ. Ācārya āha. *pareṇâpi saṃvarôtpattau yukty-avirodhād* iti. nâtra *yuktir* virudhyate. yathā jīvitād ūrdhvaṃ saty api samādāne [Tib. 36ᵃ] saṃvarôtpattau yukti-virodho visabhāg'āśrayatvād ity evam-ādi. na kālântara-vipannam eti aho-rātr'ādi-yāvat-kriy'āśayena.

(28ᶜᵈ) *avijñaptivad asaṃvaro 'pi nâsti dravyata* iti. yathā nâsty avijñaptir dravyata iti pratipāditaṃ. tathā asaṃvaro 'pi na dravyato 'sti. cetanā-vyatirikta ity abhiprāyaḥ. *pāpa-kriyā'bhisaṃdhir* iti. pāpa-kriyā'bhiprāya ity arthaḥ. *sânubandha* iti savāsana ity arthaḥ. savāsanaś cetanā-viśeṣo '*saṃvara* ity arthaḥ. *yato* 'nubandhāt *tadvān* asaṃvaravān *ity ucyate.* asaṃvarika ity arthaḥ. *tasyânirākṛtatvāt.* tasyâbhisaṃdheḥ sânubandhasyânirākṛtatvāt. tad-viruddhayā cetanayā 'nupahatatvād ity arthaḥ.

(29) *sa bhuktvā 'pi gṛhṇīyād* iti. sūryôdaya eva saṃvara uttiṣṭhate. samādāna-niyama-cittasyôtthāpakatvāt. *bhuktvā*-grahaṇaṃ tv abhivyakty-arthaṃ. *kapotakam* iti. aṃguṣṭha-rahitasyâṃguli-catuṣkasyêtara-hastâṃguṣṭha-pradeśinyor antarāla-vinyasanāt *kapotakaḥ.*

(30) *śīlaṃ*

pārājikâbhāvaḥ saṃghâvaśeṣ'ādy-abhāvaḥ.

vratam

iti niyamaḥ. *tad-abhāvād* ity akāla-bhojanāt. *ubhayaṃ na syād* iti. smṛtiḥ saṃvegaś ca.

na tu teṣām iti vistareṇ' Ācāryo Vaibhāṣika-mataṃ yuktyā [Tib. 36ᵇ] virodhayati. *na tu teṣām eva samyag-dṛṣṭy-ādīnāṃ* samyag-dṛṣṭi-dharma-pravicaya[1]-saṃbodhy-aṃga-samādhīnāṃ. *ta eva* samyag-dṛṣṭy-ādayo '*ṅgatvāya kalpaṃte.* yujyanta ity arthaḥ. kasmāt.[2] yukti-virodhāt. *pūrvakāḥ samyag-*

[1] simply vicaya MSS. [2] etasmād MSS.; ciḥi phyir ṣe-na.

dṛṣṭy-ādaya uttareṣāṃ samyag-dṛṣṭy-ādīnām *aṅgaṃ yadi syur iti vyavasthāpyate. evam* asyāṃ kalpanāyāṃ *prathama-kṣaṇôtpanna ārya-mārgo nâṣṭâṃgaḥ syāt.* na hi tatra pūrvôtpannā samyag-dṛṣṭir aṅgam astîti. saptâṅgaḥ syāt. bodhy-aṃgeṣv api paścimaḥ kṣaṇo na bodhy-aṃgaṃ syāt. na hy anyā pareṇa bodhir asti yasyās tad aṅgaṃ syāt. atha matam anāgatāyā bodhes tad aṃgam iti. anā-gata-bodhir na syāt. evaṃ samādhir yojyaḥ.

(31^{ab}) *anyatrâjñānād* iti. dātur grahītur vā vismaraṇād avyutpatteś ca. saṃ-digdhasya vipann'āśayasya vā 'nādara-pūrvakaṃ śaraṇam avagacchataḥ saṃvaro nôtpadyata iti. *gṛhī* 'ti. uddeśa-padam. *avadāta-vasana* iti. nirdeśa-padaṃ. *puruṣa* iti. uddeśa-padaṃ. *puruṣêndriyeṇa samanvāgata* iti. tan-nirdeśa-padaṃ. yadi na vinā saṃvareṇôpāsako bhavati. *yat tarhi sūtra uktaṃ.* tad uktam iyatôpāsako bhavatîti. tat katham iti vākya-śeṣaḥ. āha. *nâsty atra sūtra-virodha* iti. [Tib. 37^{a}] Mahānāma-sūtrasya.

(31^{cd}) *uktis tu bhikṣuvad*

iti. upāsaka-śikṣā-padôktiḥ bhikṣur iva. yathâiva hi bhikṣur labdha-saṃvaro 'pi jñapti-caturthena karmaṇā *śikṣā-padāni* yathāsthūlaṃ *grāhyate* pratyāyyate *itaś câmutaś ca* pārājik'ādibhyas tava saṃvaraḥ. anyāni ca te sa-brahma-cāriṇaḥ kathayiṣyantîti. *śrāmaṇeraś ca.* kiṃ. śikṣā-padāni grāhyate labdha-saṃvaro 'pi pūrvaṃ. yadâiva hi tenâbhyupagatam aham evaṃ-nāmā taṃ bhagavantaṃ tathā-gatam arhantaṃ samyaksaṃbuddhaṃ Śākyamuniṃ Śākyâdhirājaṃ pravrajitam anupravrajāmi. gṛhastha-liṃgaṃ parityajāmi. pravrajyā-liṃgaṃ samādadāmi. śramaṇôddeśaṃ māṃ dhāraya. evaṃ yāvat trir apîti. *tathôpāsako 'pi* Buddha-śaraṇaṃ gacchāmi. yāvat saṃgha-śaraṇaṃ gacchāmi. dvir api trir api. ity anena labdha-saṃvaro 'pi punaḥ śikṣā-padāni grāhyate. prāṇātipātaṃ prahāya prāṇātipātāt prativiramāmîti vistareṇa.

(32^{abc}) *eka-deśa-kārī.* ya ekaṃ śikṣā-padaṃ rakṣati. *pradeśa-kārī.* yo dve rakṣati. *yadbhūyas-kārī.* yas trīṇi catvāri vā rakṣati. *paripūrṇa-kārī.* yaḥ paṃcâpi rakṣati. *sa tatkārī 'ty ukta* iti. eka-deśa-kārī yāvat paripūrṇa-[Tib. 37^{b}] kārī 'ty arthaḥ. *na hy evaṃ sūtra-pāṭha* iti. *na hy evaṃ* Mahānāma-*sūtra-pāṭho* yāvaj-jīva-prāṇâpetam ity uktaḥ. *yathā Mahānāma-sūtra-pāṭha iti.* kiyatā bha-danta upāsako bhavati. yataś ca Mahānāman[1] gṛhī vistareṇa yāvad upāsakaṃ māṃ dhārayêti. iyatôpāsako bhavatîti. *yatra tv eṣa pāṭha* iti. yatra sūtrāntare eṣa pāṭhaḥ. *yāvaj-jīvaṃ prāṇâpetaṃ śaraṇa-gatam abhiprasannam iti. tatas te dṛṣṭa-satyāḥ pudgalāḥ avetyaprasādânvayam* avetyaprasāda-hetukaṃ *prāṇair* api

[1] °ma MSS.

jīvita-hetor api *sad-dharmôpagamanaṃ darśayati. abhavyā vayam enaṃ dharmaṃ parityaktum* iti. *na tv eṣa lakṣaṇâpadeśaḥ* saṃvarasya. na tv anena sūtreṇa lakṣaṇam apadiśyata ity arthaḥ. *prāṇâpetaṃ tu na kvacit paṭhyata* iti. nâpi Mahānāma-sūtre. nâpi Dṛṣṭasatya-sūtre. *kaś câitad aparisphuṭârthaṃ paṭhed* iti. madhya-pada-lopa-vikalpān na jñāyate. kiṃ prāṇebhyo 'petaṃ prāṇair vā 'petaṃ *prāṇâpetaṃ.* ut' āho prāṇātipāt'ādibhyo 'petaṃ *prāṇâpetam* iti. *praśna eva na yujyata* iti. yo 'yaṃ praśnaḥ kiyatā bhadantôpāsaka eka-deśa-kārī bhavati. yāvat paripūrṇa-kārī 'ti. eṣa *praśno na yujyate. kuto visarjanam* iti. iha Mahānā-mann upāsakaḥ [Tib. 38^{a}] prāṇātipātaṃ prahāya prāṇātipātāt prativirato bhavati. iyatā Mahānāmann upāsakaḥ śikṣāyām eka-deśa-kārī bhavati. viśtareṇa dvābhyāṃ śikṣā-padābhyāṃ prativirataḥ pradeśa-kārī bhavati. tribhyaḥ prativirataḥ catur-bhyo vā yadbhūyas-kārī bhavati. paṃcabhyaḥ prativirataḥ paripūrṇa-kārī bha-vatîty etad visarjanaṃ suṣṭhu na yujyate. [1]*tan-mātra-śikṣā-kṣamāṃ praty*[1] *eṣa praśno yujyate* iti. ekasya śikṣā-padasya dvayos tataḥ pareṇa vā [2]kṣamām iti.[2] *vinā 'pi saṃvareṇôpāsakaḥ prajñapita* iti. Mahānāma-sūtre. yataḥ khalu Mahānāmaṃ gṛhī avadāta-vasana ity evam-ādinā.

(32^{d}) *arhato 'pi mṛduḥ prātimokṣa-saṃvaraḥ syād* iti. yadi samutthāpakam asya cittaṃ mṛdu syāt. *pṛthagjanasyâdhimātra* iti. yady[3] asyâdhimātraṃ cittam iti.

anyatrâjñānād iti. dātur grahītuś ca. tad-anādaratas[4] tu śaraṇa-gamanair vinā na syād upāsaka iti.

(33) *buddha-karakān* iti. buddha-prajñapti-hetūn. ata ev' āha. *yeṣāṃ prā-dhānyena sa ātmabhāvo buddha ity ucyate.* anye 'pi hi guṇā aprādhānyen' āś-ritā bhavati. *yeṣāṃ vā lābhenê* ti. *kṣaya-jñān'ādayaḥ sa-parivārā* iti. *ādi*-śab-denânutpāda-jñānam aśaikṣī ca samyag-dṛṣṭir gṛhyate. sa-parivāra-grahaṇenâ-nāsravāḥ paṃca skaṃdhā gṛhyante. *rūpa-kāyasya pūrvaṃ paścāc câviśeṣād* iti. kiṃ. na rūpa-[Tib. 38^{b}] kāyaṃ śaraṇaṃ gacchatîti saṃbandhaḥ. yādṛśo bodhi-sattvâvasthāyāṃ rūpa-kāyas tādṛśaḥ paścād apîti.

lakṣaṇataḥ sarva-buddhān iti. na kaṇṭhôktita ity abhiprāyaḥ. *mārgasyâvi-lakṣaṇatvād* iti. laukikasya *mārgasya* puṇya-jñāna-saṃbhāra-lakṣaṇasya lokôt-tarasya ca kṣaya-jñān'ādi-lakṣaṇasyâvil*akṣaṇatvāt* tulyatvāt. n' āyur-jāty-ādi-lakṣaṇānām. atas tulya-lakṣaṇāḥ sarve buddhā iti.

saṃghī-bhavanty abhedyatvād iti. sa-devakenâpi lokena mārgaṃ praty *abhe-dyatvāt saṃghī-bhavaṃti.* samagra-rūpā bhavantîti. *lakṣaṇata* iti. pūrvavad

[1]....[1] simply: de tsam-du bzod-pa. [2]....[2] kṣamān iti MSS.; bzod-pa-laho. [3] tady gal-te.
[4] tad-anācaratas MSS.; ma-gus-pa.

vyākhyātavyaṃ. *yo 'sau bhaviṣyatî*ti vistaraḥ. tatra Bhagavāṃs Trapusa-Bhallikau vaṇijāv āmaṃtrayate sma. etaṃ[1] yuvāṃ Buddhaṃ śaraṇaṃ gacchataṃ. dharmaṃ ca. yo 'sau bhaviṣyaty anāgate 'dhvani saṃgho nāma tam api śaraṇaṃ gacchatam iti. yadā saṃgho nâsti tadâîvam uktam anāgatam eva saṃgham adhikṛtya. tat kathaṃ sarva-saṃghān asau śaraṇaṃ gacchatîty anena virudhyate. *tat-pratyakṣa-bhāvina* iti. yat saṃgha-ratnaṃ tayos Bhallikayor dharma-cakra-pravartanânantaraṃ pratyakṣī-bhaviṣyati. tasyôdbhāvanârtha-[Tib. 39ᵃ]guṇataḥ prakāśanârthaṃ sa evâdhikṛto bhaviṣyatîty arthaḥ.

śāṃty-eka-lakṣaṇatvād iti. *svà-para-sāṃtānikānāṃ kleśānāṃ duḥkhasya ca* yā śāntiḥ. tal lakṣaṇam asyêti *śānty-eka-lakṣaṇaṃ* nirvāṇaṃ. tad-bhāvaḥ. tasmāt. asau sarvaṃ nirvāṇaṃ gacchati.

āśraya-vipādanād iti. teṣām aśaikṣāṇāṃ ya *āśrayo* rūpa-skandhaḥ. tasya *vipādanād*[2] vikopanāt tad-āśrayiṇo *'pi te* buddha-karakā *dharmā vipaditā bhavaṃti. Śāstraṃ tu nâîvam* iti vistaraḥ. Abhidharma-śāstraṃ *nâîvaṃ vācakaṃ.* nâîvaṃ darśakaṃ. *aśaikṣā dharmā eva buddha* iti. *kiṃ tarhi. buddha-karakā* iti. ke te buddha-karakāḥ ye buddhatvasya buddha-prajñapteś ca hetavo[3] laukika-lokôttarā [4]*dharmāḥ. te*[4] *buddha* iti. *ata āśrayasya* laukika-paṃca-skandha-lakṣaṇasya *buddhatvâpratiṣedhād acodyam*[5] *evâîtat.* yad uktaṃ yady aśaikṣā dharmā eva buddhaḥ kathaṃ tathāgatasyântike duṣṭa-citta-rudhirôtpādanād ānantaryaṃ bhavatîti. *anyathā hî*ti vistaraḥ. yady aśaikṣā eva dharmā buddhaḥ. [Tib. 39ᵇ] śaikṣâśaikṣā eva dharmāḥ saṃghaḥ. *laukika-citta-stho na buddhaḥ syān na saṃghaḥ.* kasmāt. na hi laukikaṃ cittaṃ aśaikṣā dharmāḥ śaikṣâśaikṣāś cêti. yadi vā śaikṣā dharmā eva buddha-karakā budddhaḥ syāt n' āśrayo 'pi. *śīlam eva sa* bhikṣu-saṃvar'ākhyaṃ *bhikṣu-karakaṃ bhikṣuḥ syāt.* n' āśrayaḥ. āha. yady āśrayasyâpi buddhatvaṃ kasmād evam āha Śāstre. yo buddhaṃ śaraṇaṃ gacchati. aśaikṣān asau buddha-karakān dharmān śaraṇaṃ gacchatîty aśaikṣa-dharmān evâvadhārayati. evaṃ Vaibhāṣikeṇôkte Ācāryo dṛṣṭântena samādhim āha. *yathā tu yo bhikṣuṃ pūjayatî*ti vistaraḥ. *yathā tu yo bhikṣuṃ pūjayati* śīla-mukhena. *bhikṣu-karakam asau śīlaṃ pūjayati.* na ca punaḥ śīlam eva bhikṣuḥ. *evaṃ yo buddhaṃ śaraṇaṃ gacchaty* aśaikṣa-mukhena. *aśaikṣān asau buddha-karakān dharmāṃ śaraṇaṃ gacchati.* na punaḥ sva-saṃtānikā aśaikṣā eva dharmā buddhaḥ. tasmād adoṣa eṣaḥ. yo buddhaṃ śaraṇaṃ gacchati. aśaikṣān asau buddha-karakān dharmāṃś charaṇaṃ gacchatîti.

[1] ete MSS.; tshur-śog. [2] vaip° MSS. [3] hetutvā MSS.; rgyu. [4]....[4] te dharmā MSS. [5] ayodyam MSS.; klaṅ-ka mi-ruṅ-ba.

so 'ṣṭādaś'āveṇikān iti. teṣām asādhāraṇatvād ity abhiprāyaḥ.

*vāg-vijñapti-svabhāvānî*ti. grahaṇa-kālam adhikṛtya.

caitya-[Tib. 40ᵃ]*vṛkṣāṃś cê*ti.

caitya-kalpitā *vṛkṣāś caitya-vṛkṣāḥ.* tān iti. *ata evê*ti. yasmād

etac charaṇam āgamya sarva-duḥkhāt pramucyate.

ataḥ sarva-saṃvara-samādāneṣu upāsak'ādi-*saṃvara-samādāneṣu dvāra-bhūtānî*ty arthaḥ.

(34ᵃᵇ) *āpāyikatvāc ca.* yasmāc ca kāmamithy'ācāra ekâṃten' āpāyikaḥ apāya-saṃvartanīyaḥ. *na tathā 'brahmacaryaṃ. akriyā-niyamo hy akaraṇa-saṃvara* iti. akriyāyām akaraṇe niyama ekâṃtatā *akriyā-niyamaḥ.* so *'karaṇa-saṃvaraḥ.* akaraṇa-lakṣaṇaḥ saṃvaraḥ. na samādānika-saṃvara ity arthaḥ. sa ca Sautrāṃtika-nayenâvasthā-viśeṣa eva. Vaibhāṣika-nayena tu śīlâṃgam avijñaptir iti.

(34ᶜᵈ) *ya upāsakāḥ saṃta* iti vistaraḥ. ye gṛhīta-paṃca-śikṣā-padāḥ saṃto *bhāryāḥ pariṇayanti* vivāhayaṃti. *kiṃ tair* upāsakais *tābhyo 'pi* strībhyaḥ *saṃvaraḥ pratilabdhaḥ.* pratilabdha-pūrvaka ity arthaḥ. atha na pratilabdha ity adhikṛtaṃ. Vaibhāṣika āha. *pratilabdha* iti. *mā bhūt prādeśika* iti sarvâgamyāt prativirateḥ. kāmamithy'ācārāt prativiramāmîti agamy'ācārāt prativiramāmi. na tv asmāt saṃtānâgamy'ācārāt prativiramāmîty abhiprāyaḥ. ata ev'āha.

na tv atra saṃtāna

iti vistaraḥ.

(35ᶜᵈ) *pratikṣepaṇa*[1]*-sâvadyam*

[Tib. 40ᵇ] iti. pratiṣedha-*sâvadyaṃ.* Bhagavat[2]-pratiṣiddhaṃ karm' ācarataḥ pāpaṃ bhavati. Bhagavac-chāsanânādarāt. *na tat kliṣṭaṃ yad amadanīya-mātrāṃ viditvā pibatî*ty ābhidhārmikeṇôkte. *prakṛti-sâvadyaṃ madyam iti vinaya-dharāḥ* sādhayaṃti. *prakṛti-sâvadyam Upāle*[3] *sthāpayitvê*ti. prakṛti-sâvadyena karmaṇā na cikitsyaḥ. prajñapti-sâvadyena tu cikitsanīya ity abhiprāyaḥ. *Śākyeṣu glāneṣu madya-pānaṃ nâbhyanujñātam.*[4] ato gamyate prakṛti-sâvadyaṃ tad iti. yadi hi tat prajñapti-sâvadyaṃ syāt glāna-Śākyôpasthānāya tad anujñāyate. na cânujñāyate. tena tat prakṛti-sâvadyam iti. *idaṃ côktaṃ māṃ śāstāram uddhiśadbhiḥ* Śākyamunir naḥ śāstêty apadiśadbhiḥ *kuśâgreṇâpi madyaṃ na pātavyam* iti. *prakṛti-sâvadyaṃ tad* iti Bhagavatā tat pratiṣiddhaṃ. na tu madanīyam ity avêtya. kuśâgra-mātrasya madyasyâmadanīyatvāt. *āryaiś cê*ti vistaraḥ. prakṛti-

[1] prativepaṇa N, pratiṣepaṇa C; bcas-pa. [2] bhavati MSS.; bcom-ldan ḥdas-kyis. [3] °liṃ MSS.; ñe-bar ḥkhor. [4] nâbhyaṃta-jñātam C, nâtyanta-jñātam N; ma-gnaṅ-ste.

sâvadyaṃ madyaṃ. *janmâṃtara-gatair apy* āryair *anadhyācārāt. prāṇi-vadh'ādivad* iti sādhanaṃ. *kāya-duścarita-vacanāc cê*ty [Tib. 41ᵃ] aparaṃ sādhanaṃ. prakṛti-sâvadyaṃ madyaṃ. kāya-duścarita-vacanāt. prāṇi-vadh'ādivat. caturvidhaṃ[1] hi Nandika-sūtr'ādiṣu kāya-duścaritam uktam. prāṇâtipātaḥ adatt'ādānaṃ kāmamithy'ācāraḥ surā-maireya-madya-pramāda-sthānam iti. *utsarga-vihitasyâpî*ti vistaraḥ. anena Bhagavad-vacanasya pūrvâpara-virodhaṃ parihāraṃti. kathaṃ. *bhadaṃtê*ti vistareṇa madya-pānasya sāmānya-vacanam utsargaḥ. Śākyeṣu glāneṣu madya-pānaṃ nâbhyanujñātam ity apavāda iti. madya-pānaṃ glānâvasthāyām api nânujñātam iti gamyate. apavādaḥ punaḥ prasaṃga-parihārârthaṃ. sakṛt-pītaṃ hi madyaṃ vyasanī-bhavet. uktaṃ hi Bhagavatā. trīṇi sthānāni pratiṣedhamāṇasya nâsti tṛptir vā. alaṃtā vā. paryāptir vā. *madyam abrahmacaryaṃ styāna-middhaṃ cê*ti. prasaṃga-parihāraḥ kasmād ity āha. *madanīya-mātrâniyamāt.* sâiva hi mātrā dravya-kāla-prakṛti-śarīrâvasthā apekṣya madanīyā câmadanīyā ca bhavati. *ata eva ca kuśâgra-pāna-pratiṣedha* ity atiśaya-vacanaṃ. tad evaṃ na prakṛti-sâvadyam iti manasikṛtvā Bhagavatā tat-pariharaṇīyam uktaṃ. [Tib. 41ᵇ] kiṃ tarhi. prasaṃga-doṣād iti darśitaṃ. *āryair anadhyācaraṇaṃ hrīmattvād* iti. paṃca śaikṣāṇi balāni sūtre paṭhyaṃte. katamāni paṃca. śraddhā-balaṃ vīrya-balaṃ hrī-balam apatrāpya-balaṃ prajñā-balaṃ cêti. ato hrīmattvān na pibaṃti. na tu prakṛti-sâvadyatvāt. yadi hrīmattvāt tad anadhyācaraṇam ajñātam udak'ādivat kasmān na pibaṃtîty ata āha. *tena ca smṛti-nāśād* iti. madyaṃ hi pibataḥ kāryâkārya-smṛtir naśyatîti. yady evam alpakaṃ tu pibaṃtu. yāvatyā mātrayā smṛtir naśyatîty ata āha. *alpakasyâpy apānam. aniyamāt. viṣavad* iti. yathā kāla-prakṛti-śakti-yogād alpam api viṣaṃ kadācin mārayati. evaṃ madyam api madayatîti. *duścarita-vacanaṃ pramāda-sthānatvād* iti. madenâkuśalâparihārāt. kuśalâkaraṇāc ca. *atra pramāda-sthāna-grahaṇaṃ nânyeṣv* iti. *atrâiva* śikṣā-pade *pramāda-sthāna-grahaṇaṃ* surā-maireya-madya-pramāda-sthānaṃ prahāya surā-maireya-madya-pramāda-sthānāt prativiramāmîti vacanāt. nânyeṣu śikṣā-padeṣu prāṇâtipāta-viraty-ādiṣu pramāda-sthāna-grahaṇaṃ. prāṇâtipāta-pramāda-sthānaṃ prahāya prāṇâtipāta-pramāda-sthānāt prativiramāmî[Tib. 42ᵃ]ti pramāda-sthānaṃ na paṭhyate. kiṃ tarhi. prāṇâtipātaṃ prahāya prāṇâtipātāt prativiramāmîti. evam adatt'ādān'ādi yojyaṃ. kasmād ity āha. *teṣāṃ prakṛti-sâvadyatvāt.* teṣāṃ prāṇâtipāta-viraty-ādīnāṃ śikṣā-padānāṃ prakṛti-sâvadyatvāt. tad uktaṃ bhavati. pramāda-sthānam etad iti madya-pānāt prativirantavyaṃ. na tu prakṛti-sâvadyam etad iti. *atyāsevitenê*ti[2] vistaraḥ.

[1] caturvedhaṃ MSS.; rnam-pa bṣi. [2] abhyās° MSS.; ha-can kun-tu bsten-pas.

surā-maireya-madya-pramāda-sthānen' āsevitena bhāvitena bahulī-kṛtena kāyasya bhedān narakeṣûpapadyata iti Nandika-sūtre vacanāt. *atyāsevitena* madya-pānena *durgati-gamanâbhidhānaṃ tat-prasaṃgena* madya-pāna-*prasaṃgena abhīkṣṇam* ajasram *akuśala-saṃtati-pravṛtteḥ. akuśalānāṃ* yā *saṃtatiḥ.* tasyāḥ *pravṛtteḥ. āpāyikasyâpāya-prayojanasyâpūrvasya karmaṇa ākṣepād*[1] āvedhaḥ. yataḥ. *vṛtti-lābhād vā* phala-dānāya vā pūrvôpacitasya karmaṇo maraṇâvasthāyāṃ *vṛtti-lābhaḥ.* yataḥ. tasmād ākṣepāt vṛtti-lābhād vā durgati-gamanâbhidhānam iti saṃbandhanīyaṃ. *ann'āsava* iti. taṇḍula-kṛtaḥ. *drav'āsava* iti. ikṣu-ras'ādi-kṛtaḥ. *te vê*ti vistaraḥ. surā-maireye *kadācid aprāpta-madya-*[Tib. 42ᵇ] *bhāve.* yadā nave bhavataḥ. kadācit *pracyuta-madya-bhāve.* yadā atipurāṇe bhavataḥ. ity ato *madya-grahaṇaṃ.* yadi madanīyaṃ. tato doṣa ity abhiprāyaḥ. *pūga-phala-kodrav'ādayo 'pî*ti. *ādi*-śabdena niṣpāv'ādayo[2] gṛhyaṃte. madya-pāne nâmadyatve 'py adoṣaḥ. surā-maireye na bhavata iti. surā-maireya-svabhāvasya madyasya pāne doṣa ity arthaḥ. *sarva-pramād'āspadatvād* iti. *sarva-pramādānāṃ* sarva-smṛti-pramoṣāṇāṃ prāṇâtipāt'ādy-akuśalānāṃ hetu-bhūtānāṃ sthānam *āspadaṃ* pratiṣṭhêti pramāda-sthānaṃ madya-pānam.

(36) *yata eko labhyate* iti. *yato* maul'ādibhyaḥ sattvâsattv'ākhyebhyaś ca. prātimokṣa-saṃvaro *labhyate. tataḥ śeṣau* dhyānânāsrava-saṃvarau. *maula-prayoga-pṛṣṭhebhya* iti. *maula-prayoga-pṛṣṭhebhyo* 'kuśalebhyaḥ karmabhyaḥ. maula-prayoga-pṛṣṭha-svabhāvās trayāṇāṃ yathākramaṃ pratipakṣa-bhūtāḥ prātimokṣa-saṃvar'ākhyā vijñapty-avijñaptayo labhyaṃte. *sattvâsattv'ākhyebhyo* vastubhyaḥ prāṇi-vanaspaty-ādy-adhiṣṭhāna-lakṣaṇebhyaḥ. *prakṛti-pratikṣepaṇa*[3]*-sâvadyebhyaś ca* karmabhyaḥ prāṇâtipāta-vanaspati-bhaṃg'ādi-lakṣaṇebhyaḥ. tad etad ubhayam apy ubhayâdhiṣṭhānaṃ bhavati. prakṛti-sâvadyam api sattvâdhiṣṭhānam asattvâdhiṣṭhānaṃ ca. prajñapti-sâvadyam api sattvâdhiṣṭhānam asattvâdhiṣṭhānaṃ ca. [Tib. 43ᵃ] na punar evaṃ grahītavyaṃ. prakṛti-sâvadyaṃ sattvâdhiṣṭhānaṃ pratikṣepaṇa-sâvadyam asattvâdhiṣṭhānam iti. tatra tāvat prakṛti-sâvadyaṃ sattvâdhiṣṭhānaṃ prāṇi-vadh'ādi. prajñapti-sâvadyam api sattvâdhiṣṭhānaṃ bhikṣoḥ strī-hast'ādi-grahaṇaṃ. sah'āgāra-śayy'ādi ca. prakṛti-sâvadyam asattvâdhiṣṭhānaṃ jāta-rūp'ādy-apaharaṇaṃ. prajñapti-sâvadyam asattvâdhiṣṭhānaṃ vṛkṣa-pattr'ādi-cchedo bhikṣoḥ. āhār'ādiṣu ca vinayôkta upadeśaḥ. *sattvâdhiṣṭhāna-pravṛttatvād* iti. *sattva*-prajñapty-*adhiṣṭhāna-pravṛttatvād* ity abhiprāyaḥ. vartamānā eva hi dharmāḥ sattva-prajñapty-adhiṣṭhānā nâtītā nânāgatāḥ. teṣāṃ

[1] ājyepa N, āhyeya C; ḥphen-ciṅ. [2] neṣyāv° N, neṣyāy'ād° C; ḥbru ni spa-ba la-sogs-pa (sic).
[3] parikṣ° N, prakṣ° C; bcas-pa.

nirupākhya-kalpatvāt. ata ev' āha. *nâtītânāgatebhyaḥ. teṣām asattva-saṃkhyā-tatvād* iti. nanu câsattva-prajñapti-adhiṣṭhāna-pravṛtto 'pi prātimokṣa-saṃvaro bhavati. sattvâsattv'ākhyebhyaḥ prāpyata iti vacanāt. sa câpy evaṃ na pratiṣi-dhyate. yathâiva hi sattv'ākhyebhyo vartamānebhya eva labhyata ity ucyate. tathā vartamānebhya evâsattv'ākhyebhyo 'pi labhyata iti vaktavyaṃ. vartamānâ-dhiṣṭhānatām eva hy anena vacanenâtidiśati. [1]*na prayoga-pṛṣṭhebhya* iti. samā-hitâvasthāyām ekâṃta-maulatvāt. asamāhitâvasthāyāṃ ca na[2] saṃvarâbhāvāt. *kuta eva prajñapti-sâvadebhya* iti. abhyupagamâbhāvāt. *sarva-kālebhyaś cê*ti. atītānāgatayor api saṃvarayor lābhāt tat-sahabhū-cittavat.[1]

*ata evê*ti. yasmād [Tib. 43[b]] ete saṃvarā evaṃ labhyaṃte. yathā vistare-ṇôktam. *ataś catuṣkoṭikaṃ kriyate. vistara* iti. saṃti tāni skandha-dhātv-āya-tanāni. yebhyo dhyānânāsrava-saṃvarau labhyete. na prātimokṣa-saṃvaraḥ. saṃti tāni. yebhyaḥ prātimokṣa-saṃvaro na dhyānânāsrava-saṃvarau. saṃti tāni. yebhya ubhayaṃ labhyate. saṃti tāni. yebhyo nôbhayaṃ labhyata iti. vistarârthaḥ. *prathamā koṭiḥ. vartamānebhyaḥ* prāṇâtipāt'ādi-karma-patha-*pra-yoga-pṛṣthebhyaḥ pratikṣepaṇa-sâvadyāc ca* vṛkṣa-bhaṃg'ādikād yaḥ saṃvaraḥ. sa prātimokṣa-saṃvaraḥ.

sarvôhhayebhya

iti vacanāt. prayoga-pṛṣṭhatvāt tu na dhyānânāsrava-saṃvarau. *dvitīyā. atītâ-nāgatebhyo maulebhyaḥ karma-pathebhyaḥ* prāṇâtipāt'ādibhyaḥ kāya-vācikebhyaḥ saptabhyaḥ saṃvaro yaḥ. tau dhyānânāsrava-saṃvarau.

maulebhyaḥ sarva-kālebhya

iti vacanāt. na prātimokṣa-saṃvaraḥ. atītânāgatatvāt. *tṛtīyā. pratyutpannebhyaḥ maulebhyaḥ*[3] *karma-pathebhya* iti. pratyutpanna-karma-pathatvāt prātimokṣa-saṃvaro bhavati. maula-karma-pathatvāc ca dhyānânāsrava-saṃvarau. *caturthī. atītânāgatebhyaḥ sāmaṃtaka-pṛṣṭhebhya* iti. atītânāgatatvān na prātimokṣa-saṃ-varaḥ. sāmaṃtaka-pṛṣṭhatvān na dhyānânāsrava-saṃvarau [Tib. 44[a]] sva-saṃtāne vartamānebhyaḥ karma-pathebhyaḥ saṃvaro na yujyata iti paśyann āha. *na tu saṃvara-lābha-kāle vartamānāḥ karma-pathāḥ saṃtî*ti. *vartamânâdhiṣṭhānebhyas* tebhyaḥ[4] karma-pathebhya *iti vaktavyam* iti śikṣayaty Ācāryaḥ. yato vastunaḥ prativiramati. tasya vartamānatvâsaṃbhavāt. *nâtīta-vartamānānām* iti. utpan-natvād eṣāṃ *saṃvaraṇaṃ na yujyate.* na hy utpannānām anutpattiḥ śakyate kar-tuṃ. *anāgatānāṃ tu śakyata* iti. teṣām eva saṃvaraṇaṃ yujyata ity Ācāryâ-

[1]....[1] om Tib. MSS. transpose this passage to. line 27, and place it between karmapathebhyaḥ & samvaro. [2] om. C, sic N. Qu. tat-?. [3] supplied from Tib. dños-dag-las. [4] om. Tib.

bhiprāyaḥ. Vaibhāṣikāṇāṃ tu tathā-vacane 'yam abhiprāyo lakṣyate. prāṇâti-pāt'ādi-prayoga-maula-pṛṣṭhānāṃ yathākramaṃ saṃvaraṇāya prātimokṣa-saṃvara-prayoga-maula-pṛṣṭhāni pravartaṃte. mâitāni pravartiṣyaṃta iti. arthata evâi-tāni pratipakṣa-bhūtāni tāni rundhantîvôtpadyaṃte.[1] prayogaḥ prayogam evaṃ bravītîva tvām ahaṃ[2] saṃvṛṇomi. mā tvam utthā iti. evaṃ yāvat. pṛṣṭhaḥ pṛṣṭham evaṃ bravītîvêti yojyaṃ. tathā skandha-dhātv-āyatanānāṃ karma-patha-prayoga-maula-pṛṣṭha-svabhāvānāṃ vartamānānāṃ rundhāno vartamānebhyas tebhyo labhyate. prātimokṣa-saṃvara ity ucyata iti. tasmān nâivaṃ vaktavyam iti.

(37) *kaścit sarvebhya* iti vistaraḥ. *bhikṣu-saṃvaraḥ* sarvebhyaḥ karma-pathe-bhyo labhyate. sarva-karma-pathā varjanīyā ity arthaḥ. *kaścic caturbhyaḥ. tato 'nyaḥ.* [Tib. 44[b]] *tato* bhikṣu-saṃvarād *anyaḥ. saṃvaraḥ* śrāmaṇer'ādi-saṃvaraś caturbhya evâṃgebhyo *labhyate.* kāyikebhyaḥ prāṇâtipāt'ādibhyas tribhyo vāci-kāc ca mṛṣāvādāt. *yady alobhâdveṣâmohāḥ kāraṇānî*ti. saṃvara-kāraṇāni dvi-dhā iṣyaṃte. alobhâdveṣâmohā vā kāraṇāni. mṛdu-madhyâdhimātrāṇi vā ci-ttānîti. yadi pūrvaḥ paryāyo 'bhiprīyate.[3] *sarvaiḥ* kāraṇair alobh'ādi-svabhāvair *labhyate* saṃvaraḥ. kuśale samutthāpake cetasi teṣāṃ *yugapat bhāvāt. yadi mṛdv*-ādīni[4] *cittāni kāraṇānîṣyaṃte.* ekena kāraṇena labhyate. teṣām *ayugapat bhāvāt. paścimaṃ paryāyam* iti. [5]mṛdv-ādi[5]-kāraṇa-pakṣaṃ. *asti saṃvara-sthāyī* 'ti vistaraḥ. *sarva-sattveṣu saṃvṛtaḥ* sarva-sattvânugate kalyāṇ'āśaye sati saṃva-rôtpatteḥ. *na sarvâṃgair* upāsak'ādi-saṃvarasya sarvâṃgâpraviratatvāt. *na sarva-kāraṇair* mṛdv-ādīnāṃ kāraṇatvena yugapad asaṃbhavāt. bhikṣu-saṃvaras tu sarvâṃgair api. sarvâṃga-praviratatvāt. *yas trividhena cittena trīn saṃ-varān samādatta* iti. tad-yathā mṛdunā cittena upāsaka-saṃvaraṃ 'samādatte. madhyena śrāmaṇera-saṃvaram. [Tib. 45[a]] adhimātreṇa bhikṣu-saṃvaram iti. *sarva-kāraṇaiś ca na tu sarvâṃgair* iti. upāsak'ādi-saṃvarāṇām ekâikasya mṛdv-ādy-ekâika-kāraṇatvāt. *tathā gṛhṇata* iti. paṃca-niyama-kriyayā gṛhṇataḥ.

katham aśakyebhya iti. ye haṃtum eva na śakyāḥ. tebhyo 'śakyebhyaḥ sattvebhyaḥ katham saṃvara-lābhaḥ. atr' Ācāryaḥ samādhim āha. *sarva-sattva-jīvitânupaghātâdhyāśayenâbhyupagamād* iti. *sarva-sattvānāṃ jīvitasyânupaghā-tenâdhyāśayena saṃvarâbhyupagamāt. Vaibhāṣikā* apy asyâiva praśnasya pari-hārâṃtaram *āhuḥ. yadi punaḥ śakyebhya evê*ti vistaraḥ. *cayâpacaya-yuktaḥ syāt.* śakyatām āgateṣu sattveṣu saṃvaraś cīyeta. aśakyatām āgateṣv apacīyeta.

[1] vruvannivôtp° N, bruvanti côtp° C; la gags (? ḥgags) byed-pa lta-bur. [2] ataṃ MSS.; ṅas. [3]prīyayate MSS.; ḥdod-na. [4] °nîti MSS.; Tib. deest iti. [5]....[5] mṛdut'ādi MSS.; chuṅ-du la-sogs.

śakyâśakyānāṃ [1]manuṣy'ādi-dev'ādīnām[1] *itarêtara-saṃcārāt.* dev'ādayo manuṣy'ādīn saṃcaraṃti. manuṣy'ādayaś dev'ādīn iti. imaṃ Vaibhāṣika-parihāraṃ sâvakāśaṃ paśyann Ācārya āha. *nâivaṃ bhaviṣyatî*ti vistaraḥ. nâivaṃ cayâpacaya-yuktaḥ saṃvaro bhaviṣyati. *kathaṃ kṛtvā. yathā hy apūrva-tṛṇ'ādy-utpattau. śoṣe vā* tṛṇ'ādīnāṃ. yady api tṛṇ'ādibhyo 'pi saṃvaro labhyate. *tathā 'pi saṃvarasya vṛddhi-hrāsau na bhavataḥ.* [Tib. 45[b]] *evaṃ śakyâśakya-saṃcāre*[2] *'pi na syātāṃ vṛddhi-hrāsau* cayâpacayāv ity arthaḥ. tasmāc chakyebhya eva saṃvaro labhyate. na cāyaṃ doṣaḥ syād iti. Vaibhāṣikā āhuḥ. *na sattvānām* iti vistaraḥ. na tad evaṃ. yathā hy apūrva-tṛṇ'ādy-utpattāv iti vistareṇa yad uktaṃ. kiṃ kāraṇaṃ. sattvānāṃ *pūrvaṃ* saṃcārāt *paścāc ca bhāvāt. tṛṇa*-gulma-lat'ādīnāṃ pūrvaṃ paścāc *câbhāvāt.* ato na tṛṇ'ādi-dṛṣṭâṃtena cayâpacaya-doṣo nivāryate. evaṃ vaidharmya[3]-mātram uktaṃ. na sādhya-sādhanârtha iti. Ācāryaḥ punar āha. *yadā parinirvṛtā na saṃty evê*ti vistaraḥ. *tasmāt pūrvaka eva hetuḥ sādhur* iti. sarva-sattva-jīvitânupaghātâdhyāśayenâbhyupagamād iti. ata śakyâśakyebhyaḥ saṃvaro labhyata iti siddhaṃ. *evaṃ tarhi* yadi sarva-sattvebhyo labhyate prātimokṣa-saṃvaraḥ. *pūrva-buddha-parinirvṛtebhyas* tasyâlābhāc *chīlanyūnatā*[4] *syāt.* sattvānāṃ pūrvebhyo nyūnatvāt. Ācārya āha. sarveṣāṃ buddhānāṃ pūrvaṃ paścāc côtpannānām aviśeṣeṇa *sarva-sattvebhyo lābhāt. yadi hi te* [5]*'py aparinirvṛtā*[5] *abhaviṣyat. saṃprati tebhyo 'pi te 'lapsyaṃta* iti.

sarva-karma-pathebhya iti. kāyika-vācikebhyaḥ. *nâsti hi vikalenâsaṃvareṇê*ti. prāṇâtipātenâiva [Tib. 46[a]] nâdatt'ādānenêty evam-ādi. *mṛdunâivâsaṃvareṇa samanvāgata* iti. pūrva-pratilabdhatvāt. *adhimātrayā tu prāṇâtipāta-vijñaptyā.* kiṃ. samanvāgata iti vartate. na vipāka-phala-viśeṣa iti. *evaṃ madhyâdhimātreṇa yojyam* iti. yo madhyena cittenâsaṃvaraṃ pratilabhate. so 'dhimātreṇâpi cittena prāṇino jīvitād vyavaropayan madhyenâivâsaṃvareṇa samanvāgato bhavati. adhimātrayā tu prāṇâtipāta-vijñaptyā. evaṃ yo 'dhimātreṇa yāvad adhimātreṇâivâsaṃvareṇa samanvāgato bhavati. adhimātrayā ca prāṇâtipāta-vijñaptyā. ittham api ca yojyaṃ. yo 'dhimātra-cittenâsaṃvaraṃ pratilabhate. sa mṛdunā 'pi cittena prāṇino jīvitād vyavaropayan adhimātrenâivâsaṃvareṇa samanvāgato bhavati. mṛdvyā tu prāṇâtipāta-vijñaptyêty evam-ādi.

nāga-baṃdhā hastipakāḥ. *vāgurikā* iti. paṃpā nāma prāṇi-jātir vāgur'ākhyā. tāṃ ghnantîti vāgurikāḥ. *arthata āsaṃvarikā* iti. rājānaś câdhikaraṇa-sthāś ca

[1]....[1] manuṣy'ādi-devānām MSS ; mi-la-sogs-pa daṅ lha-la-sogs-pa. [2] saṃvare MSS.; ḥphos-su zin. [3] vaidharmma C, vaidharma N; chos mi-mthun-pa. [4]°lânyūn° MSS.; tshul-khrims ñuṅ-bar. [5]....[5] pi parin° MSS.; yoṅs-su mya-ṅan-las ḥdas-par ma-gyur-na.

daṇḍa-netṛtvād ihâpaṭhitā api āsaṃvarikā[1] eva draṣṭavyāḥ. *evam anye 'pi yojyā* iti. kurkuṭāṃ ghnaṃtîti. kaurkuṭikā ity evam-ādīni. *yuktas tāvad* iti vistareṇôktvā yāvat *katham asaṃvaraḥ sarva-sattvebhyo yujyata* iti praśnite. Vaibhāṣikaḥ parihāram āha. *mātr-ādīn api hî*ti vistaraḥ. Ācārya āha. *na hi tāvat* [Tib. 46[b]] *ta eva ta* iti. te mātr-ādaya iti *jānānā* hanyur ity aghātyebhyas tebhyo 'saṃvaraḥ katham yujyate. kiṃ c' *āryī-bhūtānāṃ punaḥ paśū-bhavituṃ nâsty avakāśaḥ.* teṣām urabhr'ādy-upapatty-asaṃbhavāt. *tebhyaḥ katham asaṃvaraḥ syāt. yadi vā 'nāgat'ātma-bhāvâpekṣayā* urabhr'ādayo bhaviṣyaṃtîti *vartamānān* mātr-āder *asaṃvaraḥ syāt.* urabhrān api *te aurabhrikāḥ putrī-bhūtān anāgate janmani sarvathā na hanyur* iti. na syāt tebhya urabhrebhyo *'saṃvaraḥ.* Vaibhāṣika āha. *kathaṃ hi nāma jighāṃsatām* iti vistaraḥ. Ācārya āha. *etan mātr-ādiṣu samānam* iti vistaraḥ. *kathaṃ* hi nāmâ*jighāṃsatāṃ* putr'ādi-bhūtānām aurabhrik'ādīnāṃ *tebhyo* mātr-ādibhyaḥ *syād asaṃvara* iti.

vikalaḥ karma-pathâṃgataḥ. *prādeśiko 'pi syāt.* ekasyâpy aṃgasya aviramāt. sattva-deśa-kāla-samaya-niyama-yogena pradeśa-viratatvāt. *saṃvaraś ca tathâiva.* vikalo 'pi prādeśiko 'pi syāt. *anyatrâṣṭavidhāt* pūrvôktāt prātimokṣa-*saṃvarāt.* kasmād ity āha. *tan-mātra-śīla-dauḥśīlya-pratibandhād* iti. asaṃvaras tan-mātraṃ śīlaṃ pratibadhnāti. saṃvaraś ca tan-mātraṃ dauḥśīlyaṃ pratibadhnātîti.

(38) *tat-kulīnair* iti. āsaṃvarika-*kulīnaiḥ.*

kṣetr'ādān'ādarê[Tib, 47[a]]*hanād*

iti. *ādareṇa īhanaṃ* kriy'āraṃbhaḥ. *kṣetraṃ* c' *ādānaṃ* c' *ādarêhanaṃ* cêti samāsaḥ. tasmād avijñaptir utpadyate. *tithî*ti vistaraḥ. tithi-bhaktaṃ. yāvad *ardha-māsa*-bhaktam ity artha-gatiḥ. *ādi*-śabdena maṇḍala-karaṇ'ādi gṛhyate. *ādareṇa vā tad-rūpeṇê*ti. tīvra-kleśatayā. tīvra-prasādatayā cêty arthaḥ.

(39, 40) *samādāna-viruddha-vijñapty-utpādād* iti. yāvajjīvaṃ prāṇâtipāt'ādibhyaḥ prativiramāmîti yat samādānaṃ. tena viruddhāyā vijñapter utpādāt. iti prathamena kāraṇena prātimokṣa-saṃvara-tyāgaḥ. *āśraya-tyāgād* iti. yen' āśrayeṇa saṃvaro gṛhītaḥ. tasya tyāgān maraṇād iti.[2] dvitīyena kāraṇena tat-tyāgaḥ. *āśraya-vikopanād* iti. yādṛśen' āśrayeṇa saṃvara upāttaḥ. tādṛśo na bhavati. vikopanāt. iti tṛtīyena kāraṇena tat-tyāgaḥ. *nidāna-cchedād* iti. nidānaṃ kuśala-mūlāni. tasya cchedāt. caturthena kāraṇena tat-tyāgaḥ. *tāvad ev' ākṣepāc cê*ti. upavāsa-saṃvarasyâhorātram ākṣepaḥ. iti paṃcamena kāraṇena tasyôpavāsa-saṃvarasya tyāgaḥ. pūrvôktaiś ca caturbhiḥ kāraṇair iti.

*patanīyena cê*ti. ebhiś ca yathôktaiḥ paṃcabhiḥ kāraṇaiḥ *patanīyena cê*ti.

[1] as° MSS. [2] °ṇa iti MSS.; śi-baḥi phyir-te.

pataṃty anenêti patanīyaṃ. tac *caturvidhaṃ*. abrahmacaryaṃ. yathôkta-pramāṇam adatt'ādānaṃ. [Tib. 47^{b}] manuṣya-vadhaḥ. uttari-manuṣya-dharmarṣāvādaś cêti.

dhana-ṛṇavat tu[1] *Kāśmīrair āpannasyêṣyate.*

Āgamād yuktitaś ca. tatrâyam Āgamaḥ. vinaya uktaṃ. duḥśīlaś cet bhikṣur bhikṣuṇīm anuśāsti. saṃghâvaśeṣam āpadyata iti. āpanna-pārājiko hi bhikṣur duḥśīlo 'bhipretaḥ. nânāpanna-pārājikaḥ. prakṛti-sthaḥśīlavān iti viparyayeṇa vacanād ato 'vagamyate. asty asya duḥśīlasyâpi sato bhikṣu-bhāvaḥ. yasmāt saṃghâvaśeṣam āpadyata ity uktam iti. yuktir api *na hy eka-deśa-kṣobhāt sakala-saṃvara-tyāgo yukta* iti. na maulīm apy āpattim āpannasyêti. patanīyām apy āpattim āpannasyêty arthaḥ. *nâiva cân'y'āpattim* iti.[2] saṃghâvaśeṣ'ādikaṃ. *āviṣkṛtāyām* iti. deśitāyāṃ.

yat tarhi Bhagavatôktam iti vistareṇa yāvat *parājitam* iti. tat katham iti vākyâdhyāhāraḥ. *paramârtha-bhikṣutvaṃ saṃdhāyâitad uktam* iti. satya-darśanâbhavyatvena tasy' āpannasya paramârtha-bhikṣutvâprāpteḥ. *bahu-kleśebhyo* Nanda-prabhṛtibhyaḥ. maulyā 'py āpattyā na bhikṣutvaṃ naśyatîti viditvā tāṃ kuryur iti vākyârthaḥ. [Tib. 48^{a}] *saṃjñā-bhikṣur* iti. yasyânupasaṃpannasya bhikṣur iti nāma. *pratijñā-bhikṣur* iti. abrahmacary'ādi-pravṛttau duḥśīlaḥ. *bhikṣata iti bhikṣur* iti. yācanakaḥ. *bhinna-kleśatvād*[3] *bhikṣur* iti. arhan. *asmiṃs tv artha* iti. yat Bhagavatôktam *abhikṣur bhavaty aśramaṇa* iti vistareṇa. etasminn *arthe*. yathôktebhyaś caturbhyo bhikṣubhyo 'nya evâyaṃ paṃcamo *jñapti-caturthôpasaṃpanno bhikṣur* iti. yad apy uktaṃ paramârtha-bhikṣutvaṃ saṃdhāyâitad uktaṃ. tat pratyāha. *na câsau pūrvaṃ paramârtha-bhikṣur āsīt. yataḥ paścād abhikṣur bhavet.* abhikṣur bhavaty aśramaṇa iti vacanāt. *ity upamāṃ kurvatê* ti. *mastaka-cchinna-tālôpamāṃ kurvatā Śāstrâiva datto 'nuyoga* iti saṃbaṃdhanīyaṃ. parihṛtaḥ praśna ity arthaḥ. *eka-grāsa-paribhoga āhārasya. eka-pārṣṇi-pradeśa-paribhogo vihārasyê* ti sambandhaḥ. *sarva-bhikṣu-saṃbhoga-bahiṣkṛtaś ca Śāstrê* ti. sarvasmāt bhikṣubhis saha saṃbhogād eka-paṃkti-bhojan'ādikād bahiṣkṛto Buddhena. *nāśayata kāraṇḍavakam* iti. *kāraṇḍavako* yav'ākṛtitvād [4]yavas tṛṇa[4]-viśeṣaḥ. yo yava-dūṣī 'ty ucyate. evam asāv abhikṣur bhikṣv-ākṛtir [Tib. 48^{b}] iti. *kaśaṃbakam* nāma pūti-kāṣṭham. evam asau pūti-bhūto bhikṣuḥ. taṃ śīlavat-saṃghād *yūyam apakarṣatê* ti Bhagavāṃ

[1] °vaṃtu MSS.; bu-lon nor bsin. [2] cânyāyapîti MSS.; ltuṅ-ba gsan byuṅ-ba-la yaṅ tshul-khrims ḥchal-ba med-do ṣes bya-ba ni. [3] °tvā MSS.; ñon-mons-pa bcom-pas-na. [4]....[4] sic MSS. de daṅ ḥdra-ba gsan rtsa. Qu: tad-ākṛty-anya-tṛṇa?

bhikṣūn ājñāpayāmāsa. *athôtplāvinaṃ vāhayatê* ti. *utplāvī* nāma vrīhi-madhye 'bhyaṃtara-taṇḍula-hīno vrīhir eva. tathā 'sau śīla-sāra-hīno bhikṣv-ākṛtiḥ. taṃ pravāhayata. niṣkrāmayatêty arthaḥ. *mārga-jinaḥ* [1]śaikṣo 'śaikṣaḥ.[1] *mārga-daiśiko* Buddhaḥ. *mārge jīvati* śīlavāṃ bhikṣur mārga-nimittaṃ jīvanāt. *mārga-dūṣī* duḥśīlaḥ. idam atrôdāharaṇaṃ. *dagdha-kāṣṭhê* ti vistaraḥ. yathā yad *dagdhaṃ*. na tat *kāṣṭhaṃ*. pūrva-kāṣṭh'ākṛti-mātrā'vaśeṣa-sādharmyāt. tad *dagdhaṃ kāṣṭham* ity ucyate. *hradaś ca śuṣko* 'pi *hrada* ity ucyate. *śuka-nāsā* gṛh'ādiṣu rūpa-kāra-kṛtā. *śuka-nās'ākṛtitvāc chuka-nāsê* ty ucyate. evam *asau* bhikṣv-*ākṛti*-sāmānya-*mātrā'vaśeṣāc chramaṇa uktaḥ. pūti-bījam* aṃkurâjanakatvād abījam api bījam ity ucyate. tad-ākāra-mātrā'vaśeṣatvād *alāta-cakraṃ* cakram iti. cakr'ākṛtitvāt. *mṛta-sattvaś câ*sattvo 'pi sattva ity ucyate. sattv'ākṛti-mātrā'vaśeṣatvāt. tadvad eṣa draṣṭavyaḥ. *śikṣā-dattako nāma bhikṣur* adhimātra-rāgatayā [Tib. 49^{a}] striyā abrahmacaryaṃ kṛtvā. tad-anaṃtaram eva jāta-saṃvegaḥ kaṣṭaṃ mayā kṛtam ity *ekasminn api praticchādana-citte 'nutpanne* bhikṣu-saṃgham upagamy' āviṣkarotîdaṃ mayā pāpaṃ kṛtam iti. sa ārya-saṃghôpadeśāt sarva-bhikṣu-navakâṃtikatv'ādi daṇḍa-karma kurvāṇaḥ śikṣā-dattaka ity ucyate. tad *yadi dauḥśīlyād abhikṣur eva syāt.* sa na syāt. na hi tasya punar upasaṃpādanaṃ kriyate. bhikṣuś ca sa vyavasthāpyate. tasmān na dauḥśīlyād abhikṣutvam iti. *na brūma* iti vistaraḥ. *na* vayaṃ *brūmaḥ. sahâdhyāpattyā* abrahmacaryād eva *sarvaḥ pārājiko bhavati. kiṃ tarhi.* praticchādana-cittena. *kiṃ na punaḥ pravrājyate.* anikṣipta-śikṣa ity adhyāhāryaṃ. *tīvrânapatrāpya-vipāditatvāt. tīvreṇânapatrāpyeṇa vipāditā 'sya saṃtatiḥ.* tasyāḥ saṃtater evaṃ vipāditatvāt *saṃvarasyâbhavyatvaṃ.* tasmān na punaḥ pravrājyata ity adhikāraḥ. *na tu khalu bhikṣu-bhāvâpekṣayā. na tu khalu* tasya *bhikṣu-bhāvo* 'stîty *apekṣayā* na pravrājyate. *tathā hy asau* parājayiko *nikṣipta-śikṣo 'pi na pravrājyate.* tīvrânapatrāpya-vipāditatvāt saṃtateḥ.

(41) *dhyān'āptam*

iti. rūpa-svabhāvaṃ kuśalam arūpa-svabhāvaṃ câbhipretaṃ. ata eva ca *sarvam evê* ti vyācaṣṭe. *dvābhyām* iti. upapattito vā. parihāṇito vā. [Tib 49^{b}] ten' āha *upapattito vê* ti vistaraḥ. ūrdhvam upapadyamāno 'dharaṃ parityajati. adhaś côpapadyamāna uparibhūmikam iti. *parihāṇito vā* samāpatteḥ. tat-samāpatti-saṃgṛhītaṃ kuśalaṃ tyajyate. *nikāya-sabhāga-tyāgāc ca kiṃcid* iti. nirvedhabhāgīyaṃ yat pṛthagjanâvasthāyām utpāditaṃ yāvat kṣāṃtir iti. tad asaty api bhūmi-saṃcāre nikāya-sabhāga-tyāgena tyajyate. yadā kāma-dhātau mṛtvā tatrâivôpa-

[1]....[1] śaikṣâśaikṣaḥ MSS.; slob-pa daṅ mi-slob-paḥo.

padyate. vakṣyati hi

bhūmi-tyāgāt tyajaty āryas tāny anāryas tu mṛtyuta

iti.[1] *pūrvako mārga* iti. prayog'ānaṃtarya-vimukti-mārga-svabhāvaḥ pratipannaka-mārgaḥ. *phalaṃ phala-viśiṣṭo vê*ti. uttaro mārgo 'dhikṛtaḥ. tad-yathā 'nāgāmī yady anāgāmi-phalāt parihīyate. tenânāgāmi-phalam uttaro mārgas tyajyate. yadi tv anāgāmī dvitīyaṃ dhyānaṃ labhate. tasmāc ca parihīyate. sa tasya phala-viśiṣṭo mārgo dvitīya-dhyāna-bhūmikas tyajyate.

(42[ab]) *hetu-pratyaya-balenê*ti. sabhāga-*hetu-balena*. parato ghoṣa-*balena* cêty arthaḥ. *dhyāna-saṃvaraṃ vā labhata* iti. anāsrava-saṃvaraṃ vā labhata iti nôcyate. dhyāna-saṃvara-pūrvôtpādenâiva tat-tyāgāt. *akaraṇ'āśayata* iti. etat karma na kariṣyāmîty *āśayato 'pi śastra-jāla-tyāge vinā saṃvara-grahaṇenâsaṃvara-cchedo na bhavati. tad-yathā roga-nidāna-parihāre 'pi tasya pravṛddhasya rogasyâuṣadhena vinā* [Tib. 50[a]] *vinivṛttir na bhavati. tadvat.* tad uktaṃ bhavati. asaṃvara-tyāgêcchāyāṃ saṃvaro grahītavyo nânyathêti. *tal-lābhasyê*ti. asaṃvara-*lābhasya*.

(42[cd]) [2]*katham avijñaptir* iti.[2] vijñaptir apîti vaktavyaṃ. sva-samutthāpitāyā atītāyā vijñaptes tat-kāla eva prāpti-cchedāt.

veg'ādāna-kriyā'rth'āyur-mūla-cchedais tu madhyama

iti [3]*ca*[4] paṭhitavyaṃ.[3] nâivasaṃvaranâsaṃvara ity arthaḥ. athâpy avijñaptir api kevalôcyate. tatra vijñapter avacane kāraṇaṃ vaktavyam ity ucyate. vijñapter anāvaśyakatvāt. tathā hi vakṣyati.

aśubhāḥ ṣaḍ avijñaptir dvidhaika

iti.[5] avijñapti-vacanena ca vijñapti-vacana-siddhes tad-avacanaṃ.

anye tv āhuḥ. na niruddhāyā nâivasaṃvaranâsaṃvara-saṃgṛhītāyā vijñapter anubaṃdhinī prāptir ity ata etad-avijñapter eva tyāga-kāraṇam ucyata iti.

kuṃbhakāra-cakrêṣu-gativad iti. yathā *kuṃbhakāra-cakrasya* iṣoś ca *gatiḥ*. yena kāraṇena saṃskāra-viśeṣeṇa [6]ākṣipto bhavati.[6] tasya cchedāt sā 'pi cchidyate. tadvat. *alaṃ samādānenê*ti. pratyākhyāna-vacanena. *yathā-samāttam*[7] *akurvata* iti. tad-yathā buddham avanditvā. maṇḍalakam akṛtvā vā [Tib. 50[b]] na bhokṣya iti. tad akṛtvā bhuṃjānasya sā madhyamā avijñaptiś chidyate. *yaṃtra-jāl'ādî*ti *ādi*-śabdena śastra-viṣ'ādi gṛhyate. *kuśala-mūlāni samucchettum*

[1] Kārikā VI, 22[cd]. [2]....[2] ṣaḍbhir avijñaptir iti MSS.; rnam-par rig-byed ma-yin-pa ji-ltar gtoṅ ṣes bya-ba ni = katham avijñaptis tyajyata iti. [3]....[3] phoṅi rtags-su brjod-par bya-dgoste = puṃ-liṅgena paṭhitavyam. [4] vā C. [5] Kārikā IV, 68[ab]. [6]....[6] ākṣikāmavati N, ākṣi-bhavati C.; ḥphaṅs-pa yin-par. [7] mātum MSS.; ji-ltar blaṅs-pa bṣin.

ārabhata iti. *kuśala-mūla-samucchedā*-prāraṃbhâvasthāyām eva cchidyate. na samucchedâvasthāyām iti darśayati.

(43) *kuśalârūpam*

iti. arūpa-grahaṇaṃ rūpa-cchedasyôktatvāt.

mūla-cchedôrdhva-janmata

iti. atra vairāgyataś ca kiṃcid iti vaktavyaṃ. yathā kuśalaṃ daurmanasyêndriyam iti. *sarvam cvê*ti. kāma-rūp'ārūpyâvacaraṃ. *yaḥ prahāṇa-mārga* iti. darśana-mārgo bhāvanā-mārgaś ca. laukiko vā lokôttaro vā yathāsaṃbhavaṃ. *asau saparivāra* iti. *asāv* upakleśa-prakāraḥ sa-tat-sahabhū-prāpty-anucaraḥ· *upakleśa-prakārasyê*ti grahaṇaṃ kleśasyâpy upakleśatvena sarva-saṃgrahârthaṃ. tathā hi Śāstra uktaṃ. ye yāvat kleśā upakleśā api te syur upakleśā na kleśā iti.

(44, 45) *ubhay'āśraya* iti vistaraḥ. strī-puruṣ'āśrayasya *kleśasyâdhimātratayā. pratisaṃkhyānasya* tat-pratipakṣa-bhāvanā-lakṣaṇasyâkṣamatvāt. *tīvrasya ca hrī-vyapatrāpyasyâbhāvād* eṣāṃ saṃvaro nâstîti. *pratidvaṃdva-bhāvād* iti. yasmāt saṃvarasyâsaṃvaraḥ [Tib. 51[a]] pratidvaṃdva-bhūtaḥ. tasmāt *yatrâiva saṃvaraḥ. tatrâivâsaṃvara* iti. teṣāṃ ṣaṇḍh'ādīnām[1] asaṃvarâbhāve dvitīyaṃ kāraṇaṃ. *samādāna-samādhy-abhāvād* iti. *samādānâbhāvāt* prātimokṣa-saṃvaro nâsti. *samādhy-abhāvāc* ca dhyānânāsrava-saṃvarau na staḥ. tad-abhāvas tu māṃdyena kuśaleṣv avyutpatteḥ. *pāpa-kriy'āśayâbhāvāc câsaṃvaro nâsti. yad-yogād yad-vipādanāc cê*ti. yena hrī-vyapatrāpyeṇa *yogād* yasya hrī-vyapatrāpyasya *vipādanāc ca.* yathākramaṃ *saṃvarâsaṃvarau syātāṃ. tat tīvraṃ hrī-vyapatrāpyam āpāyikānāṃ nâstî*ti. yady āpāyikānāṃ saṃvarâsaṃvarau na staḥ. *yat tarhi sūtra uktam* iti vistaraḥ. tat kathaṃ. prātimokṣa-saṃvaro manuṣyāṇāṃ eva. na devānām. asaṃvegāt. dhyānânāsrava-saṃvarau tu hetu-karma-dharma-bhāvanād yathāsaṃbhavaṃ.

(46[ab]) *tat-kālam atyaṃtaṃ cê*ti. yad *iṣṭa-vipākaṃ.* tat tat-kālaṃ. *duḥkha-paritrāṇāt kṣemaṃ.* yan nirvāṇa-prāpakaṃ.[2] tad atyaṃtaṃ duḥkha-paritrāṇāt kṣemaṃ. parinirvṛtasya yan nitya-kālaṃ duḥkhaṃ nâsti.

(46[cd], 47) *nanu ca trīṇi dhyānāni sêṃjitāny*[3] *uktāni Bhagavatā. yad atra vitarkitam vicāritam* [4]*ity evam ādi.*[4] *idam atr' āryā iṃjitam ity āhur* iti. *ādi*-śabdena dvitīya uktaṃ. yad atra prītir avigatā. idam atr' āryā iṃjitam āhuḥ. tṛtīye 'pi yad atra sukhaṃ [Tib. 51[b]] sukham iti cetasa ābhogaḥ. idam atr' āryā iṃjitam ity āhur iti. atha kasmāt sarvam eva rūp'ārūpyâvacaraṃ kuśalaṃ karm'

[1] śaṃṭh' MSS.; za-ma. [2] °ṇâpr° MSS.; mya-ṅan-las ḥdas-pa thob-pa. [3] saṃjitā MSS.; gyoba daṅ bcas-par. [4]....[4] om. MSS. ṣes bya-ba de-lta-bu la-sogs-pa.

āniṃjyam uktam ity āha. [1]*āniṃjya-pratyaya-gāminam* iti. *āniṃjyânukūla*-bhāginaṃ. akaṃpyânukūla-bhāginaṃ *mārgam āralhyê*ty arthaḥ.[1] *kiṃ punaḥ kāraṇaṃ* samādhi-sâpakṣâlatayā *sêṃjitam evânyatr' āniṃjyam uktam* ity āha.

*tad-bhūmiṣu yataḥ karma vipākaṃ prati nêṃjatî*ti.

bhog'ādi saṃvartanīyam iti. bhogo dravya-saṃpat. *ādi*-śabdena saurūpya-sausvary'ādi gṛhyate. *tad evê*ti vistaraḥ. [2]yat tad *deveṣu vipacyeta*. tat bahulī-kṛtam evaṃ śīlamayaṃ bhāvanāmayaṃ.[2] tasya câivaṃ bhavati. aho batâhaṃ deva-subhagānāṃ manuṣya-subhagānāṃ vā sabhāgatāyām upapadyeyêti. yāvat sa tatra upapadyata iti.

(48–50) *kāma-dhātus trīṇi ca dhyānānî*ti. *kāma-dhātu*-prathama-dhyānayoḥ [Tib. 52ª] kāyikaṃ sukhaṃ caitasikaṃ ca saumanasyaṃ sukhā vedanā. [3]dvitīye dhyāne saumanasyaṃ sukhā vedanā.[3] tṛtīye dhyāne caitasikaṃ sukham iti. *tad-bhāva-jñāpanârtham* iti. *tac*-chabdena duḥkham abhisaṃbadhyate. tasya duḥ-khasya kāma-dhātāv evâstitva-*jñāpanârtham iha*-grahaṇaṃ. *sasaṃbhārair* iti. saṃbhriyate utpādyate 'nenêti *saṃbhāraḥ*. indriya-viṣay'āśraya-lakṣaṇaḥ. tena sasaṃbhārā[4] *vedanā phalaṃ*.

dhyānâṃtara-vipākata

iti. *dhyānâṃtara*-karmaṇo *dhyānâṃtarô*tpattau *vipākena* veditena bhavitavyaṃ. tatra sukhā duḥkhā vā vedanā nâsti. tasmād asyâduḥkhâsukhā vedanā vipāka iti. caturthād dhyānād adho 'py aduḥkhâsukha-vedanīyaṃ karmâstîti. *dhyā-nâṃtare vā* kasyacit *karmaṇo* 'nyasya *vipāko* vedanā *na syān* na saṃbhavati. na hi sukha-vedanīyasya maula-prathama-dhyāna-bhūmikasya karmaṇo dhyānâṃ-tare sa vipāka iti yujyate vaktuṃ. savitarkatvena dhyānâṃtarato maulasya nihīnatvāt. nâpi kāmâvacarasya duḥkha-vedanīyasya karmaṇo bhūmy-aṃtara-tvāt. ata eva caturtha-dhyān'ādi-bhūmikasya. tato vītarāgatvāc ca.

[1]....[1] āniṃjya-saṃpreya-gāminīm iti. āniṃjyânujvala-bhāginaṃ. akāmpyânukūla-bhāginaṃ mārgam ā-abhyêti yo 'rthaḥ N, āniṃjya-saṃpreya-gāminīm iti. āniṃjyânuktala-bhāginaṃ. akāryânukūla-bhāginaṃ mārgam ārabhyêti yo 'rthaḥ C; mi-gyo-ba daṅ mthun-par ḥgro-baḥi lam ṣes bya-ba smos-te. mi-gyo-ba daṅ rjes-su mthun-par ḥgro-baḥi lam-las brtsams-te ṣes bya-baḥi tha-tshig-go. cf. 眞諦譯俱舍論 (冬— 65ª¹⁶). [2]....[2] lha-dag-gi naṅ-du rnam-par smin-par gyur-ba gaṅ yin-pa *de ñid res ḥgaḥ rkyen-gṣan-gyi dban-gis-te.* ñon-moṅs-pa la-sogs-paḥi rkyen gṣsn tshogs-pa deḥi dbaṅ-gis *mi daṅ dud-ḥgro daṅ mi-dvags-kyi naṅ-du rnam-par smin-par ḥgyur-te.* ḥdi lta-ste. ḥdi ni la-la sbyin-pa-po yin-siṅ sbyin-bdag yin-la de yaṅ śin-tu srog-gcod-pa yin ṣes bya-ba rgyas-par de glaṅ-po cher gyur-na glaṅ-po cheḥi rgyun rnam-pa sna-tshogs-dag thob-par ḥgyur-ro ṣes bya-ba la-sogs-paḥi bar gsuṅs-pa daṅ. yaṅ ḥdi lta-ste. ḥdi ni la-la sbyin-pa-las byuṅ-baḥi bsod-nams bya-baḥi dṅos-po daṅ. de bṣin-du tshul-khrims-la ḥbyuṅ-ba (-las byuṅ-ba?) daṅ. bsoom-pa-las byuṅ-ba chuṅ-du kun-tu bsten-ciṅ bsgom-pa daṅ lan maṅ-du byas-pa yin-la. [3]....[3] om. MSS.; bsam-gtan gñis-pa-na ni bde-baḥi tshor-ba yid bde-ba yin-no. [4] sa upasabh° C, sa upasaṃbh° N. tshogs-pa daṅ bcas-pa yin-no.

etad-doṣa-parijihīrṣayā dhyānâṃtara-karmaṇo *dhyāna eva sukhêndriyaṃ vipāka ity eke bruvate.*

[Tib. 52ᵇ] *nâiva tasya* dhyānâṃtara-*karmaṇo vedanā vipākaḥ*. kiṃ tarhi rūp'ādî*ty apare*. kiṃ teṣāṃ dhyānâṃtarôpapattau vedanā nâsti. asti. na tu sā vipāka-svabhāvā. kiṃ tarhi. naiṣyandikī 'ti.

atr' Ācārya āha. *tad-etad ucchāstraṃ*. yad etad uktaṃ. dhyānâṃtara-karmaṇo dhyāna eva sukhêndriyaṃ vipāka iti. yac côktaṃ. nâiva tasya vedanā vipāka iti. *tad etad* ubhayam apy *ucchāstraṃ*. tat pratipādayann āha. *Śāstre hi paṭhitam* iti vistaraḥ. *avitarkasya karmaṇa* iti. dhyānâṃtara-karmaṇa ity arthaḥ. ataḥ kuśalasyâvitarkasya karmaṇaś caitasiky eva vedanā vipāko vipac-yata ity avadhāraṇān na tasya karmaṇo dhyāna eva sukhêndriyaṃ vipāko nâpi vedanāto 'nya iti gamyate. avitarkaṃ hi karma dhyānâṃtarāt prabhṛty ūrdh-vam iti.

apūrvâcarama

iti. na pūrvaṃ na paścāt. yugapad ity arthaḥ. *sukha-vedanīyasya rūpam* iti cakṣur-ādikaṃ. *duḥkha-vedanīyasya citta-caittā* iti. paṃca-vijñāna-kāyikāḥ. daurmanasyasyâvipākatvāt. *aduḥkhâsukha-vedanīyasya citta-viprayuktā* iti. jīvitê-[Tib. 53ª]ndriy'ādayaḥ. *na hi kāma-dhātor anyatrê*ti. duḥkha-vedanīyasya karmaṇo 'nyatrâbhāvāt.

kim idānīṃ tad iti. aduḥkhâsukha-vedanīyaṃ. *evaṃ tarhî*ti vistaraḥ. yady adho 'pi caturthād dhyānād aduḥkhâsukha-vedanīyaṃ karmâsti kuśalaṃ.

sukha-vedyaṃ śubhaṃ dhyānād ā tṛtīyād

ity[1] *asya virodhaḥ*. na hi kevalaṃ sukha-vedanīyaṃ kuśalam ā tṛtīyād dhyānāt. kiṃ tarhi. aduḥkhâsukha-vedanīyam apy astîti. *iṣṭa-vipākaṃ ca kuśalam* ity[2] asya virodhaḥ. na hi kevalam iṣṭa-vipākaṃ kuśalam iṣṭâniṣṭa-viparīta-vipākam api[3] kuśalam astîti. *bāhulika eṣa nirdeśa* iti. bāhulyenâivaṃ nirdiṣṭam ity arthaḥ.

sukha-vedyaṃ śubhaṃ dhyānād ā tṛtīyād

iti. iṣṭa-vipākaṃ ca kuśalam iti.

katham punar a-vedanā-svabhāvam iti. sukham anubhūyate. na karmêty evam abhisamīkṣya pṛcchati. *sukha-vedanā-hitaṃ sukha-vedanīyam* iti. *sukha-vedanôtpatty-anukūlam* ity arthaḥ. *sukho 'sya vedanīya iti vê*ti. *sukho 'sya vipāko 'nubhavanīya* ity arthaḥ. *snānīya*-[Tib. 53ᵇ] *kaṣāyavad* iti. yathā yena snāti. sa *snānīyaḥ kaṣāyaḥ*. evaṃ yena sukhaṃ vipākaṃ vedayate. tat karma

[1] Kārikā IV, 48ᵇ. [2] Cf. 論第十五 12ª⁴. [3] adha N, adhu C, yaṅ.

vedanīyaṃ. sukhasya vipākasya vedanīyaṃ karma sukha-vedanīyaṃ. karaṇe 'pi kṛtya-vidhānāt. *etad evaṃ duḥkha-vedanīyam* iti. duḥkha-vedanā-hitaṃ duḥkha-vedanīyam iti vistareṇa pūrvavad yojyaṃ. *evam aduḥkhâsukha-vedanīyam* api.[1]

*svabhāva-vedanīyatê*ti. svabhāva-vedanā 'nubhava-lakṣaṇena vedanīya-svabhāvaḥ. evaṃ yāvat saṃmukhī-bhāvena vedanīyatêti yojyaṃ. *sukha-vedanīyaḥ sparśa* iti. sukha-vedanā-hitaṃ sukhaṃ vedanīyam asminn iti *sukha-vedanīyaḥ sparśaḥ*. *ālambana-vedanīyatê*ti. vedanīyā viṣayāḥ. ālambanīyā ity arthaḥ. *rūpa-pratisaṃvedī no tu*[2] *rūpa-rāga-pratisaṃvadī* 'ti. *rūpaṃ* pratyanubhavati. *no tu*[2] *rūpa-rāgaṃ* pratyanubhavatîty arthaḥ. atha vā no tu sa rūpaṃ rāgeṇa pratyanubhavaty ālaṃbata iti. *dṛṣṭadharma-vedanīyam* iti. *dṛṣṭe* janmani *vedanīyaṃ* vipāka-lakṣaṇam asyêti *dṛṣṭadharma-vedanīyaṃ karmê*ti vistaraḥ. *yasmin samaya* iti vistaraḥ. *yasmin samaye sukhāṃ vedanāṃ vedayate* anubhavati. *dve* asya *vedanā* duḥkhā aduḥkhâsukhā ca *tasmin samaye* [Tib. 54[a]] *niruddhe bhavata* iti.

(51) *āraṃbha-vaśād* iti. dṛṣṭa eva janmani vipāk'āraṃbhād ity arthaḥ. *tan-nāma-vyavasthānam* iti. dṛṣṭadharma-vedanīyam ity evaṃ-nāma-vyavasthānam ity arthaḥ.

*asti hî*ti vistaraḥ. *saṃnikṛṣṭa-phalasya karmaṇaḥ suvarcalā*-dṛṣṭâṃtaḥ. viprakṛṣṭa-phalasya *yava*-godhūm'ādayaḥ.

Dārṣṭāṃtikāḥ Sautrāṃtikāḥ. *teṣām* evaṃ prathama-dvitīye koṭyau varṇayatāṃ *karmâṣṭavidhaṃ*. *dṛṣṭadharma-vedanīyaṃ niyatam aniyataṃ ca* vipākaṃ prati. *evaṃ yāvad aniyata-vedanīyam* iti. upapadya-vedanīyaṃ niyatam aniyataṃ ca vipākaṃ prati. aparaparyāya-vedanīyam api niyatam aniyataṃ ca. aniyata-vedanīyam api yo[3] dṛṣṭadharm'ādy-aniyata-vedanīyaṃ. tan niyatam aniyataṃ ca. ity aṣṭavidhaṃ.

(52, 53) *caturvidhaṃ karm' ākṣiped* iti. dṛṣṭadharm'ādi-vedanīyaṃ caturvidhaṃ karm' ākṣiped ity arthaḥ. *katham* ity āha. *syāt triṣu* prāṇâtipātâdatt'ādānamṛṣāvādeṣu *paraṃ prayojya kāmamithy'ācāre svayam* ātmanā *prayuktaḥ*. teṣāṃ karmaṇāṃ *yugapat-parisamāptau*. ekaṃ dṛṣṭadharma-vedanīyam aparam upapadya-vedanīyam aparaṃ câparaparyāya-vedanīyam anyac cāniyata-vedanīyam iti.

kuśalānām akuśalānāṃ ca yathāsaṃbhavam iti. yatrâkuśalasya saṃbhavaḥ kāma-dhātāv eva nânyatra.

sarvāsu gatiṣv

[1] iti MSS.; yaṅ. [2] tta MSS.; ni. [3] ya MSS.; gaṅ yin pa.

ity[1] [Tib. 54[b]] asyôtsargasyâyam apavādaḥ. *śubhasya narake trividhê*ti. tridhâîvêty avadhāraṇaṃ. *narakeṣu* kuśalasya karmaṇas trividhasyâîv' ākṣepaḥ. na caturvidhasya. *dṛṣṭadharma-vedanīyaṃ sthāpayitvā*. *atra* narakeṣv *iṣṭa-vipākâbhāvāt*. śubha-grahaṇam aśubha-nirāsârthaṃ. akuśalasya hi caturvidhasyâpi narakeṣv ākṣepaḥ saṃbhavati.

yad-viraktaḥ sthiro bāla

iti.

yato virakto yad-virakta iti samāsaḥ. *sthira*-grahaṇaṃ parihāṇa-dharmaṇo nirāsârthaṃ. tasya hi *tasyāṃ bhūmāv* upapadya-vedanīyaṃ karma saṃbhavati. *bāla*-grahaṇam ārya-nivṛtty-arthaṃ. *āryasya* hi tatrôpapadya-vedanīyaṃ *aparaparyāya-vedanīyaṃ ca na* saṃbhavati. anāgāmitvāt.

[2]*n' āryo 'nya*[2]*-vedya-kṛd apî*ti.

nâparaparyāya-vedanīya-kṛd api. nôpapadya-vedanīya-kṛd apîty arthaḥ. tatra yuktiṃ darśayann āha. *na hy asau bhavyaḥ punar ādhastīṃ bhūmim āyātum* iti. *na* hy asāv [3]*āryo* 'parihāṇa-dharmā[3] yato vītarāgaḥ. tata *ādhastīṃ* adhastāt-bhavāṃ *bhūmim āyātuṃ* bhavyaḥ. parihāṇa-dharmā tu bhavyaḥ. tad-yathā. āryo[4] bhavâgra-lābhī parihāṇa-dharmā yaḥ parihāya rūpa-dhātāv upapadyeta. tasyôpapadya-vedanīyam aparaparyāya-vedanīyaṃ câpi saṃbhavati yathôktam Udāyi[5]-sūtre. *aniyataṃ kuryād* iti. aniyata-vedanīyam aparihāṇa[6]-dharmā 'py āryo dṛṣṭadharma-vedanīyaṃ ca *yatrôpapannaḥ*. [Tib. 55[a]] *tatra kuryāt*. *kāma-dhātor bhavâgrād vā vītarāga* iti. *kāma-vītarāgo* 'nāgāmī. *bhavâgra-vītarāgo* 'rhan. *tayor* iti kāma-dhātu-bhavâgrayoḥ. *paścāt pravedayiṣyāma* iti.

mriyate na phala-bhraṣṭa

ity[7]-ādi.

(54) *aṃtarābhava-vedanīyaṃ ca*. kiṃ. *niyatam aniyataṃ cê*ti. *yan niyatam ekādaśavidham uktaṃ. dṛṣṭadharma-vedanīyaṃ yat tad* iti. kalala-vedanīyaṃ niyataṃ yāvad aṃtarābhava-vedanīyaṃ niyatam iti. *yāś ca tad-anvayā daśâvasthā* iti. aṃtarābhava-pūrvikā ity arthaḥ. *ata evânyad aṃtarābhava-vedanīyaṃ karma nôktam* iti. caturvidhaṃ karma. dṛṣṭadharma-vedanīyam upapadya-vedanīyam aparaparyāya-vedanīyaṃ aniyata-vedanīyaṃ cêty[8] atra nôktam. *upapadya-vedanīyenâiva tasyântarābhavasy' ākṣepāt*.

(55) niyatâniyataṃ karmêty uktam ato bravīti. *kīdṛśaṃ punaḥ karma niyatam*

[1] Kārikā IV, 52[c]. [2]....[2] nânya MSS.; Tib. omits also "āryo", but see 眞諦譯 (冬— 66[a15]) 聖不造餘報. [3]....[3] adyarihāṇa-dharmā MSS.; ḥphags-pa yoṅs-su mi-ñams-paḥi chos-can. [4] yo MSS.; ḥphags-pa. [5] Udayi C. [6] °yatvaṃ par° MSS.; yoṅs-su mi-ñams....myoṅ-bar ḥgyur-bar ma-ñes-pa. [7] Kārikā VI, 62[ab]. [8] vêty MSS.; daṅ.

iti vistaraḥ. *phala-samāpatti-viśeṣa-prāpta* iti. darśana-mārga-*phala*-prāpto 'rhattva-*phala*-prāptaś ca *phala-viśeṣa-prāpta* iṣyate. *viśeṣa*-grahaṇam anāsrava-mārga-prāpya-phala-grahaṇārtham. *samāpatti-viśeṣa-prāpto* nirodhâraṇā-maitrī-samāpatti-lābhī. atrâpi *viśeṣa*-[Tib. 55^{b}]grahaṇaṃ tad-anya-laukika-samāpatti-viśeṣaṇârtham. *yathā tathā cê*ti. yadi puṇya-buddhyā yadi dveṣ'ādinā. yo 'pi hi Pārasikaḥ puṇya-buddhyā *mātaraṃ* mārayati. *pitaraṃ vā*. tad akuśalam ānaṃ-taryaṃ karma niyataṃ saṃpadyate. *nânyad* iti. yad ato viparītaṃ[1] manda-kleśa-prasāda-kṛtam ity-ādi.

(56) *saṃgha-strī-vāda-samudācārād* iti. *bhikṣuṇā kila kenacid* vyavahāra-parājitena saṃghaḥ striyo yūyam iti samudācaritaḥ. *tasya dṛṣṭa eva dharme puru-ṣa-vyaṃjanam aṃtarhitaṃ. strī-vyaṃjanaṃ ca prādurbhūtam* iti. tad idaṃ kṣetra-viśeṣād dṛṣṭadharma-vedanīyaṃ bhavati. *āśaya-viśeṣād* iti. *śaṃṭhena gavām apuṃstvaṃ kariṣyamāṇam* abhivīkṣya mamêdṛśam apuṃstve duḥkham iti tīvreṇ' āśayena teṣāṃ gavām apuṃstvaṃ *pratimokṣitaṃ. tasya dṛṣṭa eva dhar-me puruṣêndriyaṃ prādurbhūtam.* idam āśaya-viśeṣād dṛṣṭadharma-vedanīyaṃ karma saṃvṛttaṃ.

tad[2]*-bhūmy-atyaṃta-vairāgyād*[3]

iti. *tato bhūmer atyaṃta-vairāgyāt* tad adṛṣṭadharma-vedanīyam api *karma dṛṣṭa-dharma-vedanīyaṃ saṃpadyate.* yathā 'nāgāmy[4]-arhatām avītarāgâvasthā-kṛtaṃ. punar adhara-bhūmy-anāgamanād anupādāya ca parinirvāṇāt. *na tv avasthāyām* iti. yad aniyataṃ dṛṣṭadharm'ādy-avasthāsu. na câniyataṃ vipāke. niyatatvāt. tad eva[5] dṛṣṭadharma-vedanīyaṃ bhavati. ata ev' āha. *yat punar avasthā'ṃtare* dṛṣṭadharm'ādike *niyatam.*[6] *tasya tatrâivâ*vasthā'ṃtare *vipākaḥ.* [Tib. 56^{a}] *tadvato 'tyaṃta-vairāgyâsaṃbhavād* [7]iti. evam[7] avasthā'ṃtara-niyata-vipākena karmaṇā *tadvat*-pudgalasyâ*tyaṃtaṃ* tasyā bhūmer *vairāgyâsaṃbhavād* ity arthaḥ.

(57) kṣetra-viśeṣād ity uktam ataḥ pṛcchati. *kīdṛśaṃ punaḥ kṣetram* iti. *araṇā-vyutthitasyê*ti vistaraḥ. *apramāṇeṣu sattveṣu araṇayā hito 'dhyāśayo* 'bhiprāyaḥ. tenâ*nugatā*. *atyudagreṇa* tīkṣṇena. *apramāṇena puṇyena paribhāvitā*[8] 'nugatā *ca saṃtatir vartate.* araṇām uttaratra vakṣyati.

araṇā-praṇidhijñānam

ity[9] atra. *maitrī-vyutthitasyê*ti vistaraḥ. *apramāṇeṣu sattveṣu sukham* utpadya-

[1] °taḥ MSS. [2] tato MSS. [3] °rāgād MSS. [4] 'nāgāny N, °thāgāny C; om. Tib. [5] evaṃ N, avaṃ C; kho-na. [6] om. MSS.; supplied from Tib. ṅes-pa. [7]....[7] om. MSS.; supplied from Tib. ṣes bya-ba ni de-ltar. [8] °vanā MSS.; yoṅs-su bsogs-pa. [9] Kārikā VII, 41^{c}.

tām ity *adhyāśayaḥ.*[1] tenâ*nugatā*. atyudagrêti sarvaṃ[2] pūrvavat.[3] *pratyagr'ā-śraya-parivṛtti-nirmalê*ti. *pratyagrā* 'bhinavā. a-cira-vyutthitatvāt. *pratyagr'āśra-yasya* śarīrasya *parivṛttyā nirmalā saṃtatiḥ. eteṣu pudgaleṣu kṛtānāṃ* [4]*karâpa-kārāṇām* upakārâpakārāṇāṃ[4] kuśalâkuśalānāṃ. *phalaṃ dṛṣṭa eva dharma* ihâva janmani *prāpyata* iti. sadyo-'rthaṃ darśayati. sadya ivêti kṛtvā. *śeṣasya tv* iti vistaraḥ. *śeṣo* bhāvanā-mārgaḥ sakṛdāgāmy-anāgāmi-phala-prāpakaḥ. aparipūr-ṇaḥ svabhāvaḥ phalaṃ vā 'syêty aparipūrṇa-svabhāva-phalaḥ. tasya bhāvaḥ. [Tib. 56^{b}] tasmāt. *aparipūrṇa-svabhāva-phalatvāt.* kā punas tasya paripūrṇa-svabhāvatā paripūrṇa-phalatā ca. aśaikṣatvaṃ paripūrṇa-svabhāvatā. sa hi mārgo 'śaikṣa-svabhāvaḥ.[5] yenârhattvaṃ prāpyate. paripūrṇa-phalatā 'py arhattva-prāptiḥ.[6] sa hi phala-mārgas tribhiḥ phalaiḥ phalavān iti. atha vā kṣaya-jñāna-saṃgṛhīto mārgaḥ paripūrṇa-svabhāva-phalaḥ. paripūrṇa-svabhāvo yasmād aśai-kṣa-mārgaḥ. paripūrṇa-phalo niravaśeṣa-phalatvāt. *tad-vyutthitānām* iti. śeṣa-bhāvanā-mārga-vyutthitānāṃ. *na te* tad-vyutthitās tathā *puṇya-kṣetraṃ bhavaṃti.* yathā 'rhattva-vyutthitāḥ. prāg eva laukika-mārga-vyutthitāḥ. bhāvanā-prahāta-vyānāṃ hi kleśānāṃ sâvaśeṣa-niravaśeṣa-prahāṇād ayaṃ viśeṣa ukta ity avagaṃta-vyaṃ.

(58) *tasyā avaśyaṃ savitarka-savicāratvād* iti.

sa-vitarka-vicārā hi paṃca vijñāna-dhātava

iti[7] niyamāt. vitarka-vicārayoś cādhyānâṃtar'ādi-svabhāvāt. na cāvitarkasya karmaṇaḥ savitarka vicāro 'dharabhūmiko vipāko yujyata iti. *tasya hi duḥkhā vedanā vipāka* iti vistaraḥ. *tasyâ*kuśalasya *duḥkhā vedanā vipāka* iṣyate. tasyâ-niṣṭa-phalatvāt.[8] [Tib. 57^{a}] *caitasikī ca duḥkhā vedanā daurmanasyaṃ* nânyad asti. *na ca daurmanasyaṃ vipāka iti vyākhyātam etad* iti. indriya-nirdeśe

vipāko jīvitaṃ dvedhā dvādaśâṃtyâṣṭakād ṛte
daurmanasyāc cêti.[9]

(59) daurmanasyaṃ na vipāka ity etad amṛṣyann āha. *yat tarhî*ti vistaraḥ. yadi daurmanasyaṃ na vipākaḥ. *yat tarhi sattvānāṃ citta-kṣepo bhavati. kata-masminn asau citte bhavati kena vā kāraṇenê*ti. tasyâyam abhiprāyaḥ. citta-kṣepo na paṃcasu vijñāna-kāyeṣu. teṣām avikalpakatvāt. sa câkuśala-ketuko 'niṣṭatvāt. ity ato vipākena daurmanasyena bhavitavyam iti. *avikalpakatvād* iti. abhinirūpaṇā'nusmaraṇa-vikalpābhyām *avikalpakatvāt* paṃcānāṃ vijñāna-

[1] āśayaḥ MSS.; sñam-paḥi lhag-paḥi bsam-pa. [2] supplied from Tib. thams-cad. [3] °rvavac ca MSS. [4]....[4] ex conj. kāśayakārāṇī upakārâpakārāṇāṃ C, simply kārôpakārāṇāṃ N; phan-pa daṅ gnod-pa....phan btags-pa daṅ gnod-pa byas-pas. [5] °vaś ca MSS. [6] °ttvâpr° MSS.; dgra-bcom-pa-ñid thob-pa yin-na. [7] Kārikā I, 31^{c}. [8] °tvāc ca MSS. [9] Kārikā II, 10^{abd}.

kāyānāṃ. citta-kṣepasya câsad-vikalpa-lakṣaṇatvāt. *agniṃ vā dāveṣûtsṛjaṃtî*ti. *dāvas* tṛṇ'ādi-gahanâṃvito deśa-viśeṣaḥ. *anyena vā kenacid* iti. aniṣṭa-vedan'ādinā. *Vāsiṣṭhī-prabhṛtīnāṃ* iti. Bhagavān Mithilikāyāṃ viharati sma. Mithil'āmravaṇe. tena khalu punaḥ samayena Vasiṣṭha-sagotrāyā brāhmaṇyāḥ ṣaṭ putrāḥ kāla-gatāḥ. sā teṣāṃ kāla-kriyayā nagnônmattā kṣipta-cittā tena-tenânuhiṇḍaṃtī yena Mithil'āmravaṇaṃ tenôpasaṃkrāṃtā. tena khalu punaḥ samayena Bhagavān aneka-śatāyā bhikṣu-parṣadaḥ purastān niṣaṇṇo dharmaṃ deśayati sma. adrākṣīd Vasiṣṭha-sagotrā [Tib. 57ᵇ] brāhmaṇī Bhagavaṃtaṃ dūrād eva. dṛṣṭvā ca punar jehrīyamāṇa-rūpā utkuṭakā 'sthāt. smṛtiṃ ca labdhavatī. adrākṣīt Bhagavān Vasiṣṭha-sagotrāṃ brāhmaṇīṃ dūrād eva. dṛṣṭvā ca punar āyuṣmaṃtam Ānandam āmaṃtrayate sma. anuprayacch' Ānanda Vasiṣṭha-sagotrāyai brāhmaṇyai uttar'āsaṃgaṃ. dharmam asyai deśayiṣyāmi. āyuṣmān Ānando Vasiṣṭha-sagotrāyai brāhmaṇyai uttar'āsaṃgam adāt. atha Vasiṣṭha-sagotrā brāhmaṇī uttar'āsaṃgaṃ prāvṛtya yena Bhagavāṃs tenôpasaṃkrāṃtā. upasaṃkramya Bhagavataḥ pādau śirasā vanditvâlkâṃte niṣaṇṇā. ekâṃta-niṣaṇṇāṃ Vasiṣṭha-sagotrāṃ brāhmaṇīṃ dharmyayā kathayā[1] saṃdarśayati. samādāpayati. samuttejayati. saṃpraharṣayatîty evam-ādi. vistara-graṃtha-bhayāt sarva-sūtraṃ na likhitaṃ. ayaṃ tatrârthaḥ. Bhagavāṃs tasyai dāna-kath'ādi kṛtvā. catvāry ārya-satyāni deśitavān. yāvat tayā srotaāpatti-phalam adhigatam. adhigamya ca Bhagavato 'ṃtikāt prakrāntā. tasyā apareṇa samayena saptamaḥ putraḥ kāla-gataḥ. sā tat-kāla-kriyayā na śocati. tām aśocaṃtīṃ sva-bhartā 'bravīt. tvaṃ pūrvaṃ putra-maraṇena paritaptā 'si. idānīṃ nâsi paritaptā. nūnaṃ te putrās tvayā bhakṣitāḥ. yato na paritapyasa iti. sā taṃ pratyuvāca.

putra-pautra-sahasrāṇi jñāti-saṃgha-śatāni ca
dīrghe 'dhvani mayā brahmaṃ khāditāni tathā tvayā.
putra-pautra-sahsrāṇāṃ parimāṇaṃ na vidyate
anyonyaṃ khādyamānānāṃ [Tib. 58ᵃ] tāsu-tāsûpapattiṣu.
kaḥ śocet paritapyeta parideveta vā punaḥ
jñātvā niḥsaraṇaṃ loke jāteś ca maraṇasya ca.
sā 'haṃ niḥsaraṇaṃ jñātvā jāteś ca maraṇasya ca
na śocāmi na tapyāmi kṛte Buddhasya śāsana

ity evam-ādi. *kathaṃ na caitasikī vedanā vipākaḥ prāpnoti.* tasyâkuśalasya karmaṇa iti vākya-śeṣaḥ. *mahābhūtānāṃ prakopo vipāka* iti. vipaktir *vipākaḥ. tasmāj jātam ato vipāka-jaṃ cittam.* ata eva sa ca karma-vipāka-ja ity uktaṃ.

[1] °rmayā kathaya N, °rmmayā kathaya C; chos-kyi gtam-gyi (sic).

na tûktaṃ. sa ca karma-ja iti. *evaṃ cêdaṃ* iti vistaraḥ. yasmāt karma-jena yāvat bhraṣṭa-smṛtikaṃ cittaṃ vartate. tasmād *idaṃ catuṣkoṭikaṃ yujyata* iti. *ubhayaṃ kṣipta-cittasya kliṣṭaṃ cittam* ity eva tatrôdāharaṇaṃ. na hi kliṣṭaṃ cittaṃ vipāko yujyate.

vipāko 'vyākṛto dharma

iti[1] vacanāt. *abhinunnā* abhipīḍitāḥ. *hā-citta-paridevakaś câtra nāraka ihôdāhāryaḥ.*[2] kṣipta-cittā nārakā bhavaṃtîti. *anyatra buddhād* iti. mahā-puṇya-saṃbhāratvān na buddhasya. tadvat *bhūta-vaiṣamyenâpi cittaṃ kṣipyate.* na karmaṇêti. kiṃ. *āryāṇāṃ kṣipyate*[3] *cittaṃ* anyatra *bhūta-vaiṣamyād* eva. kiṃ kāraṇam ity āha. *niyatasya karmaṇaḥ pūrvaṃ* pṛthagjanâvasthāyām [Tib. 58ᵇ] *eva vipākāt. aniyatasyâvipākād* āryâvasthāyāṃ. ata eva câitad aniyatam ity ucyate. *paṃca-bhaya-samatikramād* iti. paṃca bhayāni. ājīvikā-bhayam aśloka-bhayaṃ pariṣac-chāradya-bhayaṃ maraṇa-bhayaṃ durgati-bhayaṃ ca. tatrâśloka-bhayam akīrti-bhayaṃ. parṣac-chāradya-bhayaṃ sabhāyāṃ sāṃkucityaṃ. *aprasādikasyê*ti. aprasadanīyasya karmaṇaḥ. *dharmatā-abhijñatvād* iti. sarvaṃ s'āsravaṃ duḥkhaṃ. sarve saṃskārā anityāḥ. sarvā dharmā anātmāna iti. dharma-svabhāvâbhijñatvāt.

(60ᵃᵇ) *kuṭilânvayatvād* iti. *kuṭila*-hetukatvāt. [4]sādhyam hi kauṭilyaṃ.[4] *raṃjanânvayatvād* iti. yathā kaṣāyo raṃjana-hetuḥ. tathā 'pîty atas tat-sādharmyād evam uktaṃ.

(60ᶜᵈ, 61) *kām'āptam* ity

anena śubhaṃ viśeṣyate. nâśubhaṃ. tasyâvaśyaṃ kām'āptatvāt. *ārūpy'āptaṃ kasmān nôcyata* iti. tad api hy *akuśalena na vyatibhidyate.* na vyatimiśryata ity arthaḥ. *yatra kilê*ti vistaraḥ. *kila*-śabdaḥ para-mate. *yatra kil' āṃtarābhaviko* aṃtarābhave bhavo *vipākaḥ.* evam *aupapattibhaviko* 'pi. *trividhasya ca kāya-vāṅ-manas-karmaṇo* vipāko dhyāna-saṃvara-saṃgṛhītayoḥ kāya-vāk-karmaṇoḥ dvitīy'ādiṣv api dhyāneṣu sadbhāvād *asti. tatrâivôktaṃ* śuklaṃ śukla-vipākam [Tib. 59ᵃ] iti. *tad api tûktaṃ sūtrâṃtara* iti. *tad apy* ārūpy'āptaṃ. asti karma śuklaṃ śukla-vipākaṃ. tad-yathā prathame dhyāne. evaṃ yāvat bhavâgra iti. anena svâbhiprāyaṃ darśayati. yena *kila*-śabdaṃ prayuktavān. *saṃtānata etad vyavasthāpitam* iti. ekasmin saṃtāne kuśalaṃ câkuśalaṃ ca samudācaratîti kṛtvā kuśalam akuśalena vyavakīryate. *anyonya-virodhād* iti. kuśalam akuśalena virudhyate. akuśalaṃ ca kuśalenêti. dvirūpatā na

[1] Kārikā II, 58ᵃ. [2] udāhāryaḥ ihôdᵒ C, udāhāryaḥ idôdāhāryaḥ N. cf. 論第十五 20ᵃ⁸,⁹.
[3] na to be supplied in the sense. [4]....[4] sic MSS.; gya-gyu rgyu yin-no.

yujyate.

nâvaśyam akuśalaṃ kuśalena vyavakīryata iti vistaraḥ. *vyavakīryate na* tv *avaśyaṃ. yasmāt kāma-dhātau* pratipakṣa-bhūtasya samādher abhāvād *akuśalasya balavattvaṃ.* ata eva ca kuśalasya durbalatvaṃ. tathā hi kāma-dhātau mithyā-dṛṣṭyā kuśala-mūla-samucchedo bhavati. na tu samyag-dṛṣṭyā mithyā-dṛṣṭi-samucchedo bhavati.

ābhiprāyiko hy [1]*eṣo 'śukla*[1]*-śabda* iti. vipāka-śuklatā'bhāvād *aśuklaṃ.* na tu nâiva śuklam ity arthaḥ. api ca yac chuklam uktaṃ. tan na bhavatîty *aśuklaṃ. mahatyāṃ śūnyatāyām* iti. Mahāśūnyatā'rtha-sūtre. *anivṛtâvyākṛtāś ca śuklāḥ.* akliṣṭatvāt. *avipākaṃ dhātv-apatitatvād* [Tib. 59[b]] iti. anāsravā dharmāḥ na dhātu-patitāḥ. dhātu-patitaś ca vipāka ity ato 'nāsravaṃ karmâvipākaṃ. kasmād ity āha. *pravṛtti-virodhata* iti. anāsravaṃ hi karma dhātu-patitānāṃ dharmāṇāṃ pravṛttiṃ viruṇaddhi. na tu janayatîty avipākaṃ.

(62, 63) *karma-karma-kṣayāyê*ti. dviḥ *karma*-grahaṇaṃ yat tat karmâstîty apadiṣṭaṃ. tat karma sat saṃvidyamānaṃ apracyuta-svabhāvaṃ *karma-kṣayāya* saṃvartata ity asya caturthasya karmaṇo dyotanârthaṃ. atha vā. vīpsā-prayoga eṣaḥ. karmaṇaḥ karmaṇaḥ kṣayāya saṃvartata ity arthaḥ. *catasṛṣv* iti vistaraḥ. *dharma-kṣāṃti*-grahaṇaṃ *kāma-vairāgye* c' *ānaṃtarya-mārga*-grahaṇaṃ kāmâvacarasya *kṛṣṇasya karmaṇaḥ prahāṇa*-mārgatvāt. anāsrava-mārgasyâivêhâdhikṛtatvāl[2] laukikā ānaṃtarya-mārgās tat-prahāṇa-bhūtā api na gṛhyaṃte.

śuklasya dhyāna-vairāgyeṣv

iti. kuśalasyâivêty avadhāryate. tatra kṛṣṇâbhāvāt. kliṣṭa-saṃskāra-prahāṇam aṣṭābhiḥ. navamena tu kuśalasyâpi.

na hi tasya svabhāva-prahāṇam iti. prāpti-ccheda-prahāṇaṃ. *prahīṇasyâpi* kuśalasya *saṃmukhī-bhāvāt. tad-ālambana-kleśa-prahāṇād* iti. *tad-ālaṃbanasya kleśasya prahāṇāt* tasya kuśalasya prahāṇaṃ bhavati. tad-ālaṃbana-kleśa-prahāṇaṃ ca navamasya tad-ālaṃbana-kleśa-prakārasya prahāṇe sati bhavatîti. navam'ānaṃtarya-mārga-cetanâiva kṛṣṇa-[Tib. 60[a]]śuklasya karmaṇaḥ kṣayāya bhavati. *tadā hi* navamasya kleśa-prakārasya prāpti-cchede *visaṃyoga-prāptir utpadyate.* tasya ca kṛṣṇa-śuklasya karmaṇo 'nyasyâpi cânivṛtâvyākṛtasya s'āsravasya dharmasya visaṃyoga-prāptir utpadyata iti varṇayaṃti. evaṃ caturdhyāna-vairāgyeṣv api vaktavyaṃ.

tena tad-vedanīyam iti. *tena* naraka-gati-naiyamya-kāraṇena. *tad-vedanīyaṃ*

[1]....[1] eṣāṃ 'śukl° N, eṣām aś° C; mi-dkar ṣes bya-baḥi sgra ḥdi ni. [2] °rgasya vêh° MSS.; Tib. om. eva.

naraka-*vedanīyam* ity arthaḥ. *ato 'nyatrê*ti vistaraḥ. tato naraka-gater *anyatra kāma-dhātau* manuṣy'ādi-gatau *akuśalasya kuśalasya ca karmaṇo vipākas* tena gati-naiyamya-kāraṇena. *tad*-anya-kāma-dhātu-*vedanīyam* ubhayam apy aviśeṣya miśrīkṛtya *kṛṣṇa-śuklam ity uktaṃ.* na punar evaṃ grahītavyaṃ. kuśalam api kṛṣṇa-śuklam. evam akuśalam apîti.

kuśalenâmiśratvād iti. na hi kuśalaṃ darśana-prahātavyam asti.

na dṛṣṭi-heyam akliṣṭam

iti[1] niyamāt. atra codyate. kāmâvacaraṃ

dṛg-gheyaṃ kṛṣṇam

iti viśeṣyaṃ vaktavyam. itarathā hi rūp'ārūpyâvacarasyâpi darśana-heyasya kṛṣṇa-vipākatva-vacana-prasaṃga iti. na vaktavyam.

anyat

kṛṣṇa-śuklaṃ tu kāma-jam

iti. *kāma-jam* ity asyôbhaya-viśeṣaṇatvāt. *kāma-jaṃ* dṛg-gheyaṃ kṛṣṇaṃ. *kāma-jam* anyat kṛṣṇa-[Tib. 60[b]]śuklam iti. *tad dhî*ti vistaraḥ. *tad dhi* kāmâvacaraṃ bhāvanā-prahātavyaṃ. *kuśalaṃ câkuśalaṃ ca saṃbhavati.* tan[2] miśrīkṛtyôbhayam api kṛṣṇa-śuklam ity uktaṃ. na punaḥ pratyekaṃ.

(65) *trīṇi mauneyānî*ti. munitā vā muni-karma vā *mauneyaṃ* kāpeyavat.

mauna-trayam

iti. muner idam maunaṃ. *aśaikṣa* iti vistaraḥ. *aśaikṣaṃ kāya-karmâvijñapti*-svabhāvaṃ *kāya-maunam.* evaṃ *vāṅ-maunaṃ.* atha kasmād avijñaptir eva gṛhyate. na punar vijñaptir api. vijñapteḥ s'āsravatvenâśaikṣatvâsaṃbhavāt. *mana eva mano-maunam* iti. svârthe vṛddhi-vidhānāt. *cittaṃ hi paramârtha-munir* iti. sarva-kleśa-jalpôparater iti[3] kāraṇaṃ vakṣyate. *tat kila-kāya-vāk-karmabhyām* aśaikṣābhyām *anumīyate* aśaikṣam iti. kathaṃ Tathāgato 'numātavyaḥ. praśāṃtena kāya-karmaṇā praśāṃtena vāk-karmaṇêti sūtre vacanāt. *kila*-śabdena Vaibhāṣika-mataṃ dyotayitv' Ācāryaḥ sva-mataṃ āha. *api khalv* iti vistaraḥ. *cittâvijñapty-abhāvād* iti. yasmāc *cittasyâvijñaptir* nâsty ato *na manas-karma virati-svabhāvaṃ. viramârthena ca maunam* iti. *viramo* viratiḥ. sarvâkuśala-viramârthena [Tib. 61[a]]maunnam ity abhiprāyaḥ. *ato mana eva* sarvâkuśalebhyo *virataṃ maunam ity ucyate. sarva-kleśa-jalpôparater* iti. vitath'ālaṃbana-jalpanāt kleśā *jalpā* ity ucyaṃte. te cârhata uparatā ity *arhan paramârtha-muniḥ.*

*śauceyānî*ti.

śuci-bhāvaḥ *śauceyaṃ.* śaucam ity arthaḥ.

[1] Kārikā I, 39[c1]. [2] tas MSS.; Tib. om. tat. [3] See. line 33 below.

sarva-

grahaṇaṃ s'āsravânāsrava-sucarita-parigrahârthaṃ. *tāvatkālam atyaṃtaṃ cê*ti. *tāvatkāla-duścarita-malâpakarṣakaṃ* s'āsraveṇa sucarita-trayeṇa. *atyaṃtam* anāsraveṇa. tad dhi bhikṣavaḥ prahīṇaṃ yad āryayā prajñayêti sūtrāt. *mithyā-mauna-śaucâdhimuktānāṃ vivecanârtham* iti. tūṣṇīṃbhāva-mātreṇa śuddhi-darśino *mithyā-maunâdhimuktāḥ*. kāya-malâpakarṣaṇa-mātreṇa śuddhi-darśino *mithyā-śaucâdhimuktāḥ*. teṣāṃ *vivecanaṃ* tato darśanāt pracyāvanaṃ.[1] tad-artham etānîti

(66) *Saṃcetanīya-sūtre vacanād* iti. saṃcetanīyaṃ karma kṛtvôpacitya narakeṣûpapadyate. kathaṃ ca bhikṣavaḥ saṃcetanīyaṃ karma kṛtaṃ bhavaty upacitaṃ. iha bhikṣava ekatyaḥ saṃciṃtya trividhaṃ karma kāyena karma karoty upacinoti caturvidhaṃ vācā trividhaṃ manasêti vistareṇôktv' [Tib. 61[b]] āha. kathaṃ bhikṣavas trividhaṃ manasā saṃcetanīyaṃ karma kṛtaṃ bhavaty upacitaṃ. yathā 'pîhâikatyo[2] 'bhidhyālur bhavati. vyāpanna-cittaḥ. yāvan mithyā-dṛṣṭiḥ. khalu bhikṣava ihâikatyo bhavati viparīta-darśī 'ti vistaraḥ. na cânyad abhidhy'ādi-vyatiriktaṃ tatra manas-karmôktam ity *abhidy'ādaya eva manas-karmêti. Dārṣṭāṃtikāḥ* Sautrāṃtika-viśeṣā ity arthaḥ.

evaṃ tu sati karma-kleśayor aikyaṃ syād iti. abhidhyā-vyāpāda-mithyā-dṛṣṭayaḥ *kleśāḥ*. ta eva *karmê*ti. tad *aikyaṃ syāt. nâitad asti.* kaścit kleśo 'pi karma syād iti. cetanā karma cetayitvā cêti[3] vacanāt. yady evaṃ Saṃcetanīya[4]-sūtraṃ kathaṃ nīyata ity āha. *sūtre tv* iti vistaraḥ. *sūtre tu*[5] *cetanāyās tan-mukhenâ*bhidhy'ādi-*mukhena pravṛttes tair* abhidhy'ādibhis *tāṃ* cetanāṃ *darśayati.* abhidhyāluḥ khalu bhikṣavo bhavatîti vistareṇa. *anyathā* cetanāmataṃ bhikṣavaḥ karma vadāmi cetayitvā cêty etad virudhyate. *karma-kleśayoś* c' *aikye* abhidharma-virodhaḥ syāt. *parânugrahôpaghāt*[6]*âbhisaṃdhy-abhāva* iti vistaraḥ. *pareṣām anugrahôpaghātayor abhisaṃdhy-abhāve kathaṃ samyag-dṛṣṭi-mithyā-dṛṣṭyor* yathākramaṃ [Tib. 62[a]] *kuśalâkuśalatvam* iti. ato bravīti *tan-mūlatvād* iti. yasmāt parânugrahâbhisaṃdheḥ[7] parôpaghātâbhisaṃdheś ca samyag-dṛṣṭi-mithyā-dṛṣṭī *mūlaṃ* kāraṇam ity arthaḥ. atas tayoḥ kuśalâkuśalatvaṃ.

(67) *yathāyogam* iti yathāsaṃbhavaṃ. katham ity āha. *kuśalāḥ sucaritebhyaḥ akuśalā duścaritebhyaś cê*ti. *kliṣṭaś cânyo 'pî*ti. vadha-baṃdhan'ādi. *tasya nâtyaûdārikatvād* iti. *tasya* prayoga-pṛṣṭha-bhūtasya kliṣṭasyânyasyâpi

[1] pracyāvacanaṃ MSS.; bral-ba. [2] pîha kabhyo N, pîhaṃ kabhyo C; ḥdi ni (? na) dge-sloṅ la-la. [3] 論第十三 1b[5]. [4] °yaṃ MSS. [5] tra N, ta C; ni. [6] °rāṃtagr° MSS.; phan-ḥdogs-pa. [7] °rāṃtagr° MSS.; phan-gdags.

anatyaûdārikatvāt. *mano-duścaritasya ca pradeśaś cetanā.* na saṃgṛhītêti vartate. *mady'ādi-virati-dānêjy'ādika* iti. prathamen' *ādi*-śabdena tāḍana[1]-baṃdhan'ādi-viratir gṛhyate. dvitīyenâpi snapanôdvartana-viṣama-hasta-pradān'ādir gṛhyate. *priya-vacan'ādika* ity. *ādi*-śabdena dharma-deśanā-mārga-kathan'ādir gṛhyate. *manaḥ-sucaritasya cetanā* na saṃgṛhītêti vartate.

(68) *ṣaḍ avijñaptir*

iti. *ṣaḍ avijñaptir avaśyaṃ.* na tv avijñaptir eva ṣaḍ ity avadhāraṇaṃ. *maula-vijñapty-abhāvād* iti. yasmān *maulī* karma-patha-saṃgṛhītā *vijñaptir* nâsti. ājñāpana-vijñaptis tv asti prayoga-saṃgṛhītêti Vaibhāṣika-siddhâṃtaḥ.

[Tib. 62[o]] *dvidhâika*

iti. *dvidhâivâika* ity avadhāraṇârtha āraṃbhaḥ. *tat-kāla-maraṇa* iti. vijñapti-*kāla-maraṇe.* kālâṃtara-maraṇe tv avijñaptir eva bhavati.

dvividhāḥ sapta kuśalā

iti. *dvividhā* evêty avadhāraṇaṃ. *vijñapty-adhīnatvāt samādāna-śīlasyê*ti. śīlaṃ hi dvividhaṃ. samādāna-śīlaṃ prātimokṣa-saṃvaro dharmatā-śīlaṃ ca dhyānânāsrava-saṃvarau. samādāna-śīlaṃ *vijñapty-adhīnaṃ.* tad dhi parasmād ādīyate. dharmatā-śīlaṃ tu na *vijñapty-adhīnaṃ.* citta-mātrâdhīnatvāt. ata ev' āha.

avijñaptiḥ samādhi-jā

iti.

(69[abc]) *sāmaṃtakās tu vijñaptir*

iti. kāmâvacara-*karma-patha-prayogā avaśyaṃ vijñaptiḥ.* na tv avaśyam avijñaptir ity ata ev' āha.

*avijñaptir bhaven na vê*ti.

*paryavasthānenê*ti. āhrīky'ādinā.[2] *ghana-rasenê*ti. *ghana*-vegena. *tasyânudharmaṃ ceṣṭatê*ti. *tasya* karma-pathasyânu*dharmam anu* sadṛśaṃ karma. tad-yathā mṛte 'pi prāṇini punaḥ prahāra-dānaṃ koṣaṇaṃ[3] mānsa-cchedanam[4] ity evamādi. dvau [5]*kṣiṇātî*ti śabdau.[5] parasya carmâpanayanam arthaḥ. pūrvasyârthâṃtaraṃ draṣṭavyaṃ. *phala-paripūritaś cê*ti. prayogasya maulaḥ karma-pathaḥ *phala-paripūriḥ.* yo hi prayujyate maulaṃ karma-pathaṃ [Tib. 63[a]] na janayati. tasya prayoga-phalam asti na tu phala-paripūriḥ. *evam anyeṣv apî*ti. yathā tāvad iha kaścit parasvaṃ hartu-kāmo maṃcād utthiṣṭhati śastraṃ gṛhṇāti. para-gṛhaṃ gacchati. supto na vêty ākarṇayati. parasvaṃ spṛśati. yāvan

[1] māḍana N, mātrana C; rdeg-pa. [2] ahr° MSS; ṅo-tsha med-pa. [3] °ṇa MSS. [4] °na MSS. [5]....[5] ktaṣṇāti ś° C, ktasnāti ś° N. ñan byed-pa ṣes bya-baḥi sgra ni.

na sthānāt pracyāvayati. tāvat prayogaḥ. yasmiṃs tu kṣaṇe sthānāt pracyāvayati. tatra yā vijñaptis tat-kṣaṇikā câvijñaptir ayaṃ maulaḥ karma-pathaḥ. dvābhyām hi kāraṇābhyām adatt'ādānâvadyena spṛśyate prayogataḥ phala-paripūritaś ca. tataḥ param avijñapti-kṣaṇāḥ pṛṣṭhaṃ bhavaṃti. yāvat tat-parasvaṃ vibhajate. vikrīṇīte. gopāyati. anukīrtayati vā tāvad asya vijñapti-kṣaṇā api pṛṣṭhaṃ bhavaṃtîti. evam anyeṣv api paṃcasu yathāsaṃbhavaṃ yojyaṃ.

maraṇa-bhava-stha iti. amṛta eva. *na câiṣa*[1] *siddhâṃta* iti.

samaṃ prāk ca mṛtasyâsti na maulo 'ny'āśrayôdayād

iti[2] siddhâṃtāt. *tan na vaktavyam* iti. vyaparopayatîti viprakṛtâvasthāyām ayogāt. evaṃ tu vaktavyaṃ syāt. mṛte prāṇini yā vijñaptis tat-kṣaṇikā câvijñaptiḥ. ayaṃ maulaḥ karma-patha iti. *yac câpîdam* iti vistaraḥ. Vaibhāṣikair asya Śāstra-vākyasyâîvam artho vyākhyātaḥ. *atra* Śāstre *prayoga-śabdena pṛṣṭham uktam* iti. prayoga iva prayogaḥ. prayoga-sadṛśī[3] kriyêty arthaḥ. *asyârthasya virodhaḥ.* [Tib. 63ᵇ] kasmāt. *maulasyâiva tadānīm aniruddhāt.* mṛte prāṇini maula-karma-patha-vyavasthāpanād ity atrâbhiprāyaḥ. Vaibhāṣika āha. *yathā na doṣas tathā 'stv* iti. *kathaṃ ca na doṣa* ity Ācāryaḥ. Vaibhāṣikaḥ punar āha. *maula evâtra prayoga-śabdenôkta* iti. kutra. yo 'yaṃ praśnaḥ syāt prāṇī hataḥ prāṇātipātaś câniruddha ity[4] atra. pṛṣṭhaṃ prayoga-śabdenôktam iti kim ayaṃ pakṣaḥ parityakta eva. sa ca na parityakta eva. ubhayam api hi saṃbhavati. yadi maraṇabhavânaṃtara-kṣaṇa-vartī prāṇī bhavaty atra prayoga-śabdena maula ukta itîṣyate. tataḥ pareṇa tu pṛṣṭha iti. Ācārya āha. *vijñaptis tarhi tadā kathaṃ maulaḥ karma-patho bhavatî*ti. mṛte hi prāṇini vijñaptir a-kiṃcit-karī. na hi tena vijñapti-prahāreṇa mṛtasya māraṇaṃ punar astîti manyāmāno 'yaṃ pṛcchati. kasmād avjñaptiṃ na pṛcchati. yasmād asāv anidarśanatvād apratighatvāc ca prahār'ākhyā na bhavati. *kathaṃ ca na bhavitavyam* iti Vaibhāṣikeṇôkte. svâbhiprāyam Ācāryo vivṛṇoti. *asāmarthyād* iti. prāṇini mṛte tasyāḥ sāmarthyaṃ na dṛśyata iti Vaibhāṣika āha. *avijñaptir idānīṃ kathaṃ bhavaty* asati sāmarthye *maulaḥ karma-patha* iti. yasmād evam avijñaptir asāmarthye 'pi maulaḥ karma-patho bhavati. *tasmāt prayoga-phala-paripūri-kāle* maula-karma-patha-parisamāpti-kāle prāṇino mṛtatvâvasthāyāṃ. *tad ubhayaṃ* vijñapty-avijñapty-ākhyaṃ [Tib. 64ᵃ] *karma-pathaḥ syād* yujyetêty arthaḥ.

evam anyeṣv api yathāyogaṃ yojyam iti. yathā parasvaṃ hartu-kāmaḥ kārya-siddhaye parakīyaṃ hṛtvā tena paśunā baliṃ kuryāt. dāreṣu câsya viprati-

[1] vâiṣa MSS.; de-skad-du. [2] Kārikā IV, 73ᵃᵇ. [3] °śīyā MSS. [4] 論第十六 7ᵃ¹,².

padyeta tair eva tad-apahārârthaṃ. anṛta-piśuna-paruṣa-sāṃtva-bhedaiś câsya mitra-bhedaṃ kuryāt. yāny asya paritrāṇāya kalperan. abhidhyāṃ ca tat-sve kuryāt. tad-dravya-svāmini ca vyāpādaṃ mithyā-dṛṣṭiṃ bṛṃhayet. evaṃ kāma-mithy'ācār'ādiṣu yathāsaṃbhavaṃ yojyaṃ. eṣā dik.

(69ᵈ, 70ᵃᵇ) *nâtra sarveṣāṃ karma-pathānāṃ lobh'ādibhir niṣṭhê*ti. *na ca sarveṣāṃ lobhena.* kiṃ tarhi. keṣāṃcid eva kāma-mithy'ācār'ādīnāṃ. *nâpi sarveṣāṃ* vyāpādena. kiṃ tarhi. keṣāṃcid eva prāṇâtipāt'ādīnāṃ. evaṃ *na sarveṣāṃ* mohena. kiṃ tarhi. keṣāṃcid eva mithyā-dṛṣṭy-ādīnām evêti. *tryaṃbukāḥ* varatāḥ. *ādi*-śabdena vyāghr'ādayaḥ. *yaś ca mithyā-dṛṣṭi-pravartita* iti. nâsti para-loka iti kṛtvā nirapekṣo haṃti. *ayam api moha-jaḥ. anya-lābha-satkāra-yaśo-'rtham* iti. *anya-lābhasyârthe* para-svaṃ harati. yathā 'śvahārikaḥ. *satkārasya yaśaso* vā *'rthaṃ* harati. idam api lobha-jam adatt'ādānaṃ. [Tib. 64ᵇ] *yac ca mithyā-dṛṣṭi-pravartitaṃ. tad api moha-jam adatt'ādānaṃ.* tatra moha-prādhānyāt. *upaiti mātaram*[1] abrahmacaryârthe. *upasvasāram*[2] upaitîti vartate. *upasvasāraṃ* bhaginīm ity arthaḥ. *upasagotrām upaiti.* samāna-gotrām ity arthaḥ. upahāyajamānaḥ.[3] *ye c' āhur* iti vistaraḥ. *udūkhal'ādi-tulyo mātṛ-grāmaḥ.* yathôdūkhal'ādayaḥ sādhāraṇā upabhogyāḥ. evaṃ strī-janaḥ. tasmān na doṣo 'sty abhigacchatām iti. *mṛṣāvād'ādayo lobha-jāḥ dveṣa-jāś ca pūrvavad* iti. mṛṣāvāda-paiśunya-pāruṣya-saṃbhinnapralāpāḥ lobha-jāḥ anya-lābha-satkāra-yaśo-'rthaṃ vā. ātma-suhṛt-paritrāṇârthaṃ vā. dveṣa-jāḥ vaira-niryātanârthaṃ.

na narma-yuktaṃ.

na parihāsa-*yuktaṃ. mithyā-dṛṣṭi-pravartita* iti. nâsti para-loka iti nirmaryādasya yo *mṛṣāvādo 'yaṃ moha-jaḥ. paiśuny'ādayas tu.* paiśunya-pāruṣyâbaddha-pralāpāḥ mṛṣāvādavan *moha-jāḥ. yaś cê*ti vistaraḥ. yaś ca *Veda*-Sāṃkhya-Vaiśeṣik'ādy-asat-pralāpaḥ. sa câpi moha-jaḥ *saṃbhinnapralāpaḥ.*

(70ᶜ¹) *tasya cê*ti. kuśala-cittasya. *nānāvāsaṃ praviśatî*ti. [Tib. 65ᵃ] maṇḍalaṃ praviśatîty arthaḥ. *nānāvāsā* hi tasmin mahā-sīmā-maṇḍale bhavaṃti. *tṛtîye karma-vācana* iti. jñapti-caturthena karmaṇā śrāmaṇera upasaṃpādyate. tatra jñaptyā idaṃ-nāmānam upasaṃpādayet saṃgha iti. [4]liṅg-artha[4] ucyate. karma-vācanena [5]laḍ-artha[5] ucyate. imaṃ saṃgha upasaṃpādayatîti. tatra karma-vācanaṃ trir ucyate. tṛtîyasya karma-vācanasyâparisamāpteḥ prayogaḥ karma-pathasyâvagaṃtavyaḥ. *tasyâvasāne tu yā vijñaptis tat-kṣaṇikā vā 'vijñap-*

[1] mātraram MSS.; maḥi. [2] upasasvāram MSS.; sriṅ-moḥi. [3] sic MSS. om. Tib.
[4]....[4] liṃgartha, C, liṃgârtha N. [5]....[5] lad-artha C, laṅ-artha N.

tir ayaṃ maulaḥ karma-pathaḥ. tata ūrdhvaṃ yāvan niśrayā ārocyaṃta iti. catvāro niśrayāś cīvara-piṇḍapāta-śayy'āsana-glāna-pratyaya-bhaiṣajya-lakṣaṇā yathôktena vidhinā tasyôpasaṃpāditasy' ārocyaṃte. *tad-adhiṣṭhānaṃ ca vijña-payati.* niśrayâdhiṣṭhānaṃ ca vijñaptiṃ karotîty arthaḥ. *avijñaptiś ca yāvad anuvartate. yāvat* saṃvaro na tyajyata ity arthaḥ. *idaṃ pṛṣṭhaṃ.*

(71, 72[ab]) *vadha-vyāpāda-pāruṣya-niṣṭhā dveṣeṇê*ti.

*dveṣeṇâ*ivêty avadhāraṇaṃ. *parityāga-paruṣa-citta-saṃmukhī-bhāvād* iti. *pari-tyāga-citta-saṃmukhī-bhāvāt* prāṇâtipātasya *niṣṭhā dveṣeṇa. paruṣa-citta-saṃmu-khī-bhāvāt* tu vyāpāda-pāruṣyayoḥ.

[Tib. 65[b]] (72[cd]) *caturbhiḥ kāṇḍair uktā* iti. *caturbhir* bhāgair *uktāḥ*. kathaṃ.[1]

vadha[2]-vyāpāda-pāruṣya-niṣṭhā dveṣeṇêty

ekaḥ kāṇḍaḥ.

lobhataḥ

para-strī-gamanâbhidhyā'datt'ādāna-samāpanam

iti[3] dvitīyaḥ.

mithyā-dṛṣṭes tu mohenêti[4]

tṛtīyaḥ.

śeṣāṇāṃ tribhir iṣyata

iti[5] caturthaḥ kāṇḍaḥ. *bhogâdhiṣṭhānā* iti. *viṣayâdhiṣṭhānāḥ. nāma-rūpâdhi-ṣṭhāne*ti. paṃca-skandhâ*dhiṣṭhāne*ty arthaḥ. *nāma* hi vedan'ādayaḥ skaṃdhāḥ. *rūpaṃ* rūpa-skaṃdhaḥ. *adhiṣṭhānam* adhikaraṇaṃ viṣaya ity anarthâṃtaraṃ. *nāma-kāyâdhiṣṭhānā mṛṣāvād'ādayo* vāg-nāmni pravartata iti kṛtvā.

(73[ab]) *na maula*

iti pratiṣedhāt pṛṣṭham api na bhavatîti gamyate. maula-pūrvatvāt pṛṣṭhasya. *na ca prāṇâtipātâvadyena spṛśyata* iti. na maulenêty abhiprāyaḥ.

any'āśrayôdayād

iti. visabhāg'āśrayôdayād ity arthaḥ.

(73[cd]) *arthato hi te 'nyonyaṃ prayoktāra* iti. na vācā te *'nyonyaṃ prayo-ktāraḥ*. kiṃ tarhi. prāṇâtipāta-karaṇâbhyupagamād [Tib. 66[a]] *arthata* iti *eka-kāryatvāt.*

(74[ab]) *saṃjñāya* paricchidyêty arthaḥ. *nânyaṃ bhramitvê*ti. *na* bhrāṃtyā *'nyaṃ* mārayatîty arthaḥ.

kṣaṇikeṣu skaṃdheṣv iti. sva-rasenâiva vinaśvarāṇāṃ skaṃdhānāṃ katham

[1] om. Tib. [2] om. MSS.; srog-gcod-pa. [3] Kārikā 71[cd]. [4] Kārikā. 72[a]. [5] Kārikā. 72[b].

anyenâiṣāṃ nirodhaḥ kriyata ity abhiprāyaḥ. *prāṇo nāma vāyuḥ. kāya-citta-saṃniśrito vartata* iti. kathaṃ citta-saṃniśrito vāyuḥ pravartate. citta-prati-baddha-vṛttitvāt. tathā hi nirodhâsaṃjñi-samāpatti-samāpannasya mṛtasya ca na pravartate. Śāstre[1] 'py uktaṃ. ya ime āśvāsa-praśvāsāḥ. kiṃ te kāya-saṃ-niśritā vartaṃta iti vaktavyaṃ. citta-saṃniśritā vartaṃta iti vaktavyaṃ. nâiva kāya-citta-saṃniśritā vartaṃta iti vaktavyaṃ. kāya-citta-saṃniśritā vartanta iti vaktavyam. āha. kāya-citta-saṃniśritā vartaṃta iti vaktavyam iti vistaraḥ. *taṃ api pātayatî*ti. *taṃ* prāṇaṃ vināśayatîty arthaḥ. utpannasya sva-rasa-nirodhād anāgatasyôtpattiṃ pratibadhnan nirodhayatîty ucyate. *yathā pradīpaṃ nirodhayati. ghaṇṭā-svanaṃ vā.* kṣaṇikam api saṃtaṃ. kathaṃ ca sa nirodha-yati. anāgatasyôtpatti-pratibaṃdhāt. *jīvitêndriyaṃ vā prāṇa* iti. citta-vipra-yukta-svabhāvam enaṃ darśayati.

kasya taj jīvitaṃ. yas tad-abhāvān mṛta iti. yaḥ prāṇī jīvitasyâbhāvān mṛto bhavati. sa bauddhānāṃ nâsti nairātmya-vāditvāt. [Tib. 66[b]] ata evaṃ pṛcchati. *kasyê*ti ṣaṣṭhīṃ. *Pudgala-vāde* Pudgala-pratiṣedha-prakaraṇe. asaty ātmani kasyêyaṃ smṛtiḥ. kim athâiṣā ṣaṣṭhī 'ty[2] atra pradeśe *ciṃtayiṣyāmi.* āstāṃ tāvad etat sāmānyāsikam ity abhiprāyaḥ. *tasmāt sêndriyaḥ kāyo jīvatî*ti. sêndri-yasyâiva kāyasya taj jīvitaṃ. n' ātmana iti darśayati. *sa eva cânindriyo mṛta* iti.

a-buddhi-pūrvād iti vistaraḥ. asaṃcintya-kṛtād *api prāṇipātāt kartur adhar-mo yathā 'gni-saṃsparśād a-buddhi-pūrvād* asaṃciṃtya-kṛtād *dāha* iti. *Nirgraṃ-thā* nagnâṭakāḥ. *teṣāṃ* Nirgraṃthānām evaṃ vādināṃ a-buddhi-pūrve 'pi *para-strī-darśana*[3]*-saṃsparśana eṣa prasaṃgaḥ.* pāpa-prasaṃga ity arthaḥ. agni-dṛṣṭâṃ-tāt. *Nirgraṃtha-śiro-luṃcane ca*[4] Nirgraṃtha-śiraḥ-keśôtpāṭane ca. duḥkhôtpā-dana-buddhy-abhāve 'py adharma-prasaṃgaḥ. agni-dāhavat. *kaṣṭa-tapo-deśane ca.* Nirgraṃtha-śāstur adharma-prasaṃgo buddhy-anapekṣāyāṃ. parasya duḥ-khôtpādanam adharmāya bhavatîti kṛtvā. *tad-viṣūcikā-maraṇe ca.* Nirgraṃthā-nāṃ viṣūcikayā ajīrṇena maraṇe. *dātur* anna-dātur *adharma-prasaṃgaḥ.* anna-dānena maraṇa-kāraṇāt. a-buddhi-pūrvo 'pi hi prāṇi-vadhaḥ kāraṇam adharmas-yêti. *mātṛ-garbha-sthayoś ca. mātur garbha-sthasya* cânyonya-duḥkha-nimittatvād adharma-praṣaṃgaḥ. tata evâgni-dṛṣṭâṃtāt. *vadhyasyâpi ca tat-kriyā-saṃbaṃ-dhāt.* prāṇâtipāta-[Tib. 67[a]]kriyā-saṃbaṃdhāt. adharma-prasaṃgaḥ. vadhye hi sati prāṇâtipāta-kriyā vadhakasya bhavati. *agni-sv'āśraya-dāhavat.* agnir hi na kevalam anya-janaṃ dahati. kiṃ tarhi. sv'āśrayam api indhanaṃ dahatîti. tadvat. na hi teṣāṃ cetanā-viśeṣo 'pekṣyate. *kārayataś ca pareṇa vadh'ādi*

[1] cf. 發智論第一 (秋五 5[14]). [2] 論第三十 7[b7,8]. [3] °rśanā MSS. [4] vā MSS.

adharmasyâprasaṃgaḥ. pareṇâgniṃ sparśayataḥ sparśayitus *tenâdāhavat.* āgneya-dharmâbhyupagamāt. *acetanānāṃ ca kāṣṭh'ādīnāṃ* kāṣṭha-loṣṭa-vaṃś'ādīnāṃ. *gṛha-pāte* tatrâṃtaḥ-sthitānāṃ *prāṇināṃ vadhāt.* pāpa-prasaṃgaḥ. na hi buddhi-viśeṣaḥ pramāṇī-kriyate. *na vā dṛṣṭâṃta-mātrād* ahetukāt. *siddhir* asyârthasyêti.

(74^{cd}) *anyatra*[1] *saṃjñā-vibhramād* iti. yadi Devadatta-dravyaṃ harāmîty abhiprāyamāṇo[2] Yajñadatta-dravyaṃ harati. nâdatt'ādānam ity abhiprāyaḥ.

parinirvāṇa-kāle parigṛhītam iti. dātṛ-jana-puṇyânugrahârthaṃ. aparigrahe hi[3] stūpe dānam aphalaṃ syāt. pratigrāhakâbhāvāt. *parivartakaṃ* mṛtasya bhikṣoś cīvar'ādi-*dravyaṃ. kṛte karmaṇi* jñapti-karmaṇi.

(75^{ab}) *garbhiṇī-gamane* garbhôparodhaḥ. *pāyayaṃtī* stanyôpabhogâvasthā-putrikā strī. abrahma-carya-karaṇe hi tasyāḥ stanyaṃ kṣīyate. bālakasya vā puṣṭaye tat stanyaṃ na bhavatîti.

[Tib. 67^{b}] *prāṇâtipātavad* iti. yathā Devadattaṃ mārayāmîty abhiprāyeṇa Yajñadattaṃ mārayato na prāṇâtipāto bhavati. tadvad. ihânyasmiṃ vastuni prayogo 'bhipreto 'nyac ca vastu paribhuktam iti. *na syāt* kāmamithy'ācāra *ity apare.*

aṃtato rājña iti. [4]yady anyaḥ[4] kaścid rakṣitā nâsti. *aṃtataḥ* sarva-paścād *rājño* 'ṃtikāt sa kāmamithy'ācāraḥ. tasya hi tan na marṣaṇīyam iti.

(75^{cd}) *āho-svid abhijñātuṃ samartha* iti. yo 'pi hy artham abhijñātuṃ samarthaḥ. so 'py arthâbhijña iti śakyate vaktum. artham abhijānīta iti viprakṛtâvasthāyām abhipretatvāt. *mano-vijñāna-viṣayatvād vākyârthasyê*ti. nâsty atra Devadatto 'sti vêty[5] ucyamāne śabdaḥ śrotrā vijñāyate. tad-anaṃtaraṃ tu cakṣur-ādi-samūho Devadatto vākyârtho vikalpena mano-vijñānena vijñāyate. *tenâvijñaptir eva* maulaḥ *karma-pathaḥ syāt. vāg-vijñapteḥ śrotra-vijñānena saha nirodhāt.* iṣyate ca vijñapty-avijñapti-svabhāvo maulaḥ karma-patha iti.

(76) *mṛta-kalpāni. ata eteṣu mat'ākhyê*ti. nairuktaṃ vidhim ālaṃbya *Vaibhāṣikā vyācakṣate.* svêndriyaiḥ prāptā matā ity[6] ācārya-Saṃghabhadraḥ. *vistareṇa yāvan manasā dharmā* iti. ye tvayā ghrāṇena gandhā na ghrātāḥ. jihvayā rasā n' āsvāditāḥ. kāyena spraṣṭavyāni [Tib. 68^{b}] na spṛṣṭāni. yāvad ye tvayā manasā dharmā *na vijñātā* iti. *triṣu viṣayeṣu* rūpa-śabda-dharmeṣu *dṛṣṭa-śruta-vijñātâpadeśād* yathākramaṃ. *gandh'ādiṣu* gaṃdha-rasa-spraṣṭavyeṣu *mat'ākhyā* gamyate. te mata-śabdenôcyaṃte. *evaṃ cânişyamāṇe* gaṃdh'ādiṣu mat'ākhyêty *aniṣyamāṇe. dṛṣṭ'ādi*[7]*-bhāva-bāhyatvāt.* gandh'ādīnām arūpa-lakṣa-

[1] nâny° MSS.; gṣan-du....kyaṅ ma. [2] abhiprīy° MSS.; sñam-du bsams-pa. [3] °he ti C, anugraheti N; yoṅs-su ma-bzuṅ-na ni. [4]....[4] yasyā anyāḥ MSS.; gal-te....gṣan. [5] cêty MSS. [6] 順正理論第四十二 (冬五 6^{a17}). [7] dṛṣṭv'ād° MSS.; mthoṅ-ba.

ṇatvena dṛṣṭa-bhāva-bāhyatvād a-śabda-dharm'āyatana-lakṣaṇatvena ca śruta-vijñāta-bhāva-bāhyatvāt. *gaṃdh'ādiṣu vyavahāro na syāt.* dṛṣṭa iti vā yāvad vijñāta iti vêty *eṣā yuktiḥ.* teṣu mat'ākhyêti. Ācārya āha. *sūtraṃ tāvad* iti vistaraḥ. *anyârthatvād* iti. yasmāt sūtrasyânya evârthaḥ. sūtrârthaṃ bravīti. *atra* ca *te* tava *ṣaḍvidhe viṣaye* rūp'ādau. *caturṣu dṛṣṭ'ādi-vyavahāreṣu. dṛṣṭa-śruta-mata-vijñāta-vyavahāreṣu. dṛṣṭ'ādi-vyavahāra-mātraṃ bhaviṣyatî*ti. rūpe dṛṣṭam iti vyavahāro bhaviṣyati. yāvad vijñātam iti. evaṃ śabd'ādiṣu. atra ca te Mālakīmātar[1] dṛṣṭe viṣaya-ṣaṭke dṛṣṭa-mātraṃ bhaviṣyati. śrute viṣaya-ṣaṭke. mate vijñāte viṣaya-ṣaṭke eva vijñāta-mātram ity evaṃ tat sūtra-padaṃ vyākhyāyata ity abhiprāyaḥ. *na hi priyâpriya-nimittâdhyāropas* tava *bhaviṣyatî*ti sūtrârthaḥ. [Tib. 68^{b}] nanu ca yāni tvayā cakṣuṣā rūpāṇi na dṛṣṭānîty evôktāni. na tu na śrutāni yāvan na vijñātānîty evôktāni. evaṃ śabdā na śrutā ity evôktāḥ. na tu na dṛṣṭā yāvan na vijñātā ity uktāḥ. evaṃ yāvad dharmā na vijñātā ity evôktāḥ. na tu na dṛṣṭā yāvan na spṛṣṭā iti. nâiṣa doṣaḥ. udāharaṇa-rūpam etad uktaṃ Bhagavatā. yathā hi rūpāṇi na dṛṣṭānîty uktāni. tathā na śrutāni. yāvan na vijñātānîti vaktavyāni. evaṃ śabd'ādiṣu vaktavyaṃ. tenâiva lakṣaṇam ucyate. *yat paṃcabhir indriyair* iti vistaraḥ. *yat paṃcabhir indriyaiḥ pratyakṣaṃ* rūp'ādi *tad dṛṣṭaṃ. yat parata āgamitaṃ* viṣaya-ṣaṭkaṃ *tac chrutaṃ. yad yukty-anumānato rucitam* abhipretaṃ *tan mataṃ. yukty-anumānam* iti. avyabhicāry-anumānaṃ. tac ca ṣaḍ-viṣaya-gocaraṃ. *ṣaṣṭho 'nyatra dṛṣṭād* iti. *ṣaṣṭho viṣayo* dharmāḥ. sa dṛṣṭa-vyavahāraṃ varjayitvā tribhiḥ śrut'ādibhir vyavahārair vyavahriyate. *ato nâsti gandh'ādiṣu vyavahārâbhāva-prasaṃgaḥ. tasmād yuktir apy eṣā na yuktir bhavati.* yā Vaibhāṣikair [Tib. 69^{a}] uktāḥ evaṃ cânişyamāṇa ity evam-ādikā.[2] yasmād anyathā 'pi gaṃdh'ādiṣu vyavahāro bhavatîti.

*yat pratyakṣī-kṛtaṃ cakṣuṣê*ti. na paṃcabhir indriyaiḥ. yac chrotreṇa śrutaṃ *parataś c' āgamitam* iti ubhayam apy abhīṣṭaṃ. *pratyātmaṃ pratisaṃveditaṃ* sukh'ādy asamāhitena cittena. *adhigataṃ* tu samāhitena. laukikenâiva. na lokôttareṇa. laukikaṃ vyavahārâdhikārāt. tad evaṃ Yog'ācāra-nayenâpi ṣaḍ apy ete viṣayāḥ pratyekaṃ yathāsaṃbhavaṃ dṛṣṭā iti vā vyavahriyaṃte. śrutāḥ. matāḥ. vijñātā ity evêty ato nâsti gaṃdh'ādiṣu vyavahārâbhāva-prasaṃga iti.

[1] māhakīmāta MSS. cf. 眞諦 (俱舍釋論第十二——冬—70^{a7}: 摩羅枳母 and 普光 (俱舍論記 (續藏經第一輯第八十四套第三册 306^{a1,14}); 鞞母; but 玄奘 (論第十六 15^{b5}), 順正理論第四十二 (冬五 6^{b7}) & 顯宗論第二十二 (冬八 7^{b17}): 大母. Tib. & 玄奘 agree with present text, but I preferred the older reading. cf. L. V. Poussin's L'abhidharmakośa IV, 160 note 2. [2] 論第十六 16^{a3}.

*yaḥ kāyenânyathê*ti. *kāya*-saṃjñayā *yo 'rthaṃ gamayati. tasyâpi mṛṣāvā-dadaḥ. parākrameta* vyāyaccheta. *vācā parākramatê*ti. *vācā* paraṃ mārayed ity arthaḥ. iha tu prāṇâtipātasya kāyikatvāt kāyiky evâvijñaptir maula-saṃgṛhītā. na vācikī. nâpy atra kāyikī vijñaptiḥ syāt. *kāyena parākramatê*ti. atra mṛṣāvādasya vācikatvād vāciky evâvijñaptir maula-saṃgṛhītêty avagaṃtavyaṃ. *ubhayâvadyena vê*ti. [Tib. 69^{b}] kāya-vāg-*avadyena. ṛṣīṇāṃ manaḥ-pradoṣeṇa* kāyâvadyena yogo bhavati. *poṣadha-nidarśanaṃ câtrê*ti. vāg-avadyena yogo bhavati. bhikṣu-poṣadhe hi kacci 'ttha[1] pariśuddhā iti vinaya-dhareṇânuśrāvite. yadi kaścit bhikṣuḥ satīm āpattiṃ n' āviṣkuryāt. tūṣṇīṃ-bhāvenâivâdhivāsayet sa mṛṣāvādī bhaved iti. *kathaṃ tayoḥ karma-pathaḥ sidhyatî*ti. *kathaṃ tayo* ṛṣi-bhikṣvoḥ kāya-vāgbhyām aparākramamāṇayoḥ prāṇātipāto mṛṣāvādaś ca yathākramaṃ *karma-pathaḥ sidhyatî*ti. *kartavyo 'tra yatnaḥ*. Vaibhāṣikaiḥ *kartavyaḥ* samādhir ity arthaḥ. atr' ācārya-Saṃghabhadraḥ[2] samādhim āha. ṛṣayo 'rthata ājñāpayitāro bhavaṃti. teṣāṃ hi sattva-parityāga-pravṛttaṃ pāp'āśayam avetyâmanuṣyās tad-abhiprasannāḥ kāyena parākramaṃte. yena teṣāṃ ṛṣīṇāṃ karma-patha utpadyate. kathaṃ. para-vijñaptyêti. avaśyaṃ tathāvidhasya kāya-vāg-vikārā bhavaṃti. api ca śapaṃti te tathā. tatra câvaśyaṃ kāya-vāk-ceṣṭayā bhavitavyaṃ. anye tv āhuḥ. na kāma-dhātāv avaśyam avijñaptiḥ sarvâiva vijñapty-adhīnā bhavati. phala-prāptyâiva saha paṃcak'ādīnāṃ prātimokṣa-saṃvarôtpatti-saṃbhāvāt. ity akuśalā 'py evaṃ-jātīyā kācid vijñaptim aṃtareṇâpi syāt. pūrva-vijñaptaṃ tair iti [Tib. 70^{a}] avaśyam[3] itaratrâpi bhaviṣyati. ṛṣīṇāṃ tāvad uktaṃ poṣadha-mṛṣāvāde 'pi. *yad* apariśuddhaḥ saṃgha-madhyaṃ praviśati. niṣīdati. svam īryāpathaṃ kalpayati. tat-saṃbaddhaṃ vā yatkiṃcid bhāṣate.[4] sā 'sya pūrva-vijñaptir iti.

(77, 78^{ab}) *sarvaṃ kliṣṭaṃ vacanaṃ saṃbhinnapralāpa* iti. mṛṣāvād'ādi-trayam api. na kevalam anyaṃ kliṣṭaṃ. *sâiva ca saṃbhinnapralāpitê*ti. yasya guṇasya hi bhāvād dravye śabda-niveśaḥ. tasya. tad-abhidhāne tva-talāv iti[5]. tat-pratyayena kliṣṭa-vacana-lakṣaṇaḥ saṃbhinnapralāpa ucyate. *tad-yogena hi.* saṃbhinnapralāpa-*yogena hi. sa pudgalaḥ saṃbhinnapralāpī bhavati.*

mṛṣāvād'ādi-trayād yad anya-kliṣṭaṃ vacanaṃ. sa saṃbhinnapralāpa ity uktvôdāharaṇaṃ darśayann āha.

*lapanā-gīta-nāṭyavat ku-śāstravac cê*ti.

*lapanāṃ karotî*ti. *lābha*-yaśas-*kāmatayā* sev'ābhidyotikāṃ vācaṃ niścārayatîty

[1] =kaccit stha. [2] 順正理論第四十二 (冬五 7^{a6}). [3] urūvami (!) MSS.; gdon-mi-za-bar.
[4] abh° MSS. [5] cf. Pāṇini, 5, 1, 119.

arthaḥ. *parideva-saṃgaṇik'ādikam* iti. *ādi*-śabdena parideva-saṃgaṇikābhyāṃ yo 'nyaḥ kliṣṭa-cittānāṃ kaścid ālāpaḥ.

āvāha-vivāh'ādy-abhilāpa-sadbhāvād iti. *āvāho* dārikāyā dāraka-gṛh'āgamanaṃ. *vivāho* dārakasya dārikā-gṛh'āgamanaṃ. *āvāhaḥ* praveśanakaḥ. *vivāhaḥ* pariṇayanam ity apare. *ādi*-śabdena rakta-cittānām ālāpaḥ.

(78^{cd}, 79^{ab}) *viṣameṇânyāyenê*ti. [Tib. 70^{b}] uddeśa-nirdeśa-rūpau paryāyau.

*tathā hî*ti vistaraḥ. yasmāt paṃcānāṃ nivaraṇānām adhikāreṇa. *kāma-cchandaṃ* kāma-tṛṣṇā[1]-svabhāvam *adhikṛtyôktaṃ. so 'bhidhyāṃ loke prahāya* vigatâbhidhyena cetasā bahulaṃ viharati. vyāpādaṃ styāna-middham auddhatya-kaukṛtyaṃ vicikitsāṃ loke prahāya tīrṇa-kāṃkṣo bhavati. tīrṇa-vicikitsaḥ. akathaṃkathī kuśaleṣu dharmeṣu. sa paṃca nivaraṇāni prahāyêty evam-ādi. ato jñāyate *sarvâiva kāmâvacarī tṛṣṇā'bhidhyê*ti.

audārika-duścarita-saṃgrahād iti. [2]daśasv akuśaleṣu[2] karma-patheṣu yad audārikaṃ duścaritaṃ. tat saṃgṛhītaṃ. na sarvam. evaṃ kuśaleṣu. ato *na sarvā* 'bhidhyā *karma-pathaḥ*. kiṃ tarhi. yā para-sve viṣama-spṛhā. sā karma-patha *ity apareṣām abhiprāyaḥ. mā bhūc cakravartināṃ Uttarakauravāṇāṃ câbhidhyā karma-patha* iti. na hi tatra kāmâvacarī tṛṣṇā nâsti. na ca tatrâkuśalāḥ karma-pathā iṣyaṃte.

*sâiṣā sākalyena karma-phal'āryâpavādikê*ti. tathā hy eṣā paṭhyate. nâsti dattam. nâstîṣṭaṃ. nâsti hutaṃ. nâsti sucaritaṃ. nâsti duścaritaṃ. nâsti sucarita-duścaritānāṃ karmaṇāṃ phala-vipākaḥ. nâsty ayaṃ lokaḥ. nâsti para-lokaḥ. nâsti mātā. [Tib. 71^{a}] nâsti pitā. nâsti sattva upapāḍukaḥ. na saṃti loke 'rhaṃta iti. tatra nâsti dattaṃ. yāvan nâsti duścaritam iti karmâpavādikā. tathā [3]nâsti mātā.[3] nâsti pitêti karmâpavādikâiva. nâsti sucarita-duścaritānāṃ karmaṇāṃ phala-vipākaḥ. nâsty ayaṃ lokaḥ. nâsti para-lokaḥ. tathā nâsti sattva upapāḍuka iti phalâpavādikā. na saṃti loke 'rhaṃta ity āryâpavādikā. *ādi-mātraṃ tu śloke darśitam* iti.

nâsti-dṛṣṭiḥ śubhâśubha

iti udāharaṇa-mātratvāt.

(79^{cd}) *karmaṇaḥ paṃthāna* iti. cetan'ākhyasya *karmaṇaḥ paṃthānaḥ*. katham ity āha. *tat-saṃprayogiṇī hi cetanā.* abhidhy'ādi-saṃprayogiṇī *teṣām* abhidhy'ādīnāṃ *vāhena* gatyā *vahati.* gacchatîty arthaḥ. *tad-vaśena tathā'bhisaṃskaraṇāt.* yasmād abhidhy'ādīnāṃ yathākramaṃ sakti-pratikūla-mithyā-nitīraṇ'ā-

[1] dṛṣṭā MSS.; sred (printed srid)-pa. [2]...[2] daśasu k° MSS.; mi-dge-bahi....bcu-dag.
[3]...[3] supplied from Tib. ma med-do.

kārāṇāṃ vaśena. tad-anurūpā cetanā 'bhisaṃskaroti. cetayata ity arthaḥ. atas teṣāṃ vāhena vahati. *karma ca. kāya-vāk-karma-svabhāvatvāt. karmaṇaś ca* cetan'ākhyasya *paṃthāna* iti karma-pathāḥ. *tat-*[Tib. 71ᵇ]*samutthāna-cetanāyāḥ* kāya-vāk-karma-*samutthāna-cetanāyāḥ. tān adhiṣṭhāya tān* prāṇātipāt'ādīn *adhiṣṭhāya pravṛtteḥ. asarūpāṇām apy eka-śeṣa-siddher* iti. śabda-sarūpāṇām artha-sarūpāṇāṃ vā eka-śeṣa iṣyate. yathā vṛkṣaś ca vṛkṣaś ca vṛkṣau. vakraś ca kuṭilaś ca vakrāv iti. iha tu karma ca karma-pathāś cêti na karma-śabdasya karma-patha-śabdasya ca sārūpyaṃ śabdataḥ nâpy arthataḥ. karmârthasya karma-pathârthasya ca bhinnatvād eka-śeṣo na prāpnoti. yasmāt tv asarūpāṇāṃ sākalyenâika-deśena tu sarūpāṇām eka-śeṣaḥ sidhyati. iṣyata ity arthaḥ. tad-yathā guṇo yaṅ-lukor iti.[1] yaṅ ca yaṅ-luk yaṅ-lukau. tayor iti. na śakyate vaktuṃ. yaṅ ca luk ca yaṅ-lukāv iti ayaṃ [2]luko 'niṣṭatvāt.[2] eka-deśa-sārūpyāt tu. yaṅo yaṅ-lug-eka-deśasya ca yaṅ iti sārūpyāt sidhyaty eka-śeṣo yaṅ-lukor iti. ato jñāpakād ayam api sidhyati. karma ca karma-pathāś ca karma-pathā iti. paścāt punaḥ sarūpâika-śeṣaḥ. karma-pathāś câbhidhyaḥ karma-pathāś ca prāṇâtipāt'ādaya iti karma-pathāḥ. atha vâivaṃ yojanā. karmaṇaḥ paṃthānaḥ karma-pathāḥ. karma ca[3] te karma-pathāś ca karma-karma-pathāḥ. karma-pathāś câbhidhy'ādayaḥ. karma-karma-pathāś ca prāṇâtipāt'ādayaḥ. [Tib. 72ᵃ] karma-pathā iti. *evam anabhidhy'ādaya* iti vistaraḥ. kuśalā api karma-pathā evam eva yojyāḥ. anabhidhy'ādayo hi karmaṇaḥ paṃthāna eva. *prāṇâtipāta-viraty-ādayaś ca* karma ca karmaṇaś ca paṃthāna iti.

yasmāt tad-artha iti vistaraḥ. *yasmān* maula-karma-pathâ*rthaṃ teṣāṃ* tat-prayogāṇāṃ *pravṛttiḥ. yasmāc ca* maula-karma-patha-*mūlikā* teṣāṃ tat-pṛṣṭhānāṃ *pravṛttiḥ.* ato na tāni karma-pathāḥ. yady api karma-patho 'pi karma-pathasya prayoga uktaḥ. sa tu maulatvāt karma-pathaḥ. na tu prayoga-pṛṣṭha-bhūtatvād iti. *yath' audārika-saṃgrahād ity uktaṃ prāg* iti.

tad-audārika-saṃgrahād daśa-karma-pathā uktā

iti[4] vacanāt. yāni prayoga-pṛṣṭhāni. tāni na saṃgṛhītāni. *yeṣāṃ cê*ti vistaraḥ. *yeṣāṃ* maulānām *utkarṣâpakarṣeṇ' ādhyātmika-bāhyānāṃ bhāvānām*[5] *utkarṣâpakarṣau loke bhavataḥ.* na tu prayoga-pṛṣṭhānāṃ. *atas ta eva karma-pathāḥ.* teṣāṃ côtkarṣâpakarṣeṇa tad-utkarṣâpakarṣaṃ vakṣyati.

sarve 'dhipati-niṣyanda-vipāka-phala-dāmatā

ity[6] atra. ato na tāni prayoga-pṛṣṭhāni karma-pathāḥ.

[1] Pāṇini 7, 4, 82. [2]....[2] yaṅ luko 'nirdiṣṭatvāt MSS. [3] va C, pa N; kyaṅ. [4] Kārikā 67ᵃᵇᶜ [5] bhāvānāṃ bh° N, nâbhāvānāṃ bh° C; dṅos-po-rnams. [6] Kārikā 86ᵃᵇ.

teṣāṃ te kathaṃ karma-pathā iti. na hi teṣām abhidhy'ādibhyo 'nyan manas-karmâsti cetanā. yasya karmanas te 'bhidhy'ādayaḥ paṃthāna iti karma-pathāḥ syuḥ. [Tib. 72ᵇ] *ta eva praṣṭavyā*[1] iti. tair eva parihāro vaktavyaḥ. ya evaṃ manyaṃte. *api tu śakyam* iti vistaraḥ. sva-matena tat-pakṣaṃ samarthayati. *itarê tar'āvāhanād vê*ti. kiṃ. te 'bhidhy'ādayaḥ karma-pathā iti prakṛtaṃ.[2] abhidhyā vyāpāda-mithyādṛṣṭī āvāhayati. te ca tām iti. karma ca te. karmaṇaś câiṣām ekatarasya panthāna iti *karma-pathāḥ.*

(80, 81) mithyādṛṣṭyā kuśala-mūla-samuccheda ity etam arthaṃ vaktu-kāma upodghātaṃ bravīti. *sarva ete 'kuśalānām* iti vistaraḥ. *adhimātra-paripūrṇayê*ti. adhimātrâdhimātrayêty arthaḥ. *kiṃ tarhi Śāstra uktam* iti. yadi mithyādṛṣṭyā kuśala-mūla-samucchedo nâkuśala-mūlaiḥ. yat tac Chāstra uktaṃ. *yair akuśala-mūlaiḥ kuśala-mūlāni samucchinattî*ty-ādi. tāni hi lobh'ādi-svabhāvāni.[3] na mithyādṛṣṭi-svabhāvānîty arthaḥ. *akuśala-mūlâdhyāhṛtatvād* iti vistaraḥ. *akuśala-mūlair* lobh'ādibhir adhimātraiṛ *mithyādṛṣṭir adhyāhṛtā* 'panītā. tasmāt. akuśala-mūlâdhyāhṛtatvān mithyādṛṣṭeḥ. *teṣv eva tat-karmôpadeśaḥ. teṣv evâ*kuśala-mūleṣu. mithyādṛṣṭeḥ kuśala-mūla-samucchedakaṃ yat *karma.* tasyô[Tib. 73ᵃ]*padeśaḥ.*

Prajñapti-bhāṣyaṃ tarhi kathaṃ nīyate. yadi kāmâvacarāṇi kuśala-mūlāni samucchidyaṃte. rūp'ārūpyâvacarair asamanvāgatatvād iti varṇyaṃte. *tat-prāpti-dūrī-karaṇam* iti. rūp'ārūpyâvacarāṇāṃ prāpter dūrī-karaṇam abhipretya tasya pudgalasya. etad uktaṃ traidhātukāni kuśala-mūlāni samucchinnānîti. kathaṃ ca punas tat-prāpti-dūrīkaraṇaṃ. *saṃtates tad-abhājanatv'āpādanāt.* yasmād asau tat-saṃtatiḥ pūrvaṃ bhājana-bhūtā tat-prāptīnāṃ. kuśala-mūla-samucchedād idānīṃ tat-prāptīnām abhājanam āpāditêti. atas tat-prāptir dūrīkṛtā bhavati.

prāyogikebhyaḥ pūrvaṃ parihīṇatvād iti. śruta-ciṃtā-bhāvanāmayebhyaḥ prāyogikebhyaḥ pūrvam evâsau mṛdu-mṛdvy-avasthāyāṃ tebhyaḥ parihīṇaḥ. tadâiva tasya prāpti-ccheda ity arthaḥ.

ānaṃtarya-vimukti-mārga-sthānīye iti. hetv-apavādinī *ānaṃtarya-mārga-sthānīyā.* phalâpavādinī *vimukti-mārga-sthānīyā.* tad uktaṃ bhavati. ubhe apy ete hetu-phalâpavādinyau mithyādṛṣṭī kuśala-samucchede vyāpriyete. nâikâivêti.

*aparaḥ pakṣaḥ s'āsrav'ālaṃbanayâivê*ti. duḥkha-samuday'ālaṃbanayā. *nâ-nāsrav'ālaṃbanayā* 'nirodha-mārg'[Tib. 73ᵇ]ālaṃbanayêty arthaḥ. *sabhāga-*

[1] spr° MSS.; dris-śig. [2] prahṛtaṃ MSS.; skabs daṅ sbyar-te. [3] °bhāni MSS.; ṅo-bo ñid yin-gyi.

*dhātv-ālaṃbanayâiva cê*ti. kāma-dhātv-ālaṃbanayâivêty arthaḥ. *na visabhāga-dhātv-ālaṃbanayā na* rūp'ārūpya-dhātv-*ālaṃbanayā*. kuśala-mūlāni samucchidyaṃta ity adhikṛtaṃ kasmād ity āha. *saṃprayoga-mātrânuśāyitvena durbalatvād* iti. anāsrav'ālaṃbanā visabhāga-dhātv-ālaṃbanā ca yā mithyādṛṣṭiḥ. sā saṃprayoga-mātreṇa saṃprayukteṣu dharmeṣv anuśete n' ālaṃbanataḥ. tasmād asau durbalā bhavati. ato na tayā samucchidyaṃte.

evaṃ tu varṇayaṃti Vaibhāṣikāḥ. *sarvayê*ti. yā ca hetum apavadate yā ca phalaṃ. yā ca sabhāgaṃ dhātum ālaṃbate yā ca visabhāgaṃ. yā ca s'āsravaṃ yā cānāsravam ālaṃbate. sarvayâiva tayā samucchidyaṃte.

*darśana-prahātavyā ivê*ti. yathā duḥkh'ādi-darśana-heyāḥ kleśā nava prakārā api duḥkh'ādi-satya-darśanāt sakṛt prahīyaṃte. tadvan nava prakārāṇy api kuśala-mūlāni sakṛt samucchidyaṃta *ity eke*.

bhāvanā-heya-kleśavad iti. yathā nava-prakāreṇa mārgeṇa nava-prakāraḥ kleśaḥ prahīyate. mṛdu-mṛdunā mārgeṇa adhimātrâdhimātra-kleśa-prakāraḥ prahīyate. yāvad [Tib. 74ª] adhimātrâdhimātreṇa mṛdu-mṛduḥ. evaṃ nava-prakārayā 'pi mithyādṛṣṭyā nava-prakārāṇi kuśala-mūlāni samucchidyaṃte. mṛdu-mṛdvyā mithyādṛṣṭyā [1]adhimātrâdhimātraḥ[1] kuśala-mūla-prakāraḥ samucchidyate. *yāvad adhimātrâdhimātrayā mṛdu-mṛduḥ kuśala-mūla-prakāra* iti. *evam ayaṃ graṃthaḥ paripālito bhavati*. yadi bhāvanā-heya-kleśavad yathôktaṃ tāni samucchidyaṃte. *aṇu-sahagatāni* mṛdu-mṛdūni. (yair akuśala-mūlaiḥ)[2] *kuśala-mūlāni samucchinattîti*. adhimātrâdhimātrair akuśala-mūlaiḥ *kuśala-mūla-samuccheda uktaḥ*. na mṛdu-mṛdv-ādibhir ity abhiprāyaḥ. *yadi* kramaśaḥ samucchidyaṃte *'sya tarhî*ty-ādi. *kathaṃ. samāptim etat saṃdhāyôktam* iti. kuśala-mūla-samuccheda-*samāptiṃ saṃdhāya* katamāny adhimātrāṇîti vistareṇa *etad uktaṃ*. mṛdu-mṛdv-ādi-samucchedas tv anukto 'pi grahītavyaḥ. tasmāt *samāptim* eva *saṃdhāyâitad uktaṃ. tair niravaśeṣa-cchedāt*. yasmāt *tair* navabhir[3] mithyādṛṣṭi-prakāraiḥ kuśala-mūlānāṃ *niravaśeṣa-cchedo* bhavati. *eko 'pi hi prakāras teṣām asamucchinna* iti. mṛdu-mṛdu-navamaḥ prakāraḥ sarveṣāṃ navānām api prakārāṇāṃ punar-*utpattau hetuḥ syād* iti. ataḥ *samāptim etat saṃdhāyôktaṃ*.

*ubhayenê*ti.[4] vyutthānena câvyutthānena ca.

tat-tyāgāt [Tib. 74ᵇ] *tasya tyāga* iti. yo mṛdu-mṛdunā cittena saṃvaraḥ samātta āsīt. tasya mṛdu-mṛdoś cittasya mṛdu-mṛdu-kuśala-mūla-saṃpra-

[1]....[1] adhimātraḥ MSS.; chen-poḥi chen-po. [2] deest in Tib. [3] vacabhᵒ N, vavabhᵒ C; dgus. [4] or ubhayathêti? ubhayacêti MSS.; gñi-gar gcod-par byed-do ṣes bya-ba.

yuktasya tyāge samucchede *tasya* saṃvarasya *tyāgo* bhavati. evaṃ yāvad yo 'dhimātrâdhimātreṇa cittena samāttaḥ saṃvaraḥ. [1]*tat-tyāgāt*[1] *tasya tyāga* iti.

karma-phale pratyakṣatvād iti. a-cirôpapannasya devaputrasya trīṇi cittāni samudācaraṃti. kuto 'haṃ cyutaḥ. kutrôpapannaḥ. kena karmaṇêty evaṃ karma-phala-pratyakṣatvān na deveṣu kuśala-mūlāni samucchidyaṃte. *Jaṃbūdvīpa evê*ti. tatra viśeṣeṇa tārkikatvād ity abhiprāyaḥ. *sarvâlpair aṣṭābhir indriyaiḥ samanvāgataḥ* paṃcabhir vedanêndriyaiḥ kāya-jīvita-mana-indriyaiś ca. samucchinna-kuśala-mūla eva. tasya hi śraddh'ādīni samucchinnāni. pṛthagjanatvāc ca n' âjñāsyāmîndriy'ādīni saṃti. cakṣur-ādīny api na saṃti. vaikalya-yoge. krama-maraṇâvasthāyāṃ vā. *evaṃ Paurvavidehako Gaudānīyaka* iti. atideśād asty anayor api kuśala-mūla-samuccheda iti darśayati.

chinatti strī pumān

iti. *strī pumāṃś* cêti ca-śabdo lupta-nirdiṣṭaḥ. *yaḥ strī'ndriyeṇa samanvāgato niyataṃ asāv aṣṭābhir indriyaiḥ samanvāgataḥ*. caturbhir vedanêndriyais tribhiś ca kāya-jīvita-[Tib. 75ª]mana-indriyaiḥ strī'ndriyeṇâṣṭamena. śraddh'ādīni samucchinna-kuśala-mūlâvasthāyāṃ vyabhicāryaṃta ity abhiprāyaḥ. *ayam eva câtrârtho virudhyate*. cakṣur-ādīny api vyabhicāryaṃte pūrvavat.

*teṣām apî*ti. *teṣām api* samucchettṝṇām uktānāṃ. *tṛṣṇā-carito na samucchinatti. dṛḍha-gūḍha-pāp'āśayatvād* iti. *dṛḍho gūḍhaḥ pāpaś* c' *āśayo* 'bhiprāyo 'syêti samāsaḥ. *dṛḍhaḥ* sthiraḥ. *gūḍhaḥ* pracchannaḥ. *pāpo* 'kalyāṇaḥ. *tṛṣṇā-carita-pakṣatvād* iti. tṛṣṇā-carita-jātīyatvād ity arthaḥ. yathā tṛṣṇā-caritaś cal'āśayaḥ. tadvat te *ṣaṇḍh'ādaya* iti. *āpāyikavac ca*. yath' *āpāyikāḥ* kliṣṭâkliṣṭayoḥ prajñayor adṛḍhatvān na kuśala-mūlāni samucchindaṃti. evaṃ *ṣaṇḍh'ādayaḥ*.

*pratisaṃdhitānî*ti. pratisaṃdhi-kṛtāni *pratisaṃdhitāni*. prātipadika-dhātuḥ. pratisaṃhitānîty apare paṭhaṃti. *ārogya-bala-lābhavad* iti. yath' *ārogyaṃ* pūrvaṃ bhavati. krameṇa tu *bala-lābho* bhavati. tadvat.

nêh' ānaṃtarya-kāriṇa

iti. *ānaṃtarya-kāriṇa* eva *nêha* pratisaṃdhir bhavatîti. arthata etad uktaṃ bhavaty anānaṃtarya-kāriṇa iha pratisaṃdhir bhavatîti. *aṃtarābhava-stha* iti. naraka-gamanāyâṃtarābhava-sthaḥ. *cyuty-abhimukha* iti. [Tib. 75ᵇ] narakāc *cyuty-abhimukhaḥ. hetu-balenê*ti. sabhāga-*hetu-balena*. yasmād yeṣāṃ mithyādṛṣṭiḥ svayaṃ rocate. *pratyaya-balenê*ti. parato ghoṣa-balena. yasmād yeṣāṃ mithyādṛṣṭī rocate. hetu-balasya sāratvāt. *evaṃ yaḥ sva-balenê*ti. *yaḥ* sva-tarka-*balena*. sa cyavamānaḥ. *yaḥ para-balena*. parataḥ śruta-*balena*. sa upa-

[1]....[1] tad-yāgāt N, tad-yogāt C; de btaṅ-bas.

padyamānaḥ. *ya āśaya-vipanna* iti. mithyādṛṣṭi-saṃmukhī-bhāvena *vipanno* vinaṣṭaḥ. *sa dṛṣṭe dharme* janmani *pratisaṃdadhāti. ya āśaya-prayoga-vipannaḥ. yo* mithyādṛṣṭi-saṃmukhī-bhāven' ānaṃtarya-kṛiyayā ca *vipannaḥ. sa bhedāt kāyasya pratisaṃdadhāti.* atra ca yaḥ sva-balena para-balenêti pūrvôktasyâîvâyaṃ paryāyaḥ. *evaṃ yo dṛṣṭi-vipanno yo dṛṣṭi-śīla-vipanna* iti. anaṃtara-pūrvôktasyâîvâyaṃ paryāya ity avagaṃtavyaṃ.

Pūraṇ'ādaya iti. *ādi*-śabdena ṣaṭ śāstāro gṛhyaṃte. tad-yathā Pūraṇakāśyapaḥ. Maskarī gośālīputraḥ. Saṃjayī vairaṭīputraḥ. Ajitaḥ Keśakaṃbalaḥ. Kakudaḥ kātyāyanaḥ. Nirgrantho jñātiputra iti. te samucchinna-kuśala-mūlāḥ. nâstikatvāt. na mithyātva-niyatāḥ. anānaṃtaryakāritvāt. [Tib. 76ᵃ] ānaṃtaryakāriṇo hi mithyātva-niyatāḥ. *Ajātaśatrur* mithyātva-niyataḥ. ānaṃtaryakāritvāt. na samucchinna-kuśala-mūlaḥ. samyagdṛṣṭikatvāt. *Devadattaḥ* samucchinna-kuśala-mūlaś ca mithyātva-niyataś ca. saṃgha-bhedakatvāt Tathāgata-duṣṭa-citta-rudhirôtpādakatvāc ca. *caturthy etān ākārān sthāpayitvê*ty asmad-ādayaḥ.

(82) *vinā 'nyenâbhidhy'ādī-saṃmukhī-bhāva* iti. *vinā 'nyena* karma-pathena prāṇâtipāt'ādinā *'bhidhy'ādīnām* anyatama-*saṃmukhī-bhāve. sā cetanā ekena karma-pathena saha vartate.* abhidhyayā vā vyāpādena vā mithyādṛṣṭyā vā. *akliṣṭa-cetaso vê*ti. kuśalâvyākṛta-cittasya. *tasya* prayoktuḥ *prayogeṇa. rūpiṇāṃ* prāṇâtipāt'ādīnāṃ kāmamithy'ācāra-varjyānām *anyatamasya niṣṭhāpane.* tenâîkena saha cetanā vartate. abhidhy'ādi-vyatirikta-kliṣṭa-cittasya vêti vaktavyaṃ. tasyâpi hy ayaṃ vidhiḥ saṃbhavati. *vyāpanna-cittasya prāṇi-vadha* iti vistaraḥ. vyāpādena prāṇâtipātena cêti *dvābhyāṃ saha vartate. kāmamithy'ācāre. saṃbhinnapralāpe ca.* dvābhyāṃ saha vartate. abhidhyayā kāmamithy'ācāreṇa cêti dvābhyāṃ. saṃbhinnapralāpenâbhidhy'ādīnāṃ cânyatamena cêti. [Tib. 76ᵇ] dvābhyām eva. idaṃ codyate. vyāpanna-cittasya prāṇi-vadha ity abhidhyā'viṣṭasya câdatt'ādāna iti. kim idaṃ svayaṃ kurvata ucyate. ut' āho pareṇa kārayataḥ. yadi svayaṃ kurvataḥ. vyāpanna-cittasyâbhidhyā'viṣṭasya cêti viśeṣaṇaṃ na yujyate. prāṇi-vadhe vyāpādasy' āvaśyakatvāt. adatt'ādāne câbhidhyāyāḥ. vyabhicāre hi viśeṣaṇam iṣyate. atha pareṇa kārayataḥ. abhidhyā-vyāpāda-mithyādṛṣṭy-anyatama-cittasya. prāṇi-vadhe. adatt'ādāna-kāmamithy'ācāra-saṃbhinnapralāpeṣu vêti vaktavyaṃ. ucyate svayaṃ kurvata iti. nanu côktaṃ viśeṣaṇaṃ na yujyata iti. nâîṣa doṣaḥ. na hîdaṃ viśeṣaṇam ucyate. kiṃ tarhi. sva-rūp'ākhyānam etat. vyāpādâbhidhyayor [1]dvitīya-bhūtayos[1] tatrâstitvaṃ kathyata iti. evam apy abhidhy'ādy-anyatara-cittasya tān prāṇâtipāt'ādīn kārayato

[1]....[1] tabhuyos MSS.; gñis-par gyur-pa.

dvābhyāṃ saha cetanā vartata iti saṃbhavet. tasmāt tad api vaktavyaṃ. satyaṃ vaktavyam etat. udāharaṇa-mātraṃ tv etad uktam ity adoṣaḥ. *vyāpanna-cittasya prāṇi-māraṇâpaharaṇe yugapad* iti. yatra māraṇenâîvâpaharaṇaṃ sidhyati. tatra hi vyāpāda-prāṇi-vadhâdatt'ādāna-karma-pathā yugapat bhavaṃtîti. *na tarhi* ti vistaraḥ. yadi [Tib. 77ᵃ] parakīya-dravyâpaharaṇa-kāle vyāpādo bhavati. na tarhîdānīm *adatt'ādānasya lobhenâîva niṣṭhā sidhyatî*ti. lobha-dveṣayor yugapad-abhāvāt. *ananya-cittasyê*ti vistaraḥ. apaharaṇa-cittasyâîva *tat-parisamāptāv* adatt'ādāna-parisamāptau *sa niyamo jñeyaḥ.*

lobhataḥ

para-strī-gamanâbhidhyā'datt'ādāna-samāpanam

iti[1]. anya-cittasya tu māraṇa-cittasya nâyaṃ niyamaḥ. *bhedâbhiprāyasyânṛta-vacana* iti. bhedâbhiprāyatvāt tad evânṛtaṃ[2] paiśunyaṃ bhavati. tad eva saṃbhinnapralāpaḥ.

sarvaṃ kliṣṭaṃ bhinnapralāpitêti[3]

siddhâṃtāt. evaṃ bhedâbhiprāyatvāt tad eva paruṣa-vacanaṃ paiśunyaṃ. tathâîva ca saṃbhinnapralāpa iti. caturbhiḥ saha vartate. katham ity āha. *tatra hi mānasa eko bhavati. vācikās traya* iti. anṛta-vacane 'bhidhyā vyāpādo vā bhavet. vācikās trayaḥ. mṛṣāvāda-paiśunya-saṃbhinnapralāpāḥ. paruṣa-vacane 'pi mānasa eko vyāpādaḥ. vācikās trayaḥ. pāruṣya-paiśunya-saṃbhinnapralāpāḥ. nāmata evaṃ trayo bhavati. na tu svabhāvataḥ. tad eva hy anṛta-vacanaṃ paiśunyaṃ saṃbhinnapralāpa iti côcyate. na tu trayaḥ svabhāvā bhavaṃti. evaṃ paruṣa-vacanam api tri-nāmakaṃ bhavatîti yojyaṃ. apare punar vyācakṣate. svabhāva-bhedo 'py astîti. mṛṣāvāda-paiśunya-saṃbhinnapralāpâvijñaptayo hi bhidyaṃte. tathā pāruṣya-paiśunya-saṃbhinnapralāpâvijñaptayo bhidyaṃta iti. [Tib. 77ᵇ] *abhidhy'ādi-gatasyê*ti vistaraḥ. *abhidhy'ādi-gatasya* vā caturbhiḥ saha vartate. tatra mānasa eko 'bhidhy'ādīnām anyatamaḥ. *tat-prayogeṇâ*bhidhy'ādi-gata-*prayogeṇânya*[4]-karma-patha-*trayasya* prāṇi-vadh'ādikasya *niṣṭhā-gamane* samāpti-kāle. *evaṃ paṃca-ṣaṭ-saptabhir yojayitavyā.* kā. cetanā. katham. *paṃcabhis* tāvat saha vartate. abhidhy'ādi-gatasya tat-prayogeṇânya-catuṣṭaya-niṣṭhā-gamane. evam abhidhy'ādi-gatasyânya-paṃca-ṣaṭ-niṣṭhā-gamane *ṣaḍbhiḥ saptabhiś* ca saha vartate. *aṣṭābhiḥ saha vartate. ṣaṭsu* prāṇâtipāt'ādiṣu *prayogaṃ kṛtvā* 'bhidhyā-gatasya *svayaṃ kāmamithy'ācāraṃ kurvataḥ samaṃ niṣṭhā-gamane.* navabhiḥ saha vartata iti nâsty etat. mānasānāṃ karma-pathā-

[1] Kārikā 71ᶜᵈ. [2] °ta-MSS.; brdsun....phra-ma yaṅ. [3] Kārikā 77ᵈ. saṃbh° MSS.
[4] °ṇâyaṃ N, °ṇāyac; gaṅ yaṅ ruṅ.

nāṃ yugapad-asaṃbhavāt.

nâikâṣṭa-paṃcabhir

iti. *nâikenâ*iva mānasena. kuśale cetasy anabhidhyā-vyāpādayor avaśyaṃ bhāvāt. nâpi rūpiṇâikena saṃvara-saṃgṛhītena karma-pathena saha cetanā vartate. kliṣṭâvyākṛta-cittâvasthāyām api upāsaka-saṃvar'ādiṣu prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvādānām avaśyaṃ saha-bhāvāt. *na paṃcabhir* eva. kuśale cetasy anabhidhyā-vyāpādayor dvayor avaśyaṃ saha-bhāvāt. saṃvara-saṃgṛhītānāṃ ca prāṇâtipāt'[Tib. 78ª]ādīnām eṣāṃ caturṇām avaśyaṃ saha-bhāvāt. *nâṣṭābhir* eva. bhikṣu-saṃvara-saṃgṛhītānāṃ kāyika-vācikānāṃ kliṣṭâvyākṛtâvasthāyāṃ saptānām eva saṃbhavāt. kuśala-cittâvasthāyāṃ ca navānāṃ daśānāṃ vā saṃbhavāt. pāriśeṣyāt dvy-ādibhiḥ saha vartata ity uktaṃ bhavati. *tatra dvābhyām* iti vistaraḥ. *tatra dvābhyāṃ saha* vartate. *kuśaleṣu paṃcasu vijñāneṣv* anabhidhyā câvyāpādaś ca staḥ na samyag-dṛṣṭiḥ.

paṃca-vijñāna-saha-jā dhīr na dṛṣṭir atīraṇād

iti[1] siddhâṃtāt. ato 'nabhidhyā'vyāpādābhyāṃ dvābhyām evâtra saha vartate. *ārūpya-samāpattau ca kṣayânutpāda-jñānayor* iti. *ārūpya-samāpatti*-saṃgṛhītayoś ca *kṣayânutpāda-jñānayor* ābhyām eva dvābhyāṃ saha vartate.

kṣayânutpāda-dhīr na dṛg

iti[2] tatra samyag-dṛṣṭy-abhāvāt. *ārūpya-samāpatti*-grahaṇaṃ dhyāna-samāpatti-saṃgṛhītayoḥ kṣayânutpāda-jñānayoḥ saptavidha-kāyika-vācikânāsrava-saṃvara-svabhāva-karma-patha-nivṛtty-arthaṃ. *kṣayânutpāda-jñāna*-grahaṇaṃ samyag-dṛṣṭi-nirāsârthaṃ. kṣayânutpāda-jñānayor a-samyag-dṛṣṭi-svabhāvatvāt. *tribhiḥ saha* vartate. *samyag-dṛṣṭi-saṃprayukte* [Tib. 78ᵇ] *mano-vijñāne*. rūpi-karma-pathâbhāva iti vākya-śeṣaḥ. tatra hy anabhidhyā'vyāpāda-samyag-dṛṣṭaya eva trayaḥ karma-pathā bhavaṃtîti. *caturbhir* iti vistaraḥ. *akuśalâvyākṛta-cittasyê*ti viśeṣaṇān mānasā na saṃtîti darśitaṃ bhavati. *upāsaka-śrāmaṇera-saṃvara-samādāne ca*. prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvāda-virati-lakṣaṇāś catvāra eva karma-pathāḥ saṃti. madya-pān'ādi-viratīnāṃ daśa-karma-pathânaṃtarbhāvāt. paiśunya-viraty-ādīnāṃ côpāsaka-śrāmaṇera-saṃvarâsaṃgrahāt. śrāmaṇera-saṃvara-samādāna-vacanāc[3] côpavāsa-saṃvara-samādānam ukta-rūpam avagaṃtavyaṃ. śrāmaṇera-saṃvara-samādāne tv abrahmacaryād viratis tṛtīyaḥ karma-pathaḥ. tatra ca kāmamithy'ācāro 'ṃtarbhūta eva. *ṣaḍbhiḥ kuśaleṣu paṃcasu vijñāneṣu tat-samādāne*. upāsaka-śrāmaṇera-saṃvara-samādāne taiś caturbhir yathôktair

[1] Kārikā I, 40ᶜᵈ. [2] Kārikā VII, 1ᵇ. [3] °dānānnava MSS.; yaṅ-dag-par len-pa smos-pa ni.

anabhidhyā'vyāpādābhyāṃ cêti ṣaḍbhiḥ. paṃcasu vijñāneṣu samyag-dṛṣṭy-abhāvāt. *saptabhiḥ kuśale mano-vijñāne tat-samādāna eva*. upāsaka-śrāmaṇera-saṃvara-samādāna eva tair eva yathôktaiḥ samyag-dṛṣṭyā ca saptamena karma-pathena. mano-vijñāne hi kuśale saṃyag-[Tib. 79ª]dṛṣṭir astîti. *akuśalâvyākṛta-cittasya ca bhikṣu-saṃvara-samādāne* saptabhir eva rūpibhiḥ. na mānasaiḥ. akuśalâvyākṛta-cittatvāt. *navabhiḥ kuśaleṣu paṃcasuvijñāneṣu tat-samādāne*. bhikṣu-saṃvara-*samādāne*. samyag-dṛṣṭer evâbhāvāt. *kṣayânutpāda-jnāna-saṃprayukte ca mano-vijñāne* tair eva navabhiḥ saha vartate. tatrâpi samyag-dṛṣṭy-abhāvāt. *tasminn eva cê*ti. kṣayânutpāda-jñāna-saṃprayukta eva *dhyāna*-saṃgṛhīte mano-vijñāne. navabhir eva. dhyāna-saṃvara-saṃgṛhītai rūpibhiḥ saptabhir anabhidhyā'vyāpādābhyāṃ ca. *daśabhis tato 'nyatrê*ti. kṣayânutpāda-jñāna-varjite *kuśale mano-vijñāne bhikṣu-saṃvara-samādāna eva. sarvā cê*ti[1] vistaraḥ. *sarvā ca dhyānânāsrava-saṃvara-saha-vartinī kṣayânutpāda-jñānâsaṃprayuktā cetanā* saptabhiḥ kāyika-vācikair dhyānânāsrava-saṃvara-saṃgṛhītaiḥ. tribhiś ca mānasair iti. daśabhiḥ saha vartate. saṃvara-saṃgṛhītaiḥ karma-pathaiḥ sahâiva cetanā [Tib. 79ᵇ] vartata iti darśitaṃ.

saṃvara-nirmuktena tv aṣṭavidha-saṃvara-nirmuktena tv *ekenâpi saha syāt*. katham ity āha. *anya-cittasyê*ti. tat-saṃvara-nirmukta-kuśala-karma-patha-samutthāpakāc cittād anya-cittasya. kliṣṭâvyākṛta-cittasyêty arthaḥ. *ekâṃga-virati-samādāne*. prāṇâtipātâṃga-viratēḥ. adatt'ādāna-virater vā samādāne. tenâikena karma-pathena saha vartate. *paṃcâṣṭabhir apî*ti. *kuśala-mano-vijñānasya pudgalasya dvy-aṃga-samādāne* yugapan mānasais tribhiḥ. rūpibhyāṃ *dvābhyām* iti paṃcabhiḥ. *paṃcâṃga-samādāne* yugapat taiś ca rūpibhiḥ paṃcabhiḥ. mānasaiś ca tribhir ity aṣṭābhiḥ. udāharaṇa-rūpaṃ câitad uktam. ato 'nyathā 'pi śakyate vaktum. kliṣṭâvyākṛta-cittasya saṃvarâsaṃgṛhīta-paṃcâṃga-samādāne paṃcabhiḥ saha vartata iti.

(83, 85) *raṃjanīya-vastv-abhāvād* iti. narake *raṃjanīya-vastv-abhāvāt na saṃmukhī-bhāvato* 'bhidhyā *'sti. karma-phala-pratyakṣatvāc ca* na mithyādṛṣṭiḥ. *ata evê*ti. prayojanâbhāvān *na paiśunyaṃ. nitya-bhinnatvāc* cânyonya-sauhārdy'ādy[2]-abhāvataḥ. [3]*a-mama-parigrahatvān*[3] *na* Kurau [Tib. 80ª] *saṃmukhī-bhāvato 'sty abhidhyā*-karma-pathaḥ. *snigdha-saṃtānatvād āghāta-vastv-abhāvāc ca* na *vyāpādaḥ. a-pāp'āśayatvāc ca* na *mithyādṛṣṭiḥ*. trayo 'py ete 'bhidhy'ādayo na saṃti.

*svayam apî*ti.

[1] vêti C, vati N; yin ṣes bya-ba. [2] sauhārgh'ādy C, sauṃhādy'ādy N; sñiṅ-du sdug-pa la-sogs-pa. [3]....[3] amamâp° MSS.; ña-yir ḥdsin-pa med-paḥi phyir.

asya saṃmukhī-bhāvata iti vyākhyānaṃ. *apāp'āśayatvān na prāṇâtipāt'ādayaḥ* ṣaḍ api saṃmukhī-bhāvataḥ saṃti. *niyat'āyuṣkatvān* na prāṇâtipātaḥ *dravya-strī-parigrahâbhāvād* yathākramaṃ nâdatt'ādānaṃ kāmamithy'ācāraś ca. *pra-yojanâbhāvāc ca* na mṛṣāvāda-paiśunya-pāruṣyāṇi.

yadi parigraho nâsti *katham eṣām abrahmacaryam* iti pṛcchati.

saṃvara-nirmuktā iti. nâivasaṃvaranâsaṃvara-saṃgṛhītā ity arthaḥ. *anya-gati-stham tu mārayatî*ti. pret'ādi-gati-stham.

devā api śiro-madhya-cchedān mriyaṃnta iti. *śiraś-chedān madhya-cchedāc* ca devā api *mriyaṃnte*. devo devaṃ na mārayatîty ukte avadhyā devā ity abhi-pretaṃ. devānāṃ hy aṃga-pratyaṃgāni chinnāni chinnāni punar jāyaṃte. yady apy evaṃ tathā 'pi śiro-madhya-cchedāc chiraś-chedān madhya-chedāc ca na punaḥ pratisaṃdhānam ity asti devānām vadha ity abhiprāyaḥ.

yad-bhūmy-āśrayam iti vistaraḥ. paṃca bhūmayaḥ. yāvāc caturtha-dhyāna-bhūmiṃ. yad-bhūmir āśrayo 'syêti yad-bhūmy-āśrayam. *anāsravaṃ śīlam āryeṇôtpāditaṃ* [Tib. 80ᵇ] *nirodhitam*. *utpāditaṃ* vartamānam adhvānaṃ gamitaṃ. *nirodhitam* atītam adhvānaṃ gamitam. eka-bhūmy-āśrayaṃ yāvac catur-bhūmy-āśrayaṃ vā. *ten' ārūpyeṣv atītena samanvāgato bhavati. paṃca-bhūmy-āśrayeṇa tv anāgatena.* kāmâvacar'āśrayeṇa yāvac caturtha-dhyān'āśrayeṇa ca. yatrôpapanno yatra vā nôpapannaḥ. tad-āśrayeṇa. *anyatra narakÔttarakurubhya* iti. tatra samādāna-śīlâbhāvāt. *anyatrôbhayathê*ti. *anyatra* kāma-dhātau deveṣûttarakuru-varjyeṣu ca manuṣyeṣûbhayathā. saṃvara-nirmuktāḥ saṃvara-saṃgṛhītāś ca. trividhaḥ saṃvaraḥ[1] prātimokṣa-saṃvaro dhyāna-saṃvaro 'nāsrava-saṃvaraś ca yathāsaṃbhavaṃ grahītavyaḥ.

