

BODHISATTVABHŪMI

11

A STATEMENT OF WHOLE COURSE OF THE BODHISATTVA
(BEING FIFTEENTH SECTION OF YOGĀCĀRABHŪMI)



EDITED BY

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1.



TOKYO

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HERRN
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gewidmet

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dem Herausgeber.

GENERAL REMARKS.

1. In preparing this edition of the *Bodhisattvabhūmi* two manuscripts found up to date have been utilised: the Cambridge MS.=C. and the Kyoto MS.=K. Neither MS. is complete and they abound in clerical errors, which is usually the case with all Buddhist MSS. Such errors have been corrected as far as available by consulting the Tibetan translation, and wherever the Sanskrit original is missing the Tibetan version has been substituted, either in the text or in the footnotes.

2. The italics in the text indicate the Sanskrit words restored by the Editor from the context or from the Tibetan reading, while the interstitial line (— — — — —) indicates a lacuna and at the same time an approximate number of the lost syllables.

3. Irregular Samdhi is left as it stands in the original except at the end of a sentence.

4. The transliteration of the Tibetan alphabets is based upon the method of Sarat Candra Das with a few alterations, thus:

ཀ་ཀ་ག་ང་།	ཅ་ཅ་ཇ་ཉ།	ཏ་ཏ་ད་ན།
ka, kha, ga, ṅa.	ca, cha, ja, ṇa.	ta, tha, da, na.
པ་པ་བ་མ།	ཙ་ཙ་ཐ་ལ།	ཞ་ཞ་ར་ཡ།
pa, pha, ba, ma.	tsa, tsha, dsa, va.	ṣa, za, ḥa, ya.
ར་ལ་ག་ས།	ཏ་ཏ།	
ra, la. śa, sa.	ha, a.	

UNRAI WOGIHARA.

Tamamura, February 6,
5th year of Showa (1930).

BODHISATTVABHŪMI

[Tib. 1] rnal-ḥbyor-spyod-paḥi sa-las byañ-chub-sems-dpaḥi sa. bam-po dañ-po. {

sañs-rgyas dañ byañ-chub-sems-dpaḥ thams-cad-la phyag ḥtshal-lo. ḥphags-pa byams-pal phyag ḥtshal-lo.}

chos beu-po ḥdi-dag ni theg-pa chen-po byañ-chub-sems-dpaḥi lam ḥbras-bu dañ bcas-pa sdud-par byed-pa yin-no. beu gañ ṣe-na. ḡṣi dañ. ṛtags dañ.} phyogs dañ.} lhag-paḥi bsam-pa dañ.} gnas-pa dañ.} skye-ba dañ.} yoñs-su ḥdsin-pa dañ.} sa dañ.} spyod-pa dañ.} rab-tu gnas-paḥo.} sdom-la.

ḡṣi dañ ṛtags dañ phyogs-rnams dañ.

lhag-paḥi bsam dañ gnas-pa dañ.

skye dañ yoñs-su ḥdsin dañ sa.

spyod dañ rab-gnas tha-ma-yin.

de-la ḡṣi gañ ṣe-na. ḥdi-la byañ-chub-sems-dpaḥi rañ-gi rigs dañ. dañ-po sems-bskyed-pa dañ. byañ-chub-kyi phyogs-kyi chos thams-cad ni ḡṣi ṣes byaḥo. } de ciḥi phir ṣe-na. } ḥdi-la byañ-chub-sems-dpaḥ ni rigs-la brten-ciñ gnas-nas. } bla-na-med-pa yañ-dag-par rdsogs-paḥi byañ-[Tib. 2^a] chub mñon-par rdsogs-par ḥtshan rgya-baḥi skal-pa-can-du ḥgyur-ṣiñ. } mthu yod-par ḥgyur-paḥi phyir-te. } de-lta-bas-na rigs ni skal-ba dañ-ldan-paḥi ḡṣi ṣes-byaḥo. } de-la byañ-chub-sems-dpaḥ ni dañ-po sems bskyed-pa-la brten-ciñ gnas-nas. } sbyin-pa-la yañ sbyor-bar byed. } tshul-

khrims dañ. bzod-pa dañ. brtson-ḥgrus dañ. bsam-gtan dañ. śes-rab-kyi pha-rol-tu phyin-pa-la yañ sbyor-bar byed-do. de-ltar pha-rol-tu pyin-pa drug-po bsod-nams-kyi tshogs dañ. ye-śes-kyi tshogs dañ. byañ-chub-kyi phyogs-kyi chos thams-cad-la sbyor-bar byed-paḥi phir-te. de-lta-bas-na dañ-po sams bskyed-pa ni byañ-chub-sams-dpaḥi spyod-pa-la sbyor-ba de ni gñi śes-byaḥo. ḥdi-la byañ-chub-sams-dpaḥi ni byañ-chub-sams-dpaḥi spyod-pa-la sbyor-ba de-ñid-la brten-ciñ gnas-nas. bla-na-med-pa yañ-dag-par rdsogs-paḥi byañ-chub yoñs-su rdsogs-par ḥgyur-paḥi phir-te. de-lta-bas-na byañ-chub-sams-dpaḥi spyod-pa-la sbyor-ba de ni. byañ-chub chen-po yoñs-su rdsogs-pa de ni gñi śes-byaḥo. gañ-zag rigs-la gnas-pa ma-yin-pa rigs-med-pa ni sams kyañ skyed-ciñ ḥbad-pa-la yañ-dag-par gnas-pa yod-du zin kyañ bla-na-med- [Tib. 2^b] pa yañ-dag-par rdsog-paḥi byañ-chub yoñs-su rdsogs-par ḥgyur-baḥi skal-ba med-do. de-lta-bas-na rnam-graṅs ḥdis ni byañ-chub-sams-dpaḥi byañ-chub-kyi sams kyañ ma-bskyed-la. byañ-chub-sams-dpaḥi spyod-pa-la sbyor-ba ma-byas kyañ. rigs ni gñi yin-par rig-par byaḥo. gal-te rigs-la gnas kyañ sams skyed-par mi byed-la. byañ-chub-sams-dpaḥi spyod-pa-dag-la yañ sbyor-bar mi-byed-na ni skal-ba yod kyañ byañ-chub myur-du ḥgrub-par mi ḥgyur-ro. de-las bzlog-pa ni myur-du ḥgrub-par rig-par byaḥo.

punar etad gotram ādhāra ity ucyate. upastambho hetur nīśraya upaniṣat pūrvāṅ-gamo nilaya ity ucyate. yathā gotram evaṃ prathamaś cittōtpādaḥ "sarvā ca bodhisattva-caryā."¹

¹.....¹ byañ-chub-kyi phyogs-kyi chos thams-cad kyañ=sarvāś ca

tatra gotraṃ katamat. samāsato gotraṃ "*dvi-vidham*."¹ prakṛti-sthaṃ samudānītaṃ ca. tatra prakṛti-sthaṃ gotraṃ yad bodhisattvānāṃ ṣaḍ-āyatana-viśeṣaḥ. sa tādṛśaḥ paraṃ mpar'āgato 'nādikāliko dharmatā-pratilabdhaḥ. tatra samudānītaṃ gotraṃ yat pūrva-kuśala-mūlābhyāsāt pratilabdhaṃ. tad asminn arthe dvi-vidham apy abhipretam. tat punar gotraṃ "*bijam ity apy*"² ucyate dhātuḥ prakṛtir ity api. tat punar a-samudāgata-phalaṃ sūkṣmaṃ vinā phalena. samudāgata-phalam audārikaṃ saha phalena.

tena khalu gotreṇa samanvāgatā bodhisattvānāṃ³ sarva-śrāvaka-pratyekabuddhān atikrāmyanti.⁴ prāg evānyān sarva-sattvān. "*nir-uttara-viśeṣaṃ veditavyam*."⁵ tat kasya hetoḥ. *dvi-vidhe*⁶ ime samāsato viśuddhī kleś'āvaraṇa-viśuddhir jñey'āvaraṇa-viśuddhiś ca. tatra sarva-śrāvaka-pratyekabuddhānāṃ tad gotraṃ kleś'āvaraṇa-[Tib. 3^a] viśud-dhyā viśudhyati na taj jñey'āvaraṇa-viśuddhyā. bodhisattva-gotraṃ punar api kleś'āvaraṇa-viśuddhyā 'pi jñey'āvaraṇa-viśuddhyā viśudhyati. tasmāt *sarvataḥ*⁷ pariśiṣṭaṃ nir-uttaram ity ucyate.

api ca caturbhir akārair bodhisattvasya śrāvaka-pratyekabuddhebhyo viśeṣo veditavyaḥ. katamais caturbbhiḥ. indriya-kṛtaḥ pratipatti-kṛtaḥ kauśalya-kṛtaḥ phala-kṛtaś ca. tatrāyam indriya-kṛto viśeṣaḥ. prakṛtyaiva bodhisattvas

bodhi-pakṣa-dharmaḥ. (1....¹) rnam-pa gñis-te. (2....²)

sa-bon śes kyañ. ³ genitive form agrees with Tib.; but Ch. reads bodhisattvāḥ.

⁴ atikramya MS. ḥdas-pa yin-na. (5....⁵)

⁶ttaro viśeṣo veditavyas MS. bla-na-med-paḥi khyad-par-can yin-par rig-par byaḥo. cf. infra. ⁷ rnam-par dag-pa. ⁸ thams-cad-las.

tikṣṇēndriyo bhavati *pratyekabuddho*¹⁾ madhyēndriyaḥ śrāvako mṛdv-indriyaḥ. tatrāyaṃ pratipatti-kṛto viśeṣaḥ. śrāvakaḥ pratyekabuddhaś c' ātma-hitāya pratipanno bhavati. bodhisattvo 'py ātma-hitāyāpi para-hitāya bahu-jana-hitāya bahu-jana-sukhāya lokānukampāyai arthāya hitāya sukhāya deva-manuṣyānām. tatrāyaṃ kauśalya-kṛto viśeṣaḥ. śrāvakaḥ pratyekabuddhaś caskandha-dhātva-āyatana-pratītyasamutpāda-sthānā-sthāna-satya²⁾-kauśalyaṃ karoti. bodhisattvas tatra cānyeṣu ca sarva-vidyā-sthāneṣu. tatrāyaṃ phala-kṛto viśeṣaḥ. śrāvakaḥ śrāvaka-bodhi-phalam adhigacchati pratyekabuddhaḥ ³⁾pratyeka-bodhim³⁾ adhigacchati bodhisattvo 'n-uttaraṃ samyak-sambodhi-phalam adhigacchati.

3b-1
ṣaḍ imāni bodhisattvasya [Tib. 3^b] pāramitānām gotra-liṅgānām sampadyante. yair evaṃ pare saṃjānate bodhisattvo 'yam iti. dāna-pāramitāyā gotra-liṅgaṃ śīla-kṣānti-vīrya-dhyāna-prajñā-pāramitāyā gotra-liṅgaṃ. tatrêdam bodhisattvaya *dāna*⁴⁾-pāramitāyā gotra-liṅgaṃ. iha bodhisattvaḥ prakṛtyaiva dāna-rucir bhavati satsu ca saṃvidya-māneṣu deya-dharmeṣu satata-samitaṃ pareṣāṃ saṃvibhāga-śīlo bhavati pramudita-cittaś ca dadāti na vīmanasko 'lpād api ca saṃvibhāgasya kartā bhavati. viśadaṃ ca dānam anuprayacchati ⁵⁾na hīnam⁵⁾ a-dānena ca jihreti. pareṣāṃ ca dānasya varṇaṃ vadati⁶⁾ dāne cainān *samādāpa*-yati.⁷⁾ dātāraṃ ca drṣṭvā ātta-manā bhavati sumanaskaḥ.

1) rañ-saṅs-rgyas.

2) Om. Ch.

3)...³⁾ 'ka-buddham

MS. rañ-byañ-chub.

4) sbyin-paḥi.

5)...⁵⁾ ñan-pa ni ma

yin-no.

6) bñags-pa rjod-par byed-do.

7) ḥdun-pa skyed-

d u ḥjug-par byed-do. cf. infra 16, 4. 10.

3b-1
gurubhyo vṛddhatarakebhyo dakṣiṇīyebhyaḥ sat-kārārhebhya utthāy' āsanam anuprayacchati. prṣṭo 'prṣṭo vā teṣu teṣu sattva-kṛtyeṣu napāyami¹⁾ loke para-loke nyāyōpadeśam anuprayacchati. rāja-caurāmitrāgny-udak'ādi-bhaya-bhītānām ca sattvānām a-bhayam anuprayacchati. yathāśaktyā cainān paritrāyate tasmād vicitrāt pratatād ugrād bhayāt. nikṣiptaṃ cāsya haste para-dhanam ²⁾nābhidruhr - - - - - yati nābhidruhr²⁾ svam dāyādāna vañcayate na vipralambhayati. maṇi-muktā-vaiḍūrya-śaṃkha-śilā-pravāda-jātarūpa-rajatāśmagarbha-musāragalvalohitika-dakṣiṇāvarta-prabhūtiṣūpakaraṇa-jāteṣu ³⁾mūḍham [Tib. 4^a] viparīta-cittaṃ³⁾ samyak prabodhayati. 'ya - - - - - ḥ punaḥ svayam enaṃ vipralambhayiṣyati.⁴⁾ prakṛtyā cōdāra⁵⁾-bhogādhimukto bhavati. udāreṣv asya sarva-bhoga-paribhogeṣu cittaṃ krāmati. udāreṣu ca karmānteṣv adhimukto bhavati. na parit'āyadvāreṣu. ⁶⁾nivēmani⁶⁾ loke vyasanāni tad-yathā strī-vyasanam ⁷⁾madya-vyasanā - - - - - saka⁷⁾-lāsak'ādi-saṃdarśana-vyasanam ity evaṃ rūpebhyo vyasanebhyo laghu laghv eva vairagyāṃ pratila-

1) Sic MS. ḥdi... bde-bar ḥgyur-baḥi = 'tyeṣv apāpeṣv iha or the like.

(2)...²⁾ Sic MS. yañ dor mi byed-do. ḡṣan-gyi bu-lon chags-na yañ slu-bar mi byed-cin dor mi byed-do. nābhidruhr²⁾ for nābhidruhyati? cf. anabhidrohī bhavati 29, 2. gyo mi byed-cin. (3)...³⁾ mūḍham viryambha-cittam MS. rmoñs-śiñ sems phyin-ci log-tu gyur-ba-la yañ. (4)...⁴⁾ Sic MS. de ci-nas ḡṣan-gyis kyañ slu-bar mi ḥgyur-bar... de-la bdag-ñid-kyis slu-bar lta-ga-la byed. (5) cōdhāra MS. rgya-chen-po. (6)...⁶⁾ Sic MS. ḥdi-dag yin-te. ?santi cēmāni. (7)...⁷⁾ Sic MS. chañ-la ṡugs-pa dañ. rgyan-po-la ṡugs-pa dañ. slos-gar-mkhan dañ. bro-gar-mkhan dañ bṡad-gad byed-pa dañ = madya-vyasanam dyūta-vyasanam naṡa-nartaka-hāsaka.

naṡa-nartaka-hāsaka.

bhate. hri-vyapatrāpyam prāviṣkaroti. vipule 'pi bhoga-pratīlambhe nādhimātra-lolupo bhavati. prāg evālpē. itīmāny evāmbhāgiyāni bodhisattvasya dāna-pāramitāyā gotra-liṅgāni veditavyāni¹⁾.

4a-4 tatrēmāni bodhisattvasya śīla-pāramitāyā gotra-liṅgāni. iha bodhisattvaḥ prakṛtyā mṛdunā kāya-vān-manas-karmanā samanvāgato bhavaty a-kuśalena nātyartha-raudreṇa nātyartha-sattvōpagbhātakena. kṛtvā 'pi ca pāpakam karma laghu laghv eva vipratīṣāram pratilabhate²⁾ - - - - - rati²⁾ na nandī-jātaḥ. pāṇi-loṣṭa-daṇḍa-śāstr'ādibhiś ca sattvānām a-viheṭhana-jātiyo bhavati. prakṛti-vatsalaś ca bhavati sattva-priyaḥ. sat-kārāreṣu ca kālena kālam abhivādāna-vandana-pratyutthānāñjali-sāmiṇi-karmanā pratyupasthito bhavati. dakṣiṇaś ca bhavati. ³⁾nāgara - - - - [Tib. 4^{b)}] - - - - ta-pūrvamgamaś ca bhavaty³⁾ uttāna-mukha-varṇo vigata-bhṛkūṭiḥ pūrvābhībhāpī. upakāriṣu ca sattveṣu kṛta-jño bhavati kṛta-vedī. arthikeṣu ca sattveṣu rjukaṁ pratipadyate. na māyā-śāṭhyenainān vilobhayati. dharmenā-sahasena ca bhogān samudānayati nā-dharmēṇa. prakṛtyaiva ca ⁴⁾pra - - - - - kriyāmvapi vyāpārān gacchati⁴⁾ prāg ev'ātmanaḥ. para-bādhayā cātyartham bādhyate yad uta pareṣāṁ vadha-bandhana-cchedana-⁴⁾ tāḍana-kutsana-tarjan'ādikayā dṛṣṭvā vā śrutvā vā.

1) rigs-kyi rtags yin-par rig-par byaḥo. (2...2) de-la yañ ḥdsem-bšin-du spyod-kyi=? tatrāpi vyapatrāpya samācarati. (3...3) śes-tien-can dañ. pha-rol-gyi sems dañ mthun-par ḥjug-pa yin. ḥdsum-pa sñon-du gtoñ-ba dañ. (4...4) Sic MS. bsod-nams-la dgah-ba yin-te. gšan bsod-nams byed-pa-dag-la yañ stod-par byed-na.

dharma-samādāna-gurukaś ca bhavati samparāya-gurukaḥ. aṇu-mātre 'py avadye bhaya-darśī prāg eva prabhūte. para-kṛtyeṣu para-karaṇīyeṣu sahāyībhāvaṁ gacchati yad uta kṛṣi-vaṇijyā-gaurakṣya-rāja-pauruṣya-lipi-gaṇana-nyasana-saṁkhyā-mudrāyāṁ bhārtr-prasādane kula-prasādane mitrā-mitra-rāja-prasādane bhogānām arjane rakṣaṇe saṁnidhau prayoge visarge āvāha-vivāh'abhakṣaṇa-saṁbhakṣaṇeṣv evāmbhāgiyeṣu sahāyībhāvaṁ gacchati. na kalaha-bhaṇḍana-vigraha-vivādeṣv anyeṣu vā para-viheṭhana-karaṇīyeṣu ye ātmanaḥ pareṣāṁ cān-arthāya duḥkhāyā-hitāya saṁvartante. a-kṛtyāc caitāṁ nivārayati yad uta daśabhyah pāpakebhyo¹⁾ 'kuśalebhyah karma-pathebhyah. para-vaśyāś ca bhavati para- [Tib. 5^{a)}] vidheyah. samāna-kṣānti-śīlatayā. 'pahāya sva-kāryam parair ātma-kārye yathākāmaṁ niyojyate. ārdra-cittaś ca bhavati peśala-citto na ca ciraṁ āghāta-cittatāṁ pratigha-cittatāṁ udvahati. nānyatra tat-kṣaṇa evāśya. tac-cittam bhadratāyāṁ parivartate. satya-gurukaś ca bhavati nā-bhūta-vacanena param²⁾ viśaṁvādayati. na ca pareṣāṁ mitra-bhedam rocayati na karoti. na cā-sambaddham apārtham nir-artham sahasā pralapati. priyam-vadaś ca bhavaty a-para-kaṭukaḥ api svakasya dās'adi-pariṇāsanasya. prāg eva pareṣāṁ. guṇa-priyaś ca bhavati pareṣāṁ bhūtasya varṇasy' āhartā. itīmāny evāmbhāgiyāni bodhisattvasya śīla-pāramitāyā gotra-liṅgāni veditavyāni.

22-4 tatrēmāni bodhisattvasya kṣānti-pāramitāyā gotra-liṅgāni. iha bodhisattvaḥ prakṛtyā pareṣāṁ antikād apakāram labdhvā n' āghāta-cittatāṁ prāviṣkaroti nāpy

1) Om. C.

2) °rān K.

apakārāya pratipadyate. samjñāpyamānaś c' āśu samjñāptim pratigrhṇāti. na ca khilam dhārayati na cirakālikam vair'āśayāṃ vahati. itīmāny evambhāgiyāni bodhisattvasya kṣānti-pāramitāyā gotra-liṅgāni veditavyāni.

tatrēmāni bodhisattvasya vīrya-pāramitāyā gotra-liṅgāni. iha bodhisattvaḥ prakṛtyā utthānavān bhavati kālyōtthāyī sāyam nipātī¹⁾ na nidrā-sukham śayana-sukham pārśva-sukham atyartham svīkaroti. pratyupasthite ca kṛtye abhibhūyākartukāmatām ālasyam pratisamkhyāya prayujyate tasya kṛtyasyābhiniṣpattaye. [Tib. 5^{b)}] sarva-kṛtya-samāraṃbheṣu ca dṛḍha-niścayo bhavati nā-kṛtvā nā-pariprāpya sarveṇa sarvaṃ vīryam sraṃsayati (4^{b)}) antarā vā viśādam āpadyate. udāreṣu ca parameṣv artheṣu na cetasā samkocam āpadyate. nāpy ātmānam paribhavati. śakto 'haṃ pratibalam eṣāṃ adhigamāyēti utsāhajātaḥ. vīraś ca bhavati mahā-sabhā-praveśe vā paraiḥ sahābhīyoga-pratyabhiyoge vā tad-anyatra vā duṣkara-karmaṇi mahā-vyavasāyeṣv api cārthōpasamhiteṣu nātyartham khedam āpadyate. prāg eva parītteṣu. itīmāny evambhāgiyāni bodhisattvasya vīrya-pāramitāyā gotra-liṅgāni veditavyāni.

5 b -> tatrēmāni bodhisattvasya dhyāna-pāramitāyā gotra-liṅgāni. iha bodhisattvaḥ prakṛtyā dharmārthōpanidhyāne a-vikṣepa-bahulo bhavati. arāṇya-vana-prasthānāni ca prāntāni śayan'āsanāni manuṣya-rahāsa-sevitāni vigata-janapāpakāni pratisamlayana-sārūpyakāni²⁾ dṛṣṭvā vā śrutvā vā sukham bata naiṣkramyam prāvivekyam iti naiṣkramya prāvivekye tīvram autsukyam utpādayati. prakṛtyā ca

1) Sic K. ni - C. fial-bar byed-pa. =? nidrāvi.

2) °pyāni C.

manda-kleśo bhavati manda-nivaraṇo manda-dausthulyaḥ. praviveka¹⁾-gatasya cāsyā svārtham paritulanayataḥ pāpakāḥ asad-vitarkā nātyartham cittam kṣobhayanti na paryādāya tiṣṭhanti. amitra-pakṣe 'pi tvaṛitam²⁾ tvaṛitam maitra-cittatām upasthāpayati prāg eva mitrōdāsīna-pakṣe. vicitraś ca duḥkhair duḥkhitānam sattvānam duḥkham śrutvā vā dṛṣṭvā vā mahat kārūṇya-cittam utpādayati. duḥkhāpanayāya ca teṣāṃ sattvānam yathāśaktyā [Tib. 6^{a)}] yathābalaṃ vyāpāraṃ gacchati. prakṛtyā ca sattveṣu hita-kāmo bhavati sukha-kāmaḥ. dhṛtimāṃś ca bhavaty āpatsu jñāti-vyasane vā bhoga-vyasane vā vadhe vā bandhane³⁾ vā pravāsane vā. ity evambhāgiyāsv āpatsu. medhāvi ca⁴⁾ dharmānam grahaṇa-dhāraṇōhana-samarthaḥ. smṛti-balena ca samanvāgato bhavati. sa cira-kṛta-cira-bhāṣitam apy anusmartā bhavati. pareṣāṃ cānusrayitā.⁵⁾ itīmāny evambhāgiyāni bodhisattvasya dhyāna-pāramitāyā gotra-liṅgāni veditavyāni.

6 a - 3 tatrēmāni bodhisattvasya prajñā-pāramitāyā gotra-liṅgāni. iha bodhisattvaḥ sarva-vidyā-sthāna-jñeya-praveśāya saha-jayā (5^{a)}) prajñayā samanvāgato bhavati. a-dhandhaś ca bhavaty a-mandaḥ a-momuhajātīyaḥ. tāsu tāsu ca pramāda-sthāna-viratiṣu pratisamkhyāna-baliko bhavati. itīmāny evambhāgiyāni bodhisattvasya prajñā-pāramitāyā gotra-liṅgāni veditavyāni.

tānīmāni bodhisattvasyaudārikāny anumānikāni gotra-liṅgāni veditavyāni. bhūtārtha-niścaye tu buddhā eva bhagavantāḥ pratyakṣa-darśinaḥ.

1) viveka C. rab-tu dben-pa affirms K's reading.

2) °rita- C.

3) °ndhe C.

4) Om. C.

5) yaṅ rjes-su dran-par byed-do.

yasmāc ca tad gotraṃ bodhisattvānāṃ prakṛtyaivam guṇa-yuktaṃ bhadraṃ kalyāṇaṃ śukla-dharma'-sama-nvāgataṃ. tasmāt tāvad dur-abhisambhavyasya śreṣṭhasyā-cintyasyā-calasyān-uttarasya tāthāgatasya padasyāvāptaye hetu-bhāvena yuyate nānyathā yuyeta. tāvac ca bodhisattvaḥ ebhiḥ [Tib. 6^b] śuklāir dharmāiḥ prakṛtyaiva yukto bhavati yāvan na śukla-dharma-vairodhikāis caturbhir upakleśaiḥ sakala-vikalair upakliṣṭo bhavati. yataś ca upakliṣṭo bhavati. sa tadā eṣu ca śukleṣu dharmeṣu na samdrśyate. apāyeṣu caikadā upapadyate. apāyōpapattāv²⁾ api bodhisattvasya tad-an-yebhyaḥ apāyōpāpannebhyaḥ sattvebhyo gotra-kṛto mahān viśeṣo veditavyaḥ. iha bodhisattvaḥ dīrghena kālena kadācit karhicit apāyeṣūpapadyate. upapannaś c' āsu parimucyate apāyebhyaḥ. na ca tathā tivrām apāyikīm duḥkhāṃ veda-nāṃ vedayate tad-yathā anye apāyōpapannāḥ sattvāḥ. tayā 'pi ca pratanvyā duḥkhaṃ vedanayā sprṣṭaḥ adhimātraṃ samvegam utpādayati. teṣu ca sattveṣu tatrōpāpanneṣu duḥkhiteṣu kāruṇya-cittaṃ pratilabhate yad uta tenaiva (5^b) gotreṇa buddha-mahā-karuṇā-hetunā codyamānaḥ. ity evambhāgiyaḥ apāyōpapattau bodhisattvasya tad-anyebhyo 'pāyōpāpannebhyaḥ sattvebhyo viśeṣo veditavyaḥ.

tatra katame te bodhisattvasya catvāraḥ śukla-dharma-vairodhikā upakleśāḥ. pūrvam pramattasya kleśābhyāsāt tivrā-kleśāt āyata-kleśāt cāyam prathama upakleśaḥ. mūḍhasyā-kuśalasya pāpa-mitra-saṃśrayo 'yam dvitīya upakleśaḥ. guru-bhartr-rāja-cora-pratyarthik'ādy-abhibhū-tasyā-svātantryam citta-vibhramaś cāyam tṛtīya upakleśaḥ.

1) pakṣa C. Lacuna K. chos.

2) nan-soñ-du skyes-na.

upakaraṇa-vikalasya jīvikā'pekṣā 'yam caturtha upakleśaḥ.

[Tib. 7^a] caturbhiḥ kāraṇaiḥ evaṃ gotra-sampanno 'pi bodhisattvaḥ na śaknoty an-uttarāṃ samyak-sambodhim abhisamboddhum. katamāis caturbhiḥ. iha bodhisattvaḥ ādita eva kalyāṇa-mitraṃ na labhate a-viparīta-bodhi-mārga-daiśikaṃ buddhaṃ vā bodhisattvaṃ vā. idaṃ prathamam kāraṇam. punar aparaṃ bodhisattvaḥ labdhvā 'pi kalyāṇa-mitraṃ viparīta-grāhī viparītaṃ śikṣate bodhisattva-śikṣāsu. idaṃ dvitīyam kāraṇam. punar aparaṃ bodhisattvaḥ labdhvā 'pi kalyāṇa-mitraṃ a-viparītaṃ śikṣamāṇo bodhisattva-śikṣāsu tasmim prayoge śīthila-prayogo bhavati kusīdo nōdagra-pratata-vīrya-samanvāgataḥ. idaṃ tṛtīyam kāraṇam. punar aparaṃ bodhisattvaḥ labdhvā 'pi kalyāṇa-mitraṃ a-viparītaṃ śikṣamāṇo bodhisattva-śikṣāsu tasmim prayoge ārabdha-vīryaḥ a-paripakvēndriyo bhavaty a-paripūrṇa-sambhāraḥ dīrgha-kālā-parijayād bodhi-pakṣāṇāṃ dharmāṇāṃ. idaṃ caturtham kāraṇam. gotre saty etat-kāraṇa-vaikalyād bodher a-prāptiḥ. sāmnidhyāt tu prāptir bhavati. a-sati tu gotre sarve (6^a)ṇa sarvaṃ sarvathā bodher a-prāptir eva veditavyā.

Bodhisattva-bhūmāv ādhāre yoga-sthāne prathame prathamam gotra-paṭalāṃ samāptam.

71a-6
iha bodhisattvasya prathamaś cittotpādaḥ sarva-bodhi-
sattva-samyak-praṇidhānānām ādyam tad-anya-samyak-
praṇidhāna-saṃgrāhakaṃ. tasmāt sa āditaḥ samyak-praṇi-
dhāna-svabhāvaḥ. sa khalu bodhisattvo bodhāya cittam
praṇidadhāt evaṃ cittam abhisamśkaroti [Tib. 7^b] vācam
ca bhāṣate. aho batāham an-uttarāṃ samyak-saṃbodhim
abhisambudhyeyam sarva-sattvānām cārtha-karaḥ syām
atyanta-niṣṭhe nirvāṇe pratiṣṭhāpayeyam tathāgata-jñāne
ca. sa evaṃ ātmanaś ca bodhim sattvārtham ca prārtha-
yamānaś cittam utpādayati. tasmāt sa cittotpādaḥ prārtha-
n'ākāraḥ. tām khalu bodhim sattvārtham c' ālambya sa
cittotpādaḥ prārthayate nānālambya. tasmāt sa cittotpādo
bodhy-ālabanaḥ sattvārth'ālabanaś ca. sa cittotpādaḥ
sarva-bodhi-pakṣa-kuśala-mūla-saṃgrahāya pūrvamgamatvāt
kuśalaḥ "parama-kaśālya-guṇa-yuktaḥ"¹⁾ bhadraḥ parama-
bhadrāḥ kalyāṇaḥ parama-kalyāṇaḥ sarva-sattvādhiṣṭhāna-
kāya-vāñ-mano-duś-carita-vairodhikaḥ. yāni ca kānicid
anyāni laukika-lokōttareṣu artheṣu kuśalāni samyak-
praṇidhānāni. teṣāṃ sarveṣāṃ agram²⁾ etat samyak-praṇi-
dhānam nir-uttaram yad uta bodhisattvasya prathamaś
cittotpādaḥ. evaṃ ayaṃ prathamaś cittotpādaḥ svabhāvato
'pi veditavyaḥ ākārato 'py ālabanato 'pi guṇato 'pi utkar-
sato 'pi pañca-lakṣaṇo veditavyaḥ.

tasya ca bodhi-cittasya saḥotpādād evāvatīrṇo³⁾ bhavati
bodhisattvo 'n-uttara⁴⁾ bodhi-mahāyāne. bodhisattva iti ca

¹⁾....¹⁾ So MS. According to Tib. and Ch. the passage will be parama-
kuśalo, and guṇa-yukto will stand next to parama-kalyāṇaḥ.

²⁾ agryam K. ³⁾ evātīrṇo C. avatīrṇo K. ma-thag-tu....ṣugs-pa
dañ. ⁴⁾ 're K.

76-6
saṃkhyāṃ gacchati yad uta (6^b) śaṃketa-vyavahāra-nayena. 76-6
tasmāt sa cittotpādaḥ avatāra-saṃgrhitaḥ. utpādyā ca bo-
dhisattvas tac-cittam kramenān-uttarāṃ samyak-saṃbodhim
abhisambudhyate¹⁾ nān-utpādyā. [Tib. 8^a] tasmād an-utta-
rāyāḥ samyak-saṃbodheḥ sa cittotpādo mūlaṃ. duḥkhiṣṭeṣu
ca sattveṣu sa²⁾ kāruṇiko bodhisattvaḥ paritrāṇābhiprāyaḥ tac
cittam utpādayati. tasmāt sa cittotpādaḥ karuṇā-niṣyandaḥ.
tam ca cittotpādam niśritya pratiṣṭhāya bodhisattvo bodhi-pak-
ṣeṣu dharmaṣu sattvārtha-kriyāyāṃ ca bodhisattva-śikṣāyāṃ
prayujyate. tasmāt sa cittotpādo bodhisattva-śikṣāyāḥ
saṃniśrayaḥ. evaṃ asau prathamaś cittotpādaḥ saṃgrahato
'pi mūlato 'pi niṣyandato 'pi saṃniśrayato 'pi veditayaḥ.

sa ca bodhisattvasya prathamaś cittotpādaḥ samāseṇa
dvi-vidhaḥ. nairyāṇikaś cā-nairyāṇikaś ca. tatra nairyāṇiko
ya utpanno 'tyantam anuvartate na punar vyāvartate. a-
nairyāṇikaḥ punar ya utpanno nātyantam anuvartate punar
eva vyāvartate. tasya ca cittotpādasya vyāvṛttir api dvi-vidhā.
ātyantikīcān-ātyantikīca. tatr' ātyantikī yat sakṛd-vyāvṛttam
cittam na punar utpadyate bodhāya. an-ātyantikī punaḥ
yad vyāvṛttam cittam punaḥ-punar utpadyate bodhāya.

8a-6
sa khalu cittasyōtpādaḥ caturbhiḥ pratyayaś caturbhir
hetubhiḥ caturbhir balaiḥ veditavyaḥ. catvāraḥ pratyayaḥ
katame. iha kula-putro vā kula-duhitā vā tathāgatasya vā
bodhisattvasya vā 'cintyam adbhutam prātibhāryam pra-
bhāvam paśyati saṃpratyayitasya vā 'ntikāc chṛnoti. tasya
drṣṭvā vā "śrutvā vaivam"³⁾ bhavati. mahā'nubhāvā batēyam

¹⁾ adhigacchati K. mñon-par rdsogs-par lhtsañ-rgya-bar hgyur-gyi.

²⁾ Om. K.

³⁾ °tvaivam C. °tvā caivam K.

bodhir yasyāṃ (7^a) sthitasya vā pratipannasya vā 'yam evaṃ-rūpaḥ prabhāvaḥ idam evaṃ-rūpaṃ prātihāryaṃ dr̥śyate ca śrūyate ca. [Tib. 8^b] sa¹⁾ tad eva prabhāvasya²⁾ darśanaṃ śravaṇaṃ vā 'dhipatiṃ kṛtvā mahā-bodhy-adhimukto mahā-bodhau cittam utpādayati. ayaṃ prathamah pratyayaś cittasyōtpattaye. sa na haiva prabhāvaṃ paśyati vā śṛṇoti vā api tv an-uttarāṃ samyak-sambodhim ārabhya sad-dharmaṃ śṛṇoti bodhisattva-piṭakaṃ deśyamānaṃ. śrutvā ca punar abhiprasīdati. abhiprasannaś ca sad-dharma-śravaṇaṃ adhipatiṃ kṛtvā tathāgata-jñānādhimuktaḥ tathāgata-jñāna-pratīlambhāya cittam utpādayati. ayaṃ dvitīyaḥ pratyayaḥ cittasyōtpattaye. sa na haiva dharmam śṛṇoti api tu bodhisattva-sad-dharmāntardhānim āmukhāṃ upagatāṃ paśyati. dr̥ṣṭvā ca punar asyaivaṃ bhavati. a-pramāṇānāṃ³⁾ bata sattvānāṃ duḥkhāpagamāya bodhisattva-sad-dharma-sthitiḥ samvartate. yaṃ nv ahaṃ bodhisattva-sad-dharma-cira-sthitaye cittam utpādayeyaṃ yad uta eṣāṃ eva sattvānāṃ duḥkhāpakarsāya. sa sad-dharma-dhāraṇāṃ evādhipatiṃ kṛtvā tathāgata-jñānādhimuktas tathāgata-jñāna-pratīlambhāya cittam utpādayati. ayaṃ tṛtīyaḥ pratyayaś cittasyōtpattaye. sa na haiva sad-dharmāntardhāniṃ pratyupasthitāṃ paśyaty api tv anta-yuge 'nta-kāle pratyavarān antayugikān sattv'āśrayāṃ paśyati yad uta daśabhir upakleśair upakliṣṭāṃ. tad-yathā moha-bahulān āhrikyānapatrāpya-bahulān īrṣyā-mātsarya-bahulāṃ duḥkha-bahulāṃ dauṣṭhulya-bahulāṃ kleśa-bahulāṃ duś-carita-

1) tadā C. 2) °va- C. mthu (mthoñ-pa dan thos-pa.)

3) a-prameyāṇ° K. dpag-tu med-pa-dag.

bahulāṃ pramāda-bahulāṃ kausīdya-bahulāṃ āsraddhya-bahulāṃś ca. dr̥ṣṭvā [Tib. 9^a] ca punar asyaivaṃ bhavati. mahāṃ batāyaṃ kaṣāya-kālah pratyupasthitaḥ.¹⁾ asminn evaṃ upakliṣṭe kāle nasu-la (7^b) bho nihīna-śrāvaka-pratyeka-bodhāv api tāvac cittōtpādaḥ. prāg evān-uttarāyāṃ samyak-sambodhau. yaṃ nv ahaṃ api tāvac cittam utpādayeyaṃ apy eva nāma mamānuśikṣamāṇā anye 'py utpādayeyur iti. so 'nta-kāle °cittōtpāda-du - - - - - kṛtvā²⁾ mahā-bodhāv adhimukto mahā-bodhau cittam utpādayati. ayaṃ caturthaḥ pratyayaḥ cittasyōtpattaye.

catvāro hetavaḥ katame. gotra-sampad bodhisattvasya prathamō hetuḥ cittasyōtpattaye. buddha-bodhisattva-kalyāṇa-mitra-parigrahaḥ dvitīyo hetuś cittasyōtpattaye. sat-tveṣu kāruṇyaṃ bodhisattvasya tṛtīyo hetuś cittasyōtpattaye. saṃsāra-duḥkhād duḥ-kara-caryād duḥkhād api dīrghakālikād vicitrāt tīvrān nir-antarād abhīrutā caturtho hetuś cittasyōtpattaye.

tatra gotra-sampad bodhisattvasya dharmatā-pratīlabdhaiva veditavyā.

caturbhir ākārair bodhisattvasya mitra-sampad veditavyā. iha bodhisattvasya mitram ādita evā-jaḍam bhavaty ā-dhandha-jātīyaṃ paṃḍitaṃ vicakṣaṇaṃ na ca ku-dr̥ṣṭi-patitaṃ. iyaṃ prathamā mitra-sampat. na cainaṃ pramāde viniyojayati na pramāda-sthānam asyōpasamharati. iyaṃ dvitīyā mitra-sampat. na cainaṃ duś-carite viniyojayati na duś-carita-sthānam asyōpasamharati. [Tib. 9^b] iyaṃ

1) °tyavasth° C.

(2....2) sems bskyed-pa rñed-par dka-baḥi dbaṅ-du byas-te. °cittōtpādaṃ dur-labham adhipatiṃ kṛtvā.

ṭṭiyā mitra-sampat. na cainam utkr̥ṣṭatarebhyaḥ śraddhā-
cchanda-samādāna-vīryōpāya-guṇebhyo vicchandya¹⁾ nihīna-
tarakeṣu²⁾ śraddhā-cchanda-samādāna-vīryōpāya-guṇeṣu sa-
mādāpayati. tad-yathā mahāyānād vicchandya¹⁾ śrāvaka-
yāne vā pratyekabuddha-yāne vā bhāvanāmayād vicchandya¹⁾
cintāmaye cintāmayād vicchandya¹⁾ śrutamayē śrutamayād
vicchandya vaiyāpr̥tya³⁾-karmaṇi śīlamayād vicchandya¹⁾
dānamaye. ity evaṃbhāgiyebhya (8^a) utkr̥ṣṭatarakebhyo guṇe-
bhyo na vicchandya¹⁾ evaṃbhāgiyeṣu nihīnatarakeṣu guṇeṣu
samādāpayati. iyaṃ caturthī mitra-sampat.

caturbhiḥ kāraṇair bodhisattvaḥ karuṇā-bahulo bhavati
sattveṣu. santi te loka-dhātavaḥ. yeṣu duḥkham nōpalabhyate
daśasu dikṣv an-antā-paryanteṣu loka-dhātuṣu. sa ca bodhi-
sattvaḥ sa-duḥkhe dhātau pratyājāto bhavati. yatra duḥ-
kham upalabhyate. nā-duḥkhe. param cānyatamena duḥkheṇa
spr̥ṣṭam upadrutam abhibhūtam paśyati. ātmanā cānyata-
mena duḥkheṇa spr̥ṣṭo bhavaty upadruto 'bhibhūtaḥ. punaś
ca param ātmānam vā tad-ubhayam vā dīrghakālikena
vicitreṇa tivreṇa nir-antareṇa duḥkheṇa spr̥ṣṭam upadrutam
abhibhūtam paśyati. iti tasya bodhisattvasya sva-gotra-
[Tib. 10^a] samniśrayeṇa prakṛti-bhadratayā ebhiś caturbhir
ālambanair adhiṣṭhānaiḥ karuṇā mṛdu-madhyādhimātrā
pravartate anyatrābhyāsataḥ.

caturbhiḥ kāraṇair bodhisattvaḥ sattveṣu karuṇām sam-
puraskṛtya samsāra-duḥkhād dīrghakālikād vicitrāt tivrān
nir-antarād api na bibheti nōttrasyati. prāg eva nihīnāt.

1) °cchindya C. °cchandayitvā K.

2) °reṣu K.

3) vaiyāvṛti C.

prakṛtyā sāttviko bhavati dhṛtimān balavān. idam pra-
thamaṃ kāraṇam. paṇḍito bhavati samyag-upanidhyāna-
śīlaḥ pratisaṃkhyāna-balikaḥ. idam dvitīyaṃ kāraṇam.
an-uttarāyāṃ samyak-sambodhāv adhimātrayā adhimuktyā
samanvāgato bhavati. idam ṭṭiyaṃ kāraṇam. ¹sattveṣu
cādhimātrayā¹⁾ karuṇayā samanvāgato bhavati. idam
caturthaṃ kāraṇam.

catvāri balāni katamāni. adhyātma-balam para-balam
hetu-balam prayoga-balam ca. tatra sva-śakti-patitā yā
rucir an-uttarāyāṃ samyak-sambodhau. idam ucyate ²bodhi-
sattvasyādhhyātma-balam²⁾ cittasyōtpattaye. (8^b) para-śakti-
samutpādītā tu rucir an-uttarāyāṃ samyak-sambodhau
bodhisattvasya para-balam ity ucyate cittasyōtpattaye.
pūrvako bodhisattvasya mahāyāna-pratisaṃyukta-kuśala-
dhrmābhyāsa etarhi buddha-bodhisattva³-samdarśana-
mātrakeṇa³⁾ tad-varṇa-śravaṇa-mātrakeṇa vā āśu cittasyōt-
pattaye.⁴⁾ prāg eva prabhāva-darśanena vā sad-dharma-
śravaṇena vā. hetu-balam ity ucyate cittasyōtpattaye.
dṛṣṭadhārmiko bodhisattvasya sat-puruṣa-saṃsevā-sad-dhar-
ma-śravaṇa-cint'ādiko dīrghakālikaḥ kuśala-dharmābhyāsaḥ
prayoga-balam ity ucyate cittasyōtpattaye.

tatra bodhisattvasya samasta-[Tib. 10^b] vyastāms caturaḥ
pratyayāms caturo hetūn āgamyā saced adhyātma-baleṇa
hetu-baleṇa ca samastābhyāṃ dvābhyāṃ balābhyāṃ tac
cittam utpadyate. evaṃ tad dṛḍham ca saram ca niś-calam

1)....1) sems-can-rnams-la yañ cher.

2)....2) byañ-chub-sems-

dpahi....nañ-gi stobs.

3)....3) mthoñ-ba tsam.

4) Sic C.

sems skye-bar lgyur-na.=? cittasyōtpattih.

cōtpadyate. para-bala-prayoga-balābhyām tu tac cittam a-drḍhōdayaṃ veditavyaṃ.

catvāri bodhisattvasya citta-vyāvṛtti-kāraṇāni. katamāni catvāri. na gotra-sampanno bhavati. pāpa-mitra-parigrhīto bhavati. sattveṣu manda-karuṇo bhavati. saṃsāra-duḥkhāc ca dīrghakālikād vicitrāt tivrān nir-antarād bhīrur bhavati atyartham bibhety uttrasyati saṃtrāsam āpadyate. caturṇāṃ cittōtpatti-hetūnāṃ viparyayeṇa catvāry etāni citta-vyāvṛtti-kāraṇāni vistareṇa pūrvavad veditavyāni.

dvāv imau drḍha-prathama-cittōtpādikasya bodhisattvasya lokā-sādhāraṇāv āścaryādbhutau dharmau. katamau dvau. sarva-sattvāṃs ca kaḍatra-bhāvena parigrhṇāti. na ca punaḥ kaḍatra-parigraha-doṣeṇa lipyate. tatrāyaṃ kaḍatra-parigraha-doṣaḥ. kaḍatrasyānugrahōpaghātābhyām kliṣṭānurodha-virodhau. tau ca (9^a) bodhisattvasya na vidyete. dvāv imau drḍha-prathama-cittōtpādikasya bodhisattvasya sattveṣu kalyāṇādhyāsayau pravartete.¹⁾ hitādhyāśayaś ca sukhādhyāśayaś ca. tatra hitādhyāśayaḥ yā a-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpana-kāmatā. sukhādhyāśayo yā vighātinām a-nāthānām a-pratisaraṇānām²⁾ sattvānāṃ kliṣṭa-varjitānugrahaka-vastūpasamharaṇa-kāmatā.

[Tib. 11^a] dvāv imau drḍha-prathama-cittōtpādikasya bodhisattvasya prayogau. adhyāśaya-prayogaḥ pratipatti-prayogaś ca. tatrādhyāśaya-prayogo yā tasyaiva hita-sukhādhyāśayasya pratidivasam anubṛmhaṇā. pratipatti-prayogaḥ pratidivasam ātmanaś ca buddha-dharma-paripāka-prayogaḥ

¹⁾ After pravartete Tib. has: gñis gañ še-na = katamau dvau.

²⁾ °tiśar° K.

sattvānāṃ ca yathāśakti yathābalaṃ adhyāśaya-prayoyam eva niśritya hita-sukhōpasamhāra-prayogaḥ.

dve ime drḍha-prathama-cittōtpādikasya bodhisattvasya mahatī kuśala-dharm'āyadvāre. svārtha-prayogaś cān-ut-tarāyāḥ samyak-sambodheḥ samudāgamāya. parārtha-prayogaś ca sarva-sattvānāṃ sarva-duḥkha-nirmokṣāya. yathā dve āyadvāre. evaṃ dvau mahāntau kuśala-dharma-saṃnicayau dvāv a-prameyau kuśala-dharma-skandhau peyālaṃ. dve ime prathama-cittōtpādikasya bodhisattvasya prathamam cittōtpādam upādāya bodhāya kuśala-parigraha-vaiśeṣye tad-anyam kuśala-parigraha(9^b)m upanidhāya¹⁾. hetu-vaiśeṣyam phala-vaiśeṣyam ca. sa khalu bodhisattvasya kuśala-parigraho 'n-uttarāyāḥ samyak-sambodher hetuḥ sā ca tasya phalaṃ. na tad-anyāḥ sarva-śrāvaka-pratyekabuddha-kuśala-parigrahaḥ. prāg eva tad-anyeṣāṃ sattvānāṃ. tasmād bodhisattvānāṃ kuśala-parigrahaḥ tad-anyasmāt sarva-kuśala-parigrahād dhetu-bhāvataḥ phalataś ca prativīṣiṣṭaḥ.

dvāv imau drḍha-prathama-cittōtpādikasya bodhisattvasya cittōtpādānuṣṃsau. saha cittōtpādāc [Tib. 11^b] ca sarva-sattvānāṃ dakṣiṇīya-bhūto bhavati guru-bhūtaḥ puṇyasya parigrahaṃ karoti. tatrēdam a-vyābādhyam puṇyam. yena samanvāgato bodhisattvaḥ cakravartī-dvi-guṇen' 'ārakṣeṇ' ārakṣito²⁾ bhavati. yasminn asy' ārakṣe sadā pratyupasthite na śaknuvanti supita-matta-pramattasyāpi vyāḍā vā yakṣā vā 'manuṣyā vā³⁾ a-manuṣyā vā naivāsikā vā viheṭhāṃ kartum. parivṛtta-janmā punar ayaṃ bodhisattvaḥ tena

¹⁾ upadh° C. ²⁾....²⁾ ārakṣaṇe rakṣito C. ³⁾....³⁾ Om. C. & Tib.

116-5
 puṇya-parigraheṇālp'ābādho bhavaty a-roga-jātiyaḥ. na
 ca dīrghheṇa khareṇa vā ābādhena sprśyate. sattvārtheṣu ca
 sattva-karaṇīyeṣu asya vyāyacchamānasya¹⁾ kāyena vācā
 dharmaṃ ca deśayataḥ nātyartham kāyaḥ klāmyati na
 smṛtiḥ pramuṣyate na cittam upahanyate. prakṛtyaiva
 tāvad gotra-stho bodhisattvo manda-dausthulyo bhavati.
 utpādita-bodhi²⁾-cittas tu bhūyasyā mātrayā manda³⁾-dausthu-
 lyo bhavati yad uta kāya-dausthulyena "vāg-dausthulyena"⁴⁾
 citta-dausthulyena ca. a-siddhāny api ca tad-anya-sattva-
 hasta-gatāni sattvānām ity-⁵⁾upadravōpasarga-saṃśamakāni⁶⁾
 mantra-padāni vidyā-padāni tad-dhastā-gatāni sidhyanti. kaḥ
 punar vādaḥ (10*) siddhāni. adhikena ca kṣānti-sauratyena
 samanvāgato bhavati. parata-upatāpa-sahaḥ a-parōpatāpi
 ca. pareṇāpi ca param upatāpyamānam upalabhyātyartham
 bādhyate. krodhērṣyā-śāṭhya-mraks'ādayaś cāsyōpakleśā
 hata-vegā⁶⁾ mandāyamānāḥ kadācit samudācaranti [Tib. 12"]
 āśu ca vigacchamti. yatra ca grāma-kṣetre prativasati. tas-
 miṃ bhaya-bhairava-dur-bhikṣa-doṣāḥ a-manuṣy'ākṛtāś cō-
 padravāḥ an-utpannāś ca nōtpadyante utpannāś ca vyupaśā-
 yanti. sacet punaḥ prathama-cittōtpādiko bodhisattvaḥ ekadā
 narakeṣv apāya-bhūmāv upapadyate. sa bhūyasyā mātray'
 āśutaraṃ ca mucyate narakebhyaḥ. tanutarāṃ ca duḥkhāṃ
 vedanāṃ vedayate bhṛṣataraṃ ca saṃvegāṃ utpādayati
 teṣāṃ ca sattvānām antike karuṇā-cittatāṃ a-vyābādhya-
 puṇya-parigraha-hetoḥ. ity evaṃbhāgīyāṃ bahūn anu-
 śaṃsān a-vyābādhya-puṇya-parigrahāt prathama-cittōtpādiko
 bodhisattvaḥ pratyanubhavati.

1) °yacchataḥ K. 2) Om. K. Tib. & Ch. 3) mandatara-
 K. 4) 4) Om. Tib. & Ch. 5) 5) °vōpasarge daṃśa-
 maśaka-śamakāni K., not corroborated by Tib. & Ch. 6) °gāya C.

Bodhisattva-bhūmāv ādhāre yoga-sthāne dvitīyaṃ
 cittōtpāda-pāṭalaṃ samāptam.

12a-4 evam utpādita-cittānām bodhisattvānām bodhisattva-caryā katamā. samāsato bodhisattvā yatra ca śikṣante yathā ca śikṣante ye ca śikṣante. tat sarvam aikadhyam¹⁾ abhisamkṣipyā bodhisattva-caryēty ucyate.

12b-6 kutra punar bodhisattvāḥ śikṣante. saptasu sthāneṣu śikṣante. sapta-sthānāni katamāni. svārthaḥ parārthaḥ tattvārthaḥ prabhāvaḥ sattva-paripākaḥ ātmano buddha-dharma-paripākaḥ an-uttarā ca samyak-sambodhiḥ saptamaṁ sthānam. uddānam

sva-parārthaś ca tattvārthaḥ prabhāvaḥ paripācane sattva-sva-buddha-dharmānām parā bodhiś ca saptamī.²⁾

12b-1 sva-parārthaḥ katamaḥ. samāsato [Tib. 12^b] daśa-vi-dhaḥ svā-parārtho veditavyaḥ. kevalaḥ para-sambaddhaḥ hitānvayaḥ sukhānvayaḥ hetu-samgr̥hitaḥ (10^b)phala-samgr̥hitaḥ aihikaḥ āmutrikaḥ ātyantikaḥ an-ātyantikaś ca.

tatra yaḥ kevalaḥ svārthaḥ parārthaś ca. sa³⁾ bodhisattvena pariññāya prahātavyaḥ bodhisattva-vidhi-⁴⁾ samati-krāntatvād an-anurūpatvāc ca.⁵⁾ pariśiṣṭe ca śikṣitavyam. tatrāyaṁ kevalaḥ svārtho bodhisattvasya yo 'nena pariññāya prahātavyo bhavati. ātmanaḥ sukha-kāmasya bhogānām paryeṣaṇā upabhogaś ca. dharma-matsariṇo vā punaḥ sataḥ dharmānām buddha-bodhisattva-bhāsitānām paryeṣaṇā dhārāṇā ca. svarga-kāmasya svargārthaṁ ⁶⁾ śīla-vīry'ārambha-dhyāna⁵⁾-prajñāṁ samādāya vartanā. lok'āmiṣa-phalā-bhilāṣiṇo vā punaḥ lok'āmiṣa-nimittam tathāgata-caitya-pūjā.

1) ek° C.

2) °mā C.

3) Om. MSS. de.

(4....⁴⁾°krāntatvān-anurūpatvā C. (5....⁵⁾ śīlam vīry'ārambham dhyānam K.

lābha-kāmasya vā lābha-nimittam lābha-nirvartakam mamārtham pareṣāṁ utplāvakaṁ vicitrābhūta-guṇ'ākhyānam. ātmanaḥ paricaryā-svikaraṇa-kāmasya paricaryā-svikaraṇārtham a-dharmena gaṇa-samgraho na dharmena. parato dāsa-bhūtāṁ sattvān dāsa-bhāvād vimokṣayati¹⁾ yāvad ev' ātmano dāsa-bhāvāya. bandhana-baddhām sattvām bandhanād vimokṣya²⁾ svayam eva badhnāti yāvad ev' ātmanaḥ kṛtya-niṣpattaye. daṇḍ'ādi-bhaya-bhūtāṁś ca sattvām parato daṇḍ'ādi-bhayaḥ vimokṣayati¹⁾ yāvad eva svayam eva bhaya-grahaṇārtham. dṛṣṭa-dharma-sukha-vihāraś ca bodhisattvasya sattvārtha-[Tib. 13^a] nidhyāna-virahitaḥ. kevalaḥ svārtho veditavyaḥ. ity evambhāgiyo bodhisattvasya kevalaḥ svārtho veditavyo yo bodhisattvena pariññāya prahātavyaḥ.

dānam punaḥ bodhisattvasya kṣāntiś ca kārūṇya-pūrvakaṁ vā bodhi-pariṇataṁ vā svarga-nimittam vā nitya-kālam para-sambaddha eva svārtho veditavyaḥ.

ity etān yathā-nirdiṣṭān ākārān sthāpayitvā tad-anya etad-viparyā (11^a) yāt svārtho bodhisattvānām sarva eva parārtha-sambaddho veditavyaḥ.

tatrāyaṁ bodhisattvasya kevalaḥ parārtho yo³⁾ bodhisattvena pariññāya prahātavyaḥ. viparita-dṛṣṭer dānam. an-āgama-dṛṣṭer a-phala-darśinaḥ bhraṣṭa-śīlasya pratipatti-virahitasya pareṣāṁ dharma-deśanā. adho-bhūmi-samati-krāntasyādho-bhūmika-śukla-dharmōpasambhāro dhyāna-vyāvartana-kuśalaya bodhisattvasya. tathā hi sa dhyānair vihr̥tya dhyānam vyāvartya prañidhāya yatra kāmaṁ tatra kāma-dhātāv upapadyate. vaśitā-prāptasya ca bodhisattvasya

1) vipram° K.

2) vipramokṣayitvā K.

3) Om. C.

daśasu dikṣu vicitrair nirmāṇair¹⁾ vicitrāṇāṃ sattvānāṃ artha-kriyā. sva-kṛtārthasya ca munes tathāgatasya bala-vaiśārady'ādi-sarv'āveṇika - buddha - dharma - samniśrayeṇā-pramāṇeṣu sattveṣv a-pramāṇārthakriyā. so 'pi parārthaḥ kevalo veditavyaḥ. tatra pūrvako dvi-vidhaḥ parārthaḥ kevalo yathā-nirdiṣṭo bodhisattvena pariññāya prabātavyaḥ. [Tib. 13^b] tad-anyatra ca kevale parārthe bhūyasyā mātrayā śikṣitavyaṃ. ity etān ākāraṃ sthāpayitvā etad-viparyayā ca bodhisattvānāṃ sarvaḥ parārthaḥ svārthasambaddhaḥ. tatrāpi bodhisattvena śikṣitavyaṃ.

