

『菩薩地』 「真実義品」 から  
「撰決択分中菩薩地」 への思想展開

—— vastu 概念を中心として ——

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# CONTENTS

Preface	1
1 Introduction	3
1.1 On the Texts	3
1.1.1 The <i>Yogācārabhūmi</i>	3
1.1.2 The <i>Bodhisattvabhūmi</i>	6
1.1.3 The <i>Bodhisattvabhūmiviniścaya</i>	13
1.2 Previous Surveys and the Aim of This Work	14
1.2.1 Previous Surveys of the <i>Bodhisattvabhūmi</i> . With Special Reference to the Philosophical History of the Yogācāra	14
1.2.2 The Aim of This Work	15
1.2.3 The Methodology of This Work	16
2 Examination	18
2.1 On the Notion of <i>Vastu</i> in the “Tattvārtha” Chapter of the <i>Bodhisattvabhūmi</i>	18
2.1.1 Introduction	18
2.1.2 Two Features of <i>Vastu</i> in the “Tattvārtha” Chapter of the <i>Bodhisattvabhūmi</i>	18
2.1.3 The Threefold Argument about the Inexpressibility of the <i>Vastu</i>	24
2.1.4 On the View That the <i>Vastu</i> Arises from Conception	28
2.1.5 Conclusion	33
2.2 On the <i>Pañcavastu</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	34
2.2.1 Introduction	34
2.2.2 On <i>Vastu</i> in the <i>Pañcavastu</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	34
2.2.3 The Threefold Argument about the Inexpressibility of the <i>Vastu</i> in the <i>Pañcavastu</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	41
2.2.4 The Development of the View That the <i>Vastu</i> Arises from Conception in the <i>Pañcavastu</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	47
2.2.5 Conclusion	49
2.3 On the <i>Trisvabhāva</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	50
2.3.1 Introduction	50
2.3.2 The <i>Trisvabhāva</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i> and the <i>Trilakṣaṇa</i> Theory in the <i>Samdhinirmocana-sūtra</i>	50
2.3.3 The Chronology of the <i>Trisvabhāva</i> Theory and the <i>Pañcavastu</i> Theory	55
2.3.4 The Threefold Argument about the Inexpressibility of the <i>Vastu</i> in the <i>Trisvabhāva</i> Theory in the <i>Bodhisattvabhūmiviniścaya</i>	60

2.3.5 On the View That the <i>Vastu</i> Arises from Verbal Expression	66
2.3.6 Conclusion	70
3 Conclusion	72
4 Texts and Annotated Translations	75
Explanatory Notes	76
Synopsis	78
The “Tattvārthapaṭala” of the <i>Bodhisattvabhūmi</i> (Revised Edition of the Sanskrit Text)	83
The <i>Tattvārthapaṭalaviniścaya</i> of the <i>Bodhisattvabhūmiviniścaya</i> (Critical Edition of the Selected Tibetan Text)	119
Translation of the “Tattvārthapaṭala” of the <i>Bodhisattvabhūmi</i>	151
Translation of Selected Passages of the <i>Tattvārthapaṭalaviniścaya</i> of the <i>Bodhisattvabhūmiviniścaya</i>	181
5 Bibliography	213
English Summary	223

智という実践的観想法の記述に基づいて唯識説への展開を説明する試みがなされている<sup>31</sup>。また、比較的限定された話題ではあるが、『菩薩地』「真実義品」に見られる『小空経』からの引用に関する一連の研究は、『菩薩地』以降の瑜伽行派の文献との関わりについて考察するものであり、充実した成果をあげている<sup>32</sup>。

このように『菩薩地』「真実義品」に説かれる思想は、現代の研究では瑜伽行派の思想の原点と見なされている。

#### 1.1.2.4 写本および校訂テキストについて

『菩薩地』に関して、入手可能な写本は以下の四種が知られている<sup>33</sup>。

(名称)	(カタログ No.)	(書体)	(サイズ)	(葉数)	(行数)
Cambridge 写本	Bendall, Add.1702	Nepali,	12 × 2(inch)	144	6-8
京大写本	Kyoto 74	Nepali	30 × 11(cm)	206	7
R.Sāṅkrtyāyana 写本	JBORS 24-4, p.145	Kuṭīli	12 × 2(inch)	266	7
Nepal 写本	NGMPP No. A 38/3	Raṅjana	56 × 6(cm)	144	5

Cambridge 写本 (写本 C) は目録によれば 9 世紀のもので、一般にも 8~9 世紀初頭のもので考えられている。写本自体かなり痛んでいる。この写本のみ、最終章 *anukrama* が付いている。京大写本 (写本 K) はネパールから将来されたもので、書写年代は不明だが、Raṅjana 文字の写本から転写したものと奥書にある。基になった写本に欠落がある場合、その文字数分だけ空けて書写している。写本系統上は Cambridge 写本よりも古形と考えられている<sup>34</sup>。

R.Sāṅkrtyāyana 写本 (写本 R) は R.Sāṅkrtyāyana 氏が Ṣalu 寺で撮影したものだが、写真の状態により判読不能な箇所がある。Nepal 写本 (写本 N) は現在は Nepal National Archives に保管されているもので、従来の校訂には利用されていない。脱漏が甚だしく、資料的価値が低いとされてきたが、今回の研究で欠損部分を写本 K の空白部分と照合した結果、これ

<sup>31</sup> 三性説の起源として位置づけようとするものに荒牧[1976ab]があり、唯識思想への展開を探ろうとするものに阿[1982]がある。

<sup>32</sup> 長尾[1968][1978]pp. 542-560, 向井[1974][1983], 水尾[1983], 袴谷[1984], 阿[1984a]。

<sup>33</sup> 以下の基本的な情報は『梵語仏典の研究』pp.325-327 参照。なお、『梵語仏典の研究』では、宇井[1961]が参照したという「カルカッタ写本」について触れ、現在も存在しているかのように述べられているが、宇井[1961] viによれば、ここで言う「カルカッタ写本」とは、当時立正大学教授であった木村日紀氏がカルカッタで書写した Devanāgarī 文字の写本で、すでに戦災で消失していると言う。

<sup>34</sup> BBhw 序文 ii 参照。

がまさに写本 K のオリジナルとなった Raijana 文字の写本であることが判明した<sup>35</sup>。

したがって、現時点で写本 CRN の三種を校訂作業に用いる基礎資料、写本 K は写本 N を解読する際の補助資料と位置づけることができる。写本 CRN を比較すると、概して写本 R と写本 N が一致し、写本 C が異なる読みを示すことが多い。

上記の写本を用いた校訂テキストで、本書の考察対象である「真実義品」を含むものは以下の二点である。

1. *Bodhisattvabhūmi, A statement of whole course of the Bodhisattva (Being fifteenth section of Yogācārabhūmi)*, ed. by Unrai Wogihara, 大正大学聖語学研；東京, 1930-36.

2. *Bodhisattvabhūmi [Being the XVth section of Asaṅgapada's Yogācārabhūmi]*,

ed. by Nalinaksha Dutt, Tibetan Sanskrit Works Series 7 ; Patna, 1966.

1. 荻原本は写本 C と写本 K を用い、チベット語訳、諸漢訳を参照して校訂したもので、現在でも多くの研究で底本とされている。2. Dutt 本は写本 R に基づく校訂本で、その Introduction によれば、荻原本と自身の校訂本を比較した結果、写本 C と写本 R の読みは一致するとの趣旨が述べられているが<sup>36</sup>、実際には両写本の読みは重要な点で異なることが見受けられる。また写本 R には写真の状態次第で判読不可能な箇所もあるはずだが、その点をどのように解消したのかは不明である。<sup>37</sup>

### 1.1.2.3 チベット語訳・漢訳について

『菩薩地』のチベット語訳は *rNal 'byor spyod pa'i sa las byang chub sems dpa'i sa* (P 5538, D 4037) としてテンギェルに収められている。翻訳者は Prajñāvarman と Ye shes sde で、9 世紀初頭頃の訳である。

一方、漢訳には以下の三点がある。

玄奘訳 『瑜伽師地論』中「菩薩地」(大正 1579, 647-648 年訳出)

曇無讖訳 『菩薩地持経』 (大正 1581, 414-420 年訳出<sup>38</sup>)

<sup>35</sup> 本書に付した校訂テキスト参照。

<sup>36</sup> BBhd p.3.

<sup>37</sup> de Jong [1987] pp.164-166 参照。

<sup>38</sup> ただし、学者間で異論が多く、定説はない。沖本[1973]n.2 参照。また、『地持経』と『善戒経』の成立年代にも諸説ある。沖本[1973]では『善戒経』に関する中国の経録の分析と戒律思想の側面からの考察に基づき、『善戒経』を『地持経』の異本異訳とし、『善戒経』→『地持経』→『菩薩地』の順に成立したであろうことを結論している。また、末木[1980]では三訳それぞれに見られる構成の差違、教説内容の変化の例に広くあたり、『善戒経』が他の訳に比べて完成度が低いことを指摘し、沖本氏と同様の結論を下している。

一方、勝呂[1989] p.253 では、『善戒経』に『声聞地』への言及が見られる点を指摘し、「『善戒経』を菩薩地の古い形と見る学説が現在有力なのであるが、そうだとすると何

## 1.1.2.4 註釈について

『菩薩地』の註釈は次の二種がチベット語訳で伝えられている。

1. *Byang chub sems dpa'i sa'i 'grel pa* (\**Bodhisattvabhūmivṛtti*) (P 5545, D 4044)

2. *rNal 'byor spyod pa'i sa las Byang chub sems dpa'i sa'i rnam par bshad pa*  
(\**Yogācārabhūmau Bodhisattvabhūmivyākhyā*) (P 5548, D 4047)

1 は Guṇaprabha の著作で「施品」までの註釈, 2 は Sāgaramegha の著作で, 全体にわたる<sup>39</sup>。

## 1.1.2.5 『菩薩地』「真実義品」の現代語訳註研究について

『菩薩地』のサンスクリット写本に基づく最初の研究は Bendall & La Vallée Poussin[1905][1906][1911]の『菩薩地』の英語・仏語による抄訳であり, 写本 C に基づいている。また Frauwallner[1956] pp.270-279 では荻原本に基づいて「真実義品」の一部が独訳されおり, 宇井[1961]も荻原本を漢訳と対照させながら抜粋和訳している。これらは『菩薩地』の内容紹介に留まる。

『菩薩地』「真実義品」を考察対象とし, 翻訳した研究には Willis[1979]の英訳がある。Willis[1979]は『菩薩地』の思想がいわゆる唯識的な観念論ではないことを指摘していなが

故一度だけでも声聞地を引用しているのか」説明がつかないとし, 「これから推して『善戒經』は, 十七地を知っていたと想定すること, さらに他は他の四分の存在をも知っていたかも知れないと推定することを拒むことはできないであろう」と述べ, 『菩薩地』の原形は現存するサンスクリットに近いものであり, 『善戒經』はその内容を削除変更したものとす。

ただし, どちらの見解に立つ場合でも, 『善戒經』は何らかの形で手を加えられているという点で, その他の諸訳, テキストとは異なる形態を示していることに代わりはなく, 少なくとも校訂作業の資料として利用することは難しい。

<sup>39</sup> この他, インド起源の『菩薩地』の註釈として, Guṇaprabha 著 *Byang chub sems dpa'i tshul khrims kyi le'u bshad pa* (\**Bodhisattvasīlabhāṣya*)(P 5546, D 4045), Jinaputra 著 *Byang chub sems dpa'i tshul khrims kyi le'u rgya cher 'grel pa* (\**Bodhisattvasīlaparivartatikā*)(P 5547, D 4046) があるが, これらは「真実義品」の註釈を含んでいない。

また, 中国で作成された註釈で現存するものは以下の五点である。

1. 窺基撰『瑜伽師地論略纂』(16 卷)(大正 1829)
2. 遁倫撰『瑜伽論記』(24 卷)(大正 1828)
3. 清素撰『瑜伽師地論義演』(40 卷)(中華大藏經 1,30)
4. 法成撰, 智慧山記『瑜伽師地論分門記』(6 卷)(大正 2801)
5. 法成撰, 福慧記『瑜伽論手記』(4 卷)(大正 2802)

## The *Tattvārthapaṭala* of the *Bodhisattvabhūmi* に関する凡例

1. この校訂テキストは荻原雲来校訂 *Bodhisattvabhūmi* (大正大学聖語学研；東京，1930-36) の第四章「真実義品」の改訂テキストである。

2. テキストの作成にあたって，使用した写本および略号を以下に示す。

C	Cambridge 写本	Bendall, Add.1702
K	京大写本	Kyoto 74
R	R.Sāṅkṛtyāyana 写本	JBORS 24-4, p.145
N	Nepal 写本	NGMPP No. A 38/3

3. 校訂にあたって，上記の写本の他，チベット語訳（北京版 No.5538，デルゲ版 No.4037），および漢訳（玄奘訳『瑜伽師地論』本地分中「菩薩地」，大正 No.1579）を参照した。

4. テキスト中の ( ) で示した数字は荻原本の頁を表す。また各写本のフォリオの変わり目は ( ) 内に各写本の略号とともに示した。

5. 異読を提示する際は，まず，テキストで採用した読みを提示し，その直後にその読みの根拠となる写本を略号で示し，その後；で区切りながら異読を提示した。

6. 荻原校訂本の読みがどの写本とも一致していない場合のみ，cf. W: としてその読みを注記した。ただし，saṃdhi および daṇḍa に関しては荻原本との違いを一々注記しない。

7. 写本の欠損および不鮮明な箇所は，写本 C および R については異読と関わらない限り注記しない。ただし，写本 N および写本 K に関しては，写本 N の欠損に対応する箇所を写本 K は<sup>一</sup>によって欠損している文字数分だけ空白にして示しており，このことから写本 N は写本 K の基になった写本であることが分かるので，それぞれの欠損および空白をすべて注記した。

8. 写本筆者が明らかに訂正を施している場合は，注記していない。ただし写本 N の訂正が写本 K に影響を与えている場合はその箇所を注記した。

9. 写本中の表記について，tatva, satva はそれぞれ正規形の tattva, sattva に改めた。r の後の子音重複（例：tarkka, varttate, nirddeśa, dharmma など）については，重複しない形に改めた。文末の anusvāra は m に改めた。これらは一々注記しない。

## 10. 記号について

+ : 一文字分欠損。ただし該当箇所すべてが欠損している場合は *lacuna* とした。

\_ : 文字の一部が欠損。

= : 空白。(写本 K のみ)

[ ] : 文字が一部不鮮明な場合。ただし該当箇所全体が不鮮明な場合は *illegible* とした。

<> : 写本筆者が誤写に気づき、削除した部分。

## The \**Tattvārthapaṭalaviniścaya* of the \**Bodhisattvabhūmiviniścaya* に関する凡例

1. このテキストはチベット語訳『瑜伽師地論』「菩薩地決擇」(\**Bodhisattvabhūmiviniścaya*) の「真実義品の決擇」(\**Tattvārthapaṭalaviniścaya*)の部分校訂テキストである。なお、\**Bodhisattvabhūmiviniścaya* という題名はチベット語訳(ViSg P zi300a6, D zhi285a7) *Byang chub sems dpa'i sa'i rnam par gtan la dbab pa* および漢訳(694c22)「菩薩地決擇」に基づき、また\**Tattvārthapaṭalaviniścaya* はチベット語訳(ViSg P 'i29b5, D zi27a7) *De kho na'i don gyi le 'u'i rnam par gtan la dbab pa* および玄奘訳(706c14)「眞實義分決擇」に基づいて想定したサンスクリット原題である。

2. 校訂にあたって、使用した版本および略号を以下に示す。

P Peking edition, No. 5539.

D sDe dge edition, No. 4038.

C Cone edition, No. 4005.

N sNar thang edition, No. 4328.

3. 各版本のフォリオの変わり目は ( ) 内に略号とともに示した。

4. 異読を提示する際は、まずテキストで採用した読みを提示し、その直後にその根拠となった版本を略号で示し、その後 ; で区切りながら異読を提示した。

5. Narthang 版で用いられる縮字表記(*bsdu yig*)は異読にあげていない。なお *bsdu yig* については Eimer[1992] pp.94-104 を参照。

**The *Tattvārthapaṭala* of the *Bodhisattvabhūmi***

(A Revised Edition of the Sanskrit Text)

## The *Tattvārthapaṭala* of the *Bodhisattvabhūmi*

1.

(37) tattvārthaḥ katamaḥ/ <sup>1</sup> samā(K23a2)sato dvividhaḥ// <sup>2</sup> yathāvadbhāvikatām <sup>3</sup> ca dharmāṇām ārabhya yā bhūtātā<sup>4</sup> yā(R25a1)vadbhāvikatām<sup>5</sup> cārabhya yā dharmāṇām sarvatā//<sup>6</sup> iti bhūtātā sarvatā ca dha(C17a4)rmāṇām samastas tattvārtho veditavyaḥ//<sup>7</sup>

2.1

sa punar eṣa <sup>8</sup> tattvārthaḥ prakāraprabheda(N17a3)taś caturvidhaḥ/ <sup>9</sup> lokaprasiddho yuktiprasiddhaḥ kleśāvaraṇaviśuddhijñānagocarō <sup>10</sup> jñeyāvaraṇaviśuddhijñānagocaraś ca//<sup>11</sup>

2.2.1

tatra laukikānām sarveṣām yasmim<sup>12</sup> vastuni samketasamvṛtisaṁstavānugamapraṁviṣṭayā <sup>13</sup> buddhyā darśanatulyatā bhavati/<sup>14</sup> tad yathā pṛthivyām <sup>(15)pṛthivy eveyam<sup>15</sup></sup> nāgnir iti//<sup>16</sup> yathā pṛthivyām evam agnāv apsu vāyau rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu bhojane pāne yāne <sup>(17)vastre 'laṅkāropavicāre<sup>17</sup></sup> bhāṅḍopaskare gandhamālyavilepane nṛtyagītavāditra<sup>18</sup> āloke strīpuruṣaparicaryāyām kṣetrāpanagrha(K23b1)vastuni sukhaduḥkhe duḥkham idaṁ na<sup>19</sup> sukhāṁ sukhāṁ idaṁ na<sup>20</sup> duḥkham iti/<sup>21</sup> samāsata<sup>22</sup> idaṁ idaṁ<sup>23</sup> nedam<sup>1</sup> evam <sup>(2)idaṁ nānyatheti</sup>

<sup>1</sup> / N; om. KRC

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> -m C; -ñ NKR

<sup>4</sup> / NR; om. KC

<sup>5</sup> -m C; -ñ NKR

<sup>6</sup> // K; / N; om. RC

<sup>7</sup> // K; / NR; om. C

<sup>8</sup> eṣa NKRC; cf. W: eva

<sup>9</sup> / R; // K; om. NC

<sup>10</sup> -ro NK; -raḥ C; -raḥ/ R;

<sup>11</sup> // K; / NR; om. C

<sup>12</sup> -m C; -n NKR

<sup>13</sup> samketasamvṛtisaṁstavānugamapraṁviṣṭayā NKR; samke+++\_isaṁstavānāgamapraṁviṣṭayā C; cf. W: samketasamvṛtisaṁstavānāgamapraṁviṣṭayā

<sup>14</sup> / NR; // K; om. C

<sup>15</sup> pṛthivy eveyam NR; pṛthivyaiveyam KC

<sup>16</sup> // K; / R; om. NC

<sup>17</sup> vastre 'laṅkāro-; vastre alaṅkāro- NKC; vastre/ alaṅkāro- R

<sup>18</sup> -vāditra; -vāditre NK; -vāditre/ R; +++ C

<sup>19</sup> na NKR; nedam C

<sup>20</sup> na C; nedam NKR

<sup>21</sup> / R; om. NKC

<sup>22</sup> samāsata NKR; samāsataḥ C

<sup>23</sup> idaṁ RC; idan NK

niścītādhimuktigocarō<sup>2)</sup> yad (C17b1) vastu sarveṣāṃ eva laukikānāṃ paraṃparāgatayā saṃjñayā svavikalpaprasiddham<sup>3)</sup> na cintayitvā tulayitvopaparīkṣyodgrhītam<sup>4)</sup> idam ucyate<sup>5)</sup> lokaprasiddham tattvam<sup>5)/6)</sup>

