

SOCIÉTÉ BELGE D'ÉTUDES ORIENTALES

DAŚABHŪMIKASŪTRA

ET

BODHISATTVABHŪMI

Chapitres Vihāra et Bhūmi

PUBLIÉS

avec une Introduction et des Notes

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ERRATA

- P. XI, l. 10 : paramārtha au lieu de pararamārtha.
P. XXVI, l. 11 : stūpa " " " sthūpa.
P. XXVIII, l. 15 : °anupalabdhitā° " " " °anupalabdhita°.

APPENDICE

BODHISATTVABHŪMI

(MS. unique de Cambridge ; Add. 1702)

VIHĀRAPATAĻA (fol. 119 a-133 a)¹

Uddānam / gotraṃ tathādhimuktiś ca pramudito 'dhiśīlam adhicittam trayāḥ prajñā dve ānimitte sābhogaś cānābhogaś ca pratisaṃvidāś ca paramāś ca syāt tathāgatottamo vihāraḥ // evaṃ gotrasampadam upādāya yathoktāyāṃ bodhisattvaśikṣāyāṃ śikṣamānānāṃ yathokteṣu ca bodhisattvaliṅgeṣu saṃdrśyamānānāṃ bodhisattvapakṣyaprayogeṣu ca samyakprayuktānāṃ bodhisattvādhyāśayāṃś ca yathoktān viśodhayatāṃ bodhisattvānāṃ samāsato dvādaśa bodhisattvavihārā bhavanti yair bodhisattvavihāraiḥ sarvā bodhisattvacaryāḥ saṃgrhītā veditavyāḥ / trayodaśaś ca tathāgatavihāro yo 'sya bhavaty abhisambodher niruttaro vihāraḥ / tatra dvādaśa bodhisattvavihārāḥ katame / gotravihāraḥ (abrége : V.) / adhimukticyā-V. / pramudita-V. / adhiśīla-V. / adhicitta-V. / adhiprajñāvihārās trayāḥ / bodhipakṣyapratisaṃyuktaḥ satyapratisaṃyuktaḥ pratītyasamutpādapravṛttinivṛttipratisaṃyuktaś ca / iti yena sa bodhisattvas tattvaṃ paśyati yac ca tattvaṃ paśyati tasya ca tattvasyājñānād yathā pravṛttir duḥkhasya jñānāc ca punar apravṛttir duḥkhasya bhavati sattvānāṃ / tad etad bodhisattvasya tribhir mukhaiḥ prajñayā vyavacārayatas trayo 'dhiprajñāvihārā bhavanti / sābhisamskāraḥ sābhogo niśchidra-

1. Bodhibhūmyutpattipāỻa d'après Guṇavarman (Wogihara, Asaṅga's Bodhisattvabhūmi p. 12).

mārgavāhano nirnimitto vihāraḥ / anabhisamṣkāro 'nābhogamārgavāhano nirnimitta eva vihāraḥ / pratisamvid-V. / paramaś ca pariniṣpanno bodhisattvavihāraḥ / ime te dvādaśavidho bodhisattvānām bodhisattvavihārair eṣāṃ sarvavihārasaṃgrahaḥ sarvabodhisattvacaryāsaṃgraho bhavati / tāthāgataḥ punar vihāro yaḥ sarvabodhisattvavihārasamatikrānto 'bhisambuddhabodher vihāraḥ / tatra tāthāgatasya paścimasya vihārasya pratiṣṭhāyogasthāne paścime (le chapitre « pratiṣṭhā » occupe les feuilles 140 b-150 a du MS. original) sākalena nirdeśo bhaviṣyati / dvādaśānām punar bodhisattvānām vihārānām yathā vyavasthānaṃ bhaviṣyati tathā nirdeṣyāmi / katamaś ca bodhisattvasya gotravihāraḥ / kathaṃ ca bodhisattvo gotrastho viharati / iha bodhisattvo gotravihārī prakṛtibhadrasaṃtānatayā prakṛtyā bodhisattvaguṇair bodhisattvārhaiḥ kuśalair dharmaiḥ samanvāgato bhavati / tatsamudācāre ca saṃdṛśyate prakṛtibhadratayaiva na haṭhayogena tasmin kuśale pravartate 'pi tu pratisamkhyānataḥ ¹ sānugrahaḥ ² sambhṛto ³ (chinois : saṃvṛto) bhavati / sarveṣāṃ ca buddhadharmānām gotravihārī bodhisattvo bijadharo bhavati / sarvabuddhadharmānām asya sarvabijāny ātmabhāvagatāny āsrayagatāni vidyante / audārikamalavigataś ca bodhisattvo gotravihārī bhavati / abhavyaḥ sa tadrūpaṃ saṃkleśaparyavasthānaṃ sammukhikartuṃ yena paryavasthānena paryavasthito 'nyatamadānantaryakarma samudācāret kuśalamūlāni vā samucchindyād yaś ca vidhir gotrasthasya gotrapaṭale (le premier chap. « gotra » occupe les feuilles 1 b-6 a du MS. original) nirdiṣṭaḥ sa gotravihārīṇo bodhisattvasya vistareṇa veditavya ity ayam ucyate bodhisattvasya gotravihāraḥ // tatra katamo bodhisattvasyādhimukticaryāvihāraḥ / iha bodhisattvasya prathamam cittotpādam upādāyāśuddhādhyāśayasya yā kācid bodhisattvacaryā ayam asyādhimukticaryāvihāra ity ucyate / tatra gotravihārī bodhisattvas tadanyeṣāṃ sarveṣāṃ bodhisattvavihārānām ekādaśānām tāthāgatasya ca vihārasya hetumātre vartate / hetuparigraheṇa tu tena kaścit tadanyo bodhisattvavihāra ārabdho (chinois et tibétain : nārabdho) bhavati na pratilabdho na viśodhitāḥ kutaḥ punas tāthāgatavihāraḥ / adhimukticaryāvihārīṇā punar bodhi-

1. Hsüan Chuang : apratisamkhyānataḥ.

2. omis dans la version tibétaine.

sattvena sarve bodhisattvavihārās tāthāgataś ca vihāra ārabdhā bhavanti na tu pratilabdha na viśodhitāḥ // sa eva tv adhimukticaryāvihāraḥ pratilabdho bhavati / tasyaiva cāyaṃ viśuddhaye pratipannaḥ (comparer les Candidats de l'Abhidharmakośa, chap. 6) / adhimukticaryāvihāre pariśuddhe pramuditavihāraṃ pūrvārabdham eva pratilabhate / tasyaiva ca viśuddhaye pratipannaḥ / pramuditavihāre pariśuddhe adhiśilavihāraṃ pūrvārabdham eva pratilabhate tasyaiva ca viśuddhaye pratipanno bhavati / (tib. fol. 189 a, ligne 8 ; Paris, Bibl. Nat., tib. n. 246) evaṃ vistareṇa yāvat paramaḥ pariniṣpanno bodhisattvavihāro veditavyaḥ / parame pariniṣpanne bodhisattvavihāre pariśuddhe 'nantaraṃ pūrvārabdhasya tāthāgatasya vihārasya sakṛt pratilambho viśuddhiś ca veditavyā / idaṃ tāthāgatavihāre bodhisattvavihārebhyo viśeṣaṇam veditavyam / tatra katamo bodhisattvasya (mots soulignés abrégés : T.) pramudita-V. / yaḥ śuddhādhyāśayasya bodhisattvasya vihāraḥ / T. adhiśīla-V. / yo 'dhyāśayaśuddhinidānena prakṛtiśīlena saṃyuktasya V. / T. adhicitā-V. / yo 'dhiśīlavihāraviśuddhinidānato laukikadhyānasamādhisamāpattibhir V. / T. bodhipakṣapratisaṃyukto 'dhiprajña-V. / yo laukikaṃ jñānaviśuddhisamniśrayabhūtam samādhim niśritya satyāvabodhāya samyaksmṛtyupasthānādīnām saptatrimśad bodhipakṣyānām dharmānām pravacaya-V. / T. satyapratisaṃyukto 'dhiprajña-V. / yo bodhipakṣyapracayaṃ niśritya yathāvat satyāvabodha-V. / T. pratīyasamutpādapravṛttinivṛttipratisaṃyukto 'dhiprajña-V. / yas tam eva satyāvabodham adhipatiṃ kṛtvā tajjñānātmahetukaduḥkhapracicayaprabhāvitā tajjñānāc ca sahetukaduḥkhanirodhapracicayaprabhāvito V. / tatra katamo bodhisattvānām (abrégé : TM.) sābhisamṣkāraḥ sābhogo nirnimitto V. / yas tam eva trividham apy adhiprajñāvihāram adhipatiṃ kṛtvābhisamṣkāreṇābhogena niśchidranirantaḥ sarvadharmeṣu tathā nirvikalpaḥ prajñābhāvanāsahagato V. / TM. anabhisamṣkāro 'nābhogo nirnimitto V. / yas tasyaiva pūrvakasya nirnimittasya vihārasya bhāvanābhūlyāt svarasenaiva niśchidranirantaravāhimārgānugato V. / TM. pratisamvid-V. / yas tam eva supariśuddham niścalaṃ prajñāsamādhim niśritya mahāmativaipulyam anupṛptasya pareṣāṃ dharmasamākhyānānuttaryam ārabhya dharmānām paryāyārthanirvacanaprabhedapracicaya-V. / T. paramo V. / yatrasthito

bodhisattvo bodhisattvamārganiṣṭhāgato 'nuttarāyāṃ samyaksambodhau mahādharmābhīṣekaprāpta ekajātipratibaddho vā bhavati caramabhaviko vā yasya vihārasyanantaram sahitam evānuttarāṃ samyaksambodhim abhisambudhya sarvabuddhakāryaṃ karoti // tatrādhimukticyāvihāre bodhisattvo bodhisattvabhāvanāyāṃ parittakārī bhavati cchidrakārī aniyatakārī punarlābhparihāṇitaḥ / pramuditavihāre bodhisattvas tasyāṃ eva bodhisattvabhāvanāyāṃ vipulakārī bhavaty acchidrakārī niyatakārī yathāpratilabdihāparihāṇitaḥ / yathā pramuditavihāre evaṃ yāvat triṣv adhiprajūvihāreṣu / prathamam nirnimittam vihāram upādāya yāvat paramād bodhisattvavihārād bodhisattvo bodhisattvabhāvanāyāṃ apramāṇakārī bhavaty acchidrakārī niyatakārī ca // tatrādhimukticyāvihāre bodhisattvanirnimittabhāvanāyāḥ samārambho veditavyaḥ / pramuditavihāre 'dhiśīlādhicittādhiprajūvihāreṣu tasyā bodhisattvanirnimittabhāvanāyāḥ pratilambho veditavyaḥ / prathame 'nimittavihāre samudāgamō dvitiye 'nimittavihāre bodhisattvasya nirnimittabhāvanāyāḥ pariśuddhir veditavyā / pratisaṃvidvihāre parame ca vihāre tasyā eva bodhisattvanirnimittabhāvanāyāḥ phalapratyanubhavanatā veditavyā // adhimukticyāvihāre vārtamānasya bodhisattvasya ke ākārāḥ kāni līngāni kāni nimittāni bhavanti / adhimukticyāvihāre vartamāno bodhisattvaḥ pratisaṃkhyānabaliko bhavati / bodhisattvakṛtyaprayogeṣu pratisaṃkhyāya prajūyā prayujyate na tu prakṛtyā tanmayatayā / dṛḍhāyā avivartyāyā bodhisattvabhāvanāyā alābhī bhavati / yathā bhāvanāyā evaṃ bhāvanāphalasya vividhānām pratisaṃvidābhijñāvimokṣasamādhisamāpattinām / pañca ca bhayāny asamatikrānto bhavati / ājīvikābhayam (abrége : &) aśloka & maraṇa & durgati & parśacchāradya & ca / pratisaṃkhyāya ca sattvārtheṣu prayujyate na prakṛtyanukampāprematayā / ekadā ca sattveṣu mithyāpi pratipadyate kāyena vācā manasā / ekadā viṣaye 'dhyavasito bhavati / ekadā āgrhītapariṣkāratāyāṃ api saṃdṛśyate / śraddhāgāmī ca bhavati pareṣāṃ buddhabodhisattvānām na tu pratyātmaṃ tattvajñō bhavati yad uta tathāgatam vā ārabhya dharmam vā saṃgham vā tattvārtham vā buddhabodhisattvaprabhāvam vā hetum vā phalam vā prāptavyam vārtham prāpyopāyam vā gocaram vā parittena ca śrutamayacintāmayena jñānena samanvāgato bhavati nāpramāṇena /