176-2 hitānvayaḥ sva-parārtho bodhisattvasya katamaḥ. samāsataḥ pañca-ākāro veditavyaḥ. an-avadya-lakṣaṇaḥ anu-grāhaka-lakṣaṇaḥ aihikaḥ āmutrikaḥ aupāśamikaś ca. tatra yatkiṃcid bodhisattvaḥ ātmanā vā paritṭaṃ prabhūtaṃ vā kuśala-parigrahaṃ kuśalōpacayaṃ karoti paraṃ vā paritṭe vā²⁾ prabhūte vā kuśala-parigrahe kuśalōpacaye samādāpayati vinayati niveśaya(11^b)ti pratiṣṭhāpayati. ayam an-avadya-lakṣaṇo bodhisattvasya hitānvayaḥ sva-parārtho veditavyaḥ. yatkiṃcid bodhisattvaḥ ātmano vā parasya vā kliṣṭa-varjitaṃ sukhaṃ upasaṃharati upakaraṇa-sukhaṃ vā dhyāna-vihāra-sukhaṃ vā. ayam bodhisattvasyānugrāhaka-lakṣaṇo hitānvayaḥ sva-parārtho veditavyaḥ. asti bodhisattvasya sva-parārthaḥ iha-hito nāmutra. asty amutra nēha. asty amutra caiha ca. asti naivāmutra-nēha-hitaḥ. sa punar eṣa catur-vidhaḥ sva-parārthaḥ caturṣu dharma-samādāneṣv anupūrvam yathāyogaṃ draṣṭavyaḥ. catvāri dharma-samādānāni katamāni. asti dharma-samādānaṃ pratyutpanna-

1) 'mitair K.

2) Om. K.

sukhaṃ āyatyāṃ duḥkha-vipākam. asti pratyutpanna- [Tib. 14^a] duḥkham āyatyāṃ sukha-vipākam. asti pratyutpanna-sukhaṃ āyatyāṃ sukha-vipākam. asti pratyutpanna-duḥkham āyatyāṃ duḥkha-vipākam. vibhaṅga¹⁾ eṣāṃ yathā-sūtram eva veditavyaḥ²⁾. tatra nirvāṇaṃ nirvāṇa-samprāpakāś ca nirvāṇa-pakṣyā³⁾ laukika-lokōttarā dharmā ity eṣa samāsato bodhisattvasya hitānvayaḥ aupāśamikaḥ sva-parārthaḥ sarva-prativīṣiṣṭo nir-uttaro veditavyaḥ.

sukhānvayo bodhisattvasya sva-parārthaḥ katamaḥ. samāsataḥ pañca-vidhena sukhena saṃgrhīto veditavyaḥ. tatrēdaṃ pañca-vidhaṃ sukhaṃ. hetu-sukhaṃ vedita-sukhaṃ duḥkha-prātipakṣikaṃ sukhaṃ veditōpaccheda-sukhaṃ a-vyābādhyam ca pañcamam sukhaṃ. tatra sukha-pakṣam⁴⁾ dvayam indriyam viśayaś ca. tad-dhetukaś ca yaḥ sparśaḥ sukha-vedanīyaḥ yac ca kiṃcid iṣṭa-phalaṃ karma dṛṣṭe dharṇe abhisamparāye vā. tat sarvam aikādhyam⁵⁾ abhisamkṣipya hetu-sukhaṃ ity⁶⁾ ucyate. nāsty ata uttari nāsty(12^a)ato bhūyaḥ. duḥkha-praśamān-apekṣaḥ⁷⁾ ebhir eva hetu-sukha-saṃgrhitais tribhiḥ kāraṇaiḥ saṃbhūtaḥ kāya-cittānugraha⁸⁾-karo 'nubhavo vedita-sukhaṃ ity ucyate. tat punaḥ samāsato dvi-vidhaṃ. s'āsravam an-āsravam ca. tatra yad an-āsravam tac chaikṣam a-śaikṣam ca. s'āsravam punaḥ traidhātukaṃ kāma-rūp'ārūpya-pratisamnyuktaṃ. tat punaḥ sarvaṃ traidhātukaṃ yathāyogaṃ ṣaḍ-vidhaṃ āyātana-bhedena. cakṣuḥ-saṃsparśa-jam yāvan manaḥ-[Tib.

1) 'ṅgā K. 2) 'vyāḥ K. 3) 'kṣā K. 4) 'kṣyam C. pañca K. 5) ek° C. 6) Om. C. 7) Present reading agrees with Tib. But both Ch. have 'manāp°. 8) 'hāntara K.

14 b-3 14^b] samsparsa-jaṃ. tat punaḥ ṣaḍ-vidhaṃ "dvi-vidhaṃ."¹⁾ kāyikaṃ caitasikaṃ ca. tatra pañca-vijñāna-kāya-sampratyuktaṃ kāyikaṃ mano-vijñāna-sampratyuktaṃ caitasikaṃ. śītōṣṇa-kṣut-pipās'ādikānāṃ an-eka-vidhānāṃ duḥkhānāṃ bahu-nānā-prakārānāṃ utpannōtpannānāṃ śītōṣṇa-kṣut-pipās'ādi-duḥkha-pratikāreṇa praśamāt tasminn eva duḥkhôpaśama-mātrake yā sukha-buddhir utpadyate. idam ucyate duḥkha-prātipakṣikaṃ sukhaṃ. samjñā-vedita-nirodha-samāpattir veditôpaccheda-sukham ity ucyate. a-vyābādhyasukhaṃ punaḥ samāsataś catur-ākāraṃ veditavyaṃ. naiṣkramya-sukhaṃ praviveka-sukhaṃ upaśama-sukhaṃ sambodhi-sukhaṃ ca. samyag eva śraddhayā agārād anāgārikāṃ pravrajitasya āgārika-vicitra-vyāsaṅga-duḥkha-nirmokṣāṇ naiṣkramya-sukham ity ucyate. kāma-pāpakā-kuśala-dharma-prahāṇa-vivekāṭ prathame dhyāne viveka-jaṃ prīti-sukhaṃ praviveka-sukham ity ucyate. dvitīy'ādiṣu dhyāneṣu vitarkavīcārôpaśamād upaśama-sukham ity ucyate. sarva-kleśatyanta-visaṃyogāj jñeya-vastu-yathā-bhūtābhisambodhāc ca yat sukham. idam ucyate sambodhi-sukhaṃ.

tatra hetu-sukhaṃ sukha-hetuvāt (12^b) sukhaṃ na svabhāvataḥ. vedita-sukhaṃ na hetu-bhāvād api tu svabhāvata eva. duḥkha-prātipakṣikaṃ sukhaṃ na ca hetu-bhāvān nāpi svabhāvataḥ api tu duḥkhôpaśama²⁾-mātrād duḥkhāpakarṣaṇāt sukhaṃ. veditôpaccheda-sukhaṃ na hetu-bhāvān [Tib. 15^a] na svābhāvyān³⁾ na duḥkhāpakarṣaṇād api tu yatkimcid veditam. idam atra duḥkhasyēti kṛtvā

1) ...¹⁾ Om. C.

2) duḥkhāpanaya C. sdug-bsñal ši-bar-gyur-pa.

3) svābhāvān C. ño-bo-ñid-kyis.

pāramārthikasya duḥkhasya tāvatkālika-vihāra-vyupāśamāt sukhaṃ. a-vyābādhyasukha-samgrhītaṃ paścimaṃ sambodhi-sukham ātyāṃ ca tasyaiva pāramārthikasya duḥkhasyātyanta-vyupāśamād drṣṭe ca dharme sarva-kleśapakṣasya dauṣṭhilyasy' āśraya-gatasyātyantôparamāt¹⁾ sukhaṃ. tad-avaśiṣṭam a-vyābādhyasukhaṃ tasyaiva paścimsyānukūlatvāt tat-pakṣyatvāt tad-āvāhakatvāt a-vyābādhyasukhaṃ veditavyaṃ.

tatra bodhisattvo yad eva hita-pakṣyaṃ sukhaṃ. tad eva sattvānāṃ upasamharet. na tv a-hita-pakṣyaṃ. a-hita-pakṣyaṃ punaḥ sukhaṃ yathābhūtaṃ samyak-prajñayā parijñāya tasmāt sattvāṃ vicchandayec chaktitaś ca tasyāpakarṣāpahārāya vyāyaccheta²⁾. duḥkhānugataṃ api yad dhitaṃ syāt. tad bodhisattvena sahaiva duḥkhena sahaiva daurmanasyenā-kāmakānāṃ sattvānāṃ upasamhartavyam upāya-kauśala³⁾-samniśrayeṇa. sukhānugataṃ cāpi yad a-hitaṃ syāt. tad api sahaiva sukhena⁴⁾ saha saumanasyena kāmakānāṃ sattvānāṃ apahartavyam apakraṣṭavyam upāya-kauśala³⁾-samniśrayeṇa. tat kasya hetoḥ. sukhāyaiva sa⁵⁾ ātyāṃ sattvānāṃ niyato veditavyaḥ. yo 'sau duḥkhena saha hitôpasamhāraḥ sukhena ca sahā-hitôpakarṣaḥ. ata eva ca bodhi(13^a)sattvaḥ sattveṣu yo hita-kāmaḥ arthataḥ sukha-kāmo 'pi. sa [Tib. 15^b] jñeyaḥ. yo hita-pradaḥ sukha-prado 'pi. sa jñeyaḥ. tathā hi hitaṃ hetu-sthānīyaṃ sukhaṃ phala-sthānīyaṃ. tasmāt sukhānugata eva sa sattveṣu veditavyaḥ. yaḥ kaścīd dhitanugataḥ. tatra yac cēṣṭa-phalaṃ karma

1) "paśamāt K. med-par gyur-paḥi phyir.

2) °cchet K.

3) °śalya K.

4) duḥkhena C.

5) Om. C.

dr̥ṣṭe dharme abhisamparāye ca hetu-sukha-saṃgrhītaṃ yac
ca duḥkha-prātipakṣikaṃ yac ca veditōpaccheda-sukhaṃ yac
cā-vyābādhya-sukhaṃ. etad ekāntena¹⁾ nir-vimarśo bodhisat-
vaḥ sattveṣūpasamharet. etad dhy anugrāhakaṃ cān-ava-
dyam ca. vedita²⁾-sukhaṃ indriya-viśaya³⁾-sparśa-saṃgrhītaṃ
ca hetu-sukhaṃ yat saṃkleśāya vā kliṣṭaṃ vā sāvadyam
a-hitam a-pathyam. tan nōpasamharet. yat punar a-saṃ-
kleśāyā-saṃkliṣṭaṃ vā 'n-avadyam hitam pathyam ca. tad
bodhisattvaḥ sattveṣūpasamhared "yathāśakti yathābalam."⁴⁾
api c' ātmanā tathaiva samācarec chikṣeta pratyānubhavet.
ity ayam bodhisattvānāṃ hita-sukhānvayaḥ sva-parārtho
veditavyaḥ. nāta uttari nāto bhūyaḥ.

15 b-6
tatra katamo bodhisattvasya hetu-phala-saṃgrhītaḥ sva-
parārthaḥ. samāsatas tri-vidho hetus tri-vidham eva ca
phalaṃ veditavyam. vipāka-hetuḥ vipāka-phalaṃ puṇya-
hetuḥ puṇya-phalaṃ jñāna-hetur jñāna-phalaṃ.

15 b-9
vipākaḥ katamaḥ. samāsato 'ṣṭa-vidho vipākaḥ. āyuh-
sampat varṇa-sampat kula-sampat aiśvarya-sampat ādeya-
vākyatā [Tib. 16^a] mahēś'ākhyatā manuṣyatvaṃ balam
evāṣṭamaṃ. dīrgh'āyuskaṃ cirasthitikatā bodhisattvasy'
āyuh-sampat. abhirūpatā darśanīyatā prāsādikatvaṃ varṇa-
sampat. ucceṣu kuleṣu pratyājatīḥ kula-sampat. mahā-bhogatā
mahā-pakṣatā mahā-parivāratā ca aiśvarya-sampat. yat punaḥ
(13^b) śraddheyo bhavati pratyayitāḥ sattvānāṃ utpannōtpan-
neṣv adhikarāṇeṣu prāmāṇikatvena stheyāḥ kāmśa⁵⁾-kūṭa-

1) ekānte C. 2) vedayita K. 3) 'śayāya C. 4)....⁴⁾

In Tib. these two adverbs refer to the preceding sentence, but in both
Chinese versions those belong to the following one. 5) kāmśa K.

tulā-kūṭ'ādibhiḥ nirmāyā'sāthyena. nikṣiptasya ca draviṇa-
syān-abhidrohi bhavaty a-visamvādakaḥ. tan-nidānaṃ ca
sattvānāṃ grhīta-vākyo bhavati. iyaṃ ucyate ādeya-vacanatā.
mahad yaśaḥ khyatīś cāsyā loke prathitā bhavati yad uta
śauryaṃ vā vīryaṃ vā dhairyaṃ vā vaicakṣanyaṃ vā
naipunyaṃ vā sauśilyaṃ vā vicitra-śilpa-karma-sthānātī-
rekataratama-kauśalam¹⁾ vā ārabhya. tan-nidānaṃ ca gurur
bhavati mahā-jana-kāyasya sat-karaṇīyo guru-karaṇīyaḥ mā-
nanīyaḥ pūjanīyaḥ. iyaṃ ucyate mahēś'ākhyatā. puruṣa-bhā-
vaḥ puruṣēndriyeṇa samanvāgamo manuṣyatvaṃ. alp'ābā-
dhatā a-roga-jātīyatā mahōtsāhatā ca prakṛtyā bala-sampat.

16 a-1
vipāka-hetuḥ katamaḥ. a-himsā sattveṣv a-hims'āśayaś
c' āyuh-sampado hetuḥ. āloka-śuci-vastra-dānaṃ varṇa-
sampado hetuḥ. nihata-mānatā sattveṣu kula-sampado hetuḥ.
dānaṃ arthiṣu cōpakaraṇa-vikaleṣu c' [Tib. 16^b] aiśvarya-
sampado hetuḥ. satya-vacano 'piśunā-paruṣā-saṃbhinna-
pralāpābhyaśaḥ ādeya-vacanatāyā hetuḥ. āyatyām²⁾ ātmani
vicitra-guṇ'ādhāna-praṇidhānavato ratna-traya-pūjā guru-
pūjā mahēś'ākhyatāyā hetuḥ. manuṣya-bhāveṣv abhiratīḥ
strī-bhāva-vidveśaś ca. tat' ādīnava-darśinaḥ. pareṣāṃ ca
manuṣyatvōpasamhārād dvābhyām karaṇābhyām. vic-
chandanatāyā³⁾ ca striyaḥ strī-bhāvābhiraṭānāṃ ca strī-
bhāvāt. vinirmokṣaṇatāyā ca dharmēṇa puruṣēndriya-vipra-
lopāyōpātānāṃ upanītānāṃ manuṣyānāṃ manuṣyatvasya⁴⁾
hetuḥ. kāyena sattvānāṃ (14^a)vaiyāpṛtya-kriyā sahāya-kriyā
utpannōtpanneṣu kṛtyeṣu yathāśaki yathābalam dharmēṇā-

1) 'lyam K.

2) āyaty C.

3) 'cchandanayā C.

4) 'tva C.

sāhasena bhakta-tarpaṇa-yavāgū-pānānām ca¹⁾ vṛṣyānām ut-
sāha-karāṇām anna-pānānām sattveṣūpasamhāro bala-sam-
pado hetuḥ. ity aṣṭa-vidhasya vipākasyāyam aṣṭa-vidho
hetur veditavyaḥ.

sa punar ayam hetuḥ samāsatas tribhiḥ kāraṇaiḥ puṣṭo
bhavati paripūrṇasya puṣṭasyôdārasya vipākasyābhinirvṛt-
taye. trīṇi kāraṇāni katamāni. citta-viśuddhiḥ²⁾ prayoga-
viśuddhiḥ³⁾ kṣetra-viśuddhiḥ⁴⁾ ca. tatra yā ca śuddh'āsayatā
an-uttarāyām samyak-sambodhau teṣām kuśala-mūlānām
pariṇamanād yā ca tivr'āsayatā ghana-rasenôdāreṇa pra-
sādenādhyācaranād yā ca sahadhārmikasya darśanenābhi-
pramodanā yā ca pratidivasam pratikṣaṇam tad-anudharma-
syaiva⁵⁾ [Tib. 17^a] bahulam anuvitarkaṇā⁶⁾ anuvicāraṇā. iyam
ucyate citta-viśuddhiḥ⁷⁾. tatra yo dīrgha-kālābhyāso nir-an-
tara-kāritā ca nipuṇa⁸⁾-kāritā ca pareṣām cā-samātte⁹⁾ tasmim
kuśale samādāpanāya varṇa-vāditā samātte¹⁰⁾ vā punaḥ sam-
praharṣaṇāya varṇa-vāditā. teṣām eva ca tasmim kuśala-
mūle samniveśanā pratiṣṭhāpanā. iyam ucyate prayoga-
viśuddhiḥ¹¹⁾. tatra samāsataḥ prayogasya samyak-sampādanāt
tasyaiva ca¹²⁾ samyak-prayogasya phale 'vasthānāt kṣetra-
viśuddhir¹³⁾ veditavyā.

tatra vipāka-phalam katamat. āyuh-sampanno bodhi-
sattvaḥ dīrghakālam kuśala-pakṣe prayujyate prabhūtam

1) Om. C. 2) śuddhiḥ K. rnam-par dag-pa. 3) °rmam
eva CK. mthun-paḥi chos kho-na-la. 4) °la-v°C.

5) śuddhiḥ K. 6) °ṇya K. 7) samādatteḥ C. 8) samādatte C.

9) śuddhiḥ MSS. rnam-par dag-pa. cf. supra. 10) Om. C.

11) śuddhir K.

ca kuśala-mūlôpacayam karoti svārtham parārtham c' āra-
bhya. idam āyuh-sampadaḥ phalam. varṇa-sampanno
bodhisattvaḥ priyo bhavati mahā-jana-kāyasya. (14^b) priyatvāc
cābhigamanīyo bhavati. tayā ca mano-jñā-rūpatayā sam-
mukhībhāvôpagamanāc cāsyā mahā-jana-kāyo vacanam
śrotavyam kartavyam manyate. idam varṇa-sampadaḥ
phalam bodhisattvasya veditavyam. kula-sampanno bodhi-
sattvaḥ sammato bhavati mahā-jana-kāyasya pūjyaś ca
praśasyaś ca. sammatatvāc ca pūjyavāt praśasyatvād yatra-
yatra vastuni sattvān samādāpayati. te tejo-grastās tatra-
tatr' āśu pratipadyante na vivahanti na viceṣtante a-kriyāyai.
idam kula-sampadaḥ phalam bodhisattvasya veditavyam.
aiśvarya-sampanno bodhisattvo dānena sattvān samgrhṇāti
paripācayati. idam [Tib. 17^b] aiśvarya-sampado bodhi-
sattvasya phalam veditavyam. ādeya-vacano bodhisattvaḥ
priya-vāditayā artha-caryayā samānārthatayā ca sattvām
samgrhṇāti paripācayai. idam ādeya-vacanatayā bodhi-
sattvasya phalam veditavyam. mahēś'ākhyo bodhisattvaḥ
sattvānām vicitrāiḥ kṛtya-karāṇīyaiḥ sahāyibhāvam gac-
chaṇ upakāri bhavati. yenôpakāreṇāvabaddha-cittāḥ sattvā
asya gauravāt¹⁾ kṛtajñatayā ca laghu-laghv ev' ājñām anu-
vartante satkṛty' ādareṇa. idam mahēś'ākhyatayāḥ bodhi-
sattvasya phalam veditavyam. manuṣya-bhūto bodhisattvaḥ
puruṣēndriyeṇa samanvāgato bhavati sarva-guṇānām sarva-
vyavasāyānām sarva-jñeya-pravicayānām. viśāradaś ca
bhavati an-āvṛta-gatiḥ sarva-sattva-sarva-kālôpasamkrama-
ṇa-sambhāṣaṇa²⁾-samvāsa-sambhoga-raho'raho-vihārānām.

1) °vān K. °va C. gus-pa dan...gyur-nas.

2) °ṣa C.

idam puruṣatva-(15^a) phalam bodhisattvasya veditavyam. bala-sampanno bodhisattvo 'khinno bhavati kuśala-dharmāṣṭa-jana-prayogena sattvānugraha-prayogena ca. ārabdha-vīryaś ca bhavati dṛḍha-vīryaḥ kṣiprabhijñāś ca bhavati. idam bala-sampado bodhisattvasya phalam veditavyam.

itidam bodhisattvānām aṣṭa-vidhasya vipākasyāṣṭa-vidham phalam yad bhavati sattvānām cōpakārāya buddha-dharmānām cōdayāyānukūlam anugrahaṇi. asmim khalu bodhisattvo vipāka-phale vyavasthitaḥ svayam ca śakto bhavati prati-balaḥ sattvānām [Tib 18^a] vicitra-prabhūtārthakarane. te 'pi cāsyā vineyā niyojyā bhavanti yathā-kāmakarāṇīyā¹⁾ yad uta svārtha-kriyām ārabhya. svayam ced ayam bodhisattvaḥ prati-balaḥ syād vineyāś cāsyā na niyojyā bhaveyuh. evam asya na pracurā syān na pradakṣiṇā parārtha-kriyā yenāyam na śaknuyāt parārtham kartum. svayam ced ayam bodhisattvaḥ a-śaktaḥ syād a-prati-balo vineyāś cāsyā niyojyāḥ syuh svārtha-kriyām ārabhyaivam api bodhisattvasya parārtha-kriyā na pracurā na pradakṣiṇā syād yenāyam na śaknuyāt parārtham kartum. tasmād ubhaya-sāmnidhya ubhaya-sampadi satyām bodhisattvasya sattvārtha-kriyā pracurā bhavati pradakṣiṇā yena śaknoti parārtham kartum. tathā²⁾ bhūtaś cāsau bodhisattvaḥ ātmanaś ca buddha-dharmām sattvānāś ca triṣu yāneṣu kṣipram eva paripācayati. ātmanā cān-uttarām samyak-sambodhim abhisambudhyate. paripakvānāś ca sattvān vimocayati. tad anena paryāyena bodhisattvānām yasmād aṣṭa-vidham vipāka-phalam hita-sukhāya sattvānām vartate. tasmād yaḥ sarva-

1) 'ṇīyā C. 2) yathā C.

sattvānām vamdhyo nir-arthakaḥ saṃsārah. sa teṣām (15^b) a-vandhyaś ca mahā'rthaś ca bhavati.

tatra katamat puṇyam. katamaj jñānam. puṇyam ucyate samāsatas tisraḥ pāramitāḥ dāna-pāramitā śīla-pāramitā kṣānti-pāramitā ca. jñānam punar [Tib. 18^b] ekā pāramitā yad uta prajñā-pāramitā. vīrya-pāramitā dhyāna-pāramitā ca puṇya-pakṣyā¹⁾ jñāna-pakṣyā ca veditavyā²⁾. yad vīryam niśritya dānam dadāti śīlam vā samādatte rakṣati maitry-ādīni cāpramāṇāni bhāvayati. "idam evambhāgiyam"³⁾ puṇya-pakṣyam vīryam. "yat punar vīryam"⁴⁾ niśritya śrūta-cintā-bhāvanā-mayyām prajñāyām yogam karoti skandha-kaūśalam⁵⁾ vā karoti dhātu-kaūśalyam āyatana-kaūśalyam pratītyasamutpāda-kaūśalyam sthānā-sthāna-kaūśalyam duḥkham vā duḥkha-ataḥ samudayam samudayato nirodham nirodhato mārgam mārgataḥ pratyavekṣate. kuśalā-kuśalam dharmām sāvadyānavadyām sevitavyān a-sevitavyām hīna-praṇītām kṣṇa-śukla-sa-pravibhāga⁶⁾-pratītyasamutpannān dharmān yathābhūtam pravicinoti pratyavekṣate. idam ucyate jñāna-pakṣyam vīryam yad dhyānam niśritya dānam vā dadāti śīlam vā samādatte rakṣati maitry-ādīni cāpramāṇāni bhāvayati. idam evambhāgiyam puṇya-pakṣyam dhyānam. yat punar dhyānam niśritya śrūta-cintā-bhāvanā-mayyām prajñāyām yogam karoti skandha-kaūśalyam vā pūrvavad vaktavyam tad yathā vīrye. idam ucyate jñāna-pakṣyam dhyānam. tac caitat puṇya-jñānam samāsataḥ ṣaḍ-vidham bhavati. a-

1) kṣya K. Lacuna C. 2) 'tavya K. Lacuna C. (3....³) tat C. (4....⁴) Simply yan C. 5) 'lyam K. 6) pratibh° K.

pramāṇaṃ tv etad ekaika [Tib. 19^a] prabhedato veditavyaṃ.

puṇya-jñāna-hetuḥ katamaḥ. samāsatas trayasḥ puṇya-jñāna-hetavo veditavyāḥ. puṇya-jñāna-pratilambha-sthānōpacayāya yaś chandaḥ anukūlo 'vidhuraḥ pratyayaḥ pūrvakaś ca puṇya-jñānābhyāsaḥ. tatrāyam a-vidhuraḥ pratyayaḥ yā viparītasya ca pratyayasyā-pratyupasthānam a-saṃnīhitatā. a-viparītasya ca(16^a)pratyayasya pratyupasthānam saṃnīhitatā. tatra yā pāpa-mitraṃ āgamaṃ viparītā puṇya-jñāna-deśanā viparītena vā manas-kāreṇa viparīta-grāhitā. idam ucyate viparīta-pratyaya-sāmnidhyam. etad-viparyayaṇa śukla-pakṣeṇā-viparīta-pratyaya-sāmnidhyam veditavyaṃ. ye ca puṇya-jñāna-pratilambha-sthity-upacayāya prayuktasyāntarāyāḥ. teṣāṃ¹⁾ vivarjanam an-utpādaḥ pratyayo 'vidhura ity ucyate bodhisattvasya puṇya-jñānayoh. eṣāṃ trayāṇāṃ hetūṇāṃ anyatama-vaikalyān nāpi puṇyasya nāpi jñānasya prasūtir veditavyā.

19a. puṇya-jñāna-phalaṃ katamat. puṇyam āsṛitya bodhisattvo 'kṣataḥ saṃsāre saṃsarati. nātyartham duḥkhair bādhyamānaḥ. yathēpsitaṃ ca sattvārtham sattvānugrahaṃ śaknoti kartum. jñānam āsṛitya bodhisattvaḥ samyak puṇya-parigrahaṃ karoti na mithyā. vicitrā-prameya-kausālyakriyayā ca yāvad an-uttarāṃ samyak-saṃbodhim abhisambudhyate. itīdam samāsenā puṇya-jñāna-phalaṃ yathāyogaṃ [Tib. 19^b] catur-vidhaṃ veditavyaṃ. a-pramāṇaṃ tv etatprakāra-prabhedataḥ.

tatra yaś ca vipāko yaś ca vipāka-hetur yac ca vipāka-phalaṃ sarvam etat puṇy'āsṛitaṃ puṇya-prabhavaṃ. puṇyam

¹⁾ °ṣāṃ ca CK.

punar jñān'āsṛitaṃ jñāna-prabhavaṃ. tasmād ubhayam etat pradhānaṃ an-uttarāyai samyak-saṃbodhaye. puṇyam pradhānaṃ jñānaṃ punar nir-uttaraṃ. puṇya-jñāna-tadanyatara-vaikalyād ayaṃ bodhisattvo 'n-uttarāṃ samyak-saṃbodhim nādhigacchet. ity ayaṃ bodhisattvasya hetu-phala-saṃgrhītaḥ sva-parārtho veditavyaḥ.

tatra katamo bodhisattvasya dṛṣṭadhārmikaḥ sva-parārthaḥ. katamaḥ sāmparāyikaḥ. yuktena śilpa-sthāna-karma-sthānena puruṣa-kāreṇa yā bho(16^b)gānām ārjanā. teṣāṃ eva cōpārjitānāṃ bhogānāṃ mātrayōpabhogaḥ. pūrvakasya cēṣṭa-phalasya karmaṇo vipakva-vipākasya yo dṛṣṭe dharme phalōpabhogaḥ. dhyāna-vyāvartana-kuśalasya ca bodhisattvasya dṛṣṭa-dharma-sukha-vihārārtham dṛṣṭa eva dharme tat-saṃnīśrayo na parārtha-prasāddhanārtham dhyāna-saṃnīśrayaḥ. yac ca dṛṣṭa-dharma-nirvāṇam tathāgata-bhūtasya. ye ca laukika-lokōttarā dṛṣṭa-dharma-nirvāṇa-saṃprāpakaḥ saṃskṛtā dharmāḥ. ayaṃ ucyate bodhisattvasya dṛṣṭadhārmika eva svārthaḥ. yathā bodhisattvasyaivam pareṣāṃ api parārtho veditavyaḥ ye sattvā bodhisattva-vinītāḥ. tatra yā ca [Tib. 20^a] kāma-dhātau bhoga-sampat paratra. yā c'ātma-bhāva-sampat paratra. yā ca paratra dhyān'ārūpyōpapattiḥ. tasyāś ca paratra-bhog'ātmabhāva-sampado dhyān'ārūpyōpapatteś ca yā dṛṣṭe dharme sahaiva duḥkhena sahaiva daurmanasyena pratisaṃkhyāya pratisaṃkhyāya hetv-āsevanā. ayaṃ sāmparāyika eva bodhisattvasya sva-parārtho veditavyaḥ. yā punar dṛṣṭe dharme sahaiva sukhena sahaiva saumanasyena bhog'ātmabhāva-sampado hetv-āsevanā. yā cēhāhānabhāgiyā dhyān'ārūpya-saṃ-

āpattiḥ. ayam dr̥ṣṭa-dharma-sāmparāyikāḥ sva-parārtho veditavyaḥ.

ātyantikāḥ sva-parārthaḥ katamaḥ. katamaś cān-ā-tyantikāḥ. kāma-dhātau bhog'ātmabhāva-sampattiḥ sa-hetu-phalā laukikī ca prthag-janānām śuddhiḥ sa-hetu-phalā an-ātyantikāḥ sva-parārthaḥ. sarvātyanta-kleśa-prahāṇam āryā-śtāṅgaś¹⁾ ca mārgaḥ tad-āśrayeṇa ca ye laukikāḥ kuśalā dharmaḥ pratilabdhaḥ. ayam ucyate ātyantikāḥ sva-parārthaḥ.

tatra tribhiḥ kāraṇair ātyantikatā anātyantikatā ca veditavyā. ²⁾svabhāvataḥ parihāṇitaḥ²⁾ phalôpabhoga-parikṣayataḥ.³⁾ tatra (17^a) svabhāvato nirvāṇam ātyantikam. saṃskṛtam sarvam evān-ātyantikam. āryāśtāṅgo mārgaḥ a-parihāṇīyatvād a-phalôpabhoga-parikṣayād [Tib. 20^b] ātyantikāḥ. tad-anye kuśala-s'āsravā dharmāḥ parihāṇitaḥ phalôpabhoga-parikṣayataś cān-ātyantikāḥ.

ity ayam bodhisattvānām daśa-vidhaḥ sva-parārthaḥ samāsa-vistarataḥ. yatra bodhisattvair yathāśakti-yathābalaḥ śikṣitavyam. nāta uttari nāto bhūyaḥ. atīte 'dhvany anāgate 'pi ye sva-parārthe śikṣitavantāḥ śikṣiṣyante. sarve te asminn eva daśa-vidhe sva-parārthe. nata uttari nāto bhūyaḥ.

Bodhisattva-bhūmāv ādhāre yoga-sthāne sva-parārtha-paṭalam tṛtiyam.

1) ḥphags-paḥi (lam) yan-lag brgyad-pa.

2) 'gāp' K.

(2...2) 'to 'pari' K.

tattvārthaḥ katamaḥ. samāsato dvi-vidhaḥ. yathāvad-bhāvikatām ca dharmāṇām ārabhya yā bhūtatā yāvadbhāvikatām c'ārabhya yā dharmāṇām sarvatā. iti bhūtatā sarvatā ca dharmāṇām samastas tattvārtho veditavyaḥ. sa punar eva tattvārthaḥ prakāra-prabhedataś catur-vidhaḥ. loka-prasiddho yukti-prasiddhaḥ kleś'āvaraṇa-viśuddhi-jñāna-gocaraḥ jñey'āvaraṇa-viśuddhi-jñāna-gocaraś ca.

tatra laukikānām sarveṣāṃ yasmin vastuni saṃketa-saṃvṛti-saṃstavan'āgama-praviṣṭayā buddhyā darśana-tulyatā bhavati tad-yathā prthivyām prthivyaivēyam nāgnir iti. yathā prthivyām evam agnāv apsu vāyau rūpeṣu śabdeṣu gandheṣu raseṣu spraṣṭavyeṣu bhojane pāne yāne vastre alaṃkāropavicāre bhāṇḍôpaskare¹⁾ gandha-mālyavilepane nṛtya-gīta-[Tib. 21^a] vāditre āloke strī-puruṣa-paricaryāyām kṣetr'āpaṇa-grha-vastuni. sukha-duḥkhe duḥkham idam na²⁾ sukham sukham idam na³⁾ duḥkham iti. samā-ataḥ idam idam. nēdam. evam idam nānyathēti niścitādhimukti-gocaro yad(17^b) vastu sarveṣāṃ eva laukikānām parampar'āgatayā saṃjñayā sva-vikalpa-prasiddham na cintayitvā tulayitvā upaparikṣyôdgrhītam. idam ucyate loka-prasiddha-tattvam.

yukti-prasiddha-tattvam katamat. satām yuktārtha-paṇḍitānām vicakṣaṇānām tārkkikānām mīmāṃsakānām tarka-paryāpannāyām bhūmau sthitānām svayam-prātibhānikyām pāthagjanikyām mīmāṃsā'nucaritāyām pratyakṣam anumānam āpt'āgamam pramāṇam niśritya su-viniścita-jñāna-gocaro jñeyam vastūpapatti-sādhana-yuktyā prasādh-

1) 'ṇdesk' K. Lacuna C.

2) nēdam C.

3) nēdam K.

taṃ vyavasthāpitam. idam ucyate yukti-prasiddham tattvaṃ.

kleś'āvaraṇa-viśuddhi-jñāna-gocaras tattvaṃ katamat. sarva-śrāvaka-pratyekabuddhānāṃ an-āsraveṇān-āsrav'āvāhakena cān-āsrava-prṣṭha-labdhena ca laukikena jñānena yo gocara-viśayaḥ. idam ucyate kleś'āvaraṇa-viśuddhi-jñāna-gocaras tattvaṃ. ten' ālambanena kleś'āvaraṇaj jñānaṃ viśudhyati. an-āvaraṇatve c'ātyatvaṃ saṃtiṣṭhate. tasmāt kleś'āvaraṇa-viśuddhi-jñāna-gocaras tattvaṃ ity ucyate.

tat punas tattvaṃ katamat. catvāry ārya-satyāni. duḥkhaṃ samudayo nirodho [Tib. 21^b] mārgaś ca. ity etāni catvāry ārya-satyāni pravacinato 'bhisamāgacchato 'bhisa-māgateṣu ca taj-jñānaṃ utpadyate. sa punaḥ satyābhisamayā śrāvaka-pratyekabuddhānāṃ skandha-mātram upalābhamānānāṃ skandhebhyaś cānyam arthāntaram ātmānaṃ an-upalābhamānānāṃ pratītyasamutpanna-saṃskārōdayavyaya-pratītyasamuktayā prajñayā skandha-vinirmukta-pudgalā-bhāva-darśanābhyāsād utpadyate.

jñey'āvaraṇa-viśuddhi-jñāna-gocaras tattvaṃ katamat. jñeye jñānasya pratighāta āvaraṇam ity ucyate. tena jñey'āvaraṇena vimuktasya jñānasya (18^a) gocaro viśayas taj-jñey'āvaraṇa-viśuddhi-jñāna-gocaras tattvaṃ veditavyaṃ.

tat punaḥ katamat. bodhisattvānāṃ buddhānāṃ ca bhagavatāṃ dharma-nairātmya-praveśāya praviṣṭena su-viśuddhena ca sarva-dharmānāṃ nir-abhilāpya-svabhāvatāṃ ārabhya prajñāpti-vāda-svabhāva-nir-vikalpa-jñeya-samena jñānena yo gocara-viśayaḥ. sā sauparamā tathatā nir-uttarā jñeya-paryanta-gatā yasyāḥ samyak sarva-dharma-pravicayā nirvartante nābhivartante.

tat punaḥ tattva-lakṣaṇaṃ vyavasthānataḥ a-dvaya-prabhāvitam veditavyaṃ. dvayaṃ ucyate bhāvaś cā-bhāvaś ca. 21b-6

tatra bhāvo yaḥ prajñāpti-vāda-sva-bhāvo vyavasthāpitaḥ. tathaiva ca dīrgha-kālaṃ abhiniviṣṭo lokaṇa. sarva-vikalpa-prapañca-mūlaṃ lokasya. tad-yathā rūpaṃ iti vā vedanā saṃjñā saṃskārā vijñānaṃ iti vā. cakṣur iti vā śrotraṃ ghrāṇaṃ [Tib. 22^a] jihvā kāyo manaḥ iti vā. pṛthivī 'ti vā āpas tejo vāyur iti vā. rūpaṃ iti vā śabda gandho rasaḥ spraṣṭavyaṃ iti vā. kuśalam iti vā a-kuśalam iti vā a-vyākṛtaṃ iti vā. utpāda iti vā¹⁾ vyaya iti vā. pratītyasamutpanna iti vā. atītaṃ iti vā an-āgataṃ iti vā pratyutpannam iti vā. saṃskṛtaṃ iti vā a-saṃskṛtaṃ iti vā. ayaṃ lokaḥ paro lokaḥ. ubhau sūrya-candramasau. yad api dṛṣṭa-śruta-mata-vijñātaṃ prāptaṃ paryeṣitaṃ manasā anuvitaritam anuvicāritaṃ iti vā. antato yāvan nirvāṇam iti vā. ity evambhāgiyaḥ prajñāpti-vāda-nirūḍhaḥ²⁾ svabhāvo dharma-mānaṃ lokasya bhāva ity ucyate.

tatrā-bhāvo yā asyaiva rūpaṃ iti prajñāpti-vādasya yāvad antato nirvāṇam iti prajñāpti-vādasya nirvastukatā nirnimittatā prajñāpti-vād'āśrayasya sarveṇa sarvaṃ nāstikatā asaṃvidyamānatā yāṃ āśritya prajñāpti-vādaḥ pravartate.³⁾ ayaṃ ucyate a-bhāvaḥ.

yat punaḥ pūrvakeṇa ca bhāvenānena cā-bhāvena tad-ubhābhyāṃ bhāvā-bhāvābhyāṃ vinirmuktaṃ dharma-lakṣaṇa-saṃgrhitaṃ vastu. tad a-dvayaṃ. yad a-dvayaṃ sā madhyamā pratipad aṃta-dvaya-vivarjitaṃ nir-uttarēty ucyate. tasmimś ca tattve buddhānāṃ bhagavatāṃ su-

¹⁾ Om. C.

²⁾ °rūḍha-C.

³⁾ °rteta K.

viśuddham jñānam veditavyam. bodhi (18^b) sattvānām punaḥ śikṣā-mārga-prabhāvitam tatra jñānam veditavyam.

sā ca prajñā mahān upāyo bodhisattvasyān-uttarāyāḥ samyak-saṃbodheḥ prāptaye. [Tib. 22^b] tat kasya hetoḥ. tathā hi bodhisattvas tena śūnyatā'dhimokṣeṇa tāsu tāsu jātiṣu prayujyamānaḥ sattva-sva-buddha-dharma-paripākāya saṃsāre saṃsaramtaṃ ca saṃsāram yathābhūtaṃ prajānāti. na ca punas tasmāt saṃsārād a-nity'ādibhir ākāraiḥ mānaḥ sam udvejyate. sacet saṃsāram yathābhūtaṃ na pari-jāniyān na śaknuyād rāga-dveṣa-moh'adikāt sarva-saṃkleśāc cittam adhyupekṣitum. an-adhyupekṣamāṇas ca saṃklišṭa-cittaḥ saṃsāre saṃsaram naiva buddha-dharmān paripācayet. nāpi sattvān. sacet punar a-nity'ādibhir ākāraiḥ saṃsārān mānasam udvejayed evaṃ sati bodhisattvo laghu-laghv eva parinirvāyāt. laghu-laghv eva parinirvāyam bodhisattva evaṃ api naiva buddha-dharmān naiva sattvān paripācayet. kutaḥ punar an-uttarāṃ samyak-saṃbodhim abhisambhotsyate. tenaiva ca¹⁾ śūnyatā'dhimokṣeṇa bodhisattvaḥ prayujyamānaḥ na nirvāṇād uttrasyati nāpi ca nirvāṇam prārthasyate. sacet bodhisattvo nirvāṇād uttrasyet paratra-nirvāṇa-saṃbhāro 'sya na pūryeta yathā 'pi tad-uttrasta-mānasatvān nirvāṇe an-anuśaṃsa-darśinas tad-gata-guṇa-darśana-prasāda-dādhimukti-vivarjitasya bodhisattvasya. sacet punar bodhisattvo nirvāṇe prārthanā-[Tib. 23^a] bahula-vihāri bhaved āśv eva parinirvāyāt. āśu-parinirvāṇān naiva buddha-dharmān na sattvān paripācayet. tatra yā ca saṃsāram yathābhūtaṃ a-parijānataḥ saṃklišṭa-cittasya saṃsāra-saṃsr̥tiḥ. yā ca

¹⁾ Om. C.

saṃsārād udvigna-mānasasy' āśu-nirvṛtiḥ. yā ca nirvāṇād uttrasta-mānasasya tat-saṃbhārā-paripūryā ca nirvāṇa-prārthanā-bahula-vihāriṇaḥ āśu-parinirvṛtiḥ. ayam an-upāyo bodhisattvasya veditavyo 'nu-ttarāyāḥ samyak-saṃbodheḥ. yā punaḥ saṃsāram yathābhūtaṃ parijānato(19^a)'saṃklišṭa-cittasya saṃsāra-saṃsr̥tiḥ. yā ca saṃsārād a-nity'ādibhir ākāraiḥ an-udvigna-mānasasyān-āśu-nirvṛtiḥ. yā ca nirvāṇād an-uttrasta-mānasasya tat-saṃbhārā-paripūryā ca nirvāṇe guṇānuśaṃsa-darśino na cātyartham utkanthāṃ prāptasy' āśu-nirvṛtiḥ. ayam bodhisattvasya mahān upāyo 'n-uttarāyāḥ samyak-saṃbodher anuprāptaye. sa cāyam upāyas tasmin parama-śūnyatā'dhimokṣe saṃniśritaḥ. tasmāt sā parama-śūnyatā'dhimokṣa-bhāvanā bodhisattvasya śikṣā-mārga-saṃgrhīto mahān upāya ity ucyate yad uta tathāgata-jñānādhigamāya. sa khalu bodhisattvas tena dūrānupraviṣṭena dharmānairātmya-jñānena nir-abhilāpya-svabhāvatāṃ sarva-dharmānāṃ yathābhūtaṃ viditvā na kaṃcid dharmam kathamcit kalpayati nānyatra vastu-mātram grhṇāti tathatā-mātram. [Tib. 23^b] na cāsyaiṃ bhavati. vastu-mātram tat tathatā-mātram cēti. arthe tu sa bodhisattvaś carati. arthe parame caraṃ sarva-dharmāṃs tayā tathatayā sama-samān yathābhūtaṃ prajñayā paśyati. sarvatra ca sama-darśi sama-cittaḥ saṃ paramāṃ upekṣāṃ pratilabhate. yām āśritya sarva-vidyā-sthāna-kausāleṣu prayujyamāno bodhisattvaḥ sarva-pariśramaiḥ sarva-duḥkhôpanipātaiḥ na nivartate. kṣipram cā-klānta-kāyaḥ a-klānta-cittaḥ tat-kausālam samudānayaṭi. mahā-smṛti-bal'ādhāna-prāptaś ca bhavati. na ca tena kauśalenônnatim gacchati. na ca pareṣāṃ ācārya-muṣṭim karoti.

sarva-kausalēṣu cā-samlina-citto bhavati. utsāhavān a-vyāhata-gatīś ca bhavati. dr̥ḍha-saṃnāha-prayogaḥ yathā-yathā saṃsāre saṃsaram duḥkha-viśeṣaṃ labhate. tathā-tathā utsāham vardhayaty an-uttarāyāṃ samyaksambodhau. yathā-yathā samucchraya-viśeṣaṃ adhigacchati. tathā-tathā nir-mānataro bhavati sattvānām antike. yathā-yathā jñāna-viśeṣaṃ adhigacchati. tathā-tathā bhūyasyā mātrayā parōpāraṃbhavivāda-prakīrṇalapitā-kleśōpakleśebhyaś ca vṛtta-skhalita-samudācārebhyaḥ pariññāya pariññāya cittam adhyupekṣate. yathā-yathā guṇaiḥ vardhate. tathā-tathā praticchanna-(19^b) kalyāṇo bhavati. na parato jñātum samanveṣate. na lābhasatkāraṃ. imā evambhāgiyā bahavaḥ anuśaṃsā bhavanti bodhisattvasya bodhi-pakṣyā [Tib. 24^a] bodhy-anukūlāḥ taj-jñāna-saṃniśritasya. tasmād ye kecid bodhim anuprāptavanta ye kecit prāpsyanti ye ca prāpnuvanti. sarve ta etad eva jñānaṃ niśritya. nānyan nyūnaṃ prativiśiṣṭaṃ vā. evaṃ niṣ-prapañca-nay'ārūḍho bodhisattvo evaṃ ca bahv-anuśaṃsaḥ ātmanaś ca buddha-dharma-paripākāya pareṣāṃ ca yāna-traya-dharma-paripākāya samyak prati-panno bhavati. evaṃ ca punaḥ samyak pratipanno bhavati. bhogeṣv ātma-bhāve ca niṣ-tṛṣṇo bhavati. niṣtṛṣṇatāyāṃ ca śikṣate sattveṣu bhog'ātma-bhāva-parityāgāya sattvānām evārthāya. saṃvṛtaś ca bhavati su-saṃvṛtaḥ. kāyena vācā saṃvarāya ca śikṣate prakṛtyā pāpā-rucitāyai prakṛtibhadra-kalyāṇatāyai. kṣamo bhavati parataḥ sarvōpatāpavipratipattinām. kṣamitvaṃ ca śikṣate. manda-krodhatāyai ca a-parōpatāpanatāyai ca. sarva-vidyā-sthāneṣu cābhiyukto bhavati kuśalo vā. sattvānām vicikitsā-prahāṇāyānugrahō-

pasamhārāya c' ātmanaś ca sarvajñatva-hetu-parigrahāya. adhyātma-sthita-cittaś ca bhavati su-saṃnāhitaḥ. citta-sthitaye ca śikṣate catur-brāhma-vihāra-pariśodhanatāyai pañcābhijñā-vikrīḍanatāyai ca sattva-kṛtyānuṣṭhānatāyai sarva-kausalābhiyoga-ja-klama-vinodanatāyai ca. vicakṣaṇaś ca bhavati parama-tattva-jñāḥ. parama-tattva-jñātāyai ca śikṣate. mahāyāne c' āyatyāṃ ātmanaḥ parinirvāṇāya. sa khalu bodhisattvaḥ evaṃ samyak prayukto [Tib. 24^b] guṇavatsu sattveṣu pūjā-lābha-sat-kāreṇa pratyupasthito bhavati. doṣavatsu sattveṣu (20¹) paramaṇa kārūṇya-cittanānukampā-cittena pratyupasthito bhavati. yathāśaktyā ca yathābalaṃ doṣa-prahāṇāyaisāṃ prayujyate. apakāriṣu sattveṣu maitra-cittatāya pratyupasthito bhavati. yathāśaktyā ca yathābalaṃ a-śaṭho bhūtvā a-māyāvi teṣāṃ hita-sukham upasamharati teṣāṃ apakāriṇāṃ sven'āśaya-prayoga-doṣeṇa vaira-cittatāyāḥ prahāṇārthaṃ. upakāriṣu sattveṣu kṛta-jñātāyās tulyādhikena pratyupakāreṇa pratyupasthito bhavati. āśāṃ ca dhārmikīṃ paripūrayaty asya yathāśaktyā yathābalaṃ. a-pratibalo 'pi ca yācitāḥ san teṣu teṣu kṛtya-karaṇīyeṣv ādāraṃ-vyāyāmam upadarśayati na sakṛd eva nirākaroti. katham ayam saṃ-jñāpyetā-śakto 'haṃ nā-kartu-kāma iti. ity ayam evaṃ-bhāgiyo bodhisattvasya niṣ-prapañca-nay'ārūḍhasya parama-tattva-jñāna-saṃniśritasya samyak prayogo veditavyaḥ.

tatra kayā yuktyā nir-abhilāpya-svabhāvatā sarva-dharmānām pratyavagantavyā. yēyaṃ sva-lakṣaṇa-prajñaptir dharmānām yad uta rūpaṃ iti vā vedanēti vā pūrvavad antato yāvan nirvāṇam iti vā. prajñapti-mātram eva tad

1) In C. this leaf is wanting.

2) Sic MS. ādaram?

veditavyaṃ. na svabhāvo nāpi ca tad-vinir-muktas tad-
 anyo ¹⁾vāg-gocaro vāg¹⁾-viśayaḥ. evaṃ sati na svabhāvo
 dharmāṇāṃ tathā vidyate. yathā²⁾ 'bhiḥapyate. na ca punaḥ
 sarveṇa sarvaṃ na vidyate. sa punar evaṃ a-vidyamāno
 [Tib. 25^a] na ca sarveṇa sarvaṃ a-vidyamānaḥ. katham
 vidyate. a-sad-bhūta-samāropā-saṃgrāha-vivarjito³⁾ bhūtāpa-
 vādāsaṃgrāha-vivarjitaś ca vidyate. sa punaḥ pāramarthikaḥ
 svabhāvaḥ sarva-dharmāṇāṃ nir-vikalpasyaiva jñānasya
 gocaro veditavyaḥ. sacet punar yathaivābhiḥapo yeṣu
 dharmaṣu yasmin vastuni pravartate. tad-ātmakās te dharmās
 tad vastu syāt. evaṃ⁴⁾ sati bahu-vidhā bahavaḥ svabhāvā
 ekasya dharmasyaikasya vastuno bhaveyuh. tat kasya hetoḥ.
 tathā hy ekasmin ⁵⁾dharmā ekasmin⁵⁾ vastuni bahu-vidhā
 bahavo bahubhir abhiḥapāḥ prajñaptaya upacārāḥ kriyante.
 na ca bahu-vidhāṇāṃ bahūnāṃ prajñapti⁶⁾-vādānāṃ niyamāḥ
 kaścid upalabhyate. yad anyatamena prajñapti-vādenaikena
 tasya dharmasya tasya vastunaḥ tādātmyaṃ tan-mayatā tat-
 svabhāvatā syān nānyair avaśiṣṭaiḥ prajñapti-vādaiḥ. tasmāt
 sakala-vikalaiḥ sarva-prajñapti-vādaiḥ sarva-dharmāṇāṃ
 sarva-vastūnāṃ nāsti tādātmyaṃ nāsti tan-mayatā nāsti tat-
 svabhāvatā. api ca saced rūp'ādayo dharmā yathā pūrva-nir-
 diṣṭāḥ prajñapti-vāda-śva-bhāvā bhaveyuh. evaṃ sati pūrvaṃ
 tāvad vastu paścāt tatra cchandataḥ prajñapti-vādōpacārāḥ.
⁷⁾prāk prajñapti-vādōpacārād a-kṛte⁷⁾ prajñapti-vādōpacāre

¹⁾...¹⁾ vāg-gocaro vā MS. nag-gi spyod-yul dan nag-gi. ²⁾ tathā
 MS. ji-ltar. ³⁾ tasya MS. ⁴⁾ eva MS. de-ltar. ⁵⁾...⁵⁾ Om.
 MS. chos (geig-pu dan dños-pa) geig-pu-la. ⁶⁾ prapti MS. ḥdogs-
 paḥi. ⁷⁾...⁷⁾ pacārākṛte MS. ḥdogs-paḥi tshig-gis ñe-bar ḥdogs-
 paḥi śha-rol...ma.

sa¹⁾ dharmas tad vastu niḥ-śva-bhāva eva syāt. sati niḥ-śva-
 bhāvatve nir-vastukaḥ prajñapti-vādo na yujyate. prajñapti-
 vādōpacāre cāsati prajñapti-vāda-śva-bhāvata dharmasya
 vastuno na yujyeta. sacet [Tib. 25^b] punaḥ pūrvaṃ eva praj-
 ñapti-vādōpacārād ²⁾akṛte prajñapti-vādōpacāre sa dharmas
 tad vastu tad-ātmakam syāt.²⁾ evaṃ sati vinā tena rūpaṃ
 iti prajñapti-vādōpacāreṇa rūpa-saṃjñake dharme rūpa-saṃ-
 jñake vastuni rūpa-buddhiḥ pravarteta. na ca pravartate.
 tad anena kāraṇenānaya yuktyā nir-abhiḥapyaḥ śva-bhāvaḥ
 sarva-dharmāṇāṃ pratyavagantavyaḥ. yathā rūpaṃ evaṃ
 vedan'ādayo yathā nirdiṣṭā dharmā antato yāvan nirvāṇa-
 paryantā veditavyāḥ.

³⁾dvāv³⁾ imāv asmād dharma-vinayāt prapaṣṭau veditavyau.
 yaś ca rūp'ādīnāṃ dharmāṇāṃ rūp'ādikasya vastunaḥ prajñā-
 pti-vāda-śva-bhāvaṃ śva-lakṣaṇaṃ a-sad-bhūta-samāropato
 'bhinivīṣate. yaś cāpi pra (21^a) jñapti-vāda-nimittādhiṣṭhā-
 naṃ prajñapti-vāda-nimitta-saṃniśrayaṃ nir-abhiḥapy'ātma-
 katayā paramārtha-sad-bhūtaṃ vastv apavadamāno nāśayati
 sarveṇa sarvaṃ nāstīti. a-sad-bhūta-samārope tāvad ye doṣāḥ.
 te pūrvaṃ eva nirūpitāḥ uttānā viśaditāḥ prakāśitāḥ. yaḥ
 doṣaiḥ rūp'ādiḥ vastuny a-sad-bhūta-samāropāt prapaṣṭo
 bhavaty asmād dharma-vinayād iti veditavyaḥ. yathā punā
 rūp'ādiḥ dharmaṣu vastu-mātram apy apavadamānaḥ
 sarva-vaināśikaḥ prapaṣṭo bhavaty asmād dharma-vinayāt.
 tathā vakṣyāmi rūp'ādīnāṃ dharmāṇāṃ vastu-mātram

¹⁾ sad MS. de. ²⁾...²⁾ So MS. gzugs de gzugs-kyi bdag-ñid yin-te.
 phyis kyan gzugs-kyi bdag-ñid-la gdags-paḥi tshig-gis bsdu-paḥi gzugs-
 su ñe-bar ḥdogs-par byed-na yaṃ. ³⁾ (ḥdi) gñis.

apavadamānasya naiva tattvaṃ nāpi prajñaptis tad-ubhayam etan na yujyate. [Tib. 26^a] tad-yathā satsu rūp'ādiṣu skandheṣu pudgala-prajñaptir yujyate. nā-satsu. nir-vastukā pudgala-prajñaptiḥ. evaṃ sati rūp'ādīnāṃ dharmāṇāṃ vastu-mātre sa¹⁾ rūp'adi-dharma-prajñapti-vādōpacāro yujyate. nā-sati. nir-vastukaḥ prajñapti-vādōpacāraḥ. tatra prajñapter vastu nāstīti nir-adhiṣṭhānā prajñaptir api nāsti. ato ya ekatyā dur-vijñeyān sūtrāntān mahāyāna-pratisamyuktāṃ gambhīrāṃ cchūnyatā-pratisamyuktān abhiprāyikārtha-nirūpitāṃ cchrutvā yathābhūtaṃ bhāṣitasyārtham an-abhijñāyā-yoniśo vikalpyā-yoga-vihitena tarka-mātrakeṇaivaṃ drṣṭayo bhavanty evaṃ vādinaḥ. prajñapti-mātram eva sarvaṃ etat tattvaṃ. yaś caivaṃ paśyati sa samyak paśyātīti. teṣāṃ prajñapti-adhiṣṭhānasya vastu-mātrasyā-bhāvāt saiva prajñaptiḥ sarveṇa sarvaṃ na bhavati. kutaḥ punaḥ prajñapti-mātram tattvaṃ bhaviṣyati. tad anena paryāyena tais tattvaṃ api prajñaptir api tad-ubhayam apy apavāditam bhavati. prajñapti-tattvāpavādāc ca pradhāno (21^b) nāstiko veditavyaḥ. sa evaṃ nāstikaḥ sann a-kathyo²⁾ bhavaty a-samvāsyo vijñānāṃ sa-brahmacāriṇāṃ. sa³⁾ ātmānam api viśam-pādayati.⁴⁾ loko 'pi yo 'sya drṣṭy-anumata⁵⁾ āpādayate. idaṃ ca saṃdhāyōktaṃ bhagavatā. varam ihaikatyasya pudgala-drṣṭir na tv evaikatasya dur-grhītā śūnyatēti. tat kasya hetoḥ. pudgala-drṣṭiko jantur jñeye kevalaṃ muhyan na tu sarvaṃ jñeyam [Tib. 26^b] apavadeta. na tato nidānam apāyeṣūpapadyeta. nāpi dharmārthikaṃ duḥkha-vimokṣār-

¹⁾ Om. C. ²⁾ akathō K. ? akanthyo C. smos-paḥi ḥos ma-yin-pa. ³⁾ Om. C. ⁴⁾ vipādayati K. ⁵⁾ lokamapiyo.... matam CK. ḥjig-rten gañ....phyogs-pa yañ.

thikaṃ paraṃ viśamvādayen na vipralambhayet. dharme satye ca pratiṣṭhāpayet. na ca śaithiliko bhavec chikṣā-padeṣu. dur-grhītayā punaḥ śūnyatayā jñeye vastuni muhyet. apy apavadeta jñeyam sarvaṃ. tan-nidānam cāpāyeṣūpapadyate. dhārmikaṃ ca duḥkha-vimokṣārthikaṃ paraṃ vipādayet. śaithilikaś ca syāc chikṣā-padeṣu. evaṃ-bhūtaṃ vastu apavadamānaḥ prapaṣṭo bhavaty asmād dharma-vinayāt.

kathaṃ punar dur-grhītā bhavati śūnyatā. yaḥ kaście chramaṇo vā brāhmaṇo vā tac ca nēcchati yena śūnyam. tad api nēcchati yat śūnyam. iyaṃ evaṃ-rūpā dur-grhītā śūnyatēty ucyate. tat kasya hetoḥ. yena hi śūnyam. tad a-sad-bhāvāt. yac ca śūnyam. tad sad-bhāvāc chūnyatā yujyeta. sarvā-bhāvāc ca kutra kiṃ kena śūnyam bhaviṣyati. na ca tena tasyaiva śūnyatā yujyate. tasmād evaṃ dur-grhītā śūnyatā bhavati.

kathaṃ ca punaḥ su-grhītā śūnyatā bhavati. yataś ca yad yatra na bhavati. tat tena śūnyam iti samanupaśyati. yat punar atrāvaśiṣṭam bhavati. tat sad ihāstīti yathābhūtaṃ prajānāti. iyaṃ ucyate śūnyatā'vakraṇtir yathā-bhūtā a-viparītā. tad-yathā rūp'adi-saṃjñake yathā-nirdiṣṭe vastuni rūpam ity evaṃ-ādi-prajñapti-vād'ātmako dharmo nāsti. ¹⁾atas tad rūp'ā(22^a)di-saṃjñakaṃ vastu - - - - - prajñapti-vād'ātmanā śūnyam¹⁾. kiṃ punaḥ tatra rūp'adi-saṃjñake [Tib. 27^a] vastuny avaśiṣṭam. yad uta tad eva rūpam ity evaṃ-ādi-²⁾prajñapti-vād'āśrayaḥ²⁾. tac cōbhayaṃ

(1...1) de-lta-bas-na gzugs ṣes-bya-ba la-sogs-paḥi dños-po de gzugs ṣes-bya-ba la-sogs-par ḥdogs-paḥi thsig-gi bdag-nid des ston-ño.=? atas tad-rūp'adi-saṃjñakaṃ vastu tena rūp'adi-saṃjñakena prajñā¹⁾ (2...2) prajñaptayer āśrayaṃ prajñapti-vāda-nimitta-mātrakaṃ ca C.

yathābhūtam¹⁾ prajānāti yad uta vastu-mātram ca vidyamā-
nam vastu-mātre ca prajñapti-mātram na cā-sad-bhūtam
samāropayati. na bhūtam apavadata nādhikam karoti na
nyūnikaroti nōtkṣipati na prakṣipati. yathā-bhūtam ca tatha-
tām nir-abhilāpya-svabhāvatām yathābhūtam prajānāti. iya-
m ucyate su-grhītā śūnyatā samyak-prajñayā su-pratividdhēti.
iyam tāvad upapatti-sādhana-yuktiḥ anulomikī yayā nir-a-
bhilāpya-svabhāvatā sarva-dharmāṇām pratyavagantavyā.

apt'āgamato 'pi nir-abhilāpya-svabhāvāḥ sarva-dharmā
veditavyāḥ. yathōktam bhagavatā evam evārtham gāthā-
'bhigītena paridīpayatā Bava-samkrānti-sūtre.²⁾

yena yena hi nāmnā vai yo yo dharmo 'bhiḥlapyate
na sa samvidyate tatra dharmāṇām sā hi dharmatēti.

katham punar iyaṁ gāthā etam evārtham paridīpayati.
rūp'adi-samjñakasya dharmasya yad rūpam ity evam-ādi
nāma. tena³⁾ rūpam ity evam-ādinā nāmnā te⁴⁾ rūp'adi-sam-
jñakā dharmā abhilāpyante rūpam iti vā vedanēti vā vi-
tareṇa yāvan nirvāṇam iti vā. tatra na ca rūp'adi-samjñakā
dharmāḥ svayaṁ rūp'ady-ātmakāḥ na ca teṣu tad-anyo
rūp'ady-ātmako dharmo vidyate. yā punas teṣāṁ rūp'adi-
samjñakāṇām dharmāṇām nir-abhilāpyenārthena vidyamā-
natā saiṣā paramārthataḥ svabhāva-dharmatā veditavyā.
uktam ca bhagavatā [Tib. 27^b] Arthavargīyeṣu.⁵⁾

⁶⁾yāḥ kāścana samvṛtayo hi loke
sarvā hi tā munir nōpaiti

¹⁾ tam yaḥ C. ²⁾ 大正一切經 Nos 575-577. present passage occurs
at p. 950^b &c. ³⁾ yena K. Lacuna C. des. ⁴⁾ Om. C. de-dag.