## 2.2.2

yuktiprasiddham<sup>7)</sup> tattvam katamat/<sup>8)</sup> satāṃ yuktārtha(R25b1)paṇḍitānāṃ<sup>9)</sup> vicakṣaṇānāṃ tārīkikānāṃ mīmāṃsakānāṃ ta(N17b1)rkaparyāpannāyāṃ<sup>9)</sup> bhūmau sthitānāṃ svayamprātibhānikyāṃ<sup>10)</sup> pārthagjanikyāṃ mīmāṃsānucaritāyāṃ pratyakṣam anumānam āptāgamam pramāṇam niśritya suvicitaniścītajñānagocarō<sup>11)</sup> (12)jñeyam vastūpapattisādhana-yuktyā<sup>12)</sup> prasādhī(38)taṃ vyavasthāpitam idam ucyate<sup>15)</sup> yuktiprasiddham<sup>13)</sup> tattvam//<sup>14)</sup>

## 2.2.3.1

kleśāvaraṇaviśuddhijñānagocaras<sup>15)</sup> tattvam katamat/<sup>16)</sup> sarvaśrāvaka-pratyekabuddhānāṃ<sup>17)</sup> anāsraveṇānāsravāvāhakena<sup>18)</sup> cānāsrava-prṣṭhalabdhena<sup>19)</sup> ca laukikena jñānena yo<sup>20)</sup> gocaraviśayaḥ(K24a1)/<sup>20)</sup> idam ucyate kleśāvaraṇaviśuddhijñānagocaras<sup>21)</sup> tattvam//<sup>21)</sup> tenāmbanena kleśāvaraṇaj jñānam viśudhyaty anāvaraṇatve cāyatyāṃ samtiṣṭhate/<sup>22)</sup> tasmāt kleśāvaraṇaviśuddhijñānagocaras<sup>23)</sup> tattvam ity ucyate//<sup>24)</sup>

<sup>1)</sup> nedam R; nedaṃ NC; tedaṃ K

<sup>2)</sup> i+++++ścītādhimuktigocarō N; i=====ścītāviimuktigocarō K

<sup>3)</sup> -ṃ C; -ṃ/ R; -m/ N; -m// K

<sup>4)</sup> tulayitvopaparīkṣyodgrhītam; tulayitvopaparīkṣya udgrhītam NK; tulayitvopaparīkṣya/ udgrhītam R; tulayitvā upaparīkṣyodgrhītam\_ C; cf. W: tulayitvā upaparīkṣyodgrhītam

<sup>5)</sup> lokaprasiddham tattvam R; lokaprasiddhan tattvam NK; lokaprasiddha\_ tattva\_ C; cf. W: lokaprasiddhatattvam

<sup>6)</sup> // KR; / N; om. C

<sup>7)</sup> -prasiddham R; -prasiddhan NK; -prasiddha\_ C; cf. W: -prasiddha-

<sup>8)</sup> / NR; // K; om. C

<sup>9)</sup> vi+++++rkaparyāpannāyāṃ N; vi=====rkaparyāpannāyāṃ K

<sup>10)</sup> svayamprātibhānikyāṃ NKR; svayam bhūmau prātibhānikyāṃ C

<sup>11)</sup> suvicitaniścītajñānagocarō R; suvicitaniścītam jñānagocarō NK; suviniścītajñānagocarō C

<sup>12)</sup> jñeyam vastū- RC; jñeyavastū- NK

<sup>13)</sup> -ṃ RC; -n N

<sup>14)</sup> // R; om. C

<sup>15)</sup> yuktiprasiddham ta+++++s N; yuktiprasiddha=====s K

<sup>16)</sup> / R; om. NKC

<sup>17)</sup> -m NKR; -ṃ C

<sup>18)</sup> anāsraveṇā- C; anāsraveṇā- NKR

<sup>19)</sup> cānāsrava- NKC; cānāsrava- R

<sup>20)</sup> -aḥ/ NR; -aḥ// K; -a C

<sup>21)</sup> -m// K; -m/ NR; -ṃ C

<sup>22)</sup> / NR; // K; om. C

<sup>23)</sup> kl\_++++vijñānagocaras N; kle=====vijñānagocaras K

<sup>24)</sup> // K; / NR; om. C

### 2.2.3.2

tat punas tattvaṃ katamat/<sup>1</sup> catvāry āryasatyāni duḥkhaṃ samudayo nirodho mārgaś ca/<sup>2</sup> ity etāni catvāry āryasatyāni<sup>3</sup> pravacinvato 'bhisamāgacchato<sup>4</sup> 'bhisamāgateṣu<sup>5</sup> ca taj jñānam utpadyate/<sup>6</sup> sa punaḥ satyābhisamayāḥ śrāvakaḥ pratyekabuddhānāṃ skandhamātram upalabhamānānāṃ skandhebhyaś cānyam arthāntaram ātmāna(R26a1)m<sup>7</sup> anupalabhamānānāṃ pratītyasamutpannasamskārodavvyayapratisaṃyuktayā prajñāyā skandhavinirmuktapudgalābhāvadarśanābhyāsād utpadyate//<sup>8</sup>

### 2.2.4.1

jñeyāvaraṇaviśuddhijñānagocaras tattvaṃ katamat/<sup>9</sup> jñeye jñānasya pratīghāta<sup>10</sup> āvaraṇam ity ucyate//<sup>11</sup> tena jñeyāvaraṇena vimuktasya jñānasya(C18a1) yo<sup>12</sup> (<sup>13</sup>gocaro viśayas<sup>13</sup>) taj jñeyāvaraṇaviśuddhijñānagoca(K24b1)ras tattvaṃ<sup>14</sup> veditavyam//<sup>15</sup>

### 2.2.4.2

tat punaḥ katamat/<sup>16</sup> bodhisattvānāṃ buddhānāṃ<sup>17</sup> ca bhagavatāṃ dharmanairātmyapraveśāya praviṣṭena suviśuddhena ca sarvadharmānāṃ<sup>18</sup> nirabhilāpyasvabhāvatām<sup>19</sup> ārabhya prajñāptivādasvabhāvanirvikalpasamena<sup>20</sup> jñānena yo(N18a1) gocaraviśayaḥ/<sup>21</sup> sāsau paramā tathatā niruttarā jñeyaparyantagatā<sup>22</sup> yasyāḥ saṃyaksarvadharmaḥ pravicayā<sup>23</sup> nivartante<sup>24</sup>

<sup>1</sup> / R; om. NKC

<sup>2</sup> / NR; // K; om. C

<sup>3</sup> āryasatyāni NKC; aryasatyāni R

<sup>4</sup> 'bhisamāgacchato; bhisamāgacchato NKC; 'bhisamagacchato R; cf. W: 'bhisamāgacchato

<sup>5</sup> 'bhi-; bhi- NKRC; cf. W: 'bhi-

<sup>6</sup> / NR; // K; om. C

<sup>7</sup> ātmānam NKR; ātmanam C

<sup>8</sup> // NK; / R; om. C

<sup>9</sup> / NR; // K; om. C

<sup>10</sup> pratīghāta NKR; pratighāta C

<sup>11</sup> // K; / NR; om. C

<sup>12</sup> yo NR; om. K; + C; cf. W: om.

<sup>13</sup> gocaro viśayas NK; gocaraviśayas R; ++++++s C

<sup>14</sup> tattvaṃ; tattvam NK; tattva[m] R; tattve C; cf. W: tattvaṃ

<sup>15</sup> // K; / NR; om. C

<sup>16</sup> / R; om. NKC

<sup>17</sup> -m KC; -ñ N; -[m] R

<sup>18</sup> sarvadharmānāṃ NKR; sarvaṃ sarvānāṃ dharmānāṃ C

<sup>19</sup> nirabhilāpyasvabhāvatām NC; nirabhilāpyasvabhāvatām R; nirabhilāpyam svabhāvatām K;

<sup>20</sup> prajñāptivādasvabhāvanirvikalpasamena; pra[jñā]ptivādasvabhāvani\_v\_[+][+][same]na C; prajñāptivādasvabhāvanirvikalpajñeyasamena NKR; Bendall & La Vallée Poussin[1906]p.221 n.3; prajñāptivādasvabhāvanirvikalpasamena; cf. W: prajñāptivādasvabhāvanirvikalpajñeyasamena

<sup>21</sup> / R; om. NKC

<sup>22</sup> -tā NKC; -tā/ R

<sup>23</sup> saṃyaksarvadharma- C; sarvasaṃyagdharma- NKR

<sup>24</sup> nivartante; nivarttante KR; nivarttante/ N; nirvarttante C; cf. W: nirvartante

nātivartante<sup>1</sup>//<sup>2</sup>

3.1

(39)tat punas<sup>3</sup> tattvalakṣaṇam<sup>4</sup> (<sup>5</sup>vyavasthānato 'dvayaprabhāvitam<sup>5</sup>) veditavyam//<sup>6</sup> dvayam  
ucyate bhāvaś cābhāvaś<sup>7</sup> ca//<sup>8</sup>

3.2

tatra bhāvo yaḥ prajñaptivādasvabhāvo vyavasthāpitas<sup>9</sup> tathaiva ca dirghakālam abhiniviṣṭo  
lokena sarvavikalpaprapaṅcamūlam<sup>10</sup> lokasya<sup>11</sup> tad yathā rūpam iti vā<sup>12</sup> vedanā saṃjñā saṃskārā  
vijñānam iti vā cakṣur iti (R26b1) vā śrotram ghrāṇam jihvā kāyo mana iti vā pṛthivīti vā<sup>13</sup> āpas  
tejo vāyur iti vā rūpam iti vā<sup>14</sup> śabdo gandho rasaḥ spraṣṭavyam iti vā kuśalam iti vā<sup>15</sup> akuśalam  
iti vā<sup>16</sup> avyākṛtam iti vā<sup>17</sup> utpāda(K25a1) iti vā<sup>18</sup> vyaya iti vā<sup>19</sup> pratītyasamutpanna iti vā<sup>20</sup>  
atītam iti<sup>21</sup> vā/ anāgatam iti vā<sup>22</sup> pratyutpannam iti vā<sup>23</sup> saṃskṛtam iti vā<sup>24</sup> (<sup>25</sup>asamskṛtam iti  
vā <sup>25</sup> )/ <sup>26</sup> ayaṃ lokaḥ paro loka <sup>27</sup> ubhau <sup>28</sup> sūryacandramasau <sup>29</sup> yad api tad <sup>30</sup>

<sup>1</sup> nātivartante; nātivarttante NK; nābhivarttante C; *illegible* R; cf. W: nābhivartante

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> punas NKR; punaḥ C

<sup>4</sup> tattva- NKR; sattva- C

<sup>5</sup> -nato 'dvaya-; -nataḥ advaya- C; -nataḥ/ advaya- NKR

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> cābhāvaś NKR; cābhābhāvaś C

<sup>8</sup> // K; / NR; om. C

<sup>9</sup> -s NKR; -ḥ C

<sup>10</sup> sarvavikalpa- NKC; sarvaṃ vikalpa- R

<sup>11</sup> -sya NKC; -sya/ R

<sup>12</sup> vā C; vā/ NR; vā// K

<sup>13</sup> vā/ R; vā NKC

<sup>14</sup> vā NKC; vā/ R

<sup>15</sup> / NK; om. C; *illegible* R

<sup>16</sup> / NR; // K; om. C

<sup>17</sup> / NKR; om. C

<sup>18</sup> vā NKR; om. C

<sup>19</sup> / NR; // K; om. C

<sup>20</sup> / NRC; // K

<sup>21</sup> atītam iti KR; atītamati N; atīta iti C

<sup>22</sup> / NKR; om. C

<sup>23</sup> / NR; // K; om. C

<sup>24</sup> / NR; // K; om. C

<sup>25</sup> asamskṛtam iti vā NKC; om. R

<sup>26</sup> / N; // K; om. RC

<sup>27</sup> -a NKR; -aḥ C

<sup>28</sup> ubhau NKR; ubho C

<sup>29</sup> -au NKC; -au/ R

<sup>30</sup> tad NKR; om. C

dr̥ṣṭaśrutamatavijñātaṃ<sup>1</sup> prāptaṃ paryeṣitaṃ manasā 'nuvitarkitaṃ<sup>2</sup> anuvicāritaṃ iti vā<sup>3</sup> antato yāvan nirvāṇaṃ iti vā<sup>4</sup> ity evambhāgiyaḥ prajñāptivādanirūḍhaḥ<sup>5</sup> svabhāvo dharmāṇaṃ lokasya bhāva ity ucyate//<sup>6</sup>

3.3

tatrābhāvo yāsyai<sup>7</sup> rūpaṃ iti prajñāptivādasya yāvad antato nirvāṇaṃ iti prajñāptivādasya nirvastukatā nirmittatā prajñāptivādāśrayasya<sup>8</sup> sarveṇa sarvaṃ nāstikatā<sup>9</sup> asaṃvidyamānatā<sup>10</sup> yam<sup>11</sup> āśritya prajñāptivādaḥ<sup>12</sup> na pravartetāyam<sup>12</sup> ucyate 'bhāvah//<sup>13</sup>

3.4

yat punaḥ pūrvakeṇa ca bhāvenānena cābhāvenobhābhyāṃ<sup>14</sup> bhāvābhāvābhyāṃ vinirmuktaṃ dharmalakṣaṇasaṃgrhitaṃ vastu tad advayam/<sup>15</sup> yad advayaṃ tan<sup>16</sup> madhyamā pratipad<sup>17</sup> antadvayavarjitā nirutta(R27a1)rety ucyate//<sup>17</sup>

4.1

(N18b1)(K25b1)tasmimś ca tattve buddhānāṃ<sup>18</sup> bhagavatāṃ su(40)viśuddhaṃ jñānaṃ veditavyam//<sup>19</sup> bodhi(C18b1)sattvānāṃ punaḥ śikṣāmārgaprabhāvitāṃ tatra jñānaṃ veditavyam//<sup>20</sup>

<sup>1</sup> dr̥ṣṭaśrutamatavijñātaṃ R; dr̥ṣṭaśrutamavijñātaṃ C; dr̥ṣṭaśrutamatam indrātaṃ N; dr̥ṣṭaśrutamatam ijñātaṃ K

<sup>2</sup> 'nuvitarkitaṃ NKR; anuvitarkitaṃ C

<sup>3</sup> / NR; // K; om. C

<sup>4</sup> / R; om. NKC

<sup>5</sup> -nirūḍhaḥ RC; -rūḍhaḥ NK

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> yāsyai; yā asyai NKRC

<sup>8</sup> prajñāptivādāśrayasya NRC; prajñāptivādāṃ ca yasya K

<sup>9</sup> nāstikatā C; nāstikatā/ R; nāstitā/ N; nāstitā// K

<sup>10</sup> / NR; om. KC

<sup>11</sup> yam NKRC; cf. W: yām

<sup>12</sup> na pravartetāyam C; pravartetāyam NKR; cf. W: pravartate. ayam.

<sup>13</sup> // K; / NR; om. C

<sup>14</sup> -nobhā-; -na ubhā- NK; -na/ ubhā- R; -ena tadubhā- C

<sup>15</sup> / NR; // K; om. C

<sup>16</sup> tan NKR; sā C

<sup>17</sup> antadvayavarjitā niruttarety ucyate//; aṃtadvayavarjitāṃ nirttarety ucyate C; antadvayavar[ji]tā/ niruttarety ucyate/ R; [aṃta]dvayava\_i\_ā\_i++\_e++\_e N; antadvayavarjitā===== K; cf. W: aṃtadvayavarjitāṃ niruttarety ucyate.

<sup>18</sup> -ṃ KRC; -m N

<sup>19</sup> // K; / NR; om. C

<sup>20</sup> // K; / NR; om. C

4.2

sā ca prajñā mahān upāyo bodhisattvasyānuttarāyāḥ samyaksambodheḥ prāptaye//<sup>1</sup> tat kasya  
(<sup>2</sup>hetoh/<sup>2</sup>) tathā hi bodhisattvas tena śūnyatādhimokṣeṇa tāsu (<sup>3</sup>tāsu jātiṣu prayujyamānaḥ<sup>3</sup>)  
sattvasvabuddhadharmaparipākāya<sup>4</sup> saṃsāre saṃsaran<sup>5/6</sup> taṃ<sup>7</sup> ca saṃsāraṃ (<sup>8</sup>yathābhūtaṃ  
parijānāti<sup>8</sup>) na ca punas tasmāt saṃsārād anityādibhir ākārair mānasam udvejayati<sup>9//10</sup>

4.3

sacet saṃsāraṃ yathābhūtaṃ (<sup>11</sup>na parijāniyān na śaknuyād<sup>11</sup>) rāgadveṣamohādikāt  
sarvasaṃkleśāc cittam adhyupekṣitum<sup>12</sup> anadhyupekṣamāṇas<sup>13</sup> ca saṃkliṣṭacittaḥ saṃsāre  
saṃsaret<sup>14//15</sup> saṃkliṣṭacittaḥ<sup>16</sup> saṃsaraṃ<sup>17</sup> naiva buddhadharmān paripācayen<sup>18</sup> nāpi sattvān  
sacet punar anityādibhir ākārāiḥ saṃsārān mānasam udvejayed<sup>19</sup> evaṃ<sup>20</sup> sati (<sup>23</sup>bodhisattvo<sup>21</sup> laghu  
laghv eva parinirvāyāt/<sup>22 23</sup>) laghu laghv eva parinirvāyaṃ<sup>24</sup> bodhisattva evam api naiva  
buddhadharmān naiva sa(K26a1)ttvān paripācayet//<sup>25</sup> kutaḥ punar anuttarāṃ samyaksambodhim  
abhisambotsyate//<sup>26</sup>

<sup>1</sup> // NK; / RC

<sup>2</sup> -ḥ/ N; -ḥ// K; -ḥ C; -s R

<sup>3</sup> tā\_u +++++jyamānaḥ N; tāsu === prayujyamānaḥ K

<sup>4</sup> sattvasvabuddhadharmaparipākāya NK; sattvasvabuddhadharmaparipa+ya C; sattveṣu  
buddhadharmmaparipāpāya R

<sup>5</sup> -n NKR; -ṃ C

<sup>6</sup> / N; // K; om RC

<sup>7</sup> taṃ C; tañ NKR

<sup>8</sup> yathābhūtaṃ parijānāti NKR; om. C

<sup>9</sup> udvejayati NKR; udvejāyate C; cf. W: udvejayate

<sup>10</sup> // K; / NR; om. C

<sup>11</sup> na parijāniyān na śaknuyād NKR; + parijāniyān aśaknuyād C

<sup>12</sup> adhyupekṣitum C; adhyupekṣitvam N; avyutpakṣitvam K; *illegible* R

<sup>13</sup> anadhyupekṣamāṇas NRC; anavyupekṣamāṇas K

<sup>14</sup> saṃsaret NK; saṃsareta R; om. C

<sup>15</sup> // K; / NR; om. C

<sup>16</sup> saṃkliṣṭacittaḥ NKR; om. C

<sup>17</sup> -ṃ C; -n NKR

<sup>18</sup> -n RC; -t NK

<sup>19</sup> udvejayed NRC; udvejayed K

<sup>20</sup> evaṃ NRC; eva K

<sup>21</sup> bodhisattvo R; +dhisattvo C; om. N

<sup>22</sup> -t/ NR; -l C

<sup>23</sup> om. K

<sup>24</sup> -ṃ C; -n NKR

<sup>25</sup> // K; / NR; om. C

<sup>26</sup> // NK; / RC

4.4

tenaiva ca<sup>1</sup> śūnyatādhimokṣeṇa (R27b1) bodhisattvaḥ prayujyamāno<sup>2</sup> na nirvāṇād uttrasyati nāpi ca nirvāṇam prārthayate//<sup>3</sup> saced bodhisattvo nirvāṇād uttrasyet paratra nirvāṇasambhāro 'sya na paripūryeta<sup>4</sup> yathāpi<sup>5</sup> tad uttrastamānasatvān nirvāṇe<sup>6</sup> 'nanuśamsadarśinas<sup>7</sup> tadgataguṇādarśinaḥ<sup>8</sup> prasādādhimuktivivarjitasya bodhisattvasya//<sup>9</sup> sacet punar bodhisattvo nirvāṇe<sup>10</sup> prārthanābahulavihārī bhaved āśv eva parinirvāyād āśuparinirvāyan<sup>11</sup> naiva buddhadharmān na sattvān paripācayet//<sup>12</sup>