(86) *āsevita-bhāvita-bahulīkṛtair* iti. prayoga-maula-pṛṣṭhâvasthāsu. *kiṃ tarhi. tenâlp'āyur bhavatî*ti. āyuṣo 'lpatvān niṣyanda-phalam iti darśayati. *bāhyā bhāvāḥ*. oṣadhi-bhūmy-ādayaḥ. *alpâujaso* 'lpa-vīryaḥ. *aśani-rajo-bahulā* iti. *aśaniḥ* śilā-varṣaṃ. *rajo* dhūli-vṛṣṭiḥ kṣāra-vṛṣṭir vā. yataḥ sasy'ādi-vināśaḥ. *rajo-'vakīrṇā* iti dhūlir utthitā. *utkūla-nikūlāḥ* unnata-nimnāḥ. *ūṣara-jaṃgalāḥ*. *ūṣarāś* ca *jaṃgalāś* ca te. bāhyā bhāvā ity adhikṛtāḥ. tā bhūmaya ihâbhipretāḥ. *pratikruṣṭā* vigarhitāḥ. *viṣama-rtu-pariṇāmā* iti viṣama ṛtu-pariṇāma eṣām iti *viṣama-rtu-pariṇāmāḥ* [Tib. 81ᵃ] *sasy'ādaya* oṣadhayaḥ. yasmin ṛtau varṣitavyaṃ. tatra na varṣati. yasmiṃ śītena bhavitavyaṃ. tasmin na śītaṃ. yasminn uṣṇena bhavitavyaṃ. tatra tan na bhavatîti yojyaṃ.

tad vipāka-phalam iti sattva-saṃtāne. *idaṃ niṣyanda-phalam* iti bāhyaṃ

[1] om. MSS.; supplied from Tib.

tad vastv iti. na tad vipāka-phalaṃ.

*tatra prayogeṇê*ti vistaraḥ. narake prāṇâtipāta-*prayogeṇa* tīvraṃ duḥkham anubhavati. prāṇâtipāta-prayogeṇa hi vadhyasya prāṇino 'tīva-tīvraṃ duḥkhaṃ bhavati. *iha maulenâlp'āyur bhavati.* yathā tasya vadhyasya prāṇina āyur upadrūyata iti. tādṛśam evâitat. kṣaṇiko hi maulaḥ karma-pathaḥ. tatra ca na duḥkhā vedanā 'stîti yuktam iha maulenêti vaktuṃ. āha. yadi tatra pra-yogeṇêha maulena. kasmād evam uktaṃ. prāṇâtipāten' āsevitena bhāvitena bahulīkṛtena narakeṣûpapadyate. prāṇâtipātena maulenêti sūtrârthaṃ paśyann evaṃ pṛcchati. *sa-parivāra-grahaṇād* iti. maula eva prāṇâtipātaḥ. tasya prayogaḥ parivāraḥ. tasmiṃ prayoge prāṇâtipātôpacāraṃ kṛtvâivam uktaṃ prāṇâtipātenêti vistaraḥ.

nâtad dvayam ativartate. vipāka-phalam adhipati-phalaṃ cêti. sva-saṃtāne vipāka-phalam anyatrâdhipati[1]-phalam iti kṛtvā. *sādṛśya-viśeṣāt tu tathôktam* iti. iṣṭa-jīvitô[Tib. 81ᵇ]paccheda-bhoga-vyasan'ādi-lakṣaṇāt sādṛśya-viśeṣāt tu tathôktaṃ. saced itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāṃ prāṇâtipātenâlp'āyur bhavaty adatt'ādānena bhoga-vyasanī bhavatîti[2] vistareṇa. bhavati hy atra hetu-vipāka-phalayoḥ sādṛśam iti. evaṃ kuśaleṣv api vaktavyaṃ. niṣyanda-phalaṃ phala-dvayaṃ nâtivartate. sādṛśya-viśeṣāt tu tathôktaṃ. saced itthaṃtvam āga-cchati manuṣyāṇāṃ sabhāgatāṃ prāṇâtipāta-viratyā dīrgh'āyur bhavatîti vistar-eṇa.

ojo nāśitam

iti. *ojo* hṛdaya-pradeśe[3] bhavati. *evam anyeṣām api yojyam* iti. adatt'ādānaṃ hi kurvatā dravya-svāmino duḥkham utpāditaṃ. bhoga-vyasanaṃ kṛtaṃ. ojo nāśitam. ato 'sya duḥkhanād bhoga-tyājanād ojo-nāśanāc[4] ca trividhaṃ phalaṃ. katham ojo nāśitaṃ. tad-dhetu-nāśanāt. bhoga-vyasanena ca tasyôpaghātāt. ata evôktaṃ. adatt'ādānenâśani-rajo-bahulā iti. tena tad-ojasaḥ sôpaghātatā bha-vatîti. evaṃ para-dāram abhigacchatā parasya duḥkham utpāditaṃ. sa sapatna-dāratā kṛtā. ojo nāśitaṃ. yenâûjasā tejasvī 'ti loke nirucyate. ata evôktaṃ. kāmamithy'ācāreṇa rajo-'vakīrṇā iti.[5] evam anyeṣām api yojyam. eṣā dik.

akuśala-viparyayeṇa[6] *sarvaṃ yojayitavyam* iti. katham. adatt'ādāna-viraty' āsevitayā [Tib. 82ᵃ] bhāvitayā bahulīkṛtayā deveṣûpapadyate. saced itthaṃtvam āgacchati manuṣyāṇāṃ sabhāgatāṃ sa na bhoga-vyasanī bhavatîti. evaṃ kāma-mithy'ācāra-vivaty' āsevitayā bhāvitayêti vistareṇôktvā.[7] yāvan manuṣyāṇāṃ

[1] °patam MSS.; bdag-poḥi. [2] 論十七 8ᵃ⁸,⁹. [3] pad° MSS.; om. Tib. [4] dāś° MSS.; med-par byas-paḥi phyir. [5] 論第十七 8ᵇ⁷. [6] viparyeṇa MSS.; bzlog-ste. [7] °ktā MSS., brjod-nas.

sabhāgatāṃ nâbhyākhyāna-bahulo bhavatîti. anayā diśā sarvaṃ yojayitavyaṃ. [1]prāṇâtipātād viramatā parasya duḥkhaṃ nôtpāditaṃ. na māritaḥ. naîjo nāśitam. ity atas trividhaṃ phalaṃ. evam adatt'ādānāt prativiramatā nârtha-svāmino duḥkham utpāditaṃ. na bhoga-vyasanaṃ kṛtaṃ. naîjo nāśitam. ato 'sya trividhaṃ phalaṃ. kāmamithy'ācārād viramatā parasya duḥkhaṃ nôtpāditaṃ. na sa sa-patna-dāraḥ kṛtaḥ. nâpy ojo nāśitam. ato 'sya trividhaṃ phalaṃ. evam anyatrâpi yojayitavyaṃ.[1]

(87) *vividha-dṛṣṭinê*ti.

kautuka-maṃgala-tithi-muhūrta-nakṣatr'ādi-*dṛṣṭinā*.

*pareṣv āyatta-vṛttinê*ti.

kāya-sthiti-hetavaś cīvara-piṇḍapātā-śayan'āsan'ādayo bhikṣoḥ *para*-pratibaddhāḥ. piṇḍapātaṃ niśrityêti vacanāt. tasya parâdhīna-vṛtter

bhikṣor

mithy'ājīvā bhaveyuḥ kuhanā. lapanā. naimittikatā. naiṣpeṣitā. lābhena lābha-niścikīrṣā ca. te

duḥśodhā

bhavaṃti ājīva-yogā iti.

Śīlaskaṃdhikāyām iti[2]. *Śīlaskaṃdhikā* nāma nipātaḥ. tatrôktaṃ. yathā Tridaṇḍinn eke śramaṇa-brāhmaṇāḥ śraddhā-deyaṃ paribhujya[3] vividha-darśana-samāraṃbhânuyogam anuyuktā viharaṃti. tad-yathā. hasti-yuddhe. 'śva-yuddhe. ratha-yuddhe. patti-yuddhe. yaṣṭi-yuddhe. muṣṭi-yuddhe. sārasa-yuddhe. vṛṣabha-yuddhe. mahiṣa-yuddhe. aja-yuddhe. meṣa-yuddhe. kukkuṭa-yuddhe. vartaka-yuddhe. lābaka-yuddhe. strī-yuddhe. puruṣa-yuddhe. kumāra-yuddhe. kumārikā-yuddhe. [4]iṭgālavaśe. utsatikāyāṃ.[4] dhvajâgre. balâgre. [Tib. 82[b]] senā-vyūhe. anīka-saṃkarśane. mahāsamājaṃ vā pratyanubhavanty eke. ity apy evaṃrūpāc chramaṇo vividha-darśana-samāraṃbhânuyogāt prativirato bhavati. yathā 'pi [5]tatra Tridaṇḍinn[5] eke śramaṇa-brāhmaṇāḥ śraddhā-deyaṃ paribhujya vividha-śabda-śravaṇa-samāraṃbhânuyoga-yuktā viharaṃti. [6]tad-yathā. hasti-śabde. aśva-śabde.[6] ratha-śabde. patti-śabde. śaṃkha-śabde. bherī-śabde. āḍaṃbara-śabde. nṛtta-śabde. gīta-śabde. [śayyā-śabde.][7] acchaṭā[8]-śabde. pāṇi-

[1]....[1] om. N & Tib. [2] cf. Brahmajāla-sutta in Dīgha-nikaya & 長阿含第十四梵動經. [3] °jyaṃ MSS. yoṅs-su spyad-nas. [4]....[4] sic N, img[e] C. dgra-gaṅ-nas ḥthab-pa daṅ. spaṅ (? spar) sthobs-ḥthab-pa daṅ = aṭṭāla (!)-yuddhe. muṣṭikā-yuddhe? but aṭṭāla- may be a misreading by the Tib. translator for aṅguli-Acc. to Poussin's L'Abhidharmakośa de Vasubandhu IV, 191 note b the text would be udgūraṇe udyūthikāyām. [5]....[5] tatrid° N, tattid° C. dbyu-gu gsum-pa de-la. [6]....[6] om. N. [7] deest in Tib. [8] °ṭa N, acchata C. se-gol-gyi.

svare.[1] [2]kuṃbha-tūṇīre[2] kacite. citrâkṣare. citra-pada-vyaṃjane. lok'āyata-pratisaṃyukte. ākhyāyikā vā śrotum icchanty eke. ity apy evaṃrūpāc chramaṇo vividha-śabda-śravaṇa-samāraṃbhânuyogāt prativirato bhavatîty evam-adi. *mithyā-viṣaya-paribhogād* asamyag-viṣaya-paribhogāt.

(88, 89) *yāni pūrvaṃ paṃca phalāny uktānî*ti. adhipati-phalaṃ. puruṣakāra-phalaṃ. niṣyanda-phalaṃ. vipāka-phalaṃ. visaṃyoga-phalaṃ ca. *prahāṇârthaṃ mārga* iti. bhāva-sādhanaṃ. *prahāṇāya mārgaḥ*

prahāṇa-mārga

iti. prahīyate 'nenêti karaṇa-sādhanaṃ. *prahāṇo mārga iti* ca vigrahaḥ. *samādhi-jā uttare sadṛśā dharmā* iti. *samādhi-ja*-grahaṇam a-samādhi-ja-nirāsârtham. *sadṛśa*-grahaṇam [Tib. 83[a]] anāsravâvyākṛta-nirāsârthaṃ. *saha-bhuva* iti. saṃprayuktāś ca tatra vedan'ādayaḥ. viprayuktāś ca jāty-ādayaḥ. *yac cânāgataṃ bhāvyata* iti. aṇāgato dharmas tad-balena prāpyata iti. tasya tat *puruṣakāra-phalam* ata eva *tac ca prahāṇaṃ* puruṣakāra-phalaṃ vyavasthāpyate. na kevalaṃ visaṃyoga-phalam iti. *pūrvôtpanna-varjyā* iti *pūrvôtpannaṃ* phalaṃ na yujyata iti kṛtvā. tathā hy uktaṃ.

apūrvaḥ saṃskṛtasyâiva saṃskṛto 'dhipateḥ phalam

iti[3]. *vipāka-phalaṃ hitvê*ti. anāsravasyâvipākatvāt. tasya hi niṣyanda-phalaṃ samādhi-jā uttare sadṛśā dharmāḥ. visaṃyoga-phalaṃ visaṃyoga eva yat tat prahāṇaṃ. puruṣakāra-phalaṃ tad-ākṛṣṭā dharmāḥ. tad-yathā vimukti-mārgaḥ. saha-bhuvaḥ. yac cânāgataṃ bhāvyate. tac ca prahāṇaṃ. adhipati-phalaṃ svabhāvād anye sarve saṃskṛtāḥ pūrvôtpanna-varjyāḥ.

yac chubhâśubham

iti. prahāṇa-mārgād yad anya-s'āsravaṃ karma samāhitam asamāhitaṃ ca. *tad api caturbhiḥ phalaiḥ saphalaṃ visaṃyoga-phalaṃ hitvā*. aprahāṇa-mārgatvād asya visaṃyoga-phalaṃ nâsti. tasya hi vipāka-phalaṃ sva-bhūmāv iṣṭo 'niṣṭo vā vipākaḥ. [Tib. 83[b]] niṣyanda-phalaṃ uttare sadṛśā dharmāḥ. puruṣakāra-phalaṃ tad-ākṛṣṭā dharmāḥ saha-bhuvo 'naṃtara-bhuvo vā. adhipati-phalaṃ śeṣaṃ pūrvavat.

anāsravaṃ punaḥ śeṣam

iti. *śeṣa*-grahaṇaṃ prahāṇa-mārga-nirāsârthaṃ. tat punaḥ kathaṃ. *śeṣaṃ* prayoga-vimukti-viśeṣa-mārgeṣu. tasyâprahāṇa-mārgatvād *visaṃyoga-phalaṃ* nâsti.

[1] svane MSS. sgra. cf pāṇi-ssara Jātaka V, 506 &c. [2]....[2] sic MSS. ṛdsa-maḥi sgra. cf. Pāli kumbhaṭhūna &c. referred to by Poussin l. c. and Rhys Davids' Dialogues of the Buddha I, 8 note 4. [3] Kārikā II, 59[cd].

anāsravatvāc ca na *vipāka-phalaṃ*. śeṣaṃ pūrvavat. *avyākṛtaṃ ca* yan nivṛtâvyākṛtam anivṛtâvyākṛtaṃ ca. tad api *tribhiḥ saphalaṃ*. aprahāṇa-mārgatvān na tasya *visaṃyoga-phalam*. avyākṛtatvāc ca na *vipāka-phalaṃ*. śeṣaṃ pūrvavad evâsti.

(90) *catvāri dve tathā trīṇi kuśalasyê*ti.

yathākramam etat. kathaṃ. *kuśalasya kuśalā dharmāś catvāri phalāni. tasyaîvâkuśalā dve phale. tasyaîvâvyākṛtas trīṇi phalānî*ti. *vipāka-phalaṃ hitvê*ti. vipākasyâvyākṛtatvāt. *akuśalā dve* iti. *puruṣakārâdhipati-phale*. na niṣyanda-phalaṃ. yasmāt kuśalā dharmā akuśalānāṃ na sabhāga-hetur iti. na vipāka-phalaṃ. avyākṛtatvād vipākasya. yasmāc câkuśalā vipākaṃ prati vyākriyaṃte. na visaṃyoga-phalaṃ. akuśalatvāt. [Tib. 84ª] pāriśeṣyāt *puruṣakārâdhipati-phale* eva. te ca pūrvavad vyākhyātavye. *avyākṛtaś catvārî*ti. *katham* akuśalasyâvyākṛtā dharmā *niṣyanda-phalaṃ*. kathaṃ ca na bhavitavyaṃ. visadṛśatvāt. visadṛśā hy akuśalâvyākṛtā dharmāḥ. sa-vipāvipākatvāt. nâiṣa doṣaḥ. akuśala-nivṛtâvyākṛtānāṃ hi dharmāṇāṃ kliṣṭa-sāmānyenâsti sādṛśyaṃ. tasmād akuśalānāṃ nivṛtâvyākṛtāḥ nivṛtâvyākṛtānāṃ câkuśalāḥ niṣyanda-phalaṃ yujyaṃte. ten' āha. *avyākṛte hî*ti vistaraḥ. *akuśalānāṃ sarvatragāṇāṃ* duḥkha-samudaya-darśana-prahātavyānāṃ. *duḥkha-darśana-heyānāṃ ca* rāg'ādīnāṃ. *satkāyâṃtagrāha-dṛṣṭī niṣyanda-phalaṃ*. sabhāga-sarvatragayor niṣyanda-phalam iti. *akuśalā hî*ti vistaraḥ. akuśalā duḥkh'ādi-darśana-heyāḥ paṃca-naikāyikāḥ. *avyākṛtayoḥ* satkāyâṃtagrāha-*dṛṣṭyoḥ niṣyanda-phalaṃ*. etāny eva *trīṇi vipāka-visaṃyoga-phale hitvā*.

(91) *atītasya karmaṇas triyadhvikā* atītânāgata-pratyutpannā *dharmāḥ. pratyekaṃ catvāri phalāni. visaṃyoṣa-phalaṃ hitvā*. tasyân-adhva-patitatvāt. kaṭhaṃ kṛtvā. atītasya karmaṇaḥ paścād atītas tad-vipāko vipāka-phalaṃ. [Tib. 84ᵇ] tad-ākṛṣṭāḥ saha-jātītāḥ paścād-anaṃtarātītā vā puruṣakāra-phalaṃ. svabhāva-varjyāḥ tena sahôtpannāḥ paścād-utpannāś cātītāḥ adhipati-phalaṃ. paścād-utpannātītāḥ sadṛśā dharmā niṣyanda-phalaṃ. atītasyânāgatas tad-vipāko vipāka-phalaṃ. yad-balena prāpyate 'nāgato dharmaḥ. tat puruṣakāra-phalaṃ. adhipati-phalaṃ yad anāgataṃ. tasya phalaṃ. niṣyanda-phalaṃ tat-sadṛśam anāgataṃ. evaṃ pratyutpannā api tasyâtītasya catvāri phalāni yojyāni.

madhyamasyâpy anāgatā

iti. *pratyutpannasyâpy anāgatā dharmāś catvāri phalāni*. etāny eva visaṃyoga-phalaṃ hitvêty arthaḥ. tāny apy evam eva yojyāni. *pratyutpannā dharmāḥ pratyutpannasya dve puruṣakārâdhipati-phale* iti. tasya hi sahôtpannaṃ tad-

balāj jātam iti puruṣakāra-phalam adhipati-phalaṃ ca bhavaty eva. avisaṃyoga-svabhāvān na visaṃyoga-phalaṃ. pūrvôttaratā'bhāvān na niṣyanda-phalaṃ. pravāhâpekṣatvād vipākasya na vartamānaṃ vartamānasya vipāka-phalaṃ. *niṣyanda-visaṃyoga-phale hitvê*ti. anāgato 'nāgatasya na niṣyanda-phalaṃ. yasmāt sabhāga-sarvatraga-hetū nânāgatau bhavataḥ. tasya viprakīrṇatvāt. sādṛśyena câsyêdaṃ phalam iti paricchettum aśakyatvāt. na visaṃyoga-phalaṃ. yasmād anāgato visaṃyogo na bhavati. vipāka-phalaṃ tu bhaved anāgatasya hy akuśalasya kuśala-s'āsravasya vā 'nāgataṃ paścād-utpatsyamānaṃ ca vipāka-phalaṃ. puruṣakāra-[Tib. 85ª]phalaṃ. saha-jam anāgatam anaṃtara-bhāvi cânāgatam.[1] adhipati-phalaṃ tu sugamam iti na punar ucyate.

(92ᵃᵇ) *svabhūmikā dharmā*

na *visaṃyoga-phalaṃ. visaṃyogasyâ*-bhūmi-svabhāvatvāt. *anāsravāś cet trīṇi phalānî*ti. niṣyanda-phalasya tṛtīyasya saṃbhavāt.

anyonyaṃ nava-bhūmis tu mārga

iti[2] hi siddhâṃtaḥ.

(92ᶜᵈ, 93ᵃᵇ) *śaikṣasya karmaṇaḥ śaikṣā dharmās trīṇî*ti. yasmād *vipāka-phalaṃ* na śaikṣaṃ. *visaṃyogaś câpi* na śaikṣaḥ. *nâivaśaikṣanâśaikṣā api trīṇi. na vipāka-phalam* asyâsti. śaikṣasyâvipākatvāt. *na niṣyanda-phalaṃ*. nâivaśaikṣanâśaikṣasya śaikṣeṇâsadṛśatvāt. visaṃyoga-phalaṃ tu bhavati. visaṃyogasya nâivaśaikṣanâśaikṣa-svabhāvatvāt. puruṣakāra-phalam api bhavati. śaikṣeṇa nâivaśaikṣanâśaikṣ'ākṛṣṭi[3]-saṃbhavāt. adhipati-phalaṃ câsty eva. iti trīṇi saṃbhavaṃti. *aśaikṣasya tv* iti vistaraḥ. *aśaikṣasya śaikṣā dharmā ekam adhipati-phalaṃ*. na niṣyanda-phalaṃ. nyūnatvāt.

sama-viśiṣṭayor

iti[4] vacanāt. na puruṣakāra-phalaṃ. sahânaṃtarôtpādâbhāvāt. na hy aśaikṣâṇaṃtaraṃ śaikṣam utpadyate. parihāṇi-kāle 'pi kleśa-samudācāra-vyavahitatvāt. vipāka-phalaṃ visaṃyoga-phalaṃ ca nâivaśaikṣanâśaikṣa-svabhāvam iti. [Tib. 85ᵇ] na câśaikṣasya vipāko bhavatîty ato na vipāka-phalaṃ. *aśaikṣās trīṇî*ti. puruṣakārâdhipati-niṣyanda-phalāni. *na vipāka-visaṃyoga-phale*. tayor nâivaśaikṣanâśaikṣa-svabhāvatvāt. yac câśaikṣa[5]-svabhāvaṃ. tad iha ciṃtyate. *nâivaśaikṣanâśaikṣā dve puruṣakārâdhipati-phale* iti. puruṣakāra-phalaṃ. tad-yathā. tad-ākṛṣṭā anaṃtara-bhāvino dharmāḥ. adhipati-phalaṃ. pūrvavat. yathôkta-kāraṇatvān na phala-trayaṃ. *aśaikṣā apy evam* iti. dve puruṣakārâdhi-

[1] va anāg° MSS.; ma-ḥoṅs-pa. [2] Kārikā II, 53ᶜ. [3] °kṣādṛṣṭi MSS., ḥthob-pa. [4] Kārikā II, 53ᵈ. [5] ca śº MSS., mi-slob-pa.

pati-phale ity arthaḥ.

(93cd, 94) *tad-ādaya*

iti. darśana-hey'ādayaḥ.

ta

iti. darśana-hey'ādayaḥ. *bhāvanā-heyā dve* iti. anāsrava-mārga-vyutthāne bhāvanā-heyāḥ kuśalāḥ *puruṣakāra-phalaṃ. ādy-aṃtavad* iti vistaraḥ. ādy-aṃtayor iv' *ādy-aṃtavat.* madhye 'pi jñāpanârthaṃ *punar yathākrama-grahaṇaṃ.* katham. ādau yathākramârtho 'nukrama-śabdaḥ prayuktaḥ.

aśubhasya śubh'ādyā dve trīṇi catvāry anukramam

iti[1] vacanāt. aṃte 'pi prayuktaḥ.

apraheyasya te tv ekaṃ dve catvāri yathākramam

iti.[2] yathâivam ādy[3]-aṃtayor yathākramârtha uktaḥ. [Tib. 86a] tathā madhye 'py avagaṃtavyaḥ. *eṣa hi peyāla*[4]*-dharma* iti. *eṣo* 'bhisaṃkṣepa-nyāyaḥ. anyathā hy

avyākṛtasya dve trīṇi trīṇi[5] câite śubh'ādaya

ity[6] evam-ādiṣu yathākramam iti sarvatra vaktavyaṃ.

(95) *ayoniśo-manaskāra-saṃbhūtatvād* iti. ayonyā anyāyena kleśa-yogena. yaḥ pravṛtto *manaskāraḥ.* tatra *saṃbhūtaḥ.* tad-bhāvaḥ. tasmād iti. *yena yathā gaṃtavyaṃ. yena* pudgalena *yathā gaṃtavyaṃ. tathā na gacchatîty asyâyoga-vihitaṃ karma.*

vidhi-bhraṣṭam apî ti.

api-śabdena kliṣṭaṃ câpîti gṛhyate.

tad-ubhābhyām anyan nôbhayathê ti. na yoga-vihitaḥ. nâyoga-vihitaḥ. kiṃ ca tad-anyad avyākṛtaṃ karma vidhi-bhraṣṭâvidhi-bhraṣṭābhyām anyad[7] avyākṛtam iti.

(96ab) *janmêti nikāya-sabhāgasy' ākhyê* ti. citta-viprayuktasya saṃskārasya. na tu jāter ity abhiprāyaḥ. *yat tarhî* ti. yady ekam eva karmâikam eva janm' ākṣipati. *yat sthavirÂniruddhenôktaṃ so 'haṃ tasyê* ti vistareṇa. tat *kathaṃ* na virudhyata iti vākyârthaḥ. tena janmântare Tagaraśikhine pratyekabuddhāya [Tib. 86b] piṇḍapāto dattaḥ. tenâivam uktaṃ. *so 'haṃ tasyê* ti vistareṇa. [8]*nirvartyê* ti. viṭhapitvêty arthaḥ.[8] *tulye 'pi mānuṣye kaścit sakalêndriyo bhavati kaścid vikalêndriyaḥ.* paripūrakasya karmaṇo bhedāt tad anupapannam.

[1] Kārikā 90ab. [2] Kārikā 94cd. [3] °va vādy MSS., ji-ltar de-ltar. [4] yephala MSS., mthun-par sbyar-ba. [5] om. MSS., supplied from Tib. [6] Kārikā 90d. [7] cânyad MSS.
[8]....[8] nirvisyêti viṭhapatvêty arthaḥ MSS.; bsgyur-te ṣes bya-ba ni bsgrubs-te ṣes bya-baḥi tha tshig-go.

ākṣepa[1]-karma-phalatvāc cakṣur-ādīnāṃ. ṣaḍ-āyatanaṃ hy ākṣipyata iti. *varṇ'ā*dayas tu paripūrakasya karmaṇaḥ phalam iti. yuktaṃ vaktuṃ. tulye 'pi mānuṣye kaścid varṇavān kaścin nêti. tad-utpatti-virodhi-pratyaya-parihāre paripūraka-karma-sāmarthyān na virodhaḥ. anyathā hi na kaścid vikalêndriyaḥ syāt sati janm'ākṣepa iti.

(96cd) *anyad api savipākam* iti. vedaṇ'ādikaṃ. *karmâsahabhūtvād* iti. yasmāt karmaṇā cetan'ākhyena saha te samāpattī na bhavataḥ. nâpi kāya-vākkarmabhyām acittikatvāt. *prāptibhiś ca* n' ākṣipyate savipākābhir api. *karmaṇā 'neka-phalatvāt.* tad-ākṣepakeṇa karmaṇā saha bhavaṃtyo 'pi prāptayo na tena sahâika-phalā iti. vṛkṣa-prapāṭikā iva hi prāptayo bahir-avasthāyinyo bhavaṃti.

(97) *karm'āvaraṇam* iti. *karmâiv' āvaraṇaṃ. kleśa* ev' *āvaraṇaṃ. vipāka* ev' *āvaraṇam* iti. *āryā-mārga-prāyogikāṇāṃ ca kuśala-mūlānām* iti. uṣmagat'ādīnāṃ. *apāy'ādi-*[Tib. 87a]*niyatānî* ti. naraka-tiryak-preta-*niyatāni. ādi*-śabdenâsaṃjñi-samāpatti-mahābrahma-saṃvartanīyaṃ ca niyataṃ karma gṛhyate. ṣaṇḍha-paṇḍakôbhaya-vyaṃjana-saṃvartanīyaṃ ca vaktavyaṃ. *tathā 'ṇḍa-jasaṃsveda-ja-strītvâṣṭamabhava-niyatāni karmāṇi vaktavyāni.* āryā hi narak'ādiṣu nôpapadyaṃte. aṇḍa-jāṃ saṃsveda-jāṃ ca yoniṃ na pratipadyaṃte. strītvam aṣṭamaṃ ca bhavaṃ na nirvartayiṣyaṃti. saptakṛtvobhavaparamatvāt. *sudarśakānî* ti. sukhena dṛśyaṃte parebhyā iti su-darśāni. sudarśāny eva *sudarśakāni.* evaṃ sukhena prajñapyaṃte ātmanêti suprajñeyāni. suprajñeyāny eva *suprajñapakāni.* svârthe kaḥ. paryāye dvayaṃ câitat. sudarśakāni suprajñapakānîti. *adhiṣṭhānata* iti. karma-patho 'dhiṣṭhānaṃ. trayāṇām ānaṃtaryāṇāṃ prāṇātipātaḥ karma-patho 'dhiṣṭhānaṃ. ekasya mṛṣāvādaḥ karma-patho 'dhiṣṭhānaṃ. paṃcamasya prāṇātipāta-prayogo 'dhiṣṭhānaṃ. evam adhiṣṭhānataḥ sudarśakāni. suprajñapakāni. *phalataḥ.* sarveṣām aniṣṭa-phalatvāt. *gatitaḥ.* naraka-gati-prāpakatvāt. *upapattitaḥ.* upapadya-vedanīyatvāt. *pudgalataḥ.* gariṣṭha-kleśa-samudācārāt suprajñātaḥ pudgalaḥ. ayaṃ pitṛ-ghātakaḥ. yāvad ayaṃ Tathāgata-śarīre duṣṭa-[Tib. 87b]citta-rudhirôtpādaka iti. apare punar vyācakṣate. *adhiṣṭhānataḥ.* pūrvavat. *phalataḥ.* naraka-phalatvāt. *gatitaḥ.* manuṣya-gati-karaṇāt.

triṣu dvīpeṣv ānaṃtaryam

iti.[2] vacanāt. *upapattitaḥ.* tathâivôpapadya-vedanīyatvāt. *pudgalataḥ.* strī-puṃsau. na ṣaṇḍhaḥ paṇḍako vā. ity evaṃ paṃcabhiḥ kāraṇaiḥ *sudarśakāni suprajñapakāni. na tu punas tāny* apāy'ādi-niyatāni karmāṇi paṃcabhiḥ kāraṇaiḥ sudarśakāni suprajñapakānîti. *na tāny uktāni. uttarôttar'āvāhanād* iti.

[1] akṣeya MSS.; ḥphen-par byed-pa. [2] Kārikā IV, 98a

yasmāt kleś'āvaraṇaṃ karm'āvaraṇam āvahati. karm'āvaraṇaṃ câpāye 'niṣṭaṃ vipākam āvahatîti. kleś'āvaraṇaṃ sarva-pāpiṣṭhaṃ. tataḥ karm'āvaraṇaṃ laghu. tato vipāk'āvaraṇaṃ. vipāk'āvaraṇasya hi dṛṣṭa eva dharme vyāpāraḥ. na dvitīya iti. *yasya dharmasya yogāt* pitṛ-vadh'ādeḥ *so 'naṃtaro bhavati.* tasyâbhidhāne bhāva-pratyayaḥ. *ānaṃtaryam iti. śrāmaṇyavat.* yathā yenânāsraveṇa mārgeṇa yogāc chramaṇo bhavati. tad-abhidhāne bhāva-pratyayaḥ.

śrāmaṇyam amalo mārga

iti.[1] tadvat.

(98) *nÔttarakurāv* iti. niyat'āyuṣkatvāt. prakṛti-śīlatvāt. tatra śāsanâbhāvāc ca. *yad evâsaṃvarâbhāve kāraṇam* iti. pāpe 'py asthir'āśayatvāt. yatrâiva ca saṃvaraḥ. tatrâsaṃvaro 'pi. prati-dvaṃdva-bhāvāt. ity asaṃvaraḥ

ṣaṇḍh'ādīnāṃ

na bhavatîti. [Tib. 88ª] *yad-vipādanād* iti. *yasya* hrī-vyapatrāpyasya *vipādanād* vikopanād *ānaṃtaryeṇa spṛśyeran* ṣaṇḍh'ādayaḥ. tat *teṣāṃ mātā-pitror aṃtike na tīvraṃ bhavati.* ity atas teṣām ānaṃtaryaṃ

nêṣyate.

yadi *vikal'ātmabhāva-hetutvād alpôpakāratvam* iti. atas teṣām ānaṃtaryaṃ nêṣyate. jāty-andh'ādīnām api strī-puṃsānāṃ mātr-ādi-vadhād ānaṃtaryaṃ na syāt. na. adhigama-dharma-viruddhasy' ātmabhāva-vaikalyasya vivakṣitatvāt. yad vaikalyam adhigama-dharma-virodhi. tad adhikṛtaṃ. [2]tenâiva ca[2] mātrā 'lpa-snehatvaṃ. na jāty-andh'ādi-vaikalyena. *ata eva tiryak-pretānām api nêṣyete.*

alpôpakārâlajjitvād[3]

eva. *aśv'ājāneyavad* iti. *paṭu-buddhīnāṃ syād ānaṃtaryaṃ* tiryak-pretānām apîty adhikṛtaṃ. *aśv'ājāneyavad* iti. śrūyate yathā kaścid eva viśiṣṭâśva ājāncyo mātaraṃ na gacchatîti. vāsasā mukhaṃ pracchādya mātaraṃ gamitas tena paścāt jñātvā svam aṃga-jātam utpāṭitam iti. evam ājāneyo 'śvaḥ paṭu-buddhiḥ. asy' ānaṃtaryaṃ syād ity abhiprāyaḥ. *manuṣyasyâpy amānuṣaṃ mātā-pitaraṃ mārayato na syād ānaṃtaryaṃ.* nâiva bhaved ānaṃtaryam ity arthaḥ. katham.

alpôpakārâlajjitvād

eva. na hi manuṣyânurūpam upakāram amanuṣyaḥ kartuṃ samarthaḥ. [Tib. 88ᵇ] na ca manuṣyasyâmanuṣyayor mātā-pitror aṃtike tīvraṃ hrī-vyapatrāpyaṃ saṃtiṣṭhate. gati-vailakṣaṇyenâlpa-snehatvāt.

(99) *catvāri kāya-karmê*ti. mātṛ-vadh'ādīni. *ekaṃ vāk-karmê*ti. saṃgha-bhedaḥ. *trīṇi prāṇâtipāta* iti. mātṛ-vadh'ādīni. *ekaṃ mṛṣāvādaḥ.* saṃgha-

[1] Kārikā VI, 52ª. [2]....[2] śanâiva N, om. C; das (sic) ni de kho-nas. [3] Kārikā 98ᶜ.

bhedaḥ. *ekaṃ prāṇâtipāta-prayogaḥ.* Tathāgata-śarīre duṣta-citta-rudhirôtpādanaṃ kasmān na prāṇâtipāta ity āha. *anupakrama-dharmāṇo hi Tathāgatā* iti. a-parôpakrama-maraṇa-dharmāṇa ity arthaḥ. *hetau phalôpacārād* iti. mṛṣāvādo hetuḥ saṃghabhedasya citta-viprayukta-lakṣaṇasya. tasmin *hetau phalôpacāraḥ.* citta-viprayukto dharmaḥ phalam upacaryate. saṃghabheda iti. *bhidyate vā'nenê*ti. karaṇa-sādhana-parigrahād vā mṛṣāvādaḥ saṃghabheda ity ucyate. mṛṣāvādena hi saṃgho bhidyate. na tu saṃghabheda iti bhāva-sadhana-parigrahaḥ.

(100) *saṃghabhedas tv asāmagrī* 'ti.

mukhya-vṛttyā Vaibhāṣikāṇāṃ dravya-sattā. ten' āha.

svabhāvo[1] *viprayuktakaḥ. akliṣṭâvyākṛto dharma*

iti. *sa kim ānaṃtaryaṃ bhaviṣyatî*ti. nâivâsāv evaṃ-lakṣaṇam ānaṃtaryaṃ bhavatîty arthaḥ. *nâiva ca tena* viprayuktena dharmeṇa *bhettā samanvāgataḥ.* tena nâsāv ānaṃtaryam ity abhiprāyaḥ.

(101) [Tib. 89ª] *sa punar mṛṣāvādaḥ saṃghabheda-saha-jo* viprayukta-dharma-*saha-jo* vāg-*vijñapty-avijñapti*-svabhāva ity arthaḥ.

(102) *bhikṣur bhinattî*ti. Buddhasya bhikṣutvāt. tat-pratispardhi-vṛttitvāc ca bhettuḥ. [2]*na gṛhī bhikṣuṇy-ādaya* iti. teṣām anādey'āśrayatvāt.[2] *sa ca dṛṣṭi-carita eva.* dṛḍha-gūḍh'āśayatvāt. satkāya-dṛṣty-ādiṣu paṃcasu caritaḥ pravṛtto *dṛṣṭi-caritaḥ.* dṛṣṭir vā caritam asyêti *dṛṣṭi-caritaḥ.* sa hy ūhâpôha-sāmarthyād anyaṃ śāstāraṃ mārgâṃtaraṃ ca grāhayituṃ samarthaḥ. *na tṛṣṇā-carita* iti. [3]saṃkleśa-vyavadāna-pakṣayor a-sthir'āśayatvāt.[3] *duṣprasahatvād* iti. durabhibhavatvāt. *pratyakṣa-dharmatvād* iti. āgamâdhigama-dharmayoḥ sākṣāt-kāritvād ity arthaḥ. *na kṣāṃti-lābhina* iti. na nirvedhabhāgīya-kṣāṃti-lābhina ity arthaḥ. dṛṣṭa-satya-kalpatvāt.

na vivasaty asau.

na tāṃ rātriṃ parivasatîty arthaḥ. *bhinnaṃ bhavatî*ti kathaṃ bhinnam ity āha. *mārga-pravṛtti-viṣṭhāpanād* iti. *mārga-pravṛtti*-vibandhanād ity arthaḥ. yāvad dhi saṃgho na pratisaṃdhīyate. tāvan mārga-pravṛttir viṣṭhitā bhavati. na kasyacit saṃtāne mārgaḥ saṃmukhī-bhavatîty arthaḥ. cakra-bheda-nimittatvāt *saṃghabhedaś cakra-bheda ity ucyate.*

(103) *avaśyaṃ hi saṃghena dvayoḥ pakṣayoḥ sthātavyam* iti. Buddha-[Tib. 89ᵇ]p ıkṣe bhettṛ-pakṣe ca *sthātavyam* ity arthaḥ. saṃgho hi catvāro bhikṣavaḥ.

[1] °vo 'pi MSS. [2]....[2] om. N & Tib. [3]....[3] om. N & Tib.; C places this phrase before 'na tṛṣṇā-carita iti.'

saṃgha-dvayena ca bhavitavyam ity aṣṭābhir bhikṣubhir bhedyair bhavitavyaṃ. navamena ca bhettrā. *anyas tu saṃghabheda* iti. cakra-bhedād anyaḥ. nâtr' ānaṃtaryam ity abhiprāyaḥ. yasmād asau *karma-bhedād bhavati*. *vyagrā* iti. nānā-matayaḥ *karmāṇi* poṣadh'ādīni saṃgha-karmāṇi.

aṣṭābhir adhikaiś ca sa

iti. saṃgha-dvayenâtrâpi bhavitavyaṃ. na bhettā śāstṛ-mānī bhavatîty aṣṭābhir eva bhikṣubhir bhavitavyaṃ. na nav'ādibhir iti.

(104) *eka-raso bhavatî*ti. avyagra eka-matir bhavatîty arthaḥ. pūrvasyām avasthāyāṃ prīti-prāmodya-jātaḥ. paścimāyām atīva manasi udvigna-saṃjāta-saṃvegaḥ. *arbudāt pūrvam* iti. doṣo *'rbudaṃ*. *dṛṣṭy-arbudaṃ śīlârbudaṃ vā*. atra *dṛṣṭy-arbudaṃ*.[1] yathôktaṃ. yathā 'haṃ Bhagavato bhāṣitasyârtham ājānāmi. ya ime Bhagavatā 'ṃtarāyikā dharmā ākhyātāḥ. te pratiṣevyamāṇā nâlam aṃtarāyêti. tathā[2] tad eva cittaṃ saṃdhāvati saṃsaratîty-ādi. *śīlârbudaṃ* dauḥśīlyaṃ. *tena ca pratisaṃdhānīyatvād* iti. *tena ca* śrāvaka-yugena yasmāt *pratisaṃdhānīya* ity arthaḥ. [Tib. 90ᵃ] avaśyaṃ ca sarveṣāṃ buddhānāṃ śrāvaka-yugaṃ bhavati. ekaḥ prajñāvatām agraḥ. dvitīyaḥ ṛddhimatāṃ. iha Śākyamuner āryaḥ Śāradvatīputraḥ prajñāvatām agraḥ. āryo Mahāmaudgalyāyana ṛddhimatāṃ. *pratidvaṃdvâbhāvād* iti. yasmāt parinirvṛte Bhagavati tasya bhettuḥ pratidvaṃdva-bhūto nâsti. *sīmāyām abaddhāyām* iti. maṇḍala-*sīmāyām*. ekasyāṃ hi sīmāyāṃ pṛthak-karma-karaṇāt saṃgha-dvaidhaṃ bhavati. nanu ca prakṛti-sīmā 'sti. grāma-nagar'ādi. satyam asti. jñapti-sīmāyāṃ tu satyāṃ sā prakṛti-sīmā vyavasthāpyata iti. tasyā api bandho vyavasthāpyata evêti veditavyaṃ. *karmâdhīnatvād* iti. yena śiṣya-saṃghabheda-saṃvartanīyaṃ karma kṛtaṃ bhavati. tasyâiva tad-bhedo bhavati. nânyasya. Śākyamuninā ca kila bodhisattvâvasthāyāṃ paṃcâbhijñasya ṛṣeḥ parṣad-bhedaḥ kṛta āsīt. yenâsya Devadattena saṃgho bhinna iti.

(105, 106ᵃᵇ) [*guṇa-kṣetratvād* iti. *guṇānām* āśrayatvād ity arthaḥ. atha vā guṇaiḥ kṣetraṃ *guṇa-kṣetraṃ*. guṇa-yogād dhi tat puṇyasya kṣetraṃ bhavati. yathā kṣetre bījam uptaṃ mahā-phalaṃ bhavati. evaṃ puṇya-bījam atrôptaṃ mahā-phalaṃ bhavati].[3] *nânyatrê*ti. na sāmānya-strī-vadh'ādiṣu.

upakāri-guṇa-kṣetra-nirākṛti-vipādanād

iti. *upakari-kṣetrasya guṇa-kṣetrasya* vā *nirākṛteḥ* parityāgān mātṛ-pitṛ-vadh'ā-

[1] N adds: dvidhā'rbudaṃ dvitrabudaṃ (!) vā, C adds: dvitrebudaṃ (!) vā. [2] tithā MSS.; de bṣin-du. [3] om. Tib. This passage seems to be an interpolation explaining the word "guṇa-kṣetratvāt" on the subsequent page line 3.

diṣv [Tib. 90ᵇ] ānaṃtaryaṃ. tasya *vipādanāc* ca vikopād ānaṃtaryaṃ. Tathāgata-śarīre duṣṭa-citta-rudhirôtpādanāt. saṃghasyâpi yad bhedanaṃ. tad api tad-vipādanaṃ. tad etad uktaṃ bhavati. upakāri-kṣetratvāt. guṇa-kṣetratvāc ca. tan-nirākaraṇa-vipādanān mātṛ-vadh'ādisv ev' ānaṃtaryaṃ nânyatrêti.

*yadi punar mātur vyaṃjana-parivṛttaṃ syāt pitur vê*ti. vyaṃjana-parāvṛttyā tan mātṛtvaṃ tat pitṛtvaṃ vā vinaṣṭam iti. mātur māraṇâbhāvāt pitur māraṇâbhāvād vā na[1] syād ānaṃtaryam iti. tad-abhāv'āśaṃkayā pṛcchati.

yac-choṇitôdbhava

iti. yasyāḥ śoṇitād udbhavo 'syêti

yac choṇitôdbhavaḥ.

*sarva-kṛtyeṣv avalokyê*ti. sarva-mātṛ-yogyeṣu kāryeṣu draṣṭavyêty abhiprāyaḥ. mātṛ-kalpatvāt. *āpyāyikā* kaṭ'āhārikā.[2] *poṣikā* stanya-dāyikā. *saṃvardhikā* audārik'āhār'ādi-kalpikā. apare vyācakṣate. *āpyāyikā* stanya-dhātṛkêti yo 'rthaḥ. *poṣikā* audārik'āhārâbhyāsataḥ. [Tib. 91ᵃ] *saṃvardhikā* snānôdvartana[3]-viṣama-parihārata iti. *maṃca-talâvalīnê*ti. *maṃcô*pari prāvaraṇa-kalpanena puruṣo 'tra supta iti manyamānena putreṇa tatra śastra-prahāraḥ kṛtaḥ. tena śastra-prahāreṇa *maṃca-talâvalīnā mātā māritê*ty udāhāryaṃ. *dhāvakasya* ca rajakasya *putreṇa* maśakaṃ mārāyāmîti *maśaka*-prayogeṇa *pitur* māraṇam iti. *dve avijñaptī* ānaṃtaryâvijñaptiḥ. kevala-prāṇātipātâvijñaptiś ca. *vijñaptis tv ānaṃtaryam eva* tat-saṃgṛhītâiva sā nânyêty arthaḥ. *tasyâpy ekam evê*ti. arhad-vadh'ākhyaṃ. *gaccha Śikhaṇḍinaṃ brūhî*ti Rauruke nagare Udrāyaṇo nāma rājā Śikhaṇḍinaṃ nāma putram abhiṣicya pravrajitaḥ. pravrajyârhattvaṃ adhigatavān. sa Raurukâbhyāśam āgatavān. punā rājyam ākāṃkṣatîti. amātya-prakrāmitena tena Śikhaṇḍinā rājñā sva-pitā māritaḥ. tena tu māryamāṇâvasthāyāṃ sa mārako manuṣya ukto gaccha Śikhaṇḍinaṃ brūhîty evam-ādi.[4] *dvābhyāṃ kāraṇābhyām iti vaktavyam* iti. gaccha Śikhaṇḍinaṃ brūhi. *dvābhyām* ānaṃtarya-*kāraṇābhyāṃ* bhavatā kṛtam ānaṃtaryam iti. tena vaktavyaṃ. *dvābhyāṃ vā* [Tib. 91ᵇ] *mukhābhyāṃ paribhāṣita* iti. mukha-dvitvād ānaṃtarya-dvitvôpacāra ity abhiprāyaḥ. kāraṇa-dvitvād dhi gurutaraṃ tad ānaṃtaryaṃ.

(106ᶜᵈ) *āśrayasyâtyaṃtaṃ tad-viruddhatvād* iti. utpann'ārya-mārgasy' *āśrayasya taiḥ* karma-pathaiḥ *viruddhatvāt*. ekâvadānaṃ cātrôdāharaṇaṃ. Chekaḥ kila Śākya-manuṣyo Virūḍhaka-bhayād viṣamaṃ vana-pradeśam āśritya lubdhaka-vṛttim aśiśriyat. Bhagavatā ca trāyastriṃśeṣu traimāsyāṃ kurvatā tato 'vatīrya

[1] ma MSS.; mi. [2] kadācāhikā MSS.; paṅ-na htsho-bar byed-paḥo. [3] °nôddhart° MSS.; lus mñi-ba. [4] cf. Rudrāyaṇâvadāna in Divyâvadāna p. 567[17] et seq.

Chekāya saparijanāya dharmo deśitaḥ. tena srotaāpatti-phalam adhigataṃ. tat-putraiś ca phala-prāptaiḥ pūrvaṃ pratānitāni kūṭa-jāl'ādīni[1] mṛgebhyaḥ. tat-prayogeṇa ca māryamāṇeṣv api mṛgeṣu phala-prāptyā na te punar akuśalaiḥ karma-pathaiḥ spṛṣṭā iti.

(107) *paṃcama-tṛtīya-prathamāni gurutarāṇî* ti. iyam ānaṃtarya-karma-pāṭh'ānupūrvī. mātṛ-vadhaḥ pitṛ-vadho 'rhad-vadhaḥ saṃghabhedas Tathāgate duṣṭa-citta-rudhirôtpādanam iti. paṃcamaṃ duṣṭa-citta-rudhirôtpādanaṃ. tat saṃgha-bheda[2]-varjyebhyo 'vaśiṣṭebhyaś caturbhyo gurutaraṃ. tṛtīyam arhad-vadhaḥ. tan mātā-pitṛ-vadhābhyāṃ gurutaraṃ. prathamaṃ mātṛ-vadhaḥ. tat pitṛ-vadhāt gurutaraṃ. ten 'āha. *sarva-laghuḥ pitṛ-vadha* iti. *niyamasyê* ti. tad evâvadhāryêty arthaḥ. *vipāka-vistaram adhikṛtya* saṃghabhedo mahā-sâvadya [Tib. 92ᵃ] uktaḥ. aṃtara-kalpa-[3]vipāka-dānat.[3] *mahā-jana-vyāpādanam adhikṛtya* mano-daṇḍaḥ. Daṇḍakâraṇy'ādi-śūnya-karaṇāt. na hy anyena kāya-karmaṇā vāk-karmaṇā vā tāvato mahājanasya[4] [5]vyāpādaḥ saṃbhavatîti.[5] *kuśala-mūla-samucchedam adhikṛtya* mithyādṛṣṭir mahā-sâvadyā. na hy anyad akuśala-mūlaṃ kuśala-mūlāni samucchinatti. samudācāra-mātra-virodhitvād iti.

(108, 109ᵃᵇ) *na tv anaṃtaram evê* ti. narake 'vaśyam utpattyā tāni tat-sādṛśyāt tat-sabhāgāny ucyaṃte. *na tu* tatrânaṃtarôtpattyā. anyathā hy ānaṃtaryāṇy eva syur ity apareṣām abhiprāyaḥ. anaṃtara-bhāvitve 'pi na tāny ānaṃtaryāṇy eva saṃbhavaṃty atulya-kāla-vipākatvād iti. prathama-pākṣikāṇāṃ parihāraḥ.

dūṣaṇaṃ mātur arhaṃtyā

mātṛ-vadh'*ānaṃtarya-sabhāgaṃ*. *niyati-patita-bodhisattva-māraṇaṃ* pitṛ-vadh'ānaṃtarya-sabhāgaṃ. *śaikṣa-māraṇaṃ* arhad-vadh'ānaṃtarya-sabhāgaṃ. *saṃgh'āyadvāra-hārikā* saṃghabhed'ānaṃtarya-sabhāgaṃ. *stūpa-bhedanaṃ* Tathāgata-duṣṭa-citta-rudhirôtpād'ānaṃtarya-sabhāgaṃ. *saṃgh'āyadvāra-hārikā* punar [6]akṣaya-nīvy-apahāra[6] ity ācārya-Vasumitraḥ. [Tib. 92ᵇ] evaṃ tu vyācakṣate sukh'āyadvāra-hārikêti.[7] yat sukhôpayogikaṃ yena saṃgho jīvikāṃ kalpayati tasyâpahāra iti.

(109ᶜᵈ) *tad-vipāka-bhūmy-atikramād* iti.

kṣāṃti-lābhy anapāya-ga

ity[8] apāya-bhūmy-*atikramāt*. *tathâivê* ti. tad-vipāka-bhūmy-atikramāt. yathā puruṣasya deśa-tyāgaṃ kurvato dhanikā uttiṣṭhaṃte *tathâivê* ty arthaḥ.

[1] lāj'ād° MSS.; rgya la-sogs-pa. [2] °davad MSS.; dge-ḥdun-gyi dbyen-byed-pa-las gṣan-pa. [3]....[3] °pādanāt MSS.; rnam-par smin-pa....ḥbyin-paḥi phyir-ro. [4] °na C. [5]....[5] °dī-ts° MSS.; ḥchi mi srid-do. [6]....[6] nar-mar ḥdu-ba ḥphrog-pa. [7] hāk° N. [8] Kārikā VI, 24ᶜ.

(110) *mahāśāla-kula-ja* iti. *mahā*-prākāra-*kula-ja* ity arthaḥ. kṣatriya-*mahā-śāla-kula-jo* yāvat gṛhapati-*mahāśāla-kula-ja* iti. mahā-gṛhapati-kula-ja ity arthaḥ. *kadarthanā* mahā-paribhava-pūrvikā viheṭhanā. yayoḥ kāya-vācoḥ pravṛttyā parasya duḥkha-daurmanasye bhavatas tad-apekṣayā tan-nigraho *yaṃtraṇê* ty ucyate.

(111) *ekanavataṃ kalpam upādāyê* ti. *ekanavateḥ* pūraṇaḥ[1] *kalpa ekanavataḥ*. tam *upādāya*. Aśibaddhakena grāmaṇyā Nirgrantha-śrāvakena Bhagavān uktaḥ. kim anarthāyâsi bho Gautama kulānāṃ pratipanno yas tvam īdṛśe durbhikṣa iyatā bhikṣu-saṃghena sârdham aśanivad utsādayaṃ bhikṣām aṭasîti. sa Bhagavatā 'bhihitaḥ. ito 'haṃ grāmaṇi *ekanavataṃ kalpam upādāyê* ti [Tib. 93ᵃ] vistaraḥ.

etāṃ caturo doṣān vyāvartayatî ti. durgati-doṣam akulīnatā[2]-doṣaṃ vikalêndriyatā-doṣaṃ strī-bhāva-doṣaṃ cêti. *dvau ca guṇau pratilabhate*. jāti-smaratā-*guṇam* anivartakatā-*guṇaṃ* cêti.

saṃnikṛṣṭaṃ bodhisattvaṃ sthāpayitvê ti. yo lakṣaṇa-vipāka-karmakārī.

s[3] *trisāhasrako nirvartata*[4] iti. *yena sarva-sattva-karm'ādhipatyena trisāhasra-mahāsāhasra-prādurbhāvaḥ. tasya tat parimāṇaṃ*[5] iti. uktaṃ puṇyasya parimāṇaṃ. teṣām evaṃ-kṛta-parimāṇānāṃ śatenâikaṃ mahāpuruṣa-lakṣaṇaṃ nirvartate.[6] evaṃ yāvad dvātriṃśattamam apîti. [7]kecit te[8] vyācakṣate.[7] buddh'ālaṃbana-manaskāra-saṃmukhī-bhāvāt paṃcāśac cetanā bhavaṃti. aham apîttthaṃ syām ity aparāḥ paṃcāśad ity evaṃ puṇya-śataṃ bhavatîti. apare varṇayaṃti. kāma-dhātur viṃśati-sthānāni. rūpa-dhātuḥ ṣoḍaśa. ārūpyāś catvāraḥ. aṣṭau ca śīta-narakā ity aṣṭacatvāriṃśad vikalpaṃ traidhātukaṃ bhavati. tad-ālaṃbanam asya bodhisattvasya karuṇā-cittam utpadyate. tatas tat-saṃprayuktāś cetanā aṣṭacatvāriṃśad bhavaṃti. ato 'naṃtaraṃ buddh'ālaṃbanā cetanôtpadyate. yathā 'nenâsmāt traidhātukāt sattvā mocitā ity ekā cetanā. ato 'naṃtaraṃ dvitīyā cetanôtpadyate. aham apy evaṃ mocayeyam ity ātm'ālaṃbanêti. paṃcāśac cetanā bhavaṃti [Tib. 93ᵇ] tāsāṃ punar dviḥ-saṃmukhī-bhāvāc cetanā-śataṃ bhavatîti. anye āhuḥ. prāṇâtipāta-viratir Buddhasya bhagavataḥ paṃcabhiḥ kāraṇair upetā bhavati. paṃca kāraṇāni. maula-karma-patha-pariśuddhiḥ. sāmaṃtaka-pariśuddhiḥ. vitarkânupaghātaḥ. smṛty-anuparigṛhītatvaṃ. nir-

[1] °ṇaṃ. NC. [2] akulin° NC. [3] sic NC. [4] ex conj. niv° C, nivarttataṃ N. ḥchags-pa. [5] °riṇāmam NC. [6] nivartate MSS.; ḥgrub-pa. [7]....[7] kha-cig na-re saṅs-rgyas-rnams-kyi sku rnam-pa gñis-te. skye-baḥi sku daṅ. chos-kyi skuḥo. de-la skye-baḥi sku ni skyes-bu chen-poḥi mtshan sum-cu rtsa gñis-kyi mtshan ñid-do. chos-kyi sku ni saṅs-rgyas-kyi chos m-adres-pa bco brgyad-do. de-la. [8] sic CN. qu. taṃ?

vāṇa-pariṇāmitatvaṃ cêti. tad-ālaṃbanā api cetanāḥ paṃca bhavaṃti. evaṃ daśa-karma-path'ālaṃbanā daśa paṃcakāś cetanānāṃ paṃcāśac cetanā bhavaṃti. tāsāṃ dviḥ-saṃmukhī-bhāvāc cetanā-śataṃ bhavatîty etat puṇya-śataṃ. yathā ayam asādhāraṇa-daśa-kuśala-karma-patha-nirjāto Bhagavān evam aham api syām iti kṛtvā. [1]tad evaṃ saty[1] ekâikaṃ puṇya-śata-jam ity etat sidhyati.

(112) *paryupāsayāmāsê*ti. [2]liṭy āṃ-pratyayâṃtasy[2] āser etad rūpaṃ. paryupāsitavān ity arthaḥ. *yatra Bhagavatê*ti vistaraḥ. Prabhāsa-nāmnā kuṃbhakāra-kumāra-bhūtenâsukhodakâbhyaṃga[3]-paricaryābhir upasthānaṃ kṛtv' ādyaṃ praṇidhānaṃ kṛtaṃ[4].

(114, 115) *tadā 'sya kṣāṃti-śīla-pāramite paripūrṇe* iti. *cetasā* tāvad *akopataḥ kṣāṃti-pāramitā-paripūriḥ*. kāya-vāgbhyāṃ duścaritâkaraṇāc *chīla-pāramitā-paripūrir* iti.

*na divi bhuvi vê*ti[5] vistaraḥ.

*divi bhuvi vê*ti[5]

uddeśa-pada-nyāyenôktaṃ.

nâsmin loke na Vaiśravaṇ'ālaye

na maru-bhavane.' divye sthāna

iti. tad-vyakty-arthaṃ nirdeśa-padāni.

asmin loka

iti. manuṣya-loke.

[Tib. 94[a]] *Vaiśravaṇ'ālaya* iti. cāturmahārājika-sthāne.

maru-bhavana

iti. marud-*bhavane* Trāyastriṃśa-*bhavana* ity arthaḥ.

divye sthāne

Yām'ādi-sthāne. lokadhātv-aṃtareṣv api tat-sadṛśasyâbhāva-jñāpanârtham āha.

*na dikṣu vidikṣu cê*ti.

atha na śraddhīyate.

caratu

naraḥ kaścid

vasudhām

imāṃ

kṛtsnāṃ sphitāṃ

bahu-sattvâdhyāsitāṃ. saha parvataiḥ kānanaiś ca.

[1]....[1] de-ltar na-re. [2]....[2] liṅgyām-pratyaṃta° N, liṅgyompratyayâṃta° C. liṭ denotes perfect tense. [3] °dakātpaṃga C, om. N & Tib. [4] cf. 婆沙論第一七八 (收八 8[a] et seq.) [5] cêti CN.

sa-parvata-kānanāṃ

svayaṃ pratyavekṣatām ity abhiprāyaḥ. *nava ca kalpāḥ pratyudāvartitā* iti. tena vīry'āraṃbheṇâikanavatyā kalpaiḥ *paripūrṇā vīrya-pāramitê*ti kṛtvā. ata evôktam ekanavatyāṃ kalpeṣv ākṣiptam iti. *bodheḥ pūrva-samanaṃtaram* iti. kṣayânutpāda-jñāna-lakṣaṇāyā *bodheḥ pūrva-samanaṃtaraṃ*. kiṃ kāraṇaṃ. paripūrṇa-pāramito hi bodhim adhigacchati. nâparipūrṇa-pāramita iti.

(116) *yathāyogam* iti. *kiṃcit puṇyaṃ ca kriyā ca vastu ca*. kiṃcit puṇyaṃ ca kriyā ca. kiṃcit puṇyam eva. kriyā ca. kiṃcit puṇyaṃ ca vastu ca. kiṃcid vastv evêti. katham ity āha. *tad-yathê*ti vistaraḥ. *karma ca te paṃthānaś ca*. prāṇâtipāt'ādayaḥ sapta karma-pathāḥ. karma-svābhāvyāc cetanā-pathatvāc ca. trayas tv abhidhy'ādayaḥ *paṃthāna eva* karmaṇaś cetan'ākhyasyêti [Tib. 94[b]] karma-pathāḥ. *kāya-vāk-karma trividhê*ti. puṇyaṃ tāvad iṣṭa-vipākatvāt. kriyā karma-svabhāvatvāt. vastu tat-samutthāna-cetanāyās tad adhiṣṭhāya pravṛtteḥ. *tat-svmutthāpikā cetanā* kāya-vāk-karma-*samutthāpikā*. *puṇyam* iṣṭa-vipākatvāt. *kriyā* manas-karmatvāt. na vastu kriyā'nadhiṣṭhānatvāt. *tat-saha-bhuvo* vedan'ādayaḥ. iṣṭa-vipākatvāt *puṇyam eva*. na tu kriyā'dhiṣṭhānaṃ vā. tal-lakṣaṇâbhāvāt. *śīlamayam* iti. pūrvavat traidhaṃ yojyaṃ. *maitrī puṇyam* iti. pūrvavad yojyaṃ. *puṇya-kriyāyāś ca vastu*. *tat-saṃprayuktāyā* maitrī-*saṃprayuktāyāś cetanāyāḥ maitrī-mukhena maitrī*-vaśenâ*bhisaṃskaraṇād* abhisaṃcetanāt. *tat-sahabhūr* maitrī-*sahabhūś cetanā śīlaṃ ca* dhyāna-saṃvara-saṃgṛhītaṃ *puṇyaṃ ca kriyā ca* pūrvavat. na hi dhyāna-saṃvaraṃ pravartayeyam ity adhiṣṭhāya cetanā pravartate. tena na kriyā'dhiṣṭhānaṃ. *anye tat-sahabhuvo* vedan'ādayaḥ *puṇyam eva* pūrvavat. tad evaṃ. dānamaye puṇyaṃ ca kriyā ca vastu ca. puṇyaṃ kriyā ca. puṇyaṃ ca. puṇya-kriyā-vastu. śīlamaye puṇyaṃ ca [Tib. 95[a]] kriyā ca kriyā-vastu ca. puṇya-kriyā-vastu. bhāvanāmaye puṇya-kriyā-vastu ca. puṇyaṃ kriyā ca. puṇyaṃ cêti. puṇya-kriyā-vastu. avayava-sarūpāṇām apy eka-śeṣa iṣyate. guṇo yaṅ-lukor iti[1] yathā.

(117) *yad api dīyate tad dānam* iti deyaṃ vastu karmaṇi lyuṭ[2] iti kṛtvā.

dīyate yena tad dānam

iti. iha tu kuśalam iṣṭaṃ *dānam* iti. deyasya hi vastr'āder avyākṛtatvaṃ. *rāg'ādibhir apî*ty *ādi*-śabdena krodhêrṣy'ādīnāṃ grahaṇaṃ.

[3]*pūjā'nugraha-kāmayê*ti

caityâparinirvṛtebhyaḥ[4] *pūjā*. indriya-mahābhūtâ*nugraha-kāmā* tayā.[3] *yena kalā-*

[1] Pāṇini 7, 4, 82. [2] lyuṭ. denotes suffix ana. [3]....[3] om. Tib. °bhūtânupaha-kāmyat° C, °bhūtânupaha-kābhyat° N. Acc. to MSS. the reading would be °bhūtânugraha-kāmyatayā. [4] °niv° CN.

penêti citta-caitta-kalāpena.

kuśalāḥ skandhā

iti. paṃca *skaṃdhāḥ*. kāya-vāg-vijñaptis tad avijñaptir api vā rūpa-skaṃdho draṣṭavyaḥ. *svabhāve câiṣa mayad*[1] iti. na vikār'ādiṣu. *tad-yathā tṛṇamayam gṛham* iti. na tṛṇānāṃ vikāro 'sti. tais tu nirvikārair eva tat kṛtam ity atas *tṛṇamayaṃ* tṛṇa-svabhāvaṃ tad iti gamyate. tat-svābhāvye 'pi sati. tad-vikāratāṃ parikalpya mayat kriyata ity abhiprāyaḥ. tat-prakṛti-vacane mayad ity anena vā lakṣaṇena mayad vidhīyate. *evaṃ parṇamayaṃ bhājanam* ity etad api vaktavyaṃ.

(118[ab]) *sthāpayitvā dṛṣṭadharma-vedanīyam* iti. tad ubhayârtham iti kṛtvā sthāpyate. *tad vipāka*-[Tib. 95[b]]*bhūmer atyaṃta-samatikrāṃtatvāt*. kāma-dhātor atyaṃta-samatikrāṃtatvād ity arthaḥ. kāma-dhātur hi dānasya vipāka-bhūmir iti.

(119) *śrut'ādi-guṇa-yukta* iti. *ādi*-śabdena tyāga-prajñā'lpecchat'ādi-guṇa-yuktaḥ. *satkṛty'ādi dadātî*ti. satkṛtyêty ādir asyêti *satkṛty'ādi*. kriyā-viśeṣaṇam etat. *yathākramaṃ catvāro viśeṣā* iti. sātkṛtya-dātā *satkāra-lābhī bhavati*. svahasta-dātā *udārebhyo bhogebhyo ruciṃ labhate*. kāla-dātā [2]*kāle bhogāl*[m][3] *labhate*. *nâtikrāṃta-kālāt*. yān na bhoktum evâsamarthaḥ.[2] parān anupahatya-dātā '*nācchedyāṃ bhogāṃ labhate*.

(120) *ṛtu-sukha-sparśāni câsyâṃgānî*ti. śīte uṣṇāni. uṣṇe śītāni. sādhāraṇe sādhāraṇāni.

(121[ab]) *śītalik'ādiṣu* cêti. *ādi*-śabdena vardalikā[4]-varṣalik'ādiṣu. yathāsūtram uktam etat. *yathā mātā-pitror* iti. upakāritva-viśeṣāt kārâpakārau mahā-phalau tayor bhavata ity artho 'vagaṃtavyaḥ. *Ṛkṣa-Mṛga-jātak'ādy-udāharaṇāt* vipāka iti. evaṃ *ṛkṣa-mṛgayor* guhāṃ praveśya gātrôṣma-śītôpanayenôhyamāna-nady-uttāraṇena vôpakāriṇor apakāra-karaṇena sadyo 'ṃga-pātāt. [Tib. 96[a]] *ādi*-śabdena Kapi-jātak'ādy udāhāryaṃ. *śīlavate dattvā śatasahasra-guṇo vipāka ity evam-ādî*ti. *ādi*-śabdena srotaāpatti-phala-pratipannakāya dattvā aprameyo bhavati vipākas tato 'prameyataraḥ srotaāpannāyêty-ā li.

(121[cd]) *tat sthāpayitvê*ti. anaṃtarôktaṃ bodhisattva-dānaṃ. tad dhi samyaksaṃbodhy-arthaṃ sarva-sattvârthaṃ ca. *śeṣaṃ sugamatvān na vibhaktam* iti. yad etad adān me dānam ity evam-ādikaṃ. *adān me dānam* iti. dattam anena me

[1] Taddhita suffix maya. [2]....[2] ex. conj. gaṅ-gi loṅs-spyod loṅs-spyad-par nus-paḥi dus-las mi-yol-bar dus-su rñed-par ḥgyur-so. °krāṃta-kālāt. yad abhoktum evâsamarthaḥ CN. [3] °gāl CN. [4] yul-ñan. Acc. to Tib. vātalikā seems te be intended here; but at p. 918[3]. (MS.) both forms vaddalikā (yul-ñan) and vātalikā (rluṅ-mo che) occur.

pūrvam iti dānaṃ *tṛtīyaṃ*. *dāsyati me dānam* iti *caturthaṃ*. *datta-pūrvaṃ me pitṛbhiś ca pitāmahaiś cê ti dānam* iti *paṃcamaṃ*. *svargârthaṃ dānaṃ ṣaṣṭhaṃ*. *kīrty-arthaṃ saptamaṃ*. *cittâlaṃkārârthaṃ* yāvad *uttamârthasya prāptaye dānam* ity *aṣṭamaṃ*. cittâlaṃkārârthaṃ ṛddhy-arthaṃ. *citta-pariṣkārârthaṃ* aṣṭau citta-pariṣkārāḥ mārgâṃgāni. tad-*arthaṃ*. *yoga-saṃbhārârthaṃ* yoga-nidānârthaṃ. *uttamârthasya prāptir* arhattvaṃ nirvāṇasya vā prāptiḥ. tasmai prāptaye *dānaṃ*. catur-bhedam apy ekam aṣṭamaṃ bhavati. nirvāṇa-prāpakam evâitad iti kṛtvā. sugamam uktam Ācāryeṇa.

(122) [Tib. 96[b]] *caturvidhe kṣetra-viśeṣa* iti. gati-duḥkhôpakāri-guṇa-kṣetre *katamaṣmin pakṣa* iti. yasmād asya gati-kṣetratā guṇa-kṣetratā ca na saṃbhavati tasmāt pṛcchati. *sama-viṣamasya prakāśayitê*ti dharmâdharmasya.

(123) *vipāka-naiyamyâvasthānād* iti. niyata-vipāka-dānâvasthānād ity arthaḥ. *kasyacit kṣetra-vaśenâivê*ti. tad-yathā. sāmānya-puruṣa-vadhāt pitṛ-vadhaḥ. *tatrâiva kṣetre punar adhiṣṭhāna-vaśād* iti. karma-patha-vaśāt. katham ity āha. *mātā-pitroḥ prāṇâtipātanāt guru karma na tv evaṃ adatt'ādān'ādikāt guru*. na hi mātā-pitror dravyâpaharaṇa-karma tad-vadhavat guru bhavati. tad-vadhasy' ānaṃtarya-svabhāvatvād *ādi*-śabdena mṛṣāvāda-paiśuny'ādi-grahaṇaṃ. *evaṃ anyad api yojyaṃ* iti. kasyacit prayoga-viśeṣeṇa guru sampadyate. vipāka-naiyamyâvasthānāt. kasyacic cetanā-viśeṣeṇa. kasyacid āśaya-viśeṣeṇa.

(124) *nâ-buddhi-pūrvaṃ na sahasā kṛtam* iti. atha vā *nâ-buddhi-pūrvaṃ kṛtam* idaṃ kuryām ity asaṃciṃtya kṛtaṃ. tan nôpacitam. avyākṛtaṃ hi tat karma. *na sahasā kṛtam* iti. buddhi-pūrvam api na sahasā kṛtaṃ. yad abhyāsena bhāṣy'ākṣepān mṛṣāvād'ādy-anuṣṭhānaṃ kṛtaṃ tad akuśalaṃ [Tib. 97[a]] na punar upacitaṃ. *yāvat tribhir* iti. kāya-vāṅ-mano-duścaritaiḥ. *niṣpratipakṣaṃ cê*ti. pratideśan'ādi-pratipakṣâbhāvataḥ. *akuśalaṃ câkuśala-paricāraṃ cê*ti. yaḥ kṛtvā 'py anumodata[1] iti. *vipāka-dāne niyatam* iti. puṣṭâkuśala-lakṣaṇa-samutpādāt. *evaṃ kuśalam api yojyam* iti. kathaṃ. saṃcetanataḥ saṃciṃtya kṛtaṃ bhavati. nâ-buddhi-pūrva-kṛtaṃ bhavati. tad-yathā. avyākṛtena cittena pāṣāṇaṃ dadāmîti suvarṇa-piṇḍaṃ dadyāt. kṛtaṃ tan na punar upacitaṃ. avyākṛtaṃ hi tat karma. na sahasā kṛtaṃ. yathā bhāṣy'ākṣepāt satya-vacanaṃ kṛtaṃ tat kuśalaṃ na punar upacitaṃ. kaścid ekena sucaritena su-gatiṃ yāti. kaścid yāvat tribhiḥ. kaścid ekena karma-pathena. kaścid yāvad daśabhiḥ. tatra yo yāvatā gacchati. tasminn asamāpte kṛtaṃ karma nôpacitaṃ. samāpte tûpacitaṃ. evaṃ yāvad vipāka-dāne niyatam iti. saṃbhavato yojyaṃ.

[1] tyaṃta-m° CN; kyaṅ rjes-su yi raṅ-bar byed-paḥo.

(125[ab]) *caitye sarāgasyê*ti vistaraḥ.

sva-parârthôbhayârthāyêty[1]

atra. puṇyam eva tyāgânvayam apaśyann āha. *kasyacid apy anugrahâbhāvād* iti. sati hi pratigrahītari yuktaṃ tyāgânvayaṃ puṇyaṃ. tatra hi prīty-[Tib. 97[b]]anugraheṇa grahītā yujyata iti.

*maitry-ādivad agṛhṇatî*ti.

maitry-ādiṣv iva *maitry-ādivat*. *agṛhṇati asati pratigrāhake puṇyaṃ bhavati. asaty api parânugrahe*. kuśala-mūl'ādi-bal'ādhānāt. *tathā* [2]*hy atīte*[2] *pi guṇavati* tathāgat'ādau. *tad bhakti-kṛtaṃ* caitya-dānaṃ *puṇyaṃ bhavati. dāna-māna-kriyā tarhi vyarthā prāpnotî*ti. yadi sva-cittād eva puṇyaṃ bhavec cittenâiva dāna-mānāv anuṣṭheyau. tata eva puṇya-prāpteḥ. *na. tat-karma-samutthāpikāyā bhakteḥ prakṛṣṭataratvāt*. nâitad evaṃ. kasmāt. yasmād dāna-mānau Bhagavataś citta-mātreṇa ciṃtayato yā bhaktiḥ. tata iyaṃ dāna-mānau kurvato bhaktiḥ prakṛṣṭatarā. kāya-vāk-karmaṇor api pravartanāt. citta-mātreṇa hi cintayato bhaktiḥ kāya-vāk-karmaṇī na pravartayataḥ. *yathā hî*ti vistaraḥ. yathā hi *śatruṃ hanmîti kṛtâbhiprāyasya kasyacit tat-samutthitaṃ tad*-abhiprāya-*samutthitaṃ kāya-vāk-karma śatru-saṃjñayā* śatrur ayaṃ na tāvan mriyata ity anayā *saṃjñayā tasmin mṛte 'pi kurvato bahutaram apuṇyaṃ jāyate* cetanā'nubaṃdhāt. *nâbhiprāya-mātreṇa* kriyā-śūnyena. *tathā* [3]hy *atīte*[3] *'pi* parinirvṛte 'pi *Bhagavati tad-bhakti-samutthāṃ* śāstṛ-bhakti-*samutthāṃ* dāna-māna-kriyāṃ pṛṣṭhabhūtām iva kurvato *bahutaraṃ puṇyaṃ jāyate. na bhakti-mātreṇa* kriyā-śūnyenêti.

(125[cd]) *ku-kṣetre tarhy* [Tib. 98[a]] *aniṣṭa-phalaṃ bhaviṣyatî*ti. taskar'ādibhyo dānam aniṣṭa-phalam iti Nirgraṃthāḥ. su-kṣetre hîṣṭa-phalaṃ. ku-kṣetre tu viparītam ity ato bravīti.

ku-kṣetre 'pîṣṭa-phalatā phala-bījâviparyayād

iti. na kṣetra-viśeṣād iṣṭaṃ phalam iti brūmaḥ. kiṃ tarhi. viśiṣṭam iti. na hi su-kṣetre prāṇâtipāt'ādi-bījasyêṣṭaṃ phalaṃ bhavatîti. *ku-kṣetre 'pi hi phalasya* mṛdvīkā-phalasya *bījāt* mṛdvīkā-bījād *aviparyayo dṛṣṭaḥ. mṛdvīkā-phalam eva madhuraṃ dṛṣṭam* ity arthaḥ. na tu niṃba-phalam evaṃ. *niṃba-bījān niṃba-phalam cvê*ti. *tiktam* iti. mṛdvīkā-bījaṃ kuśalasyôdāharaṇaṃ. niṃba-bījam akuśalasya.

(126) *dauḥśīlyam aśubhaṃ rūpam*

iti. prāṇâtipāt'ādi-lakṣaṇaṃ *prakṛti-sâvadyaṃ rūpaṃ dauḥśīlyam.*

[1] Kārikā IV, 118[a]. [2]....[2] svatīte MSS., ḥdas. cf. line 19 below. [3] bhy at° MSS., ḥdas.

*pratikṣiptāc ca buddhenê*ti.

prajñapti-sâvadyatvāt. *samātta-śikṣasya tu tad-adhyācārād dauḥśīlyam* iti. gṛhīta-tad-viramaṇasya Bhagavad-vacanânādarād dauḥśīlyaṃ jāyate. arthād uktaṃ bhavati. asamātta-śikṣasya na dauḥśīlyam iti.

viśuddhaṃ tu catur-guṇam

iti.[1] catvāro guṇā asyêti catur-guṇaṃ. *dauḥśīlyena yathôktenê*ti.

dauḥśīlyam aśubhaṃ rūpam

ity anena. [Tib. 98[b]] *lobh'ādibhir* iti. *na* tair dauḥśīlya-hetubhiḥ samudācaradbhir *upahataṃ bhavati. dauḥśīlya-vipakṣ'āśritam* [2]ity arthaḥ.[2]

maulaiḥ karma-pathair viśuddham iti. prāṇâtipāt'ādibhir *maulair* akhaṇḍitam ity arthaḥ. *sāmaṃtakair viśuddham* iti. prāṇâtipāt'ādi-prayogair adūṣitam ity arthaḥ. *vitarkair* iti. kāma-vitark'ādibhiḥ. *smṛtyā 'nuparigṛhītam* iti. kāy'ādi-smṛty-upasthānair dṛḍhīkṛtaṃ. śīla-smṛtyā vā 'nuparigṛhītaṃ.

āśā'sti-śīlam iti. *āśā'stiḥ* prārthanā. *yad bhava-bhoga-satkāra-tṛṣṇā-kṛtam* iti. *bhave bhoge* ca *satkāre* ca yā *tṛṣṇā*. tayā *yat* samāttam ity arthaḥ. *samyag-dṛṣṭikānām* iti. Buddha-śāsana-pratipannānāṃ. anya-tīrthikānāṃ hi na bodhyaṃgânukūlam asad-dṛṣṭikatvāt.

(127[ab]) *samāhitaṃ tu kuśalam*

iti. *samāhita*-grahaṇam asamāhita-nivṛtty-arthaṃ. *kuśala*-grahaṇaṃ samāhit'āsvādanā-saṃprayukta-kliṣṭa-dhyāna-nivṛtty-arthaṃ. tat samāhita-kuśala-sadṛśam utpadyate. *samādhi-svabhāva-sahabhū yad* iti. *samādhi-svabhāvaṃ* tena ca saha bhavati *yad* ity arthaḥ. *tad dhi samāhitam* [Tib. 99[a]] iti vistaraḥ. *tat samāhitaṃ kuśalam atyarthaṃ cittaṃ saṃvāsayati.* bhāvayati. asamāhitam api vāsayati. na tv evam atyartham iti darśayati. katham ity āha. *guṇais tanmayī-karaṇāt saṃtateḥ*. yasmāt samādhi-*guṇais tanmayī* kriyate citta-*saṃtatiḥ*. atra dṛṣṭâṃtam āha. *puṣpais tila-vāsanāvad* iti. yathā *puṣpais tilā* bhāvyaṃte. puṣpa-gaṃdhamayī-karaṇāt. tadvat. tad idam uktaṃ bhavati. bhāvanā vāsanā. tat-svabhāvaṃ puṇyaṃ bhāvanāmayam iti.

(127[cd]) *atha śīlaṃ bhāvanā ca kasmai saṃvartata* iti vākya-śeṣato 'rthaṃ pṛcchati.

svargāya śīlaṃ prādhānyād

iti. *śīlaṃ prādhānyena svargāya* bhavati. anyat tu na prādhānyena svargāya bhavati. kim anyat. dānaṃ. *dānam api*[3] *hi svargāya saṃbhavati. śīlam api*

[1] eti MSS., ḥgyur-ro ṣes. [2]....[2] sic MSS., ṣes bya-ba bstan-paḥi-phyir. dran-pa ñe-bar gṣag-pa-la brten-paḥi-phyir-ro ṣes bya-ba smos-so = ity deśanāt smṛtyupasthān'āśritatvād ity uktam (?) [3] ati NC, yaṅ.

visaṃyogāya saṃbhavati. śamatha-vipaśyanayoḥ śīla-pratiṣṭhānatvāt. *bhāvanā prādhānyena visaṃyogāya.* sākṣād-visaṃyoga-prāpakatvāt. prahāṇa-mārga-saṃgṛhītatvād vā. puṇya-kriyā-vastu-prasaṃgenêdam upanyasyate.

(12S^{ab}) *sūtra uktaṃ. catvāraḥ pudgalāḥ brāhmaṃ puṇyaṃ prasavṃti.* apratiṣṭhite pṛthivī-pradeśe Tathāgatasya śārīraṃ stūpaṃ pratiṣṭhāpayati. ayaṃ prathamaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. cāturdeśe bhikṣu-saṃghe ārāmaṃ niryātayati tatrâiva c' ārāme vihāraṃ [Tib. 99^{b}] pratiṣṭhāpayati. ayaṃ dvitīyaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. bhinnaṃ Tathāgata-śrāvaka-saṃghaṃ pratisaṃdadhāti. ayaṃ tṛtīyaḥ pudgalo brāhmaṃ puṇyaṃ prasavati. maitrī-sahagatena cittenâvaireṇâsaṃspardhenâvyābādhena[1] vipulena mahad-gatenâpramāṇena subhāvitenâikāṃ[2] diśam adhimucya spharitvôpasaṃpadya viharati. tathā dvitīyāṃ. tathā tṛtīyāṃ. tathā caturthīm. ity ūrdhvam adhas tiryak sarvataḥ sarvam imaṃ lokaṃ spharitvôpasaṃpadya viharati. ayaṃ caturthaḥ pudgalo brāhmaṃ puṇyaṃ prasavatîti. *yal lakṣaṇa-vipākasya karmaṇaḥ parimāṇa-jñāpanāyôktam* iti. *yad uktaṃ* saṃnikṛṣṭaṃ bodhisattvaṃ sthāpayitvā. yāvat-sarva-sattvānāṃ bhoga-phalam ity[3] evam-ādi.

idaṃ brāhmaṃ puṇyaṃ iti. brahmaṇām idaṃ *brāhmaṃ.* Brahmapurohitāś câtra brahma-śabdenôcyate. kasmāt. *Brahmapurohitānāṃ kalp'āyuṣkatvāt.* Brahmapurohitānāṃ hi kalpam āyur uktaṃ. anena ca karmaṇā kalpaṃ *svargeṣu modate.*

brāhmaṃ puṇyaṃ prasavati. kalpaṃ svargeṣu modata

iti. *nikāyâṃtara-pāṭha-vacanāt.* tat-sādharmyād etad brāhmaṃ puṇyam ucyate. nanu ca kāma-dhātau nâsti kuśalasya karmaṇaḥ kalpaṃ vipāka iti. satyam ekasya nâsti. [Tib. 100^{a}] ekâdhiṣṭhānās tu bahvyaś[4] cātanā bhavaṃti. yāsāṃ krameṇa kalpa-pramāṇaṃ svārgikaṃ phalam abhinirvartate. cyutasya punas tatrâiva janma-saṃdhānāt.

bṛhat-puṇyaṃ brāhmam[5] ity apare.

(12S^{cd}) *sūtr'ādīnām*

ity. *ādi*-śabdena dvādaśānām aṃgānāṃ grahaṇaṃ. *sūtra*-geya-vyākaraṇa-gāthôdāna-nidānâvadānêtivṛttaka-jātaka-vaipulyâdbhutadharmôpadeśā iti *dvādaśānām aṃgānāṃ. akliṣṭa-deśanê*ti. *akliṣṭa*-citta-samutthāpitêty arthaḥ.

(129) *puṇyabhāgīyam* iti. puṇyasya bhāgaḥ prāptir iti *puṇya-bhāgaḥ.* iṣṭa-

[1] °nâṃpannena C, ṇâsaṃpannena N; ḥgran-zla-med-pa. [2] svabh° MSS., śin-tu bsgoms-pas. [3] 論第十八卷八丁右三行以下. [4] vastrāś NC, mań-po. [5] brahmam MSS, tshaṅs-paḥi bsod-nams = brāhmaṃ puṇyam.

phala-prāptir ity arthaḥ. tasmai hitaṃ *puṇyabhāgīyaṃ.* ata evôktaṃ *yad iṣṭa-vipākam* iti. tat-prāpty-anukūlam iti. atha vā trayo bhāgāḥ. puṇyo bhāgaḥ apuṇyo bhāgaḥ aniṃjyo bhāgaḥ. tasmai hitaṃ *puṇyabhāgīyaṃ.* atha vā puṇyaṃ bhajata iti puṇya-bhāk. puṇya-bhāg eva *puṇyabhāgīyaṃ.* svârthe ka[1]-pratyayaḥ. evaṃ *mokṣabhāgīyaṃ.* atha vā saṃsāra-bhāgo mokṣa-bhāgaś cêti dvau bhāgau. [Tib. 100^{b}] tatra yan mokṣa-bhāgāya hitaṃ. tan *mokṣabhāgīyaṃ.* mokṣa-prāptir vā mokṣa-bhāgaḥ. tasmai hitaṃ. tat-prāpty-anukūlam iti *mokṣabhāgīyaṃ.* tasya lakṣaṇaṃ paścād vakṣyate. evaṃ *nirvedhabhāgīyam* api yojyaṃ. *paścād vyākhyāsyāma* iti.

tata[2] uṣmagatôtpattir

ity[3] atra. karmâdhikāreṇâiṣāṃ karma-svabhāvānāṃ lakṣaṇam ucyate.

(130) *yad idaṃ loka* ity-ādi.

sasamutthānam

iti. sa-citta-caitasika-kalāpaṃ. yena tat kāya-karmôtthāpyate. tat *kāya-karma sasamutthānaṃ yoga-pravartitaṃ.*[4] *lipir*[5] *mudrā ca.* kāraṇe kāryôpacārāt. yena hi kāya-karmaṇā lipir likhyate mudrā vā khanyate. sā *lipir mudrā ca* Śāstre 'bhiprete. na yathā loke. loke hy akṣara-cihnaṃ pustak'ādau lipir iṣyate. akṣarânakṣara-cihnaṃ ca mudrêti. *gaṇanā kāvyaṃ ca vāk-karma.* yoga-pravartitaṃ[6] sasamutthānam iti vartate. *paṃca-skaṃdha-svabhāvānîti.* lipi-mudrayoḥ kāya-karma rūpa-skaṃdhaḥ. gaṇanā-kāvyayor vāk-karma rūpa-skaṃdlhaḥ. vedan'ādayas tûbhayatrâpi samutthāna-bhūtāś catvāraḥ skaṃdhā iti. paṃca-skaṃdha-svabhāvāny etāni bhavaṃti. *yan manasā saṃkalanaṃ dharmāṇām* iti. ekaṃ dve trīṇîty evam-ādi sā saṃkhyā. [Tib. 101^{a}] yat tu vācā na manasā sā gaṇanêty Ābhidhārmikāḥ. *iyaṃ* ca *saṃkhyā* saparivāra-grahaṇāc *catu-skaṃdha-svabhāvā.*

(131) lipy-ādi-lakṣaṇa-nirdeśânuṣaṃgeṇa sâvady'ādīnām api *dharmāṇāṃ* lakṣaṇa-nirdeśôpanyāsaḥ. Dharmaskaṃdhaka-vibhāṣāyām ete paryāyā nirdiṣṭāḥ. tat-pratyāsannêyam iti. ime *paryāyā* upanyasyaṃta ity aparaḥ saṃbaṃdhaḥ. sahâvadyena kleśa-lakṣaṇena vartaṃta iti

sâvadyāḥ

kleśa-cchāditatvān

nivṛtāḥ.

kleśā api hi saṃprayogiṇā kleśâṃtareṇa nivṛtāḥ. niṣkṛṣṭatvād āryais tyaktatvād vā

[1] ka denotes the suffix a. [2] tatra MSS., de-las. [3] Kārikā VI, 18^{a}. [4] °vartikaṃ CN; rab-tu bcug-pa. [5] °pi CN. [6] °rtitaḥ MSS.

hīnāḥ.

kliṣṭās

tu kleśa-yogato 'vagaṃtavyāḥ.

śubhâmalāḥ

kuśalânāsravāḥ. te

praṇītāḥ.

śuddhi-prakarṣa-gatatvāt. *hīna-praṇītebhyo 'nye madhyā iti siddham* iti. kliṣṭā eva hīnāḥ. śubhâmalā eva ca praṇītā ity avadhāraṇād ato 'nye na hīnāḥ. na praṇītā iti madhyāḥ siddhāḥ.

saṃskṛta-śubhāḥ

sevyā

iti. aviśeṣeṇa s'āsravā anāsravā vā sevitavyāḥ. paryupāsitavyāḥ. saṃtānâdhyāropaṇataḥ. *śeṣā asevitavyā* iti. ke *śeṣā*. asaṃskṛtāś ca. ye ca na kuśalāḥ. kliṣṭā [Tib. 101^{b}] nivṛtâvyākṛtā ity arthaḥ. *anabhyasanīyatvād* iti. paunaḥpunyena kartum aśakyatvād ity arthaḥ. anutpādyatvād ity apare. *aphalatvāc cê*ti. saṃskṛtasya hi hetu-phale. nâsaṃskṛtasya te iti. *sôttarā* iti sâtiśayāḥ. akuśalāḥ nivṛtâvyākṛtaiḥ *sôttarāḥ*. nivṛtâvyākṛtānām aniṣṭa-vipākâbhāvāt. nivṛtâvyākṛtā anivṛtâvyākṛtaiḥ saṃskṛtaiḥ *sôttarāḥ*. teṣām akliṣṭatvāt. te 'pi kuśala-s'āsravaiḥ *sôttarāḥ* kuśala-s'āsravāṇām iṣṭa-phalatvāt. te 'py anāsravais *sôttarāḥ*. niḥkleśatvāt. anāsravā api saṃskṛtā asaṃskṛtaiḥ *sôttarāḥ*. asaṃskṛtānāṃ nityatvāt. asaṃskṛtāv apy ākāśâpratisaṃkhyā-nirodhau pratisaṃkhyā-nirodhena *sôttarau*. pratisaṃkhyā-nirodhasya kuśala-nityatvāt.

mokṣas tv anuttaraḥ.

na hi nirvāṇād viśiṣṭatamam asti. tathā hy uktaṃ ye kecid bhikṣavo dharmāḥ saṃskṛtā vā asaṃskṛtā vā virāgas teṣām agra ākhyāyata iti. pratisaṃkhyā-nirodho hi nityatvāt sarva-saṃskṛtebhya utkṛṣṭaḥ. kuśalatvāc câsaṃskṛtābhyām ākāśâpratisaṃkhyā-nirodhābhyām [Tib. 102^{a}] utkṛṣṭatara iti.

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośavyākhyāyāṃ caturtha-kośasthānaṃ samāptaṃ. 4[1].

[1] om. C.

V

(anuśaya-nirdeśo nāma pañcamaṃ kośa-sthānam)

(1) *karma-jaṃ loka-vaicitryam*

ity uktam iti. caturthasy' ādāv uktaṃ. ato 'nena saṃbaṃdhenânuśayôpanyāsa iti saṃbandhaṃ darśayati. *tāni*[1] *ca karmāṇi* yathôkta-lakṣaṇa-prabhedāni *anuśaya-vaśād upacayaṃ gacchaṃti.* vipāka-naiyamyenâtra uttiṣṭhaṃte. vipākadānāya niyatī-bhavaṃtîty arthaḥ. *aṃtareṇa cânuśayān* vinā 'nuśayair *bhavasya* janmano *'bhinirvartane* utpādane *na samarthāni bhavaṃti* kuśalāny akuśalāni vā karmāṇi. na hy arhataḥ paunarbhavikāni karmāṇy aniyatāni na saṃti. anuśayâbhāvāt tu punar-bhavâbhinirvartane na samarthāni bhavaṃti. ata evâṣām aniyatatvaṃ sidhyati. hy-arthe câyaṃ caḥ paṭhitavyaḥ. yasmād aṃtareṇânuśayān bhavâbhinirvartane na samarthāni bhavaṃti. tasmād anuśaya-vaśād upacayaṃ gacchaṃtîty abhiprāyaḥ. apare punar etad vākya-dvayam evaṃ vyācakṣate. tāni ca karmāṇy anuśaya-vaśād upacayaṃ gacchaṃti. yāny akṛtāni karmāṇi. tāny anuśaya-vaśāt punar-bhavâbhinirvartana upacīyaṃta ity arthaḥ. na hy arhatāṃ karmāṇi punar-bhavâbhinirvartana upacīyaṃte. aṃtareṇa cânuśayāṃ bhavâbhinirvartane na samarthāni bhavaṃtîti. yāni ca kṛtāni. tāny apy aṃtareṇânuśayāṃ bhavâbhinirvartane na śaktāni bhavaṃti. na hy arhatāṃ pṛthagjanâvasthāyāṃ kṛtāni [Tib. 102^{b}] kuśalâkuśalāni paunarbhavikāny aniyatāni karmāṇi na saṃti. anuśaya-vaikalyāt tu tāni bhavâbhinirvartane na samarthāni. ity evaṃ pṛthag-arthâbhidhānāt. samuccaye 'yaṃ ca-kāra iti.

mūlaṃ bhavasyânuśayā

iti. punar-*bhavasya* karma-*bhavasya* vā *mūlam anuśayāḥ*. tad-upacaya-samutthāna-hetutvād ity abhiprāyaḥ. *mūlaṃ dṛḍhī-karotî*ti. prāptir hi *mūlaṃ*. tām anucchedârthena dṛḍhī-karotîty[2] arthaḥ. *saṃtatim avasthāpayatî*ti. paraṃparayā kleśa-prabaṃdhaṃ sthāpayatîty arthaḥ. *kṣetraṃ āpādayatî*ti. āśrayam ātmôtpatty-

[1] ani MSS.; de-dag. [2] °roty MSS.; ṣes bya-ba.

anukūlaṃ karotîty arthaḥ. *niṣyandaṃ nirvartayatî*ti. sva-niṣyandam upakleśaṃ janayati. tad-yathā rāga āhrīky'auddhatya-matsarān janayati. dveṣaḥ krodhêrṣye[1] ity-ādi. *karma-bhavam abhinirharatî*ti. karmâiva bhavaḥ *karma-bhavaḥ*. taṃ punar-bhavâbhinirvṛttaye janayatîty arthaḥ. idam asya

mūlaṃ bhavasyânuśayā

ity artha-saṃdarśanaṃ. *sva-saṃbhāraṃ parigṛhṇātî*ti. sva-saṃbhāraḥ kleśasyâyoniśo-manaskāraḥ. taṃ *parigṛhṇāti*. tasyânāgatasya hetu-bhāvenâvatiṣṭhata ity arthaḥ. *ālaṃbane saṃmohayatî*ti. yathābhūtâgrahaṇāt. buddhy-upaghātād vā *saṃmohayatî*ti. *vijñāna-sroto namayatî*ti. *vijñāna*-[Tib. 103ª]saṃtatim ālaṃbane punar-bhave vā *namayati*. yadi

mūlaṃ bhavasyêti

punar-bhava-grahaṇam idam asyôdāharaṇaṃ. *kuśala-pakṣād vyutkramayatî*ti. *kuśala-pakṣāt* parihāpayati. *bandhanârthaṃ ca spharati*.[2] bandhana-kāryaṃ[3] vyāpnoti tanotîty arthaḥ. katham ity āha. *dhātv-anatikramaṇa-yogena dhātv-anatikramaṇa*-prakāreṇêty arthaḥ. tad idam uktaṃ bhavati. yaḥ kleśo yad-dhātukaḥ sa taṃ dhātuṃ nâtikrāmayatîti. [9]ṣodaśêty[4] anyaḥ. eṣu ṣaṭ prakṣipya. āśraya-dauṣṭhulyaṃ[5] janayaty akarmaṇyat'āpādanāt. guṇān dveṣṭi tad-virodhitvāt. [6]apavādānām āspadī[6]-karoti [7]vidvad-vigarhita[7]-kāya-karmôtthāpanāt.[8] sat-pathād udvartayati viparīta-daiśika-saṃsevā'bhimukhī-karaṇāt. vividhânartha-bījaṃ ropayati sarva-saṃsāra-vyasanānāṃ tat-prabhavatvāt. ādhipatya-phalena ca lokasyâniṣṭam upasaṃharati tad-vegena bāhya-bhāva-vikār'āpatteḥ.[9] *rāga-vaśenânyeṣām apî*ti. yatra rāgaḥ. tatr' ālaṃbane 'nye pratigh'ādayo 'py[10] anuśerate. [11]premād dveṣo[11] jāyate mān'ādayo[12] 'pîti sūtraṃ.[13] ata eva ca rāgânuśayanâbhāvād anāsrava-visabhāga-dhātvoḥ kleśā nânuśerata iti. *etac ca paścāt pravedayiṣyāma* iti. *yad dhi vastv ātma-dṛṣṭi-tṛṣṇābhyāṃ svī-kṛtaṃ. tatrânye 'py anuśayā anuśayitum utsahaṃte. ārdra iva paṭe*[14] *rajāṃsi*[15] *saṃsthātum* ity[16] etat jñāpayiṣyāmaḥ.

(2) *āho-svit kāma-rāga evânuśaya* iti. Vaibhāṣika-nayena paryavasthānam evânuśayaḥ. Vātsīputrīya-nayena prāptir anuśayaḥ. Sautrāṃtika-nayena bījam. *uttara*[17]*-niḥsaraṇam*[18] iti. paścān-niḥsaraṇam ity arthaḥ. *sthāmaśaḥ susamava-*

[1] °rṣyā MSS. [2] sphur° C. [3] kāyaṃ MSS.; ched-du. [4] see 順正理論第四五 (冬五 21b2 et seq.) [5] °lya N, °ṣṭulya C. [6]....[6] °dānānāsp° N, °dānānāṃsp° C. [7]....[7] vidvadvahita N, vidvaṃgahita C. [8] °patvāt C. [9]....[9] om. Tib. [10] om. MSS.; kyaṅ. [11]....[11] prastvo dvasī (!) C, prestvā dveṣī N; cf 順正理論 l.c. (冬五 21b18) 因愛生恚. [12] nān'ād° MSS. [13] om. Tib. [14] °ṭo MSS. [15] raṃjāsi MSS. [16] 論十九 15b1–3. [17] °re C. [18] nis° MSS.

hataṃ. balaśaḥ [1]suṣṭhu samyag avahatam[1] ity arthaḥ. *sânuśayaṃ prahīyata* iti. idam atrôdāharaṇam. [Tib. 103b] idam atra virudhyate. saha-yoga-samāse hy anyatvam dṛṣṭaṃ. tad-yathā saputro Devadatta iti. tathā ca sati *sūtra-virodhaḥ*. *Abhidharma-virodha* iti. *kāma-rāgânuśayas tribhir indriyaiḥ saṃprayuktaḥ*. katamais tribhiḥ. sukha-saumanasyôpekṣêndriyaiḥ saṃprayukta iti.[2] na hi viprayuktasya prāpti-lakṣaṇasya ebhir indriyaiḥ saṃprayogo yujyata iti śāstra-virodhaḥ.

sânuśayaṃ sânubandham ity arthād iti. kāma-rāgasyânubandho 'nuśaya-śabdenôktaḥ. anubaṃdhaḥ punaḥ kleśâṃtarasyôtpād'ānukūlyenâvasthānaṃ. anuvṛttir vā anuśayaḥ. sânuśayaṃ prahīyate. na punar anuvartate saṃkleśa ity arthaḥ. *aupacāriko vā sūtre 'nuśaya-śabdaḥ* upacāre bhava *aupacārikaḥ*. kutr' aupacārika ity āha. *prāptau*. mukhya-vṛttyā paryavasthāne 'nuśaya-śabdo vartate. upācāreṇa tu prāptau. tasyânuśaya-hetu-bhāvāt. *tad-yathā* duḥkha-vedanā-hetutvāt *agnir duḥkha ity ucyate*. tadvat. *lākṣaṇikas tv abhidharme* 'nuśaya-śabdaḥ. lakṣaṇe bhavo lakṣaṇena vā dīpyati[3] [Tib. 104ª] *lākṣaṇikaḥ*. lākṣaṇika ity āha. *kleśa evê*ti. ālaṃbana-saṃprayogataś cânuśerata ity anuśayā iti. tasmāt *saṃprayuktā evânuśayāḥ*. atra cârthe ślokam udāharaṃti.

citta-kleśa-karatvād āvaraṇatvāc chubhair viruddhatvāt
kuśalasya côpalaṃbhād[4] aviprayuktā ihânuśayā

iti. *citta-kleśa-karatvād* iti. asya vivaraṇaṃ. yasmād *anuśayaiḥ kliṣṭaṃ cittaṃ bhavati*. na viprayuktaiḥ kliṣṭaṃ cittaṃ bhavati. *āvaraṇatvād* iti. asya padasya vivaraṇaṃ. *apūrvaṃ kuśalaṃ nôtpadyata* iti. sânuśaye citte *kuśalam apūrvaṃ nôtpadyate*. *śubhair viruddhatvād* iti. asya padasya vivaraṇaṃ. *utpannāc ca parihīyata* iti. anuśayāḥ śubhair viruddhāḥ. yasmād *utpannāt* kuśalāt *parihīyate*. tasmāt kuśalair viruddhā *anuśayāḥ*. *tasmān na viprayuktā* iti. yasmāc cetasy[5] avidyamānais tair yathôkta-kliṣṭ'ādi na saṃbhavati. saṃprayuktaiḥ punaḥ sarvam eted yujyata iti. *atha viprayuktair apy evaṃ syād* iti. *viprayuktaiḥ* kliṣṭaṃ cittaṃ bhavati. apūrvaṃ kuśalaṃ nôtpadyate. utpannāc ca parihīyata iti. *yady evaṃ kuśalaṃ na kadācid apy upalabhyeta. teṣāṃ* viprayuktānāṃ *nitya-saṃnihitatvāt*. [Tib. 104b] yasmāt kliṣṭâvasthāyāṃ kuśalâvasthāyāṃ anyasyāṃ vā te viprayuktā vartaṃta iti *upalabhyeta*[6] *ca kuśalam*. ataḥ[7]

kuśalasya côpalaṃbhād aviprayuktā ihânuśayā

[1]....[1] suṣṭu samyag samavahatam apahatam MSS.; yaṅ-dag-par legs-par ḥjoms. [2] 發智論第三(秋五 13a13). [3] dīvy° MSS.; cf. pāli dippati. Tib. illegible. [4] vôp° MSS.; ḥaṅ. [5] catasy MSS. sems-la. [6] °bhyete C, °bhyate N. [7] ataṃ MSS. de-bas-na.

iti sthitam etat.

Ācārya āha: *tad idam ajñāpakaṃ.* yad idaṃ Vaibhāṣikair uktaṃ. citta-kleśa-karatvād ity-ādi. *yo hi viprayuktam anuśayam icchatî* ti Vātsīputrīyaḥ. *sarvam*[1] *etad* iti. citta-kleś'ādi. *kleśa-kṛtam evêcchatî* ti. paryavasthāna-kṛtam evêty arthaḥ. paryavasthānaṃ ca na nitya-saṃnihitaṃ bhavatîti kuśalôpalaṃbha-siddhiḥ. *kāma-rāgasyânuśaya* iti pakṣa-parigrahe sânuśayaṃ prahīyata iti nâsti sūtra-virodhaḥ. kiṃ tu viprayukto 'nuśaya iti prāpnoti. ata āha. *na cânuśayaḥ saṃprayukto na viprayukta* iti. katham ity āha. *tasyâdravyântaratvād* iti. śakti-rūpasya bījasya rāg'ādibhyo 'narthâṃtaratvāt. *ātmabhāvasy'* āśrayasya. *kleśa-jā* pūrvôtpanna-kleśa-janitā. *kleśôtpādana-śaktiḥ* kleśô[Tib. 105ª]tpādanāya śaktiḥ. *yathā 'nubhava-jñāna-jā smṛty-utpādana-śaktir* na dravyâṃtara-bhūtā. tadvat. smṛty-utpādana-hetur dravyâṃtara-bhūtaḥ kaścid viprayukta ity āśaṃkya dṛṣṭântâṃtaram upanyasyati. *yathā câṃkur'ādīnām* iti vistaraḥ. *yathā câṃkur'ādīnāṃ pūrvôtpannā śāli-phala-jā śāli-phalâṃtarôtpādanāya śaktir* na dravyâṃtara-bhūtā. tadvat. *yas tv* iti. Vātsīputrīyaḥ. yadi kleśasyânuśaya itîsyate. [2]*yat tarhi sūtra eva kleśo 'nuśaya uktaḥ*[2] *Saṭsaṭke sūtre. 'sya pudgalasya bhavati sukhāyāṃ vedanāyāṃ rāgânuśaya* iti. rāga evânuśayaḥ. sukha-vedanā'vasthāyāṃ hi rāgaḥ samudācaraṃn[3] evam uktaḥ. na tu tasya bījam ity abhiprāyaḥ. *bhavatîti vacanān nâsau tadâvânuśaya* iti. anuśaya eva rāgasyâyam uktaḥ. na rāgaḥ. bhavatîti vacanāt. tasyām avasthāyām utpadyamānasya rāgasyânuśayo bhavatîti. bījam utpadyate. na tûtpannam iti. bīja-prakṛtâvasthā[4] 'tra kathyata ity abhiprāyaḥ. *kadā tarhi bhavatî* ti. *kadā* 'nuśayo 'stîty arthaḥ. *yadā prasupto bhavati.* yadôparato bhavatîty arthaḥ. *hetau vā tad-upacāra* iti. *hetau* rāge anuśayô*pacāraḥ.* rāgo hi rāgânuśayasya hetuḥ. tathā hi [Tib. 105ᵇ] rāga-jā rāgôtpādana-śaktī rāgânuśaya ity uktam iti. tad idam uktaṃ bhavati. kvacid anuśaya-śabdena bījam ucyate. kvacit paryavasthānam iti.

samāpatti-rāgo hi teṣām prāyeṇê ti. āsvādanā-saṃprayukte dhyāne prāyeṇa teṣāṃ rāgaḥ. vimān'ādiṣv api teṣāṃ rāgo 'stîty ataḥ *prāyeṇê* ti grahaṇaṃ. *sa câṃtar-mukha-pravṛttaḥ* samāhita-rūpatvāt. tathā ca sati *mokṣa-saṃjñôpatiṣṭhate. tad-vicchandanârthaṃ* Bhagavān deśayāmāsa kāma-rāgo bhava-rāga ity evam-ādi.

[1] sa MSS. thams-cad. [2]....[2] sic MSS.; ḥo-na mdo-las ñon-moṅs-pa ñid phra-rgyas-su. gaṅ gsuṅs-pa. de ji-lta-bu-ste. Qu. yat tarhi sūtre kleśa evânuśaya uktaḥ. tat katham? But acc. to the present order of letters simply to add 'tat katham' after 'uktaḥ'? cf. 此義云何 of 眞諦.
[3] special Saṃdhi paculiar to Buddhist MSS. [4] vipr° MSS. ḥbyuṅ-bar ḥgyur-baḥi gnas-skabs.
[6] °kṣo MSS.; thar-ba-la ni. [7] °kṣa MSS.; thar-ba-la ni.

bhave *rāgaeṣaḥ.* nâîṣa mokṣe.[1] mokṣe[2] kuśalo dharma-cchanda iti. *ātmabhāva eva tu bhava* ity Ācārya-mataṃ. *samāpattiṃ s'āśrayām* iti. *samāpāttiṃ* s'ātma-bhāvām. *āsvādayanta* ātmabhāvam ev' *āsvādayaṃti.* na kāma-guṇān. *kāma-vītarāgatvāt. ataḥ sa rāgo bhava-rāga ity ukto* na kāma-rāga iti darśayati.

(3) *abhidharma*[3] iti. na sūtra ity abhiprāyaḥ.

(4, 5) *sapta samudaya-darśana-heyā* iti. *satkāya-dṛṣṭiḥ* phala-bhūtān paṃcôpādāna-skandhān ālaṃbata iti duḥkha-darśana-heyâîva. evam *aṃtagrāha-dṛṣṭiḥ* [Tib. 106ª] teṣām eva skandhānāṃ śāśvatôcchedâṃtagrahaṇāt. *śīlavrataparāmarśo* 'pi tān eva skandhāṃ śuddhito muktito nairyāṇikataś c' ālaṃbata iti na samudaya-darśana-heyaḥ. evaṃ *nirodha-darśana-heyā* api yojyāḥ. *aṣṭau mārga-darśana-heyā* iti. śīlavrataparāmarśam adhikaṃ prakṣipya. mārgeṇa śudhyati. tam apāsyânyena śīlavratena śuddhiṃ pratyetîti vipratipannatvāt. mārga-darśana-prahātavyo bhavati. yo hi kleśo yasya satyasyâpavādāya pravṛttaḥ. sa tasmin dṛṣṭe prahīyate. sarpa-bhrāṃtir iva rajju-darśanāt. *satyānāṃ darśana-mātreṇa prahāṇād* iti. nâbhyāsena prahāṇād ity abhiprāyaḥ. *dṛṣṭa-satyasya paścān mārgâbhyāsena prahāṇāt.* kim ete bhāvanā-heyā ity adhikāraḥ. tad evam abhyāso bhāvanā punaḥ-punar-utpādanam ity arthaḥ. *satkāya-dṛṣṭir eka-prakārê* ti. ātm'ātmīy'ākāreṇa[4] duḥkhe vipratipannatvāt *duḥkha-darśana-heyâîva. evam aṃtagrāha-dṛṣṭir* iti. asāv apy ātmâbhimatasya vastunaḥ śāśvatôcchedâṃt'āropād[5] duḥkha eva vipratipannêti duḥkha-darśana-heyâîva. *mithyā-dṛṣṭiś catuṣ-prakārê* ti. duḥkh'ādi-satya-lakṣaṇâpavāda-pravṛttatvāt satya-catuṣṭaye 'pi vipratipannêti. *catuḥ-satya-darśana-heyā. evaṃ dṛṣṭiparāmarśo 'pi* catuṣ-prakāra eva. sa hi hīne 'gra-darśanaṃ. tatra samudaya-nirodha-mārga-prahey'ālaṃbanaḥ samudaya-nirodha-mārga-darśana-heyaḥ. śeṣo duḥkha-darśana-heyaḥ. *evaṃ vicikitsā* sarvatrasaṃśay'ākārêti sarvatra-vipratipannatvāc catuḥ-satya-darśana-heyā. *śīlavrataparāmarśo dviṣ-prakāra* iti. Īśvar'ādiṣv ahetuṣu hetu-graho nity'ātma-viparyāsāt pravartata iti *duḥkha-darśana-heyaḥ.* amārge mārga-darśanaṃ *mārga-darśana-heyaḥ.*[6]

kīdṛśā eta iti. rāg'ādayaś catvāraḥ kleśāḥ. paryanuyujyaṃte hi rāga-pratigha-mānâvidyā ity anaṃtarâdhikṛtāḥ. [7]te cême[7] darśana-heyāḥ. ime bhāvanā-heyā iti duḥparicchedāḥ. na tu satkāya-dṛṣṭy-ādayaś cityaṃte. ye hi duḥkha-satya-vipratipannāḥ. te duḥkha-darśana-heyā iti. evaṃ yāvad ye mārga-satya-vipratipannāḥ te mārga-darśana-heyā iti [Tib. 106ᵇ] supariccheda etat. tatra

[1] kṣo mss.; thar-ba-la ni. [2] °kṣa mss.; thar-ba-la ni. [3] adhidh° MSS. [4] °ya-k° MSS.
[5] °cchaidāṃtāroyād C, °tochaidāṃtaroyad N. [6] om. Tib. (gnas-brtan & 北京版).
[7]....[7] te ca me MSS.; de-dag kyaṅ ḥdi-dag.

ya iti rāg'ādayaḥ. yasya satyasya darśanaṃ *yad-darśanam*. yad-darśanena heyāḥ. ta ālaṃbanam eṣāṃ. ta ime *yad-darśana-hey'ālaṃbanāḥ*. *te tad-darśana-heyāḥ*. *te* rāg'ādayaḥ. tasya[1] satyasya darśanaṃ *tad-darśanaṃ*. tad-darśanena heyās *tad-darśana-heyāḥ*. etad uktaṃ bhavati. ye rāg'ādayo duḥkha-darśana-heyaṃ yāvan mārga-darśana-heyaṃ kleśam ālaṃbaṃte. te tad-darśana-heyā iti. yad-ālaṃbanā yad-darśana-hey'ālaṃbanāś cêti vaktavyaṃ. catur-ārya-saty'ālaṃbano 'py avidyā'nuśayo bhavatîti. na vaktavyaṃ. eka-śeṣa-vidhāna-siddheḥ. yac ca satyaṃ yad-daraśana-heyāś ca kleśā ālaṃbanam eṣāṃ. ta ime yad-darśa-hey'ālaṃbanāḥ. te tad-darśana-heyā iti. nanu ca samudaya-darśana-prahātavyaḥ sarvatrago 'vidyā'nuśayo duḥkha-nirodh'ādi-satya-darśana-hey'ādy-ālaṃbano 'pi bhavati. paṃca-nikāy'ālaṃbanatvāt. tataś câsya duḥkha-nirodh'ādi-satya-darśana-heyatva-prasaṃgaḥ syād iti.[2] na doṣaḥ. yady api hi sa paṃca-nikāy'ālaṃbanaḥ samudaya-rūp'ākāratas [Tib. 107ª] tu tān nikāyān ālaṃbate. tena tath'ālaṃbanataḥ samudaya-darśana-prahātavya eva sa iti. evaṃ duḥkha-darśana-prahātavyo 'pi saṃyojyaḥ. evaṃ ca sati ye 'pi vyācakṣate. ye yad-darśana-hey'ālaṃbanā iti sarva eva darśana-heyā adhikriyaṃte na kevalā rāg'ādaya iti. teṣām api vyākhyāne imāv eva codya-parihārau vaktavyau.

[3]rūp'ārūpya-dhātvor duḥkhâbhāvāt pratighâbhāvaḥ.[4] duḥkhāyāṃ hi vedanāyāṃ pratigho 'nuśete. sā côpari[5] nâstîti. dveṣaś ca rūkṣo vāta-vyādhivat. te ca sattvāḥ śamatha-snigdha-saṃtataya[6] iti. vipākâbhāvāc ca. aniṣṭo[7] hy asya[8] vipākaḥ. tau dhātau[9] vigatâniṣṭa-vipākau. āghāta-vastv-abhāvāc ca. na hi tatra bāhyāḥ kuśa-kṣāra-kaṇṭak'ādayo[10] n' ādhyātmikā tāpâpasmār'ādayaḥ[11] saṃti. maitry-ādi-kuśala-mūla-saṃbhūtatvāt parigrahâbhāvāc ca.[3] *ākāra-prakāra-dhātu-bhedair* iti. *ākāra-bhedo* daśānām anuśayānāṃ

ātm'ātmīya-dhruvôccheda-nâsti-hīnâgra-dṛṣṭaya

ity[12] evam-ādikaḥ. *prakāra-bhedo* duḥkha-darśana-prahātavyo nikāyo yāvad bhāvanā-prahātavya iti. *dhātu-bhedaḥ* kāmâvacaraḥ. rūpâvacaraḥ. ārūpyâvacara iti. tatra rāgânuśayaḥ prakāra-dhātu-bhedābhyāṃ paṃcadaśavidha iti. tasya parasparam ākāra-bhedo nâsti. sarvo hi rāgaḥ sakty-ākāraḥ. tasmān n' ākāra-bhedena vyavasthāpyate. pratighânuśayaḥ prakāra-bhedāt paṃcavidhaḥ. na

[1] satya N, de. [2] cf. 順正理論第四六(冬五 25ᵇ²⁰). [3]....[3] om. N. Tib. simply: de-ltar-na chos-mṅon-pa-pa-dag ni phra-rgyas drug-po de-dag ces bya-ba rgyas-par ḥbyuṅ-ba-la = evam Ābhidharmikenâte ṣaḍ anuśayā iti vistaraḥ? & deest 'evam ete ṣaḍ anusayā iti vistaraḥ' in p. 447⁷. This Tib. passage corresponds to 眞諦「如此六隨眠惑....阿毘達磨師立」& 玄奘「由是本論以六隨眠」 For the passage of the text see 順正現論第四十六(冬五 26ᵇ¹⁹ et seq.) [4] pratipâbh° MSS. [5] ropani MSS. [6] saṃtaya MSS. [7] °ṣṭā MSS. [8] anya MSS. [9] vadhābhu MSS. [10] °ṇṭhak° MSS. [11] tāpasm° MSS. [12] Kārikā 7ᵃᵇ.

parasparam ākāra-bhedo 'sti. sarvasya pratigh'ākāratvāt. dhātu-bhedo 'pi nâsti. rūp'ārūpya-dhātvos tad-abhāvāt. mānânuśayaḥ prakāra-dhātu-bhedābhyāṃ paṃcadaśavidhaḥ. n' ākāra-bhedo 'sti. sarvasyônnaty-ākāratvāt. tathā avidyā paṃcadaśavidhā. tābhyām [Tib. 107ᵇ] eva. n' ākāra-bhedo 'sti. sarvasyā asaṃprakhyān'ākāratvāt.[1] vicikitsā dvādaśavidhā. tābhyām eva. n' ākāra-bhedaḥ. sarvasyāḥ saṃśay'ākāratvāt. dṛṣṭy-anuśaya ākāra-prakāra-dhātu-bhedaiḥ saṭtriṃśadvidhaḥ. [*evam ete ṣaḍ anuśayā* iti vistaraḥ.][2]

(6) *bhavâgra-jāḥ kṣāṃti-vadhyā*

iti. *kṣāṃti-vadhya*-grahaṇaṃ bhāvanā-heya-nivṛtty-arthaṃ. *bhavâgra-ja*-grahaṇaṃ tad-anya-bhūmika-viśeṣaṇârthaṃ. na hi laukiko 'sti bhavâgra-pratipakṣa-bhūto bhāvanā-mārga iti. *śeṣāsu bhūmiṣv* iti. kāmadhātau yāvad ākiṃcany'āyatana-bhūmau. *yathāyogam* iti. kāmadhātau *dharmajñāna-kṣāṃti-heyāḥ*. tata ūrdhvam avaśiṣṭāsu bhūmiṣv *anvayajñāna-kṣāṃti-heyāḥ*. *ta* ete *āryāṇāṃ darśana-heyās ta eva ca pṛthagjanānāṃ bhāvanā-heyāḥ*. dvividho hi bhāvanā-mārgaḥ. laukiko lokôttaraś ca. tathā hi śāstra uktaṃ. Bhagavataḥ śrāvako darśanena jahāti. pṛthagjano bhāvanayā jahātîti.

a-kṣāṃti-vadhyā bhāvanayâîva tv

iti. *a-kṣāṃti-vadhya*-grahaṇaṃ bhāvanā-heyôpasaṃgrahârthaṃ. *sarvāsu bhūmiṣu*. kāma-dhātau yāvad bhavâgre. ye rāga-pratigha-mānâvidyā'*nuśayā* yathāyogaṃ bhavaṃti a-kṣāṃti-vadhyā *jñāna*-[Tib. 108ª]*vadhyāḥ*. te *uḥhayeṣām* āryāṇāṃ pṛthagjanānāṃ ca *nityaṃ bhāvanā-heyā eva*. laukikena lokôttareṇa vā bhāvanā-mārgeṇa. bhavâgre tu lokôttareṇâîva. ūrdhva-bhūmikasya laukikasya mārgasyâbhāvāt.

nâîva hi bāhyakānāṃ darśana-prahātavyāḥ prahīyaṃta iti. bhāvanā-prahātavyā eva teṣāṃ viṣkabhyaṃte. darśana-heyās tu sarvāsv api bhūmiṣu lokôttara-mārga-vadhyā eva. *tathā hi Mahākarmavibhāga-sūtre*.[3] vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra *uktaḥ*. ih' Ānanda ekatyaḥ prāṇâtipātāt prativirato bhavati. yāvan mithyā-dṛṣṭeḥ. ih' ācārataḥ[4] prativirataḥ. kāyasya bhedāt paraṃ maraṇād apāya-durgati-vinipāta[5]-narakeṣûpapadyate. tam evaṃ yaḥ paśyati śramaṇo vā brāhmaṇo vā bāhya-tīrthika ṛddhimān divya-cakṣuḥ para-citta-vit.[6] tasyâîvaṃ bhavati. nâsti kāya-sucaritaṃ nâsti kāya-sucaritasya vipākaḥ. [7]nâsti vāṅ-manaḥ-sucaritaṃ.[7] nâsti vāṅ-manaḥ-sucaritasya vi-

[1] °khanāk° C, asaṃkhyātāk° N; mi-gsal-ba. [2] deest in Tib. see note 3....3 at preceding page. [3] cf. Mahākammavibhaṅga-suttaṃ (No. 136) in Majjhima-nikāya. [4] So MSS.; yaṅ mi-dgaḥ ṣiṅ = cârataḥ. [5] °taṃ MSS. [6] cit MSS.; ses-pa. [7]....[7] om. N.

pāka iti vistaraḥ. iyaṃ mithyā-dṛṣṭiḥ kāmadhātv-ālaṃbanā. tasya karmaṇaḥ kāmâvacaratvāt. tatrâiva ca naraka-saṃbhavād iti. *pūrvâṃta-kalpakānāṃ ca śāśvatavādināṃ.* [Tib. 108ᵇ] Brahmajāla-sūtre[1] vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. pūrva-janma-darśanânusāreṇa ya[2] evam utpanna-dṛṣṭikāḥ. te *pūrvâṃtakalpakāḥ. śāśvatavādino* bahavas tatrôktāḥ. teṣām udāhraṇam ekaṃ darśayiṣyāmaḥ. ihâikatyaḥ śramaṇo vā brāhmaṇo vā 'raṇya-gato vā vṛkṣa-mūla-gato vā śūny'āgāra-gato vā ātaptânvayāt. prahāṇânvayāt. bhāvanā'nvayāt bahulī-kārânvayāt samyan-manasikārânvayāt. tad-rūpaṃ śāṃtaṃ cetaḥ-samādhiṃ spṛśati. yathā[3] samāhite citte viṃśatiṃ saṃvarta-vivarta-kalpān samanusmarati. tasyâivaṃ bhavati. śāśvato 'yam ātmā lokaś cêti. tad evaṃ sarva eva ete pūrvâṃta-kalpakāḥ śāśvatavādinaḥ. anayā śāśvata-dṛṣty' ātmānaṃ lokaṃ c' ālaṃbamānāḥ kāmadhātum apy ālaṃbaṃte. ity evaṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. tathā[4] tasminn eva Brahmajāla-sūtre[5] pūrvâṃta-kalpakānāṃ *ekatya-śāśvatikānāṃ* vītarāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. kathaṃ. bhavati bhikṣavaḥ sa samayo yad ayaṃ lokaḥ saṃvartate. saṃvartamāne loke yadbhūyasā sattvā Ābhāsvare deva-nikāya upa-padyaṃte. te tatra bhavaṃti rūpiṇo manomayā avikalā ahīnêndriyāḥ sarvâṃga-pratyaṃgôpetāḥ śubhā varṇa-sthāyinaḥ [Tib. 109ᵃ] svayaṃ-prabhā vihāya-saṃ-gamāḥ prīti-bhakṣāḥ [6]prīty-āhārā[6] dīrgh'āyuṣā dīrgham adhvānaṃ tiṣṭhaṃti. bhavati bhikṣavaḥ sa samayo yad ayaṃ loko vivartate. vivartamāne loke ākāśe śūnyaṃ Brāhmaṃ vimānam abhinirvartate. athânyataraḥ sattva āyuḥ-kṣayāt puṇya-kṣayāt karma-kṣayāt Ābhāsvarād deva-nikāyāc cyutvā śūnye Brāhme vi-māna upapadyate. sa tatrâikāky advitīyo 'nupasthāyako[7] dīrgh'āyur dīrgham adhvānaṃ tiṣṭhati. atha tasya sattvasya dīrghasyâdhvano 'tyayāt tṛṣṇôtpannā aratiḥ saṃjātā. aho batânye 'pi sattvā ihôpapadyeran mama sabhāgatāyāṃ. evaṃ ca tasya sattvasya cetaḥ-praṇidhiḥ. anye ca sattvā āyuḥ-kṣayāt puṇya-kṣayāt karma-kṣayāt Ābhāsvarād deva-nikāyāc cyutvā tasya sattvasya sabhāgatā-yām upapannaḥ. atha tasya sattvasyâitad abhavat. aham asmy ekāky advitīyo 'nupasthāyako[7] dīrgh'āyur yāvad anye 'pi sattvā ihôpapadyeran mama sabhāga-tāyām. evaṃ cetaḥ-praṇidhiḥ. ime ca sattvā ihôpapannā mama sabhāgatāyāṃ. mayâite sattvā nirmitāḥ. aham eṣāṃ sattvānām īśvaraḥ kartā nirmātā sraṣṭā sṛjaḥ pitṛ-bhūto bhāvānām iti. teṣām api sattvānām evaṃ bhavati. imaṃ vayaṃ

[1] cf. Dīgha-nikāyo no. 1. [2] om. C. [3] yayā MSS.; ji-lta-bus. [4] tato MSS.; de bṣin-du [5] vate C, mbate N; mdo. [6]....[6] °ty āhā MSS.; zas-su dgaḥ-ba za-ba. [7] °sthāpako MSS.; gyog-med.

sattvam adrākṣma[1] ekākinam advitīyam [Tib. 109ᵇ] anupasthāyakaṃ[2] dīrgh'āyu-ṣaṃ dīrgham adhvānaṃ tiṣṭhaṃtaṃ. tasyâsya sattvasya dīrghasyâdhvano 'tya-yāt tṛṣṇôtpannā aratiḥ saṃjātā. aho batânye 'pi sattvā ihôpapadyeran mama sabhāgatāyām. evaṃ câsya sattvasya cetasaḥ-praṇidhiḥ. vayaṃ cêhopapannā asya sattvasya sabhāgatāyām. anena vayaṃ sattvena nirmitāḥ. eṣo 'smākaṃ sattva īśvaro yāvat pitṛ-bhūto bhāvānāṃ. athânyataraḥ sattva āyuḥ-kṣayāt puṇ-ya-kṣayāt. karma-kṣayāt tasmāt sthānāc cyutvā teṣām itthaṃtvam āgacchati man-uṣyāṇāṃ sabhāgatāyāṃ. sa vṛddher anvayād indriyāṇāṃ paripākāt keśa-śmaś-rūṇy avatārya kāṣāyāṇi vastrāṇy ācchādya samyag eva śraddhayā agārād anagāri-kāṃ pravrajyāṃ pravrajati. so 'raṇya-gato vā vṛkṣa-mūla-gato vā vistareṇa yāvat tad-rūpaṃ śāṃtaṃ cetaḥ-samādhiṃ spṛśati. yathā samāhite citte pūrvakam ātmabhāvaṃ samanusmarati. tasyâivaṃ bhavati. yo 'sau Brahmā yena vayaṃ nirmitāḥ. sa nityo dhruvaḥ śāśvataḥ avipariṇāma-dharmā. ye tu vayaṃ tena Brahmaṇā nirmitāḥ. te vayaṃ anityā adhruvā āśāśvatā vipariṇāma-dharmāṇa iti. tad evaṃ kāmadhātur api tayā 'ṃta-grāha-dṛṣty' ālaṃbito bhavati. ataḥ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. [Tib. 110ᵃ] tathā tatrâiva Brahmajāla-sūtre *ahetu-samutpattikānāṃ* pūrvântakalpānām[3] iti prakṛtaṃ. *vīta-rāgāṇāṃ kāmadhātv-ālaṃbanānāṃ dṛṣṭīnāṃ samudācāra uktaḥ.* kathaṃ. saṃti rūpadhātāv asaṃjñi-sattvā nāma devāḥ. saṃjñôtpādāt teṣāṃ sattvānāṃ tasmāt sthānāt cyutir bhavati. [4]ato 'nyatamaḥ sattvas[4] tasmāt sthānāc cyutvā itthaṃ-tvam āgacchati manuṣyāṇāṃ sabhāgatāyāṃ. pūrvavad yāvat pūrvakam ātma-bhāvaṃ samanusmarati. tasyâivaṃ bhavati. ahetu-samutpanna ātmā lokaś ca. tad anenâivam eva bhavati. ahetu-samutpanna ātmā lokaś ca. aham asmi pūrvaṃ nâbhūvan so 'smy etarhi saṃbhūta ity ahetu-samutpanna ātmā lokaś ca. ity evam ātmānaṃ lokaṃ c' ālaṃbamānās tayā mithyā-dṛṣṭyā kāmadhātum apy ālambanta ity eteṣāṃ kāmadhātv-ālaṃbānāṃ dṛṣṭīnāṃ samudācāra uktaḥ. ka-thaṃ ca punar eṣām ātmā lokaś câhetu-samutpanna ity evaṃ mithyā-dṛṣṭir bhavati. pūrva-kṛtaṃ [5]kuśala-s'āsravam akuśalaṃ vā na hetur ātmano lokasyêty evam[5] apavadati. iti kāmadhātu-vītarāgāṇāṃ teṣāṃ rūpâvacaryas tā dṛṣṭayo bhaviṣya-ṃtîti vacanâvakāśaṃ matv' āha. *na ca rūpâvacarāṇāṃ kleśānāaṃ kāmadhātur ālaṃbanaṃ vītarāgatvād* [Tib. 110ᵇ] iti. nâitāḥ kāmâvacaryo dṛṣṭayaḥ. mithyā-jñānāni punar etāni. iti kecit pariharaṃti tad eṣām ayuktaṃ. tad-dṛṣṭi-rūpatvāt.

[1] ādr° MSS.; mthoṅ-ste. [2] °sthāpak° gyog-med. [3] °kalpanām N, pūrvânak° C; sṅon-gyi mthaḥ-las rtog-pa-rnams-las. Qu. °kalpakānām? cf. p. 448[3,14]. 1131[8], 1132[7]. [4]....[4] anyathā tamaḥ sattvas MSS.; de-nas sems-can gaṅ yaṅ ruṅ ṣig. [5]....[5] °sravam akuśalaṃ ca hetur ātma-no lokasya evam MSS.; dge-ba zag-pa daṅ bcas-pa ḥam. mi-dge-ba ma-yin-no sñam-du de-ltar.

parihīṇāḥ [katham tarhi vītarāgāṇām kām'ālaṃbana-dṛṣṭi-samudācāra ity āha. *dṛṣṭy-utpādê*ty-ādi.][1] *Devadatta ivêti Vaibhāṣikāḥ.* yathā *Devadatto* Bhagavato 'lpôtsuka-vihārit'āśayasya bhikṣu-saṃgha-parikarṣaṇāya pāpakêcchā-samutpādād ṛddheḥ parihīṇaḥ. sūtre vacanāt. evaṃ hi sūtre paṭhyate. atha Devadattasya lābha-satkāreṇâbhibhūtasya idam evaṃrūpaṃ pāpakam [2]icchā-gataṃ[2] utpannam aho bata me Bhagavān bhikṣu-saṃghaṃ pratiniḥsṛjet. ahaṃ bhikṣu-saṃghaṃ parikarṣayaṃ Bhagavān alpôtsuko viharet dṛṣṭadharmasukhavihāra-yogam anuyuktaḥ. saha-cittôtpādād Devadattas tasyā ṛddheḥ parihīṇa iti vistaraḥ. evaṃ te 'pi *dṛṣṭy-utpāda-samakālaṃ parihīṇā* iti.

(7) *etat-pūrvako hi teṣv ātma-grāha* iti. nitya-piṇḍa-saṃjñā-*pūrvakaḥ.*

*sarvâivê*ti. paṃca-prakārā 'pi. *satkāya* iti. paṃcasûpādāna-skandheṣu. *sarvâiva hi viparīta*-dṛṣṭi-svabhāva-*pravṛttā dṛṣṭir mithyā-dṛṣṭiḥ* satkāya-dṛṣṭy-ādikā mithyôpanidhyānāt. *anyās tu samāropikā* iti. katham uccheda-dṛṣṭiḥ samāropikā. bāhulika eṣa nirdeśaḥ. *āryaḥ prahīṇatvād* iti. tyaktatvāt. ohāk tyāga ity[3] etasya dhātor grahaṇāt. *ādi-śabda-lopaḥ kṛta* iti. dṛṣṭy-ādīnām upādāna-skaṃdhānāṃ paratvena pradhānatven' āmarśo[4] dṛṣṭi-parāmarśa iti. para-śabda-prayogeṇa cāyam atiśayâ[Tib. 111[a]]rtho labhyata ity ācārya-Saṃghabhadraḥ.[5] *ahetau hetu-dṛṣṭir* iti. duḥkha-darśana-prahātavya ucyate. *amārge ca mārga-dṛṣṭir* iti. mārga-darśana-prahātavyaḥ. *śīla-vrata-mātrakam* iti. *śīla-vratam* api bauddhānāṃ mokṣa-prāptaye bhavati. na tu tan-mātrakam ity atas tad-anyeṣāṃ dṛṣṭiḥ. *atrâpi kila ādi-śabda* iti. śīla-vrat'ādi-parāmarśaḥ. śīla-vrata-parāmarśaḥ. kiṃ kāraṇam. śīla-vrataṃ hi rūpa-skaṃdha-saṃgṛhītam. ato 'nya-skandha-grahaṇârtham ādi-śabda iti.

(8) *kasmād ayaṃ na samudaya-darśana-prahātavya* iti. hetau vipratipannatvād ity abhiprāyaḥ. *tat-kṛto 'pi kāraṇâbhiniveśa* iti. nityaîk'ātma-kartṛ-grāha-kṛto 'pîty arthaḥ. *tata eva prahīyata* iti. duḥkha-darśanād eva prahīyate. *yas tarhi jalâgni-praveś'ādibhiḥ svargôpapattiṃ paśyati. śīla-vratena vā śuddhim* iti. nâyaṃ tat-kṛtaḥ kāraṇâbhiniveśaḥ. katham duḥkha-darśanāt prahīyate. tasmāt samudaya-darśana-prahātavyaḥ evâyaṃ bhaviṣyatîty abhiprāyāḥ. Vaibhāṣika āha. *so 'pi duḥkha-darśana-prahātavya* iti vistaraḥ duḥkhe vipratipannatvād iti Vaibhāṣikāḥ. katham ca punar duḥkhe vipratipannaḥ. [Tib. 111[b]] tena svarga-gamanāc chuddhi-darśanād vā. *atiprasaṃga* iti vistareṇ' Ācāryaḥ. *sarveṣāṃ s'āsrav'ālaṃbanānāṃ* a-dṛṣṭi-svabhāvānāṃ ca duḥkh'ādi-darśana-prahātav-

[1] deest in Tib. [2]....[2] bsam-paḥi rnam-pa. [3] Dhātupāṭha 3, 8. ohāk denotes hā. [4] °mārṣo C, marṣo N. [5] cf. 順正理論第四七 (冬五 29[b16].)

yānāṃ *duḥkhe vipratipannatvāt.* sarvaṃ hi s'āsravaṃ vastu duḥkham iti duḥkha-darśana-prahātavya-prasaṃgaḥ. tathā ca sati na kaścit samuday'ādi-darśana-prahātavyaḥ syāt. idaṃ câparaṃ vaktavyaṃ. *kīdṛśo vā 'nyaḥ śīla-vrata-parāmarśo mārga-darśāna-prahātavyaḥ sa vaktavyaḥ.* yo 'pi hi go-śīl'ādinā śudhyati yāvat sukha-duḥkha-vyatikramaṃ cânuprāpnotîti paśyati. tasyâpy ayaṃ akāraṇaṃ kāraṇataḥ pratyetîti duḥkha-darśana-prahātavyaḥ śīla-vrata-parāmarśa iti paṭhyeta. Vaibhāṣika āha. *yo mārga-darśana-prahātavy'ālaṃbana* iti. yo mārga-darśana-heyān aṣṭau mithyā-dṛṣṭy-ādīn ālaṃbate. sa mārga-darśana-prahātavyaḥ śīla-vrata-parāmarśa iti. *so 'pi hi nāma duḥkhe vipratipanna* ity Ācāryaḥ. mithyā-dṛṣṭy-ādayo hi mārga-darśana-prahātavyā aṣṭāv anuśayāḥ śīla-vrata-parāmarśasy' ālaṃbanaṃ. te ca s'āsravatvād duḥkha-satya-saṃgṛhītāḥ. tatra ca sa vipratipanna iti. duḥkha-darśana-prahātavya eva syād [Tib. 112[a]] ity abhiprāyaḥ. *yasya cê*ti vistaraḥ. *yasya ca pudgalasya* nâsti mārga iti *mārg'ālaṃbanā mithyā-dṛṣṭirasti vicikitsā vā.* sa pudgalo *nâsti mokṣa-mārga iti paśyan. vicikitsan vā.*[2] kim asti mārgaḥ. nâstîti saṃdihyan. *kathaṃ tayā* mithyā-dṛṣṭyā *śuddhiṃ pratyeṣyati* pratipatsyate etayā mithyā-dṛṣṭyā[3] etayā vā vicikitsayêti. mithya-dṛṣṭi-vicikitsā-yogād eva hi tasya śuddhi-pratipattir nâsti. *athânyam* iti vistaraḥ. athânyaṃ Sāṃkhy'ādi-parikalpitaṃ *mokṣa-mārgaṃ parāmṛśya*[4] gṛhītvā. eṣa mokṣa-mārgo Bauddhīyo nâstîty āha. *so 'pî*ti. tīrthikaḥ. *tenâivânyena* Sāṃkhy'ādi-parikalpitena *śuddhiṃ pratyeti. na tayā mithyā-dṛṣṭyê ti kṛtvā.* tasyâpy *asau* śīla-vrata-parāmarśo *mārga-darśna-prahātavy'ālaṃbano na sidhyati.* kiṃ tarhi. Sāṃkhy'ādi-parikalpita-mārg'ālaṃbana evêti. ayaṃ cânyo doṣaḥ. *yaś câpî* ti vistaraḥ. *yaś câpi* mithyā-dṛṣṭikaḥ *samudaya-nirodha-darśana-prahātavyayā mithyā-dṛṣṭyā śuddhiṃ pratyeti. sa kasmān na tad-darśana-heyaḥ. sa* śīla-vrata-parāmarśaḥ *kasmān na* samudaya-nirodha-*darśana-heya* ity arthaḥ. *tasmāt parīkṣya*[5] *eṣo 'rtha* iti. yasmād ayaṃ duḥkha-darśana-prahātavyaḥ śīla-vrata-parāmarśo na saṃbhavati. mārga-darśana-prahātavyaś ca. atiprasaṃg'ādi-[Tib. 112[b]] doṣāt *tasmāt parīkṣya eṣo 'rthaḥ.* śīla-vra taparāmarśo duḥkha-darśana-prahātavyaḥ mārga-darśana-prahātavyaś cêti. tad idam Ācāryeṇa saṃśayâvadyaṃ[6] kṛtaṃ. na sva-mataṃ darśitaṃ.

[7]anya āhur[7] Yog'ācāra-matim apekṣyâivaṃ kṛtam. Yog'ācārā hy aṣṭāviṃśaty-uttaraṃ kleśa-śataṃ varṇayaṃti.[8] yathâiva hi duḥkha-darśana-prahātavyā ime daśânuśayā bhavaṃti. satkāya-dṛṣṭiḥ. aṃtagrāha-dṛṣṭiḥ. mithyā-dṛṣṭih. dṛṣṭi-

[1] śuddhati MSS. [2] yā MSS. ḥam. [3] MSS add: suddhyā 'py, which Tib. omits. [4] °mṛṣya MSS. [5] °kṣa MSS. [6] saṃśayâvastham MSS. the-tshom-skur-pa. [7]....[7] Ex conj. Simply anye MSS. gṣan-dag-na-re....zer-ro. [8] cf. 顯揚聖教論第二 (來七 5[b].).

parāmarśaḥ. śīla-vrata-parāmarśaḥ. vicikitsā. rāgaḥ. pratighaḥ. mānaḥ. avidyā cêti. tathâivême[1] daśa samudaya-darśana-prahātavyāḥ. tathâiva ca daśa nirodha-darśana-prahātavyāḥ. daśa mārga-darśana-prahātavyā iti. catvāriṃśat kāmâvacarā darśana-heyā bhavaṃti. bhāvanā-heyās tu ṣaṭ. akalpikā satkāya-dṛṣṭiḥ. uccheda-dṛṣṭiḥ. saha-jo rāgaḥ. pratighaḥ. mānaḥ. avidyā cêti. ṣaṭcatvāriṃśat kāmâvacarā anuśayā bhavaṃti. rūpâvacarās tv ekacatvāriṃśad eta eva pratigha-varjyāḥ. yathā rūpâvacarāḥ. evam ārūpyâvacarā iti.

atra kaścit samādhim āha. yad uktam atiprasaṃgaḥ sarveṣāṃ s'āsrav'ālaṃbanānāṃ duḥkhe vipratipannatvād iti.[2] atra brūmaḥ nâtiprasaṃgaḥ. duḥkh'ādimukhena vipratipatteḥ. yady api s'āsrav'ālaṃbanā [Tib. 113ᵃ] duḥkha-satya-vipratipannāḥ. tathā 'pi tu kecid duḥkha-mukhena vipratipannāḥ. kecit samudaya-mukhena. kecin nirodha[3]-vipratipanna-vipratipannāḥ. kecin mārga[4]-vipratipanna-vipratipannāḥ. tatra ye duḥkha-mukhena duḥkhe vipratipannāḥ. te duḥkha-darśana-prahātavyāḥ. śīla-vrata-parāmarśaś ca duḥkha-mukhena duḥkhe vipratipanno nity'ātma-grahaṇāt. tasmād duḥkha-darśana-prahātavyaḥ. yas tu mārga-vipratipanna-vipratipannaḥ. tad-yathā Sāṃkhya-Nirgraṃth'ādayaḥ sva-parikalpitaṃ mārgaṃ gṛhītvā nâsti Bauddhānāṃ mokṣa-mārga iti mithyā-dṛṣṭim utpādayaṃti. tāṃ ca mithyā-dṛṣṭiṃ śīla-vrata-parāmarśo 'grataḥ paśyati. ayam eṣāṃ śīla-vrata-parāmarśo mārga-darśana-prahātavyaḥ. mārga-vipratipanna-vipratipannatvāt. nâsti tu sa[5] śīla-vrata-parāmarśaḥ yaḥ samudaya-mukhena vipratipadyeta. nâpi yo nirodha-mukhena vipratipanna-vipratipannaḥ syāt. tasmād duḥkha-mārga-darśana-prahātavya eva śīla-vrata-parāmarśa iti. kathaṃ punaḥ samudaya-nirodha-mukhena na vipratipadyate. atr' ācārya-Saṃghabhadra āha.[6] [Tib. 113ᵇ] śīla-vrata-parāmarśaḥ samudaya-nirodha-darśana-prahātavyaḥ .tac-charīrânupapatteḥ. akāraṇe hi kāraṇâbhiniveśaḥ. amārge ca mārgâbhiniveśaḥ. śīla-vrata-parāmarśa-śarīraṃ. samudayâpavādikāyāṃ mithyā-dṛṣṭyāṃ śuddhy-[7]abhiniveśe nanv ākasmikāj janma[7]-darśanam asya syāt. kvacid api kāraṇa-buddhy-abhāvāt. duḥkha-samudayayor[8] hi dravyato 'vyatirekāt. Īśvar'ādi-skandhā api tenâpoditāḥ syuḥ. nirodhâpavādikāyāṃ tu mithyā-dṛṣṭau śuddhi-pratyāgamanān nirodhôpāya-kalpanâiva na saṃbhavati. kathaṃ. nâsti nirodha iti tad-darśana-pṛṣthena tad-upāya-kalpanā[9] vyarthā bhavet. evaṃ ca śīla-vrata-parāmarśa-śarīrânupapattiḥ. mārga-darśana-prahātavyo 'pi śīla-vrata-parāmarśa evaṃ na saṃbhavet. nâsti

[1] °vaime MSS. [2] 論第十九 8ᵃ¹,². [3] ḥgog-paḥi sgo-nas = nirodha-mukha. [4] lam-paḥi sgo-nas = mārga-mukha. [5] om. N. [6] 順正理論第四七 (冬五 30ᵃ¹⁴.). [7]....[7] °śatvākasmivājatma C. °śenatvākasmivājanma N. mṅon-par ṣen-pas ni ḥdi rgyu-med-pa-las skya-bar. [8] °dayo MSS. [9] °nāna MSS.

mārga iti darśana-pṛṣthena mārga-parikalpanā'nupapatteḥ. yasya hi mārg'ālaṃbanā[1] mithyā-dṛṣṭir vicikitsā vā 'sti. sa nâsti mokṣa-mārga iti paśyan vicikitsan vā kathaṃ tayā śuddhiṃ pratyeṣyatîti. upapadyata evâsy' ārya-mārgâpavādikāyāṃ mithyā-dṛṣṭyāṃ śuddhy-abhiniveśaḥ. nyāyatas tat-grahaṇāt. anyā hi tena mokṣa-mārgo hṛdi niveśito bhavati. yato s'ya sad-bhūta-mārgâpavādikāyāṃ mithyā-dṛṣṭau nyāya-buddhir utpadyate. eṣa nyāyo yad anyo mokṣa-mārgo nâsti. yac ca syān na vêty anyaṃ mokṣa-mārgaṃ vicikitsatîti. nyāyato hi śuddhy-upāya-grahaṇam upapadyate. yaś câsāv anyo mokṣa-mārgas tena hṛdi niveśitaḥ. [Tib. 114ᵃ] sa nâiva tasya mārga-darśana-heyasya śīla-vrata-parāmarśasya viṣayaḥ. sva-naikāyika[2]-mātr'ālaṃbanatvāt. atha mataṃ nirodha-darśana-heyo 'pi prayujyate. tat-kalpanā-sāmarthyāt. anyad dhi tena mokṣa-sthānaṃ hṛdi niveśitaṃ bhavati. yato 'sya sad-bhūta-mokṣâpavādikāyāṃ mithyā-dṛṣṭau nyāyato grahaṇam. ataḥ samānam etad iti. tan na. nitya-śāṃta-grahaṇa-sāmānyena tad-apavāde śuddhy-abhiniveśânupapatteḥ. dravyâdravya-saṃpratipatti-bhede hi kaścin mokṣôpāyam anveṣate. dhruvaṃ tasyâsti mokṣa iti niścayaḥ. yasya câsti mokṣa-niścayo dhruvaṃ. tasya tatra nitya-śāṃta-grahaṇam. anyathā tatra prārthanā'nupapatteḥ. tatra yathêha-dhārmikāṇāṃ nirvāṇe dravyâdravya-saṃpratipatti-bhedo 'pi nitya-śāṃta-grahaṇa-sāmānyāt tad-apavāde doṣo darśanam eva. yenâpi kiṃcin mokṣa-sthānaṃ hṛdi niveśitaṃ syāt. tasyâpi nitya-śāṃta-grahaṇa-sāmānyān mokṣâpavāde nyāya-grahaṇam upapadyate. bhinnā hi śīla-vrat'ādayaḥ svabhāvataś c' ākārataś c' ārya-mārgāt. nâsti tu nitya-śāṃta-grahaṇa-bheda iti. nâsti kalpanā-sāmānyaṃ. ato mārga-darśana-prahātavya eva śīla-vrata-parāmarśaḥ saṃbhavati. na nirodha-darśana-prahātavya iti. iha [Tib. 114ᵇ] śīla-vrata-parāmarśo dvi-prakāra iṣyate Ābhidharmikaiḥ. tatra kīdṛśaḥ śīla-vrata-parāmarśo duḥkha-darśana-prahātavyo vyavasthāpyate. kīdṛo mārga-darśana-prahātavyaḥ. yo 'pihi go-śīl'ādinā śudbhiṃ pratyeti. so 'py amārge mārgaṃ paśyatîti. yaḥ śīla-vrat'ādi-duḥkh'ālaṃbanaḥ śīla-vrata-parāmarśaḥ. sa duḥkha-darśana-prahātavyaḥ. yo mārga-vipratipatty-ālaṃbanaḥ. sa mārga-darśana-prahātavyaḥ. yaḥ śīla-vrat'ādy-ālaṃbanaḥ. sa na mārga-vipratipattiḥ. tathā na[3] bādhate. yathā mārga-vipratipatty-ālaṃbanaḥ. yasmāc chīla-vrat'ādy-ālaṃbana audārikaḥ. na dūragataḥ na dṛḍh'āśayaḥ alpa-yatna-ghātyaḥ. tad-viparyayān mārga-vipratipatty-ālaṃbana iti.

(9) *dṛṣṭi-trayād viparyāsa-catuṣkam*

iti. dṛṣṭi-traya-svabhāvā viparyāsā iti darśayati. *satkāya-dṛṣṭer ātma-dṛṣṭir ātma-*

[1] °bā MSS. dmigs-pa. [2] svanaivakāyika MSS. raṅ-gi ris. [3] Supplied from Tib. om. MSS.

viparyāsa iti. n ātmīya-dṛṣṭir ity abhiprāyaḥ.

sakalêty aparā iti. *sakalā* satkāya-dṛṣṭiḥ ātma-dṛṣṭir ātmīya-dṛṣṭiś c' ātma-viparyāsa ity arthaḥ.

Vaibhāṣika āha. *katham ātmīya-dṛṣṭir viparyāsa* iti. na hy ātmīya-viparyāsa ity ucyate. *kathaṃ ca na bhavitavyam* iti paraḥ. *Viparyāsa-sūtrād* iti Vaibhāṣikaḥ. [Tib. 115ᵃ] anātmani ātmêti viparyāsa iti sūtra-vacanāt. na punar ātmīya iti. asty evaṃ sūtra-nirdeśaḥ. na punar asāv ātma-dṛṣṭer arthâṃtara-bhūtā. kathaṃ kṛtvā. *ātmānam eva tatra* paṃcôpādāna-skaṃdheṣu *vāśinaṃ paśyann ātmīyaṃ paśyatîti.* na kevalam ātmānaṃ paśyaty ātmīyam api paśyatîty arthaḥ. *ātma-dṛṣṭir evâsau dvi-mukhī* 'ti. ātm'ātmīya[1]-mukhī ekā dravyato 'stîti ahaṃkāra-mamakāra-mukha-dvayavatī 'ty arthaḥ. athâ*ham* ity etasmāt prathama-nirdiṣṭān *mamê*ti ṣaṣṭhī-nirdiṣṭaṃ dṛṣṭy-aṃtaraṃ syāt. *mayā mahyam ity etad api syāt.* dṛṣṭy-aṃtaram iti prakṛtaṃ. mayêti tṛtīyā-nirdeśān mahyam iti ca caturthī-nirdeśāt. aniṣṭaṃ câîtat. tasmāt sakalêti siddhaṃ.

kasmād anye kleśā na viparyāsā iti. satkāya-dṛṣṭy-aṃtagrāha-dṛṣṭi-parāmarśebhyo 'nye uccheda-mithyā-dṛṣṭi-śīla-vrata-parāmarśa-rāg'ādayaḥ. *tribhiḥ kāraṇair* iti.

viparīta-nitīraṇa-samāropair

viparyāsānāṃ vyavasthānaṃ. yatrâîtāni samastāni kāraṇāni saṃti. te viparyāsāḥ sthāpitāḥ. yatra tu na samastāni. te na viparyāsā ity uktaṃ bhavati. *tan-mātra*-[Tib. 115ᵇ]*śuddhy-ālaṃbanād* iti. yasmāc chīla-vrata-mātreṇa śuddhir ity ālaṃbate nitīrayati. tasmān [2]*nâîkānta-viparyastaḥ śīla-vratap-arāmarśaḥ.* na hi śīla-vrataṃ śuddhi-kāraṇaṃ na bhavati. kevalaṃ tu na bhavatîti. katham asya samāropakatvaṃ. tan-mātreṇa śuddhi-kāraṇa-bhāva-samāropāt. yady asaṃtīrako na viparyāsaḥ *yat tarhi sūtra uktaṃ. tat kathaṃ.* na hi saṃjñā saṃtīrikā[3] nâpi cittaṃ.

dvādaśa viparyāsā iti. caturṣu viparyāseṣu pratyekaṃ saṃjñā-citta-dṛṣṭi-viparyāsā iti. katham ity ucyate. *anitye nityam iti vistaraḥ evaṃ yāvad anātmany ātmê*ti. duḥkhe sukham iti *saṃjñā-dṛṣṭi-citta-viparyāsās* trayaḥ. aśucau śucîty eta eva trayaḥ. yāvad anātmany ātmêti eta eva traya iti. *tatrâṣṭau darśana-prahātavyā* iti. anitye nityam iti saṃjñā-citta-dṛṣṭi-viparyāsās trayaḥ. anātmany ātmêti punas trayaḥ. duḥkhe sukham iti dṛṣṭi-viparyāsaḥ. aśucau śucîti dṛṣṭi-viparyāsa iti. *catvāro bhāvanā-prahātavyāḥ.* katama ity āha. *duḥkhe ca*

[1] ātmā ātmīya MSS, bdag daṅ bdag-gi. [2]....[2] naikātu-viparyayasta MSS. gcig-tu phyin-ci-log-pa ma-yin-te [3] sat° MSS. ṅes-par rtogs-par byed-pa.

*saṃjñā-citta-viparyāsāv aśucau cê*ti. duḥkhe sukham iti saṃjñā-citta-viparyāsau dvau. aśucau śucîti saṃjñā-citta-viparyāsāv aparau dvāv iti catvāraḥ. *avītarāgasy' āryasyê* [Tib. 116ᵃ] ti. srotaāpannasya sakṛdāgāminaś ca.

*tad-viparyāsāv apî*ti. sattva-saṃjñā-samudācārāt sattva-citta-samudācārāc ca. *tad-viparyāsāv api kiṃ nêṣyete.* sattv'ālaṃbana-saṃjñā-citta-*viparyāsāv api kiṃ nêṣyete.* ātma-viparyāsāv api kiṃ nêṣyete ity abhiprāyaḥ. kiṃ kāraṇam ity āhuḥ. *na hi striyām ātmani ca vinā sattva-sāṃjñāyā kāma-rāgo yukta* iti. tasmād etāv apy anātmany ātmêti saṃjñā-citta-viparyāsau bhāvanā-prahātavyāv iti prāptaṃ. *vistara* iti vacanād evaṃ neyaṃ. duḥkhe sukham iti aśucau śucîti yāvad anātmany ātmêti saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāsaḥ prahīyata iti. *tāsmād dṛṣṭi-samutthe eva* dṛṣṭi-saṃprayukte eva *saṃjñā-citte viparyāsau nânye.* nâdṛṣṭi-saṃprayukte ity arthaḥ. etad uktaṃ bhavati. asty asau saṃjñā-citta-vibhramaḥ. na tu viparyāsaḥ. yasmād asau dṛṣṭi-samuttho na bhavati. kasmād ity āha. *tat-kāla-bhrāṃti-mātratvād* iti. strī-darśana-kāle *bhrāṃti-mātratvād* ity abhiprāyaḥ. yasmāt tat-kālam eva darśana-kālam ev' āryāṇāṃ bhrāṃtiḥ. tathā mithyā-jñānaṃ bhavati. *alāta-cakra-citra-yakṣa-bhrāṃtivat.* [Tib. 116ᵇ] yathā alāta āśu bhraṃyamāṇe[1] tat-kāla-mātraṃ cakram iti bhrāṃtir utpadyate. na paścāt. citra-likhitaṃ ca yakṣaṃ dṛṣṭvā tat-kālaṃ bhrāṃtir utpadyate yakṣa iti. tadvat. āryasyâtra[2] paridhyānān muhūrtaṃ sukha-śuci-bhrāṃtiḥ sattva-bhrāṃtir vā. na tv asau viparyāsaḥ. uktaṃ hi Bhagavatā dhandhāḥ[3] khalu bhikṣavaḥ śrutavata ārya-śrāvakasya smṛti-saṃpramoṣā utpadyaṃte. atha ca punaḥ kṣipram evâstaṃ parikṣayaṃ paryādānaṃ gacchaṃtîti.

yady asau saṃjñā-citta-bhramo na viparyāso *yat tarhi sthavir'Ānandenê*ti vistaraḥ. āryeṇa[4] *Vāgīśena* sthavir'Ānanda uktaḥ.[5]

kāma-rāgâbhibhūtatvāc cittaṃ me paridahyate.
aṃga me Gautama[6] brūhi śāṃtitvam anukampayêti.

ār'Ānandas taṃ pratyāha.

viparyāsena saṃjñānāṃ cittaṃ te paridahyate
nimittaṃ varjyatāṃ tasmāc chubhaṃ rāgôpasaṃhitam

iti. sa hi srotaāpannaḥ. tasya cânayā gāthayā viparyāsâstitvaṃ[7] paridīpitam iti. *tasmād* iti vistaraḥ. yasmān nikāyâṃtarīya-mataṃ Vaibhāṣikair Āgamena viruddhyate. Vaibhāṣika-mataṃ ca nikāyâṃtarīyaiḥ. *tasmāt sarva evâṣṭau saṃjñā-*

[1] pasyamāṇe N, bhasyamāṇe C. bskor-na. [2] °syânu MSS. ḥdi-la. [3] dhanvāḥ MSS. cuṅ-zad. [4] MSS. add ca which Tib. om. [5] 增壹阿含第二七 (大二 39ᵃˡ.³). [6] °tamaṃ MSS. [7] viparyāsâstritvaṃ MSS. phyin-ci-log yod-pa ñid-du.

citta-viparyāsāḥ śaikṣasyâprahīṇā ity apare. kecit tṛtīyapākṣikāḥ. sūtra-virodhaṃ ca pariharaṃti. katarasya sūtrasya. yad idaṃ Vaibhāṣikaiḥ sūtram [Tib. 117ᵃ] ānītaṃ. yaś[1] ca śrutavān ārya-śrāvaka iti vistareṇa yāvat prahīyata iti.[2] *te 'pi c' ārya-satyānām* iti vistaraḥ. *te 'pi câṣṭau* saṃjñā-citta-viparyāsā *ārya-satyānāṃ*[3] duḥkh'ādīnāṃ *yathā-bhūta-jñānāt prahīyaṃte. na vinā tena* yathābhūta-jñānena. ity *upāya-samākhyānād* upāya-pravartanān *nâsti tasya sūtrasya virodhaḥ.* yad idam uktam idaṃ duḥkham ārya-satyam ayaṃ duḥkha-samudayo 'yaṃ duḥkha-nirodhaḥ iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. tan na darśana-mārgam evâdhikṛtya. kiṃ tarhi. bhāvanā-mārgam apîti. bhāvanā-mārgo 'pi hy anāsravaś catur-ārya-saty'ālaṃbana evêti.

(10) *pravṛtti-bhedād* iti. ākāra-bhedād ity arthaḥ. *aprāpte viśeṣâdhigama* iti. samādhi-saṃniśritāḥ s'āsravāś cānāsravāś ca dharmā *viśeṣās* tasyâ*dhigamaḥ* sākṣātkaraṇaṃ *viśeṣâdhigamaḥ*. tasminn aprāpte asaṃmukhī-kṛte. sa viśeṣâdhigamaḥ *prāpto mayêty abhimānaḥ. aguṇavato guṇavān aham* iti. a-guṇânvitasya *guṇavān aham* asmîti viparīta-viṣayo māno *mithyā-mānaḥ*. mithyā-mānâbhimānayoḥ kaḥ prativiśeṣaḥ. [Tib. 117ᵇ] pratilabdha-viśeṣâdhigama-pratirūpaka-guṇasyâbhiprāya iti sa-vastuko 'bhimānaḥ. mithyā-mānas tu nirguṇasya sato guṇavān aham asmîti nirvastukaḥ. *māna-vidhā* iti. māna-prakārāḥ. [4]sadṛśo hīno 'stîti māna-vidhā[4] sadṛśo 'smîti māna-vidhā hīno 'smîti māna-vidhêti vaktavyaṃ. *dṛṣṭi-saṃniśritās traya* iti. pṛthagjanam adhikṛtya dṛṣṭi-saṃniśritā ity ucyaṃte. ātma-dṛṣṭiḥ pūrvam aham iti. paścād anaṃtaram ime mānāḥ. *atimāna-mānônamānā* yathākramaṃ ete bhavaṃti. kathaṃ śreyān aham asmîti māna-vidhā dṛṣṭi-saṃniśrito *'timānaḥ*. [5]'sadṛśo śmîti māna-vidhā dṛṣṭi-saṃniśrito *mānaḥ*[5] hīno 'smîti māna-vidhā dṛṣṭi-saṃniśrita *ūnamānaḥ. dvitīyaṃ trayam* etat-prātilaumyena yathākramaṃ neyaṃ. asti me śreyān asti me sadṛśaḥ asti me hīna iti dṛṣṭi-saṃniśritā *ūnamāna-mānâtimānāḥ. tṛtīyaṃ* nâsti me śreyān nâsti me sadṛśo nâsti me hīna iti. yathākramaṃ dṛṣṭi-saṃniśritā *mānâtimānônamānāḥ. Prākaraṇaṃ tu nirdeśaṃ parigṛhyê*ti. Prakaraṇa-pāda-nirdeśaḥ. ko 'sau. yo 'sau pūrvam uktaḥ. hīnād viśiṣṭo 'smi [Tib. 118ᵃ] samena vêty-ādi-nirdeśaḥ. *śreyān asmîti māno* 'pi syāt *hīnâpekṣayā*. hīnād viśiṣṭo 'smi samena vêti mānalakṣaṇa-nirdeśāt. *atimāno* 'py ayaṃ syāt *samâpekṣayā*. samād viśiṣṭo 'smîty atimāna-lakṣaṇa-nirdeśāt. *mānâtimāno* 'py ayaṃ syāt *visiṣṭâpekṣayā*. viśiṣṭād

[1] yataś MSS. gaṅ yin-pa. [2] 論第十九 9ᵇ⁶ et seq. [3] saty'ādīnāṃ MSS. bden-pa-rnams. [4]....[4] om. Tib. [5]....[5] om. MSS. bdag daṅ ḥdraḥo sñam-pa ṅa-rgyal-gyi rnam-pa ni lta-ba-la brten-paḥi ṅa-rgyal yin-no.

viśiṣṭo 'smîti mānâtimāna-lakṣaṇa-nirdeśāt.

sarva iti grahaṇam asmimāno 'pi bhāvanā-prahātavyaḥ. na kevalaṃ śeṣāḥ. śeṣā api darśana-prahātavyāḥ. na kevalam asmi[1]-māna iti pradarśanârthaṃ. [2]*nâvaśyam* iti. prahīṇaṃ na samudācaratîti niyamaḥ. tathā hi śraddh'ādi-middha[3]-duḥkhêndriya-cakṣur ādayaḥ prahīṇā api samudācaraṃti. darśana-heyānām antarmukhatvāt. bhāvanā-hey'ālaṃbanâîva rāga-dveṣa-mohair[4] vijñaptir utthāpyata iti. bhāvanā-heyam eva vadh'ādi-paryavasthānaṃ.[2]

vadh'ādi-paryavasthānam

iti. *ādi*-śabdenâdatt'ādāna-kāma-mithy'ācāra-*mṛṣāvāda*-grahaṇaṃ. *tad bhāvanā-heyaṃ bhāvanā-heya-dharm'ālaṃbanatvād* iti. bhāvanā-heyā [5]vadh'ādika-sattv'ādayaḥ[5] eva dharmā asy' ālaṃbanam iti kṛtvā. satkāya-dṛṣty-ādayo 'pi hi yady api bhāvanā-heyān dharmān ālaṃbaṃte na tu kevalaṃ[6] bhāvanā-heyā ity ato na te bhāvanā-heyāḥ. *tatra prārthanâ*ti. tatra traidhātukyām anityatāyāṃ prārthanā. kiṃ tatrâpi prārthanā bhavati. [Tib. 118ᵇ] bhavatîty āha. *yāthôktaṃ* sūtre. yāvad ayam ātmā jīvati tiṣṭhati dhriyate yāpayati. tāvat sarogaḥ sagaṇḍaḥ saśalyaḥ sajvaraḥ saparidāhakaḥ. yataś cāyam ātmā ucchidyate vinaśyati na bhavati. iyatā 'yam ātmā samyak samucchinno bhavatîti. *bhava-tṛṣṇāyāḥ pradeśo gṛhyata* iti. *aho batâham Airāvaṇo nāga-rājaḥ syām* ity evam-ādikā bhava-tṛṣṇā na samudācarati. *ādi*-śabdena Kuveraḥ syāṃ strī syām ity evam-ādikā gṛhyate. *prādeśa*-grahaṇād Indraḥ syām ity evam-ādikā samudācaratîti darśitaṃ bhavati.

(11) *māna-vidhā api bhāvanā-prahātavyāḥ santî*ty *uktam* iti.

dṛg-bhāvanā-kṣayā

iti[7] vacanāt.

na c' āryasya saṃbhavaṃti vidh'ādayo
nâsmitêti.[3]

pūrvaṃ bhāvanā-heya-parigrahaṇaṃ kṛtaṃ.

dṛg-bhāvanā-kṣayāḥ
vadh'ādi-paryavasthānaṃ heyaṃ bhāvanayā tathā
vibhavêcchā

ity[9] anena granthena. saṃprati teṣāṃ vidh'ādīnāṃ āryasyâsamudācāra ucyate.

na c' āryasya saṃbhavaṃti vidh'ādayo
nâsmitêti.

[1] asmiṃ MSS. ṅaḥo sñam-pa. [2]....[2] sicmss. om. Tib. [3] Ex conj. nidva MSS. [4] hai MSS. [5]....[5] Om. Tib. [6] om. MSS. supplied from Tib. ḥbaḥ-ṣig. [7] Kārikā. V, 10ᵇ. [8] K. V, 11ᵃᶜ. [9] K. V, 10ᵇᶜ.

ādi-grahaṇena yāvad bhava-tṛṣṇāyā grahaṇam iti. vadh'ādi-paryavasthānasya vi= bhava-tṛṣṇāyāḥ pradeśasya bhava-tṛṣṇāyāś ca grahaṇam ity arthaḥ. *na saṃbha= vaṃti* na samudācaraṃti.

dṛṣṭi-puṣṭatvād

iti. tat-pūrvakatvena tad-upabṛṃhitatvāt. *vadh'ādi-paryavasthānaṃ mithyā-dṛṣṭi-puṣṭaṃ* tad-abhyāsena karma-phalâpavāditvāt. *bhagna-pṛṣṭhatvāt* tat-poṣakâ= bhāvena bhagna-pṛṣṭhatvād [Tib. 119[a]] ity arthaḥ. *kaukṛtyaṃ bhāvanā-prahāta= vyaṃ.* bhāvanā-heya-dharm'ālaṃbanatvāt.

(12, 13) *sarvatragā*

iti. sarvatra gacchaṃtîti *sarvatragāḥ.* paṃcâpi nikāyān ālaṃbaṃta ity arthaḥ. paṃcānām api nikāyānāṃ hetu-bhāvenâvatiṣṭhanta ity apare. vakṣyati hi eṣāṃ prabhāvenânya-naikāyikā api kleśā upajāyaṃta iti. *ekādaśânuśayā* iti vistaraḥ. *sapta dṛṣṭayo* duḥkha-darśana-prahātavyāḥ satkāya-dṛṣṭy-ādayaḥ paṃca. samudaya-darśana-prahātavye dve dṛṣṭī mithyā-dṛṣṭi-parāmarśa-dṛṣṭī iti sapta. *dve vicikitse* duḥkha-samudaya-darśana-prahātavye. *dve avidye* duḥkha-samudaya-darśana-prahātavye eva. eka-deśato na sākalyataḥ. ye hy avidye etat-sarvatraga-saṃpra= yukte. āveṇikyau ca. te eva sarvatrage bhavato na rāg'ādi-saṃprayukte. ity evam ekādaśânuśayāḥ sarvatragāḥ. navânuśayāḥ sākalyataḥ. dvāv eka-deśata iti kṛtvā. dhātu-bhedena tu trayastriṃśat. āveṇikī 'ti ko 'rthaḥ. evam āhuḥ. saṃparko[1] veṇir ity ucyate. na veṇir aveṇiḥ. pṛthag-bhāva ity arthaḥ. vvaṃ hy uktam aveṇir bhagavān aveṇir bhikṣu-saṃgha [Tib. 119[b]] iti. pṛthag bhagavān pṛthag bhikṣu-saṃgha ity abhiprāyaḥ. aveṇyā carîaty āveṇikī. nânyânuśaya-saha-cāriṇī 'ty arthaḥ. *sakala-sva-dhātv-ālaṃbanatvād* iti. yasmād ete *sakalaṃ sva-dhātum ālaṃbaṃte.* tasmāt sarvatragā ity ucyaṃte. *kaḥ sakalenê* ti vistaraḥ. *kaḥ saka= lena kāma-dhātunā śuddhiṃ pratyeti. akāraṇaṃ vā kāraṇataḥ* sakalaṃ kāma-dhātuṃ *pratyetî* ty adhikṛtaṃ. tasmāc chīla-vrata-parāmarśo na sarvatraga ity abhiprāyaḥ. *nôcyate sakalaṃ* niravaśeṣam anekaṃ bheda-bhinnaṃ *sva-dhātuṃ yugapad ālāṃbaṃte. api tu paṃca-prakāram api sarvayugapad ālaṃbaṃte.* duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyam iti. prakāra-sarvatā= yām sarva-śabdo 'yaṃ draṣṭavya ity eṣa Vaibhāṣikāṇāṃ parihāraḥ. *yātr' ātma-dṛṣṭir* iti. paṃcasûpādāna-skandheṣu. *tatr' ātma-tṛṣṇā* teṣām ātmâbhiniveśa-vastutvāt. *yatrâgra-śuddhi-dṛṣṭī. yatra* vastuni paṃcôpādāna-skaṃdha-lakṣaṇe *'gra-dṛṣṭir* dṛṣṭi-parāmarśaḥ. *śuddhi-dṛṣṭiś* ca śīla-vrata-parāmarśaḥ. *tatra prā= rthanā* tṛṣṇā-lakṣaṇā. tatra tat-prārthanêti kecit paṭhaṃti. *tatra* vastuni tasya

[1] °rkā MSS.

pudgalasya *prārthanā* tat-prārthanêty arthaḥ. *tena ca māna* iti. *tena ca* vastunā mānaḥ. tad-dvāreṇônnatir ity arthaḥ. *evaṃ satî* ti. *evaṃ* tṛṣṇā-mānayoḥ sarvatra= gatve *sati.* [Tib. 120[a]] satkāya-dṛṣṭy-ādivad *darśana-bhāvanā-hey'ālaṃbanatvāt etad ubhayaṃ* tṛṣṇā-[1]māna-lakṣaṇaṃ[1] *kiṃ prahātavyaṃ* kena *prahātavyaṃ.* kiṃ darśana-prahātavyam ut' āho bhāvanayêti. ye yad-darśana-hey'ālaṃbanāḥ. te tad-darśana-heyā iti[2] niyamaṃ manasikṛtvā pṛcchati. anyathā hi satkāya-dṛṣṭy-ādivad evâitad ubhayaṃ darśana-prahātavyam eva syād iti kim atra praṣṭavyaṃ syāt. na hi satkāya-dṛṣty-ādayo na darśana-bhāvanā-hey'ālaṃbanāḥ. na ca te na darśana-heyā bhavaṃtîti. atr' Ācāryaḥ samādhim āha. *bhāvanā-prahātavyaṃ vyāmiśr'ālaṃbanatvād* iti. yadi tṛṣṇā-mānau darśana-prahātavy'ālaṃbanāv eva syātāṃ[3] darśana-prahātavyau. na tv evam. ato *vyāmiśr'ālaṃbanatvād* bhāvanā-prahātavyau. avaśiṣṭā[4] bhāvana-heyā iti[5] lakṣaṇa-niyamāt. *atha vê* ti. sa ev' Ācāryaḥ parāvṛtya punar bravīti. *punar astu darśana-prahātavyam* iti. kim. etad ubhayam iti vartate. kasmād ity āha. *dṛṣṭi-bal'ādhāna-vartitvād* iti. *dṛṣṭer bal'ādhānam* sāmarthyaṃ. dṛṣṭi-bal'ādhānena vartituṃ śīlam asyêti *dṛṣṭi-bal'ādhāna-varti* tad-ubhayaṃ. tad-bhāvaḥ. tasmāt.[6] tad-ubhayaṃ [Tib. 120[b]] darśana-prahātavyam astv iti. *Vaibhāṣika* idānīṃ sva-pakṣaṃ sthāpayati. *sva-lakṣaṇa-kleśāv etau* [7]*na sāmānya-kleśau bhavataḥ. tasmān na sarvatragāv* iti.[7] yatr' ātma-dṛṣṭiḥ. tatra tṛṣṇā-mānau. na tu yugapat sarvasmin. sva-lakṣaṇa-kleśatvāt. eka-deś'ālaṃbanau hi tau. tasmān na sarvatragau. na cet sarvatragau. tena yau yad-darśana-hey'ālaṃbanau. tau[8] tad-darśana-heyau. pariśiṣṭau bhāvanā-heyāv iti siddhaṃ.

kadācit visabhāgam ekaṃ dhātum ālaṃbate. kadācid dvāv iti. kadācit trīṃ dhātūn iti nôktam etat. kāma-dhātu-sthās tu kadācid visabhāgam eka-rūpa-dhātum ārūpya-dhātuṃ v' ālaṃbaṃte. kadācid rūp'ārūpyau dvāv iti.

ātm'ātmīyatvenâgrahaṇād iti. yasmāt taṃ Brahmāṇaṃ ātmatven' ātmīyat= vena na gṛhṇāti. ataḥ satkāya-dṛṣṭir na bhavati Brahmaṇi sattva-dṛṣṭiḥ. *yasmāc cântagrāha-dṛṣṭiḥ* satkāya-dṛṣṭi-*samutthitā.* ato nitya-dṛṣṭir api tasmin Brahmaṇi nâṃtagrāha-dṛṣṭir iti. *kā tarhîyaṃ dṛṣṭir* iti. yêyaṃ Brahmaṇi sattva-dṛṣṭiḥ. nitya-dṛṣṭiś ca. *nêyaṃ dṛṣṭiḥ mithyā-jñānaṃ punar etad* iti. viparīt'ālaṃbana= tvān mithyā-jñānam etat. na hi sarvā viparīt'ālaṃbanā prajñā dṛṣṭir iṣyate. anātmany ev' ātmêti viparītā [Tib. 121[a]] prajñā satkāya-dṛṣṭir iṣyate. tat-

[1]....[1] mālº C, mālanakṣº N. [2] 論第十九 5[a6]. [3] MSS. add syād. [4] °ṣṭo C, °ṣṭho N. [5] 論第十九 5[a7]. [6] om. MSS. deḥi phyir. [7]....[7] na sāmānya-kleśau tasmān na sarvagau iti bhavato MSS. spyi-pa yin-pa ma yin-te ṣes. [8] nai N, om C. de-dag.

samutthāpitā ca nitya-dṛṣṭir aṃtagrāha-dṛṣṭiḥ. nânyā. yâlva hy ahaṃkārasya saṃniśrayī-bhavati. sâlva satkāya-dṛṣṭiḥ. Mahābrahmaṇi ca sattva-dṛṣṭir aham ity ahaṃkārasya na saṃniśrayī-bhavati. tenôktam ātm'ātmīyatvenâgrahaṇād iti.

prāpti-varjyāḥ saha-bhuva

iti. vedan'ādayaḥ. *prāptayas tu nâivam an-eka-phalatvād* iti. an-eka-phala-vipāka-niṣyandā hi prāptayaḥ prāptimatêty uktaṃ. ato na sarvatraga-dharma-prāptayaḥ sarvatragā vyavasthāpyaṃte. *ata evê*ti. yasmāt saha-bhuvo 'pi sarvatragā avasthāpyaṃte. tasmāc *catuṣkoṭikaṃ kriyate. prathamā koṭir anāgatāḥ sarvatragā anuśayā* iti. ete sarvatragasya svābhāvyāt. na sarvatvaga-hetur anāgatâvasthāyāṃ sarvatraga-hetor anavasthāpanāt. *dvitīyā atīta-pratyutpannās tāt-saha-bhuvaḥ*. sarvatraga-saha-bhuvo 'tīta-pratyutpannatvāt sarvatraga-hetur bhavaṃti. na sarvatragā anuśayāḥ an-anuśaya-svabhāvatvāt. *tṛtīya-catuṣṭhyau yojye*. tṛtīyā 'tīta-pratyutpannāḥ sarvatragā anuśayāḥ. caturthī tān ākārān sthāpayitvā. tad-yathā anāgatās tat-saha-bhuvaḥ [Tib. 121^{b}] prāpty-ādayaś ca.

(14–16) *ṣaḍ anāsrava-gocarā*

iti. *ṣaḍ* evêty avadhāraṇaṃ. tasmān na rāg'ādayo 'nāsrav'ālaṃbanā yujyante.

na rāgas tasya varjyatvān na dveṣo 'napakārata

ity[1]-ādi-vacanāt. *avidyā ca tābhyām* iti. mithyā-dṛṣṭi-vicikitsābhyāṃ yā saṃprayuktā. yā *c' āveṇiky avidyā*. sa eko 'vidyā'nuśaya iti. *trayo nirodha-darśana-prahātavyā* anāsrav'ālaṃbanāḥ. evaṃ *mārga-darśana-prahātavyā apy eta eva traya* iti *ṣaḍ* bhūmau-bhūmau bhavaṃti. *tad-gocarāṇāṃ viṣaya* iti. tau nirodha-mārgau. gocara eṣām iti *tad-gocarāḥ*. teṣāṃ. yathākramaṃ trayāṇāṃ.

sva-bhūmy-uparamaḥ

sva-bhūmi-nirodhaḥ

gocara

ālaṃbanaṃ.

mārgas

tu dharma-jñāna-pakṣyaḥ ṣaḍ-bhūmiko 'nvaya-jñāna-pakṣyo nava-bhūmiko mārga-gocarāṇām apareṣāṃ trayāṇām anuśayānām ālaṃbanaṃ. kathaṃ kṛtvā. nirodh'ālaṃbanā ete trayânuśayā nava-bhūmikā bhavaṃti. kāmâvacarā yāvad bhāvāgrikāḥ. teṣāṃ kāmâvacarāṇāṃ kāmâvacara-dharma-nirodha ev' ālaṃbanaṃ. prathama-dhyāna-bhūmikānāṃ prathama-dhyāna-bhūmika-dharma-nirodha ev' ālaṃbanaṃ. teṣāṃ yāvad bhavâgra-bhūmikānāṃ bhavâgra-bhūmika-dharma-

[1] Kārikā V, 16^{abc}.

nirodha ev' ālaṃbanaṃ. mārgas tu dharma-jñāna-pakṣyaḥ [Tib. 122^{a}] ṣaḍ-bhūmikaḥ. anāgamya-dhyānâṃtara-bhūmikaś catur-dhyāna-bhūmikaś ca. sa sarva eva kāmâvacarāṇāṃ eṣāṃ trayāṇām anuśayānām ālaṃbanaṃ. anvaya-jñāna-pakṣyaḥ punar nava-bhūmikaḥ. anāgamya-dhyānâṃtara-catur-dhyān'ākāśa-vijñān'ākiṃcany'āyatana-bhūmikaḥ. sa sarva eva prathama-dhyāna-bhūmikānām eṣāṃ trayāṇām anuśayānām ālaṃbanam. evaṃ yāvad bhavâgra-bhūmikānām iti. *kasmāt* punaḥ sva-bhūmi-nirodha eva tat-gocar'ālambanaṃ. mārgas tu ṣaḍ-bhūmiko 'pi nava-bhūmiko 'pi vā teṣām ālaṃbanam ity atra hetuṃ darśayati. *mārgo hy anyonya-hetuka* iti. katham anyonya-hetukaḥ. ṣaḍ-bhūmiko dharma-jñāna-pakṣyo mārgo 'dhara-bhūmikasyôrdhva-bhūmikasya vā samasya viśiṣṭasya vā dharma-jñāna-pakṣyâṃtarasyânvaya-jñāna-pakṣyasyâpi ca mārgasya hetur bhavati. so 'pi tasyânvaya-jñāna-pakṣo nava-bhūmiko yojyaḥ vistareṇâitad vyākhyātaṃ.

anyonyaṃ nava-bhūmis tu mārgaḥ sama-viśiṣṭayor

ity[1] atra. tad evaṃ kāmâvacarāṇāṃ mārg'ālaṃbanānām anāgamya-bhūmiko dharma-jñāna-pakṣyo yāvac caturtha-dhyāna-bhūmika ālaṃbanaṃ. anvaya-jñāna-pakṣyo 'pi mārgo 'nāgamya-bhūmiko yāvad ākiṃcany'āyatana-bhūmikaḥ prathama-dhyāna-bhūmikānām eṣāṃ mārg'ālaṃbanānām ālaṃbanam. evaṃ yāvad bhavâgra-bhūmikānām iti. yadi [Tib. 122^{b}] kāmâvacarā mārg'ālaṃbanā mithyā-dṛṣṭy-ādayo rūp'ārūpya-pratipakṣam api nirodha-mārg'ākhyaṃ dharma-jñānam ālambaṃte. sakalo 'pi hi dharma-jñāna-pakṣyo 'nyonya-hetuka iti. kasmāt ta eva mithyā-dṛṣṭy-ādayo 'nvaya-jñāna-pakṣyam api mārgaṃ n' ālaṃbaṃte dharma-jñānânvaya-jñānayor anyonya-hetukatvād ity āha. *yady api dharma-jñānânvaya-jñāna* iti vistaraḥ. *anvaya-jñānaṃ na kāmadhātu-pratipakṣa* iti. na te tad ālaṃbaṃte. dharma-jñānaṃ tu kāmadhātu-pratipakṣa iti rūp'ārūpya-pratipakṣam apy ālambate. *dharma-jñānaṃ tarhî*ti vistaraḥ.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe

tri-dhātu-pratipakṣas tad

iti[2] siddhântād *dharma-jñānaṃ rūp'ārūpya-pratipakṣaḥ* tad-bhāvāt *tad-bhūmikānāṃ* rūp'ārūpya-bhūmikānāṃ mithyā-dṛṣṭy-ādīnām *ālaṃbanaṃ bhaviṣyati. na tat sakalam* iti vistaraḥ. *na tad* dharma-jñānaṃ sakalaṃ *pratipakṣo* rūp'ārūpya-dhātvoḥ. *kiṃ tarhi* kiṃ kāraṇaṃ. *duḥkha-samudaya-dharma-jñānayor* bhāvanā-mārga-saṃgṛhītayor [3]*etad-apratipakṣatvāt.*[3] rūp'ārūpya-dhātvor apratipakṣatvād ity arthaḥ. ato na rūp'ārūpyâvacarāṇāṃ mithyā-dṛṣṭy-ādīnāṃ tad-dharma-

[1] Kārikā II, 53^{cd}. [2] Kārikā VII, 9^{abc}. [3]...[3] etat-pr° MSS. de-dag-gi gñen-po mayin-paḥi phyir-ro.

jñānam ālaṃbanaṃ. [Tib. 123a] *kiṃ ca nâpi sakalayor* iti vistaraḥ. *nâpi sakalayo rūp'ārūpya-dhātvos* tad-dharma-jñānaṃ *pratipakṣaḥ*. kiṃ kāraṇaṃ. darśana-prahātavyānām apratipakṣatvāt.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-patha

iti[1] vacanāt. atra nigamanaṃ karoti *ity ādyâbhāvān na bhavaty ālaṃbanam* iti. duḥkha-samudaya-nirodha-mārgāṇām *ādyayor* duḥkha-samudaya-dharma[2]-jñānayor yathôkta-rūp'ārūpya-pratipakṣatvaṃ praty *abhāvāt*. rūp'ārūpyâvacarāṇāṃ darśana-bhāvanā-prahātavyānāṃ c' ādyeṣu darśana-prahātavyeṣu pratipakṣatvaṃ prati tasya dharma-jñānasyâbhāvāt. na tad-bhūmikānāṃ mithyā-dṛṣṭy-ādīnāṃ mārg'ālaṃbanānāṃ rūp'ārūpya-bhūmikānāṃ dharma-jñānam ālaṃbanaṃ bhavati. tad eva traidhātukān aṣṭādaśânāsrav'ālaṃbanān apāsya śeṣā aśītir anuśayāḥ s'āsrav'ālaṃbanā iti sthāpitaṃ.

na varjyanīyaḥ syād iti. *na* prāpti-cchedena praheyaḥ *syād* ity arthaḥ. *yathā kuśalo dharma-cchando* 'bhilāṣa-rūpaḥ samyag-dṛṣṭir iti na prāpti-cchedena praheyaḥ. tadvad ayaṃ syāt. ato nânāsrav'ālaṃbanaḥ.

na dveṣo 'napakārata

iti. nav'āghāta-vastu-lakṣaṇa-vyatītatvān *nirodha-mārgayor nâtra dveṣaḥ. bhūtârtha-śuddhitvād* [Tib. 123b] iti. bhūtârthena śuddhir *nirodhaḥ*. kleśa-mala-prahīṇatvāt.[3] mārgo 'pi paramârtha-śuddhiḥ paramârthena śudhyaty anayêti kṛtvā. *yas tayoḥ śuddhir iti grāho na śīlavrataparāmarśa iti yujyate vyavasthāpayituṃ. agrau ca tāv* iti. bhūtârtha-śuddhitvāt *tau* nirodha-mārgau *agrau*. api ca parāmarśau yady anāsrav'ālaṃbanau syātāṃ samyag-dṛṣṭi-lakṣaṇaṃ bhajetāṃ. śuddhatvād [4]agratvāc cānāsravāṇām.[4] ataś ca na darśana-heyau syātāṃ agrau[5] *hīne ca vastuny agra iti grāho dṛṣṭiparāmarśo* yujyate. na câivaṃ nirodha-mārgāv iti. na tayor agra-grāho dṛṣṭi-parāmarśo bhavati.

(17, 18) *katy ālaṃbanato 'nuśerate. kati saṃprayogata evê*ti. katy ālaṃbanata evêti nâvadhāraṇena pṛcchati. yasmād ya ālaṃbanato 'nuśerate. te 'vaśyaṃ saṃprayogato 'nuśerate iti. ye tu saṃprayogata evânuśerate. te n' ālaṃbanato 'nāsrava-visabhāga-bhūmy-ālaṃbanā anuśayā iti.

ānuguṇyârtho 'trânuśayârthaḥ. na tad-bhūmikāḥ pratyayās tad-upapattaye ānuguṇyena vartanta iti. *na ca te tad-anuguṇā* iti. *na ca te* nirodh'ādayaḥ *teṣāṃ* mithyā-dṛṣṭy-ādīnāṃ *anuguṇāḥ*. *vātikasya rūkṣânanuśayanavat*. yathā *vātikasya rūkṣaṃ nânuśeta*[6] ity ukte na kāyasy' ānuguṇyena vartata iti gamyate. pūrvasmiṃs tu pakṣe pratiṣṭhā-lābhârtho na teṣu pratiṣṭhāṃ labhata iti vacanāt.