⁵⁾ Cf. 大正一切經 No. 198. 義足 (for 品) 經. ⁶⁾ Cf. Verse No. 897
(Atthaka-vaggo in Suttanipāta) and 大正一切經 No. 4, 176^b.

an(22^b)-upago hy asau kenōpādatīta
dṛṣṭa-śrute kāntim a-samprakurvan.

katham iyaṁ gāthā etam evārtham paridīpayati. rūp'adi-
samjñake vastuni yā rūpam ity evam-ādyāḥ prajñaptayaḥ.
taḥ samvṛtaya ity ucyante. tabhiḥ prajñaptibhis tasya
vastunas tādātmyam ity evam nōpaiti taḥ samvṛtiḥ. tat
kasya hetoḥ. samāropāpavādikā dṛṣṭir asya nāsti. ato 'sau
tasyā viparyāsa-pratyupasthānāyā dṛṣṭer a-bhāvād an-upaga
ity ucyate. sa evam an-upagaḥ san¹⁾ kenōpādatīta. tayā²⁾
dṛṣṭyā vinā tad-vastu-samāropato vā'pavādato vā. an-upā-
dadānaḥ samyag-darśi bhavati jñeye tad asya dṛṣṭam. yas
tasyaiva jñeyasyābhiḥlāpānuśravaḥ tad asya śrutam. tasmim
dṛṣṭa-śrute tṛṣṇāṁ nōtpādayati na vivardhayati. nānyatra
ten'ālambanena prajāhāty upekṣakaś ca viharati. evam³⁾
kāntim na karoti. punaś cōktam bhagavatā⁴⁾ Samtha-kā-
yāyanam ārabhya iha Samtha⁵⁾ bhikṣur na prthivīm niśritya
dhyāyati nāpaḥ na tejo na vāyum n'ākāśa-vijñ'ān'ākimcanya-
naivasamjñānāsamjñ'āyatanam nēmaṁ lokam na param
nōbhau sūryā-candramasau na dṛṣṭa-śruta-mata-vijñātām
prāptam paryeṣitam manasā⁶⁾ nuvitarkitam anuvicāritam.⁶⁾
tat sarvaṁ na niśritya dhyāyati. katham dhyāyī. prthi-
vīm na niśritya dhyāyati vistareṇa [Tib. 28^a] yāvat sarvaṁ
na niśritya dhyāyati. iha Samtha bhikṣor yā prthivyāṁ
prthivī-samjñā sā vibhūtā bhavati. apsu ap-samjñā vistareṇa

¹⁾ tat C. ²⁾ yā C. ³⁾ Simply e C. de-ltar.

⁴⁾ Aṅguttara-Nikāya V, 224²⁸-329¹⁹ and 大正一切經 No. 99 (II, 236^a).

⁵⁾ Samthe K. Samttha C. So infra. ⁶⁾...⁶⁾ 'tra vitarkitam atra
vicāritam K. rjes-su brtags-pa dan. rjes-su dpyad-pa.

yāvat sarvatra sarva-saṃjñā sā vibhūtā bhavati. evaṃ dhyāyī bhikṣuḥ na prthivīm niśritya dhyāyati vistareṇa yāvan na sarvaṃ sarvaṃ iti niśritya dhyāyati. evaṃ dhyāyinaṃ bhikṣuṃ sēndrā devāḥ sēsānāḥ sa-prajāpatayaḥ ārān namasyanti.

28 a.)

namas te puruṣ'ā (23^a) janya namas te puruṣōttama yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasīti. katham punar etat sūtra-padam etam evārtham paridipayati. prthivy-ādi-saṃjñāke vastuni yā prthivi 'ty evaṃ-ādikā nāma-saṃketa-prajñaptiḥ. sā prthivy-ādi-saṃjñāke vastuni samāropikā cāpavādikā ca. tan-maya-śva-bhāva-vastu-grāhikā samāropikā. vastu-mātra-paramārtha-nāśa-grāhikā 'pavādikā saṃjñēty ucyate. sā ca saṃjñā 'sya¹⁾ vibhūtā bhavati. vibhava ucyate prabhānam tyāgaḥ. tasmād āgamato 'pi tāthagatāt param'apt'āgamād veditavyaṃ nir-abhilāpya-śva-bhāvāḥ sarva-dharmā iti. evaṃ nir-abhilāpya-śva-bhāveṣu sarva-dharmeṣu kasmād abhilāpaḥ prayujyate. tathā hi vinā 'bhilāpena sā nir-abhilāpya-dharmatā pareṣāṃ vaktum api na śakyate. śrotum api. vacane śravaṇe cā-sati sā nir-abhilāpya-śva-bhāvatā jñātum api na śakyate. tasmād abhilāpaḥ prayujyate śravaṇa-jñānāya.

28 b.)

tasyā eva tathatāyāḥ evaṃ aparijñātadvād [Tib. 28^b] bālānāṃ tan-nidāno 'ṣṭa-vidho vikalpaḥ pravartate tri-vastu-janakaḥ. sarva-sattva-bhājana-lokānāṃ nirvartakaḥ. tad-yathā śva-bhāva-vikalpo viśeṣa-vikalpaḥ piṇḍa-grāha-vikalpaḥ aham iti vikalpaḥ mamēti vikalpaḥ priya-vikalpaḥ a-priya-vikalpaḥ tad²⁾-ubhaya-viparītaś ca vikalpaḥ. sa punar ayam

1) Om. C.

2) yad CK.

aṣṭa-vidho vikalpaḥ katameṣāṃ¹⁾ trayānāṃ vastūnāṃ janako bhavati. yaś ca śva-bhāva-vikalpo yaś ca viśeṣa-vikalpo yaś ca piṇḍa-grāha-vikalpaḥ itīme trayo vikalpā vikalpa-prapaṃcādhīṣṭhānam vikalpa-prapaṃc'ālambanam vastu janayanti rūp'ādi-saṃjñakam. yad vastv adhiṣṭhāya sa nāma-saṃjñā-'bhilā(23^b)pa-parigrhīto nāma-saṃjñā-'bhilāpa-paribhāvito vikalpaḥ prapaṃcayams tasminn eva vastuni vicaraty an-eka-vidho bahu-nānā-prakāraḥ. tatra yaś cāham iti vikalpo yaś ca mamēti vikalpaḥ itīmau dvau vikalpau sat-kāya-dṛṣṭim ca tad-anya-sarva-dṛṣṭi-mūlam māna-mūlam ca asmi-mānam ca tad-anya-sarva-māna-mūlam janayataḥ. tatra priya-vika-lpo 'priya-vikalpaḥ tad-ubhaya-viparītaś ca vikalpaḥ yathā-yogaṃ rāga-dveṣa-moham janayanti. evaṃ ayam aṣṭa-vidho vikalpaḥ asya tri-vidhasya vastunaḥ prādurbhāvāya saṃ-vartate. yad uta vikalpādhiṣṭhānasya prapaṃca-vastunaḥ dṛṣṭy-asmi-mānasya rāga-dveṣa-mohānāṃ ca. tatra vikalpa-prapaṃca-vastv-āśrayā sat-kāya-dṛṣṭir asmi-[Tib. 29^a] mānaś ca. sat-kāya-dṛṣṭy-asmi-mān'āśritā rāga-dveṣa-mohāḥ. e-bhiś ca tribdir vastubhiḥ sarva-lokānāṃ pravṛtti-pakṣo nir-avaśeṣaḥ paridīpito bhavati.

tatra śva-bhāva-vikalpaḥ katamaḥ. rūp'ādi-ke vastuni rūpam ity evaṃ-ādir yo vikalpaḥ. ayam ucyate śva-bhāva-vikalpaḥ.

viśeṣa-vikalpaḥ katamaḥ. tasminn eva rūp'ādi-saṃjñāke vastuny ayam rūpī ayam a-rūpī ayam sa-nidarśano 'yam a-nidarśanaḥ evaṃ sa-pratigho 'pratighaḥ sāsravo 'n-āsravaḥ saṃskṛto 'saṃskṛtaḥ kuśalo 'kuśalo 'vyākṛtaḥ atīto 'n-āgataḥ

1) Katham C. gaṇ-dag-gis.

pratyutpanna ity evambhāgiyenā-pramāṇena prabhedenā yena yā sva-bhāva-vikalpādhiṣṭhānā tad-viśiṣṭārtha-vikalpanā. ayam ucyate viśeṣa-vikalpaḥ.

piṇḍa-grāha-vikalpaḥ katamaḥ. yas tasminn eva rūp'ādi-samjñake vastuni ātma-sattva-jīva-jantu-samjñā- (24^a) samketōpasamhitāḥ piṇḍiteṣu bahuṣu dharmeṣu piṇḍa-grāha-hetukaḥ pravartate grāha-senā-van'ādiṣu bhojana-pāna-yāna-vastr'ādiṣu ca tat-samjñā-samketōpasamhitāḥ. ayam ucyate piṇḍa-grāha-vikalpaḥ.

aham iti mamēti ca vikalpaḥ katamaḥ. yad vastu s'āsravaṃ sōpādāniyaṃ dīrgha-kālam ātmato vā ātmiyato vā samstutam abhiniṣṭaṃ paricitaṃ tasmād a-grāha-samstavāt svaṃ drṣṭi-sthāniyaṃ vastu pratītyōtpadyate [Tib. 29^b] vitaṭho vikalpaḥ. ayam ucyate aham iti mamēti ca vikalpaḥ.

priya-vikalpaḥ katamaḥ. yaḥ śubha-manāpa-vastv-ā-lambano vikalpaḥ.

a-priya-vikalpaḥ katamaḥ. yaḥ a-śubhā-manāpa-vastv-ā-lambano vikalpaḥ.

priyā-priyōbhaya-viparīto vikalpaḥ katamaḥ. yaḥ śubhā-śubha-manāpā-manāpa-tad-ubhaya-vivarjita-vastv-ā-lambano vikalpaḥ. tac caitad dvayaṃ bhavati samāsataḥ vikalpaś ca vikalpādhiṣṭhānaṃ ca vikalp'ālamanaṃ vastu. tac caitad ubhayaṃ anādikālikaṃ cānyonya-hetukaṃ ca veditavyaṃ. pūrvako vikalpaḥ pratyutpannasya vikalp'ālambanasya vastunaḥ prādurbhāvāya pratyutpannaṃ punar vikalp'ālamanaṃ vastu prādurbhūtaṃ pratyutpannasya tad-ālambanasya vikalpasya prādurbhāvāya hetuḥ. tatraitarhi vikalpasyā-parijñānaṃ āyatyāṃ tad-ālambanasya vastunaḥ

prādurbhāvāya. tat-sambhavāc ca punar niyataṃ tad-adhiṣṭhānasyāpi tad-āśritasya vikalpasya prādurbhāvo bhavati.

kathaṃ ca punar asya¹⁾ vikalpasya parijñānaṃ bhavati. catasrbhiḥ paryeṣaṇābhiḥ catur-vidhena ca yathā-bhūta-parijñānena.

catasraḥ paryeṣaṇāḥ katamāḥ. nāma-paryeṣaṇā vastu-paryeṣaṇā svabhāva-prajñā (21^b) pti-paryeṣaṇā ca viśeṣa-prajñāpti-paryeṣaṇā ca.

tatra nāma-paryeṣaṇā yad bodhisattvo nāmnī nāma-mātraṃ paśyati. evaṃ vastuni vastu-mātra-darśanaṃ vastu-paryeṣaṇā. svabhāva-prajñāptau svabhāva-prajñāpti-mātra-darśanaṃ svabhāva-prajñāpti-paryeṣaṇā. viśeṣa-prajñāptau [Tib. 30^a] viśeṣa-prajñāpti-mātra-darśanaṃ viśeṣa-prajñāpti-paryeṣaṇā. sa nāma-vastuno bhinnam ca lakṣaṇaṃ paśyaty anuśliṣṭaṃ ca. nāma-vastv-anuśleṣa-samniśritam ca sva-bhāva-prajñāptim viśeṣa-prajñāptim pratividhyati.

catvāri yathā-bhūta-parijñānāni katamāni. nāmaṣaṇā-gataṃ yathā-bhūta-parijñānaṃ vastv-eṣaṇā-gataṃ sva-bhāva-prajñāpty-eṣaṇā-gataṃ viśeṣa-prajñāpty-eṣaṇā-gataṃ ca yathā-bhūta-parijñānaṃ.

nāmaṣaṇā-gataṃ yathā-bhūta-parijñānaṃ katamat. sa khalu bodhisattvo nāmnī nāma-mātratam paryeṣya tan nāmaivaṃ yathābhūtaṃ parijānāti itidaṃ nāma ity artha-vastuni vyavasthāpyate yāvad eva samjñā'rthaṃ drṣṭy-arthaṃ upacārārthaṃ. yadi rūp'ādi-samjñake vastuni rūpaṃ iti nāma na vyavasthāpyate na kaścit tad vastu rūpaṃ ity evaṃ samjāniyāt. a-samjānaṃ samāropato nābhīniveśetān-

¹⁾ idam C.

abhiniveśamāno nābhilapet. iti yad evaṃ yathābhūtaṃ prajā-
nāti. idam ucyate nāmaṣaṇā-gataṃ yathā-bhūta-parijñānaṃ.

vastv-eṣaṇā-gataṃ yathā-bhūta-parijñānaṃ katamat.
yataś ca bodhisattvo vastuni vastu-mātratāṃ paryeṣya sarvā-
bhilāpa-viśliṣṭaṃ nir-abhilāpyaṃ tad rūp'ādi-saṃjñakam
vastu paśyati. idam dvitīyaṃ yathā-bhūta-parijñānaṃ
vastv-eṣaṇā-gataṃ.

svabhāva-prajñāpty-eṣaṇā-gataṃ yathā-bhūta-parijñā-
naṃ katamat. yataś ca bodhisattvaḥ rūp'ādi-[Tib. 30^b]
saṃjñake vastuni sva-bhāva-prajñā (25^a) ptau prajñāpti-mā-
tratāṃ paryeṣya tayā sva-bhāva-prajñāptyā tat-sva-bhāvā-
bhāvasya vastunaḥ tat-sva-bhāv'ābhāsatāṃ yathābhūtaṃ
pratividhyati prajānāti. tasya nirmāṇa-pratibimba-prati-
śrutkā-pratibhāsōdaka-candra-svapna-māyōpamaṃ tat¹⁾-sva-
bhāvaṃ paśyataḥ tad-ābhāsam ⁽²⁾a-tan-mayam. idam²⁾ tṛtīyaṃ
yathā-bhūta-parijñānaṃ su-gambhīrārtha-gocaraṃ.

viśeṣa-prajñāpty-eṣaṇā-gataṃ yathā-bhūta-parijñānaṃ
katamat. yataś ca bodhisattvaḥ viśeṣa-prajñāptau prajñāpti-
mātratāṃ paryeṣya tasmīṃ rūp'ādi-saṃjñake vastuni viśeṣa-
prajñāptim a-dvayārthena paśyati. na tad vastu bhāvo nā-
bhāvaḥ. abhilāpyen' ātmanā a-pariniṣpannatvān na bhāvaḥ.
na punar a-bhāvo nir-abhilāpyen' ātmanā vyavasthitatvāt.
evaṃ na rūpi³⁾ paramārtha-satyatayā. nā-rūpi⁴⁾ saṃvṛti-
satyena tatra rūpōpacāratayā. yathā bhāvaś cā-bhāvaś ca
rūpi⁵⁾ cā-rūpi⁶⁾ ca. tathā sa-nidarśanā-nidarśan'ādayo viśeṣa-
prajñāpti-paryāyāḥ sarve anena nayenaivam veditavyāḥ. iti

1) tam C. 2) ...²⁾ etat C. 3) °pi CK. 4) °pi CK.
5) °pi K. 6) °pi K.

yad etāṃ viśeṣa-prajñāptim evaṃ a-dvayārthena yathā-
bhūtaṃ prajānāti. idam ucyate viśeṣa-prajñāpty-eṣaṇā-gataṃ
yathā-bhūta-parijñānaṃ.

tatra yo 'yam¹⁾ aṣṭa-vidho mithyā-vikalpo bālānaṃ tri-
vastu-janako loka-nirvartakaḥ.²⁾ so 'sya catur-vidhasya yathā-
bhūta-parijñānasya vaikalyād [Tib. 31^a] a-samavadhānāt
pravartate. tasmāc ca punar mithyā-vikalpāt saṃkleśaḥ.
saṃkleśāt saṃsāra³⁾-saṃsṛtiḥ. saṃsāra-saṃsṛteḥ saṃsārānu-
gataṃ jāti-jarā-vyādhi-maraṇ'ādikam duḥkham pravartate.
yadā ca bodhisattvena catur-vidham yathā-bhūta-parijñānaṃ
niśritya so 'ṣṭa-vidho vikalpaḥ parijñāto bhavati. drṣṭe
dharma tasya samyak-parijñānād ātyāṃ tad-aḥiṣṭhānasya
tad-ālambanasya prapaṃca-patitasya vastuno na prādurbhāvo
bhavati. tasyān-udayād a-prādurbhāvāt tad-ālambanasyāpi
vikalpasy' ātyāṃ prādurbhāvo bhavati. evaṃ tasya sa-vastu-
kasya vikalpasya nirodho yaḥ. sa sarva-prapaṃca-nirodho
veditavyaḥ. evaṃ ca prapaṃca-nirodho bodhisattvasya (25^b)
mahāyāna-parinirvāṇam iti veditavyam. drṣṭe ca dharma
tasya śreṣṭha-tattvārtha-gocara-jñānasya viśuddhatvāt sarva-
tra vaśitā-prāptim labhate sa bodhisattvaḥ. yad uta nirmāṇe
'pi vicitre nairmāṇikayā⁴⁾ rddhyā. pariṇāme ca vicitre pāri-
ṇāmikyā rddhyā. sarva-jñeyasya ca jñāne. yāvadabhi-
pretam cāvasthāne. kāma-kārataś ca vinōpakramam cyutau.

sa evaṃ vaśitā-prāptaḥ sarva-sattvataś ca śreṣṭho bhavati
nir-uttaraḥ. evaṃ ca sarvatra-vaśinas tasya bodhisattvasya
uttamāḥ paṃcānuśaṃsā veditavyāḥ. paramāṃ citta-sāṃptim

1) 'sāv K. 2) niv° CK. ḥgrub-par byed-pa. 3) saṃskāra C.
4) Om. C.

anuprāpto bhavati vihāra-prasāmtatayā na kleśa-prasāntatayā. sarva-vidyā-sthāneṣu cāsyā-vyāhataṃ paśuddhaṃ paryavādātāṃ jñāna-darśanaṃ pravartate. a-khinnaś ca bhavati sattvānāṃ arthe saṃsāra-saṃsṛtyā. [Tib. 31^b] tathāgatānāṃ ca sarva-saṃdhāya-vacanān anupraviśati. na ca mahāyānā-dhimukteḥ saṃbhāryo bhavati aparapratyayatayā.¹⁾

asya khalu pañca-vidhasyānuśaṃsasya pañca-vidham eva karma veditavyaṃ. paramo dṛṣṭa-dharma-sukha-vihāro bodhisattvasya bodhāya prayoga-niryātasya kāyika-caitasika-sya vyāyāma-klamasya nāśāya citta-śānter anuśaṃsasyaitat karma veditavyaṃ. sarva-buddha-dharmāṇāṃ paripāko bodhisattvasya sarva-vidyā-sthāneṣv avyāhatajñānatayā anuśaṃsasyaitat karma veditavyaṃ. sattva-paripāko bodhisattvasya saṃsārākheditayāḥ anuśaṃsasya karma veditavyaṃ. vineyānāṃ utpannōtpannānāṃ saṃśayānāṃ²⁾ prativinodanāṃ. dharma-netryāś ca dīrgha-kālaṃ parikarṣaṇaṃ saṃdhāraṇaṃ sad-dharma-prati-rūpakāṇāṃ śāsanāntardhāyānāṃ parijñāna-prakāśanāpakarṣaṇatayā. sarva-saṃdhāya-vacana-praveśānuśaṃsasyaitat karma veditavyaṃ. sarva-para-pravādi-nigraho dṛḍha-vīryatā ca praṇidhānāc cācyutiḥ. asaṃbhāryatā'parapratyayatvānuśaṃsasyaitat karma veditavyaṃ.

evam hi bodhisattvasya yāvat kiṃcid bodhisattva-karaṇīyaṃ. tat sarvaṃ ebhiḥ pañcabhir anuśaṃsa-karmabhiḥ parigṛhītaṃ bhavati. tat punaḥ karaṇīyaṃ katamat. a-saṃkliṣṭaṃ c' ātma-sukhaṃ buddha-dharma-paripākaḥ sattva-(26^a)paripākaḥ sad-dharmasya dhāraṇaṃ a-cala-praṇidhāna-

1) aparapratyayatayā K.

2) Om. C.

syôttapta-vīryasya para-vāda-vinigrahaś ca.

tatra caturṇāṃ tattvārthānāṃ prathamau dvau hīnau. tṛtīyo madhyaḥ. caturtha uttamo veditavyah.

Bodhisattva-bhūmāv ādhāre¹⁾ yoga-sthāne [Tib. 32^a] caturthaṃ tattvārtha-paṭalam.

1) °ra C.

32a-1

tatra prabhāvo bodhisattvānām katamaḥ. samāsataḥ samādhi-vaśitā-prāptasya samādhi-vaśitā-samniśrayeṇēcchā-mātrāt sarvārtha-samrddhiḥ karmanya-cittasya su-paribhā-vita-cittasya' āryaḥ prabhāva ity ucyate. dharmānām ca yā mahā-phalatā mahā'nuśamsatā. teṣām prabhāva ity ucyate.¹⁾ pūrvaṁ mahā-puṇya-sambhārōpacayāt buddhānām bodhisattvānām ca saha-jā āścaryādbhuta-dharmatā. ayam api teṣām saha-jo 'paraḥ prabhāvo veditavyaḥ.

sa khalv eṣa prakāra-prabhedena buddha-bodhisattvānām pañca-vidho bhavati. abhijñā-prabhāvo dharma-prabhāvaḥ saha-jāḥ prabhāvaḥ sādharmaṇaś ca śrāvaka-pratyeka-buddhair a-sādharmaṇaś ca taiḥ.

tatra ṣaḍ abhijñāḥ rddhi-ṣaḍ divyaṁ śrotraṁ cetasaḥ paryāyaḥ pūrve-nivāsānusrūtiḥ cyuty-upapāda-darśanam āsava-kṣaya-jñāna-sākṣātkriyā ca abhijñā-prabhāva ity ucyate. tatra ṣaṭ pāramitāḥ dānam śīlaṁ kṣāntir vīryaṁ dhyānaṁ prajñā sarva-dharmā ity ucyante. teṣām dharmānām yo 'nubhāvaḥ sarva-dharma-prabhāva ity ucyate.

tatra rddhiḥ katamā. samāsato dvi-vidhā. pāriṇāmikī nairmāṇikī ca. sā punar dvi-vidhā 'py an-eka-vidhā prakāra-prabhedataḥ.

tatra pāriṇāmika-rddhi-prakāra-bhedaḥ katamaḥ. tad-yathā kampaṇaṁ jvalanaṁ spharaṇaṁ vidarśanaṁ anyathā bhāva-karaṇaṁ gamanā'gamaṇaṁ saṁkṣepaḥ prathanāṁ sarva-rūpa-kāya-praveśanaṁ sabhāgatōpasamkrāntir [Tib. 32^b] āvirbhāvas tirobhāvaḥ vaśitva-karaṇaṁ para-rddhi-

¹⁾ Tib. and 曇無讖 are the same as present Sanscrit text, but 玄奘 puts here the passage below "tatra ṣaṭ pāramitāḥ ... ity ucyate," which latter is preferable.

abhibhavanaṁ pratibhā-dānaṁ smṛti-dānaṁ sukha-dānaṁ raśmi-pramokṣaṇaṁ ity evambhāgiyaḥ pāriṇāmikī 'ty ucyate.

tatra kampaṇaṁ iha tathāgataḥ samādhi-vaśi-prāpto vā karmanya-citto vā bodhisattvo vihāraṁ api kampayati gṛhaṁ api grāma-nagraraṁ (26^b) kṣetraṁ api naraka-lokaṁ api tiryag-lokaṁ api preta-lokaṁ api manuṣya-lokaṁ api deva-lokaṁ api cāturdvīpikaṁ api sāhasrikaṁ api loka-dhātum dvi-sāhasrikaṁ api tri-sāhasra-mahā-sāhasraṁ śatam api sahasraṁ api śata-sahasraṁ api yāvad a-prameyān a-saṁkhyeyāṁ tri-sāhasrakāṁ loka-dhātum kampayati.

tatra jvalanaṁ ūrdhvaṁ-kāyāt prajvalati. adhaḥ-kāyāc chītalā vāri-dhārāḥ syandante. 'adhaḥ-kāyāt prajvalati. uparimāt kāyāc chītalā vāridhārāḥ syandante. tejo-dhātum api samāpadyate. sarva-kāyena prajvalati. sarva-kāyena prajvalitasya vividhā arcīṣaḥ kāyān nirgacchamti nīla-pīta-lohitāvadāta-mañjiṣṭhā-sphaṭika-varṇāḥ.

tatra spharaṇaṁ yathā 'pi tad gṛhaṁ apy ābhayā spharati vihāraṁ api pūrvavad yāvat a-prameyān a-saṁkhyeyāṁ loka-dhātūn ābhayā spharati pūrvavat tad-yathā kampaṇe.

tatra vidarśanaṁ yathā 'sukhōpaniṣaṇṇ'ādy-āgatāyaḥ¹⁾ śramaṇa-brāhmaṇa-śrāvaka-bodhisattva-deva-nāga-yakṣāsura-garūḍa-kimnara-mahoragāyāḥ [Tib. 33^a] parṣadaḥ tathāgato vā bodhisattvo vā apāyān api vidarśayaty adhaḥ. deva-manuṣyān api vidarśayaty ūrdhvaṁ. tad-anyaṇi ca buddha-kṣetrāṇi vidarśayati. teṣu ca buddha-bodhisattvān yāvad gaṅgā-nadī-vālikā-samāny api buddha-kṣetrāṇy atikramya yena nāmnā saṁśabditam bhavati buddha-kṣetraṁ. tatra

¹⁾¹⁾ Sic CK. lhags-sñi bde-bar ḥkod-pa = ?'npāyā āg°

ca buddha-kṣetre yan-nāmakō bhavati tathāgataḥ. tac ca buddha-kṣetraṃ darśayati taṃ ca tathāgataṃ. tac ca nāma vyapadiśati tasya ca. tato 'py arvāg vidarśayati vyapadiśati tato 'pi pareṇa yatkāmaṃ yāvatkāmaṃ.

tatrānyathābhāva-karaṇaṃ sacet prthivīm apo 'dhimucyate tat tathaiva bhavati nānyathā. tejo-vāyū adhīmucyate tad api tathaiva bhavati nānyathā. sacet apaḥ prthivīm adhīmucyate tejo-vāyū adhimucyate. sacet tejaḥ prthi (27^a) vīm adhīmucyate apo¹⁾ vāyū adhīmucyate. sacet vāyū prthivīm adhīmucyate apaś-tejo 'dhimucyate. [sacet tejaḥ prthivīm adhīmucyate. sacet vāyū prthivīm adhimucyate. apaś tejo 'dhimucyate.]²⁾ tat sarvaṃ tathaiva bhavati nānyathā. yathā mahā-bhūteṣv anyonya-pariṇāma-nānyathābhāva-kriyā. evaṃ rūpa-gandha-rasa-spraśtavyeṣu veditaiyaṃ. sacet tṛṇa-parṇa-gomaya-mṛttik'ādīni dravyāṇi bhojana-pāna-yāna-vastrāṃkāra-bhāṇḍōpaskara-gandha-mālya-vilepanam adhīmucyate. pāṣāṇa-śarkara-kapāl'ādīni ca maṇi-mukti-vaiḍūrya-śaṃkha-śilā-pravāḍam adhīmucyate. Himavantaṃ vā parvata-rājam ādim kṛtvā sarva-parvatāṃ suvarṇam adhīmucyate. tad api [Tib. 33^b] sarvaṃ tathaiva bhavati nānyathā. tathā su-varṇānāṃ sattvānāṃ dur-varṇatām adhīmucyate. dur-varṇānāṃ su-varṇatām. tad-ubhaya-vivarjitānāṃ su-varṇatām vā dur-varṇatām vā tad-ubhayaṃ vā. yathā su-varṇa-dur-varṇatām. evaṃ vyamgā-vyamgatām kṛcchra-sthūlatām ity-evam-ādi yat-kiṃcid an-yathā sat³⁾ sva-lakṣaṇataḥ śakya-rūpaṃ cānyathā 'dhimucyate.

1) āpo C. for which see Whitney's Gram. § 393^a.
tion would be a mistake, in Tib. & Ch. it is wanting.

2) This repetition would be a mistake, in Tib. & Ch. it is wanting.
3) sa C. yod-pa.

tat sarvaṃ tathā bhavati. yathā 'dhimucyate.

tatra gaman'āgamanam tiraḥ kuḍyaṃ tiraḥ śailam tiraḥ prākāram a-sajjamānena kāyena gacchati vistareṇa yāvad Brahma-lokam upasamkrāmati pratyāgacchati ca yāvad Aka-niṣṭhād ūrdhvaṃ tiryag vā punar yāvad evā-prameyā-sam-khyeyaṃ tri-sāhasra-mahā-sāhasrām loka-dhātūṃ gacchaty āgaccati ca. kāyena vā audārikeṇa cāturmahābhūtena. dūram c' āsannam adhīmucya manaḥ-saḍṛśena vā javena gacchati c' āgacchati ca.

tatra saṃkṣepa-prathanam Himavantam api parvata-rājam¹⁾ paramāṇu-mātram abhisamkṣipati. paramāṇum api Himavantam parvata-rājam¹⁾ pratānayati.

tatra sarva-rūpa-kāya-praveśanam mahatyā vicitrāyāḥ parśadaḥ purastāt sa-grāma-nigama-tṛṇa-vana-bhūmi-parvataṃ rūpa-kāyam ātma-kāye praveśayati. sā ca sarvā parśat tasmīn eva kāye praviṣṭam ātmānam samjānīte.

tatra sabhāgatōpasamkrāntiḥ kṣatriya-parśadam upasamkrāmati.²⁾ upasamkrāntasya yādṛśi teṣāṃ varṇa-puṣkalatā bhavati. tādrśi (27^b) tasya. yādṛśa āroha-pariṇāhaḥ. tādrśas tasya bhavati. yādṛśi svāra-guṇtis teṣāṃ. tādrśi tasya bhavati. [Tib. 34^a] yaṃ ca te 'rtham mantrayānte. tam asāv artham mantrayate. yaṃ api te 'rtham na mantrayānte. tam api so 'rtham na mantrayate. uttaram caitān ānudharmyā³⁾ kathayā samdarśya samādāpya samuttejya sampraharsyāntarhitāḥ. antarhitam naiva ca prajānamti ko 'yam antarhito devo vā manuṣyo vēti. yathā kṣatriya-parśadam⁴⁾. evaṃ brāhmaṇa-grha-pati-śramaṇa-parśadam Cāturmahārājakāyī-

1) 'jānam K. 2) Om. C. 3) anudharmyā C. 4) 'rṣad CK.

kām devāṃ Trayastriṃśān Yamāṃs Tuṣitāṃ Nirmāṇaratīn
Paranirmita-vaśavartino devān Brahmakāyikāṃ Brahma-
purohitāṃ Mahā-brahmaṇaḥ Parit'ābhān Apramāṇ'ābhān
Ābhās-varāṃ Paritta-śubhān A-pramāṇa-śubhāṃ Cchubha-
kṛtsnān An-abhrakāṃ Puṇya-prasavāṃ Bhṛhat-phalān A-
brhān A-tapāṃ Su-dṛśāṃ Su-darśanān Agha-niṣṭhān.¹⁾

tatr 'āvir-bhāva-tiro-bhāvaḥ mahatyā paśadaḥ purastāc
chata-kṛtvaḥ sahasra-kṛtvaḥ ato vā pareṇāntardhiyate. punaś
ca tathaiv' ātmanāṃ upadarśayaty aṣiṅkaroti.

tatra vaśitva-karaṇaṃ yāvāṃ kaścit sattva-dhātuh. tam²⁾
sarvaṃ gaman'āgaman'āsthān'ādyāsu kriyāsu vartayati.
saced asyaivam bhavati. gacchatu. gacchati. tiṣṭhatu.
tiṣṭhati. āgacchatu. āgacchati. bhāṣātāṃ. bhāṣate.

tatra para-rddhy-abhibhavaḥ tathāgatas tad-anyeṣāṃ
sarva-rddhimatāṃ rddhy-abhisamskāram abhibhūya yathā-
kāmaṃ arthaṃ sampādayati. niṣṭhā-gato bodhisattva eka-
jāti-pratibaddhaś carama-bhaviko vā tathāgataṃ sthāpayitvā
tulya-jātiyaṃ [Tib. 34^b] bodhisattvaṃ tad-anyeṣāṃ sarveṣāṃ
rddhy-abhisamskāram abhibhavati³⁾. tad-anye bodhisattvā
utkr̥ṣṭatara-bhūmi-praviṣṭāṃ tulya-jātiyāṃś ca bodhisattvāṃ
sthāpayitvā tad-anyeṣāṃ sarva-rddhimatāṃ rddhy-abhisam-
skāram abhibhavati.

tatra pratibhā-dānaṃ pratibhāne paryādatte pratibhānaṃ
upasaṃharati.

tatra smṛti-dānaṃ dharmeṣu smṛtau pramuṣitāyaṃ
smṛtim upasaṃharati.

¹⁾ aniṣṭh° C. See infra 67, 5. Akan° K. ²⁾ tat C. ³⁾ paribh° C. But cf.
supra & infra.

tatra sukha-dānaṃ 'ye 'sya¹⁾ bhāṣamānasya dharmāṃ
(28^a) śṛṇvanti. teṣāṃ tādr̥śaṃ kāyikaṃ caitasikaṃ anu-
graham upasaṃharati pratiprasrabdhi-sukhaṃ. yena te
vigata-nivaraṇā dharmāṃ śṛṇvanti. tac ca tāvatkālika-
yogena na tv atyaṃtaṃ. dhātu-vaiśamikāṃś ca aupakra-
mikān a-manuṣyābhisiṣṭāṃś cōpasargaṃ vyupaśamayati.

tatra raśmi-pramokṣo bodhisattvo vā tathāgato vā rddhyā
tad-rūpān raśmīn kāyāt pramucati. ya ekatyā daśasu dikṣv
a-prameyā-saṃkhyeṣu loka-dhātuṣu gatvā narakāṇāṃ satt-
vānāṃ narakāṇi duḥkhāni pratiprasaṃbhayati. ekatyā
deva-loka-sthān udārāṃ deva-nāga-yakṣāsura-garuḍa-kiṃ-
nara-mahoragāṃ sva-bhavana-sthān gatvā ih' āgamanāya
saṃcodayati. tathā tad-anya-loka-dhātu-sthitān bodhisattvān
ih' āgamanāya saṃcodayati daśasu dikṣv a-prameyā-saṃkh-
yeyeṣu loka-dhātuṣu. samāsatas tathāgataḥ a-prameyair a-
saṃkhyeyair nānā-prakārai raśmibhir a-pramāṇānāṃ satt-
vānāṃ vicitram a-prameyam a-saṃkhyeyam arthaṃ karoti.
tena punar [Tib. 35^a] ete sarve pāriṇāmikeyā rddhyāḥ pra-
kāra ekaikaśaḥ prabhidyamānā a-prameyā-saṃkhyeyā ve-
ditavyāḥ. anyathā prakṛtyā vidyamānasya vastunas tad-
anyathā-vikār'āpādanatā pāriṇāma ity ucyate. tasmād eṣā
pāriṇāmikeyā rddhir ity ucyate.

tatra nairmāṇiki rddhiḥ katamā. samāsato nirvastukaṃ
nirmāṇaṃ. nirmāṇa-cittena yathākāmaṃ abhisamskṛtaṃ
saṃrddhyatīyaṃ nairmāṇiki rddhir ity ucyate. sā cān-eka-
vidhā. kāya-nirmāṇaṃ ⁽²⁾vān-nirmāṇaṃ²⁾ viśaya-nirmāṇaṃ

^{(1)...} yasya CK. de (ston-pa)-na. gañ-dag. ^{(2)...} vāg C. āg-
sprul-pa.

ca. tat punaḥ kāya-nirmāṇam ātmano vā sadṛśaṃ visadṛśaṃ vā "parasya vā sadṛśaṃ visadṛśaṃ vā" nirmimīte. tat punaḥ kāya-nirmāṇam ātmanaḥ pareṣāṃ ca sadṛśā-sadṛśaṃ. indriya-sabhāgam indriyādhiṣṭhānaṃ nirmimīte. na tv indriyaṃ. viśaya-sadṛśaṃ api nirmāṇaṃ nirmimīte. tad-yathā bhojana-pān'ādi maṇi-muktā-vaidūry'ādi ca yat-kiṃcid rūpa-gandha-rasa-spraṣṭavya-saṃgrhītaṃ bāhyam upakaraṇaṃ tat-sadṛśaṃ tad-vinirmuktaṃ sarvaṃ yathākāmaṃ nirmimīte. tat punar ātma-sabhāgam (28^b) an-eka-bahu-nānā-prakāraṃ deva - nāga - yakṣāsura - garuḍa - kiṃnara - mahōraga - varṇaṃ manuṣya-varṇaṃ tiryak-preta-nāraka-varṇaṃ śrāvaka-varṇaṃ pratyekabuddha-varṇaṃ bodhisattva-varṇaṃ tathāgata-varṇaṃ. sa yadi yādṛśa eva bodhisattvo bhavati. tādṛśaṃ eva nirmāṇaṃ nirmimīte. ātma-sabhāgam asya tan-nirmāṇaṃ bhavati. anyathā tu vi-sabhāgaṃ bhavati nirmāṇaṃ ātmanaḥ. sacet paraṃ deva-bhūtaṃ tad-sādṛśyena² nirmimīte para-sadṛśaṃ asya tan-nirmāṇaṃ bhavati. saced vaisādṛśyena nirmimīte [Tib. 35^b] para-vi-sabhāgaṃ bhavati. yathā deva-bhūtaṃ. evaṃ yāvat tathāgata-bhūtaṃ veditavyaṃ.

tatra prabhūta-kāya-nirmāṇaṃ katamat. iha tathāgato vā bodhisattvo vā daśasu dikṣv a-prameyā-saṃkhyeṣu loka-dhātuṣu sakṛd a-prameyā-saṃkhyeyānāṃ sattvānāṃ arthaṃ karoti tair vicitra-varṇair nirmitaḥ. kiṃcie ca nirmāṇaṃ adhiṣṭhāti yad uparate 'pi bodhisattve tathāgato vā 'nuvartata eva. kiṃcin nirmāṇaṃ buddha-bodhisattvānāṃ kevalaṃ sattvānāṃ vidarśanāya māyôpamaṃ bhavati. kiṃcit punar bhūtaṃ bhojana-pāna-yāna-vastr'ādi maṇi-

¹....¹) Om. C. ²) śena CK.

mukti-vaidūrya-śaṃkha-śilā-pravāḍa'di ca nirmitaṃ bhavati. tathaiva nānyathā. yena vittôpakaraṇena vittôpakaraṇa-kāryaṃ kriyate. idaṃ tāvat kāya-nirmāṇaṃ "viśaya-nirmāṇaṃ ca.

vān-nirmāṇaṃ¹) punar asti su-svaratā-yuktam. asti viśada-svarāṇvitaṃ sva-sambaddhaṃ para-sambaddhaṃ a-sambaddhaṃ dharma-deśanā-saṃgrhītaṃ pramatta-saṃco-danā-saṃgrhītaṃ ca.

tatra su-svaratā buddha-bodhisattvānāṃ nirmito vāg-vyāhāraḥ gaṃbhīro bhavati megha-ravaḥ kalaviṃka-mano-jña-svara-sadṛśo hrdayaṇ-gamaḥ premanīyaḥ. paūrī ca sā vān nirmitā bhavati valgur vispaṣṭā vijñeyā śravaṇīyā²) a-pratikūlā a-niśritā a-paryantā bhavati.

³tatra viśada³)-svaratā⁴) ā-kāṃkṣaṃs tathāgato vā bodhisattvo vā (29^a) vicitrāṃ deva-nāga-yakṣa-gandharvāsura⁵)-garuḍa-kiṃnara-mahoraga-śrāvaka-[Tib. 36^a] bodhisattva-parśadaṃ saṃniṣaṇṇaṃ saṃnipatitāṃ yāvad yojana⁶)-parśan-maṇḍala-paryāṃtāṃ sarvāṃ svareṇa su-paripūrṇena⁷) vijñāpayati ye 'pi dūre ye 'py antike niṣaṇṇāḥ. ā-kāṃkṣaṃ sāha-srika-cūḍika-loka-dhātūn svareṇa vijñāpayati. dvi-sāhasraṃ vā tri-sāhasraṃ vā yāvad daśasu dikṣv a-prameyā-saṃkhyeyān loka-dhātūn svareṇa vijñāpayati. tasmāc ca ghoṣād an-eka-prakārā sattvānāṃ dharma-deśanā niścarati. yā⁸) sattvānāṃ arthāya saṃvartate.

¹....¹) Om. C. ²) Om. C. ³....³) tad-anya (!) C. La-cuna K. de-la skad-gsal-ba. ⁴) rutā C. ⁵) gandharva is omitted in C. ⁶) bhojana-śata (!) K. dpag-tshad gcig-gi. ⁷) par° C. ⁸) yāvat C.

tatra sva-sambaddham vāg-nirmāṇam yat svayam eva nirmīṭayā vācā dharmaṃ vā¹⁾ deśayati pramattam vā saṃcodayati.

para-sambaddham punar yat para-nirmīṭayā vācā dharmaṃ vā¹⁾ deśayati pramattam vā saṃcodayati.

tatrā-sambaddham vāg-nirmāṇam yad ākāśād vān niścarati nirmīṭād vā na²⁾ sattva-saṃtānāt.

tatra dharma-deśanā-nirmāṇam yat tatra-tatra saṃmūdhānām yukti-saṃdarśanārtham.

tatra codanā-nirmāṇam yad a-saṃmūdhānām pratilābdha-prasādānām pramattānām pramāde hrī-saṃjananāya. a-pramāde ca samādāpanāya.

tad etad an-eka-vidham nirmāṇam samāsataḥ kāya-nirmāṇam vān-nirmāṇam viśaya-nirmāṇam ca veditavyam.

itīyam nairmāṇikī rddhiḥ. eṣā 'pi³⁾ caikaika-prakāra-bhedenā-prameyā cā-saṃkhyeyā ca veditavyā.

sā punar eṣā dvi-vidhā 'pi rddhir buddha-bodhisattvānām samāsato dve kārye niṣpādayati. āvarjya⁴⁾ vā rddhi-prātihāryeṇa sattvān buddha-śāsane avatārayati. [Tib. 36^{b)} anugrahaṃ vā 'n-eka-vidham bahu-nānā-prakāraṃ duḥkhitānām sattvānām upasaṃharati.

7.6.6-1 tatra pūrve-nivāsa-jñānam buddha-bodhisattvānām katamat. iha tathāgato vā⁵⁾ bodhisattvo vā ātmanaiv' ātmanas tāvat pūrva-nivāsaṃ samanusrati amukā nāma te sattvā yatrāham abhūvam evaṃ-nāmēti vistareṇa yathāsūtram sattva-kāy'ādikaṃ⁶⁾ sarvaṃ anusmarati. yathā c' ātman'

1) Om. C. 2) tattva C. 3) Om. C. 4) 'rjayitvā K.

5) Om. C. 6) nik° K. lus-tshogs.

ātmanas samanusrati. tathā pareṣāṃ api anusmārayati. svayam eva ca pareṣāṃ anusmarati. ye (29^{b)} 'pi te sattva-kāyāḥ pūrvāṃte¹⁾. tān apy ātmanā smarati pareṣāṃ smārayati.²⁾ amukā nāma te sattvā yatrāham abhūvam evaṃ-nāmēti vistareṇa. teṣāṃ api sattvānām tathaiva sarva-pūrve-nivāsaṃ samanusrati. yathāiv' ātmano dṛṣṭa-dharme. sūkṣmam api samanusrati yat-kimcid alpaṃ vā prabhūtam vā pūrvam ceṣṭitam pūrvam eva cetayitvā 'pramuṣitam. nir-antaram api samanusrati kṣaṇam nairantarya³⁾-yogēnā-vicchinnaṃ. yathāiv' ānupūrvyā 'kṛtam. mitam apy⁴⁾ anusmarati. yasya kalpa-gaṇanā-yogena śakyā saṃkhyā kartum. a-prameyā-saṃkhyeyam apy⁵⁾ anusmarati. yasya kalpa-gaṇanā-yogēnā-śakyā saṃkhyā kartum. a-vyāhatam asya samāsataḥ pūrve-nivāsa-jñānam pravartate yatrēṣṭam yathēṣṭam yāvadiṣṭam. evaṃ-rūpo bodhisattvasya tathāgatasya ca pūrve-nivāsa-saṃgrhītaḥ prabhāvah. sa tena pūrve-nivāsānusrīti-jñānena jātakān pūrvam bodhisattva-[Tib. 37^{a)} caryā-paramādbhuta-caryām sattvānām buddhe bhagavati prasāda-janānārtham gauravōtpādanārtham saṃvejanārthāṃ ca vicitrān an-eka-prakāraṃ prakāśayati. iti⁵⁾-vṛttakāṃś ca pūrva-yoga-pratisaṃyuktām sattvānām karma-phalavipākam ārabhya śāśvatadrṣṭikānām śāśvata-dṛṣṭim nāśayati tad-yathā pūrvāṃtakalpakānām śāśvatavādinām ekatyāśāśvatikānām.

divyam śrotra-jñānam buddha-bodhisattvānām katamat.

1) K. inserts here yan-nivāsās. 2) CK. insert here pareṣāṃ ca smarati. 3) 'ntariya C. nirantara K. 4) '...⁴⁾ kṛta-matam C.

5) Om. C.

iha tathāgato bodhisattvo vā divyena śrotreṇa divyān mānu-
ṣyakāṃ cchabdān āryān apy an-āryān api ghanān apy
anukān api vyaktān apy a-vyaktān api nirmittān apy
a-nirmittān api dūrāṃtika-sthāṃ cchṛṇoti.

tatra divyāḥ śabdāḥ ūrdhvam yāvad Agha-niṣṭha¹⁾-bha-
vanōpapannānāṃ sattvānāṃ sacet pareṇ' abhogam na karoti.
atha karoti tato 'pi pareṇānyeṣ' ūrdhvam loka-dhātuṣu śṛṇoti.

tatra mānuṣyakāḥ śabdāḥ tiryak sarva-cāturdvīpakōpa-
pannānāṃ sattvānāṃ.

tatr' āryāḥ śabdāḥ ye buddhānāṃ buddha-śrāvakānāṃ ca
bodhisattvānāṃ pratyekabuddhānāṃ ca. teṣāṃ vā 'ntikā(30)²⁾c
chrtvā 'nuśrāvayatām tad-anyeṣāṃ sattvānāṃ. tad-yathā
saṃdarśayatām samādāpayatām samuttejayatām saṃpraha-
rṣayatām kuśala-samādānam ārabhyā-kuśala-tyāgam ca.
tathā 'saṃkliṣṭa-cittānāṃ uddeśaḥ svādhyāyo viniścayaḥ
samyak-codanā-smāraṇāvavādānuśāsanī iti yad vā punar
anyad api kiṃcit su-bhāṣitam [Tib. 37^b] su-lapitam arthōpa-
saṃhitam. amī ucyante āryāḥ śabdāḥ.

tatrān-āryāḥ śabdāḥ ye sattvānāṃ mṛṣā-vāda-paiśunya-
pāruṣya-saṃbhinna-pralāpa-śabdāḥ. adho vā 'pāyōpapaṇ-
nānāṃ ūrdhvam vā devōpapannānāṃ tiryag vā manuṣye-
śūpapannānāṃ.

tatra ghanāḥ śabdāḥ ye mahā-sattva-saṃgha-śabdā vā
vi-vidhair vā kāraṇaiḥ kāryamānānāṃ ārtta-svaram kranda-
mānānāṃ vikrośatām vā megha-stanita-śabdā vā śaṅkha-
bherī-paṭaha-śabdā vā.

anukāḥ śabdāḥ antato yāvat karna-jāpa-śabdāḥ.

¹⁾ Akan° K.

²⁾ In C. this leaf is wanting.

vyaktāḥ¹⁾ śabdā yeṣāṃ artho vijñāyate.

a-vyaktāḥ śabdā yeṣāṃ artho na vijñāyate. tad-yathā
Drāmiḍānāṃ mantrāṇāṃ vāyu-vanaspati-śuka-śārikā-kokila-
jīvaṃjīvak'ādīnāṃ.

tatra nirmittā ye śabdā rddhimadbhis ceto-vaśi-prāptair
rddhy-abhisamskṛtāḥ.

dūrāḥ śabdāḥ. yatra grāme kṣetre vihāre vā tathāgato
vā bodhisattvo vā viharati. tatra ye śabdā niścāranti.
tān sthāpayitvā tad-anyatra yāvad a-prameyā-saṃkhyeṣu
loka-dhātuṣu.²⁾

cyuty-upapatti-jñānaṃ buddha-bodhisattvānāṃ katamat.
iha tathāgato vā bodhisattvo vā divyena cakṣuṣā viśuddhe-
nātikrānta-mānuṣyakeṇa sattvān paśyati cyuti-kāle 'pi cyutān
api su-varṇa-dur-varṇān hīna-praṇītān aparānte ca jātān.
vṛddheś cānvayād indriyānāṃ paripākād vicitre kāya-ceṣṭite
kuśalā-kuśalā-vyākṛteṣu [Tib. 38^a] pravartamānān. tathā 'va-
bhāsam api paśyati jānīte sūkṣmam api paśyati yad rūpaṃ
nirmittam yac ca divyam acchaṃ rūpaṃ adho yāvad Avicim
ūrdhvam yāvad Akaniṣṭha-bhavanam. saced adha ūrdhvam
vā 'nyeṣu loka-dhātuṣu rūpa-darśanam ārabhy' abhogam
karoti tiryag yāvad a-prameyeṣv a-saṃkhyeṣu loka-dhātuṣu
sarvaṃ rūpaṃ paśyati antatas teṣu teṣu buddha-kṣetreṣu
tāṃs tāṃs tathāgatān vicitreṣu mahatsu parśan-maṇḍaleṣu
niṣaṇṇān dharmam deśayataḥ paśyati. tatra divyena cakṣuṣā
tathāgato vā bodhisattvo vā daśasu dikṣu kāya-ceṣṭitam
śubhā-śubham³⁾ drṣṭvā yathāyogam yathā'rham teṣu sattveṣu

¹⁾ vyākāśa MS. See supra 69, 3. gsal-ba. ²⁾ (khams graṇis-med dpag-
tu-med-pa-dag) rab-tu-byuñ-ba. ³⁾ śrūtāśrutam MS. Cf. 69, 1. dge-ba
dañ mi-dge-la-dag.

pratiṇḍyate. *divyena*¹⁾ śrotreṇa vāk-ceṣṭitam śubhā-śubham
śrutvā teṣu sattveṣu yathāyogaṃ yathā'rham pratiṇḍyate.
evam divyena cakṣuṣā divyena śrotreṇa bodhisattvas tathāgato
vā samāseṇa karma karoti.

tatra cetah-paryāya-jñānaṃ buddha-bodhisattvānaṃ
katamat. iha bodhisattvo vā tathāgato vā pareṣāṃ daśasu
dikṣv a-prameyā-*saṃkhyeṣu*²⁾ loka-dhātuṣu sattvānaṃ kle-
śa-paryavasthitam api cittam jānāti. vigata-kleśa-paryava-
sthānam api kleśa-sānubandham sānuśayaṃ api kleśa-nir-a-
nubandham nir-anuśayaṃ api mithyā-praṇihitam api cittam
jānāti. tad-yathā tirthika-cittam yac ca kiṃcit sāmiśābhi-
prāyasyā-kliṣṭam api *cittam*³⁾ [Tib. 38^b] samyak-praṇihitam
api cittam jānāti. etad-viparyayeṇa hīnam api cittam
jānāti. tad-yathā kāma-dhātūpapannānaṃ sarva-sattvānaṃ
antato mrga-pakṣiṇāṃ api. madhyam api cittam jānāti.
tad-yathā sarveṣāṃ rūpa-dhātūpapannānaṃ sattvānaṃ.
praṇītam api cittam jānāti *tad-yathā*⁴⁾ ārūpyōpapannānaṃ
sattvānaṃ. sukha-saṃprayuktam api duḥkha-saṃprayuktam
apy a-duḥkhā-sukha-vedanā-saṃprayuktam api cittam jānāti.
ekena para-citta-jñānenaikasya sattvasya yasya yad yathā
yādṛṣaṃ yāvac cittam pratyupasthitam bhavati. tat sakṛd
yathābhūtaṃ prajānāti. ekenaiva para-citta-jñānena *bahū-*
*nām api*⁵⁾ sattvānaṃ yeṣāṃ yad yathā yādṛṣaṃ yāvac cittam
pratyupasthitam bhavati. tad api⁶⁾ sakṛd yathābhūtaṃ pra-
jānāti. sā punar iyam abhijñā buddhasya bodhisattvānaṃ
indriya-parāpara-jñānāya sattvānaṃ nānā'dhimukti-jñānāya

1) lhaḥi. 2) graṅs-med-pa-dag-na. 3) sems. 4) ḥdi lta-ste.