4.5

tatra yā ca saṃsāram yathābhūtam<sup>13</sup> aparijānataḥ saṃklišṭacittasya saṃsārasaṃsṛtiḥ//<sup>14</sup> yā ca (41) saṃsārād udvignamānasasyāśunirvṛ(N19a1)tiḥ//<sup>15</sup> yā ca nirvāṇād uttrastamānasasya (<sup>16</sup>tatsambhārāparipūriḥ// yā<sup>16</sup>) ca nirvāṇaprārthanābahulavihārīṇa<sup>17</sup> (<sup>18</sup>āśuparinirvṛtir ayam<sup>18</sup>) anupāyo bodhisattvasya veditavyo 'nuttarāyāḥ<sup>19</sup> sa(K26b1)myaksambodheḥ//<sup>20</sup>

4.6

yā punaḥ saṃsāram yathābhūtam parijānato (C19a1) 'saṃklišṭacittasya<sup>21</sup> saṃsārasaṃsṛtir<sup>22</sup> yā ca saṃsārād anityādibhir ākārair<sup>23</sup> anudvignamānasasyānāśunirvṛtir<sup>24</sup> yā ca nirvāṇānuttrastamānasasya<sup>25</sup> (<sup>1</sup>tatsambhārāparipūriḥ yā<sup>1</sup>) ca nirvāṇe guṇānuśamsadarśi(R28a1)no<sup>2</sup>

<sup>1</sup> ca NKR; om. C

<sup>2</sup> -o; -a NK; -aḥ/ R; -aḥ C

<sup>3</sup> // K; / NR; om. C

<sup>4</sup> paripūryeta NK; paripūryeta/ R; pūryeta C

<sup>5</sup> yathāpi NKC; yathāpi ca R

<sup>6</sup> -e RC; -e/ N; -e// K

<sup>7</sup> 'nanuśamsa- R; ananuśansa- C; ananusamśa- NK

<sup>8</sup> -guṇādarśinaḥ NKR; -guṇadarśana C

<sup>9</sup> // K; / NR; om. C

<sup>10</sup> -e NKC; -e/ R

<sup>11</sup> āśuparinirvāyan NK; āśuparinirvāyaṃ R; āśuparinirvāṇan C

<sup>12</sup> // K; / NR; om. C

<sup>13</sup> -m NKR; -m C

<sup>14</sup> // K; / NR; om. C

<sup>15</sup> // K; / NR; om. C

<sup>16</sup> tatsambhārāparipūriḥ// yā NK; tatsambhārāparipūriḥ/ yā R; tatsambhārāparipūryā C

<sup>17</sup> nirvāṇaprārthanābahulavihārīṇa NR; nirvāṇaprārthanāvahulavihārīṇa K; nirvāṇaprārthanā/ bahulavihārīṇaḥ C

<sup>18</sup> -tir ayam RC; -ti// rayam NK

<sup>19</sup> 'nuttarāyāḥ NKR; nuttarāyāḥ C

<sup>20</sup> // K; / R; om. NC

<sup>21</sup> 'saṃklišṭacittasya R; saṃklišṭacittasya NK; [a]sa\_klišṭhac\_ttasya C

<sup>22</sup> saṃsārasaṃsṛtir R; saṃsārasaṃsṛtiḥ C; saṃsāram saṃsṛtir NK

<sup>23</sup> -r NKR; -ḥ C

<sup>24</sup> -ānāśunirvṛtir K; -ānāśunirvṛti NC; -ānāśunirvṛti R

<sup>25</sup> nirvāṇānuttrasta- NKR; nirvāṇād anuttrasta- C

na cāyartham utkaṅṭhāprāptasyāsunirvṛtir<sup>3</sup> ayaṃ bodhisattvasya mahān upāyo 'nuttarāyāḥ<sup>4</sup> saṃyaksambodher<sup>5</sup> anuprāptaye//<sup>6</sup> sa cāyam upāyas<sup>7</sup> tasmin paramasūnyatādhimokṣe sanniśritaḥ//<sup>8</sup> tasmāt sā<sup>9</sup> paramasūnyatādhimokṣabhāvanā bodhisattvasya śikṣāmārgasaṃgrhītā<sup>10</sup> mahān upāya ity ucyate<sup>11</sup> yad uta tathāgatajñānādhigamāya//<sup>12</sup>

4.7

sa khalu bodhisattvas tena dūrānupraviṣṭena dharmanairātmyajñānena nirabhilāpyasvabhāvatāṃ sarvadharmāṇāṃ yathābhūtaṃ viditvā na kaṃcid<sup>13</sup> dharmam<sup>14</sup> kathaṃcit<sup>15</sup> vikalpayati<sup>16/17</sup> nānyatra vastumātraṃ gr̥hṇāti tathatāmātraṃ<sup>18//19</sup> na cāsyaiṃ<sup>20</sup> bhavati<sup>21</sup> vastumātraṃ vaiṭat<sup>21</sup> tathatāmātraṃ vety<sup>22</sup> arthe tu sa bodhisattvaś caraty arthe parame caran sarvadharmāṃs<sup>23</sup> tayā ta(K27a1)thatayā samasamān yathābhūtaṃ prajñayā paśyati//<sup>24</sup>

4.8

sarvatra<sup>25</sup> samadarśi samacittaḥ san paramām<sup>26</sup> upekṣāṃ pratilabhate<sup>27//28</sup> yām āśritya sarvavidyāsthānakauśalyeṣu<sup>29</sup> prayujyamāno bodhisattvaḥ sarvapariśramaiḥ

<sup>1</sup> tatsambhāraparipūrī yā NK; tatsambhāraparipūri yā R; tatsambhāraparipūryā C

<sup>2</sup> -nuśamsa- RC; -nusamśa- NK

<sup>3</sup> utkaṅṭhāprāptasyā- NK; *illegible* RC; cf. W: utkaṅṭhām prāptasyā-

<sup>4</sup> 'nuttarāyāḥ R; nuttarāyāḥ NKC

<sup>5</sup> saṃyaksambodher NKR; saṃmyaksambodher C

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> -s RC; -ḥ N; -ḥ// K

<sup>8</sup> // K; / NR; om. C

<sup>9</sup> sā NKR; sa C

<sup>10</sup> -saṃgrhītā NKR; -saṃgrhīto C

<sup>11</sup> -e NKC; -e/ R

<sup>12</sup> // K; / NRC

<sup>13</sup> kaṃcid; kaṃci *sic* C; kañcid NK; kiñcid R

<sup>14</sup> dharmam NKC; om. R

<sup>15</sup> kathaṃcit C; kathañcit NK; om. R

<sup>16</sup> vikalpayati NKR; kalpayati C

<sup>17</sup> / NR; // K; om. C

<sup>18</sup> -ṃ NKC; -m R

<sup>19</sup> // K; / NR; om. C

<sup>20</sup> -ṃ RC; -m NK

<sup>21</sup> vastumātraṃ vaiṭat; vastumātraṃ vā etat NK; vastumātraṃ vā/ etat R; vastumātraṃ tat C

<sup>22</sup> vety NK; cety C; *illegible* R

<sup>23</sup> -ṃs NRC; -s K

<sup>24</sup> // K; / NR; om. C

<sup>25</sup> sarvatra NKR; sarvatra ca C

<sup>26</sup> -m NKR; -ṃ C

<sup>27</sup> pratilabhate NKR; pratilate C

<sup>28</sup> // K; / NR; om. C

<sup>29</sup> -kauśalyeṣu NKR; -kauśaleṣu C

sarvaduḥkhopanipātai<sup>1</sup> na nivartate//<sup>2</sup> kṣipraṃ cāklāntakāyo<sup>3</sup> 'klāntacittaḥ<sup>4</sup> tatkaśālyam<sup>5</sup> samudānaya<sup>6</sup> mahāsmṛtibalādhānaprāptaś ca bhavati//<sup>7</sup>(R28b1) na ca tena kauśalyenonnatim<sup>8</sup> gacchati//<sup>9</sup> na<sup>10</sup> pareṣām<sup>11</sup> ācāryamuṣṭim karoti<sup>11</sup>//<sup>12</sup>

4.9

(42) sarvakaśā(N19b1)lyeṣu<sup>13</sup> cāsamlinacitto bhavaty utsāhāvān avyāhatagatiś ca bhavati dr̥(R28b2)ḍhasannāhaprayogaḥ yathā yathā saṃsāre saṃsaran<sup>14</sup> duḥkhaviśeṣam labahte tathā tathotsāham<sup>15</sup> vardhayaty anuttarāyām samyaksambodhau//<sup>16</sup> yathā yathā samucchrayaviśeṣam adhigacchati//<sup>17</sup> tathā tathā nirmānataro bhavati sattvānām antike//<sup>18</sup> yathā yathā jñānaviśeṣam adhigacchati/<sup>19</sup> tathā tathā bhūyasyā mātrayā paropāraṃbhavivādaprakīrṇalapitakleśopakleśebhyaś<sup>20</sup> ca vṛttaskhalitasamudācārebhyaḥ parijñāya pari(K27b1)jñāya cittam adhyupekṣate<sup>21</sup> //<sup>22</sup> yathā yathā gunaiḥ<sup>23</sup> vardhate tathā tathā praticchanna(C19b1)kalyāṇo bhavati//<sup>24</sup> na parato jñātum<sup>25</sup> samanveṣate//<sup>26</sup> na lābhasatkāram//<sup>27</sup> ima<sup>28</sup> evaṃbhāgiyā<sup>29</sup> bahavo 'nuśamsā<sup>29</sup> bhavanti<sup>30</sup> bodhisattvasya bodhipakṣyā bodhyanukūlās<sup>31</sup>

<sup>1</sup> -r KR; -s N; -ḥ C

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> -o; -aḥ NKC; -aḥ/ R

<sup>4</sup> 'klāntacittaḥ; aklāntacittaḥ C; aklāntacittaḥ/ R; om. NK

<sup>5</sup> tatkaśālyam NKR; tatkaśālam C

<sup>6</sup> // K; / NRC

<sup>7</sup> // K; / NR; om. C

<sup>8</sup> kauśalyenonnatim R; kauśalyenonnatim NK; kauśalenonnatim C

<sup>9</sup> // K; / NR; om. C

<sup>10</sup> na NKR; om. C

<sup>11</sup> ācāryamuṣ\_īm+roti N; ācāryamuṣṭim =yeti K

<sup>12</sup> // K; / NR; om. C

<sup>13</sup> -kaśālyeṣu NKR; -kaśāleṣu C

<sup>14</sup> -n NKR; -ṃ C

<sup>15</sup> tathotsāham R; tathotsāham NK; tathā utsāham C

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> / NR; // K; om. C

<sup>18</sup> // K; / NR; om. C

<sup>19</sup> / NRC; // K

<sup>20</sup> -prakīrṇalapitakleśo-; -prakīrṇalapitākleśo- C; -prakīrṇalapitānukleśo- N;

-prakīrṇalapitānukleśo- K; -prakīrṇalapitātakleśo- R

<sup>21</sup> adhyupekṣate NRC; avyupekṣate K

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> -aiḥ C; -air K; -ai N; illegible R

<sup>24</sup> / NR; // K; om. C

<sup>25</sup> jñātum NRC; jñātam K

<sup>26</sup> / R; om. NKC

<sup>27</sup> // ; om. NKRC

<sup>28</sup> ima; ime NKR; imā C

<sup>29</sup> bahavo 'nuśamsā R; bahavo 'nuśamsā K; bahavo 'nuśamsāt N; bahavaḥ anuśamsā C

<sup>30</sup> bhavanti KRC; bhavaṃti N

<sup>31</sup> -s NKR; -ḥ C

tajjñānasanniśritasya//<sup>1</sup> tasmād ye kecid bodhim anuprāptavanto<sup>2</sup> ye kecit prāpsyanti ye ca prāpnuvanti/<sup>3</sup> sarve ta<sup>4</sup> etad eva jñānaṃ<sup>5</sup> niśritya<sup>6</sup> (nānyan nyūnaṃ<sup>6</sup>) prativiśiṣṭaṃ vā//<sup>7</sup>

4.10

evaṃ niṣprapañcanayārūḍho bodhisattva<sup>8</sup> evaṃ<sup>9</sup> bahvanuśaṃsa<sup>10</sup> (R29a1) ātmanaś ca buddhadharmaparipākāya pareśāṃ<sup>11</sup> ca<sup>12</sup> yānatrayadharmaparipākāya<sup>13</sup> samyak pratipanno bhavati//<sup>14</sup> evaṃ<sup>15</sup> ca punaḥ samyak pratipanno bhvati bhogeṣv ātmabhāve ca nistr̥ṣṇo<sup>16</sup> bhavati//<sup>17</sup> nistr̥ṣṇatāyāṃ<sup>18</sup> ca śikṣate<sup>19</sup> sattveṣu bhogātmabhāvaparit̥yāgāya//<sup>20</sup> sattvānāṃ evārthāya saṃvṛtaś ca bhavati saṃvṛtaḥ kāyena vācā//<sup>21</sup> samvare<sup>22</sup> ca śikṣate prakṛtyā pāpārucitāyai<sup>23</sup> prakṛtibhadrakalyāṇatāyai ca<sup>24//25</sup> kṣamo bhavati parataḥ sarvopatāpavipratipattinām/<sup>26</sup> kṣamitve<sup>27</sup> ca (K28a1) śikṣate mandakrodhatāyai<sup>28</sup> aparopatāpanatāyai ca//<sup>29</sup> sarvavidyāsthāneṣu cābhiyukto bhavati/<sup>30</sup> (31) kuśalaś ca<sup>31</sup>) sattvānāṃ vicikitsāprahāṇyā(N20a1)nugraho(43)pasamhārāya ca/<sup>32</sup> ātmanaś ca sarvajñatvahetuparigrahāya<sup>33//1</sup> adhyātmaśtithacittaś<sup>2</sup> ca bhavati<sup>3</sup> susamāhitacittaḥ//<sup>4</sup>

<sup>1</sup> // K; / NR; om. C

<sup>2</sup> anuprāptavanto R; anuprāptavanta C; anuprāpnuvanto NK

<sup>3</sup> / NR; om. KC

<sup>4</sup> ta NRC; te K

<sup>5</sup> -ṃ KRC; -n N

<sup>6</sup> nānyan nyūnaṃ NKR; nānyanaṃ C

<sup>7</sup> // K; / NR; om. C

<sup>8</sup> -a NKR; -o C

<sup>9</sup> evaṃ NKR; evaṃ ca C

<sup>10</sup> -a NKR; -aḥ C

<sup>11</sup> -ṃ C; -ñ NKR

<sup>12</sup> ca NKR; ca/ C

<sup>13</sup> yānatrayadharmaparipākāya RC; yānatrayaparipākāya NK

<sup>14</sup> // K; / NR; om. C

<sup>15</sup> evaṃ C; evañ NKR

<sup>16</sup> nistr̥ṣṇo NRC; nistr̥ṣṇā K

<sup>17</sup> // K; / RC; om. N

<sup>18</sup> -ṃ C; -ñ NKR

<sup>19</sup> -e NKR; -e/ C

<sup>20</sup> // NK; / R; om. C

<sup>21</sup> // K; / N; om. RC

<sup>22</sup> samvare NKR; samvarāya C

<sup>23</sup> -ai NKR; -aiḥ C

<sup>24</sup> ca NKR; om. C

<sup>25</sup> // NK; om. RC

<sup>26</sup> / N; // K; om. RC

<sup>27</sup> kṣamitve NKR; kṣamitvaṃ C

<sup>28</sup> -ai NK; -ai/ R; -ai ca C

<sup>29</sup> // NK; om. C; illegible R

<sup>30</sup> / N; // K; om. RC

<sup>31</sup> kuśalaś ca NKR; kuśalo vā C

<sup>32</sup> ca/ ātmanaś NR; ca// ātmanaś K; cātmanaś C

<sup>33</sup> -parigrahāya NKC; -parigrahāna R

cittasthitaye ca śikṣate<sup>5</sup> caturbrāhmvihārapariśodhanatāyai pañcābhijñāvikrīḍanatāyai<sup>6</sup> ca/<sup>7</sup> sattvakṛtyānuṣṭhānatāyai<sup>8</sup> sarvakaūśalyābhiyogajakleśavinodanātāyai<sup>9</sup> ca/<sup>10</sup> vicakṣaṇāś<sup>11</sup> ca bhavati paramatattvajñāḥ/<sup>12</sup> paramatattvajñātāyai ca śikṣate<sup>13</sup> mahāyāne nāya(R29b1)tyām<sup>14</sup> ātmanaḥ parinirvāṇāya/<sup>15</sup>

4.11

sa khalu bodhisattva<sup>16</sup> evaṃ samyak prayukto guṇavatsu sattveṣu pūjālābhasatkāreṇa pratyupasthito bhavati/<sup>17</sup> doṣavatsu sattveṣu (C20)<sup>18</sup> parameṇa kāruṇyacittenānukampācittena pratyupasthito bhavati/<sup>19</sup> yathāśaktyā ca yathābalaṃ doṣaprahāṇāyaisāṃ prayujyate/<sup>20</sup> apakāriṣu sattveṣu maitracittatayā pratyupasthito bhavati/<sup>21</sup> yathāśaktyā ca yathābalaṃ<sup>22</sup> aśaṭho bhūtvā(K28b1) amāyāvī teṣāṃ hitasukham upasaṃharati/<sup>23</sup> teṣāṃ apakāriṇāṃ svenāśayaprayogadoṣeṇa vairacittatāyāḥ prahāṇārtham/<sup>24</sup> upakāriṣu sattveṣu kṛtajñatayā<sup>25</sup> tulytādhikena pratyupakāreṇa pratyupasthito bhavaty āśāṅ ca dhārmikīṃ<sup>26</sup> paripūrayaty asya yathāśaktyā yathābalaṃ/<sup>27</sup> apratibalo<sup>28</sup> 'pi ca yācitaḥ san teṣu teṣu kṛtyakaraṇīyeṣv ādaraṃ vyāyāmam upadarśayati<sup>29</sup> na sakṛd<sup>1</sup> eva nirākaroti//<sup>2</sup> katham ayaṃ saṃjñāpyetāśakto 'haṃ<sup>3</sup>

<sup>1</sup> // NK; om. C; *illegible* R

<sup>2</sup> adhyātmasthitacittaś RC; adhyātmacittaś NK

<sup>3</sup> -i NK; -i/ RC

<sup>4</sup> susamāhitacittaḥ// K; susamāhitacittaḥ/ R; susamāhitacittaḥ N; susamāhitaḥ C

<sup>5</sup> -e NKC; -e/ R

<sup>6</sup> pañcābhijñāvikrīḍanatāyai NKR; pañcābhijñāvikrīḍanatayā C

<sup>7</sup> / NR; // K; om. C

<sup>8</sup> -ai NKR; -ai/ C

<sup>9</sup> sarvakaūśalyābhiyogajakleśavinodanātāyai NKR; sarvakaūśalyābhiyogajakleśasavinodanātāyai C; cf. W: sarvakaūśalābhiyogajaklamavinodanātāyai

<sup>10</sup> // NK; / R; om. C

<sup>11</sup> vicakṣaṇāś RC; vicakṣaś NK

<sup>12</sup> //; / R; om. NKC

<sup>13</sup> -e NKR; -e/ C

<sup>14</sup> nāyatyām KR; cāyatyām C; bhāyatyām N

<sup>15</sup> // NK; / R; om. C

<sup>16</sup> -a NKR; -aḥ C

<sup>17</sup> // K; / N; om. C; *illegible* R

<sup>18</sup> This leaf is wanting in C

<sup>19</sup> // K; / NR

<sup>20</sup> // K; / NR

<sup>21</sup> // K; / NR

<sup>22</sup> -m; -ṃ NK; -ṃ/ R

<sup>23</sup> / NR; om. K

<sup>24</sup> // K; / N; om. R

<sup>25</sup> -jñatayā NR; -jñatayāt K

<sup>26</sup> dhārmikīṃ R; dhārmikī NK

<sup>27</sup> // K; / NR

<sup>28</sup> apratibalo NR; aprativalo K

<sup>29</sup> -i NK; -i/ R

nākartukāma <sup>4</sup> iti// <sup>5</sup> ity ayam evambhāgiyo <sup>6</sup> bodhisattvasya niṣprapañcanayārūḍhasya paramatattvajñānasannīritasya samyak prayogo veditavyaḥ//<sup>7</sup>