(tib. fol. 191 b, l. 5) tad 'api cāsyāikadā sampramuṣyate sampramoṣadharmas ca bhavati / duḥkhyā ca dhandhābhijñāyā (ou bien : -ābhijñāyā ; dhandha correspond au terme tibétain bul ba) bodhisattvapratipadā samanvāgato bhavati / na ca tivraccchando bhavati mahābodhāvuttaptavīryo gambhīrasusamniṣṭaprasādaḥ / triṣu ca sthāneṣu muṣitasmṛtir bhavati / viṣayeṣu manāpāmanāpeṣu rūpaśabdagandharasaspraṣṭavyadharmeṣv ekadā viparyastacittatayā/upapattau tatra tatrātmabhāvāntare pratyājātasya pūrvakātmabhāvavismaraṇāt / uddiṣṭānām udgrhītānām dharmāṇām cirakṛtacirabhāṣitasya caikadā vismaraṇāt / evaṃ eṣa triṣu sthāneṣu muṣitasmṛtir bhavati / ekadā ca medhāvī bhavati dharmāṇām udgrahaṇārthapraveśasamarthaḥ / ekadā na tathā / ekadā smṛtimān bhavati / ekadā muṣitasmṛtijātiyaḥ / na ca sattvānām yathāvad vinayopāyābhijñō bhavati nāpy ātmano buddhadharmābhinirhāropāyābhijñāḥ / haṭhena (nan gyis) ca pareṣāṃ dharmam deśayaty avavādānuśāsanīm vā pravartayati / sā cāsyā haṭhena pravartitā na yathābhūtam ājñāya / ekadā vandhyo bhavaty ekadā cāvandhyo rātrikṣiptānām iva śarāṇām yadṛcchāsiddhitām upādāya / ekadā ca cittam apy utpāditam mahābodhād utsrjati / ekadā bodhisattvasīlasaṃvarasamādānān nivartate notsahate vā / ekadā sattvārthakriyāprayukto 'pi khedam antarā kṛtvā tasmāt sattvārthakriyāprayogāt pratinvartate / āśayataś cātmanaḥ sukhakāmo bhavati pratisaṃkhyāya ca parasukhakāmaḥ / bodhisattvaskhaliteṣu ca pariñābahulo bhavati na tu pariñāya pariñāyāśeṣaprahāṇam vā punaḥ punaḥ skhalitādhyācāratayā / ekadā neyaś ca bhavaty asmād bodhisattvapiṭakadharmavinayāt / ekadā gambhīrām udārām (dharmadeśanām) śrutvā uttrasyati bhavati cāsyā cetaso vikampitatvam vimatiḥ saṃdehaś ca / sarveṇa ca sarvam mahākaruṇāsamudācāravirahito bhavati sattveṣu / alpēna ca hitasukhopasaṃhāreṇa sattveṣu pratyupasthito bhavati na vipulenāprameyeṇa ca / sarvāsu paripūrṇāsu yathānirdiṣṭāsu bodhisattvaśikṣāsu śikṣate na ca sarvaiḥ paripūrṇair yathānirdiṣṭair bodhisattvaliṅgaiḥ samanvāgato bhavati / na ca sarveṣu yathānirdiṣṭeṣu bodhisattvapakṣaprayogeṣu paripūrṇeṣu saṃdṛśyate / dūre cānuttarāyāḥ samyaksambodher ātmānam pratyeti na ca tathā nirvāṇe 'syādhyāśayaḥ saṃniṣṭō bhavati yathā saṃsārasaṃsṛtau / uttaptair acalaiś ca kuśalair bodhipakṣyair dharmair

asamanvāgato bhavati / itimāny evaṃbhāgiyāni liṅgāni nimittānime ākāraḥ adhimukticaryāvihāre vartamānasya bodhisattvasya veditavyaḥ // adhimukticaryāvihāre mṛdvyāṃ kṣāntiyāṃ ¹ (daśavihārāvasthā) vartamānasya bodhisattvasyaṣāṃ yathānirdiṣṭānām ākāraliṅganimittanām adhimātrātā veditavyā / madhyāyāṃ kṣāntau (daśacaryāvasthā) vartamānasyaṣāṃ ākāraliṅganimittanām mṛdūtā tanutvaṃ veditavyam / adhimātrāyāṃ (daśapariṇāmanāvasthā) eva kṣāntau vartamānasyaṣāṃ cākāraliṅganimittanām aśeṣaprahāṇānantaram ca pramuditavihārapraveśo bodhisattvasya veditavyaḥ / pratilambhāyogena tasyāṣya pramuditavihāriṇa ete ca sarvadharmāḥ sarveṇa sarvaṃ na bhavanti ye 'dhimukticaryāvihāravihāriṇa ākhyātāḥ / etad viparyayaṇa ca sarve śukladharmāḥ samvidyante yair ayaṃ samanvāgato bodhisattvaḥ śuddhādhyāśaya ity ucyate / kiṃ cāpy adhimukticaryāvihāre 'pi vartamānasya bodhisattvasya mṛdumadhyādhimātrayogenottarottarā śuddhir adhimokṣasyāsti na tv asāv adhyāśayaśuddhir ity ucyate / tat kasya hetoḥ / tathā so 'dhimokṣa ebhir anekavidhair upakleśair upakliṣṭaḥ pravartate / pramuditavihārasthitya tu bodhisattvasya sarveṣāṃ eṣāṃ adhimokṣopakleśānām prahāṇān nirupakleśaḥ śuddho 'dhimokṣaḥ pravartate // tatra *pramuditavihāre* vartamānasya bodhisattvasya ke ākāraḥ kāni liṅgāni kāni nimittāni veditavyāni / iha bodhisattvo 'dhimukticaryāvihārāt pramuditavihāram anupraviśan pūrvakam ca bodhisattvapraṇidhānam anuttarāyāṃ samyaksambodhāv asupratividdhabodhy asupratividdhabodhyupāyāṃ yad bhūyasā parapratyayaḡāmy asuniścitam prahāyānyad abhinavaṃ ṣaḍbhir ākāraiḥ suviniścitam pratyātmaṃ bhāvanāmayam bodhisattvapraṇidhānam utpādayati sarvaṃ tadanyaśuklapraṇidhānasamatikrāntam atulyam asādhāraṇaphalaṃ laukikaṃ ca tat sarvalokaviśayasamatikrāntam ca sarvasattvadukḥkharapitrāṇānugatavāt sarvaśrāvakaḡpratyekabuddhāsādhāraṇam / ekakṣaṇamātram utpanne 'pi tasmin praṇidhāne dharmaprakṛtiḥ sā tāḡṣī yāprameya-

1. Classification des cinq kṣāntis dans le Jēn wang ching :

1. dama-kṣānti (10 vihāras, 10 caryās, 10 pariṇāmanās)
2. śraddhā- > (bhūmis 1-3)
3. ānulomiki > (bhūmis 4-6)
4. anupattikadharmakṣānti (bhūmis 7-9)
5. nirvāṇa-kṣānti (dixième bhūmi et bodhi)

śukladharmeṣṭaphalā bhavati bodhisattvānām / nirvikāram ca tat praṇidhānam akṣayaṃ nāśya pratilabdhasya kathamcit paryāyeṇa parihāṇir anyathābhāvo vopalabhyate / viśeṣabhāgiyaṃ tad aparānta-koṭipatitaṃ mahābodhiniṣṭham tat punar etat suviniścitam bodhisattvapraṇidhānam cittotpāda ity ucyate (tib. fol. 193 b, l. 7) / sa punar eṣa cittotpādo bodhisattvasya samāsataś caturbhir ākārair veditavyaḥ / ādita eva tāvat kiḡṣānām bodhisattvānām tac cittam utpadyate / kiṃ cālambyotpadyate / kiḡṣam ca kiṃ lakṣaṇam kenātmanotpadyate / utpanne ca tasmimś ca citte kānuśamsā bhavati ebhiś caturbhir ākāraiḥ sa cittotpādo veditavyaḥ / adhimukticaryāvihāre sarvākāram upacitakuśalamūlānām samāsataḥ samyag bodhisattvacaryāniyatānām bodhisattvānām tac cittam utpadyate / āyatyām samyag āśu sarvabodhisambhāraparipūriṃ sarvabodhisattvasattvārthakriyāparipūriṃ anuttarasamyaksambodhiṃ sarvākārasarvabuddhadharmaparipūriṃ buddhakāryakriyāparipūriṃ ca samāsata ālambanikṛtya bodhisattvānām cittam utpadyate / samyag āśu ca sarvākārasarvabodhisambhāranukūlam sattveṣu sarvākārabodhisattvakṛtyānukūlam anuttarasamyaksambodhisvayambhūjānapratilambhānukūlam sarvākārabuddhakṛtyakaraṇānukūlam tac cittam utpadyate / tasya cittasyotpādād bodhisattvo 'tikrānto bhavati bālabodhisattvapṛthagjanabhūmim / avakrānto bhavati bodhisattvaniyāmam / jāto bhavati tathāgatakule tathāgatasyorasāḥ (thugs kyi sras) putro bhavati / niyataṃ sambodhiparāyaṇas tathāgatavaṃśaniyato bhavati / sa ca tathābhūto 'vetyaprasādapṛptaḥ prāmodyabahulo bhavati / asaṃrambhāvihimśakrodhabahulaḥ pareṣāṃ sarvākārām bodhisattvasattvārthakriyām sarvākārām bodhisambhāraparipūriṃ sarvākārām bodhiṃ buddhadharmāmś ca buddhakṛtyādhiṣṭhānam ca śuddhenādhyāśayenālambanikurvann adhimucyamāno 'vatarann etaddharmāśusamudāgamānukūlatām cātmanaḥ sampaśyati pratyavagacchan prāmodyabahulaś ca bhavati / kuśalenodāreṇa naiṣkramyopasamhitena nirāmiṣeṇāpratisamena kāyacittānugrāhakeṇa prāmodyenottaptair asamaḥ kuśalair dharmaiḥ samanvāgata āsanñbhūtaś cāśyānuttarāyāḥ samyaksambodher viśuddhaś ca me 'dhyāśayo mahābodhau sarvāṇi ca me bhayāny apagatānīty ato 'pi prāmodyabahulo bhavati / tathā hy asya suviniścitāpāditacittasya bodhisattvasya paṃca bhayāni

prahīnāni bhavanti superibhāvitānairātmyajñānasyātmasamjñā tāvan
na pravartate kutaḥ punar ātmasneho vopakārasneho vā bhaviṣyati /
ato 'syājīvikābhayaṃ na bhavati / Et ainsi de suite comme dans la
section 1 Y. / sa evaṃ sarvabhayāpagataḥ sarvagambhīranirdeśatrā-
sāpagataḥ sarvocchrayamānastambhāpagataḥ sarvaparopakāraviprati-
pattiṣu dveṣāpagataḥ sarvalokāmiṣaḥarṣāpagataḥ / akliṣṭatvād anu-
pahatena susodhitatvād aprākṛtenāśayena sarvakuśaladharmasamu-
dāgamāya dṛṣṭe ca dharme sarvākāraṃ bodhisattvavīryam ārabhate
śraddhādhipatitāṃ pūrvaṃgamāṃ kṛtvāyatyāṃ ca yāni tāni pūrva-
nirdiṣṭāni bodhipakṣyapaṭale daśa mahāprañidhānāni tāny asmin
pramuditavihāre 'bhīnirharaty āśayaśuddhitāṃ upādāya / agrya-
sattvadakṣiṇīyaśāstrīdharmasvāmipūjāyai mahāprañidhānam / tatpra-
ñītasaddharmasamdhāraṇāya dvitīyam / anupūrvasaddharma-
pravartanāya tṛtīyam / tadanukūlaṃ bodhisattvacaryācaraṇatāyai
caturtham / tadbhājanasattvapariṇāpanatāyai pañcamam / buddha-
kṣetreṣūpapatti (hgro ba) -tathāgatadarśanaparyupāsanasaddharma-
śravaṇatāyai ṣaṣṭham / svabuddhakṣetrapariśodhanatāyai saptamam /
bodhisattvaiś ca mahaikāśayaprayogatāyai aṣṭamam / sarvasattvār-
thakriyāmoghatāyai navamam / anuttarasamyaksambodhyabhisam-
bodhanatāyai buddhakṛtyakaraṇatāyai daśamam mahāprañidhānam
abhinirharati / paraṃ paraṃ sa sattvadhātur anupacchedavad loka-
dharmānupacchedavad eṣāṃ me mahāprañidhānānāṃ janmani jan-
mani yāvad bodhiparyantagamanād avigamaś cāsampramoṣaś cāvi-
saṃyogaś ca syād iti samyak cittam prañidadhāti¹ / pūrvakam
prañidhātavye 'rthe prañidhānam / phyi ma ni smon lam ñid la smon
par rig par bya ste (lacune dans le texte sanscrit ; à partir de
la première bhūmi l'objet du vœu n'est plus un avantage désirable,
mais au contraire le vœu lui-même) / etāny eva mahāprañidhānāni
pramukhāni kṛtvā tasya bodhisattvasya daśa prañidhānāsamkhyeya-
śatasahasraṇy utpadyante samyakprañidhānānām (tib. fol. 195 b, l. 7) /