5) (sems) mkhyen-pa....mañ-po. 6) yathā MS. yañ.

nānā-dhā (31^a) tu-carita-jñānāya yathāyogaṃ ca pratiṇḍyatu
citrāsu nirvāṇa-puraḥsariṣu samyak-saṃniyogāya. idam
asyaḥ karma veditavyaṃ.

tatr' āsrava-kṣaya-jñānaṃ buddha-bodhisattvānaṃ kata-
mat. iha tathāgato vā bodhisattvo vā kleśānaṃ kṣaya-prāp-
tiṃ yathābhūtaṃ prajānāti. prāpto mayā parair vā āsrava-
kṣayo "na vēti." āsrava-kṣaya-prāpty-upāyam apy ātmanaḥ
pareṣāṃ ca yathābhūtaṃ prajānāti. yathā upāyam evam
an-upāyam api yathābhūtaṃ prajānāti. āsrava-kṣaya-prāptāv
abhimānaṃ pareṣāṃ [Tib. 39^a] yathābhūtaṃ prajānāti. nir-
abhimānaṃ ca yathābhūtaṃ prajānāti. bodhisattvaḥ punaḥ
sarvaṃ caitat prajānāti āsrava-kṣayaṃ ca na svayaṃ sāksā-
tkaroti. ataḥ s'āsravaṃ ca na svayaṃ sāksātkaroti. ataḥ
s'āsravaṃ ca vastu bodhisattvaḥ sah' āsravair na vijahāti.
tatra vicarati s'āsrave vastuni. na ca saṃkliṣyata iti so
'sya sarva-prabhāvaṇāṃ mahattamaḥ prabhāvo veditavyaḥ.
tena khalv āsrava-kṣaya-jñānena buddha-bodhisattvaḥ
svayaṃ na kliṣyante. pareṣāṃ vyapadiṣyanti. abhimānaṃ
ca nāśayanti. idam asya karma veditavyaṃ.

tatra dharma-prabhāvaḥ katamaḥ. dāna-prabhāvaḥ śīla-
kṣānti-vīrya-dhyāna-prajñā-prabhāvaś ca. sa punar eṣa
dān'ādīnaṃ dharmānaṃ prabhāvaḥ samāsataś caturbhir
ākārair veditavyaḥ. vipakṣa-prahāṇataḥ saṃbhāra-paripā-
kataḥ sva-parānugrahataḥ āyatyāṃ phala-dānataś ca.

dānaṃ dadad bodhisattvo dāna-vipakṣaṃ mātṣaryam
prajahāti. ātmano bodhi-saṃbhāra-bhūtaṃ ca bhavati tad
asya dānaṃ. dānena ca saṃgraha-vastunā sattvaṃ paripā-

¹....¹) bhavati. C. ma-thob-pa yañ.

cayati. pūrvam dānāt sumanāḥ. dadac cittam prasādayati. dattvā cā-vipratīṣārī. triṣu kāleṣu pramudita-cittatayā ātmānam anugrṇāti. pareṣām ca jighatsā-pipāsā-śītōṣṇa-vyādhicchā-vighāta-bhaya-duḥkhāpanayanāt param anugrṇāti. paratra ca yatra-yatra pratyājāyate ādhyo bhavati mahābhogo mahā-pakṣo mahā-parivāro dānam ca rocayati. ity eṣa catur-ākāro dānasya prabhāvo [Tib. 39^b] nāta uttari nāto bhūyaḥ.

kāya-vāk-saṃvara-śīlam samādadāno bodhisattvaḥ śīla-vipakṣam dauḥśīlyam prajahāti. (31^b) bodheś ca saṃbhāra-bhūtam bhavati tad asya śīla-samādānam. samānārthatayā ca saṃgraha-vastunā sattvām paripācayati. dauḥśīlya-pratyayam bhayam avadyam vairam prajahad ātmānam anugrṇāti sukham svapan¹⁾ sukham pratibudhyamānaḥ²⁾. tathā śīlavato 'vipratīṣārah prāmodyam yāvac citta-samādhīḥ. ity evam ātmānam anugrṇāti. sarva-sattvānam ca sarva-prākārair aviheṭhanatayā³⁾ a-bhayam anuprayacchati. evam param anugrṇāti. tannidānam ca kāyasya bheda su-gatau svarga-loke deveṣūpapadyate śīlam ca rocayati. ity evam catur-ākārah prabhāvaḥ śīlasya. nāta uttari nāto bhūyaḥ.

kṣamo bodhisattvaḥ kṣānti-vipakṣam a-kṣāntim prajahāti. bodheś ca saṃbhāra-bhūtā sā kṣāntir bhavati. samānārthatayaiva ca sattvām paripācayati. ātmānam ca param ca mahato bhayāt paritrāyamāṇas tātā kṣāntyā ātmānam param cānugrṇāti. tato nidānam bodhisattva āyatyām a-vaira-bahulo bhavaty a-bheda-bahulaś cā-duḥkhadaurmanasya-bahulaḥ. drṣṭe ca dharṃe a-vipratīṣārī kalam

1) svapiti (?) C.

2) °dhyate C.

3) °nayā K.

karoti. kāyasya bheda su-gatau svarga-loke deveṣūpapadyate. kṣāntim ca rocayati. ity ayam catur-ākārah kṣānteḥ prabhāvaḥ. nāta uttari nāto bhūyaḥ.

[Tib. 40^a] ārabdha-vīryo bodhisattvo viharām vīrya-vipakṣam kausīdyaṃ prajahāti. bodheś ca saṃbhāra-bhūtam bhavati saṃnīṣrayaś ca tad vīryam. samānārthatayaiva ca sattvām paripācayati. ārabdha-vīryaś ca sukham sparśam viharām a-vyavakīrṇaḥ pāpakair a-kuśalair dharmair pūrvanāparam viśeṣādhigamam paśyan prīti-prāmodyen' ātmānam anugrṇāti. kuśala-pakṣābhīyuktaś ca param na kāyena vācā vā viheṭhayati. pareṣām c' ārabdha-vīryatayām cchandam janayati. evam param apy anugrṇāti. hetu-balikaś ca bhavati. āyatyām puruṣa-kārābhirataś ca. ity ayam catur-ākāro vīrya-prabhāvaḥ. nāta uttari nāto bhūyaḥ.

dhyānam samāpadyamāno bodhisattvo dhyāna-vipakṣam (32^a) kleṣam vāg-vitarka-prīti-sukha-rūpa-saṃjñ'ādīṃś cōpa-kleṣam prajahāti. bodheś ca saṃbhāra-bhūtam saṃnīṣraya-bhūtam bhavati tad asya dhyānam. samānārthatayaiva ca sattvām paripācayati. drṣṭa-dharma-sukha-vihāratay' ātmānam anugrṇāti. śānta-praśānta-vīta-rāga-cittatayā sattveṣv a-vyābādhyo bhavan na vikopyaḥ param apy anugrṇāti. jñāna-vīśuddhir abhijñā-nirhāra-vīśuddhir devōpapattīś c' āyatyām dhyāna-phalam. ity eṣa catur-ākāro dhyāna-prabhāvaḥ. nāta uttari nāto bhūyaḥ.

prajñānam bodhisattvaḥ prajñā-vipakṣam avidyām prajahāti. bodheś ca saṃbhāra-bhūtā bhavaty asya sā prajñā. [Tib. 40^b] dānenāpi priyavādītayā 'py arthacaryayā 'pi samānārthatayā 'pi ca sattvām paripācayati. jñeya-vastu-yathā'r-

tha-pratyavagamôpasamhitenôdāreṇa prīti-prāmodyena ātmā-
nam anugrhnāti. sarvatra nyāyôpadeśeṇa dr̥ṣṭe dharṇe sam-
parāye ca hita-sukhābhyāṃ sattvāny apy anugrhnāti. sarva-
kuśala-mūla-parigrahaṃ ca tayā samyak karoti. āyatyāṃ ca
dvi-vidham apy āvaraṇa-visamyogaṃ kleś'āvaraṇa-visamyo-
gaṃ jñey'āvaraṇa-visamyogaṃ ca. ity ayam catur-ākāraḥ
prajñāyāḥ prabhāvaḥ. nāta uttari nāto bhūyaḥ. ayam ucyate
dharma-prabhāvaḥ.

406-3 saha-ja-prabhāvo buddha-bodhisattvānāṃ katamaḥ. pra-
kr̥ti-jāti-smaratā. sattvānāṃ arthe 'pratisamkhyāya dīrgha-
kālika-vicitra-tivra-nir-antara-duḥ-kara-sahīṣṇutā. sattvānāṃ
evārthe sattvārtha-sampādakena duḥkhena modanā. Tuṣi-
teṣu cōpapannasya yāvad-āyus Tuṣiteṣv avasthānaṃ. tribhiḥ
ca sthānais Tuṣitōpapannānāṃ tad-anyeṣāṃ deva-putrānāṃ
abhibhavaḥ. divyen'āyusā divyena varṇena divyena yaśasā.
upapadyamānasya ca mātuh kuṣāv udārenāvabhāseṇa
loka-dhātu-spharaṇaṃ. samyak-prajānataś ca mātuh kuṣi-
praveśaḥ sthānaṃ nirgamo janma ca. jāta-mātrasya ca
pr̥thivyāṃ sapta-pada-gamaṇaṃ a-parigr̥hitasya kena-cit.
vācaś ca bhāṣaṇā jātasya cōdāra-deva-nāga-yakṣāsura-garūḍa-
kimnara-maho-ragair divyair mālyair vādyair dhūpaiś cela-
(32^b) vikṣepaiś chattra-dhvaja-patākā' dibhir¹⁾ [Tib. 41^a] vara-
pravarābhiḥ pūjā-karma. nir-uttaraiś ca dvātrimśatā mahā-
puruṣa-lakṣaṇaiḥ su-lakṣita-gātratā. carame ca bhava paś-
cime janmani sarva-pratyarthikair api sarvôpakramaiś cā-
bādhyatā. bodhi-maṇḍe ca niṣaṇṇasya maitryā sarva-Māra-
bala-parājayaḥ. sarva-parvasu caikasmim parvaṇi Nārāyaṇa-

1) "kābhir C. la-sogs-pa.

bala-samnivṛtātā. dahrasyaiva ca kumārakasya svayam eva
kauśala-kṛtāvinaḥ sarva-laukika-śilpa-sthānānāṃ tvarita-
tvaritam anupraveśaḥ. svayam cā-nāyakasyaikākina eva tri-
sāhasre mahā-bodher abhisambodhaḥ. Brahmanā ca Sahā-
patinā svayam upasamkramya loka sad-dharma-deśanāyai
adhyeṣaṇā mahā-megha-ravā-pratisamvedanā 'vyutthānatayā
ca samāpatteḥ śāntatā. Bodhisattve ca mrga-pakṣiṇāṃ
apy antataḥ kṣudra-mṛgānāṃ api paramā viśvāsyatā sarva-
kālam upasamkramaṇaṃ. tasya cāmtike yathā-kāma-
vihāritā. tiraścām am̐tikāt tathāgatasya pūjā tad-yathā
markaṭo "madhv anedakam¹⁾ Tathāgatāyānuprāptavāṃ.
pratigr̥hite ca tasmim Bhagavatā sa markaṭo hr̥ṣṭa-mānasah
(2^a) "pratyavasr̥ṣṭaḥ sa nṛtyamānaḥ²⁾. Bhagavantaṃ evôddiśya
Tathāgataḥ snāsyati tam snāpayiṣyāmīti megha-pratikṣaṇā.
vṛkṣa-mūle ca Bodhisattvasya Tathāgatasya vā niṣaṇṇasya
sarva-vṛkṣānāṃ prācīna-nimnāsu cchāyāsu tasya vṛkṣasya
cchāyayā kāyāvijāhanatā. śadbhir varṣair abhisambuddha-
bodhes Tathāgatasyāvatāra-gaveṣiṇo 'pi Mārasyā-labdhāvatā-
ratā. satata-sahagatāyāś ca smṛteḥ satata-samitaṃ pratyū-
pasthānatā. smṛtasya ca pratisamviditānāṃ vedanānāṃ
(33^a) samjñānāṃ tarkānāṃ [Tib. 41^b] utpādaḥ sthānaṃ
nirodhaś ca.

tathā darśanānugraha-karaḥ saha-jaḥ prabhāvo buddhā-
nāṃ ārya-cāra-vihāra-samgr̥hitaś ca.

tatra darśanānugraha-karaḥ tad-yathā unmattāḥ³⁾ kṣipta-

(1....1) mathanehakam K. ma-bskol-ba. See mahāvvyutpatti 230,47.

(2....2) pratyudagra-mānasah pratyavasr̥ṣṭeḥ prapipatya C. gar-byed-
ciñ phyir-nur-du soñ-ba.

3) utpannāḥ C.

cittāḥ tathāgataṃ dr̥ṣṭvā sva-cittam pratilabhamte. viloma-garbhāḥ striyaḥ anuloma-garbhā bhavaṃti. andhakāś ca kṣūṃsi labhamte. badhirā śrotrāṇi. raktānāṃ rāga-parya-vasthānaṃ vigacchati. dviṣṭānāṃ dveṣa-paryavasthānaṃ. mūḍhānāṃ moha-paryavasthānaṃ. ity ayam evambhāgiyo darśanānugraha-karaḥ saha-jaḥ prabhāvo veditavyaḥ.

tatr' ārya-cāra-vihāra-saṃgrhitaḥ saha-jaḥ prabhāvas tad-yathā dakṣiṇena pārśvena siṃha-śāyāṃ kalpayate. sa cāśya tṛṇa-parṇa-saṃstara eka-pārśvādhiśayito bhavaty a-vi-kopitas tathāgatārhat-samyak-saṃbuddhaḥ śāyānaḥ. na cāśya vāyuḥ kāyāc cīvaram apakarṣati. siṃha-gatim api gacchati. r̥ṣabha-gatim api gacchati. dakṣiṇam pādāṃ tat-prathamata uddharati tato vāmena pādenānugacchati. gacchataś cāśya uccā bhūmi-pradeśā nīcā bhavaṃti. nīcāś cōccāḥ. samāḥ pāṇi-tala-jātaḥ. apagata-pāśāna-śarkara-kapālāḥ. viveka-nimnena cittena grāmaṃ praviśati. praviśataś cāśya nīcāni dvārāṇy uccā bhavaṃti. āhāraṃ āharaṭaḥ naikaudana-pulāko 'py a-vyatibhinnaḥ praviśati. na cāvaśiṣṭam bhavati yāvad dvitīyam ālopaṃ prakṣipati. [Tib. 42^a] ity ayam evambhāgiya ārya-cāra-vihāra-saṃgrhitaḥ prabhāvo veditavyaḥ. parinirvāṇa-samaye ca mahā-prthivī-cāla ulkā-pātā dīśo dāhā antarikṣe deva-dundubhināṃ abhinadata. so 'pi saha-ja eva tathāgatānāṃ prabhāvo nābhijñā-saṃskṛtaḥ. ayam buddha-bodhisattvānāṃ saha-jaḥ prabhāva ity ucyate.

tatra katamo buddha-bodhisattvānāṃ śrāvaka-pratyeka-buddhair a-sādhāraṇaḥ prabhāvaḥ. katamaś ca sādhāraṇaḥ. a-sādhāraṇatā samāsatas tribhir akārair veditavyā. sūkṣ-

mataḥ prakārato dhātutaś ca. iha tathāgato bodhisattvo vā 'prameyā-saṃkhyeyānāṃ sattvānāṃ a-prameyā-saṃkhye-yena prabhāvōpāyena yathā 'rtha-kriyā bhavati tad (33^b) yathābhūtaṃ prajānāti. evaṃ sūkṣmataḥ. sarva-pra-kāreṇa cābhijñā-prabhāvena dharma-prabhāvena saha-jena prabhāvena samanvāgato bhavati. evaṃ prakārataḥ. sarva-loka-dhātavas sarva-sattva-dhātavaś cāśya prabhāva-viśayo bhavati. evaṃ dhātutaḥ. śrāvakasya tu¹⁾ saha sattva-dhātunā dvi-sāhasrā loka-dhātur abhijñā-viśayaḥ. pratyekabuddhasya sarva eva tri-sāhasrā 'bhijñā-viśayaḥ. tat kasya hetoḥ. tathā hi te ekasyaiv' ātmano damāya prati-pannāḥ. no tu sarva-sattvānāṃ. tasmāt teṣāṃ eva eka-dhātuḥ parama-prabhāva-viśayo bhavati. etān akārāṃ sthāpayitvā buddha-bodhisattvānāṃ tad-anyaḥ prabhāvaḥ śrāvaka-pratyekabuddhaiḥ sādharmaṇo veditavyaḥ. tad evaṃ sati śrāvaka-pratyekabuddhā evaṃ tāvad [Tib. 42^b] buddha-bodhisattvaiḥ saha na tulyābhijñā bhavaṃti. kutaḥ punaḥ sarve deva-manuṣyās tirthyāḥ prthagjanāś cāpi.

yaḥ²⁾ prātibhārya-prabhāvo bodhisattvānāṃ rddhy-ādeśanā-'nuśāsti-saṃgrhitaḥ. so 'py abhijñā-prabhāva eva yathāyogaṃ praviṣṭo veditavyaḥ rddhi-viśaya-cetasāḥ-paryāy'āsrava-kṣaya-jñānābhijñā-prabhāveṣu.

ādhāre yoga-sthāne Bodhisattva-bhūmau pañcamam prabhāva-pañalam.

1) ntu K. Om. C. ni.

2) Om. CK. gaṇ yin-pa.

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tatra¹⁾ paripākaḥ katamaḥ. paripākaḥ samāsataḥ ṣaḍ-
bhir ākārair veditavyaḥ. sva-bhāvato 'pi paripācya-pudga-
lato 'pi paripāka-prabhedato 'pi paripākōpāyato 'pi paripā-
caka-pudgalato 'pi paripakva-pudgala-lakṣaṇato 'pi ca.

tatrāyaṃ²⁾ paripāka-sva-bhāvaḥ kuśala-dharma-bīje sati
kuśalānām dharmānām āsevanānvayād³⁾ yā kleśa-jñey'āva-
raṇa-prahāṇa-viśuddhy-anukūlā kāya-citta-karmaṇyatā ka-
lyatā samyak-prayoga-niṣṭhā yatra sthitāḥ śāstāraṃ vā
āgamyānā-gamya vā śāstāraṃ bhavyo bhavati prati-balo 'n-
antaraṃ kleś'āvaraṇa-prahāṇaṃ vā sāksātkartuṃ jñey'āvara-
ṇa-prahāṇaṃ vā. tad-yathā vranō yadā paripātanāya niṣṭhā-
gato bhavaty an-antaraṃ (34^a) pātanārhaḥ⁴⁾. sa paripakva
ity ucyate. ghaṭa-ghaṭi-śarāv'ādi ca mṛṇ-mayaṃ bhāṇḍaṃ
yadā paribhogāya bhavaty an-antaraṃ paribhogārhaṃ. tadā
paripakva ity ucyate. phalāni vā āmra-panas'ādīni yadā
paribhogāya niṣṭhā-gatāni bhavaṃty an-antaraṃ paribho-
gārhaṇi. [Tib. 43^a] tadā pakvānīty ucyante. evaṃ eva
kuśalānām dharmānām āsevanānvayād yā 'sau samyak-pra-
yoga-niṣṭhā an-antaraṃ viśuddhaye samvartate. sa pari-
pāka-svabhāvaḥ.

tatra paripācyaḥ pudgalāḥ samāsataḥ catvāraḥ. śrāvaka-
gotraḥ śrāvaka-yāne. pratyekabuddha-gotraḥ pratyekabud-
dha-yāne. buddha-gotro mahāyāne paripācayitavyaḥ. a-
gotra-stho 'pi pudgalāḥ su-gati-gamanāya paripācayitavyo
bhavati. bodhisattvānām buddhānām ca bhagavatāṃ ity
ete catvāraḥ pudgalāḥ eṣu caturṣu vastuṣu paripācayitavyāḥ.

1) Om. C.

2) tatra C. de-la....ḥdi.

3) "sevanāyā" C.

kun-tu bsten-paḥi rgyus.

4) "rvaḥ K. Lacuna C. brtol-baḥi ḥos.

evaṃ paripācya-pudgalataḥ paripāko veditavyaḥ.

tatra paripāka-prabhedāḥ katamaḥ. samāsataḥ ṣaḍ-vi-
dhaḥ. indriya-paripākaḥ kuśala-mūla-paripākaḥ jñāna-
paripākaś ca mṛdu-madhyādhimātraś ca paripākaḥ.

tatrēndriya-paripāko yā āyur-varṇa-kul'aiśvarya¹⁾-saṃ-
pad ādeya-vacanatā mahēś'ākhyatā manuṣyatvaṃ mahōtsā-
hatā yām āsraya-paripāka-phala-saṃpadam āgamyā bhavyo
bhavaty ātaptānuyogāyā-parikhinna-mānasaś ca bhavati
sarva-vidyā-sthāna-samudāgamābhiyogēṣu.

kuśala-mūla-paripākaḥ katamaḥ. yā prakṛtyā manda-
rajaskatāyām āgamyā prakṛtyaivāsyā pāpakeṣv a-kuśaleṣu
cittaṃ na krāmati. manda-nivaraṇaś ca bhavati manda-
vitarkaḥ rju-pradakṣiṇa-grāhī.

jñāna-paripākaḥ katamaḥ. smṛtimāṃ bhavati [Tib. 43^b]
medhāvi prati-balaś ca bhavati su-bhāṣita-dur-bhāṣitānām
dharmānām arthasya ājñānāyōdgrahāṇāya dhāraṇāya²⁾ pra-
tivedhāya. saha-jayā prajñāyā samanvāgato bhavati yām
prajñām āgamyā bhavyo bhavati prati-balaḥ sarvato 'tyaṃ-
taṃ sarva-saṃkleśāc cittaṃ vimocayitum. tatrēndriya-
paripākena vipāk'āvaraṇāt vimukto bhavati. kuśala-mūla-
paripākena karm'āvaraṇāt vimukto bhavati. jñāna-paripā-
kena kleś'āvaraṇāt (34^b) vimukto bhavati.

mṛdu-paripāko katamaḥ. dvābhyāṃ kāraṇābhyāṃ
mṛduḥ. a-dīrgha-kālābhyāsataś cēndriya-kuśala-mūla-jñāna-
paripāka-hetoḥ a-paripuṣṭaḥ nihīnatvābhyāsataś ca. madh-
yaḥ paripākaḥ tayoḥ eva dvayoḥ kāraṇayor anyatara-vaika-
lyād anyatara-sāmnidhyāc ca veditavyaḥ. adhimātraḥ punaḥ

1) kuśal° CK. rigs.

2) Om. C. gzuñ-bar bya-ba.

43 b-5 paripākaḥ ubhayor anayoḥ kāraṇayor a-vaikalyād veditavyaḥ. tatra paripākōpāyaḥ katamaḥ. sa sapta-vimśati-vidho veditavyaḥ. dhātu-puṣṭyā vartamāna-pratyayōpasamhārataḥ avatarataḥ rati-grahaṇataḥ ādi-prasthānataḥ "an-ādi-prasthānataḥ"¹⁾ śuddhi-dūrataḥ śuddhy-āsannataḥ prayogataḥ āśa-yataḥ āmiṣōpasamhārataḥ dharmōpasamhārataḥ rddhy-āvarjanatayā dharma-deśanayā guhya-dharm'ākhyānato vivṛta-dharm'ākhyānataḥ mṛdu-prayogato madhya-prayogataḥ adhimātra-prayogataḥ śravaṇataḥ cintānato bhāvanataḥ saṃgrahaṇato nigrahaṇataḥ svayamkṛtataḥ parādhyeṣaṇataḥ tad-ubhayataś ca.

tatra dhātu-puṣṭiḥ katamā. yā prakṛtyā kuśala-dharma-bīja-sampadam [Tib. 44^a] niśritya pūrva-kuśala-dharmābhyaśād uttarōttarāṇām kuśala-dharma-bījāṇām paripuṣṭatāra paripuṣṭatamā utpatti-sthitiḥ. iyaṃ ucyate dhātu-puṣṭiḥ.

tatra vartamāna-pratyayōpasamhāraḥ katamaḥ. dṛṣṭe dharme a-viparītā dharma-deśanā. tatra cā-viparīta-grāhitā. yathāvad dharmānudharma-pratipattiś ca. tatra dhātu-puṣṭeḥ pūrvakeṇa hetunā vartamānaḥ paripāko nirvartate. vartamāna-pratyayōpasamhārato²⁾ vartamāna eva hetur vartamāna-paripāko veditavyaḥ.

tatrāvātāraḥ katamaḥ. śraddhā-pratilambham adhipatiṃ kṛtvā āgārikasya duś-carita-viveka-śikṣā-pada-samādāpanam. anagārikam³⁾ vā pravrajitasya kāma-viveka-śikṣā-pada-samādāpanam.

rati-grahaḥ katamaḥ. yā sarva-duḥkha-nairyāṇikīm ca

¹⁾...¹⁾ Om. C. dañ-po hjug-pa ma-yin-pa. ²⁾ prayogōp° C. rkyen fie-bar sgrub-pa. ³⁾ ag° CK. Khyim-na gnas-pa ma-yin-te.

pratipadam kāma-sukh'ātma-klamathānta-vivarjitam ca sukhām pratipadam āgamyā sv-ākhyāte dharma-vinaye śāsa-ne 'bhiratiḥ.

tatr' ādi-prasthānam katamat. ya eva tatprathamataḥ samvejanīyeṣu dharmeṣu samvegam āgamyā nyāyārtha-pratipādane cānuśamsām viditvā avatāraḥ. idam ādi-prasthānam ity ucyate.

an-ādi-prasthānam katamat. yā avatīrṇasya pudgalasya (35^a) paripācyamānatayām vartamānasya bodhisattvebhyo buddhebhyaś cān-adhyupekṣām āgamyā vivṛtāṇām ca sthānāṇām bhūyo-bhūyaḥ uttāna-kriyām āgamyā uttarōttara-paripāka-gamanatā.

tatra viśuddhi-dūrataḥ katamā. yat kausīdyaṃ vā āgamyā pratyaya-vaidhuryam vā mahatā dīrghheṇa kālena prabhūtair janmāntara-parivartaiḥ kalpa-parivartair vā [Tib. 44^b] bhavyo bhavati viśuddhaye. etad-viparyayeṇa viśuddhy-āsannatā veditavyā.

tatra prayogaḥ katamaḥ. yā svārtha-prāptau tīvra-cchandatām āgamyā vinipāta-bhayaṃ vā amutra dṛṣṭe vā dharme parato 'yaśo-bhayaṃ āgamyā śikṣā-padeṣv anupālānā sātatyakāritā satkṛtyakāritā ca.

tatr' āśayaḥ katamaḥ. dharmeṣu yā samyak-saṃtīraṇā-kṣāntim āgamyāsmād dharma-vinayād a-samhāryatāyai pareṣām cādhi game 'bhisampratyayaṃ guṇa-samabhāvanām āgamyā yā triṣu ratneṣu svārtha-prāptau cā-vicalā śraddadhānatā.

āmiṣōpasamhāraḥ katamaḥ. yaḥ sarveṇa sarvaṃ bhojana-pān'ādi-vikalānām bhojana-pān'ādy-upasamhāraḥ. anu-

kūla-pāna-bhojan'ādi-vikalānām cānukūla-pāna-bhojan'ādy-upasamhāraḥ.

tatra dharmōpasamhāraḥ katamaḥ. yad uddeśato vā dharmānām anupradānam samyag-artha-vivaraṇena vā.

ṛddhy-āvarjanatā katamā. yā ṛddhimata ṛddhi-prāti-hārya-vidarśanā sattvānukampayā sattvānām āśaya-śuddhiṃ vā adhipatiṃ kṛtvā prayoga-śuddhiṃ vā ete sattvāḥ prā-tihāryam dṛṣṭvā vā śrutvā āśaya-śuddhiṃ vā śāsane pra-tilapsyamte prayokṣyamte samyag iti. te ca tena prā-tihāryen' āvarjita-mānasā āśaya-śuddhiṃ vā pratilabhante prayujyamte vā samyak.

tatra deśanā katamā. svayam svārtha-prāptā v a-śakta-sya sad-dharma-deśanā samyak-pratipatti-sahāya-bhūta. (35^b) śaktasyāpi ca [Tib. 45^a] kṣiprābhijñatāyai anukūlā sad-dharma-deśanā.

tatra guhya-dharm'ākhyānam katamat. yā bāla-prajñā-nām sattvānām aty-udāra-gambhīrārtha-dharma-praticchādanatā uttāna-su-praveśa-sukhōpāyāvatāra-dharma-deśanatā.

vivṛta-dharm'ākhyānam katamat. yā prthu-prajñānām sattvānām sukha-praviṣṭa-buddha-śāsanā-nayānām aty-udāra-gambhīra-sthāna-vivaraṇatā.

tatra mṛduḥ prayogaḥ katamaḥ. yaḥ sātatyā-prayoga-vivarjitaḥ satkṛtya-prayoga-vivarjitaś ca.

madhyaḥ prayogaḥ katamaḥ. yas sātatyā-prayoga-vivarjitaḥ satkṛtya-prayoga-vivarjito vā. ity anayor dvayorḥ prayogayor anyatara-vivarjitaḥ.

adhimātraḥ prayogaḥ katamaḥ. yas tad-ubhaya-prayoga-samprayuktaḥ sātatyā-prayoga-samprayuktaḥ satkṛtya-pra-

yoga-samprayuktaś ca.

tatra śrutam katamat. yo buddha-vacanādhimuktasya sūtr'ādinām dharmānām udgrahaṇa-dhāraṇa-svādhyāyābhi-yogaḥ.

cintā katamā. praviveke dharma-nidhyānābhiratasya arthābhyūhanā-samlakṣaṇā-niścayaḥ.

bhāvanā katamā. śamatha-pragrahōpekṣā-nimittesu samyag-upalakṣaṇā-pūrvikā śamatha-vipaśyanōpekṣā'bhyāsa-ratiḥ.

saṃgrahaḥ katamaḥ. samyañ nir-āmiṣa-cittasya niśraya-dānam ācāryōpādhyāya-nyāyena. prthag-vidhā paricaryā. tad-yathā glānōpasthāna-paricaryā-dharmya-civara-piṇḍa-pāta-śayan'āsana¹⁾-glāna-pratyaya-bhaiṣajya-paricaryā śoka-kaukrtya-prativinodana-[Tib. 45^b] paricaryā samkleśa-prati-vinodana-paricaryā. ity evaṃbhāgiyā dharmāḥ prthag-vivīdhāḥ paricaryā veditavyāḥ.

nigrahaḥ katamaḥ. ātma-gatām samkleś'ārakṣām saṃ-vidhāya skhalita-codanā mṛdau vyatikrame. avasādanā madhye vyatikrame. adhimātre vyatikrame pravāsanā²⁾ (36^a) - - - - - tad-anyeṣām ca.²⁾ yā punaḥ pravāsanā punaḥ-pratisamharaṇāya. sā 'pi teṣām cānyeṣām ca hita-sukhāya. yā punar-a-pratisamhāryā³⁾ pravāsanā. sā pareṣām eva hita-sukhāya. tathā hi pareṣām "pravāsanām vyatikra - - - - - valabhyā-vya-

1) 'sa MS.

(2....2) de-la glen-pa gañ-yin-pa dan. spyo-ba gañ-yin-pa de ni de-dag-nid dan. de-las gṣan-pa-dag-la yañ phaṇ-pa dan. bde-baḥi don-du hgyur-ba yin-no.=tatra yā codanā yā cāvasādanā. sā hita-sukhārthāya teṣām eva ca tad-anyeṣām ca. 3) slar-mi-dug-par.

tikramāya⁴⁾ cetayate.

katham svayaṃ paripācayati. anulomikaṃ ca dharmam deśayati a-kuśalād sthānād vyutthāpya kuśale sthāne pratiṣṭhāpanāya. yathā-vādī ca bhavati tathā-kārī. dharmā-nudharma-pratipannaḥ. sva¹⁾-sabhāgānuvartī. yenainaṃ pare naivam -- -²⁾. tvaṃ tāvat svayaṃ nā-kuśalāt sthānād vyutthitaḥ kuśale ca sthāne pratiṣṭhitaḥ kasmāt tvaṃ tatra param samādāpayitavyaṃ codayitavyaṃ smarayitavyaṃ manyase. tvaṃ eva tāvat paraṃ codayitavyaḥ smarayitavyas samādāpayitavyaḥ.

katham param adhyeṣate. yasyāṃtike sattvānām adhi-mātraṃ ca prema³⁾-gauravaṃ nivṛtaṃ bhavati. yaś cōpāya-jño bhavati dharma-deśanāyāṃ su-śikṣitaḥ. tam adhyeṣate vyāpārayati paripākāya.

[Tib. 46^a] ubhābhyāṃ ābhyāṃ samastābhyāṃ sva-parādhyeṣaṇa-kṛtāḥ paripāko veditavyaḥ.

ity anena sapta-viṃśati-vidhena paripākōpāyena sā ṣaḍ-vidhā paripāka⁴⁾-prabheda-sampad veditavyā. indriya-paripākasya kuśala-mūla-paripākasya jñāna-paripākasya mṛdu-madhyādhimātrasya ca paripākasya.

tatra paripācakāḥ pudgalāḥ katame. samāsataḥ ṣaṭ. bodhisattvaḥ ṣaṭsu bodhisattva-bhūmiṣu vyavasthitaḥ sattvān paripācayanti. adhimukti-caryā-bhūmi-sthito bodhisattvo 'dhimukti-cārī. śuddhy-adhyāśaya-bhūmi-sthito bodhisattvaḥ śuddhy-adhyāśayaḥ. caryā-pratipatti-bhūmi-sthito bodhisatt-

⁴⁾...⁴⁾ fies-par byas-paḥi ḡsis bskrad-pa de. ḡṣan-dag-la mthoñ-nas fies-pa mi-bya-bar. 1) tat MS. rañ-gi. 2) zer-bar (mi) ḡgyur-bar

bya-ba=(na) vaderan. 3) dgah. 4) yoñs-su smin-pa.

tvaḥ caryā-pratipannaḥ. niyata-bhūmi-sthito bodhisattvo niyata-patitaḥ. niyata-caryā-¹⁾pratipatti-bhūmi¹⁾-sthito bodhisattvo niyata-caryā-pratipannaḥ. niṣṭhā-gamana-bhūmi-sthito bodhisattvo niṣṭhā-gataḥ. tatrā-gotra-sthānām pudga-lānām su-gati-gamanāya paripākaḥ punaḥ-punaḥ pratyāvar-tyo bhavati punaḥ-punaḥ karaṇīyaḥ. ²⁾gotra-sthā -- -- --
-- -- -- (36^b) -- -- -- -- -- yaḥ.²⁾

tatra paripakva-pudgala-lakṣaṇam katamat. [Tib. 46^b] śrāvakaḥ pūrva-kuśalābhyāsād yadā mṛdu-pāka-vyavasthito bhavati mṛdu-ecchando bhavati mṛdu-prayogaś cāpāyān api gacchati na ca drṣṭe dharme śrāmaṇya-phalam adhigacchati ³⁾ -- -- -- -- -- bhavati³⁾ sa madhya-ecchandaś ca bhavati madhya-prayogo na cāpāyāṃ gacchati drṣṭe ca dharme śrāmaṇya-phalam prāpnoti. no tu drṣṭe dharme parinirvāti. adhimātre paripāke sthitaḥ adhimātra-ecchando bhavaty adhimātra-prayogaś ca na cāpāyāṃ gacchati drṣṭe dharme śrāmaṇya-phalam prāpnoti. ⁴⁾drṣṭe ca dharme⁴⁾ parinirvāti.

pratyekabuddhas tathaiva veditavyaḥ. yathā śrāvakaḥ. tat kasya hetoḥ. tulya-jātīyo 'sya mārgaḥ śrāvakaiḥ. ayaṃ tu śrāvakebhyaḥ pratyekabuddhasya viśeṣaḥ. paścime bhava paścima ātma-bhāva-pratīlambe an-ācāryakaṃ pūrvābhyāsa-

¹⁾...¹⁾ drug-paḥi (!) sa. Correctly would be ḡzug-paḥi sa.

²⁾...²⁾ rigs-la gnas-pa-mams-kyi yoñs-su smin-pa ni phyir mi-dlog-ciñ yañ dañ yañ-du bya mi-dgos-pa yin-no.=gotra-sthānām paripāko na pratyāvartyo bhavati. na punaḥ-punaḥ karaṇīyaḥ. ³⁾...³⁾ tshe ḡdi-ñid-la mya-ñan-las ḡdas-pa yañ mi ḡthob-bo. gañ-gi tshe smin-pa ḡbrin-la gnas-par gyur-pa.=na ca drṣṭa eva dharme nirvāṇam prāpnoti.

yadā madhya-pāka-vyavasthito bhavati. ⁴⁾...⁴⁾ tshe de-ñid-la.

vaśāt saptatrimśad¹⁾ bodhi-pakṣyān dharmān bhāvayitvā sarva-kleśa-prahāṇam arhattvaṃ sākṣātkaroti. tasmāt pratyekabuddha ity ucyate.

bodhisattvaḥ punar adhimukti-caryā-bhūmi-vyavasthito mṛdu-paripāko veditavyaḥ. adhyāśaya-śuddho madhyapākaḥ. niyato niṣṭhitaś cādhimātra-pākaḥ. tatra ⁽²⁾mṛdupāka²⁾-vyavasthito bodhisattvaḥ mṛdu-cchando bhavati mṛdu-prayogaḥ apāyāṃś ca gacchati. prathama-kalpā-saṃkhyeya-paryamṭataś ca sa veditavyaḥ. uttaptaiḥ a-calaiḥ su-viśuddhair bodhi-pakṣyaiḥ kuśalair dharmaiḥ sarvair eva viśamyukto bhavati. madhya-pāko bodhisattvaḥ madhyacchando bhavati³⁾ madhya-prayogaḥ. na cāpāyāṃ gacchati. [Tib. 47^a] dvitīya-kalpā-saṃkhyeya-paryamṭataś ca bhavati. uttaptair a-calaiś ca bodhi-pakṣyaiḥ kuśalair dharmaiḥ samyukto bhavati. su-viśuddhair viśamyuktaḥ. adhimātra-pāka-sthito bodhisattvaḥ adhimātra-cchando bhavaty adhimātra-prayogaś ca. ⁽⁴⁾na cāpāyāṃ gacchati. tritīyā-saṃkhyeya⁴⁾-paryamṭataś ca bhavati. uttaptair a-calaiḥ su-viśuddhair bodhi-pakṣyaiḥ kuśalair dharmaiḥ samanvāgato bhavati. tatra prakṛtighanatvād ujjvalatvād adhimātramahāphala-tvān mahā'nuśamsatvāc cōttaptā ity ucyante. a-pratyāvarṇatvād ⁽⁵⁾a - - - - - (37^a) - - - - - tvād⁵⁾ a-calā ity ucyante. bodhisattva-bhūmau niruttaratvāt su-viśuddhā ity ucyante.

tatra yaś c' āmiṣa-kṛtaḥ paripāko yaś ca rddhy-āvar-

1) sum-cu rtsa bdun-po-rnams. (2)...²⁾ de-la smin-pa chun-du-la. 3) yin-te. (4)...⁴⁾ nan-soñ-rnams-su yañ mi-ḥgro-la. bskal-pa grañs-med-pa gsum-par. (5)...⁵⁾ phyir mi-ldog-pa dañ. yonś-su mi-ñams-pa dañ. khyad-par-du ḥgro-baḥi phyir.

jana-jo yaś ca guhya-dharm'akhyāna-jo yaś ca mṛdu-prāyogiko yaś ca śruta-mātra-kṛtaḥ paripāka ity eṣa pañca-vidhaḥ paripākaḥ ⁽¹⁾dīrgha-kālābhyāsād¹⁾ apy eṣāṃ kuśalānām²⁾ dharmānām mṛduka eva bhavati. prāg evētvā-kālābhyāsāt. tad-anyaś tu sarvaiḥ paripāka-kāraṇaiḥ paripākasya tri-prakāra-nayo veditavyaḥ. mṛdukenābhyāsena mṛduko madhyena madhyaḥ adhimātreṇādhimātraḥ paripāko veditavyaḥ. tasya ca mṛdu-madhyādhimātrasya paripāka-syaikasya tri-prakāra-nayo veditayaḥ. mṛdukasya mṛdu-mṛduko mṛdu-madhyo mṛdv-adhimātraḥ. madhyasya ca madhya-mṛduko madhya-madhyo madhyādhimātraḥ. adhimātrasyādhimātra-mṛdur adhimātra-madhyo 'dhimātrādhimātraḥ. [Tib. 47^b] ity evambhāgiyottarōttara-prabheda-nayenā-pramāṇaḥ paripāka-prabhedaḥ sattvānām buddha-bodhisattva-kṛto veditavyaḥ.

tatra bodhisattvaḥ ebhiḥ paripāka-kāraṇair yathā-nir-diṣṭair ātmanaś ca buddha-dharma-paripākāyēndriya-paripākam kuśala-mūla-paripākam jñāna-paripākam mṛdu-madhyādhimātram ca samudānayaṭi para-sattvānām ca para-pudgalānām ca yāna-traya-niryāṇāya.

adhāre yoga-sthāne Bodhisattva-bhūmau ṣaṣṭhaṃ paripāka-pāṭalam.

(1)...¹⁾ yun-rin-por goms-par byas kyañ. baḥi.

2) Om. MS. dge-

47b-5 tatra bodhiḥ katamā. samāsato dvi-vidhaṃ ca prahā-
naṃ dvi-vidhaṃ ca jñānaṃ¹⁾ bodhir ity ucyate.

tatra dvi-vidhaṃ prahānaṃ. kleś'āvaraṇa-prahānaṃ
jñey'āvaraṇa-prahānaṃ ca. dvi-vidhaṃ punar jñānaṃ ya
kleś'āvaraṇa-prahānāc ca nir-malaṃ sarva-kleśa-nir-anu-
baddha-jñānaṃ. jñey'āvaraṇa-prahānāc ca yat sarvasmim
jñeye a-pratihataṃ an-āvaraṇa-jñānaṃ.

48a-1 aparāḥ paryāyaḥ śuddha-jñānaṃ sarva-jñānaṃ a-saṃga-
jñānaṃ ca sarva-kleśa-vāsanā-samudghātaś cā-kliṣṭāyāś
cāvidyāyāḥ niḥśeṣa-prahānaṃ [Tib. 48^a] an-uttarā samyak-
saṃbodbhir ity ucyate (37^b). tatra sa-vāsanānāṃ sarva-
kleśānāṃ sarvataś cātyantaṃ ca prahānād yaj jñānaṃ. tac
chuddhaṃ ity ucyate. sarva-dhātuṣu sarva-vastuṣu sarva-
prakāreṣu sarva-kāleṣu yaj jñānaṃ a-vyāhataṃ pravartate.
48a-5 tat sarva-jñānaṃ ity ucyate. tatra dvau dhātū loka-dhātuh
sattva-dhātus ca. tatra dvi-vidhaṃ vastu saṃskṛtaṃ a-
saṃskṛtaṃ ca. tasya ca saṃskṛtā-saṃskṛtasya vastunaḥ a-
pramāṇaḥ prakāra-bhedaḥ sva-lakṣaṇōttarōttara-jāti-prabhe-
dena sāmānya-lakṣaṇa-prabhedena hetu-phala-prabhedena
dhātu-gati-kuśalā-kuśalā-vyākṛtā'di-prabhedena. tatra kālas
tri-vidhaḥ atīto 'n-āgataḥ pratyutpannaś ca. ity etat sarva-
48a-7 dhātukaṃ sarva-vastukaṃ sarva-prakāraṃ sarva-kālaṃ jñā-
naṃ sarva-jñānaṃ ity ucyate. tatrā-saṃga-jñānaṃ yad
ābhoga-mātrād eva sarvatrādhiṣṭhitam tvaritam a-saktaṃ
jñānaṃ pravartate. na punaḥ-punar ābhogaṃ kurvato
nānyatraik'ābhoga-pratibaddhaṃ eva taj jñānaṃ bhavati.

48a-7 aparāḥ paryāyaḥ catvāriṃśad-uttaraṃ āvenikaṃ buddha-

1) C. inserts here ca.

dharma-śātaṃ yā ca tathāgatasyāraṇā prapīdhi-jñānaṃ pra-
tisaṃvidāś ca. iyaṃ an-uttarā samyak-saṃbodbhir ity ucyate.

tatrēdaṃ catvāriṃśad-uttaraṃ buddha-dharma-śātaṃ.
dvā-triṃśan-mahā-puruṣa-lakṣaṇāni aśītir anuvyaṃjanāni
catasraḥ sarv'ākārāḥ parīsuddhaya daśa balāni catvāri vai-
śāradyāni trīṇi smṛty-upasthānāni trīṇy arakṣyāni¹⁾ [Tib.
48^b] mahā-karuṇā asaṃpramoṣadharmatā vāsanāsamudghā-
tatā sarv'ākāra-vara-jñānaṃ ca. eṣāṃ ca buddha-dharmā-
nāṃ vibhāgaḥ pratiṣṭhā-paṭale²⁾ bhaviṣyati.

tatrēyaṃ paramā bodhiḥ saptabhiḥ paramatābhir yuktā.
yenēyaṃ sarva-bodhināṃ paramēty ucyate.

48b-1 sapta paramatāḥ katamāḥ. āśraya-paramatā pratipatti-
paramatā sampatti-paramatā jñāna-paramatā prabhāva-para-
matā prahāṇa-paramatā vibhāra-paramatā. yat tathāgato
dvātriṃśatā³⁾ mahā-puruṣa-lakṣaṇaiḥ su-lakṣita-gātraḥ.
iyaṃ asy' āśraya-paramatēty ucyate. yat tathāgataḥ ātma-
hitāya para-hitāya bahu-jana-hitāya bahu-jana-sukhāya lo-
kānukampāyai arthāya hitāya (38^a) sukhāya deva-manuṣyā-
nāṃ pratipannaḥ. iyaṃ asya pratipatti-paramatēty ucyate.
yat tathāgato nir-uttarābhir a-pratisamābhiḥ catasṛbhiḥ
sampattibhiḥ samanvāgataḥ śīla-sampattyā dṛṣṭi-sampattyā
ācāra-sampattyā ajīva-sampattyā pratipannaḥ. iyaṃ asya
sampatti-paramatēty ucyate. yat tathāgato nir-uttarābhir a-
pratisamābhiḥ catasṛbhiḥ saṃvidbhiḥ samanvāgataḥ dharma-
pratisaṃvidā artha-pratisaṃvidā "nirukti-pratisaṃvidā"⁴⁾ pra-

1) arakṣaṇāni K. ākṣarāṇi C. Cf. 91^a, 137^b, 149^b.

2) see 137^b.

3) śadbhir K.

4) "...4) Om. MS. nes-paḥi tshig so-so-yañ-dag-par
rig-pa dan.

tibhāna-pratisamvidā ca. iyam asya jñāna-paramatēty ucyate. yat tathāgato nir-uttarābhir a-pratisamābhiḥ ṣaḍbhir abhi-
jñābhiḥ samanvāgataḥ yathā pūrva-nirdiṣṭābhiḥ. iyam tathā-
gatasya prabhāva-paramatēty ucyate. yat tathāgataḥ sa-vā-
sana-sarva-kleśa-prahāṇena nir-uttareṇā-pratisamena jñeyā-
varaṇa-prahāṇena samanvāgataḥ. iyam asya prahāṇa-parama-
tēty ucyate. yat tathāgataḥ [Tib. 49^a] tribhir nir-uttaraiḥ
a-pratisamair viharaiḥ tad-bahula-vihārī āryeṇa vihareṇa
divyena brāhmaṇa. iyam asya vihāra-paramatēty ucyate.
tatra śūnyatā'ninittā-praṇihita-vihārā nirodha-samāpatti-
vihāraś c' ārya-vihāra ity ucyate. catvāri dhyānāny ārūpya-
samāpattayaś ca divyo vihāra ity ucyate. catvāry a-pramā-
ṇāni brāhmo vihāra ity ucyate. tasmāc ca punas tri-vidhā
vihārāc catvāraḥ paramā viharā yair vihārais tathāgatās
tad-bahula-vihāriṇo bhavaṃti. āryād viharāc chūnyatā-
vihāro nirodha-samāpatti-vihāraś ca. divyād viharād ānimjya-
caturtha-dhyāna-vihāraḥ. brāhmād viharāt karuṇā-vihāro
yena tathāgatas triṣ-kṛtvo rātrau triṣ-kṛtvo divase ṣaṭ-kṛtvo
rātriṃ-divena buddha-cakṣuṣā lokam vyavalokayati ko var-
dhate ko hiyate "kasyān-utpannāni kuśala-mū - - - - -
- - - - - vistareṇāgra-phale 'rhattve pratiṣṭhāpayāmi.¹⁾

tatr' āśraya-paramatayā tathāgatā mahā-puruṣā ity
ucyaṃte. pratipatti-paramatyā mahā-kāruṇikā ity ucya-
ṃte. sampatti-paramatayā mahā-śīla-mahā-dharmāṇa ^{(2) ity}
ucyaṃte. jñāna-paramatayā²⁾ mahā-prajñā ity (38^b)

^(1....1) suhi dge-baḥi rtsa-ba ma bskyed-pa-rnams bskyed-par bya
ṣes bya-ba-nas ggyas-par bya-ste. su-ṣig ḥbras-buḥi mchog dgra-bcom-
pa-fiid-la gṣag-par bya ṣes bya-ba. ^(2....2) ṣes byaḥo. ye-ṣes
dam-pas.

ucyaṃte. prabhāva-paramatayā mahā'bhiññā ity ucyamte.
prahāṇa-paramatayā mahā-vimuktā ity ucyamte. vihāra-
paramatayā mahā-vihāra-tad-bahula-vihāriṇa ity ucyamte.

teṣāṃ ca punas tathāgatānāṃ daśabhir ākārair guṇa-
nirdeśo¹⁾ bhavati guṇānusmaraṇatā ca. katamair daśabhiḥ.
ity api sa bhagavāṃs tathāgato 'rham samyak-saṃbuddho
vidyā-carāṇa-saṃpannaḥ [Tib. 49^b] sugato loka-vid an-uttaraḥ
puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca
buddho bhagavān iti. tatrā-vitatha-vacanāt tathā-gataḥ.
^{(2)sarva-prāpyārtha-prāptatvāt²⁾} an-uttara-puṇya-kṣetratvāt pū-
jā'rhattvāc cārhan. yathāvat paramārthena sarva-dharmāva-
bodhāt samyak-saṃbuddhaḥ. tiṣṭbhir vidyābhiḥ yathā-
sūtrōktena ca carāṇena vipaśyanā-śamatha-pakṣyōbhaya-su-
saṃpannatvād vidyā-carāṇa-saṃpannaḥ. paramōtkarṣa-gama-
nād ^{(3)a-punaḥ-pratyāgamanāc³⁾} ca su-gataḥ. sattva-dhātu-
loka-dhātoḥ sarv'ākāra-saṃkleśa-vyavadāna-jñānāl loka-vit.
parama-citta-damōpāya-jñatayā ekasyaiva loke puruṣa-bhū-
tasya ca prādurbhāvāt an-uttaraḥ puruṣa-damya-sārathiḥ.
cakṣur bhūtvā jñānārtha-dharma-bhūtatvād vyaktasyārthasya
nirnetṛtvāt⁴⁾ sarvārtha⁵⁾-pratisaraṇatvād a-vyutpannasyārtha-
sya vyutpādakatvād utpannasya saṃśayasyōchedakatvād
gaṃbhīrāṇāṃ sthānānāṃ vivaraṇāt paryavadāpakatvāt tan-
mūlatvāt sarva-dharmāṇāṃ tan-netṛkatvāt pratisaraṇatvāt.⁶⁾
sarva-duḥkhasya niḥsaraṇaṃ śāsti vyapadiśati samyag deva-
manuṣyānāṃ. tasmāc chāstā deva-manuṣyānāṃ ity ucyate.

¹⁾ brjod. ^(2....2) thob-par bya-baḥi don thams-cad brjes-par
bya-ba. ^(3....3) yaṅ phyir mi-dog-par gṣegs-pa-na.

⁴⁾ gtan-la ḥbebs-paḥi-phyir.

⁵⁾ satvārtha MS. don thams-cad.

⁶⁾ de ston-pa yin-pas (!)=? tat pr°.

arthôpasamhitasya dharma-rāṣer an-arthôpasamhitasya dharma-rāṣer naivāarthôpasamhitasya nān-arthôpasamhitasya ca dharma-rāṣeḥ sakala-sarv'ākārābhisambodhād [Tib. 50^a] "buddha ity ucyate". Māra-bala-mahā-saṃgrāmāvabhaṃgād bhagavān.

tatra prabhūtair api kalpair ekasyāpi buddhasya prādurbhāvo na bhavati. ekasminn eva ca kalpe prabhūtānām buddhānām utpādo bhavati. teṣu ca teṣu (39^a) ca daśasu dikṣv a-prameyā-saṃkhyeṣu loka-dhātuṣv a-prameyānām eva buddhānām utpādo veditavyaḥ. tat kasya hetoḥ. saṃti daśasu dikṣv a-prameyā-saṃkhyeyā bodhisattvā ye tulya-kāla-kṛta-praṇidhānāḥ tulya-sambhāra-samudāgatāś ca. yasminn eva divase pakṣe māse saṃvatsare ekena bodhisattvena bodhi-cittam praṇihitam. tasminn eva divase pakṣe māse saṃvatsare sarvaiḥ. yathā caika utsahito ghaṭito vyāyacchitaś ca. tathā sarve. tathā hi dr̥ṣyamte 'sminn eva loka-dhātav an-ekāni bodhisattva-śatāni yāni tulya-kāla-praṇidhānāni tulya-tyāgāni tulya-śīlāni tulya-kṣāntikāni tulya-vīryāni tulya-samādhīni tulya-prajñāni. prāg eva daśasu dikṣv an-antā-paryamteṣu loka-dhātuṣu. buddha-kṣetrāṇy api tri-sāhasra-mahā-sāhasrāṇy a-prameyā-saṃkhyeyāni daśasu dikṣu saṃvidyamte. na ca tulya-sambhāra-samudāgatayor dvayos tāvad bodhisattvayor ekasminn loka-dhātav buddha-kṣetre yugapad-utpatty-avakāśo 'sti. prāg evā-prameyā-saṃkhyeyānām. na ca punas tulya-sambhārānām kra-menānuparipāṭikayā¹⁾ utpādo yujyate. nāpi sarveṇa sarvam an-utpāda eva yujyate. tasmād daśasu dikṣv a-prameyā-saṃ-

¹⁾ . . . ¹⁾ buddhaḥ sarva K. saṃs-rgyas ṣes byaḥo.

²⁾ °ripādik° C.

khyeṣu [Tib. 50^b] yathā pariśodhiteṣu tathāgata-sūnyeṣu te tulya-sambhārā bodhisattvā anyonyeṣu buddha-kṣetreṣu papadyanta iti veditavyam. tad anena paryāyeṇa bahu-loka-dhātuṣu buddha-bāhulyam eva yujyate. na caikasmin buddha-kṣetre dvayos tathāgatayor yugapad-utpādo bhavati. tat kasya hetoḥ. dīrgharātram khalu bodhisattvair evam praṇidhānam anubṛmhitam bhavati. yathā 'ham ekaḥ a-pariṇāyake loke pariṇāyakaḥ syām. sattvānām vinetā. sarva-duḥkhebhyo vimocayitā. parinirvāpayitēti. yasyaivam dīrgharātram praṇidhānam anubṛmhitam samyak-pratipatti-parigṛhitam rdhyati eva tat. punaś ca śaktaḥ ekas tathāgatas tri-sāhasra-mahā-sāhasre ekasmin buddha-kṣetre sarva-buddha-kāryam kartum. ato dvitīyasya tathāgatasya vyārtha evōtpādaḥ (39^b) syāt. bhūyaś caikasya tathāgatasya loka utpādāt sattvānām evārtha-karṇa-prasiddhiḥ pracuratarā bhavati pradakṣiṇatarā. tat kasya hetoḥ. teṣāṃ evam bhavati. ayam eva kṛtsne jagaty ekas tathāgato na dvitīyaḥ. asmin janapada-cārikām vā viprakṛānte parinirvṛte vā nāsti sa kaścid dvitīyaḥ. yasyāsmābhir aṃtike brahma-caryam caritavyam syād dharmo vā śrotavya iti viditvā 'bhitvaramte ghanatareṇa cchanda-vyāyāmena brahma-carya-vāsāya sad-dharma-śravaṇāya ca. buddha-bahutvam tu te upalabhya nābhitvareran. evam¹⁾ eṣām ekasya buddhasyōtpādāt svakārtha-kārya-prasiddhiḥ pracuratarā ca bhavati pradakṣiṇatarā ca. [Tib. 51^a]

tatra sarva-buddhānām sarvam sama-samam bhavati nir-viśiṣṭam sthāpayitvā catvāri sthānāni āyur nāma

¹⁾ kevaṃ C.

kulaṃ kāyaṃ ca. ity eṣaṃ caturṇāṃ dharmāṇāṃ hrāsa-vṛddhyā vi-lakṣaṇatā buddhānāṃ. na tv anyena kena-cit. na ca strī an-uttarāṃ samyak-sambodhim abhisambudhyate. tat kasya hetoḥ. tathā hi bodhisattvaḥ prathamasyaiva kalpā-samkhyeyasyātyayāt strī-bhāvaṃ vijahāti bodhi-maṇḍa-niṣadanam upādāya na punar jātu strī bhavati. prakṛtyā ca bahu-kleśo duṣ-prajñāś ca bhavati¹⁾ sarvo mātr-grāmaḥ. na ca prakṛtyā bahu-kleśa-saṃtānena duṣ-prajñā-saṃtānena śakyam an-uttarāṃ samyak-sambodhim abhisamboddhum.

evam iyam an-uttarā samyak-sambodhiḥ svabhāvato 'pi yathā-nirdiṣṭā yathābhūtaṃ veditavyā. paramato 'pi guṇa-nirdeśānusmarāṇato 'pi sambhavato 'pi viśeṣato 'pi yathā-nirdiṣṭā yathābhūtaṃ veditavyā. api tv a-cintyaiva sarva-tarka-mārga-samatikrāntatvāt. a-prameyā a-prameya-guṇa-samuditatvāt. an-uttaraiva ca samyak-sambodhiḥ sarva-śrāvaka-pratyekabuddha-tathāgātānāṃ abhinirvṛttaye bhavati. tasmād eṣaiva bodhir agrā śreṣṭhā varā praṇītā.

iti Bodhisattva-bhūmāv adhāre yoga-sthāne sapta-maṃ bodhi-pañcālaṃ.