### 5.1

tatra kayā yuktyā <sup>(8)</sup>nirabhilāpyasvabhāvatā sarva(R30a1)dharmāṇām <sup>8)</sup> pratyavagantavyā//<sup>9</sup> yeyaṃ svalakṣaṇaprajñaptir dharmāṇām yad uta rūpam iti vā<sup>10</sup> vedaneti vā<sup>11</sup> pūrvavad antato<sup>12</sup> yāvan nirvāṇa(N20b1)m iti vā<sup>13</sup> prajñaptimātram eva tad (44) veditavyaṃ na svabhāvo nāpi ca tadvinirmuktas tadanyo <sup>(14)</sup>vāggocaro vāgviśayaḥ<sup>14)</sup>//<sup>15</sup> evaṃ sati na svabhāvo dharmāṇām tathā vidyate ya(K29a1)tābhillapyate<sup>16)</sup>//<sup>17</sup> na ca punaḥ sarveṇa sarvaṃ<sup>18</sup> na vidyate//<sup>19</sup> sa punar evam avidyamāno na ca sarveṇa sarvaṃ avidyamānaḥ kathaṃ vidyate//<sup>20</sup> <sup>(21)</sup>asadbhūtasamāropasamgrāhavivarjitaś ca<sup>21)</sup> bhūtāpavādāsamgrāhavivarjitaś ca vidyate//<sup>22</sup> sa punaḥ pāramārthikaḥ svabhāvaḥ sarvadharmāṇām nirvikalpasyaiva jñānasya gocaro veditavyaḥ//<sup>23</sup>

### 5.2.1

sacet punar yathavābhillāpo yeṣu dharmeṣu yasmin vastuni pravartate tadātmakās te dharmās<sup>24</sup> tad vastu syād evaṃ<sup>25</sup> sati bahuvihā bahavaḥ svabhāvā ekasya dharmasyaikasya vastuno

<sup>1</sup> sakṛd NK; śakyād R

<sup>2</sup> // K; / NR

<sup>3</sup> 'haṃ R; haṃ NK

<sup>4</sup> nākartukāma K; nāka[rtu]kāma R; nākartvakāma N

<sup>5</sup> // K; / NR

<sup>6</sup> evambhāgiyo K; evambhāgiyo NR

<sup>7</sup> // K; / NR

<sup>8</sup> nirabhilāpyasvabhāvatā sarvadharmāṇām N; nirabhilāpyaṃ svabhāvatā sarvadharmāṇām K; nirabhilāpyasvabhāvadharmāṇām R

<sup>9</sup> // K; / NR

<sup>10</sup> vā; vā// K; vā/ NR

<sup>11</sup> vā; vā/ NKR

<sup>12</sup> antato NK; tato R

<sup>13</sup> vā; vā// K; vā/ NR

<sup>14</sup> vāggocaro vāgviśayaḥ R; vāggocaro vā viśayaḥ NK

<sup>15</sup> // K; / NR

<sup>16</sup> yathābhillapyate NR; tathābhillapyate K

<sup>17</sup> // K; / NR

<sup>18</sup> sarvaṃ KR; sarvaṃ N

<sup>19</sup> // K; / NR

<sup>20</sup> // K; / NR

<sup>21</sup> -samgrāhavivarjitaś ca R; -saṅgrāhavivarjitaś ca N; -saṅgrāhavivarjitasya K; cf. W: samgrāhavivarjito

<sup>22</sup> // K; / NR

<sup>23</sup> // K; / NR

<sup>24</sup> dharmās K; dharmāḥ N; dharmā vā R

<sup>25</sup> evaṃ R; eva NK

bhaveyuh//<sup>1</sup> tat kasya hetoḥ//<sup>2</sup> tathā hy (<sup>3</sup>ekasmin dharmā<sup>3</sup>) ekasmin vastuni bahuvīdhā bahavo bahubhir abhilāpaiḥ prajñāptaya upacārāḥ kriyante//<sup>4</sup> na ca bahuvīdhānām<sup>5</sup> bahūnām prajñāptivādānām<sup>6</sup> niyamaḥ kaścid u(R30b1)palabhyate<sup>7</sup> yad anyatamena prajñāptivādenaikena tasya dharmasya tasya vastunas<sup>8</sup> tādātmyan tanmayatā tatsvabhāvatā syān nānyair avaśiṣṭaiḥ prajñāptivādaiḥ//<sup>9</sup> tasmāt sakalavikalaiḥ sarvaprajñāptivādaiḥ<sup>10</sup> sarvadharmānām sarvavastūnām (K29b1) nāsti tādātmyam<sup>11</sup> nāsti tanmayatā nāsti tatsvabhāvatā//<sup>12</sup>

### 5.2.2

api ca saced rūpādayo dharmā yathāpūrvanirīṣṭāḥ prajñāptivādasvabhāvā bhaveyur evaṃ<sup>13</sup> sati pūrvan tāvad vastu paścāt tatra chandataḥ<sup>14</sup> prajñāptivādopacārāḥ<sup>15</sup> prāk prajñāptivādopacārād akṛte<sup>16</sup> prajñāptivādopacāre (45) (<sup>17</sup>sa dharmas tad vastu<sup>17</sup>) niḥsvabhāva eva syāt//<sup>18</sup> sati niḥsvabhāvatve nirvastukaḥ prajñāptivādo na yujyate//<sup>19</sup> prajñāptivādopacāre cāsati prajñāptivādasvabhāvatā dharmasya vastuno na yujyeta//<sup>20</sup>

### 5.2.3

sacet punaḥ pūrvam eva prajñā(N21a1)ptivādopacārād akṛte prajñāptivādopacāre sa dharmas tad vastu tadātmakam syāt//<sup>21</sup> evaṃ sati vinā tena rūpam iti<sup>22</sup> prajñāptivādopacāreṇa rūpasamjñake dharme rūpasamjñake vastuni rūpabuddhiḥ pravarteta//<sup>23</sup> na ca pravartate//<sup>24</sup> tad anena

<sup>1</sup> // K; / NR

<sup>2</sup> -ḥ/; -s NKR

<sup>3</sup> ekasmin dharmā NR; om. K.

<sup>4</sup> // K; / NR

<sup>5</sup> bahuvīdhānām NK; bahuvīdhānāḥ ca R

<sup>6</sup> prajñāptivādānām R; prajñāptivādānām NK

<sup>7</sup> -e R; -e// K; -e/ N

<sup>8</sup> vastunas; vastunaḥ// K; vastunaḥ/ RN; cf. W: vastunaḥ

<sup>9</sup> // K; / RN

<sup>10</sup> -ḥ NR; -ḥ// K

<sup>11</sup> tādātmyam R; tādātmya NK

<sup>12</sup> //; / R; om. NK

<sup>13</sup> evaṃ K; eva N; *illegible* R

<sup>14</sup> chandataḥ; cchandataḥ NK; *illegible* R; cf. W: cchandataḥ

<sup>15</sup> -ḥ R; -ḥ// K; -ḥ/ N

<sup>16</sup> prajñāptivādopacārād akṛte R; prajñāptivādopacārākṛte NK

<sup>17</sup> sa dharmas tad vastu N; saddharmas tad vastu K; sa dharmas tad vastu R

<sup>18</sup> //; om. NKR

<sup>19</sup> // K; / NR

<sup>20</sup> // K; / NR

<sup>21</sup> // K; / NR

<sup>22</sup> iti NK; iti/ R

<sup>23</sup> // K; / NR

<sup>24</sup> //; / N; om. KR

kāraṇenāyā yuktyā nirabhilāpyaḥ svabhāvaḥ sarvadharmā(R31a1)ṇām pratyavagantavyaḥ//<sup>2</sup> yathā rūpam evaṃ vedanādayo yathānirdiṣṭā dharmā antato yāvan<sup>3</sup> nirvāṇaparyantā veditavyāḥ//<sup>4</sup>

### 5.3.1

dvāv<sup>5</sup> imāv asmād dharmavina(K30a1)yāt prañāṣṭau veditavyau//<sup>6</sup> yaś ca rūpādīnām dharmāṇām rūpādīkasya vastunaḥ prajñāptivādasvabhāvaṃ svalakṣaṇam asadbhūtasamāropato 'bhiniṣate<sup>7//8</sup> yaś cāpi pra(C21a1)jñāptivādanimittādhiṣṭhānaṃ prajñāptivādanimittasamniśrayaṃ<sup>9</sup> nirabhilāpyātmakatayā paramārthasadbhūtaṃ<sup>10</sup> vastv apavadaṇ<sup>11</sup> nāśayati<sup>12</sup> sarveṇa sarvaṃ<sup>13</sup> nāstīti//<sup>14</sup>

### 5.3.2

asadbhūtasamārope tāvad ye doṣāḥ te pūrvam eva nirūpita<sup>15</sup> uttānā vivṛtāḥ<sup>16</sup> prakāśitāḥ//<sup>17</sup> yair<sup>18</sup>doṣai<sup>19</sup> rūpādīke vastuny asadbhūtasamāropāt prañāṣṭo<sup>20</sup> bhavaty asmād dharmavinayād<sup>21</sup> iti veditavyaḥ//<sup>22</sup>

### 5.3.3

yathā punā<sup>23</sup> rūpādīkeṣu dharmeṣu vastumātram apy apavadaṇ<sup>24</sup> sarvavaināśīkaḥ prañāṣṭo bhavaty asmād dharmavinayāt tathā vakṣyāmi//<sup>25</sup> rūpādīnām dharmāṇām vastumātram (46)

<sup>1</sup> //; / N; om. KR

<sup>2</sup> // K; / NR

<sup>3</sup> yāvan NR; yāvat K

<sup>4</sup> // K; / NR

<sup>5</sup> dvāv R; *illegible* N; =v K

<sup>6</sup> // K; / NR

<sup>7</sup> 'bhiniṣate; bhiniṣate NKR; cf. W: 'bhiniṣate

<sup>8</sup> // K; / NR

<sup>9</sup> -samniśrayaṃ K; -sanniśrayaṃ NRC

<sup>10</sup> paramārthasadbhūtaṃ C; paramārthasadbhūtaṃ NK; paramārthaṃ sadbhūtaṃ R

<sup>11</sup> apavadaṇ NKR; apadamāno C; cf. W: apavadamāno

<sup>12</sup> -i NKC; -i/ R

<sup>13</sup> -ṃ KRC; -n N

<sup>14</sup> // K; / NR; om. C

<sup>15</sup> -ā NKR; -āḥ C

<sup>16</sup> vivṛtāḥ NKR; viśadetāḥ C; cf. W: viśaditāḥ

<sup>17</sup> // K; / NR; om. C

<sup>18</sup> yair R; yais N; yai K; y++ C

<sup>19</sup> doṣai NKR; doṣaiḥ C

<sup>20</sup> prañāṣṭo NK; prañāṣṭo RC

<sup>21</sup> -d NKC; -t R

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> punā NKR; punaḥ C

<sup>24</sup> apavadaṇ NKR; apavadamānaḥ C

<sup>25</sup> // K; / NR; om. C

apavadato<sup>1</sup> naiva tattvaṃ nāpi prajñaptis tadubhayam etan na yujyate//<sup>2</sup> tad yathā satsu rūpādiṣu skandheṣu pudgalaprajñaptir<sup>3</sup> yujyate<sup>4</sup> nāsatsu nirvastukā pudga(R31b1)laprajñapti<sup>5</sup> (6evam eva<sup>6</sup>) sati rūpādīnām dharmānām vastumātre sa<sup>7</sup> rūpādidharmaprajñaptivāadopacāro (K30b1) yujyate<sup>8</sup> nāsati nirvastukah<sup>9</sup> prajñaptivāadopacārah//<sup>10</sup> tatra prajñapter vastu nāstiti niradhiṣṭhānā prajñaptir api nāsti//<sup>11</sup>

#### 5.3.4

ato ya ekatyā durvijñeyān sūtrāntān<sup>12</sup> mahā(N21b1)yānapratīsaṃyuktām<sup>13</sup> gambhīrām<sup>14</sup> śūnyatāpratīsaṃyuktān<sup>15</sup> ābhīprāyikārthanirūpitām<sup>16</sup> śrutvā<sup>17</sup> yathābhūtam bhāṣitasyārtham avijñāyāyoniśo<sup>18</sup> vikalpayitvāyogavīhitena<sup>19</sup> tarkamātrakeṇaivamdrṣṭayo bhavanty evaṃvādināḥ<sup>20</sup> prajñaptimātram eva sarvaṃ<sup>(21) etac ca<sup>(21)</sup></sup> tattvaṃ yaś caivaṃ paśyati sa samyak paśyatīti<sup>22</sup> teṣāṃ prajñaptiyadhiṣṭhānasya vastumātrasyābhāvāt saiva prajñapatih<sup>23</sup> sarveṇa sarvaṃ<sup>24</sup> na bhavati//<sup>25</sup> kutaḥ punaḥ prajñaptimātram<sup>26</sup> tattvaṃ bhaviṣyati<sup>27//28</sup> tad anena paryāyeṇa tais<sup>(29) tattvaṃ api prajñaptir<sup>(29)</sup></sup> api tadubhayam apoditam<sup>30</sup> bhavati//<sup>31</sup> prajñaptitattvāpavādāc ca pradhā(C21b1)no

<sup>1</sup> apavadato NKR; apavadamānasya; C

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> prajñaptir NK; prajñapti C; *illegible* R

<sup>4</sup> -e NKC; -e/ R

<sup>5</sup> -i C; -ih// K; -ih/ NR

<sup>6</sup> evam eva NKR; evaṃ C

<sup>7</sup> sa NK; om. RC

<sup>8</sup> -e NKC; -e/ R

<sup>9</sup> -h NKC; -h/ R

<sup>10</sup> // K; / NR; om. C

<sup>11</sup> -i// ato; -i ato C; -y ato NKR

<sup>12</sup> durvijñeyān sūtrāntān NKR; durvijñeyānām sūtrāntānām C

<sup>13</sup> -m C; -n NKR

<sup>14</sup> -m C; -n NKR

<sup>15</sup> śū- NKR; cchū- C

<sup>16</sup> -m C; -n NKR

<sup>17</sup> śrutvā NKR; cchrutvā C

<sup>18</sup> avijñāyā- NKR; anabhijñāyā- C

<sup>19</sup> vikalpayitvāyogavīhitena; vikalpayitvā ayogavīhitena NKR; vikalpyāyogavīhitena C

<sup>20</sup> evaṃvādināḥ C; evaṃvādināḥ NK; evaṃvādināḥ/ R;

<sup>21</sup> etac ca NKR; etat C

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> -h NKC; -h/ R

<sup>24</sup> sarvaṃ KRC; sarvan N

<sup>25</sup> //; / R; om. NKC

<sup>26</sup> -m RC; -n NK

<sup>27</sup> -ti NKC; -tīti R

<sup>28</sup> // K; / NR; om. C

<sup>29</sup> tattvaṃ api prajñaptir NC; tattvaṃ api prajñaptir K; tattvaṃ prajñaptir R

<sup>30</sup> apoditam NKR; apy āpādītam C; cf. W: apy apavādītam

<sup>31</sup> // K; / NR; om. C

nāstiko veditavyah//<sup>1</sup>

### 5.3.5

sa evan<sup>2</sup> nāstikaḥ sann akathyo<sup>3</sup> bhavaty asaṃvāsyō bhavati<sup>4</sup> vijñānām<sup>5</sup> sabrahmacāriṇām//<sup>6</sup>  
sa ātmānam api vipādayati<sup>7/8</sup> (9)lokam api yo 'sya dṛṣṭyanumatam āpadyate<sup>9</sup>//<sup>10</sup> idam<sup>11</sup> ca  
sa(K31a1)ndhāyoktam bhagavatā varam ihaikatyasya pudgaladrṣṭir<sup>12</sup> na tv evaikatyasya durgrhītā  
śūnyateti//<sup>13</sup> tat kasya hetoḥ//<sup>14</sup> pudgaladrṣṭiko jantuḥ<sup>15</sup> jñeye kevalam muhyen<sup>16</sup> na tu sarvaṃ  
jñeyam apavadeta<sup>17</sup> na tato nidānam apāyeṣūpapadyeta<sup>18</sup> // <sup>19</sup> nāpi dharmārthikam  
duḥkhavimokṣār(47)thikam<sup>20</sup> ca<sup>21</sup> param viśaṃvādayen<sup>22</sup> na vipralambhayed dharme satye ca  
pratiṣṭhāpayet na ca śaithiliko bhavec chikṣāpadeṣu//<sup>23</sup> durgrhītayā punaḥ śūnyatayā jñeye vastuni  
muhyed apy apavadeta jñeyam sarvaṃ tannidānam<sup>24</sup> cāpāyeṣūpapadyate<sup>25//26</sup> dhārmikañ<sup>27</sup> ca  
duḥkhavimokṣārthikam<sup>28</sup> ca<sup>29</sup> param<sup>30</sup> vipādayec chaithilikaś ca syāc chikṣāpadeṣu//<sup>31</sup> evam  
bhūtam<sup>32</sup> vastv apavadan<sup>33</sup> praṇaṣṭo bhavaty asmād dharmavinayāt//<sup>1</sup>

<sup>1</sup> // K; / NR; om. C

<sup>2</sup> -n NK; -ṃ RC

<sup>3</sup> akathyo NRC; akatho K

<sup>4</sup> bhavati NK; bhavati/ R; om. C

<sup>5</sup> -ṃ NKC; -ṃ/ R

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> vipādayati NKR; viśaṃpādayati C

<sup>8</sup> / NR; // K; om. C

<sup>9</sup> lokam api yo sya dṛṣṭyanumatam āpadyate NKRC; cf. W: loko 'pi yo 'sya dṛṣṭyanumata āpadyate

<sup>10</sup> // K; / N; om. C; *illegible* R

<sup>11</sup> -ṃ C; -ñ NK; *illegible* R

<sup>12</sup> pudgaladrṣṭir K; pudgaladrṣṭin N; *illegible* R

<sup>13</sup> // K; / NR; om. C

<sup>14</sup> / NR; // K; om. C

<sup>15</sup> jantuḥ NK; jantur C; *illegible* R

<sup>16</sup> muhyen NKRC; cf. W: muhyan

<sup>17</sup> apavadeta C; apavaden NK; *illegible* R

<sup>18</sup> apāyeṣūpapadyeta RC; apāyeṣūpapadyate NK

<sup>19</sup> // K; / NR; om. C

<sup>20</sup> -ṃ C; -ñ NK; *illegible* R

<sup>21</sup> ca NK; om. C; *illegible* R

<sup>22</sup> viśaṃvādayen NK; viśaṃvādayan C; *illegible* R

<sup>23</sup> //; / N; om. KC; *illegible* R

<sup>24</sup> -ṃ C; -ñ NK; *illegible* R

<sup>25</sup> apāyeṣūpapadyate C; apāyeṣūpapadyeta NK; *illegible* R

<sup>26</sup> // K; / N; om. C; *illegible* R

<sup>27</sup> dhārmikaṃ C; dharmārthikañ NK; *illegible* R

<sup>28</sup> -ṃ C; -ñ NK; *illegible* R

<sup>29</sup> ca NK; om. C; *illegible* R

<sup>30</sup> -ṃ C; -m NK; *illegible* R

<sup>31</sup> //; / NK; om. C; *illegible* R

<sup>32</sup> -ṃ C; -m NK; *illegible* R

<sup>33</sup> apavadan NK; apavadamānaḥ C; *illegible* R

#### 5.4.1

kathaṃ punar durgrhītā bhavati śūnyatā//<sup>2</sup> yaḥ kaścic chramaṇo<sup>3</sup> vā brāhmaṇo vā tac ca necchati yena śūnyam tad<sup>4</sup> api necchati yat tena<sup>5</sup> śūnyam<sup>6</sup> iyam<sup>9</sup> evaṃrū(N22a1)pā durgrhītā śūnyatety ucyate//<sup>7</sup> tat kasya hetoḥ//<sup>8</sup> yena hi<sup>9</sup>) śūnyam<sup>10</sup> (<sup>11</sup>tadasadbhāvād<sup>11</sup>) yac ca śūnyam<sup>12</sup> tadasadbhāvāc<sup>13</sup> chūnyatā<sup>14</sup> yujyeta<sup>15</sup> //<sup>16</sup> (K31b1) sarvābhāvāc ca kutra<sup>17</sup> kiṃ kena śūnyam bhaviṣyati//<sup>18</sup> na ca tena tasyaiva śūnyatā yujyate//<sup>19</sup> tasmād evaṃ durgrhītā śūnyatā bhavati//<sup>20</sup>

#### 5.4.2

kathaṃ<sup>21</sup> ca punaḥ sugrhitā śūnyatā<sup>22</sup> bhavati//<sup>23</sup> yataś ca yad yatra na (<sup>25</sup>bhavati tat tena śūnyam iti samanupaśyati/<sup>24</sup> yat punar<sup>25</sup>) atrāvaśiṣṭam<sup>26</sup> bhavati tat sad ihāstīti yathābhūtam prajānāti//<sup>27</sup> iyam ucyate śūnyatāvakraṅtir<sup>28</sup> yathābhūtā aviparītā//<sup>29</sup> tad yathā rūpādisaṃjñake ya(R32b1)thānirdiṣṭe vastuni rūpam ity evamādiprajñaptivādātmano dharmo nāsty atas tad rūpādisaṃjñakam<sup>30</sup> (<sup>31</sup>vastu tena rūpam ity evamādiprajña(C22a1)ptivādātmanā<sup>31</sup>) śūnyam<sup>32</sup>//<sup>33</sup> kiṃ

<sup>1</sup> // K; / N; om. C; *illegible* R

<sup>2</sup> // K; / N; om. C; *illegible* R

<sup>3</sup> kaścic chramaṇo C; kaścic śramaṇo NK; *illegible* R

<sup>4</sup> tad NK; tam C; *illegible* R

<sup>5</sup> tena NKR; om. C; cf. W: om.