[1] Kārikā VII, 9ab. [2] Supplied from Tib. om. MSS. [3] prahāṇatvāt MSS. spaṅs-paḥi phyir. [4]....[4] °tvādyānāsr° MSS. om. Tib. [5] om. C, Tib. [6] °śerata MSS.

[Tib. 124a] *yena dharmeṇê*ti. vedan'ādinā.

(19) *tac ca tayor nâstî*ti. *tac ca* duḥkhaṃ *tayoḥ* rūp'ārūpya-dhātvor *nâsti*. kasmāt. *para-vyābādha-hetv-abhāvāt. para-vyābādhasya hetur* vyāpād'ādiḥ. tasyâbhāvāt. *etad agraṃ dṛṣṭi-gatānām* iti. *etad* viśiṣṭaṃ *dṛṣṭi*-prakārebhyaḥ. nâtisâvadyam ity arthaḥ. mokṣo mārgôpaniṣat ucchedas tu nirhetuko 'bhipreta iti bhrāṃteḥ[1] sâvadyam uccheda-darśanam iti viśeṣaḥ. *sva-dravya-saṃmūḍhatvād* iti. sva-saṃtati-patitānām upādāna-skaṃdhānām ātm'ātmīyatvena grahaṇāt *sva-dravya-saṃmūḍhā* satkāya-dṛṣṭiḥ. teṣām eva śāśvatôcchedântagrāha-dṛṣṭir api tathâiva. yathā ca te dṛṣṭī. tathā tat-saṃprayoginy apy avidyêti. *a-para-pīḍā-pravṛttatvāc ca*. kim. avyākṛte satkāyâṃtagrāha-dṛṣṭī iti prakṛtaṃ. te hi na kācid api para-pīḍāṃ kurutaḥ. *svarga-tṛṣṇā'smimānayor apy eṣa prasaṃga* iti. svarga-tṛṣṇāyā asmimānasya ca dān'ādibhir avirodhāt sva-dravya-saṃmūḍhatvād a-para-pīḍā-pravṛttatvāc câvyākṛtatva-prasaṃgaḥ. na cêṣyate. tasmān nâibhiḥ kāraṇair anayor avyākṛtatvam ity anenâbhiprāyeṇa *Pūrv'ācārya*-matam [Tib. 124b] upanyasyati. *saha-jā satkāya-dṛṣṭir* ity-ādi. *vikalpitā tv akuśalê*ti. y' ātmavādibhiḥ Kapilôlūk'ādibhir vikalpitā. sā nâvyākṛtā. kiṃ tarhi. akuśalêti. antagrāha-dṛṣṭir api. yā tair vikalpitā. sā 'py akuśalā. tat-pūrvakatvāt tu sā tulya-vārttêty anuktā 'pi gamyata eva.

śeṣās tv ihâśubhā

iti. ihêti. kāmâvacara-śeṣâbhisaṃgrahârthaṃ. *kāmadhātau* satkāya-dṛṣṭy-ādi-śeṣāḥ kleśā *akuśalā evê*ty avadhāryate.

(20ab) *katy akuśala-mūlāni kati nê*ti. eṣām aṣṭānavater anuśayānām ity[2] anuvṛttatvenâivaṃ vivarjanaṃ kriyate.

kāme 'kuśala-mūlāni rāga-pratigha-mūḍhaya

iti. *kāmadhātau* ye *rāga-pratigha-mohāḥ*. te sarva eva paṃca prakārā apy[3] *akuśala-mūlāni*. kuśala-mūla-vipakṣeṇa vyavasthānāt. nânye 'nuśayā iti. *mūḍhir* iti moha-paryāyaḥ. sarvo mohaḥ anyatra satkāyâṃtagrāha-dṛṣṭi-saṃprayuktān mohād iti. katham iha na sūtritaṃ labhyate.

aśubhā

ity[4] adhikārād eka-deśa-nirdeśāt.[5] ata evôcyate. *yady akuśalaṃ câkuśalasyâiva ca mūlam iṣṭam* iti. *eta evê*ty avadhāraṇāc *cheṣā anuśayā* mithyā-dṛṣṭy-ādayo

[1] bhāṃteḥ MSS. ḥkhrul-paḥi phyir. [2] 論十九 16aa,4. [3] °kārāpy C, °Kārā N. rnam-pa lṅa-po..kyaṅ. [4] Kārikā V, 19d. [5]....[5] eka-śeṣânirdeśāt MSS. phyogs gcig bstan-paḥi phyir-ro.

nâkuśala-mūlānîti siddhaṃ.

(20^{cd}, 21) *trīṇy avyākṛta-mūlānîti.*

eṣām evâṣṭānavater anuśayānāṃ.

trīṇy avyākṛta-mūlānîti.

[Tib. 125^{a}] *tri*-grahaṇaṃ bahir-deśaka-matād viśeṣaṇârthaḥ. trīṇy eva na catvārîti darśitaṃ bhavati. katamāni trīṇîty āha.

tṛṣṇā'vidyā matiś ca sā.

sê ti avyākṛtatāṃ darśayatîti. *avyākṛta-mūlânî*ti. anenâvyākṛta-śabdena kevalena tṛṣṇā'vidyā-matayo viśeṣitā iti darśayati. atra ca matir akleśa-svabhāvā 'py avyākṛta-mūlam itîṣyate Vaibhāṣikaiḥ. *yā kācid avyākṛtā tṛṣṇê*ti. āsvādanā-saṃprayukteṣu dhyān'ārūpyeṣûpapatti-kāle vā vimān'ādiṣu saṃbhavataḥ. *yā kācid avidyā* rūp'ārūpya-dhātvoḥ kāma-dhātau ca 'satkāyâṃtagrāha-dṛṣṭi-saṃprayogiṇī 'ti. evaṃ *prajñā* ca yā kācid avyākṛtā. *aṃtato vipāka-jā 'pi.* kāma-dhātau vipāka-jâîryāpathika-śailpasthānika-nirmāṇa-citta-saṃprayuktā satkāyâṃtagrāha-dṛṣṭi-saṃprayuktā ca rūp'ārūpya-dhātvoḥ sarva-kleśa-saṃprayuktā *prajñā*. vipāka-j'ādi-saṃprayuktā ca yathāsaṃbhavam avyākṛtā *prajñā*. *dvaidha-vṛtter* iti. dvidhā-bhāvo *dvaidhaṃ*. dvaidhe *vṛttiḥ*. tasyāḥ. *na vicikitsā mūlaṃ bhavitum arhati.* dvaidha-vṛttitaś *calatvāt. unnati-lakṣaṇenê* [Tib. 125^{b}] ti. *unnater lakṣaṇaṃ.* tena. ūrdhva-vṛttir bhavati. tasmān *na māno mūlaṃ bhavitum arhati. mūlāni sthirāṇy adho-vṛttīni cê*ti. mūla-vaidharmyān *na vicikitsā mūlam* asthiratvāt. *na māno* 'nadho-vṛttitvād iti vaktavyaṃ.

te ity avyākṛtāḥ. *avyākṛtā tṛṣṇê*ti. rūp'ārūpya-dhātvoḥ. *dṛṣṭir* api tayoś ca kāma-dhātau ca satkāyâṃtagrāha-dṛṣṭi-svabhāvā.[2] *avidyā* 'pi kāma-dhātau tat-saṃprayogiṇy eva. rūp'ārūpya-dhātvoś ca sarvā. *tṛṣṇā-dṛṣṭi-mānôttaradhyāyina* iti. ya āsvādanā-saṃprayukta-dhyāna-dhyāyī. sa tṛṣṇôttara-dhyāyī. yo dhyāna-niśrayeṇa śāśvat'ādi-dṛṣṭim utpādayati. sa dṛṣṭy-uttara-dhyāyī. mānôttara-dhyāyī ca. yas[3] tena manyate lābhy aham asya dhyānasya nânye tathêti. sa mānôttara-dhyāyī. tatra *tṛṣṇôttaraṃ* tṛṣṇôparikaṃ. dhyātuṃ śīlam asyêti *tṛṣṇôttara-dhyāyī*. atha vā. tṛṣṇôttaraś ca tṛṣṇā'dhika ity arthaḥ. dhyāyī ca *tṛṣṇôttara-dhyāyī*. evaṃ dṛṣṭy-uttara-dhyāyī ca. mānôttara-dhyāyī ca. *te câvidyā-vaśād bhavaṃtî*ti. *te ca* trayo dhyāyino 'vidyā-vaśād avidyā-yogāt tathā bhavaṃti. *ato* 'vidyā 'py avyākṛta-[Tib. 126^{a}] mūlam iti. samāpatti-samāpannānāṃ ca etāḥ kleśa-samudācārâvasthāḥ avyākṛtānāṃ dharmāṇāṃ mūlaṃ kāraṇam iti.

[1] saṃdhāy° MSS. ḥjig-thsogs daṅ. [2] Here we expect an annotation of the māna, but it is wanting both in Skt. & Tib. v. both Ch. translations. [3] yam MSS. gaṅ ṣig.

(22) avyākṛta-saṃbandhena paryanuyuṃkte. *yāni sūtre caturdaśâvyākṛta-vastūnî*ti vistaraḥ. śāśvato lokaḥ. aśā-śvato lokaḥ. ity evam-ādi. *kiṃ tāny avyākṛtatvād* iti. kiṃ tāni nâiva kuśalāni nâkuśalānîty avyākṛtatvāt. 'nâvyākṛta-vastūny[1] apadiśyaṃte. *sthāpanīya-praśno*[2] *'vyākṛta* iti. yaḥ sthāpanīyatvena na vyākṛto na kathitaḥ. so 'vyākṛtaḥ praśnaḥ. tasya vastv adhiṣṭhānam ity *avyākṛta-vastu*. tat-prasaṃgenêdam upanyasyate. *caturvidho hi praśna* iti vistaraḥ.

maraṇôtpatti-viśiṣṭ'ātmânyat'ādivad

iti. maraṇavad utpattivad viśiṣṭavad ātmânyat'ādivad iti. yathāsaṃkhyam ekāṃśa-vyākaraṇ'ādiṣûdāharaṇāni. *mariṣyaṃtî*ti maraṇôdāharaṇam[4] *ekâṃśa-vyākaraṇe. sakleśā*[5] *janiṣyaṃte na niḥkleśā* ity utpatty-udāharaṇaṃ *vibhajya-vyākaraṇe. kān adhikṛtya praśnayasî*ti viśiṣṭatôdāharaṇaṃ *paripṛcchā-vyākaraṇe. kim anyaḥ skandhebhyaḥ sattva* iti [Tib. 126^{b}] ātmânyatôdāharaṇaṃ *sthāpanīya-vyākaraṇa* iti. kiṃ sarva-sattvā mariṣyaṃtîty ekâṃśena vyākartavyam iti. yathôktaṃ Bhagavatā alpakaṃ bhikṣavo manuṣyāṇāṃ jīvitaṃ. gamanīyaḥ samparāyaḥ. caritavyaṃ kuśalaṃ. nâsti jātasyâmaraṇam iti. kim anyaḥ skandhebhyo sattvo 'nanya iti sthāpanīya iti. yathôktaṃ Bhagavatā. kiṃ tu bho Gautama sa karoti sa pratisaṃvedayate. avyākṛtam etat brāhmaṇa. anyaḥ karoty anyaḥ pratisaṃvedayate. avyākṛtam etad brāhmaṇa. sa karoti sa pratisaṃvedayata iti pṛṣṭo 'vyākṛtam etad iti vadasi. anyaḥ karoti anyaḥ pratisaṃvedayata iti pṛṣṭo 'vyākṛtam etad iti vadasi. tat ko 'tra khalv asya bhavato Gautamasya bhāṣitasyârthaḥ. sa karoti sa pratisaṃvedayata iti brāhmaṇa śāśvatāya paraiti. anyaḥ karoti anyaḥ pratisaṃvedayata iti ucchedāya paraiti. etāvaṃtāv anugamya Tathāgato madhyayā pratipadā dharmaṃ deśayatîti.

*apara āhê*ti bhadaṃta-Rāmaḥ. *idam apy ekâṃśena vyākartavyaṃ. na sarve janiṣyaṃta* iti. na kevalam idam ekâṃśena vyākartavyaṃ. *sarve sattvā mariṣyaṃtîti yas tu pṛcched* iti vistareṇ' Ācāryaḥ. *yas tu pṛcched* anena prakāreṇa *ye mariṣyaṃti. kiṃ te janiṣyaṃta iti. tasya vibhajya-vyākaraṇaṃ syāt.* na sarve janiṣyaṃte. kiṃ tarhi. sakleśā janiṣyaṃte. na niḥkleśā [Tib. 127^{a}] iti. tasmād yad uktam idam ekâṃśena vyākartavyaṃ na sarve janiṣyaṃta iti. tan nôpapadyate. tena yujyata eva Vaibhāṣikôdāharaṇam ity abhiprāyaḥ. sa eva bhadanta-Rāma āha. *manuṣyeṣu côbhayam asti. hīnatvaṃ viśiṣṭatvaṃ ca. etad ubhayam āpekṣikam astîty ubhayam ekâṃśena vyākartavyaṃ tad-yathā kiṃ*

[1]....[1] tānyākṛtavastuny N, tānyakṛtavast° C. luṅ-du ma-bstan-paḥi dgos-po-dag-tu....ma. [2] sthāpanīyaṃpr° MSS. bṣag-par bya-baḥi ḥdri-ba. [3] °yaṃ MSS. [4] maraṇamud° MSS. [5] saṃkl° N.

vijñānaṃ kāryaṃ kāraṇam iti praśna ekâṃśena vyākriyate. hetu-phalâpekṣayā kāraṇaṃ kāryaṃ cêti. tatra yad uktaṃ kiṃ manuṣyo hīno viśiṣṭa iti. paripṛcchya vyākartavyaṃ kān adhikṛtya praśnayasîti. tad ayuktaṃ. yasmād ayam ekâṃśena vyākaraṇīyaḥ praśna iti. *ekâṃtena tu pṛcchata* ity Ācāryo Vaibhāṣika-pakṣaṃ samarthayati.[1] *ekâṃtena tu pṛcchataḥ* kiṃ manuṣyo hīna eva viśiṣṭa evêti. *nâikâṃta-vyākaraṇād* [2]dhīna iti[2] vā viśiṣṭa iti vā. *vibhajya-vyākaraṇaṃ yujyate* kān adhikṛtya praśnayasîti. tatra yad uktaṃ manuṣyeṣv evôbhayam astîti vistareṇe. tad ayuktaṃ. sa ev' āha. *skaṃdhebhyo 'nyaḥ sattva* iti sarvaṃ. *yas tu sthāpanīya* ity Ācāryaḥ. Vaibhāṣika-[Tib. 127[b]] nayenôktam etac caturvidhasyôdāharaṇaṃ.

Âbhidhārmikā āhūr iti. ṣaṭ-pādâbhidharma-mātra-pāṭhinaḥ. *duḥkha-prajñaptir yāvan mārga-prajñaptir* iti. caturṇām āryasatyānāṃ prajñaptiḥ yathāsūtraṃ. *arthôpasaṃhitatvād* iti. [3]artha-pratisaṃyuktatvād[3] ity arthaḥ. *etad eva śaṭhasyê*ti. *etad eva* vibhajya-vyākaraṇīya-praśna-vacanaṃ. *śaṭhasya* viheṭhanâbhiprāyasya praṣṭuḥ paripṛcchā-vyākaraṇaṃ veditavyaṃ. bhadanta-Rāma āha. *yadā tāv* iti vistaraḥ. *yadā tau* śaṭhâśaṭhau *na kiṃcit pṛcchataḥ. kevalam adhyeṣayato* dharmān vadêti. *tayoś ca* śaṭhâśaṭhayor *na kiṃcid vyākriyate* ime dharmā rūp'ādayaḥ sa-vistara-prabhedā iti. *kevalaṃ paripṛchyete* katamān vadāmîti. *tat katham anayoḥ* śathâśaṭhayoḥ *praśno bhavati. kathaṃ ca*[4] *vyākaraṇam* Âbhidhārmikasya.[5] *yo hî*ti vistareṇ' Ācāryaḥ. *yo hi panthānaṃ brūhîti* tad-anabhijña āha. *kiṃ tena paṃthā na pṛṣṭo bhavati.* adhyeṣaṇa-mukhenâivâsya ity abhiprāyaḥ. yathā hi panthānaṃ brūhîti bruvatôktaṃ bhavati katamaḥ panthā iti. evaṃ dharmān vadêti bruvatôktaṃ bhavati katame dharmā iti. *paripṛcchyâiva ca vyākaraṇāt* bahavo dharmāḥ katamān vadāmîti paripṛcchyâiva tasya praśnasya teṣāṃ vā dharmāṇāṃ vyākaraṇāt. dharma-bahutvaṃ vyākṛtam iti kṛtvā. *kathaṃ na paripṛcchā-vyākaraṇam* iti paripṛcchya-[Tib. 128[a]] vyākaraṇam ity arthaḥ. tatra yad uktaṃ tayoś ca na kiṃcit vyākriyate kevalaṃ paripṛchyete[6] yāvat kathaṃ ca vyākaraṇam iti. tad ayuktaṃ.

Ācārya āha. [7]*sūtrântād evê*ti[7] vistaraḥ. evaṃ tu sūtre vyākṛtaṃ. *saṃskṛtena* vyavasthāpya paṭhyate. *saṃcetanīyaṃ karma kṛtvā kiṃ pratisaṃvedayate.* kiṃ sukhaṃ duḥkham aduḥkhâsukham ity evaṃ pṛṣṭena *vibhajya-vyākaraṇīyaḥ*

[1] samarṣayati MSS. ḥdsugs-par byed-de [2]....[2] hīnaketi MSS. dman-paḥo ṣe. [3]....[3] arthaḥ pratis° MSS. don daṅ yaṅ-dag-par ldan-paḥi phyir. [4] vā MSS, but cf. line 23 below. [5] °dharm° C, abhidharm° N. [6] paripraśnyete MSS. but cf line 18 above. [7]....[7] sūtrântā ivêti MSS. mdo kho-na-las ṣes bya-ba.

praśnaḥ. saṃcetanīyasya kuśal'ādi-bhedāt. kuśala-s'āsravaṃ saṃcetanīyaṃ karma kṛtvā sukham aduḥkhâsukhaṃ vā pratisaṃvedayate. akuśala-saṃcetanīyaṃ karma kṛtvā duḥkhaṃ pratisaṃvedayata iti. [1]*saced evaṃ vaded audārikam* iti rūpi. *vistaraḥ prabhedo na bhavati yāvad anyo jīva* iti. *yāvac*-chabdena[1] sarvaṃ vaktavyaṃ. na bhavati Tathāgataḥ paraṃ maraṇād. bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇāt. nâiva bhavati na na bhavati Tathāgataḥ paraṃ maraṇāt. sa jīvas tac charīram. anyo jīvo 'nyac charīram iti.

(23, 24) *sa tena tasmiṃ saṃyukta* iti. *sa* pudgalas *tenânuśayena* baddha iti jñāyata evêty arthaḥ. *sva-lakṣaṇa*-[Tib. 128[b]] *kleśāś cê*ti. *sva-lakṣaṇaṃ* sukha-vedanīy'ādi vastu. tatra *rāgaḥ* sukha-vedanīyam eva vastv ālaṃbyôtpadyata iti. *sva-lakṣaṇa-kleśa* ity ucyate. tena sukha-vedanīyena vastun' ālaṃbyamānenônnatir bhavatîti *māno* 'pi *sva-lakṣaṇa-kleśaḥ.* tathā duḥkha-vedanīyaṃ vastv ālaṃbya *pratigha* utpadyata iti pratigho 'pi *sva-lakṣaṇa-kleśa* ity ucyate. *sāmānya-klcśāś ca. dṛṣṭi-vicikits'ādayaḥ* sāmānyāḥ sāmānyena vā kleśāḥ *sāmānya-kleśāḥ.* ete hy aviśeṣeṇa sukha-vedanīy'ādike vastuny utpadyaṃta iti. atas tad ālaṃbya utpannāḥ sāmānya-kleśā ity ucyaṃte.

atīta-pratyupasthitair

iti. atīta-vartamānaiḥ. *rāga-pratigha-mānā yasmiṃ vastuny utpannā* iti vistaraḥ. ete rāg'ādayaḥ ṣaḍ-vijñāna-kāyikā apy aviśeṣâbhidhyānād yathāyogaṃ yasmiṃ vastuny utpannās traiyadhvike duḥkha-darśana-prahātavye yāvad bhāvanā-prahātavye. *na ca prahīṇāḥ. tasmin vastuni* tai rāg'ādibhiḥ *saṃyuktaḥ.* dāmnêva[2] balīvardaḥ kīlake. *ete hi sva-lakṣaṇa-kleśatvān na sarvasya* pudgalasyâvaśyaṃ *sarvatrôtpadyanta* iti. kasyacit kasmiṃścid utpadyaṃta ity arthaḥ. ato

yatrôtpannâprahīṇās[3] ta

iti[4] tad-viśeṣaṇaṃ. aprahīṇā iti viśeṣaṇaṃ. yasmād yai rāg'ādibhir yasmin vastuni [Tib. 129[a]] saṃyukta āsīt. yadi te prahīṇā bhaveyur na taiḥ sarvatra saṃyuktaḥ. prahīṇena [5]nir-anuśaya-viṣayatvāt.[5]

sarvatrânāgatair ebhir mānasair

iti *mānasa*-grahaṇaṃ.

svādhvike[6] parair

iti[7] paṃca-vijñāna-kāyikānām anyathā vyavasthāpyamānatvāt. rāga-pratigha-viśe-

[1]....[1] gal-te ḥdi skad-du bdag rags-pa ỳin-par śes-so ṣes bya-ba ni gzugso. srog kyaṅ gṣan-la lus kyaṅ gṣan ṣig gam ṣes bya-baḥi bar ṣes bya-ba rab-tu dbye-ba rgyas-par ḥbyuṅ-baḥi bar-du ṣes bya-baḥi sgras ni. [2] dāṃteva MSS. thag-pas....daṅ ḥdraḥo. [3] °ṇāṃ MSS. [4] Kārikā V, 23[bc]. [5]....[5] nir-anuśaya-viśeṣayatvāt MSS. yul-la rgyas-par mi ḥgyur-paḥi phyir-ro. [6] sādh° MSS. raṅ-dus. [7] Kārikā V, 24[a].

ṣaṇaṃ câtat. mānasyâvaśyaṃ mānasatvāt. ebhir *anāgataiḥ sarvatra traiyadhvike* paṃca-naikāyike 'pi yathāsvaṃ *saṃyuktaḥ*. na hi tat s'āsravaṃ vastu. yat sva-lakṣaṇa-kleśenâpi rāgeṇa na sarāgaṃ. dveṣeṇa ca na sadveṣaṃ. mānena ca na samānaṃ. sarva-s'āsrava-vastv-ālaṃbanā hi yathāsvaṃ aparimitā anāgatā rāg'ādayo bhavaṃti. *anyai rāga-pratighair anāgatair anāgata eva vastuni saṃyukta* iti. sarve citta-caittā ālaṃbane niyatā iti. *tair utpatti-dharmibhir* anāgata eva vastuni saṃyuktaḥ. vartamāna-viṣayatvāt paṃcānāṃ vijñāna-kāyānāṃ. *rāga-pratighair* iti mānâvacanaṃ mānānāṃ mānasatvāt.

sa-māna-middhā dṛg-gheyā mano-vijñāna-bhūmikā

iti[1] vacanāt. paṃca-vijñāna-kāyikair api na kevalaṃ mānasair ity *api*-śabdo dyotayati. *tair anutpatti-dharmibhiḥ sarvatra vastuni traiyadhvike saṃyuktaḥ*. ete hy anutpatti-dharmiṇo 'nāgatā evâdhvani vyavatiṣṭhaṃte. [Tib. 129^{b}] eṣāṃ c' ālaṃbanāni saṃcaraṃti. sasaṃprayogā hi kleśāḥ suvarcalāvad anutpatti-dharmiṇo viṣayâbhimukhā evâvatiṣṭhaṃte. tathā hy anutpatti-dharmiṇo nâiv' ālaṃbanam ālaṃbyôtpadyaṃta iti. ataḥ keṣāṃcid ālaṃbanam atītaṃ. keṣāṃcid vartamānaṃ. keṣāṃcid anāgataṃ bhavati. na hy ālaṃbanânutpattita eva teṣām anutpattiḥ. kiṃ tari. pratyaya-vaikalyāt. avasthā-phalaṃ hi sāmagryaṃ na dravya-phalam iti siddhâṃtaḥ.

śeṣais tu sarvaiḥ sarvatra saṃyuta

iti. traiyadhvikair api *dṛṣṭy*-ādibhir aneka-naikāyikair api *traiyadhvike* paṃca-prakāre 'pi vastuni *saṃyutaḥ* saṃyukta ity arthaḥ. kiṃ kāraṇam ity āha. *sāmānya-kleśatvād* iti. ete hi sarvasya sarvasmin saṃbhavaṃti.[2] paṃcôpādāna-skaṃdh'ālaṃbanatvāt.

(25) *kathaṃ tatra tena ca saṃyukta* iti. *katham* atītânāgate vastuni. *tena* câtītânāgatenânuśayena *saṃyukta* iti. *visaṃyukto vā*. kathaṃ vā aprahīṇa-prahīṇâvasthāyāṃ vyavasthāpyaṃte. *saṃskṛta-lakṣaṇa-yogād* iti. yasmāt *saṃskṛta-lakṣaṇāni* jāty-ādīni saṃskārāṇām artha-saṃcārāya pravartante.[3] atas teṣāṃ aśāśvatatvaṃ[4] pratijñāyate. *rūpaṃ ced bhikṣava* ity asya sūtrasyâyam āditaḥ pāṭhaḥ. rūpam anityam atītânāgataṃ. kaḥ punar vādaḥ pratyutpannasya. evaṃ-darśī śrutavān ārya-śrāvakaḥ atīte rūpe 'napekṣo bhavati. anāgataṃ rūpaṃ nâbhinandati. pratyutpannasya rūpasya nirvide [Tib. 130^{a}] virāgāya nirodhāya pratipanno bhavati. *atītaṃ ced bhikṣavo rūpaṃ nâbhaviṣyan na śrutavān ārya-śrāvako atīte rūpe 'napekṣo 'bhaviṣyat. yasmāt tarhy asty*[5] *atītaṃ rūpaṃ. tasmāc*

[1] Kārikā V, 53^{ac}. [2] °bhavati MSS. [3] °vartate MSS. [4] na śāśvatatvaṃ MSS. rtag-pa ñid ma-yin-par. [5] om. MSS. yod-pa.

chrutavān ārya-śrāvako atīta-rūpe 'napekṣo bhavati. anāgataṃ ced rūpaṃ nâbhaviṣyan na śrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nâbhyanandiṣyat.[1] *yasmāt tarhy asty anāgataṃ rūpaṃ. tasmāc chrutavān ārya-śrāvako 'nāgataṃ rūpaṃ nâbhinandati.* pratyutpannaṃ ced bhikṣavo rūpaṃ nâbhaviṣyad iti vistaraḥ. *na śrutavān ārya-śrāvako 'tīte rūpe 'napekṣo 'bhaviṣyad* iti. nirviṣayatvād vairāgya-kāle 'tīta-viṣayâpekṣ'ārya-śrāvakasyânapekṣā [2]matir na[2] syād ity arthaḥ. yadā 'tītaṃ rūpam apekṣyate. tadā tatr' āsaktir iti. abhyanandiṣyad ity abhyalaṣiṣyat.[3] pratyutpannaṃ ced bhikṣavo rūpaṃ nâbhaviṣyan na śrutavān āryaśrāvakaḥ pratyutpannasya rūpasya nirvide virāgāya nirodhāya pratipanno 'bhaviṣyad ity etan nôktam ubhaya-pakṣa-prasiddhatvāt.

dvayād

iti pūrvaṃ kaṇṭhata uktam iti pradarśitam. idānīm arthato na kaṇṭhata iti viśeṣaḥ. [Tib. 130^{b}] *na dvayaṃ pratītya* mano-*vijñānaṃ syāt*. yad atītânāgat'ālaṃbanam iti viśeṣaḥ. *tato vijñānam eva na syāt ālaṃbanâbhāvād* iti. vijñeye sati vijñānam iti kṛtvā. sādhanaṃ câtra. sad-ālaṃbanam eva mano-vijñānam. upalabdhi-svabhāvatvāt. cakṣur-vijñānavad iti.

phalād

iti. vidyamāna[4]-sva-lakṣaṇaṃ *śubhâśubham* atītaṃ *karma*. *vipakti-kāla* utpadyamāna-phalatvāt. vartamāna-dharmavad iti.

(26) *bhāvânyathātvaṃ bhavatî*ti. atītânāgata-pratyutpannasya *bhāvasyânyathātvaṃ bhavatî*ty arthaḥ. *na dravyânyathātvaṃ*. *na* rūp'ādi-sva-lakṣaṇasyânyathātvam ity arthaḥ. *anāgato hi vartamānam adhvānaṃ pratipadyamāno 'nāgata-bhāvaṃ jahāti*. vartamāna-bhāvaṃ pratilabhate. vartamāno 'py atītaṃ. suvarṇaṃ kṣīraṃ cêti dṛṣṭâṃta-dvayaṃ yathākramaṃ ākṛti-guṇânyathātva-jñāpanârthaṃ. lakṣaṇ'ānyathikasya[5] lakṣaṇa-vṛtti-lābhâpekṣo vyavahāraḥ. ata ev' āha. *dharmo 'dhvasu pravartamāno 'tīto 'tīta-lakṣaṇa-yuktaḥ. anāgata-pratyutpannābhyāṃ lakṣaṇābhyām aviyukta* iti vistaraḥ. [6]yady anāgatam atīta-pratyutpannābhyāṃ viyuktaṃ syāt. evaṃ sati nânāgatam evôtpannam atītam vêti syāt. athâtītam anāgata-pratyutpannābhyāṃ viyuktaṃ syāt. nânāgataṃ vartamānaṃ câtītaṃ syāt. vartamānam atītânāgatābhyāṃ viyuktaṃ syāt. [7]anāgatam eva vartamānaṃ vartamānam evâtītaṃ[7] syāt[6] labdha-vṛttinā hi lakṣaṇena yukto vyavasthāpyate. tad-anyenâviyukto na virahita ity arthaḥ. ata evôdāharati.

[1] nâbhinand° MSS. [2]....[2] matiḥ syād MSS. blo ḥbyuṅ-bar mi ḥgyur-ro [3] alaṣiṣyat C, atyalayiṣyat N. mṅon-par ḥdod-paḥo. [4] vidyamānā MSS. [5] lakṣaṇānyadhikasya N. mtshan-ñid gṣan-du gyur-ba ni. [6]....[6] The correct reading would be: anāgataṃ nâiva vartamānaṃ vartamānaṃ nâivâtītam. [7]....[7] om. C. & Tib.

tad-yathā. puruṣa ekasyāṃ striyāṃ raktaḥ [Tib. 131ª] *śeṣāsv avirakta* iti. *ekasyāṃ striyām* asya rāgâdhyavasānaṃ[1] vartate. śeṣāsu strīṣu rāga-prāptir evâsti. na samudācāra iti. *avasth'*ānyathikasyâvasthā'pekṣo vyavahāraḥ. yasyām avasthāyāṃ [2]so dharmaḥ[2] kāritraṃ na karoti. tasyām anāgata ucyate. yasyāṃ karoti. tasyāṃ vartamānaḥ. yasyāṃ kṛtvā niruddhaḥ. tasyām atīta ity *avasthāṃ avasthāṃ prāpya anyo 'nyo nirdiśyate.* anāgatâvasthāṃ prāpyânāgato yāvad atītâvasthāṃ prāpyâtīta iti. *avasthā'ntarataḥ. na dravyâṃtarata* iti abhinna-lakṣaṇo 'nāgat'ādy-avasthā-prāpto 'nāgat'ādi-śabda-nirdeśaḥ kevalaṃ bhavatîty arthaḥ. ata evôdāharati. *yathâikā vartikê*ti vistaraḥ. *yathâikā* gulikā ekâṃke *nikṣiptā* eka-sthāne sthāpitā *ekam ity ucyate.* evaṃ *śatâṃke śataṃ. sahasrâṃke sahasram ity ucyate.* avasthā'ṃtarâpekṣayā. na punas tasyāḥ svabhāvânyathātvaṃ. kiṃ tarhi. sthānâṃtara-viśeṣāt saṃkhyā'bhidyotakaṃ saṃjñā'ṃtaram utpadyata iti. *pūrvâparam apekṣyânyonya ucyata* iti. pūrvam aparaṃ câpekṣyâtītânāgata-vartamānā ucyaṃta ity arthaḥ. pūrvam evâtītaṃ vartamānaṃ vā 'pekṣyânāgata [Tib. 131ᵇ] iti. pūrvaṃ vā' tītaṃ aparaṃ vā 'nāgatam apekṣya vartamāna iti. aparam eva vartamānam anāgataṃ vā 'pekṣyâtīta iti. [3]pūrvâparâpekṣo 'nyath'ānyathikasya[3] vyavahāraḥ. ata evôdāharati. *yathâikā strī mātā vôcyate duhitā cê*ti. *yathâikā strī* duhitaram apekṣya *mātê*ty *ucyate.* mātaram apekṣya *duhitā cê*ti. pūrvâparâpekṣayā na dravyâṃtarataḥ. *Sāṃkhya-pakṣe nikṣeptavya* iti. yaḥ Sāṃkhya-pakṣe pratiṣedhaḥ. sa eva tat-pakṣasya pratiṣedhaḥ. Sāṃkhya-pakṣaḥ pūrvaṃ pratiṣiddha ity abhiprāyaḥ. *dvitīyasyâ'pi* bhadanta-Ghoṣakasyâ*pi adhva-saṃkaraḥ prāpnoti.* yo 'tītâdhvâbhipretaḥ.[4] sa vartamānaḥ anāgato 'pi[5] prāpnoti. kathaṃ kṛtvā. 'tīte atīta-lakṣaṇa-yukto bhavann anāgata-vartamāna-lakṣaṇābhyām aviyuktaḥ. yukta evêty arthaḥ. anāgato 'py anāgata-lakṣana-yuktaḥ atīta-vartamāna-lakṣaṇābhyām aviyuktaḥ. vartamāno 'pi vartamāna-lakṣaṇa-yukto 'tītânāgata-lakṣaṇābhyām aviyukta iti kṛtvā. ekâikasya *trilakṣaṇa-yogāt* atīto 'nāgato vartamānaś ca prāpnoti. ity evam anāgata-vartamānāv api yojyau. *kim atra sāmyam* iti. puruṣasya kasyāṃcit kevalaṃ samanvāgamaḥ[6]. kim evaṃ dharmasyâikaṃ lakṣaṇaṃ vidyate. ita eva lakṣaṇe [Tib. 132ª] na vidyete.[7] yata evam udāhriyata iti asāmyaṃ. *caturthasyâpi* bhadaṃta-Buddhadevasyâ*pi ekasminn evâdhvani trayo 'dhvānaḥ prāpnuvantî*ti. *ekasminn evâtīte*

[1] rāgâvyavasānaṃ MSS. lhag-par ṣen-pa. [2]....[2] saddharmaḥ MSS. chos de. [3]....[3] pūrvâparâpekṣānyathānyathīkasya C, pūrvâparâpekṣyānyathānyathīkasya N. de-bas-na gṣan daṅ gṣan-du ḥgyur-ba-pa ni sña-ma daṅ phyi-ma-la bltos-nas. [4] 'tīto 'dhvâbhipretaḥ MSS. ḥdas-paḥi dus-su ḥdog-pa. [5] MSS. add: atīte 'pi which Tib. omits. [6] samanvāgataḥ MSS. daṅ-ldan-pa. [7] vidyate MSS.

'dhvani pūrvâpara-kṣaṇa-vyavasthā *'sti.* tatra pūrva-paścimau kṣaṇāv *atītânāgatau.* pūrvaḥ kṣaṇo 'tītaḥ paścimo 'nāgataḥ. *madhyamaḥ pratyutpannaḥ.* ity atīte 'dhvani trayo 'dhvānaḥ prāpnuvaṃti. ata *eṣāṃ sarveṣāṃ*

tṛtīyaḥ śobhana

iti Vaibhāṣikaḥ. kathaṃ kṛtvā śobhana ity āha. yasmāt tasya

adhvānaḥ kāritreṇa vyavasthitāḥ.

kāritraṃ punaḥ cakṣur-ādīnāṃ darśan'ādînîti. rūp'ādīnām api svêndriya-gocaratvaṃ *kāritraṃ. yady evam* iti vistaraḥ. yadi kāritreṇa vyavasthāpitāḥ. *tatsabhāgasya cakṣuṣaḥ kiṃ kāritraṃ.* yad dhi kāritra-lakṣaṇaṃ sva-karma na karoti [1]tat tat-sabhāgaḥ.[1] tasya ca nâsti kāritraṃ darśana-lakṣaṇaṃ.[2] kathaṃ tat pratyutpannam ity abhiprāyaḥ. *phala-dāna-pratigraha*[3] iti. tac cakṣuḥ svaniṣyanda-phalaṃ parigṛhṇāti ākṣipati. phalaṃ ca dadāti niṣyanda-phalam anaṃtaraṃ dadāti. puruṣakāra-phalaṃ ca. yady api darśana-kāritraṃ na karoti. anyat tu phalaṃ karotîti. tasya phala-dāna-parigraha-sadbhāvāt tat pratyutpannam iti vyavasthāpyate. [Tib. 132ᵇ] *atītānām api tarhi sabhāga-hetv-ādīnām* iti. *ādi*-śabdena vipāka-hetv-ādīnāṃ parigrahaṇaṃ. teṣāṃ *phala-dānāt.*

vartamānâbhyatītau dvāv eko 'tītaḥ prayacchati

iti[4] vacanāt. *kāritra-prasaṃgaḥ. kāritram* astîti. tataś câiṣāṃ sabhāga-hetv-ādīnāṃ atītānāṃ vartamānatva-prasaṃgaḥ. vartamānavat kāritra-sadbhāvād iti lakṣaṇa-saṃkaraḥ. brūyās tvaṃ yeṣāṃ phala-parigrahaḥ phala-dānaṃ côbhayam asti. te vartamānāḥ. yeṣāṃ tv ekataraṃ. na te vartamānā iti. tata idam ucyate. *arddha-kāritrasya vê*ti. prasaṃga ity adhikṛtaṃ. *ardha-kāritrasya vā* prasaṃgaḥ. ardha-vartamānā iti vā te 'tītāḥ prasajyaṃte. uparata-phala-parigraha-kāritratvād dhi te 'tīta-lakṣaṇa-yuktāḥ. vartamāna-phala-dāna-kāritratvāc ca vartamāna-lakṣaṇa-yuktā iti. sa eva lakṣaṇa-saṃkara-doṣaḥ. etad dhy atīt'ādīnām adhvanāṃ lakṣaṇam iṣṭaṃ. uparata-kāritram atītam aprāpta-kāritram anāgataṃ prāptânuparata-kāritraṃ vartamānam iti.

(27) *kiṃ vighnam*

iti. napuṃsaka-liṃgam etac-chabda-rūpaṃ. ko vibandha ity arthaḥ. ko vighno 'syêti *kiṃ vighnaṃ* kāritram ity apare. *pratyayānām asāmagryam iti cet.* tatrâitat syāt. *pratyayānāṃ* hetu-samanaṃtar'ādīnām *asāmagryam.* ato na sarvadā kāritraṃ karotîti. *na. nityam astitvâbhyupagamāt.* [Tib. 133ª] *na* pratyayānām asāmagryaṃ kalpayituṃ yujyate. yasmād iha bhavadbhir *nityaṃ* pratyayānām

[1]....[1] tat-sabhāga-cakṣuḥ MSS. de ni de daṅ ḥdra-ba yin-la. [2] kṣaṇaṃ MSS. mtshan-ñid. [3] parigraha would be preferable. [4] Kārikā II, 60ᶜᵈ.

astitvam abhyupagamyate. satām avināśāt. [1]*yac ca tat kāritram atītam*[1] iti vistaraḥ. *yac ca kāritram atītam ucyate anāgataṃ pratyutpannam iti côcyate* siddhânte uparata-kāritram atītam ity[2] evam-ādi-vacanāt. *kiṃ kāritrasyâpy anyat kāritram asti.* yatas tasyâtīt'āditvaṃ[3] kathyate. yady asty anavasthā-prasaṃgaḥ. na ced asti athânāgat'āditvaṃ kāritrasya sva-rūpa-sattā'pekṣayā evaṃ bhāvānām apy anāgat'āditvaṃ bhaviṣyati. kiṃ kāritra-kalpanayā. kathaṃ tad atītam ity-ādi. *atha tan nâivâtītam* iti vistaraḥ. *yan nâivâtītaṃ nâpy anāgataṃ na pratyutpannaṃ* tad asaṃskṛtam ity *asaṃskṛtatvān nityam astîti prāptaṃ.* kāritram ity adhikṛtaṃ. tataḥ kim ity āha. *ato na vaktavyaṃ. yadā kāritraṃ na karoti dharmas tadā 'nāgata* iti. kāritrasya kartum aśakyatva-prāpteḥ. *syād eṣa doṣa* iti vistaraḥ. *syād eṣa doṣaḥ* kāritrasyânyat kāritram ity atiprasaṃgo 'saṃskṛtatva-prasaṃgo vā *yadi dharmāt kāritram anyat syāt. tat tu khalu nâ-nyad* iti. *nâiṣa doṣaḥ. tenâiv 'ātmanê*ti. yaḥ pratyutpannasya svabhāvaḥ. *tenê*ty arthaḥ. *kim asya pūrvaṃ nâsīd* ity anāgatâvasthāyām. yadi kāritram ananyatvād dharma eva nâsīd ity uktaṃ bhavet. *kiṃ ca paścān nâstî*ty[4] atītâ-vasthāyām. yadi kāritraṃ [Tib. 133[b]] dharma eva nâstîty uktaṃ bhavet. dha-rma-kāritrayor ananyatvāt. *yady abhūtvā bhavatîti nêṣyate* pratyutpanno na sidhyati. *bhūtvā ca punar na bhavatîti yadi nêṣyate* atīto 'dhvā na sidhyati. anāgatas tu yo na tāvad abhūtvā bhavatîty arthād gamyate. evam *adhva-trayaṃ* sidhyaty ato 'nyathā *na sidhyatî*ty vākyârthaḥ. *utpāda-vināśayor ayogād* iti. sarva-kālâstitvād *utpāda-vināśayor ayogaḥ. tasmād vāṅ-mātram etat saṃskṛta-lakṣaṇa-yogān na śāśvatatva-prasaṃga* iti. *apūrvâiṣā vāco yuktir* iti. pūrvâpa-ra-viruddhâiṣā *vāco yuktir* ity arthaḥ. sarvadā câsty utpāda-vināśābhyāṃ ca yujyata iti.

*svabhāvaḥ sarvadā câstî*ti.

yad rūp'ādeḥ sva-lakṣaṇaṃ. tat sarvasmin kāle vidyata itîṣyate. yadi rūp'ādeḥ svabhāvaḥ sarvadā 'sti tena rūp'ādi-bhāvo nityaḥ prāpnoti. ata āha.

bhāvo nityaś ca nêṣyate.

evaṃ sati tasmāt svabhāvād bhāvo nūnam anya iti. ata āha.

na ca svabhāvād bhāvo 'nya

iti. tad idam-icchā-mātratvāt

vyaktam Īśvara-ceṣṭitaṃ.

nâtra yuktir asti. *atītaṃ tu yad bhūta-pūrvam* iti. na sva-lakṣaṇenâstîti darśa-

[1]....[1] sic MSS. bya-ba ḥdaḥ-pa daṅ. cf. next line 'yac ca kāritram atītam'. [2] 論二十 4[a9]. [3] atīt'ādinā MSS. ḥdas-pa la-sogs-pa ñid-du. [4] nâsty MSS. med ces bya-ba ni.

yati. *anāgataṃ yat sati hetau bhaviṣyatî*ti. avidyamānam [Tib. 134[a]] api hetu-sadbhāvād vyavasthāpyata iti darśayati. *evaṃ hi kṛtvā 'stîty ucyata* iti. bhūta-pūrvaṃ bhaviṣyati cêti kṛtvā. *na tu punar dravyata evaṃ bhavati. hetu-phalâ-pavāda-dṛṣṭi-pratiṣedhârtham* iti. *hetv-apavāda-dṛṣṭi-pratiṣedhârtham asty atītam ity uktaṃ. phalâpavāda-dṛṣṭi-pratiṣedhârtham asty anāgatam* iti. āsīd atītaṃ bhaviṣyaty anāgatam iti vaktavye *'stî*ti vacanam *asti*-śabdasya nipātatvāt. tri-kāla-viṣayo hi nipātaḥ. āsīd-arthe bhaviṣyad-arthe 'pi vartate. *yathā 'sti dīpasyê*ti vistaraḥ. *yathā 'sti dīpasya prāg abhāvo 'sti paścād abhāva iti vaktāro bhavaṃti.* na ca dravyato 'sti. *yathā câsti niruddhaḥ.* [1]*sa pradīpo*[1] *na tu mayā nirodhita iti vaktāro bhavaṃti.* na câsti-prayogān niruddho 'py asāv astîti. nanu ca Vai-bhāṣikasya niruddho [2]'py asāv[2] astîti. satyam asti. na tu pradīpa-rūpatām eva bibhrāṇaḥ so 'sti. *evam atītânāgatam astîty uktaṃ* asaty api dravya-sattve. *anyathā hy atītânāgata eva na sidhyet.* yadi tenâiva lakṣaṇena vidyetâtītânāgata eva na sidhyed ity arthaḥ. yady atītaṃ bhūta-pūrvaṃ *yat tarhi Laguḍaśikhīya-kān* iti vistaraḥ. [3]Laguḍaśikhīyakaiḥ parivrājakair nāryo[4] nidānaṃ. Nālaṃdāyā [Tib. 134[b]] buddha-bhāṣitaṃ ca sūtraṃ. Saṃyuktak'āgame ca. ārya-Mahāmau-dgalyāyanaś ca mārita ity āhur abhiyuktāḥ. yato no mārita ity atra[3] sūtra evaṃ paṭhyate, Laguḍaśikhīyakāḥ parivrājakā ānaṃtarya-kāriṇo yat karmâbhya-tītaṃ. tan nâstîty evaṃ-vādina iti vistavaḥ. *kiṃ te* Laguḍaśikhīyakāḥ pari-vrājakās *tasya karmaṇa* ānaṃtaryasya *bhūta-pūrvatvaṃ nêcchaṃti.* etad uktaṃ bhavati. icchaṃti sma te tasya karmaṇo bhūta-pūrvatvaṃ. kiṃ tu na dravyam iti tasmiṃ karmaṇi te vipratipannāḥ. nâsti tat karmâbhyatītam iti. yato Bha-gavatā yatra te vipratipannāḥ svabhāve. tat karmâbhyatītam astîti[5] vistareṇa.[6] tasmād asti svabhāvenâtītam iti vistaraḥ. tatra punaḥ sūtre yad bhūta-purvaṃ karma. na tad evâtītam ity abhisaṃdhāyôktaṃ tat karmâstîti. kiṃ tarhi. *tad-āhitaṃ* tena bhūta-pūrveṇa karmaṇā āhitam arpitaṃ. *tasyāṃ saṃtatau phala-dāna-sāmarthyaṃ saṃdhāyôktam* ity anenâbhiprāyeṇôktam iti. kathaṃ gamyata ity āha. *anyathā hi svena bhāvena vidyamānam atītaṃ na sidhyed* iti. sva-lakṣaṇena *vidyamānaṃ* tat karma pratyutpanna-lakṣaṇena *vidyamānam atītam* iti *na sidhyet.* pratyutpannam eva sidhyed ity abhiprāyaḥ. tad-āhitam iti vis-

[1]....[1] satradīpo N, sattadīpo C. mar-me de. [2]....[2] Ex conj. 'pi sāv MSS. Tib. simply yaṅ; but cf. the preceding line. [3] sic N. nā C. [4]....[4] sic MSS. ḥphags-paḥi gleṅ-gṣi yul na-lāndar saṅs-rgyas-kyis gsuṅs-paḥi mdo yaṅ-dag-par ldan-paḥi luṅ-las ḥphags-pa maudgal-gyi bu bsad-do ṣes gleṅ-ba daṅ kun-tu rgyu dbyug-thogs-thor-tshugs-can-rnams-kyis ḥdi ltar bsad-pa med-do ṣes smras-pa yod-de. deḥi phyir. [5] Simply iti MSS. yod-do ṣes. [6] rgyas-par gsuṅs-te vistareṇa bhāṣitaṃ?

tareṇâivam ucyamāne 'bhyatītaṃ tat karmâstîti sidhyati. [1]*itthaṃ câtad evam* iti[1]. yathā 'nāgataṃ [Tib. 135[a]] dravyato nâsty atītaṃ cêti. *vartamāne 'dhvanîti* viśtaraḥ. vartamāna-bhāvenâ*bhūtvā bhavatî*ty arthaḥ. *na. adhvano bhāvād anarthâṃtaratvāt.* [2]*nâiva* tad evam.[2] *adhvanaḥ* pratyutpannasya *bhāvāc* cakṣuḥ-saṃjñākād *anarthâṃtaratvāt.* adravyâṃtaratvād ity arthaḥ. ya eva vartamāno 'dhvā. sa eva bhāvaḥ. tat kathaṃ sa eva vartamānaḥ sv'ātmany adhvany abhūtvā bhaviṣyati. tathā hy uktaṃ

ta evâdhvā kathā-vastv

iti.[3] atha *sv'ātmani* cakṣuṣi cakṣur *abhūtvā bhavati siddham idam anāgataṃ cakṣur nâstî*ti. *ālaṃbana-mātram* iti. *mātra*-śabdo janakatva-vyāvartanârthaḥ. tad-rūpôtpatter *ālaṃbanaṃ* dharmā ity abhiprāyaḥ. *yad anāgataṃ sahasrair* iti. saṃnikṛṣṭam apy anāgataṃ janakaṃ na yujyate. kim aṃgâticireṇa kālena *yad bhaviṣyati.* na hi pūrvakālīnasya phalasya paścātkālīno hetur yujyata iti. *nirvāṇaṃ cê*ti. *nirvāṇaṃ* hi vijñānaṃ niruddhān na janayet. saṃsāra-pravṛtti-nirodhād ity abhiprāyaḥ. *abhūd bhaviṣyati cê*ti. yad vartamānâvasthāyāṃ rūpam *abhūt bhaviṣyati ca.* tab ālaṃbanam ity arthaḥ. kathaṃ jñāyate evaṃ tad ālaṃbyate na punar astî[Tib. 135[b]]ty ata āha. *na hi kaścid atītaṃ rūpaṃ vedanāṃ vā smarann astîti paśyati. kiṃ tarhi. abhūd iti* smarati tad rūpaṃ yathādṛṣṭaṃ yathā'nubhūtāṃ ca vedanāṃ cakṣur-vijñānânubhava-balena. *yathā khalv apî*ti vistareṇ' Ācārya evôpacaya-hetum āha. *vartamāna-rūpam iva bhūtaṃ bhaviṣyac* ca gṛhyata ity abhiprāyaḥ. *yadi ca tathâivâstî*ti yathā vartamānaṃ. *vartamānaṃ tat prāpnoti. atha nâsti tat tathâiva asad apy ālaṃbanaṃ bhavatîti siddhaṃ.* vartamānavad-rūpasyâbhāvāt. tasya ca smaryamāṇatvāt. [4]*tad eva tad-vikīrṇam* iti. *yad eva tad* vartamānaṃ. tad eva vikīrṇam atītānāgataṃ.[4] *na. vikīrṇasyâgrahaṇād* iti. *na* yuktam etat. *vikīrṇasyâgrahaṇāt.* pūrvaṃ na vikīrṇam idānīṃ vikīrṇam etad rūpam ity evam asyâ*grahaṇāt. yadi ca tat tad evê*ti viśtaraḥ. yadi ca vartamānâvasthāyāṃ piṇḍī-bhūtaṃ *rūpaṃ.* tad atītâvasthāyām anāgatâvasthāyāṃ ca *paramâṇuśo vibhaktam* ato na vartamānavat gṛhyate. *evaṃ sati* tādavasthyān *nityāḥ paramâṇavaḥ syuḥ.* anāgatāḥ pratyutpannā atītāś ca ta eva ta[5] iti. evaṃ ca sati *paramâṇu-saṃcaya-vibhāga-mātram eva prāpnoti. na tu kaścid utpādo nâpi nirodha ity Ājīvikānāṃ* pāṣaṇḍinām *vādaḥ parigṛhīto bhavati. tathā cê*ṣyamāṇe *sūtram apāstaṃ bhavati. cakṣur* bhikṣava *utpadyamānam*

[1]....[1] itthaṃ vâtad evam iti MSS. de ni gdon-mi-ja-bar de lta-bu yin-par śes-par bya-ste. ṣes bya-ba ni. [2]....[2] sic MSS. de ni de lta ma-yin-te=nâtad evam? [3] Kārikā I, 7[c]. [4]....[4] om. Tib. tad for yadi and yad for yady? [5] tu MSS. de-dag.

na kutaścid āgacchati. nirudhyamānaṃ na kvacit saṃnicayaṃ gacchati. iti hi bhikṣavaś cakṣur [Tib. 136[a]] abhūtvā bhavati bhūtvā ca prativigacchatîti.[1] kathaṃ punar idaṃ sūtram apaviddhaṃ virodhitaṃ bhavati. yasmāc cakṣur utpadyamānaṃ svena rūpeṇa na kutaścid āgacchatîty etat padaṃ bādhitaṃ bhavati. nirudhymānaṃ na kvacit saṃnicayaṃ gacchatîty etad api padaṃ bādhitaṃ bhavati. atīte 'dhvani tat-paramâṇūnāṃ viprakīrṇa-saṃcitatvâbhyupagamāt. *a-paramâṇu-saṃcitānām* iti. *vedan'ādīnām* a-paramâṇv-ātmanāṃ *kathaṃ viprakīrṇatvaṃ.* mūrtānāṃ hi saṃcitatvaṃ viprakīrṇatvaṃ vā 'bhavad bhaven nâmūrtānāṃ. *te 'pi ca yathôtpannânubhūtāḥ smaryanta* iti. vartamāna-rūpā eva smaryante. *yadi ca te tathâiva saṃti. yathā vartamānā nityāḥ prāpnuvaṃti. atha*[2] *na saṃti* tad-rūpāḥ *asad apy ālaṃbanam iti siddhaṃ. trayodaśam apy āyatanam ālaṃbanaṃ syād* iti. trayodaśānām āyatanānāṃ pūraṇaṃ trayadaśam āyatanaṃ. tad vijñānasy' ālaṃbanaṃ syāt. asad-ālaṃbanatva iṣyamāṇe tad-ālaṃbanaṃ vā vijñānaṃ syāt. evaṃ Vaibhāṣikeṇôkte Ācārya āha. *atha trayodaśam* iti vistaraḥ. *ctad eva nāmê*ti Vaibhaṣikāḥ. yad *etan nāma* trayodaśam āyatanam iti. tad *ālaṃbanaṃ. evaṃ tarhi nāmâiva nâstîti* [Tib. 136[b]] *pratīyeta.* nâbhidheyaṃ trayodaś'āyatanâbhāva-lakṣaṇaṃ. *kiṃ ca yaś ca śabdasya prāg-abhāvam ālaṃbate. kiṃ tasy' ālaṃbanaṃ.* bhavatîti vākya-śeṣaḥ. evaṃ prakṛte Vaibhāṣika āha. *śabda ev' ālaṃbanam* iti prakṛtaṃ. *evaṃ tarhî*ti vistareṇ' Ācāryaḥ. yaḥ śabdasya prāg-abhāvam ālaṃbate. śabda eva ten' ālaṃbito bhavati. na prāg-abhāvaḥ. prāptam idaṃ bhavati. *yaḥ śabdâbhāvaṃ prārthayate. tasya śabda cva kartavyaḥ syād* iti. *anāgatâvastha iti cet syān mataṃ.* yasyâsau prāg-abhāvaḥ. so *'nāgatâvasthas* ten' ālaṃbyate. tasmād yaḥ śabdâbhāvaṃ prārthayate. na tasya śabda eva kartavyaḥ syād iti. tad ucyate. *sati kathaṃ nâstîti buddhir* iti. vidyamāne tasmiṃ śabde yasyâsau prāg-abhāvaḥ *katham* asya *nâsti-buddhir* yā prāg-abhāvam ālaṃbate. *vartamāno nâstîti cet.* tatrâitat syāt vartamāno nâstîty evaṃ tad-ālaṃbanān nâsti-buddhis tasyôtpadyata iti. *na. ekatvāt.* yad eva tad anāgataṃ. tad eva vartamānaṃ bhavati. na tasmād anyad iti. kathaṃ tasminn eva vartamāne nâsti-buddhir utpadyate. *yo vā tasya viśeṣaḥ. yo vā tasyânāgatasya paścād viśeṣo* vartamānâvasthāyāṃ bhavati. tatra viśeṣe vartamāno nâstîti tad-buddhir utpadyate. *'tasyâbhūtvā-bhāva-siddhiḥ.* tasya viśeṣasyâbhūtvā pūrvaṃ paścād bhāvaḥ. tasya siddhir iti. [Tib. 137[a]] *bhāvaś câbhāvaś cê*ti. bhāvo vartamānâvasthyāyām abhāvo 'tītānāgatâvasthayoḥ. *iti vijñānasyôbhayam ālaṃbanaṃ bhavati.* yady abhāvo vijñānasy' ālaṃbanaṃ *yat tarhî*ti vis-

[1] 論第二十 6[a10b1]. [2] adhva MSS. ḥon-te.

taraḥ. *bodhisattvena* caramabhavikenâivam *uktaṃ. yal lokenâsti. taj jñāsyā=mîty*[1] *eṣa saṃbhavo nâstî* ti vacanād abhāv'ālaṃbanaṃ na bhavatîti darśitaṃ bha=vati. Ācāryo 'nyâbhiprāyatām asya sūtrasya darśayann āha. *apare ābhimānikā* iti vistaraḥ. apariśuddha-samādhayo *'pare ābhimānikā* bhavaṃti. *asaṃtam apy avabhāsaṃ* divya-cakṣur-avabhāsaṃ prayogâvasthāyāṃ *saṃtam ity eva paśyaṃti. ahaṃ tu santam evâvabhāsaṃ* pūrva-rūpaṃ divya-cakṣuṣo *stîti paśyāmî* ty *ayaṃ tatra* sūtre *'bhiprāyaḥ. kuto 'sya vimarśa* iti. sarva-buddhīnāṃ [2]sad-viṣayatve[2] vyavasthāpyamāne *kuto 'sya vimarśa*-vicāraḥ saṃdeho vā *syāt.* yad uta loke nâstîti vistareṇa ya uktaḥ. sad-asad-ālaṃbane tu buddhīnām ayaṃ vimarśaḥ saṃbhavati. nânyathā. *ko vā viśeṣa* iti. *ko vā* bodhisattvasyânyebhyo *viśeṣaḥ* yadi te 'pi santam evâvabhāsaṃ paśyaṃti nâsaṃtaṃ. sad-asad-ālaṃbanatve hi buddhīnām ayaṃ viśeṣo bhavati. *itthaṃ cânitad evaṃ* [Tib. 137[b]] *sat.* asad-āla=ṃbanā buddhaya iti. *sac ca sato jñāsyaty asac câsata* itîdam atrôdāharaṇaṃ. *sac ca* vastu sattvataḥ [3]paraiṣyati jñāsyati[3] *asac câsattvata*[4] ity asad-ālaṃbanā buddhaya iti siddhaṃ. *tasmād ayam apy ahetur* iti. yad etad bodhisattvenôktam iti. *tat-pūrvakād* iti. karma-*pūrvakāt* citta-saṃtāna-viśeṣāt. *Ātmavāda-pratiṣe=dha* iti. śāstrâvasāne Vātsīputrīya-mata-pratiṣedhe. *utpādas tarhi abhūtvā bha=vatî* ti. *utpādaḥ* pūrvaṃ nâstîdānīṃ bhavatîti *siddho* 'pūrva-prādurbhāvaḥ. utpādasyôtpādavatā saha tulya-vārttatvāt. *atha sarva evâstî* ti. utpādo 'pi yady asti na kevalaṃ hetur anāgataṃ ca phalam ity abhiprāyaḥ. *kasyêdānīṃ kva sāmarthyam* iti. *kasya* hetoḥ *kva* phale *sāmarthyaṃ.* hetuś ca[5] yathôktaḥ utpā=daḥ phalaṃ cânāgatam astîti. *vartamānī-karaṇa* iti Vaibhāṣikaḥ. *kim idānīṃ vartamānī-karaṇam* iti vistareṇ' Ācāryaḥ. nôtpādo vartamānī-karaṇaṃ. tasya vidyamānatvāt. ata evaṃ pṛcchati. *deśâṃtar'ākarṣaṇaṃ cet.* yadi manyase he=tunā phalasya *deśâṃtar'ākarṣaṇaṃ* vartamānī-karaṇam iti. atra brūmaḥ. *nityaṃ prasaktaṃ* phalam iti vākya-śeṣaḥ. kevalaṃ deśâṃtarād deśâṃtar'ākarṣaṇaṃ. na kiṃcid apūrvam utpadyata iti. *nityaṃ prasaktaṃ. arūpiṇāṃ ca* [Tib. 138[a]] vedan'ādīnāṃ. *kathaṃ* tad-deśâṃtar'ākarṣaṇā. amūrtatvenâdeśa-sthatvān na tad yujyata ity abhiprāyaḥ. yac *ca tad-ākarṣaṇaṃ* kriyā-saṃjñakaṃ. tad abhūtvā bhūtam ity *abhūtvā-bhāva-siddhir* ity abhiprāyaḥ. *svabhāva-viśeṣaṇaṃ cet.* yadi manyase hetunā svabhāvo 'sya phalasya viśeṣyate. tena phala-viśeṣaṇaṃ bha=vatîti. atra brūmaḥ. *siddham abhūtvā-bhavanam* iti. *siddham abhūtvā* viśe=

[1] °mity MSS. [2]....[2] sad-viṣatve C, sad-viṣetve N. yul yod-pa ñid-du. [3]....[3] sic MSS. śes-so. khyad-par-du-ḥgroḥo ṣes bya-ba ni bye-brag-tu śes-par ḥgyur-baḥo. [4] asattva MSS. med-pa-ñid-du. [5] °tur hi MSS. rgyu daṅ.

ṣaṇasya *bhavanaṃ* prādurbhāva iti. *adhva-trayaṃ vā.* kiṃ. sarvam astîty adhikṛtaṃ. *yathā 'tra tad asti tathôktam* iti. yad bhūta-pūrvaṃ tad atītaṃ. yat sati hetau bhaviṣyati. tad anāgataṃ. yad bhūtvā 'vinaṣṭaṃ. tat pratyutpannam. ity evaṃ Sarvâstivādaḥ śāsane sādhur bhavati. *kathaṃ tena tasmiṃ vā saṃyukta* iti. *kathaṃ tenâtītānāgatena* kleśena *tasmin vā* atītānāgate vastuni *kathaṃ saṃ=yukta* iti. *taj-ja-tad-dhetv-anuśaya-bhāvāt kleśenê* ti. tasmād atītāj jātas *taj-jaḥ·* tasyânāgatasya hetus *tad-dhetuḥ.* taj-jaś câsau tad-dhetuś ca taj-ja-tad-dhetuḥ. taj-ja-tad-dhetur *anuśayo* bījaṃ *taj-ja-tad-dhetv-anuśayaḥ.* tasya bhāvāt. atīte=nânāgatena[1] ca kleśena yathākramaṃ saṃyuktaḥ. tad atītānāgataṃ vastv ālaṃ banam asyêti *tad-ālaṃbanaḥ kleśas* tasyânuśayaḥ. tasya *bhāvād atīte 'nāgate ca vastuni* yathākramaṃ *saṃyukta iti.*

dharmatê ti. [Tib. 138[b]] dharmāṇāṃ svabhāvaḥ. atīt'ādikâdhva-vyavasthāne sati tat-saṃvyavahāra-vyutpādanârtham āha. *asti paryāya* ity-ādi. asti vacana-kramaḥ. *yad utpadyate. tan nirudhyata* ity uktvā. dṛṣṭâṃtam āha. *rūpam utpadyate rūpaṃ nirudhyate* dravyânanyatvāt. *anyad utpadyate 'nyan niru=dhyate. anāgatam utpadyate* 'nyad utpādâbhimukhatvāt. *vartamānaṃ nirudh=yate* 'nyan nirodhâbhimukhatvāt. *adhvā 'py utpadyate utpadyamānasya* dharma=syâ*dhva-saṃgṛhītatvād* adhva-svabhāvatvād ity arthaḥ.

ta evâdhvā kathā-vastv

iti[2] lakṣaṇāt. *adhvano 'py* upādāna-rūpād *utpadyate* dharmaḥ. kasmād ity āha. *aneka-kṣaṇikatvād anāgatasyâdhvana* iti. yasmād anekeṣāṃ kṣaṇānām anāga=tānāṃ rāśi-rūpāṇāṃ kaścid eva kṣaṇa utpadyate. ato 'dhvano 'py utpadyata ity ucyate.

(28) *prasaṃgen' āgatam* iti.

śeṣais tu sarvaiḥ sarvatrêti[3]

prasaṃgen' āgatam atītānāgata-vicāraṇaṃ. *yad yastu prahīṇam* ity-ādi. iha *prahāṇaṃ* prāpti-vigamāt. *visaṃyogas* tad-ālaṃbana-kleśa-prahāṇāt. darśana-bhāvanā-mārgāv adhikṛtya

prahīṇe duḥkha-dṛgg-heya

ity-ādi. prāk *prahīṇe* ity-ādi.

śeṣa-sarvagair

iti. samudaya-darśana-prahātavyaiḥ sarvatragaiḥ.

śeṣais tad-viṣayair malair

[1] atītenāg° MSS. ḥdas-pa daṅ ma-ḥoṅs-pa. [2] Kārikā I, 7[c]. [3] Kārikā V, 24[c].

iti. prahīṇa-prakāra-viṣayânuśayair[1] ity arthaḥ. tad-yathā 'dhimātrâdhimātre prakāre prahīṇe 'dhimātra-madhy'ādibhiḥ śeṣair aprahīṇair anuśayaiḥ saṃyuktaḥ. tathā hy asāv adhimātrâdhimātreṇa prahīṇena kleśa-prakāreṇa[2] visaṃyukto 'pi sa saṃyukta eva taiḥ śeṣair iti.

(29–31) *piṇḍa-vibhāṣāṃ kurvaṃti.* saṃkṣepa-vyākhyāṃ kurvaṃtîty arthaḥ. ke. Vaibhāṣikāḥ. *ṣoḍaśêti.* *kāmâvacarāḥ paṃca prakārāḥ.* [Tib. 139ª] duḥkha-samudaya-nirodha-mārga-darśana-prahātavyāś catvāro bhāvanā-prahātavyaś ca paṃcamaḥ. evaṃ yāvad *ārūpyâvacarāḥ paṃca prakārā* iti paṃcadaśa. *anāsravaś ca* ṣoḍaśa iti *ṣoḍaśa dharmāḥ.* ime ca dharmāḥ ye darśana-prahātavyāḥ. te catuḥ-skandha-svabhāvāḥ. ye bhāvanā-prahātavyāḥ. te paṃca-skandha-svabhāvāḥ. kathaṃ. yā vedanā yair darśana-prahātavyair anuśayaiḥ saṃprayuktāḥ. sa vedanā-skandhaḥ. yāḥ saṃjñāḥ. sa saṃjñā-skandhaḥ. ye 'nuśayāḥ ye ca tat-saṃprayuktāś cetan'ādayo yāś câiṣāṃ vedan'ādīnāṃ sarveṣāṃ caitasikānāṃ[3] prāptayo jāti-jarā-sthity-anityatāś ca viprayuktāḥ. sa saṃskāra-skandhaḥ. yac câibhiḥ saṃprayuktaṃ mano-vijñānaṃ. sa vijñāna-skandhaḥ. iti catuḥ-skandha-svabhāvā darśana-prahātavyāḥ. bhāvanā-prahātavyāḥ punar ato 'nye s'āsravā dharmāḥ. kathaṃ. bāhy'ādhyātmikaṃ sarvaṃ s'āsravaṃ rūpaṃ rūpa-skandhaḥ. anāsrava-darśana-prahātavya-varjyāś ca vedanā-saṃjñā-saṃskāra-vijñāna-skandhā iti paṃca-skandha-svabhāvā bhāvanā-prahātavyā veditavyāḥ. *cittāny api ṣoḍaśâtāny evêti.* kāmâvacaraṃ duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyam [Tib. 139ᵇ] iti paṃca cittāni. evaṃ rūpâvacarāṇy ārūpyâvacarāṇi ca paṃca-paṃca anāravaṃ ca cittam iti ṣoḍaśa cittāni. tāni tat-ṣoḍaśa-dharm'ālaṃbanāni varṇyaṃte. *amuṣminn iyaṃto 'nuśayā* iti. *amuṣmiṃ* dharme *iyaṃto 'nuśayā* ye tena cittena saṃprayuktā ālaṃbanataḥ saṃprayogato vā 'nuśerata ity *etad abhyūhitavyaṃ.*

duḥkha-hetu-dṛg-abhyāsa-praheyāḥ kāma-dhātu-jā

iti. *duḥkha*-samudaya-darśana-bhāvanā-*praheyāḥ kāmâvacarā* ity arthaḥ. eṣā vigraha-jātir iti. svaka-trayaṃ câika-rūp'āptaṃ câmalaṃ ca. svaka-trayâika-rūp'āptâmalāni vijñānāni.

svaka-trayâika-rūp'āptâmala-vijñāni.

teṣāṃ

gocarāḥ.

kāmâvacarās tāvad iti vistaraḥ. *kāmâvacarā duḥkha-samudaya-darśana-prahātavyā* yathākramaṃ daśa-saptânuśayāḥ. tat-saha-bhuvas tat-prāptayaś ca sânucarāḥ. *bhāvanā-heyāś* catur-anuśayās tat-saha-bhuvas tat-prāptayaś ca sânucarāḥ.[1] sarvaṃ s'āsravaṃ rūpaṃ. anye câkliṣṭā dharmāḥ. ete *dharmāḥ paṃcānāṃ cittānām ālaṃbanaṃ.* keṣām ity āha. *sva-dhātukānāṃ trayāṇāṃ teṣām evê*ti. kāmâvacarāṇāṃ duḥkha-samudaya-darśana-[Tib. 140ª] bhāvanā-heyānāṃ. kathaṃ kṛtvā. duḥkha-darśana-heyās tāvad duḥkha-darśana-heyasya sarvatragâsarvatraga[2]-saṃprayuktasya. samudaya-darśana-prahātavyasya ca sarvatraga-saṃprayuktasya. bhāvanā-heyasya ca kuśalasya. *rūpâvacarasyâikasya bhāvanā-heyasyâiva.* laukikena mārgeṇa kāma-dhātûpapannasya kāmâvacara-dharm'ālaṃbanâvasthāyāṃ. rūpa-dhātûpapannasya ca kāma-dhātu-darśanâvasthāyāṃ. *anāsravasya ca* dharma-jñāna-pakṣasya[3] cêti paṃcānāṃ cittānām ālaṃbanaṃ bhavaṃti. na kāmâvacarayor nirodha-mārga-darśana-heyayoś[4] cittayor ālaṃbanam. anāsrav'ālaṃbanayoś cittayor nirodha-märg'ālaṃbanatvāt. s'āsrav'ālaṃbanayoś ca nirodha-mārga-darśana-heya-mātr'ālaṃbanatvāt. nôrdhva-bhūmikānāṃ kliṣṭānāṃ. adhara-bhūmikânālaṃbanatvāt. n' ārūpyâvacarasya kuśalasya. catasṛbhir dūratābhir dūratvāt. evaṃ samudaya-darśana-heyā api dvi-prakārasya samudaya-darśana-heyasya. duḥkha-darśane heyasya ca sarvatraga-saṃprayuktasya. bhāvanā-heyasya kuśalasya. rūpâvacarasyâikasya bhāvanā-heyasyâiva. anāsravasya cêti. paṃcānām ev' ālaṃbanaṃ bhavaṃti. vyākhyānaṃ ca pūrvavad eva kartavyaṃ.[5] bhāvanā-heyā api paṃcānām ev' ālaṃbanaṃ bhavaṃti. duḥkha-samudaya [Tib. 140ᵇ] darśana-heyayoḥ sarvatraga-saṃprayuktayoś cittayor bhāvanā-heyasya ca kuśalâkuśalâvyākṛtasya yathāsaṃbhavaṃ. rūpâvacarasyâikasya bhāvanā-heyasyâiva. anāsravasya cêti. pūrvavad eva vācyaṃ.

svakâdhara-trayôrdhvâikâmalānām

iti. svakānām adharāṇāṃ ca trayaṃ *svakâdhara-trayaṃ* ca *ūrdhvâikaṃ câmalaṃ* cêti vigrahaḥ. *rūpâvacarās ta eva tri-prakārā dharmā* iti. duḥkha-samudaya-darśana-bhāvanā-heyās teṣām adhikṛtatvāt. *te 'ṣṭānāṃ cittānām ālaṃbanaṃ. sva-dhātukānāṃ trayāṇāṃ* teṣām eva duḥkha-samudaya-darśana-bhāvanā-heyānāṃ *pūrvavad* vyākhyeyaṃ. *adhara-dhātukānāṃ trayāṇāṃ teṣām eva. teṣāṃ* duḥkha-samudaya-darśana-heyayor visabhāga-dhātu-sarvatraga-saṃprayuktayoś cittayor bhāvanā-heyasya ca śrutamayasya ca cintāmayasya vā. *ūrdhva-dhātukasyaikasya bhāvanā-heyas*yâiv' ākāś'ānaṃty'āyatana-sāmantaka-saṃgṛhītasya. *anāsravasya* cânvaya-jñāna-pakṣasyêti.

[1] viṣayair anuśayair MSS. yul-gyi phra-rgyas-rnams-kyis. [2] °raṇa MSS. [3] MSS. add: yāś câiva which Tib. has not.

[1] gocarāḥ MSS. rjes-su ḥbraṅ-ba daṅ bcas-pa. [2] asarvatra MSS. kun-tu ḥgro-ba ma-yin-pa °kṣyasya MSS. [4] heyoś MSS. [5] °vyaḥ MSS.

tridhātv-āpta-trayânāsrava-gocarā

iti. tri-dhātv-āptānāṃ trayāṇām anāsravasya ca *gocarāḥ. ta evê*ti. *ta eva* duḥkha- [Tib. 141[a]] samudaya-darśana-bhāvanā-heyā adhikṛtāḥ. *tri-prakarāṇāṃ teṣām evê*ti. kāma-rūpâvacarāṇāṃ duḥkha-samudaya-darśana-heyānāṃ visabhāga-dhātu-sarvatraga-saṃprayuktānāṃ caturṇāṃ bhāvanā-prahātavyayor dvayor yathāyogaṃ. sva-dhātukānāṃ ca trayāṇāṃ. katameṣāṃ. sarvatragâsarvatraga-saṃprayuktayor yathāyogaṃ dvayor bhāvanā-prahātavyasya cânāsravasya cêti. *daśānāṃ cittānām ālaṃbanaṃ bhavaṃti.*

nirodha-mārga-dṛg-gheyāḥ sarva-svâdhika-gocarā

iti. *sarva*-grahaṇaṃ traidhātukôpasaṃgrahârthaṃ.

svasyâdhikasya gocarā

iti vacanāt pūrvôktānāṃ ca gocarā ity arthād uktaṃ bhavati. atha vā svenâdhikāni svâdhikāni. svâdhikānāṃ gocarāḥ *svâdhika-gocarā* iti. *tasyâdhikasyê*ti. rāg'ādi-saṃprayuktasya. na mithyā-dṛṣṭy-ādi-saṃprayuktasya. tasya nityaṃ nirodha-mārg'ālaṃbanatvāt. *pūrvôktānāṃ paṃcānām* iti. kāmâvacarāṇāṃ trayāṇāṃ. dvi-nikāya-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ. rūpâvacarasya bhāvanā-prahātavyasyâîva. anāsravasya cêti. *mārga-darśana-prahātavyā apy evam* iti. kim evaṃ. [Tib. 141[b]] ṣaṇṇāṃ cittānām ālaṃbanam iti. *navānām ekādaśānāṃ ca cittānām ālaṃbanaṃ bhavatî*ti. rūpâvacarā nirodha-mārga-darśana-prahātavyā navānāṃ cittānām ālaṃbanaṃ bhavaṃti. ārūpyâvacarā ekādaśānām iti. kathaṃ. rūpâvacarā nirodha-mārga-darśana-prahātavyā dharmāḥ kāmâvacarāṇāṃ visabhāga-dhātu-sarvatraga-saṃprayukta-bhāvanā-heyānāṃ trayāṇāṃ. sva-dhātukānāṃ ca trayāṇāṃ dvi-nikāya-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ. ārūpyâvacarasya bhāvanā-prahātavyasy' ākāś'ānaṃty'āyatana-saṃgṛhītasya. anāsravasya cânvaya-jñāna-pakṣasya. tasyâîva cādhikasya nirodha-darśana-prahātavyasya mārga-darśana-prahātavyasya vā cittasya. iti navānāṃ pratyekam ālaṃbanaṃ bhavaṃti. ārūpyâvacarā api nirodha-mārga-darśana-prahātavyā dharmāḥ pratyekam ekādaśānāṃ cittānām ālambanaṃ bhavaṃti. kāma-rūpâvacarāṇāṃ visabhāga-dhātu-sarvatraga-saṃprayukta-bhāvanā-prahātavyānāṃ ṣaṇṇāṃ. sva-dhātukānāṃ ca trayāṇāṃ dvi-nikāya-sarvatraga-saṃprayuktaka-bhāvanā-prahātavyānāṃ. nirodha-mārga-darśana-prahātavyasya ca pratyekam adhikasya. anāsravasya cânvaya-jñāna-pakṣasya. ity ekādaśānām ālaṃbanaṃ bhavaṃti.

anāsravās tri-dhātv-aṃtya-trayânāsrava-gocarā

iti. anāsravā nirodh'ādayaḥ. *triṣu dhātuṣu* [Tib. 142[a]] yāny *antyāni trayāṇi*

nirodha-mārga-darśana-bhāvanā-prahātavya-lakṣaṇāin. teṣāṃ yathāyogam *anāsravasya* ca gocarāḥ. kathaṃ. pratisaṃkhyā-nirodh'ārya-mārgau tāvat tad-ālaṃbanānāṃ mithyā-dṛṣṭi-vicikitsā'vidyā-saṃprayuktānāṃ bhāvanā-prahātavyānām anāsravasya ca dharma-jñānânvaya-jñāna-pakṣasya yathāyogam ālaṃbanaṃ. ākā'sâpratisaṃkhyā-nirodhau tu bhāvanā-prahātavyasyâîvâkliṣṭasya cittasy' ālaṃbanam iti veditavyaṃ. ācārya-Guṇamati-Vasumitrau tu vyācakṣāte ākāśâpratisaṃkhyā-nirodhau bhāvanā-prahātavyasya kliṣṭâkliṣṭasy' ālaṃbanam iti. tad ayuktaṃ.

mithyā-dṛg vimatī tābhyāṃ yuktā 'vidyā 'tha kevalā
nirodha-mārga-dṛg-gheyāḥ ṣaḍ anāsrava-gocarā

iti[1] niyamāt. [2]ato na kliṣṭa-cittasya bhāvan' ālaṃbanam iti siddhâṃtaḥ.[2]

paṃcâṣṭa-daśa-vijñāna-daśa-vijñāna-gocarā

iti. kāmâvacarāḥ duḥkha-samudaya-darśana-bhāvanā-heyāḥ paṃcānāṃ gocarāḥ. rūpâvacarā aṣṭānām. ārūpyâvacarā daśānām. amalā api daśānām evêti. pūrva-vyākhyānânusāreṇa yojyaṃ. [4]*etāny eva ṣoḍaśa cittāni* ṣaṭtriṃśad bhavaṃti. kāma-dhātau duḥkha-samudaya-darśana-heyam[3] a-sarvatraga-saṃprayuktaṃ sabhāga-visabhāga-sarvatraga-saṃprayuktaṃ ca. evaṃ rūpa-dhātau duḥkha-samudaya-darśana-heyaṃ pratyekaṃ tri-prakāraṃ. ārūpya-dhātāv anyatra visabhāga-dhātu-bhūmi-sarvatraga-saṃprayuktāt. nirodha-mārga-darśana-heyaṃ dhātu-traye 'pi pratyekaṃ dvidhā s'āsravânāsrav'ālaṃbanatvāt. bhāvanā-heyam api kliṣṭâkliṣṭa-bhedāt dvi-prakāraṃ. anāsravam api dharma-jñāna-pakṣam anvaya-jñāna-pakṣaṃ cêti dvidhā.[4]

kāmâvacaraṃ bhāvanā-prahātavyam iti. paṃca-vijñāna-kāyikaṃ sukhêndriyaṃ. *rūpâvacaraṃ paṃca-prakāram* [Tib. 142[b]] iti. prathama-dhyāna-bhūmikaṃ tri-vijñāna-kāyikaṃ. tṛtīya-dhyāna-bhūmikaṃ mānasam ity abhisamasya yathāyogaṃ paṃca-prakāraṃ duḥkha-darśana-prahātavyaṃ yāvad bhāvanā-prahātavyaṃ. *anāsravaṃ ca* tṛtīya-dhyāna-bhūmikam eva.

*kāmâvacarasya catuḥ-prakārasyê*ti. duḥkha-samudaya-mārga-darśana-bhāvanā-praheyasya. duḥkha-samudaya-darśana-heyayoḥ sukhêndriyam ālaṃbanaṃ bhavati. yasmād duḥkha-samudaya-satya-saṃgṛhītaṃ sva-bhūmikam ūrdhva-bhūmikaṃ vā sukhêndriyaṃ satkāya-mithyā-dṛṣṭy-ādīnām ālaṃbanaṃ bhavati. mārga-darśana-heyasya ca mithyādṛṣṭy-ādi-saṃprayuktasya mārga-satya-saṃgṛhītaṃ sukhêndriyam ālaṃbanaṃ. bhāvanā-heya-rāg'ādi-saṃprayuktasya ca cittasya

[1] Kārikā V, 14. [2]....[2] sic MSS. de-bas-na bsgoms-pas spaṅ-bar bya-ba ñon-moṅs-pa-can-gyi dmigs-pa yin-no ṣes bya-ba ni grub-paḥi mthaḥ ma yin no=ato na bhāvanā-prahātavyasya kliṣṭasy' ālambanam iti siddhântaḥ. [3] °yan MSS. [4]....[4] om. Tib.

tat-paṃca-vijñāna-kāyikaṃ sukhêndriyam ālaṃbanam. iti catuṣ-prakārasyâsya tad ālaṃbanaṃ. na tu nirodha-darśana-heyasya cittasya. tatra mithyādṛṣṭy-ādīnāṃ nirodh'ālaṃbanatvāt. dṛṣṭiparāmarś'ādīnāṃ ca sva-nikāy'ālaṃbanatvāt. tatra ca sukhêndriyâbhāvāt. tenôcyate *'nyatra nirodha-darśana-heyād* iti. *rūpâvacarasya paṃca-prakārasyê*ti. yasmāt[1] tṛtīya-dhyāna-saṃgṛhītaṃ paṃca-prakāraṃ sukhêndriyaṃ bhavati. *mārga-darśana-bhāvanā-heyasyê*ti. *ārūpyâvacarasya* mārga-darśana-heyasya mithyādṛṣṭy-ādi-saṃprayuktasya[2] cittasya mārga-saṃgṛhītaṃ sukhêndriyam ālaṃbanaṃ. tad eva ca bhāvanā-heyasya kuśalasya cittasy' ālaṃbanam. *anāsravasya ca* sarvam apy ālaṃbaṇaṃ [Tib. 143ᵃ] bhavati. *tatra yathā-saṃbhavam* iti. yasmād anāsrave [3]anuśayā nânuśerate.[3] yasmāt kvacid eva kecid anuśerate. tasmād *yathāsaṃbhavam*[4] ity ucyate. tatra vijñāne *kāmâvacarāś* catvāro *nikāyāḥ*. tad-yathā nithyā-dṛṣṭi-saṃprayukte sukhêndriy'ālaṃbane daśâpi duḥkha-darśana-prahātavyā anuśayā ālaṃbanato 'nuśerate saṃprayogato vā *yathā-saṃbhavaṃ*. evaṃ samudaya-darśana-prahātavyāḥ. mārga-darśana-prahātavyā api tatra sukhêndriy'ālaṃbane vijñāne 'nuśerate. mārga-sukhêndriy'ālaṃbane hi mithyā-dṛṣṭy-ādi-saṃprayukte vijñāne mithyā-dṛṣṭy-ādayaḥ saṃprayogato 'nuśerate. dṛṣṭiparāmarś'ādayo 'py ālaṃbanato 'nuśerate. tasmāt [5]so 'pi[5] nikāyas tatrânuśete.[6] bhāvanā-heyo 'pi nikāyo 'trânuśete.[7] tatra rāg'ādīnāṃ sukhêndriyālaṃbana-vijñān'ālaṃbana-yogāt. nirodha-darśana-prahātavya-nikāyas tu tatra nânuśete. sukhêndriy'ālaṃbana-vijñānâbhāvāt. *rūpâvacarāḥ saṃskṛt'ālaṃbanā* iti. rūpâvacaraṃ sukhêndriy'ālaṃbanaṃ paṃca-prakāram asti. tatra catvāro nikāyā anuśerata iti [8]su-gamam[8] etat. nirodha-[Tib. 143ᵇ] darśana-prahātavyās tu saṃskṛt'ālaṃbanāḥ katham anuśerate. tṛtīye dhyāne dṛṣṭiparāmarś'ādayaḥ sukhêndriyeṇa saṃprayujyaṃte. te cânyony'ālaṃbanāḥ. te tatra sukhêndriy'ālaṃbana-vijñāne saṃprayogata ālaṃbanato vā 'nuśerate. *ārūpyâvacarau dvau nikāyāv* iti. mārga-darśana-bhāvanā-heya-nikāyau. mārga-sukhêndriy'ālaṃbane mithyādṛṣṭy-ādi-saṃprayukte mithyādṛṣṭy-ādayaḥ saṃprayogato 'nuśerate. dṛṣṭiparāmarś'ādayas tu tatr' ālaṃbanato 'nuśerate. bhāvanā-heyo 'pi nikāyo 'nuśete. bhāvanā-heyaṃ hi kuśalaṃ cittaṃ mārgam ālaṃbate. tatra sa rāg'ādi-nikāyo 'nuśete. *sarvatragāś c'* ārūpyâvacarā *anuśayās tatrâiva* vijñāne mārg'ālaṃbana-mithyādṛṣṭy-ādi-saṃprayukte vā vijñāne *'nuśerata iti vijñātavyaṃ*.

*tasyâiva dvādaśa-vidhasyê*ti. kāmâvacarasya catuṣ-prakārasyânyatra nirodha-

[1] MSS. add tat which Tib. has not. [2] om. MSS. daṅ mtshuṅs-par ldan-pa. [3]....[3] anuśayā-nuśerate MSS. phra-rgyas-dag rgyas-par mi hgyur-ba. [4] sadbhāvam MSS. ci-rigs-pa. [5]....[5] sa câpi MSS. de yaṅ. [6] °śerate MSS. [7] 'py anuś° N, 'py anuśerate C. de-la rgyas-par hgyur-te. [8]....[8] su-gatam MSS. go-slaho.

darśana-heyāt. rūpâvacarasya paṃca-prakārasy' ārūpyâvacarasya ca dvi-prakārasya mārga-darśana-bhāvanā-heyasyânāsravasya cêty anyony'ālaṃbana-yogatas tasya sukhêndriy'ālaṃbanaṃ vijñānam ālaṃbanaṃ bhavati. *ārūpyâvacarasya ca bhūyo dvi-prakārasya* tat sukhêndriy'ālaṃbanaṃ vijñānam ālaṃbanaṃ bhavati. katamasyêty āha. *duḥkha-samudaya-darśana-prahātavyasyê*[Tib. 144ᵃ]ti. ārūpyâvacarasya sarvatraga-saṃprayuktasya hi duḥkha-samudaya-darśana-heya-bhedāt dvi-prakārasya cittasy' ārūpyâvacara-mārga-darśana-heya-mithyādṛṣṭy-ādi-saṃprayuktaṃ vijñānaṃ märg'ālaṃbanaṃ c' ārūpyâvacaraṃ bhāvanā-heyaṃ kuśalam ālaṃbanaṃ bhavati. *evam idaṃ caturdaśavidhaṃ sukhêndriy'ālaṃbana-vijñān'ālaṃbanaṃ tatr' ārūpyâvacarau duḥkha-samudaya-darśana-heyau vardhayitvê*ti. pūrvaṃ sarvatragā ev' ārūpyâvacarāḥ sukhêndriy'ālaṃbane vijñāne 'nuśerate. sukhêndriy'ālaṃban'ālaṃbane tu sakalāv apy ārūpyâvacarau duḥkha-samudaya-darśana-heyau nikāyāv anuśayāte. tasmāt tatra sarvatraga-saṃprayukte citte duḥkha-samudaya-darśana-heyā anuśayāḥ saṃprayogata ālaṃbanato vā yathāyogam anuśerate. śeṣās tu pūrvavad yojyāḥ.

anayā vartanyā 'nyad api gaṃtavyam iti. anena vartmanā *'nyad api* boddhavyaṃ. katham. duḥkhêndriy'ālaṃbane katy anuśayā anuśerata iti praśna āgate[1] vicārayitavyaṃ. duḥkhêndriyam ekavidhaṃ kāmâvacaraṃ bhāvanā-prahātavyaṃ paṃca-vijñāna-kāyikatvāt. tat samāsataḥ paṃcavidhasya vijñānasy' ālaṃbanaṃ bhavati. kāmâvacarasya [Tib. 144ᵇ] tri-prakārasya. duḥkha-samudaya-darśana-heyayoḥ sarvatraga-saṃprayuktayor vijñānayor bhāvanā-prahātavyasya ca. rūpâvacarasya ca bhāvanā-prahātavyasya. anāsravasya ca. idaṃ paṃcavidhaṃ duḥkhêndriy'ālaṃbanaṃ vijñānaṃ. tatra yathāsaṃbhavaṃ kāmâvacarās trayo nikāyā duḥkha-samudaya-darśana-bhāvanā-heyāḥ. tatra hi sarvatraga-saṃprayukte citte bhāvanā-heye ca duḥkha-samudaya-darśana-heyau nikāyau saṃprayogata ālaṃbanato vā yathāsaṃbhavam anuśayāte. bhāvanā-heye ca bhāvanā-heyo nikāyo 'nuśete. rūpâvacara eko bhāvanā-heyaḥ. tatra bhāvanā-heye citte 'nuśete. sarvatragāś ca rūpâvacarās tatrâivêty avagaṃtavyaṃ. duḥkhêndriy'ālaṃban'ālaṃbane vijñāne katy anuśayā anuśerate. tat punar [2]duḥkhêndriy'ālaṃbanaṃ pañca-vijñānaṃ[2] katamasya vijñānasya ālaṃbanaṃ. tasyâiva paṃcavidhasyânyony'ālaṃbana-yogena. kāmâvacarasya ca bhūyo märga-darśana-heyasya anāsrav'ālaṃbanasya. rūpâvacarasya ca sarvatraga-saṃprayuktasy' ālaṃbanaṃ bhavati. tena hi rūpâvacaraṃ duḥkhêndriy'ālaṃbanaṃ kuśalaṃ bhāvanā-

[1] āgato MSS. ḥoṅs-pa-la. [2]....[2] duḥkhêndriy'ālaṃban'ālaṃbanaṃ vijñānaṃ MSS. sdug-bsṅal-gyi dbaṅ-po-la dmigs-paḥi rnam-par śes-pa lṅa-po.

prahātavyam ālaṃbyate. ārūpyâvacaram apy ākāś'ānaṃty'āyatana-sāmantaka[1]-saṃgṛhīt'audārik'ādy-[Tib. 145[a]] ākāraṃ duḥkhêndriy'ālaṃbanam ālaṃbate. tad idam aṣṭavidhaṃ duḥkhêndriy'ālaṃban'ālaṃbanaṃ vijñānaṃ. tatra kāmâvacarāś catvāro nikāyāḥ. duḥkha-samudaya-mārga-darśana-bhāvanā-heyāḥ. rūpâvacarās trayo nikāyāḥ. duḥkha-samudaya-darśana-bhāvanā-prahātavyāḥ. ārūpyâvacara[2] eko bhāvanā-prahātavyaḥ. sarvatragāś cânuśayā anuśerata iti vijñātavyaṃ. saumanasyêndriy'ālaṃbane vijñāne katy anuśayā anuśerata iti praśne vicārayitavyaṃ. tat punaḥ saumanasyêndriy'ālaṃbanaṃ vijñānam ekādaśavidhaṃ. kāma-rūpâvacaraṃ paṃca pañca[3] prakāram anāsravaṃ cêti. tad etat samāsatas trayodaśavidhasya vijñānasy'[4] ālaṃbanaṃ bhavati. kāmâvacarasya paṃca-prakārasya saṃskṛt'ālaṃbanasya tasya saṃskṛtatvāt. evaṃ rūpâvacarasya. ārūpyâvacarasya tu dvi-prakārasya mārga-darśana-bhāvanā-heyasya. anāsravasya ca. idaṃ trayodaśavidhaṃ saumanasyêndriy'ālaṃbana-vijñānaṃ. tatra yathāsaṃbhavaṃ kāmâvacara-rūpâvacarāḥ paṃca-nikāyāḥ saṃskṛt'ālaṃbanāḥ. ārūpyâvacararau dvau nikāyau. sarvatragāś cânuśayāḥ anuśerata iti vijñātavyaṃ. saumanasyêndriy'ālaṃban'ālaṃbane vijñāne katy anuśayā anuśerate. tat punaḥ saumanasyêndriy'ā-[Tib. 145[b]] laṃbanaṃ trayodaśa[5]-vijñānaṃ katamasya vijñānasy' ālaṃbanaṃ. tasyâiva trayodaśavidhasya. ārūpyâvacarasya ca bhūyo dvi-prakārasya duḥkha-samudaya-darśana-prahātavyasya. idaṃ paṃcadaśavidhaṃ saumanasyêndriy'ālaṃbanaṃ vijñānaṃ. tatr' ārūpyâvacarau dvau duḥkha-samudaya-darśana-heyau vardhayitvā. kāmâvacara-rūpâvacarāḥ saṃskṛt'ālaṃbanāḥ. ārūpyâvacarāś catvāro nikāyāḥ anyatra nirodha-darśana-heyāt. anuśayā anuśerata iti vijñātavyaṃ. anayā diśā anyad api gaṃtavyam iti.

(32) *dvidhā sânuśayaṃ kliṣṭam*

iti. anuśayānair ananuśayānaiś cânuśayaiḥ *sânuśayaṃ kliṣṭam* ity arthaḥ. *tat-sahitatvāt* sadā'vasthitatvāt. *akliṣṭaṃ cittam* anuśayānair eva sânuśayaṃ viveca-yituṃ śakyatvāt. tathā hi vakṣyati

prahātavyaḥ kleśa ālaṃban'ātmata

iti.[6]

(33) [7]sarvasya sarvânaṃtaram utpatti-saṃbhavān nâsty eṣām utpattau sārva-janyaḥ krama-niyamaḥ. *duḥkhataḥ skandhān apohyê*ti.[8] nêdaṃ duḥkham ity *ātmato 'bhiniveśāt*. rūpam ātmêty evaṃ-dṛṣṭikasya vedan'ādy-ātma-grāha-dṛṣṭiḥ

[1] om. MSS. ñer-bsdogs. [2] ārūpyâvacaram apy ākāś'ānanty'āyatana-saṃgṛhīta as before MSS, but Tib. has simply gzugs-med-pa-na spyod-pa. [3] om. MSS. supplied from Tib. [4] om. MSS. rnam-par śes-pa. [5] om. MSS. rnam-pa bcu-gsum-po. cf. p. 483[30]. [6] Kārikā V,60[cd]. [8] ayoh° MSS.

pratyanīkā.[7]

(34) *aprahīṇo bhavaty aparijñāta* iti. *aprahīṇas* tat-prāpty-anucchedāt. *apa-rijñātas* tat-pratipakṣasya cânutpatteḥ. *kāma-rāga-paryavasthānīyā* iti. paryava-tiṣṭhate ebhir iti *paryavasthānīyāḥ* snānīyavat. kāma-rāgasya paryavasthānīyā anukūlā iti. kāma-rāga eva vā paryavasthānaṃ [Tib. 146[a]] kāma-rāga-paryava-sthānaṃ. tasmai hitāḥ *kāma-rāga-paryavasthānīyāḥ*. te punā rūp'ādayo *viṣayāḥ ābhāsa-gatā bhavaṃtî*ti. viṣaya-rūpatām āpannā bhavaṃtîty arthaḥ. *tatra câ-yoniśo-manaskāra* iti. tatra c' ābhāsa-gateṣu viṣayeṣu viparītaḥ samanaṃtara-pratyaya ity arthaḥ. *hetu-viṣaya-prayoga-balānî*ti. hetu-balaṃ kāma-rāgôtpa-ttaye kāma-rāgânuśayo 'prahīṇo bhavaty aparijñātaḥ. kāma-rāga-paryavasthānīyā viṣaya-balaṃ. tatra câyoniśo-manaskāraḥ prayoga-balaṃ. *evam anyo 'pi kleśa utpadyata* iti. pratighânuśayo 'prahīṇo bhavaty aparijñātaḥ. pratigha-paryava-sthānīyā dharmā ābhāsa-gatā bhavaṃti. tatra câyoniśo-manaskāra ity eṣa nayaḥ.

(35–38) *catvāro yogā eta evê*ti. kāma-yogo bhava-yogo dṛṣṭi-yogo 'vidyā-yogaś cêti.

*vinā mohenê*ti.

avidy'āsravasya pṛthag-uktatvāt. *saha paryavasthānair* āhrīky'ādibhir vakṣyamā-ṇaiḥ *ekacatvāriṃśad dravyāṇi. ekatriṃśad anuśayā* iti. dvādaśa dṛṣṭayaḥ. duḥkha-darśana-prahātavyā paṃca. samudaya-darśana-prahātavye dve. nirodha-darśana-prahātavye dve eva. [Tib. 146[b]] tisro mārga-darśana-prahātavyāḥ. cata-sro vicikitsāḥ. paṃca rāgāḥ. evaṃ pratighā mānāś ca. *daśa paryavasthānānî*ty evam *ekacatvāriṃśat*.

*anuśayā evê*ti.

eva-kāraḥ paryavasthāna-nirāsârthaḥ. *ṣaḍviṃśatir anuśayā* iti. dvādaśa dṛṣṭayaś catasro vicikitsāḥ paṃca rāgāḥ paṃca mānā iti. *nanu ca tatrâpy asti paryava-sthāna-dvayam* iti. *tatra* rūp'ārūpya-dhātvoḥ.

styān'auddhatya-madā dhātu-traya

iti[1] vacanāt. *kasmād iha tasyâgrahaṇam* iti. tasya paryavasthāna-dvayasya. *asvātaṃtryād* iti. katham asvātaṃtryaṃ. rāg'ādi-saṃprayogitvād īrṣy'ādivad avidyā-mātrâsaṃprayogitvāc ca. etad dhi dvayaṃ rāg'ādibhiḥ saṃprayujyate. na tathā īrṣyā-mātsarya-kaukṛtya-krodha-mrakṣāḥ. svataṃtrāḥ. avidyā-mātreṇa saṃprayogād iti. *te hy ubhaye 'pî*ti. rūp'ārūpyâvacarā apîty arthaḥ. *aṃtar-mukha-pravṛttā* iti. na viṣaya-pradhānā ity arthaḥ. *yenâiva ca kāraṇena bha-va-rāga ukta* iti.

[7]....[7] om. Tib. [1] Kārikā V 52[d].

antar-mukhatvāt tan-mokṣa-saṃjñā-vyāvṛttaye kṛta

iti.[1] *anena ca bhav'āsrava* iti. *avidy'āsrava iti siddham* iti. avidyā pūrvôktā-bhyām āsravābhyāṃ bahiṣkṛtā. tasmāt *sā traidhātuky* api avidy'āsrava iti sid-dham etat. *paṃcadaśa-dravyāṇî*ti. triṣv api dhātuṣv avidyāyāḥ pratyekaṃ paṃca-prakāratvāt. [2]*sarveṣāṃ teṣām* iti. kām'āsrav'ādīnāṃ saṃsārasya ca. ukto hy avidyā hetu-saṃrāgāyêty-ādi.

yāḥ[3] kāścana dur-gatayaḥ asmin[4] loke paratra[5] ca
avidyā-mūlikāḥ sarvā icchā-lobha-samutthitā

iti ca.[2]

tathaûgha-yogā

iti. āsravā [Tib. 147[a]] evaûghā yogāś ca bhavaṃti. kevalaṃ

dṛṣṭayaḥ[6] *pṛthag*
avasthāpyante.

katham iti vivriyate.[7] *kām'āsrava eva kāmaûghaḥ kāma-yogaś ca. evaṃ bhav'ā-srava eva bhavaûgho bhava-yogaś ca.* avidyāûgha-yogas tu pūrvavad evâvagaṃ-tavyaḥ. dṛṣṭi-yoga iha caturtha uktaḥ. ten' āha *anyatra dṛṣṭibhya* iti. *tāḥ kilê*ti. *kila*-śabdaḥ para-mata-dyotakaḥ. vineya-jana-vaśāt tu dṛṣṭi-yogaḥ pṛthag ukta ity abhiprāyo yujyate. āsraveṣu dṛṣṭayaḥ kim-arthaṃ na pṛthag sthāpitā ity āha.

n' āsraveṣv asahāyānām

ity-ādi. *asahāyānāṃ* dṛṣṭīnām *āsyā'nukūlatā* avasthānânukūlatā calatvāt paṭutvāc ca na bhavati. n' āsanânukūlatêty arthaḥ. āsêti rūpe prāpte Āpiśalêṣṭyā[8] āsyêti rūpaṃ bhavati. tad idam uktaṃ bhavati. yasmād etā dṛṣṭayo 'sahāyā n' āsanânukūlāḥ sasahāyās tv āsanânukūlā bhavaṃti. tasmāt sasahāyā evâltā āsraveṣûktāḥ. miśrī-kṛtyôktā ity arthaḥ. kim-artham ity āha. *āsayaṃtîty*[9] *āsra-vāṇāṃ nirvacanaṃ paścād vakṣyatî*ty ata āsanârtham āsraveṣu bhavitavyam ity abhiprāyaḥ. *tad evaṃ kāmaûgha ekānnatriṃśad dravyāṇî*ti. dvādaśa-dṛṣṭy-apanayanān n' āsravavad ekacatvāriṃśad dravyāṇi bhavaṃti. kiṃ tarhy ekānna-triṃśad dravyāṇi bhavaṃti. katham ity āha. *rāga-pratigha-mānā* iti sarvaṃ. *bhavaûgho* [Tib. 147[b]] *'ṣṭāviṃśatir dravyāṇî*ti. bhav'āsravo dvāpaṃcāśad dra-vyāṇy uktāni. tataś caturviṃśatir dṛṣṭīr apanīyâṣṭāviṃśatir dravyāṇi. *rāga-mānā viṃśatir* iti dvidhātukā rāgā daśa bhavaṃti. mānā api daśêti viṃśatiḥ. *dṛṣṭy-*

[1] Kārikā V, 2[cd]. [3] yā MSS. [4] °yo 'sm° MSS. [5] caratra MSS. [2]....[2] om. Tib.
[6] °ṣṭīḥ C, °ṣṭī N. [7] vidhriyate MSS. bśad-par bya-ste. [8] °leptyā N, °ledṛṣṭyā C. om. Tib.
[9] see p. 488[8].

*oghaḥ ṣaṭtriṃśad dravyāṇî*ti. triṣu dhātuṣu tri-dvādaśa dṛṣṭaya iti. *avidyaûghaḥ paṃcadaśa dravyāṇi.* pūrvavat. [1]*oghavad yogā*[1] iti. kāma-yoga ekānnatriṃśad dravyāṇi. rāga-pratigha-mānāḥ paṃcadaśa vicikitsāś catasraḥ daśa paryavasthā-nānîti. bhava-yogo 'ṣṭāviṃśatir dravyāṇi. rāga-mānā viṃśatiḥ vicikitsā aṣṭau dṛṣṭi-yogaḥ ṣaṭtriṃśad dravyāṇi. avidyā-yogaḥ paṃcadaśa dravyāṇi.

yathôktā eva sâvidyā

iti vistaraḥ. ke *yathôktāḥ*. yogā ity adhikṛtaṃ tasmād vivriyate.[2] kāma-yoga eva sahâvidyayā kāmôpādānam iti. avidyā kāmôpādān'ātmavādôpādānayor yathā-svam aṃtarbhāvyate.

dvidhā-dṛṣṭeḥ

pṛthak-karaṇāc catuṣṭvaṃ. kāmôpādānaṃ dṛṣṭy-upādānaṃ śīlavratôpādānam ātmavādôpādānam iti. *dṛṣṭi-yogāc chīlavrataṃ niṣkṛṣyê*ti. ṣaṭtriṃśad-dravyakād dṛṣṭi-yogāt dhātu-bhedena ṣac-chīlavrataparāmarśān niṣkṛṣya. *dṛṣṭy-upādānaṃ triṃśad dravyāṇi. śīlavratôpādānaṃ ṣaḍ dravyāṇi* kāma-dhātau dve evaṃ rūpa-dhātāv [Tib. 148[a]] ārūpya-dhātau cêti. *mārga-pratidvaṃdvād* iti. Sāṃ-khya-Yoga-jñān'ādibhir mokṣa-prāpti-darśanān mārga-pratidvaṃdva-bhūtaṃ śīla-vratôpādānaṃ. *ubhaya-pakṣa-vipralaṃbhanāc cê*ti vistaraḥ. gṛhi-pravrajita-pa-kṣa-vipralaṃbhanāc cêty arthaḥ. *anaśan'ādibhir* iti. *ādi*-śabdena jalâgni-pra-patana-mauna-vīr'ādān'ādir[3] gṛhyate. anaśan'ādīni śīlavrata-saṃgṛhītānîṣṭa-viṣaya-parivarjanaṃ ca. *iṣṭa-viṣaya-parivarjanenê*ti. rasa-parityāga-bhūmi-śayyā-mala-paṃka-dhāraṇa-nagna-caryā-keśôlluṃcan'ādinā *śuddhi-pratyāgamanāt.*

*avidyā tu grāhikā nêti miśritê*ti.

na kevalā *'vidyā* bhavam upādadāti. kasmād ity āha. *asaṃprakhyāna-lakṣaṇa-tayā apaṭutvād* iti. *miśritā tv anya-kleśa-*[4]saṃparka-vaśād[4] upādadātîty abhiprā-yaḥ. *ataḥ kilê*ti. *kila*-śabdaḥ para-mata-dyotakaḥ. tena sva-matam ucyate. *sūtre tu Bhagavatôktam* iti vistareṇa. *evaṃ yāvad dṛṣṭi-yoga* iti. katham. dṛṣṭi-yogaḥ katamaḥ. vistareṇa yāvad yo 'sya bhavati dṛṣṭiṣu dṛṣṭi-rāgo dṛṣṭi-cchando dṛṣṭi-sneha iti pūrvavat. *chanda-rāgaś côpādānam uktaṃ sūtrâṃtareṣu.* katham. upādānaṃ katamat. yo 'tra chanda-rāga iti. etad Ācārya-mataṃ. tad uktaṃ bhavati rāga evâtra yogaḥ. [Tib. 148[b]] upādānaṃ vā. nānye kleśā iti. tenôcyate *kām'ādiṣu yaś chanda-rāga* iti.

(39) *aṇava*

iti vistareṇa. *aṇavaḥ* śerate ity anuśayāḥ. nairuktena vidhinā 'sya siddhiḥ.

[1]....[1] opyavad yogā N, opyavaghāgā C. sbyor-ba yaṅ chu-bo bṣin-du. [2] vidhr° MSS. bśad.
[3] cīr'ādān'ādir MSS. dpaḥ-bo byed-pa-la sogs-pa. [4]....[4] °kavatvād MSS. ḥbrel-baḥi stabs-kyis.

sūkṣma-pracāratvād iti. *sūkṣma*-pravṛttitvād ity arthaḥ. katham punaḥ sūkṣmā pravṛttiḥ. arūpiṇāṃ durvijñānatayā. [1]*ālaṃbanataś* chidrânveṣi-śatruvat[2] dṛṣṭi-viṣavac ca. *saṃprayogato* 'yo-guḍôdaka-saṃtāpavat[3] sparśa-viṣavac[4] ca. ubhayato dhātryaḥ[5] kumārakam[6] anuśerate. evam ete 'py ālaṃbanāt saṃprayuktebhyo vā svām saṃtatiṃ[7] vardhayaṃtaḥ prāptibhir upaciṃvaṃti.[8] anubadhnaṃtîti. anukrānteś[9] cāturthaka-jvaravan mūṣikā-viṣavac cêty anye.[1] *aprayogeṇa* anābhogena. *pratinivārayato 'pi* niṣedhayato 'pi pudgalasya *punaḥ-punaḥ saṃmukhī-bhāvād anubadhnaṃty ato 'nuśayā* iti. *āsayaṃti saṃsāra ity āsravā* iti. nairukto vidhiḥ. āsanârtho vā. *āsravaṃti bhavâgrād yāvad avīcim* iti. *ṣaḍbhir āyatana-vraṇaiś* cakṣur-ādibhir āyatanair vraṇa-bhūtair *āsravaṃti* kṣaraṃti. bhavâgrād yāvad avīciṃ gacchaṃti. [10]bhavâgrâvītarāgasyâpy āvīcika-kleśa-samudācārāt tad-utpannasya vā tatrôtpatti-saṃbhavāt. ka āsravaṃti. anuśayāḥ. āsravaṃtîty āsravā ity [11]ac-pratyayaḥ.[10] haraṃtîty oghāḥ. [12]śleśayantîti yogāḥ. upagṛhṇaṃtîty upādānānîty artha-pradarśanam. etad uktaṃ Vaibhāṣikaiḥ. vahana[13] etad rūpam oghā iti. *vahaṃti* haraṃti gaty-aṃtaraṃ viṣayâṃtaraṃ vêti *oghāḥ*. *yojayaṃti* śleṣayaṃti gaty-antare viṣayâṃtare vêti *yogāḥ*. *upādadaty* upagṛhṇaṃti *punar-bhave kām'ādiṣu* vā vijñāna-saṃtatim *ity upādānānî*ti. *evaṃ tu sādhīyaḥ syād* iti. evaṃ tu sādhutaraṃ syād ity Ācāryaḥ. [Tib. 149[a]] katham ity āha. *āsravati* gacchaty *ebhir* anuśayaiḥ *saṃtatir* vijñāna-saṃtatir *viṣayeṣv ity āsravāḥ*. karaṇa-sādhanaṃ. *mahatā 'bhisaṃskāreṇa* kuśalair dharmaiś citta-saṃtānaḥ *pratisroto nīyate* viṣayebhyo nivāryate. *teṣām eva saṃskārāṇāṃ pratipraśrabdhyê*ti.[14] teṣām eva prayatnānāṃ vyuparameṇêty arthaḥ. *adhimātra-vegatvād oghā* iti. ogha-sādharmyaṃ[15] darśayati. ogha ivâûghā iti kṛtvā. *tad-anuvidhānād* iti. rāg'ādy-*anuvidhānāt*. *nâdhimātra-samudācāriṇo hi yogā* iti. ogha-yogānāṃ nānā-karaṇaṃ darśayati. ye hi nâdhimātra-samudācāriṇaḥ. te yogāḥ. ye tv adhimātra-samudācāriṇa eva. ta oghā iti. kathaṃ ca te yogā ity āha. *vividha-duḥkha-yojanāj* jāty-ādibhir *vividhair duḥkhair yojanād* ity arthaḥ. *abhīkṣṇâ-nuṣaṃgato vā*. yasmād vā saṃtatāv[16] abhīkṣṇaṃ yujyaṃte. tasmād yogā iti. *kām'ādy-upādānād* iti. yaiḥ kām'ādayaḥ upādīyaṃte. tāni *kām'ādy-upādānāni* chanda-rāg'ātmakāni.

[2] śakravat N, saktavat C. [3] °tāyavat MSS. [4] °ṣayav° N. [5] °trī MSS. [6] °kav MSS. [7] taṃtatiṃ MSS. [8] From ālaṃbanataś (line 2) up to here see 順正理論第五三 (冬五 60[a1]). [9] anunuktanteś C. [1]....[1] om. Tib. The passage from anubadhnaṃtîti to anye would come after the words anubadhnaṃty ato 'nuśayā iti. [11]....[11] acyutyayaḥ MSS. [10]....[10] om. Tib [12] kleś° MSS. [13] vahate MSS. ḥkhyer-baḥi tshul-yin-te. [14] pratiprasravyêti MSS. med-par ṣes bya-ba ni [15] mādharma MSS. chos mthun-pa ñid-du. [16] saṃgatāv MSS. rgyud-la.

(40[ab]) *ta evânuśayāḥ punar* yāvat *paryavasthāna-bhedena paṃcadhā bhittvôktā* iti. *ta evânuśayā* āsrav'ādi-bhedena caturdhôktāḥ. *saṃyojana-baṃdhanânuśa-yôpakleśa*-[Tib. 149[b]] *paryavasthāna-bhedena punaḥ paṃcadhā bhittvôktāḥ* sūtre 'bhidharme ca. nanu[1] cânuśaya-vyatiriktāny āhrīky'ādīni paryavasthānāni nir-diśyaṃte. katham idam ucyate. anuśayā eva paryavasthānānîti. satyaṃ bha-vaṃti tad-vyatiriktāni. avyatiriktāny api tv iṣyante. tathā hi vakṣyati.[2] kleśo 'pi hi haryavasthānaṃ. kāma-rāga-paryavasthāna-pratyayaṃ duḥkhaṃ pratisa-ṃvedayata iti sūtre vacanād iti.

(40[cb]–42) *evam anyāny api yathāsaṃbhavaṃ yojyānî*ti. pratighêrṣyā-mātsa-rya-saṃyojanāni kāmâvacarāṇi. mānâvidyā-dṛṣṭiparāmarśa-vicikitsā-saṃyojanāni traidhātukāni. *dṛṣṭi-saṃyojanaṃ tisro dṛṣṭaya* iti. satkāyâṃtagrāha-mithyā-dṛṣṭayaḥ. *parāmarśa-saṃyojanaṃ dve dṛṣṭī* iti. dṛṣṭi-śīlavrata-parāmarśau. *ata evôcyata* iti. yata eva tisro dṛṣṭayo dṛṣṭi-saṃyojanaṃ dve dṛṣṭī parāmarśa-saṃ-yojanam. *ata evôcyate. syād dṛṣṭi-saṃprayukteṣv* iti vistareṇa praśnaḥ. *dṛṣṭi-saṃprayukteṣv* iti. parāmarśa-dṛṣṭi-*saṃprayukteṣu* vedan'ādiṣu. *anunaya-saṃyo-janena saṃyukto*[3] rāgeṇa. *na dṛṣṭi-saṃyojanena* satkāya-dṛṣty-ādi-lakṣaṇena. *na ca tatra dṛṣty-anuśayo nânuśayītê*ti. *na ca tatra* dṛṣṭi-saṃprayukteṣu dharmeṣu *dṛṣty-anuśayo nânuśayīta*. [Tib. 150[a]] kiṃ tarhi. anuśayīta. dviḥ pratiṣedhaḥ prakṛtiṃ[4] gamayati. *āha syād* iti vistareṇa praśna-visarjanaṃ. *samudaya-jñāna utpanna* iti viśeṣaṇaṃ sarvatraga-dṛṣṭi-saṃyojana-prahāṇa-saṃdarśanârthaṃ. *nirodha-jñāne 'nutpanna* iti. parāmarśa-dṛṣṭi-dvayâprahāṇena tat-saṃprayoga-sattā-pradarśanârthaṃ. *nirodha-mārga-darśana-prahātavyeṣu yāvad-dharmeṣv* iti. veda-n'ādiṣu. *teṣu hy anunaya-saṃyojanena* nirodha-darśana-heyena mārga-darśana-heyena vā *saṃyuktaḥ*. kīdṛśena. tad-ālaṃbanena. yasmād asāv etān nirodha-darśana-mārga-prahātavyān dṛṣṭi-parāmarśa-śīlavrata-parāmarśa-saṃprayuktān ve-dan'ādi-dharmān ālaṃbya rāga utpadyate. tasmād ālaṃbanatas tena saṃyuktaḥ.[5] *dṛṣṭi-saṃyojanenâsaṃyuktaḥ*. kasmād ity āha. *sarvatragasya* duḥkha-samudaya-darśana-heya-svabhāvasya samudaya-jñānôtpatteḥ *prahīṇatvāt*. *asarvatragasya ca tad-ālaṃbana-saṃprayogiṇo dṛṣṭi-saṃyojanasyâbhāvād* iti. yady api hy asarva-tragaṃ mithyā-dṛṣṭi-svabhāvaṃ nirodha-mārga-darśana-prahātavyaṃ dṛṣṭi-saṃyo-janam asti. na tu tat parāmarśa-dṛṣṭi-saṃprayukta-vedan'ādi-dharm'ālaṃbanam. anāsrav'ālaṃbanatvāt. tasmān n' ālambanato [Tib. 150[b]] dṛṣṭi-saṃyojanena saṃ-yuktaḥ.[5] na câpi tat tair vedan'ādibhiḥ saṃprayogi. tat-pṛthak-kalāpatvāt.

[1] na tu MSS. yod-pa ma-yin nam. [2] See 論二十—4[b8] a little different. [3] saṃprayukto MSS. ldan-ṣin. [4] prakṛtaṃ MSS. rnal-ba. [5] saṃprayuktaḥ MSS. ldan-pa yin-no.

tasmāt saṃprayogato 'pi na tena saṃyuktaḥ. *dṛṣty-anuśayaś ca teṣv anuśete.* kīdṛśas sa ity āha. *te eva parāmarśa-dṛṣṭī saṃprayogata* iti. dṛṣṭi-parāmarśaḥ śīlavrata-parāmarśo vā teṣu vedan'ādiṣu dharmeṣu saṃprayogato 'nuśete. svakalāpa-saṃbhūtatvāt. na ca tatra dṛṣṭi-saṃyojanam anuśete. tayor dṛṣṭi-saṃyojanam ity asaṃjñitavān na dṛṣty-anuśaya-grahaṇe paṃca-dṛṣṭi-grahaṇaṃ bhavati. dṛṣṭi-saṃyojana-grahaṇe tu satkāyâṃtagrāha-mithyā-dṛṣṭīnām eva grahaṇaṃ. na parāmarśa-dṛṣṭyor ity avagaṃtavyaṃ.

dṛṣṭi-saṃyojanâṃtaram

iti. parāmarśa-dṛṣṭī. *aṣṭādaśa dravyāṇi tisro dṛṣṭayo bhavaṃtî*ti vākya-śeṣaḥ. *aṣṭādaśa*-saṃkhyeya-dravyāḥ satkāyâṃtagrāha-mithyā-*dṛṣṭaya* iti vākyârthaḥ. *aṣṭādaśâ*[1]*va* dravyāṇîti prakṛtaṃ. *dve parāmarśa*-dṛṣṭī bhavaṃti. kathaṃ. kāma-dhātau satkāyâṃtagrāha-dṛṣṭī dve. te ca duḥkha-darśana-prahātavye evêṣṭe. mithyā-dṛṣṭiś catuḥ-prakārāḥ. duḥkha-darśana-prahātavyā yāvan mārga-darśana-prahātavyā. ity evaṃ kāma-dhātau ṣaḍ bhavaṃti. yathā kāma-dhātau ṣaḍ evaṃ rūpa-dhātāv ārūpya-[Tib. 151ª] dhātau cêty aṣṭādaśa bhavaṃti. aṣṭādaśâ[1]va dve parāmarśa-dṛṣṭī. kathaṃ. kāma-dhātau dṛṣṭi-parāmarśo duḥkha-darśana-prahātavyo yāvan mārga-darśana-prahātavya iti catuḥ-prakāraḥ. śīlavrata-parāmarśo 'pi duḥkha-darśana-prahātavyaḥ. mārga-darśana-prahātavyaś cêti dvi-prakāraḥ. ity evaṃ kāma-dhātau ṣaḍ bhavaṃti. yathā kāma-dhātāv evaṃ rūpa-dhātāv ārūpya-dhātau ca. ity evam aṣṭādaśâ[1]va dravyāṇi bhavaṃti. *na śeṣā* iti dṛṣṭayaḥ. *grāhya-grāhaka-bhedād* iti. dṛṣṭi-saṃyojanaṃ grāhyaṃ. parāmarśa-saṃyojanaṃ grāhakam iti. *yata* iti. *yataḥ* kāraṇāt. ekâṃtâkuśalatva-svātaṃtrya[1]-lakṣaṇāt.

eṣûktam

iti. *eṣv* āhrīky'ādiṣu paryavasthāneṣu niṣkṛṣyôbhayam

īrṣyā-mātsaryam

uktaṃ. *na hy anyat paryavasthānam evaṃ-jātīyakam* iti. anāhrīkyânapatrāpyam apy ekâṃtâkuśalaṃ. na tu svataṃtraṃ rāg'ādi-kleśa-saṃprayogāt. kaukṛtyam api svataṃtram avidyā-mātra-saṃprayogāt.[2] na tv ekâṃtâkuśalaṃ. tad dhi kuśalam api. styānâ[1]uddhatya-middhāny apy asvataṃtrāṇi rāg'ādi-saṃprayogāt. [Tib. 151ᵇ] na tv ekâṃtâkuśalāni. kuśalâvyākṛtāny api[3] hi tāni bhavaṃti. *yatrâitad ubhayam* iti. yatrâikâṃtâkuśalatvaṃ ca svātaṃtryaṃ[4] cêty *etad ubhayaṃ* syāt. tad evaṃ-jātīyakam anyat paryavasthānaṃ nâstîty abhisaṃbandhaḥ.

[1] ṃtrā C, °trāda N. [2] saṃyogāt MSS. [3] °vyākṛtāpi C, om. N. [4] svataṃtram MSS. raṅ-dbaṅ-can ñid.

*yasya punar daśê*ti. yasya Vaibhāṣikasya *daśa paryavasthānāni. tasya krodha-mrakṣāv apy ubhaya-prakārāv* ekâṃtâkuśalau svataṃtrau cêti. *tasmān na bhavaty ayaṃ parihāra* iti. kas tarhi parihāras tasya iti. atr' ācārya-Saṃghabhadra[1] āha. abhīkṣṇa-samudācāritvād īrṣyā-mātsaryayoḥ pṛthak-saṃyojanam iti. ata eva ca ṣaṭtriṃśat-saṃyojanatve 'pi kāma-dhātûpapannānāṃ īrṣyā-mātsarya-saṃyojanāḥ Kauśika deva-manuṣyā ity uktam. ādhikyena hi sugatāv etat kleśa-dvayaṃ bandhanam iti. atha vā.

alpêś'ākhyâlpa-bhoga-kāraṇatvāt sarva-sūcanāt
dvi-pakṣa-saṃkleśatvāc[2] *ca. mātsaryêrṣye pṛthak kṛte.*

yad ayaṃ sugatāv apy upapannaḥ pragāḍhaṃ paribhavam udvahati. tatrêrṣyā-mātsarye kāraṇaṃ. tathā hy

alpêś'ākhyo 'lpa-bhogaś ca [3]*bandhanāv apy ubhayān mata*[3]

iti. dvividhāś côpakleśāḥ *saṃtāpa-sahagatāḥ. āmoda-sahagatāś ca.* ta ābhyāṃ *sarve sūcitā bhavaṃti.* gṛhi-pakṣaś c' ābhyāṃ bhogâdhiṣṭhānābhyām atīva *kliśyate.* pravrajita-pakṣo 'pi dharmâdhiṣṭhānābhyāṃ. devâsura-pakṣau vā bhinnôdara[4]-hetor atyarthaṃ kliśyataḥ.[5] ata evôktaṃ Bhagavatā. īrṣyā-mātsarya-saṃyojanāḥ Kauśika deva-manuṣyā iti. [Tib. 152ª] tasmād daśabhyaḥ paryavasthānebhya etad eva dvayaṃ saṃyojanam iti.

(43, 44) *avaro hi bhāyaḥ kāma-dhātur* iti. traidhātuka-samudāyâpekṣayā kāma-dhātur avaro nihīno dhātur ekâṃtâsamāhitatvāt. akuśala-dharmâpāya-gati-duḥkha-daurmanasya-sadbhāvāt. ghana-kleśatvāc ca.

dvābhyāṃ kāmânatikrama

iti. tad-aprahāṇe [6]kāma-dhātv-anatikramāt.[6] *dauvārikânucara-sādharmyād* iti. *dauvārika*-sadharmaṇau kāma-chanda-vyāpādau. tau hi kāma-dhātu-bandhan'āgārān niḥkramaṇaṃ na dattaḥ. *dauvārika*vat. *anucara*-sadharmāṇaḥ satkāya-dṛṣty-ādayaḥ. yathā hi [7]dauvārika-pramāde[7] bandhan'āgārāt puruṣo niṣkrāṃto 'pi dauvārikânucarair nivartyate. *tathêhâpy amībhir* iti. tribhiḥ. *sattvâvaratām* iti. pṛthagjanatva-lakṣaṇāṃ *sattvâvaratāṃ* satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā-saṃyojanair *nâtikrāmati. dvābhyāṃ* kāma-chanda-vyāpādābhyāṃ. *dhātv-avaratāṃ* kāma-dhātu-svabhāvāṃ *nâtikrāmati.* nâtivartate. āryebhyo hy avarāḥ pṛthagjanāḥ. dhātuṣu[8] ca kāma-dhātur avaraḥ. *tasmād eva tāny avara-*

[1] From here up to below line 18 cf. 順正理論第五四 (冬五 61ᵇ¹). [2] kleśatvāc MSS, contra metrum. [3]....[3] sic MSS. btson-la sogs-pa daṅ ḥdra-bas-so. But 眞諦 (冬一 86ª⁹) has 非自親所敬. ? bandhunā nôbhayān mata. [5] kleśaghataḥ MSS. [6]....[6] kāma-dhātunatikramāṃ N, . kāma-dhātunatikramān C. ḥdod-paḥi khams-las mi ḥdaḥ-paḥi-phyir-ro. [7]....[7] dauvārikaḥ pramāde MSS. sgo-pa bag-med-par gyur-te. [8] dhātubhyaś MSS. khams-kyi naṅ-na.

bhāgīyāni apare Yog'ācārāḥ.

paryādāya tri-saṃyojana=prahāṇād iti. niravaśeṣataḥ satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā-saṃyojana-prahāṇād ity arthaḥ. *saṭ kleśāḥ* [Tib. 152ᵇ] *pra=hīṇā* iti. paṃca dṛṣṭayo vicikitsā ca. na tu rāg'ādaya uktāḥ sâvaśeṣatvāt. *tisro dṛṣṭīr apahāyê*ti. aṃtagrāha-mithyā-dṛṣṭi-dṛṣṭi-parāmarśa-dṛṣṭīḥ. *trayam ev' āhê*ti. *satkāya-dṛṣṭi-śīlavrata-parāmarśa-vicikitsā*-trayam ev' āha. ka āha. Bha=gavān. tathā hi sūtre paṭhyate. kiyatā bhadaṃta srotaāpanno bhavati. yataś ca Mahānāmann ārya-śrāvakaḥ idaṃ duḥkham ārya-satyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti yathabhūtaṃ prajānāti. trīṇi câsya saṃyojanāni prahīṇāni bhavaṃti parijñātāni. tad-yathā satkāya-dṛṣṭiḥ śīlavrata-parāmarśo vicikitsā ca. sa eṣāṃ trayāṇāṃ saṃyojanānāṃ prahāṇāt srotaāpanno bhavaty avinipāta-dharmā saṃbodhi-parāyaṇaḥ saptakṛdbhavaparamaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya duḥkhasyâṃtaṃ kariṣyatîti. *sa=rvam etad vaktavyaṃ syāt.* bhaved ity arthaḥ. *tri-prakārāḥ kila kleśā* iti. dar=śana-heyā ihâdhikṛtāḥ. *eka-prakārāḥ* satkāyâṃtagrāha-dṛṣṭayaḥ duḥkha-darśana-mātra-praheyatvāt. *dvi-prakārāḥ* śīlavrata-parāmarśāḥ. *catuṣ-prakārāḥ* vicikitsā-mithyā-dṛṣṭi-dṛṣṭi-parāmarśāḥ. tatra satkāya-dṛṣṭir *mukham* eka-prakārāṇām. ataḥ satkāya-dṛṣṭi-grahaṇād antagrāha-[Tib. 153ᵃ] dṛṣṭir api gṛhītā bhavati. vi=cikitsā mukhaṃ catuḥ-prakārāṇām. atas tad-grahaṇān mithyā-dṛṣṭi-parāmarśānāṃ grahaṇaṃ bhavati. śīlavrata-parāmarśaś tu sākṣād eva gṛhītaḥ. ye tu rāg'ādayo darśana-heyāḥ. te 'pi tad-ālaṃbanatvāt gṛhītā evêti śakyate vaktum iti. *aṃtagrāha-dṛṣṭiḥ satkāya-dṛṣṭi-pravartitê*ti. ātmanaḥ śāśvatôcchedânugrahaṇāt. *dṛṣṭi-parāmarśaḥ śīlavrata-parāmarśa-pravartita* iti. yena śuddhiṃ pratyeti. tasyâgrato grahaṇāt. *mithyā-dṛṣṭir vicikitsā-pravartitê*ti. saṃśayitasya mithyā-śravaṇa[1]-cintanān[2] mithyā-niścayôtpatteḥ. *ato* mūla-grahaṇān *mūla-saṃbhūta-gra=haṇa-siddhir* ity aṃtagrāha-dṛṣṭy-ādayo 'py ukta-rūpā veditavyāḥ.

apare punar āhur ity ayam ev' Ācāryaḥ. *mārga-vibhramaḥ* katham ity āha. *anya-mārga-saṃśrayaṇād* iti.

(45) avarabhāgīya-saṃyojana-vacanād anya-bhāgīyam apy astîty arthād uktaṃ bhavati. ata idam ucyate.

paṃcadhâivôrdhvabhāgīyam
iti. saṃyojana-prasaṃgaḥ.
(46ᵃ) saṃyojan'ādi-bhedena punas te paṃcadhôditā

[1] śramaṇa MSS. [2] cittanān N, cittanām C.

ity[1] anena saṃbaṃdhena saṃyojana-nirdeśânaṃtaraṃ baṃdhana-nirdeśâvasaro 'para-paryāyaḥ. *rāgo bandhanaṃ sarva*[2] iti. *sarva* iti prakārato dhātutaś ca. *sarva-dveṣaḥ*. kiṃ sarvaḥ. prakārata eva [Tib. 153ᵇ] *mohaḥ sarvaḥ* prakārato dhā=tutaś ca. *ālaṃbana-saṃprayogābhyām* iti. sva-para-sāṃtānikyāṃ *sukhāyāṃ ve=danāyāṃ* yathāyogaṃ *rāgo 'nuśete. duḥkhāyāṃ vedanāyāṃ dveṣaḥ* ālaṃbana-saṃprayogābhyām ity eva. *aduḥkhâsukhāyāṃ mohaḥ* tābhyām ity eva. nanu ca rāga-dveṣāv apy aduḥkhâsukhāyāṃ yathāyogaṃ tathâîvânuśayāte. kasmān moha evôcyata iti āha. *na tathā rāya-dveṣāv* iti. rāga-dveṣāv apy anuśayāte. na tu tathā yathā mohaḥ. moho hy apaṭutvād apaṭvyām[3] aduḥkhâsukhāyāṃ vedanāyām anukū=latvāt sutarām anuśeta iti. *svāsāṃtānik'ālaṃbanato vā niyama* iti. *svāsāṃtānika=sukh'ādy-*[4]*anubhūti-sāmarthyāt*[4] tathā niyamaḥ. sva-saṃtāna-vedanāyāṃ hi su=khāyāṃ rāgo duḥkhāyāṃ dveṣo 'duḥkhâsukhāyāṃ mohaḥ saṃprayogata iti.

apare tu vyācakṣate. na tathā rāga-dveṣāv iti. sukhāyāṃ yathā rāgo 'nuśete na tathā dveṣaḥ. kiṃ punaḥ sukhāyām api dveṣo 'nuśete. anuśete śatru-sukhe ālaṃbanataḥ. yathā ca duḥkhāyāṃ dveṣo 'nuśete [Tib. 154ᵃ] na tathā rāgaḥ. kiṃ punar duḥkhāyām api rāgo 'nuśete. anuśete śatru-duḥkhe ālaṃbanataḥ. svāsāṃtānik'ālaṃbanato vā niyama iti. atha vā svāsāṃtānike sukhe ālaṃbanataḥ saṃprayogato vā rāgo 'nuśete. na para-sāṃtānike śatru-sukhe. evaṃ duḥkhe svāsāṃtānike dveṣo 'nuśete ālaṃbanataḥ saṃprayogato vā. na pārasāṃtānike śatru-duḥkhe. ity evaṃ svāsāṃtānik'ālaṃbanato niyamaḥ. sukhāyāṃ veda=nāyāṃ rāgo 'nuśeto. ālaṃbana-saṃprayogābhyāṃ duḥkhāyāṃ dveṣa iti.

(46ᶜᵈ) *cittôpakleśanād* iti. citta-kliṣṭa-karaṇāt.

ye 'py anye caitasā
iti. kleśebhyo 'nya ity arthaḥ. *ta upakleśā evê*ti. kleśa-samīpa-rūpāḥ. kleśo vā samīpa-varty eṣām iti. [5]kleśa-pravṛtty-anuvṛtter aparipūrṇa-kleśa-lakṣaṇatvāc côpakleśāḥ.[5] upakleśāś caitasā eva te na citta-viprayuktāḥ. *ye Kṣudravastuke paṭhitā* iti. Kṣudravastuke[6] pravacana-bhāge ye paṭhitāḥ. na tu cetan'ādaya evêty abhiprāyaḥ. tad-yathā aratir[7] [Tib. 154ᵇ] vijṛṃbhikā cetaso līnatvaṃ tan=drī[8] bhakṣe[9] 'samatā nānātva-saṃjñā amanasikāraḥ kāya-dauṣṭhulyaṃ śṛṃgī bhi=ttirīkā anārjavatā anārdavatā asvabhāvânuvartitā kāma-vitarko vyāpāda-vitarko vihiṃsā-vitarko jñāti-vitarko janapada-vitarko 'mara-vitarko 'vamanyanā[10]-prati=saṃyukto vitarkaḥ kulôdayatā-pratisaṃyukto vitarkaḥ śokaḥ duḥkhaṃ[11] daurma=

[1] kārikā V, 40ᵃᵇ. [2] °rvaṃ N. [3] apadyāṃ MSS. [4]....[4] °bhūmi-sāmarthyāṃ MSS. ñam-su myoṅ-baḥi mthus. [5]....[5] om. N. [6] 法蘊足論九 (秋四 36ᵃ, 38ᵃ). [7] °ti MSS. [8] taddrī MSS. But cf. p. 132,¹⁴ [9] cf. pp. 132,¹⁵, 497,¹³ [10] 'caranyanā N. [11] kha N, °khe C.

nasyam[1] upāyāsa[2] iti. [tandrī 'ti jaḍatā.][3]

(47–49[ab]) *tatr'āhrīkyânapatrāpye vyākhyāte* iti.

ahrīr agurutā 'vadye bhayâdarśitvam atrapêti.[4]

*dharm'āmiṣê*ti viṣtaraḥ. *dharmasy' āmiṣasya kauśalasya ca pradāne virodhī cittasy' āgraho mātsaryaṃ.* mā mattaḥ saratv ity ākāro matsaraḥ. matsara eva mātsaryaṃ. matsariṇo vā bhāvo mātsaryaṃ. *kaukṛtyaṃ styānaṃ ca vyākhyāte* iti. ku-kṛta-bhāvaḥ kaukṛtyaṃ. iha tu tad-ālaṃbano dharmaḥ kaukṛtyaṃ.[5] kāya-cittâkarmaṇyatā styānam[6] iti. *cittâbhisaṃkṣepo middham* ity etāvaty ucyamāne samāpattāv api prasaṃga ity ato viśeṣyate. *kāya-saṃdhāraṇâsamartha* iti. *tat tu kliṣṭam eva paryavasthānaṃ. kaukṛtyaṃ cê*ti. yat kliṣṭaṃ middhaṃ. tat paryavasthānaṃ. yat tu kuśalam avyākṛtaṃ vā na tat [Tib. 155[a]] paryavasthānaṃ. trividhaṃ hi middham iṣyate. kaukṛtyaṃ ca. yat kliṣṭaṃ. tat paryavasthānaṃ. na kuśalaṃ. kuśalâkusalaṃ hi tad iṣyate. *vyāpāda-vihiṃsā-varjitaḥ sattvâsattvayor āghātaḥ krodha* iti. sattva-viṣaye āghāta-viśeṣo vyāpādaḥ. amī bhavaṃtaḥ sattvā hanyaṃtāṃ[7] vā badhyaṃtāṃ[8] vā śīryaṃtāṃ vā anayena vyasanam āpadyaṃtām ity ākāra-pravṛtto vyāpādaḥ. sattv'ākarṣaṇa-saṃtrāsana-tarjan'ādi-karma-pravṛttā vihiṃsā. tābhyām anyaḥ *sattvâsattvayor āghātaḥ krodhaḥ.* tad-yathā śikṣā-kāmasya bhikṣoś citta-prakopaḥ. kaṃṭak'ādiṣu[9] ca prakopa iti. *yathākramaṃ jñātâjñātānām* iti. rāj'ādibhir *jñātānāṃ* mrakṣavatāṃ pudgalānāṃ *mrakṣas tṛṣṇā-niṣyandaḥ.* [10]mā me[10] lābha-satkāro na bhaviṣyatîti. *ajñātānām* avidyā-niṣyandaḥ karmasvakatām[11] aśraddadhānaḥ tad avadyaṃ pracchādayati. na parasyâṃtike viśuddhy-arthaṃ deśayatîty evam ubhaya[12]-niṣyando mrakṣa ity eke. katham anapatrāpyam avidyā-niṣyandaḥ. yasmād

avadye[13] bhayâdarśitvam atrapêti.[14]

[Tib. 155[b]] *kaukṛtyaṃ vicikitsā-jam*[15]

iti. yat kliṣṭaṃ. tad eva paryavasthānâdhikārāt.

(49[cd], 50) *kleśa-malā*

iti. yathā śarīrān malā jāyaṃte evam ime māy'ādayo malā iva kleśebhya utpadyaṃte. [16]*kṣipati* prerati.[16] *madaḥ pūrvôktaḥ*

madaḥ sva-dharme raktasya paryādānaṃ tu cetasa

iti.[17]

[1] °sya MSS. [2] °sā MSS. [3] om. Tib. This is apparently a gloss of the term tandrī. [4] Kārikā II, 33[ab]. [5] 論四 8[a1]. [6] l. c. 5[b1]. [7] harṣaṃtāṃ MSS. bsad. [8] vadhy° MSS. bciṅs. [9] °ṇṭhak° C. [10]....[10] mā ne MSS bdag-la....mi ruṅ-ṅo. [11] karmatyakatām MSS. las bdag-gir bya-ba ñid-du. [12] °yo MSS. [13] °dyeṣu MSS. [14] Kārikā II, 33[ab]. [15] ta MSS. [16]....[16] sic N, kṣipati prati C. gtam rluṅ bskur-ba ni gṣan-du bskur-baḥo. [17] Kārikā II, 34[cd].

(51) *yaś ca yad-darśana-heya-saṃprayukta* iti. yasya satyasya darśanaṃ yad-darśanaṃ. yad-darśanena heyo yad-darśana-heyaḥ. tena saṃprayukto *yad-darśana-heya-saṃprayuktaḥ. sa tad-darśana-heyaḥ.* sa tasya satyasya[1] darśanena heyaḥ. kaḥ. āhrīky'ādiḥ. tad-anye bhāvanā-heyā eva.

tebhyo 'nya

iti. āhrīky'ādibhyo 'nye *īrṣy'ādayo bhāvanā-heyā eva.* na darśana-heyāḥ.

svataṃtrāś câte.

na rāg'ādi-paratantrā ity arthaḥ.

(52[ab]) *styān'auddhatya-middhāny akuśalâvyākṛtānî*ti. paryavasthānâdhikārān middhaṃ kuśalam apîti nôcyate.

pareṇâvyākṛtās tata

iti. *yathāsaṃbhavam* iti. kāma-dhātoḥ pareṇa yāvaṃtaḥ saṃbhavaṃti. te punar māyā-śāṭhy'ādayaḥ.

(52[cd]) *vitath'ātma-saṃdarśanatayê*ti. *vitathasy' ātmanaḥ saṃdarśanatayā Mahābrahmā āyuṣmaṃtam Aśvajitaṃ vaṃcayituṃ pravṛttaḥ.* kutrêmāni Brahman mahābhūtāny apariśeṣaṃ nirudhyaṃta iti pṛṣṭo [Tib. 156[a]] 'prajānan kṣepam akārṣīt.[2] aham asmi Brahmā Mahābrahmā īśvaraḥ kartā nirmātā sraṣṭā sṛjaḥ[3] pitṛ-bhūto bhāvānām iti[4] māyayā vaṃcayitum ārabdhaḥ. atha sa Mahābrahmā āyuṣmaṃtam Aśvajitaṃ kare gṛhītvā ekâṃte asthād ekâṃta-sthitaś cêdam uktavān. vidyamāne Tathāgate māṃ praṣṭavyaṃ manyasâtîdam asya śāṭhyaṃ[5] dṛśyate. sva-pariṣal-lajjayā hy ātmīyâjñānatāṃ[6] nigūhamānaḥ sa tathā kṛtavān iti. *uktam api śāṭhyam*[7] iti tathā hi

kaukṛtya-middhâkuśalāny ādye dhyāne na saṃty ata

iti.[8] *atrôktam api prasaṃgenê*ti

pareṇâvyākṛtāś tata

iti[9] *prasaṃgenê*ti. *paṃcâpanīyê*ti māyā-śāṭhya[10]-styān'auddhatya-madān.

(53) *tebhi sakale mano-bhūmike* iti. māna-middhe.

*upakleśāḥ svataṃtrāś cê*ti

īrṣyā-mātsary'ādayaḥ. *ye ca kleśa-mahābhūmikeṣûktā* ity āśraddhya-kausīdya-pramādā eva. nânye styān'auddhatyayor ihâiva pūrvaṃ gṛhītatvāt. mohasya kleśa-grahaṇena grahaṇāt.

(54, 55) *sukhābhyām*

[1] satya MSS. [2] °ta C. [3] sṛja C, tyajaḥ N. [4] cf. p. 135[ult.] 論四 10[a]. [5] śādhyaṃ C, sādhyam N. [6] ex conj. ātmīyāmatāṃ MSS. bdag-ñid-kyis mi-śes-pa. [7] śādhyam C, sādhy° N. [8] Kārikā II, 32[ab]. [9] Kārikā V, 52[b]. [10] śādhya C, sādhya N.

iti. sukha-vedanā-svabhāvābhyām indriyābhyām ity arthaḥ. *harṣa-dainy'ākāra-vartitvād* iti. *harṣ'ākāra-vartī* rāgo *dainy'ākāra-vartī* dveṣa iti yathāsaṃkhyena. [Tib. 156^{b}] *ṣaḍ-vijñāna-bhūmikatvāc cê*ti. paṃca-vijñāna-bhūmikatvād rāgaḥ sukhêndriyeṇa saṃprayuktaḥ. dveṣaś ca duḥkhêndriyeṇa. mano-vijñāna-bhūmikatvāt tu rāgaḥ saumanasyêndriyeṇa. dveṣaś ca daurmanasyêndriyeṇa saṃprayuktaḥ. *puṇya-karmaṇāṃ pāpa-karmaṇāṃ ca yathākramam* iti. *puṇya-karmaṇāṃ* mithyā-dṛṣṭir daurmanasyena saṃprayuktā. puṇya-kriyāyā nairarthakya-darśanāt. *pāpa-karmaṇāṃ* mithyā-dṛṣṭiḥ saumanasyena saṃprayuktā. sva-kṛta-pāpa[1]-vaiphalya[2]-darśanāt. *catasro dṛṣṭaya* iti. satkāya-dṛṣṭir aṃtagrāha-dṛṣṭir dṛṣṭi-parāmarśaḥ śīlavrata-parāmarsaś ca. katham uccheda-dṛṣṭiḥ saumanasyena saṃprayuktā. tasyâbhinatatvāt. *upekṣā saṃtiṣṭhata* iti vināśâvasthāyāṃ mandatvāt. *yasyāṃ bhūmau yāvantîndriyāṇî*ti.

saumanasya-sukhôpekṣāḥ upekṣā-sumanaska-je.
sukhôpekṣe upekṣā ca vido dhyānôpapattiṣu

iti avagaṃtavyaṃ. tatrâpy ūrdhva-bhūmiṣu. catur-vijñāna-kāyikāḥ prathama eva dhyāne. cakṣuḥ-śrotra-kāya-mano-vijñāna-bhūmikāḥ. prathame hi dhyāne tri-vijñāna-kāyikaṃ sukhêndriyam asti. [Tib. 157^{a}] mano-vijñāno-kāyikaṃ saumanasyêndriyaṃ. cāturvijñānakāyikaṃ upekṣêndriyaṃ. tata ūrdhvaṃ mano-bhūmikam eva. dvitīye dhyāne saumanasyôpekṣêndriye. tṛtīye sukhôpekṣêndriye. caturthe dhyāne ārūpyeṣu côpekṣêndriyam eva. tatra sarve 'py anuśayā yathāyathaṃ[3] vedanêndriyeṇa saṃprayuktāḥ. tatra śamatha-snigdha-saṃtānatvāt harṣa-dainy'ākāra-vyavasthā nâsti. dainy'ākāra-vartitvād eṣāṃ kaukṛty'ādīnāṃ na saumanasyena saṃprayogaḥ. mano-bhūmikatvān na duḥkhêndriyeṇa.

(56, 57) *lobhânvayatvenê*ti. *lobha*-hetukatvena. *lobha*-samutthenêty arthaḥ.

madaḥ sukhābhyām

iti. sukha-saumanasyābhyāṃ. *tṛtīye dhyāne sukhenê*ti. madasya māna-sattvāt. *yathā avidyāyā* iti. *yathā avidyāyāḥ* na kvacit kleśe upakleśe vā saṃprayoga-pratiṣedho 'sti. evam upekṣāyā apîti. *akuśala-mahābhūmikatvāt* āhrīkyânapatrāpyayoḥ.

akuśale tv āhrīkyam anapatrapêti[4]

vacanāt. *kleśa-mahābhūmikatvāc ca* styān'auddhatyayoḥ. ṣaḍ vijñāna-kāyā akuśalāḥ kliṣṭāḥ saṃbhavaṃtîty ataḥ *paṃcabhir apîndriyaiḥ saṃprayoga eṣāṃ* [Tib. 157^{b}] *saṃbhavatî*ti.

[1] pāpaṃ N. [2] vaiphalpa N, vai· lpa C. [3] yathāpatham MSS. ḥos-ḥos-su. [4] Kārikā II, 27^{cd}.

(58) *kiṃ traidhātukya-styān'auddhatya-vicikitsā gṛhyaṃta* iti. āsāṃ traidhātukatvāt tā eva niṣkṛṣya pṛcchyaṃte. *kevalo 'yam* iti vistaraḥ *akuśalā rāśir* iti bhikṣavo yad uta paṃca nivaraṇānîti te samyag vadamānā vadeyuḥ. tat kasya hetoḥ. kevalo 'yaṃ bhikṣavaḥ paripūrṇâkuśala-rāśir yad uta paṃca nivaraṇānîti vistareṇâ*kâṇṭâkuśalatva-vacanāt. kāme nivaraṇāni nânyatrê*ti. vṛtti-sūtra-padayor ekavākyatā.[1] *nivaraṇānî*ti dhyāna-samāpatty-ādīnām āvaraṇānîty arthaḥ.

eka-vipakṣ'āhāra-kṛtyata

iti. *eka-vipakṣ'āhāra-kṛtyatvād* ity arthaḥ. aṃtareṇâpi hi bhāva-pratyayaṃ bhāva-pradhāne nirdeśo bhavet. atha vā ekaṃ vipakṣ'āhāra-kṛtyaṃ eka-vipakṣ'āhāra-kṛtyaṃ. tata iti. vipakṣaḥ pratipakṣa iti. śloka-bandh'ānuguṇyena pratipakṣa iha vipakṣo 'bhipretaḥ. kleśa-viruddhaḥ pakṣo vipakṣa iti kṛtvā. abhidharme tu kṛṣṇaḥ pakṣo vipakṣaḥ śukla-viruddhaḥ pakṣo vipakṣaḥ. śukla-pakṣaḥ pratipakṣa iti pratītaṃ.

*bhakte asamatê*ti. [2]ati-bahu-bhuktv'[2] āhārasya yaḥ kāyôparodhaḥ.[3] *anāhāra* iti pratipakṣaḥ.

styāna-middhena prajñā-skandhasya. kiṃ. vighāta iti prakṛtaṃ. [Tib. 158^{a}] *etasyāṃ tu kalpanāyām* iti vistaraḥ. śīla-skaṃdhaḥ samādhi-skaṃdhaḥ prajñā-skandha iti. yay' ānupūrvyā skandhā vyavasthitāḥ. tayâiv' ānupūrvyā tad-vipakṣa-bhūtāni nivaraṇāni paṭhyeran. kāma-cchando vyāpādaḥ auddhatya-kaukṛtyaṃ styāna-middhaṃ vicikitsā cêti. *auddhatya-kaukṛtya-nivaraṇasya* pūrvaṃ grahaṇaṃ prāpnoti. samādhi-skaṃdhasya prajñā-skaṃdhāt pūrvam uktatvāt. na câîvam ato nâîtat kāraṇam ity abhiprāyaḥ. kiṃ punar atra kāraṇam[4] ity āha. *ato yathāsaṃkhyam* etābhyāṃ styāna-middhena auddhatya-kaukṛtyena ca nivaraṇābhyāṃ *samādhi-prajñā-skaṃdhayor upaghāta* iti. katham ity āha. *samādhi-prayuktasya hi styāna-middhād bhayaṃ* samāna-rūpa-kalpatvāt. evaṃ *dharma-pravicaya-prayuktasy' auddhatya-kaukṛtyād bhayam* iti.

*anye tv anyathā varṇayaṃtî*ti Pūrv'ācāryaḥ. [Tib. 158^{b}] *cāra-gatasyê*ti piṇḍapātârthaṃ paribhramataḥ. *nimitta-grāhāt.* strī-rūpam iti strī-śabda iti vā grahaṇāt. *vihāra-gatasya* pratisaṃlīnasya sthitasya vā niṣaṇṇasya vā caṃkramyamāṇasya vā. *tat-pūrvakau* priyâpriya-viṣaya-nimitta-grāha-pūrvakau priyâpriya-viṣaya-pūrvakau vā. *yathākramaṃ śamatha-vipaśyanayor aṃtarāyaṃ kuruta* iti. *śamathasya styāna-middham* aṃtarāyaṃ karoti. pratyāsanna-rūpatayā styāna-middhôpasthānāt. *vipaśyanāyā auddhatya-kaukṛtya-vicikitse* aṃtarāyaṃ

[1] °tāḥ MSS. [2]....[2] atibhuktv N. ma-ḥoṅs-par meṅ-du gos-pa. [3] ex conj. kāyâparodhaḥ C, kāyâparādhaḥ N. lus-śig-śig-por ḥgyur-ba. [4] °ram C, om. N.

kurutaḥ. auddhatya-kaukṛtyasya kṛta-dvaṃdvâikavadbhāvasya vicikitsayā saha punar dvaṃdvaḥ. auddhatya-kaukṛtyaṃ ca vicikitsā ca auddhatya-kaukṛtya-vicikitse iti.[1] *vicikitsā tu punar vyutthitasyâpi tasya dharma-nidhyāna-kāle 'ṃtarāyaṃ karoti.*

apare punar evaṃ pāṭhaṃ paṭhaṃti. styāna-middham auddhatya-kaukṛtyaṃ vicikitsācêti. evaṃ ca vyācakṣate. styāna-middhaṃ śamathasyâṃtarāyaṃ karoti. auddhatya-kaukṛtyaṃ vipaśyanāyāḥ. vicikitsā ca vyutthitasya dharma-nidhyāna-kāle 'ṃtarāyaṃ karotîti.

(59) *visabhāga-dhātu-sarvatragāṇām* iti vistaraḥ. *visabhāga-dhātu-sarvatragāṇāṃ* duḥkha-samudaya-darśana-heyatvena dvi-bhedānāṃ mithyā-dṛṣṭy-ādīnāṃ. *yad ālaṃbanaṃ parijñāyate* duḥkha-samudayânvaya-jñāna-pakṣeṇa[2] mārgeṇa rūp'ārūpya-dhātv-ālaṃbanâvasthāyāṃ. *na te tadā prahīyaṃte.* duḥkha-dharma-jñānena samudaya-dharma-jñānena ca yathāyogaṃ pūrvam eva prahīṇatvāt. dharma-jñāna-vadhyā hi te kāmâvacaratvāt. *nirodha-mārga-darśana-prahātavyāṇāṃ ca s'āsrav*[Tib. 159ᵃ]*ālaṃbanānāṃ* dṛṣṭi-parāmarś'ādīnāṃ *yad' ālaṃbanaṃ* nirodha-mārga-dṛg-gheyaṃ mithyā-dṛṣṭy-ādikaṃ duḥkha-samudaya-satya-svabhāvaṃ duḥkha-samudaya-dharma-jñāna-pakṣeṇânvaya-jñāna-pakṣeṇa vā yathā-dhātu *parijñāyate. na tetadā prahīyaṃte.* nirodha-mārga-darśana-praheyatvād[3] iti. *na* [4]ca tathā[4] *teṣām ālaṃbanaṃ parjñāyate* pūrvam eva jñātatvāt. *katham eṣāṃ prahāṇam* ālaṃbana-parijñānāt tat-prahāṇaṃ na yujyata ity abhiprāyaḥ. *tatr' ālaṃbana-parijñānāt* kāmâvacarāḥ *sva-dhātv-alaṃbanā* rūp'ārūpyâvacarāś ca *duḥkha-samudaya-dṛg-gheyāḥ prahīyaṃte.* tatra visabhāga-dhātv-ālaṃbanānām ālaṃbanaṃ parijñayā paśyataḥ prahāṇaṃ duḥkha-samudayânvaya-jñāna-kṣāṃtyor yugapad dvi-dhātv-ālaṃbanatvāt. sva-bhūmy-ālaṃbanānām iti viśeṣaṇaṃ. visabhāga-dhātu-sarvatraga-nirāsârthaṃ. *tad-ālaṃbana-saṃkṣayād* iti[5]. *visabhāga-dhātu-sarvatragā* ālaṃbanam eṣāṃ satkāya-dṛṣṭy-ādīnām iti. *tad-ālaṃbanāḥ sabhāga-dhātu-sarvatragāḥ. teṣāṃ kṣayāt* prahāṇāt. *te* visabhāga-dhātu-sarvatragāḥ *prahīyaṃte.* [tad-dhetutvenôpastaṃbha-prahāṇād visabhāga-dhātu-sarvatragānāṃ prahāṇam ālaṃbana-prahāṇā][6]. *ālaṃbana-prahāṇād* iti. dṛṣṭi-parāmarś'ādy-ālaṃbanānām *nirodha-mārga-darśana-heyānāṃ* mithyā-dṛṣṭy-ādīnāṃ *prahāṇāt.* te 'pi dṛṣṭi-parāmarś'ādayaḥ *s'āsrav'ālaṃbanāḥ* prahīyaṃte.

pratipakṣôdayāt kṣaya

iti. bhāvanā-heyānāṃ *pratipakṣôdayād eva kṣayaḥ* n' ālaṃbana-parijñān'ādibhya

[1] °tseti MSS. [2] °kṣyeṇa MSS. [3] °hetv° MSS. [4]....[4] cadā C. [5] iti ve C, ice N. [6] om. N & Tib.

iti darśayati. *paścāt pravedayiṣyāma* iti.

nava-prakārā doṣā hi bhūmau-bhūmau tathā guṇā

ity[1] atra vakṣyati.

(60ᵃᵇ) *prahāṇa-pratipakṣa ānaṃtarya-mārga* iti. [Tib. 159ᵇ] vipakṣa-pratidvaṃdvī pakṣaḥ *pratipakṣaḥ.* prahāṇāya pratipakṣaḥ *prahāṇa-pratipakṣaḥ.* vimukti-mārgo 'pi hi pratipakṣo na tu prahāṇāyêty ata itthaṃ viśeṣaṇaṃ. prahīyate vā 'nenêti *prahāṇaṃ.* prahāṇaś câsau pratipakṣaś ca *prahāṇa-pratipakṣaḥ.* tad-yathā duḥkha-dharma-jñāna-kṣāṃtiḥ. *ādhāra-pratipakṣas tasmāt pareṇê*ti. *tasmād* ānaṃtarya-mārgāt *pareṇa.* yo mārgo vimukti-mārgaḥ. sa hy ādhāraḥ prahāṇasya tat-prāpty-ādhāraṇāt. ādhāryate 'nenêty *ādhāraḥ.* sa eva pratipakṣaḥ *ādhāra-pratipakṣaḥ.* tad-yathā duḥkha-dharma-jñāna-kṣāṃteḥ paraṃ duḥkha-dharma-jñānam iti tenôcyate. *yena tat-prāpitam* iti vistaraḥ. *yena* mārgeṇa *tat-prāpitam* ānaṃtarya-mārga-prāpitaṃ *prahāṇam ādhāryate.* tat-prāpty-anucched'ātma ādhāra-pratipakṣa iṭi. *dūrī-bhāva-pratipakṣa* iti vistaraḥ. kleśa-prāptir dūrī-bhavati yena sa *dūrī-bhāvaḥ.* sa eva pratipakṣo *dūrī-bhāva-pratipakṣaḥ.* dūrī-bhavanaṃ vā *dūrī-bhāvaḥ.* tasmai pratipakṣo *dūrī-bhāva-pratipakṣaḥ. vimukti-mārgāt pareṇa yo mārga* iti. *yo* 'sau vimukti-mārgo duḥkhe dharma-jñānaṃ. tasmāt *pareṇa yo mārgo* duḥkhe 'nvaya-jñāna[2]-kṣāṃty-ādi. sa dūrī-bhāva-pratipakṣa iti darśayati.

vimukti-mārgo 'pîty apara iti. [Tib. 160ᵃ] sa câpy ādyo vimukti-mārgo dūrī-bhāva-pratipakṣa ity ucyate. *so 'pi hi tāṃ kleśa-prāptiṃ dūrī-karoti.* evaṃ ca sati vimukti-mārga ādhāra-pratipakṣo dūrī-bhāva-pratipakṣa iti vaca[3] nāmadvayaṃ labhata ity uktaṃ bhavati. *taṃ dhātuṃ doṣato darśanād vidūṣayatî*ti. anity'ādibhir ākārair yena *taṃ dhātuṃ vidūṣayatî*ty arthaḥ. tad evaṃ sati yo 'pi duḥkha-samuday'ālaṃbanaḥ prahāṇa-pratipakṣ'ādiḥ. sa câpi vidūṣaṇā[4]-pratipakṣa iti darśitaṃ bhavatîti. *api tv iyam ānupūrvī sādhvī bhaved* ity Ācāryaḥ. sopāna-nyāya-samāśrayāt lakṣaṇâsāṃkaryāc cêyam ānupūrvī sādhvī 'ti darśayati. *duḥkha-samuday'ālaṃbanaḥ prayoga-mārga* iti. *prayoga-mārga* evôṣmagat'ādi gṛhyate. n' ānaṃtarya-mārg'ādi. prahāṇa-pratipakṣ'āditvena tad-vyavasthāpanāt. *sarv'ānaṃtarya-mārga* iti. paścāt-kālīno 'pi yo 'nyaḥ. *vimukti-mārgaḥ* sarva ity eva câdhikriyate. *viśeṣa-mārgas* tu ya etat-traya-vyatiriktaḥ. sa iha gṛhyate.

(60ᶜᵈ) *na hi saṃprayogāt kleśo vivecayituṃ śakyata* iti. sva-kalāpāt[5] vivecanâśakyatvāt. [Tib. 160ᵇ] *anāgatas tāvac chakyet' ālaṃbanād vivecayituṃ.* viveci-

[1] Kārikā. VI, 35ᵃᵇ. [2] °nayomārgo N. [3] sic MSS. no Tibetan equivalent. [4] °ṇāḥ N. [5] °pāta N, °lpapāta C.

tasya tasya na punas tad vastv ālaṃbyôtpattir ity ataḥ kāraṇāt. *atītas tu kathaṃ* yad vastv-ālaṃbyôtpannaḥ. na hy ālaṃbitaṃ vastv anālaṃbinī[1]-kartuṃ śakyate. *eṣo 'pi nâikâṃta* iti. caturbhiḥ prakāraiḥ kleśānāṃ kṣaya iṣyate.

ālaṃbana-parijñānāt tad-ālaṃbana-saṃkṣayāt
ālaṃbana-prahāṇāc ca pratipakṣôdayāt kṣaya

iti.[2] tasmād ālaṃbana-parijñānād iti *nâyam ekâṃtaḥ. tasmād vaktavyam etad* iti parihartavyam *etad* ity arthaḥ. atr' ācārya-Saṃghabhadraḥ[3] pariharati. ālaṃbanāt kleśāḥ prahātavyāḥ. ālaṃbana-parijñāna-balena hi kleśāḥ prahīyaṃte. dvividhaṃ cânuśay'ālaṃbanaṃ. saṃyoga-vastu asaṃyoga-vastu ca. tatra saṃyoga-vastu-viṣayāṇām anuśayānāṃ tad-anuśaya-balôtpāditānām a[4]-tad-viṣayāṇām api pudgalasya saṃtāne[5] prāptir akliṣṭa-cittasyâpy avicchedena pravartate. anāgatâtīta-kleśa-hetu-phala-bhūtā. evam asaṃyoga-vastu-viṣayāṇām a-tad-viṣayāṇām api ca tad-viṣaya-kleśa-pṛṣṭha-samudācariṇāṃ kleśānāṃ prāptir veditavyā.[6] sā hy anāgatānām utpattau pratyaya-gamanād dhetu-bhūtā bhavati. atītānāṃ ca niṣyanda-[Tib. 161[a]]bhāvāt phala-bhūtā. sā ca tat-prahāṇa-pratipakṣa-niṣyanda-prāpti-samavadhāna-viruddhā. tad-ādhāritatvāt kleśānām. ato yen' ālaṃbanenôtpannāḥ kleśā any'ālaṃbanān api kleśān[7] pravartayaṃti. tad-ālaṃbana-prahāṇa-pratipakṣa-niṣyandôtpattau tat-prāpti-vigame te kleśās tad-ālaṃbanā api saṃto hetu-phalâpakrāṃtāḥ prahīṇā ity ucyaṃte. tad yasmād aparijñāte kasmiṃścit kleśa-viṣaye a-tad-viṣayāṇām api kleśānāṃ tad-viṣaya-kleśa-balenaprāptir anāgatâtīta-kleśa-hetu-phala-bhūtā saṃtatau pravartate yathā vastu. tasmād ālaṃbanāt kleśāḥ prahātavyā ity abhimataṃ iti.

nanu ca tad-ālaṃbana-prahāṇ'ādibhir api kleśāḥ prahīyaṃta ity abhipretaṃ. kim idam uktam ālaṃbana-parijñāna-balena kleśāḥ prahīyaṃta iti. te 'pi duḥkha-saty'ādi-parijñāna-balenâiva prahīyaṃte. tad-bhāvâbhāva-yoge tad-bhāvâbhāva-yogāt. yeṣām api hi pratipakṣôdayāt prahāṇam ucyate. te 'pi bhāvanā-heyāḥ. kleśā ālaṃbana-duḥkha-saty'ādi-parijñāna-balenâiva prahīyaṃta ity avagaṃtavyaṃ. vyavasthā-mātraṃ tu tad yad uktaṃ. tad-ālaṃbana-[Tib. 161[b]] prahāṇ'ādibhir api kleśāḥ prahīyanta ity abhiprāyo lakṣyate.

svāsāṃtānikaḥ prāpti-cchedād iti vistaraḥ. sva-saṃtāna-kleśaḥ prāpti-vigamāt prahīṇo vaktavyaḥ. para-saṃtāna-kleśas tu na prāpti-cchedāt. sva-saṃtāne tat-prāpty-abhāvāt. kiṃ tarhi *tad-ālaṃbana-svāsāṃtānika-kleśa-prahāṇāt.* pārasāṃtānika-kleś'ālaṃbana-svāsāṃtānika-kleśa-prāpti-cchedād ity arthaḥ. *sarvaṃ*

[1] °banī C. [2] Kārikā V, 59. [3] From here up to below line 20 see 順正理論五五 (冬五 68[a9]).
[4] e N. [5] satāṇye C, satīne N. [6] °ptitvāditavyā N, °ptirtvaditavya C. [7] °śā C.

rūpaṃ kuśalâkuśalâvyākṛtaṃ. *akliṣṭaś ca dharma* ity arūpī kuśala-s'āsravaṃ anivṛtâvyākṛtaś ca. tathâiva tad-ālaṃbana-svāsāṃtānika-kleśa-prahāṇāt prahīṇo vaktavya iti.

(61) *bhūta-śīla-pradeśâdhva-dvayānām iva dūratê* ti.

iva-śabdo 'trôdāharaṇaṃ. tad-yathā'rthe draṣṭavyaḥ. *vailakṣaṇyāl*[1] *lakṣaṇa-dūratā. tad-yathā bhūtānāṃ.* bhinna-lakṣaṇo hi pṛthivī-dhātor ab-dhātus tasmāt pṛthivī-dhātor ab-dhātur dūre bhavati. *vipakṣatvād vipakṣa-dūratā. tad-yathā śīlasya dauḥśīlyaṃ. deśa-vicchedāt deśa-dūratā. tad-yathā pradeśasya paścima-samudrasya pūrva-samudrāt. kālataḥ kāla-dūratā. tad-yathā 'dhva-dvayasyâtītânāgata-lakṣaṇasya.* [Tib. 162[a]] tad dhy atītânāgataṃ dūram ucyate. kvôcyate. Abhidharme.[2] evaṃ hy āha. dūre dharmāḥ katame. atītānāgatā dharmāḥ. aṃtike dharmāḥ katame. pratyutpannā dharmāḥ. asaṃskṛtaṃ cêti. *tad dūram* iti. *tad* atītānāgatam.

utpadyamānaṃ cê ti. utpādâbhimukham anāgataṃ cêty arthaḥ. *na cira-bhūta-bhāvitvenê* ti. *na cira-bhūta*tvenâtītaṃ nâpi *cira-bhāvitvenâ*nāgataṃ dūram ity arthaḥ. *vartamānam apy evaṃ dūraṃ prāpnotî* ti. adhva-nānātvena pratyutpanno 'dhvatayā vartamānam api dūraṃ prāpnoti. yathā 'tītânāgatam atītânāgatâdhvatayā. *akāritrāt tarhi tad dūram* iti. uparata-kāritram atītam aprāpta-kāritram anāgatam iti. *tad* atītânāgataṃ *dūram* ucyate. *asaṃskṛtasya katham aṃtikatvam* iti. tasya kāritrâbhāvād aṃtikatvaṃ na syāt. tac cêṣyate aṃtike dharmāḥ katame. pratyutpannā dharmāḥ. asaṃskṛtaṃ cêti śāstra-pāṭhāt. *sarvatra tat-prāpter* iti. *sarvatra* deśe *tasyâ*saṃskṛtasya pratisaṃkhyā'pratisaṃkhyā-nirodhasya prāpty-utpādāt. *atītânāgate 'pi* [Tib. 162[b]] *prasaṃga* iti kuśal'āder atītânāgatasya sarvatra deśe prāptiḥ saṃbhavatîty atītânāgate 'py aṃtikatva-prasaṃgaḥ. *ākāśaṃ ca katham* iti. *ākāśaṃ ca katham* aṃtikaṃ. na hi tasya prāptir astîti. *atītânāgatam anyonyam* iti. atītād anāgataṃ dūram anāgatāc cātītam ity arthaḥ. *asaṃskṛtaṃ câvyavahitatvād* iti. na kenacid vyavahitaṃ. yathā vartamānenātītânāgatam iti. evaṃ tasyâ*ṃtikatvaṃ. evaṃ apî* ti. asyām api kalpanāyāṃ. yad anaṃtaram atītânāgataṃ. tad *vartamānasyâṃtikatvād ubhayaṃ prāpnoti.* dūram āsannaṃ cêti. tad dhy atītaṃ vartamānâṃtaritatvād anāgatād dūraṃ. vartamānāc câvyavahitatvād aṃtikam iti prāpnoti. ity evam anāgatam api neyaṃ.

evaṃ tu yuktaṃ syād iti. sva-matam Ācāryasya. *dharma-sva-lakṣaṇād anāgataṃ dūraṃ.* kasmāt. *asaṃprāptatvāt.* yasmād anāgatena sva-lakṣaṇaṃ na saṃ-

[1] vailakṣyāl MSS. [2] 品類足論六 (冬十 33[b4]).

prāptam iti. atha vā yasmāt tat-sva-lakṣaṇam asaṃprāptam[1] anupasthitam iti. *atītaṃ ca.* kiṃ dharma-sva-lakṣaṇād dūraṃ. *tat-pracyutatvāt.* yasmāt tad dharma-sva-lakṣaṇaṃ. tasmād atītāt pracyutaṃ. tad dhy atītaṃ yad dharma-sva-lakṣaṇāt pracyutam iti.

(62) pratipakṣôdayāt kṣaya

ity[2] uktam. ataḥ pṛcchati. *kiṃ mārga-viśeṣa-gamanād* iti vistaraḥ. *prahāṇa-viśeṣa* [Tib. 163[a]] iti. viśiṣyate prahāṇam ity arthaḥ. *pratipakṣo vimukti-mārga etasminn abhipreta* iti. tasya visaṃyoga-prāpti-sahôtpādād ānaṃtarya-mārge hi na tāvad visaṃyoga-prāptir asti. utpādâbhimukhatvāt. vimukti-mārgo 'pi hi pratipakṣa iti śakyate vyavasthāpayituṃ. mukhya-pratipakṣeṇ' ānaṃtarya-mārgeṇa sahâikakāryatvāt. tathā hy uktam ubhābhyāṃ hi tasya prāptiḥ visaṃyoga-prāpter āvāhaka-saṃniśrayatvād iti. *phalāni catvārî* ti. *catur*-grahaṇam ekānna-navati-phala-pratipatti-nirāsârthaṃ. puruṣakār'ādi-paṃca-phala-pratipatti-nirāsârthaṃ vā. phala-prāptir api vimukti-mārgâvasthāyām eva gṛhyate. visaṃyoga-lābhâstitva-yogād *indriya-vivṛddhir indriya-saṃcāra* iti. indriy'ādhikya-pratipatti-nirāsârtham etad artha-pradarśanaṃ *indriya-vivṛddhir* ity ucyate. phala-prāpti-vacanenâiva siddher ity ācārya-Saṃghabhadraḥ.[3] atra brūmaḥ. satyaṃ phala-prāptir evêndriya-vivṛddhiḥ. phala-prāpti-viśeṣas tu pradarśayitavyo yatra punar visaṃyoga-phala[4]-lābho bhavati. anyathā hi phala-prāpti-vacanam api na kartavyaṃ syāt. pratipakṣôdaya-vacanenâiva tat-siddheḥ. [Tib. 163[b]] [5]ity alam anayā[6] 'ti-khalinikayā.[5]. *keṣāṃcid yāvad dvayor* iti. *keṣāṃcit* kleśānāṃ *ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. yāvac*-chabdena keṣāṃcit paṃcasu. keṣāṃcic caturṣu. keṣāṃcit triṣu. keṣāṃcid dvayor iti. keṣāṃcid ekasmin kāla iti nôktaṃ. punaḥ-prāptasya visaṃyogasyâdhikṛtatvāt. saṃbhavati hi bhāvāgrikasya navamasya prakārasyâikasminn eva kāle tīkṣṇêndriyasya visaṃyoga-lābhaḥ. sa tu na punar-lābha iti nôcyate. tatra tāvan mṛdv-indriyasya ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. duḥkha-samudaya-mirodha-darśana-heyānāṃ kāmâvacarāṇāṃ mārga-darśana-heyānāṃ pratipakṣôdaya-kāle. srotaāpatti-phala-kāle sakṛdāgāmi-phala-kāle 'nāgāmi-phala-kāle 'rhattva-phala-kāle indriya-saṃcāra-kāle cêti ṣaṭsu kāleṣu visaṃyoga-lābhaḥ. saṃbhavaṃ ca praty·evam ucyate. na hi mṛdv-indriyo 'vaśyam indriyāṇi saṃcarati. tasyâiva mṛdv-indriyasya rūp'ārūpyâvacarāṇāṃ mārga-darśana-heyānāṃ mārgânvaya-jñāna-kāle pratipakṣôdaya-kāla iti vā phala-prāpti-kāla iti vā gṛhīte prathamato[7] visaṃyoga-lābhaḥ. punaḥ sakṛdāgāmi-phala-prā-

[1] °ṇasasaṃpr° C, °ṇasamaṃpr° N. [2] Kārikā V, 59[d]. [3] 順正理論五六 (冬五 69[a11]). [4] om. MSS. supplied from Tib. ḥbras-bu. [5]....[5] zug-zug-tu brgal mi dgos-so. [6] °yo N. [7] °te N.

pti-kāle yāvad indriya-saṃcāra-kāla iti paṃcasu kāleṣu. bhāvanā-heyānām api tasyâiva kāmâvacarāṇāṃ paṃca-prakārāṇāṃ adhimātrâdhimātrasya yāvan madhya-madhyasya. [Tib. 164[a]] teṣv eva srotaāpatti-phala-kāla-varjyeṣu paṃcasu kāleṣu visaṃyoga-lābhaḥ. madhya-mṛdos tu ṣaṣṭhasya prakārasya [1]tasyâiva caturṣu kāleṣu.[1] pratipakṣôdaya-phala-prāpti-kālayor ekatvāt. tasminn anyatarasmin. anāgāmi-phala-kāle. arhattva-phala-prāpti-kāle. indriya-saṃcāra-kāle cêti. tasyâiva mṛdv-adhimātrasya mṛdu-madhyasya ca saptamâṣṭamayoḥ prakārayoḥ pratipakṣôdaya-kāle 'nāgāmi-phala-kāle[2] yāvad indriya-saṃcāra-kāle vêti caturṣv eva kāleṣu visaṃyoga-lābhaḥ. tasyâiva mṛdu-mṛdor aṃtyasya prakārasya pratipakṣôdaya-kāla iti vā phala-prāpti-kāla iti vâikatarasmin. arhattva-phala-kāle. indriya-saṃcāra-kāle cêti triṣu kāleṣu visaṃyoga-lābhaḥ. tasyâivârhattva-phalaṃ prāpnuvato ye nava[3]-prakārā rūp'ārūpyâvacarāḥ kleśā bhāvanā-prahātavyāḥ prahīṇāḥ adhimātrâdhimātro yāvan mṛdu-mṛdur iti. teṣāṃ bhāvāgrikaṃ mṛdu-mṛdu-prakāram aṃtyaṃ hitvā sarveṣāṃ triṣv eva kāleṣu visaṃyoga-lābhaḥ. pratipakṣôdaya-kāle 'rhattva-phala-kāle indriya-saṃcāra-kāle cêti. yas tv asyâiv' ārūpyâvacaro mṛdu-mṛdur aṃtyaḥ kleśa-prakāraḥ. tasya pratipakṣôdayârhattva-phala-prāpti-kālâikatvāt. pratipakṣôdaya-kāla iti vā 'rhattva-phala-kāla iti vā anyatarasminn indriya-saṃcāra-kāle cêti. [Tib. 164[b]] dvayoḥ kālayor visaṃyoga-lābha iti. evaṃ tāvan mṛdv-indriyasyôktaṃ. tīkṣṇêndriyasya punaḥ keṣāṃcit kleśānāṃ paṃcasu kāleṣu. keṣāṃcid yāvad dvayor iti vaktavyaṃ. indriya-saṃcāra-kālam ekam apāsya. tasya hi sarvatrêndriya-saṃcāro nâsti. tasyâikasminn eva kāle kleśānāṃ visaṃyoga-lābho 'sti. bhāvāgrikasya[4] bhāvanā-heyasya mṛdu-mṛdoḥ prakārasya. sa tu punar-lābho na bhavatîti na vaktavya iti paśyāmaḥ.

(63, 64[ab]) *phale hetûpacārād* iti. prahāṇaṃ phalaṃ parijñā jñāna-svabhāvo hetuḥ. [5]tasmin prahāṇe.[5] *phale hetûpacāraḥ.* prahāṇaṃ parijñêti. tad-yathā ṣaḍ imāni sparś'āyatanāni pūrvam abhisaṃskṛtāny abhisaṃcetitāni paurāṇaṃ karma veditavyaṃ iti. kaḥ[6] punaḥ prahāṇaṃ parijñā-śabdenâpadiśate.[7] sūtre evaṃ hi paṭhyate. parijñeyāṃś ca vo bhikṣavo dharmān deśayiṣyāmi. parijñāṃ ca parijñāvantaṃ ca pudgalaṃ. parijñeyā dharmāḥ katame. paṃcôpādāna-skandhāḥ. parijñā katamā. yad atra cchanda-rāga-prahāṇaṃ. chanda-rāga-samatikramaḥ. iyam ucyate parijñêti vistaraḥ.

[1]....[1] ca saptâṣṭamayoḥ prakārasya C. [2] om. MSS. supplied from Tib. dus. [3] na MSS. dgu. [4] bhav° MSS. [5]....[5] tasmi hāṇe C, tasmin hetu-prahāṃe N. spaṅs-pa de-la. [6] ka C. [7] °diśyate MSS.

kām'ādya-prakāra-dvaya-saṃkṣaya

*ekê*ti.

anāsrava-viyog'āpter bhavâgra-vikalī-kṛteḥ

hetu-dvaya-samudghātāt [Tib. 165ª] parijñā dhātv-atikramāt

ityı atra parijñā-vyavasthāpane kāraṇaṃ vakṣyate. *avara-bhāgīya-prahāṇam* iti. kāma-dhātv-āsrava-prahāṇam ity arthaḥ. iyam eva câsyāḥ saṃjñā. *rūp'āsrava-prahāṇam* iti. rūpa-dhātv-āsrava-prahāṇam ity arthaḥ. *rūpa-rāga-kṣaya-parijñê*ty asyā nāma. yady apy anyeṣāṃ kleśôpakleśānāṃ[2] mān'ādīnāṃ rūpâvacarāṇāṃ prahāṇam iyaṃ parijñā vyavasthāpyate. rāgasya tu tatra prādhānyād ūrdhva-bhāgīyasya saṃyojanasya prahāṇaṃ rūpa-rāga-kṣaya-parijñêty uktaṃ. *sarva-saṃyojana-paryādāna* [kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi] [3]*yoṅs-su śes-paḥo.* ṣes bya-ba ḥdi ni zag-pa thams-cad spaṅs-paḥi miṅ yin-no. *yoṅs-su śes-pa ni tha-dad-par bstan-la.* ṣes bya-ba ni bsgroms-pas spaṅ-bar bya-ba gzugs-na spyod-pa-rnams spaṅs-pa ni gzugs-kyi ḥdod-chags zad-paḥi yoṅs-su śes-pa yin-no. gzugs med-pa-rnams-kyi ni kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi yoṅs-su śes-pa yin-no. ṣes ḥbyuṅ-baḥi phyir-ro. *mthoṅ-baḥi spaṅ-bar bya-ba-rnams-kyi ni ma yin-te.* ṣes bya-ba ni ciḥi phyir gzugś daṅ gzugs-med-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba-rnams-kyi yoṇs-su śes-pa so-sor mi bstan-te. de bṣin-du gzugs daṅ gzugs-med-pa-na spyod-pa mthoṇ-bas spaṅ-bar bya-ba-rnams spaṅs-pa yaṅ yoṅs-su śes-pa gsum yin-te. ṣes ḥbyuṅ-baḥi phyir-ro. *bsgom-pas spaṅ-bar bya-ba-rnams-kyi gñen-po mi-ḥdra-baḥi phyir-ro* ṣes bya-ba ni ḥdi ltar sa daṅ sa-na gzugs-na spyod-[Tib. 165ᵇ]paḥi bsgom-pas spaṅ-bar bya-ba rnam-pa dguḥi gñen-po bar-chad-med-pa daṅ rnam-par grol-baḥi lam zag-pa-med-pa mi-lcogs-pa-med-pa-la sogs-paḥi sa daṅ zag-pa daṅ bcas-pa bsam-gtan gñis-paḥi ñer-ba stogs-kyis bsdus-pa-nas nam-mkhaḥ mthaḥ-yas skye-mched-kyi ñer bsdogs-kyis bsdus-paḥi bar rnam-pa dgu yod-la gzugs-med-pa-na spyod-pa-rnams-kyi gñen-po bar-chad-med-paḥi lam daṅ. rnam-par grol-baḥi lam ni ci-rigs-par zug-pa-med-paḥi sa ḥog-ma-pa ḥam. ci-rigs-par zag-pa daṅ bcas-pa goṅ-maḥi ñer bsdogs-kyis bsdus-pa-dag yod-de. gṣan kho-na yin-pas gñen-po mi-ḥdra-baḥi phyir ḥdi-dag-gis yoṅs-su'śes-pa tha-dad-par stan-to. mthoṅ-bas spaṅ-bar bya-ba-rnams-kyi gñen-po ni ḥdra-ste. rjes-su śes-paḥi bzod-pa-la sogs-pa gzugs-na spyod-pa-rnams-kyi gñen-po de-dag ñid gzugs-med-pa-rnams-kyi yaṅ yin-pas yoṅs-su śes-pa tha-dad-du rnam-par mi bṣag-go.

[1] Kārikā V, 67. [2] Kleśānāṃ C. [3] MSS. lack many long passages, I supply them from Tib. of Peking-edition.

(64ᶜᵈ–66) *tha-maḥi cha daṅ mthun-pa spaṅs-pa-la sogs-pa yoṅs-su śes-pa-ste.* ṣes bya-ba ni tha-maḥi cha daṅ ṃthun-pa spaṅs-paḥi yoṅs-su śes-pa daṅ. gzugs-kyiḥdod-chags zad-paḥi yoṅs-su śes-pa daṅ. kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi yoṅs-su śes-paḥo. ḥdi-dag ni bsgom-paḥi lam-gyi ḥbras-bu yin-paḥi phyir śes-paḥi ḥbras-bu yin-te. bsgom-paḥi lam-la bzod-pa-dag ni med-do.

ji ltar yoṅs-su śes-pa bzod-paḥi ḥbras-bu yin ṣes bya-ba ni yoṅs-su śes-pa daṅ śes-pa ṣes bya-ba ni don gcig-ste. śes-pa daṅ yoṅs-su śes-pa ni zag-pa-med-paḥi ye-śes yin-no ṣes ḥbyuṅ-baḥi phyir-ro. bam-po bṣi bcu rtsa bṣi-pa.

dri-med bzod-rnams śes-pa-med.

ṣes[1] ḥbyuṅ-bas bzod-pa ni śes-paḥi ṅo-bo [Tib. 166ª] ñid yin-par yaṅ mi-ruṅ-na. de ji ltar yoṅs-su śes-pa bzod-paḥi ḥbras-bu yin-te. ḥbras-bu-la rgyu btags byas-na yaṅ mi-ruṅ-ṅo sñam-du bsam-pa yin-no. *ḥdir bzod-pa-rnams ni śes-paḥi ḥkhor-can yin-paḥi phyir* ṣes bya-ba smos-te. ḥdi-dag-la ḥkhor śes-pa yod-pas-na śes-paḥi ḥkhor-can-te. bzod-pa-rnams-so. deḥi phyir śes-paḥi ḥbras-bu yaṅ bzod-pa-rnams-kyi ḥbras-bu ṣes byaḥo. *rgyal-baḥi ḥkhor-la rgyal-po ñe-bar btags-pa bṣin-te* dper-na rgyal-poḥi ḥkhor-la rgyal-po ñe-bar btags-pahi phyir ḥkhor-gyis byas-pa-la yaṅ rgyal-pos byas-pa ṣes bya-ba daṅ ḥdraḥo. *śes-pa daṅ ḥbras-bu gcig-paḥi phyir-ro* ṣes bya-ba ni bzod-pa-dag ni śes-pa daṅ lhan-cig ḥbras-bu gcig-pa yin-te. bzod-pa-dag-gi ḥbras-bu gaṅ yin-pa de ñid śes-pa-rnams-kyi yin-pas bzod-paḥi ḥbras-bu yaṅ yoṅs-su śes-par ruṅ-ṅo.

mi-lcogs-med ḥbras thams-cad-do

ṣes bya-ba ni ḥdi ltar mi-lcogs-paḥi sa-paḥi lam-gyis khams gsum-paḥi mthoṅ-ba daṅ bsgom-pas spaṅ-bar bya-baḥi zag-pa-rnams spaṅ-ba srid-de.

zag-med mi-lcogs-med-pa-yis. thams-cad-las ni ḥdod-chags bral.