1. So weit das Ende des Himmelsraumes sein mag
(und so weit) ebenso ohne Rest das Ende der Wesen (sein mag),
so weit das Ende des Tuns und der Leidenschaft (sein mag),
so weit (gesteckt sei) das Ende für meinen frommen Wunsch.
(Die Bhadracarī, v. 46 ; traduction d'Ernst Leumann).

tasyaivam āyatyāṃ ca prañidhānavato dṛṣṭe ca dharme ārabdhavīrya-
sya daśa vihārapariśodhakā dharmāḥ pramuditavihārapariśuddhaye
samvartante / sarvabuddhadharmān abhiśraddadhāti / pratītyasamut-
pādayogena (1 RR) kevalam sattvānāṃ duḥkhasandhasamudāgamam
paśyataḥ karuṇā / mayaite sattvā asmāt kevalād duḥkhasandhād
vimocayitavyā iti sampaśyato maitrī / sarvaduḥkharitrāṇābhiprā-
yasyātmanirapekṣyatā taṃ nirupekṣasya (de la mi lta bas) sattveṣv
ādhyātmikabāhyavastuparityāgaḥ / parataś ca teṣāṃ eva sattvānām
arthe laukikalokottaradharmaparigaveṣiṇo 'kheadaḥ (1 UU) / akhinna-
sya (mi skyo bas) ca sarvaśāstrajñānasamudāgamaviśuddhibhiḥ śā-
strajñatā / śāstrajñānasya hīnamadhyaviśiṣṭeṣu sattveṣu yathāyoga-
pratipattilokajñatā (ci nus ci ḥos su de bshin ñid du sgrub pas) / teṣv
eva ca prayogeṣu kālamātrādicaryāṃ ārabhya hrīkyāpatrāpyatā / teṣv
eva prayogeṣv apratyudāvartanatāyā dhṛtibalādhānatā / lābhasatkā-
rapratipattibhyāṃ ca tathāgatapūjopasthānatā / ime daśa dharmā
vihārapariśuddhaye samvartante / yad uta śraddhā karuṇā maitrī
tyāgo 'kheadaḥ śāstrajñatā lokajñatā hrīkyāpatrāpyatā dhṛtibalādhā-
natā tathāgatapūjopasthānatā ca / sa ca bodhisattva etāṃś ca dhar-
mān samādāya vartate bahulikaroti tadanyeṣāṃ ca navānām adhiśi-
lādīnāṃ bodhisattvavihāraṇāṃ sarvākāramārgagunaḍoṣān paryeṣate
buddhabodhisattvānām antikāt / tadabhijñāś ca sukham avipranasṭa-
mārgaḥ -ākārapratilambhaniṣyandanimittaḥ (1 WW) / evaṃ ca
sarvākārān vihārān ākramya mahābodhim adhigacchati mahāsattva-
sārtham ca saṃsārakāntāra (durgād) uttārayati / yair ākārāiḥ pravi-
śati sa praveśaḥ (rnam pa gañ dag gis ḥjug par byed pa de dag ni
rnam pa dag go) / yaḥ praveśaḥ saḥ pratilambhaḥ / praviṣṭasya yā
mahāphalānuśamsāniṣpattiḥ samudāgamaś ca sa niṣyando veditavyaḥ /
tasyāsmiṃ vihāre vyavasthitasya dvābhyāṃ kāraṇābhyāṃ bahavo
buddhā ābhāsam āgacchanti darśanasya / ye ca śrūtā bhavanti bodhi-
sattvapiṭake ye ca cetasādhimuktā bhavanti daśasu dikṣu nānānāmasu
lokadhātuṣu nānānāmāś tathāgatā iti tān audārikaprasādasahagatena
cetasā darśanāyāyācate tasya tathābhūtasya ṛdhyaty eva (ḥgrub pa
kho nar ḥgyur te) sā yācanā / idam ekaṃ kāraṇam / evaṃ ca cittam
prañidadhāti yatra buddhotpādas tatra me janma bhaved iti tasya
tathābhūtasya ṛdhyaty eva tat prañidhānam / sa evam audārikapra-

sādadarśanatayā praṇidhānabalatayā ca tān tathāgatān dṛṣṭvā sarvā-
kārām pūjām sukhopadhānatām upasaṃharati yathāsaktiyathābalaṃ
saṃghasammānanām (ca karoti) / teṣām ca tathāgatānām antikād
dharmam śṛṇoty udgrhṇāti dhārayati dharmānudharmapratipattiyā
ca sampādayati tāni ca kuśalamūlāni mahābodhau pariṇamayati catur-
bhiś ca saṃgrahavastubhiḥ sattvān paripācayati / tasyaibhis tribhir
viśuddhikāraṇais tāni kuśalamūlāni (yathā) bhūyasyā mātrayā viśu-
ddhyanti tathāgatasaṃghadharmapūjāparigrahaṇatayā saṃgrahavas-
tubhiḥ sattvapariṇāmanatayā kuśalamūlānām bodhipariṇāmanatayā
ca yāvad anekāni kalpakoṭīniyutaśatasahasraṇi / tadyathā suvarṇam
prakṛtiṣṭham yathā yathāgnau prakṣipyate dakṣeṇa karmakāreṇa ta-
thā tathā viśuddhataratām gacchati / evam asyāśayaśuddhasya bodhi-
sattvasya tāni kuśalamūlāni tair viśuddhikāraṇair viśuddhataratām
gacchanti // tatrasthaś cāsāv upapattito yad bhūyasā cakravartī bha-
vati janmani janmani jambūdvīpeśvaraḥ sarvamātsaryamalāpagataḥ
sattvānām mātsaryavinayanatāyāi / yac ca kimcic caturbhiḥ saṃgra-
havastubhiḥ karmārabhate tat sarvam avirahitaṃ ratnasarvākāro-
bhisamudāgamamanaskāraiḥ / kaccid ahaṃ sarvasattvānām agryaḥ
sarvārthapratīsarāṇo bhaveyam ity ākāmṣaś ca tadrūpaṃ vīryam
ārabhate yat sarvagṛhakaḍatrabhogān utsrjya tathāgataśāsane pra-
vrajyaikakṣaṇalavamuhūrtena śataṃ bodhisattvasamādhīnām samāpa-
dyate / tathāgataśataṃ nānābuddhakṣetreṣu divyena cakṣuṣā paśyati /
teṣām ca nirmīṭadhīṣṭhānam bodhisattvādhiṣṭhānam ca jānāti / loka-
dhātuśataṃ ca kampayati / tathā kāyenākramate ābhayā spharītvā
pareṣām upadarśayati / vineyasattvaśataṃ nirmīṭaśatena paripāca-
yati / kalpaśataṃ apy ākāmṣamāṇaḥ sthānam adhiṣṭhāti / kalpa-
śataṃ ca pūrvāntāparāntato jñānadarśanena (cf. Mahāvastu, vol. 1,
p. 161, l. 6 ; Kośa, ch. 8, p. 193) praviśati / dharmamukhaśataṃ ca
pravīcinoti skandhadhātvaṇānādikānām dharmamukhānām / kāya-
śataṃ ca nirmīṭe kāyam kāyam ca bodhisattvaśataparivāram ādar-
śayati / ataḥ paraṃ praṇidhānabalenaṃpramāṇā prabhāvavikurvaṇā
bodhisattvānām veditavyāsmīn pramuditavīhāre sthītānām / praṇi-
dhānabalikā hi te praṇidhānaviśeṣair vikurvanti / teṣām samyakpra-
ṇidhānānām na sukaram saṃkhyā kartuṃ yāvat kalpakoṭīniyutaśa-
tasahasraiḥ // evam ayaṃ bodhisattvānām pramuditavīhāraḥ suviniś-

citataś caturākāracittotpādataḥ samyakpraṇidhānavīryārambhābhi-
nirhārato vīhārapariśodhanatas tadanyavīhāryutpattitaḥ kuśalamū-
lapariśodhanata utpattitaḥ prabhāvataś ca samāsanirdeśato vedita-
vyāḥ / vistaranirdeśataḥ punar yathāsūtram eva Daśabhūmike pra-
muditabhūminirdeśam ārabhya / yāś ca Daśabhūmike sūtre daśa
bodhisattvabhūmayas ta iha bodhisattvapīṭakamātrkānirdeśadaśabo-
dhisattvavīhārā yathākramam pramuditavīhāram upādāya yāvat
paramavīhārād veditavyāḥ / tatra bodhisattvānām parigrāhyārthena
bhūmir ity ucyate / upabhogavāsārthena punar vīhāra ity ucyate //
(tib. fol. 198 a, l. 3) tatra katame bodhisattvānām *adhiśīlavīhārasya-*
kārah kāni līṅgāni kāni nīmittāni veditavyāni / iha bodhisattvena
daśākāreṇa cittāśayenāśayaśuddhiḥ pratilabdā bhavati / sarvācārya-
gurudakṣiṇīyāviśamvādanādhyāśayaḥ sahadhārmikabodhisattvasaura-
tyasukhasamvāsāśayaḥ sarvakleśopakleśamārakarmābhibhavasvacit-
tavaśavartanāśayaḥ sarvasaṃskāreṣu doṣāśayo nirvāṇe 'nuśaṃsāśayaḥ
kuśalānām bodhipakṣyānām dharmāṇām bhāvanāśatatyāśayas teṣām
eva bhāvanānukūlatayā prāvivekyāśayaḥ sarvalokāmiśasamucchra(ya)
(tib. thos pa : śloka ; cf. 1 BB) -lābhasatkāranirapekṣāśayo hīnayānam
apahāya mahāyānādhiḡamāśayaḥ sarvasattvasarvārthakaraṇāśayas
ca / itīme daśa samyagāśayās tasmīś cītte pravṛttā bhavanti yair
asyāśayaḥ śuddha ity ucyate / eṣām eva cāśayānām adhimātratvāt
paripūrṇatvād dīvīyam adhiśīlavīhāram bodhisattvaḥ praviśaty ākra-
mate ca / adhiśīlavīhāre prakṛtiśīlī bhavati svalpaṃ api mithyākā-
mapathasaṃgrhītadauḥśīlyam na samudācarati prāg eva madhyam
adhimātraṃ vā / daśasu ca paripūrṇeṣu kuśaleṣu (karmapatheṣu)
prakṛtyā saṃdrīsyate / sa evam prakṛtiśīlī prajñayā kliṣṭākliṣṭānām
karmapathānām durgatiṣu sugatiṣu (tib. bde ḡgro rnamś la) yāneṣu
karmasamudācārahētophalasamudāgamavyavasthānam yathābhūtam
prajānāti / vipākāniṣyandaphalataś ca tāni karmāni yathābhūtam pra-
jānāti / sa svayam cākuśalakarmaprahāṇe kuśalakarmasamādāne
saṃdrīsyate parāṃś ca tatraiva samādāpayitukāmo bhavati / viśama-
karmasamudācāradoṣaduṣṭam ca sattvadhātuṃ sarvam aviśeṣeṇa
sāmpattivipattigataṃ paramārthato duḥkhitam vyasanastham vicitrair
vyasanākārair anukampamāno 'nukampāvaipulyam anuprāptaḥ pra-
tyavekṣate // tasyāsmīn adhiśīlavīhāre vyavasthitasya buddhadarśa-