<sup>6</sup> -m NKR; -ṃ C

<sup>7</sup> //; / R; om. C

<sup>8</sup> //; / R; om. C

<sup>9</sup> evaṃrū+++++++[+] N; evaṃrū===== K

<sup>10</sup> -ṃ C; -n NK; *illegible*, R

<sup>11</sup> tadasadbhāvād NKC; *illegible* R

<sup>12</sup> -ṃ C; -n NK; *illegible* R

<sup>13</sup> -c C; -t NK; *illegible* R

<sup>14</sup> chūnyatā C; śūnyatā NK; *illegible* R

<sup>15</sup> yujyeta N; yujyaita K; yujyete C; *illegible* R

<sup>16</sup> // K; / N; om. C; *illegible* R

<sup>17</sup> kutra C; kutaḥ NK; *illegible* R

<sup>18</sup> // K; / N; om. C; *illegible* R

<sup>19</sup> // K; / N; om. C; *illegible* R

<sup>20</sup> // K; / N; om. C; *illegible* R

<sup>21</sup> -ṃ C; -ñ NK; *illegible* R

<sup>22</sup> śūnyatā C; om. NK; *illegible* R

<sup>23</sup> // K; / N; om. C; *illegible* R

<sup>24</sup> / RC

<sup>25</sup> bhava+++++++[+]r N; bhava=====yat punar K; *illegible* R

<sup>26</sup> atrāvaśiṣṭam NC; anyavaśiṣṭam K; *illegible* R

<sup>27</sup> // K; / NR; om. C

<sup>28</sup> -ntir NK; -nti C; *illegible* R

<sup>29</sup> // K; / NR; om. C

<sup>30</sup> -ṃ R; -m NK

<sup>31</sup> vastu ++++++++prajñaptivādātmanā N; vastu ===== prajñaptivādātmanā K

<sup>32</sup> śūnyam RC; śūnya NK

<sup>33</sup> // K; / NR; om. C

punas <sup>1</sup> tatra rūpādisamjñake vastuny avaśiṣṭaṃ yad uta <sup>2</sup> tad eva rūpam ity  
<sup>3</sup>evamādiprajñaptivādāśrayaḥ<sup>3</sup>//<sup>4</sup> tac cobhayaṃ(48) yathābhūtaṃ prajānāti<sup>5</sup> yad uta vastumātrañ  
ca vidyamānaṃ<sup>6</sup> vastumātre ca prajñaptimātram//<sup>7</sup> na cāsadbhūtaṃ samāropayati<sup>8</sup> na bhūtaṃ  
apavadata nādhikaṃ karoti<sup>9</sup> na nyūnikaroti<sup>10</sup> notkṣipati na prakṣipati<sup>11</sup>//<sup>12</sup> yathābhūtaṃ<sup>13</sup> ca  
tathatām<sup>14</sup> nirabhilā(K32a1)pyasvabhāvātām<sup>15</sup> yathābhūtaṃ prajānātiyam ucyate sugrhitā śūnyatā  
samyakprajñayā supratividdheti//<sup>16</sup>

5.5

iyaṃ tāvad <sup>17</sup> upapattisādhana yuktir ānulomikī <sup>18</sup> yayā nirabhilāpyasvabhāvātā  
sarvadharmāṇāṃ pratyavagantavyā<sup>19</sup>//<sup>20</sup>

6.1

āptāgamato 'pi nirabhilāpyasvabhāvāḥ sarvadharmā veditavyāḥ//<sup>21</sup>

6.2.1.1

yathoktaṃ bhagavataitam<sup>22</sup> evārthaṃ gāthābhigītena paridīpayatā *Bhavasamkrāntisūtre*//<sup>23</sup>  
yena yena hi nāmnā vai yo yo dharmo 'bhilapyate<sup>24</sup>/<sup>25</sup>  
na sa samvidyate<sup>1</sup> tatra dharmāṇāṃ sā hi dharmateti<sup>2</sup>//<sup>3</sup>

<sup>1</sup> punas NKR; punaḥ C

<sup>2</sup> uta NKR; om. C

<sup>3</sup> evamādiprajñaptivādāśrayaḥ NKR; evamādiprajñaptayer āśrayaṃ prajñaptivādanimittamātrakaṃ  
ca C

<sup>4</sup> // K; / NR; om. C

<sup>5</sup> // K; / NR; *illegible* C

<sup>6</sup> -ṃ R; -m NK

<sup>7</sup> // K; / N; *illegible* R

<sup>8</sup> -ti KC; -ti/ NR

<sup>9</sup> -ti C; -ti// K; -ti/ NR

<sup>10</sup> -i C; -i// K; -i/ NR

<sup>11</sup> prakṣipati NKC; pratikṣipati R

<sup>12</sup> // K; / NR; om. C

<sup>13</sup> -ṃ C; -ñ NK; *illegible* R

<sup>14</sup> -ṃ RC; -n N; om. K

<sup>15</sup> -tām NRC; -tāyām K

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> iyan tāvad NR; iyatāvad K

<sup>18</sup> -ī NKC; -i/ R

<sup>19</sup> -ā NKR; -āḥ C

<sup>20</sup> // K; / NR; om. C

<sup>21</sup> // K; / NR; om. C

<sup>22</sup> -tāitam; -tā etam RC; -tā evam NK

<sup>23</sup> // K; / NR; om. C

<sup>24</sup> 'bhilapyate; bhilapyate NKRC

<sup>25</sup> / NRC; // K

### 6.2.1.2

<sup>4</sup>katham ca <sup>4</sup>) punar i(N22b1)yaṃ (R33a1) gāthaitam <sup>5</sup> evārtham paridipayati// <sup>6</sup> rūpādisaṃjñakasya<sup>7</sup> dharmasya yad rūpam ity evamādi nāma yena<sup>8</sup> rūpam ity evamādinā nāmnā te<sup>9</sup> rūpādisaṃjñakā dharmā abhilapyante 'nuvyavahriyante'<sup>10</sup> rūpam iti vā<sup>11</sup> vedaneti vā vistareṇa yāvan nirvāṇam iti vā//<sup>12</sup> tatra na ca rūpādisaṃjñakā dharmāḥ svayaṃ rūpādyātmakāḥ//<sup>13</sup> na ca teṣu tadanyo rūpādyātmako dharmo vidyate//<sup>14</sup> yā punas teṣāṃ rūpādisaṃjñakānāṃ (K32b1) dharmānāṃ nirabhilāpyārthena <sup>15</sup> vidyamānatā <sup>16</sup> saiṣā paramārthataḥ svabhāvadhartatā veditavyā//<sup>17</sup>

### 6.2.2.1

uktam<sup>18</sup> ca bhagavatā *Arthavargīyeṣu*<sup>19</sup>

yāḥ<sup>20</sup> kāścana saṃvṛtayo hi loke sarvā hi tā munir<sup>21</sup> (<sup>22</sup>nopaiti<sup>22</sup>)/<sup>23</sup>

(49) a(C22b1)nupago hy asau (<sup>24</sup>kena upādadīta<sup>24</sup>) dṛṣṭaśrute kāntim asaṃprakurvan<sup>25</sup>//<sup>26</sup>

### 6.2.2.2

katham iyaṃ gāthaitam evārtham paridipayati//<sup>27</sup> rūpādisaṃjñake<sup>28</sup> vastuni yā rūpam ity evamādyāḥ prajñaptayaḥ<sup>29</sup> tāḥ saṃvṛtaya<sup>1</sup> ity ucyante//<sup>2</sup> tābhiḥ prajñaptibhis<sup>3</sup> tasya vastunas

<sup>1</sup> saṃvidyate C; samvidyate NKR

<sup>2</sup> dharmateti NKR; dharmeti C

<sup>3</sup> // K; / NRC

<sup>4</sup> katham ca; kathaṅ ca NKR; katham C

<sup>5</sup> gāthaitam; gāthā etam NKRC

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> -saṃjñakasya NKR; -saṃjñikasya C

<sup>8</sup> yena NKR; om. C; cf. W: tena

<sup>9</sup> te NKR; om. C

<sup>10</sup> 'nuvyavahriyante NK; 'nuvyavahriyante/ R; om. C

<sup>11</sup> vā C; vā/ N; vā// K; *illegible* R

<sup>12</sup> // K; / NR; om. C

<sup>13</sup> // K; / NR; om. C

<sup>14</sup> // K; / NR

<sup>15</sup> nirabhilāpyārthena NKR; nirabhilāpyenārthena C

<sup>16</sup> vidyamānatā RC; vidyamān<ā>atā N; vidyamāna// tā K

<sup>17</sup> // K; / NR; om. C

<sup>18</sup> -m C; -ñ NKR

<sup>19</sup> / NR; // K; om. C

<sup>20</sup> yāḥ NRC; yā K

<sup>21</sup> munir C; muni NKR

<sup>22</sup> nopaiti C; na upaiti NKR

<sup>23</sup> / NR; // K; om. C

<sup>24</sup> kena upādadīta; kena upādadīta/ R; ++[u]pādadīta N; ===pādīta K; *lacuna* C

<sup>25</sup> asaṃprakurvan RC; aku++rvan N; akurvan K

<sup>26</sup> // K; / NR; om. C

<sup>27</sup> // K; / NRC

<sup>28</sup> -saṃjñake NKR; -saṃjñike C

<sup>29</sup> / NR; // K; om. C

tādātmyam ity evaṃ nopaiti tāḥ saṃvṛtīḥ/<sup>4</sup> tat kasya hetoḥ/<sup>5</sup> (<sup>7</sup>samāropāpavādikā dṛṣṭir asya nāsty ato 'sau<sup>6</sup> (R33b1) tasyā<sup>7</sup>) viparyāsapratyupasthāpanāyā<sup>8</sup> dṛṣṭer abhāvād anupaga<sup>9</sup> ity ucyate//<sup>10</sup> sa evaṃ anupagaḥ<sup>11</sup> san<sup>12</sup> kenopādādīta/<sup>13</sup> tayā<sup>14</sup> dṛṣṭyā vinā tad vastu samāropato vāpavādato<sup>15</sup> vānupādādānaḥ<sup>16</sup> samyagdarśī bhavati<sup>17</sup> jñeye/<sup>18</sup> tad asya dṛṣṭam//<sup>19</sup> yas tasyaiva jñeyasyābhilāpānuśravas<sup>20</sup> (<sup>23</sup>tad asya śrutam//<sup>21</sup> tasmim<sup>22</sup> dṛṣṭaśrute tṛṣṇām notpādayati<sup>23</sup>)/<sup>24</sup> na vivardhayati//<sup>25</sup> nānya(K33a1)tra tenāmbanena prajahāty upekṣakaś ca (<sup>26</sup>viharati/<sup>26</sup>) (<sup>27</sup>evaṃ kāntin<sup>27</sup>) na karoti//<sup>28</sup>

### 6.2.3.1

punaś coktaṃ bhagavatā<sup>29</sup> Saṃthakātyāyanam<sup>30</sup> ārabhya/<sup>31</sup> iha Saṃtha<sup>32</sup> bhikṣur na pṛthivim<sup>33</sup> niśritya dhyāyati<sup>34</sup> nāpaḥ<sup>35</sup> na tejaḥ<sup>1</sup> na vāyum/<sup>2</sup>

<sup>1</sup> -a NKC; -aḥ R

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> -s RC; -ḥ/ N; -ḥ// K

<sup>4</sup> // K; / NR; lacuna C

<sup>5</sup> / NR; // K; om. C

<sup>6</sup> 'sau; sau RC; cf. W: 'sau

<sup>7</sup> samāropāpa+++++sya+++\_o \_au \_asyā N; samāropāya=====syānā=====syā K

<sup>8</sup> viparyāsapratyupasthāpanāyā NR; viparyāsapratyupasthānāyā C; viparyāsaṃ pratyupasthāpanāyā K

<sup>9</sup> anupaga NKC; anupagama R

<sup>10</sup> // K; / NR; om. C

<sup>11</sup> anupagaḥ NK; anupagaḥ/ R; anugaḥ C

<sup>12</sup> san NKR; tat C

<sup>13</sup> / NRC; // K

<sup>14</sup> tayā NKR; yā C

<sup>15</sup> vāpavādato NK; vādato R; lacuna C

<sup>16</sup> vānupādādānaḥ NK; vā 'nupādādānaḥ R; lacuna C

<sup>17</sup> -i NKR; -i/ C

<sup>18</sup> / R; om. NKC

<sup>19</sup> // K; / N; om. RC

<sup>20</sup> -bhilāpānuśravas R; -bhilāpanuśravaḥ C; -bhilānāpānuśravas NK

<sup>21</sup> //; / R; om. NKC

<sup>22</sup> -m NKC; -n R

<sup>23</sup> ta+++++yati N; ta=====yati K

<sup>24</sup> / R; om. NKC

<sup>25</sup> // K; / NR; om. C

<sup>26</sup> -ti/; -ti C; -ty NKR

<sup>27</sup> evaṃ kāntin NKR; ekāntim C

<sup>28</sup> // K; / NR

<sup>29</sup> -tā NK; -tā/ R

<sup>30</sup> saṃtha- ; saṃthe- NK; saṃmā- R; lacuna C

<sup>31</sup> / NKR; om. C

<sup>32</sup> Saṃtha C; Saṃthe NKR

<sup>33</sup> -m RC; -n NK

<sup>34</sup> dhyāyati NC; dhyāyati/ R; vyāpati K

<sup>35</sup> nāpaḥ NC; nāpaḥ/ R; nāyaḥ K

nākāśavijñānākiñcanyanaiva(N23a1)saṃjñānāsaṃjñāyatanam/<sup>3</sup> nemaṃ lokam na param (<sup>4</sup>lokam/<sup>4</sup>)  
nobhau sūryācandramasau/<sup>5</sup> na dṛṣṭāsrutamatavijñātam prāptam<sup>6</sup> paryeṣitam manasānuvitarkitam  
anuvicāritam<sup>7</sup> tat sarvam<sup>8</sup> na niśritya dhyāyati/<sup>9</sup> katham dhyāyī pṛthivīm<sup>10</sup> na niśritya dhyāyati/<sup>11</sup>  
(<sup>14</sup>vistareṇa yāvat sarvam<sup>12</sup> na niśritya dhyāyati//<sup>13</sup> <sup>14</sup>) iha Saṃtha<sup>15</sup> bhikṣor<sup>16</sup> yā pṛthivyām<sup>17</sup>  
pṛthivisaṃjñā sā vibhūtā bhavati/<sup>18</sup> apsu<sup>19</sup> apsaṃjñā<sup>20</sup> vistareṇa (50) yāvat sarvatra yā<sup>21</sup>  
sarvasaṃjñā<sup>22</sup> sā vibhūtā bhavati//<sup>23</sup> evaṃ dhyāyī bhikṣur<sup>24</sup> na pṛthivīm<sup>25</sup> niśritya dhyāyati/<sup>26</sup>  
vistareṇa yāva(R34a1) n na sarvam<sup>27</sup> niśritya dhyāyaty<sup>28</sup> evaṃ dhyāyinaṃ<sup>29</sup> bhikṣuṃ sendrā devāḥ  
seśānāḥ saprajāpataya<sup>30</sup> ārān namasyanti//<sup>31</sup>

namas te puruṣā(C23a1)<sup>32</sup>janya namas te puruṣottama/<sup>33</sup>

yasya te nābhijāni(K33b1)maḥ kim<sup>34</sup> tvam<sup>35</sup> niśritya dhyāyāsiti//<sup>36</sup>

<sup>1</sup> -aḥ NK; -aḥ/ R; -o C

<sup>2</sup> -m/; -ṃ/ RC; -m N; -n K

<sup>3</sup> -kiñcanyanaivasamjñānāsaṃjñāyatanam/ NR; -kiñcanyanaivasamjñānāsaṃjñāyatanam K;

-kiñcanyanaivasamjñāyatanam C

<sup>4</sup> lokam/; lokam/ N; lokam// K; lokam R; om. C

<sup>5</sup> / R; om. NKC

<sup>6</sup> -ṃ NKC; -ṃ/ R

<sup>7</sup> anuvicāritam R; anuvicaritam NK; *lacuna* C

<sup>8</sup> -ṃ C; -n NKR

<sup>9</sup> // K; / NR; om. C

<sup>10</sup> -ṃ RC; -n NK

<sup>11</sup> / NR; // K; om. C

<sup>12</sup> -ṃ C; -n NKR

<sup>13</sup> // K; / N; om. C

<sup>14</sup> om. R

<sup>15</sup> Saṃtha C; Saṃthe NKR

<sup>16</sup> -r NKR; -ḥ C

<sup>17</sup> -āṃ NKR; -ā C

<sup>18</sup> / NR; // K; om. C

<sup>19</sup> -u NKC; -u/ R

<sup>20</sup> -jñā NR; -jñā K; *illegible* C

<sup>21</sup> yā NKR; *lacuna* C; cf. W: om.

<sup>22</sup> sarvasamjñā NK; samjñā R; *lacuna* C

<sup>23</sup> // K; / NR; om. C

<sup>24</sup> -r NKR; -ḥ C

<sup>25</sup> -vīm RC; -vīm NK

<sup>26</sup> / R; om. NKC

<sup>27</sup> sarvam N; sarvan K; sarvaṃ sarvam iti C; *illegible* R

<sup>28</sup> -ty NK; -ti C; *illegible* R

<sup>29</sup> dhyāyinaṃ C; dhyāyinaṃ</> N; dhyāyitaṃ// K; *illegible* R

<sup>30</sup> -a NKR; -aḥ C

<sup>31</sup> // K; / NR; om. C

<sup>32</sup> One line(C23a1) is almost broken in C.