ṣes[2] ḥbyuṅ-baḥi phyir-ro. *gzugs daṅ gzugs-med-pa-na ñon-moṅs-pa spaṅs-paḥi raṅ-bṣin gaṅ-dag yin paḥo.* ṣes bya-ba ni bye-brag-tu smra-ba-rnams na-re gzugs daṅ gzugs-med-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba-rnams spaṅs-pa ji-skad bśad-paḥi yoṅs-su śes-pa gsum daṅ. bsgom-pas spaṅ-bar bya-ba gzugs-na spyod-pa-rnams spaṅs-pa gzugs-kyi ḥdod-chags zad-paḥi yoṅs-su śes-pa daṅ. gzugs-med-pa-na spyod-pa-rnams spaṅs-pa kun-tu sbyor-ba thams-cad yoṅs-su gtugs-paḥi [Tib. 166ᵇ] yoṅs-su śes-pa ṣes bya-ba lṅa-ste. bsam-gtan-gyi dṅos-gṣi-la brten-nas gzugs daṅ gzugs-med-pa-na spyod-paḥi ñon-moṅs-pa spoṅ-ba srid-paḥi phyir-ro. ḥdod-pa-na spyod-paḥi ñon-moṅs-pa spaṅs-pa ni bsam-gtan-gi dṅos gṣiḥi ḥbras-bu ma-yin-te. bsam-gtan-gyi dṅos-gṣi-rnams ni ḥdod-paḥi

[1] Kārikā VII, 1ª. [2] Kārikā VI, 48ᵃᵇ.

khams-kyi gñen-po ma-yin-paḥi phyir-ro. de lta-bas-na ḥdod-chags daṅ bral-ba-rnams-la bral-baḥi thob-pa zag-pa-med-pa yod-du zin kyaṅ tha-maḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa bṣin-du ḥdod-pa-na spyod-pa mthoṅ-bas spaṅ-bar bya-ba spaṅs-pa ni bsam-gtan-gyi dṅos gṣiḥi ḥbras-bu ma-yin-no ṣes zer-ro. *btsun-pa dbyaṅs-sgrogs-kyi lugs-kyis ni brgyad-de.* ṣes bya-ba ni btsun-pa dbyaṅs-sgrogs de ni ḥdod-paḥi *ḥdod-chags daṅ bral-baḥi gaṅ-zag*-gi yaṅ *ḥdod-pa-na spyod-pa mthoṅ-bas spaṅ-bar bya-ba-rnams spaṅs-pa* yoṅs-su śes-pa gsum-gyi ṅo-bo ñid ḥphag-paḥi *lam-gyi ḥbras-bu yin-par* ḥdod-do. ciḥi phyir ṣe-na. *bral-baḥi thob-pa zag-pa-med-pa rñed-paḥi phyir-te.* bsam-gtan-gyi dṅos-gṣi-la rten-nas ṅes-pa ḥjug-pa-na yaṅ mthoṅ-bas spaṅ-bar bya-baḥi zag-pa sṅon ḥjig-rten-paḥi lam-gyis spaṅs-pa-rnams-kyis bral-baḥi thob-pa zag-pa-med-pa yaṅ ḥthob-la de-la-na mthoṅ-baḥi lam-gyis nus-pa yod-pas gzugs daṅ gzugs-med-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba spaṅs-pa bṣin-du. ḥdod-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba sṅon spans-paḥi yoṅs-su śes-pa yaṅ dṅos-gṣi bsam-gtan-gyi ḥbras-buḥo ṣes bya-bar rnam-pa bṣag-go. de lta-bas-na ḥdod-pa-na spyod-paḥi mthoṅ-bas spaṅ-bar bya-ba spaṅs-paḥi yoṅs-su śes-pa gsum-po ḥdi-dag daṅ sṅar bśad-pa gzugs daṅ gzugs-med-paḥi yoṅs-su śes-pa daṅ bcas-pa yoṅs-su śes-pa brgyad bsam-gtan-gyi ḥbras bu yin-[Tib. 167ª]no. ṣes bya-ba ni btsun-pa dbyaṅs-sgrogs-kyi gṣuṅ-lugs yin-no. *tha-maḥi cha daṅ mthun-pa spaṅs paḥi yoṅs-su śes-pa ni mi-lcogs-pa med-paḥi ḥbras-bu kho-na yin-no.* ṣes bya-ba ni ḥdod-pa-las ḥdod-chags ma-bral-ba ni mi-lcogs-pa-med-pa kho-nas tha-maḥi cha daṅ mthun-pa spoṅ-bar byed-kyi dṅos-gṣis ni ma-yin-te. de-na ma-thob-paḥi phyir-ro. ḥdod-chags daṅ bral-ba ston-du ḥgro-ba yaṅ gaṅ-gi tshe bsam-gtan-la brten-nas ñes-pa-la ḥjug-pa des kyaṅ so-soḥi skye-boḥi gnas-skabs-na ḥjig-rten-paḥi lam-gyis ḥdod-pa-na spyad-paḥi ñon-moṅs-pa thams-cad spaṅs-pas de bsam-gtan-gyi dṅos-gṣiḥi ḥbras-bu ma-yin-no. sems-kyi skad-cig-ma bcu drug-la deḥi tha-maḥi cha daṅ mthun-pa spaṅs-pa yoṅs-su śes-pa bsam-gtan-gyi dṅos-gṣi-la brten-par yaṅ rnam-par bṣag mod-kyi deḥi ḥbras-bu ṣes bya-bar rnam-par bṣag-pa ni ma-yin-no. ḥo-na ci ṣe-na. gnas-skabs de-na tha-maḥi cha daṅ mthun-pa spaṅs-pa ḥjig-rten-paḥi lam-gyis thob-paḥi bral-baḥi thob-pa zag-pa-med-pa yaṅ ḥthob-pas de spaṅs-paḥi yoṅs-su śes-par rnam-par bṣag-ste. deḥi tshe ni mthoṅ-bas spaṅ-bar bya-ba sṅa-ma spaṅs-pas sṅar mthoṅ-baḥi lam-gyis spaṅ-bar bya-ba spaṅs-pa gaṅ yin-pa daṅ. sṅar spaṅs-pa tha-maḥi cha daṅ mthun-pa spaṅs-pa bsdoms-nas tha-maḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa gcig-tu rnam-par bṣag-ste

khams-las ḥdod-chags bral-ba daṅ ḥbras-bu thob-phyir de-dag bsdoms ṣes[1] thams-cad bsdoms-paḥi gtan-tshigs yod-paḥi phyir-ro. de lta-bas-na tha-maḥi cha daṅ mthun-pa spaṅs-paḥi yoṅs-su śes-pa de ni mi-lcogs-pa-med-paḥi ḥbras-bu kho-nar rnam-pa bṣag-gi. dṅos-gṣiḥi ḥbras-bu ni ma-[Tib. 167ᵇ]yiṅ-te. ḥdi-la ni bye-brag-tu smra-ba daṅ. btsun-pa dbyaṅs-sgrogs-kyi gṣuṅ-lugs mthun-no.

bsam-gtan khyad-par-can yaṅ bsams bṣin-du blta-bar byaḥo ṣes bya-ba ni bsam-gtan khyad-par-can-gyi zag-pa-med-pas kyaṅ ñon-moṅs-pa spoṅ-bar ḥgyur-te. de lta-bas-na mi-lcogs-pa-med-pa daṅ. dṅos-gṣiḥi bsam-gtan-rnams kho-naḥi ḥbras-bu kho-na bśad-kyi. bsam-gtan khyad-par-can-gyi ni ma-yin-no. deḥi phyir bsam-gtan khyad-par-can yaṅ bsam-gtan bṣin-du blta-bar byaḥo ṣes bya-ba smos-te. bsam-gtan khyad-par-can ni bsam-gtan daṅ-po kho-na rtog-pa daṅ bral-bas khyad-par-du ḥphags-paḥi phyir-ro. [nam-mkhaḥ mthaḥ-yas skye-mched-kyi ñer bsdogs-kyi ṣes ba-ba ni.] dhyānâṃtaraṃ bhavatîti.[2] *ākāś'ānaṃty'āya-tana-sāmaṃtakasyê*ti. laukikasyâpi tasya parijñā phalaṃ vyavasthāpyate. ār-yasyâ'vânāsrava-visaṃyoga-prāpti-saṃbhavāt.

*maul'ārūpya-trayasya cê*ty

anāsravasya.

laukikasya mārgasya dve

iti. āryasya laukikena mārgeṇa kāma-rūpa-dhātu-vairāgye.

anvaya-jñānasyâpi dve

iti. bhāvanā-mārga-saṃgṛhītasya. *paścime* rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñe.

dharma-jñānasya tisra

iti. bhāvanā-mārga-saṃgṛhītasya.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe
tri-dhātu-pratipakṣas tad

iti.[3] *tasya paścimās tisraḥ phalam* avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñāḥ. kasmād ity āha. [Tib. 168ª] *traidhātuka-bhāvanā-heya-pratipakṣatvād* iti.

[4]*ṣaṭ tat-pakṣasya*[4] *paṃca vê*ti.

tayor dharma-jñānânvaya-jñānayoḥ pakṣasya. ṣaṭ paṃca ca yathāyogaṃ pakṣa-grahaṇena kṣāṃti-jñānayor grahaṇaṃ. *yā eva dharma-jñāna-kṣāṃti-jñānānām*

[1] Kārikā VII, 69ᵃᵇ. [2] sic MSS. Qu. bhavati? [3] Kārikā VII, 9ᵃᵇᶜ. [4]....[4] ṣaḍatat pakṣ° N, ṣaḍata pakṣ° C. de phyogs mthun-gyi drug.

iti. dharma-jñāna-kṣāṃtīnāṃ dharma-jñānānāṃ cêti[1] samāsaḥ. dharma-jñāna-kṣāṃtīnāṃ kāmâvacara-darśana-heya-prahāṇa-svabhāvā yathôktas tisraḥ parijñāḥ[2] phalaṃ. dharma-j'ñānānām iti bhāvanā-mārge. duḥkha-samudaya-jñāna-saṃgṛhītānām ekā 'vara-bhāgīya-prahāṇa-parijñā. nirodha-mārga-saṃgṛhītānāṃ tu tisro 'py avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-sarva-saṃyojana-paryādāna-parijñāḥ. *yā evânvaya-kṣāṃti-jñānānām* iti. anvaya-jñāna-kṣāṃtīnāṃ anvaya-jñānānāṃ ca. tāś ca rūp'ārūpyâvacara-darśana-heya-prahāṇa-svabhāvā yathôktās tisraḥ parijñāḥ dve ca paścime iti.

(67) *kasmān nâikâikaṃ prahāṇam* iti. duḥkha-darśana-heya-prahāṇa-samudaya-darśana-heya-prahāṇaṃ vistareṇa yāvad bhāvāgrikasya mṛdu-mṛdoḥ prakārasya prahāṇam iti *kasmān na* gṛhyate.

anāsrava-[Tib. 168[b]]*viyog'āpter*

iti. *anāsrava-*visaṃyoga-*prāpter* ity arthaḥ.

bhavâgra-vikalī-kṛter

iti. *bhavâgra-*pradeśa-prahāṇād ity arthaḥ.

hetu-dvaya-samudghātād

iti. duḥkha-samudaya-darśana-heya-sarvatraga-hetu-dvaya-prahāṇād ity arthaḥ. *tat-prahāṇaṃ*

*parijñê*ti.

ebhiḥ kāraṇaiḥ prakṛṣṭaṃ *tat-prahāṇam* ity atra *parijñê*ti vyavasthāpyata ity abhiprāyaḥ. *anyeṣu dharmânvaya-jñāneṣv* iti. samudaya-dharma-jñānam ārabhya yāvat kṣaya-jñānam ity eteṣu *dharma-jñānânvaya-jñāneṣu. jñāna-phalaṃ tu prahāṇam* iti. bhāvanā-mārge. tad dhi na kṣāṃti-phalam iti.

dhātv-atikramād

iti. ca-śabdo lupta-nirdiṣṭaḥ. *dhātv-atikramāc* cêti. ata eva vivriyate[3] caturthāc cêti. *yadā dhātuṃ samatikrāmatî*ti. kāma-dhātuṃ rūpa-dhātum ārūpya-dhātuṃ vā *samatikrāmati*. tadā parijñ'ākhyāṃ labhata iti vākya-śeṣaḥ. kasmāt. *kṛtsna-dhātu-vairāgyāt.* kṛtsnasya dhātor vairāgyāt. na vikalī-karaṇa-mātratvāt. tadā hi suṣṭhu prahāṇam ity abhiprāyaḥ.

ubhaya-saṃyoga-visaṃyogam iti. ālamby'ālaṃbaka-kleśa-lakṣaṇaḥ saṃyoga *ubhaya-saṃyogaḥ*. tasmād visaṃyoga *ubhaya-saṃyoga-visaṃyogaḥ. tat paṃcamaṃ kāraṇam āhur* Ābhidhārmikāḥ.[4] [Tib. 169[a]] anena ca kāraṇena prahāṇaṃ parijñêty ucyata iti. *yaḥ prakāraḥ prahīṇa* iti duḥkha-darśana-prahātavyo yāvaṃ mārga-darśana-prahātavyo bhāvanā-prahātavyaś ca. *yadi tatra* prahīṇe

[1] vêti MSS. [2] °jñā MSS. [3] vidhriy° MSS. ḥgrel-par gyur-ro. [4] °dhar° MSS.

prakāre *anyena tad-ālaṃbanena kleśena* darśana-prahātavyena bhāvanā-prahātavyena *visaṃyukto bhavati. evam idam* api paṃcamaṃ kāraṇaṃ prahāṇasya parijñā-vidhāne āhur apare. *sa tu nânyad* iti vistaraḥ. *sa tûbhaya-saṃyoga ubhaya-hetu-samudghātāt* duḥkha-darśana-prahātavyasya samudaya-darśana-prahātavyasya ca sarvatraga-hetoḥ samudghātād *dhātu-samatikramāc ca nânyaḥ.* tathā hi duḥkha-darśana-prahātavyeṣu prahīṇeṣv api na tāvad asti hetu-dvaya-samudghāto yāvat tad-ālaṃbanaḥ samudaya-darśana-prahātavyaḥ sarvatraga-hetur aprahīṇo bhavati. bhāvanā-prahātavyeṣu ca prahīṇeṣv api yāvad aṣṭāsu prakāreṣu na tāvad dhātv-atikramo 'sti yāvan na[1] navamasyâpi prakārasya prahāṇam ity *ato na punar brūmaḥ.*

(68) *nâikayê*ti

vistaraḥ. *pṛthagjanas tāvan nâiva samanvāgataḥ.* anâsrava-visaṃyoga-prāpty-abhāvāt. *āryo 'pi darśana-mārga-stho yāvat samudaya-dharma-jñāna-kṣāṃtau. yāvac*-chabdena duḥkha-dharmânvaya-jñāna-kṣāṃti-jñāneṣu samudaya-dharma-jñāna-kṣāṃtau ca *nâiva samanvāgataḥ.* hetu-dvayasyâprahīṇatvāt. *samudaya-dharma-jñāna ekayā samanvāgataḥ* samudayânvaya-jñāna-kṣāṃtāv apy ekayâiva samanvāgata ity avagaṃtavyaṃ. *samudayânvaya-jñāne dvābhyāṃ* pūrvôktayā ekayā kāmâvacara-duḥkha-samudaya-darśana-heya-prahāṇa-parijñayā rūp'ārūpyâvacara-duḥkha-samudaya-darśana-prahāṇa-parijñayā ca. nirodha-dharma-jñāna-kṣāṃtāv api dvābhyām eva. *nirodha-dharma-jñāne tisṛbhir* iti neyaṃ. yāvat *paṃcabhir* darśana-sthaḥ samanvāgato na ṣaḍbhiḥ ṣoḍaśasya kṣaṇasya bhāvanā-mārga-saṃgṛhītatvāt. *mārgânvaya-jñāne ṣaḍbhir* iti. pūrvôktābhiś ca rūp'ārūpyâvacara-mārga-darśana-prahāṇa-parijñayā ca. nanu ca paścād vakṣyati.

catuḥ-phala-vyavasthā tu paṃca kāraṇa-saṃbhavāt
pūrva-tyāgo 'nya-mārg'āptiḥ kṣaya-saṃkalaṇaṃ phale
jñānâṣṭakasya lābho 'tha ṣoḍaś'ākāra-bhāvanêti.[2]

bhavati prahāṇa-saṃkalanaṃ. na tu parijñā-saṃkalanam ity avirodhaḥ. *yāvat kāma-vairāgyaṃ na prāpta* iti. *yāvac*-chabdena bhāvanā-heya-kleśa-prathama-prakāra-prahāṇe [Tib. 170[a]] yāvad aṣṭama-prakāra-prahāṇe 'pi ṣaḍbhir eva *samanvāgataḥ. parihīṇo 'pi tata* iti. kāma-vairāgya-pariḥāṇyā hi tat-saṃkalana-vigataḥ. *kāma-vairāgyaṃ prāptaḥ pūrvaṃ paścād vê*ti. abhisamayāt pūrvaṃ paścād vā. kathaṃ. laukikena mārgeṇa kāma-vītarāgo bhūtvā niyāmam avakrāṃto mārge'nvaya-jñāne *ekayā 'vara-bhāgīya-prahāṇa-parijñayā samanvāgataḥ.* yasmād asāv āryaḥ ṣoḍaśa-kṣaṇaṃ prāpto 'nāgāmy eva bhavati. na srotaāpannaḥ sa-

[1] om. MSS. [2] Kārikā VI, 53.

kṛdāgāmī vā. paṃcâvara-bhāgīya-prahāṇāc cânāgāmī [1]iti paṭhyate.[1] tasmād darśana-heya-prahāṇānāṃ paṃcâvara-bhāgīya-prahāṇasya ca saṃkalanād eka-yâîvâvara-bhāgīya-prahāṇa-parijñayā samanvāgataḥ. paścād vā 'bhisamayād ānupūrvikaḥ kāma-vairāgya-prāpta ekayâîvâvara-bhāgīya-prahāṇa-parijñayā samanvāgataḥ. *arhattva-prāpta ekayâîvê*ti. tadā parijñā-saṃkalanāt. *parihīṇo 'pi rūpâvacareṇê*ti viśeṣaṇaṃ kāmâvacareṇa parihāṇau ṣaṭ-parijñā-samanvāgama-parihārârtham ārūpyâvacareṇa ca parihāṇau[2] dvi-parijñā-samanvāgama-parihārârtham iti. *rūpa-vairāgyaṃ* [Tib. 170[b]] *prāpto dvābhyām* iti. anāgāmī rūpa-vītarāga ity arthaḥ. dhātu-vairāgyeṇa kasmān na saṃkalanaṃ bhavati. phala-prāpty-abhāvāt. dhātu-vairāgya-phala-prāptibhyāṃ samastābhyāṃ kāraṇābhyāṃ parijñā-saṃkalanam iṣyate. na kevalena parihīṇo 'pi. *ārūpyâvacareṇê*ty arhattva-prāpti-saṃkalitayor avara-bhāgīya-prahāṇa-rūpa-rāga-kṣaya-parijñayor *ārūpyâvacareṇa* kleśenârhattvāt parihāṇau punar-lābhāt. rūpâvacareṇa tu parihāṇāv ekayā samanvāgataḥ syāt. kāmâvacareṇa ca ṣaḍbhiḥ samanvāgataḥ syād ity *ārūpyâvacara-paryavasthāna*-grahaṇaṃ.

(69[ab]) *anāgāmy-arhator* iti. kāma-vītarāgânāgāmī 'ha vivakṣitaḥ. rūpa-vītarāgânāgāminaḥ parijñā-dvaya-samanvāgama-vacanāt. *na bhūyasya* iti. na bahutarāḥ. ānupūrvika-srotaāpannavad ity abhiprāyaḥ. *dvābhyāṃ kāraṇābhyām* iti vyākhyātaṃ. *saṃkalanam* iti ko 'rthaḥ. *ekatvena vyavasthāpanam* iti yo 'rthaḥ. *tayoś câvasthayor* iti. kāma-vītarāgânāgāmy-arhattvâvasthayor etad ubhayaṃ. dhātu-vairāgyaṃ phala-prāptiś cêti. *eka-parijñôcyata* iti. rūpâ[Tib. 171[a]]vītarāgasyânāgāmina ekā 'vara-bhāgīya-prahāṇa-parijñā arhato 'py ekā sarva-saṃyojana-paryādāna-parijñêti.

(69[cd]) *ekāṃ dve*
iti vistaraḥ.

ekāṃ
*kaścij jahātî*ti
tyajatîty arthaḥ.

kaścid
dve
kaścit
paṃca
kaścit
ṣat

[1]....[1] ṣes ḥbyuṅ-ste. [2] °ṇo N, °ṇā C.

jahāti. āpnoti vā[1]
kaścid ekāṃ kaścid dve kaścit ṣaṭ. kaścit paṃc' āpnotîty etan nâsti. ata āha.

*paṃca nê*ti.

paṃca nâîva kaścid āpnoti. iti sūtrârtha-nayaḥ. [2]°vṛttis tu vivriyate.[2] *arhattvāt parihīyamāṇo* yena kenacit cittena sarva-saṃyojana-paryādāna-parijñām ekāṃ tyajati. saṃkalane tasyā ekâîkasyā[3] arhattvâvasthāyām astitvāt. evaṃ *kāma-vairāgyāt parihīyamāṇo* rūpa-vītarāgo 'nāgāmī ekām evâvara-bhāgīya-prahāṇa-parijñāṃ. *dve parijñe tyajatî*ti.[4] avara-bhāgīya-prahāṇa-parijñāṃ. rūpa-rāga-kṣaya-parijñāṃ ca. ko 'sāv ity āha. *anāgāmī rūpa-vītarāgaḥ kāma-vairāgyāt parihīyamāṇa* iti. *paṃca tyajati vītarāga-pūrvī mārgânvaya-jñāna* [Tib. 171[b]] iti. abhisamaya-citte ṣoḍaśe. *sa hy avara-bhāgīya-prahāṇa-parijñā-lābhe.* laukika-mārga-prāptasya tasyânāsrava-visaṃyoga-prāptyā pūrvikāḥ paṃca parijñāḥ paṃcadaśa-kṣaṇa-labdhās[5] tyajati. ṣaṣṭhīṃ[6] tu rūp'ārūpyâvacara-mārga-darśana-heya-prahāṇa-parijñāṃ na tyajati. kiṃ tu dhātu-vairāgya-phala-lābhato 'trâvara-bhāgīya-prahāṇa-parijñāyāṃ saṃkalitêti[7] naṣṭa-rūpêva[8] sā nôpanyasyate. *ānupūrviko yo* na vītarāga-pūrvī *kāma-vairāgyāt* kāraṇāt *ṣaṭ tyajati.* yās traidhātukānāṃ darśana-prahātavyānāṃ prahāṇa-parijñāḥ.

lābho 'py evam iti. *kaścid ekāṃ labhate.* paṃcêti muktvā. yāvat ṣaṭ labhate. *yaḥ kaścid apūrvaṃ labhata* iti. darśana-mārga-stho bhāvanā-mārga-stho vā navānāṃ parijñānāṃ yo pratilabdha-pūrvāṃ pratilabhate prathamataḥ. sa tām ekāṃ labhate. bhāvanā-mārge[9] 'pi hi vītarāga-pūrvī darśana-mārgâṃte avara-bhāgīya-prahāṇa-parijñām ekāṃ labhate. ānupūrviko 'pi kāma-vairāgye navame vimukti-mārge tām eva labhate. arhann apy anyām ekāṃ labhata iti. *kevalād ārūpya-vairāgyāt parihīyata* iti. nânya-vairāgyād iti darśayati. sa hy avara-bhāgīya-[Tib. 172[a]]prahāṇa-parijñāṃ rūpa-rāga-kṣaya-parijñāṃ ca labhate. *kaścit ṣaḍ yo 'nāgāmi-phalāt parihīyata* iti. ānupūrviko 'nāgāmī. na hi vītarāga-pūrviṇaḥ parihāṇir asti. tad-vairāgyasya[10] dvi-mārga-prāpaṇāt. ata eva ca *nâîva kaścit paṃca labhate.* vītarāga-pūrviṇo hi yadi parihāṇir abhaviṣyat. sa eva yugapat paṃca parijñā alapsyatêti.

ācārya-Yaśomitra-kṛtāyām Abhidharmakośa-vyākyāyām anuśaya-nirdeśo nāma paṃcamaṃ kośa-sthānaṃ samāptaṃ.

[1] cā MSS [2]....[2] vṛttis tu vidhr° MSS. ḥgrel-pa bśad-par bya-ste. [3] °sya MSS.
[4] °jahatîti MSS. [5] bdhās MSS. skad-cig-ma bco-lṅas thob-pa. [6] °ṣṭhī MSS. [7] yaṃk° C, paṃkarit° N. bsdoms-paḥi phyir. [8] °pe ca MSS. med-paḥi ṅo-bo ñid daṅ ḥdra-bas. [9] °rgo MSS. [10] °rāgasya MSS.

VI

(pudgala-mārga-nirdéso nāma ṣaṣṭhaṃ kośa-sthānam)

(1) paṃcamasya ṣaṣṭhasya ca kośa-sthānayoḥ saṃbaṃdham upadarśayann idam upanyasyati. *uktaṃ yathā-prahāṇam* ity-adi. *yathā-prahāṇaṃ parijñā labhata* iti. *phale hetûpacārād* iti[1] vacanāt. tad api ca

kleśa-prahāṇam ākhyātam

uktaṃ. katham ity āha.

satya-darśana-bhāvanād

iti. dvaṃdvâikavad-bhāva-nirdeśaḥ. satyānāṃ darśanād bhāvanāc ca bhāvanāyā iti vā. satya-darśana-bhāvanāt kāraṇād *darśana-heyā bhāvanā-heyāś ca kleśā iti vistareṇôktaṃ*

daśâîta sapta saptâṣṭau tri-dvi-dṛṣṭi-vivarjitāḥ
yathākramaṃ prahīyaṃte kāme duḥkh'ādi-darśanaiḥ.
catvāro bhāvanā-heyā

ity[2] ādinā. [Tib. 172[b]] satya-darśanaṃ ca darśana-mārgeṇa satya-bhāvanaṃ ca bhāvanā-mārgeṇêty ata idam ucyate. *tāv idānīṃ* darśana-bhāvanā-mārgau *kiṃ anāsravau s'āsravāv* iti. mārga-nirdeśôpanyāsa iti saṃbandhaḥ. *traidhātuka-pratipakṣatvād* iti darśana-mārgasya. laukikatve sati bhavâgra-pratipakṣo na syād iti. *kiṃ ca nava-prakārāṇāṃ darśana-heyānāṃ sakṛt-prahāṇāc ca.* na bhāvanā-mārgavat. *na hi laukikasyâiṣā*[3] *śaktir asti.* traidhātuka-prahāṇe ca prakāra-prahāṇe ca. yadi lokôttarasya nava-prakāra-sakṛt-prahāṇe śaktiḥ. bhāvanā-heyānām api lokôttareṇa sakṛt-prahāṇa-prasaṃgaḥ. lokôttareṇâiva sakṛt-prahāṇam ity avadhāryate. na tu sakṛt-prahāṇam eva lokôttareṇêti ato na tat-prasaṃgaḥ. bhāvanā-heyā hi kleśā dṛḍhāḥ savastukatvāt. ato lokôttareṇâpy eṣāṃ na sakṛt-prahāṇaṃ.

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[1] 論二十一 14[a9]. [2] kārikā V, 4[c1], 5[ab]. [3] °syaîva C.

(2) *itarathā hî*ti. yadi yathā'bhisamayaṃ nirdeśo nâbhiprīyeta. *pūrvaṃ hetu-nirdeśaḥ* samudaya-satya-nirdeśaḥ. hetūnāṃ loke pūrvaṃ dṛṣṭatvāt. *yathā smṛtyupasthāna-dhyān'ādīnām* iti. tad-*yathā smṛtyupasthān*'ādīnām *upapatty-anukūlā deśanā*. kāya-smṛtyupasthānaṃ hi pūrvam utpadyate. yathaudārik'ā-
5 laṃbanataḥ [Tib. 173ª] sūkṣmaûdārika-pracārato vā pūrvôttara-hetu-phala-bhā-vato vā. tato vedanā-smṛtyupasthānaṃ. tataś citta-smṛtyupasthānam ity eṣām *upapatty*[1]*-anukūlā deśanā* evaṃ dhyānānām. *ādi*-śabdena vimokṣâbhibhv'āyatana-kṛtsn'āyatan'ādīnām apy upapatty[2]-anukūlā deśanā. *keṣāṃcit prarūpaṇânukūlê*ti. pradarśanânukūlā avabodhânukūlêty arthaḥ. *yathā samyakprahāṇānām* iti. kṛ-
10 ṣṇa-śukla-pakṣayoḥ pratyekam utpannânutpanna-bhedataḥ. utpannaṃ hi sukhâ-vabadhaṃ nânutpannaṃ. kṛṣṇa-pakṣo vā vineya-janena sukham avabudhyate. katham utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati vyāyacchate. vīryam ārabhate cittaṃ pragṛhṇāti praṇidadhāti. anutpa-nnānām anutpādāya chandaṃ janayatîti pūrvavat. anutpannānāṃ kuśalānāṃ
15 dharmāṇām utpādāya chandaṃ janayatîti pūrvavat. utpannānāṃ sthitaye asaṃ-moṣatāyai chandaṃ janayatîti pūrvavat. *na hy eṣa niyamo yat pūrvam utpan-nānāṃ prahāṇāya chandaṃ janayati. paścād anutpannānām anutpādāyê*ti. kiṃ tarhi. pūrvaṃ cânutpannānām anutpādāya chandaṃ janayati. [Tib. 173ᵇ] paścāc côtpannānāṃ prahāṇāyêty etad udāharaṇaṃ. evaṃ śukla-pakṣo 'pi yojyaḥ.
20 *satyānāṃ tv abhisamayânukūlê*ti hetu-phalayoḥ pūrva-paścād-bhāvena duḥkha-samudaya-satyayoḥ paścāt-pūrva-nirdeśa-prasaṃga iti darśayati. *yatra hi sakta* iti. duḥkha-satye. yena bādhyata iti tenâîvaṃ. *yataś ca mokṣam* iti. tata eva duḥkha-satyāt. tad ev' *ādau* prayogâvasthāyāṃ. kasmād ity āha. *vyavacāra-ṇā'vasthāyāṃ* parīkṣā'vasthāyāṃ nirvedhabhāgīyâvasthāyām ity arthaḥ. *vyādhiṃ*
25 *dṛṣṭvê*ti. vyādhir duḥkha-satyasyôpamānaṃ. *tan-nidānaṃ* samudaya-satyasya. *tat-kṣayo* nirodha-satyasya. *tad-bheṣajaṃ* mārga-satyasyôpamānaṃ. *sūtre 'py eṣa satyānāṃ dṛṣṭâṃta* iti. *Vyādhyādi-sūtre*. katham. *caturbhir aṃgaiḥ samanvā-gato bhiṣak śalyâpahartā*[3] rājârhaś ca bhavati rāja-yogyaś ca rājâṃgatve ca saṃ-khyāṃ gacchati. *katamaiś caturbhiḥ. ābādha-kuśalo bhavati. ābādha-samut-*
30 *thāna-kuśalaḥ. ābādha-prahāṇa-kuśalaḥ*. prahīṇasya c' ābādhasy' āyatyām an-utpāda-kuśalaḥ. evam eva caturbhir aṃgaiḥ samanvāgatas Tathāgato 'rhan sam-yak-saṃbuddho 'nuttaro bhiṣak śalyâpahartêty[4] ucyate. katamaiś caturbhiḥ. iha bhikṣavas [Tib. 174ª] Tathāgato 'rhan samyak-saṃbuddha idaṃ duḥkham ārya-satyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥ-

[1] upety N. [2] utpatty MSS. [3] kalpâpaḥ° MSS. zug-rdu ḥbyin-pa. [4] kalpâpaḥ° MSS.

kha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti yathābhūtaṃ prajānātîti. *pūrv'āvedhād* iti. pūrv'ākṣepāt. *dṛṣṭa-bhūmi-niḥsaṃgâśva-prasara-ṇavad* iti. yathā bhūmau dṛṣṭāyāṃ niḥsaṃgam aśvasya prasaraṇaṃ. tadvat. aśva-dhāvanavad iti kecit paṭhaṃti. dhāvi prakṛty-aṃtaraṃ vyācakṣate. *iṇo*[1] *bodhanârthatvād* iti. sarvo gaty-artho bodhanârtho 'pi bhavatîti. *dravyato 'pîty* *api*-śabdān nāmato 'pîti darśitaṃ. *aviparītatvād* iti. yasmāt tad āryāṇām anye-ṣāṃ câviparītaṃ. duḥkham eva nânyathā. *āryais tu yathâitāni satyāni. tathā dṛṣṭāni*. duḥkha-satyaṃ duḥkhata anityataḥ śūnyato 'nātmataś ca. evaṃ yāvan mārgo mārgataḥ nyāyataḥ pratipattito nairyāṇikataś ca. *nânyair* anāryaiḥ *evaṃ dṛṣṭāni. ata āryāṇām etāni satyāny ucyaṃte. na tv anāryāṇāṃ* satyāny ucya-ṃte. kasmāt. *viparīta-darśanāt*. te hi duḥkham aduḥkhata [Tib. 174ᵇ] ity evam-ādibhir ākārair duḥkha-satyaṃ paśyaṃti. samudayam asamudayata ity evam-ādibhiḥ. nirodham anirodhata ity evam-ādibhiḥ. mārgam amārgata ity evam-ādibhir iti.

tat pare duḥkhato vidur

iti. tad-yathā nirodha-satyaṃ vyathaṃte[2] 'punar-bhavāt prapātād iva bāliśā iti.

[3]*āryās tu duḥkhato vidur*[3]

ity upādāna-skaṃdha-paṃcakaḥ.

dve āryāṇāṃ satye iti. duḥkha-samudaya-satye[4] aviparīta-darśanāt. dve ārye. kuśalatayā 'nāsravatayā ca. āryāṇāṃ ca satye. aviparīta-darśanāt. [5]evam ekaśeṣa[5]-nirdeśāc c' ārya-satye iti bhavati.

(3) *yadā vedanâîka-deśo duḥkha-svabhāva* iti. *vedanā*-skandhâîka-*deśo duḥ-kha*-daurmanasya-*svabhāvaḥ*.

yathāyogam aśeṣata

iti. *manaāpā*[6] *api viparināma-duḥkhatayā* saṃskāra-duḥkhatayā ca *duḥkhā. ama-naāpā*[7] *duḥkha-duḥkhatayā* saṃskāra-duḥkhatayā ca. *tad-anye* duḥkhāḥ *saṃskā-ra-duḥkhatayâîvê*ti *yathā-yogârthaḥ*. mana āpnuvaṃtîti manaāpāḥ. punaḥ saṃ-dhi-karaṇaṃ câtrê ti vyākhyātaṃ. *tebhyo 'nya* iti manaāpâmanaāpebhyo [8]'*nya* iti.[8]

tisro vedanā yathākramam iti. sukhā vedanā [Tib. 175ª] manaāpā duḥkhā amanaāpā aduḥkhâsukhā nâîva manaāpā nâmanaāpêty arthaḥ. *tad-vaśenê*ti. vedanā-*vaśena*. a-vedanā-svabhāvā api rūpa-śabd'ādayas tad-anukūlatvān *mana-ā'pādi-saṃjñāṃ labhaṃte. viparināmena duḥkhatê*ti. anityatā-viparināmenêty

[1] Iṇo N. [2] °thate MSS. [3]....[3] ex conject. simply duḥkhato vidur MSS. ḥphags-pas sdug-bsñal rig. [4] °tyeṣu N. [5]....[5] evâîk° MSS. [6] °nāpā N. [7] °nāpā N. [8]....[8] 'nyêti MSS.

arthaḥ yathôktaṃ.

hā caitraratha hā vāpi[1] hā maṃdākini[2] hā priye
ity ārttā[3] vilapaṃto 'pi gāṃ pataṃti divokasa[4]

iti. *duḥkha-svabhāvenâivê*ti. upaghāta-svabhāvenêty arthaḥ. *duḥkhā vedanā utpāda-duḥkhā sthiti-duḥkhê*ti. nanv eṣā arth'āpattito vipariṇāma-sukhā prāpnoti. tathā ca sati lakṣaṇa-saṃkaraḥ syāt. nêdam asyā lakṣaṇaṃ. kiṃ tarhi vidūṣaṇârtham ayam upadeśa iti. atha vā [5]bhavatv eva sāttra.[5] yena rūpeṇa vidūṣyate. tad evâpekṣate iti. duḥkhâiva bhavati. yathā sukhā vedanā utpāda-sthiti-sukhatvāt sukhā 'pi satī vipariṇāma-duḥkhatayā duḥkhêty eva vidūṣyate vidūṣaṇīyatvenâbhiprīyamāṇatvād iti. *saṃskāreṇâiva duḥkhatê*ti. saṃskaraṇenâiva jananenâivêty arthaḥ. yad anityaṃ. tad duḥkhaṃ. yan na niyata-sthitaṃ. tad duḥkhaṃ. yaj jāyate vinaśyati ca. tad duḥkham [Tib. 175[b]] ity arthaḥ. tenôktaṃ. *pratyayâbhisaṃskaraṇād* iti. pratyayair abhisaṃskriyate yasmāt. tasmāt tad *duḥkham* iti. *vedanāvat tad-vedanīyā api saṃskārā veditavyā* iti. sukha-vedanīyānāṃ saṃskārāṇāṃ vipariṇāmena duḥkhatā. sukha-vedanīyāḥ saṃskārā utpāda-sukhāḥ sthiti-sukhā vipariṇāma-duḥkhā iti. duḥkha-vedanīyānāṃ saṃskārāṇāṃ duḥkha-vedanīya-svabhāvenâiva duḥkhatā. duḥkha-vedanīyāḥ saṃskārā utpāda-duḥkhā sthiti-duḥkhā iti. aduḥkhâsukha-vedanīyānāṃ saṃskārāṇāṃ saṃskāreṇâiva duḥkhatā. pratyayâbhisaṃskaraṇāt. yad anityaṃ. tad duḥkham iti.

duḥkham eva duḥkhatā duḥkha-duḥkhatā. yāvad iti vacanāt vipariṇāma eva duḥkhatā vipariṇāma-duḥkhatā saṃskāra eva duḥkhatā *saṃskāra-duḥkhatê*ti vācyam. ayaṃ paryāyo vigraheṇâiva viśiṣṭo nârthena. sa eva hy atrârtho grahītavyaḥ. *asādhāraṇatvād* iti vistaraḥ. *manaāpāḥ* saṃskārāḥ asādhāraṇā duḥkha-duḥkhatāyāḥ. atas teṣām *asādhāraṇatvād* vipariṇāma-duḥkhatôktā. *amanaāpāś* câsādhāraṇā vipariṇāma-duḥkhatāyāḥ. atas teṣām *asādhāraṇatvād* duḥkha-duḥkhatôktêti. [Tib. 176[a]] *sarve tu* manaāp'ādayaḥ *saṃskāra-duḥkhatayā duḥkhāḥ* tasyā vyāpinītvāt. yadi sarve 'pi tathā duḥkhāḥ kasmāt sarve (vipariṇāma-duḥkhatayā)[6] na paśyaṃtîti ata āha. *tāṃ tv āryā eva paśyaṃti* nânye. katham itîdam upanyasyate *āha câtrê*ti sarvam.

*evaṃ tarhî*ti yadi saṃskāra-duḥkhatayā sarve 'pi saṃskārā duḥkhāḥ *märge 'pi saṃskāra-duḥkhatā-prasaṃgaḥ. saṃskṛtatvtā* pratyaya-janitatvād[7] ity arthaḥ.

[1] °pī MSS. [2] °nī MSS. [3] ārhā N. [4] °vauk° N. [5]....[5] sic MSS. de lta yin-du zad-de. bhavatv evaṃ-mātrani ? [6] om. Tib. Our text incorrect. [7] °nitvād MSS. bskyed-pa yin-paḥi phyir.

pratikūlaṃ hi duḥkham iti lakṣaṇān[1] *mārgo na duḥkham* iti. kim idam anyad evôcyate. pūrvam[2] uktaṃ pratyayâbhisaṃskaraṇāt sarva-saṃskārā anityāḥ. yac cânityaṃ. tad duḥkham iti. mārgaś ca pratyayâbhisaṃskṛtatvād anityaḥ. tasmād duḥkham iti prasajyet.[3] yadi hi pratikūlatâiva duḥkha-lakṣaṇam iṣyet. tat pūrvôktam alakṣaṇaṃ syāt. tac ced[4] duḥkhatā-lakṣaṇam. idam alakṣaṇam iti. nâiṣa doṣaḥ. katham. yad anityam āryāṇāṃ pratikūlaṃ. tad duḥkham ity ayam atrâbhipreto 'rthaḥ. kiṃ cânityam āryāṇāṃ pratikūlaṃ yat s'āsravaṃ vastu. *kasmāt* punar anāsravo mārgas tathâivânityo 'pi na c' āryāṇāṃ pratikūla [Tib. 176[b]] ity ata āha. *na hi tasyôtpāda āryāṇāṃ pratikūlaḥ sarva-duḥkha-kṣay'āvāhanād* iti. aviśeṣâbhidhāne 'pi hi loke viśeṣa-pratipattir dṛṣṭā. tad-yathā gamanād gauḥ na ca gamanān mahiṣo 'pi gaur bhavati. evam hy arthe niyate gauḥ [kāsmiṃcid[5] bhavati.][6] kasmād bhavati. yasmāt gacchatîti.[7] evam ihâpi yat s'āsravaṃ vastu. tat pratikūlam āryāṇāṃ. kasmāt. anityatvād iti. *yad eva duḥkhato dṛṣṭam* iti. s'āsravaṃ vastu. *tasyâiva nirodhaṃ śāṃtataḥ paśyaṃti*. na mārgasyêty avagaṃtavyaṃ. *mudg'ādi-bhāve 'pi māṣa-rāśy-apadeśavad* iti. *māṣa-rāśau* mudga-masūra-kalāy'ādi-sadbhāve 'py alpatvān mudg'ādīnāṃ māṣa-rāśir iti loke vyapadeśo dṛśyate. tadvat. *pariṣeka-sukhâṇukenê*ti.[8] sukhaṃ ca tad aṇukaṃ ca *sukhâṇukaṃ*. pariṣekeṇa sukhâṇukaṃ *pariṣeka-sukhâṇukaṃ. ten' āha khalv apî*ti. bhadanta-Kumāralātaḥ duḥkha-saṃtatyāṃ.

duḥkhasya ca hetutvād

iti. sukhaṃ duḥkhasya hetur duḥkha-vedanīyena karmaṇā saṃprayuktatvād iti.

duḥkhaiś cânalpakaiḥ samuditatvāt.

yasmāc cātibahubhir duḥkhaiḥ para-sevā-kṛty'ādi-kṛtaiḥ samuditaṃ sukham [Tib. 177[a]] utpadyate.

duḥkhe ca sati tad-iṣṭeḥ.

yasmāc ca kṣut-pipās'ādi-kṛte duḥkhe sati. bhojana-pān'ādi-kṛtaṃ sukhaṃ iṣṭaṃ. nânyathā. ata ebhyaḥ kāraṇebhyo

*duḥkham iti sukhaṃ vyavasyaṃtî*ti.

*sahâiva tu sukhenê*ti. *tu*-śabdaḥ pūrva-pakṣa-vyāvartanârthaḥ. *saṃskāra-duḥkhatâika-rasatvād* iti. *saṃskāra-duḥkhatâika*-prakāratvāt. *katham idānīṃ sukha-svabhāvām* iti. katham aduḥkha-svabhāvāṃ *vedanāṃ duḥkhataḥ paśyaṃti. anityatayā pratikūlatvād* iti. anityatvāt pratikūlaṃ *pratikūlatvād* duḥkhataḥ paśya-

[1] kṣ° MSS. mtshan-ñid. [2] 論二十二 3b10. [3] °sahyet MSS. [4] ce N. [5] sic C, kasm° N. [6] om. Tib. [7] °cchati MSS. supplied from Tib. ṣes bya-ba. [8] °khâṃḍak° C, °khâṃḍak° N. bde-ba chun-bas. Here and in the sequel.

ṃtîty arthaḥ. *yathā rūpa-saṃjñ'ādīny apî*ti. *yathā rūpa-saṃjñā*-saṃskāra-vijñānāny api *duḥkhataḥ paśyaṃti. na ca tāny evaṃ duḥkhāni. yathā duḥkhā vedanā.* tasyā upaghātaka-svabhāvatvāt. teṣāṃ vā tal-lakṣaṇatvāt. *yas tu manyata* iti bhadanta-Kumāralātaḥ.[1] tasya bhadantasyâ*sau samuday'ākāraḥ syān na duḥkhā'kāraḥ.* duḥkha-hetuto darśanāt. *kiṃ c' āryāṇāṃ* cânāgāmināṃ *rūp'ārūpyôpapattau kathaṃ duḥkha-saṃjñā pravartate.* nâiva pravartate ity arthaḥ. *na hi teṣām* anāgāmināṃ *duḥkha-vedanā-hetuḥ* duḥkhāyā vedanāyā hetuḥ. [Tib. 177ᵇ] ke. *skaṃdhā* rūp'ārūpyâvacarāḥ. kasmān na hetuḥ. punar duḥkha-sthānânāgamanāt.[2] *saṃskāra-duḥkhata ca sūtre kim artham uktā bhaved* iti. yadi duḥkhahetutvāt sukham api duḥkhataḥ paśyaṃti. yêyaṃ saṃskāra-duḥkhatôktā yad anityaṃ. tad duḥkham iti. sā kiṃ-prayojanā duḥkha-hetutvenâiva tat-prayojanasiddheḥ. duḥkha-hetu-vādy āha. *yadi tarhî*ti. *yadi* yad anityaṃ. tad duḥkham ity *anityatvād duḥkhataḥ paśyaṃti* na duḥkha-hetutvād *anitya-duḥkh'ākārayoḥ kaḥ prativiśeṣaḥ.*

atr' Ācārya āha. *udaya-vyaya-dharmitvād* iti viśtaraḥ. yathā pratikūlatvād duḥkhaṃ. tathā tat pratipādayann āha. *anityaṃ tu dṛśyamānaṃ pratikūlaṃ bhavatîty anity'ākāro duḥkh'ākāram ākarṣatîti.* tad uktaṃ bhavati. yad idam uktaṃ yad anityaṃ. tad duḥkham iti. n' ākārâikatvād evam uktaṃ. api tv anityaṃ tat sukhaṃ paśyatāṃ pratikūlaṃ bhavati. pratikūlatvād duḥkhataḥ paśyaṃtîti.

ekīyā iti bhadaṃta-Śrīlāt'ādayaḥ.[3] *idam atra duḥkhasyê*ti. *idam atra duḥkhasya* lakṣaṇam ity arthaḥ. *sukhā vedanā duḥkhato draṣṭavyê*ti. aparaṃ sūtrapadaṃ. *śītôṣṇ'ādaya* [Tib. 178ᵃ] iti. *ādi*-śabdenâmla[4]-madhur'ādayo gṛhyaṃte. *atyupayuktā* atiparibhuktāḥ. *akālôpayuktāś cê*ti. tad-yathā śītā hemaṃte uṣṇā grīṣme. *samena vê*ti. sukha-hetunā. *evam īryāpatha-vikalpe 'pi vaktavyam* iti. ya eva hi śayan'ādaya iṣyaṃte sukha-hetavaḥ. ta evêti sarvaṃ yāvad vyaktim āpadayaṃta iti vaktavyaṃ. *duḥkha-pratīkāre ca sukha-buddheḥ.* kiṃ. nâsti sukhā vedanêti prakṛtaṃ. *duḥkha-vikalpe ca.* kiṃ. *sukha-buddheḥ.* tathâiva nâsti sukhā vedanêti. duḥkha-pratīkāre sukha-buddhiṃ pratipādayann āha. *na hi tāvat sukham* iti vistaraḥ. duḥkha-vikalpenêti pratipādayann āha. *duḥkha-vikalpe ca bālā* iti vistaraḥ. *aṃsād aṃsaṃ bhāraṃ saṃcārayaṃto bhāravāhakā* duḥkha evâvasthite bhārâtikrāmaṇe sukham iti buddhim utpādayaṃti.

eṣa eva ca nyāya ity Ācāryaḥ. *anabhiprītaṃ*[5] *bhavaty āryāṇām* iti kāma-

[1] °lābhaḥ MSS. [2] °sthānāṃnāg° N. [3] °lābhād° N. [4] mū MSS. skyur-ba. [5] °pret° MSS. mi-bṣed-pa.

sukhaṃ. *anyathā 'nabhipretatvād*[1] iti. pramāda-padatv'ādin' ākārâṃtareṇa. tadarthaṃ darśayann āha. *yā hi vedanê*ti vistaraḥ. *pramāda-padam* iti. kuśalapracyuti-kāraṇam ity arthaḥ. *mahā'bhiṣaṃskāra-sādhyāṃ*[2] *ca vipariṇāminīṃ ca.* [Tib. 178ᵇ] samanaṃtara-duḥkhôtpādinīm aduḥkhâsukhôtpādinīṃ cêty arthaḥ. nyūna-rūpatvam āpannām iti vā. *anityāṃ ca* vināśinīṃ cêty arthaḥ. *na tu khalu sva-lakṣaṇ'ākāreṇê*ti. anugrāhaka-sva-lakṣaṇ'ākāreṇa āryāṇām api hi sukhavedanā'nugrāhakebhya visaṃvādaḥ. *yadi câsau* sukhā *vedanā sven*[3] *ātmanā* 'nugrāhak'ātmanā *'nabhipretā bhavet nâiva tasyāṃ* sukhāyāṃ vedanāyāṃ *kasyacid rāgo bhavet.* duḥkha-vedanāvad ity abhiprāyaḥ. *yato vairāgyârtham* iti. *yataḥ* kāraṇāt *vairāgyârtham ākārâṃtareṇâpi doṣavatīṃ paśyeyuḥ.* anyathā 'nāyāsenâiva rāgâbhāva-siddheḥ vairāgyârthaṃ prayatno 'narthakaḥ syāt. *uktaṃ cêdaṃ Bhagavatê*ti sthavir'Ānanda-vacanam evâitat sūtra-padaṃ. *evaṃ hi so 'prakṣyad* iti. yatkiṃcid veditam. idam atra duḥkhasyêti etad ayukta-rūpaṃ vacanam iti paśyaṃ sthavir'Ānandas tad eva pṛṣṭavān. yatkiṃcid veditam idam atra duḥkhasyêti viruddham evêti[4] kṛtvā. yadi tu *tisro vedanā* ity etad ayukta-rūpam [5]adrakṣyat. tad evâprakṣyat[5] kiṃ nu saṃdhāya Bhagavatā bhāṣitaṃ tisro vedanā ity etad viruddham evêti kṛtvā. *Bhagavān* [Tib. 179ᵃ] *api câivaṃ vyākariṣyad idaṃ mayā saṃdhāya bhāṣitaṃ tisro vedanā iti.* na tv evaṃ vyākariṣyat. saṃskārânityatām Ānanda saṃdhāya mayā bhāṣitaṃ. saṃskāra-vipariṇāmatāṃ. yatkiṃcid veditam idam atra duḥkhasyêti. *na tv evam āha.* punaś ca tisṛṇāṃ[6] vedanānāṃ vacanāt *tasmāt saṃty eva svabhāvatas tisro vedanāḥ.* idaṃ tu saṃdhāya mayā bhāṣitaṃ yatkiṃcid veditam idam atra duḥkhasyêti vacanād *ābhiprāyikam etad vākyaṃ darśayati* Bhagavān. yatkiṃcid veditam atra duḥkhasyêti saṃskāra-vipariṇāmatā'bhiprāyāt. *vipariṇāmânitya-dharmitvād* iti. vipariṇāma-dharmitvād anitya-dharmitvāc ca. vipariṇāmaḥ punar anyathātvaṃ. *kāma-guṇā* iti. iṣṭānāṃ rūpa-[7]śabda-gandha-rasa-spraṣṭavyānām[7] iyaṃ saṃjñā. *upapatter*[8] *apîṣṭasya* janmanaḥ saṃjñā. evam upapattiṃ alpa-sukhāṃ bahu-duḥkhām ekâṃta-sukhāṃ paśyato viparyāsaḥ.

lokânuvṛttyêti cet. atha mataṃ *lokasya* vedanāṃ vyavasyato *'nuvṛttyā* tisro vedanā iti vacanaṃ. *tan na bhavati. sarva-vedita-duḥkhatvasya saṃdhāya bhāṣitam* iti Bhagavato vacanāt. saṃskārânityatām Ānanda mayā saṃdhāya bhāṣitaṃ saṃskāra-vipariṇāmatāṃ. yatkiṃcid veditam idam atra duḥkhasyêty [Tib. 179ᵇ] ato na lokânuvṛttyā tisro vedanā iti vacanaṃ. kiṃ tarhi. sva-lakṣaṇato

[1] mi-ḥdod-pa. [2] °dhyaṃ MSS. [3] tsvan MSS. [4] ivêti MSS. [5]....[5] °kṣyatudev° MSS. [6] tıs° MSS. [7]....[7] śabda-rādharasupr° C, śabdabāndharaspaṣṭ° N. [8] °ttir MSS.

nidhāryêty abhiprāyaḥ. *yathābhūta-vacanāc ca.* na lokânuvṛttyā tisro vedanā iti vacanaṃ. katham ity āha. *yac ca sukhêndriyaṃ yac ca saumanasyêndriyaṃ. sukhâiṣā vedanā draṣṭavyê*ti. *vistareṇôktvê*ti. yac ca duḥkhêndriyaṃ yac ca daurmanasyêndriyaṃ. duḥkhâiṣā vedanā. yad upekṣêndriyam. aduḥkhâsukhâiṣā vedanā ity evaṃ-ādinā vistareṇôktvā *ycnêmāni paṃcêndriyāṇy evaṃ yathābhūtaṃ samyak-prajñayā dṛṣṭānī*ti. idam atra vedanā-traya-sadbhāve jñāpakaṃ. *yathābhūtam* ity adhyāropâpavādâbhāvāt. *loko 'pi ca kathaṃ duḥkhāṃ vedanāṃ trividhāṃ* sukhāṃ duḥkhām aduḥkhâsukhāṃ *vyavasyed* duḥkha-svābhāvyena duḥkha-vyavasāyasyâiva prāpteḥ. *mṛdv-adhimātra-madhyāsv* iti vistaraḥ. atha mataṃ mṛduni duḥkhe *sukha-buddhir* adhimātre duḥkha-buddhiḥ madhya aduḥkhâsukha-buddhir iti. atra brūmaḥ. *sukhasyâpi trividhatvād* iti vistaraḥ. [Tib. 180ᵃ] mṛdu-madhyâdhimātra-bhedena *mṛdv-ādiṣu duḥkheṣu* mṛdu-madhyâdhimātreṣu. *adhimātr'ādi-sukha-buddhiḥ syād* adhimātra-madhya-mṛduḥ sukha-buddhiḥ syād ity arthaḥ. kathaṃ. mṛduni duḥkhe adhimātra-sukha-buddhiḥ. madhye madhya-sukha-buddhiḥ. adhimātre mṛdu-sukha-buddhir iti. na câdhimātre duḥkhe mṛdu-sukha-buddhir yuktā. kiṃ kāraṇaṃ. adhimātram eva tad duḥkhaṃ na syād yadi tatra mṛdu-sukha-buddhiḥ syāt. mṛduni ca duḥkhe yady adhimātra-sukha-buddhiḥ kathaṃ tasya duḥkhasya mṛdutvaṃ. na hi tathā vyaktasyânubhavasya mṛdutvaṃ yujyata iti. [1]aduḥkhâsukhânaṃtaraṃ sukhânubhavaṃ[1] paśyann āha. *yadā gaṃdha-rasa-spraṣṭavya-viśeṣa-jam* iti. madhyaṃ hi duḥkham aduḥkhâsukhaṃ bhavatāṃ. na mṛdu-prakāram. ato vaktavyaṃ. *tadā katamad duḥkhaṃ*[2] mṛdu-bhūtaṃ *yatrâsya sukha-buddhir bhavatî*ti. viṣaya-balād eva hi tat shkham utpadyate. mṛdu-duḥkha-samanaṃtara-pratyaya-balād adhimātra-duḥkha-samanaṃtara-pratyaya-balād vêti. *kiṃ ca* yadi mṛduni duḥkhe sukha-buddhir iti manyase. *anutpanna-vinaṣṭe ca tasmin mṛduni duḥkha* iti. [Tib. 180ᵇ] *anutpanne vinaṣṭe* ca *tasmin mṛduni duḥkhe. sutarāṃ sukha-buddhiḥ syāt aśeṣa-duḥkhâpagamāt.* yasmād *aśeṣaṃ duḥkham apagataṃ.* saśeṣâpagate 'pi hi duḥkhe sukha-buddhim icchasi. kim aṃgâśeṣâpagata ity abhiprāyaḥ. *evaṃ kāma-sukha-saṃmukhī-bhāve 'pi vaktavyam* iti. yathā gandha-rasa-spraṣṭavya-viśeṣa-jaṃ sukham uktam. *evaṃ kāma-sukha-saṃmukhī-bhāve 'pi vaktavyaṃ.* katham. mṛduni rāga-duḥkhe kāma-sukha-buddhir bhavati. anutpanne vinaṣṭe ca tasmin rāga-duḥkhe sutarāṃ kāma-sukhaṃ syāt. na câîvaṃ dṛṣṭam iti. *kathaṃ ca nāmê*ti vistaraḥ. *kathaṃ ca nāmâtad yokṣyate.*[3] *yan mṛduni*

[1]....[1] aduḥkhânaṃtaraṃ sukhâbhimānaṃ MSS. sdug-bsṅal yaṅ ma-yin bde-ba yaṅ ma-yin-paḥi mjug-thog-su bde-ba ñams-su myoṅ-ba. [2] °kha MSS. [3] yojyate N.

vedite yan mṛduni duḥkha ity arthaḥ. *tīvrânubhavo gṛhyata iti vaktavyaṃ.* sukhaṃ gṛhyate. *madhye punar avyakta* iti. madhya-duḥkhe aduḥkhâsukhā vedanā gṛhyate ity arthaḥ. mṛduni duḥkhe tenâvyaktena bhavitavyam ity abhiprāyaḥ. *triṣu cê*ti vistaraḥ. *triṣu ca dhyāneṣu* prathama-dvitīya-tṛtīyeṣu *sukha-vacanāt. sukhā* vedanā tatrêti sūtre *vacanāt. mṛdu-duḥkhaṃ syāt.* kiṃ kāraṇaṃ. mṛduni duḥkhe sukha-buddhir iti tavâbhiprāyāt. *ūrdhvaṃ caturthe dhyāne* ārūpyeṣu câ*duḥkhâsukha*[1]-[Tib. 181ᵃ]*vacanāt* sūtre. *madhyaṃ duḥkhaṃ syāt.* kasmāt. madhye duḥkhe aduḥkhâsukham iti tavâîvâbhiprāyāt. *ity ato na yujyate mṛdv-ādiṣv duḥkheṣu sukh'ādi-vedanā-vyavasthānaṃ.* kathaṃ hi nāmâdho-dhyāneṣu [2]mṛdu duḥkham. ūrdhve[2] punar madhyam iti yujyate. *rūpaṃ cen Mahānāmann* iti. *rūpaṃ cen Mahānāmann ekâṃta-duḥkham abhaviṣyat na sukhaṃ na sukhânugataṃ* na saumanasyaṃ na saumanasyânugataṃ na sukha-veditaṃ hetur api na prajñāyate[3] rūpe[4] saṃrāgāya. yasmāt tarhi asti rūpaṃ sukhaṃ sukhânugataṃ pūrvavad ato rūpe[5] hetuḥ prajñāyate yad uta saṃrāgāyêti.

sukha-hetv-avyavasthānād ity atra brūmaḥ. yadi sukha-hetv-avyavasthānān na sukham asti vaḥ.[6] duḥkham apy asat syāt duḥkha-hetv-avyavasthānāt. api ca vyavasthita eva sukha-hetuḥ. katham ity āha. *āśraya-viśeṣâpekṣo hî*ti vistaraḥ. yadi hi kevala eva viṣayo hetuḥ syāt syād evâvyavasthito hetuḥ. na tu kevalo viṣayo hetuḥ. yasmād āśraya-viśeṣo 'pi hetur iti. *sa evâgnir* iti. tad-yathā *sa evâgniḥ* pākya-bhūta-[Tib. 181ᵇ]viśeṣa [7]īṣat-pakvâvasthe[7] taṇḍula-samūhe *svādu-pāka-hetur bhavati.* abhimatâûdana-pāka-hetutvāt. *sa evâsvādu-pāka-hetuḥ.* tad-dāha-hetutvād ity arthaḥ. *na tu yā pākya-bhūtâvasthāṃ prāpya svādu-pāka-hetur āsīt. tāṃ punaḥ prāpya* paścān *na hetuḥ svādu-pākasya* tādṛśasyêty arthaḥ. eṣa dṛṣṭâṃtaḥ tasya pūrvôktasya dārṣṭāṃtikasyârthasya. *dhyāneṣu ca kathaṃ na vyavasthitaḥ sukha-hetur* iti. na hi tad eva dhyānaṃ prathamaṃ yāvat tṛtīyaṃ cira-kālam api samāpannānāṃ duḥkha-hetur bhavatîti. dhyāna-je ca sukhe kasya pratīkāra iti. na hi dhyāneṣu duḥkham astîti. ādi-śabdenêdam api vaktavyaṃ. *yadi duḥkha-pratīkāreṣu sukha-buddhiḥ syāt.* rūpaṃ cen Mahānāmann ekâṃta-duḥkham abhaviṣyat na sukhaṃ na sukhânugatam ity evam-ādi nôktaṃ syād iti. *sukham evôtpadyata* iti. sukhâîva sā vedanôtpadyate. na sā duḥkhā vedanā sukhatvena kalpitêti. *yāvad asau tādṛśī kāyâvasthê*ti. sukhôtpatty-anukūlā. *anyathā hi* yady avasthā'ṃtara-jaṃ sukham eva nôtpadyate yāvad asau

[1] vād° C. [2]....[2] mṛdu duḥkhapūrvaṃ MSS. sdug-bsṅal chun-du yod-la. goṅ-na. [3] °jñāsyate MSS. [4] °paṃ C. [5] pūrve N. [6] sic MSS. no Tib. equivalent. [7]....[7] īṣad-ucchedâv° C, īṣaduḥchedâv° N. śas-kyi tshos-pa-la.

tādṛśī kāyâvasthā nâṃtarīyate. *anyathā paścād bhūyasī sukha-buddhiḥ syāt. aṃte kuta* iti vistaraḥ. atha mataṃ pāna-bhojan'ādy-*aṃte kuto duḥkha-buddhiḥ syāt yadi tasy' ādi-tat-prāraṃbho n' āsīd* iti. atra brūmaḥ. *kāya-pariṇāma-*[Tib. 182ᵃ]*viśeṣāt. kāyasya* tādṛśaḥ *pariṇāma-viśeṣaḥ* paścād utpadyate pān'ādy-āsevanāt yat sukhôtpatty-avasthāyāṃ duḥkhaṃ nôtpadyate. aṃte tûtpadyata iti. kim evêty āha. *mady'ādīnām aṃte mādhurya-śuktatāvad* iti. yathā *madya-*kṣīr'ādīnāṃ tādṛśaḥ paścāt-pariṇāma-viśeṣo bhavati. yat pūrvaṃ madhuratā'vasthāyāṃ *mādhuryasyâvidyamānā śuktatā* amlatā *aṃte* utpadyate. atha vā yathā *mady'ādīnāṃ* pariṇāma-viśeṣān *mādhuryam* eṣām ādau bhavati. āmlaṃ vā. tac cikitsaûṣadha-kṛtāt pariṇāma-viśeṣān *mādhuryaṃ* bhavati. pariṇāma-viśeṣād eva ca paścāc *chuktatā. mādhuryam* iha sukhasyôdāharaṇaṃ. *śuktatā* duḥkhasyêti.

yat tu samudaya-satyaṃ. tad evôcyata iti. hetu-bhūtāḥ samudaya-satyam iti[1] vacanāt. prathame vā kośa-sthāne

duḥkhaṃ-samudayo loka

iti[2] vacanāt. *sūtre hi tṛṣṇâivôktê*ti. samudaya-satyaṃ katamat. yā 'sau tṛṣṇā nandī-rāga-sahagatā tatra-tarâbhinandinī[3] 'ti. Vaibhāṣika āha. *prādhānyād* iti. *anyatrânyasyâpi vacanāt.* [Tib. 182ᵇ] *anyatra* sūtre *anyasyâpi* karmâvidy'āder *vacanād* anye 'pi samudaya iti.

abhisaṃparāye

āyatyāṃ para-loka ity arthaḥ. *punaś côktam anyatra sūtre.* yataś ca bhikṣavaḥ paṃca bīja-jātāny akhaṇḍāni acchidrāṇi apūtīni a-vāt'ātapa-hatāni navāni[4] sārāṇi [5]sukha-śayitāni.[5] pṛthivī-dhātuś ca bhavaty abdhātuś ca. evaṃ tāni bījāni vṛddhiṃ virūḍhiṃ[6] vipulatām āpadyaṃte. iti hi bhikṣava upamêyaṃ kṛtā yāvad evâsyârthasya vijñaptaya itîmaṃ dṛṣṭâṃtam upanyasyêdam uktaṃ. *paṃca bīja-jātānî*ti bhikṣavaḥ *sôpādānasya vijñānasyâitad adhivacanaṃ pṛthivī-dhātur iti catasṛṇāṃ vijñāna-sthitīnām etad adhivacanam* iti. bījaṃ punar hetuḥ. yaś ca hetuḥ. sa samudayaḥ. vijñāna-sthitayo 'pi pratiṣṭhā-hetuḥ. *tasmād* iti. yataḥ karm'ādīnām api hetutva-vacanāt samudaya-satyatvaṃ siddhaṃ. *tasmād ābhiprāyikaḥ.* abhiprāye bhavaḥ abhiprāyeṇa vā dīvyatîty *ābhiprāyikaḥ sūtre nirdeśaḥ* tṛṣṇā'dhikṛtaṃ pudgalam adhikṛtya kṛta ity abhiprāyaḥ. *lākṣaṇikas tv abhidharme* lakṣaṇe bhavo *lākṣaṇiko* nirdeśo 'bhidharme. sarvaṃ s'āsravaṃ vastu samudaya iti s'āsravasya skaṃdha-paṃcakasya samudaya-satyatva[7]-lakṣaṇa-yogāt. sa eva Vaibhāṣikas tṛṣṇ'ādīnām ābhiprāyikaṃ samudaya-satyatvaṃ vivakṣur [Tib.

[1] 論二十二 2ᵇ¹⁰. [2] Kārikā I, 8ᶜ. [3] °danī N. [4], [5]....[5] om. Tib. [6] °ḍhīṃ MSS. [8] °tya N.

183ᵃ] āha. *api tv* iti vistareṇa. *abhinirvṛtti-hetuṃ bruvatā samudaya-*satyaṃ *tṛṣṇâivôktā sūtre. upapatty-abhinirvṛtti-hetuṃ sahetukaṃ bruvatā* yāvat *karma ca tṛṣṇā câvidyā côktā.* upapatti-hetuḥ karma. abhinirvṛtti-hetus tṛṣṇā bhaveṣu. tayoḥ punas tad-dhetvoḥ karma-tṛṣṇayor avidyā hetur ity āha. katham etad gamyate. gāthāyām upapatti-hetuḥ karmâbhinirvṛtti-hetus tṛṣṇêti. *karma hetur upapattaye tṛṣṇā hetur abhinirvṛttaya iti sūtrāt. sūtrâṃtare vacanād* iti. *sahetu-sapratyaya* iti vistaraḥ. *atra sūtre krameṇa vā.* kāraṇa-paraṃparā-*krameṇa vā.* gāthāyām eṣa nirdeśaḥ. karma-tṛṣṇā'vidyā *saṃkārāṇāṃ* cakṣur-ādīnāṃ hetur abhisaṃparāya iti. tad etad uktaṃ bhavati. karma hetur upapattaya iti. ato vā sūtrāt. Sahetu-sapratyaya-krama-sūtrād vā. ayam īdṛśaḥ gāthā'rtha iti. katham cakṣur bhikṣavaḥ sahetu sapratyayaṃ *sanidānaṃ.* kaś ca bhikṣavaś cakṣuṣo hetuḥ kaḥ. pratyayaḥ. kiṃ nidānaṃ. cakṣuṣo bhikṣavaḥ karma hetuḥ. karma pratyayaḥ karma nidānaṃ. karmâpi bhikṣavaḥ sahetu sapratyayaṃ sanidānaṃ. kaś ca bhikṣavaḥ karmaṇo[1] hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. [Tib. 183ᵇ] karmaṇo bhikṣavas tṛṣṇā hetuḥ. tṛṣṇā pratyayaḥ. tṛṣṇā nidānaṃ. tṛṣṇā bhikṣavaḥ sahetukā sapratyayā sanidānā. kaś ca bhikṣavas tṛṣṇāyā hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. tṛṣṇāyā bhikṣavo 'vidyā hetuḥ. avidyā pratyayḥ. avidyā nidānaṃ. avidyā 'pi bhikṣavaḥ sahetukā sapratyayā sanidānā. kaś ca bhikṣavo 'vidyāyā hetuḥ. kaḥ pratyayaḥ. kiṃ nidānaṃ. avidyāyā bhikṣavaḥ ayoniśo-manaskāro hetuḥ. ayoniśo-manaskāraḥ pratyayaḥ. ayoniśo-manaskāro nidānam iti. *bīja-kṣetra-bhāvaṃ pratipādayatā vijñān'ādayo 'py uktā* vijñānaṃ bījaṃ. tasya kṣetraṃ vedan'ādayaḥ skandhāḥ. te 'py uktāḥ samudaya-satyaṃ. na kevalaṃ tṛṣṇ'ādaya ity ābhiprāyikaḥ sūtre nirdeśa iti sādhitaṃ. sarvasya ca duḥkhasya lākṣaṇikaḥ samudaya-bhāva iti. *yony-ādi-prakāra-bhedenê*ti. *ādi-*śabdena jāti-strī-puruṣ'ādi-*prakāra-bhedenê*ti gṛhyate. *abhedenê*ti. dhātu-gaty-yony-ādīnāṃ. *tayor yathākramam* iti. upapatteḥ *karma* hetur abhinirvṛttes *tṛṣṇê*ti. *tad-yathā bījam* iti vistaraḥ. *śāli-*bījaṃ śāly-aṃkurôpapādanasya hetuḥ *yava-*bījaṃ yavâṃkurôpapādanasyêty-ādi. *āpaḥ punar abhedena.* yathā śāly-aṃkura-prarohasya hetuḥ. evaṃ yavâṃkurasyâpîty-ādi. atas tāḥ *sarvâṃkura-prarohamātrasya*[2] *hetur* iti. *vinā tṛṣṇayā janmâbhāvād* iti. atra sādhanaṃ. hetur janmanas [Tib. 184ᵃ] tṛṣṇā. tad-bhāvâbhāva-bhāvy-abhāvitvāt. tad-yathā bījam aṃkurasya. *saṃtati-nāmanāc*[3] *cê*ty asyârthaṃ vivṛṇvann āha. *yatra ca satṛṣṇê*ti vistaraḥ. *yatra* viṣaye rūp'ādau *satṛṣṇā.* kā. *citta-saṃtatiḥ. tatrâbhīkṣṇaṃ citta-saṃtatiṃ namaṃtīṃ paśyāmaḥ. tasmāt punar-bhave 'py evam* iti. *punar-bhave 'py evaṃ* satṛṣṇā citta-

[7] °rma MSS. [2] °hasya tasya C. [3] nāmanāmanāc N.

saṃtatiḥ. tasmāt tan namatîti. yatra ca namati. tatra ca pravartata iti vyavasyāmaḥ. sādhanaṃ câtra pravartate. punar-bhave citta-saṃtatiḥ. satṛṣṇā-namanāt. rūp'ādi-viṣayavat. *śuṣka-masūrôpasnāna-lepâṃgavad* iti. masūra upasnānaṃ. tasya lepaḥ śuṣkaḥ. masūrôpasnāna[1]-lepo 'syêti *śuṣka-masūrôpasnāna-lepam aṃgaṃ*. tadvad. yathā śuṣkeṇa masūrôpasnāna-lepen' āgṛhītam aṃgaṃ. *evaṃ tṛṣṇay'ātmabhāva* iti darśitaṃ bhavati. *eṣā yuktir* iti. tṛṣṇā'bhinirvṛtti-hetur iti.

(4) *atrârthe dve api satya* iti satya-prasaṃgenêdam ucyate.

ghaṭâṃbuvad

iti. dṛṣṭâṃta[2]-dvayôpanyāso bheda-dvayôpapradarśanârthaḥ. upakrama-bhedinaś ca ghaṭ'ādayaḥ. buddhi-bhedinaś ca jal'ādaya iti. jal'ādiṣûpakrameṇa[3] ras'ādy-apakarṣaṇânupapatteḥ. atha vā dvividhā saṃvṛtiḥ. [Tib. 184^{b}] saṃvṛty-aṃtara-vyapāśrayā dravyâṃtara-vyapāśrayā ca. tatra yā 'sau saṃvṛty-aṃtara-vyapāśrayā. tasyāṃ bhedo 'pi saṃbhavati anyâpoho 'pi. yā tv asau dravyâṃtara-vyapāśrayā. tasyām anyâpoha eva saṃbhavati na bhedaḥ. na hi paramâṇor aṣṭa-dravyakasyâvayava-viśleṣaḥ śakyate kartum iti. *saṃvṛti-sad* iti. saṃvyavahāreṇa *sat. paramârtha-sad* iti. paramârthena *sat*. sva-lakṣaṇena *sad* ity arthaḥ. *evaṃ vedan'ādyo 'pi draṣṭavyā* iti. vedanā-cetanā-saṃjñ'ādayo 'pi dravya-saṃta[4] eva draṣṭavyāḥ. kathaṃ. vedan'ādīn dharmān apohya buddhyā vedanā-svabhāve buddhir bhavatîti. dravya-satī vedanā. evaṃ saṃjñā[5]-cetan'ādayo 'pi yojyāḥ. ghaṭaś câṃbu câstîti[6] bruvaṃtaḥ satyam ev' āhuḥ. *na mṛṣê*ti. saṃvṛti-satyasya vacane prayojanaṃ darśayati. uktaṃ ca.

dve satye samupāśritya buddhānāṃ dharma-deśanā.
loka-saṃvṛti-satyaṃ ca satyaṃ ca paramârthata

iti. *tathā paramârtha-satyam* iti. paramasya jñānasyârthaḥ *paramârthaḥ*. paramârthaś ca satyaṃ ca tat *paramârtha-satyaṃ* yathā *'nyena jñānena* laukikena *gṛhyate. tathā saṃvṛti-satyaṃ*. saṃvṛtyā saṃvyavahāreṇa jñānena vā kliṣṭenâkliṣṭena vā gṛhyata iti saṃvṛti-satyaṃ. trividhaṃ hi Yog'ācārāṇāṃ sat. [Tib. 185^{a}] paramârtha-saṃvṛti-sat dravya-sac ca. dravyataḥ sva-lakṣaṇataḥ sad dravya-sad iti.

(5) *vṛtta-stha*

iti vistaraḥ. *vṛttaṃ* śīaṃ. tad avyāsaṃga-kāraṇam avikṣepa-kāraṇam ācāra-kāraṇaṃ ca. *satya-darśanasyânulomam* iti. yac chrutaṃ satya-darśan'ādhikā-

[1] °raup° MSS. [2] tṛṣṇāṃtar N. [3] °ṣu prakr° N. [4] satata N. [5] om. MSS. supplied from Tib. ḥdu-śes. [6] râst° MSS. yod-do ṣes.

rikaṃ. tac *chrutam udgṛhṇāti* paṭhati. *arthaṃ vā śṛṇoti* tad-arthaṃ śrotra-dvāreṇa vijānāti. katham. ubhay'ālaṃbanā cintāmayī 'ti darśayann āha. *kadācid vyaṃjanenârtham ākarṣati*. vyaṃjana-nirvṛttena[1] nāmnā 'rtham ākarṣaty ayam asya nāmno 'rtha iti. *kadācid arthena vyaṃjanaṃ ākarṣati*. idam asyâbhidheyasyârthasya vyaṃjanaṃ nāmêty arthaḥ. ayaṃ hi vyaṃjana-śabdo nāmni prayuktaḥ.[2] sūtre 'pi côktaṃ. svarthaṃ suvyaṃjanam iti. *asyāṃ tu kalpanāyām* iti vistareṇ' Ācāryaḥ. *cintāmayī prajñā na sidhyatî*ti. śruta-bhāvanāmayī-lakṣaṇa-saṃkīrṇaṃ lakṣaṇam ucyate. nâsaṃkīrṇam iti na sidhyati. *yukti-nidhyāna-ja* iti. *yuktyā*[3] *nidhyānaṃ* nitīraṇaṃ. tato jāta iti. *hetau mayaḍ*[4]*-vidhānād* iti. āpta-vacanaṃ śrutaṃ sahetu[5] śrutamayyāḥ[6] prajñāyāḥ. atra mayaḍ-vidhānaṃ. *śruta-hetukā prajñā śrutamayī* 'ti. evaṃ *yukti-nidhyānaṃ cintā* sahetuś[7] *cintāmayyāḥ*. atra mayaḍ-vidhānāt. *samādhir bhāvanā* sahetur *bhāvanāmayyāḥ*. atra mayaḍ-vidhānaṃ. tat-prakṛti-vacane mayaḍ[8] iti lakṣaṇāt. tasya vikāra iti vā lakṣaṇāt. aupacārikas tu vikāraḥ. śruta-vikāra iva śrutamayī 'ti lakṣaṇâṃtaraṃ côpasaṃkhyātavyaṃ. *annamayāḥ prāṇās tṛṇamayyo gāva iti loke* prayoga-darśanāt.

(6–8) *saṃsargâkuśala-vitarka-dūrī-karaṇād* iti. *saṃsarga-dūrī-karaṇaṃ* yad advitīya-vihāritvaṃ. tasmāt kāyena [Tib. 185^{b}] vyapakṛṣṭo bhavati. *akuśala-vitarka-dūrī-karaṇaṃ* yat kliṣṭa-vitarka-vivarjanaṃ. tasmāc cittena vyapakṛṣṭo bhavati. *labdhenâpraṇītenâprabhūtena paritāsa* iti. *paritāso* daurmanasyaṃ. tena hi paritasyati. upakṣīyata ity arthaḥ. apraṇītatvād aprabhūtatvād vā. tene labdhena paritāso *'saṃtuṣṭiḥ. alabdhe tu praṇīte 'pi vā prabhūte 'pi vā icchā'bhilāṣā mahêcchatê*ty Ācārya-mataṃ. *kāmâvacaryāv evê*ti. lobhâkuśala-svabhāvatvāt.

prahāṇa-bhāvan'ārāmatā nirodha-mārg'ārāmatā. sā na saṃtuṣṭi-svabhāvêti. *kathaṃ caturtho 'py ayam* ārya-vaṃśo *bhavaty alobha-svabhāva* ity ata āha. *bhava-kāma-rāga-vaimukhyād* iti. bhava-rāga-vaimukhyāt. kāma-rāga-vaimukhyāc ca. vaimukhyaṃ câlobha iti. *parityakta-sva-vṛtti-karmâṃtebhya* iti. parityakta-sva-vṛttibhyaḥ parityakta-sva-karmâṃtebhyaś ca. tatra vṛtti-jīvikā yayā jīvyate anna-pān'ādinā. karmâṃtaḥ kṛṣi-śilp'ādiḥ. *iti bhava-vibhava-hetor* iti. *iti*-śabdo bhava-vibhava-prakārâbhidyotakaḥ. tatra bhava-prakāre tṛṣṇā aho batâhaṃ Indraḥ syāṃ cakravartī syām iti evam-ādi. [Tib. 186^{a}] vibhava-tṛṣṇā 'pi viṇāśa-tṛṣṇā. aho batôcchidyeyaṃ na bhaveyaṃ paraṃ maraṇād ity-ādi.

[1] nivṛtt° N. [2] °ktaṃ MSS. [3] °ktvā MSS. rigs-pas. [4] mayaḍ denstes a Taddhita suffix -maya. [5] °tuḥ MSS. [6] °yyaḥ MSS. [7] °tu MSS. [8] ex conj. °yed MSS.

(9) [1]*smṛtir eva smṛtam* iti. bhāve kta[2]-vidhānam iti darśayati.[1] *avatāras* tīrthaṃ yenâvatarati. *pratyāsannam*[3] *atyarthaṃ rāga-carita* iti. yasyâlpena rāgaḥ śīghram upatiṣṭhate. sa pratyāsannaṃ[4] rāga-caritaḥ. yasyâdhimātro rāgaḥ. so 'tyarthaṃ rāga-caritaḥ.

avicitr'ālaṃbanatvād iti. vāyau varṇa-saṃsthāna-vaicitryânupalabdheḥ.

a-bahir-mukhatvād aṃtar-mukhatvāt. eṣā vitarkôpacchedāya saṃvartata iti prakṛtaṃ. *tad-viṣayôpanidhyānād* iti. cakṣur-viṣaya-nirūpaṇād ity arthaḥ.

(10, 11) *vinīlak'ādy-ākār'ālambanām* ity *ādi*-grahaṇena vipūyak'ādi-grahaṇaṃ. *vipaṭumakam* iti yad utpanna-krimikaṃ. *caturvidhaṃ rāga-vastu nâstî*ti. varṇa-saṃsthāna-sparśopacār'ātmakam. *adhimukti-prādeśika-manasikāratvād* iti. adhimukti-manasikāratvāt prādeśika-manasikāratvāc cêty arthaḥ. adhimukti-pradhāno 'yaṃ manasikāraḥ. prādeśikaś[5] cāyam avyāpī 'ty arthaḥ. na hy aśubhā paṃca-skandh'ālaṃbanā. sakala-bhūmy-ālaṃbanā vā. kiṃ tarhi. rūpa-skandhâika-deś'ālaṃbanā. [Tib. 186[b]] tad-bhāvāt. *nâśubhayā kleśa-prahāṇaṃ viṣkaṃbhaṇā-mātraṃ tu bhavatî*ty arthaḥ. *svâṃgâvayave cittam upanibadhnātî*ti vacanāt na tāvat stry-aṃgâvayave prayoga-kāla eva saṃrāga-hetu-parihārāt. *asthi viśodhayann* iti. asthino[6] māṃsam apanayan *sakalām asthi-śaṃkalāṃ paśyati*. yathôktaṃ.

yo bhaven navako bhikṣuḥ śaikṣo 'saṃprāpta[7]-mānasaḥ
gacched asau [8]śivi-pathikām[8] haṃtuṃ rāgaṃ yadîcchati.
tato vinīlakaṃ paśyet tataḥ paśyed vipūyakaṃ.
tato vyādhmātakaṃ paśyed asthi-śaṃkalikām apîti.

atra samāsato 'śubhāyāṃ vartamāno yog'ācāras trividhaḥ. ādikarmikaḥ kṛta-parijayaḥ atikrāṃta-manasikāraś ca. tatra saṃkṣepa-citta ādikarmiko yog'ācāra ekasmin pādâṃguṣṭhe mana upanibadhya pādâṃguṣṭhaṃ klidyamānaṃ paśyaty etan māṃsam evaṃ yāvat sarvaṃ śarīram asthi-saṃkalām adhimucyate. kṛta-parijayas tu tathâiva yāvat kapālârdhaṃ. atikrāṃta-manasikāras tathâiva yāvad bhruvor madhye cittaṃ dhārayati. vistara-cittas tu ā-samudrâsthi-vistāraḥ[9] saṃkṣepād ādikarmika ity evam-ādi-trividha iti. evaṃ ca kṛtvā *catuṣkoṭikaḥ praśno bhavatî*ti. *jitâjita-manaskārayor* iti vistaraḥ. [Tib. 187[a]] prathamā koṭir jita-manaskārasya *sva-kāy'ālaṃbanā* aśubhā ālaṃbana-parīttatayā parīttā kāyasyâlpa-

[1]....[1] om. Tib. according to both Chinese versions of Abhidharmakośa this passage must come after avatāras tīrthaṃ yenâvatarati. [2] kta denotes a participial suffix -ta. [3] °nnas MSS. [4] °nna MSS. [5] °kāś MSS. [6] arathno N, asthyā C. [7] vās° MSS. ma-byun-ba. [8]....[8] dur-khrod. [9] °ra MSS.

tvāt. na vaśitā-parīttatayā *jita-manaskāratvād* atikrāṃta-manasikāratvād ity arthaḥ. dvitīyā koṭir ajita-manaskārasya samudra-paryaṃt'ālaṃbanā aśubhā. vaśitā-parīttatayā parīttā ajita-manaskāratvāt. n' ālaṃbana-parīttatayā samudra-paryaṃt'ālaṃbanatvāt. tṛtīyā koṭir ajita-manaskārasya sva-kāy'ālaṃbanā aśubhā. ālaṃbana-parīttatayā 'pi parittā kāyasyâlpatvāt. vaśitā-parīttatayā 'pi ajita-manaskāratvāt. caturthī koṭir jita-manaskārasya samudra-paryaṃt'ālaṃbanā aśubhā. nâpy ālaṃbana-parīttatayā parīttā samudra-paryaṃt'ālaṃbanatvāt. nâpi vaśitā-parīttatayā jita-manaskāratvāt.

(12) *sa-sāmaṃtaka-dhyānâṃtareṣv* iti. sāmaṃtakeṣu dhyānâṃtare *catuḥṣu*[1] *dhyāneṣu kāma-dhātau cê*ti *daśa bhūmikā*. dhyāna-sāmaṃtakānāṃ catuṣṭvāt. *ata evârth'ālaṃbanê*ti. varṇa-saṃsthān'ālaṃbanatvād arth'ālaṃbanā. na tu nām'ālaṃbanêty abhiprāyaḥ. *nāmnâiva siddham aśubh'ākārê*ty ākārârthaṃ na sūtrayitavyam ity abhiprāyaḥ. *yad-adhvikā tad-adhvik'ālaṃbanê*ti. cakṣur-vijñānavad atītāyā atītam ālaṃbanam evaṃ yāvat pratyutpannāyāḥ pratyutpannam iti. sv'ālaṃbana-niyatatvāt. *adhimukti-manasikāratvān* na sūtritaṃ. *ucitânucitatvād* iti. anādim ati-saṃsāre ucitatvād *vairāgya-lābhikī*. anucitatvāt *prāyogikī*.

(13) kāya-smṛtyupasthān'ādīni prajñā-svabhāvāni. [Tib. 187[b]] *tad-bal'ādhāna-vṛttitvāt*. tasyāḥ smṛter balasy' ādhānena vṛttir eṣām iti smṛti-bal'ādhāna-vṛttīni kāya-smṛtyupasthān'ādīni kāya-prajñā-dravy'ādīni smṛtyupathānānîty ucyaṃte. tadvad ānâpāna-prajñā *smṛti-bal'ādhāna-vṛttitvād* ānâpāna-smṛtir ity ucyate. *paṃcasu bhūmiṣv* iti. *triṣu sāmaṃtakeṣu* caturtha-sāmaṃtaka-varjyeṣu. *dhyānâṃtare. kāma-dhātau cê*ti *paṃcasu bhūmiṣu*. kiṃ kāraṇaṃ. *upekṣā-saṃprayogitvāt*.[2] yasmāt prathama-dhyāne sāmaṃtak'ādiṣûpekṣā-vedanā bhavati. caturtha-dhyāne sāmaṃtake tu yady apy upekṣā 'sti. sā tv abhūmir āśvāsa-praśvāsānāṃ. atha kim artham eṣôpekṣā saṃprayogiṇy evâvadhāryata iti. ato bravīti *vitarkânuguṇatvād* iti. *tat-pratipakṣasya* vitarka-pratipakṣasy' ānâpāna-smṛtes[3] *tābhyāṃ sukha-duḥkhābhyām asaṃprayogaḥ. sukha-saumanasyayoś câvadhāna-paripaṃthitvāt*. ābhoga-pratyanīkatvāt. *tasyāś c'* ānâpāna-smṛter *avadhāna-sādhyatvāt tābhyām asaṃprayoga* iti. vitarkânuguṇatvāt.

*kilê*ti. *kila*-śabdaḥ para-mata-dyotakaḥ. tenêdaṃ pakṣâṃtaram upanyasyate *ye tu mauleṣv* iti vistaraḥ. *pareṇê*ti. caturthād dhyānād ārabhya. [Tib. 188[a]] *kāma-dhātv-āśrayê*ti. tatra vitarka-bhūyastvāt. *prāyogikī* anucitatvāt. *vairāgya-lābhikī* ucitatvāt. *idaṃ-dharmāṇām* iti. ayaṃ dharmo Bauddha[4] eṣām

[1] °tuṣu C, °turthasāmaṃtaka N. [2] °gatv° C. [3] °tis N, °tas C. [4] vodvo C, vārddha N.

iti idaṃ-dharmāṇaḥ. teṣām eva Bauddhānām[1] ity arthaḥ. *upadeśâbhāvād* iti. *bāhyānāṃ* hi prāṇ'āyāmôpadeśo 'sti n' ānâpāna-smṛty-upadeśa iti. *svayaṃ ca sūkṣma-dharmânabhisaṃbodhād* iti. upadeśam aṃtareṇa yasmād bāhyānāṃ nâsti svayaṃ sūkṣma-dharmâbhisaṃbodhaḥ. sūkṣmatvaṃ punar *asyāḥ ṣaṭ-kāraṇa-yuktatvāt. kāyaṃ cittaṃ vā 'dhyupekṣyê*ty[2] anāsajyêty arthaḥ. *vitasti-vyāmâṃtaram* iti. balavad-durbala-prāṇi-yogāt.

yāvad vāyu-maṇḍalam ity adhastād anugacchati. *Vairaṃbhāś ca vāyava* ity uparisṭhāt. *tattva*[3]*-manasikāratvān na yuktam etat.* yāvad vāyu-maṇḍalaṃ Vairaṃbhāś ca vāyava iti. adhimukti-manaskārasyâiṣā kalpanā yujyeta.

kim anugrāhakā ete yāvad *uṣṇā* iti. sthāpanâivêyaṃ[4] draṣṭavyā. kāya-pradeśa evânugrāhak'ādi-viśeṣa-sthāpanataḥ. *tad-āśritāś citta-caittā* iti. tat-pratibaddha-vṛttaya ity arthaḥ. [Tib. 188[b]] *uttarôttareṣu kuśala-mūleṣv* iti. smṛtyupasthānôṣmagat'ādiṣv iti. *darśana-mārg'ādiṣv* ity *ādi*-śabdena bhāvanā-mārga-grahaṇaṃ.

kṣaya-jñān'ādi-viśuddhir iti. *ādi*-śabdena anutpāda-jñānâśaikṣa[5]-samyag-dṛṣti-grahaṇaṃ.

(14) *ānâpānau yataḥ kāya*

iti. ānâpāna-smṛti-saṃbaṃdhena sarva-bhūmikāv ānâpānau nirdiśyate. *yad-bhūmiko hi kāya* iti. kāmâvacaraḥ yāvat tṛtīya-dhyāna-bhūmikas *tad-bhūmikāv etau.* nânya-bhūmikau. *kāya-citta-viśeṣa-saṃniśritā* iti. kāya-viśeṣa-saṃniśritāḥ citta-viśeṣa-saṃniśritāś c' *āśvāsa*[6]*-praśvāsāḥ.* kasmād ity āha. *ārūpya-kalal'ādi-gatānām abhāvād* iti. kāyâbhāvād ārūpya-gatānāṃ na bhavaṃti. kalal'ādi-gatānāṃ ca. kalalârbuda-peśy-ādi-gatānāṃ ca na bhavaṃti. kāya-viśeṣâbhāvāt suṣira-kāyâbhāvād ity arthaḥ. *acittānāṃ ca na bhavaṃti.* cittâbhāvāt. *caturtha-dhyāna-samāpannānām api na bhavaṃti.* āśvāsa-praśvāsa-bhūmi-citta-viśeṣâbhāvāt. ata ev' āha. *yadi kāyaḥ suṣira* iti vistaraḥ. *indriya-vinirbhāgitvād* iti. indriya-pṛthag-vṛttitvād ity arthaḥ. *kāyôpacayenâpacayān n' aupacayikau.* [Tib. 189[a]] *ucchinnānāṃ c' āśvāsa*[7]*-praśvāsānāṃ punaḥ-pratisaṃdhānān na vipāka-jau. na hy etad vipāka-rūpasyâsti* vipāk'ātmakasya rūpasya cakṣur-āder *etat* punaḥ-pratisaṃdhānaṃ nâsti. arūpasya tu citta-caittasya punaḥ-pratisaṃdhānaṃ na vāryate. *nâdhareṇ' airyāpathika-nairmāṇikenê*ti. airyāpathikaṃ nairmāṇikaṃ ca cittam adhara-bhūmikaṃ saṃmukhī-bhavati yāvac caturtha-dhyānôpapanna-

[1] vodhānām C, vodhānām N. [2] °kṣepi MSS. [3] °ttve N. [4] °panaṃceya C, °panīvêyaṃ N. ḥdi ni ḥjog-pa kho-na yin-pa. [5] °kṣī MSS. [6] °tāścāsa C, °tāśvāsa N. [7] °kaucchinnānāṃ caśvāsa N, °kaucchinnānā caśvāsa C.

syêty ata āśaṃkyôcyate. *nâdhara-bhūmikābhyāṃ tābhyām upalakṣaṇam* iti.

(15, 16) *vipaśyanāyāḥ saṃpādanârtham* iti. prajñāyāḥ saṃpādanârtham ity arthaḥ. niṣpanna-samādher api hi prajñām aṃtareṇa kleśā na prahīyaṃte. *jñāna-vadhyāḥ kleśā* iti vacānāt. kutaḥ punar etat smṛtyupasthāna-bhāvanayā vipaśyanā[1] saṃpadyata iti. sūtrāt. ekâyano 'yaṃ bhikṣavo mārgo yad uta smṛtyupasthānāni. kevalo 'yaṃ kuśala-rāśiḥ yad uta catvāri smṛtyupasthānānîti vacanāt.

kāya-vid

iti vedanā[2] vit. *svabhāva*[3] *evâiṣāṃ sva-lakṣaṇam* iti. kaḥ svabhāvaḥ. kāyasya bhūta-bhautikatvaṃ. vedanāyā anubhavatvaṃ. cittasyôpalabdhitvam. ebhyas tribhyo 'nyeṣāṃ yathāsvaṃ[4] svabhāvaḥ. *duḥkhatā s'āsravāṇām* iti. [Tib. 189[b]] ārya-pratikūla-lakṣaṇaṃ duḥkham iti vyākhyātam etat. *dharmās tribhyo 'nya* iti asaṃbhinna-vyavasthām abhisaṃdhāyâivam ucyate. saṃbhinna-vyavasthāyāṃ tu kāy'ādayo 'pi nigṛhyaṃte. punaḥ sarve saṃskṛtā asaṃskṛtāś ca dharmā draṣṭavyāḥ.

svabhāva-smṛtyupasthānaṃ

*prajñê*ti.

yasmāt saṃsarg'ālaṃbanam apekṣyêyaṃ[5] prajñôpatiṣṭhate. tasmāt smṛtyupasthānam ity ucyate.

śrut'ādi-mayī

'ti viśeṣaṇaṃ. yasmāt smṛtyupasthānāni prāyogikāṇi nôpapatti-labhyāni. kasmāt prajñā-svabhāvam ity ucyate. kim anyathā 'pi smṛtyupasthānam astîti. ucyate.

anye saṃsarg'ālaṃbanād

iti. *anye* tat-saha-bhuvo vedan'ādayaḥ. saṃsargeṇa smṛtyupasthānaṃ [6]*saṃsarga-smṛtyupasthānam*[6]. *svabhāva-smṛtyupasthāna-saṃsaṛgāt. tad-ālaṃbanād* iti. svabhāva-saṃsarga-smṛtyupasthān'ālaṃbanād *ālaṃbana-smṛtyupasthānaṃ.* tad-ālaṃbanā ālaṃbana-smṛtyupasthānam ity apare paṭhaṃti. ālaṃbyaṃta ity ālaṃbanāḥ. ke. kāya-vedanā-citta-dharmāḥ. tad evaṃ sati tad ālaṃbana-smṛtyupasthānaṃ sarva-dharma-svabhāvaṃ bhavati. uktaṃ ca Bhagavatā. [Tib. 190[a]] sarva-dharmā iti bhikṣavaś caturṇāṃ smṛtyupasthānānām etad adhivacanam iti.

tayā hi prajñayā tadvān *prajñāvān.*[7] *anupaśyaḥ kriyata* iti. anupaśyatîty

[1] °nāṃ C, °śyamānā N. [2] cetanā N, caitanā C. tshor-ba. [3] svābh° MSS. [4] °thāsasv° N. [5] apyekṣeyaṃ C, apekṣeyaṃ N. [6]....[6] om. MSS. ḥbrel-paḥi dran-pa ñe-bar gṣag-pa. [7] °vānn N.

anupaśyaḥ. pā-ghrā-dhmā-dheṭ-dṛśaḥ śa iti[1] śa-pratyayaḥ. anupaśyaṃ pudgalaṃ karotîty anupaśyayati. prajñā-svabhāve tv evaṃ vigrahaḥ. anupaśyasya karaṇam anupaśyanêti. tayā hi prajñayā tadvān prajñāvān anupaśyaḥ kriyate. yathā prajñā-yogāt prājñaḥ pudgala ucyate. evam anupaśyanā-yogād anupaśya ity ato 'nupaśyanā prajñêti siddhaṃ. yataś côktaṃ Bhagavatā. *adhyātmaṃ* pratyātmaṃ *kāye kāyânupaśyī* kāyânudarśī *viharatî*ti. tenâpi jñāyate 'nupaśyanā prajñêti. katham iti sādhayaty anupaśyam asyâsti. kiṃ tad darśanaṃ. darśana-lakṣaṇaṃ hy anupaśyam. ato 'nupaśyī pudgalo daṇḍivat. tataḥ saptamī-tatpuruṣaḥ. kāye 'nupaśyī *kāyânupaśyī* 'ti. kāyam anupaśayituṃ śīlam asyêti *kāyânupaśyī* 'ti ṇinir[2] api yadi vidhīyeta tathā 'py etad-rūpaṃ sidhyatîti paśyāmaḥ.

smṛty-udrekatvād iti. smṛty-adhikatvād ity arthaḥ. [Tib. 190[b]] *smṛti-bal'ādhāna-vṛttilvād* iti. balasy' ādhānaṃ. smṛter bal'ādhānaṃ *smṛti-bal'ādhānaṃ*. smṛti-bal'ādhānena vṛttir asyā iti *smṛti-bal'ādhāna-vṛttiḥ* prajñā. tad-bhāvaḥ. tasmāt. *dāru-pāṭa-kīla-saṃdhāraṇavad* yathā dāru-pāṭena tīkṣṇa-kīlena dāru-pāṭasya saṃdhāraṇam. evam asyāḥ prajñāyāḥ smṛti-bal'ādhānen' ālaṃbane vṛttir iti. yadi hi smṛtir ālaṃbanaṃ dhārayaty evaṃ prajñā prajānātîti. tad evaṃ smṛtyôpatiṣṭhata iti smṛtyupsthānaṃ prajñêti Vaibhāṣikīyo 'rthaḥ. kṛtya-lyuṭo bahulam iti[3] kartary api lyuḍ[4] bhavatîti.

evaṃ tu yujyata ity Ācāryaḥ. karaṇa-sādhanam etat. *smṛtir anayôpatiṣṭhata* iti. artha-pradarśana-mātram etat. vigrahas tv evaṃ kartavyaḥ. upatiṣṭhate 'nenêty upasthānaṃ. smṛter upasthānaṃ smṛtyupasthānam iti. kathaṃ smṛtir anayôpatiṣṭhata ity āha. *yathā-dṛṣṭasyâbhilapanād* iti. yasmād yathā-dṛṣṭo 'rthaḥ prajñayā. tathâîvâbhilapyate. smṛtyôdgṛhyata ity arthaḥ. kva punar upatiṣṭhate. kāye yāvad dharmeṣu. kāye smṛtyupasthānaṃ kāya-smṛtyupasthānaṃ. evaṃ yāvad dharmeṣu smṛtyupasthānaṃ dharma-smṛtyupasthānam iti. yathā ca svabhāva-smṛtyupasthānasya. evaṃ saṃsarga-smṛtyupasthānasyâpi. yathâîva hi prajñayā smṛtir upatiṣṭhate kāy'ādiṣu. evaṃ tat-saṃprayuktair apîti.

idānīṃ sūtrôktānāṃ smṛtyupasthānānāṃ karaṇa-sādhanatvam asaṃbadhyamānaṃ dṛṣṭvā kārakâṃtareṇârthaṃ vivakṣur [Tib. 191[a]] āha. *yatra tûktam* iti vistaraḥ. yathā *kāyasya samudayâstaṃgatāv* uktau. evaṃ vedan'ādīnām api vaktavyau. katham. sparśa-samudayāt vedanāyāḥ samudayo bhavati. sparśa-

[1] pā-ghrā-dhmā-dheddṛśa iti C, pā-ghrā-dhmā-dhedṛśa iti N. see Pāṇini III, 1, 137. [2] ṇini denotes the suffix -in. [3] Pāṇini III, 3, 113. [4] lyuṭ denotes the suffix -ana.

nirodhād vedanāyā astaṃgamaḥ. nāma-rūpa-samudayāc cittasya samudayo bhavati. nāma-rūpa-nirodhāc cittasyâstaṃgamaḥ. manasikāra-samudayād dharmāṇāṃ samudayo bhavati. manasikāra-nirodhād dharmāṇām astaṃgama iti. *atra sūtre ālaṃbanam eva* kāya-vedanā-citta-dharmāḥ *smṛtyupasthānaṃ. smṛtir atra* kāy'ādiṣû*patiṣṭhata iti kṛtvā*. tad evam adhikaraṇa-sādhanaṃ darśitaṃ bhavati. upatiṣṭhate smṛtir asminn ity upasthānaṃ. smṛter upasthānaṃ smṛtyupasthānaṃ. evaṃ yāvad dharmā eva smṛtyupasthānaṃ dharma-smṛtyupasthānam iti vigrahaḥ. yadi câtra sūtre ālaṃbanaṃ smṛtyupasthānaṃ nâbhipretam abhaviṣyat. na Bhagavān evam avakṣyat. kathaṃ ca bhikṣavaś caturṇāṃ smṛtyupasthānānāṃ samudayaś ca bhavaty astaṃgamaś ca. āhāra-samudayāt kāyasya samudayo bhavati. āhāra-nirodhāt kāyasyâstaṃgama iti vistaraḥ. kāy'ādīnāṃ hi smṛtyupasthānatve sati tathā vacanaṃ yujyeta. tasmāt kāy'ādaya ālaṃbana-smṛtyupasthānam iti siddhaṃ.

*yath'ālaṃbanaṃ cêṣāṃ nāmê*ti. eṣāṃ kāya-smṛtyupasthān'ādīnāṃ [Tib. 191[b]] ālaṃbanâpekṣayā kāya-smṛtyupasthānaṃ yāvad dharma-smṛtyupasthānam iti nāma vyavasthāpyate. *sva-parôbhaya-saṃtaty-ālaṃbanatvāt.* para-saṃtaty-ālaṃbanatvāt. ubhaya-saṃtaty-ālaṃbanatvāc ca *pratyekam* ekâikaśaḥ eṣāṃ kāya-smṛtyupasthān'ādīnāṃ *traividhyaṃ bhavati.* sūtre vacanāt. katham. adhyātmaṃ kāye kāyânupaśyī viharati. ātāpī saṃprajānan smṛtimān vinīya loke 'bhidhyā-daurmanasye. bahirdhā ye kāyânupaśyī viharati ātāpī 'ti pūrvavat. adhyātma-bahirdhā kāye kāyânupaśyī viharatîti pūrvavat. evaṃ tāvat kāya-smṛtyupasthānasya traividhyaṃ. vedanā-smṛtyupasthān'ādīnām apy adhyātmaṃ vedanāyāṃ vedanā'nupaśyī viharatîti vistareṇa traividhyaṃ yojyaṃ. *audārikasya pūrvaṃ darśanād* iti. *kāyas* tribhya *audārikaḥ*. ṣaḍ-vijñāna-vijñeyatvād iti. tasya pūrvaṃ darśanaṃ. dvābhyāṃ vedanā prakār'audārikatayêti tad-anaṃtaraṃ tasyā darśanaṃ. sūkṣma-pracāratvād durvijñatayā dharmāḥ sūkṣmā ity atas tebhyaḥ pūrvaṃ cittasya darśanam. aṃte dharmāṇām iti. sa cêti *kāma-rāgaḥ. sa ca cittasyê*ti sa *vedanā'bhilāṣaḥ. tat-kleśâprahāṇāt. tad-adāṃtatvaṃ. yathākramam* iti. [Tib. 192[a]] *śuci*-viparyāsasya *pratipakṣeṇa* kāya-smṛtyupasthānaṃ. *sukha*-viparyāsasya *pratipakṣeṇa* vedanā-smṛtyupasthānaṃ. yatkiṃcid veditam idam atra duḥkhasyêti. *nitya*-viparyāsasya *pratipakṣeṇa* citta-smṛtyupasthānāṃ. cittasya laghu-parivartitvāt. *ātma*-viparyāsasya *pratipakṣeṇa* dharma-smṛtyupasthānaṃ. piṇḍa-vibhāgato dharmāṇām anātma-kāritvād dharma-mātraṃ rahitam[1] ātmanêti

[1] nah° MSS. daṅ bral-ba.

dharma-nirvacanataḥ. dharmā ime pṛthag-pṛthag avasthitāḥ. na ca kaścit svatantra ātmêti. tad-darśanād vā. *caturtham ubhayathê*ti. *dharma*-smṛtyupasthānam *asaṃbhinn'ālaṃbanam* amiśr'ālaṃbanaṃ *bhavati*. kāya-vedanā-citta-vyatirikta-dharm'ālaṃbanatva-saṃbhavāt. *saṃbhinn'ālaṃbanam api bhavati*. *kāy'ādīnāṃ dve trīṇi catvāri vā samastāni paśyatî*ti. yadi kāyaṃ vedanāṃ ca dve paśyati dharma-smṛty-upasthānaṃ. tat saṃbhinn'ālaṃbanaṃ. yadi kāyaṃ yāvad dharmāṃś ca paśyati. tad api tathâîva. yad api kāyaṃ vedanāṃ cittaṃ dharmāṃś ca samastān paśyati. tad api saṃbhinn'ālaṃbanaṃ dharma-smṛtyupasthānam iti.

(17) *samast'ālaṃbane sthita*

iti. kāya-vedana-cittā-dharmān abhisamasya.

(18–20) *uṣmagatam*

ity uṣma-prakāraṃ kuśala-mūlaṃ. *pūrva-rūpatvād* iti. prathama-nimittatvāt. pūrva-svabhāvatvād vā. *prākarṣakatvād* iti. [Tib. 192ᵇ] prābaṃdhikatvād ity arthaḥ. *eṣāṃ tu viśeṣaṇaṃ paścād vakṣyāma* iti. saptame kośa-sthāne

dravyataḥ ṣoḍaś' ākārā

ity[1] atra. yadi te 'pi tādṛśāḥ. atha kim artham upadiśyaṃta ity ata āha. *utkṛṣṭataratvāt tu nāmâṃtaram* iti. atha kasmān mūrdhāna ity ucyaṃta ity āha. *cala-kuśala-mūla-mūrdhatvād* iti. *mūrdha*-śabdo 'yaṃ prakarṣa-paryaṃta-vācī. tathā hi loke vaktāro bhavaṃti. mūrdha-gatā khalv asya śrīr iti. dve hi kuśala-mūle cale. uṣmagata-mūrdha-lakṣaṇe parihāṇi-saṃbhavāt. dve acale kṣāṃti-laukikâgradharma-lakṣaṇe viparyayāt. tatra tayor yan mṛdu. tad uṣmagataṃ. yad adhimātraṃ. te mūrdhānaḥ. acalayor api yan mṛdu. sā kṣāṃtiḥ. yad adhimātraṃ. te laukikâgradharmāḥ. *ebhyo hi pāto*[2] *'tikramo vê*ti. mūrdhabhyaḥ *pātaḥ* parihāṇiḥ. *atikramo vā* kṣāṃti-saṃmukhī-bhāvo vā. mūrdhnāṃ[3] calatvāt. vṛkṣ'ādi-mūrdhebhyo hi loke pāto vā bhaved atipāto vā. uparisthā'nuprāptir[4] iti mūrdha-sādharmyaṃ.[5] *satyeṣv ākārāṇāṃ prathamato vinyasanam* iti. *satyeṣv* anity'ādy-*ākārāṇām* ādita upanipātanaṃ. tad-ālaṃbanānāṃ pravartanam ity arthaḥ.

*anyair apî*ti.

dharma-smṛtyupasthānād [Tib. 193ᵃ] *anyair apî*ty arthaḥ.

vardhanam

abhyāsenôttoptī-karaṇaṃ. *vivardhayata* iti vistaraḥ. *vivardhayato* yogino vardhanena viśiṣṭānāṃ kuśala-mūlānāṃ saṃmukhī-bhāvaḥ. *pūrva-pratilabdhānām* iti. aviśiṣṭānām asaṃmukhī-bhāvaḥ. kasmāt. *abahumānāt*. nyūnatvenâbahumānād ity arthaḥ. *adhimātra-satya-kṣamaṇād* iti. uṣmagatâvasthāyāṃ mṛdu satyaṃ[1] kṣamate rocate. mūrdhâvasthāyāṃ madhyaṃ. tad-anaṃtaram idānīm adhimātra-satya-kṣamaṇāt kṣāṃtir utpadyate. katham ity ata āha. *aparihāṇita* iti. yasmāt kṣāṃtir na parihīyate. mūrdhabhyas[2] tu parihīyata ity asti saṃbhavaḥ.

dvidhā tadvad

iti. *mṛdu-madhye kṣāṃtī tathâîva*. *yathā mūrdhāna uktāḥ*. tathâîv' *ākaraṇāt*[3] dharma-smṛtyupasthānena. satyeṣv ākārāṇām ākaraṇād ity arthaḥ. *sarvasyā* iti. mṛdu-madhyâdhimātra-bheda-bhinnāyāḥ *sarvasyāḥ kṣāṃteḥ*. *dharma-smṛtyupasthāne*nâîva vacanaṃ. *nâniyena* kāya-*smṛtyupasthān*'ādinā. kasmāt. *agradharma-śleṣāt*. agradharmā hi darśana-mārga-śleṣāt. dharma-smṛtyupasthān'ātmaka evêti. *agradharma-śleṣād* iti. [Tib. 193ᵇ] agradharmāṇāṃ *kāmâvacara-duḥkha*-saty'*ālaṃbanānām* anaṃtaro*tpādāt* kṣāṃteḥ kāmâvacaratva-duḥkha-saty'ālaṃbanam. agradharma-śleṣād dhi tat-sādṛśyam iti. *niyamâvacanād* iti. adhimātra-kṣāṃtivad uṣmagat'ādīnām ālaṃbanaṃ pratiniyamâvacanāt. adhimātra-kṣāṃty-avadhāraṇenâîva hi traidhātuka-duḥkh'ādy-ālaṃbanatvam eṣām uṣmagat'ādīnāṃ sidhyati. katham. kām'āptam eva duḥkhaṃ viṣayo 'syām.[4] sêyaṃ kām'āpta-duḥkha-viṣayā adhimātrā kṣāṃtiḥ.[5] *kṣāṃter* [6]*vê*ty avadhāraṇāt[6] anyāny uṣmagat'ādīni traidhātuka-duḥkh'ādy-ālaṃbanānîti siddhaṃ. *yadā kilê*ti vistaraḥ. *yadā kila rūp'ārūpya-pratipakṣ'ādīnām*. *ādi*-śabdena rūp'ārūpya-nirodha-samudaya-duḥkhānāṃ kāmâvacara-pratipakṣ'ādīnāṃ ca grahaṇaṃ. *ekâîka-saty'ākār'ālaṃbanâpahrāsenâ*îkâîkasya saty'ākārasya ekâîkasya saty'ālaṃbanasya[7] câpahrāsena[8] *yāvat kāmâvacaram eva duḥkhaṃ dvābhyāṃ kṣaṇābhyāṃ manasikaroti*. *eṣā sarvâîva* rūp'ārūpya-pratipakṣ'ākāra-hrāsāt prabhṛti *madhyā kṣāṃtiḥ*. katham. anvaya-jñāna-pakṣaṃ tāvan mārgaṃ mārgato nyāyataḥ pratipattito nairyāṇikataś cêti [Tib. 194ᵃ] taiś caturbhir ākārair ākārayati. tatas tribhir ekaṃ hitvā. tato dvābhyāṃ dvau hitvā. tata ekena. tato mārga-satyaṃ hitvā. rūp'ārūpya-nirodhaṃ caturbhiḥ svair ākārair ākārayati. tatas tribhiḥ dvābhyām ekenâîva c' ākārya nirodha-satyaṃ câpāsya. samudaya-satyaṃ caturbhiḥ svair ākārâîḥ. tribhiḥ dvābhyām ekena c' ākārya. tathâîva tad apāsya. duḥkha-satyaṃ svâîr ākārâîr yāvad eken' ākārya. tad api satyam apāsya. kāmâvacara-pratipakṣaṃ svaiś caturbhir ākāraiḥ tribhiḥ dvābhyām ekena c'[9] ākārayati. tad apāsya.

[1] Kārikā VII, 13ᵃ. [2] yāto MSS. [3] °dhāṃ N, °dham C. [4] °risthā'n° MSS. goṅ-du phyin-par ḥgyur-ba. [5] °rmaṃ MSS.

[1] sasaṃ MSS. bden-pa. [2] °rdhebhyas MSS. [3] °vakaraṇāt N. [4] 'syāḥ C, syā N. ḥdi-la. [5] °ti MS. [6]....[6] evabhāvadh° N. [7] saty'ākār'ālaṃb° N. [8] vā 'p° MSS. daṅ. [9] v' MSS.

kāmâvacara-nirodha-samudaya-satye tathâiva sv'ākāra-hrāsa-krameṇ' ākāryâpāsya ca. kāmâvacaraṃ duḥkha-satyaṃ caturbhir ākārair ākārayati. tatas tribhiḥ tato dvābhyām ākārayatîti. 'evaṃ hi[1] hrās'āraṃbhāt prabhṛti sarva ete kṣaṇā madhyā kṣāṃtir ity uktaṃ bhavati. tṛtîye *kṣaṇe tad-ālaṃbanâivâdhimātrā kṣāṃtiḥ.* caturthe agradharmās tad-ālaṃbanā eva. mṛdvī tu kṣāṃtir yā purastād adhimātrebhyo[2] 'naṃtaraṃ kāmâvacaraṃ duḥkha-satyaṃ yāvan mārga-satyaṃ. rūp'ārūpyâvacaraṃ ca. svaiḥ-svaiḥ sarvair ākārair anapahrāsaṃ[3] manasikurvata ity avagaṃtavyaṃ.

[Tib. 194[b]] evaṃ tāvad eke vyācakṣate. ākārâpahrāsa-pūrvaka ālaṃbanâpahrāsa iti.

apare punar vyācakṣate. ekâika-saty'ākār'ālaṃbanâpahrāsenêti. nâivaṃ grahîtavyaṃ ekâika-saty'ākārâpahrāsenaikâik'ālaṃbanâpahrāsene cêti. kiṃ tarhi. rūp'ārūpya-pratipakṣ'ādīnām ekâikeṣāṃ satyānāṃ ye ākārāḥ. teṣām ālaṃbanahrāsenêti vyākhyātavyam iti.

ekānnaviṃśati-kṣaṇa-śataṃ madhyā kṣāṃtir iti varṇayaṃti. ākārâpahrāsapūrvake hy ālaṃbanâpahrāse sati ati-bahavaś citta-kṣaṇā visarpaṃti. na câitan nyāyyaṃ. na hi satyeṣu vidyamāneṣu ākāra-tyāgo yujyate. yadā tu satyāni tyaktāni bhavaṃti. tad' ākāra-tyāga iti yuktaṃ. evaṃ ca sati pūrvaṃ saty'ālaṃbana-hrāsaṃ karoti paścād ākāra-hrāsaṃ. na hi maule viṣaye 'napākṛte tadālaṃbanâpākaraṇaṃ nyāyyaṃ. samāhitâsamāhita-duḥkha-samudaya-nirodha-mārgā aṣṭau vyavasthāpyaṃte. eṣām ākārā dvātriṃśad bhavaṃtîty etad adhunā nyāyâṃtaram upadiśyate. kathaṃ kṛtvā. yadā kāmâvacaraṃ duḥkhaṃ caturbhir ākārair manasikaroti. evaṃ yāvad rūp'ārūpyâvacarāṇāṃ pratipakṣaṃ caturbhir ākārair manasikarotîyaṃ mṛdvī kṣāṃtiḥ. yadā punaḥ kāmâvacara-duḥkhaṃ caturbhir ākārair manasikarotîty evaṃ yāvat kāmâvacarāṇāṃ [Tib. 195[a]] saṃskārāṇāṃ pratipakṣaṃ manasikaroti caturbhir ākāraiḥ. rūp'ārūpyâvacarāṇāṃ saṃskārāṇāṃ pratipakṣaṃ parityajataḥ prabhṛti madhyā kṣāṃtir ārabdhā.[4] tatra ca rūp'ārūpyâvacara-pratipakṣa-parityāge 'ṣṭāviṃśatiś citta-kṣaṇā bhavaṃti. kāmâvacara-saṃskāra-pratipakṣa-parityāge caturviṃśatiḥ. rūp'ārūpyâvacara-saṃskāra-nirodha-parityāge viṃśatiḥ. kāmâvacara-nirodha-parityāge ṣoḍaśa rūp'ārūpyâvacara-samudaya-parityāge dvādaśa. kāmâvacara-samudaya-parityāge 'ṣṭau. rūp'ārūpyâvacara-duḥkha-parityāge catvāraḥ. kāmâvacaraṃ duḥkhaṃ caturbhir ākārair manasikaroti. tasya bhavaṃty ākārāś catvāraḥ. sa ca yog'ācāro dvi-

[1]....[1] ex conj. esā MSS. de ltar-na. [2] °rdhebhyo MSS. [3] ap° MSS. mi-ḥbri-ba. [4] ālabdhā MSS.

vidhaḥ. dṛṣṭi-caritaḥ. tṛṣṇā-caritaś ca. dṛṣṭi-carito 'pi dvividhaḥ. ātma-dṛṣṭi-caritaḥ. ātmīya-dṛṣṭi-caritaś ca. yo hy ātma-dṛṣṭi-carito bhavati. so 'nātm'ākāreṇa niyāmam avakrāmati. yas tv ātmīya-dṛṣṭi-caritaḥ. sa śūny'ākāreṇa. tṛṣṇā-carito 'pi dvividhaḥ. asmi-mānôpahataḥ. kausīdyâdhikaś ca. tatra yo 'smi-mānôpahataḥ. so 'nity'ākāreṇa niyāmam avakrāmati. yaḥ kausīdyâdhikaḥ. sa duḥkh'ākāreṇa. tatr' ātma-dṛṣṭi-carito yog'ācāraḥ punas tat kāmâvacaraṃ duḥkhaṃ tribhir ākārair manasikaroti. ekam ākāraṃ hitvā. tato dvābhyām[1] anātma-śūnyat'ākārābhyām. tata ekam anātm'ākāraṃ dviḥ saṃmukhī-karoti. duḥkha-[Tib. 195[b]]dharma-jñāna-kṣāṃti-duḥkha-dharma-jñāna-sadṛśam iti. eṣā madhyā kṣāṃtir ity evam ekānnaviṃśaṃ citta-śataṃ bhavati. evam ātmīyâdhimuktasya tu śūnyânātm'ākārābhyām ākārayataḥ[2] śūny'ākāraṃ dviḥ saṃmukhīkaroti. esā 'sya madhyā kṣāṃtiḥ evam ekānnaviṃśa-kṣaṇa-śatam. evaṃ tṛṣṇā-carito dvi-prakāraḥ. asmi-mānôpahataḥ. kausīdyâdhikaś ca vaktavyā iti. adhimātrā tu kṣāṃtir ekam eva kṣaṇaṃ. sā yathā-pudgala-caritam anity'ākāreṇa vā duḥkh'ākāreṇa vā śūny'ākāreṇa vā anātm'ākāreṇa vā saṃprayuktêti. atha kim artham ekâika-saty'ākār'ālaṃbana-hrāsaḥ kriyate. pūrvaṃ hi tena traidhātukaṃ vidūṣayatā samastaḥ pratipakṣa ālaṃbitaḥ. paścāt kāma-dhātoḥ pūrvaṃ praheya-parijñeyatvāt kāmâvacara eva[3] duḥkhe 'vatiṣṭhata iti. *tat-puruṣakāreṇa mārg'ākarṣaṇād*[4] iti. *vinā sabhāga-hetunā.* pūrvasyânāsravasyâbhāvāt. laukikâgradharma-puruṣakāreṇa mārga-satyasy' ākarṣaṇāt. *sarva-laukika-śreṣṭhatvam* agradharmāṇāṃ gamyate.

sarve tu paṃca skaṃdhāḥ saparivāra-grahaṇād iti. samāhita-bhūmikatvād uṣmagat'ādīnām avijñapti-lakṣaṇo rūpa-skaṃdho 'stîti [Tib. 196[a]] paṃca skaṃdhā uṣmagat'ādayaḥ saparivāra-grahaṇāt saparivārā[5] gṛhyaṃte iti. *mā bhūd āryasyê*ti. *prāpti-saṃmukhī-bhāvāt* ārya-pudgalasyôṣmagat'ādīnāṃ phala-prāpti-prayoga-bhūtānāṃ *saṃmukhī-bhāvo mā bhūd* iti prāptayo nôṣmagat'ādiṣu gṛhyaṃte. na hi prāpta-prayoga-phalasy' āryasya prayoga-saṃmukhī-karaṇaṃ nyāyyam iti.

tri-saty'ālaṃbanôṣmagat'ākaraṇa iti. duḥkha-samudaya-mārg'ālaṃbanôṣmagat'ākaraṇe.[6] *dharma-smṛtyupasthānaṃ pratyutpannaṃ.* yatna[7]-janyasya kāryasy' ākaraṇe samast'ālaṃbanatvena dharma-smṛtyupasthānasyâiva samarthatvāt. pratiniyat'ālaṃbanatvena hi kāya-smṛtyupasthān'ādīny asamarthānîti. *anāgatāni ca-*

[1] MSS insert here 'ākārābhyaṃ'; but acc. to Tib. left out. [2] ākāryaḥ tataḥ MSS. rnam-pa bstan-nas. [3] °raḥ evaṃ MSS. ḥdod-pa-na sbyor-baḥi sdug-bsñal kho-na-la. [4] puruṣ'ākāreṇ' ākarṣaṇād C, puruṣ'ākāreṇa karṣaṇād N. rtsal-gyis lam ḥdren-par byed-paḥi phyir. [5] °ra MSS. [6] °ṇa MSS. [7] yatma MSS. ḥbad-pa.

tvāri bhāvyaṃta iti. yasmāt smṛtyupasthānena kāya-vedan'ādayo 'pi duḥkha-saty'ādi-saṃgṛhītā gṛhyaṃte. kāya-smṛtyupasthān'ādīni ca pūrva-pratilabdhāni bhavaṃtîty ataś catvāry api bhāvyaṃte prāpty-utpādād iti. *nirodha-saty'ālaṃbane tad evôbhayathê*ti. nirodha-saty'ālaṃbane uṣmagat'ākaraṇe. dharma-smṛtyupasthānaṃ pratyutpannaṃ. tad eva cânāgataṃ bhāvyate. na kāya-smṛtyupasthān'ādīni. nirodha-satye kāy'ādy-abhāvāt. [Tib. 196^{b}] *sarvatr' ākārāḥ sabhāgā* iti. tri-saty'ālaṃbanasya nirodha-saty'ālaṃbanasya côṣmagatasy' ākaraṇe[1] sadṛśā ev' ākārā bhāvyaṃte. duḥkha-saty'ālaṃbane duḥkha-saty'ākārā eva catvāro bhāvyaṃte. na samudaya-saty'ādy-ākārāḥ. samudaya-saty'ādy-ākār'ālaṃbane samudaya-saty'ādy-ākārā eva catvāro bhāvyaṃte. nânya ity-ādi. *vivardhana* iti. tri-saty'ālaṃbane.[2] kāya-smṛtyupasthān'ādīnām [3]*anyatamat pratyutpannaṃ*[3] *saṃbhavati. nirodha-saty'ālaṃbane 'ntyaṃ* pratyutpannaṃ. ubhayatrânāgatāni *catvāri. ākārāḥ sarve 'pi* ṣoḍaśâpi *bhāvyaṃte.* kiṃ kāraṇaṃ. *labdhatvāt gotrāṇāṃ* saṃbhavastaś catuḥ-saty'ālaṃbana-kāya-smṛtyupasthān'ādi-jātīnāṃ labdhatvād ity arthaḥ. *mūrdh'ākaraṇa* iti vistaraḥ. mūrdh'ākaraṇe sarvatrâpi dharma-smṛtyupasthānam eva pratyutpannaṃ. kāy'ādi-smṛtyupasthānānām ākaraṇe[4] 'sāmarthyāt. *nirodh'ālaṃbana-vivardhane 'pi aṃtyaṃ* dharma-*smṛtyupasthānaṃ* pratyutpannam. itareṣām ayogāt. *tri-saty'ālaṃbana-vivardhane tu caturṇām anyatamat pratyutpannam. anāgatāni sarvatra catvāri. ākārā api sarve.*[5] labdhatvāt gotrāṇām ity avagaṃtavyaṃ. [Tib. 197^{a}] *kṣāṃtīnāṃ sarvatrâṃtyam* iti. ākaraṇe vivardhane câṃtyaṃ dharma-*smṛtyupasthānaṃ* pratyutpannaṃ. tathā hy uktaṃ. sarvasyāḥ kṣāṃtyā dharmeṇa vardhanam iti. *agradharmeṣv aṃtyam* iti. *agradharmeṣu* saṃmukhī-kriyamāṇeṣv *aṃtyaṃ* dharma-*smṛtyupasthānaṃ* pratyutpannam. *anāgatāni catvāri* anutpatti-dharmāny eva prāpyaṃte. *ākāraś catvāri evê*ti. anitya-duḥkha-śūnyâtm'ākārāḥ. *anyâbhāvād* iti. yasmād anya-samuday'ādy-ākārā agradharmā na saṃti duḥkha-mātr'ālaṃbanatvāt. yathā tarhy agradharmâsvabhāva-kāya-smṛtyupasthān'ādy-asaṃmukhī-bhāve 'py agradharma-samudācārâvasthāyām anāgatāni kāya-smṛtyupasthān'ādīni bhāvyaṃte. evam agradharmâsvabhāva-samuday'ādy-ākārā ānāgatā bhāvyaṃta iti kiṃ nêṣyata ity ataḥ punar āha. *darśana-mārga-sādṛśyāc cê*ti. duḥkh'ākārā eva catvāro bhāvyaṃte. kasmāt. darśana-mārga-sādṛśyāt. darśana-mārge hi yasya satyasya darśanaṃ bhavati. tad-ākārā eva bhāvyaṃte. darśana-mārga-sadṛśyā hy agradharmāḥ. kiṃ punar

[1] °sya c' āk° MSS. [2] sāty° MSS. [3]....[3] °tyupann° C, anyatabhatyutpunnaṃ N. [4] °sthānānāk° MSS. dran-pa ñe-bar gṣag-pa-la sogs-pas ni rnam-pa gtod-pa. [5] °rva MSS.

eṣāṃ darśana-mārgeṇa sādṛśyaṃ anuśleṣāt.[1] tathâiva prathamataḥ kāmâvacara-duḥkh'ālaṃbanatvaṃ [Tib. 197^{b}] tulya-bhūmikatvaṃ vā. tathā hi darśana-mārgam adhikṛtya vakṣyati.

[2]so 'gradharmâika[2]-bhūmika

iti.[3] yad vā pṛthagjanatva-ghātāya duḥkha-dharma-jñāna-kṣāṃter ānaṃtarya-mārga-bhūtā agradharmā bhavaṃti. tad eṣāṃ darśana-mārgeṇa sādṛśyaṃ. sadṛśā hy ānaṃtarya-mārgā vimukti-mārgair iti.

(21–23) *vidha vibhāga* iti vistaraḥ. tasya dhātor etad yañi[4] rūpaṃ. *niścita* iti. *niḥ*-śabdasyârthaṃ darśayati. kathaṃ punar niścito vedha ity āha. *tena vicikitsā-prahāṇāt* niścitaḥ. *satyānāṃ ca vibhajanāt. idaṃ duḥkham ayaṃ yāvan mārga* iti. *nirvedha ārya-mārgaḥ. tasya bhāgo darśana-*[5]*mārgâika-deśaḥ. tasy' āvāhakatven'* ākarṣakatvena *hitatvāt* tasmai hitam iti chaḥ.[6] *tena nirvedhabhāgīyam* iti bhavati.

anāgamyâṃtara-dhyāna-bhūmikam

iti. *anāgamyaṃ câṃtaraṃ ca dhyānāni ca* bhūmayo 'syêty

anāgamyâṃtara-dhyāna-bhūmikaṃ.

nôrdhvam iti. n' ārūpyeṣu nirvedhabhāgīyam asti. *darśana-mārga-parivāratvāt.* darśana-mārga-prayogatvād ity arthaḥ. *tad-abhāvaḥ. kāma-dhātv-ālaṃbanatvād*[7] iti. tasya darśana-mārgasyâbhavas *tad-abhāvaḥ.* kva. ūrdhvam iti vartate. ārūpyeṣv ity arthaḥ. kasmāt. kāma-[8]dhātv-anālaṃbanāt.[8] yasmād ārūpyāḥ kāma-[Tib. 198^{a}]dhātuṃ n' ālaṃbaṃte. āha. kiṃ kāma-dhātv-ālaṃbanena darśana-mārgeṇa prayojanam iti. ata ucyate. *tasya pūrvaṃ parijñeya-praheyatvād* iti. *tasya* kāma-dhātor duḥkha-rūpasya *pūrvaṃ* parijñeyatvāt. samudaya-rūpasya ca praheyatvāt. atra ca hetur yasmāt sa yogī kāmâvacareṇa duḥkhena vihanyate. tena sa pūrvaṃ tato mokṣam anveṣata iti. *teṣāṃ rūpa-dhātau paṃca-skaṃdhako vipāka* iti. *teṣāṃ* nirvedhabhāgīyānāṃ rūpâvacaratvāt yadi sa yogī rūpa-dhātāv upapadyeta. tatas tasya tatra paṃca skaṃdhako vipāko 'bhinirvartate. *paripūrikāṇy eva ca tānîṣṭa*-vedanīya-jananāt. *n' ākṣepakāṇi* nikāya-sabhāgasya. *bhava-dveṣitvāt.* anity'ādibhir ākārair bhavaṃ dviṣaṃtîti.

dve prathame iti uṣmagata-mūrdha-svabhāve.

*kām'āśrayāṇî*ti.

[1] °ṣā MSS. ñe-baḥi phyir. [2]....[2] °rmâivā C, sāgradharmevā N. [3] Kārikā VI, 30^{ab}. [4] yañ denotes Taddhita-suffix -ya. [5] mārgad° N. [6] cha denotes Taddhita-suffix -īya. [7] This passage differs from both Chinese translations: But from the sense we must read: kāma-dhātv-anāl° against both present Sanscrit reading and Tib. [8]....[8] dhātvāt C, °tv-āl° N. & Tib. See the preceding line.

yasmād ihâiva satyâbhisamayo nânya-dhātau. nôrdhvaṃ hi dṛk-pathaḥ asaṃvegāt. iha vidhā[1] tatra niṣṭhêti[2] c' Āgamād iti. *triṣu dvīpeṣÛttarakuru-varjyeṣv* iti vyākhyāyate. Uttarakauravāṇāṃ mṛdv-indriyatvāt. *deveṣu saṃmukhī-bhāva* iti. kāmâvacareṣu. *caturthaṃ* nirvedhabhāgīyaṃ [Tib. 198[b]] *deveṣv api.* teṣv eva ca nânyatra.

tṛīṇi nirvedhabhāgīyāny anyatra agradharmebhyaḥ. ihâiva janmani strī-puruṣêndriya-parāvṛttau *ubhay'āśrayāṇi* strī-puruṣêndriy'āśrayāṇi *striyaḥ puruṣāś ca labhaṃte.* striyo hy etāny utpādya janmâṃtara-strī-bhāva-prādurbhāve stry'āśrayāṇi[3] saṃmukhī-kurvaṃti. janmâṃtara-puruṣa-bhāva-prādurbhāve tu puruṣ'āśrayāṇi saṃmukhī-kurvaṃti. na hi tal-lābhinīnāṃ strīṇāṃ janmâṃtare strī-bhāvo na saṃbhavati. puruṣā api tathâiva strī-bhāve janmâṃtare sati stry-āśrayāṇi saṃmukhī-kurvaṃti. puruṣa-bhāve puruṣ'āśrayāṇîti. agradharmān praty āha.

*agradharmān dvy-āśrayān labhate 'ṃganê*ti.

stry evôbhay'āśrayān[4] agradharmān labhate. na puruṣaḥ. tathā hi strī tān labdhvā stry-āśrayais tais tadānīṃtanaiḥ samanvāgatā bhavati. janmâṃtara-parāvṛttau ca kāma-dhātau puruṣ'āśraya-prādurbhāve puruṣ'āśrayaiḥ sa[5] puruṣaḥ samanvāgata iti. puruṣas tu puruṣ'āśrayān eva labhate. kasmād ity āha. *strītvasyâpratisaṃkhyā-nirodha-lābhād* iti. tasmiṃ janmani strītvaṃ janmâṃtare 'pi punar nâstîty asyâpratisaṃkhyā-nirodha-lābhaḥ. yo hy agradharmān utpādayati. so 'vaśyam anaṃtaraṃ darśana-mārgam utpādayen [Tib. 199[a]] na ca dṛṣṭa-satyasya punaḥ strītva-prādurbhāva iti siddhâṃtaḥ.

bhūmi-tyāgād

iti vistaraḥ. *yad-bhūmikāni nirvedhabhāgīyāni pratilabdhāni* prathama-dhyāna-bhūmikāni yāvac caturtha-dhyāna-bhūmikāni. *tāṃ bhūmiṃ tyajan* prathamaṃ dhyānaṃ yāvac caturthaṃ tyajann *āryas* tāny api yathāsvaṃ prathama-dhyāna-bhūmikāni yāvac caturtha-dhyāna-bhūmikāni tyajati. *nânyathā* na mṛtyunā parihāṇyā vā. yathā pṛthagjana ity arthaḥ. *bhūmi-tyāgaḥ punar bhūmi-saṃcārād* iti. na vairāgyata iti darśayati. *pṛthagjanas tv* iti vistaraḥ. *pṛthagjanas tu nikāya-sabhāga-tyāgenâiva tyajati* nirvedhabhāgīyāni *saty asati vā bhūmi-saṃcāre.* tathā hi pṛthagjano yad-bhūmika-nirvedhabhāgīya-lābhī bhavati. tata ūrdhvam upapadyamānas tāni bhūmi-saṃcāre 'pi mṛtyunâiva tyajati. avītarāgas tv asati bhūmi-saṃcāre mṛtyunā tyajati. kāma-dhātāv evôpadyate. na tv evam

[1] °dha N. [2] tiṣṭh° N, niṣṭêti C. [3] stryābhay'āśr° C, stryā côbhay'āśr° N. bud-med-kyi rten-can-dag. [4] av° MSS. kho-nas. [5] om. MSS. supplied from Tib. de.

ārya-pudgalas tat kuśala-mūla-saṃtater darśana-mārgôpabṛṃhitatvāt. pṛthagjana eva tathā tyajatîti kathaṃ gamyate. aṇḍa-kalal'ādi-gataḥ pṛthagjanaḥ kāyena samanvāgataḥ. na kāya-karmaṇêti[1] Śāstre vacanāt.

ācārya-Vasumitras tu vyācaṣṭe. pṛthagjanas tu nikāya-sabhāga-tyāgenâiva tyajati. saty asati vā bhūmi-saṃcāra iti. sakalaṃ dhyānam atra bhūmi-grahaṇena [Tib. 199[b]] gṛhyate. tatra pṛthagjano yadā Brāhmakāyikebhyaś cyutvā Brahma-purohiteṣûpapadyate. tadā nikāya-sabhāga-tyāgena tyajati. yadā tu prathamāt dhyānāc cyutvā dvitīya upapadyate. tadā bhūmi-tyāga-nikāya-sabhāga-tyāgābhyām iti. tad ayuktaṃ. Brahma-lokôpapannānāṃ nirvedhabhāgīyâbhāvāt. kāma-dhātau hi nirvedhabhāgīyāny utpadyaṃte. kāma-dhātu-cyavanād eva ca teṣāṃ nirvedhabhāgīya-tyāga iti. ācārya-Saṃghabhadreṇâpi[2] darśitam etat. nanu ca pṛthagjano 'pi yad-bhūmika-nirvedhabhāgīya-lābhī bhavati. tata ūrdhvam upapadyamāno nirvedhabhāgīyāni vijahyād iti. nâsty etat. nikāya-sabhāga-[3]tyāgād eva[3] tyaktatvāt. maraṇa-bhavâvasthito hi tāni tyajati. aṃtarābhava-sthitena tu tyaktāni. ata ūrdhvam upapadyamānasya tan nâsti yad vijahyād iti. mṛtyunâivêty ucyata iti. *prātimokṣa-saṃvaravad* iti. yathā prātimokṣa-saṃvaras tyaktaḥ punar ādīyamāno 'pūrva eva labhyate. kasmāt. *anucita-yatna-sādhyatvāt.* anucitatvāt yatna-sādhyatvāc ca. yasmād anādim atisaṃsāre nôcitāni bhavaṃti. ārya-mārga-parivāratvāt. tasmān na vairāgya-labhyāni. yasmād yatna-sādhyāni. tasmān na pūrva-tyaktāni labhyaṃta iti. *sati [4]pratisīmā-daiśika* iti.[4] *sīmā* nāma [Tib. 200[a]] maryādā. tasyā[5] *daiśiko* deśayitā praṇidhi-jñāna-lābhī. tasmin sati labdha-vihānāt pareṇôtpādayati. yad anutpāditaṃ. tad utpādayatîty arthaḥ. *asati* pratisīmā-daiśike *mūlād* evôṣmagatāt prabhṛtîty arthaḥ. *etc punar vihāni-parihāṇī* iti.

bhūmi-tyāgāt tyajaty ārya

ity[6]-ādi-vacanād vihānir uktā.

ādye[7] dve parihāṇyā cêti[8]

vacanāt parihāṇir apy uktā. tenâite iti nirdiśati.

hānī

iti vihāni-parihāṇyoḥ sāmānya-rūpa-parigrahād ubhayor grahaṇaṃ. *parihāṇis tu doṣa-kṛtā.* kleśa-kṛtêty arthaḥ. *nâvaśyaṃ vihānir* iti. sā hi guṇa-kṛtā 'pi bhavati na kevalaṃ doṣa-kṛtā. guṇa-kṛtā tad-yathā darśana-mārgôtpattau pṛtha-

[1] 發智論十一 (秋五 50[a2]). [2] 正理論六一 (冬六 4[b3]). [3]....[3] tyād eva MSS. btaṅ-ba kho-nas. [4]....[4] simply prati MSS. mtshams ston-par byed-pa ṣig yod-na ni ṣes bya-ba-la. [5] tasmā MSS. [6] Kārikā VI, 22[c]. [7] adye MSS. [8] Kārikā VI, 23[a].

gjanatvasya vihāniḥ. doṣa-kṛtā tu tad-yathā mithyā-dṛṣṭyā kuśala-mūla-vihāniḥ. pratisaṃdhi-cittena vā keṣāṃcid dharmāṇāṃ vihānir iti. tad evaṃ yā parihāṇiḥ. vihānir api sā. yā tu vihāniḥ. nâvaśyam asau parihāṇiḥ. guṇa-viśeṣebhya eva hi parihāṇir iti.[1]

(24) *anutpatti-dharmatāṃ pratilabhata* iti. apratisaṃkhyā-nirodhaṃ teṣāṃ gaty-ādīnāṃ pratilabhata [Tib. 200^{b}] ity arthaḥ. *tāṃ tu yathāyogam* iti. *tāṃ tv* anutpatti-dharmatāṃ. yathāsaṃbhavaṃ mṛdvyām adhimātrāyāṃ ca kṣāṃtau pratilabhata iti vartate. kathaṃ kṛtvā. mṛdvyāṃ kṣāṃtyām apāya-gatīnām anutpatti-dharmatāṃ pratilabhate. adhimātrāyam[2] aṇḍa-ja-saṃsveda-ja-yonyoḥ. mṛdvyām[3] asaṃjñitvÔttarakuru-Mahābrahmôpapattīnāṃ. adhimātrāyāṃ[4] ṣaṇḍha-paṇḍakôbhayavyaṃjan'āśrayāṇām. adhimātrāyām aṣṭam'ādi-bhavānām. aṣṭam'ādi-navam'ādi-bhavānāṃ. *darśana-heya-kleśānāṃ cânutpatti-dharmatām*[5] *evê*ti.

(25) *tasyâiva tu gotrasyê*ti. kṣāṃti-paribhāvitasya śrāvaka-gotrasyêty Ācārya-mataṃ. tasya kṣāṃti-paribhāvitatvenâvivartyatvād ity abhiprāyaḥ.

trīṇy apîtara

iti. pratyekabuddhaḥ kṣāṃtim api śrāvaka-gotrād vivartya syāt. na hi te parârtham apāyān avagāhanta[6] ity abhiprāyaḥ. *āniṃjya-paṭu-samādhitvād* iti. aṣṭâpakṣāla-muktatvād *āniṃjyaḥ* samādhiḥ. ata eva *paṭur* uttapta-tīkṣṇêndriyatvād vā.

*yeṣāṃ tu khaḍgād anyo 'pî*ti. yeṣām Ābhidhārmikāṇāṃ matena *khaḍgād anyo 'pi pratyekabuddho 'sti.* utpādita-nirvedhabhāgīya-mātro 'pi vargacārī pratyekabuddha ity abhiprāyaḥ. *teṣām* uṣmagata-mūrdhabhyāṃ[7] tad-gotrāṇāṃ *vyāvartanasyâpratiṣedhaḥ* khaḍga-viṣāṇa-kalpasyâiva[Tib. 201^{a}]vadhāraṇāt.

(26) *kṣipraṃ mokṣas tribhir bhavair*

iti. yaḥ *kṣipraṃ* mokṣaṃ prāpnoti. sa *ekasmiṃ janmani mokṣabhāgīyam utpādayet. dvitīye nirvedhabhāgīyāni. tṛtīye ārya-mārga* iti. yas tu pūrvasmin janmani saṃbhṛta-mokṣabhāgīyo bhavati. sa ekasminn api janmani nirvedhabhāgīyāny ārya-mārgaṃ côtpādayatîty avagaṃtavyaṃ. [8]*bījâvaropaṇê*ty-ādi[8] *bījâvaropaṇaṃ* mokṣabhāgīyôtpādanaṃ. *sasyâbhivṛddhir* nirvedhabhāgīyôtpattiḥ. *phalôtpattir* ārya-mārgaḥ. *asyāṃ dharmatāyām* iti. pravacana-*dharmatāyām. avatāra-paripāka-vimuktayo bhavaṃtîti. avatāro* mokṣabhāgīyena. *paripāko* nirvedhabhāgīyaiḥ. *vimuktir* ārya-mārgeṇêti. *tat-praṇidhāna-parigrahaṇād* iti.

[1] MSS insert here 'pṛthagjanānāṃ', but acc. to Tib. left out. [2] madhyāyām MSS. chen-poḥi tshe. [3] adhimātrāyāṃ MSS. chuṅ-duḥi tshe. [4] mṛdvyāṃ MSS. chen-poḥi tshe. [5] câdhimātrāyām MSS. mi-skye-baḥi chos ñid. [6] °hatu N, °hatuḥ C. [7] ex conj. °rdhnā C, °rdhā N. tshe-mo-rnams. [8]....[8] ex conj. °ṇetv'ādi MSS. sa-bon ḥdebs-pa daṅ ṣes bya-ba-la sogs-pa.

manaḥ-praṇidhāna-parigrahāt. praṇidhānaṃ punaś cetanā-viśeṣaḥ. *eka-bhikṣām api dattvê*ti kāya-karma. *eka-śikṣām api c' ādāyê*ti vāk-karma. tac ca manaskarmôtthānam iti. tri-karma-svabhāvam alpakam apy etat *mokṣâbhilāṣa-bal'ādhānān mokṣabhāgīyam ākṣipati.* mokṣasya bhāgaḥ prāptir *mokṣa-bhāgaḥ.* [Tib. 201^{b}] tasmai hitaṃ *mokṣabhāgīyam* iti. *nânyatra prajñā-nirvedayor abhāvād yathāyogam* iti. Kuruṣu tāvad ubhayaṃ nâsti. apāyeṣu nirvedo 'sti prajñā nâsti. deveṣu prajñā 'sti nirvedo nâstîti. ato *manuṣyeṣv eva triṣu dvīpeṣv ākṣipyate.* nânyatra.

(27–29) *abhisamaya-kramas tu vaktum ārabdha* iti

vṛtta-sthaḥ śruta-ciṃtāvān[1] bhāvanāyāṃ prayujyata

ity[2] ārabhya nirvedhabhāgīyânukramaḥ. tat-prasaṃgena mokṣabhāgīyôpanyāsa iti.

*dharma-kṣāṃtir anāsravê*ti.

nirvedhabhāgīyair api dharma-kṣamaṇam. ato niṣyandena viśeṣaṇaṃ. yasyā dharma-jñānaṃ niṣyaṃdaḥ.[3] sā[4] dharma-jñāna-kṣāṃtiḥ. dharma-jñānârthaṃ kṣāṃtir dharma-jñāna-kṣāṃtiḥ. *puṣpa-phala-vṛkṣavad* yathā puṣpârthaṃ vṛkṣaḥ puṣpa-vṛkṣaḥ. phalârthaṃ vṛkṣaḥ phala-vṛkṣaḥ. kārikāyāṃ tu dharma-kṣāṃtir iti vacanam eka-deśa-grahaṇato Devadatto Datta iti yathā. *samyaktvaṃ nirvāṇam ity uktam* iti. samyaktavaṃ katamat. yat tat paryādāya rāga-prahāṇam iti vistaraḥ. *tatra niyamo niyāma* iti. tatra samyaktve niyama *ekâṃtī-bhāvo niyāma* iti ghañi[5] rūpaṃ. api tu niyama iti yamaḥ sam-upa-ni-vi-ṣu cêty[6] ap[7]-pratyayasya vibhāṣitatvāt. *tasyâbhigamanam avakramaṇam* iti. [Tib. 202^{a}] tasyâikâṃtī-bhāvasyâ*bhigamanaṃ* prāptiḥ. tad eva viparyāsasyâpakramān niyāmâvakrāṃtir ity ucyate. *tasyāṃ cê*ti dharma-jñāna-kṣāṃtau. *pradīpa-jātivad* iti. pradīpasyêva jāter iva cêty arthaḥ. yathā pradīpasyânāgatasya tamo-vināśane sāmarthyaṃ. jāteś cânāgatāyā janya-janane. tathā pṛthagjanatva-vyāvartane sāmarthyam anāgatāyā dharma-jñāna-kṣāṃter abhyupagamyate. *nânyad* iti. kleśa-prahāṇāṃ kāritraṃ. *laukikair agradharmair iti apara* iti. *pṛthagjanatvaṃ vyāvartata* iti prakṛtaṃ. *na. tad-dharmatvād* iti. *na* yuktam etal laukikair agradharmais tad-vyāvartana iti. kasmāt. te 'pi hi pṛthagjana-dharmāḥ. [9]kathaṃ pṛthagjana-dharmasya pṛthagjana-dharmaṃ[8] vyāvartiṣyaṃta iti. *tad-viroḍhitvād adoṣaḥ.* agradharmāṇāṃ pṛthagjanantva-virodhitvāt adoṣa eṣaḥ. kiṃ.

[1] ciṃtāvā N, citāvā C. bsam ldan-pa. [2] Kārikā VI, 5^{bc}. [3] °ṣyannaḥ C. [4] om. MSS. supplied from Tib. de. [5] ghañ denotes a kṛt-suffix -a used to form abstract nouns from roots. [6] Pāṇini III, 3, 63. [7] ap denotes a kṛt-suffix -a. [8]....[8] ex conj. simply pṛthagjanatva-dharmāna MSS. so-soḥi skye-boḥi chos-kyi so-soḥi skye-boḥi chos ji ltar.

yathêty āha. *śatru-skandh'ārūḍha-tad-ghātanavad* iti. yathā śatru-skandh'ārūḍha eva kaścic chatruṃ ghātayet. evaṃ kilâgradharmāḥ pṛthagjanatva-śatru-skandh'ārūḍhās tad eva pṛthagjanatvaṃ ghātayeyur iti.

ubhayair iti. laukikair agradharmaiḥ [Tib. 202ᵇ] kṣāṃtyā ca pṛthagjanatvaṃ vyāvartyate. katham ity āha. *ānaṃtarya-vimukti-mārga-sādharmyād* iti. laukikānām agradharmāṇām ānaṃtarya-mārgeṇa sādharmyaṃ. kṣāṃter vimukti-mārgeṇa. yathā hy ānaṃtarya-mārgeṇa kleśaḥ prahīyate. vimukti-mārgeṇa prahīṇaḥ evaṃ laukikair agradharmaiḥ pṛthagjanatvaṃ vihīyate. kṣāṃtyā vihīnam iti.

*anāsravâdhikāraḥ sarvatrê*ti. tena tato 'trâiva dharma-jñānam anāsravam iti gamyate. *tad duḥkhe dharma-jñānam ity ucyate* iti. Śāstre tena nāmnā vyavahāra iti darśayati. *samast'ālaṃbanā* rūp'ārūpyâvacara-duḥkh'ālaṃbanatvāt. *prathamato dharma-tattva-jñānād* iti. ādito duḥkh'ādi-dharma-tattva-jñānād ity arthaḥ. *tad-anvayatvād* iti. tad-dhetukatvād ity arthaḥ. *tathâivânugamād* iti. yathâiva dharma-jñānenânugataṃ parijñātaṃ duḥkh'ādi-satyaṃ duḥkh'ādibhir ākāraiḥ. tathâiva rūp'ārūpyâvacara-duḥkh'ādy-anugamād anvaya-jñānam etad iti vistaraḥ. *evaṃ samanaṃtarôtpatti-krameṇa śeṣe samudaye* rūp'ārūpyâvacare *'nvaya-jñāna-kṣāṃtir* [Tib. 203ᵃ] iti vistareṇa yojyaṃ.

nikāyâṃtarīyā ārya-Dharmagupta-prabhṛtayaḥ. *abhedena hy abhisamaya ucyata* iti. ṣoḍaśa citto 'yaṃ satyâbhisamaya iti. darśanâbhisamaya ālaṃbanâbhisamayaḥ kāryâbhisamayaś câivaṃ ṣoḍaśa-cittaka ity abhedaḥ.

darśanâbhisamaya iti. darśanam evâbhisamayaḥ. evam ālaṃbanâbhisamayaḥ kāryâbhisamayaś ca. *darśanâbhisamayo 'nāsravayā prajñayā.*[1] tad dhi bhikṣavo dṛṣṭaṃ. yad [2]anāsravayā prajñayā dṛṣṭam iti[2] vacanāt. prajñâiva[3] darśanam iti vyavasthāpyate. *ālaṃbanaṃ* grahaṇaṃ *tat-saṃprayuktair api* vedan'ādibhir bhavati. *api*-śabdāt prajñayā 'pi. yasmāc citta-caittaiḥ satyāny ālaṃbyaṃte. *kāryaṃ* yasya satyasya yat kartavyaṃ. tad-yathā duḥkhasya parijñānaṃ. samudayasya prahāṇaṃ. nirodhasya sākṣāt-karaṇaṃ. mārgasya bhāvanaṃ. tad *viprayuktair api śīla-jāty-ādibhir* bhavati. *api*-śabdāt prajñā-tat-saṃprayuktair api. prajñā-saṃprayukta-viprayuktair hi tat-kārya-catuṣṭayaṃ [Tib. 203ᵇ] kriyate. *jāty-ādibhir* ity *ādi*-śabdāl lakṣaṇâṃtarāṇi prāptayaś ca gṛhyaṃte. *duḥkhe hî*ti vistaraḥ. *duḥkhe hi dṛśyamāne* prajñayā. *tasyâ*bhisamayitur[4] duḥkhasya vā *tri-*

[1] °jñāyā MSS. [2]....[2] ex conj. simply āryayā prajñayêti MSS. zag-pa-med-paḥi śes-rab-kyis mthoṅ-ba....ṣes. [3] prajñayâiva MSS. śes-rab ñid. [4] °mayatur N, °martuṃ C. mṅon-par tog-pa-po.

vidho 'bhisamayo yathôktaḥ. katham ity āha. *samuday'ādīnāṃ* samudaya-nirodha-mārgāṇām *abhisamayaḥ prahāṇa-sākṣāt-karaṇa-bhāvanād* yathākramaṃ prahāṇaṃ samudayasya kleśa-prāpti-cchedāt. sākṣāt-karaṇaṃ nirodhasya tat-prāpty-utpādāt. bhāvanaṃ mārgasya saṃmukhī-bhāvāt. *ākāra-bhedād* iti. pratyekam eṣāṃ duḥkh'ādīnām ākāra-bhedāt. na ca duḥkh'ākāreṇa samuday'ādīnāṃ darśanaṃ yujyate. tad-ākārârtha-bhedataḥ. *athâpy anātm'ākāreṇa sarveṣāṃ satyānāṃ darśanam iti brūyāt* nikāyâṃtarīyaḥ. [1]śūnyatā'nātmate sarva-satyānāṃ[1] sāmānyaṃ lakṣaṇam iti kṛtvā. *na tarhi satyānāṃ duḥkh'ādito darśanaṃ syāt.* duḥkhataḥ samudayato nirodhato mārgata iti. *tathā ca saty* anātm'ākāreṇa sarveṣāṃ darśanam iti bruvan *sūtra-virodhaḥ.* yasmāt *sūtra evam uktam ārya-śrāvakasyêti* vistaraḥ. atha manyase nâsti sūtra-virodho yasmād abhisamayâvasthāyāḥ pūrvaṃ prayogâ[Tib. 204ᵃ]vasthāyām ārya-śrāvakasya *duḥkhaṃ vā duḥkhato manasikurvata* ity evam-ādi. ato 'nātm'ākāreṇa sarveṣāṃ darśanād ekâbhisamaya evêti. tac câyuktam.[2] *anāsraveṇa manasikāreṇa saṃprayukto dharmāṇāṃ vicaya* iti vacanāt. na hi prayogâvasthāyām anāsrava-manasikāraḥ saṃbhavati. *bhāvanā-mārga evam iti ced* ya ārya-śrāvakasya duḥkhaṃ vā duḥkhato manasi-kurvata iti vistareṇa. *na. yathā darśanaṃ bhāvanāt.* nâitad evaṃ. yathâiva hi pūrvaṃ satyānāṃ darśanaṃ. tathâiva teṣāṃ paścād bhāvanaṃ. bhāvanā-mārgo bhavatîty arthaḥ. *śeṣeṣu vaśitva-lābhād* iti. aṃtareṇa prayogaṃ samuday'ādi-darśana-saṃmukhī-bhāva-śakti-lābho vaśitva-lābhaḥ. tasmād iti. *aṃtarā tu vyutthānām asti nâstîti vicāryaṃ syād* iti. śeṣeṣu vaśitva-lābhād aṃtarā vyutthānaṃ prāpnotîti doṣaḥ syād ity abhiprāyaḥ. ubhayathā 'pi ca vicāryamāṇe bahūnāṃ sūtrāṇāṃ virodhaḥ. yathā ca teṣāṃ virodhaḥ. tath' Āgameṣu śrotavyaḥ. *ekasya darśane śeṣāṇāṃ kāryâbhisamaya-vacanād* iti. yasmād asty etat vacanaṃ. duḥkhe hi dṛśyamāne tasya trividho 'bhisamayaḥ. samuday'ādīnāṃ kāryâbhisamayaḥ. prahāṇa-sākṣāt-karaṇa-bhāvanād ity [Tib. 204ᵇ] ato 'smābhir apy evam abhyupagamān nâsti doṣaḥ. āha. yady apy abhyupagamyata ity abhisamayaḥ. *sūtre satyānāṃ krameṇâbhisamayo* virudhyate. ata ucyate. *darśanâbhisamayaṃ tu pratîti* vistaraḥ. *sadṛṣṭâṃtāni trīṇi sūtrāṇîti.* Saṃyukt'āgame paṭhyaṃte. katham. Anāthapiṇḍada[3] āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. āho[4]-svid ekâbhisamaya iti. caturṇāṃ gṛhapate ārya-satyānām anupūrvâbhisamayo na tv ekâbhisamayaḥ. yo gṛhapate evaṃ vaded ahaṃ

[1]....[1] sic MSS. chos thams-cad-kyi spyi mtshan-ñid stoṅ-ba ñid=śūnyatā sarva-dharmāṇām ..... [2] ex conj. ca nā MSS. yaṅ ruṅ-ba ma-yin. [3] ṇḍa MSS. mgon-med zas sbyin. [4] aho MSS.

duḥkhaṃ ārya-satyam anabhisametya samudayam ārya-satyam abhisameṣyāmîti vistareṇa yāvad duḥkha-nirodha-gāminīṃ pratipadam ārya-satyam abhisameṣyāmîti. mâîvaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yad duḥkham ārya-satyam anabhisametya samudayam ārya-satyam [1]abhisameṣyati pūrvavat. yāvan[1] nêdaṃ sthānaṃ vidyate. sthānam etad iti pūrvavat. tad-yathā gṛhapate ya evaṃ vaded ahaṃ kūṭ'āgārasya vā kūṭ'āgāra-śālāyā vā mūla-pādam apratiṣṭhāpya bhittiṃ pratiṣṭhāpayiṣyāmi. bhittim apratiṣṭhāpya talakaṃ. [Tib. 205[a]] talakam apratiṣṭhāpya cchadanaṃ pratiṣṭhāpayiṣyāmîti. mâîvaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yat kūṭ'āgārasyêti pūrvavat. yāvat sthānam etad vidyate. yan mūla-pādaṃ pratiṣṭhāpya bhittiṃ pratiṣṭhāpayiṣyāmîti pūrvavat. yāvad evam eva gṛhapate nêdaṃ sthānaṃ vidyate. yad duḥkha-satyam adṛṣṭvā samudaya-satyaṃ drakṣyatîti vistaraḥ. athânyataro bhikṣur āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. āho-svid ekâbhisamaya iti. Bhagavān āha. caturṇām bhikṣo satyānām iti. pūrvavad yāvat [2]tad-yathā[2] bhikṣo ya evaṃ vaded ahaṃ catuṣ-kaḍevarasya sopānasya prathama-sopāna-kaḍevaram anabhiruhya dvitīyam abhirokṣyāmîti. dvitīyam anabhiruhya tṛtīyaṃ. tṛtīyam anabhiruhya caturtham abhirokṣyāmîti. mâîvaṃ voca iti syād vacanīyaḥ. tat kasya hetoḥ. asthānam anavakāśo yac catuṣ-kaḍevarasya sopānasya prathama-sopāna-kaḍevaram anabhiruhya dvitīya-kaḍevaram abhirokṣyati. evaṃ yāvat tṛtīyam anabhiruhya caturtham abhirokṣyati. evam ihâpi nêdaṃ sthānaṃ vidyate. yad duḥkha-satyam adṛṣṭvā samudaya-satyaṃ drakṣyatîty-ādi. [Tib. 205[b]] tath' āry'Ānanda āha. kiṃ nu bhadaṃta caturṇām ārya-satyānām anupūrvâbhisamayaḥ. ut' āho ekâbhisamaya iti. pūrva-sūtravat. yāvat. tad-yath' Ānanda ya evaṃ vaded ahaṃ catuṣpadikāyā niḥśreṇyāḥ prathamaṃ niḥśreṇī-padam anabhiruhya prāsādam abhirokṣyāmîti. mâîvaṃ voca iti syād vacanīyaḥ. vistareṇa yāvad evam ev' Ānanda ya evaṃ vaded ahaṃ duḥkham ārya-satyam anabhisametya samudaya-satyam abhisameṣyāmîti vistareṇa yāvan nêdaṃ sthānaṃ vidyata iti. etāni trīṇi sūtrāṇi. *yo duḥkha* iti vistaraḥ. atha mataṃ syād *yo duḥkhe niṣkāṃkṣo nirvicikitso buddhe 'pi sa iti sūtrād ekâbhisamaya* iti. katham. aśaikṣā hi dharmā buddhaḥ. ta evâśaikṣā dharmā mārgaḥ. tasmād duḥkhâbhisamayān mārgo 'pi tenâbhisamito yasmād duḥkhavad buddhe 'pi niṣkāṃkṣo nirvicikitsa iti. kāṃkṣā vicikitsêty anarthâṃtaraḥ. atha[3] vā 'niścayâbhilāṣaḥ kāṃkṣā vimatir vicikitsā yathôkta-lakṣaṇā. *nâsamudācārâvaśyaṃ-prahāṇâbhisaṃdhi-vacanād* iti. nâîtad evaṃ sūtrād ekâbhisamaya iti. asamudācārasyâ[Tib. 206[a]]vaśyaṃ-prahāṇasya câbhisaṃdhi-vacanāt. duḥkhe 'bhisamite buddha-viṣaye[1] vicikitsāyā asamudācāro 'vaśyaṃ-prahāṇaṃ ca bhavati. ato yo duḥkhe niṣkāṃkṣo nirvicikitso buddhe 'pi. sa ity uktam abhisaṃdhiḥ.

(30[ab]) *te punaḥ ṣaḍ-bhūmikā ity uktaṃ prāg* iti.

anāgamyâṃtara-dhyāna-bhūmikam

iti[2] vacanāt.

(30[cd]) [3]*an-aṃtarya-śakyatvād*[3] iti. kṛtyāś ca śaki liṅ cêti[4] śakyârthe kṛtya-pratyayaḥ aṃtarayituṃ śakyā aṃtaryāḥ. nâṃtaryāḥ anaṃtaryāḥ. *kleśa-prāptiṃ te vicchindaṃti.* viprakṛtâvasthā sā teṣām iṣyate. *ānaṃtarya-mārgeṇê*ti[5] bhāve svârthe vṛddhi-vidhānaṃ. anantara-bhāvo anaṃtara-mārgo[6] vā ānaṃtaryaṃ. tasya[7] mārgā[8] ānaṃtarya-mārgāḥ. *vimukti-mārgā* iti. vimuktau mārgā vimukti-mārgāḥ. kleśa-vimukty-avasthā-mārgā ity arthaḥ. *dvābhyāṃ caura-niṣkāsana-kapāṭa-pidhānavad* iti. yathā dvābhyām ekena cauro niṣkāsyate. dvitīyena tad-apraveśāya kapāṭaḥ pidhīyate. evam ānaṃtarya-mārgeṇa kleśa-cauro niṣkāsyate. tat-prāpti-cchedataḥ. vimukti-mārgeṇa ca visaṃyoga-prāpti-kapāṭaṃ pidhīyate. vartamānī-karaṇataḥ. *yadi punar* iti vistaraḥ. [Tib. 206[b]] *yadi punar dvitīyen'* ānaṃtarya-mārgeṇâîva duḥkhe 'nvaya-jñāna-kṣāṃtyā *saha visaṃyoga-prāptir utpadyeta.* nâîva duḥkhe dharma-jñānam utpadyate. yad anena kartavyaṃ. tad duḥkhe 'nvaya-jñāna-kṣāṃtyâîva kriyetêty abhiprāyaḥ. *prahīṇa-vicikitsaṃ jñānaṃ tatrâîv' ālaṃbane* kāmâvacara-duḥkhe prahīṇa-vicikitsaṃ jñānaṃ *nôtpannaṃ syāt.* tatra hi duḥkhe dharma-jñāna-kṣāṃtiḥ savicikitsâîva vartate vicikitsāyā aprahīṇatvāt. na ca tatra duḥkhe 'nvaya-jñāna-kṣāṃtiḥ prahīṇa-vicikitsêti śakyate vyavasthāpayituṃ. a-tad-viṣayatvāt.

kṣāṃtibhir iti vistaraḥ. *kṣāṃtibhiḥ kleśa-prahāṇād yo 'yaṃ Śāstra-pāṭhaḥ. nava-saṃyojana-nikāyāḥ.* duḥkha-dharma-jñāna-prahātavyaḥ saṃyojana-nikāyaḥ. samudaya-dharma-jñāna-prahatavyo nirodha-dharma-jñāna-prahātavyo mārga-dharma-jñāna-prahātavyaḥ duḥkhânvaya-jñāna-prahātavyaḥ samudayânvaya-jñāna-prahātavyo nirodhânvaya-jñāna-prahātavyo mārgânvaya-jñāna-prahātavyo bhāvanā-prahātavyaś ca saṃyojana-nikāya iti. sūtre 'py uktam. iti hi bhikṣavo jñāna-vadhyāḥ kleśāḥ. vidyud-upamaṃ cittam iti. tasya *virodhaḥ.* na hi tatra

[1]....[1] ṣyati pūrvaṃ C, °ṣyati pūrvāṃ N. ṣes-bya-baḥi bar sña-ma bṣin-no. [2]....[2] tathā N. [3] artha MSS. yaṅ-na.

[1] yā C, om. N. yul-la. [2] Kārikā VI, 21[c]. [3]....[3] aṃtarayituṃ ś° MSS. bar-chad bya-bar mi-nus-paḥi phyir. [4] Pāṇini III, 3, 171 & 172. [5] °rge iti C. [6] karma MSS. lam. [7] tasmai MSS. deḥi. [8] °rgo MSS

kṣāṃti-prahātavyaḥ saṃyojana-nikāya ity uktaṃ. *na. kṣāṃtīnām* iti [Tib. 207ª] vistaraḥ. nâitad evaṃ. kasmāt. *kṣāṃtīnāṃ jñāna-parivāratvāt.* kṣāṃtayo jñānasya parivārā ity ataḥ kṣāṃti-prahātavyaḥ saṃyojana-nikāyo jñāna-prahātavya ucyate. *rāja-parivāra-kṛtasya rāja-kṛta-vyapadeśavat.* yathā rāja-parivāra-kṛtasya kasyacid arthasya[1] rāja-kṛta iti vyapadeśo bhavati. tadvad bhāvanā-prahātavyas tu saṃyojana-nikāyo jñāna-prahātavya eva. tatra ānaṃtarya[2]-mārgo 'pi jñāna-svabhāva iti. kleśa-prahāṇe hy ānaṃtarya-mārga eva viśeṣeṇâdhikriyate.

(31ᵃᵇ) *adṛṣṭa-satya-darśanād* iti jñānena katham adṛṣṭa-satya-darśanaṃ bhavati. tad apy adṛṣṭe satyâṃtare sati bhavatîti darśana-mārgâṃtarāla-varti-jñānaṃ darśana-mārgaḥ pāraṃparyam abhisaṃdhāya. tenâpy adṛṣṭam iva paśyatîti. atha vā adṛṣṭa-dṛṣṭer adṛṣṭa-darśanāt. paṃcadaśa-kṣaṇā darśana-mārgo yāvad asya pudgalasyâdṛṣṭa-darśanaṃ pravartate. tāvad asya kṣaṇā darśana-mārgaḥ. tasya dṛṣṭe 'pi duḥkhe adṛṣṭa-darśanam asya samudaye pravartata evêty āha. *bhāvanā-mārga eva ṣoḍaśa kṣaṇa* iti vākyâdhyāhāraḥ.

nanu ca tenâpy adṛṣṭaṃ paśyati kiṃ tad adṛṣṭam ity āha. *mārgânvaya-jñāna-kṣāṃtim* iti. mārgânvaya-jñāna-kṣāṃtir ātmānaṃ virahayya śeṣam anvaya-jñāna-pakṣyaṃ mārgam ālaṃbate. sv'ā[Tib. 207ᵇ]tmani vṛtti-virodhāt. tenôcyate. *mārgânvaya-jñāna-kṣāṃtim adṛṣṭāṃ paśyatî*ti. *satyaṃ prati ciṃtê*ti vistaraḥ. satyaṃ prati cintā dṛṣṭaṃ na dṛṣṭam iti. *na tu kṣaṇaṃ prati* dṛṣṭaḥ kṣaṇo na vêti. kasmāt. paṃcadaśena kṣaṇena yad anvaya-jñāna-pakṣa[3]-lakṣaṇaṃ satyaṃ dṛṣṭaṃ. tad eva ṣoḍaśenâpîti. *nâsty a-pūrva-dṛṣṭa[4]-satya-darśanam* iti. na ṣoḍaśa-kṣaṇo darśana-mārga iti vyavasthāpyate. na [5]hy eka[5]-kṣaṇenâdṛṣṭena mārgânvaya-jñāna[6]-kṣāṃti-lakṣaṇena satyaṃ tan-mārga-satyam adṛṣṭaṃ bhavati. laukikaṃ dṛṣṭâṃtam āha. *yathā nâika-luṅgena*[7] eka-sasya-śalākayā dātreṇâ*lūnenâ*cchinnena *kedāram* alūnaṃ *bhavati.* kiṃ tarhi. lūnam evêty arthaḥ. tathā hi kecit pramādād alūne 'pi eka-luṃge vaktāro bhavaṃti lūnam asmābhiḥ kedāram iti. *phalatvād* iti vistaraḥ. phalatvād ity-ādi[9]-hetubhir bhāvanā-mārgam eva ṣoḍaśa-kṣaṇaṃ sādhayati. bhāvanā-mārgaḥ ṣoḍaśaḥ kṣaṇaḥ. saṃskṛta-śrāmaṇya-phalatvāt. sakṛdāgāmi-phalavat[9] yāvad arhattva-phalavad vā. tathā *bhāvitâṣṭa-jñāna-ṣoḍas'ākāratvād vihīna-pratipannaka-mārgatvāt prābaṃdhikatvāc ca.* [Tib. 208ª] phalâṃtaravad eva bhāvanā-mārgaḥ. ṣoḍaśe hi kṣaṇe 'ṣṭau jñānāni bhāvyaṃte. duḥkhe dharma-jñānaṃ duḥkhe 'nvaya-jñānaṃ yāvan

[1] asya MSS. don. [2] jñān° MSS. [3] °kṣṇā C, °kṣmya N. [4] °vād° MSS. [5]....[5] MSS omit eka, but gcig. [6] om. MSS. Supplied from Tib. śes-pa. [7] ñag-ma. [8] om. MSS. Supplied fromTib. ṣes bya-baḥi la-sogs-paḥi. [9] °latvāt MSS. ḥbras-bu lta-buḥo.

mārge 'nvaya-jñānam iti. ākārā api ṣoḍaśânity'ādyā bhāvyaṃte. tadvad eva ca darśana-mārge 'ṣṭa-jñāna-ṣoḍaś'ākāra-bhāvanā nâsti. tatra hi sabhāga-jñān'ākāra-bhāvanâiva

yathôtpannāni bhāvyaṃte kṣāṃti-jñānāni darśana

iti[1] vacanāt. mārgânvaya-jñāne ca pūrva-mārgasya pratipannaka-mārgasya vihāniḥ. na ca darśana-mārge pūrva-mārga-vihānir iti. prābaṃdhikaṃ cêdaṃ mārgânvaya-jñānaṃ. na ca darśana-mārge kṣāṃtir[2] jñānaṃ vā kiṃcit prābaṃdhikam astîty ato 'pi mārgânvaya-jñānaṃ bhāvanā[3]-mārga iti. itaraḥ pratyavasthānaṃ karoti. darśana-mārgaḥ ṣoḍaśaḥ kṣaṇaḥ. avaśyakâparihāṇitvāt. duḥkha-dharma-jñāna-kṣāṃty-ādivad iti. pūrva-pakṣaṃ vā dūṣayati. anumāna-patita-dharma-svarūpa-viparyayâpakṣālo 'yaṃ pakṣa iti. bhāvanā-mārgatve 'pi sādhyamāne tad aparihāṇitvam anenânumānen' āpatatîti. tad idam aṃtar-nītam abhisamīkṣya punar āha. *aparihāṇis tv* iti vistaraḥ. *yasmād darśana-heyānāṃ kleśānāṃ prahāṇaṃ* mārgânvaya-jñānen' ādhāra-pratipakṣeṇa [Tib. 208ᵇ] *saṃdhāryate.* yadi ca tasmāt phala-mārgāt ṣoḍaśāt kṣaṇāt parihāṇiḥ syāt srotaāpatti-phalāt parihāṇiḥ syāt. na ca srotaāpatti-phalāt parihāṇir ity ato na tasmāt[4] parihīyate. itara āha. *ata evêti.*[5] kim ayam. aparihāṇi-hetur evôcyate. vayam apy etam artham abhidadhmahe. kim ayam upalabdhi-samam iti côttaram udgrāhyate. Ācārya āha. *ata eva darśana-mārga iti cet.* yadi manyase yata eva darśana-heya-prahāṇa-saṃdhāraṇaṃ[6] mārgânvaya-jñānena. ata eva darśana-mārga iti. *tan na. atiprasaṃgāt.* yadi mārgânvaya-jñānena darśana-heya-prahāṇa-saṃdhāraṇam ity ato darśana-mārgaḥ syāt. evaṃ saty atiprasaṃgaḥ syāt. tasmān mārgânvaya-jñānāt pareṇa sarveṇa bhāvanā-mārgeṇa darśana-heya-prahāṇa-saṃdhāraṇam iti sarva eva darśana-mārgaḥ syāt. aniṣṭaṃ câitat. ṣoḍaśa eva hi kṣaṇo darśaṇa-mārgo bhavadhir iṣyate. na saptadaśâṣṭadaśa ity-[7]ādikaḥ kṣaṇaḥ[7] pravāha-nyāyenôtpadyate. dvitīye tṛtīye vā divase ya utpadyate taj-jātīyo viśeṣa-mārga-saṃgṛhītaḥ. [8]tan nâsti.[8] tato 'pi hi nâsti parihāṇiḥ. tad evaṃ saty āvaśyakâparihāṇitvaṃ yo hetur uktaḥ. [9]so 'naikāṃtika[9] iti darśitaṃ bhavati. [Tib. 209ª] tad-anaikāṃtikatvāc cāpratisādhanaṃ tat. na pūrva-pakṣa-dūṣaṇaṃ cêti. āha. *sapta jñānāni* duḥkhe dharma-jñānaṃ yāvan mārge dharma-jñānaṃ *kasmād darśana-mārgo* na punar aṣṭamam mārge 'nvaya-

[1] Kārikā VII, 23ᵃᵇ. [2] kṣāṃti MSS. [3] °va MSS. [4] °syāt C, °syā N. [5] eva darśana-mārga iti MSS. de ñid-kyi phyir ṣes bya-ba. [6] saṃvār° MSS. [7]....[7] ādiko yaḥ C, ādikāyaḥ N. skad-cig-ma....la sogs-pa. [8]....[8] om.. MSS. Supplied from Tib. de ni ma-yin-te. [9]....[9] sān° MSS.

jñānam ity abhiprāyaḥ. *darśanasyâsamāptatvād* iti. mārgânvaya-jñāna-kṣāṃtau darśanaṃ samāptaṃ. sarveṣāṃ satyānāṃ tadānīṃ dṛṣṭatvāt. duḥkhe dharma-jñāna utpanne yady api kāmâvacaraṃ duḥkhaṃ dṛṣṭaṃ. rūp'ārūpyâvacara-duḥkh'ādi tu na tāvad dṛṣṭam. evaṃ yāvat. mārge dharma-jñāna utpanne rūp'ārūpya-pratipakṣo na tāvad dṛṣṭa iti. sâvaśeṣaṃ darśanaṃ na samāptam iti. *tad-aṃtarālatvād* iti. darśana-mārgâṃtarālatvāt. tayor vā dvayoḥ kṣāṃtyor aṃtarālatvāt. tāny api sapta jñānāni darśana-mārgaḥ. śeṣa-draṣṭavya-sākāṃkṣatvāt tasya yogina ity abhiprāyaḥ.

(31^{cd}, 32) *pūrvaṃ para-pratyayena* parôditena *arthânusaraṇād* duḥkh'ādi-satya-pratipatter ity arthaḥ. *pūrvam* iti viśeṣaṇena bhāvanā-kāle parôpadeśa-nirapekṣam arthânusaraṇam iti kathitaṃ bhavati. *evaṃ dharmânusārī* 'ti. dharmair anusāro dharmânusāraḥ. so 'syâstîti dharmânusārī. dharmair anusartuṃ śīlam asyêti vā. [Tib. 209^{b}] *pūrvaṃ* svayam eva *sūtr'ādibhir dharmair* dvādaśâṃgaiḥ pravacanair *arthânusaraṇāt*. pūrvavad vyākhyānaṃ. *yāvat paṃca prakārāḥ prahīṇā bhavaṃtî*ti. *yāvac*-chabdena yady eko dvau trayaś catvāraḥ paṃca prahīṇāḥ prakārā bhavaṃti. *tathâiva prathama-phala-pratipannakāv ucyate*[1]. yathā sakala-bandhanau.

dvitīye [2]*rvāṅ nava*[2]*-kṣayād*

iti. dvitīye iti dvitīya-nimittam ity arthaḥ. carmaṇi dvīpinaṃ haṃtîti yathā. arvāṅ nava-kṣayāt. nava-prakāra-prahāṇād adharataḥ nava-prakāra-prahāṇa-parihāreṇârthād uktaṃ bhavati. *yadi tayoḥ pudgalayos tasmāt paṃca-prakāra-prahāṇāt pareṇa ṣaṭ saptâṣṭau vā prakārāḥ pūrvaṃ* laukikena mārgeṇa *prahīṇā bhavaṃti. tau dvitīya-phala-pratipannakāv* iti. dvitīya iti vacanāt. pratipannakāv iti câdhikārād evaṃ padârtha-vyavasthā labhyate. *ūrdhvaṃ cê*ti prathama-dhyāna-vītarāgau. *yāvad ākiṃcany'āyatanād* vītarāgau.

(33) *arhattvaṃ tu na śakyam āditaḥ prāptum* iti. anāgāmi-phalam aprāpy' ādita evârhattvaṃ prāptuṃ na śakyate. *kasmād* ity āha. *bhāvanā-heyâprahāṇāt. na hi darśana-mārgeṇa* bhāvāgrikāṇāṃ *bhāvanā-heyānāṃ prahāṇam astî*ti. yathā darśana-mārga-svabhāveṣu paṃcadaśasu kṣaṇeṣu vartamānaḥ āditas tṛtīya-phala-[Tib. 210^{a}]pratipannakād arhattva-phala-sākṣāt-kriyāyai[3] pratipannakaḥ syāt. ṣoḍaśe tu citta utpanne ādito 'nāgāmino 'rhan syāt. bhāvāgrika-bhāvanā-heya-prahāṇād dhy arhattvaṃ[4] pratiṣṭhāpyate. āha. yadi darśana-mārgeṇa bhāvāgrikāṇāṃ bhāvanā-heyānāṃ prahāṇaṃ nâstîti ato 'rhattvaṃ prāptum aśakyaṃ

[1] °kābudhyete N, °kāvudhyeta C. [2]...[2] vāddhava C, vadviva N. [3] kriyādau MSS.
[4] °ttvā MSS.

pūrvam eva. tarhi pṛthagjanâvasthāyām eva bhāvanā-mārgeṇa bhavâgra-vairāgyāt tat-phala-pratipannakaḥ. teṣu vartamāno 'rhattva-phala-sākṣāt-kriyāyai pratipannako bhaviṣyati. ṣoḍaśe tu citta-kṣaṇa ādito 'rhann iti. ata ucyate. *pūrvaṃ ca bhavâgra-vairāgyâsaṃbhavād* iti. na hi pūrvaṃ pṛthagjanâvasthāyāṃ laukikena mārgeṇa bhavâgra-vairāgya-saṃbhavaḥ. upari-bhūmy-abhāvāt. tasmād āditaḥ pratipannako 'rhaṃś ca na syād iti. *śraddhā-prajñā'dhikatvenâdhimokṣa-dṛṣṭi-prabhāvitatvād* iti. śraddhā'dhikatvenâdhimokṣa-prabhāvitatvāc chraddhā'dhimuktaḥ. śraddhā'dhiko muktaḥ śraddhā'dhimukta iti kṛtvā. na tu tasya prajñā nâîvâsti. tayā na tu prabhāvita iti. na tan nāma labhate. prajñā'dhikatvena dṛṣṭi-prabhāvitatvāt dṛṣṭiprāptaḥ. na tu tasya śraddhā nâsîti pūrvavad vācyaṃ. apare tu punaḥ. [Tib. 210^{b}] nairukta-vidhim ālaṃbya vyācakṣate. śraddh'ādhipatyena darśana-heyebhyo[1] muktaḥ śraddhā'dhimuktaḥ. dṛṣṭy-ādhipatyena prāpta-phalo [prāpta-phalā][2] dṛṣṭiprāpta iti.

(34) yāvat paṃca-prakāra-ghnāv

iti[3] uktam. ataḥ pṛcchati *kiṃ punaḥ kāraṇam* iti vistaraḥ. *phala-viśiṣṭo mārgo na labhyata* iti. phalād viśiṣṭo mārgaḥ sakṛdāgāmi-phala-pratipannak'ādiḥ. pratham'ādi-prakāra-bhāvanā-heya-pratipakṣa-mārgo na bhāvyata ity arthaḥ. *yāvan na viśeṣāya prayujyata* iti. yāvan nâprahīṇa-kleśa-prahāṇāya phalâṃtara-prāpti-nimittaṃ prayogaṃ karoti. tāvat pratipannako nôcyate. yadā prayujyate. tadā pratipannaka ity arthād uktaṃ bhavati. tadā hi pūrva-prahīṇa-kleśa-pratipakṣasyâpratilabdha-pūrvasya tat-prahāṇasya cânāsravā prāptir utpadyata iti siddhâṃtaḥ. *evam anyatrâpi phale veditavyam* iti. ṣoḍaśe citte srotaāpanna evôcyata iti vacanāt. srotaāpanna ukta ity ato 'nyatrâpi. sakṛdāgāmi-phale anāgāmi-phale ca veditavyaṃ. laukikena mārgeṇa prahīṇâṣṭa-prakāro 'pi ṣoḍaśe citte sakṛdāgāmy evôcyate. nânāgāmi-phala-pratipannakaḥ. yasmāt phale phala-viśiṣṭasya mārgasya lābho nâstîti. evaṃ kāma-vītarāga ūrdhvaṃ vā ṣoḍaśe citte nârhattva-phala-pratipannaka ucyate. yasmāt phale phala-viśiṣṭasyêti [Tib. 211^{a}] pūrvavat. *yas tu tṛtīya-dhyāna-vītarāga* iti vistaraḥ.[4] tṛtīya-dhyāna-vītarāgaḥ *adharāṃ bhūmiṃ niśrityânāgamyaṃ* dhyānâṃtaraṃ prathamaṃ dvitīyaṃ vā dhyānaṃ niśritya *niyāmam avakrāmatî*ty asti saṃbhavaḥ. *so 'vaśyaṃ phala-viśiṣṭaṃ mārgaṃ saṃmukhī-karoti* tṛtīya-dhyāna-saṃgṛhītaṃ vā. yatas tṛtīya-dhyāna-saṃgṛhītam anāsravaṃ sukhêndriyaṃ labhyate. asti hi saṃbhāvanā yad asau phala-viśiṣṭa-mārgaṃ saṃmukhī-kuryāt. yasmād asya tṛtīya-dhyāna-bhūmikaḥ kleśaḥ prahīṇa iti. tena so 'vśyaṃ phala-viśiṣṭaṃ mārgaṃ

[1] °yobhyo N, °yobhyā C. [2] sic MSS, but not in Tib. [3] kārikā VI, 32^{b}. [4] om. N.

saṃmukhī-karotîti niyamyate. *anyathā hi* yadi na saṃmukhī-karotîty arthaḥ. *sa tsamād ūrdhvôpapannaḥ.* sa āryaḥ. tasmāt tṛtīya-dhyānād ūrdhvaṃ caturthe dhyāne ārūpyeṣu vā *sukhêndriyeṇâsamanvāgataḥ syāt.* yad dhi s'āsravaṃ sukhêndriyaṃ. tad bhūmi-saṃcārāt tyaktaṃ. yad api cānāsravaṃ. tad api. yadi na saṃmukhī-kṛtaṃ syād ubhayenâpi sukhêndriyeṇâsamanvāgataḥ syād āryāṇāṃ côrdhvôpapannānām avaśyaṃ sukhêndriyeṇâsamanvāgama uktaḥ. sukhêndriyeṇa caturtha-dhyān'ārūpyôpannaḥ pṛthagjano na samanvāgataḥ. āryas tu samanvāgata iti vacanāt. yaś câpi saumanasyêndriyeṇa samanvāgataḥ. so 'vaśyaṃ paṃcabhir upekṣā-jīvita-manaḥ-sukha-saumanasyêndriyair ity evam-[Tib. 211ᵇ]ādivacanāc ca. atra brūmaḥ. asty eṣa Vibhāṣāyāṃ likhita-pakṣaḥ. sa tu na sthāpanā-pakṣo lakṣyate. apara āhur iti vacanāt. yo hi caturtha-dhyāna-lābhī ṣaṇṇāṃ bhūmīnām anyatamāṃ bhūmiṃ niśritya niyāmam avakrāmati. sa[1] ṣaḍbhūmikenânāgāmi-phalenânāgamya-bhūmikena yāvac caturtha-dhyāna-bhūmikena ṣoḍaśe citte samanvāgato bhavati. tathā vītarāgatvāt. yas tṛtīya-dhyāna-lābhī. sa paṃca-bhūmikena. caturtha-dhyāna-bhūmikaṃ hitvā. evaṃ yo dvitīya-dhyāna-lābhī. sa catur-bhūmikena. tṛtīya-caturtha[2]-bhūmike hitvā. yas tu[3] vītarāgaḥ prathama-dhyāna-lābhī vā dvitīyâlābhī. sa yady anāgāmi-phalaṃ prāpnoti. tri-bhūmikenâsāv anāgāmi-phalena samanvāgataḥ. anāgamya-dhyānâṃtara-prathama-dhyāna-bhūmikena. sarva[4]-jaghanyo 'pi hy anāgāmy avaśyam eva tribhūmikenânāgāmi-phalena samanvāgata iti varṇayaṃti. tasmād apara-pakṣâpekṣayâîvam uktam Ācāryeṇêti yuktaṃ syāt.

(35ᵃᵇ) *evaṃ tāvad bhūyaḥ-kāma-vītarāgāṇām* iti. bhūyo-vītarāgāṇāṃ. kāma-vītarāgāṇāṃ ca. tatra bhūyo-vītarāgo yasya saptâṣṭau vā prakārāḥ pūrvaṃ laukikena mārgeṇa prahīṇā bhavaṃti. yasya [Tib. 212ᵃ] nava prakārāḥ prahīṇāḥ. sa kāma-vītarāgaḥ. bhūyo-vītarāgāṇāṃ pudgala-vyavasthā

dvitīye 'rvāṅ nava-kṣayād

iti[5] vacanāt. kāma-vītarāgāṇāṃ

kāmād viraktād ūrdhvaṃ cêti[6]

vacanāt. *yathâîte kāma-dhātāv* iti.

yāvat paṃca-prakāra-ghnau. dvitīye 'rvāṅ nava-kṣayāt.

kāmād viraktāv

iti[7] vacanāt. *kāma-dhātau nava prakārāḥ kleśā upadiṣṭāḥ. celād* iti vastrāt. *eṣa dṛṣṭâṃta-yoga* iti. dṛṣṭâṃta-yuktir dṛṣṭâṃta-yogo dṛṣṭâṃta-prakāra ity apare.

[1] om. MSS. supplied from Tib. de. [2] °tur N. [3] tv a MSS. [4] °rve MSS. [5] Kārikā VI, 32ᶜ. [6] Kārikā VI, 32ᵈ. [7] Kārikā VI, 32ᵇᶜᵈ.

tad evaṃ anayā yuktyā 'nena vā prakāreṇânyo 'pi dṛṣṭâṃto vaktavya iti sūcayati. anyathā hy eṣa dṛṣṭâṃta ity eva brūyāt. *anādi-saṃsāra* iti. anādau saṃsāre. sva-hetu-*paraṃparayā dhyāpitā*[1] abhivardhitās tataś câdhimātra-*pramāṇam* eteṣām ity abhiprāyaḥ. teṣāṃ *kleśānām unmūlanāt* prāpti-cchedataḥ. mūla-sadharmiṇyo hi prāptayas tat-prabaṃdhatvāt kleśānāṃ. *tṛvṛt-karṣa-niṣkarṣaṇavad*[2] iti. yathā trivṛt-karṣeṇa dharaṇena *su-bahu-kāle saṃvardhitānāṃ* vāta-pitt'ādīnāṃ *doṣāṇāṃ* niṣkarṣaṇaṃ. evam kṣaṇika-mṛdukenâpy ārya-mārgeṇa kleśānāṃ. *yathā ca kṣaṇikenâlpena pradīpena* [Tib. 212ᵇ] *mahatas tamaso ghātaḥ.* tadvat kleśānām iti.