naṃ kuśalamūlaviśuddhiḥ pūrvavad veditavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa kāśisapraḥṣiptaṃ bhūyasyā mātrayā viśuddhataraṃ bhavaty agnau praḥṣipyamānam / evam asya bodhisattvasya sā kuśalamūlaviśuddhir veditavyā / asmimś ca vihāre śuddhacittāśayanīṣpattipraveśata upapattitaś cāturdvīpakaś cakravartī bhavati yad bhūyasaḥ bāhulyena ca dauḥśilyād akuśalebhyaḥ karmapathebhyaḥ sattvān vyāvartayati kuśaleṣu ca karmapatheṣu samādāpayati / prabhāvo 'sya pūrvakād daśaguṇo veditavya iti // ayaṃ bodhisattvānām adhiśilavihāraḥ prakṛtiśilataś ca sarvākāra-dauḥśilyamalāpakarṣataś ca sarvakarmapathasarvākārahetuphalajñā-naprativēdhataś ca śubhe karmaṇi parasamādāpanakāmataś cānu-kampāvaiḥpulyapratilambhataś ca sattvadhātukarmajaduḥkhavyasanā-locanataś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punar yathāsūtram eva yathā Daśabhūmike vimalāyāṃ bhūmau dauḥśilyāpagatatvād vimalā bhūmir ity ucyate / dauḥśilyamalāpagatatvād evādhiśilavihāra iti / yā tatra vimalā bhūmiḥ sehādhiśilavihāro veditavyaḥ // (tib. fol. 199 a, l. 7) tatra katame bodhisattvānām ākārāḥ kāni liṅgāni kāni nimittāny *adhicittavihārasya* / iha bodhisattvena pūrvam evādhiśilavihāre te daśa śuddhāśayā manasikṛtā bhavanti juṣṭāḥ (tib. bsten) pratividhāḥ / daśabhir aparair ākārāis teṣāṃ cittāśayamanasikārāṇām adhimātratvāt paripūrṇatvād adhiśilavihāraṃ samatikramyādhi-cittavihāraṃ anupraviśati / śuddho me daśabhir ākārāis cittāśaya iti manasikāreṇa (abrége : &) / abhavyaś cāhaṃ tasmād daśākārāc chuddhāśayāt parihāṇāya & / sarvāsravasāsraveṣu me dharmeṣu cit-taṃ na praskandati pratikūlatā saṃtiṣṭhate & / tatpratipakṣabhāva-nāyāṃ ca me vijñānaṃ saṃsthitam & / abhavyaś cāham asmāt prati-pakṣāt punaḥ parihāṇāya & / abhavyaś cāham evaṃ dṛḍhapratipakṣas taiḥ sarvāsravasāsraṅvair dharmaiḥ sarvamāraiś cābhībhavitum & / asaṃlīnaṃ ca me mānaṃ (śāna MS. ; tib. yid, esprit ; chin. hsin) sampravartate sarvabuddhadharmeṣu & / sarvaduṣkaracaryāsu ca me nāsti vyathā & / adhimuktaṃ ca me mahāyāne cittam ekāntena na tadanyahīnayāneṣu & / sarvasattvārthakriyābhirataṃ ca me cittam & / ebhir daśabhiś cittāśayamanasikārāiḥ praviśati / adhicittavihārasthito bodhisattvaḥ sarvasaṃskārān ādinavākārāiḥ praviśati / adhicittavihā-

rasthito bodhisattvaḥ sarvasaṃskārān ādinavākārāir vicitrair vidūṣa-yati tebhyaś ca mānaṃ (tib. yid) samudvejayati / buddhajñāne cānu-śaṃsadarśī bhavati vicitrair anuśaṃsākārāis tatra ca spṛhājāto bhavati / ghanarasena (tib. sniñ thag pa nas) cchandena sattvadhātum duḥkhitam vyavalokayati citrair duḥkhākārāis teṣu ca sattveṣv apekṣācitto bhavaty arthapratīsarānacittaḥ / sarvasaṃskāreṣv apra-mattaḥ / bodhāyottaptavīryaḥ sattveṣu vipulakarūṇāśayaḥ / teṣāṃ sattvānām atyantam duḥkhavimokṣopāyaṃ sarvakleśānāvaraṇajñānam eva paśyati / tasya ca vimokṣasya samudāgamāya dharmadhātāu sarva-vikalpaprapaṃcānām saṃkleśotpattipratipakṣam prajñāṃ paśyati / tasya ca jñānalokasya niṣpattaye samyaksamādhiṃ paśyati / taṃ ca dhyānasamādhisamāpattinirhāraṃ bodhisattvapiṭakaśravaṇapūrvakaṃ śravaṇanidānaṃ paśyati / dṛṣṭi ca mahatā vīryārambheṇa śruta-paryeṣṭim āpadyate / saddharmaśravaṇahetor nāsti tad draviṇam pariṣkāraṃ ādhyātmikabāhyaṃ vastu yan na parityajati / nāsti sā guruparicaryā yāṃ nābhypagacchati / nāsti sā kāyotpīḍā yāṃ nābhypagacchati / sa prītataro bhavaty ekacatuṣpadagāthāśravaṇena na tv eva trisāhasre pūrṇapratimena mahāratnarāśinā / prītataro bhavaty ekadharmapadaśravaṇena samyaksambuddhohanītena bodhi-sattvacaryāpariśodhakena na sarvaśakratvabrahmatva (le traducteur tibétain ajoute : bdud ñid) -lokapālatvacakravartitvasamucchraya (tib. lus) -pratilambhaiḥ / saced enaṃ kaścid evaṃ vaded evam aham idaṃ dharmapadaṃ samyaksambuddhohanītam bodhisattvacaryāpari-śodhakaṃ te śrāvayīṣyāmi sacen mahatyāṃ agnikhadāyāṃ ātmānaṃ praḥṣipasi mahāntam vā duḥkhopakramam upādatsa iti (tib. sdug bsñal gyi gnod pa chen po ñams su len par byed na ni) / śrutvāśyaivaṃ bhavet / utsahāmy aham asya dharmapadasyārthe pūrvavat trisāhasramahāsāhasrapratimāyāṃ apy agnikhadāyāṃ brahmalokād ātmānaṃ uttraṣṭum prāg eva pratyavarāyāṃ / nārakaduḥkhasaṃvā-sair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ prāg eva prakṛtair duḥkhopakramair iti / evaṃrūpeṇa vīryārambheṇa dharmān parye-ṣyaivaṃ yoniśo manasikaroti / yathā dharmānudharmapratipattiṃ buddhadharmā anugatāḥ / na vyaṃjanasvaramātraviśuddhir iti vidi-tvā / tad eva śrutam niśritya dharmanimittāni samyag ālambanīkur-van viviktaṃ kāmair vistareṇa prathamam dvitīyam tṛtīyam catur-

tham dhyānam laukikam catasra ārūpyasamāpattīr laukikīś catvāry apramāṇāni pañca cābhijñā upasampadya viharati / sa tair bahulam vihrtya tāni dhyānāni samādhiṁ samāpattīr vyāvartya (tib. de dag las bzlog nas) prañidhānavasena kāmādhātau yatra sattvārtham bodhipakṣyadharmaparipūrīṁ ca paśyati tatropapadyate na tv evāsya tadvaśenopapattīr bhavati / tasya kāmavitarāgatvāt kāmabandhanāni prahīṇāni bhavanti / dhyānasamādhisamāpattivyāvartanatvād bhava-bandhanāni / adhimukticaryābhūmāv evāsya pūrvam eva dharmata-thatādhimokṣād dṛṣṭikṛtabandhanāni prahīṇāni bhavanti (tib. fol. 201 a, l. 5) / mīthyārāgadveṣamohā asyātyantaṁ na pravartante / tasya buddhadarśanam vistareṇa kuśalamūlaviśuddhiḥ pūrvavad veditavyā / tatrāyaṁ viśeṣaḥ / tad yathā tad eva suvarṇam kuśalasya karmārasya hastagataṁ prakṣīṇamalakaṣāyam api samadharaṇam avatiṣṭhate tulyamānam / evam asya sā kuśalamūlaviśuddhir veditavyā / upapattitaś ca śakro bhavati devendro yad bhūyasā kuśalaḥ sattvānām kāmārāgavinivartanatāyai / prabhāve 'pi yatra pūrvake vihāre sahasram ākhyātaṁ tatreha śatasahasram veditavyam // ayam bodhisattvānām adhicitavihāraḥ / cittamanaskāraṇiṣpatti-praveśataś ca saṁskārasattvadhātumahābodhisamyakprativedhataś ca sattva-duḥkhavimokṣopāyasamyakparyeṣaṇataś ca mahāguravadharmaparyeṣaṇataś ca dharmānudharmapratipattīlaukikadhyānasamādhisamāpattiyābhijñābhinihārāvihārataś ca tadvyāvartanaṁ prañidhāya yatra kāmopapattitaś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśaḥ punar yathāsūtram tad yathā Daśabhūmake prabhākaryāṁ bhūmau śrutākāradharmālokā-vabhāsasamādhyālokāvabhāsaprabhāvitatvād asyā bhūmeḥ prabhākā-rīty ucyate / adhyātmaṁ cittaviśuddhim upādāya sā prabhā bhavati / tasmāt sa vihāro 'dhicitta ity ucyate / yenaivārthena prabhākārī bhūmis tenaivārthenādhicittavihāro veditavyaḥ // tatra katamo bodhi-sattvānām *bodhipakṣyapratīsamukto 'dhiprajñāvihāraḥ* / iha bodhi-sattvena pūrvam evādhicittavihāre daśa dharmālokapraveśāḥ śrupa-paryeṣṭim adhipatiṁ kṛtvā pratilabdā bhavanti yeṣāṁ adhimātratvāt paripūrṇatvād adhicitavihāram atikramya prathamam adhiprajñā-vihāram praviśati / te punar daśa dharmālokapraveśā granthato yathāsūtram eva veditavyaḥ / yena prajñāpyante yatra ca prajñā-

pyante yena ca prajñāpyante tena (désigne le 3^{me} dharmālokapraveśa, le dharmadhātuvicāraṇālokapraveśa, qui comprend les deux premiers dharmālokapraveśas : 1. " yena prajñāpyante " : sattvadhātu ; 2. " yatra prajñāpyante " : lokadhātu) ca yatsamāḥ paramārthato (ākāśa ; 4 A) yasya ca saṁkleśād vyavadānāc ca saṁkliśyante viśud-dhyante ca (vijūāna ; 4 A) yatpratisamyuktena ca kleśena saṁkliś-yante (kāma, rūpa, ārūpya ; 4 A) yena cānuttarayā viśuddhyā viśud-dhyante (udārāśayādhimukti, māhātmyāśayādhimukti ; 4 A) ity ayam samāsārthas teṣāṁ dharmālokanirdeśānām veditavyaḥ / sa tasmin vihāre vyavasthito 'bhedyāśayatāpūrvamgamair yathāsūtram eva daśākāreṇa jñānaparipākena jñānaparipācakair dharmaiḥ samanvā-gataḥ saṁvṛtto (MS. : saṁvṛtau ; tib. rab tu grub pa yin no ; 4 B : yañ dag par ḥbyuñ ba) bhavati tathāगतakule tadātmakadharmapratī-lambhāt sarvākārām bodhisattvāpekṣām adhipatiṁ kṛtvā smṛtyu-pasthānapramukhān saptatṛiṁśad bodhipakṣyān dharmān bhāvayati yathāsūtram eva / tasya tān dharmān upāyaparigraheṇa bhāvayataḥ satkāyadṛṣṭiḥ susūksmāpi skandhadhātvyātanādyabhiniveśasarveñji-tāni cātyantāsamudācārataḥ prahīyante / teṣāṁ prahāṇād yāni tathā-gatavivarnitāni karmāni tāni sarveṇa sarvaṁ nādhyācarati / yāni punas tathāgatavarnitāni tāni sarvaṇy anuvartate yathāvat / tathā-bhūtaś ca bhūyasyā mātrayā snigdhamṛdukarmaṇyacittaś ca bhavati tathā citrākārasuviśuddhacittaś ca kṛtājūakṛtavedipramukhais tadā-śayānugūṇair vicitraiḥ śukladharmaiḥ samanvāgato bhavati / uttari ca bhūmipariśodhakāni karmāni samanveṣamāṇo mahāvīryārambha-prāpto viharati / tasya tannidānam āśayādhyaśayādhimuktidhātuh paripūryate / tannidānam cāsaṁbhāryo bhavaty avikampyaḥ sarva-tīrthyamāraśāsanapratyarthikabhūtaiḥ / pūrvavac ca buddhadarśanam vistareṇa kuśalamūlaviśuddhir veditavyā / tatrāyaṁ viśeṣaḥ / tad yathā tad eva suvarṇam kuśalena karmāreṇālamkāravidhikṛtam asaṁhāryam bhavaty akṛtābharaṇair jātarūpair evam asya bodhisatt-vasya tāni kuśalamūlāny asaṁhāryāni bhavanti tadanyabālavikāra-sthitair bodhisattvakuśalamūlaiḥ / tad yathā maṇiratnaṁ muktālokaṁ (tib. nor bu rin po che snañ ba rab tu gtoñ ba) asaṁhāryam bhavati tadanyair maṇibhiḥ sarvavātodakavṛṣṭibhiś cānācchedyaprabham bhavaty evam ayam bodhisattvo 'saṁhāryo bhavati sarvaśrāvākapra-