<sup>33</sup> / NR; // K

<sup>34</sup> kim N; kin K; *illegible* R

<sup>35</sup> tvam N; tvan K; *illegible* R

<sup>36</sup> // K; / NR

### 6.2.3.2

kathañ ca<sup>1</sup> punar etat sūtrapadam etam evārtham<sup>2</sup> paridīpayati//<sup>3</sup> pṛthivyādisaṃjñake vastuni yā pṛthivīty evamādināmasaṃketaprajñaptiḥ<sup>4</sup> sā (<sup>6</sup>pṛthivyādisaṃjñety ucyate/<sup>5</sup> sā punaḥ saṃjñā<sup>6</sup>) pṛthivyādisaṃjñake vastuni samāropikā cāpavādikā ca//<sup>7</sup>tanmayasvabhāvavastugrāhikā samāropikā<sup>8</sup> vastumātraparamārthanāśagrāhikā cāpavādikā<sup>9</sup> saṃjñety ucyate//<sup>10</sup> sā ca saṃjñāsya<sup>11</sup> vibhūtā bhavati//<sup>12</sup> vibhava ucyate prahāṇaṃ tyāgaḥ//<sup>13</sup>

### 6.3

tasmād āgamato 'pi<sup>14</sup> tāthāgatāt paramāptāgamād veditavyaṃ<sup>15</sup> nirabhilāpyasvabhāvāḥ sarvadharmā iti//<sup>16</sup>

### 7.

evaṃ nirabhilāpyasvabhāveṣu sarvadharṃeṣu kasmād abhilāpaḥ prayujyate//<sup>17</sup> tathā hi vinābhilāpena<sup>18</sup> sā nirabhilāpyadharmatā<sup>19</sup> pareṣāṃ vaktum api na śakyate śrotum<sup>20</sup> api//<sup>21</sup> vacane śravaṇe cāsati sā nirabhilāpyasvabhāva(R34b1)tā jñātum<sup>22</sup> api na śakyate/ tasmād abhilāpaḥ prayujyate<sup>23</sup> śrava(K34a1)ṇa(N23b1)jñānāya<sup>24</sup>//<sup>25</sup>

<sup>1</sup> ca NKR; om. C

<sup>2</sup> -ṃ KR; -m N

<sup>3</sup> // K; / NR

<sup>4</sup> evamādināma- NKR; *illegible* C; cf. W: evamādikā nāma-

<sup>5</sup> / NR; // K

<sup>6</sup> pṛthivyādisaṃjñety ucyate/ sā punaḥ saṃjñā NKR; *illegible* C; cf. W: om.

<sup>7</sup> // K; / NR; om. C

<sup>8</sup> / N; // K; om. C; *illegible* R

<sup>9</sup> -grāhikā cāpa- NK; -grāhikāpa- C; *illegible* R

<sup>10</sup> // K; / N; om. C; *illegible* R

<sup>11</sup> saṃjñāsya NK; saṃjñā C; *illegible* R

<sup>12</sup> //; / C; // vigatā prahīṇā K; / vigatā prahīṇā N; *illegible* R

<sup>13</sup> // K; / NR; om. C

<sup>14</sup> 'pi; pi NKRC; cf. W: 'pi

<sup>15</sup> -ṃ NKC; -ṃ/ R

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> // K; / NRC

<sup>18</sup> -a NKR; -a/ C

<sup>19</sup> nirabhilāpyadharmatā C; nirabhilāpyadharmatā R; nirabhilāpyā dharmatā NK

<sup>20</sup> śro+m C

<sup>21</sup> // K; / NR; om. C

<sup>22</sup> jñātum C; jñānam NK; *illegible* R

<sup>23</sup> -e NKC; -e/ R

<sup>24</sup> śravaṇajñānāya RC; śravaṇe jñānāya K; śrava[ṇe] jñānāya N

<sup>25</sup> //; / C; om. NKR

## 8.1

tasyā eva tathatāyā<sup>1</sup> evam aparijñātatvād bālānām tannidāno 'ṣṭavidho<sup>2</sup> vikalpaḥ pravartate<sup>3</sup> trivastujanakah<sup>4</sup> sarvasattvabhājanalokānām<sup>5</sup> nirvartakah/<sup>6</sup> tad yathā svabhāvavikalpo viśeṣavikalpaḥ<sup>7</sup> piṇḍagrāhavikalpo<sup>8</sup> 'ham<sup>9</sup> iti vikalpaḥ<sup>10</sup> mameti vikalpaḥ<sup>11</sup> priyavikalpo<sup>12</sup> 'priyavikalpaḥ<sup>13</sup> tadubhayaviparītas<sup>14</sup> ca vikalpaḥ//<sup>15</sup>

## 8.2.1

sa punar ayam (51) aṣṭavidho vikalpaḥ<sup>16</sup> katameṣām<sup>17</sup> trayānām vastūnām janako bhavati//<sup>18</sup>

### 8.2.2.1

yaś ca svabhāvavikalpo yaś ca veśeṣavikalpo yaś ca piṇḍagrāhavikalpa<sup>19</sup> itime trayo vikalpā vikalpaprapaṅcādhīṣṭhānam<sup>(20)</sup> vikalpaprapaṅcālambanam vastu<sup>(20)</sup> janayanti rūpādisamjñakam//<sup>21</sup> yad vastv adhiṣṭhāya sa nāmasamjñābhilā(C23b1)paparighīto nāmasamjñābhilāpaparibhāvito<sup>22</sup> vikalpaḥ prapaṅcayan<sup>23</sup> tasminn<sup>24</sup> eva vastuni vicaraty anekavidho bahunānāprakārah//<sup>25</sup>

### 8.2.2.2

tatra yaś cāham iti vi(K34b1)kalpo yaś ca mameti vikalpa<sup>26</sup> itīmau dvau vikalpau satkāyadrṣṭim<sup>27</sup> ca<sup>(28)</sup> tadanyasarvadrṣṭi(R35a1)mūlaṃ mānamūlaṃ ca/ asmimānaṃ ca<sup>28</sup> )

<sup>1</sup> tathatāyā; tathatāyāḥ C; tathatāyāḥ/ NR; tathatāyāḥ// K

<sup>2</sup> 'ṣṭha-; ṣṭha- NKRC; cf. W: 'ṣṭha-

<sup>3</sup> -e NKC; -e/ R

<sup>4</sup> -ḥ NK; -ḥ/ R; om. C

<sup>5</sup> -ṃ NKC; -n R

<sup>6</sup> -ḥ/ NR; -ḥ// K; -s C

<sup>7</sup> -ḥ NKC; -ḥ/ R

<sup>8</sup> -o; -aḥ C; -aḥ/ NR; -aḥ// K

<sup>9</sup> 'ham; aham NKRC

<sup>10</sup> -ḥ KC; -ḥ/ NR

<sup>11</sup> -ḥ KC; -ḥ/ NR

<sup>12</sup> -o; -aḥ C; -aḥ/ NR; -aḥ// K

<sup>13</sup> 'priyavikalpaḥ; apriyavikalpaḥ C; apriyavikalpaḥ/ NR; apriyavikalpaḥ// K

<sup>14</sup> tadubhaya- NKR; yadubhaya- C

<sup>15</sup> //; / N; om. KRC

<sup>16</sup> -ḥ RC; -ḥ/ N; -ḥ// K

<sup>17</sup> katha\_ e+ C

<sup>18</sup> // K; / NR; om. C

<sup>19</sup> -a; -aḥ C; -aḥ/ NR; -aḥ// K

<sup>20</sup> -prapaṅcālambanam vastu RC; -prapaṅcālambanavastu NK

<sup>21</sup> // NK; / R; om. C

<sup>22</sup> -paribhāvito NKR; -paribhāṣito C

<sup>23</sup> prapaṅcayan; prapaṅcayan/ R; prapaṅcayan NK; prapaṅcayas C

<sup>24</sup> tasminn NKR; tasmin C

<sup>25</sup> // K; / NR; om. C

<sup>26</sup> -a; -aḥ C; -aḥ/ NR; -aḥ// K

<sup>27</sup> -drṣṭim C; -drṣṭiś NKR

<sup>28</sup> tadanyasarvadrṣṭimūlaṃ mānamūlaṃ ca/ asmimānaṃ ca; tadanyasarvadrṣṭimūla[m]++mūlaṃ ca asmin mānaś ca C; tadanyasarvadrṣṭimūlaṃ asmimānaṃ ca NK; tadan[ya]sarva[drṣṭimūla]

tadanyasarvamānamūlam janayataḥ<sup>1</sup>

### 8.2.2.3

tatra priyavikalpo 'priyavikalpas<sup>2</sup> tadubhayaviparītaś ca vikalpaḥ<sup>3</sup> yathāyogam  
rāgadveṣamohāṃ<sup>4</sup> janayanti<sup>5</sup>

### 8.2.2.4

evam ayam aṣṭavidho vikalpaḥ asya trividhasya vastunaḥ<sup>6</sup> prādurbhāvāya saṃvartate<sup>7</sup> yad  
uta vikalpādhiṣṭhānasya prapañcavastunaḥ<sup>8</sup> drṣṭyasmimānasya<sup>9/10</sup> rāgadveṣamohānāṃ<sup>11</sup> ca<sup>12</sup>  
tatra vikalpaprapañcavastvāśritā<sup>13</sup> satkāyadrṣṭir asmimānaś ca<sup>14</sup> satkāyadrṣṭyasmimānāśritā  
rāgadveṣamohāḥ<sup>15</sup> ebhiś ca tribhir vastubhiḥ sarvalokānāṃ (N24a1) pravṛttipakṣo niravaśeṣaḥ  
paridīpito bhavati<sup>16</sup>

### 8.3.1

tatra svabhāvavikalpaḥ katamaḥ<sup>17</sup> rūpādisaṃjñake<sup>18</sup> vastuni rūpam ity evamādir yo vitarko<sup>19</sup>  
'yam<sup>20</sup> ucyate<sup>21</sup> svabhāvavikalpaḥ<sup>22</sup>

### 8.3.2

veśeṣavikalpaḥ<sup>23</sup> katamaḥ<sup>24</sup> tasminn eva rūpādisaṃjñake vastuny<sup>25</sup> (K35a1) ayam rūpī<sup>26</sup>

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asmimāna[ñ ca] R.

<sup>1</sup> // K; / NR; om. C

<sup>2</sup> 'priya- R; priya- NK; priya- C

<sup>3</sup> -aḥ NC; -aḥ// K; -āḥ/ R

<sup>4</sup> -m C; -n NKR

<sup>5</sup> // K; / NR; om. C

<sup>6</sup> -ḥ NKC; -ḥ/ R

<sup>7</sup> / NKR; om. C

<sup>8</sup> / NR; // K; om. C

<sup>9</sup> drṣṭyasmimānasya NKR; drṣṭyasmin mānasya C

<sup>10</sup> / N; // K; om. RC

<sup>11</sup> -m NKC; -ñ R

<sup>12</sup> // K; / NRC

<sup>13</sup> vikalpaprapañcavastvāśritā R; vikalpaprapamca</>vastvāśritā N; vikalpaprapamca// vastvāśritā  
K; vikalpaprapamcavastvāśrayā C

<sup>14</sup> / NRC; // K

<sup>15</sup> // K; / NR; om. C

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> / R; om. NKC

<sup>18</sup> rūpādisaṃjñake NKR; rūpādike C

<sup>19</sup> vitarko NKR; vikalpo C

<sup>20</sup> 'yam NK; yam RC

<sup>21</sup> -e NKR; -e/ C

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> -aḥ KRC; -a N

<sup>24</sup> / NR; // K; om. C

<sup>25</sup> vastuny C; vastuni/ R; vastuni NK

<sup>26</sup> / R; om. NK; + C

(<sup>1</sup>ayam arūpy<sup>1</sup>) ayam sanidarśano 'yam<sup>2</sup> anidarśana<sup>3</sup> evaṃ sapratigho 'pratighaḥ<sup>4</sup> (<sup>5</sup>sāsravo 'nāsravaḥ<sup>5</sup>) (<sup>6</sup>saṃskṛto 'saṃskṛtaḥ<sup>6</sup>) kuśalo (<sup>7</sup>'kuśalo 'vyākṛtaḥ<sup>7</sup>)/<sup>8</sup> atīto 'nāgataḥ<sup>9</sup> (52) pratyutpanna ity evaṃbhāgiyenāpramāṇena prabhedanayena<sup>10</sup> (R35b1) yā svabhāvavikalpādhiṣṭhānā tadviśiṣṭārthavikalpanā 'yam<sup>11</sup> ucyate<sup>12</sup> viśeṣavikalpaḥ//<sup>13</sup>

### 8.3.3

piṇḍagrāhavikalpaḥ katamaḥ/<sup>14</sup> yas tasminn eva rūpādisaṃjñake vastuny<sup>15</sup> ātmasattvajīvajantusaṃjñā(C24a1)saṃketopasaṃhitaḥ piṇḍiteṣu (<sup>16</sup>bahuṣu dharmeṣu<sup>16</sup>) piṇḍagrāhahetukaḥ pravartate/<sup>17</sup> grhasenāvanādiṣu bhojanapānāyānavastrādiṣu ca<sup>18</sup> tatsaṃjñāsaṃketopasaṃhitaḥ/<sup>19</sup> ayam ucyate piṇḍagrāhavikalpaḥ//<sup>20</sup>

### 8.3.4

aham iti mameti<sup>21</sup> vikalpaḥ katamaḥ/<sup>22</sup> yad vastu sāsravaṃ sopādāniyaṃ dirghakālam ātmato vā<sup>23</sup> ātmīyato<sup>24</sup> vā saṃstutam abhiniviṣṭaṃ<sup>25</sup> paricitam<sup>26</sup> tasmād asadgrāhasaṃstavāt<sup>27</sup> svadrṣiṣṭhāniyaṃ<sup>28</sup> vastu pratīyotpadyate<sup>29</sup> vitatho (K35b1) vikalpaḥ/<sup>30</sup> ayam ucyate 'ham<sup>31</sup> iti<sup>32</sup>

- 
- <sup>1</sup> ayam arūpy; ayam arūpī NKR; ayam apī rūpī C  
<sup>2</sup> 'yam R; yam C; ayam NK  
<sup>3</sup> -a NKR; -aḥ C  
<sup>4</sup> 'pratighaḥ NK; pradighaḥ C; 'pratighaḥ/ R  
<sup>5</sup> sāsravo 'nāsravaḥ; sāsravo nāsravaḥ NKC; sāsravo 'nāsravaḥ R  
<sup>6</sup> -ḥ NKC; -h/ R  
<sup>7</sup> 'kuśalo 'vyākṛtaḥ; 'kuśalo vyākṛtaḥ C; 'kuśalaḥ vyākṛto 'vyākṛtaḥ NKR  
<sup>8</sup> / NKR; om. C  
<sup>9</sup> 'nāgataḥ NK; nāgataḥ C; 'nāgataḥ/ R  
<sup>10</sup> prabhedanayena NKR; illegible C; cf. W: prabhedena yena  
<sup>11</sup> 'yam NKR; ayam C  
<sup>12</sup> -e KRC; -e/ N  
<sup>13</sup> // K; / NR; om. C  
<sup>14</sup> / NR; // K; om. C  
<sup>15</sup> vastuny; vastuni NKC; vastuni/ R  
<sup>16</sup> bahuṣu dharmeṣu RC; om. NK  
<sup>17</sup> / NR; // K; om. C  
<sup>18</sup> ca NKC; om. R  
<sup>19</sup> / NR; // K; om. C  
<sup>20</sup> // K; / NR; om. C  
<sup>21</sup> mameti NKR; mameti ca C  
<sup>22</sup> / NR; // K; om. C  
<sup>23</sup> vā NKC; vā/ R  
<sup>24</sup> ātmīyato NRC; ātmāyato K  
<sup>25</sup> abhiniviṣṭaṃ NRC; aviniviṣṭaṃ K  
<sup>26</sup> -ṃ C; -n NKR  
<sup>27</sup> asadgrāha- NK; asaṃgrāha- R; agrāha- C  
<sup>28</sup> svadrṣiṣṭi- NK; svaṃdrṣiṣṭi- RC; cf. W: svaṃ drṣiṣṭi-  
<sup>29</sup> -e NK; -e/ RC  
<sup>30</sup> / NR; // K; om. C  
<sup>31</sup> 'ham NKR; aham C  
<sup>32</sup> -i NRC; -i// K

mameti<sup>1</sup> vikalpaḥ//<sup>2</sup>

8.3.5

priyavikalpaḥ<sup>3</sup> katamaḥ<sup>4</sup> yaḥ śubhāmanāpavastvāmbano vikalpaḥ//<sup>5</sup>

8.3.6

apriyavikalpaḥ katamaḥ<sup>6</sup> (<sup>7</sup>yo 'śubhāmanāpavastvāmbano<sup>7</sup>) vikalpaḥ//<sup>8</sup>

8.3.7

priyāpriyobhayaviparīto vikalpaḥ katamaḥ/<sup>9</sup> yaḥ  
śubhāśubhāmanāpāmanāpatadubhayavivarjitavastvāmbano vika(N24b1)lpaḥ//<sup>10</sup>

8.4

tac caitad dvayaṃ bhavati samāsataḥ<sup>11</sup> vikalpaś<sup>12</sup> ca (<sup>13</sup>vikalpādhiṣṭhānaṃ vikalpālambanaṃ  
ca<sup>13</sup>) vastu//<sup>14</sup> tac caitad ubhayam anādikālikam cānyonyahetukam<sup>15</sup> ca veditavyam//<sup>16</sup> pūrvako  
vikalpaḥ pratyutpannasya vikalpālambanasya vastunaḥ prādurbhāvāya/<sup>17</sup> pratyutpannaṃ punar  
vikalpālambanaṃ vastu prādurbhūtaṃ pratyutpannasya tadālambanasya vikalpasya prādurbhāvāya<sup>18</sup>  
hetuḥ//<sup>19</sup> tatraitarhi vikalpasyāparijñānam āyatyāṃ tadālambanasya vastunaḥ (53) prādurbhāvāya//<sup>20</sup>  
tatsambhavāc ca punar niyataṃ<sup>21</sup> tadadhiṣṭhānasyāpi tadāśritasya vikalpasya prādurbhāvo  
bhavati//<sup>22</sup>

<sup>1</sup> mameti NKR; mameti ca C

<sup>2</sup> // KC; / NR

<sup>3</sup> priyavikalpaḥ NK; priyavika[lpaḥ] C; priyavikalpaḥ/ priyavikalpaḥ R

<sup>4</sup> / NR; // K; om. C

<sup>5</sup> // KC; / NR

<sup>6</sup> / NR; // K; om. C

<sup>7</sup> yo 'śubhā- NKR; yaḥ aśubhā- C

<sup>8</sup> // K; / NR; om. C

<sup>9</sup> / NR; om. KC

<sup>10</sup> // K; / NR; om. C

<sup>11</sup> -ḥ KC; -h/ NR

<sup>12</sup> vikalpaś NKR; vikalpaṃ C

<sup>13</sup> vikalpādhiṣṭhānaṃ vikalpālambanaṃ ca; vikalpādhiṣṭhānaṃ vikalpālambanañ ca NKR;  
vikalpādhiṣṭhānaṃ ca/ vikalpālambanaṃ C

<sup>14</sup> / NR; om. KC

<sup>15</sup> -ṃ NKC; -ñ R

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> / NR; // K; om. C

<sup>18</sup> prādurbhāvāya KC; prādurbhāya N; *illegible* R

<sup>19</sup> // K; / N; om. C; *illegible* R

<sup>20</sup> // K; / NRC

<sup>21</sup> niyataṃ C; nniyataṃ NKR

<sup>22</sup> // K; / NR; om. C

9.1

<sup>1</sup>kathaṃ ca punar asya<sup>1</sup> vi(K36a1)kalpasya pariñānaṃ bhavati//<sup>2</sup> catasṛbhiḥ paryeṣaṇābhiḥ<sup>3</sup>  
caturvidhena ca yathābhūtapariñānena//<sup>4</sup>

9.2.1

catasraḥ paryeṣaṇāḥ katamāḥ<sup>5</sup> / <sup>6</sup> nāmaparyeṣaṇā/<sup>7</sup> vastuparyeṣaṇā/<sup>8</sup>  
svabhāvaprajña(C24b1)ptiparyeṣaṇā/<sup>9</sup> viśeṣaprajñaptiparyeṣaṇā ca<sup>10</sup>//<sup>11</sup>

9.2.2

tatra nāmaparyeṣaṇā yad bodhisattvo nāmnī<sup>12</sup> nāmamātraṃ paśyati//<sup>13</sup> evaṃ vastuni<sup>14</sup>  
vastumātradarśanaṃ vastuparyeṣaṇā // <sup>15</sup> svabhāvaprajñaptau svabhāvaprajñaptimātradarśanaṃ  
svabhāvaprajñaptiparyeṣaṇā// <sup>16</sup> viśeṣaprajñaptau viśeṣaprajñaptimātradarśanaṃ  
viśeṣaprajñaptiparyeṣaṇā//<sup>17</sup>

9.2.3

(R36b1)sa nāmavastuno<sup>18</sup> bhinnam<sup>19</sup> ca lakṣaṇam<sup>20</sup> paśyaty (<sup>21</sup>anuśliṣṭam ca/<sup>21</sup> )  
nāmavastvanuśleṣasannīśritām<sup>22</sup> svabhāvaprajñaptim<sup>23</sup> viśeṣaprajñaptim<sup>24</sup> ca<sup>25</sup> pratividhyati<sup>26</sup>//<sup>27</sup>

<sup>1</sup> kathaṃ ca punar asya NK; kathaṃ ca punar asya R; tat kathaṃ punar idaṃ C  
<sup>2</sup> // K; / NR; om. C  
<sup>3</sup> paryeṣaṇābhiḥ K; paryeṣaṇābhi<ḥ>ś N; paryeṣaṇābhiḥ C; paryeṣaṇā[*illegible*] R  
<sup>4</sup> // K; / N; om. C  
<sup>5</sup> -āḥ NKC; -ā R  
<sup>6</sup> / NKR; om. C  
<sup>7</sup> / NR; // K; om. C  
<sup>8</sup> / NR; // K; om. C  
<sup>9</sup> -ā/ N; -ā// K; -ā ca C  
<sup>10</sup> ca NRC; om. K  
<sup>11</sup> // K; / NR; om. C  
<sup>12</sup> nāmnī NRC; nāgni K.  
<sup>13</sup> // K; / NR; om. C  
<sup>14</sup> vastuni RC; om. NK  
<sup>15</sup> // K; / N; om. C  
<sup>16</sup> // K; / NR; om. C  
<sup>17</sup> // K; / N; om. C  
<sup>18</sup> nāmavastuno NRC; nāmavastunā K  
<sup>19</sup> -ṃ C; -ñ NKR  
<sup>20</sup> -ṃ RC; -m NK  
<sup>21</sup> anuśliṣṭam ca/; anuśliṣṭāñ ca/ NR; anuśliṣṭāñ ca K; anupaśliṣṭam ca C  
<sup>22</sup> -anuśleṣasannīśritām NKR; -anupaśleṣasannīśritām ca C  
<sup>23</sup> -ptim NRC; -pti- K  
<sup>24</sup> -ṃ C; -ñ NKR  
<sup>25</sup> ca NKR; om. C  
<sup>26</sup> pratividhyati NKC; vidhyati R  
<sup>27</sup> // K; / NR; om. C.