(35ᶜᵈ) *saptakṛtvaḥ paramaṃ janmâsyêti.* saptakṛtvo janma-prakarṣaṇā 'sya. nâtaḥ param ity arthaḥ.[3] tena mārgeṇa nirvāṇa-gamanād ity arthaḥ. srotasā[4] hi loke gamyate.[5]

ādya-mārga-lābhāc cet. ādyo 'nāsravo mārgo darśana-mārgas tasya lābhāc cet *srotaāpannaḥ. aṣṭamako 'pi syāt.* srotaāpatti-phala-pratipannako 'pi syād ity arthaḥ. tathā hi pratiloma-krameṇârhata ārabhyâṣṭānāṃ puruṣa-pudgalānām arhat[6]-pratipannak'ādīnāṃ srotaāpatti-phala-pratipanno 'ṣṭamako bhavati śraddhā-'nusārī dharmânusārī vā tasyâpy ādya-mārga-lābhāt so 'pi srotaāpannaḥ syāt. *ādya-phala-lābhāc cet.* atha mataṃ apūrva-phalasya lābhāt *srotaāpanna iti. bhūyo-vītarāgo 'pi syāt.* yaḥ prahīṇa-ṣaṭ-kleśa-prakāraḥ ṣoḍaśe kṣaṇe sakṛdāgāmī. so 'pi srotaāpannaḥ syāt. tasyâpy apūrva-phala-lābhāt. evaṃ *kāma-vītarāgo 'pi syāt.* tasyâpi tad ādyaṃ phalam iti. idānīṃ parihāra [Tib. 213ᵃ] ucyate. *sarva-phala-prāpiṇam adhikṛty' ādya-phala-lābhād* iti. sarva-phalam iti. srotaāpatti-phal'ādīni catvāri. tat-prāptuṃ śīlam asyêti sarva-phala-prāpī. sarva-phala-prāptir asyâsîti vā sarva-phala-prāpī. tam adhikṛtya tam abhisaṃdhāy' ādya-phala-lābhād apūrva-phala-lābhāt *srotaāpanna ucyate. kiṃ punaḥ kāraṇam* iti vistaraḥ. kasmāt *sa eva srotaāpanna ucyate. nâṣṭamakaḥ.* sa câpi hy ārya-mārga-srotaāpanna iti. *pratipannaka-phala-mārga-lābhād* iti vistaraḥ. yasmāt tena sarva-phala-prāpiṇā pratipannaka-mārgaḥ paṃcadaśa-kṣaṇa-svabhāvaḥ. bhāvanā-mārgaś ca ṣoḍaśa-kṣaṇo labdhaḥ. aṣṭamakena tu pratipannakaḥ mārga eva labdha iti. itaś ca *darśana-bhāvanā-mārga-lābhāt.* yasmāc ca tena darśana-mārgaś ca sa eva bhāvanā-mārgaś ca sa eva labdhaḥ. aṣṭamakena tu darśana-mārga evêti. *sakala-sroto-'bhisamayāc ca mārgânvaya-jñāne.* yasmāc cânena sakalaṃ sroto 'bhisamitaṃ mārgânvaya-jñāna-kṣāṃti-kṣaṇasyâpi darśanān *na tv aṣṭamakena. ta-*

[1] sic MSS. spel-ba. Qu. vardhitā? [2] nik° MSS. [3] Tib. has here: de-nas der ḥgro-baḥi phyir-ro ṣes bya-ba ni. tataḥ tatra gamanād iti? [4] °sāṃ N. [5] ganyate N. [6] °ta MSS.

smād ebhiḥ kāraṇaiḥ *sarva-phala-prāpy eva srotaāpanna ity ucyate nâṣṭamakaḥ.* prakarṣa-gater hi tathā vacanaṃ. tad-yathā loke yaḥ prakarṣeṇa bhāsaṃ karoti. sa bhāskara ucyate. na khadyotakaḥ. [Tib. 213ᵇ] tadvat. *tasmād anyān* iti. tasmāt sāṃpratikād bhavād anyān. *sapta-sthāna-kauśala-sapta-parṇavad* iti. yathā saptaka-sāmānyāt sapta-sthāna-kuśalo bhikṣur uktaḥ sūtre. kathaṃ. vistaram uktv' āha. kathaṃ ca bhikṣavo bhikṣuḥ sapta-sthāna-kuśalo bhavati. rūpaṃ yathābhūtaṃ prajānāti. rūpa-samudayaṃ rūpa-nirodhaṃ rūpa-nirodha-gāminīṃ pratipadaṃ rūpasy' āsvādam ādīnavaṃ niḥsaraṇaṃ yathābhūtaṃ prajānāti. evaṃ vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ yathābhūtaṃ prajānāti. vijñāna-samudayaṃ vistareṇa yāvan niḥsaraṇaṃ[1] yathābhūtaṃ prajānātîti. evam anena nyāyena paṃca-saptakāni paṃcatriṃśad iti. paṃcatriṃśat kuśalaḥ prāpnoti. sapta-parṇavac ca. yathā ca pattrikāyāṃ[2] pattrikāyāṃ[2] sapta-parṇa-sādṛśyād aneka-śata-pattro 'pi san sa vṛkṣaḥ sapta-parṇa ity ucyate. tadvat. prathamo dṛṣṭâṃtaḥ[3] pravacane[4] siddhaḥ. dvitīyo loka iti dṛṣṭâṃta-dvayôpanyāse prayojanaṃ. yadi saptaka-sāmānyāt saptakṛtvaḥ parama iti vyākhyāyate.

yat tarhi sūtra uktaṃ. tad virudhyata ity ato 'pavyākhyānam etad ity abhiprāyaḥ. ekasyāṃ gatāv aṣṭamaṃ bhavaṃ nâbhinirvartayatîty avirodhaḥ. *yathārutaṃ vā kalpyamāna* iti. saptakṛtvo devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya [Tib. 214ᵃ] duḥkhasyâṃtaṃ karotîti deva-manuṣya-vacanād *aṃtarābhavo 'pi na syāt.* iṣyate ca deva-manuṣya-gatyoḥ sapta-bhavâbhinirvartanam. aṃtarā-bhavās tu na gaṇyaṃta iti. yadi aṃtarā-bhavaiḥ saha sapta-bhavā gaṇyeran janma-catuṣṭayam evâsya syāt. tad evânenâniṣṭāpatti-vacanena tad-ātmīyaṃ vyākhyānam ekasyāṃ gatāv iti samarthayati. itara āha. *evam apy ūrdhvaṃsrotasa* iti vistaraḥ. yady ekasyāṃ gatāv aṣṭamaṃ bhavaṃ nâbhinirvartayatîti vyākhyāpayasi.[5] kathaṃ tarhi ūrdhvasrotaso 'ṣṭama-bhavâbhinirvṛttir ekasyāṃ gatau bhavati. *bhavâgraparamasyêti* viśeṣaṇaṃ kim artham. akaniṣṭhaparamasyâpi aṣṭama[6]-bhavâbhinirvṛttiḥ saṃbhavati.

sa pluto 'rdhaplutaḥ sarvaś cyutaś cânyo bhavâgra-ga[7]

iti[8] vacanāt. sa cāpi vaktavyaḥ. bhava-prakarṣa-vivakṣāyāṃ tu bhavâgraparamagrahaṇam ity abhiprāyaṃ lakṣayāmaḥ. *kāma-dhātv-abhisaṃdhi-vacanād* iti. kāma-dhātau cêkā gatir manuṣya-gatiḥ. deva-gatir vā. tasyām aṣṭama-bhavaṃ nâbhinirvartayati. na tu rūp'ārūpya-dhātvor iti. *kim atra jñāpakaṃ. sūtraṃ yuktir vā.* kāma-dhātum adhikṛtyêdam uktam iti. [Tib. 214ᵇ] sūtram Āgamaḥ.

[1] °ṇe MSS. [2] patrik° MSS. [3] °ta MSS. [4] °na MSS. [5] °khyātay° C, °khyānay° N. [6] jyaṣṭ° C, jyeṣṭhama N. brgyad-pa. [7] ta MSS. [8] Kārikā VI, 39ᵃᵇ.

yuktir atrânumānaṃ. yena codakenâivaṃ coditaṃ kim atra jñāpakaṃ sūtraṃ yuktir vêti. sa eva punar āha. *iha câiva kiṃ jñāpakaṃ pratyekaṃ deva-manuṣyeṣv* iti vistaraḥ. pratyekaṃ deva-manuṣyeṣu *saptakṛtvaḥ* saṃsṛtyêti. *na punar ubhayeṣv eva deva-manuṣyeṣu saptakṛtva* iti. tad uktaṃ bhavati. yo manuṣyeṣu dṛṣṭa-satyaḥ. sa deveṣu triṣkṛtvaḥ[1] saṃsṛtya manuṣyeṣu ca triṣkṛtva eva tato devān āgamya parinirvātîti. yo vā deveṣu dṛṣṭa-satyaḥ. sa tathâiva. sa manuṣyeṣu triṣkṛtvo deveṣu ca triṣkṛtva eva saṃsṛtya tato manuṣyān āgamya parinirvātîti. evaṃ hi paṭhyate saptakṛtvo devāṃś ca manuṣyāṃś cêti. sāmānyarūpeṇa hi paṭhyate. na pratyekam iti viśiṣya[2] paṭhyata ity arthaḥ. evaṃ Vaibhāṣika-pakṣe saṃśayâvasthe kṛte Ācāryaḥ samarthayann āha. *pratyekam api tu Kāśyapīyā* iti vistaraḥ. Kāśyapīyā nikāyâṃtarīyāḥ.[3] ta evaṃ paṭhanti. *saptakṛtvo devān saptakṛtvo manuṣyān iti.* evaṃ pratyekam-artho labhyate. tad anenôbhayam api parihṛtaṃ bhavati. yad uktaṃ kim atra jñāpakaṃ sūtraṃ yuktir vā kāma-dhātum adhikṛtyêdam uktam iti. yac côktam iha câiva kiṃ jñāpakaṃ. pratyekaṃ deva-manuṣyeṣu saptakṛtva iti. [Tib. 215ᵃ] pratyekam-artha-parigraheṇâiva hi kāma-dhātv-abhisaṃdhir api sūcito bhavati. na hi rūp'ārūpya-dhātvoḥ saptakṛtvo deva-manuṣyeṣu saṃsaraṇaṃ yujyate. tatrôpapannānām anāgāmināṃ manuṣyânāgamanāt. yuktir apy ata eva gamyate. yatrâiva saptakṛtvo-bhava-parama uktaḥ. tatrâiva bhūmāv aṣṭama-bhava-pratiṣedha upapadyate nânyatrêti. *nâtrâbhiniveṣṭavyam* iti. iha câiva kiṃ jñāpakam iti. *tajjātīya* iti. tat-prakāraḥ. yena *tāvatā kālenâvaśyaṃ saṃtati-paripākān nâṣṭamaṃ bhavam abhinirvartayati. saptapad'āśīrviṣa-daṣṭavat.* saptapad'āśīrviṣeṇa[4] tena daṣṭo[5] yathā sapta-padāni gatvā mriyate. na pareṇa nârvāk. viṣa-jātiḥ sā tādṛśī. *cāturthakajvaravac ca.* yathā cāturthako jvaraś caturtha evâhani bhavati. na pareṇa nârvāk. roga-jātiḥ sā tādṛśī. tadvat. *dve avarabhāgīye* iti. kāmacchanda-vyāpādau. kāmâvītarāgatvād etau bhavataḥ. *paṃcôrdhvabhāgīyānîti.*

dvau rāgau rūpy-arūpi-jau auddhatya-māna-mohāś cêti.[6]

yato 'rvāṅ nirvāṇaṃ ca na prāpnoti. na câṣṭamaṃ bhavam abhinirvartayatîti. [Tib. 215ᵇ] *sapta-saṃyojanâvaśeṣatvād* ity ahetur eṣa ity ācārya-Saṃghabhadraḥ.[7] na hy ūrdhvabhāgīyāni kāma-dhātau janmâbhinirvartayituṃ samarthāny ūrdhva-bhūmikatvād iti. etad Dhetuvādinaḥ punar āhuḥ. yady api tāny ūrdhva-bhūmikāni. tat-prāpti-sāmarthyāt tu tāvatāṃ bhavānām abhinirvṛttir bhavati.

[1] °tvaṃ MSS. [2] °śeṣyaḥ MSS. khyad-par-du byas-nas. [3] °yā MSS. [4] ex conj. viṣa MSS. [5] ex conj. °ṣṭor N, °ṣṭār C. [6] Kārikā V, 45ᵇᶜ. [7] cf. 順正理六四 (冬六 15ᵃᵇ) not quite the same.

na hi tāni ūrdhvam api vipāka-hetutvena vyavasthāpyaṃte. avyākṛtatvād iti. *aṃtareṇêty* aṃtarā'rvāg ity arthaḥ. *dharmatā-pratilaṃbhikam* iti. aśaikṣa-mārga-sāmarthya-pratilaṃbhikam ity arthaḥ. sa hi tasya svabhāvo yad *bhikṣu-liṃgena yojayatîti*.

avinipāta-dharmêti. sūtre paṭhyate. srotaāpanno bhavann[1] avinipātaka-dharmā niyataṃ saṃbodhi-parāyaṇaḥ saptakṛtvaḥ-paramaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃdhāvya saṃsṛtya duḥkhasyâṃtaṃ karotîti. kasmād evaṃ bhavatîty āha. *tad-gāmika*[2]*-karmânupacayād* iti. vinipāto 'pāyo narak'ādiḥ. taṃ gacchatîti tad-gāmi. tad-gāmy eva tad-gāmikaṃ. kiṃ. karma. tasyânāgatasyânupacayād āryâvasthāyāṃ.[3] *upacita*[4]*-vipāka-dāna-vaiguṇyāc ca saṃtateḥ*. pṛthagjanâvasthāyām upacitasyâniyatavedanīyasya tad-gāmikasya karmaṇo vipāka-dāna-vaiguṇyāt saṃtateḥ. avinipāta-dharmā bhavatîty ucyate. [Tib. 216ᵃ] īdṛśī tasya skaṃdha-saṃtatiḥ parāvṛttā. yad asau tad-gāmikasya karmaṇa upacitasya vipāka-dāna-vaiguṇyenâvasthitêti. kasmāt punaḥ sā skaṃdha-saṃtatir upacita-tad-gāmika-karma-vipāka-dāna-vaiguṇyenâvasthitêti. tata ucyate. *balavat-kuśala-mūlâdhivāsanād* iti. yasmād asau skaṃdha-saṃtatir balavadbhiḥ kuśala-mūlair adhivāsitā paribhāvitā. kathaṃ ca punar balavat-kuśala-mūlâdhivāsitā. *prayog'āśaya-śuddhitaḥ*. prayoga-śuddhita āśaya-śuddhitaś ca. tatra prayoga-śuddhir ārya-kāṃtāni śīlāni. āśaya-śuddhir buddh'ādiṣv avetyaprasāda iti. *kṣāṃtiṃ api nôtpādayed* iti. kṣamaṇam api nôtpādayet. cittam api nôtpādayet. prāg eva prayogam ity abhiprāyaḥ. atha vā. apāya-niyate tu karmaṇi saty asau pudgalaḥ kṣāṃtim api nirvedhabhāgīya-lakṣaṇāṃ nôtpādayati. kim aṃgânāsravaṃ mārgam iti. yathā balavat-kuśala-mūlâdhivāsitā upacitâkuśala-vipāka-dāna-viguṇā bhavati. tac [5]chlokenôpadarśayati.

kṛtvā 'budho 'lpam apîti
sarvam.
abudho 'lpam api
pāpaṃ
kṛtvā
adhaḥ prayāty
apāyaṃ.
budhaḥ
punar

[1] ex conj. °vatā C, bhabhā N. [2] °mi MSS. [3] āryav° C, āryyav° N. [4] uparita MSS. [5] chrok° MSS.

mahad api
pāpaṃ kṛtvā
prajahāty anartham
apāyaṃ. tad artha-dvayaṃ yathākramaṃ [Tib. 216ᵇ] dṛṣṭâṃta-dvayena sādhayati.
loham alpam api
saṃhataṃ
piṇḍa-rūpâvasthitam
udake majjaty
asaṃskṛtatvāt.
tad eva
punar lohaṃ
pātrīkṛtaṃ
san
mahaj
jātam udake
plavate[1]
tarati. tad-abhisaṃskāra-guṇāt. evam abudho guṇair apātrīkṛtatvān majjati. na tu budho guṇaiḥ pātrīkṛtatvād iti.

yasmāt pareṇa duḥkhaṃ nâstîti. yasmād duḥkhāt pareṇa duḥkhaṃ nâsti bhavâṃtara-saṃgṛhītaṃ. sa duḥkhasyâṃto duḥkhâvasānam ity arthaḥ. anyathā hi maraṇa-kāle duḥkhasyâṃto bhavati. sa-pratisaṃdhikaṃ tu tad duḥkham. ata āha. *apratisaṃdhikaṃ duḥkhaṃ karotîty artha* iti. *kathaṃ nirvāṇaṃ karotîti*. nityatvāt karaṇaṃ na yujyata ity abhiprāyaḥ. *tat-prāpti-vibaṃdhâpanayanād* iti. nirvāṇa-prāpti-vibaṃdhâpanayanāt. tat-prāpter vibaṃdhaḥ kleśa-prāptir upadhir vā tad-apanayanān nirvāṇaṃ karoti. tad-yath' ākāśaṃ maṇḍapâvasthāne na lakṣyate. sati tasya vibaṃdhe[2]. tad-apanayanān nityam apy ākāśaṃ karotîty ucyate. ten' āha. *yath' ākāśaṃ kuru* [3]*maṇḍapaṃ pātayêti*[3] *bhavaṃti vaktāra* iti. *anyo 'pi vêti* pṛthagjanaḥ paripakva-saṃtānaḥ. *na tu niyata* iti. kadācid ihâiva parinirvāyāt aṃtarā-bhaveṣu cêty ato nôcyate.

(36) *dvi-tri-janmêti*.

dve vā trīṇi vā janmāny asyêti [Tib. 217ᵃ] dvi-tri-janmā. kecid evaṃ paṭhaṃti. dvi-tra-janmêti. dve vā trīṇi vā dvi-trāṇi. saṃkhyayā[4] 'vyay'āsannâdūrâ-

[1] metre: Vasantatilakā. [2] °dhaḥ MSS. [3]....[3] maṇḍapaṃ kārayêti pātayêti vā N. mdun-khaṅ rtib-la. [4] °khyāyā MSS.

dhika-saṃkhyāḥ saṃkhyeya iti[1] samāsaḥ. bahuvrīhau saṃkhyeye ḍaj[2] iti samāsâṃtaḥ. *dvi-trânya*[3]*-janmāny asyêti* dvi-tra-janmêti. *śloke tu dvayor grahaṇam* iti. kleśa-prahāṇa-janmanoḥ. kasmād ity āha. *srotaāpannasy'* ānupūrvikasya darśana-prahātavyeṣu prahīṇeṣu. bhāvanā-prahātavyānāṃ kleśānām ekasya prakārasya yāvac caturṇāṃ *paścāt prahāṇe*[4] *sati. tat-pratipakṣasyâ*ika-dvi-try-ādi-kleśa-prakāra-pratipakṣasyâ*nāsravasyêndriyasya lābhas tasyânukta-siddhatvāt* ślokena tasyâgrahaṇaṃ. na hi vinā pratipakṣeṇa kleśa-prakāra-prahāṇam asti. laukikenâpi hi[5] mārgeṇa tasy' āryasya kleśa-prakāra-prahāṇe 'nāsravasya tat-pratipakṣasyêndriyasya lābho bhavati. *janma tu kadācid alpīyaḥ syāt.* yadîhâva parinirvāyāt aṃtarā-bhave upapadya vā. kiṃ kāraṇaṃ. *pareṇa bhavyatvāt.* srotaāpatti-phalāt pareṇa sakṛdāgāmitvasya yāvad arhattvasya bhavyatvāt. *ato 'sya janmano grahaṇaṃ.*

dvi-tri-janmā kulaṃkula

iti.

niyamârtham idam iha vicāryate. ya eka-dvi-vidha-muktaḥ. sa kiṃ bhavati. kulaṃkula ity eke.

tri-catur-vidha-mukta-

grahaṇaṃ tu udāharaṇârthaḥ. parimāṇârthaṃ vā nâtaḥ pareṇêti. eka-dvi-vidha-muktaḥ paṃca-ṣaṭ-janmêty apare. [Tib. 217ᵇ] tri-catur-vidha-mukta iti viśeṣa-parigrahāt. nâitad vyākhyāna-kārair vicāritam iti vicāryam etat.

kasmān na paṃca-prakāra-prahāṇāt. kiṃ. kulaṃkulo bhavatîty adhikāraḥ. *tat-prahāṇa* iti vistaraḥ. paṃca-prakāra-prahāṇe *ṣaṣṭhayâpi prakārasyâvaśyaṃ prahāṇāt.* kasmād ity āha. *na hi tasyâikaḥ prakāraḥ* ṣaṣṭhaḥ[6] *phalaṃ* sakṛdāgāmi-phalaṃ *vighnayituṃ samartha* iti. *ekavīcikasyêti.*[7] viparīta-dṛṣṭâṃta eṣaḥ. yathâikavīcikasyâikaḥ prakāro navamo 'nāgāmi-phalaṃ vighnayituṃ samarthaḥ. nâivam asya srotaāpannasya ṣaṣṭhaḥ prakāraḥ sakṛdāgāmi-phalaṃ vighnayituṃ samartha iti. kasmād ity āha. *dhātv-anatikramād* iti. ekavīciko hi kāma[8]-dhātum atikrāmati. ato 'syâiko' pi prakāro navamaḥ phalaṃ vighnayituṃ samartho dhātv-atikramasya duṣkaratvāt. sakṛdāgāmī tu dhātuṃ nâtikrāmatîti. na tasyâikaḥ kleśaḥ prakāraḥ ṣaṣṭhaḥ phalaṃ vighnayituṃ samartha iti.

tatra vā[9] *'nyatra vā deva-nikāya* iti. tad-yathā Trāyastriṃśeṣu satyāni dṛṣṭvā *dve trīṇi vā kulāni*[10] *saṃsṛtya.* tatrâiva Trāyastriṃśeṣu *parinirvāti.* anyatra vā.

[1] Pāṇini II, 2, 25. [2] Pāṇini V, 4, 73. [3] trāṇi N. [4] pramāṇe C, pra-ṇe N. spoṅ-ba. [5] om. N. [6] ṣaṣṭha MSS. [7] °sya cêti C, °syêti N. bar-chad gcig-paḥi bsin-du. [8] ma C. [9] cā MSS. [10] kuśal° MSS.

Cāturmahārāja-kāyikeṣu Yāmeṣu vā parinirvāti. evam anyatrâpi yojyaṃ. *rāga-dveṣa-mohānāṃ tanutvād ity ucyata* iti sūtre. katham. trayāṇāṃ saṃyojanānāṃ [Tib. 218ᵃ] prahāṇāt rāga-dveṣa-mohānāṃ ca tanutvāt sakṛdāgāmī-bhavatîti. *mṛdu-prakārâvaśeṣatvād* iti. mṛdv-adhimātro mṛdu-madhyo[1] mṛdu-mṛdur ity etan-mātrâvaśeṣatvāt.

(37) *kṣīṇa-saptâṣṭa-doṣâṃśa*

iti. doṣâṃśo doṣâvayavaḥ saptâṣṭa-prakāra-lakṣaṇaḥ. indriyata iti câtra tṛtīyaṃ kāraṇaṃ na sūtritaṃ tathâiva vyākhyeyaṃ. *katham asyêti* vistaraḥ. katham asyâikavīcikasyâika-prakāro navamaḥ phalaṃ vighnayituṃ samartho na hi kulaṃkulasyâikaḥ prakāraḥ phalaṃ vighnayituṃ samartha iti. ucyate. *dhātvatikramāt.* yasmād asau[2] navame prakāre prahīṇe kāma-dhātu-samatikrāṃto bhavati. na punas tatrôpapadyate. sa ca navamaḥ prakāraḥ karmaṇā saha tatrôpapadya-vedanīya ity atas *tad-vipāka-niṣyanda-phala-bhūmy-atikramāt* phalaṃ vighnayituṃ samartho bhavati. *avasthā-traye hi karmāṇi vighnāyôpatiṣṭhaṃta ity uktaṃ prāk.*

kṣāṃty-anāgāmitā'rhattva-prāptau karmâtivighna-kṛd

iti.[3] iha tu kleśeṣu yojayitavyaṃ. ata ev' āha. *yathā karmāṇi. evaṃ kleśā* ityādi. *tasya-vâika-janma-vyavahitatvād* iti. tasya kṣīṇa-saptâṣṭa-prakārasya sakṛdāgāminaḥ. ekena janmanā vā 'vahitatvān *nirvāṇasya. ekena vā kleśa-prakāreṇa vyavahitam asyânāgāmi-phalam ity* [Tib. 218ᵇ] *ekavīcikaḥ. na tāvat kulaṃkulo bhavaty ekavīciko vêti.* laukikena mārgeṇa pūrvaṃ *tri-catur-vidha-mukto 'pi* na tāvat kulaṃkulo bhavati. *kṣīṇa-saptâṣṭa-prakāro 'pi* na tāvad ekavīciko bhavati. tat-pratipakṣânāsravêndriya-lābhasyâbhāvāt. ata ev' āha. *yāvat phala-viśiṣṭo mārgo na saṃmukhī-kṛta* iti. phala-viśiṣṭe tu tat-pratipakṣe tad-ūrdhva-prakāra-pratipakṣe vā saṃmukhī-kṛte tadā 'nāsravêndriya-lābhāt. kulaṃkulo bhavaty ekavīciko vêty arthād uktaṃ bhavati. *paṃcānām* iti vistaraḥ. *paṃcānām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇāt* anāgāmī 'ty ucyate sūtre. *prahāṇa-saṃkalanāt.* satkāya-dṛṣṭy-ādīnāṃ prahāṇâikatva-vyavasthāpanāt *dve trīṇi vā pūrvaṃ prahīṇānîti.* yadi tāvat kāma-vītarāgo niyāmam avakrāmati. dve pūrvaṃ prahīṇe laukikena mārgeṇa. kāma-cchando[4] vyāpādaś ca. satkāya-dṛṣṭy-ādīnām aparyādāya prahāṇāt. ath' ānupūrvikaḥ trīṇi pūrvaṃ prahīṇāni. kena. darśana-mārgeṇa. satkāya-dṛṣṭiḥ śīlavrataparāmarśo vicikitsā ca. tasmāt sākalyena paṃcānāṃ prahāṇād ity ucyate.

[1] dvadhi N, °dvadhipātro C. [2] ahau C, asyai N. [3] Kārikā IV, 109ᶜᵈ. [4] °nda MSS.

(38, 39) *so 'ntarôtpanna-saṃskārâsaṃskāra-parinirvṛtir*[1]

iti. so 'nāgāmī. aṃtarā utpanne[2] saṃskāreṇâsaṃskāreṇa [Tib. 219ᵃ] parinirvṛtir asyêti aṃtarôtpanna-saṃskārâsaṃskāra-parinirvṛtiḥ. yat tûktam *evam utpannasyêti*. tan na budhyāmahe.[3] katham utpannasyânāgāminaḥ parinirvṛtir asyêti bahuvrīhiḥ samāso bhavati. anya-padârthe hi bahuvrīhir ucyate. na sva-padârthe. tenâîvam iha pāṭhaṃ paśyāmaḥ evam utpanne[4] 'syêti. lekhakenâîkāro 'tra vināśita iti. tathā-pāṭhe hy ayam arthaḥ saṃbhavati. utpanne janmani parinirvṛtir asyêti utpanna-parinirvṛtiḥ. athâîvam eva pāṭhaḥ syāt. evaṃ vyākhyāyeta. anādare ṣaṣṭhī. tayâîvaṃ samāsaḥ kriyeta.[5] utpannasya janmanaḥ parinirvṛtir asyânāgāmina ity utpanna-parinirvṛtir anāgāmī 'ti. atha vā utpannasyêty utpanna-jātir ucyate. utpannānām iti yo 'rthaḥ. so 'rtha utpannasyêti. tenôtpannānāṃ yā parinirvṛtiḥ. sā asyêty utpanna-parinirvṛtiḥ. atha parinirvrty-arthād eva kevalād anāgāmy-arthasyânyatvāt. pūrva-padârthânanyatve 'py anāgāmi-samānâdhikaraṇasyôtpanna-śabdasya parinirvṛti-śabdena saha bahuvrīhiḥ samāsa itîccheyuḥ. su-bhaṇitam etat syāt. *sa evânāgāmī punaḥ paṃcadhā bhavatîti*. aṃtarā-parinirvāyī upapadya-parinirvāyī sâbhisaṃskāra-parinirvāyī anabhisaṃskāra-parinirvāyī ūrdhvaṃsrotāś cêti nigamayati.[6]

abhiyukta-vāhi-mārgatvād iti. abhiyukto vīryavān ārabdha-vīrya ity arthaḥ. vāhī mārgo asyêti vāhi-mārgaḥ. kathaṃ mārgo vāhī. vinā 'bhisaṃskāreṇa saṃmukhī-bhāvāt. abhiyuktaś câsau vāhi-mārgaś câbhiyukta-vāhi-mārgaḥ. tad-bhāvaḥ. tasmāt. *utpanna-mātro nacirāt parinirvāti. sôpadhiśeṣeṇa*[7] *nirvāṇenêti*. nirvāṇa-dvaividhyād viśinaṣṭi sôpadhiśeṣa-nirvāṇena parinirvāti. sarv'āsrava-kṣayaṃ karatîty arthaḥ.

so 'pi nirupadhiśeṣa-nirvāṇenêti. na kevalam aṃtarā-parinirvāyī nirupadhiśeṣa-parinirvāṇena parinirvāty arhattvaṃ prāpy' āyur [8]aparisamāpya. upapadya-parinirvāyy [Tib. 219ᵇ] api tat-sadṛśa ity[8] *apare. na. āyur-utsargâvaśitvāt*. nâîtad evaṃ so 'pi nirupadhiśeṣa-parinirvāṇenêti. kasmāt. āyur-utsargâvaśitvāt. āyuṣa utsarge tasyâvaśitvāt. kasmāt punar asyâtrâvaśitvaṃ. yat prāṃtakoṭika-caturtha-dhyāna-lābhina āyur-utsarga-vaśitvaṃ. tac ca prāṃtakoṭikaṃ dhyānaṃ manuṣyeṣv eva triṣu dvīpeṣûtpādyate. sa ca rūpa-dhātûpapanna iti. kim aṃtarā-parinirvāyiṇo 'sty āyur-utsarga-vaśitvaṃ. yata evam asau nirupadhiśeṣa-parinirvāṇena parinirvāti. tasyâpi vaśitvaṃ nâsti. aṃtarā-bhavâvasthā-

[1] °vṛttir MSS. and in the sequel. [2] °nna C. [3] buddhy° MSS. [4] °nna N. [5] °taḥ MSS. [6] °mapaty MSS. sbyor-bar byed-pa yin-no. [7] °śeṣa C. [8]...[8] °māpyâîva parinirvātîty MSS. yoṅs-su ma-rdsogs-par. skyes-nas yoṅs-su mya-ṅan-las ḥdaḥ-ba yaṅ de daṅ ḥdraḥo ṣes.

nāya tu tādṛśaṃ karma nâsti. yādṛśam upapadya-parinirvāyiṇa iti. ato 'ṃtarā-parinirvāyī śīghraṃ parinirvāti. upapadya-parinirvāyī tu yāvad-āyuḥ sthitvā parinirvātîty upapadya-parinirvāyy eva sôpadhiśeṣa-nirvāṇena parinirvātîty ucyate. *sâbhisaṃskāra-parinirvāyī kilêti*. [kilêti[1]] kila-śabdo Vaibhāṣika-mata-dyotakaḥ. sva-mataṃ hi sūtrânusāreṇa paścād vakṣyate. *apratiprasrabdha-prayoga* iti. pūrva-prayog'āvedhenânirākṛta-prayoga ity arthaḥ. *sâbhisaṃskāraṃ* saprayatnaṃ. *abhiyuktâvāhi-mārgatvād* iti. abhiyuktatvāt avāhi-mārgatvāc ca tasya yoginaḥ. [Tib 220ᵃ] ata evâsau sâbhisaṃskāra-parinirvāyī sidhyati. *anabhisaṃskāreṇêti*. pūrva-viparyayeṇa. prayogasya pratiprasrabdhatvāt. *abhiyoga-vāhi-mārgâbhāvād* iti. abhiyogasya vīryasyâbhāvāt. vāhi-mārgasya câbhāvād ity arthaḥ. tad evam abhiyog'ādi-nānātvāt parinirvāṇa-viśeṣa ukto bhavati. upapadya-parinirvāyiṇo hy ubhayam asti. abhiyogaś ca vāhī ca mārga iti. sâbhisaṃskāra-parinirvāyiṇo 'bhiyogo 'sti. na tv asya vāhī mārgaḥ. anabhisaṃskāra-parinirvāyiṇas tûbhayam api nâsti. nâbhiyogo na ca vāhī mārga iti.

saṃskṛtâsaṃskṛt'ālaṃbana-mārga-parinirvāṇād iti. saṃskṛtaṃ saṃskāra ity eko 'rthaḥ. evam asaṃskṛtaṃ asaṃskāra iti. saṃskār'ālaṃbanena mārgeṇa duḥkha-samudaya-mārg'ālaṃbanena mārgeṇa yaḥ kleśān prajahāti. sa sâbhisaṃskāra-parinirvāyī. yo 'saṃskār'ālaṃbanena nirodh'ālaṃbanena. so 'nabhisaṃskāra-parinirvāyī 'ti.

tat[2] *tu na. atiprasaṃgād* [Tib. 220ᵇ] iti. tat[2] tu nâîvaṃ. kasmāt. atiprasaṃgāt. aṃtarôpapadya-parinirvāyiṇor api saṃskṛtâsaṃskṛt'ālaṃbana-mārga-parinirvāṇāt pratyekaṃ sâbhisaṃskārânabhisaṃskāra-parinirvāyitva-prasaṃgaḥ. tatra-sthau dvāv eva pudgalau syātāṃ. na paṃcêti. *anabhisaṃskāra-parinirvāyī pūrvaṃ paṭhyata* iti. sâbhisaṃskāra-parinirvāyiṇaḥ pūrvam ayaṃ paṭhyate. anabhisaṃskāra-parinirvāyī sâbhisaṃskāra-parinirvāyī 'ti. *tathâîva*[3] *yujyata* iti vistaraḥ. anabhisaṃskāra-sâbhisaṃskāra-parinirvāyiṇor yathākramaṃ. *vāhy-avāhi-mārgayoḥ* pudgalayoḥ parinirvāṇasyâ*nabhisaṃskāra-sādhyatvāt* pūrvasyâ*bhisaṃskāra-sādhyatvāc* cêtarasya. kathaṃ tathā sādhyatvam ity āha. *ayatna-yatna-prāptitas tat-parinirvāṇasya* yathākramam ity eva.

atha vāhy-avāhi-mārgayor iti. mārgayor eva grahaṇaṃ na pudgalayor abhisaṃbaṃdhaḥ. vāhino mārgasyânabhisaṃskāra-sādhyatvād avāhinaś câbhisaṃskāra-sādhyatvāt. ayatna-yatna-prāptitaḥ. ayatna-saṃmukhī-bhāvataḥ pūrva-mārgasya. yatna-prāptita itarasyêti. [Tib. 221ᵃ] tad evam anabhisaṃskāra-parinirvāyī pūrvaṃ yujyate. āha. yady anabhisaṃskāra-parinirvāyiṇo vāhī

[1] sic MSS. apparently by mistake. [2] taṃ MSS. de. [3] °thā ca MSS. de kho-na bṣin-du.

mārgo 'nabhisaṃskāra-śādhyatvāt upapadya-parinirvāyiṇo 'pi vāhī mārga iti. kas tayor viśeṣa iti. ata ucyate. *upapadya-parinirvāyiṇas tu mārgo*[1] *vāhitaro* jitataraḥ. nânabhisaṃskāra-parinirvāyiṇa evam *adhimātrataro* hetûpacayataḥ. *mṛdutarāś cânuśayāḥ* mārgâdhimātrataratvena kṣapitatvāt.

ūrdhvasrotā iti. ūrdhvasroto gatir asyêti ūrdhvasrotāḥ. yatra ūrdhvam iti paṭhyate.

ūrdhvaṃ[2] damāc ca dehāc cêti.

ūrdhvaṃdamikaḥ ūrdhvaṃdehika iti. tat-pratyaya-saṃniyogenôrdhva-śabdasya mâṃtato[3] 'pi[4] nipātyata iti veditavyaṃ. yathā cira-śabdasya ciraṃtanam ity ūrdhvam iti nipāto 'stîty apare. a-kārâṃto 'pi t' ūrdhva-śabdo 'sty evêti na vāryate. *vyavakīrṇâvyavakīrṇa-dhyānatvād* iti. miśritâmiśrita-dhyānatvād ity arthaḥ. anāsraveṇa s'āsravasya dhyānasya miśritatvāt. *iha dhyānāni vyavakīrya dhyāna-trayāt parihīyata* iti. dhyāna-vyavakiraṇaṃ caturtha-dhyāna-vyavakiraṇa-pūrvakam.

ākīryate caturthaṃ prāg

iti[5] vacanāt. caturtham eva hi dhyānam ādito vyavakiraṇe samarthaṃ. nânyat. caturthāc ca dhyānād aparihīṇasya pratham'ādiṣu dhyāneṣûpapattir nâstîty ata ucyate. dhyāna-trayāt [Tib. 221^{b}] parihīṇa iti. kathaṃ ca parihīṇa ity āha. *prathamaṃ dhyānam āsvādyêti*. *madhyânimajjanāt* madhye 'nimajjanāt. *ardhaplutо nāmêti* vistaraḥ. ya *ekam* api *sthānâṃtaraṃ vilaṃghya śuddh'āvāseṣûpapadyâkaniṣṭhān praviśatîty* evaṃ vākyâbhisaṃbaṃdhaḥ. *dṛṣṭi-sthānatvād* iti. Mahābrahmaṇāṃ prathamôpapannānāṃ ca Mahābrahmaṇi[6] nirmāyakâbhimānataḥ. *eka-māyakatvāc cêti*. kiṃ. Mahābrahmasv āryo nôpapadyate. āryasya hi prabhāvavatas tatrôtpāde saty [7]ubhaya-nāyakatvaṃ[7] syāt. niḥsapatnena ca karmaṇā tatr' ādhipatym. ataḥ sasapatnaṃ na bhavatîti. *sarvāṇi sthānâṃtarāṇîti*. Brahmakāyikebhyaś cyutvā Brahmapurohit'ādīni Sudarśanântāni caturdaśa-sthānâṃtarāṇi *saṃcaryâkaniṣṭhān praviśati*. *yatrôpapannas tatas tatra cātyaṃtam anāgamanād* iti. yatrôpapannas tad-yathā. prathama-dhyāne. tato 'tyaṃtam anāgamanāt kāma-dhātau. tathā yotrôpapannas tatra cātyaṃtam anāgamanāt. tatra ca punaḥ prathame dhyāne 'tyaṃtam anāgamanāt. *paripūrṇam anāgāmitvaṃ*. *punas tatra dvitīya-janmâkaraṇāt*. *śamatha-carito hy eṣa* iti. ya eṣa bhavâgraparamaḥ. sa samādhi-priyaḥ. ārūpyeṣu ca samādhir atipraśāṃtaḥ. tasmād ayam ārūpyān praviśati. *pūrvakas tu vipaśyanā-carita* iti. yo 'sāv akaniṣṭha-

[1] om. MSS. supplied from Tib. lam. [2] ūrdhvan MSS. [3] māntatā N, maṃtatā C. [4] om. C. [5] Kārikā VI, 48^{b}. [6] °brāhm° MSS. [7]....[7] ubhayonayik° MSS. gñi-ga gtso-bo ñid.

parama uktaḥ. [Tib. 222^{a}] sa prajñā-priyaḥ śuddh'āvāsān praviśati. *aṃtarāparinirvāṇam* iti vistaraḥ. nâtat prati śāstrakārair[1] niścitaṃ. na ca pratiṣiddham ato 'pratiṣedhād ūrdhvasrotaso 'kaniṣṭhaparamasya bhavâgraparamasya câṃtarā akaniṣṭhāṃ bhavâgraṃ ca praviśya parinirvāṇaṃ *yujyamānaṃ paśyāmaḥ*. saṃbhavaṃ tu paśyāma ity arthaḥ. nanu câkaniṣṭhaparamo bhavâgraparama iti côktam ata āha. *akaniṣṭha-bhavâgra-paramatvaṃ tu pareṇa gaty-abhāvād* akaniṣṭhebhyo bhavâgrāc côrdhvaṃ gaty-abhāvāt. *tad-yathā srotaāpannasya saptakṛtvaḥ paramatvaṃ*. na hi tasya dvau trīn vā bhavān abhinirvartya parinirvāṇaṃ na saṃbhavatîti. tataḥ pareṇa tv aṣṭamaṃ bhavaṃ nâbhinirvartayatîti. saptakṛtvaḥ parama ukta iti.

sa punaś caturvidha ity aṃtarā-parinirvāyy-abhāvān na paṃcavidhaḥ. *ete ṣaḍ anāgāmino bhavaṃtîti*. aṃtarā-parinirvāyī upapadya-parinirvāyī sâbhisaṃskāra-parinirvāyī anabhisaṃskāra-parinirvāyī ūrdhvasrotāḥ ārūpyagaś ca. ṣaṣṭhaś ca-turdhā-bhedam avigaṇayyêti. *dṛṣṭadharmap-arinirvāyī*. dṛṣṭa-janma-parinirvāyī 'ty arthaḥ.

(40) *katham eṣāṃ trayāṇām* iti [Tib. 222^{b}] vistaraḥ. trayo 'nāgāmina iti nirbhidya nôktā ity anavabudhyamāna itaraḥ pṛcchati. Ācāryo 'py arth'āpattyôktā eta iti paśyan vivṛṇoti. *aṃtarôpapadya-parinirvāyiṇor* aṃtarā-parinirvāyiṇaḥ upapadya-parinirvāyiṇaś cêty arthaḥ. *ūrdhvasrotasaś ca tṛtīyasyêti*. *āśv-anāśu-cira-parinirvāṇāt dṛṣṭâṃta-trayeṇêti*. āśu-parinirvāyī anāśu-parinirvāyī cira-parinirvāyī ca dṛṣṭâṃta-trayeṇa yojayitavyāḥ. tad-yathā parīttaḥ śakalikā'gnir abhinirvartamāna eva nirvāyāt. evaṃ prathamo ya āśu-parinirvāyī. tad-yathā 'yo-guḍānāṃ vā 'yas[2]-phālānāṃ v' ādīptâgni-saṃprataptānāṃ ayo-ghanena hanyamānānāṃ ayaḥ-prapāṭikôtpataty eva nirvāyāt. evaṃ dvitīyo yo 'nāśu-parinirvāyī. tad-yathā 'yo-guḍānām iti pūrvavad yāvad ayaḥ-prapāṭikôtplutya pṛthivyām apatitâlva nirvāyāt. evaṃ tṛtīyo yaś cira-parinirvāyī. etac ca sūtraṃ vistareṇa purastāl likhitam[3] iti na punar likhyate. *upapadyâbhisaṃskārânabhisaṃskāra-parinirvāṇād* iti. upapadya parinirvāṇād abhisaṃskāreṇânabhisaṃskāreṇa parinirvāṇāt [Tib. 223^{a}] tridhā-bhedān navânāgāmino bhavaṃtîti saṃbaṃdhaḥ. upapadya-parinirvāyī ya upapanna-mātraḥ parinirvāti. na tv abhisaṃskāreṇânabhisaṃskāreṇa vā parinirvāti. sâbhisaṃskāra-parinirvāyī tu nôpapadyâlva parinirvāti. kiṃ tarhi. abhisaṃskāreṇâpratiprasrabdhasya[4] pūrvâbhisaṃskārasya sāmarthyataḥ parinirvāti. asya hi yady api vāhī mārgo 'sti abhiyogena tu parinirvāti. upapadya-parinirvāyī tu nâbhiyogenêti viśeṣaḥ. anabhisaṃskāra-pa-

[1] °kārai MSS. [2] yat N. [3] See p. 270^{31} et seq. [4] °tiprabhāvasya MSS. ma-btaṅ-ba.

rinirvāyī punaḥ pratiprasrabdha-pūrvâbhisaṃskāro 'bhisaṃskāram[1] anaṃtareṇa parinirvātîty ayam eva eṣāṃ viśeṣo 'vagaṃtavyaḥ. yathā tu sâbhisaṃskārânabhisaṃskāra-parinirvāyiṇāv apy upapadya-parinirvāyy-ākhyāṃ labhete. tathā darśayann āha. *sarve hy eta upapadya-parinirvāṇād upapadya-parinirvāyiṇa* iti. *plut'ādi-bhedād* iti. plutârdhapluta-sarvacyuta-bhedād ity arthaḥ. *sarveṣāṃ vā trayāṇām* iti. aṃtarôpapadya-parinirvāyy-ūrdhvasrotasām *āśv-anāśu*-[Tib. 233ᵇ] *cira-parinirvāṇāt* tridhā-bhedaḥ. kaścid aṃtarā-parinirvāyī āśu-parinirvāyī bhavati. kaścid anāśu-cira-parinirvāyī. evam upapadya-parinirvāyī. ūrdhvasrotāś cêti. asmāc ca *tridhā-bhedān*[3] *navânāgāmino bhavaṃtî*ti sa eva saṃbaṃdho vācyaḥ. *tad-viśeṣaḥ punar* iti vistaraḥ. teṣāṃ punas trayāṇām aṃtarôpapadya-parinirvāyiṇoḥ ūrdhvasrotasaś ca. navānāṃ câiṣām eva pratyekaṃ tridhā-bhedād yathā varṇitād viśeṣaḥ. *karma-kleśêndriya-viśeṣāt.* karmaṇaḥ kleśasyêndriyasya ca viśeṣād bhavati. katham ity āha. *trayāṇām* iti vistaraḥ. *abhinirvṛttir* aṃtarā-bhāvaḥ. *abhinirvṛtti-vedanīyasya karmaṇa* upacitatvād aṃtarā-parinirvāyī. *upapadya-vedanīyasya karmaṇa* upacitatvād upapadya-parinirvāyī. *apara-paryāya-vedanīyasya karmaṇa* upacitatvād ūrdhvaṃsrotā ity evaṃ tāvat teṣāṃ trayāṇāṃ karma-viśeṣād viśeṣaḥ. *mṛdu-madhyâdhimātra-kleśa-samudācāratvād* yathākramam *eṣām* eva *kleśa-viśeṣād viśeṣaḥ. adhimātra-madhya-mṛdv-indriyatvāc* ca yathākramam eṣām evêndriya-*viśeṣād viśeṣa* tti. *teṣām api pratyekam ata eva yathāyogaṃ viśeṣa* iti. teṣām api pratyekaṃ bhinnānāṃ navānām ity arthaḥ. ata eva karm'ādi-viśeṣāt [Tib. 224ᵃ] yathāyogaṃ na yathākramaṃ. viśeṣo 'vagaṃtavyaḥ. katham ity āha. *prathamayos trikayor* iti vistaraḥ. yac câṃtarā-parinirvāyiṇāṃ trikaṃ. yac côpapadya-parinirvāyiṇām. tayos trikayoḥ *kleśêndriya-viśeṣāt.* mṛdu-madhyâdhimātra-kleśa-samudācāratvāt. adhimātra-madhya-mṛdv-indriyatvāc ca. yathākramaṃ viśeṣaḥ. na tu karma-viśeṣāt. yasmāt prathamasya trikasyâbhinirvṛtti-vedanīyaṃ karma tulyaṃ. dvitīyasya côpapadya-vedanīyaṃ karma tulyam iti. *paścimasya trikasyâpara-paryāya-vedanīya-karma-viśeṣāc ca viśeṣaḥ.* plut'ādīnāṃ hy apara-paryāya-vedanīyaṃ karma bhinnam iti. ato 'para-paryāya-vedanīya-karma-viśeṣāt. kleśêndriya-viśeṣāc ca. ca-kārânukṛṣṭatvāt viśeṣo mṛdu-madhyâdhimātra-kleśa-samudācāratvāt. adhimātra-madhya-mṛdv-indriyatvāc ca. yathākramam ity arthaḥ. *ta ete nava-prakāra-kleśêndriyatvād* iti. ta ete navânāgāmino nava-prakāra-kleśatvāt. nava-prakārêndriyatvāc ca. *navânāgāmino bhavaṃti.* karmaṇo 'grahaṇam[4] avyapitvāt. na hi pra-

[1] 'saṃsk° MSS. mñon-par ḥdu-byed-pa. [2] eṣa MSS. [3] °dā MSS. dbye-baḥi phyir.
[4] 'pr° C, °prahāṇ° N. ma-smos-pa.

thamayos trikayoḥ karma-[Tib. 224ᵇ] viśeṣād viśeṣo 'stîti. kathaṃ punar ete nava-prakāra-kleśā bhavaṃti. iha kleśas tri-prakāro mṛdu-madhyâdhimātra iti. mṛdur[1] aṃtarā-parinirvāyiṇāṃ. madhya upapadyapa-rinirvāyiṇāṃ. adhimātra ūrdhvasrotasāṃ. tatra prathamo 'ṃtarā-parinirvāyī mṛdu-mṛdu-kleśaḥ. dvitīyo mṛdu-madhya-kleśaḥ. tṛtīyo mṛdv-adhimātra-kleśaḥ. upapadya-parinirvāyiṇāṃ prathama upapadya-parinirvāyī madhya-mṛdu-kleśaḥ. dvitīyaḥ sâbhisaṃskāra-parinirvāyī madhya-madhya-kleśaḥ. tṛtīyo 'nabhisaṃskāra-parinirvāyī madhyâdhimātra-kleśaḥ. ūrdhvasrotasām api pluto 'dhimātra-mṛdu-kleśaḥ ardhapluto 'dhimātra-madhya-kleśaḥ. sarvasthānacyuto 'dhimātrâdhimātra-kleśa iti. katham nava-prakārêndriyā bhavaṃti. tathâivêndriyam api tri-prakāram adhimātraṃ mṛdu cêti. adhimātram aṃtarā-parinirvāyiṇāṃ. madhyam upapadya-parinirvāyiṇāṃ. mṛd' ūrdhvasrotaṣāṃ. tatra prathamo 'ṃtarā-parinirvāyī adhimātrâdhimātrêndriyaḥ. dvitīyo 'dhimātra-madhyêndriyaḥ. tṛtīyo 'dhimātra-mṛdv-indriyaḥ. upapadya[Tib. 225ᵃ]-parinirvāyiṇāṃ prathamaṃ upapadya-parinirvāyī madhyâdhimātrêndriyaḥ. sâbhisaṃskāra-parinirvāyī madya-madhyêndriyaḥ. anabhisaṃskāra-parinirvāyi madhya-mṛdv-indriyaḥ. ūrdhvasrotasām api pluto mṛdv-adhimātrêndriyaḥ. ardhapluto mṛdu-madhyêndriyaḥ. sarvasthānacyuto mṛdu-mṛdv-indriya iti.

(41) *kathaṃ tarhi sūtre sapta satpuruṣa-gatayo deśitā* iti. sapta vo 'haṃ bhikṣavaḥ satpuruṣa-gatīr deśayiṣyāmi. anupādāya ca parinirvāṇam. ity etat sarvaṃ sūtraṃ Gati-sūtrata ity atra pradeśe likhitam iti na punar likhyate. atra ca sūtre sapta satpuruṣa-gatayo deśitāḥ. trayo 'ṃtarā-parinirvāyiṇāḥ. traya upapadya-parinirvāyiṇa iti ṣaṭ gatayaḥ. ūrdhvaṃsroto gatiś ca saptamī 'ti. *ūrdhva-sravaṇa-dharmêti.* kṛd-aṃtam etac chabda-rūpam iti. vidhā'rtham etac chabda-rūpam iti darśayati. ūrdhvam iti ca kriyā-viśeṣaṇam iti. *tasyâbheda-nirdeśād* iti. tasyôrdhvaṃsrotasaḥ[2] plut'ādi-bhedânirdeśād ity arthaḥ. viney'āśayâpekṣo hi sūtra-nirdeśaḥ. *nânyāḥ śaikṣā gataya* iti. na srotaāpanna-sakṛdāgāmi-gataya ity arthaḥ. gatir utpattiḥ saṃparāya ity ete sūtre paryāyā ucyaṃte. *teṣāṃ* ity anāgāminām. *sati ca karmaṇi vṛttiḥ* prāṇātipāt'ādy-akaraṇāt. *asati câvṛttir* abrahmacary'[Tib. 225ᵇ] ādy-akaraṇāt. akuśalena hi cittenâbrahmacary'ādi-karaṇam iti. teṣāṃ tu vītarāgāṇāṃ saty eva karmaṇi vṛttir nâsati prahīṇâkuśalatvāt. *na punaḥ pratyāgatiḥ* iti. yāsu gatiṣûpapannāḥ. tatra-tatra câiṣām atyaṃtam anāgamanam ity arthaḥ. *na tv etad yathôktam anyatrâstî*ti. yad etat saty eva vṛttir asati câvṛttir evâ-punaḥ-pratyāgamanaṃ ca. tad etat

[1] °dv MSS. [2] °srotuḥ MSS.

sroptaāpanne sakṛdāgāmini ca nâstîti.

anyeṣām apîti. srotaāpanna-sakṛdāgaminām apîty arthaḥ. *pāryāyikam*[1] iti. paryāye bhavaṃ pāryāyikaṃ. kenacit prakāreṇa bhavatîty arthaḥ. katham ity āha. *paṃcavidhasya pāpasyâtyaṃtam-akaraṇa-saṃvara-pratilaṃbhād* iti. paṃcavidhasya pāpasya prāṇâtipātâdatt'ādāna-kāmamithy'ācāra-mṛṣāvāda-madyapāna-lakṣaṇasyâkaraṇenâkriyayā saṃvaraḥ samvaraṇaṃ. tasya pratilaṃbhāt. na hy āryā janmâṃtare 'py etat paṃcavidhaṃ pāpam adhyācaraṃti. akaraṇa-saṃvara-vacanaṃ. samādāna-saṃvarasyânāvaśyakatvāt. *prāyeṇêti.* darśana-grahātavyānām *akuśalānāṃ* sarveṣām atyaṃta-*prahāṇāt.* bhāvanā-prahātavyānāṃ ca kāmâvacarāṇāṃ keṣāṃcit saṃbhavataḥ. [2]yeṣām iti vistaraḥ.[2] *yeṣāṃ tu nihparyāyeṇa* na prakārâṃtareṇa srotaāpanna-sakṛdāgāmivat *satpuruṣatvaṃ.* [Tib. 226[a]] kiṃ tarhi. sarvasya pāpasyâtyaṃtam-akaraṇa-saṃvara-pratilaṃbhāt. sarveṣāṃ cākuśalānāṃ darśana-prahātavyānāṃ kleśānāṃ prahāṇāt. bhāvanā-prahātavyānāṃ ca kāmâvacarāṇāṃ sarveṣāṃ nava-prakārāṇām api prahāṇāt. *teṣāṃ* satpuruṣāṇām anāgāminām *iha sūtre 'dhikāraḥ.* satpa satpuruṣa-gataya ity ato 'nyeṣāṃ pāryāyikaṃ satpuruṣatvaṃ na pratiṣidhyate.

(42) *kiṃ punaḥ parivṛtta-janmano 'py anāgāmina eṣa bhedo 'sti.* aṃtarāparinirvāyī 'ty evam-ādikaḥ. parivṛtta-janmā 'nāgāmīyaḥ prathame janmani srotaāpatti-phalaṃ sakṛdāgāmi-phalaṃ vā prāpya dvitīye janmany anāgāmī bhavati. *kāma* iti viśeṣaṇaṃ. yasmāt rūpadhātau parivṛtta-janmā kadācid ārūpyān praviśatîti. *tatrâiva janmani parinirvāṇād* iti. kāma-dhātau duḥkha-bahulatvenâsya tīvra-saṃvegatvāt. *yat tarhîti* vistaraḥ. *Śakreṇôktam* itaś cyuto 'haṃ manuṣyeṣûpapanno yady arhattvaṃ prāpya na parinirvāmi. *ye te devā akaniṣṭhā iti viśrutāḥ. aṃte me hīyamānasya tatrôpapattir bhaviṣyatîti.* sa hi deveṣv eva srotaāpanno manuṣyāṃś c' āgatya parinirvāsyāmîti vacanāt parivṛtta-janmā bhavet. aṃte nikāya-sabhāgâvasāne mama hīyamānasyâ[Tib. 226[b]]rhattvād aprāpti-parihāṇyā parihīyamāṇasya. tatrâkaniṣṭheṣûpapattir[3] bhaviṣyatîti prārthanā-vacanād dhātv-aṃtara-gamanam astîti darśitaṃ bhavatîti gamyate. tat kathaṃ kāma-dhātau parivṛtta-janmâṃtara āryo dhātv-aṃtaraṃ na gacchatîty ucyata iti. sūtrârtho dṛśyate. brūyās tvaṃ. *dharma-lakṣaṇânabhijñatvāc* Chakreṇâivam uktaṃ. tasmād adoṣa iti. Bhagavatā tarhy evaṃ śṛṇvatā *kasmād asau na nivārito* mā tvam eva voca ity ata ucyate. *Bhagavatā 'py anivāraṇaṃ. saṃharṣaṇīyatvād* iti. kāma-duḥkha-parityāgâbhilāṣeṇa saṃharṣaṇīyam ity abhiprāyaḥ.

[1] pary° N, om. C. [2]...[2] om. MSS. gaṅ-dag-gi ṣes bya-ba rgyas-par ḥbyuṅ-ba ni.
[3] °sûtpattir MSS. skye-ba.

cyuti-nimittôpapatti-duḥkhôdvignasya saṃharṣaṇīyatvād ity ācārya-Saṃghabhadraḥ.[1]

indriyāṇāṃ paripakvataratvād iti. prajñ'ādīnām indriyāṇāṃ niṣyanda-phala-puṣṭi-viśeṣād ity arthaḥ. *āśraya-viśeṣa-lābhāc ca.* yasmāc c' āśraya-viśeṣam anupahataṃ ·mārga-saṃmukhī-bhāvânukūlaṃ pratilabhate. dṛśyaṃte hi tīkṣṇêndriyā api saṃta āśraya-vaiguṇyāt guṇebhyaḥ parihīyamāṇā ity ato janmâṃtara-parivāsenêndriyāṇāṃ paripakvataratvād *indriya-saṃcāro nâsti.* āśraya-viśeṣa-lābhāc ca *parihāṇir nâsty* anenâiva janmâṃtara-parivāsena dhātv-aṃtara-gamanaṃ na bhavatîti.

mārgasyâjitatvād asaṃmukhī-bhāvata iti. [Tib. 227[a]] yasmān mārgasyâjitatvād asaṃmukhī-bhāvaḥ. tasmāt kāraṇād avītarāgaḥ śaikṣaḥ srotaāpannaḥ sakṛdāgāmī ca nâṃtarā-parinirvāyī bhavati. *anuśayānāṃ ca nâtimandatvāt.* yasmāc cânuśayās tasya nâtimandāḥ. ato nâṃtarā-parinirvāyī bhavatîty ayam Ācāryasya parihāraḥ. Vaibhāṣikāṇāṃ kaḥ parihāra ity āha. *dussamatikramatvāt kāma-dhātor iti Vaibhāṣikā* iti. katham ity ucyate. *bahu hy anena kartavyaṃ bhavati. akuśalâvyākṛta-kleśa-prahāṇam* akuśalānāṃ kāmâvacarāṇāṃ avyākṛtānāṃ ca rūp'ārūpyâvacarāṇāṃ kleśānāṃ prahāṇam anena kartavyaṃ. vītarāgeṇa punaḥ śaikṣeṇâvyākṛtānām eva prahāṇam iti. *dvi-tri-śrāmaṇya-phala-prāptir* iti. dve vā trīṇi vā śrāmaṇyāni phalāni prāptavyāni. sakṛdāgāminā dve śrāmaṇya-phale prāptavye. anāgāmi-phalam arhattva-phalaṃ ca. srotaāpannena trīṇi sakṛdāgāmi-phalaṃ anāgāmi-phalam arhattva-phalaṃ ca, vītarāgeṇa punar ekam evârhattva-phalaṃ prāptavyam iti. *tri-dhātu-samatikramaś cêvītarāgeṇa* kartavyaḥ. vītarāgeṇa tu rūpâvītarāgeṇâṃtarā-parinirvāyinā bhavatā dvi-dhātu-samatikramaḥ [Tib. 227[b]] kartavya iti.

(43) [2]ākīryata iti.[2] vyavakīryate vyatibhidyate. anāsravābhyāṃ s'āsravaṃ *caturthaṃ dhyānaṃ* miśrī-kriyata ity arthaḥ. *sukha-pratipadām agratvād* iti. sukhāḥ pratipadaś catvāri maulāni dhyānāni.

dhyāneṣu mārgaḥ pratipat sukhêti[3]

vacanāt. tāsāṃ caturthaṃ dhyānam agram aṣṭâpakṣāla-muktatvāt. *yadā kilêti.* kila-śabdo Vaibhāṣika-mata-dyotakaḥ. sva-mataṃ tu paścād darśayiṣyati. aśakyaṃ tu kṣaṇa-vyavakiraṇam iti vistareṇa *dvau hi kṣaṇāv ānaṃtarya-mārga-sadṛśāv* iti. anāsrava-s'āsravau. *tṛtīyo vimukti-mārga-sadṛśa* ity anāsravaḥ. *mṛdv-indriyāḥ kleśa-bhīrutayā ca vyavakiraṃti.* ca-śabdāc chuddh'āvāsôpapatty-arthaṃ dṛṣṭadharma-sukha-vihārârthaṃ ca vyavakiraṃti. *tīkṣṇêndriyās tu śuddh'āvāsôpa-*

[1] 順正理六五 (冬六 18[b10]). [2]...[2] °ryate MSS. spel-bar byed ces bya-ba ni. [3] Kārikā VI, 69[b].

patty-arthaṃ dṛṣṭadharma-sukha-vihārârtham eva ca vyavakiraṃti. na kleśa-bhīrutayā. teṣāṃ parihāny-asaṃbhavāt. kathaṃ punaḥ kleśa-bhīrutayā aparihāny-arthaṃ vyavakiraṃtîty āha. *āsvādanā-saṃprayukta-samādhi-dūrī-karaṇāt. aparihāny-artham* iti. phalān na parihīyeyam iti.

(44^{ab}) *paṃca-prakārêti* vistaraḥ. *mṛdvī madhyā 'dhimātrā*[1] *'dhimātratarā adhimātratamêti*. [Tib. 228^{a}] *prathamāyāṃ trīṇi cittānîti*. tasya pudgalasya tāvatī śaktir ity evam uparisthād api vaktavyaṃ. *dvitīyāyāṃ ṣaḍ* iti. anāsravaṃ s'āsravam anāsravam iti trīṇi. punar anāsravaṃ s'āsravam anāsravam ity aparāṇi trīṇîti ṣaḍ bhavaṃti. evam eva ca *tṛtīyāyāṃ nava caturthyāṃ dvādaśa paṃcamyāṃ paṃcadaśêti* yojyaṃ. *tāsāṃ yathāsaṃkhyam* iti. tāsāṃ vyavakīrṇabhāvanānāṃ yathākramaṃ *paṃca śuddh'āvāsāḥ phalaṃ*. mṛdvyā bhāvanāyā Avṛhāḥ[2] phalam evaṃ yāvad adhimātratamāyā bhāvanāyā Akaniṣṭhāḥ phalam iti. *śraddh'ādîndriy'ādhikyād* iti bhadaṃta-Śrīlāta[3]-mataṃ. śraddhā'dhikāyā bhāvanāyā Avṛhāḥ phalaṃ. evaṃ yāvat prajñā'dhikāyā bhāvanāyā Akaniṣṭhāḥ phalam iti.

(44^{cd}) *yo hi kaścid anāgāmī* 'ti. śraddhā'dhimukto vā dṛṣṭiprāpto vā. *kāyena sākṣāt-karaṇam* iti. *cittâbhāvāt* kāyenâiva sākṣāt-karoti. kathaṃ kāyenâivêty āha. *kāy'āśrayôtpatteḥ. evaṃ tu bhavitavyam* iti sva-matam Ācāryasya. *prāpti-jñāna-sākṣāt-kriyābhyām* iti. samādhi-kāle tad-anukūl'āśraya[4]-prāpti-sākṣāt-karaṇāt. vyutthāna-kāle ca tat-pratisaṃvedanā-jñāna-sākṣāt-karaṇāt. *pratyakṣī*-[Tib. 228^{b}]*kāro hi sākṣāt-kriyêti*. sa-vijñāna-kāya-śāṃti-pratilaṃbhâvasthāyāṃ sākṣāt-kriyā yujyata ity abhiprāyaḥ. sa-vijñānaka-kāya-śāṃti-pratilaṃbhena vā avijñānaka-kāya-śāṃty-avasthāyāṃ tat-prāptir gamyata iti.

aṣṭādaśa śaikṣā ity atra sūtra iti. Anāthapiṇḍado gṛhapatir Bhagavaṃtam apṛcchat. kati bhadaṃta dakṣiṇīyā iti. Bhagavān āha. aṣṭādaśa gṛhapate śaikṣā navâśaikṣā dakṣiṇīyā iti. aṣṭādaśa śaikṣāḥ katame. srotaāpatti-phala-sākṣāt-kriyāyai pratipannakaḥ. srotaāpannaḥ. sakṛdāgāmi-phala-sākṣāt-kriyāyai pratipannakaḥ. sakṛdāgāmī. anāgāmi-phala-sākṣāt-kriyāyai pratipannakaḥ. anāgāmī. arhattva-phala-sākṣāt-kriyāyai pratipannakaḥ. śraddhā'nusārī. dharmânusārī. śraddhā'dhimuktaḥ. dṛṣṭiprāptaḥ. kulaṃkulaḥ. ekavīcikaḥ. aṃtarāparinirvāyī. upapadya-parinirvāyī. sâbhisaṃskāra-parinirvāyī. anabhisaṃskāra-parinirvāyī. ūrdhvasrotāḥ. itîme gṛhapate 'ṣṭādaśa śaikṣāḥ. navâśaikṣāḥ katame. parihāṇadharmā. cetanādharmā. anurakṣaṇādharmā. sthitâkaṃpyaḥ. prativedhanābhavyaḥ. akopya[Tib. 229^{a}]dharmā. cetovimuktaḥ. prājñāvimuktaḥ.

[1] om. MSS [2] Avṛhā MSS. [3] °lābha MSS. [4] °ye MSS.

ubhayatobhāgavimuktaḥ. itîme gṛhapate navâśaikṣā iti. *tisraḥ śikṣās tat-phalaṃ cêti*. adhiśīlam adhicittam adhiprajñam iti tisraḥ śikṣā ārya-mārga-lakṣaṇāḥ. tāsāṃ phalaṃ visaṃyogaḥ. *tad-viśeṣeṇa hi śaikṣāṇāṃ vyavasthānam* iti. śikṣāviśeṣeṇa tat-phala-viśeṣeṇa cêty arthaḥ. kathaṃ punas tad-viśeṣaḥ. anyādṛsyo 'nyādṛśyo[1] 'ṣṭādaśānāṃ śaikṣāṇaṃ śikṣāḥ visaṃyoga-phalaṃ cêti. *nirodha-samāpattiś ca na śaikṣā* a-prahāṇa-mārga-svābhāvyāt. *na śikṣā phalam* a-visaṃyoga-phala-svābhāvyāt. *ato na tad-yogān* nirodha-samāpatti-yogāt *śaikṣa-viśeṣa uktaḥ*. yathâite 'ṣṭādaśa śaikṣāḥ. na punar asau na śaikṣaḥ. tatra yad idam ucyate. aṣṭādaśa śaikṣā ity atra sūtre kiṃ kāraṇaṃ kāyasākṣī nôktaḥ śaikṣa ity evaṃ nôktaḥ.

yathāsthūlaṃ-bheda iti. rūpôpagā paṃca.

ārūpya-gaś caturdhā 'nyaḥ. iha nirvāyako para

ity[2] evam-ādi. *sūkṣmaṃ tu bhidyamānā* iti vistaraḥ. atr' Ācāryo gaṇanôpāya-pradarśanâ[Tib. 229^{b}]rthaṃ prathamam aṃtarā-parinirvāyiṇa indriya-bhūmi-gotr'ādi-bhedaṃ vyutpādayati. kiṃ kāraṇaṃ. tad-bhede hi gaṇite yathā 'ṃtarāparinirvāyiṇa indriy'ādi-bhedād bhedaḥ. evaṃ yāvad ūrdhvasrotasa iti sukham atideśaṃ kariṣyāmîti. *bhūmi-bhedāś catvāra* iti. te evâṃtarā-parinirvāyiṇaḥ. bhūmayaś catvāri dhyānāni. rūpôpagānām anāgāminām vivakṣitatvāt. tatra prathame dhyāne 'ṃtarā-parinirvāyī yāvac caturtha iti catvāraḥ. *parihāṇadharm'ādi-gotra-bhedāt ṣaḍ* iti. ta eva parihāṇadharmā cetanādharmā anurakṣaṇādharmā sthitâkaṃpyaḥ prativedhanābhavyaḥ akopyadharmā cêti. *sthānâṃtara-bhedāt ṣoḍaśêti*. Brahmakāyik'ādīny Akaniṣṭhâṃtāni. Mahābrahmaṇo Vaibhāṣika[3]-nītyā 'sthānâṃtaraḥ. bahir-deśaka-nayenâpi sthānâṃtaratve tatr' āryo nôtpadyata ity agaṇanaṃ. tad evaṃ sthānâṃtara-bhedāt ṣoḍaśâṃtarā-parinirvāyiṇaḥ. *bhūmi-vairāgya-bhedāt ṣaṭtriṃśad* iti. bhūmi-bhedāt tad-vairāgya-bhedāc ca ṣaṭtriṃśad aṃtarā-parinirvāyiṇaḥ. katham iti pratipādayati. *rūpa-dhātau* [Tib. 230^{a}] *sakala-bandhana* iti vistaraḥ. rūpa-dhātau prathame dhyāne sakala-bandhana eka-prakāra-vītarāgo yāvad aṣṭa-prakāra-vītarāga iti nava. dvitīye 'pi nava sakala-bandhano yāvad aṣṭa-prakāra-vītarāga iti. tathā tṛtīye nava. tathā caturthe navêti. catvāro navakāḥ ṣaṭtriṃśad bhavaṃti. *yāvac caturtha-dhyānâṣṭa-prakāra-vītarāga* iti. yāvac-chabdenâyam artha-vistaro labhyate. caturtha-[4]dhyāna-navama[4]-prakāra-vītarāgo nôcyate. yasmād asāv ārūpye sakala-bandhano bhavati. na cêh' ārūpya-go 'dhikriyate. rūpôpagānām iha vivakṣitatvāt. aṃtarā-

[1] °dṛśā C. [2] Kārikā VI, 39^{cd}. [3] °kā MSS. [4]....[4] dhyānānnava MSS. dgu-pa.

bhava-saṃbandhād iti. tathā ca sati *sthānâṃtara-gotra-vairāgyêndriya-bhedād* iti vistaraḥ. sthānâṃtarāṇāṃ gotrāṇāṃ vairāgyāṇām indriyāṇāṃ ca bhedāt. *dvānavatīni*[1] dvānavaty-adhikāni *paṃcaviṃśati*[2]*-śatāni bhavaṃti* teṣām aṃtarā-parinirvāyiṇāṃ. *kathaṃ kṛtvā tathā bhavaṃtî*ty āha. *ekasmiṃ sthāne.* tad-yathā Brahmapurohite *ṣaṭ gotrāṇi* parihāṇadharm'ādi-bhedāt. *gotra*[3]*-gotra* iti vīpsā *nava pudgalāḥ. sakala-bandhano yāvad aṣṭa-prakāra-vītarāgaḥ* svasmāt sthānāt. tad-yathā Brahmapurohitāt. [Tib. 230[b]] *ṣaṇ-ṇavakāni* gotra-ṣaṭ pudgala-navaka-grahaṇāc *catuḥpaṃcāśat. ṣoḍaśa catuḥpaṃcāśatkāni.* ṣoḍaśa-sthānâṃtara-grahaṇāt. *catuḥṣaṣṭy*-ādi. *catuḥṣaṣṭy-adhikāni aṣṭau śatāni. indriya-bhedāt* tu[4] *tri-guṇā* mṛdu-madhyâdhimātra-bhedāt. *ity evaṃ kṛtvā.* kiṃ dvānavatīni[1] paṃcaviṃśati-śatāni bhavaṃti. yena nyāyena sakala-bandhano yāvad aṣṭa-prakāra-vītarāga iti nava pudgalā vyavasthāpitāḥ. taṃ nyāyaṃ darśayann āha-*yo hy adhare dhyāna* iti vistaraḥ. yo hy adhare dhyāne prathame yāvat tṛtīye *nava-prakāra-vītarāgaḥ. sa uttare dhyāne* dvitīye yāvac caturthe *sakala-bandhana ity uktaḥ.* kasmād ity āha. *sama-gaṇanârtham* iti. caturṣu dhyāneṣu nava-nava yathā syur iti. anyathā hi viṣamā gaṇanā syāt. prathame dhyāne daśa syuḥ sakala-bandhano yāvan nava-prakāra-vītarāga iti. dvitīye nava eka-prakāra-vītarāgo yāvan nava-prakāra-vītarāga iti. evaṃ tṛtīye nava caturthe tv aṣṭau syuḥ. eka-prakāra-vītarāgo yāvad aṣṭa-prakāra-vītarāga iti. nava-prakāra-vītarāgasy' ārūpya-sakala-bandhanatvād ity uktaṃ *evaṃ yāvad ūrdhvasrotasa* iti. evam upapadya-sâbhisaṃskārânabhisaṃskārôrdhvasrotasām api. sthānâṃtara-[Tib. 231[a]] gotra-vairāgyêndriya-bhedāt pratyekaṃ dvānavatīni[5] paṃcaviṃśati[6]-śatāni bhavaṃtîty *abhisamasya punaḥ* paṃca-bhedāṃś *catvāriṃśad-ūnāni trayoda'śa-sahasrāṇy anāgāmināṃ bhavaṃti.* ārūpya-gais tu sahôpapady'ādi-catur-bheda-bhinnair atitarāṃ bahavo bhavaṃti. anayā tu vartanyā gamyata evêti na likhyate.

(45, 46) *ā-bhavâgrâṣṭa-bhāga-kṣid*

iti. ā-bhavâgrād aṣṭau prakārān kṣiṇotîty ā-bhavâgrâṣṭa-bhāga-kṣid ā-bhavâ-grâṣṭa-prakāra-kṣaya-kṛd ity arthaḥ. *ayam anāgāmī prathama-dhyānâika-prakāra-vairāgyāt prabhṛtî*ti. yasmāt kāma-vairāgyād anāgāmī vyavasthāpyate. tasmāt-tataḥ pareṇâ*rhattva-phala-pratipannako bhavati.* yathā vajraḥ sarvaṃ bhinatti. evam ayaṃ samādhiḥ *sarvam anuśayaṃ bhinattî*ti sāmarthyāt vajra upamā asyêti *vajrôpamaḥ. bhinnatvād asau na sarvāṃ bhinattî*ti. traidhātukān

[1] °tāni MSS. [2] °tiḥ MSS. [3] °tre MSS. [4] ex conj. °dāttas MSS. yaṅ dbaṅ-poḥi bye-brag-gis. [5] °tāni MSS. [6] °tiḥ MSS.

darśana-prahātavyān bhāvanā-prahātavyāṃś ca kāmâvacarān yāvad bhāvāgrikān aṣṭau prakārān. yadi sarvān na bhinatti kasmāt sarvânuśaya-bhedī 'ty ucyata ity āha. *sarvāṃs tu bhettuṃ samartha* iti. saṃbhavam adhikṛtyôktam ity abhiprāyaḥ.

anāgamya-saṃgṛhītā iti vistaraḥ. nava bhūmīḥ anāgamyaṃ dhyānâṃtaraṃ [Tib. 231[b]] catvāri dhyānāni trīṃś c' ārūpyān bhavâgra-varjyān niśrityârhattva-prāptir ity ata evaṃ pratanyate. *duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭāv* iti. bhāvāgrika-duḥkh'ālaṃbanânvaya-jñān'ākāraiś caturbhiḥ saṃprayuktāś catvāro bhāvāgrika-samuday'ālaṃbanânvaya-jñān'ākaraiḥ caturbhir aparaiḥ saṃprayuktāś catvāra ity aṣṭau. evam eva *nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭāv* iti vaktavyaṃ.

dharma-jñānaṃ nirodhe yan mārge vā bhāvanā-pathe
tri-dhātu-pratipakṣas tad

iti[1] siddhāṃtāt tayor evêhôpanyāso na duḥkha-samudaya-dharma-jñānayor grahaṇaṃ. *evaṃ yāvad* iti. yāvac-chabdena yathā prathama-dhyāna-nirodh'ālaṃban'ākāraiḥ saṃprayuktāś catvāraḥ. evaṃ dvitīya-tṛtīya-caturtha-dhyān'ākāśa-vijñān'ākiṃcany'āyatana-bhavâgra-nirodh'ālaṃbanāḥ pratyekaṃ catvāraś catvāro vaktavyāḥ. *mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra* ity atra prati-bhūmi-mārg'ālaṃbanânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ catvāra iti nôcyate. kasmād ity āha. *kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanād* iti. aviśiṣṭo hy anvaya-jñāna-pakṣo mārgaḥ pratipakṣa-bhāvenânyonya-hetukaś ca mārga iti samastam ev' [Tib. 232[a]] ālaṃbyate. na nirodhavad ity atas catvāra eva mārgânvaya-jñān'ākāraiḥ saṃprayuktā iti. *ta ime jñān'ākār'ālaṃbana-bheda-bhinnā* iti. jñān'ākāra-bheden' ālaṃbana-bhedena ca bhinnāḥ. atha vā jñānānām ākārāṇām ālaṃbanānāṃ ca tri-bhedena bhinnāḥ. jñān'ākāra-bheda-bhinnās tāvat. duḥkha-samudayânvaya-jñān'ākārair ity[2]-evam-ādi-vacanāt. ālaṃbana-bheda-bhinnā api. *bhāvāgrika-duḥkha-samuday'ālaṃbanair* ity[3]-evam-ādi-vacanāt. *dvāpaṃcāśad* iti. ādito dvy-aṣṭāv iti ṣoḍaśa. prathama-dhyāna-nirodh'ālaṃbanāś catvāro yāvan mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra iti [4]nava-catuṣkāṇi[4] ṣaṭtriṃśat. ṣoḍaśa ca ṣaṭtriṃśac ca dvāpaṃcāśad bhavaṃti. *yathā 'nāgamya-saṃgṛhīta* iti vistaraḥ. maulaṃ dhyānam anāgamyâpraviśyôtpadyata ity anāgamyaṃ. yena prakāreṇânaṃtarôktenânāgamya-saṃgṛhītā dvāpaṃcāśad vajrôpamā bhavaṃti. tenâiva prakāreṇa dhyānâṃtara-saṃgṛhītā dvāpaṃcāśad bhavaṃti. kathaṃ kṛtvā. dhyānâṃtara-saṃgṛhītā bhāvāgrika-duḥkha-samudayânvaya-jñā-

[1] Kārikā VII, 9[ade]. [2] 論二十四 11[a1]. [3] l. c. [4]....[4] na cat° MSS. bṣi-tshan dgu.

n'ākāraiḥ saṃprayuktā aṣṭau. nirodha-mārga-dharma-jñān'[Tib. 232b]ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ saṃprayuktāḥ prathama-dhyāna-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-nirodh'ālaṃbanāś catvāraḥ. mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ. kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanāt. ta ime jñān'ākār'ālaṃbana-bheda-bhinnā dvāpaṃcāśad bhavaṃti. yathā dhyānâṃtara-saṃgṛhītā evaṃ prathama-dhyāna-saṃgṛhītā dvāpaṃcāśāt. *yāvac caturtha-dhyāna-saṃgṛhītā* dvāpaṃcāśad iti. *yathāsaṃkhyam* iti vistaraḥ. *ākāś'ānaṃty'āyatana-saṃgṛhītā aṣṭāviṃśatiḥ. vijñān'ānaṃty'āyatana-saṃgṛhītāś caturviṃśatiḥ. ākiṃcany'āyatana-saṃgṛhītā viṃśatiḥ.* bhavâgra ārya-mārgo nâstîti tat-saṃgṛhītā na saṃtîti na ciṃtyaṃte. *teṣu dharma-jñānasyâbhāvād* iti. teṣv ākāś'ānaṃty'āyatan'ādiṣu dharma-jñānasyâbhāvāt. dharma-jñānasya ṣaḍ-bhūmikatvāt. tasmān nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭau na bhavaṃti. *adho-bhūmi-nirodh'ālaṃbanasya cânvaya-jñānasyâ*[1]*bhāvāt.* nirodhânvaya-jñān'ākāraiḥ saṃprayuktāś catur-dhyāna-nirodh'ālaṃbanāḥ ṣoḍaśa punar na bhavaṃtîty aṣṭāviṃśatir bhavaṃti.[1] dvāpaṃcāśato 'ṣṭau ṣoḍaśa cânvâpanīyêti kṛtvā.[2] katham. ākāś'ānaṃty'āyatana-saṃgṛhītā[3] bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ [Tib. 233a] saṃprayuktā ākāś'ānaṃty'āyatan'ādi-nirodh'ālaṃbanāḥ ṣoḍaśa. mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra iti. ta ime jñān'ākār'ālaṃbana-bheda-bhinnā aṣṭāviṃśatir bhavaṃti. evaṃ vijñān'ānaṃty'āyatana-nirodh'ālaṃbanāś caturo 'panīya caturviṃśatir yojyāḥ. ākiṃcany'āyatana-saṃgṛhītā vijñān'ānaṃty'āyatana-nirodh'ālaṃbanān apy aparān apanīya viṃśatir iti. kiṃ punaḥ kāraṇaṃ sva-bhūmy-ūrdhva-bhūmika-nirodham ev' ālaṃbaṃta ārūpyā nâdho-bhūmikaṃ dhyānavat. na hy adho-bhūmikaṃ duḥkham anālaṃbya tan-nirodhaḥ śakyam ālaṃbituṃ. duḥkhaṃ ca sarvaṃ s'āsravam eva. eṣa[4] ca niyamaḥ.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

ity[5] etat kāraṇaṃ. dhyānānāṃ tu samast'ālocanatvān na pratiṣedhaḥ. vakṣyati hi

dhyānaṃ sad[6]-viṣayaṃ śubham

iti.[7] atha kasmān nirodham ev' ālaṃbaṃte na punar duḥkhaṃ samudayaṃ vā. bhavâgrād adho-bhūmer[8] vītarāgatvāt. tasya hi bhāvāgrika eva navamaḥ prakāro vajrôpama-vadhyo 'vaśiṣṭa iti. *adho-bhūmi-pratipakṣ'ālaṃbanaṃ tu bhavatîti* anvaya-jñānam adhikṛtaṃ. tac ca vajrôpama-samādhi-saṃprayuktaṃ veditavyaṃ. *tasya pratipakṣasya anyonya-hetutvād* iti

[1]....[1] om. C. [2] °tī N. [3] hṛtvā N. [4] eṣu MSS. ḥdi. [5] Kārikā VIII, 21cd. [6] ṣad N, ṣaḍ C. yod. [7] Kārikā VIII, 21b. [8] °mi MSS.

[Tib. 233b] anyonyaṃ nava-bhūmis tu mārgaḥ samaviśiṣṭayor iti[1] vacanāt. sarvaṃ hi mārgânvaya-jñānaṃ nava-bhūmikânvaya-jñāna-pakṣ'ālaṃbanam iti.

yeṣāṃ tv iti vistaraḥ. yeṣām Ābhidhārmikānāṃ *mārgânvaya-jñānam api* na kevala-nirodhânvaya-jñānam *ekâika-bhūmi-pratipakṣ'ālaṃbanam iṣṭaṃ. teṣām aṣṭāviṃśatim adhikān prakṣipya anāgamya-saṃgṛhītā aśītir vajrôpamā bhavaṃti.* katham kṛtvā. pūrvakāḥ kṛtsnasyânvaya-jñāna-pakṣyasy' ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ. idānīm ekīya-matenâikâika-bhūmi-pratipakṣ'ālaṃbanā api vyavasthāpyaṃte. anāgamya-saṃgṛhītāḥ prathama-dhyāna-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāraḥ. evaṃ yāvad ākiṃcany'āyatana-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāra ity evam aṣṭāviṃśatir adhikā bhavaṃti. evam aṣṭāviṃśatim adhikān prakṣipya dvāpaṃcāśad aśītir bhavaṃti. kiṃ punaḥ kāraṇaṃ bhavâgra-pratipakṣ'ālaṃbanā mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāro na gaṇyaṃte. āha. na bhavâgra-saṃgṛhīto 'nāsravo mārgo bhavâgra-pratipakṣo 'sti. prathama-dhyāna-bhūmikas tv asti. yāvad ākiṃcany'āyatana-bhūmika iti. tasmāt tad-bhūmi-pratipakṣ'ālaṃbanā evôktāḥ. na bhavâgra-pratipakṣ'ālaṃbanā iti. apare punar vyācakṣate. yeṣāṃ tu mārgânvaya-jñānam apy ekâika-bhūmi-pratipakṣ'[Tib. 234a]ālaṃbanam iṣṭaṃ. yathā nirodhânvaya-jñānam iṣṭaṃ ity abhiprāyaḥ. teṣāṃ bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodha-mārga-dharma-jñān'ākāraiḥ saṃprayuktā aṣṭau. nirodhânvaya-jñān'ākāraiḥ saṃprayuktāḥ prathaṃa-dhyāna-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-nirodh'ālaṃbanāś catvāra iti dvātriṃśad bhavaṃti. evaṃ mārgânvaya-jñān'ākārair api saṃprayuktās tathâiva dvātriṃśad iti kṛtvā. aṣṭāviṃśatim adhikān prakṣipyânāmya-saṃgṛhītā aśītir vajrôpamā bhavaṃtîti. teṣāṃ hi ye hi kṛtsnasyânvaya-jñāna-pakṣasy' ālaṃbanān[3] mārgânvaya-jñān'ākāraiḥ saṃprayuktāś catvāras te na saṃti. bhavâgra-pratipakṣ'ālaṃbanās tu tat-sthāne bhavaṃtîty ato aśītir vajrôpamā bhavaṃtîti. *evaṃ yāvac caturtha-dhyāna-saṃgṛhītāḥ.* katham. aṣṭāviṃśatim adhikān prakṣipya dhyānâṃtara-saṃgṛhītā aśītir vajrôpamā bhavaṃti. yathā dhyānâṃtara-saṃgṛhītāḥ. evaṃ prathama-dvitīya-tṛtīya-caturtha-dhyāna-saṃgṛhītā pratidhyānam aśītir vajrôpamā bhavaṃti. *ākāś'ānaṃty'āyatan'ādiṣv* iti. bhavâgra-varjyeṣu triṣv ārūpyeṣu *yathākramaṃ catvāriṃśat dvātriṃśac caturviṃśatiś ca bhavaṃti.* katham kṛtvā. [Tib. 234b] ākāś'ānaṃty'āyatane tāvad aṣṭāviṃśatyāṃ vajrôpameṣv ākāś'ānaṃty'āyatana-pratipakṣ'ā-

[1] Kārikā II, 53cd. [2]....[2] om. C. [3] °banā MSS.

laṃbanān mārgânvaya-jñān'ākāraiḥ saṃprayuktāṃś caturaḥ prakṣipya yāvad ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś catura iti. dvādaśa prakṣipya catvāriṃśad bhavaṃti. evaṃ caturviṃśatyāṃ vijñān'ānaṃty'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipy' ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipya dvātriṃśad bhavaṃti. evaṃ viṃśatyāṃ ākiṃcany'āyatana-pratipakṣ'ālaṃbanāṃś caturaḥ prakṣipya caturviṃśatir bhavaṃti. āha. nanv apadiṣṭam adho-bhūmi-pratipakṣ'ālaṃbanaṃ tu bhavati. tasyânyonya-hetutvād iti. atha kasmāt sva-bhūmy-ūrdhva-bhūmi-pratipakṣ'ālaṃbanā evôktā ākāś'anaṃty'āyatan'ādi-saṃgṛhītāḥ. nâdho-bhūmi-pratipakṣ'ālaṃbanā iti. atrôcyate. aviśeṣya nava-bhūmikam anvaya-jñāna-pakṣaṃ mārgam adho-bhūmi-pratipakṣ'ālaṃbanaṃ bhavatîty uktaṃ. na punar ākāś'ānanty'āyatan'ādi-saṃgṛhītasyâdho-bhūmi-pratipakṣ'ālaṃbanaṃ. kiṃ tarhi. sva-bhūmy-ūrdhva-bhūmika-[1]pratipakṣ'ālaṃbanaṃ eva. tatrâviśeṣa[1]-rūpeṇâdhar'ālaṃbanam anvaya-jñānaṃ bhavati. na viśeṣa-sva-rūpeṇa. sva-bhūmy-ūrdhva-bhūmy-ālaṃbanaṃ tu viśeṣa-rūpeṇâpi bhavatîti. eṣa tu pūrvako Vaibhāṣikāṇāṃ sthāpanā-pakṣaḥ. sāmānya-rūpeṇâiva sarvam anvaya-jñāna-pakṣam ālaṃbate 'nvaya-jñānam iti. [Tib. 235ª] tathā hy ācārya-Saṃghabhadreṇôktaṃ.[3] sarvaṃ hi mārgânvaya-jñānaṃ[4] nava-bhūmikânvaya-jñāna-pakṣ'ālaṃbanam iti. apare tv evaṃ vyācakṣate. bhāvāgrika-duḥkha-samudayânvaya-jñān'ākāraiḥ saṃprayuktā aṣṭāu. nirodhânvaya-jñān'ākārâiḥ saṃprayuktā ākāś'ānaṃty'āyatana-nirodh'ālaṃbanāś catvāraḥ. evaṃ yāvad bhāvāgrika-nirodh'ālaṃbanāś catvāra iti ṣoḍaśa. mārgânvaya-jñān'ākārair api saṃprayuktā ākāś'ānaṃty'āyatana-pratipakṣ'ālaṃbanāś catvāraḥ. evaṃ yāvad bhavâgra-pratipakṣ'ālaṃbanāś catvāra iti ṣoḍaśa. ta ete dvi-ṣoḍaśa pūrvôktāś câṣṭāv iti. catvāriṃśad ākāś'ānaṃty'āyatana-saṃgṛhītā vajrôpamā bhavaṃti. vijñān'ānaṃty'āyataha-saṃgṛhītā dvātrimśat. ākāś'ānaṃty'āyatana-nirodha-pratipakṣ'ālaṃbanān aṣṭāv-apanīyêti. ākiṃcany'ātana-saṃgṛhītāś caturviṃśatiḥ. vijñān'ānaṃty'āyatana nirodha-pratipakṣ'ālaṃbanān apy aparān aṣṭāv apanīyêti. bhavâgrasyâpi hi te 'dho-bhūmikaṃ pratipakṣa-mārgam ācakṣata iti.

*punar gotrêndriya-bhedād bhūyāṃso bhavaṃtî*ti. kathaṃ. ye tāvad aṣṭau sarva-prathamā uktāḥ. teṣāṃ. yo bhāvāgrika-duḥkh'ālaṃbano 'nity'ākāra-saṃprayukto [Tib. 235ᵇ] vajrôpamaḥ. tasya ṣaḍ-gotra-bhedāt ṣoḍhā-bhedaḥ. evaṃ duḥkh'ādy-ākāra-saṃprayuktānāṃ trayāṇāṃ pratyekaṃ ṣoḍhā-bhedaḥ. teṣām

[1]....[1] °banaṃ tad idam aparikramatevôktaṃ bhavati aviśeṣa (!) MSS. gñen-po kho-na-la dmigs-pa yin-no. de-la....khyad-par-med-paḥi. [2] °kramat MSS. [3] I can not yet identify this passage. [4] °na MSS.

pai pratyekaṃ mṛdu-madhyâdhimātrêndriya-bhedād bhedaḥ. yathā câiṣāṃ pratyekaṃ gotrêndriya-bhedāḥ. evaṃ bhāvāgrika-samuday'ālaṃbanānāṃ caturṇāṃ pratyekaṃ ṣaḍ-gotra-bhedāt ṣoḍhā-bhedaḥ. indriya-bhedāc ca tridhā-bhedaḥ. yathā câiṣām aṣṭānāṃ gotrêndriya-bhedāt pratyekaṃ ṣoḍhā tridhā ca bhedaḥ. evaṃ sarveṣām anāgāmya-saṃgṛhītānāṃ jñān'ākār'ālaṃbana[1]-bheda-bhinnānāṃ yāvad ākiṃcany'āyatana-saṃgṛhītānāṃ gotrêndriya-bhedād bhedaḥ. anayā vartanyā yojyaḥ. evaṃ vā yojyaḥ. prathame pakṣe dvāpaṃcāśad anāgāmya-saṃgṛhītāḥ. yāvad viṃśatir ākiṃcany'āyatana-saṃgṛhītā ity abhisamasya caturaśītir uttarāṇi trīṇi satāni vajrôpamānāṃ bhavaṃti. tāni ṣaḍ-guṇīkṛtya tri-guṇīkṛtya ca ṣaṭsahasrāṇi navaśatāni dvādaśôttarāṇi bhavaṃti. dvitīya-pakṣe yatr' ādito 'śītiḥ. yāvad ākiṃcany'āyatane caturviṃśatir iti. eka-piṇḍataḥ ṣaṭsaptaty-uttarāṇi paṃcaśatāni bhavaṃti. gotrêndriya-bhedāt ṣaṭ-guṇīkṛtya tri-guṇīkṛtya ca. daśa-sahasrāṇi aṣṭaṣaṣṭy-uttarāṇi ca trīṇi śatāni vajrôpamānāṃ [Tib. 236ª] bhavaṃtîti.

ata eva tat kṣaya-jñānam iti. kuta ity āha. *sarv'āsrava-kṣaya-prāpti-saha-jatvāt prathamata* iti. yasmāt sarv'āsrava-kṣaya-prāptyā saha jātaṃ tat-prathamato jñānaṃ. tasmāt kṣaya-jñānam ity ucyate. madhya-pada-lopāt. nairukti-vidhānato vā. sarva-grahaṇaṃ srotaāpann'ādi-jñāna-viśeṣaṇârthaṃ. prathamato-grahaṇam anutpāda-jñān'ādi-viśeṣaṇârthaṃ. saṃketâpekṣayā hi-śabda-pravṛttiḥ. *ata eva sa* iti. svârtha-parisamāpteḥ. *sa parârtha-karaṇârhattvād arhan.* parârtha-karaṇa-yogyatvād ity arthaḥ. *sarva-sarāga-pūjā'rhattvāc* cêti. sarāgāḥ pṛthag-jana-śaikṣāḥ teṣāṃ sarveṣāṃ pūjām arhatîty arhan. *siddhaṃ bhavatî*ti. kiṃ siddhaṃ bhavatîty āha. *anye sapta pūrvôktāḥ pudgalāḥ śaikṣā* iti. trayaḥ phala-sthāś catvāraś ca pratipannakā uktāḥ. asāv evâśaikṣa ity avadhāraṇād etad-anye āryāḥ śaikṣā iti siddhaṃ.

kena te śaikṣā iti. kena kāraṇena te sapta pudgalāḥ śaikṣā ity ucyaṃta ity āha. *āsrava-kṣayāya nityaṃ śikṣaṇa-śīlatvād* iti. śikṣā śīlam eṣām iti śaikṣāḥ. śīlaṃ. chattr'ādibhyo ṇa iti[2] lakṣaṇāt. kva śikṣaṇa-śīlāḥ. śikṣā-traye. [Tib. 236ᵇ] kiṃ śikṣā-trayam. *adhiśīlam adhicittam adhiprajñaṃ ca.* kiṃ-svabhāvās tā ity āha. *tāḥ punaḥ śīla-samādhi-prajñā-svabhāvā* iti. śīle śīkṣā adhiśīlam evaṃ yāvat prajñāyāṃ śikṣêty adhiprajñam iti. avyayaṃ vibhaktāv ity avyayībhāva-samāsaḥ. śikṣā-kriyāṇāṃ tv avyatirekāc chīl'ādi-svabhāvāḥ śikṣā iti vyācaṣṭe. *pṛthagjano 'pi śaikṣaḥ prāpnotî*ti. pṛthagjano 'pi vinayôktāsu śikṣāsu śikṣata iti. *na. yathābhūtaṃ-satyâprajñānāt.* nâitad evaṃ. kasmāt. yathābhūtaṃ satyānāṃ duḥkh'ādīnāṃ aprajñānād anavabodhāt. tad dhi bhikṣavo

[1] °nā MSS. [2] Pāṇini IV, 4, 61 & 62.

dṛṣṭaṃ yad āryayā prajñayêti vacanāt. tathā hi sūtre adhiśīlam adhicittaṃ vā śikṣāṃ vistareṇôktvā 'ha. adhiprajñaṃ śikṣā katamā. idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkhanirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. yathābhūtasatya-prajñānāt. yatra ca śikṣitāḥ śīl'ādiṣu. tatra punar a-para-śikṣaṇāt. prātimokṣa-saṃvara-parityāgataḥ uṣmagat'ādi-parihāṇitaś c' āryaḥ punar yady api kiṃcit parityajati. na tu sarvaṃ. [Tib. 237ª] na hy āryasya kadācid api śikṣātrayaṃ nâstîti. *prakṛti-stha ārya* iti. asamāhitâvasthā sattvānāṃ prakṛtiḥ. tatrastha āryaḥ piṇḍapāta-cār'ādi-gataḥ. *na śikṣaṇa-śīla* iti. na śaikṣaḥ syād ity abhiprāyaḥ. *āśayata* iti chandataḥ. *sthitâdhvagavat.* adhva-ga ucyate yo 'dhvānaṃ gacchati. saṃsthito 'py adhva-ga ity ucyate. gaman'āśasyâparityāgāt. tadvat. *prāpty-anuśaṃgataś ca.* śīla-samādhi-prajñānāṃ ca prāptayaḥ prakṛtisthasyâpy[1] anuśajyaṃte. tasmāt prakṛti-stho 'pi nâśikṣaṇa-śīla evêti.

śaikṣâśaikṣa-nirdeśa-praśaṃgenêdam ucyate. *atha śaikṣā dharmāḥ katamā* ity-ādi. *śaikṣasyânāsravā dharmāḥ* saṃskṛta-svabhāvāḥ. evam *aśaikṣasyâśaikṣā dharmāḥ.*

nirvāṇaṃ kasmān na śaikṣaṃ. yac chaikṣeṇa prāptam ity abhiprāyaḥ. *aśaikṣa-pṛthagjanayor api tad-yogād* iti. pṛthagjano 'pi laukika-mārga-prāptena nirvāṇena yujyate.

praṭhamaḥ pratipannaka iti. darśana-mārga-sthaḥ. *śeṣāṇām* iti vistaraḥ. *śeṣāṇāṃ pratipannakānāṃ* sakṛdāgāmy-anāgāmy-arhattva-phala-pratipannakānāṃ *tri-phala-sthâvyatirekāt.* [Tib. 237ᵇ] srotaāpatti-sakṛdāgāmy-anāgāmi-phala-stheḥbhyo 'vyatirekāt. sakṛdāgāmi-pratipannak'ādayaḥ srotaāpann'ādibhyo nânya ity arthaḥ. *anupūrvâdhigamaṃ praty evam ucyata* iti. anupūrveṇa catuḥ-phalaprāptiṃ praty ucyate. dravyata paṃcêti. *bhūyaḥ-kāma-vītarāgau* tu syātāṃ. bhūyo-vītarāgaḥ kṣīṇa-ṣaṭ-prakāraḥ. kāma-vītarāgaḥ[2] kṣīṇa-nava-prakāraḥ. *darśana-mārge* darśana-mārgâvasthāyāṃ yathākramaṃ *sakṛdāgāmy-anāgāmi-phala-pratipannakau syātāṃ. na ca srotaāpanna-sakṛdāgāminau.* kiṃ tarhi. tadvyatiriktau. tathā ca sati dravyataḥ sapta bhavaṃti. srotaāpatti-sakṛdāgāmyanāgāmi-phala-pratipannakās trayaś catvāraś ca phala-sthā ity arhattva-phala-pratipannaka eko 'nāgāmi-phalasthān na vyatirikta ity avagaṃtavyaṃ.

(47ᵃᵇ) *dvividho hi bhāvanā-mārga ukta* iti.

dvividho bhāvanā-mārgo darśan'ākhyas tv anāsrava

iti[3] vacanāt. *tat-kleśânuśayitatvād* iti. yasmāt tad-bhūmikaḥ kleśas tatra laukike mārge ālaṃbanato 'nuśayitaḥ. *yo hi kleśa* iti vistareṇa sādharmya-vaidharmya-dṛṣṭâṃtaṃ darśayati. *yo yad-bhūmiko mārgaḥ. na sa tad-bhūmika-kleśapratipakṣaḥ.* [Tib. 238ª] tat-kleśânuśayitatvāt. asamāhita-tad-bhūmika-dharmâṃtaravat. vaidharmyeṇa tûpari[1]-sāmaṃtaka-mārgavad anāsravavat pratipakṣamārgavad vā. *laukikenâpi vairāgyam* iti. upari-bhūmi-sāmaṃtakena. *lakôttareṇâpî*ti. tat-pratipakṣeṇa svâdhara-bhūmikenânāsraveṇa mārgeṇa.

(47ᶜᵈ) *laukiken' ārya-vairāgya*

iti. tad-yathā srotaāpannaḥ śamatha-caritaḥ. laukikena mārgeṇa vairāgyaṃ gacchataḥ pratiprakāraṃ *viśaṃyoga-prāptayaḥ* s'āsravo 'nāsravaś côtpadyaṃte.

dhyānaṃ niśrityêti. yasmāc chaikṣaḥ ṣaḍ bhūmīr niśrityêndriyāṇi saṃcarati. n' ārūpyam iti.

aśaikṣo nava niśritya bhūmīḥ śaikṣas tu ṣaḍ

iti[2] vacanāt ten' āha. *yo dhyānaṃ niśrityêndriyāṇi saṃcarati. sa kṛtsna-pūrva-mārga-tyāgād* ārūpya-mārgāṇāṃ mṛdv-indriya-saṃgṛhītānāṃ pūrva-labdhānāṃ tyāgāt. *keva-phala-mārga-lābhāc ca* kevalasyânāgāmi-phalasya tīkṣṇêndriya-svabhāvasya lābhāt.

sa viśeṣaṃ phalaṃ tyaktvā phalam āproti vardhayann

iti[3] vacanāt. *ūrdhva-bhūmika-kleśa-visaṃyogena* ārūpyâvacara-kleśa-visaṃyogenâ-*samanvāgataḥ syāt.* ayaṃ câparo doṣaḥ. *tyakte ca tasminn* ūrdhva-bhūmi-kleśa-visaṃyoge [Tib. 238ᵇ] *taiḥ kleśair* ūrdhva-bhūmikaiḥ *samanvāgataḥ syād* iti.

bhavâgrârdha-vimuktôrdhva-jātavat tv asamanvaya

ity ardhena vimukto 'rdha-vimuktaḥ. bhavâgrād ardha-vimukto bhavâgrârdha-vimuktaḥ. ūrdhvaṃ jāta ūrdhva-jātaḥ. bhavâgrârdha-vimuktaś cârdhva-jātaś ca bhavâgrârdha-vimuktôrdhva-jātau. tayor ivêti. bhavâgrârdha-vimuktôrdhva-jātavat. samanvayas taiś tasyêti vākya-śeṣaḥ. tu-śabdaḥ pūrva-doṣa-vyāvartanârthaḥ. tam arthaṃ vivṛṇvann āha. *asatyām* iti vistaraḥ. *asatyām api tasya pudgalasya laukikyāṃ visaṃyoga-prāptau. na taiḥ kleśaiḥ samanvāgamaḥ syāt. tad-yathā bhavâgrârdha-prakāra-vimuktasyêti* vistaraḥ. tasya hi *laukikī* bhavâgrârdha-prakāra-*visaṃyoga-prāptir nâsti.* tat-pratipakṣa-laukika-mārgâbhāvāt. *lokôttarā ca* tad-visaṃyoga-*prāptir* dhyānaṃ niśrityêndriya-saṃcāreṇa *tyaktā syāt. na ca punas tair* bhāvāgrika-*kleśa*-prakāraiḥ *samanvāgamo bhavatî*ty abhyupagamyate bhavadbhiḥ. tadvad asya syāt. *yathā ca pṛthagjanasya prathama-dhyāna-bhūmer ūrdhvaṃ jātasya* dvitīya-dhyān'ādy-upapannasya. *kāmâvacara-kleśa-visaṃyoga-prāpti-tyāgāt.* prathama-dhyāna-bhūmikāyā visaṃyoga-prāpter

[1] sthasyāp N, sthasvāp C. gnas kyaṅ. [2] °gasya MSS. ḥdod-chags daṅ bral-ba ni. [3] Kārikā VI, 1ᶜᵈ.

[1] bhūp° MSS. [2] Kārikā VI, 64ᵃᵇ. [3] Kārikā VI, 64ᶜᵈ.

bhūmi-saṃcāra-hānibhyāṃ dhyān'āptaṃ tyajyate śubhaṃ.
tath' ārūpy'āptam

iti[1] niyamāt tyāgo bhavati. tasmān *na punas taiḥ* kāmâvacaraiḥ [Tib. 239ᵃ] *kleśaiḥ samanvāgamo bhavatî*ty abhyupagamyate. *tadvad asyâpi* pudgalasya *syāt.* pṛthagjanasyêti-grahaṇaṃ. yasmād āryasya laukikena mārgeṇa kāma-dhātor ūrdhvaṃ vā vairagyaṃ gacchataḥ kleśa-visaṃyoga-prāptir laukikī lokôttarā ca bhavati. tatra yā laukikī kāmâvacara-kleśa-visaṃyoga-prāptiḥ. tasyāḥ prathama-dhyāna-bhūmer ūrdhva-jātasya bhūmi-saṃcāreṇa tyāgo bhavati na lokôttarāyāḥ.

ārye tu phal'āpty-uttapti-hānibhir

iti[2] tyāga-niyamāt. tasyāṃ ca satyāṃ lokôttarāyāṃ prathama-dhyānād ūrdhvaṃ jātasyâpy āryasya na punas taiḥ samanvāgamaḥ saṃbhavati. na tv evaṃ pṛthagjanasyêti pṛthagjana-grahaṇaṃ. *tasmād ajñāpakam etat.* tyakte kleśâsamanvayād iti yad uktaṃ.

(48) *sarvata*

iti. svôrdhvâdho-bhūmitaḥ. tasya s'āsravânāsravatvāt.

(49) *upekṣêndriya-sāmānyād* iti. caturtha-dhyān'ādi-samāpatti-tat-sāmaṃtakayor upekṣêndriyaṃ tulyam iti. *kaścin na śaknotî*ti mṛdv-indriyaḥ. *indriya-saṃcārasya duṣkaratvād* iti. upekṣêndriyânaṃtaraṃ sukhêndriyasya saumanasyêndriyasya vā duṣkaratvāt. maula-sāmaṃtakayor upekṣêndriya-sāmānye sati kim arthaṃ maulād evâṃtyaṃ *vimukti-mārgaṃ saṃmukhī-karoti.* na sāmaṃtakāt. vītarāga-bhūmi-bāhumānyāt. [Tib. 239ᵇ] *nâdharāyā vītarāgatvād* iti. tat-sāmaṃtakena vā 'dho-vairāgyasya kṛtatvāt. *saty'ākāra-pravṛttā* iti. anity'ādy-ākāra-pravṛttāḥ.

(50) *saṃbhavata* iti. yady adharāṃ bhūmim audārikataḥ paśyaṃty ūrdhvaṃ tad-viparyayeṇa śāṃtata ity eke. apare vyācakṣate. śāṃt'ādy-ākārāṇāṃ kadācid ekenâpy ākāreṇ' ākārayaṃti. nâvaśyaṃ samastair iti. *audārikata* iti. audārikam ity audārikataḥ. *aśāṃtatvād audārikataḥ.* katham aśāṃtā 'dharā bhūmiḥ. *mahā'bhisaṃskārataratvāt.*[3] idaṃ mahā'bhisaṃskāraṃ yatna-sādhyaṃ mārgeṇa sahâdharaṃ sthānaṃ. idam api mahā'bhisaṃskāraṃ saha mārgeṇôrdhvaṃ sthānam. idam anayor atiśayenêti mahā'bhisaṃskārataraṃ. tad-bhāvaḥ. tasmāt. khilaṃ durbhedaṃ. kutsitaṃ khilaṃ duḥkhilam iti *duḥkhilataḥ.* katham *apraṇītā* 'dharā bhūmir ity āha. *bahu-dauṣṭhulyataratvena pratikūla-bhāvād* iti. dauṣṭhulyaṃ kāya-cittayor akarmaṇyatā kleśânukūlatêty arthaḥ. bahu-

[1] Kārikā IV, 41ᵃᵇᶜ. [2] Kārikā IV, 41ᶜᵈ [3] °skāratvāt MSS. mñon-par ḥdu-byed-pa śin-tu che-ba ñid-kyis-te.

dauṣṭhulyam asyêti. bahu-dauṣṭhulyam. idam api bahu-dauṣṭhulyaṃ samārgam adharaṃ sthānaṃ. idam api bahu-dauṣṭhulyaṃ samārgam ūrdhvaṃ sthānam. idam anayor atiśayenêti bahu-dauṣṭhulyataraṃ. tad-bhāvāt. [Tib. 240ᵃ] *sthūla-bhittikata* iti. sthūla-bhittika-bhāvena. *tayâiva-tad-bhūmy-aniḥsaraṇāt.* tayâiva bhūmyā tasyā eva bhūmer aniḥsaraṇāt. *bhitty-aniḥśaraṇavat.* yathā tayâiva bhittyā tasyā eva bhitter aniḥsaraṇaṃ. tad-avaṣṭabdh'ākāśa-deśāt. *teṣāṃ*[1] *viparyayeṇê*ti. alpâbhisaṃskāratvāt alpa-dauṣṭhulyataratvenâpratikūla-bhāvāt tayā bhūmyā tad-bhūmi-niḥsaraṇād yathākramaṃ *śāṃta-praṇīta-niḥsaraṇ'ākārāḥ.*

(51) *gatam ānuṣaṃgikaṃ. idam vaktavyam* iti. kṣaya-jñānâṃtarā-bhāvi vaktavyam. anuṣaṃgeṇa tu laukik'ānaṃtarya-vimukti-mārga-lakṣaṇa-nirdeśa iti.

yady akopyaḥ kṣaya-jñānād anutpāda-matir

iti. apunaḥ-kartavyatā-jñānaṃ. tad asya tadānīm utpadyate. *parihāṇi-saṃbhavād* iti. kleśôtpādâvakāśo 'stîti nâsyânutpāda-jñānam utpadyate. kiṃ kāraṇaṃ. parihāṇi-saṃbhavāt. yasmād asya parihāṇiḥ saṃbhavati. yasya punar anutpāda-jñānaṃ. na tasya parihāṇir iti.

(52) *tena hi śramaṇo bhavatî*ti. śrāmaṇya-yogāc chramaṇo bhavati. yathā śauklya-yogāc chuklaḥ paṭa iti. *śamayati kleśān* iti śramaṇaḥ. *tan-niṣyanda-puruṣakāra-phalatvād* iti. tasya śrāmaṇyasy' ānaṃtarya-mārga-lakṣaṇasya yathāyogaṃ vimukti-margā asaṃskṛtāni ca [Tib. 240ᵇ] niṣyanda-phalatvāt puruṣakāra-phalatvāc ca. vimukti-mārgās tasya niṣyanda-phalaṃ puruṣakāra-phalaṃ ca. asaṃskṛtāni[2] puruṣakāra-phalam eva.

yad-balāj jāyate yat tat phalaṃ puruṣakāra-jaṃ.[3]

yad-balāt prāpyate ca yat tac ca puruṣakāra-phalam iti kṛtvā.

(53) *evaṃ tarhî*ti vistaraḥ. yathā pṛthagjanasya Pāṇineḥ pravacane upasaṃkhyānaṃ kriyate. evaṃ sarvajñasyâpi buddhasyôpasaṃkhyānaṃ kartavyam upajāyata iti vākyârthaḥ. *pūrva-mārga-tyāga* iti vistaraḥ. *pūrva-mārga-tyāgaḥ pratipannaka-mārga-tyāgāt. apūrva-mārga-prāptiś ca phala-mārga-lābhād* iti. *sarvasyâika-prāpti-lābhād* iti. sarvasya darśana-heya-prahāṇasyaikā[4] bhāvanā-mārga-saṃgṛhītā prāptiḥ srotaāpatti-phala-prāpti-kāle labhyate. tathā sakṛdāgāmi-phala-prāpti-kāle darśana-heya-prahāṇasya ṣaḍvidha-bhāvanā-mārga-heya-prahāṇasya ca sarvasyâikā sakṛdāgāmi-phala-saṃgṛhītā prāptir labhyate. evam anāgāmy-arhattva-phalayor api yojyaṃ. *caturvidhānāṃ dharmânvaya-jñānānāṃ* iti. satya-bhedāc caturvidānāṃ dharma-jñānānām anvaya-jñānānāṃ ca tathâiva ca-

[1] yeṣ° MSS. de-dag-las. [2] saṃsk° MSS. ḥdus ma-byas-rnams. [3] Kārikā II, 59ᵃᵇ. [4] °kaṃ MSS.

turvidhānām iti. *yugapad-aṣṭa-jñāna-lābhaḥ.*

(54) *laukika-mārga-prāptaṃ phala-dvapam* iti. sakṛdāgāmi-phalam [Tib. 241ª] anāgāmi-phalaṃ ca. tad dhi laukikenâpi mārgeṇa prāptaṃ saṃbhavati. tat kathaṃ śrāmaṇyasyânāsrava-mārga-lakṣaṇasya phalaṃ yujyate. *darśana-mārga-phalam api prahāṇam* iti. *api*-śabdād bhāvanā-mārga-phalam api prahāṇaṃ gṛhyate. tasya dvi-prakārasyâpi prahāṇasya sakṛdāgāmi-phala-saṃgṛhītā 'nāgāmi-phala-saṃgṛhītā vā ekā prāptir labhyate. tasmād darśana-mārga-phala-prahāṇa-yogād asaṃskṛtaṃ sakṛdāgāmi-phalam anāgāmi-phalaṃ vā śrāmanya-phalaṃ bhavati. *yat trayāṇāṃ saṃyojanānāṃ prahāṇam* iti. tri-saṃyojana-prahāṇaṃ darśana-mārgeṇa. paṃcâvarabhāgīyâika-deśānāṃ[1] satkāya-dṛṣṭi-śīlavrataparāmarśa-vicikitsānāṃ darśana-mārgeṇâiva prahāṇaṃ. tasya prahāṇasya sakṛdāgāmy-anāgāmi-phalatve. kiṃ. kṛtaḥ prakṣepaḥ. tena jñāyate. prahāṇa-miśrī-karaṇād evam uktaṃ Bhagavatêti. *tad-balena parihīṇād*[2] iti.

laukikeñ' ārya-vairāgye visaṃyog'āptayo dvidhā

iti[3] tatrânāsravayā visaṃyoga-prāptyā tat prahāṇaṃ yal laukika-mārga-saṃprāptaṃ saṃdhāryate. prāpti-yogenâvaśyam upatiṣṭhata ity arthaḥ. [4]*mriyate na phala-bhraṣṭa* iti.[4] tad-abhāve[5] hi laukikasyêva parihīṇasya maraṇaṃ syāt. *tad-balenê*ty anāsrava-visaṃyoga-prāpti-[Tib. 241ᵇ]balenêty arthaḥ. sâiva ca vartamāna-laukika-mārgôpajanitā 'nāsravā prātir anāgataś[6] câṣṭâṃga ārya-mārgo laukikabalena prāpyamāṇaḥ saṃskṛtaṃ śrāmaṇya-phalaṃ vyavasthāpyamānaṃ na virudhyate. [7]sūtre tv asaṃskṛtaṃ[7] śrāmaṇya-phalam udgrāhyate. prādhānyāt. saṃskṛtam apy atrâiṣṭavyam iti.

(55, 56) *kleśānāṃ vāhanād brāhmaṇyam* iti. vāhitā anenânekavidhāḥ pāpakā akuśalā dharmā iti brāhmaṇaḥ. tad-bhāvo brāhmaṇyam anāsravo mārgaḥ. kathaṃ brahma-cakram ity āha. *brahma-cakraṃ tu brahma-vartanād* iti. yasmād brahmaṇā pravartitaṃ. tasmāt brahma-cakram iti. *anuttara-brāhmaṇya-yogād* iti. anuttarânāsrava-mārga-yogād ity arthaḥ. *eṣa hi bhagavān*[8] *brāhmê*ty etad udāharaṇaṃ Jīvakenôktam etat.

āśugatv'ādy-ar'ādibhir

iti. āśugatv'ādibhir ar'ādibhiś cêty arthaḥ. *āśugatvād* iti vistaraḥ. idaṃ mārgasya cakra-ratnena sādharmyam ucyate. yathā cakra-ratnam āśu-gam. evaṃ

[1] °nāṃ ca MSS. [2] yoṅs-su ñams-pa mi ḥchi-baḥi phyir = parihīṇo na mriyata? [3] Kārikā VI, 47ᶜᵈ. iti is wanting in MSS. Supplied from Tib. [4]....[4] ḥbras-bu ñams-pa ḥchi-ba med ces ḥbyuṅ-baḥi phyir = na mriyate phala-bhraṣṭa iti? And acc. to Tib. this passage would stand between 'saṃdhāryate' and 'prāpti-yogº' supra. [5] bhāve MSS. med-na. [6] anāsravaś MSS. ma-ḥoṅs-pa. [7]...[7] sūtremdhasaṃskº MSS. mdo-las ni....ḥdus ma-byas. [8] bhavān MSS. bcom-ldan ḥdas.

darśana-mārgaḥ. paṃcadaśabhiś citta-kṣaṇaiḥ satyâbhisamayād āśu-ga iti. *tyajana-kramaṇāt.* yathā tad anyaṃ deśaṃ tyajaty anyaṃ deśaṃ krāmati. [Tib. 242ª] evam ayam ānaṃtarya-mārgaṃ tyajati vimukti-mārgaṃ krāmati saṃmukhībhāvataḥ. satyâṃtara-tyajana-kramaṇād vā. *ajita-jaya-jitâdhyāvasanāt.* yathā tad ajitāni grāma-nigam'ādīni jayati. jitāni câdhyāvasati. evam ayam ānaṃtarya-mārgeṇâjitān satkāya-dṛṣty-ādīn kleśāṃ jayati tat-prāti-cchedāt. jitāṃś câdhyāvasati vimukti-mārgeṇa. kleśa-visaṃyoga-prāpti-sahôtpādāt. *utpatana-nipatanāc ca.* yathā ca tat kvacid utpatati kvacin nipatati. evam ayam ānaṃtarya-vimukti-mārgāṇāṃ punaḥ-punaḥ saṃmukhī-bhāvāt. kām'ādi-duḥkh'ādi-saty'ālaṃbanato vā yathāyogam utpatati ca. rūp'ārūpya-dhātv-ālaṃbanād utpatati. kāma-dhātv-ālaṃbanān nipatatîti.

samyag-dṛṣṭir iti vistaraḥ. iha śīlaṃ pratiṣṭhāya samādhi-lābhaḥ samādhi-lābhāt prajñā yathābhūtaṃ bhāvyata ity ataḥ *samyag-vāk-karmâṃt'ājīvā nābhi-sthānīyāḥ.* samyag-dṛṣty-ādīnāṃ tat-pratibaddha-vṛttitvāt śīlam ādhāra-bhūtam iti kṛtvā. *samādhir nemi-sthānīyas*[1] tenêtareṣām upagrahāt. *samyag-dṛṣty-ādayo 'ra-sthānīyaḥ.* [Tib. 242ᵇ] aravad[2] itaś câmutaś ca pravṛttatvāt. *kuta etad* iti. kiṃ sva-matam etad Vaibhāṣikāṇāṃ darśana-mārgo dharma-cakram ity āho-svid Āgamata iti. *tad-utpattau pravartitam* iti. darśana-mārgôtpattau pravartitaṃ dharma-cakram iti sūtre vacanāt. kathaṃ. Bhagavān [3]Bārāṇāsyāṃ viharati sma Ṛṣipatane Mṛgadāve. tatra Bhagavān paṃcakāṃ bhikṣūn āmaṃtrayate sma. idaṃ duḥkham ārya-satyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti. pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi. tat khalu duḥkham ārya-satyam abhijñayā parijñātavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādîti pūrvavat. tat khalu duḥkha-samudaya ārya-satyam abhijñayā prahātavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-nirodha ārya-satyam abhijñayā sākṣāt-kartavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvayitavyaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. [Tib. 243ª] tat khalu duḥkham ārya-satyam abhijñayā parijñātaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu duḥkha-samudaya ārya-satyam abhijñayā prahīṇaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu

[1] sthānīyāṣ N. [2] ārº MSS, [3] cf. 佛說三轉法輪經 (辰六、十七右).

duḥkha-nirodha ārya-satyam abhijñayā sākṣāt-kṛtaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. tat khalu punar duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvitaṃ mayêti pūrvam ananuśruteṣu dharmeṣu pūrvavat. yāvac ca mama bhikṣava eṣu caturṣv ārya-satyeṣv evaṃ tri-parivartaṃ dvādaś'ākāraṃ na cakṣur udapādi. na jñānaṃ na vidyā na buddhir udapādi.[1] na tāvad aham asmāt sa-devakāl lokāt sa-Mārakāt sa-Brahmakāt sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyā mukto niḥsṛto visaṃyukto viprayukto viparyāsâpagatena cetasā bahulaṃ vyahārṣaṃ. na tāvad aham anuttarāṃ samyak-saṃbodhim abhisaṃbuddho 'smîty adhyajñāsiṣaṃ. yataś ca mama bhikṣava eṣu caturṣv ārya-satyeṣv evaṃ tri-parivartaṃ dvādaś'ākāraṃ cakṣur udapādi yāvad buddhir udapādi. tato 'ham asmāt sadevakād yāvat viprayukto viparyāsâpagatena cetasā [Tib. 243^{b}] bahulaṃ vyahārṣaṃ. tato 'ham anuttarāṃ samyak-saṃbodhim abhisaṃbuddho 'smîti adhyajñāsiṣaṃ. asmin khalu punar dharma-paryāye bhāṣyamāṇe āyuṣmataḥ Kauṇḍinyasya virajo vigata-malaṃ dharmeṣu dharma-cakṣur utpannam aśīteś ca devatā-sahasrāṇāṃ. tatra Bhagavān āyuṣmaṃtaṃ Kauṇḍinyam āmaṃtrayate sma. ājñātas te Kauṇḍinya dharmaḥ. ājñāto me Bhagavan. ājñātas te Kauṇḍinya dharmaḥ. ājñāto me Sugata. ājñāta āyuṣmatā Kauṇḍinyena dharma[2] iti bhaumā yakṣāḥ śabdam udīrayaṃti ghoṣam anuśrāvayaṃti. etan mārṣā Bhagavatā Bārāṇasyām Ṛṣipatane Mṛgadāve tri-parivartaṃ dvādaś'ākāraṃ dharma-cakraṃ pravartitaṃ. apravartita-pūrvaṃ śramaṇena vā brāhmaṇena vā devena vā Mareṇa vā Brahmaṇā vā. kenacit punar loke sahadharmeṇa bahu-jana-hitāyêti vistaraḥ. tad evam *āryasya Kauṇḍinyasya darśana-mārga utpanne* devatābhir *uktaṃ Bhagavatā pravartitaṃ dharma-cakram* iti sūtra-vacanāt. darśana-mārgo dharma-cakram iti gamyate.

kathaṃ tri-parivartam iti vistaraḥ. *idaṃ duḥkham ārya-satyam* ity ekaḥ parivartaḥ. *tat khalu parijñātavyam* iti dvitīyaḥ. [3]*tat khalu parijñātam* iti tṛtīyaḥ.[3] *ity ete trayaḥ parivartāḥ. ekâikasmin parivarte* idaṃ duḥkham ity asmiṃś *cakśur udapādi jñānaṃ* [Tib. 244^{a}] *vidyā buddhir udapādî*ti[4] *catvāra ākārāḥ.* parijñātavyam ity asmin punaś catvāraḥ. parijñātam ity asmin punar api catvāraḥ. ity ete dvādaś'ākārāḥ. tatra pratyakṣârthatvād anāsravā prajñā cakṣuḥ. niḥsaṃśayatvāj[5] jñānaṃ. bhūtârthatvāt vidyā. viśuddhatvād buddhiḥ. viśuddhā dhīr buddhir iti nirukteḥ. punar bāhyakānāṃ satyeṣu darśanaṃ kudṛṣṭi-vicikitsā'vidyānām apratipakṣaḥ s'āsravaṃ cêti tato viśeṣaṇârthaṃ cakṣur-

[1] utp° MSS. [2] °rmā MSS. [3]....[3] om. MSS. de yoṅsu śes-so ṣes bya-ba ni gsum-pa yin-no.
[4] utp° MSS. [5] nis° MSS.

ādi-grahaṇaṃ punas triṣu parivarteṣu prathamaṃ darśanaṃ cakṣuḥ. yathā-dṛṣṭa-vyavacāraṇaṃ jñānaṃ. yāvad-bhāvikatām upādāya vidyā. yāvad-vidyamāna-grahaṇāt. yathāvad-bhāvikatām upādāya buddhiḥ. yathābhūtârthâvabodhāt. punar ananuśruteṣu dharmeṣv ānumānika-jñāna-pratiṣedhârthaṃ cakṣur ity āha. ādhimokṣika-jñāna-pratiṣedhârthaṃ jñānam iti. ābhimānika-jñāna-pratiṣedhârthaṃ vidyêti. s'āsrava-pratiṣedhârthaṃ buddhir iti. *prati satyam evaṃ bhavaṃtî*ti. ayaṃ duḥkha-samudaya ārya-satyaṃ. tat khalu prahātavyaṃ. tat khalu prahīṇam ity ete trayaḥ parivartāḥ. ekâikasmiṃ parivarte cakṣur udapādi jñānaṃ vidyā buddhir ity ete dvādaś'ākārāḥ. evaṃ nirodha-mārga-satye api yojye. āha. yadi prati satyam evaṃ bhavaṃti. trayaḥ parivartā dvādaśa c' ākārāḥ [Tib. 244^{b}] dvādaśa parivartāḥ aṣṭacatvāriṃśac c' ākārāḥ prāpnuvaṃti. kasmāt tri-parivartaṃ dvādaś'ākāram ity uktam. ata ucyate. *trika-dvādaśaka-sādharmyāt tu tri-parivartaṃ dvādaś'ākāram uktam* iti. *dvaya-sapta-sthāna-kauśala-deśanāvad* iti. dvaya-deśanāvat. sapta-sthāna-kauśala-deśanāvac ca. tad-yathā vistaram uktvā tena hi bhikṣo dvayaṃ te deśayiṣyāmi tac chṛṇu sādhu ca suṣṭhu ca manasi-kuru bhāṣiṣye. dvayaṃ katamat. cakṣū-rūpāṇi yāvan mano-dharmāś cêti. yathêha dvaya-sādharmyād dvayam ity uktam. evaṃ trika-dvādaśaka-sādharmyāt tri-parivartaṃ dvādaś'ākāram uktaṃ. yathā ca sapta-sthāna-kuśalo bhikṣuḥ rūpaṃ yathābhūtaṃ prajānāti. rūpa-samudayaṃ. rūpa-nirodhaṃ. rūpa-nirodha-gāminīṃ pratipadaṃ. rūpasy' āsvādaṃ c' ādīnavam ca. niḥsaraṇaṃ ca yathābhūtaṃ prajānātîti. sapta-sthāna-kuśalo bhikṣuḥ trividhârthôpaparīkṣī kṣipram evâsmin dharma-vinaye duḥkhasyâṃtaṃ prajānātîti. pratyekaṃ skaṃdheṣu sapta-sthāna-kauśala-sādharmyāt. evam ihāpi trika-dvādaśaka-sādharmyāt tri-parivartaṃ dvādaś'ākāram uktam iti. *ebhiś cê*ti vistaraḥ. *ebhis ca parivartair* yathā-sūtra-nirdiṣṭair *darśana-bhāvanā'*[Tib. 245^{a}]*śaikṣa-mārgā yathāsaṃkhyaṃ darśitāḥ.* idaṃ duḥkham ārya-satyam ity ārabhya yāvad iyaṃ duḥkha-nirodha-gāminī pratipad ārya-satyam iti darśana-mārgo darśitaḥ. tat khalu duḥkham ārya-satyam abhijñayā parijñātavyam ity ārabhya yāvat tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvayitavyam iti bhāvanā-mārgo darśitaḥ. tat khalu duḥkham ārya-satyam abhijñayā parijñātam ity ārabhya yāvat tat khalu duḥkha-nirodha-gāminī pratipad ārya-satyam abhijñayā bhāvitam ity aśaikṣa-mārgo darśita iti. atr' Ācārya āha. *yady evam* iti vistaraḥ. yady evam ebhiḥ parivartair darśan'ādi-mārgā yathāsaṃkhyaṃ darśitāḥ. *na tarhi darśana-mārga eva tri-parivarto dvādaś'ākāraḥ.* kiṃ tarhi. eka-parivartaś catur-ākāra iti. *katham asau darśana-mārgo dharma-cakraṃ vyavasthāpyate.* tri-parivartâ-

bhāve cakra-sādharmyâbhāvān na cakraṃ yujyata ity abhiprāyaḥ. tasmāt *sa eva dharma-paryāyo dharma-cakraṃ.* tad eva sūtraṃ Dharma-cakraṃ. dharma-cakra-prakāśanāt. tri-parivartaṃ dvādaś'ākāraṃ ca yujyate. tad-artha-prakāśanāt. *triḥ-parivartanād* iti. duḥkhaṃ yāvan mārga ity ekaṃ parivartanaṃ. [Tib. 245[b]] parijñātavyaṃ yāvad bhāvayitavyam iti dvitīyaṃ. parijñātaṃ yāvad bhāvitam iti tṛtīyaṃ. *caturṇāṃ satyānāṃ tridh'ākaraṇād* iti. *duḥkhaṃ samudayo nirodho mārga* iti satya-svarūpaṃ praty eka ākaraṇa-prakāraś catur-ākāraḥ. *parijñātavyaṃ prahātavyaṃ sākṣāt-kartavyaṃ bhāvayitavyaṃ* iti kartavya-rūpāṃ parijñāna-kriyāṃ prati dvitīya ākaraṇa-prakāraś catur-ākāraḥ. *parijñātaṃ prahīṇaṃ sākṣāt-kṛtaṃ bhāvitam* iti pariniṣṭhitāṃ parijñān'ādi-kriyāṃ prati tṛtīya ākaraṇa-prakāraś catur-ākāra iti. dvādaś'ākāraṃ bhavati. *tasya punar* iti. dharma-paryāyasya. pravartanaṃ *para-saṃtāne gamanaṃ* vineya-jana-saṃtāne preraṇaṃ. kathaṃ gamanam. *artha-jñāpanāt. atha vā sarva ev' ārya-mārgo* darśana-bhāvanā'śaikṣa-mārgo *dharma-cakraṃ. vineya-jana-saṃtāne kramaṇāt.* kramaṇāc cakram iti kṛtvā. yadi sarva ev' ārya-mārgo dharma-cakraṃ. katham āry'Ājñātakauṇḍinyasya darśana-mārga-mātrôtpāde tat pravartitam ity uktaṃ. ata ucyate. *tat tu para-saṃtāne* ārya-Kauṇḍinya-saṃtāne. *darśana-mārgôtpādanād vartayitum ārabdham ādau vartitam* ity etat pravartitam ity ucyate. ādi-karmaṇi pra-śabdo vartate. prabhukta odana iti yathā.

(57) *tṛtīyasya tu kasmād aprāptir* iti. rūpa-[Tib 246[a]]dhātûpapanno yadi niyāmam avakrāmet. ṣoḍaśe citta-kṣaṇe kasmād anāgāmi-phala-prāptir na syād ity abhiprāyaḥ. parihāra ucyate.

nôrdhvaṃ hi dṛk-patha

iti. *śravaṇâbhāvād* iti. *ārūpyeṣu* śrāvaka-bodhir eva bhavaṃtī[1] bhavet. svayaṃbhu-bodher[2] asaṃbhavāt. śrāvakâbhisamayaś ca parato ghoṣam aṃtareṇa na bhavati. *kiṃ ca adho-dhātv-anālaṃbanāc ca.*

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti.[3] traidhātuk'ālaṃbanena ca darśana-mārgeṇa bhavitavyam ity ataḥ. *sa tatra na bhavatîti. vidhānaṃ* vidhā upāya ity arthaḥ.

(58, 59[ab]) parihāṇaṃ dharmaḥ svabhāvo 'syêti *parihāṇa-dharmā. cetanā-dharmā* ātma-māraṇa-dharmā. *anurakṣaṇā-dharmā* yas tāṃ vimuktim anurakṣituṃ śaknoti. *sthitâkaṃpyaḥ* yasyāṃ vimuktau sthitaḥ. tasyāṃ akaṃpyaḥ. *prativedhanā-bhavyaḥ.* indriya-saṃcāra-bhavyaḥ. *akopya-dharmā* 'kopyo 'nivāryo dharmo 'syêty akopya-dharmā. sa ca dvividhaḥ. svabhāvatas tīkṣṇêndriyaḥ.

[1] sic. MSS. [2] vor MSS. byaṅ-chub. [3] Kārikā VIII, 21[cd].

indriya-saṃcāratas tīkṣṇêndriyaś ca.

paṃca śraddhā'dhimukta-jāḥ

evêty avadhāraṇaṃ. śraddhā'dhimuktā bhūtvā ete jātā ity arthaḥ. *śraddhā-'dhimukta-pūrvakā* iti yāvad uktaṃ bhavati. ṣaṣṭhas [Tib. 246[b]] tv anyathā 'pi bhavatîti vyākhyātaṃ. *sāmayikī* 'ti. samaye upakaraṇ'ārogya-deśa-viśeṣ'ādi-lakṣaṇe bhavā sāmayikī. *kāṃtā ca.* kāṃtā ceto-vimuktiḥ. kasmāt kāṃtêti. *nityânurakṣyatvāt.* kāṃtaṃ hi nityam anurakṣyam iti loke dṛśyate. sūtre 'py uktaṃ. tad-yathā nāmâikâkṣasya puruṣasya jñātaya ekam akṣi sādhu ca suṣṭhu cânurakṣitavyaṃ manyeran. mā 'sya śītaṃ mā 'syôṣṇaṃ mā 'sya rajo'mśavas[1] cakṣuṣi nipateyur mā 'sya yad apy ekaṃ cakṣur avinaṣṭaṃ tad api vinaśyed iti. evam eva samaya-vimuktasyârhato 'nurakṣya eṣa dharmo 'nukaṃpyo 'nugrāhyaḥ. tata evaṃ samaya-vimukto 'rhan sādhu ca suṣṭhu cânurakṣitavyaṃ manyate. kaccid aham etasmād dharmān na parihīyeyêti.[2] sa tasmān na parihīyata iti. *ghṛta-ghaṭavad* iti. yathā ghṛtasya pūrṇo ghaṭo[3] ghṛta-ghaṭa iti bhavati. madhya-gatasya pūrṇa-śabdasya lopāt. yathā vā ghṛtâpekṣo ghaṭo ghṛta-ghaṭo yatra ghṛtaṃ prakṣepsyate. apekṣa-śabda-lopāt ghṛta-ghaṭa iti bhavati. evam ihâpi madhya-gatasyâ*pekṣa-śabdasya lopāt* samayâpekṣāś câite vimuktāś cêti *samaya-vimuktāḥ.* samayaḥ punar upakaraṇ'ādir ity [Tib. 247[a]] uktaṃ. katham kopayitum aśakyatvād ity āha. *aparihāṇita* iti. *kālâṃtarâtyaṃta-vimuktito vêti.* kālâṃtara-vimuktitaḥ samaya-vimuktatvam. atyaṃta-vimuktito 'samaya-vimuktitvam ity arthaḥ. katham evam ity āha. *parihāṇi-saṃbhavâsaṃbhavataḥ.* parihāṇi-saṃbhavāt kālâṃtara-vimuktyā samaya-vimukta ity ucyate. parihāṇy-asaṃbhavād atyaṃta-vimuktyā 'samaya-vimukta ity ucyate.

dṛṣṭiprāptânvayaś ca sa

iti. yadā śaikṣo bhūtvêndriyāṇi saṃcarati. sa dṛṣṭi-prāptatām āpadyate. atha svabhāvatas tīkṣṇêndriyaḥ sa ṣoḍaśe citta-kṣaṇe dṛṣṭiprāpta eva. tasmād asāv akopya-dharmā dṛṣṭiprāpta-pūrvaka ity ucyate. yas tv arhattvâvasthāyām indriyāṇi saṃcarati. nâsāv akopya-dharmā dṛṣṭiprāpta-pūrvaka ity avagaṃtavyaṃ.

(59[cd]) *kaścit prathamata eva cetanā-dharma-gotraka*

iti. parihāṇa-dharmā nôcyate. yasmād uttāpanā-gato na bhavatîti. *tad-gotrā āditaḥ kecid* ity apadiṣṭaṃ. tat kim idaṃ parihāṇa-dharma-gotraṃ nāma yāvad akopya-dharma-[Tib. 247[b]]gotram iti na taiḥ parihāṇa-dharm'ādi-gotram apadiṣṭaṃ. tatra kecid evaṃ varṇayaṃti kuśala-mūlāni gotram iti. kasyacid dhi tādṛśāni kuśalāni bhavaṃti. yaḥ[4] parihāṇa-dharmā yāvad akopya-dharmā. anye

[1] °jośaṃvaś C, °jośaṃcaś N. rdal rdul-du. [2] °yayeti C, °yayati N. [3] °te MSS. [4] yat MSS.

punar āhuḥ pṛthagjanâvasthāṃ ārabhyêndriya-bhedo gotram iti. Sautrāṃtikāḥ punar varṇayaṃti bījaṃ sāmarthyaṃ cetaso gotram iti. pṛthagjanâvasthāyāṃ śaikṣâvasthāyāṃ ca parihāṇa-dharma-bīje sati hetau parihāṇa-dharma-gotraka ity ucyate. evam aśaikṣâvasthāyāṃ tad-bīja-vṛtti-lābhāt parihāṇa-dharmêty ucyate. evam yāvad akopya-dharmêti. *tatra parihāṇa-dharmêti* vistaraḥ. parihāṇa-dharmā yaḥ parihātuṃ bhavya iti. yady etāvad brūyāt. *na ca cetan'ādi-dharmêty* [1]etan na[1] brūyāt. sarva evâite cetanā-dharm'ādayaś catvāraḥ parihātuṃ bhavyā ity eṣām evânyataraḥ parihāṇa-dharmā syāt. na tebhyo 'nyaḥ paṃcamaḥ. atas tebhyo 'nya evâyaṃ paṃcama iti viśeṣayan na ca cetan'ādi-dharmêty āha. cetanā-dharm'ādīnāṃ punaś caturṇāṃ parihāṇa-dharmakatve 'sati [Tib. 248ª] ekâikasya viśeṣa-lakṣaṇâpadeśād eva punar idaṃ vaktavyaṃ jāyate. cetanā-dharmā cetayituṃ bhavyo na cânurakṣaṇā-dharmā yāvat prativedhanā-bhavya iti. evam anurakṣaṇā-dharmā *parihāṇi-pratyayaṃ balavaṃtam aṃtarcṇêti*. yadi parihāṇi-pratyayo balavān syāt parihīyeta sa ity abhiprāyaḥ. anena balavat-pratyaya-vacanena parihāṇa-dharmaṇaḥ pūrvôktād viśinaṣṭi. parihāṇa-dharmā hy abalavatā 'pi parihāṇi-pratyayena parihīyate. parihāṇi-pratyayāḥ punar yathā sūtraṃ. paṃca hetavaḥ paṃca-pratyayāḥ samaya-vimuktasyârhataḥ parihāṇāya saṃvartaṃte. katame paṃca. karmâṃta-prasṛto bhavati. bhāṣya-prasṛto bhavati. adhikaraṇa-prasṛto bhavati. [2]dīrgha-cārikā-yogam[2] anuyukto bhavati. dīrgheṇa ca roga-jātena spṛṣṭo bhavatîti.[3] *ananurakṣann apîty* anenânurakṣaṇā-dharmaṇo viśinaṣṭi. sa hy anurakṣann eva na parihīyeta. ayaṃ tv ananurakṣann apîti. ananurakṣayann api tat-phalaṃ *sthātuṃ bhavyas* tat-phale. *na hātuṃ* tat-phalāt. *nâpi vardhayituṃ* prativedhanā-bhavyatā-prāptyā. *vinā 'bhiyogena* vinā vīryeṇa. anenârthād uktaṃ bhavati. yady abhiyogaṃ kuryād bhavyaḥ syād iti prativedhanā-bhavyāc câyam evaṃ viśeṣito bhavati. [Tib. 248ᵇ] sa hi vinā apy abhiyogena prativeddhuṃ bhavya iti.

prathamau dvāv iti vistaraḥ. parihāṇa-dharmā *sātatya-satkṛtya-prayoga-vikalaḥ*. cetanā-dharmā 'pi sātatya-prayogeṇa vikalaḥ.[4] viśeṣeṇa tu satkṛtya-prayageṇa vikala ity anayor viśeṣaḥ. *mṛdv-indriyas tv* iti ṣaṣṭhād viśinaṣṭi. *ṣaṣṭho* hi *tīkṣṇêndriyaḥ*. indriya-kṛto hy anayor viśeṣo na prayoga-kṛta iti. *evaṃ ca kṛtvêti* vistaraḥ. yasmān nâvaśyam evaṃ bhavati. tasmād rūp'ārūpya-dhātvor api ṣaḍ arhaṃto na kevalaṃ kāma-dhātāv eva ṣaḍ ity abhiprāyaḥ. *rūp'ārūpya-dhātvor dvau sthitâkaṃpya* ekaḥ. *akopya-dharmā ca* dvitīyaḥ. sthitâ-

[1]....[1] etad MSS. 'na' supplied from Tib. [2]....[2] °rgha-cācik° N, °rgha-vācik° C. riṅ-du rgyu-ba. [3] See 大毘婆沙論六十 (收三 40ᵇ³). [4] °lā C, om. N.

kaṃpyas tāvad baddhâbhirucih syān na prativedhanā-bhavyatā-kriy'ādaravān iti. na kāma-dhātau sthitâkaṃpyaḥ prativedhanā-bhavyatām āpadyate. rūp'ārūpya-dhātvaś ca parihāṇi-pratyayo balavān nâstîti. nâsau parihīyate. na cêndriyāṇi saṃcaraṃtîti sthitâkaṃpya-gotraka eva saṃ tatra bhavati. akopya-vimukti-yogāc câkopya-dharmā 'pi bhavati. *evêti* dvāv eva tau bhavataḥ. nâto 'nye. *tayo rūp'ārūpya-dhātvoḥ parihāṇi-cetanêndriya-saṃcārâbhāvāt*. parihāṇa-dharmā tāvat tatra nâsti. parihāṇy-abhāvāt. anurakṣaṇā-dharmā 'pi nâsti. parihāṇy-[Tib. 249ª]abhāvenânurakṣitavyâyogāt. ata eva cêndriya-saṃcārâbhāvāt prativedhanā-bhavyo 'pi na bhavati. tathā côktaṃ.

sa côrdhva-jaś ca nâivâkṣa-saṃcāra-parihāṇi-bhāg

iti.[1] tatra ca n' ātma-saṃcetanā na para-saṃcetanā 'stîti cetanā-dharmā 'pi na bhavatîti.

(60ᵃᵇ) *cetanā-dharm'ādīnāṃ caturṇām* iti. cetanā'nurakṣaṇā-dharma[2]-sthitâkaṃpya-prativedhanā-bhavyānām. *na hi parihāṇa-dharmā punaḥ sva-gotrāt parihīyata* iti. tasya gotrasyâkṛtrimatvāt.[3] *parihāṇa-dharm'ādīnāṃ paṃcānām* iti. yasmāt parihāṇa-dharmaṇo 'pi *phalāt parihāṇiḥ saṃbhavati*. phalasy' āgaṃtukatvāt.

na pūrvakād[4]

iti. gotrāt phalāc ca. *sa tasmān na parihīyata* ity arhan. kasmād ity āha. *śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād* iti. yac chaikṣâvasthāyāṃ gotram asti. tac chaikṣeṇa mārgeṇa bhāvitaṃ. aśaikṣâvasthāyāṃ ca punar bhāvitam iti. tābhyāṃ dṛḍhīkṛtatvān na tasmāt so 'rhan parihīyate. śaikṣas tu katham ity āha. *śaikṣas tu laukika-lokôttarābhyāṃ dṛḍhīkṛtatvāt* prathamāt gotrān na parihīyate. yat tad ātmīyaṃ prathamaṃ gotraṃ tal laukikena mārgeṇa pūrvaṃ bhāvitaṃ. śaikṣeṇa ca mārgeṇa punar bhāvitam iti. tato [Tib. 249ᵇ] na parihīyate.

atra kaścid āha. yad ucyate. yasya yat prathamaṃ gotraṃ. sa tasmān na parihīyate śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād iti. tad etad akāraṇaṃ. yasmād yo 'pi cetanā-dharmā uttāpanā-gatas tasmāt gotrāt parihīyate. tad gotraṃ śaikṣâśaikṣābhyāṃ mārgābhyāṃ dṛḍhīkṛtam iti. parihāṇir na prāpnoti. tasmāt gotram eva tat tādṛśaṃ yasmād ādyān na parihīyate. uttāpanā-gatāt tu parihīyata iti. yad apy uktaṃ śaikṣas tu laukika-lokôttarābhyāṃ dṛḍhīkṛtatvān na parihīyata ity etad apy akāraṇaṃ. srotaāpannasya parihāṇi-prasaṃgāt. na hi srotaāpatti-phalaṃ laukikena mārgeṇa dṛḍhīkṛtam iti. kartavyo 'tra yatna iti.

[1] Kārikā VI, 42ᶜᵈ. [2] °rmā MSS. [3] °kṛtim° MSS. bcos-ma ma-yin-paḥi phyir-ro. [4] °rvād MSS; but see p. 118⁴.

atra vayam Ācāryasyâbhiprāyaṃ darśayāmo yenâivam uktaṃ. katham iti. yat tāvad uktaṃ cetanā-dharmā uttāpanā-gatas tasmāt gotrāt parihīyata iti. tad ayuktaṃ. yad dhi cetanā-dharma-gotraṃ śaikṣâvasthāyāṃ bhāvitaṃ punaś câśaikṣâvasthāyām api bhāvitam iti dṛḍhīkṛtaṃ. nâiva sa tasmād arhattvāt parihīyamāṇaḥ parihīyate. śaikṣâvasthāyāṃ prathamī-bhūtatvāt. uktaṃ c' ācārya-Saṃghabhadreṇa[1] yaḥ śaikṣâvasthāyāṃ gotrâṃtaram adhigamyârhattvaṃ prāpnoti. asāv [Tib. 250ᵃ] api taṃ mārgaṃ parityajati. na côttāpanā-gata eva gotre nâvatiṣṭhata iti. yat tu cetanā-dharma-gotram aśaikṣâvasthāyām idānīm evâdhigataṃ na śaikṣâvasthāyām adhigataṃ. sa tasmāt parihīyamāṇaḥ parihīyate. tad-avasthā-dvayâdṛḍhīkṛtatvāt.[2] iti na[3] kāraṇam evâitad bhavati. yad apy uktaṃ śaikṣas tu laukika-lokôttarābhyāṃ mārgābhyāṃ dṛḍhīkṛtatvān na parihīyeta ity etad apy akāraṇaṃ. srotaāpannasya parihāṇi-prasaṃgāt. na hi srotaāpatti-phalaṃ laukikena lokôttareṇa dṛḍhīkṛtam iti. tad apy anavabuddhyā 'bhihitaṃ. tad gotraṃ prati kāraṇam ucyate. na phalaṃ prati. tatra hi kāraṇâṃtaraṃ vakṣyate. yena prathamāt phalān na parihīyate. na hi kiṃcid apy asti phalaṃ yad yugapad ubhābhyāṃ laukika-lokôttarābhyāṃ prāpyate. gotraṃ tu laukika-lokôttarābhyāṃ mārgābhyāṃ dṛḍhīkṛtaṃ bhavati. aihajanmikenôṣmagat'ādinā pārajanmikena vā prahāṇa-mārgeṇânyena vā laukikena mārgeṇa lokôttareṇa śaikṣâvasthāyāṃ bhāvitatvāt. *yat tu paścāt-pratilabdham uttāpanayêti*. yad āgaṃtukaṃ gotraṃ paścād eva na dvayor avasthayor adhigataṃ *tasmāt* [Tib. 250ᵇ] *parihīyate*.

gotraṃ nirdiśya phalaṃ nirdiśyate. *yasya ca yat prathamaṃ phalam* iti vistaraḥ. *ata eva ca srotaāpatti-phalān nâsti parihāṇir* iti. yasmāt srotaāpatti-phalaṃ yadi prāpyate 'vaśyaṃ prathamaṃ bhavati. sakṛdāgāmy-anāgāmi-phale tu kadācit tu prathame bhavato yadi bhūyo-vītarāga-kāma-vītarāgayoḥ. kadācid aprathame yady ānupūrvikasya. tatra yad-yat phalaṃ prathamaṃ bhavati srotaāpatti-phalaṃ sakṛdāgāmi-phalaṃ anāgāmi-phalaṃ vā. na tasmāt parihīyate. *yat tu paścāt* sakṛdāgāmi-phalam anāgāmi-phalaṃ arhattva-phalaṃ vā. *tataḥ parihīyate. evaṃ ca kṛtvêti*. yasya ca yat prathamaṃ gotraṃ phalaṃ ca. sa tasmān na parihīyata iti kṛtvā. *yathākramaṃ paṃca ṣaṭ sapta prakārā* iti. anurakṣaṇā-dharmaṇaḥ paṃca prakārā bhavaṃti. tad-avasthasya parinirvāṇam indriya-saṃcāraḥ parihāya vā śaikṣatvaṃ cetanā-dharma-gotra-pratyāgamanaṃ parihāṇa-dharma-gotra-pratyāgamanaṃ ca. sthitâkaṃpyasya ṣaṭ prakārā bhavaṃti. ta eva ca paṃca anurakṣaṇā-dharma-gotra-pratyāgamanaṃ ṣaṣṭhaṃ. prativedhanā-bhavyasya sapta prakārā bhavaṃti. eta eva ca ṣaṭ sthitâkaṃpya-gotra-pratyāgamanaṃ ca saptamam iti. *yasya ca yat* [Tib. 251ᵃ] *prathamaṃ gotraṃ* śaikṣâvasthāyām āsīt. *sa śaikṣībhūtaḥ*. punar iti vākyâdhyāhāraḥ. *tatrâivâvatiṣṭhate nânyasmin. anyathā hi gotra-viśeṣa-lābhāc* chaikṣâvasthād gotrād viśiṣṭaṃ tad gotraṃ bhavatîti. ato viśiṣṭa-gotra-lābhāt *vṛddhir evâsya* pudgalasya *syāt. na parihāṇir* iti. kathaṃ kṛtvā. yathā tāvat parihāṇa-dharmā arhattvâvasthāyām indriyôttāpanayā prativedhā-bhavyatā-prāptaḥ. so 'rhattvāt parihīyate. śaikṣībhūtas tat-gotrād api parihīyamāṇo na sthitâkaṃpya-gotre tiṣṭhati. pratilomato yāvan na cetanā-dharma-gotre. kiṃ tarhi. parihāṇa-dharma-gotra eva tiṣṭhatîti. anyathā hîti yady anya-gotre[1] 'vatiṣṭheta. gotra-viśeṣa-lābhād iti parihāṇa-dharma-gotra-viśiṣṭa-gotra-lābhāt. tasmād avaśyam arhattvāt parihīyamāṇa indriyôttāpanād api gotrāt parihīyata iti.

kiṃ punaḥ kāraṇaṃ prathamāt phalān nâsti parihāṇir iti. yasya yat prathamaṃ phalaṃ srotaāpatti-phalaṃ vā sakṛdāgāmi-phalaṃ vā anāgāmi-phalaṃ vā. *darśana-heyānām*[2] *avastukatvād* anadhiṣṭhānatvād ity arthaḥ. *ātmâdhiṣṭhāna-pravṛttā hy eta* iti vistaraḥ. ātmano 'dhiṣṭhānena pravṛttā ete darśana-heyāḥ. kasmād ity āha. *satkāya-dṛṣṭi-mūlatvāt*. yasmād [Tib. 251ᵇ] ātma-darśana-vaśena darśana-heyānāṃ samudācāraḥ. uktaṃ ca yāni vā punaḥ pṛthag loke dṛṣṭi-gatāni. tāni satkāya-dṛṣṭi-mūlakāni satkāya-dṛṣṭi-samudayāni satkāya-dṛṣṭi-jātīyāni satkāya-dṛṣṭi-prabhavānîti. *sa c' ātmā nâstîty avastukatvān nâsti parihāṇir* iti. *saty'ālaṃbanatvād* iti. satyānāṃ nity'ādito grahanāt. *katamaś ca kleśo nâivaṃ*. bhāvanā-prahātavyo 'pi hi rāg'ādir vitath'ālaṃbanaḥ. śuci-sukha-nity'ātm'ākāraiḥ saty'ādi-tattv'ālaṃbanāt.[3] *ātmatvam abhūtam adhyāropayaṃtîti*. yathôktaṃ. ye kecid bhikṣava ātmêti ātmīya iti samanupaśyaṃtaḥ samanupaśyaṃti. imān eva te paṃcôpādāna-skandhān ātmata ātmīyataś ca samanupaśyaṃtîti.[4] *tad-adhiṣṭhānânupravṛttāś câṃtagrāh'ādaya* iti. ātmâdhiṣṭhānânupravṛttāḥ. śāśvata ātmā. uccheḍī 'ti vā. nâsty ātmā. ayam evâgraḥ. iyam eva śuddhiḥ. kim asāv asti nâstîty-evam-ādy-ākāra-pravṛttās [6]tad-anyad[5]-darśana-heyā[6] *avastukā ucyaṃte*. niradhiṣṭhānā ucyaṃta ity arthaḥ. *na tv ātm'ādi-leśo śtî*ti. ādi-grahaṇen' ātmīya-grahaṇaṃ īśvar'ādi-grahaṇaṃ vā. [Tib. 252ᵃ] *pratiniyataṃ manaāpâmanaāp'ādi-lakṣaṇam* iti. rāgasya bhāvanā-heyasya manaāpaṃ keśa-daṃta-śubh'ādi-lakṣaṇaṃ

[1] 順正理論六八 (冬六 30ᵃ¹). [2] dvaya-dṛḍh° MSS. gñis-kyis brtan-par ma-byas-paḥi phyir-ro. [3] om. MSS. supplied from Tib.

[1] °trai MSS. [2] °heyaṃnām MSS. [3] °rair aśucy-āditas tv ālaṃb° MSS. bden-pa-la sogs-paḥi dṅos-po-la....dmigs-paḥi phyir. [4] cf. 論十九ᵇ⁸ & Saṃyutta III, 46. [5] sic N, anyed C. [6]....[6] om. Tib.

vastu. pratighasyâmanaāpaṃ tad-aśubhat'ādi-lakṣaṇaṃ. mānasyâpi manaāpaṃ avidyāyā api tad eva dvayaṃ saṃmohanīyaṃ kiṃcid iti. *na tu darśana-heyānām ātm'ādi-lakṣaṇam* iti. na tu darśana-heyānām ātm'ātmīya-lakṣaṇaṃ pratiniyataṃ vastu kiṃcid asti. anyatra tad-ālaṃbanebhyo rāg'ādibhyaḥ. tasmād avastukā[1] ucyaṃte. *tasmān na pratiniyata-vastukā* ucyaṃta ity arthaḥ.

api khalv iti vistareṇ' Ācāryaḥ. *āryasya* śaikṣasyâ*nupanidhyāyato* 'saṃtīrayataḥ *smṛti-saṃpramoṣāt* kliṣṭa-smṛti-yogāt *kleśa utpadyate*. rāg'ādikaḥ. *nôpanidhyāyataḥ. rajjvām iva sarpa-saṃjñā* kasyacid anupanidhyāyataḥ smṛti-saṃpramoṣāj jāyate. nôpanidhyāyataḥ. tadvat. *ātma-dṛṣty-ādīnām* iti. aṃtagrāhadṛṣty-ādīnāṃ grahaṇaṃ. kiṃ punaḥ kāraṇaṃ. *na cânupanidhyāyata* ātmadṛṣty-ādīnām *utpattir* yujyate. *saṃtīrakatvāt*. keṣām. ātma-dṛṣty-ādīnāṃ kleśānāṃ. *ato* 'nupanidhyānād *āryasy'* ātma-dṛṣty-ādīnām utpattir na yujyata iti. parihāṇi-kāraṇâbhāvān *nâsti darśana-heya-*[Tib. 252^{b}]*prahāṇāt parihāṇir* iti.

*arhattvād api nâstî*ti. na kevalaṃ darśana-heya-prahāṇān nâsti parihāṇir arhattvād api nâsti parihāṇir ity *api*-śabdena darśayati. aprathamābhyāṃ tu sakṛdāgāmy-anāgāmi-phalābhyāṃ parihāṇiḥ saṃbhavati. laukikena mārgeṇa tat-prāpti-saṃbhavād ity abhiprāyaḥ. *eṣa eva ca nyāya* ity Ācāryaḥ samarthayati. *tad dhi bhikṣavaḥ prahīṇam* iti. tad eva prahīṇaṃ. *yad ārya-prajñayā prahīṇaṃ*. tad dhi na punar utpadyate. laukikyā tu yat prahīṇaṃ. tat punar utpadyata ity abhiprāyaḥ. *śaikṣasya câpramāda* iti vistareṇa dvitīyaṃ sūtrapadaṃ jñāpakam arhattvān nâsti parihāṇir iti. ayaṃ câsyârthaḥ *śaikṣasyâpramāda-nimittam* apramāda-karma *pravedayāmy* apramādaḥ śaikṣeṇa kartavya iti.

nanu ca śaikṣasyâpy āryayā prajñayā prahāṇam asti. kathaṃ tasyâpramāda[2]karaṇīyaṃ śāstîti. yasmād anadhigatam anena phalâṃtaram adhigaṃtavyaṃ. laukika-mārga-gataṃ ca tasya prahāṇam astîti. atra Vaibhāṣiko brūyād *arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmî*ti sūtre vacanād asty arhato 'pi parihāṇir ity ata idam ucyate. arhato 'pi vistareṇa yāvad *atra sūtre dṛṣṭadharma-sukha-vihāra-mātrād eva parihāṇir uktê*ti. [Tib. 253^{a}] kathaṃ. yatra Bhagavān āyuṣmaṃtam Ānandam āmaṃtrayate sma. arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmîti. āyuṣmān Ānanda āha. tat kasmād Bhagavān evam āha. arhato 'py aham Ānanda lābha-satkāram aṃtarāya-karaṃ vadāmîti. Bhagavān āha. na hâiv' Ānandâprāptasya prāptaye. anadhigatasyâdhigamāya. asākṣāt-kṛtasya sākṣāt-kriyāyai. api tu ye 'nena catvāra

[1] vast° MSS. gṣi med-pa. [2] māde pramāda MSS. bag yod-par.

ādhicaitasikā dṛṣṭadharma-sukha-vihārā adhigatāḥ. tato 'ham asyânyatamasmāt[1] parihāṇiṃ vadāmi. tac c' ākīrṇasya viharataḥ. yā tv anenâkākinā 'vyapakṛṣṭenâpramatten' ātāpinā prahit'ātmanā viharatā *akopyā ceto-vimuktiḥ kāyena sākṣāt-kṛtā. tato 'syâhaṃ na kenacit paryāyeṇa parihāṇiṃ vadāmi*. tasmāt tarhy Ānandâivaṃ te śikṣitavyaṃ. yal lābha-satkāram abhibhaviṣyāṇo[2] na câtyantair lābha-satkārakaiś cittaṃ paryādāya sthāsyati. evaṃ te Ānanda śikṣitavyam iti. yadi Vaibhāṣika evaṃ brūyāt. akopyā[3] iti viśeṣaṇāt sāmayikyā asti parihāṇir iti. tata āha. *sāmayikyā astîti ced iti. vayam apy evaṃ brūmaḥ*. sāmayikyā asti parihāṇir iti. *sā tu vicāryā* sā tu sāmayikī vimuktir vicāryā. katham ity āha. *kim arhattvaṃ sāmayikī vimuktir asti*. [Tib. 253^{b}] *āho-svid dhyānāny*[4] *eva* laukikāni sāmayikī vimuktir iti. kasmād evam āśaṃkyata ity āha. *maulo hi dhyāna-samādhir* iti. dhyānam eva samādhir[5] dhyāna-samādhiḥ. maula-dhyāna-grahaṇaṃ sukha-pratipadām agratvāt. *samaye saṃmukhī-bhāvāt*. kasmiṃścit kāle niḥśabd'ādike saṃmukhī-bhāvāt. samaye bhavā *samāyikī vimuktir ity ucyate. punaḥ-punar eṣaṇīyatvāt kāṃtê*ti. parihāṇau parihāṇau kamanīyatvāt prārthanīyatvād ity arthaḥ.

āsvādanīyatvād ity apara iti bhadaṃta-Rāmaḥ. s'āsravatvād āsvādanā-saṃprayukta-dhyāna-yogāt kāṃtêty abhiprāyaḥ. *arhattva-vimuktis tv* iti vistaraḥ. arhattvam eva vimuktir arhattva-vimuktiḥ. *nityânugatatvāt* prāpti-yogena. *na yujyate sāmayikī* 'ty anena sāmayikyā vimukter viparyayeṇârhattva-vimuktiṃ darśayati. *apunaḥ-prārthanīyatvān na kāṃtê*ty aṇena kāṃta-viparyaye 'rhattva-vimuktir na kāṃtêti. nityânugatatvenâstitvād aprārthanīyatvān na kāṃtêty arthaḥ.

*ādhicaitasikebhya evê*ti. adhicetasi bhavā [Tib. 254^{a}] ādhicaitasikā *dṛṣṭadharma-sukha-vihārāḥ*. tebhya eva. *kim arthaṃ parihāṇim avakṣyad* iti. ye te caitasikā dṛṣṭadharma-sukha-vihārā adhigatāḥ. tato [6]'ham asyânyatamasmāt[6] parihāṇiṃ vadāmîti[7] vacanāt. yady arhattvāt sāmayikī vimukti[8]-lakṣaṇāt parihāṇi-saṃbhavo 'bhaviṣyat. kim arthaṃ tebhya eva parihāṇim avakṣyat. na tebhya eva parihāṇim avakṣyad ity arthaḥ. *vaśitva-l hraṃśād* iti. samādhi-saṃmukhī-bhāva-vaśitva-bhraṃśād ity arthaḥ. *so 'parihāṇa-dharmê*ti. aparihāṇa-dharmā akopya-dharmaṇo[9] 'nyaḥ sūtre paṭhitaḥ. aṣṭādaśa-śaikṣān vistareṇôktv' āha. navâśaikṣāḥ katame. parihāṇa-dharmā. aparihāṇa-dharmā. cetanā-dharmā. anurakṣaṇā-dharmā. sthitâkaṃpyaḥ. prativedhanā-bhavyaḥ. akopya-dharmā.

[1] asmāt MSS. de gaṅ yaṅ ruṁ-ba ṣig-las. cf, below line 25. [2] °ṣyāmo MSS. [3] °pyā yā MSS. [4] dhyān'ādy MSS. bsam-gtan-dag. [5] °dhi MSS. [6]....[6] 'ham asmāny° C, 'has ammāny° N. [7] above line 1. [8] °kta N. [9] °māṇo N.

prajñā-vimuktaḥ. ubhayato-bhāga-vimuktaḥ. ima ucyaṃte navâśaikṣā iti. yaḥ parihīyate dṛṣṭadharma-sukha-vihārebhyaḥ. sa parihāṇa-dharmā. yo na parihīyate tata eva. so 'parihāṇa-dharmā. *evaṃ* [Tib. 254ᵇ] *cetanā-dharm'ādayo 'piyojyāḥ.* kathaṃ. yaḥ samādhi-bhraṃśa-bhayād ātmānaṃ cetayate. sa cetanā-dharmā. yo 'nurakṣati kathaṃcid guṇa-viśeṣaṃ. so 'nurakṣaṇā-dharmā. yo yasminn eva guṇe sthitaḥ. tasmād ananurakṣann api na kaṃpyate. sa sthitâkaṃpyaḥ. yaḥ pareṇa pratividhyati. guṇa-viśeṣam utpādayatîty arthaḥ. sa prativedhanā-bhavyaḥ. yo na kupyati utpannebhyo na parihīyate. so 'kopya-dharmā.

ko viśeṣa iti. aparihāṇa-dharm'ādīnāṃ trayāṇām aparihāṇi-yogād viśeṣam apaśyan praśnayati. *an-uttāpanā-gata* iti. svabhāvatas tīkṣṇêndriyaḥ. nêṃdriyôttāpanāṃ prāpta ity arthaḥ. *tasmān na*[1] *kaṃpyata* iti. tasmāt guṇa-viśeṣād ity arthaḥ. *eṣa viśeṣo lakṣyata* iti. Ācāryaḥ sva-mataṃ darśayati. nanu c' āyuṣmān Gautiko[2] 'rhattvāt parihīṇa ity evaṃ yadi Vaibhāṣiko brūyād ity asya pratividhānam ārabhyate. *āyuṣmān Gautika*[3] iti vistaraḥ. *śaikṣī-bhūta* iti na tāvad arhan. *śastram ādhārayann* iti. śastraṃ vāhayan. *kāya-jīvita-nirapekṣatvāt kāraṇān maraṇa-kāla evârhattvaṃ prāptaḥ.* śastr'ādhārād[4] uttara-kāla ity arthaḥ. [Tib. 255ᵃ] *parinirvṛttaś ca* tenâiva śastra-prahāreṇa.

Daśôttare cêti. Da'sôttara-nāma-sūtre. kim uktam ity āha. *eko dharma utpādayitavyaḥ.* katama ity āha. *sāmayikī kāṃtā ceto-vimuktir* iti. dṛṣṭadharma-sukha-vihāra ity abhiprāyaḥ. *eko dharmaḥ sākṣāt-kartavyaḥ.* katama ity āha. *akopyā*[5] *ceto-vimuktir* iti. arhattvam ity abhiprāyaḥ. pṛthag-vacanād dhy akopya-vimukti-lakṣanād arhattvād arhattva-svabhāvā na kāṃtā ceto-vimuktir uktêty abhiprāyaḥ. dvi-prakāratvād arhattvasya pṛthag-vacanam iti Vaibhāṣika-vacanâvakāśaṃ paśyan punar āha. *yadi cârhattvam* iti vistaraḥ. *yady arhattvam eva sāmayikī kāṃtā ceto-vimuktir abhaviṣyat. kim arthaṃ tatrâiva* Daśake na sūtrâṃtare arhattvasya *dvi-grahaṇam akariṣyat.* eko dharmaḥ sākṣāt-kartavyaḥ. akopyā ceto-vimuktir iti. nâivâkariṣyad ity arthaḥ. evaṃ hy avakṣyat. eko dharmaḥ sākṣāt-kartavyaś ceto-vimuktir iti. brūyās tv arhattvaṃ dvi-prakāram. ato vacana-vibhāgenôcyate. ekam utpādayitavyaṃ dvitīyaṃ sākṣāt-kartavyam iti. atra brūmaḥ. *na ca kvacid arhattvam utpādayitavyam uktaṃ.* [Tib. 255ᵇ] *kiṃ tarhi. sākṣāt-kartavyam* iti. tatra-tatra sūtre. abhyupetyâpi brūmaḥ. *mṛdv-indriya-saṃgṛhītaṃ côtpādayitavyam* iti. *kim anena* jñāpanena *jñāpitaṃ* kathitam *bhavati. yadi* tāvad *utpādayituṃ*[6] *śakyam ity etaj jñāpitaṃ bhavati.*

[1] °smāt tu MSS. [2] bhautº MSS. gnag-tshogs-can v. 光明二五 10ᵇ¹. Godhika in Pāli. [3] bhautº MSS. [4] °dhānād N, °dhāmād C. mtshon-gyis btab-pa. [5] ākº MSS. [6] utpāditaṃ N.

śaki liṅ cêti[1] kṛtya-pratyaya-lakṣaṇāt. *anyad api śakyaṃ* yat tīkṣṇêndriya-saṃgṛhītam arhattvaṃ. tathā ca saty evaṃ sūtre vaktavyaṃ syāt. eko dharma utpādayitavyaḥ. ceto-vimuktir iti. *athôtpādanam*[2] *arhatîty etaj jñāpitaṃ bhavati.* arhe kṛtya-tṛcaś cêti[3] lakṣaṇa-parigrahāt. *anyat sutarām arhati* yat tīkṣṇêndriya-saṃgṛhītam arhattvaṃ. tad dhy akopyatvāt suṣṭhûtpādayitum arhatîty abhiprāyaḥ, *kathaṃ tarhîti* vistaraḥ. yadi sāmayikī vimuktir arhattvaṃ bhavati. evaṃ tad-yogāt *samaya vimukto 'rhann* ity yujyata ity abhiprāyaḥ. *samayâpekṣaḥ samādhi-saṃmukhī-bhāva* iti. yasmād asya samādhiḥ s'āsravo 'nāsravo 'pi vā samayam ārogya-deśa-viśeṣ'ādi-lakṣaṇam apekṣate. *Abhidharme 'pi côktam* iti vistaraḥ. *kāma-rāgânuśayo 'prahīṇo bhavatîty* etad udāharaṇam. idaṃ câpy udāharaṇaṃ. *tatra câyoniśo-manaskāra* iti. *paripūrṇôtpattir evam iti cet.* syān matā paripūrṇa-kāraṇasya kleśasyâivam utpattiḥ. aparipūrṇa-kāraṇasya tu kleśasya viṣaya-balād evêti. [Tib. 256ᵃ] tad ayuktaṃ. kasmād ity āha. *kasya vā 'paripūrṇa-kāraṇasyôtpattir* iti. kasyôtpattiḥ. yataḥ aparipūrṇa-kāraṇasyôtpattir asti. yāvatī hi hetu-pratyaya-sāmagrī kāryasyôtpattaye prasiddhā. sā tad-eka-deśa-vikalā satī tasyôtpattaye na bhavati. tad-yathā cakṣū rūp'āloka-manaskāra-sāmagrī cakṣur-vijñānasyôtpattaye prasiddhā. sa tad-anyêtara-vikalā satī tad-utpattaye na bhavatîti. tasmān na kiṃcid etat.

tad-rūpa iti tat-prakāraḥ. tat-svabhāva iti vā. *atha nôtpanna* iti pratipakṣaḥ. *tad-bīja-dharmatāyām* iti. kleśa-bīja-svabhāva ity arthaḥ. *tasyām anapoddhṛtāyām*[4] anunmūlitāyāṃ *kathaṃ kṣīṇ'āsravo bhavatîti.* brūyās tvaṃ na bhavatîti. ata āha. *akṣīṇ'āsravo vā katham arhan bhavatîti.*

evaṃ-carata iti. smṛtimataś carata ity arthaḥ. anaṃtaraṃ smṛti-vacanāt. śaikṣas sa ity asya vacanasya parihārârthaṃ sa eva parihāṇi-vādy āha. *sa hi tatrârhann eva jñāpita* iti. kathaṃ kṛtvā jñāpita ity āha. *dīrgha-rātram* iti vistaraḥ. aparihāṇi-vādinaḥ syād evaṃ vacanâvakāśaḥ. śaikṣasyêdaṃ *viveka-nimna*[5]*-cittam ucyate yāvan nirvāṇa-prāgbhāram* iti. asya parihārârthaṃ parihāṇi-vādī punar āha. *arhato hy etad balam anyatrôktam* iti sūtre. kathaṃ. kati bhadaṃtârhato bhikṣoḥ kṣīṇ'āsravasya balāni. [Tib. 256ᵇ] aṣṭau Śāriputrârhato bhikṣor dīrgha-rātraṃ viveka-nimnaṃ cittaṃ yāvan nirvāṇa-prāgbhāraṃ. Aṃgārakarṣū'pamāś cânena kāmā dṛṣṭā bhavaṃti. yathā 'sya kāmān jānataḥ kāmān paśyato yaḥ kāmeṣu kāmacchandaḥ kāma-snehaḥ vistareṇa yāvat kāmâdhyavasānaṃ. tatrâsya[6] cittaṃ na paryādāya tiṣṭhatîti vistaraḥ. *kiṃ ca śītī-*

[1] Pāṇini 3, III, 172. [2] arthº MSS. ḥon-te skyed-pa. [3] Pāṇini 3, III, 169. [4] anayoddhº MSS. [5] ninna N. [6] tad asya MSS. de-la ḥdiḥi.

bhūtaṃ vāṃtī-bhūtam iti câbhidhānāt. tatrâivÂṃgārakarṣū'pame sūtre 'rhann eva jñāpita iti.

asty etad evam iti. Aṃgārakarṣū'pame yad uktam arhann eva jñāpita iti. *yāvat tu cāro na supratividdha* iti. piṇḍapāt'di-cāraḥ. *śaikṣâvasthām adhikṛtyâi-vaṃ-vacanād adoṣa* iti. yad etad uktaṃ. kadācit smṛtī-saṃpramoṣād utpadya-ṃte pāpakā akuśalā vitarkā iti. tac chaikṣām adhikṛtyôktaṃ nârhattvāvasthām. yat tûktaṃ dīrgha-rātraṃ viveka-nimnaṃ iti. tac chaikṣasyâpi saṃbhavati. arhatas tu prakarṣeṇa bhavatîti viśeṣāḥ. yac câpy uktaṃ s'āsrava-sthānīyair dharmaiḥ śītī-bhūtaṃ vāṃtī-bhūtam iti. tad api śaikṣâvasthām adhikṛtya saṃ-bhavati. kāmâvacar'āsrava-sthānīya-dharma-śītī-bhāvâbhidhānāt. [Tib. 257ª] arhattvâvasthāṃ câdhikṛtya tathā 'bhidhānād adoṣa iti Ācāryasyâbhiprāyaḥ.

(60cd) *prayogâsaṃbhavān na darśana-mārga* iti. paṃcadaśa-kṣaṇo darśana-mārgaḥ. tatrêndriya-saṃcāre prayogâvakāśo nâsti. *kaścit pṛthagjanâvasthāyām indriyāṇi saṃcaratîti*. [kim anity'ādy-ākāra-patitena mārgeṇêndriyāṇi saṃcarati.][1] kim audārik'ādy[2]-ākāreṇa mārgeṇêndriyāṇi saṃcarati. ut' āho śāṃt'ādy-ākā-reṇêti. aviśeṣitatvād ubhayathā 'pi saṃbhavatîti paśyāmaḥ. tathā hy enam artham Ācāryaḥ sūcayiṣyati. na hi s'āsraveṇa mārgeṇ' āryāṇām indriya-saṃcāra ity[3] āryāṇām iti viśeṣaṇāt. api nāma mamêndriyāṇi tīkṣṇāni syur iti prayogam abhisaṃdhāya. mārgaṃ laukikaṃ lokôttaraṃ cânyasy' ānaṃtarya-vimukti-mā-rga-krameṇêndriyāṇi saṃcaratîti veditavyaṃ. *kaścic chraddhā'dhimuktâvasthāyām* ity atrâśaikṣâvacanaṃ. śaikṣa-pṛthagjanâdhikārāt. aśaikṣo 'pi tv iṃdriyāṇi saṃcaratîti boddhavyaṃ.

(61) *katham akopya-dharmaṇo dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir* iti. tīkṣṇêndriyatvād asya dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir na saṃbhavet. kim utâkopyāyā[4] vimukter ity asaṃbhāvayan pṛcchati. *buddhasyôpabhoga-pari-hāṇir evêti. vineya-kārya*-[Tib. 257ᵇ]*vyāpṛtatvād* dṛṣṭadharma-sukha-vihārān nô-pabhuṃkte. na saṃmukhī-karotîty arthaḥ. *sā câprāpti-parihāṇiś cêti*. akopya-dharmaṇaḥ sā côpabhoga-parihāṇiḥ kutaścid vyāsaṃgāt. aprāpti[5]-parihāṇiś ca *pudgala-viśeṣa-dharmâprāpaṇāt*. yasmād akopya-dharmā 'pi kaścin mahā-śrāva-kāṇām ārya-Śāriputra-Maudgalyāyan'ādīnāṃ prâṃtakoṭik'ādīn dharmān. svayaṃ-bhuvāṃ ca kāṃścid dharmān na prāpnoti. mahā-śrāvakā api svayaṃbhuvāṃ kāṃścid viśeṣa-dharmān na prāpnuvaṃtîty-ādi. *anyasyârhata* iti parihāṇa-dha-rm'āder mṛdv-indriyasya *prāpta-parihāṇir apy asti*. api-śabdāt pūrvôkte api

[1] om. Tib. [2] °rika MSS. rags-paḥi....la sogs-pa. [3] 論二十五 8bˀ. [4] °pyāyāyā MSS.
[5] To read aprāpta?

parihāṇī sta iti. *akopya-dharmaṇa upabhoga-parihāṇi-vacanāt sūtrâvirodha* iti. yad etad uktaṃ. ye 'nena catvāra iti vistareṇa. yāvat tato 'ham asyânyatama-smāt parihāṇiṃ vadāmîti.[1] tasya sutrasyâvirodhaḥ. ṣaṇṇām apy arhatām akopyā vimuktir ity ukte Vaibhāṣiko brūyāt. yadi sarvasyâivârhato 'nāsravā vimuktir akopyā. kasmād asamaya-vimukta evâkopya-dharmā vyavasthāpito nânya iti. ata idam ucyate. *sarvasyânāsravā vimuktir* [Tib. 258ª] *akopyêti. satyam asty etat. akopya-dharma-vyavasthānaṃ tu yathā tathôktam* iti. dṛṣṭadharma-sukha-vihārebhyas tu kaścil lābha-satkāra-vyākṣepa-doṣāt parihīyate vaśitva-bhraṃśāt. yo mṛdv-indriyaḥ. kaścin na parihīyate. yas tīkṣṇêndriyaḥ.[2] sa evâkopya-dharmā vyavasthāpitaḥ. yata eva ca dṛṣṭadharma-sukha-vihārebhyo lābha-satkāra-vyākṣepa-doṣāt parihīyate. mṛdv-indriyo na tīkṣṇêndriyaḥ. *ata etad acodyaṃ*. katham. akopya-dharmaṇo dṛṣṭadharma-sukha-vihārāt parihāṇir ity aparihāṇi-vādī. atha vā ayam anyaḥ saṃbaṃdhaḥ. pūrvam akopya-dharmaṇo dṛṣṭadha-rma-sukha-vihārebhyaḥ parihāṇir nâstîty uktaṃ. sūtre ca. yasyâkopyā vimuktiḥ. tasya dṛṣṭadharma-sukha-vihārāt parihāṇir uktā. aviśeṣyâbhidhānād ata idam ucyate. sarvasyânāsravā vimuktir akopyêti. na tayâivâkopya-dharmā vyavastha-pyata ity abhiprāyaḥ. ata evôcyate akopya-dharma-vyavasthānaṃ tu yathā ta-thôktam iti. ata etad acodyam iti. yad uktaṃ sūtram āśritya katham akopya-dharmaṇo dṛṣṭadharma-sukha-vihārebhyaḥ parihāṇir iti.

(62) *dhandhā* iti mandāḥ. *anyathā hy* [Tib. 258ᵇ] *anāśvāsikam* iti. yady[3] arhattvāt parihīṇaḥ punar jāyeta su-cīrṇa-brahmacarye 'smin mārge câpi subhā-vite tuṣṭa āyuḥ-kṣayād bhavati rogasyâpagame[4] yathêty āśvāsaḥ. evaṃvidho na syād iti. *tad akāryam* abrahmacary'ādi-lakṣaṇaṃ *śūra-praskhalanâpatanavad* iti. yathā śūrasya praskhalane apatanaṃ bhavati śaktita [5]ātma-dhāraṇāt.[5] tadvad āryaḥ phalāt parihīṇo 'pi tat-phalam alabdhvā[6] *na mriyate. śūra*-grahaṇam avihvalatvāt. balavāṃ chūra ity apare.

(63, 64) katham abhyastam ity āha. *śaikṣâśaikṣa-mārgābhyāṃ dṛḍhīkṛtatvād* iti. *prayoga-mārgas tu sarvatrâika evêti*. akopya-prativedhe dṛṣṭi-prāptatāyāṃ ca. *na hi śāsraveṇêti*. āryêndriya-saṃcārasya vivakṣitatvāt. anyathā hi kaścit prthagjanâvasthāyāṃ indriyāṇi saṃcaratîty etad virudhyate.

nânyatra parihāṇy-asaṃbhavād iti. parihāṇi-bhayād dhîndriya-saṃcāra iṣyate. anyatra ṣaṭsu kāmâvacareṣu deva-nikāyeṣu rūp'ārūpya-dhātvoś ca parihāṇir nâ-stîty āha. ūrdhva-dhātûpapanna āryo nâivêndriyāṇi saṃcarati. nâpi kathaṃcit

[1] supra p. 588ult. [2] 論二十五 5aᵇ⁻ᶜ. [3] yad MSS. gal-te. [4] °parāme N. nad daṅ bral-ba.
[5]....[5] ādya-dh° N, āya-dh° C. bdag-ñid bzuṅ-baḥi phyir. [6] °bdhā MSS.

parihīyata [Tib. 259a] iti. uktam atra kāraṇaṃ. kālântara-parivāsenêndriyāṇāṃ paripakvataratvāt. āśraya-viśeṣa-lābhāc cêti. atha kasmāt kāmâvacareṣu deveṣu parihāṇir nâsti. ye pūrvam abhyudārebhyo 'pi viṣayebhyaḥ saṃvijaṃto niyataṃ[1] satyāni paśyaṃti. te kathaṃ tān ev' ālaṃbya parihāsyaṃte. avaśyaṃ hi te tīkṣṇêndriyā bhavantîty abhiprāyaḥ.

aśaikṣo nava niśrityêti.

tat-phalasya nava-bhūmi-saṃgṛhītatva-saṃbhavāt. *phalaṃ phala-viśiṣṭaṃ cêti.* phalaṃ sakṛdāgāmi-phalaṃ. phala-viśiṣṭaṃ prathama-dhyān'ādi prahāṇāya prayog'ānantarya-vimukti-viśeṣa-mārga-lakṣaṇaṃ. *phala-mārgam eva pratilabhata* iti. kāma-dhātu-vairāgya-mātra-saṃgṛhītaṃ. *na cânāgāmi-phalam ārūpya-saṃgṛhītam* iti. paṃcānām avara-bhāgīyānāṃ prahāṇād anāgāmī 'ti sūtre vacanāt. darśana-mārgasya ca tatrâbhāvāt. tad-abhāvaḥ kāma-dhātv-anālaṃbanād iti vyākhyātam etat.

(65ab) *akopya-dharmā ca dvividha* iti. sūtre paṭhitatvāt akopya-bheda eva

dvau buddhāv

iti. akopya-dharmā mṛdu-madhyâdhimātrêndriya-bhedāt tridhā bhidyate. śrāvako hy akopya-dharmā 'dhimātra-mṛdv-indriyaḥ. [Tib. 259b] pratyekabuddho 'dhimātra-madhyêndriyaḥ. samyaksaṃbuddho 'dhimātrâdhimātrêndriya iti. *mṛdu-mṛdv-ādi-nava-prakārêndriya-bhedād* iti. parihāṇi-dharmā mṛdu-mṛdv-indriyo yāvad Bhagavān adhimātrâdhimātrêndriya iti.

(65cd, 66ab) *sapta bhavaṃtîti.* pratyekabuddha-samyaksaṃbuddhāv ubhayato-bhāga-vimukta-saṃgṛhītāv evêti kṛtvā. *pūrvaṃ evêti* vistaraḥ. pūrvam eva pṛthagjanâvasthāyāṃ para-pratyayena parataḥ śrutvā smṛtyupasthān'ādīn dharmān. paścād *artheṣu prayogāt.* cintā-bhāvanā-sevanād ity arthaḥ. tathā pūrvam eva pṛthagjanâvasthāyāṃ prajñayā dvādaśâṃga-pravacana-dharmânusāreṇa svayam evaṃ bodhipakṣ'ādīn dharmān anusarann artheṣu prayogāt cintā-bhāvanā-sevanāt. ity evaṃ *prayogataḥ śraddhā-dharmânusāriṇau bhavataḥ. śraddhā'dhimokṣa-prajñ'ādhikyata* iti. śraddhā'dhimokṣ'ādhikyataḥ prajñ'ādhikyataś ca. śraddhayā 'dhimokṣaḥ śraddhā'dhimokṣaḥ. tasy' ādhikyān mṛdv-indriyatvaṃ. prajñādhikyāt[2] tīkṣṇêndriyatvaṃ. *vimuktita* iti. kleśa-vimuktitaḥ prajñayā kleśād vimuktaḥ *prajñā-vimukta* iti kṛtvā. *samāpatti-vimuktita* iti. samāpattito vimuktitaś ca.

tatrêndriyata [Tib. 260a] iti vistaraḥ. yathâite śraddhā'nusāriṇo gaṇyaṃte. tathā yathāgranthaṃ pradarśayiṣyāma. *indriyatas trayaḥ.* mṛdu-madhyâdhimā-

[1] yataḥ MSS. ñes-na. [2] °dhikṛtas MSS. śes-rab lhag-paḥi phyir.

trêndriyatvāt. atra punar evam avagantavyaṃ. yady api śraddhā'nusāriṇaḥ sarva eva mṛdv-indriyāḥ. tathā 'pi tāratamyenâvasthānād eṣāṃ punas tridhā-bhedaḥ mṛdu-madhyâdhimātrêndriyā iti. *gotrataḥ paṃca.* kathaṃ. parihāṇa-dharma-gotrako yāvat prativedhanā-bhavya-gotraka iti paṃca bhavaṃti. punar eṣāṃ gotrêndriya-bhedāt pancadaśānām ekâiko *mārgataḥ paṃcadaśa bhavaṃti.* katham ity ucyate. *aṣṭa-kṣānti-sapta-jñāna-sthā* iti. darśana-mārgo hi paṃca-daśa-kṣaṇāḥ. aṣṭau kṣāntayaḥ. duḥkhe dharma-jñāna-kṣāṃtir yāvan mārge anvaya-jñāna-kṣāntiḥ. sapta jñānāni. duḥkhe dharma-jñānaṃ yāvan mārge dharma-jñānaṃ. mārge 'nvaya-jñānasya bhāvanā-mārga-saṃgṛhītatvāt. aṣṭau ca sapta ca paṃcadaśa bhavanti. ta evaṃ tatra-sthāḥ paṃcadaśa bhavaṃti. evam eṣāṃ mārgataḥ paṃcadaśadhā-bhinnānāṃ punar ekâiko *vairāgyatas trisaptatiḥ.* kathaṃ. *sakala-bandhanas* tāvat[1] kāma-dhātāv *ekaḥ. kāma-vairāgyān nava.* eka-prakāra-vītarāgo yāvan nava-prakāra-vītarāgaḥ. *evaṃ yāvad ākiṃcany'āyatana-vairāgyān navêti.* bhavâgra-vairāgyān navêti na saṃbhavati. laukikasya mārgasya bhavâgra-pratipakṣasyâbhāvāt. ta ete 'ṣṭau navakā dvisaptatiḥ. [Tib. 260b] sakala-bandhanena pūrvôktena saha trisaptatir bhavaṃti. punar ete vairāgyataḥ pratyekaṃ trisaptati-bhinnāḥ. pratyekam *āśrayato nava.* katham ity āha. *tri-dvīpa-ṣaḍ-deva-nikāya-jā* iti. trayo dvīpā Uttarakuru-varjyāḥ. Uttarakurau mārgâbhāvāt. ṣaḍ deva-nikāyāḥ kāmâvacarāḥ. tata ūrdhvaṃ darśana-mārgâbhāvāt. teṣu jātā iti. pratyekam ete nava-guṇā bhavaṃti. *indriya-gotra-mārga-vairāgy'āśrayataḥ piṇḍitā*[2] iti. nigamana ucyate. iyanta iti vṛttau likhitāḥ. *evam anye 'pi pudgalāḥ saṃbhavataḥ saṃkhyeyā* iti. dharmânusāri-prabhṛtayaḥ. yathêndriya-gotra-mārga-vairāgy'āśrayataḥ śraddhā'nusāriṇaḥ saṃkhyātāḥ. tathâiva saṃkhyeyāḥ saṃbhavata iti. dharmânusāri-dṛṣṭiprāptâsamayavimuktānāṃ gotra-bhedo nâsti. śraddhā'dhimukta-samayavimuktayos tu gotra-bhedo 'py astîti. saṃbhavata ity ucyate. tatrêndriyatas trayo dharmânusāriṇaḥ. gotrata eka evêti bhedo nâsti. mārgataḥ pancadaśa aṣṭa-kṣānti-sapta-jñāna-sthāḥ. vairāgyatas trisaptatiḥ. sakala-bandhanaḥ. kāma-vairāgyān nava.[3] evaṃ yāvad ākiṃcany'āyatana-vairāgyāt. [Tib. 261a] āśrayato nava. tri-dvīpa-ṣaḍ-deva-nikāya-jā iti. evam indriya-mārga-vairāgy'āśrayataḥ piṇḍitāḥ. sahasrāṇy ekānnatriṃśat saṃpadyaṃte. śatāni ca paṃca paṃcaṣaṣṭiś ca. evam indriyatas trayaḥ śraddhā'dhimuktāḥ. gotrataḥ paṃca pratyekaṃ. vairāgyatas trisaptatiḥ pratyekameva pūrvavat. āśrayato nava. tri-dvīpa-ṣaḍ-deva-nikāya-jā iti. evam indriya-gotra-vairāgy'āśrayataḥ piṇḍitāḥ. nava sahasrāṇi saṃpadyante.