¹⁾ Om. C.

nirdiṣṭaṃ tāvad yatra bodhisattvena śikṣitavyaṃ. yathā punaḥ śikṣitavyaṃ. tad vakṣyāmi. uddānam.

adhimukter (40^a) bahulatā [Tib. 51^b] dharma-paryeṣṭi-deśanā

pratipattis tathā samyag-avavādānuśāsanam

upāya-sahitaṃ kāya-vāñ-manas-karma paścimam.

ih' ādita eva bodhisattvena bodhisattva-śikṣāsu śikṣitukāmenādhimukti-bahulena bhavitavyaṃ dharma-paryeṣakeṇa dharma-deśakeṇa dharmānudharma-pratipannena samyag-avavādānuśāsakena samyag-avavādānuśāsanyāṃ ca sthiteṇa upāya-parigrhīta-kāya-vāñ-mamas-karmaṇā ca bhavitavyaṃ.

kathaṃ ca bodhisattvo 'dhimukti-bahulo bhavati. iha bodhisattvo 'ṣṭa-vidhe 'dhimukty-adhiṣṭhāne śraddhā-prasāda-pūrvakeṇa niścayena rucyā samanvāgato bhavati. triṣu ratna-guṇeṣu buddha-bodhisattva-prabhāve ca yathā-nirdiṣṭe ca tattvārthe yathā-nirdiṣṭe hetau phale ca vicitre yathā-yoga-patite a-viparīte prāptavye cārthe samartho 'haṃ prāptum iti. yathā prāptavye 'rthe. evaṃ prāpty-upāye asty ayaṃ prāpty-upāyaḥ prāptavyasyārthasyēti. tatra prāptavyo yathā bodhir an-uttarā. prāpty-upāyaḥ punaḥ sarve bodhisattva-śikṣā-mārgāḥ. tathā su-bhāṣite su-lapite su-pravyāhṛte 'dhimuktiḥ tad-yathā sūtraṃ geyaṃ vyākaraṇ'ādiṣu dharmeṣu.

tatrāsmiṃn aṣṭa-vidhe 'dhimukty-adhiṣṭhāne bodhisattvasya dvābhyāṃ karaṇābhyāṃ adhimukti-bahulatā veditavyā. adhimukty-abhyāsa-bahulikārataś ca tīvra-kṣānti-saṃniveśataś¹⁾ ca.

¹⁾ °veśaś C. yod-pa; but Ch. has 積集故 (? saṃcayataś.)

tatra dharmaṃ bodhisattvaḥ paryeṣamāṇaḥ kiṃ paryeṣate. kathaṃ paryeṣate. kimarthaṃ paryeṣate. samāsato [Tib. 52^a] bodhisattvo bodhisattva-piṭakaṃ paryeṣate. śrāvaka-piṭakaṃ ca bāhyakāni ca śāstrāṇi laukikāni ca śilpa-karma-sthānāni paryeṣate.

tatra dvādaśāṅgād vaco-gatād yad vaipulyaṃ. tad bodhisattva-piṭakaṃ. avaśiṣṭaṃ śrāvaka-piṭakaṃ veditavyaṃ. bāhyakāni punaḥ śāstrāṇi samāsatas trīṇi. hetu-śāstraṃ śabda-śāstraṃ vyādhi-cikitsā-śāstraṃ ca. tatra laukikāni śilpa-karma-sthānāny an-eka-vidhāni bahu-nānā-prakārāṇi. suvarṇa-kārāyas-kāra-maṇi-kāra-karma-jñāna-prabhṛtīni. any etāni sarva-vidyā-sthāna-parigrhītāni pañca vidyā-sthānāni bhavaṃti. ādhyātmika-vidyā hetu-vidyā śabda-vidyā vyādhi-cikitsā-vidyā śilpa-karma-(40^b) sthāna-vidyā ca. itīmāni pañca-vidyā-sthānāni yāni bodhisattvaḥ paryeṣate. evaṃ anenasarva-vidyā-sthānāni paryeṣitāni bhavaṃti.

tatra buddha-vacanam adhyātma-śāstraṃ ity ucyate. tat punaḥ katy-ākāraṃ pravartate. evaṃ yāval laukikāni śilpa-karma-sthānāni katy-ākārāṇi pravartante. samāsato buddha-vacanam dvy-ākāraṃ pravartate. samyag-hetu-phala-paridīpan'ākāraṃ kṛtā-vipranāśā-kṛtān-abhyāgama-paridīpan'ākāraṃ ca. hetu-śāstraṃ api dvy-ākāraṃ. parōpāraṃ bha-kathā'nuśaṃsa-paridīpan'ākāraṃ parataś cēti-vāda-vipramokṣānuśaṃsa-paridīpan'ākāraṃ ca. śabda-śāstraṃ api dvy-ākāraṃ. dhātu-rūpa-sādhana-vyavasthāna-paridīpan'ākāraṃ vāk-saṃskārānuśaṃsa-paridīpan'ākāraṃ ca. [Tib. 52^b] vyādhi-cikitsā-śāstraṃ catur-ākāraṃ pravartate ābādha-kauśala-paridīpan'ākāraṃ ābādha-sarva-samutthāna-kauśala-

paridīpan'ākāraṃ utpannasy' ābādhasya prahāṇa-kauśala-paridīpan'ākāraṃ prahāṇasy' ābādhasy' āyatyām an-utpāda-kauśala-paridīpan'ākāraṃ ca. laukikāni śilpa-karma-sthānāni svaka-svaka-śilpa-karma-sthānānuṣṭhāna-kārya-pariniṣpaṭti-paridīpan'ākārāṇi.

kathaṃ ca buddha-vacanam a-viparītāṃ hetu-phalaṃ paridīpayati. daśa ime hetavaḥ a-viparītāṃ hetu-vyavasthānaṃ sarva-hetu-saṃgrāhe veditavyāḥ saṃkleśāya vā vyavadānāya vā laukikānām api teṣāṃ teṣāṃ sasy'ādīnām a-vyākṛtānām pravṛttaye. daśa hetavaḥ katame. anuvya-

tatra sarva-dharmāṇāṃ yan nāma nāma-pūrvikā ca saṃjñā saṃjñā-pūrvakaś cābhilāpaḥ. (41^a)¹⁾ ayam ucyate teṣāṃ dharmāṇāṃ anuvyavahāra-hetuḥ. tatra yad-apekṣaṃ yad-dhetukaṃ yasmin vastuṇy arthitvam upādānaṃ ca bhavati. ayam asyōcyate 'pekṣā-hetuḥ. tad-yathā hastāpekṣaṃ hasta-hetukaṃ ādāna-karma. pādāpekṣaṃ pāda-hetukaṃ abhikrama-pratikrama-karma. parvāpekṣaṃ parva-hetukaṃ samīñjita-prasārita-karma. jighatsā-pipāsā'pekṣaṃ jighatsā-pipāsā-hetukaṃ bhojana-pān'ādāna-paryeṣanātā ca. ity evaṃ bhāgiyo 'pramāṇa-nayānugataḥ²⁾ apekṣā-hetur veditavyaḥ. tatra bijam āvasānikasya sva-phalasy' ākṣepa-hetuḥ. bija-nirmuktaḥ tad-[Tib. 53^a] anyāḥ pratyayaḥ parigraha-hetuḥ. tad eva bijam sva-phalasya nirvṛtti-hetuḥ. tat punar bija-

¹⁾ In C. this leaf is wanting.

²⁾ yān° K. yul (for tshul)-dañ-ldan-pa.

nirvṛttam phalam uttarasya bij'ākṣipta-phalasy' āvāhaka-hetuḥ. nānā-vijātiye vibhinna-kāraṇatvam pratiniyama-hetuḥ. yaś cāpekṣā-hetur yaś c'ākṣepa¹⁾-hetur yaś ca parigraha-hetur yaś ca nirvṛtti-hetur yaś c'āvāhaka-hetur yaś ca pratiniyama-hetur ity etān sarvān hetūn ekadhyam²⁾ abhisamkṣipya sahakāri-hetur ity ucyate. utpattāv āntarāyiko hetur virodha-hetuḥ. antarāya-vaikalyam a-virodha-hetuḥ.

tatra virodhaḥ samāsataḥ ṣaḍ-vidhaḥ. vāg-virodhaḥ tad-yathā śāstrāṇi pūrvāpara-viruddhāni bhavanti tad-ekatyānām śramaṇa-brāhmaṇānām. yukti-virodhaḥ sādhyasya jñeyasyārthasya sādhanāyōpapatti-sādhana-yuktir a-yuḥyamānā bhavati. utpatti-virodhas tad-yathā utpanna-pratyaya-vaikalyād utpatti-āntarāyika-dharma-sāmnidhyāc cōtpattir na bhavati. saḥāvasthāna³⁾-virodhas tad-yathā āloka-tamaso rāga-dveṣayoh sukha-duḥkha-yoh. vipratyanika-virodhas tad-yathā 'hinakulayor mārjāra-mūṣikayor anyonya-pratyarthikayoś ca praty-amitrayoh. vipakṣa-prātipakṣikaś ca virodhas tad-yathā 'śubhā-bhāvanā-kāma-rāgayoh maitri-bhāvanā-vyāpādayoh karuṇā-bhāvanā-vihimsayoh bodhy-aṅg'āryāṣṭāṅga-mārga-bhāvanāyāḥ sarve-kleśōpakleśānām ca traidhātukāvacarānām. asmimś tv arthe utpatti-virodha evābhipretāḥ.

punaś ca sarvaṁ eṣām hetūnām [Tib. 53^b] dvābhyām hetubhyām saṁgrahaḥ. janakena ca hetunā upāya-hetunā ca. yad ākṣepakam⁴⁾ nirvartakam ca bijam. taj janako hetuḥ. avaśiṣṭā hetava upāya-hetur veditavyaḥ.

catvāraḥ pratyayaḥ. hetu-pratyayaḥ samanantara-pra-

1) pekṣa MS. 2) °dhyām MS. 3) saḥānav° MS. lhan-cig gnas-pa. 4) °ka MS.

tyayaḥ ālambana-pratyayaḥ adhipati-pratyayaś ca. tatra yo janako hetuḥ. sa hetu-pratyayaḥ. yaḥ punar upāya-hetuḥ. so 'dhipati-pratyayo veditavyaḥ. samanantara-pratyayaś c' ālambana-pratyayaś ca citta-caitasikānām eva dharmānām. tathā hi citta-caitasikā dharmāḥ prāg-utpannāvākāśa-dāna-parigrhītā ālambana-parigrhītāś ca prādurbhavanti pravartante ca. tasmāt samanantara-pratyaya ālambana-pratyayaś ca parigraha-hetunā saṁgrhītau veditavyau.

tatra katham ebhir daśabhir hetubhiḥ sarva-laukikā bhāvāḥ pravartante. katham ca saṁkleśo bhavati katham ca vyavadānam. yānīmāni vividhāni sasyāni dhānya-saṁkhyātāni loke yair ayam loko jīvikām kalpayati. teṣām tāvad yad idaṁ nāma saṁjñā vāg vyāhāro vividhaḥ. tad-yathā yava-śāli-godhūma-tila-mudga-māṣa-kulatth'ādikāḥ. ayam eṣām anuvyavahāra-hetuḥ. yavā ānīyantām dīyantām piṣyantām sthāpyantām ity evamādikasya vyavahārasya. yathāyavāḥ. evam avaśiṣṭeṣv api veditavyam. jighatsā-pipāsā-daurbalya-kāya-sthity-apekṣam kavaḍikār'āhār'āsvādāpekṣam¹⁾ ca teṣv arthitvam paryeṣaṇā upādānam upabhogaś ca bhavati. ayam eṣām apekṣā-hetuḥ. (42^a) yato yataḥ sva-bījād ²⁾yasya yasya sasyasya²⁾ prādurbhāvo bhavati. [Tib. 54^a] tad bijam tasy' ākṣepa-hetuḥ. pṛthivī-vṛṣṭy-ādikāḥ pratyayo 'nkura-prādurbhāvāya parigraha-hetuḥ. tad bijam tasyāṁkurasyābhinirvṛtti-hetuḥ. sa khalv aṁkura-gaṇḍa³⁾-pattra-paramparā-saṁtānas tasyāḥ sasya-niṣpattēḥ sasya-paripākasy' āvāhaka-hetuḥ. yava-bījāc ca yavāṁkurasya

1) kavaḍihārāmavadātpakṣaṇi K. yasya yasya C. lo-tog gaṇi daṇi gaṇi.

2) ... 2) yasya sasyasya K.

3) kāṇḍa K.

java-sasyasya prādurbhāvo bhavati nānyasya. evaṃ pari-
siṣṭebhyo veditavyam. ayam eṣāṃ pratiniyama-hetuḥ.
sarve caite apekṣā-hetum upādāya pratiniyama-hetv-antā
hetavaḥ sasyasyābhiniṣpattaye saha-kāri-hetuḥ. na hi tad
"dhānyam anyatama"¹⁾ hetu-vaikalyān niṣpadyate. tasmāt
sarvā sā sāmagrī saha-kāri-hetur ity ucyate. aśanī-sasya-
roga-nipāt'ādayo 'ntarāyā virodha-hetuḥ. tad-vaikalyam
nāntarāyaḥ a-virodha-hetuḥ. evaṃ eva daśa hetavas tad-
anyeṣv api laukikeṣu bhāveṣu yathāyogaṃ veditavyāḥ. tad-
yathā Dhānya-parigrahe.

tatra sarvasya pratītya-samutpādasya yad idaṃ nāma-
saṃjñā-vāg-vyāhāras tad-yathā a-vidyā saṃskārā vijñānaṃ
nāmarūpaṃ vistareṇa yāvaj jarā-maraṇa-śoka-parideva-
duḥkha-daurmanasyōpāyāsāḥ. ity ayam tāvat saṃkleśasya-
nuvyavahāra-hetuḥ. a-vidyā-pratyayaḥ saṃskārā yāvaj jāti-
pratyayaṃ jarā-maraṇam ity-evam-ādikasyānuvyavahārasya.²⁾
viṣay'āsvādāpekṣā ca iṣṭa bhavāṃgeṣu pravṛttiḥ. ayam asya
saṃkleśasyāpekṣā-hetuḥ. a-vidyā'adinām dharmāṇāṃ drṣṭa
eva dharme yāni bijāni jātasya bhūtasyeḥa. tāny anya-
jānmikasya jāti-jarā-maraṇasy' [Tib. 54^b] akṣepa-hetuḥ. a-
sat-puruṣa-saṃsevā a-sad-dharma-śravaṇam a-yoniśo-manas-
kāraḥ pūrvābhyās'āvedhaś cā-vidyā'adinām utpattaye pari-
graha-hetuḥ. svaka-svakaṃ bijam a-vidyā'adinām nirvṛtti-
hetuḥ. te punar a-vidyā'ādayo bhava-paryavasānā uttarōttar'a-
vāhana-pāraṃparyeṇa tasyānya³⁾-jānmikasya jāti-jarā-mara-
ṇasy' āvāhaka-hetuḥ. anye saha sva-bijair a-vidyā'ādayo

¹⁾....¹⁾ dhānyat° C.

²⁾ °kasya vyav° CK. rjes-su tha-sñad.

³⁾ tasyā C.

bhava-paryavasānā narakōpapattaye saṃvartante. anye
tiryak-preta-manuṣya-devōpapattaye. ity ayam saṃkleśasya
pratiniyama-hetuḥ. apekṣā-hetum ādim kṛtvā sarva ete
hetavaḥ pratiniyama-hetu-paryavasānā saha-kāri-(42^b) hetur
ity ucyate. tasya punaḥ saṃkleśasya virodha-hetuḥ gotra-
sāmpad buddhānām utpādaḥ sad-dharmasya deśanā sat-
puruṣa-saṃsevā sad-dharma-śravaṇam yoniśo-manaskāro
dharmānudharma-pratipattiḥ sarve ca bodhi-pakṣya-dhar-
māḥ. a-virodha-hetur eṣāṃ eva yathōpadiṣṭānām dharmāṇāṃ
vaikalyam virahitavāṃ. evaṃ ebhir daśabhir hetubhiḥ
sarva-saṃkleśaḥ sarva-sattvānām veditavyāḥ. tatra yaḥ sar-
veṣu vyavadāna-pakṣyeṣu dharmeṣu nirodhe ca nirvāṇe nāma-
saṃjñā-vāg-vyāhāraḥ. ayam vyavadānasyānuvyavahāra-
hetuḥ. itīmāni smṛty-upasthānāni samyak-prahāṇāni yāvad
āryāṣṭāṃgo mārgaḥ a-vidyā-nirodhāc ca saṃskāra-nirodho
vistareṇa yāvaj jāti-nirodhāj jarā-maraṇa-nirodha ity asyai-
vaṃbhāgiyasyānuvyavahārasya. tatra yā saṃskār'ādināvā-
pekṣā[Tib. 55^a]vyavadāna-parigraho vyavadāna-pariniṣpattiḥ.
ayam asyāpekṣā-hetuḥ. yā gotra-sthasya pudgalasya gotra-
sāmpat sōpadhiśeṣa-nir-upadhiśeṣa-nirvāṇādhigamāya pūr-
vaṃgamāya. ayam vyavadānasy' akṣepa-hetuḥ. sat-puruṣa-
saṃsevā sad-dharma-śravaṇam yoniśo-manaskāraḥ pūrva-
kṛtāś cēndriya-paripākaḥ parigraha-hetuḥ. tāni gotra-saṃ-
grhitāny an-āsrava-bodhi-pakṣya-dharma-bijāni teṣāṃ bodhi-
pakṣyānām dharmāṇāṃ abhinirvṛtti-hetuḥ. te punaḥ sva-
bija-nirvṛttāḥ bodhi-pakṣyā dharmāḥ sōpadhiśeṣa-nir-upadhi-
śeṣa-nirvāṇa-dhātvoḥ kramen' āvāhaka-hetuḥ. tatra yac
chrāvaka-gotraṃ śrāvaka-yānena parinirvāṇāya saṃvartate.

pratyekabuddha-gotraṃ pratyekabuddha-yānena parinir-
vāṇāya samvartate. mahāyāna-gotraṃ mahāyānena parinir-
vāṇāya samvartate. ayam vyavadānasya pratiniyama-hetuḥ.
yaś cāpekṣā-hetur vyavadāna-pakṣyo yaś ca yāvat pratiniyama-
hetuḥ. ayam asya saha-kāri-hetur ity ucyate. gotrāsampanna-
tā buddhāvām an-utpādaḥ a-kṣaṇōpapattir a-sat-puruṣa-sam-
sevā a-sad-dharma-śravaṇam a-yoniśo-manaskāro mithyā-
pratipattiḥ virodha-hetuḥ. asyaiva virodha-hetur yad vaikalya-
virahitavām. ayam ucyate 'virōdha-(43^a) hetuḥ. tatra yaḥ
samkleśa-pakṣyo virodha-hetuḥ. sa vyavadāna-hetur draṣṭav-
yaḥ. yo vyavadāna-pakṣa-virodha-hetuḥ. sa samkleśa-hetur
draṣṭavyaḥ. [Tib. 55^b] evam ebhir daśabhir hetubhiḥ sam-
kleśo daśabhir eva vyavadānaṃ bhavaty atīte 'py adhvany
abhūd a-nāgate 'py adhvani bhaviṣyati samkleśāya vā vyava-
dānāya vā. na ebhya uttarī na ebhyo bhūyān anyo hetur vidyate.
562 tatra phalaṃ katamat. samāsataḥ pañca phalāni.
vipāka-phalaṃ niṣyanda-phalaṃ vi-samyoga-phalaṃ puruṣa-
kāra-phalaṃ adhipati-phalaṃ ca.

a-kuśalānām dharmānām apāyeṣu vipāko vipacyate.
kuśala-s'āsravānām su-gatau. tad vipāka-phalaṃ. yat punar
a-kuśalābhyāsād a-kuśal'ārāmatā samtiṣṭhate. a-kuśala-ba-
hulatā. kuśalābhyāsāt kuśal'ārāmatā kuśala-bahulatā pūrva-
karma-sādrśyena vā paścāt-phalānuvartanatā. tan niṣyanda-
phalaṃ. āryāṣṭāṅgasya mārgasya kleśa-nirodho vi-samyoga-
phalaṃ. yat punar laukikena mārgena kleśa-nirodhaḥ. sa
nātyamtam anuvartate prthag-janānām. tasmāt tan na vi-sam-
yoga-phalaṃ. yat punar ekatya drṣṭe dharme anyatamān-

(1....¹) gnas....la brten-nas.

yatamena śilpa-karma-¹"sthāna-samniśritena" puruṣa-kāreṇa
yadi vā kṛṣyā yadi vā vaṇijyayā yadi vā rāja-pauruṣyeṇa
lipi-gaṇana-nyasana-saṃkhyā-mudrayā sasy'ādikam lābh'ā-
dikam ca phalam abhinirvartayati. idam ucyate puruṣa-kāra-
phalaṃ. cakṣur-vijñānam cakṣur-indriyasyādhipati-phalaṃ.
evam yāvan mano-vjñānam mana-indriyasya. tathā prāṇair
a-viyogo jivitēndriyasya. iti sarveṣām indriyānām dvā-
viṃśatīnām svena-sven' adhipatyena yat phalaṃ nirvartate.
tad adhipati-[Tib. 56^a] phalaṃ veditavyam. tac c' adhipa-
tyam dvā-viṃśatīnām indriyānām veditavyam. tad-yathā
Vastu-saṃgrahanyām.¹ evam hi bodhisattvo buddha-vaca-
nam samyag-ghetu-phala-paridīpan'ākāraṃ viditvā ²"sthānā-
sthāna-jñāna-bala"²-gotraṃ āsevanānvayāt krameṇa viśodha-
yati vivardhayati ca.

na cā-kṛtam anya-kṛtam vā kasya-cid vipacyate. na ca
(43^b) kṛta-svayam-kṛtānām karmaṇām kalpa-śatair api vipra-
ṇāśo bhavati phala-dānam prati. evam a-kṛtān-abhyāgama-
kṛtā-vipraṇāśam buddha-vacanam paridīpitam bodhisattvo
yathābhūtaṃ jñātvā karma-svakatā-jñāna-bala-gotraṃ kra-
meṇa viśodhayati vivardhayati ca.

tatra katham bodhisattvaḥ śrutam paryeṣate. iha bo-
ddhisattvaḥ tīvram gauravam upasthāpya su-bhāṣite su-lapite
dharmam paryeṣate. evam-rūpaṃ cāśya samāseṇa su-bhāṣita-
gauravam pratyupasthitam bhavati. yad asau bodhisattva
eka-su-bhāṣita-śravaṇa-hetur api taptam jvalitam apy ayo-

¹) "hānām K. Lacuna C. The last of five great divisions in yogācā-
rabhūmi. (2....²) sthānā-sthāna-phala C. sthānā-sthāna-bala K.

gnas dan gnas-ma-yin-pa śes-paistobs-kyis.

(3....³) pareṇa C.

mayiṃ bhūmiṃ pareṇa ⁽³⁾prāmodyen'ādareṇa³⁾ praviśed yady anyathā su-bhāṣita-śravaṇaṃ na labheta. prāg eva prabhū-
tasya su-bhāṣitasyārthe. yac ca bodhisattvasya sve ātma-
bhāve samucchrāye prema-gauravaṃ prāg evānyeṣu sarva-
kāya-parīṣkāreṣu bhojana-pān'ādikeṣu. yac ca su-bhāṣita-
śravaṇe prema-gauravaṃ. pūrvakaṃ prema-gauravaṃ paści-
maṃ prema-gauravaṃ upanidhāya śatatamīm api kalām
nōpaiti sahasratamīm api saṃkhyām api ⁽⁴⁾"kalām api"¹⁾ gaṇa-
nām apy upaniṣadam api nōpaiti. [Tib. 56^b] sa tathā su-
bhāṣite gaurava-jātaḥ su-bhāṣitaṃ śrṇvaṃ na khinnaś ca
bhavaty a-tṛptas ca. śrāddhaś ca bhavati prasāda-bahulaś c'
ārdra-saṃtānaḥ rjuka-drṣṭiḥ. sa guṇa-kāmatayā dharma-
kāmatayā dharma-bhāṇakam upasaṃkrāmati nōpāraṃbhā-
bhiprāyeṇa sa-gauravatayā na māna-saṃbhena kiṃkuśala-
gaveṣaṇatayā na ātmōdbhāvanārthaṃ. ātmānaṃ ca parāṃś
ca kuśala-mūle saṃniyojayiṣyāmīti na lābha-sat-kāra-hetoḥ.
sa evaṃ upasaṃkramaṇa-saṃpannaḥ a-saṃkliṣṭaś ca
dharmaṃ śrṇoty a-vikṣiptaś ca.

6 b-3 katham a-saṃkliṣṭaḥ śrṇoti. saṃbha-saṃkleśa-vigato
'vamanyaṇā-saṃkleśa-vigataḥ laya-saṃkleśa-vigataś ca.

tatra ṣaḍbhir ākāraiḥ saṃbha-saṃkleśa-vigato bhavati.
caturbhir ākāraiḥ avamanyāṇā-saṃkleśa-vigato bhavati. eke-
n' ākāreṇa laya-saṃkleśa-vigato bhavati. kālena śrṇoti satkr-
tya śuśrūṣamāṇo na asūyann anuvidhiyamānaḥ an-upāraṃ-
bha-prekṣi. ebhiḥ ṣaḍbhir ākāraiḥ saṃbha-saṃkleśa-vigataḥ.

(44^a) dharme gauravaṃ upasthāpya dharma-bhāṇake
pudgale gauravaṃ upasthāpya dharmam a-paribhavaṃ dha-

⁽¹⁾....¹⁾ Sic CK. Om. Tib.

²⁾ Ch. has read : °yan na tu v°

rma-bhāṇakam pudgalaṃ a-paribhavan. ebhiḥ caturbhiḥ
ākāraiḥ avamanyāṇā-saṃkleśa-vigataḥ śrṇoti.

ātmānaṃ a-paribhavaṃ śrṇoti. anenaiken' ākāreṇa laya-
saṃkleśa-vigataḥ śrṇoti. evaṃ hi bodhisattvaḥ a-saṃkliṣṭo
dharmam śrṇoti.

tatra katham [Tib. 57^a] bodhisattvaḥ a-vikṣipto dharmam
śrṇoti. pañcabhir ākāraiḥ. ājñā-citta ekāgra-cittaḥ avahita-
śrotraḥ saṃāvarjita-mānaṣaḥ sarva-cetasā samanvāhrtya
dharmam śrṇoti. evaṃ hi bodhisattvaḥ śrutam paryeṣate.

bodhisattvaḥ kiṃ paryeṣate. buddha-vacanam tad-
bodhisattvaḥ paryeṣate samyag dharmānudharma-pratipattya
saṃpādanārthaṃ pareṣāṃ ca vistareṇa saṃprakāśanārthaṃ.
hetu-vidyāṃ bodhisattvaḥ paryeṣate tasyaiva śāstrasya dur-
bhāṣita-dur-lapitatāyāḥ yathā-bhūta-parijñānārthaṃ para-
vāda-nigrahārthaṃ cā-prasannānām asmiṃ cchāsane prasā-
dāya prasannānām ca bhūyo-bhāvāya. } śabda-vidyāṃ bodhi-
sattvaḥ paryeṣate saṃskṛta-lapitādhimuktānām ātmani saṃ-
pratyayōtpādanārthaṃ s-nirukta-pada-vyāṃjana-nirūpaṇa-
tayā ekasya cārthasya nānā-prakāra-nirukty-anuvyavahārā-
nupraveśārthaṃ. cikitsā-śāstraṃ bodhisattvaḥ paryeṣate satt-
vānām nānā-prakāra-vyādhi-vyupaśamanārthaṃ mahā-jana-
kāyasya cānugrahārthaṃ. laukikāni śilpa-karma-sthānāni
bodhisattvaḥ paryeṣate alpa-kṛcchreṇa bhoga-saṃharaṇā-
rthaṃ¹⁾ sattvānām arthāya sattvānām bahu-mānōtpādanārthaṃ
śilpa-jñāna-saṃvibhāgena cānugraha-saṃgrahārthaṃ. sarvā-
ṇi caitāni pañca vidyā-sthānāni bodhisattvaḥ paryeṣate an-
uttarāyā samyak-saṃbodher [Tib. 57^b] mahā-jñāna-saṃbhāra-

¹⁾ °hāraṇ° CK.

paripūraṇārthaṃ. na hi sarvatraivam a-śikṣamāṇaḥ kra-
meṇa sarva-jñā-jñānam an-āvaraṇaṃ pratilabhate. yat tāvad
bodhisattvaḥ paryeṣate yathā ca paryeṣate yad-arthaṃ ca
paryeṣate. tan nirdiṣṭaṃ.

tatra kiṃ bodhisattvaḥ pareṣāṃ deśayati. kathāṃ ca
deśayati. kim-artha-hetor deśayati. tatra yad eva paryeṣate.
tad eva deśayati. yad-arthaṃ paryeṣate. tad-arthaṃ eva
pareṣāṃ deśayati. dvābhyāṃ punar ākāraḥ paryeṣate. deśayati.
anulomāṃ ca kathāṃ kathayati (44^b) parisuddhāṃ ca. tatra
kathāṃ anulomāṃ kathāṃ kathayati. anurūpeṇyā-pathena
sthitāya deśayati nā-prati-rūpeṇa. na uccatarake āsane niṣaṇ-
ṇāyā-glānāya nōdgunṭhikā-kṛtāya na purato gacchate vista-
reṇa yathāsūtraṃ veditavyaṃ. tat kasya hetoḥ. dharma-
guravo hi buddha¹⁾-bodhisattvaḥ. dharme hi satkriyamāṇe
pareṣāṃ adhimātraṃ dharma-gauravaṃ utpadyate. śravaṇe
c' ādara-jātā bhavaṃti. nāvajñā-jātāḥ. sarveṣāṃ ca deśa-
yati. nir-aṃtaraṃ sarvaṃ ca deśayati. dharma-mātsaryam
a-kurvan n' ācārya-muṣṭiṃ dharmeṣu karoti. yathākramaṃ
pada-vyaṃjanam uddiśati. yathā-kramōddiṣṭaṃ ca pada-
²⁾vyamjanam yathākramaṃ evārthato²⁾ vibhajati. arthōpa-
samhitam ca dharmam arthaṃ cōddiśati. nān-arthōpasam-
hitam. samdarśayitavyāṃ samdarśayati samādāpayitavyāṃ
samādāpayati samuttejayitavyāṃ samuttejayati samprahar-
ṣayitavyāṃ sampraharṣayati. pratyakṣānumān'apt'āgama-
yuktāṃ ca kathāṃ karoti. nā-pramāṇa-yuktāṃ. [Tib- 58^a]
su-gati-gamanānukūlāṃ api. a-vyākulāṃ api. su-praveśāṃ
na gahanāṃ. catur-ārya-satya-samprayuktāṃ api ca. sar-

1) Om. C.

(2....2) °janam evārth° C.

vāsāṃ ca parśadāṃ yā parśad yā kathā yathā 'rhati. tāṃ
tathā 'syai kathāṃ karoti. ebhis tāvat pañca-daśabhir
ākārair bodhisattvānāṃ sattveṣv anulomā sarva-parārtheṣu
kathā veditavyā.

punaś ca bodhisattvaḥ apakāriṣu sattveṣu maitra-citta-
tām upasthāpya kathāṃ karoti. duś-carita-cāriṣu sattveṣu
hita-cittatām upasthāpya kathāṃ karoti.¹⁾ sukhita²⁾-duḥkhiteṣu
sattveṣu pramatteṣu dīneṣu hita-sukhānukampā-cittatām
upasthāpya kathāṃ karoti. na cērṣyā-paryavasthānam
adhipatiṃ kṛtvā ātmānam utkarṣayati. na parāṃ paṃsa-
yati. nir-āmiṣeṇa ca cittenā-pratikāṃkṣamāṇo lābha-sat-kāra-
ślokaṃ pareṣāṃ dharmāṃ deśayati.

ebhiḥ pañcabhir ākārair bodhisattvaḥ parisuddhāṃ
kathāṃ kathayati. ta ete samāsato viṃśatir ākāra bhavaṃti.
kālena satkṛtyānupūrvam anusandhiḥ anusahitam harṣayatā
rocayatā toṣayatā utsāhayatā an-avasādayatā yuktā sahita a-
vyavakīrṇ'ānudhārmiki yathāparṣat maitra-cittena hita-
cittenānukampā-(45^a) cittenā-niśritena lābha-sat-kāra-śloke
ātmānam an-utkarṣayatā parāṃś cā-paṃsayatā. evaṃ hi
bodhisattvaḥ pareṣāṃ dharmāṃ deśayati.

tatra katamo bodhisattvasya dharmānudharma-pratipa-
tiḥ. samāsataḥ pañca-vidhā veditavyā. teṣāṃ eva yathā-
paryeṣitānāṃ yathōdgrhitānāṃ dharmānāṃ kāyena [Tib. 58^b]
vācā manasā 'nuvartanā samyak-cintanā bhāvanā ca.

yeṣāṃ dharmānāṃ Bhagavatā kāyena vācā manasā kriyā
niṣiddhā yeṣāṃ cābhyanuñjātā kāyena vācā manasā kriyā.
tasya kāya-vāñ-manas-karmaṇaḥ tathaiva parivarjanam pra-

1) kathayati K.

2) simply Su- C.

tiñiṣevanena¹⁾ samudānayanam.²⁾ kāyena vācā manasā cānuvartanā dharmānudharma-pratipattir ity ucyate.

tatra samyak-cintanā bodhisattvasya katamā. iha bodhisattvaḥ ekāki raho-gato yathā-śrutāṃ dharmāṃ cintayitukāmaḥ tulayitu-kāmaḥ upaparikṣitu-kāmaḥ ādita evā-cimtyāni sthānāni vivarjya tāpś cintayitum ārabhate pratataṃ ca cintayati. sātatyā-satkṛtya-prayogena na ślatham. kiṃcic ca bodhisattvaś cintā-prayuktaḥ yuktyā vicārayaty anupraviśati. kiṃcid adhimucyata eva. artha-pratisaraṇaś ca bhavati cintayan. na vyamjana-pratisaraṇaḥ. ³⁾kālāpadeśa-mahā'padeśāṃ³⁾ ca yathābhūtaṃ prajānāti. ādi-praveśena ca cintāṃ praviśati. praviśtaś ca punaḥ-punar-manasikārataḥ sārātāṃ upanayati. a-cimtyaṃ varjayam bodhisattvaḥ saṃmohaṃ citta-vikṣepaṃ nādhigacchati. pratataṃ sātatyā-satkṛtya-prayuktaḥ cintayann a-vijñāta-pūrvam cārtham vijānāti labhate vijñātaṃ ca. pratilabdham arthaṃ na vināśayati na saṃpramoṣayati. yuktyā punaḥ kiṃcit pravacinvan praviśayan vicārayan na para-pratyayo bhavati. teṣu yukti-parikṣiteṣu dharmeṣu kiṃcit punar adhimucyamāno yeṣv asya dharmeṣu⁴⁾ gambhīreṣu buddhir na gāhate. tathāgata- [Tib. 59^a] gocarā ete dharmā nāsmad-buddhi-gocarā ity evam a-pratikṣipamś tān dharmān ātmānam a-kṣataṃ cān-upahataṃ ca pariharaty an-avadyaṃ. arthaṃ pratisaram bodhisattvo na vyamjanaṃ buddhānāṃ bhagavatāṃ sarva-saṃdhāya-vacanāny anupraviśati. (45^b) kālāpadeśa-mahā'padeśa-kuśalo

1) °tiñevanā K. °niṣedheṇa C. so-sor bsten-cin.

2) samuddāna-

yanatā ca K. (3....3) So here & below ult., 99^b CK. nag-po bstan-pa dan. chen-po bstan-pa-rnams. ? kālāpadeśa-mahāp°

4) Om. C.

bodhisattvaḥ tattvārthān na vicalayitum na vikampayitum kenacit kathamcic chakyate. āditaś cintāṃ anupraviśaṃ bodhisattvaḥ a-pratilabdha-pūrvam kṣāntiṃ pratilabhate. tāṃ eva ca punaḥ su-pratilabdhāṃ kṣāntiṃ sārātāṃ upanayan bodhisattvaḥ "bhāvanāyāṃ anupraviśati." ebhir aṣṭābhir ākārair bodhisattvaḥ cintā-saṃgrhitāṃ dharmānudharma-pratipattiṃ pratipanno bhavati.

bhāvanā katamā. sā samāsataś catur-vidhā veditavyā. śamatho vipaśyanā śamatha-vipaśyanā'bhyāsaḥ śamatha-vipaśyanā'bhiratiś ca.

tatra śamathaḥ katamaḥ. yathā 'pi tad bodhisattvo 'ṣṭ'ākārāyāś cintāyāḥ su-samāttatvān nir-abhilāpye vastu-mātre artha-mātre ālambane cittam upanibadhya sarva-prapaṃcāpagatena sarva-citta-pariplavāpagatena saṃjñā-manasikāreṇa sarv'ālambanāny adhimucyamānaḥ adhyātmaṃ saṃādhi-nimitteṣu cittam sthāpayaty avasthāpayati vistareṇa yāvad ekōtikaroti saṃādhatte. ayam ucyate śamathaḥ.

vipaśyanā katamā. tenaiva punaḥ śamatha-paribhāvitena manaskāreṇa yā teṣāṃ eva yathā-cintitānāṃ dharmānāṃ nimitta-manasikriyā vicayaḥ pravacayo dharma-pravicayaḥ vistareṇa yāvat pāṇḍityaṃ prajñā-cāraḥ. [Tib. 59^b] iyam ucyate vipaśyanā.

śamatha-vipaśyanā'bhyāsaḥ katamaḥ. yaḥ śamathe vipaśyanāyāṃ ca sātatyā-prayogaḥ satkṛtya-prayogaś ca.

śamatha-vipaśyanā'bhiratiḥ katamā. teṣv eva śamatha-vipaśyanā-nimitteṣu yac cittasyā-calanam sva-rasenaivān-abhisamṣkāra-vāhitā-sthānaṃ saṃgraho 'visaraṇā. iyam

(1....1) °vanayā 'nupr° C.

uceyate śamatha-vipaśyanā'bhiratiḥ.

tatra bodhisattvo yathā-yathā śamatha-vipaśyanā'bhyāsam karoti. tathā-tathā śamatha-vipaśyanā'bhiratiḥ samtiṣṭhate. yathā-yathā śamatha-vipaśyanā'bhiratiḥ samtiṣṭhate. tathā-tathā śamatho vipaśyanā ca pariśudhyati. ataḥ yathā-yathā śamatho viśudhyati. tathā-tathā kāya-prasrabdhiḥ ¹ "citta-prasrabdhiḥ" prṭhu-vṛddhi-vaipulyatām gacchati. yathā-yathā vipaśyanā viśudhyati. tathā-tathā jñāna-darśanam prṭhu-vṛddhi-vaipulyatām (46^a) gacchati. etāvac ca bhāvanayā karaṇīyam. yad ut' āsraya-gatam dauṣṭhilyam apānetavyam sarvatra ca jñeye jñāna-darśanam viśodhayitavyam. tac caitat sarvam bhāvanā-karmānayā ² "catur-ākārāyā bhāvanayā" bodhisattvasya sampadyate.

avavādaḥ katamaḥ. samāsato 'ṣṭa-vidho veditavyaḥ. yathā 'pi tad bodhisattvaḥ samādhi-saṃniśrayeṇa saṃvāsānvayād vā yeśāṃ avavaditu-kāmo bhavati. yo vā punar anyo bodhisattvo 'smai avavadati tathāgato vā. sa ādita eva cittam paryeṣate jñāti. cittam paryeṣya indriyam paryeṣate jñāti. indriyam paryeṣy' āśyam paryeṣate jñāti. āśyam paryeṣya anuśayam paryeṣate jñāti. ³ anuśayam paryeṣya yathāyogam yathā'rham eva vicitreṣv avatāra-mukheṣv avatārayati. yadi vā a-śubhayā [Tib. 60^a] yadi vā maitryā yadi vā idaṃ-pratyayatā-pratitya-samutpādena yadi vā dhātu-prabhedena yadi vā ānāpāna-smṛtyā yathāyogam yathā'rham avatāra-mukheṣv avatārya śāśvatāṃtā-sad-graha-pratipakṣeṇa madhyamām pratipadam deśayati.

¹....¹ Om. C. ²....² tulayitu-kāmaḥ (1) C. ³ Om. C.

ucchedāṃtā-sad-graha-pratipakṣeṇa madhyamām pratipadam deśayati. a-kṛte ca kṛtābhimānam tyājayati. a-prāpte a-sprṣite¹ a-sākṣāt-kṛte sākṣāt-kṛtābhimānam tyājayati.

so 'yam aṣṭa-vidho 'vavādaḥ punaḥ samāsataḥ tribhiḥ sthānair saṃgrhīto veditavyaḥ. trīṇi sthānāni katamāni. a-sthitasya cittasya' ādito 'vasthitaye samyag-ālambanōpanibandhaḥ. sthita-cittasya ca svārtha-prāptaye samyag-upāya-mārga-deśanā. a-niṣṭhita²-sva-kāryasya cāntarā'dhiṣṭhāna³-parityāgaḥ. tatra cittēndriy'āśayānuśaya-jñānena yathāyogam avatāra-mukhāvatāraṇatayā ca citta-sthitaye samyag-ālambanōpanibandho veditavyaḥ. tatra śāśvatōcchedāṃtā-sad-graha-pratipakṣeṇa madhyamayā pratipadā sthita-cittasya svārtha-prāptaye samyag-upāya-mārga-deśanā (46^b) veditavyā. tatrā-kṛte yāvad a-sākṣāt-kṛte sākṣāt-kṛtābhimāna-tyājanatayā a-niṣṭhita-sva-kāryasyāntarā'dhiṣṭhāna-parityāyo veditavyaḥ. evam ebhis tribhiḥ sthānair aṣṭa-vidho 'vavādaḥ saṃgrhīto veditavyaḥ.

evam⁴ evāvavādam parato vā labhamāno bodhisattvaḥ pareṣāṃ vā 'nuprayacchann aṣṭānām balānām gotraṃ kra-meṇa viśodhayati vivardhayati dhyāna-vimokṣa- [Tib. 60^b] samādhi-samāpatti-jñāna⁵-balasyēndriya-parāpara-jñāna-balasya nānā'dhimukti-jñāna-balasya nānā-dhātu-jñāna-balasya sarvatra-gāminī-pratipaj-jñāna-balasya pūrve-nivāsānusmṛti-jñāna-balasya cyuty-upapatti-jñāna-balasya' āsrava-kṣaya-jñāna-balasya ca.

tatrānuśāsanam katamat. tat pañca-vidham veditavyam.

¹ So C. 'sprṣite K. correctly must be a-sprṣte. ² adhiṣṭh. C. ³ "rāviṣṭh" C. ⁴ etam K. de-ltar. ⁵ Om. C.

sāvadya-samudācāra-pratiṣedhanā an-avadya-samudācārā-
bhyanujñā pratiṣiddhābhyanujñāteṣu dharmeṣu skhalita-sa-
mācārasya codanā punaḥ-punar a-nādara-jātasya skhalitasyā-
vasādanayā¹⁾ smṛti-karaṇānupradānam a-kaluṣeṇā-vipariṇa-
tena snigdhen' āśayena. samyak-pratipannasya ca pratiṣi-
ddhābhyanujñāteṣu dharmeṣu bhūta-guṇa-priy'ākhyānatayā
saṃharṣaṇatā. itīdam samāsataḥ paṃc'ākāraṃ bodhisatt-
vānām anuśāsanam veditavyam. yad uta pratiṣedho 'bhya-
nujñā codanā 'vasādanā saṃharṣaṇā ca.

tatrōpāya-saṃgrhītaṃ bodhisattvānām kāya-vān-manas-
karma katamat. samāsato bodhisattvānām catvāri saṃgraha-
vastūny upāya ity ucyante. yathōktaṃ Bhagavatā. catuḥ-
saṃgraha-vastu-saṃgrhītenōpāyena samanvāgato bodhisattvo
bodhisattva ity ucyata iti. kena punaḥ kāraṇena catvāri
saṃgraha-vastūny upāya ity ucyante. samāsataś catur-vidha
upāyaḥ sattvānām vinayāya saṃgrahāya. nāsty ata uttari
nāsty ato bhūyaḥ. tad-yathā 'nugrāhako grāhakaḥ avatāraś
(47^a) cānuvartakaś ca. [Tib. 61^a] tatra dānam bodhisattva-
syānugrāhaka upāyaḥ. tathā hi citreṇ' āmiṣa-dānenānugrā-
hyamāṇaḥ sattvāḥ śrotavyam kartavyam vacanam manyante.
tad-anantaram bodhisattvaḥ priya-vāditayā tatra-tatra saṃ-
mūḍhānām tat-saṃmohāśeṣāpanayāya yuktim grāhayati
saṃdarśayati. evam asya priya-vāditā grāhaka upāyo bhavati.
tathā ca yuktyā grāhitam saṃdarśitam sattvām a-kuśalāt
sthānād vyutthāpya kuśale sthāne samādāpayati vinayati
niveśayati pratiṣṭhāpayati. sā 'syārtha-caryā bhavaty avatā-
raka upāyaḥ. evaṃ ca bodhisattvaḥ tām sattvān avatārya

¹⁾ skhalanaḥ av° C. skhalataḥ av° K. hkhul-pa-la....

tat-sabhāga-vṛtta-samācāreṇānuvartate yenāśya na bhavaṃti
vineyā vaktāraḥ. tvam na tāvad ātmanā na śraddhā-saṃ-
pannaḥ śīla-saṃpannas tyāga-saṃpannaḥ prajñā-saṃpannaḥ
kasmād bhavān parān atra samādāpayati. tena ca codayati
smārayatīti. tasmāt samānārthatā bodhisattvasya caturtho
'nuvartakaḥ upāyo veditavyaḥ.

ity ebhiś caturbhir upāyair yat parigrhītaṃ samastair
vyastair vā bodhisattvasya kāya-karma vāk-karma manas-
karma. tad upāya-parigrhītam ity ucyate sattvānām samyak-
saṃgrahāya vinayāya paripācanāya.

Bodhisattva-bhūmāv ādhāre yoga-sthāne 'ṣṭamaṃ
bala-gotra-paṭalam.

61 a-7

uddānam.

sva-bhāvaś caiva sarvaṃ ca duṣ-karaṃ sarvato-
mukhaṃ

syāt sāt-pauruṣya¹⁾-yuktaṃ ca sarv'ākāraṃ tathaiva ca
vighātārthika-yuktaṃ ca ihāmutra- [Tib. 61^b] su-
khaṃ tathā

viśuddhaṃ bodhisattvānāṃ dānaṃ etat samāsataḥ.

iha bodhisattvaḥ ṣaṭ-pāramitāṃ krameṇa paripūryān-
uttarāṃ samyak-sambodhim abhisambudhyate dāna-pārami-
tāṃ śīla-kṣānti-vīrya-dhyāna-prajñā-pāramitāṃ ca.

tatra katamā bodhisattvasya dāna-pāramitā. nav'ākāraṃ
dānaṃ bodhisattvasya dāna-pāramitēty ucyate. sva-bhāva-
dānaṃ sarva-dānaṃ duṣ-kara-dānaṃ sarvato-mukhaṃ dānaṃ
sat-puruṣa-dānaṃ sarv'ākāra-dānaṃ vighātārthika-dānaṃ
ihāmutra-sukhaṃ dānaṃ viśuddhaṃ ca dānaṃ.

kaś ca dānasya sva-bhāvaḥ. yā cetanā sarva-pariṣkāra-
sva-dehā- (47^b) *napekṣasya*²⁾ bodhisattvasyā-lābha-saha-jā tat-
samutthāpitaṃ ca deya-vastu-parityāgāya kāya-vāk-karmān-
avadyāś ca sarva-deya-vastu-parityāgaḥ. samvara-sthāyinaḥ
āgama-drṣṭeḥ phala-darśinaḥ yo yenārthi tasya ca³⁾ tad-vastu-
pratipādanā bodhisattvasya dāna-sva-bhāvo veditavyaḥ.

tatra sarva-dānaṃ katamat. sarvaṃ ucyate samāsato
dvi-vidhaṃ deya-vastu. ādhyātmikaṃ⁴⁾ ca bāhyaṃ ca.
tatr' ā majjñāḥ sva-deha-parityāgo bodhisattvasya keval'-
ādhyātmika-vastu-parityāga ity ucyate. yat punar bodhisattvo
vāmt'āśi-jīvināṃ sattvānāṃ arthe bhuktṡā bhuktṡā anna-
pānaṃ vamaṭi. [Tib. 62^a] tat samsrṣṭam ādhyātmika-bāhya-

1) sa p° MS.

2) mi-lta-baḥi.

3) Sic MS.

4) ādhy° MS.

vastu-dānaṃ bodhisattvasyēty ucyate.¹⁾ etad yathōktaṃ
sthāpayitvā pariśiṣṭa-deya-vastu-parityāgo bāhya-deya-vastu-
parityāga evēty ucyate.²⁾ tatra bodhisattvaḥ pareṣāṃ dehār-
thināṃ samāsato dvābhyāṃ ākārābhyāṃ sva-deham anupra-
yacchati. yathā-kāma-karaṇīyaṃ vā para-vaśyaṃ para-
vidheyam ātmānaṃ pareṣāṃ anuprayacchati. tad-yathā 'pi
nāma kaścit pareṣāṃ bhakt'acchādāna-hetoḥ dāsa-bhāvaṃ
upagacchet. evam eva nir-āmiṣa-citto bodhisattvaḥ parama-
bodhi-kāmaḥ para-hita-sukha-kāmo dāna-pāramitāṃ pari-
pūrayitu-kāmaḥ yathā-kāma-karaṇīyaṃ pareṣāṃ vaśyaṃ
vidheyam ātmānaṃ anuprayacchati. kara-carāṇa-nayana-
śīro-'mga-pratyamgābhyarthināṃ māmsa-rudhira-snāyav-ar-
thināṃ yāvan majjā'rthināṃ yāvan majjanam anuprayac-
chati. dvābhyāṃ eva kāraṇābhyāṃ bodhisattvo bāhyaṃ vastu
sattvebhyāḥ parityajati. yathā-sukha-paribhogāya vā yāci-
takam anuprayacchati. tad-vaśitvāya vā sarveṇa sarvaṃ
nirmuktena cittenānuprayacchati. na ca punar bodhisattvaḥ
sarvaṃ ādhyātmika-bāhyaṃ vastu a-viśeṣeṇaiva sarvathā ca
sattvānāṃ dadāti. kiṃ ca bodhisattvo dvi-vidhād asmād
ādhyātmika-bāhyād vastunaḥ sattvānāṃ ca dadāti. kiṃ ca
na dadāti. kathaṃ dadāti. ⁽³⁾*kathaṃ na dadāti.*³⁾ "yat tas-
mā⁴⁾ ādhyātmika-bāhyād vastunaḥ sattvānāṃ dānaṃ su-
khāyaiva syān na hitāya ⁽⁵⁾*na hitāya*⁵⁾ syān na sukhāya. [Tib.
62^b] tad bodhisattvaḥ pareṣāṃ na dadāti. yat punar hitāya
syān nāvaśyaṃ (48^a) sukhāya sukhāya vā punar hitāya ca.

1) °ttvasyōcy° MS. ṣeṣ-byaḥo. 2) vōcy° MS. ṣeṣ-byaḥo. 3) ...³⁾
Om. MS. ji-ltar-na sbyin-par mi-byed ce-na. 4)⁴⁾ yasmā MS. de-
las (sbyin-ba) gaṇ. 5)⁵⁾ Om. MS. phan-par yaṇ mi-hgyur-pa.

tad bodhisattvaḥ pareṣāṃ dānaṃ dadāti. ity ayam tāvad dānasya cā-dānasya ca samāsa-nirdeśaḥ.

ataḥ param vistara-vibhāgo veditavyaḥ. iha bodhisattvaḥ parōtpīdanāya ⁽¹⁾para-vadhāya¹⁾ para-vamcanāya cā-yoga-vihitena cōpanimaṃtritaḥ ātmānaṃ para-vaśyaṃ para-vidheyaṃ na dadāti. apy eva nāma bodhisattvaḥ śata-kṛtvaḥ sahasra-kṛtvaḥ śata-sahasra-kṛtvaḥ sva-jīvita-parityāgam api pareṣāṃ amṭikād abhyupagacchet. na tv eva par'ājñāyā par'ārādhanaṃ parōtpīdanāṃ para-vadhaṃ para-vamcanāṃ vā kuryāt. yadi ca bodhisattvaḥ śuddh'āśayo bhavati dānaṃ ārabhya so 'pi sattva-kārye prabhūte karaṇīye pratyupasthite sva-dehāṃga-pratyāṃga-yācanake ⁽²⁾'pi pratyupasthite na sva-dehāṃga-pratyāṃgāny anuprayacchati. tat kasya hetoh. na hy asya bodhisattvasya dānaṃ ārabhya śuddh'āśayasya punaḥ kena-cit paryāyeṇa idaṃ dātavyam ⁽³⁾'idaṃ na dātavyam³⁾ iti bhavati cetasaḥ saṃkocaḥ. tasmād asau bodhisattvo yad' āśaya-śuddhy-artham pratyupasthitam sattva-kāryam adhyupekṣya dadyāt so 'sy' āśayaḥ śuddha iti na pratyupasthitam sattva-kāryam adhyupekṣya dadāti. na ca Māra-kāyikeṣu deveṣu yācanakeṣu viheṭhābhiprāyeṣu pratyupasthiteṣu sva-deham aṃga-vibhāgaśo dadāti. mā haiva teṣāṃ adhimātrā kṣatīś cōpahatīś⁽⁴⁾ ca bhavattīti. [Tib. 63^a] yathā Māra-kāyikeṣu deveṣu. evaṃ tad-ādiṣṭeṣu sattveṣu veditavyaṃ. nāpi cōnmatta⁽⁵⁾-kṣipta-citteṣu bodhisattvaḥ sva-deham aṃga-vibhāgaśo 'nuprayacchati. na hi te sva-citte 'vasthitaḥ. nārthino mṛgayamte. nānyatra vipralāpaḥ. sa

(1....¹⁾ Om. C. (2....²⁾ asmai d° (1) CK. ḥdi ni mi-sbyin-no.

3) abhyup° C.

4) °taś C.

5) cōtpanna C.

teṣāṃ a-svatantratvāc cetasaḥ tasmān na dadāti. etān ākāraṃ sthāpayitvā etad-viparyayāt sva-deham tāvad bo(48^b)dhisattvaḥ para-vidheyatayā vā¹⁾ 'mga-pratyāṃga-vibhāgaśo vā 'rthibhyaḥ parityajati. evaṃ tāvad bodhisattvasy' adhyātmi-kasya vastunaḥ dānaṃ cā-dānaṃ ca veditavyaṃ.

bāhyāt punar vastuno bodhisattvaḥ yāni viśāgni-śāstra-madyāni sattvānāṃ upaghātāya. tāni nānuprayacchaty arthibhyaḥ ātmōpaghātāya vā yācitāny arthināṃ parōpaghātāya vā. yāni punar viśāgni-śāstra-madyāny anugrahāya sattvānāṃ. tāni bodhisattvo dadāty arthibhyaḥ ātmano vā 'nugrahāya yācitāny arthināṃ parānugrahāya vā. punaḥ na ca bodhisattvaḥ parakīyaṃ draviṇam a-viśvāsyam parebhyo 'nuprayacchati. na bodhisattvaḥ saṃcaritreṇa²⁾ para-dāram upasaṃhṛtya pareṣāṃ anuprayacchati. na ca sa-prāṇakam pāna-bhojanam anuprayacchati. yad api rati-kṛdōpasamhitam an-arthōpasamhitam sattvānāṃ bodhisattvasya deyam vastu. ta l api bodhisattvo 'rthibhyo na dadāti. tat kasya hetoh. yady api tad vastu teṣāṃ citta-prasāda-mātrakam utpādayed bodhisattvasyāmṭike. api tu vipulataram asya tad dānaṃ an-artham [Tib. 63^b] kuryād yad-dhetor asau madam pramādam duś-caritam adhyāpadyamānaḥ kāyasya bhedād apāyeṣūpadyate. sacet punaḥ tad rati-kṛd'ādikam vastu nāpāya-gamanāya bhaven nāpi cā-kuśala-mūlōpacayāya kāmam tad bodhisattvas tādṛśam rati-kṛd'ādikam vastu citta-prasāda-hetor anuprayacched arthibhyaḥ tenāpi vastunā saṃgrahāya paripākāya. kīdṛśam punaḥ rati-kṛdā-vastu bodhisattvo na dadāty arthibhyaḥ. kīdṛśam dadāti. tad-

1) cā- C. ḥam.