### 9.3.1

catvāri yathābhūtaparijñānāni katamāni// <sup>1</sup> nāmaīṣaṇāgataṃ yathābhūtaparijñānaṃ <sup>2</sup>  
vastveṣaṇāgataṃ svabhāvaprajñāptyeṣaṇāgataṃ <sup>3</sup> viśeṣaprajñāptyeṣaṇāgataṃ <sup>4</sup> ca  
yathābhūtaparijñānaṃ<sup>5//6</sup>

### 9.3.2.1

nāmaīṣaṇāgataṃ yathābhūtaparijñānaṃ katamat// <sup>7</sup> sa khalu bodhisattvo nāmi <sup>8</sup>  
nāmamātratāṃ<sup>9</sup> parye(K36b1)ṣya tan nāmaivaṃ (N25a1) yathābhūtaṃ<sup>10</sup> parijñāti/<sup>11</sup> itidaṃnāma  
ityarthavastuni<sup>12</sup> vyavasthāpyate<sup>13</sup> yāvad eva saṃjñārthaṃ drṣṭyartham upacārārthaṃ/<sup>14</sup> yadi  
rūpādīśaṃjñake<sup>15</sup> vastuni rūpam iti nāma na vyavasthāpyeta<sup>16</sup> na kaścit tad vastu rūpam ity evaṃ  
saṃjñāniyād asaṃjñānaṃ<sup>17</sup> samāropato (<sup>18</sup>nābhīniveśed an(54)abhīniveśan<sup>18</sup>) nābhīlapet<sup>19</sup> iti yad<sup>20</sup>  
evaṃ yathābhūtaṃ prajānātīdam ucyate nāmaīṣaṇāgataṃ<sup>21</sup> yathābhūtaparijñānaṃ//<sup>22</sup>

### 9.3.2.2

(<sup>24</sup>vastveṣaṇāgataṃ<sup>23</sup> yathābhūtaparijñānaṃ<sup>24</sup>) katamat//<sup>25</sup> yataś ca bodhisattvo vastuni<sup>26</sup>  
vastumātratāṃ paryeṣya sarvābhīlāpaviśīṣṭaṃ<sup>27</sup> nirabhīlāpyaṃ tad rūpādīśaṃjñakaṃ vastu  
paśyati//<sup>28</sup> idam dvitī(R37a1)yaṃ yathābhūtaparijñānaṃ vastveṣaṇāgataṃ//<sup>1</sup>

<sup>1</sup> // K; / NR; om. C

<sup>2</sup> yathābhūtaparijñānaṃ NC; yathābhūtaṃ parijñānaṃ KR

<sup>3</sup> -eṣaṇāgataṃ KRC; -eṣaṇagataṃ N

<sup>4</sup> -ṃ NKC; -ñ R

<sup>5</sup> -parijñānaṃ NRC; -parijñātaṃ K

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> // K; / NR; om. C

<sup>8</sup> nāmi NRC; nāmi K

<sup>9</sup> -ṃ RC; -m NK

<sup>10</sup> -ṃ KRC; -m N

<sup>11</sup> / R; om. NKC

<sup>12</sup> ityarthavastuni RC; ityartham vastu K; ityartham vastu N

<sup>13</sup> -e NKC; -e/ R

<sup>14</sup> / NR; om. KC

<sup>15</sup> rūpādīśaṃjñake NKR; rūpādīśaṃjñake(*sic*) C

<sup>16</sup> vyavasthāpyeta NKC; vyavasthāpyeta/ R. cf. W: vyavasthāpyate

<sup>17</sup> -ṃ C; -n NKR

<sup>18</sup> nābhīniveśed anabhīniveśan NK; nābhīniveśed anabhīniveśaṃ R; nābhīniveśetanabhīniveśamāno  
C

<sup>19</sup> -t C; -t/ NR; -t// K

<sup>20</sup> yad C; ya NKR

<sup>21</sup> -taṃ C; -taṃ/ R; -ta- NK

<sup>22</sup> //; / NR; om. KC

<sup>23</sup> -ṃ NK; -ṃ/ R

<sup>24</sup> om. C

<sup>25</sup> // K; / NR; om. C

<sup>26</sup> vastuni NKC; om. R

<sup>27</sup> sarvābhīlāpaviśīṣṭaṃ NKR; sarvābhīlāpaviśīṣṭaṃ C

<sup>28</sup> // K; / NR; om. C

### 9.3.2.3

svabhāvaprajñāptyeṣaṅāgataṃ yathābhūtaparijñānaṃ katamat//<sup>2</sup> yataś ca bodhisattvo<sup>3</sup>  
rūpādīsaṃjñake vastuni<sup>4</sup> svabhāva(C25a1)prajñāptau prajñāptimārtatāṃ paryeṣya tayā<sup>5</sup>  
(<sup>5</sup>svabhāvaprajñāptyātatsvabhāvasya vastunaḥ tatsvabhāvābhāsātāṃ<sup>5</sup>) yathābhūtaṃ<sup>6</sup> pratividhyati<sup>7</sup>  
prajānāti<sup>8</sup> tasya nirmāṇapratibimbapratī(K37a1) śrutkāpratibhāsodakacandrasvapnamāyopamaṃ<sup>9</sup>  
tatsvabhāvaṃ<sup>10</sup> paśyataḥ<sup>11</sup> tadābhāsam (<sup>12</sup>atanmayam idaṃ<sup>12</sup>) tṛṭiyaṃ yathābhūtaparijñānaṃ  
sugambhīrārthagocaraṃ svabhāvaprajñāptyeṣaṅāgataṃ<sup>13</sup>//<sup>14</sup>

### 9.3.2.4

viśeṣaprajñāptyeṣaṅāgataṃ<sup>15</sup> yathābhūtaparijñānaṃ<sup>16</sup> katamat//<sup>17</sup> yataś ca bodhisattvo<sup>18</sup>  
viśeṣaprajñāptau<sup>19</sup> prajñāptimārtatāṃ paryeṣya tasmim<sup>20</sup> rūpādīsaṃjñake vastuni viśeṣaprajñāptim  
advayārthena paśyati<sup>21</sup> na tad vastu bhāvo nābhāvaḥ//<sup>22</sup> abhilāpyenātmanāparinīspannatvān<sup>23</sup> na  
bhāvo na punar abhāvo nirābhilāpyenātmanā vyavasthitatvāt//<sup>24</sup> evaṃ na rūpī  
paramārthasatyatayā<sup>25</sup> nārūpī saṃvṛtisatyena<sup>26</sup> tatra rūpopacāratayā//<sup>27</sup> yathā bhāvaś

<sup>1</sup> // KC; / NR

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> -o NKR; -aḥ C

<sup>4</sup> -i NKC; -i/ R

<sup>5</sup> svabhāvaprajñāptyātatsvabhāvasya vastunaḥ tatsvabhāvābhāsātāṃ; svabhāvaprajñāptyā  
atatsvabhāvasya vastunaḥ/ tatsvabhāvābhāsātāṃ R; svabhāvaprajñāptyā atatsvabhāvasya vastunaḥ  
svabhāvātāmatāṃ N; svabhāvaprajñāptyā atasvabhāvasya vastunaḥ svabhāvātāmatāṃ K;  
prajñāptyātatsvabhāvasya vastunaḥ tatsvabhāvābhātāṃ C; cf. W: svabhāvaprajñāptyā  
tatsvabhāvābhāvasya vastunaḥ tatsvabhāvābhāsātāṃ

<sup>6</sup> yathābhūtaṃ NKR; yathābhūtaṃ C

<sup>7</sup> -i NK; -i/ RC

<sup>8</sup> -i NKC; -i/ R

<sup>9</sup> -ṃ C; -n NKR

<sup>10</sup> tatsvabhāvaṃ NK; taṃ svabhāvaṃ RC

<sup>11</sup> paśyataḥ NK; paśyataḥ/ R; paśyatā yataś C

<sup>12</sup> atanmayam idaṃ NKR; etad C

<sup>13</sup> svabhāvaprajñāptyeṣaṅāgataṃ NKR; om. C

<sup>14</sup> // NK; om. RC

<sup>15</sup> -taṃ RN; -taṃ// C; -ta- K

<sup>16</sup> -naṃ RC; -na- NK

<sup>17</sup> // K; / NR; om. C

<sup>18</sup> -o NKR; -aḥ C

<sup>19</sup> -prajñāptau NKR; -prāptau C

<sup>20</sup> -im C; -in NR; -i K

<sup>21</sup> -i NKC; -i/ R

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> abhilāpyenātmanāpari-; abhilāpyenātmanā 'pari- NK; abhilāpyenātmanā apari- C;  
abhilāpyenātmanā 'pari-R

<sup>24</sup> // NK; / R; om. C

<sup>25</sup> -ā NKC; -ā/ R

<sup>26</sup> -a NKC; -a/ R

<sup>27</sup> // K; / NR; om. C

cābhā(N25b1)vaś ca <sup>1</sup> ( <sup>2</sup>rūpī cārūpī <sup>2</sup> ) ca/ <sup>3</sup> tathā sanidarśanānidarśanādayo  
viśeṣaprajñaptiparyāyā(R37b1)ḥ ( <sup>4</sup>sarve 'nena <sup>4</sup>) nayenaivam <sup>5</sup> ( <sup>6</sup>veditavyā iti// <sup>6</sup>) (55) yad <sup>7</sup> etām  
viśeṣaprajñaptim evam advayārthena <sup>8</sup> yathābhūtām <sup>9</sup> prajānātīdam ucyate  
viśeṣaprajñaptyeṣaṅāgatam yathābhūtaparijñānam <sup>10//11</sup>

#### 10.1

tatra yo 'sāv <sup>12</sup> aṣṭavidho mithyāvika(K37b1)lpo bālānām trivastujanako lokanirvartakaḥ <sup>13</sup> so  
'sya <sup>14</sup> caturvidhasya yathābhūtaparijñānasya vaikalpād asamavadhānāt <sup>15</sup> pravartate// <sup>16</sup> tasmāc ca  
punar mithyāvikalpāt saṃkleśaḥ/ <sup>17</sup> saṃkleśāt saṃsārasaṃsṛtiḥ <sup>18</sup> / <sup>19</sup> saṃsārasaṃsṛteḥ  
saṃsārānugataḥ jātijarāvyaḍhimaraṇādikaḥ duḥkhaḥ pravartate// <sup>20</sup>

#### 10.2

yadā ca bodhisattvena caturvidhaḥ yathābhūtaparijñānam <sup>21</sup> niśritya so 'ṣṭavidho <sup>22</sup> vikalpaḥ  
parijñāto bhavati// <sup>23</sup> drṣṭe dharme tasya samyakparijñānād āyatyām <sup>24</sup> tadadhiṣṭhānasya  
tadālaṃbanasya prapañcapatitasya vastunaḥ <sup>25</sup> prādurbhāvo na <sup>26</sup> bhavati// <sup>27</sup> tasyānudayād  
aprādurbhāvāt tadālaṃbanasyāpi vikalpasyāyatyām prādurbhāvo na <sup>28</sup> bhavaty <sup>29</sup> evaṃ tasya

<sup>1</sup> ca C; ca/ NR; ca// K

<sup>2</sup> rūpī cārūpī NKR; rūpī cārūpī C

<sup>3</sup> / NR; // K; om. C

<sup>4</sup> sarve 'nena NKR; sarva anena C

<sup>5</sup> -m NK; -m RC

<sup>6</sup> veditavyā iti// C; veditavyāḥ/ iti NR; veditavyāḥ// iti K

<sup>7</sup> yad R; ya C; om. NK

<sup>8</sup> advayārthena NKR; advayatvena C

<sup>9</sup> yathābhūtām NKRC. cf. W: yathābhūtam

<sup>10</sup> yathābhūtaparijñānam NRC; yathābhūtam parijñānam K

<sup>11</sup> // K; / NR; om. C

<sup>12</sup> 'sāv; sāv NKR; yaṃ C

<sup>13</sup> -ḥ NKC; -ḥ/ R

<sup>14</sup> 'sya R; sya NKC

<sup>15</sup> asamavadhānāt NKR; asamavādhānāt C

<sup>16</sup> // K; / NRC

<sup>17</sup> / R; om. NKC

<sup>18</sup> saṃsārasaṃsṛtiḥ NKR; saṃskārasaṃsṛviḥ C

<sup>19</sup> / R; om. NKC

<sup>20</sup> // K; / NR; om. C

<sup>21</sup> caturvidhaḥ yathābhūtaparijñānam NKC; caturvidhayathābhūtaparijñānam R

<sup>22</sup> 'ṣṭavidho N; ṣṭavidho KRC

<sup>23</sup> // K; / NR; om. C

<sup>24</sup> -m NKC; -n R

<sup>25</sup> vastunaḥ R; vastuna NK; vastuno na C

<sup>26</sup> na NKR; om. C

<sup>27</sup> // K; / NR; om. C

<sup>28</sup> na NKR; om. C

<sup>29</sup> bhavaty NKR; bhavati C

savastukasya<sup>1</sup> vikalpasya nirodho yaḥ sa sarvaprapañcanirodho veditavyaḥ//<sup>2</sup> evaṃ<sup>3</sup> ca prapañcanirodho bodhisattvasya (C25b1) mahāyānaparinirvāṇām iti veditavyam//<sup>4</sup>

### 11.1

drṣṭe ca dharme tasya śreṣṭhatattvārthago(R38a1)carajñānasya viśuddhatvāt sarvatra vaśitāprāptiṃ labhate sa bodhisattvo yad uta nirmāṇe<sup>5</sup> 'pi vi(K38a1)citre nairmāṇikayā<sup>6</sup> ṛddhyā<sup>7</sup> pariṇāme ca<sup>8</sup> vicitre pariṇāmikayā ṛddhyā<sup>9</sup> sarvajñeyasya ca jñāne/<sup>10</sup> yāvadabhipretaṅ cāvasthāne/<sup>11</sup> kāmakārataś ca vinopakramam cyutau<sup>12</sup> // <sup>13</sup> sa evaṃ vaśitāprāptaḥ sarvasattvaśreṣṭho<sup>14</sup> bhavati<sup>15</sup> niruttaraḥ//<sup>16</sup>

### 11.2

evaṃ ca sarvatravaśinas tasya bodhi(N26a1)sattvasya<sup>17</sup> uttamāḥ pañcānuśansā veditavyāḥ//<sup>18</sup> paramāṃ cittaśāntim<sup>19</sup> (56) anuprāpto bhavati/<sup>20</sup> vihāraprasāntatayā na kleśaprasāntatayā<sup>21</sup>//<sup>22</sup> sarvavidyāsthāneṣu cāsyāvyaḥatam pariśuddham paryavadātam jñānadarśanam pravartate<sup>23</sup>//<sup>24</sup> akhinnaś ca bhavati sattvānām arthe saṃsārasaṃsṛtyā<sup>25</sup> // <sup>26</sup> tathāgatānāṅ ca<sup>27</sup> (<sup>28</sup>sarvasandhāyavacanān anupraviśati<sup>28</sup>)//<sup>1</sup> na ca (<sup>2</sup>mahāyānādhimukteḥ saṃhāryo<sup>2</sup>) bhavaty

<sup>1</sup> savastukasya NKR; sarvavastukasya C

<sup>2</sup> // K; / NR; om. C

<sup>3</sup> -ṃ NKC; -ñ R

<sup>4</sup> // NK; / R; om. C

<sup>5</sup> nirmāṇe NRC; nirvāṇe K

<sup>6</sup> nairmāṇikayā NKR; om. C

<sup>7</sup> / N; om. KC; *illegible* R

<sup>8</sup> ca NK; ca/ C; *illegible* R

<sup>9</sup> / NR; om. K; *illegible* C

<sup>10</sup> / NR; // K; *illegible* C

<sup>11</sup> / NR; om. KC

<sup>12</sup> cyutau NC; cyuto K; *illegible* R

<sup>13</sup> // K; / NR; om. C

<sup>14</sup> sarvasattvaśreṣṭho; NKR; sarvasattvaṣu(*sic*) śreṣṭho C; cf. W: sarvasattvaś ca śreṣṭho