[1] thāv° MSS. re-ṣig. [2] °ṇḍatā MSS. [3] neva MSS.

śatāni câṣṭau paṃca paṃcāśac ca. kevala-phala-stho ṣoḍaśa-citta-prāpto 'dhikṛtaḥ. śraddhā'dhimukta-dṛṣṭyāptau mṛdu-tīkṣṇêndriyau tadêty anayor iha vivakṣitatvāt.

Bhagavadviśeṣas[1] tv āha. mārgato nava[2] bhavaṃti. bhāvanā-mārga-sthatvād iti. tan na budhyāmahe kenâbhiprāyeṇâivam uktam iti. yady ayam abhiprāyo bhavet. mārgato bhūmau-bhūmau nava[3] bhavantîti. vairāgyatas trisaptatir iti sa evârtho darśito bhavet. tat-avyatirekād iti. yuktaṃ syāt. tad eva hi parimāṇaṃ syāt. atha nava-bhūmikânāsrava-bhāvanā-mārgasthatvān navatvam eṣāṃ vyavasthāpyeta. tathā sati. tat-parimāṇaṃ punar nava-guṇī-kriyeta. etāvantaś ca bhaveyur aṣṭâśīti-sahasrāṇi. śatāni ca ṣaṭ. paṃca-navatiś cêty evam uttaratrâpi vaktavyaṃ. yadi tu śraddhā'dhimukta ā vajrôpamāt samādher gṛhyeta. tato 'nyathā gaṇayitavyaṃ. indriyatas trayaḥ śraddh'ādhimuktāḥ. [Tib. 261[b]] gotrataḥ paṃca pratyekaṃ. vairāgyata ekâśītiḥ trisaptattau bhavâgrâṣṭa-prakāra-vītarāgān aṣṭāv adhikān prakṣipya. āśrayata ekānnatriṃśat. kathaṃ kāma-dhātau navôpapatti-sthānāni. rūpa-dhātau ṣoḍaśa sthānāni. catvāraś c' ārūpyā iti. evam indriya-gotra-vairāgy'āśrayataḥ piṇḍitāḥ sahasrāṇi paṃcatriṃśat. śate ca dve. paṃcatriṃśac cêti. dṛṣṭiprāptasya gotra-bhedo nâsti. indriya-vairāgy'āśrayataḥ piṇḍitāḥ sahasraṃ saṃpadyante. śatāni ca nava. ekā saptatiś ca. yadi tv ā vajrôpamāt samādher dṛṣṭiprāpto gṛhyate. tata evaṃ saṃkhyātavyāḥ. indriya-vairāgy'āśrayataḥ piṇḍitāḥ. saptacatvāriṃśad adhikāni sapta sahasrāṇi saṃpadyante. kāyasākṣī śraddhā'dhimukta-dṛṣṭiprāptayor antarbhūta iti na gaṇyate. yadi punar gaṇyate indriyatas trayaḥ. yadi śraddhā'dhimuktaḥ sa kāyasākṣī gotrataḥ paṃca. yadi[4] dṛṣṭiprāpto nâsti gotra[5]-bhedaḥ. mārgata ubhayor api nâsti bhedaḥ. ākiṃcany'āyatana-vītarāgatvāt vairāgyato 'pi nâsti bhedaḥ. yady api bhavâgre sakala-bandanaḥ eka-prakāra-vītarāgo yāvad aṣṭa-prakāra-vītarāga iti. mārgato vairāgyato vā 'sti bhedaḥ. na tu mārga-vairāgya-kṛtaṃ kāyasākṣitvam iti. nâsya tat-kṛtas tad-bhedo vyavasthāpyate. [Tib. 262[a]] āśrayato vā bahudhā-bhedaḥ. kām âvacar'āśrayatvāt yāvad bhavâgr'āśrayatvād iti Bhagavadviśeṣaḥ. katham ākāś'ānaṃty'āyatan'ādy-āśrayaḥ kāyasākṣī bhavati. evaṃ tu yuktaṃ paśyāmaḥ. āśrayataḥ paṃcaviṃśatiḥ. kāma-dhātau navôpapatti-sthānāni. rūpa-dhātau ca ṣoḍaśa sthānānîti. tatra hy āryo nirodha-samāpattim utpādayet. yadi tu kāma-rūp'āśrayôtpādita-nirodha-samāpatti-yogāt kāyasākṣī-bhūtasyânāgāminaḥ. tat-samanvāgama-mātra-

[1] °ganadv° C, °gatadv° N. bcom-ldan khyad-par-can. [2] na MSS. dgu. [3] navad MSS. dgu-pa. [4] om. MSS. suuplied from Tib. gal-te. [5] om. MSS. supplied from Tib. rigs-kyi.

prayogāt. paścād api bhavâgr'āśrayaṃ kāyasākṣitvam iṣyeta. bhavâgraṃ ṣaḍviṃśatitama āśrayaḥ syād ity avagantavyaṃ. evam indriya-gotr'āśrayataḥ pariganya gaṇayitavyaḥ. prajñā-vimuktasyâpi bhedaḥ. indriyatas trayaḥ prajñā-vimuktaḥ. gotrataḥ paṃca. yadi samaya-vimuktāḥ. athâsamaya-vimuktā nâsti bhedaḥ. evam ubhayato-bhāga-vimukto 'pi yojayitavyaḥ.

(66[cd]) *prajñā-samādhi-balābhyāṃ kleśa-vimokṣ'āvaraṇa-vimuktatvād* iti. prajñā-balena kleś'āvaraṇa-vimuktatvāt. samādhi-balena ca vimokṣ'āvaraṇa-vimuktatvāt. vimokṣāḥ punar aṣṭau vakṣyante. rūpī rūpāṇi paśyatîti vistaraḥ.[1] tatra kleś'āvaraṇam [Tib. 262[b]] iti. kleśā ev' āvaraṇaṃ. vimokṣ'āvaraṇaṃ ²iti.² vimokṣāṇām āvaraṇaṃ.[2] tat punaḥ kāya-cittayor akarmaṇyatā. yayā vimokṣān utpādayituṃ[3] na śaknotîti.

(67) *kleśān prahāyêha hi yas tu paṃcêti.* paṃcâvarabhāgīyāni saṃyojanāni satkāyadṛṣṭy-ādīny uktāni. *ahārya-dharmêty* aparihāṇi-dharmêty arthaḥ. *phalata evêti* vistaraḥ. *śraddhā'dhimuktatvān* nêndriyataḥ paripūrṇatvam. *akāyasākṣitvān* na samāpattitaḥ. *anāgāmitvāt* tu phalataḥ paripūrṇatvam asti. *indriyata evêti. dṛṣṭiprāptatvād* indriyataḥ paripūrṇatvam. *avītarāgatvāt* tu na phalato nâpi samāpattitaḥ. anāgāmi-phala-samāpattyor abhāvāt. evam anyeṣām api saṃbhavato yojyaṃ. *samāpattita evêti.* samāpattita eva paripūrṇatvaṃ nêndriya-phalābhyām iti *nâsty etat.* kasmāt. na hy asatyām anāgāmi-phala-prāptau nirodha-samāpattir asti. *samāpattîndriyataś ca vinā phalenêti.* samāpattîndriyata eva ca paripūrṇatvaṃ na phalata ity etad api nâsti. yasmād anāgāmi-phalam aprāptasya nirodha-samāpattir nâstîti. *indriyataḥ samāpattitaś cêti.* [Tib. 263[a]] tīkṣṇêndriyatayā nirodha-samāpatti-lābhatayā cêty arthaḥ. *indriyata evêti* vistaraḥ. *asamayavimuktasyêti* vacanāt. asyêndriyataḥ paripūrṇatvaṃ. *prajñāvimuktasyêti* vacanāt. na samāpattito 'sya paripūrṇatvaṃ. anirodha-samāpatti-lābhī hi prajñāvimukta ity uktaṃ. *samāpattita evêti. samayavimuktasyêti* vacanāt. nêndriyataḥ paripūrṇatvam asya bhavati. *ubhayato-bhāga-vimuktasyêti* vacanāt. samāpattito 'sya paripūrṇatvaṃ. nirodha-samāpatti-lābhī 'ty ubhayato-bhāga-vimukta ity uktaṃ. *indriya-samāpattibhyāṃ.* kiṃ. paripūrṇatvaṃ. *asamayavimuktatvād* indriyataḥ *ubhayato-bhāga-vimuktatvāt* samāpattita iti darśayati.

(68) *ānantarya-mārgo yen' āvaraṇaṃ prajahātîti.* aprahāṇa[4]-mārga-saṃbhavāt. asti sa ānantarya-mārgo yen' āvaraṇaṃ na prajahāti. indriya-saṃcār'ādiṣu.

[1] 論二十九 4[a5]. [2]....[2] om. MSS. ṣes bya-ba ni rnam-par thar-ba-rnams-kyis sgrib-pa yin-te. [3] °dituṃ MSS. [4] pr° MSS. mi-spoṅ-ba.

yas tat-prahey'āvaraṇa-nirmuktaḥ[1] *prathamata* iti. ya ānantarya-mārga-praheyeṇ' āvaraṇena nirmuktaḥ. *prathamata* iti viśeṣaṇaṃ. yasmāt tṛtīy'ādiṣu kṣaṇeṣu taj-jātīyo [Tib. 263ᵇ] mārgo viśeṣa-mārga itîṣyate. tena eva c' āha. *viśeṣa-mārgo ya ebhyo 'nyo mārga* iti. prayoga-mārg'ādibhyo 'nya ity arthaḥ. kiṃ ca yadi prathamata iti na brūyāt. vimukti-mārgo yas tat-prahey'āvaraṇa-nirmukta ity etāvad brūyāt. evaṃ sati duḥkha-dharma-jñānāt pareṇa sarve ānantarya-märg'ādayas tat-prahey'āvaraṇa-nirmuktā utpadyanta iti. sarve vimukti-mārgāḥ syuḥ. aniṣṭaṃ câitat. ānantarya-märg'ādiṣv api vimukti-mārga-prasaṃgāt. tasmād ānantarya-mārgasya duḥkha-dharma-jñāna-kṣānty-āder yat-praheyam āvaraṇaṃ. duḥkha-darśana-prahātavyo nikāyo yāvad bhāvanā-prahātavyaḥ. tena prahey'āvaraṇena nirmukto yaḥ prathamata utpadyate. sa vimukti-mārgaḥ. nânyas tat prahey'āvaraṇa-nirmuktatve 'pîti. ya ebhyaḥ prayoga-märg'ādibhyas tribhyo[2] 'nyaḥ. sa viśeṣa-mārgaḥ. ṣoḍaśān mārgânvaya-jñāna-kṣaṇāt pareṇa saptadaśādayas taj-jātīyā ye 'nāsravāḥ kṣaṇāḥ. te viśeṣa-mārga-svabhāvā ity avagantavyaṃ. evam anyad api vimukti-jñānaṃ. yat prākarṣikaṃ kṣayajñān'ādi. tad api vaktavyaṃ. yaś ca dṛṣṭadharma-sakha-vihārāya vaiśeṣika-guṇâbhinirhārāya vā mārgaḥ. so 'pi viśeṣa-mārga[Tib. 264ᵃ] eva prayoga-mārgo yasmād ānantarya-mārgôtpattir ity uktaṃ. ato laukikā agradharmāḥ prayoga-mārga iti gamyate. yas tu pratilomataḥ kṣānty-ādi-mārgaḥ. sa kasminn antarbhavatîti vaktavyam. āha. prayoga-mārga evântarbhavati. viprakṛṣṭas tv asau prayoga-mārga ity ayaṃ tasyâgradharmebhyo viśeṣaḥ. udāharaṇârthatvāc c' Ācāryeṇa saṃnikṛṣṭa eva prayoga-mārga ukta iti.

eṣa hi nirvāṇasya panthāḥ. tena tad-gamanād iti. loke yena gamyate. sa märga iti pratîtaḥ. *anena ca nirvāṇaṃ gamyate* prāpyate. tasmān märga iti darśayati. *mārgayaṃty anena vêti*. mārgo 'nveṣaṇa[3] iti dhātuḥ paṭhyate. tasyâtad ghañi rūpaṃ märga iti. yena nirvāṇam anviṣyate. sa märga iti. *vimukti-viśeṣa-mārgayoḥ katham mārgatvam* iti. na hi tābhyāṃ nirvāṇaṃ prāpyate. prayog'ānantarya-mārgayor eva tat-prāptau sāmarthyān na tayor iti abhiprāyaḥ. *taj-jātīyâdhimātrataratvād* iti. prahāṇa-märga-jātīyau c' ālaṃban'ākārânāsravatva-sādṛśyāt. adhimātratarau ca hetûpacayataḥ. yathā hy ānantarya-mārgaś catuḥ-saty'ālaṃbana-ṣoḍaś'ākāro 'nāsravaś ca. evaṃ vimukti-viśeṣa-mārgāv api. adhimātrataratvenâiva tu tasmād viśeṣa iti. [Tib. 264ᵇ] *uttarôttara-prāpaṇāt. nirupadhiśeṣa-praveśād vêti*. yasmād vimukti-mārgeṇa viśeṣa-mārgeṇa ca uttarôttaro märgaḥ prāpyate. tasmāt anayor märgatvam ity arthaḥ. yasmād vā tābhyāṃ nirupadhiśeṣaṃ nirvāṇaṃ praviśati. yad-utpattau nirupadhiśeṣa-nirvāṇa-praveśa iti.

[1] °ktasya C, °ktaṃ N. [2] °dibhyastibhyo N, °dityastibhyo C. lam-la sogs-pa gsum-po. [3] °rga anv° MSS.

apare punar evaṃ vyācakṣate. uttarôttara-prāpaṇān nirupadhiśeṣa-praveśaḥ. tasmād anayor märgatvam iti.

(69) *nirvāṇa-pratipādanād* iti. yasmād anena nirvāṇaṃ pratipadyata ity arthaḥ. *evaṃ sukhā 'pi dvividhêti*. asti pratipat sukhā dhandhâbhijñā. asti sukhā kṣiprâbhijñêti. *aṃga-parigrahaṇa-śamatha-vipaśyanā-samatābhyām ayatna-vāhitvād* ity aṃgaiḥ parigrahaḥ. śamatha-vipaśyanayoḥ samatvaṃ. aṃga-parigrahaś ca śamatha-vipaśyanā-samatvaṃ ca. tābhyām ayatna-vāhitvaṃ. *tasmāt sukhā pratipat*. yasmād aṃga-parigṛhītāni dhyānāni śamatha-vipaśyanābhyāṃ samāni ca. tasmād ayatna-vāhīni. ataś ca sukhā 'sau pratipad iti. *aṃgâparigrahād* iti vistaraḥ. *aṃgâparigrahād anāgamya-dhyānâṃtar'ārūpyā*[1] *yatna-vāhinaḥ. śamatha-vipaśyanā-nyūnatvāc ca* saṃbhavatas te [Tib. 265ᵃ] yatna-vāhinaḥ. *śamatha-nyūnatvād anāgamya-dhyānâṃtare* yatna-vāhinī. *vipaśyanā-nyūnatvāc c' ārūpyā* yatna-vāhinaḥ. tad-bhāvāt. *te* 'nāgamy'ādayo *duḥkhā pratipad* iti. *dhandhâbhijñêti. dhandhâbhijñā 'syām* iti. dhandhâbhijñā manda-prajñêty arthaḥ. *kṣiprâbhijñêti* tīkṣṇa-prajñā. *dhandhasya* mandasya *pudgalasyêyam abhijñā dhandhâbhijñêti*. ṣaṣṭhī-tatpuruṣeṇâpy etat sidhyatîti darśayati. evaṃ kṣiprasya tīkṣṇasya pudgalasyâbhijñā kṣiprâbhijñêti yojyaṃ.

(70) *catvāri smṛtyupasthānāni*. kāya-vedanā-citta-dharmā-smṛtyupasthānāni yathôktāni. *catvāri samyakprahāṇāni*. utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati. vyāyacchate. vīryam ārabhate. cittaṃ pragṛhṇāti. pradadhāti. anutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya chandaṃ janayatîti pūrvavat. anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya chandaṃ janayatîti pūrvavat. utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye asaṃmoṣāya bhāvanā-paripūraye bhūyo-bhāvāya vṛddhi-vipulatā-jñāna-sākṣāt-kriyāyai chandaṃ janayatîti pūrvavat. *catvāra ṛddhipādāḥ*. chanda-samādhi-prahāṇa-saṃskāra-samanvāgata ṛddhipādaḥ. evaṃ vīrya-citta-mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata ṛddhipādaḥ. ṛddhipādā ṛddhi-hetava ity arthaḥ. [Tib. 265ᵇ] *paṃcêndriyāṇi*. śraddhā-vīrya-smṛti-samādhi-prajñêndriyāṇi. *paṃca balāni*. śraddhā-vīrya-smṛti-samādhi-prajñā-balāni. *sapta-bodhyaṃgāni*. smṛti-dharmapravicaya-vīrya-prīti-praśrabdhi[2]-samādhy-upekṣā-bodhyaṃgāni. smṛtir eva saṃbodhyaṃgaṃ smṛti-saṃbodhyaṃgam. evaṃ yāvad upekṣâiva saṃbo-

[1] °tar'ālamb'ārūpya N. [2] prasr° MSS.

dhyaṃgaṃ upekṣā-saṃbodhyaṃgam iti. *āryâṣṭaṃgo mārgaḥ*. samyagdṛṣṭiḥ. samyaksaṃkalpaḥ. samyagvāk. samyakkarmântaḥ. samyagājīvaḥ. samyagvyāyāmaḥ. samyaksmṛtiḥ. samyaksamādhir iti. *aśeśâvidyā-prahanād* iti. yasmād aśeṣatraidhātuky-avidyā-prahāṇaṃ. tasmād ubhayaṃ bodhiḥ. anena śaikṣa-pṛthagjanānāṃ prajñā na bodhir vyavasthāpyata iti darśayati. kiṃ ca yathākramaṃ. *tābhyāṃ svârthasya yathābhūtaṃ kṛtâpunaḥ*[1]*-kartavyatā'vabodhāc ca*. kṣayajñānena yathābhūtaṃ kṛtâvabodhāt[2] tat kṣayajñānaṃ bodhiḥ. [3]duḥkham me parijñātam iti yathābhūtaṃ prajānāti. samudayo me prahīṇa iti. nirodho me sākṣāt-kṛta iti. mārgo me bhāvita iti yathābhūtaṃ prajānātîti. anutpādajñānena yathābhūtam apunaḥ-kartavyam iti. [mārgo me bhāvito na punar bhāvayitavya][4] tad auutpādajñānam api bodhiḥ.[3] duḥkhaṃ me parijñātaṃ na punaḥ parijñātavyam [Tib. 266ª] iti yathābhūtaṃ prajānāti. samudayo me prahīṇo na punaḥ prahātavya iti. nirodho me sākṣāt-kṛto na punaḥ sākṣāt-kartavya iti. mārgo me bhāvito na punar bhāvayitavya iti yathābhūtaṃ prajānātîti. duḥkhaṃ me parijñātam ity anena kṣayajñānaṃ. na punaḥ parijñātavyam ity anenânutpādajñānam. ity ubhayam api tīkṣṇêndriyasya pudgalasya darśayatîti sarvaṃ neyaṃ. tad evaṃ kṣayajñānam anutpādajñānaṃ ca bodhir ity avayavârthaṃ prasādhya samudayârthaṃ prasādhayann āha.

tādanulomyataḥ

saptatriṃśat tu tat-pakṣā

iti. tasyā bodher anulomas tad-anulomaḥ. tad-bhāvas tādanulomyaṃ. tasmāt. tādanulomyato bodhipakṣā. bodhipakṣe sādhavo 'nulomā iti bodhipakṣāḥ. smṛtyupasthān'ādayaḥ saptatriṃśad ucyaṃte pravacane.

(71) *daśa dravyāṇîti*. keṣāṃcin matena. vakṣyati hi Vaibhāṣikāṇām ekādaśa kāya-vāk-karmaṇor asaṃbhinnatvād iti.

prajñā hi smṛtyupasthitir

iti. prajñā smṛtyupasthānam ity arthaḥ. smṛtir upatiṣṭhate 'nayêti kṛtvā. tathā hi sūtra uktaṃ. kāye [Tib. 266ᵇ] kāyânupaśyī vistaraḥ.

vīryaṃ samyakprahāṇ'ākhyam

iti. yasmād uktam utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati. vyāyacchate. vīryam ārabhata iti sarvaṃ.

ṛddhipādāḥ samādhaya

iti. yasmād uktaṃ chanda-samādhi-prahāṇa-saṃskāra-samanvāgatam ṛddhipādaṃ

[1] kṛtvāp° MSS. [2] kṛtvāvab° N. [3]....[3] om. C. [4] sic by mistake. Instead of this Tib. has rtog-paḥi phyir = avabodhāt?

bhāvayatîti sarvaṃ prahāṇa-saṃskārāḥ punar atrâṣṭau sūtre paṭhyante. kathaṃ. tathābhūtasya yaś chandaḥ. yo vyāyāmaḥ. yā śraddhā. yā praśrabdhiḥ.[1] yā smṛtiḥ. yat saṃprajanyaṃ. yā cetanā. yôpekṣā. ima ucyante prahāṇa-saṃskārā iti. *indriyāṇi tāvad* iti vistaraḥ. sva-*nāma-grahaṇena* yānîndriya-balasvabhāvāni *śraddhā-vīrya-smṛti-samādhi-prajñā dravyāṇi paṃca. teṣāṃ prajñâiva sā yāni* catvāri *smṛtyupasthānāni*. yac ca bodhyaṃgeṣu *dharma-pravicaya-saṃbodhyaṃgaṃ. yā ca* mārgâṃgeṣu *samyagdṛṣṭiḥ*. na dravyântaraṃ. *vīryam eva tad* yāni catvāri *samyakprahāṇāni. yac ca* bodhyaṃgeṣu *vīrya-saṃbodhyaṃgaṃ. yaś ca* mārgâṃgeṣu *samyagvyāyāmaḥ. samādhir eva ca sa* ye catvāra *ṛddhipādāḥ. yac ca* bodhyaṃgeṣu *samādhi-saṃ*[Tib. 267ª]*bodhyaṃgaṃ. yac ca* mārgâṃgeṣu *samyaksamādhiḥ. kim avaśiṣyate* yan na prajñêndriy'ādi-svabhāvaṃ. bodhyaṃgeṣu *prīti-praśrabdhy*[2]*-upekṣā-saṃbodhyaṃgāny* avaśiṣyante. mārgâṃgeṣu *samyaksaṃkalpāḥ. śīlâṃgāni ca* trīṇi. samyagvāk samyakkarmântaḥ[3] samyagājīva iti. *daśa dravyāṇîti*. śraddh'ādīni paṃca. prīti-saṃbodyaṃg'ādīni ca paṃcêti. śīlâṃgāni trīṇy avijñapti-svabhāvānîti kṛtvâikaṃ dravyaṃ vyavasthāpyate.

Vaibhāṣikāṇām ekādaśa dravyāṇi. kāya-vāk-karmaṇor asaṃbhinnatvāt dve dravyaṃ iti kṛtvā. abhiprāya-vaśāt pakṣa-dvaye 'py adoṣaḥ. yadi tu mukhyavṛttyā tasmin kalāpe yāvaṃti dravyāṇi saṃti. tāvaṃti gaṇyeran. nâiva tāni daśa dravyāṇi. samāhitâvijñapti-rūpāṇāṃ sapta-dravyatvāt. ṣoḍaśa dravyāṇîti vaktavyaṃ syāt.

(72) *pradhāna-grahaṇenâivam uktaṃ*. prajñ'ādi-svabhāvāḥ smṛtyupasthān'ādaya iti. *sarve tu prāyogika-guṇāḥ* s'āsravânāsravāḥ śruta-cintā-bhāvanā-mayā yathāyogaṃ *smṛtyupasthāna-samyakprahāṇa-ṛddhipādāḥ*. prādhānyaṃ punas tad-[Tib. 267ᵇ]balenânyeṣāṃ vṛtteḥ. na punas te na santi. prajñā-pradhānāni hi smṛtyupasthānānîty ataḥ prajñā-grahaṇaṃ. na tu prajñâiva[4] smṛtyupasthānaṃ. kiṃ tarhi. prajñā-vīrya-smṛti-samādhi-prīti-praśrabdhy[5]-upekṣā-samyaksaṃkalp'ādayo 'pîti. prāyogika-grahaṇam upapatti-labhya-śraddh'ādi-nirāsârthaṃ. evaṃ vīrya-pradhānāni samyakpradhānāni.[6] samādhi-pradhānā ṛddhipādā iti vistareṇa vaktavyaṃ.

ṛddhipādāḥ samādhaya iti kuta etat. sūtrāt. uktaṃ hi chandaṃ câpi bhikṣavo bhikṣur adhipatiṃ [7]kṛtvā labhate[7] samādhiṃ. so[8] 'sya bhavati chanda-

[1] prasr° N. [2] prasr° N. [3] simply karm° MSS. yaṅ-dag-paḥi las-kyi mthaḥ. [4] °jñāyai C, jñāyâiva N. śes-rab kho-na. [5] prasr° N. [6] spoṅ-ba-rnams = prahāṇāni. [7]....[7] kṛtvāllabh° N, kulātvaṃbh° C. [8] yo N, °dhiyo C. de.

samādhiḥ. cittaṃ vīryaṃ mīmāṃsāṃ cāpi bhikṣavo bhikṣur adhipatiṃ kṛtvā labhate samādhiṃ. so 'sya bhavati mīmāṃsā-samādhir iti.

tena hi samyak kāya-vāṅ-manāṃsi pradhīyaṃta iti. pradhīyaṃte dhāryaṃte niyamyante pravartyante vā kadācid anenêti pradhānaṃ. *tat-pratiṣṭhitatvād* iti. yasmāt sarva-guṇa-saṃpatti-lakṣaṇā ṛddhis tasmin samādhau pratiṣṭhitā. ṛddheḥ pādaḥ pratiṣṭhêti ṛddhipāda iti.

ye tv āhuḥ samādhir eva ṛddhiḥ. pādāś[1] *chaṃd'ādayaḥ.* chanda-citta-vīrya-mīmānsā iti. *teṣām* evaṃvādināṃ Vaibhāṣikāṇāṃ *trayodaśa bodhipakṣāḥ prāpnuvanti. chanda-cittayor ādhikyād* ekādaśasu [Tib. 268ª] prakṣepe. vīrya-prajñe tv atra nâdhike. samyakpradhāna[2]-smṛtyupasthāneṣv antarbhāvāt. *bahudhā bhavatîti vistara* iti. bahudhā-bhūtvâlko bhavati. āvirbhāvaṃ. tirobhāvaṃ jñāna-darśanena pratyanubhavati. tiraḥ kuḍyaṃ tiraḥ prākāram asajjamānaḥ kāyena[3] gacchati. tad-yath' ākāśe. pṛthivyām unmajjana-nimajjanaṃ karoti. tad-yathôdake. udake 'bhidyamānena srotasā gacchati. tad-yathā pṛthivyām. ākāśe paryaṃkeṇa krāmati. tad-yathā śakuniḥ pakṣī. imau vā punaḥ bhūyo candramasāv evaṃ maha-rdhikāv evaṃ mahā'nubhāvau pāṇinā āmārṣṭi parimārṣṭi. yāvad Brahma-lokaṃ kāyena vaśe vartayata iti. iyam ucyate ṛddhiḥ. ṛddhipādāḥ katame. chanda-samādhiḥ. vīrya-samādhiḥ. citta-samādhiḥ. mīmānsā-samādhiḥ. ima ucyante ṛddhipādā iti. [4]evaṃ-lakṣaṇaḥ samādhiḥ.[4] tasmān na samādhir eva rudhir iti. atr' ācārya-Saṃghabhadra[5] āha. na bhavaty eṣa teṣāṃ doṣaḥ. samādhiṃ[6] hi te ṛddhipādam icchanti. ṛddhir apîti.[7] chand'ādayas tûcyante samādheś[8] catustva-jñāpanârthaṃ. kaścid dhi samādhiḥ kuśala-mūla-prayogâvasthāyāṃ pradhānī bhavati. kaścit kuśala-mūla-niṣpannâvasthāyāṃ. pūrvo 'tra rddhipādaḥ. uttara rddhir iti. [9]sūtra-virodho 'pi câiṣāṃ na bhavati. ṛddhipāda-phalam ṛddhi-[Tib. 268ᵇ]śabdenôktaṃ. parijñā-phalasya tac-chabdâbhidhānavad ity-ādi.

mṛdv-adhimātra-bhedād iti. mṛdūnîndriyāṇi. adhimātrāṇi balāṇi. katham eṣāṃ mṛdv-adhimātra-bheda iti hetum āha. *avamardanīyânavamardanīyatvād* iti. *tad-vipakṣa-bhūtair* āśraddhya-kausīdya-muṣitasmṛtitā-vikṣepâsaṃprajanyair antarā-samudācārād indriyāṇy *avamṛdyante na tv evaṃ balānî*ti. punas tāny uktâni.

(73) *ādikarmika-nirvedhabhāgīyeṣv*

[1] °dā MSS. [2] yaṅ-dag-par spoṅ-ba = samyakprahāṇa [3] °ye MSS. lus-kyis. [4]....[4] ex conj. na hy evāl° MSS. tiṅ-ṅe-ḥdsin-kyi mtshan-ñid ni de lta-bu yin. [5] 正理論七十一 (冬六 43ª⁹). [6] °dhi C, °māhi N; tiṅ-ṅe-ḥdsin. [7] °r iti MSS. rdsu-ḥphrul yaṅ yin-no ṣes bya-ba. [8] °dhiś MSS. [9] loc. cit. l. 18.

iti. paṃcâvasthā ime uktāḥ.

bhāvane darśana cêti.

dve avasthe iti. saptasv avasthāsu

sapta vargā yathākramaṃ

prabhāvyaṃte vyavasthāpyante pradhānīkriyante vā. ādikarmikâvasthāyāṃ smṛtyupasthānāni. uṣmagatâvasthāyāṃ samyakpradhānāni. mūrdhâvasthāyām ṛddhipādāḥ. kṣānty-avasthāyām indriyāṇi. laukikâgradharmâvasthāyāṃ balāni. bhāvanā-mārgâvasthāyāṃ bodhyaṃgāni. darśana-mārgâvasthāyām āryâṣṭâṃgo mārga iti. *viśeṣâdhigama-hetur vīrya-saṃvardhanaṃ. tasmād uṣmagateṣu samyakpradhānāni.* [Tib. 269ª] *aparihāṇīya-kuśala-mūla-praveśatvāt. mūrdheṣv*[1] iti. aparihāṇy-anukūlānāṃ kuśala-mūlānāṃ praveśo mūrdhataḥ.

mūrdha-lābhī na mūla-cchid

iti[2] vacanāt. praviśaty ebhir iti kṛtvā praveśaḥ. aparihāṇir hi kṣāntiṣu bhavati. tad-avasthāḥ samādhayaḥ samṛddher āśrayī-bhavaṃtîti. *mūrdhasv*[3] *ṛddhipādā* vyavasthāpyaṃte. *apunaḥ-parihāṇita* iti vistaraḥ. yasmāt kṣāntiṣu punaḥ-parihāṇir nâsti. ādyayor eva hi parihāṇi-saṃbhavaḥ. *tasmād ādhipatya-prāptāni* śraddh'ādīni bhavaṃti. tad-bhāvāt *kṣāntiṣv indriyāṇi* vyavasthāpyaṃte. *kleśânavamardanīyatvād* iti. yasmāt kleśair nâvamṛdyante. tasyām avasthāyāṃ kleśâsamudācārāt. *laukikânya-dharmânavamardanīyatvād vā.* atha vā laukikair anyair dharmair anavamardanīyatvād *agradharmâvasthāyāṃ* śraddh'ādīni *balānîti prabhāvyante. bodhy-āsannatvād* iti. kṣayânutpāda-jñān'āsannatvād ity arthaḥ. bhāvanā-mārgo hi kṣayânutpāda-jñān'āsannaḥ. darśana-mārgas tu dūro tadantarāla-bhāvanā-mārga-vyavahitatvāt. *gamana-prabhāvitatvād* iti. mārgo hi loke gamana-prabhāvitaḥ. gacchaṃty anenêti mārgaḥ. gacchatîti vā mārgaḥ. Pāṭaliputram ayaṃ panthā gacchatîti loke vacanāt. darśana-mārgaś câtiśayena gamana-prabhāvito na bhāvanā-mārgaḥ. katham ity āha. *tasy'* [Tib. 269ᵇ] *āśu-gāmitvād* iti. tadvān api ten' āśu gacchati. bhāvanā-mārgeṇa tu bhūmi-bhedena prākarṣakatvāt bahunā kālena gacchati.

apare punar āhur ity Ācāryaḥ. [4]asmad-ādaya[4] ity abhiprāyāt. yathā Vaibhāṣikair bhinnaḥ kramaḥ. tathā tam abhittvā bodhipakṣāṇām ānupūrvīṃ[5] varṇayaṃti. darśana-mārge bodhyaṃgānîti kṛtvā. *bahuvidhê*ti vistaraḥ. bahuprakāro viṣayo rūp'ādi-bhedāt. nīl'ādi-bhedāc ca. tasmin *vyāseko* vikṣepaḥ. bahuvidha-viṣaya-vyāsekena visartuṃ śīlam āsām iti. *bahuvidha-viṣaya-vyāseka-*

[1] sic MSS. [2] Kārikā VI, 24ᵇ. [3] °rdham MSS. rtse-mo-dag-la. [4]....[4] aspadādādaya C, asyadādādaya N. bdag-la sogs-pa. [5] °rvī N. °rva C.

visāriṇyo buddhayaḥ. tāsāṃ nigrahârthaṃ smṛtyupasthānāni. gardh'āśritānāṃ tṛṣṇ'āśritānām ity arthaḥ. *smara-saṃkalpānām* ity anubhūta-viṣaya-smṛti-saṃkalpānām ity arthaḥ. kāma-saṃkalpānām iti vā. *tad-balenêti.* catuḥ-smṛtyupasthāna-balenêty arthaḥ. *caturvidha-kārya-saṃpādanāyêti.* caturvidhaṃ kāryam utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇam. anutpannānām anutpādaḥ. tathā 'nutpannānāṃ kuśalānām utpādaḥ. utpannānāṃ sthity-ādīni. *tataḥ samādhi-viśodhanād* iti. tataḥ samyakpradhānebhyo 'nantaraṃ samādher viśodhanād *ṛddhipādāḥ* [Tib. 270ª] *prabhāvyaṃte. lokôttara-dharmâdhipati-bhūtānîti.* tad-āvāhakatvād adhipati-bhūtāni veditavyāni. tāny evêndriyāṇi. yadā *nirjita-vipakṣa*[1]*-samudācārāṇi.* nirjitâśraddhy'ādi[2]-samudācārāṇi bhavaṃti. tadā balāni.[3] indriyâvasthāyāṃ hi kleśa-samudācāraḥ saṃbhavati. kṣānty-avasthāyāḥ prākarṣakatvāt. *darśana-mārge bodhyaṃgānîti.* anāsravā prajñā bodhir iti kṛtvā. *ubhayor mārgâṃgānîti.* darśana-bhāvanā-mārgayoḥ. katham ity āha. *tathā hy uktam* iti vistaraḥ. bhāvanayā [4]paripūrir *bhāvanā-paripūriḥ.* tāṃ gacchaty āryâṣṭâṃgo mārgaḥ. *tasmin gacchati catvāri smṛtyupasthānāni bhāvanā-paripūriṃ gacchaṃti. yāvat sapta bodhyaṃgānîti.* bhāvanā-paripūriṃ gacchaṃtîti vacanāt bhāvanā-mārge 'pi āryâṣṭâṃgo mārgo bhavatîti gamyate. na hi darśana-mārge bhāvanā[4] paripūriṃ gacchati. kiṃ tarhi bhāvanā-mārga iti. punaś côktam ubhayor mārgâṃgāni vyavasthāpyaṃta iti. *caturṇām ārya-satyānām etad adhivacanam* iti darśana-mārgaṃ darśayati. *yath'āgatena mārgeṇa prakramaṇam* iti vistareṇa yāvan *mārgasyâitad*[Tib. 270ᵇ]*adhivacanam* iti bhāvanā-mārgaṃ darśayati. yath'āgatena yathāprāptena mārgeṇa[5] prakramaṇaṃ yāvad bodhir iti. tad evaṃ darśana-mārge bhāvanā-mārge ca mārgâṃgāni vyavasthāpyanta iti. *ata ubhayor āryâṣṭâṃgo mārga eṣṭavya iti.*

(74) *siddho 'nukramaḥ.* pūrvaṃ bodhyaṃgāni paścād āryâṣṭâṃgo mārga iti.

anāsravāṇi bodhyaṃga-mārgâṃgāṇîti.

anāsravāṇy evêty avadhāraṇaṃ.

dvidhêtara

iti. smṛtyupasthān'ādayo bala-paryantāḥ.

(75) *bala-vāhanīyatvād* iti. balena vīryeṇa saṃmukhī-karaṇīyatvāt. anāgamye *prīty-abhāvaḥ.* sukhâdhigamyaṃ cittaṃ prīṇāti. nêtarad iti. *kiṃ câdhara-lhūmi-s'āśaṃkatvāc ca.* parihāṇiṃ prati s'āśaṃka iti. ataś ca tatra prīty-abhāvaḥ. s'āśaṃkatāyāṃ hi cittaṃ na prīyate. *saṃkalpa-varjyā* iti. saṃkalpo

[1] nikṣepa C. [2] °ddh'ādi C. [3] laṃbanāni MSS. stobs-rnams. [4]....[4] om. C. [5] om. MSS. supplied from Tib. lam-gyis.

vitarkaḥ.

kāma-dhātau bhavâgre ca bodhi[1]*-mārgâṃga-varjitā*

iti. katham bhavâgre kāya-smṛtyupasthānaṃ bhavati. na hi tatra kāyo vidyate. kāy'ālambanā hi prajñā kāya-smṛtyupasthānaṃ. na ca bhavâgraṃ kāma-dhātuṃ rūpa-dhātuṃ c' [Tib. 271ª] ālāmbate.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti[2] siddhântāt. nâitat kenacid vyākhyākāreṇa likhitaṃ. tad idam atra vyavasthāpayāmaḥ. kāyasya kaḥ svabhāvaḥ. bhautikatvam ity uktaṃ. bhūtaṃ bhautikaṃ ca kāya ity arthaḥ. tatra yadi kevala-bhūt'ālaṃbanā kevala-bhautik'ālaṃbanā tad-ubhay'ālaṃbanā vā prajñā bhavet. kāya-smṛtyupasthānam eva tad bhavet. bhavâgre ca kuśala-s'āsravā prajñā mārgata iti nyāyata iti vā 'nāsrava-saṃvara-mārg'ālaṃbanata iti. s'āsravâdhar'ālaṃbanā hi maulāḥ kuśal'ārūpyā nêṣyaṃte. na tv anāsravâdhar'ālaṃbanā iti. atas tad atra kāya-smṛtyupasthānaṃ veditavyaṃ.

(77, 78) catvāro 'vetyaprasādāḥ buddhe 'vetyaprasādo dharme saṃghe c' āryakāntāni ca śīlānîti. tatra duḥkha-saty'ādīnāṃ dharmatvād abuddha-saṃgha-svabhāvatvāc ca. yathākramaṃ *satya-trayam abhisamayan* paśyan *dharme câvetyaprasādam ārya-kāntāni ca 'sīlāni* anāsravāṇi *pratilabhate.* na buddhe na saṃghe vā avetyaprasādaṃ. [duḥkha-saty'ādīnāṃ dharmatvād. abuddha-saṃgha-svabhāvatvāc ca. yathā][3] *mārga-satyam abhisamayato*[4] *buddhe tasya ca śrāvaka-saṃghe 'vetyaprasādaṃ pratilabhate.* mārga-satyasya buddha-saṃgha-svabhāvatvāt. *ko 'yam iha dharmo 'bhipṛcta* [Tib. 271ᵇ] iti. bahavo dharmāḥ kuśalā dharmā ity evam-ādayaḥ. tat ko 'yam iha dharmo 'bhipretaḥ. yad uktaṃ dharme câvetyaprasādaṃ[5] pratilabhata iti. atha vā buddha-ratnaṃ saṃgha-ratnaṃ cêdam ucyate. tasmād idam api [6]dharma-ratnam[6] ihâbhipretaṃ bhavet. ratnatrayasya hy ayaṃ svabhāva uktaḥ.

buddha-saṃgha-karāṃ dharmān aśaikṣān ubhayāṃś ca saḥ
nirvāṇaṃ cêti śaraṇaṃ yo yāti śaraṇa-trayam

iti.[7] tat kim ayaṃ nirvāṇa-dharmo 'bhipreta ity ataḥ pṛcchati. ko 'yam iha dharmo 'bhipreta iti.

dharmaḥ satya-trayam

iti vistaraḥ. duḥkha-samudaya-nirodha-satyāni. bodhisattvasya ca śaikṣâvasthā-

[1] °dhir MSS. [2] Kārikā VIII, 21ᶜᵈ. [3] sic MSS certainly by mistake. [4] °yena C, °yana N. mñon-par rtogs-na cf. p. 606⁵. [5] vāvety° MSS. cf. above l. 17. [6]....[6] dharmam MSS. chos dkon-mchog. [7] Kārikā IV, 33.

yāṃ anāsravo mārgaḥ. pratyekabuddhasya ca śaikṣâśaikṣa-lakṣaṇo mārgo dharma ihâbhipreta iti. *ataś catvāry apîti* vistaraḥ. mārga-satyam apy abhisamayan dharmam api bodhisattva-pratyekabuddha-mārga-lakṣaṇam abhisamayati. tasmāc *catvāry api satyāny abhisamayato dharme 'vetyaprasāda-lābha ity uktam* iti. buddha-saṃghayor mārgo dharma iti nôcyate. yasmāt tad-abhisamayato buddhe saṃghe câvetyaprasāda-lābha iti. kathaṃ punar mārga-satyâbhisamayataḥ[1] śraddhā-lakṣaṇānāṃ trayāṇāṃ buddha-dharma-saṃghâvetyaprasādānāṃ yugapat sammukhī-bhāvaḥ. *sâiva śraddhā'dhiṣṭhāna-bhedâpekṣayā* [Tib. 272ᵃ] nāma-trayaṃ labhata ity adoṣaḥ. atha vā dharme 'vetyaprasādo vartamānaḥ. anāgatās tu trayo bhāvyaṃte. tenôcyate

lābho mārgâbhisamaye buddha-tat-saṃghayor apîti.[2]

yady adhiṣṭhānâpekṣayā 'vetyaprasāda-vyavasthānaṃ dharmâvetyaprasādaḥ pūrvaṃ paṭhitavyaḥ syād ity ata āha. *yathā tu vyutthitaḥ saṃmukhīkaroti. tathâiṣām ānupūrvam* iti. *vaidya-bhaiṣajyôpasthāyaka-bhūtatvād* iti. vaidya-bhūto Bhagavān anuttaro viṣak śalya[3]-hartêti sūtrāt. dharma-bhaiṣajya-daiśikatvāc ca. bhaiṣajya-bhūto dharmaḥ kleśa-vyādhi-bhaiṣajyatvāt. nirvāṇ'ārogya-saṃprāpakatvāc côpasthāyaka-bhūtaḥ saṃgho nirvāṇ'ārogya-prāptaye parasparôpasthānāt. *citta-prasāda-kṛtaḥ śīla-prasāda* iti. trividhaś citta-prasādaḥ. samyaksaṃbuddho bata[4] Bhagavān. sv'ākhyāto 'sya dharma-vinayaḥ. supratipanno 'sya śrāvaka-saṃgha iti tena kṛtaḥ śīla-prasādaḥ. śīlam eva prasādaḥ. śīlasya vā prasādo 'nāsravatvaṃ śīla-prasādaḥ. ante trayāṇāṃ prasādānāṃ caturtha uktaḥ śīla-prasādaḥ. kasmād ity āha. *evaṃ prasannasya* samyaksaṃbuddho bata[5] Bhagavān iti vistareṇâiṣā[6] pratipattiḥ. [Tib. 272] ārya-kānta-śīla-pratipattir ity arthaḥ. *ārogya-bhūtatvād vā.* kim ante śīla-prasāda uktaḥ. vaidya-bhaiṣajyôpasthāyak'ārogyânukramataḥ. *daiśika-mārga-sārthika-yāna-vad vā.* kim. ante caturtha ukta ity adhikṛtaṃ. daiśika-bhūto Bhagavān. mārga-bhūto dharmaḥ. sārthika-bhūtaḥ saṃghaḥ. yāna-bhūtāny ārya-kāntāni śīlānîti. āryāṇaṃ kāntāni prayāṇîty ārya-kāntānîti.

(79, 80) *aṣṭābhir* iti. *aṣṭābhir aṃgaiḥ samanvāgataḥ śaikṣaḥ.* katamair aṣṭabhiḥ. śaikṣyā samyag-dṛṣṭyā yāvac chaikṣeṇa samyak-samādhinêti. *daśabhir aṃgaiḥ samanvāgato 'śaikṣaḥ.* katamair daśabhiḥ. aśaikṣyā samyag-dṛṣṭyā yāvad aśaikṣeṇa samyak-samādhinā aśaikṣyā samyag-vimuktyā aśaikṣeṇa ca samyag-jñānenêti. *vimukti-tat-pratyātma-jñānābhyāṃ prabhāvita* iti. tasyāṃ

[1] °rgam abh° N. [2] Kārikā VI, 77ᶜᵈ. [3] kalpa MSS. zug-rñu. [4] bhava N. [5] vaca C, cava N. [6] °ṇâivā C, °ṇâivo N. ḥdi.

vimuktau pratyātma-jñānaṃ tat-pratyātma-jñānaṃ vimuktiś ca tat-pratyātma-jñānaṃ ca. vimukti-tat-pratyātma-jñānaṃ. tābhyāṃ prabhāvitaḥ. kleśa-vimuktyā kleśa-vimukti-pratyātma-jñānena ca. kleśebhyo vimukto 'smîti prabhāvitaḥ. prakarṣita ity arthaḥ. tasyâivâśaikṣasya *tad-vacanaṃ* vimukti-vacanaṃ vimukti-jñāna-vacanaṃ ca. *nyāyyaṃ* na śaikṣasyêti. *adhimokṣaḥ saṃskṛtā vimuktir* [Tib. 273ᵃ] iti. dhātv-arthâikatvāt. *aṃgānāṃ saṃskṛtatvād* iti. yathā samyag-dṛṣṭy-ādīni saṃskṛtāni. tathā vimuktir api saṃskṛtâiva gṛhyate nâsaṃskṛtā. visabhāgatvād visadṛśatvāt. *dve vimuktī sūtra ukte* iti. rāga-virāgāc *ceto-vimuktiḥ.* avidyā-virāgāt *prajñā-vimuktir* iti. ceto-vimuktiḥ prajñā-vimuktiś cêty arthaḥ. *vimukti-skaṃdho 'pi sa evêti.* śīla-skandhaḥ. samādhi-skandhaḥ prajñā-skandhaḥ. vimukti-skandhaḥ. vimukti-jñāna-darśanaś cêty atra draṣṭavyaḥ.

yat tarhi sūtra uktam iti. catvārîmāni Vyāghrabodhyāyanāḥ pariśuddhi-pradhānāni. katamāni catvāri. śīla-pariśuddhi-pradhānaṃ. samādhi-pariśuddhi-pradhānaṃ. dṛṣṭi-pariśuddhi-pradhānaṃ. vimukti-pariśuddhi-pradhānaṃ cêti vistareṇôktv' āha. *katamac ca Vyāghrabodhyāyanā vimukti-pariśuddhi-pradhānaṃ.* yāvad *yaś chando vīryam* iti vistaraḥ. Vyāghrabodhyāyanā iti bahu-vacanaṃ. teṣāṃ bahutvāt. vimukti-pariśuddhi-pradhānam iti. vimukteḥ pariśuddhiḥ vimukti-pariśuddhiḥ. tasyai[1] pradhānaṃ vīrya-vimukti-pariśuddhi-[Tib. 273ᵇ]pradhānaṃ. tad evam atra vimukti-pariśuddhi-pradhāna iti praśna-trayaṃ. tatra *iha bhikṣo rāgāc cittaṃ viraktaṃ bhavati vimuktaṃ. dveṣāt. mohād viraktaṃ bhavati vimuktaṃ.* vimuktir uktā. *ity aparipūrṇasya vā vimukti-skandhasya paripūraye. paripūrṇasya vā 'nugrahāyāyêti.* vimukti-pariśuddhiḥ paripūry-anugraha-lakṣaṇôktā. *yaś chando vīryam* iti vistareṇa pradhānam uktaṃ. yata evaṃ rāg'ādibhyo vimuktiḥ prahāṇam ity evaṃ-lakṣaṇā vimuktir uktā sūtre nâdhimuktiḥ. *tasmān nâdhimokṣa eva vimuktiḥ.*[2] *kiṃ tarhi. tattva-jñānâpanīteṣu rāg'ādiṣu cetaso vaimalyam* anāsravatvam anarthântarabhūtaṃ[3] ghṛta-maṇḍa-svacchatāvad *iti apara* ity Ācāryaḥ.

(81ᵃᵇ) *tad-utpatti-vibandhatvād* iti. tasyâśaikṣasya cittasyôtpattau vibandhatvāt. kleśa-prāptir hi vibandhaḥ. *yat tarhi nôtpadyamānam* iti. yad anāgataṃ vajrôpamāt samādher anantaraṃ na bhavaty aśaikṣam eva.[4] *laukikaṃ vêty aśaikṣa-saṃtāna eva yal laukikaṃ. yat tu niyatam utpattau. tad evôktam* iti. yad utpādâbhimukham anāgataṃ. tad evôktaṃ śāstre vimucyata iti. tad-vimucyamānatayā [Tib. 274ᵃ] sûpalakṣyatvād ity abhiprāyaḥ.

tata evôtpatty-āvaraṇād iti. tata eva kleśa-prāptitaḥ. tad-utpatti-vibaṃdhād

[1] °sya N. [2] muktiḥ MSS. [3] arth° N. don gṣan ma-yin-pa. [4] evaṃ MSS. ñid.

iti tad evâtra kāraṇaṃ vaktavyaṃ. yady aśaikṣa-saṃtāna[1]-laukikam api vimucyata ity abhyupagamyate. śaikṣasyâpi laukikam utpadyate. [2]kasmān na[2] vimucyata ity abhyupagamyate. ata āha. *na tat tādṛśam* ity-ādi. kleśa-prāpti-saṃhitaṃ tac-chaikṣasya laukikaṃ. na tv aśaikṣasya laukikam evaṃ bhavatîty asāmyaṃ.

(81[cd]) *nirudhyamāna*

iti. nirodhâbhimukhaḥ.

tad-āvṛtim

ity aśaikṣa-citt'āvaraṇaṃ.

(82) *yā câsaṃskṛtā vimuktir uktā* śāstre ihâiva vā
asaṃskṛtā kleśa-hānam

iti.[3] *ye ca trayo dhātava ucyaṃte.* kvôcyaṃte. *sūtre* śāstre 'pi vā.

virāgo rāga-saṃkṣaya

iti. bheda-vivakṣāyām evam ucyate. abheda-vivakṣāyāṃ tu yo virāgaḥ. tat prahāṇam apy ucyate. nirodho 'pîty-ādi.

(83) *vastuna* iti. s'āsravasya rūp'ādeḥ. *catuṣkoṭika* iti. syān nirvidyate na virajyate. syād virajyate na nirvidyate. syād ubhayaṃ. syān nôbhayam [Tib. 274[b]] iti.

nirvidyate duḥkha-hetu-kṣānti-jñānair

iti. anena vastu-hetukaṃ nirvedaṃ darśayati.

virajyate sarvair[4] *jahāti yair*

iti prahāṇa-kriyā-hetukaṃ virāgaṃ darśayati. *evaṃ catuṣkoṭikaṃ sidhyatîti.* evaṃ nirveda-virāga-kāraṇaṃ paricchidya yojyam. anena catuṣkoṭikaṃ sidhyatîty abhiprāyaḥ. katham ity āha. *nirvidyata evêti* vistaraḥ. *nirvidyata eva duḥkha-samudaya-kṣāṃtibhir duḥkha-samudaya-jñānaiś ca nirveda-vastv-ālaṃbanatvāt.* duḥkha-samudayau hi nirvedasya vastunī ālaṃbanam iti. na virajyate. *kleśān aprajahad* iti vacanena prahāṇa-kriyāyā asaṃbhavāt. *virajyata eva nirodha-mārga-kṣāntibhir*[5] darśana-mārge. *nirodha-mārga-jñānair* bhāvanā-mārge. *kleśān prajahad* iti prahāṇa-kriyā-saṃbhavāt.[6] na nirvidyate. *prāmodya-vastv-ālaṃbanatvāt.* nirvāṇa-mārgau[7] hi prāmodya-vastunī ālaṃbanam iti. ubhaya-pūrvaiḥ kleśān prajahad iti *nirvidyate ca virājyate ca* pūrvair duḥkha-samudaya-kṣānti-jñānaiḥ. katham. nirvidyate. nirveda-vastv-ālaṃbanatvāt. virajyate. kleśān prajahad [Tib. 275[a]] iti vacanena prahāṇa-kriyā-sadbhāvāt. *nôbhayam*

[1] °ne N. [2]....[2] kalpānta C, °smāttatra N. ciḥi phyir....ma. [3] Kārikā VI, 79[cd]
[4] °rvaṃ C. [5] °ntir MSS. [6] sadbhāvāt C. [7] °rgo MSS. lam-dag.

uttaraiḥ kleśān aprajahad[1] iti. na ca nirvidyate. na ca virajyate. uttarair nirodha-mārga-kṣānti-jñānaiḥ prāmodya-vastv-ālaṃbanatvāt na nirvidyate. kleśān aprajahad iti vacanena prahāṇa-kriyāyā abhāvāt na virajyate.

āha. apadiṣṭaṃ prathamāyāṃ koṭyaṃ caturthyāṃ ca kleśāṃ aprajahad iti. kaḥ [2]kān kleśān[2] na prajahāti. *tatra vītarāga* iti vistaraḥ. tatrârthôpakṣepârthaṃ. vītarāgaḥ kāma-dhātor yāvad ākiṃcany'āyatanād api. *satyāni paśyann* abhisamayan. *dharma-jñāna-kṣāṃtibhir* dharma-jñānair dharma-jñāna-kṣāntibhiś ca *kleśān na prajahāti.* laukikena bhāvanā-mārgeṇa pūrvaṃ prahīṇatvāt. anāsravā tu kevalaṃ visaṃyoga-prāptir utpadyate. anvaya-jñāna-kṣāntibhis tv avaśyaṃ kleśān prajahāti. na hi laukikena mārgeṇa bhavâgra-vairāgyam asti. jñānais tu bhāvanā-mārge. *prayoga-vimukti-viśeṣa-mārgair* ānantarya-mārgair ap ica kaiścid indriya-saṃcār'ādy-avasthāsu *na kleśān prajahāti.* [Tib. 275[b]] ke 'vaśiṣyaṃte. tad-anya ānantarya-mārgās taiḥ kleśān prajahātîti siddhaṃ.

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośa-vyākhyāyāṃ ṣaṣṭhaṃ kośasthānaṃ samāptaṃ.

[1] aprahad MSS. [2]....[2] kaiḥ kleśā N, kaiḥ C. gaṅ-ṣig gaṅ-dag.

VII

jñāna-nirdeśo nāma saptamaṃ kośa-sthānam

(1) ṣaṣṭhāt kośasthānād anantaraṃ saptamasyôpanyāse saṃbaṃdhaṃ darśayann āha. *kṣāntayaś côcyante. jñānāni cê*ti vistaraḥ.

laukikebhyo 'gradharmebhyo dharma-kṣāntir anāsravêty[1]

atrâṣṭau kṣāntaya uktāḥ.

kāma-duḥkhe tato 'trâiva dharma-jñānaṃ. tathā punar

ity[2] atra jñānāni.

cet kṣaya-jñānam aśaikṣī vā dṛṣṭir

ity[3] atra samyag-dṛṣṭiḥ.

sâiva vimuktī dve jñānaṃ bodhir yathôditêty[4]

atra samyag-jñānaṃ. ihâiva vā ṣaṣṭha-kośa-sthānâvasāna etat sarvam uktam.

nirvidyate duḥkha-hetu-kṣānti-jñānair virajyate[5]

sarvair jahāti yair

iti.[6] śāstra-saṃbandhena vā 'yam upanyasyate.[7] śāstre hi kṣāntayaś côcyante. jñānāni ca samyag-dṛṣṭiḥ samyag-jñānaṃ ca. tat-pratyāyanāya câyam ārabhyata ity ataḥ pṛcchati. *kiṃ punaḥ kṣāntayo na jñānam* iti vistaraḥ.

nâmalāḥ kṣāntayo jñānam

iti. amalā eva kṣāntayo na jñānam ity [Tib. 276ª] avadhāraṇāt s'āsravāḥ kṣāntayo jñānam ity uktaṃ bhavati. saṃvṛti-jñānam hi tad iṣyate. *tat-praheyasyê*ty. kṣānti-praheyasya *vicikitsā'nuśayasyâprahīṇatvāt.*[8] prahīyate hi tāsv avasthāsv anuśayaḥ.[9] na prahīṇo viprakṛtâvasthatvāt. niścitaṃ ca jñānam iṣyate. nâniścitam. iti na kṣāntayo jñānaṃ. kṣamaṇa-rūpeṇa ca kṣāntaya utpadyante. na niścaya-rūpeṇêti na jñānam iti varṇayanti. vicikitsā'nuśayasyâprahīṇatvād

[1] Kārikā VI, 27ᵃᶜ. [2] Kārikā VI, 27ᵇᵈ. [3] Kārikā VI, 51ᵃᵇ. [4] °ditêpy N, °dity C. Kārikā VI, 80ᵇᶜ. [5] varajyate N, vairakṣyate C. [6] Kārikā VI, 82ᵃᵇ. [7] °sya tri MSS. ñe-bar ḥgod-de. [8] °śayasya pr° C, °tsānvayasya pr° N. ma-spaṅs-paḥi-phyir. [9] anvaś° MSS.

ity etāvati vaktavye[1] tat-praheyasyêti viśeṣaṇaṃ kim artham. dvitīye hi kṣaṇe prathama-kṣānti-praheyo vicikitsā'nuśayaḥ prahīṇo bhavatîti prathamâiva kṣāntir na jñānam iti gamyeta. na tv anyāḥ kṣāntayaḥ. ity atas tat-praheyasyêti viśeṣaṇaṃ. [yad vā duḥkha-dharma-jñān'ādīnāṃ jñānatva-pratipādanârthaṃ. yadi vicikitsā'nuśayâpra-hīṇatvād ity etāvad ucyate. evaṃ][2] *saṃtīraṇ'ātmakatvād* iti. upanidhyāna-svabhāvatvād ity arthaḥ. *asaṃtīraṇâparimārgaṇ'āśayatvād* iti. nâsti saṃtīraṇam asyêty asaṃtīraṇaṃ. parimārgaṇe[3] āśayo 'bhiprāyaḥ parimārgaṇ'āśayaḥ. nâsya parimārgaṇ'āśaya ity aparimārgaṇ'āśayaṃ. asaṃtīraṇaṃ [4]ca tad aparimārgaṇ'āśayaṃ[4] ca asaṃtīraṇâparimārgaṇ'āśayaṃ.[5] tad-bhāvaḥ. tasmāt. *kṣaya-jñānam anutpāda-jñānaṃ ca na dṛṣṭir* ity [Tib. 276[b]] arthaḥ. yāvad ayam akṛta-kṛtyaḥ. tāvad duḥkh'ādīni satyāny upanidhyāyati parimārgayati c' āśayato yathôktair anity'ādibhir ākāraiḥ. kṛta-kṛtyasya punar yathā dṛṣṭiṣv eva duḥkh'ādiṣv ārya-satyeṣu pratyavekṣaṇa-mātraṃ tābhyāṃ bhavatîti duḥkhaṃ mayā[6] parijñātaṃ na punaḥ parijñeyam ity-ādi. tasmān na te dṛṣṭi-svabhāve.

tad-anyôbhayath' āryā dhīr

iti. duḥkhe dharma-jñānaṃ yāvan mārge 'nvaya-jñānaṃ. sā prajñôpanidhyāna[7]-pravṛttā prahīṇa-tad-viṣaya[8]-vicikitsā ca.

anyêti

laukikī. sā sarvâiva jñānam ity avadhāraṇaṃ. na sā prajñā 'sti. yan na jñānam ity arthaḥ. kā punar asau prajñā. paṃca-vijñānakāyikā kuśalâkuśalâvyākṛtā mānasī yā dṛṣṭi-svabhāva-kleśa-saṃprayuktā anivṛtâvyākṛtā ca. yā punar dṛṣṭi-svabhāvā yā ca mānasī kuśalā. sā kiṃ bhavatîty āha.

dṛśaś ca ṣaḍ

iti. *eṣā ṣaḍvidhā laukikī prajñā dṛṣṭiḥ. anyā na dṛṣṭiḥ.* ṣaḍ evêty avadhāraṇāt. kā punar anyā. yā pūrvam uktā laukikī. *jñānaṃ tv eṣā cânyā eêti.* eṣā ca[9] ṣaḍvidhā dṛṣṭi-svabhāvā prajñā. tato 'nyā ca pūrvôktā jñānam ity[9] ucyate. ata eva ca

dṛśaś ca ṣaḍ

iti ca-kāraḥ paṭhyate. yasmād etāḥ ṣaṭ jñānāni côcyante dṛṣṭayaś cêti.

(2, 3) *daśabhir jñānaiḥ.* katamaiḥ. [Tib. 277[a]] dharmânvaya-saṃvṛti-paracitta-duḥkha-samudaya-nirodha-mārga-kṣayânutpāda-jñānair avadhāraṇârtho 'yam ārambho daśâiva jñānāni. cyuty-upapāda-pudgala-jñān'ādīnām [10]eṣām evântarbhāvāt.[10]

[1] °vya MSS. [2] sic MSS. om. Tib. [3] °ṇo N. [4]....[4] om. C. [5] °yas MSS. [6] duḥkhama C, duḥkhaṃma N. bdag-gis sdug-bsṅal. [7] °jñāpraṇidhāna C. [8] °ṣa N. [9] om C. [10]....[10] evâîcāṃtar° N, eṣâîvântar° C. ḥdi-dag kho-naḥi naṅ-du ḥdus-paḥi phyir-ro.

saṃāsena tu dve eva s'āsravam anāsravaṃ cêti. *prāyeṇêti* viśeṣaṇaṃ. *ghaṭa-paṭ'ādikaṃ saṃvṛti-sad-vastu* saṃvṛti-jñānam *ālaṃbate.* sva-sāmānya-lakṣaṇam api tu kadācid gṛhṇāti. *sāṃvṛtam* iti. saṃvṛtau bhavaṃ sāṃvṛtaṃ.

anāsravam

api[1] saṃkṣipyamāṇaṃ

dvidhā dharma-jñānam anvaya-jñāna[2] cêti.

duḥkha-jñān'ādīnām anayor evântarbhāvāt. *ālaṃbanaṃ saṃbhavata* iti. yasya yad ālaṃbanaṃ. tasya tad bhavati. na hi cakṣur-vijñānasya śabd'ālaṃbanaṃ. *tad-ālaṃbanatvād* iti. duḥkh'ādy-ālaṃbanatvād ity arthaḥ.

(4) *ete [3]caturvidhe*

iti.[3] ete eva *dharmânvaya-jñāne* dve duḥkh'ādy-ālaṃbana-bhedāc[4] *caturvidhe.*[5] *adṛṣṭi-svabhāve satī kṣaya-jñānam anutpāda-jñānaṃ côcyate.*

te punaḥ prathamôdite.

te punaḥ kṣayânutpāda-jñāne prathamôtpanne satī

duḥkha-hetv-anvaya-jñāne bhavataḥ.

duḥkha-samuday'ālaṃbane avaśyaṃ bhavata ity arthaḥ. kasmād ity āha. *duḥkha-samuday'ākārair bhāvāgrika-skaṃdh'ālaṃbanatvād* iti. [tasya hi sarva-paścād bhavâgram eva prahīyate. tasmād yena ca pīḍyate yena ca baddhaṃ[6] tata eva mokṣaṃ bahu[7] manyamāno 'nantaraṃ kṣīṇaṃ bhavâgram ālaṃbate. tac ca duḥkhaṃ [8]yā samudayā cityato[8] duḥkha-samuday'ākārair bhavâgram[9] ālaṃbate.][10] yasmād avaśyaṃ te prathamô[Tib. 277[b]]tpanna-kṣayânutpāda-jñāne duḥkh'ākārair anity'ādibhiḥ samuday'ākārair vā hetv-ādibhir bhāvāgrikān skaṃdhān ālaṃbate. aprathamôtpanne tv anya-saty'ālaṃbane api te bhavata ity arthād uktaṃ bhavati. vajrôpamânantaraṃ kṣaya-jñānaṃ bhavati. tad-anantaraṃ cânutpāda-jñānam ity ataḥ pṛcchati. *kiṃ vajrôpamo 'pi tābhyām ek'ālaṃbano bhavatîti.* tābhyām iti prathamôtpannābhyām ity arthaḥ. yathā kṣayânutpāda-jñāne ek'ālaṃbane kiṃ vajrôpamo 'pi tābhyām ek'ālaṃbana ity api-śabdasyârthaḥ. *yadi duḥkha-samuday'ālaṃbano bhavati.* kiṃ. *tābhyām ek'ālaṃbano bhavatîti* saṃbhavaḥ. *atha nirodha-mārg'ālaṃbano bhavati nâik'ālaṃbanaḥ.* tayor niyamena bhāvāgrika-skaṃdh'ālaṃbanatvāt. yathā hi viṣa-kāṇḍa-viddhasya mṛtasya viṣaṃ sarvam aṃgam abhivyāpya vraṇa-deśa eva maraṇa-kāle 'vatiṣṭhate nânyatra. tadvad asya yoginaḥ praheya eva bhāvāgrika-skaṃdha-lakṣaṇe jñānam avatiṣṭhate.

[1] iti N. yaṅ. [2] °naṃ C, contra metrum. [3]....[3] °dhêti MSS. [4] °dā MSS. bye-brag-gis. [5] °dho N. [6] sic C, vadvan N. [7] in C bahu stands before mokṣam. [8]....[8] sic C, pāśa-muyocettyato N. [9] bhāv° N. [10] om. Tib.

(5, 6) *caturbhyaḥ para-citta-vid*

iti. caturbhya eva dharma-jñān'ādibhyas tat-saṃgṛhītatvāt. na duḥkha-jñān'ādibhyaḥ. any'ākāratvāt. anāsravaṃ hi paracitta-jñānaṃ märg'ākāram eva märga-jñānatvāt. yat tu s'āsravaṃ. tal laukik'ākāraṃ sa-rāgaṃ [Tib. 278ᵃ] vigata-rāgam ity-ādi. *śraddhā'dhimukta-samaya-vimukta-mārgeṇêti*. yathāsaṃkhyaṃ śraddhā'dhimukta-mārgeṇa *dṛṣṭiprāpta-mārgaṃ na jānāti*. samaya-vimukta-mārgeṇâsamaya-vimukta-mārgaṃ na jānāti. *adhareṇôttaram* iti. *anāgāmi-mārgeṇârhan-mārgaṃ na jānāti*. arhan-mārgeṇa *pratyekabuddha-mārgam* ity-ādi. *kāma-dhāt'ūrdhva-dhātu-pratipakṣ'ālaṃbanatvāt tayor* iti. tayor dharma-jñāna-pakṣânvaya-jñāna-pakṣayoḥ. dharma-jñāna-pakṣasya kāma-dhātu-pratipakṣa ālaṃbanam. anvaya-jñāna-pakṣasya ūrdhva-dhātu-pratipakṣa ālaṃbanam iti niyamaḥ. *darśana-märge paracitta-jñānaṃ nâstîty* avyāpāratvāt darśana-mārgasya. duḥkhe *dharma-jñāna-kṣāntiṃ dharma-jñānaṃ cêti* saṃbhavaṃ praty evam[1] ucyate. kadācid dhi[2] prayoga-vaśād duḥkhe 'nvaya-jñāna-kṣāntiṃ duḥkhe 'nvaya-jñānaṃ ca jñātuṃ saṃbhavati. *aṣṭamaṃ ca samudayânvaya-jñānam* iti. dharma-jñāna-pakṣau dvau kṣaṇau jñātvā 'nvaya-jñāna-pakṣaṃ pareṇa cittaṃ jñāsyāmîti prayogaṃ kṛtvā samudayânvaya-jñānam aṣṭamaṃ saṃbhāvayati. *mṛdu-prayogatvād* iti alpa[3]-prayogatvād ity arthaḥ. śrāvakasya hi mahā-prayogasādhyaṃ tad anvaya-jñāna-pakṣ'ā[Tib. 278ᵇ]laṃbanaṃ paracittam. ato yāvat sa tatra prayogam ārabhate. tāvad ayaṃ ṣoḍaśaṃ cittam anuprāpto[4] bhavatîti aṃtarā na jānāti. *prathama-dvitīya-paṃcadaśān* iti etān eva trīn jānāti. kathaṃ. duḥkhe dharma-jñāna-kṣāntiṃ dharma-jñānaṃ ca jñātvā prayogântaraṃ ca kṛtvā paṃcadaśa-kṣaṇaṃ mārgânvaya-jñāna-kṣāntiṃ jānātîti.

(7) *katham anāsraveṇa jñānenâivaṃ jānātîti*. anāsravāṇāṃ duḥkh'ādy-ākāratvāt. idaṃ ca saṃvṛty-ākāraṃ duḥkhaṃ me parijñātam ity evam-ādy-ākāratvād ataḥ pṛcchati. *tad-viśeṣeṇa tayor viśeṣa* iti. tasya saṃvṛti-jñāna-dvayasya tat-pṛṣṭha-labdhasya viśeṣeṇa duḥkhaṃ me parijñātaṃ yāvan me mārgo bhāvita iti jānāti. duḥkhaṃ me parijñātaṃ na punaḥ parijñeyaṃ. yāvan mārgo me bhāvito na punar bhāvayitavyaḥ iti ca jānātîty evaṃrūpeṇa tayor anāsravayoḥ kṣayânutpāda-jñānayor viśeṣaḥ Śāstre jñāpito darśitaḥ. ata eva *tad upādāyêty* [5]uktaṃ. tad upādāyêti[6]] *ūrvī*[7]*-kṛtya*[5] tat puraskṛtyêty arthaḥ. niṣyaṃdane[8] tayor nirvikalpayor viśeṣo 'numīyata ity abhiprāyaḥ.

anāsraveṇâpy evaṃ jānātîti. ṣoḍaś'ākāra-vyatirikto 'sty anāsrava ākāraḥ.

[1] av° MSS. [2] vi MSS. [3] anya MSS. chuṅ-ba. [4] antapr° C, aṃtapr° N. rjesu ḥthob-pa. [5]...[5] om. Tib. [6] °yeta N, °yata C. [7] ex conj. dūrī— MSS. [8] °dana MSS.

tenâivaṃ jānātîty *apare*. yadi tad upādāya[1] yaj jñānaṃ darśanam iti Śāstravacanena duḥkha-parijñān'ādi-saṃvṛti-[Tib. 279ᵃ]jñāna-phalam anāsravaṃ kṣayânutpāda-jñānam ucyate. yad idam ucyate

kṣayânutpāda-dhīr na dṛk

iti[2] na dṛṣṭir iti. tad virudhyate. ten' āha. *darśana-vacanaṃ tu bhāṣy'ākṣepād* iti. yad etac Chāstre vacanaṃ yaj jñānaṃ darśanam iti. tad bhāṣy'ākṣepād bhavati. duḥkha-jñān'ādiṣu hi jñānaṃ darśanaṃ vidyā buddhir bodhir[3] iti paṭhyate. tat-pāṭh'ākṣepeṇâyam upatiṣṭhate tat-pāṭhinām pāṭhaḥ. na tu te kṣayânutpāda-jñāne darśana-svabhāve. na dṛṣṭi-svabhāve ity arthaḥ. *pratyakṣa-vṛttitvād vêti*. pratyakṣā vṛttir asya jñāna-dvayasya. tad iyaṃ pratyakṣa-vṛttiḥ.[4] tad-bhāvāt. anayor darśana-vacanaṃ. na hy etaj-jñāna-dvaye ānumānikavad[5] Āgāmikavad vā parokṣa-vṛttiḥ.[6] pratyakṣa-vṛttiś ca darśanam iṣyate. tad-yathā cakṣur-vijñānaṃ. tad-sādharmyād etad api jñāna-dvayaṃ darśanam ity uktam. *ata evôktam* iti. ata eva pratyakṣa-vṛttitvād uktaṃ *Śāstre yat tāvaj jñānaṃ. darśanam api tat*. syāt tu darśanaṃ na jñānam aṣṭāv ābhisamayāntikāḥ kṣāntayaḥ. tad idam uktaṃ bhavati darśanatvam anayor iṣyate. na dṛṣṭitvam iti.

tatrêti teṣu daśasu jñāneṣu *saṃvṛti-jñānaṃ* saṃvṛti-jñānam eva svabhāva-saṃgrahataḥ. *ekasya ca* para-citta-jñānasya *bhāga* eka-deśaḥ. tasya hi s'āsravânāsravasya [Tib. 279ᵇ] sāsrava eva bhāgaḥ[7] saṃvṛti[8]-jñānaṃ. nânāsravo bhāga iti. *dharma-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* dharma-jñānam eva. *saptānāṃ ca bhāgo* duḥkha-samudaya-nirodha-märga-para-citta-kṣayânutpāda-jñānānāṃ. kathaṃ. duḥkha-jñānaṃ hi dharmânvaya[9]-jñāna-svabhāvaṃ. tasya yo dharma-jñāna-bhāgaḥ. tad dharma-jñānam. evaṃ samudaya-jṇānasya yāvad anutpāda-jñānasya dharmânvaya-jñāna-svabhāvasya yo dharma-jñāna-bhāgaḥ. tad dharma-jñānaṃ. na tv anvaya-jñāna-bhāga iti. para-citta-jñānasya tu dharmânvaya-märga-saṃvṛti-jñāna-svabhāvasya dharma-jñāna-bhāgo dharma-jñānam iti. *evam anvaya-jñānam* ekam anvaya-jñānam eva. saptānāṃ ca bhāgaḥ. teṣām eva duḥkha-jñān'ādīnāṃ yo 'nvaya-jñāna-bhāgaḥ. tad anvaya-jñānam iti yojyaṃ. *duḥkha-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ*. tad eva duḥkha-jñānaṃ. *caturṇāṃ ca bhāgo* dharmânvaya-kṣayânutpāda-jñānānām. etāni hi dharma-jñān'ādīni catvāri catuḥ-saty'ālaṃbanāni bhavanti. ya eṣāṃ duḥkha-saty'ālambano[11] bhāgaḥ. tad duḥkha-jñānaṃ. nânyo bhāgaḥ. *ity evaṃ samudaya-nirodha-*

[1] °ye N. [2] Kārikā VII, 1ᵇ. iti is added by me from Tib. ṣes. [3] °dher MSS. [4] °tti MSS. [5] mānamānik° MSS. rjes-su dpag-pa-las byuṅ-ba lta-bu. [6] °tti MSS. [7] bhāvaḥ N. cha. [8] saṃvṛtti N. [9] °ya-sukha C. [10] °vṛtti N, om. C. [11] °nā MSS.

jñāne yojye pratyekam. ekaṃ jñānaṃ samudaya-jñānaṃ nirodha-jñānaṃ vā. caturṇāṃ ca bhāgo dharmânvaya-kṣayânutpāda-jñānānāṃ yaḥ samuday'ālaṃbana-bhāgo nirodh'ālaṃbana-bhāgo vā. tat samudaya-jñānaṃ nirodhā-jñānaṃ ca. *mārga-jñānaṃ* daśasu jñāneṣv [Tib. 280ª] ekaṃ jñānaṃ tad eva mārga-jñānaṃ. *paṃcānāṃ ca bhāgaḥ*. dharmânvaya-kṣayânutpāda-para-citta-jñānānāṃ. etāni paṃca mārga-jñānāni mārga-jñāna-svabhāvāni bhavanti. ya eṣāṃ mārga-jñāna-bhāgaḥ. tan mārga-jñānaṃ nêtara iti. *para-citta-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* tad eva para-citta-jñānaṃ. *caturṇāṃ ca bhāgo* dharmânvaya-mārga-saṃvṛti-jñānānāṃ. etāni hi catvāri jñānāni para-cittâpara-citta-jñānaṃ svabhāvāni bhāvaṃti. ya eṣāṃ paracitta-jñāna-bhāgaḥ. tat para-citta-jñānaṃ. nêtara iti. *kṣaya-jñānaṃ* daśasu jñāneṣv *ekaṃ jñānaṃ* tad eva kṣaya-jñānaṃ svabhāva-saṃgrahataḥ. *ṣaṇṇāṃ ca bhāgo* dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ. kṣaya-jñānaṃ duḥkhaṃ me parijñātam ity evam-ādy-ākāra-[1]jñāna-niṣyandaṃ.[1] tatra yat[2] kāmâvacara-duḥkh'ādy-ālaṃbanaṃ. tad dharma-jñāne 'ntar-bhavati. yad rūp'ārūpyâvacara-duḥkh'ādy-ālaṃbanaṃ. tad anvaya-jñāne 'ntar-bhavati. yat pratyekaṃ duḥkh'ādy-ālaṃbanaṃ. tad duḥkha-jñānaṃ yāvan mārga-jñānaṃ vā bhavati. tatra ya eṣām evaṃ-lakṣaṇo bhāgaḥ. tat kṣaya-jñānaṃ nêtara iti. ṣaṇṇāṃ bhāga ity ucyate. [Tib. 280ᵇ] *evam anutpāda-jñānaṃ* daśasu jñāneṣv ekaṃ jñānaṃ tad evânutpāda-jñānaṃ. ṣaṇṇāṃ ca bhago dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ [3]yo bhāgaḥ. duḥkhaṃ me parijñātaṃ na punaḥ parijñeyam ity evam-ādy-ākāra-niṣyandaṃ. tad anutpāda-jñānaṃ. rūp'ārūpyâvacara-duḥkh'ādy-ālaṃbanam.[4] tad anvaya-jñānaṃ.[3] nêtaro bhāga iti. ṣaṇṇāṃ bhāga ity ucyate.

(8) *ākār'ākāra-gocarād*

iti. ākāraś ca gocaraś c' ākāra-gocaraṃ. ākāraś c' ākāra-gocaraṃ. [5]ākār'ākāra-gocaram.[5] tasmāt. *svabhāvataḥ saṃvṛti[6]-jñānam* iti. svabhāvena svabhāvataḥ saṃvṛti-jñānaṃ. saṃvṛtau vā jñānaṃ saṃvṛti-jñānaṃ. kasmād ity āha. *a-paramârtha-jñānatvād* iti. *kāma-dhātu-pratipakṣo dharma-jñānaṃ. ūrdhva-dhātu-pratipakṣo 'nvaya-jñānaṃ.* tathā hi Śāstra[7] uktaṃ. dharma-jñānaṃ katamat. kāma-pratisaṃyukteṣu saṃskāreṣu yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktā-

[1]....[1] °ṣyannaṃ C, jñānānippadyaṃ N. śes-paḥi rgyu mthun-pa-can. [2] yāt MSS.
[3]....[3] This passage and Tibetan version too are corrupt. Tib. runs thus: cha bdag-gi sdug-bsñal yoṅs-su śes-pa byar med-do ṣes bya-ba-la sogs-paḥi rnam-pa-can ḥdod-pa daṅ. gzugs daṅ gzugs-med-pa ni spyod-paḥi sdug-bsñal-la sogs-paḥi dmigs-pa gaṅ yin-pa de ni mi-skye-ba śes-pa yin-gyi. True apprehension however can be made in accordance with the commentary of kṣaya-jñāna above. [4] °nas MSS. [5]....[5] c' ākāra-gocaraṃ C, om. N. [6] °vṛtti here and in the sequel N. [7] 發智論第八 (秋五 35ª⁸).

nāṃ saṃskārāṇāṃ hetau yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktānāṃ saṃskārāṇāṃ nirodhe yad anāsravaṃ jñānaṃ. kāma-pratisaṃyuktānāṃ saṃskārāṇāṃ prahāṇāya mārge yad anāsravaṃ jñānaṃ. idam ucyate dharma-jñānam. api khalu dharma-jñāne dharma-jñāna-bhūmau ca yad anāsravaṃ jñānam. idam ucyate dharma-jñānam. anvaya-jñānaṃ katamat. rūp'ārūpya-pratisaṃyukteṣu saṃskāreṣu yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ [Tib. 281ª] hetau yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ nirodhe yad anāsravaṃ jñānaṃ. rūp'ārūpya-pratisaṃyuktānāṃ saṃskārāṇāṃ prahāṇāya mārge yad anāsravaṃ jñānam. idam ucyate anvaya-jñānaṃ. api khalv anvaya-jñāne anvaya-jñāna-bhūmau ca yad anāsravaṃ jñānam. idam ucyate 'nvaya-jñānam iti. *ākārato duḥkha-samudaya-jñāne* iti. ākārata eva *n' ālaṃbanataḥ* paṃcôpādāna-skaṃdha-lakṣaṇatvena *tayor abhedāt.* tathā hi Śāstra[1] uktaṃ. duḥkha-jñānaṃ katamat. paṃcôpādāna-skaṃdhān anityato duḥkhataḥ śūnyato 'nātmataś ca manasikurvato yad anāsravaṃ jñānaṃ. idam ucyate duḥkha-jñānaṃ. samudaya-jñānaṃ katamat. s'āsravaṃ hetukaṃ hetutaḥ samudayataḥ prabhavataḥ pratyayataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate samudaya-jñānaṃ. *ākār'ālaṃbanato nirodha-mārga-jñāne* iti. ākārataś c' ālaṃbanataś ca nirodha-mārga-jñāne vyavasthāpyete.[2] tathā hi Śāstra[3] uktaṃ. nirodha-jñānaṃ katamat. nirodhaṃ nirodhataḥ śāntataḥ praṇītato niḥsaraṇataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate nirodha-jñānam iti. mārga-jñānaṃ katamat. mārgaṃ mārgato nyāyataḥ pratipattito nairyāṇikataś ca manasikurvato yad anāsravaṃ jñānam. idam ucyate mārga-jñānam iti. *prathamata* [Tib. 281ª] iti grahaṇam anutpāda-jñāna-viśeṣaṇârtham. tad api hi kṛtakṛtya-saṃtāna utpadyate. *sarvânāsrava[4]-hetukatvād* iti. prathamôtpannāni daśa jñānāny adhikṛtya sabhāga-hetunā sarvânāsrava-hetukam anutpāda-jñānaṃ. kṣaya-jñānaṃ tu na sarvânāsrava-hetukaṃ. na hy anutpāda-jñānam asya hetur bhavati viśiṣṭatvāt.

(9) *sakalasya sakala-pratipakṣatvād* iti. sakalasya kāma-dhātor darśana-bhāvanā-prahātavya-saṃgṛhītasya paṃca-prakārasya sakalaṃ dharma-jñānaṃ darśana-bhāvanā-mārga-saṃgṛhītaṃ catur-āryasaty'ālaṃbanaṃ pratipakṣa iti kṛtvā *kāma-dhātor eva pratipakṣo dharma-jñānam ity uktam.* api tv asti saṃbhavo yad rūp'ārūpya-dhātor api dharma-jñānaṃ pratipakṣaḥ. katamat tad dharma-jñānaṃ. yan nirodhe mārge ca dharma-jñānaṃ. nirodha-mārgau hy a-dhātu-patitau. tāv adharāv api na hīnau vyavasthāpyete. duḥkha-samudaya-satye tv

[1] loc. cit. l. 10. [2] °pyate MSS. [3] loc. cit. l. 11. [4] zag-pa med-paḥi śes-pa = °nāsrva-jñāna.

adhara-bhūmike nihīne. na tad ālaṃbanaṃ dharma-jñānaṃ rūp'ārūpya-dhātu-pratipakṣa ity avagaṃtavyaṃ.

bhāvanā-patha-

grahaṇaṃ tu rūp'ārūpyâvacarāṇāṃ darśana-heyānām anvaya-jñāna-kṣānti-vadhyatvāt. anvaya-jñānaṃ tarhi nirodha-mārg'ālaṃbana-bhāvanā-mārga-saṃgṛhītaṃ kasmāt tri-dhātu-pratipakṣo na bhavati. kāma-dhātor jitatvāt. dharma-jñānenâiva kāma-dhātuḥ [Tib. 282ª] pūrvatara-jito bhavati. tataḥ paścād anvayam utpadyate. tataḥ kāma-dhātor jitatvān *na tat kāma-dhātu-pratipakṣa* iti. dharma-jñānaṃ tu rūp'ārūpya-dhātor ajitatvāt pratipakṣo yujyate. [karmān[1] nirodha-mārga-dharma-jñānābhyām eva traidhātuka-bhāvanā-prahātavya-kleśa-prahāṇaṃ na pūrvābhyām. śānta-nairyāṇikatā-sābhāgāt.[2] na hi kāmâvacara-saṃskārāṇāṃ nirodhāt pratipakṣād vā rūp'ārūpyâvacara-saṃskārāṇāṃ nirodhasya pratipakṣasya vā 'sti kaścid viśeṣaḥ. sarvo hi[3] nirodhaḥ kuśalo 'saṃskṛto mārgaś ca nairyāṇikaḥ.][4] anvayam ity anvetîty anvayaṃ jñānaṃ.

(10–12ᵃᵇ) *sarvathê*ti. bhāvanā-mārga-saṃgṛhītam api. *tān purastād* iti. tān anity'ādīn ākārān ūrdhvaṃ *vyākhyāsyāmaḥ. ṣoḍaś'ākāram* uṣmagat'ādiṣu. *sva-sāmānya-lakṣaṇ'ādi-grahaṇād* iti. sva-lakṣaṇa-grahaṇāt sāmānya-lakṣaṇa-grahaṇāc ca. ādi-śabdena bhuṃkṣva tiṣṭha gacchêty evam ākāraṃ ca. na hy ete sva-lakṣaṇ'ākārāḥ. kiṃ tarhi. evam-ākārā evêti.

ubhayam api tv iti. s'āsravânāsravaṃ. *yat tarhî*ti vistaraḥ. rāgasya ca cittasya ca yugapad-grahaṇam ity abhiprāyaḥ. sūtraṃ punar evaṃ[5] paṭhyate. sarāgaṃ cittaṃ sarāgaṃ cittam iti yathābhūtaṃ prajānāti. vigata-rāgaṃ cittaṃ vigata-rāgaṃ cittam iti yathābhūtaṃ prajānāti. yathā sarāgaṃ vigata-rāgam. evaṃ sadveṣaṃ vigata-dveṣaṃ samohaṃ vigata-mohaṃ saṃkṣiptaṃ vikṣiptaṃ līnaṃ pragṛhītam uddhatam [Tib. 282ᵇ] anuddhatam avyupaśāntaṃ bhāvitam avimuktaṃ vimuktam iti yathābhūtaṃ prajānātîti.[6] *vastra-malâyugapad-grahaṇavad* iti. yathā vastra-malayor na yugapad-grahaṇaṃ. tadvat. kathaṃ. yathā yadā vastram iti paricchinn'ākāraṃ vijñānam utpadyate na tadā malaṃ gṛhṇāti. yadā ca malam iti paricchinn'ākāraṃ vijñānam utpadyate. na tadā vastraṃ gṛhṇāti.

*saṃsṛṣṭa-sarāgatā saṃyukta-sarāgatā cê*ti. saṃsṛṣṭa-sarāgatā saṃprayogāt. saṃyukta-sarāgatā rāga-prāpty-anubaṃdhād ity eke. anuśayāna-rāg'ālaṃbanatvād ity apare. *dvābhyām* iti. saṃsṛṣṭa-sarāgatayā [7]saṃyukta-sarāgatayā[7] cêti. *tato*

[1] sic C, rmāṃ N. Qu. kasmān? [2] sic MSS. Qu. sābhāvyāt? [3] °rvābhi N. [4] om. Tib. [5] eva C. [6] °nāti N. [7]....[7] om. MSS. ldan-paḥi ḥdod-chags daṅ bcas-pa ñid-kyis.

'nyat s'āsravam iti. yat kliṣṭam avyākṛtaṃ kuśalaṃ ca laukikaṃ. *tat saṃyoga-sarāgatayā sarāgaṃ.*

tad evam ubhayam apy etat sarāgam evôktam. āha. kiṃ punaḥ kāraṇam ekīya-matena *rāga-pratipakṣo vigata-rāgam* ity ucyate. [1]yatas ta āhuḥ.[1] *yadi hi rāgeṇâsaṃprayuktaṃ vigata-rāgaṃ syād anya-kleśa-saṃprayuktam api.* dveṣ'ādi-saṃprayuktam api. *syāt vigata-rāgaṃ.* [Tib. 283ª] tad api hi rāgeṇâsaṃprayuktaṃ saṃprayuktam api. na ca sūtre dveṣ'ādi-saṃprayuktaṃ vigata-rāgam ity uktaṃ. sadveṣaṃ samoham ity-ādi-vacanāt. yeṣāṃ punā rāga-pratipakṣo vigata-rāgam iti. teṣām ayam adoṣaḥ. na hi rāga-pratipakṣo dveṣ'ādibhiḥ[2] saṃprayujyata[3] iti.

*evaṃ tarhî*ti vistaraḥ. yadi rāga-saṃprayuktaṃ[4] cittaṃ sarāgaṃ rāga-pratipakṣo vigata-rāgaṃ. *tad-apratipakṣaḥ*[5] sarāga-cittasyâpratipakṣaḥ. *cittam akliṣṭam* anivṛtâvyākṛtam. *nâiva sarāgaṃ* rāgeṇâsaṃprayogāt. *na vigata-rāgaṃ* rāgasyâpratipakṣatvāt. *evam-ādî*ti. ādi-śabdena sadveṣaṃ samoham iti tulya[7]-prasaṃgo yojyaḥ. katham. atra tu sūtre dveṣa-saṃprayuktaṃ cittaṃ sadveṣaṃ dveṣa-pratipakṣo vigata-dveṣam iti. yadi hi dveṣeṇâsaṃprayuktaṃ vigata-dveṣaṃ syāt. anya-kleśa-saṃprayuktam iti syād [8]ity eke.[8] evaṃ tarhi tad-[Tib. 283ᵇ]apratipakṣaś cittam akliṣṭaṃ nâiva sadveṣaṃ syāt na vigata-dveṣam. ity evaṃ samohaṃ cittaṃ vigata-moham iti vaktavyaṃ. *tasmād rāga-saṃyuktatayā 'pi sarāgaṃ cittam atrêṣṭavyaṃ.* api-śabdād rāga-saṃprayuktatayā[9] 'pîty *apare.* Ābhidhārmikāḥ.[10] *evaṃ yāvat samohaṃ* [11]*vigata-mohaṃ cê*ti. tasmād dveṣa-saṃyuktatayā 'pi sadveṣaṃ moha-saṃyuktatayā 'pi samoham atra sūtre eṣṭavyam iti.

ālaṃbanâbhisaṃkṣepād iti. kuśalaṃ cittaṃ vikṣepeṇa na saṃprayujyate. tasmāt tad-ālaṃbane tasyâbhisaṃkṣepa iti.

saṃkṣiptaṃ vikṣiptaṃ ca syāt. kliṣṭa-middha-saṃprayogād iti. dvividhaṃ middhaṃ. kliṣṭam akliṣṭaṃ[12] ca. tad eva hi cittaṃ kliṣṭaṃ middha-saṃprayuktam iti saṃkṣiptaṃ syād iti. kliṣṭam iti ca vikṣiptaṃ syād iti sāṃkarya-doṣaḥ. *Sāstra-virodhaś cê*ti. katham. *saṃkṣiptaṃ cittaṃ yathābhūtaṃ saṃprajānāti*[13] vistareṇa yathā vṛttau. teṣām *anvaya-jñānaṃ* tāvat saṃkṣipta-citt'ālaṃbanaṃ na saṃbhavati. kāma-dhātor ūrdhvaṃ middhâbhāvād anvaya-[Tib. 284ª]

[1]....[1] tatas ta āhuḥ C, tatr' āhu N. ḥdi ltar de-dag-na re....zer-ro. [2] °ṣāditi MSS. ṣe-sdan-la sogs-pa daṅ. [3] °prayukta C. [4] saṃyuktaṃ MSS. mtshuṅs-par ldan-pa. [5] api pr° N. [6] tatrāhu N. [7] sūtra N. ḥdra-ba. [8]....[8] om. MSS. kha cig-na re....zer-ro.
[9] saṃyuktatayā MSS. mtshuṅs-par ldan-pa. [10] Abh° MSS. om. Tib. apparently originally a marginal gloss. [11] From here up to p. 620[15] dvābhyām is wanting in N. [12] om. C. supplied from Tib. ñon-moṅs-pa-can ma-yin-pa. [13] °jāti C.

jñānasya ca kāma-dhātv-anālaṃbanatvāt. *mārga-jñānam* api saṃkṣipta-citt'ālaṃbanaṃ[1] na saṃbhavati. mārga-jñānaṃ hi märg'ālaṃbanaṃ. na ca mārga-saṃgṛhītaṃ cittaṃ *middha-saṃprayogî*ti. tenâivaṃ vaktavyaṃ abhaviṣyat tat-jñānaṃ dve [jñāne].[2] dharma-jñānaṃ saṃvṛti-jñānaṃ cêti. ye tu varṇayanti saṃkṣiptaṃ cittaṃ kuśalam ālaṃbanâbhisaṃkṣepād iti. teṣām etad doṣa-dvayaṃ na bhavati. tad akliṣṭena middhena na saṃprayujyata iti saṃkṣiptaṃ vikṣiptaṃ ca na prāpnoti. nâpi Śāstra-virodhaḥ. kuśalaṃ traidhātuka-saṃgṛhītam asaṃgṛhītaṃ ca saṃkṣiptaṃ cittaṃ taj-jñānaṃ catvāri jñānānîti siddhaṃ. rūp'ārūpya-kuśala-citt'ālaṃbanam anāsravaṃ jñānaṃ anvaya-jñānaṃ bhavati. mārga-saṃgṛhīta-kuśal'ālaṃbanaṃ mārga-jñānam apîti.

vyavadāna-parīttair niṣevitatvād iti. alpa[3]-kuśala-mūlair niṣevitatvād ity arthaḥ. *tad-viparyayād* iti. vyavadāna[4]-mahadbhir niṣevitatvād ity arthaḥ. *mūl'ādīnāṃ balântānāṃ alpa-bahutvam* ekâikasya mūlasyâlpa-bahutvād yathākramaṃ parīttaṃ mahadgataṃ ca veditavyaṃ. katham ity āha. *kliṣṭaṃ hi* [Tib. 284^{b}] *dvābhyām* akuśala-*mūlābhyāṃ* samūlaṃ mohena lobha-dveṣayoś câ-nyatareṇa. ekasmin kalāpe 'nayor asamavadhānāt. *kuśalaṃ tribhir* alobhâdveṣâ-mohair eṣām avinābhāvāt. *taj-jātīyânāgata-bhāvanā'bhāvād* iti. kliṣṭa-jātīyasyânāgatasya bhāvanāyāḥ pratilaṃbhasyâbhāvāt kuśala-saṃskṛtā dharmā bhāvayitavyā iti nyāyāt. *tribhiś ca skaṃdhaiḥ sânuparivartaṃ* vedanā-saṃjñā-saṃskāra-skaṃdhaiḥ. na vijñāna-skandhena. ekasmin kalāpe dvitīya-vijñānâbhāvāt. na ca sv'ātmanā sv'ātmani vṛtti-virodhāt. *kuśalaṃ tu mahā-parivāraṃ* taj-jātīyânāgata-bhāvanā-sadbhāvāt. *caturbhiś ca skaṃdhaiḥ sânuparivartaṃ.* taiś ca veda-n'ādibhis tribhiḥ. rūpa-skaṃdhena ca dhyānânāsrava-saṃvara-saṃgṛhītena cittânuparivartanâsaṃbhava-yogataḥ. *alpa-balaṃ khalv api kliṣṭam* iti. nanu ca kuśalam api durbalam ekena mithyā-dṛṣṭi-kṣaṇena kuśala-paṃca-skaṃdha-samudghātāt. na tad atyaṃtam ucchidyate *punaḥ pratisaṃdhānāt. duḥkha-dharma-jñāna-kṣāṃtyā tu daśānām anuśayānām atyaṃta-samucchedaḥ* iti *tasmād apî*ty api-śabdena pūrvôktād apîti. *tat-pratipakṣatvād* iti. auddhatya-pratipakṣatvād ity arthaḥ. [5]*evam avyupaśāntaṃ*[6] *vyupaśāntaṃ cê*ti. avyupaśāṃtaṃ [Tib. 285^{a}] kliṣṭam auddhatya-saṃprayogāt. vyupaśāntaṃ kuśalaṃ tat-pratipakṣatvād iti kleśa-saṃprayogâsaṃprayogato vā tad avyupaśāntaṃ[7] vyupaśāntaṃ ca bhavati. *samāhitaṃ kuśalaṃ tat-pratipakṣatvād* iti. vikṣepa-pratipakṣatvāt. *pratilaṃbha-niṣevaṇa-bhāvanābhyām* iti. alabdha-pūrvasya prāptiḥ pratilaṃbhaḥ. saṃmukhī-

[1] °ne C. [2] °na C. om. Tib. [3] anya C. chun-du. [4] °naṃ C. cf. supra. [5]....[5] om. N. [6] abhy° C. [7] apy° C.

bhāvo niṣevaṇaṃ. te eva bhāvane. tābhyām abhāvitatvāt abhāvitaṃ. na hi kliṣṭaṃ kuśalavad[1] anāgataṃ bhāvyate. na ca niṣevaṇârhaṃ bhavati nihīnatvāt.

pratilaṃbha-niṣev'ākhye[2] śubha-saṃskṛta-bhāvane

iti.[3] *tābhyām* iti pratilambha-niṣevaṇābhyām ity arthaḥ.[5] *svabhāva-saṃtāna-vimuktibhyām avimuktatvād* iti. kleśaiḥ saṃprayogān na svabhāva-vimuktyā vimuktaṃ. kṣīṇa-kleśa-saṃtānânutpatteś ca na saṃtāna-[4]vimuktyā ca[4] vimuktaṃ. kuśalaṃ tu kleśâsaṃprayogāt. kṣīṇa-kleśa-saṃtānôtpatteś[6] ca vimuktaṃ.

styāna-middha-sahagatam iti. styāna-middha-saṃprayuktaṃ *adhyātmaṃ saṃ-nirodha-sahagatam* iti. etad eva nigamayati [7]*na tu*[7] *vipaśyanayā samanvāgatam* iti. *anuvikṣiptam* ity asya nirdeśaṃ karoty *anuvisṛtam* iti.

middha-sahagatasya kliṣṭasya vikṣiptatvâpratijñānād [Tib. 285^{b}] iti. kim iti kṛtvā vikṣiptatvam atra na pratijñāyate. kiṃ middha-sahagate kliṣṭe citte vikṣiptatvaṃ[8] nâstîti na pratijñāyate. āhosvid vidyamānam apy atra vikṣiptatvaṃ saṃkṣiptatvenâiva sthāpitatvān na pratijñāyate. ubhayathā 'pi vyācakṣate. kecid vyācakṣate. middha-sahagatād dhi kliṣṭād yad anyat kliṣṭaṃ. tad vikṣiptaṃ pratijñāyate. middha-sahagataṃ tu kliṣṭam akliṣṭaṃ câviśeṣeṇa saṃkṣiptam evêti. apare punar vyācakṣate. yan middha-saṃprayuktaṃ.[9] tat saṃkṣiptam eva na vikṣiptaṃ. yat tu viṣayeṣu visṛtaṃ. tad eva vikṣiptam ity ato 'tra middha-saṃprayukte citte na pratijñāyata iti. *varaṃ Śāstra-virodha* iti. abuddhôktam Abhidharma-śāstram ity abhiprāyaḥ. *abhinna-lakṣaṇa-vacanād* iti. sarvāṇi tāni kliṣṭāny uktānîti. kliṣṭatva-lakṣaṇam eṣāṃ vikṣipt'ādīnām avimuktânāṃ.[10] kliṣṭatvaṃ punaḥ kleśa-mahā-bhūmikaiḥ saṃprayogaḥ. *saṃkṣipta-pragṛhīt'ādīnāṃ* câbhinna-lakṣaṇa-vacanān *nârtha-viśeṣa ukto bhavatî*ti saṃbandhaḥ. ādi-śabdena mahadgatânuddhata[11]-vyupaśānta-[Tib. 286^{a}]samāhita-bhāvita-vimuktānāṃ grahaṇaṃ. kuśalaṃ eṣām abhinnaṃ. kiṃ punaḥ kuśalatvaṃ. kuśalaṃ mahā-bhūmikaiḥ saṃprayogaḥ. *na vai nôkta* iti vistaraḥ. vai iti nipātaḥ. na nôkta iti dvau pratiṣedhau ukta evêty arthaḥ. ka uktaḥ. padānām artha-viśeṣaḥ. katham ity āha. *kliṣṭa-sāmānye 'pi* vikṣipt'ādīnāṃ tulye kliṣṭatve *teṣāṃ doṣa-viśeṣa-saṃdarśanād* ity apy etat kliṣṭaṃ cittaṃ vikṣepa-yogād vikṣiptaṃ kliṣṭaṃ. kausīdya-yogāl līnam auddhatya-yogād uddhatam ity evam-ādi-doṣe viśeṣa-saṃdarśanād *ukta evârtha-viśeṣo bhavati. evaṃ kuśalasyâpi* saṃ-

[1] °ved C. [2] °vaṇ'ākhye C. contra metrum. [3] Kārikā VII, 33^{ab}. [4]....[4] om. MSS. supplied from Tib. rnam-par grol-bas kyaṅ. [6] °ttaiś MSS. [7]....[7] notta C, nonta N. mi. [8] °ptatvān N. [9] samy° MSS. daṅ mtshuṅs-par ldan-pa. [10] °ktānāṃ MSS. rnam-par mi-grol-ba-la thug-paḥi dag-gi. [11] om. MSS. mahadgata. Supplied from Tib. chen-po.

kṣipt'āder *guṇa-viśeṣa-saṃdarśanād* ity apy etat kuśalaṃ cittaṃ saṃkṣiptaṃ pragṛhītam iti viśtareṇôkta *evârtha-viśeṣo bhavati. sūtra-virodhasyâparihārād* iti. sūtre hi styāna-middha-sahagataṃ saṃkṣiptam uktaṃ. styāna-yogena yat kliṣṭaṃ middha-saṃprayuktaṃ.[1] tat saṃkṣiptaṃ na kuśalaṃ. styānasya kleśa-mahābhūmikatvāt. *yadi ca sūtre* iti vistaraḥ. yadi [Tib. 286ᵇ] yuṣman-nītyā[2] sūtre *līnam evôddhataṃ* Bhagavatā[3] *'bhipretaṃ syāt.* līnôddhatayoḥ pṛthag-vacanaṃ nôktaṃ syāt. katham ity āha. *yasmin samaye cittaṃ līnaṃ* kausīdya-saṃprayuktaṃ. *līnâbhiśaṃki*[4] līnam etad bhaviṣyatîty abhiśaṃkato[4] līnâbhi-śaṃki. *akālas tasmin samaye praśrabdhi-samādhy-upekṣā-saṃbodhyaṃgānāṃ bhāvanāyā ity* eṣa[5] niyamo na syāt. evaṃ ca vaktavyaṃ syāt. akālas tasmin samaye dharma-vicaya[6]-vīrya-prīti-saṃbodhyaṃgānāṃ bhāvanāyā apîti. kiṃ kā-raṇaṃ. tad eva līnaṃ cittam uddhatam iti kṛtvā. tathā *yasmin samaye uddha-taṃ cittaṃ bhavaty auddhatyâbhiśaṃki. akālas tasmin samaye dharma-vicaya-vīrya-prīti-saṃbodhyaṃgānāṃ bhāvanāyā* ity eṣa niyamo na syāt. evaṃ ca vaktavyaṃ syāt. akālas tasmin samaye praśrabdhi-samādhy-upekṣā-saṃbodhya-ṃgānāṃ bhāvanāyā apîti. kiṃ kāraṇaṃ. tad evôddhataṃ cittaṃ līnam iti kṛtvā. avibhāgena vā vaktavyaṃ syāt. yasmin samaye cittaṃ līnaṃ bhavati līnâbhiśaṃki uddhataṃ vā bhavaty auddhatyâbhiśaṃki. akālas tasmin samaye praśrabdhi-samādhy-upekṣā-dharma-vicaya-vīrya-prīti-saṃbodhyaṃgānāṃ bhāva-nāyā iti. smṛti-saṃbodhyaṃgasyâgrahaṇaṃ sarvatragatvāt[7] smṛteḥ. ubhaye 'pi citte 'nukta siddhitaḥ. [Tib. 287ᵃ] smṛtiṃ khalv ahaṃ sarvatra-gatāṃ vadāmîti sūtre vacanāt. kathaṃ punar Vaibhāṣikeṇa yad eva līnaṃ. tad evôddhatam ity abhīṣṭaṃ gamyate. līnaṃ cittaṃ kliṣṭaṃ kausīdya-saṃprayogāt. uddhataṃ cittaṃ kliṣṭam auddhatya-saṃprayogād iti vacanāt. *kiṃ punar atra bodhyaṃgā-nāṃ vyagrā bhāvanê*ti. kiṃ kadācit praśrabdhy-ādi-bhāvanaiva na dharma-pravicay'ādi-bhāvanā.[8] kadācid dharma-vicay'ādi-bhāvanâiva na praśrabdhy-ādi-bhāvanêti[9] vyagrā bhāvanā. *manasikaraṇaṃ teṣāṃ bhāvanêṣṭā. na saṃmukhībhāva* iti. manasikaraṇam ālaṃbanī-karaṇaṃ. līne citte akālaḥ praśrabdhy-ādīnām ālaṃbanī-karaṇasy' ābhoga-karaṇasyêty arthaḥ. uddhate ca citte akālo dharma-vicay'ādīnām iti. na tu[10] saṃmukhī-bhāvo bhāvanêṣṭā. tasmin kāle na praśra-bdhy-ādayaḥ saṃmukhī-kartavyāḥ. dharma-vicay'ādayas tu saṃmukhī-kartavyāḥ. dharma-vicay'ādayo vā na saṃmukhī-kartavyāḥ. praśrabdhy-ādayas tu kartavyā

[1] saṃy° MSS. daṅ mthsuṅs-par ldan-pa. [2] °ṣmannityādi C. [3] °to MSS. [4] °kate C. [5] eva N. ḥdir. [6] rab-tu rnam-par ḥbyed-pa=pravicaya here and in sequel. [7] °tvā MSS. [8] °naivā C. [9] °naîva C. [10] nu N, om. C.

iti. *kausīdyâdhikam atrê*ti vistaraḥ. yatra kausīdyam [Tib. 287ᵇ] adhikam auddhatyaṃ tu nyagbhāvena vartate. *tal līnaṃ.* yatra c' *auddhatyam adhikaṃ* kausīdyaṃ tu nyagbhāvena. *tad uddhatam.* ity anayor viśeṣād avirodhaḥ sūtrasya pṛthag-vacane. *tayos tu saha-bhāvād* ekasmin kalāpe yugapad bhāvāt *tad eva līnaṃ tad evôddhatam iti brūma* iti. līnaṃ kliṣṭaṃ kausīdya-saṃyogāt. uddhataṃ kliṣṭam auddhatya-saṃyogād iti. Ācārya āha. *ābhiprāyikaṃ*[1] *yāvat sūtre tu nâyam abhiprāya* iti. kausīdyâdhikaṃ līnam auddhatyâdhikam uddha-tam iti. yasmād āha. yasmin samaye līnaṃ cittaṃ bhavati vistareṇa na tv evaṃ viśinaṣṭi kausīdyâdhikam auddhatyâdhikam iti vā.

yat tûktaṃ sarvam eva rāga-saṃyuktaṃ cittaṃ sarāgam iti. katham uktaṃ. tatra rāga-saṃprayuktaṃ cittaṃ dvābhyāṃ sarāgaṃ. tato 'nyat s'āsravaṃ saṃ-yoga-sarāgam iti vacanāt. tatra rāga-saṃyuktatayā 'pi sarāgaṃ cittam atrêṣṭa-vyam iti[2] vacanāt. *anāsravam api sarāgaṃ prāpnoti śaikṣaṃ cittam* iti. śaikṣa-saṃtāne rāgasya sâvaśeṣatvāt. [Tib. 288ᵃ] *rāg'ālaṃbanaṃ cet.* atha mataṃ rā-gasya yad ālaṃbanaṃ. tad rāga-saṃyuktaṃ *sarāgaṃ ca bhavati. arhato 'pi* s'āsravaṃ *cittaṃ* parakīyasya rāgasy' ālaṃbanatvāt rāga-saṃyuktam iti kṛtvā *sarāgam iti gṛhṇīyāt* paracittavit paracitta-jñānaṃ vā. atha mataṃ na tad rāgeṇ' ālaṃbyata iti. [4]tata ucyate. *kathaṃ vā tat s'āsravam* iti. *sāmānya-kleś'ā-laṃbanatvād iti cet.* atha mataṃ sāmānya-kleśānāṃ dṛṣṭi-vicikitsā'vidyānām ālaṃbanaṃ tad ataḥ s'āsravam iti. *evam api samohaṃ gṛhṇīyāt.* arhataḥ s'ā-sravaṃ cittaṃ *moh'ālaṃbanatvāt.* moho 'pi sāmānya-kleśaḥ. parakīyasya ca mohasyârhac-cittam ālaṃbanī-bhavatîti. *na ca para-citta-jñānaṃ prāpty-ālaṃba-nam* iti. yasmāt para-citta-jñānaṃ citta-caitt'ālaṃbanam iṣyate. tasmān na rāga-prāpti-sahitatvena rāga-saṃyuktatvāt sarāgam iti. *nâpi tac-citt'ālaṃbana-rāg'ālaṃ-banam* iti. tad iti yat tat parakīyaṃ cittaṃ para-citta-jñānena [Tib. 288ᵇ] gṛhyate. tat tac-chabdenôcyate. [tasy' ālaṃbanaḥ].[5] tac-citt'ālaṃbanas tac-cit-t'ālaṃbano rāgaḥ. ālaṃbanam asya para-citta-jñānasyêti tad bhavati tac-citt'ālaṃ-bana-rāg'ālaṃbanaṃ. yasmād evaṃvidhaṃ rāgaṃ n' ālaṃbate para-citta-jñānaṃ viprakṛṣṭatvāt. ekâika[6]-dravya-gocaraṃ hi para-citta-jñānaṃ. na ca parakīya-citta-jñānaṃ tasya cittasy' ālaṃbanaṃ gṛhṇāti. ākār'ālaṃbana-nirapekṣaṃ hi tad iti[7] vacanāt. *raktam idaṃ cittaṃ jānātî*ti[8] vacanāc ca. *tasmād api na rāga-saṃyogāt sarāgaṃ cittam* iti. *asaṃprayuktaṃ vigata-rāgam* iti. satyām api rāga-prāptāv ity abhiprāyaḥ. *tatra tat saṃdhāyôktam* iti rāg'ādi-prāpti-vigamaṃ saṃ-

[1] n' ābh° MSS. [2] 論二六 5ᵇ¹⁰. [3] loc. cit. 6ᵃ⁴. [4] tatrôcy° C. [5] sic MSS. om. Tib. [6] ekâikaṃ MSS. 2 論二六 5ᵇ⁶. [7] ibd. 8ᵇ⁵. [8] ibd.

dhāyôktaṃ na saṃprayogam iti darśayaty *anāvartika-dharmi kāma-bhave rūpa-bhave ārūpya-bhave* iti. traidhātuka-vairāgya-saṃdarśanād ity abhiprāyaḥ. *nanu côktam* iti vistaraḥ. kvôktam. atra tu sūtra iti vistareṇa yāvad yadi hi rāgeṇâ-saṃprayuktaṃ cittaṃ vigata-rāgaṃ syād anya-kleśa-saṃprayuktam [Tib. 289ª] api vigata-rāgaṃ syād ity[1] atra. etenâbhisaṃdhinā *rāya-viprayuktatvād vigata-rāgam anya-kleśa-saṃprayuktam apî*ty anena. yady evaṃ sadveṣaṃ samoham ity evam-ādi. na vaktavyaṃ syād ity ata āha. *na tu tad vigata-rāgam* ity-ādi. na tu tad dveṣ'ādi-saṃprayuktaṃ cittaṃ vigata-rāgam api sad vigata-rāgam iti kṛtvā gṛhyate. kiṃ tarhi. *sadveṣaṃ samoham ity evam-ādi* dveṣ'ādi-saṃprayogitayā viśiṣṭatvāt. ādi-śabdena câtra saṃkṣiptaṃ vikṣiptam ity evam-ādi-sūtrôktāni padāni gṛhyante.

*anyathā hî*ti vistaraḥ. yady asmin vastuni rūp'ādike raktam iti vijānīyāt *tad rūp'ālaṃbanam api syāt.* tathā ca sati na tat para-citta-jñānaṃ syād rūp'ā-laṃbanatvāt. *tad-ālaṃbanaṃ ca para-cittaṃ gṛhṇataḥ svabhāva-grahaṇaṃ prā-pnuyād* iti. s'ālaṃbana-para-citta-grahaṇe hîṣyamāṇe sv'ātmā para-citta-jñānena gṛhyeta. asti hi saṃbhavo yat para-citta-vid yasya cittaṃ gṛhṇāti. asāv[2] āpi tasya para-citta-vidaś cittam ālaṃbeta. tataś ca para-citta-jñānasya sv'ālaṃbana-[Tib. 289ᵇ]parijñānāt svam evâsau para-citta-vic cittam ālambeta. na cêtat prāpyaṃ. yat tenêva cittena tad eva gṛhyate. *sarvaṃ cê*ti vistaraḥ. *dravyasya sva-lakṣaṇaṃ ca citta-caittāś ca pratyutpannāś ca para-saṃtatiś ca kāma-rūpa-pratisaṃyuktāś câpratisaṃyuktāś ca viṣayo 'syê*ti samāsa-vigrahaḥ. dravya-grahaṇaṃ saṃvṛti-san-nirāsârthaṃ. sva-lakṣaṇa-grahaṇaṃ sāmānya-lakṣaṇa-nivṛtty-arthaṃ. citta-caitta-grahaṇaṃ rūp'ādi-viśeṣaṇârthaṃ. pratyutpanna-grahaṇam atītânāgata-vivecanârthaṃ. para-saṃtati-grahaṇaṃ sva-saṃtati-vyu-dāsârthaṃ. kāma-rūpa-pratisaṃyuktâpratisaṃyukta-grahaṇaṃ ārūpya-pratisaṃ-yukta-pratiṣedhârthaṃ. *darśana-mārga-pratiṣiddham* iti. darśana-mārge varta-mānaḥ para-citta-jñānaṃ na saṃmukhī-karotîty ato darśana-mārga-saṃgṛhī-taṃ nâsti. na hi darśana-mārgo vyavacchinna-citta-caitt'ālaṃbano[3] bhavati. *bhāvanā-mārga upalabhyate.*[4] bhāvanā-mārga-saṃgṛhītaṃ bhavatîty arthaḥ. *śūnyat'ānimitta-viprayuktam* iti. śūnyatā-samādhinā ānimitta-samādhinā ca viprayuktaṃ. śūnyatā-samādhir duḥkha-jñāna-saṃyuktaḥ. ānimitta-samādhir nirodha-jñāna-saṃprayuktaḥ. na ca para-citta-jñānaṃ. [Tib. 290ª] duḥkha-jñānaṃ duḥkha-nirodha-jñānaṃ vā bhavaty ākār'ālambana-bhedāt. atas tābhyāṃ viprayuktam ucyate. arthād uktaṃ bhavaty apraṇihita-samādhi-saṃprayuktaṃ

[1] ibd.ᵇ¹⁰—6ª¹,². [2] avasāv N. de. [3] nāt N. [4] °lambate N.

saṃbhavatîti. *kṣayânutpāda-jñānâsaṃgṛhītam* iti. kṣaya-jñānenânutpāda-jñā-nena na[1] saṃgṛhītaṃ. na kṣayânutpāda-jñāna-svabhāvam ity arthaḥ. kiṃ kāra-ṇaṃ. dravya-sva-lakṣaṇa-saṃtīraṇa-parimārgaṇ'āśayaṃ para-citta-jñānaṃ. na câîva kṣaya-jñānam anutpāda-jñānaṃ cêti tābhyām asaṃgṛhītaṃ. *ānantarya-mārgaṃ pratiṣiddhaṃ cê*ti. sa hi prahāṇa-mārgo bhavati. para-cita-jñānaṃ ca vimukti-viśeṣa-mārga iti. *pāramārthikayor api saṃvṛti-bhajanād* iti. paramâ-rtha-nimitte paramârthena vā dīvyataḥ pāramārthike. tayoḥ saṃvṛti-bhajanāt. yasmād ete saṃvṛtiṃ bhajete. ataḥ śūnyânātm'ākārau na staḥ. kathaṃ punar ete saṃvṛtiṃ bhajete. *kṣīṇā me jātiḥ. nâparam asmād bhavaṃ prajānātî*ti yathākramaṃ. katham ete anāsrave satī evam-ākāre. *tad-balenânuvyavahārataḥ.* anyena jñānenêti vākya-śeṣaḥ. yasmāt tat-pṛṣṭha-nirjāte saṃvṛti-jñāne evam-ākāre pravartete.[2] atas tan-niṣyandena tayoḥ saṃvṛti-bhajanam ity ucyate. na tu mukhya-vṛttyā tayoḥ saṃvṛti-bhajanam [Tib. 290ᵇ] ity abhiprāyaḥ. yataś câîva niṣyanden' ātma-dṛṣṭiṃ bhajamāne iva te pravartete.[3] atra tasmāc chūnyâ-nātm'ākāra-vivarjitaiś caturdaśabhir ev' ākāraiḥ saṃprayukte iti.

(12ᶜᵈ) *apratisaṃyuktenê*ty anāsraveṇa. *anityam* ity anityataḥ. ayaṃ hi tasi[4]-pratyayaḥ svârthe prayuktaḥ. evaṃ sarvatrâyaṃ pratyayo jñātavyaḥ. atha vā 'ntareṇâpi bhāva-pratyayaṃ bhāva-pradhāno nirdeśo bhavati. anityena rūpeṇa bhāvo 'nityata iti. evam anyatrâpi yojyaṃ. *asty etat sthānam asty etad vastv* iti. etāv api dvāv ākārāv anāsravau. asty etat sthānam ity asty etal lakṣaṇam ity arthaḥ. asty etad vastv ity ayaṃ hetur ity arthaḥ. *yoga-vihitato vijānīyād* iti. aviparītato vijānīyād ity arthaḥ. *nâsyâyam artha* iti vistaraḥ. asyêti vākyasya pada-dvayasya vā. asty etat sthānam asty etad vastv ity[5] asty[6] ayaṃ [7]saṃbhavo 'sty[7] ayaṃ yogo *yad anity'ādito vijānīyād iti mataṃ cet. na.* nâîtad asti. *anyatrâvacanāt.* anyatra vākye pada-dvayasyâvacanāt. *darśana-prahāta-vyenêti.*[8] darśana-prakāreṇa. *ātmata ātmīyataś cê*ti. satkāya-dṛṣṭyā saṃpra-yuktena cittena. *ucchedataḥ śāśvata* iti. [9]anta-grāha[9]-dṛṣṭyā. *ahetuto 'kriyāto 'pavādata* iti mithyā-dṛṣṭyā. *agrataḥ śreṣṭhato viśiṣṭataḥ paramata* iti dṛṣṭi-parā-marśena. *śuddhito muktito nairyāṇikata* iti śīla-vrata-[Tib. 291ª]parāmarśena. *kāṃkṣāto vimatito vicikitsāta* iti vicikitsāta. *rajyetê*ti[10] rāgeṇa. *dviṣyād* iti dveṣeṇa. *manyetê*ti mānena. *muhyed* iti mohena. *ayoga-vihitatā*[11] *vijānīyād* iti. evam ātm'ādibhir viparītatā[12] vijānīyād iti nigamayati. *atrâpi vākye eṣa*[13]

[1] ca MSS. ma. [2] °varttate N, °vartite C. [3] °rttate N. [4] tasi denotes Taddhita-suffix tas. [5] om. C. [6] om. N. [7]....[7] °ve asty C, hetur ity arthaḥ asty N. [8] prahāṇa-prahātavyo nêti MSS. spaṅ-bar bya-ba ṣes bya-ba. [9]....[9] antargr° MSS. mthar ḥdsin-pa. [10] °jyateti. N. [11] hitato MSS. om. Tib. [12] °rīto N, °rītato C. om. Tib. [13] evaṃ N.

pāṭho 'bhaviṣyad iti. *na câivam. ato gamyate nâyam asyârtha* iti.

(13) *sapta dravyata* iii. duḥkh'ākārāś catvāro dravyato bhavanti. *samuday'ādy-ākārās tv ekâika* iti sapta. ya eva hetv-ākāraḥ. sa eva samudayaḥ prabhavaḥ pratyayaś ca paryāya-mātraṃ nârtha-bhedaḥ. Śakra Indraḥ Puraṃdara iti yathā. evaṃ nirodha eva śāntaḥ praṇīto niḥsaraṇam ity eka ākāraḥ. mārga eva ca nyāyaḥ pratipan nairyāṇika ity eka ākāra iti. tad idam uktaṃ bhavati. duḥkh'ākārāṃś caturaḥ pṛthag yoginaḥ sammukhī-kuryuḥ. hetv-ādy-ākārāṇāṃ tv ekâikam ity ekīya-mataṃ.

dravyataḥ ṣodaśêti

Vaibhāṣikā varṇayanti duḥkh'ākāravat samuday'ādy-ākārāṇāṃ sarveṣām api pṛthak-pṛthak saṃmukhī-kartavyatvāt. prajñā-svabhāvā hy ākārā iti bruvate. *pratyayâdhīnatvād* iti vistaraḥ. na niyata-bhavam *anityaṃ* pratyayâdhīnatvāt pratyaya-pratibaddha-janmatvād ity arthaḥ. *pīḍan'ātmakatvād* [Tib. 291^{b}] iti. bādhan'ātmakatvād ity arthaḥ. *vipakṣeṇêti*. pratipakṣeṇêty arthaḥ. viruddhaḥ pakṣo vipakṣa iti kṛtvā. *hetur bīja-dharma*[1]*-yogenêti*. prakṛṣṭâvasthatāṃ hetor darśayaty ādi-bījavat. yoga-śabdo 'tra nyāyârthaḥ. *samudayaḥ prādurbhāva-yogenêti*. saṃnikṛṣṭâvasthatāṃ hetor darśayati. yataḥ kṣaṇād anantaram utpadyate samudety asmād iti kṛtvā. *prabhavaḥ prabaṃdha-yogenêti*. saṃtati[2]-yogenânucchedaṃ darśayati. bījâṃkura-kāṇḍa-nāl'ādi-vat. *abhiniṣpādanârthena pratyaya* iti. hetv-ādibhyo bahubhya[3] utpadyata iti darśayati. *tad-yathā mṛt-piṇḍa-daṇḍ'ādibhyo bahubhyo niṣpadyate ghaṭaḥ. tadvat. agni-nirvāpaṇād* iti. rāga-dveṣa-mohâgni-nirvāpaṇād ity arthaḥ. *nirupadravatvād* iti. nirduḥkhatvād [4]ity arthaḥ.[4] *sarvâpakṣāla-viyuktatvād* iti. sarva-duḥkha-kāraṇa-vimuktatvāt. *gamanārthena* nirvāṇasya. *yoga-yuktatvād* upapatti-yuktatvād upāya-yuktatvād vā. *samyak-pratipādanârthena pratipad* iti. pratipadyate nirvāṇam anayêti pratipat. nairyāṇika iti. *atyaṃtaṃ niryāṇāya prabhavatîti nairyāṇikaḥ.*

anātyantikatvād [Tib. 292^{a}] *anityam* iti. pūrvaṃ prāg-utpatty-abhāvenânityam uktam. idānīṃ pradhvaṃsâbhāvenêti darśayati. *abhinyāsa-bhūtatvād* iti. bhāra-bhūtatvād ity arthaḥ. duḥkhena bhāra-bhūtena hi sa pudgalo bhidyate. ākramyata ity arthaḥ. *akāma-kāritvād* iti. kāmataḥ kartuṃ śīlam asyêti kāma-kārī. na kāma-kāry a-kāma-kārī. tad-bhāvāt *anātmā*. sūtre 'py ayam artha uktaḥ. rūpaṃ ced bhikṣava ātmā 'bhaviṣyat. na rūpam ātma-vyābādhāya saṃvarteta. labhyeta ca rūpe evaṃ bhavatv evaṃ mā bhūd iti kāma-kāry ātmêti

[1] °rme C. [2] sāṃt° N. [3] °bhya dravya N. [4]....[4] iti yo 'rthaḥ MSS. [5]....[5] sic MSS.

nirukti-parigrahāt. *hetur āgamana-yogenêti*. hi gatau[1] hinoty asmād iti hetuḥ. asmād utpadyata ity arthaḥ. *unmajjana-yogenêti*. anāgatâdhvana unmajjatîvêty arthaḥ. *prasaraṇa-yogenêti*. prabandha-yogena. *pratisaraṇârthena pratyaya* iti. jani-kriyā-pratipradhāna-bhūta ity abhiprāyaḥ. *asaṃbandhaḥ saṃbaṃdhôparamād* iti. pūrvasya duḥkhasyôparamāt. uttarasya saṃbaṃdhôparamo *nirodha* ity arthaḥ. *tri-saṃskṛta-lakṣaṇa-vimuktatvāt*. utpāda-vyaya-sthity-[Tib. 292^{b}]anyathātva-vimuktatvāt. *param'āśvāsatvād* iti sarva-duḥkhôcchittyā parama-kṣematvāt. *nirvāṇa-purâvirodhanârthena pratipad* iti. yasmād anena nirvāṇa-puraṃ na virodhyate[2] na visaṃvādyate. kiṃ tarhi. pratipadyata evêty ataḥ pratipat. pratipadyate anayêti kṛtvā.

chanda-mūlakā iti. chanda-hetukā ity arthaḥ. tṛṣṇā-paryāya iha chaṃdaḥ. *chanda-samudayā* iti. chanda-samudgamā ity arthaḥ. *chanda-jātīyā* iti. chanda-pratyayā ity arthaḥ. *prabhava-śabdaḥ kevalaṃ paścāt paṭhitavyaḥ*. Ābhidhārmikair iti vākyâdhyāhāraḥ. sūtrânusaraṇaṃ hi kartavyam ity abhiprāyaḥ. hetutaḥ samudayataḥ pratyayataḥ prabhavataś cêti.

kaḥ punar eṣāṃ [padānāṃ][3] *chandānām* [iva vā][3] *viśeṣaḥ. asmîty abheden' 'ātmabhāva-cchanda* iti. anavadhāryâikaṃ dravyaṃ samasteṣu paṃcasûpādānaskaṃdheṣu asmîty abhedena prakārântara-viśiṣṭasya pratyutpannasy' ātmabhāva-vastuno 'nālaṃbanataḥ traiyadhvik'ātma-bhāvânālambanato vā ātmabhāva-prārthanā ātmabhāva-cchanda iti prathamaḥ. *syām ity abhedenêti punar-bhava-mātra*[4]*-prārthanā* na viśeṣa-rūpâprārthanêti dvitīyaḥ. *itthaṃ syām* iti. idaṃprakāraḥ [Tib. 293^{a}] syām iti *bhedena punar-bhava-cchandas* tṛtīyaḥ. *pratisaṃdhi-bandha-cchandaś caturtha* iti. pratisaṃdhir eva baṃdhaḥ. pratisaṃdher[5] vā baṃdhaḥ pratisaṃdhi-baṃdhaḥ. tatra chandaḥ prārthanêti caturthaḥ. *karmâbhisaṃskāra-cchando vā* caturtha ity adhikṛtaṃ. karmaṇo vā 'bhisaṃskāraḥ. tatra chandaḥ. evaṃ câivaṃ ca dānaṃ dāsyāmîti. kathaṃ punas te chandā mūl'ādi-śabda-vācyā iti pratipādayann āha. *tatra prathama* iti vistaraḥ. ādiḥ kāraṇam ādau vā kāraṇam *ādi-kāraṇaṃ*. tad-bhāvāt chanda-mūlakāḥ. hetv-artho hi mūla-śabdaḥ. *phalasyêva bījam* iti. yathā phalasya bījam ādi-kāraṇaṃ viprakṛṣṭa-kāraṇaṃ. tadvad ayam ādi-cchando duḥkhasya. *tena tat-samudāgamād* iti. tena dvitīyena chandena punar-bhavasya samudāgamāt ksaṇa-paraṃparayā *phalasyêvâṃkur'ādi-prasavaḥ*. yathā paraṃparayā 'ṃkur'ādi-prasavaḥ phalsaya samudayaḥ. tadvat. *tṛtīya*-cchanda itthaṃ syām iti. *taj-jātīya-duḥkha-pratyaya* iti. yat-prakāraḥ punarbhava-cchandaḥ. tat-prakārasya duḥkhasya

[1] Dhātupāṭha V, 11. °rādhy° MSS. [3] om. Tib. [4] om. C. [5] °dher eva MSS.

pratyayaḥ saṃbhavati tasya viśeṣa-rūpatvād viśeṣa-phala-rūpam eva phalam utpadyata ity abhiprāyaḥ. *phalasyêva kṣetrôdaka-pāṣy-ādikam* iti. pāṣiḥ śuṣko gomayaḥ. ādi-śabdena [Tib. 293ᵇ] vāt'atap'ādir gṛhyate. tato 'pi hi phala-saṃpad iti. *vīryaṃ* śīta-vīryatā uṣṇa-vīryatêti. *vipākaḥ* uṣṇa-pariṇāmatā madhura-pariṇāmatêti. *prabhāvaḥ* sāmarthya-viśeṣaḥ. tad-yathā 'mlatve tulye bīja-pūraka-rasaḥ pittaṃ janayaty āmalaka-rasaṃ tu śamayatîti. [1]*tata eva*[1] *tat-saṃbhavād* iti. [2]tata eva[2] pratisaṃdhi-baṃdha-cchandāt[3] tasya[4] pratisaṃdhi-baṃdhasya punar-bhava-lakṣaṇasya saṃbhavād utpādāt. *phalasyêva puṣpâvasānaṃ.* yathā puṣpâvasānaṃ phalasya prabhavaḥ. tadvat. atra caturtha-cchandaḥ sākṣād-dhetuḥ punar-bhavasya. pūrvakās trayaḥ pāraṃparyeṇa hetavaḥ. *atha cêti* vistaraḥ. *tṛṣṇā-vicaritānāṃ dvau paṃcakau* gaṇau *dvau catuṣkau catvāraś chandā* yathākramaṃ bhavanti. prathama-cchandaḥ paṃc'ākāraḥ. dvitīyo 'pi paṃc'ākāraḥ. tṛtīyaś catuḥ-prakāraḥ. caturtho 'pi catuḥ-prakāraḥ. katham. asmîti bhikṣavaḥ saty'ātma-dṛṣṭau satyām *itthaṃ asmîti bhavatîdaṃ* prakāro 'smîti bhavati. tad-yogāt tṛṣṇām utpādayatîty arthaḥ. *evam asmîti* yathā pūrvam eva nânyathêty arthaḥ. *anyathā 'smîty* anyena prakāreṇa varṇa-bala-pratibhān'ādi-darśanāt. *sad asmîti* bhavati. viparyayād *asad asmîty* ayam abhedena paṃcadh'ātma-bhāva-cchandaḥ prathamaḥ. *bhaviṣyāmîty* asya bhavatîti śāśvata-rūpeṇa. *na bhaviṣyāmîty* uccheda-rūpeṇa. *itthaṃ bhaviṣyāmîti* vistareṇa pūrvavad vyākhyānam. [Tib. 294ᵃ] ity ayam abhedena paṃcadhā-punar-bhava-cchando dvitīyaḥ. *syām* ity asya bhavati. *itthaṃ syām evaṃ syām anyathā syām* ity asya bhavatîty ayaṃ bhedena caturdhā-punar-bhava-cchaṃdas tṛtīyaḥ. *api tu syām* ity asya bhavaty *apîtthaṃ syām apy evaṃ syām apy anyathā syām* ity asya caturdhā-pratisaṃdhi-baṃdha-cchandas caturthaḥ. tatra prathamo duḥkhasy' ādi-kāraṇatvān mūla-hetur iti vistareṇa pūrvavad yojyaṃ. *pratiniyatatvāt pratipad* iti. [3]niyata-pratipādanaṃ[3] pratipat. katham punaḥ pratiniyatā. anayâiva tad-gamanāt.

yathôktam iti vistaraḥ. *nitya-sukh'ātmīy'ātma-dṛṣṭi-caritānām* iti. nityaṃ sukham ātmīyaṃ ātmêti ca dṛṣṭi-caritam eṣām. ta ime nitya-sukh'ātmīy'ātma-dṛṣṭi-caritāḥ pudgalāḥ. teṣāṃ *pratipakṣeṇa* yathākramam *anity'*ādy-ākārāḥ. nâsti hetur ity *ahetu-dṛṣṭi-caritānāṃ pratipakṣeṇa* hetv-ākāraḥ.[6] eko hetur Īśvaraḥ pradhānaṃ cêty *eka-hetu-dṛṣṭi-caritānāṃ* samuday'ākāraḥ. samudayo hetur nâika-hetur iti. pariṇamate bhāva iti *pariṇāma-dṛṣṭi-caritānāṃ prabhav'ākāraḥ.*

[1]....[1] tatra eva N. de kho-na las. [2]....[2] tatra eva MSS. de kho-na las. [3] °dās C. [4] tatva N. [5]....[5] ex conj. niyatā-patyadanam N, pratiniyatā-pratpadanaṃ C. ñes-par bsgrub-cin sgrub-par byed-pa. [6] °raṃ MSS.

ādi-bhavo 'yaṃ. na tu pūrvam avasthitaḥ pariṇamata iti. buddhi-pūrvakṛto 'yaṃ loka iti *buddhi-pūrvakṛta-*[Tib. 294ᵇ]*dṛṣṭi-caritānāṃ pratyay'ākāraḥ.* nêdam Īśvara-buddhi-kṛtaṃ jagat. kiṃ tarhi. taṃ-taṃ pratītya tat-tad bhavatîti. vīpsā'rtho hi prati-śabdaḥ. tasmād aneka-pratyaya-janitaṃ jagad iti jñāpitaṃ bhavati.

evaṃ tu yuktaṃ syād iti. Sautrāntika-matam. *ālambana-grahaṇa-prakāra ākāra* iti. nairuktā vidhir iti darśayaty ālambana-śabdād ā-kāraṃ gṛhītvā prakāra-śabdāc ca kāra-śabdaṃ. śeṣa-varṇa-lope ca kṛte ākāra iti rūpaṃ bhavati. tad evaṃ sati prajñā 'pi s'ākārā bhavatîti siddhaṃ. *s'ālambā* iti. ālambêty ākārântam etac chabda-rūpaṃ. ghañ[1]-antaṃ vā ālamba iti. sah' ālambena sah' ālambayā vā vartante s'ālambāḥ. s'ālambanā ity arthaḥ.

(14, 15) *kuśal'ādi-bhedam* iti. ādi-śabdenâkuśalâvyākṛta-bhūmy-āśraya-grahaṇaṃ. *ślok'ādau bhavatvād ādyam* iti ih' ādyaṃ. na śāstram iti vyācaṣṭe. śāstre hi dharma-jñānam ādyaṃ paṭhitam iti.

dharm'ākhyaṃ ṣaṭsv

iti. kāmâvacara-duḥkh'ādy-ālambanatvāt. *ārūpya-traye câsti*[2] bhāvanā-mārga-saṃgṛhītam evânvaya-jñānaṃ.

tathâiva ṣaḍ

iti. duḥkha-jñān'ādīnām anvaya-jñāna-svabhāvatva-sambhavāt. *na rūp'ārūpya-dhātvoḥ saṃmukhī-kriyata* iti. yuktaṃ tāvad ārūpya-dhātau dharma-jñānaṃ na saṃmukhī-kriyata iti. ārūpyāṇāṃ kāmâvacara-duḥkh'ādy-anālaṃbanatvāt. rūpa-dhātau tu kasmān na saṃmukhī-kriyate. kecid āhuḥ. kāma-dhātu[3]-vidūṣaṇa-paraṃ dharma-jñānaṃ. rūpa-dhātûpapannasya ca dharma-jñānaṃ na kāma-dhātuṃ vidūṣayitum [Tib. 295ᵃ] upajāyate. tasya vairāgya-bhūmi-saṃcāra-parityaktatvāt. kāma-dhātûpapannas tu tad-vītarāgo 'pi tat saṃmukhī-karoti. kāma-dhātûpapatteḥ sâvaśeṣatvād ity ato na rūpa-dhātau dharma-jñānaṃ saṃmukhī-kriyate. ācārya-Saṃghabhadras[4] tv āha. dharma-jñānaṃ kāme-dhātāv eva saṃmukhī-kriyate. na rūp'ārūpya-dhātvoḥ. tat-samāpatti-vyutthāna-cittānāṃ kāma-dhātāv eva sad-bhāvāt. anuparivartak'āśrayâbhāvād vā. dharma-jñānânuparivartakasya hi śīlasya kāmâvacarāṇy eva bhūtāny āśrayaḥ. dauḥśīlya-samutthāpaka-kleśa-prāpti-vibaṃdhakatvāt. prātipakṣikatvāt. tāni ca tatra na saṃtîti dharma-jñānam kāma-dhātv āśrayaṃ evêti.

(16) *nirodha-jñānam ekaṃ dharma-smṛty-upasthānaṃ* Dharma-smṛty-upa-

[1] ghañ denotes kṛt-suffix a. [2] ex conj. câṃta C, cayad N. yod-do. [3] °tar N. [4] 正理論七四 (冬六 55ᵇ¹¹).

sthāna-nirdeśa uktaṃ. dharmāḥ kāya-vedanā-cittebhyo 'nya iti. *anyāni jñānāni catvāri smṛty-upasthānānîti*. dharmânvaya-saṃvṛti-duḥkha-samudaya-mārga-kṣayânutpāda-jñānāni catuḥ-smṛty-upasthāna-svabhāvāni santi. duḥkha-jñānam api hi kadācit kāy'ālaṃbanaṃ. kadācid yāvad dharm'ālambanaṃ. evaṃ samudaya-jñānaṃ. mārga-jñānam api yad anāsrava-saṃvar'ālambanaṃ kāya-smṛty-upasthānaṃ tad bhavati. śeṣaṃ sugamaṃ.

(17) *anyatrânvaya-jñānād* iti. dharma-jñānaṃ yady anāsravaṃ jñānam ālaṃbeta [Tib. 295^{b}] dharma-jñāna-pakṣam ev' ālambeta. evam anvaya-jñānam anvaya-jñāna-pakṣam ev' ālambetêti niyamaḥ. tatra dharma-jñānasya mārga-jñāna-bhūtasya dharma-jñānântaraṃ[1] duḥkha-jñān'ādīni cânutpāda-jñānântāny ālambanaṃ saṃbhavanti. duḥkha-samudaya-jñāna-bhūtasya tu saṃvṛti-jñānam ālaṃbanaṃ saṃbhavati. para-citta-jñāna-bhūtasya ca para-citta-jñānam ālaṃbanaṃ saṃbhavatîti. nava[2] jñānāni tasy' ālaṃbanam iti. evam *anvaya-jñānam api* yojyaṃ. *mārga-jñānasyâpi* navâlvâ*nyatra*[3] *saṃvṛti-jñānāt*. na hi mārga-jñānaṃ saṃvṛti-jñānam ālambate. anāsrava-mārg'ālambana-niyamāt. *dve saṃvṛti-para-citta-jñāne* iti. *duḥkha-samudaya*-satyâṃtarbhūte. para-citta-jñānaṃ yad anāsravaṃ. tasya navânāsravāṇi[4] jñānāny ālambanaṃ. yat s'āsravaṃ tasya saṃvṛti-jñānaṃ para-citta-jñānaṃ c' ālambanam saṃbhavati. *kṣayânutpāda-jñāne* duḥkha-jñān'ādi-svabhāva iti *daśâpi jñānāni* tayor *ālambanāni bhavanti*.

(18, 19) *saṃprayukta-viprayukta-bhedād* iti.

saṃprayuktāś citta-caittā

iti.[5] viprayuktāḥ prāpty-ādayaḥ. *kuśalâvyākṛta-bhedād* iti. kuśalaṃ pratisaṃkhyā-nirodhaḥ parama-kṣematvāt. avyākṛtāv [Tib. 296^{a}] ākāśâpratisaṃkhyā-nirodhāv iti. *kāmâvacarânāsravās catvāra* iti. saṃprayukta-viprayukta-bhedāt.[6] *rūp'ārūpyâvacarânāsravāḥ ṣaḍ* iti. pratyekaṃ saṃprayukta-viprayukta-bhedāt. *kāma-rūp'ārūpyâvacarā* api tata eva bhedāt *ṣaṭ*.[7] *dvāv anāsravāv* iti. tata eva *kāma-rūpâvacarânāsravāḥ saṃprayuktā* iti. ārūpyâvacarāṇāṃ citta-caittānāṃ viprayuktâsaṃskṛtānāṃ ca sarveṣāṃ para-citta-jñānâviṣayatvāt. *avyākṛtam* [8]*asaṃskṛtaṃ muktvêti*.[8] kṣayânutpāda-jñānayoś catuḥ-saty'ālambanatvād avyākṛtasya câsaṃskṛtasya tad-vyatiriktatvāt.

(20) *syād ekena jñānena sarva-dharmān jānīyāt. na syād* iti. kathaṃ gamyate. sūtrāt. ihâsmākam bho Gautama upasthāna-śālāyāṃ saṃniṣaṇṇānāṃ saṃnipatitānāṃ evaṃrūpântarākathā-samudāhāro 'bhūt. śramaṇo Gautamaḥ

[1] jñānânta C. [2] na ca MSS. dgu. [3] na caiv° MSS. dgu. [4] na cân° MSS. dgu. [5] Kārikā II, 35^{bd}. [6] °dād iti C. [7] paḍhā N. [8]....[8] asaṃskṛtamuktvêti MSS.

kilâlvam āha. nâsti sa kaścic chramaṇo vā brāhmaṇo vā. yaḥ sakṛt sarvaṃ jānīyāt sarvaṃ paśyed iti. tathyam idaṃ bho Gautama smarāmi bhavato[1] 'ham evaṃ vaktum. api tu nâsti sa kaścic chramaṇo vā brāhmaṇo vā. yaḥ sakṛt sarvaṃ jñāsyati vā drakṣyati vêti.[2]

viṣayi-viṣaya-bhedād iti vistaraḥ. [Tib. 296^{b}] viṣayiṇo viṣayasya ca bhedāt. yasmād yo viṣayī.[3] na sa eva tasya viṣayo bhavati. sv'ātmani vṛtti-virodhāt. na hi sâlvâsi-dhārā tayâlva chidyate. tasmāt tena saṃvṛti-jñānena svabhāvo na gṛhyate. nâpi tena caittāḥ saha-bhuvo gṛhyante. *ekā'lambanatvāt*. yad eva hi tasya saṃvṛti-jñānasy' ālambanaṃ. tad eva saṃprayuktānāṃ. yadi ca te saṃprayuktā gṛhyeran svabhāv'ālambanāḥ syuḥ. saṃvṛti-jñānenâlk'ālaṃbanāt. na câtad yuktaṃ. tasmān na te tena gṛhyante. *atisaṃnikṛṣṭatvāc ca*. na tena viprayuktāḥ saha-bhuvo 'pi gṛhyante. cakṣuṣo 'ñjanâñjana-śalākā'darśanavat. *tac cêti* saṃvṛti-jñānaṃ. *tasya vyavacchinna-bhūmy-ālambanatvād* iti. yasmād bhāvanāmayaṃ rūpâvacaraṃ saṃvṛti-jñānaṃ vyavacchinnam eva bhūmim ālambate. kāma-dhātuṃ vā prathamaṃ vā dhyānaṃ yāvad bhavâgraṃ vā. kiṃ kāraṇam. ānantarya-vimukti-mārgāṇām adharôttara-bhūmy-ālambanatvāt yathākramaṃ.[4]

śānt'ādy-udār'ādy-ākārā uttarâdhara-gocarā

iti[5] vacanāt. yadi ca tat sarva-bhūmy-ālambanaṃ syāt. sarvato yugapad vairāgyaṃ syāt. prayoga-viśeṣa-mārgayor api[6] yathāsaṃbhavaṃ kācid eva bhūmir ālambanaṃ. kathaṃ. nirvedhabhāgīya-prayoga-mārga-saṃgṛhītasya hi yasya kāma-dhātur ālambanaṃ. [Tib. 297^{a}] na tasyêtarau dhātū. yasyêtarau dhātū. na tasya kāma-dhātur ālambanaṃ. aśubhā'pramāṇâbhibhv'āyatan'ādi-vidūṣaṇe[7] viśeṣa-mārga-saṃgṛhītasya kāma-dhātur ev' ālambanaṃ. nêtarau dhātū.

(21, 22) *eka-jñānânvito rāgī prathame 'nāsrava-kṣaṇa*

iti. yasmāt kṣānti-jñānaṃ na bhavati anyenâpi anāsraveṇa jñānena samanvāgato na bhavati rāgī 'ti grahaṇaṃ. yasmād vītarāgaḥ para-citta-jñānenâpi samanvāgato bhavati.

dvitīye tribhir

iti. tad eva duḥkhe dharma-jñānaṃ côcyate duḥkha-jñānaṃ cêti. nāma-bhedāt dvitvôpacāre.[8] *dharma-jñānena duḥkha-jñānena saṃvṛti-jñānena cêti tribhiḥ samanvāgataḥ*.

caturṣv

[1] °vanto C, °vaṃto N. [2] cêti MSS. [3] °yo N. [4] 論二四 15^{a7}. [5] Kārikā VI, 50^{cd}. [6] iti C. yaṅ. [7] °nāditi dūṣ° N. [8] °ra C.

iti *duḥkhe 'nvaya-jñāna-kṣaṇe samudaya-mārga-nirodha-dharma-jñāna-kṣaṇeṣu ca.* kṣāntiṣu pūrvavad evâsamanvāgamāt duḥkhe 'nvaya-jñāna-kṣaṇe hy *anvayam eva vardhate.* na dharma-jñānaṃ. tena samanvāgata-pūrvatvāt. samudaya-dharma-jñāna-kṣaṇe *samudaya-jñānam eva vardhate.* [Tib. 297ᵇ] na dharmânvaya-jñāne. pūrvam eva tābhyāṃ samanvāgatatvāt. evaṃ nirodha-mārga-dharma-jñāna-kṣaṇayor *nirodha-mārga-jñāne* eva vardhete[1] iti vaktavyaṃ. *vītarāgas tu sarvatrâdhikena para-citta-jñānenêti.* duḥkhe dharma-jñāna-kṣāntau yāvan mārge dharma-jñāna-kṣaṇe para-citta-jñānenâpi *samanvāgataḥ.* taiś ca yathôktair jñānair iti veditavyaṃ. mārge 'nvaya-jñāne tu tair eva saptabhir avītarāgaḥ samvāgataḥ. vītarāgas tv aṣṭābhiḥ. taiś ca para-citta-jñānena cêti. kṣayânutpāda-jñānābhyāṃ tv arhann eva samanvāgata iti subodhān na tad-arthaṃ sūtritam ity avagantavyaṃ.

(23, 24) *yathôtpannāni bhāvyaṃta*

iti. iha dvividhā bhāvanā 'dhikṛtā. pratilaṃbha-bhāvanā niṣevaṇa-bhāvanā. pratiaṃbha-bhāvanā prāptitaḥ niṣevaṇa-bhāvanā saṃmukhībhāvataḥ.

yathôtpannāni bhāvyaṃta

iti yāni-yāny utpannāni tāni-tāni bhāvyaṃta iti. tad-yathā duḥkha-dharma-*jñāna-kṣāntāv utpannāyāṃ taj-jātīyā* kṣāntir *evânāgatā bhāvyate. tad-ākārāś catvāra* iti. kṣāṃty-ākārā anity'ādyāś catvāraḥ sabhāgatvāt. nânye. evaṃ duḥkhe[2] dharma-jñāna utpanne tad evânāgataṃ bhāvyate. tad-ākārāś catvāra eva bhāvanāṃ gacchanti. evaṃ duḥkhânvaya-jñāna[3]-kṣāṃty-ādiṣu yojyaṃ. *sabhāga-jñān'ākāra-bhāvanâivêti. kasmāt* [Tib. 298ᵃ] sabhāga-jñāna-bhāvanā sabhāg'ākāra-bhāvanā ca *darśana-mārga* eva bhavati. na bhāvanā-mārga iti. kṣāṃtīnām apariprasnaḥ. bhāvanā-mārge tāsām abhāvāt. tāsām api vā[4] praśnaḥ kartavyaḥ. tāsām api sabhāga-bhāvanāt. na hi duḥkha-kṣāntāv utpannāyāṃ samuday'ādi-duḥkha-kṣānty-ākārā bhāvyante. udāharaṇa-mātrârthatvāt tu jñāna-pariprasno na kṣānti-pariprasna iti. *gotrāṇām apratilabdhatvād* iti. sabhāga-hetunām apratilabdhatvād ity arthaḥ. kathaṃ kṛtvā. duḥkhe dharma-jñāna-kṣāntāv utpannāyāṃ tad-gotraṃ tad-ākārāṇāṃ ca caturṇāṃ gotrāṇi labdhāni bhavanti. na duḥkha-dharma-jñān'ādīnāṃ. kiṃ punaḥ kāraṇam anity'ādīnāṃ ākārāṇām ekâikasminn ākāre saṃmukhī-bhūte pariśiṣṭānām ākārāṇāṃ gotrāṇi pratilabhyaṃte. yatas te[5] bhāvanāṃ gacchanti. tuly'ālambanatayā sabhāgatvāt. sarveṣāṃ gotrāni pratilabdhāni bhavanti. evaṃ duḥkhe dharma-jñāna utpanne yāvan mārge 'nvaya-jñāna-kṣāntāv utpannāyāṃ tad-gotrāṇi tad-ākārāṇi ca catur-

[1] °dhate MSS. [2] °kha MSS. [3] om. MSS. supplied from Tib. [4] cā C. [5] tair N.

ṇāṃ gotrāṇi labdhāni bhavantîti tad eva bhāvanāṃ gacchati nânyat. bhāvanā-mārge tu punaḥ sarveṣāṃ jñānānāṃ sabhāga-visabhāgānāṃ tad-ākāraṇāṃ ca saṃmukhī-bhāvāt sarveṣāṃ hetavo labdhā bhavantîti. tad-viśiṣṭā jñān'ākārā bhāvanāṃ gacchaṃty anāgatāḥ.

sāṃvṛtaṃ cânvaya-traya

ity alabdha-pūrvaṃ. *na dharma-jñāneṣv akṛtsna-satyâbhisamayād* iti. [Tib. 298ᵇ] na hi tadānīṃ rūp'ārūpyâvacaraṃ duḥkhaṃ parijñātaṃ samudayaḥ prahīṇas tan-nirodhaḥ sākṣāt-kṛta iti. *mārgasya pūrvaṃ laukikena mārgeṇânabhisamitatvād* iti. laukika-mārgeṇa pūrvam anādi-gati-saṃsāre duḥkha-samudaya-nirodhā abhisamitāḥ. na tu saṃvṛti-jñānena kadācin mārgo mārg'ādibhir ākārair abhisamitaḥ. tasmāt trayāṇām ekâikasya satyasyâbhisamayânte bhāvanāṃ gacchati. na mārgânvaya-jñāne. *na tu mārgaḥ śakyate kṛtsno bhāvayitum* iti. saṃmukhī-kartum ity arthaḥ. *samudayo 'pi tadā na sarvaḥ prahīṇa* iti. nirodha-mārga-darśana-bhāvanā-prahātavyaḥ. duḥkhaṃ punaḥ sarvaṃ traidhātukaṃ parijñātaṃ tasya parijñeyatvād ity ataḥ samudayam eva praticodyate. *tat-satya-darśana-heya* iti. samudaya-satya-darśana-heya ity arthaḥ. *bahu-gotratvād* iti. ātmabhāva-saṃtati-sāmānya-viśeṣo gotraṃ. tāni bahūni gotrāṇy asyêti bahu-gotro mārgaḥ. śrāvaka-gotrāt pratyekabuddha-gotram anyat. tathā buddha-gotraṃ. śrāvaka-gotram apy anyonyaṃ bhinnaṃ. mṛdv-adhimātr'ādi-bhedāt. teṣāṃ kaścid eva darśana-heya-pratipakṣo bhāvyate saṃmukhī-kriyata ity arthaḥ.

na mārgaḥ śakyate kṛtsno bhāvayituṃ. *darśana-mārga-parivāratvād* iti. darśana-mārgasya [Tib. 299ᵃ] parivāraḥ saṃvṛti-jñānam. ataḥ satya-trayâṃte eva darśana-mārgo bhāvyate. na mārga-satyâṃte tasya bhāvanā[1]-mārgatvāt.

sādhyatvād ajñāpakam iti. sādhyam idaṃ darśana-mārga-parivāra eva. na bhāvanā[2]-mārga-parivāro 'pîti. vayaṃ hi bhāvanā-mārga-parivāro 'pi tad iti brūmaḥ.

saty'ālaṃbanaṃ viśiṣṭataram iti. darśanâvasthāyāṃ[3] yal laukikaṃ pūrvam āsīta. tato viśiṣṭam eva ca *laukikam* ity abhiprāyaḥ. *yas tat-saṃmukhī-bhāva*[4]*-samarth'āśraya-lābha* iti. tasya saṃvṛti-jñānasya saṃmukhī-bhāve samarth'āśrayasya yo lābhaḥ. eṣa eva tasya lābhaḥ. nârthântara-bhūta iti. *gotre 'bhilabdhe labdhaṃ gautrikam* iti. gotraṃ tad-utpādana-samartho hetuḥ. tatra bhavaṃ gautrikaṃ saṃvṛti-jñānam. etad uktaṃ bhavati. tat-saṃmukhī-bhāva-samarth'āśraya-lābhe[5] tad api ten' āśrayeṇôtpadyamānaṃ labdhaṃ bhavatîti. atha kasmād

[1] sādhanā C. [2] °va MSS. [3] °yā MSS. [4] °khīva MSS. mñon-sum-du ḥgyur-ba. [5] bhāve C. rñed-na.

evaṃ nêcchaṃti Vaibhāṣikāḥ. darśana-mārga-labhyaṃ tat. tasya kathaṃ bhāvanā-mārge saṃmukhī-bhāvo bhaviṣyatîti. darśana-mārge côtpatty-anavakāśo 'syâsti tad anutpatti-dharmakam iti varṇayaṃte.

evaṃ yāvac caturtha-dhyāna-bhūmika iti vistaraḥ. prathama-dhyāna-bhūmikaś ced bhavati tribhūmikaṃ bhāvyate. prathama-dhyāna-bhūmikam anāgamya-[Tib. 299ᵇ]bhūmikaṃ kāmâvacaraṃ ca. dhyanâṃtara-bhūmikaś cec caturbhūmikaṃ bhāvyate. dhyānântara-bhūmikaṃ prathama-dhyāna-bhūmik'ādīni ca pūrvôktāni. evaṃ dvitīya-dhyāna-bhūmikaś cet paṃca-bhūmikaṃ. dvitīya-dhyāna-bhūmikaṃ yāvat kāmâvacaraṃ. tṛtīya-dhyāna-bhūmikaś cet ṣaṭ-bhūmikaṃ. tṛtīya-dhyāna-bhūmikaṃ yāvat kāmâvacaraṃ. caturtha-dhyāna-bhūmikaś ced bhavati sapta-bhūmikaṃ bhāvyate. caturtha-dhyāna-bhūmikaṃ. yāvat kāmâvacaraṃ cêti. *ekasya parisaṃkhyānāt siddhaṃ bhavati śeṣaṃ catvārî*ti. nirodhe 'ntyam evântyam eva ca nirodha ity ubhayâvadhāraṇāc cheṣaṃ catuḥsmṛty-upasthānam iti siddhaṃ bhavati. duḥkhe 'bhisamite yat saṃvṛti-jñānaṃ bhāvyate. tac catvāri smṛty-upasthānāni duḥkhasya kāy'ādi-svabhāvatvāt. evaṃ samudaye 'pi vaktavyaṃ. *tat saty'ākāram evê*ti. duḥkhe 'bhisamite yat saṃvṛti-jñānaṃ bhāvyate. tat pratyekam anitya-duḥkha-śūnyânātm'ākāraṃ. evaṃ samudaye nirodhe ca vaktavyaṃ. *ālambanam asya tad evê*ti. tasy 'ākārasya tad-ālambanatvāt. *prāyogikam* iti. nôpapatti-labhyaḥ. *catuḥ-paṃca-skaṃdha-svabhāvānî*ti. kāmâvacaram [Tib. 300ᵃ] anuparivartaka-rūpâbhāvāc catuḥ-skaṃdha-svabhāvaṃ. vedanā-saṃjñā-saṃskāra-vijñāna-skaṃdha-svabhāvam ity arthaḥ. ūrdhva-bhūmikāni tu paṃca-svabhāvāni dhyāna-saṃvara-lakṣaṇa-rūpa-skandha-svabhāvāt.

(25, 26) *dve jñāne pratyutpanne* iti. anvaya-jñānaṃ mārga-jñānaṃ ca. mārgânvaya-jñānasya tad-ubhaya-svabhāvatvāt. *anāgatāni ṣaḍ* iti. *dharma-jñān'ā*dīni. na saṃvṛti-jñānaṃ bhāvyate. labdha-pūrvatvāt. vakṣyati hi

labdha-pūrvaṃ na bhāvyata

iti.[1] na para-citta-jñānam avīta-rāgatvāt.

*tad-ūrdhvaṃ sapta-bhāvanê*ti.

eka-prakāra-prahāṇe yāvad aṣṭa-prakāra-prahāṇe. *yāvan na vītarāgo bhavatî*ti. yāvan na prahīṇa-nava-prakāko bhavati. atrântare *prayog'ānantarya-vimukti-viśeṣa-mārgeṣu* bhāvyamāneṣu *sapta jñānāni bhāvyante. dharma-jñān'*ādīni para-citta-jñāna-varjitāni bhāvyante. *l. ukikaś cet.* yadi śāṃt'ādy-udār'ādy-ākāro bhāvanā-mārgaḥ *saṃvṛti-jñānaṃ pratyutpannaṃ. eaturṇāṃ dharma-jñānānām*

[1] Kārikā VII, 32ᵈ.

iti. duḥkha-samudaya-nirodha-mārga-dharma-jñānānām anyatamat. anvaya-jñānānāṃ kāma-dhātv-apratipakṣatvān nânvaya-jñānānām anyatamat. *paṃcasu câbhijñāsv* iti. āsrava-kṣayâbhijñānam apāsya. [Tib. 300ᵇ] *caturṇām anvaya-jñānānām* iti. duḥkha-samudaya-nirodha-mārgânvaya-jñānānāṃ. *dvayoś ca dharma-jñānayor* iti. nirodha-mārg'ālaṃbanayos tri-dhātu-pratipakṣatva-yogāt. *saṃvṛti-jñānaṃ na bhāvyate bhavâgrâpratipakṣatvād* iti. sapta-bhūmi-vairāgye lokôttare 'pi bhāvyamāne saṃvṛti-jñānaṃ bhāvyate. saṃvṛti-jñānam api hi tasya kleśa-prakārasya pratipakṣo bhavati. na kevalaṃ lokôttaram iti. saṃvṛti-jñānam api tatra bhāvyate taj-jātīyam. [1]*akopya-prativedhe*[1] tu na tathā pratipakṣa-rūpaṃ bhūtaṃ saṃvṛti-jñānam asti. ato 'tra na bhāvyate. *tatra kṣaya-jñānaṃ saptamam* iti. ānantarya-mārga-sthitatvāt kṣaya-jñānaṃ tatra bhāvyate. nânutpāda-jñānaṃ na hy ānantarya-mārga-sthito 'kopya-dharmā bhavati. akopya-dharmaṇaś cânutpāda-jñānaṃ bhāvyata iti. *bhavâgra-vairāgye vimukti-mārgeṣv aṣṭāsu saptâiva jñānāni bhāvyanta* iti. para-citta-jñānaṃ kathaṃ bhāvyate. ānantarya-mārge pratiṣiddhaṃ para-citta-jñānaṃ na vimukti-mārge. ataḥ eka-prakāre prahīṇe yāvad aṣṭa-prakāre prahīṇe pūrva-para-citta-jñāna-viśiṣṭaṃ para-citta-jñānaṃ bhāvyate. [2]*yat sa*[2] evaṃvidha ārya-pudgalas tato mārgād vyutthitaḥ saṃmukhī-kuryāt.[3] saṃtāna-viśeṣād dhi para-citta-jñāna-viśeṣa iṣyate.

ubhayor api sarāga-vītarāgayor [Tib. 301ᵃ] vimukti-mārge *bhāvanê*ti. *prayoga-mārge tu tayor* iti. tayor eva sarāga-vītarāgayoḥ *saṃvṛti-jñānasyâpi bhāvanā*. vimukti-mārge kim arthaṃ vivādaḥ.[4] darśana-mārga-sādṛśyāt tatra tad ābhisamayāntikavad bhāvyeta ity eke. na câbhisamayo 'sti darśana-mārga-sādṛśyaṃ cêty apara ity evaṃ vivādaḥ.

(28–30) *ṣaṇṇāṃ bhāvanā pūrvavad* iti. dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānāṃ. *na saṃvṛti-jñānasya darśana-mārga-sādṛśyād* iti. kim atra darśana-mārgeṇa sādṛśyaṃ. phala-prāptiḥ. yathā darśana-mārgeṇa srotaāpatti-phalaṃ vā sakṛdāgāmy-anāgāmi-phalaṃ vā prāpyate. evam anenâpy ānantarya-mārgeṇa śaikṣasya śaikṣêndriyôttāpanāyāṃ tīkṣṇêndriya-saṃgṛhītāni saṃskṛtāni srotaāpatti-phal'ādīni prāpyaṃte. darśana-mārge c' ānantarya-mārgâvasthāyāṃ na saṃvṛti-jñāna-bhāvanā 'sti *evam ihâpi*. ity evaṃ darśana-mārga-sādṛśyād ānantarya-mārge na[6] saṃvṛti-jñānasya bhāvanā. *tathâivê*ti. dharmânvaya-duḥkha-samudaya-nirodha-mārga-jñānānām. atrâpi saṃvṛti-jñānaṃ na bhāvyate bhavâgrâpratipakṣatvāt. na para-citta-jñānaṃ sarv'ānantarya-mārge pra-

[1]....[1] akopyāpr° MSS. mi-gyo-par byed-pa-na. But see 通達 (=prativedha) 不壞性 (=akopya) in 眞諦. [2]....[2] om. C. [3] °rvāt N. [4] dā N, vivodo C. [5] v' MSS. yaṅ. [6] ṇa MSS. mi.

tiṣedhatvāt. [Tib. 301b] *kiṃ punaḥ śeṣam* iti vistaraḥ. kathaṃ *kāma-vairāgye navamo vimukti-mārgaḥ* śeṣaḥ.

sarāga-bhāvanā-mārge tad-ūrdhva-sapta-bhāvanêti[1]

vacanāt. *sapta-bhūmi-vairāgyâbhijñā-vyavakīrṇa-bhāviteṣu vimukti-mārgāḥ* śeṣāḥ.

sapta-bhūmi-jayâbhijñā'kopy'āpty-ākīrṇa-bhāvite

ānantarya-patheṣv

iti[2] vacanāt. tathā yo 'kopyatāṃ saṃcarati. tasyâpy ante vimukti-mārge daśānāṃ bhāvanêti vacanāt. aṣṭau vimukti-mārgāḥ śeṣā bhavanti. *sarve ca vītarāgasyânāgāminaḥ prayoga-viśeṣa-mārgāḥ* śeṣās teṣāṃ bhāvanāyām avacanāt. *śâikṣasyâivam* iti yad apadiṣṭaṃ

prôkta-śeṣe 'ṣṭa-bhāvanêti.[3]

kathaṃ punaḥ evam aviśeṣite viśeṣa-pratipattir labhyate. aśaikṣasyâvaśyaṃ nava[4]-daśa-jñāna-bhāvanā-yogāt. ata ev' āhâ*śaikṣasya punar abhijñ'ādî*ti. ādi-śabdena vyavakīrṇa-bhāvanā[5]-dhyān'ādi-grahaṇam. abhijñā'bhinirhāre vyavakīrṇa-bhāvanāyāṃ ca ye prayoga-vimukti-viśeṣa-mārgāḥ. teṣu yadi samaya-vimukto *nava-jñānāni bhāvyante.* anutpāda-jñānaṃ hitvā. yady akopya-dharmā [Tib. 302a] *daśa* tad eva prakṣipya. *aṣṭau nava cê*ti. samaya-vimuktasyâṣṭau akopya-dharmaṇo nava[4] para-citta-jñānaṃ hitvā. tasy' ānantarya-mārgeṣu pratiṣedhāt. *dvayos tv abhijñā-vimukti-mārgayor* iti. divya-śrotra-divya-cakṣur-abhijñā-vimukti-mārgayoḥ.

avyākṛte śrotra-cakṣur-abhijñe

iti[6] vacanāt tad-vimukti-mārgāv avyākṛtau. *na* câvyākṛtasya dharmasyâ*nāgata-bhāvanā 'sti. pṛthagjanasya tu kāma-tri-dhyāna-vairāgya* iti. caturtha-dhyānâgrahaṇaṃ. yasmāc caturtha-dhyāna-vairāgye yo 'ntyo vimukti-mārgaḥ. tatra maul'ākāś'ānanty'āyatana[7]-pratilambhaḥ. na c' ārūpya-dhātu-saṃgṛhītaṃ para-citta-jñānam asti. rūpātītârthâbhiniṣpādyatvāt. *prayogâbhijñā-trayo vimukti-mārgâpramāṇ'ādi-guṇâbhinirhāreṣv* iti. prayoga-mārgāś câbhijñā-traya-vimukti-mārgāś câpramāṇ'ādi-guṇâbhinirhārāś cêti vigrahaḥ. ādi-śabdena vimokṣâbhibhv'āyatan'ādi[8]-guṇa-grahaṇam. apramāṇ'ādīnāṃ guṇānām abhinirhārā iti. dhyāna-bhūmika-grahaṇaṃ sāmantaka-[Tib. 302b]nirāsârthaṃ. tatra hi para-citta-jñānaṃ nâsti. abhijñā-trayam ṛddhi-viṣayâbhijñā pūrvenivāsânusmṛty-abhijñā cetaḥ[9]-paryāyâbhijñā ca. teṣu ca kāma-tri-dhyāna-vairāgyântya-vimukti-mārgeṣu

[1] Kārikā VII. 25d, 26b. [2] This Kārikā corresponds to VII, 26 of 玄奘; but there greatly transformed. cf. 眞諦. [3] Kārikā VII, 26cd. [4] naca MSS. dgu. [5] °na MSS. [6] Kārikā VII, 50c. [7] maunāk° MSS. [8] °kṣâbhijñāy° C, °kṣâbhitvāy° N. zil-gyi gnon-pa. [9] yet° MSS.

dhyāna-bhūmikeṣu câbhijñā-traya-vimukti-mārgeṣu. apramāṇa-vimokṣâbhibhv'āyatana-kṛtsn'āyatan'ādi-guṇâbhinirhāreṣu ca. dhyāna-bhūmikeṣv eva prayoga-vimukti-viśeṣa-mārgeṣu *saṃvṛti-jñānam anāgataṃ bhāvyate.* yat tat-saṃgṛhītaṃ *para-citta-jñānaṃ ca* viśiṣṭam eva bhāvyate. yat tad-guṇa-viśeṣa-lābhī saṃmukhī-kuryāt. *anyatra nirvedhabhāgīyebhya* ūṣmagat'ādibhyaḥ. teṣu hi nirvedhabhāgīyeṣu para-citta-jñānaṃ na bhāvyate. kiṃ kāraṇam ity āha. *darśana-mārga-parivāratvād* iti. yathā darśana-mārge[1] para-citta-jnānaṃ na bhāvyate. tathā tat-parivāre 'pi na bhāvyata ity abhiprāyaḥ. *anyatrê*ti vistaraḥ. pṛthag-janasyâlvânyatrâ*pūrva-mārga-lābhe* kāma-tri-dhyāna-vairāgye 'ntya-vimukti-mārgān hitvā yaḥ prayog'ānantarya-vimukti-mārga-lābhaḥ. tasminn anyatrâpūrva-mārga-lābhe *saṃvṛti-jñānam evânāgataṃ bhāvyate.* na para-citta-jñānaṃ. [Tib. 303a] tathā 'bhijñā-trayâpramāṇ'ādi-guṇâbhinirhāreṣu ya ānantarya-mārga-lābhaḥ. tasmiṃś cânyatrâpūrva-mārga-lābhe saṃvṛti-jñānam evânāgataṃ bhāvyate. prayoga-mārgeṣu na para-citta-jñānaṃ tad-apratipakṣatvāt.

(31, 32) *atha kasmin mārga* iti laukike lokôttare vā. *yad-bhūmiko mārga* iti. anāgamy'ādikaḥ s'āsravo 'nāsravo vā. *yāṃ ca bhūmiṃ prathamato labhata*[2] iti. vairāgyataḥ prathamaṃ dhyānaṃ yāvad bhavâgraṃ *tad-bhūmikam* ity arthaḥ. kathaṃ kṛtvā. yady anāgamya-bhūmi-saṃniśrayeṇa hi laukikena mārgeṇa kāma-dhātu-vairāgyāt prathamaṃ dhyānaṃ labhate anāgamya-bhūmikaṃ sāmantaka-svabhāvaṃ prathama-dhyāna-bhūmikaṃ ca maula-svabhāvaṃ. navame vimukti-mārge saṃvṛti-jñānaṃ bhāvyate. evaṃ dvitīya-dhyāna-sāmantaka-saṃniśrayeṇa prathama-dhyāna-vairāgyāt dvitīyaṃ dhyānaṃ labhate.[3] tathâlva dvitīya-dhyāna-sāmantaka-saṃgṛhītaṃ maula-dvitīya-dhyāna-saṃgṛhītaṃ ca bhāvyate. evaṃ yāvad yadi nâlvasaṃjñānâsaṃjñ'āyatana-sāmantaka-saṃniśrayeṇ' ākiṃcany'āyatana-vairāgyād bhavâgraṃ labhata iti vistareṇa yojyaṃ. yadā 'py anāsravânāgamya-bhūmi-saṃniśrayeṇa kāma-dhātu-vairāgyāt [Tib. 303b] prathama-dhyānaṃ labhate. tadā 'pi tathâlva tat-saṃvṛti-jñānaṃ bhāvyate. yadā[4] 'pi maula-prathama-dhyāna-bhūmika-saṃniśrayeṇa prathama-dhyāna-vairāgyāyânāsravaṃ prathamaṃ dhyānaṃ labhate. tadā 'pi prathama-dhyāna-prathama-prakāra-pratipakṣa-bhūtaṃ yāvan navama-pratipakṣa-bhūtaṃ dvitīya-dhyāna-sāmantaka-saṃgṛhītaṃ saṃvṛti-jñānaṃ labhate. sā[5] hi prathamato bhūmis tadā labhyate. navame tu vimukti-mārge maula-dvitīya-saṃgṛhītam api *saṃvṛti-jñānam anāgataṃ bhāvyate.* evam anāsrava-dhyānântara-bhūmi-saṃniśrayeṇa yāvad anāsrav'ākiṃcany'āyatana-bhūmi-saṃniśrayeṇa saṃvṛti-jñāna-bhāvanā yojyā.

[1] jñāne C. lam. [2] labheta C. ḥthob-pa. [3] °bhete N. [4] tadā C. [5] so N.

yad-vairāgyāyêti.

yasyā bhūmer vairāgyāya.

yal-lābhaḥ

yasyā bhūmer lābho yal-lābhaḥ.

tatrô=

bhayatrâ=

dhaś

ca tato

bhāvyate

'nāsrava-jñānaṃ. katham iti vṛttyā vyācaṣṭe. *yad-bhūmi-vairāgyāyâpi* hi na kevalaṃ yad-bhūmika ity api-śabdaḥ. *dvividho 'pi mārgo bhavatîti.* laukiko lokôttaraś ca. *prayoga-mārg'ādi*[1] ādi-śabden' ānantarya-vimukti-viśeṣa-mārga-grahaṇaṃ. *yāṃ ca bhūmiṃ labhate vairāgyata* iti. upari-bhūmikaṃ. *tad-bhū=mikāny adho-bhūmikāni vā 'nāsravāṇi jñānāni bhāvanāṃ gacchanti.* tad-yathā dvitīyam anāsravaṃ dhyānaṃ niśritya tṛtīya-dhyāna-vairāgyaṃ [Tib. 304ª] ka=roti. yad-bhūmiko mārgo dvitīya-dhyāna-bhūmikas tat-bhūmikam anāsravaṃ jñānaṃ bhāvanāṃ gacchati. yasyāś ca bhūmervairāgyaṃ karoti tṛtīyāyā bhū=mes tad-bhūmikaṃ tṛtīya-dhyāna-bhūmikaṃ navame vimukti-mārge 'nāsravaṃ jñānaṃ bhāvanāṃ gacchati. adho-bhūmikaṃ ca prathama-dhyāna-bhūmikam anāgamya-bhūmikaṃ vā 'nāsravaṃ jñānaṃ bhāvanāṃ gacchati. adho-bhūmikam api hi tat-prayoga-mārg'ādikaṃ saṃbhavāmi[2] taj-jātīyam iti bhāvanāṃ gacchati. atha tu tṛtīya-dhyāna-sāmantakaṃ niśritya dvitīya-dhyāna-vairāgyaṃ karoti. tatrâṣṭāsv ānantarya-mārgeṣu vimukti-mārgeṣu ca tasya sāmantakasya s'āsravatvāt tad-bhūmikam anāsravaṃ jñānaṃ na bhāvanāṃ gacchati. abhāvāt. adho-bhū=mikaṃ tu taj-jātīyaṃ dvitīya-dhyāna-bhūmikaṃ dhyānântara-bhūmikaṃ pra=thama-dhyāna-bhūmikam anāgamya-bhūmikaṃ ca taj-jātīyam anāsravaṃ jñānaṃ bhāvanāṃ gacchati. evam anyatrâpi yojyam eṣā dig iti. *s'āsravāś [3]ca kṣaya-jñāna*[3] iti. anāsravāś cêti ca-śabdaḥ. yān guṇān arhad-bhūtvā saṃmukhī-kuryāt te śāsravās tasyām avasthāyāṃ bhāvanāṃ gacchaṃti. *apramāṇa-vimokṣ'ādaya* iti. ādi-śabdenâbhibhv'āyatana-kṛtsn'āyatan'ādayo gṛhyante. *ucchvasaṃtîva peḍā*[4]*-sādharmyeṇêti.* [Tib. 304ᵇ] yā peḍā rajjvā nipīḍya baddhā. sā rajjûcchedād ucchvasatîva[5] peḍôcyate. ucchvasatîva[5] pratirūpaka-śabdâbhidhānāt. tasya rajjûc=chedād ucchvasantîva peḍāyāḥ sādharmyeṇa. yathā 'sau rajjvā nipīḍya baddhā

[1] sic MSS. °dîti? om. Tib. [2] vami N. [3]....[3] cakṣur-jñānam MSS. zad-pa śes. [4] sprog-ma. [5] °santîva C, °satīca N.

peḍā rajjûcchedād ucchvasatîva. evaṃ yathôktā *aśubh'ādayo* guṇā vajrôpamena samādhinā kleśa-prāpti-rajjûcchedād aśaikṣa-saṃtāne vartsyanta ucchvasantîva. ucchvāsasya prāṇi-dharmatvād aupamikaṃ. kasmād ity āha. *sva-citt'ādhirājya-prāptasyêti* sarvaṃ. sarveṣāṃ rājñām adhiko rājā 'dhirājaḥ. tad-bhāva ādhirā=jyaṃ. sva-citte 'dhirājyaṃ kleśa-parâdhīnatā-vigamāt. sva-cittâîśvaryam ity arthaḥ. tat-prāptasyârhataḥ *prāptibhiḥ* prābhṛta-sthānīyābhiḥ *sarveṣāṃ kuśalānāṃ* dharmāṇāṃ *pratyudgamanâ*nte guṇā bhāvanāṃ gacchanti. *ādhirājye*[1] *prāptau kasyacid rājâdhirājasya prābhṛtena* vastr'ādinā *viṣayāṇāṃ* janapadānāṃ. *yathā pratyudgamanaṃ.* tadvat tad eva kleśa-prāpti-rajjûcchede sati sva-prāpti-lābhāt ucchvasantîva guṇā uttaptatarāṇāṃ teṣāṃ prāptir utpadyata ity arthaḥ. kāma-dhātāv arhattva-prāptāv evâśubh'ādayo yathāsaṃbhavaṃ śruta-cintā-bhāvanā-mayās traidhātukā bhāvanāṃ gacchanti. rūp'ārūpya-dhātvos tv arhattva-prāptau yathākramaṃ dvi-dhātukâika-dhātukāḥ. [Tib. 305ª] evaṃ bhūmito 'pi boddha=vyaṃ[2] nâvasaṃjñânâsaṃjñ'āyatanôpapannasyârhattva-prāptau tad-bhūmikā eva ity avagaṃtavyaṃ. *yat kiṃcil labhyata* iti vistaraḥ. *yad vihīnaṃ punar la=bhyate* saṃmukhī-kriyate saṃsārôcitaṃ. *na tad* anāgataṃ *bhāvyate. bhāvitôtsṛ=ṣṭatvāt*[3] saṃsāre. yad evâtra dhyānâpramāṇ'ādy-anucitaṃ saṃsāre viśiṣṭaṃ anā=sravâṇuguṇaṃ. tat saṃmukhī-bhāve taj-jātīyam evânāgataṃ viśiṣṭaṃ bhāvyata ity Ācārya darśayati. ācārya-Saṃghabhadro[4] 'py etam evârthaṃ vyācaṣṭe. lab=dha-pūrvaṃ na bhāvyate. yat pratilabdha-vihīnaṃ punar labhyate na tad bhā=vyaṃ. arthād gamyate yad alabdha-pūrvaṃ labhyate tad bhāvyate. yatnâbhi=mukhī-karaṇāt. apratiprasrabdho hi mārgo yatnenâbhimukhī-kriyata iti. tad-āvedhasya balavattvād anāgato bhāvanāṃ gacchati. pratiprasrabdha-pūrvas tv ayatnena saṃmukhī-bhavati. bhāvita-pratiprasrabdhatvāt kṛta-kṛtya-datta-pha=latvāc ca vega-hīna iti tat-saṃmukhī-bhāvād anāgato na bhāvyata iti. yo 'nāgato yatnena janyate. sa bhāvyata ity abhiprāyaḥ. tad evaṃ sati yad uktaṃ saṃ=vṛti-jñānaṃ tāvad iti vistareṇa. tad ārya-saṃtāna-patitam eva gṛhyate saṃsārâ=nucitatvād iti ācārya-Vasumitreṇâtra likhitam. atra kila Vaibhāṣikā āhuḥ. nâ=tad evaṃ. [Tib. 305ᵇ] kutaḥ. yasmād alabdham eva tad bhavati tyaktatvāt. tasmād bhāvitôtsṛṣṭasyâpi. punar-lābhe bhavaty eva bhāvanêti. kathaṃ tad apūrvaṃ bhavati yāvatā labdha-pūrvam iti. na hy evaṃvidhaṃ loke pūrvaṃ prasiddham iti. apare punar vyācakṣate. ekaṃ janmêdam adhikṛtyôktaṃ na janmântaraṃ. yad vihīnam asminn eva janmani punar labhyate. na tad bhā=vyate. bhāvitôtsṛṣṭatvāt. janmântare tu yal labhyate. tad bhāvyate. na la=

[1] adh° MSS. [2] °vyāḥ N. [3] bhāvatots° C, bhavitots° N. [4] 正理論七四 (冬六 58ᵇ¹⁵).

bhyate vismṛta-bhāvanatvād iti.

(33) *caturvidhā hi bhāvanêti*. pratilambha eva bhāvanā *pratilambha-bhāvanā*. anāgata-prāptir eva bhāvanêty arthaḥ. evaṃ *niṣevaṇam* eva *pratipakṣa* eva *vinirdhāvanam* eva bhāvānêti vaktavyaṃ. kiṃ niṣevaṇaṃ. kiṃ ca yāvad vinirdhāvanam iti. niṣevaṇaṃ punaḥ-punaḥ-saṃmukhī-karaṇaṃ pratipakṣo mārgo yathôktaṃ sūtre. bhāvita-kāyo bhāvita-citta iti. bhāvita-pratipakṣa-kāya-citta ity arthaḥ. kāya-pratipakṣaḥ punaś catur-dhyāna[1]-vairāgyāya yo mārgaḥ. tathā hy uktaṃ bhāvita-kāyo bhikṣur ity ucyate bhāvita-citto bhāvita-śīlaḥ. kathaṃ bhāvita-kāyo bhavati. kāyād vigata-rāgo vigata-spṛho[2] vigata-pipāso vigata-premā vigata-niyaṃtiḥ. atha vā yo 'sau rūpa-rāga-kṣay'ānantarya-mārgaḥ. so 'nena vigata-rāgo bhavatîty [Tib. 306ᵃ] Āgamaḥ. vinirdhāvanaṃ kleśa-prāpti-chedaḥ. *anāgatānām ekê*ti. pratilambha-bhāvanā. *pratyutpannānām ubhe* iti. pratilambha-niṣevaṇa-bhāvane. *tad evam* iti vistaraḥ. yasmāt pratilambha-niṣevaṇa-bhāvane kuśala-saṃskṛtānām ity aviśeṣeṇôktaṃ s'āsravāṇām anāsravāṇāṃ ca. *pratipakṣa-vinirdhāvana-bhāvane* ca *s'āsravāṇāṃ dharmāṇām* ity aviśeṣeṇôktaṃ kliṣṭānām akliṣṭānāṃ ca. tasmād evam itthaṃ *kuśala-s'āsravāṇāṃ catasro bhāvanā bhavanti*. yeṣāṃ bhāvanā iṣyaṃte kuśalatvāt pratilambha-niṣevaṇa-bhāvane bhavataḥ. s'āsravatvāc ca pratipakṣa-vinirdhāvana-bhāvane bhavata iti. ye tarhi na kuśala-s'āsravāḥ ye saṃskṛtā ye 'nāsravā ye ca kliṣṭâvyākṛtāḥ. teṣāṃ kati bhāvanā ity āhânāsravāṇāṃ *dve* iti. pratilambha-niṣevaṇa-bhāvane. *kliṣṭâvyākṛtānāṃ ca*. kiṃ *dve bhāvane bhavataḥ*. pratipakṣa-vinirdhāvana-bhāvane iti.

*indriyāṇāṃ pūrvê*ti. cakṣur-ādīnāṃ *saṃvara-bhāvanê*ty arthaḥ. *kāyasyôttarê*ti. *vibhāvana-bhāvanā*. tat punar bhāvanā-dvayam Āgamena yathākramaṃ darśayati. *ṣaḍ imānîndriyāṇî*ti vistaraḥ. sa punar indriya-saṃvaraḥ smṛti-[306ᵇ] saṃprajñāna-svabhāva uktaḥ. vibhāvanā 'pi kāy'ālambanasya kleśasya nirdhāvanaṃ. *te tv* iti vistaraḥ. te tu saṃvara-vibhāvana[3]-bhāvane *pratipakṣa-nirdhāvana-bhāvanā'ntarabhūte* yathākramam ubhayam ubhayatrântarbhūtam ity api na virudhyate.

(34ᵃᵇ) *sāmānyena sarveṣām* iti. śrāvaka-pratyekabuddha-samyaksaṃbdudhānāṃ kṣaya-jñāna-kṣaṇe *guṇa-bhāvanôktā*

s'āsravāś ca kṣaya-jñāna

iti[4] vacanāt. *daśa balānî*ti vistaraḥ. ete *bal'ādyā mahākaruṇā'ntā aṣṭādaś' āveṇikā* Vaibhāṣikair vyavasthāpyaṃte. bal'ādi-vyatiriktān kecid anyān aṣṭādaś'

[1] °rdhāna C. [2] tṛṣṇo N. [3] nā MSS. [4] Kārikā VII, 32ᵇ.

āveṇikān buddha-dharmān varṇayanti. tad-yathā. nâsti tathāgatasya skhalitaṃ. nâsti ravitaṃ.[1] nâsti dravatā.[2] nâsti nānātva-saṃjñā. nâsty avyākṛtaṃ manaḥ.[3] nâsty apratisaṃkhyāyôpekṣā. nâsty atīteṣu pratihataṃ jñāna-darśanaṃ. nâsty anāgateṣu pratihataṃ jñāna-darśanaṃ. nâsti pratyutpanneṣu pratihataṃ jñāna-darśanaṃ. sarvaṃ kāya-karma jñānânuparivarti. sarvaṃ vāk-karma jñānânuparivarti. sarvaṃ manas-karma jñānânuparivarti. nâsti chaṃda-hāniḥ. nâsti vīrya-hāniḥ. nâsti smṛti-hāniḥ. nâsti samādhi-hāniḥ. [Tib. 307ᵃ] nâsti prajñā-hāniḥ. nâsti vimukti-jñana-darśana-hānir iti. tatra ravitaṃ nāma sahasā kriyā. dravatā krīḍā'bhiprāyatā. nānātva-saṃjñā sukha-duḥkhâduḥkhâsukheṣu viṣayeṣu rāga-dveṣa-mohato nānātva-saṃjñā. śeṣaṃ sugamaṃ. daśa balāni. sthānâsthāna-jñāna-balaṃ. karma-vipāka-jñāna-balaṃ. dhyāna-vimokṣa-samādhi-samāpatti-jñāna-balaṃ. indriya-parâpara-jñāna-balaṃ. nānā'dhimukti-jñāna-balaṃ. nānā-dhātu-jñāna-balaṃ. sarvatragāminī-pratipaj-jñāna-balaṃ. pūrva-nivāsânusmṛti-jñāna-balaṃ. cyuty-upapatti-jñāna-balaṃ. āsrava-kṣaya-jñāna-balaṃ ca. sūtraṃ[4] tu daś' āyuṣmantas tathāgata-balāni. katamāni daśa. ih' āyuṣmantas tathāgataḥ sthānaṃ ca sthānato yathābhūtaṃ prajānāti. asthānaṃ câsthānataḥ. idaṃ prathamaṃ tathāgata-balaṃ. yena balena samanvāgatas tathāgato 'rhan samyak-saṃbuddha udāram ārṣabha-sthānaṃ pratijānāti brāhmaṃ cakraṃ pravartayati. parṣadi samyak-siṃha-nādaṃ nadati. punar aparam āyuṣmantas tathāgato 'tītānāgata-pratyutpannāni karma-[Tib. 307ᵇ] dharma-samādānāni sthānato hetuto vastuto vipākataś ca yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. yāvad vipākataś ca yathābhūtaṃ prajānāti. idaṃ dvitīyaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato dhyāna-vimokṣa-samādhi-samāpattīnāṃ saṃkleśa-vyavadāna-vyavasthāna-viśuddhiṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. punar aparam āyuṣmantas tathāgataḥ para-sattvānāṃ para-pudgalānām indriya-parâparatāṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ caturthaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato nānā-vimuktikaṃ lokam aneka-vimuktikam iti yathābhūtaṃ prajānāti. yad āyuṣmaṃtas tathāgataḥ pūrvavat. idaṃ paṃcamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmaṃtas tathāgato nānā-dhātukaṃ lokam aneka-dhātukam iti yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ [Tib. 308ᵃ] pūrvavat. idaṃ ṣaṣṭhaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgataḥ sarvatragāminīṃ pratipadaṃ yathābhūtaṃ prajānāti. yad āyuṣmantas tathāgataḥ

[1] racit° MSS. ca-co. [2] ḥchar-ba (=chor-ba?) [3] °tamānaḥ N. [4] sic MSS. °tre? mdo-las.

pūrvavat. idaṃ saptamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato 'nekavidhaṃ pūrva-nivāsam anusmarati. tad-yathâîkām api jātiṃ dve tisraś catasraḥ paṃca ṣaṭ saptâṣṭau nava daśa viṃśatiṃ yāvad anekān api saṃvarta-vivarta-kalpān anusmarati. amī[1] nāma te bhavantaḥ sattvāḥ. yatrâham āsa evaṃ-nāmā evaṃ-jātya evaṃ-gotra evam-āhāra evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ dīrgh'āyur evaṃ-cirasthitikaḥ evam-[2]āyuṣ-paryantaḥ[2] so 'haṃ tasmāt[3] sthānāc cyuto 'mutrôpapannaḥ tasmād api cyuta ihôpapannaḥ. iti s'ākāraṃ sa-nidānaṃ sôddeśam anekavidhaṃ pūrva-nivāsam anusmarati. yad āyuṣmantas tathāgataḥ pūrvavat. idam aṣṭamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgato divyena cakṣuṣā viśuddhenâtikrāṃta-mānuṣyakeṇa sattvān paśyati cyavanān apy upapadyamānān api suvarṇān durvarṇān durbalān hīnān praṇītān sugatim api gacchato durgatim api yathākarmôpagān sattvān [Tib. 308[b]] yathābhūtaṃ prajānāty amī[4] bhavantaḥ sattvāḥ kāya-duścaritena samanvāgatā vāṅ-mano-duścaritena samanvâgatāḥ āryāṇām apavādakāḥ mithyā-dṛṣṭayo mithyā-dṛṣṭi-karma-dharma-samādāna-hetos[5] tad-dhetuṃ[6] tat-pratyayaṃ kāyasya bhedāt paraṃ maraṇād apāya-durgati-vinipāte[7] narakeṣûpapadyaṃte. amī punar bhavantaḥ sattvāḥ kāya-sucaritena samanvāgatāḥ vāṅ-manaḥ-sucaritena samanvāgatāḥ āryāṇām anapavādakāḥ samyag-dṛṣṭayaḥ samyag-dṛṣṭi-karma-dharma-samādāna[8]-hetos tad-dhetuṃ[6] tat-pratyayaṃ kāyasya bhedāt sugatau svarga-loke deveṣûpapadyante. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ navamaṃ tathāgata-balaṃ. yena balenêti pūrvavat. punar aparam āyuṣmantas tathāgataḥ āsravāṇāṃ kṣayād anāsravāṃ ceto-vimuktiṃ prajñā-vimuktiṃ dṛṣṭa eva dharme svayam abhijñāya sākṣāt-kṛtvôpasaṃpadya prativedayate kṣīṇā me jātir uṣitaṃ brahma-caryaṃ kṛtaṃ karaṇīyaṃ nâparam asmād bhavaṃ prajānāmîti. yad āyuṣmantas tathāgataḥ pūrvavat. idaṃ daśamaṃ tathāgata-balaṃ. yena balenêti pūrvavat.