2) So CK. = saṃcaritra.

yathā mṛga-vadha-śikṣāṃ bodhisattvo na dadāti. kṣudra-yajñeṣu ca mah'āraṃbheṣu ca yeṣu bahavaḥ prāṇinaḥ saṃ-ghātam āpadya jīvitād vyaparopyante. tad-rūpān yajñān na svayaṃ yajati na parair yājayati. nāpi ca deva-kuleṣu paśu-vadham anuprayacchati. na ca prabhūta-(49^a) prāṇy-āśritāṃ deśāṃ jala-jair vā sthala-jair vā prāṇibhir adhyu-ṣitāṃ teṣāṃ prāṇināṃ upārodhāya yācito 'nuprayacchati. na jālāni na yantrāṇi na jala-yantra-śikṣāṃ prāṇināṃ upārodhāya yācito 'nuprayacchati. nāpy ākrośāya vadhāya bandhāya daṇḍanāya kāraṇāya śātrūṇāṃ śātrum anupraya-cchati. samāsato bodhisattvaḥ yat-kiṃcit para-sattvōtpīḍāya para-sattva-bādhāya sattvānāṃ rati-kriḍā-vastu. tat sarvaṃ bodhisattvo na dadāty arthibhyaḥ. yāni punar imāni vici-trāṇi hasty-aśva-ratha-yāna-vāhanāni vastrāṅkāraṇi [Tib. 64^a] prāṇitāni ca pāna-bhojanāni nṛtta-gīta-vādita-śikṣā nṛtta-gīta-vādita-bhājanāni ca gandha-mālya-vilepanaṃ vicitraś ca bhāṇḍōpaskaraḥ udyānāni grhāṇi striyaś ca paricaryāyai vividheṣu śilpa-karma-sthāneṣu śikṣā. ity evaṃrūpaṃ rati-kriḍā-vastu bodhisattvaḥ citta-prasāda-hetor arthibhyo 'nuprayacchati. na ca bodhisattvaḥ a-mātrayā a-pathyaṃ vā glānāyārthine 'pi pāna-bhojanam anuprayacchati. na tṛpteṣu lolupa-jātiyeṣu sattveṣu prāṇitāṃ pāna-bhojanam anuprayacchati. nāpi ca śok'ārtānāṃ sattvānāṃ ātmōdhanāya vā tāḍanāya vā viṣa-bhakṣanāya vā prapāta-pata-nāya vā kāma-kāraṃ dadāti. na ca bodhisattvaḥ mātā-pitaraṃ sarveṇa sarvaṃ arthibhyo 'nuprayacchati. tathā hi bodhisattvasya mātā-pitaraṃ parama-guhyā-sthānīyaṃ āpāyakaṃ poṣakaṃ saṃvardhakaṃ. tad bodhisattvena

dīrgha-rātraṃ śīrasōdvahanān¹⁾ na khedam āpattavyaṃ. tayoś c' ādhamana²⁾-bandhaka³⁾-sthāpana-vikreya⁴⁾ ātmā vaśyo vi-dheyo dātavyaḥ. tat katham bodhisattvaḥ parebhyo 'nupra-dātum utsahate kutaḥ punaḥ pradadyāt. nāpi bodhisattvo rājā mūrdhābhiṣiktaḥ prabhuḥ sve pṛthivī-maṇḍale sattvā-nāṃ sa-parigrahānāṃ (49^b) parakīyaṃ putra-dāraṃ pareṣāṃ antikād ācchidya pareṣāṃ anuprayacchati. nānyatra kṛtsnaṃ grāmaṃ vā grāma-pradeśaṃ nagaraṃ vā nagara-pradeśaṃ vā bhogaṃ anuprayacehet. yathā mamābhūt. tathā te bhavatu iti. [Tib. 64^b] na ca bodhisattvaḥ svaṃ putra-dāraṃ dāsi-dāsa-karma-kara-pauruṣeya-parigrahaṃ samyag a-saṃjñāptaṃ a-kāmaṃ vi-manaskaṃ pareṣāṃ arthināṃ anuprayacchati. samyak-saṃjñāptaṃ api ca su-manaskaṃ cchanda-jātaṃ nā-mitreṣu na yakṣa-rākṣaseṣu na raudra-karmasu pratipādayati. nāpi ca⁵⁾ dāsa-bhāvāya pratipādayati putra-dāraṃ su-kumāraṃ kula-putraṃ janam. na ca bodhi-sattvaḥ adhimātra-para-pīḍā-pravṛtteṣu raudra-karmasu yācakeṣu⁶⁾ rājya-pradānaṃ dadāti. rājyād api ca tāṃs tathā-vidhāṃ pudgalāṃs cyāvayati sacet prati-balo bhavati cyāva-yitum. na ca bodhisattvo mātā-pitror antikād bhogān ācchidya yācanakebhyaḥ prayacchati. yathā mātā-pitror evaṃ putra-dāra-dāsi-dāsa-pauruṣeyebhyaḥ. nāpi ca mātā-pitaraṃ bādhitvā vistareṇa yāvat karma-kara-pauruṣeyaṃ bādhitvā parebhyo yācanakebhyo deya-vastu parityajati. dharmeṇa cā-sāhasena bodhisattvo bhogaṃ saṃhṛtya dānaṃ

1) 'sīrod' C. śīrasōdvahatā K.

2) āpavardha C.

3) 'ndhana C.

4) '...⁴⁾ spu-gtal dan. gtar gšug-pa dan. btson-baḥi tshul-gyis. But Cf. 103^b.

5) Om. C.

6) 'ke C.

dadāti. nā-dharmena sāhasena. na param utpīḍyôpahatya. na ca buddhānāṃ bhagavatāṃ śāsane bodhisattvo vyavasthitaḥ śikṣāṃ vyatikramya katham-cid dānaṃ dadāti. dānaṃ ca dadad bodhisattvaḥ sarva-sattveṣu sama-citto dadāti dakṣiṇīya-buddhim upasthāpya mitrā-mitrôdāsīneṣu guṇavatsu doṣavatsu hīneṣu tulyeṣu [Tib. 65^a] viśiṣṭeṣu sukhiteṣu duḥkhiteṣu ca. na bodhisattvo yathôktād yathā-pratijñātād yācanakāya nyūnaṃ dānaṃ dadāti. nānyatra samaṃ vā 'dhikaṃ vā. na bodhisattvaḥ prāṇitaṃ vastu pratijñāya lūhaṃ. pratyavaraṃ pratijñāya prāṇitaṃ dadāti samvidyamāne prāṇite. na ca bodhisattvo vi-manasko krud-dhaḥ kṣubhita-mānaso dānaṃ dadāti (50^a). nāpi dānaṃ dattvā nindayati punaḥ-punaḥ parikīrtanatayā evaṃ caivaṃ ca tvaṃ mayā dānenānugrhiṭaḥ samvardhito 'bhyuddhṛto vēti. na ca bodhisattvo nihīna-puruṣasyāpi dānaṃ dadad apaviddham a-satkṛtyānuprayacchati. prāg eva guṇavataḥ. na ca bodhisattvo vividha-vipratipatti-sthitānām uddhatānām a-samvṛt'ātmanāṃ yācakānām ākrośakānām roṣakānām paribhāṣakānām vipratipattyā khinna-mānaso dānaṃ dadāti. nānyatra teṣāṃ evāṃtike bodhisattvo bhūyasyā mātrayā kleś'āveśa-prakṛtitāṃ avagamyānukampā-cittam upasthāpya dānaṃ dadāti. na cā-sad-drṣṭyā parāmrṣṭaṃ dānaṃ dadāti. tad-yathā mahā-raudra-yajñeṣu na hiṃśā-dānena dharmam pratyeti. nāpi kautuka-maṃgala-pratisamyuktaṃ dānaṃ dadāti. nāpi "su-viśuddhenāpi" sarv'ākāreṇa dāna-mātra-keṇa laukida-lokôttarāṃ vairāgya-viśuddhim pratyeti. [Tib.

(1....¹) śuddh° C. viś° K. śin-tu rnam-par dag-pas kyañ.

65^b] nānyatra sambhāra-mātrakataya¹⁾ viśuddher dānaṃ dhārayati. na ca phala-darśi dadāti. sarvaṃ ca dānaṃ an-uttarāyāṃ samyak-sambodhau pariṇamayati. sarva-prakā-rasya ca dānasya sarva-prakāraṃ "yathā-bhūtaṃ phalaṃ vipāke²⁾ 'bhisampratyaya-jāto bodhisattvo 'para-pratyayo 'n-anya-neyo dānaṃ dadāti. tad-yathā anna-do balavān bhavati vastra-do bhavati varṇavān yāna-daḥ sukhitaś cakṣuṣmān dīpa-da ity evam-ādi vistareṇa veditavyaṃ. na ca bodhi-sattvo dāridrya-bhaya-bhīto dānaṃ dadāti. nānyatra kāru-ṇyābhiprāya eva. na ca bodhisattvo yācanakānām a-prati-rūpaṃ dānaṃ dadāti. tad-yathā yatīnām ucchiṣṭaṃ vā pāna-bhojanam uccāra-prasrāva-kheṭa-śiṃghāṇaka-vāṃta-virikta-pūya-rudhira-samsrṣṭaṃ vā abhidūṣitaṃ vā. an-ākhyātam a-pratisamveditam odana-kulmāṣam utsarjana-dharmi. tathā a-palāṇḍu-bhakṣāṇām palāṇḍu-miśraṃ palāṇḍu-samsrṣṭaṃ. evaṃ a-māṃsa-bhakṣāṇām. a-madya-pānām madya-miśraṃ madya-samsrṣṭaṃ. tathā a-prati-rūpe karmaṇi viniyojya bodhisattvo na pareṣāṃ dānaṃ dadāti. ity evambhāgiyam a-prati-rūpa-dānaṃ na dadāti. na ca bodhisattvo yācanakaṃ punaḥ-punar-yācanatayā "gata-pratyāgati-(50^b) katayā³⁾ sevā-vṛtta-samvidhānena parikliṣya⁴⁾ dānaṃ dadāti. nānyatra yācita-mātra eva. na ca bodhisattvaḥ kīrti-śabda-[Tib. 66^a] śloka-niśritaṃ dānaṃ dadāti. na ca⁵⁾ parataḥ pratikāra-niśritaṃ.⁶⁾ na Śakratva-Māratva-cakravartitvaiśvarya⁷⁾-sam-

1) C. inserts here ca. (2....²) Sic CK. hbras-bu (rnam-pa tha-ms-cad) rnam-par smin-pa yañ-dag-pa ji-lta-ba-bṣin-du mthon-ṣiñ. = ? ya-thā-bhūtaṃ phala-vipākaṃ viditvā. (3....³) gati-pratyāgatikayā C.

4) parikleṣayitvā K.

5) Om. C.

6) samn° K.

7) °rtitvam aiśv° CK.

niśritam dadāti. na ca pareṣāṃ kuhanā'rtham dānam dadāti. kaccin me pare rājāno vā rāja-mahā-mātrā vā nāigama-jānapadā brāhmaṇā grha-patayo dhaninaḥ śreṣṭhinaḥ sārthavāhā datāram dānapatiṃ viditvā sat-kuryur guru-kuryur mānayeṣuḥ pūjayeyur iti. na ca kārpaṇya-dānam dadāti. alpād api viśadam dadāti. prāg eva prabhūtān. na ca pareṣāṃ vipralambhāya dānam dadāti. anena dānena vilobhya paścād enaṃ vipravādayiṣyāmīti. na ca vibhedāya parataḥ pareṣāṃ dānam dadāti. tad-yathā dānena grāmaṃ vā grāma-pradeśam vā janapadam vā janapada-pradeśam va vibhedya svāmināṃ amṭikād ācchetsyāmy ākramiṣyāmīti. dakṣaś ca bodhisattvo bhavaty an-alasaś ca utthāna-saṃpannaḥ svayaṃ ca ⁽¹⁾saṃnaddhaḥ parikare¹⁾ pūrvamgamodeya-vastu-parityāge svayaṃ ca dadāti paraiś ca dāpayati na svayaṃ kausīdyaṃ praviṣṭkṛtya parān ājñāpayati dānāya. mahāmtam api gaṇa-saṃnipātam arthināṃ śīlavād-duḥ-śīlānāṃ saṃniṣaṇṇam²⁾ saṃnipatitam viditvā vṛddhāmtam upādāya yāvan navakāntam tat sarvaṃ deya-vastu gata-pratyāgatikayā³⁾ punaḥ-punar anukrameṇa pratipādayati. na ca bodhisattvaḥ prabhūteṣu vipuleṣu vistīrṇeṣu bhogeṣu saṃvidyamāneṣu mitam dānam dadāti. [Tib. 66^{b)}] na paraviheṭhanāya pareṣāṃ dānam dadāti. ākrośanāya vā ⁽⁴⁾roṣaṇa-tāḍana⁴⁾ tarjana-kutsana-vadha-bandhana-cchedana-rodhana-pravāsanāya vā dānam dadāti. pūrvam eva ca dānād bodhisattvaḥ su-manā bhavati. dadac cittam prasādayati.

(1)...¹⁾ °ddha-parikara C. °ddha-parikare K. sta-gor-du bsdogs-pa.

²⁾ san° C. ḥkhod-pa. ³⁾ Cf. 120, 20 where reads 'katayā in K.

(4)...⁴⁾ °ṇāya tāḍanāya C.

dattvā cā-vipratisārī bhavati. na ca śāṭhyād¹⁾ dānam dadāti maṇi-mukti-vaidūrya-śaṃkha-śīlā-pravāḍ'adi-prati-rūpakāṇi tad-āśavatāṃ sattvānāṃ. na ca bodhisattvena kiṃcid alpam vā prabhūtam vā deya-vastu yaṃ na prāg eva cetasā sarvasattvānāṃ nirmuktaṃ bhavati. paścād yācakaḥ svakam iva dhanam yācitakānupradattaṃ bodhisattvād yācate.²⁾ (51)³⁾ kālena ca bodhisattvo dānam dadāti nā-kālena. kalpikam ātmanaḥ parasya ca nā-kalpikam. ācāreṇa nān-ācāreṇa. a-vikṣiptena ca catasā na vikṣiptena. na ca bodhisattvo yācanakam avahasati nāvaspaṇḍayati. na manku⁴⁾-bhāvam asyōpasa mharati. na bhṛkuṭi-kṛto bhavati. uttāna-mukha-varṇaḥ smita-pūrvamgamam pūrvābbhibhāpi bhavati. na ca vilambit am. tvaritam tvaritam dānam dadāti. ayācito 'pi bodhisattvaḥ svayaṃ pravārayitvā parān yo yenārthī bhavati. tasya tad dadāti svayaṃ-grhītam caisāṃ abhyanujānāti. na ca bodhisattvo dāusprajña-dānam dadāti. dadat prājña-dānam eva dadāti.

prājña-dānam bodhisattvasya katamat. iha bodhisattvaḥ [Tib. 67^{a)}] satsu saṃvidyamāneṣu deya-dharmeṣu pūrvam eva yācanakābhyāgamanād evaṃ cittam abhisamkaroti. sacen me dvau yācanakāv āgacchetāṃ sukhitaś cā-kṛpaṇo 'varākaḥ sa-nāthaḥ sa-pratisaraṇaḥ. duḥkhitaś ca kṛpaṇo varākaḥ a-nāthaḥ a-pratisaraṇaḥ. tatra⁵⁾ mayā sacen me bhogānāṃ dvayor api saṃtarpaṇāyēcchā-paripūraye ⁽⁶⁾sambhavo 'sti. tadā⁶⁾ ubhau saṃtarpayitavyau. dvayor apiecchā-paripūriḥ

¹⁾ śāḍvyā C. sāvyād K. gyo-sgyu.

²⁾ °cyate CK.

³⁾ This leaf

is wanting in C. ⁴⁾ madgu MS.

⁵⁾ tena MS. de-la.

(6)...⁶⁾

tadā sambhavo 'sty MS. Transposed the word tadā accord. to Tib. and Ch.

karaṇīyā. sacen na tāvad bhoga-sambhavaḥ syād yad ahaṃ dvayoḥ saṃtarpayeyam yad icchā-paripūrim ca kuryām. sukhitam apahāya duḥkhitāya dānam deyam. a-kṛpaṇam a-varākam sa-nātham sa-pratisaraṇam apahāya kṛpaṇāya varākāyā-nāthāyā-pratisaraṇāya dānam deyam iti. sa evaṃ cittam abhisamskṛtya yathā'bhisamskāram eva karmaṇā sampādayati. sacet punaḥ sukhitasya yācanakasyēcchāṃ na śaknoti paripūrayitum sa tam eva pūrvakam sva-cittābhisamskāra-kalpam upādāya taṃ yācakam evaṃ saṃjñāpya preṣayati. asya mayā duḥkhitasya pūrva-nisṛṣṭam pūrva-pratijñātam etad deya-vastu¹⁾ mayā 'syaiva pratipāditam. na ca me tvayy a-dātu-kāma-manā asti. ato na bhadra-mukhe nāsmākam antike praṇaya-vimukhatā karaṇīyēti. punar aparāṃ bodhisattvaḥ satsu saṃvidyamāneṣu deya-dharmeṣu yāni tāni matsari-kulāni bhavanti parama-matsari-kulāny āgrhīta-pariṣkāraṇi²⁾ kuṭakuñcakāni yeṣu na jātu śramaṇa-brāhmaṇeṣu deya-dharmaḥ prajāyate. tāni bodhisattvaḥ kulāny [Tib. 67^b] upasaṃkramya pratisaṃmodya praṇayam ca saṃvidhāyaivam āha. amga³⁾ tāvan te⁴⁾ bhavantaḥ a-kośa-kṣayeṇa mahatā upakāreṇa pratyavasthitā bhavantu. mama grhe vipulā bhogaḥ vipulā deya-dharmaḥ saṃvidyante. so 'haṃ dāna-pāramitā-paripūraye yācanakenārthī. saced yūyam yācanakam āragayatha mā nirākṛtya vivarjayiṣyatha. madiyam dhanam deyam dharmam ādāya tebhyo vā visṛjāta yathāsukham eva. atha vā taṃ yācanakam asmākam

1) 'stuto MS. sbyin-par bya-baḥi dños-po. 2) ghanisk' MS.
yo-byad-rnams. v. Divyāṇ° 332,3 3) amśa MS. kye tshur-śog.
4) me MS.

upasaṃharatha. dīyamānam ca mayā dānam anumodatha. te ca tasya pratiśrutyā-kośa-kṣayeṇa priyenāyam kula-putro 'smākam ārādhitā-citto bhavatīti tathā kurvanti. evaṃ hi tena bodhisattvena teṣāṃ āyatyāṃ mātsarya-mala-vinayāya bījam avaropitaṃ bhavati. krameṇa ca tenābhyāseṇa tena prajñā-pūrvakenōpāya-kausalīyena svakam api parittaṃ parebhyo dhanam anuprayacchanti. mṛḍukam a-lobham niśritya madhyam pratilabhante. madhyam niśrityādhimātram pratilabhante. punar aparāṃ bodhisattvaḥ ye 'sya bhavanty ācāryōpādhyāyāḥ sārddham-vihāry-antevāsinaḥ sa-brahmacāriṇāś ca lobha-prakṛtayo lubdha-jātīyā 'na caiva lubdha-¹⁾jātīyā (52^a) api tu deya-dharma-vaikalyād icchā-vighātavantaḥ. tatra bodhisattvaḥ buddhāvaropitaṃ vā dharmāvaropitaṃ vā saṃghāvaropitaṃ vā dānamayam²⁾ puṇya-kriyā-vastu kartu-kāmas teṣāṃ evōtsṛjati. tāṃ deya-dharmāṃs taḥ kārayati. na svayam karoti. evaṃ tena bodhisattvena svayam ca bahutaram puṇyam prasūtam bhavati. tad-ekatyānāṃ ca sa-brahmacāriṇāṃ kleśa-vinayaḥ kṛto bhavati. [Tib. 68^a] tad-ekatyānāṃ dharmēcchā-paripūriḥ kṛtā bhavati. sattva-saṃgrahaḥ sattva-paripākaś ca kṛto bhavati. punar aparāṃ bodhisattvaḥ satsu saṃvidyamāneṣu deya-dharmeṣu yācanakam akūtana-nimitta-mātrakeṇaiva jñātvā yathākāmaṃ deya-dharmaḥ pratipādayati. yo 'pi cainam upasaṃkrānto bhavati kūṭa-vāṇijyenaivam vyaṃsayiṣyāmīti. tasya bhāvam ajñāya duś-caritam anyeṣyam api tāvac cchādayati. prāg eva tasyaiva. icchāṃ cāsyā paripūrayati yenāsāv a-mankur³⁾

(1...1) mevāvalatha (!) MS. brkam-paḥi rañ-bṣin-can ma-yin.
2) yyam C. 3) madgur C. maṅgur or madgur K.

udagro vi-śāradaḥ saumanasya-jāto viprakrāmati. yenāpi ca bodhisattvaḥ kūṭa-kapaṭena vaṃcito bhavati. na cānena śāvaṃcanā pūrvam prativeddhā bhavati pascāc ca pratividhyati. na ca tena vastunā punas taṃ vyamsakam pudgalam coda-yati smārayati. sarvaṃ tasya kṛtam a-datt'ādānam asmai bhāvenānumodate. ity evambhāgiyaṃ tāvad bodhisattvasya satsu samvidyamāneṣu deya-dharṃeṣu prājña-dānam vedī-tavyam. punar aparaṃ bodhisattvaḥ a-satsv a-samvidyamāneṣu deya-dharṃeṣu kṛtāvi bodhisattvaḥ teṣu teṣu śilpa-karma-sthāneṣu sa tad-rūpaṃ śilpa-karma-sthānam āmukhīkaroti. yenālpa-kṛcchreṇa mahāntaṃ dhana-skandham abhinirjityādhyāvasati. pareṣāṃ vā citra-katho madhura-kathaḥ kalyāṇa-pratibhāno bodhisattvaḥ tathā dharma-deśanāṃ vartayati. yathā daridrāṇāṃ api sattvānāṃ dātu-kāmatā samptiṣṭhate prāg ev'ādhyānāṃ. matsariṇāṃ api prāg eva tyāga-śīlānāṃ. yāni vā punas [Tib. 68^b] tāni śrāddha-kulāni yeṣv ahar-ahaḥ pravṛttā eva deya-dharmā vistīrṇa-bhogatayā. (52^b) teṣu kuleṣv āgatāgatān yācakān upasaṃharati. svayam eva gatvā dāneṣu puṇyeṣu kriyamāneṣu dakṣo 'n-alasa utthāna-sampannaḥ cittam abhiprasādyā kāyena vācā yathāśaktyā yathābalaṃ vyāpāraṃ gacchati. su-pratipāditaṃ ca tad dānam yācanakeṣu karoti. evaṃ hi tad dānam. yad upasthāyaka-vaigūṇyād duḥ-pratipāditaṃ syāt pakṣa-patitaṃ vā an-ācārato vā smṛti-sampramoṣato vā. tan na bhavati. evaṃ hi bodhisattvaḥ a-satsv a-samvidyamāneṣu bhogeṣu prājña-dānasya datā bhavati yāvad āśaya-viśuddhiṃ nādhigacchati. "śuddhā-

dhyāśayas tu¹⁾ bodhisattvaḥ yathaivāpāya-samatikramaṃ pratilabhate. tathaivākṣaya-bhogatāṃ janmani janmani pratilabhate. punar aparaṃ bodhisattvaḥ na tīrthikāya randhraprekṣiṇe dharmam mukhōddeśato vā pustaka-gatam vā dadāti. nāpi lobha-prakṛtaye pustakam vikretu-kāmāya samnidhiṃ vā kartu-kāmāya. na tu tena jñānenān-arthine.²⁾ jñānenārthine vā punaḥ sacet kṛtārthaḥ pustakena bhavati svayaṃ dadāty asmai yathāsukham eva. sacet a-kṛtārtho bhavati yasyārthe tena tat pustakam anvāvartitam. evaṃ asau bodhisattvaḥ ādarśam anyam dṛṣṭvā lekhaṇitvā vā 'nyad dadāti. sacen naiv'ādarśam paśyati nāpi lekhaṇitum śaknoti ten'ādita eva sva-cittaṃ pratyavekṣitavyam. mā me dharma-mātsarya-mala-paryavasthitaṃ cittam. mā haivāham āśayata eva na dadātu-kāmo 'bhilikhitaṃ dharmam. [Tib. 69^a] sacet sa evaṃ pratyavekṣamāṇo jānīyāt. asti me dharma-mātsarya-mala-samudācāraḥ. api tena bodhisattvenaivaṃ cittam abhisamskṛtya datavyam eva tad dharma-dānam syāt. yady aham anena dharma-dānena mūka eva syāṃ dṛṣṭe dharme. tathā 'pi mayā an-adhivāsyā kleśam datavyam eva syāt dharma-dānam. prāg eva jñāna-sambhāra-vikalaḥ. sacet punaḥ pratyavekṣyamāṇo jānīyāt. nāsti me dharma-mātsarya-mala-samudācāraḥ. api tena bodhisattvenēdam pratisaṃśikṣitavyam. aham ātmanaḥ³⁾ kleśa-nirghātanārtham etad dharma-dānam dadyāṃ. jñāna-sambhāra-(53^a) pari-pūraṇārtham vā sattva-priyatayaiva vā. so 'haṃ kleśam tāvan na paśyāmi. jñāna-sambhāram api dṛṣṭa-dharma-

¹⁾ ...¹⁾ śuddhyādhy^c C. śuddh'āśayaś ca K. lhag-paḥi bsaṃ-pa dag-pa ni.

²⁾ jñānenārth^c CK. śes-pas don-du gñer-ba ma-yin-pa-la.

³⁾ Om. C. In K. this word is put next after dadyāṃ in the next line.

sāmparāyikam prabhūtataṃ an-anupradānāt paśyāmi. na pradānāt. sāmparāyikam eva pra-tanukam dharma-lābha-pracuratāyai. an-anuprayacchamś cāham sarva-sattvānām hita-sukhāya jñānam samudānayaṃ tasya ca sattvasya tad-anyeṣāṃ ca sarva-sattvānām priya-kārī¹⁾ bhavāmi. anuprayacchann asyaivaikasya sattvasya priya-kārī. iti viditvā yathābhūtaṃ saced bodhisattvo na dadāty an-avadyo bhavaty a-vipratīṣārī a-samatikrāntaś ca bhavati bodhisattva-vṛttaṃ.

kathaṃ ca punar na dadāti. na khalu bodhisattvaḥ utsahate yācanakam niṣṭhuraṃ vācā pratikṣeptuṃ. na te dāsyāmi. api tūpāya-kausālenainam samjñāpyānupreṣayati. tatrēdam upāya-kausālam. prāg eva bodhisattvena sarva-parīṣkārah sarva-deya-dharmā [Tib. 69^b] dāśasu dikṣu viśuddhen' āśayena buddha-bodhisattvānām niṣṛṣṭā bhavanti vikalpitāḥ tad-yathā nāma bhikṣur ācāryāya vā upādhyāyāya vā sva²⁾-civaram vikalpayet. sa evaṃ vikalpa-hetoḥ sarva-citrōdāra-parīṣkāra-deya-dharma-samnidhi-prāpto 'py ārya-vamśa-vihārī bodhisattva ity ucyate. a-prameya-punya-prasotā bhavati. tac ca punyam asya nityakālam tad-bahula-manas-kārasya sarva-kālānugataṃ abhivardhate. sa tam deya-dharmam buddha-bodhisattva-nikṣiptān iva dhārayati. yadi yācanakam paśyati yukta-rūpaṃ cāsmiṃ³⁾ yathēpsitam deya-dharma-pratipādanam paśyati. sa nāsti tat-kimcid buddha-bodhisattvānām yat sattveṣv a-parityaktam iti viditvā yācanakasyēcchām paripūrayati. no ced yukta-rūpaṃ samanupaśyati. sa tam eva kalpam upādāya parakī-

1) karo C.

2) sa CK. chos. but sva agrees with Ch.

3) vā'sm° CK.

yam etat (53^b) bhadra-mukha. na caitat yuṣmākam anujñātaṃ datuṃ iti ślakṣṇena vacasā samjñāpyainam preṣayati. anyad vā tad-dvi-guṇam tri-guṇam dāna-māna-satkāram kṛtvā 'nupreṣayati. yenāsau jānīte. nāyam bodhisattvo lobh'ātmakatayā 'smākam na datu-kāmaḥ. api tu nūnam a-svatantra eṣo 'smiṃ pustaka-dharma-dāne yena na dadātīti. idam api bodhisattvasya dharma-dānam ārabhya prājñā¹⁾ dānam veditavyam. punar aparaṃ bodhisattvaḥ sarva-dānāni dharm'āmiṣā-bhaya-dānāni paryāyato 'pi lakṣaṇato 'pi nirvacanato 'pi hetu-phala-[Tib. 70^a] prabhedaṭo 'pi yathābhūtaṃ prayacchann anuprajānāti. idam api bodhisattvasya prājñā-dānam veditavyam. punar aparaṃ bodhisattvaḥ apakāriṣu sattveṣu maitry-āśayo dānam dadāti. duḥkhiteṣu karuṇ'āśayaḥ. guṇavatsu mudit'āśayaḥ. upakāriṣu mitreṣu suhṛtsūpekṣ'āśayaḥ. idam api bodhisattvasya prājñā-dānam veditavyam.

punar aparaṃ bodhisattvaḥ dāna-vibandham api²⁾ dāna-vibandha-pratipakṣam api²⁾ yathābhūtaṃ prajānāti. tatra catvāro dāna-vibandhāḥ.³⁾ pūrvako 'n-abhyāsaḥ deya-dharma-parīttatā-vaikalyam agre mano-rame ca vastuni grāddhiḥ āyatyām ca bhoga-sāmpatti-phala-darśanābhinandanātā. yataś ca bodhisattvasya deya-dharmeṣu samvidyamāneṣu yācanake samyag-upasthite dāne cittam na krāmati. so 'n-abhyāsa-kṛto me ayam doṣa iti laghu-laghv eva prajñāyā pratividhyati. evaṃ ca punaḥ pratividhyati. nūnam mayā pūrvam dānam na datta-pūrvam yena me etarhi samvidyamāneṣu bhogeṣu samyak-pratyupasthite ca yācanake dāne cittam na krāmati. saced etarhi na pratīṣamkhyāya

1) prajñā C.

2) ... Om. C.

3) vipratibandhāḥ C.

dāsyāmi. punar api me āyatyām dāna-vidveṣo bhaviṣyati. sa evaṃ pratividhya dāna-vipratibandha-pratipakṣaṃ niṣṭṛya pratisa (54^a) mṁkhyāya dadāti. nābhyāsa-kṛta-doṣānusārī bhavati tad-vaśa-gaḥ. punar aparaṃ bodhisattvasya saced yācanake samyak pratyupasthite [Tib. 70^b] paritta-bhogatayā dāne cittam na krāmati. sa vighāta-kṛtaṃ dāna-vipratibandha-¹⁾hetum laghu-laghv eva prajñayā pratividhya tad vighāta-kṛtaṃ duḥkham adhivāsayan pratisamkhyāya kārūṇyād dānaṃ dadāti. tasyaivaṃ bhavati. pūrva-karma-doṣeṇa vā para-vidheyatayā vā mayā bahūni pragādhāni kṣut-pipās'ādikāni duḥkhāny anubhūtāni bhavē vinā parānugrahaṃ. yadi ca me maraṇa-kāla-kriyāyai samvarteta itad dānaṃ drṣṭe dharṇe duḥkhaṃ. tathā 'pi me dānaṃ eva śreyāḥ. na tu yācanaka-nirākaraṇaṃ. prāg eva yaḥ kaścid yena kenacit chāka-pattreṇa jīvati. ity evaṃ bodhisattvas tad vighāta-kṛtaṃ duḥkham adhivāsyā dānaṃ dadāti. punar aparaṃ bodhisattvasya samyag yācake pratyupasthite saced adhimātra-manāpatvād agryatvād deyasya vastuno dāne cittam na krāmati. taṃ bodhisattvo gardha-kṛtaṃ doṣaṃ laghu-laghv eva prajñayā pratividhya duḥkhe me eṣa sukha-samjñā-viparyāsaḥ āyatyām duḥkha-jaṇaka ity viparyāsa-parijñānāt taṃ ca²⁾ prahāya pratisamkhyāya tad vastu dadāti. punar aparaṃ bodhisattvasya saced dānaṃ dattvā dāna-phale mahā-bhogatayām anuśaṃsa-darśanaṃ utpadyate nān-uttarāyām samyak-sambodhau. taṃ bodhisattvo mithyā-phala-drṣṭi-kṛtaṃ doṣaṃ laghu-laghv eva prajñayā pratividhya sarva-saṃskārāṇāṃ asāratāṃ yathābhūtāṃ pratyavekṣate.

1) "pratipattib" C.

2) Sic CK. apparently wrong.

sarva-saṃskārāḥ kṣaṇa-bhaṃgurāḥ [Tib. 71^a] phalōpabhoga-parikṣaya-bhaṃgurāḥ viprayoga-bhaṃgurāś ca. sa evaṃ pratyavekṣamāṇaḥ phala-darśanaṃ prahāya¹⁾ yat-kiṃcid dānaṃ dadāti. sarvaṃ tan mahā-bodhi-pariṇāmitam eva dadāti.

tad idam bodhisattvasya catur-vidhasya dāna-vibhaṃdhasya catur-vidhaṃ dāna-vipratibanda-pratipakṣa-jñānaṃ veditavyaṃ. prativedho duḥkhādhivāsanaṃ viparyāsa-parijñānaṃ saṃskārā(54^b) sārātva-darśanaṃ ca. tatra tri-vidhena bodhisattvaḥ pratipakṣa-jñānena pūrvakeṇa niyataṃ samyak ca dānaṃ dadāti. ekena paścimena pratipakṣa-jñānena samyak puṇya-phala-parigrahaṃ karoti. idam api bodhisattvasya prajñā-dānaṃ veditavyaṃ.

punar aparaṃ bodhisattvaḥ adhyātmaṃ raho-gataḥ śuddhen' āśayena ghana-rasena prasādaṃ samkalpya vicitrān udārān a-prameyāṃ deya-dharmān adhimucyādhimucya sat-tveṣu dānāya²⁾ pratipādanāyābhilaṣati yena bodhisattvaḥ alpa-kṛcchreṇā-prameyaṃ puṇyaṃ prasūyate. idam api bodhisattvasya prajñā-dānaṃ veditavyaṃ. yad idam bodhisattvasya prajñāsyā mahā-prajñā-dānaṃ. evaṃ samāsataḥ samvidyamāneṣv a-samvidyamāneṣu c' āmiṣa-dāna-saṃgrhīteṣu deya-dharmeṣu tathā dharma-dānaṃ upādāya prati-samvidam upādāyādhyāśaya-³⁾dānaṃ upādāyā³⁾ dāna-vipratibandha-pratipakṣa-jñānaṃ upādāyādhyāśayādhimukti-dānaṃ cōpādāya bodhisattvasyaiv' āveṇikaṃ veditavyaṃ. [Tib. 71^b] evaṃ hi bodhisattvasy' adhyātmika-bāhya-sarva-vastu-dāna-prabhedo vistareṇa veditavyaḥ.

1) "hāyā CK.

2) Sic CK. ?na.

(3....3) Om. C.

ata ūrdhvam asmād eva sarva-dāna-prabhedāt tad-anyah sarvo duṣ-kar'ādi-dāna-prabhedo veditavyaḥ.

tatra katamad bodhisattvasya duṣ-kara-dānam. yad bodhisattvaḥ parīttam deya-vastu samvidyamānam ātmānam bādhitvā¹⁾ duḥkham adhvāsyā pareśām anuprayacchati. idam bodhisattvasya prathamam duṣ-kara-dānam. yad bodhisattvaḥ iṣṭam ca vastu prakṛti-snehād vā dīrgha-kāla-samstavād vā adhimātrōpakārād vā agryam ca pravaram deya-vastu-gardham prativinodya parebhyo 'nuprayacchati. idam bodhisattvasya dvitīyam duṣ-kara-dānam. yad bodhisattvaḥ kṛcchrārjitam deya-dharmām parebhyo 'nuprayacchati. idam tṛtīyam bodhisattvasya duṣ-kara-dānam.

tatra katamad bodhisattvasya sarvato-mukham dānam. yad bodhisattvaḥ svakam vā param vā samādāpya deya-vastu sva-bhṛtyeṣu mātā-pitr-putra-dāra-dāsī-dāsa-karma-kara-pauruṣeya-mitrāmātya-jñāti-sālohiteṣv anuprayacchati. pareṣu vā arthiṣu. etat (55^a) sarvato-mukham dānam ity ucyate. samāsato bodhisattvasya catur-ākāram.

tatra katamad bodhisattvasya sat-puruṣasya sat-puruṣa-dānam. yad bodhisattvaḥ śraddhayā dānam dadāti satkṛtya sva-hastena kālena parān anupahatya. idam bodhisattvasya sat-puruṣasya sat-puruṣa-dānam ity ucyate.

tatra [Tib. 72^a] katamad bodhisattvasya sarv'ākāram dānam. a-niśrita-dānatā viśada-dānatā mudita-dānatā svabhīkṣṇa-dānatā pātra-dānatā a-pātra-dānatā sarva-dānatā sarvatra-dānatā sarva-kāla-dānatā an-avadya-dānatā sattva-vastu-dānatā deśa-vastu-dānatā dhana-dhānya-vastu-dānatā.

¹⁾ vodhisatvā (1) C. gnod-par byas-te.

itidam trayo-daś'ākāram dānam bodhisattvasya sarv'ākāram ity ucyate.

tatra katamad bodhisattvasya vighātārthikam dānam. iha bodhisattvo bhojanena pānena vighātiṣv arthiṣu bhojana-pānam dadāti. yānārthikeṣu yānam vastrārthikeṣu vastram alamkārarthikeṣv alamkāram. vicitra-bhāṇḍōpaskarārthikeṣu vicitra-bhāṇḍōpaskaram dadāti. gandha-mālya-vilepanārthikeṣu gandha-mālya-vilepanam pratiśrayārthikeṣu pratiśrayam. āloka-vighātārthikeṣu ālokaṁ dadāti. idam aṣṭ'ākāram bodhisattvasya vighātārthika-dānam veditavyam.

tatra katamad bodhisattvasyēhāmutra-sukham dānam. āmiṣa-dānam dharma-dānam a-bhaya-dānam ca samāsataḥ ihāmutra-sukham dānam sattvānam veditavyam. tat punar āmiṣa-dānam praṇītam śuci-kalpikam. vinīya mātṣarya-malam samnidhi-malam ca dadāti. tatra mātṣarya-mala-vinayaḥ citt'āgraha-parityāgāt. samnidhi-mala-vinayo bhog'āgraha-parityāgād veditavyaḥ. [Tib. 72^b] a-bhaya-dānam siṃha-vyāghra-grāha-rāja-corōdak'ādi-bhaya-paritrāṇatayā veditavyaḥ. dharma-dānam a-viparīta-dharma-deśanā nyāyōpadeśaḥ śikṣā-pada-samādāpanatā ca. tad etat sarvam abhisamasya nav'ākāram bodhisattvasya dānam sattvānam¹⁾ ihāmutra-sukham bhavati. tatr' āmiṣa-bhaya-dānam sa-prabhedam iha-sukham. dharma-dānam punaḥ sa-prabhedam amutra-sukham.

tatra katamad bodhisattvasya viśuddham dānam. tad daś'ākāram veditavyam. a-saktam a-parāmrṣṭam a-sambhṛtam an-unnatam (55^b) a-niśritam a-līnam a-dīnam a-vimu-

¹⁾ dattvā C.

khaṃ pratikārāṇa-apekṣaṃ vipākāṇa-apekṣaṃ ca.

tatrā-sakta-dānaṃ katamat. iha bodhisattvo yācanake pratyupasthite tvaritam¹⁾ a-vilambitaṃ dadāti. na yācanakasya tathā labhamānasya tvarā bhavati. yathā bodhisattvasya dāyamānasya.²⁾ a-parāmrṣtaṃ dānaṃ katamat. na hi bodhisattvo drṣṭyā evaṃ dānaṃ parāmrṣati. nāsti vā asya dānasya phalaṃ. himsā-dānena vā punar dharmo bhavātīti. su-saṃpannena vā punar dāna-mātrakeṇa laukika-lokōttarā viśuddhir bhavātīti. a-sambhṛtaṃ dānaṃ katamat. na khalu bodhisattvaḥ sambhṛtya sambhṛtya dīrghakālikam deya-dharma-saṃnicayaṃ kṛtvā paścāt sakṛd dānaṃ dadāti. tat kasya hetoḥ. na hi bodhisattvaḥ saṃvidyamāneṣu deya-dharma-meṣu samyak-pratyupasthitasya yācanakasya nirākaraṇaṃ samutsahate. nāpi [Tib. 73^a] prati-rūpaṃ paśyati yena taṃ nirākaroti. kutaḥ punaḥ saṃnicayaṃ kariṣyati. na ca sambhṛta-dānena bodhisattvaḥ puṇyasy' āya-dvāram adhikaṃ paśyati. samaṃ deya-vastu tulyeṣu vyasta-samasteṣu yācanakeṣu krameṇa vā sakṛd vā dīyamānaṃ kena kāraṇena puṇya-viśeṣatāṃ parigrhṇīyād iti sampaśyan. api ca bodhisattvaḥ sāvadyam eva sambhṛta-dānaṃ paśyati. nir-avadyaṃ paśyati yathōtpanna-bhoga-dānaṃ. tat kasya hetoḥ. tathā hi sambhṛta-dāna-dātā arthito yācanakair yācanaka-śātāni pūrvam nirākṛtya teṣāṃ āghātaṃ a-kṣāntim a-pratyayaṃ janitvā paścād an-arthito 'pi tad-ekatyānāṃ sambhṛta-dānaṃ dadāti. tasmād bodhisattvaḥ sambhṛta-dānaṃ na dadāti.

an-unnata-dānaṃ katamat. yācakāya nīca-citto bodhi-

¹⁾ tvarita-tv° C.

²⁾ dānam° K. Lacuna C.

sattvo dānaṃ dadāti. na ca para-spardhayā³⁾ dadāti. na ca dānaṃ dattvā tena dānena manyate. aham asmi dātā dānapatir anye ca na tathēti.

a-niśrita-dānaṃ katamat. na hi bodhisattvaḥ kīrti-śabda-ghoṣa-ślokaṃ niśritya dānaṃ dadāti. vikalpākṣarasambhūtaṃ mātra-pratibaddhaṃ kṛṣi-patṛōpamāṃ kīrtiṃ manyamānaḥ.

a-līnaṃ dānaṃ (56^a) katamat. iha bodhisattvaḥ pūrvam eva dānāt su-manā bhavati. dadac cittaṃ prasādayati. dattvā cā-vipratisāri bhavati. vipulāni ca paramōdārāṇi bodhisattvānāṃ dānāni śrutvā [Tib. 73^b] n' ātmanaḥ paribhava-saṃkocaṃ āpadyate.

a-dīnaṃ dānaṃ katamat. vicintya vicintya bodhisattvo yatnena deya-dharmebhyo yāny agrāṇi pravarāṇi bhojana-pāna-yāna-vastr'ādīni. tāny anuprayacchati.

a-vimukhaṃ dānaṃ katamt. sama-citto bodhisattvaḥ apakṣa-patito mitrāmītrōdāsīneṣu sama-kāruṇyo dānaṃ dadāti.

pratikārāṇa-apekṣaṃ dānaṃ katamat. kāruṇya-cittaḥ anukampā-cittaḥ bodhisattvo dānaṃ dadan na parataḥ pratyupakāraṃ pratyāśaṃsate. sukha-kāmāṃ tṛṣṇā-dāhena dahyamānāṃ a-prati-balāṃ prakṛti-duḥkhitāṃ janatāṃ paśyan.

vipākāṇa-apekṣaṃ dānaṃ katamat. na bodhisattvo dānaṃ dadad dānasy' āyatyāṃ bhoga-saṃpadaṃ ātma-bhāva-saṃpadaṃ vā phala-vipākāṃ pratyāśaṃsate. sarva-saṃskāreṣu phalgu-darśī parama-bodhāv anuśaṃsa-darśī.

ebhir daśabhir ākārair bodhisattvānāṃ viśuddhaṃ dānaṃ bhavati.

³⁾ sparayā C. mparayā K. ḡgran-paḥi phyir.

evam hi bodhisattvā etan nav'ākāraṃ dānaṃ niśritya
dāna-pāramitāṃ paripūryān-uttarāṃ samyak-saṃbodhim
abhisambudhyaṃte.

Bodhisattva-bhūmāv adhāre yoga-sthāne navamaṃ
dāna-paṭalaṃ.

uddānaṃ

sva-bhāvaś caiva sarvaṃ ca duṣ-karaṃ sarvato-mu-
khaṃ

syāt sāt-pauruṣya¹⁾-yuktaṃ ca sarv'ākāraṃ tathaiva
ca

vighātārthika-yuktaṃ ca ihāmutra-sukhaṃ tathā
viśuddhaṃ ca nav'ākāraṃ śīlaṃ etat samās-
ataḥ.

[Tib. 74^a] tatra śīlaṃ bodhisattvānāṃ katamat. tad api
nava-vidhaṃ veditavyaṃ. sva-bhāva-śīlaṃ sarva-śīlaṃ (56^b)
duṣ-kara-śīlaṃ sarvato-mukhaṃ śīlaṃ sat-puruṣa-śīlaṃ sar-
v'ākāra-śīlaṃ vighātārthika-śīlaṃ ihāmutra-sukhaṃ śīlaṃ
viśuddha-śīlaṃ ca.

tatra sva-bhāva-śīlaṃ katamat. caturbhir guṇair yuktaṃ
samāsato bodhisattvānāṃ sva-bhāva-śīlaṃ veditavyaṃ. kata-
maiś caturbhiḥ. parataḥ samyak-samādānataḥ su-viśu-
ddh'āśayatayā vyatikrāntaiḥ pratyāpattiyā 'vyatikramāya c'
ādara-jātasyōpasthita-smṛtitayā. tatra parataḥ śīla-samādā-
nād bodhisattvasya param upanidhāya śikṣā-vyatikrame
vyapatrāpyam utpadyate. su-viśuddh'āśayatayā śīleṣu bo-
dhisattvasy' atmānam upanidhāya śikṣā-vyatikrame hrīr
utpadyate. śikṣā-padānāṃ vyatikrama-pratyāpattiyā ādara-
jātasy' ādita evā-vyatikramād bodhisattvo dvābhyām abhyām
kāraṇābhyām niṣ-kaukrtyo bhavati. evam ayaṃ bodhisat-
vaḥ samādānam āśaya-viśuddhiṃ²⁾ ca niśritya hrī-vyapatrā-
pyam utpādayati. hrī-³⁾vyapatrāpyāc chilam³⁾ samāttam

1) Sap° C. sāp° K. skyes-bu-dam-pa.

2) śuddhiṃ. C. rnam-par dag-pa.

(3....3) °pyābhyām śīlaṃ K.

rakṣati. rakṣamāṇo¹⁾ niṣ-kaukrtyo bhavati. tatra yac ca parataḥ samādānaṃ yaś ca viśuddho 'dhyāśayaḥ itītau dvau dharmau yā ca vyatikrama-pratyāpattir [Tib. 74^b] yaś c' ādaraḥ a-vyatikrame anayor dvayor dharmayor āvāhakau. tatra yac ca parataḥ samādānaṃ yaś ca su-viśuddho 'dhyāśayo yaś cā-vyatikramāy' ādara ity ebhis tribhir dharmair a-vipattir bodhisattva-śīlasya veditavyā. vyatikrama-pratyāpattiyā punaś chidritasya pratyānayana-vyutthānaṃ veditavyam. tat punar etac caturbhir guṇair yuktaṃ sva-bhāva-śīlaṃ bodhisattvānāṃ kalyāṇaṃ veditavyam ātma-hitāya para-hitāya bahu-jana-hitāya babu-jana-sukhāya lokānukampāyai arthāya hitāya sukhāya deva-manuṣyānāṃ samādānato 'nuśikṣanataś ca. a-prameyaṃ veditavyam a-prameya-bodhisattva-śikṣā-parigrhitatayā. sattvānugrāhakaṃ (57^a) veditavyam sarva-sattva-hita-sukha-pratyupasthitatayā. mahā-phalānuśaṃsaṃ veditavyam an-uttara-samyak-saṃbo-dhi-phala-parigrahānupradānatayā.

tatra katamad bodhisattvasya sarva-śīlaṃ. samāsato bodhisattvaya gr̥hi-pakṣa-gataṃ pravrajita-pakṣa-gataṃ ca śīlaṃ sarva-śīlaṃ ity ucyate.

tat punaḥ gr̥hi-pakṣ'āśritaṃ pravrajita-pakṣ'āśritaṃ ca śīlaṃ samāsatas tri-vidhaṃ. saṃvara-śīlaṃ kuśala-dharma-saṃgrāhakaṃ śīlaṃ sattvārtha-kriyā-śīlaṃ ca.

tatra saṃvara-śīlaṃ bodhisattvasya yat sapta-naikāyikaṃ prātimokṣa-saṃvara-samādānaṃ bhikṣu-bhikṣuṇī-śikṣamāṇā-śrāmaṇera-śrāmaṇery-upāsakôpāsikā-śīlaṃ. tad etad gr̥hi-pravrajita-[Tib. 75^a] pakṣe yathāyogaṃ veditavyam.

1) °mātmo (l) K. Lacuna C. bśruṇs-nas.

tatra kuśala-dharma-saṃgrāhakaṃ śīlaṃ yat-kimcid bodhisattvaḥ śīla-saṃvara-samādānād ūrdhvaṃ mahā-bodhāya kuśalam ācinoti kāyena vācā. sarvaṃ tat samāsataḥ kuśala-dharma-saṃgrāhakaṃ śīlaṃ ity ucyate. tat punaḥ katamat. iha bodhisattvaḥ śīlaṃ niśritya śīlaṃ pratiṣṭhāya śrute yogaṃ karoti cintāyāṃ śamatha-vipaśyanā-bhāvanāyāṃ ek'ārāmatāyāṃ. tathā gurūṇāṃ abhivādanā-vandana-pratyutthānāṃjali-karmaṇaḥ¹⁾ kālena kālaṃ kartā bhavati. tathā kālena kālaṃ teṣāṃ eva gurūṇāṃ gauraveṇôpasthānasya kartā bhavati. glānānāṃ satkrtya kārūnyena glānôpasthānasya kartā bhavati. tathā su-bhāṣite sādhu-kārasya datā bhavati. guṇavatāṃ pudgalānāṃ bhūtasya varṇasya hartā bhavati. tathā sarva-sattvānāṃ daśasu dikṣu sarva-puṇyasy' āśayena prasannaṃ cittam utpādy vācam bhāṣamāṇaḥ anumoditā bhavati. tathā sarvaṃ vyatikramaṃ pratisaṃkhyāya pareṣāṃ kṣamitā bhavati. tathā sarvaṃ kāyena vācā manasā kṛtaṃ kuśalam an-uttarāyāṃ samyak-saṃbodhau pariṇamayitā bhavati. kālena ca kālaṃ vicitrāṇāṃ samyak-praṇidhānānāṃ tri-ratna-pūjāyāś ca sarv'ākārāyāḥ udārāyāḥ kartā bhavati. abhiyuktaś ca bhavaty ārabdhavīryaḥ satata-samitaṃ kuśala-pakṣe. a-pramāda-vihārī kā yena vācā. śikṣā-padānāṃ smṛti-saṃprajanya-cārikayā āraḥṣakaḥ. indriyāś ca gupta-dvāro bhojane mātra-[Tib. 75^b] jñāḥ pūrvā-rātrā-para-rātraṃ jāgarikā-yuktaḥ sat-puruṣa-sevī kalyāṇa-mitra-saṃniśritaḥ ātma-skhalitānāṃ (57^b) ca pariñjātā bhavati. doṣa-darśī ca. jñātvā ca dr̥ṣṭvā pratisaṃhartā bhavati. skhalitāś ca buddha-bodhisattvānāṃ sahadharmikānāṃ cāmtike

1) °rma K. Lacuna C.

atyaya-deśako bhavati. evaṃ-bhāgī yānāṃ kuśalānāṃ dharmānāṃ arjana-rakṣana-vivardhanāya yac chīlam. tad bodhisattvasya kuśala-dharma-saṃgrāhakam śīlam ity ucyate.

tatra katamad bodhisattvasya sattvānugrāhakam śīlam. tat samāsata ekādaś'ākāraṃ veditavyam. ekādaś'ākārāḥ katame. sattva-kṛtyeṣv arthōpasamhiteṣu vicitreṣu sahāyībhāvaḥ. sattvānāṃ utpannōtpanneṣu vyādhy-ādi-duḥkheṣu glānōpasthān'ādikaḥ sahāyībhāvaḥ. tathā laukika-lokōttereṣv artheṣu dharma-deśanā-pūrvaka upāyōpadeśa-pūrvakaś ca nyāyōpadeśaḥ. upakāriṣu ca sattveṣu kṛta-jñātām anura-kṣato 'nurūpa-pratyupakāra-pratyupasthānam. vividhebhyaś ca simha-vyāghra-rāja-corōdakāgny-ādikebhyo vicitrebhyo bhaya-sthānebhyaḥ sattvānāṃ ārakṣā. bhoga-jñāti-vyasaneṣu śoka-vinodanā. upakaraṇa-vighātiṣu sattveṣu sarvōpakaraṇōpasamhāraḥ. nyāya-patitaḥ. samyaṅ-nīśraya-dānato dharmēṇa gaṇa-parikarṣaṇā. ālapana-saṃlapana-pratisaṃmodanaiḥ kālenōpasamkramaṇatayā parato bhojana-pān'ādi-pratigrahaṭo laukikārthānuvyavahārataḥ āhūtasy' āgamaṇa¹⁾-gamanataḥ samāsataḥ [Tib. 76^a] sarvān-arthōpasamhitā-manāpa-samudācāra-parivarjanaiḥ cittānuvartanatā. bhūtais ca guṇaiḥ saṃpraharṣaṇatā rahaḥ prakāśam vōdbhāvanām upādāya. snigdheṇa hitādhy'āsaya-gatenāntargata-mānasena nigrāha-kriyā avasādanā vā daṇḍa-karmānupradānam vā pravāsanā vā yāvad evā-kuśalāt sthānād vyutthāpya kuśale sthāne saṃniyojanārtham. ṛddhi-balena ca narak'ādi-gati-pratyakṣam-darśanaṭayā a-kuśalād udvejanā buddha-śāsa-nāvatārāya c' āvarjana-toṣaṇā-vismāpanā.

1) nā C. Om. K. hoṇ-ṣin.

katham ca bodhi (58^a) sattvo saṃvara-śīle sthitaḥ kuśala-saṃgrāhake śīle sthitaḥ sattvārtha-kriyā-śīle ca sthitaḥ saṃvṛta-śīli ca bhavati su-saṃgrhīta-kuśala-śīli ca sarv'ākāra-sattvārtha-kriyā-śīli ca. iha bodhisattvaḥ prātimokṣa-saṃvara-vyavasthitaḥ sacec cakravartī-rājyaṃ apy utsṛjya pravrajito bhavati. sa tasmimś cakravartī-rājye evaṃ nir-apekṣo bhavati tad-yathā tṛṇe vā a-medhye vā. nihīna-puruṣasya jīvikā-bhiprāyasya pravrajitasya praty-avarān kāmān apahāya na tathā teṣu praty-avareṣu kāmeṣu nirapekṣatā bhavati. yathā bodhisattvasy' āśaya-viśuddhatām upādāya pravrajitasya sarva-mānuṣyaka-kāma-pravareṣu cakravartī-kāmeṣu. an-āgateṣv api Māra-bhavana-paryāpanneṣv api kāmeṣu bodhisattvo 'n-abhinandī bhavati. [Tib. 76^b] nāpi ca teṣāṃ arthāya praṇidhāya bralima-caryam carati mahā-vicitra-prati-bhaya-gahana-praveśam iva tān kāmān yathābhūtam sampaśyam. prāg eva tad-anyeṣu divyeṣu¹⁾. vartamāne 'py adhvaṇi pravrajito bodhisattvaḥ udārebhyaḥ sattvebhyaḥ udāram api lābha-satkāraṃ vāntāsanam iva samyak-prajñayā paśyan n' āsvādayati. prāg eva praty-avarebhyaḥ sattvebhyaḥ praty-avarām. pravivekābhirataś ca bhavaty ekākī saṃgha-madhye vā sarva-kālam citta-vyavakṛṣṭa-vihārī. na śīla-saṃvara-mātrakeṇa tuṣṭo bhavati. api tu śīlam nīśritya prati-ṣṭhāya ye te a-prameyā bodhisattva-samādhayaḥ. teṣāṃ abhinirhārāya vaśitā-prāptaye vyāyacchate. saṃsargato 'py aṇu-kām apy a-sat-kathām a-sad-vācam nādhivāsayati praviveka-gataś cāṇukam apy a-sad-vitarkam. pramuṣitayā ca smṛtyā tat-samudācāra-hetoḥ kālena kālam tīvram vipra-

1) Om. K. lha-rdsas-rnams. ?divya-dravyeṣu.

tisāram ādinava-darśanam utpādayati. yam abhikṣṇakam vipratīśāram ādinava-darśanam āgamyôtpanna-mātrāyām a-sat-samkathāyām a-sad-vitarke ca tvarita-tvaritaṃ sā smṛtir upatīṣṭhate. a-karaṇa-cittaṃ ca pratilabhate. yena pratīśa-mharati.¹⁾ pratīśamharanābhyāsataś ca krameṇa ⁽²⁾tad yathā²⁾ pūrvam tat-samu^(58^b)dācāra-ratir abhūt. tathā etarhy a-samudācāra-ratīḥ samptīṣṭhate samudācāra-prātikūlyam ca. sarva-bodhisattva-śikṣā-padāni cāśya mahā-bhūmi-praviṣṭā-nām bodhisattvānām śrutvā udārāṇy a-prameyāṇy a-cintyāni dirgha-kālikāni parama-duḥ-karāṇi na bhavati cetasa uttrāso vā layas samkoco vā nānyatrāśyaivaṃ bhavati. te 'pi ma-nuṣya-bhūtāḥ krameṇa ca śikṣamāṇāḥ bodhisattva-śikṣāsv a-prameyā-cintya-kāya-vāk-samvara-[Tib. 77^a] samanvāgatāḥ samvṛttāḥ. vayam api manuṣya-bhūtāḥ krameṇa śikṣa-māṇāḥ a-saṃśayam anuprāpsyāmas tām kāya-vāk-samvara-sampattim iti. ātma-doṣāmtara-skhalita-gaveṣī ca bodhisattvo bhavati śīla-samvare vyavasthitaḥ. na para-doṣāmtara-skhalita-gaveṣī. sarva-raudra-duḥ-śīlānām ca sattvānām amṭike n' āghāta-citto bhavati na pratigha-cittaḥ. dharma-mahā-karuṇatām upādāyādlimātram³⁾ eṣām amṭike bodhisattvasyānukampā-cittaṃ kartu-kāmatā-cittaṃ ca pratyupasthi-tam bhavati. samvara-śīla-vyavasthitaś ca bodhisattvaḥ pāṇi-loṣṭha-daṇḍa-śāstra-saṃsparśair api pareṣām amṭike ci-ttam api na pradūṣayati. kuṭaḥ punaḥ pāpikām vācam niścārayiṣyati pratihaniṣyati vā. prāg punaḥ ākrośa-roṣeṇa paribhāṣaṇais tanuka-duḥkha-saṃsparśair apakāraiḥ. sam-

1) pratīśarati C. 'samharato K.

ltar = yathā.

3) upāy° C.