<sup>15</sup> -i NKC; -i/ R

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> -a NKC; -a/ R

<sup>18</sup> // K; / N; om. C; *illegible* R

<sup>19</sup> -śāntim N; -śāntim C; -sāntim K; *illegible* R

<sup>20</sup> / NR; // K; om. C

<sup>21</sup> -praśāntatayā NKC; prasāntatayā R

<sup>22</sup> // K; / NR; om. C

<sup>23</sup> pravartate; pravarttate NKR; pravartteta C

<sup>24</sup> // K; / NRC

<sup>25</sup> saṃsārasaṃsṛtyā NRC; saṃsāram saṃsṛtyā K

<sup>26</sup> // K; / NR; om. C

<sup>27</sup> ca NKR; ca/ C

<sup>28</sup> -vacanān anu-; -vacanānu- C; -vacanān<u>ānu- N; -vacanāny anu- K; *illegible* R; cf. W: -vacanān anu-

aparapratyayatayā<sup>3</sup>//

11.3

asya khalu pañcavidhasyānuśamsasya pañca vidham eva karma veditavyam//<sup>4</sup> paramo  
dṛṣṭadharmasukhavihāro bodhisattvasya bodhāya prayoganiryātasya kāyikacaitasikasya  
vyāyāmaklamasya nāśāya cittaśānter<sup>5</sup> anuśamsasyaitat ka(R38b1)rma ve(K38b1)ditavyam//<sup>6</sup>  
sarvabuddhadharmānām paripāko bodhisattvasya sarvavidyāsthāneṣv<sup>7</sup> avyāhatajñānatayā  
anuśamsasyaitat<sup>7</sup> ) karma veditavyam//<sup>8</sup> sattvapariṣāko bodhisattvasya saṃsārākhedatāyā<sup>9</sup>  
anuśamsasyaitat<sup>10</sup> karma veditavyam//<sup>11</sup> vineyānām utpannotpannānām<sup>12</sup> saṃśayānām prati  
vinodanam<sup>12</sup> ) dharmānetryās<sup>13</sup> ca dirghakālam parikarṣanam<sup>14</sup> sandhāraṇam  
saddharmapratirūpakānām śāsanāntardhāyakānām parijñānam prakāśanāpakarṣanatayā/<sup>15</sup>  
sarvasandhāyavacanapraveśānuśamsasyaitat karma veditavyam//<sup>16</sup> sarvaparapravādinigraho<sup>17</sup>  
dṛḍhavīryatā ca prañidhānāc cācyutiḥ/<sup>18</sup> asaṃhāryatāparapratyayatvānuśamsasyaitat<sup>19</sup> karma  
veditavyam//<sup>20</sup>

11.4

evaṃ hi bodhisattvasya yāvat kiṃcid bodhisattvakaṇīyam tat sarvam ebhiḥ pañcabhir  
anuśamsakarmabhiḥ<sup>21</sup> parigrhītam<sup>22</sup> bhavati//<sup>23</sup> tat punaḥ kaṇīyam katamat//<sup>24</sup> asaṃkliṣṭam<sup>25</sup>

<sup>1</sup> // K; / NC; *illegible* R

<sup>2</sup> -mukteḥ saṃhāryo RC; -muktasamhāryo N; -muktaṃ saṃhāryo K

<sup>3</sup> -pratayatayā NR; -pratayatayā K; *illegible* C

<sup>4</sup> // K; / N; om. C; ; *illegible* R

<sup>5</sup> -ter NC; -tair K; *illegible* R

<sup>6</sup> // K; / NR; om. C

<sup>7</sup> -jñānatāyā anu- N; -jñānatāyānu- R; -jñānatayā anu- KC

<sup>8</sup> // K; / NR; om. C

<sup>9</sup> saṃsārākhedatāyā; saṃsārākhedatāyāḥ NR; saṃsārākhedatāyā K; saṃsārākheditāyāḥ C

<sup>10</sup> -syaitat NKR; -sya C

<sup>11</sup> // K; / NR; om. C

<sup>12</sup> saṃśayānām prati vinodanam NKR; pratividād evaṃ C

<sup>13</sup> -netryās NKR; -netryās C

<sup>14</sup> -ṃ NK; -ṃ/ R; ++ C

<sup>15</sup> / NR; // K; om. C

<sup>16</sup> // K; / NR; om. C

<sup>17</sup> -pravādinigraho KRC; -pravacanagraho N

<sup>18</sup> / R; // K; om. NC

<sup>19</sup> -tāpara-; tāpara- C; -tā 'para- NKR

<sup>20</sup> // K; / NR; om. C

<sup>21</sup> -iḥ NKR; -i C

<sup>22</sup> -ṃ C; -m NKR

<sup>23</sup> // K; / NR; om. C

<sup>24</sup> // K; / NRC

<sup>25</sup> -ṃ C; -ñ NKR

cātmasukhaṃ buddhadharmapariṭākaḥ<sup>1</sup> sattva(C26a1)pariṭākaḥ/<sup>2</sup> saddharmasya dhāraṇam/<sup>3</sup>  
acala(N26b1)praṇidhāna(57)syottaptavīryasya paravādinigrahaś<sup>4</sup> ca//<sup>5</sup>

12.

tatra caturṅgān ta(K39a1)tattvārthānāṃ prathamau dvau hīnau tṛtīyo madhyamaś<sup>6</sup> caturtha  
uttamo veditavyaḥ//

(R39a1)//Bodhisattvabhūmāv ādhāre yogasthāne ca(K39a2)turthaṃ Tattvārthapaṭalam<sup>7</sup>//

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<sup>1</sup> -ḥ NKC; -h/ R

<sup>2</sup> / NR; om. KC

<sup>3</sup> / KR; om. NC

<sup>4</sup> paravāda- NRC; paravādi- K

<sup>5</sup> // KR; / N; om. C

<sup>6</sup> madhyamaś NK; madhyamaḥ/ R; madhyaḥ C

<sup>7</sup> tattvārthapaṭalam NRC; paṭalam K

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JB(O)RS *Journal of the Bihar (and Orissa) Research Society.*

JIBS *Journal of the International Association of Buddhist Studies.*

KBK *Komazawadai gaku Bukkyogakubu Kenkyukiyo*

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# Philosophical Developments from the *Bodhisattvabhūmi*

## to the *Bodhisattvabhūmiviniścaya*:

With Special Reference to the Concept of *Vastu* as Used in the “Tattvārtha” Chapter

Koichi TAKAHASHI

### The Aim of the Present Work

It is well-known that Yogācāra is, along with the Mādhyamika, one of the two Mahāyāna schools. The thought of the Yogācāra school is widely accepted to be a form of idealism because it asserts that all existents are only mind and does not recognize them as real and material objects in the outer world. However, the Yogācāra did not expressly propound any such ideas from the outset. One of the earliest works of this school, the *Bodhisattvabhūmi* of the *Yogācārabhūmi*, does not refer to so-called idealism. On the contrary, the notion of *vastu*, or the really existing thing, plays an important role in its ontological doctrine explained in the fourth chapter, “Tattvārthapaṭala.” How does the thought of the *Bodhisattvabhūmi*, which is premised on the existence of the *vastu*, relate to Yogācāra idealism, in which all existents are recognized as products of the mind? How did the Yogācāra develop its thought from non-idealism? Regrettably, we have not yet obtained definitive answers to these questions. Therefore, the *Bodhisattvabhūmi* seems isolated from later Yogācāra literature from the point of view of philosophical history. Nevertheless, we can find that it is not isolated in Yogācāra history when we read the *Bodhisattvabhūmiviniścaya*, part of the *Viniścayasamgrahaṇī* of the *Yogācārabhūmi*, in which the notion of *vastu* is once again analyzed on the basis of more developed doctrines called the *pañcavastu* theory and *trisvabhāva* theory. This present work aims to consider how the thought of the *Bodhisattvabhūmi* influenced the history of Yogācāra thought, in other words, how a doctrine that presupposes the existence of the *vastu* was accepted by more developed theories like the *pañcavastu* theory and the *trisvabhāva* theory.

## Texts

The *Yogācārabhūmi*, one of the important texts of the Yogācāra school, is quite voluminous, consisting of 100 fascicles in the Chinese translation. Although there remain very complex problems concerning the author/s or compiler/s and the process of its composition, it is generally recognized that the text was compiled in about the fourth century from some strata that belong to various phases when considered from the viewpoint of philosophical history. It comprises basically five parts: the *Maulī Bhūmi*, the *Viniścayasamgrahaṇī*, the \**Vivaraṇasamgrahaṇī*, the *Paryāyasamgrahaṇī*, and the *Vastusamgrahaṇī*. The *Bodhisattvabhūmi*, belonging to the *Maulī Bhūmi*, is considered to be one of the earliest strata, and the *Bodhisattvabhūmiviniścaya*, as its title shows, is included in the *Viniścayasamgrahaṇī*, which deals with relatively developed notions, such as the *trisvabhāva* theory, in order to analyze the contents of the *Maulī Bhūmi*.

The *Bodhisattvabhūmi* is considered to contain the relatively earlier thought of the Yogācāra school, as do the *Śrāvakabhūmi* and *Vastusamgrahaṇī*, because it does not refer to notions typical of Yogācāra idealism, such as *trisvabhāva*, *ālāyavijñāna* and *vijñaptimātratā*. In its 4th chapter, the “Tattvārthapaṭala,” the *Bodhisattvabhūmi* emphasizes that it is important to understand the existence of the *vastu*, which is considered on the one hand to be the basis of verbal expression but on the other hand to ultimately exist with an inexpressible essence. The notion of *vastu* appears at first sight to contradict idealism insofar that it signifies something truly existent. In spite of this, we can occasionally detect its influence in some Yogācāra texts. Therefore, it is assumed that the thought of the *Bodhisattvabhūmi* is not completely disconnected from subsequent Yogācāra works, but was accepted in them with some interpretation. Among these texts succeeding to the thought of the *Bodhisattvabhūmi*, the most significant might be the *Bodhisattvabhūmiviniścaya*, since the *Viniścayasamgrahaṇī* is an exegesis of the *Maulī Bhūmi*, containing also the *Bodhisattvabhūmi*, but was also influenced by more developed thought found in the *Samdhinirmocana-sūtra*, almost

all of which is quoted in the *Bodhisattvabhūmiviniścaya*. Accordingly, the *Viniścayasamgrahaṇī* is definitely related to both old and new elements of Yogācāra thought. In addition, the *Bodhisattvabhūmiviniścaya* begins its explanations of the *pañcavastu* theory and *trīsvabhāva* theory respectively with the following sentences: “Those who wish to understand the *tattvārtha* should, in short, understand the *pañcavastus...*” (ViSg 1.0: *de kho na'i don rnam par shes par 'dod pas mdor bsdus na dngos po lnga rnam par shes par bya ba...*) and “Those who wish to understand the *tattvārtha* should apply themselves to the *trīsvabhāvas...*” (ViSg 2.0: *de kho na'i don rnam par shes par 'dod pas/ ngo bo nyid gsum la brtson par bya ba...*). Here the term *tattvārtha* means “true meaning” or “true object,” which indicates the subject matter of the 4th chapter of the *Bodhisattvabhūmi*. The *pañcavastu* theory is one of the important doctrines of the Yogācāra school in which all existents or phenomena are analyzed under the following five categories (= *pañcavastūni*): *nimitta* or phenomenon, *nāma* or designation, *vikalpa* or conception, *tathatā* or suchness, and *samyagjñāna* or correct wisdom. The *trīsvabhāva* theory, meanwhile, is well-known as a system that explains all phenomena through three aspects: *parikalpitasvabhāva* or conceptualized nature, *paratantrasvabhāva* or dependent nature, and *pariniṣpannasvabhāva* or completed nature. Therefore, it is considered that the *Bodhisattvabhūmiviniścaya* attempts to explicate the thought of the *Bodhisattvabhūmi* concerning *vastu* by means of these more developed theories.

### Methodology

As stated above, a relationship can be expected to exist between the *Bodhisattvabhūmi* and the *Bodhisattvabhūmiviniścaya*. But how do they relate to each other in concrete terms? With regard to this question, the present work narrows down the argument to the following three topics:

- [1] The investigation of the contents of each doctrine, namely, the thought associated with the *vastu* in the “Tattvārtha” chapter of the *Bodhisattvabhūmi* and the *pañcavastu* theory and *trīsvabhāva* theory in the *Bodhisattvabhūmiviniścaya*.

[2] The development of the threefold arguments over the inexpressibility of the *vastu*.

[3] The development of the view that the *vastu* arises from *vikalpa* or conception.

The first topic provides outlines of these doctrines according to the descriptions found in both texts. The second and third topics deal with subjects that are originally discussed in the *Bodhisattvabhūmi* and repeatedly discussed or mentioned in some form in the *Bodhisattvabhūmiviniścaya* from the viewpoints of both the *pañcavastu* and *trisvabhāva* theories. In my view, the concrete influence of the *Bodhisattvabhūmi* on the *Bodhisattvabhūmiviniścaya* can be seen in the latter two topics.

With respect to the structure of the present work, these topics are discussed in Chapter 2, although the chapter sections do not correspond to these topics. It is rather difficult to discuss each topic separately since they are closely interconnected in each text. Therefore, they are discussed in sections for each text in Chapter 2, and the results are then integrated in Chapter 3.

### Examination

I shall now summarize my examination of these three topics.

[1] As stated above, *vastu* as discussed in the *Bodhisattvabhūmi* is analyzed by means of the *pañcavastu* and *trisvabhāva* theories in the *Bodhisattvabhūmiviniścaya*. This present work analyzes first the contents of *vastu*, which is the basis of verbal expression but ultimately exists with an inexpressible nature, according to the description found in the “Tattvārtha” chapter of the *Bodhisattvabhūmi* (chap. 2, sect. 1.2), after which it is compared with the contents of the *pañcavastu* theory (chap. 2, sect. 2.2). In this examination, I focus especially on definitions of two elements of the *pañcavastus*, namely, *nimitta* or phenomenon and *tathatā* or suchness. In this theory, *nimitta* is defined as the *vastu* which becomes the basis of verbal expression, while *tathatā* is defined as the *vastu* which does not become the basis of verbal expression. In addition, among the other three elements of the *pañcavastus*, namely, *nāma* or

designation, *vikalpa* or conception, and *samyagjñāna* or correct wisdom, the first two notions have already been used in the *Bodhisattvabhūmi* in a similar way to the *pañcavastu* theory. Accordingly, this comparison can demonstrate the probability that *vastu* in the *Bodhisattvabhūmi* was analyzed into *nimitta* and *tathatā* in the *pañcavastu* theory.

With respect to the *trivabhāva* theory, after indicating that its definition derives from the *trilakṣaṇa* theory of the *Samdhinirmocana-sūtra*, this present work argues that the *trilakṣaṇas* in the *Samdhinirmocana-sūtra* presuppose notions concerning the *pañcavastu* theory through an examination on a Tun-huang version regarded as an earlier translation of this sutra (chap. 2, sect. 3.2-3). Although the sutra explains *parikalpitalakṣaṇa* as something established as the essential nature or an attribute of phenomena by means of name and convention (SNS P15b1-6, D14a5-b2: *chos rnam kyī kun brtags pa'i mtshan nyid gang zhe na/ ... chos rnam kyī ngo bo nyid dam bye brag tu ming dang brdar rnam par gzhas pa gang yin pa'o/*), the Tun-huang version defines it with the term *mtshan ma* (= *\*nimitta*) instead of “convention.” Accordingly, it is considered that the *Samdhinirmocana-sūtra* originally used the term *\*nimitta* in the definition of *parikalpitalakṣaṇa* as well as the term *\*nāma*. Also, it defines *pariṇiṣpannalakṣaṇa* with the term *\*tathatā*, and, moreover, *paratantralakṣaṇa* is explained as the object of *vikalpa* or conception. These facts seem to show that some components of the *pañcavastu* theory already functioned as technical terms before the *trilakṣaṇas* were defined in the *Samdhinirmocana-sūtra* even if the term *samyagjñāna* or “correct wisdom” is not expressly advocated in this sutra.

[2] In order to reveal the inexpressibility of the *vastu*, the *Bodhisattvabhūmi* indicates three contradictions in the view that verbal expression is the essence of the *vastu* (chap. 2, sect. 1.3). The first is that, if the *vastu* had an essence identical to a verbal designation, the *vastu* would have many essences since many designations can be assigned to the *vastu*. The second is that, if verbal expression were the essence of the

*vastu*, it could not possess an essence before giving a verbal expression, in other words, the *vastu* could not exist. Therefore, the expressions would lose their basis. The last is that, if the *vastu* had any essence as *rūpa*, etc., beforehand and a designation like “*rūpa*” were given to such an essence, we could understand the name of the *vastu* before giving it a name. These three arguments are used in the *Bodhisattvabhūmiviniścaya* to prove that the *nimitta* cannot be essentially designated (chap. 2, sect. 2.3). Although they are mentioned only briefly and inexplicitly in the section on the *trisvabhāva* theory, the *Xiǎnyáng shèngjiào lùn* 顯揚聖教論 alters the three arguments on the basis of this brief description (chap. 2, sect. 3.4). Therefore, the threefold argument, which is associated in some way with both the *pañcavastu* and *trisvabhāva* theories, can provide some leads for investigating developments from the *Bodhisattvabhūmi* to the *Bodhisattvabhūmiviniścaya*.

[3] The *Bodhisattvabhūmi* explains mutual causation between the *vastu* and *vikalpa* or conception. It states that both (i.e., *vastu* and conception) should be understood as having no beginning and acting as mutual causes, and that the former conception is (a cause) for the arising of the present *vastu*, which is a base for the conception, while the present *vastu*, which is a base for the conception, is a cause for the arising of the present conception, having it (= the *vastu*) as a base (BBh 8.4: *tac caitad ubhayam anādikālikaṃ cānyonyahetukaṃ ca veditavyam// pūrvako vikalpaḥ pratyutpannasya vikalpālambanasya vastunaḥ prādurbhāvāya/ pratyutpannaṃ punar vikalpālambanaṃ vastu prādurbhūtaṃ pratyutpannasya tadālambanasya vikalpasya prādurbhāvāya hetuḥ/*) (chap. 2, sect. 1.4). The *Bodhisattvabhūmiviniścaya* refers to this description in the section on the *pañcavastu* theory, and it also explains the relationship between the *nimitta* or phenomenon and the *vikalpa* or conception in a similar way (chap. 2, sect. 2.2). On the other hand, in the section on the *trisvabhāva* theory it affirms the mutual relationship between the *vastu* and verbal expression instead of conception (chap. 2, sect. 3.5). As previous research has suggested, such a relationship provably

derived from the mutual causation between the *vastu* and the *vikalpa*, but it is nevertheless not a chronological relationship, unlike in the *Bodhisattvabhūmi*. Moreover, the section on the *trisvabhāva* theory explains the *vastu* arisen from verbal expression as an image in meditation, despite the fact that the section on the *pañcavastu* theory obviously distinguishes the image in meditation from the *nimitta* arisen from conception.

### Conclusion

As stated above, the *Bodhisattvabhūmi* declares that, although the *vastu* becomes a base for verbal expression, it ultimately exists with an inexpressible essence. Such a feature of the *vastu* can be compared to the relation between the *nimitta* or phenomenon and *tathatā* or suchness in the *pañcavastu* theory. In addition, other elements of that theory, namely, the *nāman* or designation and the *vikalpa* or conception, have already been utilized in the *Bodhisattvabhūmi* in a quite similar way. Moreover, the section on the *pañcavastu* theory in the *Bodhisattvabhūmiviniścaya* mentions the description given in the *Bodhisattvabhūmi*, according to which the *vastu* arises from conception. Therefore, the *Bodhisattvabhūmi* is considered to have had a profound effect on this theory. On the other hand, the *trisvabhāva* theory clearly depends on the definition of the *trilakṣaṇa* theory in the *Samdhinirmocana-sūtra*. The investigation of the statements concerning the *trilakṣaṇas* makes it clear that this theory is not complete in itself, but requires the notions of *nimitta*, *nāman*, *vikalpa*, and *tathatā*. This fact appears to imply that these notions, which constitute the *pañcavastu* theory, functioned as technical terms associated with each other before the *trilakṣaṇas* or *trisvabhāvas* were defined. Accordingly, some notions of the *pañcavastus* may be regarded as deriving from the “Tattvārtha” chapter of the *Bodhisattvabhūmi*, and at the same time these notions are considered to be presupposed in the *trilakṣaṇa* theory of the *Samdhinirmocana-sūtra*. In other words, it is to be surmised that in chronological terms the *pañcavastu* theory was formulated

some time between the *Bodhisattvabhūmi* and the *Samdhanirmocana-sūtra*.

As far as the *Yogācārabhūmi* is concerned, this assumption seems to be reasonable, for when we examine two subjects which are repeatedly discussed in both the *Bodhisattvabhūmi* and the *Bodhisattvabhūmiviniścaya*, the most important changes can be found in passages in the sections on the *trīsvabhāva* theory. This means that the thought of the *Bodhisattvabhūmi* is related more closely to the *pañcavastu* theory than to the *trīsvabhāva* theory.

Consequently, I consider that the ideas concerning *vastu* developed into the *pañcavastu* theory and that the *trīsvabhāva* theory was then premised on this latter theory.

『菩薩地』 「真実義品」 から  
「撰決択分中菩薩地」 への思想展開  
— vastu 概念を中心として—

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