tyekabuddhair anācchedyaprajñālokaś ca bhavati sarvamārapratyarthikāḥ / upapattitaś ca suyāmo bhavati devarājaḥ kuśalaḥ sattvānām satkāyadr̥ṣṭivivartanātāyai / prabhāve ca yatra pūrvavihāre śata-sahasraguṇam ākhyātaṃ tatrāsmin koṭīsamākhyātaṃ veditavyam // ayam bodhisattvānām bodhipakṣyādhiprajñāvihāraḥ / dharmāloka-praveśaniṣpattipratilambhataś ca jñānaparipācanataś ca bodhipakṣyadharmaniṣevāṇataś ca satkāyadr̥ṣṭyādibhiḥ sarvābhiniveśeṇjitaprahāṇataś ca pratiśiddhānujūātakarmavivarjananiṣevāṇataś ca tannidāna-cittamārdavataś ca tadanukūlaguṇasamṛddhitaś ca bhūmipariśodhaka-karmaparyeṣṭim ārabhya mahāvīryārambhataś ca tannidānam āsāyādhyāśayādhimuktiviśodhanataś ca tannidānam sarvaśāsanapratyarthikāsaṃhāryataś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmake 'rciṣmatībhūminirdeśabodhipakṣyā dharmāḥ / tasyām bhūmau jñānārcirbhūtā samyagdharmaśāsanā prajñāvabhāsa-kārakā lokānām / tasmāt sū bhūmir arciṣmatīty ucyate / saiva ceha bodhipakṣyādhiprajñāvihāra ity ucyate // (tib. fol. 203 a, l. 5) tatra katamo bodhisattvānām *satyapratisaṃyukto dvitīyo 'dhiprajñāvihāraḥ* / iha bodhisattvaḥ pūrvake 'dhiprajñāvihāre yā daśa viśuddhāśayasamatāḥ pratilabdhāś tāsām adhimātratvāt paripūrṇatvād dvitīyam adhiprajñāvihāraṃ praviśati / daśa viśuddhāśayasamatā yathāsūtraṃ granthato veditavyāḥ / asaṃmāś ca buddhair (atītabuddhadharma, anāgata-, pratyutpanna- ; 5 A) buddhāḥ samāś (à partir de śīla jusque et y compris sarvabodhipakṣyadharmottarottaravibhāvāna ; 5 A) tadanyasattvadhātusamatikrāntā (sarvasattvapariṣācana ; 5 A) yaiś ca dharmair yathāsamā (résumé) ity ayam samāśartho viśuddhāśayasamatānām veditavyaḥ / so 'smin vyavasthito bhūyojūānavaiśeṣikatām prārthayamānaś catvāry āryasatyāni daśabhir ākārair yathābhūtaṃ prajānāti granthato yathāsūtraṃ eva sarvaṃ veditavyam / parasamjñāpanatām pratyātmajñānatām tadubhayādhiṣṭhānatām cārabhya yac ca deśyate / sūtravinayamātrkāṃ ārabhya yena ca deśyate / pratyutpannaduḥkhātmakatām hetutaś cānāgataduḥkhaprabhavatām hetukṣayāt tatṣāyanutpādatām tatprahāṇopāyaṇiṣevāṇatām cārabhya yathā deśyate / ity ayam samāśarthas tasya daśākāryaś caturārya-satyajñānasya veditavyaḥ / evaṇi satyakuśalaḥ sarvaṃ ca saṃskāra-

gatam prajñayā samyag vidūṣayati sattvadhātau ca karuṇāśayam vivardhayati pūrvāntāparāntataś ca bālasattvamithyāpratipattim samyak pratividhyati / teṣām ca vimokṣāya mahāpuṇyajñānasambhāraparigrahe cittaṃ praṇidhatte tadgatāśayaś ca samudānayati / smṛtimatigatipramukhaś ca prabhūtaḥ vicitraḥ guṇaiḥ samṛddhaś cānyamanasikārāpagataś citraiḥ paripācanopāyaiḥ sattvān paripācayati / yāni ca sattvānugrahakāṇi laukikāni lipiśāstramudrāgaṇanādīni yathāsūtraṃ eva śilpakarmasthānāni tāni sarvāny abhinirharati / sattvakarūṇatayānupūrveṇa yāvad bodhipratiśṭhāparārtham laukikavyavahārānukūlatayā dāridraṇāśopāyatayā dhātuvaiśamyamanuṣyāmanuṣyopasaṃhṛtopadravapraśamanatayā anavadyakrīḍārativastūpasamhārato 'dharmaṇirvartanatayā saṃnivāśopakarāṇārthīnām alpākṛcchreṇa saṃnivāśopakarāṇopasaṃhāraṇatayā rājacaurādyupadravaparitrāṇatayā sthānāsthānaprayogānujñāpratiśedhanatayā māṅgalyāmāṅgalyavastvādānatyāgasamniyojanatayā (tib. bkra śis daṅ bkra mi śis paḥi dnos po blaṅ ba daṅ dor ba la gzud pa) dr̥ṣṭe dharme parasparānabhidrohasamparāyāvīparitābhyudayaṃārgopadeśanatayā (tib. tshe ḥdi la gcig la gcig mi ḥkhu ba daṅ / tshe phyi ma la phyin ci ma log paḥi mñon par mtho baḥi lam bstan pa) / ity ayam teṣām sattvānugrahakāṇām śilpakarmasthānānām samāśartho veditavyaḥ / sarvaṃ anyat pūrvavat / tatrāyam viśeṣaḥ / tad yathā tad eva suvarṇam kuśalena karmāreṇa musāragalvasr̥ṣṭam (MS. et tib. -mṛṣṭam) pratyarpitam asaṃmānatayā (tib. mtshuṅs pa med paḥi phyir) asaṃhāryam bhavati tadanyaiḥ suvarṇair evam ayam bodhisattvo 'saṃhāryō bhavati sarvaśrāvaka-pratyekabuddhais tadanyabhūmisthaiś ca bodhisattvaiḥ / tad yathā caudrasūryanakṣatrāṇām ābhāsaṃhāryā ca bhavati sarvavātamaṅgalaiḥ sarvavātavāhasādhāraṇā ca bhavaty evam evāśya bodhisattvasya sā prajñāsaṃhāryā bhavati sarvaśrāvaka-pratyekabuddhair laukikakriyāsādhāraṇā ca bhavati / upapattitaḥ saṃtuṣito bhavati devarājaḥ kuśalaḥ sarvatīrthyavinivartanātāyai / prabhāvaś ca koṭīśatasamākhyānirdeśato veditavyaḥ / ayam bodhisattvānām satyapratisaṃyukto 'dhiprajñāvihāraḥ / śuddhāśayasamatāniṣpattipraveśataś copāyasatyavyavacāraṇāpratīvirdhanataś ca sarvasaṃskāravidūṣaṇasattvakāruṇyajñānasambhāropacayaḥ praṇidhānaprayogataś ca smṛtimatigatyādiguṇavṛddhitaś cānanyamanasikārasarvā-

kārasattvapariṣācanābhiyogataś ca laukikaśilpābhinirhārataś ca kuśalamūlaviśuddhita upapattitaḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmike sudurjayāyāṃ bhūmau satyeṣu niścaṃjānāṃ sudurjayāṃ tac ceḥa paridīpitam / tasmāt sā bhūmiḥ sudurjayety ucyate / tenaiva cārthena satyapratīsamukto 'dhiprajñāvihāro draṣṭavyaḥ // (tib. fol. 204 b, l. 5) tatra katamo bodhisattvānāṃ *pratītyasamutpādapratīsamukto 'dhiprajñāvihāraḥ* / iha bodhisattvena pūrvam eva satyapratīsamukte 'dhiprajñāvihāre daśa dharmasamatāḥ pratilabdhā bhavanti yathāsūtram granthatas tā veditavyaḥ / tāsāṃ adhimātravāt paripūrṇatvād imaṃ vihāram anupraviśati / sarvadharmeṣu pāramārthikasya sataḥ svabhāvasya nirnimittasamatayā (abrégé : &) / abhilāpābhisamskārapratībhāsasyālakṣaṇa & / tasyaivālakṣaṇatvāt svayam ajāta & / svayaṃ hetutaś cānutpannatvād atyantam ādiśānta & / vidyamānasya vastu-grāhakasya niṣprapaṃca (tib. yod paḥi dños po ḥdsin paḥi śes pa spros pa med paḥi mūam pa nīd) & / ādānatyāgābhisamskāravigama & / tasyaiva kleśaduḥkhasamkleśaviyogāya vivikta & / vikalpitasya jñeyasvabhāvasya māyānirmitopama & / nirvikalpajñānagocarasya svabhāvasya bhāvābhāvādvaya & / ity ayaṃ tāsāṃ daśānāṃ dharmasamatānāṃ arthavibhāgo veditavyaḥ / so 'smin vihāre sthitaḥ sattveṣu samvṛddhakarūṇo bodhau tivrachhandābhilāṣajāto lokānāṃ sambhavaṃ ca vibhavaṃ ca sarvākārayāḥ pratītyasamutpādasamyagvyavacāraṇatayā vyavacārayati prajānāti pratītyasamutpādajñānasamniśritaṃ cāsya vimokṣamukhatrayam ājātaṃ bhavati śūnyatānimittāpraṇihitam / tato nidānaṃ cāsyātmaparakāvedakabhāvābhāvamañjñā na pravartante / sa evaṃ paramārthakuśalaḥ sattvasāpekṣo yoniśaḥ pratīdhyati / kleśasamprayogāt pratyayasāmagryāc ca saṃskṛtaṃ prakṛtidurbalam ātmātmīyavirahitam anekadoṣaduṣṭaṃ pravartate na vinā kleśasamyogapratyayasāmagrīm / tena mayā kleśasamyogapratyayasāmagrī ca vikalikartavyā ātmarakṣārtham na ca sarveṇa sarvaṃ saṃskṛtaṃ vyupaśamayitavyaṃ sattvānugrahārtham / tasyaiva jñānakāruṇyānugatasyāsmin vihāre 'saṅgajñānābhimukho nāma prajñāpāramitāvihāro 'bhimukhī bhavati / yenāyaṃ sarvalaukikacaryāsv asaktaś carati / sa ca vihāro yā tīkṣṇā saptamyāṃ bhūmau prāyogikacaryāparyantagatā bodhisattvakṣāntis tayānulomikyā kṣāntiyā sam-