(34[cd]–36) *sthānâsthāne daśa jñānānî*ti. sthānaṃ câsthānaṃ ca sthānâsthānaṃ. tatra jñānam eva balaṃ jñāna-balaṃ. tad daśa-jñānāni. [Tib. 309[a]] daśa-jñāna-svabhāvam ity arthaḥ. kathaṃ kṛtvā. sthānâsthānaṃ samāsena saṃskṛtaṃ câsaṃskṛtaṃ ca tad api saṃskṛtam aṣṭadhā bhettavyaṃ. kāma-rūp'ārūpyâvacarânāsravāṇāṃ samprayukta-viprayukta-bhedāt. tathā s'aṃskṛtaṃ dvidhā bhettavyaṃ. kuśalâvyākṛta-bhedāt. tatra saṃvṛti-jñāna-balasya daśâpi dharmā viṣayaḥ. daśasv api dharmeṣu tasya vṛttir ity arthaḥ. dharma-jñānasya paṃca. kāmâvacarânāsravāś catvāraḥ kuśalaṃ câsaṃskṛtaṃ. anvaya-jñānasya sapta. rūp'ārūpyâvacarânāsravāḥ ṣaṭ kuśalaṃ câsaṃskṛtaṃ. duḥkha-samudaya-jñānayoḥ ṣaṭ kāma-rūp'ārūpyâvacarāḥ. nirodha-jñānasyâîkaḥ kuśalam evâsaṃskṛtaṃ. mārga-jñānasya dvāv anāsravau. para-citta-jñānasya[1] trayaḥ. kāma-rūpâvacarânāsravāḥ[2] saṃprayuktāḥ. kṣayânutpāda-jñānayor nava dharmā viṣayaḥ. avyākṛtam asaṃskṛtaṃ[3] muktvā. evaṃ kṛtvā sthānâsthāna-jñāna-balaṃ daśa jñānāni. kathaṃ punar daśa dharmāḥ sthānâsthānam ity uccyaṃte. saṃbhavaḥ sthānaṃ asaṃbhavo 'sthānam iti. atha[4] vā asthānam anavakāśo yaḥ[5] strī buddhatvaṃ kārayiṣyati. sthānam etad yat puruṣa iti. asthānam anavakāśo yaḥ[6] strī brahmatvaṃ [Tib. 309[b]] kārayiṣyati. sthānam etat puruṣa iti. tathā sthānam etad yad duḥkhasya nirodha iti. evam-ādy-ākāra-pravṛttaṃ sthānâsthāna-jñāna-balam avagaṃtavyaṃ. *aṣṭau karma-phala* iti. karmaṇaḥ s'āsravasya tad-vipākasya ca duḥkha-samudaya-satya[7]-saṃgṛhītatvāt. *nirodha-mārga-jñāne na bhavata* iti. ato 'nyāni tad-ālaṃbanāni aṣṭau jñānāni saṃbhavanti.

dhyān'ādy-akṣâdhimokṣeṣv

iti vistaraḥ. dhyānam ādir āsām iti dhyān'ādayo *dhyāna-vimokṣa-samādhi-samāpattayaḥ*. dhyānāni catvāri. vimokṣā aṣṭau. samādhayas trayaḥ śūnyat'ādyāḥ. samāpattī dve. asaṃjñi-nirodha-samāpattī.[8] navânupūrvavihāra-samāpattayaḥ. akṣāṇîndriyāṇi. adhimokṣāś caitasikāḥ. dhyān'ādayaś câkṣāṇi câdhimokṣāś cêti dvandvaḥ. teṣu *nava jñānāni* nirodha-jñānaṃ hitvā. kathaṃ kṛtvā. dhyān'ādīnāṃ s'āsravânāsrava-saṃprayukta-viprayukta-bhedāt tad-ālaṃbanāni nava jñānāni saṃbhavanti. *nirodha-jñānaṃ tu na bhavati.* [teṣāṃ san nirodha-jñānaṃ tu na bhavati.][9] teṣāṃ saṃskṛtatvāt. *indriyeṣv* api śraddh'ādiṣu. [Tib. 310[a]] yat pradhānâpradhāna-jñānaṃ mṛdu-madhyâdhimātrêndriya-bhedena. tat *parâpara-jñāna-balaṃ*. teṣv api s'āsravânāsrava-bheda-bhinneṣu nava jñānāni saṃbhavanti nirodha-jñānaṃ hitvā. pradhān'ādiṣu rucayo *nānā'dhimuktayaḥ*. tāḥ punaḥ s'āsravânāsravās traidhātukaś ca tad-ālambanatvāt nirodha-jñānaṃ hitvā. evaṃ *nānā-dhātu-jñāna-balaṃ*. tatra hi dhātuḥ pūrvâbhyāsa-vāsanā[10]-samudāgata āśayo dhātur ity[11] ācārya-Saṃghabhadraḥ. sa punas tu eva te citta-caittā viśiṣṭāḥ. teṣāṃ tathâîva s'āsravânāsrava-bheda-bhinnānāṃ nirodha-jñānaṃ hitvā nava jñānāni bhavantîti pūrvavad yojyaṃ. *pratipatsv* iti vistaraḥ. bahvyo[12] 'tra pratipado narak'ādi-gāminyaḥ.[13] naraka-gāminī pratipat

[1] api MSS. de-dag. [2]....[2] °ṣmantaḥ MSS. tsheḥi mthaḥ. [3] tesmāt C, tesmā N. [4] epī N, etad api C. ḥdi-dag. [5] °tās N. [6] °tus MSS. [7] °taṃ MSS. [8] saṃpādana MSS. cf. p. 641[20] & above line[15].

[1] °sya tu C. [2] °vā C. [3] °ta MSS. [4] artha N. [5] yaṃ C, ya N. [6] ya MSS. [7] om. C. [8] °patti C. [9] sic MSS. apparently by mistake. [10] varṇanāv° C. [11] 順正理論七五 (冬六 60[b1]). [12] varjyo C, varjye N. maṅ-po. [13] °mibhyaḥ MSS.

yāvad deva-gāminī. nirodha-gāminī ca. tatra yā narak'ādi-gāminyaḥ pratipadaḥ. tā hetuḥ. pratipadyante tābhir iti kṛtvā. mārgo hi[1] pratipady ucate.[2] tena hi visaṃyogaḥ pratipadyate. nirodhas tu katham. sa câpi pratipat. ṛatipadyate tam iti kṛtvā. pratipat-phalaṃ vā pratipad ity ucyate. ata ev' āha. *yadi saphalā pratipad gṛhyata* iti. hetur hi sarvatra-gāminī pratipad ihê[Tib. 310^{b}]ṣyate. tathā hi vyācakṣate. sarvatra-gāminī-pratipaj-jñāna-balam iti. sat-kāya-samudaya-gāminī 'ty artha iti. tatra sat-kāyaḥ paṃcôpādana-skaṃdhāḥ. samudaya utpāda ihâbhipretaḥ. evam asya kevalasya mahato duḥkha-skaṃdhasya samudayo bhavatîti vacanāt. sat-kāya-nirodho visaṃyogaḥ. tatra sarvatra gaṃtuṃ śīlam asyā iti sarvatra-gāminī câsau pratipac ca sarvatra-gāminī-pratipat. tat jñānaṃ tad eva ca balam iti. sarvatragāminī-pratipaj-jñāna-balaṃ. tad *daśa jñānāni yojyāni. yadi nirodha-jñānam ev' āsrava-kṣaya*[3]*-jñānam* iti. āsravāṇāṃ kṣaye nirodhe jñānam. āsrava-nirodh'ālambanaṃ jñānam ity arthaḥ. evaṃ sati ṣaḍ jñānāni bhavanti. nirodha-jñāna-jātir eva dharma-jñān'ādi-bheda-bhedinīkṛtvā. *atha kṣīṇ'āsrava-saṃtāna* iti. āsrava-kṣaye sati yaj jñānaṃ. tad āsrava-kṣaya-jñānam ity arthaḥ. kṣīṇ'āsrava-saṃtāne sarvāṇi jñānāni samudācarantîti *daśa jñânāni bhavaṃti.*

anyatra buddhânutpādād iti. Jaṃbūdvīpād anyatra buddhânutpādād iti. *Jaṃbūdvīpa-puruṣ'āśrayāṇi* daśa balāni buddh'āśrayôtpatter ity abhiprāyaḥ.

tad eva daśavidha-jñānam anyasya balaṃ nôcyata iti. anyasyâpy etad asti na tu balaṃ *vyāhatatvāt.* [Tib. 311^{a}] yat tv avyāhataṃ. tad balam āveṇika ity abhiprāyaḥ. *pravrajana-prekṣa-puruṣa-pratyākhyānam* iti vistaraḥ. pravrajanaṃ pravrajyā prekṣyate[4] pravrajana-prekṣaḥ. tasya pravrajana-prekṣasya puruṣasya pratyākhyānaṃ pravrajana-prekṣa-puruṣa-pratyākhyānaṃ. tad udāharaṇaṃ yathā anyasya vyāhanyate jñānam iti. ārya-Śāriputreṇa kila kasyacit pravrajyā-prekṣasya puruṣasya mokṣabhāgīyaṃ kuśala-mūlaṃ vyavalokayatā na dṛṣṭam iti pratyākhyāto na pravrājita ity arthaḥ. Bhagavatā tu dṛṣṭaṃ pravrājitaś ca. taṃ câdhikṛtya bhikṣubhiḥ pṛṣṭena Bhagavatôktaṃ. anenâivêdaṃ karma kṛtaṃ. yad arhattvaṃ prāptā. na hi karmāṇi pṛthivī-dhātau vipacyante. nâb-dhātau na tejo-dhātau na vāyu-dhātau. api tûpātteṣv eva skaṃdha-dhātv-āyataneṣv iti vistaraḥ. idaṃ côktaṃ.

mokṣa-bījam aham hy asya sva-sūkṣmam upalakṣaye.
dhātu-pāṣāṇa-vivare nilīnam iva kāñcanam

[1] pi MSS. ni. [2] uhyate N, ate C. ruṅ-ste. [3] om. MSS. zad-pa. [4] °kṣate C.

iti. *upapatty-ādi-paryantâjñānaṃ cêti.* ādi-śabdena cyuti-paryantâjñānaṃ.

(37) *Nārāyaṇaṃ balam*

iti. balasyêyaṃ saṃjñā Nārāyaṇam iti. yasya ca tad balam. asāv api Nārāyaṇa ity ucyate. Cāṇūra[1]-Mahānagnavat.

Bhadanta iti [Tib. 311^{b}] Dārṣṭāṃtikaḥ sthaviraḥ. *anyathā hîti.* yadi mānasavat kāyika-balaṃ nêṣyate. *anaṃtasya*[2] *jñāna-balasya sahiṣṇur na syāt.* sahana-śīlo Bhagavān na bhaved ity arthaḥ.

saṃdhiṣv anya ity uktam asthi-saṃdhi-viśeṣôpanyāsaḥ. *nāga-graṃthir* iti vistaraḥ. nāga-granthi-saṃdhayo buddhāḥ. nāga-pāśo nāga-graṃthiḥ. *śaṃkalā*-saṃdhayaḥ pratyeka-buddhāḥ. *śaṃku*-saṃdhayaś cakravartinaḥ.

daśâdhikaṃ
hasty-ādi-saptaka-balam

iti. hasty-ādīnāṃ hasti-gandha-hasti-Mahānagna-*Praskaṃdi-Varāṃga-Cāṇūra*-Nārāyaṇānāṃ saptakaṃ tasya balaṃ daśabhir adhikaṃ daśabhyo vā 'dhikaṃ. katham ity āha. *yad daśānāṃ prākṛta-hastināṃ* sāmānya-hastināṃ *balaṃ. tad ekasya gandha-hastino balaṃ.* evaṃ *yad daśānāṃ gandha-hastināṃ balaṃ. tad ekasya Mahānagnasya balaṃ.* yāvad yad *daśānāṃ Cāṇūrāṇāṃ balaṃ. tad ekasya Nārāyaṇasya balam* iti.

daśôttara-vṛddhi-nagaḥ. *daśôttara-vṛddhyā 'rdha-Nārāyaṇa-balam* iti. ādiatas tathâiva prakramya yad daśānāṃ Praskandināṃ balaṃ. tad ardha-Nārāyaṇaṃ. *tad-dviguṇaṃ Nārāyaṇam* iti.

yathā tu bahutaraṃ. tathā yujyata ity Ācāryaḥ. pūrvakam eva pakṣaṃ samarthayati. anyathā hy ananta-jñāna-bala-sahiṣṇur na syād iti tad eva kāraṇaṃ. Devadatta-hata-[Tib. 312^{a}]hasti-pādâṃguṣṭha-sapta-prākāra-parikhā-kṣepaś cânyathā na syād iti.

mahābhūta-viśeṣa evêti. mahābhūta-viśeṣa-svabhāvam evêdaṃ *balaṃ* na bhautikam iti darśayati.

upādāya-rūpa-saptabhyo 'rthântaram iti. ślakṣṇatv'ādibhyaḥ pūrvôktebhyo 'nyad eva balaṃ nāmôpādāya-rūpam ity *apare.*

(38^{ab}) *yathāsūtram*[3] *evêti.* catvārîmāni Śāriputra tathāgatasya vaiśāradyāni. yair vaiśāradyaiḥ samanvāgatas tathāgato 'rhan samyaksaṃbuddha udāram ārṣabhaṃ sthānaṃ pratijānāti brāhmyaṃ cakraṃ pravartayati parṣadi samyak siṃhanādaṃ nadati. katamāni catvāri. *samyaksaṃbuddhasya bata me* sato ime dha-

[1] cātūra MSS. [2] atyaṃt° MSS. mthaḥ-yas & see below. [3] For four vaiśāradyās see 大毘婆沙論三十一 (收二 22^{a11}) etc.

rmā. anabhisaṃbuddhā ity atra māṃ kaścic chramaṇo vā brāhmaṇo vā saha dharmeṇa codayet. smārayet. tatrâhaṃ[1] nimittam api na samanupaśyāmi. evaṃ câhaṃ nimittam asamanupaśyan kṣema-prāptaś ca viharāmy abhaya-prāptaś ca vaiśāradya-prāptaś ca udāram ārṣabhaṃ sthānaṃ pratijānāmi brāhmyaṃ cakraṃ pravartayāmi. parṣadi samyak siṃha-nādaṃ nadāmi. idaṃ prathamaṃ vaiśāradyaṃ. kṣīṇ'āsravasya bata me sata ime āsravā aprahīṇā ity atra māṃ kaścid iti pūrvavat. yāvat parṣadi samyak siṃha-nādaṃ [Tib. 312^{b}] nadāmi. idaṃ dvitīyaṃ vaiśāradyaṃ. ye vā punar mayā śrāvakāṇām āntarāyikā dharmā ākhyātāḥ. tān pratiṣevamāṇasya nâlam antarāyāyêty atra māṃ kaścid iti pūrvavat. idaṃ tṛtīyaṃ vaiśāradyaṃ. yo vā punar mayā śrāvakāṇāṃ mārga ākhyātaḥ āryo nairyāṇiko nairvedhiko niryāti. tat-karasya samyag-duḥkha-kṣayāya duḥkhasyânta-kriyāyai sa na niryāsyatîty atra māṃ kaścid iti pūrvavat. idaṃ caturthaṃ vaiśāradyam iti. *yathā sthānâsthāna-jñāna-balam* iti vistaraḥ. yathā sthānâsthāna-jñāna-balaṃ daśa jñānāni sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ samyaksaṃbuddhasya bata me sata ity etad *vaiśāradyaṃ*. tathâiva daśadhā dharmāṇāṃ bhedaṃ kṛtvā yojyaṃ. *yath' āsrava-kṣaya-jñāna-balaṃ* ṣaṭ daśa vā jñānāni daśa-bhūmi-saṃgṛhītaṃ ca. evaṃ kṣīṇ'āsravasyêti *dvitīyaṃ vaiśāradyam* atrâpi tathâiva dharmāṇāṃ bhedaṃ kṛtvā ṣaṭ daśa vā jñānānîti yojyaṃ. *yathā karmasvaka-jñāna-balam* aṣṭau jñānāni nirodha-mārga-jñāne hitvā sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ ye vā punar mayā śrāvakāṇām āntarāyikā iti vistareṇa *tṛtīyaṃ vaiśāradyam*. atrâpi tathâiva dharmāṇāṃ bhedaṃ kṛtvā duḥkha-samudaya-satya-saṃgṛhītā ev' āntarāyikāḥ. na nirodha-mārga-satya-saṃgṛhītā [Tib. 313^{a}] ity aṣṭau jñānānîti yojyaṃ. *yathā sarvatra-gāminī-pratipaj-jñāna-balaṃ* daśa jñānāni nava vā sarva-bhūmi-saṃgṛhītaṃ ca. evaṃ yo vā mayā śrāvakāṇāṃ niryāṇāya mārga ākhyāta ity etad *vaiśāradyaṃ*. atrâpi saphala-s'āsravânāsrava-mārga-grahaṇato daśa jñānāni. aphala-tad-grahaṇato vā navêti yojyaṃ. *nirbhayatā hi vaiśāradyam. ebhiś ca jñānair nirbhayo bhavatîti jñānāni vaiśāradyānî*ti Vaibhāṣikāḥ.

Ācārya āha. *jñāna-kṛtaṃ tu vaiśāradyaṃ. na jñānam evêti*. atha vā Ācārya-vacanam evâitat sarvaṃ. nirbhayatā hi vaiśāradyaṃ. tathā hi tad-bhaya-pratipakṣo dharmaś caitasikaḥ. bhayam api caitasiko dharma iti. ebhiś ca jñānair hetu-bhūtair nirbhayo bhavatîti. tat kathaṃ jñānam eva vaiśāradyaṃ. jñāna-kṛtaṃ tu vaiśāradyaṃ yujyate na jñānam evêti.

(38^{cd}) *yathāsūtram*[2] iti trīṇîmāni bhikṣavaḥ[3] smṛty-upasthānāni. yāny āryaḥ

[1] tatrāha MSS. de ltar ṅas. [2] For three smṛtyupasthānāni see op. cit. 24^{a5}. [3] °va C, °kṣuvī N.

sevate. yāny āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. katamāni trīṇi. iha bhikṣavaḥ śāstā śrāvakāṇāṃ dharmaṃ deśayati anukaṃpakaḥ kāruṇiko 'rthakāmo hitâiṣī karuṇāyamānaḥ. idaṃ vo hitāya idaṃ vo sukhāya idaṃ vo hita-sukhāya. [Tib. 313^{b}] tasya me śrāvakāḥ śuśrūṣante. śrotram[1] avadadhati. ājñā-cittam upasthāpayanti. pratipadyante dharmasyânudharmaṃ prati.[2] na vyatikramya vartante śāstuḥ śāsane. tena tathāgatasya na nandī bhavati na saumanasyaṃ na cetasa utplāvitatvam. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ prathamaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. punar aparaṃ śāstā dharmaṃ deśayati pūrvavat. tasya te śrāvakā na śuśrūṣante. na śrotram avadadhati.[3] n' ājñā-cittam upasthāpayanti. na pratipadyante dharmasyânudharmaṃ. vyatikramya vartante śāstuḥ śāsane. tena tathāgatasya n' āghāto[4] bhavati nâkṣāntir nâpratyayo na cetaso 'nabhirāddhiḥ. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ dvitīyaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayituṃ. punar aparaṃ bhikṣavaḥ yāvac chāsane tatra tathāgatasya na nandī bhavati na saumanasyaṃ na cetasa utplāvitatvaṃ. n' āghāto nâkṣāntir nâpratyayo[5] [Tib. 314^{a}] na cetaso 'nabhirāddhiḥ. upekṣakas tatra tathāgato viharati smṛtaḥ saṃprajānan. idaṃ tṛtīyaṃ smṛty-upasthānaṃ. yad āryaḥ sevate. yad āryaḥ sevamāno 'rhati gaṇam anuśāsayitum iti.

smṛti-saṃprajñānam

iti. ubhaya-svabhāvam iti darśayati. smṛtaḥ saṃprajānann iti vacanāt. *yadā śrāvakasyâpî*ti vistaraḥ. yadā śrāvakasyâpi hīna-kleśasya *śuśrūṣamāṇeṣu* ca śiṣyeṣv *aśuśrūṣamāṇeṣu ca ubhayeṣu ca* śuśrūṣamāṇâśuśrūṣamāṇeṣu ca. *nandī* anunayo *na bhavati. āghāto vā* dveṣo vā.

kasmād ete āveṇikā asādhāraṇā *buddha-dharmā ucyante. sa-vāsana-prahāṇād* iti. sa-vāsanānām ānaṃdy-ādīnāṃ prahāṇāt. kā punar iyaṃ vāsanā nāma śrāvakāṇāṃ. yo hi yat-kleśa-caritaḥ pūrvaṃ. tasya tat-kṛtaḥ kāya-vāg-aceṣṭā-vikāra-hetu-sāmarthya-viśeṣaś citte vāsanêty ucyate. avyākṛtaś citta-viśeṣo vāsanêti bhadantÂnantavarmā. *atha vêti* vistareṇ' Ācāryaḥ. *yasya śrāvakā* buddhasya bhagavataḥ śrāvakā *bhavanti* nânyasya. kiṃ kāraṇaṃ. sarve hi śrāvakā buddham uddiśya pravrajitā iti. teṣāṃ śrāvakāṇāṃ *śuśrūṣamāṇe câśuśrūṣamāṇe côbhayasmiṃś ca* śuśrūṣamāṇâśuśrūṣamāṇeṣu [Tib. 314^{b}] ubhayeṣu *tasyâ*iva śrāvakavatas *tat-anutpādaḥ*. ānandy'āghātânutpādaḥ. *āścaryam* adbhu-

[1] gotram MSS. rna-ba. see infra. [2] om. C. [3] eva dadh° MSS. see supra. [4] āmāno MSS. v. l. 17 below. [5] vāpr° MSS. v. l. 12 above.

taṃ *vyavasthāpyate*. *nânyasya* śrāvakasyêty arthaḥ.

(39) *anyathā hîti* vistaraḥ. yadi saṃvṛti-jñāna-svabhāvā na syād adveṣa-svabhāvā syāt karuṇāvat. *na sarva-sattv'ālaṃbanā sidhyet*. na traidhātuka-sattv'ālaṃbanā sidhyed ity arthaḥ. yathā karuṇā na traidhātuka-sattv'ālambanā. kiṃ tarhi. kāmâvacara-sattv'ālaṃbanā. duḥkhita-sattv'ālambanatvād evaṃ siddhaṃ syād ity abhiprāyaḥ. *na ca tri-duḥkhat'ākārā sidhyed* iti vartate *karuṇāvat*. yathā karuṇā duḥkhat'ākārâîva na tri-duḥkhat'ākārā duḥkha-duḥkhatā-saṃskāra-duḥkhatā-vipariṇāma-duḥkhat'ākārā. tathā na syāt. iṣyate ca tri-duḥkhat'ākārêti. ataḥ *saṃvṛti-jñāna-svabhāvêti*. mahac-chabda-vācyatā-kāraṇaṃ darśayann āha.

kasmād[1] *iyam* ity-ādi. *saṃbhāreṇa mahā-puṇya-jñāna-saṃbhāra-samudāgamād* iti. mahā-puṇya-saṃbhāra-samudāgamāt. mahā-jñāna-saṃbhāra-samudāgamāc cêty arthaḥ. tatra mahā-puṇya-saṃbhāras tisraḥ pāramitāḥ. [Tib. 315ᵃ] dāna-śīla-kṣānti-pāramitāḥ. mahā-jñāna-saṃbhāraḥ prajñā-pāramitā. vīrya-dhyāna-pāramite tu dvidhā ubhayatra-vyāpārāt. na hi vinā vīryeṇa dānaṃ dīyate śīlaṃ samādīyate kṣāntir bhāvyata iti mahā-puṇya-saṃbhāra-bhāgīyaṃ vīryaṃ bhavati. tathā nântareṇa vīryaṃ prajñā bhavatîti mahā-jñāna-saṃbhāra-bhāgīyaṃ bhavati. tathā maitry-ādi-caturvidhâpramāṇa-bhāvanā-pakṣaṃ[2] dhyānaṃ mahā-puṇya-saṃbhāra-bhāgīyaṃ. smṛty-upasthān'ādi-saptatriṃśad-bodhipakṣa-dharma-bhāvanā-pakṣaṃ[2] dhyānaṃ mahā-jñāna-saṃbhāra-bhāgīyaṃ. tad evaṃ mahā-puṇya-jñāna-saṃbhārābhyāṃ samudāgamān nirvṛtter *mahatī* 'yaṃ karuṇêti mahā-karuṇā. *ākāreṇa tri-duḥkhat'ākaraṇāt*. yasmāt tisṛbhir api duḥkhatābhir ākāraṇati na duḥkha-duḥkhatayâîva karuṇāvat. *ālambanena traidhātuka-sattv'ālaṃbanatvāt*. yasmāt traidhātukôpapannān sattvān ālambate na ca[3] kāma-dhātûpapannān eva karuṇāvat.

kāma-sattvās tu gocara

[Tib. 315ᵇ] iti vacanāt. *samatvena sarva-sattveṣu sama-vṛttitvāt*. yasmāt sarva-sattveṣu traidhātuka[4]-paryāpanneṣu samaṃ vartate saṃskāra-duḥkhat'ākāreṇa. ato 'pi mahākaruṇêty ucyate. *tato'dhimātratarâbhāvād* iti. prajñā-svabhāvatayā tīkṣṇataratvāt. yathā hi tayā karuṇāyate. na tathā karuṇayêti. nānā-karaṇaṃ viśeṣaḥ.

adveṣâmoha-svabhāvatvād iti. yathākramaṃ karuṇāyā adveṣa-svabhāvatvāt. mahā-karuṇāyāś câmoha-svabhāvatvād ity arthaḥ. *eka-tri-duḥkhat'ākāratvād* iti. eka-duḥkhat'ākāratvāt karuṇāyāḥ. tri-duḥkh'ākāratvāc ca mahā-karuṇāyāḥ. ity

[1] tasmād MSS. ciḥi phyir. [2] °kṣyaṃ N. [3] na C, om. N. [4] tridh° MSS.

ubhayatrâpi sarvatra yāthāsaṃkhyena yojayitavyaṃ. *catur-dhyāna-caturtha-dhyāna-bhūmikatvād* iti. karuṇā catur-dhyāna-bhūmikā. anāgamya-dhyānântarayoḥ prathama-dhyāna-grahaṇena grahaṇān na ṣaḍ-bhūmikêty uktaṃ. mahā-karuṇā tu caturtha-dhyāna-bhūmikâîva sarva-samādhi-karmaṇyatvena tasyâîva tad-utpādana-samarthatvāt. *śrāvak'ādi-buddha-saṃtāna-jatvād* iti. ādi-śabdena pratyeka-buddha-pṛthagjanānāṃ grahaṇaṃ. *kāma-bhavâgra-vairāgya-labhyatvād* iti. kāma-vairāgya-labhyā karuṇā. [Tib. 316ᵃ] bhavâgra-vairāgya-labhyā mahā-karuṇā. *aparitrāṇa-paritrāṇata* iti. karuṇayā śrāvak'ādayaḥ karuṇāyanta eva kevalaṃ anuglāyaṃty evêty arthaḥ. na saṃsāra-bhayāt paritrāyante. mahā-karuṇayā tu karuṇāyamāno bhagavān mahataḥ saṃsāra-bhayāt paritrāyate.[1] *atulya-tulya-karuṇāyanāt*. karuṇayā 'tulyaṃ karuṇāyate. duḥkhitānām eva karuṇāyanāt. mahā-karuṇayā tu tulyaṃ sarva-sattva-sama-karuṇāyanāt.

(40) *pūrva-puṇya-jñāna-saṃbhāra-samudāgamata* iti. pūrveṣu janmasu puṇya-saṃbhāreṇa pūrvôktena jñāna-saṃbhāreṇa ca samudāgamataḥ. *dharma-kāya-parinişpattita* iti. anāsrava-dharma-saṃbhāra-saṃtāno dharma-kāyaḥ. āśraya-parivṛttir[2] vā. *artha-caryayā cêti*. svargâpavarga-kāraṇam artho lokasya. tasya saṃpādanam artha-caryā. tulyā hi sarveṣāṃ buddhānāṃ mahā-karuṇā parârtha-hetuḥ. *yathākālam* iti. sarvatrâbhisaṃbadhyate. kathaṃ. cirâlpa-jīvanād yathākālaṃ dīrgh'āyuṣi prajāyāṃ *dīrgh'āyuṣo* buddhā bhavanti. alp'āyuṣy *alp'āyuṣaḥ*. yathāsaṃbhavaṃ kṣatriya-guruke loke *kṣatriyā* bhavanti. brāhmaṇa-guruke *brāhmaṇāḥ*. yathākālam eva ca *Kāśyap'*ādi-[Tib. 316ᵇ] gotrāḥ. *Gautam'*ādi-gotrāś ca. tathā 'lpa-pramāṇe loke *'lpa-pramāṇāḥ*. analpa-pramāṇe *'nalpa-pramāṇā* iti. *hetu-saṃpadaṃ* puṇya-jñāna-saṃbhāra-lakṣaṇāṃ. *phala-saṃpadaṃ* dharma-kāya-lakṣaṇāṃ. *upakāra-saṃpadaṃ* jagad-artha-caryā-lakṣaṇāṃ. *sarva-guṇa-jñāna-saṃbhārâbhyāsa* iti. guṇāḥ paṃca-pāramitā-svabhāvāḥ. jñānāni ca prajñā-pāramitā-svabhāvāni. teṣāṃ sarveṣāṃ guṇa-jñānānāṃ saṃbhāraḥ. tasyâbhyāsaḥ punaḥ-punaḥ-prayogaḥ. *dīrgha-kālâbhyāsas* tribhir asaṃkhyeyair mahā-kalpaiḥ. *nirantarâbhyāso* 'sântaratayā. *satkṛtyâbhyāsas* tīvr'ādaratayā. *caturvidhā phala-saṃpad* iti. dharma-kāya-parinişpattyā jñān'ādi-saṃpadaś catasro bhavantîti tā api phala-saṃpada iti vyavasthāpyante. jñāna-saṃpac caturvidhêti vakṣyati. tathā prahāṇa-saṃpat prabhāva-saṃpat rūpa-kāya-saṃpac ca[3] caturvidhêti vakṣyati. tad ev' āsāṃ vyākhyānaṃ bhaviṣyati. *caturvidhôpakāra-saṃpat*. katham ity āha. *apāya-traya-saṃsāra-duḥkhâtyanta-nirmokṣa-saṃpad* iti. apāya-trayaṃ ca narak'ādi saṃsāraś ca. tayor duḥkhaṃ.

[1] °yaṃte N, °yante C. [2] °rinirvṛtt° N. gnas yoṅs-su gyur-ba. [3] om. N.

tato 'tyanta-nirmokṣaḥ. sâîva saṃpad iti. *yāna-traya-sugati-*[Tib. 317ª]*pratiṣṭhāpana-saṃpad vê*ti. yāna-traye ca śrāvaka-yān'ādau. sugatau ca pratiṣṭhāpanaṃ. sâîva saṃpad iti. iyaṃ vā caturvidhôpakāra-saṃpat. *anupadiṣṭa-jñānam* iti svayam abhisaṃbodhanârthena.[1] *sarvatra-jñānam* iti niravaśeṣa-sva-lakṣaṇâvabodhanârthena. *sarvathā-jñānam* iti. sarva-prakārâvabodhanârthena. *ayatna-jñānam* itîcchā-mātrâvabodhanârthena. *sarva-kleśa-prahāṇam* iti traidhātuka-darśana-bhāvanā-heya-kleśôcchitteḥ. *atyanta-prahāṇam* ity aparihāṇitaḥ. *sa-vāsana-prahāṇam* iti. anubaṃdhâbhāvataḥ. *sarva-samādhi-samāpatty-āvaraṇa-prahāṇam* ity ubhayato-bhāga-vimukteḥ. *bāhya-viṣaya-nirmāṇa-pariṇāmâdhiṣṭhāna-vaśitva-saṃpad* iti. tatrâpūrva-bāhya-viṣayôtpādanaṃ nirmāṇam. aśm'ādīnāṃ suvarṇ'ādi-bhāv'āpādanaṃ pariṇāmaḥ. dīrgha-kālâvasthānam adhiṣṭhānam iti. āyuṣa utsarge 'dhiṣṭhāne ca vaśitva-saṃpad *āyur-utsargâdhiṣṭhāna-vaśitva-saṃpad* iti.[2] *āvṛtê*ti vistaraḥ. āvṛta-gamanaṃ c' ākāśa-gamanaṃ ca sudūra[3]-kṣi'pra-gamanaṃ ca. [4]brāhmaṇād ity anavad eka-śeṣaḥ.[4] alpe bahūnāṃ praveśaḥ. paramâṇau bahūnāṃ hasty-ādīnāṃ [Tib. 317ᵇ] praveśaḥ. sa cêty *āvṛt'ākāśa-sudūra-kṣipra-gamanâlpa-bahu-praveśaḥ.* tayor *vaśitva-saṃpad* iti yojyaṃ. *vividhā* nānā-prakārā *nijāḥ* svābhāvikāḥ. ke. *āścarya-dharmāḥ.* teṣāṃ *saṃpad* iti yojyaṃ. dharmatâîṣā buddhānāṃ bhagavatāṃ yat teṣāṃ gacchatāṃ nimna-sthalaṃ ca samī-bhavati. yad uccaṃ. tan nīcī-bhavati. yan nīcaṃ. tad uccī-bhavati. aṃdhāś cakṣūṃṣi pratilabhaṃte. badhirāḥ śrotram. unmattāḥ smṛtim iti yathāsūtraṃ sarvam anusartavyaṃ. *lakṣaṇa-saṃpad* iti. dvātriṃśatāṃ mahāpuruṣa-lakṣaṇānām ūrṇôṣṇīṣ'ādīnāṃ saṃpat. *anuvyaṃjana-saṃpad* iti. vṛttâṃguli-tāmra-tuṃga-nakhatv'ādīnām aśīter anuvyaṃjanānāṃ saṃpat. *bala-saṃpan* Nārāyaṇaṃ balaṃ. vajra-sārāṇy asthīny asyêti vajra-sārâsthi. vajra-sārâsthi-śarīram asyêti vajra-sārâsthi-śarīraḥ. tad-bhāvaḥ. tasya saṃpad iti. *vajra-sārâsthi-śarīratā-saṃpad* iti.

etat sāmāsikaṃ sāṃkṣepikaṃ. ye kecit prasāda-jātāḥ satpuruṣā buddhaṃ bhagavantam astāviṣuḥ stuvanti stoṣyaṃti vā. sarve te etayâîva trividhayā saṃpadêti. *yady* anekā asaṃkhyeyāḥ kalpā asyêty *anekâsaṃkhyeya-kalpaṃ jīvitaṃ.* tad yady *adhitiṣṭheyur buddhā bhagavantaḥ.* [Tib. 318ª] *evaṃ te sakalaṃ tan māhātmyaṃ jñātuṃ vaktuṃ ca samarthāḥ.* tasyânanta-prabhedatvenâtibahutvād ity abhiprāyaḥ. *evaṃ ca tāvad* iti vistaraḥ. *guṇāś ca jñānāni ca prabhāvaś*

[1] °dhârth° C. here and in the sequel. [2] om. C. [3] svad° MSS. śin-tu riṅ-be. See infra. [4]....[4] om. Tib. apparently a grammatical explanation meaning that one word 'gamana' refers to the preceding three words-āvṛta, ākāśa and sudūra-kṣipra. Qu brāhmaṇād iti yanvad eka-śeṣaḥ? yan denotes suffix ya (e. g. brāhmaṇya from brāhmaṇa) cf. Pāṇini 4, 2, 42.

côpakāraś cêti dvaṃdvaḥ. *anantāś* ca te *'dbhutāś* cêti punaḥ karmadhārayaḥ. eta eva *mahā-ratnāni.* teṣām *ākarās tathāgatāḥ. atha ca punar bālāḥ pṛthag-janāḥ sva-guṇa-dāridryeṇâ*numāna-bhūtena *hatâdhimokṣā* hata-rucayaḥ yāvad *buddhaṃ n' ādriyaṃte* buddhe n' ādaraṃ kurvantîty arthaḥ. *śraddhā-mātrakeṇâpî*ti. niradhigamenêty arthaḥ. *aniyata-vipākānām* iti. niyata-vipākānām alaṃghanīyatvād ity abhiprāyaḥ. deveṣu bhavā *daivī. avaṃdhyêṣṭa-prakṛṣṭ'āśu-svaṃta-phalatvād* iti. avaṃdhya-phalaṃ phala-dāna-naiyamyenâvasthānāt. iṣṭa[1]-phalaṃ divya-viṣaya-phalatvāt. prakṛṣṭa-phalaṃ prabhūta-phalatvāt. āśu-phalaṃ dṛṣṭadharm'ādi-vedanīya-phalatvāt. svanta-phalaṃ nirvāṇa-phalatvāt. tad-bhāvāt. *anuttaraṃ puṇya-kṣetram ucyaṃte tathāgatā* iti. *kārān* ity upakārān pūj'ādikān.

(41) *yathāyogam* iti. yathāsaṃbhavaṃ. [Tib. 318ᵇ] kecid guṇāḥ *śrāvaka-sādhāraṇā* buddhānāṃ bhagavatām *araṇā-praṇidhi-jñān'*ādayaḥ. kecit *pṛthag-jana-sādhāraṇāḥ* abhijñā-dhyān'ārūpy'ādayaḥ. *ādi-*śabdena śūnyatā'nimittâpraṇihit'ādayo gṛhyante.

(42) *na kasya-cit tad-ālaṃbano rāga utpadyate dveṣo māno vê*ti. ten' ātmano darśan'ādi-parihārāt. yathā-yathā ca tenâbhisamitaṃ bhavaty araṇā-samādher abhyutthitenâsya māṃ dṛṣṭvā rāga utpatsyate asya dveṣaḥ asya māna asyâprasāda utpatsyata iti. tathā-tathā vyutthito 'pi tasmāt samādher[2] anuveṣṭate.[3] para-citta-rakṣaṇôpāya-viśeṣe tu tasyâraṇā-samādher utpatti-mātra[4]-sāmarthyād eva pareṣāṃ kleśo nôtpadyata ity artho gṛhyate. *raṇayatî*ti kleśayatîty arthaḥ. *sukha-pratipadām agratvāc* caturtha-dhyānasya tad-bhūmikâîvâraṇā. nânya-dhyāna-bhūmikā. *parihartuṃ na śaknotî*ti parihāṇi saṃbhavāt.

sa-vastukāḥ kleśāḥ.

ke. rāg'ādayo bhāvanā-prahātavyāḥ. *avastukāḥ kleśā* darśana[5]-prahātavyāḥ. *sarvatragāḥ sakala-sva-bhūmy-ālaṃbanatvāt* para-saṃtaty-ālaṃbanā api bhavantîti. parihartum aśakyāḥ sarvatragāḥ. [Tib. 319ª]

(43ᵃᵇ) *sarv'ālaṃbanaṃ tu tad*

iti. sarvam ālaṃbata iti sarv'ālaṃbanaṃ. [6]sarvo vā 'sy ' ālaṃbana[6] iti sarv'ālaṃbanaṃ. nâraṇāvat[7] kleśa-mātr'ālambanaṃ. kiṃ tarhi. rūp'ādy-ālaṃbanam apîty arthaḥ. *ārūpyas tu na sākṣāt praṇidhi-jñānena jñāyante.* kiṃ kāraṇaṃ. yasmāt praṇidhi-jñānaṃ caturtha-dhyāna-bhūmikaṃ. vakṣyati ca

svâdho-bhūmi-viṣayā 'bhijñā

[1] iṣṭaṃ MSS. [2] °dhir N. [3] anuceṣṭ° rjes-su mthun-par byed. [4] °tre N. [5] uktadarś° N. kun-tu ḥgro-ba mthoṅ-bas. = sarvatraga-darśana. [6]....[6] sic MSS. Qu. sarvaṃ vāsy'ālambanam [7] °va MSS.

iti.[1] praṇidhi-jñānaṃ câbhijñāvat bhavatîti. *niṣyanda-carita-viśeṣād* iti. tatra niṣyaṃdo manda-mandatā. caritam ārūpya-samāpatti-vihāraḥ. tad evaṃ kāryeṇâsyânumānaṃ. kāraṇena ca kāryasyêti paridīpitaṃ. tataḥ pracyutānāṃ[2] tat-samāpatti-lābhināṃ ca[3] tad ubhayaṃ pratyakṣaṃ. *kārṣaka-nidarśanaṃ câ-trêti*. yathā kārṣakaḥ phalena bījaṃ pratipadyate. bījena vā phalam iti. yathā vā kārṣako jānīte īdṛśe kṣetre īdṛśa[4]-phalaṃ dhānyaṃ bhaviṣyatîti. dhānyaṃ vā dṛṣṭvā kṣetram anuminoti. [5]īdṛśam asya kṣetram[5] iti. evaṃ śānta-mūrtiṃ sattvaṃ dṛṣṭvā anuminoti ārūpyāc cyuto 'yam. ārūpyeṣu côpapatsyata[6] iti. *Vaibhāṣikā iti vacanaṃ.* pareṣām asty anen' ārūpya-jñānam iti sūcayati. na hi buddhānām asty aviṣaya ity abhiprāyaḥ. [Tib. 319[b]] *praṇidhi-pūrvakam* ity ābhoga-pūrvakaṃ. praṇidhāy' ābhujyêty[7] arthaḥ. *yāvāṃs tat-samādhi-viṣaya* iti. yāvāṃ cchrāvakasya viṣayaḥ. tāvaj jānāti. pratyekabuddhasya ca [8]yāvat-sva[8]-viṣaya ity-ādi.

(43[cd]–45) *dharma-pratisaṃvid* iti. iha[9] deśanā-dharmaḥ. anekârtho hi dharma-śabdaḥ. tad-yathā dharmaṃ vo bhikṣavo deśayiṣyāmi. ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ sv-arthaṃ su-vyañjanaṃ kevalaṃ paripūrṇaṃ pariśuddhaṃ paryavadātaṃ brahmacaryaṃ saṃprakāśayiṣyāmîti, atra deśanā-dharmaḥ. dharmaḥ katamaḥ. āryâṣṭâṃga-mārga ity atra pratipatti-dharmaḥ. tathā dharmaṃ śaraṇaṃ gacchetêty atra phala-dharmo nirvāṇam ity-ādi. *avivartyam*[10] iti. aśakyaṃ vivartayituṃ. *akopya-dharma-manuṣy'āśrayatvam* iti tathā-śabdenêdam evârtha-dvayaṃ saṃbadhyate. ālamban'ādīnāṃ pṛthag-vacanāt. *yukta-muktâbhilāpitāyām* iti. yuktam artha-saṃbaṃdhaṃ. muktam asaktaṃ. yukta-muktam abhilapatîti yukta-muktâbhilāpī. tad-bhāvaḥ. tasyāṃ. yukta-muktâbhilāpitāyāṃ. samādhau vaśī samādhi-vaśī. samādhi-vaśinaḥ saṃprakhyānam asaṃmoṣaḥ. *samādhi-*[Tib. 320[a]]*vaśi-saṃprakhyānaṃ. tatra câvivartyaṃ jñānaṃ pratibhāna-pratisaṃvid* iti viśeṣaḥ. katham. *nava-jñāna-svabhāvā pratibhāna-pratisaṃvit.* yā vāg-ālambanā. sā duḥkha-samudaya-dharmânvaya-kṣayânutpāda-saṃvṛti-jñāna-svabhāvā. yā mārg'ālambanā. sā mārga-dharmânvaya-kṣayânutpāda-para-citta-saṃvṛti-jñānā-svabhāvêty abhisamasya *nava-jñāna-svabhāvā*[11] *anyatra nirodha-jñānāt. sarva-dharmāś ced artho daśa jñānānîti.* na hi so 'sti dharmaḥ. yo daśānāṃ jñānānāṃ yathāsaṃbhavaṃ n' ālambanī-bhavati. *nirvāṇaṃ ced arthaḥ ṣaṭ jñānānîti.* nirodha-jñānasya dharma-jñān'ādi-paṃca-svabhā-

[1] Kārikā VII, 48[d]. [2] pratyut° MSS. śi ḥphos-pa-rnams. [3] ce N. [4] °śaṃ C, om. N. [5]....[5] Idṛśa-kṣetram asyam C. [6] côpapadyata N. [7] ādbh° MSS. gtaṅ-nas. [8]....[8] yāvastva N. [9] hi N, om. C. ḥdir. [10] avivarttiv N. [11] °bhāvata C, °bhāva N.

vatvāt. *nāma-kāy'ādi-vāg-ālambanatvād* iti. na hi duḥkh'ādi-jñānam anāsravaṃ duḥkhâika-deśaṃ samudayâika-deśaṃ vā sva-lakṣaṇ'ākāreṇ' ālambate. kiṃ tarhi. paṃcôpādāna-skaṃdhān[1] sāmānya-lakṣaṇ'ākāraiḥ. atas *te saṃvṛti-jñāna-svabhāve* iti. *ūrdhvaṃ nāma-kāyâbhāvād* iti. ārūpya-dhātau dharma-pratisaṃvin nâstîti. yatra ca nāma-kāyāḥ. tatrâiva pada-vyañjana-kāyā iti [Tib. 320[b]] tulya-vārttā. nāma-kāyâbhāva-vacanena pada-vyañjana-kāyâbhāva-siddhiḥ. *ūrdhvaṃ vitarkâbhāvād* iti. dvitīya-dhyān'ādiṣu. vitarkya vicārya vācaṃ bhāṣata iti sūtraṃ nām'ādy-ālambanatvaṃ punar āsāṃ pratisaṃvidāṃ samāpannasyâpi. vyutthitasyâpi tat-pṛṣṭha-labdhair avivartyair jñānair nām'ādy-ālambanatvaṃ. bhāṣaṇaṃ punas tat-pṛṣṭhenâiva. *strī-puruṣ'ādy-adhivacana* iti. ādi-śabdena kāla-kārak'ādi-saṃgrahaḥ. adhivacanaṃ punaḥ paryāyaḥ. tad adhikṛtya vā vacanaṃ tad-adhivacanaṃ. *tasyâsaktatāyām* iti. tasyâdhivacanasya tasya pada-vyañjanasya vā. *ata ev' āsāṃ krama-siddhir* iti. yataḥ pada-vyañjanânusāreṇârtha-pratipattiḥ. tasyâika-dvi-bahu-strī-puruṣ'ādy-adhivacanaṃ tasyâsaktatêty ataḥ krama-siddhir iti.

*tasmād rūpam ity evaṃ-ādî*ti. ādi-śabdena vijānātîti vijñānaṃ. cinotîti cittam ity evam-ādi saṃgrahataḥ. *uttarôttara-pratibhā pratibhānam* iti vāda-nyāyena. *yathākramam* iti. dharma-pratisaṃvido gaṇitaṃ pūrva-prayogaḥ. artha-pratisaṃvido buddha-vacanaṃ. nirukti-pratisaṃvidaḥ śabda-vidyā. pratibhāna-pratisaṃvido hetu-vidyêti. buddha-vacanam evêti Vaibhāṣikāḥ.

(46) *tat ṣaḍvidham*

iti. [Tib. 321[a]] kiṃcic caturthaṃ dhyānam *araṇ'ātmakaṃ.* kiṃcit *praṇidhi-jñān'ātmakaṃ.* kiṃcit *tri-pratisaṃvid-ātmakaṃ.* kiṃcit tad-vyatiriktaṃ kevalaṃ *prāntakoṭikam* iti. *tisraḥ pratisaṃvida* iti. nirukti-pratisaṃvidaṃ muktvā tatra vitarkâbhāvāt. [2]sa-vitarka-vicāreṇa[2] tad-utthāpanaṃ. katham tarhy aviśeṣeṇâitad uktaṃ.

ṣaḍ ete prāntakoṭikā

iti.[3] ete ucyante. *nirukti-pratisaṃvidaḥ tad-balena lābho na tu sā caturtha-dhyāna-bhūmikā.* kiṃ tarhi. kāma-dhātu-prathama-dhyāna-bhūmikêty arthaḥ.

sarva-bhūmy-anulomitam

iti. sarva-bhūmy-anukūlitam ity arthaḥ. [4]*pragatā antā*[4] *koṭir asyê*ti. pragatā antaṃ prāntā. prāntā koṭir asyêti prāntakoṭikā. *catuṣkoṭikavad* iti. yathā catuṣkoṭikaś catuḥ-prakāra-praśnaḥ. tadvat.

[1] °dhāt MSS. [2]....[2] °tarko vic° C, °tarkâvic° N. rtog-pa daṅ dpyod-pa daṅ bcas-pa. [3] Kārikā VII, 46[a]. [4]....[4] sic MSS. om. Tib. Qu. pragatântā?

(47–50) *ṛddhi-viṣayêti*[1] vistaraḥ. *ṣaḍ abhijñāḥ. ṛddhi-viṣaya-jñāna-sākṣā-tkriyā-divya-śrotra-cetaḥ-paryāya-pūrve*[2]*-nivāsa-cyuty-upapād'āsravakṣaya-jñāna-sākṣātkriyā'bhijñā* iti. sūtraṃ câtra. iha bhikṣur anekavidhaṃ ṛddhi-viṣayaṃ pratyanubhavati. eko bhūtvā bahudhā bhavati bahudhā-bhūtvā eko bhavatîti vistara-graṃtha ṛddhi-pādā ity atra likhito draṣṭavyaḥ. yāvad iyam ucyate ṛddhi-viṣaya-jñāna-sākṣātkriyā'bhijñêti. iha bhikṣur divyena śrotreṇa viśuddhenâ-tikrānta-mānuṣyakeṇa ubhayāṃ cchabdān śṛṇoti mānuṣān amānuṣān api ye vā dūre [Tib. 321ᵇ] ye vā 'ntika iti. iyaṃ ucyate divya-śrotra-jñāna-sākṣātkriyā-'bhijñā. iha bhikṣur divyena cakṣuṣā viśuddhenâtikrāṃta-mānuṣyakeṇa sattvān paśyatîti bahuḥ sūtravad granthaḥ. yāvad iyam ucyate divya-cakṣur-jñāna-sā-kṣātkriyā'bhijñā. iha bhikṣur anekavidhaṃ pūrva-nivāsam anusmaratîti bahuḥ sūtravad granthaḥ. yāvad iyam ucyate pūrve-nivāsânusmṛti-jñāna-sākṣātkriyā-'bhijñā. iha bhikṣuḥ para-sattvānāṃ para-pudgalānāṃ vitarkitaṃ vicaritaṃ ma-nasā mānasaṃ yathābhūtaṃ prajānāti. sarāga-cittaṃ sarāgaṃ cittam iti yathā-bhūtaṃ prajānāti. vigata-rāgaṃ vigata-rāgam iti yathābhūtaṃ prajānāti. sa-dveṣaṃ vigata-dveṣaṃ samohaṃ vigata-mohaṃ vikṣiptaṃ saṃkṣiptaṃ līnaṃ pra-gṛhītam uddhatam anuddhataṃ avyupaśāntam[3] vyupaśāntaṃ[4] samāhitam[5] asamā-hitam[6] abhāvitaṃ bhāvitaṃ avimuktaṃ cittam avimuktaṃ cittam iti yathābhūtaṃ prajānāti. vimuktaṃ cittaṃ vimuktaṃ cittam iti yathābhūtaṃ prajānāti. iyam ucyate cetaḥ-paryāya-jñāna-sākṣāṭkriyā'bhijñā. iha bhikṣur idaṃ duḥkham ārya-satyam iti yathābhūtaṃ prajānāti. ayaṃ duḥkha-samudayaḥ. ayaṃ duḥkha-nirodhaḥ. iyaṃ[7] duḥkha-nirodha-[Tib. 322ᵃ]gāminī pratipad ārya-satyam iti yathābhūtaṃ prajānāti. tasyâivaṃ jānata evaṃ paśyataḥ kām'āsravāc-cittaṃ vimucyate. bhav'āsravād avidy'āsravāc cittaṃ vimucyate. vimuktasya vimukto 'smîti jñāna-darśanaṃ bhavati. kṣīṇā me jātir yāvan nâparam asmād bhavaṃ prajānāmîti. iyam ucyate āsrava-kṣaya-jñāna-sākṣātkriyā'bhijñā. ṛddhiḥ[8] samā-dhiḥ. ṛddhi-viṣayo nirmāṇaṃ gamanaṃ ca. ṛddhi-viṣaye jñānaṃ. tasya sā-kṣātkriyā saṃmukhī-bhāvaḥ. ṛddhi-viṣaya-jñāna-sâkṣātkriyā'bhijñā. divyaṃ śrotraṃ. tatra jñānaṃ. tasya sākṣātkriyā divya-śrotra-jñāna-sākṣātkriyā. cetaḥ-paryāyo viśeṣaḥ. raktaṃ dviṣṭaṃ mūḍham iti vā kramo vā paryāyaḥ. kadācid raktaṃ kadācid dviṣṭaṃ mūḍhaṃ cêti. tatra jñānaṃ. tasya sākṣātkriyā. pūrve[9]-nivāsaḥ skaṃdhega ivâluk.[10] tasyânusmṛtiḥ tatra jñānaṃ. tasya sākṣā-

[1] °ye MSS. [2] °rva MSS. heve and in the sequel very often; but cf line 32 bottom. [3] vy° C. [4] avy° C. [5] as° N. [6] sam˘ N. [7] ay° MSS. [8] °ddhi MSS. [9] °rva MSS. but cf. l. 8 below. [10] iva dal° N, duvadal° or ṭuvadal° C.

tkriyêti. cyutiś côpapādaś ca cyuty-upapādau. tayor jñānaṃ. tasya sākṣātkriyā. āsravāṇāṃ kṣayaḥ. tatra jñānaṃ. tasya sākṣātkriyā'bhijñêti pratyekam abhi-saṃbaṃdhaḥ. *śrāmaṇya-phalavad* iti. yathā saṃskṛtaṃ śrāmaṇya-phalaṃ vimu-kti-mārga-svabhāvaṃ. tadvat.

cetasi jñāna-paṃcakam

iti. *cetasi* cetaḥ-paryāyair yā *'bhijñā*. [Tib. 322ᵇ] sā *jñāna-paṃcaka-svabhāvêty* arthaḥ. anāsravasya para-citta-jñānasya *dharmânvaya*[1]*-mārga-para-citta-jñāna-tva-saṃbhavāt.* s'āsravasya ca *saṃvṛti-para-citta-jñāna*-saṃbhavāt.

balaṃ yadvad

iti. yath' āsrava-kṣaya-jñāna-balam. āsrava-kṣaya[2]-jñānam āsrava-kṣay'ālamba-nam iti cet. ṣaṭ jñānāni. nirodha-jñānasya dharmânvaya-kṣayânutpāda-jñāna-saṃjñitatvāt. saṃvṛti-jñānasya ca nirodh'ālambanatva-saṃbhavāt. āsrava-kṣaye sati yaj jñānaṃ. kṣīṇ'āsrava-saṃtāne taj[3] jñānam iti cet. daśa jñānāni. kṣīṇ'ā-srava-saṃtāne daśa-jñāna-sadbhāvāt. evam āsrava-kṣaya ālambana-bhūte yā 'bhi-jñā. sā[4] ced āsrava-kṣaya-jñāna-sākṣātkriyā'bhijñā. *ṣaṭ jñānāni. tadvat.* āsra-va-kṣaye sati yā 'bhijñā. sā ced *daśa jñānāni. tadvad* iti. *sarva-bhūmikā 'py eṣêti.*

balaṃ yadvad

ity anenâiva vacanenâyam artho labhyate. yasmāc ca

paṃcâiva[5] *dhyāna-catuṣṭaya*

ity avadhāryate. tasmād apîyam ṣaṣṭhy abhijñā sarva-bhūmikêti gamyate.

*tisras tāvan na santî*ti. ṛddhi-divya[6]-śrotra[7]-divya[8]-cakṣur-abhijñā. kasmāt. *rūp'ālaṃbanatvāt.* na hy ārūpyāṇāṃ rūpam ālaṃbanam. vibhūta-rūpa-saṃjñātvāt. *rūpa-tīrthâbhiniṣpādyatvād* [Tib. 323ᵃ] iti. rūpatva-dvāra-niṣpādyatvāt rūp'āla-ṃbana-mārga-niṣpādyatvād ity arthaḥ. īdṛśe rūpe īdṛśaṃ cittaṃ bhavatîti na c' ārūpyāṇāṃ rūpam ālaṃbanaṃ. *pūrve-nivāsânusmṛtir* api nâsty *anupūrvâ-vasthā'ntara-smaraṇâbhiniṣpatteḥ.* yasmād anupūrvam ātmano 'vasthā'ntarāṇi smaranto niṣpādayanti. na c' ārūpyāṇāṃ kāmâvacarā dharmā ālaṃbanaṃ. va-kṣyati hi

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti.[9] tāni câvasthā'ntarāṇy ātmanaḥ kāmâvacarāṇy abhiniṣpādana-kāle tasy' ālambanam ity etasmāt kāraṇāt tad-bhūmikā nâstîti. *sthāna-gotr'ādy-ālambana-tvāc ca.* tasmād api cyuto 'mutrôpapannaḥ. tathā hi sūtra uktaṃ. amī nāma

[1] °mârthânv° N. [2] °ye N. [3] yaj MSS. de. [4] sa MSS. [5] yaṃc° MSS. lña. [6] °vyaṃ MSS. [7] °traṃ MSS. [8] °vyaṃ MSS. [9] Kārikā VIII, 21ᶜᵈ.

te sattvāḥ. yatrâham abhūvam[1] evaṃ[2]-nāmā evaṃ-gotra evaṃ-jātir [3]evam-āhāra[3] evaṃ-sukha-duḥkha-pratisaṃvedī [4]evaṃ-dīrgh'āyur[4] evaṃ-cirasthitika evam-[5]āyuṣ-paryantaḥ[5]. yo 'haṃ tasmāc cyuto 'mutrôpapannaḥ. tasmād api cyuto ['mutrôpapannaḥ tasmāc cyuta][6] ihôpapanna iti s'ākāraṃ sôddeśam anekavidhaṃ pūrva-nivāsam anusmaratîti. na c' ārūpyāḥ sthāna-gotr'ādy-[Tib. 323[b]]ālambanāḥ adho-bhūmy-ālambanāś cêty etasmād api kāraṇān n' ārūpya-bhūmikāḥ. kathaṃ para-citta-jñānaṃ rūpa-tīrthâbhiniṣpādyam ity ata āha. *para-cittaṃ hi jñātu-kāma* iti vistaraḥ. *ābhujata* iti. ābhogaṃ kurvataḥ. *nimittam udgṛhyêti*. citta-prakāraṃ paricchidyêty arthaḥ. *tat-prātilomyenêti*. tasyâlva cittasya pratīpaṃ *samanantara-niruddhāny avasthā'ntarāṇi manasi-karoti. vilaṃghyâpi smaraṇam* iti. ekaṃ janma dve vā vilaṃghyâpi vyatikramyâpi smaraṇaṃ. *śuddh'āvāsānāṃ kathaṃ smaraṇam* iti. yady anubhūta-pūrvasyâlva smaraṇaṃ. na hi śuddh'āvāsānām ih' āgamanam asty anāgāmitvāt. [7]tena nâiṣām ihânubhūtiḥ.[7] nâpi tatra. pṛthag-janānāṃ[8] tatrânupapatteḥ. *śravaṇenânubhūtatvād* iti. śrutaṃ hi tena bhavati. śuddh'āvāsā nāma devā evaṃbhūtā iti. dvividho hy anubhavo darśanânubhavaḥ śravaṇânubhavaś ca. [9]*para-saṃtaty-adhiṣṭhānenôtpādanam* iti. dhyāna-saṃgṛhītaṃ pūrve-nivāsânusmṛti-jñānaṃ. tena c' ārūpyâvacaraṃ cittaṃ na gṛhṇāti. kathaṃ ca punaḥ[9] para-saṃtaty-adhiṣṭhānenôtpādanaṃ. samanaṃtara-niruddhān mano-vijñānāt parakīyān nimittam udgṛhyêti vistaraḥ. *anyeṣām* iti. ya ārūpyebhyo na pracyutāḥ. teṣāṃ *sva-saṃtaty-adhiṣṭhānenâivôtpādanaṃ* pūrve-nivāsânusmṛti-jñānasya sukaratvāt.

ṛddhy-ādīnām iti. ṛddhi-divya-śrotra-divya-cakṣur-[Tib. 324[a]]abhijñānāṃ tisṛṇāṃ yathākramaṃ *laghutva-manasikaraṇam* ṛddheḥ *prayogaḥ. śabda*-manasikaraṇaṃ divya-śrotrasya. *āloka*-manasikaraṇaṃ divya-cakṣuṣaḥ.

katham etā labhyaṃta iti prāptim adhikṛtya praśnaḥ. saṃmukhī-bhāvas tu citānām anucitānāṃ ca [prayogata eva. *anucitāḥ prayogata* iti. vaiśeṣikyo yā anutpādita-pūrvāḥ. *sarvāsāṃ tu prayogenôtpādanam* iti. yāś ca vairāgyāl labhyante. yāś ca prayogataḥ. tāsāṃ sarvāsāṃ.

anyatra śabdād iti. uccheditvāc chabdo na nirmīyate. vakṣyati hi.

kām'āptaṃ nirmitaṃ bāhyaṃ catur-āyatanam

iti.[10]

[1] °vann MSS. [2] evamān N. [3]....[3] om. MSS. Supplied from Tib. kha-zas ni ḥdi ltar za-za. cf p. 642[5]. [4]....[4] om. MSS. Supplied from Tib. tshe ni ḥdi tsam-ṣig thub. cf. loc. cit. l. 6. [5]....[5] °ṣmantaḥ MSS. [6] sic MSS. om. Tib. clerical error no doubt. cf. p. 642[7]. [7]....[7] °bhūmir N, teṣām ihânubhūmir C. des na ḥdir de-dag ñams-su myoṅ-ba med-do. [8] janā MSS. [9]....[9] om. C. [10] Kārikā VII, 54[ab].

kathaṃ tarhîti vistaraḥ. yadi *cakṣur-abhijñā rūp'āyatan'ālambanā kathaṃ tarhi* [1]*cyuty-upapāda*[1]*-jñānenâmī bata bhavantaḥ satlvāḥ kāya-duścaritena samanvāgatā* ity evam-ādi. na vāṅ-manas-karma-samanvāgamāś cakṣur-vijñānena gṛhyante. *ādi*-śabdena mithyā-dṛṣṭi-grahaṇam. *na tad* iti. tad vāṅ-manas-karma-samanvāgam'ādi tena cakṣur-jñānena *na*[2] *jānāti*. kena tarhîty āha. *abhijñā-parivāra-jñānaṃ tu tad* iti. mānasaṃ tad ity arthaḥ. *śeṣe* iti. pūrve-nivāsânusmṛty-āsrava-kṣayâbhijñe te *catuḥ-smṛty-upasthāna*-[Tib. 324[b]]*svabhāve*. katham. āsrava-kṣayâbhijñā catuḥ-smṛty-upasthāna-svabhāvā daśa-jñāna-svabhāvatvāt. ṣaṭ-jñāna-svabhāvatve 'pi kāya-vedanā-citta[3]-smṛty-upasthānāny apy anāgatāni bhāvyante.

kathaṃ tarhi te catur-dhyāna-bhūmike sidhyataḥ. na hi dvitīy'ādi-dhyāna-bhūmikaṃ cakṣur-jñānaṃ śrotra-jñānaṃ vā 'sti. cakṣuḥ-śrotra-vijñāna-saṃprayuktatvāt. tayoś ca dvitīy'ādiṣu dhyāneṣv abhāvāt. vakṣyati hi

kāyâkṣi-śrotra-vijñānaṃ vijñapty-utthāpakaṃ ca yat
dvitīy'ādau tad ādy-āptam

iti.[4] *āśraya-vaśenêti* vistaraḥ. cakṣuḥ-śrotr'āśraya-vaśena *taj-jñānayor* api *catur-dhyāna-bhūmikatvaṃ*. cakṣuḥ-śrotre[5] catur-dhyāna-bhūmike vyavasthāpyete. *prādhānika eṣa nirdeśo bāhuliko vêti*. pradhāne bhavaḥ prādhānikaḥ. evaṃ bāhulikaḥ. kuśalā abhijñāḥ pradhāna-bhūtāḥ. atas tad-apekṣayā nirdeśaḥ kriyate. kuśalā prajñā 'bhijñêti. atha vā bāhulyenâbhijñāḥ kuśalāḥ. ata evaṃ nirdeśa iti. mudg'ādi-bhāve 'pi māṣa-rāśi-vyapadeśavat.

(51) *pūrvânt'ādau nivartanāt*[6]

yāvad *yathākramam* iti. Bhagavadviśeṣ'ādayas tāvad āhuḥ. *pūrvânta-saṃmohaṃ* pūrve-nivāsânusmṛtyā *nivartayati*. cyuty-upapādâbhijñayā [Tib. 325[a]] *madhya-saṃmoham*. āsrava-kṣayâbhijñayā *'parânta-saṃmohaṃ*. nâparam asmād bhavaṃ prajānāmîti. teṣāṃ vyākhyāna-kārāṇām abhiprāyaḥ. atītaḥ pratyutpanno 'nāgato 'dhvêty adhvânukramaḥ. tasmād evam artha-gatir iti.

ācārya-Saṃghabhadras[7] tu vyācaṣṭe. pūrvânt'ādau nivartanāt.[6] pūrve-nivāsâbhijñā hi pūrvânta-saṃmohaṃ vyāvartayati. aparânta-saṃmohaṃ cyuty-upapādâbhijñā. madhya-saṃmoham āsrava-kṣayâbhijñā. ity ataś ca tisṛṇām eva vidyātvaṃ. pūrvay' ātma-para-vipad-darśanāt saṃvegôtpatteḥ. parayā pareṣām eva. tathā saṃvignasya bhūtârthāvagamāt tṛtīyayêti. kim atra pratipattavyaṃ.

[1]....[1] cyutôp° MSS. śi ḥphos-pa daṅ skye-ba. [2] om. MSS; supplied from Tib. mi. [3] om. N. [4] Kārikā VIII, 13[abc]. [5] °tra MSS. [6] ma-rig-pa ni bzlog-phyir-ro = avidyā-nivartanāt. [7] 順正理七六 (冬六 66[a17]).

ācārya-Saṃghabhadra-vyākhyānam eva yukta-rūpaṃ paśyāmaḥ. Ācāryasyâpi tathâivâbhiprāyo lakṣyate. tathā hi pūrve-nivāsa-cyuty-upapād'āsrava-kṣaya-jñāna-sākṣātkriyās tisra ity uktv' āha. etā hi pūrvântâparânta-madhya-saṃmoham vyāvartayanti yathākramam iti. kathaṃ punar gamyatêti *tisra evâbhijñās tisro vidyā* iti. yasmād evam āha. aśaikṣī [Tib. 325ᵇ] pūrve-nivāsânusmṛti-jñāna-sākṣātkriyā vidyā. aśaikṣī[1] cyuty-upapāda-jñāna-sākṣātkriyā vidyā. aśaikṣy[2] āsrava-kṣaya-jñāna-sākṣātkriyā vidyêti vidyā-traya-vyavasthāpanânusūtrād eva. evaṃ hy āha. tri-piṭo[3] bhavati tri-vidya iti. *aśâikṣī*[1] *vidyê*ti. anāsravatvād ity abhiprāyaḥ. [4]*nâiva rttate*[4] pūrve-nivāsa-cyuty-upapādâbhijñe na *śaikṣyau* nâ*śaikṣyau* śāsravatvāt.

(52) *trīṇi prātihāryāṇi yathākramam* iti. ṛddhi-viṣayâbhijñā *ṛddhi-prātihāryaṃ*. cetaḥ-paryāyâbhijñā *ādeśanā-prātihāryaṃ*. īdṛśaṃ te cittam iti. āsrava-kṣayâbhijñā *anuśāsana-prātihāryaṃ*. yathābhūtôpadeśa ity arthaḥ. *prâti-śabdayor ādi-karma-bhṛśârthatvād*[5] iti. pra-śabda ādi-karmârthaḥ. idam anena karma prārabdham iti. ati-śabdaś ca bhṛśârthaḥ atigata iti. tad idam uktaṃ bhavati. *vineya-manasām ādita* ādau *atibhṛśaṃ haraṃty ebhir* iti prātihāryāṇi. *pratihata-madhya-sthānām* iti. nairuktaṃ vidhim āśrityôktaṃ. varṇ'āgamo[6] varṇa-viparyayaś cêti yojyaṃ.

avyabhicāritvād

iti. kleśa-kṣaya-nāntarīyatvād iti.

(53, 54) *ṛdhyatî*ti. saṃpadyata ity arthaḥ. *dūrasy' āsannâdhimokṣeṇê*ti. adhimokṣeṇa nirvṛttā ādhimokṣikī. yad dūraṃ. tad āsannam adhimucya *ten' āśv*[7] *āgamanād ādhimokṣikī* 'ty ucyate.

bāhyaṃ catur-āyatanam

iti. n' ādhyātmikaṃ nirmīyate. tan-nirmāṇe saty apūrva-sattva-prādurbhāva-prasaṃgāt. *sva-para-śarīra-saṃbaddham* iti. yat sv'ātmā siṃhāyate nāgāyate vā. tat sva-śarīra-sambaddhaṃ. [Tib. 326ᵃ] yat sv'ātmano bahir nirmīyate siṃho nāgo vā. tat para-śarīra-saṃbaddhaṃ. *dvividhaṃ tathâivê*ti. sva-para-śarīra-saṃbadhaṃ. *evaṃ rūpa-dhātāv* iti. yathā kāma-dhātûpapanno dvividhaṃ nirmāṇaṃ nirmiṇoti. kāmâvacaraṃ rūpâvacaraṃ ca. tad api dvividhaṃ sva-para-śarīra-saṃbaddham iti caturvidhaṃ. evaṃ rūpa-dhātûpapanno 'pi caturvidhaṃ nirmiṇotîti. *aṣṭavidhaṃ samāsato nirmāṇaṃ. vastr'ābharaṇavan na*

[1] °kṣā C. [2] °kṣ MSS. [3] paṭo MSS. sde-snod. [4]....[4] sic MSS. de gñis ni ṣes bya-ba ni=te iti. Qu. nâiva te iti? [5] tṛṇârth° N, but see infra. om. Tib. [6] °mau C. [7] āśun MSS. myur-du.

samanvāgama iti. yathā ca vastr'ābharaṇaiḥ sva-śarīra-saṃbaddhair apy asattva-saṃkhyātatvāt indriyâdhiṣṭhānâsaṃbandhatvād[1] vā na samanvāgamaḥ.[2] tadvat.

dvy-āyatanam iti. [3]rūpa-spraṣṭavy'āyatanaṃ.[3] na gandha-ras'āyatanaṃ. samanvāgamâbhavād[4] ity abhiprāyaḥ. na śabd'āyatanam uccheditvāt. abhighātajatvād ity apare. āgantukatvād ity abhiprāyaḥ.

(55–58) *dvitīya-dhyāna-phalaṃ trīṇî*ti. adhara-bhūmike ca dve sva-bhūmikaṃ cêti. *catvāri paṃca ca yojyānî*ti. tṛtīya-dhyāna-bhūmikāni catvāri. adhara-bhūmikāni trīṇi sva-bhūmikaṃ cêti. caturtha-dhyāna-bhūmikāni paṃcâdhara-bhūmikāni catvāri sva-bhūmikaṃ cêti. *dvitīy'ādi-dhyāna-phalam* iti vistaraḥ. [Tib. 326ᵇ] dvitīya-dhyāna-phalaṃ nirmāṇaṃ yan nirmātrā nirmitaṃ. *prathama-bhyāna-bhūmikān* nirmāṇa-*phalāt* prathama-dhyāna-phalād *gatito viśiṣyate*. tad dvitīya-dhyāna-phalaṃ nirmāṇaṃ dvitīyāṃ dhyāna-bhūmiṃ gacchati. prathama-dhyāna-phalaṃ tu tāṃ na gacchati. kiṃ tarhi. prathama-dhyāna-bhūmim evêti gamana-viśeṣād viśiṣyate. evaṃ tṛtīy'ādi-dhyāna-phalaṃ yojyaṃ.

dhyānavan lābha[5]

iti maula-dhyānānām iva vairāgyato nirmāṇa-cittānāṃ lābhaḥ. *śuddhakād dhyānād anaṇtaraṃ nirmāṇa-cittam* iti. nirmāṇa-citta-saṃmukhī-bhāve yad ādyṃ. tac chuddhakād utpadyate.[6] nirmāṇa-cittād vêti dvitīy'ādi-pravāhe. *nirmāṇa-cittād api śuddhakam* iti. nirmāṇa-cittād vyutthāne nirmāṇa-cittaṃ ca pravāhe. *samādhi-phala-sthitasyê*ti. samādhi-nirmāṇa-citta-sthitasya, *ūrdhva-bhūmikas tv* iti. dvitīy'ādi-dhyāna-bhūmikaḥ. *prathama-dhyāna-bhūmikena bhāṣyate. ūrdhvaṃ* dvitīy'ādiṣu *vijñapti-samutthāpakasya* savitarkasya savicārasya *cittasyâbhāvāt.* tathā hy uktaṃ. vitarkya vicārya vācaṃ bhāṣata iti.

nirmāṇa-cittâbhāvān nirmitâbhāva iti. nimittâbhāve naimittikasyâpy abhāva ity asantaṃ[7] [Tib. 327ᵃ] *katham* enaṃ *nirmitaṃ bhāṣayantî*ti abhiprāyaḥ.

adhiṣṭhāyânya-vartanād

iti. nirmāṇa-cittena nirmitaṃ nirmāya tataś cādhiṣṭhāyâvasthāna-kāmatayā tiṣṭhatv etad iti. *tata* uttara-kālam *anyena vijñapti-samutthāpakena* savitarka-savicārakeṇa *cittena vācaṃ pravartayanti* nirmātāraḥ. pūrvâbhiprāyaṃ hi saṃtatir anuvartate.[8] pūrvaṃ hi tena cetasi vyavasthāpitaṃ nirmāṇaṃ nirmāsyāmi tad adhiṣṭhāsyāmi tad vācayiṣyāmîti. avasthā-dvaye 'dhiṣṭhāna-saṃbhavāt pṛcchati.

[1] sic MSS. Qu. °baddhatvād? [2] °gataḥ N. mi-ldan-pa. [3]....[3] °paṃpraṣṭ° MSS. [4] °gama-bhayād MSS. mi-ldan-paḥi phyir-ro. [5] °varṇābha MSS. rñed-pa ni bsam-gtan bṣin-no. [6] °dyante C, °dyaṃte N. [7] asattvaṃ C. [8] °rddhate MSS. rjesu ḥbraṅ-ba.

kiṃ jīvita evâdhiṣṭhānam ity-ādi. *ārya-Mahākāśyapâdhiṣṭhānenêti*. ārya-Mahākāśyapâdhimokṣeṇêty arthaḥ.

trividhaṃ tûpapatti-jam

iti. kadācid dhi dev'ādayaḥ parânugrahârthaṃ parān nirmiṇvanti. kadācid vihetḥanârtham ity-ādi. *tat-kṛtaṃ cêti* vistaraḥ. dev'ādi-kṛtaṃ ca *sva-para-sambaddhaṃ nirmāṇaṃ nav'āyatanikaṃ*. kutaḥ. *a-śabda-rūpy-āyatanatvāt*. yasmād aśabdāni cakṣur-āyatana-rūp'āyatan'ādīni tatra santîti. śabdaḥ saṃtānâbhāvān na nirmāyate. acittakatvāc[1] ca na mano-dharm'āyatane. acittako[2] nirmita iti kathaṃ gamyate. Śāstrāt.[3] evaṃ hy āha. tan-nirmitaś cāturmahābhautiko[4] vaktavyo [Tib. 327^{b}] na cāturmahābhautiko[5] vaktavyaḥ. āha. caturmahābhautiko vaktavyaḥ. upādāya-rūpiko nôpādāya-rūpiko vaktavyaḥ. āha. upādāya-rūpiko vaktavyaḥ. acittiko[6] vaktavyaḥ. kasya citta-vaśena vartata iti vaktavyaṃ. āha. nirmātus citta-vaśena vartata iti. yadi tarhi nav'āyatanikaṃ nirmīyate. indriya-nirmāṇāt kathaṃ nâpūrva-sattva-prādurbhāvo bhavati. sattva-saṃkhyātāni hîndriyāṇîti. ata āha. *indriyâvinirbhūtatvād* iti. yasmāc cakṣur-ādibhir indriyaiḥ paṃcabhiḥ sva-para-śarīra-sambaddhaṃ nirmāṇaṃ rūpa-rasa-spraṣṭavya-svabhāvam avinirbhāgenâvasthitaṃ bhavan nav'āyatanikam ity ucyate. na tv[7] indriyaṃ nirmīyata iti eṣa siddhântaḥ. yat punas tad eva sva-para-śarīrâsambaddhaṃ nirmiṇoti. tac catur-āyatanikam eva bhavati.

(60^{ab}) *yathā Māṃdhātur āntarābhavikānāṃ cêti*. karma-jāyā ṛddher etad udāharaṇam ucyate.

(59) *kim ete divye evêti*. kim ayaṃ divya-śabdo mukhya-vṛttiḥ. āho-svid aupacārika ity abhiprāyaḥ. yadi hy ete divi bhave divye ity artho gṛhyate. mukhya-vṛttir ayaṃ śabdo bhavati. atha tu *divye ivêti divye* ity aupacārikaḥ. *yathā bodhisattva-cakravarti-gṛhapati-ratnānām* iti. aupacārikatve dṛṣṭântaṃ darśayati. *vijñāna-sahitatvād* iti. [Tib. 328^{a}] rūpa-darśana-mukhenâbhinirhṛtatvān nityaṃ vijñāna-sahitam iti. sabhāgam eva. *kāṇa-vibhrāntâbhāvād* iti. kāṇam abhyantara-vikalaṃ. vibhrāntaṃ kekaraṃ sarvataś ca na paśyatîti. arthād uktaṃ bhavati. divyaṃ cakṣuḥ pṛṣṭhato 'pi paśyati. pārśvato 'pi paśyati na tv evam adivyaṃ cakṣur iti.

(60^{cd}, 61) *divya-śrotr'ādikam api catuṣṭayam* iti. ādi-śabdena divyaṃ cakṣuḥ pūrve-nivāsânusmṛtiḥ para-citta-jñānaṃ ca. etad api divya-śrotr'ādikaṃ catuṣṭa-

[1] acintak° C, aciṃtak° N. sems med-pa yin-paḥi phyir. [2] acint° C, aciṃt° N. sems med. [3] 發智論十三 (秋五 59^{b8}). [4] cântarm° N, cântarbh° C. [5] cântarm° MSS. [6] acintiko C, aciṃtiko N. sems med-pa. [7] nv MSS.

yam. *upapatti-pratilabdham asti*. divyaṃ cakṣuḥ keṣām upapatti-pratilaṃbhikaṃ. kāmâvacarāṇāṃ devānām anāgāminām ca rūpâvacarāṇām. n' ārūpyâvacarāṇāṃ. tatra rūpâbhāvāt dṛṣṭir gamanaṃ nirmāṇaṃ ca nâsti. nâpi divyaṃ śrotraṃ cakṣuś câsti. para-citta-jñānam api nâsti. sva-para-saṃtāna-paricchedâbhāvāt. pūrve-nivāsânusmṛtir api nâsti. kāma-rūpâvacara-sattvavat tādṛśasy' ātmabhāvasyâsamudāgamāt. atha vā sarvā apy abhijñā na santi. kāma-rūpâvacara-sattvavat tādṛśasy' ātmabhāvasyâsamudāgamāt. *na yathā bhāvanā-phalaṃ kuśalam evêti*. viparīta-dṛṣṭântaḥ. *anya-gati-sthā nityaṃ jānata* iti. tābhyāṃ para-citta-pūrve-nivāsânusmṛtibhyāṃ dev'ādi-gati-sthā nityaṃ jānate. [Tib. 328^{b}] duḥkha-vedanā'nabhyāhatatvāt.

nṛṇāṃ nôtpatti[1]*-lābhikam*

ṣti. *manuṣyāṇām* etad *yathôktam ṛddhy-ādikaṃ* vairāgya-lābhikaṃ tarka-vidyâûiadha-karma-kṛtaṃ câsti. *na tûpapattika-lābhikam asti. yat tarhi prakṛti-jāti-smarā* iti. prakṛti-jāti-smaratvaṃ pūrve-nivāsânusmṛtyā sā côpapattau bhavatîti. katham. asāv utpatti-lābhikā na bhavatîty abhiprāyaḥ. āha. *karma-viśeṣa-jā 'sau teṣām* iti. teṣāṃ bodhisattvānāṃ karma-viśeṣa-nirvṛttā.[2] upapatti-lābhikaṃ hi nāma yad upapatti-kāla eva sarveṣāṃ nisargato labhyate. na tu yat kasyacid evôpapatti-kālād ūrdhvaṃ. yathā pakṣiṇām ākāśa-gamanaṃ. tasmāt karma-viśeṣa-jā 'sau teṣāṃ. *katham* ity āha. *trividhā hîti* vistaraḥ. *bhāvanā-phalaṃ* yathôktam. *upapatti-pratilabdhā* dev'ādīnāṃ. *karma-jā* yathā teṣāṃ bodhisattvānām iti.

ācārya-Yaśomitra-kṛtāyām Abhidharmakośa-vyākhyāyāṃ saptamaṃ kośa-sthānaṃ.

[1] °ttika MSS. contra metrum. [2] niv° MSS. grub-pa.

VIII

(samāpatti-nirdeśo nāmâṣṭamaṃ kośa-sthānam)

(1, 2[ab]) saptamād anantaram aṣṭamasya kośa-sthānasyôpanyāse saṃbaṃdhaṃ darśayann āha. *jñānâdhikāreṇêti* vistaraḥ. jñānâdhikāreṇa daśānāṃ jñānānām adhikāreṇa *jñānamayānāṃ* jñāna-svabhāvānāṃ praṇidhijñānâbhijñ'ādīnāṃ *kṛto nirdeśaḥ. anya-svabhāvānāṃ* tu [Tib. 329[a]] samādhy-ādīnāṃ *kartavyaḥ. sarva-guṇ'āśrayatvād* iti kāmam ārūpyā api guṇ'āśrayā bhavanti. na sarva-guṇ'āśrayāḥ. dhyānāni tu sarva-guṇ'āśrayā iti.

dvidhā dhyānānîti

kārya-dhyānāni kāraṇa-dhyānāni cêty arthaḥ.

śubhâikāgryam

iti. śubhānām cittānām aikāgryaṃ. *abhedenêti*. sarveṣām api lakṣaṇānām. etal lakṣaṇam ata āha. *samādhi-svabhāvatvād* iti. dhyānānām iti vākya-śeṣaḥ. atha vā abhedenêti samādhi-mātra-grahaṇaṃ. bhedena

paṃca skaṃdhās tu sānugam

iti. avijñapti-rūpa-mātra-rūpa-skaṃdhaḥ.

ek'ālaṃbanatā ek'ālambanatvaṃ cittānāṃ. kiṃ punaḥ kāraṇaṃ caittānām apy ek'ālaṃbanatve ek'ālambanatvaṃ cittānām ity ucyate. na punar ek'ālambanatā citta-caittānām ity ucyate. prādhānyāt *cittāny evâik'ālambanāni samādhir* iti. avasthā-viśeṣatvāc [1]citra-gurvāvat.[1] Vaibhāṣika āha. *na cittāny eva samādhiḥ. yena tu tāny ekâgrāṇi vartante* samāhitāni. *sa dharmaḥ samādhiḥ.* yathā Vaiśeṣika-naye śukla-guṇa-yogāc chuklaḥ paṭaḥ.[2] sa eva guṇo 'sya [Tib. 329[b]] śauklam ity ucyate. tadvat. *nanu ca kṣaṇikatvāt sarvaṃ cittam ekâgraṃ.* kim idam ucyate yena tu tāny ekâgrāṇi vartante. sa dharmaḥ samādhir iti. *dvitīyasya tasmād avikṣepa iti cet.* yady [3]etat syād[3] dvitīyasya cittasya tasmāt samā-

[1]....[1] sic MSS. sems-kyi yton (sic) daṅ ño-bo bsin-no = citta-guṇa-vastu-vat or citta-guṇa-bhāva-vat? [2] °ṭāḥ MSS. [3]....[3] etat syotad C, etasyota N. ḥdi sñam-du.

dheḥ[1] [avikṣepaḥ. kasminn ālambane][2] na vikṣepo 'sminn ālambana iti. *saṃprayukte samādhi-vaiyarthyaṃ.* yat prathamaṃ cittaṃ samādhi-saṃprayuktaṃ. tasmin saṃprayukte samādhi-vaiyarthyaṃ. tatra kāritraṃ samādhir na karoti dvitīye karotîti kṛtvā. kiṃ ca *yata eva ca kāraṇāt samādhir* ekâgratā-lakṣaṇo 'bhipretaḥ. *tata eva ca kāraṇāt cittānām ek'ālaṃbanatvaṃ kiṃ nêṣyate.* kiṃ samādhinā arthântara-bhūtenêty abhiprāyaḥ.

na. dur-balatvāt samādheḥ. na mahābhūmikatvāt samādheḥ[1] sadbhāvāt sarvasya cittasy' aikāgryatā-prasaṃgaḥ. yac cittaṃ dur-balena samādhinā saṃprayujyate. na tad ekâgraṃ bhavati. yat punar balavatā. tac cittam ekâgram iti. saty api mahābhūmikatve samādher[3] na sarva-cittānām ekâgratā-prasaṃgaḥ.

cittāny evêti vistaraḥ. *cittāny evâkâgrāṇi samādhir* nârthâṃtara-bhūta iti. *tathā hy adhicittaṃ śikṣêti.* adhicittaṃ śikṣā katamā. catvāri dhyānānîti sarvaṃ. tathā *citta-pariśuddhi-pradhānaṃ catvāry eva dhyānāni. ity*[4] *uktāni.* [Tib. 330ᵃ] likhitam idaṃ sūtram

ṛddhi-pādāḥ samādhayaḥ

ity[5] atra. yathā hy adhiśīlaṃ śikṣā śīlam eva. na tasmād anyā. adhiprajñaṃ ca śikṣā prajñâiva. na tasyā anyā. evam adhicittaṃ śikṣā cittam eva. na tasmād anyā. na citta-vyatirikta-samādhir astîty arthaḥ. adhicittaṃ hi śikṣā samādhir iṣyate. yathā câsminn eva sūtre śīla-pariśuddhi-pradhānaṃ vimukti-pariśuddhi-pradhānaṃ ity ukte. na śīla-pariśuddhiḥ śīlād anyā. evaṃ dṛṣṭi-pariśuddhiḥ vimukti-pariśuddhiś ca. tathâiva citta-pariśuddhir api na cittād anyā. citta-pariśuddhir hi catur-dhyāna-lakṣaṇa-samādhir iti.

evaṃ tarhîti. yadi samādhi-svabhāvāni dhyānāni *sarva-samādhi-dhyāna-prasaṃgaḥ.* kuśala-kliṣṭâvyākṛtānām api samādhīnāṃ dhyāna-prasaṃgaḥ. samādher[3] mahābhūmikatvāt. *na. prakarṣa-yukta* iti vistaraḥ. nâitad evaṃ. prakarṣa-yukte samādhau dhyāna-*nāma-vidhānat. bhāskaravat.* tad-yathā ya eva prakarṣeṇa *bhāsaṃ karoti.* sa eva bhāskaraḥ. [Tib. 330ᵇ] na khadyotak'ādiḥ. tadvat. *sa hîti* vistaraḥ. *sa hy aṃga-samāyuktaḥ samādhiḥ śamatha-vipaśyanābhyāṃ* yuga-naddhābhyām ivâśvābhyāṃ ratho vahatîti yuga-naddha-vāhī. [6]*tad-bhāvāt*[6] *dṛṣṭa-dharma-sukha-vihāra uktaḥ* sūtre. *sukhā*[7] *ca pratipad* iti. aṃga-samāyukta eva samādhiḥ. sukhā ca pratipad ity ukta iti vartate. *sutarāṃ* tena *dhyāyanti* sukhatvāt. *kliṣṭaya katham dhyānatvam* iti. yadi kuśalâṃga-samāyuktaḥ samādhir dhyānaṃ. kliṣṭasy' āsvādanā-saṃprayuktasya katham dhyā-

[1] °dhiḥ MSS. [2] om. Tib. apparently clerical error. [3] °dhir MSS. [4] om. MSS. supplied from Tib. ṣes. [5] Kārikā VI, 72ᵇᶜ. [6]....[6] deḥr phyir = tasmāt? [7] °khyā C, sūkhyā N.

natva-yuktam[1] iti vākya-śeṣaḥ. trividhaṃ dhyānam

āsvādanā-saṃprayuktaṃ śuddhakam[2] anāsravam

iti[3] vacanāt. *mithyôpanidhyānād* iti. mithyā-nitīraṇād ity arthaḥ. *atiprasaṃga* iti. kāma-rāga-paryavasthitenâpi cetasā mithyôpanidhyānāt tat-prasaṃgaḥ. *na. tat-pratirūpa evêti* vistaraḥ. nâitad evam atiprasaṃga iti. tat prati-rūpa eva[4] hi nâtibahu-vilakṣaṇe kliṣṭe dhyānam iti saṃjñā-saṃniveśaḥ. *pūti-bījavat.* yathā kiṃcid abījaṃ pāṣāṇ'ādy atyanta[5]-taj-jāti-vilakṣaṇaṃ na pūti-bījam ity ucyate. kiṃ tarhi. bīja-jātīyam evôpahataṃ yad bhavati. tasminn eva saṃjñā-saṃniveśaḥ pūti-bījam iti. *uktāni câkuśalāny*[6] *api dhyānānîti.* sa kāma-rāga-[Tib. 331ᵃ]paryavasthitaḥ[7] kāma-rāga-paryavasthānam antarī[8]-kṛtvā dhyāyati pradhyāyatîti vistaraḥ. anena kāma-rāg'ādi-paryavasthānasyâpi dhyānatve sati na doṣa iti darśayati. *dhūmâgnivad* iti. yathā dhūmo 'trêti dhūma-vacanenâgnir apy ukto bhavati *sāhacaryāt.* na vinā 'gninā dhūmo bhavatîti. anenâiva câvinābhāvitvena dhūmasyâbhyarhitatvaṃ. yatra hi dhūmaḥ. tatrâgniḥ. na tu yatrâgniḥ. tatra dhūmaḥ. tathā hy ayo-guḍâṃgār'ādiṣv agnir eva gṛhyate. na dhūmaḥ. asmāc câbhyarhitatvād dhūmasya pūrva-nipāto VāsudevÂrjunavat. anyathā hi dvaṃdve 'pîty agni-śabdasya pūrva-nipātaḥ syāt. katham punaḥ sāhacaryeṇa hi prīti-sukhavān vicāro vinā vitarkeṇa nâsti.[9] yathā dhyānântara-vicāraḥ. *na prīti-sukhavān ity avitarkaḥ.* nâivam ayaṃ *vicāraḥ.* viśeṣito hy ayaṃ vicāraḥ. prīti-sukha-saha-paṭhitaḥ.

vicāra-prīti-sukhavad

iti.[10] prīti-sukhavatā vicāreṇa prīti-sukhena ca saṃprayuktaṃ prathamaṃ dhyānam ity arthaḥ. yadi punar vitarka-prīti-sukhavad iti sūtraṃ kriyeta ko doṣaḥ syāt. na śakyam evaṃ kartuṃ.

pūrva-[11]pūrvâṃga-varjitam[11]

iti vakṣyati. vitarka-varjitaṃ dvitīyaṃ dhyānam [Tib. 331ᵇ] iti dhyānântaram api dvitīyaṃ dhyānaṃ prāpnoti. kiṃ ca catvāry aṃgāni prathama-dhyānanirdeśâvasāne 'nenânukrameṇôktāni. savitarkaṃ savicāraṃ viveka-jaṃ prīti-sukhaṃ prathamaṃ dhyānam upasaṃpadya viharatîti. tatra vicāra-prīti-sukha-samādhayaḥ prathame dhyāne bhavaṃti.[12] ebhiś caturbhir aṃgair vitarkeṇa ca sarva-prathamôktena paṃcâṃgam ucyate. dvitīyaṃ punar ucyate. avitarkam avicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upasaṃpadya viharatîti.

[1] °tvaṃ uktam N. [2] To read viś° m. c. [3] Kārikā VIII, 5ᶜ. [4] evava N. [5] abhyantara C. [6] °laṃ bījāny C. [7] °ta MSS. [8] °rā MSS. [9] asti MSS. supplied from Tib. med. [10] Kārikā VIII. 2ᵃ. [11]....[11] ex conj.—vivarj° C, °ṃgi-vivarjam N. both against metre. [12] °vati MSS.

caturṇām eṣāṃ pūrvâṃgena vicāra-lakṣaṇena varjitam iti. tṛtīyam apy evam ucyate. sa prīter virāgād upekṣako viharati vistareṇa yāvat sukha-vihārī 'ti. tṛtīyaṃ dhyānam upasaṃpadya viharatîti. prīti-lakṣaṇenâpareṇâṃgena varjitam iti. caturthaṃ punar evam ucyate. sa sukhasya ca prahāṇād vistareṇa yāvad aduḥkhâsukham upekṣā-smṛti-pariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharatîti. sukhenâpy aṃgena varjitaṃ samādhir evâtra kevalam avaśiṣyata ity ata eva sūtraṃ kṛtaṃ

vicāra-prīti-sukhavad

iti.[1]

(2^{cd}–4) *eṣām api côpapattaya uktā* iti.

ārūpya-dhātur asthāna upapattyā caturvidha

iti[2] vacanāt. *anuparivartaka-rūpâbhāvād* iti. dhyānânāsrava-[Tib. 332^{a}]saṃvarâbhāvād ity arthaḥ.

vivɛka

iti. vivicyate anenêti vivekaḥ. *yena mārgeṇêti*. ānaṃtarya-mārgeṇa vimukti-mārgeṇâpi vā tad eka-kāryatvāt. *vairāgya-gamanād* iti. tad-vaimukhya-gamanād ity arthaḥ.

vibhūta-rūpa-saṃjñ'ākhyā

iti. vibhūtā rūpa[3]-saṃjñā 'syêti vibhūta-rūpa-saṃjñaḥ. vibhūta-rūpa-saṃjñā ity ākhyā eṣām iti vibhūta-rūpa-saṃjñ'ākhyāḥ.[4]

sādhyaṃ tāvad etad iti. nikāyântarīyāḥ. *yadi hi syād* iti Vaibhāṣikāḥ. *āpiṃgalavad* iti. yathā īṣat piṃgala āpiṃgalaḥ. evam īṣad rūpā ārūpyā iti. *kathaṃ tad-abhāve tat-saṃvarau* kāya-vāk-saṃvarau *bhaviṣyataḥ. na câsati bhūte* ārūpyâvacare *saṃvara-bhautikam* ārūpyâvacaraṃ *yujyate. anāsrava-saṃvaravac cet.* tatrâitat śyāt. yathā na saṃty anāsravāṇi bhūtāni.[5] asti cânāsrava-saṃvaro[6] bhautikaṃ rūpam. evam ihâpi n' ārūpyâvacarāṇi bhūtāni syuḥ. atha v' ārūpyâvacara-saṃvaraḥ syāt bhautikaṃ rūpam iti. *tac ca na. s'āsrava-bhūta-sadbhāvāt* s'āsravāṇi [Tib. 332^{b}] bhūtāni saṃti.[7] tāny ārūpyeṣu bhaveyuḥ. anāsravāṇi tu bhūtāni na saṃti. ato 'nāsrava-saṃvaro yatra jātaḥ. tatratyāni[8] s'āsravāṇy upādāya bhavatîty akalpanêyam asāmyāt. *samāpattāv api tat-pratiṣedha ukta* iti. anenâivôpapatti-rūpa-pratiṣedhena samāpattāv api rūpa-pratiṣedha ukto bhavati. nâtra[9] yatnâṃtaram[10] anuṣṭheyaṃ. kathaṃ. yadi kāya-vāk-saṃvara-

[1] Kārikā VIII, 2^{a}. [2] Kārikā III, 3^{ab}. [3] °pe C [4] °khyā C. [5] om. MSS. Supplied from Tib. ḥbyuṅ-ba-dag. [6] °rau N. [7] saṃhi MSS. yod-pa. [8] tatrastyāni N. [9] ken° C. ḥdi-la....mi. [10] yannâṃt° N, yatrâṃ° C.

mātraṃ. kathaṃ tad-abhāve tat-saṃvaro bhaviṣyati. na câsati bhūte bhautikaṃ yujyate. anāsrava-saṃvaravac cet. na. s'āsrava-bhūta-sadbhāvād iti. *sarvaśo rūpa-saṃjñānāṃ samatikramād* iti[1] vacanāt. samāpattāv api tat-pratiṣedha ukta ity apare. tad evaṃ n' ārūpya-samāpattiṣu n' ārūpyôpapattiṣu rūpam astîti darśitaṃ bhavati. *parimāṇâlpatvāc cet.* [2]atha mataṃ. paramâṇu-mātraṃ[2] rūpam asti. atas ta īṣad-rūpā iṣyanta iti. *udaka-jaṃtukeṣv apy aṇutvād adṛśya-rūpeṣu prasaṃgaḥ* ārūpya-prasaṃga ity arthaḥ. *acchatāc cet.* tatrâitad[3] syād rūpasyâcchatvād ārūpyā iti. *antarābhava-rūpâvacareṣv api prasaṃgaḥ.* antarābhava-rūpâvacarā hi vajramayeṣv api parvateṣv acchatvād asajjamānā [Tib. 333^{a}] gacchaṃti. teṣv ārūpya-prasaṃgaḥ. *samāpattivat tad-upapatti-viśeṣād* iti. yathâiva hy ākāś'ānanty'ādi[4]-samāpattayo viśiṣṭatamāḥ. evam upapatti-viśeṣo 'pi tāsām abhyupagantavyo 'cchâcchataratama[5] iti. ataḥ samāpattivad upapatti-viśeṣo 'py acchataratama iti. tad ev' ārūpyaṃ syāt. yadi c' ārūpyôpapatti-rūpasyâdhara-bhūmikenêndriyeṇâcchataratvād[6] agrahaṇam ity ārūpyā ucyaṃte. *dhyānôpapatti-rūpasyâpi cêti* vistaraḥ. eṣa saṃbhavo dhyānôpapatti-rūpasyâpi *câdhara-bhūmikenêndriyeṇâgrahaṇaṃ*. kathaṃ. prathama-dhyāna-bhūmikenêndriyeṇa dvitīya-bhūmikasyâgrahaṇaṃ. evaṃ yāvat tṛtīya-dhyāna-bhūmikenêndriyeṇa caturtha-dhyāna-bhūmikasya rūpasyâgrahaṇaṃ. ūrdhva-bhūmikasyâcchataratamatvāt. tad evaṃ dhyānôpapatti-rūpasya câdhara-bhūmikenêndriyeṇâgrahaṇāt *kas tatra viśeṣaḥ.* ārūpya-dhātau yad acchataratamābhyāṃ sāmānye 'pi ta ev' ārūpyā iṣyaṃte na rūpâvacarāḥ. tasmān na tatra rūpaṃ. *atha mataṃ dvayor dhātvor anvarthā saṃjñā.* kāma-guṇa-prabhāvitaḥ kāma-dhātuḥ. rūpa-prabhāvito rūpa-dhātur iti. *n'ārūpya-*[Tib. 333^{b}]*dhātor anvarthā saṃjñā.* kiṃ tarhi yādṛcchikī 'ti. *kā 'tra yuktiḥ.* dvayor dhātvor anvarthā saṃjñā. n' ārūpya-dhātor iti. yuktyā pratiṣidhya n' ārūpya-dhātau rūpam astîti Āgamaṃ[8] parigṛhy' āśaṃkitaṃ vāryate.[9] tatra rūpa-prasiddhy-artham *āyur-ūṣmaṇor* iti vistaraḥ. *ārūpyeṣu rūpâstitva-siddhir iti ced* ity etat padaṃ pratyekaṃ yojyaṃ. katham. *āyur-ūṣmaṇoḥ saṃsṛṣṭa-vacanād* rūpâstitva-siddhir iti cet. tatrâitat syāt sūtra uktaṃ. yac c' āyuṣman Kauṣṭhiḷa[10] āyur yac côṣmakaṃ saṃsṛṣṭāv imau dharmau. na visaṃsṛṣṭāv iti vistaraḥ. atas tatr' āyuṣi saty ūṣmaṇā bhavitavyaṃ. ūṣmā ca rūpam iti sidhyati. *naḍa-kalāpī-dvayavan nāma-rūpayor*

[1] 論二八 4^{b2}. [2]....[2] atha matam aṇutatra-tatra C, atha manutatra-tatra N. ḥo-na-te rdul-phra-rab tsam. [3] atr° N. [4] °ś'ād° MSS. nam-khaḥ mthaḥ-yas-la sogs-pa. [5] cchodacchatar° C, chodacchatar° N. daṅ-ba daṅ ches daṅ-ba daṅ ches śin-tu daṅ-ba. [6] °kenaindr° C, °keṇaidr° N. [7] °grahāt MSS. mi-zin-paḥi-phyir. [8] ag° MSS. luṅ. [9] cāry° MSS. zlog-par byed. [10] Koṣṭh° MSS; but cf. p. 669^{13}.

anyonya-niśrita-vacanāt. ārūpyeṣu rūpâstitva-siddhir iti cet. sūtra uktaṃ. tad-yath' āyuṣman[1] Śāriputra dve naḍa-kalāpyāv ākāśe ucchrite syātāṃ. te anyonya-niśrite anyonyaṃ niśritya tiṣṭheyātāṃ. tatra kaścid ekāṃ apanayet. dvitīyā nipatet. dvitīyām apanayet. ekā nipatet. evam āyuṣman Śāriputra nāmaṃ ca rūpaṃ cânyonya-niśritaṃ. anyonyaṃ niśritya tiṣṭhatîti vistaraḥ. *vijñāna-pratyayaṃ nāma-rūpam* iti *vacanāt.* tasmād[2] ārūpyeṣu rūpâstitva-siddhir iti cet. [Tib. 334ª] Pratītyasamutpāda-sūtra uktaṃ. ārūpya-prasiddhi-kṣaṇe vijñāna-pratyayaṃ nāma-rūpam iti vacanāt tasmād ārūpyeṣu rūpam astîti sidhyati. *anyatra rūpād* iti vistaraḥ. sūtra uktaṃ. rūpôpagaṃ bhikṣavo vijñānaṃ tiṣṭhati. iti rūp'ālambana-rūpa-pratiṣṭhaṃ. yaḥ kaścid bhikṣava evaṃ vadet. aham *anyatra rūpād* vedanāyāḥ saṃjñāyāḥ *saṃskārebhyo vijñānasy' āgatiṃ vā gatiṃ*[3] vā vadāmîti. tasya tad vāg-vastv eva syād iti. *asmād* api c' Āgamād *ārūpyeṣu rūpam astîti sidhyaty evaṃ cet. tan na. saṃpradhāryatvāt.*

āho-svit sarvam iti. kāma-rūp'ārūpyâvacaraṃ. ayam atrâbhiprāyârthaḥ. kāmâvacaram ev' āyuḥ saṃdhāyâîvam[4] uktam iti. tathā hy uktaṃ.

āyur ūṣmā 'tha vijñānaṃ yadā kāyaṃ jahaty amī.
apaviddhas tadā śete yathā kāṣṭham acetana

iti.[5] na c' ārūpya-dhātau kāyo 'sti. kuta eva kāya-nidhanaṃ. rūpa-dhātau tu yady api kāyo 'sti. na tu kāya-nidhanaṃ prajñāyata iti. yac ca *nāma-rūpayor anyony'āśritatvam uktaṃ.* tad api kāma-rūpâvacaram eva saṃdhāyôktam iti lakṣyate. dvaya-saṃbhave hy anyony'āśritatvaṃ saṃbhavati. [Tib. 334ᵇ] yac ca *vijñāna-pratyayaṃ nāma-rūpam* iti. vijñānaṃ pratyayo 'syêti vijñānā-pratyayaṃ nāma-rūpam ity evaṃ ṣaṣṭhī-bahuvrīhi-samāse. *kim atra sarva-vijñānaṃ* kāmâvacara-saṃskāra-pratyayaṃ yāvad ārūpyâvacara-saṃskāra-pratyayaṃ nāma-rūpasya pratyayaḥ. *āho-svit sarvaṃ nāma-rūpaṃ vijñāna-pratyayam* iti. vayaṃ brūmo vijñāna-pratyayaṃ nāma-rūpam ity evaṃ sarvasya nāma-rūpasya vijñānaṃ pratyaya ity avadhāryate. na tu sarvaṃ vijñānaṃ nāma-rūpasya pratyaya ity avadhāryate. kiṃcid vijñānaṃ [6]nāmna eva[6] pratyayo yad ārūpyâvacara-saṃskāra-pratyayaṃ. kiṃcin nāma-rūpasya yat kāma-rūpâvacara-saṃskāra-pratyayaṃ. tad idam uktaṃ bhavati. pratyaya eva vijñānam asya nāma-rūpasya. na tv asyâîva samuditasya nāma-rūpasya pratyaya iti. saṃbhavaṃ praty evam ucyate. tathā hy upapādukānāṃ vijñāna-pratyayaṃ ṣaḍ-āyatanam eva bhavati. na nāma-rūpam aniṣpanna-ṣaḍ-āyatanâvasthā hi paṃca skaṃdhā nāma-rūpam

[1] °ṣmān MSS. [2] yasm° N. [3] cyutiṃ vôpapattiṃ MSS. ḥgro-ba. cf. p. 669⁹. [4] °yev° N, °yecay° C. [5] 論五 9ᵃ¹⁴. [6]....[6] nāma eva N, nāma-rūpa C. miṅ kho-naḥi.

ity ākhyāyante. sūtraṃ câîtam evârtham dyotayati. vijñānaṃ ced Ānanda mātuḥ kukṣiṃ nâvakrāmed api tu tan nāma-rūpaṃ kalalatvāya saṃmūrchet. no bhadanta. vijñānaṃ ced Ānandâvakrāmya kṣipram evâpakrāmed api tu tan nāma-rūpam itthatvāya prajñāyeta. [Tib. 335ª] no bhadanta. vijñānaṃ ced Ānanda daharasya kumārasya kumārikāyā vā ucchidyeta vinaśyen na bhaved api tu tan nāma-rūpaṃ vṛddhiṃ vipulatām āpadyeta. no bhadanta. tad anenâpi paryāyeṇa veditavyam. yad vijñānasya pratyayaṃ nāma-rūpaṃ. nāma-rūpa-pratyayaṃ ca vijñānam iti vistaraḥ. *kim atra sarvair etai rūp'ādibhir vinā tat-pratiṣedha āgati-gati-pratiṣedhaḥ.* tatra pūrvasmāl lokād aṃtarābhava-saṃtatyā ihôpapattir āgatiḥ. aṃtarābhava-saṃtatyā punar asmāl lokāt para-loka upapattir[1] gatiḥ. *āho-svid ekenâpi* rūp'ādīnām *anyatamam eva.* vayaṃ brūmaḥ. sarvair vinā tat-pratiṣedha iti. *aviśeṣa-vacanān na saṃpradhāryam iti cet.* syād eṣā buddhir aviśeṣeṇêdaṃ[2] sūtra-vacanaṃ. yac c' āyuṣman Mahākauṣṭhila āyur iti vistareṇa yāvad rūpôpagaṃ vijñānaṃ tiṣṭhatîty anena sūtra-vacanena viśeṣitaṃ kāmâvacaraṃ rūpâvacaraṃ v' āyuḥ saṃdhāyôktaṃ yāvat sarvair eva tair vinā rūp'ādibhis tat-pratiṣedha iti. atrôcyate. *atiprasaṃgaḥ. bāhyasyâpi hy ūṣmaṇa āyuṣā vinābhāvo na prāpnotîty* aviśeṣa-vacanāt. na hy evaṃ viśeṣitaṃ yac c' āyuṣman Kauṣṭhila āyur yac côṣmā ādhyātmika[3] ity-ādi. [Tib. 335ᵇ] bāhyasyâpi ca rūpasya kāṣṭha-kuḍy'āder asattva[4]-saṃkhyātasya vijñān'āśri'tatvaṃ[5] prāpnoty aviśeṣa-vacanāt. *catur-vijñāna-sthiti-vac cêti* vistaraḥ. yathā catasṛṇāṃ vijñāna-sthitīnām aviśeṣa-vacanād ārūpya-dhātau tava rūpâstitvam. evaṃ tav' *āhāra-catuṣka-vacanād rūp'ārūpya-dhātau*[6] *kavaḍīkār'āhāra-prasaṃgaḥ.* evaṃ hi sūtraṃ paṭhyate. catvāra āhārā bhūtānāṃ sattvānāṃ sthitaye saṃbhavâiṣiṇāṃ cânugrahāya. katame catvāraḥ. kavaḍīkār'āhāraḥ audārikaḥ sūkṣmaḥ. sparśo dvitīyaḥ. [7]manaḥ-saṃcetanā tṛtīyaḥ.[7] vijñānam[8] āhāraś caturtha iti.[9] evam āhāra-catuṣka-vacanāt sattvānām sthity-artham aviśeṣeṇa. kāmâvacarāṇām ity aviśeṣitatvāt tava rūp'ārūpya-dhātvor api kavaḍīkār'āhāra-prasaṃgaḥ. *atikramyêti* vistaraḥ. tatra nikāyântarīyasyâîtat syāt. asty asyôtsargasyâpavādaḥ. *atikramya devān kavaḍīkār'āhāra-bhakṣān iti vacanāt.* Udāyi-sūtr'ādiṣu bhedāc ca kāyasyâtikramya devān kavaḍīkār'āhāra-bhakṣān[10] anyatamasmin divye manomaya-kāya upapadyata[11] iti. *prīty-āhāra-vacanāc cêti.* bhavati bhikṣavaḥ sa samayo yad ayaṃ lokaḥ saṃvartate. saṃvartamāne loke yad-bhūyasā sattvā [Tib. 336ª] ābhāsvare

[1] °r api N. [2] °ṣeṇaṃ C. [3] adhy° MSS. [4] °tvaṃ MSS. [5] nāyāś° MSS. rnam-par śespa. [6] °to MSS. [7]... [7] manasāṃc° MSS. but cf. p. 319¹³ etc. [8] vijñānānām C, vijñānām N. [9] See 集異門足論一(秋—47ᵇ¹⁷). [10] °kṣāna MSS. [11] See 中阿含五 (昃五 27ᵇ⁸).

deva-nikāye utpadyante. tatra bhavanti rūpiṇo manomayā avikalā ahīnêndriyāḥ sarvâṅga-pratyaṃgôpetāḥ śubhā varṇa-sthāyinaḥ svayaṃ-prabhā vihāyasaṃ-gamāḥ[1] prīti-bhakṣāḥ prīty[2]-āhārā dīrgh'āyuṣo dīrgham adhvānaṃ tiṣṭhantîty evamādiṣu sūtreṣu vacanād *aprasaṃgaḥ* kavaḍīkār'āhārasya. yady evam *ārūpyeṣv api* rūpasyâprasaṃgaḥ. kiṃ kāraṇam. apavādāt. katham. *rūpāṇāṃ niḥsaraṇam ārūpyā* ity ekaṃ sūtram apavādaḥ. *ye te śāntā vimokṣā atikramya rūpāṇy ārūpyā* iti dvitīyam. *arūpiṇaḥ santi sattvā* iti tṛtīyaṃ. *sarvaśo rūpa-saṃjñānāṃ samatikramād* iti caturtham. *sati hi rūpa* iti. yady ārūpya-samāpatty-upapattiṣu rūpaṃ syāt. *sati hi rūpe svaṃ rūpam avaśyaṃ saṃjānīrann* iti. sarvaśo rūpa-saṃjñānāṃ samatikramād iti vacanaṃ nôktaṃ syāt. uktaṃ tu. ato 'pi na tatra rūpam asti. *audārikam* iti vistaraḥ. tatrâitat syāt. [Tib. 336ᵇ] *audārikam adho-bhūmikaṃ rūpam* abhisaṃdhāyôktaṃ. ye te śāntā vimokṣā iti vistareṇa. atra brūmaḥ. *kavaḍīkār'āhāre 'pi tulyaṃ.* katham. atikramya devān kavaḍīkār'āhāra-bhakṣān ity audārikam adho-bhūmikaṃ kavaḍīkār'āhāram abhisaṃdhāyôktaṃ na rūpâvacaraṃ kavaḍīkār'āhāraṃ sūkṣmam iti. yadi câdho-bhūmy-audārika-rūpa-niḥsaraṇād ārūpyā ity ucyante. *dhyānānām* api *câdho-bhūmi-niḥsaraṇatvād ārūpyatva-prasaṃgaḥ.* katham. kāmâvacarâûdārika-rūpa-niḥsaraṇaṃ prathamaṃ dhyānam. evam uttarôttarâûdārika-rūpa-niḥsaraṇaṃ. yāvac caturtha-dhyānam ity ārūpyatva-prasaṃgaḥ. *vedan'ādi-niḥsaraṇaṃ ca kiṃ nôktaṃ.* yady adho-bhūmikâûdārika[3]-niḥsaraṇāt saty api sva-bhūmika-rūpe ārūpyā ity ucyante. vedan'ādi-[4]niḥsaraṇād ārūpyā[4] avedanā iti kiṃ nôcyante. satyām api sva-bhūmi-vedanāyāṃ. ādi-śabdena yāvad avijñānā iti[5] kiṃ nôcyante. saty api sva-bhūmi-vijñāna iti. kiṃ kāraṇam. *adho-bhūmika-vedan'ādi-niḥsaraṇāt.* adho-bhūmy-audārika-vedan'ādi-niḥsaraṇāt ity arthaḥ. *rūpa-jātiṃ tu kṛtsnām atikrāntā.* [Tib. 337ᵃ] yā kācid rūpa-jātiḥ audārikī vā sūkṣmā vā ādhyātmikī vā bāhyā vā. tāṃ sarvām atikrāntā ārūpyāḥ samāpatty-upapattau. *na vedan'ādi-jātiṃ* na vedanāṃ sarvām atikrāntā ārūpyāḥ samāpatty-upapattau. aduḥkhâsukha-vedanā'stitvāt. ādi-śabdena yāvad vijñānaṃ vaktavyaṃ. *ato rūpāṇāṃ niḥsaraṇam uktaṃ. na vedan'ādi-niḥsaraṇaṃ.* tasmād evaṃ-vādinām asmākaṃ na bhavaty ayaṃ prasaṃgaḥ. adho-bhūmika-vedan'ādi-niḥsaraṇāt. vedan'ādi-niḥsaraṇaṃ ca kiṃ nôktam[6] iti.

āha. yadi rūpāṇāṃ niḥsaraṇam ārūpyāḥ. yat tarhy uktaṃ sūtre nâhaṃ bhavena bhavasya niḥsaraṇaṃ vadāmîti. tat katham rūpa-bhavasy' ārūpya-

[1] gagamāḥ C. [2] praty N. [3] °my-aud° N. [4]....[4] °ṇārūpyā MSS. gzugs-med-pa-rnams.. ..ñes-par ḥbyuṅ-ba yin-paḥi phyir. [5] ḥ MSS. ṣes bya-ba. [6] 'ktā MSS.

'bhavena niḥsaraṇaṃ.[1] *bhavena-bhavasyâniḥsaraṇa-vacanaṃ tu tenâiva tasyâniḥsaraṇāt.* tenâiva bhavena tasyâiva bhavasyâniḥsaraṇāt evam uktam. *asarvânatyanta-niḥsaraṇāc ca.* asarva-niḥsaraṇaṃ. na hi rūpa-bhavena kāma-bhavasya niḥsaraṇam iti. ārūpya-bhavasyâpi tena niḥsaraṇaṃ bhavati. na câtyanta-niḥsaraṇaṃ kāma-bhavāt tena bhavati. punar agamanāt. tath' ārūpya-bhavena [Tib. 337ᵇ] rūpa-bhavasya niḥsaraṇaṃ. na kāma-bhavasya. na câtyanta-niḥsaraṇaṃ rūpa-bhavānām ārūpya-bhavena.

uktaṃ yathā vartata iti.

nikāyaṃ jīvitaṃ câtra niśritā citta-saṃtatir

ity[2]-ādi. *traya* iti pul-liṃga-nirdeśaḥ. ārūpyā ity abhisaṃbaṃdhanāt. *tathā-prayogād* iti. prayoga-kāle ākāś'ādīny ālambanāni bhavanti. anyadā tv anye 'pi dharmā yathā-saṃbhavam ālambanānîti darśayati.

[3]*māṃdyāt tu na*[3] *saṃjñā-nâpy-asaṃjñaka*

iti. caturtha ārūpyaḥ kasmān na saṃjñī' ity[4] ucyate. nâpy asaṃjña iti. *māṃdyāt.* tu-śabdena tasy' ā-kāro[5] 'ntar-nīta-rūpo veditavyaḥ. yena hi kāraṇena sa caturtha ārūpyo *nâivasaṃjñānâsaṃjñ'āyatanam ity ucyate.* tad eva kāraṇam ity ucyate. māndyād iti. prayogas tv asyâivaṃ sūcito bhavati. anvartha-saṃjñā-karaṇāt. ata ev' āha. *yady api tatrâpy evaṃ prayujyata* ity ādi. *saṃjñā gaṇḍaḥ* gaṇḍavad gaṇḍaḥ. evaṃ yāvac *chalyaḥ. asaṃjñakaḥ*[6] *saṃmoham* iti. saṃjñāyā abhāvo hi[7] saṃmoha-kāraṇam. [8]ity arthaḥ. śīyatêti[8] saṃjñā-samucchedād ity abhiprāyaḥ. *etac chāntam etat praṇītaṃ.* kiṃ. tad ity āha. *yad uta nâivasaṃjñānâsaṃjñ'āyatanam* iti. saṃjñā-māndyam abhiprīyate. atra praśnayitavyaṃ. *kasmāt tu tais tad evaṃ gṛhyata* iti. tair iti tat-samāpattibhiḥ. tad iti nâivasaṃjñā[Tib. 338ᵃ]nâsaṃjñ'āyatanaṃ. evaṃ gṛhyata iti nâivasaṃjñānâsaṃjñêti gṛhyata ity arthaḥ. tad evaṃ paripraśne vigṛhītasyâvaśyam idaṃ *vaktavyaṃ* jāyate. *mṛdutvāt* saṃjñānāṃ nâivasaṃjñānâsaṃjñ'āyatanam ucyate ity *etad evôktaṃ.*

(5, 6) *samāpatti-dravyāṇi maulānîti.*

śākhās teṣāṃ nôpanaśyanta ity abhiprāyaḥ. katham sapta tri-vidhānîty āha.

āsvādanavac chuddhā'nāsravāṇîti.

anāsravaṃ nâstîti saṃjña-māndyāt. *yad āsvādayati. tasmād vyutthita* iti. śuddhakāt. *yen' āsvādayati. tat samāpanna* iti. āsvādanā-samprayuktaṃ.

(7, 8) *yathānta*[9] *catur-aṅga-senā* nâṃgebhyo 'rthâṃtara-bhūtā. *evaṃ paṃcâ-*

[1]....[1] bhavāniḥ° MSS. srid-pas....ñes-par ḥbyuṅ. [2] Kārikā III, 3ᶜ¹. [3]....[3] mādyantara C, mādyāntana N. dman-phyir....min. [4] jñēty MSS. ḥdu-śes-can ṣes. [5] °rāda C. [6] jñika N, °jñaka C. [7] ex canj. pi MSS. ni. [8]....[8] Sic MSS. ṣes bya-bar śes-te. Qu. iti jñātvā? [9] sic C, °thāṃta N. ji lta-bar. Qu. yathā tu?

ṃga-dhyānaṃ nârthântaram iti sva-mataṃ darśayati.

prīty-ādaya

iti. pūrvôktāḥ prīti-sukha-cittâikāgratāḥ.[1]

*adhyātma-saṃprasādaś cê*ti.

catur-aṃgaṃ dvitīyam.

*tṛtīye paṃca tûpekṣê*ti.[2]

saṃskārôpekṣā 'tra gṛhyate. yā prītir anābhoga-lakṣaṇā. *smṛtir* upekṣā-nimittasyâsaṃpramoṣaḥ. [3]smṛty-asaṃpramoṣe[3] saṃprajñānatā *saṃprajñānaṃ. caturthe upekṣā-pariśuddhiḥ.* upekṣāyāḥ pariśuddhir upekṣā-[Tib. 338[b]]pariśuddhiḥ. adho-bhūmikâpakṣāla-vigamāt.[4] aṣṭāv apakṣālā apakṣīyante.[5] evaṃ *smṛti-pariśuddhiḥ.*

(9) *prathama-dhyānikānî*ti. prathama-dhyāne bhavāni. *ata evôcyata* iti. yasmād *dvitīy'*ādiṣv *adhyātma-saṃprasād'*ādayo *vardhante.* katham. *catuṣkoṭikaṃ.* syāt prathame dhyāne na dvitīye. syād dvitīye na prathame. syād ubhayoḥ. syān nôbhayoḥ. *evaṃ sarvāṇi dhyānâṃgāni parasparaṃ yojyāni.* katham. yāny aṃgāni prathame dhyāne. tṛtīye 'pi tāni. catuṣkoṭikaṃ. prathamā koṭiḥ vitarka-vicāra-prīti-sukhāni. dvitīyā upekṣā-smṛti-saṃprajñāna-sukhāni. tṛtīyā samādhiḥ. caturthī koṭir ukta-nirmuktā dharmāḥ. [6]yāny aṃgāni prathame dhyāne. caturthe 'pi tāni. catuṣkoṭikam. prathamā koṭir vitarka-vicāra-prīti-sukhāni. dvitīyā aduḥkhâsukhā vedanā upekṣā-pariśuddhiḥ smṛti-pariśuddhiś ca. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ[6] [Tib. 339[a]] yāny aṃgāni dvitīye dhyāne. tṛtīye 'pi tāni. catuṣkoṭikaṃ. prathamā koṭir adhyātma-saṃprasāda-prīti-sukhāni. dvitīyā upekṣā-smṛti-saṃprajñāna-sukhāni. tṛtīyā samādhiḥ. caturthī ukta-nirmukta-dharmāḥ. yāny aṃgāni dvitīye dhyāne. caturthe 'pi [7]vā tāni.[7] catuṣkotikaṃ. prathamā koṭir adhyātma-saṃprasāda-prīti-sukhāni. dvitīyā tad-aṃgāni samādhiṃ hitvā. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ. yāny aṃgāni tṛtīye dhyāne caturthe 'pi tāni. catuṣkoṭikaṃ. prathamā koṭiḥ samādhi-varjyāni tad-aṃgāni. dvitīyā 'py evaṃ. tṛtīyā samādhiḥ. caturthī ukta-nirmuktā dharmāḥ. etac ca tad ekâvacaraṃ nāma.

kasmāt tṛtīye dhyāne sukhaṃ dravyântaram ucyata iti. katham ucyate. tāny etāny aṣṭādaśa-dhyānâṃgāni[8] bhavantîti vistareṇôktvā punar āha. nāmata evaṃ.

[1] °grahāḥ MSS. sems rtse gcig-pa ñid. [2] gūp° C. [3]....[3] °ti-s° MSS. dran-pa mi-brjed. [4] °mad MSS. [5] ex conj. pakṣāṃte C, pakṣāṃtare N. ḥchad-par ḥgyur-ro. [6]....[6] om. C. [7]....[7] câṃgāni C. rather to leave out 'vā'? Tib. om. this catuṣkoṭika. [8] °śâṃg° MSS. bsam-gtan-gyi yan-lag.

dravyato daśa câikaṃ ca[1]

dravyata etāny ekādaśa bhavanti. prāthamadhyānikāni paṃca. dvitīye 'dhyātma-saṃprasādo vardhate. tṛtīye upekṣā-smṛti-saṃprajñāna-sukhānîti[2]-vacanāt. *sukhêṃdriyâyogād* iti. sukhêṃdriyâsaṃbhavāt. nâsty eva caitasikaṃ sukhêṃdriyaṃ triṣv api hi dhyāneṣu. kiṃ tarhi. kāyikam [Tib. 339[b]] eva sukham aṃga-vyavasthāpitaṃ. samāhitâvasthā'ṃtarāla-samudācārāt. Dārṣṭāṃtikānāṃ kilâiṣa pakṣaḥ. teṣāṃ hi na dvi-bhūmikam eva sukhêndriyaṃ. kāma-prathama-dhyāna-bhūmikam iti. kiṃ tarhi. catur-bhūmikam api sukhêndriyaṃ bhavati. kāmâvacaraṃ yāvat tṛtīya-dhyāna-bhūmikaṃ iti. ata eva ca Vibhāṣāyāṃ Bhadantena Sautrāntikenôktam. Ābhidhārmikāṇāṃ araghaṭṭenêva[3] cakṣur-vijñān'ādikam adhastād ūrdhvam ākṛṣyata iti. tad evam asyêṣṭaṃ bhavati. cakṣur-vijñān'ādikaṃ dvitīy'ādi-dhyāna-bhūmikam api bhavatîti.[4]

adhyāropita eṣa pāṭha iti. yo' yaṃ[5] caitasikam iti pāṭhaḥ. *sukhaṃ ca kāyena pratisaṃvedayata iti sva-śabdena vacanāc cê*ti. tṛtīya-dhyāna-nirdeśa evam uktaṃ. sa prīter virāgād upekṣako viharati smṛtimān saṃprajānamān[6]. sukhaṃ ca kāyena pratisaṃvedayate. yat tad āryā ācakṣate upekṣakaḥ smṛtimān sukhavihārī tṛtīyaṃ dhyānam upasaṃpadya viharatîti. yadi hi tac caitasikaṃ syāt katham tat kāyena pratisaṃvedyet. *manaḥ kāyenê*ti. manaḥ samudāyenâivam uktvā. *ko yuṇa* iti. sukhaṃ ca manasā pratisaṃvedayati. sukhaṃ ca kāyena pratisaṃvedayata ity evaṃ vā vaktavyaṃ syād ity abhiprāyaḥ. *caturthe dhyāne praśrabahi-bhūyastve 'pi sukhâvacanāc cê*ti. caturthe dhyāne praśrabdhi-sukhaṃ bhūyo bhavati bahutaraṃ bhavati. dhyānântarebhyaś caturthasya praśrabdhataratvāt. tad-bhūyastve [Tib. 340[a]] 'pi sukhasyâvacanaṃ. caturthe dhyāne sukhaṃ nôcyate. tasya sukhasyâvacanāt. vedanā-sukham eva tat tṛtīye dhyāne gamyate. na caturthe sukhā vedanā 'stîti tatra nôcyata ity abhiprāyaḥ. *sukha-vedanā'nukūlā praśrabdhiḥ sukham iti cet.* syān mataṃ. prathama-dvitīyayor dhyānayoḥ sukha-vedanā'nukūlā praśrabdhiḥ. [7]tad-dvayoḥ[7] sukham ity uktvā caturthe dhyāne praśrabdhiḥ sukha-vedanā'nukūlā na bhavatîti nôktā. yady evaṃ *tṛtīye praśrabdhi-sukhâvacanaṃ kasmāt.* tṛtīya-dhyāna-praśrabdhir api sukha-vedanā'nukūlā bhavati. tatra praśrabdhi-sukhaṃ kasmān nôktaṃ. vedanā-sukham eva hi tatra bhavadbhir vyavasthāpitaṃ. na praśrabdhiḥ sukhaṃ. dviḥ-sukhâpāṭhāt. *upekṣôpahatatvād iti cet.* syān mataṃ. tṛtīye dhyāna upekṣā karmaṇyatā-lakṣaṇā bhavati. tayôpahatā praśrabdhir iti nôcyate iti. na. *upekṣa-*

[1] Kārikā VIII, 9[a]. [2] 論二十八 6[b8–7a3]. [3] paramaṭeneva N, paramateneva C. zo-chun rgyud-mo. [4] °vatîty api MSS. [5] dayaṃ N. [6] sic MSS. °jñānam°? [7]....[7] tatvay° MSS. de-dag-gis.

yâiva[1] *tad-vṛddheḥ*. nâitad evaṃ. upekṣayâiva tu tatra tṛtīye dhyāne praśrabdhi-sukha-vṛddheḥ. na hy upaghāta-hetunâiva vṛddhir yujyata iti. katham upekṣayâiva tad-vṛddhir ity ato bravīti. *pūrvikābhyāṃ tad-viśeṣād* iti. pūrvikābhyāṃ hi prathama-dvītīya-dhyāna-praśrabdhibhyāṃ [Tib. 340ᵇ] tṛtīya-dhyāna-praśrabdhir viśiṣṭā. pūrvikābhyāṃ dhyānābhyāṃ tṛtīyasya viśiṣṭatvāt. *yasmin samaya* iti vistaraḥ. *yasmin samaye ārya-śrāvakaḥ praviveka-jāṃ prītiṃ kāyena sākṣāt-kṛtvôpasaṃpadya viharati. paṃcâsya dharmās tasmin samaye prahīyante. paṃca dharmā bhāvanā-paripūriṃ gacchanti.* [2]*adhyātma-saṃprasādaḥ*[2] *prītiḥ praśrabdhiḥ sukhaṃ* [prajñā][3] *samādhiś cêti*. praśrabdhi-sukhayor ananyatve katham eṣāṃ paṃcatvaṃ syāt. arthântaratve ca sati kāyikam eva sukhaṃ triṣv api dhyāneṣv iti siddhaṃ bhavati. *samāpannasya kathaṃ kāya-vijñānam* iti. atrôcyate. *samādhi-viśeṣa-jena praśrabdhi-nāmnā sukha-vedanīyena* sukha-vedanā'nukūlena *vāyunā kāya-spharaṇāt* kāya-dhmāpanāt.[4] kiṃ. kāya-vijñānaṃ bhavaty[5] evêti. *bahir-vikṣepāt*[6] *samādhi-bhraṃśa iti cet.* yadi manyeta kāya-vijñānôtpattyā bahir-vikṣepād bāhya-viṣaya-vikṣepāt samādhi-bhraṃśa iti. *na. samādhi-jasyêti* vistaraḥ. nâitad evaṃ bhaviṣyatîti. kasmāt. *samādhi-jasyâṃtaḥ-kāya-saṃbhūtasyâ*bahir-ja[7]-bhūtasyêty arthaḥ. *kāya-sukhasya* kāya-vijñāna-saṃprayuktasya vedita-sukhasya *samādhy-anukūlatvān nâsmāt samādhi-bhraṃśa* ity arthaḥ. [8]*na*. [Tib. 341ᵃ] *ata*[8] *evêti*. na *kāya-vijñāna-kāle vyutthitaḥ syāt. ata eva kāraṇāt* samādhy-anukūlatvād ity arthaḥ. tat-saṃmukhī-bhāvântaraṃ hi punar upatiṣṭhate samādhir ity abhiprāyaḥ. kāmâvacareṇa kāya-vijñānena rūpâvacarasya spraṣṭavyasyâgrahaṇād rūpâvacaram etat kāya-vijñānaṃ na kāmâvacaram. ata eva tat-saṃprayogi sukhaṃ dhyānâṃgaṃ na[9] sidhyati. *praśrabdhi-jñānasyôtpatter* iti. rūpâvacarasyāḥ[10] kāmâvacareṇa [*kāya-vijñānena*][11] kāyêndriyeṇa samādhi-bal'ādhānataḥ. tad dhi kāyêndriyaṃ samāhitasya tām avasthāṃ gataṃ. yad ūrdhva-bhūmikasya kāya-vijñānasy' āśrayo[12] bhavatîti. *anāsrave* apîti.[13] spraṣṭavyaṃ ca praśrabdhi-lakṣaṇaṃ tad-ālaṃbanaṃ ca kāya-vijñānaṃ *spraṣṭavya-kāya-vijñane 'nāsrave api*[14] *syātāṃ*. kiṃ kāraṇam ity āha. *mā bhūt kiṃcid aṃgaṃ s'āsravaṃ kiṃcid anāsravam iti cet.* yady evaṃ manyeta. *kāyika-praśrabdhi-saṃbodhyaṃga-vacanād iṣṭe.* yā 'pi kāya-praśrabdhiḥ. tad api praśrabdhi-saṃbodhyaṃgam abhijñāyai saṃbodhaye nirvāṇāya saṃvartate.[15] yā 'pi

[1] kṣâiva MSS. [2]....[2] om. MSS. supplied from Tib. naṅ rab-tu daṅ-ba. [3] om. Tib. [4] dhmāyan° C, dhyān° N. [5] °tv N. [6] °pāṃ MSS. [7] °syâvakirna N. phyi-rol-tu byuṅ-ba ma-yin-pa. [8]....[8] nāma MSS. ma-yin-tu de....phyir. [9] om. MSS. mi. [10] sic MSS. gzugs-na dpyod-pa ḥdsin-te. Qu. °rasya grahaṇāt? [11] om. Tib. these two words may be originally a marginal gloss. [12] °śrayi MSS. [13] °ve 'pîti C, °veṇêti N. [14] °veṇâpi MSS. [15] °rtaṃte N, °rtante C.

citta-praśrabdhir yāvad eva spraṣṭavyāni saṃbodhyaṃgam abhijñāyai saṃbodhaye nirvāṇāya saṃvartata iti vacanāt. bodhyaṃga-vacanād iṣṭe [Tib. 341ᵇ] spraṣṭavya-kāya-vijñāne anāsrave iti. *bodhyaṃgânukūlatvād iti cet.* athâivaṃ parihriyeta. yasmāt kāyikī praśrabdhir bodhyaṃgânukūlā. tasmād *bodhyaṃgam ity upacaryate* na tu bodhyaṃgam iti. *anāsravatvam apy evaṃ.* anāsravatvânukūlatvāt te spraṣṭavya-kāya-vijñāne anāsrave ity upacaryete. na tv anāsrave evêti. evam anayor anāsravatvaṃ. *s'āsravā dharmā* iti vistaraḥ. *ṣ'āsravā dharmāḥ katame. yāvad eva cakṣur* yāvanti[1] eva rūpāṇi yāvad eva cakṣur-vijñānaṃ. *yāvad* yāvān[2] eva kāyo yāvanty[1] eva *spraṣṭavyāni*[3] yāvad eva kāya-vijñānam iti. *asya sūtrasya virodha* iti evaṃ *cen* manyeta. *tan na. anya-spraṣṭavya-kāya-vijñānâbhisaṃdhi-vacanāt.* tat praśrabdhi-vyatiriktānāṃ spraṣṭavyānāṃ kāya-vijñāna-vyatiriktānāṃ ca kāya-vijñānānām abhisaṃdhi-vacanāt. *na cânāsrava* iti vistaraḥ. [4]*nanv anāsrave* 'nāsrvava-vyavasthāne[4] *kiṃcid aṃgaṃ s'āsravaṃ kiṃcid anāsravaṃ syād* iti. yady eṣa doṣa iti manyeta. tat-spraṣṭavya-kāya-vijñānasya s'āsravatvāt. tad-itarasyânāsravatvāt. atrôcyate. *ayaugapadyāt ko doṣa* iti. [Tib. 342ᵃ] yadā s'āsravaṃ[5] aṃgaṃ samudācarati. na tadā 'nāsravaṃ samudācarati. yadā 'nāsravam aṃgaṃ. na tadā s'āsravam[5] ity adoṣa eṣaḥ. *sukha-prīty-asamavadhānāt.* sukhasya kāyikasya prīteś ca mānasyāḥ asamavadhānād ayaugapadyāt. *na paṃcâṃgaṃ prathamaṃ dhyānaṃ syād iti cet.* yady evaṃ manyeta. *na sa doṣaḥ.* kasmāt. *saṃbhavaṃ praty upadeśād vitarka-vicāravat.* yathā savitarkaṃ savicāraṃ prathamaṃ dhyānam iti paryāyeṇa vitarka-vicārau bhavataḥ. evaṃ sukha-prīti[6] api saṃbhavaṃ praty upadeśād adoṣa eṣa iti. *sādhyam iti cet.* vitarka-vicārau paryāyeṇa bhavata iti sādhyam iti. āha. siddhaṃ. katham ity āha. *vitarka-vicārayor virodhād* iti. yady audārikatā cittasya. sūkṣmatā nâsti. yadi sūkṣmatā. audārikatā nâstîti. virodhād vitarka-vicārayor ayaugapadyaṃ. *doṣa-vacanāc cêti.* āpekṣikī c' audārika-sūkṣmatā bhūmi-prakāra-bhedād ity ā bhavâgrād vitarka-vicārau syātām ity ādi. keṣāṃcit pāṭho bhavati *doṣâvacanāc cêti.* asamavadhānena ca na kaścid doṣa ucyata ity arthaḥ. *dvi-tri-catur-*[7]*aṃgâpakarṣeṇêti.* dvy-aṅgâpakarṣeṇa[7] *dvitīya-dhyāna-vyavasthānaṃ.* tatra vitarka-vicārayor abhāvāt. [Tib. 342ᵇ] try-aṃgâpakarṣeṇa tṛtīya-dhyāna-vyavasthānaṃ. tatra prītir api nâstîti. catur-aṃgâpa-

[1] MSS. ji sñed-pa. [2] °vad MSS. ji sñed-pa. [3] prasrabdhir MSS. reg-bya-rnams. [4]....[4] na cānāsrave na ca nāsrava-vy° N, na cânāsraveṇa cânāsrava-vy° C. zag-pa med-pa-la-te. zag-pa med-pa rnam-par bṣag-pa-la....ma-yin nam. [5] sravam MSS. zag-pa daṅ bcas-pa. [6] °ti MSS. [7]....[7] aṃgâpakarṣeṇêti N, om. C. yan-lag....bor-nas ṣes bya-ba ni yan-lag gñis bor-nas.

karṣeṇa caturtha-dhyāna-vyavasthānaṃ. tatra sukham api nâstîti. *na tu saṃjñ'ādīnām aṃgatvam uktam* iti. na hi saṃjñ'ādīnāṃ dhyānântareṣv apakarṣo 'stîti. *kim artham paṃcānām evâṃgatvaṃ.* yady ayam[1] artho nâbhipreta iti. *yady upakaratvāt*[2] *paṃcānām evâṃgatvaṃ.* [3]*tan na.*[3] *vitarka-vicārābhyāṃ smṛti-prajñayor upakaratvāt.* na hi. tathā vitarka-vicārāv upakarau yathā smṛti-prajñe iṣṭe. sûpasthita-smṛter yathābhūtaṃ-prajānato[4] layâûddhaty'ādy-abhāvataḥ.

tasmād vicāryam etad iti. Yogācārabhūmi-darśanena vicāryam etad iti tatra kautūhalaṃ pātayaty Ācāryaḥ.[5] ayaṃ cârtârtha-saṃkṣepo draṣṭavyaḥ. kiṃ punar adhikṛtya vitark'ādaya evâṃgatvena vyavasthāpitāḥ satsv anyeṣu dharmeṣu. tāvadbhiḥ pratipakṣânuśaṃsa-tad-ubhay'āśrayâṃga-parisamāpteḥ.[6] ārūpyeṣv[7] aṃga-vyavasthānaṃ nâsti. śamathâîka-rasatām upādāya. tad uktaṃ pratipakṣâṃgam upādāya. anuśaṃsâṅgam upādāya. tad-ubhaya-saṃniśrayâṃgaṃ côpādāya. prathame tāvad dhyāne vitarko vicāraś ca pratipakṣâṃgaṃ. tābhyāṃ kāma-vyāpāda-vihiṃsā-vitarka-prahāṇāt. prītiḥ sukhaṃ cânuśaṃsâṃgam. [Tib. 343ª] vitarka-vicārābhyāṃ pratipakṣite vipakṣe tad-viveka-ja-prīti-sukha-lābhāt. cittâîkâgratā tad-ubhaya-saṃniśrayâṃgaṃ. saṃniśraya-balena vitark'ādi-pravṛtter iti. tathā dvitīye dhyāne 'dhyātma-saṃprasādaḥ pratipakṣâṃgaṃ. tena vitarka-vicāra-pratipakṣaṇāt. prīti-sukhe cittâîkâgratā ca śeṣe aṃge pūrvavat. tṛtīye dhyāne upekṣā-smṛti-saṃprajanyaṃ ca pratipakṣâṃgaḥ. taiḥ prīti-pratipakṣaṇāt. sukhaṃ cittâîkâgratā ca śeṣe aṃge yathākramaṃ pūrvavat. caturthe dhyāne upekṣā-pariśuddhiḥ smṛti-pariśuddhiś ca pratipakṣâṃgaṃ. tābhyāṃ dhyāneṣu sukha-pratipakṣaṇāt. aduḥkhâsukhā vedanā anuśaṃsâṃgaṃ. cittâîkâgratā tad-ubhaya-saṃniśrayâṃgam iti.

śraddhā prasāda iti. śraddhâîva prasādaḥ śraddhā-prasādaḥ.

katham asati dravyântaratve caitasikatvam iti. vitark'ādīnāṃ. *avasthā-viśeṣo 'pi hi nāma cetasaś caitasiko bhavati.* cetasi bhavatvāt. paryeṣaka-mano-jalpâvasthā vitarkaḥ. pratyavekṣaka-mano-jalpâvasthā vicāraḥ. vāk-samutthāpikâvasthā cittasya vitarkaḥ. tad-anyâvasthā vicāra iti Bhagavadviśeṣaḥ. [8]aviksiptâvasthā samādhiḥ. [Tib. 343ᵇ] praśānta-vāhitā'vasthā cittasyâdhyātma-saṃprasāda iti.

na vai sukhaṃ dhyāneṣu saumanasyaṃ yujyata iti. tulya-sukha-vedanā-svābhāvye mānasatve 'pi sati. kasmāt saumanasyaṃ sukham iti nôcyate. asti

[1] asam MSS. ḥdi. [3] °raṇatvāt C. [3]....[3] tatra MSS. de ni ma-yin te. [4] °jānāto N. [5] ācārya-Saṃghabhadraḥ N. [6] cf. 瑜伽論六三 (來四 10ª³) & 顯揚論十九 (來七 82ᵇ⁵). [7] arūpeṣv MSS. [8] According to Tib. here should be supplied the word 'cittasya'.

kāraṇaṃ. iyaṃ hi prītir anupaśāṃtā. tayā hi tat samāhitam api cittaṃ kṣipyata ivônnamyata iva s'āmodaṃ sahāsaṃ viplutam iva vyavasthāpyate. tad yadôpaśāṃtaṃ bhavati. tadā bhūmy-antara-prāptā taj-jātīyâîva vedanā sukham ity ucyate.

(10) *kleśâviviktatvād* iti. tad-bhūmikaiḥ kleśair aviviktatvād ity arthaḥ. *kleś'āvilatvād* iti. kleśair aprasannatvād ity arthaḥ. *kliṣṭa-sukha-saṃbhramitatvād* iti. kliṣṭena sukhena saṃbhramitatvāt. smṛtiḥ saṃprajanyaṃ ca na bhavataḥ. *kleśa-malinatvād* iti. tad-bhūmikaiḥ kleśair malinatvāt. upekṣāyāḥ smṛteś ca pariśuddhir nâsti.

kuśala-mahābhūmikatvād anayor iti. praśrabdhy-upekṣe kuśala-mahābhūmike paṭhite.

śraddhā 'pramādaḥ praśrabdhir upekṣā hrīr apatrapā
mūla-dvayam ahiṃsā ca vīryaṃ ca kuśalaṃ sadêti[1]

vacanāt. kiṃ punar ete pūrvasmin pakṣe kliṣṭeṣv api dhyāneṣu bhavataḥ. na ca bhavata ity āha. kasmād etan nôktaṃ. anukta-siddhatvāt. kuśala-mahābhūmikayoḥ praśrabdhy-upekṣayor aparigrahād bhavata eva te ity apare.

(11) [2]*śvāse* iti.[2]

[Tib. 344ª] āśvāsa-praśvāsau. dvitva-pradarśanârthaṃ[3] câtra dvi-vacana-nirdeśaḥ. *vitarka-vicāra-prīti-sukhair akaṃpanīyatvād* iti. yathā pūrvakāṇi trīṇi dhyānāni vitark'ādibhiḥ kaṃpyate prathamaṃ dhyānaṃ vitarka-vicārābhyāṃ kaṃpyate. dvitīyaṃ prītyā. tṛtīyaṃ sukhena. nâîvam ebhiś caturthaṃ kaṃpyate.

yathā nivāte dīpo[4] *na kaṃpyate vāyunā. tadvad ity uktaṃ sūtra ity apara āhuḥ.* aṣṭâpakṣāla[5]-muktatvāt.

(13) *ādy-āptam*

iti. ādya-dhyāna-saṃgṛhītaṃ. *nirmāṇa-cittavad* iti. yathā'dhara-bhūmikaṃ nirmāṇa-cittaṃ tad-bhūmikaṃ nirmāṇaṃ nirmātu-kāmā nirmātāraḥ saṃmukhīkurvanti. tadvat. *na kuśalaṃ hīnatvād* iti. tad dhi prathama-dhyāna-bhūmikaṃ kuśalaṃ dvitīya-dhyāna-bhūmikān nihīnaṃ nikṛṣṭam. ato na saṃmukhī-kurvanti. prayojanena hi te prathama-dhyāna-bhūmikaṃ saṃmukhī-kurvanti. na bahu-mānena. savipākaṃ ca tat kuśalaṃ. na ca tad-vipākena te 'rthina[6] iti kuśala-citta-saṃmukhī-karaṇe yatnaṃ na kurvanti.

(14) *vairāgyeṇôpapattita*

iti. *vairāgyeṇôpapattito veti.* vā-śabdo lupta-nirdeśaḥ.[7] *adho-bhūmi-vairāgyād*

[1] Kārikā II, 26. [2]....[2] ex conj. om. MSS. dbugs-dag ces bya-ba. [3] vidhān° C. [4] prad° N. [5] nâṣṭ° MSS. [6] rthana N, rthena C. don-du gñer-ba. [7] °diṣṭaḥ MSS. bstan-pa.

vā. asamanvāgatas tena śuddhakaṃ pratilabhate dhyānam ārūpyaṃ vā. kāma-vairāgyāt prathmaṃ śuddhakaṃ pratilabhate tri-prakāram anyatra nirvedhabhāgīyāt. evaṃ yāvad ākiṃcany'āyatana-vairāgyād [Tib. 344ᵇ] bhavâgraṃ pratilabhate. *adho-bhūmy-upapattito vā.* uparişṭād adharāyāṃ bhūmāv upapadyamānas tal labhate. *anyatra bhavâgrād* iti. tasyâdho-bhūmi-vairāgyata eva lābhaḥ. *prayogato nirvedhabhāgīyam* iti. tasya vairāgyôpapatti-kṛtaḥ sa lābho na bhavati. *parihāṇito 'pi hānabhāgīyam* iti. sthitibhāgīyāt parihīyamāṇo hānabhāgīyaṃ labhate. *ata evôcyata* iti. yasmāt parihīṇo 'pi hānabhāgīyaṃ labhate. evaṃ parihāṇyā côpapattyā 'pi cêti yojyaṃ. kathaṃ. syāc chuddhakaṃ parihāṇyā labheta parihāṇyā vijahyāt. syāc chuddhakaṃ dhyānam upapattyā labheta upapattyā vijahyād iti. *āha. syāt.* katham ity āha. *hānabhāgīyaṃ prathamaṃ dhyānam* iti. *Brahma-lokaḥ* prathamaṃ dhyānaṃ tri-bhūmikaṃ. viśeşeṇa Brahma-loke upapadyamāna iti vacanāt. [1]*Brahma-loka-vairāgyeṇa tyajyata* iti. yasmāt prathama-dhyāna-vairāgyeṇa [2]hānabhāgīyaṃ dhyānaṃ kleś'ānuguṇyāt. tad-bhūmika-kleśam iva[3] tyajati. ato Brahma-loka-vairāgyeṇa tyajyata ity ucyate. evaṃ tāvat prathamasya[1] praśnasya vivarjanaṃ. *Brahma-loka-vairāgya-parihāṇyā labhate.* yadi Brahma-loka-vairāgya-parihāṇyā parihīyate punas tad dhānabhāgīyaṃ pratilabhate. tad-bhūmika-kleśavat. [Tib. 345ᵃ] *kāma-dhātu-vairāgya-parihāṇyā tyajyate.* yadā kāma-dhātu-vairāgyāt parihīyate tadā śuddhakaṃ tyajyate. *uparişṭād Brahma-loka upapadyamāno labhata* iti. dvitīy'ādibhyo Brahma-loka upapadyamāno hānabhāgīyaṃ tad-bhūmika-kleśavad eva labhate. *tasmāt kāma-dhātāv upapadyamāno vijahātîti.* tasmād Brahma-lokāt kāma-dhātāv upapadyamāno vijahāti. *indriya-saṃcārato 'pi śaikşâśaikşam* iti. śraddhā-vimukto dṛşṭi-prāptāyāṃ śaikşaṃ labhate. samaya-vimikto 'py akopya-prativedhe aśaikşaṃ labhate. *nâvaśyam. ānupūrvikenâlābhād* iti. yady ānupūrviko 'nāgamya-saṃniśrayeṇa niyāmam avakrāmati na labhate.

(15, 16) *sva-bhūmike śuddhânāsrave* iti. vyutthāna-kāle pravāhe ca. *dvitīya-tṛtīya-dhyāna-bhūmike cêti.* miśrakâmiśrakânuloma-samāpattau vyutkrāntaka[4]-samāpattau ca. *sapta svabhūmike śuddhakânāsrave* iti. pūrvavad *vijñān'ākāś'ānaṃty'āyatana*-bhūmike ca. tathâiva pratiloma-samāpattau. *bhavâgraṃ śuddhakam evânāsravâbhāvād*[5] iti. māṃdyād anāsravaṃ nâstîty uktaṃ. anuloma-samāpattau tu vyutthāna-kāle tad bhavati. *tṛtīya-caturtha-prathama-dhyāna-bhūmike cêti.* amiśraka-miśrakânuloma-pratiloma-[Tib. 345ᵇ]vyutkrānta[6]-samāpatti-

[1]....[1] C. om. [2] hābh° N. [3] °śava N. bsin-du. [4] vyutthāntaka MSS. thod-rgal. See Mahāvyutpatti LXVIII, 5. [5] evāsr° MSS. [6] vyutthānta MSS. thod-rgal. as before.

kāleşu. *ākāśānaṃty'āyatana-caturtha-dhyāna-bhūmikāni catvārîti.* teşv[1] eva kāleşu. *trīṇîty*[2] anāsravâbhāvāt. *evam anya-dhyān'ārūpyād anaṃtaraṃ daśa dravyāṇi yojyānîti.* tad-yathā tṛtīya-dhyānād anantaraṃ daśa. sva-bhūmike dve śuddhakânāsrave. caturtha-dhyān'ākāś'ānaṃty'āyatana-bhūmikāni catvāri. tathâiva ca prathama-dvitīya-dhyāna-bhūmikāni catvārîti. caturtha-dhyānād anantaraṃ daśa. sva-bhūmike dve śuddhakânāsrave. ākāśa-vijñān'ānaṃty'āyatana-bhūmikāni catvāri. dvitīya-tṛtīya-dhyāna-bhūmikāni catvārîti. ākāś'ānaṃty'āyatanād anantaraṃ daśa. sva-bhūmike dve. vijñān'ākiṃcany'āyatana-bhūmikāni catvāri. tṛtīya-caturtha-dhyāna-bhūmikāni catvāry utpadyanta ity evaṃ daśa bhavanti. *anvaya-jñānânantaraṃ cêti* vistaraḥ. idaṃ vyutpādyate. ūrdhvâdhara-bhūmy-ālaṃbanatvād dhyānānam asti prasaṃga iti kṛtvā. *tasyâdhar'āśray'ālambanatvād* iti. yamāt tad dharma-jñānam adhar'āśraya-kāma-dhātv-āśrayam adhar'ālambanaṃ kāma-duḥkh'ādy-ālambanaṃ. tasyâdhar'āśray'ālambanatvān na dharma-jñānânantaram ārūpyān samāpadyante. *śeşaṃ yathâivânāsravād* iti. sva-bhūmike ca śuddhânāsrave utpadyete. ūrdhvād adho-bhūmike ca [Tib. 346ᵃ] yāvat tṛtīyād iti. *praṇidhāyêti* vistaraḥ. yadi *kaścid* evaṃ buddhim utpādyârdha-rātre candrôdaye candrâstamaye vā mayā praboddhavyam iti *svapet.* sa pūrvâbhiprāyânuvartanāt saṃtatateḥ tasminn eva kāle prabudhyate. yathā 'syâivaṃ praṇidhāya suptaḥ. *tasyâbhiprete kāle prabodho bhavati.* tadvad etat. *sarvathā nôtpadyata* iti. nâpi sva-bhūmkaṃ nâpy adhara-bhūmikam utpadyata ity arthaḥ. *samāpatti-kālaṃ praty etad uktam* iti. *śuddhakāt kliştāc ca samanantaraṃ sva-bhūmikam eva kliştam utpadyate nânya-bhūmikam* iti. kathaṃ. tathā śuddhāt kliştaṃ vā 'pi sva-bhūmikaṃ. kliştāt svaṃ śuddhakaṃ kliştam ity evaṃ.

cyuti-kāle tu

maraṇa-bhave. *upapatti-lābhikāc chuddhakād* iti vistaraḥ. upapatti-dhyāneşu yad upapatti-lābhikaṃ kuśala-samāhitaṃ. tad api śuddhakaṃ dhyānam ity ucyate. ata idam ucyate

cyuti-kāle tv[3]

iti vistareṇa. kiṃ kāraṇaṃ. asamāhitatvān maraṇa-bhavasya. na hi tadānīṃ śuddhakaṃ samāpatti-dhyānam astîti. ataḥ *sarva-bhūmikaṃ kliştam utpadyata* iti. sva-bhūmikâdharôrdhva-bhūmikaṃ pratisaṃdhi-cittaṃ kliştam asamāhitam utpadyata ity arthaḥ. *nôrdhva-bhūmikaṃ.* kliśta-sadbhāve sati tatrôpapatty-asaṃbhavāt.

[1] triśv MSS. de-dag. [2] trīṇy MSS. gsum ṣes bya-ba. [3] ex conj. şv MSS. see supra.

(17, 18) *anyatra viśeṣabhāgīyād* [Tib. 346b] iti. ita ūrdhva-bhūmy-abhāvāt. *tasmād anāsravam utpadyata* iti nirvedhabhāgīyāt. *hāna-sthiti-bhāgīye* iti. hānabhāgīyaṃ pravāha-kāle. sthitibhāgīyaṃ viśeṣa-gamana-kāle. *anyatra hāna-bhāgīyād* iti. viśeṣabhāgīyād dhīyamānasya sthitibhāgīyâparityāge tasyâivôtpatti-yogāt. *tad evâikaṃ* iti. tad eva nirvedhabhāgīyaṃ pravāha-yogena.

(19) *ākṛṣṭā ity anukrameṇêti*. anulomânukrameṇa pratilomânukrameṇa ca.

(20) *vidhīyata* iti kriyata ity arthaḥ. sthāpyata iti vā. kiṃ kāraṇaṃ. *nihīnatvāt.*

ārya'ākiṃcanya-sāṃmukhyād

iti. āryam anāsravaṃ. anāsravasy' ākiṃcany'āyatanasya sāṃmukhyāt saṃmukhī-bhāvāt. *bhavâgre jātasy' āsrava-prahāṇaṃ bhavati. tu*-śabdo 'pavādârthaṃ dyotayati. *svasyâbhāvād*[1] iti. bhāvāgrikasyânāsravasya mārgasyâbhāvād ity arthaḥ. *tasya câbhyāsād* iti. tasy' ākiṃcany'āyatanasyânāsravasyâbhyāsāt saṃnikṛṣṭatvāt.

(21) *tṛṣṇā-paricchinnatvād bhūmīnām* iti. yā yasyāṃ bhūmau. tasyām eva bhūmāv anuśayanāt. tayā sā bhūmiḥ paricchinnā bhavati. anyathā hi tasyôttaratvam eva na sidhyed eka-bhūmi-sthānântaravat. ata ev' auttarādharye 'pi sthānântarāṇāṃ trayāṇāṃ trayāṇām aṣṭānāṃ [Tib. 347a] câika-bhūmitā sidhyati. tṛṣṇā-vyatihāra-yogāt. *nânāsravaṃ kuśalatva-prasaṃgād* iti. tat-prārthanā hi kuśalo dharma-cchanda iti.

na maulāḥ kuśal'ārūpyāḥ s'āsravâdhara-gocarā

iti. maula-grahaṇaṃ sāmantaka[2]-nirāsârthaṃ. ārūpya-sāmantakāni hy adharāṃ s'āsravāṃ bhūmim ālambate. kuśala-grahaṇam āsvādanā-saṃprayukta-nirāsârthaṃ. ubhaya-kuśala-grahaṇârthaṃ ca. yadi hy ārūpyā ity evôcyeta[3] āsvādanā-saṃprayuktā maulā ārūpyā na s'āsravâdhara-gocarā iti [4]saṃbhāvyeran. anāsravā[4] ev' ārūpyā evam iti gṛhyeran. ārūpya-grahaṇaṃ dhyāna-nirāsârthaṃ. dhyānāni hi maulāni api s'āsravâdhara-vastv-ālambanāni bhavanti. samant'ālocanatvād dhyānānāṃ. s'āsrava-grahaṇam anāsrava-nivṛtty-artham. anāsravā hy adharā dharmā maulānāṃ kuśalānāṃ ārūpyānām ālambanāni saṃbhavanti. adhara-grahaṇam ūrdhva-viśeṣaṇârthaṃ. ūrdhva-bhūmika-s'āsrav'ālambana-saṃbhavāt. anāsravaṃ tv ālambanam ity udgrāhya darśyati *sarvânvaya-jñāna-pakṣa* iti. sarva iti nava-bhūmika indriya-gotr'ādi-bheda-bhinno 'pi gṛhyate. anvaya-jñāna-pakṣa iti pakṣa-grahaṇena duḥkh'ādy-anvaya-jñāna-kṣāntayaḥ tat-sahabhuvaś ca gṛhyante. [Tib. 347b] *na dharma-jñāna-pakṣaḥ*. kāma-duḥkh'ādy-ālambanatvena viprakṛṣṭatvāt *nâdho-bhūmi-nirodhaḥ*. adho-bhūmi-grahaṇa-prasaṃgād iti. vyākhyātam etat purastāt.

[1] śvasy° N, ścasy° C. raṅ-gi. [2] °nta MSS. cf. infra. [3] evôdhyeta N, eva bodhyeta C. [4]....[4] °bhāvyeranāsās° N, °bhāvonsāsr° C. om. Tib.

(22ab) *anāsraveṇa hīyante kleśā*

iti. dhyān'ārūpyāṇāṃ yo 'nāsravaḥ saṃbhavati. tena yathāsaṃbhavaṃ kleśāḥ prahīyante. katamenânāsraveṇa. maulena. vakṣyate hi

sāmantakena cêti.[1]

apavāda-rūpeṇa sāmantakena[2] śuddhakena kleśāḥ prahīyanta ity[3] adhikṛtaṃ. *kuta eva*[4] *kliṣṭenêti*. kliṣṭena kleśa-prahāṇaṃ nâiva saṃbhavatîty abhiprāyaḥ. kiṃ kāraṇaṃ śuddhakena kleśā na prahīyanta ity āha. *vītarāgatvān nâdha* iti vistaraḥ. adhara-bhūmi-vītarāgatvān na śuddhakenâdhara-bhūmikāḥ prahīyante. kuta eva kliṣṭena. *tasyâiva tad-apratipakṣatvān na sva-bhūmau.* tasyâiva prathama-dhyānasya yāvan nâivasaṃjñānâsaṃjñ'āyatanasya. tad-apratipakṣatvāt tasyâpratipakṣas tad-apratipakṣaḥ. tad-bhāvaḥ. tasmāt. tad-apratipakṣatvān *na sva-bhūmau kleśāḥ prahīyante.* na hi bhavena bhavasya niḥsaraṇam asti. *viśiṣṭataratvān nôrdhvam* iti.[5] nôrdhva-bhūmikāḥ [Tib. 348a] kleśāḥ adhara-bhūmikena śuddhakena prahīyante. viśiṣṭataratvāt kleśānāṃ. na ca nyūnam āśritya viśiṣṭānāṃ prahāṇaṃ yujyate. ity anena śuddhakenâpi [6]kleśā na *prahīyante*[6]. kuta eva kliṣṭenêti siddham etat. *śuddhakenâpîty* api-śabdād anāsraveṇâpîti. saṃbhavatas tv etad uktaṃ. ata evôcyate. *adho-bhūmi-pratipakṣatvāt* iti kāmâvacarā hi kleśāḥ prathama-dhyāna-sāmantakena prahīyante. prathama-dhyāna-bhūmikā dvitīya-dhyāna-sāmantakena. evaṃ yāvad ākiṃcany'āyatana-bhūmikā nâivasaṃjñānâsaṃjñ'āyatana-sāmantakenêti.

(22cd) *yena tat-praveśa* iti. yena sāmantakena teṣāṃ maulānāṃ dhyān'ārūpyāṇāṃ praveśaḥ. *kiṃ tāny api trividhānîti*. āsvādanā-saṃprayukt'ādi-bhedāt. *tathâiva ca teṣu vedanêti*. prathamayor dhyānayoḥ prītiḥ. tṛtīye sukhaṃ. caturtha upekṣêty uktaṃ. kim evaṃ sāmantakeṣu. *upekṣêndriya-saṃprayuktāni ca yatna-vāhyatvād* iti. anabhisaṃskāra-vāhī mārgaḥ prīti-sukhābhyāṃ saṃprayujyate. tāni ca sāmantakāni yatna-vāhyāni sâbhisaṃskāra-vāhyānîty ata upekṣêndriya-saṃprayuktāni. [Tib. 348b] *punar adho-bhūmy-udvegânapagamāt* prīti-sukhayor ayoga iti. ato 'py upekṣêndriya-saṃprayuktāni. *vairāgya-pathatvāc*[7] *ca. n' āsvādanā*-saṃprayuktānîti. yadi hy āsvādanā-saṃprayuktāni syur vairāgya-mārgo na syāt. na hi tṛṣṇā-saṃprayukto mārgaḥ kleśa-prahāṇāya

[1] Kārikā VIII, 22b. [2] °kaṃna C, om. N. [3] 論第二十八 16a4. [4] evâ C. N. om. [5] °rdhva-bhūmir C. [6]....[6] °śāḥ pr° MSS. ñon-moṅs-pa-rnams mi spoṅ. [7] 眞諦 has read phalatvāt.

bhavati. atha vā 'yam abhisaṃbandhaḥ. upekṣêṃdriya-saṃprayuktāni ca yatna-vāhyatvāt. *adho-bhūmy-udvegânapagamād*[6] vairāgya-pathatvāc cêti dvābhyāṃ kāraṇābhyāṃ n' āsvādanā-saṃprayuktānîti. pūrvavad vaktavyaṃ śeṣaṃ. *yady api sāmantaka-cittena saṃdhi-bandha* iti. aṣṭāsv api dhyān'ārūpyeṣu yasya yat sāmantake. tasya tena sāmantaka-cittena kliṣṭenâsamāhitena saṃdhi-bandha ity eṣa siddhântaḥ iti. ata idam ucyate. yady api sāmantaka-cittenêti vistaraḥ. *āsvādanā-saṃprayuktam apy anāgamyam* iti. anāgamyasya paṭutvāt. yathā hi tad anāsravam api saṃbhavati. tath' āsvādanā-saṃprayuktam apîty abhiprāyaḥ. maula-pratispardhitvād āsvādanā-samutpatti-sadbhāvād iti[1] ācārya-Saṃghabhadraḥ.

(23^{ab}) *dhyāna-viśeṣatvād* iti. tad eva maulaṃ prathamaṃ dhyānaṃ vitarkâpagamād viśiṣṭaṃ [sa][2] dhyānântaram ity ucyate [Tib. 349^{a}] ity arthaḥ. *viśeṣâbhāvād* iti. yathā prathame dhyāne viśeṣo bhavati. kvacid vitarka-vicārau. kvacid vicāra evêti. na tathā dvitīy'ādiṣv iti. ato dhyāneṣu na vyavasthāpyate dhyānântaram. *ata eva duḥkhā pratipad* iti. ata eva hi saṃskāra-vāhitvāt. *vitarka-mātra-pratiṣedhād* iti.

atarkaṃ dhyānam antaraṃ

iti[3] vacanāt.

(24, 25^{ab}) *tad-ālambanaḥ samādhir ānimitta* iti. animitte bhava ānimittaḥ. *daś'ākāra* iti. anitya-duḥkh'ākārau dvau. samuday'ākāraś catvāro mārg'ākāraś catvāra ity ete daś' ākārāḥ. *anitya-duḥkha-tad-dhetubhya udvegād* iti. anityād duḥkhāt tad-dhetoś ca. tasya duḥkhasya hetoś ca samudayād udvegāt. kiṃ. *apraṇihitaḥ*. akṛta-saṃskāra ity arthaḥ. *mārgasya kolôpamatayā 'vaśya-tyājyatvāt*. kola ucyate uḍupaḥ.[4] sa upamā 'syêti kolôpamaḥ. mārgaḥ. tad-bhāvaḥ. tayā. kolôpamatayā mārgasyâvaśya-tyājyatvaṃ. tasmād apraṇihita ity adhikṛtaḥ. yathā hi kolam āśritya nadīm uttaran[5] na kola-niṣṭho bhavati. tasyâvaśya-tyājyatvāt. evaṃ mārgam āśritya[7] na mārga-niṣṭho bhavati. tasyâvaśya-tyājyatvāt. *tad-ākāra* iti. tad-[Tib. 349^{b}]daś'ākāro yathôktaḥ. *tad-atikramâbhimukhatvād* iti. tasya mārgasyâtikrame 'bhimukhatvāt. anenâvaśya-tyājyatvam asya darśayati. anitya-duḥkha-tad-dhetv-atikramâbhimukha ity anuktam apy etad gamyata eva. *śūnyatā-anātmatābhyāṃ tu nôdvega* iti. śūnyânātm'ākārābhyāṃ tu nôdvego yogino bhavati. yady api hi duḥkha-satyaṃ śūnyânātm'ākārābhyām ākāryate. na tu tābhyāṃ tasmād duḥkhād udvegaḥ. kasmāt. *nirvāṇa-sāmānyāt*. nirvāṇam api śūnyânātma-lakṣaṇaṃ. śūnyatā-anātmate hi sarva-dharmāṇāṃ la-

[1] 正理論七十八 (冬六 76^{a16}). [2] sic MSS. om. Tib. [3] Kārikā VIII, 23^{a}. [4] udūvaḥ MSS. gziṅs. [5] °raṇan N, °raṇaṃ C. [7] niśr° N.

kṣaṇam iti. na ca tābhyāṃ tasmān nirvāṇād udvegaḥ. tasmān na tad-ākāro 'praṇihita'-samādhir iti. *laukikā ekādaśasv* iti. kāma-dhātāv anāgamye dhyānântare dhyān'ārūpyeṣu cêti. *yatra mārga* iti. kāma-dhātu-bhavâgra-dvitīy'ādi-sāmantaka-varjitāsu bhūmiṣu. *mokṣa-dvāratvād* iti. dvārârtho mukhârtha iti darśayati.

(25^{cd}, 26) *śūnyat'ādy-ālambanatvāt tan nāmêti*. śūnyatā'praṇihit'ānimitt'ālambanatvāt. *śūnyatā-śūnyatêti* nāma. apraṇihitâpraṇihitêti. ānimitt'ānimitta[2] iti ca.

śūnyataś câpy anityata

iti. yathāsaṃkhyena. *śūnyatā*-[Tib. 350^{a}]*śūnyatā hi śūnyat'ākāreṇâśaikṣaṃ śūnyatā-samādhim ālambate* nâyam ātmīyam[3] iti. nânātm'ākāreṇa.

āha. kim atra kāraṇaṃ yac chūnyatā-śūnyatā-samādhiḥ śūnyat'ākāra eva. na punar anātm'ākāro 'pi śūnyatāvad iti. atrôcyate. śūnyat'ākāra-pravṛtta-śūnyatā-pṛṣṭhôtpādyatvāt. āha. kim arthaṃ punaḥ śūnyat'ākāra-pravṛtta-śūnyatā-pṛṣṭhenôtpattir na punar anātm'ākāra-pravṛtta-śūnyatā-pṛṣṭhenêti. atrôcyate. tad-utpatty-ānukūlyāt. sa eva hi śūnyat'ākāra-pravṛtta-śūnyatā-samādhis tasya śūnyatā-śūnyatā-samādher utpattāv ānukūlyenâvatiṣṭhate. nânātm'ākāraḥ. na hy evam anātma-darśanam udvejayati yathā śūnya-darśanaṃ. dṛṣṭeṣv api hy anātmato bhaveṣv abhiratir asti. saṃsāre śūnya-darśanâbhāvāt. tad-yathā 'dhvagasyâsaṃbaṃdhād adhvaga-darśanād api prītiḥ. ekākinas tu tac-chūnyatvād aprītir iti. tadvat.

anity'ākāreṇêti. daśānām ākārāṇāṃ. *na duḥkhata* iti vistaraḥ. na duḥkhata ākārayaṃty *anāsravasyâtal-lakṣaṇatvāt*. ārya-pratikūlatayā hi duḥkham iṣyate. na hetu-samudaya-prabhava-pratyay'ākārair anāsravasyātal-lakṣaṇatvād evânāsravasyâsamuday'ādi-lakṣaṇatvād ity arthaḥ. *na mārg'ākārair* [Tib. 350^{b}] *dūṣaṇīyatvād* iti. so 'śaikṣaḥ samādhir dūṣayitavyo na ca mārg'ākārā dūṣaṇarūpā iti. ato na mārg'ākārais taṃ samādhim ālambate. nirodh'ākārais tu nâîva sambandha iti. na taiś cintyate. pāriśeṣyād anity'ākāreṇâîva.

asaṃkhyeyā-kṣayam

ity apratisaṃkhyā-nirodham ity arthaḥ. *aśaikṣasy' ānimittasya samādher*[4] *apratisaṃkhyā-nirodham ālambate. śāntataḥ* śānto 'yam iti. kathaṃ tasyâpratisaṃkhyā-nirodhaḥ. aśaikṣād ānimittāt samādher vyutthitasya tad-anantaraṃ ye s'āsravāḥ kṣaṇā atikrāmanti anye cânāsravāḥ. yadi te nôtpannāḥ syuḥ. aśaikṣā

[1] na praṇihitaḥ MSS. smon-pa med-paḥi. [2] an° MSS. but cf. 689^{25}. [3] ātm'ātmīy° MSS. bdag-gi ma-yin-no. [4] °dhir N, °mār C.

ānimitta-kṣaṇā utpannāḥ syuḥ. teṣāṃ s'āsravāṇām anyânāsravāṇāṃ côtpatti-kāle teṣām aśaikṣāṇām ānimitta-kṣaṇānām apratisaṃkhyā-nirodho labhyate. pratyaya-vaikalyāt. tam apratisaṃkhyā-nirodham ālambate śānt'ākāreṇa. anāsravasya pratisaṃkhyā-nirodhâbhāvāt. na pratisaṃkhyā-nirodham ālambate. kasmāt punar anāsravasya pratisaṃkhyā-nirodho nâsti. apratikūlatvāt. yad dhi pratikūlam[1] āryāṇāṃ. tat saṃyogasya visaṃyogāya yatas te yatante. visaṃyogaś ca pratisaṃkhyā-nirodhaḥ. ato 'nāsravasya na pratisaṃkhya-nirodhaḥ. kiṃ câśaikṣasy' ānimittasya samādheḥ[2] pratisaṃkhyā-nirodhâ[Tib. 351ª]bhāvāt. apratisaṃkhyā-nirodhasya ca tat-pratyarthika-bhūtatvāt. tat-protsāhanenâiva tad-vidūṣaṇam abhilaṣaṃs tad-apratisaṃkhyā-nirodham ev' ālambate. śatrûpagraheṇa hi loke māryôpaghātaḥ[3] kriyamāṇo dṛśyata iti. *na nirodha-praṇīta-niḥsaraṇ'ākārair* iti. [4]nirodhaḥ sādhāraṇāḥ. na nirodha iti.[4] tad-bhāvaḥ. tasmāt. *anityatā-nirodha-sādhāraṇatvād* ayam apratisaṃkhyā-nirodho na nirodh'ākāreṇ' ākāryate. anyathā hi śānt'ākāreṇa tad-viśiṣṭena n' ālambitaḥ syāt. nirodh'ākāreṇa hy anityatā-nirodhenâiva dūṣita evâsāv apratisaṃkhyā-nirodhaḥ syāt. tad-dūṣaṇena nâśaikṣa ānimitta-samādhi-dūṣitaḥ syād ity abhiprāyaḥ. na praṇīt'ākāreṇa. *avyākṛtatvād* apratisaṃkhyā-nirodhasya. kuśalaṃ hi praṇītaṃ nâvyākṛtam. ato na praṇīt'ākāreṇ' ālambate. *avisaṃyogāc câ*pratisaṃkhyā-nirodhasya. na niḥsaraṇ'ākāreṇa tam ālambate. saṃkleśa-viyogo hi saṃkleśa-niḥsaraṇam iṣyate. yasmān nâpratisaṃkhyā-nirodhena saṃsāra-niḥsaraṇaṃ bhavati. tathā hi saty apy apratisaṃkhyā-nirodhe keṣāṃcit kuśalâkuśalānāṃ dharmāṇāṃ taiḥ saṃprayukta eva tat-prāpty-avicchedāt. *ārya-mārga*-[Tib. 351ᵇ]*dveṣitvād* iti. kathaṃ dviṣati. śūnyat'ādibhir ākārais tad-vaimukhyāt.

akopyasyêti.

akopya-dharmaṇaḥ. tasya tīkṣṇêndriyatvāt tad-utpādane *sāmarthyam asti. nânyasyârhataḥ.* tebhyo dṛṣṭadharmasukhavihāratvād āsaṃg'āspada-bhūtebhyo[5] 'śaikṣebhyaḥ śūnyat'ādi-samādhibhyo vaimukhyârtham apara-samādhīn samāpadyante.

(27, 28) *vistara* iti. asti samādhi-bhāvanā āsevitā bhāvitā bahulī-kṛtā dṛṣṭa-dharma-sukhavihārāya vartate. asti samādhi-bhāvanā āsevitā bhāvitā bahulī-kṛtā divya-cakṣur-abhijñā-jñāna-darśanāya saṃvartate. asti samādhi-bhāvan' āsevitā bhāvitā bahulī-kṛtā prajñā-prabhedāya saṃvartate. asti samādhi-bhāvanā

[1] °lasya MSS. [2] °dhiḥ MSS. [3] māny° MSS. bsad-par bya-ba gsod-pa. [4]....[4] sic MSS. ḥdi ltar mi-rtag-pa ñid-kyi ḥgog-pa dań thun-moń yin-te. Qu. yasmāt anityatā-nirodha-sādhāraṇaḥ? [5] °gāsyad° MSS. gnas-su ḥgyur-ba.'

āsevitā bhāvitā bahulīkṛtā āsrava-kṣayāya saṃvartata iti sūtraṃ. tatr' āsevitā niṣevaṇa-bhāvanayā. bhāvitā vipakṣa-prahāṇatayā. bahulī-kṛtā vipakṣa-dūrī-karaṇatayā.

āha. divya-cakṣur-abhijñā-jñāna-darśanāya saṃvartata ity uktaṃ. na ca divya-cakṣur-abhijñā-samādhi-bhāvanā. atrôcyate. ayaṃ phale hetûpacāraḥ. yasya hetoḥ samādhi-bhāvanāyā divya-cakṣur-abhijñā-phalaṃ. tatra phale hetûpacāraḥ. jñāna-darśanāya samādhi-bhāvanêti. yeṣāṃ punar ayaṃ pakṣaḥ.

ṣaḍvidhā mukti-mārga-dhīr

iti[1] dhyāna-saṃgṛhītā eva mānasā vimukti-mārgāḥ ṣaḍ abhijñā iti. teṣām acodyam evâitat. teṣāṃ vimukti-mārgāṇāṃ samāhitatvāt. pūrvaka eva tu pakṣo Abhidharma-kośa-cintakānām ity avagantavyaṃ. divya-cakṣuḥ-śrotra-vijñānayor abhijñatvenâbhīṣṭatvāt. tad-ādikatvāt. *anyonyo*[2] *'pîti.* udāharaṇatva-rūpôktatvāt. *nâvaśyaṃ saṃparāya-sukha-vihārāyêti.* saṃparāyo 'nāgataṃ janma. tatra sukhavihāraḥ. tasmai nâvaśyam etat bhavati. kasmād ity āha. *parihīṇānāṃ*[3] prathama-dhyānāt. *ūrdhvôpapannānāṃ* dvitīy'ādiṣu. *parinirvṛtānāṃ ca. saṃparāya-sukhavihārasyâbhāvāt.*

jñāna-darśanāyêti

jñānāya darśanāya cêti samāsaḥ. tatra [Tib. 352ª] jñānaṃ mano-vijñāna-saṃprayuktā prajñā. amī bhavantaḥ sattvāḥ kāya-duścaritena samanvāgatā ity evam-ādi-vikalpād darśanaṃ cakṣur-vijñāna-saṃprayuktā prajñā avikalpikā. *traidhātukā anāsravā* iti. traidhātukā aśubh'ānāpāna-smṛty-araṇā-praṇidhi-jñāna-pratisaṃvid-abhijñā-vimokṣâbhibhv'āyatan'ādayaḥ. anāsravāḥ vimokṣa-sukha-vyutkrāntaka-samāpatty-āsravakṣayâbhijñā'dayaḥ. atra tu samādhi-saṃprayogāt prāyogikānāṃ [Tib. 352ᵇ] guṇānāṃ samādhi-bhāvanêty upacāraḥ. *prajñā-prabhedāyêti.* prajñā-viśeṣa-karṣāya. *ātmôpanāyikā kilâiṣā Bhagavato dharmôpadeśanêti.* ātmana upanāyikā ātmano deśikêty arthaḥ bodhisattvo hi karmânta-pratyavekṣaṇāya niṣkrānto jambu-mūle prathamaṃ dhyānam utpāditavān. bodhi-mūle ca devaputra-māraṃ bhaṃktvā prathame yāme divyaṃ cakṣur utpāditavān. tena divyena cakṣuṣā sattvāṃś cyuty-upapatti-saṃkaṭa-sthān abhivīkṣya tat-paritrāṇāya madhyame yāme dhyāna-vimokṣa-samāpattīḥ saṃmukhī-kṛtavān. te 'sya prāyogikā guṇāḥ prajñā-prabhedāya jāyante. tatas tṛtīye yāme caturthaṃ dhyānaṃ niśritya niyāmam avakramya yāvad vajrôpamena samādhinā [4]sarva-saṃyojana[4]-prahāṇaṃ kṛtavān iti. yasmāc cêtvam ātmôpanāyikā dharma-deśanā. ataś

[1] Kārikā VII, 47ᵃᵈ. [2] anyonya MSS. [3] parah° MSS. [4]....[4] sarvaṃ yoj° N, sarva-yoj° C. kun-tu sbyor-ba thams-cad.

caturtha eva.

vajrôpamo 'ntye yo dhyāna

iti.

(29–31) *apramāṇa-sattv'ālambanād* iti. apramāṇa-saṃjñā-karaṇe kāraṇam etat.

yathāsaṃkhyam iti. *vyāpāda-bahulānāṃ* tat-prahāṇāya maitrī. vihiṃsā-bahulānāṃ tat-prahāṇāya karuṇā. *arati-bahulānāṃ* tat-prahāṇāya *muditā*. *kāma-rāga-vyāpāda-bahulānāṃ* tat-prahāṇāyôpekṣêti. *kāma-rāga-pratipakṣatve ko viśeṣa* iti. kāma-[Tib. 353ª]rāga-bahulāt praticintā. *mātā-pitṛ-putra-jñāti-rāgasyôpekṣêti*. yathâîvâsaṃbaddhāḥ puruṣāḥ. evam evâîte ity upekṣêty abhiprāyaḥ. *tasya lobh'ākṛṣṭatvād* iti. yasmāl lobh'ākṛṣṭo vyāpādaḥ. tasmāl lobha-pratipakṣa-rūpatāṃ bhajata ity abhiprāyaḥ. *ubhaya-svabhāvāt tv asau yujyata* iti. alobha-svabhāvā câdveṣa-svabhāvā ca yujyata ity arthaḥ. kiṃ kāraṇaṃ. rāga-dveṣayoḥ pratipakṣatvāt. atas tu nâîko dharma ubhaya-svabhāva iti grahītavyaṃ. kiṃ tarhi. alobhâdveṣayor upekṣā-śabdo vartata iti. *sukhitā bata*[1] *sattvā* iti. saṃtv ity abhiprāyaḥ. *duḥkhitā bata sattvā* iti. duḥkhitā duḥkhād vimucyaṃtāṃ ity abhiprāyaḥ. tathā hi vyākhyāsyate. vyāpād'ādayaḥ kleśôpakleśā dūrī-kriyante. atas tat-pratipakṣatvam uktaṃ. katham iti darśayati. kāma-dhātu-bhūmikāni anāgamya-bhūmikāni ca maitry-ādīni trīṇi maulâpramāṇa-sadṛśāni vidyante. prayog'ālamban'ākāra-svabhāva-sādṛśyāt maulaiḥ sadṛśyāni bhavanti. tair apramāṇais tribhis tān kleśān viṣkaṃbhya prahāṇa-mārgaiḥ. maitrī vihiṃsā-bahulānāṃ tat-prahāṇāya. *mādhyasthyād* iti. apakṣapātivenâpy anunīto nâpi pratihata ity arthaḥ. *aśraddhatāṃ*[2] iti viśtaraḥ. *asukhavatāṃ sukham astîty adhimokṣāt kathaṃ na viparītatvaṃ bhavati. saṃtv ity abhiprāyād* iti. sukhitāḥ saṃtv ity abhiprāyāt. na viparītatvam ity abhiprāyaḥ. *āśayasyâviparītatvād vêti*. āśayaḥ kuśalā dharmāḥ sukhitā bata sattvā ity ete citta-caittāḥ sa-parivārāḥ. asy' āśayasyâviparītatvān na viparītatvaṃ [Tib. 353ᵇ] bhavati. kathaṃ punar āśayasyâviparītatvam ity āha. *adhimukti-saṃjñānād* iti. adhimukteḥ saṃjñānam adhimukti-saṃjñānaṃ. tasmāt. yasmāt tām adhinuktiṃ tathâîva saṃjāṇīte. ādhimokṣiko[3] 'yaṃ manaskāra iti paricchinatti. *akuśalatvam* iti. viparīta-grahaṇataḥ. *na. kuśalatvāt*. nâîtad evaṃ. kasmāt. kuśala-mūlatvāt. kathaṃ punaḥ kuśala-mūlam ity āha. *vyāpād'ādi-pratipakṣatvāt*. adveṣa-svabhāvatvāt maitrī vyāpāda-pratipakṣaḥ. duḥkhâpanayan'ākāratvāc ca karuṇā

[1] rtha N, rthaḥ C. kye-ma. [2] anuddh° C, advat° N. dad mi-ldan-pa-rnams-la. [3] adhimokṣiko N, adhimokṣako C.

duḥkhôpasaṃhār'ākārāyā vihiṃsāyāḥ pratipakṣo bhavati. muditā cârateḥ pratipakṣaḥ saumanasya-rūpatvāt. upekṣā ca mādhyasthyāt kāma-rāga-vyāpādayoḥ pratipakṣa iti. *tad-ālaṃbanānām* iti. kāmâvacara-sattv'ālaṃbanānām ity arthaḥ. *tad-bhājanena bhājana-gataṃ darśitam* iti. sthānena sthānīya-sattva-loko darśita ity arthaḥ. *samāhitâsamāhita-maula-prayoga-grahaṇād* iti. ṣaṭ-paṃca-daśa-bhūmikatvāt trayāṇām api kāraṇam ucyate sambhavataḥ. tatrâsamāhitaḥ kāma-dhātuḥ. prayogāḥ sāmantakānîti saṃbhavato yojyaṃ. ṣaṭ-bhūmika-vyavasthāne [1]'nāgamyaṃ sāmantakam apîṣyate[1] [Tib. 354ª]. sāmantakāny api prayoga-bhūtāni gṛhyante. [2]kiṃ maulānîti.[2] *maula-dhyāna-bhūmikatvād* iti. maula-śuddhaka-dhyāna-bhūmikatvād ity arthaḥ. na hi śuddhakair maula-dhyānaiḥ kleśāḥ prahīyanta ity uktaṃ [3]prāk. *adhimukti*[3]*-manaskāratvān* na taiḥ kleśāḥ prahīyante. tattva-manaskāreṇa hi kleśa-prahāṇaṃ. *sattv'ālambanatvāc ca* na taiḥ prahāṇaṃ. dharma-sāmānya-lakṣaṇa-manaskāreṇa hi kleśa-prahāṇam iti siddhântaḥ. kathaṃ tarhîty āha. *tat-prayogeṇa tv* iti vistaraḥ. maitry-ādi-prayogeṇa *vyāpād'ādi-viṣkaṃbhaṇāt. tat-pratipakṣatvam uktam* iti. vyāpād'ādi-pratipakṣatvam uktaṃ. viṣkambhaṇa-prahāṇāni tānîty arthaḥ. *prahīṇa-dūrīkaraṇāc cêti*. yasmād ānantarya-mārgair laukikair lokôttarair vā mārgair vyāpād'ādayaḥ kleśôpakleśā dūrī-kriyante. atas tat-pratipakṣatvam uktaṃ. katham iti darśayati. *kāma-dhātu-bhūmikāny anāgamya-bhūmikāni ca maitry-ādīni* trīṇi [Tib. 354ᵇ] maulâpramāṇa-sadṛśāni *saṃvidyante*. prayog'ālamban'ākāra-svabhāva-sādṛśyān maulaiḥ sadṛśāni bhavanti. *tair* apramāṇais tribhis *tān kleśān viṣkaṃbhya prahāṇa-mārgair* ānantarya-mārgaiḥ *prajahāti. balavat-pratyaya-lābhe 'pîti*. vyāpād'ādi-pratyaya-lābhe 'pi balavati sati taiḥ kleśair anādhṛṣyo bhavati. saṃmukhī-bhāvataḥ. *adhimātra* iti. mitra-pakśe. parama-mitre hi sukarā maitrī. *spharatîti*. vyāpnoti. *pūrva-puṇyâpuṇya-phala-saṃdarśanād* iti. pūrva-puṇya-phala-saṃdarśanāt samucchinna-kuśala-mūle 'pi pudgale śakyaṃ guṇa-grāhiṇā 'nena bhavituṃ puṇyam anena kṛtam āsīd yenâsya rūp'ādi-saṃpad iti. pratyekabuddhe ca doṣa-grāhiṇā nūnam anenâpuṇyaṃ kṛtam āsīd yenâsyâîvaṃ rūp'ādi-vaikalyam iti. *api eva duḥkhād vimucyerann* ity adhimucyamānaḥ ka-

[1]....[1] kāma-dhātur asamāhito pîṣyate N. Here follows in Tib.: gsal-ba ñid-kyis dṅos-gṣi daṅ ḥdra-baḥi phyir-ro. sa sṅa (? lṅa)-ma rnam-par bṣag-pa-la ni dṅos-gṣi-dag kho-na bzuṅ-ste. bsam-gtan khyad-par-can ni dṅos-gṣiḥi bsam-gtan daṅ-poḥi khyad-par yin-paḥi phyir-ro. sa bcu-pa rnam-par bṣag-pa-la ni mñan-par bṣag-pa ma-yin-pa ḥdod-paḥi khams kyaṅ yin-par ḥdod (paḥi khams kyaṅ yin-par ḥdod) la. Samscrit restoration would be: vyaktatvān maula-sādṛśyāt. pañca-bhūmika-vyavasthāne maulāny eva gṛhyante. dhyānântaraṃ maula-prathama-dhyāna-viśeṣatvāt. daśe-bhūmika-vyavasthāne kāma-dhātur asamāhito 'pîṣyate. [2]....[2] dṅos-gṣi-dag lta smos kyaṅ ci dgos=kim aṅga maulānîti. [3]....[3] prāg eva m° MSS. sṅar....mos-pa.

ruṇāyāṃ prayujyate. *apy evâbhipramoderann* ity adhimucyamāno muditāyām prayujyate. *muditayā na samanvāgata* iti. tṛtīya-caturthayoḥ saumanasyâbhāvāt.