(2....2) So K. tadyā C. ji-

vara-śīla-vyavasthitaś ca bodhisattvaḥ pañcāṅga-parigrhī-tenā-pramādena samanvāgato bhavati. pūrvāṃta-saha-ga-tenāparāṃta-saha-gatena madhyāṃta-saha-gatena pūrva-kāla-karaṇīyena sahānucareṇa ca. bodhisattva-sikṣāsu śikṣamāṇo bodhisattvaḥ atītam adhvānam upādāya yām āpattim āpan-naḥ sā 'nena yathādharmam pratikṛtā bhavati. ayam asya pūrvāṃta-saha-gato 'pramādaḥ. an-āgate 'py adhvani yām āpattim āpatsyate. tām api yathādharmam pratikariṣyati. ayam asyāparāṃta-saha-gato 'pramādaḥ. pratyutpanne 'py adhvani yām āpattim āpadyate. tām api yathādharmam pratikaroti. ayam asya madhyānta-saha-gato 'pramādaḥ.¹⁾ pūrvam eva c' āpatter bodhisattvaḥ [Tib. 77^b] tīvram au-tsukyam āpadyate. kaccid aham tathā-tathā careyam ⁽²⁾tathā-tathā-vihareyam.²⁾ yathā-yathā caran yathā-yathā viharann āpattim n' āpadyeyam. ayam bodhisattvasya pūrva-kāla-karaṇīyo 'pramādaḥ. sa pūrva-kālakaraṇīyam (59^a) evā-pramādam nīśritya tathā-tathā carati tathā-tathā viharati. yathā-yathā 'sya carato viharato vā āpattim nōtīṣṭhate. ayam asya sahānucaro 'pramādaḥ. samvara-śīla-vyavasthito bodhisattvaḥ praticchanna-kalyāṇo bhavati vivṛta-pāpaḥ alpēcchaḥ samtūṣṭaḥ duḥkha-sahiṣṇur a-paritasana-jātiyaḥ an-uddhataś cā-capalaś ca praśāntēryā-pathaḥ kuhan'ādi-sarva-mithy'ājīva-karaka-dharma-vivarjitaḥ. ebhir daśabhir aṅgaiḥ samanvāgato bodhisattvaḥ samvara-śīla-vyavasthitaḥ su-samvṛta-śīlī bhavati. yad utātīteṣu kāmeṣu nirapēkṣatayā an-āgateṣv an-abhinandatayā praviveka-vāsābhiratyā vāg-vitarka-parīśodhanatayā ātmanāḥ a-paribhavanatayā saura-

1) Om. C.

(2....2) Om. C.

tyena kṣāntyā a-pramādena ācāra-jīva-viśuddhyā cēti.

punar bodhisattvaḥ kuśala-dharma-saṃgrāhaka-śīle vya-
vasthitaḥ utpannāṃ kāya-bhogāpêksāṃ sv-alpāṃ api nādhivā-
sāyati. prāg eva prabhūtāṃ. sarva-dauśśīlya-bhūtāṃs
ca kleśopakleśāṃ krodhōpanāh'ādīn utpannāṃ nādhivāsa-
yati. utpannāṃ pareṣāṃ aṃtike āghāta-pratigha-vaira-citta-
tāṃ nādhivāsāyati. utpannam ālasya-kausīdyaṃ nādhivā-
sāyati. utpannam samāpatty-āsvādaṃ samāpatti-[Tib. 78°]
kleśāṃ nādhivāsāyati. pañca ca sthānāni yathābhūtaṃ
prajānāti. kuśala-phalānuśamsaṃ yathābhūtaṃ prajānāti.
kuśala-hetum kuśala-hetu-phale¹⁾ viparyāsaṃ a-viparyāsaṃ
ca kuśala-saṃgrahāya cāntarāyaṃ yathābhūtaṃ prajānāti.
kuśala-phale bodhisattvaḥ anuśamsa-dārśī kuśala-hetum par-
yeṣate. kuśala-saṃgrahāya viparyāsaṃ cā-viparyāsaṃ ca
yathābhūtaṃ prajānaṃ bodhisattvaḥ prāpya kuśala-phalaṃ
nā-nitye nitya-dārśī bhavati. na duḥkhe sukha-dārśī. nā-
śucau śuci-dārśī. nān-ātmany ātma-dārśī. antarāyaṃ ca
prajānaṃ kuśala-saṃgrahāya parivarjayati. tasyaibhir daśa-
bhir ākāraiḥ kuśala-dharma-saṃgrāhaka-śīla-vyavasthitasya
kṣīpraṃ eva kuśala-saṃgraho bhavati. (59°) sarv'ākāra-
saṃgrahas²⁾ ca. yad uta dānōpaniṣadā silōpaniṣadā kṣānty-
upaniṣadā vīryōpaniṣadā dhyānōpaniṣadā pañc'ākārayā cā
prajāyā.

punar bodhisattvaḥ ekādaśabhir ākāraiḥ sarv'ākāresattvā-
rtha-kriyā-śīle vyavasthitaḥ ekaikena sarv'ākāreṇ'ākāreṇa
samanvāgato bhavati. iha bodhisattvaḥ sattvānāṃ teṣu teṣu
kṛtyeṣu sahāyībhāvaṃ gacchaṃ kṛtya-cintāyāṃ kṛtya-sama-

1) 'la CK.

2) Om. CK. sdud-par hgyur-te.

rthane sahāyībhāvaṃ gacchati. adhva-gaman'āgamane sa-
myak-karmānta-prayoge bhogānāṃ āraṅgaṇe vibhinnānyonya-
pratisaṃdhāne utsave puṇya-kriyāyāṃ ca duḥkheṣu vā. punar
bodhisattvaḥ sahāyībhāvaṃ gacchan vyādhitāṃ sattvāṃ [Tib.
78°] paricarati. andhāṃ praṇayati panthānaṃ vyapadiśati.
badhirāṃ hasta-saṃvācikayā 'rthaṃ grāhayati saṃjñā-
nimitta-vyapadeśena. vyāṅgāṃ cchirasā vā yānena vā vahati.
kāma-cchanda-paryavasthāna-duḥkhitānāṃ sattvānāṃ kāma-
cchanda-paryavasthāna-duḥkhaṃ prativinodayati. vyāpāda-
styāna-middh'auddhatya-kaukrtya-vicikitsā-paryavasthāna-
duḥkhitānāṃ sattvānāṃ yāvat paryavasthānaṃ prativino-
dayati. kāma-vitarka-paryavasthānena duḥkhitānāṃ sa-
ttvānāṃ kāma-vitarkaṃ prativinodayati. yathā kāma-vi-
tarkam. evaṃ¹⁾ vyāpāda-vihimsā-jñāti-janapadāmara-vitarkā
avamanyanā-pratisaṃyuktaḥ kulodayatā-pratisaṃyuktaś ca
vitarko veditavyaḥ. para-paribhava-parājaya-duḥkhena
duḥkhitānāṃ sattvānāṃ para-paribhava-parājaya-duḥkhaṃ
prativinodayati. adhva-parīśrāntānāṃ sthān'āsana-dāne-
nāṅga-prapīḍanena śrama-klama-duḥkhaṃ prativinodayati.
punar bodhisattvaḥ sattvānāṃ nyāyaṃ vyapadiśaṃ duś-carita-
cāriṇāṃ sattvānāṃ duś-carita-prahāṇāya dharmāṃ deśavati
yuktaḥ pada-vyaṃjanaiḥ sahitaḥ anulomikair ānucchavikair
aupayikaiḥ prati-rūpaiḥ pradakṣiṇair nipakasyāṅga-saṃ-
bhāraiḥ. upāya-kausālaṃ vā punar vyapadiśati. yathā duś-
carita-cāriṇāṃ sattvānāṃ duś-carita-prahāṇāya. evaṃ matsa-
rāṇāṃ sattvānāṃ mātṣarya-prahāṇāya drṣṭe (60°) dharme
samyag-alpa-kṛcchreṇa bhogānāṃ [Tib. 79°] arjanāya rakṣa-

1) eva CK. de dan hdra-bar.

nāya ca. śāsane 'smiṃ pratihatānām śraddhā-pratilaṃbhāya darśana-pratilaṃbhāya. darśana-viśuddhyā 'pāya-samati-kramāya sarva-saṃyojana-paryādānāt sarva-duḥkha-samati-kramāya. punar bodhisattva upakārinām sattvānām kṛtā-jñātām prāviṣkurvaṃ dṛṣṭvā satkṛty' ālapati saṃlapati prati-saṃmodayaty ehi-sv-āgata-vāditayā. āsana-sthānānupradānena ca sampratīcchati. tulyādhikena cāsyā prati-lābha-sat-kāreṇa pratyupasthito bhavati. na nyūnena. kṛtyeṣv asyā-yācito 'pi sahāyībhāvaṃ gacchati. prāg eva yācitāḥ. yathā kṛtyeṣu. evaṃ duḥkheṣu nayōpadeśe bhaya-paritrāṇe vyasana-stha-śoka-prativinodane upakaraṇōpasamhāre saṃnīśraya-dāne cittānūvartane bhūtair guṇaiḥ saṃpraharṣaṇe¹⁾ snigdhenā cāntar-bhāvena ---²⁾ rddhyā cōttrāsan'āvarjanenēti peyālam. punar bodhisattvaḥ bhūtānām sattvānām bhayeṣv āraṅgākāḥ. kṣudra-mṛga-bhayād api sattvān rakṣati. āvarta-grāha-bhayād api rāja-bhayād api cora-bhayād api praty-arthika-bhayād api svāmy-adhipati-bhayād *apy an-ājīvika*³⁾-bhayād apy a-śloka-bhayāt parśac-chāradya-bhayād api a-manuṣya-vetāḍa-bhayād api. punar bodhisattvaḥ vyasana-sthānām sattvānām śoka-prativinodanām jñāti-vyasanam ārabhya [Tib. 79^b] mātā-pitr-marāṇe 'pi śokam prativinodayati putra-dāra-marāṇe 'pi dāsi-dāsa-karma-kara-pauruṣeya-marāṇe 'pi mitrāmātya-jñāti-sāloḥita-marāṇe 'py ācāryōpādhyāya-guru-sthānīya-marāṇe 'pi śokam prativinodayati. bhoga-vyasanam vā punar ārabhya saced bhogā rājñā vā pareṣāṃ hṛtā bhavaṃti. tatra 'sokam *prativinodayati*.⁴⁾ corair vā apahr̥tā bhavaṃti. agninā vā dag=

1) samh° C.

2) tshar gcad-pa.

3) ltsho-ba-med-paḥi.

4) sel-bar byed-do.

dhā udakena vā 'pahṛtāḥ. ku-nihitā vā nidhayaḥ pranaṣṭā bhavaṃti. ku-prayuktā vā karmāntā pralugnā bhavaṃti. apriyair vā dāyadair adhigatā bhavaṃti. kule vā kulām-gāra utpanno bhavati. ye - - - - (60^b) - - - - -
- - - - -¹⁾ tan-nidānam api śokam utpannam mṛdu-madh-yādhimātram sattvānām bodhisattvaḥ samyak prativinodayati. punar upakaraṇārthikānām upakaraṇōpasamhāram kurvaṃ bodhisattvaḥ bhojanam bhojanārthibhyo dadāti. pānam pānārthibhyaḥ. *yānam* yānārthibhyaḥ. *vastram* vastrārthibhyaḥ. *alaṃkāram*²⁾ alaṃkārarthibhyaḥ. bhāṇḍōpas-karam bhāṇḍōpaskarārthibhyaḥ. gandha-mālya-vilepanam gandha-mālya-vilepanārthibhyaḥ. pratiśrayam pratiśrayārthibhyaḥ. ālokaṃ ālokarthibhyo dadāti. punaḥ parigraha-śīlena bodhisattvaḥ sattvānām gaṇa-parikarṣaṇa-yogena parigraham kurvaṃ pūrvam tāvat nīśrayam dadāti nir-āmiṣeṇa cittenānukampā-cittam eva sampuraskṛtya. tato dharmeṇa cīvara-piṇḍa-pāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraṇ eṣāṃ arthe śrāddhānām brāhmaṇa-gr̥hapatīnām *an-tikāt* [Tib. 80^a] paryeṣate. dhārmikais ca dharmalābhaiḥ svais cīvara-piṇḍa-pāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sādharmaṇa-paribhogi ca bhavaty a-pratigupta-bhojī. aṣṭ'ākāram c' ānulomikam avavādam kālena kālam anuprayacchati. paṃc'ākārayā cānuśāsanya³⁾ samyak *samanuśāsti*. tad-yathōkte⁴⁾ avavādānuśāsanyau⁵⁾ bala-gotra-paṭale.⁶⁾ tathēhāpi veditavyau⁷⁾. punar bodhisattvaḥ cittānūvartana-

1) gañ-gis loṅs-spyod de-dag-la tshul-ma-yin-pas sdug-bśnal byas-par gyur-te.

2) bṣon-pa ḥdod-pa-rnams-la bṣon-pa dan. gos ḥdod-pa-nams-la gos dan rgyan.

3) rje-su bstan-pa.

4) 'ktaḥ MS.

5) 'sani MS.

6) 109, 14 et seq.

7) vyā MS.

śīlena sattvānām cittam anuvartamānaḥ ādita eva sattvānām
 "bhāvaṃ ca jānāti. prakṛtiṃ - - - - jānāti prakṛti - -
 - - - - prakṛtiṃ - - - - prakṛti-¹⁾ yathā yaiḥ
 sattvaiḥ sārddham samvastavyaṃ bhavati. tathā taiḥ samvasati.
 yathā yeṣu sattveṣu pratipattavyaṃ bhavati. tathā teṣu pra-
 tipadyate. "yasya ca sattvasya bodhi - - - - -
 - - - - -
 dācāreṇa kāyika-vācikenā duḥkha-daurmanasye utpatsyete.
 tac ca duḥkha-daurmana - - - nā-kuśalāt sthānād vyutthā-
 nāya kuśale sthāne - - - - -
 - - - - - (61^a) - - - - -
 - pariharati na samudācarati.²⁾ sacet punas tad duḥkha-
 daurmanasyaṃ a-kuśalāt sthānād vyutthāpya kuśale sthāne
 pratiṣṭhāpanāya paśyati na³⁾ anuvartate pratisamkhyāya bo-
 dhisattvaḥ para-cittam yad uta parānukampāṃ evōpādāya.
 "yena - - - - - kāyika-vācikenānyeṣāṃ⁴⁾
 utpadyate duḥkha-daurmanasyaṃ. tac ca pareṣāṃ tad-
 anyeṣāṃ a-kuśalāt sthānād vyutthānāya [Tib. 80^b] kuśale
 sthāne pratiṣṭhāpanāya na⁵⁾ samvartate pratisamkhyāya pra-

(1....1) bsam-pa dan. rañ-bšin dan. khamś śes-so. bsam-pa dan.
 rañ-bšin dan. khamś śes-nas. (2....2) byañ-chub-sems-dpaḥ sems-

can gañ-gi sems dan mthun-par byed ḥdod-par gyur-pa de-la gal-te
 lus dan ṇag-gi dños-po kun-tu spyod-pa de-lta-bu de ḥdra-bas deḥi sdug-
 bsñal dan. yid-mi-bde-ba skye-bar mthoñ-la. sdug-bsñal-ba dan yid-mi-
 bde-ba des kyañ de mi-dge-baḥi gnas-nas bsñas-te. dge-baḥi gnas-su
 ḥjog-par mi-ḥgyur-na ni byañ-chub-sems-dpas so-sor brtags-nas lus dan
 ṇag-gis kun-tu spyod-pa de bsgrims-te yonś-su spon-ṣiñ kun-tu spyod-par
 mi byed-do. ³⁾ tad MS. mi. (4....4) gñan-dag-la lus dan

ṇag-gi dños-po kun-tu spyod-pa gañ-gis gñan-dag-gi. ⁵⁾ Om. MS.

tisamharati bodhisattvas tat-kāya-vāk-karma-samudācāraṃ
 "tad-anye - - - - - h" paśyati pareṣāṃ tad-
 anyeṣāṃ vā tad-ubhayor vā kuśalāt sthānād vyutthāpya
 kuśale sthāne pratiṣṭhāpanāya pratisamkhyāya samudācarati
 bodhisattvas taṃ kāya-vāk-²⁾ samudācāraṃ. nānuvartate²⁾
 teṣāṃ sattvānām cittam anukampā-cittam evōpasthāpya.
 "yena ca - - - - - samudācāreṇa kāyika-vāci-
 kena³⁾ pareṣāṃ duḥkha-daurmanasyam utpadyamānaṃ sam-
 anupaśyati. sa ca kāya-vāk-samudācāro na śikṣā-pada-
 parigrhīto bhavati na puṇya-jñāna-sambhārānugataḥ tac ca
 duḥkha-daurmanasyaṃ pareṣāṃ nā-kuśalāt sthānād ity⁴⁾ -ādi⁵⁾
 "pūrvavad veditavyaṃ. pratisamharati⁶⁾ bodhisattvas taṃ
 kāya-vāk-samudācāraṃ para-cittānurakṣayā. tad⁷⁾ -viparyayāt
 samudācāraḥ pūrvavad veditavyaḥ. yathā duḥkha-daurma-
 nasyam. evaṃ sukha-saumanasyaṃ yathā-yogaṃ vistareṇa
 veditavyaṃ. na ca para-cittānuvartī bodhisattvaḥ parasya
 krodha-⁸⁾ paryavasthānena-paryavasthitasya⁸⁾ sammukham a-
 vigata-krodha-paryavasthāne varṇam api bhāṣate. prāg
 evā-varṇam. nāpi samjñaptim anuprayacchati. punaḥ
 para-cittānuvartī bodhisattvaḥ param an-ālapantam apy
 ālapati "pratisammodayati. (61^b) prāg ev' ālapantaṃ pra-
 tisammodayaṃtaṃ.⁹⁾ na ca para-cittānuvartī bodhisattvaḥ

(1....1) de-las gñan-pa-mams-kyi sems dan mthun-par mi-bya-baḥi-
 phyir....gal-te. (2....2) "cāram anuv" MS. (3....3) byañ-

chub-sems-dpaḥ ni bdag-ñid-kyi lus dan ṇag-gis dños-po kun-tu spyod-pa
 gañ-gis. ⁴⁾ iti. MS. ⁵⁾ Om. MS. la-sogs-pa. (6....6) sñā-

ma-bšin-du rig-dar bya-ste....gtoñ-bar byed-do. ⁷⁾ Om. Ms. de-las.

(8....8) kun-nas dkris-pas kun-nas dkris-pa-la. (9....9) yañ-dag-par

dgaḥ-bar byed-na. smra-ba dan yañ-dag-par dgaḥ-bar byed-pa lta-la ci-smos.

paresām kṣubhyati nānyatrāvasādayitu-kāmaḥ. teṣām evānukampayā [Tib. 81^a] praśāmtēndriyair avasādayati. na ca para-cittānuvartī bodhisattvaḥ param avahasati nāvaspaṇḍayati ¹na maṅku-bhā - - - - - ti¹ nāpy a-sparśa-vihārāya kaukrtyam upasaṃharati. nigrhitasyāpi parājitasya na nigrāha-sthānena saṃcodayati. nīcāḥ-pra-pannasya ca nōcchritam ātmānam vikhyāpayati. na ca para-cittānuvartī bodhisattvaḥ paresām a-sevī bhavati ²nāpra - - - - - purastāt² priya-vigrahako bhavati. nāpy a-priya-praśamsakah. nāpy a-saṃstuta-viśvāsī bhavati. nā-bhikṣa-yācakah. pratigrahe 'pi ca mātṛām jānāti. ³prati-graheṇa ca³ bhojana-pān'ādikenōpanimamtrito 'na nirākaroti. ⁴- - - - - nuprayacchati⁴. punar bodhisattvaḥ bhūta-guṇa-saṃharaṇa-śīlena sattvām saṃpraharṣayam śraddhā-guṇa-saṃpannām cchraddhā-guṇa-saṃkathayā⁵ saṃpraharṣayati. śīla-guṇa-saṃpannām⁶ cchīla-guṇa-saṃkathayā⁷ śrūta-guṇa-saṃpannām śrūta-guṇa-saṃkathayā ⁸tyāga-guṇa-saṃpannām tyāga-guṇa⁸ saṃkathayā prajñā-guṇa-saṃpannām prajñā-guṇa-saṃkathayā saṃpraharṣayati. punar bodhisattvo nigrāha-śīlena sattvām nigrhṇam mṛdva-parādham mṛdu-vyatikramam snigdhenāmtarbhāvenāvipannena [Tib. 81^b] mṛdhvyā avasādanikayā avasādayati.

(1....¹) de bag-lkhums-par mi byed-do. (2....²) ha-can bsten-par yañ mi byed. dus-ma-yin-par yañ bsten-par yañ mi byed. de-dag-gi mdun-du. (3....³) No equivalent in Tib. & Ch. Apparently wrong. (4....⁴) yañ-na chos dañ mthun-par śad-kyis byañ-byed-do. ⁵ 'thāyā MS. ⁶ 'nnā MS. ⁷ 'thāyā MS. (8....⁸) gtan-baḥi yon-tan dañ-ltan-pa-rnams-la ni gtoñ-baḥi yon-tan

madhyāparādham ¹madhya-vyatikramam madhyayā 'vasādanikayā 'vasādayati. adhīmātrāparādham¹ adhīmātra-vyatikramam adhīmātrayā avasādanikayā avasādayati. yathā 'vasādanikayā². tathā daṇḍa-karmā veditavyam. mṛdu-madhyāparādham mṛdu-madhyā-vyatikramam bodhisattvas tā - - - - - (62^a) - - - yogeṇa³ punar-ādānāya pravāsayati teṣām eva cānyeṣām ca samanūśāsanārtham anukampā-cittatayā hita-cittatayā. adhīmātrāparādham ⁴adhīmātra-vyatikramam⁴ punar-a-saṃvāsāyā-saṃbhogāya yāvaj-jīvenāpy a-punaḥ-pratigrahaṇāya pravāsayati teṣām eva cānukampayā ⁵māte bahutaram⁵ asmiṃ cchāsane a-puṇya-parigraham kariṣyāntīti. paresām ca hita-kāmatayā samanūśāsanārtham. punar bodhisattvaḥ ṛddhi-balena sattvām uttrāsayitu-kāmaḥ āvarjayitu-kāmo duś-carita-cāriṇām sattvānam duś-carita-vipāka-phalam apāyān narakān mahā-narakām cchītala-narakām pratyeka-narakān upanīyōpanīyōpadarśayati. paśyāntu bhavānto duś-caritasya kṛtōpacitasya manuṣya-bhūtair idam idṛṣam raudram parama-kaṭukam an-iṣṭam phala-vipākam pratyanubhūyamānam iti. te ca tam dṛṣtvā uttrasyānti saṃvegān apadyānti duś-caritāt prativiramānti. tad-ekatyāms ca sattvām bodhisattvasya mahatyām parśadi niṣaṇṇasya praśna-saṃsādanenān-ādeyam vacanam kartu-

(1....¹) ñes-pa ḥbrin dañ. ḥgal-ba ḥbrin-la ni sma dbab-pa ḥbrin-gis sma ḥbebs-par byed-do. ñes-pa chen-po. ² Sic MS. 'kā? ³ re-ṣig-paḥi tshul-gyis = ? tāvatkālika-yōgena. (4....⁴) Om. MS. (5....⁵) de-dag....mañ-du....miḥgyur-bar.

kāmam bodhisattvo Vajrapāṇim vā anyatamam vā udāra-
varṇam mahā-kāyam mahā-balam yakṣam [Tib. 82^a] abhi-
nirmimiya bhīṣayaty uttrāsayati. tan-nidānam sampratyaya-
jātasya bahu-māna-jātasya' ādara-jātasya samyag eva praśna-
"prativyāhāra-karaṇārtham."¹ tasya ca mahā-jana-kāyasya
tena praśna-prativyāhāreṇa vinayanārtham. vicitreṇa vā
punaḥ rddhy-abhisamskāreṇa tad-yathā eko bhūtvā bahudhā
bhavam bahudhā bhūtvā eko bhavams tirah kuḍyam tirah
śailam tirah prakāram a-sajjamānena kāyena gaccham vi-
tareṇa yāvad Brahma-lokam kāyena vāse vartayati. ayama-
kāny² api prātihāryāṇi vidarśayams tejo-dhātum api samā-
padyamānaḥ śrāvaka-sādhāraṇam punaḥ rddhim upadarśa-
yann āvarjayan toṣayitvā sampraharṣya a-śraddham śraddhā-
sampadi niveśayati. duḥ-śīlam śīla-sampadi. alpa-śrutam
śruta-sampadi. matsariṇam tyāga-sampadi. duḥ-prajñam
prajñā-sampadi niveśayati. evam hi bodhisattvaḥ sarvā-
kāreṇa sattvārtha-kriyā-śīlena samanvāgato bhavati. (62^b)

ta ete bhavaṃti trayo bodhisattvasya śīla-skandhā a-
prameya-punya-skandhāḥ samvara-śīla-saṃgrhitaḥ kuśala-
saṃgrāhaka-śīla-saṃgrhitaḥ sattvārtha-kriyā-śīla-saṃgrhitaś
ca śīla-skandhaḥ.

tatra bodhisattvenāsmiṃs tri-vidhe 'pi śīla-skandhe
bodhisattva-śikṣāyām śikṣitu-kāmena grhiṇā vā pravrajitena
vā an-uttarāyām samyak-sambodhau kṛta-praṇidhānena saha-
dhārmikasya bodhisattvasya kṛta-praṇidhānataya vijñasya
prati-balasya [Tib. 82^b] vāg-vijñāpty-artha-grahaṇāvabodhā-

¹....¹) tyativyāhāraṇ^o MS. luñ-bstañ-par bya-ba. ²) Sic MS.
phrugs-su. From Ch. it might be anekāni.

ya¹) ity-evam-rūpasya bodhisattvasya pūrvam pādayor nipatyā-
dhyeṣaṇam kṛtvā yathā tavāham kula-putrāntikād bodhi-
sattva-śīla-samvara-samādānam ākāṃkṣāny ādātum. tad
arhasy an-uparodhena muhūrtam asmākam anukampayā
dātum śrotum ca. ity evam samyag adhyeṣyaikāṃsam utta-
r'asamgam kṛtvā buddhānam bhagavatām atitān-āgata-pra-
tyutpannānam daśasu dikṣu mahā-bhūmi-praviṣṭānam ca
mahā-jñāna-prabhāva-prāptānam bodhisattvānam sāmīcim
kṛtvā guṇāṃs ca teṣāṃ āmukhikṛtya ghana-rasam prasādam
cetasah samjanayya parittaṃ ²vā yasya vā yācati śaktir²) hetu-
balam ca. sa vijño bodhisattvo nice jānu-maṇḍala-nipati-
tena vā utkuṭuka-sthitena vā tathāgata-pratimām purataḥ
sthāpayitvā sammukhikṛtyaivam [Tib. 83^a] syād vacanīyaḥ.
anuprayaccha me kula-putr' āyuṣmam bhadaṃtēti vā bodhi-
sattva-śīla-samvara-samādānam. ity uktvā ekāgrām smṛtim
upasthāpya citta-prasādam evānūpabhr̥ṃhayatā na-cirasyēdā-
nīm me a-kṣayasyā-prameyasya nir-uttarasya mahā-punya-
nidhānasya prāptir bhaviṣyatīty etam evārtham anuvicinta-
yatā tūṣṇīm bhavitavyam. tena punar vijñena bodhisat-
tvena sa tathā pratipanno bodhisattvaḥ a-vikṣiptena cetasā
sthitena vā niṣaṇṇena vā āsane idam syād vacanīyaḥ. śṛṇu
evam-nāmam kula-putra dharma-bhrātar iti vā bodhisattvo
'si³) bodhau ca kṛta-praṇidhānaḥ. "tena om iti prati⁴) (63^b)
vaktavyam." sa punar uttari idam syād vycanīyaḥ. pra-
ticchasi tvam evam-nāmam kula-putra mamāntikāt sarvāṇi

¹) 'grāh^o MS. ²... ²) Sic MS. yañ-na des ci nus-pa=? yasya
vā yathā śaktir. ³) Om. MS. khyod...yin. ⁴....⁴) des kyañ
lags-so ṣes khas loñ śig.

bodhisattva-śikṣā-padāni sarvaṃ bodhisattva śīlaṃ-saṃvara-
śīlaṃ kuśala-dharma-saṃgrāhaka-śīlaṃ sattvārtha-kriyā-
śīlaṃ. yāni śikṣā-padāni yac chīlam atītānāṃ sarva-bodhi-
sattvānāṃ abhavat. yāni śikṣā-padāni yac chīlam an-āga-
tānāṃ sarva-bodhisattvānāṃ bhaviṣyati. yāni śikṣā-padāni
yac chīlam etarhi daśasu dikṣu pratyutpannānāṃ sarva-bo-
dhisattvānāṃ bhavati. yeṣu śikṣā-padeṣu yasmimś chile
'titāḥ sarva-bodhisattvāḥ śikṣitavantaḥ an-āgatāḥ sarva-bo-
dhisattvāḥ śikṣiṣyante. pratyutpannāḥ sarva-bodhisattvāḥ
śikṣante. tena pratigrhṇāmi [Tib. 83^b] pratijñātavyaṃ.
evaṃ dvir api trir api tena ca vijñena bodhisattvena vaktā-
vyam. tena ca samādāpakena¹⁾ bodhisattvena yāvat trir api
pratijñātavyaṃ prṣṭena. evaṃ hi tena vijñena bodhisattvena
tasya pratigrāhakasya bodhisattvasya yāvat trir api bodhi-
sattva-śīla-saṃvara-samādānaṃ dattvā pratijñāṃ ca prati-
grhyā-vyutthita eva tasmim pratigrāhake bodhisattve tasyā
eva tathāgata-pratimāyāḥ purato daśasu dikṣu sarva-buddha-
bodhisattvānāṃ tiṣṭatāṃ dhriyatāṃ yāpayatāṃ²⁾ pādayor
nipatya sāmiciṃ kṛtvā evaṃ ārocayitavyaṃ. pratigrhītaṃ
anena evaṃ-nāmnā bodhisattvena mama evaṃ-nāmnō bodhi-
sattvasyāmtikād yāvat trir api bodhisattva-śīla-saṃvara-
samādānaṃ. so 'haṃ evaṃ-nāṃ' ātmānaṃ sākṣi-bhūtaṃ
asyaitan-nāmnō bodhisattvasya param'āryānāṃ viparokṣānāṃ
api sarvatra sarva-sattvā-viparokṣa-buddhīnāṃ daśasu dikṣv
an-amtā-paryanteṣu loka-dhātuṣv ārocayāmi asmiṃ bodhi-
sattva-śīla-saṃvara-samādānaṃ. evaṃ dvir apy evaṃ trir
api vaktavyaṃ. evaṃ ca punaḥ śīla-saṃvara-samādāna-

1) Sic K. Lacuna C. nod-pa = ? Samādānikena.

2) Om. C.

(63^b) karma-parisamāpty-an-amtaraṃ dharmatā khalv eṣā
yad daśasu dikṣv an-amtā-paryanteṣu loka-dhātuṣu tathā-
gatānāṃ mahā-bhūmi-praviṣṭānāṃ ca bodhisattvānāṃ tiṣṭha-
tāṃ dhriyatāṃ tad-rūpaṃ nimittaṃ prādurbhavati. yena
teṣāṃ evaṃ bhavati. bodhisattvena bodhisattva-śīla-saṃ-
vara-samādānaṃ samāntam iti. [Tib. 84^a] teṣāṃ cān-antaraṃ
samanvāharas tasya bodhisattvasyāmtike bhavati. saman-
vāharatāṃ ca jñāna-darśanaṃ pravartate. te tena jñāna-
darśanena yathābhūtaṃ evaṃ pratisaṃvedayanti. yathā
evaṃ-nāmnā bodhisattvena amuṣmim loka-dhātāv evaṃ-
nāmnō bodhisattvasyāmtikāt bodhisattva-śīla-saṃvara-samā-
dānaṃ grhītaṃ iti. te cāsyā sarve putrasyaiva bhrātūr iva
kalyāṇair manobhiḥ pratyānukampante. evaṃ kalyāṇa-
manāḥ-pratyānukampitasya tasya bodhisattvasya bhūyasyā
mātrayā vṛddhiḥ pratikāṃkṣitavyā kuśalānāṃ dharmānāṃ
na hāniḥ. pratigrhītaṃ ca tac chīla-saṃvara-samādān'āro-
canaṃ tair veditavyaṃ. parisamāpte ca tasmim bodhisattva-
śīla-saṃvara-samādāna-karmaṇy ubhābhyāṃ tābhyāṃ bo-
dhisattvābhyāṃ daśasu dikṣu teṣāṃ an-antā-paryanta-loka-
dhātu-gatānāṃ bodhisattvānāṃ sāmici-kṛtvā pādayor nipa-
tyōtthātavyaṃ. idaṃ tasya bodhisattvasya śīla-saṃvara-samā-
dānaṃ sarva-śīla-saṃvara-samādāna-prativiśiṣṭaṃ bhavati
nir-uttaram a-prameya-puṇya-skandhānugataṃ parama-ka-
lyāṇa-citt'āśaya-samutthāpitāṃ sarva-sattveṣu sarv'ākāra-duṣ-
carita-pratipakṣa-bhūtaṃ. yasya śīla-saṃvara-samādānasya
sarva-prātimokṣa-saṃvara¹⁾-samādānāni śatatamim api kalāṃ
nōpayamti²⁾ sahasratamim api ³⁾kalāṃ nōpayamti³⁾ saṃkhyāṃ

1) śīla C sdom-pa.

2) 'yānti & infra CK.

3) ...³⁾ Om.

api kalām (64^a) api gaṇanām apy upamām apy [Tib. 84^b] upaniṣadam api nōpayanti. yad uta puṇya-parigrahaṃ upādāya. tena punar bodhisattvenaivaṃ bodhisattva-śīla-saṃvara-samādāna-vyavasthitena svayaṃ cābhyuhyābhyuhyēdaṃ bodhisattvasya prati-rūpaṃ kartum idam a-prati-rūpaṃ kartum iti tathaiva tata ūrdhvaṃ karmaṇā sampādayitavyaṃ śikṣā karaṇīyā. ¹ "bodhisattva-sūtra-piṭakād ya-tnataḥ śrutvā 'smād bodhisattva-sūtra-piṭaka-mātrkā nibandhā - - - - - kṣā karaṇīyā.¹" na ca puṇaḥ sarveṣāṃ bodhisattvānāṃ amṭikād vijñānāṃ apy etat śīla-saṃvara-samādānaṃ ādātavyaṃ.² ³ "bodhisattvenā-śrāddhasyāmṭikāt prātigrhītavyaṃ yas tat-prathamata etad evaṃvidhaṃ śīla-saṃva- - - - - n nāvakaḥ payet.³" na lubdhasya lobhābhibhūtasya mahēcchasyā-saṃtuṣṭasya. na śīla-vipaṇasasya śikṣāsv an-ādara-kāriṇaḥ śaithilikasya. na krodhanasyōpanāhinaḥ a-kṣāṃpti-bahulasya parato vyatikramā-sahīṣṇoḥ. "nā-lasasya - - - - - divaṃ nidrā-sukhaṃ⁴" pārśva-sukhaṃ śayana-sukhaṃ ca svīkurvataḥ saṃgaṇikayā cātīnāmayataḥ. na vikṣipta-cittasyāṃtato go-doha-

K. (1....¹) byañ-chub-sems-dpaḥi mdo-sdeḥi sde-snod-las kyañ bsgriṃs-te. mñam-pa ḥam. yañ-na byañ-chub-sems-dpaḥi mdo-sdeḥi sde-snod-kyi ma-mo bsdus-pa ḥdi-las kyañ mñan-te. ḥdi-ltar bcom-ldan-ḥdas-kyis mdo-sde de dañ de-dag-tu byañ-chub-sems-dpaḥ-rnams-kyi bslab-paḥi gṣi stoñ phrag du-ma gsuñs-pa-dagbsgrub-paḥi phyir de kho-na bñin-du bslab-par byaḥo. ² ātravyaṃ MS. mnod-pa. (3....³) dad-pa-med-pa gañ thog-mar tshul-khrims-kyi sdom-pa yañ-dag-par blañ-ba ḥdi-la ma-mos-ñiñ mi-ḥjug-la mi-rtog-pa-las kyañ mnod-par mi byaḥo. (4....⁴) sñom-las-can dañ. le-lo-can dañ. śes-cher ñin-mtshan-du gñid-kyi bde-ba dañ.

mātram api kuśala-cittaikāgra-bhāvanā'samarthasya. na mandasya na momuḥa-jāṭiyasyātyartham ¹ "samlina-citta-sya bodhisattva-sūtra-piṭakam¹" bodhisattva-[Tib. 85^a] piṭaka-mātrkāṃ apavadamānasya. na ca punar etat saṃvara-samādāna-vidhānaṃ bodhisattvenōdgṛhya paryavāpyāpi bodhisattva-piṭaka-prativahatānāṃ a-śrāddhānāṃ sattvānāṃ sahasaiv' ārocayitavyaṃ prativedayitavyaṃ. - - - - -
- - - - -² an-adhimucyamānā mahatā a-jñān'āvaraṇen' āvṛtā apavaderan. yaś³ cainam apavadata. sa yāvad a-pramāneṇa puṇya-skandhena samanvāgataḥ saṃvara-sthāyī bodhisattvo bhavati ⁴ "tāvad a-pramānenaiva a-puṇya⁵-skandhenānu - - - - - (64^b) - - pāpakam saṃkalpam sarveṇa sarvaṃ nōtsrjati.⁴"

śīla-saṃvara-samādānaṃ ca kartu-kāmasya bodhisattvasya purato 'syām bodhisattva-piṭaka-mātrkāyām yañi bodhisattvasya śikṣā-padāni āpatti-sthānāni c' ākhyātāni. tāny ⁶ "anu - - - - - rya⁶" prajñayā pratisaṃkhyāyōtsahate. na para-samādāpanikayā nāpi para-sparḥayā dhīro bodhisattvo veditavyaḥ. tena ca pratigrhītaṃ tasya ca dātavyaṃ etena vidhinā etac chīla-saṃvara-samā-

(1....¹) sems ṣum-pa dañ. byañ-chub-sems-dpaḥi mdo-sdeḥi sde-snod dañ. ² de ciḥi phyir ṣe-na. ḥdi-ltar de-dag-gis thos-na.

³ yaś MS.

⁵ sop° MS.

(4....⁴) de-tsam-du. de ni sdig-

paḥi tshig dañ. sdig-paḥi lta-ba dañ. sdig-paḥi kun-tu rtog-pa de-dag ji-srid-du thams-cad-kyi thams-cad-du ma-spañs-paḥi bar-du bsod-nams ma-yin-paḥi phuñ-po dpag-tu-med-pa de-tsam kho-na dañ ldan-par ḥgyur-ro. (6....⁶) de-dag bsgrag-par bya-ste. gal-te sñiñ-nas brtags-ñiñ.

dānaṃ.

¹evaṃ śīla¹)-saṃvara-vyavasthitasya bodhisattvasya ca-
tvāraḥ pārājayika-sthānīyā dharmā bhavānti.²) katame
catvāraḥ. lābha-sat-kārādhyavasitasya' ātmōtkarṣaṇā para-
pāmsanā bodhisattvasya pārājayika-sthānīyo dharmāḥ. satsu
saṃvidyamāneṣu bhogeṣu lobha-prakṛtitvāt duḥkhiṣeṣu
kṛpāneṣu ³a - - - - - canakeṣu³) pratyupa-
sthiteṣu nairghṛṇyād [Tib. 85^b] āmiśā-visargo dharmā-mā-
tsaryāc cārthināṃ samyak pratyupasthitānāṃ dharmānāṃ
a-saṃvibhāga-kriyā bodhisattvasya pārājayika-sthānīyo dha-
rmaḥ. "yad api bodhisattvas tad-rūpaṃ krodha-paryava-
sthāna - - - - -
krodhābhibhūtaḥ pāṇinā vā loṣṭhena vā daṇḍena vā sattvāṃs
tādayati vihiṃsayati viheṭhayati krodh'āśayam eva ca tīvram
antarīkṛtvā pareṣāṃ āptikāt vyatikrama-saṃjñaptiṃ na
pratigr - - - - -
- - - - - dharmāḥ.⁴) bodhisattva-piṭakāpavādaḥ sad-
dharma-prati-rūpakānāṃ ca rocanā dīpanā vyavasthāpanā.

(1....1) etac chila MS. (1....1)....2) de-ltar byañ-chub-sems-
dpaḥ tshul-khrims-kyi sdom-pa-la gnas-paḥi phas-pham-paḥi gnas lta-
buḥi chos bṣi yod-de. (3....3) mgoñ-med-pa dañ. rten-med-paḥi
sloñ-ba-pa. (4....4) gañ-gis byañ-chub-sems-dpaḥi tshig-rtsub-pos
smras-pa tsam-gyis gtoñ-bar mi-byed de. khro-baḥi kun-nas dkris-pa de-
lta-bu ḥphel-bar byed-la. khro-bas jil-gyis non-nas. lag-pa ḥam. bod-ba
ḥam. dbyug-pas sems-can-rnams-la rdeg-par byed. rnam-par ḥtshe-bar
byed. rnam-par tho ḥtshams-par byed-pa-la gṣan-dag-gis ḥgal-ba śad-kyis
sbyaṅs kyañ khro-baḥi bsam-pas bsdo-baḥi kho-na ṣel bzun-ste. mi ḥian-
ciñ mi-bzod-la bsam-pas mi-gtoñ-ba ḥdi yañ byañ-chub-sems-dpaḥi pham-
paḥi gnas-lta-buḥi chos.

svayaṃ vā sad-dharma-prati-rūpakādhimuktasya ¹pareṣāṃ
- - - - - (65^a) dharmāḥ.¹)
itīme catvāraḥ pārājayika-sthānīyā dharmāḥ yeṣāṃ bodhi-
sattvaḥ anyatamānyatamaṃ dharmam adhyāpadya prāg eva
sarvān a-bhavyo bhavati dṛṣṭe dharṃe vipulasya bodhi-
saṃbhārasyōpacayāya parigrahāya. a-bhavyo bhavati
dṛṣṭa eva dharṃe ²āśaya-viśuddhaye. sa²) bodhisattvaḥ
prati-rūpakaś ca bhavati. no tu bhūto bodhisattvaḥ.

mṛdu-madhyā-paryavasthānataś ca bodhisattvaḥ ebhiś
caturbhiḥ pārājayika-sthānīyair dharmair na tac-chila-saṃ-
vara-saṃādānaṃ vijahāti. adhimātra-paryavasthānataś³) tu
vijahāti. yataś ca bodhisattvaḥ eṣāṃ caturṇāṃ pārājayika-
sthānīyanāṃ dharmānāṃ abhikṣṇa-samudācārāt parittam api
hrī-vyapatrāpyaṃ nōtpādayati. tena ca priyate. tena ca
[Tib. 86^a] ramate. tatraiva guṇa-darśī bhavati. iyaṃ adhi-
mātratā paryavasthānasya veditavyā. na tu bodhisattvaḥ sakṛd
eva pārājayika-sthānīya-dharma-samudācārād bodhisattva-
śīla-saṃvara-samādānaṃ vijahāti. tad-yathā pārājayikair
dharmair bhikṣuḥ prātimokṣa-saṃvaraṃ. parityakta-samā-
dāno 'pi ca bodhisattvo dṛṣṭe dharṃe bhavyaḥ punar-ādā-
nāya bodhisattva-śīla-saṃvara-samādānasya bhavati. nā-
bhavya eva tad-yathā pārājayikādhyāpannaḥ prātimokṣa-
saṃvara-stho bhikṣuḥ. samāsataś ca dvābhyāṃ eva kāraṇā-
bhyāṃ bodhisattva-śīla-saṃvara-samādānasya tyāgo bhavati.
an-uttarāyāṃ samyak-saṃbodhau prañidhāna-parityāgataś ca

(1....1) gṣan-dag-gis gyam-la....hyañ-chub-sems-dpaḥi pham-paḥi
gnas-lta-buḥi chos-so. (2....2) bsam-pa rnam-par dag-par....de ni.
3) 'nas MS. Kun-nas dkris-pa chen-pas.

pārājayika-ssthāniya-dharmādhimātra-paryavasthāna-samu-
dācārataś ca. na ca parivṛtta-janmā 'pi bodhisattvaḥ bodhi-
sattva-śīla-saṃvara-samādānaṃ vijahāty adha ūrdhvaṃ tir-
yak sarvatrōpapadyamāno yena bodhisattvena prapīdhānaṃ
na tyaktaṃ bhavati. nāpi pārājayika-ssthāniyānaṃ dhar-
mānaṃ adhimātra-paryavasthānaṃ samudācaritaṃ bhavati.
muṣita-smṛtis tu parivṛtta-jātyā bodhisattvaḥ kalyāṇa-mitra-
saṃparkam āgamyā smṛty-udbodhanārthaṃ punaḥ-punar
ādānaṃ karoti. na tv abhinava-samādānaṃ.

evam bodhisattva-śīla-saṃvara-vyavasthitasya bodhis-
attvasy' āpattir api veditavyā. an-āpattir api kliṣṭā 'py a-
kliṣṭā 'pi mṛdvī madhyā adhimātrā 'pi.

evam "bodhisattva-śī-(65^b) la-saṃvara"-sthito bodhis-
attvaḥ prati-divasaṃ [Tib. 86^b] tathāgatasya vā tathāgatam
uddiśya caitye dharmasya vā dharmam uddiśya pustaka-
gate bodhisattva-sūtra-piṭake bodhisattva-sūtra-piṭaka-mātr-
kāyāṃ vā saṃghasya vā yo sau daśasu dikṣu mahā-bhūmi-
praviṣṭānāṃ bodhisattvānāṃ saṃghaḥ kimcid evālpam vā
prabhūtaṃ vā pūjā'dhikārikam a-kṛtvā amṛtataḥ eka-pra-
ṇamam api kāyena amṛtato guṇān ārabhya buddha-dharma-
saṃghānāṃ eka-catuṣ-padāyāṃ api gāthāyāḥ pravayāhāraṃ
vācā antataḥ eka-prasādam api buddha-dharma-saṃgha-
guṇānusmarāṇa-pūrvakam cetasā rātriṃ-divaṃ atinamayati
s'āpattiko bhavati sātisāraḥ. saced a-gauravād ālasya-kaus-
īdyād āpadyate kliṣṭāṃ āpattim āpanno bhavati. sacet
smṛti-saṃpramoṣād āpadyate a-kliṣṭāṃ āpattim āpanno bha-
vati. an-āpattiḥ kṣipta-cetasā. an-āpattiḥ śuddh'āśaya-

(1....1) byañ-chub-sems-dpañ tshul-khrims-kyi sdom-pa-la.

bhūmi-praviṣṭasya. tathā hi śuddh'āśayo bodhisattvaḥ ta-
d-yathā avetya-prasāda-lābhi bhikṣur nitya-kālam eva dhar-
matayā śāstāraṃ paricarati paramayā ca pūjayā pūjayati
dharmam saṃgham ca.

bodhisattvo mahēcchatā'samtuṣṭim lābha-sat-kāra-gar-
dham utpannam adhivāsayaṭi s'āpattiko bhavati sātisāraḥ
kliṣṭāṃ āpattim āpadyate. an-āpattis tat-prahāṇāya cchanda-
jātasya vīryam ārabhamāṇasya tat-pratipakṣa-parigraheṇa
tat-pratibandhāvasthitasya prakṛtyā tīvra-kleśatayā 'bhi-
bhūya punaḥ-punaḥ samudācāraṇāt.

bodhisattvo vṛddhatarakaṃ guṇavantaṃ sat-kārāraṃ
[Tib. 87^a] saha-dhārmikaṃ dṛṣṭvā mānābhiniḡrhitāḥ āghāta-
cittaḥ pratigha-citto vā utthāy' āsanaṃ nānuprayacchati.
paraś c' ālapyamānaḥ saṃlapyamānaḥ pratisaṃmodyamānaḥ
pariprṣṭaś ca na yukta-rūpeṇa vāk-pratyudāhāreṇa praty-
paṭiṣṭhate mānābhiniḡrhitā ev' āghāta-cittaḥ pratigha-citto
vā. s'āpattiko bhavati sātisāraḥ kliṣṭāṃ āpattim āpadyate.
no cen mānābhiniḡrhitō n' āghāta-cittaḥ pratigha-citto vā
api tv ālasya-kausīdyād a-vyākṛta-citto vā smṛti-saṃpramo-
ṣād vā. (66^a) s'āpattika eva bhavati sātisāro no tu kliṣṭāṃ
āpattim āpadyate. an-āpattir bādha-glānaḥ syāt kṣipta-citto
vā. an-āpattiḥ suptaḥ¹⁾ syād ayaṃ prativibuddha-saṃjñī
upaśliśyed²⁾ ālapet saṃlapet pratisaṃmodayet pariprechet.
an-āpattiḥ pareṣāṃ dharmā-deśanāyāṃ prayuktasya sām-
kathya-viniścaye vā. an-āpattiś tad-anyeṣāṃ pratisaṃmoda-
yataḥ. an-āpattiḥ pareṣāṃ dharmam deśayatām avahita-

¹⁾ pta C. saptāḥ K.

²⁾ upakl° C. °liṣṭhyet K. lkhhyud-par
byed-pa.

śrotrasya śrṇvatas sāmkaṭhya-viniścayaṃ vā. an-āpattir dharma-samkathā-visaratām¹⁾ dharmakathika-cittam cānura-kṣataḥ. an-āpattis tenōpāyena teṣāṃ sattvānāṃ damayato vinayataḥ a-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpayataḥ. an-āpattiḥ sāmghikam kriyā-kāram anurakṣataḥ. an-āpattiḥ pareṣāṃ prabhūtatarāṇāṃ cittam anurakṣataḥ.

bodhisattvaḥ parair upanimantryamāṇo gr̥he vā vihā-rāntare vā bhojana-pāna-[Tib. 87^b] vastr'ādibhiḥ pariṣkārair mānābhiniḡṛhitaḥ āghāta-cittaḥ pratigha-citto vā na gacchati. na nimantraṇāṃ svīkaroti. s'āpattiko bhavati sātisāraḥ kliṣṭam āpattim āpadyate. ālasya-kausīdyān na gacchati a-kliṣṭam āpattim āpadyate. an-āpattir glānaḥ syād a-pratibalaḥ kṣipta-citto vā. an-āpattiḥ viprakṛṣṭo deśaḥ syān mārgaś ca sa-pratibhayaḥ. an-āpattis tenōpāyena damayitukāmaḥ syād vinetu-kāmaḥ a-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpayitukāmaḥ. an-āpattir anyasya pūrvataraṃ pratijñānaṃ bhavet. an-āpattir nir-amtara-kuśala-pakṣa-prayuktasya kuśala-pakṣa-ccchidrikārānurakṣārtham a-gacchataḥ. an-āpattir a-pūrvasyārthōpasamhitasya dharmārtha-śravaṇasya parihāṇi-hetoḥ. yathā dharmārtha-śravaṇasya. evaṃ sāmkaṭhya-viniścayasyāpi veditavyaṃ. an-āpattir viheṭhanābhīprāyeṇa nimamtritaḥ syāt. an-āpattiḥ pareṣāṃ prabhūtatarakāṇāṃ āghāta-cittam anurakṣataḥ.²⁾ an-āpattiḥ sāmghikam kriyā-kāram anurakṣataḥ.²⁾

bodhisattvaḥ pareṣāṃ amṭikāḥ jātarūpa-rajataṃ maṇi-

¹⁾ mi-dgaḥ-bar ḡgyur-ba=? virasatām. But present text seems to agree with Ch. 違犯. ^(2....2) Om. C.

muktā-vaidūry'adikāni ca vara-jātāni vicitrāṇi prabhūtāni (66^b) pravaraṇi labhamāṇo 'nudadhyamānaḥ¹⁾ āghāta-cittaḥ pratigha-citto na pratigṛhṇāti pratikṣipati s'āpattiko bhavati sātisāraḥ kliṣṭam āpattim āpadyate sattvōpekṣayā.²⁾ ālasya-kausīdyān na pratigṛhṇāti s'āpattiko bhavati sātisāraḥ no tu kliṣṭam āpattim āpadyate. an-āpattiḥ kṣipta-cittasya. [Tib. 88^a] an-āpattis tasmīṃ pratigrahe ratiṃ cetasaḥ paśyataḥ. an-āpattir vipratīsāram asya paścāt sambhāvayataḥ. an-āpattir dāna-vibhramasya sambhāvayataḥ. an-āpattir vinirmukt'ā-grahasya³⁾ dānapater⁴⁾ dāridram vighātaṃ tan-nidānaṃ sambhāvayataḥ. an-āpattiḥ sāmghikam staupikam sambhāvayataḥ. an-āpattiḥ par'āhṛtam anena sambhāvayataḥ yato nidānam asyōtpadyeta⁵⁾ vadho vā bandho vā daṇḍo vā jyānir garhaṇā⁶⁾ vā.

bodhisattvaḥ pareṣāṃ dharmārthināṃ āghāta-cittaḥ "pratigha-cittaḥ"⁷⁾ irṣyā-viprakṛto vā dharmam nānuprayacchati s'āpattiko bhavati sātisāraḥ kliṣṭam āpattim āpadyate. ālasya-kausīdyān na dadāti s'āpattiko bhavati sātisāro na kliṣṭam āpattim āpadyate. an-āpattis tīrthika-randhra-prekṣī. an-āpattir bādha-glānaḥ syāt. kṣipta-citto vā. an-āpattis tenōpāyena damayitukāmaḥ syād vinetu-kāmaḥ a-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpayitukāmaḥ. an-āpattir dharṇe⁸⁾ na pravṛttaḥ syāt. an-āpattir yady a-gauravo 'pratiśo dur-iryā-pathaḥ pratigṛhṇīyāt an-

¹⁾ 'nubadhy° K. dus-kyis bstabs-pa.

²⁾ satvāp° C. sems-can

yal-bar ḡdor-baḥi-phyir.

³⁾ vim° C.

⁴⁾ °te C.

⁵⁾ °dyate C.

⁶⁾ gahaṇā C. gahaṇo K. smad-par ḡgyur-ba.

^(7....7) Om. C.

⁸⁾ °rmo CK.

āpattir mṛdv-indriyasyōdārayā dharma-deśanayā dharma-paryāptyā uttrāsam mithyā-darśanam mithyā'bhiniveśam kṣatīm cōpahatiṃ ca sambhāvayet. an-āpattiś tad-dhastagatasya parebhyaḥ a-bhājana-bhūtebhyo visāram dharmasya sambhāvayet.

bodhisattvaḥ raudreṣu duḥ-śileṣu sattveṣv aghāta¹⁾ [Tib. 88^{b)}] cittāḥ pratigha-citta upekṣate viceṣṭate vā raudratām duḥ-śilatām eva ca pratyayam kṛtvā s'āpattiko bhavati sātisārah kliṣṭām āpattim āpadyate. ālasya-kausīdyād upekṣate smṛti-sampramoṣāc ca viceṣṭate s'āpattiko bhavati sātisārah. no tu kliṣṭām āpattim āpadyate. tat kasya hetoḥ. na hi bodhisattvasya (67^{a)} — — — —²⁾ kāya-vān-manas-karma-pracāre tathā anukampā-cittam ca kartu-kāmatā ca *pratyupasthitā*³⁾ bhavati. yathā raudreṣu duḥ-śileṣu sattveṣu duḥkha-hetor vartamāneṣu. an-āpattiḥ kṣipta-cittasya. an-āpattis tenōpāyenāsyā damayitu-kāmaḥ syāt pūrvavat. an-āpattiḥ pareṣāṃ prabhūtānām cittānurakṣiṇaḥ. an-āpattiḥ saṃgha-kriyā-kārānurakṣiṇaḥ.

bodhisattvo yad Bhagavagā prātimokṣe vinaye pratikṣeṇa-sāvadyam vyavasthitam "para-cittānurakṣāṃ upādāyā-prasannānām⁴⁾ prasādāya prasannānām ca bhūyo-bhāvāya. tatra tulyām śrāvakaiḥ śikṣāṃ karoti nir-nānakaraṇām. tat kasya hetoḥ. śrāvakāḥ tāvad ātmārtha-paramāḥ. te tāvan na para-nir-anurakṣāḥ a-prasannānām prasādāya prasannānām ca bhūyo-bhāvāya śikṣāsu śikṣamte. prāg eva bodhisattvaḥ

1) °tve gh° MS. 2) tshul-khrims-daṅ ldan-ṣin....ṣi-ba-la. = ? śilavataḥ śānte. 3) fie-bar-gnas-pa. 4) (...⁴⁾ parānurakṣāṃ upādāya pr° MS. gṣan-dag-gi sems-pa bsrūn-baḥi phyir ma-dad-pa-rnams.

parārtha-paramāḥ.

yat punaḥ pratikṣeṇa-sāvadyam alpārthatām alpākṛtyatām alpōtsuka-vihāratām ārabhya śrāvakāṇām Bhagavatā vyavasthāpitam. tatra bodhisattvo na tulyām śikṣāṃ śrāvakaiḥ karoti. tat [Tib. 89^{a)}] kasya hetoḥ. śobhate śrāvakāḥ svārtha-paramāḥ parārtha-nir-apekṣāḥ parārtham ārabhyālpārthaḥ alpa-kṛtyāś cālpōtsuka-vihārī ca. na tu bodhisattvaḥ parārtha-paramāḥ śobhate parārtham ārabhyālpārtho 'lpa-kṛtyāś cālpōtsuka-vihārī ca. tathā hi bodhisattvena pareṣāṃ arthe cīvaraka-śatāni cīvaraka¹⁾-sahasrāṇy a-jñātikānām brāhmaṇa-grha-patinām amṭikāt paryeṣitavyāni pravāritena. teṣāṃ ca sattvānām balā-balam saṃlakṣya yāvad-arthaṃ pratigṛhitavyāni. yathā cīvarakāṇy. evaṃ pātrāṇi. yathā paryeṣitavyāni. evaṃ svayam yācitena sūtrenā-jñātibhis tantra-vāyair vāyayitavyāni. pareṣāṃ cārthāya kauṣeysamstara-śatāni upasthāpayitavyāni. jātarūpa-rajata-śata-sahasra-koṭyā 'grāṇy api svikartavyāni. evaṃ ādikeṣv alpārthatām alpākṛtyatām alpōtsuka-vihāratām ārabhya śrāvakāṇām pratipakṣeṇa sāvadyena samāna-śikṣo bhavati bodhisattvo bodhisattva-śīla-samvara-sthaḥ sattvārtham ārabhya aghāta-cittāḥ pratigha-cittāḥ alpārtho bhavaty alpa-kṛtyaḥ alpōtsuka-(67^{b)}) vihārī s'āpattiko bhavati sātisārah kliṣṭām āpattim āpadyate. ālasya-kausīdyād alpārtho bhavaty alpa-kṛtyaḥ alpōtsuka-vihārī s'āpattiko bhavati sātisārah a-kliṣṭhām āpattim āpadyate.

asti ca kim-cit prakṛti-sāvadyam api yad bodhisattvas tad-rūpeṇōpāya-kausālena samudācarati yenān-āpattikaś ca

1) Om. MS. gos.