grhīto veditavyaḥ / so 'saṅgajñānābhimukhaḥ prajñāpāramitāvihārābhimukhyād bodhyāhārakāṃś ca pratyayān āharati laukikān na ca saṃskṛtasamvāseṇa samvasati (tib. byañ chub ḥdren par byed paḥi rkyen rnam kyañ ḥdren par byed pa ḥjig rten pa rnam kyi ḥdus byas kyi gnaś pas kyañ gnaś par mi byed do) praśame ca śāntadarśī bhavati na ca tatrāvatiṣṭhate / tasyaivam upāyaprajñājñānānugatasvāvatārasūnyatāsamādhipramukhāni daśasamādhipramukhasatasahasraṇy āmukhībhavanti / yathā śūnyatāsamādhir evam apraṇihitānimittasamādhyo veditavyaḥ / teṣāṃ āmukhībhāvād abhedyāśayaś ca bhavati sarvākārād buddhaśāsanād asaṃhāryaś ca bhavati sarvatīrthyamāraśāsanapratyarthikāḥ / śeṣaṃ pūrvavat / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa vaidūryamaniratnasṛṣṭam pratyarpitam asaṃhāryaṃ bhavati tadanyaḥ sarvajātarūpair evam asya bodhisattvasya tāni kuśalamūlāni viśuddhatarāṇi bhavanti asaṃhāryāni pūrvavat / Ce qui suit est semblable à la section 6 S / ayaṃ pratītyasamutpādapratīsamukto 'dhiprajñāvihāraḥ / dharmasamatāpariniṣpattipraveśataś ca pratītyasamutpādāvabodhavimokṣamukhasamṭataś ca sarvamithyāsañjñāsamudācārataś copāyasamśāraparigrahataś cāsaṅgajñānābhimukhaprajñāpāramitāvihārābhimukhaś cāpramāṇasamādhipratilambhataś cābhedyāśayapratilambhataś ca śāsanād asaṃhāryataś ca kuśalamūlaviśuddhita upapattitaḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaratas tad yathābhimukhyāṃ bhūmāv asaṅgajñānābhimukhasya prajñāpāramitāvihārābhimukhyād abhimukhīty ucyate / tenaivārthenāyaṃ vihāro veditavyaḥ // (tib. fol. 206 a, l. 7) tatra katamo bodhisattvānāṃ *sābhisamskāraḥ sābhogo nirnimitto vihāraḥ* / iha bodhisattvenānantare 'dhiprajñāvihāre daśopāyaprajñābhinirhṛtāḥ sarvasattvasādhāraṇā laukikāḥ sarvalokāsādhāraṇāś ca mārgāntarārambhaviśeṣaḥ pratilabdhā bhavanti yeṣāṃ adhimātravāt paripūrṇatvāt saptamaṃ vihāram anupraviśati / teṣāṃ yathāsūtram eva granthavistaro veditavyaḥ / laukikasampattisamvartakaṃ puṇyaparigrahaṃ ārabhya (abrégé : &) sattveṣu hitasukhāśayam & bodhāya puṇyasambhārabodhipakṣyadharmottarotkarṣam & śrāvakāsādhāraṇatāpratyekabuddhāsādhāraṇatām & sattvakarmadhātum & lokadhātum & tathāgatakāyavākittajñānam & / ity ayaṃ teṣāṃ upāyaprajñānirhṛtānāṃ mārgāntarāṇāṃ ārambhaviśeṣāṇāṃ

adhikārārthaḥ samāsato veditavyaḥ / sa ebhir yukto 'pramāṇam
 asaṃkhyeyaṃ tathāgataviṣayaṃ pratividhyati tatsamutthānāya cānā-
 bhoganirnimittakalpāvikalpanatayā apramāṇabuddhaviṣayaṃ paśyan
 nirantaram niśchidraṃ prayujyate sarveryāpathacāravihāramanasi-
 kāreṣu nāsyā sarvāvasthāgatasya mārgavipravāsitatvaṃ (tib. lam dañ
 bral bar mi ḥgyur ro) bhavati / tasya cittakṣaṇe daśapāramitāpra-
 mukhāḥ sarve bodhipakṣyā dharmāḥ paripūryante viśeṣeṇānyeṣu tu
 vihāreṣu na tathā / prathame pramuditavihāre praṇidhānādhyālam-
 banatayā dvitīye cittadauḥsilyamalāpakarṣaṇatayā tṛtīye praṇidhāna-
 vivardhanadharmālokapratilambhanatayā caturthe mārgāvātāraṇa-
 tayā pañcame laukikakriyāvātāraṇatayā ṣaṣṭhe gambhīrapraveśatayā
 tasmin punaḥ saptame vihāre sarvabuddhadharmasamutthāpanatayā
 bodhyaṅgāni paripūryante / bodhisattvaprāyogikacaryāparipūrisaṃ-
 grahād asya vihārasya jñānābhijñācaryāviśuddhāṣṭamavihārākrama-
 ṇāc ca / tathā hi bodhisattvo 'sya vihārasyānantaram aṣṭamaṃ vihā-
 raṃ praviśati / sa ca vihāra ekāntaviśuddha ime tu sapta vihārā
 vyāmiśrāḥ / viśuddhavihārapūrvamgamatvād asaṃkliṣṭās tadasam-
 prāptatvāt saṃkliṣṭacaryāpatitā vaktavyāḥ / tasyāsmiṃ vihāre sarva-
 rāgādipramukhāḥ kleśāḥ prahīyante / sa na kleśo na niḥkleśo vedita-
 vyaḥ / asamudācārād buddhajñānābhilāṣāc ca / tathābhūtasyaśyā-
 dhyāśayapariśuddham apramāṇam kāyavānmanaskarma pravartate /
 sa yāni tathāgatavarṇitāni karmāni pūrvavat / tasya pañcamavihārā-
 bhinirhṛtāni laukikāni śilpajñānāniha paripūryante / ācāryasammataś
 ca bhavati trisāhasramahāsāhasre / sthāpayitvā ūrdhnavihārasthān
 bodhisattvān tathāgatāṃś ca na kaścid asyāśayaprayogābhyāṃ samo
 bhavati / sarve ca dhyānādayo bodhipakṣyā dharmā āmukhībhavanti
 bhāvanākārābhimukhatayā na tu vipākasthānatas tad yathāṣṭame
 vihāre / sa tathā prayuktaḥ suniścitaviṣaya- (tib. suvicitavicaya ; 7 H)
 samādhipramukhāni daśasamādhiśatasahasraṇy abhinirharati / bodhi-
 sattvasamādhināṃ teṣāṃ ca lābhāt samatikrānto bhavati śrāvaka-
 pratyekabuddhasamādhiṣayam / sa evaṃ sarvakleśaviviktena durvijñā-
 tena sarvavikalpapracārāpagatena kāyavānmanaskarmaṇā viharati
 na cottari viśeṣaparimārgaṇābhiyogam utsrjati sattvāveḥṣayā bodhi-
 paripūraṇārtham tasyāpramāṇam sarvanimittāpagatam kāyavānma-
 naskarma pravartate supariśodhitam anutpattikadharmakṣāntyava-

bhāsitam / asmiṃ vihāre svabuddhiviṣayatayā sarvaśrāvaka-
 buddhaviṣayasamatikramaḥ / tadanyeṣu tu ṣaṭsu buddhadharmādhyā-
 lambanatayā / ṣaṣṭhe vihāre bodhisattvo nirodham samāpadyate /
 asmiṃs tu pratikṣaṇam samāpadyate / idaṃ cāsyātyadbhutam karmā-
 cintyaṃ yad bhūtakoṭivihāreṇa ca viharati na ca nirodham sāksāt-
 karoti / sa tam evopāyajñānābhinirhāram adhipatiṃ kṛtvā sarvasatt-
 vāsādhāraṇam bodhisattvacaryāṃ carati laukikapratibhāsam cātan-
 mayiṃ ca yathāsūtram eva / tasya piṇḍārthe puṇyakriyāṃ ārabhya
 kaḍatraparṣatparigraham abhi(nir)vr̥ttiviśeṣaprārthanāsamārambham
 vimokṣatrayavihāraṇatām hīnayānādhimuktopāyavinayanatām kāma-
 paribhogam kāmaviśeṣaprārthanām tīrthikavyāvartanatām paracittā-
 nuvartanatām mahājanakāyavyāvartanatām cārabhya / (tib. fol. 208 a,
 l. 6) ṣeṣam pūrvavat / tatrāyaṃ viśeṣaḥ / Ce qui suit est semblable
 à la section 7 N / vaśavartī ca bhavati devarājaḥ kuśalaḥ śrāvaka-
 pratyekabuddhābhisamayopasaṃhāreṣu / prabhāvaḥ koṭīśatasahasra-
 saṃkhyānirdeśato veditavyaḥ / ayaṃ sābhogo (tib. rtsol ba dañ bcas
 pa) nirnimitto vihāraḥ / upāyaprajñābhinirhṛtamārgāntārāmbha-
 viśeṣaṇiṣṭipraveśataś ca tathāgataviṣayasamutthānaprativedhani-
 rantaraprayogataś ca pratikṣaṇam sarvabodhipakṣyadharmasamudā-
 gamataś ca kliṣṭakliṣṭavyavasthānataś ca prāyogikacaryāparipūri-
 saṃgrahataś cāśayaśuddhakarmapravṛttim adhikṛtya sarvalaukikaśil-
 pakarmādiparipūraṇataś cāprameyaśrāvaka-
 pratyekabuddhāsādhāra-
 ṇasamādhipratilambhataś ca pratikṣaṇam nirodhasamāpattitaś ca
 sarvasattvāsādhāraṇalokacaryācaraṇataś ca etc. / tad yathā dūraṃ-
 gamāyāṃ bhūmau bodhisattvaprāyogikacaryāparipūrisaṃgrhītatvād
 dūraṃgamety ucyate / tenaivam arthena vihāro veditavyaḥ // tatra
 katamo bodhisattvānām anābhogo nirnimitto vihāraḥ / iha bodhisatt-
 vena prathame 'nantare vihāre daśākāraṃ sarvadharmaparamārthā-
 vatārañānam pratilabdham bhavati / triṣv adhvasu yathāyogam
 ādyanutpannatām ajanmatām alakṣaṇatām ārabhya tadanyahetubhā-
 vāsambhavāvināśatām cārabhya paramārthato nirābhilāpyasvabhāve
 vastunirābhilāpābhisamskārapratibhāsasya svabhāvasya lakṣaṇena
 hetubhāvena cāvidyamānasya tasyaiva saṃkleśātmanā apravṛttitām
 cānivr̥ttitām cārabhya tadajñānamithyābhiniveśahetukāṃ ca tasmin
 vidyamāne vastuni nirābhilāpye ādimadhyaparyavasānasarvakāla-

saṃkleśasamatām cārabhya tathatāsamyakpraveśanirvikalpasamata-
 tayā ca tatsaṃkleśāpanayam ārabhya / ity asya jñānasya daśākāra-
 syādhimātravāt paripūrṇatvād imam aṣṭamaṃ pariśuddhaṃ vihāram
 avatarati / ihasṭhaś cānutpattikeṣu dharmeṣu pravaraṃ bodhisattva-
 kṣāntim suviśuddhāṃ labhate / sā punaḥ katamā / catasr̥bhiḥ parye-
 ṣaṇābhir ayam bodhisattvaḥ sarvadharmān paryeṣya yadā caturbhir
 eva yathābhūtaparijñānaiḥ pariñānāti tadā sarvamithyāvikalpābhini-
 veṣeṣv apanīteṣu sarvadharmāṇāṃ dṛṣṭe ca dharme sarvasaṃkleśā-
 nutpattyanukūlatām paśyati / samparāye ca sarveṇa sarvaṃ nirava-
 ṣeṣato 'nutpattim paśyati teṣāṃ eva pūrvamithyāvikalpābhiniveśa-
 hetusanutpannānām (tib. mñon par shen paḥi rgyu las yañ dag par
 skyes paḥi chos) dharmāṇāṃ / tāḥ punaś catasraḥ paryeṣaṇā yathā
 pūrvam nirdiṣṭās tattvārthapaṭale catvāri ca yathābhūtaparijñānāni
 tāny adhimukticyāvihāram upādāya yāvāt sābhoganirnimittād
 vihārān na suviśuddhāni bhavanti / asmiṃs tu vihāre pariśuddhāni
 bhavanti / tasmāt sa bodhisattvo 'nutpattikeṣu dharmeṣu kṣāntiprati-
 labdha ity ucyate / sa tasyāḥ kṣānter lābhād gambhīraṃ bodhisattva-
 vihāram anuprāpnoti / tasya pūrvake ye nirnimitte vihāre catvāro
 'pakṣālās te prahīṇā bhavanti / ya ābhogābhisamskāraḥ sa prahīṇo
 bhavati / uttari ca viśuddhivihāre autsukyam prahīṇam bhavati /
 sarvākārasattvārthakriyāśaktāv autsukyam prahīṇam bhavati / sū-
 kṣmasaṃjñāsamudācāraś ca prahīṇo bhavati / tasmāt sa vihāraḥ supa-
 riśuddha ity ucyate / tasya ca tasmin gambhīre vihāre 'bhiratasya
 tasmin dharmamukhasrotasi tathāgatasamcodanāsamādāpanābhinir-
 hāramukhajñānābhijñānakarmopasaṃhāro 'prameyaḥ / tathā saṃcodi-
 tasya cāpramāṇakāyavibhaktijñānābhinirhāro daśavaśitāprāptiś ca /
 yathāsūtram eva vistareṇa veditavyāḥ / vaśitāprāptaḥ sa yāvād
 ākāṅkṣati tāvat tiṣṭhati / yāś ca dhyānavimokṣādicittavihārān
 ākāṅkṣati teṣu (tib. gañ gis ... des) viharati / saṃkalpamātreṇaivāsya
 sarvabhojanādi pariṣkārasampad bhavati sarvaśilpakarmasthāneṣu
 cāsya yathākāmaṃ supracāratā bhavati / sarvopapattisaṃvartanīyeṣu
 ca karmasu sarvopapattiyātaneṣu cāsya kāmākāropapattitā bhavati /
 yathepsitam ca sarvabodhikāryam karoti (tib. rdsu ḥphrul gyi bya
 ba thams cad kyañ ji lta ba bshin du byed do) / sarvaprāṇi-
 dhānāni cāsya yathākāmaṃ samr̥dhanti / yad yad eva vastu yathā-