(32–34) *aṣṭau vimokṣā*

iti. yathāsūtraṃ. katham. aṣṭau vimokṣāḥ. katame 'ṣṭau. *rūpī rūpāṇi paśyatîty ayaṃ prathamo vimokṣaḥ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi* [Tib. 355ª] *paśyatîty ayaṃ dvitīyo vimokṣaḥ. śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvôpasampadya viharatîty ayaṃ tṛtīyo vimokṣaḥ.* sarvaśo rūpa-saṃjñānāṃ samatikramāt pratigha-saṃjñānām astaṃgamāt nānātva-saṃjñānām amanasikārād anantam ākāśam anantam ākāśam ity ākāś'ānanty'āyatanam upasaṃpadya viharati. tad-yathā devā ākāś'ānanty'āyatanôpagāḥ. ayam caturtho vimokṣaḥ. punar aparaṃ sarvaśa ākāś'ānanty'āyatanaṃ samatikramyânaṃtaṃ vijñānam anaṃtaṃ vijñānam iti vijñān'ānanty'āyatanam upasaṃpadya viharati. tad-yathā devā vijñān'ānaṃty'āyatanôpagāḥ. ayaṃ paṃcamo vimokṣaḥ. punar aparaṃ sarvaśo vijñān'ānaṃty'āyatanaṃ samatikramya nâsti kiṃcid ity ākiṃcany'āyatanam upasaṃpadya viharati. tad-yathā devā ākiṃcany'āyatanôpagāḥ. ayaṃ ṣaṣṭho vimokṣaḥ. punar aparaṃ sarvaśa ākiṃcany'āyatanaṃ samatikramya naivasaṃjñānâsaṃjñ'āyatanam upasaṃpadya viharati. tad-yathā devā naivasaṃjñānâsaṃjñ'āyatanôpagāḥ. ayaṃ saptamo vimokṣaḥ. punar aparaṃ sarvaśo nâivasaṃjñānâsaṃjñ'āyatanaṃ samatikramya saṃjñā-vedita-nirodhaṃ kāyena sākṣātkṛtvô[Tib. 355ᵇ]pasaṃpadya viharati. ayam aṣṭamo vimokṣa iti. rūpī rūpāṇîti. sv'ātmani rūpāṇi vibhāvya bahir api rūpāṇi paśyati. vinīlak'ādy-ālambanatvāt. *aśubhāvan nayo veditavya* iti. adhi-rāgasya varṇa-rāg'ādi-pratipakṣam ārabhya saṃbhavato vistareṇa yojyaṃ.

alobhā[1] daśa-bhūḥ kāma-dṛśy'ālambā nṛ-jā 'śubhêti.[2]

yathāsaṃkhyam iti. *kāmâvacarasya varṇa-rāgasya pratipakṣeṇa* prathama-dhyāna-bhūmiko vimokṣaḥ. *prathama-dhyāna-bhūmikasyâpi varṇa-rāga-pratipakṣeṇa* dvitīya-dhyāna-bhūmiko vimokṣaḥ. etau ca dvau punar dūrī-bhāva-pratipakṣau veditavyau.

āha. dvitīy'ādi-dhyāneṣu varṇa-rāgo nâstîti kathaṃ gamyate. cakṣur-vijñānâbhāvāt. yo hi yasmād viṣayād viraktaḥ. niyatam asau tad-grāhakād api vijñānād viraktaḥ. dvitīy'ādiṣu ca dhyāneṣu cakṣur-vijñān'ādi nâstîti. ato varṇa-vītarāgās ta iti siddhaṃ.

śubhā 'rūpyā

iti śuddhakânāsravāḥ.

[1] °bho MSS. [2] Kārikā VI, 12ᵃᵇᶜ.

anyadā 'py asamāhitāḥ saṃtîti. ārūpyeṣu vipāka-jāṃś citta-caittān abhisaṃdhāyôcyate. [Tib. 356ª] pūrvasmiṃs tu pakṣe maraṇa-bhavâvasthāyām evâsamāhitā ārūpyā iti darśayati. *sāmantaka-vimukta-mārgā api vimokṣ'ākhyāṃ labhanta* iti. kim aṃga maulā ity api-śabdârthaḥ. *n' ānantarya-mārya* iti vistaraḥ. yasmād *adhara-bhūmi-vaimukhyād vimokṣā ity ucyante.* tasmād ānantarya-mārgā na vimokṣ'ākhyāṃ labhante. adhar'ālambanatvāt. vimukti-mārgās tu labhante. ūrdhv'ālambanatvāt.

nirodhas tu samāpattiḥ.

aṣṭama iti vākya-śeṣaḥ. *saṃjñā-vedita-vaimukhyād* iti. saṃjñā-vaimukhyād vedita-vaimukhyāc ca vimokṣaḥ. *sarva-saṃskṛtād vā* vaimukhyād vimokṣaḥ.

samāpatty-āvaraṇa-vimokṣaṇād vimokṣa iti. samāpatty-āvaraṇa-vimokṣa-vaimukhyād vimokṣa iti. tatra samāpatty-āvaraṇaṃ yasminn āvaraṇe cittâkarmaṇyatā traidhātuka-vīta-rāgā api saṃtaḥ prathamam api maulaṃ dhyānaṃ nôtpādayanti.

yathāyogam iti. dvayor vinīlak'ādy-*amanojñaṃ* rūpaṃ ālambanaṃ. tṛtīyasya *manojñam* ālambanam iti. *tad-dhetu-nirodhau*[1] *cê*ti. tasya duḥkhasya [Tib. 356ᵇ] samudaya-nirodhau. *sarvaś cânvaya-jñāna-pakṣa* iti. ūrdhvâdhaḥ svabhūmika ity arthaḥ. *apratisaṃkhyā-nirodhaś cê*ti. apratisaṃkhyā-nirodhaś c' ārūpya-vimokṣāṇāṃ ālambanam iti vaktavyaṃ.

ye tv arūpiṇas
te 'nvaya-jñāna-pakṣôrdhva-sva-bhū-duḥkh'ādi-gocarā

ity atra-vacanāt.

āha. katamaḥ punar apratisaṃkhyā-nirodhas teṣām ālambanam. atrôcyate. aśaikṣasy' ānimittasya samādher apratisaṃkhyā-nirodham ālambante. ete hy ārūpyā vimokṣā ānimitt'ānimitta-samādhi-svabhāvāḥ sambhavanti. te ca sapta sāmantakāni hitvā 'nyāsv ekādaśasu bhūmiṣu kāma-dhātāv anāgamye dhyānântareṣu dhyān'ārūpyeṣu câṣṭāsv iti. sôpasaṃkhyānaṃ śāstram iti śāstra-lakṣaṇaṃ darśitaṃ bhavati. *ākāśaṃ cânkasyê*ti.[2] vaktavyaṃ ākāś'ānaṃty'āyatana-vimokṣasy' ālambanaṃ. *dvitīya-dhyāna-bhūmika-varṇa-rāgâbhāvād* iti. dvitīya-dhyāna-bhūmikasya varṇa-rāga-pratipakṣayitavyasyâbhāvād ity arthaḥ. tad-abhāvaḥ kāyika-vijñānâbhāvāt. *sukha-maṇḍêñjitatvāc ca.* sukhasya maṇḍaḥ. sarva-sukhasyôparistham sukham ity arthaḥ. tenêñjitatvāt kampitatvāt. na tṛtīye dhyāne vimokṣo vyavasthāpyate.

[Tib. 357ª] yadi tṛtīya-dhyāna-bhūmiko varṇa-rāgo nâsti. kasmāc chubhaṃ

[1] vir° MSS. ḥgog-pa-dag. [2] vânk° C, vânkalpeti N. yaṅ gcig.

vimokṣam utpādayatîti. ata āha *aśubhayā līnāṃ saṃtatiṃ pramodayituṃ jijñāsanârthaṃ vêti. vimokṣ'ādīnām* iti.[1] ādi-śabdenâbhibhv'āyatan'ādy-upagrahaḥ. *kleśa-dūrī-karaṇârthaṃ.* vimokṣ'ādīnaṃ dūrī-bhāva-pratipakṣatvāt. *samāpatti-vaśitvârthaṃ ca.* tac ca samāpatti-vaśitvam *araṇ'ādi-guṇâbhinirhārāya bhavati. āryāyāś ca rddheḥ.* kiṃ. abhinirhārāyêti prakṛtaṃ. *sā punar yayā vastu-pariṇāmâdhiṣṭhān'āyur-utsarg'ādīnî*ti. tatra vastu-pariṇāmaṃ. yad vastu yathā 'dhimucyate. tathâîva tad bhavati. yathā suvarṇasya mṛt-karaṇaṃ. tathā 'dhimokṣād adhiṣṭhānaṃ sthirasya vastunaḥ. imaṃ[2] tu kālam avatiṣṭhatām iti tath' āyuṣā utsargaḥ. ādi-śabdena Sumeroḥ paramâṇau praveśa ity evam anyac ca sūtre draṣṭavyaṃ.

kasmāt tṛtīyâṣṭamayor eva sākṣāt-karaṇam uktaṃ. nânyeṣām iti. kathaṃ tṛtīyasya sākṣāt-karaṇam uktaṃ. śubhaṃ vimokṣaṃ kāyena sākṣāt-kṛtvôpasaṃpadya viharatîti. aṣṭamasyâpi. saṃjñā-vedita-nirodhaṃ [Tib. 357^{b}] kāyena sākṣāt-kṛtvôpasaṃpadya viharatîti. atra sākṣāt-kṛtvêti pratyakṣī-kṛtvêty arthaḥ. upasaṃpadya viharatîti tāṃ samāpadya samāpattiṃ[3] viharatîty arthaḥ. atrôcyate. prathama-dvitīyābhyāṃ vimokṣābhyāṃ tṛtīyasya vimokṣasya *prādhānyāt.* rūpi-vimokṣ'āvaraṇa-sākalya-prahāṇād āśraya-parivṛttitas tṛtīyasya sākṣāt-karaṇam uktam. evam aṣṭamasyâpi prādhānyāt. ārūpya-vimokṣ'āvaraṇa-sākalya-prahāṇād āśraya-parivṛttitaḥ sākṣāt-karaṇam uktaṃ. *dhātu-bhūmi-paryantâvasthitatvāc cê*ti. caturthaṃ dhyānaṃ rūpa-dhātu-bhūmi-paryaṃtâvasthitaṃ. bhavâgram apy ārūpya-dhātu-bhūmi-paryantâvasthitaṃ.

(35) *evam adhimātrāṇî*ti. adhyātmaṃ rūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇi suvarṇa-durvarṇānîti vistaraḥ yāvad idaṃ dvitīyam abhibhv'āyatanam. *adhyātmam arūpa-saṃjñī* [4]*evām vê*ti.[4] katham. adhyātmam arūpa-saṃjñī bahirdhā rūpaṇi paśyati parīttāni suvarṇa-durvarṇānîti pūrvavad yāvad idam tṛtīyam abhibhv'āyatanaṃ. tathā adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati adhimātrāṇi suvarṇa-durvarṇānîti pūrvavad yāvad idaṃ tṛtīyam abhibhv'āyatanaṃ. tathā adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇi suvarṇa-durvarṇānîti pūrvavat yāvād idaṃ caturtham abhibhv'āyatanam ity *etāni catvārî*ti. *arūpa-saṃjñy eva punar nīla-*[Tib. 358^{a}]*pīta-lohitâvadātāni paśyatî*ti. katham. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati nīlāni nīla-varṇāni nīla-nidarśanāni nīla-nirbhāsāni. tad-yathā umakā-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ nīlaṃ nīla-varṇaṃ nīla-nidarśanaṃ nīla-nirbhāsaṃ tāni khalu rūpāṇy abhibhūya jānāty abhibhūya paśyati. evaṃ-saṃjñī ca bhavatîdaṃ paṃcamaṃ abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati pītāni pīta-varṇāni pīta-nidarśanāni pīta-nirbhāsāni. tad-yathā karṇikāra-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ pītam iti vistaraḥ. idaṃ ṣaṣṭham abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati lohitāni lohita-varṇāni lohita-nidarśnāni lohita-nirbhāsāni. tad-yathā baṃdhūka-puṣpaṃ saṃpannaṃ Vārāṇaseyaṃ vā vastraṃ lohitam iti vistaraḥ. idaṃ saptamam abhibhv'āyatanaṃ. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyati avadātāny avadāta-varṇāni avadāta-nidarśanāni avadāta-nirbhāsāni. tad-yathā uśanas[1]-tārakā saṃpannaṃ vā Vārāṇaseyam vastram avadātam [Tib. 358^{b}] iti vistaraḥ. idam aṣṭamam abhibhv'āyatanam iti. mūrdhakāni catvārîmāni catvārîty *aṣṭau bhavanti.*

dvayam ādya-vimokṣavad

iti. yathā rūpī rūpāṇi paśyatîti prathamo vimokṣaḥ. ātma-gataṃ rūpaṃ paśyan bahir-gataṃ rūpaṃ paśyati. evam ādye abhibhv'āyatane. tayor hy ekam ātma-gataṃ rūpaṃ paśyan bahir-gataṃ paśyati. tathā hy etat paṭhyate. adhyātmaṃ rūpa-saṃjñī bahirdhā rūpāṇi paśyati parīttānîti vistaraḥ. dvitīyam api tathâîva. ayaṃ[2] tu viśeṣo bahirdhā rūpāṇi paśyaty adhimātrāṇîti. kiṃ ca yathā prathamo vimokṣaḥ prathama-dhyāna-bhūmikaḥ kāmâvacara-varṇa-rāga-pratipakṣaḥ kāmâvacara-rūp'āyatan'ālambanaś ca. tathême prathame abhibhv'āyatane veditavye.

dve dvitīyavad

iti. yathā 'dhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyatîty evaṃ-lakṣaṇo dvitīyo vimokṣaḥ. evaṃ-lakṣaṇe evaṃ[3] tṛtīya-caturthe abhibhv'āyatane. te api hy evaṃ paṭhyete. adhyātmam arūpa-saṃjñībahirdhā rūpāṇi paśyati parīttānîti tṛtīyaḥ paṭhyate. adhyātmam arūpa-saṃjñī bahirdhā rūpāṇi paśyaty adhimātrāṇîti caturthaḥ paṭhyate. kiṃ ca yathā dvitīyo vimokṣaḥ dvitīya-dhyāna-bhūmikaḥ prathama-dhyāna-bhūmika-varṇa-rāga-[Tib. 359^{a}]pratipakṣaḥ kāmâvacara-rūp'ālaṃbanaś ca. tathā tṛtīyaṃ caturthaṃ câbhibhv'āyatanaṃ.

anyāni punaḥ śubha-vimokṣavad

iti. yathā śubho vimokṣaś caturtha-dhyāna-bhūmikaḥ kāmâvacara-manojña-rūp'āyatan'ālambanaś ca. tathā nīla-pīta-lohitâvadātâbhibhv'āyatanāni. kevalaṃ tv iha varṇa-catuṣṭayaṃ[4] vibhajya gṛhyate. śubhasya ca vimokṣasyâlobhaḥ svabhāvaḥ. evam eṣām api. yathā 'yaṃ śubho vimokṣaḥ sa-parivāra-grahaṇāt paṃca-skaṃdha-svabhāvaḥ. tathâîva tāny apîty avagantavyaṃ. *tair vimokṣa-*

[1] utpādayantîti MSS. [2] iyaṃ MSS. [3] °ttīṃ MSS. [4]....[4] navameceti MSS. de kho-na bṣin-du.

[1] °nanas MSS. [2] yat C, yaṃ N. ḥdi. [3] om. Tib. [4] °tuṣka N.

mātram iti. n' ālambanâbhibhavanaṃ. kathaṃ câbhibhv'āyatanair ālaṃbanâbhibhavanam ity ata āha. *yathêṣṭam adhimokṣād* iti. yathêṣṭaṃ tair nīla-pīt'ādy-adhimokṣāt. kṣaṇena nīlaṃ kṣaṇena pītam ity-ādi. amanojñasya vā vinīlak'āder manojñâdhimokṣāt. *kleśânutpādāc cêti*. śubhato 'pi ca sāṃkleśikaṃ vastv ākārayataḥ kleśânutpattes tair abhibhv'āyatanair ālaṃbanâbhibhavanaṃ bhavati.

(36) *nirantara-kṛtsna-spharaṇād* iti. nirantaraṃ kṛtsnānāṃ pṛthivy-ādīnāṃ spharaṇād vyāpanāt tasmāt kṛtsn'āyatanānî[Tib. 359ᵇ]ty ucyante. *kāmâvacaraṃ rūp'āyatanam* iti.

pṛthivī varṇa-saṃsthānam ucyate loka-saṃjñayā
āpas tejaś ca vāyuś ca dhātur eva tathā 'pi cêti[1]

vacanāt.

vāyau spraṣṭavy'āyatanam ity eka iti. ye vāyau rūp'āyatanaṃ nêcchanti. ta āhuḥ. vāyau spraṣṭavy'āyatnam ālambanam iti. *vimokṣa-prāveśikānîti*. praveśā eva prāveśikāni. iti svârtha-vṛddhi-vidhānāt. praveśe bhavāni vā. *uttarôttara-viśiṣṭatvād* iti. yasmād vimokṣebhya uttarāṇy abhibhv'āyatanāni viśiṣṭāni. abhibhv'āyatanebhya uttarāṇi kṛtsn'āyatanāni viśiṣṭānîti. tad uktaṃ bhavati. vimokṣān utpādyâbhibhv'āyatanāny utpādayati. abhibhv'āyatanāny utpādya kṛtsn'āyatanāny utpādayatîti. *sthāpayitvā nirodha-vimokṣam* iti. tasyâikânten' ārya-saṃtānikatvāt.

(37) *ucitânucitatvād* iti. ucitāni vairāgya-lābhikāni. anucitāni prāyogikāni.

śeṣam

iti vistaraḥ. kiṃ punaḥ śeṣaṃ. prathamās trayo vimokṣāḥ abhibhv'āyatanāny aṣṭau. kṛtsn'āyatanāny aṣṭau. etan *manuṣy'āśrayam eva*. kiṃ kāraṇam. *upadeśa-sāmarthyenôtpādanāt*. anyatra dev'ādiṣûpadeśâbhāvāt.

(38) *kathaṃ* [Tib. 360ᵃ] *rūp'ārūpya-dhātvor ārūpya-dhyāna-viśeṣôtpādanam* iti. ārūpya-dhātau rūpa-dhātau vā yasyāṃ bhūmāv upapannaḥ. tad-ūrdhvaṃ yad ārūpyaṃ [2]dhyānaṃ ca. tat tato[2] viśiṣyate ity ārūpya-dhyāna-viśeṣaḥ. tasy' ārūpya-dhyāna-viśeṣaya katham upadeśam antareṇa bhavatîti. yataḥ śeṣaṃ manuṣy'āśrayam eva. upadeśa-sāmarthyenôtpādanād ity uktam. ato 'nena saṃbandhena pṛṣṭaṃ. kathaṃ rūp'ārūpya-dhātvor iti vistaraḥ. *hetu-balāc c' āsannâbhīkṣṇâbhyāsād* iti. āsannâbhyāsād abhīkṣṇâbhyāsāc ca. kathaṃ kṛtvā. kaścid ārūpya-samāpattiṃ samāpadya tataś ca parihāyânantaram eva rūpa-dhātāv upapadyate. ārūpya-samāpatti-lakṣaṇasya sabhāga-hetor balīyastvāt tasya rūpa-dhātāv ārūpya-samāpattir utpatsyate. abhīkṣṇâbhyāsād api. yadi kaścid ārūpya-

[1] Kārikā I, 13. [2]....[2] °na-svātaṃtryato MSS. de ni de-bas.

saṃāpattim abhīkṣṇaṃ samāpadya tataś ca parihāya rūpa'-dhātāv upapadyate. tasy' ārūpya-samāpatti-lakṣaṇasya sabhāga-hetor balīyastvād rūpa-dhātāv ārūpya-samāpattir utpadyate. evaṃ vijñān'ānanty'āyatana-samāpatter [Tib. 360ᵇ] api[2] parihīṇasy' ākāś'ānanty'āyatanôpapannasya tathâiva tat-samāpattīnām utpādanaṃ. evaṃ tad-ūrdhvôpapannasya. *karma-balāc ca*. rūpa-dhātāv upapannasya *apara-paryāya-vedanīyasya karmaṇaḥ pratyupasthita-vipākatvāt*. tat-vairāgyânukūlī saṃtatir avatiṣṭhate. *na hy adhastād a-vīta-rāgeṇôdhvam* ārūpya-dhātau *śakyam upapattum* iti. evam ārūpyeṣv ākāś'ānanty'āyatanôpapannasya karma-balāt. ūrdhva-bhūmikasya vijñān'ānanty'āyatana-bhūmikasyâparaparyāya-vedanīyasya karmaṇaḥ pratyupasthita-vipākatvāt. tad-vairāgyânukūlā saṃtatir avatiṣṭhate. na hy adhastād a-vīta-rāgeṇôrdhvaṃ śakyam upapattum iti. *etābhyāṃ ca hetu-karma-balābhyāṃ*. kathaṃ pratham'ādiṣu dhyāneṣu dvitīy'ādi-dhyānôtpādanaṃ. hetu-balāc c' āsannâbhīkṣṇâbhyāsāt. karma-balāc côrdhva-bhūmikasyêti vistareṇa yojyaṃ. *dharmatayā 'pi cêti*. kathaṃ dharmatā nāma. kecit tāvat Sautrāntikā āhuḥ. eṣām eva dharmāṇām udbhūta-vṛttīnāṃ pūrva-dhyāna-vāsan'ādhipatyāt[3] tad-utpattāv upadeśam antareṇa dhyānôtpattāv ānuguṇyaṃ[4] dharmatā prakṛtiḥ svabhāva ity arthaḥ. Vaibhāṣikā api kecid āhuḥ. paurvajānmanikāt[5] sabhāga-hetoḥ niṣyanda-phalaṃ dhyānôtpādanaṃ. tad-upadeśam antareṇânyato dharmatêti. [Tib. 361ᵃ] *kuśalānāṃ dharmāṇām udbhūta-vṛttitvād* iti. tatra saṃvartanī-kāle kuśalānāṃ karma-pathānām ity arthaḥ. vṛttis teṣām eva dharmāṇāṃ yat kāritram. udbhūtā utkṛṣṭā[6] vṛttir eṣām ity udbhūta-vṛttayaḥ. tad-bhāvaḥ. tasmāt. etad uktaṃ bhavati. teṣāṃ kuśalānāṃ prakarṣeṇ' ātma-lābhāt tad-utpatty-ānuguṇyen' ātma-lābhāt tad-upadeśam antareṇânyataḥ pūrva-dhyāna-vāsanāyāṃ satyāṃ dhyānôtpattir iti.

(39) *ima īdṛśā dharmāṇāṃ prakārā* iti. s'āsravânāsravāṇāṃ dharmāṇāṃ dhātu-bhūmy-ālaṃban'ākār'ādi-prakārā yathāyogam ity arthaḥ.

dhātāras tasya vaktāraḥ pratipattāra eva cêti.

tasy' Āgamâdhigam'ātmakasya sad-dharmasya yathāsaṃkhyam Āgamasya ye vaktāraḥ. te 'sya dhātāraḥ. adhigamasya ca ye pratipattāraḥ. te 'sya dhātāra iti. *adhigamasyâivam* iti. *varṣa-sahasram avasthānam* iti. *Āgamasya tu bhūyāṃsaṃ kālam* iti. varṣa-sahasrād ūrdhvam apîty arthaḥ. eṣa eva pakṣo yukta iti paśyāmaḥ.

(40) *yo 'yam* iti vistaraḥ. yo 'yam *ih*Âbhidharma-kośa-lakṣaṇe *'bhidharma*

[1] om. MSS. supplied from Tib. gzugs-kyi. [2] iha MSS. yaṅ. [3] °pattyāt MSS. [4] °āntag° C, āṃtag° N. [5] rvajāgarikāt MSS. tshe-rabs sṅa-ma. [6] ughṛṣṭa MSS.

uktaḥ. kim. eṣa eva śāstro[1] 'bhidharmo Jñānaprasthān'ādi-lakṣaṇo deśitaḥ ata idam ucyate.

Kāśmīra-Vaibhāṣika-nīti-siddha

iti vistaraḥ. Kaśmīre [Tib. 361[b]] bhavāḥ Kāśmīrāḥ. Vibhāṣayā dīvyanti Vaibhāṣikā iti vyākhyātam etat. santi Kâśmīrā na Vaibhāṣikāḥ. ye Vinaya-vid-[2]ādayaḥ Sautrāntikā Bhadant'ādayaḥ. santi Vaibhāṣikā na Kāśmīrāḥ. ye bahirdeśakā Vaibhāṣikā ity ubhaya-viśeṣaṇam. *teṣāṃ nītyā* yaḥ siddho *'bhidharmaḥ. sa prāyeṇêha*[3] *mayā desitaḥ*. arthād uktaṃ bhavati. anya-nīti-siddho 'pi deśita iti.

yad durgṛhītaṃ[4]

Kāśmīra-Vaibhāṣika-nayenânya-nayena vā.

tad iha

vacane

'smad-āgo

'smad-aparādhaḥ. kiṃ kāraṇam ity āha.

sad-dharma-nītau munayaḥ pramāṇam

iti. *sad-dharmasy'* Āgamâdhigama-lakṣaṇasya *nītau* varṇane munayo *buddhā bhagavanto buddha-putrāś c'* ārya-Śāradvatīputr'ādayaḥ *pramāṇaṃ* sarv'ākāra-sarva-dharmâvabodhe āptā ity arthaḥ.

(41-43) *nimīlite Śāstari loka-cakṣuṣîti*.[5]

parinirvṛte Bhagavati lokasya cakṣur-bhūte mārgâmārga-saṃdarśake. anenândhabhūtatāṃ lokasya darśayati.

kṣayaṃ gate sākṣi-jane ca bhūyasêti.

sākṣād-draṣṭari sākṣī mārgâmārga-jño Bhagavān iti yo 'dhigata-tattvo Bhagavataḥ sākṣi-janaḥ sahāya-bhūtaḥ. tasmin parinirvāṇe kṣīṇe. [Tib. 362[a]] avidyā'ndhen=

âdṛṣṭa-tattvair niravagrahair

niraṃkuśaiḥ

svayaṃ

dṛṣṭikatayā

ku-tark'=

āpannair bhavadhir Bhagavataḥ

śāsanaṃ

granthataś cârthataś c'

[1] °strā MSS. [2] citt MSS. śes-pa. [3] °ṇede N, °ṇâivaṃ C. ḥdir. [4] udg° MSS. ñes-par zin-pa. [5] om. MSS. suplied fram Tib. ṣes bya-ba.

ākulaṃ kṛtaṃ.

gate hi śāṃtiṃ paramāṃ svayaṃ-bhuvi

ity-ādi pūrva-ślokôktasyârthasya hetu-rūpo 'yaṃ dvitīyaḥ śloka upanyasyate. Buddha-Buddhaputreṣu hi

parinirvṛteṣv

anāthe jagati

śāsanântardhāna-hetubhiḥ. dṛṣṭy-ādibhir

malair

doṣair

niraṃkuśaiḥ svairaṃ

yathêccham

iha

loke.

adya

saṃprati

caryate.

bhāva-sādhanam etat. tataś ca

evaṃ kaṇṭha-gataṃ prāṇaṃ

kaṇṭha-gata-prāṇam ivêty arthaḥ. tad

viditvā bala-kālaṃ ca malānāṃ

doṣāṇāṃ viditvā

na pramādyaṃ mumukṣubhir

iti bhāva-sādhanam iti[1].

[1] Tib. adds here: chos mṅon mdsod-kyi ḥgrel-bśad don gsal-ba ṣes bya-ba slob-dpon rgyal-poḥi sras grags-paḥi gṣes-gñen-gyis mdsad-pa-las sñoms-par ḥjug-pa bstan-pa ṣes bya-ba-ste mdsod-kyi gnas brgyad-paho = ācārya-rāja-putra-Yaśomitra-kṛtau sphuṭârthāyāṃ nāma Abhidharmakośa-vyākhyāyāṃ samāpatti-nirdeśo nāmâṣṭamaṃ kośa-sthānam.

IX

(Pudgala-viniścayaḥ)

*kiṃ khalv ato 'nyatra mokṣo nâstî*ti.

na pramādyaṃ mumukṣubhir

iti vacanād ayam eva mokṣôpāyaḥ. nâsty ato 'nyo mokṣôpāyaḥ. tad atra moktukāmaiḥ pramādo na kartavya ity arthād uktam Ācāryeṇa. codakaḥ pṛcchati. *kiṃ khalv ata* iti vistaraḥ. atrôcyate. *nâstî*ti. *kiṃ kāraṇam* ity āha. *vitath'ātma-dṛṣṭi-niviṣṭatvād* iti. vitathāyām ātma-dṛṣṭau niviṣṭāḥ ku-tīrthyā vitath'ātma-[Tib. 362^{b}]dṛṣṭi-niviṣṭāḥ. tad-bhāvaḥ. tasmāt. nâsty anyatra mokṣa iti. Stotra-kāreṇâpy eṣo 'rtha uktaḥ.

sâhaṃkāre manasi na śamaṃ yāti janma-prabandho
nâhaṃkāraś calati hṛdayād ātma-dṛṣṭau ca satyām.
anyaḥ śāstā jagati ca yato nâsti nairātmya-vādī
nânyas tasmād upaśama-vidhes tvan-matād asti mārga

iti. sādhanaṃ câtra. nâsti Kapilôlūk'ādīnāṃ mokṣaḥ. vitath'ātma-dṛṣṭi-niviṣṭatvāt. adṛṣṭa-tattva-puruṣavat. ātma-grāha-prabhavāś ca kleśāḥ iti yathôktaṃ. yāni vā punar ihâikatyānāṃ śramaṇa-brāhmaṇānāṃ pṛthag loke dṛṣṭi-gatāni satkāya-dṛṣṭi-mūlakāni tānîti vistaraḥ. ātma-dṛṣṭau ca satyām ātma-sneh'ādayaḥ kleśāḥ pravartante. *skaṃdha-saṃtāna evêdam ātmâbhidhānam* iti. ātmêty abhidhānam ātma-prajñaptir ity arthaḥ. *nânyasminn abhidheye* skaṃdha-saṃtāna-vyatirikte kalpita ity arthaḥ. kasmād evam ity āha. *pratyakṣânumānâbhāvād* iti. pratyakṣasyânumānasya câbhāvān na tasyâstitvam ity abhiprāyaḥ. Āgamasyânumānântar-bhāvād a-pṛthag-vacanaṃ. *teṣāṃ pratyakṣam upalabdhir* iti. [Tib. 363^{a}] pratyakṣam ity upalabdhi-viśeṣaṇaṃ. pratyakṣaṃ tad-upalabdhiḥ pratyakṣata upalabdhir ity arthaḥ. atha vā pratyakṣaṃ pramāṇam upalabdhir upalabhyate 'nayêty upalabdhiḥ. *asaty aṃtarāya* iti. asaty upalabdhi-vighne 'tisaṃnikarṣâtiviprakarṣ'ādike[1] teṣāṃ. *ṣaṇṇāṃ viṣayāṇām* iti. rūpa-śabda-gandha-rasa-

[1] 'tisaṃnikarṣâbhivighnakarṣ'ād° MSS. ha-caṅ ñe-ba daṅ ha-caṅ riṅ-ba.

spraṣṭavy'āyatanānāṃ dharm'āyatanasya ca vedan'ādi-lakṣaṇasya yogi-viṣayasya c' Āgama-vikalpâtîtasyêti. *manasaś ca.* kiṃ. pratyakṣam upalabdhiḥ. samanantara-niruddhaṃ hi mano 'nantarôtpannena mano-vijñānena vijñāyate. raktaṃ vā dviṣṭaṃ vā sukha-saṃprayuktaṃ vā duḥkha-saṃprayuktaṃ vā ity evam-ādi sva-saṃvedyatayêty apare. tad etad dvividhaṃ pratyakṣaṃ grāhya-gataṃ grāhaka-gataṃ cêti. *anumānaṃ cêti* vistaraḥ. yatra pratyakṣasyâpravṛttiḥ. tatrânumānatas tad-upalabdhiḥ. *tad-yathā paṃcānām iṃdriyāṇām* iti. cakṣur-iṃdriy'ādīnāṃ. *sati kāraṇe* kṣetrôdak'ādike. *kāraṇântarasya* bīja-lakṣaṇasya*âbhāve kāryasya*aṃkur'ākhyasya*âbhāvo dṛṣṭaḥ. bhāve ca* tasya bījasya *punar-bhavo* 'ṃkurasya *dṛṣṭaḥ. tad-yathā 'ṃkurasyêti* dṛṣṭâṃtôpanyāsaḥ. evaṃ dṛṣṭântam upanyasya dārṣṭāṃtikam upadarśayann āha. *saty eva v' ābhāsa-prāpta* iti vistaraḥ. vidyamāna eva saṃmukhī-prāpte *viṣaye* rūp'ādike manaskāre ca taj-je kāraṇe. viṣaya-grāhaṇasya cakṣur-ādi-vijñānasyâbhāvo dṛṣṭaḥ. punaś ca bhāvaḥ. keṣām iti [Tib. 363ᵇ] yathāsaṃkhyaṃ darśayati. *andha-badhir'ādīnām* abhāvaḥ. *anandhâbadhir'ādīnaṃ* ca bhāva iti. ādi-śabdenôpahatânupahata-ghrāṇêndriy'ādīnāṃ grahaṇam. atas tatrâpi kāraṇâṃtarasya kasyâpi anirbhinna[1]-rūpasyâbhāvo bhāvaś ca yathāsaṃkhyam eva niścīyate. kiṃ punas tad ity āha. *yac ca tat kāraṇântaram apekṣyate. tad indriyaṃ.* cakṣur-ādikam ity abhiprāyaḥ. sādhanaṃ câtra. kāraṇântara-sahitaḥ sva-kārya-janakaḥ. paṃca-vijñāna-kāya-janaka-sammato viṣaya-manaskāra-lakṣaṇo bhāvaḥ. kadācid eva sva-kārya-nirvartakatvāt. kadācid[2] eva sva-kārya-nirvartakaṃ tat kāraṇâṃtara-sahita-sva-kārya-janakaṃ. tad-yathā 'ṃkura-janakaṃ kṣetrôdakaṃ. bīja-lakṣaṇa-kāraṇântara-sahita-sva-kāryântara-janakaṃ hi kṣetrôdakaṃ kadācid eva sva-kārya-nirvartakaṃ. bīja-sadbhāvâvasthāyām aṃkura-nirvartakatvāt. bījâsadbhāvâvasthāyāṃ ca sva-kāryâjanakatvāt. tathā ca sa viṣaya-manaskāra-lakṣaṇo bhāvaḥ. sa hy anaṃdhâbadhir'ādy-avasthāyāṃ tasya paṃca-vijñāna-kāya-lakṣaṇasya sva-kāryasya janako bhavati. andha-badhir'ādy-avasthāyāṃ câjanakaḥ. tasmād asau kāraṇântara-sahitaḥ sva-kārya-janaka iti. tad indriyam iti. kathaṃ tad indriyam iti paricchidyate. kāraṇâṃtaram atrâstîty etāvad eva hi paricchidyate. na tu tad indriyam iti. [Tib. 364ᵃ] siddham evaîtat. maha-ṛṣi-praṇidhi-jñāna-paricchinnatvād asty eva cakṣur-ādikam indriyaṃ cakṣur-vijñān'ādi-kāraṇam iti. sarveṣām avivādāc ca. na câivam ātmato 'stîti nâsty ātmêti nigamayati. uktaṃ hy evam arthataḥ sādhanaṃ. nâsty ātmā. pramāṇenânupalabhyamānatvāt. atyantâbhāvavad[3] iti. asty [4]anumānam. ato[4]

[1] ma-ḥoṅs-pa (!) [2] gaṅ-ṣig res ḥgaḥ=yad api kadācit ? [3] anya-svabhāvavid MSS. gtan-med-pa lta-buḥo. [4]....[4] anumānagato N; anumana-gatau C. rjesu dpag-pa....deḥi-phyir.

śiddho hetur iti cet. na. tasyâbhidheyatvāt. yadi hi tad asti. tad ucyatāṃ. na vān-mātreṇâsiddho 'yaṃ hetur iti pratyavasthātavyam iti.

yat tarhi Vātsīputrīyā iti vistaraḥ. Vātsīputrīyā Ārya-sāṃmatīyāḥ.[1] anena vitath'ātma-dṛṣṭi-niviṣṭa-lakṣaṇo hetur anaikāṃtika iti darśayati. na hi Vātsīputrīyāṇāṃ mokṣo nêṣyate. Bauddhatvāt. atha vā prāk-pakṣa-virodha-sâpakṣālo 'yaṃ pakṣo nâsty ātmêty anena darśayati. sva-pakṣo hi Vātsīputrīyo[2] nikāya iti. *vicāryaṃ tāvad etad* iti. tan-nikāye prajñapti-sat-pudgala ity adoṣa eṣa ity abhiprāyaḥ.

kiṃ vêdam dravyata iti *kiṃ vā prajñaptita* iti codita Ācārya āha. *rūp'ādivad bhāvântaraṃ ced dravyataḥ.* yadi yathā rūp'ādiḥ śabd'āder bhāvântaram abhiprīyate. dravyataḥ pudgala ity upagato bhavati. [Tib. 364ᵇ] bhinna-lakṣaṇaṃ rūpaṃ śabdād ity-ādi. *kṣīr'ādivat samudāyaś cet prajñaptitaḥ.* yathā kṣīra-gṛha-sen'ādikaṃ rūpa-rasa-gaṃdha-spraṣṭavyebhyaḥ tṛṇa-kāṣṭhêṣṭik'ādibhyaḥ hasty-aśva-rath'ādibhyaś ca na bhāvântaram iṣyate. kiṃ tarhi. teṣām eva samudāya-mātram ity evaṃ cet. prajñaptitaḥ pudgala ity upagato bhavati. na hi rūp'ādibhyas tṛṇ'ādibhyo hasty-ādibhyo vā kṣīra-gṛha-senêti vā kaścid bhāvo 'sti. kiṃ câtaḥ kaś câto doṣa ity arthaḥ.

yadi tāvad dravyata iti pakṣaḥ āśrīyate. sa pudgalo *bhinna-svabhāvatvāt* bhinna-sva-lakṣaṇatvāt *skaṃdhebhyo 'nyo vaktavyaḥ.* na skandha-samudāya-mātraḥ. *itarêtara-skaṃdhavat.* yathā rūp'ādi-skandhād vedanā-skandho 'nyo bhinna-lakṣaṇatvāt. evaṃ skaṃdhebhyaḥ pudgalaḥ syāt. a-rūpa-skandh'ādi-lakṣaṇatvāt pudgalasya. *kāraṇaṃ câsya vaktavyaṃ.* yadi saṃskṛta ity abhiprāyaḥ. *asaṃskṛto vā. atas tīrthika-dṛṣṭi-prasaṃgaḥ.* ato 'saṃskṛtatvāt Vātsīputrīyāṇāṃ tīrthika-dṛṣṭiḥ prasajyate. *niḥprayojanatvaṃ cêti.*

varṣ'ātapābhyāṃ kiṃ vyomnaś carmaṇy asti tayoḥ [Tib. 365ₐ] phalaṃ.

carmôpamaś cet so 'nityaḥ. kha-tulyaś ced asat phalam

ity[3] arthaḥ.

idam andha-vaṃcanam anunmīlitârtham iti. andham ivândhaṃ. kasmāt. yasmād anunmīlitârthaṃ avyaṃjitârtham ity arthaḥ. [ity ataḥ][4] *skaṃdhān ālaṃbyêti* gṛhītvêty arthaḥ. *yathā rūp'ādīn gṛhītvā* 'pekṣya *kṣīra-prajñaptiḥ.* na rūp'ādi-vyatiriktaṃ kṣīram astîti. *yadi tathā* pudgala iti prajñaptir asat-pudgalaḥ prāpnotîty arthaḥ. *skaṃdhān pratītyêti.* yadi skaṃdhān pratītya prāpyêti. *sa eva doṣaḥ.* teṣv eva skaṃdheṣu pudgala-prajñaptiḥ prāpnotîty arthaḥ. atha vā

[1] saṃṃ° C. [2] °ye MSS. [3] Sarvadarśana-saṃgraha Chap. II. [4] om. Tib.

pudgala-prajñapteḥ skaṃdhāḥ pratyayo na pudgalaḥ. pudgalas tu tathâiva prajñapti-sann iti. sa eva doṣaḥ.

yathêndhanam upādāyâgniḥ prajñapyata iti. dravya-san[1] pudgalaḥ.

nânyo nânanya iti. svam upādānam upādāya prajñapyamānatvāt. yo hi bhāvo nânyo nânanya iti svam upādāya prajñapyamānaḥ. sa dravya-saṃs tad-yathā 'gnir iti Vātsīputrīyâbhiprāyaḥ. ata eva c' āha. *yadi hy anyaḥ syād* iti vistareṇa. loka-virodhaṃ sva-siddhânta-virodhaṃ vā darśayati. *śāśvata-prasaṃgāt* iti. asaṃskṛtavat. *ucchedâ-prasaṃgād* [Tib. 365ᵇ] iti. skaṃdhavat.

apradīptaṃ kāṣṭh'ādikam indhanam iti vistaraḥ. anenâsiddhatāṃ dṛṣṭântasya darśayati. anyatvam eva hy agnîndhanayor iṣyate. *tena hi tad idhyate dahyate cêti* tenâgninā. tad indhanam idhyate dīpyata ity arthaḥ. dahyate bhasmī-kriyate. *saṃtati-vikār'āpādanāt.* bhasmat'āpādanād ity arthaḥ. idhyate dahyate cêti paryāyāv ity apare. *tac côbhayam aṣṭa-dravyakam* iti. indhanaṃ câgniś cêtad ubhayam apy aṣṭa-dravyakaṃ. catvāri mahābhūtāni catvāri côpādāya-rūpāṇi rūpaṃ yāvat spraṣṭavyam iti.

kāme 'ṣṭa-dravyako 'śabda

iti[2] siddhântāt.

bhinna-kālatvād iti. pūrvam indhanaṃ paścād agniḥ. bhinna-kālayoś cânyatvaṃ dṛṣṭaṃ bījâṃkurayoḥ. *anityaś ca prāpnotî*ti. utpattimato rūp'āder anityatva-darśanāt. *tatrâiva kāṣṭh'ādau pradīpta* iti. tad-ubhaya-lakṣaṇe samudāye. *tayor api siddham anyatvaṃ lakṣaṇa-bhedād* iti. tayor apy agnîndhanayor evaṃ-lakṣaṇayoḥ siddham anyatvaṃ lakṣaṇa-bhedāt. pṛthivī-dhātv-ādīnāṃ lakṣaṇânyatvāt. bhinna-lakṣaṇānāṃ hy anyatvaṃ dṛṣṭaṃ rūpa-vedan'ādīnāṃ. *upādāyârthas tu vaktavya* iti. ananyatvād ity abhiprāyaḥ. *na hi* [3]*tat tasya*[3] *kāraṇam* iti. [Tib. 366ᵃ] na hi tad indhanaṃ bhūta-traya-lakṣaṇaṃ. tasyôṣṇa-lakṣaṇasyâgneḥ kāraṇaṃ yujyate. *sahajatvāt.* savyêtara-go-viṣāṇavat. *nâpi tat-prajñapter* iti. agni-prajñapteḥ. *yady āśrayârtha* iti. indhanam upādāya indhanam āśrityêty arthaḥ. *saha-bhāvo 'rtho vê*ti. sahôtpādârthaḥ. indhanaṃ sahabhūtven' āgṛhyêty arthaḥ. *āśraya-saha-bhūtāḥ prāpnuvantî*ti. āśraya-bhūtāḥ sahabhūtāś ca prāpnuvaṃtîty arthaḥ. *skaṃdhataḥ*[4] *spaṣṭam anyatvaṃ pratijñāyate* Vātsīputrīyaiḥ. *tad-abhāva* iti. skaṃdhâbhāve. *anya-bhūta-svabhāvatvād* iti. pṛthivī-dhātv-ādi-svabhāvatvāt. *anyad apî*ti na kevalam auṣṇyam uṣṇam. anyad api tat-pradīptâgni-saṃbandhaṃ bhūmy-ādikam uṣṇaṃ sidhyati. *ato* yathā tasyânyatve *na doṣaḥ.* tathā 'syâpîti. tataś câvaktavya iti. tat-pakṣa-

[1] °na MSS. [2] Kārikā II, 23ᵃᵇ. [3]....[3] taṃtrasya MSS. [4] iṃdh° MSS. om. Tib.

lopaḥ syāt. *kāṣṭh'ādikam* iti. kāṣṭha-tṛṇa-gomay'ādikam.

avaktavyam iti pudgalaḥ. anirbhinnatvān napuṃsaka-liṃgatā. kiṃ te jātam iti yathā. *na vaktavyaṃ prāpnotî*ti. *paṃca-vidhaṃ jñeyam* iti kathaṃ tarhi vaktavyam ity āha. *nâiva hi tad atīt'ādibhyaḥ paṃcamaṃ nâpaṃcamaṃ vaktavyam* iti.

*rūpasyâpî*ti vistaraḥ. rūpasyâpi prajñaptir vaktavyā. *cakṣur-ādiṣu satsu* tasyôpalambhāt[1] *tāni cakṣur-ādīny upādāya rūpaṃ prajñapyata* iti.

*prativibhāvayatî*ty upalakṣayati. [Tib. 366ᵇ] tad-upādānatvāt. [2]*no tu*[2] *vaktavyo rūpāṇi vā no vê*ti. atallakṣaṇatvād avaktavyatvāc ca. *evaṃ yāvad dharmo vā no vê*ti.

*kṣīraṃ prativibhāvayaty udakaṃ cê*ti. udāharaṇa-dvayaṃ. tad evaṃ vaktavyaṃ. cakṣur-vijñeyāni ced rūpāṇi pratītya kṣīraṃ prativibhāvayati cakṣur-vijñeyaṃ kṣīraṃ vaktavyaṃ. [3]no tu[3] vaktavyaṃ. rūpāṇi vā no vêti sarvaṃ. tathâitad api vaktavyaṃ. cakṣur-vijñeyāni ced rūpāṇi pratītyôdakaṃ prativibhāvayati.[4] cakṣur-vijñeyam udakaṃ vaktavyaṃ. [5]no tu vaktavyaṃ[5]. rūpāṇi vā no vêti sarvaṃ. *mā bhūt kṣīrôdakayoś catuṣṭva-prasaṃga* iti. rūpāṇîti yady ucyet. yāvat spraṣṭavyānîti yady ucyeta. kṣīrasyôdakasya vā catuṣṭvaṃ prasajyet. catuḥ-prakāraṃ kṣīram udakaṃ vā prāpnotîty arthaḥ. śabda āgaṃtukatvān nâtrâdhikṛtaḥ. *ato yathā rūp'ādīny eva samastāni* samuditāni *kṣīram ity udakam iti vā prajñapyate. tathā skandhā eva samastāḥ pudgala iti prajñapyanta iti siddhaṃ.*

rūpāṇi pudgalôpalabdheḥ kāraṇam iti rūpāṇy upalabhamānaḥ pudgalam upalabhata[6] iti. ko 'nayoḥ pakṣayor viśeṣaḥ. [Tib. 367ᵃ] pūrvasmin pakṣe rūpāṇāṃ kāraṇatvam adhikriyate. dvitīye na tu kāraṇatvaṃ. kiṃ tarhi. rūpāṇy upādāya pudgalôpalabdhir iti. tatra *rūpāṇāṃ yadi kāraṇatvam iṣyate. sa ca pudgalas tebhyo* rūpebhyo *'nyo na vaktavya* iti. *idaṃ tarhi* vaḥ prasajyate. *rūpam apî*ti vistaraḥ. yathā rūpāṇi pudgalôpalabdheḥ kāraṇaṃ bhavanti sa ca tebhyo 'nyo na vaktavyaḥ. *āloka-cakṣur-manaskārā* api rūpôpaladheḥ kāraṇaṃ bhavanti. *tad api* rūpaṃ *tebhya* ālok'ādibhyo *'nyan na vaktavyaṃ* bhavadbhiḥ. *teṣāṃ tad-upalabdhi-kāraṇatvāt.* teṣām ālok'ādīnāṃ rūpôpalabdhi-kāraṇatvāt. rūpād abhinna-svabhāvaḥ pudgalaḥ prāpnoti. tayâivâikayôpalabdhyôpalabhyamānatvāt. rūpântaravat. *rūpa eva vā tat-prajñaptiḥ.* pudgala-prajñaptiḥ prāp-

[1] °mbhān C, °mbhaṃ N. dmigs-paḥi-phyir. [2]....[2] nonta N, nānta C. [3]....[3] nonta N, nāntar C. [4] pravibh° MSS. [5]....[5] om. MSS. brjod-par mi byaho. [6] °labdha MSS. Cf. p. 702[1].

notîti vartate. kutaḥ. tata eva hetoḥ. *idaṃ ca rūpam* iti vistaraḥ. upalabdher ekatve rūpa-pudgalayoḥ *paricchedo na prāpnotîti. athâivaṃ na paricchidyate.* idaṃ rūpam ayaṃ pudgala iti. *katham* ubhayaṃ *pratijñāyate.* rūpam eva hi pratijñātavyaṃ syāt. tad-upalabdhi-sadbhāvāt. *evaṃ yāvad dharmebhyo vaktavyam* iti. kathaṃ. yac côcyate. śrotra-vijñeyān śabdān pratītya pudgalaṃ prativibhāvayatîti ko 'sya vākyasyârthaḥ kiṃ tāvac chabdaḥ pudgalô[Tib. 367ᵇ] palabdheḥ kāraṇaṃ bhavanti. āho-svic chabdān upalabhamānaḥ pudgalam upalabhata iti. yadi tāvac chabdāḥ pudgalôpalabdheḥ kāraṇaṃ bhavanti. sa ca tebhyo 'nyo na vaktavyaḥ. evaṃ tarhi śabdo 'py āloka-śrotra-manaskārebhyo 'nyo na vaktavyaḥ. teṣāṃ tad-upalabdhi-kāraṇatvāt. atha śabdān upalabhamānaḥ pudgalam upaladbhate. kiṃ tayâivôpalabdhyôpalabhate[1]. āhosvid anyayā. yadi tayâiva śabdād abhinna-svabhāvaḥ pudgalaḥ prāpnoti. śabda eva vā tat-prajñaptiḥ. ayaṃ[2] ca śabdo 'yaṃ pudgala iti katham idaṃ paricchidyate. athâivaṃ na paricchidyate. katham idaṃ parijñāyate. śabdo 'py asti pudgalo 'py astîti. upalabdhi-vaśena hi tasyâstitvaṃ prajñāyate. anayā diśā yāvad dharmebhyo yojayitavyaṃ. *nīlād iva pītam* iti. yadā paricchedena nīlam upalabhyate. na tadā pītam upalabhyate. paścāt tûpalabhyata iti. anyayôpalabdhyôpalabhyate. tac ca nīlāt pītam anyad iti pratītaṃ. tathā ca pudgalo 'nyayôpalabhyôpalabhyata iti. rūpād anyaḥ prāpnoti. *evaṃ kṣaṇād*[3] *api kṣaṇântaram* anyad ity udāhāryam. *evaṃ yāvad dharmebhyo vaktavyam* iti. katham. athânyayā bhinna-kālôpalambhād anyaḥ śabdaḥ[4] prāpnoti. yathā bherī-śabdān mṛdaṃga-śabdaḥ. kṣaṇād iva ca kṣaṇântaraṃ. yathāpūrvam uktaṃ. nīlād iva pītaṃ[Tib. 368ᵃ]kṣaṇād iva kṣaṇântaram iti. bhinna-lakṣaṇe viṣaye abhinna-lakṣaṇe ca bhinna-kālôpalabdhyā 'nyatvaṃ darśitam eva. athânyayêti vistareṇa yāvad dharmebhyo yojyaṃ.

atha rūpa-pudgalavad iti vistaraḥ. yathā rūpa-pudgalayor *anyânanyatvam avaktavyam evaṃ tad-upalabdhyor apy anyânanyatvam avaktavyam ity evaṃ yadi brūyāt. tena tarhi saṃskṛtam apy avaktavyaṃ bhavati* tad-upalabdhi-lakṣaṇaṃ saṃskṛtam apy etad avaktavyam iti. *siddhânta-bhedaḥ.* yo 'yaṃ siddhântaḥ pudgala evâvaktavya iti. ayaṃ bhidyate. saṃskṛtam apy avaktavyam iti kṛtvā. *yadi câyam* iti vistaraḥ. yady evaṃ rūpāṇi [5]no vêti[5] *na vaktavyaḥ kiṃ tarhi etad Bhagavatôktaṃ rūpam anātmêti. yāvad vijñānam anātmêti.* evaṃ hi bruvato vaktavya eva pudgalo nâvaktavya iti darśitaṃ bhavati.

[1] tathâiv° N. de kho-nas. [2] rūpaṃ MSS. ḥdi. [3] lakṣ° MSS. skad-cig-ma. [4] °bdāt MSS. [5]..[5] no cêti N, cânye cêti C. ḥam ma-yin-no ses.

śabd'ādivad iti. na rūpa-vijñānenôpalabhyate pudgalaḥ. tad-anālambana-pratyaya-bhūtatvāt. śabdavat. ādi-śabdenâtra gandhavad rasavad ity-ādi yojyam. evaṃ śrotr'ādi-vijñānânupalabhyamānatvam asya [Tib. 368ᵇ] vaktavyam. eṣā hi dik. anena côpanyāsena dharmi-viśeṣa-viparyaya-pratijñā-doṣa udbhāvyata ity avagantavyaṃ. *dvayaṃ pratītyêti.* dvayaṃ 'pratītya na tu[1] trayaṃ pratītyêti. *ata idam utsūtram* iti.

cakṣur bhikṣo hetur iti vistaraḥ. hetur āsannaḥ pratyayaḥ. viprakṛṣṭas tu pratyaya eva. janako hetuḥ. pratyayas tv ālambana-mātram ity apare. paryāyāv etāv ity apare.

rūpād anyaḥ pudgala iti pakṣa-prasaṃgaḥ. *śrotra-vijñāna-vijñeyatvāc chabdavat.* tathā śabdād anyaḥ pudgala iti pakṣa-prasaṃgaḥ. *cakṣur-vijñāna-vijñeyatvād rūpavat. iti evam anyebhyo yojyam* iti. rūpa-śabdābhyām anyaḥ pudgala iti pakṣa-prasaṃgaḥ. ghrāṇa-vijñeyatvāt. gandhavat. ity eṣā dig yojanaṃ pratîti. *svakaṃ svakaṃ gocara-viṣayaṃ pratyanubhavantîti* vacanāt pudgalena pratyanubhavantîty uktaṃ bhavati. *manaś câiṣāṃ pratisaraṇam* iti. anuṣaṃgenêdam uktaṃ. nêdam udāharaṇaṃ. tathā 'pi tu manaś câiṣām indriyāṇāṃ pratisaraṇam iti tad-apekṣāṇîndriyāṇi vijñānô[Tib. 369ᵃ]tpattau kāraṇaṃ bhavantîty arthaḥ. *na vā pudgalo viṣaya* iti. yadi sūtraṃ pramāṇī-kriyate. tataḥ kim ity āha. *na ced viṣayaḥ.* yadi na kasyacid vijñānasya viṣaya *na tarhi vijñeyaḥ.* tataś ca paṃcavidhaṃ jñeyam iti sva-siddhânto bādhyate.

yady evaṃ sūtre vacanān nânyad anyasya gocara-viṣayaṃ pratyanubhavatîti paṃcānāṃ cakṣur-ādīnāṃ pramāṇī-kriyate sva-viṣayâvyabhicāraḥ. sva-viṣayâvyabhicāre ca na cakṣur-vijñān'ādibhir vijñeyaḥ pudgalaḥ. tad evaṃ sati *mana-indriyasyâpy avyabhicāraḥ prāpnoti. ṣaḍ imānîndriyāṇi nānā-gocarāṇîti* vistareṇa sūtre vacanāt. kukkura-pakṣi-śṛgāla-śiśumāra-sarpa-markaṭāḥ ṣaṭ-prāṇakāḥ kenacid baddhā madhye granthiṃ kṛtvôtsṛṣṭāḥ. te *svakaṃ svakaṃ gocara-viṣayam ākāṃkṣante.* grām'ākāśa[2]-śmaśānôdakânta-valmīka-van'ākāṃkṣaṇāt. evam eva ṣaḍ imānîndriyāṇi svakaṃ svakaṃ gocara-viṣayam ākāṃkṣante. ity evam upamā 'tra kriyate. atha saty api sūtra-vacane mana-indriyasya vyabhicāraḥ. evaṃ cakṣur-ādīnām apîndriyāṇāṃ vyabhicāraḥ. vyabhicāre ca cakṣur-vijñān'ādibhir vijñeyaḥ pudgalo bhaviṣyatîti.

atra [Tib. 369ᵇ] *brūmaḥ. na tatrêti* vistaraḥ. *tatra* Ṣaṭprāṇakôpame sūtre *nêndriyam eva* cakṣur-ādikam *indriyaṃ kṛtvôktaṃ.* kiṃ kāraṇaṃ. *cakṣur-ādī-*

[1]....[1] pratîtyaṃtaraṃ C, pratîtyanaṃta N. brten-nas ses gsuṅs-kyi....ma-gsuṅs. [2] °mâvak° C. nam-khaḥ.

nāṃ paṃcānām *indriyāṇāṃ darśan'ādy-ākāṃkṣaṇâsaṃbhavāt.* yasmād eṣāṃ darśana-śravaṇ'ādy-ākāṃkṣaṇaṃ na saṃbhavati rūpa-svabhāvatvāt. *tad-vijñānā-nāṃ ca.* cakṣur-ādi-vijñānānāṃ ca darśan'ādy-ākāṃkṣâsaṃbhavāt. kasmād[1] eṣāṃ darśana-śravaṇ'ādy-ākāṃkṣaṇaṃ na saṃbhavati. avikalpakatvāt. *tad-ādhi-patyâdhyāhṛtaṃ*[2] *tu mano-vijñānam indriyam* [3]*ity uktam*[3] indriyam ivêti kṛtvā. katham jñāyate tad-ādhipatyâdhyāhṛtaṃ[2] tad iti. yadi hi cakṣur-ādi-dvāreṇa cakṣur-vijñān'ādi nôtpannaṃ syāt. katham anyathā vikalpakaṃ[4] mano-vijñānam utpannaṃ syāt. ity ato jñāyate. tad-ādhipatyâdhyāhṛtam[2] iti. tan mano-vijñānaṃ cakṣur-ādîndriya-bhūtaṃ svakaṃ svakaṃ gocara-viṣayaṃ rūp'ādikam ākāṃkṣatîti. *yac ca tat kevalam* iti vistaraḥ. *nâiva tad-anyeṣāṃ* cakṣur-ādīnāṃ *viṣayam ākāṃkṣati yan mana-ādhipatyâdhyāhṛtaṃ.* kiṃ tarhi. sva-viṣayam eva dhar-m'āyatanam ev' ālambata iti. *ato nâsty eṣa doṣaḥ.* yady evaṃ mana-[Tib. 370ᵃ] indriyasyâpy avyabhicāraḥ prāpnotîti yad uktam iti.

na pudgalaḥ. kim. abhijñeyaḥ parijñeyaś cêti. *tasmād vijñeyo 'py asau pudgalo na bhavati.* nanu câsāv arthād abhijñeyaḥ parijñeyaś ca na bhavatîty uktaḥ. na tv artho vijñeyaḥ iti. ata āha. *prajñā-vijñānayoḥ samāna-viṣayatvād* iti. vijñeyam api hi cakṣur-ādikaṃ bhavati. na kevalam abhijñeyaṃ parijñe-yaṃ cêti.

*anātmanê*ti. cakṣuṣā cakṣur-vijñānenêty arthaḥ. *nîtârthaṃ ca sūtraṃ pra-tisaraṇam uktam* iti. catvārîmāni bhikṣavaḥ pratisaraṇāni. katamāni catvāri. dharmaḥ pratisaraṇaṃ na pudgalaḥ. arthaḥ pratisaraṇaṃ na vyaṃjanaṃ. nī-târtha-sūtraṃ pratisaraṇaṃ na nêyarthaṃ. jñānaṃ pratisaraṇaṃ na vijñānam iti.

prajñaptim anûpapatita[5] iti. yatrâlva prajñaptiḥ kṛtā ātmêti vyavahārâr-thaṃ tām ev' ātmêty abhiniviṣṭa ity arthaḥ.

nâstîha sattva ātmā cêti.

idam ihôdāharaṇaṃ

pudgalo nôpalabhyata

ity etac ca.

na vidyate so 'pi kaścid

itîdaṃ vā 'py udāharaṇaṃ.

*yogy api nâsti yaḥ śūnyatām abhyasyatî*ti.

ātma-dṛṣṭir bhavati yāvaj jîva-dṛṣṭir iti prathama ādīnavo nirviśeṣo bhavati. *tīrthikair* [Tib. 370ᵇ] iti dvitīyaḥ. *unmārga-pratipanno bhavatî*ti tṛtīyaḥ. *śūn-*

[1] yas° MSS. ciḥi phyir. [2] °dhyākṛt° MSS. draṅs-pa; and see below l. 11. [3]....[3] ex conj. kṛtvôktam MSS. yin-par gsuṅs-te. [4] dvikalp° MSS. rnam-par rtogs-pa-can. [5] anupapattita MSS. lhuṅ-bar zad.

yatāyām asya cittaṃ na praskandati yāvan *nâdhimucyata* iti caturthaḥ. *ārya-dharmā asya na vyavadāyanta* iti paṃcamaḥ.

*na tarhi teṣāṃ buddhaḥ śāstê*ti. buddha-vacanam eṣāṃ na pramāṇam ity abhiprāyāt.

na kilâtad buddha-vacanam iti. kenâpy adhyāropitāny etāni sūtrāṇîty abhiprāyaḥ. *sarva-nikāyântareṣv* iti Tāmraparṇīya-nikāy'ādiṣu. *na ca sūtraṃ bādhate* na ca sūtrântaraṃ bādhate. na ca sūtrântaraṃ virodhayati. *na dharmatāṃ bādhata* iti pratītyasamutpāda-dharmatāṃ.

sarva-dharmā anātmāna iti. na câta ātma[1]-svabhāvāḥ. na câteṣv ātmā vidyata iti anātmānaḥ sarva-dharmāḥ. *dvayaṃ pratītyê*ti. cakṣū rūpāṇi yāvan mano dharmān[2] iti. [*na*[3] *pudgalo*[4] *na dharmā* iti][5].

n' ātmā skaṃdh'āyatana-dhātava iti [5]vacane [6]*yat* kaścit *pūrvaṃ*[6] *no tu vak-tavyaṃ rūpāṇi vā no vê*ty *uktam*[6]. *apôḍham* apāstaṃ *tad* bhavati ātmano 'nyatvāt.

tasmāt sarva evân-ātmany ātma-grāha iti. nâto 'nyo 'stîti darśayati.

yady evam iti vistaraḥ. yadîmān eva paṃcôpādāna-skandhān samanusma-rantaḥ samanvasmārṣuḥ samanusmaranti samanusmariṣyanti vā na pudgalaṃ. *kasmād āha rūpavān ahaṃ* [Tib. 371ᵃ] *babhūvâtîte 'dhvanî*ti. aham iti vacanāt pudgala [7]ucyata iti[7] darśayati. evam anekavidhaṃ ye samanusmaranti. ta evam anusmarantîti vākyâdhyāhāraḥ. *apāṭha eva câtra śaraṇaṃ syād* iti. aham iti pāṭhe hi sati satkāya-dṛṣṭi-parigraha-prasaṃgaḥ syād ity arthaḥ. viṃśati-koṭikā hi satkāya-dṛṣṭiḥ paṭhyate. rūpam ātmêti samanupaśyati. rūpavantam ātmānam. ātmīyaṃ rūpaṃ. rūpe ātmêty evaṃ yāvad vijñānaṃ vaktavyaṃ. *rāśi-dhār'ādivad* iti. rāśivad dhārāvac ca. ādi-śabdena pāṇak'ādi-grahaṇaṃ. ekasmin kṣaṇe sa-mavahitānāṃ bahūnāṃ rāśiḥ. bahuṣu kṣaṇeṣu samavahitānāṃ dhārā. rāśi-dṛṣṭântena bahuṣu dharmeṣu pudgala-prajñaptiṃ darśayati dhārā-dṛṣṭântena bahutve sati rūpa-vedan'ādīnāṃ skaṃdhānāṃ pravāhe pudgala-prajñaptiṃ dar-śayati.

katham idaṃ gamyata iti. buddh'ākhyāyāḥ saṃtater idaṃ sāmarthyaṃ. yad ābhoga-mātreṇâviparītaṃ jñānam utpadyate yatrêṣṭaṃ. na punaḥ pudgala-syêti.

ucyate. *atīt'ādi-vacanāt.*

ye câbhyatītā

[1] anātm° C, anātmā N. [2] °rmā MSS. [3] sa C. [4] °lā C. [5] om. Tib. [6]....[6] ex conj. from Tib re śig sñar....smras-pa gaṅ yin-pa. [7]....[7] ity ucyata C.

iti vistareṇôkta upasaṃhāraḥ. tasmāt skaṃdha-saṃtāna eva buddh'ākhyā. na pudgala iti.

bhāraṃ ca vo bhikṣavo[1] *deśayiṣyāmî*ti vistaraḥ. [Tib. 371[b]] *bhāraṃ ca vo* bhikṣavo *deśayiṣyāmi bhār'ādānaṃ ca bhāra-nikṣepaṇaṃ ca bhāra-hāraṃ ca.* tac chṛṇuta sādhu ca suṣṭhu ca manasi-kuruta bhāṣiṣye. bhāraḥ katamaḥ. paṃcôpādāna-skaṃdhāḥ. bhār'ādānaṃ katamat. tṛṣṇā paunarbhavikī nandī-rāga-sahagatā tatra-tatrâbhinandinī. bhāra-nikṣepaṇaṃ katamat. yad asyā eva tṛṣṇāyāḥ paunarbhavikyā nandī-rāga-sahagatāyāḥ tatra-tatrâbhinandinyāḥ aśeṣa-prahāṇaṃ pratiniḥsargo vyantī-bhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṃgamaḥ. bhāra-hāraḥ katamaḥ. pudgala iti syād vacanīyaṃ. yo 'sāv āyuṣmān evaṃnāmā evaṃ-janya evaṃ-gotraḥ evam-āhāraḥ evaṃ-sukha-duḥkha-pratisaṃvedī evaṃ-dīrgh'āyur evaṃ-cirasthitika evam-āyuṣmanta iti. [2]bhāraṃ haratîti bhārahāraḥ pudgala ity abhiprāyaḥ. chedam[3] udāharaṇam[2]. ata ev' āha. *na hi bhāra eva bhāra-hāra* iti.

bhār'ādānasyâpi yathôkta-lakṣaṇasya *skaṃdhâsaṃgraha-prasaṃgāc ca.* pudgalavad askaṃdha[4]-saṃgraha-prasaṃgaḥ. na câivam iṣyate. tasmād bhār'ādānavan na skaṃdhebhyo 'rthântara-bhūtaḥ pudgalaḥ. *ity artham eva cê*ti vistareṇa sarvam uktvā *vaktavyaṃ mā 'nyathê*ti. yadi dravya-san syāt pudgalaḥ bhārahāraḥ katamaḥ pudgala iti syād vacanīyam ity etāvad evôktaṃ syāt tatra sūtre. pareṇa sa na vibhaktvyaḥ syāt. yo 'sāv āyuṣmān iti vistareṇa yāvad āyuḥ-paryanta iti. [Tib. 372[a]] prajñapti-sat-pudgala-pratipatty-arthaṃ hy etat pareṇa viśeṣaṇam ity abhiprāyaḥ. sa eva tu prajñapti-[5]san kuto[5] vijñāyate. *mā 'nyathā vijñāyi nityo vā 'vaktavyo vā dravya-sat-pudgala* iti. *skaṃdhānām* iti vistaraḥ. tatra *ye upaghātāya*[6] *saṃvartante* duḥkha-hetavaḥ skaṃdhāḥ. *te bhāva iti kṛtvôktāḥ.* uttare[7] ye pīḍyante. te bhāra-hāra iti kṛtvôktā iti. *upapādukatvād* iti. upapadane[8] sādhukāritvād ity arthaḥ. *pudgalasya satyeṣv an-antar-bhāvād* iti. yasmād yathā-parikalpitasya pudgalasya satyeṣu duḥkh'ādiṣu nânantar-bhāvaḥ. na hi pudgalo duḥkhaṃ yāvan mārga iti. ato *na satya-darśana-prahātavyâtvā* pudgalâpavādikā *mithyā-dṛṣṭiḥ.* yā hi dṛṣṭir yasmin satye vipratipannā. tat-satya-darśanāt tasyāḥ prahāṇaṃ bhavet. tathā duḥkha-samudaya-satyayoḥ pudgalasyânantar-bhāvān *nâpi bhāvanā-prahātavyā.* bhāvanā-prahātavyo hi kleśo bhāvanā-

[1] om. MSS. supplied from Tib. dge-sloṅ-dag. [2]....[2] khur khyer-ba ste dper brjod-pa ni ḥdi yin-no=bhāra-hāra itîdam udāharaṇam? [3] ked° N. Qu. atrêd°? [4] °van na sk° MSS. gaṅ-zag bṣin-du....ma bsdus-pa. [5]....[5] ex conj. satyathā N, C. illegible. ci-nas kyaṅ....yod-pa [6] tap° MSS. gnod-pa byed. [7] tattarā MSS. phyi-ma. [8] °dena C. skye-ba-la.

prahātavyam eva vastu duḥkhaṃ samudayaṃ v' ālaṃbata ity evaṃ tasyā bhāvanā-prahātavyatvaṃ yujyate. na ca pudgalas tayor aṃtar-bhūta ity ato bhāvanā-prahātavyā sā na bhavati. atha vā na kadācid api dṛṣṭir bhāvanā-prahātavyêti nâsau bhāvanā-prahātavyā.

*eka-tilâika-taṇḍula-vad eka-rāśy-eka-vacanavac cê*ti. yathā [Tib. 372[b]] 'ṣṭadravyakatve 'py eka-tila eka-taṇḍula iti côcyate. tathā eko rāśir eka-vacanam iti. tadvad ekaḥ pudgala iti. *utpattimattvâbhyupagamād* iti. utpadyata iti vacanād utpattimattvam asyâbhyupagataṃ bhavati. tataś ca saṃskṛta iti vaktavyo bhavadbhiḥ.

skandhântarôpādānād iti. nâsya saṃskṛtatvam āpadyata iti abhiprāyaḥ. *yathā hi yājñiko jāta iti vidyôpādānād ucyate.* na câsau bhūtârthena jātaḥ. tadvad iti sarvaṃ yojyaṃ.

kārakas tu nôpalabhyata iti vistaraḥ. karmaṇaḥ kārako nôpalabhyate. kīdṛśo 'sāv iti. āha. *ya imāṃś c' aihikāṃ skandhān nikṣipati* tyajaty *anyāṃś ca pāratrikān skaṃdhān pratisaṃdadhāti* upasaṃgṛhṇāti[1]. dravya-sann avasthita iti. *anyatra*[2] *dharma-saṃketād* iti pratītyasamutpāda-lakṣaṇânten' āha yad utâsmin satîti.

*upādatta iti Phālguna na vadāmî*ti. ahaṃ ced evaṃ vadeyam upādatta iti· atra te kalpaḥ syād vacanāya ko nu bhadanta upādānam upādatta iti. *tasmān nâsti skandhānāṃ kaścid upādātā nâpi nikṣiptê*ti.

*tasyâpi tathê*ti. pratikṣaṇam apūrvôtpattir evêty arthaḥ. *yadi pudgalaḥ*[3]. *so 'siddha* ity evam-ādinôpanyāsenâsiddhatāṃ dṛṣṭântasya darśayati.

*śarīra-vidyā-liṃgavac cê*ti. vidyā ca liṃgaṃ ca vidyā-liṃgaṃ. śarīraṃ ca vidyā-liṃgaṃ ca śarīra-[Tib. 373[a]]vidyā-liṃgaṃ. tayor iva śarīra-vidyā-liṃgavat.

skandha-pudgalayor anyatvam āpadyate. yathôpādeyāyā vidyāyā liṃgāc ca śarīrasya anyatvaṃ. evam upādeyāt skandhāt pudgalasyânyatvam upādātṛtvād ity abhiprāyaḥ. jīrṇaṃ taṃ śarīrântaram eva vyādhitaṃ cêti pratikṣaṇam anyatvam avasthānād ity abhiprāyāt. tatra yad uktaṃ jīrṇo jāto vyādhito jāta ity asiddho dṛṣṭânta iti darśayati. athâpi syād avasthitasya śarīrasyâvasthā'ntara-nivṛttāv avasthā'ntara-prādurbhāva[4] iti. tac ca nâpratiṣiddho hi Sāṃkhyeyaḥ pariṇāma-vādaḥ pūrvasmin kośa-sthāne[5]. kathaṃ. sa eva hi dharmī na saṃvidyate. yasyâvasthitasya dharmântara-vikalpaḥ parikalpeta. tad eva cêdaṃ tathêty apūrvikā vāco-yuktir iti.

bhūtāni catvāri rūpaṃ cêtkam iti. rūpaṃ katamt. catvāri mahā-bhūtānî-

[1] upag° N. [2] arthaḥ N, om. C. ma-gtogs-pa. [3] °laṃ MSS. gaṅ-zag yin. [4] °vā MSS. [5] 論二十 4[a2].

ty-ādi.

pākṣika eva doṣa iti ekasmin pakṣe ayaṃ doṣa-vāda ity arthaḥ.

bhūtamātrika-pakṣa iti sthavira-Buddhadeva-pakṣe nâsmat-pakṣa ity arthaḥ. *tathā 'pi tv* iti. bhūtamātrika-pakṣe 'pi *bhūtebhyo rūpaṃ nânyat.* bhūtamātrika-pakṣe 'pi bhūtebhyo rūpavat *skandhebhyo nânyaḥ pudgala ity upagataṃ bhavatîti* sva-siddhântaḥ parityāgaḥ syād ity abhiprāyaḥ. *kasmād* [Tib. 373ᵇ] *Bhagavatā sa jīvaḥ. tac charīram anyo vêti na vyākṛtam* iti. ayam eṣām abhiprāyaḥ. yadi skandheṣu pudgalôpacāraḥ kasmāc charīram eva jīva iti nôktam iti. [1]*pūrvakair evêti*[1] sthavira-Nāgasen'ādibhiḥ. *bahu-vollakā*[2] iti. bahu-pralāpā iti. itarāha. yadi pudgalo nâvaktavyaḥ *kasmān nôkto nâsty evêti.*

sa ca tad-deśanāyā akṣama iti. nairātmya-deśanāyā ayogya ity arthaḥ. *pūrvam evaṃ saṃmūḍha* iti. satkāya-dṛṣṭi-sahagatena mohena. *bhūyasyā mātrayā saṃmoham āpadyetêti* uccheda-dṛṣṭi-sahagataṃ dṛṣty-antaram utpādayed ity abhiprāyaḥ. ata ev' āha. *ablūn me ātmā sa me etarhi nâstîti. āha câtrêti.* bhadanta-Kumāralātaḥ[3]

dṛṣṭi-daṃṣṭrā'vabhedaṃ cêti

vistaraḥ. dṛṣṭir eva daṃṣṭrā. tayā 'vabhedam

apekṣya

deśayanti buddhā

bhagavanto

dharmaṃ

nairātmyaṃ tat-pratipakṣeṇa.

bhraṃśaṃ ca karmaṇāṃ apekṣya

kṛta-vipraṇāśam apekṣya. pudgalâstitvam iva darśayanto 'nyathā deśayanti.

vyāghrī potâpahāravad

iti. yathā vyāghrī nâtiniṣṭhureṇa danta-grahaṇena sva-potam apaharati nayati. mā 'sya daṃṣṭrayā śarīraṃ kṣatam[4] bhūd iti. nâpy atiśithilena danta-grahaṇena tam apaharati mā 'sya bhraṃśa-pāto 'smin viṣaye bhūd iti. yuktenâiva grahaṇenâpaharatîty artaḥ. apaharatîty apare [Tib. 374ᵃ] paṭhanti sthānântarād apaharaty apanayatîty arthaḥ. tathā 'rtha-darśane kāraṇaṃ darśayann āha.

ātmâstitvam

iti vistaraḥ.

ātmâstitvaṃ pratipannaś

[1]....[1] om. MSS. supplied from Tib. sña-ma-dag kho-nas. [2] vellikā C. smra-ba. [3] °lābhaḥ MSS. [4] ex conj. °ra-kṛt° MSS. rmas-par ḥgyur.

cet kaścid

dṛṣṭi-daṃṣṭrayā

satkāya-dṛṣṭi-lakṣaṇayā

bhinnaḥ sa

vineya-janaḥ syāt.

aprāpya saṃvṛti-gatiṃ[1]

dharma-saṃketam ajānānaḥ.

kuśala-potasya

kuśala-karmaṇo vyāghrī-pota-bhūtasya

bhraṃśaṃ

kuryāt. nâsti karmaṇaḥ phalam iti.

prājñaptika

iti prajñaptau bhavaḥ prājñaptikaḥ. saṃvṛti-sann api pudgalo nâstîti kaścid gṛhṇīyād ity ato

nâstîti nâvocat.

sati tv astîti n' āha kim

iti. yadi bhūtârthena pudgalo 'sti kim iti kṛtvā Bhagavān asti pudgala iti na bravīti. na hi rūpam astîti vacane doṣo bhavati tasyâstitvāt.

Nirgrantha-śrāvaka-caṭakavad iti. Nirgrantha-śrāvakeṇa caṭakaṃ jīvantaṃ gṛhītvā Bhagavān pṛṣṭaḥ. kim ayaṃ caṭako jīvati na vêti. tasyâyam abhiprāyaḥ yadi śramaṇo Gautama ādiśej jīvatîti. sa tan nipīḍanena mārayitvā darśayet. yadi punar Bhagavān evam ādiśen mṛta iti. sa taṃ jīvantam eva darśayet. kathaṃ nāmâyam ajña iti loko jānīyād iti tasyâbhinveśaḥ. *Bhagavatā tu tasy' āśayaṃ viditvā na vyākṛtaṃ.* tvac-citta-pratibaddham evâtaj jīvati vā na vêti cêty evâbhihitaṃ. tadvad [Tib. 374ᵇ] etan na vyākṛtam iti.

tulyârtho hy eṣa catuṣka iti. śāśvato loko 'śāśvato loka ity anena catuṣkena antavān loko 'naṃtavān ity ayaṃ catuṣkas tulyârthaḥ. yady evaṃ kathaṃ caturdaśâvyākṛta-vastūni bhavaṃti. śāśvato loka ity eka-catuṣkaḥ. antavān iti dvitiyaś catuṣkaḥ. bhavati tathāgata iti tṛtiyaś catuṣkaḥ. sa jīvas tac charīram anyo jīvo 'nyac charīram iti dvikaḥ. trayaś catuṣkāḥ ekaś ca dvika iti caturdaśâvyākṛta-vastūnîti. paryāya-rūpatva-vyavasthāne 'pi caturdaśatvaṃ bhavatîty adoṣaḥ. *tvam*[2] *evâtat pṛcchasîti.* antavān iti yaṃ pṛṣṭavān. kathaṃ. kiṃ nu sarvo loko 'nena mārgeṇa niryāsyatîti anena antavān iti aśāśvata iti ca pṛṣṭaṃ bhavati. āho-svid eka-deśo lokasyêty anenântavāṃś cânantavāṃś cêti

[1] ex conj. °vṛtîti N, °vṛti C. rtogs-pa. [2] taṃ MSS. om. Tib.

śāśvataś câśāśvataś cêti ca pṛṣṭaṃ bhavati.

jīvantaṃ pudgalam astîti vyākarotîti. tattvânyatvenâvaktavyaṃ santam eva pudgalaṃ vyākarotîty abhiprāyaḥ.

śāśvata-doṣa-prasaṃgād iti Vātsiputrīya-vacanaṃ. *idaṃ tarhi kasmād vyākarotîti* vistareṇ' Ācārya-vacanaṃ. *sārvajñam* ity [1]aṇ bhāva[1]-pratyayo yauvanam iti yathā. *na vaktavyaṃ paśyati vā na vêti.* paśyati na paśyatîti na vaktavyam ity arthaḥ. *śanaiḥ-śanair avaktavyaṃ kriyatām* [Tib. 375[a]] iti. *sarva-jño vā Bhagavān na vêti na vaktavyam* iti. śanaiḥ-śanair-grahaṇaṃ samāna-Śākyaputrīya-prakopa-parihārârthaṃ. *satyataḥ sthitita* iti. sthiti-rūpeṇêty arthaḥ. *dṛṣṭi-sthānam uktam* iti. mithyā-dṛṣṭi-sthānam uktam ity abhiprāyaḥ.

Ācārya āha. *astîty api dṛṣṭi-sthānam uktam* iti. satkāya-dṛṣṭi-sthānam uktam ity arthaḥ.

uktôttara[2] *eṣa pakṣa* iti. [3]kathaṃ ca na[3]. pratikṣepāt. sūtra eva hi pratikṣiptaṃ Bhagavatêti vistareṇa yāvad apadṛṣṭântā[4] eta iti. *kim idam upādāyêty* ārabhyâitad apareṣāṃ vyākhyānaṃ. sva-matena tu yathā saṃsarati. tathā darśayann āha. *yathā tu kṣaṇiko 'gnir* iti vistaraḥ. kṣaṇiko 'gniḥ prasiddhaḥ. sa ca deśâṃtarôtpatti-*saṃtatyā saṃcaratîty ucyate. tathā sattv'ākhya-skandha-samudāyas tṛṣṇôpādānaḥ.* tṛṣṇā upādānam asyêti tṛṣṇôpādānaḥ. kṣaṇiko 'pi *saṃtatyā saṃsaratîti.*

Sunetro nāma śāstêti. Saptasūryôdaya-sūtre 'yam eva Bhagavān ṛṣiḥ Sunetro nāma babhūvêti.

anyatvāt skaṃdhānām iti. kṣaṇikatve saty anyatvād ity abhiprāyaḥ. *eka-saṃtānatāṃ*[5] *darśayatîti.* yasmāt Sunetro buddha-saṃtāna ev' āsīt. ataḥ sa evâham ity abhedô[Tib. 375[b]]pacāraḥ. *yathā sa evâgnir yaḥ pūrvaṃ dṛṣṭo dahann āgata* iti. saṃtāna-vṛttyā sa evêty ucyate. tadvat. *sâiṣāṃ syāt* [6]sat-*kāya-*[6] *dṛṣṭir* iti. sâiṣāṃ tathāgatānām ātm'ātmīy'ākārā sat-kāya[7]-dṛṣṭiḥ syāt. *dṛḍhatar'ātm'ātmīya-sneha-pariyāhita-baṃdhanānām* iti. ātma-dṛṣṭāv ātmīya-dṛṣṭau ca satyām ātma-sneha ātmīya-snehaś ca bhavati. ity ato rāgo bandhanam iti kṛtvā dṛḍhī-kṛta-bandhanānāṃ satāṃ *mokṣo dūrī-bhavet*[8]. nâiva bhaved ity abhiprāyaḥ.

ya ekeṣāṃ pudgala-grāha iti Vātsīputrīyāṇām. *ekeṣāṃ sarva-nâsti-grāha* iti. Madhyamaka-cittānām ity abhiprāyaḥ. *smṛti-viṣaya-saṃjñā'nvayāc citta-*

[1]....[1] aṃbh° N, añāca C. om. Tib. aṇ denotes Taddhita-suffix a. [2]....[2] uktontara MSS. lan btab zin. [3]....[3] sic MSS. ji-skad-du ṣe-na yin-te=katham iti? [4] ayad° MSS. dpe ñan-pa. [5] satāṃnatāṃ N, śatāṃnatāṃ C. rgyud geig-pa ñid. [6]....[6] simply kārya MSS. ḥzig-tshogs. [7] kārya MSS. [8] bhavan MSS.

viśesād iti. smṛter viṣayo 'nubhūto[1] 'rthaḥ. tatra saṃjñā sânvayo hetur asyêti smṛti-viṣaya-saṃjñā'nvayaś citta-viśeṣaḥ. kiṃcid eva cittaṃ. na sarvam ity arthaḥ. *tasmāt smaraṇaṃ bhavati pratyabhijñānaṃ vā.*

evam ubhaya-viśeṣaṇe kṛte pṛcchati *kīdṛśāc citta-viśeṣād* iti.

āha. *tad-ābhoga* iti vistaraḥ. tasmin[2] smartavya ābhogas tad-ābhogaḥ. yatra[3] tena sadṛśāḥ saṃbaṃdhinaś ca saṃjñ'ādayo ye te vidyante 'syêti *tad-ābhoga-sadṛśa-saṃbaṃdhi-saṃjñ'ādimāṃś* citta-viśeṣaḥ. ādi-grahaṇena praṇidhāna-nibandh[4]ābhyās'ādi-[Tib. 376[a]]grahaṇaṃ. āśraya-viśeṣaś ca śokataś ca vyākṣepataś c' ādir eṣām iti *āśraya-viśeṣa-śoka-vy'ākṣep'ādīni.* tair *anupahata-prabhāvaś citta-viśeṣaḥ.* sa evam anena darśito bhavati. tasmād īdṛśāc citta-viśeṣāt smṛtir bhavati. tad idam uktaṃ bhavati. tad-ābhogavataḥ yadi tatr' ābhogaḥ kriyate. sadṛśa-saṃjñ'ādimataḥ yatra sādṛśyāt smṛtir bhavati. sambandhi-saṃjñ'ādimataḥ yatrântareṇâpi sādṛśyaṃ dhūm'ādi-darśanāt smṛtir bhavati. praṇidhāna-nibaṃdhâbhyās'ādimataś ca yatra praṇidhānam atra kāle smartavyam abhyāso vā 'sya tat-smartavy'ādi[5]. *āśraya-viśeṣ'ādibhir anupahata-prabhāvatvād* iti. vyādhi-lakṣaṇen' āśraya-viśeṣeṇa śokena vyākṣepeṇânyatra kārye[6]. ādi-śabda-gṛhītaiś ca karma-vidy'ādibhiḥ. *tādṛśo 'pî*ti vistaraḥ. tad-ābhoga-yāvat[7]-saṃjñ'ādimān anupahata-prabhāvo 'pîty arthaḥ. *a-tad-anvaya* iti. a-smṛti-viṣaya-saṃjñā'nvaya[8] ity arthaḥ. *bhāvayitum* utpādayituṃ. *anyādṛśa* iti. a-tad-ābhoga-yāvat-saṃjñ'ādimān anupahata[9]-prabhāvo vā. *anyasya* citta-viśeṣād anyasya.

na. asaṃbaṃdhād iti. *Devadatta-Yajñadatta-cetasor a-kārya-kāraṇa-bhāvenâ*saṃbaṃdhād [Tib. 376[b]] ity arthaḥ. *yathâika-sāṃtānikayoś cetasoḥ* kārya-kāraṇa-bhāvāt *saṃbaṃdho. nâivaṃ* Devadatta-Yajñadatta-cetasoḥ sambandhaḥ. ity anena dṛṣṭânta-dārṣṭântikayor asāmyaṃ darśayati. tatra yadi pareṇâivaṃ sādhanam abhidhīyate. na Devadattânubhava-cittânubhūtam arthaṃ tat-smaraṇa-cittaṃ smarati. anyatvāt. Yajñadatta-cittavad iti. tad asādhanaṃ. hetoḥ svayam-aniścitatvāt pratyakṣa-virodhena [10]ca pūrvapakṣa[10]-sâpakṣālatvāt. atha Devadattânubhava-cittânusmaraṇa-cittayor anyatva-pratijñāyām idaṃ dūṣaṇam udgrāhyet. tad a-dūṣaṇaṃ. dṛṣṭa-bādhāyāṃ dūṣaṇânupapatteḥ. bhavat-siddhânte 'pi hi Devadattânubhava-cittânubhūtam arthaṃ tat-smaraṇa-cittaṃ smaratîti. na ca brūmo 'nyena[11] cetasā dṛṣṭam anyat smaratîti. na yatkiṃcid anyat

[1] °ntarbh° MSS. ñam-su myoṅ-ba. [2] yasmin MSS. de-la. [3] saca C, sace N. gaṅ-la. [4] nibaddh° MSS. bzas-pa. see line 13 below. [5] ex conj. °raṇe MSS. de dran-par bya-ba-la sogs-paho. [6] kāye MSS. bya-ba. [7] vatā MSS. ṣes bya-ba-nas. cf. l. 19. [8] mjñānv° N, mjñānānv° C. ḥdu-śes-pa. [9] up° MSS. ma-ñams-pa. [10]....[10] câpakṣa C, câpaśya N. daṅ. phyogs sña-ma. [11] nyena N, nanya C. gṣan.

smaratîty abhiprāyaḥ. *darśana-cittāt smṛti-cittam anyad evôtpadyata* iti. vidyamāna-kāraṇatvād vidyamāna-bījâṃkuravad ity arthaḥ. *smaraṇād eva ca pratyabhijñānam* iti. smaraṇe sati pratyabhijñānaṃ. tad evêdaṃ yan mayā dṛṣṭam iti smaraṇāt.

*yat tarhî*ti. yadi citta-viśeṣa eva smarati. *yat tarhi Caitraḥ smaratî*ti tat katham iti vākyâdhyāhāraḥ. *sa câpi tasyê*ti vistaraḥ. sa câpi Caitrâbhidhānaḥ *saṃskāra-samūha-saṃtānas tasya gav'ākhyasya deśâṃtara-vikārôtpattau.* [Tib. 377ᵃ] deśântarôtpattau vikārôtpattau ca *kāraṇa-bhāvaṃ cetasi-kṛtvā.* kiṃ. *svāmī 'ty ucyate.* na tu pudgalaṃ. kārya-kāraṇa-bhāvâpekṣo 'yaṃ vyavahāraḥ. na pudgalâpekṣa ity abhiprâyaḥ. ata ev' āha. *na tu kaścid* iti vistaraḥ.

*evaṃ ko vijānātî*ti vistaraḥ. asaty ātmani ka evaṃ[1] vijānāti. vijānātîti ko 'rthaḥ. vijñānena viṣayaṃ gṛhṇāti. kiṃ tad grahaṇam anyad vijñānāt. vijñānaṃ tarhi karoti. uktaḥ saḥ. yas tat karoti. *vijñāna-hetur indriyârtha-manaskārāḥ.* citta-viśeṣa iti tan na vaktavyam. indriy'ādi-hetv-antara-yogāt. ata eva côcyate *yathāyogam ity eṣa viśeṣa* iti. yat tarhi Caitro vijānātîty ucyate. tato hi Caitr'ākhyāt saṃtānād bhava-dṛṣṭyôcyate. asaty ātmani kasyêdaṃ vijñānaṃ. [2]kim arthâiṣā ṣaṣṭhī. svāmy-arthā. yathā kasya kaḥ svāmī 'ti vistareṇa yāvat kva[3] ca punar vijñānaṃ viniyoktavyaṃ yata etasya svāmī mṛgyate. vijñātavye 'rthe. kim arthaṃ viniyoktavyaṃ. vijñānârtham. aho sûktāni sukhâidhitānāṃ. tad eva hi nāma tad-arthaṃ viniyoktavyam iti. kathaṃ ca viniyoktavyaṃ. utpādanata āho-svit saṃpreṣaṇataḥ. vijñāna-gaty-ayogād utpādanataḥ. [Tib. 377ᵇ] hetur eva tarhi svāmī 'ti vistareṇa yāvad yo hy eva hetur vijñānasya tasyâivâsau. yaś câpi sa Caitrâbhidhāna iti vistareṇa yāvan na tatrâpi hetu-bhāvaṃ vyatītyâsti svāmi-bhāva iti. ādi-śabdena ko vedayate kasya vedanā. kaḥ saṃjānīte kasya saṃjñêty evam-ādi. eṣā dig iti.

yo 'py āha. bhāvasya bhavitr-apekṣād iti Vaiyākaraṇaḥ. *tena bhavitavyam* iti. vijñātrā bhavitavyaṃ pudgalenêty abhiprāyaḥ.

*gacchati-gamanâbhidhānavad iti. yathā jvālā gacchati śabdo gacchat*îti gacchati-śabdâbhidhānaṃ. yathā jvālāyāḥ śabdasya vā gamanam. evaṃ Devadatto gacchati Devadattasya gamanam. anena dṛṣṭântena *vijānāti Devadatta* iti sidhyati.

sādṛśyen' ātma-lābhād iti. kāraṇa-sādṛśyena kāry'ātma[4]-lābhāt. *akurvad api kiṃcid* iti. parispandam akurvad apîty arthaḥ.

*tad-ākāratê*ti. nīl'ādi-viṣay'ākāratêty arthaḥ. *vijñāne kāraṇa-bhāvād* iti.

[1] eṣa MSS. de ltar. [2] From here up to line 23 below cf. p. 718³⁻¹¹. [3] ku MSS. see p. 718³. [4] kāy'ātm° MSS. ḥbras-buḥi bdag ñid.

vijñānaṃ vijñānântarsya kāraṇam. ato vijñānântaram utpādād vijānātîty ucyate. *kāraṇe kartṛ-śabda-niveśād* iti. kāraṇaṃ kartṛ-bhūtam iti kṛtvā. *tad-yathā* nādasya kāraṇaṃ ghaṇṭêti *ghaṇṭā rautî*ty ucyate. *tadvat.*

[Tib. 378ᵃ] *pradīpa* iti. *arciṣāṃ saṃtāne pradīpa iti upacaryate.* eka ivêti kṛtvā. *sa deśântareṣûtpadyamānaḥ saṃtāna-rūpaḥ* pradīpa-deśântareṣûtpadyamānaḥ. *taṃ-taṃ deśaṃ gacchatîty ucyate. evaṃ cittānāṃ saṃtāne vijñānam ity upacaryate.* ekam ivêti kṛtvā. *tat saṃtāna-rūpaṃ vijñānaṃ viṣayântareṣûtpadyamānaṃ taṃ-taṃ viṣayaṃ vijānātîty ucyate.* saṃtānena vijñānôtpattyā vijānātîty abhiprāyaḥ. *yathā vā rūpaṃ*[1] *bhava*tîti vistaraḥ. yathā bhavitū rūpasya bhāvāj janitur jāteḥ sthātuḥ sthiter anarthântaratvam. *evaṃ vijñāne 'pi* syāt. vijñātur vijñānasya bhāvād[2] anarthântaratvaṃ. vyatiriktasya bhāvasyânupalabdheḥ. Vaiśeṣika-sūtrânusārād[3] vā.

n' ātmana iti. yadi n' ātmano vijñānam utpadyate vijñāna-lakṣaṇasyâviśeṣāt tādṛśam eva vijñānam utpadyeta[4]. yadi tv ātmanaḥ tasyâbhiprāya-viśeṣād viśiṣṭaṃ jñānam utpadyetêty[5] abhiprāyaḥ. *na ca krama-niyamenê*ti. kasmāc ca na krama-niyamenôtpadyate. aniyamenâpi [6]hy utpadyate[6] go-buddher anantaraṃ strī-buddhiḥ. strī-buddher mahiṣa-buddhiḥ. kasmād [7]go-buddhir evânantaraṃ[7] nôtpadyate. *aṃkura-kāṇḍa-pattr'ādivad* iti. aṃkurāt kāṇḍa evôtpadyate [Tib. 378ᵇ] na pattr'ādi[8]. kāṇḍāt pattram evôtpadyate na puṣp'ādy aṃkur'ādi vā. tadvat.

nikāma-dhyāna-samāhitānām iti. nikāmena paryāptena samāptena dhyānena samāhitānāṃ. *sadṛśa-kāya-cittôtpattau* sadṛśasya kāyasya cittasya côtpattau. *svayaṃ-vyutthānam* iti. na parôpakrameṇêty abhiprāyaḥ. evam anena kasmān na nityaṃ sadṛśam evôtpadyata iti yat pṛṣṭaṃ. tad visarjanaṃ. yat tu pṛṣṭaṃ na ca krama-niyamenêti. tad darśayann āha. *kramo 'pi hi cittānām niyatam* evêti. abhīṣṭam evâitat. *gotra-viśeṣād* iti bhāvanā-viśeṣāt. *strī-cittād* iti vistaraḥ. *strī-cittāt* stry-ālambanāc cittād *anantaraṃ tasyāḥ* striyāḥ *kāyas* tat-kāyaḥ. *tat-kāyasya vidūṣaṇāyai* yadi parivrājakasyânyasya vā sādhoś *cittam utpannaṃ bhavati. tat-pati-putr'ādi-cittaṃ vā.* tasyāḥ pati-putr'ādayaḥ. ādi-śabdena duhitr-ādayo gṛhyante. tad-ālambanaṃ cittaṃ tat-pati-putr'ādi-cittaṃ. tad vā 'nyatarad yad idaṃ tasmāt strī-cittād anantam utpannaṃ bhavati. *punaś ca kālântareṇa saṃtati-pariṇāmena strī-cittam utpadyate. tat* paścād utpannaṃ strī-*cittaṃ*

[1] om. MSS. supplied from Tib. gzugs. [2] vijñānod-bh° (apparently for vijñānād bh°) MSS. [3] matânus° N. gsuṅ-lugs. [4] °dyate N. [5] °dyatety N. [6]....[6] Ex conj. kṣutp° N, kṣatp° C. [7]....[7] go-buddher evāṃtaraṃ N, go-buddher anantaraṃ C. mjug-thogs-su ba-laṅ-gi sems kho-na. [8] °d iti C.

samarthaṃ bhavati tat-kāya-vidūṣaṇā-cittôtpādane tat-strī-kāya-vidūṣaṇā-cittôtpādane *tat-pati-putr'ādi-cittôtpādane vā* samarthaṃ. kasmād ity [Tib. 379ᵃ] āha. *tad-gotratvād* iti. tad-kāya-vidūṣaṇā-cittaṃ tat-pati-putr'ādi-cittaṃ vā gotraṃ bījam asyêti tad-gotraṃ. cittam tasya bhāvaḥ. tasmāt. taj-jātīyatvād ity abhiprāyaḥ. *anyathêty* a-tad-gotraṃ. *atha punaḥ paryāyeṇêti* vistaraḥ. paryāyeṇâyugapat. strī-cittāt tat-kāya-vidūṣaṇā-cittaṃ tatas tat-pati-cittaṃ tatas tat-putra-cittaṃ tata eva ca tad-duhitṛ-cittaṃ tata eva ca tad-upakaraṇ'ādi-cittaṃ *utpannaṃ bhavati. tataḥ* strī-cittād anaṃtarôtpannebhyaś *cittebhyo yad bahutaraṃ* pravāhataḥ *paṭutaraṃ* śaktitaḥ *āsannataraṃ vā 'syôtpādyasya cittasya. tad eva cittam utpadyate. tad-bhāvanāyā balīyastvāt* tasya bahutarasya paṭutarasy' āsannatarasya vā bhāvanāyā balavattaratvāt. *anyatrêti* vistaraḥ. *tat-kāla-pratyupasthitas* tat-kālikaḥ *kāya-pratyaya-viśeṣo bāhya-pratyaya-viśeṣaś ca. tasmād anyatra* tasmād ṛta ity arthaḥ. tad eva hy upapadyate yasya kāyo bāhyo vā pratyaya-viṣaya uptiṣṭhate[1].

sâiva balīyasī 'ti. yā bahutarasya paṭutarasya āsannatarasya vā 'bhihitā *sâiva balīyasī bhāvanā. kasmān nityaṃ na phalati* na hi tac cittaṃ nivartate.

vartata itîtareṇa codita āha. *sthity-anythātva-*[Tib. 379ᵇ]*lakṣaṇatvāt.* sthiter anyathātvaṃ lakṣaṇam asyêti sthity-anyathātva-lakṣaṇaṃ. tad-bhāvāt. *tasya cânyathātvasya* saṃskṛta-lakṣaṇasya. *anya-bhāvanā-phalôtpattau* anya-bhāvanā-phalasya cittântarasyôtpattāv *ānuguṇyān* nityaṃ na phalati tad evêty artha-saṃbandhaḥ.

evaṃ hy āhur iti sthavira-Rāhulaḥ.

sarv'ākāram

iti sarva-prakāraṃ. yāvanto

mayūra-candrakasya

varṇa-saṃniveś'ādi-prakārāḥ. teṣāṃ

kāraṇam.

idam asya kāraṇaṃ yenâivaṃ varṇaḥ evaṃ saṃniveśaḥ evaṃ snigdhatêti. evam-ādibhir ākārair

na jñeyaṃ

na jñātuṃ śakyaṃ. kaiḥ.

asarvajñaiḥ

śrāvaka-pratyekabuddh'ādibhiḥ.

sarvajña-balaṃ hi tat jñānaṃ

sarva-vid-balaṃ hi taj jñānaṃ. yena tat kāraṇaṃ jñāyata ity abhiprāyaḥ. *prāg*

[1] upapadyate C. ñe-bar gnas-pa.

evârūpiṇāṃ citta-bhedānām iti. rūpa-kāraṇam api sarvathā jñātum aśakyaṃ kim arūpiṇām ity arthaḥ.

ekīyas tīrthika iti Vaiśeṣikaḥ. *manaḥ-saṃyoga-viśeṣâpekṣatvād*[1] *iti cet.* syān mataṃ tulye 'py ātma-prabhavatve cittôtpatter ātmā kadācit karhicin manaḥ-saṃyoga-viśeṣam apekṣate. ity ato na nityaṃ tādṛśam eva cittam utpadyate na ca krama-niyamenâṃkura-kāṇḍa-pattr'ādi-vad iti. *na. anya-saṃyogâsiddheḥ.* [Tib. 380ᵃ] nâitad evaṃ. kasmāt. tābhyām ātma-manobhyām anyasya saṃyogasyâsiddheḥ. na hi saṃyogo nāma bhāvaḥ kaścid asmākaṃ siddho 'sti. *saṃyoginoś cêti* vistaraḥ. abhyupagate 'pi saṃyoge saṃyoginoś cêti vistaraḥ. loka-prasiddhayoḥ kāṣṭhayor anyayor vā kayościt. *paricchinnatvāt* paricchinna-deśa-dṛṣṭatvād ity arthaḥ. *lakṣaṇa-vyākhyānde cêti.* Vaiśeṣika-taṃtre saṃyoga-lakṣaṇa-nirdeśāt. tataḥ kim ātmanaḥ pariccheda-prasaṃgaḥ. paricchinna-deśatva-prasaṃgaḥ. yatr' ātmā. na tatra manaḥ. yatra manaḥ. na tatr' ātmêti. anenâ-numān'āgam'āpattito[2] dharmi-viśeṣa-viparyayo 'sya pakṣasya saṃdarśito bhavati. manasā saṃyoga ātmana iti. ātmā dharmī. tasya viśeṣaḥ sarvagatvaṃ. tad-viparyayo *'sarvagatatvam* iti. *tato manaḥ-saṃcārād ātmanaḥ saṃcāra-prasaṃgād* iti. tato lakṣaṇād aprāpti-pūrvikā prāptiḥ saṃyoga iti manaḥ-saṃcārād yaṃ-yaṃ śarīra-pradeśaṃ manaḥ saṃcarati. tatas-tata ātmā saṃcaraty apaitîti prasajyate. tad-yathā yaṃ-yaṃ pṛthivī-pradeśaṃ puruṣaḥ saṃcarati. tatas-tata ātapo 'pasarpati. tathā ca sati niḥkriyatvam asya bādhitaṃ bhavatîti. sa eva pratijñā-doṣaḥ. *vināśasya vā.* prasaṃga iti vartate. ātmana iti ca. yatra-yatra manaḥ saṃcarati. tatra-tatr' ātmā vinaśyatîti. sa eva câtra pratijñā-doṣaḥ. ātmano nityatva-nivṛtteḥ. *pradeśa* [Tib. 380ᵇ]*saṃyoga iti cet.* syān matam ātmanā pradeśena saṃyogo manasaḥ. ātmano vā pradeśena manasā saha saṃyogaḥ. yasmiṃ charīra-pradeśe mano 'vasthitaṃ bhavati. tad-gaten' ātma-pradeśena mano na saṃyujyate. pradeśântareṇânya-pārśvataḥ[3] saṃyujyate. tasmād aprāpti-pūrvakatve 'pi saṃyogasyâprāptenâiv' ātma-pradeśena manaḥ saṃyujyata iti. *tan na. tasyâiva tat-pradeśatvâyogāt.* na hy ātmano 'nya-pradeśā vidyaṃte. na câiv' ātmâiv' ātmanaḥ pradeśo yujyate. *astu vā saṃyoga* iti vistaraḥ. abhyupetyâpi saṃyogaṃ *tathā 'pi* nirvikāratvād *aviśiṣṭe manasi kathaṃ saṃyoga-viśeṣaḥ.* kathaṃ viśiṣṭaḥ saṃyogo bhavati. yata evam uktaṃ manaḥ-saṃyoga-viśeṣâpekṣatvād iti[4]. *buddhi-viśeṣâpekṣatvād iti cet. sa evôpari codyate kathaṃ buddhi-viśeṣa* iti. kasmān na nityam īdṛśam evôtpadyate cittam aviśiṣṭe ātmanîti. kāraṇa-viśeṣād dhi kārya-

[1] °śeṣātpakṣ° MSS. bye-brag-la ltos-paḥi phyir. [2] °patito MSS. om. Tib. [3] °ṇântayālvataḥ C, °ṇântapālvataḥ N. glo-nas. [4] see line 3 above.

viśeṣa iṣyate śaṃkha-paṭah'ādi-śabdavat. *saṃskāra-viśeṣâpekṣād ātma-manaḥ-saṃyogād iti cet.* syān mataṃ nityam aviśiṣṭe 'py ātmani manasi ca saṃskāra-viśeṣâpekṣād ātma-manasoḥ saṃyogād *buddhi-viśeṣa* iti. tad uktaṃ bhavati. saṃskāra-viśeṣād bhāvanā-viśeṣa-lakṣaṇād ātma-manaḥ-saṃyoga-viśeṣaḥ. tad-[1]viśesād buddhi[1]-viśeṣa iti. atra brūmaḥ. *cittād evâstv* iti vistaraḥ. ayam ih' Ācāryasyâbhiprāyaḥ. [[2]sântarbhavaś cittam[2] astîty avivādaḥ][3] mama tava ca cittam astîty avivādaḥ. [Tib. 381[a]] saṃskāra-viśeṣo 'py asti bhāvanā-viśeṣa-lakṣaṇo yo 'sau vāsanā bījam iti vā 'smābhir vyavasthāpyate[4]. bhāvântaraṃ[5] na vêti *tu*-viśeṣaḥ. tasmāc cittād eva saṃskāra-viśeṣâpekṣād *buddhi-viśeṣo 'stu.* kim ātmanā tat-saṃyogena vā kalpitenêti. *na hi kiṃcid* iti vistaraḥ. kuhakenâika-tareṇa vaidyena kasmaicit glānāyaûṣadhaṃ dadānena cintitam. idam auṣadhaṃ sulabhaṃ. viditaṃ câsya sa-parijanasya glānasya. etena caûṣadhenâsya glānasya glānôpaśamo bhavet. tad evaṃ mām avadhūyânye 'pi kariṣyanti. tataś ca ma-mârtha-lābho na bhaviṣyati. iti cintayitvā tad abhimaṃtrya phūḥ svāhā phūḥ svāhêti janasya darśitam. anena mantreṇêdam auṣadhaṃ sidhyatîti. tatra *yathā kuhaka-vaidya-phūḥ-svāhānām auṣadha-kārya-siddhau* sāmarthyaṃ nâsti. auṣa-dhasyaûva tu sāmarthyam. evam ātmano buddhi-viśeṣôtpattau nâsti sāmar-thyaṃ. cittasyaûva sāmarthyam iti. *saty ātmani tayoḥ saṃbhava iti cet.* syān mataṃ. saty ātmani tayoḥ saṃkāra-cittayoḥ saṃbhavaḥ. ity ato 'sty ātmêti. atra brūmo *vāṅ-mātraṃ.* nâtra kācid yuktir astîti. *āśrayaḥ sa iti cet.* syān matam. ātm'āśrayas tayor iti. *yathā kaḥ kasy' āśraya* iti. āśraya-rūpeṇôdā-haraṇaṃ mṛgyate. tam asy' āśrayârtham ayuktaṃ darśayann āha. *na hi te* [Tib. 381[b]] iti vistaraḥ. te saṃskāra-citte. *citra-badar'ādivat.* yathā kuḍye citram ādhāryaṃ badaraṃ ca kuṇḍe. ādi-śabdena bhājane bhojanam ity-ādi. naûva te saṃskāra-citte tatr' ātmany *ādheye.* dhārye[6]. *nâpi sa kuḍya-kuṇḍ'ā-divad ādhāro yuktaḥ.* nâpi sa ātmā kuḍyavat kuṇḍavac c' ādhāro yuktaḥ. ādi-śabdena bhājan'ādi-grahaṇaṃ. kiṃ kāraṇam ity āha. *pratighāti-yutatva-doṣād* iti. pratighātitva-doṣād yutatva-doṣāc ca. sa-pratighatva-prasaṃgāt pṛthag-daśa-tva-prasaṃgāc cêty arthaḥ. yathā citra-badarayoḥ kuḍya-kuṇḍayoś c' ādhāry'ā-dhāra-bhāve pratighātitvaṃ yutatvaṃ ca dṛṣṭe. evam eteṣām api syāt. aniṣṭaṃ caûtat. [7]ato 'nātm'āśrayaḥ[7].

yathā na gandh'ādhibhyo 'nyā pṛthivī. tathā buddhy'ādibhyo 'nya ātmêti.

[1] ...[1] om. MSS. supplied from Tib. khyad-par-las bloḥi. [2]....[2] sic C, sāṃtabhavaś citramem N. [3] om. Tib. [4] in Tib. we have here: de yaṅ yod-pa ñid-las rtsad-par byed-kyi. Qu. so 'py astitvato 'nveṣyate? [5] °vanā'nt° MSS. dṅos-po gsan. [6] cār° MSS. [7]....[7] anānātm° N, anen'ātm° C. deḥi phyir ni bdag-gi rten ma-yin-no.

ko hi sat-puruṣo *gaṃdh'ādibhyo 'nyāṃ pṛthivīṃ nidhārayati*[1]. na hi pṛthivī katamêty ukte rūpa-gandha-rasa-sparśebhyo 'nyā darśayituṃ śakyate yathā rūpaṃ gandh'ādibhyo 'nyad iti.

yadi na gaṃdh'ādibhyo 'nyā pṛthivī. katham ayaṃ vyapadeśaḥ pṛthivyāṃ gandh'ādaya iti. anyena hy anyasya vyapadeśo dṛṣṭaḥ. Caitrasya kambala iti. ata ucyate. *vyapadeśas tv* iti vistaraḥ.

[Tib. 382[a]] *viśeṣaṇârthaṃ* ity ab[2]-ādibhyo viśeṣaṇârtham ity arthaḥ. katham iti pratipādayati. *te hy evêti* vistaraḥ. te hy evêty eva-kāras tad-vyatirikta-pṛthivī-dravya-nivṛtty-arthaḥ. te eva gandh'ādayaḥ. *tad-ākhyāḥ* pṛthivy-ākhyāḥ. yathā vijñāyeran. tathā viśeṣaṇârthaṃ vyapadeśa ity abhisaṃbandhaḥ. *nânya* iti. nâb-ādy-ākhyāḥ. pṛthivy-ākhyebhyo 'nye vijñāyerann ity arthaḥ. *kāṣṭha-pratimāyāḥ śarīra-vyapadeśavad* iti. yathā kāṣṭha-pratimāyāḥ śarīram iti vyapadiśya-te. anyābhyo mṛn-may'ādi-viśeṣaṇârthaṃ. na ca kāṣṭha-pratimāyāḥ śarīram anyat. evam ihâpi vyapadeśaḥ syāt. na ca gandh'ādibhyo 'nyā pṛthivī 'ti.

saṃskāra-viśeṣâpekṣatva ity ātma-manaḥ-saṃyogasya.

yo hi baliṣṭha iti. saṃskāra-viśeṣaḥ. *tenânyeṣāṃ* saṃskāra-viśeṣāṇāṃ *prati-bandhaḥ.*

sa eva baliṣṭhaḥ kasmān nityaṃ na phalatîty Ācārya-vacanaṃ.

sa eva punar āha. *yo 'sya nyāyo* yaḥ saṃskārasya nyāyo vināśaḥ pratibandho vā.

so 'stu bhāvanāyā bīj'ātmikāyāḥ. *ātmā tu nirarthako* niḥprayojanaḥ *kalpyate.* saṃskārârthā hi tat-kalpanā syāt. tasya ca saṃskārasya yat kāryam. tad bhā-vanayaûva kriyata iti.

smṛty-ādīnām iti vistaraḥ. syān mataṃ. smṛti-saṃskārêcchā-dveṣ'[Tib. 382[b]] ādīnāṃ *guṇa-padârthatvāt tasya ca guṇa-padârthasyâvaśya-dravy'āśritatvād* dra-vy'āśrayaś ca guṇavān ity evaṃ[3] lakṣaṇôpadeśāt. *na câṣāṃ anya āśrayaḥ* pṛthvy-ādiko *yujyate* 'para-pratyakṣatv'ādibhiḥ kāraṇaiḥ. ato ya eṣām āśrayaḥ. sa ātmā. tasmād asty ātmêti.

na. asiddheḥ. naûtad evaṃ. kasmāt. *smṛty-ādīnāṃ guṇa-padârthatvâ-siddheḥ. vidyamānaṃ dravyam* iti. yat sva-lakṣaṇato vidyamānaṃ. tad dra-vyaṃ. *ṣaṭ dravyāṇi śrāmaṇya-phalānîti.* rūpa-skandh'ādīni paṃca skandhāni śrāmaṇya-phalāny asaṃskṛtaṃ ca ṣaṣṭham iti ṣaṭ dravyāṇi bhavanti. *nâpy eṣām* iti. smṛty-ādīnāṃ. *parīkṣito hy āśrayârtha* iti. yathā kaḥ kasy' āśrayaḥ. na hi te citra-badar'ādivad ādhārya iti vistareṇa.

[1] nivār° MSS. ñes-par ḥdsin-par byed. [2] ac MSS. chu. [3] eva MSS. de skad-du.

ete prakārā iti. gaur'ādi-prakārāḥ. *skaṃdheṣv ayam* ity ahaṃkāraḥ. *na tv ahaṃkāra* iti. na tv aham ity evam ākāraḥ pratyaya ity arthaḥ.

idaṃ punas tad ev' āyātam iti. kim-arthâiṣā ṣaṣṭhī. svāmy-arthā. yathā kaḥ kasyo svāmī. yathā goś Caitraḥ katham asau tasyāḥ svāmī. tad-adhīno hi tasy' āvāha-doh'ādiṣu [Tib. 383ᵃ] viniyogaḥ. kva ca punar ahaṃkāro viniyoktavyo yata etasya svāmī mṛgyate. ahaṃ-kartavye 'rthe. kim-arthaṃ viniyoktayaḥ. ahaṃkārârtham. aho sûktāni sukhâîdhitānāṃ. sa eva hi nāma tad-arthaṃ viniyoktavya iti. kathaṃ ca viniyoktvyaḥ. utpādanataḥ āho-svit saṃpreṣaṇataḥ. ahaṃkāra-gaty-ayogād utpādanataḥ[1]. hetur eva tarhi svāmī prāpnoti. phalam eva ca svaṃ. yasmād dhetor ādhipatyaṃ phale. phalena ca tadvān hetur iti[2].

ya evâsya hetur ahaṃkārasya. *tasyâivâyam* iti. *puṣpito vṛkṣa* iti dṛṣṭânto yatra siddhânte vṛkṣâvayavī nêṣyate. vijātīya-catur-mahā-bhūta-kāy'ārambhâna-bhīṣṭe. yatra tu vṛkṣâvayavy asti. tatra dvitīyo dṛṣṭântaḥ. *phalitaṃ vanam* iti. na hi vanaṃ nāma kiṃcid asti. yathā yasmin vane phalam utpannaṃ tat phalitam iti ucyate. yathā yasminn āśraye ṣaḍ-āyatana-lakṣaṇe sukham utpannaṃ duḥkhaṃ vā. sa sukhito duḥkhito vā. *tathôktam* iti. yathā[3] āśrayaḥ ṣaḍ-āyatanaṃ tathôktaṃ.

tad-vikāra-vikāritvād āśrayāś cakṣur-ādaya

iti[4]. atha[5] paṃca-skandhakaṃ bhavān udāharatîty adhikṛtaṃ. *sa eva kartêti*. sa eva paṃca-skandha-lakṣaṇaḥ kartā. [Tib. 383ᵇ] n' ātmā. iti [6]siddho naḥ pakṣaḥ. tatrâpi[6] *svātaṃtryaṃ nâstîti* darśayann āha. *trividhaṃ cêdaṃ karmêti* vistaraḥ. *kāyasya citta-para-taṃtrā vṛttiḥ* citta-pravartitvāt kāya-karmaṇaḥ. *cittasyâpi kāye vṛttiḥ sva-kāraṇa-para-taṃtrā.* [mano-dharma-][7]manaskār'ādi-[8]para-taṃtratvāt. tasyâpy[8] evaṃ tasya citta-kāraṇasya[9] sva-kāraṇa-para-taṃtrā vṛttir iti. *nâsti kasyacid api svātaṃtryaṃ* kāyasya cittasya citta-kāraṇasyânyasya vā. pratyaya-para-taṃtrā hi sarve bhāvāḥ.

caturbhiś citta-caittā hi samāpatti-dvayaṃ tribhiḥ.

dvābhyām anye tu jāyanta

iti[10] vacanāt. ātmano 'pi ca nirapekṣasya buddhi-viśeṣ'ādy-utpattāv akāraṇatvâ-bhyupagamān [11]*na svātaṃtryaṃ*[11] *sidhyati. tasmān nâivaṃ lakṣaṇa* iti. svataṃ-traḥ kartêti. evaṃ tarhi kartêty āha. *yat tu yasya pradhāna-kāraṇaṃ. tat*

[1] utpādataḥ MSS. [2] 論三十 7ᵇ⁸–8ᵃ⁵. [3] °thā kṛtv MSS. ji ltar brten-pa. [4] kārikā I. 44ᵃᵇ. [5] artha N. ḥon-te. [6]....[6] ex conj. siddho'rthaḥ. pakṣās tasya tu MSS. kho-bo cag-gis phyogs grub-po. de-la yaṅ. [7] sic MSS. om. Tib. [8]....[8] para-taṃtrarthātusyāpy N, om. C. gṣan-gyi dbaṅ yin-paḥi phyir-ro. de yaṅ de daṅ ḥdra-ste. [9] sva-kārasya N, om. C. rgyu. [10] Kā-rikā II, 65ᵃᵇᶜ. [11]....[11] asv° N, usv° C.

tasya kartêty ucyate. prādhānye tat-pratītyôtpatteḥ. *sa evam api kartā na yu-jyate.* pradhāna-kāraṇa-bhāvenâpi na yujyata ity arthaḥ.

tasyâkāraṇatvam[1] upadarśayann āha. *smṛtito*[2] *hi chanda* iti vistaraḥ. pūr-va-smartavye 'rthe smṛtir utpadyate. smṛteś chandaḥ kartu-kāmatā. *chandād vitarkaś* cetanā-viśeṣo 'bhisaṃskāra-lakṣaṇaḥ. prajñā-viśeṣo vā Yog'ācāra-nayena. Vaibhāśika-nayena tv abhirūpaṇa-[Tib. 384ᵃ]vikalpa-lakṣaṇaḥ. *vitarkāt prayatno* vīryaṃ. *prayatnād vāyuḥ. tato vāyoḥ karma* deśântarôtpatti-lakṣaṇam iti. *kim atr' ātmā kurute.*

vijñāne pratiṣedhād iti. yâlvôpalabdhiḥ. tad eva vijñānaṃ. vijñāne c' ātmanaḥ sāmarthyaṃ pratiṣiddhaṃ. cittād evâstu saṃskāra-viśeṣâpekṣāt. na hi kiṃcid ātmana upalabhyate samarthyam. auṣadha-kārya-siddhāv iva kuhaka-vaidya-phūḥ-svāhānām iti[3].

yathā tathôktam iti

tad-vikāra-vikāritvād āśrayāś cakṣur-ādaya

iti[4].

tad-āśritād ity ātm'āśritāt. *uktôttarâiṣā vāco-yuktir* iti. yathā kaḥ kasy'ā-śrayaḥ. na hi te citra-badar'ādivad ādhārye. nâpi sa kuḍya-kuṇḍ'ādivad ādhāro yuktaḥ. pratighātitva-yuktatv'ādi-doṣān na vai sa evam āśrayaḥ. kathaṃ tarhîti[5] vistaraḥ. *tad-āhitaṃ hi tad* iti. tena bījen' āhitaṃ tat sāmarthyam ity arthaḥ.

yathôktam iti sthavira-Rāhulena.

yad guru yac c' āsannam

iti vistaraḥ. ekasmin saṃtāne catvāri karmāṇi. guru āsannam abhyastaṃ pūrva-kṛtaṃ ca. eṣāṃ caturṇāṃ guru-karma pūrvakam iti tribhyas tat pūrvaṃ vipacyate. āsannâ[Tib. 384ᵇ]bhyasta-pūrva-kṛtānām apy āsannaṃ pūrvam iti tat pūrvaṃ dvābhyāṃ vipacyate. abhyasta-pūrva-kṛtayoś câbhyastaṃ pūrvam iti ekasmāt pūrvaṃ vipacyate. asatsv eteṣu pūrva-janma-kṛtaṃ vipacyate aparaparyāya-vedanī-yaṃ. *akliṣṭānām* iti. kuśalānām a-nivṛtâ-vyākṛtānāṃ ca. *viklitti-viśeṣa-jād* iti. bhūmy-udaka-sambandhāt phalasya sūkṣmo vikāro viklittiḥ. tasyā viśeṣaḥ. sa evâtiprakṛṣṭaḥ. tasmāj jāto vikāra-viśeṣaḥ. tasmāt. phalântaram utpadyate. kīdṛśād vikāra-viśeṣād iti darśayann āha. *yo hi tatra bhūta-prakārâṅkuraṃ*[6] *nivartayati. sa tasya bījam* iti. tasyâṃkurasya bījaṃ. *nânyo* bhūta-prakāraḥ. na pūrva-bījâvastho bhūta-prakāra ity arthaḥ. *bhāvinyā tu*[7] *saṃjñayêti*. odanaṃ pacati saktuṃ pinaṣṭîti yathā bhāvinyā saṃjñayā vyapadeśaḥ. evaṃ pūrvako 'pi

[1] °sya k° MSS. rgyu ma-yin-pa ñid. [2] °tiyo MSS. dran-pa-las. [3] 論三十 10ᵇ¹⁰ [4] Kārikā I, 44ᵃᵇ. [5] 論三十 11ᵃ³. [6] °kāroktaṃtaṃ C, °kārottaraṃ N. myu-gu. [7] tta N, °nyotta C.

saṃtānaḥ aviklinna-bījâvasthaḥ *bījam ity ākhyāyate* bhāvinyā 'nayā saṃjña-yêti. *sādṛśyād vê*ti. viklinna-viśeṣa-jena bhūta-vikāra-viśeṣeṇa sadṛśaḥ. sa pūr-vakaḥ saṃtāna iti kṛtvā bījam ity ākhyāyate. *evam ihâpî*ti vistaraḥ. yadi *sad-dharma-śravaṇa-yoniśo-manaskāra-pratyaya-viśeṣāj jātaḥ kuśala-sāsravaś citta-vikāra utpadyate. a-sad-dharma-śravaṇa-yoniśo-manaskāra-pratyaya-viśeṣāj jātaḥ akuśalo vā* citta-[Tib. 385ᵃ]vikāra utpadyate. *tasmād tad-vipākântaram utpa-dyate. nânyathêti samānam etat.* yathā na phalād eva phalântaram utpadyate. kiṃ tarhi. vikāra-viśeṣāt. evaṃ na vipākād eva vipākântaram utpadyate. kiṃ tarhi. citta-vikāra-viśeṣād utpadyate iti. tulyam etat.

phale raktaḥ kesara iti. phalâbhyantare kesaraḥ. yatra bījapūraka-rasa āmlo 'vatiṣṭhate. *na ca sa tasmāt punar anya* iti. na rasa-raktaḥ kesaras tasmād uktāt kesarāt punar upajāyate. kiṃ tarhi. prākṛta evâraktaḥ kesara upajāyata ity arthaḥ. idam atrôdāharaṇaṃ. *yathā lākṣā-*[1]*rasa-rakta*[1]*-mātuluṃga-puṣpa-*phalād rakta-kesarān na raktaṃ kesarântaraṃ punar bhavati. *evaṃ karma-jād vipākān na punar vipākântaram* iti. āha câtra.

cittaṃ hy etad ananta-bīja-sahitaṃ saṃtānato vartate.
tat-tad bījam upaiti puṣṭim udite sve pratyaye cetasi.|
tat puṣṭaṃ druma-labdha-vṛtti phala-daṃ kālena saṃpadyate.
raṃgasyêva hi mātuluṃga-kusume 'nyas tasya tat-kesare.‖

punar āha.

karpāsa-bīje puṣpe ca mātuluṃgasya raṃjite.|
lākṣayā jāyate raktaṃ yathā karpāsa-kesaraṃ.‖
tasminn astam-ite raṃge saṃtānād bhāvita-kramāt.|
karmaṇy astam-ite câîva bhāvanātaḥ phalôdaya|

iti.

*karmê*ti sarvaṃ.
tad-bhāvanāṃ
karma-bhāvanāṃ.
tasyā[2]
bhāvanāyā
vṛtti-lābhaṃ
tad-vṛttaṃ lābhaṃ.
tatas
tad-vṛtti-lābhāt

[1]....[1] rasaṃtat C, rasaraṃtat N. kha-dog bsgyur-ba. [2] °smād MSS.

phalaṃ
ity etac catuṣṭayaṃ
niyamena [Tib. 385ᵇ] yadṛcchayā.
buddhād anyaḥ
śrāvak'ādiḥ
sarvathā sarv'ākāraṃ
na prajānāti.
arthād uktaṃ bhavati. Buddha eva tat sarvaṃ sarvathā prajānātîti.

ity etām iti vistaraḥ. iti-karaṇaḥ samāpty-arthaḥ. pradarśanârtho vā. *etāṃ buddhānāṃ pravacana-dharmatāṃ su-vihitena* hetor mārgeṇa *hetu-mārgeṇa śud-dhāṃ* niravadyāṃ *niśāmya* dṛṣṭvā. *aṃdhās* tīrthyāḥ. yathābhūta-darśana-vaika-lyāt. kutsitā dṛṣṭiḥ *ku-dṛṣṭiḥ*. tasyāś ceṣṭitāni *kudṛṣṭi-ceṣṭitāni*. vividhāni ku-dṛṣṭi-ceṣṭitān eṣām iti *vividha-ku-dṛṣṭi-ceṣṭitāḥ* svargâpavarga-hetāv apratipannā mithyā-pratipannāś cêty arthaḥ. teṣām[1] evaṃvidhānāṃ *tīrthyānāṃ* Kapilôlūk'ā-dīnāṃ *mataṃ* darśanam *apavidhya* tyaktvā *yāṃti* saṃsārān nirvāṇam iti vākyâ-dhyāhāraḥ. ke te sattvāḥ prajñā-cakṣuṣmanta ārya-śrāvakāḥ. atha vā tām eva pravacana-dharmatāṃ yānti pratipadyanta ity arthaḥ. pravacana-dharmatā punar atra nairātmyaṃ buddhânuśāsanī vā. anya āhuḥ. pravacanaṃ sūtr'ādi-dvādaś-âṃga-vaco-gataṃ. tasya dharmatā svākhyātatā [2]yukty-upetatvāt[2]. nirvāṇa-[3]pra-vaṇatā ca[3] nirvāṇa-dyotanāt. yathôktaṃ sarva ime dharmā nirvāṇa-pravaṇāḥ nirvāṇa-prāgbhārāḥ nirvāṇaṃ evâbhivadanto [Tib. 386ᵃ] 'bhivadantîti. anātma-saṃjñinaś ca nirvāṇe śānta-saṃjñāḥ saṃtiṣṭhante. ātmôcched'āśaṃkâpagamād iti. tad evam anandhā[4] eva yānti. nândhāḥ[5]. andhās[6] tu bhramanty eva saṃ-sārârṇave nairātmyam apaśyantaḥ. tad darśayann āha *imāṃ hî*ti vistaraḥ. iyaṃ nirātmatā. nirvāṇam eva puraṃ *nirvāṇa-puraṃ*. tasyâîkā *vartinī* 'ti nir-vāṇa-purâîka-mārgo nânyo mārga ity arthaḥ. tathāgata ev' ādityo gaṃbhīra-dharmâbhiprakāśakatvād āditya-bhūtas tathāgataḥ. tasya vacāṃsi tāny evâṃśa-vaḥ. tair bhāsvatī ālokavatī *tathāgat'āditya-vaco'ṃśu-bhāsvatī*. āryāṇāṃ saha-srair vāhitêty *ārya-sahasra-vāhitā*. [7]*vivṛtām apî*ti[7]. tām imāṃ nirvāṇa-purâîka-vartinīṃ tathāgat'āditya-vaco'ṃśu-bhāsvatīṃ vivṛtām api nirātmatāṃ. prajñā-cakṣuṣo viśadasyâbhāvād avidyā-kośa-paṭala-paryavanaddha-netratvād vā *manda-cakṣuḥ* tīrthiko Vātsīputrīyo 'pi vā *nêkṣate*. trayaś cêha[8] mārga-guṇā varṇyante.

[1] tasmād MSS. de-dag-gi. [2]....[2] °ktvap° N, °ktatvāp° C. rigs-pa daṅ ldan-paḥi phyir. [3]....[3] °vacanatā N. gsol-ba ñid. [4] anarthā MSS. loṅ-ba ma-yin-pa. [5] nârthāḥ MSS. loṅ-ba-rnams ni ma-yino. [6] arthās MSS. loṅ-ba-rnams. [7]....[7] vivṛtāsami MSS. phye yaṅ ṣes bya-ba. [8] cendu C, cenda N. ḥdir.

tad-yathâîkâyanatā 'bhipreta-deśa-prāyaṇāt. s'ālokatā yato niḥśaṃko gacchati. yātânuyātatā ca parimardita-sthāṇu-kaṇṭak'ā[Tib. 386b]ditvāt. yena sukhaṃ gacchati. tat-sādharmyeṇêyaṃ nirātmatā-vartinī draṣṭavyā. caturbhiś ca kāraṇair mārgo na vidyate. satvānutamaskatayā[1]. prakāśito 'py ādityena avāhitatayā. bahu-puruṣa-vāhito 'py āvṛtatayā. vivṛto 'pi draṣṭur manda-cakṣuṣkatayêti. teṣām ihâîkam eva kāraṇam asya mārgasyâdarśana uktaṃ. yato draṣṭur doṣeṇâîvâyaṃ mārgo na dṛśyate. na mārga-doṣeṇêti. yata eṣa manda-cakṣur etāṃ na paśyatîty avagantavyaṃ.

iti diṅ-mātram evêdam

iti. sarvam iti yathôktaṃ. dig eva diṅ-mātram eva-kārârtho mātra-śabdaḥ. dik pramāṇam asyêti diṅ-mātram iti vā. mahato 'bhidharma-śāstrād alpam idam

upadiṣṭaṃ.

mayêti vākya-śeṣaḥ. keṣāṃ.

sumedhasāṃ.

matimatām ity arthaḥ. tādarthye ṣaṣṭhī. kimvad ity āha.

vraṇa-deśo viṣasyêva sva-sāmarthya-visarpiṇa

iti. yathā viṣaṃ sva-sāmarthyād vraṇa-deśaṃ prāpya sarveṣv aṅga-pratyaṅgeṣv atyantaṃ visarpatîti matvā kenacit tasya vraṇa-deśaḥ kṛtaḥ. kathaṃ nāmêdaṃ visarpatîti. evaṃ sumedhasaḥ sva-sāmarthya-visarpitvād viṣa-sthānīyāḥ. ity atas teṣāṃ sumedhasām udghaṭita-jñānāṃ prājñānām idam upadiṣṭaṃ mayā. katham. alpena granthena mahad Abhidharma-śāstraṃ.

Kāśmīra-Vaibhāṣika-nīti-siddham

arthataḥ pratipadyerann iti. [2]apare punar vyācakṣate. iti diṅ-mātram evêdam iti idam eva nairātmya-prativedham adhikṛtyôktam iti.

Kāśmīra-Vaibhāṣika-nīti-siddhaḥ

prāyo mayā[Tib. 387]'yaṃ kathito 'bhidharma

ity anenâîvârthasyâbhihitatvād iti[2].

samāptaś câṣṭama-kośa-sthāna-saṃbaddha eva pudgala-viniścayaḥ.

[1] sic MSS. mun-pa-mun-nag daṅ bcas-pa ñid. Qu. andhakāra-tamask°? [2]....[2] om. C.

[1]nānā'bhidharmârtha-karaṃḍa-bhūtam
etad vivṛ
raḥ
[2]prasūta-tṛṣṇāy[2] amṛtam adbhuta-yoni-bhūtaṃ[3]|
vyākhyā-padârka-kiraṇaiḥ sphuṭitaṃ madīyaiḥ
śāstrâmbujaṃ budha-jana[4]-bhramarā bhajantāṃ[1]‖
yo 'dhītya sarva[5]-śāstrāṇi[6] vidvad-yaśā Yaśomitraḥ.|
sa imāṃ kṛtavān vyākhyāṃ vyākhyāsv anyāsv asaṃtuṣṭaḥ.‖
[7]tena śrī-bhāratī-bhartaḥ[8] paramârth'āgamā vyākhyā|
iyaṃ deva-rūpasya[9] deva-kalpasya kalpitā[10]‖

ācārya-Yaśomitra-kṛtāyāṃ sphuṭârthāyām Abhidharmakośa-vyākhyāyām aṣṭamaṃ kośa-sthānaṃ samāptam iti.

[11]graṃtha-kāra-saṃkhyā 25000[11].

śubham.

[1]....[1] om. C. chos-mṅon sna-tshogs don-gyi za-ma-tog, chos-mṅon-mdsod ḥdi rnam-par phye-ba-yi| dge-ba bdag-gis thob-pa gaṅ yin des, ḥjig-rten kun-gyi bde-ba ḥbyuṅ gyur-cig‖ bstan-bcos pa-dma chos-mṅon mtsho-las skye-ba gtsaṅ, ḥdud-rtsiḥi ro rmad-byuṅ-ba sred sel-gnas gyur-pa| bdag-gi bśad tshig ñi-zer-dag-gi gsal byas ḥdi, skye-bo mkhas-paḥi buṅ-ba-rnams-kyi bsten-par śog‖ [2]....[2] sic N. [3] bhat° N. gyur-pa. [4] na N. skye-bo. [5] dharma N. thams-cad. [6] MSS. add 'adhigata'. [7] om. C. [8] sic N. °rtrā? [9] in this line one syl. is wanting. [10] om. C. [11]....[11] om. N. Accord to Tib. 18000.

GENERAL INDEX

(Lexically noteworthy words besides technical terms, occurring often in the work, but not as a subject, are mentioned, as a rule, only three or four times).

agha 57 17, 18, 23, 24
ati-khaliṇikā 502 21
atidhyāyitatva? 279 9
atīraṇa 80 5
adhipati-pratyaya 236 9
adhipati-phala 221 32; 225 32
adhvan 20 24
anāgamya 682 7; 683 2
anāgāmin (pancadhā) 558 15
anājñātam-ājñāsyāmîndriya .....
..... 91 2; 100 7; 102 1; 118 32
anātyantikatva 626 27
anāniṃjya 201 22
anālambana 65 18
anāvartika-dharmin 624 1
anāsrava 12 9; 13 30; 63 21
anidarśana 58 9
aniṃjya 439 3
aniyata 132 13
aniyata-vedanīya 166 14
anivṛtâvyākṛta 132 31
anupapāduka 266 19
anupātta 65 20
(nav)ânupūrvavihāra-samāpattayaḥ ... 643 19
anubhava 36 33
anuvyaṃjana (aśīti) 650 23
anuśaya 13 10, 11
anaiṣyandika 71 13
anaupāttika 359 15
antarābhava 267 6
anvardhamāsa 374 19
apakṣāla 279 7; 334 20; 344 1; 672 10
(aṣṭ)âpakṣāla 540 17; 565 29; 677 23
apakṣālatva 83 32
apadṛṣtânta 710 14
apara-paryāya-vedanīya 161 1
aparyādāya 557 31
apavyākhyāna 552 16
apraṇihitâpraṇihita 683 7
apratigha 60 3
apratiprasrabdha 561 32
apratilambha 143 32
apratisaṃkhyā 17 8
apratisaṃkhyā-nirodha 15 4; 17 16
apratisaṃdhika 323 4
apratīśa 136 14
apratīśatā 136 13, 15
apradhāna 239 21
aprāpti 143 30
abhijñā (ṣaḍ) 654 1
abhidharma .. 11 16; 307 4; 445 5; 693 33; 694 7
abhidharm'ācārya 281 23
abhinirhāra .....
.... 247 3; 598 16; 636 27, 28, 29; 637 2, 12
abhivinaya 165 8, 26
abhisaṃcetita 503 27
abhisaṃpratyaya 137 23, 24, 25
abhisamaya-krama 112 26
abhyutsada 337 5, 6
ayas-prapāṭika 271 3, 6, 9, 12
avamanyanā 493 31
avarabhāgīya .....
..... 270 33; 271 4, 10, 16; 491 31; 492 30
(paṃc)âvarabhāgīyāni 578 10
avikalpaka 64 22
avicāra 64 5
avijñapti 29 2
avijñaptivādin 356 31, 32
avitarka 64 4
avidyā 301 2, 3
avinirbhāga .....
..... 26 24; 66 30, 31; 123 33; 348 9; 360 9
avinirbhāgavartin 239 30
avinirbhāgin 123 30, 31
avinirbhogin 123 31
avipāka 108 19

avibhāga 68 13
aveṇi 458 21
avetyaprasāda .....
376 34; 554 19; 605 15, 17, 19, 21, 24; 606 4
(catvaro)'vetyaprasādāḥ 605 15
avaiḥbhāṣikī 360 15
avyākṛta 60 16; 108 27
avyākṛtamūla (trīṇi) 464 2
aśaikṣa (nava) 566 26; 589 31
aṣṭamabhava 160 6
aṣṭādaś āveṇikāḥ 379 1; 640 33
aṣṭāviṃśaty-uttaraṃ kleśa-śataṃ 451 30
aṣṭau vimokṣāḥ 688 3
asamjñi-sattva 262 29
asaṃjñi-samāpatti 159 31
asantīrika 310 33
asaṃtīraṇa 80 6, 7; 612 6, 7, 8, 9
asamanvāgama 143 32
asaṃvarika 375 19
asāta 100 11, 12, 20, 31
asthi-saṃkalā 355 15; 526 17, 26
asthi-saṃkalikā 55 2
aheya 77 21; 110 10
ākaraṇa 533 8, 9; 535 28, 29, 30;
536 4, 7, 15, 16, 20; 582 6, 7, 9, 11; 648 22
ākāśa 15 6
āghāta-vastu (nava) 109 26; 462 17
ājñātāvin 102 8, 9; 120 33
ājñātāvîndriya 91
2; 97 16, 18, 21; 98 28, 31; 100 8; 106 11; 112
25; 113 6, 31, 32; 119 20; 120 19; 122 30, 31
ājñāsyāmîndriya 98 26; 100
4, 10; 102 22; 113 3, 9, 13, 15, 23; 119 18;
121 12, 13, 14, 33; 122 18, 23, 26, 32, 33; 143 25
āṭavika-koṭṭa 255 30
ātma-saṃcetanā 170 15, 30
ādhastī 393 14, 15
ādhicaitasika 589 1, 23
ādhipata 221 33
ādhimokṣikī 658 22, 23
ādhiṣṭhānikī 266 11
ādhyātmika 74 21
ādhyātmikâpakṣāla (aṣṭau) 344 2
ānaṃtarya-karma 430 5
ānimitta 624 30, 31; 682 18
ānimitt'ānimitta 683 7
āniṃjya .....
291 2; 293 11, 13; 299 14; 390 1, 3; 540 17, 18
ānejya 344 3, 4
āneṃjya 299 12
āntarābhavika .....
..... 170 19; 277 22, 23; 279 12, 13, 14, 15
ānyathika 469 25; 470 3
āpāyika 78 3, 4; 379 8
āpāyikatva 379 8
ābhisamayāntikavat 635 22
ābhisaṃskārika 321 30, 31
ābhisaṃskārikatva 321 29
āmreḍa 298 5
āyatana 36 15; 42 26
ārūpya 253 15
ārūpya-dhātu 256 1
āryâṣṭaṃgo mārgaḥ 600 1
ālambana-pratyaya 236 10
āvasthika 286 4, 20, 22; 292 13
āvāha 409 3
āvedha 104 26, 28, 30; 159 26; 168 30, 32;
169 3, 5, 7, 9, 11, 12; 170 2; 299 17; 316 19,
21; 322 5; 359 5; 515 2; 559 6; 639 23
āśraddhya 131 16; 495 29; 602 29
āsa 486 22
āsaṃvarika 384 32; 385 1, 19
āsevita 418 24
āsrava 486 11
āsvādanā 245 2
√iṃj 390 4
iṃjita 389 30, 31, 34; 390 3
itgālavaśe(!) (dgra-gaṅ-nas ṭhab-pa=aṭ=
ṭāla-yuddhe?) 420 24
idaṃ-dharman 528 1
indriya 93 4
indriya (paṃca) 599 31
indriya-saṃcāra 678 23
ihatya 330 25, 26

ihadhārmika 453 17
ucchāstra 391 6, 8
utpattṛ 294 16
utplāvakatva 262 3
utplāvin 387 1
utsatikā (!) (spaṅ (spar?)-stobs ṭhab-pa=
muṣṭikā?) 420 24
utsada 157 1; 326 26, 27, 30, 31; 337 5
utsadatva 278 32
utsūtra 703 6
udghaṭita-jña 47 34
udvedha 324 4; 335 9
upakāra-saṃpad (caturvidhā) 649 32
upakleśa 493 26
upadhi 352 29
upaniṣad 9 30; 96 1, 2; 188 17, 18; 463 7
upapatti-pratilambhika .. 240 25; 242 31; 244 2
upapattilābhika 242 21, 22; 245 12
upapadya-vedanīya 161 3
upapāduka 110 25, 26;
111 2, 9, 24; 265 14, 34; 266 21, 22; 270 2
upalikhita 144 27, 30
upavicāra 310 11, 21, 22, 24
upavicārika 310 33
upasagotra 403 15
upasvasāra 403 14
upahāyajamāna(?) 403 16
upātta 65 31
upāttânupātta 65 31
upādāna-skandha 22 10
upādāya-rūpa 33 4; 36 13; 50 32
upāyāsa 494 1
ūrdhvabhāgīya 145 7; 492 32; 504 9
ūrdhvaṃdamika 560 8
ūrdhvaṃdehika 560 8
ṛddhipāda (catvāraḥ) 599 28
ekatya 400 14, 15
eka-māyakatva 560 23
ekavīcika 556 24, 25; 557 20
ehi-bhikṣukā 374 9
aikakṣaṇika 220 10, 11, 21
airyāpathika 106
16, 18, 19, 20, 22, 24; 134 21; 152 16; 207 13
aiśyat 277 13, 14, 17
aihajanmika 220 9, 11, 21, 22; 586 17
ogha 486 10, 11; 488 23
auṇādika 122 13; 141 17
aupacayika 69 19, 20, 24, 26
aupacayikatva 69 23
aupadhika 352 28, 29; 353 3
aupapattibhavika 397 25
aupapāduka 281 22, 23
kacci 'ttha 408 8
kaṭasi 281 9
kaḍevara 544 15, 16, 19
kathā-vastu 21 2
kapotaka 375 23, 25
karma 345 11
karma-patha 410 3
karmavācana 403 28, 30, 31
karm'āvaraṇa 425 11
kaśaṃbaka 386 31
kaṣāya 260 13
kākvā pṛcchati 131 8
kāṃta 583 7
kāma 253 15
kāma-dhātu 254 6
kāma-rāgâbhibhūtatva 455 25
kāma-sukhallikā 337 11, 12, 13
kāya-dauṣṭhulya 493 29
kāraṇa 431 30
kāraṇa-hetu 189 18
kāraṇḍavaka 386 29
kāritra 59 4, 5, 10, 13
kāla 237 13
kīṭa 326 9, 10
kutastya 359 7
kuṃbha-tūṇīra 421 1
kulaṃkula 556 16, 21
kuśala 60 12; 108 23
kuhanā 420 14
keśoṇḍuka 87 13
koccava 353 16
kola 21 25; 682 22, 23, 24, 25

kaurkuṭika 385 2
(sapta-sthāna-)kauśala 552 4
kleśa-mahābhūmika 130 25
kṣaṇika 71 14
kṣaṇikavādin 177 20
kṣetra-viśeṣa 435 9
khaḍga-viṣāṇa-kalpa 540 23
khila 576 31
gaṇḍa 190 30; 340 9
gati (catasraḥ) 253 17
gamika 353 21
guru-dharma 374 18
gotra (paṃca) 595 3
gautrika 633 31, 32
cakrala 25 16
caturdaśâvyākṛta-vastūni 709 28
catu-skandha 326 14
catvārîmāni 704 20
(upa-vi-)√car (=ā-lamb). 310 12, 13, 14
cāturdiśa 353 9
cāturdeśa 438 6
citta 141 15
chaṃbhitatva 279 8
√chid 68 11
jatunya 59 2
Jina-dūta 170 20
jñāna-saṃpad (caturvidhā) 649 30
jñāna (daśa) 612 30
tat-sabhāga 75 29
tadātana 358 22
tāthāgatī 257 24
tādanulomya 600 19, 21, 22
tāyin 374 10
titīla 59 2
√tul 68 6, 34
tulya 69 8
tṛṣṇā-vicarita (aṣṭādaśa) 220 14
tri-piṭa 658 8
traidhātukya 497 1
traiyadhvika 216 2; 220 8; 291 15
traivācika 374 31
dagdhṛ 69 8
darśana-heya 77 13; 110 6; 424 3
daśâśaikṣāḥ 145 2
√dah 68 34
(pary-ā-)√dā 141 1; 492 2; 541 19; 591 33
dāhaka 69 10
dīnāra 368 20, 21, 22, 23
duḥkha 23 3
duḥkhila 114 9; 576 31
dūratā 361 23
dūratā (catasraḥ) 240 29
dṛṣṭi 79 19
dṛṣṭi-sthāna 23 12
deva-nikāya 253 19
dravyavat 71 11
dvaiyadhvika 215 15
dhandha 455 20; 593 20; 599 18
dhandhâbhijñā 599 7, 17
dharma 12 11
dharmatā-pratilaṃbhika 334 8, 10
(ava-)√dhā (śrotram) 647 10
dhātu 36 15; 42 26
dhātu (dvāśaṣṭi) 55 17
dhyāna (catvāri) 693 18
dhyāpita 551 3
nānāvāsa (gnas sna-tshogs-pa). 不共住 (眞諦) 403 26, 27
nāma-kāya 181 28
nāmarūpa 303 13
nāśya (gṣig-par bya-ba) 346 32
n'āsvādanā 681 32
nikāya-sabhāga 157 9
nitya 90 22
niyata-vedanīya 166 12
niyata-sahôtpāda 123 11
niyama (—avakrāmati) 251 27
niyāmam avakrāmati ..535 5; 549 30; 557 29
niyāmâvakrānti 160 5; 250 23 374 8
nirodha-samāpatti 160 27
niraupadhika 352 30; 354 2, 9, 10
nirmāṇa (aṣṭavidha) 658 32
nirvedha 537 11
nirvedhabhāgin 321 6

nirvedhabhāgīya 97 14; 247 25, 26; 678 6
nivṛtâvyākṛta 132 30
niśraya 404 2
niṣyanda 69 20, 22, 27
niṣyanda-phala 222 23
niḥśreṇī 544 25
naimittikatā 420 14
naiyamya 253 2, 3, 4
nairarthakya 496 7
nairmāṇika 106 17, 22, 23, 24
nairmita 242 28; 245 23
nairyāṇika 646 11
nairvedhika 646 11
nâlvasātanâsātā 101 1
naiṣpeṣitā 420 14
naiṣyandika .....
... .. 69 19, 23, 24 27; 70 25, 33; 71 3, 8, 9
naiṣyandikī 101 13
pada-kāya 181 29
pada-parama 47 34
paṃcâṃgāni 145 5
paṃpā 384 31
paramāṇu 237 13
para-saṃcetanā 170 16, 30
parājayika (pār°?) 387 25
pariganā 255 30
parijaya 526 24, 27
pariśuddhi-pradhāna 607 12
pariṣaṇḍa (cf. pariṣaṇḍā) 255 30
pariṣaṇḍā 328 8, 17
parisāmantaka 260 12
parītta-kleśa-bhūmikā 132 2
paryavasthāna 286 10, 11, 12, 13
paryavasthānīya 485 3, 4, 6
paryādā..... 271 20, 30
paryādāna 1.....140 30, 32; 141 2; 494 30
paryādāna 2.....
175 8; 303 34; 504 11; 508 5; 510 23; 511 5
parṣad (aṣṭau) 135 28
pāpa (paṃcavidha) 564 4
pārajanmika 586 18
pāralaukika 277 1
pārasāṃtānika ..22 28; 174 1; 493 19; 500 32
pārājika.....375 27; 376 17; 386 6
pāryāyika 14 15; 40 25
pāṣi 628 2
puṇyabhāgīya 438 32; 439 1, 3, 4
puruṣakāra-phala 222 26
pūrvâṃtakalpaka.....448 5, 11, 13; 449 17
peḍā 638 30, 31, 32, 33; 639 1
peyāla-dharma 424 13
poṣadha 408 7, 8, 22; 428 4
paurvajanmika 220 9, 10, 20, 22
prakṛti 297 29
praṇidhi-jñāna 652 1
pratiprasrabdha 562 1
pratilambha 143 11
(upapatti)-pratilambhika 8 33; 9 1, 3
prativijñapti 38 22, 23; 57 4
pratisaṃkhyā-nirodha.....15 4; 16 4
pratisaṃlayana 165 15
pratisaṃlīna 497 29
pratisaraṇa.....704 20
pratisaraṇa (catvāri) 174 8
pratisādhana 268 5; 270 8
pratītyasamutpāda 286 16
pratīśa 136 14
pratyaya 188 13
pratyāsa 1 8; 10 18, 23
prapāṭikā 194 16; 197 4
pravāraṇā 374 20
praśna (caturvidha).....465 6
prākarṣika 286 3, 21, 22
prātilaumya 456 24
prātihārya.....658 11, 12, 13
prādhānika..... 657 18
prāntakoṭi 105 8
prāntakoṭika 104 17; 105 8; 653 24
prāyogika 147 26; 153 11, 21, 24 27
phala (catvāri) 502 12
phala (pañca) 421 5
phala-saṃpad (caturvidhā) 649 29
phalu-bīja 340 8
bala (daśa) 641 10

bahulīkṛta 418 24
bahu-vollaka 708 9
bāhulika 391 26; 657 18, 19
bibhaṃkṣā 307 8
bīja-jāta (pañca) 340 7
bodhyaṃga (sapta-) 599 32
brāhmaṇya 578 23
bhakte-'samatā 132 15; 497 14
bhakṣe-'samatā (bhakte-'sam°?) 493 29
bhaya (pañca) 397 12
bhava 23 13
bhāga (trayaḥ) 439 2
bhāvanā (caturvidhā) 640 2
bhāvanā-heya 77 20; 110 10; 424 5
bhāvāgrika 147 14, 15; 162 15
bhāvānyatvika 44 17
bhāvita 418 24
bhittirīkā (sic tintiṇīkā? ḥphya-sloṅ?) ..483 29
bhūta (catvāri) 32 31
bhūmi (pañca) 418 13
bhautika 66 8
manas 38 27; 141 16
mayatā 302 33, 34; 303 2, 3, 7
maru 432 17
mahāpuruṣa-lakṣaṇa (dvātriṃśat) 650 21
mahābhūmika 127 18
mānāpya 374 22
māra (catvāraḥ) 106 1
mithy'ājīva (pañca) 420 14
(sam-)√miṃj 103 25
muktaka 335 34
mūḍhi 463 28
mokṣabhāgīya 5 10; 323 29; 439 5
mauneya 399 18
yadātanī 358 21
yoga (catvāraḥ) 485 14
rasa (ṣoḍhaḥ) 27 10
rūpa (dvidhā) 25 6
rūpa (viṃśatidhā) 25 13
rūpaṇa 35 5, 6, 19
rūpaṇā 246 35
rūpaṇīya 257 5
rūpa-dhātu 254 30
√rūpay 35 6; 36 6, 7
lapanā 420 14
lābha 143 9
lābhena lābha-niścikīrṣā 420 14, 15
lekhaka 558 6
vaca (?) 499 22
vaddalikā 353 26
varṣacārin 540 21
varṇa (catur-vidhaḥ) 25 8
vardalikā 434 21
varṣalikā 353 26; 434 21
vastu (pañca) 21 30
vātalikā 353 26
vātyā 33 30
vikala-bandhana 146 14
vikalpa (trividhaḥ) 64 23
vicāra 138 21
vijñāna 141 17
vijñāna-sthiti (catasraḥ) 263 18
vijñāna-sthiti (sapta) 264 35
viṭh.pitvā (nirvartya) 424 31
vitarka 138 21
vidyā (tisraḥ) 658 4
vinirbhāga 26 28; 360 10
vinirbhāgitva 528 26
vinirbhāgin 71 8, 9
vinīlaka 54 33; 133 8; 526 8
vipaṭumaka 55 1; 526 9
vipaṃcita-jña 47 34
viparyāsa (dvādaśa) 454 27
vipāka 69 32
vipāka-ja 69 19
vipāka-phala 221 27, 28
vipāka-hetu 211 15
vipūyaka 55 1; 526 8
viprayukta 142 16
vimukty-āyatana (pañca) 54 1
vimokṣa (aṣṭau) 597 8; 643 18
viṃśati-koṭika 705 20
vilohitaka 55 1
vivāha 409 4

viśeṣabhāgīya 680 1
viṣkambhaṇā 526 15
visaṃyoga-phala 224 32
visāta 25 29
vīci 259 14
veṇi 458 20
vedanā 100 11; 306 19
vaiphalya 496 9
vairaṃbha 528 7, 8
vaiśāradya (catvāri) 645 30
vyaṃjana-kāya 181 30
vyavacāra 163 28, 29
vyavacāra (paṃca) 163 17, 19, 21, 23, 27
vyavadānika 315 21, 22
vyavadānikatva 315 27
vyādhmātaka 55 1; 133 8
vyābādha (=duḥkha, sa—) 318 2
vyutkrānta-samāpatti 678 33
vyutkrāntaka-samāpatti 685 22; 678 28
śaṃkalā 645 9
śikṣā (tisraḥ) 567 2
śikṣā-traya 573 28
śivi-pathikā 526 20
śītalikā 353 25, 26; 434 21
śīl'ādi-skandha 20 9
śuddhaka 681 19
śūnyatā-śūnyatā 683 7
śṛṃgī 493 29
śaikṣa 573 25
śaikṣa (aṣṭādaśa) 566 24
śaikṣa-bala 380 17
śailpasthānika ..106 16, 23, 24; 134 21; 152 16
śauceya 399 33, 34
śramaṇa 577 17
śrāmaṇera 368 4, 5, 14, 15
śrāmaṇerī 368 3, 16
ṣaṭ-pāḍābhidharma 466 11
ṣaḍ-āyatana 304 3
sakala-bandhana 146 12
sat (trividhaṃ) 524 28
satera 368 21, 23
sateravat 368 20
satkāya-dṛṣṭi 705 21
sattva-mayatā 302 32
sattv'āvāsa 262 29
satpurusa-gati (sapta) 270 25; 563 19
sanidarśana 58 4
sanissāratva 21 24
saniḥsāra 21 27
sapta ratnāni 145 14
sapta-sthāna-kauśala 581 14
sapratigha 58 23
sapratisaṃdhika 323 5
sa-pratīśatā 138 11
sabhāga 75 15
sabhāgatā 157 3
sabhāga-hetu 198 27
samatā (paṃca) 209 24
samanantara 232 12
samanvaya 143 9
samanvāgama 71 25; 143 11
samādhi (trayaḥ) 643 18
samāpatti (dve) 643 19
samāropakatva 454 24
samudaya 23 5
samudīraṇā 123 34; 124 13
saṃgraha-vastu 41 22
saṃgha 427 33
saṃghabheda 427 9
saṃcita 68 3
saṃcetanīya 466 30; 467 1, 2
saṃjñā 37 7
saṃjñā-citta-viparyāsa (aṣṭau) 455 32
saṃtīraka (a—) 454 24
saṃtīrakatva 80 9, 10; 321 14, 15; 588 11
saṃtīraṇa 80 6; 612 5, 7; 625 3
saṃtīrikā 134 2; 454 25
saṃprajñāna 672 8, 17, 23; 673 3
saṃprajñānatā 672 8
saṃprayuktaka-hetu 209 4
saṃbhinnapralāpa 408 25
sammimjita 103 24
saṃyojana 489 10
saṃvara 418 22

samvartanīya 259 19, 20
saṃskāra 37 16
saṃskṛta 19 28
saṃskṛta-lakṣaṇa 171 27
saṃsthāna 25 11
sa-raṇa 23 2
sarvatraga 458 9
sarvatraga-hetu 209 34
savastuka 21 28
sa-vikalpa 64 31
sa-vitarka-vicāra 63 28
sa-vitarka-sa-vicāra 63 29
sa-vipāka 108 3
sahabhū 191 13
sahôtpāda 123 11
sāta 100 12, 17, 19, 23, 24
sātatā 314 31, 32; 315 4
sātatva 100 27
sâpakṣāla 67 23; 350 4; 699 5; 711 27
sâpakṣālatā 390 3
sâpakṣālatva 67 23; 237 27
sāmantaka 57 18, 19, 22, 23, 24; 680 22; 681 7, 8, 21, 22, 23
sāmantakiya 240 24
sāmantikâbhiṣeka 278 25
sāmānyāsika (gtad-pa) 405 17
sāṃkleśika 314 30, 32
sāṃtānika (buddha—) 315 6
sāṃbaṃdhika 286 13, 14, 15, 19
sāṃvṛta 613 3; 633 5
sārvagatika 259 23
sārvajanya 484 31
s'ālambana 65 12
s'āsrava 12 9, 10; 63 21
siṃkā 124 6
sṛja 136 5; 495 18
saurūpya 390 5
skandha 42 26
(pary-ava-)√sthā 485 3
sthitibhāgīya 678 7
sthūla-bhittika 114 9
sparśa 305 22
smṛtyupasthāna 529 4
smṛtyupasthāna (catvāri) 599 21
smṛtyupasthāna (trīṇi) 646 34
sva-naikāyika (raṅ-gi ris) 453 10
svabhāva 237 13
svara 421 1
svādhvika 467 30
svāsaṃtānika 43 12; 239 29; 240 12
hānabhāgīya 678 7
hṛdaya-vastu 39 26
hetu 188 13; 189 14
hetu (paṃcavidhaḥ) 217 33
hetu-pratyaya 236 9

GĀTHĀ

anityā bata saṃskārā 182 5
ātmanā hi sudāntena 74 27
ātmâstitvaṃ pratipannaś 708 33
ayātnikāc chubhāt sapta 245 29
āyur ūṣmā 'tha vijñānaṃ 668 16
ekasya bhāṣamāṇasya 26 30
kari-kūpa-saktu-candana 278 30
karpāsa-bīje puṣpe ca 720 21
kaḥ śocet paritapyeta 396 28
kāyâkṣi-śrotra-vijñānaṃ 362 9
kṛcchreṇa me adhigato 103 33
kṛte 'pi visabhāge 'pi 32 21
kṛtvā 'bhudho 'lpam api pāpam adhaḥ prayāti 554 25
caturdaśabhyaś te 'ṣṭāv 245 21
caturbhyas tat tu ṣaṭ śaikṣāc 245 31
citta-kleśa-karatvād 443 18
cittaṃ hy etad ananta-bīja-sahitaṃ saṃtānato vartate 720 16
cittasya damanaṃ sādhu 74 30
tato vinīlakaṃ paśyet 526 21
tat paṃcabhyo nava kliṣṭāt 245 25
tasminn astam-ite raṃge 720 23
dve abhijñā-phalāc cittād 245 27
dve satye samupāśritya 524 23
na kāyasyâdharaṃ śrotram 89 18
na te prāyogikaṃ kiṃcit 162 6
nairmitād dve dvayoś cāitad 245 23
nyūnaṃ śāstrâpetaṃ hānir 30 22
putra-pautra-sahasrāṇāṃ 396 26
putra-pautra-sahasrāṇi 396 24
prati-srotôpamaṃ mārgaṃ 104 2
prādurbabhūva Magadheṣu pūrvaṃ 103 28
prāyogikāc chubhāt kāme 245 19
phena-piṇḍôpamaṃ rūpaṃ 163 31
mithyā-dṛg-vimatī tābhyāṃ 13 18
mokṣa-bījam ahaṃ hy asya 5 12; 644 32
yāḥ kāścana dur-gatayaḥ 486 7
yo bhaven navako bhikṣuḥ 526 19
yo h' īśvarāṇām iṣṭaḥ sa 130 29
varṣ'ātapābhyāṃ kiṃ vyomnaś 699 25
vitarka-cāra-kaukṛtya 132 21
viparyāsena saṃjñānāṃ 455 28
śītalâccha-laghu-svādu 325 9
sāmagrīṃ prāpya kālaṃ ca 280 7
sâhaṃkāre manasi na śamaṃ yāti janma-prabandho 697 9
sā 'haṃ niḥsaraṇaṃ jñātvā 396 30
saumanasya-sukhôpekṣāḥ 496 13
hā caitraratha hā vāpi 516 2

PROPER NOUNS

Akṣaṇikavādin 346 7
Aṃgārakarṣū'pama (-sūtra) 592 1, 3
Ajātaśatru 414 11
Ajitaḥ keśakaṃbalaḥ 414 8
Anantavarman (or bhadanta-Anantavarman) .....
106 24; 179 19; 243 26, 27; 315 10; 647 29
Anāthapiṇḍada.....543 30; 566 24
Aniruddha 424 28
Abhidharma.....1 8; 94 28; 116 13; 130 24; 131 21; 228 4, 13; 333 8; 443 4; 501 11; 591 9
Abhidharmakośa.....1 8, 15, 22; 2 2; 8 7; 10 2, 11, 15, 16, 23; 685 11; 693 33; 723 11
Abhidharmavibhāṣā 1 15
Abhidharmabhāṣya 1 9
Abhidharma-śāstra 11 25; 212 15; 318 34; 378 14; 621 20; 722 11, 21
Arjunavat 665 16
Arthavargīya 33 32
Arthaviniścaya 11 33
Aśibaddhaka 431 7
Aśvajit 135 32; 152 17; 495 15, 19
Aśvatarin ..... .332 29
Aśvin 254 11
Asaṃga 281 27
Asipattravana 326 24
Āgama 86 8; 95 32; 102 27; 107 2; 173 32; 174 3, 6, 7; 270 9, 11; 276 4; 302 1; 335 34; 371 2; 386 5; 455 31; 538 2; 543 23; 552 33; 579 18; 640 11, 24; 667 25; 668 12; 693 28, 30; 694 17; 697 20; 698 2
Āgama-ja 300 18
Āgāmika 615 12
Ācārya....1 23; 2 3, 5, 22; 6 20; 7 2; 10 23; 26 10, 15; 30 9; 31 27; 32 9; 36 5, 19; 45 32; 61 5. 8, 19, 24; 62 4, 9, 13, 19, 32; 80 29; 81 15; 83 26; 85 18; 102 31; 124 32; 127 21; 138 6; 140 11; 142 16; 145 10, 24, 31; 148 26; 169 17; 178 31; 188 10; 200 18; 215 1; 218 30; 227 17; 229 1; 250 26; 263 6, 15, 16; 268 3; 281 24; 289 6; 290 8; 291 6; 294 28; 297 26, 29; 298 33; 303 2, 6, 15, 21; 309 31; 315 28; 346 5; 357 5; 363 33; 375 11, 31; 378 27; 382 30, 34; 383 28; 384 3, 12, 17; 385 4, 11; 391 6; 399 27; 402 16, 21, 26; 407 3; 435 8; 444 2; 445 2; 450 32; 451 9, 29; 459 9, 13; 465 26; 466 4, 9, 20, 29; 474 20; 475 14, 19; 476 3, 23; 487 29; 488 18; 492 28; 499 26; 501 33; 518 15, 33; 525 7, 23; 530 20; 540 13; 547 19; 550 21; 553 10; 561 17; 565 13; 566 18; 567 13; 581 32; 586 1; 588 6, 17; 590 12; 592 11, 17; 598 21; 603 29; 607 27; 623 6; 638 19; 645 22; 646 29; 647 29; 658 1; 676 8; 697 4; 699 9; 710 5, 11; 716 6; 717 18
Ājīvaka 257 20; 474 31
Ājñātakauṇḍinya (or āry'-Ājñātak°) 3749; 582 16
Ātmavāda-pratiṣedha 476 16
Aditya 254 12
Ānanda (or sthavir' Ān°, āry'Ān°)..... ..... 55 17, 19, 21; 56 9; 165 9, 10, 12; 284 16; 396 11, 13; 447 27; 455 23, 24, 27; 519 12, 14, 19, 31; 544 22, 27; 588 27, 30, 31, 32, 33; 589 5, 6; 669 1, 3, 5
Āpiśala.....486 22
Ābhidhārmika (or Ābhidharmika) 11 24; 52 14, 23; 91 13; 95 31; 131 21, 23; 134 7; 233 17; 379 25; 439 24; 453 24; 466 11, 19; 508 32; 540 20; 571 4; 619 21; 627 13; 673 10
Āmrapālī.....170 21; 265 25
Āvīcika 488 11
Asaṃjñika 146 24; 159 13, 14, 33; 160 6; 167 5; 168 24
Indra 457 20; 525 32; 626 4
Indriya-skandhaka 112 12
Udāyin 164 11, 20, 21, 25, 32, 33; 165 4, 5, 9, 12, 16, 21, 25; 366 30

Udāyi-sūtra 164 10, 11; 393 19; 669 29
Udrāyaṇa 429 21
(sthavir)Ôpagupta 162 18
Upananda 332 29
Upāli 379 26
Upoṣadha 265 20
Ulūka 463 18; 697 13; 721 14
Ṛkṣa(-jātaka).....434 23
Ṛṣipatana 579 20; 580 19
Ekôttarik'āgama 188 25
Elapattra.....332 31
Airāvaṇa.....457 18
Kakudaḥ kātyāyanaḥ.....414 9
Kaṇabhuj 340 4; 341 11
Kapi-jātaka 434 26
Kapila 463 18; 697 13; 721 14
Kapotamālinī 265 25
Kapphiṇa 21 22
Kalmāṣapāda.....280 19
Kaśmīra 162 17; 259 31; 694 4
Kaśmīra-maṇḍala.....134 23
(bhadanta-)Kātyāyanīputra (or ārya-Kātyº or sthavira-Kātyº)....10 21; 11 26; 12 6
Kāpālika.....300 11
Kālakarṇī 172 22
Kāśmīra 84 29; 170 10; 196 17; 255 29, 30; 261 5; 386 4; 694 4, 5, 6
Kāśmīraka.....259 32
Kāśmīra-Vaibhāṣika 694 3, 11; 722 22, 25
Kāśyapa 163 27; 278 8; 374 14
Kāśyapīya 553 11
Kirāta 326 5
(bhadanta-) Kumāralāta 517 19; 518 4; 708 15
Kuvera 457 19
Kṛkin.....277 35; 278 2
(āyuṣmān) Kauṇḍinya (or kauṇḍinya or ārya-kauṇḍº) ..580 14, 15, 16, 17, 22; 582 17
Kaurava 160 6
Kauśāmbī 352 31
Kauṣṭhila 667 29; 669 18
Krakucchanda 276 5
Kṣudraka 33 32
Kṣudravastuka 493 26, 27
Kṣuramārga 324 22, 23
Gaṃgā.....265 17
Gati-sūtra 563 21
Garbhâvakrānti-sūtra..... 67 1
Guṇamati (or ācārya-Guṇº) 1 11; 6 17; 13 12, 31; 250 1; 267 26; 481 6
(āyuṣmān) Gautika 590 13, 14
Gaudānīyaka 413 10
(bhadaṃta-)Ghoṣaka.....167 27, 30; 470 22
Ghoṣir'ārāma 352 31
Caraka 27 13
Cakravarti-sūtra 145 21
Cāṇūra.....645 4, 13, 17
Cārûpacārau 265 24
Cunda 353 4, 5, 9, 10, 12, 15, 17, 18, 19, 20, 22, 23, 25, 29; 354 3, 4, 6, 9, 11, 13, 14, 16, 17, 20, 23, 24, 26, 30
Cūrṇikāra 6 26
Cheka.....429 31; 430 1
Jātiśroṇa 90 25, 28; 91 3
Jīvaka 578 28
Jñānaprasthāna 9 12; 10 12; 11 26; 12 6; 52 15; 116 13; 157 9; 694 1
Tagaraśikhin.....424 29
Tāmraparṇīya 39 26; 705 6
Trapusa-Bhallikau 378 1, 2
Tridaṇḍin 420 19, 27
Daṇḍakâraṇya 430 13
Daśaka.....590 25
Daśâśaikṣa-dharma-samanvāgama-sūtra 145 22
Daśôttara 590 18
Daśôttara-nāma-sūtra.....590 18
Dārṣṭāntika 14 13; 44 17; 392 21; 400 17; 645 5; 673 6
Dīpaṃkara..... 21 21
Dūṣī 276 6
Dūṣī-Māra 276 5
Dūṣī-māra-sūtra 277 7
Dṛṣṭasatya-sūtra 377 4

Devadatta..414 12; 428 26; 450 2, 4, 8; 645 24
Devadūtīya-sūtra 327 8
(sthavira-)Devaśarman 11 27
(btsun-pa)dbyaṅs-sgrogs 506 5, 19; 507 5
(ārya-)Dharmagupta 542 19
Dharma-cakra 582 2
Dharmatrāta(or bhadanta-Dhar° or sthavira-Dhar°) .....
.... 12 2; 44 15, 16, 18, 20, 21, 22; 303 2, 4
Dharmadinnā 16 28; 374 25
Dharmaskandha 9 13; 11 27; 52 31
Dharmaskaṃdhaka-vibhāṣā.....439 27
Dharma-smṛtiyupasthāna-nirdeśa 629 33
Dharmila.....170 24
Dhātukāya 9 14; 11 28
Dhṛtarāṣṭra 254 7
Dhṛtarāṣṭra (nāga-rāja).....332 30
Nanda 332 29; 386 16
Nandika-sūtra 380 4; 391 2
(sthavira-)Nāgasena.....708 9
Nārāyaṇa ..645 2, 3, 14, 18, 19, 20, 21; 650 23
Nālaṃdā 473 15
Nirgrantha.....266 7; 300 8; 405 20, 21, 23, 25, 26; 431 7; 436 24; 452 16; 709 19
Nirgrantho jñātiputra 414 9
Netrī-pada 162 18
Paṃcavastuka 167 22
Paṃcaskandhaka 64 25; 127 21; 309 7, 13
Paṃcāla 265 16
Paripṛcchā 167 21
Parivrājaka 300 10
Pāṭaliputra.....603 24
Pāṇini 577 24
Pāṇḍara-bhikṣu 300 9
Pārasika 394 6
Pāśupata 300 10
Pāścātya 162 17, 18, 31
Pudgala-pratiṣedha-prakaraṇa.....405 15
Pudgala-vāda.....405 15
Puraṃdara 626 4
Puruṣa.....237 13, 14, 16, 20, 22; 297 29
Pūraṇa 7 22; 414 7
Pūraṇakāśyapa 414 7, 8
Pūrṇa 11 29
Pūrv'ācārya 94 13; 140 13; 281 27; 298 18, 19; 463 16; 497 27
Pailuka 343 5
Paurvavidehaka 413 10
Prakaraṇa-pāda (or Prakaraṇa or Prakaraṇa-grantha) 9 13; 11 26; 21 11; 24 31; 193 10, 12, 29; 196 7; 260 3; 286 15, 16, 25, 26; 309 18; 319 32; 320 1, 4, 5; 456 28
Prājñaptika 338 16
Prajñapti-śāstra (or Prajñapti or Prajñapti-bhāṣya) .....
.....9 13; 11 28; 210 12; 211 2, 4, 8, 10, 12; 259 28; 329 33; 338 16; 344 22; 411 18
Pratītyasamutpāda-sūtra....289 1; 290 12, 17, 18, 19, 26, 32; 291 10; 297 1; 299 32; 668 7
Pradhāna 237 13; 239 12, 14, 15, 16, 19, 20, 21, 22, 23, 24; 628 31
Prabhāsa.....432 7
Praskaṃdin.....645 13, 20
Prākaraṇa 456 28
Phālguna.....707 17
Bahirdeśaka.....134 23; 135 1; 163 5; 196 17; 255 28; 261 3; 464 5; 567 23; 694 6
Bahirdeśika 170 9
Bahudhātuka.....55 17; 56 32
Bārāṇasī 579 19; 580 19
Buddha 695 4
Buddhadeva (or bhadaṃta-Buddh° or sthavira-Buddh°).....470 30; 708 3
Buddhaputra 695 4
Bauddha 103 11; 180 26; 222 29, 30; 266 12; 333 15, 23; 405 14; 445 20; 451 18; 452 17; 527 33; 528 1
bye-brag-tu smra-ba 507 5
bye-brag-tu smra-ba-rnams 505 26
Brahmajāla (or Brahmajāla-sūtra) ....
..... 300 6, 7; 448 3, 13; 449 17
Brahmadatta.....265 24
Brahman 135 26; 136 3, 4; 495 15, 17
Brahma-loka..678 12, 13, 15, 16, 17, 20, 21, 22

Bhagavadviśeṣa.....44 15; 263 21; 290 11; 596 4, 29; 657 23; 676 28
Bhadanta (Sthavira) .....
.....44 14, 19, 20, 32; 85 9; 232 28; 279 33; 302 7; 357 1, 5, 9; 645 5; 673 9; 694 6
Bhallika 378 6
Bhāguri 329 4
Magadha.....103 28
Madhyamaka.....710 32
Manasvin 332 30
Manoratha 289 6; 326 28
Maskari 266 6
Maskarī gośālīputraḥ.....414 8
Mahat 239 21, 23, 24
Mahākarmavibhāga-sūtra 447 26
Mahākāśyapa (or ārya-Mahāk°)..374 11; 660 1
Mahākāla (nāga-rāja).....332 30
Mahākauṣṭhila 11 29; 302 5; 669 13
Mahācunda.....352 31; 353 2; 354 1
Mahādeva 237 22
Mahānagna 645 4, 13, 17
Mahānāman .....
376 31; 377 8, 9, 10, 16; 492 8; 521 10, 11, 28
Mahānāma-sūtra 376 13, 29, 30; 377 4, 15
Mahānidānaparyāya-sūtra.....284 15, 16
Mahā-Brahman ..136 4; 160 6; 495 15, 17, 18
Mahāśūnyatā'rtha-sūtra.....398 9
Mahāsāṃghika 338 22
Mahīśāsaka 294 4
Mahêśvara 7 28
Māṃdhātṛ 265 19, 22; 660 20
Mārīcī-lokadhātu 5 7
Mālakīmātṛ 407 8
Mithil'āmravaṇa 396 3, 4, 6
Mithilikā.....396 3
Miśraka-kāra.....251 15
Miśraśloka-vyākhyāna.....250 26, 27
Mucilinda 332 30
Mṛga-jātaka 434 23
Mṛgadāva 579 20; 580 19
Maitreya.....21 21; 293 19, 29
(sthavira-)Maudgalyāyana (or mahā-Maudg° or Ārya-Maudg° or ārya-mahā-Maudg°) .....
.... 5 6; 11 28; 428 17, 18; 473 16; 592 30
Yama 327 7, 8, 9
Yama-rākṣasa 327 9
Yaśomitra (or ācārya-Yaś°).....723 7, 11
Yoga.....487 16
Yog'ācāra .....
39 25; 126 24; 128 4; 141 19; 167 7; 281 27; 328 6; 355 20; 407 29; 451 30; 492 1; 524 28
Yogācārabhūmi 676 7
Rāma (or bhadanta-Rāma) .....
..... 310 10; 465 24, 31; 466 15; 589 17
(sthavira-)Rāhula.....714 21; 719 20
Rudra 238 29; 254 11
Rūpasaṃgraha-sūtra 352 26
Rohitāśva 23 6
Rauruka 429 21, 23
Lakṣmī 172 24, 26
Laguḍaśikhīyaka.....473 14, 15, 18, 19
Licchavi 170 21; 265 18
Varāṃga.....645 13
Valmīka 281 6
Vasiṣṭha 396 4, 8, 10, 11, 13, 16
Vasu.....254 11
Vasubaṃdhu (or vṛddh'ācārya-Vasub°)..
..... 1 7; 35 20, 23; 289 6; 347 9
Vasumitra (or ācārya-Vasumitra or bhadanta-Vasumit° or sthavira-Vasumit°)
..... 1 11; 6 17; 11 27; 132 20; 167 6, 21, 25; 206 19; 213 33; 250 10, 22; 267 26; 371 23; 430 26; 481 6; 539 4; 639 28
Vasuvarman 297 27
(ārya-)Vāgīśa 455 24
Vātsīputrīya 15 3; 78 2; 345 16; 442 29; 444 3, 15; 476 17; 699 3, 4, 5, 6, 23; 700 6, 31; 710 4, 31; 721 32
Vārāṇaseya 690 33; 691 4, 7, 10
Vāsiṣṭhī 396 3
Vāsudeva 237 22; 665 16
Vijñānakāya 9 13; 11 27
Vijñāna-vādin 80 17, 27, 29

Vidura 276 5
Vinaya 278 1
Vinaya-vid 694 5
Vinayavibhāṣā 3 5
Vindhya 326 5
Vindhya-vāsin 326 5
Viparyāsa-sūtra 454 5
Vibhāṣā 12 8; 42 18; 44 20, 21; 82 23; 194 28; 550 10; 673 9; 694 4
Vibhāṣāvyākhyāna 243 27
Virūḍhaka 254 7; 429 32
virūpākṣa 254 7
Viśākha 16 28, 29
Viṣṇu 7 27
Viśvakarman 152 16
Veda 403 24
Vaibhāṣika 12 7, 8; 14 7, 19; 15 32: 16 17; 18 20; 24 12; 26 10, 11; 27 28: 33 15; 35 27; 40 27; 57 20; 61 6, 7, 15, 21, 30, 32; 62 11, 16, 24, 28, 34; 79 8; 80 20, 22, 23; 81 23; 85 10, 13, 16, 23; 93 21, 97 10, 12; 106 6; 125 12, 15; 126 16; 139 15; 141 4; 144 32; 145 1, 24; 146 20; 147 33; 149 19; 150 10; 152 18; 158 12; 163 1; 165 33; 167 5, 11; 171 29, 30; 177 20; 180 19; 183 10; 186 6; 188 24; 189 15; 196 14; 201 3, 20, 24, 32; 202 7, 23; 211 9; 221 3, 4; 234 10, 11; 260 25, 29; 262 8; 263 27; 264 1; 295 31; 300 32; 315 27; 330 1; 348 18, 25; 349 3; 355 11; 356 15, 32; 362 7, 8, 21; 363 31; 365 19, 20, 32; 366 10, 18; 375 10, 31; 378 27; 379 12, 16; 383 1, 30; 384 2, 8; 385 3, 4, 10, 11; 399 27; 401 9; 402 11, 12, 15, 16, 26, 27; 406 27; 407 23; 408 12; 412 7; 427 10; 442 28; 444 2; 450 2, 29, 31; 451 7; 454 4, 6; 455 31, 32; 456 2; 458 30; 459 17; 464 10; 465 30; 466 4, 9; 471 5; 473 10; 475 14, 15, 18; 476 22; 478 6; 488 14; 491 1; 522 16, 33; 553 9; 559 4; 565 14, 15, 30; 567 22; 572 15; 579 17; 588 26; 589 7; 590 13, 23; 593 4; 600 24; 601 17; 602 8; 603 29; 622 22; 626 10; 634 1; 639 28; 640 34; 646 28; 652 8; 653 20; 662 18; 693 17; 694 5, 6, 7
Vaibhāṣikīya 530 18
Vaiyākaraṇa 294 27; 712 26
Vāiśālī 106 3
Vaiśeṣika 15 3; 157 13; 159 1, 2, 5; 169 13, 18; 180 16, 27, 28; 340 23; 342 6, 20, 32; 343 11; 346 29; 347 10; 348 4; 403 25; 662 20; 666 21; 713 11; 715 3, 11
Vaiśramaṇa 328 15
Vaiśravaṇa 254 7; 432 16, 21
Vyākhyāyukti 6 20
Vyāghrabodhyāyana 607 12, 15, 16
Vyādhyādi-sūtra 514 27
Vyāsā 238 26
Śakra 564 22, 30; 626 4
Śatarudrīya 238 25, 26
Śabara 326 5
Śākya 379 27, 29; 380 8; 429 32
Śākyaputrīya 238 7, 8; 710 9
Śākyamuni 278 9, 10; 376 20; 379 31; 428 17, 24
Śākyâdhirāja 376 20
Śābdakīya 295 16
Śābdika 295 11, 16
Śāradvatīputra (or ārya-Śārad° or sthavira-Śārad°) 5 3; 428 17; 694 18
Śāriputra (or ārya-Śāriputra or sthavira-Śāriputra) 5 1, 10; 11 28; 164 10, 12, 21, 22, 25, 26, 29, 31, 33; 165 1, 4, 7, 19, 24, 26; 257 18; 293 19; 591 29; 592 30; 644 25; 645 30; 668 2, 4
Śālmalīvana 326 24
Śāstṛ 694 20
Śāstra 134 25; 157 9; 201 33, 34; 202 6; 362 2; 378 14, 25; 389 11; 391 8; 402 12; 405 4; 411 10, 11; 439 16; 447 15; 501 21; 539 3; 542 11; 545 26; 614 30; 615 1, 6, 14; 616 29; 617 13, 19; 619 28; 620 7; 621 19; 660 9
Śāstra-kāra 290 28; 314 25; 561 2
Śikhaṇḍin 429 21, 22, 24, 25, 26
Śīlaskaṃkhikā 420 18
Śuka 170 21
Śailôpaśaila 265 16

Śrāvastī 270 22
Śrī 172 22
Śrīlāta (or bhadanta-Śrīl°) 61 4, 5; 124 29; 289 23; 290 12, 13; 296 22; 298 24 33; 302 2; 305 7; 307 17; 518 21; 566 13
Ṣaṭprāṇakôpama-sūtra 703 32
Ṣaṭṣaṭka (sūtra) 444 16
Saṃgītiparyāya 9 14; 11 29; 318 34
(ācārya-)Saṃghabhadra (or Saṃghabhadra or Saṃghabhadr'ācārya) 30 21; 42 11; 140 1; 141 3; 148 23; 159 10; 214 28; 227 32; 229 5; 253 23; 261 1; 263 14; 280 20; 282 13; 372 13; 406 27; 408 13; 450 13; 452 23; 491 3; 500 7; 502 17; 539 11; 553 29; 565 1; 572 16; 586 5; 602 20; 629 27; 639 19; 639 14; 643 30; 657 28; 658 1; 682 9
Saṃghāta 332 24
Saṃcetanīya-sūtra 400 9, 21
Saṃjayī vairaṭīputraḥ 414 8
Saṃjīva 332 15
Sadāmatta 328 13
Sadāmada 328 12, 13
Saptasūryôdaya-sūtra 710 20
(ārya-)Saṃmatīya 179 9
Saṃyuktak'āgama 473 16; 543 29
Sarvârthasiddha 320 24
Sarvâstivāda 477 4
Saṃskṛtalakṣaṇa-sūtra 174 12
Sahetusapratyayakrama-sūtra 523 10
Sahetusapratyayasanidāna-sūtra 288 25, 26; 289 24
Sāṃkhya 97 28; 148 3, 5; 295 28; 403 24; 451 17, 19, 21; 452 16; 470 19, 20, 21; 487 15
Sāṃkhyeya 707 29
Sāṃtānasabhāgika 233 14, 16
Suṃdarananda 175 6
Sunetra 710 20, 23
Subhadra 105 28
Sumeru 690 9
Sodāyin 374 17
Sautrāntika 11 25, 29, 30; 26 15; 38 4; 44 15, 16, 19, 22; 52 10; 96 16; 105 20; 125 6; 139 9; 141 19; 166 1, 2; 167 16; 177 5; 183 10, 14; 219 1, 8; 230 22; 232 28; 263 22; 294 12, 26; 295 31; 302 33; 351 23, 24; 352 8; 379 11, 12; 392 21; 400 17; 442 29; 584 1; 629 6; 673 10; 693 14; 694 6
Stotra 697 8
Stotra-kāra 162 5
Sthavira 40 21, 25
Sphuṭârthā (-vyākhyā) 1 10
Hastipadôpamā-sūtra 292 16
Himavad-vāsin 326 5
Hetuvādin 553 31

CORRECTIONS

P. 101[1]. nâîvasātānâsātêty read: nâîvasātan°

„ 131[8]. kākv' āpṛcchati read: kākvā p°

„ 279[5]. abhyābhya read: abhyārabhya[2], and its note: 2 sic N, atyar° P, om. C. brtsams-drags-pa. abhyarabdha or atyārabdha?

„ 279[9]. atidhyāyitatvaṃ read: atidhyāyitatvaṃ[3], and its note: 3 abhidhy° CN, atidhyāyitvaṃ P. ha-can bsgoms-drags-pa-ñid.

„ 493[29]. bhittirīkā read: bhittirīkā[12], and its note: 12 sic MSS., tintilīkā (?) P. tintiṇīkā? cf. Pāli tintiṇa.

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