[Tib. 89^b] bhavati bahu ca puṇyaṃ prasūyate. yathā 'pi tad bodhisattvaḥ coraṃ taskaraṃ prabhūtaṇāṃ prāṇi-śatānāṃ mah'ātmanāṃ śrāvaka-pratyeka-buddhabodhisattvānāṃ vadhāyodyatam āmiṣa-kimcitka-hetoḥ prabhūt'ānantarya-karma-kriyā-prayuktaṃ paśyati. dr̥ṣṭvā ca punar evaṃ cetasā cittaṃ abhisamkaroti. yady apy aham enaṃ prāṇinaṃ jīvitād vyaparopya narakeṣūpapadyeya. kāmāṃ bhavatu me narakōpapattiḥ. eṣa ca sattva ānantaryaṃ karma kṛtvā mā bhūn narka-parāyaṇa iti. evaṃ-āśayo bodhisattvas taṃ prāṇinaṃ kuśala-^acitto 'vyākṛta-citto vā¹⁾ viditvā r̥ṭiyamānaḥ²⁾ anukampā-cittaṃ ev' āyatyāṃ upādāya jīvitād vyaparopayati. an-āpattiko bhavati bahu ca puṇyaṃ prasūyate.

yathā 'pi tad bodhisattvaḥ ye sattvā rājāno vā bhavaṃti rāja-mahā-mātrā va adhimātra-raudrāḥ sattveṣu nirdayā ekāṃta-para-pīḍā-pravṛttāḥ. tāṃ satyāṃ śaktau tasmād rājy'aisvary'ādhipatyāc cyāvayati yatra sthitās te tan-nidānaṃ bahv-a-puṇyaṃ prasavaṃty anukampā-citto hita-sukh'āśayaḥ.

ye ca para-dravyāpahāriṇāś caurās taskarāḥ sāmghikaṃ staupikam ca prabhūtaṃ dravyaṃ hṛtvā svīkṛtyōpabhoktukāmāḥ. teṣāṃ amṭikāt dravyaṃ bodhisattva ācchinatti. mā haiva teṣāṃ sa dravya-paribhogo dīrgha-rātraṃ an-arthāyā-hitāya bhaviṣyatīti. etam³⁾ eva pratyayaṃ kṛtvā ācchindya sāmghikaṃ saṃghe niryātayati staupikaṃ stūpe. ye ca vaiyāpr̥tya-karā vā ārāmikā vā sāmghikaṃ [Tib. 90^a] staupikaṃ vā dravyaṃ vipramādayaṃty⁴⁾ a-nayena. svayaṃ ca paudgalikaṃ

¹⁾ ...¹⁾ °ttam a-vyākṛta-cittaṃ C. °ttam a-vyākṛta-cittaṃ vā K.

²⁾ rit° C.

³⁾ evaṃ CK. de.

⁴⁾ Sic CK. chud-gson-pa.

paribhūjate. taṃ bodhisattvaḥ pratisaṃkhyāya mā haiva tat karma. sa ca mithyā-paribhogaḥ teṣāṃ bhaviṣyati dīrgha-rātraṃ an-arthāyā-hitāyēti tasmād ādhipatyāc cyāvayati. tad anena paryāyeṇa bodhisattvaḥ a-dattaṃ ādadāno 'py an-āpattiko bhavati. bahu ca puṇyaṃ prasūyate.

yathā 'pi tad gr̥hī bodhisattvaḥ a-brahma-caryaīṣaṇ'artaṃ tat-pratibaddha-cittaṃ a-para-parigr̥hitaṃ mātr-grāmaṃ maithuna-dharmaṇa niṣevate. mā haiv' āghāta-cittatāṃ pratilabhya bahv a-puṇyaṃ (68^a) prasoṣyati. yathēpsita-kuśala-mūla-saṃniyoge ca vaśyā bhaviṣyaty a-kuśala-mūla-parityāge cēty anukampā-cittaṃ evōpasthāpya. a-brahma-caryaṃ maithunaṃ dharmāṃ pratiṣevamāṇo 'py an-āpattiko bhavati. bahu ca puṇyaṃ prasūyate. pravrajitasya punar bodhisattvasya śrāvaka-śāsana-bhedam anurakṣamāṇasya sarvathā na kalpate a-brahmacarya-niṣevanaṃ.

yathā 'pi tad bodhisattvo bahūnāṃ sattvānāṃ jīvita-vipramokṣārthaṃ bandhana-vipramokṣārthaṃ hasta-pādanāsā-karṇa-ccheda-vipramokṣārthaṃ cakṣur-vikalibhāva-paritrāṇārthaṃ yāṃ bodhisattvaḥ sva-jīvita-hetoḥ api saṃprajānaṃ mṛṣā-vācam¹⁾ na bhāseta. tāṃ teṣāṃ sattvānāṃ arthāya pratisaṃkhyāya bhāṣate. iti samāsato yena yena²⁾ bodhisattvaḥ sattvānāṃ °artham eva³⁾ paśyati. nān-arthaṃ paśyati. svayaṃ ca nir-āmiṣa-citto bhavati. kevala-sattva-hita-kāmatā-nidānaṃ ca [Tib. 90^b] vinidhāya saṃjñāṃ saṃprajānann anyathā-vācam bhāṣate. bhāṣamāṇaḥ an-āpattiko bhavati. bahu ca puṇyaṃ prasūyate.

yathā 'pi tad bodhisattvaḥ ye⁴⁾ sattvā a-kalyāṇa-mitra-

¹⁾ °vādam C.

²⁾ Om. K.

³⁾ evaṃ arthaṃ C.

⁴⁾ ye ca C.

parigṛhītā bhavaṃti. teṣāṃ tebhyaḥ a-kalyāṇa-mitrebhyo ya-
thāśakti yathābalaṃ vyagra¹⁾-karaṇiṃ vācam bhāṣate. vya-
gr'ārāmaś ca bhavati tena priyamānaḥ. anukampā-cittam
evōpādāya mā bhūd eṣāṃ sattvānāṃ pāpa-mitra-saṃsargo
dirgharātram an-arthāyā-hitāyēti. anena paryāyena mitra-
bhedaṃ api kurvaṃ bodhisattvaḥ an-āpattiko bhavati bahu
ca puṇyaṃ prasūyate.

yathā 'pi tad bodhisattvaḥ utpatha-cāriṇo²⁾'nyāya-cāriṇaḥ
sattvāṃ parusaṃ³⁾ vācā tikṣṇayā 'vasādayati yāvad eva
tenōpāyena-kuśalāt sthānād vyutthāpya kuśale sthāne pra-
tiṣṭhāpanārtham. evaṃ pāruṣiko bodhisattvaḥ an-āpattiko
bhavati (68^b) bahu ca puṇyaṃ prasūyate.

yathā 'pi tad bodhisattvo nṛtta-gīta-vāditādhimuktānāṃ
sattvānāṃ rāja-corāṇna-pāna⁴⁾-veśyā-vīthī-kath'ādy-adhi-
muktānāṃ ca sattvānāṃ nṛtta-gīta-vāditena vicitrābhiś ca
saṃbhinna-pralāpa-pratisaṃyuktābhiḥ saṃkathābhir anu-
kamp'āśayena⁵⁾ toṣayitv' āvarjya vaśyatāṃ vidheyatāṃ cōpa-
niyā-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpa-
yati. evaṃ saṃbhinna-pralāpī api bodhisattvaḥ an-āpattiko
bhavati bahu ca puṇyaṃ prasūyate.

bodhisattvaḥ utpannāṃ ⁶⁾kuhanāṃ lapanāṃ naimittika-
tāṃ [Tib. 91^a] naiṣpeṣikatāṃ⁷⁾ lābhena lābham⁸⁾ niścikīṣutāṃ⁹⁾
mithy'ājīva-karāṃ dharmān adhivāsayati. na tai ritiyate.
na vinodayati. s'āpattiko bhavati sātisāraḥ klišṭām āpattim
āpadyate. an-āpattis tat-prativinodanāya cchanda-jātasya

yatnam ārabhamānasya kleśa-pracuratayā cittam abhibhūya
samudācaraanāt.

bodhisattvaḥ auddhatyābhinigṛhītena cetasā a-vyupaśā-
mtaḥ a-vyupaśam'ārāmaḥ¹⁾ uccais saṃcagghati saṃkriḍate
saṃkilikilāyate auddhatyaṃ dravaṃ prāviṣkaroti pareṣāṃ
hāsayitu-kāmo ramayitu-kāmaḥ. etam eva pratyayaṃ kṛtvā
s'āpattiko bhavati. sātisāraḥ. klišṭām āpattim āpadyate.
smṛti-saṃpramoṣād a-klišṭām āpattim āpadyate. an-āpattis
tad-vinodanāya cchanda-jātasya pūrvavat. an-āpattiḥ pare-
ṣāṃ utpannam āghātaṃ tenōpāyena prativinodayitu-kāmaḥ
syāt. an-āpattiḥ pareṣāṃ utpannam śokam apanetu-kāmaḥ
syāt. an-āpattiḥ pareṣāṃ tat-prakṛtikānāṃ tad-ārāmaṇāṃ
saṃgrahāya vā prañayānurakṣaṇāya vā tad-anuvartanār-
tham. an-āpattiḥ pareṣāṃ bodhisattve manyu-saṃbhāvanā-
jātānāṃ āghāta-vaimukhya-(69^a) saṃbhāvanā-jātānāṃ sau-
mukhyāṃtarbhāva-śuddhy-upadarśanārtham.

yaḥ punar bodhisattvaḥ evaṃ-drṣṭiḥ syād evaṃ-vādi.
na bodhisattvena nirvāṇ'ārāmeṇa vihartavyaṃ. api tu nir-
vāṇa-vimukhena vihartavyaṃ. na ca kleśōpakleśebhyo bhe-
tavyaṃ. na caikāntena tebhyaś cittam vivecayitavyaṃ. tathā
hi bodhisattvena trīṇi kalpā-[Tib. 91^b] saṃkhyeyāni saṃsāre
saṃsaratā bodhiḥ samudānayatavyēti. s'āpattiko bhavati.
sātisāraḥ. klišṭām āpattim āpadyate. tat kasya hetoḥ.
yathā khalu śrāvakeṇa nirvāṇābhiratir āsevitavyā. kleśō-
pakleśebhyaś ca cittam udvejayitavyaṃ. tataḥ śata-sahasra-
koṭi-guṇena bodhisattvena nirvāṇābhiratiḥ kleśōpakleśebhyaś
ca cetasa udvego bhāvayitavyaḥ. tathā hi śrāvako²⁾ sya'ātmano

1) vyakra C. 2) °riṇyo C. 3) pur° C. 4) yona C.
5) anup° C. 6) ... 6) Cf. Dīgha-nikāya I, 8²⁹; Aṅguttara-n. III, 111²⁶;
also Mahāvūyut. 127⁵²⁻⁵³. 7) °ṣek° C. 8) Cf. lābhena lābha-
niścikīṣā in Mahāvūyut. 127¹⁵.

1) vyuś° C.

2) °Ka CK.

'rthāya prayuktaḥ. bodhisattvas tu sarva-sattvānām arthāya prayuktaḥ. tena tathā cittā-saṃkleśābhyāsaḥ samudānaya-tavyo¹⁾ yathā 'yam an-arhann api tat-prativiśiṣṭenā-saṃkleśena samanvāgataḥ s'āsrave vastuni anu vicaret.

bodhisattvaḥ an-ādeya-vacana-karam apa-śabdātmānaḥ a-yaśo 'kīrtim na rakṣati na pariharati bhūta-vastukām. s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. a-bhūta-vastukām na pariharati s'āpatiko bhavati. sātisāraḥ. a-kliṣṭām āpattim āpadyate. an-āpattis tīrthikaḥ paraḥ syāt. iti yo vā punar anyo 'py abhiniviṣṭaḥ. an-āpattiḥ pravrajyā-bhikṣāka-caryā-kuśala-caryā-nidānenāpa-śabdo niścāret. an-āpattiḥ krodhābhibhūto viparyasta-citto niścārayet.

bodhisattvo yena²⁾ kaṭuka-prayogeṇa tikṣṇa-prayogeṇa sattvānām arthaṃ paśyati. taṃ prayogaṃ daurmanasy' āraḥsayā [Tib. 92^a] na samudācarati. s'āpatiko bhavati. sātisāraḥ. a-kliṣṭām āpattim āpadyate. an-āpattir yat paritram³⁾ arthaṃ drṣṭa-dhārmikam paśyet prabhūtaṃ ca tan-nidānam daurmanasyam.

bodhisattvaḥ parair ākruṣṭaḥ pratyākroṣati. roṣitaḥ pratiroṣayati. tāḍitaḥ pratitāḍayati. bhaṇḍitaḥ pratibhaṇḍayati. (69^b) s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate.

bodhisattvaḥ pareṣāṃ vyatikramam kṛtvā vyatikrameṇa vā saṃbhāvitāḥ āghāta-citto mānābhinigrhītaḥ saṃjñaptim anurūpaṃ nānuprayacchaty upekṣate. s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. ālasya-kausidyāt pramādaḥ vā na saṃjñaptim anuprayacchati. s'āpatiko bhavati. sātisāraḥ. a-kliṣṭām āpattim āpadyate. an-āpattis

1) 'dāray° C. 'dānet° K.

2) Om. C.

3) 'ritt° K.

tenōpāyena damayitu-kāmaḥ syād vinetu-kāmaḥ a-kuśalāt sthānād vyutthāpya kuśale sthāne pratiṣṭhāpayitu-kāmaḥ. an-āpattis tīrthikaḥ syāt. an-āpattir a-kalpikena sāvadya-samudācāreṇa saṃjñapti-pratigrahaṇam ākāṃkṣet. an-āpattiḥ sacet prakṛtyā kalaha-kāraḥ syād ādhikaraṇikaḥ. saṃjñāpyamānaś ca bhūyasyā mātrayā krudhyetādhyārohet. an-āpattiḥ paraṃ kṣamaṇam an-āghāta-śīlam ca saṃbhāvayet parato vyatikramam ārabhya saṃjñapti-lābhenātyarthaṃ ritīyamānam.

bodhisattvaḥ pareṣāṃ kasmimś-cid adhikaraṇe viṣṭānām¹⁾ dharmeṇa samena²⁾ saṃjñaptim anuprayacchatām āghāta-cittaḥ para-viheṭhanābhiprāyaḥ [Tib. 92^b] saṃjñaptim na pratigrhṇāti. s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. no ced āghāta-cittaḥ api tv a-kṣamaṇa-śīlatayā na pratigrhṇāti. kliṣṭām āpattim āpadyate. an-āpattis tenōpāyena paraṃ damayitu-kāmaḥ syāt pūrvavat sarvaṃ veditavyam. an-āpattiḥ a-dharmeṇā-samena saṃjñaptim anuprayacchet.

bodhisattvaḥ pareṣāṃ krodh'āśayam vahati dhārayaty utpannam adhivāsayati. s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattiḥ prahāṇāya cchanda-jāta-sya pūrvavat.

bodhisattvaḥ upasthāna-paricaryā-parigardham adhipa-
tim kṛtvā s'āmiṣeṇa cittena gaṇam parikarṣati. s'āpatiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattir nir-āmiṣa-cittasyōpasthāna-paricaryāṃ svikurvataḥ.

1) nis° C. niśrit° K. fies-pa byun-ba-dag.

2) samayena CK. mthun-par. See below.

bodhisattvaḥ (70^a) utpannam ālasyaṃ kausīdyam nidrā-sukhaṃ śayana-suhhaṃ pārśva-sukhaṃ cā-kāle a-mātrayā svikaroti. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattir bādha-glānaḥ syād a-prati-balaḥ. an-āpattir adhva-pariśrāntasya. an-āpattiḥ prahāṇāya cchanda-jātasya pūrvavad veditavyam.

bodhisattvaḥ samrakta-cittaḥ saṃgaṇikayā kalam atināmayati. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. muṣitayā smṛtyā atināmayati. a-kliṣṭām āpattim āpadyate. an-āpattiḥ para udāharet. sa ca parānuvṛtṭyā muhūrtam api sthita-smṛtiḥ śṛṇuyāt. [Tib. 93^a] an-āpattiḥ kautuka-jātasya pariprasna-mātre prṣṭasya ca pratyudāhāra-mātre.

bodhisattvaś citta-sthitim ārabhya citta-samādhātu-kāma āghāta-citto mānābhinighṛhito nōpasamkramyāvavādam yācate. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. ālasya-¹kausīdyād a-kliṣṭām¹ āpattim āpadyate. an-āpattiḥ glānaḥ syād a-prati-balaḥ. an-āpattir viparītam avavādam² sambhāvayet. an-āpattiḥ svayaṃ bahu-śrutāḥ syāt prati-balaś cittam samādhātum. kṛtam cānenāvavāda-karaṇīyam syāt.

bodhisattva utpannam kāma-cchanda-nivaraṇam adhivāsayati na virodhayati. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattiḥ tat³-prahāṇāya cchanda-jātasya vyāyacchamānasya tīvra-kleśatayā cittam abhibhūya smaūdācaraṇāt. yathā kāma-cchandaḥ. evaṃ vyāpādaḥ

1) °dyāt kl° C. le-los byas-na. fion-moṃs-pa-can ma-yin-pa.

2) apavādam C. gdams-ñag.

3) Om. C. de.

styāna-middham auddhatyaṃ kaukrtya-vicikitsā ca veditavyā.

bodhisattvo dhyānam āsvādayati. dhyān'āsvāde ca guṇa-darśi bhavati. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattiḥ prahāṇāya cchanda-jātasya pūrvavat.

yaḥ punar bodhisattvaḥ evaṃ-drṣṭiḥ syād evaṃ-vādi. na bodhisattvena śrāvaka-yāna-pratisamyukto dharmāḥ śrotavyo nōdgrahitavyo na tatra śikṣā karaṇīyā. kim bodhisattvasya śrāvaka-pratisamyuktena dharmena śrutenōdgrhīteṇa. kim tatra śikṣayā prayojanam iti. s'āpattiko bhavati. [Tib. 93^b] sātisāraḥ. kliṣṭām āpattim āpadyate. tathā hi bodhisattvena tīrthika-śāstreṣv api tāvad yogaḥ karaṇīyaḥ. prāg eva buddha-vacane. an-āpattiḥ (70^b) aikāntikasya¹ tat-parasya vicchandanaṛtham.

bodhisattvaḥ bodhisattva-piṭake sati ²bodhisattva-piṭake² a-kṛta-yogaḥ sarveṇa sarvaṃ bodhisattva-piṭakam adhyupekṣya³ śrāvaka-piṭake yogaṃ karoti. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. bodhisattvo buddha-vacane sati buddha-vacane a-kṛta-yogyaḥ tīrthika-śāstreṣu bahiḥ-śāstreṣu yogaṃ karoti. s'āpattiko bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattir adhimātra-medhasaḥ āśūdgrahaṇa-samarthasya cireṇāpy a-vismaraṇa-samarthasyārtha-cintanā-prativedha-samarthasya buddha-vacane yukty-upapāriṣṭā-saha-gatayā a-vicalayā buddhyā samanvāgatasya tad-dvi⁴-guṇena pratyahaṃ buddha-vacane yogaṃ kurvataḥ.

evaṃ api ca bodhisattvo vidhim an-atikramya tīrthika-śāstreṣu bahiḥ-śāstreṣu kauśalam kurvaṃn abhirata-rūpaḥ

1) ekānt° K. First syl. is lost in C.

(2....2) Om. C.

3) up° C.

4) vi C.

tatra karoti. tena ca priyate tena ca ramate na tu kaṭu-
bhaiṣajyam iva niṣevamāṇaḥ karoti. s'āpattiko bhavati.
sātisāraḥ. kliṣṭām āpattim āpadyate.

bodhisattvo bodhisattva-piṭake gambhīrāṇi sthānāni
śrutvā parama-gambhīrāṇi tattvārtham vā ārabhya buddha-
bodhisattva-prabhāvaṃ vā an-adhimucyamāno 'pavadate.
[Tib. 94^a] naite arthōpasamhitā na dharmōpasamhitā na
tathāgata-bhāṣitā na hita-sukhāya sattvānām iti s'āpattiko
bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. svena vā
a-yoniśo-manas-kāreṇa parānuvṛtṭyā apavadamānaḥ.

bhavati khalu bodhisattvasya gambhīrāṇi "parama-
gambhīrāṇi" sthānāni śrutvā cetaso 'n-adhimokṣaḥ. tatra
śrāddhenā-saṭhena bodhisattvenēdam prati samśikṣitavyaṃ.
na me prati-rūpaṃ syād andhasyā-cakṣuṣmataḥ tathāgata-
cakṣuṣaivānuvyavaharataḥ tathāgata-samdhāya-bhāṣitaṃ pra-
tikṣeptum. iti evaṃ²⁾ sa bodhisattvaḥ "ātmānam cā-jñāṃ"³⁾
vyavasthāpayati tathāgatam eva ca teṣu buddha⁴⁾-dharmaṣv
a-viparokṣatāyāṃ⁵⁾ "samanupaśya. ity⁶⁾ evaṃ samyak prati-
panno bhavati an-āpattir an-adhimucyamānasyā-pratikṣiptaḥ.

bodhisattvaḥ s'āmiṣa-cittaḥ pratigha-cittaḥ pareṣāṃ am-
tike ātmānam utkarṣayati parāṃ paṃsayati. s'āpattiko
bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate. an-āpattis
tīrthikān abhibhavitu - kāmasya śāsana - sthiti - kāmasya.
an-āpattis tenōpāyena tam eva pudgalaṃ damayitu-kāmasya
vistareṇa pūrvavat. an-āpattir a-prasannānāṃ prasādāya
prasannānāṃ ca (71^a) bhūyo-bhāvāya.

¹⁾...¹⁾ Om. C.

²⁾ Om. CK. de-ltar.

³⁾...³⁾ ātmāna

C. ⁴⁾ Om. C. & Tib. But 佛.

⁵⁾ ap° K.

⁶⁾...⁶⁾ śyaty C.

bodhisattvaḥ dharma-śravaṇa-sāṃkathya-viniścayaṃ
mānābhiniṣṭhā aghāta-cittaḥ pratigha-citto nōpasamkrāma-
ti. s'āpattiko bhavati. sātisāraḥ. [Tib. 94^b] kliṣṭām āpattim
āpadyate. ālasya-kausidyān nōpasamkrāmati. a-kliṣṭām ā-
pattim āpadyate. an-āpattir a-pratisamvedataḥ glānaḥ syād
a-prati-balaḥ. an-āpattir viparītāṃ deśanāṃ sambhāvayet.
an-āpattir dhārmakathika-cittānurākṣiṇaḥ. an-āpattiḥ punaḥ-
punar anuśrutāṃ avadhṛtāṃ vijñātārthāṃ kathāṃ samjā-
nānasya. an-āpattir bahu-śrutaḥ syāc chrut'ādhāraḥ śruta-
samnicayaḥ. an-āpattir nir-amtāram ālambana-citta-sthiti-
bodhisattva-samādhy-abhinirhārābhīyuktasya. an-āpattir
adhimātra-dhandha-prajñasya dhandhaṃ dharmam udgr-
hṇataḥ dhandhaṃ dhārayataḥ dhandham ālambane cittam
samādadhataḥ.

bodhisattvaḥ dharma-bhāṇakam pudgalaṃ samcintyā-
vamānayati a-sat-karoti avahasati avaspaṇḍayati vyaṃjana-
pratisaraṇāś ca bhavati nārtha-pratisaraṇaḥ. s'āpattiko
bhavati. sātisāraḥ. kliṣṭām āpattim āpadyate.

samvara-stho bodhisattvaḥ sattva-kṛtyeṣv aghāta-cittaḥ
pratigha-citto na sahāyibhāvaṃ gacchati. yad uta kṛtya-
samarthe vā adhva-gaman'āgamane vā samyag-vyavahāra-
karmānta-prayoge vā bhoga-rakṣaṇe vā bhinna-pratisam-
dhāne vā utsave vā puṇya-kriyāyāṃ vā. s'āpattiko bhavati.
sātisāraḥ. kliṣṭām āpattim āpadyate. ālasya-kausidyān na
sahāyibhāvaṃ gacchati. a-kliṣṭām āpattim āpadyate. an-
āpattir glānaḥ syād a-prati-balaḥ. an-āpattiḥ svayaṃ kartum
samarthaḥ syāt. sa¹⁾-pratisaraṇāś ca yācakaḥ. an-āpattir

¹⁾ Om. C. yod.

an-arthôpasamhitam a-dharmôpasamhitam kṛtyam syāt. an-āpattis tenôpāyena damayitu-kāmaḥ syād vistareṇa pūrvavat. [Tib. 95^a] an-āpattir anyasya pūrvataram abhyupagataṁ syāt. an-āpattir anyam adhyeṣeta prati-balam. an-āpattiḥ (71^b) kuśala-pakṣye nairantaryeṇa samyak prayuktaḥ syāt. an-āpattiḥ prakṛtyā dhandhaḥ syād dhandham uddiśet pūrvavat. an-āpattir bahutarakāṇām anyeṣāṁ cittam anurakṣitu-kāmaḥ sya. an-āpattiḥ sāmghikam kriyā-kāram anurakṣitu-kāmasya.

bodhisattvo glānam vyādhitam sattvam āsādyā nōpa-sthāna-paricaryāṁ karoti āghāta-cittaḥ pratigha-cittaḥ. s'āpattiko bhavati. sātisāraḥ. kliṣṭam āpattim āpadyate. ālasya-kausīdyān na karoti. a-kliṣṭam āpattim āpadyate. an-āpattiḥ svayam eva glānaḥ syād a-prati-balaḥ. an-āpattiḥ param prati-balam adhyeṣato 'nukūlam. an-āpattir glānaḥ sa-nāthaḥ syāt sa¹⁾-pratisaraṇaḥ. an-āpattiḥ svayam prati-balaḥ syād ātmana upasthāna-paricaryāṁ kartum. an-āpattiḥ yāpyena dīrgha-rogeṇa sprṣtaḥ syāt. an-āpattir udāra-nir-amṭara-kuśala-pakṣa-ecchidrānuraṣṇārtham. an-āpattiḥ adhimātra-dhandha-prajñasya dhandham dharmam uddiśato dhandham dhārayato dhandham ālambane cittam samādadhataḥ. an-āpattir anyasya pūrvataram abhyupagataṁ syāt. yathā glānôpasthānam. evaṁ duḥkhitasya duḥkhāpanayanāya sāhāyāṁ²⁾ veditavyam.

bodhisattvo drṣṭadhārmike sāmparāyike cārthe 'naya-prayuktam sattvān drṣtvā āghāta-cittaḥ pratigha-citto nyāyam nayam na vyapadiśati. s'āpattiko bhavati. sātisāraḥ. kliṣṭam āpattim āpadyate. ālasya-kausīdyān na vyapadiśati.

1) Om. C. yod.

2) 'hāyam CK. grogs-bya-ba.

[Tib. 95^b] a-kliṣṭam āpattim āpadyate. an-āpattiḥ svayam a-jñāḥ syād a-prati-balaḥ. an-āpattiḥ param prati-balam adhyeṣate. an-āpattiḥ sa eva svayam prati-balaḥ syāt. an-āpattir anyena kalyāṇa-mitreṇa parigrhītaḥ syāt. an-āpattis tenôpāyena damayitu-kāmaḥ syād vistareṇa (72^a) pūrvavat. an-āpattir yasya nyāyôpadeśaḥ karaṇīyaḥ. sa āghāta-cittaḥ syāt dur-vaco viparīta-grāhī vigata-prema-gauravaḥ khaṭvuka-jātiyaḥ.

bodhisattvaḥ upakāraṇam sattvānām a-kṛta-jño bhavaty a-kṛta-vedī āghāta-cittaḥ. na pratyupakāreṇānūrūpeṇa¹⁾ pratyupatiṣṭhate. s'āpattiko bhavati. sātisāraḥ. kliṣṭam āpattim āpadyate. ālasya-kausīdyān na pratyupatiṣṭhate. a-kliṣṭam āpattim āpadyate. an-āpattir yatnavataḥ a-śaktasyā-pratibalasya. an-āpattis tenôpāyena damayitu-kāmaḥ syāt pūrvavat. an-āpattis sa eva na sampratīcchet pratyupakāram.

bodhisattvo jñāti-bhoga-vyasana²⁾-sthānām sattvānām āghāta-citta utpannam śokaṁ na vinodayati. s'āpattiko bhavati. sātisāraḥ. kliṣṭam āpattim āpadyate. ālasya-kausīdyān na prativinodayati. a-kliṣṭam āpattim āpadyate. pūrvavad an-āpattir veditavyā tad-yathā kṛtyeṣv a-sahāyī-bhāvam ārabhya.

bodhisattvaḥ bhojana-pān'ādīny upakaraṇāni bhojana-pān'ādīkārthibhyaḥ samyag yācito nānuprayacchaty āghāta-cittaḥ pratigha-cittaḥ. s'āpattiko bhavati. sātisāraḥ. [Tib. 96^a] kliṣṭam āpattim āpadyate. ālasya-kausīdyāt pramādaṁ nānuprayacchati. a-kliṣṭam āpattim āpadyate. an-āpattir a-satsv a-samvidyamāneṣu bhogeṣu. an-āpattir a-pathyam

1) 'pānanur' C. mthun-pa.

2) vyava. C.

a-kalpika-vastu yācamānasya. an-āpattis tenōpāyena damayitu-kāmaḥ syād vinetu-kāmaḥ pūrvavat. an-āpattiḥ rājāpathyam anurakṣataḥ. an-āpattiḥ sāmghikaṁ kriyā-kāram anurakṣataḥ.

bodhisattvaḥ parśadam upasthāpya na kālena kālaṁ samyag avavadati samyak samanūśāsti. na ca teṣāṁ artha¹⁾-vighātināṁ śrāddhānāṁ brāhmaṇa-grha-patīnāṁ amṭikād dharmaṇa cīvara-piṇḍa-pāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraṇa paryeṣate āghāta-cittaḥ. s'āpattiko bhavati. sātisāraḥ. kliṣṭāṁ āpattim āpadyate. ālasya-kausīdyāt pramādād vā nāvavadati²⁾ na samanūśāsti na paryeṣate. a-kliṣṭāṁ āpattim āpadyate. an-āpattis tenōpāyena damayitukāmaḥ (72^{b)} pūrvavat. an-āpattiḥ sāmghikaṁ kriyā-kāram anurakṣataḥ. an-āpattir glānaḥ syād a-prayoga-kṣamaḥ. an-āpattir anyam prati-balam adhyeṣate. an-āpattiḥ parśaj-jāta-mahā-puṇyā³⁾ syāt. svayaṁ prati-balo vā cīvar'adinā paryeṣanāya. kṛtaṁ caisāṁ syād avavādānuśāsanyāṁ avavādānuśāsani-karaṇīyaṁ. an-āpattis tīrthika-pūrvavā⁴⁾ dharmasteyena praviṣṭaḥ syāt. sa ca syād a-bhavya-rūpo vinayāya.

bodhisattvaḥ āghāta-cittaḥ pareṣāṁ cittam nānuvartate. s'āpattiko bhavati. sātisāraḥ. [Tib. 96^a] kliṣṭāṁ āpattim āpadyate. ālasya-kausīdyāt pramādān nānuvartate. a-kliṣṭāṁ āpattim āpadyate. an-āpattiḥ pareṣāṁ yad abhipretam. tad a-pathyam syāt. an-āpattir glānaḥ syād a-prayoga-kṣamaḥ. an-āpattiḥ sāmghikaṁ kriyā-kāram anurakṣataḥ. an-āpattis tasyābhipretam pathyam ca syāt pareṣāṁ prabhū-

1) arthe C. 2) nāpavad° C. 3) °ṇyaḥ C. 4) °rva C. °rvi K.

tatarakāṇāṁ an-abhipretam a-pathyam ca syāt. an-āpattis tīrthiko nigrāhyaḥ syāt. an-āpattis tenōpāyena damayitukāmaḥ syād vinetu-kāmaḥ pūrvavat.

bodhisattvaḥ āghāta-cittaḥ pareṣāṁ bhūtaṁ guṇān nōdbhāvayati¹⁾ bhūtaṁ varṇaṁ na bhāṣate su-bhāṣite sādhu-kāram na dadāti. s'āpattiko bhavati. sātisāraḥ. kliṣṭāṁ āpattim āpadyate. ālasya-kausīdyāt pramādād vā na bhāṣate. a-kliṣṭāṁ āpattim āpadyate. an-āpattiḥ²⁾ prakṛtyā alpēccho 'bhūt sambhāvayatas tad-anurakṣayaiva. an-āpattir glānaḥ syād a-prati-balaḥ. an-āpattis tenōpāyena damayitukāmaḥ syād vinetu-kāmaḥ pūrvavat. an-āpattiḥ sāmghikaṁ kriyā-kāram anurakṣataḥ. an-āpattis tato nidānam samkleśam madam unnatim an-arthāya sambhāvayataḥ tasya ca parihārārtham. an-āpattir guṇa-prati-rūpakā guṇaḥ syur na bhūtāḥ. su-bhāṣita-prati-rūpakam ca su-bhāṣitam syān na bhūtaṁ. an-āpattis tīrthikaḥ syān nigrāhyaḥ. an-āpattiḥ kathā-paryavasāna-kālam āgamayataḥ.

bodhisattvaḥ avasādanā'rhan sattvaṁ daṇḍa-karmārhan pravāsana'rhan [Tib. 97^a] kliṣṭa-citto nāvasādayati. avasādayati vā na ca³⁾ daṇḍa-karmaṇā samanūśāsti. samanūśāsti (73^a) vā na pravāsayati. s'āpattiko bhavati. sātisāraḥ. kliṣṭāṁ āpattim āpadyate. ālasya-kausīdyāt pramādān nāvasādayati yāvan na pravāsayati. a-kliṣṭāṁ āpattim āpadyate. an-āpattir a-sādhya-rūpam a-kathyam dur-vacasam āghātabhulam adhyupekṣamānasya.⁴⁾ an-āpattiḥ kalāpekṣiṇaḥ. an-āpattis tato nidānam kalaha-bhaṇḍana-vigraha⁵⁾-vivāda-

1) °yitu C. 2) Om. C. 3) vā K. cā C. kyaṇ. 4) māṇa is lacuna in C. °kṣataḥ K. 5) Om. C. hgyed-pa.

prekṣiṇaḥ. an-āpattiḥ saṃgha-raṇa¹⁾-bheda²⁾-prekṣiṇaḥ. an-āpattis te sattvā a-śāṭhā bhaveyus tīvrena hrī-vyapatrāpyeṇa samanvāgatā laghu-laghv eva pratyāpadyeran.

bodhisattvo vicitra-rddhi³⁾-vikurvita-prabhāva-samanvā-gataḥ uttrāsanārhanām sattvānām uttrāsanāy' āvarjanārhanām sattvānām āvarjanāya śraddhā-deya-parihārāya rddhyā nōtrāsāyati n' āvarjayati. s'āpattiko bhavati. sātisārah. a-kliṣṭam āpattim āpadyate. an-āpattir yatra sattvā yad-bhūyasā 'bhiniviṣṭā⁴⁾ bhaveyus tīrthikā āryāpavādikayā mithyā-dṛṣṭyā samanvāgatāḥ. sarvatra cān-āpattir adhika-citta-kṣepato duḥkhābhivedanā'bhinnunasyāsamātta-saṃvā-rasya veditavyā.

itīmāny utpanna-vastukāni bodhisattvānām śikṣā-padāni teṣu teṣu sūtrānteṣu vyagrāṇi Bhagavatā akhyātāni saṃvara-śīlam kuśala-saṃgrāhakaṃ śīlam sattvārtha-kriyā-śīlam c' arabhya. [Tib. 97^b] tāny asyām bodhisattva-piṭaka-mātṛkāyām samagrāṇy akhyātāni yeṣu bodhisattven' ādara-jātena parama-gauravam upasthāpya śikṣā karaṇiyā. parataḥ saṃvara-samādānam kṛtvā su-viśuddhena śikṣitu-kām'āśayena⁵⁾ bodhy-āśayena sattvārth'āśayena ādita eva cā-vyatikramāy' ādara-jātena bhavitavyam. vyatikrāntena ca yathā-dharma-pratikaraṇatayā pratyāpattiḥ karaṇiyā. sarvā cēyam āpattir bodhisattvasya duṣ-kṛta-saṃgrhītā veditavyā. yasya kasya-cic chrāvaka-yānīyasya vā mahāyānikasya vā amṭike deśayitavyā yas tām vāg-vijñaptim prati-balaḥ syād avaboddhum prati-grahitum. saced bodhisattvaḥ pārājayika-sthānīyam dhar-

1) ravi C. rava K. ḥkhrug-ciñ.

2) vibh° K.

3) Om. C.

4) °viṣiṣṭa CK. mñon-par ṣen-pa.

5) °mānāś° C. ḥdod-paḥi bsam-pa.

mam adhyāpanno bhavaty adhimātrena paryavasthānena (73^b) tena tyaktaḥ saṃvaraḥ. dvir api punar ādātavyaḥ. sacen madhyena paryavasthānen' āpanno bhavati tena tra-yānām pudgalānām amṭike tato vā uttari duṣ-kṛtā¹⁾ deśayitavyā. pūrvam vastu parikīrtayitvā purato niṣadyēdam syād vacanīyam. samanvāharatv ⁽²⁾āyusmā aham evam-nāmā²⁾ bodhisattva-vinayātisāriṇīm yathā-parikīrtite vastuni duṣ-kṛtām āpattim āpannaḥ. śiṣṭam yathā bhikṣor duṣ-kṛtām deśayataḥ tathaiva veditavyam. pārājayika-sthānīyasya ca dharmasya mṛdunā paryavasthānena tad-anyāsāmc' āpattinām ekasyaiva purato deśanā veditavyā. a-sati cānukūle pudgale yasya purato deśyet' āśayato bodhisattvena punar-an-adhyācā-rāya cittam utpādayitavyam. āyatyām ca saṃvaraḥ karaṇiyāḥ. evam asau vyutthito vaktavyas tasyaḥ āpatteḥ.

etad api bodhisattva-saṃvara-samādānam. [Tib. 98^a] yadi tair guṇaiḥ yuktaḥ pudgalo na saṃnihiṭaḥ syāt. tato bodhisattvena tathāgata-pratimāyāḥ purataḥ svayam eva bodhisattva-śīla-saṃvara-samādānam karaṇīyam. evam ca punaḥ karaṇīyam. ekāṃsam uttar'āsaṃgam kṛtvā dakṣiṇam jānu-maṇḍalam prthivyām pratiṣṭhāpya purataḥ utkuṭuka-sthitena idaṃ syād v ācanīyam. aham evam-nāmā daśasu dikṣu sarvāṃs tathāgatān mahā-bhūmi-praviṣṭāṃs ca bodhisattvām vijñāpayāmi. teṣāṃ ca purataḥ sarvāṇi bodhisattva-śikṣā-padāni sarvaṃ bodhisattva-śīlam samādāde saṃvara-śīlam kuśala-dharma-saṃgrāhakaṃ sattvārtha-kriyā-śīlam ca yatrātītāḥ sarva bodhisattvāḥ śikṣitavantaḥ an-āgatāḥ sarva-

1) C. inserts here again uttari. (2....2) āyusmā ----- mā bodhisattvo K. Lacuna C. tshe-dan-ldan-pa....bdag min-ḥdi-ṣes bgyi-ba-la.

bodhisattvaḥ śikṣiṣyamte pratyutpannā daśasu dikṣu sarva-
bodhisattvā etarhi śikṣamte. dvir api trir apy evaṃ va-
ktavyam. uktvā utthātavyam. śiṣṭam tu sarvaṃ pūrvavad
veditavyam.

nāsti ca bodhisattvasy' āpatti-mārgaṇi nir-avaśeṣā āpattiḥ.
yad api cōktaṃ Bhagavatā yad-bhūyasā bodhisattvasya dveṣa-
samutthitā āpattir jñātavyā na rāga-samutthitēti. tatrāyam
abhiprāyo draṣṭavyaḥ. bodhisattvaḥ sattvānūnayaṃ sattva-
premādhīpatim kṛtvā yatkiṃ-cic ceṣṭate. sarvaṃ tad
bodhisattva-kṛtyam. (74ⁿ) nā-kṛtyam. na ca kṛtyam kur-
vataḥ āpattir yujyate. sattveṣu tu dviṣṭo bodhisattvaḥ n' ā-
tmāna na pareṣāṃ hitaṃ carati. [Tib. 98ⁿ] na caitad bodhi-
sattvasya kṛtyam. evaṃ a-kṛtyam kurvataḥ āpattir yujyate.

mṛdu-madhyādhimātrātā ca bodhisattvasy' āpattināṃ
veditavyā tad-yathā Vastu-saṃgrahanyā¹⁾.

evaṃ ca punaḥ sva-vinye śikṣā-prayukto bodhisattvaḥ
tisṛbhiḥ sampattibhiḥ samānvāgataḥ sukhaṃ sparśaṃ viharati
prayoga-sampattiyā āśaya-sampattiyā pūrva-hetu-sampattiyā ca.

tatra prayoga-sampat katamā. yathā 'pi tad bodhisattvaḥ
śīleṣv a-khaṇḍa-kārī bhavati paṇisuddha-kāya-vāñ-manāḥ-
samudācāro nābhikṣṇ'āpattiko vivṛta-pāpāś ca bhavati.
iyam ucyate prayoga-sampat.

āśaya-sampat katamā. dharmābhiprāyaḥ pravrajito
bhavati nā jīvika'bhīprāyaḥ. arthī bhavati mahā-bodhya
nān-arthī. arthī śrāmaṇyena nirvāṇena nān-arthī. sa evaṃ
arthī na kusīdo viharati na hīna-vīryo nā-vīryo na vyava-
kīrṇaḥ pāpakair a-kuśalair dharmair sāmkleśikair paunar-

¹⁾ The last of five great divisions in Yog'ācāra-bhūmi.

bhavikair sa-jvarair duḥkha-vipākair āyatyāṃ jāti-jarā-ma-
raṇīyair. itīyam ucyate āśaya-sampat.

pūrva-hetu-sampat katamā. yathā pi tad bodhisattvaḥ
pūrvam anyāsu jātiṣu kṛta-puṇyo bhavati kṛta-kuśalaḥ.
yenaitarhi svayaṃ ca na vihanyate cīvara-piṇḍa-pāta-śaya-
n'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ. anyeṣāṃ api
prati-balo bhavati saṃvibhāga-kriyāyair. itīyam bodhi-
sattvasya pūrva-hetu-sampad veditavyā.

[Tib. 99ⁿ] ābhis tisṛbhiḥ sampattibhiḥ samānvāgato vin-
āye¹⁾ śikṣā-prayukto bodhisattvaḥ sukhaṃ sparśaṃ viharati.
etad-viparyayāt tisṛbhīr vipattibhiḥ samānvāgato duḥkhaṃ
saṃsparśaṃ viharatīti veditavyam.

idaṃ tāvad bodhisattvasya samāsa-vyāsataḥ sarva-śīlam
ity ucyate gr̥hi-pakṣa-gataṃ pravrajita-pakṣa-gataṃ ca.
asyaiva ca sarva-śīlasya pravibhāgas tad-anyāny api duṣ-
kara-śīl'ādīni veditavyāni.

tatra katamad bodhisattvasya duṣ-kara-śīlam. tat tri-
vidhaṃ draṣṭavyam.

mahā-bhogasya bodhisattvasya mahaty aiśvary'ādhipaty-
vartamānasya prahāya bhogāṃ prahāya mahad aiśvary'ā-
dhipatyam śīla-saṃvara-samādānaṃ bodhisattvasya duṣ-kara-
śīlam ity ucyate.

kr̥cchr'āpanno 'pi ca bodhisattvaḥ samātta-śīlaḥ ⁽²⁾ā-prā-
ṇair²⁾ vipadyamānaḥ tac chīla-saṃvara-samādānaṃ na cchi-
drikaroti. kutaḥ punar vipādayiṣyati. idaṃ bodhisattvasya
dvitīyaṃ duṣ-kara-śīlam ity ucyate.

¹⁾ sva-v° C.

^(2)....2) āpipr° K. ā-prā is a Lacuna in C.

(74^b) tathā tathā¹ bodhisattvaḥ sarv'ācāra-vihāra-manasi-
kāreṣūpasthita-smṛtir a-pramatto bhavati yathā yāvaj-jīvenāpi
pratanukāṃ apy āpattiṃ n' āpadyate na śīle ca skhalati.
kutaḥ punaḥ gurvīm. idaṃ bodhisattvasya tṛtīyaṃ duṣ-kara-
śīlam ity ucyate.

tatra katamad bodhisattvasya sarvato-mukhaṃ śīlam.
tac catur-vidhaṃ draṣṭavyaṃ. samāntaṃ prakṛti-śīlam a-
bhyastam upāya-yuktaṃ ca.

q8 a-3 tatra samāntaṃ śīlam yena tri²-vidhaṃ api bodhisattvaḥ
śīla-samādānaṃ kṛtaṃ bhavati saṃvara-śīlasya kuśala-saṃ-
grāhaka-śīlasya sattvārtha-[Tib. 99^b] kriyā-śīlasya ca.

tatra prakṛti-śīlam yad gotra-sthasyaiva bodhisattvasya
prakṛti-bhadratayaiva saṃtānasya parīśuddhaṃ kāya-vāk-
karma pravartate.

tatrābhyastam śīlam yena bodhisattvena pūrvam anyāsu
jātiṣu tri-vidhaṃ api yathānirdiṣṭaṃ śīlam abhyastam bha-
vati. sa tena pūrvā-hetu-³bal'adhānena na³ sarveṇa sarvaṃ
pāpa-samācāreṇa ramate. pāpā⁴ udvijate. kuśala-samācāre
ramate. kuśala-samācāram evābhilaṣati.

tatrēdam upāya-yuktaṃ śīlam yac catvāri saṃgraha-
vastūni niśritya bodhisattvasya sattveṣu kuśalaṃ kāya-vāk-
karma pravartate.

tatra katamad bodhisattvasya sat-puruṣa-śīlam. tat
pañca-vidhaṃ veditavyaṃ. iha bodhisattvaḥ svayaṃ ca
śīlavān bhavati. parāṃś ca śīle samādāpayati. śīlasya ca
varṇaṃ bhāṣate. saha-dhārmikaṃ ca dṛṣṭvā sumanā bha-

1) Om. C. de-lta de-ltar.
C. °lāyātena K. stobs bskyed-pa.

2) tr. C.

3) ...³ °dhānena

4) pāpā C.

vati. āpattiṃ c' āpanno yathādharmam pratikaroti.

tatra katamad bodhisattvasya sarv'ākāraṃ śīlam. tad
ṣaḍ-vidhaṃ sapta-vidhaṃ c' aikadhyam abhisamkṣipyā tra-
yodaśa-vidhaṃ veditavyaṃ. "mahā-bodhau pariṇamitaṃ.
vistīrṇa-śikṣā-pada-parigṛhītāt vād viśadaṃ.¹ kāma-sukha-
līk'ātma-klamathānta-dvaya-vivarjitatvāt an-avadya-moda-
sthānīyaṃ. yāvaj-jīvenāpi śikṣā'pratyākhyānāt satataṃ.²
sarva-lābha-sat-kāra-para-pravādi-kleśōpakleśair an-abhibha-
vanīyatvād "a-hāryatvād³ [Tib. 100^a] dṛḍhaṃ. śīlālamkāra-
yuktaṃ ca. śīlālamkāro veditavyaḥ. tad-yathā Śrāvaka-
bhūmau.⁴ prāṇātipāt'adi-viratyā nivṛtti-śīlam. kuśala-
saṃgrahāt sattvārthā-karaṇāc ca pravṛtti-śīlam. pravṛtti-
nivṛtti-śīlānurakṣaṇād āraṁsakam śīlam. mahā-puruṣa-
lakṣaṇa-vaipākyaṃ śīlam. adhi-citta-vaipākyaṃ. iṣṭa-gati-
vaipākyaṃ. sattvārtha-vaipākyaṃ cēti.

tatra katamad bodhisattvasya vighātārthika-śīlam. tad
aṣṭa-vidhaṃ veditavyaṃ. iha bodhisattvas svayaṃ (75^a)
evaivam anuvicintayati. yathā 'ham arthī jīvitena na me
kaś-cij jīvitād vyaparopayet a-dattam ādadyāt kameṣu mithyā
caret mṛṣā-vācam⁵ bhāṣeta⁶ paśunyaṃ pāruṣyaṃ saṃbhinna-
pralāpaṃ kuryāt pāni-loṣṭa-latā⁷-saṃsparśaiś cān-iṣṭair vi-
himsā-saṃsparśaiḥ samudācared iti. tasya me evam arthinah

(1) ...¹ bslab-paḥi gṣi rgya-chen-po yoṅs-su bzuñ-baḥi phyir. byañ-
chub chen-por yoṅs-su bsños-paḥi phyir rgya che-ba. But perhaps to
read: mahā-bodhau pariṇamitatvāt pariṇamitaṃ. vistīrṇa-ś' See Ch.

2) satataṃ C. -- tavyaṃ K.

(3) ...³ Om. C. mi-bphrogs-paḥi phyir.

4) See. 22nd fasciculus of Ch. transl. of Yog'ācāra-bhūmi.

5) °dam
ca C.

6) °ṣate C.

7) tāḍāranala C. leag.

sacet pare viparyayeṇa samudācareyuh. tena me syād vighā-
taḥ. tan me syād a-manāpaṃ. pare 'py arthino yathā
'smākaṃ pare na¹⁾ jivitā²⁾ vyaparopayeyuh vistareṇa yāvan
na vihiṃsā-saṃsparśaiḥ samudācareyur iti. teṣāṃ apy evaṃ
arthināṃ saced ahaṃ viparyayeṇa samudācareyaṃ. tena
te syur vighātinah. tat teṣāṃ syād a-manāpaṃ. iti yaṃ
mama pareṣāṃ cā-manāpaṃ so 'haṃ kiṃ tena parāṃ sam-
udācarisyami. iti pratisaṃkhyāya bodhisattvo jivita-hetor
api parāṃ [Tib. 100^b] aṣṭa-vidhenā-manāpena na samudācarati.
idaṃ bodhisattvasyāṣṭ'ākāraṃ vighātārthika-śīlaṃ ity ucyate.

tatra katamad bodhisattvasyēhāmutra-sukhaṃ śīlaṃ.
tan nava-vidhaṃ draṣṭavyaṃ. iha bodhisattvaḥ sattvānāṃ
pratiṣeddhavyāni sthānāni pratiṣedhayati. abhyanujñeyāni
sthānāny abhyanujānāti. saṃgrahītavyān sattvān saṃgr-
hṇāti. nigrhītavyān sattvān nigrhṇāti. tatra bodhisattvasya
yat kāya-vāk-karma-parisuddhaṃ pravartate. idaṃ tāvac
catur-vidhaṃ śīlaṃ. punar anyad dāna-saha-gataṃ śīlaṃ kṣ-
ānti-saha-gataṃ vīrya-saha-gataṃ dhyāna-saha-gataṃ prajñā-
saha-gataṃ ca pañca-vidhaṃ. tad aikādhyam abhisamkṣipyā³⁾
nav'ākāraṃ śīlaṃ bhavati. tasya ca bodhisattvasya paresāṃ
ca drṣṭa-dharma-saṃparāya-sukhāya saṃvartate. tasmāt
ihāmutra-sukhaṃ ity ucyate.

tatra viśuddhaṃ śīlaṃ bodhisattvasya katamat. tad daśa-
vidhaṃ veditavyaṃ. "ādita eva⁴⁾ su-grhītaṃ (75^b) bhavati
śrāmaṇya⁵⁾-saṃbodhi-kāmatayā na jivikā-nimittaṃ. nāti-li-
naṃ bhavati vyatikrame manda-kaukrtyāpagatatvāt. nāti-

sṛtaṃ bhavaty a-sthāna-kaukrtyāpagatatvāt.¹⁾ kausīdyāpa-
gataṃ bhavati nidrā-sukha-pārśva-sukha-śayana-sukhā-
svikarānatayā rātriṃ-diva-kuśala-pakṣābhiyogāc ca. a-pra-
māda-parigrhītaṃ bhavati pūrvavat²⁾ pañcāṅgā-pramāda-
pratiniṣevānatayā. samyak-praṇihitaṃ bhavati lābha-sat-
kāra-gardha-vigamād devatvāya praṇidhāya brahma-carya-
vāsān-abhyupagamāc ca. ācāra-saṃpattiyā parigrhītaṃ Iryā-
pathēti-[Tib. 101^a] karaṇiya-kuśala-pakṣa-prayogeṣu su-saṃ-
panna-pratirūpa-kāya-vāk-samudācāratayā. ajīva-saṃpattiyā
parigrhītaṃ kuhan'ādi-sarva-mithy'ajīva-karaka-doṣa-vivar-
jitatayā. aṃta-dvaya-vivarjitaṃ kāma-sukhallik'ātma-klā-
mathānuyoga-vivarjitatvāt. nairyaṇikaṃ sarva-tīrthika-drṣṭi-
vivarjitatayā. samādānā-paribhraṣṭaṃ śīlaṃ bodhisattvānāṃ
a-cchidrikarānā-vipādanatayā. ity etad daś'ākāraṃ śīlaṃ
bodhisattvānāṃ viśuddhaṃ ity ucyate.

ity eṣa bodhisattvasya mahāṃ cchīla-skandho mahā-
bodhi-phalodayo yaṃ ā'sritya bodhisattvaḥ śīla-pāramitāṃ
paripūryān-uttarāṃ samyak-saṃbodhim abhisambudhyate.
yāvac ca nābhisambudhyate. tāvad ayam asminn a-prameye
bodhisattva-śīla-skandhe śikṣamānaḥ pañcānuṣaṃsāṃ pra-
tilabhate. buddhaiḥ samanvāhriyate. mahā-prāmodya-
sthitaḥ kālaṃ karoti. kāyasya bhedaṭ tatropapadyate yatrā-
sya samānādhika-śīlā bodhisattvāḥ sabhagāḥ saha-dhārmikāḥ
kalyāṇa-mitra-bhūtā bhavaṃti. a-parimāṇena ca puṇya-
skandhena śīla-pāramitā-paripūrakeṇa samanvāgato bhavati.
drṣṭe dharme saṃparāye³⁾ 'pi prakṛti-śīlatāṃ śīla-tan-maya-
tāṃ pratilabhate.

1) na CK.

2) 'tān na C.

3) 'saṃśikṣ° C.

4)) āditaḥ C. daṇ-po-ñid-nas.

5) 'nyam C.

1) Om. C.

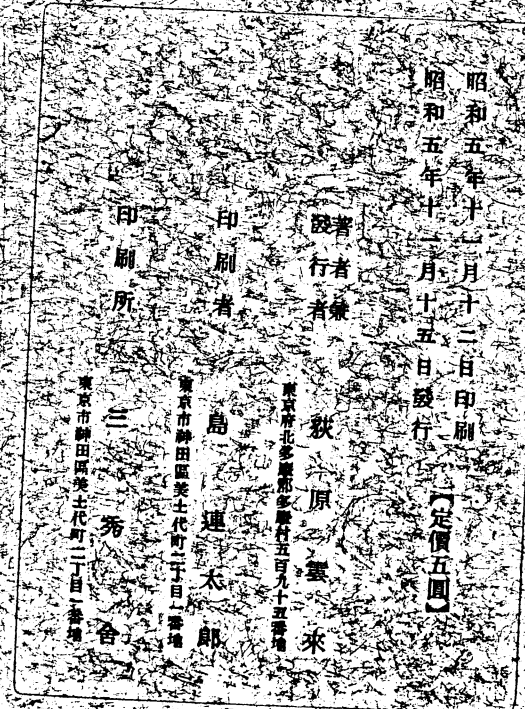
2) See 142, 1 et seq.

3) sām° C.

sarvaṃ caitac chilaṃ yathānirdiṣṭaṃ sva-bhāva-śil'adi-
kaṃ nav'ākāraṃ [Tib. 101^b] tri-vidhena śilena saṃgrhītaṃ
veditavyaṃ. (76^a) saṃvara-śilena kuśala-dharma-saṃgrā-
hakeṇa sattvārtha-kriyā-śilena ca. tat punas tri-vidhaṃ
śilaṃ samāsato bodhisattvasya trīṇi kāryāṇi karoti. saṃvara-
śilaṃ citta-sthitaye saṃvartate. kuśala-saṃgrāhakam ātma-
no buddha-dharma-paripākāya saṃvartate. sattvārtha-kriyā-
śilaṃ sattva-paripākāya saṃvartate. etāvac ca bodhisattva-
sya sarvaṃ karaṇīyaṃ bhavati. yad uta dṛṣṭa-dharma-sukha-
vihārāya citta-sthitiḥ. a-klāṃta-kāya-cittasya ca buddha-
dharma-paripākāḥ. sattva-^aparipākāś ca.¹ etāvad bodhi-
sattva-śilaṃ. etāvāṃ bodhisattva-śilānuśaṃsaḥ. etāvad
bodhisattva-śila-kāryaṃ nāta uttari nāto bhūyaḥ. yatrātītā
bodhisattvā mahā-bodhi-kāmāḥ śikṣitavantaḥ. an-āgatā api
śikṣiṣyante. vartamānā api daśasu dikṣv an-anta-paryam-
teṣu loka-dhātuṣu śikṣante.

Bodhisattva-bhūmāv adhāre yoga-sthāne daśamaṃ
śila-paṭalaṃ.

(1....¹) ^akasya C. pākāś ca K. yoṇs-su smin-par bya-ba yin-te.



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