dhimucyate tat tathaiva bhavati nānyathā / yad yaj jñeyam jñātukāmo
 bhavati tad api jānīte yathāvat (tib. fol. 210 a, l. 4 : śes bya gañ śes
 par ḥdod pa de la yañ ji lta ba bshin du śes so) / nāmakāyapadakāya-
 vyaṃjanakāyānām ca nikāmalābhī bhavati sarvadharmasamyagvya-
 vasthānakuśalaḥ / evaṃ vaśitāprāptasyāsya bodhisattvasyātaḥ pareṇa
 vaśitāprāptikṛtānuśamsā vistareṇa yathāsūtram eva veditavyā / audā-
 rikaṃ ca buddhadarśanam vihāya satatasamitam avirahito ' bhavati
 buddhadarśane[na] / śeṣakuśalamūlaviśuddhir yathāsūtram veditavyā
 saha suvarṇadr̥ṣṭāntena ca / upapattiḥ prabhāvaviśeṣaś cāsya cāpy
 asya bodhisattvasyāsmiṃ vihāre yathāsūtram eva veditavyāḥ / ayam
 anābhogo nirnimitto vihāraḥ / paramārthāvatārajñānanīṣpattitaś
 cānutpattikadharmakṣāntilābhataś ca sarvāpakṣālāpagatagambhīra-
 bodhisattvavihāraprāptitaś ca dharmamukhasrotasi buddhair apra-
 meyābhinirhāramukhajñānābhijñānakarmopasaṃhārataś cāpramāṇakā-
 yavibhaktijñānapraveśataś ca vaśitāprāptitaś ca vaśitānuśamsāpra-
 tyanubhavanataś ca etc. / tad yathācalāyāṃ bhūmau pūrvakābhisam-
 skārāpagamād anābhogaṃ niścalavāhimārgasamarūḍhaṃ tac cittam
 tasyāṃ bhūmau pravartate / tasmāt sā bhūmir acalety ucyate /
 tenaiva cārthenāyam vihāro draṣṭavyāḥ // tatra katamo bodhisattvā-
 nām *pratisaṃvidviharāḥ* / iha bodhisattvas tenāpi vihāreṇa gambhī-
 reṇāsaṃtuṣṭa uttarijñānaviśeṣatām anugacchan / yaiś ca dharmajñā-
 nābhisamskāraiḥ pareṣāṃ dharmāḥ sarvākāro bodhisattvena deśayi-
 tavyo yac ca dharmākhyānakṛtyam tat sarvaṃ yathābhūtam prajā-
 nāti / tatredaṃ dharmasamākhyānakṛtyam gahanopacāreṣu ye ca
 saṃkliśyante viśuddhyante ca / yena ca saṃkliśyante yena ca viśud-
 dhyante / yac ca saṃkleśavyavadānam / yā ca tasyānekāntikatā / yā
 ca tasyaikāntānekāntikatā (tib. deḥi gcig tu ñes pa dañ gcig tu ma
 ñes pa gañ yin pa) / tasya yathābhūtam jñānam / evaṃ ca dharmā-
 deśanākuśalasya deśanākṛtyakuśalasya ca yat sarvākāramahādharma-
 bhāṇakatvam aprameyadhāraṇīprāptasya sarvasvarāṅgavibhaktikuśa-
 lasyākṣayapratibhāṇasya yādṛṣyā dharmadhāraṇodgrahaṇaśaktyā
 samanvāgatasya yayā bodhisattvapratisaṃvidabhinirhṛtayā vācā
 yādṛṣe dharmāsane niṣaṇṇasya yatra yeṣu ca dharmāḥ deśayato
 yāvadbhir mukhair yayā sattvavijñāpanasaṃtoṣaṇakṛtyasaṃniyojana-

1. sañs rgyas mthoñ ba dañ mi ḥbral lo /

śaktyā samanvāgatasya tat sarvaṃ yathāsūtram eva vistaranirdeśato
veditavyam / kuśalamūlaviśuddhyupapattiprabhāvaviśeṣo 'pi yathā-
sūtram eva veditavyaḥ / ayaṃ bodhisattvānāṃ pratisaṃvidvihāraḥ /
śāntavimokṣāsaṃtuṣṭipraveśataś ca dharmasamākhyānābhisaṃskāra-
jñānataś cācintyamahādharmaabhāṇakatvapratilambhataś ca etc. / tad
yathā sādhumatyāṃ bhūmau sarvasattvānāṃ hitasukhāya pariśud-
dhayā bodhisattvapratisaṃvinmatyā dharmasamākhyānādihikāratvāt
sā bhūmiḥ sādhumatīty ucyate / tenaivārthenāyaṃ vihāro draṣṭavyaḥ //
tatra katamo bodhisattvānāṃ *paramo vihāraḥ* / iha bodhisattvasya
pratisaṃvidvihāre sarvākārapariśuddhe dharmarājatvārhasya dhar-
mābhīṣekasamāsannasya vimalādisamādhyaprameyapratilambhakarā-
ṇataḥ sarvajñānaviśeṣābhīṣekapaścimasamādhisammukhibhāvāc ca
sarvabuddhebhyas tadanurūpāsanakāyaparivārapratilābhinaḥ svaraś-
migamanapratyāgamanataḥ sarvākārasarvajñānābhīṣekapratilam-
bhataś cābhīṣiktasya ca sarva vineyasamudānayanatad vimokṣopāyabud-
dhakṛtyajñānataś cāprameyavimokṣadhāraṇyabhijñāpratilambhataś
ca tadadhipateyamahāsmṛtijñānābhinirhāranirvacanavyavasthānataś
ca mahābhijñābhinirhārataś ca kuśalamūlaviśuddhyupapattiprabhā-
vaviśeṣataś ca etc. / tad yathā dharmameghāyāṃ bodhisattvabhūmau
paripūrṇabodhisattvamārgaḥ suparipūrṇabodhisambhāraś ca sa bodhi-
sattvas tathāgatānāṃ antikād dharmameghabhūtāṃ atyudārāṃ duḥ-
sahāṃ tadanyaiḥ sarvasattvaiḥ saddharmavṛṣṭiṃ sampratīcchati /
dharmameghabhūtaś ca svayam anabhisambuddhabodhir abhisam-
buddhabodhiś cāprameyānāṃ sattvānāṃ saddharmavṛṣṭyā nirupamayā
kleśarajāṃsi praśamayati vicitrāṇi ca kuśalamūlasasyāni virohayati
vivardhayati pācayati ca [tasyāṃ bhūmāv asthita]¹ / tasmāt sā bhūmir
dharmameghety ucyate / tenaiva cārthena paramo vihāro draṣṭavyaḥ //
na ca yāny uttarottareṣu vihāreṣv aṅgāni nirdiṣṭāni pūrvakeṣu
vihāreṣu sarveṇa sarvaṃ na saṃvidyante / api tu mṛduttvān na saṃ-
khyāṃ gacchanti / teṣāṃ eva madhyādhimātratvāt tadanyottarabhū-
mipratilambhaniṣpattivavasthānaṃ veditavyam / ekaikaś cātra
vihāro 'nekair mahākalkakoṭīśatasahasrais tato vā prabhūtataraiḥ
pratīlabhyate niṣpadyate ca / te tu sarve vihārās tribhir mahākalkā-
saṃkhyeyaiḥ samudāgacchanti / mahākalkāsaṃkhyeyenādhimukti-

1. sa de la gnas nas ; passage entre parenthèses manque dans la version de Hsüan Chuang.

caryāvihāraṃ samatikramya pramuditavihāro labhyate / taṃ ca
vyāyaccamānaḥ prauḍhyena nāvāyaccamānaḥ / dvitīyena mahā-
kalkāsaṃkhyeyena pramuditavihāraṃ yāvat sābhogaṃ nirmittam
vihāraṃ atikramyānābhogaṃ nirmittam pratīlabhate / taṃ ca
niyatam eva tathā hi sa śuddhāśayo bodhisattvo niyatam vyāyaccate
(tib. fol. 212 b, l. 1) / tṛtīyena mahākalkāsaṃkhyeyenānābhogaṃ ca
nirmittam pratisaṃvidvihāraṃ samatikramya paramaṃ bodhisatt-
vavihāraṃ pratīlabhate / tatra dvau kalkāsaṃkhyeyau veditavyau /
yo 'pi kalpaḥ so 'pi rātriṃdivasamāsārdhamāsagaṇanāyogena kālā-
prameyatvād asaṃkhyeya ity ucyate / yo 'pi teṣāṃ eva mahākalkānāṃ
gaṇanāyogena sarvagaṇanāsamatikrāntā saṃkhyā so 'py asaṃkhyeyaḥ /
pūrvakeṇa kalkāsaṃkhyeyena bodhir akalpaiḥ (mi ṅūn ba shig gis)
kalkāsaṃkhyeyair adhigamyate / paścimakena punaḥ kalkāsaṃkhye-
yena tribhir eva nādhikaiḥ / yas tv adhimātreṇa vīryārambheṇa
prayujyate tatra kaścid antarakalpān prabhūtān vyāvartayati (ḥdums
par byed do) kaścid yāvan mahākalkān na tv asaṃkhyeyavyāvṛtṭiḥ
kasyacid astīti veditavyam / ebhiś ca dvādaśabhir bodhisattvavihārais
tribhir asaṃkhyeyaiḥ kleśāvaraṇapakṣyaṃ ca dauṣṭhulyaṃ prahiyate
jñeyāvaraṇapakṣyaṃ ca / tatra triṣu vihāreṣu kleśāvaraṇapakṣya-
dauṣṭhulyaprahāṇaṃ veditavyam / pramudite vihāre āpāyikakleśa-
pakṣyasya sarveṇa sarvaṃ (dauṣṭhulyasya prahāṇam) samudācāratas
(sct. et tib. ; chin. : asamudācāra) tv adhimātramadhyasya sarva-
kleśapakṣyasya / anābhoge nirmittite vihāre 'nutpattikadharmakṣānti-
viśuddhivibandhakleśapakṣyasya sarveṇa sarvaṃ dauṣṭhulyasya pra-
hāṇaṃ veditavyam samudācāratas tu sarvakleśānāṃ / parame punar
vihāre sarvakleśasavāsanānuśayāvaraṇaprahāṇaṃ veditavyam tac ca
tāthāgataṃ vihāraṃ anupraviśataḥ / jñeyāvaraṇapakṣyam api dau-
ṣṭhulyaṃ trividhaṃ veditavyam tvaggataṃ phalgugataṃ sāragataṃ
ca (Wogihara, l. c. p. 29) / tatra tvaggatasya pramudite vihāre pra-
hāṇaṃ bhavati phalgugatasyanābhoge nirmittite sāragatasya tāthā-
gate vihāre prahāṇaṃ bhavati sarvāvaraṇaviśuddhijñānatā ca / teṣu
ca triṣu vihāreṣu tasya kleśajñeyāvaraṇaprahāṇasya tadanye vihārā
yathākramaṃ sambhārabhūtā bhavanti / eṣu trayodaśasu vihāreṣu
samāsata ekādaśavidhā viśuddhir veditavyā / prathame gotraviśuddhiḥ
(abrégé : &) / dvitīye śuddhādhimukti & tṛtīye 'dhyāśaya & caturthe

śīla & pañcame citta & ṣaṣṭhe saptame 'ṣṭame ca samyagjñānasamā-
rambha & navame prāyogikacaryāparipūri & daśame tattvajñānābhi-
jñābhīnirhāra (de kho na śes paḥi mñon par śes pa sgrub pa) &
ekādaśe tadarthe samyakparasamākhyānāya pratisamvid & dvādaśe
sarvākārasarvajñeyānupraveśajñāna & trayodaśe tāthāgate vihāre
savāsanaśarvajñeyakleśāvaraṇa & / aṣṭābhīś ca pūrvanirdiṣṭair mahā-
yānasamgrāhakair dharmair eṣām trayodaśānām viharānām samgraho
veditavyaḥ / prathamadvitīyayor viharayoḥ śraddhājātasādhimukti-
gatasya bodhisattvapiṭakaśravaṇacintatā / tṛtīye vihare 'dhyāsayopa-
gamanam bhāvanākārapratilambhapūrvakam / tadanyesu vihareṣu
yāvat sābhoganirnimittam bhāvanābhūyāyam / tataś cordhvaṃ triṣu
bodhisattvavihāreṣu pariśuddhacaryāsamgrhīteṣu bhāvanāphalaparī-
niṣpattiḥ / tāthāgate vihare 'tyantanairyāṇikatā veditavyā // śrāva-
kavihārasādharmyeṇa caiṣām dvādaśānām bodhisattvavihārānām
anukramo veditavyaḥ / yathā śrāvakasya svagoṭravivihāras (abrége : &)
tathāsya prathamō veditavyaḥ / yathā tasya samyaktvanyāmāva-
krāntiprayoga & evāsya dvitīyaḥ / yathā tasya nyāmāvakrānti &
tathāsya tṛtīyo & / yathā tasyāvetyaprasādālābhina āryakāntādhiśīla &
uttary āśravakṣayāya tathāsya caturtho & / yathā tasyādhiśīlam niśri-
tyādhiśīlāśikṣānirhāra & tathāsya pañcama & / yathā tasya yathā-
labdhasatyajñānādhiprajñāśikṣā & tathāsya ṣaṣṭhasaptamāṣṭamā vi-
hārā veditavyāḥ / yathā tasya suvicāritajñeyānimittasamādhiprayoga
& tathāsya navama & / yathā tasya pariniṣpanno 'nimitta & tathāsya
daśama & / yathā tasya vyutthitasya vimuktyāyatana & tathāsyaikā-
daśo & / yathāsya sarvākāro 'rhatva & tathāsya dvādaśo & vedita-
vyāḥ // bodhisattvabhūmāv ādhārānudharṇe yogasthāne viharapaṭa-
lam caturtham dvitīyam yogasthānam //

BHŪMIPATAŁA (fol. 135 b-136 b)

(Niṣṭhāpaṭala d'après Guṇavarman)

Eṣu yathāvarṇiteṣu trayodaśasu vihāreṣv anugatāḥ sapta bhūmayo
veditavyāḥ / ṣaḍ bodhisattvabhūmayāḥ / ekā vyāmiśrā bodhisattvatā-
thāgatā bhūmiḥ / gotrabhūmiḥ (abrége : &) / adhimukticyā & śuddhā-
śaya & caryāpratipatti & niyatā & niyatacaryā & niṣṭhāgamaṇa & ca /

itīmāḥ sapta bodhisattvabhūmayāḥ / āsām paścimā vyāmiśrā / tatra
gotravivhāro 'dhimukticyāvivhāras ca dve bhūmi / pramudito viharāḥ
śuddhādhyāśayabhūmiḥ / adhiśīlādhiśīlāśikṣāśrayāś trayāś cādhiprajñā-
viharāḥ sābhogaś ca nirnimitto viharāś caryāpratipattibhūmiḥ / anā-
bhoganirnimitto viharō niyatā bhūmiś tasyām bhūmau bodhisattvas
tṛtīyanīyatipāṭapatito bhavati / pratisamvidviharō niyatacaryābhū-
miḥ / paramo viharas tāthāgataś ca niṣṭhāgamanabhūmiḥ / tāthāgata-
śya punar viharasya bhūmeś ca paścān nirdeśo bhavati buddhadhar-
mapratīṣṭhāpaṭale / tatra bodhisattvo 'dhimukticyābhūmeḥ śuddhā-
dhyāśayabhūmim anupaviśan katham apāyān samatīkrāmati / iha
bodhisattvo laukikam pariśuddham dhyānam niśrityādhimukticyā-
bhūmau susambhṛtabodhisambhāro daśaśatena pūrvanirdiṣṭenākāreṇa
(śnar bstan paḥi rnam pa brgya rtsa bcus) sattveṣv anukampām bhā-
vayaty (sñiñ brtse ba sgom par byed de) ananyamanasikāraḥ / sa
bhāvanānvayāt tadrūpam sattveṣv anukampāśayakarūṇāśayam prati-
labhate yenāpāyān sattvānām arthe 'gārāvāśayogenādhiśīlāśikṣāśrayāś
(des na sems can rnam kyī don du ṇan soñ rnam la khyim gyi gnas kyī
tshul du gnas par byed de) / yadi me eṣv eva samnīvasato 'nuttarā
samyaksambodhiḥ samudāgacchati tathāpy aham utsahāmīti / sattvā-
nām duḥkhāpanayanahetoḥ sarvam ca sattvānām āpāyikam karma
tena śuddhenāśayenātmavaipākyam icchati / atyantasarvākuśalakar-
māśamudācārāya mānaśam praṇidhatte (yid la smon par byed do) /
tasya tathā paribhāvitam tal laukikam pariśuddham dhyānam āpāyī-
kakleśapakṣyam daṣṭhūyāyāś āśrayād apakarṣati / acireṇa tasya pra-
hāṇād āśrayo 'śya bodhisattvasya parivartate pāpakasyāpāyikasya
karmaṇo 'tyantam akaraṇatāyāi apāyāgamanatāyāi ca / iyatā (de tśam
gyis ni ; japonais : kagitte) sa bodhisattvaḥ samatīkrānto 'pāyagatiḥ
sarvā bhavati samatīkrāntaś cādhimukticyābhūmim praviṣṭaś ca
śuddhāśayabhūmim / ye ca te daśa dharmā viharapaṭale nirdiṣṭāḥ
śraddhādayo viharāśodhanāś ta iha bhūmivīśodhanā veditavyāḥ / te-
śām vipakṣapratipakṣato vyavasthānam veditavyam / samāśarṭho 'nu-
kramaś ca veditavyaḥ / tatra daśa te dharmā (de la bcu po ḥdi dag
ni) daśānām bhūmivīśodhanānām dharmānām vipakṣabhūṭā dharmā
yeśām pratipakṣeṇaiśām vyavasthānam bhavati / katame daśa / sar-
veṇa sarvam anārambhacittotpādanābodhisattvaśikṣāpadāśamādā-

nam / ayam śraddhāvīpakṣo dharmo yasya pratīpakṣeṇa śraddhā
 (mots soulignés abrégés : &) / sattveṣu vihimsācittam karuṇā & karu-
 ṇā / sattveṣu vyāpādo maitrī & maitrī / bhogajīvitāpekṣā dāna & tyā-
 gaḥ / sattrebhyo 'pakāravipratipattīlābho bahukartavyatā cākheda &
 akhedatā / anupāyaprayogaḥ śāstrajñatā & śāstrajñatā / asauratyāpa-
 racittānūvartanatā lokajñatā & lokajñatā / kuśaladharmabhāvanāyām
 pramādakausīdyam hrikyāpatrāpya & hrikyāpatrāpyatā / dīrghakāli-
 kaiś citrais tivrair nirantaraiḥ samsāraduḥkhair vyavadirṇatā dhṛti-
 balādhānatā & dhṛtibalādhānatā / śāstari kāṅkṣā vimatir vicikitsā
 tathāgatapūjopasthānatāyā & tathāgatapūjopasthānatā / evaṃ tāvad
 eṣām vipakṣapratīpakṣo vyavasthānam bhavati / kaḥ punar eṣām sa-
 māsārthaḥ / samāseṇa daśabhir ebhir dharmair āśayaśuddhiḥ prayo-
 gaśuddhiś ca paridīpitā / tatra tribhiḥ pūrvakair āśayaśuddhir ava-
 śiṣṭaiḥ prayogaśuddhir veditavyā // bodhim abhiśraddadhan bodhi-
 sattvaḥ sattvān duḥkhitān karuṇāyate karuṇāyamāno mayāite pari-
 trātavyā iti maitrāya(n) (sūam du byams par ḥgyur ro) / tathā mai-
 tracittasya sarvaparitāgī bhavaty eṣa bhogajīvitānirapekṣaḥ / nira-
 pekṣasyaiśām arthe prayujyamāno 'parikhidyate / aparikhinnāś ca
 śāstrajñāo bhavati / śāstrajñāś ca yathā loke pravartitavyam anena
 tathā jānāty evaṃ lokajñāo bhavati / svayam ca kleśasamudācāreṇa
 jehriyate vyapatrapate / hrīmān apatrāpī ca kleśāvaśago dhṛtibalā-
 dhānaprāpto bhavati / dhṛtibalādhānaprāptaś ca samyakprayogād
 aparihīyamāṇaḥ kuśalair dharmair vivardhamāṇaḥ pratīpattipūjayā
 lābhasatkārapūjayā ca tathāgatapūjopasthānam karoti / ity ayam
 eṣām daśānām dharmānām anukramasamudāgamo veditavyaḥ / ebhiś
 ca daśabhir dharmaiḥ sarvabhūmivīsodhanā bhavati // ādhāre yoga-
 sthāne tṛṭīyam bhūmipaṭalam // (tib. fol. 220 a, l. 4).

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nam / ayam śraddhāvīpakṣo dharmo yasya pratīpakṣeṇa śraddhā
 (mots soulignés abrégés : &) / sattveṣu viḥimsācittam karuṇā & karu-
 ṇā / sattveṣu vyāpādo maitrī & maitrī / bhogajīvitāpekṣā dāna & tyā-
 gaḥ / sattvebhyo 'pakāravipratīpattīlābho bahukartavyatā cākheda &
 akhedatā / anupāyaprayogaḥ śāstrajñatā & śāstrajñatā / asauratyāpa-
 racittānuvartanatā lokajñatā & lokajñatā / kuśaladharmabhāvanāyām
 pramādakausīdyam hrīkyāpatrāpya & hrīkyāpatrāpyatā / dīrghakāli-
 kais citrais tivrair nirantaraiḥ saṃsāraduḥkhair vyavadirṇatā dhṛti-
 balādhānatā & dhṛtibalādhānatā / śāstari kāṅkṣā vimatir vicikitsā
 tathāgatapūjopasthānatāyā & tathāgatapūjopasthānatā / evaṃ tāvad
 eṣām vipakṣapratīpakṣo vyavasthānam bhavati / kaḥ punar eṣām sa-
 māśarthāḥ / samāseṇa daśabhir ebhir dharmair āśayaśuddhiḥ prayo-
 gaśuddhiś ca paridīpitā / tatra tribhiḥ pūrvakair āśayaśuddhir ava-
 śiṣṭaiḥ prayogaśuddhir veditavyā // bodhim abhiśraddadhan bodhi-
 sattvaḥ sattvān duḥkhitān karuṇāyate karuṇāyamāno mayaite pari-
 trātavyā iti maitrāya(n) (sñam du byams par ḥgyur ro) / tathā mai-
 tracittasya sarvaparitāgī bhavaty eṣa bhogajīvitānirapekṣāḥ / nira-
 pekṣasyaiśām arthe prayujyamāno 'parikhidyate / aparikhinnāś ca
 śāstrajño bhavati / śāstrajñāś ca yathā loke pravartitavyam anena
 tathā jānāty evaṃ lokajño bhavati / svayaṃ ca kleśasamudācāreṇa
 jehrīyate vyapatrapate / hrīmān apatrāpī ca kleśāvaśago dhṛtibalā-
 dhānaprāpto bhavati / dhṛtibalādhānaprāptāś ca samyakprayogād
 aparihīyamāṇāḥ kuśalair dharmair vivardhamāṇāḥ pratīpattipūjayā
 lābhasatkārapūjayā ca tathāgatapūjopasthānam karoti / ity ayam
 eṣām daśānām dharmāṇām anukramasamudāgamo veditavyaḥ / ebhiś
 ca daśabhir dharmaiḥ sarvabhūmivīsodhanā bhavati // ādhāre yoga-
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